

# Śrī Caitanya-caritāmṛta

## Antya-līlā

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#### Chapter 1

#### Śrīla Rūpa Gosvāmī's Second Meeting With the Lord

A summary of the First Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya as follows. When Śrī Caitanya Mahāprabhu returned to Jagannātha Purī from Vṛndāvana, all His devotees from other parts of India, upon receiving the auspicious news, came to Puruṣottama-kṣetra, or Jagannātha Purī. Śivānanda Sena took a dog with him and even paid fees for it to cross the river. One night, however, the dog could not get any food and therefore went directly to Śrī Caitanya Mahāprabhu at Jagannātha Purī. The next day, when Śivānanda and his party reached Jagannātha Purī, Śivānanda saw the dog eating some coconut pulp offered to it by Śrī Caitanya Mahāprabhu. After this incident, the dog was liberated and went back home, back to Godhead.

Meanwhile, Srila Rupa Gosvami reached Bengal, after returning from Vṛndāvana. Although he could not follow the Bengali devotees, after some time he then came to Jagannātha Purī, where he stayed with Haridāsa Ṭhākura. Śrīla Rūpa Gosvāmī composed an important verse, beginning with the words priyaḥ so 'yam, and Śrī Caitanya Mahāprabhu relished it very much. One day when Śrī Caitanya Mahāprabhu, Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya went to see Haridāsa Ṭhākura, the Lord saw the verse Rūpa Gosvāmī had composed as an introduction to his books Lalita-mādhava and Vidagdha-mādhava. After examining the manuscripts of these two books, Rāmānanda Rāya approved and appreciated them very much. After the period of Cāturmāsya, all the devotees who had come from Bengal returned to their homes. Śrīla Rūpa Gosvāmī, however, remained at Jagannātha Purī for some time.

#### TEXT 1

#### TEXT

paṅguṁ laṅghayate śailaṁ  
mūkam āvartayec chrutim  
yat-kṛpā tam ahaṁ vande  
kṛṣṇa-caitanyam īśvaram

#### SYNONYMS

paṅgum--one who is lame; laṅghayate--causes to cross over; śailam--a mountain; mūkam--one who is dumb; āvartayet--can cause to recite; śrutim--Vedic literature; yat-kṛpā--the mercy of whom; tam--unto Him; aham--I; vande--offer obeisances; kṛṣṇa-caitanyam--Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself; īśvaram--the Lord.

#### TRANSLATION

I offer my respectful obeisances to Śrī Kṛṣṇa Caitanya Mahāprabhu, by whose mercy even a lame man can cross over a mountain and a dumb man recite Vedic literature.

TEXT 2

TEXT

durgame pathi me 'ndhasya  
skhalat-pāda-gater muhuḥ  
sva-kṛpā-yaṣṭi-dānena  
santaḥ santv avalambanam

SYNONYMS

durgame--very difficult; pathi--on the path; me--of me; andhasya--one who is blind; skhalat--slipping; pāda--on feet; gateḥ--whose manner of moving; muhuḥ--again and again; sva-kṛpā--of their own mercy; yaṣṭi--the stick; dānena--by giving; santaḥ--those saintly persons; santu--let that become; avalambanam--my support.

TRANSLATION

My path is very difficult. I am blind, and my feet are slipping again and again. Therefore, may the saints help me by granting me the stick of their mercy as my support.

TEXTS 3-4

TEXT

śrī-rūpa, sanātana bhaṭṭa-raghunātha  
śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha

ei chaya gurura karoṇ caraṇa vandana  
yāhā haite vighna-nāśa, abhīṣṭa-pūraṇa

SYNONYMS

śrī-rūpa--of the name Śrī Rūpa; sanātana--of the name Sanātana; bhaṭṭa-  
raghunātha--of the name Bhaṭṭa Raghunātha; śrī-jīva--of the name Śrī Jīva;  
gopāla-bhaṭṭa--of the name Gopāla Bhaṭṭa; dāsa-raghunātha--of the name Dāsa  
Raghunātha; ei--these six; gurura--of spiritual masters; karoṇ--I offer;  
caraṇa vandana--prayers to the lotus feet; yāhā--from which; vighna-nāśa--  
destruction of all impediments; abhīṣṭa-pūraṇa--fulfillment of desires.

TRANSLATION

I pray to the lotus feet of the six Gosvāmīs--Śrī Rūpa, Sanātana, Bhaṭṭa  
Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha--so that all  
impediments to my writing this literature will be annihilated and my real  
desire will be fulfilled.

PURPORT

If one wants to benefit the entire world, he will certainly find persons  
like hogs and pigs who will put forward many impediments. That is natural. But  
if a devotee seeks shelter at the lotus feet of the six Gosvāmīs, the merciful

Gosvāmīs will certainly give the Lord's servitor all protection. It is not astonishing that impediments are placed before those who are spreading the Kṛṣṇa consciousness movement all over the world. Nevertheless, if we adhere to the lotus feet of the six Gosvāmīs and pray for their mercy, all impediments will be annihilated, and the transcendental devotional desire to serve the Supreme Lord will be fulfilled.

TEXT 5

TEXT

jayatām suratau paṅgor  
mama manda-mater gatī  
mat-sarvasva-padāmbhojau  
rādhā-madana-mohanau

SYNONYMS

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

TRANSLATION

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

TEXT 6

TEXT

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ  
śrīmad-ratnāgāra-simhāsana-sthau  
śrīmad-rādhā-śrīla-govinda-devau  
preṣṭhālībhiḥ sevyamānau smarāmi

SYNONYMS

dīvyat--shining; vṛndā-araṇya--in the forest of Vṛndāvana; kalpa-druma--desire tree; adhaḥ--beneath; śrīmat--most beautiful; ratna-āgāra--in a temple of jewels; simha-āsana-sthau--sitting on a throne; śrīmat--very beautiful; rādhā--Śrīmatī Rādhārāṇī; śrīla-govinda-devau--and Śrī Govindadeva; preṣṭhā-ālībhiḥ--by most confidential associates; sevyamānau--being served; smarāmi--I remember.

TRANSLATION

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

TEXT 7

TEXT

śrīmān-rāsa-rasārambhī  
vaṁśīvaṭa-sthitaḥ  
karṣan veṇu-svanair gopīr  
gopī-nāthaḥ śriye 'stu naḥ

SYNONYMS

śrīmān--most beautiful; rāsa--of the rāsa dance; rasa--of the mellow;  
ārambhī--the initiator; vaṁśī-vaṭa--of the name Vaṁśīvaṭa; taṭa--on the shore;  
sthitaḥ--standing; karṣan--attracting; veṇu--of the flute; svanaḥ--by the  
sounds; gopīḥ--the cowherd girls; gopī-nāthaḥ--Śrī Gopīnātha; śriye--  
benediction; astu--let there be; naḥ--our.

TRANSLATION

Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the rāsa  
dance, stands on the shore at Vaṁśīvaṭa and attracts the attention of the  
cowherd damsels with the sound of His celebrated flute. May they all confer  
upon us their benediction.

TEXT 8

TEXT

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

SYNONYMS

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

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord  
Nityānanda! All glories to Advaita Ācārya! All glories to the devotees of Lord  
Śrī Caitanya Mahāprabhu!

TEXT 9

TEXT

madhya-līlā saṅkṣepete kariluṅ varṇana  
antya-līlā-varṇana kichu śuna, bhakta-gaṇa

SYNONYMS

madhya-līlā--pastimes known as madhya-līlā; saṅkṣepete--in brief; kariluṅ  
varṇana--I have described; antya-līlā--the last pastimes; varṇana--  
description; kichu--something; śuna--hear; bhakta-gaṇa--O devotees.

TRANSLATION

I have briefly described the pastimes of Śrī Caitanya Mahāprabhu known as the madhya-līlā. Now I shall attempt to describe something about His last pastimes, which are known as the antya-līlā.

TEXT 10

TEXT

madhya-līlā-madhye antya-līlā-sūtra-gaṇa  
pūrva-granthe saṅkṣepete kariyāchi varṇana

SYNONYMS

madhya-līlā-madhye--within the madhya-līlā chapters; antya-līlā-sūtra-gaṇa--a synopsis of the antya-līlā; pūrva-granthe--in the previous chapter; saṅkṣepete--in brief; kariyāchi varṇana--I have described.

TRANSLATION

I have briefly described the antya-līlā within the description of the madhya-līlā.

TEXT 11

TEXT

ami jarā-grasta, nikaṭe jāniyā maraṇa  
antya kono kono līlā kariyāchi varṇana

SYNONYMS

āmi jarā-grasta--I am invalid because of old age; nikaṭe--very near; jāniyā--knowing; maraṇa--death; antya--final; kono kono--some; kono kono--some; līlā--pastimes; .kariyāchi varṇana--I have described

TRANSLATION

I am now almost an invalid because of old age, and I know that at any moment I may die. Therefore I have already described some portions of the antya-līlā.

PURPORT

Following in the footsteps of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, I am trying to translate Śrīmad-Bhāgavatam as quickly as possible. However, knowing myself to be an old man and almost an invalid because of rheumatism, I have already translated the essence of all literatures, the Tenth Canto of Śrīmad-Bhāgavatam, as a summary study in English. I started the Kṛṣṇa consciousness movement at the age of seventy. Now I am seventy-eight, and so my death is imminent. I am trying to finish the translation of Śrīmad-Bhāgavatam as soon as possible, but before finishing it, I have given my readers the book Kṛṣṇa, the Supreme Personality of Godhead, so that if I die before finishing the whole task they may enjoy this book, which is the essence of Śrīmad-Bhāgavatam.

TEXT 12

TEXT

pūrva-likhita grantha-sūtra-anusāre  
yei nāhi likhi, tāhā likhiye vistāre

SYNONYMS

pūrva-likhita--previously mentioned; grantha-sūtra--the synopsis of the pastimes; anusāre--according to; yei--whatever; nāhi likhi--I have not mentioned; tāhā--that; likhiye--I shall write; vistāre--elaborately.

TRANSLATION

In accordance with the synopsis previously written, I shall describe in detail whatever I have not mentioned.

TEXT 13

TEXT

vṛndāvana haite prabhu nīlācale āilā  
svarūpa-gosāñi gaḍe vārtā pāṭhāilā

SYNONYMS

vṛndāvana haite--from Vṛndāvana; prabhu--Śrī Caitanya Mahāprabhu; nīlācale āilā--returned to Jagannātha Purī, Nīlācala; svarūpa-gosāñi--Svarūpa Dāmodara; gaḍe--to Bengal; vārtā pāṭhāilā--sent news.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to Jagannātha Purī from Vṛndāvana, Svarūpa Dāmodara Gosāñi immediately sent news of the Lord's arrival to the devotees in Bengal.

TEXT 14

TEXT

śuni' śacī ānandita, saba bhakta-gaṇa  
sabe mili' nīlācale karilā gamana

SYNONYMS

śuni'--hearing; śacī--mother Śacī; ānandita--very pleased; saba bhakta-gaṇa--as well as all the other devotees of Navadvīpa; sabe mili'--meeting together; nīlācale--to Jagannātha Purī, Nīlācala; karilā gamana--departed.

TRANSLATION

Upon hearing this news, mother Śacī and all the other devotees of Navadvīpa were very joyful, and they all departed together for Nīlācala [Jagannātha Purī].

TEXT 15

TEXT

kulīna-grāmī bhakta āra yata khaṇḍa-vāsī  
ācārya śivānanda sane mililā sabe āsi'

SYNONYMS

kulīna-grāmī--residents of the village known as Kulīna-grāma; bhakta--devotees; āra--and; yata--all; khaṇḍa-vāsī--the residents of Śrī Khaṇḍa; ācārya--Advaita Ācārya; śivānanda--Śivānanda Sena; sane--with; mililā--met; sabe āsi',--all coming together.

TRANSLATION

Thus all the devotees of Kulīna-grāma and Śrī Khaṇḍa, as well as Advaita Ācārya, came together to meet Śivānanda Sena.

TEXT 16

TEXT

śivānanda kare sabāra ghāṭi samādhāna  
sabāre pālana kare, deya vāsā-sthāna

SYNONYMS

śivānanda--of the name Śivānanda; kare--does; sabāra--of everyone; ghāṭi--the camp; samādhāna--arrangement; sabāre--of everyone; pālana--maintenance; kare--performs; deya--gives; vāsā-sthāna--residential quarters.

TRANSLATION

Śivānanda Sena arranged for the journey. He maintained everyone and provided residential quarters.

TEXT 17

TEXT

eka kukkura cale śivānanda-sane  
bhakṣya diyā lañā cale kariyā pālana

SYNONYMS

eka--one; kukkura--dog; cale--goes; śivānanda-sane--with Śivānanda Sena; bhakṣya--food; diyā--giving; lañā--taking; cale--goes; kariyā pālana--maintaining the dog.

TRANSLATION

While going to Jagannātha Purī, Śivānanda Sena allowed a dog to go with him. He supplied it food to eat and maintained it.

TEXT 18

TEXT

eka-dina eka-sthāne nadī pāra haite  
uḍiyā nāvika kukkura nā caḍāya naukāte

SYNONYMS

eka-dina--one day; eka-sthāne--in one place; nadī--a river; pāra--crossing; haite--to do; uḍiyā nāvika--a boatman who was an Oriyā (Orissan); kukkura--the dog; nā caḍāya--does not allow to mount; naukāte--on the boat.

TRANSLATION

One day, when they needed to cross a river, an Orissan boatman would not allow the dog to get in the boat.

TEXT 19

TEXT

kukkura rahilā,----śivānanda duḥkhī hailā  
daśa paṇa kaḍi diyā kukkure pāra kailā

SYNONYMS

kukkura rahilā--the dog remained; śivānanda duḥkhī hailā--Śivānanda became very unhappy; daśa paṇa--ten paṇa; kaḍi--small conchshells; diyā--paying; kukkure--the dog; pāra kailā--crossed to the other side of the river.

TRANSLATION

Śivānanda Sena, unhappy that the dog had to stay behind, paid the boatman ten paṇa of conchshells to take the dog across the river.

PURPORT

One paṇa is eighty kaḍis, or small conchshells. Formerly, even fifty or sixty years ago, there was no paper currency in India. Coins were generally made not of base metal but of gold, silver and copper. In other words, the medium of exchange was really something valuable. Four pieces of kaḍi made one gaṇḍā, and twenty such gaṇḍās equaled one paṇa. This kaḍi was also used as a medium of exchange; therefore Śivānanda Sena paid for the dog with daśa paṇa, or eighty times ten pieces of kaḍi. In those days one paisa was also subdivided into small conchshells, but at the present moment the prices for commodities have gone so high that there is nothing one can get in exchange for only one paisa. With one paisa in those days, however, one could purchase sufficient vegetables to provide for a whole family. Even thirty years ago, vegetables were occasionally so inexpensive that one paisa's worth could provide for a whole family for a day.



TEXT 20

TEXT

eka-dina śivānande ghāṭiyāle rākhila  
kukkurake bhāta dite sevaka pāsariḷā

SYNONYMS

eka-dina--one day; śivānande--Śivānanda Sena; ghāṭiyāle--tollman; rākhilā--detained; kukkurake--unto the dog; bhāta dite--to supply rice; sevaka--the servant; pāsariḷā--forgot.

TRANSLATION

One day while Śivānanda was detained by a tollman, his servant forgot to give the dog its cooked rice.

TEXT 21

TEXT

rātre asi' śivānanda bhojanera kale  
'kukkura pāñāche bhāta?'----sevake puchile

SYNONYMS

rātre āsi'--returning at night; śivānanda--Śivānanda Sena; bhojanera kāle--at the time of eating; kukkura--the dog; pāñāche--has gotten; bhāta--rice; sevake--from the servant; puchile--he inquired.

TRANSLATION

At night, when Śivānanda Sena returned and was taking his meal, he inquired from the servant whether the dog had gotten its meals.

TEXT 22

TEXT

kukkura nāhi pāya bhāta śuni' duḥkhī hailā  
kukkura cāhite daśa-manuṣya pāṭhāilā

SYNONYMS

kukkura--the dog; nāhi--did not; pāya--get; bhāta--rice; śuni'--hearing; duḥkhī hailā--Śivānanda Sena became very unhappy; kukkura cāhite--to look for the dog; daśa-manuṣya--ten men; pāṭhāilā--sent.

TRANSLATION

When he learned that the dog had not been supplied food in his absence, he was very unhappy. He then immediately sent ten men to find the dog.

TEXT 23

TEXT

cāhiyā nā pāila kukkura, loka saba āilā  
duḥkhī hañā śivānanda upavāsa kailā

SYNONYMS

cāhiyā--looking; nā--not; pāila--found; kukkura--the dog; loka saba āilā--all the men returned; duḥkhī hañā--being unhappy; śivānanda--Śivānanda Sena; upavāsa--fast; kailā--observed.

TRANSLATION

When the men returned without success, Śivānanda Sena became very unhappy and fasted for the night.

TEXT 24

TEXT

prabhāte kukkura cāhi' kāñhā nā pāila  
sakala vaiṣṇavera mane camatkāra haila

SYNONYMS

prabhāte--in the morning; kukkura--the dog; cāhi'--looking for; kāñhā--anywhere; nā pāila--not found; sakala vaiṣṇavera--of all the Vaiṣṇavas present; mane--in the minds; camatkāra haila--there was great astonishment.

TRANSLATION

In the morning they looked for the dog, but it could not be found anywhere. All the Vaiṣṇavas were astonished.

PURPORT

Śivānanda Sena's attachment to the dog was a great boon for that animal. The dog appears to have been a street dog. Since it naturally began to follow Śivānanda Sena while he was going to Jagannātha Purī with his party, he accepted it into his party and maintained it the same way he was maintaining the other devotees. It appears that although on one occasion the dog was not allowed aboard a boat, Śivānanda did not leave the dog behind but paid more money just to induce the boatman to take the dog across the river. Then when the servant forgot to feed the dog and the dog disappeared, Śivānanda, being very anxious, sent ten men to find it. When they could not find it, Śivānanda observed a fast. Thus it appears that somehow or other Śivānanda had become attached to the dog.

As will be evident from the following verses, the dog got the mercy of Śrī Caitanya Mahāprabhu and was immediately promoted to Vaikuṅṭha to become an eternal devotee. Śrīla Bhaktivinoda Ṭhākura has therefore sung, tumi ta' ṭhākura, tomāra kukkura, baliyā jānaha more (Śaraṇāgati 19). He thus offers to become the dog of a Vaiṣṇava. There are many other instances in which the pet animal of a Vaiṣṇava was delivered back home to Vaikuṅṭhaloka, back to

Godhead. Such is the benefit of somehow or other becoming the favorite of a Vaiṣṇava. Śrīla Bhaktivinoda Ṭhākura has also sung, kīṭa-janma ha-u yathā tuyā dāsa (Śaraṅāgati 11). There is no harm in taking birth again and again. Our only desire should be to take birth under the care of a Vaiṣṇava. Fortunately we had the opportunity to be born of a Vaiṣṇava father who took care of us very nicely. He prayed to Śrīmatī Rādhārāṇī that in the future we would become a servant of the eternal consort of Śrī Kṛṣṇa. Thus somehow or other we are now engaged in that service. We may conclude that even as dogs we must take shelter of a Vaiṣṇava. The benefit will be the same as that which accrues to an advanced devotee under a Vaiṣṇava's care.

TEXT 25

TEXT

utkaṅṭhāya cali' sabe āilā nīlācale  
pūrvavat mahāprabhu mililā sakale

SYNONYMS

utkaṅṭhāya--in great anxiety; cali'--walking; sabe--all the devotees; āilā--came to Jagannātha Purī, Nīlācala; nīlācale--as usual; pūrvavat--Śrī Caitanya Mahāprabhu; mililā sakale--met all of them.

TRANSLATION

Thus in great anxiety they all walked to Jagannātha Purī, where Śrī Caitanya Mahāprabhu met them as usual.

TEXT 26

TEXT

sabā lañā kailā jagannātha daraśana  
sabā lañā mahāprabhu karena bhojana

SYNONYMS

sabā lañā--taking all of them; kailā--did; jagannātha daraśana--visiting the Jagannātha temple; sabā lañā--with all of them; mahāprabhu--Śrī Caitanya Mahāprabhu; karena bhojana--took prasāda.

TRANSLATION

Śrī Caitanya Mahāprabhu went with them to see the Lord in the temple, and on that day He also took lunch in the company of all those devotees.

TEXT 27

TEXT

pūrvavat sabāre prabhu pāṭhāilā vāsā-sthāne  
prabhu-ṭhāñi prātaḥ-kāle āilā āra dine

SYNONYMS

pūrvavat--as it was previously; sabāre--everyone; prabhu--Lord Śrī Caitanya Mahāprabhu; pāṭhāilā--sent; vāsā-sthāne--to their respective residential quarters; prabhu-ṭhāñi--to the place of Śrī Caitanya Mahāprabhu; prātaḥ-kāle--in the morning; āilā--they came; āra dine--on the next day.

TRANSLATION

As previously, the Lord provided them all with residential quarters. And the next morning all the devotees came to see the Lord.

TEXT 28

TEXT

āsiyā dekhila sabe sei ta kukkure  
prabhu-pāśe vasiyāche kichu alpa-dūre

SYNONYMS

āsiyā--coming; dekhila--they saw; sabe--everyone; sei ta kukkure--that very same dog; prabhu-pāśe--near Lord Śrī Caitanya Mahāprabhu; vasiyāche--sat; kichu alpa-dūre--a little bit away from the Lord.

TRANSLATION

When all the devotees came to the place of Śrī Caitanya Mahāprabhu, they saw the same dog was sitting a little apart the Lord.

TEXT 29

TEXT

prasāda nārikela-śasya dena phelāñā  
'rāma' 'kṛṣṇa' 'hari' kaha'----balena hāsiyā

SYNONYMS

prasāda--food; nārikela-śasya--pulp of green coconut; dena--gives; phelāñā--throwing; rāma--Lord Rāmacandra; kṛṣṇa--Śrī Kṛṣṇa; hari--the holy name of Hari; kaha--say; balena--Śrī Caitanya Mahāprabhu says; hāsiyā--smiling.

TRANSLATION

Furthermore, Śrī Caitanya Mahāprabhu was throwing remnants of green coconut pulp to the dog. Smiling in His own way, He was saying to the dog, "Chant the holy names Rāma, Kṛṣṇa, and Hari."

TEXT 30

TEXT

śasya khāya kukkura, 'kṛṣṇa' kahe bāra bāra  
dekhīyā lokera mane haila camatkāra

#### SYNONYMS

śasya khāya--eats the pulp of green coconut; kukkura--the dog; kṛṣṇa--the holy name of Kṛṣṇa; kahe--chants; bāra bāra--again and again; dekhiyā--seeing this; lokera--of all the people; mane--in the minds; haila--there was; camatkāra--astonishment.

#### TRANSLATION

Seeing the dog eating the green coconut pulp and chanting "Kṛṣṇa, Kṛṣṇa" again and again, all the devotees present were very much surprised.

#### TEXT 31

#### TEXT

śivānanda kukkura dekhi' daṇḍavat kailā  
dainya kari' nija aparādha kṣamāilā

#### SYNONYMS

śivānanda--Śivānanda Sena; kukkura--the dog; dekhi'--seeing there; daṇḍavat kailā--offered obeisances; dainya kari'--exhibiting humbleness; nija--personal; aparādha--offenses; kṣamāilā--was forgiven.

#### TRANSLATION

When he saw the dog sitting in that way and chanting the name of Kṛṣṇa, Śivānanda, because of his natural humility, immediately offered his obeisances to the dog just to counteract his offenses to it.

#### TEXT 32

#### TEXT

āra dina keha tāra dekhā nā pāilā  
siddha-deha pāñā kukkura vaikuṅṭhete gelā

#### SYNONYMS

āra dina--the next day; keha--all of them; tāra--of the dog; dekhā nā pāila--did not get sight; siddha-deha pāñā--obtaining a spiritual body; kukkura--the dog; vaikuṅṭhete gelā--went to the spiritual kingdom, Vaikuṅṭha.

#### TRANSLATION

The next day, no one saw that dog, for it had obtained its spiritual body and departed for Vaikuṅṭha, the spiritual kingdom.

#### PURPORT

This is the result of sādhu-saṅga, consequent association with Śrī Caitanya Mahāprabhu and promotion back home, back to Godhead. This result is possible even for a dog, by the mercy of the Vaiṣṇava. Therefore, everyone in the human form of life should be induced to associate with devotees. By rendering a

little service, even by eating prasāda, not to speak of chanting and dancing, everyone could be promoted to Vaikuṅṭhaloka. It is therefore requested that all our devotees in the ISKCON community become pure Vaiṣṇavas, so that by their mercy all the people of the world will be transferred to Vaikuṅṭhaloka, even without their knowledge. Everyone should be given a chance to take prasāda and thus be induced to chant the holy names Hare Kṛṣṇa and also dance in ecstasy. By these three processes, although performed without knowledge or education, even an animal went back to Godhead.

TEXT 33

TEXT

aiche divya-līlā kare śacīra nandana  
kukkurake kṛṣṇa kahāñā karilā mocana

SYNONYMS

aiche--in that way; divya-līlā--transcendental activities; kare--performs; śacīra nandana--the son of mother Śacī; kukkurake--even a dog; kṛṣṇa kahāñā--inducing to chant the holy name "Kṛṣṇa"; karilā mocana--delivered.

TRANSLATION

Such are the transcendental pastimes of Śrī Caitanya Mahāprabhu, the son of mother Śacī. He even delivered a dog simply by inducing it to chant the mahā-mantra, Hare Kṛṣṇa.

TEXT 34

TEXT

ethā prabhu-ājñāya rūpa āilā vṛndāvana  
kṛṣṇa-līlā-nāṭaka karite haila mana

SYNONYMS

ethā--on the other side; prabhu-ājñāya--upon the order of Śrī Caitanya Mahāprabhu; rūpa--Rūpa Gosvāmī; āilā--went; vṛndāvana--to Vṛndāvana; kṛṣṇa-līlā-nāṭaka--a drama on Lord Kṛṣṇa's pastimes; karite--to compose; haila--it was; mana--the mind.

TRANSLATION

Meanwhile, following the order of Śrī Caitanya Mahāprabhu, Śrīla Rūpa Gosvāmī returned to Vṛndāvana. He desired to write dramas concerning the pastimes of Lord Kṛṣṇa.

TEXT 35

TEXT

vṛndāvane nāṭakera ārambha karilā  
maṅgalācaraṇa 'nāndī-śloka' tathāi likhilā

## SYNONYMS

vṛndāvane--at Vṛndāvana; nāṭakera--of the drama; ārambha--the beginning; karilā--wrote; maṅgalācaraṇa--invoking auspiciousness; nāndī-śloka--introductory verse; tathāi--there; likhilā--he wrote.

## TRANSLATION

In Vṛndāvana, Rūpa Gosvāmī began to write a drama. In particular, he composed the introductory verses to invoke good fortune.

## PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes his notes from the Nāṭaka-candrikā, wherein he has written:

prastāvanāyās tu mukhe  
nāndī kāryāśubhāvahā  
āśīr-namaskriyā-vastu-  
nirdeśānyatamānvitā

aṣṭābhir daśabhir yuktā  
kimvā dvādaśabhiḥ padaiḥ  
candranāmāṅkitā prāyo  
maṅgalārtha-padojjvalā  
maṅgalaṁ cakra-kamala-  
cakora-kumudādikam

Similarly, in the Sixth Chapter of the Sāhitya-darpaṇa, text 282, he has said:

āśīr-vacana-saṁyuktā  
stutir yasmāt prayujyate  
deva-dviḥ-pādīnām  
tasmān nāndīti saṁjñitā

The introductory portion of a drama, which is written to invoke good fortune, is called nāndī-śloka.

## TEXT 36

## TEXT

pathe cali' āise nāṭakera ghaṭanā bhāvite  
kaḍacā kariyā kichu lāgilā likhite

## SYNONYMS

pathe cali'--walking on the road; āise--goes; nāṭakera--of the drama; ghaṭanā--events; bhāvite--thinking of; kaḍacā kariyā--making notes; kichu--something; lāgilā likhite--he began to write.

## TRANSLATION

On his way to Gauḍa-deśa, Rūpa Gosvāmī had been thinking of how to write the action of the drama. Thus he had made some notes and begun to write.

TEXT 37

TEXT

ei-mate dui bhāi gauḍa-deśe āilā  
gauḍe āsi' anupamera gaṅgā-prāpti hailā

SYNONYMS

ei-mate--in this way; dui bhāi--Rūpa Gosvāmī and his younger brother, Anupama; gauḍa-deśe āilā--reached Bengal, which is known as Gauḍa-deśa; gauḍe āsi'--coming to Gauḍa; anupamera--of Anupama; gaṅgā-prāpti hailā--there was obtainment of the shelter of mother Ganges (passing away).

TRANSLATION

In this way the two brothers Rūpa and Anupama reached Bengal, but when they arrived there Anupama died.

PURPORT

Formerly when a person died it was commonly said that he had attained the shelter of mother Ganges, even if he did not die on the bank of the Ganges. It is customary among Hindus to carry a dying person to a nearby bank of the Ganges, for if one dies on the bank of the Ganges, his soul is considered to reach the lotus feet of Lord Viṣṇu, wherefrom the Ganges flows.

TEXT 38

TEXT

rūpa-gosāñi prabhu-pāśe karilā gamana  
prabhure dekhite tāñra utkaṅṭhita mana

SYNONYMS

rūpa-gosāñi--of the name Rūpa Gosvāmī; prabhu-pāśe--the place of Śrī Caitanya Mahāprabhu; karilā gamana--departed for; prabhure dekhite--to see Lord Śrī Caitanya Mahāprabhu; tāñra--his; utkaṅṭhita--full of anxiety; mana--mind.

TRANSLATION

Rūpa Gosvāmī then departed to see Śrī Caitanya Mahāprabhu, for he was very eager to see Him.

TEXT 39

TEXT

anupamera lāgi' tāñra kichu vilamba ha-ila  
bhakta-gaṇa-pāśa āilā, lāg nā pāila



#### SYNONYMS

anupamera lāgi'--on account of the passing away of Anupama; tāñra--of Rūpa Gosvāmī; kichu--some; vilamba--delay; ha-ila--there was; bhakta-gaṇa-pāśa--to the devotees in Bengal; āilā--came; lāg nā pāila--he could not contact them.

#### TRANSLATION

There was some delay because of the death of Anupama, and therefore when Rupa Gosvami went to Bengal to see the devotees there, he could not get in touch with them because they had already left.

#### TEXT 40

#### TEXT

uḍiyā-deśe 'satyabhāmā-pura'-nāme grāma  
eka rātri sei grāme karilā viśrāma

#### SYNONYMS

uḍiyā-deśe--in the state of Orissa; satyabhāmā-pura--Satyabhāmā-pura; nāme--named; grāma--a village; eka rātri--one night; sei grāme--in that village; karilā viśrāma--he rested.

#### TRANSLATION

In the province of Orissa there is a place known as Satyabhāmā-pura. Śrīla Rūpa Gosvāmī rested for a night in that village on his way to Jagannātha Purī.

#### PURPORT

There is a place known as Satyabhāmā-pura in the district of Kaṭaka (Cuttak) in Orissa. It is near the village known as Jānkādei-pura.

#### TEXT 41

#### TEXT

rātre svapne dekhe,----eka divya-rūpā nārī  
sammukhe āsiyā ājñā dilā bahu kṛpā kari'

#### SYNONYMS

rātre--at night; svapne dekhe--he dreamed; eka--one; divya-rūpā nārī--celestially beautiful woman; sammukhe āsiyā--coming before him; ājñā dilā--ordered; bahu kṛpā kari'--showing him much mercy.

#### TRANSLATION

While resting in Satyabhāmā-pura, he dreamed that a celestially beautiful woman had come before him and very mercifully gave him the following order.

#### TEXT 42

TEXT

āmāra nāṭaka pṛthak karaha racana  
"āmāra kṛpāte nāṭaka haibe vilakṣaṇa"

SYNONYMS

āmāra nāṭaka--my drama; pṛthak karaha racana--write separately; āmāra  
kṛpāte--by my mercy; nāṭaka--the drama; haibe--will be; vilakṣaṇa--  
extraordinarily beautiful.

TRANSLATION

"Write a separate drama about me," she said. "By my mercy, it will be  
extraordinarily beautiful."

TEXT 43

TEXT

svapna dekhi' rūpa-gosāñi karilā vicāra  
satya-bhāmāra ājñā---pṛthak nāṭaka karibāra

SYNONYMS

svapna dekhi'--after dreaming; rūpa-gosāñi--Rūpa Gosvāmī; karilā vicāra--  
considered; satya-bhāmāra ājñā--the order of Śrīmatī Satyabhāmā; pṛthak nāṭaka  
karibāra--to write a separate drama.

TRANSLATION

After having that dream, Śrīla Rūpa Gosvāmī considered, "It is the order of  
Satyabhāmā that I write a separate drama for her.

TEXT 44

TEXT

vraja-pura-līlā ekatra kariyāchi ghaṭanā  
dui bhāga kari' ebe karimu racanā

SYNONYMS

vraja-pura-līlā--Lord Kṛṣṇa's pastimes in Vraja and Dvārakā; ekatra--in one  
place; kariyāchi--I have collected; ghaṭanā--all the events; dui bhāga kari'--  
dividing into two different parts; ebe--now; karimu racanā--I shall write.

TRANSLATION

I have brought together in one work all the pastimes performed by Lord  
Kṛṣṇa in Vṛndāvana and in Dvārakā. Now I shall have to divide them into two  
dramas."

TEXT 45

TEXT

bhāvite bhāvite śīghra āilā nīlācale  
āsi' uttarilā haridāsa-vāsā-sthale

SYNONYMS

bhāvite bhāvite--thinking and thinking; śīghra--very soon; āilā nīlācale--reached Nīlācala (Jagannātha Purī); āsi'--coming; uttarilā--approached; haridāsa-vāsā-sthale--the place where Haridāsa Ṭhākura was residing.

TRANSLATION

Thus absorbed in thought, he quickly reached Jagannātha Purī. When he arrived, he approached the hut of Haridāsa Ṭhākura.

TEXT 46

TEXT

haridāsa-ṭhākura tānre bahu-kṛpā kailā  
'tumi āsibe,----more prabhu ye kahilā'

SYNONYMS

hari-dāsa-ṭhākura--of the name Haridāsa Ṭhākura; tānre--unto him; bahu-kṛpā kailā--showed much affection because of love and mercy; tumi āsibe--you will come; more--me; prabhu--Śrī Caitanya Mahāprabhu; ye--that; kahilā--informed.

TRANSLATION

Out of affectionate love and mercy, Haridāsa Ṭhākura told Śrīla Rūpa Gosvāmī, "Śrī Caitanya Mahāprabhu has already informed me that you would come here."

TEXT 47

TEXT

'upala-bhoga' dekhi' haridāsere dekhite  
pratidina āisena, prabhu āilā ācambite

SYNONYMS

upala-bhoga--the offering of food to Lord Jagannātha at noon; dekhi'--seeing; hari-dāsere dekhite--to see Haridāsa Ṭhākura; pratidina--daily; āisena--comes; prabhu--Śrī Caitanya Mahāprabhu; āilā--He reached there; ācambite--all of a sudden.

TRANSLATION

After seeing the upala-bhoga ceremony at the Jagannātha temple, Lord Śrī Caitanya Mahāprabhu would regularly come to see Haridāsa every day. Thus He suddenly arrived there.

TEXT 48

TEXT

'rūpa daṇḍavat kare',----haridāsa kahilā  
haridāse mili' prabhu rūpe āliṅgilā

SYNONYMS

rūpa--Rūpa Gosvāmī; daṇḍavat kare--offers You obeisances: hari-dāsa kahilā-  
-Haridāsa informed Śrī Caitanya Mahāprabhu; hari-dāse mili'--after meeting  
Haridāsa; prabhu--Śrī Caitanya Mahāprabhu; rūpe āliṅgilā--embraced Rūpa  
Gosvāmī.

TRANSLATION

When the Lord arrived, Rūpa Gosvāmī immediately offered his obeisances.  
Haridāsa informed the Lord, "This is Rūpa Gosvāmī offering You obeisances" and  
the Lord embraced him.

TEXT 49

TEXT

haridāsa-rūpe lañā prabhu vasilā eka-sthāne  
kuśala-praśna, iṣṭa-goṣṭhī kailā kata-kṣaṇe

SYNONYMS

hari-dāsa-rūpe--both Haridāsa Ṭhākura and Rūpa Gosvāmī; lañā--with; prabhu-  
-Śrī Caitanya Mahāprabhu; vasilā--sat down; eka-sthāne--in one place; kuśala-  
praśna--questions about auspicious news; iṣṭa-goṣṭhī--talking together; kailā  
kata-kṣaṇe--continued for some time.

TRANSLATION

Śrī Caitanya Mahāprabhu then sat down with Haridāsa and Rūpa Gosvāmī. They  
inquired from one another about auspicious news, and then continued to talk  
together for some time.

TEXT 50

TEXT

sanātanera vārtā yabe gosāñi puchila  
rūpa kahe,----'ta-ra saṅge dekhā nā ha-ila

SYNONYMS

sanātanera vārtā--news of Sanātana Gosvāmī; yabe--when; gosāñi--Śrī  
Caitanya Mahāprabhu; puchila--inquired; rūpa kahe--Rūpa Gosvāmī says; tāra  
saṅge--with him; dekhā nā ha-ila--there was no meeting.

TRANSLATION

When Śrī Caitanya Mahāprabhu inquired about Sanātana Gosvāmī, Rūpa Gosvāmī replied, "I did not meet him.

TEXT 51

TEXT

āmi gaṅgā-pathe āilāṇa, tiṅho rāja-pathe  
ataeva āmāra dekhā nahila tāṅra sāthe

SYNONYMS

āmi--I; gaṅgā-pathe--on the path on the bank of the Ganges; āilāṇa--I came; tiṅho--he; rāja-pathe--on the public road; ataeva--therefore; āmāra--my; dekhā--meeting; nahila--was not possible; tāṅra sāthe--with him.

TRANSLATION

I came by the path on the bank of the Ganges, whereas Sanātana Gosvāmī came by the public road. Therefore we did not meet.

TEXT 52

TEXT

prayāge śuniluṅ,----teṅho gelā vṛndāvane  
anupamera gaṅgā-prāpti kaila nivedane"

SYNONYMS

prayāge--in Prayāga; śuniluṅ--I heard; teṅho--he; gelā vṛndāvane--has gone to Vṛndāvana; anupamera--of Anupama; gaṅgā-prāpti--getting the mercy of the Ganges (death); kaila nivedane--he informed.

TRANSLATION

"In Prayāga I heard that he had already gone to Vṛndāvana." Rūpa Gosvāmī next informed the Lord about the death of Anupama.

TEXT 53

TEXT

rūpe tāhāṅ vāsā diyā gosāñi calilā  
gosāñira saṅgī bhakta rūpere mililā

SYNONYMS

rūpe--to Rūpa; tāhāṅ--there; vāsā diyā--offered a residence; gosāñi calilā--Śrī Caitanya Mahāprabhu left the place; gosāñira saṅgī--the associates of Śrī Caitanya Mahāprabhu; bhakta--all the devotees; rūpere mililā--met Rūpa Gosvāmī.

TRANSLATION

After allotting residential quarters there to Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu left. Then all of the Lord's personal associates met Śrīla Rūpa Gosvāmī.

TEXT 54

TEXT

āra dina mahāprabhu saba bhakta lañā  
rūpe milāilā sabāya kṛpā ta' kariyā

SYNONYMS

āra dina--the next day; mahāprabhu--Śrī Caitanya Mahāprabhu; saba--all; bhakta lañā--taking the devotees; rūpe milāilā--introduced Rūpa Gosvāmī; sabāya--to all of them; kṛpā ta' kariyā--showing His mercy.

TRANSLATION

On the next day, Caitanya Mahāprabhu again met Rūpa Gosvāmī, and with great mercy the Lord introduced him to all the devotees.

TEXT 55

TEXT

sabāra caraṇa rūpa karilā vandana  
kṛpā kari' rūpe sabe kailā āliṅgana

SYNONYMS

sabāra--of all the devotees; caraṇa--to the lotus feet; rūpa--Śrīla Rūpa Gosvāmī; karilā vandana--offered prayers; kṛpā kari'--showing great mercy; rūpe--Rūpa Gosvāmī; sabe--all the devotees; kailā--did; āliṅgana--embracing.

TRANSLATION

Śrīla Rūpa Gosvāmī offered his respectful obeisances unto the lotus feet of them all, and all the devotees, by their mercy, embraced him.

TEXT 56

TEXT

'advaita nityānanda, tomarā dui-jane  
prabhu kahe----rūpe kṛpā kara kāya-mane

SYNONYMS

advaita--Advaita Ācārya; nityānanda--Nityānanda Prabhu; tomarā dui-jane--both of You; prabhu kahe--Lord Caitanya Mahāprabhu says; rūpe--to Rūpa Gosvāmī; kṛpā--mercy; kara--show; kāya-mane--wholeheartedly.

TRANSLATION

Śrī Caitanya Mahāprabhu told Advaita Ācārya and Nityānanda Prabhu, "You should both show Your mercy wholeheartedly to Rūpa Gosvāmī."

TEXT 57

TEXT

tomā-duñhāra kṛpāte inñhāra ha-u taiche śakti  
yāte vivarite pārena kṛṣṇa-rasa-bhakti

SYNONYMS

tomā-duñhāra kṛpāte--by the mercy of both of You; inñhāra--of Rūpa Gosvāmī; ha-u--let there be; taiche--such; śakti--power; yāte--by which; vivarite--to describe; pārena--is able; kṛṣṇa-rasa-bhakti--the transcendental mellows of devotional service.

TRANSLATION

May Rūpa Gosvāmī, by Your mercy, become so powerful that he will be able to describe the transcendental mellows of devotional service."

TEXT 58

TEXT

gauḍiyā, uḍiyā, yata prabhura bhakta-gaṇa  
sabāra ha-ila rūpa snehera bhājana

SYNONYMS

gauḍiyā--devotees from Bengal; uḍiyā--devotees belonging to Orissa; yata--all; prabhura bhakta-gaṇa--devotees of Lord Śrī Caitanya Mahāprabhu; sabāra--of all of them; ha-ila--was; rūpa--Rūpa Gosvāmī; snehera bhājana--an object of love and affection.

TRANSLATION

Thus Rūpa Gosvāmī became the object of love and affection for all the devotees of the Lord, including those who came from Bengal and those who resided in Orissa.

TEXT 59

TEXT

pratidina āsi' rūpe karena milane  
mandire ye prasāda pāna, dena dui jane

SYNONYMS

pratidina--every day; āsi'--going; rūpe--Rūpa Gosvāmī; karena milane--Caitanya Mahāprabhu meets; mandire--at the Jagannātha temple; ye--whatever;

prasāda pāna--prasāda He gets; dena--gives; dui jane--to two persons, Śrīla Rūpa Gosvāmī and Haridāsa Ṭhākura.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu would go to see Rūpa Gosvāmī, and whatever prasāda He received from the temple He would deliver to Rūpa Gosvāmī and Haridāsa Ṭhākura.

TEXT 60

TEXT

iṣṭa-goṣṭhī duñhā sane kari' kata-kṣaṇa  
madhyāhna karite prabhu karilā gamana

SYNONYMS

iṣṭa-goṣṭhī--conversation; duñhā sane--with both Rūpa Gosvāmī and Haridāsa; kari'--doing; kata-kṣaṇa--for some time; madhya-ahna karite--to execute daily noontime duties; prabhu--Śrī Caitanya Mahāprabhu; karilā gamana--left that place.

TRANSLATION

He would talk for some time with them both and then leave to perform His noontime duties.

TEXT 61

TEXT

ei-mata pratidina prabhura vyavahāra  
prabhu-kṛpā pāñā rūpera ānanda apāra

SYNONYMS

ei-mata--in this way; pratidina--daily; prabhura vyavahāra--the dealings of Śrī Caitanya Mahāprabhu; prabhu-kṛpā--the mercy of Lord Caitanya; pāñā--getting; rūpera--of Śrīla Rūpa Gosvāmī; ānanda apāra--unlimited happiness.

TRANSLATION

In this way Lord Caitanya Mahāprabhu's dealings with them continued every day. Thus receiving the transcendental favor of the Lord, Śrīla Rūpa Gosvāmī felt unlimited pleasure.

TEXT 62

TEXT

bhakta-gaṇa lañā kailā guṇḍicā mārjana  
āiṭoṭā āsi' kailā vanya-bhojana

SYNONYMS



bhakta-gaṇa--all the devotees; lañā--taking; kailā--performed; guṇḍicā mārjana--cleansing and washing of the Guṇḍicā temple; āiṭoṭā āsi'--coming to the nearby garden named Āiṭoṭā; kailā--had; vanya-bhojana--a picnic within the garden.

TRANSLATION

After Śrī Caitanya Mahāprabhu, taking all His devotees with Him, performed the Guṇḍicā-mārjana [washing and cleansing the temple Guṇḍicā], He went to the garden known as Āiṭoṭā and accepted prasāda at a picnic within the garden.

TEXT 63

TEXT

prasāda khāya, 'hari' bale sarva-bhakta-jana  
dekhi' haridāsa-rūpera haraṣita mana

SYNONYMS

prasāda khāya--eat the prasāda; hari bale--chant the holy name of Hari; sarva-bhakta-jana--all the devotees; dekhi'--seeing this; hari-dāsa--of Haridāsa Ṭhākura; rūpera--and of Rūpa Gosvāmī; haraṣita--jubilant; mana--the minds.

TRANSLATION

When Haridāsa Ṭhākura and Rūpa Gosvāmī saw that all the devotees were accepting prasāda and chanting the holy name of Hari, they both were greatly pleased.

TEXT 64

TEXT

govinda-dvārā prabhura śeṣa-prasāda pāilā  
preme matta dui-jana nācite lāgilā

SYNONYMS

govinda-dvārā--through Govinda; prabhura--of Śrī Caitanya Mahāprabhu; śeṣa-prasāda--remnants of food; pāilā--they got; preme matta--overwhelmed by ecstasy; dui-jana--both of them; nācite lāgilā--began to dance.

TRANSLATION

When they received the remnants of Śrī Caitanya Mahāprabhu's prasāda through Govinda, they respected it, and then they both began to dance in ecstasy.

TEXT 65

TEXT

āra dina prabhu rūpe miliyā vasilā  
sarvajña-śiromaṇi prabhu kahite lāgilā

SYNONYMS

āra dina--the next day; prabhu--Śrī Caitanya Mahāprabhu; rūpe--with Śrīla Rūpa Gosvāmī; miliyā--meeting; vasilā--sat down; sarva-jña-śiromaṇi--Śrī Caitanya Mahāprabhu, the best of the omniscient; prabhu--Śrī Caitanya Mahāprabhu; kahite lāgilā--began to speak.

TRANSLATION

On the next day, when Śrī Caitanya Mahāprabhu went to see Śrīla Rūpa Gosvāmī, the omniscient Lord spoke as follows.

TEXT 66

TEXT

'kṛṣṇere bāhira nāhi kariha vraja haite  
vraja chāḍi' kṛṣṇa kabhu nā yāna kāhānte

SYNONYMS

kṛṣṇere--Kṛṣṇa; bāhira--outside; nāhi--do not; kariha--take; vraja haite--from Vṛndāvana; vraja chāḍi'--leaving Vṛndāvana; kṛṣṇa--Lord Kṛṣṇa; kabhu--at any time; nā--not; yāna--goes; kāhānte--anywhere.

TRANSLATION

Do not try to take Kṛṣṇa out of Vṛndāvana, for He does not go anywhere else at any time.

TEXT 67

TEXT

kṛṣṇo 'nyo yadu-sambhūto  
yaḥ pūrṇaḥ so 'sty ataḥ paraḥ  
vṛndāvanam parityajya  
sa kvacin naiva gacchati

SYNONYMS

kṛṣṇaḥ--Lord Kṛṣṇa; anyaḥ--another Lord Vāsudeva; yadu-sambhūtaḥ--born in the Yadu dynasty; yaḥ--who; pūrṇaḥ--the full Supreme Personality of Godhead, Kṛṣṇa; saḥ--He; asti--is; ataḥ--than Him (Vāsudeva); paraḥ--different; vṛndāvanam--the place Vṛndāvana; parityajya--giving up; saḥ--He; kvacit--at any time; na eva gacchati--does not go.

TRANSLATION

" 'The Kṛṣṇa known as Yadukumāra is Vāsudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadukumāra Kṛṣṇa manifests His

pastimes in the cities of Mathurā and Dvārakā, but Kṛṣṇa the son of Nanda Mahārāja never at any time leaves Vṛndāvana.' "

PURPORT

This verse is included in the Laghu-bhāgavatāmṛta (1.5.461), by Śrīla Rūpa Gosvāmī.

TEXT 68

TEXT

eta kahi' mahāprabhu madhyāhne calilā  
rūpa-gosāñi mane kichu vismaya ha-ilā

SYNONYMS

eta kahi'--saying this; mahāprabhu--Śrī Caitanya Mahāprabhu; madhya-ahne calilā--left to execute noon duties; rūpa-gosāñi--Śrīla Rūpa Gosvāmī; mane--in mind; kichu--some; vismaya ha-ilā--there was surprise.

TRANSLATION

After saying this, Caitanya Mahāprabhu went to perform His noontime duties, leaving Śrīla Rūpa Gosvāmī somewhat surprised.

TEXT 69

TEXT

"pṛthak nāṭaka karite satyabhāmā ājñā dila  
jānilu, pṛthak nāṭaka karite prabhu-ājñā haila

SYNONYMS

pṛthak nāṭaka--different dramas; karite--to write; satyabhāmā--of the name Satyabhāmā; ājñā dila--ordered; jānilu--now I understand; pṛthak nāṭaka--different dramas; karite--to write; prabhu-ājñā--the order of the Lord; haila--there was.

TRANSLATION

"Satyabhāmā ordered me to write two different dramas," Śrīla Rūpa Gosvāmī thought. "Now I understand that this order has been confirmed by Śrī Caitanya Mahāprabhu.

TEXT 70

TEXT

pūrve dui nāṭaka chila ekatra racanā  
dui-bhāga kari ebe karimu ghaṭanā

SYNONYMS

pūrve--previously; dui nāṭaka--two dramas; chila--there was; ekatra--together; racanā--composition; dui-bhāga kari--dividing into two; ebe--now; karimu ghaṭanā--I shall write the incidents.

#### TRANSLATION

Formerly I wrote the two dramas as one composition. Now I shall divide it and describe the incidents in two separate works.

#### TEXT 71

#### TEXT

dui'nāndī' 'prastāvanā', dui'saṁghaṭanā'  
pṛthak kariyā likhi kariyā bhāvanā

#### SYNONYMS

dui nāndī--two invocations of good fortune; prastāvanā--introductions; dui--two; saṁghaṭanā--chains of events; pṛthak kariyā--making separate; likhi--I shall write; kariyā bhāvanā--thinking about them.

#### TRANSLATION

I shall write two separate invocations of good fortune and two different introductions. Let me think deeply about the matter and then describe two different sets of incidents."

#### PURPORT

The two works are Vidagdha-mādhava and Lalita-mādhava. Vidagdha-mādhava describes pastimes in Vṛndāvana, and Lalita-mādhava describes pastimes in Dvārakā and Mathurā.

#### TEXT 72

#### TEXT

ratha-yātrāya jagannātha darśana karilā  
ratha-agre prabhura nṛtya-kīrtana dekhilā

#### SYNONYMS

ratha-yātrāya--during the function of Ratha-yātrā; jagannātha--Lord Jagannātha; darśana karilā--he saw; ratha-agre--the front of the ratha, or chariot; prabhura--of Śrī Caitanya Mahāprabhu; nṛtya--dancing; kīrtana--chanting; dekhilā--he saw.

#### TRANSLATION

During the Ratha-yātrā ceremony Rūpa Gosvāmī saw Lord Jagannātha. He also saw Lord Caitanya Mahāprabhu dancing and chanting in front of the ratha.

#### TEXT 73

TEXT

prabhura nṛtya-śloka śuni' śrī-rūpa-gosāñi  
sei ślokārtha lañā śloka karilā tathāi

SYNONYMS

prabhura--of Śrī Caitanya Mahāprabhu; nṛtya-śloka--verse uttered during His dancing; śuni'--hearing; śrī-rūpa-gosāñi--Śrīla Rūpa Gosvāmī; sei śloka-arth--the meaning of that verse; lañā--taking; śloka karilā--composed another verse; tathāi--on the spot.

TRANSLATION

When Rūpa Gosvāmī heard a verse uttered by Śrī Caitanya Mahāprabhu during the ceremony, he immediately composed another verse dealing with the same subject.

TEXT 74

TEXT

pūrve sei saba kathā kariyāchi varṇana  
tathāpi kahiye kichu saṅkṣepe kathana

SYNONYMS

pūrve--previously; sei--these; saba--all; kathā--words; kariyāchi varṇana--I have described; tathāpi--still; kahiye--let me say; kichu--something; saṅkṣepe--in brief; kathana--telling.

TRANSLATION

I have already described all these incidents, but I still wish to add briefly something more.

TEXT 75

TEXT

sāmānya eka śloka prabhu paḍena kīrtane  
kene śloka paḍe---ihā keha nāhi jāne

SYNONYMS

sāmānya--generally; eka--one; śloka--verse; prabhu--Śrī Caitanya Mahāprabhu; paḍena--recites; kīrtane--while chanting; kene--why; śloka--that verse; paḍe--He recites; ihā--this; keha nāhi jāne--no one knows.

TRANSLATION

Generally Śrī Caitanya Mahāprabhu recited a verse while dancing and chanting before the ratha, but no one knew why He was reciting that particular verse.

TEXT 76

TEXT

sabe ekā svarūpa gosāñi ślokera artha jāne  
ślokānurūpa pada prabhuke karāna āsvādane

SYNONYMS

sabe--only; ekā--one; svarūpa gosāñi--Svarūpa Dāmodara Gosvāmī; ślokera artha--the meaning of that verse; jāne--knows; śloka-anurūpa pada--other verses following that particular verse; prabhuke--Śrī Caitanya Mahāprabhu; karāna--causes; āsvādane--tasting.

TRANSLATION

Only Svarūpa Dāmodara Gosvāmī knew the purpose for which the Lord recited that verse. According to the Lord's attitude, he used to quote other verses to enable the Lord to relish mellows.

TEXT 77

TEXT

rūpa-gosāñi prabhura jāniyā abhiprāya  
sei arthe śloka kailā prabhure ye bhāya

SYNONYMS

rūpa-gosāñi--Śrīla Rūpa Gosvāmī; prabhura--of Śrī Caitanya Mahāprabhu; jāniyā--knowing; abhiprāya--the intention; sei arthe--in that meaning; śloka--a verse; kailā--composed; prabhure--to Śrī Caitanya Mahāprabhu; ye--which; bhāya--appealed.

TRANSLATION

Rūpa Gosvāmī, however, could understand the intention of the Lord, and thus he composed another verse that appealed to Śrī Caitanya Mahāprabhu.

TEXT 78

TEXT

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās  
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ  
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau  
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṅṭhate

SYNONYMS

yaḥ--that same person who; kaumāra-haraḥ--the thief of my heart during youth; saḥ--he; eva hi--certainly; varaḥ--lover; tāḥ--these; eva--certainly,; caitra-kṣapāḥ--moonlit nights of the month of Caitra; te--those; ca--and; unmīlita--fructified; mālatī--of mālatī flowers; surabhayaḥ--fragrances; prauḍhāḥ--full; kadamba--with the fragrance of the kadamba flower; anilāḥ--the

breezes; s̄a--that one; ca--also; eva--certainly; asmi--I am; tathāpi--still; tatra--there; surata-vyāpāra--in intimate transactions; līlā--of pastimes; vidhau--in the manner; revā--of the river named Revā; rodhasi--on the bank; vetasī--of the name Vetasī; taru-tale--underneath the tree; cetaḥ--my mind; samutkaṅṭhate--is very eager to go.

#### TRANSLATION

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

#### PURPORT

This is the verse recited by Śrī Caitanya Mahāprabhu.

#### TEXT 79

#### TEXT

priyaḥ so 'yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas  
tathāhaṁ s̄a rādhā tad idam ubhayoḥ saṅgama-sukham  
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe  
mano me kālindī-pulina-vipināya spṛhayati

#### SYNONYMS

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

#### TRANSLATION

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

#### PURPORT

This is the verse composed by Śrīla Rūpa Gosvāmī. It is included in his book Padyāvalī (383).

#### TEXT 80

#### TEXT

tāla-patre śloka likhi' cālete rākhilā  
samudra-snāna karibāre rūpa-gosāñi gelā

SYNONYMS

tāla-patre--on a palm leaf; śloka--the verse; likhi'--writing; cālete--in the thatched roof; rākhilā--kept it; samudra-snāna--bath in the sea; karibāre--for taking; rūpa-gosāñi--of the name Rūpa Gosvāmī; gelā--departed.

TRANSLATION

After writing this verse on a palm leaf, Rūpa Gosvāmī put it somewhere in his thatched roof and went to bathe in the sea.

TEXT 81

TEXT

hena-kāle prabhu āilā tāñhāre milite  
cāle śloka dekhi prabhu lāgilā paḍite

SYNONYMS

hena-kāle--at that time; prabhu--Śrī Caitanya Mahāprabhu; āilā--came there; tāñhāre milite--to meet him; cāle--in the thatched roof; śloka--verse; dekhi--seeing; prabhu--Śrī Caitanya Mahāprabhu; lāgilā--began; paḍite--to read.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu went there to meet him, and when He saw the leaf pushed into the roof and saw the verse, He began to read it.

TEXT 82

TEXT

śloka paḍi' prabhu sukhe premāviṣṭa hailā  
hena-kāle rūpa-gosāñi snāna kari' āilā

SYNONYMS

śloka paḍi'--reading this verse; prabhu--Śrī Caitanya Mahāprabhu; sukhe--in great happiness; prema-āviṣṭa hailā--became overwhelmed by ecstatic love; hena-kāle--at that time; rūpa-gosāñi--Śrī Rūpa Gosvāmī; snāna kari'--after taking his bath; āilā--came back.

TRANSLATION

After reading the verse, Śrī Caitanya Mahāprabhu was overwhelmed by ecstatic love. At that very time, Rūpa Gosvāmī returned, having finished bathing in the sea.

TEXT 83



TEXT

prabhu tāñre cāpaḍa māri' kahite lāgilā  
prabhu dekhi' daṇḍavat prañgaṇe paḍilā

SYNONYMS

prabhu dekhi'--after seeing the Lord there; daṇḍavat--obeisances; prañgaṇe--in the courtyard; paḍilā--fell down; prabhu--Śrī Caitanya Mahāprabhu; tāñre--to Rūpa Gosvāmī; cāpaḍa māri'--giving a mild slap; kahite lāgilā--began to speak.

TRANSLATION

Seeing the Lord, Śrī Rūpa Gosvāmī fell flat in the courtyard to offer obeisances. The Lord slapped him mildly in love and spoke as follows.

TEXT 84

TEXT

'gūḍha mora hṛdaya tuñi jānilā kemane?'  
eta kahi' rūpe kailā ḍṛḍha āliṅgane

SYNONYMS

gūḍha--very confidential; mora--My; hṛdaya--heart; tuñi--you; jānilā--knew; kemane--how; eta kahi'--saying this; rūpe--to Rūpa Gosvāmī; kailā--did; ḍṛḍha āliṅgane--firm embracing.

TRANSLATION

My heart is very confidential. How did you know My mind in this way?" After saying this, He firmly embraced Rūpa Gosvāmī.

TEXT 85

TEXT

sei śloka lañā prabhu svarūpe dekhāilā  
svarūpera parīkṣā lāgi' tāñhāre puchilā

SYNONYMS

sei śloka--that verse; lañā--taking; prabhu--Śrī Caitanya Mahāprabhu; svarūpe dekhāilā--showed to Svarūpa Dāmodara; svarūpera--of Svarūpa Dāmodara Gosāñi; parīkṣā lāgi'--for the examination; tāñhāre puchilā--He inquired from him.

TRANSLATION

Śrī Caitanya Mahāprabhu took that verse and showed it to Svarūpa Dāmodara for him to examine. Then the Lord questioned him.

TEXT 86

TEXT

'mora antara-vārtā rūpa jānīla kemane?'  
svarūpa kahe----'jāni, kṛpā kariyācha āpane

SYNONYMS

mora antara-vārtā--My internal intentions; rūpa--Rūpa Gosvāmī; jānīla--  
knew; kemane--how; svarūpa kahe--Svarūpa replied; jāni--I can understand; kṛpā  
kariyācha--You have bestowed Your mercy; āpane--personally.

TRANSLATION

How could Rūpa Gosvāmī have understood My heart?" the Lord asked. Svarūpa  
Dāmodara replied, "I can understand that You have already bestowed Your  
causeless mercy upon him.

TEXT 87

TEXT

anyathā e artha kāra nāhi haya jñāna  
tumi pūrve kṛpā kailā, kari anumāna"

SYNONYMS

anyathā--otherwise; e artha--this confidential meaning; kāra--of anyone;  
nāhi--not; haya--is; jñāna--the knowledge; tumi--You; pūrve--before this; kṛpā  
kailā--bestowed mercy; kari anumāna--I can conjecture.

TRANSLATION

No one could otherwise understand this meaning. I can therefore guess that  
previously You bestowed upon him Your causeless mercy."

TEXT 88

TEXT

prabhu kahe,----"iṅho āmāya prayāge milīla  
yogya-pātra jāni iṅhāya mora kṛpā ta' ha-ila

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu replies; iṅho--Rūpa Gosvāmī; āmāya--  
with Me; prayāge--at Prayāga; milīla--met; yogya-pātra jāni--knowing him to be  
a suitable person; iṅhāya--unto him; mora--My; kṛpā ta' ha-ila--there was  
mercy.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Rūpa Gosvāmī met Me at Prayāga. Knowing  
him to be a suitable person, I naturally bestowed My mercy upon him.

TEXT 89

TEXT

tabe śakti sañcāri' āmi kailuñ upadeśa  
tumiha kahio ihāñya rasera viśeṣa"

SYNONYMS

tabe--thereupon; śakti sañcāri'--empowering him with My transcendental  
potency; āmi--I; kailuñ upadeśa--gave instruction; tumiha--you also; kahio--

SYNONYMS

inform; ihāñya--unto him; rasera viśeṣa--particular information about  
transcendental mellows.

TRANSLATION

I thereupon also bestowed upon him My transcendental potency. Now you also  
should give him instructions. In particular, instruct him in transcendental  
mellows."

TEXT 90

TEXT

svarūpa kahe----"yāte ei śloka dekhiluñ  
tumi kariyācha kṛpā, tavañhi jānilu

SYNONYMS

svarūpa kahe--Svarūpa Dāmodara says; yāte--since; ei śloka--this verse;  
dekhiluñ--I have seen; tumi--You; kariyācha kṛpā--have bestowed Your mercy;  
tavañhi--immediately; jānilu--I could understand.

TRANSLATION

Svarūpa Dāmodara said, "As soon as I saw the unique composition of this  
verse, I could immediately understand that You had bestowed upon him Your  
special mercy.

TEXT 91

TEXT

phalena phala-kāraṇam anumīyate

SYNONYMS

phalena--by the result; phala-kāraṇam--the origin of the result; anumīyate--  
one can guess.

TRANSLATION

By seeing a result, one can understand the cause of that result.'

PURPORT

This verse is from the doctrines of nyāya, or logic.

TEXT 92

TEXT

svargāpagā-hema-mṛṇālinīnām  
nānā-mṛṇālāgra-bhujo bhajāmaḥ  
annānurūpām tanu-rūpa-ṛddhiṁ  
kāryam nidānād dhi guṇān adhīte

SYNONYMS

svarga-āpagā--of the Ganges water flowing in the heavenly planets; hema--golden; mṛṇālinīnām--of the lotus flowers; nānā--various; mṛṇāla-agra-bhujaḥ--those who eat the tops of the stems; bhajāmaḥ--we get; anna-anurūpām--according to the food; tanu-rūpa-ṛddhiṁ--an abundance of bodily beauty; kāryam--the effect; nidānāt--from the cause; hi--certainly; guṇān--qualities; adhīte--one obtains.

TRANSLATION

The River Ganges flowing from the heavenly planets is full of golden lotus flowers, and we, the residents of those planets, eat the stems of the flowers. Thus we are very beautiful, more so than the inhabitants of any other planet. This is due to the law of cause and effect, for if one eats food in the mode of goodness, the mode of goodness increases the beauty of his body.' "

PURPORT

One's bodily luster and beauty, one's constitution, one's activities and one's qualities all depend on the law of cause and effect. There are three qualities in material nature, and as stated in the Bhagavad-gītā (13.22), kāraṇam guṇa-saṅgo 'sya sad-asad-yoni-janmasu: one takes birth in a good or bad family according to his previous association with the qualities of material nature. Therefore one seriously eager to achieve transcendental perfection, Kṛṣṇa consciousness, must eat Kṛṣṇa prasāda. Such food is sāttvika, or in the material quality of goodness, but when offered to Kṛṣṇa it becomes transcendental. Our Kṛṣṇa consciousness movement distributes Kṛṣṇa prasāda, and those who eat such transcendental food are sure to become devotees of the Lord. This is a very scientific method, as stated in this verse from Nala-naiṣadha (3.17): kāryam nidānād dhi guṇān adhīte. If in all one's activities he strictly adheres to the mode of goodness, he will certainly develop his dormant Kṛṣṇa consciousness and ultimately become a pure devotee of Lord Kṛṣṇa.

Unfortunately at the present moment the bodily constitutions of the leaders of society, especially the governmental leaders, are polluted. As described in Śrīmad-Bhāgavatam (12.1.40):

asaṁskṛtāḥ kriyā-hīnā  
rajasā tamasāvṛtāḥ

prajāś te bhakṣayiṣyanti  
mlecchā rājanya-rūpiṇaḥ

Such leaders have no chance to purify their eating. Politicians meet together and exchange good wishes by drinking liquor, which is so polluted and sinful that naturally drunkards and meat-eaters develop a degraded mentality in the mode of ignorance. The processes of eating in different modes are explained in the Bhagavad-gītā, wherein it is stated that those who eat rice, wheat, vegetables, milk products, fruit and sugar are situated in the elevated quality of goodness. Therefore if we want a happy and tranquil political situation, we must select leaders who eat Kṛṣṇa prasāda. Otherwise the leaders will eat meat and drink wine, and thus they will be asaṁskṛtāḥ, unreformed, and kriyā-hīnāḥ, devoid of spiritual behavior. In other words, they will be mlecchas and yavanas, or men who are unclean in their habits. Through taxation, such men exploit the citizens as much as possible, and in this way they devour the citizens of the state instead of benefiting them. We therefore cannot expect a government to be efficient if it is headed by such unclean mlecchas and yavanas.

TEXT 93

TEXT

cāturmāsya rahi' gaḍe vaiṣṇava calilā  
rūpa-gosāñi mahāprabhura caraṇe rahilā

SYNONYMS

cāturmāsya rahi'--remaining four months for Cāturmāsya; gaḍe--to Bengal; vaiṣṇava--all the devotees; calilā--returned; rūpa-gosāñi--Śrīla Rūpa Gosvāmī; mahāprabhura--of Śrī Caitanya Mahāprabhu; caraṇe--at the shelter of His lotus feet; rahilā--remained.

TRANSLATION

After the four months of Cāturmāsya [Śrāvaṇa, Bhādra, Āśvina and Kārttika], all the Vaiṣṇavas of Bengal returned to their homes, but Śrīla Rūpa Gosvāmī remained in Jagannātha Purī under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 94

TEXT

eka-dina rūpa karena nāṭaka likhana  
ācambite mahāprabhura haila āgamana

SYNONYMS

eka-dina--one day; rūpa--Rūpa Gosvāmī; karena--does; nāṭaka--drama; likhana--writing; ācambite--all of a sudden; mahāprabhura--of Śrī Caitanya Mahāprabhu; haila--there was; āgamana--the coming.

TRANSLATION

One day while Rūpa Gosvāmī was writing his book, Śrī Caitanya Mahāprabhu suddenly appeared.

TEXT 95

TEXT

sambhrame duñhe uṭhi' daṇḍavat hailā  
duñhe āliṅgiyā prabhu āsane vasilā

SYNONYMS

sambhrame--with great respect; duñhe--Haridāsa Ṭhākura and Rūpa Gosvāmī; uṭhi'--standing up; daṇḍavat hailā--fell down to offer obeisances; duñhe--the two of them; āliṅgiyā--embracing; prabhu--Śrī Caitanya Mahāprabhu; āsane vasilā--sat down on a seat.

TRANSLATION

As soon as Haridāsa Ṭhākura and Rūpa Gosvāmī saw the Lord coming, they both stood up and then fell down to offer Him their respectful obeisances. Śrī Caitanya Mahāprabhu embraced them both and then sat down.

TEXT 96

TEXT

'kyā puñthi likha?' bali' eka-patra nilā  
akṣara dekhiyā prabhu mane sukhī hailā

SYNONYMS

kyā--what; puñthi--book; likha--you are writing; bali'--saying this; eka-patra nilā--took one page written on a palm leaf; akṣara--the good handwriting; dekhiyā--seeing; prabhu--Śrī Caitanya Mahāprabhu; mane--in the mind; sukhī hailā--became very happy.

TRANSLATION

The Lord inquired, "What kind of book are you writing?" He held up a palm leaf that was a page of the manuscript, and when He saw the fine handwriting, His mind was very pleased.

TEXT 97

TEXT

śrī-rūpera akṣara----yena mukutāra pānti  
prīta hañā karena prabhu akṣarera stuti

SYNONYMS

śrī-rūpera akṣara--the handwriting of Rūpa Gosvāmī; yena--like; mukutāra pānti--a row of pearls; prīta hañā--being pleased; karena--does; prabhu--Śrī

Caitanya Mahāprabhu; akṣarera stuti--praise of the handwriting of Śrīla Rūpa Gosvāmī.

TRANSLATION

Thus being pleased, the Lord praised the writing by saying, "The handwriting of Rūpa Gosvāmī is just like rows of pearls."

TEXT 98

TEXT

sei patre prabhu eka śloka ye dekhilā  
paḍitei śloka, preme āviṣṭa ha-ilā

SYNONYMS

sei patre--on that palm leaf; prabhu--Śrī Caitanya Mahāprabhu; eka śloka--one verse; ye--which; dekhilā--He saw; paḍitei--by reading; śloka--the verse; preme--ecstatic love; āviṣṭa ha-ilā--was overwhelmed.

TRANSLATION

While reading the manuscript, Śrī Caitanya Mahāprabhu saw a verse on that page, and as soon as He read it He was overwhelmed by ecstatic love.

TEXT 99

TEXT

tuṅḍe tāṅḍavinī ratim vitanute tuṅḍāvalī-labdhave  
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām  
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṅām kṛtim  
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī

SYNONYMS

tuṅḍe--in the mouth; tāṅḍavinī--dancing; ratim--the inspiration; vitanute--expands; tuṅḍa-āvalī-labdhave--to achieve many mouths; karṇa--of the ear; kroḍa--in the hole; kaḍambinī--sprouting; ghaṭayate--causes to appear; karṇa-arbudebhyaḥ sprhām--the desire for millions of ears; cetaḥ-prāṅgaṇa--in the courtyard of the heart; saṅginī--being a companion; vijayate--conquers; sarva-indriyāṅām--of all the senses; kṛtim--the activity; no--not; jāne--I know; janitā--produced; kiyadbhiḥ--of what measure; amṛtaiḥ--by nectar; kṛṣṇa--the name of Kṛṣṇa; iti--thus; varṇa-dvayī--the two syllables.

TRANSLATION

"I do not know how much nectar the two syllables 'Kṛṣ-ṇa' have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."

#### PURPORT

This verse is included in the Vidagdha-mādhava (1.15), a seven-act play written by Śrīla Rūpa Gosvāmī describing the pastimes of Śrī Kṛṣṇa in Vṛndāvana.

#### TEXT 100

#### TEXT

śloka śuni haridāsa ha-ila ullāsī  
nācite lāgilā ślokera artha praśaṁsi'

#### SYNONYMS

śloka śuni'--hearing this verse; hari-dāsa--Haridāsa Ṭhākura; ha-ilā ullāsī--became very jubilant; nācite lāgilā--he began to dance; ślokera--of the verse; artha praśaṁsi'--praising the meaning.

#### TRANSLATION

When Śrī Caitanya Mahāprabhu chanted this verse, Haridāsa Ṭhākura, upon hearing the vibration, became jubilant and began dancing and praising its meaning.

#### TEXT 101

#### TEXT

kṛṣṇa-nāmera mahimā śāstra-sādhu-mukhe jāni  
nāmera mādhurī aiche kāhāñ nāhi śuni

#### SYNONYMS

kṛṣṇa-nāmera mahimā--the glories of the holy name of Lord Kṛṣṇa; śāstra--of the revealed scriptures; sādhu--of the devotees; mukhe--in the mouth; jāni--we can understand; nāmera mādhurī--the sweetness of the holy name; aiche--in that way; kāhāñ--anywhere else; nāhi śuni--we do not hear.

#### TRANSLATION

One has to learn about the beauty and transcendental position of the holy name of the Lord by hearing the revealed scriptures from the mouths of devotees. Nowhere else can we hear of the sweetness of the Lord's holy name.

#### PURPORT

It is said in the Padma Purāṇa, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ. Chanting and hearing of the transcendental holy name of the Lord cannot be performed by the ordinary senses. The transcendental vibration of the Lord's holy name is completely spiritual. Thus it must be received from spiritual sources and must be chanted after having been heard from a spiritual master. One who hears the chanting of the Hare Kṛṣṇa mantra must receive it from the spiritual master by aural reception. Śrīla Sanātana Gosvāmī has forbidden us to hear the holy name of Kṛṣṇa chanted by non-Vaiṣṇavas, such as



professional actors and singers, for it will have no effect. It is like milk touched by the lips of a serpent, as stated in the padma purāṇa:

avaiṣṇava-mukhodgīrṇaṁ  
pūtaṁ hari-kathāmṛtam  
śravaṇaṁ naiva kartavyaṁ  
sarpocchiṣṭaṁ yathā payaḥ

As far as possible, therefore, the devotees in the Kṛṣṇa consciousness movement gather to chant the holy name of Kṛṣṇa in public so that both the chanters and the listeners may benefit.

TEXT 102

TEXT

tabe mahāprabhu duṅhe kari' āliṅgana  
madhyāhna karite samudre karilā gamana

SYNONYMS

tabe--then; mahāprabhu--Śrī Caitanya Mahāprabhu; duṅhe--unto both Rūpa Gosvāmī and Haridāsa Ṭhākura; kari'--doing; āliṅgana--embracing; madhya-ahna karite--to perform His noontime duties; samudre--o the seaside; karilā gamana--went.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu embraced both Haridāsa and Rūpa Gosvāmī and left for the seaside to perform His noontime duties.

TEXTS 103-104

TEXT

āra dina mahāprabhu dekhi' jagannātha  
sārvabhauma-rāmānanda-svarūpādi-sātha  
  
sabe mili' cali āilā śrī-rūpe milite  
pathe tānra guṇa sabāre lāgilā kahite

SYNONYMS

āra dina--he next day; mahāprabhu--Śrī Caitanya Mahāprabhu; dekhi'--seeing; jagannātha--Lord Jagannātha in the temple; sārvabhauma--Sārvabhauma Bhaṭṭācārya; rāmānanda--Rāmānanda Rāya; svarūpa-ādi--Svarūpa Dāmodara Gosvāmī; sātha--along with; sabe mili'--meeting all together; cali āilā--came there; śrī-rūpe milite--to meet Śrīla Rūpa Gosvāmī; pathe--on the way; tānra--of Rūpa Gosvāmī; guṇa--all the good qualities; sabāre--unto all the personal associates; lāgilā kahite--began to speak.

TRANSLATION

On the next day, after visiting the temple of Jagannātha as usual, Śrī Caitanya Mahāprabhu met Sārvabhauma Bhaṭṭācārya, Rāmānanda Rāya and Svarūpa

Dāmodara. They all went together to Śrīla Rūpa Gosvāmī, and on the way the Lord greatly praised his qualities.

TEXT 105

TEXT

dui śloka kahi' prabhura haila mahā-sukha  
nija-bhaktera guna kahe hañā pañca-mukha

SYNONYMS

dui śloka kahi'--reciting two verses; prabhura--of Śrī Caitanya Mahāprabhu; haila--there was; mahā-sukha--great pleasure; nija-bhaktera--of His own devotee; guṇa--the qualities; kahe--describes; hañā--as if becoming; pañca-mukha--five-mouthed.

TRANSLATION

When Śrī Caitanya Mahāprabhu recited the two important verses, He felt great pleasure; thus, as if He had five mouths, He began to praise His devotee.

PURPORT

The two verses referred to are those beginning with priyaḥ so 'yam (79) and tuṅḍe tāṅḍavinī (99).

TEXT 106

TEXT

sārvabhauma-rāmānande parīkṣā karite  
śrī-rūpera guṇa duñhāre lāgilā kahite

SYNONYMS

sārvabhauma-rāmānande--Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya; parīkṣā karite--to examine; śrī-rūpera guṇa--the transcendental qualities of Śrīla Rūpa Gosvāmī; duñhāre--unto both of them; lāgilā kahite--He began to praise.

TRANSLATION

Just to examine Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya, the Lord began to praise the transcendental qualities of Śrī Rūpa Gosvāmī before them.

TEXT 107

TEXT

'īśvara-svabhāva'----bhaktera nā laya aparādha  
alpa-sevā bahu māne ātma-paryanta prasāda

SYNONYMS

īśvara-svabhāva--the characteristic of the Supreme Personality of Godhead;  
bhaktera--of the pure devotee; nā laya--does not take; aparādha--any offense;  
alpa-sevā--very small service; bahu māne--the Lord accepts as very great;  
ātma-paryanta--giving Himself; prasāda--mercy.

#### TRANSLATION

Characteristically, the Supreme Personality of Godhead does not take seriously an offense committed by a pure devotee. The Lord accepts whatever small service a devotee renders as being such a great service that He is prepared to give even Himself, not to speak of other benedictions.

#### TEXT 108

#### TEXT

bhṛtyasya paśyati gurūn api nāparādhān  
sevām manāg api kṛtām bahudhābhyupaiti  
āviṣkaroti piśuneṣv api nābhyasūyām  
śīlena nirmala-matiḥ puruṣottamo 'yam

#### SYNONYMS

bhṛtyasya--of the servant; paśyati--He sees; gurūn--very great; api--  
although; na--not; aparādhān--the offenses; sevām--service; manāk api--however  
small; kṛtām--performed; bahu-dhā--as great; abhyupaiti--accepts; āviṣkaroti--  
manifests; piśuneṣu--on the enemies; api--also; na--not; abhyasūyām--envy;  
śīlena--by gentle behavior; nirmala-matiḥ--naturally clean-minded;  
puruṣottamaḥ--the Supreme Personality of Godhead, the best of all  
personalities; ayam--this.

#### TRANSLATION

"The Supreme Personality of Godhead, who is known as Puruṣottama, the greatest of all persons, has a pure mind. He is so gentle that even if His servant is implicated in a great offense, He does not take it very seriously. Indeed, if His servant renders some small service, the Lord accepts it as being very great. Even if an envious person blasphemes the Lord, the Lord never manifests anger against him. Such are His great qualities."

#### PURPORT

This verse is from the Bhakti-rasāmṛta-sindhu (2.1.138) by Śrīla Rūpa Gosvāmī.

#### TEXT 109

#### TEXT

bhakta-saṅge prabhu āilā, dekhi' dui jana  
daṇḍavat hañā kailā caraṇa vandana

#### SYNONYMS

bhakta-saṅge--accompanied by other devotee associates; prabhu--Śrī Caitanya Mahāprabhu; āilā--came; dekhi'--seeing this; dui jana--Rūpa Gosvāmī and Haridāsa Ṭhākura; daṇḍavat hañā--falling flat like logs; kailā--did; caraṇa vandana--prayers to their lotus feet.

TRANSLATION

When Haridāsa Ṭhākura and Rūpa Gosvāmī saw that Śrī Caitanya Mahāprabhu had come with His intimate devotees, they both immediately fell down like logs and offered prayers to their lotus feet.

TEXT 110

TEXT

bhakta-saṅge kailā prabhu duñhāre milana  
piṇḍāte vasilā prabhu lañā bhakta-gaṇa

SYNONYMS

bhakta-saṅge--with His intimate associates; kailā--did; prabhu--Śrī Caitanya Mahāprabhu; duñhāre--the two (Rūpa Gosvāmī and Haridāsa Ṭhākura); milana--meeting; piṇḍāte--on a raised place; vasilā--sat down; prabhu--Śrī Caitanya Mahāprabhu; lañā bhakta-gaṇa--with His personal devotees.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu and His personal devotees met Rūpa Gosvāmī and Haridāsa Ṭhākura. The Lord then sat down in an elevated place with His devotees.

TEXT 111

TEXT

rūpa haridāsa duñhe vasilā piṇḍā-tale  
sabāra āgrahe nā uṭhilā piṇḍāra upare

SYNONYMS

rūpa hari-dāsa--Rūpa Gosvāmī and Haridāsa Ṭhākura; duñhe--both of them; vasilā--sat down; piṇḍā-tale--at the foot of the raised place where Śrī Caitanya Mahāprabhu was sitting; sabāra--of all of the devotees; āgrahe--the insistence; nā uṭhilā--did not rise; piṇḍāra upare--the top of the raised place where Śrī Caitanya Mahāprabhu was sitting with His devotees.

TRANSLATION

Rūpa Gosvāmī and Haridāsa Ṭhākura sat at the foot of the elevated place where Śrī Caitanya Mahāprabhu was sitting. Although everyone asked them to sit on the same level as the Lord and His associates, they did not do so.

TEXT 112

TEXT

'pūrva-śloka paḍa, rūpa' prabhu ājñā kailā  
lajjāte nā paḍe rūpa mauna dharilā

SYNONYMS

pūrva-śloka--he previous verse; paḍa--just read; rūpa--My dear Rūpa;  
prabhu--Śrī Caitanya Mahāprabhu; ājñā kailā--ordered; lajjāte--in great  
shyness; nā paḍe--did not read; rūpa--Rūpa Gosvāmī; mauna dharilā--remained  
silent.

TRANSLATION

When Śrī Caitanya Mahāprabhu ordered Rūpa Gosvāmī to read the verse they  
had previously heard, Rūpa Gosvāmī, because of great shyness, did not read it  
but instead remained silent.

TEXT 113

TEXT

svarūpa-gosāñi tabe sei śloka paḍila  
śuni' sabākāra citte camatkāra haila

SYNONYMS

svarūpa-gosāñi--Svarūpa Dāmodara Gosāñi; tabe--then; sei--that; śloka  
paḍila--recited the verse; śuni'--hearing this; sabākāra--of all of them;  
citte--in the minds; camatkāra haila--there was great wonder.

TRANSLATION

Then Svarūpa Dāmodara Gosvāmī recited the verse, and when all the devotees  
heard it, their minds were struck with wonder.

TEXT 114

TEXT

priyaḥ so 'yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas  
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham  
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe  
mano me kālindī-pulina-vipināya spṛhayati

SYNONYMS

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

TRANSLATION

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

TEXT 115

TEXT

rāya, bhaṭṭācārya bale,----"tomāra prasāda vine  
tomāra ḥṛdaya ei jānila kemane

SYNONYMS

rāya--Rāmānanda Rāya; bhaṭṭācārya--Sārvabhauma Bhaṭṭācārya; bale--say;  
tomāra prasāda vine--without Your special mercy; tomāra ḥṛdaya--Your mind; ei--  
this Rūpa Gosvāmī; jānila--understood; kemane--how.

TRANSLATION

After hearing this verse, both Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya said to Caitanya Mahāprabhu, "Without Your special mercy, how could this Rūpa Gosvāmī have understood Your mind?"

TEXT 116

TEXT

āmāte sañcāri' pūrve kahilā siddhānta  
ye saba siddhānte brahmā nāhi pāya anta

SYNONYMS

āmāte--within me; sañcāri'--creating all logical truths; pūrve--previously;  
kahilā--You express; siddhānta--conclusive statements; ye--which; saba--all  
of; siddhānte--conclusive statements; brahmā--even Lord Brahmā; nāhi pāya  
anta--cannot understand the limit.

TRANSLATION

Śrīla Rāmānanda Rāya admitted that previously Śrī Caitanya Mahāprabhu had empowered his heart so that he could express elevated and conclusive statements to which even Lord Brahmā has no access.

TEXT 117

TEXT

tāte jāni----pūrve tomāra pāñāche prasāda  
tāhā vinā nahe tomāra ḥṛdayānuvāda"

SYNONYMS

tāte--in such instances; jāni--I can understand; pūrve--previously; tomāra--Your; pāñāche prasāda--he has obtained special mercy; tāhā vinā--without that; nahe--there is not; tomāra--Your; hṛdaya-anuvāda--expression of feelings.

#### TRANSLATION

"Had you not previously bestowed Your mercy on him," they said, "it would not have been possible for him to express Your internal feelings."

#### PURPORT

Devotees acknowledge Śrī Caitanya Mahāprabhu's special mercy upon Śrīla Rūpa Gosvāmī in the following words:

śrī-caitanya-mano 'bhīṣṭam-  
sthāpitaṁ yena bhū-tale  
svayaṁ rūpaḥ kadā mahyaṁ  
dadāti sva-padāntikam

"When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?"

The special function of Śrīla Rūpa Gosvāmī is to establish the feelings of Śrī Caitanya Mahāprabhu. These feelings are His desires that His special mercy be spread throughout the world in this Kali-yuga.

pṛthivīte āche yata nagarādi-grāma  
sarvatra pracāra haibe mora nāma

His desire is that all over the world everyone, in every village and every town, know of Śrī Caitanya Mahāprabhu and His saṅkīrtana movement. These are the inner feelings of Śrī Caitanya Mahāprabhu. Śrī Rūpa Gosvāmī committed to writing all these feelings of the Lord. Now again, by the mercy of Śrī Caitanya Mahāprabhu, the same feelings are being spread all over the world by the servants of the Gosvāmīs, and devotees who are pure and simple will appreciate this attempt. As concluded by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, however, those who are on the level of hogs and dogs will never appreciate such a great attempt. Yet this does not matter to the preachers of Śrī Caitanya Mahāprabhu's cult, for all over the world they will continue to perform this responsible work, even though persons who are like cats and dogs do not appreciate them.

#### TEXT 118

#### TEXT

prabhu kahe,----"kaha rūpa, nāṭakera śloka  
ye śloka śunile lokera yāya duḥkha-śoka

#### SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; kaha--please recite; rūpa--My dear Rūpa; nāṭakera śloka--the verse of your drama; ye--which; śloka--verse;

śunile--hearing; lokera--of all people; yāya--go away; duḥkha-śoka--the unhappiness and lamentation.

#### TRANSLATION

Thus Śrī Caitanya Mahāprabhu said, "My dear Rūpa, please recite that verse from your drama which, upon being heard, makes all people's unhappiness and lamentation go away."

#### TEXT 119

#### TEXT

bāra bāra prabhu yadi tāre ājñā dila  
tabe sei śloka rūpa-gosāñi kahila

#### SYNONYMS

bāra bāra--again and again; prabhu--Śrī Caitanya Mahāprabhu; yadi--when; tāre--him; ājñā dila--ordered; tabe--at that time; sei śloka--that particular verse; rūpa-gosāñi--of the name Rūpa Gosvāmī; kahila--recited.

#### TRANSLATION

When the Lord persisted in asking this again and again, Rūpa Gosvāmī recited that verse [as follows].

#### TEXT 120

#### TEXT

tuṅḍe tāṅḍavinī ratim vitanute tuṅḍāvalī-labdhaye  
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām  
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṅām kṛtim  
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī

#### SYNONYMS

tuṅḍe--in the mouth; tāṅḍavinī--dancing; ratim--the inspiration; vitanute--expands; tuṅḍa-āvalī-labdhaye--to achieve many mouths; karṇa--of the ear; kroḍa--in the hole; kaḍambinī--sprouting; ghaṭayate--causes to appear; karṇa-arbudebhyaḥ spṛhām--the desire for millions of ears; cetaḥ-prāṅgaṇa--in the courtyard of the heart; saṅginī--being a companion; vijayate--conquers; sarva-indriyāṅām--of all the senses; kṛtim--the activity; no--not; jāne--I know; janitā--produced; kiyadbhiḥ--of what measures by; amṛtaiḥ--by nectar; kṛṣṇa--the name of Kṛṣṇa; iti--thus; varṇa-dvayī--the two syllables.

#### TRANSLATION

"I do not know how much nectar the two syllables 'Kṛṣ-ṇa' have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."



TEXT 121

TEXT

yata bhakta-vṛnda āra rāmānanda rāya  
śloka śuni' sabāra ha-ila ānanda-vismaya

SYNONYMS

yata bhakta-vṛnda--all the personal devotees of Śrī Caitanya Mahāprabhu;  
āra--and; rāmānanda rāya--of the name Rāmānanda Rāya; śloka śuni'--hearing  
this verse; sabāra--of everyone; ha-ila--there was; ānanda-vismaya--  
transcendental bliss and astonishment.

TRANSLATION

When all the devotees of Śrī Caitanya Mahāprabhu, especially Śrī Rāmānanda  
Rāya, heard this verse, they were all filled with transcendental bliss and  
were struck with wonder.

TEXT 122

TEXT

sabe bale,----'nāma-mahimā śuniyāchi apāra  
emana mādhyura keha nāhi varṇe āra'

SYNONYMS

sabe bale--every one of them said; nāma-mahimā--the glories of chanting the  
holy name; śuniyāchi--we have heard; apāra--many times; emana--this kind of;  
mādhyura--sweetness; keha--someone; nāhi--not; varṇe--describes; āra--else.

TRANSLATION

Everyone admitted that although they had heard many statements glorifying  
the holy name of the Lord, they had never heard such sweet descriptions as  
those of Rūpa Gosvāmī.

TEXT 123

TEXT

rāya kahe,----"kon grantha kara hena jāni?  
yāhāra bhitare ei siddhāntera khani?"

SYNONYMS

rāya kahe--Rāmānanda Rāya inquired; kon--what; grantha--dramatic  
literature; kara--you are writing; hena--such; jāni--I can understand; yāhāra  
bhitare--within which; ei--these; siddhāntera khani--a mine of conclusive  
statements.

TRANSLATION

Rāmānanda Rāya inquired, "What kind of drama are you writing? We can understand that it is a mine of conclusive statements."

TEXT 124

TEXT

svarūpa kahe,----"kṛṣṇa-līlāra nāṭaka karite  
vraja-līlā-pura-līlā ekatra varṇite

SYNONYMS

svarūpa kahe--Svarūpa Dāmodara replied on behalf of Rūpa Gosvāmī; kṛṣṇa-līlāra--of the pastimes of Lord Kṛṣṇa; nāṭaka karite--composing a drama; vraja-līlā-pura-līlā--His pastimes in Vṛndāvana and His pastimes in Mathurā and Dvārakā; ekatra--in one book; varṇite--to describe.

TRANSLATION

Svarūpa Dāmodara replied for Śrīla Rūpa Gosvāmī: "He wanted to compose a drama about the pastimes of Lord Kṛṣṇa. He planned to describe in one book both the pastimes of Vṛndāvana and those of Dvārakā and Mathurā.

TEXT 125

TEXT

ārambhiyāchilā, ebe prabhu-ājñā pāñā  
dui nāṭaka kariteche vibhāga kariyā

SYNONYMS

ārambhiyāchilā--Śrīla Rūpa Gosvāmī began; ebe--now; prabhu-ājñā pāñā--getting the order of Śrī Caitanya Mahāprabhu; dui nāṭaka--two different dramas; kariteche--he is compiling; vibhāga kariyā--dividing the original idea.

TRANSLATION

"He began it in that way, but now, following the order of Śrī Caitanya Mahāprabhu, he has divided it in two and is writing two plays, one concerning the pastimes of Mathurā and Dvārakā and the other concerning the pastimes of Vṛndāvana.

TEXT 126

TEXT

vidagdha-mādhava āra lalita-mādhava  
dui nāṭake prema-rasa adabhuta saba"

SYNONYMS

vidagdha-mādhava--one is named Vidagdha-mādhava; āra--and; lalita-mādhava--  
named Lalita-mādhava; dui nāṭake--in two plays; prema-rasa--ecstatic mellows  
of emotional love for Kṛṣṇa; adabhuta--wonderful; saba--all.

#### TRANSLATION

"The two plays are called Vidagdha-mādhava and Lalita-mādhava. Both of them  
wonderfully describe ecstatic emotional love of God."

#### PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura informs us in this connection that  
Śrīla Rūpa Gosvāmī composed the drama known as Vidagdha-mādhava in the year  
Śakābda 1454, and he finished Lalita-mādhava in Śakābda 1459. The discussion  
between Rāmānanda Rāya and Śrīla Rūpa Gosvāmī at Jagannātha Purī took place in  
Śakābda 1437.

#### TEXT 127

#### TEXT

rāya kahe,----"nāndī-śloka paḍa dekhi, śuni?"  
śrī-rūpa śloka paḍa prabhu-ājñā māni'

#### SYNONYMS

rāya kahe--Śrī Rāmānanda Rāya says; nāndī-śloka paḍa--please recite the  
introductory verse; dekhi--so that I can see; śuni--so that I can hear; śrī-  
rūpa śloka paḍa--Rūpa Gosvāmī recites the verse; prabhu-ājñā māni'--accepting  
the order of Śrī Caitanya Mahāprabhu.

#### TRANSLATION

Rāmānanda Rāya said, "Please recite the introductory verse of  
Vidagdhamādhava so that I can hear and examine it." Thus Śrī Rūpa Gosvāmī,  
being ordered by Śrī Caitanya Mahāprabhu, recited the verse (1.1).

#### TEXT 128

#### TEXT

sudhānām cāndriṇām api madhurimonmāda-damanī  
dadhānā rādhādi-praṇaya-ghana-sāraiḥ surabhitām  
samantāt santāpodgama-viṣama-saṁsāra-saraṇī-  
praṇītām te tṛṣṇām haratu hari-līlā-śikhariṇī

#### SYNONYMS

sudhānām--of the nectar; cāndriṇām--produced on the moon; api--even;  
madhurimā--the sweetness; unmāda-damanī--overpowering the pride; dadhānā--  
distributing; rādhā-ādi--of Śrīmatī Rādhārāṇī and Her companions; praṇaya-  
ghana--of the concentrated loving affairs; sāraiḥ--by the essence; surabhitām--  
a good fragrance; samantāt--everywhere; santāpa--miserable conditions;  
udgama--generating; viṣama--very dangerous; saṁsāra-saraṇī--on the path of  
material existence; praṇītām--created; te--your; tṛṣṇām--desires; haratu--let

it take away; hari-līlā--the pastimes of Śrī Kṛṣṇa; śikhariṇī--exactly like a combination of yogurt and sugar candy.

TRANSLATION

"May the pastimes of Śrī Kṛṣṇa reduce the miseries existing in the material world and nullify all unwanted desires. The pastimes of the Supreme Personality of Godhead are like śikhariṇī, a blend of yogurt and sugar candy. They overpower the pride of even the nectar produced on the moon, for they distribute the sweet fragrance of the concentrated loving affairs of Śrīmatī Rādhārāṇī and the gopīs."

TEXT 129

TEXT

rāya kahe,----'kaha iṣṭa-devera varṇana'  
prabhura saṅkoce rūpa nā kare paṭhana

SYNONYMS

rāya kahe--Rāmānanda Rāya says; kaha--now speak; iṣṭa-devera varṇana--description of your worshipable Deity; prabhura saṅkoce--embarrassment in the presence of Śrī Caitanya Mahāprabhu; rūpa--Rūpa Gosvāmī; nā kare--does not do; paṭhana--recitation.

TRANSLATION

Rāmānanda Rāya said, "Now please recite the description of the glories of your worshipable Deity." Rūpa Gosvāmī, however, hesitated due to embarrassment because Śrī Caitanya Mahāprabhu was present.

TEXT 130

TEXT

prabhu kahe,----"kaha, kene kara saṅkoca-lāje?  
granthera phala śunāibā vaiṣṇava samāje?"

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu says; kaha--speak up; kene--why; kara--you do; saṅkoca-lāje--in shame and embarrassment; granthera--of the book; phala--the fruit; śunāibā--you should make heard; vaiṣṇava-samāje--in the society of pure devotees.

TRANSLATION

The Lord, however, encouraged Rūpa Gosvāmī, saying, "Why are you embarrassed? You should recite it so the devotees can hear the good fruit of your writing."

TEXT 131

TEXT

tabe rūpa-gosāñi yadi śloka paḍila  
śuni' prabhu kahe,----'ei ati stuti haila'

#### SYNONYMS

tabe--at that time; rūpa-gosāñi--of the name Rūpa Gosvāmī; yadi--when;  
śloka paḍila--recited the verse; śuni'--hearing this; prabhu kahe--Śrī  
Caitanya Mahāprabhu says; ei--this; ati stuti--exaggerated offering of  
prayers; haila--was.

#### TRANSLATION

When Rūpa Gosvāmī thus recited his verse, Caitanya Mahāprabhu disapproved  
of it because it described His personal glories. He expressed the opinion that  
it was an exaggerated explanation.

#### TEXT 132

#### TEXT

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau  
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam  
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ  
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

#### SYNONYMS

anarpita--not bestowed; carīm--having been formerly; cirāt--for a long  
time; karuṇayā--by causeless mercy; avatīrṇaḥ--descended; kalau--in the Age of  
Kali; samarpayitum--to bestow; unnata--elevated; ujjvala-rasām--the conjugal  
mellow; sva-bhakti--of His own service; śriyam--the treasure; hariḥ--the  
Supreme Lord; puraṭa--than gold; sundara--more beautiful; dyuti--of splendor;  
kadamba--with a multitude; sandīpitaḥ--illuminated; sadā--always; hṛdaya-  
kandare--in the cavity of the heart; sphuratu--let Him be manifest; vaḥ--your;  
śacī-nandanaḥ--the son of mother Śacī.

#### TRANSLATION

"May the Supreme Lord, who is known as the son of Śrīmatī Śacīdevī, be  
transcendentally situated in the innermost core of your heart. Resplendent  
with the radiance of molten gold, He has descended in the Age of Kali by His  
causeless mercy to bestow what no incarnation has ever offered before: the  
most elevated mellow of devotional service, the mellow of conjugal love."

#### PURPORT

This verse (Vidagdha-mādhava 1.2) also appears in Ādi-līlā (1.4 and 3.4).  
In his commentary on Vidagdha-mādhava, Śrīla Viśvanātha Cakravartī Ṭhākura  
remarks: mahā-prabhoḥ sphūrṭim vinā hari-līlā-rasāsvādanānupapatter iti  
bhāvaḥ. Without the mercy of Śrī Caitanya Mahāprabhu, one cannot describe the  
pastimes of the Supreme personality of Godhead. Therefore Śrīla Rūpa Gosvāmī  
said, vaḥ yuṣmākaṁ hṛdaya-rūpa-guhā yām śacī-nandano hariḥ, pakṣe, siṁhaḥ  
sphuratu: "May Śrī Caitanya Mahāprabhu, who is exactly like a lion that kills

all the elephants of desire, be awakened within everyone's heart, for by His merciful blessings one can understand the transcendental pastimes of Kṛṣṇa."

TEXT 133

TEXT

saba bhakta-gaṇa kahe śloka śuniyā  
kṛtārtha karilā sabāya śloka śunāñā

SYNONYMS

saba bhakta-gaṇa--all the devotees present there; kahe--say; śloka śuniyā--hearing this verse; kṛta-artha karilā--you have obliged; sabāya--everyone; śloka śunāñā--by reciting this verse.

TRANSLATION

All the devotees present so greatly appreciated this verse that they expressed their gratitude to Śrī Rūpa Gosvāmī for his transcendental recitation.

TEXT 134

TEXT

rāya kahe,----"kon āmukhe pātra-sannidhāna?"  
rūpa kahe,----"kāla-sāmye 'pravartaka' nāma"

SYNONYMS

rāya kahe--Rāmānanda Rāya says; kon--what; āmukhe--by introduction; pātra-sannidhāna--presence of the players; rūpa kahe--Śrīla Rūpa Gosvāmī replies; kāla-sāmye--in agreement of time; pravartaka nāma--the introduction called pravartaka.

TRANSLATION

Rāmānanda Rāya inquired, "How have you introduced the assembly of the players?" Rūpa Gosvāmī replied, "The players assemble at a suitable time under the heading of pravartaka.

PURPORT

In a drama all the actors are called pātra, or players. This is stated by Viśvanātha Kavirāja in the Sāhitya-darpaṇa (6.283):

divya-martye sa tad-rūpo  
miśram anyataras tayoh  
sūcayed vastu-bījaṃ vā-  
mukhaṃ pātram athāpi vā

The meaning of āmukha is stated by Śrīla Rūpa Gosvāmī in the Nāṭaka-candrikā:

sūtra-dhāro naṭī brūte  
sva-kāryaṃ pratiyuktitaḥ  
prastutākṣepicitrokyā  
yat tad āmukham īritam

When Śrīla Rāmānanda Rāya inquired about the arrangement for introducing the assembly of players in the drama, Rūpa Gosvāmī replied that when the players first enter the stage in response to the time, the introduction is technically called pravartaka. For an example one may consult the Antya-līlā, First Chapter, verse 17. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the introduction, which is technically called āmukha, may be of five different kinds, according to the Sāhitya-darpaṇa (6.288):

udghātyakaḥ kathodghātaḥ  
prayogātiśayas tathā  
pravartakāvalagite  
pañca prastāvanā-bhidāḥ

Introductions may be classified as follows: (1) udghātyaka, (2) kathodghāta, (3) prayogātiśaya, (4) pravartaka and (5) avalagita. These five kinds of introduction are called āmukha. Thus Śrīla Rāmānanda Rāya asked which of the five introductions had been employed, and Śrīla Rūpa Gosvāmī replied that he had used the introduction called the pravartaka.

TEXT 135

TEXT

ākṣiptaḥ kāla-sāmyena  
praveśaḥ syāt pravartakaḥ

SYNONYMS

ākṣiptaḥ--set in motion; kāla-sāmyena--by a suitable time; praveśaḥ--the entrance; syāt--should be; pravartakaḥ--named pravartaka.

TRANSLATION

'When the entrance of the actors is set in motion by the arrival of a suitable time, the entrance is called pravartaka.'

PURPORT

This verse is from Nāṭaka-candrikā (12) by Śrīla Rūpa Gosvāmī.

TEXT 136

TEXT

so 'yaṃ vasanta-samayaḥ samiyāya yasmin  
pūrṇaṃ tam īsvaram upoḍha-navānurāgam  
gūḍha-grahā rucirayā saha rādhayāsau  
raṅgāya saṅgamayitā niśi paurṇamāsī

SYNONYMS

saḥ--that; ayam--this; vasanta-samayaḥ--springtime; samiyāya--had arrived; yasmin--in which; pūrṇam--the complete; tam--Him; īśvaram--the Supreme Personality of Godhead; upoḍha--obtained; nava-anurāgam--new attachment; gūḍha-grahā--which covered the stars; rucirayā--very beautiful; saha--with; rādhayā--Śrīmatī Rādhārāṇī; asau--that full-moon night; raṅgāya--for increasing the beauty; saṅgamayitā--caused to meet; niśi--at night; paurṇamāsī--the full-moon night.

#### TRANSLATION

'Springtime had arrived, and the full moon of that season inspired the Supreme Personality of Godhead, who is complete in everything, with new attraction to meet the beautiful Śrīmatī Rādhārāṇī at night to increase the beauty of Their pastimes.' "

#### PURPORT

Śrīla Bhaktivinoda Ṭhākura interprets this verse (Vidagdha-mādhava 1.10) in two ways, for Lord Kṛṣṇa and for Śrīmatī Rādhārāṇī. When interpreted for Kṛṣṇa, the night is understood to have been a dark moon night, and when interpreted for Śrīmatī Rādhārāṇī, it is considered to have been a full moon night.

#### TEXT 137

#### TEXT

rāya kahe,----"prarocanādi kaha dekhi, śuni?"  
rūpa kahe,----"mahāprabhura śravaṇecchā jāni"

#### SYNONYMS

rāya kahe--Śrīla Rāmānanda Rāya says; prarocanādi kaha--please recite the prarocanā; dekhi--I shall see; śuni--and hear; rūpa kahe--Śrīla Rūpa Gosāñi replies; mahāprabhura--of Śrī Caitanya Mahāprabhu; śravaṇa-icchā--desired to hear; jāni--I think.

#### TRANSLATION

Rāmānanda Rāya said, "Please recite the prarocanā portion so that I may hear and examine it." Śrī Rūpa replied, "I think that the desire to hear of Śrī Caitanya Mahāprabhu is prarocanā.

#### PURPORT

The method of inducing the audience to become more and more eager to hear by praising the time and place, the hero and the audience is called prarocanā. This is the statement regarding prarocanā in the Nāṭaka-candrikā:

deśa-kāla-kathā-vastu-  
sabhyādīnām prasāmsayā  
śrotṛṇām unmukhī-kāraḥ  
kathiteyaṁ prarocanā



Similarly the Sāhitya-darpaṇa (6.286) says:

tasyāḥ prarocanā vīthī  
tathā prahasanā-mukhe  
aṅgānyatronmukhī-kāraḥ  
praśamsātaḥ prarocanā

Any literature presented in Sanskrit must follow the rules and regulations mentioned in the authoritative reference books. The technical inquiries by Śrīla Rāmānanda Rāya and the replies of Śrīla Rūpa Gosvāmī indicate that both of them were expert and fully conversant with the techniques of writing drama.

TEXT 138

TEXT

bhaktānām udagād anargala-dhiyām vargo nisargojjvalaḥ  
śīlaiḥ pallavitaḥ sa ballava-vadhū-bandho prabandho 'py asau  
lebhe catvaratām ca tāṇḍava-vidher vṛndāṭavī-garbha-bhūr  
manye mad-vidha-puṇya-maṇḍala-parīpāko 'yam unmīlati

SYNONYMS

bhaktānām--of devotees; udagāt--has appeared; anargala-dhiyām--constantly thinking of Rādhā-Kṛṣṇa; vargaḥ--the assembly; nisarga-ujjvalaḥ--naturally very advanced; śīlaiḥ--with natural poetic decorations; pallavitaḥ--spread like the leaves of a tree; saḥ--that; ballava-vadhū-bandhaḥ--of the friend of the gopīs, Śrī Kṛṣṇa; prabandhaḥ--a literary composition; api--even; asau--that; lebhe--has achieved; catvaratām--the quality of a quadrangular place with level ground; ca--and; tāṇḍava-vidheḥ--for dancing; vṛndā-ṭavī--of the forest of Vṛndāvana; garbha-bhūḥ--the inner grounds; manye--I consider; mat-vidha--of persons like me; puṇya-maṇḍala--of groups of pious activities; parīpākaḥ--the full development; ayam--this; unmīlati--appears.

TRANSLATION

'The devotees now present are constantly thinking of the Supreme Lord and are therefore highly advanced. This work named Vidagdha-mādhava depicts the characteristic pastimes of Lord Kṛṣṇa with decorations of poetic ornaments. And the inner grounds of the forest of Vṛndāvana provide a suitable platform for the dancing of Kṛṣṇa with the gopīs. Therefore I think that the pious activities of persons like us, who have tried to advance in devotional service, have now attained maturity.'

PURPORT

This is verse eight of the First Act of Vidagdha-mādhava.

TEXT 139

TEXT

abhivyaktā mattaḥ prakṛti-laghu-rūpād api budhā  
vidhātrī siddhārthān hari-guṇa-mayī vaḥ kṛtir iyam  
pulindenāpy agniḥ kimu samidham-unmathya janito

hiraṇya-śreṇīnām apaharati nāntaḥ-kaluṣatām

SYNONYMS

abhivyaktā--manifested; mattaḥ--from me; prakṛti--by nature; laghu-rūpāt--situated in a lower position; api--although; budhāḥ--O learned devotees; vidhātrī--which may bring about; siddha-arthān--all the objects of perfection; hari-guṇa-mayī--whose subject matter is the attributes of Kṛṣṇa; vaḥ--of you; kṛtiḥ--the poetic play known as Vidagdha-mādhava; iyam--this; pulindena--by the lowest class of men; api--although; agniḥ--a fire; kimu--whether; samidham--the wood; unmathya--rubbing; janitaḥ--produced; hiraṇya--of gold; śreṇīnām--of quantities; apaharati--vanquishes; na--not; antaḥ--inner; kaluṣatām--dirty things.

TRANSLATION

"O learned devotees, I am by nature ignorant and low, yet even though it is from me that Vidagdha-mādhava has come, it is filled with descriptions of the transcendental attributes of the Supreme Personality of Godhead. Therefore, will not such literature bring about the attainment of the highest goal of life? Although its wood may be ignited by a low-class man, fire can nevertheless purify gold. Although I am very low by nature, this book may help cleanse the dirt from within the hearts of the golden devotees.' "

PURPORT

This verse is also from Vidagdha-mādhava (1.6).

TEXT 140

TEXT

rāya kahe,----"kaha dekhi premotpatti-kāraṇa?  
pūrva-rāga, vikāra, ceṣṭā, kāma-likhana?"

SYNONYMS

rāya kahe--Śrīla Rāmānanda Rāya further inquires; kaha--please recite; dekhi--so that I may know; prema. utpatti-kāraṇa--the causes of awakening the loving propensity; pūrva-rāga--previous attachment; vikāra--transformation; ceṣṭā--endeavor; kāma-likhana--writing of letters disclosing the gopīs' attachment for Kṛṣṇa.

TRANSLATION

Then Rāmānanda Rāya inquired from Rūpa Gosvāmī about the causes of the loving affairs between Kṛṣṇa and the gopīs, such as previous attachment, transformations of love, endeavors for love, and exchanges of letters disclosing the gopīs' awakening love for Kṛṣṇa.

TEXT 141

TEXT

krame śrī-rūpa-gosāñi sakali kahila

śuni' prabhura bhakta-gaṇera camatkāra haila

SYNONYMS

krame--gradually; śrī-rūpa-gosāñi--Śrīla Rūpa Gosvāmī; sakali kahila--explained everything; śuni'--hearing; prabhura--of Śrī Caitanya Mahāprabhu; bhakta-gaṇera--of the devotees; camatkāra--astonishment; haila--there was.

TRANSLATION

Śrīla Rūpa Gosvāmī gradually informed Rāmānanda Rāya about everything he asked. Hearing his explanations, all the devotees of Śrī Caitanya Mahāprabhu were struck with wonder.

PURPORT

Śrīla Rūpa Gosvāmī has explained kāma-likhana in his book Ujjvala-nīlamaṇi (Vipralambha-prakaraṇa 26):

sa lekhaḥ kāma-lekhaḥ syāt  
yaḥ sva-prema-prakāśakaḥ  
yuvatyā yūni yūnā ca  
yuvatyām saṁprahīyate

"Exchanges of letters between a young boy and young girl concerning their awakening of attachment for one another are called kāma-lekha."

TEXT 142

TEXT

ekasya śrutam eva lumpati matim kṛṣṇeti nāmākṣaram  
sāndronmāda-paramparām upanayaty anyas ya vaṁśī-kalaḥ  
eṣa snigdha-ghana-dyutir manasi me lagnaḥ paṭe vīkṣaṇāt  
kaṣṭam dhik puruṣa-traye ratir abhūn manye mṛtiḥ śreyasī

SYNONYMS

ekasya--of one person; śrutam--heard; eva--certainly; lumpati--take away; matim--the mind; kṛṣṇa iti--Kṛṣṇa; nāma-akṣaram--the letters of the name; sāndra-unmāda--of intense madness; paramparām--a shower; upanayati--brings; anyasya--of another; vaṁśī-kalaḥ--the sound vibration of the flute; eṣaḥ--this third one; snigdha--giving love; ghana-dyutiḥ--lightninglike effulgence; manasi--in the mind; me--My; lagnaḥ--attachment; paṭe--in the picture; vīkṣaṇāt--by seeing; kaṣṭam dhik--oh, shame upon Me; puruṣa-traye--to three persons; ratiḥ--attachment; abhūt--has appeared; manye--I think; mṛtiḥ--death; śreyasī--better.

TRANSLATION

Experiencing previous attachment to Kṛṣṇa [pūrva-rāga], Śrīmatī Rādhārāṇī thought: "Since I have heard the name of a person called Kṛṣṇa, I have practically lost My good sense. Then, there is another person who plays His flute in such a way that after I hear the vibration, intense madness arises in My heart. And again there is still another person to whom My mind becomes

attached when I see His beautiful lightning effulgence in His picture. Therefore I think that I am greatly condemned, for I have become simultaneously attached to three persons. It would be better for Me to die because of this."

PURPORT

This verse is from Vidagdha-mādhava (2.9).

TEXT 143

TEXT

iyam sakhi suduḥsādhyā  
rādhā hṛdaya-vedanā  
kṛtā yatra cikitsāpi  
kutsāyām paryavasyati

SYNONYMS

iyam--this; sakhi--my dear friend; suduḥsādhyā--incurable; rādhā--of Śrīmatī Rādhārāṇī; hṛdaya-vedanā--palpitation of the heart; kṛtā--done; yatra--in which; cikitsā--treatment; api--although; kutsāyām--in defamation; paryavasyati--ends in.

TRANSLATION

"My dear friend, these palpitations of Śrīmatī Rādhārāṇī's heart are extremely difficult to cure. Even if one applied some medical treatment, it would only end in defamation."

PURPORT

This verse ( Vidagdha-mādhava 2.8) is spoken by Śrīmatī Rādhārāṇī Herself.

TEXT 144

TEXT

dhari-a paḍicchanda-guṇam  
sundara maha mandire tumam vasasi  
taha taha rundhasi bali-am  
jaha jaha ca-idā palāemhi

SYNONYMS

dhari-a--capturing; paḍicchanda-guṇam--the quality of an artistic picture; sundara--O most beautiful one; maha--my; mandire--within the heart; tumam--You; vasasi--reside; taha taha--that much; rundhasi--You block; bali-am--by force; jaha jaha--as much as; ca-idā--being disturbed; palāemhi--I try to escape.

TRANSLATION

"O dearly beautiful, the artistic loveliness of Your picture is now impressed within My mind. Since You are now living within My mind, wherever I wish to run because I am agitated by impressions of You, I find that You, O My friend, are blocking My way."

#### PURPORT

This verse (Vidagdha-mādhava 2.33) is written in the Prākṛta language, not in Sanskrit. When transformed into Sanskrit, it reads as follows:

dhṛtvā praticchanda-guṇaṃ sundara mama mandire tvaṃ vasasi  
tathā tathā ruṇtsi balitaṃ yathā yathā cakitā palāye

The meaning is the same, but the native language is different. It was spoken by Madhumaṅgala to Śrī Kṛṣṇa.

#### TEXT 145

#### TEXT

agre vīkṣya śikhaṇḍa-khaṇḍam acirād utkampam ālambate  
guñjānām ca vilokanān muhur asau sāśraṃ parikrośati  
no jāne janayann apūrva-naṭana-kriḍā-camatkāritām  
bālāyāḥ kila citta-bhūmim aviśat ko 'yaṃ navīna-grahaḥ

#### SYNONYMS

agre--in front; vīkṣya--seeing; śikhaṇḍa-khaṇḍam--some peacock feathers; acirāt--all of a sudden; utkampam--trembling of the heart and body; ālambate--takes to; guñjānām--of a garland of guñjā (small conchshells); ca--also; vilokanāt--by seeing; muhuḥ--constantly; asau--She; sa-asram--with tears; parikrośati--goes around crying; no--not; jāne--I know; janayan--awakening; apūrva-naṭana--like unheard-of dramatic dancing; kriḍā--of activities; camatkāritām--the madness; bālāyāḥ--of this poor girl; kila--certainly; citta-bhūmim--within the heart; aviśat--has entered; kaḥ--what; ayam--this; navīna-grahaḥ--new ecstatic influence.

#### TRANSLATION

"Upon seeing peacock feathers in front of Her, this girl suddenly begins trembling. When She sometimes sees a necklace of guñjā [small conchshells], She sheds tears and cries loudly. I do not know what kind of new ecstatic influence has entered the heart of this poor girl. It has imbued Her with the dancing attitude of a player creating wonderful, unprecedented dances on a stage."

#### PURPORT

This verse (Vidagdha-mādhava 2.15) is spoken by Mukharā, Lord Kṛṣṇa's grandmother, in a conversation with the grandmother of Rādhārāṇī, Paurṇamāsī.

#### TEXT 146

#### TEXT

akāruṇyaḥ kṛṣṇo yadi mayi tavāgaḥ katham idam  
mudhā mā rodīr me kuru param imām uttara-kṛtim  
tamālasya skandhe vinihita-bhuja-vallarir iyaṁ  
yathā vṛndāraṇye ciram avicalā tiṣṭhati tanuḥ

#### SYNONYMS

akāruṇyaḥ--very cruel; kṛṣṇaḥ--Lord Kṛṣṇa; yadi--if; mayi--unto Me; tava--your; āgaḥ--offense; katham--how; idam--this; mudhā--uselessly; mā rodīḥ--do not cry; me--for Me; kuru--do; param--but afterwards; imām--this; uttara-kṛtim--final act; tamālasya--of a tamāla tree; skandhe--the trunk; vinihita--fixed upon; bhuja-vallariḥ--arms like creepers; iyaṁ--this; yathā--as far as possible; vṛndā-raṇye--in the forest of Vṛndāvana; ciram--forever; avicalā--without being disturbed; tiṣṭhati--remains; tanuḥ--the body.

#### TRANSLATION

Śrīmatī Rādhārāṇī said to Her constant companion Viśākhā: "My dear friend, if Kṛṣṇa is unkind to Me, there will be no need for you to cry, for it will not be due to any fault of yours. I shall then have to die, but afterwards please do one thing for Me: to observe My funeral ceremony, place My body with its arms embracing a tamāla tree like creepers so that I may remain forever in Vṛndāvana undisturbed. That is My last request." (Vidagdha-mādhava 2.47)

#### TEXT 147

#### TEXT

rāya kahe,----"kaha dekhi bhāvera svabhāva?"  
rūpa kahe,----"aiche haya kṛṣṇa-viṣayaka 'bhāva'"

#### SYNONYMS

rāya kahe--Rāmānanda Rāya says; kaha--kindly recite; dekhi--so that I may see; bhāvera svabhāva--the characteristic of emotional love; rūpa kahe--Rūpa Gosvāmī replies; aiche--such; haya--is; kṛṣṇa-viṣayaka--concerning Kṛṣṇa; bhāva--emotional love.

#### TRANSLATION

Rāmānanda Rāya inquired, "What are the characteristics of emotional love?" Rūpa Gosvāmī replied, "This is the nature of emotional love for Kṛṣṇa."

#### TEXT 148

#### TEXT

pīḍābhir nava-kāla-kūṭa-kaṭutā-garvasya nirvāsano  
nisyandena mudām sudhā-madhurimāhaṅkāra-saṅkocanaḥ  
premā sundari nanda-nandana-paro jāgarti yasyāntare  
jñāyante sphuṭam asya vakra-madhurās tenaiva vikrāntayaḥ

#### SYNONYMS

pīḍābhiḥ--by the sufferings; nava--fresh; kāla-kūṭa--of poison; kaṭutā--of the severity; garvasya--of pride; nirvāsanaḥ--banishment; nisyanena--by pouring down; mudām--happiness; sudhā--of nectar; madhurimā--of the sweetness; ahaṅkāra--the pride; saṅkocanaḥ--minimizing; premā--love; sundari--beautiful friend; nanda-nandana-paraḥ--fixed upon the son of Mahārāja Nanda; jāgarti--develops; yasya--of whom; antare--in the heart; jñāyante--are perceived; sphuṭam--explicitly; asya--of that; vakra--crooked; madhurāḥ--and sweet; tena--by him; eva--alone; vikrāntayaḥ--the influences.

#### TRANSLATION

'My dear beautiful friend, if one develops love of Godhead, love of Kṛṣṇa, the son of Nanda Mahārāja, all the bitter and sweet influences of this love will manifest in one's heart. Such love of Godhead acts in two ways. The poisonous effects of love of Godhead defeat the severe and fresh poison of the serpent. Yet there is simultaneously transcendental bliss, which pours down and defeats the poisonous effects of a snake, as well as the happiness derived from pouring nectar on one's head. It is perceived as doubly effective, simultaneously poisonous and nectarean.' "

#### PURPORT

This verse is from the Vidagdha-mādhava (2.18). It also appears in Madhya-līlā, Chapter Two, verse 52. It is spoken by Paurṇamāsī.

#### TEXT 149

#### TEXT

rāya kahe,----"kaha sahaja-premera lakṣaṇa"  
rūpa-gosāñi kahe,----"sāhajika prema-dharma"

#### SYNONYMS

rāya kahe--Śrīla Rāmānanda Rāya inquires; kaha--please tell me; sahaja-premera--of natural love; lakṣaṇa--the characteristics; rūpa-gosāñi kahe--Rūpa Gosvāmī replies; sāhajika--spontaneous; prema-dharma--character of love of Godhead.

#### TRANSLATION

Rāmānanda Rāya further inquired, "What are the natural characteristics of awakening love of Godhead?" Rūpa Gosvāmī replied, "These are the natural characteristics of love of God.

#### TEXT 150

#### TEXT

stotraṁ yatra taṭa-sthatāṁ prakāṭayac cittasya dhatte vyathāṁ  
nindāpi pramadaṁ prayacchati pariḥāsa-śriyaṁ bibhratī  
doṣeṇa kṣayitāṁ guṇena gurutāṁ kenāpy anātanvatī  
premaṇ svārasikasya kasyacid iyaṁ vikrīḍati prakriyā

#### SYNONYMS

stotram--praising; yatra--in which; taṭa-sthatām--neutrality; prakāṣayāt--manifesting; cittasya--to the heart; dhatte--gives; vyathām--painful reaction; nindā--blaspheming; api--also; pramadam--pleasure; prayacchati--delivers; parihāsa--of joking; śriyam--the beauty; bibhratī--bringing forth; doṣeṇa--by accusation; kṣayitām--the quality of diminishing; guṇena--by good qualities; gurutām--the importance; kena api--by any; anātanvatī--not increasing; premaṇaḥ--of love of Godhead; svārasikasya--spontaneous; kasyacit--of any; iyam--this; vikrīḍati--acts within the heart; prakriyā--the manner of action.

#### TRANSLATION

'When one hears praise from his beloved, he outwardly remains neutral but feels pain within his heart. When he hears his beloved making accusations about him, he takes them to be jokes and enjoys pleasure. When he finds faults in his beloved, they do not diminish his love, nor do the beloved's good qualities increase his spontaneous affection. Thus spontaneous love continues under all circumstances. That is how spontaneous love of Godhead acts within the heart.'

#### PURPORT

This verse from Vidagdha-mādhava (5.4) is spoken by Paurṇamāsī, the grandmother of Rādhārāṇī and mother of Sāndīpani Muni.

#### TEXT 151

#### TEXT

śrutvā niṣṭhuratām mamendu-vadanā premāṅkuram bhindatī  
svānte śānti-dhurām vidhāya vidhure prāyaḥ parāñciṣyati  
kimvā pāmara-kāma-kārmuka-paritrastā vimokṣyaty asūn  
hā maugdhyāt phalinī manoratha-latā mṛdvī mayonmūlitā

#### SYNONYMS

śrutvā--by hearing; niṣṭhuratām--cruelty; mama--My; indu-vadanā--moonfaced; prema-āṅkuram--the seed of love; bhindatī--splitting; sva-ante--within Her heart; śānti-dhurām--great toleration; vidhāya--taking; vidhure--aggrieved; prāyaḥ--almost; parāñciṣyati--may turn against; kimvā--or; pāmara--most formidable; kāma--of lusty desires or Cupid; kārmuka--of the bow; paritrastā--frightened; vimokṣyati--will give up; asūn--life; hā--alas; maugdhyāt--on account of bewilderment; phalinī--almost fruitful; manaḥ-ratha-latā--the creeper of growing love; mṛdvī--very soft; mayā--by Me; unmūlita--uprooted.

#### TRANSLATION

'Upon hearing of My cruelty, moon-faced Rādhārāṇī may establish some kind of tolerance in Her aggrieved heart. But then She might turn against Me. Or, indeed, being fearful of the lusty desires invoked by the bow of formidable Cupid, She might even give up Her life. Alas! I have foolishly uprooted the soft creeper of Her desire just when it was ready to bear fruit.'

#### PURPORT



Having been very cruel to Śrīmatī Rādhārāṇī, Kṛṣṇa is repenting in this way ( Vidagdha-mādhava 2.40).

TEXT 152

TEXT

yasyotsaṅga-sukhāśayā śithilitā gurvī gurubhyas trapā  
prāṇebhyo 'pi suhṛt-tamāḥ sakhi tathā yūyaṁ parikleśitāḥ  
dharmaḥ so 'pi mahān mayā na gaṇitaḥ sādhvībhir adhyāsito  
dhig dhairyam tad-upekṣitāpi yad aham jīvāmi pāpīyasī

SYNONYMS

yasya--of whom; utsaṅga-sukha-āśayā--by the desire for the happiness of the association; śithilitā--slackened; gurvī--very great; gurubhyaḥ--unto the superiors; trapā--bashfulness; prāṇebhyaḥ--than My life; api--although; suhṛt-tamāḥ--more dear; sakhi--O My dear friend; tathā--similarly; yūyam--you; parikleśitāḥ--so much troubled; dharmāḥ--duties to My husband; saḥ--that; api--also; mahān--very great; mayā--by Me; na--not; gaṇitaḥ--cared for; sādhvībhiḥ--by the most chaste women; adhyāsitaḥ--practiced; dhik dhairyam--to hell with patience; tat--by Him; upekṣitā--neglected; api--although; yat--which; aham--I; jīvāmi--am living; pāpīyasī--the most sinful.

TRANSLATION

'Desiring the happiness of His association and embraces, My dear friend, I disregarded even My superiors and relaxed My shyness and gravity before them. Furthermore, although you are My best friend, more dear to Me than My own life, I have given you so much trouble. Indeed, I even put aside the vow of dedication to My husband, a vow kept by the most elevated women. Oh, alas! Although He is now neglecting Me, I am so sinful that I am still living. Therefore I must condemn My so-called patience.'

PURPORT

Śrīmatī Rādhārāṇī is speaking this verse (Vidagdha-mādhava 2.41) to Her intimate friend Viśākhādevī.

TEXT 153

TEXT

gṛhāntaḥ-khelantyo nija-sahaja-bālyasya balanād  
abhadraṁ bhadrāṁ vā kim api hi na jānīmaḥ manāk  
vayaṁ netuṁ yuktāḥ katham aśaraṇāṁ kā api daśāṁ  
katham vā nyāyyā te prathayitum udāsīna-padavī

SYNONYMS

gṛha-antaḥ-khelantyaḥ--who were engaged in childish play within the house; nija--one's own; sahaja--simple; bālyasya--of childhood; balanāt--on account of influence; abhadram--bad; bhadrām--good; vā--or; kim api--what; hi--certainly; na--not; jānīmaḥ--we did know; manāk--even slightly; vyaṁ--we; netum--to lead; yuktāḥ--suitable; katham--how; aśaraṇām--without surrender;

kām api--such as this; daśām--to the condition; katham--how; vā--or; nyāyyā--correct; te--of You; prathayitum--to manifest; udāsīna--of carelessness; padavī--the position.

#### TRANSLATION

'I was engaged in My own playful activities in My home, and because of My childish innocence I did not know right from wrong. Therefore, is it good for You to have forced us into being so much attracted to You and then to have neglected us? Now You are indifferent to us. Do You think that is right?'

#### PURPORT

This verse ( Vidagdha-mādhava 2.46) is spoken to Kṛṣṇa by Śrīmatī Rādhārāṇī.

#### TEXT 154

#### TEXT

antaḥ-kleśa-kalaṅkitāḥ kila vayaṁ yāmo 'dya yāmyām purīm  
nāyaṁ vañcana-sañcaya-praṇayinaṁ hāsaṁ tathāpy ujḥhati  
asmin sampuṭite gabhīra-kapaṭair ābhīra-pallī-viṭe  
hā medhāvini rādhike tava katham premā garīyān abhūt

#### SYNONYMS

antaḥ-kleśa-kalaṅkitāḥ--polluted by inner miserable conditions that continue even after death; kila--certainly; vayaṁ--all of us; yāmaḥ--are going; adya--now; yāmyām--of Yamarāja; purīm--to the abode; na--not; ayam--this; vañcana-sañcaya--cheating activities; praṇayinaṁ--aiming at; hāsaṁ--smiling; tathāpi--still; ujḥhati--gives up; asmin--in this; sampuṭite--filled; gabhīra--deep; kapaṭaiḥ--with deceit; ābhīra-pallī--from the village of the cowherd men; viṭe--in a debauchee; hā--alas; medhāvini--O intelligent one; rādhike--Śrīmatī Rādhārāṇī; tava--Your; katham--how; premā--love; garīyān--so great; abhūt--became.

#### TRANSLATION

'Our hearts are so polluted by miserable conditions that we are certainly going to Pluto's kingdom. Nevertheless, Kṛṣṇa does not give up His beautiful loving smiling, which is full of cheating tricks. O Śrīmatī Rādhārāṇī, You are very intelligent. How could You have developed such great loving affection for this deceitful debauchee from the neighborhood of the cowherds?'

#### PURPORT

This verse ( Vidagdha-mādhava 2.37) is spoken to Rādhārāṇī by Lalitā-sakhī, another confidential friend.

#### TEXT 155

#### TEXT

hitvā dūre pathi dhava-taror antikaṁ dharā-setor

bhaṅgodagrā guru-śikhariṇaṃ raṁhasā laṅghayantī  
lebhe kṛṣṇārṇava nava-rasā rādhikā-vāhinī tvāṁ  
vāg-vīcibhiḥ kim iva vimukhī-bhāvam asyās tanoṣi

#### SYNONYMS

hitvā--giving up; dūre--far away; pathi--on the road; dhava-taroḥ--of the tree of the husband; antikam--the vicinity; dharma-setoḥ--the bridge of religion; bhaṅga-udagrā--being strong enough for breaking; guru-śikhariṇam--the hill of the superior relatives; raṁhasā--with great force; laṅghayantī--crossing over; lebhe--has obtained; kṛṣṇa-arṇava--O ocean of Kṛṣṇa; nava-rasā--being influenced by new ecstatic love; rādhikā--Śrīmatī Rādhārāṇī; vāhinī--like a river; tvāṁ--You; vāk-vīcibhiḥ--only by the waves of words; kim--how; iva--like this; vimukhī-bhāvam--indifference; asyāḥ--toward Her; tanoṣi--You are spreading.

#### TRANSLATION

'O Lord Kṛṣṇa, You are just like an ocean. The river of Śrīmatī Rādhārāṇī has reached You from a long distance--leaving far behind the tree of Her husband, breaking through the bridge of social convention, and forcibly crossing the hills of elder relatives. Coming here because of fresh feelings of love for You, that river has now received Your shelter, but now You are trying to turn Her back by the waves of unfavorable words. How is it that You are spreading this attitude?' "

#### PURPORT

This verse from Vidagdha-mādhava (3.9) is spoken to Lord Kṛṣṇa by paurṇamāsī, the grandmother of Śrīmatī Rādhārāṇī.

#### TEXT 156

#### TEXT

rāya kahe,----"vṛndāvana, muralī-niḥsvana  
kṛṣṇa, rādhikāra kaiche kariyācha varṇana

#### SYNONYMS

rāya kahe--Rāmānanda Rāya says; vṛndāvana--the place named Vṛndāvana; muralī-niḥsvana--the vibration of Kṛṣṇa's flute; kṛṣṇa--Lord Kṛṣṇa; rādhikāra--of Śrīmatī Rādhārāṇī; kaiche--how; kariyācha varṇana--you have described.

#### TRANSLATION

Śrīla Rāmānanda Rāya further inquired: "How have you described Vṛndāvana, the vibration of the transcendental flute, and the relationship between Kṛṣṇa and Rādhikā?"

#### TEXT 157

#### TEXT

kaha, tomāra kavitva śuni' haya camatkāra"

krame rūpa-gosāñi kahe kari' namaskāra

SYNONYMS

kaha--kindly let me know; tomāra kavitva śuni'--by hearing your poetic ability; haya--there is; camatkāra--much astonishment; krame--gradually; rūpa-gosāñi--Śrīla Rūpa Gosvāmī; kahe--continues to speak; kari' namaskāra--offering obeisances.

TRANSLATION

"Please tell me all this, for your poetic ability is wonderful." After offering obeisances to Rāmānanda Rāya, Rūpa Gosvāmī gradually began answering his inquiries.

TEXT 158

TEXT

sugandhau mākanda-prakara-makarandasya madhure  
vinisyande vandī-kṛta-madhupa-vṛndaṁ muhur idam  
kṛtāndolaṁ mandonnatibhir anilaiś candana-girer  
mamānandaṁ vṛndā-vipinam atulaṁ tundilayati

SYNONYMS

su-gandhau--in the fragrance; mākanda-prakara--of the bunches of mango buds; makarandasya--of the honey; madhure--sweet; vinisyande--in the oozing; vandī-kṛta--grouped together; madhupa-vṛndaṁ--bumblebees; muhuḥ--again and again; idam--this; kṛta-andolaṁ--agitated; manda-unnatibhiḥ--moving softly; anilaiḥ--by the breezes; candana-gireḥ--from the Malaya Hills; mama--My; ānandaṁ--pleasure; vṛndā-vipinam--the forest of Vṛndāvana; atulam--very much; tundilayati--increases more and more.

TRANSLATION

'The sweet, fragrant honey oozing from newly grown mango buds is again and again attracting groups of bumblebees, and this forest is trembling in the softly moving breezes from the Malaya Hills, which are full of sandalwood trees. Thus the forest of Vṛndāvana is increasing My transcendental pleasure.'

PURPORT

This verse from Vidagdha-mādhava (1.23) is spoken by Lord Kṛṣṇa Himself.

TEXT 159

TEXT

vṛndāvanaṁ divya-latā-parītaṁ  
latās ca puṣpa-sphuritāgra-bhājaḥ  
puṣpāṇi ca sphīta-madhu-vratāni  
madhu-vratās ca śruti-hāri-gītāḥ

SYNONYMS

vṛndāvanam--the forest of Vṛndāvana; divya-latā-parītam--surrounded by transcendental creepers; latāḥ ca--and the creepers; puṣpa--by flowers; sphurita--distinguished; agra-bhājaḥ--possessing ends; puṣpāṇi--the flowers; ca--and; sphīta-madhu-vratāni--having many maddened bumblebees; madhu-vratāḥ--the bumblebees; ca--and; śruti-hāri-gītāḥ--whose songs defeat the Vedic hymns and are pleasing to the ear.

#### TRANSLATION

'My dear friend, see how this forest of Vṛndāvana is full of transcendental creepers and trees. The tops of the creepers are full of flowers, and intoxicated bumblebees are buzzing around them, humming songs that please the ear and surpass even the Vedic hymns.'

#### PURPORT

This verse from Vidagdha-mādhava (1.24) is spoken by Lord Balarāma to His friend Śrīdāmā.

#### TEXT 160

#### TEXT

kvacid bhṛṅgī-gītaṁ kvacid anila-bhaṅgī-śīśiratā  
kvacid vallī-lāsyam kvacid amala-mallī-parimalaḥ  
kvacid dhārā-śālī karaka-phala-pālī-rasa-bharo  
hṛṣīkāṇām vṛndaṁ pramadayati vṛndāvanam idam

#### SYNONYMS

kvacit--somewhere; bhṛṅgī-gītam--the humming songs of the bumblebees; kvacit--somewhere; anila-bhaṅgī-śīśiratā--coolness from the waves of the mild breezes; kvacit--somewhere; vallī-lāsyam--the dancing of the creepers; kvacit--somewhere; amala-mallī-parimalaḥ--the pure fragrance of the mallikā flowers; kvacit--somewhere; dhārā-śālī--abounding in showers; karaka-phala-pālī--of pomegranate fruits; rasa-bharaḥ--overabundance of juice; hṛṣīkāṇām--of the senses; vṛndaṁ--to the group; pramadayati--is giving pleasure; vṛndāvanam--the forest of Vṛndāvana; idam--this.

#### TRANSLATION

'My dear friend, this forest of Vṛndāvana is giving great pleasure to our senses in various ways. Somewhere bumblebees are singing in groups, and in some places mild breezes are cooling the entire atmosphere. Somewhere the creepers and tree twigs are dancing, the mallikā flowers are expanding their fragrance, and an overabundance of juice is constantly flowing in showers from pomegranate fruits.'

#### PURPORT

This verse from Vidagdha-mādhava (1.31) is spoken by Lord Kṛṣṇa to His cowherd friend Madhumaṅgala.

#### TEXT 161

#### TEXT

parāmrṣṭāṅguṣṭha-trayam asita-ratnair ubhayato  
vahantī saṅkīrṇau maṇibhir aruṇais tat-parisarau  
tayor madhye hīrojjvala-vimala-jāmbūnada-mayī  
kare kalyāṇīyaṃ viharati hareḥ keli-muralī

#### SYNONYMS

parāmrṣṭā--measured; anḡuṣṭha-trayam--a length of three fingers; asita-ratnaiḥ--with valuable indra-nīla jewels; ubhayataḥ--from both ends; vahantī--having; saṅkīrṇau--bedecked; maṇibhiḥ--by gems; aruṇaiḥ-- rubies; tat-parisarau--the two ends of the flute; tayor madhye--between them; hīra--with diamonds; ujjvala--blazing; vimala--pure; jāmbūnada-mayī--covered with gold plate; kare--in the hand; kalyāṇī--very auspicious; iyam--this; viharati--glitters; hareḥ--of Kṛṣṇa; keli-muralī--the pastime flute.

#### TRANSLATION

The flute of Kṛṣṇa's pastimes measures three fingers in length, and it is bedecked with indra-nīla gems. At the ends of the flute are aruṇa gems [rubies], glittering beautifully, and in between the flute is plated with gold, set ablaze by diamonds. This auspicious flute, pleasing to Kṛṣṇa, is glittering in His hand with transcendental brilliance.'

#### PURPORT

This verse from Vidagdha-mādhava (3.1) is spoken to Lalitādevī by Paurṇamāsī, the grandmother of Rādhārāṇī.

#### TEXT 162

#### TEXT

sad-vaṁśatas tava janiḥ puruṣottamasya  
pāṇau sthitir muralike saralāsi jātyā  
kasmāt tvayā sakhi guror viṣamā gṛhītā  
gopāṅganā-gaṇa-vimohana-man tra-dīkṣā

#### SYNONYMS

sat-vaṁśataḥ--very respectable families; tava--your; janiḥ--birth; puruṣottamasya--of Lord Śrī Kṛṣṇa; pāṇau--in the hands; sthitiḥ--residence; muralike--O good flute; saralā--simple; asi--you are; jātyā--by birth; kasmāt--why; tvayā--by you; sakhi--O my dear friend; guroḥ--from the spiritual master; viṣamā--dangerous; gṛhītā--taken; gopā-āṅganā-gaṇa-vimohana--for bewildering the groups of the gopīs; mantra-dīkṣā--initiation in the mantra.

#### TRANSLATION

My dear friend the flute, it appears that you have been born of a very good family, for your residence is in the hands of Śrī Kṛṣṇa. By birth you are simple and are not at all crooked. Why then have you taken initiation into this dangerous mantra that enchants the assembled gopīs?'

PURPORT

This verse (Vidagdha-mādhava 5.17) is spoken by Śrīmatī Rādhārāṇī.

TEXT 163

TEXT

sakhi murali viśāla-cchidra-jalena pūrṇā  
laghur atikaṭhinā tvam granthilā nīrasāsi  
tat api bhajasi śvaśvac cumbanānanda-sāndram  
hari-kara-parirambham kena puṇyodayena

SYNONYMS

sakhi murali--O dear friend the flute; viśāla-chidra-jālena--with so many big holes in your body (in other words, full of chidra, which also means "faults"); pūrṇā--full; laghuḥ--very light; atikaṭhinā--very hard in constitution; tvam--you; granthilā--full of knots; nīrasā--without juice; asi--are; tat api--therefore; bhajasi--you obtain through service; śvaśvat--continuously; cumbana-ānanda--the transcendental bliss of kissing by the Lord; sāndram--intense; hari-kara-parirambham--embracing by the hands of Śrī Kṛṣṇa; kena--by what; puṇya-udayena--means of pious activities.

TRANSLATION

My dear friend the flute, you are actually full of many holes or faults. You are light, hard, juiceless and full of knots. But what kind of pious activities have engaged you in the service of being kissed by the Lord and embraced by His hands?'

PURPORT

This verse ( Vidagdha-mādhava 4.7) is spoken by Candrāvalī-sakhī, the gopī competitor of Śrīmatī Rādhārāṇī.

TEXT 164

TEXT

rundhann ambu-bhṛtaś camatkṛti-param kurvan muhus tumburum  
dhyānād antarayan sanandana-mukhān vismāpayan vedhasam  
autsukyāvalibhir baliṁ caṭulayan bhogīndram āghūrṇayan  
bhindann aṇḍa-kaṭāha-bhittim abhito babhrāma vaṁśī-dhvaniḥ

SYNONYMS

rundhan--blocking; ambu-bhṛtaḥ--the clouds bearing rain; camatkṛti-param--full of wonder; kurvan--making; muhuḥ--at every moment; tumburum--the King of the Gandharvas, Tumburu; dhyānāt--from meditation; antarayan--disturbing; sanandana-mukhān--the great saintly persons headed by Sanandana; vismāpayan--causing wonder; vedhasam--even to Lord Brahmā; autsukya-āvalibhiḥ--with thoughts of curiosity; baliṁ--King Bali; caṭulayan--agitating; bhogī-indram--the King of the Nāgas; āghūrṇayan--whirling around; bhindan--penetrating;

aṅḍa-kaṭāha-bhittim--the strong coverings of the universe; abhitaḥ--all around; babhrāma--circulated; vaṁśī-dhvaniḥ--the transcendental vibration of the flute.

#### TRANSLATION

'The transcendental vibration of Kṛṣṇa's flute blocked the movements of the rain clouds, struck the Gandharvas full of wonder, and agitated the meditation of great saintly persons like Sanaka and Sanandana. It created wonder in Lord Brahmā, wrought intense curiosity that agitated the mind of Bali Mahārāja, who was otherwise firmly fixed, made Mahārāja Ananta, the carrier of the planets, whirl around, and penetrated the strong coverings of the universe. Thus the sound of the flute in the hands of Kṛṣṇa created a wonderful situation.'

#### PURPORT

This verse (Vidagdha-mādhava 1.27) is spoken by Madhumaṅgala, a cowherd friend of Kṛṣṇa's.

#### TEXT 165

#### TEXT

ayaṁ nayana-daṅḍita-pṛa vara-puṅḍarīka-prabhaḥ  
prabhāti nava-jāguḍa-dyuti-vidāmbi-pītāmbaraḥ  
araṇyaja-pariṣkriyā-damita-divya-veśādarō  
harin-maṇi-manohara-dyutibhir ujjvalāṅgo hariḥ

#### SYNONYMS

ayaṁ--this; nayana--by whose beautiful eyes; daṅḍita--defeated; pravara--best; puṅḍarīka-prabhaḥ--the luster of the white lotus flower; prabhāti--looks beautiful; nava-jāguḍa-dyuti--the brilliance of newly painted vidāmbi; vidāmbi--deriding; pīta-ambaraḥ--whose yellow dress; araṇyaja--picked up from the forest; pariṣkriyā--by whose ornaments; damita--subdued; divya-veśā-ādarāḥ--the hankering for first-class dress; harin-maṇi--of emeralds; manohara--mind-attracting; dyutibhiḥ--with splendor; ujjvala-aṅgaḥ--whose beautiful body; hariḥ--the Supreme Personality of Godhead.

#### TRANSLATION

'The beauty of Kṛṣṇa's eyes surpasses the beauty of white lotus flowers, His yellow garments surpass the brilliance of fresh decorations of kuṅkuma, His ornaments of selected forest flowers surpass the hankering for the best of garments, and His bodily beauty possesses mind-attracting splendor greater than the jewels known as marakata-maṇi [emeralds].'

#### PURPORT

This verse from Vidagdha-mādhava (1.17) is spoken by paurṇamāsī.

#### TEXT 166

#### TEXT



jaṅghādhās-taṭa-saṅgi-dakṣiṇa-padaṁ kiñcid vibhugna-trikam-  
sāci-stambhita-kandharam sakhi tiraḥ-saṅcāri-netrāñcalam  
vaṁśīm kuṭmalite dadhānam adhare lolāṅgulī-saṅgatām  
riṅgad-bhrū-bhramaram varāṅgi paramānandaṁ puraḥ svīkuru

#### SYNONYMS

jaṅghā--of the shin; adhaḥ-taṭa--at the lower border; saṅgi--connected;  
dakṣiṇa-padam--the right foot; kiñcit--slightly; vibhugna-trikam--the middle  
of the body bent in three places; sāci-stambhita-kandharam--whose neck is  
fixed in a curve to the side; sakhi--O friend; tiraḥ-saṅcāri--roaming  
sideways; netra-añcalam--whose borders of the eyes; vaṁśīm--flute; kuṭmalite--  
shut like a flower bud; dadhānam--placing; adhare--on the lips; lolā-āṅgulī-  
saṅgatām--joined with fingers moving here and there; riṅgat-bhrū--whose slowly  
moving eyebrows; bhramaram--like bumblebees; varāṅgi--O most beautiful one;  
paramānandaṁ--the personality of bliss; puraḥ--situated in front; svī-kuru--  
just accept.

#### TRANSLATION

'O most beautiful friend, please accept the Supreme Personality of Godhead,  
who is standing before you full of transcendental bliss. The borders of His  
eyes roam from side to side, and His eyebrows move slowly like bumblebees on  
His lotuslike face. Standing with His right foot placed below the knee of His  
left leg, the middle of His body curved in three places, and His neck  
gracefully tilted to the side, He takes His flute to His pursed lips and moves  
His fingers upon it here and there.'

#### PURPORT

This verse is from the Lalita-mādhava-nāṭaka (4.27), a ten-act play by  
Śrīla Rūpa Gosvāmī. The speaker here is Lalitādevī.

#### TEXT 167

#### TEXT

kula-varatanu-dharma-grāva-vṛndāni bhindan  
sumukhi niśita-dīrghāpāṅga-ṭaṅka-cchaṭābhiḥ  
yugapat ayam apūrvaḥ kaḥ puro viśva-karmā  
marakata-maṇi-lakṣair goṣṭha-kakṣām cinoti

#### SYNONYMS

kula-varatanu--of the family women; dharma--in the form of dedication to  
the husband, etc.; grāva-vṛndāni--the stones; bhindan--splitting; sumukhi--O  
beautiful-faced one; niśita--sharp; dīrgha-apāṅga--in the form of long outer  
corners of the eyes; ṭaṅka-chaṭābhiḥ--by chisels; yugapat--simultaneously;  
ayam--this; apūrvaḥ--unprecedented; kaḥ--who; puraḥ--in front; viśva-karmā--  
creative person; marakata-maṇi-lakṣaiḥ--with countless emeralds; goṣṭha-  
kakṣām--a private room for meeting; cinoti--He is constructing.

#### TRANSLATION

'O beautiful-faced one, who is this creative person standing before us? With the sharp chisels of His loving glances, He is splitting the hard stones of many women's devotion to their husbands. And with the luster of His body, surpassing the brilliance of countless emeralds, He is simultaneously constructing private meeting places for His pastimes.'

PURPORT

This verse (Lalita-mādhava 1.52) is spoken by Rādhārāṇī to Lalitādevī.

TEXT 168

TEXT

mahendra-maṇi-maṇḍalī-mada-viḍambi-deha-dyutir  
vrajendra-kula-candramāḥ sphurati ko 'pi navyo yuvā  
sakhi sthira-kulāṅganā-nikara-nīvi-bandhārgala-  
cchidākaraṇa-kautukī jayati yasya vaṁśī-dhvaniḥ

SYNONYMS

mahendra-maṇi--of jewels of the name mahendra-maṇi; maṇḍalī--of masses; mada-viḍambi--defeating the pride; deha-dyutiḥ--one whose bodily luster; vrajendra-kula-candramāḥ--the moon of the family of Vrajarāja (Nanda Mahārāja); sphurati--manifests; kaḥ api--some; navyaḥ yuvā--newly youthful person; sakhi--O my dear friend; sthira--steady; kula-aṅganā--of family ladies; nikara--of groups; nīvi-bandha-argala--of the impediments such as tightened dresses and belts; cchidā-karaṇa--in causing the cutting; kautukī--very cunning; jayati--all glories; yasya--of whom; vaṁśī-dhvaniḥ--to the vibration of the flute.

TRANSLATION

My dear friend, this newly youthful Lord Śrī Kṛṣṇa, the moon in the family of Nanda Mahārāja, is so beautiful that He defies the beauty of clusters of valuable jewels. All glories to the vibration of His flute, for it is cunningly breaking the patience of chaste ladies by loosening their belts and tight dresses.'

PURPORT

This verse from Lalita-mādhava (1.49) is spoken by Lalitādevī to Rādhārāṇī.

TEXT 169

TEXT

balād akṣṇor lakṣmīḥ kavalayati navyaṁ kuvalayaṁ  
mukhollāsaḥ phullaṁ kamala-vanam ullaṅghayati ca  
daśāṁ kaṣṭhāṁ aṣṭā-padam api nayaty āṅgika-rucir  
vicitraṁ rādhāyāḥ kim api kila rūpaṁ vilasati

SYNONYMS

balāt--by force; akṣṇoḥ--of the two eyes; lakṣmīḥ--the beauty; kavalayati--devours; navyam--newly awakened; kuvalayam--lotus flower; mukha-ullāsaḥ--the beauty of the face; phullam--fructified; kamala-vanam--a forest of lotus flowers; ullaṅghayati--surpasses; ca--also; daśām--to a situation; kaṣṭhām--painful; aṣṭā-padam--gold; api--even; nayati--brings; āṅgika-ruciḥ--the luster of the body; vicitram--wonderful; rādhāyāḥ--of Śrīmatī Rādhārāṇī; kim api--some; kila--certainly; rūpam--the beauty; vilasati--manifests.

#### TRANSLATION

The beauty of Śrīmatī Rādhārāṇī's eyes forcibly devours the beauty of newly grown blue lotus flowers, and the beauty of Her face surpasses that of an entire forest of fully blossomed lotuses. Her bodily luster seems to place even gold in a painful situation. Thus the wonderful, unprecedented beauty of Śrīmatī Rādhārāṇī is awakening in Vṛndāvana.'

#### PURPORT

This verse is from Vidagdha-mādhava (1.32). It is spoken by Paurṇamāsī.

#### TEXT 170

#### TEXT

vidhur eti divā virūpatām  
śata-patram bata śarvarī-mukhe  
iti kena sadā śriyojjvalam  
tulanām arhati mat-priyānanam

#### SYNONYMS

vidhuḥ--the moon; eti--becomes; divā--by daytime; virūpatām--faded away; śata-patram--he lotus flower; bata--alas; śarvarī-mukhe--in the beginning of evening; iti--thus; kena--with what; sadā--always; śriyā-ujjvalam--brilliant with beauty; tulanām--comparison; arhati--deserves; mat--of Me; priyā--of the dear one; ānanam--the face.

#### TRANSLATION

Although the effulgence of the moon is brilliant initially at night, in the daytime it fades away. Similarly, although the lotus is beautiful during the daytime, at night it closes. But, O My friend, the face of My most dear Śrīmatī Rādhārāṇī is always bright and beautiful, both day and night. Therefore, to what can Her face be compared?'

#### PURPORT

This verse (Vidagdha-mādhava 5.20) is spoken by Śrī Kṛṣṇa to Madhumaṅgala.

#### TEXT 171

#### TEXT

pramada-rasa-taraṅga-smera-gaṇḍa-sthalāyāḥ  
smara-dhanur anubandhi-bhrū-latā-lāsyā-bhājaḥ

mada-kala-cala-bhṛṅgī-bhrānti-bhaṅgīm dadhāno  
hṛdayam idam adānḱṣīt pakṣmalākṣyāḥ kaṭākṣaḥ

SYNONYMS

pramada--of joy; rasa-taraṅga--by the continuous waves of the mellow;  
smera--mildly smiling; gaṇḍa-sthalāyāḥ--whose cheeks; smara-dhanuḥ--the bow of  
Cupid; anubandhi--related with; bhrū-latā--of the arched eyebrows; lāśya--  
dancing; bhājaḥ--of one who has; mada-kala--intoxicated; cala--unsteady;  
bhṛṅgī-bhrānti--the moving to and fro of bees; bhaṅgīm--the semblance of;  
dadhānaḥ--giving; hṛdayam idam--this heart; adānḱṣīt--has bitten; pakṣmala--  
possessing exquisite eyelashes; akṣyāḥ--of whose two eyes; kaṭa-akṣaḥ--the  
glance.

TRANSLATION

When Śrīmatī Rādhārāṇī smiles, waves of joy overtake Her cheeks, and Her  
arched eyebrows dance like the bow of Cupid. Her glance is so enchanting that  
it is like a dancing bumblebee, moving unsteadily due to intoxication. That  
bee has bitten the whorl of My heart.' "

PURPORT

This verse from Vidagdha-mādhava (2.51) is also spoken by Lord Kṛṣṇa.

TEXT 172

TEXT

rāya kahe,----"tomāra kavitva amṛtera dhāra  
dvitīya nāṭakera kaha nāndī-vyavahāra"

SYNONYMS

rāya kahe--Rāmānanda Rāya says; tomāra--you; kavitva--superexcellence in  
poetic presentation; amṛtera dhāra--a continuous shower of nectar; dvitīya  
nāṭakera--of the second drama; kaha--please tell; nāndī-vyavahāra--treatment  
of the introduction.

TRANSLATION

Having heard these verses recited by Rūpa Gosvāmī, Śrīla Rāmānanda Rāya  
said, "Your poetic expressions are like continuous showers of nectar. Kindly  
let me hear the introductory portion of the second drama."

TEXT 173

TEXT

rūpa kahe,----"kāhān tumi sūryopama bhāsa  
muṇi kon kṣudra,----yena khadyota-prakāśa

SYNONYMS

rūpa kahe--Rūpa Gosvāmī says; kāhāñ--where; tumi--you; sūrya-upama--like the sun; bhāsa--brilliance; muñi--I; kon--some; kṣudra--insignificant; yena--exactly like; khadyota-prakāśa--the brilliance of the glowworm.

#### TRANSLATION

Śrīla Rūpa Gosvāmī said, "In your presence, which is just like brilliant sunshine, I am as insignificant as the light of a glowworm.

#### TEXT 174

#### TEXT

tomāra āge dhārṣṭya ei mukha-vyādāna"  
eta bali' nāndī-śloka karilā vyākhyāna

#### SYNONYMS

tomāra āge--before you; dhārṣṭya--impudence; ei--this; mukha-vyādāna--simply opening the mouth; eta bali'--saying this; nāndī-śloka--the introductory verses; karilā vyākhyāna--explained.

#### TRANSLATION

It is even impudent for me to open my mouth before you." Then, having said this, he recited the introductory verse of Lalita-mādhava.

#### TEXT 175

#### TEXT

sura-ripu-sudṛśām uroja-kokān  
mukha-kamalāni ca khedayann akhaṇḍaḥ  
ciram akhila-suhṛc-cakora-nandī  
diśatu mukunda-yaśaḥ-śāśī mudam vaḥ

#### SYNONYMS

sura-ripu--of the enemies of the demigods; sudṛśām--of the wives; uroja--the breasts; kokān--like birds known as cakravāka birds; mukha--faces; kamalāni--like lotuses; ca--also; khedayan--distressing; akhaṇḍaḥ--completely without distortion; ciram--for a long time; akhila--of all; suhṛt--the friend; cakora-nandī--pleasing to the cakora birds; diśatu--let it give; mukunda--of Śrī Kṛṣṇa; yaśaḥ--the glories; śāśī--like the moon; mudam--pleasure; vaḥ--to all of you.

#### TRANSLATION

The beautiful moonlike glories of Mukunda give distress to the lotuslike faces of the wives of the demons and to their raised breasts, which are like gleaming cakravāka birds. Those glories, however, are pleasing to all His devotees, who are like cakora birds. May those glories forever give pleasure to you all.' "

#### PURPORT

This is the first verse of Act One of Lalita-mādhava.

TEXT 176

TEXT

'dvitīya nāndī kaha dekhi?'----rāya puchilā  
saṅkoca pāñā rūpa paḍite lāgilā

SYNONYMS

dvitīya nāndī--the second introductory verse; kaha--recite; dekhi--so that we can see; rāya puchilā--Śrīla Rāmānanda Rāya again inquired; saṅkoca pāñā--becoming a little hesitant; rūpa--Śrīla Rūpa Gosvāmī; paḍite lāgilā--began to read.

TRANSLATION

When Śrīla Rāmānanda Rāya further inquired about the second introductory verse, Śrīla Rūpa Gosvāmī was somewhat hesitant, but nevertheless he began to read.

TEXT 177

TEXT

nija-praṇayitām sudhām udayam āpnuvan yaḥ kṣitau  
kiraty alam urīkṛta-dviija-kulādhiraḥja-sthitiḥ  
sa luñcita-tamaḥ-tatir mama śacī-sutākhyāḥ śasī  
vaśīkṛta-jagan-manāḥ kim api śarma vinyasyatu

SYNONYMS

nija-praṇayitām--own devotional love; sudhām--the nectar; udayam--appearance; āpnuvan--obtaining; yaḥ--one who; kṣitau--on the surface of the world; kirati--expands; alam--extensively; urī-kṛta--accepted; dviija-kula-adhirāja-sthitiḥ--the situation of the most exalted of the brāhmaṇa community; saḥ--He; luñcita--driven away; tamaḥ--of darkness; tatiḥ--mass; mama--my; śacī-suta-ākhyāḥ--known as Śacīnandana, the son of mother Śacī; śasī--the moon; vaśī-kṛta--subdued; jagat-manāḥ--the minds of the whole world; kim api--somehow; śarma--auspiciousness; vinyasyatu--let it be bestowed.

TRANSLATION

The moonlike Supreme Personality of Godhead, who is known as the son of mother Śacī, has now appeared on earth to spread devotional love of Himself. He is emperor of the brāhmaṇa community. He can drive away all the darkness of ignorance and control the mind of everyone in the world. May that rising moon bestow upon us all good fortune.' "

PURPORT

This is the third verse of Act One of Vidagdha-mādhava.

TEXT 178

TEXT

śuniyā prabhura yadi antare ullāsa  
bāhire kahena kichu kari' roṣābhāsa

SYNONYMS

śuniyā--hearing this; prabhura--of Lord Śrī Caitanya Mahāprabhu; yadi--  
although; antare--within; ullāsa--great jubilation; bāhire--externally;  
kahena--says; kichu--something; kari'--making; roṣa-ābhāsa--as if angry.

TRANSLATION

Although Śrī Caitanya Mahāprabhu was inwardly greatly pleased when He heard  
this verse, externally He spoke as if angry.

TEXT 179

TEXT

kāñhā tomāra kṛṣṇa-rasa-kāvya-sudhā-sindhu  
tāra madhye mithyā kene stuti-kṣāra-bindu

SYNONYMS

kāñhā--where; tomāra--your; kṛṣṇa-rasa-kāvya--of exalted poetry concerning  
the mellows of Lord Kṛṣṇa's pastimes; sudhā-sindhu--ocean of the nectar; tāra  
madhye--within that; mithyā--false; kene--why; stuti--prayer; kṣāra-bindu--  
like a drop of alkali.

TRANSLATION

Your exalted poetic descriptions of the mellows of Lord Kṛṣṇa's pastimes  
are like an ocean of nectar. But why have you put in a false prayer about Me?  
It is like a drop of detestful alkali."

TEXT 180

TEXT

rāya kahe,----"rūpera kāvya amṛtera pūra  
tāra madhye eka bindu diyāche karpūra"

SYNONYMS

rāya kahe--Śrīla Rāmānanda Rāya says; rūpera kāvya--the poetic expression  
of Śrīla Rūpa Gosvāmī; amṛtera pūra--filled with all nectar; tāra madhye--  
within that; eka bindu--one drop; diyāche--he has given; karpūra--camphor.

TRANSLATION

Śrīla Rāmānanda Rāya objected, "It is not alkali at all. It is a particle  
of camphor he has put into the nectar of his exalted poetic expression."

TEXT 181

TEXT

prabhu kahe,----"rāya, tomāra ihāte ullāsa  
śunitei lajjā, loke kare upahāsa"

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu says; rāya--Rāmānanda Rāya; tomāra--  
your; ihāte--in this; ullāsa--jubilation; śunitei--to hear; lajjā--ashamed;  
loke--the people in general; kare--do; upahāsa--joking.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My dear Rāmānanda Rāya, you are jubilant at  
hearing these poetic expressions, but I am ashamed to hear them, for people in  
general will joke about the subject of this verse."

TEXT 182

TEXT

rāya kahe,----"lokera sukha ihāra śravaṇe  
abhīṣṭa-devera smṛti maṅgalācaraṇe"

SYNONYMS

rāya kahe--Rāmānanda Rāya says; lokera--of the people in general; sukha--  
happiness; ihāra śravaṇe--in hearing such poetic expressions; abhīṣṭa-devera--  
of the worshipable Deity; smṛti--remembrance; maṅgalācaraṇe--in the  
performance of auspiciousness in the beginning.

TRANSLATION

Rāmānanda Rāya said, "Instead of joking, people in general will feel great  
pleasure in hearing such poetry, for the initial remembrance of the  
worshipable Deity invokes good fortune."

TEXT 183

TEXT

rāya kahe,----"kon aṅge pātrera praveśa?"  
tabe rūpa-gosāñi kahe tāhāra viśeṣa

SYNONYMS

rāya kahe--Rāmānanda Rāya says; kon--what; aṅge--subdivision of style;  
pātrera praveśa--the entrance of the players; tabe--at that time; rūpa-gosāñi--  
-Śrīla Rūpa Gosvāmī; kahe--continues to speak; tāhāra viśeṣa--specifically on  
this matter.

TRANSLATION



Rāmānanda Rāya inquired, "By which subdivision of style do the players enter?" Rūpa Gosvāmī then began to speak specifically about this subject.

TEXT 184

TEXT

naṭatā kirāta-rājam  
nihatya raṅga-sthale kalā-nidhinā  
samaye tena vidheyam  
guṇavati tārā-kara-grahaṇam

SYNONYMS

naṭatā--dancing on the stage; kirāta-rājam--the ruler of the kirāta (uncivilized men), Kāṁsa; nihatya--killing; raṅga-sthale--on the stage; kalā-nidhinā--the master of all arts; samaye--at the time; tena--by Him; vidheyam--to be done; guṇa-vati--at the qualified moment; tārā-kara--of the hand of Tārā (Rādhā); grahaṇam--the acceptance.

TRANSLATION

" 'While dancing on the stage after having killed the ruler of uncivilized men [Kāṁsa], Lord Kṛṣṇa, master of all arts, will at the proper time accept the hand of Śrīmatī Rādhārāṇī, who is qualified with all transcendental attributes.' (Lalita-mādhava 1.11)

TEXT 185

TEXT

'udghātyaka' nāma ei 'āmukha'----'vīthī' aṅga  
tomāra āge kahi----ihā dhārṣṭyera taraṅga

SYNONYMS

'udghātyaka' nāma--a dancing appearance of the player, technically known as udghātyaka; ei āmukha--this is the introduction; vīthī aṅga--the part is called vīthī; tomāra āge--before you; kahi--I say; ihā--this; dhārṣṭyera taraṅga--a wave of impudence.

TRANSLATION

"This introduction is technically called udghātyaka, and the whole scene is called vīthī. You are so expert in dramatic expression that each of my statements before you is like a wave from an ocean of impudence.

PURPORT

In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura again quotes the following verse from the Sāhitya-darpaṇa (6.288):

udghātyakaḥ kathodghātaḥ  
prayogātisāyas tathā

pravartakāvalagite  
pañca prastāvanā-bhidāḥ

Thus the technical names for the five kinds of introductory scenes of the drama are listed as udghātyaka, kathodghāta, prayogātiśaya, pravartaka and avalagita. When Śrīla Rāmānanda Rāya inquired which of these five Śrīla Rūpa Gosvāmī had used to accomplish the technical introduction to his drama Lalita-mādhava, Rūpa Gosvāmī replied that he had used the introduction technically called udghātyaka. According to Bhāratī-vṛtti, three technical terms used are prarocanā, vīthī and prahasanā. Thus Rūpa Gosvāmī also mentioned vīthī, which is a technical term for a certain type of expression. According to the Sāhitya-darpaṇa (6.520):

vīthyām eko bhaved aṅkaḥ  
kaścid eko 'tra kalpyate  
ākāśa-bhāṣitair uktaiś  
citrām pratyuktim āśritaḥ

The vīthī beginning of a drama consists of only one scene. In that scene, one of the heroes enters the stage, and by means of opposing statements uttered by a voice from the sky (offstage), he introduces the abundant conjugal mellow and other mellows to some degree. In the course of the introduction, all the seeds of the play are planted. This introduction is called udghātyaka because the player dances on the stage. This term also indicates that the full moon enters the stage. In this case, when the word naṭatā ("dancing on the stage") is linked with the moon, its meaning is obscure, but because the meaning becomes very clear when the word naṭatā is linked with Kṛṣṇa, this type of introduction is called udghātyaka.

Śrīla Rāmānanda Rāya used highly technical terms when he discussed this with Śrīla Rūpa Gosvāmī. Rūpa Gosvāmī admitted that Śrīla Rāmānanda Rāya was a greatly learned scholar of bona fide dramatic composition. Thus although Śrīla Rūpa Gosvāmī was quite fit to answer Śrīla Rāmānanda Rāya's questions, due to his Vaiṣṇava humility he admitted that his words were impudent. Actually both Rūpa Gosvāmī and Rāmānanda Rāya were scholarly experts in composing poetry and presenting it strictly according to the Sāhitya-darpaṇa and other Vedic literatures.

TEXT 186

TEXT

padāni tv agatārthāni  
tad-ārtha-gataye narāḥ  
yojayanti padair anyaiḥ  
sa udghātyaka ucyate

SYNONYMS

padāni--words; tu--but; agata-arthāni--having an unclear meaning; tat--that,; artha-gataye--to understand the meaning; narāḥ--men; yojayanti--join; padaiḥ--with words; anyaiḥ--other; saḥ--that; udghātyakaḥ--udghātyaka; ucyate--is called.

TRANSLATION

To explain an unclear word, men generally join it with other words. Such an attempt is called udghātyaka.' "

PURPORT

This verse is quoted from the Sāhitya-darpaṇa (6.289).

TEXT 187

TEXT

rāya kahe,----"kaha āge aṅgera viśeṣa"  
śrī-rūpa kahena kichu saṅkṣepa-uddeśa

SYNONYMS

rāya kahe--Śrīla Rāmānanda Rāya says; kaha--please tell me; āge--further; aṅgera viśeṣa--particular portions; śrī-rūpa kahena--Śrīla Rūpa Gosvāmī says; kichu--something; saṅkṣepa--in brief; uddeśa--reference.

TRANSLATION

When Rāmānanda Rāya requested Śrīla Rūpa Gosvāmī to speak further about various portions of the play, Śrīla Rūpa Gosvāmī briefly quoted his Lalita-mādhava.

TEXT 188

TEXT

harim uddiśate rajo-bharaḥ  
purataḥ saṅgamayaty amum tamaḥ  
vrajavāma-dṛśām na paddhatiḥ  
prakaṭā sarva-dṛśaḥ śruter api

SYNONYMS

harim--Kṛṣṇa; uddiśate--it indicates; rajaḥ-bharaḥ--dust from the cows,; purataḥ--in front; saṅgamayati--causes to meet; amum--Kṛṣṇa; tamaḥ--the darkness; vrajavāma-dṛśām--of the damsels of Vṛndāvana; na--not; paddhatiḥ--the course of activities; prakaṭā--manifested; sarva-dṛśaḥ--who know everything; śruteḥ--of the Vedas; api--as well as.

TRANSLATION

The dust from cows and calves on the road creates a kind of darkness indicating that Kṛṣṇa is returning home from the pasture. Also, the darkness of evening provokes the gopīs to meet Kṛṣṇa. Thus the pastimes of Kṛṣṇa and the gopīs are covered by a kind of transcendental darkness and are therefore impossible for ordinary scholars of the Vedas to see.'

PURPORT

This verse from the Lalita-mādhava (1.23) is spoken by Paurṇamāsī in a conversation with Gārgī.

Kṛṣṇa stated in the Bhagavad-gītā, traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna. Thus He advised Arjuna to rise above the modes of material nature, for the entire Vedic system is filled with descriptions involving sattva-guṇa, rajo-guṇa and tamo-guṇa. People are generally covered by the quality of rajo-guṇa and are therefore unable to understand the pastimes of Kṛṣṇa with the gopīs of Vraja. Moreover, the quality of tamo-guṇa further disturbs their understanding. In Vṛndāvana, however, although Kṛṣṇa is covered by the hazy darkness of the dust, the gopīs can nevertheless understand that within the dust storm is Kṛṣṇa. Because they are His topmost devotees, they can perceive His hand in everything. Thus even in the dark or in a hazy storm of dust, devotees can understand what Kṛṣṇa is doing. The purport of this verse is that Kṛṣṇa is never lost, under any circumstances, to the vision of exalted devotees like the gopīs.

TEXT 189

TEXT

hriyam avagṛhya gṛhebhyaḥ karṣati  
rādhām vanāya yā nipuṇā  
sā jayati nisṛṣṭāarthā  
vara-vaṁśaja-kākalī dūtī

SYNONYMS

hriyam--bashfulness; avagṛhya--impeding; gṛhebhyaḥ--from private houses; karṣati--attracts; rādhām--Śrīmatī Rādhārāṇī; vanāya--to the forest; yā--which; nipuṇā--being expert; sā--that; jayati--let it be glorified; nisṛṣṭa-arthā--authorized; vara-vaṁśaja--of the bamboo flute; kākalī--the sweet tone; dūtī--the messenger.

TRANSLATION

May the sweet sound of Lord Kṛṣṇa's flute, His authorized messenger, be glorified, for it expertly releases Śrīmatī Rādhārāṇī from Her shyness and attracts Her from Her home to the forest.'

PURPORT

This verse from Lalita-mādhava (1.24) is spoken by Gārgī, the daughter of Gargamuni.

TEXT 190

TEXT

sahacari nirātaṅkaḥ ko 'yaṁ yuvā mudira-dyutir  
vraja-bhuvi kutaḥ prāpto mādyan mataṅgaja-vibhramaḥ  
ahaha caṭulair utsarpadbhir dṛg-añcala-taskarair  
mama dhṛti-dhanaṁ cetaḥ-koṣād viluṅṭhayatīha yaḥ

SYNONYMS

saha-cari--O My dear friend; nirātaṅkaḥ--without fear; kaḥ--who; ayam--this; yuvā--young man; mudira-dyutiḥ--as effulgent as a lightning cloud;

vraja-bhuvi--in the land of Vraja, Vṛndāvana; kutaḥ--from where; prāptaḥ--obtained; mādyan--being intoxicated; mataṅgaja--like an elephant; vibhramaḥ--whose pastimes; ahaha--alas; caṭulaiḥ--very unsteady; utsarpadbhiḥ--with wanderings in all directions; dṛk-añcala-taskaraiḥ--by the glances of His eyes like thieves; mama--My; dhṛti-dhanam--the treasure of My patience; cetaḥ--of the heart; koṣāt--from the core; viluṅṭhayati--plunders; iha--here in Vṛndāvana; yaḥ--he person who.

#### TRANSLATION

My dear friend, who is this fearless young man? He is as bright as a lightning cloud, and He wanders in His pastimes like a maddened elephant. From where has He come to Vṛndāvana? Alas, by His restless movements and attractive glances He is plundering from the vault of My heart the treasure of My patience.'

#### PURPORT

This verse (Lalita-mādhava 2.11) is spoken by Śrīmatī Rādhārāṇī to Her friend Lalitādevī.

#### TEXT 191

#### TEXT

vihāra-sura-dīrghikā mama manaḥ-karīndrasya yā  
vilocana-cakoraḥ śarat-amanda-candra-prabhā  
uro 'mbara-taṭasya cābharaṇa-cāru-tārāvalī  
mayonnata-manorathair iyaṁ alambhi sā rādhikā

#### SYNONYMS

vihāra-sura-dīrghikā--the Ganges flowing in the heavenly planets; mama--My; manaḥ-karīndrasya--of the elephant-like mind; yā--She who; vilocana--glancing; cakoraḥ--of My two eyes, which are like cakora birds; śarat-amanda-candra-prabhā--like the shine of the full moon in the autumn; uraḥ--of My chest; ambara--like the sky; taṭasya--on the edge; ca--also; ābharaṇa--ornaments; cāru--beautiful; tārā-āvalī--like the stars; mayā--by Me; unnata--highly elevated; manorathaiḥ--by mental desires; iyaṁ--this; alambhi--attained; sā--She; rādhikā--Śrīmatī Rādhārāṇī.

#### TRANSLATION

Śrīmatī Rādhārāṇī is the Ganges in which the elephant of My mind enjoys pastimes. She is the shining of the full autumn moon for the cakora birds of My eyes. She is the dazzling ornament, the bright and beautiful arrangement of stars, on the border of the sky of My chest. Now today I have gained Śrīmatī Rādhārāṇī because of the highly elevated state of My mind.' "

#### PURPORT

This verse from Lalita-mādhava (2.10) expresses the thoughts of Lord Kṛṣṇa in relation with Rādhārāṇī.

#### TEXT 192

TEXT

eta śuni' rāya kahe prabhura caraṇe  
rūpera kavitva praśaṁsi' sahasra-vadane

SYNONYMS

eta śuni'--hearing this; rāya--Rāmānanda Rāya; kahe--says; prabhura caraṇe--at the lotus feet of Śrī Caitanya Mahāprabhu; rūpera--of Rūpa Gosvāmī; kavitva--poetic art; praśaṁsi'--glorifying; sahasra-vadane--as if with a thousand mouths.

TRANSLATION

After hearing this, Śrīla Rāmānanda Rāya submitted at the lotus feet of Śrī Caitanya Mahāprabhu the superexcellence of Śrīla Rūpa Gosvāmī's poetic expression and began to praise it as if he had thousands of mouths.

TEXT 193

TEXT

"kavitva nā haya ei amṛtera dhāra  
nāṭaka-lakṣaṇa saba siddhāntera sāra

SYNONYMS

kavitva--poetic art; nā haya--is not; ei--this; amṛtera dhāra--constant shower of nectar; nāṭaka--a drama; lakṣaṇa--appearing as; saba--all; siddhāntera sāra--essences of ultimate realization.

TRANSLATION

Śrīla Rāmānanda Rāya said, "This is not a poetic presentation; it is a continuous shower of nectar. Indeed, it is the essence of all ultimate realizations, appearing in the form of plays.

TEXT 194

TEXT

prema-paripāṭī ei adbhuta varṇana  
śuni' citta-karṇera haya ānanda-ghūrṇana

SYNONYMS

prema-paripāṭī--a first-class arrangement to express loving affairs; ei--this; adbhuta varṇana--wonderful description; śuni'--hearing; citta-karṇera--of the heart and the ear; haya--there is; ānanda-ghūrṇana--a whirlpool of transcendental bliss.

TRANSLATION

The wonderful descriptions of Rūpa Gosvāmī are superb arrangements to express loving affairs. Hearing them will plunge the heart and ears of everyone into a whirlpool of transcendental bliss.

TEXT 195

TEXT

kiṁ kāvyena kaves tasya  
kiṁ kāṇḍena dhanuṣ-mataḥ  
parasya hṛdaye lagnaṁ  
na ghūrṇayati yac chiraḥ

SYNONYMS

kim--what use; kāvyena--with poetry; kaveḥ--of the poet; tasya--that; kim--what use; kāṇḍena--with the arrow; dhanuṣ-mataḥ--of the bowman; parasya--of another; hṛdaye--in the heart; lagnaṁ--penetrating; na ghūrṇayati--does not cause to roll about; yat--which; śiraḥ--the head.

TRANSLATION

What is the use of a bowman's arrow or a poet's poetry if they penetrate the heart but do not cause the head to spin?'

TEXT 196

TEXT

tomāra śakti vinā jīvera nahe ei vāṇī  
tumi śakti diyā kahāo,----hena anumāni"

SYNONYMS

tomāra śakti vinā--without Your special power; jīvera--of an ordinary living being; nahe--there is not; ei vāṇī--these words; tumi--You; śakti diyā--giving power; kahāo--make him say; hena--such; anumāni--I guess.

TRANSLATION

Without Your mercy such poetic expressions would be impossible for an ordinary living being to write. My guess is that You have given him the power."

TEXT 197

TEXT

prabhu kahe,----"prayāge ihāra ha-ila milana  
ihāra guṇe ihāte āmāra tuṣṭa haila mana

SYNONYMS

prabhu kahe--Lord Śrī Caitanya Mahāprabhu says; pra yāge--at Prayāga; ihāra--of him; ha-ila--there was; milana--meeting; ihāra guṇe--by his

transcendental qualities; ihāte--in him; āmāra--of Me; tuṣṭa--satisfied; haila--became; mana--the mind.

#### TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I met Śrīla Rūpa Gosvāmī at Prayāga. He attracted and satisfied Me because of his qualities."

#### PURPORT

The Supreme personality of Godhead is not partial to some and neutral to others. One can actually draw the attention of the Supreme Personality of Godhead by service. Then one is further empowered by the Lord to act in such a way that everyone can appreciate his service. This is confirmed in the Bhagavad-gītā (4.11): ye yathā mām prapadyante tām̐s tathaiva bhajāmy aham. Kṛṣṇa is responsive. If one tries to render his best service to the Lord, the Lord gives him the power to do so. Kṛṣṇa also says in the Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ  
bhajatām̐ prīti-pūrvakam  
dadāmi buddhi-yogaṁ taṁ  
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." Śrī Caitanya Mahāprabhu bestowed His special favor upon Śrīla Rūpa Gosvāmī because Rūpa Gosvāmī wanted to serve the Lord to the best of his ability. Such is the reciprocation between the devotee and the Lord in the discharge of devotional duties.

#### TEXT 198

#### TEXT

madhura prasanna ihāra kāvya sālāṅkāra  
aiche kavitva vinu nahe rasera pracāra

#### SYNONYMS

madhura--sweet; prasanna--pleasing; ihāra--his; kāvya--poetry; sa-alaṅkāra--with metaphors and other ornaments; aiche--such as that; kavitva--poetic qualifications; vinu--without; nahe--there is not; rasera--of mellows; pracāra--preaching.

#### TRANSLATION

Śrī Caitanya Mahāprabhu praised the metaphors and other literary ornaments of Śrīla Rūpa Gosvāmī's transcendental poetry. Without such poetic attributes, He said, there is no possibility of preaching transcendental mellows.

#### TEXT 199

#### TEXT

sabe kṛpā kari' inhāre deha' ei vara



vraja-līlā-prema-rasa yena varṇe nirantara

SYNONYMS

sabe--all of you; kṛpā kari'--showing your mercy; inhāre--unto Śrīla Rūpa Gosvāmī; deha'--give; ei vara--this benediction; vraja-līlā-prema-rasa--transcendental mellows of the pastimes of Vṛndāvana; yena--so that; varṇe--he can describe; nirantara--without cessation.

TRANSLATION

Śrī Caitanya Mahāprabhu requested all His personal associates to bless Rūpa Gosvāmī so that he might continuously describe the pastimes of Vṛndāvana, which are full of emotional love of Godhead.

TEXT 200

TEXT

inhāra ye jyeṣṭha-bhrātā, nāma----'sanātana'  
pṛthivīte vijña-vara nāhi tānra sama

SYNONYMS

inhāra--of Śrīla Rūpa Gosvāmī; ye--who; jyeṣṭha-bhrātā--the elder brother; nāma--named; sanātana--Sanātana Gosvāmī; pṛthivīte--on the surface of the world; vijña-vara--most learned; nāhi--there is none; tānra sama--equal to him.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Śrīla Rūpa Gosvāmī's elder brother, whose name is Sanātana Gosvāmī, is such a wise and learned scholar that no one is equal to him."

TEXT 201

TEXT

tomāra yaiche viṣaya-tyāga, taiche tānra rīti  
dainya-vairāgya-pāṇḍityera tānhātei sthiti

SYNONYMS

tomāra--your; yaiche--just as; viṣaya-tyāga--renunciation of material connections; taiche--similarly; tānra rīti--his manner of activity; dainya--humbleness; vairāgya--renunciation; pāṇḍityera--of learned scholarship; tānhātei--in him; sthiti--existing.

TRANSLATION

Śrī Caitanya Mahāprabhu told Rāmānanda Rāya, "Sanātana Gosvāmī's renunciation of material connections is just like yours. Humility, renunciation and excellent learning exist in him simultaneously.

TEXT 202

TEXT

ei dui bhāiye āmi pāṭhāiluṅ vṛndāvane  
śakti diyā bhakti-śāstra karite pravartane

SYNONYMS

ei--these; dui--two; bhāiye--brothers; āmi--I; pāṭhāiluṅ--sent; vṛndāvane--to Vṛndāvana; śakti diyā--empowering them; bhakti-śāstra--transcendental literature regarding devotional service; karite--to do; pravartane--establishing.

TRANSLATION

I empowered both of these brothers to go to Vṛndāvana to expand the literature of bhakti."

PURPORT

Śrī Caitanya Mahāprabhu informed Śrīla Rāmānanda Rāya that he and Sanātana Gosvāmī had engaged equally in devotional service after giving up all relationships with material activity. Such renunciation is a symptom of an unalloyed devotee engaged in the service of the Lord with no tinge of material contamination. According to Śrī Caitanya Mahāprabhu, this is the position of tṛṇād api sunīcena taror api sahiṣṇunā. A pure devotee, free from the reactions of the material modes of nature, executes devotional service with tolerance like that of a tree. He also feels humbler than the grass. Such a devotee, who is called niṣkiñcana or free from all material possessions, is always absorbed in emotional love of Godhead. He is reluctant to perform any kind of sense gratification. In other words, such a devotee is free from all material bondage, but he engages in Kṛṣṇa conscious activities. Such expert devotional service is performed without hypocrisy. Humility, renunciation and learned scholarship were combined in Sanātana Gosvāmī, the ideal pure devotee, who was on the same level of understanding as Śrīla Rāmānanda Rāya. Like Rāmānanda Rāya, Sanātana Gosvāmī was a fully cognizant expert in the conclusions of devotional service and was therefore able to describe such transcendental knowledge.

TEXT 203

TEXT

rāya kahe,----"īśvara tumi ye cāha karite  
kāṣṭhera putalī tumi pāra nācāite

SYNONYMS

rāya kahe--Śrīla Rāmānanda Rāya says; īśvara tumi--You are the Supreme Personality of Godhead; ye--whatever; cāha--You want; karite--to do; kāṣṭhera--of wood; putalī--a doll; tumi--You; pāra--are able; nācāite--to make dance.

TRANSLATION

Śrīla Rāmānanda Rāya replied to Śrī Caitanya Mahāprabhu, "My Lord, You are the Supreme Personality of Godhead. If You like, You can cause even a wooden doll to dance.

TEXT 204

TEXT

mora mukhe ye saba rasa karilā pracāraṇe  
sei rasa dekhi ei ihāra likhane

SYNONYMS

mora mukhe--through my mouth; ye--whatever; saba rasa--all such transcendental mellows; karilā--You did; pracāraṇe--preaching; sei rasa--those same transcendental mellows; dekhi--I see; ei--this; ihāra likhane--in the writing of Śrīla Rūpa Gosvāmī.

TRANSLATION

"I see that the truths regarding transcendental mellow that You have expounded through my mouth are all explained in the writings of Śrīla Rūpa Gosvāmī.

TEXT 205

TEXT

bhakte kṛpā-hetu prakāśite cāha vraja-rasa  
yāre karāo, sei karibe jagat tomāra vaśa

SYNONYMS

bhakte--unto the devotees; kṛpā-hetu--because of mercy; prakāśite--to show; cāha--You want; vraja-rasa--the transcendental mellows in Vṛndāvana; yāre--whomever; karāo--You may empower; sei--he; karibe--will make; jagat--the whole world; tomāra vaśa--under Your control.

TRANSLATION

"Because of Your causeless mercy toward Your devotees, You want to describe the transcendental pastimes in Vṛndāvana. Anyone empowered to do this can bring the entire world under Your influence."

PURPORT

This passage parallels the statement kṛṣṇa-śakti vinā nahe tāra pravartana, which means that unless empowered by the Supreme Personality of Godhead, Kṛṣṇa, one cannot spread the holy name of the Lord throughout the entire world (Cc. Antya 7.11). Under the protection of the Supreme Personality of Godhead, a pure devotee can preach the holy name of the Lord so that everyone may take advantage of this facility and thus become Kṛṣṇa conscious.

TEXT 206

TEXT

tabe mahāprabhu kailā rūpe āliṅgana  
tānre karāilā sabāra caraṇa vandana

SYNONYMS

tabe--at that time; mahāprabhu--Śrī Caitanya Mahāprabhu; kailā--did; rūpe--  
unto Rūpa Gosvāmī; āliṅgana--embracing; tānre--him; karāilā--induced to do;  
sabāra--of all of them; caraṇa vandana--worshiping the lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Rūpa Gosvāmī and asked him to offer  
prayers at the lotus feet of all the devotees present.

TEXT 207

TEXT

advaita-nityānandādi saba bhakta-gaṇa  
kṛpā kari' rūpe sabe kailā āliṅgana

SYNONYMS

advaita--Advaita Ācārya; nityānanda-ādi--Śrī Nityānanda Prabhu and others;  
saba--all; bhakta-gaṇa--personal devotees; kṛpā kari'--being very merciful;  
rūpe--unto Rūpa Gosvāmī; sabe--all of them; kailā āliṅgana--embraced.

TRANSLATION

Advaita Ācārya, Nityānanda Prabhu and all the other devotees showed their  
causeless mercy to Rūpa Gosvāmī by embracing him in return.

TEXT 208

TEXT

prabhu-kṛpā rūpe, āra rūpera sad-guṇa  
dekhi' camatkāra haila sabākāra mana

SYNONYMS

prabhu-kṛpā--Lord Caitanya's mercy; rūpe--upon Rūpa Gosvāmī; āra--and;  
rūpera sat-guṇa--the transcendental qualities of Śrīla Rūpa Gosvāmī; dekhi'--  
seeing; camatkāra haila--there was astonishment; sabākāra--of all of them;  
mana--in the minds.

TRANSLATION

Seeing Śrī Caitanya Mahāprabhu's special mercy toward Śrīla Rūpa Gosvāmī  
and seeing his personal qualities, all the devotees were struck with wonder.

TEXT 209

TEXT

tabe mahāprabhu saba bhakta lañā gelā  
haridāsa-ṭhākura rūpe āliṅgana kailā

SYNONYMS

tabe--at that time; mahāprabhu--Śrī Caitanya Mahāprabhu; saba--all; bhakta-  
-devotees; lañā--with; gelā--departed from the place; hari-dāsa-ṭhākura--of  
the name Haridāsa Ṭhākura; rūpe--unto Rūpa Gosvāmī; āliṅgana kailā--embraced.

TRANSLATION

Then, when Śrī Caitanya Mahāprabhu left with all of His devotees, Haridāsa  
Ṭhākura also embraced Śrīla Rūpa Gosvāmī.

TEXT 210

TEXT

haridāsa kahe,----"tomāra bhāgyera nāhi sīmā  
ye saba varṇilā, ihāra ke jāne mahimā?"

SYNONYMS

hari-dāsa kahe--Haridāsa Ṭhākura says; tomāra--your; bhāgyera--of fortune;  
nāhi sīmā--there is no limit; ye--whatever; saba--all; varṇilā--you have  
described; ihāra--of this; ke jāne--who can understand; mahimā--the glories.

TRANSLATION

Haridāsa Ṭhākura told him: "There is no limit to your good fortune. No one  
can understand the glories of what you have described."

TEXT 211

TEXT

śrī-rūpa kahena,----āmi kichui nā jāni  
yei mahāprabhu kahāna, sei kahi vāṇī

SYNONYMS

śrī-rūpa kahena--Śrīla Rūpa Gosvāmī replies; āmi--I; kichui--anything; nā  
jani--do not know; yei--whatever; mahāprabhu kahāna--Śrī Caitanya Mahāprabhu  
makes me say or write; sei--that; kahi--I speak; vāṇī--transcendental words.

TRANSLATION

Śrī Rūpa Gosvāmī said, "I do not know anything. The only transcendental  
words I can utter are those which Śrī Caitanya Mahāprabhu makes me speak.

PURPORT

The poet or writer dealing with transcendental subject matters is not an ordinary writer or translator. Because he is empowered by the Supreme Personality of Godhead, whatever he writes becomes very effective. The principle of being empowered by the Supreme Personality of Godhead is essential. A materialistic poet who describes in his poetry the material activities of man and woman cannot describe the transcendental pastimes of the Lord or the transcendental conclusions of devotional service. Śrīla Sanātana Gosvāmī has therefore warned all neophyte devotees that one should not hear from the mouth of a non-Vaiṣṇava.

avaiṣṇava-mukhodgīrṇam  
pūtam hari-kathāmṛtam  
śravaṇam naiva kartavyam  
sarpocchiṣtam yathā payaḥ

(Padma Purāṇa)

Unless one is a fully unalloyed devotee of the Lord, one should not try to describe the pastimes of Kṛṣṇa in poetry, for it will be only mundane. There are many descriptions of Kṛṣṇa's Bhagavad-gītā written by persons whose consciousness is mundane and who are not qualified by pure devotion. Although they attempted to write transcendental literature, they could not fully engage even a single devotee in Kṛṣṇa's service. Such literature is mundane, and therefore, as warned by Śrī Sanātana Gosvāmī, one should not touch it.

TEXT 212

TEXT

hṛdi yasya preraṇayā  
pravartito 'ham varāka-rūpo 'pi  
tasya hareḥ pada-kamalam  
vande caitanya-devasya

SYNONYMS

hṛdi--within the heart; yasya--of whom (the Supreme Personality of Godhead, who gives His pure devotees the intelligence to spread the Kṛṣṇa consciousness movement); preraṇayā--by the inspiration; pravartitaḥ--engaged; aham--I; varāka--insignificant and low; rūpaḥ--Rūpa Gosvāmī; api--although; tasya--of Him; hareḥ--of Hari, the Supreme Personality of Godhead; pada-kamalam--to the lotus feet; vande--let me offer my prayers; caitanya-devasya--of Śrī Caitanya Mahāprabhu.

TRANSLATION

'Although I am the lowest of men and have no knowledge, the Lord has mercifully bestowed upon me the inspiration to write transcendental literature about devotional service. Therefore I offer my obeisances at the lotus feet of Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, who has given me the chance to write these books.' "

PURPORT

This verse is from Bhakti-rasāmṛta-sindhu (1.1.2).

TEXT 213

TEXT

ei-mata dui-jana kṛṣṇa-kathā-raṅge  
sukhe kāla goṇāya rūpa haridāsa-saṅge

SYNONYMS

ei-mata--in this way; dui-jana--Haridāsa Ṭhākura and Śrīla Rūpa Gosvāmī;  
kṛṣṇa-kathā-raṅge--in the pleasure of discussing topics about Kṛṣṇa; sukhe--in  
happiness; kāla--time; goṇāya--passes; rūpa--Śrīla Rūpa Gosvāmī; hari-dāsa-  
saṅge--in the company of Haridāsa Ṭhākura.

TRANSLATION

In this way Śrīla Rūpa Gosvāmī passed his time in close association with  
Haridāsa Ṭhākura by discussing the pastimes of Lord Kṛṣṇa in great happiness.

TEXT 214

TEXT

cāri māsa rahi' saba prabhura bhakta-gaṇa  
gosāñi vidāya dilā, gauḍe karilā gamana

SYNONYMS

cāri māsa--four months; rahi'--staying; saba--all; prabhura--of Śrī  
Caitanya Mahāprabhu; bhakta-gaṇa--the devotees; gosāñi--Caitanya Mahāprabhu;  
vidāya dilā--bade farewell; gauḍe--to Bengal; karilā gamana--they returned.

TRANSLATION

All the devotees of Śrī Caitanya Mahāprabhu thus spent four months with  
Him. Then the Lord bade them farewell, and they returned to Bengal.

TEXT 215

TEXT

śrī-rūpa prabhu-pade nīlācale rahilā  
dola-yātrā prabhu-saṅge ānande dekhilā

SYNONYMS

śrī-rūpa--Śrīla Rūpa Gosvāmī; prabhu-pade--at the feet of Śrī Caitanya  
Mahāprabhu; nīlācale--at Jagannātha Purī; rahilā--remained; dola-yātrā--the  
festival of Dola-yātrā; prabhu-saṅge--with Śrī Caitanya Mahāprabhu; ānande--in  
great happiness; dekhilā--saw.

TRANSLATION

Śrīla Rūpa Gosvāmī, however, stayed at the lotus feet of Śrī Caitanya Mahāprabhu, and when the Dola-yātrā festival took place, he saw it in great happiness with the Lord.

TEXT 216

TEXT

dola anantare prabhu rūpe vidāya dilā  
aneka prasāda kari' śakti sañcārilā

SYNONYMS

dola anantare--after the Dola-yātrā; prabhu--Śrī Caitanya Mahāprabhu; rūpe--unto Rūpa Gosvāmī; vidāya dilā--bade farewell; aneka prasāda kari'--endowing with all kinds of mercy; śakti sañcārilā--empowered him.

TRANSLATION

After the Dola-yātrā festival ended, Śrī Caitanya Mahāprabhu bade farewell to Rūpa Gosvāmī also. The Lord empowered him and bestowed upon him all kinds of mercy.

TEXT 217

TEXT

"vṛndāvane yāha' tumi, rahiha vṛndāvane  
ekabāra ihāñ pāṭhāiha sanātane

SYNONYMS

vṛndāvane--to Vṛndāvana; yāha'--now go; tumi--you; rahiha--stay; vṛndāvane--in Vṛndāvana; eka-bāra--once; ihāñ--here; pāṭhāiha--send; sanātane--your elder brother, Sanātana Gosvāmī.

TRANSLATION

"Now go to Vṛndāvana and stay there," the Lord said. "You may send here your elder brother, Sanātana.

TEXT 218

TEXT

vraje yāi rasa-śāstra kariha nirūpaṇa  
lupta-tīrtha saba tāhāñ kariha pracāraṇa

SYNONYMS

vraje yāi--going to Vṛndāvana; rasa-śāstra--all transcendental literature concerning the pastimes of Lord Śrī Kṛṣṇa; kariha nirūpaṇa--write carefully; lupta-tīrtha--the lost holy places; saba--all; tāhāñ--there; kariha pracāraṇa--make known.



TRANSLATION

"When you go to Vṛndāvana, stay there, preach transcendental literature and excavate the lost holy places.

TEXT 219

TEXT

kṛṣṇa-sevā, rasa-bhakti kariha pracāra  
āmiha dekhite tāhān yāimu ekabāra"

SYNONYMS

kṛṣṇa-sevā--the service of Lord Kṛṣṇa; rasa-bhakti--devotional service;  
kariha pracāra--preach; āmiha--I also; dekhite--to see; tāhān--there to  
Vṛndāvana; yāimu--I shall go; eka-bāra--once more.

TRANSLATION

"Establish the service of Lord Kṛṣṇa and preach the mellows of Lord Kṛṣṇa's  
devotional service. I shall also go to Vṛndāvana once more."

TEXT 220

TEXT

eta bali' prabhu tānre kailā āliṅgana  
rūpa gosāñi śire dhare prabhura caraṇa

SYNONYMS

eta bali'--saying this; prabhu--Śrī Caitanya Mahāprabhu; tānre--unto Rūpa  
Gosvāmī; kailā āliṅgana--embraced; rūpa gosāñi--Śrīla Rūpa Gosvāmī; śire--on  
the head; dhare--takes; prabhura caraṇa--the lotus feet of Śrī Caitanya  
Mahāprabhu.

TRANSLATION

Having thus spoken, Śrī Caitanya Mahāprabhu embraced Rūpa Gosvāmī, who then  
placed the lotus feet of the Lord upon his head.

TEXT 221

TEXT

prabhura bhakta-gaṇa-pāśe vidāya la-ilā  
punarapi gauḍa-pathe vṛndāvane āilā

SYNONYMS

prabhura--of Śrī Caitanya Mahāprabhu; bhakta-gaṇa-pāśe--from the devotees;  
vidāya la-ilā--took leave; punarapi--again; gauḍa-pathe--on the way to Bengal;  
vṛndāvane--to Vṛndāvana; āilā--returned.

#### TRANSLATION

Śrīla Rūpa Gosvāmī took leave of all the devotees of Śrī Caitanya Mahāprabhu and returned to Vṛndāvana by the path to Bengal.

#### TEXT 222

#### TEXT

ei ta' kahilāṇa punaḥ rūpera milana  
ihā yei śune, pāya caitanya-caraṇa

#### SYNONYMS

ei ta' kahilāṇa--thus I have said; punaḥ--again; rūpera milana--the meeting with Śrīla Rūpa Gosvāmī; ihā--this narration; yei śune--anyone who hears; pāya--gets; caitanya-caraṇa--the shelter of Śrī Caitanya Mahāprabhu.

#### TRANSLATION

Thus I have described the second meeting of Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu. Anyone who hears of this incident will certainly attain the shelter of Śrī Caitanya Mahāprabhu.

#### TEXT 223

#### TEXT

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

#### SYNONYMS

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

#### TRANSLATION

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

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, First Chapter, describing the second meeting of Śrīla Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu.

#### Chapter 2

#### The Chastisement of Junior Haridāsa

The purport of this chapter is explained by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya as follows. Kṛṣṇadāsa Kavirāja Gosvāmī, the author of Śrī Caitanya-caritāmṛta, wanted to explain direct meetings with Śrī Caitanya Mahāprabhu, meetings with those empowered by Him, and His āvirbhāva

appearance. Thus he described the glories of Nṛsiṁhānanda and other devotees. A devotee named Bhagavān Ācārya was exceptionally faithful to the lotus feet of Śrī Caitanya Mahāprabhu. Nevertheless, his brother, Gopāla Bhaṭṭa Ācārya, discoursed upon the commentary of impersonalism (Māyāvāda). Śrīla Svarūpa Dāmodara Gosvāmī, the secretary of Śrī Caitanya Mahāprabhu, forbid Bhagavān Ācārya to indulge in hearing that commentary. Later, when Junior Haridāsa, following the order of Bhagavān Ācārya, went to collect alms from Mādhavīdevī, he committed an offense by talking intimately with a woman although he was in the renounced order. Because of this, Śrī Caitanya Mahāprabhu rejected Junior Haridāsa, and despite all the requests of the Lord's stalwart devotees, the Lord did not accept him again. One year after this incident, Junior Haridāsa went to the confluence of the Ganges and Yamunā and committed suicide. In his spiritual body, however, he continued to sing devotional songs, and Śrī Caitanya Mahāprabhu heard them. When the Vaiṣṇavas of Bengal went to see Śrī Caitanya Mahāprabhu, these incidents became known to Svarūpa Dāmodara and others.

#### TEXT 1

#### TEXT

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca  
 śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitāṁ taṁ sa-jīvam  
 sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ  
 śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

#### SYNONYMS

vande--offer my respectful obeisances; aham--I; śrī-guroḥ--of my initiating spiritual master or instructing spiritual master; śrī-yuta-pada-kamalam--unto the opulent lotus feet; śrī-gurūn--unto the spiritual masters in the paramparā system, beginning from Mādhavendra Purī down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda; vaiṣṇavān--unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very start of the creation; ca--and; śrī-rūpam--unto Śrīla Rūpa Gosvāmī; sa-agra-jātam--with his elder brother, Śrī Sanātana Gosvāmī; saha-gaṇa-raghunātha-anvitam--with Raghunātha dāsa Gosvāmī and his associates; taṁ--unto him; sa-jīvam--with Jīva Gosvāmī; sa-advaitam--with Advaita Ācārya; sa-avadhūtam--with Nityānanda Prabhu; parijana-sahitam--and with Śrīvāsa Ṭhākura and all the other devotees; kṛṣṇa-caitanya-devam--unto Lord Śrī Caitanya Mahāprabhu; śrī-rādhā-kṛṣṇa-pādān--unto the lotus feet of the all-opulent Śrī Kṛṣṇa and Rādhārāṇī; saha-gaṇa--with associates; lalitā-śrī-viśākhā-anvitān--accompanied by Lalitā and Śrī Viśākhā; ca--also.

#### TRANSLATION

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.

TEXT 2

TEXT

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

SYNONYMS

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

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

TEXT

sarva-loka uddhārite gaura-avatāra  
nistārera hetu tāra trividha prakāra

SYNONYMS

sarva-loka--all the worlds; uddhārite--to deliver; gaura-avatāra--the incarnation of Lord Śrī Caitanya Mahāprabhu; nistārera hetu--causes of the deliverance of all people; tāra--His; tri-vidha prakāra--three kinds.

TRANSLATION

In His incarnation as Śrī Caitanya Mahāprabhu, Lord Śrī Kṛṣṇa descended to deliver all the living beings in the three worlds, from Brahmāloka down to Pātāla-loka. He caused their deliverance in three ways.

TEXT 4

TEXT

sākṣāt-darśana, āra yogya-bhakta-jīve  
'āveśa' karaye kāhān, kāhān 'āvīrbhāve'

SYNONYMS

sākṣāt-darśana--direct meeting; āra--and; yogya-bhakta--perfect devotee; jīve--living beings; āveśa karaye--empowers with specific spiritual potencies; kāhān--somewhere; kāhān--in other places; āvirbhāve--by appearing Himself.

TRANSLATION

The Lord delivered the fallen souls in some places by meeting them directly, in other places by empowering a pure devotee, and in still other places by appearing before someone Himself.

#### TEXTS 5-6

##### TEXT

'sākṣāt-darśane' prāya saba nistārilā  
nakula-brahmacārīra dehe 'āviṣṭa' ha-ilā

pradyumna-nṛsimhānanda āge kailā 'āvirbhāva'  
'loka nistāriba',----ei īśvara-svabhāva

##### SYNONYMS

sākṣāt-darśane--by direct meeting; prāya--almost; saba--all; nistārilā--delivered; nakula-brahmacārīra--of a brahmacārī named Nakula; dehe--in the body; āviṣṭa ha-ilā--entered; pradyumna-nṛsimhānanda--Pradyumna Nṛsimhānanda; āge--in front of; kailā--made; āvirbhāva--appearance; loka nistāriba--I shall deliver all the fallen souls; ei--this; īśvara-svabhāva--the characteristic of the Supreme Personality of Godhead.

##### TRANSLATION

Śrī Caitanya Mahāprabhu delivered almost all the fallen souls by directly meeting them. He delivered others by entering the body of Nakula Brahmācārī and by appearing before Nṛsimhānanda Brahmācārī. "I shall deliver the fallen souls." This statement characterizes the Supreme Personality of Godhead.

##### PURPORT

The Lord always manifested His āvirbhāva appearance in the following four places: (1) the house of Śrīmatī Śacīmātā, (2) wherever Nityānanda Prabhu danced in ecstasy, (3) the house of Śrīvāsa (when kīrtana was performed), and (4) the house of Rāghava Paṇḍita. Lord Caitanya Himself appeared in these four places. (In this connection, one may consult text 34.)

##### TEXT 7

##### TEXT

sākṣāt-darśane saba jagat tārīlā  
eka-bāra ye dekhilā, se kṛtārtha ha-ilā

##### SYNONYMS

sākṣāt-darśane--by direct meetings; saba--all; jagat--the universe; tārīlā--He delivered; eka-bāra--once; ye--anyone who; dekhilā--saw; se--he; kṛtārtha--fully satisfied; ha-ilā--became.

##### TRANSLATION

When Śrī Caitanya Mahāprabhu was personally present, anyone in the world who met Him even once was fully satisfied and became spiritually advanced.

TEXT 8

TEXT

gauḍa-deśera bhakta-gaṇa pratyabda āsiyā  
punaḥ gauḍa-deśe yāya prabhure miliyā

SYNONYMS

gauḍa-deśera--of Bengal; bhakta-gaṇa--devotees; prati-abda--every year;  
āsiyā--coming; punaḥ--again; gauḍa-deśe--to Bengal; yāya--return; prabhure--  
Śrī Caitanya Mahāprabhu; miliyā--after meeting.

TRANSLATION

Every year, devotees from Bengal would go to Jagannātha Purī to meet Śrī  
Caitanya Mahāprabhu, and after the meeting they would return to Bengal.

TEXT 9

TEXT

āra nānā-deśera loka āsi' jagannātha  
caitanya-caraṇa dekhi' ha-ila kṛtārtha

SYNONYMS

āra--again; nānā-deśera--of different provinces; loka--people; āsi'--  
coming; jagannātha--to Jagannātha Purī; caitanya-caraṇa--the lotus feet of Śrī  
Caitanya Mahāprabhu; dekhi'--seeing; ha-ila--became; kṛta-ārtha--fully  
satisfied.

TRANSLATION

Similarly, people who went to Jagannātha Purī from various provinces of  
India were fully satisfied after seeing the lotus feet of Śrī Caitanya  
Mahāprabhu.

TEXT 10

TEXT

sapta-dvīpera loka āra nava-khaṇḍa-vāsī  
deva, gandharva, kinnara manuṣya-veśe āsi'

SYNONYMS

sapta-dvīpera loka--people from all of the seven islands within the  
universe; āra--and; nava-khaṇḍa-vāsī--the inhabitants of the nine khaṇḍas;  
deva--demigods; gandharva--the inhabitants of Gandharvaloka; kinnara--the  
inhabitants of Kinnaraloka; manuṣya-veśe--in the form of human beings; āsi'--  
coming.

TRANSLATION

People from all over the universe, including the seven islands, the nine khaṇḍas, the planets of the demigods, Gandharvaloka and Kinnaraloka, would go there in the forms of human beings.

#### PURPORT

For an explanation of sapta-dvīpa, see Madhya-līlā, Chapter Twenty, verse 218, and Śrīmad-Bhāgavatam, Fifth Canto, Chapters Sixteen and Twenty. in the Siddhānta-sīromaṇi, Chapter One (Golādhyāya), in the Bhuvana-kośa section, the nine khaṇḍas are mentioned as follows:

aindraṁ kaśeru sakalaṁ kila tāmraparṇam  
anyad gabhastimad ataś ca kumārikākhyam  
nāgaṁ ca saumyam iha vāruṇam antya-khaṇḍaṁ  
gāndharva-saṁjñam iti bhārata-varṣa-madhye

"Within Bhārata-varṣa, there are nine khaṇḍas. They are known as (1) Aindra, (2) Kaśeru, (3) Tāmraparṇa, (4) Gabhastimat, (5) Kumārikā, (6) Nāga (7) Saumya, (8) Vāruṇa and (9) Gāndharva."

#### TEXT 11

#### TEXT

prabhure dekhiyā yāya 'vaiṣṇava' hañā  
kṛṣṇa bali' nāce saba premāviṣṭa hañā

#### SYNONYMS

prabhure dekhiyā--by seeing the Lord; yāya--they return; vaiṣṇava hañā--having become devotees of the Supreme Personality of Godhead, Kṛṣṇa; kṛṣṇa bali'--chanting Kṛṣṇa; nāce--dance; saba--all of them; prema-āviṣṭa hañā overwhelmed by ecstatic love.

#### TRANSLATION

Having seen the Lord, they all became Vaiṣṇavas. Thus they danced and chanted the Hare Kṛṣṇa mantra in ecstatic love of Godhead.

#### TEXT 12

#### TEXT

ei-mata darśane trijagat nistāri  
ye keha āsite nāre aneka saṁsārī

#### SYNONYMS

ei-mata--in this way; darśane--by direct visits; tri-jagat--the three worlds; nistāri--delivering; ye keha--some who; āsite nāre--could not come; aneka--many; saṁsārī--persons entangled in this material world.

#### TRANSLATION

Thus by direct meetings, Śrī Caitanya Mahāprabhu delivered the three worlds. Some people, however, could not go and were entangled in material activities.

TEXT 13

TEXT

ta-sabā tārīte prabhu sei saba deśe  
yogya-bhakta jīva-dehe karena 'āveśe'

SYNONYMS

tā-sabā--all of them; tārīte--to deliver; prabhu--Śrī Caitanya Mahāprabhu; sei--those; saba--all; deśe--in countries; yogya-bhakta--a suitable devotee; jīva-dehe--in the body of such a living entity; karena--does; āveśe--entrance.

TRANSLATION

To deliver people in regions throughout the universe who could not meet Him, Śrī Caitanya Mahāprabhu personally entered the bodies of pure devotees.

TEXT 14

TEXT

sei jīve nija-bhakti karena prakāśe  
tāhāra darśane 'vaiṣṇava' haya sarva-deśe

SYNONYMS

sei jīve--in that living being; nija-bhakti--His own devotion; karena prakāśe--manifests directly; tāhāra darśane--by seeing such an empowered devotee; vaiṣṇava--devotees of Kṛṣṇa; haya--become; sarva-deśe--in all other countries.

TRANSLATION

Thus He empowered living beings [His pure devotees] by manifesting in them so much of His own devotion that people in all other countries became devotees by seeing them.

PURPORT

As stated in Caitanya-caritāmṛta (Antya 7.11):

kali-kālera dharma--kṛṣṇa-nāma-saṅkīrtana  
kṛṣṇa-śakti vinā nahe tāra pravartana

Unless one is empowered by the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, one cannot spread the holy names of the Hare Kṛṣṇa mahā-mantra throughout the world. Persons who do so are empowered. Therefore they are sometimes called āveśa-avatāras or incarnations, for they are endowed with the power of Śrī Caitanya Mahāprabhu.



TEXT 15

TEXT

ei-mata āveśe tārila tribhuvana  
gauḍe yaiche āveśa, kari dig daraśana

SYNONYMS

ei-mata--in this way; āveśe--by empowering; tārila tri-bhuvana--delivered the entire three worlds; gauḍe--in Bengal; yaiche--how; āveśa--empowering; kari dik daraśana--I shall describe in brief.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu delivered the entire three worlds, not only by His personal presence but also by empowering others. I shall briefly describe how He empowered a living being in Bengal.

TEXT 16

TEXT

āmbuyā-muluke haya nakula-brahmacārī  
parama-vaiṣṇava teṅho baḍa adhikārī

SYNONYMS

āmbuyā-muluke--in the province known as Āmbuyā; haya--here is; nakula-brahmacārī--a person known as Nakula Brahmācārī; parama-vaiṣṇava--a perfectly pure devotee; teṅho--he; baḍa adhikārī--very advanced in devotional service.

TRANSLATION

In Āmbuyā-muluka there was a person named Nakula Brahmācārī, who was a perfectly pure devotee, greatly advanced in devotional service.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says that Āmbuyā-muluka is the present Ambikā, a city in the Vardhamāna district of West Bengal. Formerly, during the Mohammedan regime, it was known as Āmbuyā-muluka. In this city there is a neighborhood called Pyārīgañja, and that is where Nakula Brahmācārī used to live.

TEXT 17

TEXT

gauḍa-deśera loka nistārite mana haila  
nakula-hṛdaye prabhu 'āveśa' karila

SYNONYMS

gauḍa-deśera loka--the people of Bengal; nistārite--to deliver; mana haila--wanted; nakula-hṛdaye--in the heart of Nakula Brahmācārī; prabhu--Śrī Caitanya Mahāprabhu; āveśa karila--entered.

TRANSLATION

Desiring to deliver all the people of Bengal, Śrī Caitanya Mahāprabhu entered the heart of Nakula Brahmācārī.

TEXT 18

TEXT

graha-grasta-prāya nakula premāviṣṭa hañā  
hāse, kānde, nāce, gāya unmatta hañā

SYNONYMS

graha-grasta-prāya--exactly like one haunted by a ghost; nakula--Nakula Brahmācārī; prema-āviṣṭa hañā--being overwhelmed by ecstatic love of God; hāse--laughs; kānde--cries; nāce--dances; gāya--chants; unmatta hañā--just like a madman.

TRANSLATION

Nakula Brahmācārī became exactly like a man haunted by a ghost. Thus he sometimes laughed, sometimes cried, sometimes danced and sometimes chanted like a madman.

TEXT 19

TEXT

aśru, kampa, stambha, sveda, sāttvika vikāra  
nirantara preme nṛtya, saḡhana huñkāra

SYNONYMS

aśru--tears; kampa--trembling; stambha--becoming stunned; sveda--perspiration; sāttvika vikāra--all such transcendental transformations; nirantara--continuously; preme nṛtya--dancing in ecstatic love; sa-ḡhana huñkāra--a sound like that of a cloud.

TRANSLATION

He continuously exhibited bodily transformations of transcendental love. Thus he cried, trembled, became stunned, perspired, danced in love of Godhead and made sounds like those of a cloud.

TEXT 20

TEXT

taiche gaura-kānti, taiche sadā premāveśa  
tāhā dekhibāre āise sarva gauḍa-deśa

#### SYNONYMS

taiche--in that way; gaura-kānti--a bodily luster like that of Lord Śrī Caitanya Mahāprabhu; taiche--similarly; sadā--always; prema-āveśa--absorbed in ecstatic love; tāhā dekhibāre--to see that; āise--come; sarva--all; gauḍa-deśa--people from all provinces of Bengal.

#### TRANSLATION

His body shone with the same luster as that of Śrī Caitanya Mahāprabhu, and he showed the same absorption in ecstatic love of Godhead. People came from all provinces of Bengal to see these symptoms.

#### TEXT 21

#### TEXT

yāre dekhe tāre kahe,----'kaha kṛṣṇa-nāma'  
tānhāra darśane loka haya premoddāma

#### SYNONYMS

yāre dekhe--to whomever he saw; tāre kahe--he addresses him; kaha kṛṣṇa-nāma--my dear friend, chant Kṛṣṇa's holy name; tānhāra darśane--by seeing him; loka haya--people became; prema-uddāma--highly elevated in love of Godhead.

#### TRANSLATION

He advised whomever he met to chant the holy names Hare Kṛṣṇa. Thus upon seeing him, people were overwhelmed with love of Godhead.

#### TEXT 22

#### TEXT

caitanyera āveśa haya nakulera dehe  
śuni' śivānanda āilā kariyā sandehe

#### SYNONYMS

caitanyera--of Śrī Caitanya Mahāprabhu; āveśa--taking possession; haya--there is; nakulera dehe--in the body of Nakula Brahmācārī; śuni'--hearing; śivānanda āilā--Śivānanda Sena came; kariyā sandehe--doubting.

#### TRANSLATION

When Śivānanda Sena heard that Śrī Caitanya Mahāprabhu had entered the body of Nakula Brahmācārī, he went there with doubts in his mind.

#### TEXT 23

#### TEXT

parikṣā karite tānra yabe icchā haila

bāhire rahiyā tabe vicāra karila

SYNONYMS

parīkṣā karite--to test; tāñra--of Śivānanda Sena; yabe--when; icchā--  
desire; haila--there was; bāhire rahiyā--staying outside; tabe--at that time;  
vicāra karila--considered.

TRANSLATION

Desiring to test the authenticity of Nakula Brahmācārī, he stayed outside,  
thinking as follows.

TEXTS 24-25

TEXT

"āpane bolāna more, ihā yadi jāni  
āmāra iṣṭa-mantra jāni' kahena āpani

tabe jāni, inhāte haya caitanya-āveśe"  
eta cinti' śivānanda rahilā dūra-deśe

SYNONYMS

āpane--personally; bolāna--calls; more--me; ihā--this; yadi--if; jāni--I  
understand; āmāra--my; iṣṭa-mantra--worshipable mantra; jāni'--knowing; kahena  
āpani--he says himself; tabe jāni--then I shall understand; inhāte--in him;  
haya--there is; caitanya-āveśe--being possessed by Śrī Caitanya Mahāprabhu;  
eta cinti'--thinking this; śivānanda--Śivānanda Sena; rahilā--remained; dūra-  
deśe--a little far off.

TRANSLATION

"If Nakula Brahmācārī personally calls me and knows my worshipable mantra,  
then I shall understand that he is inspired by the presence of Śrī Caitanya  
Mahāprabhu." Thinking in this way, he stayed some distance apart.

TEXT 26

TEXT

asañkhyā lokera ghaṭā,----keha āise yāya  
lokera sañghaṭṭe keha darśana nā pāya

SYNONYMS

asañkhyā lokera ghaṭā--a great crowd of people; keha--some; āise--come;  
yāya--go; lokera sañghaṭṭe--in the great crowd of people; keha--some of them;  
darśana nā pāya--could not see Nakula Brahmācārī.

TRANSLATION

There was a large crowd of people, some coming and some going. Indeed, some  
people in that great crowd could not even see Nakula Brahmācārī.

TEXT 27

TEXT

āveśe brahmacārī kahe,----'śivānanda āche dūre  
jana dui cāri yāha, bolāha tāhāre'

SYNONYMS

āveśe--in that state of possession; brahmacārī kahe--Nakula Brahmācārī said; śivānanda--Śivānanda Sena; āche dūre--is staying some distance off; jana--persons; dui--two; cāri--four; yāha--go; bolāha tāhāre--call him.

TRANSLATION

In his inspired state, Nakula Brahmācārī said, "Śivānanda Sena is staying some distance away. Two or four of you go call him."

TEXT 28

TEXT

cāri-dike dhāya loke 'śivānanda' bali  
śivānanda kon, tomāya bolāya brahmacārī

SYNONYMS

cāri-dike--in four directions; dhāya loke--people began to run; śivānanda bali--calling loudly the name of Śivānanda; śivānanda kon--whoever is Śivānanda; tomāya--unto you; bolāya--calls; brahmacārī--Nakula Brahmācārī.

TRANSLATION

Thus people began running here and there, calling in all directions, "Śivānanda! Whoever is Śivānanda, please come. Nakula Brahmācārī is calling you."

TEXT 29

TEXT

śuni, śivānanda sena tānhā śīghra āila  
namaskāra kari' tāhra nikaṭe vasila

SYNONYMS

śuni'--hearing; śivānanda sena--of the name Śivānanda Sena; tānhā--there; śīghra--quickly; āila--came; namaskāra kari'--offering obeisances; tāhra nikaṭe--near him; vasila--sat down.

TRANSLATION

Hearing these calls, Śivānanda Sena quickly went there, offered obeisances to Nakula Brahmācārī, and sat down near him.

TEXT 30

TEXT

brahmacārī bale,----"tumi karilā saṁśaya  
eka-manā hañā śuna tāhāra niścaya

SYNONYMS

brahmacārī bale--Nakula Brahmacārī said; tumi--you; karilā saṁśaya--have doubted; eka-manā hañā--with great attention; śuna--please hear; tāhāra--for that; niścaya--settlement.

TRANSLATION

Nakula Brahmacārī said, "I know that you are doubtful. Now please hear this evidence with great attention.

TEXT 31

TEXT

'gaura-gopāla mantra' tomāra cāri akṣara  
aviśvāsa chāḍa, yei kariyācha antara"

SYNONYMS

gaura-gopāla mantra--the Gaura-gopāla mantra; tomāra--your; cāri akṣara--composed of four syllables; aviśvāsa chāḍa--give up your doubts; yei--which; kariyācha antara--you have kept within your mind.

TRANSLATION

"You are chanting the Gaura-gopāla mantra composed of four syllables. Now please give up the doubts that have resided within you."

PURPORT

Śrīla Bhaktivinoda Ṭhākura explains the Gaura-gopāla mantra in his Amṛta-pravāha-bhāṣya. Worshipers of Śrī Gaurasundara accept the four syllables gaura-aṅ-ga as the Gaura mantra, but pure worshipers of Rādhā and Kṛṣṇa accept the four syllables rā-dhā kṛṣ-ṇa as the Gaura-gopāla mantra. However, Vaiṣṇavas consider Śrī Caitanya Mahāprabhu nondifferent from Rādhā-Kṛṣṇa (śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya). Therefore one who chants the mantra Gaurāṅga and one who chants the names of Rādhā and Kṛṣṇa are on the same level.

TEXT 32

TEXT

tabe śivānandera mane pratīti ha-ila  
aneka sammāna kari' bahu bhakti kaila

#### SYNONYMS

tabe--thereupon; śivānandera--of Śivānanda Sena; mane--in the mind; pratīti ha-ila--there was confidence; aneka sammāna kari'--offering him much respect; bahu bhakti kaila--offered him devotional service.

#### TRANSLATION

Śivānanda Sena thereupon developed full confidence in his mind that Nakula Brahmācārī was filled with the presence of Śrī Caitanya Mahāprabhu. Śivānanda Sena then offered him respect and devotional service.

#### TEXT 33

#### TEXT

ei-mata mahāprabhura acintya prabhāva  
ebe śuna prabhura yaiche haya 'āvirbhāva'

#### SYNONYMS

ei-mata--in this way; mahāprabhura--of Śrī Caitanya Mahāprabhu; acintya prabhāva--inconceivable influence; ebe--now; śuna--hear; prabhura--of Śrī Caitanya Mahāprabhu; yaiche--in which way; haya--there is; āvirbhāva--appearance.

#### TRANSLATION

In this way, one should understand the inconceivable potencies of Śrī Caitanya Mahāprabhu. Now please hear how His appearance [āvirbhāva] takes place.

#### TEXTS 34-35

#### TEXT

śacīra mandire, āra nityānanda-nartane  
śrīvāsa-kīrtane, āra rāghava-bhavane  
ei cāri ṭhāñi prabhura sadā 'āvirbhāva'  
premākṛṣṭa haya,----prabhura sahaja svabhāva

#### SYNONYMS

śacīra mandire--in the household temple of mother Śacī; āra--and; nityānanda-nartane--at the time of Śrī Nityānanda Prabhu's dancing; śrīvāsa-kīrtane--at the time of congregational chanting headed by Śrīvāsa Paṇḍita; āra--and; rāghava-bhavane--in the house of Rāghava; ei cāri ṭhāñi--in these four places; prabhura--of Śrī Caitanya Mahāprabhu; sadā--always; āvirbhāva--appearance; prema-ākṛṣṭa haya--is attracted by love; prabhura--of Śrī Caitanya Mahāprabhu; sahaja sva-bhāva--natural characteristic.

#### TRANSLATION

Śrī Caitanya Mahāprabhu always appeared in four places--in the household temple of mother Śacī, in the places where Śrī Nityānanda Prabhu danced, in the house of Śrīvāsa Paṇḍita during congregational chanting and in the house of Rāghava Paṇḍita. He appeared because of His attraction to the love of His devotees. That is His natural characteristic.

TEXT 36

TEXT

nṛsimhānandera āge āvirbhūta hañā  
bhojana karilā, tāhā śuna mana diyā

SYNONYMS

nṛsimhānandera--the brahmacārī known as Nṛsimhānanda; āge--before; āvirbhūta hañā--appearing; bhojana karilā--He accepted offerings of food; tāhā--that; śuna--hear; mana diyā--with attention.

TRANSLATION

Śrī Caitanya Mahāprabhu appeared before Nṛsimhānanda Brahmācārī and ate his offerings. Please hear about this with attention.

TEXT 37

TEXT

śivānandera bhāginā śrī-kānta-sena nāma  
prabhura kṛpāte teṅho baḍa bhāgyavān

SYNONYMS

śivānandera--of Śivānanda Sena; bhāginā--nephew; śrī-kānta-sena nāma--named Śrīkānta Sena; prabhura kṛpāte--by the causeless mercy of Śrī Caitanya Mahāprabhu; teṅho--he; baḍa--very; bhāgyavān--fortunate.

TRANSLATION

Śivānanda Sena had a nephew named Śrīkānta Sena, who by the grace of Śrī Caitanya Mahāprabhu was extremely fortunate.

TEXT 38

TEXT

eka vatsara teṅho prathama ekeśvara  
prabhu dekhibāre āilā utkaṅṭhā-antara

SYNONYMS

eka vatsara--one year; teṅho--Śrīkānta Sena; prathama--first; ekeśvara--alone; prabhu dekhibāre--to see the Lord; āilā--came; utkaṅṭhā-antara--with great anxiety in the mind.



TRANSLATION

One year, Śrīkānta Sena came alone to Jagannātha Purī in great eagerness to see the Lord.

TEXT 39

TEXT

mahāprabhu tāre dekhi' baḍa kṛpā kailā  
māsa-dui teṅho prabhura nikaṭe rahilā

SYNONYMS

mahāprabhu--Śrī Caitanya Mahāprabhu; tāre--him; dekhi'--seeing; baḍa kṛpā kailā--bestowed great mercy; māsa-dui--for two months; teṅho--Śrīkānta Sena; prabhura nikaṭe--near Śrī Caitanya Mahāprabhu; rahilā--stayed.

TRANSLATION

Seeing Śrīkānta Sena, Śrī Caitanya Mahāprabhu bestowed causeless mercy upon him. Śrīkānta Sena stayed near Śrī Caitanya Mahāprabhu for about two months at Jagannātha Purī.

TEXT 40

TEXT

tabe prabhu tānre ājñā kailā gaḍe yāite  
"bhakta-gaṇe niṣedhiha ethāke āsite

SYNONYMS

tabe--then; prabhu--Śrī Caitanya Mahāprabhu; tānre--unto him; ājñā kailā--ordered; gaḍe yāite--returning to Bengal; bhakta-gaṇe--the devotees; niṣedhiha--forbid; ethāke āsite--to come to this place.

TRANSLATION

When he was about to return to Bengal, the Lord told him, "Forbid the devotees of Bengal to come to Jagannātha Purī this year.

TEXT 41

TEXT

e-vatsara tānhā āmi yāimu āpane  
tāhāi milimu saba advaitādi sane

SYNONYMS

e-vatsara--this year; tānhā--there (to Bengal); āmi--I; yāimu--shall go; āpane--personally; tāhāi--there; milimu--I shall meet; saba--all; advaita-ādi--beginning with Advaita Ācārya; sane--with.

TRANSLATION

"This year I shall personally go to Bengal and meet all the devotees there, headed by Advaita Ācārya.

TEXT 42

TEXT

śivānande kahiha,----āmi ei pauṣa-māse  
ācambite avaśya āmi yāiba tāñra pāśe

SYNONYMS

śivānande kahiha--speak to Śivānanda Sena; āmi--I; ei--this; pauṣa-māse--in the month of December; ācambite--all of a sudden; avaśya--certainly; āmi--I; yāiba--shall go; tāñra pāśe--to his place.

TRANSLATION

"Please inform Śivānanda Sena that this December I shall certainly go to his home.

TEXT 43

TEXT

jaḡadānanda haya tāhāñ, teñho bhikṣā dibe  
sabāre kahiha,----e vatsara keha nā āsibe"

SYNONYMS

jaḡadānanda--Jagadānanda; haya--is; tāhāñ--there; teñho--he; bhikṣā dibe--will give offerings of food; sabāre kahiha--inform all of them; e vatsara--this year; keha nā āsibe--no one should come.

TRANSLATION

"Jagadānanda is there, and he will give Me offerings of food. Inform them all that no one should come to Jagannātha Purī this year."

TEXT 44

TEXT

śrī-kānta āsiyā gauḍe sandeśa kahila  
śuni' bhakta-gaṇa-mane ānanda ha-ila

SYNONYMS

śrī-kānta--Śrīkānta Sena; āsiyā--coming back; gauḍe--in Bengal; sandeśa--message; kahila--delivered; śuni'--hearing; bhakta-gaṇa-mane--in the minds of the devotees; ānanda ha-ila--there was great happiness.

TRANSLATION

When Śrīkānta Sena returned to Bengal and delivered this message, the minds of all the devotees were very pleased.

TEXT 45

TEXT

calitechilā ācārya, rahilā sthira hañā  
śivānanda, jagadānanda rahe pratyāśā kariyā

SYNONYMS

calitechilā--was ready to go; ācārya--Advaita Ācārya; rahilā--remained; sthira hañā--being without movement; śivānanda--Śivānanda; jagadānanda--Jagadānanda; rahe--remain; pratyāśā kariyā--expecting.

TRANSLATION

Advaita Ācārya was just about to go to Jagannātha Purī with the other devotees, but upon hearing this message, He waited. Śivānanda Sena and Jagadānanda also stayed back, awaiting the arrival of Śrī Caitanya Mahāprabhu.

TEXT 46

TEXT

pauṣa-māse āila duñhe sāmāgrī kariyā  
sandhyā-paryanta rahe apekṣā kariyā

SYNONYMS

pauṣa-māse--the month of Pauṣa (December-January); āila--came; duñhe--Śivānanda Sena and Jagadānanda; sāmāgrī kariyā--making all arrangements; sandhyā-paryanta--until the evening; rahe--remain; apekṣā kariyā--waiting.

TRANSLATION

When the month of Pauṣa arrived, both Jagadānanda and Śivānanda collected all kinds of paraphernalia for the Lord's reception. Every day, they would wait until evening for the Lord to come.

TEXT 47

TEXT

ei-mata māsa gela, gosāñi nā āilā  
jagadānanda, śivānanda duḥkhita ha-ilā

SYNONYMS

ei-mata--in this way; māsa gela--the month passed; gosāñi nā āilā--Śrī Caitanya Mahāprabhu did not come; jagadānanda--Jagadānanda; śivānanda--Śivānanda; duḥkhita ha-ilā--became very unhappy.

## TRANSLATION

As the month passed but Śrī Caitanya Mahāprabhu did not come, Jagadānanda and Śivānanda became most unhappy.

## TEXTS 48-49

### TEXT

ācambite nṛsimhānanda tāhāñi āilā  
duñhe tāñre mili' tabe sthāne vasāilā

duñhe duḥkhī dekhi' tabe kahe nṛsimhānanda  
'tomā duñhākāre kene dekhi nirānanda?'

### SYNONYMS

ācambite--all of a sudden; nṛsimhānanda--Nṛsimhānanda; tāhāñi āilā--came there; duñhe--Śivānanda and Jagadānanda; tāñre--him; mili'--meeting; tabe--then; sthāne vasāilā--caused to sit; duñhe--both; duḥkhī--unhappy; dekhi'--seeing; tabe--then; kahe nṛsimhānanda--Nṛsimhānanda began to speak; tomā duñhākāre--both of you; kene--why; dekhi--I see; nirānanda--unhappy.

## TRANSLATION

Suddenly Nṛsimhānanda arrived, and Jagadānanda and Śivānanda arranged for him to sit near them. Seeing them both so unhappy, Nṛsimhānanda inquired, "Why do I see that you are both despondent?"

## TEXT 50

### TEXT

tabe śivānanda tāñre sakala kahilā  
'āsiba ājñā dilā prabhu kene nā āilā?'

### SYNONYMS

tabe--thereupon; śivānanda--Śivānanda; tāñre--unto Nṛsimhānanda; sakala kahilā--said everything; āsiba--I shall come; ājñā dilā--promised; prabhu--Śrī Caitanya Mahāprabhu; kene--why; nā āilā--has He not come.

## TRANSLATION

Then Śivānanda Sena told him, "Śrī Caitanya Mahāprabhu promised that He would come. Why, then, has He not arrived?"

## TEXT 51

### TEXT

śuni' brahmacārī kahe,----'karaha santoṣe  
āmi ta' āniba tāñre tṛtīya divase'

### SYNONYMS

śuni'--hearing; brahmacārī Nṛsimhānanda Brahmacārī; kahe--said; karaha  
santoṣe--become happy; āmi--I; ta'--certainly; āniba--shall bring; tānre--Him  
(Śrī Caitanya Mahāprabhu); tṛtīya divase--on the third day.

TRANSLATION

Hearing this, Nṛsimhānanda Brahmacārī replied, "Please be satisfied. I  
assure you that I shall bring Him here three days from now."

TEXT 52

TEXT

tānhāra prabhāva-prema jāne dui-jane  
ānibe prabhure ebe niścaya kailā mane

SYNONYMS

tānhāra--his; prabhāva--influence; prema--love of Godhead; jāne--know; dui-  
jane--both of them; ānibe prabhure--he will bring Śrī Caitanya Mahāprabhu;  
ebe--now; niścaya kailā mane--they were greatly assured within their minds.

TRANSLATION

Śivānanda and Jagadānanda knew of Nṛsimhānanda Brahmacārī's influence and  
love of Godhead. Therefore they now felt assured that he would certainly bring  
Śrī Caitanya Mahāprabhu.

TEXT 53

TEXT

'pradyumna brahmacārī'----tānra nija-nāma  
'nṛsimhānanda' nāma tānra kailā gaura-dhāma

SYNONYMS

pradyumna brahmacārī--Pradyumna Brahmacārī; tānra--his; nija-nāma--real  
name; nṛsimhānanda--Nṛsimhānanda; nāma--name; tānra--his; kailā gaura-dhāma--  
was given by Śrī Caitanya Mahāprabhu.

TRANSLATION

His real name was Pradyumna Brahmacārī. The name Nṛsimhānanda had been  
given to him by Lord Gaurasundara Himself.

TEXT 54

TEXT

dui dina dhyāna kari' śivānandere kahila  
"pāṇihāṭi grāme āmi prabhure ānila

SYNONYMS

dui dina--for two days; dhyāna kari'--after meditating; śivānandere kahila--he said to Śivānanda Sena; pāṇihāṭi grāme--to the village called Pāṇihāṭi; āmi--I; prabhure ānila--have brought Śrī Caitanya Mahāprabhu.

#### TRANSLATION

After meditating for two days, Nṛsimhānanda Brahmācārī told Śivānanda Sena, "I have already brought Śrī Caitanya Mahāprabhu to the village known as Pāṇihāṭi.

#### TEXT 55

#### TEXT

kāli madhyāhne teṅho āsibena tomāra ghare  
pāka-sāmagrī ānaha, āmi bhikṣā dimu tāṅre

#### SYNONYMS

kāli madhyāhne--tomorrow at noon; teṅho--He; āsibena--will come; tomāra ghare--to your place; pāka-sāmagrī ānaha--please bring everything necessary for cooking; āmi--I; bhikṣā dimu--shall cook and offer food; tāṅre--to Him.

#### TRANSLATION

"Tomorrow at noon He will come to your home. Therefore please bring all kinds of cooking ingredients. I shall personally cook and offer Him food.

#### TEXT 56

#### TEXT

tabe tāṅre ethā āmi āniba satvara  
niścaya kahilāṅa, kichu sandeha nā kara

#### SYNONYMS

tabe--in this way; tāṅre--Him; ethā--here; āmi--I; āniba satvara--shall bring very soon; niścaya--with certainty; kahilāṅa--I spoke; kichu sandeha nā kara--do not be doubtful.

#### TRANSLATION

"In this way I shall bring Him here very soon. Be assured that I am telling you the truth. Do not be doubtful.

#### TEXT 57

#### TEXT

ye cāhiye, tāhā kara hañā tat-para  
ati tvarāya kariba pāka, śuna ataḥpara

#### SYNONYMS

ye cāhiye--whatever I want; tāhā kara--arrange for that; hañā tat-para--being intent; ati tvarāya--very soon; kariba pāka--I shall begin cooking; śuna ataḥpara--just hear.

#### TRANSLATION

"Bring all the ingredients very soon, for I want to begin cooking immediately. Please do what I say."

#### TEXT 58

#### TEXT

pāka-sāmagrī ānaha, āmi yāhā cāi'  
ye māgila, śivānanda āni' dilā tāi

#### SYNONYMS

pāka-sāmagrī ānaha--bring all cooking ingredients; āmi yāhā cāi--whatever I want; ye māgila--whatever he wanted; śivānanda--Śivānanda Sena; āni'--bringing; dilā tāi--delivered everything.

#### TRANSLATION

Nṛsiṃhānanda Brahmācārī said to Śivānanda, "Please bring whatever cooking ingredients I want." Thus Śivānanda Sena immediately brought whatever he asked for.

#### TEXT 59

#### TEXT

prātaḥ-kāla haite pāka karilā apāra  
nānā vyañjana, piṭhā, kṣīra nānā upahāra

#### SYNONYMS

prātaḥ-kāla haite--beginning from the morning; pāka karilā apāra--cooked many varieties of food; nānā vyañjana--varieties of vegetables; piṭhā--cakes; kṣīra--sweet rice; nānā--various; upahāra--offerings of food.

#### TRANSLATION

Beginning early in the morning, Nṛsiṃhānanda Brahmācārī cooked many varieties of food, including vegetables, cakes, sweet rice and other preparations.

#### TEXT 60

#### TEXT

jagannāthera bhinna bhoga pṛthak bāḍila  
caitanya prabhura lāgi' āra bhoga kaila

#### SYNONYMS

jagannāthera--of Lord Jagannātha; bhinna--separate; bhoga--offerings; pṛthak--separately; bāḍila--arranged; caitanya prabhura lāgi'--for Śrī Caitanya Mahāprabhu; āra--other; bhoga--offerings of food; kaila--made.

#### TRANSLATION

After he finished cooking, he brought separate dishes for Jagannātha and Śrī Caitanya Mahāprabhu.

#### TEXT 61

#### TEXT

iṣṭa-deva nṛsimha lāgi' pṛthak bāḍila  
tina-jane samarpiyā bāhire dhyāna kaila

#### SYNONYMS

iṣṭa-deva--the worshipable Deity; nṛsimha--Lord Nṛsimhadeva; lāgi'--for; pṛthak--separately; bāḍila--arranged; tina-jane--to the three Deities; samarpiyā--offering; bāhire--outside; dhyāna kaila--meditated.

#### TRANSLATION

He also separately offered dishes to Nṛsimhadeva, his worshipable Deity. Thus he divided all the food into three offerings. Then, outside the temple, he began to meditate upon the Lord.

#### TEXT 62

#### TEXT

dekhe, śīghra āsi' vasilā caitanya-gosāñi  
tina bhoga khāilā, kichu avasiṣṭa nāi

#### SYNONYMS

dekhe--he sees; śīghra āsi'--coming quickly; vasilā--sat down; caitanya-gosāñi--Śrī Caitanya Mahāprabhu; tina bhoga--the three separate offerings; khāilā--He ate; kichu avasiṣṭa nāi--there were no remnants left.

#### TRANSLATION

In his meditation he saw Śrī Caitanya Mahāprabhu quickly come, sit down and eat all three offerings, leaving behind no remnants.

#### TEXT 63

#### TEXT

ānande vihvala pradyumna, paḍe aśru-dhāra  
"hāhā kibā kara" bali' karaye phutkāra



## SYNONYMS

ānande vihvala--overwhelmed by transcendental ecstasy; pradyumna--Pradyumna Brahmācārī; paḍe aśru-dhāra--tears fell from his eyes; hāhā--alas, alas; kibā kāra--what are You doing; bali'--saying; karaye phut-kara--began to express disappointment.

## TRANSLATION

Pradyumna Brahmācārī was overwhelmed by transcendental ecstasy upon seeing Caitanya Mahāprabhu eating everything. Thus tears flowed from his eyes. Nevertheless, he expressed dismay, saying, "Alas, alas! My dear Lord, what are You doing? You are eating everyone's food!"

## TEXT 64

### TEXT

jagannāthe--tomāya aikya, khāo tāñra bhoga  
nṛsimhera bhoga kene kara upayoga?

## SYNONYMS

jagannāthe--with Lord Jagannātha; tomāya--and You; aikya--oneness; khāo tāñra bhoga--You may eat His offering; nṛsimhera bhoga--the offering of Nṛsimhadeva; kene kara upayoga--why are You eating.

## TRANSLATION

"My dear Lord, You are one with Jagannātha; therefore I have no objection to Your eating His offering. But why are You touching the offering to Lord Nṛsimhadeva?"

## TEXT 65

### TEXT

nṛsimhera haila jāni āji upavāsa  
ṭhākura upavāsī rahe, jiye kaiche dāsa?'

## SYNONYMS

nṛsimhera--of Lord Nṛsimha; haila--there was; jāni--I understand; āji--today; upavāsa--fasting; ṭhākura upavāsī rahe--the master remains fasting; jiye kaiche dāsa--how can the servant sustain his life.

## TRANSLATION

"I think that Nṛsimhadeva could not eat anything today, and therefore He is fasting. If the master fasts, how can the servant live?"

## TEXT 66

### TEXT

bhojana dekhi' yadyapi tānra hṛdaye ullāsa  
nṛsimha lakṣya kari' bāhye kichu kare duḥkhābhāsa

SYNONYMS

bhojana dekhi'--seeing the eating; yadyapi--although; tānra hṛdaye--within his heart; ullāsa--jubilation; nṛsimha--Lord Nṛsimhadeva; lakṣya kari'--for the sake of; bāhye--externally; kichu--some; kare--does; duḥkha-ābhāsa--expression of disappointment.

TRANSLATION

Although Nṛsimha Brahmācārī felt jubilation within his heart to see Śrī Caitanya Mahāprabhu eating everything, for the sake of Lord Nṛsimhadeva he externally expressed disappointment.

TEXT 67

TEXT

svayaṁ bhagavān kṛṣṇa-caitanya-gosāṇi  
jagannātha-nṛsimha-saha kichu bheda nāi

SYNONYMS

svayaṁ--personally; bhagavān--the Supreme Personality of Godhead; kṛṣṇa-caitanya-gosāṇi--Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; jagannātha-nṛsimha-saha--with Lord Jagannātha and Nṛsimhadeva; kichu bheda--any difference; nāi--there is not.

TRANSLATION

Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself. Therefore there is no difference between Him, Lord Jagannātha and Lord Nṛsimhadeva.

TEXT 68

TEXT

ihā jānibāre pradyumnera gūḍha haita mana  
tāhā dekhāilā prabhu kariyā bhojana

SYNONYMS

ihā--this fact; jānibāre--to know; pradyumnera--of Pradyumna Brahmācārī; gūḍha--deeply; haita mana--was eager; tāhā--that; dekhāilā--exhibited; prabhu--Śrī Caitanya Mahāprabhu; kariyā bhojana--by eating.

TRANSLATION

Pradyumna Brahmācārī was deeply eager to understand this fact. Therefore Śrī Caitanya Mahāprabhu revealed it to him by a practical demonstration.

TEXT 69

TEXT

bhojana kariyā prabhu gelā pāṇihāṭi  
santoṣa pāilā dekhi' vyañjana-paripāṭi

SYNONYMS

bhojana kariyā--after eating all the offerings; prabhu--Śrī Caitanya Mahāprabhu; gelā pāṇihāṭi--started for Pāṇihāṭi; santoṣa pāilā--He became very satisfied; dekhi'--seeing; vyañjana-paripāṭi--arrangement of vegetables.

TRANSLATION

After eating all the offerings, Śrī Caitanya Mahāprabhu started for Pāṇihāṭi. There, He was greatly satisfied to see the different varieties of vegetables prepared in the house of Rāghava.

TEXT 70

TEXT

śivānanda kahe,----'kene karaha phutkāra?'  
teṅha kahe,----"dekha tomāra prabhura vyavahāra

SYNONYMS

śivānanda kahe--Śivānanda Sena said; kene karaha phut-kāra--why are you expressing dismay; teṅha kahe--he replied; dekha--see; tomāra prabhura--of your Lord; vyavahāra--the behavior.

TRANSLATION

Śivānanda said to Nṛsimhānanda, "Why are you expressing dismay?" Nṛsimhānanda replied, "Just see the behavior of your Lord Śrī Caitanya Mahāprabhu.

TEXT 71

TEXT

tina janāra bhoga teṅho ekelā khāilā  
jagannātha-nṛsimha upavāsī ha-ilā"

SYNONYMS

tina janāra--of the three Deities; bhoga--offerings; teṅho--He; ekelā--alone; khāilā--ate; jagannātha-nṛsimha--Lord Jagannātha and Lord Nṛsimhadeva; upavāsī ha-ilā--remained fasting.

TRANSLATION

"He alone has eaten the offerings for all three Deities. Because of this, both Jagannātha and Nṛsimhadeva remain fasting."

TEXT 72

TEXT

śuni śivānandera citte ha-ila saṁśaya  
kibā premāveśe kahe, kibā satya haya

SYNONYMS

śuni--hearing; śivānandera--of Śivānanda; citte--in the mind; ha-ila saṁśaya--there was some doubt; kibā--whether; prema-āveśe kahe--was speaking something in ecstatic love; kibā--or; satya haya--it was a fact.

TRANSLATION

When Śivānanda Sena heard this statement, he was unsure whether Nṛsiṁhānanda Brahmācārī was speaking that way because of ecstatic love or because it was actually a fact.

TEXT 73

TEXT

tabe śivānande kichu kahe brahmācārī  
sāmagrī āna nṛsiṁha lāgi punaḥ pāka kari'

SYNONYMS

tabe--upon this; śivānande--unto Śivānanda; kichu--something; kahe--says; brahmācārī--Nṛsiṁhānanda Brahmācārī; sāmagrī āna--bring more ingredients; nṛsiṁha lāgi'--for Lord Nṛsiṁhadeva; punaḥ--again; pāka kari'--let me cook.

TRANSLATION

When Śivānanda Sena was thus perplexed, Nṛsiṁhānanda Brahmācārī said to him, "Bring more food. Let me cook again for Lord Nṛsiṁhadeva."

TEXT 74

TEXT

tabe śivānanda bhoga-sāmagrī ānilā  
pāka kari' nṛsiṁhera bhoga lāgāilā

SYNONYMS

tabe--thereupon; śivānanda--Śivānanda Sena; bhoga-sāmagrī--ingredients for preparing food; ānilā--brought; pāka kari'--after cooking; nṛsiṁhera--of Lord Nṛsiṁhadeva; bhoga lāgāilā--offered the food.

TRANSLATION

Then Śivānanda Sena again brought the ingredients with which to cook, and Pradyumna Brahmācārī again cooked and offered the food to Nṛsiṁhadeva.

TEXT 75

TEXT

varṣāntare śivānanda lañā bhakta-gaṇa  
nīlācale dekhe yāñā prabhura caraṇa

SYNONYMS

varṣa-antare--the next year; śivānanda--Śivānanda Sena; lañā--taking;  
bhakta-gaṇa--all the devotees; nīlācale--at Jagannātha Purī; dekhe--sees;  
yāñā--going; prabhura caraṇa--the lotus feet of the Lord.

TRANSLATION

The next year, Śivānanda went to Jagannātha Purī with all the other devotees to see the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 76

TEXT

eka-dina sabhāte prabhu vāta cālāilā  
nṛsimhānandera guṇa kahite lāgilā

SYNONYMS

eka-dina--one day; sabhāte--in the presence of all the devotees; prabhu--  
Śrī Caitanya Mahāprabhu; vāta cālāilā--raised the topic (of eating at  
Nṛsimhānanda's house); nṛsimhānandera--of Nṛsimhānanda Brahmācārī; guṇa--  
transcendental qualities; kahite lāgilā--began to speak.

TRANSLATION

One day, in the presence of all the devotees, the Lord raised these topics concerning Nṛsimhānanda Brahmācārī and praised his transcendental qualities.

TEXT 77

TEXT

'gata-varṣa pauṣe more karāila bhojana  
kabhu nāhi khāi aiche miṣṭāṇna-vyañjana'

SYNONYMS

gata-varṣa--last year; pauṣe--in the month of Pauṣa (December-January);  
more--unto Me; karāila bhojana--offered many foodstuffs; kabhu nāhi khāi--I  
never tasted; aiche--such; miṣṭāṇna--sweetmeats; vyañjana--vegetables.

TRANSLATION

The Lord said, "Last year in the month of Pauṣa, when Nṛsimhānanda gave me varieties of sweetmeats and vegetables to eat, they were so good that I had never before eaten such preparations."

TEXT 78

TEXT

śuni' bhakta-gaṇa mane āścarya mānila  
śivānandera mane tabe pratyaya janmila

SYNONYMS

śuni'--hearing; bhakta-gaṇa--all the devotees; mane--in the mind; āścarya mānila--felt wonder; śivānandera--of Śivānanda Sena; mane--in the mind; tabe--thereupon; pratyaya janmila--there was confidence.

TRANSLATION

Hearing this, all the devotees were struck with wonder, and Śivānanda became confident that the incident was true.

TEXT 79

TEXT

ei-mata śacī-gṛhe satata bhojana  
śrīvāsera gṛhe karena kīrtana-darśana

SYNONYMS

ei-mata--in this way; śacī-gṛhe--at the house of Śacīmātā; satata--always; bhojana--eating; śrīvāsera gṛhe--in the house of Śrīvāsa Ṭhākura; karena--performs; kīrtana-darśana--visiting the kīrtana performances.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu used to eat at the temple of Śacīmātā every day and also visit the house of Śrīvāsa Ṭhākura when kīrtana was performed.

TEXT 80

TEXT

nityānandera nṛtya dekhena āsi' bāre bāre  
'nirantara āvirbhāva' rāghavera ghare

SYNONYMS

nityānandera nṛtya--the dancing of Śrī Nityānanda Prabhu; dekhena--He sees; āsi'--coming; bāre bāre--again and again; nirantara āvirbhāva--constant appearance; rāghavera ghare--in the house of Rāghava.

TRANSLATION

Similarly, He was always present when Nityānanda Prabhu danced, and He regularly appeared at the house of Rāghava.

TEXT 81

TEXT

prema-vaśa gaura-prabhu, yāhān premottama  
prema-vaśa hañā tāhā dena darāśana

SYNONYMS

prema-vaśa--subdued by loving service; gaura-prabhu--Śrī Caitanya Mahāprabhu, Gaurasundara; yāhān prema-uttama--wherever there is pure love; prema-vaśa hañā--being subdued by such love; tāhā--there; dena darāśana--appears personally.

TRANSLATION

Lord Gaurasundara is greatly influenced by the love of His devotees. Therefore wherever there is pure devotion to the Lord, the Lord Himself, subdued by such love, appears, and His devotees see Him.

TEXT 82

TEXT

śivānandera prema-sīmā ke kahite pāre?  
yāñra preme vaśa prabhu āise bāre bāre

SYNONYMS

śivānandera--of Śivānanda Sena; prema-sīmā--the limit of love; ke--who; kahite pāre--can estimate; yāñra--whose; preme--by loving affairs; vaśa--influenced; prabhu--Śrī Caitanya Mahāprabhu; āise--comes; bāre bāre--again and again.

TRANSLATION

Influenced by the loving affairs of Śivānanda Sena, Śrī Caitanya Mahāprabhu came again and again. Therefore who can estimate the limits of his love?

TEXT 83

TEXT

ei ta' kahilu gaurera 'āvirbhāva'  
ihā yei śune, jāne caitanya-prabhāva

SYNONYMS

ei ta'--thus; kahilu--I have described; gaurera--of Śrī Caitanya Mahāprabhu; āvirbhāva--appearance; ihā--this incident; yei śune--whoever hears; jāne--knows; caitanya-prabhāva--the opulence of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the appearance of Śrī Caitanya Mahāprabhu. Anyone who hears about these incidents can understand the transcendental opulence of the Lord.

TEXT 84

TEXT

puruṣottame prabhu-pāśe bhagavān ācārya  
parama vaiṣṇava teṅho supaṇḍita ārya

SYNONYMS

puruṣottame--at Jagannātha Purī; prabhu-pāśe--in the association of Śrī Caitanya Mahāprabhu; bhagavān ācārya--Bhagavān Ācārya; parama vaiṣṇava--pure devotee; teṅho--he; su-paṇḍita--very learned scholar; ārya--gentleman.

TRANSLATION

At Jagannātha Purī, in the association of Śrī Caitanya Mahāprabhu, lived Bhagavān Ācārya, who was certainly a gentleman, a learned scholar and a great devotee.

PURPORT

For a description of Bhagavān Ācārya, one may refer to the Ādi-līlā, Tenth Chapter, verse 136.

TEXT 85

TEXT

sakhya-bhāvākrānta-citta, gopa-avatāra  
svarūpa-gosāñi-saha sakhya-vyavahāra

SYNONYMS

sakhya-bhāva--by fraternal love; ākrānta--overwhelmed; citta--heart; gopa-avatāra--an incarnation of one of the cowherd boys; svarūpa-gosāñi-saha--with Svarūpa Dāmodara; sakhya-vyavahāra--dealings just like those of a friend.

TRANSLATION

He was fully absorbed in thoughts of fraternal relationships with God. He was an incarnation of a cowherd boy, and thus his dealings with Svarūpa Dāmodara Gosvāmī were very friendly.

TEXT 86

TEXT

ekānta-bhāve āśriyāchena caitanya-caraṇa  
madhye madhye prabhura teṅho kareṇa nimantraṇa



#### SYNONYMS

ekānta-bhāve--with full attention; āśriyāchena--has taken shelter of; caitanya-caraṇa--the lotus feet of Lord Caitanya; madhye madhye--sometimes; prabhura--of Śrī Caitanya Mahāprabhu; teṅho--he; karena--does; nimantraṇa--invitation.

#### TRANSLATION

He sought the shelter of Śrī Caitanya Mahāprabhu with full surrender. Sometimes he would invite the Lord to dine at his home.

#### TEXT 87

#### TEXT

ghare bhāta kari' karena vividha vyañjana  
ekale gosāñi lañā karāna bhojana

#### SYNONYMS

ghare--at home; bhāta kari'--preparing rice; karena--prepares; vividha vyañjana--varieties of vegetables; ekale--alone; gosāñi lañā--taking Śrī Caitanya Mahāprabhu; karāna bhojana--makes to eat.

#### TRANSLATION

Bhagavān Ācārya prepared varieties of rice and vegetables at home and brought the Lord there alone to eat.

#### PURPORT

Generally those who invited Śrī Caitanya Mahāprabhu for dinner used to offer Him the remnants of food that had first been offered to Lord Jagannātha. Bhagavān Ācārya, however, instead of giving Him the remnants of Jagannātha's food, prepared dinner at his home. In Orissa, food offered to Lord Jagannātha is called prasādī, and that which is not offered to Lord Jagannātha is known as āmānī or ghara-bhāta, rice prepared at home.

#### TEXT 88

#### TEXT

tānra pitā 'viṣayī' baḍa śatānanda-khānna  
'viṣaya-vimukha' ācārya----'vairāgya-pradhāna'

#### SYNONYMS

tānra pitā--his father; viṣayī--a statesman; baḍa--expert; śatānanda-khānna--named Śatānanda Khān; viṣaya-vimukha--not interested in state management; ācārya--Bhagavān Ācārya; vairāgya-pradhāna--mostly in the renounced order of life.

#### TRANSLATION

Bhagavān Ācārya's father, whose name was Śātānanda Khān, was an expert statesman, whereas Bhagavān Ācārya was not at all interested in the management of the state. Indeed, he was almost in the renounced order of life.

TEXT 89

TEXT

'gopāla-bhaṭṭācārya' nāma tānra choṭa-bhāi  
kāsīte vedānta paḍi' gelā tānra ṭhāñi

SYNONYMS

gopāla-bhaṭṭācārya--Gopāla Bhaṭṭācārya; nāma--named; tānra--his; choṭa-bhāi--younger brother; kāsīte--at Benares; vedānta paḍi'--studying Vedānta philosophy; gelā--went; tānra ṭhāñi--to his place.

TRANSLATION

Bhagavān Ācārya's brother, whose name was Gopāla Bhaṭṭācārya, had studied Vedānta philosophy at Benares and had then returned to Bhagavān Ācārya's home.

PURPORT

During those days and also at the present, Vedānta philosophy is understood through the commentary of Śaṅkarācārya, which is known as Śārīraka-bhāṣya. Thus it appears that Gopāla Bhaṭṭācārya the younger brother of Bhagavān Ācārya, had studied Vedānta according to the way of the Śārīraka-bhāṣya, which expounds the Māyāvāda philosophy of the impersonalists.

TEXT 90

TEXT

ācārya tāhāre prabhu-pade milāilā  
antaryāmī prabhu citte sukha nā pāilā

SYNONYMS

ācārya--Bhagavān Ācārya; tāhāre--him (his brother); prabhu-pade milāilā--got to meet Śrī Caitanya Mahāprabhu; antaryāmī prabhu--Lord Śrī Caitanya Mahāprabhu, who could study anyone's heart; citte--within Himself; sukha--happiness; nā pāilā--could not get.

TRANSLATION

Bhagavān Ācārya took his brother to meet Śrī Caitanya Mahāprabhu, but the Lord, knowing that Gopāla Bhaṭṭācārya was a Māyāvādī philosopher, could not get much happiness from meeting him.

TEXT 91

TEXT

ācārya-sambandhe bāhye kare prītyābhāsa

kṛṣṇa-bhakti vinā prabhura nā haya ullāsa

SYNONYMS

ācārya-sambandhe--because he was related with Bhagavān Ācārya; bāhye--externally; kare--does; prīti-ābhāsa--appearance of pleasure; kṛṣṇa-bhakti--devotional service to Lord Kṛṣṇa; vinā--without; prabhura--of Śrī Caitanya Mahāprabhu; nā haya--there is no; ullāsa--jubilation.

TRANSLATION

Śrī Caitanya Mahāprabhu derives no happiness from meeting one who is not a pure devotee of Kṛṣṇa. Thus because Gopāla Bhaṭṭācārya was a Māyāvādī scholar, the Lord felt no jubilation in meeting him. Nevertheless, because Gopāla Bhaṭṭācārya was related to Bhagavān Ācārya, Śrī Caitanya Mahāprabhu feigned pleasure in seeing him.

TEXT 92

TEXT

svarūpa gosāñire ācārya kahe āra dine  
'vedānta paḍiyā gopāla āisāche ekhāne

SYNONYMS

svarūpa gosāñire--unto Svarūpa Dāmodara Gosvāmī; ācārya--Bhagavān Ācārya; kahe--says; āra dine--the next day; vedānta paḍiyā--after studying Vedānta; gopāla--Gopāla; āisāche--has come back; ekhāne--here.

TRANSLATION

Bhagavān Ācārya said to Svarūpa Dāmodara, "Gopāla, my younger brother, has returned to my home, having concluded his study of Vedānta philosophy."

TEXT 93

TEXT

sabe meli' āisa, śuni 'bhāṣya' ihāra sthāne'  
prema-krodha kari' svarūpa balaya vacane

SYNONYMS

sabe meli'--all together; āisa--come; śuni--let us hear; bhāṣya--the commentary; ihāra sthāne--from him; prema-krodha kari'--in an angry mood of love; svarūpa--Svarūpa Dāmodara; balaya vacane--said these words.

TRANSLATION

Bhagavān Ācārya requested Svarūpa Dāmodara to hear from Gopāla the commentary upon Vedānta. Svarūpa Dāmodara Gosvāmī, however, somewhat angry because of love, spoke as follows.

TEXT 94

TEXT

"buddhi bhraṣṭa haila tomāra gopālera saṅge  
māyāvāda śunibāre upajila raṅge

SYNONYMS

buddhi--intelligence; bhraṣṭa--lost; haila--has been; tomāra--your;  
gopālera saṅge--in the association of Gopāla; māyāvāda śunibāre--to hear the  
commentary of Māyāvāda philosophy; upajila raṅge--has awakened the propensity.

TRANSLATION

"You have lost your intelligence in the association of Gopāla, and  
therefore you are eager to hear the Māyāvāda philosophy.

TEXT 95

TEXT

vaiṣṇava hañā yebā śārīraka-bhāṣya śune  
sevya-sevaka-bhāva chāḍi' āpanāre 'īśvara' māne

SYNONYMS

vaiṣṇava hañā--being a Vaiṣṇava; yebā--anyone who; śārīraka-bhāṣya--the  
Māyāvāda commentary Śārīraka-bhāṣya; śune--listens to; sevya-sevaka-bhāva--the  
Kṛṣṇa conscious attitude that the Lord is the master and the living entity is  
His servant; chāḍi'--giving up; āpanāre--himself; īśvara--the Supreme Lord;  
māne--considers.

TRANSLATION

"When a Vaiṣṇava listens to the Śārīraka-bhāṣya, the Māyāvāda commentary  
upon Vedānta-sūtra, he gives up the Kṛṣṇa conscious attitude that the Lord is  
the master and the living entity is His servant. Instead, he considers himself  
the Supreme Lord.

PURPORT

The philosophers known as kevalādvaita-vādīs generally occupy themselves  
with hearing the Śārīraka-bhāṣya, a commentary by Śaṅkarācārya advocating that  
one impersonally consider oneself the Supreme Lord. Such Māyāvāda  
philosophical commentaries upon Vedānta are simply imaginary, but there are  
other commentaries on Vedānta philosophy. The commentary by Śrīla  
Rāmānujācārya, known as Śrī-bhāṣya, establishes the viśiṣṭādvaita-vāda  
philosophy. Similarly, in the Brahma-sampradāya, Madhvācārya's Pūrṇaprajña-  
bhāṣya establishes śuddha-dvaita-vāda. In the Kumāra-sampradāya, or Nimbārka-  
sampradāya, Śrī Nimbārka establishes the philosophy of dvaitādvaita-vāda in  
the Pārijāta-saurabha-bhāṣya. And in the Viṣṇusvāmī-sampradāya, or Rudra-  
sampradāya, which comes from Lord Śiva, Viṣṇusvāmī has written a commentary  
called Sarvajña-bhāṣya, which establishes śuddhādvaita-vāda.

A Vaiṣṇava should study the commentaries on Vedānta-sūtra written by the  
four sampradāya-ācāryas, namely Śrī Rāmānujācārya, Madhvācārya, Viṣṇusvāmī and

Nimbārka, for these commentaries are based upon the philosophy that the Lord is the master and that all living entities are His eternal servants. One interested in studying Vedānta philosophy properly must study these commentaries, especially if he is a Vaiṣṇava. These commentaries are always adored by Vaiṣṇavas. The commentary by Śrīla Bhaktisiddhānta Sarasvatī is elaborately given in the Ādi-līlā, Chapter Seven, text 101. The Māyāvāda commentary Śārīraka-bhāṣya is like poison for a Vaiṣṇava. It should not be touched at all. Śrīla Bhaktivinoda Ṭhākura remarks that even a mahā-bhāgavata, or highly elevated devotee who has surrendered himself unto the lotus feet of Kṛṣṇa, sometimes falls down from pure devotional service if he hears the Māyāvāda philosophy of Śārīraka-bhāṣya. This commentary should therefore be shunned by all Vaiṣṇavas.

TEXT 96

TEXT

mahā-bhāgavata yei, kṛṣṇa prāṇa-dhana yāra  
māyāvāda-śravaṇe citta avāśya phire tānra"

SYNONYMS

mahā-bhāgavata yei--one who is a highly elevated devotee; kṛṣṇa--Lord Kṛṣṇa; prāṇa-dhana yāra--whose life and soul; māyāvāda-śravaṇe--by hearing the Māyāvāda philosophy; citta--the heart; avāśya--certainly; phire--changes; tānra--his.

TRANSLATION

"The Māyāvāda philosophy presents such a jugglery of words that even a highly elevated devotee who has accepted Kṛṣṇa as his life and soul changes his decision when he reads the Māyāvāda commentary on Vedānta-sūtra."

TEXT 97

TEXT

ācārya kahe,----'āmā sabāra kṛṣṇa-niṣṭha-citte  
āmā sabāra mana bhāṣya nāre phirāite'

SYNONYMS

ācārya kahe--Bhagavān Ācārya replied; āmā sabāra--of all of us; kṛṣṇa-niṣṭha--devoted to Kṛṣṇa; citte--hearts; āmā sabāra--of all of us; mana--minds; bhāṣya--Śārīraka-bhāṣya; nāre phirāite--cannot change.

TRANSLATION

In spite of Svarūpa Dāmodara's protest, Bhagavān Ācārya continued, "We are all fixed at the lotus feet of Kṛṣṇa with our hearts and souls. Therefore the Śārīraka-bhāṣya cannot change our minds."

TEXT 98

TEXT

svarūpa kahe, "tathāpi māyāvāda-śravaṇe  
'cit, brahma, māyā, mithyā'----ei-mātra śune

#### SYNONYMS

svarūpa kahe--Svarūpa Dāmodara replied; tathāpi--still; māyāvāda-śravaṇe--  
by hearing the Māyāvāda commentary; cit--knowledge; brahma--the Absolute  
Truth; māyā--external energy; mithyā--false; ei-mātra--only these; śune--  
hears.

#### TRANSLATION

Svarūpa Dāmodara replied, "Nevertheless, when we hear the Māyāvāda  
philosophy, we hear that Brahman is knowledge and that the universe of māyā is  
false, but we gain no spiritual understanding.

#### TEXT 99

#### TEXT

jīvājñāna-kalpita īśvare, sakala-i ajñāna  
yāhāra śravaṇe bhaktera phāṭe mana prāṇa"

#### SYNONYMS

jīva--the ordinary living being; ajñāna--by ignorance; kalpita--imagined;  
īśvare--in the Supreme Lord; sakala-i ajñāna--all ignorance; yāhāra śravaṇe--  
hearing of which; bhaktera--of the devotee; phāṭe--breaks; mana prāṇa--mind  
and life.

#### TRANSLATION

"The Māyāvādī philosopher tries to establish that the living entity is only  
imaginary and that the Supreme Personality of Godhead is under the influence  
of māyā. Hearing this kind of commentary breaks the heart and life of a  
devotee."

#### PURPORT

Śrīla Svarūpa Dāmodara Gosvāmī wanted to impress upon Bhagavān Ācārya that  
even though someone firmly fixed in devotion to Kṛṣṇa's service might not be  
deviated by hearing the Māyāvāda bhāṣya, that bhāṣya is nevertheless full of  
impersonal words and ideas such as Brahman which represent knowledge but which  
are impersonal. The Māyāvādīs say that the world created by māyā is false, and  
that actually there is no living entity but only one spiritual effulgence.  
They further say that God is imaginary, that people think of God only because  
of ignorance, and that when the Supreme Absolute Truth is befooled by the  
external energy, māyā, He becomes a jīva, or living entity. Upon hearing all  
these nonsensical ideas from the nondevotee, a devotee is greatly afflicted,  
as if his heart and soul were broken.

#### TEXT 100

#### TEXT

lajjā-bhaya pāñā ācārya mauna ha-ilā  
āra dina gopālere deśe pāṭhailā

SYNONYMS

lajjā-bhaya--fear and shame; pāñā--getting; ācārya--Bhagavān Ācārya; mauna ha-ilā--became silent; āra dina--the next day; gopālere--Gopāla Bhaṭṭācārya; deśe--to his own country; pāṭhailā--sent.

TRANSLATION

Thus Bhagavān Ācārya, greatly ashamed and fearful, remained silent. The next day, he asked Gopāla Bhaṭṭācārya to return to his own district.

TEXT 101

TEXT

eka-dina ācārya prabhure kailā nimantraṇa  
ghare bhāta kari' kare vividha vyañjana

SYNONYMS

eka-dina--one day; ācārya--Bhagavān Ācārya; prabhure--unto Śrī Caitanya Mahāprabhu; kailā nimantraṇa--made an invitation for dinner; ghare--at home; bhāta kari'--cooking rice; kare--prepares; vividha vyañjana--varieties of vegetable preparations.

TRANSLATION

One day Bhagavān Ācārya invited Śrī Caitanya Mahāprabhu to dine at his home. Thus he was preparing rice and various types of vegetables.

TEXT 102

TEXT

'choṭa-haridāsa' nāma prabhura kīrtanīyā  
tāhāre kahena ācārya ḍākiyā āniyā

SYNONYMS

choṭa-haridāsa nāma--a devotee named Choṭa Haridāsa; prabhura kīrtanīyā--a chanter of songs for Śrī Caitanya Mahāprabhu; tāhāre--unto him; kahena--says; ācārya--the ācārya; ḍākiyā āniyā--calling him to his place.

TRANSLATION

A devotee named Choṭa Haridāsa used to sing for Śrī Caitanya Mahāprabhu. Bhagavān Ācārya called him to his home and spoke as follows.

TEXT 103

TEXT

'mora nāme śikhi-māhitira bhaginī-sthāne giyā  
śukla-cāula eka māna ānaha māgiyā'

SYNONYMS

mora nāme--in my name; śikhi-māhitira--of Śikhi Māhiti; bhaginī-sthāne--at the place of the sister; giyā--going; śukla-cāula--white rice; eka māna--the measurement of one māna; ānaha--please bring; māgiyā--requesting.

TRANSLATION

"Please go to the sister of Śikhi Māhiti. In my name, ask her for a māna of white rice and bring it here."

PURPORT

In India śukla-cāula (white rice) is also called ātapa-cāula, or rice that has not been boiled before being threshed. Another kind of rice, called siddha-cāula (brown rice), is boiled before being threshed. Generally, first-class fine white rice is required for offerings to the Deity. Thus Bhagavān Ācārya asked Choṭa Haridāsa, or Junior Haridāsa, a singer in the assembly of Śrī Caitanya Mahāprabhu, to get some of this rice from the sister of Śikhi Māhiti. A māna is a standard of measurement in Orissa for rice and other food grains.

TEXT 104

TEXT

māhitira bhaginī sei, nāma----mādhavī-devī  
vṛddhā tapasvinī āra paramā vaiṣṇavī

SYNONYMS

māhitira bhaginī--sister of Śikhi Māhiti; sei--that; nāma--named; mādhavī-devī--of the name Mādhavīdevī; vṛddhā--an elderly lady; tapasvinī--very strict in executing devotional service; āra--and; paramā vaiṣṇavī--a first-class devotee.

TRANSLATION

Śikhi Māhiti's sister was named Mādhavīdevī. She was an elderly lady who always performed austerities. She was very advanced in devotional service.

TEXT 105

TEXT

prabhu lekhā kare yāre----rādhikāra 'gaṇa'  
jagatera madhye 'pātra'----sāḍe tina jana

SYNONYMS



prabhu--Śrī Caitanya Mahāprabhu; lekhā kare--accepts; yāre--whom; rādhikāra gaṇa--as one of the associates of Śrīmatī Rādhārāṇī; jagatera madhye-- throughout the whole world; pātra--most confidential devotees; sāḍe tina-- three and a half; jana--persons.

#### TRANSLATION

Śrī Caitanya Mahāprabhu accepted her as having formerly been an associate of Śrīmatī Rādhārāṇī. In the entire world, three and a half people were His intimate devotees.

#### TEXT 106

#### TEXT

svarūpa gosāñi, āra rāya rāmānanda  
śikhi-māhiti----tina, tāñra bhaginī----ardha-jana

#### SYNONYMS

svarūpa gosāñi--of the name Svarūpa Gosvāmī; āra--and; rāya rāmānanda-- Rāmānanda Rāya; śikhi-māhiti--Śikhi Māhiti; tina--three; tāñra bhaginī--his sister; ardha-jana--half a person.

#### TRANSLATION

The three were Svarūpa Dāmodara Gosvāmī, Rāmānanda Rāya and Śikhi Māhiti, and the half a person was Śikhi Māhiti's sister.

#### TEXT 107

#### TEXT

tāñra ṭhāñi taṇḍula māgi' ānila haridāsa  
taṇḍula dekhi' ācāryera adhika ullāsa

#### SYNONYMS

tāñra ṭhāñi--from her; taṇḍula māgi'--begging rice; ānila haridāsa-- Haridāsa brought; taṇḍula dekhi'--seeing the rice; ācāryera--of Bhagavān Ācārya; adhika ullāsa--very great satisfaction.

#### TRANSLATION

After begging the rice from her, Junior Haridāsa brought it to Bhagavān Ācārya, who was very pleased to see its quality.

#### TEXT 108

#### TEXT

snehe rāndhila prabhura priya ye vyañjana  
deula prasāda, ādā-cāki, lembu-salavaṇa

#### SYNONYMS

snehe--in great affection; rāndhila--cooked; prabhura--of Śrī Caitanya Mahāprabhu; priya--dear; ye--whatever; vyañjana--vegetables; deula prasāda--remnants from the temple of Jagannātha; ādā-cāki--ground ginger; lembu--lime; sa-lavaṇa--with salt.

#### TRANSLATION

In great affection, Bhagavān Ācārya cooked varieties of vegetables and other preparations dear to Śrī Caitanya Mahāprabhu. He also obtained remnants of food from Lord Jagannātha and digestive aids such as ground ginger and also lime with salt.

#### TEXT 109

#### TEXT

madhyāhne āsiyā prabhu bhojane vasilā  
śālyanna dekhi' prabhu ācārye puchilā

#### SYNONYMS

madhyāhne--at noon; āsiyā--coming; prabhu--Śrī Caitanya Mahāprabhu; bhojane vasilā--sat down to eat; śāli-anna--the rice of fine quality; dekhi'--seeing; prabhu--Śrī Caitanya Mahāprabhu; ācārye puchilā--inquired from Bhagavān Ācārya.

#### TRANSLATION

At noon, when Śrī Caitanya Mahāprabhu came to eat the offerings of Bhagavān Ācārya, He first appreciated the fine rice and therefore questioned him.

#### TEXT 110

#### TEXT

uttama anna eta taṇḍula kāñhāte pāilā?  
ācārya kahe,----mādhavī-pāśa māgiyā ānilā

#### SYNONYMS

uttama anna--fine rice; eta--such; taṇḍula--rice; kāñhāte pāilā--where did you get; ācārya kahe--Bhagavān Ācārya replied; mādhavī-pāśa--from Mādhavīdevī; māgiyā--begging; ānilā--have brought.

#### TRANSLATION

"Where did you get such fine rice?" the Lord asked. Bhagavān Ācārya replied, "I got it by begging from Mādhavīdevī."

#### TEXT 111

#### TEXT

prabhu kahe,----'kon yāi' māgiyā ānila?'

choṭa-haridāsera nāma ācārya kahila

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; kon yāi'--who went; māgiyā--begging; ānila--brought; choṭa-haridāsera--of Junior Haridāsa; nāma--the name; ācārya kahila--Bhagavān Ācārya informed.

TRANSLATION

When Śrī Caitanya Mahāprabhu asked who had begged the rice and brought it back, Bhagavān Ācārya mentioned the name of Junior Haridāsa.

TEXT 112

TEXT

anna praśaṁsiyā prabhu bhojana karilā  
nija-gṛhe āsi' govindere ājñā dilā

SYNONYMS

anna praśaṁsiyā--praising the rice; prabhu--Śrī Caitanya Mahāprabhu; bhojana karilā--partook of the prasāda; nija-gṛhe--to His own residence; āsi'-coming back; govindere--to Govinda; ājñā dilā--He gave order.

TRANSLATION

Praising the quality of the rice, Śrī Caitanya Mahāprabhu partook of the prasāda. Then, after returning to His residence, He gave the following order to Govinda, His personal assistant.

TEXT 113

TEXT

'āji haite ei mora ājñā pālibā  
choṭa haridāse ihāñ āsite nā dibā'

SYNONYMS

āji haite--from today; ei--this; mora--My; ājñā--order; pālibā--you should carry out; choṭa haridāse--Choṭa Haridāsa; ihāñ--here; āsite--to come; nā dibā--do not allow.

TRANSLATION

" From this day forward, do not allow Choṭa Haridāsa to come here."

TEXT 114

TEXT

dvāra mānā haila, haridāsa duḥkhī haila mane  
ki lāgiyā dvāra-mānā keha nāhi jāne

#### SYNONYMS

dvāra mānā--closed door; haila--there was; haridāsa--Choṭa Haridāsa; duḥkhī--very unhappy; haila mane--became within his mind; ki lāgiyā--for what reason; dvāra-mānā--the door was closed; keha nāhi jāne--no one could understand.

#### TRANSLATION

When Junior Haridāsa heard that he had been ordered not to approach Śrī Caitanya Mahāprabhu, he was very unhappy. No one could understand why he had been ordered not to come.

#### TEXT 115

#### TEXT

tina-dina haila haridāsa kare upavāsa  
svarūpādi āsi, puchilā mahāprabhura pāśa

#### SYNONYMS

tina-dina haila--for three days; haridāsa--junior Haridāsa; kare upavāsa--was fasting; svarūpa-ādi--Svarūpa Dāmodara and other confidential devotees; āsi--coming; puchilā--inquired; mahāprabhura pāśa--from Śrī Caitanya Mahāprabhu.

#### TRANSLATION

Haridāsa fasted continuously for three days. Then Svarūpa Dāmodara Gosvāmī and other confidential devotees approached Śrī Caitanya Mahāprabhu to inquire from Him.

#### TEXT 116

#### TEXT

"kon aparādha, prabhu, kaila haridāsa?  
ki lāgiyā dvāra-mānā, kare upavāsa?"

#### SYNONYMS

kon aparādha--what great offense; prabhu--O Lord; kaila haridāsa--has Haridāsa committed; ki lāgiyā--for what reason; dvāra-mānā--the closed door; kare upavāsa--he is now fasting.

#### TRANSLATION

"What great offense has Junior Haridāsa committed? Why has he been forbidden to come to Your door? He has now been fasting for three days."

#### TEXT 117

#### TEXT

prabhu kahe,----"vairāgī kare prakṛti sambhāṣaṇa  
dekhite nā pāroṅ āmi tāhāra vadana

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu replied; vairāgī--a person in the renounced order of life; kare--does; prakṛti sambhāṣaṇa--intimate talking with a woman; dekhite nā pāroṅ--cannot see; āmi--I; tāhāra vadana--his face.

TRANSLATION

The Lord replied, "I cannot tolerate seeing the face of a person who has accepted the renounced order of life but who still talks intimately with a woman.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that saralatā, or simplicity, is the first qualification of a Vaiṣṇava, whereas duplicity or cunning behavior is a great offense against the principles of devotional service. As one advances in Kṛṣṇa consciousness, one must gradually become disgusted with material attachment and thus become more and more attached to the service of the Lord. If one is not factually detached from material activities but still proclaims himself advanced in devotional service, he is cheating. No one will be happy to see such behavior.

TEXT 118

TEXT

durvāra indriya kare viṣaya-grahaṇa  
dāravī prakṛti hare munerapi mana

SYNONYMS

durvāra--uncontrollable; indriya--the senses; kare--do; viṣaya-grahaṇa--accepting sense objects; dāravī prakṛti--a wooden statue of a woman; hare--attracts; munerapi--even of a great sage; mana--the mind.

TRANSLATION

"So strongly do the senses adhere to the objects of their enjoyment that indeed a wooden statue of a woman attracts the mind of even a great saintly person.

PURPORT

The senses and the sense objects are so intimately connected that the mind of even a great saintly person is attracted to a wooden doll if it is attractively shaped like a young woman. The sense objects, namely form, sound, smell, taste and touch, are always attractive for the eyes, ears, nose, tongue and skin. Since the senses and sense objects are naturally intimately related, sometimes even a person claiming control over his senses remains always subject to the control of sense objects. The senses are impossible to control

unless purified and engaged in the service of the Lord. Thus even though a saintly person vows to control his senses, the senses are still sometimes perturbed by sense objects.

TEXT 119

TEXT

mātrā svasrā duhitrā vā  
nā viviktāsano bhavet  
balavān indriya-grāmo  
vidvāmsam api karṣati

SYNONYMS

mātrā--with one's mother; svasrā--with one's sister; duhitrā--with one's daughter; vā--or; nā--not; vivikta-āsanaḥ--sitting together; bhavet--there should be; balavān--very strong; indriya-grāmaḥ--the group of senses; vidvāmsam--a person with knowledge of liberation; api--even; karṣati--attract.

TRANSLATION

" 'One should not sit closely with one's mother, sister or daughter, for the senses are so strong that they may attract even a person advanced in knowledge.'

PURPORT

This verse appears in the Manu-saṁhitā (2.215) and Śrīmad-Bhāgavatam (9.19.17).

TEXT 120

TEXT

kṣudra-jīva saba markaṭa-vairāgya kariyā  
indriya carāñā bule 'prakṛti' sambhāṣiyā"

SYNONYMS

kṣudra-jīva--poor living entities; saba--all; markaṭa vairāgya--a renounced life like that of a monkey; kariyā--accepting; indriya carāñā--satisfying the senses; bule--wander here and there; prakṛti sambhāṣiyā--talking intimately with women.

TRANSLATION

"There are many persons with little in their possession who accept the renounced order of life like monkeys. They go here and there engaging in sense gratification and speaking intimately with women."

PURPORT

One should strictly follow the regulative principles, namely no illicit sex, no meat-eating, no intoxication and no gambling, and in this way one

should make progress in spiritual life. If an unfit person sentimentally accepts vairāgya or takes sannyāsa but at the same time remains attached to women, he is in a very dangerous position. His renunciation is called markāṭa-vairāgya, or renunciation like that of a monkey. The monkey lives in the forest, eats fruit and does not even cover itself with a cloth. In this way it resembles a saint, but the monkey always thinks of female monkeys and sometimes keeps dozens of them for sexual intercourse. This is called markāṭa-vairāgya. Therefore one who is unfit should not accept the renounced order of life. One who accepts the order of sannyāsa but again becomes agitated by sensual disturbances and talks privately with women is called dharma-dhvajī or dharma-kalaṅka, which means that he brings condemnation upon the religious order. Therefore one should be extremely careful in this connection. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains the word markāṭa to mean "restless." A restless person cannot be steady; therefore he simply wanders about, gratifying his senses. Just to get praise from others, to get cheap adoration from his followers or people in general, such a person sometimes accepts the dress of a sannyāsī or bābājī in the renounced order, but he cannot give up desires for sense gratification, especially for the association of women. Such a person cannot make advancement in spiritual life. There are eight different kinds of sensual enjoyment with women, including talking about them and thinking about them. Thus for a sannyāsī, a person in the renounced order, talking intimately with women is a great offense. Śrī Rāmānanda Rāya and Śrīla Narottama dāsa Ṭhākura actually achieved the most elevated stage of the renounced order, but those who imitate them, accepting them as ordinary human beings, fall under the influence of the material energy, for that is a great misunderstanding.

#### TEXT 121

#### TEXT

eta kahi' mahāprabhu abhyantare gelā  
gosāñira āveśa dekhi' sabe mauna hailā

#### SYNONYMS

eta kahi'--saying this; mahāprabhu--Śrī Caitanya Mahāprabhu; abhyantare gelā--entered His room; gosāñira--of Śrī Caitanya Mahāprabhu; āveśa--absorption in anger; dekhi'--seeing; sabe--all the devotees; mauna hailā--became silent.

#### TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu entered His room. Seeing Him in such an angry mood, all the devotees fell silent.

#### TEXT 122

#### TEXT

āra dine sabe meli' prabhura caraṇe  
haridāsa lāgi, kichu kailā nivedane

#### SYNONYMS

āra dine--the next day; sabe meli'--all the devotees, coming together; prabhura caraṇe--unto the lotus feet of Śrī Caitanya Mahāprabhu; haridāsa lāgi--on behalf of Junior Haridāsa; kichu--some; kailā nivedane--submitted petition.

TRANSLATION

The next day, all the devotees together approached the lotus feet of Śrī Caitanya Mahāprabhu to submit an appeal on behalf of Junior Haridāsa.

TEXT 123

TEXT

"alpa aparādha, prabhu karaha prasāda  
ebe śikṣā ha-ila nā karibe aparādha"

SYNONYMS

alpa aparādha--the offense is not very great; prabhu--O Lord; karaha prasāda--be merciful; ebe--now; śikṣā ha-ila--he has gotten a sufficient lesson; nā karibe--he will not do; aparādha--offense.

TRANSLATION

"Haridāsa has committed a small offense," they said. "Therefore, O Lord, please be merciful to him. Now he has received a sufficient lesson. In the future he will not commit such a offense."

TEXT 124

TEXT

prabhu kahe,----"mora vaśa nahe mora mana  
prakṛti-sambhāṣī vairāgī nā kare darśana

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; mora vaśa--under My control; nahe--is not; mora--My; mana--mind; prakṛti-sambhāṣī--one who talks with women; vairāgī--a person in the renounced order; nā kare darśana--does not see.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My mind is not under My control. It does not like to see anyone in the renounced order who talks intimately with women.

TEXT 125

TEXT

nija kārye yāha sabe, chāḍa vṛthā kathā  
punaḥ yadi kaha āmā nā dekhibe hethā"



#### SYNONYMS

nija kār̥ye--your own business; yāha sabe--you can all go about; chāḍa--give up; vṛthā kathā--useless talk; punaḥ--again; yadi kaha--if you speak; āmā--Me; nā dekhibe--you will not see; hethā--here.

#### TRANSLATION

"You should all tend to your respective engagements. Give up this useless talk. If you speak this way again, I shall go away, and you will no longer see Me here."

#### TEXT 126

#### TEXT

eta śuni' sabe nija-karṇe hasta diyā  
nija nija kār̥ye sabe gela ta' uṭhiyā

#### SYNONYMS

eta śuni'--hearing this; sabe--all the devotees; nija-karṇe--over their ears; hasta diyā--putting their hands; nija nija kār̥ye--to their respective duties; sabe--all of them; gela--went; ta'--certainly; uṭhiyā--getting up.

#### TRANSLATION

Hearing this, all the devotees covered their ears with their hands, got up and went about their respective duties.

#### TEXT 127

#### TEXT

mahāprabhu madhyāhna karite cali, gelā  
bujhana nā yāya ei mahāprabhura līlā

#### SYNONYMS

mahāprabhu--Śrī Caitanya Mahāprabhu; madhyāhna karite--to execute His noon activities; cali--walking; gelā--left; bujhana nā yāya--no one could understand; ei--this; mahāprabhura līlā--pastime of Śrī Caitanya Mahāprabhu.

#### TRANSLATION

Śrī Caitanya Mahāprabhu also left that place to perform His noon duties. No one could understand His pastimes.

#### TEXT 128

#### TEXT

āra dina sabe paramānanda-purī-sthāne  
'prabhuke prasanna kara'----kailā nivedane

SYNONYMS

āra dina--the next day; sabe--all the devotees; paramānanda-purī-sthāne--at the place of Paramānanda Purī; prabhuke--Śrī Caitanya Mahāprabhu; prasanna kara--please try to pacify; kailā nivedane--submitted.

TRANSLATION

The next day, all the devotees went to Śrī Paramānanda Purī and requested him to pacify the Lord.

TEXT 129

TEXT

tabe purī-gosāñi ekā prabhu-sthāne āilā  
namaskari' prabhu tāñre sambhrame vasāilā

SYNONYMS

tabe--thereupon; purī-gosāñi--Paramānanda Purī; ekā--alone; prabhu-sthāne--to the place of Śrī Caitanya Mahāprabhu; āilā--came; namaskari'--after offering obeisances; prabhu--Śrī Caitanya Mahāprabhu; tāñre--him; sambhrame--with great respect; vasāilā--got to sit down.

TRANSLATION

Paramānanda Purī thereupon went alone to the residence of Śrī Caitanya Mahāprabhu. The Lord, after offering him obeisances, seated him by His side with great respect.

TEXT 130

TEXT

puchilā,----ki ājñā, kene haila āgamana?  
'haridāse prasāda lāgi' kailā nivedana

SYNONYMS

puchilā--the Lord inquired; ki ājñā--what is your order; kene haila āgamana--what is the reason you have come; haridāse prasāda lāgi'--for a favor to Junior Haridāsa; kailā nivedana--he made a request.

TRANSLATION

The Lord inquired, "What is your order? For what purpose have you come here?" Paramānanda Purī then submitted his prayer that the Lord show favor to Junior Haridāsa.

TEXT 131

TEXT

śuniyā kahena prabhu,----"śunaha, gosāñi

saba vaiṣṇava lañā tumi raha ei ṭhāñi

SYNONYMS

śuniyā--hearing; kahena prabhu--Śrī Caitanya Mahāprabhu said; śunaha--please hear; gosāñi--my lord; saba vaiṣṇava--all the Vaiṣṇavas; lañā--taking; tumi--your lordship; raha--stay; ei ṭhāñi--in this place.

TRANSLATION

Hearing this request, Śrī Caitanya Mahāprabhu replied, "My dear lord, please hear me. It is better for you to stay here with all the Vaiṣṇavas.

TEXT 132

TEXT

more ājñā haya, muñi yāña ālālanātha  
ekale rahiba tāhāñ, govinda-mātra sātha"

SYNONYMS

more--to Me; ājñā haya--please give permission; muñi--I; yāña--go; ālālanātha--to the place known as Ālālanātha; ekale rahiba--I shall remain alone; tāhāñ--there; govinda-mātra sātha--with only Govinda.

TRANSLATION

"Please give Me permission to go to Ālālanātha. I shall remain there alone; only Govinda will go with Me."

TEXT 133

TEXT

eta bali' prabhu yadi govinde bolāilā  
purīre namaskāra kari' uṭhiyā calilā

SYNONYMS

eta bali'--saying this; prabhu--Śrī Caitanya Mahāprabhu; yadi--when; govinde bolāilā--called for Govinda; purīre--to Paramānanda Purī; namaskāra kari'--offering respect; uṭhiyā calilā--got up and began to go away.

TRANSLATION

After saying this, the Lord called for Govinda. Offering obeisances to Paramānanda Purī, He got up and began to leave.

TEXT 134

TEXT

āste-vyaste purī-gosāñi prabhu āge gelā  
anunaya kari' prabhure ghare vasāilā

SYNONYMS

āste-vyaste--with great haste; purī-gosāñi--Paramānanda Purī; prabhu āge--in front of Śrī Caitanya Mahāprabhu; gelā--went; anunaya kari'--with great humility; prabhure--Śrī Caitanya Mahāprabhu; ghare--in His room; vasāilā--got to sit down.

TRANSLATION

In great haste Paramānanda Purī Gosāñi went before Him and with great humility persuaded Him to sit down in His own room.

TEXT 135

TEXT

"tomāra ye icchā, kara, svatantra īśvara  
kebā ki balite pāre tomāra upara?"

SYNONYMS

tomāra ye icchā--whatever is Your desire; kara--You can do; svatantra īśvara--the independent Supreme Personality of Godhead; kebā--who; ki balite pāre--can speak; tomāra upara--above You.

TRANSLATION

Paramānanda Purī said, "My dear Lord Caitanya, You are the independent Personality of Godhead. You can do whatever You like. Who can say anything above You?"

TEXT 136

TEXT

loka-hita lāgi' tomāra saba vyavahāra  
āmi saba nā jāni gambhīra hṛdaya tomāra"

SYNONYMS

loka-hita lāgi'--for the benefit of people in general; tomāra--Your; saba--all; vyavahāra--activities; āmi saba--all of us; nā jāni--cannot understand; gambhīra--very deep and grave; hṛdaya--heart; tomāra--Your.

TRANSLATION

"All Your activities are for the benefit of people in general. We cannot understand them, for Your intentions are deep and grave."

TEXT 137

TEXT

eta bali' purī-gosāñi gelā nija-sthāne

haridāsa-sthāne gelā saba bhakta-gaṇe

SYNONYMS

eta bali'--saying this; purī-gosāñi--Paramānanda Gosāñi; gelā--left; nija-sthāne--for his own place; haridāsa-sthāne--unto the place of Junior Haridāsa; gelā--went; saba bhakta-gaṇe--all the other devotees.

TRANSLATION

After saying this, Paramānanda Purī Gosāñi left for his own home. Then all the devotees went to see Junior Haridāsa.

TEXT 138

TEXT

svarūpa-gosāñi kahe,----"śuna, haridāsa  
sabe tomāra hita vāñchi, karaha viśvāsa

SYNONYMS

svarūpa-gosāñi kahe--Svarūpa Dāmodara Gosāñi said; śuna haridāsa--just hear, Haridāsa; sabe--all of us; tomāra hita vāñchi--wish well for you; karaha viśvāsa--just believe it.

TRANSLATION

Svarūpa Dāmodara Gosāñi said, "Please hear us, Haridāsa, for we all wish you well. Please believe this.

TEXT 139

TEXT

prabhu haṭhe paḍiyāche svatantra īśvara  
kabhu kṛpā karibena yāte dayālu antara

SYNONYMS

prabhu--Śrī Caitanya Mahāprabhu; haṭhe paḍiyāche--has taken up a persistently angry mood; svatantra īśvara--the independent Personality of Godhead; kabhu--some time; kṛpā karibena--He will be merciful (to you); yāte--because; dayālu--merciful; antara--at heart.

TRANSLATION

"At present Śrī Caitanya Mahāprabhu is persisting in His mood of anger because He is the independent Supreme Personality of Godhead. At some time, however, He will surely be merciful, for at heart He is very kind.

TEXT 140

TEXT

tumi haṭha kaile tāñra haṭha se bāḍibe  
snāna bhojana kara, āpane krodha yābe"

SYNONYMS

tumi haṭha kaile--if you go on persisting; tāñra--His; haṭha--persistence;  
se--that; bāḍibe--will increase; snāna bhojana kara--take your bath and take  
prasāda; āpane krodha yābe--automatically His anger will subside.

TRANSLATION

"The Lord is persisting, and if you also persist, His persistence will  
increase. It is better for you to bathe and take prasāda. In due course, His  
anger will automatically subside."

TEXT 141

TEXT

eta bali tāre snāna bhojana karāñā  
āpana bhavana āilā tāre āśvāsiyā

SYNONYMS

eta bali--saying this; tāre--him; snāna bhojana karāñā--inducing to bathe  
and take prasāda; āpana bhavana--to his own place; āilā--returned; tāre  
āśvāsiyā--assuring him.

TRANSLATION

Having said this, Svarūpa Dāmodara Gosvāmī induced Haridāsa to bathe and  
take prasāda. After thus reassuring him, he returned home.

TEXT 142

TEXT

prabhu yadi yāna jagannātha-daraśane  
dūre rahi' haridāsa karena darśane

SYNONYMS

prabhu--Śrī Caitanya Mahāprabhu; yadi--when; yāna--goes; jagannātha-  
daraśane--to see Lord Jagannātha; dūre rahi'--remaining in a distant place;  
haridāsa--Junior Haridāsa; karena darśane--sees.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to see Lord Jagannātha in the temple,  
Haridāsa would stay a long distance away and see Him.

TEXT 143

TEXT

mahāprabhu---kṛpā-sindhu, ke pāre bujhite?  
priya bhakte daṇḍa karena dharma bujhāite

#### SYNONYMS

mahāprabhu--Śrī Caitanya Mahāprabhu; kṛpā-sindhu--the ocean of mercy; ke pāre bujhite--who can understand; priya bhakte--unto His dear devotees; daṇḍa karena--makes chastisement; dharma bujhāite--to establish principles of religion or duty.

#### TRANSLATION

Śrī Caitanya Mahāprabhu is the ocean of mercy. Who can understand Him? When He chastises His dear devotees, He certainly does so to reestablish the principles of religion or duty.

#### PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says in this connection that Śrī Caitanya Mahāprabhu, the ocean of mercy, chastised Junior Haridāsa, although Junior Haridāsa was His dear devotee, to establish that one in the devotional line, engaged in pure devotional service, should not be a hypocrite. For a person engaged in devotional service in the renounced order, having intimate relationships with women is certainly hypocrisy. This chastisement was given to Junior Haridāsa as an example to future sahajiyās who might adopt the dress of the renounced order to imitate Rūpa Gosvāmī and other bona fide sannyāsīs but secretly have illicit connections with women. To teach such men, Śrī Caitanya Mahāprabhu chastised His dear devotee Haridāsa for a slight deviation from the regulative principles. Śrīmatī Mādhavīdevī was a highly elevated devotee; therefore approaching her to ask for some rice to serve Śrī Caitanya Mahāprabhu was certainly not very offensive. Nevertheless, just to preserve the regulative principles for the future, Śrī Caitanya Mahāprabhu enforced the hard-and-fast rule that no one in the renounced order should intimately mix with women. Had Śrī Caitanya Mahāprabhu not chastised Junior Haridāsa for this slight deviation, so-called devotees of the Lord would have exploited the example of Junior Haridāsa to continue their habit of illicit connections with women unrestrictedly. Indeed, they still preach that such behavior is allowed for a Vaiṣṇava. But it is strictly not allowed. Śrī Caitanya Mahāprabhu is the teacher of the entire world, and therefore He enforced this exemplary punishment to establish that illicit sexual connections are never allowed by Vaiṣṇava philosophy. This was His purpose in chastising Junior Haridāsa. Śrī Caitanya Mahāprabhu is in fact the most magnanimous incarnation of the Supreme Personality of Godhead, but He strictly prohibited illicit sex.

#### TEXT 144

#### TEXT

dekhi' trāsa upajila saba bhakta-gaṇe  
svapne-ha chāḍila sabe strī-sambhāṣaṇe

#### SYNONYMS

dekhi'--seeing; trāsa--an atmosphere of fear; upajila--grew; saba bhakta-  
gaṇe--among all the devotees; svapne-ha--even in dreams; chāḍila--gave up;  
sabe--all; strī-sambhāṣaṇe--talk with women.

#### TRANSLATION

After all the devotees saw this example, a mentality of fear grew among them. Therefore they all stopped talking with women, even in dreams.

#### PURPORT

In connection with strī-sambhāṣaṇa, talking with women, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that talking with women for the purpose of mingling with them for sense gratification, subtle or gross, is strictly prohibited. Cāṇakya Paṇḍita, the great moral instructor, says, mātṛvat para-dāreṣu. Thus not only a person in the renounced order or one engaged in devotional service but everyone should avoid mingling with women. One should consider another's wife his mother.

#### TEXT 145

#### TEXT

ei-mate haridāsera eka vatsara gela  
tabu mahāprabhura mane prasāda nahila

#### SYNONYMS

ei-mate--in this way; haridāsera--of Junior Haridāsa; eka vatsara--one year; gela--passed; tabu--still; mahāprabhura--of Śrī Caitanya Mahāprabhu; mane--in the mind; prasāda nahila--there were no symptoms of mercy.

#### TRANSLATION

In this way a complete year passed for Junior Haridāsa, but still there was not a sign of Śrī Caitanya Mahāprabhu's mercy toward him.

#### TEXT 146

#### TEXT

rātri avāśeṣe prabhure daṇḍavat hañā  
prayāgete gela kāreha kichu nā baliyā

#### SYNONYMS

rātri avāśeṣe--at the end of one night; prabhure--unto Śrī Caitanya Mahāprabhu; daṇḍavat hañā--offering obeisances; prayāgete--to the holy place known as Prayāga (Allahabad); gela--went; kāreha--to anyone; kichu--anything; nā baliyā--not saying.

#### TRANSLATION



Thus at the end of one night, Junior Haridāsa, after offering Śrī Caitanya Mahāprabhu his respectful obeisances, departed for Prayāga without saying anything to anyone.

TEXT 147

TEXT

prabhu-pada-prāpti lāgi' saṅkalpa karila  
triveṇī praveśa kari' prāṇa chāḍila

SYNONYMS

prabhu-pada--the lotus feet of Śrī Caitanya Mahāprabhu; prāpti lāgi'--with a view to getting; saṅkalpa karila--decided definitely; tri-veṇī praveśa kari'--entering into the water at the confluence of the Ganges and Yamunā at Prayāga; prāṇa chāḍila--give up his life.

TRANSLATION

Junior Haridāsa had conclusively decided to attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu. Thus he entered deep into the water at Triveṇī, the confluence of the Ganges and Yamunā at Prayāga, and in this way gave up his life.

TEXT 148

TEXT

sei-kṣaṇe divya-dehe prabhu-sthāne āilā  
prabhu-kṛpā pāñā antardhānei rahilā

SYNONYMS

sei-kṣaṇe--immediately thereupon; divya-dehe--in a spiritual body; prabhu-sthāne āilā--came to Śrī Caitanya Mahāprabhu; prabhu-kṛpā--the mercy of Śrī Caitanya Mahāprabhu; pāñā--getting; antardhānei rahilā--remained invisible.

TRANSLATION

Immediately after committing suicide in this way, he went in his spiritual body to Śrī Caitanya Mahāprabhu and received the mercy of the Lord. However, he still remained invisible.

TEXT 149

TEXT

gandharva-dehe gāna karena antardhāne  
rātrye prabhure śunāya gīta, anye nāhi jāne

SYNONYMS

gandharva-dehe--in the body of a Gandharva; gāna karena--he sings; antardhāne--without being visible; rātrye--at night; prabhure--unto Śrī

Caitanya Mahāprabhu; śunāya gīta--he was singing; anye--others; nāhi jāne--could not understand.

TRANSLATION

In a spiritual body resembling that of a Gandharva, Junior Haridāsa, although invisible, would sing at night for Śrī Caitanya Mahāprabhu to hear. No one but the Lord, however, knew of this.

TEXT 150

TEXT

eka-dina mahāprabhu puchilā bhakta-gaṇe  
'haridāsa kāñhā? tāre ānaha ekhāne'

SYNONYMS

eka-dina--one day; mahāprabhu--Śrī Caitanya Mahāprabhu; puchilā bhakta-gaṇe--inquired from the devotees; haridāsa kāñhā--where is Haridāsa; tāre--him; ānaha ekhāne--bring here.

TRANSLATION

One day Śrī Caitanya Mahāprabhu inquired from the devotees, "Where is Haridāsa? Now you may bring him here."

TEXT 151

TEXT

sabe kahe,----'haridāsa varṣa-pūrṇa dine  
rātre uṭhi kāñhā gelā, keha nāhi jāne"

SYNONYMS

sabe kahe--everyone spoke; haridāsa--Haridāsa; varṣa-pūrṇa dine--at the end of one full year; rātre--at night; uṭhi--getting up; kāñhā gelā--where he went; keha nāhi jāne--no one knows.

TRANSLATION

The devotees all replied, "One night at the end of a full year, Junior Haridāsa got up and went away. No one knows where he has gone."

TEXT 152

TEXT

śuni' mahāprabhu iṣat hāsiyā rahilā  
saba bhakta-gaṇa mane vismaya ha-ilā

SYNONYMS

śuni'--hearing; mahāprabhu--Śrī Caitanya Mahāprabhu; iṣat--slightly; hāsiyā rahilā--remained smiling; saba bhakta-gaṇa--all the devotees; mane--in the minds; vismaya ha-ilā--became surprised.

#### TRANSLATION

While hearing the devotees lament, Śrī Caitanya Mahāprabhu was mildly smiling. Thus all the devotees were very astonished.

#### TEXTS 153-154

#### TEXT

eka-dina jagadānanda, svarūpa, govinda  
kāśīśvara, śaṅkara, dāmodara, mukunda

samudra-snāne gelā sabe, śune katho dūre  
haridāsa gāyena, yena ḍāki' kaṇṭha-svare

#### SYNONYMS

eka-dina--one day; jagadānanda--Jagadānanda; svarūpa--Svarūpa; govinda--Govinda; kāśīśvara--Kāśīśvara; śaṅkara--Śaṅkara; dāmodara--Dāmodara; mukunda--Mukunda; samudra-snāne--bathing in the sea; gelā--went; sabe--all of them; śune--could hear; katho dūre--from a distant place; haridāsa gāyena--Junior Haridāsa was singing; yena--as if; ḍāki'--calling; kaṇṭha-svare--in his original voice.

#### TRANSLATION

One day Jagadānanda, Svarūpa, Govinda, Kāśīśvara, Śaṅkara, Dāmodara and Mukunda all went to bathe in the sea. They could hear Haridāsa singing from a distant place as if calling them in his original voice.

#### TEXT 155

#### TEXT

manuṣya nā dekhe---madhura gīta-mātra śune  
govindādi sabe meli' kaila anumāne

#### SYNONYMS

manuṣya--a man; nā dekhe--could not see; madhura--very sweet; gīta--singing; mātra--only; śune--one could hear; govinda-ādi sabe--all the devotees, headed by Govinda; meli'--coming together; kaila anumāne--guessed.

#### TRANSLATION

No one could see him, but they could hear him singing in a sweet voice. Therefore all the devotees, headed by Govinda, made this guess.

#### TEXT 156

#### TEXT

'viṣādi khāñā haridāsa ātma-ghāta kaila  
sei pāpe jāni 'brahma-rākṣasa' haila

SYNONYMS

viṣa-ādi khāñā--by drinking poison; haridāsa--Junior Haridāsa; ātma-ghāta  
kaila--has committed suicide; sei pāpe--on account of that sinful activity;  
jāni--we understand; brahma-rākṣasa--a brāhmaṇa ghost; haila--he has become.

TRANSLATION

"Haridāsa must have committed suicide by drinking poison, and because of  
this sinful act, he has now become a brāhmaṇa ghost.

TEXT 157

TEXT

ākāra nā dekhi, mātra śuni tāra gāna'  
svarūpa kahena,----"ei mithyā anumāna

SYNONYMS

ākāra--form; nā dekhi--we cannot see; mātra--only; śuni--we hear; tāra--  
his; gāna--singing; svarūpa kahena--Svarūpa Dāmodara said; ei--this; mithyā--  
false; anumāna--guess.

TRANSLATION

"We cannot see his material form," they said, "but still we hear his sweet  
singing. Therefore he must have become a ghost." Svarūpa Dāmodara, however,  
protested, "This is a false guess.

TEXT 158

TEXT

ājanma kṛṣṇa-kīrtana, prabhura sevana  
prabhu-kṛpā-pātra, āra kṣetrera maraṇa

SYNONYMS

ājanma--throughout the whole life; kṛṣṇa-kīrtana--chanting of the Hare  
Kṛṣṇa mantra; prabhura sevana--service to Śrī Caitanya Mahāprabhu; prabhu-  
kṛpā-pātra--very dear to the Lord; āra--and; kṣetrera maraṇa--his death in a  
holy place.

TRANSLATION

"Junior Haridāsa chanted the Hare Kṛṣṇa mantra throughout his entire life  
and served the Supreme Lord Śrī Caitanya Mahāprabhu. Moreover, he is dear to  
the Lord and has died in a holy place.

TEXT 159

TEXT

durgati nā haya tāra, sad-gati se haya  
prabhu-bhaṅgī ei, pāche jānibā niścaya"

SYNONYMS

durgati--a bad result; nā haya tāra--is not his; sat-gati se haya--he must have achieved liberation; prabhu-bhaṅgī--a sport of Śrī Caitanya Mahāprabhu; ei--this; pāche--later; jānibā--you will understand; niścaya--the real fact.

TRANSLATION

"Haridāsa cannot have been degraded; he must have attained liberation. This is a pastime of Śrī Caitanya Mahāprabhu. You will all understand it later."

TEXT 160

TEXT

prayāga ha-ite eka vaiṣṇava navadvīpa āila  
haridāsera vārtā teṅho sabāre kahila

SYNONYMS

prayāga ha-ite--from Prayāga; eka--one; vaiṣṇava--devotee of Lord Kṛṣṇa; navadvīpa āila--came to Navadvīpa; haridāsera vārtā--the news of Haridāsa; teṅho--he; sabāre kahila--informed everyone.

TRANSLATION

A devotee returned to Navadvīpa from Prayāga and told everyone the details of Junior Haridāsa's suicide.

TEXT 161

TEXT

yaiche saṅkalpa, yaiche triveṇī praveśila  
śuni, śrīvāsādira mane vismaya ha-ila

SYNONYMS

yaiche saṅkalpa--how he was determined; yaiche--how; triveṇī praveśila--he entered into Triveṇī; śuni--hearing; śrīvāsādira--of Śrīvāsa Ṭhākura and others; mane--in the minds; vismaya ha-ila--there was surprise.

TRANSLATION

He explained how Junior Haridāsa had made his resolution and had thus entered the waters at the confluence of the Yamunā and Ganges. Hearing these details, Śrīvāsa Ṭhākura and the other devotees were very surprised.

TEXT 162

TEXT

varṣāntare śivānanda saba bhakta lañā  
prabhure mililā āsi' ānandita hañā

SYNONYMS

varṣa-antare--at the end of the year; śivānanda--Śivānanda Sena; saba--all;  
bhakta lañā--taking the devotees; prabhure mililā--met Śrī Caitanya  
Mahāprabhu; āsi'--coming; ānandita hañā--becoming greatly happy.

TRANSLATION

At the end of the year, Śivānanda Sena came to Jagannātha Purī as usual,  
accompanied by the other devotees, and thus in great happiness met Śrī  
Caitanya Mahāprabhu.

TEXT 163

TEXT

'haridāsa kāñhā?' yadi śrīvāsa puchilā  
"sva-karma-phala-bhuk pumān"----prabhu utara dilā

SYNONYMS

haridāsa kāñhā--where is junior Haridāsa; yadi--when; śrīvāsa puchilā--  
Śrīvāsa Ṭhākura inquired; sva-karma-phala-bhuk--sure to accept the resultant  
action of his fruitive activities; pumān--a person; prabhu--Śrī Caitanya  
Mahāprabhu; utara dilā--replied.

TRANSLATION

When Śrīvāsa Ṭhākura inquired from Śrī Caitanya Mahāprabhu, "Where is  
Junior Haridāsa?" The Lord replied, "A person is sure to achieve the results  
of his fruitive activities."

TEXT 164

TEXT

tabe śrīvāsa tāra vṛttānta kahila  
yaiche sañkalpa, yaiche triveṇī praveśila

SYNONYMS

tabe--at that time; śrīvāsa--Śrīvāsa Ṭhākura; tāra--of Junior Haridāsa;  
vṛttānta--story; kahila--spoke; yaiche--how; sañkalpa--he decided; yaiche--  
how; triveṇī praveśila--he entered the waters at the confluence of the Ganges  
and Yamunā.

TRANSLATION

Then Śrīvāsa Ṭhākura related the details of Haridāsa's decision and his entering the waters at the confluence of the Ganges and Yamunā.

TEXT 165

TEXT

śuni' prabhu hāsi' kahe suprasanna citta  
'prakṛti darśana kaile ei prāyaścitta'

SYNONYMS

śuni'--hearing; prabhu--Śrī Caitanya Mahāprabhu; hāsi'--smiling; kahe--replied; su-prasanna citta--being in a happy mood; prakṛti darśana kaile--if someone sees women with a sensual propensity; ei prāyaścitta--this is the atonement.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard these details, He smiled in a pleased mood and said, "If with sensual intentions one looks at women, this is the only process of atonement."

TEXT 166

TEXT

svarūpādi mili' tabe vicāra karilā  
triveṇī-prabhāve haridāsa prabhu-pada pāilā

SYNONYMS

svarūpa-ādi--devotees headed by Svarūpa Dāmodara; mili'--coming together; tabe--then; vicāra karilā--discussed; triveṇī-prabhāve--by the influence of the holy place at the confluence of the Ganges and Yamunā; haridāsa--Junior Haridāsa; prabhu-pada pāilā--achieved the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Then all the devotees, headed by Svarūpa Dāmodara Gosvāmī, concluded that because Haridāsa had committed suicide at the confluence of the rivers Ganges and Yamunā, he must have ultimately attained shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

PURPORT

Śrīla Bhaktivinoda Ṭhākura remarks that after one adopts the renounced order and accepts the dress of either a sannyāsī or a bābājī, if he entertains the idea of sense gratification, especially in relationship with a woman, the only atonement is to commit suicide in the confluence of the Ganges and Yamunā. Only by such atonement can his sinful life be purified. If such a person is thus punished, it is possible for him to attain the shelter of Śrī Caitanya Mahāprabhu. Without such punishment, however, the shelter of Śrī Caitanya Mahāprabhu is very difficult to regain.

TEXT 167

TEXT

ei-mata līlā kare śacīra nandana  
yāhā śuni' bhakta-gaṇera yuḍāya karṇa-mana

SYNONYMS

ei-mata--in this way; līlā kare--continues to execute pastimes; śacīra nandana--the son of mother Śacī; yāhā śuni'--hearing which; bhakta-gaṇera--of the devotees; yuḍāya--satisfies; karṇa-mana--the ears and the mind.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu, the son of mother Śacī, performs His pastimes, which greatly satisfy the ears and minds of pure devotees who hear about them.

TEXT 168

TEXT

āpana kārūṇya, loke vairāgya-śikṣaṇa  
sva-bhaktera gāḍha-anurāga-prakaṭī-karaṇa

SYNONYMS

āpana--personal; kārūṇya--favor; loke--to the people in general; vairāgya-śikṣaṇa--teaching about the order of renunciation; sva-bhaktera--of His devotees; gāḍha--deep; anurāga--of attachment; prakaṭī--manifestation; karaṇa--causing.

TRANSLATION

This incident manifests the mercy of Śrī Caitanya Mahāprabhu, His teaching that a sannyāsī should remain in the renounced order, and the deep attachment to Him felt by His faithful devotees.

TEXT 169

TEXT

tīrthera mahimā, nija bhakte ātmasāt  
eka līlāya karena prabhu kārya pāñca-sāta

SYNONYMS

tīrthera mahimā--the glories of a holy place; nija bhakte ātmasāt--accepting His devotee again; eka līlāya--by one pastime; karena--executes; prabhu--Śrī Caitanya Mahāprabhu; kārya pāñca-sāta--five to seven different purposes.

TRANSLATION



It also demonstrates the glories of holy places and shows how the Lord accepts His faithful devotee. Thus the Lord fulfilled five or seven purposes by performing one pastime.

TEXT 170

TEXT

madhura caitanya-līlā----samudra-gambhīra  
loke nāhi bujhe, bujhe yei 'bhakta' 'dhīra'

SYNONYMS

madhura--sweet; caitanya-līlā--pastimes of Lord Śrī-Caitanya Mahāprabhu;  
samudra-gambhīra--as deep as the ocean; loke nāhi bujhe--people in general  
cannot understand; bujhe--can understand; yei--one who; bhakta--devotee;  
dhīra--sober.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are like nectar, and they are deep like the ocean. People in general cannot understand them, but a sober devotee can.

TEXT 171

TEXT

viśvāsa kariyā śuna caitanya-carita  
tarka nā kariha, tarke habe viparīta

SYNONYMS

viśvāsa kariyā--with faith and confidence; śuna--just hear; caitanya-  
carita--the pastimes of Śrī Caitanya Mahāprabhu; tarka nā kariha--do not  
uselessly argue; tarke--by argument; habe viparīta--will get the opposite  
result.

TRANSLATION

Please hear the pastimes of Śrī Caitanya Mahāprabhu with faith and confidence. Do not argue, for arguments will produce a contrary result.

TEXT 172

TEXT

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

SYNONYMS

śrī-rūpa--Śrīla Rūpa Gosvāmī; raghunātha--Śrīla Raghunātha dāsa Gosvāmī;  
pade--at the lotus feet; yāra--whose; āśa--expectation; caitanya-caritāmṛta--

the book named Caitanya-caritāmṛta; kahe--describes; kṛṣṇa-dāsa--Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

#### TRANSLATION

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

#### Instructions from this Chapter

Summarizing this chapter, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that one should derive from it the following lessons. (1) Although Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is an incarnation of mercy, He nevertheless gave up the company of one of His personal associates, namely Junior Haridāsa, for if He had not done so, pseudo-devotees would have taken advantage of Junior Haridāsa's fault by using it as an excuse to live as devotees and at the same time have illicit sexual connections. Such activities would have demoralized the cult of Śrī Caitanya Mahāprabhu, and as a result, devotees would surely have gone to a hellish life in the name of Śrī Caitanya Mahāprabhu. (2) By chastising Junior Haridāsa, the Lord set the standard for ācāryas, or the heads of institutions propagating the Caitanya cult, and for all actual devotees. Śrī Caitanya Mahāprabhu wanted to maintain the highest standard. (3) Śrī Caitanya Mahāprabhu instructed that a pure devotee should be simple and free from sinful activities, for thus one can be His bona fide servant. Śrī Caitanya Mahāprabhu taught His followers how to observe the renounced order strictly. (4) Śrī Caitanya Mahāprabhu wanted to prove that His devotees are exalted and that their character is ideal. He kindly accepts His faithful devotees and teaches them how much tribulation and disturbance can be produced by even a slight deviation from the strict principles of devotional life. (5) By chastising Junior Haridāsa, Śrī Caitanya Mahāprabhu exhibited His mercy toward him, thus showing how elevated was junior Haridāsa's devotion for Him. Because of this transcendental relationship, the Lord corrected even a slight offense committed by His pure devotee. Therefore one who wants to be a pure devotee of Śrī Caitanya Mahāprabhu should give up all material sense gratification; otherwise, the lotus feet of Śrī Caitanya Mahāprabhu are very difficult to attain. (6) If one dies in such a celebrated holy place as Prayāga, Mathurā or Vṛndāvana, one can be relieved of the reactions to sinful life and then attain the shelter of the Supreme Personality of Godhead. (7) Although a pure or faithful devotee may fall down, he nevertheless ultimately gets the chance to go back home, back to Godhead, by the mercy of the Lord.

Thus end the Bhaktivedānta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Second Chapter, describing the chastisement of Junior Haridāsa.

#### Chapter 3

#### The Glories of Śrīla Haridāsa Ṭhākura

A summary of this Third Chapter of Antya-līlā is given by Śrīla Bhaktivinoda Ṭhākura as follows. A beautiful young brāhmaṇa girl in Jagannātha Purī had a very handsome son who was coming every day to Śrī Caitanya Mahāprabhu. This was not very much to the liking of Dāmodara Paṇḍita, however, who therefore told Śrī Caitanya Mahāprabhu, "If You display so much love for this boy, people will doubt Your character." Hearing these words from Dāmodara Paṇḍita, the Lord sent him to Navadvīpa to supervise the affairs of His

mother, Śacīdevī. He also especially requested Dāmodara Paṇḍita to remind His mother that He was sometimes going to her home to accept the food she offered. Thus, following the order of Śrī Caitanya Mahāprabhu, Dāmodara Paṇḍita went to Navadvīpa, taking with him all kinds of prasāda from Lord Jagannātha.

On another occasion, Śrī Caitanya Mahāprabhu once inquired from Haridāsa Ṭhākura, who was known as Brahma Haridāsa, how the yavanas, or persons bereft of Vedic culture, would be delivered in Kali-yuga. Haridāsa Ṭhākura replied that their deliverance would be possible if they very loudly chanted the Hare Kṛṣṇa mantra, for hearing the Hare Kṛṣṇa mantra chanted loudly, even with but little realization, would help them.

After describing this incident, the author of Caitanya-caritāmṛta also describes how Haridāsa Ṭhākura was tested at Benāpola, a village near Śāntipura. A person named Rāmacandra Khān, who was envious of Haridāsa Ṭhākura, sent a professional prostitute to attempt to defame him, but by the mercy of Haridāsa Ṭhākura, even the prostitute was delivered. Because of offending a pure Vaiṣṇava, Rāmacandra Khān was later cursed by Nityānanda Prabhu and ruined.

From Benāpola, Haridāsa Ṭhākura went to the village known as Cāndapura, where he lived at the house of Balarāma Ācārya. Thereafter, Haridāsa Ṭhākura was received by two brothers known as Hiraṇya and Govardhana Majumadāra, but in the course of a discussion he was offended by a caste brāhmaṇa known as Gopāla Cakravartī. Because of this offense, Gopāla Cakravartī was punished by being afflicted with leprosy.

Haridāsa Ṭhākura later left Cāndapura and went to the house of Advaita Ācārya, where he was tested by Māyādevī, the personification of the external energy. She also received his favor by being blessed with the chanting of the Hare Kṛṣṇa mahā-mantra.

#### TEXT 1

#### TEXT

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca  
 śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitāṁ taṁ sa-jīvam  
 sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ  
 śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-visākhānvitāṁś ca

#### SYNONYMS

vande--offer my respectful obeisances; aham--I; śrī-guroḥ--of my spiritual master; śrī-yuta-pada-kamalam--unto the opulent lotus feet; śrī-gurūn--unto the spiritual masters in the paramparā system, beginning from Mādhavendra Purī down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda; vaiṣṇavān--unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very point of creation; ca--and; śrī-rūpam--unto Śrīla Rūpa Gosvāmī; sa-agra-jātam--with his elder brother, Śrī Sanātana Gosvāmī; saha-gaṇa--with associates; raghunātha-anvitāṁ--with Raghunātha dāsa Gosvāmī; taṁ--unto him; sa-jīvam--with Jīva Gosvāmī; sa-advaitam--with Advaita Ācārya; sa-avadhūtam--with Nityānanda Prabhu; parijana-sahitam--and with Śrīvāsa Ṭhākura and all the other devotees; kṛṣṇa-caitanya-devam--unto Lord Śrī Caitanya Mahāprabhu; śrī rādhā-kṛṣṇa-pādān--unto the lotus feet of the all-opulent Śrī Kṛṣṇa and Rādhārāṇī; saha-gaṇa--with Their associates; lalitā-śrī-visākhā-anvitān--accompanied by Lalitā and Śrī Visākhā; ca--also.

#### TRANSLATION

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service, unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu and Śrī Caitanya Mahāprabhu, as well as all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa and Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.

TEXT 2

TEXT

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

SYNONYMS

jaya jaya--all glories; gaura-candra--to Śrī Caitanya; jaya--all glories; nityānanda--to Lord Nityānanda; jaya advaita-candra--all glories to Advaita Ācārya; jaya--all glories; gaura-bhakta-vṛnda--to the devotees of Lord Caitanya.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

TEXT

puruṣottame eka uḍiyā-brāhmaṇa-kumāra  
pitṛ-sūnya, mahā-sundara, mṛdu-vyavahāra

SYNONYMS

puruṣottame--in Jagannātha Purī; eka--one; uḍiyā-brāhmaṇa-kumāra--young son of a brāhmaṇa from Orissa; pitṛ-sūnya--without his father; mahā-sundara--possessing very beautiful bodily features; mṛdu-vyavahāra--having very gentle behavior.

TRANSLATION

In Jagannātha Purī there was a young boy who had been born of an Orissa brāhmaṇa but had later lost his father. The boy's features were very beautiful, and his behavior was extremely gentle.

TEXTS 4-5

TEXT

prabhu-sthāne nitya āise, kare namaskāra  
prabhu-sane vāt kahe prabhu-'prāṇa' tāra

prabhute tāhāra prīti, prabhu dayā kare  
dāmodara tāra prīti sahite nā pāre

#### SYNONYMS

prabhu-sthāne--to the place of Śrī Caitanya Mahāprabhu; nitya--daily; āise--comes; kare namaskāra--offers respectful obeisances; prabhu-sane--with the Lord; vāt kahe--talks; prabhu-prāṇa tāra--his life and soul was Śrī Caitanya Mahāprabhu; prabhute--unto the Lord; tāhāra prīti--his affection; prabhu--the Lord; dayā kare--reciprocates His mercy; dāmodara--Dāmodara Paṇḍita; tāra--his; prīti--love of Lord Śrī Caitanya Mahāprabhu; sahite nā pāre--could not tolerate.

#### TRANSLATION

The boy came dally to Śrī Caitanya Mahāprabhu and offered Him respectful obeisances. He was free to talk with Śrī Caitanya Mahāprabhu because the Lord was his life and soul, but the boy's intimacy with the Lord and the Lord's mercy toward him were intolerable to Dāmodara Paṇḍita.

#### TEXT 6

#### TEXT

bāra bāra niṣedha kare brāhmaṇa-kumāre  
prabhure nā dekhile sei rahite nā pāre

#### SYNONYMS

bāra bāra--again and again; niṣedha kare--forbids; brāhmaṇa-kumāre--the son of the brāhmaṇa; prabhure--Śrī Caitanya Mahāprabhu; nā dekhile--without seeing; sei--that boy; rahite nā pāre--could not stay.

#### TRANSLATION

Dāmodara Paṇḍita again and again forbade the son of the brāhmaṇa to visit the Lord, but the boy could not bear staying home and not seeing Śrī Caitanya Mahāprabhu.

#### TEXT 7

#### TEXT

nitya āise, prabhu tāre kare mahā-prīta  
yānhā prīti tānhā āise,---bālakera rīta

#### SYNONYMS

nitya āise--he comes daily; prabhu--Lord Śrī Caitanya Mahāprabhu; tāre--to him; kare--does; mahā-prīta--very affectionate behavior; yānhā prīti--wherever there is love; tānhā āise--one comes there; bālakera rīta--the nature of a small boy.

TRANSLATION

The boy came every day to Śrī Caitanya Mahāprabhu, who treated him with great affection. It is the nature of any boy to go see a man who loves him.

TEXT 8

TEXT

tāhā dekhi' dāmodara duḥkha pāya mane  
balite nā pāre, bālaka niṣedha nā māne

SYNONYMS

tāhā dekhi'--seeing that; dāmodara--Dāmodara Paṇḍita; duḥkha pāya--gets unhappiness; mane--in his mind; balite nā pāre--could not say anything; bālaka--the boy; niṣedha--prohibition; nā māne--would not care for.

TRANSLATION

This was intolerable for Dāmodara Paṇḍita. He became greatly unhappy, but there was nothing he could say, for the boy would ignore his restrictions.

TEXT 9

TEXT

āra dina sei bālaka prabhu-sthāne āilā  
gosāñi tāre prīti kari' vārtā puchilā

SYNONYMS

āra dina--one day; sei bālaka--that boy; prabhu-sthāne āilā--came to Lord Śrī Caitanya Mahāprabhu; gosāñi--Lord Śrī Caitanya Mahāprabhu; tāre--unto him; prīti kari'--with great affection; vārtā--news; puchilā--inquired.

TRANSLATION

One day when the boy came to Śrī Caitanya Mahāprabhu, the Lord very affectionately inquired from him about all kinds of news.

TEXT 10

TEXT

kata-kṣaṇe se bālaka uṭhi' yabe gelā  
sahite nā pāre, dāmodara kahite lāgilā

SYNONYMS

kata-kṣaṇe--after some time; se bālaka--that boy; uṭhi'--standing up; yabe--when; gelā--left; sahite nā pāre--could not tolerate; dāmodara--Dāmodara Paṇḍita; kahite lāgilā--began to say.

#### TRANSLATION

After some time, when the boy stood up and left, the intolerant Dāmodara Paṇḍita began to speak.

#### TEXT 11

#### TEXT

anyopadeśe paṇḍita----kahe gosāñira ṭhāñi  
'gosāñi' 'gosāñi' ebe jānimu 'gosāñi'

#### SYNONYMS

anya-upadeśe--by instructing others; paṇḍita--learned teacher; kahe--says; gosāñira ṭhāñi--in front of Śrī Caitanya Mahāprabhu; gosāñi gosāñi--Lord Śrī Caitanya Mahāprabhu, the supreme teacher; ebe--now; jānimu--we shall know; gosāñi--what kind of teacher.

#### TRANSLATION

Dāmodara Paṇḍita impudently said to the Lord, "Everyone says that You are a great teacher because of Your instructions to others, but now we shall find out what kind of teacher You are.

#### PURPORT

Dāmodara Paṇḍita was a great devotee of Śrī Caitanya Mahāprabhu. Sometimes, however, a person in such a position becomes impudent, being influenced by the external energy and material considerations. Thus a devotee mistakenly dares to criticize the activities of the spiritual master or the Supreme Personality of Godhead. Despite the logic that "Caesar's wife must be above suspicion," a devotee should not be disturbed by the activities of his spiritual master and should not try to criticize him. A devotee should be fixed in the conclusion that the spiritual master cannot be subject to criticism and should never be considered equal to a common man. Even if there appears to be some discrepancy according to an imperfect devotee's estimation, the devotee should be fixed in the conviction that even if his spiritual master goes to a liquor shop, he is not a drunkard; rather, he must have some purpose in going there. It is said in a Bengali poem:

yadyapi nityānanda surā-bāḍi yāya  
tathāpio haya nityānanda-rāya

"Even if I see that Lord Nityānanda has entered a liquor shop, I shall not be diverted from my conclusion that Nityānanda Rāya is the Supreme Personality of Godhead."

#### TEXT 12

#### TEXT

ebe gosāñira guṇa-yaśa saba loke gāibe  
tabe gosāñira pratiṣṭhā puruṣottame ha-ibe

#### SYNONYMS

ebe--now; gosāñira--of Lord Śrī Caitanya Mahāprabhu; guṇa-yaśa--attributes and reputation; saba loke--everyone; gāibe--will talk about; tabe--at that time; gosāñira--of the Lord; pratiṣṭhā--the position; puruṣottame--in Puruṣottama (Jagannātha Purī); ha-ibe--will be.

#### TRANSLATION

"You are known as Gosāñi [teacher or ācārya], but now talk about Your attributes and reputation will spread throughout the city of Puruṣottama. How Your position will be impaired!"

#### TEXT 13

#### TEXT

śuni' prabhu kahe,----'kyā kaha, dāmodara?'  
dāmodara kahe,----tumi svatantra 'īśvara'

#### SYNONYMS

śuni'--hearing; prabhu kahe--Śrī Caitanya Mahāprabhu said; kyā kaha--what nonsense are you speaking; dāmodara--My dear Dāmodara; dāmodara kahe--Dāmodara Paṇḍita replied; tumi--You; svatantra--independent; īśvara--the Supreme Personality of Godhead.

#### TRANSLATION

Although Śrī Caitanya Mahāprabhu knew that Dāmodara Paṇḍita was a pure and simple devotee, upon hearing this impudent talk the Lord said, "My dear Dāmodara, what nonsense are you speaking?" Dāmodara Paṇḍita replied, "You are the independent Personality of Godhead, beyond all criticism.

#### TEXT 14

#### TEXT

svacchande ācāra kara, ke pāre balite?  
mukhara jagatera mukha pāra ācchādite?

#### SYNONYMS

svacchande--without restriction; ācāra kara--You behave; ke pāre balite--who can talk; mukhara--talkative; jagatera--of the whole world; mukha--mouth; pāra ācchādite--can You cover.

#### TRANSLATION

"My dear Lord, You can act as You please. No one can say anything to restrict You. Nevertheless, the entire world is impudent. People can say anything. How can You stop them?"

#### TEXT 15



TEXT

paṇḍita hañā mane kene vicāra nā kara?  
rāṇḍī brāhmaṇīra bālake prīti kene kara?

SYNONYMS

paṇḍita hañā--being a learned teacher; mane--in the mind; kene--why; vicāra nā kara--do You not consider; rāṇḍī brāhmaṇīra--of a widowed wife of a brāhmaṇa; bālake--unto the son; prīti--affection; kene kara--why do You show.

TRANSLATION

"Dear Lord, You are a learned teacher. Why then don't You consider that this boy is the son of a widowed brāhmaṇī? Why are You so affectionate to him?"

TEXT 16

TEXT

yadyapi brāhmaṇī sei tapasvinī satī  
tathāpi tāhāra doṣa----sundarī yuvatī

SYNONYMS

yadyapi--although; brāhmaṇī--wife of a brāhmaṇa; sei--that; tapasvinī--austere; satī--chaste; tathāpi--still; tāhāra--her; doṣa--fault; sundarī--very beautiful; yuvatī--young girl.

TRANSLATION

"Although the boy's mother is completely austere and chaste, she has one natural fault--she is a very beautiful young girl.

TEXT 17

TEXT

tumi-ha----parama yuvā, parama sundara  
lokera kāṇākāṇi-vāte deha avasara"

SYNONYMS

tumi-ha--You also; parama yuvā--young man; parama sundara--very beautiful; lokera--of the people in general; kāṇākāṇi--whispering; vāte--talks; deha avasara--You are giving an opportunity for.

TRANSLATION

"And You, my dear Lord, are a handsome, attractive young man. Therefore certainly people will whisper about You. Why should You give them such a opportunity?"

PURPORT

As a simple and staunch devotee of Lord Sri Caitanya Mahāprabhu, Dāmodara Paṇḍita could not tolerate criticism of the Lord, but unfortunately he himself was criticizing Lord Śrī Caitanya Mahāprabhu in his own way. The Lord could understand that it was because of Dāmodara Paṇḍita's simplicity that he impudently dared criticize Him. Nevertheless, such behavior by a devotee is not very good.

TEXT 18

TEXT

eta bali' dāmodara mauna ha-ilā  
antare santoṣa prabhu hāsi' vicārilā

SYNONYMS

eta bali'--saying this; dāmodara--Dāmodara Paṇḍita; mauna ha-ilā--became silent; antare--within Himself; santoṣa--pleased; prabhu--Śrī Caitanya Mahāprabhu; hāsi'--smiling; vicārilā--considered.

TRANSLATION

Having said this, Dāmodara Paṇḍita became silent. Śrī Caitanya Mahāprabhu smiled, pleased within Himself, and considered the impudence of Dāmodara Paṇḍita.

TEXT 19

TEXT

"ihāre kahiye śuddha-premera taraṅga  
dāmodara-sama mora nāhi 'antaraṅga' "

SYNONYMS

ihāre--such behavior; kahiye--I can say; śuddha-premera taraṅga--waves of pure devotional service; dāmodara-sama--like Dāmodara; mora--My; nāhi--there is not; antaraṅga--intimate friend.

TRANSLATION

"This impudence is also a sign of pure love for Me. I have no other intimate friend like Dāmodara Paṇḍita."

TEXT 20

TEXT

eteka vicāri' prabhu madhyāhne calilā  
āra dine dāmodare nibhṛte bolāilā

SYNONYMS

eteka vicāri'--considering like this; prabhu--Śrī Caitanya Mahāprabhu; madhyāhne calilā--went to perform His noon duties; āra dine--the next day;

dāmodare--unto Dāmodara Paṇḍita; nibhṛte--in a solitary place; bolāilā--called.

TRANSLATION

Thinking in this way, Śrī Caitanya Mahāprabhu went to perform His noon duties. The next day, He called Dāmodara Paṇḍita to a solitary place.

TEXT 21

TEXT

prabhu kahe,----"dāmodara, calaha nadiyā  
mātāra samīpe tumi raha tānhā yāñā

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; dāmodara--My dear friend Dāmodara; calaha nadiyā--you had better go to Nadia (Navadvīpa); mātāra samīpe--in the care of My mother; tumi--you; raha--stay; tānhā--there; yāñā--going.

TRANSLATION

The Lord said, "My dear friend Dāmodara, you had better go to Nadia and stay with My mother.

TEXT 22

TEXT

tomā vinā tānhāra rakṣaka nāhi dekhi āna  
āmāke-ha yāte tumi kailā sāvadhāna

SYNONYMS

tomā vinā--besides you; tānhāra--of mother Śacīdevī; rakṣaka--protector; nāhi--not; dekhi--I see; āna--anyone else; āmāke-ha--even unto Me; yāte--by which; tumi--you; kailā--did; sāvadhāna--care.

TRANSLATION

"I see no one but you to protect her, for you are so careful that you can caution even Me.

TEXT 23

TEXT

tomā sama 'nirapekṣa' nāhi mora gaṇe  
'nirapekṣa' nahile 'dharma' nā yāya rakṣaṇe

SYNONYMS

tomā sama--like you; nirapekṣa--neutral; nāhi--there is not; mora gaṇe--among My associates; nirapekṣa--neutral; nahile--without being; dharma--religious principles; nā yāya rakṣaṇe--cannot be protected.

TRANSLATION

"You are the most neutral among My associates. This is very good, for without being neutral one cannot protect religious principles.

TEXT 24

TEXT

āmā haite ye nā haya, se tomā haite haya  
āmāre karilā daṇḍa, āna kebā haya

SYNONYMS

āmā haite--from Me; ye--whatever; nā haya--is not; se--that; tomā haite--from you; haya--becomes possible; āmāre--Me; karilā daṇḍa--punished; āna--others; kebā haya--what to speak of.

TRANSLATION

"You can do whatever I cannot. Indeed, you can chastise even Me, not to speak of others.

TEXT 25

TEXT

mātāra gṛhe raha yāi mātāra caraṇe  
tomāra āge nahibe kāro svacchandācaraṇe

SYNONYMS

mātāra--of My mother; gṛhe--at the home; raha--stay; yāi--going; mātāra caraṇe--at the shelter of My mother's lotus feet; tomāra āge--in front of you; nahibe--there will not be; kāro--of anyone; svacchanda-ācaraṇe--independent activities.

TRANSLATION

"It is best for you to go to the shelter of My mother's lotus feet, for no one will be able to behave independently in front of you.

TEXT 26

TEXT

madhye madhye āsibā kabhu āmāra daraśane  
śīghra kari' punaḥ tāhān karaha gamane

SYNONYMS

madhye madhye--at intervals; āsibā--you will come; kabhu--sometimes; āmāra  
daraśane--to see Me; śīghra kari'--very soon; punaḥ--again; tāhāñ--there;  
karaha gamane--arrange to go.

TRANSLATION

"At intervals you may come see Me here and then soon again go there.

TEXT 27

TEXT

mātāre kahiha mora koṭī namaskāre  
mora sukha-kathā kahi' sukha diha' tāñre

SYNONYMS

mātāre--to My mother; kahiha--inform; mora--My; koṭī--ten million;  
namaskāre--obeisances; mora--My; sukha--of happiness; kathā--topics; kahi'--  
saying; sukha--happiness; diha' tāñre--give to her.

TRANSLATION

"Offer My mother millions of My obeisances. Please speak to her about My  
happiness here and thus give her happiness.

TEXT 28

TEXT

'nirantara nija-kathā tomāre śunāite  
ei lāgi' prabhu more pāṭhāilā ihāñte'

SYNONYMS

nirantara--constantly; nija-kathā--personal activities; tomāre śunāite--to  
inform you; ei lāgi'--for this reason; prabhu--Śrī Caitanya Mahāprabhu; more--  
me; pāṭhāilā--has sent; ihāñte--here.

TRANSLATION

"Tell her that I sent you to inform her of My personal activities so that  
she may share in My happiness.

TEXT 29

TEXT

eta kahi' mātāra mane santoṣa janmāiha  
āra guhya-kathā tāñre smaraṇa karāiha

SYNONYMS

eta kahi'--saying this; mātāra mane--in the mind of My mother; santoṣa janmāiha--give satisfaction; āra--another; guhya-kathā--very confidential message; tānre--her; smaraṇa karāiha--make to remember.

#### TRANSLATION

"Speaking in this way, satisfy the mind of mother Śacī. Also, remind her of one most confidential incident with this message from Me.

#### TEXT 30

#### TEXT

'bāre bāre āsi' āmi tomāra bhavane  
miṣṭānna vyañjana saba kariye bhojane

#### SYNONYMS

bāre bāre--again and again; āsi'--coming; āmi--I; tomāra bhavane--at your place; miṣṭānna--sweetmeats; vyañjana--vegetables; saba--all; kariye--do; bhojane--eating.

#### TRANSLATION

"I come to your home again and again to eat all the sweetmeats and vegetables you offer.

#### TEXT 31

#### TEXT

bhojana kariye āmi, tumi tāhā jāna  
bāhya virahe tāhā svapna kari māna

#### SYNONYMS

bhojana--dining; kariye--do; āmi--I; tumi--you; tāhā--that; jāna--know; bāhya--externally; virahe--in separation; tāhā--that; svapna--dream; kari--as; māna--you accept.

#### TRANSLATION

" 'You know that I come and eat the offerings, but because of external separation, you consider this a dream.

#### PURPORT

Because mother Śacī was feeling separation from Śrī Caitanya Mahāprabhu, she thought she was dreaming that her son had come to her. Śrī Caitanya Mahāprabhu, however, wanted to inform her that actually it was not a dream. He actually came there and ate whatever His mother offered Him. Such are the dealings of advanced devotees with the Supreme personality of Godhead. As stated in the Brahma-saṁhitā:

premāñjana-cchurita-bhakti-vilocanena

santaḥ sadaiva hṛdayeṣu vilokayanti  
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara, situated within the heart of the devotee." (Brahma-saṁhitā 5.38) pure devotees realize dealings with the Lord on the transcendental plane, but because the devotees are still in the material world, they think that these are dreams. The Lord, however, talks with the advanced devotee, and the advanced devotee also sees Him. It is all factual; it is not a dream.

TEXT 32

TEXT

ei māgha-saṅkrāntye tumi randhana karilā  
nānā vyañjana, kṣīra, piṭhā, pāyasa rāndhilā

SYNONYMS

ei--this; māgha-saṅkrāntye--on the occasion of the Māgha-saṅkrānti festival; tumi--you; randhana karilā--cooked; nānā vyañjana--varieties of vegetables; kṣīra--condensed milk; piṭhā--cakes; pāyasa--sweet rice; rāndhilā--cooked.

TRANSLATION

"During the last Māgha-saṅkrānti festival, you cooked varieties of vegetables, condensed milk, cakes and sweet rice for Me.

TEXT 33

TEXT

kṛṣṇe bhoga lāgāñā yabe kailā dhyāna  
āmāra sphūrṭi haila, āsru bharila nayana

SYNONYMS

kṛṣṇe--unto Lord Kṛṣṇa; bhoga--offering; lāgāñā--giving; yabe--when; kailā dhyāna--you meditated; āmāra--My; sphūrṭi--sudden appearance; haila--there was; āsru--tears; bharila--filled; nayana--your eyes.

TRANSLATION

"You offered the food to Lord Kṛṣṇa, and while you were in meditation I suddenly appeared, and your eyes filled with tears.

TEXT 34

TEXT

āste-vyaste āmi giyā sakali khāila  
āmi khāi,----dekhi' tomāra sukha upajila

#### SYNONYMS

āste-vyaste--in great haste; āmi--I; giyā--going; sakali khāila--ate everything; āmi khāi--I eat; dekhi'--seeing; tomāra--your; sukha--happiness; upajila--grew.

#### TRANSLATION

"I went there in great haste and ate everything. When you saw Me eating, you felt great happiness.

#### TEXT 35

#### TEXT

kṣaṇeke aśru muchiyā śūnya dekhi' pāta  
svapana dekhiluṅ, 'yena nimāñi khāila bhāta'

#### SYNONYMS

kṣaṇeke--in a moment; aśru--tears; muchiyā--wiping; śūnya--vacant; dekhi'--seeing; pāta--the plate; svapana dekhiluṅ--I saw a dream; yena--as if; nimāñi--Śrī Caitanya Mahāprabhu; khāila bhāta--ate the food.

#### TRANSLATION

"In a moment, after you had wiped your eyes, you saw that the plate you had offered Me was empty. Then you thought, "I dreamt as if Nimāi were eating everything."

#### TEXT 36

#### TEXT

bāhya-viraha-daśāya punaḥ bhrānti haila  
'bhoga nā lāgāiluṅ', ----ei jñāna haila

#### SYNONYMS

bāhya-viraha--of external separation; daśāya--by the condition; punaḥ--again; bhrānti haila--there was illusion; bhoga--offering to the Deity; nā lāgāiluṅ--I have not given; ei--this; jñāna haila--you thought.

#### TRANSLATION

"In the condition of external separation, you were again under illusion, thinking that you had not offered the food to Lord Viṣṇu.

#### TEXT 37

#### TEXT

pāka-pātre dekhilā saba anna āche bhari'  
punaḥ bhoga lāgāilā sthāna-saṁskāra kari'



SYNONYMS

pāka-pātre--the cooking pots; dekhilā--she saw; saba--all; anna--food; āche bhari'--were filled with; punaḥ--again; bhoga lāgāilā--offered the food; sthāna--the place for offering; saṁskāra kari'--cleansing.

TRANSLATION

"Then you went to see the cooking pots and found that every pot was filled with food. Therefore you again offered the food, after cleansing the place for the offering.

TEXT 38

TEXT

ei-mata bāra bāra kariye bhojana  
tomāra śuddha-preme more kare ākarṣaṇa

SYNONYMS

ei-mata--in this way; bāra bāra--again and again; kariye bhojana--I eat; tomāra--your; śuddha-preme--pure love; more--Me; kare ākarṣaṇa--attracts.

TRANSLATION

"Thus I again and again eat everything you offer Me, for I am attracted by your pure love.

TEXT 39

TEXT

tomāra ājñāte āmi āchi nīlācale  
nikaṭe lañā yāo āmā tomāra prema-bale'

SYNONYMS

tomāra ājñāte--on your order; āmi--I; āchi--reside; nīlācale--at Jagannātha Purī; nikaṭe--nearby; lañā yāo--you take away; āmā--Me; tomāra--your; prema--transcendental love; bale--on the strength of.

TRANSLATION

"Only by your order am I living in Nīlācala [Jagannātha Purī]. Nevertheless, you still pull Me near you because of your great love for Me.' "

TEXT 40

TEXT

ei-mata bāra bāra karāiha smaraṇa  
mora nāma lañā tānra vandiha caraṇa"

## SYNONYMS

ei-mata--in this way; bāra bāra--again and again; karāiha--cause; smaraṇa--remembrance; mora--My; nāma--name; lañā--taking; tānra--her; vandiha--worship; caraṇa--feet.

## TRANSLATION

Śrī Caitanya Mahāprabhu told Dāmodara Paṇḍita, "Remind mother Śacī in this way again and again and worship her lotus feet in My name."

## TEXT 41

### TEXT

eta kahi' jagannāthera prasāda ānāila  
mātāke vaiṣṇave dite pṛthak pṛthak dila

## SYNONYMS

eta kahi'--saying this; jagannāthera--of Jagannātha; prasāda--remnants of food; ānāila--ordered to be brought; mātāke--to His mother; vaiṣṇave--and all the Vaiṣṇavas; dite--to deliver; pṛthak pṛthak--separately; dila--he gave.

## TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu ordered that varieties of prasāda offered to Lord Jagannātha be brought. The Lord then gave him the prasāda, separately packed, to offer to various Vaiṣṇavas and His mother.

## TEXT 42

### TEXT

tabe dāmodara cali' nadīyā āilā  
mātāre miliyā tānra caraṇe rahilā

## SYNONYMS

tabe--then; dāmodara--Dāmodara Paṇḍita; cali'--walking; nadīyā āilā--reached Nadia (Navadvīpa); mātāre miliyā--just after meeting Śacīmātā; tānra caraṇe--at her lotus feet; rahilā--remained.

## TRANSLATION

In this way Dāmodara Paṇḍita went to Nadia [Navadvīpa]. After meeting mother Śacī, he stayed under the care of her lotus feet.

## TEXT 43

### TEXT

ācāryādi vaiṣṇavere mahā-prasāda dilā  
prabhura yaiche ājñā, paṇḍita tāhā ācarilā

#### SYNONYMS

ācārya-ādi--headed by Advaita Ācārya; vaiṣṇavere--to all the Vaiṣṇavas; mahā-prasāda dilā--delivered all the prasāda of Lord Jagannātha; prabhura--of Śrī Caitanya Mahāprabhu; yaiche--as; ājñā--the order; paṇḍita--Dāmodara Paṇḍita; tāhā--that; ācarilā--performed.

#### TRANSLATION

He delivered all the prasāda to such great Vaiṣṇavas as Advaita Ācārya. Thus he stayed there and behaved according to the order of Śrī Caitanya Mahāprabhu.

#### TEXT 44

#### TEXT

dāmodara āge svātantrya nā haya kāhāra  
tāra bhaye sabe kare saṅkoca vyavahāra

#### SYNONYMS

dāmodara āge--in front of Dāmodara Paṇḍita; svātantrya--independent behavior; nā haya kāhāra--no one dares to do; tāra bhaye--due to fear of him; sabe--all of them; kare--do; saṅkoca vyavahāra--dealings with great care.

#### TRANSLATION

Everyone knew that Dāmodara Paṇḍita was strict in practical dealings. Therefore everyone was afraid of him and dared not do anything independent.

#### TEXT 45

#### TEXT

prabhu-gaṇe yānra dekhe alpa-maryādā-laṅghana  
vākya-daṇḍa kari' kare maryādā sthāpana

#### SYNONYMS

prabhu-gaṇe--in the associates of Śrī Caitanya Mahāprabhu; yānra--whose; dekhe--sees; alpa-maryādā-laṅghana--a slight deviation from the standard etiquette and behavior; vākya-daṇḍa kari'--chastising with words; kare--does; maryādā--etiquette; sthāpana--establishing.

#### TRANSLATION

Dāmodara Paṇḍita would verbally chastise every devotee of Śrī Caitanya Mahāprabhu whom he found deviating even slightly from proper behavior. Thus he established the standard etiquette.

#### TEXT 46

#### TEXT

ei-ta kahila dāmodarera vākya-daṇḍa  
yāhāra śravaṇe bhāge 'ajñāna pāṣaṇḍa'

SYNONYMS

ei-ta--in this way; kahila--I have described; dāmodarera--of Dāmodara  
Paṇḍita; vākya-daṇḍa--chastisement by words; yāhāra śravaṇe--by hearing which;  
bhāge--goes away; ajñāna pāṣaṇḍa--the atheist of ignorance.

TRANSLATION

In this way I have described Dāmodara Paṇḍita's verbal chastisements. As  
one hears about this, atheistic principles and ignorance depart.

TEXT 47

TEXT

caitanyera līlā---gambhīra, koṭi-samudra haite  
ki lāgi' ki kare, keha nā pāre bujhite

SYNONYMS

caitanyera līlā--the pastimes of Śrī Caitanya Mahāprabhu; gambhīra--very  
deep; koṭi-samudra haite--more than millions of seas; ki lāgi'--for what  
reason; ki kare--what He does; keha--anyone; nā--not; pāre bujhite--can  
understand.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are deeper than millions of seas  
and oceans. Therefore no one can understand what He does nor why He does it.

TEXT 48

TEXT

ataeva gūḍha artha kichui nā jāni  
bāhya artha karibāre kari ṭānāṭāni

SYNONYMS

ataeva--therefore; gūḍha artha--deep meaning; kichui--any; nā jāni--I do  
not know; bāhya artha karibāre--to explain the external meanings; kari--I  
make; ṭānāṭāni--hard endeavor.

TRANSLATION

I do not know the deep meaning of Śrī Caitanya Mahāprabhu's activities. As  
far as possible I shall try to explain them externally.

TEXT 49

TEXT

eka-dina prabhu haridāsere mililā  
tānhā lañā goṣṭhī kari' tānhāre puchilā

SYNONYMS

eka-dina--one day; prabhu--Śrī Caitanya Mahāprabhu; haridāsere--with Haridāsa Ṭhākura; mililā--met; tānhā lañā--taking him; goṣṭhī kari'--making a discussion; tānhāre puchilā--the Lord inquired from him.

TRANSLATION

One day Śrī Caitanya Mahāprabhu met Haridāsa Ṭhākura as usual, and in the course of discussion He inquired as follows.

TEXT 50

TEXT

"haridāsa, kali-kāle yavana apāra  
go-brāhmaṇe hiṁsā kare mahā durācāra

SYNONYMS

haridāsa--My dear Haridāsa; kali-kāle--in this age of Kali; yavana--demons against the Vedic principles; apāra--unlimited; go-brāhmaṇe--cows and brahminical culture; hiṁsā kare--do violence against; mahā durācāra--extremely fallen.

TRANSLATION

"My dear Ṭhākura Haridāsa, in this age of Kali most people are bereft of Vedic culture, and therefore they are called yavanas. They are concerned only with killing cows and brahminical culture. In this way they all engage in sinful acts.

PURPORT

From this statement by Śrī Caitanya Mahāprabhu we can clearly understand that the word yavana does not refer only to a particular class of men. Anyone who is against the behavior of the Vedic principles is called a yavana. Such a yavana may be in India or outside of India. As described here, the symptom of yavanas is that they are violent killers of cows and brahminical culture. We offer our prayers to the Lord by saying, namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca. The Lord is the maintainer of brahminical culture. His first concern is to see to the benefit of cows and brāhmaṇas. As soon as human civilization turns against brahminical culture and allows unrestricted killing of cows, we should understand that men are no longer under the control of the Vedic culture but are all yavanas and mlecchas. It is said that the Kṛṣṇa consciousness movement will be prominent within the next ten thousand years, but after that people will all become mlecchas and yavanas. Thus at the end of the yuga, Kṛṣṇa will appear as the Kalki avatāra and kill them without consideration.

TEXT 51

#### TEXT

ihā-sabāra kon mate ha-ibe nistāra?  
tāhāra hetu nā dekhiye,----e duḥkha apāra"

#### SYNONYMS

ihā-sabāra--of all these yavanas; kon mate--by which way; ha-ibe nistāra--will be deliverance; tāhāra hetu--the cause of such deliverance; nā dekhiye--I do not see; e duḥkha apāra--it is My great unhappiness.

#### TRANSLATION

"How will these yavanas be delivered? To My great unhappiness, I do not see any way."

#### PURPORT

This verse reveals the significance of Lord Śrī Caitanya's appearance as patita-pāvana, the deliverer of all the fallen souls. Śrīla Narottama dāsa Ṭhākura sings, patita-pāvana-hetu tava avatāra: "O my Lord, You have appeared just to deliver all the fallen souls." mo-sama patita prabhu nā pāibe āra: "And among all the fallen souls, I am the lowest." How Śrī Kṛṣṇa Caitanya Mahāprabhu was always thinking about the deliverance of the fallen souls is shown by the statement e duḥkha apāra ("It is My great unhappiness"). This statement indicates that Śrī Caitanya Mahāprabhu, who is the Supreme personality of Godhead Kṛṣṇa Himself, is always very unhappy to see the fallen souls in the material world. Therefore He Himself comes as He is, or He comes as a devotee in the form of Śrī Caitanya Mahāprabhu, to deliver love of Kṛṣṇa directly to the fallen souls. Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te. Śrī Caitanya Mahāprabhu is so merciful that He not only gives knowledge of Kṛṣṇa but by His practical activities teaches everyone how to love Kṛṣṇa (kṛṣṇa-prema-pradāya te).

Those who are following in the footsteps of Śrī Caitanya Mahāprabhu should take the Lord's mission most seriously. In this age of Kali, people are gradually becoming less than animals. Nevertheless, although they are eating the flesh of cows and are envious of brahminical culture, Śrī Caitanya Mahāprabhu is considering how to deliver them from this horrible condition of life. Thus He asks all Indians to take up His mission.

bhārata-bhūmite haila manuṣya-janma yāra  
janma sārthaka kari' kara para-upakāra

"One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people." (Cc. Ādi-līlā 9.41) it is therefore the duty of every advanced and cultured Indian to take this cause very seriously. All Indians should help the Kṛṣṇa consciousness movement in its progress, to the best of their ability. Then they will be considered real followers of Śrī Caitanya Mahāprabhu. Unfortunately, even some so-called Vaiṣṇavas enviously refuse to cooperate with this movement but instead condemn it in so many ways. We are very sorry to say that these people try to find fault with us, being unnecessarily envious of our activities, although we are trying to the best of our ability to introduce the Kṛṣṇa consciousness movement directly into the countries of the yavanas and mlecchas. Such yavanas and mlecchas are coming to

us and becoming purified Vaiṣṇavas who follow in the footsteps of Śrī Caitanya Mahāprabhu. One who identifies himself as a follower of Śrī Caitanya Mahāprabhu should feel like Śrī Caitanya Mahāprabhu, who said, ihā-sabāra kon mate ha-ibe nistāra: "How will all these yavanas be delivered?" Śrī Caitanya Mahāprabhu was always anxious to deliver the fallen souls because their fallen condition gave Him great unhappiness. That is the platform on which one can propagate the mission of Śrī Caitanya Mahāprabhu.

TEXT 52

TEXT

haridāsa kahe,----"prabhu, cintā nā kariha  
yavanera saṁsāra dekhi' duḥkha nā bhāviha

SYNONYMS

haridāsa kahe--Haridāsa replied; prabhu--my dear Lord; cintā nā kariha--do not be in anxiety; yavanera saṁsāra--the material condition of the yavanas; dekhi'--seeing; duḥkha nā bhāviha--do not be sorry.

TRANSLATION

Haridāsa Ṭhākura replied, "My dear Lord, do not be in anxiety. Do not be unhappy to see the condition of the yavanas in material existence.

PURPORT

These words of Haridāsa Ṭhākura are just befitting a devotee who has dedicated his life and soul to the service of the Lord. When the Lord is unhappy because of the condition of the fallen souls, the devotee consoles Him, saying, "My dear Lord, do not be in anxiety." This is service. Everyone should adopt the cause of Śrī Caitanya Mahāprabhu to try to relieve Him from the anxiety He feels. This is actually service to the Lord. One who tries to relieve Śrī Caitanya Mahāprabhu's anxiety for the fallen souls is certainly a most dear and confidential devotee of the Lord. To blaspheme such a devotee who is trying his best to spread the cult of Śrī Caitanya Mahāprabhu is the greatest offense. One who does so is simply awaiting punishment for his envy.

TEXT 53

TEXT

yavana-sakalera 'mukti' habe anāyāse  
'hā rāma, hā rāma' bali' kahe nāmābhāse

SYNONYMS

yavana-sakalera--of all the yavanas; mukti--liberation; habe--there will be; anāyāse--very easily; hā rāma hā rāma--O Lord Rāma, O Lord Rāma; bali'--saying; kahe--they say; nāma-ābhāse--almost chanting the holy name of the Lord without offenses.

TRANSLATION

"Because the yavanas are accustomed to saying, 'hā rāma, hā rāma' [O Lord Rāmacandra], they will very easily be delivered by this nāmābhāsa.

TEXT 54

TEXT

mahā-preme bhakta kahe,----'hā rāma, hā rāma'  
yavanera bhāgya dekha, laya sei nāma

SYNONYMS

mahā-preme--in great ecstatic love; bhakta kahe--a devotee says; hā rāma hā rāma--O Lord Rāmacandra, O Lord Rāmacandra; yavanera--of the yavanas; bhāgya--fortune; dekha--just see; laya sei nāma--they are also chanting the same holy name.

TRANSLATION

"A devotee in advanced ecstatic love exclaims, 'O my Lord Rāmacandra! O my Lord Rāmacandra!' But the yavanas also chant, 'hā rāma, hā rāma!' Just see their good fortune!"

PURPORT

If a child touches fire, the fire will burn him, and if an elderly man touches fire, it will burn him also. Haridāsa Ṭhākura says that a great devotee of the Lord exclaims, "hā rāma, hā rāma," but although yavanas do not know the transcendental meaning of "hā rāma, hā rāma," they say those words in the course of their ordinary life. For the yavanas the words "hā rāma" mean "abominable," whereas the devotee exclaims the words "hā rāma" in ecstatic love. Nevertheless, because the words "hā rāma" are the spiritual summum bonum, the fact is the same, whether they are uttered by yavanas or by great devotees, just as fire is the same both for a child and for an elderly man. In other words, the holy name of the Lord, "hā rāma," always acts, even when the holy names are chanted without reference to the Supreme Lord. Yavanas utter the holy name in a different attitude than devotees, but the holy name "hā rāma" is so powerful spiritually that it acts anywhere, whether one knows it or not. This is explained as follows.

TEXT 55

TEXT

yadyapi anya saṅkete anya haya nāmābhāsa  
tathāpi nāmera teja nā haya vināśa

SYNONYMS

yadyapi--although; anya--another; saṅkete--by intimation; anya--that other; haya--is; nāma-ābhāsa--almost equal to the holy name; tathāpi--still; nāmera teja--the transcendental power of the holy name; nā haya vināśa--is not destroyed.

TRANSLATION



Nāmācārya Haridāsa Ṭhākura, the authority on the chanting of the holy name, said, "The chanting of the Lord's holy name to indicate something other than the Lord is an instance of nāmābhāsa. Even when the holy name is chanted in this way, its transcendental power is not destroyed.

TEXT 56

TEXT

daṁṣṭri-daṁṣṭrāhato mleccho  
hā rāmeti punaḥ punaḥ  
uktvāpi muktim āpnoti  
kiṁ punaḥ śraddhayā gṛṇan

SYNONYMS

daṁṣṭri--of a boar; daṁṣṭra--by the teeth; āhataḥ--killed; mlecchaḥ--a meat-eater; hā--O; rāma--my Lord Rāma; iti--thus; punaḥ punaḥ--again and again; uktvā--saying; api--even; muktim--liberation; āpnoti--gets; kiṁ--what; punaḥ--again; śraddhayā--with faith and veneration; gṛṇan--chanting.

TRANSLATION

"Even a mleccha who is being killed by the tusk of a boar and who cries in distress again and again, "hā rāma, hā rāma" attains liberation. What then to speak of those who chant the holy name with veneration and faith?"

PURPORT

This refers to an instance in which a meat-eater being killed by a boar uttered the words "hā rāma, hā rāma" again and again at the time of his death. Since this is a quotation from the Nṛsiṁha Purāṇa, this indicates that in the purāṇic age there must also have been mlecchas and yavanas (meateaters), and the words "hā rāma,, meaning "condemned," were also uttered in those days. Thus Haridāsa Ṭhākura gives evidence that even a meat-eater who condemns something by uttering the words "hā rāma" gets the benefit of chanting the holy name that the devotee chants to mean "O my Lord Rāma."

TEXT 57

TEXT

ajāmila putre bolāya bali 'nārāyaṇa'  
viṣṇu-dūta āsi' chāḍāya tāhāra bandhana

SYNONYMS

ajāmila--Ajāmila; putre--unto his son; bolāya--calls; bali--saying; nārāyaṇa--the holy name of Nārāyaṇa; viṣṇu-dūta--the attendants of Lord Viṣṇu; āsi--coming; chāḍāya--remove; tāhāra--of him; bandhana--the bonds.

TRANSLATION

"Ajāmila was a great sinner during his life, but at the time of death he accidentally called for his youngest son, whose name was Nārāyaṇa, and the attendants of Lord Viṣṇu came to relieve him from the bonds of Yamarāja, the superintendent of death.

TEXT 58

TEXT

'rāma' dui akṣara ihā nahe vyavahita  
prema-vācī 'hā'-śabda tāhāte bhūṣita

SYNONYMS

rāma--the holy name of the Lord; dui--two; akṣara--syllables; ihā--these; nahe--are not; vyavahita--separated; prema-vācī--a word indicating love; hā--"O"; śabda--the word; tā-hāte--by that; bhūṣita--decorated.

TRANSLATION

"The word 'rāma' consists of the two syllables, 'rā' and 'ma.' These are unseparated and are decorated with the loving word 'hā,' meaning 'O.'

TEXT 59

TEXT

nāmera akṣara-sabera ei ta' svabhāva  
vyavahita haile nā chāḍe āpana-prabhāva

SYNONYMS

nāmera--of the holy name; akṣara--letters; sabera--of all; ei--this; ta'--certainly; sva-bhāva--the characteristic; vyavahita haile--even when improperly uttered; nā--do not; chāḍe--give up; āpana-prabhāva--their own spiritual influence.

TRANSLATION

"The letters of the holy name have so much spiritual potency that they act even when uttered improperly.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that the word vyavahita ("improperly uttered") is not used here to refer to the mundane vibration of the letters of the alphabet. Such negligent utterance for the sense gratification of materialistic persons is not a vibration of transcendental sound. Utterance of the holy name while one engages in sense gratification is an impediment on the path toward achieving ecstatic love for Kṛṣṇa. On the other hand, if one who is eager for devotional service utters the holy name even partially or improperly, the holy name, who is identical with the Supreme Personality of Godhead, exhibits its spiritual potency because of that person's offenseless utterance. Thus one is relieved from all unwanted practices, and one gradually awakens his dormant love for Kṛṣṇa.

TEXT 60

TEXT

nāmaikam yasya vāci smaraṇa-patha-gataṁ śrotra-mūlaṁ gataṁ vā  
śuddham vāśuddha-varṇam vyavahita-rahitaṁ tārayaty eva satyam  
tac ced deha-draviṇa-janatā-lobha-pāṣaṇḍa-madhye  
nikṣiptam syān na phala-janakam śīghram evātra vipra

SYNONYMS

nāma--the holy name; ekam--once; yasya--whose; vāci--in the mouth; smaraṇa-  
patha-gataṁ--entered the path of remembrance; śrotra-mūlaṁ gataṁ--entered the  
roots of the ears; vā--or; śuddham--pure; vā--or; aśuddha-varṇam--impurely  
uttered; vyavahita-rahitaṁ--without offenses or without being separated;  
tārayati--delivers; eva--certainly; satyam--truly; tat--that name; cet--if;  
deha--the material body; draviṇa--material opulence; janatā--public support;  
lobha--greed; pāṣaṇḍa--atheism; madhye--toward; nikṣiptam--directed; syāt--may  
be; na--not; phala-janakam--producing the results; śīghram--quickly; eva--  
certainly; atra--in this matter; vipra--O brāhmaṇa.

TRANSLATION

"If a devotee once utters the holy name of the Lord, or if it penetrates  
his mind or enters his ear, which is the channel of aural reception, that holy  
name will certainly deliver him from material bondage, whether vibrated  
properly or improperly, with correct or incorrect grammar, and properly joined  
or vibrated in separate parts. O brāhmaṇa, the potency of the holy name is  
therefore certainly great. However, if one uses the vibration of the holy name  
for the benefit of the material body, for material wealth and followers, or  
under the influence of greed or atheism--in other words, if one utters the  
name with offenses--such chanting will not produce the desired result very  
soon. Therefore one should diligently avoid offenses in chanting the holy name  
of the Lord.' "

PURPORT

This verse from the Padma Purāṇa is included in the Hari-bhakti-vilāsa  
(11.527) by Sanātana Gosvāmī. Therein Śrīla Sanātana Gosvāmī gives the  
following explanation:

vāci gataṁ prasaṅgād vān-madhye pravṛttam api, smaraṇa-patha-gataṁ kathañcin  
manaḥ-sprṣtam api, śrotra-mūlaṁ gataṁ kiñcit śrutam api; śuddha-varṇam vā  
aśuddha-varṇam api vā; 'vyavahitaṁ' śabdāntareṇa yad-vyavadhānam vakṣyamāṇa-  
nārāyaṇa-śabdasya kiñcid uccāraṇānantaram prasaṅgād āpatitaṁ śabdāntaram tena  
rahitaṁ sat.

This means that if one somehow or other hears, utters or remembers the holy  
name, or if it catches his mind while coming near his ears, that holy name,  
even if vibrated in separate words, will act. An example of such separation is  
given as follows:

yadvā, yadyapi 'halaṁ riktam' ity ādy-uktau hakāra-rikārayor vṛtṭyā harīti-  
nāmāsty eva, tathā 'rāja-mahiṣī' ity atra rāma-nāmāpi, evam anyad apy ūhyam,

tathāpi tat-tan-nāma-madhye vyavadhāyakam akṣarāntaram astīty etādṛśa-  
vyavadhāna-rahitam ity arthaḥ; yadvā, vyavahitaṃ ca tad-rahitaṃ cāpi vā; tatra  
'vyavahitaṃ'----nāmaḥ kiñcid uccāraṇānantaram kathañcid āpatitaṃ śabdāntaram  
samādhāya paścān nāmavaśiṣṭākṣara-grahaṇam ity evaṃ rūpaṃ, madhye  
śabdāntareṇāntaritam ity arthaḥ, 'rahitaṃ' paścād avasiṣṭākṣara-grahaṇa-  
varjitaṃ, kenacid aṃśena hīnam ity arthaḥ, tathāpi tārayaty eva.

Suppose one is using the two words "halaṃ riktam." Now the syllable ha in  
the word "halaṃ" and the syllable ri in "riktam" are separately pronounced,  
but nevertheless it will act because one somehow or other utters the word  
"hari." Similarly, in the word "rāja-mahiṣī," the syllables rā and ma appear  
in two separate words, but because they somehow or other appear together, the  
holy name rāma will act, provided there are no offenses.

sarvebhyaḥ pāpebhyo 'parādhebhyaś ca saṃsārād apy uddhārayaty eveti satyam  
eva; kintu nāma-sevanasya mukhyaṃ yat phalaṃ, tan na sadyaḥ sampadyate. tathā  
deha-bharaṇādy-artham api nāma-sevanena mukhyaṃ phalam āśu na sidhyatīty āha--  
--tac ced iti.

The holy name has so much spiritual potency that it can deliver one from  
all sinful reactions and material entanglements, but utterance of the holy  
name will not be very soon fruitful if done to facilitate sinning.

tan nāma ced yadi dehādi-madhye nikṣiptaṃ---deha-bharaṇādy-artham eva  
vinyastam, tadāpi phala-janakaṃ na bhavati kim? api tu bhavaty eva, kintu atra  
iha loke śīghraṃ na bhavati, kintu vilambenaiva bhavatīty arthaḥ.

The holy name is so powerful that it must act, but when one utters the holy  
name with offenses, its action will be delayed, not immediate, although in  
favorable circumstances the holy names of the Lord act very quickly.

TEXT 61

TEXT

nāmābhāsa haite haya sarva-pāpa-kṣaya

SYNONYMS

nāma-ābhāsa haite--from the vibration of nāmābhāsa; haya--is; sarva-pāpa--  
of all reactions to sins; kṣaya--destruction;

TRANSLATION

Nāmācārya Haridāsa Ṭhākura continued, "If one offenselessly utters the holy  
name even imperfectly, one can be freed from all the results of sinful life.

TEXT 62

TEXT

taṃ nirvyājaṃ bhaja guṇa-nidhe pāvanaṃ pāvanānāṃ  
śraddhā-rajyan-matir atitarāṃ uttamaḥ-śloka-maulim  
prodyann antaḥ-karaṇa-kuhare hanta yan-nāma-bhānor  
ābhāso 'pi kṣapayati mahā-pātaka-dhvānta-rāśim

#### SYNONYMS

tam--Him; nirvyājam--without duplicity; bhaja--worship; guṇa-nidhe--O reservoir of all good qualities; pāvanam--purifier; pāvanānām--of all other purifiers; śraddhā--with faith; rajyat--being enlivened; matiḥ--mind; atitarām--exceedingly; uttamaḥ-śloka-maulim--the best of the personalities who are worshiped by choice poetry or who are transcendental to all material positions; prodyan--manifesting; antaḥ-karaṇa-kuhare--in the core of the heart; hanta--alas; yat-nāma--whose holy name; bhānoḥ--of the sun; ābhāsaḥ--slight appearance; api--even; kṣapayati--eradicates; mahā-pātaka--the resultant actions of greatly sinful activities; dhvānta--of ignorance; rāśim--the mass.

#### TRANSLATION

"O reservoir of all good qualities, just worship Śrī Kṛṣṇa, the purifier of all purifiers, the most exalted of the personalities worshiped by choice poetry. Worship Him with a faithful, unflinching mind, without duplicity and in a highly elevated manner. Thus worship the Lord, whose name is like the sun, for just as a slight appearance of the sun dissipates the darkness of night, so a slight appearance of the holy name of Kṛṣṇa can drive away all the darkness of ignorance that arises in the heart due to greatly sinful activities performed in previous lives."

#### PURPORT

This verse is found in Bhakti-rasāmṛta-sindhu (2.1.103).

#### TEXT 63

#### TEXT

nāmābhāsa haite haya saṁsārera kṣaya

#### SYNONYMS

nāma-ābhāsa haite--even on account of nāmābhāsa; haya--there is; saṁsārera kṣaya--deliverance from material bondage;

#### TRANSLATION

"Even a faint light from the holy name of the Lord can eradicate all the reactions of sinful life."

#### TEXT 64

#### TEXT

mriyamāṇo harer nāma  
gṛṇan putropacāritam  
ajāmilo 'py agād dhāma  
kim uta śraddhayā gṛṇan

#### SYNONYMS

mriyamāṇaḥ--dying; hareḥ nāma--the holy name of the Supreme Lord; gṛṇan--chanting; putra-upacāritam--though spoken for his son; ajāmilaḥ--Ajāmila; api--also; agāt--attained; dhāma--the spiritual world; kim uta--what to speak of; śraddhayā--with faith and reverence; gṛṇan--chanting;

#### TRANSLATION

"While dying, Ajāmila chanted the holy name of the Lord, intending to call his son Nārāyaṇa. Nevertheless, he attained the spiritual world. What then to speak of those who chant the holy name with faith and reverence?"

#### PURPORT

This is a verse from Śrīmad-Bhāgavatam (6.2.49);

#### TEXT 65

#### TEXT

nāmābhāse 'mukti' haya sarva-śāstre dekhi  
śrī-bhāgavate tāte ajāmila---sākṣī"

#### SYNONYMS

nāma-ābhāse--simply by a glimpse of the rays of the holy name; mukti--liberation; haya--there is; sarva-śāstre--in all the revealed scriptures; dekhi--I find; śrī-bhāgavate--in Śrīmad-Bhāgavatam; tāte--to that; ajāmila--Ajāmila; sākṣī--witness.

#### TRANSLATION

"Because of even the faintest rays of the effulgence of the Lord's holy name, one can attain liberation. We can see this in all the revealed scriptures. The evidence appears in the story of Ajāmila in Śrīmad-Bhāgavatam."

#### TEXT 66

#### TEXT

śuniyā prabhura sukha bāḍaye antare  
punarapi bhaṅgī kari' puchaye tānhāre

#### SYNONYMS

śuniyā--hearing; prabhura--of Śrī Caitanya Mahāprabhu; sukha--happiness; bāḍaye--increased; antare--within the heart; punarapi--still; bhaṅgī kari'--as a matter of course; puchaye tānhāre--inquires from Haridāsa Ṭhākura.

#### TRANSLATION

As Śrī Caitanya Mahāprabhu heard this from Haridāsa Ṭhākura, the happiness within His heart increased, but as a matter of course, He still inquired further.

TEXT 67

TEXT

"pṛthivīte bahu-jīva----sthāvara-jaṅgama  
ihā-sabāra ki prakāre ha-ibe mocana?"

SYNONYMS

pṛthivīte--on this earth; bahu-jīva--many living entities; sthāvara--not moving; jaṅgama--moving; ihā-sabāra--of all of these; ki prakāre--how; ha-ibe mocana--there will be deliverance.

TRANSLATION

"On this earth there are many living entities," the Lord said, "some moving and some not moving. What will happen to the trees, plants, insects and other living entities? How will they be delivered from material bondage?"

TEXT 68

TEXT

haridāsa kahe,----"prabhu, se kṛpā tomāra  
sthāvara-jaṅgama āge kariyācha nistāra

SYNONYMS

haridāsa kahe--Haridāsa replied; prabhu--my dear Lord; se--that; kṛpā--mercy; tomāra--Your; sthāvara-jaṅgama--nonmoving and moving living entities; āge--previously; kariyācha nistāra--You have delivered.

TRANSLATION

Haridāsa Ṭhākura replied, "My dear Lord, the deliverance of all moving and nonmoving living entities takes place only by Your mercy. You have already granted this mercy and delivered them.

TEXT 69

TEXT

tumi ye kariyācha ei ucca saṅkīrtana  
sthāvara-jaṅgamera sei hayata' śravaṇa

SYNONYMS

tumi--You; ye--what; kariyācha--have executed; ei--this; ucca--loud; saṅkīrtana--chanting; sthāvara-jaṅgamera--of all living entities, moving and nonmoving; sei--they; hayata'--there is; śravaṇa--hearing;

TRANSLATION

"You have loudly chanted the Hare Kṛṣṇa mantra, and everyone, moving or not moving, has benefited by hearing it.

TEXT 70

TEXT

śuniyā jaṅgamera haya saṁsāra-kṣaya  
sthāvare se śabda lāge, pratidhvani haya

SYNONYMS

śuniyā--hearing; jaṅgamera--of the living entities who can move; haya--there is; saṁsāra-kṣaya--annihilation of bondage to the material world; sthāvare--unto the nonmoving living entities; se śabda--that transcendental vibration; lāge--touches; prati-dhvani--echo; haya--there is.

TRANSLATION

"My Lord, the moving entities who have heard Your loud saṅkīrtana have already been delivered from bondage to the material world, and after the nonmoving living entities like trees hear it, there is an echo.

TEXT 71

TEXT

'pratidhvani' nahe, sei karaye 'kīrtana'  
tomāra kṛpāra ei akathya kathana

SYNONYMS

prati-dhvani nahe--that sound vibration is not an echo; sei--they; karaye kīrtana--are chanting; tomāra kṛpāra--of Your mercy; ei--this; akathya kathana--inconceivable incident;

TRANSLATION

"Actually, however, it is not an echo; it is the kīrtana of the nonmoving living entities. All this, although inconceivable, is possible by Your mercy.

TEXT 72

TEXT

sakala jagate haya ucca saṅkīrtana  
śuniyā premāveśe nāce sthāvāra-jaṅgama

SYNONYMS

sakala jagate--all over the universe; haya--there is; ucca saṅkīrtana--loud chanting of the Hare Kṛṣṇa mantra; śuniyā--hearing; prema-āveśe--in ecstatic emotional love; nāce--dance; sthāvāra-jaṅgama--all living entities, nonmoving and moving;



TRANSLATION

"When loud chanting of the Hare Kṛṣṇa mantra is performed all over the world by those who follow in Your footsteps, all living entities, moving and nonmoving, dance in ecstatic devotional love.

TEXT 73

TEXT

yaiche kailā jhārikhaṇḍe vṛndāvana yāite  
balabhadra-bhaṭṭācārya kahiyāchena āmāte

SYNONYMS

yaiche--as; kailā--You have performed; jhārikhaṇḍe--in the forest known as Jhārikhaṇḍa; vṛndāvana yāite--while going to Vṛndāvana; balabhadra-bhaṭṭācārya--Your servant Balabhadra Bhaṭṭācārya; kahiyāchena āmāte--has said to me.

TRANSLATION

"My dear Lord, all the incidents that took place while You were going to Vṛndāvana through the forest known as Jhārikhaṇḍa have been related to me by Your servant Balabhadra Bhaṭṭācārya.

TEXT 74

TEXT

vāsudeva jīva lāgi' kaila nivedana  
tabe aṅgikāra kailā jīvera mocana

SYNONYMS

vāsudeva--the Lord's devotee named Vāsudeva; jīva lāgi'--for all living entities; kaila nivedana--submitted his appeal; tabe--at that time; aṅgikāra kailā--You accepted; jīvera mocana--the deliverance of all living entities.

TRANSLATION

"When Your devotee Vāsudeva Datta submitted his plea at Your lotus feet for the deliverance of all living entities, You accepted that request.

TEXT 75

TEXT

jagat nistārite ei tomāra avatāra  
bhakta-bhāva āge tāte kailā aṅgikāra

SYNONYMS

jagat nistārite--to deliver the whole world; ei--this; tomāra avatāra--Your incarnation; bhakta-bhāva--the mood of a devotee; āge--previously; tāte--therefore; kailā aṅgikāra--You accepted;

TRANSLATION

"My dear Lord, You have accepted the form of a devotee just to deliver all the fallen souls of this world.

TEXT 76

TEXT

ucca saṅkīrtana tāte karilā pracāra  
sthira-cara jīvera saba khaṇḍāilā saṁsāra"

SYNONYMS

ucca saṅkīrtana--loud chanting of the Hare Kṛṣṇa mantra; tāte--therefore; karilā pracāra--You have spread; sthira-cara--nonmoving and moving; jīvera--of the living entities; saba--all; khaṇḍāilā--You finished; saṁsāra--the bondage to material existence;

TRANSLATION

"You have preached the loud chanting of the Hare Kṛṣṇa mahā-mantra and in this way freed all moving and nonmoving living entities from material bondage."

TEXT 77

TEXT

prabhu kahe,----"saba jīva mukti yabe pābe  
ei ta' brahmāṇḍa tabe jīva-śūnya habe!"

SYNONYMS

prabhu kahe--the Lord replied; saba jīva--all living entities; mukti--liberation; yabe--when; pābe--will achieve; ei--this; ta'--certainly; brahmāṇḍa--universe; tabe--then; jīva-śūnya--devoid of living entities; habe--will be;

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "If all living entities were liberated, the entire universe would be devoid of living beings."

TEXTS 78-79

TEXT

haridāsa bale,----"tomāra yāvat martye sthiti  
tāvat sthāvara-jaṅgama, sarva jīva-jāti

saba mukta kari' tumi vaikuṅṭhe pāṭhāibā  
sūkṣma-jīve punaḥ karme udbuddha karibā

SYNONYMS

haridāsa bale--Haridāsa Ṭhākura said; tomāra--Your; yāvat--as long as; martye--in this material world; sthiti--situation; tāvat--for that duration of time; sthāvara-jaṅgama--nonmoving and moving; sarva--all; jīva-jāti--species of living entities; saba--all; mukta kari'--liberating; tumi--You; vaikuṅṭhe--to the spiritual world; pāṭhāibā--will send; sūkṣma-jīve--the undeveloped living entities; punaḥ--again; karme--in their activities; udbuddha karibā--You will awaken;

TRANSLATION

Haridāsa said, "My Lord, as long as You are situated within the material world, You will send to the spiritual sky all the developed moving and nonmoving living entities in different species. Then again You will awaken the living entities who are not yet developed and engage them in activities.

TEXT 80

TEXT

sei jīva habe ihāṅ sthāvara-jaṅgama  
tāhāte bharibe brahmāṇḍa yena pūrva-sama

SYNONYMS

sei jīva--such living entities; habe--will be; ihāṅ--in this material world; sthāvara-jaṅgama--nonmoving and moving living entities; tāhāte--in that way; bharibe--You will fill; brahmāṇḍa--the entire universe; yena--as; pūrva-sama--the same as previously.

TRANSLATION

"In this way all moving and nonmoving living entities will come into existence, and the entire universe will be filled as it was previously.

PURPORT

While we are preaching, opposing elements sometimes argue, "If all living entities were delivered by the Kṛṣṇa consciousness movement, what would happen then? The universe would be devoid of living entities." In answer to this, we may say that in a prison there are many prisoners, but if one thinks that the prison would be empty if all the prisoners adopted good behavior, he is incorrect. Even if all the prisoners within a jail are freed, other criminals will fill it again. A prison will never be vacant, for there are many prospective criminals who will fill the prison cells, even if the present criminals are freed by the government. As confirmed in Bhagavad-gītā, kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu: "Because of the living entity's association with material nature, he meets with good and evil among various species." (Bg. 13.22) There are many unmanifested living entities covered by the mode of ignorance who will gradually come to the mode of passion. Most of

them will become criminals because of their fruitive activities and again fill the prisons.

TEXT 81

TEXT

pūrve yena raghunātha saba āyodhyā lañā  
vaikuṅṭhake gelā, anya-jīve āyodhyā bharāñā

SYNONYMS

pūrve--previously; yena--as; raghunātha--Rāmacandra; saba--all; āyodhyā--the population of Āyodhyā; lañā--taking with Him; vaikuṅṭhake gelā--went back to Vaikuṅṭhaloka; anya-jīve--other living entities; āyodhyā--Āyodhyā; bharāñā--filling.

TRANSLATION

"Previously, when Lord Rāmacandra left this world, He took with Him all the living entities of Āyodhyā. Then He filled Āyodhyā again with other living entities.

TEXT 82

TEXT

avatari' tumi aiche pātiyācha hāṭa  
keha nā bujhite pāre tomāra gūḍha nāṭa

SYNONYMS

avatari'--descending; tumi--You; aiche--like that; pātiyācha hāṭa--have set up a market; keha nā bujhite pāre--no one can understand; tomāra--Your; gūḍha nāṭa--deep acting.

TRANSLATION

"My dear Lord, You have set a plan in motion by descending on the material world, but no one can understand how You are acting.

TEXT 83

TEXT

pūrve yena vraje kṛṣṇa kari' avatāra  
sakala brahmāṇḍa-jīvera khaṇḍāilā saṁsāra

SYNONYMS

pūrve--previously; yena--as; vraje--in Vṛndāvana; kṛṣṇa--Lord Kṛṣṇa; kari' avatāra--descending as an incarnation; sakala--all; brahmāṇḍa-jīvera--of living entities within this universe; khaṇḍāilā--destroyed; saṁsāra--the material existence.

#### TRANSLATION

"Formerly, when Lord Kṛṣṇa descended in Vṛndāvana, He freed all living entities in the universe from material existence in the same way.

#### TEXT 84

#### TEXT

na caivaṁ vismayaḥ kāryo  
bhavatā bhagavaty aje  
yogeśvareśvare kṛṣṇe  
yata etad vimucyate

#### SYNONYMS

na--not; ca--also; evam--thus; vismayaḥ--wonder; kāryaḥ--to be done; bhavatā--by You; bhagavati--unto the Supreme personality of Godhead; aje--the unborn; yoga-īśvara-īśvare--the master of all masters of mystic power; kṛṣṇe--unto Lord Kṛṣṇa; yataḥ--by whom; etad--all living entities; vimucyate--are delivered.

#### TRANSLATION

"Kṛṣṇa, the unborn Supreme Personality of Godhead, master of all of the masters of mystic power, delivers all living entities, moving and nonmoving. Nothing is astonishing in the activities of the Lord."

#### PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.29.16).

#### TEXT 85

#### TEXT

"ayaṁ hi bhagavān dr̥ṣṭaḥ kīrtitaḥ saṁsmṛtaś ca  
dveṣānubandhenāpy akhila-surāsurādi-durlabhaṁ  
phalaṁ prayacchati, kim uta samyag bhaktimatām" iti

#### SYNONYMS

ayaṁ--this; hi--certainly; bhagavān--Supreme Personality of Godhead; dr̥ṣṭaḥ--seen; kīrtitaḥ--glorified; saṁsmṛtaḥ--remembered; ca--and; dveṣa--of envy; anubandhena--with the conception; api--although; akhila-sura-asura-ādi--by all demigods and demons; durlabham--very rarely achieved; phalam--result; prayacchati--awards; kim uta--what to speak of; samyak--fully; bhakti-matām--of those engaged in devotional service; iti--thus.

#### TRANSLATION

"Although the Supreme Personality of Godhead may be seen, glorified or remembered with an attitude of envy, He nevertheless awards the most confidential liberation, which is rarely achieved by the demigods and demons.

What, then, can be said of those who are already fully engaged in devotional service to the Lord?'

PURPORT

This is a quotation from the Viṣṇu Purāṇa (4.15.17).

TEXT 86

TEXT

taiche tumi navadvīpe kari' avatāra  
sakala-brahmāṇḍa-jīvera karilā nistāra

SYNONYMS

taiche--in that way; tumi--You; navadvīpe--at Navadvīpa; kari' avatāra--descending as an incarnation; sakala--all; brahmāṇḍa--of the universe; jīvera--the living entities; karilā nistāra--have delivered;

TRANSLATION

"By descending as an incarnation at Navadvīpa, You, just like Kṛṣṇa, have already delivered all the living entities of the universe.

TEXT 87

TEXT

ye kahe,----caitanya-mahimā mora gocara haya'  
se jānuka, mora punaḥ ei ta' niścaya

SYNONYMS

ye kahe--whoever says; caitanya-mahimā--the glories of Śrī Caitanya Mahāprabhu; mora gocara--known to me; haya--are; se jānuka--he may know; mora--of me; punaḥ--again; ei ta' niścaya--this is the decision;

TRANSLATION

"One may say that he understands the glories of Śrī Caitanya Mahāprabhu. He may know whatever he may know, but as far as I am concerned, this is my conclusion.

TEXT 88

TEXT

tomāra ye līlā mahā-amṛtera sindhu  
mora mano-gocara nahe tāra eka bindu"

SYNONYMS

tomāra--Your; ye--whatever; līlā--pastimes; mahā-amṛtera sindhu--a great ocean of nectar; mora--for me; manaḥ-gocara nahe--it is not possible to conceive; tāra--of it; eka bindu--one drop;

#### TRANSLATION

"My dear Lord, Your pastimes are just like an ocean of nectar. It is not possible for me to conceive how great that ocean is or even to understand a drop of it."

#### TEXT 89

#### TEXT

eta śuni' prabhura mane camatkāra haila  
'mora gūḍha-līlā haridāsa kemane jānila?'

#### SYNONYMS

eta śuni'--hearing this; prabhura--of Śrī Caitanya Mahāprabhu; mane--in the mind; camatkāra haila--there was astonishment; mora--My; gūḍha-līlā--confidential pastimes; haridāsa--Haridāsa; kemane--how; jānila--has understood.

#### TRANSLATION

Hearing all this, Śrī Caitanya Mahāprabhu was astonished. "These are actually My confidential pastimes," He thought. "How could Haridāsa have understood them?"

#### TEXT 90

#### TEXT

manera santoṣe tānre kailā āliṅgana  
bāhye prakāśite e-saba karilā varjana

#### SYNONYMS

manera santoṣe--with complete satisfaction of the mind; tānre--him; kailā āliṅgana--He embraced; bāhye--externally; prakāśite--to disclose; e-saba--all this; karilā varjana--He avoided;

#### TRANSLATION

Greatly satisfied by the statements of Haridasa Thakura, Śrī Caitanya Mahāprabhu embraced him. Outwardly, however, He avoided further discussions of these matters.

#### TEXT 91

#### TEXT

īśvara-svabhāva,---aiśvarya cāhe ācchādite  
bhakta-ṭhāñi lukāite nāre, haya ta' vidite

#### SYNONYMS

īśvara-svabhāva--the characteristic of the Supreme personality of Godhead; aiśvarya--opulence; cāhe--wants; ācchādite--to cover; bhakta-ṭhāñi--before His devotee; lukāite nāre--He cannot cover; haya ta' vidite--is well-known.

#### TRANSLATION

This is a characteristic of the Supreme Personality of Godhead. Although He wants to cover His opulence, He cannot do so before His devotees. This is well-known everywhere.

#### TEXT 92

#### TEXT

ullaṅghita-trividha-sīma-samātiśāyi-  
sambhāvanam tava parivraḍhima-svabhāvam  
māyā-balena bhavatāpi niguhyamānam  
paśyanti kecid anīsam tvad-ananya-bhāvāḥ

#### SYNONYMS

ullaṅghita--passed over; tri-vidha--three kinds; sīma--the limitations; sama--of equal; atīśāyi--and of excelling; sambhāvanam--by which the adequacy; tava--Your; parivraḍhima--of supremacy; sva-bhāvam--the real nature; māyā-balena--by the strength of the illusory energy; bhavatā--Your; api--although; niguhyamānam--being hidden; paśyanti--they see; kecit--some; anīsam--always; tvat--to You; ananya-bhāvāḥ--those who are exclusively devoted;

#### TRANSLATION

"O my Lord, everything within material nature is limited by time, space and thought. Your characteristics, however, being unequaled and unsurpassed, are always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances."

#### PURPORT

This is a verse from the Stotra-ratna of Yāmunācārya;

#### TEXT 93

#### TEXT

tabe mahāprabhu nija-bhakta-pāśe yāñā  
haridāsera guṇa kahe śata-mukha hañā

#### SYNONYMS

tabe--after this; mahāprabhu--Śrī Caitanya Mahāprabhu; nija-bhakta-pāśe--to His personal devotees; yāñā--going; haridāsera guṇa--the transcendental



qualities of Haridāsa Ṭhākura; kahe--explains; śata-mukha--as if with hundreds of mouths; hañā--becoming.

TRANSLATION

Then Śrī Caitanya Mahāprabhu went to His personal devotees and began speaking about Haridāsa Ṭhākura's transcendental qualities as if He had hundreds of mouths.

TEXT 94

TEXT

bhaktera guṇa kahite prabhura bāḍaye ullāsa  
bhakta-gaṇa-śreṣṭha tāte śrī-haridāsa

SYNONYMS

bhaktera--of the devotees; guṇa--qualities; kahite--speaking; prabhura--of Śrī Caitanya Mahāprabhu; bāḍaye--increases; ullāsa--jubilation; bhakta-gaṇa--of all devotees; śreṣṭha--topmost; tāte--in that; śrī-haridāsa--Haridāsa Ṭhākura.

TRANSLATION

Śrī Caitanya Mahāprabhu derives great pleasure from glorifying His devotees, and among the devotees, Haridāsa Ṭhākura is the foremost.

TEXT 95

TEXT

haridāsera guṇa-gaṇa---asaṅkhyā, apāra  
keha kona aṁśe varṇe, nāhi pāya pāra

SYNONYMS

haridāsera guṇa-gaṇa--the stock of transcendental qualities of Haridāsa Ṭhākura; asaṅkhyā--innumerable; apāra--unfathomable; keha--someone; kona aṁśe--some part; varṇe--describes; nāhi pāya pāra--cannot reach the limit.

TRANSLATION

The transcendental qualities of Haridāsa Ṭhākura are innumerable and unfathomable. One may describe a portion of them, but to count them all is impossible.

TEXT 96

TEXT

caitanya-maṅgale śrī-vṛndāvana-dāsa  
haridāsera guṇa kichu kariyāchena prakāśa

SYNONYMS

caitanya-maṅgale--in the book known as Caitanya-maṅgala (Caitanya-bhāgavata); śrī-vṛndāvana-dāsa--Śrī Vṛndāvana dāsa Ṭhākura; haridāsera--of Haridāsa Ṭhākura; guṇa--qualities; kichu--some; kariyāchena prakāśa--manifested.

TRANSLATION

In Caitanya-maṅgala, Śrīla Vṛndāvana dāsa Ṭhākura has described the attributes of Haridāsa Ṭhākura to some extent.

TEXT 97

TEXT

saba kahā nā yāya haridāsera caritra  
keha kichu kahe karite āpanā pavitra

SYNONYMS

saba--all; kahā--to speak; nā yāya--is not possible; haridāsera caritra--the characteristics of Haridāsa Ṭhākura; keha kichu kahe--someone says something; karite--just to make; āpanā--himself; pavitra--purified.

TRANSLATION

No one can describe all the qualities of Haridāsa Ṭhākura. One may say something about them just to purify himself.

TEXT 98

TEXT

vṛndāvana-dāsa yāhā nā kaila varṇana  
haridāsera guṇa kichu śuna, bhakta-gaṇa

SYNONYMS

vṛndāvana-dāsa--Śrīla Vṛndāvana dāsa Ṭhākura; yāhā--whatever; nā--not; kaila varṇana--described; haridāsera guṇa--qualities of Haridāsa Ṭhākura; kichu--something; śuna--hear; bhakta-gaṇa--O devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

O devotees of Śrī Caitanya Mahāprabhu, please hear something about the qualities of Haridāsa Ṭhākura that Śrīla Vṛndāvana dāsa Ṭhākura has not described in detail.

TEXT 99

TEXT

haridāsa yabe nija-gṛha tyāga kailā  
benāpolera vana-madhye kata-dina rahilā

#### SYNONYMS

haridāsa--Haridāsa Ṭhākura; yabe--when; nija-gṛha--his own residence; tyāga kailā--gave up; benāpolera--of the village known as Benāpola; vana-madhye--in the forest; kata-dina--for some time; rahilā--stayed.

#### TRANSLATION

After leaving his home, Haridāsa Ṭhākura stayed for some time in the forest of Benāpola.

#### TEXT 100

#### TEXT

nirjana-vane kuṭira kari' tulasī sevana  
rātri-dine tina lakṣa nāma-saṅkīrtana

#### SYNONYMS

nirjana-vane--in a solitary forest; kuṭira--a cottage; kari'--making; tulasī--the tulasī plant; sevana--worshiping; rātri-dine--throughout the entire day and night; tina--three; lakṣa--hundred thousand; nāma-saṅkīrtana--chanting of the holy name.

#### TRANSLATION

Haridāsa Ṭhākura constructed a cottage in a solitary forest. There he planted a tulasī plant, and in front of the tulasī he would chant the holy name of the Lord 300,000 times daily. He chanted throughout the entire day and night.

#### PURPORT

The village of Benāpola is situated in the district of Yaśohara, which is now in Bangladesh. Benāpola is near the Banagāño station, which is at the border of Bangladesh and may be reached by the eastern railway from Shelda Station in Calcutta. Haridāsa Ṭhākura, being the ācārya of chanting the Hare Kṛṣṇa mahā-mantra, is called Nāmācārya Haridāsa Ṭhākura. From his personal example we can understand that chanting the Hare Kṛṣṇa mantra and becoming highly elevated in Kṛṣṇa consciousness is very simple. Without difficulty one can sit down anywhere, especially on the bank of the Ganges, Yamunā or any sacred river, devise a sitting place or cottage, plant a tulasī, and before the tulasī chant the Hare Kṛṣṇa mahā-mantra undisturbed.

Haridāsa Ṭhākura used to chant the holy name on his beads 300,000 times daily. Throughout the entire day and night, he would chant the sixteen names of the Hare Kṛṣṇa mahā-mantra. One should not, however, imitate Haridāsa Ṭhākura, for no one else can chant the Hare Kṛṣṇa mahā-mantra 300,000 times a day. Such chanting is for the mukta-puruṣa, or liberated soul. We can follow his example, however, by chanting sixteen rounds of the Hare Kṛṣṇa mahā-mantra on beads every day and offering respect to the tulasī plant. This is not at all difficult for anyone, and the process of chanting the Hare Kṛṣṇa mahā-mantra with a vow before the tulasī plant has such great spiritual potency that simply by doing this one can become spiritually strong. Therefore we

request the members of the Hare Kṛṣṇa movement to follow Haridāsa Ṭhākura's example rigidly. Chanting sixteen rounds does not take much time, nor is offering respects to the tulasī plant difficult. The process has immense spiritual potency. One should not miss this opportunity.

TEXT 101

TEXT

brāhmaṇera ghare kare bhikṣā nirvāhaṇa  
prabhāve sakala loka karaye pūjana

SYNONYMS

brāhmaṇera ghare--in the house of a brāhmaṇa; kare--does; bhikṣā nirvāhaṇa--asking alms of food; prabhāve--by spiritual potency; sakala loka--all people; karaye pūjana--worship.

TRANSLATION

For his bodily maintenance he would go to a brāhmaṇa's house and beg some food. He was spiritually so influential that all the neighboring people worshiped him.

PURPORT

In the days of Haridāsa Ṭhākura, all the brāhmaṇas worshiped Nārāyaṇa in the form of the śālagrama-śilā. Therefore begging from a brāhmaṇa's house meant taking kṛṣṇa-prasāda, which is transcendental (nirguṇa). If we take food from the house of others, such as karmīs, we shall have to share the qualities of those from whom we take alms. Therefore Śrī Caitanya Mahāprabhu took prasāda in the houses of Vaiṣṇavas. This is the general process. The members of the Kṛṣṇa consciousness movement are advised not to take food from anywhere but a Vaiṣṇava's or brāhmaṇa's house where Deity worship is performed. Śrī Caitanya Mahāprabhu has said, viṣayīra anna khāile duṣṭa haya mana: if a devotee takes alms or food from the house of a karmī who is simply interested in money, his mind will be unclean. We must always remember that a devotee's life is one of vairāgya-vidyā, or renunciation and knowledge. Therefore all devotees are warned not to live unnecessarily luxurious lives at the cost of others. Gṛhasthas living within the jurisdiction of the temple must be especially careful not to imitate karmīs by acquiring opulent clothing, food and conveyances. As far as possible, these should be avoided. A member of the temple, whether gṛhastha, brahmacārī or sannyāsī, must practice a life of renunciation, following in the footsteps of Haridāsa Ṭhākura and the six Gosvāmīs. Otherwise, because māyā is very strong, at any time one may become a victim of māyā and fall down from spiritual life.

TEXT 102

TEXT

sei deśādhyakṣa nāma----rāmacandra khāṇna  
vaiṣṇava-vidveṣī sei pāṣaṇḍa-pradhāna

SYNONYMS

sei--that; deśa-adhyakṣa--landholder; nāma--whose name; rāmacandra khāna--  
Rāmacandra Khān; vaiṣṇava-vidveṣī--envious of Vaiṣṇavas; sei--that; pāṣaṇḍa-  
pradhāna--chief of the atheists.

#### TRANSLATION

A landholder named Rāmacandra Khān was the zamindar of that district. He was envious of Vaiṣṇavas and was therefore a great atheist.

#### TEXT 103

#### TEXT

haridāse loke pūje, sahite nā pāre  
tānra apamāna karite nānā upāya kare

#### SYNONYMS

haridāse--unto Haridāsa Ṭhākura; loke--people; pūje--offer respect; sahite  
nā pāre--he could not tolerate; tānra--his; apamāna--dishonor; karite--to do;  
nānā--various; upāya--means; kare--plans.

#### TRANSLATION

Unable to tolerate that such respect was being offered to Haridāsa Ṭhākura,  
Rāmacandra Khān planned in various ways to dishonor him.

#### TEXT 104

#### TEXT

kona-prakāre haridāsera chidra nāhi pāya  
veśyā-gaṇe āni' kare chidra upāya

#### SYNONYMS

kona-prakāre--by any means; haridāsera--of Haridāsa Ṭhākura; chidra--fault;  
nāhi--not; pāya--gets; veśyā-gaṇe--prostitutes; āni'--bringing; kare--makes;  
chidra upāya--a means to find some fault.

#### TRANSLATION

By no means could he find any fault in the character of Haridāsa Ṭhākura.  
Therefore he called for local prostitutes and began a plan to discredit His  
Holiness.

#### PURPORT

This is typical of atheistic men, but even among so-called religionists,  
sādhus, mendicants, sannyāsīs and brahmacārīs, there are many enemies of the  
Kṛṣṇa consciousness movement who always try to find faults in it, not  
considering that the movement is spreading automatically by the grace of Lord  
Śrī Caitanya Mahāprabhu, who wanted it spread all over the world, in every  
town and village. We are trying to fulfill the Lord's desire, and our attempt

has become fairly successful, but the enemies of this movement unnecessarily try to find faults in it, exactly like the old rascal Rāmacandra Khān, who opposed Haridāsa Ṭhākura.

TEXT 105

TEXT

veśyā-gaṇe kahe,----"ei vairāgī haridāsa  
tumi-saba kara ihāra vairāgya-dharma nāśa"

SYNONYMS

veśyā-gaṇe--unto the prostitutes; kahe--said; ei--this; vairāgī--mendicant;  
haridāsa--Haridāsa Ṭhākura; tumi-saba--all of you; kara--cause; ihāra--his;  
vairāgya-dharma--from the life of a mendicant; nāśa--deviation.

TRANSLATION

Rāmacandra Khān said to the prostitutes, "There is a mendicant named Haridāsa Ṭhākura. All of you devise a way to deviate him from his vows of austerity."

PURPORT

Devotional service is the path of vairāgya-vidyā (renunciation and knowledge). Haridāsa Ṭhākura was following this path, but Rāmacandra Khān planned to induce him to break his vows. Renunciation means renunciation of sensual pleasure, especially the pleasure of sex. Therefore a brahmacārī, sannyāsī or vānaprastha is strictly prohibited from having relationships with women. Haridāsa Ṭhākura was strictly renounced, and thus Rāmacandra Khān called for prostitutes because prostitutes know how to break a man's vow of celibacy by their feminine influence and thus pollute a mendicant or a person engaged in devotional life. It was impossible for Rāmacandra Khān to induce any other women to break Haridāsa Ṭhākura's vow, and therefore he called for prostitutes. Free mingling with women has never been possible in India, but for one who wanted to associate with society girls, they were available in a district of prostitutes. There were prostitutes in human society even in Lord Kṛṣṇa's time, for it is said that the prostitutes of Dvārakā City came forth to receive the Lord. Although they were prostitutes, they were also devotees of Kṛṣṇa.

TEXT 106

TEXT

veśyā-gaṇa-madhye eka sundarī yuvatī  
se kahe,----"tina-dine hariba tāñra mati"

SYNONYMS

veśyā-gaṇa-madhye--among the prostitutes; eka--one; sundarī--attractive;  
yuvatī--young; se--she; kahe--said; tina-dine--in three days; hariba--I shall  
attract; tāñra--his; mati--mind.

TRANSLATION

Among the prostitutes, one attractive young girl was selected. "I shall attract the mind of Haridāsa Ṭhākura," she promised, "within three days."

TEXT 107

TEXT

khāṇna kahe,----"mora pāika yāuka tomāra sane  
tomāra sahita ekatra tāre dhari' yena āne"

SYNONYMS

khāṇna kahe--Rāmacandra Khān said; mora pāika--my constable; yāuka--let him go; tomāra sane--with you; tomāra sahita--with you; ekatra--together; tāre--him; dhari'--arresting; yena--so that; āne--can bring.

TRANSLATION

Rāmacandra Khān said to the prostitute, "My constable will go with you so that as soon as he sees you with Haridāsa Ṭhākura, immediately he will arrest him and bring both of you to me."

TEXT 108

TEXT

veśyā kahe,----"mora saṅga ha-uka eka-bāra  
dvitīya-bāre dharite pāika la-imu tomāra"

SYNONYMS

veśyā kahe--the prostitute said; mora saṅga--union with me; ha-uka--let there be; eka-bāra--one time; dvitīya-bāre--the second time; dharite--to arrest; pāika--constable; la-imu--I shall take; tomāra--your.

TRANSLATION

The prostitute replied, "First let me have union with him once; then the second time I shall take your constable with me to arrest him."

TEXT 109

TEXT

rātri-kāle sei veśyā suveśa dhariyā  
haridāsera vāsāya gela ullasita hañā

SYNONYMS

rātri-kāle--at night; sei--that; veśyā--prostitute; su-veśa dhariyā--dressing herself very nicely; haridāsera--of Haridāsa Ṭhākura; vāsāya--to the place; gela--went; ullasita hañā--with great jubilation.

TRANSLATION

At night the prostitute, after dressing herself most attractively, went to the cottage of Haridāsa Ṭhākura with great jubilation.

TEXT 110

TEXT

tulasī namaskari' haridāsera dvāre yāñā  
gosāñire namaskari' rahilā dāṇḍāñā

SYNONYMS

tulasī namaskari'--after offering obeisances to the tulasī plant;  
haridāsera--of Ṭhākura Haridāsa; dvāre--at the door; yāñā--going; gosāñire--  
unto the ācārya; namaskari'--offering obeisances; rahilā dāṇḍāñā--remained  
standing.

TRANSLATION

After offering obeisances to the tulasī plant, she went to the door of Haridāsa Ṭhākura, offered him obeisances and stood there.

TEXT 111

TEXT

aṅga ughāḍiyā dekhāi vasilā duyāre  
kahite lāgilā kichu sumadhura svare

SYNONYMS

aṅga ughāḍiyā--exposing part of her body; dekhāi--visible; vasilā--sat  
down; duyāre--on the threshold of the door; kahite lāgilā--began to speak;  
kichu--something; su-madhura svare--in very sweet language.

TRANSLATION

Exposing part of her body to his view, she sat down on the threshold of the door and spoke to him in very sweet words.

TEXT 112

TEXT

"ṭhākura, tumi---parama-sundara, prathama yauvana  
tomā dekhi' kon nārī dharite pāre mana?

SYNONYMS

ṭhākura--O great devotee ācārya; tumi--you; parama-sundara--very  
beautifully constructed; prathama yauvana--the beginning of youth; tomā  
dekhi'--seeing you; kon nārī--what woman; dharite pāre--can control; mana--her  
mind.



TRANSLATION

"My dear Ṭhākura, O great preacher, great devotee, you are so beautifully built, and your youth is just beginning. Who is the woman who could control her mind after seeing you?"

TEXT 113

TEXT

tomāra saṅgama lāgi' lubdha mora mana  
tomā nā pāile prāṇa nā yāya dhāraṇa"

SYNONYMS

tomāra saṅgama--union with you; lāgi'--for the sake of; lubdha--greedy; mora mana--my mind; tomā--you; nā pāile--if I do not get; prāṇa--my life; nā--not; yāya--can be; dhāraṇa--maintained.

TRANSLATION

"I am eager to be united with you. My mind is greedy for this. If I don't obtain you, I shall not be able to keep my body and soul together."

TEXTS 114-115

TEXT

haridāsa kahe,----"tomā karimu aṅgikāra  
saṅkhyā-nāma-samāpti yāvat nā haya āmāra

tāvat tumi vasi' śuna nāma-saṅkīrtana  
nāma-samāpti haile karimu ye tomāra mana"

SYNONYMS

haridāsa kahe--Haridāsa Ṭhākura said; tomā--you; karimu aṅgikāra--I shall accept; saṅkhyā-nāma--the number of holy names; samāpti--finishing; yāvat--as long as; nā--not; haya--it is; āmāra--my; tāvat--so long; tumi--you; vasi'--sitting; śuna--hear; nāma-saṅkīrtana--chanting of the holy name; nāma--of the holy name; samāpti--finishing; haile--when there is; karimu--I shall do; ye--what; tomāra--your; mana--mind.

TRANSLATION

Haridāsa Ṭhākura replied, "I shall accept you without fall, but you will have to wait until I have finished chanting my regular rounds on my beads. Until that time, please sit and listen to the chanting of the holy name. As soon as I am finished, I shall fulfill your desire."

TEXT 116

TEXT

eta śuni' sei veśyā vasiyā rahilā  
kīrtana kare haridāsa prātaḥ-kāla hailā

SYNONYMS

eta śuni'--hearing this; sei veśyā--that prostitute; vasiyā rahilā--stayed there sitting; kīrtana--chanting; kare--performs; haridāsa--Haridāsa Ṭhākura; prātaḥ-kāla hailā--there was the light of morning.

TRANSLATION

Hearing this, the prostitute remained sitting there while Haridāsa Ṭhākura chanted on his beads until the light of morning appeared.

TEXT 117

TEXT

prātaḥ-kāla dekhi' veśyā uṭhiyā calilā  
saba samācāra yāi khānnere kahilā

SYNONYMS

prātaḥ-kāla dekhi'--seeing the morning; veśyā--the prostitute; uṭhiyā calilā--stood up and left; saba samācāra--all information; yāi--going; khānnere kahilā--she spoke to Rāmacandra Khān.

TRANSLATION

When she saw that it was morning, the prostitute stood up and left. Coming before Rāmacandra Khān, she informed him of all the news.

TEXT 118

TEXT

'āji āmā aṅgikāra kariyāche vacane  
kāli avasāya tāhāra saṅge ha-ibe saṅgame'

SYNONYMS

āji--today; āmā--me; aṅgikāra--acceptance; kariyāche--he has done; vacane--by word; kāli--tomorrow; avasāya--certainly; tāhāra saṅge--with him; ha-ibe--there will be; saṅgame--union.

TRANSLATION

"Today Haridāsa Ṭhākura has promised to enjoy with me. Tomorrow certainly I shall have union with him."

TEXT 119

TEXT

āra dina rātri haile veśyā āila

haridāsa tāre bahu āśvāsa karila

SYNONYMS

āra dina--the next day; rātri--night; haile--when there was; veśyā--the prostitute; āila--came; haridāsa--Haridāsa Ṭhākura; tāre--unto her; bahu--many; āśvāsa karila--gave assurances.

TRANSLATION

The next night, when the prostitute came again, Haridāsa Ṭhākura gave her many assurances.

TEXT 120

TEXT

'kāli duḥkha pāilā, aparādha nā la-ibā mora  
avaśya karimu āmi tomāya aṅgikāra

SYNONYMS

kāli--yesterday; duḥkha pāilā--you were disappointed; aparādha--offense; nā la-ibā--please do not take; mora--my; avaśya--certainly; karimu--shall do; āmi--I; tomāya--unto you; aṅgikāra--acceptance.

TRANSLATION

"Last night you were disappointed. Please excuse my offense. I shall certainly accept you.

TEXT 121

TEXT

tāvat ihāṅ vasi' śuna nāma-saṅkīrtana  
nāma pūrṇa haile, pūrṇa habe tomāra mana'

SYNONYMS

tāvat--until that time; ihāṅ--here; vasi'--sitting; śuna--hear; nāma-saṅkīrtana--chanting of the holy name of the Lord; nāma pūrṇa haile--as soon as the regular chanting is fulfilled; pūrṇa--satisfied; habe--will be; tomāra mana--your mind.

TRANSLATION

"Please sit down and hear the chanting of the Hare Kṛṣṇa mahā-mantra until my regular chanting is finished. Then your desire will surely be fulfilled."

TEXT 122

TEXT

tulasīre tāṅke veśyā namaskāra kari'

dvāre vasi' nāma śune bale 'hari' 'hari'

SYNONYMS

tulasīre--unto the tulasī plant; tānke--unto Haridāsa Ṭhākura; veśyā--the prostitute; namaskāra kari'--offering obeisances; dvāre vasi'--sitting at the door; nāma--the holy name; śune--hears; bale--says; hari hari--O my Lord Hari, O my Lord Hari.

TRANSLATION

After offering her obeisances to the tulasī plant and Haridāsa Ṭhākura, she sat down at the door. Hearing Haridāsa Ṭhākura chanting the Hare Kṛṣṇa mantra, she also chanted, "O my Lord Hari, O my Lord Hari."

PURPORT

Herein one can clearly see how a Vaiṣṇava delivers a fallen soul by a transcendental trick. The prostitute came to pollute Haridāsa Ṭhākura but he took it as his duty to deliver the prostitute. As clearly demonstrated here, the process of deliverance is very simple. With faith and reverence the prostitute associated with Haridāsa Ṭhākura, who personally treated her material disease by chanting the Hare Kṛṣṇa mahā-mantra. Although the prostitute had an ulterior motive, somehow or other she got the association of a Vaiṣṇava and satisfied him by occasionally chanting in imitation, "O my Lord Hari, O my Lord Hari." The conclusion is that associating with a Vaiṣṇava, chanting the holy name of the Lord and offering obeisances to the tulasī plant or a Vaiṣṇava all lead one to become a transcendental devotee who is completely cleansed of all material contamination.

TEXT 123

TEXT

rātri-śeṣa haila, veśyā usimisi kare  
tāra rīti dekhi' haridāsa kahena tāhāre

SYNONYMS

rātri--night; śeṣa haila--came to an end; veśyā--the prostitute; usimisi--restless; kare--became; tāra--her; rīti--activities; dekhi'--seeing; haridāsa--Haridāsa Ṭhākura; kahena--says; tāhāre--unto her.

TRANSLATION

When the night came to an end, the prostitute was restless. Seeing this, Haridāsa Ṭhākura spoke to her as follows.

TEXT 124

TEXT

"koṭi-nāma-grahaṇa-yajña kari eka-māse  
ei dīkṣā kariyāchi, haila āsi' śeṣe

## SYNONYMS

koṭi-nāma-grahaṇa--chanting ten million names; yajña--such a sacrifice; kari--I perform; eka-māse--in one month; ei--this; dīkṣā--vow; kariyāchi--I have taken; haila--it was; āsi'--nearing; śeṣe--the end.

## TRANSLATION

"I have vowed to chant ten million names in a month. I have taken this vow, but now it is nearing its end.

## PURPORT

If one regularly chants 333,333 times daily for a month and then chants one time more, he will thus chant ten million times. In this way a devotee worships the Supreme Personality of Godhead. Such worship is called yajña. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ: those whose intelligence is brilliant accept this hari-nāma-yajña, the yajña of chanting the holy name of the Lord. By performing this yajña, one satisfies the Supreme Personality of Godhead and thus attains perfection in spiritual life. According to external vision, Haridāsa Ṭhākura belonged to a Mohammedan family. Nevertheless, because he engaged himself in performing the yajña of chanting the Hare Kṛṣṇa mahā-mantra, he became a regularly initiated brāhmaṇa. As stated in Śrīmad-Bhāgavatam (3.33.6):

yan-nāmadheya-śravaṇānukīrtanād  
yat-prahvaṇād yat-smaraṇād api kvacit  
śvādo 'pi sadyaḥ savanāya kalpate  
kutaḥ punas te bhagavan nu darśanāt

Even if a devotee comes from a family of dog-eaters, if he surrenders to the personality of Godhead he immediately becomes a qualified brāhmaṇa and is immediately fit to perform yajña, whereas a person born in a family of brāhmaṇas has to wait until completing the reformatory processes before he may be called saṁskṛta, purified. It is further said in Śrīmad-Bhāgavatam (12.1.40):

asaṁskṛtāḥ kriyā-hīnā  
rajasā tamasāvṛtāḥ  
prajāś te bhakṣayiṣyanti  
mlecchā rājanya-rūpiṇaḥ

"In the age of Kali, mlecchas, or lowborn people who have not undergone the purifying process of saṁskāra, who do not know how to apply that process in actual life and who are covered by the modes of passion and ignorance, will take the posts of administrators. They will devour the citizens with their atheistic activities." A person who is not purified by the prescribed process of saṁskāra is called asaṁskṛta, but if one remains kriyā-hīna even after being purified by initiation--in other words, if one fails to actually apply the principles of purity in his life--he remains an unpurified mleccha or yavana. On the other hand, we find that Haridāsa Ṭhākura, although born in a mleccha or yavana family, became Nāmācārya Haridāsa Ṭhākura because he performed the nāma-yajña a minimum of 300,000 times every day.

Herein we find that Haridāsa Ṭhākura strictly followed his regulative principle of chanting 300,000 times. Thus when the prostitute became restless,

he informed her that first he had to finish his chanting and then he would be able to satisfy her. Actually Haridāsa Ṭhākura chanted the holy name of the Lord for three nights continuously and gave the prostitute a chance to hear him. Thus she became purified, as will be seen in the following verses.

TEXT 125

TEXT

āji samāpta ha-ibe,----hena jñāna chila  
samasta rātri niluñ nāma samāpta nā haila

SYNONYMS

āji--today; samāpta ha-ibe--will be finished; hena jñāna chila--I thought that; samasta rātri--all night; niluñ--I took; nāma--the holy name of the Lord; samāpta--finished; nā haila--was not.

TRANSLATION

"I thought that today I would be able to finish my performance of yajña, my chanting of the Hare Kṛṣṇa mantra. I tried my best to chant the holy name all night, but I still did not finish.

TEXT 126

TEXT

kāli samāpta habe, tabe habe vrata-bhaṅga  
svacchande tomāra saṅge ha-ibeka saṅga"

SYNONYMS

kāli--tomorrow; samāpta habe--it will end; tabe--at that time; habe--there will be; vrata-bhaṅga--the end of my vow; svacchande--in full freedom; tomāra saṅge--with you; ha-ibeka--there will be; saṅga--union.

TRANSLATION

"Tomorrow I will surely finish, and my vow will be fulfilled. Then it will be possible for me to enjoy with you in full freedom."

PURPORT

Haridāsa Ṭhākura never wanted to enjoy the prostitute, but he tricked her to deliver her by giving her a chance to hear the holy name of the Lord while he chanted. Pure devotees chant the Hare Kṛṣṇa mantra, and simply by hearing this chanting from a purified transcendental person, one is purified of all sinful activities, no matter how lowborn or fallen one may be. As soon as one is thus completely free from the reactions of sinful activities, he is eligible to render devotional service to the Lord. This is the process for engaging the fallen souls in devotional service. As Lord Kṛṣṇa says in Bhagavad-gītā (7.28):

yeṣāṃ tv anta-gataṃ pāpaṃ

janānām puṇya-karmaṇām  
te dvandva-moha-nirmuktā  
bhajante mām dṛḍha-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."

TEXT 127

TEXT

veśyā giyā samācāra khānnere kahila  
āra dina sandhyā ha-ite ṭhākura-ṭhāñi āila

SYNONYMS

veśyā--the prostitute; giyā--returning; samācāra--information; khānnere kahila--spoke to Rāmacandra Khān; āra dina--the next day; sandhyā ha-ite--beginning from the evening; ṭhākura-ṭhāñi āila--she came and remained at the residence of Haridāsa Ṭhākura.

TRANSLATION

The prostitute returned to Rāmacandra Khān and informed him of what had happened. The next day she came earlier, at the beginning of the evening, and stayed with Haridāsa Ṭhākura.

TEXT 128

TEXT

tulasīke, ṭhākurake namaskāra kari'  
dvāre vasi' nāma śune, bale 'hari' 'hari'

SYNONYMS

tulasīke--unto the tulasī plant; ṭhākurake--and unto Haridāsa Ṭhākura; namaskāra kari'--offers her obeisances; dvāre vasi'--sitting at the door; nāma śune--hears the holy name; bale--chants; hari hari--the holy name of the Lord.

TRANSLATION

After offering obeisances to the tulasī plant and Haridāsa Ṭhākura, she sat down on the threshold of the room. Thus she began to hear Haridāsa Ṭhākura's chanting, and she also personally chanted "Hari, Hari," the holy name of the Lord.

TEXT 129

TEXT

'nāma pūrṇa habe āji',----bale haridāsa  
'tabe pūrṇa karimu āji tomāra abhilāṣa'

SYNONYMS

nāma--chanting of the holy name; pūrṇa--complete; habe--will be; āji--today; bale haridāsa--Haridāsa Ṭhākura said; tabe--then; pūrṇa karimu--I shall satisfy; āji--today; tomāra abhilāṣa--your desires.

TRANSLATION

"Today it will be possible for me to finish my chanting," Haridāsa Ṭhākura informed her. "Then I shall satisfy all your desires."

TEXT 130

TEXT

kīrtana karite aiche rātri-śeṣa haila  
ṭhākurera sane veśyāra mana phiri' gela

SYNONYMS

kīrtana karite--chanting and chanting; aiche--in that way; rātri-śeṣa haila--the night ended; ṭhākurera sane--by the association of Haridāsa Ṭhākura; veśyāra--of the prostitute; mana--mind; phiri' gela--was converted.

TRANSLATION

The night ended while Haridāsa Ṭhākura was chanting, but by his association the mind of the prostitute had changed.

TEXT 131

TEXT

daṇḍavat hañā paḍe ṭhākura-caraṇe  
rāmacandra-khānnera kathā kaila nivedane

SYNONYMS

daṇḍavat hañā--offering obeisances; paḍe--she fell down; ṭhākura-caraṇe--at the lotus feet of Haridāsa Ṭhākura; rāmacandra-khānnera--of Rāmacandra Khān; kathā--policy; kaila--did; nivedane--submission.

TRANSLATION

The prostitute, now purified, fell at the lotus feet of Haridāsa Ṭhākura and confessed that Rāmacandra Khān had appointed her to pollute him.

TEXT 132

TEXT

"veśyā hañā muṇi pāpa kariyāchoṅ apāra  
kṛpā kari' kara mo-adhame nistāra"

SYNONYMS



veśyā hañā--being a prostitute; muñi--I; pāpa--sinful activities;  
kariyāchoñ--have done; apāra--unlimited; kṛpā kari'--being merciful; kara--  
please do; mo-adhame--unto me, the most fallen; nistāra--deliverance.

TRANSLATION

"Because I have taken the profession of a prostitute," she said, "I have performed unlimited sinful acts. My lord, be merciful to me. Deliver my fallen soul."

TEXT 133

TEXT

ṭhākura kahe,----khāñnera kathā saba āmi jāni  
ajña mūrkhā sei, tāre duḥkha nāhi māni

SYNONYMS

ṭhākura kahe--Haridāsa Ṭhākura said; khāñnera kathā--the plans of  
Rāmacandra Khān; saba--all; āmi jāni--I know; ajña mūrkhā sei--he is an  
ignorant fool; tāre--by that; duḥkha nāhi māni--I do not feel unhappiness.

TRANSLATION

Haridāsa Ṭhākura replied, "I know everything about the conspiracy of  
Rāmacandra Khān. He is nothing but an ignorant fool. Therefore his activities  
do not make me feel unhappy.

TEXT 134

TEXT

sei-dina yāitāma e-sthāna chāḍiyā  
tina dina rahilāña tomā nistāra lāgiyā

SYNONYMS

sei-dina--on that very day; yāitāma--I would have left; e-sthāna--this  
place; chāḍiyā--giving up; tina dina--for three days; rahilāña--I stayed;  
tomā--you; nistāra lāgiyā--for delivering.

TRANSLATION

"On the very day Rāmacandra Khān was planning his intrigue against me, I  
would have left this place immediately, but because you came to me I stayed  
here for three days to deliver you."

TEXT 135

TEXT

veśyā kahe,----"kṛpā kari' karaha upadeśa  
ki mora kartavya, yāte yāya bhava-kleśa"

#### SYNONYMS

veśyā kahe--the prostitute said; kṛpā kari'--being merciful; karaha upadeśa--please give instructions; ki--what; mora kartavya--my duty; yāte--by which; yāya--go away; bhava-kleśa--all material tribulations.

#### TRANSLATION

The prostitute said, "Kindly act as my spiritual master. Instruct me in my duty by which to get relief from material existence."

#### TEXT 136

#### TEXT

ṭhākura kahe,----"gharera dravya brāhmaṇe kara dāna  
ei ghare āsi' tumi karaha viśrāma

#### SYNONYMS

ṭhākura kahe--Śrīla Haridāsa Ṭhākura said; gharera--at home; dravya--articles; brāhmaṇe--to the brāhmaṇas; kara dāna--give as charity; ei ghare--in this room; āsi'--returning; tumi--you; karaha viśrāma--stay.

#### TRANSLATION

Haridāsa Ṭhākura replied, "Immediately go home and distribute to the brāhmaṇas whatever property you have. Then come back to this room and stay here forever in Kṛṣṇa consciousness.

#### PURPORT

Haridāsa Ṭhākura's instruction that the prostitute should distribute to the brāhmaṇas all the property she had at home is very significant. Haridāsa Ṭhākura never advised the prostitute to give charity to the so-called daridra-nārāyaṇa ("poor Nārāyaṇa") or any other such persons. According to Vedic civilization, charity should be given only to the qualified brāhmaṇas. As stated in Bhagavad-gītā (18.42):

e                   śamo damas tapaḥ śaucaṁ  
                  kṣāntir ārjavam eva ca  
                  jñānaṁ vijñānam āstikyaṁ  
                  brahma-karma svabhāva-jam

The brahminical qualifications are truthfulness, control of the senses and mind, tolerance, simplicity, knowledge, practical application of transcendental knowledge in one's life, and full faith in the Supreme Personality of Godhead. Persons engaged in pursuing spiritual understanding have no time to earn their livelihood. They depend completely on the mercy of the Lord, who says in Bhagavad-gītā (9.22) that He personally carries to them all their necessities (yoga-kṣemaṁ vahāmy aham).

The Vedic civilization recommends that one give charity to brāhmaṇas and sannyāsīs, not to the so-called daridra-nārāyaṇa. Nārāyaṇa cannot be daridra, nor can daridra be Nārāyaṇa, for these are contradictory terms. Atheistic men

invent such concoctions and preach them to fools, but charity should actually be given to brāhmaṇas and sannyāsīs because whatever money they get they spend for Kṛṣṇa. Whatever charity one gives to a brāhmaṇa goes to Kṛṣṇa, who says in Bhagavad-gītā (9.27):

yat karoṣi yad aśnāsi  
yaj juhoṣi dadāsi yat  
yat tapasyasi kaunteya  
tat kuruṣva mad-arpaṇam

"O son of Kunti, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." Everything actually belongs to Kṛṣṇa, but so-called civilized men unfortunately think that everything belongs to them. This is the mistake of materialistic civilization. The prostitute (veśyā) had earned money by questionable means, and therefore Haridāsa Ṭhākura advised her to distribute to the brāhmaṇas whatever she possessed. When Śrīla Rūpa Gosvāmī retired from family life, he distributed fifty percent of his income to the brāhmaṇas and Vaiṣṇavas. A brāhmaṇa knows what the Absolute Truth is, and a Vaiṣṇava, knowing the Absolute Truth, acts on behalf of the Absolute Truth, the Supreme personality of Godhead. Generally one earns money by many questionable means. Therefore at some time one should retire and distribute whatever one has to the brāhmaṇas and Vaiṣṇavas who engage in devotional service by preaching the glories of the Supreme Personality of Godhead.

TEXT 137

TEXT

nirantara nāma lao, kara tulasī sevana  
acirāt pābe tabe kṛṣṇera caraṇa"

SYNONYMS

nirantara--twenty-four hours a day; nāma lao--chant the Hare Kṛṣṇa mantra; kara--perform; tulasī sevana--worship of the tulasī plant; acirāt--very soon; pābe--you will get; tabe--then; kṛṣṇera caraṇa--the lotus feet of Kṛṣṇa.

TRANSLATION

"Chant the Hare Kṛṣṇa mantra continuously and render service to the tulasī plant by watering her and offering prayers to her. In this way you will very soon get the opportunity to be sheltered at the lotus feet of Kṛṣṇa."

PURPORT

At least five thousand years ago, Lord Śrī Kṛṣṇa expressed His desire that everyone surrender to Him (sarva-dharmān parityajya mām ekaṁ śaraṇam vraja). Why is it that people cannot do this? Kṛṣṇa assures, ahaṁ tvām sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ: "I shall deliver you from all sinful reactions. Do not fear." Everyone is suffering from the results of sinful activities, but Kṛṣṇa says that if one surrenders unto Him, He will protect one from sinful reactions. Modern civilization, however, is interested neither in Kṛṣṇa nor in getting relief from sinful acts. Therefore men are suffering. Surrender is the ultimate instruction of Bhagavad-gītā, but for one who cannot surrender to the

lotus feet of Kṛṣṇa, it is better to chant the Hare Kṛṣṇa mantra constantly, under the instruction of Haridāsa Ṭhākura.

In our Kṛṣṇa consciousness movement we are teaching our followers to chant the Hare Kṛṣṇa mantra continuously on beads. Even those who are not accustomed to this practice are advised to chant at least sixteen rounds on their beads so that they may be trained. Otherwise, Śrī Caitanya Mahāprabhu recommended:

tṛṇād api sunīcena  
taror api sahiṣṇunā  
amāninā mānadena  
kīrtanīyaḥ sadā hariḥ

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Sadā means "always." Haridāsa Ṭhākura says, nirantara nāma laḥ: "Chant the Hare Kṛṣṇa mantra without stopping."

Although Kṛṣṇa wants everyone to surrender to His lotus feet, because of people's sinful activities they cannot do this. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ: rascals and fools, the lowest of men, who engage in sinful activities, cannot suddenly surrender to the lotus feet of Kṛṣṇa. Nevertheless, if they begin chanting the Hare Kṛṣṇa mantra and rendering service unto the tulasī plant, they will very soon be able to surrender. One's real duty is to surrender to the lotus feet of Kṛṣṇa but if one is unable to do so, he should adopt this process, as introduced by Śrī Caitanya Mahāprabhu and His most confidential servant, Nāmācārya Śrīla Haridāsa Ṭhākura. This is the way to achieve success in Kṛṣṇa consciousness.

TEXT 138

TEXT

eta bali' tāre 'nāma' upadeśa kari'  
uṭhiyā calilā ṭhākura bali' 'hari' 'hari'

SYNONYMS

eta bali'--saying this; tāre--her; nāma upadeśa kari'--instructing about the process of chanting the Hare Kṛṣṇa mahā-mantra; uṭhiyā--standing up; calilā--left; ṭhākura--Haridāsa Ṭhākura; bali'--chanting; hari hari--the Hare Kṛṣṇa mahā-mantra.

TRANSLATION

After thus instructing the prostitute about the process of chanting the Hare Kṛṣṇa mantra, Haridāsa Ṭhākura stood up and left, continuously chanting "Hari, Hari."

TEXT 139

TEXT

tabe sei veśyā gurura ājñā la-ila  
gṛha-vitta yebā chila, brāhmaṇere dila

## SYNONYMS

tabe--thereafter; sei--that; veśyā--prostitute; gurura--of the spiritual master; ājñā--order; la-ila--took; gṛha-vitta--all household possessions; yebā--whatever; chila--there was; brāhmaṇere--to the brāhmaṇas; dila--gave.

## TRANSLATION

Thereafter, the prostitute distributed to the brāhmaṇas whatever household possessions she had, following the order of her spiritual master.

## PURPORT

Sometimes the word gṛha-vṛtti is substituted for the word gṛha-vitta. Vṛtti means "profession." The gṛha-vṛtti of the prostitute was to enchant foolish people and induce them to indulge in sex. Here, however, gṛha-vṛtti is not a suitable word. The proper word is gṛha-vitta, which means "all the possessions she had in her home." All the girl's possessions had been earned by professional prostitution and were therefore products of her sinful life. When such possessions are given to brāhmaṇas and Vaiṣṇavas who can engage them in the service of the Lord because of their advancement in spiritual life, this indirectly helps the person who gives the charity, for he is thus relieved of sinful reactions. As Kṛṣṇa promises, ahaṁ tvāṁ sarva-pāpēbhyo mokṣayiṣyāmi: "I shall save you from all sinful reactions." When our Kṛṣṇa conscious devotees go out to beg charity or collect contributions in the form of membership fees, the money thus coming to the Kṛṣṇa consciousness movement is strictly employed to advance Kṛṣṇa consciousness all over the world. The Kṛṣṇa conscious devotees collect the money of others for the service of Kṛṣṇa, and they are satisfied with Kṛṣṇa's prasāda and whatever He gives them for their maintenance. They do not desire material comforts. However, they go to great pains to engage the possessions of prostitutes, or persons who are more or less like prostitutes, in the service of the Lord and thus free them from sinful reactions. A Vaiṣṇava guru accepts money or other contributions, but he does not employ such contributions for sense gratification. A pure Vaiṣṇava thinks himself unfit to help free even one person from the reactions of sinful life, but he engages one's hard-earned money in the service of the Lord and thus frees one from sinful reactions. A Vaiṣṇava guru is never dependent on the contributions of his disciples. Following the instructions of Haridāsa Ṭhākura, a pure Vaiṣṇava does not personally take even a single paisa from anyone, but he induces his followers to spend for the service of the Lord whatever possessions they have.

## TEXT 140

### TEXT

māthā muḍi' eka-vastre rahila sei ghare  
rātri-dine tina-lakṣa nāma grahaṇa kare

## SYNONYMS

māthā muḍi'--shaving her head; eka-vastre--wearing one cloth; rahila--remained; sei ghare--in that room; rātri-dine--throughout the entire day and night; tina-lakṣa--300,000; nāma--holy names; grahaṇa kare--chants.

#### TRANSLATION

The prostitute shaved her head clean in accordance with Vaiṣṇava principles and stayed in that room wearing only one cloth. Following in the footsteps of her spiritual master, she began chanting the Hare Kṛṣṇa mahā-mantra 300,000 times a day. She chanted throughout the entire day and night.

#### TEXT 141

#### TEXT

tulasī sevana kare, carvaṇa, upavāsa  
indriya-damana haila, premera prakāśa

#### SYNONYMS

tulasī--the tulasī plant; sevana kare--she worshiped; carvaṇa--chewing; upavāsa--fasting; indriya-damana--controlling the senses; haila--there was; premera prakāśa--manifestations symptomizing love of Godhead.

#### TRANSLATION

She worshiped the tulasī plant, following in the footsteps of her spiritual master. Instead of eating regularly, she chewed whatever food she received as alms, and if nothing was supplied she would fast. Thus by eating frugally and fasting she conquered her senses, and as soon as her senses were controlled, symptoms of love of Godhead appeared in her person.

#### TEXT 142

#### TEXT

prasiddhā vaiṣṇavī haila parama-mahāntī  
baḍa baḍa vaiṣṇava tānra darśanete yānti

#### SYNONYMS

prasiddhā--celebrated; vaiṣṇavī--devotee of the Lord; haila--became; parama-mahāntī--very advanced; baḍa baḍa vaiṣṇava--many recognized, highly situated devotees; tānra--her; darśanete--to see; yānti--used to go.

#### TRANSLATION

Thus the prostitute became a celebrated devotee. She became very advanced in spiritual life, and many stalwart Vaiṣṇavas would come to see her.

#### PURPORT

Stalwart, highly advanced Vaiṣṇava devotees are not interested in seeing prostitutes, but when a prostitute or any other fallen soul becomes a Vaiṣṇava, stalwart Vaiṣṇavas are interested in seeing them. Anyone can be turned into a Vaiṣṇava if he or she follows the Vaiṣṇava principles. A devotee who follows these principles is no longer on the material platform. Therefore, it is one's strict adherence to the principles that should be considered, not

the country of one's birth. Many devotees join our Kṛṣṇa consciousness movement from Europe and America, but one should not therefore consider them European Vaiṣṇavas or American Vaiṣṇavas. A Vaiṣṇava is a Vaiṣṇava and should therefore be given all the respect due a Vaiṣṇava.

TEXT 143

TEXT

veśyāra caritra dekhi' loke camatkāra  
haridāsera mahimā kahe kari' namaskāra

SYNONYMS

veśyāra--of the prostitute; caritra--character; dekhi'--seeing; loke--all people; camatkāra--astonished; haridāsera--of Ṭhākura Haridāsa; mahimā--glories; kahe--speak; kari' namaskāra--offering obeisances.

TRANSLATION

Seeing the sublime character of the prostitute, everyone was astonished. Everyone glorified the influence of Haridāsa Ṭhākura and offered him obeisances.

PURPORT

It is said, phalena paricīyate: one is recognized by the result of his actions. In Vaiṣṇava society there are many types of Vaiṣṇavas. Some of them are called gosvāmīs, some are called svāmīs, some are prabhus, and some are prabhupāda. One is not recognized, however, simply by such a name. A spiritual master is recognized as an actual guru when it is seen that he has changed the character of his disciples. Haridāsa Ṭhākura actually changed the character of the professional prostitute. People greatly appreciated this, and therefore they all offered obeisances to Haridāsa Ṭhākura and glorified him.

TEXT 144

TEXT

rāmacandra khāṇna aparādha-bīja kaila  
sei bīja vṛkṣa hañā āgete phalila

SYNONYMS

rāmacandra khāṇna--Rāmacandra Khān; aparādha--of the offense; bīja--seed; kaila--caused to germinate; sei bīja--that seed; vṛkṣa hañā--becoming a tree; āgete--later; phalila--fructified.

TRANSLATION

By inducing a prostitute to disturb Haridāsa Ṭhākura, Rāmacandra Khān caused a seed of offense at his lotus feet to germinate. This seed later became a tree, and when it fructified, Rāmacandra Khān ate its fruits.

TEXT 145

TEXT

mahad-aparādhera phala adbhuta kathana  
prastāva pāñā kahi, śuna, bhakta-gaṇa

SYNONYMS

mahat-aparādhera--of a great offense at the feet of the exalted devotee;  
phala--the result; adbhuta--wonderful; kathana--narration; prastāva--  
opportunity; pāñā--taking advantage of; kahi--I say; śuna--hear; bhakta-gaṇa--  
O devotees.

TRANSLATION

This offense at the lotus feet of an exalted devotee has resulted in a  
wonderful narration. Taking advantage of the opportunity afforded by these  
incidents, I shall explain what happened. O devotees, please listen.

TEXT 146

TEXT

sahajei avaiṣṇava rāmacandra-khāṇna  
haridāsera aparādhe haila asura-samāna

SYNONYMS

sahajei--naturally; avaiṣṇava--nondevotee; rāmacandra-khāṇna--Rāmacandra  
Khān; haridāsera--at the lotus feet of Haridāsa; aparādhe--by offenses; haila--  
was; asura-samāna--exactly like a demon.

TRANSLATION

Rāmacandra Khān was naturally a nondevotee. Now, having offended the lotus  
feet of Haridāsa Ṭhākura, he became just like a demoniac atheist.

TEXT 147

TEXT

vaiṣṇava-dharma nindā kare, vaiṣṇava-apamāna  
bahu-dinera aparādhe pāila pariṇāma

SYNONYMS

vaiṣṇava-dharma--the cult of Vaiṣṇavism; nindā kare--blasphemes; vaiṣṇava  
apamāna--insults to the devotees; bahu-dinera--for a long time; aparādhe--by  
offensive activities; pāila--got; pariṇāma--the resultant action.

TRANSLATION

Because of blaspheming the cult of Vaiṣṇavism and insulting the devotees  
for a long time, he now received the results of his offensive activities.



PURPORT

Rāmacandra Khān was a great offender at the lotus feet of the Vaiṣṇavas and Viṣṇu. Just as Rāvaṇa, although born of a brāhmaṇa father, Viśvaśravā, was nevertheless called an asura or rākṣasa because of his offenses against Lord Rāmacandra (Viṣṇu) and Hanumān (a Vaiṣṇava), so Rāmacandra Khān also became such an asura because of his offenses against Haridāsa Ṭhākura and many others.

TEXT 148

TEXT

nityānanda-gosāñi gauḍe yabe āilā  
prema pracārite tabe bhramite lāgilā

SYNONYMS

nityānanda-gosāñi--Lord Nityānanda; gauḍe--in Bengal; yabe--when; āilā--came back; prema pracārite--to preach the cult of bhakti, love of Godhead; tabe--at that time; bhramite lāgilā--began to tour.

TRANSLATION

When Lord Nityānanda returned to Bengal to preach the cult of bhakti, love of Godhead, He began touring all over the country.

TEXT 149

TEXT

prema-pracāraṇa āra pāṣaṇḍa-dalana  
dui-kārye avadhūta karena bhramaṇa

SYNONYMS

prema-pracāraṇa--preaching the cult of bhakti; āra--and; pāṣaṇḍa-dalana--subduing atheistic men; dui-kārye--with two kinds of activities; avadhūta--the great devotee and mendicant; karena--does; bhramaṇa--touring.

TRANSLATION

For two purposes--to spread the cult of bhakti and to defeat and subdue the atheists--Lord Nityānanda, the most dedicated devotee of the Lord, moved throughout the country.

PURPORT

As stated in Bhagavad-gītā (4.8):

paritrāṇāya sādḥūnām-  
vināśāya ca duṣkṛtām  
dharma-saṁsthāpanārthāya  
sambhavāmi yuge yuge

Lord Kṛṣṇa appears in every millennium for two purposes, namely to deliver the devotees and kill the nondevotees. His devotees also have two similar purposes--to preach the bhakti cult of Kṛṣṇa consciousness and defeat all kinds of agnostics and atheistic demons. Nityānanda Prabhu carried out the order of Lord Śrī Caitanya Mahāprabhu in this way, and those who strictly follow Nityānanda Prabhu perform the same activities. There are two classes of devotees. One is called goṣṭhyānandī, and the other is called bhajanānandī. A devotee who does not preach but always engages in devotional activities is called a bhajanānandī, whereas a devotee who not only is expert in devotional service but who also preaches the cult of bhakti and defeats all kinds of agnostics is called a goṣṭhyānandī.

TEXT 150

TEXT

sarvajña nityānanda āilā tāra ghare  
āsiyā vasilā durgā-maṇḍapa-upare

SYNONYMS

sarva-jña--omniscient; nityānanda--Lord Nityānanda; āilā--came; tāra ghare--at his house; āsiyā--coming; vasilā--sat down; durgā-maṇḍapa-upare--on the altar of the Durgā-maṇḍapa.

TRANSLATION

Lord Nityānanda, who is omniscient because He is the Supreme Personality of Godhead, came to the house of Rāmacandra Khān and sat down on the altar of the Durgā-maṇḍapa.

PURPORT

Well-to-do Hindu gentlemen constructed their houses with a place called the Durgā-maṇḍapa for the worship of the goddess Durgā. There they generally held worship of the goddess every year in the month of Āśvina (October). Rāmacandra Khān possessed such a Durgā-maṇḍapa at his residence.

TEXT 151

TEXT

aneka loka-jana saṅge aṅgana bharila  
bhitara haite rāmacandra sevaka pāṭhāila

SYNONYMS

aneka--many; loka-jana--crowds of people; saṅge--accompanied by; aṅgana--the courtyard; bharila--became filled; bhitara haite--from inside; rāmacandra--Rāmacandra Khān; sevaka--servant; pāṭhāila--sent.

TRANSLATION

When the Durgā-maṇḍapa and courtyard were filled with crowds of men, Rāmacandra Khān, who was inside the house, sent his servant to Lord Nityānanda.

#### PURPORT

In those days, and also even now, the palatial buildings of respectable people, especially in the villages of Bengal, were divided into two parts. The inside part was especially meant for the family, and the ladies would live there unexposed to men. That part was called the bhitara-bāḍi, or inside house. In the outside house, or bahir-bāḍi, the respectable gentleman received visitors and kept his business office. The Durgā-maṇḍapa would be part of the outside house. Thus when Lord Nityānanda entered the outside house, Rāmacandra Khān was in the inside house with the members of his family. When Nityānanda Prabhu arrived, Rāmacandra Khān did not receive Him personally but sent his servant to inform Him indirectly to go away.

#### TEXT 152

#### TEXT

sevaka bale----"gosāñi, more pāṭhāila khāñna  
gṛhasthera ghare tomāya diba vāsā-sthāna

#### SYNONYMS

sevaka bale--the servant said; gosāñi--my dear Lord; more--me; pāṭhāila--sent; khāñna--Rāmacandra Khān; gṛhasthera ghare--at the house of some ordinary person; tomāya--unto You; diba--I shall give; vāsā-sthāna--residential place.

#### TRANSLATION

The servant informed Lord Nityānanda, "My dear sir, Rāmacandra Khān has sent me to accommodate You in some common man's house.

#### TEXT 153

#### TEXT

goyālāra gośālā haya atyanta vistāra  
ihāñ sañkīrṇa-sthala, tomāra manuṣya----apāra"

#### SYNONYMS

goyālāra--of a milkman; go-śālā--cow shed; haya--is; atyanta--very; vistāra--spacious; ihāñ--here; sañkīrṇa-sthala--very narrow place; tomāra--Your; manuṣya--adherents; apāra--unlimited.

#### TRANSLATION

"You might go to the house of a milkman, for the cow shed is spacious, whereas the space here in the Durgā-maṇḍapa is insufficient because You have many followers with You."

#### TEXT 154

TEXT

bhitare āchilā, śuni' krodhe bāhirilā  
aṭṭa aṭṭa hāsi' gosāñi kahite lāgilā

SYNONYMS

bhitare āchilā--was staying inside; śuni'--hearing; krodhe--in anger;  
bāhirilā--came out; aṭṭa aṭṭa--very loudly; hāsi'--laughing; gosāñi--Lord  
Nityānanda Prabhu; kahite lāgilā--began to say.

TRANSLATION

When Nityānanda Prabhu heard this order from the servant of Rāmacandra  
Khān, He became very angry and came out. Laughing very loudly, He spoke as  
follows.

TEXT 155

TEXT

"satya kahe,----ei ghara mora yogya naya  
mleccha go-vadha kare, tāra yogya haya"

SYNONYMS

satya kahe--Rāmacandra Khān says rightly; ei ghara--this house; mora--for  
Me; yogya naya--is not fit; mleccha--the meateaters; go-vadha kare--who kill  
cows; tāra--for them; yogya haya--it is fit.

TRANSLATION

"Rāmacandra Khān has spoken rightly. This place is unfit for Me. It is fit  
for cow-killing meateaters."

TEXT 156

TEXT

eta bali' krodhe gosāñi uṭhiyā calilā  
tāre daṇḍa dite se grāme nā rahilā

SYNONYMS

eta bali'--saying this; krodhe--in anger; gosāñi--Lord Nityānanda; uṭhiyā  
calilā--got up and left; tāre--him; daṇḍa dite--to chastise; se--that; grāme--  
in the village; nā rahilā--did not stay.

TRANSLATION

Having said this, Lord Nityānanda stood up and left in an angry mood. To  
chastise Rāmacandra Khān, He did not even stay in that village.

TEXT 157

TEXT

ihāñ rāmacandra khāna sevake ājñā dila  
gosāñi yāhāñ vasilā, tāra māṭī khodāila

SYNONYMS

ihāñ--here; rāmacandra khāna--Rāmacandra Khān; sevake--to the servant; ājñā  
dila--ordered; gosāñi--Lord Nityānanda Prabhu; yāhāñ--where; vasilā--sat down;  
tāra--of that place; māṭī--earth; khodāila--caused to dig.

TRANSLATION

Rāmacandra Khān ordered the servant to dig up the dirt in the place where  
Nityānanda Prabhu had sat.

TEXT 158

TEXT

gomaya-jale lepilā saba mandira-prāñgaṇa  
tabu rāmacandrera mana nā haila parasanna

SYNONYMS

go-maya-jale--with water mixed with cow dung; lepilā--smeared; saba--all;  
mandira--the Durgā-maṇḍapa temple; prāñgaṇa--the courtyard; tabu--still;  
rāmacandrera mana--the mind of Rāmacandra Khān; nā haila parasanna--was not  
happy.

TRANSLATION

To purify the Durgā-maṇḍapa temple and the courtyard, Rāmacandra Khān  
sprinkled and smeared it with water mixed with cow dung, but still his mind  
was unsatisfied.

TEXT 159

TEXT

dasyu-vṛtti kare rāmacandra rājāre nā deya kara  
kruddha hañā mleccha ujira āila tāra ghara

SYNONYMS

dasyu-vṛtti--the business of a thief; kare--does; rāmacandra--Rāmacandra;  
rājāre--to the government; nā--does not; deya--pay; kara--tax; kruddha hañā--  
being angry; mleccha--the Mohammedan; ujira--minister; āila--came; tāra ghara--  
to his house.

TRANSLATION

Rāmacandra Khān's business was questionable, for he tried to avoid paying income tax to the government. Therefore the government's minister of finance was angry and came to his residence.

TEXT 160

TEXT

āsi' sei durgā-maṇḍape vāsā kaila  
avadhya vadha kari' māmsa se-ghare rāndhāila

SYNONYMS

āsi'--coming; sei durgā-maṇḍape--at that very place of the Durgā-maṇḍapa; vāsā kaila--made his residence; avadhya--a cow or calf, which is not to be killed; vadha kari'--killing; māmsa--meat; se-ghare--in that place; rāndhāila--cooked.

TRANSLATION

The Mohammedan minister made his residence in the Durgā-maṇḍapa of Rāmacandra Khān. He killed a cow and cooked the meat at that very place.

TEXT 161

TEXT

strī-putra-sahita rāmacandrere bāndhiyā  
tāra ghara-grāma luṭe tina-dina rahiyā

SYNONYMS

strī-putra--his wife and children; sahita--with; rāmacandrere bāndhiyā--arresting Rāmacandra Khān; tāra--his; ghara-grāma--house and village; luṭe--plundered; tina-dina rahiyā--staying three days.

TRANSLATION

He arrested Rāmacandra Khān, along with his wife and sons, and then he continuously plundered the house and village for three days.

TEXT 162

TEXT

sei ghare tina dina kare amedhya randhana  
āra dina sabā lañā karilā gamana

SYNONYMS

sei ghare--in that room; tina dina--for three days; kare--does; amedhya randhana--cooking the flesh of a cow; āra dina--the next day; sabā lañā--accompanied by his followers; karilā gamana--left.

TRANSLATION

In that very room he cooked the flesh of a cow for three consecutive days. Then the next day he left, accompanied by his followers.

TEXT 163

TEXT

jāti-dhana-jana khānera sakala la-ila  
bahu-dina paryanta grāma ujāḍa rahila

SYNONYMS

jāti--birthright; dhana--riches; jana--followers; khānera--of Rāmacandra Khān; sakala--everything; la-ila--he took away; bahu-dina--a long time; paryanta--for; grāma--the village; ujāḍa rahila--remained deserted.

TRANSLATION

The Mohammedan minister took away Rāmacandra Khān's position, wealth and followers. For many days the village remained deserted.

TEXT 164

TEXT

mahāntera apamāna ye deśa-grāme haya  
eka janāra doṣe saba deśa ujāḍaya

SYNONYMS

mahāntera--of persons who are highly advanced in spiritual life; apamāna--disrespect; ye deśa-grāme--in which country or village; haya--is; eka janāra--of one man; doṣe--for the fault; saba deśa--the whole country; ujāḍaya--becomes afflicted.

TRANSLATION

Wherever an advanced devotee is insulted, for one man's fault the entire town or place is afflicted.

TEXT 165

TEXT

haridāsa-ṭhākura cali' āilā cāndapure  
āsiyā rahilā balarāma-ācāryera ghare

SYNONYMS

haridāsa-ṭhākura--Haridāsa Ṭhākura; cali'--walking; āilā--came; cāndapure--in the village known as Cāndapura; āsiyā--coming; rahilā--remained; balarāma-ācāryera ghare--at the residence of Balarāma Ācārya

TRANSLATION

Haridāsa Ṭhākura walked until he came to the village known as Cāndapura. There he stayed at the house of Balarāma Ācārya.

PURPORT

The village of Cāndapura is situated near the confluence of the rivers Ganges and Yamunā at Saptagrāma in the district of Huglī. Cāndapura is just east of the house of the two brothers Hiraṇya and Govardhana, the father and uncle of Raghunātha dāsa Gosvāmī. In Cāndapura lived Balarāma Ācārya and Yadunandana Ācārya, the priests of these two personalities, and when Haridāsa Ṭhākura went there he lived with them. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the name of this village was later changed to Kṛṣṇapura.

TEXT 166

TEXT

hiraṇya, govardhana----dui mulukera majumadāra  
tāra purohita----'balarāma' nāma tānra

SYNONYMS

hiraṇya--Hiraṇya; govardhana--Govardhana; dui--two; mulukera--of that country; majumadāra--treasurers of the government; tāra--their; purohita--priest; balarāma--Balarāma; nāma--name; tānra--his.

TRANSLATION

Hiraṇya and Govardhana were the two governmental treasurers in that division of the country. Their priest was named Balarāma Ācārya.

PURPORT

The word majumadāra refers to a treasurer who keeps accounts of revenue.

TEXT 167

TEXT

haridāsera kṛpā-pātra, tāte bhakti-māne  
yatna kari' ṭhākurere rākhilā sei grāme

SYNONYMS

haridāsera kṛpā-pātra--favored by Haridāsa Ṭhākura; tāte--therefore; bhakti-māne--a great devotee of Haridāsa Ṭhākura; yatna kari'--with great care and attention; ṭhākurere--Haridāsa Ṭhākura; rākhilā--kept; sei grāme--in the village.

TRANSLATION

Balarāma Ācārya, being favored by Haridāsa Ṭhākura, was very attached to him. Therefore he kept Haridāsa Ṭhākura in the village with great care and attention.



TEXT 168

TEXT

nirjana parṇa-śālāya karena kīrtana  
balarāma-ācārya-gṛhe bhikṣā-nirvāhaṇa

SYNONYMS

nirjana--solitary; parṇa-śālāya--in a thatched cottage; karena--performs;  
kīrtana--chanting of the Hare Kṛṣṇa mantra; balarāma-ācārya-gṛhe--at the house  
of Balarāma Ācārya; bhikṣā-nirvāhaṇa--accepting alms.

TRANSLATION

In the village, Haridasa Thakura was given a solitary thatched cottage,  
where he performed the chanting of the Hare Kṛṣṇa mahā-mantra. He accepted  
prasāda at the house of Balarāma Ācārya.

TEXT 169

TEXT

raghunātha-dāsa bālaka karena adhyayana  
haridāsa-ṭhākurere yāi' karena darśana

SYNONYMS

raghunātha-dāsa--Raghunātha dāsa; bālaka--a boy; karena adhyayana--was  
engaged in study; haridāsa-ṭhākurere--to Haridāsa Ṭhākura; yāi'--going; karena  
darśana--used to see.

TRANSLATION

Raghunātha dāsa, who was the son of Hiraṇya Majumadāra and was later to  
become Raghunātha dāsa Gosvāmī, was at that time a boy engaged in study. He  
came to see Haridāsa Ṭhākura daily.

TEXT 170

TEXT

haridāsa kṛpā kare tāñhāra upare  
sei kṛpā 'kāraṇa' haila caitanya pāibāre

SYNONYMS

haridāsa--Ṭhākura Haridāsa; kṛpā kare--shows mercy; tāñhāra upare--upon  
him; sei kṛpā--that mercy; kāraṇa--the cause; haila--became; caitanya--Śrī  
Caitanya Mahāprabhu; pāibāre--to attain.

TRANSLATION

Naturally Haridāsa Ṭhākura was merciful toward him, and because of the merciful benediction of this Vaiṣṇava, he later attained the shelter of Śrī Caitanya Mahāprabhu's lotus feet.

TEXT 171

TEXT

tāhān yaiche haila haridāsera mahimā kathana  
vyākhyāna,----adbhuta kathā śuna, bhakta-gaṇa

SYNONYMS

tāhān--at that place; yaiche--just as; haila--there was; haridāsera--of Haridāsa Ṭhākura; mahimā--glories; kathana--discussion; vyākhyāna--discourse; adbhuta--wonderful; kathā--incident; śuna--hear; bhakta-gaṇa--O devotees.

TRANSLATION

At the residence of Hiraṇya and Govardhana, discourses took place by which Haridāsa Ṭhākura was glorified. O devotees, please listen to that wonderful story.

TEXT 172

TEXT

eka-dina balarāma minati kariyā  
majumadārera sabhāya āilā ṭhākure lañā

SYNONYMS

eka-dina--one day; balarāma--Balarāma Ācārya; minati kariyā--in great humility; majumadārera--of the Majumadāras, Hiraṇya and Govardhana; sabhāya--at the assembly; āilā--came; ṭhākure--Haridāsa Ṭhākura; lañā--taking with him.

TRANSLATION

One day Balarāma Ācārya requested Haridāsa Ṭhākura with great humility to come to the assembly of the Majumadāras, Hiraṇya and Govardhana. Thus Balarāma Ācārya went there with Haridāsa Ṭhākura.

TEXT 173

TEXT

ṭhākura dekhi' dui bhāi kailā abhyutthāna  
pāya paḍi' āsana dilā kariyā sammāna

SYNONYMS

ṭhākura dekhi'--seeing Haridāsa Ṭhākura; dui bhāi--the two brothers; kailā abhyutthāna--stood up; pāya paḍi'--falling at the lotus feet; āsana dilā--offered a sitting place; kariyā sammāna--with great respect.

TRANSLATION

Seeing Haridāsa Ṭhākura, the two brothers immediately stood up and fell at his lotus feet. Then with great respect they offered him a place to sit.

TEXT 174

TEXT

aneka paṇḍita sabhāya, brāhmaṇa, sajjana  
dui bhāi mahā-paṇḍita---hiraṇya, govardhana

SYNONYMS

aneka paṇḍita--many learned scholars; sabhāya--in that assembly; brāhmaṇa--brāhmaṇas; sajjana--respectable gentlemen; dui bhāi--the two brothers; mahā-paṇḍita--very learned scholars; hiraṇya--Hiraṇya; govardhana--Govardhana.

TRANSLATION

In that assembly were many learned scholars, brāhmaṇas and respectable gentlemen. The two brothers Hiraṇya and Govardhana were also greatly learned.

TEXT 175

TEXT

haridāsera guṇa sabe kahe pañca-mukhe  
śuniyā ta' dui bhāi pāilā baḍa sukhe

SYNONYMS

haridāsera--of Haridāsa Ṭhākura; guṇa--the qualities; sabe--all of them; kahe--began to speak; pañca-mukhe--as if speaking with five mouths; śuniyā--hearing; ta'--certainly; dui bhāi--the two brothers; pāilā--got; baḍa sukhe--very great happiness.

TRANSLATION

Everyone there began to speak of Haridāsa Ṭhākura's great qualities as if they had five mouths. Hearing this, both brothers were extremely happy.

TEXT 176

TEXT

tina-lakṣa nāma ṭhākura karena kīrtana  
nāmera mahimā uṭhāila paṇḍita-gaṇa

SYNONYMS

tina-lakṣa--300,000; nāma--holy names of the Lord; ṭhākura--Haridāsa Ṭhākura; karena kīrtana--used to chant; nāmera--of the holy name; mahimā--glories; uṭhāila--raised; paṇḍita-gaṇa--all the learned scholars.

TRANSLATION

It was mentioned in the assembly that Haridāsa Ṭhākura chanted the holy names of Kṛṣṇa 300,000 times a day. Thus all the learned scholars began to discuss the glories of the holy name.

TEXT 177

TEXT

keha bale,----'nāma haite haya pāpa-kṣaya'  
keha bale,----'nāma haite jīvera mokṣa haya'

SYNONYMS

keha bale--some of them said; nāma haite--by chanting the Hare Kṛṣṇa mantra; haya--there is; pāpa-kṣaya--disappearance of all reactions to sinful activities; keha bale--some of them said; nāma haite--by chanting the holy name; jīvera--of the living entities; mokṣa haya--there is liberation.

TRANSLATION

Some of them said, "By chanting the holy name of the Lord, one is freed from the reactions of all sinful life." Others said, "Simply by chanting the holy name of the Lord, a living being is liberated from material bondage."

TEXT 178

TEXT

haridāsa kahena,----"nāmera ei dui phala naya  
nāmera phale kṛṣṇa-pade prema upajaya

SYNONYMS

haridāsa kahena--Haridāsa Ṭhākura replied; nāmera--of chanting the holy name of the Lord; ei--these, dui--two; phala--results; naya--are not; nāmera phale--by the result of chanting the holy name; kṛṣṇa-pade--at the lotus feet of Kṛṣṇa; prema upajaya--awakening of ecstatic love.

TRANSLATION

Haridāsa Ṭhākura protested, "These two benedictions are not the true result of chanting the holy name. By actually chanting the holy name without offenses, one awakens his ecstatic love for the lotus feet of Kṛṣṇa.

TEXT 179

TEXT

evam-vrataḥ sva-priya-nāma-kīrtiyā  
jātānurāgo druta-citta ucchaiḥ  
hasaty atho roditi rauti gāyaty  
unmādavan nṛtyati loka-bāhyaḥ

## SYNONYMS

evam-vrataḥ--when one thus engages in the vow to chant and dance; sva--own; priya--very dear; nāma--holy name; kīrtyā--by chanting; jāta--in this way develops; anurāgaḥ--attachment; druta-cittaḥ--very eagerly; uccaiḥ--loudly; hasati--laughs; atho--also; roditi--cries; rauti--becomes agitated; gāyati--chants; unmāda-vat--like a madman; nṛtyati--dances; loka-bāhyaḥ--not caring for outsiders.

## TRANSLATION

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

## PURPORT

For an explanation of this verse (Bhāg. 11.2.40) one may consult Chapter Seven, text 94, of the Ādi-līlā.

## TEXT 180

### TEXT

ānuṣaṅgika phala nāmera----'mukti', 'pāpa-nāśa'  
tāhāra dṛṣṭānta yaiche sūryera prakāśa

## SYNONYMS

ānuṣaṅgika--concomitant; phala--result; nāmera--of the holy name; mukti--liberation; pāpa-nāśa--extinction of the resultant actions of sinful life; tāhāra--of that; dṛṣṭānta--example; yaiche--as; sūryera prakāśa--light of the sun.

## TRANSLATION

"Liberation and extinction of the reactions of sinful life are two concomitant by-products of chanting the holy name of the Lord. An example is found in the gleams of morning sunlight."

## TEXT 181

### TEXT

aṁhaḥ saṁharad akhilaṁ sakṛd  
udayād eva sakala-lokasya  
taraṇir iva timira-jaladhiṁ  
jayati jagan-maṅgalaṁ harer nāma

## SYNONYMS

aṁhaḥ--the resultant action of sinful life, which causes material bondage; saṁharat--completely eradicating; akhilaṁ--all; sakṛt--once only; udayāt--by rising; eva--certainly; sakala--all; lokasya--of the people of the world;

taraṇiḥ--the sun; iva--like; timira--of darkness; jala-dhim--the ocean; jayati--all glories to; jagat-maṅgalam--auspicious for the whole world; hareḥ nāma--the holy name of the Lord. name of the Lord.

#### TRANSLATION

"As the rising sun immediately dissipates all the world's darkness, which is deep like an ocean, so the holy name of the Lord, if chanted once without offenses, can dissipate all the reactions of a living being's sinful life. All glories to that holy name of the Lord, which is auspicious for the entire world.' "

#### PURPORT

This verse is found in the Padyāvalī (16).

#### TEXT 182

#### TEXT

ei ślokera artha kara paṇḍitera gaṇa"  
sabe kahe,----'tumi kaha artha-vivaraṇa'

#### SYNONYMS

ei ślokera--of this verse; artha--meaning; kara--explain; paṇḍitera gaṇa--O groups of learned scholars; sabe kahe--everyone said; tumi kaha--you speak; artha-vivaraṇa--the meaning and explanation.

#### TRANSLATION

After reciting this verse, Haridāsa Ṭhākura said, "O learned scholars, please explain the meaning of this verse." But the audience requested Haridāsa Ṭhākura, "It is better for you to explain the meaning of this important verse."

#### TEXT 183

#### TEXT

haridāsa kahena,----"yaiche sūryera udaya  
udaya nā haite ārambhe tamera haya kṣaya

#### SYNONYMS

haridāsa kahena--Haridāsa Ṭhākura began to explain; yaiche--like; sūryera udaya--sunrise; udaya nā haite--although not visible; ārambhe--from the beginning; tamera--of darkness; haya kṣaya--there is dissipation.

#### TRANSLATION

Haridāsa Ṭhākura said, "As the sun begins to rise, even before visible it dissipates the darkness of night.

#### TEXT 184

TEXT

caura-pretā-rākṣasādira bhaya haya nāśa  
udaya haile dharma-karma-ādi parakāśa

SYNONYMS

caura--thieves; preta--ghosts; rākṣasa--demons; ādira--of them and others; bhaya--fear; haya--becomes; nāśa--destroyed; udaya haile--when the sunrise is actually visible; dharma-karma--all religious activities and regulative principles; ādi--everything; parakāśa--becomes manifest.

TRANSLATION

"With the first glimpse of sunlight, fear of thieves, ghosts and demons immediately disappears, and when the sun is actually visible, everything is manifest, and everyone begins performing his religious activities and regulative duties.

TEXT 185

TEXT

aiche nāmodayārambhe pāpa-ādira kṣaya  
udaya kaile kṛṣṇa-pade haya premodaya

SYNONYMS

aiche--similarly; nāma-udaya--of the appearance of the holy name; ārambhe--by the beginning; pāpa--reactions of sinful activities; ādira--of them and others; kṣaya--dissipation; udaya kaile--when there is actually awakening of offenseless chanting; kṛṣṇa-pade--at the lotus feet of Kṛṣṇa; haya prema-udaya--there is awakening of ecstatic love.

TRANSLATION

"Similarly, the first hint that offenseless chanting of the Lord's holy name has awakened dissipates the reactions of sinful life immediately. And when one chants the holy name offenselessly, one awakens to service in ecstatic love at the lotus feet of Kṛṣṇa.

TEXT 186

TEXT

'mukti' tuccha-phala haya nāmābhāsa haite

SYNONYMS

'mukti--liberation; tuccha-phala--insignificant result; haya--is; nāma-ābhāsa haite--from a glimpse of awakening of offenseless chanting of the holy name.

TRANSLATION

"Liberation is the insignificant result derived from a glimpse of awakening of offenseless chanting of the holy name.

TEXT 187

TEXT

mriyamāṇo harer nāma  
gṛṇan putropacāritam  
ajāmilo 'py agād dhāma  
kim uta śraddhayā gṛṇan

SYNONYMS

mriyamāṇaḥ--dying; hareḥ nāma--the holy name of the Supreme Lord; gṛṇan--chanting; putra-upacāritam--though spoken for his son; ajāmilaḥ--Ajāmila; api--also; agāt--attained; dhāma--the spiritual world; kim uta--what to speak of; śraddhayā--with faith and reverence; gṛṇan--chanting.

TRANSLATION

"While dying, Ajāmila chanted the holy name of the Lord, intending to call his son Nārāyaṇa. Nevertheless, he attained the spiritual world. What then to speak of those who chant the holy name with faith and reverence?"

PURPORT

This is a verse from Śrīmad-Bhāgavatam (6.2.49).

TEXT 188

TEXT

ye mukti bhakta nā laya, se kṛṣṇa cāhe dite"

SYNONYMS

ye--which; mukti--liberation; bhakta--a devotee; nā laya--does not take; se--that; kṛṣṇa--Lord Kṛṣṇa; cāhe dite--wants to offer.

TRANSLATION

"Liberation, which is unacceptable for a pure devotee, is always offered by Kṛṣṇa without difficulty.

TEXT 189

TEXT

sālokya-sārṣṭi-sārūpya-  
sāmīpyaikatvam apy uta  
dīyamānaṁ na gṛṇanti  
vinā mat-sevanaṁ janāḥ

SYNONYMS



sālokya--to live on the same planet; sārṣṭi--to acquire the same opulence; sārūpya--to achieve the same bodily features; sāmīpya--to live always near the Supreme Lord; ekatvam--to merge into the existence of the Lord; api--even; uta--certainly; dīyamānam--being offered; na gṛhṇanti--do not take; vinā--without; mat-sevanam--My service; janāḥ--the devotees.

#### TRANSLATION

"My devotees do not accept sālokya, sārṣṭi, sārūpya, sāmīpya, or oneness with Me--even if I offer these liberations--in preference to serving Me." "

#### PURPORT

This verse is spoken by Lord Kapila, an avatāra of the Supreme Personality of Godhead, in Śrīmad-Bhāgavatam (3.29.13).

#### TEXT 190

#### TEXT

'gopāla cakravartī' nāma eka-jana  
majumadārera ghare sei ārindā pradhāna

#### SYNONYMS

gopāla cakravartī--Gopāla Cakravartī; nāma--named; eka-jana--one person; majumadārera ghare--at the residence of Hiraṇya and Govardhana Majumadāra; sei--he; ārindā pradhāna--the chief tax collector.

#### TRANSLATION

At the house of Hiraṇya and Govardhana Majumadāra, a person named Gopāla Cakravartī was officially the chief tax collector.

#### TEXT 191

#### TEXT

gauḍe rahi' pātsāhā-āge ārindā-giri kare  
bāra-lakṣa mudrā sei pātsāra ṭhāñi bhare

#### SYNONYMS

gauḍe rahi'--living in Bengal; pātsāhā-āge--on behalf of the emperor; ārindā-giri kare--acts as the chief tax collector; bāra-lakṣa--twelve hundred thousand; mudrā--coins; sei--he; pātsāra ṭhāñi--for the emperor; bhare--collects.

#### TRANSLATION

This Gopāla Cakravartī lived in Bengal. His duty as chief tax collector was to collect 1,200,000 coins to deposit in the treasury of the emperor.

#### TEXT 192

TEXT

parama-sundara, paṇḍita, nūtana-yauvana  
nāmābhāse 'mukti' śuni' nā ha-ila sahana

SYNONYMS

parama-sundara--very beautiful; paṇḍita--learned; nūtana--new; yauvana--youth; nāma-ābhāse--by the glimpse of awakening of pure chanting of the holy name; mukti--liberation; śuni'--hearing; nā ha-ila sahana--could not tolerate.

TRANSLATION

He had handsome bodily features, and he was learned and youthful, but he could not tolerate the statement that simply by glimpsing the awakening of the Lord's holy name one can attain liberation.

PURPORT

Vaiṣṇavas strictly follow the directions of the śāstras regarding how one can be liberated simply by a slight awakening of pure chanting of the holy name. Māyāvādīs cannot tolerate the statements of the śāstras about how easily liberation can be achieved, for as stated in Bhagavad-gītā (12.5), kleśo 'dhikataras teṣām avyaktāsakta-cetasām: impersonalists must work hard for many, many births, and only then will they perhaps be liberated. Vaiṣṇavas know that simply by chanting the holy name of the Lord offenselessly, one achieves liberation as a by-product. Thus there is no need to endeavor separately for liberation. Śrīla Bilvamaṅgala Ṭhākura has said, muktiḥ svayaṁ mukulitāñjali sevate 'smān: liberation stands at one's door, ready to render any kind of service, if one is a pure devotee with unflinching faith and reverence. This the Māyāvādīs cannot tolerate. Therefore the ārindā pradhāna, chief tax collector, although very learned, handsome and youthful, could not tolerate the statements of Haridāsa Ṭhākura

TEXT 193

TEXT

kruddha hañā bale sei saroṣa vacana  
"bhāvukera siddhānta śuna, paṇḍitera gaṇa

SYNONYMS

kruddha hañā--becoming very angry; bale--said; sei--he; sa-roṣa vacana--angry words; bhāvukera--of an emotional person; siddhānta--conclusion; śuna--just hear; paṇḍitera gaṇa--O assembly of learned scholars.

TRANSLATION

This young man, Gopāla Cakravartī, became very angry upon hearing the statements of Haridāsa Ṭhākura. He immediately criticized him. "O assembly of learned scholars," he said, "just hear the conclusion of the emotional devotee.

TEXT 194

TEXT

koṭi-janme brahma-jñāne yei 'mukti' naya  
ei kahe,----nāmābhāse sei 'mukti' haya"

SYNONYMS

koṭi-janme--after millions upon millions of births; brahma-jñāne--by absolute knowledge; yei--which; mukti naya--liberation is not possible; ei--this person; kahe--says; nāma-ābhāse--simply by the awakening of a glimpse of the pure chanting of the holy name; sei--that; mukti--liberation; haya--becomes possible.

TRANSLATION

"After many millions upon millions of births, when one is complete in absolute knowledge, one still may not attain liberation, yet this ma says that one may attain it simply by the awakening of a glimpse of the holy name."

TEXT 195

TEXT

haridāsa kahena,----kene karaha saṁśaya?  
śāstre kahe,----nāmābhāsa-mātre 'mukti' haya

SYNONYMS

haridāsa kahena--Haridāsa Ṭhākura said; kene--why; karaha saṁśaya--are you doubtful; śāstre kahe--it is stated in the revealed scriptures; nāma-ābhāsa mātre--simply by a glimpse of the chanting of the holy name; mukti haya--there is liberation.

TRANSLATION

Haridāsa Ṭhākura said, "Why are you doubtful? The revealed scriptures say that one can attain liberation simply by a glimpse of offenseless chanting of the holy name.

TEXT 196

TEXT

bhakti-sukha-āge 'mukti' ati-tuccha haya  
ataeva bhakta-gaṇa 'mukti' nāhi laya

SYNONYMS

bhakti-sukha--transcendental bliss derived from devotional service; āge--before; mukti--liberation; ati-tuccha--extremely insignificant; haya--is; ataeva--therefore; bhakta-gaṇa--pure devotees; mukti--liberation; nāhi laya--do not accept.

TRANSLATION

"For a devotee who enjoys the transcendental bliss of devotional service, liberation is most insignificant. Therefore pure devotees never desire to achieve liberation.

TEXT 197

TEXT

tvat-sākṣātkaraṇāhlāda-  
viśuddhābdhi-sthitasya me  
sukhāni goṣpadāyante  
brāhmāṇy api jagad-guro

SYNONYMS

tvat--You; sākṣāt-karaṇa--by meeting; āhlāda--of pleasure; viśuddha--spiritually purified; abdhī--in an ocean; sthitasya--situated; me--of me; sukhāni--happiness; goṣpadāyante--is like a calf's hoofprint; brāhmāṇi--derived from understanding of impersonal Brahman; api--also; jagad-guro--O master of the universe.

TRANSLATION

"My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness, including even brahmānanda, to be like the water contained in the hoofprint of a calf.' "

PURPORT

This verse is quoted from the Hari-bhakti-sudhodaya (14.36).

TEXT 198

TEXT

vipra kahe,----"nāmābhāse yadi 'mukti' naya  
tābe tomāra nāka kāṭi' karaha niścaya"

SYNONYMS

vipra kahe--the brāhmaṇa said; nāma-ābhāse--simply by the awakening of offenseless chanting of the holy name; yadi--if; mukti naya--liberation is not attainable; tābe--then; tomāra--your; nāka--nose; kāṭi'--I shall cut off; karaha niścaya--take it as certain.

TRANSLATION

Gopāla Cakravartī said, "if one is not liberated by nāmābhāsa, then you may be certain that I shall cut off your nose."

TEXT 199

TEXT

haridāsa kahena,----"yadi nāmābhāse 'mukti' naya  
tabe āmāra nāka kāṭimu,----ei suniścaya"

SYNONYMS

haridāsa kahena--Haridāsa Ṭhākura said; yadi--if; nāma-ābhāse--simply by the awakening of the holy name of the Lord; mukti naya--mukti is not available; tabe--then; āmāra--my; nāka--nose; kāṭimu--I shall cut off; ei--this; suniścaya--certain.

TRANSLATION

Then Haridāsa Ṭhākura accepted the challenge offered by Gopāla Cakravartī. "If by nāmābhāsa liberation is not available," he said, "certainly I shall cut off my nose."

TEXT 200

TEXT

śuni' sabhā-sad uṭhe kari' hāhākāra  
majumadāra sei vipre karila dhikkāra

SYNONYMS

śuni'--hearing; sabhā-sat--all the members of the assembly; uṭhe--got up; kari' hāhā-kāra--making a tumultuous sound; majumadāra--Hiraṇya and Govardhana Majumadāra; sei vipre--unto that brāhmaṇa who was their servant; karila--made; dhik-kāra--chastisement.

TRANSLATION

All the members of the assembly who had heard the challenge were greatly agitated, and they got up, making a tumultuous sound. Hiraṇya and Govardhana Majumadāra both immediately chastised the brāhmaṇa tax collector.

TEXT 201

TEXT

balāi-purohita tāre karilā bhartsana  
"ghaṭa-paṭiyā mūrkhā tuṇi bhakti kāṅhā jāna?"

SYNONYMS

balāi-purohita--the priest named Balarāma Ācārya; tāre--unto Gopāla Cakravartī; karilā--did; bhartsana--chastisement; ghaṭa-paṭiyā--interested in the pot and the earth; mūrkhā--fool; tuṇi--you; bhakti--devotional service; kāṅhā--what; jāna--do know.

TRANSLATION

The priest named Balarāma Ācārya chastised Gopāla Cakravartī. "You are a foolish logician," he said, "What do you know about the devotional service of the Lord?"

#### PURPORT

The philosophy enunciated by the Māyāvādīs is called ghaṭa-paṭiyā philosophy. According to this philosophy, everything is one, everything is earth, and therefore anything made of earth, such as different pots, is also the same earth. Such philosophers see no distinction between a pot made of earth and the earth itself. Since Gopāla Cakravartī was a ghaṭa-paṭiyā logician, a gross materialist, what could he understand about the transcendental devotional service of the Lord?

#### TEXT 202

#### TEXT

haridāsa-ṭhākure tuñi kaili apamāna!  
sarva-nāśa habe tora, nā habe kalyāṇa"

#### SYNONYMS

haridāsa-ṭhākure--unto Haridāsa Ṭhākura; tuñi--you; kaili--did; apamāna--insult; sarva-nāśa--destruction of everything; habe--there will be; tora--your; nā--not; habe--will be; kalyāṇa--auspicious result.

#### TRANSLATION

"You have insulted Haridāsa Ṭhākura. Thus there will be a dangerous position for you. You should not expect anything auspicious."

#### TEXT 203

#### TEXT

śuni' haridāsa tabe uṭhiyā calilā  
majumadāra sei vipre tyāga karilā

#### SYNONYMS

śuni'--hearing; haridāsa--Haridāsa Ṭhākura; tabe--then; uṭhiyā calilā--got up and began to go away; majumadāra--Hiraṇya and Govardhana Majumadāra; sei vipre--this tyāga karilā--kicked out.

#### TRANSLATION

Then Haridāsa Ṭhākura got up to leave, and the Majumadāras, the masters of Gopāla Cakravartī, immediately dismissed Gopāla Cakravartī from their service.

#### TEXT 204

#### TEXT

sabhā-sahite haridāsera paḍilā caraṇe

haridāsa hāsi' kahe madhura-vacane

SYNONYMS

sabhā-sahite--with all the members of the assembly; haridāsera--of Haridāsa Ṭhākura; paḍilā caraṇe--fell down at the lotus feet; haridāsa--Haridāsa Ṭhākura; hāsi'--smiling; kahe--said; madhura-vacane--in a sweet voice.

TRANSLATION

With all the members of the assembly, the two Majumadāras fell at the lotus feet of Haridāsa Ṭhākura. Haridāsa Ṭhākura was smiling, however, and he spoke in a sweet voice.

TEXT 205

TEXT

"tomā-sabāra doṣa nāhi, ei ajña brāhmaṇa  
tāra doṣa nāhi, tāra tarka-niṣṭha mana

SYNONYMS

tomā-sabāra--of all of you; doṣa--fault; nāhi--there is not; ei--this; ajña--ignorant; brāhmaṇa--so-called brāhmaṇa; tāra doṣa nāhi--he is also not at fault; tāra--his; tarka-niṣṭha--accustomed to speculation; mana--mind.

TRANSLATION

"None of you are at fault," he said. "Indeed, even this ignorant so-called brāhmaṇa is not at fault, for he is accustomed to dry speculation and logic.

TEXT 206

TEXT

tarkera gocara nahe nāmera mahattva  
kothā haite jānibe se ei saba tattva?

SYNONYMS

tarkera--by argument and logic; gocara--appreciable; nahe--is not; nāmera--of the holy name; mahattva--the glory; kothā haite--from where; jānibe--will know; se--he; ei--this; saba--all; tattva--truth.

TRANSLATION

"One cannot understand the glories of the holy name simply by logic and argument. Therefore this man cannot possibly understand the glories of the holy name.

TEXT 207

TEXT

yāha ghara, kṛṣṇa karuna kuśala sabāra  
āmāra sambandhe duḥkha nā ha-uka kāhāra"

SYNONYMS

yāha ghara--go to your homes; kṛṣṇa karuna--may Lord Kṛṣṇa bestow; kuśala sabāra--blessings to everyone; āmāra sambandhe--on my account; duḥkha--unhappiness; nā ha-uka--may there not be; kāhāra--of anyone.

TRANSLATION

"All of you may now go to your homes. May Lord Kṛṣṇa bestow his blessings upon you all. Do not be sorry because of my being insulted."

PURPORT

From this statement by Haridāsa Ṭhākura, it is understood that a pure Vaiṣṇava never takes anyone's insults seriously. This is the teaching of Śrī Caitanya Mahāprabhu:

tṛṇād api sunīcena  
taror api sahiṣṇunā  
amāninā mānadena  
kīrtanīyaḥ sadā hariḥ

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly." A Vaiṣṇava is always tolerant and submissive like trees and grass. He tolerates insults offered by others, for he is simply interested in chanting the holy name of the Lord without being disturbed.

TEXT 208

TEXT

tabe se hiraṇya-dāsa nija ghare āila  
sei brāhmaṇe nija dvāra-mānā kaila

SYNONYMS

tabe--thereupon; se--that; hiraṇya-dāsa--Hiraṇya Majumadāra; nija--own; ghare--to home; āila--returned; sei--that; brāhmaṇe--to Gopāla Cakravartī; nija--own; dvāra--door; mānā--prohibition; kaila--issued.

TRANSLATION

Then Hiraṇya dāsa Majumadāra returned to his home and ordered that Gopāla Cakravartī not be admitted therein.

TEXT 209

TEXT



tina dina bhitare sei viprera 'kuṣṭha' haila  
ati ucca nāsā tāra galiyā paḍila

SYNONYMS

tina dina--three days; bhitare--within; sei--that; viprera--of the  
brāhmaṇa; kuṣṭha--leprosy; haila--appeared; ati--very; ucca--raised; nāsā--  
nose; tāra--his; galiyā--melting; paḍila--fell.

TRANSLATION

Within three days that brāhmaṇa was attacked by leprosy, and as a result  
his highly raised nose melted away and fell off.

TEXT 210

TEXT

campaka-kali-sama hasta-padāṅguli  
koṅkaḍa ha-ila saba, kuṣṭhe gela gali'

SYNONYMS

campaka--of a golden-hued flower; kali--buds; sama--like; hasta-pada-  
aṅguli--fingers and toes; koṅkaḍa ha-ila--became crumpled; saba--all; kuṣṭhe--  
because of leprosy; gela gali'--melted away.

TRANSLATION

The brāhmaṇa's toes and fingers were beautiful like golden-colored campaka  
buds, but because of leprosy they all withered and gradually melted away.

TEXT 211

TEXT

dekhiyā sakala loka haila camatkāra  
haridāse praśaṃsi' tāṅre kare namaskāra

SYNONYMS

dekhiyā--seeing; sakala loka--all people; haila--became; camatkāra--  
astonished; haridāse--Haridāsa Ṭhākura; praśaṃsi'--praising; tāṅre--unto him;  
kare--offer; namaskāra--obeisances.

TRANSLATION

Seeing the condition of Gopāla Cakravartī, everyone was astonished.  
Everyone praised the influence of Haridāsa Ṭhākura and offered him obeisances.

TEXT 212

TEXT

yadyapi haridāsa viprera doṣa nā la-ilā

tathāpi īśvara tāre phala bhuñjāilā

SYNONYMS

yadyapi--although; haridāsa--Haridāsa Ṭhākura; viprera--of the brāhmaṇa; doṣa--offense; nā--did not; la-ilā--take seriously; tathāpi--still; īśvara--the Supreme Personality of Godhead; tāre--unto him; phala--the result of insulting a Vaiṣṇava; bhuñjāilā--made to suffer.

TRANSLATION

Although Haridāsa Ṭhākura, as a Vaiṣṇava, did not take seriously the brāhmaṇa's offense, the Supreme Personality of Godhead could not tolerate it, and thus he made the brāhmaṇa suffer the consequences.

TEXT 213

TEXT

bhakta-svabhāva,----ajña-doṣa kṣamā kare  
kṛṣṇa-svabhāva,----bhakta-nindā sahite nā pāre

SYNONYMS

bhakta-svabhāva--the characteristic of a pure devotee; ajña-doṣa--offense by an ignorant rascal; kṣamā kare--excuses; kṛṣṇa-svabhāva--the characteristic of Kṛṣṇa; bhakta-nindā--blaspheming the devotees; sahite nā pāre--cannot tolerate.

TRANSLATION

A characteristic of a pure devotee is that he excuses any offense by an ignorant rascal. The characteristic of Kṛṣṇa, however, is that He cannot tolerate blasphemy of His devotees.

PURPORT

tṛṇād api sunīcena  
taror api sahiṣṇunā  
amāninā mānadena  
kīrtanīyaḥ sadā hariḥ

A Vaiṣṇava strictly follows this principle of being humbler than the grass and more tolerant than a tree, expecting no honor from others but offering honor to everyone. In this way, a Vaiṣṇava is simply interested in chanting about the Supreme personality of Godhead and glorifying Him. Haridāsa Ṭhākura epitomized this foremost order of Vaiṣṇavism. Kṛṣṇa cannot tolerate any insults or blasphemy against a Vaiṣṇava. For example, Prahlāda Mahārāja was chastised by his father, Hiraṇyakaśipu, in so many ways, but although Prahlāda tolerated this, Kṛṣṇa did not. The Lord therefore came in the form of Nṛsiṃhadeva to kill Hiraṇyakaśipu. Similarly, although Śrīla Haridāsa Ṭhākura tolerated the insult by Gopāla Cakravartī, Kṛṣṇa could not. The Lord immediately punished Gopāla Cakravartī by making him suffer from leprosy. While instructing Śrīla Rūpa Gosvāmī about the many restrictive rules and regulations for Vaiṣṇavas, Śrī Caitanya Mahāprabhu has very vividly described

the effects of offenses at the lotus feet of a Vaiṣṇava. Yadi vaiṣṇava-aparādha uṭhe hātī mātā (Madhya 19.156). Offending or blaspheming a Vaiṣṇava has been described as the greatest offense, and it has been compared to a mad elephant. When a mad elephant enters a garden, it ruins all the creepers, flowers and trees. Similarly, if a devotee properly executing his devotional service becomes an offender at the lotus feet of his spiritual master or a Vaiṣṇava, his devotional service is spoiled.

TEXT 214

TEXT

viprera kuṣṭha śuni' haridāsa mane duḥkhī hailā  
balāi-purohite kahi' śāntipura āilā

SYNONYMS

viprera--of the brāhmaṇa; kuṣṭha--leprosy; śuni'--hearing; haridāsa--Haridāsa Ṭhākura; mane--within the mind; duḥkhī hailā--became unhappy; balāi-purohite--unto Balarāma Ācārya; kahi'--speaking; śāntipura āilā--came to Śāntipura.

TRANSLATION

Haridāsa Ṭhākura was unhappy when he heard that the brāhmaṇa Gopāla Cakravartī had been attacked by leprosy. Thus after informing Balarāma Ācārya, the priest of Hiraṇya Majumadāra, he went to Śāntipura, the home of Advaita Ācārya.

TEXT 215

TEXT

ācārye miliyā kailā daṇḍavat praṇāma  
advaita āliṅgana kari' karilā sammāna

SYNONYMS

ācārye miliyā--meeting Advaita Ācārya; kailā--offered; daṇḍavat praṇāma--obeisances and respects; advaita--Advaita Ācārya; āliṅgana kari'--embracing; karilā sammāna--showed respect.

TRANSLATION

Upon meeting Advaita Ācārya, Haridāsa Ṭhākura offered Him respect and obeisances. Advaita Ācārya embraced him and showed respect to him in return.

TEXT 216

TEXT

gaṅgā-tīre goṅphā kari' nirjane tāṅre dilā  
bhāgavata-gītāra bhakti-ārtha śunāilā

SYNONYMS

gaṅgā-tīre--on the bank of the Ganges; goṅphā kari'--constructing a small cavelike residence; nirjane--in a solitary place; tānre--unto him; dilā--offered; bhāgavata--of Śrīmad-Bhāgavatam; gītāra--of Bhagavad-gītā; bhakti-  
artha--the real meaning of devotional service; śunāilā--spoke to him.

#### TRANSLATION

On the bank of the Ganges, in a solitary place, Advaita Ācārya made a cavelike home for Haridāsa Ṭhākura and spoke to him about the real meaning of Śrīmad-Bhāgavatam and Bhagavad-gītā in terms of devotional service.

#### TEXT 217

#### TEXT

ācāryera ghare nitya bhikṣā-nirvāhaṇa  
dui janā mili' kṛṣṇa-kathā-āsvādana

#### SYNONYMS

ācāryera ghare--at the house of Advaita Ācārya; nitya--daily; bhikṣā-nirvāhaṇa--accepting food as alms; dui janā--the two of them; mili'--meeting together; kṛṣṇa-kathā--discourses on the subject matter of Kṛṣṇa; āsvādana--tasting.

#### TRANSLATION

Haridāsa Ṭhākura accepted food daily at the house of Advaita Ācārya. Meeting together, the two of them would taste the nectar of discourses on the subject matter of Kṛṣṇa.

#### TEXT 218

#### TEXT

haridāsa kahe,----"gosāñi, kari nivedane  
more pratyaha anna deha' kon prayojane?

#### SYNONYMS

haridāsa kahe--Haridāsa Ṭhākura said; gosāñi--my dear Advaita Ācārya; kari nivedane--let me submit one prayer; more--unto me; prati-aha--daily; anna deha'--You give food; kon prayojane--what is the necessity.

#### TRANSLATION

Haridāsa Ṭhākura said, "My dear Advaita Ācārya, let me submit something before Your Honor. Every day You give me alms of food to eat. What is the necessity of this?"

#### TEXT 219

#### TEXT

mahā-mahā-vipra ethā kulīna-samāja  
nīce ādara kara, nā vāsaha bhaya lāja!!

SYNONYMS

mahā-mahā-vipra--great, great brāhmaṇas; ethā--here; kulīna-samāja--aristocratic society; nīce--to a low-class person; ādara kara--You show honor; nā vāsaha--You do not care for; bhaya lāja--fear or shame.

TRANSLATION

"Sir, You are living within a society of great, great brāhmaṇas and aristocrats, but without fear or shame You adore a lower-class man like me.

TEXT 220

TEXT

alaukika ācāra tomāra kahite pāi bhaya  
sei kṛpā karibā,----yāte mora rakṣā haya"

SYNONYMS

alaukika ācāra--uncommon behavior; tomāra--Your; kahite--to speak; pāi bhaya--I am afraid; sei kṛpā--that favor; karibā--kindly do; yāte--by which; mora--my; rakṣā--protection; haya--there is.

TRANSLATION

"My dear sir, Your behavior is uncommon. Indeed, sometimes I am afraid to speak to You. But please favor me by protecting me from the behavior of society."

PURPORT

While Haridāsa Ṭhākura was staying under the care of Advaita Ācārya, he was afraid of the behavior of society in Śāntipura, Navadvīpa, which was full of exceedingly aristocratic brāhmaṇas, kṣatriyas and vaiśyas. Haridāsa Ṭhākura was born in a Mohammedan family and was later recognized as a great Vaiṣṇava, but nevertheless the brāhmaṇas were very critical of him. Thus Haridāsa Ṭhākura was afraid that Advaita Ācārya would be put into some difficulty because of His familiarity with Haridāsa Ṭhākura. Śrī Advaita Ācārya treated Haridāsa Ṭhākura as a most elevated Vaiṣṇava, but others, like Rāmacandra Khān, were envious of Haridāsa Ṭhākura. Of course, we have to follow in the footsteps of Advaita Ācārya, not caring for people like Rāmacandra Khān. At present, many Vaiṣṇavas are coming to our Kṛṣṇa consciousness movement from among the Europeans and Americans, and although a man like Rāmacandra Khān is always envious of such Vaiṣṇavas, one should follow in the footsteps of Śrī Advaita Ācārya by treating all of them as Vaiṣṇavas. Although they are not as exalted as Haridāsa Ṭhākura, such Americans and Europeans, having accepted the principles of Vaiṣṇava philosophy and behavior, should never be excluded from Vaiṣṇava society.

TEXT 221

TEXT

ācārya kahena,----"tumi nā kariha bhaya  
sei ācariba, yei śāstra-mata haya

SYNONYMS

ācārya kahena--Advaita Ācārya said; tumi--you; nā--not; kariha--do; bhaya--fear; sei ācariba--I shall behave in that way; yei--whatever; śāstra-mata--sanctioned by the revealed scriptures; haya--is.

TRANSLATION

Advaita Ācārya replied, "My dear Haridāsa, do not be afraid. I shall behave strictly according to the principles of the revealed scriptures.

PURPORT

Śrīla Advaita Ācārya was not afraid of the strict brahminical culture and customs of society. As stated in the śāstric injunctions, which are the true medium of evidence or proof, anyone can go back to Godhead, even if born of a low family. Kṛṣṇa says in Bhagavad-gītā:

mām hi pārtha vyapāśritya  
ye 'pi syuḥ pāpa-yonayaḥ  
striyo vaiśyās tathā sūdrās  
te 'pi yānti parām gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth--women, vaiśyas [merchants], as well as sūdras [workers]--can approach the supreme destination." (Bg. 9.32) Though having taken a low birth in human society, one who accepts Kṛṣṇa as the Supreme Personality of Godhead is quite competent to go back home, back to Godhead; and one who is a bona fide candidate for going back to Godhead should not be considered lowborn, or caṇḍāla. That is also a śāstric injunction. As stated in Śrīmad-Bhāgavatam (2.4.18):

kirāta-hūṇāndhra-pulinda-pulkaśā  
ābhīra-śumbhā yavanāḥ khasādayaḥ  
ye 'nye ca pāpā yad-apāśrayāśrayāḥ  
śudhyanti tasmai prabhaviṣṇave namaḥ

Not only the yavanas and khasādayaḥ but even those born in still lower families can be purified (śudhyanti) by the grace of a devotee of Lord Kṛṣṇa, for Kṛṣṇa empowers such devotees to perform this purification. Advaita Ācārya had confidence in the śāstric evidence and did not care about social customs. The Kṛṣṇa consciousness movement, therefore, is a cultural movement that does not care about local social conventions. Following in the footsteps of Śrī Caitanya Mahāprabhu and Advaita Ācārya, we can accept a devotee from any part of the world and recognize him as a brāhmaṇa as soon as he is qualified due to following the principles of Vaiṣṇava behavior.

TEXT 222

TEXT

tumi khāile haya koṭi-brāhmaṇa-bhojana"  
eta bali, śrāddha-pātra karāilā bhojana

#### SYNONYMS

tumi khāile--if you eat; haya--there is; koṭi-brāhmaṇa-bhojana--feeding ten million brāhmaṇas; eta bali--saying this; śrāddha-pātra--the dish offered to the forefathers; karāilā bhojana--made to eat.

#### TRANSLATION

"Feeding you is equal to feeding ten million brāhmaṇas," Advaita Ācārya said. "Therefore, accept this śrāddha-pātra." Thus Advaita Ācārya made him eat.

#### PURPORT

Śrāddha is prasāda offered to the forefathers at a certain date of the year or month. The śrāddha-pātra, or plate offered to the forefathers, is then offered to the best of the brāhmaṇas in society. Instead of offering the śrāddha-pātra to any other brāhmaṇa, Advaita Ācārya offered it to Haridāsa Ṭhākura, considering him greater than any of the foremost brāhmaṇas. This act by Śrī Advaita Ācārya proves that Haridāsa Ṭhākura was always situated in a transcendental position and was therefore always greater than even the most exalted brāhmaṇa, for he was situated above the mode of goodness of the material world. Referring to the Bhakti-sandarbha, verse 177, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following statements from the Garuḍa Purāṇa in this connection:

brāhmaṇānām sahasrebhyaḥ  
satra-yājī viśiṣyate  
satra-yāji-sahasrebhyaḥ  
sarva-vedānta-pāragaḥ

sarva-vedānta-vit-koṭyā  
viṣṇu-bhakto viśiṣyate  
vaiṣṇavānām sahasrebhya  
ekānty eko viśiṣyate

"A brāhmaṇa qualified to offer sacrifices is better than an ordinary brāhmaṇa and better than such a brāhmaṇa is one who has studied all the Vedic scriptures. Among many such brāhmaṇas, one who is a devotee of Lord Viṣṇu is the best; and among many such Vaiṣṇavas, one who fully engages in the service of the Lord is the best."

bhaktir aṣṭa-vidhā hy eṣā  
yasmin mlecche 'pi vartate  
sa viprendro muni-śreṣṭhaḥ  
sa jñānī sa ca paṇḍitaḥ  
tasmai deyaṁ tato grāhyaṁ  
sa ca pūjyo yathā hariḥ

"There are many different kinds of devotees, but even a Vaiṣṇava coming from a family of mlecchas or yavanas is understood to be a learned scholar,

complete in knowledge, if he knows the Vaiṣṇava philosophy. He should therefore be given charity, for such a Vaiṣṇava is as worshipable as the Supreme Personality of Godhead."

na me 'bhaktaś catur-vedī  
mad-bhaktaḥ śva-pacaḥ priyaḥ  
tasmai deyaṁ tato grāhyaṁ  
sa ca pūjyo yathā hy aham

Lord Kṛṣṇa says, "Even if a nondevotee comes from a brāhmaṇa family and is expert in studying the Vedas, he is not very dear to Me, whereas even if a sincere devotee comes from a low family of meat-eaters, he is very dear to Me. Such a sincere pure devotee should be given charity, for he is as worshipable as I."

TEXT 223

TEXT

jagat-nistāra lāgi' karena cintana  
avaiṣṇava-jagat kemane ha-ibe mocana?

SYNONYMS

jagat-nistāra--the deliverance of the people of the whole world; lāgi'--for; karena cintana--was always thinking; avaiṣṇava--full of nondevotees; jagat--the whole world; kemane--how; ha-ibe mocana--will be delivered.

TRANSLATION

Advaita Ācārya was always absorbed in thoughts of how to deliver the fallen souls of the entire world. "The entire world is full of nondevotees," He thought. "How will they be delivered?"

PURPORT

Śrīla Advaita Ācārya sets the standard for ācāryas in the Vaiṣṇava sampradāya. An ācārya must always be eager to deliver the fallen souls. A person who establishes a temple or maṭha to take advantage of people's sentiments by using for his livelihood what people contribute for the worship of the Deity cannot be called a gosvāmī or ācārya. One who knows the conclusion of the śāstras, follows in the footsteps of his predecessors and endeavors to preach the bhakti cult all over the world is to be considered an ācārya. The role of an ācārya is not to earn his livelihood through the income of the temple. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say that if one earns his livelihood by displaying the Deity in the temple, he is not an ācārya or gosvāmī. It would be better for him to accept service even as a sweeper in the street, for that is a more honorable means of earning one's living.

TEXT 224

TEXT

kṛṣṇe avatārite advaita pratijñā karilā



jala-tulasī diyā pūjā karite lāgilā

SYNONYMS

kṛṣṇe--Lord Kṛṣṇa; avatārite--to cause to descend; advaita--Advaita Ācārya; pratijñā--promise; karilā--made; jala-tulasī--Ganges water and tulasī leaves; diyā--offering; pūjā--worship; karite--to do; lāgilā--began.

TRANSLATION

Determined to deliver all the fallen souls, Advaita Ācārya decided to cause Kṛṣṇa to descend. With this vow, he began to offer Ganges water and tulasī leaves to worship the Lord.

TEXT 225

TEXT

haridāsa kare goṅphāya nāma-saṅkīrtana  
kṛṣṇa avatīrṇa ha-ibena,----ei tāṅra mana

SYNONYMS

haridāsa--Haridāsa Ṭhākura; kare--performed; goṅphāya--in the cave; nāma-saṅkīrtana--chanting of the holy name of the Lord; kṛṣṇa--Lord Kṛṣṇa; avatīrṇa ha-ibena--will descend; ei--this; tāṅra mana--his mind.

TRANSLATION

Similarly, Haridāsa Ṭhākura chanted in his cave on the bank of the Ganges with the intention to cause Kṛṣṇa's descent.

TEXT 226

TEXT

dui-janera bhaktye caitanya kailā avatāra  
nāma-prema pracāri' kailā jagat uddhāra

SYNONYMS

dui-janera--of these two persons; bhaktye--because of the devotional service; caitanya--Lord Śrī Caitanya Mahāprabhu; kailā--made; avatāra--incarnation; nāma-prema--the holy name and love of Kṛṣṇa; pracāri'--preaching; kailā--did; jagat uddhāra--deliverance of the whole world.

TRANSLATION

Because of the devotional service of these two persons, Lord Śrī Caitanya Mahāprabhu descended as an incarnation. Thus He preached the holy name of the Lord and ecstatic love of Kṛṣṇa to deliver the entire world.

TEXT 227

TEXT

āra alaukika eka caritra tāñhāra  
yāhāra śravaṇe loke haya camatkāra

SYNONYMS

āra--another; alaukika--uncommon; eka--one; caritra--characteristic;  
tāñhāra--of Haridāsa Ṭhākura; yāhāra śravaṇe--in hearing which; loke--in human  
society; haya--there is; camatkāra--astonishment.

TRANSLATION

There is another incident concerning Haridāsa Ṭhākura's uncommon behavior.  
One will be astonished to hear about it.

TEXT 228

TEXT

tarka nā kariha, tarkāgocara tāñra rīti  
viśvāsa kariyā śuna kariyā pratīti

SYNONYMS

tarka nā kariha--do not argue; tarka-agocara--beyond argument; tāñra--his;  
rīti--behavior; viśvāsa kariyā--believing; śuna--listen; kariyā pratīti--  
having confidence.

TRANSLATION

Hear about such incidents without putting forth dry arguments, for these  
incidents are beyond our material reasoning. One must believe in them with  
faith.

TEXT 229

TEXT

eka-dina haridāsa goñphāte vasiyā  
nāma-saṅkīrtana karena ucca kariyā

SYNONYMS

eka-dina--one day; haridāsa--Haridāsa Ṭhākura; goñphāte vasiyā--sitting in  
his cave; nāma-saṅkīrtana karena--was chanting the holy name of the Lord; ucca  
kariyā--resounding very loudly.

TRANSLATION

One day Haridāsa Ṭhākura was sitting in his cave, reciting very loudly the  
holy name of the Lord.

TEXT 230

TEXT

jyotsnāvatī rātri, daśa dik sunirmala  
    gaṅgāra laharī jyotsnāya kare jhala-mala

SYNONYMS

    jyotsnāvatī--full of moonlight; rātri--the night; daśa dik--ten directions;  
    su-nirmala--very clear and bright; gaṅgāra laharī--the waves of the Ganges;  
    jyotsnāya--in the moonlight; kare jhala-mala--appear dazzling.

TRANSLATION

    The night was full of moonlight, which made the waves of the Ganges look  
    dazzling. All directions were clear and bright.

TEXT 231

TEXT

    dvāre tulasī lepā-piṇḍira upara  
    goṅphāra śobhā dekhi' lokera juḍāya antara

SYNONYMS

    dvāre--at the door; tulasī--the tulasī plant; lepā--very clean; piṇḍira  
    upara--on the altar; goṅphāra śobhā--the beauty of the cave; dekhi'--seeing;  
    lokera--of everyone; juḍāya--was satisfied; antara--the heart.

TRANSLATION

    Thus everyone who saw the beauty of the cave, with the tulasī plant on a  
    clean altar, was astonished and satisfied at heart.

TEXT 232

TEXT

    hena-kāle eka nārī aṅgane āila  
    tānra aṅga-kāntye sthāna pīta-varṇa ha-ila

SYNONYMS

    hena-kāle--at this time; eka--one; nārī--woman; aṅgane āila--came to the  
    courtyard; tānra--her; aṅga-kāntye--by the beauty of the body; sthāna--that  
    place; pīta-varṇa ha-ila--became yellowish.

TRANSLATION

    At that time, in that beautiful scene, a woman appeared in the courtyard.  
    The beauty of her body was so bright that it tinged the entire place with a  
    hue of yellow.

TEXT 233

TEXT

tāñra aṅga-gandhe daśa dik āmodita  
bhūṣaṇa-dhvanite karṇa haya camakita

SYNONYMS

tāñra--her; aṅga-gandhe--the scent of the body; daśa dik--ten directions;  
āmodita--perfumed; bhūṣaṇa-dhvanite--by the tinkling of her ornaments; karṇa--  
the ear; haya--becomes; camakita--startled.

TRANSLATION

The scent of her body perfumed all directions, and the tinkling of her  
ornaments startled the ear.

TEXT 234

TEXT

āsiyā tulasīre sei kailā namaskāra  
tulasī parikramā kari' gelā goṅphā-dvāra

SYNONYMS

āsiyā--coming; tulasīre--unto the tulasī plant; sei--that woman; kailā--  
did; namaskāra--obeisances; tulasī--the tulasī plant; parikramā--  
circumambulating; kari'--doing; gelā--went; goṅphā-dvāra--to the door of the  
cave.

TRANSLATION

After coming there, the woman offered obeisances to the tulasī plant, and  
after circumambulating the tulasī plant she came to the door of the cave where  
Haridāsa Ṭhākura was sitting.

TEXT 235

TEXT

yoḍa-hāte haridāsera vandilā caraṇa  
dvāre vasi' kahe kichu madhura vacana

SYNONYMS

yoḍa-hāte--with folded hands; haridāsera--of Haridāsa Ṭhākura; vandilā  
caraṇa--offered prayers at the lotus feet; dvāre vasi'--sitting at the door;  
kahe--says; kichu--some; madhura vacana--sweet words.

TRANSLATION

With folded hands she offered obeisances at the lotus feet of Haridāsa  
Ṭhākura. Sitting at the door, she then spoke in a very sweet voice.

TEXT 236

TEXT

"jagatera bandhu tumi rūpa-guṇavān  
tava saṅga lāgi' mora ethāke prayāṇa

SYNONYMS

jagatera--of the whole world; bandhu--friend; tumi--you; rūpa-guṇa-vān--so beautiful and qualified; tava saṅga--your union; lāgi'--for; mora--my; ethāke prayāṇa--coming here.

TRANSLATION

"My dear friend," she said, "you are the friend of the entire world. You are so beautiful and qualified. I have come here only for union with you.

TEXT 237

TEXT

more aṅgikāra kara hañā sadaya  
dīne dayā kare,----ei sādhu-svabhāva haya"

SYNONYMS

more--me; aṅgikāra kara--accept; hañā sa-daya--being very kind; dīne--to the fallen souls; dayā kare--show favor; ei--this; sādhu-svabhāva--the characteristic of saintly persons; haya--is.

TRANSLATION

"My dear sir, kindly accept me and be merciful toward me, for it is a characteristic of all saintly persons to be kind toward the poor and fallen."

TEXT 238

TEXT

eta bali' nānā-bhāva karaye prakāśa  
yāhāra darśane munira haya dhairya-nāśa

SYNONYMS

eta bali'--saying this; nānā-bhāva--various postures; karaye prakāśa--began to manifest; yāhāra darśane--seeing which; munira--of even the great philosophers; haya--there is; dhairya-nāśa--loss of patience.

TRANSLATION

After saying this, she began to manifest various postures, which even the greatest philosopher would lose his patience upon seeing.

TEXT 239

TEXT

nirvikāra haridāsa gambhīra-āsaya  
balite lāgilā tānre hañā sadaya

SYNONYMS

nirvikāra--unmoved; haridāsa--Haridāsa Ṭhākura; gambhīra--very deep; āsaya--determination; balite lāgilā--began to speak; tānre--unto her; hañā sadaya--being merciful.

TRANSLATION

Haridāsa Ṭhākura was immovable, for he was deeply determined. He began to speak to her, being very merciful toward her.

TEXT 240

TEXT

"saṅkhyā-nāma-saṅkīrtana----ei 'mahā-yajña' manye  
tāhāte dīkṣita āmi ha-i prati-dine

SYNONYMS

saṅkhyā-nāma-saṅkīrtana--numerical chanting of the holy name; ei--this; mahā-yajña--great sacrifice; manye--I have vowed; tāhāte dīkṣita--initiated in that; āmi--I; ha-i--am; prati-dine--every day.

TRANSLATION

"I have been initiated into a vow to perform a great sacrifice by chanting the holy name a certain number of times every day.

TEXT 241

TEXT

yāvat kīrtana samāpta nahe, nā kari anya kāma  
kīrtana samāpta haile, haya dīkṣāra viśrāma

SYNONYMS

yāvat--as long as; kīrtana--chanting; samāpta--finished; nahe--is not; nā--not; kari--I do; anya--other; kāma--desire; kīrtana--chanting; samāpta--finished; haile--becoming; haya--there is; dīkṣāra--of initiation; viśrāma--rest

TRANSLATION

"As long as the vow to chant is unfulfilled, I do not desire anything else. When I finish my chanting, then I have an opportunity to do anything.

TEXT 242

TEXT

dvāre vasi' śuna tumi nāma-saṅkīrtana  
nāma samāpta haile karimu tava prīti-ācaraṇa

SYNONYMS

dvāre vasi'--sitting at the door; śuna--hear; tumi--you; nāma-saṅkīrtana--chanting of the holy names; nāma--the holy name; samāpta haile--when finished; karimu--I shall do; tava--your; prīti--pleasure; ācaraṇa--activities.

TRANSLATION

"Sit down at the door and hear the chanting of the Hare Kṛṣṇa mahā-mantra. As soon as the chanting is finished, I shall satisfy you as you desire."

TEXT 243

TEXT

eta bali' karena teṅho nāma-saṅkīrtana  
sei nārī vasi' kare śrī-nāma-śravaṇa

SYNONYMS

eta bali'--saying this; karena--performs; teṅho--he; nāma-saṅkīrtana--chanting of the holy name; sei nārī--that woman; vasi'--sitting; kare--does; śrī-nāma-śravaṇa--hearing the holy name.

TRANSLATION

After saying this, Haridāsa Ṭhākura continued to chant the holy name of the Lord. Thus the woman sitting before him began to hear the chanting of the holy name.

TEXT 244

TEXT

kīrtana karite āsi' prātaḥ-kāla haila  
prātaḥ-kāla dekhi' nārī uṭhiyā calila

SYNONYMS

kīrtana karite--chanting and chanting; āsi'--coming; prātaḥ-kāla--morning; haila--appeared; prātaḥ-kāla dekhi'--seeing the morning light; nārī--the woman; uṭhiyā calila--got up and left.

TRANSLATION

In this way, as he chanted and chanted, the morning approached, and when the woman saw that it was morning, she got up and left.

TEXT 245

TEXT

ei-mata tina-dina kare āgamana  
nānā bhāva dekhāya, yāte brahmāra hare mana

SYNONYMS

ei-mata--in this way; tina-dina--three days; kare--she does; āgamana--approaching; nānā bhāva--all kinds of feminine postures; dekhāya--exhibits; yāte--by which; brahmāra--even of Lord Brahmā; hare--attracts; mana--mind.

TRANSLATION

For three days she approached Haridāsa Ṭhākura in this way, exhibiting various feminine postures that would bewilder the mind of even Lord Brahmā.

TEXT 246

TEXT

kṛṣṇe nāmāviṣṭa-manā sadā haridāsa  
araṇye rodita haila strī-bhāva-prakāśa

SYNONYMS

kṛṣṇe--unto Lord Kṛṣṇa; nāma-āviṣṭa--absorbed in chanting the holy name; manā--mind; sadā--always; haridāsa--Haridāsa Ṭhākura; araṇye--in the wilderness; rodita--crying; haila--became; strī-bhāva-prakāśa--exhibition of feminine postures.

TRANSLATION

Haridāsa Ṭhākura was always absorbed in thoughts of Kṛṣṇa and the holy name of Kṛṣṇa. Therefore the feminine poses the woman exhibited were just like crying in the forest.

TEXT 247

TEXT

tṛtīya divasera rātri-śeṣa yabe haila  
ṭhākurera sthāne nārī kahite lāgila

SYNONYMS

tṛtīya divasera--of the third day; rātri-śeṣa--the end of the night; yabe--when; haila--there was; ṭhākurera--of Haridāsa Ṭhākura; sthāne--at the place; nārī--the woman; kahite lāgila--began to speak.

TRANSLATION

At the end of the night of the third day, the woman spoke to Haridāsa Ṭhākura as follows.

TEXT 248



TEXT

"tina dina vañcilā āmā kari' āśvāsana  
rātri-dine nahe tomāra nāma-samāpana"

SYNONYMS

tina dina--for three days; vañcilā--you have cheated; āmā--me; kari'  
āśvāsana--giving assurance; rātri-dine--throughout the entire day and night;  
nahe--is not; tomāra--your; nāma-samāpana--finishing of the chanting of the  
holy name.

TRANSLATION

"My dear sir, for three days you have cheated me by giving me false  
assurances, for I see that throughout the entire day and night your chanting  
of the holy name is never finished."

TEXT 249

TEXT

haridāsa ṭhākura kahena,----"āmi ki karimu?  
niyama kariyāchi, tāhā kemane chāḍimu?"

SYNONYMS

haridāsa ṭhākura--Haridāsa Ṭhākura; kahena--said; āmi ki karimu--what shall  
I do; niyama kariyāchi--I have made a vow; tāhā--that; kemane--how; chāḍimu--  
shall I give up.

TRANSLATION

Haridāsa Ṭhākura said, "My dear friend, what ca I do? I have made a vow.  
How, then, can I give it up?"

TEXT 250

TEXT

tabe nārī kahe tānre kari' namaskāra  
'āmi----māyā' karite āilāna parīkṣā tomāra

SYNONYMS

tabe--at that time; nārī--the woman; kahe--said; tānre--unto Haridāsa  
Ṭhākura; kari' namaskāra--offering obeisances; āmi--I; māyā--the illusory  
energy; karite--to do; āilāna--I came; parīkṣā--testing; tomāra--your.

TRANSLATION

After offering obeisances to Haridāsa Ṭhākura, the woman said: "I am the  
illusory energy of the Supreme Personality of Godhead. I came here to test  
you.

## PURPORT

In Bhagavad-gītā (7.14) Lord Kṛṣṇa says:

daivī hy eṣā guṇa-mayī  
mama māyā duratyayā  
mām eva ye prapadyante  
māyām etām taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." This was actually proved by the behavior of Haridāsa Ṭhākura. Māyā enchants the entire world. Indeed, people have forgotten the ultimate goal of life because of the dazzling attractions of the material world. But this dazzling attraction, especially the attractive beauty of a woman, is meant for persons who are not surrendered to the Supreme Personality of Godhead. The Lord says, *mām eva ye prapadyante māyām etām taranti te*: "One who is surrendered unto Me cannot be conquered by the illusory energy." The illusory energy personally came to test Haridāsa Ṭhākura, but herein she admits her defeat, for she was unable to captivate him. How is this possible? It was because Haridāsa Ṭhākura, fully surrendered to the lotus feet of Kṛṣṇa, was always absorbed in thoughts of Kṛṣṇa by chanting the holy names of the Lord 300,000 times daily as a vow.

TEXT 251

TEXT

brahmādi jīva, āmi sabāre mohiluṅ  
ekelā tomāre āmi mohite nāriluṅ

SYNONYMS

brahma-ādi jīva--all living entities, beginning from Lord Brahmā; āmi--I; sabāre mohiluṅ--captivated everyone; ekelā--alone; tomāre--you; āmi--I; mohite nāriluṅ--could not attract.

TRANSLATION

"I have previously captivated the mind of even Brahmā, not to speak of others. Your mind alone have I failed to attract.

PURPORT

Beginning from Lord Brahmā down to the insignificant ant, everyone, without exception, is attracted by the illusory energy of the Supreme Personality of Godhead. The demigods, human beings, animals, birds, beasts, trees and plants are all attracted by sexual desire. That is the illusion of māyā. Everyone, whether man or woman, thinks that he is the enjoyer of the illusory energy. In this way, everyone is captivated and engaged in material activities. However, because Haridāsa Ṭhākura was always thinking of the Supreme Personality of Godhead and was always busy satisfying the senses of the Lord, this process alone saved him from the captivation of māyā. This is practical proof of the strength of devotional service. Because of his full engagement in the service of the Lord, he could not be induced to enjoy māyā. The verdict of the śāstras

is that a pure Vaiṣṇava, or devotee of the Lord, never thinks of enjoying the material world, which culminates in sex life. He never thinks himself an enjoyer; instead, he always wants to be enjoyed by the Supreme Personality of Godhead. Therefore the conclusion is that the Supreme Personality of Godhead is eternal, transcendental, beyond the perception of sense gratification and beyond the material qualities. Only if a living entity gives up the false conception that the body is the self and always thinks himself an eternal servant of Kṛṣṇa and the Vaiṣṇavas can he surpass the influence of māyā (mām eva ye prapadyante māyām etāṁ taranti te). A pure living entity who thus attains the stage of anartha-nivṛtti, cessation of everything unwanted, has nothing to enjoy in the material world. One attains this stage only by properly performing the functions of devotional service. Śrīla Rūpa Gosvāmī has written:

ādau śraddhā tataḥ sādhu-  
saṅgo 'tha bhajana-kriyā  
tato 'nartha-nivṛtṭiḥ syāt  
tato niṣṭhā rucis tataḥ

"In the beginning one must have a preliminary desire for self-realization. This will bring one to the stage of trying to associate with persons who are spiritually elevated. In the next stage, one becomes initiated by an elevated spiritual master, and under his instruction the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes freed from all material attachments, attains steadiness in self-realization and acquires a taste for hearing about the Absolute Personality of Godhead, Śrī Kṛṣṇa." (Bhakti-rasāmṛta-sindhu 1.4.15) If one is actually executing devotional service, then anarthas, the unwanted things associated with material enjoyment, will automatically disappear.

TEXTS 252-253

TEXT

mahā-bhāgavata tumi,----tomāra darśane  
tomāra kṛṣṇa-nāma-kīrtana-śravaṇe  
citta śuddha haila, cāhe kṛṣṇa-nāma laite  
kṛṣṇa-nāma upadeśi' kṛpā kara mote

SYNONYMS

mahā-bhāgavata--the foremost devotee; tumi--you; tomāra darśane--by seeing you; tomāra--your; kṛṣṇa-nāma--of the holy name of Kṛṣṇa; kīrtana--chanting; śravaṇe--by hearing; citta--consciousness; śuddha haila--became purified; cāhe--wants; kṛṣṇa-nāma laite--to chant the holy name of Lord Kṛṣṇa; kṛṣṇa-nāma upadeśi'--instructing about chanting the Hare Kṛṣṇa mahā-mantra; kṛpā kara--show mercy; mote--unto me.

TRANSLATION

"My dear sir, you are the foremost devotee. Simply seeing you and hearing you chant the holy name of Kṛṣṇa has purified my consciousness. Now I want to

chant the holy name of the Lord. Please be kind to me by instructing me about the ecstasy of chanting the Hare Kṛṣṇa mahā-mantra.

TEXT 254

TEXT

caitanya-avatāre vahe premāmṛta-vanyā  
saba jīva preme bhāse, pṛthivī haila dhanyā

SYNONYMS

caitanya-avatāre--by the incarnation of Śrī Caitanya Mahāprabhu; vahe--flows; prema-amṛta--of the eternal nectar of love of Godhead; vanyā--the flood; saba jīva--all living entities; preme--in ecstatic love; bhāse--float; pṛthivī--the whole world; haila--became; dhanyā--thankful.

TRANSLATION

"There is now a flood of the eternal nectar of love of Godhead due to the incarnation of Lord Caitanya, All living entities are floating in that flood. The entire world is now thankful to the Lord.

TEXT 255

TEXT

e-vanyāya ye nā bhāse, sei jīva chāra  
koṭi-kalpe kabhu tāra nāhika nistāra

SYNONYMS

e-vanyāya--in this inundation; ye--anyone who; nā bhāse--does not float; sei--that; jīva--living entity; chāra--most condemned; koṭi-kalpe--in millions of kalpas; kabhu--at any time; tāra--his; nāhika--there is not; nistāra--deliverance.

TRANSLATION

"Anyone who does not float in this inundation is most condemned. Such a person cannot be delivered for millions of kalpas.

PURPORT

The kalpa is explained in Bhagavad-gītā. Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ. One day of Brahmā is called a kalpa. A yuga, or mahā-yuga, consists of 4,320,000 years, and one thousand such mahā-yugas constitute one kalpa. The author of Śrī Caitanya-caritāmṛta says that if one does not take advantage of the Kṛṣṇa consciousness movement of Śrī Caitanya Mahāprabhu, he cannot be delivered for millions of such kalpas.

TEXT 256

TEXT

pūrve āmi rāma-nāma pāñāchi 'śiva' haite  
tomāra saṅge lobha haila kṛṣṇa-nāma laite

SYNONYMS

pūrve--formerly; āmi--I; rāma-nāma--the holy name of Lord Rāma; pāñāchi--got; śiva haite--from Lord Śiva; tomāra saṅge--by your association; lobha haila--I became greedy; kṛṣṇa-nāma laite--to chant the Hare Kṛṣṇa mahā-mantra.

TRANSLATION

"Formerly I received the holy name of Lord Rāma from Lord Śiva, but now, due to your association, I am greatly eager to chant the holy name of Lord Kṛṣṇa.

TEXT 257

TEXT

mukti-hetuka tāraka haya 'rāma-nāma'  
'kṛṣṇa-nāma' pāraaka hañā kare prema-dāna

SYNONYMS

mukti-hetuka--the cause of liberation; tāraka--deliverer; haya--is; rāma-nāma--the holy name of Lord Rāma; kṛṣṇa-nāma--the holy name of Lord Kṛṣṇa; pāraaka--that which gets one to the other side of the ocean of nescience; hañā--being; kare--gives; prema-dāna--the gift of love of Kṛṣṇa.

TRANSLATION

"The holy name of Lord Rāma certainly gives liberation, but the holy name of Kṛṣṇa transports one to the other side of the ocean of nescience and at last gives one ecstatic love of Kṛṣṇa.

PURPORT

In an indirect way, this verse explains the chanting of the Hare Kṛṣṇa mahā-mantra. The Hare Kṛṣṇa mahā-mantra--Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare--includes both the holy name of Lord Kṛṣṇa and the name of Lord Rāma. Lord Rāma gives one the opportunity to be liberated, but simply by liberation one does not get actual spiritual benefit. Sometimes if one is liberated from the material world but has no shelter at the lotus feet of Kṛṣṇa, one falls down to the material world again. Liberation is like a state of convalescence, in which one is free from a fever but is still not healthy. Even in the stage of convalescence, if one is not very careful, one may have a relapse. Similarly, liberation does not offer as much security as the shelter of the lotus feet of Kṛṣṇa. It is stated in the śāstra:

ye 'nye 'ravindākṣa vimukta-māninas  
tvayy asta-bhāvād aviśuddha-buddhayaḥ  
āruhya kṛcchreṇa paramṁ padaṁ tataḥ  
patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ

"O Lord, the intelligence of those who think themselves liberated but who have no devotion is impure. Even though they rise to the highest point of liberation by dint of severe penances and austerities, they are sure to fall down again into material existence, for they do not take shelter at Your lotus feet." (Śrīmad-Bhāgavatam 10.2.32) Yuṣmad-aṅghrayaḥ refers to the lotus feet of Kṛṣṇa. If one does not take shelter of Kṛṣṇa's lotus feet, he falls down (patanty adhaḥ), even from liberation. The Hare Kṛṣṇa mahā-mantra, however, gives liberation and at the same time offers shelter at the lotus feet of Kṛṣṇa. If one takes shelter at the lotus feet of Kṛṣṇa after liberation, he develops his dormant ecstatic love for Kṛṣṇa. That is the highest perfection of life.

TEXT 258

TEXT

kṛṣṇa-nāma deha' tumi more kara dhanyā  
āmāre bhāsāya yaiche ei prema-vanyā

SYNONYMS

kṛṣṇa nāma--the holy name of Lord Kṛṣṇa; deha'--please give; tumi--you; more--me; kara dhanyā--make fortunate; āmāre--me; bhāsāya--may cause to float; yaiche--so that; ei--this; prema-vanyā--inundation of ecstatic love of Lord Kṛṣṇa.

TRANSLATION

"Please give me the holy name of Kṛṣṇa and thus make me fortunate, so that I also may float in the flood of love of Godhead inaugurated by Śrī Caitanya Mahāprabhu."

TEXT 259

TEXT

eta bali' vandilā haridāsera caraṇa  
haridāsa kahe,----"kara kṛṣṇa-saṅkīrtana"

SYNONYMS

eta bali'--saying this; vandilā--worshiped; haridāsera caraṇa--the lotus feet of Haridāsa Ṭhākura; haridāsa kahe--Haridāsa said; kara--just perform; kṛṣṇa-saṅkīrtana--chanting of the holy name of Kṛṣṇa.

TRANSLATION

After speaking in this way, Māyā worshiped the lotus feet of Haridāsa Ṭhākura, who initiated her by saying, "Just perform chanting of the Hare Kṛṣṇa mahā-mantra."

PURPORT

Now even Māyā wanted to be favored by Haridāsa Ṭhākura. Therefore Haridāsa Ṭhākura formally initiated her by asking her to chant the Hare Kṛṣṇa mahā-mantra.

TEXT 260

TEXT

upadeśa pāñā māyā calilā hañā prīta  
e-saba kathāte kāro nā janme pratīta

SYNONYMS

upadeśa pāñā--getting this instruction; māyā--Māyā; calilā--left; hañā prīta--being very pleased; e-saba kathāte--in all these narrations; kāro--of someone; nā--not; janme--there is; pratīta--faith.

TRANSLATION

After thus being instructed by Haridāsa Ṭhākura, Māyā left with great pleasure. Unfortunately, some people have no faith in these narrations.

TEXT 261

TEXT

pratīta karite kahi kāraṇa ihāra  
yāhāra śravaṇe haya viśvāsa sabāra

SYNONYMS

pratīta karite--just to make one faithful; kahi--I say; kāraṇa ihāra--the reason for this; yāhāra śravaṇe--hearing which; haya--there is; viśvāsa--faith; sabāra--of everyone.

TRANSLATION

Therefore I shall explain the reasons why people should have faith. Everyone who hears this will be faithful.

TEXT 262

TEXT

caitanya-avatāre kṛṣṇa-preme lubdha hañā  
brahma-śiva-sanakādi pṛthivīte janmiyā

SYNONYMS

caitanya-avatāre--in the incarnation of Śrī Caitanya Mahāprabhu; kṛṣṇa-preme--for ecstatic love of Kṛṣṇa; lubdha hañā--being very greedy; brahma--Lord Brahmā; śiva--Lord Śiva; sanaka-ādi--the Kumāras and others; pṛthivīte--on this earth; janmiyā--taking birth.

TRANSLATION

During the incarnation of Lord Caitanya to inaugurate the Kṛṣṇa consciousness movement, even such personalities as Lord Brahmā, Lord Śiva and the four Kumāras took birth upon this earth, being allured by ecstatic love of Lord Kṛṣṇa.

TEXT 263

TEXT

kṛṣṇa-nāma lañā nāce, prema-vanyāya bhāse  
nārada-prahlādādi āse manuṣya-prakāśe

SYNONYMS

kṛṣṇa-nāma--the holy name of Lord Kṛṣṇa; lañā--chanting; nāce--dance; prema-vanyāya--in the inundation of the flood of love of Godhead; bhāse--float; nārada--the sage Nārada; prahlāda-ādi--and devotees like Prahlāda; āse--come; manuṣya-prakāśe--as if human beings.

TRANSLATION

All of them, including the great sage Nārada and devotees like Prahlāda, came here as if human beings, chanting the holy names of Lord Kṛṣṇa together and dancing and floating in the inundation of love of Godhead.

TEXT 264

TEXT

lakṣmī-ādi kari' kṛṣṇa-preme lubdha hañā  
nāma-prema āsvādilā manuṣye janmiyā

SYNONYMS

lakṣmī-ādi--the goddess of fortune and others; kari'--in this way; kṛṣṇa-preme--for love of Kṛṣṇa; lubdha hañā--being greedy; nāma-prema--the holy name of Kṛṣṇa in love; āsvādilā--tasted; manuṣye janmiyā--taking birth in human society.

TRANSLATION

The goddess of fortune and others, allured by love of Kṛṣṇa, also came down in the form of human beings and tasted the holy name of the Lord in love.

TEXT 265

TEXT

anyera kā kathā, āpane vrajendra-nandana  
avatari' karena prema-rasa āsvādana

SYNONYMS



anyera kā kathā--what to speak of others; āpane--personally; vrajendra-  
nandana--the son of Nanda Mahārāja, Kṛṣṇa; avatari'--descending; karena--  
performs; prema-rasa āsvādana--tasting of the nectar of love of Kṛṣṇa.

TRANSLATION

What to speak of others, even Kṛṣṇa, the son of Nanda Mahārāja, personally  
descends to taste the nectar of love of Godhead in the form of the chanting of  
Hare Kṛṣṇa.

TEXT 266

TEXT

māyā-dāsī 'prema' māge,----ithe ki vismaya?  
'sādhu-kṛpā-'nāma' vinā 'prema' nā janmaya

SYNONYMS

māyā-dāsī--the external energy is a maidservant; prema māge--she wants love  
of Godhead; ithe--in this; ki vismaya--what is the wonder; sādhu-kṛpā--the  
mercy of the devotee; nāma--chanting of the holy name; vinā--without; prema--  
love of Godhead; nā janmaya--is not possible.

TRANSLATION

What is the wonder if the maidservant of Kṛṣṇa, His external energy, begs  
for love of Godhead? Without the mercy of a devotee and without the chanting  
of the holy name of the Lord, love of Godhead cannot be possible.

TEXT 267

TEXT

caitanya-gosāñira līlāra ei ta' svabhāva  
tribhuvana nāce, gāya, pāñā prema-bhāva

SYNONYMS

caitanya-gosāñira--of Lord Śrī Caitanya Mahāprabhu; līlāra--of the  
pastimes; ei--this; ta'--certainly; sva-bhāva--the characteristic; tri-bhuvana  
nāce--the three worlds dance; gāya--chant; pāñā--getting; prema-bhāva--love of  
Kṛṣṇa.

TRANSLATION

In the activities of Lord Śrī Caitanya Mahāprabhu, the three worlds dance  
and chant, having come in touch with love of Godhead. This is the  
characteristic of His pastimes.

TEXT 268

TEXT

kṛṣṇa-ādi, āra yata sthāvara-jaṅgame

kṛṣṇa-preme matta kare kṛṣṇa-saṅkīrtane

SYNONYMS

kṛṣṇa-ādi--beginning from Kṛṣṇa; āra--and; yata--ail; sthāvara-jaṅgame--moving and nonmoving creatures; kṛṣṇa-preme--in love of Kṛṣṇa; matta--maddened; kare--make; kṛṣṇa-saṅkīrtane--chanting the holy name of Kṛṣṇa.

TRANSLATION

The holy name of Kṛṣṇa is so attractive that anyone who chants it--including all living entities, moving and nonmoving, and even Lord Kṛṣṇa Himself--becomes imbued with love of Kṛṣṇa. This is the effect of chanting the Hare Kṛṣṇa mahā-mantra.

TEXT 269

TEXT

svarūpa-gosāñi kaḍacāya ye-līlā likhila  
raghunātha-dāsa-mukhe ye saba śunila

SYNONYMS

svarūpa-gosāñi--Svarūpa Dāmodara Gosvāmī; kaḍacāya--in his notes; ye--whatever; līlā--pastimes; likhila--has noted; raghunātha-dāsa-mukhe--from the mouth of Raghunātha dāsa Gosvāmī; ye--that; saba--all; śunila--I have heard.

TRANSLATION

I have heard from the mouth of Raghunātha dāsa Gosvāmī all that Svarūpa Dāmodara Gosvāmī recorded in his notes about the pastimes of Śrī Caitanya Mahāprabhu.

TEXT 270

TEXT

sei saba līlā kahi saṅkṣepa kariyā  
caitanya-kṛpāte likhi kṣudra-jīva hañā

SYNONYMS

sei saba--all those; līlā--pastimes; kahi--I say; saṅkṣepa kariyā--in brief; caitanya-kṛpāte--by the mercy of Lord Śrī Caitanya Mahāprabhu; likhi--I write; kṣudra-jīva hañā--being a very insignificant living entity.

TRANSLATION

I have briefly described those pastimes. Whatever I have written is by the mercy of Śrī Caitanya Mahāprabhu, since I am an insignificant living being.

TEXT 271

TEXT

haridāsa ṭhākurera kahiluṅ mahimāra kaṇa  
yāhāra śravaṇe bhaktera juḍāya śravaṇa

SYNONYMS

haridāsa ṭhākurera--of Haridāsa Ṭhākura; kahiluṅ--I have described;  
mahimāra--of the glories; kaṇa--a fragment; yāhāra--of which; śravaṇe--the  
hearing; bhaktera--of the devotees; juḍāya--satisfies; śravaṇa--the aural  
reception.

TRANSLATION

I have described but a fragment of the glories of Haridāsa Ṭhākura, Hearing  
this satisfies the aural reception of every devotee.

TEXT 272

TEXT

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

SYNONYMS

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

TRANSLATION

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

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā,  
Third Chapter, describing the glories of Śrīla Haridāsa Ṭhākura.

Chapter 4

Sanātana Gosvāmī Visits the Lord at Jagannātha Purī

The Fourth Chapter of Antya-līlā is summarized by Bhaktivinoda Ṭhākura in  
his as follows. Śrīla Sanātana Gosvāmī came alone from Mathurā to Jagannātha  
Purī to see Lord Caitanya. Because of bathing in bad water and not getting  
enough food every day while traveling on the path through Jhārikhaṇḍa Forest,  
he developed a disease that made his body itch. Suffering greatly from this  
itching, he resolved that in the presence of Śrī Caitanya Mahāprabhu he would  
throw himself under the wheel of Jagannātha's car and in this way commit  
suicide.

When Sanātana Gosvāmī came to Jagannātha Purī, he stayed under the care of  
Haridāsa Ṭhākura for some time, and Śrī Caitanya Mahāprabhu was very happy to  
see him. The Lord informed Sanātana Gosvāmī about the death of his younger  
brother, Anupama, who had great faith in the lotus feet of Lord Rāmacandra.  
One day Śrī Caitanya Mahāprabhu said to Sanātana Gosvāmī, "Your decision to

commit suicide is the result of the mode of ignorance. One cannot get love of God simply by committing suicide. You have already dedicated your life and body to My service; therefore your body does not belong to you, nor do you have any right to commit suicide. I have to execute many devotional services through your body. I want you to preach the cult of devotional service and go to Vṛndāvana to excavate the lost holy places." After having thus spoken, Śrī Caitanya Mahāprabhu left, and Haridāsa Ṭhākura and Sanātana Gosvāmī had many talks about this subject.

One day Sanātana Gosvāmī was summoned by Śrī Caitanya Mahāprabhu, who wanted him to come to Yameśvara-ṭoṭā. Sanātana Gosvāmī reached the Lord through the path along the beach by the sea. When Śrī Caitanya Mahāprabhu asked Sanātana Gosvāmī which way he had come, Sanātana replied, "Many servitors of Lord Jagannātha come and go on the path by the Siṃha-dvāra gate of the Jagannātha temple. Therefore, I did not go by that path, but instead went by the beach." Sanātana Gosvāmī did not realize that there were burning blisters on his feet because of the heat of the sand. Śrī Caitanya Mahāprabhu was pleased to hear about Sanātana Gosvāmī's great respect for the temple of Lord Śrī Jagannātha.

Because his disease produced wet sores on his body, Sanātana Gosvāmī used to avoid embracing Śrī Caitanya Mahāprabhu, but nevertheless the Lord would embrace him by force. This made Sanātana Gosvāmī very unhappy, and therefore he consulted Jagadānanda Paṇḍita about what he should do. Jagadānanda advised him to return to Vṛndāvana after the cart festival of Jagannātha, but when Śrī Caitanya Mahāprabhu heard about this instruction, He chastised Jagadānanda Paṇḍita and reminded him that Sanātana Gosvāmī was senior to him and also more learned, Śrī Caitanya Mahāprabhu informed Sanātana Gosvāmī that because Sanātana was a pure devotee, the Lord was never inconvenienced by his bodily condition. Because the Lord was a sannyāsī, He did not consider one body better than another. The Lord also informed him that He was maintaining Sanātana and the other devotees just like a father. Therefore the moisture oozing from Sanātana's itching skin did not affect the Lord at all. After speaking with Sanātana Gosvāmī in this way, the Lord again embraced him, and after this embrace, Sanātana Gosvāmī became free from the disease. The Lord ordered Sanātana Gosvāmī to stay with Him for that year, and the next year, after seeing the Ratha-yātrā festival, he left Puruṣottama-kṣetra and returned to Vṛndāvana.

After meeting Śrī Caitanya Mahāprabhu, Śrī Rūpa Gosvāmī also returned to Bengal, where he remained for one year. Whatever money he owned, he distributed among his relatives, the brāhmaṇas and the temples. In this way he completely retired and returned to Vṛndāvana to meet Sanātana Gosvāmī.

After narrating these incidents, Kṛṣṇadāsa Kavirāja Gosvāmī has given a list of the main books of Sanātana Gosvāmī, Śrīla Rūpa Gosvāmī and Jīva Gosvāmī.

#### TEXT 1

#### TEXT

vṛndāvanāt punaḥ prāptaṁ  
 śrī-gauraḥ śrī-sanātanam  
 deha-pātād avan snehāt  
 śuddhaṁ cakre parīkṣayā

#### SYNONYMS

vṛndāvanāt--from Vṛndāvana; punaḥ--again; prāptam--received; śrī-gauraḥ--  
Lord Śrī Caitanya Mahāprabhu; śrī-sanātanam--Śrī Sanātana Gosvāmī; deha-pātāt--  
-from giving up his body; avan--protecting; snehāt--by affection; śuddham--  
pure; cakre--made; parīkṣayā--by examination.

#### TRANSLATION

When Sanātana Gosvāmī returned from Vṛndāvana, Śrī Caitanya Mahāprabhu affectionately saved him from his determination to commit suicide. Then, after testing him, Śrī Caitanya Mahāprabhu purified his body.

#### TEXT 2

#### TEXT

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

#### SYNONYMS

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

#### TRANSLATION

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

#### TEXT 3

#### TEXT

nīlācala haite rūpa gauḍe yabe gelā  
mathurā haite sanātana nīlācala āilā

#### SYNONYMS

nīlācala haite--from Nīlācala (Jagannātha Purī); rūpa--Śrīla Rūpa Gosvāmī;  
gauḍe--to Bengal; yabe--when; gelā--went; mathurā haite--from Mathurā;  
sanātana--Sanātana Gosvāmī; nīlācala āilā--came to Jagannātha Purī.

#### TRANSLATION

When Śrīla Rūpa Gosvāmī returned from Jagannātha Purī to Bengal, Sanātana Gosvāmī went from Mathurā to Jagannātha Purī to see Śrī Caitanya Mahāprabhu.

#### TEXT 4

#### TEXT

jhārikhaṇḍa-vanapathe āilā ekelā caliyā  
kabhu upavāsa, kabhu carvaṇa kariyā

#### SYNONYMS

jhārikhaṇḍa--known as Jhārikhaṇḍa; vana-pathe--through the path of the forest of central India; āilā--came; ekelā--alone; caliyā--walking; kabhu--sometimes; upavāsa--fasting; kabhu--sometimes; carvaṇa kariyā--chewing.

#### TRANSLATION

Sanātana Gosvāmī walked alone on the path through Jhārikhaṇḍa Forest in central India. Sometimes he fasted, and sometimes he would eat.

#### TEXT 5

#### TEXT

jhārikhaṇḍera jalera doṣe, upavāsa haite  
gātre kaṇḍu haila, rasā paḍe khājuyāite

#### SYNONYMS

jhārikhaṇḍera--at the place known as Jhārikhaṇḍa; jalera--of the water; doṣe--by the fault; upavāsa haite--by fasting; gātre--on the body; kaṇḍu--itches; haila--there were; rasā--fluid; paḍe--oozes out; khājuyāite--by itching.

#### TRANSLATION

Because of bad water in Jhārikhaṇḍa and because of fasting, Sanātana Gosvāmī contracted a disease that made his body itch. Thus he was afflicted with itching sores from which fluid oozed.

#### TEXT 6

#### TEXT

nirveda ha-ila pathe, karena vicāra  
'nīca-jāti, deha mora---atyanta asāra

#### SYNONYMS

nirveda ha-ila--there was disappointment; pathe--on the path; karena vicāra--he considered; nīca-jāti--of a lower caste; deha mora--my body; atyanta--completely; asāra--useless for devotional service.

#### TRANSLATION

In disappointment, Sanātana Gosvāmī considered, "I am of a low caste, and my body is useless for devotional service.

#### TEXT 7

#### TEXT

jagannāthe gele tānra darśana nā pāimu

prabhura darśana sadā karite nārimu

SYNONYMS

jagannāthe--to Jagannātha Purī; gele--when I go; tāñra--His; darśana--visit; nā pāimu--I shall not get; prabhura darśana--seeing Lord Śrī Caitanya Mahāprabhu; sadā--always; karite--to do; nārimu--I shall not be able.

TRANSLATION

"When I go to Jagannātha Purī, I shall not be able to see Lord Jagannātha, nor shall I always be able to see Śrī Caitanya Mahāprabhu.

TEXT 8

TEXT

mandira-nikaṭe śuni tāñra vāsā-sthiti  
mandira-nikaṭe yāite mora nāhi śakti

SYNONYMS

mandira-nikaṭe--near the temple; śuni--I hear; tāñra--His; vāsā-sthiti--residential place; mandira-nikaṭe--near the temple; yāite--to go; mora--my; nāhi śakti--there is no power

TRANSLATION

"I have heard that the residential quarters of Śrī Caitanya Mahāprabhu are near the temple of Jagannātha. But I shall not have the power to go near the temple.

TEXT 9

TEXT

jagannāthera sevaka phere kārya-anurodhe  
tāñra sparśa haile mora habe aparādhe

SYNONYMS

jagannāthera--of Lord Jagannātha; sevaka--different servants; phere--move about; kārya-anurodhe--because of different duties; tāñra--of them; sparśa--touch; haile--if there is; mora--my; habe--there will be; aparādhe--offense.

TRANSLATION

"The servants of Lord Jagannātha generally move about tending to their duties, but if they touch me I shall be an offender.

TEXT 10

TEXT

tāte yadi ei deha bhāla-sthāne diye

duḥkha-śānti haya āra sad-gati pāiye

SYNONYMS

tāte--therefore; yadi--if; ei--this; deha--body; bhāla-sthāne--in a good place; diye--I sacrifice; duḥkha-śānti--appeasement of unhappiness; haya--there is; āra--and; sat-gati--good destination; pāiye--I get.

TRANSLATION

"Therefore if I sacrifice this body in a good place, my unhappiness will be mitigated, and I shall attain an exalted destination.

TEXT 11

TEXT

jagannātha ratha-yātrāya ha-ibena bāhira  
tānra ratha-cākāya chāḍimu ei śarīra

SYNONYMS

jagannātha ratha-yātrāya--on the occasion of the car festival of Lord Jagannātha; ha-ibena bāhira--He will be out; tānra--of Him; ratha-cākāya--under the wheel of the cart; chāḍimu--I shall give up; ei śarīra--this body

TRANSLATION

"During the Ratha-yātrā festival, when Lord Jagannātha comes out of the temple, I shall give up this body under the wheel of His cart.

TEXT 12

TEXT

mahāprabhura āge, āra dekhi' jagannātha  
rathe deha chāḍimu,----ei parama-puruṣārtha'

SYNONYMS

mahāprabhura āge--in front of Śrī Caitanya Mahāprabhu; āra--and; dekhi' jagannātha--after seeing Lord Jagannātha; rathe--under the cart; deha chāḍimu--I shall give up this body; ei--this; parama-puruṣa-ārtha--the highest benediction of life.

TRANSLATION

"After seeing Lord Jagannātha, I shall give up my body under the wheel of the cart in the presence of Śrī Caitanya Mahāprabhu. This will be the highest benediction of my life."

TEXT 13

TEXT



ei ta' niścaya kari' nīlācale āilā  
loke puchi' haridāsa-sthāne uttarilā

SYNONYMS

ei ta'--in this way; niścaya kari'--ascertaining; nīlācale āilā--came to Jagannātha Purī; loke puchi'--inquiring from people; haridāsa-sthāne--the place of Haridāsa Ṭhākura; uttarilā--approached.

TRANSLATION

Having made this resolution, Sanātana Gosvāmī went to Nīlācala, where he inquired directions from people and approached the residence of Haridāsa Ṭhākura.

TEXT 14

TEXT

haridāsera kailā teṅha caraṇa vandana  
jāni' haridāsa tāṅre kailā āliṅgana

SYNONYMS

haridāsera--of Haridāsa Ṭhākura; kailā--did; teṅha--he; caraṇa vandana--worshiping the lotus feet; jāni'--knowing; haridāsa--Haridāsa Ṭhākura; tāṅre--him; kailā āliṅgana--embraced.

TRANSLATION

He offered his respects to the lotus feet of Haridāsa Ṭhākura, who knew him and thus embraced him.

TEXT 15

TEXT

mahāprabhu dekhite tāṅra utkaṅṭhita mana  
haridāsa kahe,----'prabhu āsibena ekhana'

SYNONYMS

mahāprabhu--Śrī Caitanya Mahāprabhu; dekhite--to see; tāṅra--his; utkaṅṭhita--anxious; mana--mind; haridāsa kahe--Haridāsa said; prabhu--Śrī Caitanya Mahāprabhu; āsibena ekhana--will come here.

TRANSLATION

Sanātana Gosvāmī was very eager to see the lotus feet of Śrī Caitanya Mahāprabhu. Therefore Haridāsa Ṭhākura said, "The Lord is coming here very soon."

TEXT 16

TEXT

hena-kāle prabhu 'upala-bhoga' dekhiyā  
haridāse milite āilā bhakta-gaṇa lañā

SYNONYMS

hena-kāle--at this time; prabhu--Śrī Caitanya Mahāprabhu; upala-bhoga--the upala-bhoga offering to Lord Jagannātha; dekhiyā--after seeing; haridāse--Haridāsa; milite--to meet; āilā--came; bhakta-gaṇa lañā--with other devotees.

TRANSLATION

At that very moment, Śrī Caitanya Mahāprabhu, after visiting the temple of Jagannātha to see the offering of upala-bhoga [morning refreshments], came with His other devotees to see Haridāsa Ṭhākura.

TEXT 17

TEXT

prabhu dekhi' duñhe paḍe daṇḍavat hañā  
prabhu āliṅgilā haridāsere uṭhāñā

SYNONYMS

prabhu dekhi'--seeing Lord Śrī Caitanya Mahāprabhu; duñhe--both of them; paḍe--fell down; daṇḍavat hañā--flat like rods; prabhu--Śrī Caitanya Mahāprabhu; āliṅgilā--embraced; haridāsere--Haridāsa Ṭhākura; uṭhāñā--after lifting.

TRANSLATION

Seeing Śrī Caitanya Mahāprabhu, they both immediately fell flat like rods to offer obeisances. The Lord then lifted Haridāsa and embraced him.

TEXT 18

TEXT

haridāsa kahe,----'sanātana kare namaskāra'  
sanātane dekhi' prabhu hailā camatkāra

SYNONYMS

haridāsa kahe--Haridāsa said; sanātana--Sanātana Gosvāmī; kare namaskāra--is offering his obeisances; sanātane dekhi'--seeing Sanātana Gosvāmī; prabhu--Śrī Caitanya Mahāprabhu; hailā camatkāra--became very surprised.

TRANSLATION

Haridāsa Ṭhākura said to Śrī Caitanya Mahāprabhu, "Here is Sanātana Gosvāmī offering his obeisances." Seeing Sanātana Gosvāmī, the Lord was greatly surprised.

TEXT 19

TEXT

sanātane āliṅgite prabhu āgu hailā  
pāche bhāge sanātana kahite lāgilā

SYNONYMS

sanātane--Sanātana Gosvāmī; āliṅgite--to embrace; prabhu--Śrī Caitanya Mahāprabhu; āgu hailā--came forward; pāche--back; bhāge--runs; sanātana--Sanātana Gosvāmī; kahite lāgilā--began to speak.

TRANSLATION

When Śrī Caitanya Mahāprabhu came forward to embrace him, Sanātana backed away and spoke as follows.

TEXT 20

TEXT

"more nā chuñiha, prabhu, paḍoñ tomāra pāya  
eke nīca-jāti adhama, āra kaṇḍu-rasā gāya

SYNONYMS

more--me; nā chuñiha--please do not touch; prabhu--my Lord; paḍoñ--I fall down; tomāra pāya--at Your feet; eke--on one side; nīca-jāti--of a low caste; adhama--the lowest of mankind; āra--and; kaṇḍu-rasā--a disease of wet, itching infections; gāya--on the body.

TRANSLATION

"My Lord, please do not touch me. I fall at Your lotus feet. I am the lowest of men, having been born of a low caste. Besides that, I have infections on my body."

TEXT 21

TEXT

balātkāre prabhu tāñre āliṅgana kaila  
kaṇḍu-kleda mahāprabhura śrī-aṅge lāgila

SYNONYMS

balātkāre--by force; prabhu--Śrī Caitanya Mahāprabhu; tāñre--him; āliṅgana kaila--embraced; kaṇḍu-kleda--the moisture of weeping itches; mahāprabhura--of Śrī Caitanya Mahāprabhu; śrī--transcendental; aṅge--body; lāgila--touched.

TRANSLATION

Śrī Caitanya Mahāprabhu, however, embraced Sanātana Gosvāmī by force. Thus the moisture oozing from the itching sores touched the transcendental body of Śrī Caitanya Mahāprabhu.

TEXT 22

TEXT

saba bhakta-gaṇe prabhu milāilā sanātane  
sanātana kailā sabāra caraṇa vandane

SYNONYMS

saba--all; bhakta-gaṇe--devotees; prabhu--Śrī Caitanya Mahāprabhu; milāilā--introduced; sanātane--to Sanātana Gosvāmī; sanātana--Sanātana Gosvāmī; kailā--did; sabāra--of all of them; caraṇa vandane--worshiping the lotus feet.

TRANSLATION

The Lord introduced all the devotees to Sanātana Gosvāmī, who offered his respectful obeisances unto the lotus feet of them all.

TEXT 23

TEXT

prabhu lañā vasilā piṇḍāra upare bhakta-gaṇa  
piṇḍāra tale vasilā haridāsa sanātana

SYNONYMS

prabhu lañā--with Śrī Caitanya Mahāprabhu; vasilā--sat down; piṇḍāra upare--upon the raised platform; bhakta-gaṇa--all the devotees; piṇḍāra tale--below the platform; vasilā--sat down; haridāsa sanātana--Haridāsa Ṭhākura and Sanātana Gosvāmī.

TRANSLATION

The Lord and His devotees sat on a raised platform, and below that sat Haridāsa Ṭhākura and Sanātana Gosvāmī.

TEXT 24

TEXT

kuśala-vārtā mahāprabhu puchena sanātane  
teṅha kahena,----'parama maṅgala dekhinu caraṇe'

SYNONYMS

kuśala--of well-being; vārtā--news; mahāprabhu--Śrī Caitanya Mahāprabhu; puchena--inquires; sanātane--from Sanātana Gosvāmī; teṅha kahena--he said; parama maṅgala--everything is auspicious; dekhinu caraṇe--I have seen Your lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired from Sanātana about news of his well-being. Sanātana replied, "Everything is auspicious because I have seen Your lotus feet."

TEXT 25

TEXT

mathurāra vaiṣṇava-sabera kuśala puchilā  
sabāra kuśala sanātana jānāilā

SYNONYMS

mathurāra--of Mathurā; vaiṣṇava-sabera--of all the Vaiṣṇavas; kuśala puchilā--inquired about the auspiciousness; sabāra kuśala--the well-being of all of them; sanātana--Sanātana Gosvāmī; jānāilā--informed.

TRANSLATION

When the Lord asked about all the Vaiṣṇavas at Mathurā, Sanātana Gosvāmī informed Him of their good health and fortune.

TEXT 26

TEXT

prabhu kahe,----"ihāñ rūpa chila daśa-māsa  
ihāñ haite gaḍe gelā, haila dina daśa

SYNONYMS

prabhu kahe--Lord Śrī Caitanya Mahāprabhu said; ihāñ--here; rūpa--Rūpa Gosvāmī; chila--was; daśa-māsa--ten months; ihāñ haite--from here; gaḍe gelā--has gone to Bengal; haila--it was; dina--days; daśa--ten.

TRANSLATION

Śrī Caitanya Mahāprabhu informed Sanātana Gosvāmī, "Śrīla Rūpa Gosvāmī was here for ten months. He left for Bengal just ten days ago.

TEXT 27

TEXT

tomāra bhāi anupamera haila gaṅgā-prāpti  
bhāla chila, raghunāthe ḍṛḍha tāra bhakti"

SYNONYMS

tomāra bhāi--your brother; anupamera--of Anupama; haila--was; gaṅgā-prāpti--death; bhāla chila--he was a very good man; raghu-nāthe--unto Lord Raghunātha (Lord Rāmacandra); ḍṛḍha--firm; tāra bhakti--his devotion.

TRANSLATION

"Your brother Anupama is now dead. He was a very good devotee who had firm conviction in Raghunātha [Lord Rāmacandra]."

TEXT 28

TEXT

sanātana kahe,----"nīca-vaṁśe mora janma  
adharmā anyāya yata,----āmāra kula-dharma

SYNONYMS

sanātana kahe--Sanātana Gosvāmī said; nīca-vaṁśe--in a low family; mora  
janma--my birth; adharmā--irreligion; anyāya--sinful activities; yata--all;  
āmāra--my; kula-dharma--family business.

TRANSLATION

Sanātana Gosvāmī said, "I was born in a low family, for my family commits  
all kinds of irreligious acts that violate the scriptural injunctions.

TEXT 29

TEXT

hena vaṁśa ghrṇā chāḍi' kailā aṅgikāra  
tomāra kṛpāya vaṁśe maṅgala āmāra

SYNONYMS

hena--such; vaṁśa--family; ghrṇā--hatred; chāḍi'--giving up; kailā--You  
have done; aṅgikāra--acceptance; tomāra--Your; kṛpāya--by mercy; vaṁśe--in the  
family; maṅgala--auspiciousness; āmāra--my.

TRANSLATION

"My Lord, without hatred for my family You have accepted me as Your  
servant. Only by Your mercy is there good fortune in my family.

TEXT 30

TEXT

sei anupama-bhāi śīśu-kāla haite  
raghunātha-upāsanā kare ḍṛḍha-citte

SYNONYMS

sei--that; anupama-bhāi--brother named Anupama; śīśu-kāla haite--from the  
beginning of childhood; raghu-nātha--of Lord Rāmacandra; upāsanā--worship;  
kare--performs; ḍṛḍha-citte--with great determination.

TRANSLATION

"From the very beginning of his childhood, my younger brother Anupama was a great devotee of Raghunātha [Lord Rāmacandra], and he worshiped Him with great determination.

TEXT 31

TEXT

rātri-dine raghunāthera 'nāma' āra 'dhyāna'  
rāmāyaṇa niravadhi śune, kare gāna

SYNONYMS

rātri-dine--day and night; raghu-nāthera--of Lord Rāmacandra; nāma--holy name; āra--and; dhyāna--meditation; rāmāyaṇa--the epic about the activities of Lord Rāmacandra known as the Rāmāyaṇa; niravadhi--continuously; śune--hears; kare gāna--chants.

TRANSLATION

"He always chanted the holy name of Raghunātha and meditated upon Him. He continuously heard about the activities of the Lord from the Rāmāyaṇa and chanted about them.

TEXT 32

TEXT

āmi āra rūpa----tāra jyeṣṭha-sahodara  
āmā-doṅhā-saṅge teṅha rahe nirantara

SYNONYMS

āmi--I; āra--and; rūpa--Rūpa Gosvāmī; tāra--his; jyeṣṭha-sahodara--elder brothers; āmā-doṅhā--the two of us; saṅge--with; teṅha--he; rahe--remains; nirantara--continuously.

TRANSLATION

"Rūpa and I are his elder brothers. He stayed with us continuously.

TEXT 33

TEXT

āmā-sabā-saṅge kṛṣṇa-kathā, bhāgavata śune  
tāhāra parīkṣā kailuṅ āmi-dui-jane

SYNONYMS

āmā-sabā--all of us; saṅge--with; kṛṣṇa-kathā--talks about Lord Kṛṣṇa; bhāgavata śune--hears Śrīmad-Bhāgavatam; tāhāra--his; parīkṣā--examination; kailuṅ--did; āmi-dui-jane--both of us.

TRANSLATION

"He heard Śrīmad-Bhāgavatam and talks about Lord Kṛṣṇa with us, and both of us examined him.

TEXT 34

TEXT

śunaha vallabha, kṛṣṇa----parama-madhura  
saundarya, mādhyura, prema-vilāsa----pracura

SYNONYMS

śunaha--please hear; vallabha--dear Vallabha; kṛṣṇa--Lord Kṛṣṇa; parama-madhura--supremely attractive; saundarya--beauty; mādhyura--sweetness; prema-vilāsa--pastimes of love; pracura--without limitation.

TRANSLATION

" 'Dear Vallabha,' we said, 'please hear from us. Lord Kṛṣṇa is supremely attractive. His beauty, sweetness and pastimes of love are without limit.

TEXT 35

TEXT

kṛṣṇa-bhajana kara tumi āmā-duñhāra saṅge  
tina bhāi ekatra rahimu kṛṣṇa-kathā-raṅge"

SYNONYMS

kṛṣṇa-bhajana--devotional service to Lord Kṛṣṇa; kara--engage in; tumi--you; āmā-duñhāra--the two of us; saṅge--with; tina bhāi--three brothers; ekatra--in one place; rahimu--we shall stay; kṛṣṇa-kathā--of the pastimes of Lord Kṛṣṇa; raṅge--in enjoyment.

TRANSLATION

" 'Engage yourself in devotional service to Kṛṣṇa with both of us. We three brothers shall stay together and enjoy discussing the pastimes of Lord Kṛṣṇa.'

TEXT 36

TEXT

ei-mata bāra-bāra kahi dui-jana  
āmā-duñhāra gaurave kichu phiri' gela mana

SYNONYMS

ei-mata--in this way; bāra-bāra--again and again; kahi--we speak; dui-jana--two persons; āmā-duñhāra--of us both; gaurave--out of respect; kichu--somewhat; phiri' gela--turned; mana--mind.

TRANSLATION



"In this way we both spoke to him again and again, and because of this persuasion and his respect for us, his mind turned somewhat toward our instructions.

TEXT 37

TEXT

"tomā-duñhāra ājñā āmi kemane lañghimu?  
dīkṣā-mantra deha' kṛṣṇa-bhajana karimu"

SYNONYMS

tomā--of you; duñhāra--of both; ājñā--the order; āmi--I; kemane--how;  
lañghimu--shall disobey; dīkṣā--initiation; mantra--mantra; deha'--just give;  
kṛṣṇa-bhajana--devotional service to Kṛṣṇa; karimu--I shall perform.

TRANSLATION

"Vallabha replied, 'My dear brothers, how can I disobey your orders? Initiate me into the Kṛṣṇa mantra so that I may perform devotional service to Lord Kṛṣṇa.'

TEXT 38

TEXT

eta kahi' rātri-kāle karena cintana  
kemane chāḍimu raghunāthera caraṇa

SYNONYMS

eta kahi'--saying this; rātri-kāle--at night; karena cintana--began to think; kemane--how; chāḍimu--shall I give up; raghu-nāthera caraṇa--the lotus feet of Lord Raghunātha?'

TRANSLATION

"After saying this, at night he began to think, 'How shall I give up the lotus feet of Lord Raghunātha?'

TEXT 39

TEXT

saba rātri krandana kari' kaila jāgaraṇa  
prātaḥ-kāle āmā-duñhāya kaila nivedana

SYNONYMS

saba rātri--throughout the whole night; krandana--crying; kari'--doing;  
kaila jāgaraṇa--remained awake; prātaḥ-kāle--in the morning; āmā-duñhāya--to the two of us; kaila--made; nivedana--submission.

TRANSLATION

"He stayed up all night and cried. In the morning, he came to us and submitted the following plea.

TEXT 40

TEXT

'raghunāthera pāda-padme veciyāchoṅ māthā  
kāḍite nā pāroṅ māthā, pāṇa baḍa vyathā

SYNONYMS

raghu-nāthera--of Lord Rāmacandra; pāda-padme--at the lotus feet;  
veciyāchoṅ māthā--I have sold my head; kāḍite--to take away; nā pāroṅ--I am  
unable; māthā--the head; pāṇa--I get; baḍa vyathā--too much pain.

TRANSLATION

" 'I have sold my head at the lotus feet of Lord Rāmacandra. I cannot take it away. That would be too painful for me.

TEXT 41

TEXT

kṛpā kari' more ājñā deha' dui-jana  
janme-janme sevoṅ raghunāthera caraṇa

SYNONYMS

kṛpā kari'--being merciful; more--unto me; ājñā deha'--give the order; dui-jana--both of you; janme-janme--life after life; sevoṅ--let me serve; raghunāthera caraṇa--the lotus feet of Lord Raghunātha.

TRANSLATION

" 'Both of you please be merciful to me and order me in such a way so that life after life I may serve the lotus feet of Lord Raghunātha.

TEXT 42

TEXT

raghunāthera pāda-padma chāḍāna nā yāya  
chāḍibāra mana haile prāṇa phāṭi' yāya'

SYNONYMS

raghu-nāthera--of Lord Raghunātha; pāda-padma--lotus feet; chāḍāna nā yāya--it is impossible to give up; chāḍibāra--of giving up; mana haile--when I think; prāṇa--my heart; phāṭi' yāya--breaks.

TRANSLATION

" 'It is impossible for me to give up the lotus feet of Lord Raghunātha. When I even think of giving them up, my heart breaks.'

TEXT 43

TEXT

tabe āmi-duñhe tāre āliṅgana kailuñ  
'sādhu, dṛḍha-bhakti tomāra '----kahi' praśaṁsiluñ

SYNONYMS

tabe--at that time; āmi-duñhe--both of us; tāre--him; āliṅgana kailuñ--embraced; sādhu--very good; dṛḍha--very determined; bhakti--devotion; tomāra--your; kahi'--saying; praśaṁsiluñ--we praised.

TRANSLATION

"Upon hearing this, both of us embraced him and encouraged him by saying, 'You are a great saintly devotee, for your determination in devotional service is fixed.' In this way we both praised him.

TEXT 44

TEXT

ye vaṁśera upare tomāra haya kṛpā-leśa  
sakala maṅgala tāhe khaṇḍe saba kleśa'

SYNONYMS

ye vaṁśera--which family; upare--upon; tomāra--Your; haya--there is; kṛpā-leśa--little mercy; sakala maṅgala--all auspiciousness; tāhe--on that; khaṇḍe--are destroyed; saba--all; kleśa--miserable conditions.

TRANSLATION

"My dear Lord, the family upon which You bestow even a little mercy is always fortunate, for such mercy makes all miseries disappear."

TEXT 45

TEXT

gosāñi kahena,----"ei-mata murāri-gupta  
pūrve āmi parīkṣiluñ tāra ei rīta

SYNONYMS

gosāñi kahena--Śrī Caitanya Mahāprabhu replied; ei-mata--in this way; murāri-gupta--Murāri Gupta; pūrve--formerly; āmi--I; parīkṣiluñ--examined; tāra--of him; ei--this; rīta--manner.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "There was a similar incident concerning Murāri Gupta. Formerly I examined him, and his determination was similar.

TEXT 46

TEXT

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

SYNONYMS

sei bhakta--that devotee; dhanya--glorious; ye--who; nā--not; chāḍe--gives up; prabhura caraṇa--the lotus feet of the Lord; sei prabhu--that Personality of Godhead; dhanya--glorious; ye--who; nā--not; chāḍe--gives up; nija-jana--His servant.

TRANSLATION

"Glorious is that devotee who does not give up the shelter of his Lord, and glorious is that Lord who does not abandon His servant.

TEXT 47

TEXT

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

SYNONYMS

durdaive--by chance; sevaka--the servant; yadi--if; yāya--goes; anya sthāne--to another place; sei ṭhākura--that master; dhanya--glorified; tāre--him; cule--by the hair; dhari'--capturing; āne--brings back.

TRANSLATION

"If by chance a servant falls down and goes somewhere else, glorious is that master who captures him and brings him back by the hair.

TEXT 48

TEXT

bhāla haila, tomāra ihāñ haila āgamane  
ei ghare raha ihāñ haridāsa-sane

SYNONYMS

bhāla haila--it was very good; tomāra--your; ihāñ--here; haila--there was; āgamane--arrival; ei ghare--in this room; raha--remain; ihāñ--here; haridāsa-sane--with Haridāsa Ṭhākura.

TRANSLATION

"It is very good that you have arrived here. Now stay in this room with Haridāsa Ṭhākura.

TEXT 49

TEXT

kṛṣṇa-bhakti-rase duṅhe parama pradhāna  
kṛṣṇa-rasa āsvādana kara, laha kṛṣṇa-nāma"

SYNONYMS

kṛṣṇa--of Lord Kṛṣṇa; bhakti-rase--in the transcendental mellow of devotional service; duṅhe--both of you; parama pradhāna--highly expert; kṛṣṇa-rasa--the transcendental taste of Kṛṣṇa; āsvādana--relishing; kara--do; laha kṛṣṇa-nāma--chanting the holy name of Kṛṣṇa.

TRANSLATION

"Both of you are expert in understanding the mellows of Lord Kṛṣṇa's devotional service. Therefore you should both continue relishing the taste for such activities and chanting the Hare Kṛṣṇa mahā-mantra."

TEXT 50

TEXT

eta bali' mahāprabhu uṭhiyā calilā  
govinda-dvārāya duṅhe prasāda pāṭhailā

SYNONYMS

eta bali'--saying this; mahāprabhu--Śrī Caitanya Mahāprabhu; uṭhiyā calilā--got up and left; govinda-dvārāya--through Govinda; duṅhe--to both of them; prasāda pāṭhailā--sent prasāda.

TRANSLATION

Having said this, Śrī Caitanya Mahāprabhu got up and left, and through Govinda He sent prasāda for them to eat.

TEXT 51

TEXT

ei-mata sanātana rahe prabhu-sthāne  
jagannāthera cakra dekhi' karena praṇāme

SYNONYMS

ei-mata--in this way; sanātana--Sanātana Gosvāmī; rahe--remains; prabhu-sthāne--under the care of Śrī Caitanya Mahāprabhu; jagannāthera--of Lord Jagannātha; cakra--the wheel on the top of the temple; dekhi'--seeing; karena praṇāme--offers respectful obeisances.

TRANSLATION

In this way, Sanātana Gosvāmī stayed under the care of Śrī Caitanya Mahāprabhu. He would see the wheel on the pinnacle of the Jagannātha temple and offer respectful obeisances.

TEXT 52

TEXT

prabhu āsi' prati-dina milena dui-jane  
iṣṭa-goṣṭhī, kṛṣṇa-kathā kahe kata-kṣaṇe

SYNONYMS

prabhu--Śrī Caitanya Mahāprabhu; āsi'--coming; prati-dina--every day; milena dui-jane--meets both of them; iṣṭa-goṣṭhī--discussion; kṛṣṇa-kathā--topics of Lord Kṛṣṇa; kahe--speaks; kata-kṣaṇe--for some time.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu would go there to meet these two stalwart devotees and discuss topics of Kṛṣṇa with them for some time.

TEXT 53

TEXT

divya prasāda pāya nitya jagannātha-mandire  
tāhā āni' nitya avaśya dena doṅhākāre

SYNONYMS

divya--first-class; prasāda--prasāda; pāya--gets; nitya--daily; jagannātha-mandire--at the temple of Lord Jagannātha; tāhā āni'--bringing that; nitya--daily; avaśya--certainly; dena--delivers; doṅhākāre--to both of them.

TRANSLATION

The offerings of prasāda in the temple of Lord Jagannātha were of the highest quality. Śrī Caitanya Mahāprabhu would bring this prasāda and deliver it to both devotees.

TEXT 54

TEXT

eka-dina āsi' prabhu duṅhāre mililā  
sanātane ācambite kahite lāgilā

SYNONYMS

eka-dina--one day; āsi'--coming; prabhu--Śrī Caitanya Mahāprabhu; duñhāre mililā--met both of them; sanātane--unto Sanātana Gosvāmī; ācambite--all of a sudden; kahite lāgilā--began to speak.

TRANSLATION

One day when the Lord came to meet them, He suddenly began speaking to Sanātana Gosvāmī.

TEXT 55

TEXT

"sanātana, deha-tyāge kṛṣṇa yadi pāiye  
koṭi-deha kṣaṇeke tabe chāḍite pāriye

SYNONYMS

sanātana--My dear Sanātana; deha-tyāge--by committing suicide; kṛṣṇa--Lord Kṛṣṇa; yadi--if; pāiye--I can get; koṭi-deha--millions of bodies; kṣaṇeke--in a moment; tabe--then; chāḍite pāriye--I can give up.

TRANSLATION

"My dear Sanātana," He said, "if I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moment's hesitation.

TEXT 56

TEXT

deha-tyāge kṛṣṇa nā paī, pāiye bhajane  
kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine

SYNONYMS

deha-tyāge--by giving up the body; kṛṣṇa--Lord Kṛṣṇa; nā paī--I do not get; pāiye--I get; bhajane--by devotional service; kṛṣṇa-prāptyera--to get the shelter of Kṛṣṇa; upāya--means; kona--any; nāhi--there is not; bhakti vine--without devotional service.

TRANSLATION

"You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him.

TEXT 57

TEXT

deha-tyāgādi yata, saba----tamo-dharma  
tamo-rajo-dharme kṛṣṇera nā pāiye marma

#### SYNONYMS

deha-tyāga-ādi--beginning with giving up the material body; yata--as many; saba--all; tamaḥ-dharma--performed under the mode of ignorance; tamaḥ-rajah-dharme--by remaining in the modes of ignorance and passion; kṛṣṇera--of Lord Kṛṣṇa; nā pāiye--I cannot attain; marma--the truth.

#### TRANSLATION

"Acts such as suicide are influenced by the mode of ignorance, and in ignorance and passion one cannot understand who Kṛṣṇa is.

#### TEXT 58

#### TEXT

'bhakti' vinā kṛṣṇe kabhu nahe 'premodaya'  
prema vinā kṛṣṇa-prāpti anya haite naya

#### SYNONYMS

bhakti vinā--without devotional service; kṛṣṇe--unto Kṛṣṇa; kabhu--at any time; nahe--is not; prema-udaya--development of dormant love for Kṛṣṇa; prema vinā--without love of Kṛṣṇa; kṛṣṇa-prāpti--attaining Kṛṣṇa; anya--anything else; haite--from; naya--is not possible.

#### TRANSLATION

"Unless one discharges devotional service, one cannot awaken one's dormant love for Kṛṣṇa, and there is no means to attain Him other than awakening that dormant love.

#### TEXT 59

#### TEXT

na sādhayati mām yogo  
na sāṅkhyam dharmā uddhava  
na svādhyāyas tapas tyāgo  
yathā bhaktir mamorjitā

#### SYNONYMS

na--never; sādhayati--causes to remain satisfied; mām--Me; yogaḥ--the process of control; na--nor; sāṅkhyam--the process of gaining philosophical knowledge about the Absolute Truth; dharmāḥ--such an occupation; uddhava--My dear Uddhava; na--nor; svādhyāyaḥ--study of the Vedas; tapaḥ--austerities; tyāgaḥ--renunciation, acceptance of sannyāsa, or charity; yathā--as much as; bhaktiḥ--devotional service; mama--unto Me; ūrjitā--developed.

#### TRANSLATION

[The Supreme Personality of Godhead, Kṛṣṇa, said:] " 'My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth,



nor through study of the Vedas, nor through austerities, charity or acceptance of sannyāsa can one satisfy Me as much as by developing unalloyed devotional service unto Me.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (11.14.20).

TEXT 60

TEXT

deha-tyāgādi tamo-dharma----pātaka-kāraṇa  
sādhaka nā pāya tāte kṛṣṇera caraṇa

SYNONYMS

deha-tyāga--giving up the material body by suicide; ādi--beginning with; tamaḥ-dharma--on the platform of the mode of ignorance; pātaka-kāraṇa--cause of sinful activities; sādhaka--the devotee; nā pāya--does not get; tāte--by that; kṛṣṇera caraṇa--the lotus feet of Kṛṣṇa.

TRANSLATION

"Measures like suicide are causes for sin. A devotee never achieves shelter at Kṛṣṇa's lotus feet by such actions.

TEXT 61

TEXT

premī bhakta viyoge cāhe deha chāḍite  
preme kṛṣṇa mile, seha nā pāre marite

SYNONYMS

premī bhakta--a devotee attached to Kṛṣṇa by love; viyoge--in separation; cāhe--wants; deha chāḍite--to give up the body; preme--by such ecstatic love; kṛṣṇa mile--one meets Kṛṣṇa; seha--such a devotee; nā pāre marite--cannot die.

TRANSLATION

"Because of feelings of separation from Kṛṣṇa, an exalted devotee sometimes wants to give up his life. By such ecstatic love, however, one attains the audience of Kṛṣṇa, and at that time he cannot give up his body.

TEXT 62

TEXT

gāḍhānurāgera viyoga nā yāya sahana  
tāte anurāgī vāñche āpana maraṇa

SYNONYMS

gāḍha-anurāgera--of one who has deep attachment; viyoga--separation; nā--not; yāya sahana--tolerated; tāte--therefore; anurāgī--a deeply attached devotee; vāñche--desires; āpana maraṇa--death of himself.

#### TRANSLATION

"One who is deeply in love with Kṛṣṇa cannot tolerate separation from the Lord. Therefore such a devotee always desires his own death.

#### TEXT 63

#### TEXT

yasyāṅghri-pañkaja-rajāḥ-snapanaṁ mahānto  
vāñchanty umā-patir ivātma-tamo 'pahatyai  
yarhy ambujākṣa na labheya bhavat-prasādaṁ  
jahyām asūn vrata-kṛśāñ chata-janmabhiḥ syāt

#### SYNONYMS

yasya--whose; aṅghri--of feet; pañka-ja--lotus; rajāḥ--in the dust; snapanam--bathing; mahāntaḥ--great personalities; vāñchanti--desire; umāpatiḥ--Lord Śiva; iva--like; ātma--personal; tamaḥ--ignorance; apahatyai--to drive away; yarhi--when; ambuja-akṣa--O lotus-eyed one; na labheya--I do not get; bhavat-prasādam--Your mercy; jahyām--I shall give up; asūn--life; vrata-kṛśān--reduced by observing vows; śata-janmabhiḥ--by hundreds of births; syāt--if it is possible.

#### TRANSLATION

" 'O lotus-eyed one, great personalities like Lord Śiva desire to bathe in the dust of Your lotus feet to drive away ignorance. If I do not get the mercy of Your Lordship, I shall observe vows to reduce the duration of my life, and thus I shall give up bodies for hundreds of births if it is possible to get Your mercy in that way.'

#### PURPORT

This verse was spoken by Rukmiṇīdevī in Śrīmad-Bhāgavatam (10.52.43). Rukmiṇīdevī, the daughter of King Bhīṣmaka, had heard about Kṛṣṇa's transcendental attributes, and thus she desired to get Kṛṣṇa as her husband. Unfortunately, her elder brother Rukmī was envious of Kṛṣṇa and therefore wanted her to be offered to Śisupāla. When Rukmiṇī became aware of this, she was greatly aggrieved. Thus she wrote Kṛṣṇa a confidential letter, which was presented and read to Him by a brāhmaṇa messenger. This verse appeared in that letter.

#### TEXT 64

#### TEXT

siñcāṅga nas tvad-adharāmṛta-pūrakeṇa  
hāsāvaloka-kala-gītaja-hṛc-chayāgnim  
no ced vayaṁ virahajāgny-upayukta-dehā  
dhyānena yāma padayoḥ padavīm sakhe te

## SYNONYMS

siñca--just sprinkle water; aṅga--O my dear Kṛṣṇa; naḥ--our; tvat--Your; adhara--of the lips; amṛta--of nectar; pūrakeṇa--by the stream; hāsa--smile; avaloka--glancing; kala--melodious; gīta--speaking; ja--produced by; hṛt--in the heart; śaya--resting; agnim--upon the fire; no cet--if not; vayam--we; viraha--from separation; ja--produced; agni--by the fire; upayukta--consumed; dehāḥ--whose bodies; dhyānena--by meditation; yāma--shall go; padayoḥ--of the lotus feet; padavīm--to the site; sakhe--O my dear friend; te--Your.

## TRANSLATION

" 'O dear Kṛṣṇa, by Your smiling glances and melodious talk, You have awakened a fire of lusty desire in our hearts. Now You should extinguish that fire with a stream of nectar from Your lips by kissing us. Kindly do this. Otherwise, dear friend, the fire within our hearts will burn our bodies to ashes because of separation from You. Thus by meditation we shall claim shelter at Your lotus feet.' "

## PURPORT

This verse (Bhāg. 10.29.35) was spoken by the gopīs when they were attracted by the vibration of Kṛṣṇa's flute in the moonlight of autumn. All of them, being maddened, came to Kṛṣṇa, but to increase their ecstatic love, Kṛṣṇa gave them moral instructions to return home. The gopīs did not care for these instructions. They wanted to be kissed by Kṛṣṇa, for they had come there with lusty desires to dance with Him.

## TEXT 65

### TEXT

kubuddhi chāḍiyā kara śravaṇa-kīrtana  
acirāt pābe tabe kṛṣṇera caraṇa

## SYNONYMS

ku-buddhi--intelligence not favorable to discharging devotional service; chāḍiyā--giving up; kara--just do; śravaṇa-kīrtana--hearing and chanting; acirāt--very soon; pābe--you will get; tabe--then; kṛṣṇera caraṇa--the lotus feet of Kṛṣṇa.

## TRANSLATION

Caitanya Mahāprabhu told Sanātana Gosvāmī, "Give up all your nonsensical desires, for they are unfavorable for getting shelter at the lotus feet of Kṛṣṇa. Engage yourself in chanting and hearing. Then you will soon achieve the shelter of Kṛṣṇa without a doubt.

## TEXT 66

### TEXT

nīca-jāti nahe kṛṣṇa-bhajane ayogyā

sat-kula-vipra nahe bhajanera yogya

SYNONYMS

nīca-jāti--a lowborn person; nahe--is not; kṛṣṇa-bhajane--in discharging devotional service; ayogya--unfit; sat-kula-vipra--a brāhmaṇa born in a very respectable aristocratic family; nahe--is not; bhajanera yogya--fit for discharging devotional service.

TRANSLATION

"A person born in a low family is not unfit for discharging devotional service to Lord Kṛṣṇa, nor is one fit for devotional service simply because he is born in an aristocratic family of brāhmaṇas.

TEXT 67

TEXT

yei bhaje sei baḍa, abhakta---hīna, chāra  
kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra

SYNONYMS

yei bhaje--anyone who takes to devotional service; sei--he; baḍa--exalted; abhakta--nondevotee; hīna chāra--most condemned and abominable; kṛṣṇa-bhajane--in discharging devotional service; nāhi--there is not; jāti--caste; kula--family; ādi--and so on; vicāra--consideration of.

TRANSLATION

"Anyone who takes to devotional service is exalted, whereas a nondevotee is always condemned and abominable. Therefore in the discharge of devotional service to the Lord, there is no consideration of the status of one's family.

TEXT 68

TEXT

dīnere adhika dayā kare bhagavān  
kulīna, paṇḍita, dhanīra baḍa abhimāna

SYNONYMS

dīnere--to the humble; adhika--more; dayā--mercy; kare--shows; bhagavān--the Supreme Personality of Godhead; kulīna--aristocratic; paṇḍita--learned scholar; dhanīra--of rich man; baḍa abhimāna--great pride.

TRANSLATION

"The Supreme Personality of Godhead, Kṛṣṇa, is always favorable to the humble and meek, but aristocrats, learned scholars and the wealthy are always proud of their positions.

TEXT 69

#### TEXT

viprād dviṣaḍ-guṇa-yutād aravinda-nābha-  
pādāravinda-vimukhāt śvapacaṃ variṣṭham  
manye tad-arpita-mano-vacane 'hitārtha-  
prāṇaṃ punāti sa kulaṃ na tu bhūrimānaḥ

#### SYNONYMS

viprāt--than a brāhmaṇa; dvi-ṣaṭ-guṇa-yutāt--who has twelve brahminical qualifications; aravinda-nābha--of Lord Viṣṇu, who has a lotuslike navel; pāda-aravinda--unto the lotus feet; vimukhāt--than a person bereft of devotion; śva-pacaṃ--a caṇḍāla, or person accustomed to eating dogs; variṣṭham--more glorified; manye--I think; tat-arpita--dedicated unto Him; manaḥ--mind; vacane--words; ahita--activities; artha--wealth; prāṇaṃ--life; punāti--purifies; saḥ--he; kulaṃ--his family; na tu--but not; bhūri-mānaḥ--a brāhmaṇa proud of possessing such qualities.

#### TRANSLATION

" 'One may be born in a brāhmaṇa family and have all twelve brahminical qualities, but if in spite of being thus qualified he is not devoted to the lotus feet of Lord Kṛṣṇa, who has a navel shaped like a lotus, he is not as good as a caṇḍāla who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brāhmaṇa family or to have brahminical qualities is not sufficient. One must be a pure devotee of the Lord. Thus if a śvapaca, or caṇḍāla, is a devotee, he delivers not only himself but his entire family as well, whereas a brāhmaṇa who is not a devotee but simply has brahminical qualifications cannot even purify himself, what to speak of his family.'

#### PURPORT

This is a verse from Śrīmad-Bhāgavatam (7.9.9).

#### TEXT 70

#### TEXT

bhajanera madhye śreṣṭha nava-vidhā bhakti  
'kṛṣṇa-prema', 'kṛṣṇa' dite dhare mahā-śakti

#### SYNONYMS

bhajanera madhye--in executing devotional service; śreṣṭha--the best; nava-vidhā bhakti--the nine prescribed methods of devotional service; kṛṣṇa-prema--ecstatic love of Kṛṣṇa; kṛṣṇa--and Kṛṣṇa; dite--to deliver; dhare--possess; mahā-śakti--great potency.

#### TRANSLATION

"Among the ways of executing devotional service, the nine prescribed methods are the best, for these processes have great potency to deliver Kṛṣṇa and ecstatic love for Him.

## PURPORT

The nine kinds of devotional service are mentioned in Śrīmad-Bhāgavatam (7.5.23):

śravaṇam kīrtanam viṣṇoḥ  
smaraṇam pāda-sevanam  
arcanam vandanaṁ dāsyam  
sakhyam ātma-nivedanam

These nine are hearing, chanting, remembering Kṛṣṇa, offering service to Kṛṣṇa's lotus feet, offering worship in the temple, offering prayers, working as a servant, making friendship with Kṛṣṇa and unreservedly surrendering to Kṛṣṇa. These nine processes of devotional service can grant one Kṛṣṇa and ecstatic love for Him. In the beginning one has to discharge devotional service according to regulative principles, but gradually, as devotional service becomes one's life and soul, one achieves the most exalted position of ecstatic love for Kṛṣṇa. Ultimately, Kṛṣṇa is the goal of life. One need not have taken birth in an aristocratic brāhmaṇa family to attain the lotus feet of Kṛṣṇa, nor is a person born in a low family unfit to achieve Kṛṣṇa's lotus feet. In Śrīmad-Bhāgavatam (3.33.7) Devahūti says to Kapiladeva:

aho bata śva-paco 'to garīyān  
yaj-jihvāgre vartate nāma tubhyam  
tepus tapas te juhuvuḥ sasnur āryā  
brahmānūcur nāma gṛṇanti ye te

"O my Lord, even a person born in a low family of dog-eaters is glorious if he always chants the holy name of the Lord. Such a person has already performed all types of austerities, penances and Vedic sacrifices, has already bathed in the sacred rivers, and has also studied all the Vedic literature. Thus he has become an exalted personality." Similarly, Kuntīdevī says to Lord Kṛṣṇa:

janmaśvarya-śruta-śrībhir  
edhamāna-madaḥ pumān  
naivārhaty abhidhātum vai  
tvām akiñcana-gocaram

"A person who is proud of his birth, opulence, knowledge and beauty cannot achieve Your lotus feet. You are available only to the humble and meek, not to the proud." (Bhāg. 1.8.26.)

TEXT 71

TEXT

tāra madhye sarva-śreṣṭha nāma-saṅkīrtana  
niraparādhe nāma laile pāya prema-dhana

SYNONYMS

tāra madhye--of the nine different types of devotional service; sarva-śreṣṭha--the most important of all; nāma-saṅkīrtana--chanting of the holy name

of the Lord; niraparādhe--without offenses; nāma laile--if one chants the holy name; pāya--he gets; prema-dhana--the most valuable ecstatic love of Kṛṣṇa.

#### TRANSLATION

"Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead."

#### PURPORT

Śrīla Jīva Gosvāmī Prabhu gives the following directions in his Bhakti-sandarbha (270):

iyam ca kīrtanākhyā bhaktir bhagavato dravya-jāti-guṇa-kriyābhir dīna-janaika-  
viṣayāpāra-karuṇā-mayīti śruti-purāṇādi-viśrutiḥ. ataeva kalau svabhāvata  
evātidīneṣu lokeṣu āvirbhūya tān anāyāseṇaiva tat tad yuga-gata-mahā-  
sādhanaṇām sarvam eva phalaṁ dadānā sā kṛtārthayati. yata eva tayaiva kalau  
bhagavato viśeṣataś ca santoṣo bhavati.

"Chanting the holy name is the chief means of attaining love of Godhead. This chanting or devotional service does not depend on any paraphernalia, nor on one's having taken birth in a good family. By humility and meekness one attracts the attention of Kṛṣṇa. That is the verdict of all the Vedas. Therefore if one becomes very humble and meek, he can easily attain the lotus feet of Kṛṣṇa in this age of Kali. That is the fulfillment of all great sacrifices, penances and austerities because when one achieves ecstatic love of Godhead, he attains the complete perfection of life. Therefore whatever one does in executing devotional service must be accompanied with the chanting of the holy name of the Lord." The chanting of the holy name of Kṛṣṇa--Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare--has been praised by Śrīla Rūpa Gosvāmī in his Nāmāṣṭaka (verse 1):

nikhila-śruti-mauli-ratna-mālā-  
dyuti-nīrājita-pāda-paṅkajānta  
ayi mukta-kulair upāsyamānaṁ  
paritas tvām hari-nāma saṁśrayāmi

"O Hari-nāma! The tips of the toes of Your lotus feet are constantly being worshiped by the glowing radiance emanating from the string of gems known as the Upaniṣads, the crown jewels of all the Vedas. You are eternally adored by liberated souls such as Nārada and Śukadeva. O Hari-nāma! I take complete shelter of You."

Similarly, Śrīla Sanātana Gosvāmī has praised the chanting of the holy name as follows in his Bṛhad-bhāgavatāmṛta (Chapter One, verse 9):

jayati jayati nāmānanda-rūpaṁ murārer  
viramita-nija-dharma-dhyāna-pūjādi-yatnam  
kathamapi sakṛd-āttam muktidaṁ prāṇinām yat  
paramam amṛtam ekaṁ jīvanam bhūṣaṇam me

"All glories, all glories to the all-blissful holy name of Śrī Kṛṣṇa, which causes the devotee to give up all conventional religious duties, meditation and worship. When somehow or other uttered even once by a living entity, the

holy name awards him liberation. The holy name of Kṛṣṇa is the highest nectar. It is my very life and my only treasure."

In Śrīmad-Bhāgavatam (2.1.11) Śukadeva Gosvāmī says:

etan nirvidyamānānām  
icchatām akuto-bhayam  
yoginām nṛpa nirṇītaṁ  
harer nāmānukīrtanam

"O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and those who are self-satisfied by dint of transcendental knowledge."

Similarly, Śrī Caitanya Mahāprabhu has said in His Śikṣāṣṭaka(3):

tṛṇād api sunīcena  
taror api sahiṣṇunā  
amāninā mānadena  
kīrtanīyaḥ sadā hariḥ

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Regarding the ten offenses in chanting the holy name, one may refer to the Ādi-līlā, Chapter Eight, verse 24.

TEXT 72

TEXT

eta śuni' sanātanera haila camatkāra  
prabhure nā bhāya mora maraṇa-vicāra

SYNONYMS

eta śuni'--hearing this; sanātanera--of Sanātana Gosvāmī; haila camatkāra--there was astonishment; prabhure nā bhāya--Śrī Caitanya Mahāprabhu does not approve; mora--my; maraṇa-vicāra--decision to commit suicide.

TRANSLATION

After hearing this, Sanātana Gosvāmī was exceedingly astonished. He could understand, "My decision to commit suicide has not been greatly appreciated by Śrī Caitanya Mahāprabhu."

TEXT 73

TEXT

sarvajña mahāprabhu niṣedhilā more  
prabhura caraṇa dhari' kahena tānhāre

SYNONYMS



sarva-jña--who knows everything; mahāprabhu--Śrī Caitanya Mahāprabhu;  
niṣedhilā--has forbidden; more--me; prabhura--of Śrī Caitanya Mahāprabhu;  
caraṇa--the feet; dhari'--touching; kahena tāñhāre--began to speak to Him.

TRANSLATION

Sanātana Gosvāmī concluded, "Lord Śrī Caitanya Mahāprabhu, who knows everything--past, present and future--has forbidden me to commit suicide." He then fell down, touching the lotus feet of the Lord, and spoke to Him as follows.

TEXT 74

TEXT

"sarvajña, kṛpālu tumi īśvara svatantra  
yaiche nācāo, taiche nāci,----yena kāṣṭha-yantra

SYNONYMS

sarva-jña--all-knowing; kṛpālu--merciful; tumi--You; īśvara--the Supreme Lord; svatantra--independent; yaiche--as; nācāo--You make to dance; taiche--so; nāci--I dance; yena--as if; kāṣṭha-yantra--an instrument of wood.

TRANSLATION

"My Lord, You are the omniscient, merciful, independent Supreme Lord. Exactly like an instrument of wood, I dance as You make me do so.

TEXT 75

TEXT

nīca, adhama, pāmara muñi pāmara-svabhāva  
more jiyāile tomāra kibā habe lābha?"

SYNONYMS

nīca--lowborn; adhama--lowest; pāmara--condemned; muñi--I; pāmara-svabhāva--naturally sinful; more jiyāile--if You save me; tomāra--Your; kibā--what; habe--will be; lābha--profit.

TRANSLATION

"I am lowborn. Indeed, I am the lowest. I am condemned, for I have all the characteristics of a sinful man. If You keep me alive, what will be the profit?"

TEXT 76

TEXT

prabhu kahe,----"tomāra deha mora nija-dhana  
tumi more kariyācha ātma-samarpaṇa

#### SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu says; tomāra deha--your body; mora--My; nija-dhana--personal property; tumi--you; more--to Me; kariyācha--have done; ātma-samarpaṇa--complete surrender.

#### TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, "Your body is My property. You have already surrendered unto Me. Therefore you no longer have any claim to your body.

#### TEXT 77

#### TEXT

parera dravya tumi kene cāha vināśite?  
dharmādharma vicāra kibā nā pāra karite?

#### SYNONYMS

parera dravya--another's property; tumi--you; kene--why; cāha--want; vināśite--to destroy; dharmādharmā--what is pious and what is impious; vicāra--consideration; kibā--why; nā--not; pāra--you can; karite--do.

#### TRANSLATION

"Why should you want to destroy another's property? Can't you consider what is right and wrong?"

#### TEXT 78

#### TEXT

tomāra śarīra---mora pradhāna 'sādhana'  
e śarīre sādhimu āmi bahu prayojana

#### SYNONYMS

tomāra śarīra--your body; mora--My; pradhāna--chief; sādhana--instrument; e śarīre--by this body; sādhimu--shall carry out; āmi--I; bahu--many; prayojana--necessities.

#### TRANSLATION

"Your body is My principal instrument for executing many necessary functions. By your body I shall carry out many tasks.

#### TEXT 79

#### TEXT

bhakta-bhakti-kṛṣṇaprema-tattvera nidhāra  
vaiṣṇavera kṛtya, āra vaiṣṇava-ācāra

#### SYNONYMS

bhakta--devotee; bhakti--devotional service; kṛṣṇa-prema--love of Kṛṣṇa; tattvera--of the truth of; nidhāra--ascertainment; vaiṣṇavera kṛtya--duties of a Vaiṣṇava; āra--and; vaiṣṇava-ācāra--characteristics of a Vaiṣṇava.

#### TRANSLATION

"You shall have to ascertain the basic principles of a devotee, devotional service, love of Godhead, Vaiṣṇava duties, and Vaiṣṇava characteristics.

#### TEXT 80

#### TEXT

kṛṣṇa-bhakti, kṛṣṇaprema-sevā-pravartana  
lupta-tīrtha-uddhāra, āra vairāgya-śikṣaṇa

#### SYNONYMS

kṛṣṇa-bhakti--devotional service to Kṛṣṇa; kṛṣṇa-prema--love of Kṛṣṇa; sevā--service; pravartana--establishment of; lupta-tīrtha--the lost places of pilgrimage; uddhāra--excavating; āra--and; vairāgya-śikṣaṇa--instruction on the renounced order of life.

#### TRANSLATION

"You will also have to explain Kṛṣṇa's devotional service, establish centers for cultivation of love of Kṛṣṇa, excavate lost places of pilgrimage and teach people how to adopt the renounced order.

#### TEXT 81

#### TEXT

nija-priya-sthāna mora---mathurā-vṛndāvana  
tāhāñ eta dharma cāhi karite pracāraṇa

#### SYNONYMS

nija--own; priya-sthāna--very dear place; mora--My; mathurā-vṛndāvana--Mathurā and Vṛndāvana; tāhāñ--there; eta--so many; dharma--activities; cāhi--I want; karite--to do; pracāraṇa--preaching.

#### TRANSLATION

"Mathurā-Vṛndāvana is My own very dear abode. I want to do many things there to preach Kṛṣṇa consciousness.

#### PURPORT

Śrī Caitanya Mahāprabhu wanted to accomplish many purposes through the exegetical endeavors of Śrīla Sanātana Gosvāmī. First Sanātana Gosvāmī compiled the book called Bṛhad-bhāgavatāmṛta to teach people how to become

devotees, execute devotional service and attain love of Kṛṣṇa. Second, he compiled the Hari-bhakti-vilāsa, wherein he collected authoritative statements from scriptural injunctions regarding how a Vaiṣṇava should behave. Only by the endeavors of Śrī Sanātana Gosvāmī were all the lost places of pilgrimage in the Vṛndāvana area excavated. He established Madana-mohana, the first Deity in the Vṛndāvana area, and by his personal behavior he taught how one should act in the renounced order, completely devoted to the service of the Lord. By his personal example, he taught people how to stay in Vṛndāvana to execute devotional service. The principal mission of Śrī Caitanya Mahāprabhu was to preach Kṛṣṇa consciousness. Mathurā and Vṛndāvana are the abodes of Lord Kṛṣṇa. Therefore these two places are very dear to Śrī Caitanya Mahāprabhu, and He wanted to develop their glories through Sanātana Gosvāmī.

TEXT 82

TEXT

mātāra ājñāya āmi vasi nīlācale  
tāhāñ 'dharma' śikhāite nāhi nija-bale

SYNONYMS

mātāra--of My mother; ājñāya--by the order; āmi--I; vasi--reside; nīlācale--at Jagannātha Purī; tāhāñ--in Mathurā and Vṛndāvana; dharma śikhāite--to teach religious principles; nāhi--not; nija-bale--within My ability.

TRANSLATION

"By the order of My mother I am sitting here in Jagannātha Purī; therefore, I cannot go to Mathurā-Vṛndāvana to teach people how to live there according to religious principles.

TEXT 83

TEXT

eta saba karma āmi ye-dehe karimu  
tāhā chāḍite cāha tumi, kemane sahimu?"

SYNONYMS

eta saba--all this; karma--work; āmi--I; ye-dehe--by which body; karimu--will do; tāhā--that; chāḍite--to give up; cāha tumi--you want; kemane--how; sahimu--shall I tolerate.

TRANSLATION

"I have to do all this work through your body, but you want to give it up. How can I tolerate this?"

TEXT 84

TEXT

tabe sanātana kahe,----"tomāke namaskāre

tomāra gambhīra hṛdaya ke bujhite pāre?

SYNONYMS

tabe--at that time; sanātana kahe--Sanātana Gosvāmī said; tomāke namaskāre--I offer my respectful obeisances unto You; tomāra--Your; gambhīra--deep; hṛdaya--heart; ke--who; bujhite pāre--can understand.

TRANSLATION

At that time Sanatana Gosvami said to Śrī Caitanya Mahāprabhu, "I offer my respectful obeisances unto You. No one can understand the deep ideas You plan within Your heart.

TEXT 85

TEXT

kāṣṭhera putalī yena kuhake nācāya  
āpane nā jāne, putalī kibā nāce gāya!

SYNONYMS

kāṣṭhera putalī--a doll made of wood; yena--as; kuhake nācāya--magician causes to dance; āpane--personally; nā jāne--does not know; putalī--the doll; kibā--how; nāce--dances; gāya--sings.

TRANSLATION

"A wooden doll chants and dances according to the direction of a magician but does not know how he is dancing and singing.

TEXT 86

TEXT

yāre yaiche nācāo, se taiche kare nartane  
kaiche nāce, kebā nācāya, seha nāhi jāne"

SYNONYMS

yāre--whomever; yaiche--as; nācāo--You cause to dance; se--that person; taiche--so; kare nartane--dances; kaiche--how; nāce--he dances; kebā nācāya--who causes to dance; seha--he; nāhi jāne--does not know.

TRANSLATION

"My dear Lord, as You cause one to dance, he dances accordingly, but how he dances and who is causing him to dance he does not know."

TEXT 87

TEXT

haridāse kahe prabhu,----"śuna, haridāsa

parera dravya iṅho cāhena karite vināśa

SYNONYMS

haridāse--Haridāsa Ṭhākura; kahe prabhu--Śrī Caitanya Mahāprabhu addressed; śuna haridāsa--My dear Haridāsa, please hear; parera dravya--another's property; iṅho--this Sanātana Gosvāmī; cāhena--wants; karite vināśa--to destroy.

TRANSLATION

Śrī Caitanya Mahāprabhu then said to Haridāsa Ṭhākura, "My dear Haridāsa, please hear Me. This gentleman wants to destroy another's property.

TEXT 88

TEXT

parera sthāpya dravya keha nā khāya, vilāya  
niṣedhiha iṅhāre,----yena nā kare anyāya"

SYNONYMS

parera--by another; sthāpya--to be kept; dravya--property; keha nā khāya--no one uses; vilāya--distributes; niṣedhiha--forbid; iṅhāre--him; yena--so; nā kare--he does not do; anyāya--something unlawful.

TRANSLATION

"One who is entrusted with another's property does not distribute it or use it for his own purposes. Therefore, tell him not to do such an unlawful thing."

TEXT 89

TEXT

haridāsa kahe,----"mithyā abhimāna kari  
tomāra gambhīra ḥṛdaya bujhite nā pāri

SYNONYMS

haridāsa kahe--Haridāsa Ṭhākura replied; mithyā--falsely; abhimāna kari--are proud; tomāra--Your; gambhīra--deep; ḥṛdaya--intention; bujhite nā pāri--we cannot understand.

TRANSLATION

Haridāsa Ṭhākura replied, "We are falsely proud of our capabilities. Actually we cannot understand Your deep intentions.

TEXT 90

TEXT

kon kon kārya tumi kara kon dvāre  
tumi nā jānāile keha jānite nā pāre

SYNONYMS

kon kon kārya--what work; tumi--You; kara--perform; kon dvāre--through which; tumi nā jānāile--unless You make to understand; keha jānite nā pāre--no one can understand.

TRANSLATION

"Unless You inform us, we cannot understand what Your purpose is nor what You want to do through whom.

TEXT 91

TEXT

etādṛśa tumi inḥāre kariyācha aṅgikāra  
eta saubhāgya ihān nā haya kāhāra"

SYNONYMS

etādṛśa--such; tumi--You; inḥāre--him; kariyācha aṅgikāra--have accepted; eta saubhāgya--so much fortune; ihān--upon him; nā haya--is not possible; kāhāra--by anyone else.

TRANSLATION

"My dear sir, since You, a great personality, have accepted Sanātana Gosvāmī, he is greatly fortunate; no one can be as fortunate as he."

TEXT 92

TEXT

tabe mahāprabhu kari' duṅhāre āliṅgana  
'madhyāhna' karite uṭhi' karilā gamana

SYNONYMS

tabe--then; mahāprabhu--Śrī Caitanya Mahāprabhu; kari' duṅhāre āliṅgana--embracing both of them; madhya-ahna karite--to perform His noon duties; uṭhi'-getting up; karilā gamana--left.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu embraced both Haridāsa Ṭhākura and Sanātana Gosvāmī and then got up and left to perform His noon duties.

TEXT 93

TEXT

sanātane kahe haridāsa kari' āliṅgana

"tomāra bhāgyera sīmā nā yāya kathana

SYNONYMS

sanātane--unto Sanātana Gosvāmī; kahe--said; haridāsa--Haridāsa Ṭhākura; kari' āliṅgana--embracing; tomāra--your; bhāgyera--of fortune; sīmā--limitation; nā yāya kathana--cannot be described.

TRANSLATION

"My dear Sanātana," Haridāsa Ṭhākura said, embracing him, "no one can find the limits of your good fortune.

TEXT 94

TEXT

tomāra deha kahena prabhu 'mora nija-dhana'  
tomā-sama bhāgyavān nāhi kona jana

SYNONYMS

tomāra deha--your body; kahena prabhu--Śrī Caitanya Mahāprabhu says; mora--My; nija-dhana--personal property; tomā-sama--like you; bhāgyavān--fortunate person; nāhi--there is not; kona jana--anyone.

TRANSLATION

"Śrī Caitanya Mahāprabhu has accepted your body as His own property. Therefore no one can equal you in good fortune.

TEXT 95

TEXT

nija-dehe ye kārya nā pārena karite  
se kārya karāibe tomā, seha mathurāte

SYNONYMS

nija-dehe--with His personal body; ye kārya--whatever business; nā pārena karite--He cannot do; se kārya--those things; karāibe--He will cause to do; tomā--you; seha--that; mathurāte--in Mathurā.

TRANSLATION

"What Śrī Caitanya Mahāprabhu cannot do with His personal body He wants to do through you, and He wants to do it in Mathurā.

TEXT 96

TEXT

ye karāite cāhe īśvara, sei siddha haya  
tomāra saubhāgya ei kahiluñ niścaya



SYNONYMS

ye--whatever; karāite--to cause to do; cāhe--wants; īśvara--the Supreme Personality of Godhead; sei--that; siddha--successful; haya--is; tomāra saubhāgya--your great fortune; ei--this; kahiluñ--I have spoken; niścaya--my considered opinion.

TRANSLATION

"Whatever the Supreme Personality of Godhead wants us to do will successfully be accomplished. This is your great fortune. That is my mature opinion.

TEXT 97

TEXT

bhakti-siddhānta, śāstra-ācāra-nirṇaya  
tomā-dvāre karāibena, bujhiluñ āśaya

SYNONYMS

bhakti-siddhānta--conclusive decision in devotional service; śāstra--according to the scriptural injunctions; ācāra-nirṇaya--ascertainment of behavior; tomā-dvāre--by you; karāibena--will cause to be done; bujhiluñ--I can understand; āśaya--His desire.

TRANSLATION

"I can understand from the words of Śrī Caitanya Mahāprabhu that He wants you to write books about the conclusive decision of devotional service and about the regulative principles ascertained from the revealed scriptures.

TEXT 98

TEXT

āmāra ei deha prabhura kārye nā lāgila  
bhārata-bhūmite janmi' ei deha vyartha haila

SYNONYMS

āmāra--my; ei--this; deha--body; prabhura--of Śrī Caitanya Mahāprabhu; kārye--in the service; nā lāgila--could not be used; bhārata-bhūmite--in the land of India; janmi'--taking birth; ei deha--this body; vyartha haila--has become useless.

TRANSLATION

"My body could not be used in the service of Śrī Caitanya Mahāprabhu. Therefore although it took birth in the land of India, this body has been useless."

PURPORT

For a further explanation of the importance of Bhārata-bhūmi, one may refer to the Ādi-līlā (9.41) and also Śrīmad-Bhāgavatam (5.19.19-27). The special feature of a birth in India is that a person born in India becomes automatically God conscious. In every part of India, and especially in the holy places of pilgrimage, even an ordinary uneducated man is inclined toward Kṛṣṇa consciousness, and as soon as he sees a Kṛṣṇa conscious person, he offers obeisances. India has many sacred rivers like the Ganges, Yamunā, Narmadā, Kāverī and Kṛṣṇā, and simply by bathing in these rivers people are liberated and become Kṛṣṇa conscious. Śrī Caitanya Mahāprabhu therefore says:

bhārata-bhūmite haila manuṣya-janma yāra  
janma sārthaka kari' kara para-upakāra

One who has taken birth in the land of Bhārata-bhūmi, India, should take full advantage of his birth. He should become completely well versed in the knowledge of the Vedas and spiritual culture and should distribute the experience of Kṛṣṇa consciousness all over the world. People all over the world are madly engaging in sense gratification and in this way spoiling their human lives, with the risk that in the next life they may become animals or less. Human society should be saved from such a risky civilization and the danger of animalism by awakening to God consciousness, Kṛṣṇa consciousness. The Kṛṣṇa consciousness movement has been started for this purpose. Therefore unbiased men of the highest echelon should study the principles of the Kṛṣṇa consciousness movement and fully cooperate with this movement to save human society.

TEXT 99

TEXT

sanātana kahe,----"tomā-sama kebā āche āna  
mahāprabhura gaṇe tumi----mahā-bhāgyavān!

SYNONYMS

sanātana kahe--Sanātana Gosvāmī said; tomā-sama--like you; kebā--who; āche--is there; āna--another; mahāprabhura--of Śrī Caitanya Mahāprabhu; gaṇe--among the personal associates; tumi--you; mahā-bhāgyavān--the most fortunate.

TRANSLATION

Sanātana Gosvāmī replied, "O Haridāsa Ṭhākura, who is equal to you? You are one of the associates of Śrī Caitanya Mahāprabhu. Therefore you are the most fortunate.

TEXT 100

TEXT

avatāra-kārya prabhura----nāma-pracāre  
sei nija-kārya prabhu karena tomāra dvāre

SYNONYMS

avatāra-kārya--mission of the incarnation; prabhura--of Śrī Caitanya Mahāprabhu; nāma-pracāre--spreading the importance of the holy name of the Lord; sei--that; nija-kārya--mission of His life; prabhu--Śrī Caitanya Mahāprabhu; karena--performs; tomāra dvāre--through you.

TRANSLATION

"The mission of Śrī Caitanya Mahāprabhu, for which He has descended as an incarnation, is to spread the importance of chanting the holy name of the Lord. Now instead of personally doing so, He is spreading it through you.

TEXT 101

TEXT

pratyaha kara tina-lakṣa nāma-saṅkīrtana  
sabāra āge kara nāmera mahimā kathana

SYNONYMS

prati-aha--daily; kara--you do; tina-lakṣa--300,000; nāma-saṅkīrtana--chanting of the holy name; sabāra āge--before everyone; kara--you do; nāmera--of the holy name; mahimā kathana--discussion of the glories.

TRANSLATION

"My dear sir, you are chanting the holy name 300,000 times daily and informing everyone of the importance of such chanting.

TEXT 102

TEXT

āpane ācare keha, nā kare pracāra  
pracāra karena keha, nā karena ācāra

SYNONYMS

āpane--personally; ācare--behaves; keha--someone; nā kare pracāra--does not do preaching work; pracāra karena--does preaching work; keha--someone; nā karena ācāra--does not behave strictly according to the principles.

TRANSLATION

"Some behave very well but do not preach the cult of Kṛṣṇa consciousness, whereas others preach but do not behave properly.

TEXT 103

TEXT

'ācāra', 'pracāra',----nāmera karaha 'dui' kārya  
tumi----sarva-guru, tumi jagatera ārya

SYNONYMS

ācāra pracāra--behaving well and preaching; nāmera--of the holy name; karaha--you do; dui--two; kārya--works; tumi--you; sarva-guru--everyone's spiritual master; tumi--you; jagatera ārya--the most advanced devotee within this world.

#### TRANSLATION

"You simultaneously perform both duties in relation to the holy name by your personal behavior and by your preaching. Therefore you are the spiritual master of the entire world, for you are the most advanced devotee in the world."

#### PURPORT

Sanātana Gosvāmī clearly defines herein the bona fide spiritual master of the world. The qualifications expressed in this connection are that one must act according to the scriptural injunctions and at the same time preach. One who does so is a bona fide spiritual master. Haridāsa Ṭhākura was the ideal spiritual master because he regularly chanted on his beads a prescribed number of times. Indeed, he was chanting the holy name of the Lord 300,000 times a day. Similarly, the members of the Kṛṣṇa consciousness movement chant a minimum of sixteen rounds a day, which can be done without difficulty, and at the same time they must preach the cult of Caitanya Mahāprabhu according to the gospel of Bhagavad-gītā As It Is. One who does so is quite fit to become a spiritual master for the entire world.

#### TEXT 104

#### TEXT

ei-mata dui-jana nānā-kathā-raṅge  
kṛṣṇa-kathā āsvādaya rahi' eka-saṅge

#### SYNONYMS

ei-mata--in this way; dui-jana--two persons; nānā-kathā-raṅge--in the happiness of discussing various subject matters; kṛṣṇa-kathā--the subject matter of Kṛṣṇa; āsvādaya--they taste; rahi' eka-saṅge--keeping together.

#### TRANSLATION

In this way the two of them passed their time discussing subjects concerning Kṛṣṇa. Thus they enjoyed life together.

#### TEXT 105

#### TEXT

yātrā-kāle āilā saba gauḍera bhakta-gaṇa  
pūrvavat kailā sabe ratha-yātrā daraśana

#### SYNONYMS

yātrā-kāle--during the time of the car festival; āilā--came; saba--all; gauḍera bhakta-gaṇa--devotees from Bengal; pūrvavat--like previously; kailā--did; sabe--all; ratha-yātrā daraśana--visiting the car festival of Lord Jagannātha.

TRANSLATION

During the time of Ratha-yātrā, all the devotees arrived from Bengal to visit the cart festival as they had done previously.

TEXT 106

TEXT

ratha-agre prabhu taiche karilā nartana  
dekhi camatkāra haila sanātanera mana

SYNONYMS

ratha-agre--in front of the car; prabhu--Śrī Caitanya Mahāprabhu; taiche--similarly; karilā nartana--performed dancing; dekhi--seeing; camatkāra haila--was astonished; sanātanera mana--the mind of Sanātana.

TRANSLATION

During the Ratha-yātrā festival, Śrī Caitanya Mahāprabhu again danced before the cart of Jagannātha. When Sanātana Gosvāmī saw this, his mind was astonished.

TEXT 107

TEXT

varṣāra cāri-māsa rahilā saba nija bhakta-gaṇe  
sabā-saṅge prabhu milāilā sanātane

SYNONYMS

varṣāra cāri-māsa--the four months of the rainy season; rahilā--remained; saba--all; nija bhakta-gaṇe--the devotees of Śrī Caitanya Mahāprabhu; sabā-saṅge--with all of them; prabhu--Śrī Caitanya Mahāprabhu; milāilā--introduced; sanātane--Sanātana.

TRANSLATION

The Lord's devotees from Bengal stayed at Jagannatha Puri during the four months of the rainy season, and Lord Śrī Caitanya Mahāprabhu introduced Sanātana Gosvāmī to them all.

TEXTS 108-110

TEXT

advaita, nityānanda, śrīvāsa, vakreśvara  
vāsudeva, murāri, rāghava, dāmodara

purī, bhāratī, svarūpa, paṇḍitā gadādhara  
sārvabhauma, rāmānanda, jagadānanda, śaṅkara

kāśīśvara, govindādi yata bhakta-gaṇa  
sabā-sane sanātanera karāilā milana

#### SYNONYMS

advaita--Advaita; nityānanda--Nityānanda; śrīvāsa--Śrīvāsa; vakreśvara--  
Vakreśvara; vāsudeva--Vāsudeva; murāri--Murāri; rāghava--Rāghava; dāmodara--  
Dāmodara; purī--Purī; bhāratī--Bhāratī; svarūpa--Svarūpa; paṇḍita-gadādhara--  
Gadādhara Paṇḍita; sārvabhauma--Sārvabhauma; rāmānanda--Rāmānanda;  
jagadānanda--Jagadānanda; śaṅkara--Śaṅkara; kāśīśvara--Kāśīśvara; govinda--  
Govinda; ādi--and others; yata bhakta-gaṇa--all the devotees; sabā-sane--with  
all of them; sanātanera--of Sanātana Gosvāmī; karāilā milana--made  
introduction.

#### TRANSLATION

Śrī Caitanya Mahāprabhu introduced Sanātana Gosvāmī to these and other  
selected devotees: Advaita, Nityānanda, Śrīvāsa, Vakreśvara, Vāsudeva, Murāri,  
Rāghava, Dāmodara, Paramānanda Purī, Brahmānanda Bhāratī, Svarūpa Dāmodara,  
Gadādhara Paṇḍita, Sārvabhauma, Rāmānanda, Jagadānanda, Śaṅkara, Kāśīśvara and  
Govinda.

#### TEXT 111

#### TEXT

yathā-yogyā karāila sabāra caraṇa vandana  
tānre karāilā sabāra kṛpāra bhājana

#### SYNONYMS

yathā-yogyā--as it is fit; karāila--caused to perform; sabāra--of all;  
caraṇa vandana--worshipping the lotus feet; tānre--him; karāilā--made; sabāra--  
of all of them; kṛpāra bhājana--object of mercy.

#### TRANSLATION

The Lord asked Sanātana Gosvāmī to offer obeisances to all the devotees in  
a way that befitted each one. Thus He introduced Sanātana Gosvāmī to them all,  
just to make him an object of their mercy.

#### TEXT 112

#### TEXT

sad-guṇe, pāṇḍitye, sabāra priya----sanātana  
yathā-yogyā kṛpā-maitrī-gaurava-bhājana

#### SYNONYMS

sat-guṇe--in good qualities; pāṇḍitye--in learning; sabāra priya--dear to everyone; sanātana--Sanātana Gosvāmī; yathā-yogya--as it is suitable; kṛpa--mercy; maitrī--friendship; gaurava--honor; bhājana--worthy of being offered.

TRANSLATION

Sanātana Gosvāmī was dear to everyone because of his exalted qualities in learning. Suitably, therefore, they bestowed upon him mercy, friendship and honor.

TEXT 113

TEXT

sakala vaiṣṇava yabe gauḍa-deśe gelā  
sanātana mahāprabhura caraṇe rahilā

SYNONYMS

sakala--all; vaiṣṇava--devotees; yabe--when; gauḍa-deśe--to Bengal; gelā--returned; sanātana--Sanātana Gosvāmī; mahāprabhura--of Śrī Caitanya Mahāprabhu; caraṇe rahilā--stayed at the lotus feet.

TRANSLATION

When all the other devotees returned to Bengal after the Ratha-yātrā festival, Sanātana Gosvāmī stayed under the care of the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 114

TEXT

dola-yātrā-ādi prabhura saṅgete dekhila  
dine-dine prabhu-saṅge ānanda bāḍila

SYNONYMS

dola-yātrā--the festival of Dola-yātrā; ādi--and others; prabhura saṅgete--with Śrī Caitanya Mahāprabhu; dekhila--he saw; dine-dine--day after day; prabhu-saṅge--in the association of Śrī Caitanya Mahāprabhu; ānanda bāḍila--his pleasure increased.

TRANSLATION

Sanātana Gosvāmī observed the Dola-yātrā ceremony with Lord Śrī Caitanya Mahāprabhu. In this way, his pleasure increased in the company of the Lord.

TEXT 115

TEXT

pūrve vaiśākha-māse sanātana yabe āilā  
jyaiṣṭha-māse prabhu tānre parīkṣā karilā

SYNONYMS

pūrve--formerly; vaiśākha-māse--during the month of April-May; sanātana--Sanātana Gosvāmī; yabe--when; āilā--came; jyaiṣṭha-māse--in the month of May-June; prabhu--Śrī Caitanya Mahāprabhu; tāñre--him; parīkṣā karilā--tested.

TRANSLATION

Sanātana Gosvāmī had come to see Śrī Caitanya Mahāprabhu at Jagannātha Purī during the month of April-May, and during the month of May-June Śrī Caitanya Mahāprabhu tested him.

TEXT 116

TEXT

jyaiṣṭha-māse prabhu yameśvara-ṭoṭā āilā  
bhakta-anurodhe tāhāñ bhikṣā ye karilā

SYNONYMS

jyaiṣṭha-māse--during the month of May-June; prabhu--Śrī Caitanya Mahāprabhu; yameśvara-ṭoṭā--to the garden of Lord Śiva, Yameśvara; āilā--came; bhakta-anurodhe--on the request of the devotees; tāhāñ--there; bhikṣā ye karilā--accepted prasāda.

TRANSLATION

In that month of May-June, Śrī Caitanya Mahāprabhu came to the garden of Yameśvara [Lord Śiva] and accepted prasāda there at the request of the devotees.

TEXT 117

TEXT

madhyāhna-bhikṣā-kāle sanātane bolāila  
prabhu bolāilā, tāñra ānanda bāḍila

SYNONYMS

madhya-ahna--at noon; bhikṣā-kāle--at the time for lunch; sanātane--for Sanātana Gosvāmī; bolāila--He called; prabhu bolāilā--Lord Śrī Caitanya Mahāprabhu called; tāñra--his; ānanda--happiness; bāḍila--increased.

TRANSLATION

At noon, when it was time for lunch, the Lord called for Sanātana Gosvāmī, whose happiness increased because of the call.

TEXT 118

TEXT

madhyāhne samudra-vālu hañāche agni-sama



sei-pathe sanātana karilā gamana

SYNONYMS

madhya-ahne--at noon; samudra-vālu--the sand by the sea; hañāche--was;  
agni-sama--as hot as fire; sei-pathe--by that path; sanātana--Sanātana  
Gosvāmī; karilā gamana--came.

TRANSLATION

At noon the sand on the beach was as hot as fire, but Sanātana Gosvāmī came  
by that path.

TEXT 119

TEXT

'prabhu bolāñāche',----ei ānandita mane  
tapta-vālukāte pā poḍe, tāhā nāhi jāne

SYNONYMS

prabhu bolāñāche--the Lord has called; ei--this; ānandita--happy; mane--  
within the mind; tapta-vālukāte--on the hot sand; pā--feet; poḍe--were  
burning; tāhā--that; nāhi jāne--could not understand.

TRANSLATION

Overwhelmed by joy at being called by the Lord, Sanātana Gosvāmī did not  
feel that his feet were burning in the hot sand.

TEXT 120

TEXT

dui pāye phoskā haila, tabu gelā prabhu-sthāne  
bhikṣā kari' mahāprabhu kariyāchena viśrāme

SYNONYMS

dui pāye--on the two soles; phoskā haila--there were blisters; tabu--still;  
gelā--came; prabhu-sthāne--to Śrī Caitanya Mahāprabhu; bhikṣā kari'--after  
finishing lunch; mahāprabhu--Śrī Caitanya Mahāprabhu; kariyāchena viśrāme--was  
taking rest.

TRANSLATION

Although the soles of both his feet were blistered because of the heat, he  
nevertheless went to Śrī Caitanya Mahāprabhu. There he found that the Lord,  
having taken His lunch, was resting.

TEXT 121

TEXT

bhikṣā-avaśeṣa-pātra govinda tāre dilā  
prasāda pāñā sanātana prabhu-pāśe āilā

SYNONYMS

bhikṣā-avaśeṣa--of remnants of the food; pātra--plate; govinda--Govinda;  
tāre dilā--delivered to him; prasāda pāñā--after taking the remnants of food;  
sanātana--Sanātana Gosvāmī; prabhu-pāśe--to Lord Śrī Caitanya Mahāprabhu;  
āilā--came.

TRANSLATION

Govinda gave Sanātana Gosvāmī the plate with the remnants of Lord  
Caitanya's food. After taking the prasāda, Sanātana Gosvāmī approached Lord  
Śrī Caitanya Mahāprabhu.

TEXT 122

TEXT

prabhu kahe,----'kon pathe āilā, sanātana?'  
teṅha kahe,----'samudra-pathe, kariluṅ āgamana'

SYNONYMS

prabhu kahe--the Lord inquired; kon pathe--through which path; āilā  
sanātana--you have come, Sanātana; teṅha kahe--he replied; samudra-pathe--on  
the path by the sea; kariluṅ āgamana--I have come.

TRANSLATION

When the Lord inquired, "By which path have you come?" Sanātana Gosvāmī  
replied, "I have come on the path along the beach."

TEXT 123

TEXT

prabhu kahe,----"tapta-vālukāte kemane āilā?  
siṁha-dvārera patha----śīṭala, kene nā āilā?"

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; tapta-vālukāte--on hot sand;  
kemane āilā--how did you come; siṁha-dvārera patha--the path of the Siṁha-  
dvāra gate; śīṭala--very cool; kene--why; nā āilā--did you not come.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "How did you come through the beach where the  
sand is so hot? Why didn't you come by the path in front of the Siṁha-dvāra  
gate? It is very cool.

PURPORT

Siṁha-dvāra refers to the main gate on the eastern side of the Jagannātha temple.

TEXT 124

TEXT

tapta-vālukāya tomāra pāya haila vraṇa  
calite nā pāra, kemane karilā sahana?"

SYNONYMS

tapta-vālukāya--by the hot sand; tomāra--your; pāya--on the soles; haila--there were; vraṇa--blisters; calite nā pāra--you cannot walk; kemane--how; karilā sahana--did you tolerate.

TRANSLATION

"The hot sand must have blistered your soles. Now you cannot walk. How did you tolerate it?"

TEXT 125

TEXT

sanātana kahe,----"dukha bahuta nā pāiluṅ  
pāye vraṇa hañāche tāhā nā jāniluṅ

SYNONYMS

sanātana kahe--Sanātana Gosvāmī replied; dukha--pain; bahuta--much; nā pāiluṅ--I did not feel; pāye--on the soles; vraṇa hañāche--there were blisters; tāhā--that; nā jāniluṅ--I did not know.

TRANSLATION

Sanātana Gosvāmī replied, "I did not feel much pain, nor did I know that there are blisters because of the heat.

TEXT 126

TEXT

siṁha-dvāre yāite mora nāhi adhikāra  
viśeṣe----ṭhākurerā tāhāṅ sevakera pracāra

SYNONYMS

siṁha-dvāre--in front of the main gate, known as Siṁha-dvāra; yāite--to go; mora--my; nāhi adhikāra--there is no right; viśeṣe--specifically; ṭhākurerā--of Lord Jagannātha; tāhāṅ--there; sevakera pracāra--traffic of the servants.

TRANSLATION

"I have no right to pass by the Siṃha-dvāra, for the servants of Jagannātha are always coming and going there.

TEXT 127

TEXT

sevaka gatāgati kare, nāhi avasara  
tāra sparśa haile, sarva-nāśa habe mora"

SYNONYMS

sevaka--servants; gatāgati kare--come and go; nāhi avasara--there is no interval; tāra sparśa haile--if I touch them; sarva-nāśa habe mora--I shall be ruined.

TRANSLATION

"The servants are always coming and going without interval. If I touch them, I shall be ruined."

PURPORT

Herein it is very clearly indicated that priests performing Deity worship should be careful to keep themselves completely pure and not be touched by outsiders. Sanātana Gosvāmī and Haridāsa Ṭhākura, thinking themselves mlecchas and yavanas because of their past association with Mohammedans, did not enter the temple nor even travel on the path in front of the temple gate. It is customary for the priests of temples in India not even to touch outsiders nor enter the Deity room after having been touched. This is a very important item in temple worship.

TEXT 128

TEXT

śuni' mahāprabhu mane santoṣa pāilā  
tuṣṭa hañā tāñre kichu kahite lāgilā

SYNONYMS

śuni'--hearing; mahāprabhu--Śrī Caitanya Mahāprabhu; mane--in the mind; santoṣa pāilā--became very happy; tuṣṭa hañā--being pleased; tāñre--unto him; kichu--something; kahite lāgilā--began to speak.

TRANSLATION

Having heard all these details, Śrī Caitanya Mahāprabhu, greatly pleased, spoke as follows.

TEXTS 129-130

TEXT

"yadyapio tumi hao jagat-pāvana

tomā-sparśe pavitra haya deva-muni-gaṇa

tathāpi bhakta-svabhāva----maryādā-rakṣaṇa  
maryādā-pālana haya sādhura bhūṣaṇa

SYNONYMS

yadyapio--although; tumi--you; hao--are; jagat-pāvana--the deliverer of the entire universe; tomā--you; sparśe--by touching; pavitra--purified; haya--becomes; deva-muni-gaṇa--the demigods and great saintly persons; tathāpi--still; bhakta-svabhāva--the nature of a devotee; maryādā--etiquette; rakṣaṇa--to protect or observe; maryādā pālana--to maintain etiquette; haya--is; sādhura bhūṣaṇa--ornament of devotees.

TRANSLATION

"My dear Sanātana, although you are the deliverer of the entire universe and although even the demigods and great saints are purified by touching you, it is the characteristic of a devotee to observe and protect the Vaiṣṇava etiquette. Maintenance of the Vaiṣṇava etiquette is the ornament of a devotee.

TEXT 131

TEXT

maryādā-laṅghane loka kare upahāsa  
iha-loka, para-loka----dui haya nāśa

SYNONYMS

maryādā-laṅghane--by surpassing the customs of etiquette; loka--people; kare upahāsa--joke; iha-loka--this world; para-loka--the next world; dui--two; haya nāśa--become vanquished.

TRANSLATION

"If one transgresses the laws of etiquette, people make fun of him, and thus he is vanquished in both this world and the next.

TEXT 132

TEXT

maryādā rākhile, tuṣṭa kaile mora mana  
tumi aiche nā karile kare kon jana?"

SYNONYMS

maryādā rākhile--since you have observed the etiquette; tuṣṭa kaile--you have satisfied; mora mana--My mind; tumi--you; aiche--like that; nā karile--without doing; kare--would do; kon jana--who.

TRANSLATION

"By observing the etiquette, you have satisfied My mind. Who else but you will show this example?"

TEXT 133

TEXT

eta bali' prabhu tāñre āliṅgana kaila  
tāñra kaṇḍu-rasā prabhura śrī-aṅge lāgila

SYNONYMS

eta bali'--saying this; prabhu--Śrī Caitanya Mahāprabhu; tāñre--him; āliṅgana kaila--embraced; tāñra--his; kaṇḍu-rasā--moisture oozing from the itches; prabhura--of Śrī Caitanya Mahāprabhu; śrī-aṅge lāgila--smeared the body.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Sanātana Gosvāmī, and the moisture oozing from the itching sores on Sanātana's body smeared the body of the Lord.

TEXT 134

TEXT

bāra bāra niṣedhena, tabu kare āliṅgana  
aṅge rasā lāge, duḥkha pāya sanātana

SYNONYMS

bāra bāra--again and again; niṣedhena--forbids; tabu--still; kare āliṅgana--He embraces; aṅge--on the body; rasā lāge--oozing moisture touches; duḥkha--unhappiness; pāya--gets; sanātana--Sanātana Gosvāmī.

TRANSLATION

Although Sanātana Gosvāmī forbade Śrī Caitanya Mahāprabhu to embrace him, the Lord did so. Thus His body was smeared with the moisture from Sanātana's body, and Sanātana became greatly distressed.

TEXT 135

TEXT

ei-mate sevaka-prabhu duñhe ghara gelā  
āra dina jagadānanda sanātanere mililā

SYNONYMS

ei-mate--in this way; sevaka-prabhu--the servant and the master; duñhe--both of them; ghara gelā--returned to their respective places; āra dina--the next day; jagadānanda--Jagadānanda; sanātanere mililā--met Sanātana Gosvāmī.

TRANSLATION

Thus both servant and master departed for their respective homes. The next day, Jagadānanda Paṇḍita went to meet Sanātana Gosvāmī.

TEXT 136

TEXT

dui-jana vasi' kṛṣṇa-kathā-goṣṭhī kailā  
paṇḍitere sanātana duḥkha nivedilā

SYNONYMS

dui-jana vasi'--both of them sitting; kṛṣṇa-kathā--topics of Lord Kṛṣṇa; goṣṭhī--discussion; kailā--did; paṇḍitere--unto Jagadānanda Paṇḍita; sanātana--Sanātana Gosvāmī; duḥkha nivedilā--submitted his unhappiness.

TRANSLATION

When Jagadānanda Paṇḍita and Sanātana Gosvāmī sat together and began to discuss topics about Kṛṣṇa, Sanātana Gosvāmī submitted to Jagadānanda Paṇḍita the cause of his distress.

TEXT 137

TEXT

"ihān āilān prabhure dekhi' duḥkha khaṇḍāite  
yebā mane, tāhā prabhu nā dilā karite

SYNONYMS

ihān--here (to Jagannātha Purī); āilān--I have come; prabhure--Lord Śrī Caitanya Mahāprabhu; dekhi'--by seeing; duḥkha khaṇḍāite--to diminish my unhappiness; yebā mane--what was in my mind; tāhā--that; prabhu--Lord Śrī Caitanya Mahāprabhu; nā dilā karite--did not allow me to do.

TRANSLATION

"I came here to diminish my unhappiness by seeing Lord Śrī Caitanya Mahāprabhu, but the Lord did not allow me to execute what was in my mind.

TEXT 138

TEXT

niṣedhite prabhu āliṅgana karena more  
mora kaṇḍu-rasā lāge prabhura śarīre

SYNONYMS

niṣedhite--although I forbid; prabhu--Śrī Caitanya Mahāprabhu; āliṅgana--embracing; karena--does; more--unto me; mora kaṇḍu-rasā--my wet sores; lāge--touches; prabhura--of Śrī Caitanya Mahāprabhu; śarīre--on the body.

TRANSLATION

"Although I forbid Him to do so, Śrī Caitanya Mahāprabhu nevertheless embraces me, and therefore His body becomes smeared with the discharges from my itching sores.

TEXT 139

TEXT

aparādha haya mora, nāhika nistāra  
jagannātheha nā dekhiye,----e duḥkha apāra

SYNONYMS

aparādha--offense; haya--is; mora--mine; nāhika nistāra--there is no deliverance; jagannātheha--also Lord Jagannātha; nā dekhiye--I cannot see; e--this; duḥkha apāra--great unhappiness.

TRANSLATION

"In this way I am committing offenses at His lotus feet, for which I shall certainly not be delivered. At the same time, I cannot see Lord Jagannātha. This is my great unhappiness.

TEXT 140

TEXT

hita-nimitta āilāṇa āmi, haila viparīte  
ki karile hita haya nāri nirdhārite"

SYNONYMS

hita-nimitta--for benefit; āilāṇa--came; āmi--I; haila viparīte--it has become just the opposite; ki karile--how; hita haya--there will be benefit; nāri nirdhārite--I can not ascertain.

TRANSLATION

"I came here for my benefit, but now I see that I am getting just the opposite. I do not know, nor can I ascertain, how there will be benefit for me."

TEXT 141

TEXT

paṇḍita kahe,----"tomāra vāsa-yogyā 'vṛndāvana'  
ratha-yātrā dekhi' tāhān karaha gamana

SYNONYMS



paṇḍita kahe--Jagadānanda Paṇḍita said; tomāra--your; vāsa-yogya--a suitable place for residence; vṛndāvana--Vṛndāvana; ratha-yātrā dekhi'--after seeing the Ratha-yātrā festival; tāhān--there; karaha gamana--go.

TRANSLATION

Jagadānanda Paṇḍita said, "The most suitable place for you to reside is Vṛndāvana. After seeing the Ratha-yātrā festival, you can return there.

TEXT 142

TEXT

prabhura ājñā hañāche tomā' dui bhāye  
vṛndāvane vaisa, tāhān sarva-sukha pāiye

SYNONYMS

prabhura--of Śrī Caitanya Mahāprabhu; ājñā--order; hañāche--has been; tomā'--you; dui bhāye--to the two brothers; vṛndāvane vaisa--sit down at Vṛndāvana; tāhān--there; sarva-sukha--all happiness; pāiye--you will get.

TRANSLATION

"The Lord has already ordered both of you brothers to situate yourselves in Vṛndāvana. There you will achieve all happiness.

TEXT 143

TEXT

ye-kārye āilā, prabhura dekhilā caraṇa  
rathe jagannātha dekhi' karaha gamana"

SYNONYMS

ye-kārye--for which business; āilā--you have come; prabhura--of Śrī Caitanya Mahāprabhu; dekhilā--you have seen; caraṇa--the feet; rathe--on the car; jagannātha--Lord Jagannātha; dekhi'--after seeing; karaha gamana--go.

TRANSLATION

'Your purpose in coming has been fulfilled, for you have seen the lotus feet of the Lord. Therefore, after seeing Lord Jagannātha on the Ratha-yātrā car, you can leave."

TEXT 144

TEXT

sanātana kahe,----"bhāla kailā upadeśa  
tāhān yāba, sei mora 'prabhu-datta deśa' "

SYNONYMS

sanātana kahe--Sanātana Gosvāmī replied; bhāla kailā upadeśa--you have given good advice; tāhāñ yāba--I shall go there; sei--that; mora--my; prabhu-datta--given by the Lord; deśa--residential country.

#### TRANSLATION

Sanātana Gosvāmī replied, "You have given me very good advice. I shall certainly go there, for that is the place the Lord has given me for my residence."

#### PURPORT

The words prabhu-datta deśa are very significant. Śrī Caitanya Mahāprabhu's devotional cult teaches one not to sit down in one place but to spread the devotional cult all over the world. The Lord dispatched Sanātana Gosvāmī and Rūpa Gosvāmī to Vṛndāvana to excavate and renovate the holy places and from there establish the cult of bhakti. Therefore Vṛndāvana was given to Sanātana Gosvāmī and Rūpa Gosvāmī as their place of residence. Similarly, everyone in the line of Śrī Caitanya Mahāprabhu's devotional cult should accept the words of the spiritual master and thus spread the Kṛṣṇa consciousness movement. They should go everywhere, to all parts of the world, accepting those places as prabhu-datta deśa, the places of residence given by the spiritual master or Lord Kṛṣṇa. The spiritual master is the representative of Lord Kṛṣṇa; therefore one who has carried out the orders of the spiritual master is understood to have carried out the orders of Kṛṣṇa or Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu wanted to spread the bhakti cult all over the world (pṛthivīte āche yata nagarādi grāma). Therefore devotees in the line of Kṛṣṇa consciousness must go to different parts of the world and preach, as ordered by the spiritual master. That will satisfy Śrī Caitanya Mahāprabhu.

#### TEXT 145

#### TEXT

eta bali' duñhe nija-kārye uṭhi' gelā  
āra dina mahāprabhu milibāre āilā

#### SYNONYMS

eta bali'--talking like this; duñhe--both Jagadānanda Paṇḍita and Sanātana Gosvāmī; nija-kārye--to their respective duties; uṭhi'--getting up; gelā--went; āra dina--the next day; mahāprabhu--Śrī Caitanya Mahāprabhu; milibāre āilā--came to meet.

#### TRANSLATION

After talking in this way, Sanātana Gosvāmī and Jagadānanda Paṇḍita returned to their respective duties. The next day, Śrī Caitanya Mahāprabhu went to see Haridāsa and Sanātana Gosvāmī.

#### TEXT 146

#### TEXT

haridāsa kailā prabhura caraṇa vandana

haridāse kailā prabhu prema-āliṅgana

SYNONYMS

haridāsa--Haridāsa Ṭhākura; kailā--did; prabhura--of Lord Śrī Caitanya Mahāprabhu; caraṇa vandana--worshiping the lotus feet; haridāse--unto Haridāsa; kailā--did; prabhu--Śrī Caitanya Mahāprabhu; prema-āliṅgana--embracing in ecstatic love.

TRANSLATION

Haridāsa Ṭhākura offered obeisances to the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord embraced him in ecstatic love.

TEXT 147

TEXT

dūra haite daṇḍa-paraṇāma kare sanātana  
prabhu bolāya bāra bāra karite āliṅgana

SYNONYMS

dūra haite--from a distant place; daṇḍa-paraṇāma--offering obeisances and daṇḍavats; kare--did; sanātana--Sanātana Gosvāmī; prabhu--Śrī Caitanya Mahāprabhu; bolāya--calls; bāra bāra--again and again; karite āliṅgana--to embrace.

TRANSLATION

Sanātana Gosvāmī offered his obeisances and daṇḍavats from a distant place, but Śrī Caitanya Mahāprabhu called him again and again to embrace him.

TEXT 148

TEXT

aparādha-bhaye teṅha milite nā āila  
mahāprabhu milibāre sei ṭhāñi gela

SYNONYMS

aparādha-bhaye--out of fear of offenses; teṅha--Sanātana Gosvāmī; milite--to meet; nā āila--did not come forward; mahāprabhu--Śrī Caitanya Mahāprabhu; milibāre--to meet; sei ṭhāñi--to Sanātana Gosvāmī; gela--went.

TRANSLATION

Out of fear of committing offenses, Sanātana Gosvāmī did not come forward to meet Śrī Caitanya Mahāprabhu. The Lord, however, went forward to meet him.

TEXT 149

TEXT

sanātana bhāgi' pāche karena gamana  
balātkāre dhari, prabhu kailā āliṅgana

SYNONYMS

sanātana--Sanātana Gosvāmī; bhāgi'--running away; pāche--back; karena gamana--goes; balātkāre--by force; dhari--capturing; prabhu--Śrī Caitanya Mahāprabhu; kailā āliṅgana--embraced.

TRANSLATION

Sanātana Gosvami backed away, but Śrī Caitanya Mahāprabhu caught him by force and embraced him.

TEXT 150

TEXT

dui jana lañā prabhu vasilā piṇḍāte  
nirviṇṇa sanātana lāgilā kahite

SYNONYMS

dui jana lañā--taking the two of them; prabhu--Śrī Caitanya Mahāprabhu; vasilā--sat down; piṇḍāte--on the altar; nirviṇṇa--advanced in renunciation; sanātana--Sanātana Gosvāmī; lāgilā kahite--began to speak.

TRANSLATION

The Lord took them both with Him and sat down in a sacred place. Then Sanātana Gosvāmī, who was advanced in renunciation, began to speak.

TEXT 151

TEXT

"hita lāgi' āinu muñi, haila viparīta  
sevā-yogyā nahi, aparādha karoṅ niti niti

SYNONYMS

hita lāgi'--for benefit; āinu muñi--I came; haila viparīta--it has become just the opposite; sevā-yogyā nahi--I am not fit to render service; aparādha karoṅ--I commit offenses; niti niti--day after day.

TRANSLATION

"I came here for my benefit," he said, "but I see that I am getting just the opposite. I am unfit to render service. I simply commit offenses day after day.

TEXT 152

TEXT

sahaje nīca-jāti muñi, duṣṭa, 'pāpāsaya'  
more tumi chuñile mora aparādha haya

SYNONYMS

sahaje--by nature; nīca-jāti--lowborn; muñi--I; duṣṭa--sinful; pāpa-āsaya--reservoir of sinful activities; more--me; tumi chuñile--if You touch; mora--my; aparādha haya--there is offense.

TRANSLATION

"By nature I am lowborn. I am a contaminated reservoir of sinful activities. If You touch me, sir, that will be a great offense on my part.

TEXT 153

TEXT

tāhāte āmāra aṅge kaṇḍu-rasā-rakta cale  
tomāra aṅge lāge, tabu sparśaha tumi bale

SYNONYMS

tāhāte--over and above this; āmāra--my; aṅge--on the body; kaṇḍu-rasā--from wet, itching sores; rakta--blood; cale--runs, tomāra aṅge lāge--touches Your body; tabu--still; sparśaha--touch; tumi--You; bale--by force.

TRANSLATION

"Moreover, blood is running from infected itching sores on my body, smearing Your body with moisture, but still You touch me by force.

TEXT 154

TEXT

bībhatsa sparśite nā kara ghrṇā-leśe  
ei aparādhe mora habe sarva-nāśe

SYNONYMS

bībhatsa--horrible; sparśite--to touch; nā kara--You do not do; ghrṇā-leśe--even a small bit of aversion; ei aparādhe--because of this offense; mora--my; habe--there will be; sarva-nāśe--loss of everything auspicious.

TRANSLATION

"My dear sir, You do not have even a pinch of aversion to touching my body, which is in a horrible condition. Because of this offense, everything auspicious will be vanquished for me.

TEXT 155

TEXT

tāte ihāñ rahile mora nā haya 'kalyāṇa'  
ājñā deha'----ratha dekhi' yāña vṛndāvana

SYNONYMS

tāte--because of this; ihāñ--here; rahile--if I remain; mora--my; nā--not;  
haya--there is; kalyāṇa--auspiciousness; ājñā deha'--kindly give the order;  
ratha dekhi'--after witnessing the Ratha-yātrā festival; yāña vṛndāvana--I may  
return to Vṛndāvana.

TRANSLATION

"Therefore I see that I will get nothing auspicious by staying here. Kindly  
give me orders allowing me to return to Vṛndāvana after the Ratha-yātrā  
festival.

TEXT 156

TEXT

jagadānanda-pañḍite āmi yukti puchila  
vṛndāvana yāite teñha upadeśa dila"

SYNONYMS

jagadānanda-pañḍite--from Jagadānanda Pañḍita; āmi--I; yukti--advice;  
puchila--inquired; vṛndāvana yāite--to go to Vṛndāvana; teñha--he; upadeśa  
dila--has given instruction.

TRANSLATION

"I have consulted Jagadānanda Pañḍita for his opinion, and he has also  
advised me to return to Vṛndāvana."

TEXT 157

TEXT

eta śuni' mahāprabhu saroṣa-antare  
jagadānande krudhha hañā kare tiraṣkāre

SYNONYMS

eta śuni'--hearing this; mahāprabhu--Śrī Caitanya Mahāprabhu; sa-roṣa-  
antare--in an angry mood; jagadānande--at Jagadānanda Pañḍita; krudhha hañā--  
becoming very angry; kare tiraṣkāre--chastises.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu, in an angry mood, began to chastise  
Jagadānanda Pañḍita.

TEXT 158

TEXT

"kālikāra baṭuyā jagā aiche garvī haila  
tomā-sabāreha upadeśa karite lāgila

SYNONYMS

kālikāra--new; baṭuyā--boy; jagā--Jagadānanda Paṇḍita; aiche--so; garvī  
haila--has become proud; tomā-sabāreha--persons like you; upadeśa karite--to  
advise; lāgila--has begun.

TRANSLATION

"Jagā [Jagadānanda Paṇḍita] is only a new boy, but he has become so proud  
that he thinks himself competent to advise a person like you.

TEXT 159

TEXT

vyavahāre-paramārthe tumi----tāra guru-tulya  
tomāre upadeśe, nā jāne āpana-mūlya

SYNONYMS

vyavahāre--in ordinary dealings; parama-arthe--in spiritual matters; tumi--  
you; tāra--of him; guru-tulya--like a spiritual master; tomāre--you; upadeśe--  
he advises; nā jāne--does not know; āpana-mūlya--his value.

TRANSLATION

"In affairs of spiritual advancement and even in ordinary dealings, you are  
on the level of his spiritual master. Yet not knowing his own value, he dares  
to advise you.

TEXT 160

TEXT

āmāra upadeṣṭā tumi----prāmāṇika ārya  
tomāreha upadeśe----bālakā kare aiche kārya

SYNONYMS

āmāra--My; upadeṣṭā--adviser; tumi--you; prāmāṇika ārya--authorized person;  
tomāreha--even you; upadeśe--he advises; bālakā--boy; kare--does; aiche--such;  
kārya--business.

TRANSLATION

"My dear Sanātana, you are on the level of My adviser, for you are an  
authorized person. But Jagā wants to advise you. This is but the impudence of  
a naughty boy."

TEXT 161

TEXT

śuni' sanātana pāye dhari' prabhure kahila  
'jagadānandera saubhāgya āji se jānila

SYNONYMS

śuni'--hearing; sanātana--Sanātana Gosvāmī; pāye dhari'--capturing the feet; prabhure kahila--began to say to Śrī Caitanya Mahāprabhu; jagadānandera--of Jagadānanda Paṇḍita; saubhāgya--fortune; āji--now; se--that; jānila--I understand.

TRANSLATION

When Śrī Caitanya Mahāprabhu was thus chastising Jagadānanda Paṇḍita, Sanātana Gosvāmī fell at the Lord's feet and said, "I can now understand the fortunate position of Jagadānanda.

TEXT 162

TEXT

āpanāra 'asaubhāgya' āji haila jñāna  
jagate nāhi jagadānanda-sama bhāgyavān

SYNONYMS

āpanāra--my personal; asaubhāgya--misfortune; āji--today; haila jñāna--I can understand; jagate--within this world; nāhi--there is not; jagadānanda-sama--like Jagadānanda Paṇḍita; bhāgyavān--fortunate person.

TRANSLATION

"I can also understand my misfortune. No one in this world is as fortunate as Jagadānanda.

TEXT 163

TEXT

jagadānande piyāo ātmīyatā-sudhā-rasa  
more piyāo gaurava-stuti-nimba-nisindā-rasa

SYNONYMS

jagadānande--unto Jagadānanda Paṇḍita; piyāo--You cause to drink; ātmīyatā-sudhā-rasa--the nectar of affectionate relations; more--me; piyāo--You cause to drink; gaurava-stuti--honorable prayers; nimba-nisindā-rasa--the juice of nimba fruit and nisindā.

TRANSLATION

"Sir, You are making Jagadānanda drink the nectar of affectionate relationships, whereas by offering me honorable prayers, You are making me drink the bitter juice of nimba and nisindā.



TEXT 164

TEXT

ājiha nahila more ātmīyatā-jñāna!  
mora abhāgya, tumi----svatantra bhagavān!"

SYNONYMS

ājiha--even until now; nahila--there has not been; more--unto me; ātmīyatā-jñāna--feeling as one of Your relations; mora abhāgya--my misfortune; tumi--You; svatantra bhagavān--the independent Personality of Godhead.

TRANSLATION

"It is my misfortune that You have not accepted me as one of Your intimate relations. But You are the completely independent Supreme Personality of Godhead."

TEXT 165

TEXT

śuni' mahāprabhu kichu lajjita hailā mane  
tānre santoṣite kichu balena vacane

SYNONYMS

śuni'--hearing; mahāprabhu--Śrī Caitanya Mahāprabhu; kichu--somewhat; lajjita--ashamed; hailā--became; mane--within the mind; tānre--him; santoṣite--to satisfy; kichu--some; balena--said; vacane--words.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu was somewhat ashamed. Just to satisfy Sanātana Gosvāmī, He spoke the following words.

TEXT 166

TEXT

'jagadānanda priya āmāra nahe tomā haite  
maryādā-laṅghana āmi nā pāroṅ sahite

SYNONYMS

jagadānanda--Jagadānanda Paṇḍita; priya--more dear; āmāra--to Me; nahe--is not; tomā haite--than you; maryādā-laṅghana--transgressing the etiquette; āmi--I; nā--not; pāroṅ--can; sahite--tolerate.

TRANSLATION

"My dear Sanātana, please do not think that Jagadānanda is more dear to Me than you. However, I cannot tolerate transgressions of the standard etiquette.

TEXT 167

TEXT

kāhān̄ tumi---prāmāṇika, śāstre pravīṇa!  
kāhān̄ jagā---kālikāra baṭuyā navīna!

SYNONYMS

kāhān̄--where; tumi--you; prāmāṇika--authority; śāstre pravīṇa --experienced in the learning of the śāstras; kāhān̄--where; jagā--Jagā; kālikāra--recent; baṭuyā--youth; navīna--new.

TRANSLATION

"You are an experienced authority in the śāstras, whereas Jagā is just a young boy.

TEXT 168

TEXT

āmākeha bujhāite tumi dhara śakti  
kata ṭhāñi bujhāñācha vyavahāra-bhakti

SYNONYMS

āmākeha--even Me; bujhāite--to convince; tumi--you; dhara--have; śakti--power; kata ṭhāñi--in how many places; bujhāñācha--you have convinced; vyavahāra-bhakti--ordinary behavior as well as devotional service.

TRANSLATION

"You have the power to convince even Me. In many places you have already convinced Me about ordinary behavior and devotional service.

TEXT 169

TEXT

tomāre upadeśa kare, nā yāya sahana  
ataeva tāre āmi kariye bhartsana

SYNONYMS

tomāre--you; upadeśa kare--advises; nā yāya sahana--I cannot tolerate; ataeva--therefore; tāre--unto him; āmi--I; kariye--do; bhartsana--chastisement.

TRANSLATION

"Jagā's advising you is intolerable for Me. Therefore I am chastising him.

TEXT 170

TEXT

bahiraṅga-jñāne tomāre nā kari stavana  
tomāra guṇe stuti karāya yaiche tomāra guna

SYNONYMS

bahiraṅga-jñāne--thinking outside My intimate relationship; tomāre--unto you; nā kari--I do not; stavana--offer praise; tomāra--your; guṇe--by qualifications; stuti karāya--one is induced to offer prayers; yaiche--as; tomāra--your; guna--attributes.

TRANSLATION

"I offer you praise not because I think of you as being outside an intimate relationship with Me but because you are actually so qualified that one is forced to praise your qualities.

TEXT 171

TEXT

yadyapi kāhāra 'mamatā' bahu-jane haya  
prīti-svabhāve kāhāte kona bhāvodaya

SYNONYMS

yadyapi--although; kāhāra--of someone; mamatā--affection; bahu-jane--unto many persons; haya--there is; prīti-svabhāve--according to one's affection; kāhāte--in someone; kona--some; bhāva-udaya--awakening of ecstatic love.

TRANSLATION

"Although one has affection for many persons, different types of ecstatic love awaken according to the nature of one's personal relationships.

TEXT 172

TEXT

tomāra deha tumi kara bībhatsa-jñāna  
tomāra deha āmāre lāge amṛta-samāna

SYNONYMS

tomāra deha--your body; tumi--you; kara bībhatsa-jñāna--consider horrible; tomāra deha--your body; āmāre--unto Me; lāge--appears; amṛta-samāna--as if made of nectar.

TRANSLATION

"You consider your body dangerous and awful, but I think that your body is like nectar.

TEXT 173

TEXT

aprākṛta-deha tomāra 'prākṛta' kabhu naya  
tathāpi tomāra tāte prākṛta-buddhi haya

SYNONYMS

aprākṛta--transcendental; deha--body; tomāra--your; prākṛta--material;  
kabhu naya--is never; tathāpi--still; tomāra--your; tāte--in that; prākṛta-  
buddhi--conception as material; haya--is.

TRANSLATION

"Actually your body is transcendental, never material. You are thinking of it, however, in terms of a material conception.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives his opinion about how a person completely engaged in the service of the Lord transforms his body from material to transcendental. He says: "A pure devotee engaged in the service of Lord Kṛṣṇa has no desire for his personal sense gratification, and thus he never accepts anything for that purpose. He desires only the happiness of the Supreme Personality of Godhead, Kṛṣṇa, and because of his ecstatic love for Kṛṣṇa, he acts in various ways. Karmīs think that the material body is an instrument for material enjoyment, and that is why they work extremely hard. A devotee, however, has no such desires. A devotee always engages wholeheartedly in the service of the Lord, forgetting about bodily conceptions and bodily activities. The body of a karmī is called material because the karmī, being too absorbed in material activities, is always eager to enjoy material facilities, but the body of a devotee who tries his best to work very hard for the satisfaction of Kṛṣṇa by fully engaging in the Lord's service must be accepted as transcendental. Whereas karmīs are interested only in the personal satisfaction of their senses, devotees work for the satisfaction of the Supreme Lord. Therefore one who cannot distinguish between devotion and ordinary karma may mistakenly consider the body of a pure devotee material. One who knows does not commit such a mistake. Nondevotees who consider devotional activities and ordinary material activities to be on the same level are offenders to the chanting of the transcendental holy name of the Lord. A pure devotee knows that a devotee's body, being always transcendental, is just suitable for rendering service to the Lord.

A devotee on the topmost platform of devotional service always humbly thinks that he is not rendering any devotional service. He thinks that he is poor in devotional service and that his body is material. On the other hand, those known as the saḥajiyās foolishly think that their material bodies are transcendental. Because of this, they are always bereft of the association of pure devotees, and thus they cannot behave like Vaiṣṇavas. Observing the defects of the saḥajiyās, Śrīla Bhaktivinoda Ṭhākura has sung as follows in his book Kalyāṇa-kalpa-taru:

āmi ta' vaiṣṇava, e-buddhi ha-ile,  
amānī nā haba āmi  
pratiṣṭhāsā āsi', hṛdaya dūṣibe,

ha-iba niraya-gāmī

nije śreṣṭha jāni', ucchiṣṭādi-dāne,  
habe abhimāna bhāra  
tāi śiṣya tava, thākiyā sarvadā,  
nā la-iba pūjā kāra

"If I think I am a Vaiṣṇava, I shall look forward to receiving respect from others. And if the desire for fame and reputation pollute my heart, certainly I shall go to hell. By giving others the remnants of my food, I shall consider myself superior and shall be burdened with the weight of false pride. Therefore, always remaining your surrendered disciple, I shall not accept worship from anyone else." Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has written (Antya-līlā 20.28):

premera svabhāva----yāhān premera sambandha  
sei māne,----'kṛṣṇe mora nāhi prema-gandha'

"Wherever there is a relationship of love of Godhead, the natural symptoms are that the devotee does not think himself a devotee, but always thinks that he has not even a drop of love for Kṛṣṇa."

TEXT 174

TEXT

'prākṛta' haile ha tomāra vapu nāri upekṣite  
bhadra-bhadra-vastu-jñāna nāhika 'prākṛte'

SYNONYMS

prākṛta--material; haile ha--even if it were; tomāra--your; vapu--body;  
nāri--I cannot; upekṣite--neglect; bhadra-abhadra--good and bad; vastu-jñāna--  
appreciation of things; nāhika--there is not; prākṛte--in the material world.

TRANSLATION

"Even if your body were material, I still could not neglect it, for the material body should be considered neither good nor bad.

PURPORT

Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, "Since you are a Vaiṣṇava, your body is spiritual, not material. Therefore you should not consider this body to be subjected to superior or inferior qualities. Moreover, I am a sannyāsī. Therefore even if your body were material, a sannyāsī should see no distinction between a good body and a bad body.

TEXT 175

TEXT

kiṁ bhadraṁ kim abhadraṁ vā  
dvaitasyāvastunaḥ kiyat  
vācoditaṁ tad anṛtaṁ

manasā dhyātam eva ca

SYNONYMS

kim--what; bhadram--good; kim--what; abhadram--bad; vā--or; dvaitasya--of this material world; avastunaḥ--that which has temporary existence; kiyat--how much; vācā--by words; uditam--vibrated; tat--that; anṛtam--without permanent existence; manasā--by the mind; dhyātam--conceived; eva--certainly; ca--and.

TRANSLATION

" 'Anything not conceived in relationship to Kṛṣṇa should be understood to be illusion [māyā]. None of the illusions uttered by words or conceived in the mind are factual. Because illusion is not factual, there is no distinction between what we think is good and what we think is bad. When we speak of the Absolute Truth, such speculations do not apply.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.28.4).

TEXT 176

TEXT

'dvaite' bhadrābhadrā-jñāna, saba----'manodharma'  
'ei bhāla, ei manda',----ei saba 'bhrama'

SYNONYMS

dvaite--in the material world; bhadrā-abhadra-jñāna--understanding of good and bad; saba--all; manaḥ-dharma--speculative mental creations; ei bhāla--this is good; ei manda--this is bad; ei--this; saba--all; bhrama--mistake.

TRANSLATION

"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.

PURPORT

Kṛṣṇa, the Supreme Personality of Godhead, is the Absolute Truth, ever existing with different varieties of energies. When one is absorbed in the illusory energy of Kṛṣṇa and cannot understand Kṛṣṇa, one cannot ascertain what is good and bad for him. Conceptions of good and bad are all imaginations or mental speculations. When one forgets that he is an eternal servant of Kṛṣṇa, he wants to enjoy the material world through different plans. At that time he distinguishes between material plans that are good and those that are bad. Actually, however, they are all false.

TEXT 177

TEXT

vidyā-vinaya-sampanne  
brāhmaṇe gavi hastini  
śuni caiva śvapāke ca  
paṇḍitāḥ sama-darśinaḥ

SYNONYMS

vidyā--knowledge; vinaya--gentleness; sampanne--endowed with; brāhmaṇe--unto a brāhmaṇa; gavi--unto a cow; hastini--unto an elephant; śuni--unto a dog; ca--and; eva--also; śva-pāke--unto a dog-eater; ca--also; paṇḍitāḥ--those who are actually learned in spiritual understanding; sama-darśinaḥ--equipoised.

TRANSLATION

" 'The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater.'

PURPORT

This is a quotation from Bhagavad-gītā (5.18).

TEXT 178

TEXT

jñāna-vijñāna-tr̥ptātmā  
kūṭastho vijitendriyaḥ  
yukta ity ucyate yogī  
sama-loṣṭrāsma-kāñcanaḥ

SYNONYMS

jñāna--by acquired knowledge; vijñāna--realized knowledge; tr̥pta--satisfied; ātmā--living entity; kūṭa-sthaḥ--fixed in his constitutional position; vijita--controlled; indriyaḥ--whose senses; yuktaḥ--in touch with the Supreme; iti--thus; ucyate--is said; yogī--a yogī; sama--equal; loṣṭra--pebbles; āsma--stone; kāñcanaḥ--gold.

TRANSLATION

" 'One who is fully satisfied in knowledge obtained and practically applied in life, who is always determined and fixed in his spiritual position, who completely controls his senses, and who sees pebbles, stone and gold on the same level, is understood to be a perfect yogī.'

PURPORT

This is also a quotation from Bhagavad-gītā (6.8).

TEXT 179

TEXT

āmi ta'----sannyāsī, āmāra 'sama-dṛṣṭi' dharma

candana-pankete āmāra jñāna haya 'sama'

SYNONYMS

āmi--I; ta'--certainly; sannyāsī--in the renounced order of life; āmāra--My; sama-dṛṣṭi--seeing everything on the same platform; dharma--duty; candana-pankete--between sandalwood pulp and mud; āmāra--My; jñāna--knowledge; haya--is; sama--same.

TRANSLATION

"Since I am in the renounced order, My duty is to make no distinctions but instead be equipoised. My knowledge must be equally disposed toward sandalwood pulp and dirty mud.

PURPORT

It is the duty of a sannyāsī, a person in the renounced order, to be always equipoised, and that is also the duty of a learned man and a Vaiṣṇava. A Vaiṣṇava, a sannyāsī or a learned person has no conception of the material world; in other words, he has no conception of anything materially important. He has no desire to use sandalwood pulp for sense gratification, nor does sense gratification make him hate mud. Acceptance or rejection of material things is not the concern of a sannyāsī, a Vaiṣṇava or a learned person. An advanced devotee has no desire to enjoy or reject anything. His only duty is to accept whatever is favorable for the advancement of Kṛṣṇa consciousness. A Vaiṣṇava should be indifferent to material enjoyment and renunciation and should always hanker for the spiritual life of rendering service to the Lord.

TEXT 180

TEXT

ei lāgi' tomā tyāga karite nā yuyāya  
ghṛṇā-buddhi kari yadi, nija-dharma yāya"

SYNONYMS

ei lāgi'--for this reason; tomā--you; tyāga karite--to reject; nā yuyāya--is not befitting; ghṛṇā-buddhi kari--I regard with hatred; yadi--if; nija-dharma yāya--I deviate from My duty.

TRANSLATION

"For this reason, I cannot reject you. If I hated you, I would deviate from My occupational duty."

TEXT 181

TEXT

haridāsa kahe,----"prabhu, ye kahilā tumi  
ei 'bāhya pratāraṇā' nāhi māni āmi

SYNONYMS



haridāsa kahe--Haridāsa said; prabhu--my Lord; ye--what; kahilā--have spoken; tumi--You; ei--this; bāhya pratāraṇā--external formality; nāhi māni āmi--I do not accept.

TRANSLATION

Haridāsa said, "My dear Lord, what You have spoken deals with external formalities. I do not accept it.

TEXT 182

TEXT

āmā-saba adhame ye kariyācha aṅgikāra  
dīna-dayālu-guṇa tomāra tāhāte pracāra"

SYNONYMS

āmā-saba--all of us; adhame--most fallen; ye--that; kariyācha--You have done; aṅgikāra--acceptance; dīna-dayālu--merciful unto the fallen souls; guṇa--attribute; tomāra--of You; tāhāte--in that; pracāra--proclaiming.

TRANSLATION

"My Lord, we are all fallen, but You have accepted us due to Your attribute of being merciful to the fallen. This is well known all over the world."

TEXT 183

TEXT

prabhu hāsi' kahe,----"śuna, haridāsa, sanātana  
tattvataḥ kahi tomā-viṣaye yaiche mora mana

SYNONYMS

prabhu--Śrī Caitanya Mahāprabhu; hāsi'--smiling; kahe--says; śuna--hear; haridāsa--My dear Haridāsa; sanātana--My dear Sanātana; tattvataḥ--truly; kahi--I am speaking; tomā-viṣaye--about you; yaiche--as; mora mana--My mind.

TRANSLATION

Lord Caitanya smiled and said, "Listen, Haridāsa and Sanātana. Now I am speaking the truth about how My mind is attached to you.

TEXT 184

TEXT

tomāre 'lālya', āpanāke 'lālaka' abhimāna  
lālakera lālye nahe doṣa-parijñāna

SYNONYMS

tomāre--unto you; lālya--maintained; āpanāke--unto Me; lālaka--the maintainer; abhimāna--conception; lālakera--of the maintainer; lālye--unto the maintained; nahe--not; doṣa--fault; parijñāna--understanding.

#### TRANSLATION

"My dear Haridāsa and Sanātana, I think of you as My little boys, to be maintained by Me. The maintainer never takes seriously any faults of the maintained.

#### PURPORT

When a father maintains a child and the child is maintained by the father, the father never takes seriously the faults of the child. Even if they actually are faults, the father does not mind them.

#### TEXT 185

#### TEXT

āpanāre haya mora amānya-samāna  
tomā-sabāre karoṅ muṅi bālaka-abhimāna

#### SYNONYMS

āpanāre--unto Myself; haya--there is; mora--My; amānya--not deserving respect; samāna--like; tomā-sabāre--unto all of you; karoṅ--do; muṅi--I; bālaka-abhimāna--considering My sons.

#### TRANSLATION

"I always think of Myself as deserving no respect, but because of affection I always consider you to be like My little children.

#### TEXT 186

#### TEXT

mātāra yaiche bālakera 'amedhya' lāge gāya  
ghṛṇā nāhi janme, āra mahā-sukha pāya

#### SYNONYMS

mātāra--of the mother; yaiche--as; bālakera--of the child; amedhya--stool and urine; lāge gāya--touches the body; ghṛṇā--hatred; nāhi janme--does not arise; āra--more; mahā-sukha--great pleasure; pāya--gets.

#### TRANSLATION

"When a child passes stool and urine that touch the body of the mother, the mother never hates the child. On the contrary, she takes much pleasure in cleansing him.

#### TEXT 187

TEXT

'lālyāmedhya' lālakera candana-sama bhāya  
sanātanera klede āmāra ghrṇā nā upajāya"

SYNONYMS

lālya--of the maintained child; amedhya--stool and urine; lālakera--of the maintainer; candana-sama--like sandalwood pulp; bhāya--appears; sanātanera--of Sanātana Gosvāmī; klede--unto the moisture of the sores; āmāra--My; ghrṇā--hatred; nā--not; upajāya--arises.

TRANSLATION

"The stool and urine of the maintained child appear like sandalwood pulp to the mother. Similarly, when the foul moisture oozing from the itches of Sanātana touches My body, I have no hatred for him."

TEXT 188

TEXT

haridāsa kahe,----"tumi īśvara dayā-maya  
tomāra gambhīra ḥṛdaya bujhana nā yāya

SYNONYMS

haridāsa kahe--Haridāsa Ṭhākura said; tumi--You; īśvara--the Supreme Personality of Godhead; dayā-maya--merciful; tomāra--Your; gambhīra--deep; ḥṛdaya--heart; bujhana nā yāya--cannot be understood.

TRANSLATION

Haridāsa Ṭhākura said, "My dear sir, You are the Supreme Personality of Godhead and are most merciful toward us. No one can understand what is within Your deeply affectionate heart.

TEXT 189

TEXT

vāsudeva----galat-kuṣṭhī, tāte aṅga----kiḍā-maya  
tāre āliṅgana kailā hañā sadaya

SYNONYMS

vāsudeva--Vāsudeva; galat-kuṣṭhī--suffering from leprosy; tāte--over and above that; aṅga--the body; kiḍā-maya--full of worms; tāre--him; āliṅgana--embracing; kailā--You did; hañā sa-daya--being merciful.

TRANSLATION

"You embraced the leper Vāsudeva, whose body was fully infected by worms. You are so kind that in spite of his condition You embraced him.

TEXT 190

TEXT

āliṅgiyā kailā tāra kandarpa-sama aṅga  
bujhite nā pāri tomāra kṛpāra taraṅga"

SYNONYMS

āliṅgiyā--by embracing; kailā--You made; tāra--his; kandarpa-sama--as beautiful as Cupid; aṅga--body; bujhite nā pāri--we cannot understand; tomāra--Your; kṛpāra taraṅga--waves of mercy.

TRANSLATION

"By embracing him You made his body as beautiful as that of Cupid. We cannot understand the waves of Your mercy."

TEXT 191

TEXT

prabhu kahe,----"vaiṣṇava-deha 'prākṛta' kabhu naya  
'aprākṛta' deha bhaktera 'cid-ānanda-maya'

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; vaiṣṇava deha--the body of a Vaiṣṇava; prākṛta--material; kabhu naya--is never; aprākṛta--transcendental; deha--body; bhaktera--of a devotee; cit-ānanda-maya--full of transcendental bliss.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss."

PURPORT

Śrī Caitanya Mahāprabhu is trying to convince Haridāsa Ṭhākura and Sanātana Gosvāmī that a devotee whose life is dedicated to the service of the Lord is never in the material conception. Because he always engages in the service of the Lord, his body is transcendental and full of spiritual bliss. His body should never be considered material, just as the body of the Deity worshiped in the temple is never considered to be made of stone or wood. Factually, the Deity is directly the Supreme Personality of Godhead, without a doubt. The injunctions of the Padma Purāṇa therefore state: arcyē viṣṇau śilādhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ. . . yasya vā nārakī saḥ. The Deity worshiped in the temple is never stone or wood. Similarly, the body of a Vaiṣṇava fully dedicated to the service of the Lord is never considered to belong to the material modes of nature.

TEXT 192

TEXT

dīkṣā-kāle bhakta kare ātma-samarpaṇa  
sei-kāle kṛṣṇa tāre kare ātma-sama

SYNONYMS

dīkṣā-kāle--at the time of initiation; bhakta--the devotee; kare--does;  
ātma--of himself; samarpaṇa--full dedication; sei-kāle--at that time; kṛṣṇa--  
Lord Kṛṣṇa; tāre--him; kare--makes; ātma-sama--as spiritual as Himself.

TRANSLATION

"At the time of initiation, when a devotee fully surrenders unto the  
service of the Lord, Kṛṣṇa accepts him to be as good as Himself.

TEXT 193

TEXT

sei deha kare tāra cid-ānanda-maya  
aprākṛta-dehe tānra caraṇa bhajaya

SYNONYMS

sei deha--that body; kare--makes; tāra--his; cid-ānanda-maya--full of  
transcendental bliss; aprākṛta-dehe--in that transcendental body; tānra--His;  
caraṇa--feet; bhajaya--worships.

TRANSLATION

"When the devotee's body is thus transformed into spiritual existence, the  
devotee, in that transcendental body, renders service to the lotus feet of the  
Lord.

TEXT 194

TEXT

martyo yadā tyakta-samasta-karmā  
niveditātmā vicikīrṣito me  
tadāmṛtatvaṁ pratipadyamāno  
mayātma-bhūyāya ca kalpate vai

SYNONYMS

martyaḥ--the living entity subjected to birth and death; yadā--as soon as;  
tyakta--giving up; samasta--all; karmāḥ--fruitive activities; nivedita-ātmā--a  
fully surrendered soul; vicikīrṣitaḥ--desired to act; me--by Me; tadā--at that  
time; amṛtatvaṁ--immortality; pratipadyamānaḥ--attaining; mayā--with Me; ātma-  
bhūyāya--for becoming of a similar nature; ca--also; kalpate--is eligible;  
vai--certainly.

TRANSLATION

" 'The living entity who is subjected to birth and death, when he gives up all material activities dedicating his life to Me for executing My order, and thus acts according to My direction, at that time he reaches the platform of immortality, and becomes fit to enjoy the spiritual bliss of exchange of loving mellows with Me.'

#### PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.29.34). At the time of initiation, a devotee gives up all his material conceptions. Therefore, being in touch with the Supreme Personality of Godhead, he is situated on the transcendental platform. Thus having attained knowledge and the spiritual platform, he always engages in the service of the spiritual body of Kṛṣṇa. When one is freed from material connections in this way, his body immediately becomes spiritual, and Kṛṣṇa accepts His service. However, Kṛṣṇa does not accept anything from a person with a material conception of life. When a devotee no longer has any desire for material sense gratification, in his spiritual identity he engages in the service of the Lord, for his dormant spiritual consciousness awakens. This awakening of spiritual consciousness makes his body spiritual, and thus he becomes fit to render service to the Lord. Karmīs may consider the body of a devotee material, but factually it is not, for a devotee has no conception of material enjoyment. If one thinks that the body of a pure devotee is material, he is an offender, for that is a vaiṣṇava-aparādhā. In this connection one should consult Śrīla Sanātana Gosvāmī's Bṛhad-bhāgavatāmṛta (1.3.45 and 2.3.139).

#### TEXT 195

#### TEXT

sanātanera dehe kṛṣṇa kaṇḍu upajāñā  
āmā parīkṣite ihāñ dilā pāṭhāñā

#### SYNONYMS

sanātanera--of Sanātana Gosvāmī; dehe--in the body; kṛṣṇa--Lord Kṛṣṇa; kaṇḍu--itches; upajāñā--manifesting; āmā--Me; parīkṣite--to test; ihāñ--here; dilā pāṭhāñā--has sent.

#### TRANSLATION

"Kṛṣṇa somehow or other manifested these itching sores on the body of Sanātana Gosvāmī and sent him here to test Me.

#### TEXT 196

#### TEXT

ghṛṇā kari' āliṅgana nā karitāma yabe  
kṛṣṇa-ṭhāñi aparādhā-daṇḍa pāitāma tabe

#### SYNONYMS

ghṛṇā kari'--hating; āliṅgana--embracing; nā karitāma--I would not do;  
yabe--when; kṛṣṇa-ṭhāñi--unto Lord Kṛṣṇa; aparādha-daṇḍa--punishment for  
offenses; pāitāma--I would have gotten; tabe--then.

#### TRANSLATION

"If I had hated Sanātana Gosvāmī and had not embraced him, I would  
certainly have been chastised for offenses to Kṛṣṇa.

#### TEXT 197

#### TEXT

pāriṣada-deha ei, nā haya durgandha  
prathama divase pāiluṅ catuṣsama-gandha"

#### SYNONYMS

pāriṣada-deha--the body of Kṛṣṇa's associate; ei--this; nā haya--is not;  
durgandha--having a bad smell; prathama divase--on the first day; pāiluṅ--I  
got; catuṣsama-gandha--the smell of catuṣsama, a mixture of sandalwood pulp,  
camphor, aguru and musk.

#### TRANSLATION

"Sanātana Gosvāmī is one of the associates of Kṛṣṇa. There could not be any  
bad odor from his body. On the first day I embraced him, I smelled the aroma  
of catuṣsama [a mixture of sandalwood pulp, camphor, aguru and musk]."

#### PURPORT

An associate of the Lord is one whose body is fully engaged in the service  
of the Lord. A materialist might see Sanātana Gosvāmī's body as being full of  
itching sores that exuded foul moisture and a bad smell. Śrī Caitanya  
Mahāprabhu, however, said that actually the aroma of his body was the  
excellent scent of a mixture of sandalwood pulp, camphor, musk and aguru. In  
the Garuḍa Purāṇa this mixture, which is called catuṣsama, is described as  
follows:

kastūrikāyā dvau bhāgau  
catvāraś candanasya tu  
kuṅkumasya trayaś caikaḥ  
śāśinaḥ syāt catuṣsamam

"Two parts of musk, four parts of sandalwood, three parts of aguru or  
saffron and one part of camphor, when mixed together, form catuṣsama." The  
aroma of catuṣsama is very pleasing. It is also mentioned in the Hari-bhakti-  
vilāsa (6.115).

#### TEXT 198

#### TEXT

vastutaḥ prabhu yabe kailā āliṅgana  
tāñra sparśe gandha haila candanera sama

SYNONYMS

vastutaḥ--in fact; prabhu--Śrī Caitanya Mahāprabhu; yabe--when; kailā--did; āliṅgana--embracing; tānra sparśe--by His touch; gandha haila--there was a fragrance; candanera sama--exactly like that of sandalwood pulp.

TRANSLATION

In fact, however, when Śrī Caitanya Mahāprabhu embraced the body of Sanātana Gosvāmī, by the Lord's touch alone there was manifest a fragrance exactly like that of sandalwood pulp.

TEXT 199

TEXT

prabhu kahe,----"sanātana, nā māniha duḥkha  
tomāra āliṅgane āmi pāi baḍa sukha

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu continued to speak; sanātana--My dear Sanātana; nā māniha duḥkha--do not be unhappy; tomāra āliṅgane--by embracing you; āmi--I; pāi--get; baḍa sukha--great happiness.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "My dear Sanātana, do not be aggrieved, for when I embrace you I actually get great pleasure.

TEXT 200

TEXT

e-vatsara tumi ihāñ raha āmā-sane  
vatsara rahi' tomāre āmi pāṭhāimu vṛndāvane

SYNONYMS

e-vatsara--this year; tumi--you; ihāñ--here; raha--remain; āmā-sane--with Me; vatsara--year; rahi'--remaining; tomāre--you; āmi--I; pāṭhāimu vṛndāvane--shall send to Vṛndāvana.

TRANSLATION

"Stay with Me at Jagannātha Purī for one year, and after that I shall send you to Vṛndāvana."

TEXT 201

TEXT

eta bali' punaḥ tānre kailā āliṅgana  
kaṇḍu gela, aṅga haila suvarṇera sama



SYNONYMS

eta bali'--saying this; punaḥ--again; tānre--him; kailā--did; āliṅgana--embracing; kaṇḍu gela--the itching sores disappeared; aṅga--the body; haila--became; suvarṇera sama--like gold.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu again embraced Sanātana Gosvāmī. Thus immediately Sanātana's itches disappeared, and his entire body resembled the color of gold.

TEXT 202

TEXT

dekhi' haridāsa mane hailā camatkāra  
prabhure kahena,----"ei bhaṅgī ye tomāra

SYNONYMS

dekhi'--seeing; haridāsa--Haridāsa Ṭhākura; mane--in the mind; hailā camatkāra--became astonished; prabhure kahena--spoke to the Lord; ei--this; bhaṅgī--transcendental activity; ye--which; tomāra--Your.

TRANSLATION

Seeing the change, Haridāsa Ṭhākura, greatly astonished, told the Lord, "This is Your pastime.

TEXT 203

TEXT

sei jhārikhaṇḍera pānī tumi khāoyāilā  
sei pānī-lakṣye inhāra kaṇḍu upajāilā

SYNONYMS

sei--that; jhārikhaṇḍera--of Jhārikhaṇḍa; pānī--water; tumi--You; khāoyāilā--made to drink; sei pānī-lakṣye--on account of this water; inhāra--of Sanātana Gosvāmī; kaṇḍu upajāilā--You generated the itching.

TRANSLATION

"My dear Lord, You made Sanātana Gosvāmī drink the water of Jhārikhaṇḍa, and You actually generated the consequent itching sores on his body.

TEXT 204

TEXT

kaṇḍu kari' parīkṣā karile sanātane  
ei līlā-bhaṅgī tomāra keha nāhi jāne"

SYNONYMS

kaṇḍu kari'--generating the itching sores; parīkṣā--examination; karile--You did; sanātane--unto Sanātana Gosvāmī; ei--this; līlā--of pastimes; bhaṅgī--trick; tomāra--Your; keha nāhi jāne--no one knows.

TRANSLATION

"After thus causing these itching sores, You examined Sanātana Gosvāmī. No one can understand Your transcendental pastimes."

TEXT 205

TEXT

duñhe āliṅgiyā prabhu gelā nijālaya  
prabhura guṇa kahe duñhe hañā prema-maya

SYNONYMS

duñhe--both of them; āliṅgiyā--embracing; prabhu--Śrī Caitanya Mahāprabhu; gelā--departed; nija-ālaya--for His place; prabhura guṇa--attributes of Śrī Caitanya Mahāprabhu; kahe--discussed; duñhe--both of them; hañā--being; prema-maya--overwhelmed by ecstasy.

TRANSLATION

After embracing both Haridāsa Ṭhākura and Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu returned to His residence. Then both Haridāsa Ṭhākura and Sanātana Gosvāmī, in great ecstatic love, began to describe the Lord's transcendental attributes.

TEXT 206

TEXT

ei-mata sanātana rahe prabhu-sthāne  
kṛṣṇa-caitanya-guṇa-kathā haridāsa-sane

SYNONYMS

ei-mata--in this way; sanātana--Sanātana Gosvāmī; rahe--remained; prabhu-sthāne--at the shelter of Śrī Caitanya Mahāprabhu; kṛṣṇa-caitanya--of Lord Śrī Caitanya Mahāprabhu; guṇa--of the attributes; kathā--discussion; haridāsa-sane--with Haridāsa Ṭhākura.

TRANSLATION

In this way Sanātana Gosvāmī stayed under the care of Śrī Caitanya Mahāprabhu and discussed the transcendental qualities of Śrī Caitanya Mahāprabhu with Haridāsa Ṭhākura.

TEXT 207

TEXT

dola-yātrā dekhi' prabhu tāñre vidāya dilā  
vṛndāvane ye karibena, saba śikhāilā

SYNONYMS

dola-yātrā--the festival of Dola-yātrā; dekhi'--seeing; prabhu--Śrī Caitanya Mahāprabhu; tāñre--unto him; vidāya dilā--bid farewell; vṛndāvane--at Vṛndāvana; ye karibena--whatever he would do; saba--all; śikhāilā--instructed.

TRANSLATION

After they saw the Dola-yātrā festival, Śrī Caitanya Mahāprabhu instructed Sanātana Gosvāmī fully about what to do in Vṛndāvana and bade him farewell.

TEXT 208

TEXT

ye-kāle vidāya hailā prabhura caraṇe  
dui-jaṇāra viccheda-daśā nā yāya varṇane

SYNONYMS

ye-kāle--when; vidāya--farewell; hailā--there was; prabhura caraṇe--at the lotus feet of Śrī Caitanya Mahāprabhu; dui-jaṇāra--both of them; viccheda-daśā--condition of separation; nā yāya varṇane--cannot be described.

TRANSLATION

The scene of separation that took place when Sanātana Gosvāmī and Śrī Caitanya Mahāprabhu took leave of one another is so piteous that it cannot be described herein.

TEXT 209

TEXT

yei vana-pathe prabhu gelā vṛndāvana  
sei-pathe yāite mana kailā sanātana

SYNONYMS

yei--which; vana-pathe--on the path in the forest; prabhu--Śrī Caitanya Mahāprabhu; gelā vṛndāvana--went to Vṛndāvana; sei-pathe--on the very path; yāite--to go; mana--mind; kailā--made; sanātana--Sanātana Gosvāmī.

TRANSLATION

Sanātana Gosvāmī decided to go to Vṛndāvana by the very forest path Śrī Caitanya Mahāprabhu had traversed.

TEXT 210

TEXT

ye-pathe, ye-grāma-nadī-śaila, yāhān yei līlā  
balabhadra-bhaṭṭa-sthāne saba likhi' nilā

SYNONYMS

ye-pathe--on which path; ye--which; grāma--villages; nadī--rivers; śaila--hills; yāhān--where; yei--which; līlā--pastimes; balabhadra-bhaṭṭa-sthāne--from Balabhadra Bhaṭṭa; saba--everything; likhi'--writing; nilā--he took.

TRANSLATION

Sanātana Gosvāmī noted from Balabhadra Bhaṭṭācārya all the villages, rivers and hills where Śrī Caitanya Mahāprabhu had performed His pastimes.

TEXT 211

TEXT

mahāprabhura bhakta-gaṇe sabāre miliyā  
sei-pathe cali' yāya se-sthāna dekhiyā

SYNONYMS

mahāprabhura--of Śrī Caitanya Mahāprabhu; bhakta-gaṇe--the devotees; sabāre--all; miliyā--meeting; sei-pathe--on the path; cali' yāya--passed through; se--those; sthāna--places; dekhiyā--visiting.

TRANSLATION

Sanātana Gosvāmī met all the devotees of Śrī Caitanya Mahāprabhu and then, traveling by that same path, visited the places through which Śrī Caitanya Mahāprabhu had passed.

PURPORT

Śrīla Bhaktivinoda Ṭhākura writes in a song (Śaraṇāgati 31.3):

gaura āmāra, ye saba sthāne,  
karala bhramaṇa raṅge  
se-saba sthāna, heriba āmi,  
praṇayi-bhakata-saṅge.

"May I visit all the holy places associated with the līlās of Lord Caitanya and His devotees." A devotee should make a point of visiting all the places where Śrī Caitanya Mahāprabhu performed His pastimes. Indeed, pure devotees of Śrī Caitanya Mahāprabhu even want to see the places He simply visited for only hours or minutes.

TEXT 212

TEXT

ye-ye-līlā prabhu pathe kailā ye-ye-sthāne

tāhā dekhi' premāveśa haya sanātane

SYNONYMS

ye-ye--whatever; līlā--pastimes; prabhu--Śrī Caitanya Mahāprabhu; pathe--on the way; kailā--performed; ye-ye-sthāne--in whatever places; tāhā--those places; dekhi'--by seeing; prema-āveśa--ecstatic love; haya--there is; sanātane--in Sanātana Gosvāmī.

TRANSLATION

As soon as Sanātana Gosvāmī visited a place where Śrī Caitanya Mahāprabhu had performed His pastimes on the way, he was immediately filled with ecstatic love.

TEXT 213

TEXT

ei-mate sanātana vṛndāvane āilā  
pāche āsi' rūpa-gosāñi tānhāre mililā

SYNONYMS

ei-mate--in this way; sanātana--Sanātana Gosvāmī; vṛndāvane āilā--came to Vṛndāvana; pāche āsi'--coming after; rūpa-gosāñi--Śrīla Rūpa Gosvāmī; tānhāre--him; mililā--met.

TRANSLATION

In this way Sanātana Gosvāmī reached Vṛndāvana. Later Rūpa Gosvāmī came and met him.

TEXT 214

TEXT

eka-vatsara rūpa-gosāñira gauḍe vilamba haila  
kuṭumbera 'sthitī'-artha vibhāga kari' dila

SYNONYMS

eka-vatsara--for one year; rūpa-gosāñira--of Śrīla Rūpa Gosvāmī; gauḍe--in Bengal; vilamba--delay; haila--there was; kuṭumbera--of the relatives; sthitī-artha--wealth for maintenance; vibhāga--shares; kari'--making; dila--gave.

TRANSLATION

Śrīla Rūpa Gosvāmī was delayed in Bengal for a year because he was dividing his money among his relatives to situate them in their proper positions.

PURPORT

Although Śrīla Rūpa Gosvāmī renounced his family life, he nevertheless was not unjust to his family members. Even after renunciation, he returned to

Bengal, where he properly divided whatever money he had and gave it to his relatives so that they would not be inconvenienced.

TEXT 215

TEXT

gauḍe ye artha chila, tāhā ānāilā  
kuṭumba-brāhmaṇa-devālaye bāñṭi' dilā

SYNONYMS

gauḍe--in Bengal; ye--whatever; artha--money; chila--there was; tāhā--that; ānāilā--collected; kuṭumba--to relatives; brāhmaṇa--brāhmaṇas; devālaye--temples; bāñṭi' dilā--divided and distributed.

TRANSLATION

He collected whatever money he had accumulated in Bengal and divided it among his relatives, the brāhmaṇas and the temples.

TEXT 216

TEXT

saba manaḥ-kathā gosāñi kari' nirvāhaṇa  
niścinta hañā śīghra āilā vṛndāvana

SYNONYMS

saba--all; manaḥ-kathā--decisions; gosāñi--Rūpa Gosvāmī; kari' nirvāhaṇa--executing properly; niścinta hañā--being freed from all anxiety; śīghra āilā--very soon returned; vṛndāvana--to Vṛndāvana.

TRANSLATION

Thus after finishing all the tasks he had on his mind, he returned to Vṛndāvana fully satisfied.

TEXT 217

TEXT

dui bhāi mili' vṛndāvane vāsa kailā  
prabhura ye ājñā, duñhe saba nirvāhilā

SYNONYMS

dui bhāi--both brothers; mili'--meeting; vṛndāvane--in Vṛndāvana; vāsa kailā--resided; prabhura ye ājñā--whatever was ordered by Śrī Caitanya Mahāprabhu; duñhe--both of them; saba--all; nirvāhilā--executed.

TRANSLATION

The brothers met at Vṛndāvana, where they stayed to execute the will of Śrī Caitanya Mahāprabhu.

PURPORT

śrī-caitanya-mano-'bhīṣṭaṁ  
sthāpitaṁ yena bhū-tale  
svayaṁ rūpaḥ kadā mahyaṁ  
dadāti sva-padāntikam

"When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within the material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?" Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī were previously ministers directly in charge of the government of Nawab Hussain Shah, and they were also householders, but later they became gosvāmīs. A gosvāmī, therefore, is one who executes the will of Śrī Caitanya Mahāprabhu. The title "gosvāmī" is not an inherited designation; it is meant for a person who has controlled his sense gratification and dedicated his life to executing the order of Śrī Caitanya Mahāprabhu. Therefore Śrīla Sanātana Gosvāmī and Śrīla Rūpa Gosvāmī became genuine gosvāmīs after dedicating their lives to the service of the Lord.

TEXT 218

TEXT

nānā-śāstra āni' luṭṭa-tīrtha uddhārilā  
vṛndāvane kṛṣṇa-sevā prakāśa karilā

SYNONYMS

nānā-śāstra--different types of revealed scripture; āni'--bringing together; luṭṭa-tīrtha--the lost sites of the holy places; uddhārilā--excavated; vṛndāvane--at Vṛndāvana; kṛṣṇa-sevā--Lord Kṛṣṇa's direct service; prakāśa karilā--manifested.

TRANSLATION

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī collected many revealed scriptures, and from the evidence in those scriptures they excavated all the lost sites of pilgrimage. Thus they established temples for the worship of Lord Kṛṣṇa.

TEXT 219

TEXT

sanātana grantha kailā 'bhāgavatāmṛte'  
bhakta-bhakti-kṛṣṇa-tattva jāni yāhā haite

SYNONYMS

sanātana--Sanātana Gosvāmī; grantha--books; kailā--compiled; bhāgavata-amṛte--in the Bhāgavatāmṛta; bhakta--devotee; bhakti--devotional service; kṛṣṇa-tattva--Kṛṣṇa, the Absolute Truth; jāni--we know; yāhā haite--from which.

TRANSLATION

Śrīla Sanātana Gosvāmī compiled the Bhāgavatāmṛta. From this book one can understand who is a devotee, what is the process of devotional service, and who is Kṛṣṇa, the Absolute Truth.

TEXT 220

TEXT

siddhānta-sāra grantha kailā 'daśama-ṭippanī'  
kṛṣṇa-līlā-rasa-prema yāhā haite jāni

SYNONYMS

siddhānta-sāra--mature understanding; grantha--book; kailā--compiled; daśama-ṭippanī--commentary on the Tenth Canto; kṛṣṇa-līlā--of pastimes of Lord Kṛṣṇa; rasa--of the transcendental mellow; prema--ecstatic love; yāhā haite--from which; jāni--we can understand.

TRANSLATION

Śrīla Sanātana Gosvāmī wrote a commentary on the Tenth Canto known as Daśama-ṭippanī, from which we can understand the transcendental pastimes and ecstatic love of Lord Kṛṣṇa.

TEXT 221

TEXT

'hari-bhakti-vilāsa'-grantha kailā vaiṣṇava-ācāra  
vaiṣṇavera kartavya yāhān pāiye pāra

SYNONYMS

hari-bhakti-vilāsa--of the name Hari-bhakti-vilāsa; grantha--book; kailā--compiled; vaiṣṇava-ācāra--the standard behavior of a Vaiṣṇava; vaiṣṇavera--of a devotee; kartavya--duty; yāhān--in which; pāiye pāra--one can understand up to the extreme limit.

TRANSLATION

He also compiled the Hari-bhakti-vilāsa, from which we can understand the standard behavior of a devotee and the full extent of a Vaiṣṇava's duty.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes: "The Hari-bhakti-vilāsa was originally compiled by Śrīla Sanātana Gosvāmī. Later, Gopāla Bhaṭṭa Gosvāmī produced a shortened version of it and added the Dig-darśinī-ṭīkā. In the Hari-bhakti-vilāsa there are so many quotations from the sāvata scriptures that sometimes it is inquired how the atheistic smārtas can refuse to accept them and instead imagine some other opinions. What is recorded in the Hari-bhakti-vilāsa strictly follows the Vedic scriptures and is certainly pure, but



the attitude of the karmīs is always one of giving up the conclusion of pure Vaiṣṇava understanding. Because the karmīs are very much attached to the world and material activities, they always try to establish atheistic principles that oppose the understanding of the Vaiṣṇavas.

TEXT 222

TEXT

āra yata grantha kailā, tāhā ke kare gaṇana  
'madana-gopāla-govindera sevā'-prakāśana

SYNONYMS

āra yata--all other; grantha--books; kailā--compiled; tāhā--that; ke kare gaṇana--who can enumerate; madana-gopāla--the Deity named Madana-mohana; govindera--of the Deity named Śrī Govinda; sevā--service; prakāśana--exhibition.

TRANSLATION

Śrīla Sanātana Gosvāmī also compiled many other books. Who can enumerate them? The basic principle of all these books is to show us how to love Madana-mohana and Govindajī.

PURPORT

The Bhakti-ratnākara refers to the following books by Śrīla Sanātana Gosvāmī: (1) Bṛhad-bhāgavatāmṛta, (2) Hari-bhakti-vilāsa and his commentary known as Dig-darśinī, (3) Līlā-stava and (4) the commentary on the Tenth Canto of Śrīmad-Bhāgavatam known as Vaiṣṇava-toṣaṇī. Sanātana Gosvāmī compiled many, many books, all with the aim of describing how to serve the principal Deities of Vṛndāvana--Govinda and Madana-gopāla. Later, other Deities were gradually established, and the importance of Vṛndāvana increased.

TEXT 223

TEXT

rūpa-gosāñi kailā 'rasāmṛta-sindhu' sāra  
kṛṣṇa-bhakti-rasera yāhān pāiye vistāra

SYNONYMS

rūpa-gosāñi--Śrīla Rūpa Gosvāmī; kailā--compiled; rasāmṛta-sindhu--the book known as Bhakti-rasāmṛta-sindhu; sāra--the essence of knowledge in devotional service; kṛṣṇa-bhakti-rasera--of the transcendental mellow in devotional service; yāhān--wherein; pāiye--we can get; vistāra--elaboration.

TRANSLATION

Śrīla Rūpa Gosvāmī also wrote many books, the most famous of which is Bhakti-rasāmṛta-sindhu. From that book one can understand the essence of devotional service to Kṛṣṇa and the transcendental mellow one can derive from such service.

TEXT 224

TEXT

'ujjvala-nīlamaṇi'-nāma grantha kaila āra  
rādhā-kṛṣṇa-līlā-rasa tāhān pāiye pāra

SYNONYMS

ujjvala-nīla-maṇi--Ujjvala-nīlamaṇi; nāma--named; grantha--scripture;  
kaila--compiled; āra--also; rādhā-kṛṣṇa-līlā-rasa--the transcendental mellow  
of the pastimes of Rādhā and Kṛṣṇa; tāhān--there; pāiye--we get; pāra--the  
extreme limit.

TRANSLATION

Śrīla Rūpa Gosvāmī also compiled the book named Ujjvala-nīlamaṇi, from  
which one can understand, to the fullest limits, the loving affairs of Śrī Śrī  
Rādhā and Kṛṣṇa.

TEXT 225

TEXT

'vidagdha-mādhava', 'lalita-mādhava,----nāṭaka-yuga la  
kṛṣṇa-līlā-rasa tāhān pāiye sakala

SYNONYMS

vidagdha-mādhava--Vidagdha-mādhava; lalita-mādhava--Lalita-mādhava; nāṭaka-  
yugala--two dramas; kṛṣṇa-līlā-rasa--the mellow derived from the pastimes of  
Lord Kṛṣṇa; tāhān--there; pāiye sakala--we can understand all.

TRANSLATION

Śrīla Rūpa Gosvāmī also compiled two important dramas named Vidagdha-  
mādhava and Lalita-mādhava, from which one can understand all the mellows  
derived from the pastimes of Lord Kṛṣṇa.

TEXT 226

TEXT

'dāna-keli-kaumudī' ādi lakṣa-grantha kaila  
sei saba granthe vrajera rasa vicārila

SYNONYMS

dāna-keli-kaumudī--the book named Dāna-keli-kaumudī; ādi--beginning with;  
lakṣa--100,000; grantha--verses; kaila--compiled; sei--those; saba--all;  
granthe--in scriptures; vrajera--of Vṛndāvana; rasa vicārila--elaborately  
explained the transcendental mellows.

TRANSLATION

Śrīla Rūpa Gosvāmī compiled 100,000 verses, beginning with the book Dāna-keli-kaumudī. In all these scriptures he elaborately explained the transcendental mellows of the activities of Vṛndāvana.

#### PURPORT

Referring to the words lakṣa-grantha ("100,000 verses"), Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the total number of verses written by Śrīla Rūpa Gosvāmī is 100,000 (eka-lakṣa or lakṣa-grantha). The copyists count both the verses and the prose sections of the Sanskrit works. One should not mistakenly think that Śrīla Rūpa Gosvāmī compiled 100,000 books. He actually wrote sixteen books, as mentioned in the First Wave of the Bhakti-ratnākara (śrī-rūpa-gosvāmī grantha ṣoḍaśa karila).

#### TEXT 227

#### TEXT

tānra laghu-bhrātā----śrī-vallabha-anupama  
tānra putra mahā-pañḍita----jīva-gosāñi nāma

#### SYNONYMS

tānra--his; laghu-bhrātā--younger brother; śrī-vallabha-anupama--named Śrī Vallabha or Anupama; tānra putra--his son; mahā-pañḍita--very learned scholar; jīva-gosāñi--Śrīla Jīva Gosvāmī; nāma--named.

#### TRANSLATION

The son of Śrī Vallabha, or Anupama, Śrīla Rūpa Gosvāmī's younger brother, was the great learned scholar named Śrīla Jīva Gosvāmī.

#### TEXT 228

#### TEXT

sarva tyāji' teṅho pāche āilā vṛndāvana  
teṅha bhakti-śāstra bahu kailā pracāraṇa

#### SYNONYMS

sarva tyāji'--renouncing everything; teṅho--he (Śrīla Jīva Gosvāmī); pāche--later; āilā vṛndāvana--came to Vṛndāvana; teṅha--he; bhakti-śāstra--books on devotional service; bahu--many; kailā--did; pracāraṇa--spreading.

#### TRANSLATION

After renouncing everything, Śrīla Jīva Gosvāmī went to Vṛndāvana. Later he also wrote many books on devotional service and expanded the work of preaching.

#### TEXT 229

#### TEXT

'bhāgavata-sandarbha'-nāma kaila grantha-sāra  
bhāgavata-siddhāntera tāhāñ pāiye pāra

SYNONYMS

bhāgavata-sandarbha--the Bhāgavata-sandarbha, which is also known as Ṣaṭ-sandarbha; nāma--named; kaila--made; grantha-sāra--the essence of all scriptures; bhāgavata-siddhāntera--of conclusive information about the Supreme Personality of Godhead and His service; tāhāñ--there; pāiye--we get; pāra--the limit.

TRANSLATION

In particular, Śrīla Jīva Gosvāmī compiled the book named Bhāgavata-sandarbha, or Ṣaṭ-sandarbha, which is the essence of all scriptures. From this book one can obtain a conclusive understanding of devotional service and the Supreme Personality of Godhead.

TEXT 230

TEXT

'gopāla-campū' nāma grantha sāra kaila  
vraja-prema-līlā-rasa-sāra dekhāila

SYNONYMS

gopāla-campū--Gopāla-campū; nāma--named; grantha sāra--the essence of all Vedic literature; kaila--made; vraja--of Vṛndāvana; prema--of love; līlā--of pastimes; rasa--of mellows; sāra--essence; dekhāila--exhibited.

TRANSLATION

He also compiled the book named Gopāla-campū, which is the essence of all Vedic literature. In this book he has exhibited the ecstatic loving transactions and pastimes of Rādhā and Kṛṣṇa in Vṛndāvana.

TEXT 231

TEXT

'ṣaṭ sandarbhe' kṛṣṇa-prema-tattva prakāśila  
cāri-lakṣa grantha teṅho vistāra karila

SYNONYMS

ṣaṭ sandarbhe--in the Ṣaṭ-sandarbha: kṛṣṇa-prema-tattva--the truth about transcendental love of Kṛṣṇa; prakāśila--he exhibited; cāri-lakṣa grantha--400,000 verses; teṅho--he; vistāra karila--expanded.

TRANSLATION

In the Ṣaṭ-sandarbhā Śrīla Jīva Gosvāmī set forth the truths about the transcendental love of Kṛṣṇa. In this way he expanded 400,000 verses in all his books.

TEXT 232

TEXT

jīva-gosāñi gauḍa haite mathurā calilā  
nityānanda-prabhu-ṭhāñi ājñā māgilā

SYNONYMS

jīva-gosāñi--Śrīpāda Jīva Gosvāmī; gauḍa haite--from Bengal; mathurā calilā--started for Mathurā; nityānanda-prabhu-ṭhāñi--from Śrīla Nityānanda Prabhu; ājñā māgilā--he asked permission.

TRANSLATION

When Jīva Gosvāmī wanted to go to Mathurā from Bengal, he requested permission from Śrīla Nityānanda Prabhu.

TEXT 233

TEXT

prabhu prītye tāñra māthe dharilā caraṇa  
rūpa-sanātana-sambandhe kailā āliṅgana

SYNONYMS

prabhu prītye--because of the mercy of Śrī Caitanya Mahāprabhu; tāñra--his; māthe--on the head; dharilā caraṇa--rested His lotus feet; rūpa-sanātana-sambandhe--because of his relationship with Rūpa Gosvāmī and Sanātana Gosvāmī; kailā āliṅgana--embraced.

TRANSLATION

Because of Jīva Gosvāmī's relationship with Rūpa Gosvāmī and Sanātana Gosvāmī, who were greatly favored by Śrī Caitanya Mahāprabhu, Lord Nityānanda Prabhu placed His feet on the head of Śrīla Jīva Gosvāmī and embraced him.

TEXT 234

TEXT

ājñā dilā,----"śīghra tumi yāha vṛndāvane  
tomāra vaṁśe prabhu diyāchena sei-sthāne

SYNONYMS

ājñā dilā--He gave orders; śīghra--very soon; tumi--you; yāha--go; vṛndāvane--to Vṛndāvana; tomāra--your; vaṁśe--to the family; prabhu--Lord Śrī Caitanya Mahāprabhu; diyāchena--has given; sei-sthāne--that place.

TRANSLATION

Lord Nityānanda Prabhu ordered, "Yes, go soon to Vṛndāvana. That place has been awarded to your family, to your father and uncles, by Śrī Caitanya Mahāprabhu, and therefore you must go there immediately."

TEXT 235

TEXT

tānra ājñāya āilā, ājñā-phala pāilā  
śāstra kari' kata-kāla 'bhakti' pracārilā

SYNONYMS

tānra ājñāya--by His order: āilā--came; ājñā-phala--the result of His order; pāilā--got; śāstra kari'--compiling various scriptures; kata-kāla--for a long time; bhakti pracārilā--preached devotional service.

TRANSLATION

By the order of Nityānanda Prabhu, he went and actually achieved the result of His order, for he compiled many books for a long time and preached the cult of bhakti from Vṛndāvana.

TEXT 236

TEXT

ei tina-guru, āra raghunātha-dāsa  
iñhā-sabāra caraṇa vandoṅ, yānra muṇi 'dāsa'

SYNONYMS

ei--these; tina-guru--three spiritual masters; āra--also; raghunātha-dāsa--Raghunātha dāsa Gosvāmī; iñhā-sabāra--of all of them; caraṇa--the lotus feet; vandoṅ--I worship; yānra--of whom; muṇi--I; dāsa--the servant.

TRANSLATION

These three--Rūpa Gosvāmī, Sanātana Gosvāmī and Jīva Gosvāmī--are my spiritual masters, and so also is Raghunātha dāsa Gosvāmī. I therefore offer prayers at their lotus feet, for I am their servant.

TEXT 237

TEXT

ei ta' kahiluṅ punaḥ sanātana-saṅgame  
prabhura āśaya jāni yāhāra śravaṇe

SYNONYMS

ei ta' kahiluṅ--thus I have described; punaḥ--again; sanātana-saṅgame--the meeting with Sanātana Gosvāmī; prabhura āśaya--Lord Śrī Caitanya Mahāprabhu's desire; jāni--I can understand; yāhāra śravaṇe--by hearing of which.

#### TRANSLATION

Thus I have described the Lord's meeting again with Sanātana Gosvāmī. By hearing this I can understand the Lord's desire.

#### TEXT 238

#### TEXT

caitanya-caritra ei----ikṣu-daṇḍa-sama  
carvaṇa karite haya rasa-āsvādana

#### SYNONYMS

caitanya-caritra--the characteristics of Lord Śrī Caitanya Mahāprabhu; ei--this; ikṣu-daṇḍa-sama--exactly like sugar cane; carvaṇa karite--chewing; haya--there is; rasa-āsvādana--a taste of juice.

#### TRANSLATION

These characteristics of Śrī Caitanya Mahāprabhu are like sugar cane that one can chew to relish transcendental juice.

#### TEXT 239

#### TEXT

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

#### SYNONYMS

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

#### TRANSLATION

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

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Fourth Chapter, describing Sanātana Gosvāmī's stay with the Lord at Jagannātha Purī.

#### Chapter 5

How Pradyumna Miśra Received Instructions from Rāmānanda Rāya

The following summary of the Fifth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. Pradyumna Miśra, a resident of Śrīhaṭṭa, came to see Śrī Caitanya Mahāprabhu to hear from Him about Lord Kṛṣṇa and His pastimes. The Lord, however, sent him to Śrīla Rāmānanda Rāya. Śrīla Rāmānanda Rāya was training the deva-dāsī dancing girls in the temple, and when Pradyumna Miśra heard about this, he returned to Śrī Caitanya Mahāprabhu. The Lord, however, elaborately described the character of Śrīla Rāmānanda Rāya. Then Pradyumna Miśra went to see Rāmānanda Rāya again to hear about the transcendental truth from him.

A brāhmaṇa from Bengal composed a drama about the activities of Śrī Caitanya Mahāprabhu and went to Jagannātha Purī to show it to the associates of the Lord. When Śrī Caitanya Mahāprabhu's secretary, Svarūpa Dāmodara Gosvāmī, heard the drama, he discerned a tinge of Māyāvāda philosophy and pointed it out to the author. Although Svarūpa Dāmodara condemned the entire drama, by reference to secondary meanings of the introductory verse he nevertheless satisfied the brāhmaṇa. That brāhmaṇa poet thus became greatly obliged to Svarūpa Dāmodara Gosvāmī, renounced his family connections and stayed at Jagannātha Purī with the associates of Śrī Caitanya Mahāprabhu.

#### TEXT 1

#### TEXT

vaiguṇya-kīṭa-kalitaḥ  
 paśunya-vraṇa-pīḍitaḥ  
 dainyaṛṇave nimagno 'haṁ  
 caitanya-vaidyam āśraye

#### SYNONYMS

vaiguṇya--of material activities; kīṭa--by the germs; kalitaḥ--bitten; paśunya--of envy; vraṇa--from boils; pīḍitaḥ--suffering; dainya-ṛṇave--in the ocean of humility; nimagnaḥ--merged; aham--I; caitanya-vaidyam--to the physician known as Lord Śrī Caitanya Mahāprabhu; āśraye--I surrender.

#### TRANSLATION

I am infected by germs of material activity and suffering from boils due to envy. Therefore, falling in an ocean of humility, I take shelter of the great physician Lord Śrī Caitanya Mahāprabhu.

#### TEXT 2

#### TEXT

jaya jaya śacī-suta śrī-kṛṣṇa-caitanya  
 jaya jaya kṛpā-maya nityānanda dhanya

#### SYNONYMS

jaya jaya--all glories; śacī-suta--to the son of mother Śacī; śrī-kṛṣṇa-caitanya--Śrī Caitanya Mahāprabhu; jaya jaya--all glories; kṛpā-maya--to the most merciful; nityānanda dhanya--the glorious Śrīla Nityānanda Prabhu.

#### TRANSLATION



All glories to Śrī Caitanya Mahāprabhu, the son of mother Śacī! All glories to Śrī Nityānanda Prabhu! Indeed, He is the most glorious and merciful.

TEXT 3

TEXT

jayādvaita kṛpā-sindhu jaya bhakta-gaṇa  
jaya svarūpa, gadādhara, rūpa, sanātana

SYNONYMS

jaya advaita--all glories to Advaita Prabhu; kṛpā-sindhu--the ocean of mercy; jaya bhakta-gaṇa--all glories to the devotees; jaya svarūpa--all glories to Svarūpa Dāmodara; gadādhara--Gadādhara Paṇḍita; rūpa--Śrīla Rūpa; sanātana--Sanātana Gosvāmī.

TRANSLATION

I offer my respectful obeisances unto Advaita Prabhu, the ocean of mercy, and to all the devotees, such as Svarūpa Dāmodara Gosvāmī, Gadādhara Paṇḍita, Śrī Rūpa Gosvāmī and Śrī Sanātana Gosvāmī.

TEXT 4

TEXT

eka-dina pradyumna-miśra prabhura caraṇe  
daṇḍavat kari' kichu kare nivedane

SYNONYMS

eka-dina--one day; pradyumna-miśra--the devotee named Pradyumna Miśra; prabhura caraṇe--at the lotus feet of Śrī Caitanya Mahāprabhu; daṇḍavat kari'-offering his respects; kichu--something; kare nivedane--submits as a petition.

TRANSLATION

One day Pradyumna Miśra came to see Śrī Caitanya Mahāprabhu, offering his respects and inquiring from Him with great submission.

TEXT 5

TEXT

"śuna, prabhu, muñi dīna gṛhastha adhama!  
kona bhāgye pāñāchoñ tomāra durlabha caraṇa

SYNONYMS

śuna--please hear; prabhu--my Lord; muñi--I; dīna--very fallen; gṛhastha--householder; adhama--the lowest of men; kona bhāgye--by some good fortune;

pāñāchoṅ--i have gotten; tomāra--Your; durlabha--rarely achieved; caraṇa--lotus feet.

TRANSLATION

"My Lord," he said, "kindly hear me. I am a cripple-minded householder, the most fallen of men, but somehow, by my good fortune, I have received the shelter of Your lotus feet, which are rarely to be seen.

TEXT 6

TEXT

kṛṣṇa-kathā śunibāre mora icchā haya  
kṛṣṇa-kathā kaha more hañā sadaya"

SYNONYMS

kṛṣṇa-kathā--discussions on the subject of Lord Kṛṣṇa; śunibāre--to hear; mora--my; icchā--desire; haya--is; kṛṣṇa-kathā--talks about Lord Śrī Kṛṣṇa; kaha--kindly speak; more--unto me; hañā--being; sa-daya--kind.

TRANSLATION

"I wish to hear topics concerning Lord Kṛṣṇa constantly. Be merciful unto me and kindly tell me something about Kṛṣṇa."

TEXT 7

TEXT

prabhu kahena,----"kṛṣṇa-kathā āmi nāhi jāni  
sabe rāmānanda jāne, tāñra mukhe śuni

SYNONYMS

prabhu kahena--the Lord replied; kṛṣṇa-kathā--talks about Lord Kṛṣṇa; āmi--I; nāhi jāni--do not know; sabe--only; rāmānanda jāne--Rāmānanda Rāya knows; tāñra mukhe--from his mouth; śuni--I hear.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I do not know about topics concerning Lord Kṛṣṇa. I think that only Rāmānanda Rāya knows, for I hear these topics from him.

TEXT 8

TEXT

bhāgye tomāra kṛṣṇa-kathā śunite haya mana  
rāmānanda-pāśa yāi' karaha śravaṇa

SYNONYMS

bhāgye--by fortune; tomāra--your; kṛṣṇa-kathā--topics about Lord Kṛṣṇa; śunite--to hear; haya mana--there is an inclination; rāmānanda-pāśa--to Rāmānanda Rāya; yāi'--going; karaha śravaṇa--hear.

#### TRANSLATION

"It is your good fortune that you are inclined to hear topics regarding Kṛṣṇa. The best course for you would be to go to Rāmānanda Rāya and hear these topics from him.

#### TEXT 9

#### TEXT

kṛṣṇa-kathāya ruci tomāra---baḍa bhāgyavān  
yāra kṛṣṇa-kathāya ruci, sei bhāgyavān

#### SYNONYMS

kṛṣṇa-kathāya--in talking of Kṛṣṇa; ruci--taste; tomāra--your; baḍa bhāgyavān--very fortunate; yāra--of whom; kṛṣṇa-kathāya--in hearing about Kṛṣṇa; ruci--taste; sei bhāgyavān--he is very fortunate.

#### TRANSLATION

"I see that you have acquired a taste for hearing talks regarding Kṛṣṇa. Therefore you are extremely fortunate. Not only you but anyone who has awakened such a taste is considered most fortunate.

#### TEXT 10

#### TEXT

dharmāḥ svanuṣṭhitaḥ puṁsām  
viṣvaksena-kathāsu yaḥ  
notpādayed yadi ratim  
śrama eva hi kevalam

#### SYNONYMS

dharmāḥ--execution of the system of varṇa and āśrama; su-anuṣṭhitaḥ--properly executed; puṁsām--of men; viṣvaksena-kathāsu--in talks about Viṣvaksena, or Kṛṣṇa; yaḥ--which; na--not; utpādayet--awakens; yadi--if; ratim--taste; śrama--labor; eva--without doubt; hi--certainly; kevalam--only.

#### TRANSLATION

"A person who properly performs his regulative duties according to varṇa and āśrama but does not develop his dormant attachment for Kṛṣṇa or awaken his taste to hear and chant about Kṛṣṇa is certainly laboring fruitlessly.' "

#### PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.2.8).

TEXT 11

TEXT

tabe pradyumna-miśra gelā rāmānandera sthāne  
rāyera sevaka tāñre vasāila āsane

SYNONYMS

tabe--thereafter; pradyumna-miśra--of the name Pradyumna Miśra; gelā--went;  
rāmānandera sthāne--to the place of Rāmānanda Rāya; rāyera sevaka--the servant  
of Rāmānanda Rāya; tāñre--unto him; vasāila āsane--gave a sitting place.

TRANSLATION

Pradyumna Miśra, being thus advised by Śrī Caitanya Mahāprabhu, went to the  
home of Rāmānanda Rāya. There the servant of Rāmānanda Rāya gave him a proper  
place to sit down.

TEXT 12

TEXT

darśana nā pāñā miśra sevake puchila  
rāyera vṛttānta sevaka kahite lāgila

SYNONYMS

darśana--audience; nā--not; pāñā--getting; miśra--Pradyumna Miśra; sevake--  
unto the servant; puchila--inquired; rāyera--of Rāmānanda Rāya; vṛttānta--  
description; sevaka--the servant; kahite lāgila--began to speak.

TRANSLATION

Unable to see Rāmānanda Rāya immediately, Pradyumna Miśra inquired from the  
servant, who then gave a description of Śrī Rāmānanda Rāya.

TEXT 13

TEXT

"dui deva-kanyā haya parama-sundarī  
nṛtya-gīte sunipuṇā, vayase kiśorī

SYNONYMS

dui--two; deva-kanyā--dancing girls; haya--are; parama-sundarī--very, very  
beautiful; nṛtya-gīte--in singing and dancing; su-nipuṇā--very expert; vayase--  
in age; kiśorī--very young.

TRANSLATION

"There are two dancing girls who are extremely beautiful. They are very  
youthful, and they are expert in dancing and singing.

TEXT 14

TEXT

sei duñhe lañā rāya nibhṛta udyāne  
nija-nāṭaka-gītera śikhāya nartane

SYNONYMS

sei duñhe--those two; lañā--taking; rāya--Rāmānanda Rāya; nibhṛta udyāne--  
in a solitary place in the garden; nija-nāṭaka--of the drama composed by him;  
gītera--of the songs; śikhāya--gives direction; nartane--in dancing.

TRANSLATION

"Śrīla Rāmānanda Rāya has taken these two girls to a solitary place in his  
garden, where he is teaching and directing them to dance according to the  
songs he has composed for his drama.

PURPORT

The drama being rehearsed by Rāmānanda Rāya and the two young girls was the  
well-known jagannātha-vallabha-nāṭaka. The songs and dances were meant for the  
pleasure of Lord Jagannātha; therefore Rāmānanda Rāya was personally giving  
instructions on how to sing and dance for the drama.

TEXT 15

TEXT

tumi ihāñ vasi' raha, kṣaṇeke āsibena  
tabe yei ājñā deha, sei karibena"

SYNONYMS

tumi--you; ihāñ--here; vasi'--sitting; raha--just wait; kṣaṇeke āsibena--he  
will come within a moment; tabe--then; yei--whatever; ājñā--order; deha--you  
give; sei--he; karibena--will do.

TRANSLATION

"Please sit here and wait for a few moments. As soon as he comes, he will  
execute whatever order you give him."

TEXT 16

TEXT

tabe pradyumna-misra tāhāñ rahila vasiyā  
rāmānanda nibhṛte sei dui-jana lañā

SYNONYMS

tabe--then; pradyumna-miśra--of the name Pradyumna Miśra; tāhāñ--there; rahila vasiyā--remained seated; rāmānanda--Rāmānanda Rāya; nibhṛte--in a solitary place; sei--those; dui-jana--two girls; lañā--taking.

TRANSLATION

While Pradyumna Miśra remained seated there, Rāmānanda Rāya took the two girls to a solitary place.

TEXT 17

TEXT

sva-haste karena tāra abhyaṅga-mardana  
sva-haste karāna snāna, gātra sammārjana

SYNONYMS

sva-haste--with his own hand; karena--does; tāra--of those two girls; abhyaṅga-mardana--massaging the body with oil; sva-haste--with his own hand; karāna snāna--bathes them; gātra sammārjana--cleansing the whole body.

TRANSLATION

With his own hand, Śrī Rāmānanda Rāya massaged their bodies with oil and bathed them with water. Indeed, Rāmānanda Rāya cleansed their entire bodies with his own hand.

TEXT 18

TEXT

sva-haste parāna vastra, sarvāṅga maṇḍana  
tabu nirvikāra rāya-rāmāndera mana

SYNONYMS

sva-haste--with his own hand; parāna vastra--dresses them; sarvāṅga maṇḍana--decorating the whole body; tabu--still; nirvikāra--without transformation; rāya-rāmāndera--of Rāmānanda Rāya; mana--the mind.

TRANSLATION

Although he dressed the two young girls and decorated their bodies with his own hand, he remained unchanged. Such is the mind of Śrīla Rāmānanda Rāya.

TEXT 19

TEXT

kāṣṭha-pāṣāṇa-sparśe haya yaiche bhāva  
taruṇī-sparśe rāmāndera taiche 'svabhāva'

SYNONYMS

kāṣṭha--wood; pāṣāṇa--stone; sparśe--by touching; haya--there is; yaiche--as; bhāva--mental position; taruṇī-sparśe--by touching the young girls; rāmānandera--of Rāmānanda Rāya; taiche--like that; svabhāva--nature.

#### TRANSLATION

While touching the young girls, he was like a person touching wood or stone, for his body and mind were unaffected.

#### TEXT 20

#### TEXT

sevya-bujhi āropiyā karena sevana  
svābhāvika dāsī-bhāva karena āropaṇa

#### SYNONYMS

sevya-bujhi āropiyā--considering worshipable; karena sevana--engages in service; svābhāvika--by his natural position; dāsī-bhāva--as a maidservant; karena āropaṇa--considers.

#### TRANSLATION

Śrīla Rāmānanda Rāya used to act in that way because he thought of himself in his original position as a maidservant of the gopīs. Thus although externally he appeared to be a man, internally, in his original spiritual position, he considered himself a maidservant and considered the two girls gopīs.

#### PURPORT

Śrīla Bhaktivinoda Ṭhākura writes in his Amṛta-pravāha-bhāṣya: "Śrīla Rāmānanda Rāya composed a drama named Jagannātha-vallabha-nāṭaka, and he engaged two young girls who were professional dancers and singers to demonstrate the ideology of the drama. Such girls, who are called deva-dāsīs, are still employed in the temple of Jagannātha, where they are called mārīs. Śrī Rāmānanda Rāya engaged two such girls, and because they were meant to play the parts of gopīs, he taught them how to awaken thoughts like those of the gopīs. Because the gopīs are worshipable personalities, Rāmānanda Rāya, who considered the two girls gopīs and himself their maidservant, engaged in their service by massaging their bodies with oil to cleanse them completely. Because Rāmānanda Rāya always placed himself in the position of a maidservant of the gopīs, his rehearsal with the girls was actually on the spiritual platform."

Because there was no question of personal sense gratification when Śrī Rāmānanda Rāya was serving the girls, his mind was steady and his body untransformed. This is not to be imitated, nor is such a mentality possible for anyone but Śrī Rāmānanda Rāya, as Śrī Caitanya Mahāprabhu will explain. The example of Śrī Rāmānanda Rāya is certainly unique. The author of Śrī Caitanya-caritāmṛta has given this description because in perfect devotional service one can attain such a position. Nevertheless, one must understand this subject very seriously and never attempt to imitate such activities.

#### TEXT 21

TEXT

mahāprabhura bhakta-gaṇera durgama mahimā  
tāhe rāmānandera bhāva-bhakti-prema-sīmā

SYNONYMS

mahāprabhura--of Lord Śrī Caitanya Mahāprabhu; bhakta-gaṇera--of the devotees; durgama--difficult to understand; mahimā--greatness; tāhe--in that connection; rāmānandera--of Śrī Rāmānanda Rāya; bhāva-bhakti--of ecstatic devotion; prema-sīmā--the limit of love of Kṛṣṇa.

TRANSLATION

The greatness of the devotees of Śrī Caitanya Mahāprabhu is exceedingly difficult to understand. Śrī Rāmānanda Rāya is unique among them all, for he showed how one can extend his ecstatic love to the extreme limit.

TEXT 22

TEXT

tabe sei dui-jane nṛtya śikhāilā  
gītera gūḍha artha abhinaya karāilā

SYNONYMS

tabe--thereupon; sei--those; dui-jane--two young girls; nṛtya śikhāilā--directed how to dance; gītera--of the songs; gūḍha artha--the deep meaning; abhinaya karāilā--taught how to express by dramatic performances.

TRANSLATION

Rāmānanda Rāya directed the two girls how to dance and express the deep meaning of his songs through dramatic performances.

TEXT 23

TEXT

sañcārī, sāttvika, sthāyi-bhāvera lakṣaṇa  
mukhe netre abhinaya kare prakaṭana

SYNONYMS

sañcārī--passing; sāttvika--natural; sthāyi--continuously existing; bhāvera--of ecstasies; lakṣaṇa--symptoms; mukhe--in the facial expressions; netre--in the movement of the eyes; abhinaya--the dramatic performance; kare prakaṭana--he demonstrates.

TRANSLATION

He taught them how to express the symptoms of continuous, natural and transitional ecstasies with the movements of their faces, their eyes and the other parts of their bodies.



TEXT 24

TEXT

bhāva-prakaṭana-lāsyā rāya ye śikhāya  
jagannāthera āge duṅhe prakāṭa dekhāya

SYNONYMS

bhāva--ecstasy; prakāṭana--manifesting; lāsyā--feminine poses and dancing;  
rāya--Rāmānanda Rāya; ye--which; śikhāya--was teaching; jagannāthera āge--in  
front of Lord Jagannātha; duṅhe--both of them; prakāṭa dekhāya--demonstrated.

TRANSLATION

Through the feminine poses and dances they were taught by Rāmānanda Rāya,  
the two girls precisely exhibited all these expressions of ecstasy before Lord  
Jagannātha.

TEXT 25

TEXT

tabe sei dui-jane prasāda khāoyāilā  
nibhṛte duṅhāre nija-ghare pāṭhāilā

SYNONYMS

tabe--then; sei--to those; dui-jane--two girls; prasāda khāoyāilā--gave  
prasāda to eat; nibhṛte--without being exposed; duṅhāre--both of them; nija-  
ghare--their homes; pāṭhāilā--sent.

TRANSLATION

Then Rāmānanda Rāya fed the two girls sumptuous prasāda and sent them to  
their homes unexposed.

TEXT 26

TEXT

prati-dina rāya aiche karāya sādhana  
kon jāne kṣudra jīva kāñhā tāñra mana?

SYNONYMS

prati-dina--daily; rāya--Rāmānanda Rāya; aiche--in this way; karāya  
sādhana--teaches regularly; kon jāne--who can know; kṣudra jīva--an  
insignificant living entity; kāñhā--where; tāñra--his; mana--mind.

TRANSLATION

Every day he trained the two deva-dāsīs how to dance. Who among the small living entities, their minds always absorbed in material sense gratification, could understand the mentality of Śrī Rāmānanda Rāya?

PURPORT

Rāmānanda Rāya's service to the gopīs for the satisfaction of Kṛṣṇa is purely an affair of the spiritual world. Unless one is fully situated in the spiritual atmosphere, the activities of Rāmānanda Rāya are most difficult to understand.

TEXT 27

TEXT

miśrera āgamana rāye sevaka kahilā  
śīghra rāmānanda tabe sabhāte āilā

SYNONYMS

miśrera--of Pradyumna Miśra; āgamana--arrival; rāye--to Rāmānanda Rāya; sevaka kahilā--the servant informed; śīghra--very soon; rāmānanda--Rāmānanda Rāya; tabe--thereupon; sabhāte āilā--came to the assembly room.

TRANSLATION

When the servant informed Rāmānanda Rāya of Pradyumna Miśra's arrival, Rāmānanda Rāya immediately went to the assembly room.

TEXT 28

TEXT

miśrere namaskāra kare sammāna kariyā  
nivedana kare kichu vinīta hañā

SYNONYMS

miśrere--unto Pradyumna Miśra; namaskāra kare--offers respectful obeisances; sammāna kariyā--with all respect; nivedana kare--submitted; kichu--something; vinīta hañā--with great humility.

TRANSLATION

He offered his obeisances to Pradyumna Misra with all respect and then, with great humility, spoke as follows.

TEXT 29

TEXT

"bahu-kṣaṇa āilā, more keha nā kahila  
tomāra caraṇe mora aparādha ha-ila

SYNONYMS

bahu-kṣaṇa--long ago; āilā--you came; more--me; keha nā kahila--no one informed; tomāra caraṇe--unto your lotus feet; mora--my; aparādha--offense; ha-ila--there was.

TRANSLATION

"Sir, you came here long ago, but no one informed me. Therefore I have certainly become an offender at your lotus feet.

TEXT 30

TEXT

tomāra āgamane mora pavitra haila ghara  
ājñā kara, kyā karoṅ tomāra kiṅkara"

SYNONYMS

tomāra āgamane--because of your arrival; mora--my; pavitra--purified; haila--became; ghara--house; ājñā kara--kindly order; kyā karoṅ--what can I do; tomāra kiṅkara--I am your servant.

TRANSLATION

"My entire home has been purified by your arrival. Kindly order me. What can I do for you? I am your servant."

TEXT 31

TEXT

miśra kahe,----"tomā dekhite haila āgamane  
āpanā pavitra kailuṅ tomāra daraśane"

SYNONYMS

miśra kahe--Pradyumna Miśra replied; tomā--you; dekhite--to see; haila āgamane--I came; āpanā--myself; pavitra kailuṅ--I have purified; tomāra daraśane--by seeing you.

TRANSLATION

Pradyumna Miśra replied, "I came simply to see you. Now I have purified myself by seeing Your Honor."

TEXT 32

TEXT

atikāla dekhi' miśra kichu nā kahila  
vidāya ha-iyā miśra nija-ghara gela

SYNONYMS

atikāla dekhi'--seeing that it was too late; miśra--Pradyumna Miśra; kichu--anything; nā kahila--did not say; vidāya ha-iyā--taking leave; miśra--Pradyumna Miśra; nija-ghara--to his own place; gela--returned.

TRANSLATION

Because Pradyumna Miśra saw that it was late, he did not say anything else to Rāmānanda Rāya. Instead, he took leave of him and returned to his own home.

TEXT 33

TEXT

āra dina miśra āila prabhu-vidyamāne  
prabhu kahe,----'kṛṣṇa-kathā śunilā rāya-sthāne'?

SYNONYMS

āra dina--the next day; miśra--Pradyumna Miśra; āila--came; prabhu-vidyamāne--in the presence of Śrī Caitanya Mahāprabhu; prabhu kahe--Śrī Caitanya Mahāprabhu inquired; kṛṣṇa-kathā--talks about Kṛṣṇa; śunilā--have you heard; rāya-sthāne--from Śrī Rāmānanda Rāya.

TRANSLATION

The next day, when Pradyumna Miśra arrived in the presence of Śrī Caitanya Mahāprabhu, the Lord inquired, "Have you heard talks about Kṛṣṇa from Śrī Rāmānanda Rāya?"

TEXT 34

TEXT

tabe miśra rāmāndera vṛttānta kahilā  
śuni' mahāprabhu tabe kahite lāgilā

SYNONYMS

tabe--thereupon; miśra--Pradyumna Miśra; rāmāndera--of Śrī Rāmānanda Rāya; vṛttānta kahilā--described the activities; śuni'--hearing; mahāprabhu--Śrī Caitanya Mahāprabhu; tabe--then; kahite lāgilā--began to speak.

TRANSLATION

Pradyumna Miśra thereupon described the activities of Śrī Rāmānanda Rāya. After hearing about these activities, Śrī Caitanya Mahāprabhu began to speak.

TEXTS 35-36

TEXT

"āmi ta' sannyāsī, āpanāre virakta kari' māni  
darśana rahu dūre, 'prakṛtira' nāma yadi śuni

tabahiñ vikāra pāya mora tanu-mana

prakṛti-darśane sthira haya kon jana?"

SYNONYMS

āmi--I; ta'--certainly; sannyāsī--in the renounced order of life; āpanāre--Myself; virakta kari'--having renounced everything; māni--I consider; darśana rahu dūre--what to speak of seeing; prakṛtira--of a woman; nāma--name; yadi--if; śuni--I hear; tabahiṅ--immediately; vikāra--transformation; pāya--gets; mora--My; tanu-mana--mind and body; prakṛti-darśane--by seeing a woman; sthira--steady; haya--is; kon jana--what person.

TRANSLATION

"I am a sannyāsī," He said, "and I certainly consider Myself renounced. But not to speak of seeing a woman, if I even hear the name of a woman, I feel changes in My mind and body. Therefore who could remain unmoved by the sight of a woman? It is very difficult.

TEXT 37

TEXT

rāmānanda rāyera kathā śuna, sarva-jana  
kahibāra kathā nahe, yāhā āścarya-kathana

SYNONYMS

rāmānanda rāyera--of Śrī Rāmānanda Rāya; kathā--topics; śuna--please hear; sarva-jana--all people; kahibāra--to be spoken; kathā--talks; nahe--they are not; yāhā--which; āścarya-kathana--wonderful and uncommon talks.

TRANSLATION

"Everyone please hear these topics about Rāmānanda Rāya, although they are so wonderful and uncommon that they should not be spoken.

TEXT 38

TEXT

eke deva-dāsī, āra sundarī taruṇī  
tāra saba aṅga-sevā karena āpani

SYNONYMS

eke--on one side; deva-dāsī--the professional dancing girls; āra--and; sundarī taruṇī--very beautiful and youthful; tāra--their; saba--all; aṅga--of the body,; sevā--service; karena āpani--performs personally.

TRANSLATION

"The two professional dancing girls are beautiful and youthful, yet Śrī Rāmānanda Rāya personally massages oil upon their bodies.

TEXT 39

TEXT

snānādi karāya, parāya vāsa-vibhūṣaṇa  
guhya aṅgera haya tāhā darśana-sparśana

SYNONYMS

snāna-ādi karāya--he performs their bathing and so on; parāya vāsa-vibhūṣaṇa--dresses and decorates the body with various types of ornaments; guhya aṅgera--of the private parts of the body; haya--there is; tāhā--that; darśana-sparśana--seeing and touching.

TRANSLATION

"He personally bathes and dresses them and decorates them with ornaments. In this way, he naturally sees and touches the private parts of their bodies.

TEXT 40

TEXT

tabu nirvikāra rāya-rāmāndera mana  
nānā-bhāvodgāra tāre karāya śikṣaṇa

SYNONYMS

tabu--still; nirvikāra--unchanged; rāya-rāmāndera mana--the mind of Śrī Rāmānanda Rāya; nānā-bhāva-udgāra--all the symptoms and transformations of ecstasy; tāre--unto them; karāya śikṣaṇa--he teaches.

TRANSLATION

"Nevertheless, the mind of Śrī Rāmānanda Rāya never changes, although he teaches the girls how to physically express all the transformations of ecstasy.

TEXT 41

TEXT

nirvikāra deha-mana----kāṣṭha-pāṣāṇa-sama!  
āścarya,----taruṇī-sparśe nirvikāra mana

SYNONYMS

nirvikāra--unchanged; deha-mana--body and mind; kāṣṭha-pāṣāṇa-sama--like wood or stone; āścarya--wonderful; taruṇī-sparśe--in touching young girls; nirvikāra--unchanged; mana--mind.

TRANSLATION

"His mind is as steady as wood or stone. Indeed, it is wonderful that even when he touches such young girls, his mind never changes.

TEXT 42

TEXT

eka rāmānandera haya ei adhikāra  
tāte jāni aprākṛta-deha tānhāra

SYNONYMS

eka--only one; rāmānandera--of Śrī Rāmānanda Rāya; haya--there is; ei--  
this; adhikāra--special authority; tāte--in that way; jāni--we can understand;  
aprākṛta--spiritual; deha--body; tānhāra--his.

TRANSLATION

"The authority for such acts is the prerogative of Rāmānanda Rāya alone,  
for I can understand that his body is not material but has been completely  
transformed into a spiritual entity.

TEXT 43

TEXT

tānhāra manera bhāva teṅha jāne mātra  
tāhā jānibāre āra dvitīya nāhi pātra

SYNONYMS

tānhāra--his; manera--of the mind; bhāva--position; teṅha--he; jāne--knows;  
mātra--only; tāhā jānibāre--to understand that; āra--other; dvitīya--second;  
nāhi--there is not; pātra--eligible person.

TRANSLATION

"He alone, and no one else, can understand the position of his mind.

TEXT 44

TEXT

kintu śāstra-dṛṣṭye eka kari anumāna  
śrī-bhāgavata-śāstra----tāhāte pramāṇa

SYNONYMS

kintu--but; śāstra-dṛṣṭye--according to the direction of the śāstra; eka--  
one; kari anumāna--I make a guess; śrī-bhāgavata-śāstra--Śrīmad-Bhāgavatam,  
the Vedic scripture; tāhāte--in that connection; pramāṇa--evidence.

TRANSLATION

"But I can make a guess in terms of directions from the śāstra. Śrīmad  
Bhāgavatam, the Vedic scripture, gives the direct evidence in this matter.

TEXTS 45-46

## TEXT

vraja-vadhū-saṅge kṛṣṇera rāsādi-vilāsa  
yei jana kahe, śune kariyā viśvāsa

hṛd-roga-kāma tānra tat-kāle haya kṣaya  
tina-guṇa-kṣobha nahe, 'mahā-dhīra' haya

## SYNONYMS

vraja-vadhū-saṅge--in the association of the damsels of Vrajabhūmi;  
kṛṣṇera--of Lord Kṛṣṇa; rāsa-ādi-vilāsa--pastimes like the rāsa dance; yei--  
which; jana--person; kahe--describes; śune--hears; kariyā viśvāsa--with great  
faith; hṛt-roga--the disease of the heart; kāma--lust; tānra--of him; tat-  
kāle--at that time; haya kṣaya--becomes nullified; tina-guṇa--of the three  
modes of material nature; kṣobha--agitation; nahe--is not; mahā-dhīra--very  
sober; haya--becomes.

## TRANSLATION

"When one hears or describes with great faith the pastimes of Lord Kṛṣṇa,  
such as His rāsa dance with the gopīs, the disease of lusty desires in his  
heart and the agitation caused by the three modes of material nature are  
immediately nullified, and he becomes sober and silent.

## PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection, "Any  
person seriously inclined to hear about the pastimes of Kṛṣṇa's rāsa dance, as  
mentioned in Śrīmad-Bhāgavatam, with great faith and a transcendental,  
spiritually inspired mind, is immediately freed from the natural lusty desires  
found within the heart of a materialistic man."

When a pure Vaiṣṇava speaks on Śrīmad-Bhāgavatam and another pure Vaiṣṇava  
hears Śrīmad-Bhāgavatam from such a realized soul, both of them live in the  
transcendental world, where the contamination of the modes of material nature  
cannot touch them. Freed from the contamination of the modes of nature, the  
speaker and hearer are fixed in a transcendental mentality, knowing that their  
position on the transcendental platform is to serve the Supreme Lord. The  
class known as prākṛta-sahajiyā, who consider the transcendental pastimes of  
Lord Kṛṣṇa something like the behavior between a man and a woman in the  
material field, artificially think that hearing the rāsa-līlā will help them  
by diminishing the lusty desires of their diseased hearts. But because they do  
not follow the regulative principles but instead violate even ordinary morals,  
their contemplation of rāsa-līlā is a futile attempt, which sometimes results  
in their imitating the dealings of the gopīs and Lord Kṛṣṇa. To forbid such  
habits of the prākṛta-sahajiyās, Śrī Caitanya Mahāprabhu has excluded their  
material intelligence by using the word viśvāsa ("faith"). In Śrīmad-  
Bhāgavatam (10.33.30), Śrīla Śukadeva Gosvāmī says:

naitat samācarej jātu  
manasāpi hy anīśvaraḥ  
vinaśyaty ācaran mauḍhyād  
yathā rudro 'bdhijaṃ viṣam



"Certainly one who is not the Supreme Personality of Godhead should never, even within his mind, imitate the activities of the transcendental rāsa-līlā of Kṛṣṇa. If out of ignorance one does so, he will be destroyed, just as if he were to imitate Lord Śiva, who drank poison produced from the ocean."

TEXT 47

TEXT

ujjvala madhura prema-bhakti sei pāya  
ānande kṛṣṇa-mādhurye vihare sadāya

SYNONYMS

ujjvala--illuminated; madhura--sweet; prema-bhakti--ecstatic love of Kṛṣṇa; sei--he; pāya--gets; ānande--in transcendental bliss; kṛṣṇa-mādhurye--the sweetness of Kṛṣṇa's pastimes; vihare--enjoys; sadāya--always.

TRANSLATION

"Tasting the transcendental, effulgent, sweetly ecstatic love of Kṛṣṇa, such a person can enjoy life twenty-four hours a day in the transcendental bliss of the sweetness of Kṛṣṇa's pastimes.

TEXT 48

TEXT

vikrīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ  
śraddhānvito 'nuśṛṅyād atha varṇayed yaḥ  
bhaktim parāṁ bhagavati pratilabhya kāmam  
hṛt-rogam āśv apahinoty acireṇa dhīraḥ

SYNONYMS

vikrīḍitaṁ--the activity of the rāsa dance; vraja-vadhūbhiḥ--the damsels of Vraja, the gopīs; idam--this; ca--and; viṣṇoḥ--of Lord Kṛṣṇa; śraddhā-anvitaḥ--with transcendental faith; anuśṛṅyāt--continuously hears in the paramparā system; atha--also; varṇayet--describes; yaḥ--one who; bhaktim--devotional service; parāṁ--transcendental; bhagavati--unto the Supreme Personality of Godhead; pratilabhya--attaining; kāmam--lusty material desires; hṛt-rogam--the disease of the heart; āśv--very soon; apahinoti--gives up; acireṇa--without delay; dhīraḥ--one who is sober because of advanced devotional service

TRANSLATION

"A transcendently sober person who, with faith and love continuously hears from a realized soul about the activities of Lord Kṛṣṇa in His rāsa dance with the gopīs, or one who describes such activities, can attain full transcendental devotional service at the lotus feet of the Supreme Personality of Godhead. Thus lusty material desires, which are the heart disease of all materialistic persons, are for him quickly and completely vanquished."

PURPORT

All the activities of Lord Kṛṣṇa are transcendental, and the gopīs are also transcendently situated. Therefore the activities of the gopīs and Lord Kṛṣṇa, if seriously understood, will certainly free one from material attachment. Then there is no possibility that lusty material desires will awaken.

#### TEXTS 49-50

##### TEXT

ye śune, ye paḍe, tānra phala etādrśī  
sei bhāvāviṣṭa yei seve ahar-niśi

tānra phala ki kahimu, kahane nā yāya  
nitya-siddha sei, prāya-siddha tānra kāya

##### SYNONYMS

ye śune--anyone who hears; ye paḍe--anyone who recites; tānra--of him; phala--the result; etādrśī--this; sei--he; bhāva-āviṣṭa--always absorbed in thoughts of Kṛṣṇa; yei seve--who serves; ahaḥ-niśi--day and night; tānra--his; phala--result; ki kahimu--what shall I say; kahane nā yāya--it is impossible to express; nitya-siddha--eternally liberated; sei--such a person; prāya-siddha--transcendental; tānra--his; kāya--body.

##### TRANSLATION

"If a transcendently situated person, following in the footsteps of Śrīla Rūpa Gosvāmī, hears and speaks about the rāsa-līlā dance of Kṛṣṇa and is always absorbed in thoughts of Kṛṣṇa while serving the Lord day and night within his mind, what shall I say about the result? It is so spiritually exalted that it cannot be expressed in words. Such a person is an eternally liberated associate of the Lord, and his body is completely spiritualized. Although he is visible to material eyes, he is spiritually situated, and all his activities are spiritual. By the will of Kṛṣṇa, such a devotee is understood to possess a spiritual body.

#### TEXT 51

##### TEXT

rāgānuga-māрге jāni rāyera bhajana  
siddha-deha-tulya, tāte 'prākṛta' nahe mana

##### SYNONYMS

rāgānuga-māрге--on the path of spontaneous love of Kṛṣṇa; jāni--we can understand; rāyera bhajana--the devotional service of Rāmānanda Rāya; siddha-deha--spiritual body; tulya--equal to; tāte--therefore; prākṛta--material; nahe--is not; mana--mind.

##### TRANSLATION

"Śrīla Rāmānanda Rāya is situated on the path of spontaneous love of Godhead. Therefore he is in his spiritual body, and his mind is not materially affected.

TEXT 52

TEXT

āmiha rāyera sthāne śuni kṛṣṇa-kathā  
śunite icchā haya yadi, punaḥ yāha tathā

SYNONYMS

āmiha--I also; rāyera sthāne--from Rāmānanda Rāya; śuni--hear; kṛṣṇa-kathā--talks of Kṛṣṇa; śunite--to hear; icchā--desire; haya--there is; yadi--if; punaḥ--again; yāha--go; tathā--there.

TRANSLATION

"I also hear topics about Kṛṣṇa from Rāmānanda Rāya. If you want to hear such topics, go to him again.

TEXT 53

TEXT

mora nāma la-iha,----'teho pāṭhāilā more  
tomāra sthāne kṛṣṇa-kathā śunibāra tare'

SYNONYMS

mora--My; nāma--name; la-iha--take; teho--He; pāṭhāilā--sent; more--me; tomāra sthāne--from you; kṛṣṇa-kathā--topics of Kṛṣṇa; śunibāra tare--to hear.

TRANSLATION

"You can take My name before him, saying, 'He has sent me to hear about Lord Kṛṣṇa from you.'

TEXT 54

TEXT

śīghra yāha, yāvat teṅho āchena sabhāte"  
eta śuni' pradyumna-miśra calilā turite

SYNONYMS

śīghra yāha--go hastily; yāvat--while; teṅho--he; āchena--is; sabhāte--in the assembly room; eta śuni'--hearing this; pradyumna-miśra--Pradyumna Miśra; calilā--went; turite--very hastily.

TRANSLATION

"Go hastily while he is in the assembly room." Hearing this, Pradyumna Miśra immediately departed.

TEXT 55

TEXT

rāya-pāśa gela, rāya praṇati karila  
'ājñā kara, ye lāgi' āgamana haila'

SYNONYMS

rāya-pāśa--to Rāmānanda Rāya; gela--he went; rāya--Rāmānanda Rāya; praṇati karila--offered his respects; ājñā kara--please order me; ye lāgi'--for what purpose; āgamana haila--have you come.

TRANSLATION

Pradyumna Miśra went to Rāmānanda Rāya, who offered him respectful obeisances and said, "Please order me. For what purpose have you come?"

TEXT 56

TEXT

miśra kahe,----'mahāprabhu pāṭhāilā more  
tomāra sthāne kṛṣṇa-kathā śunibāra tare'

SYNONYMS

miśra kahe--Pradyumna Miśra said; mahāprabhu--Śrī Caitanya Mahāprabhu; pāṭhāilā more--has sent me; tomāra sthāne--from you; kṛṣṇa-kathā--topics of Lord Kṛṣṇa; śunibāra tare--to hear.

TRANSLATION

Pradyumna Miśra answered, "Śrī Caitanya Mahāprabhu has sent me to hear topics about Lord Kṛṣṇa from you."

TEXT 57

TEXT

śuni' rāmānanda rāya hailā premāveśe  
kahite lāgilā kichu manera hariṣe

SYNONYMS

śuni'--hearing; rāmānanda rāya--Rāmānanda Rāya; hailā--became; prema-āveśe--absorbed in ecstatic love; kahite lāgilā--began to speak; kichu--something; manera hariṣe--in transcendental pleasure.

TRANSLATION

Hearing this, Rāmānanda Rāya became absorbed in ecstatic love and began to speak with great transcendental pleasure.

TEXT 58

TEXT

"prabhura ājñāya kṛṣṇa-kathā śunite āilā ethā  
ihā va-i mahā-bhāgya āmi pāba kothā?"

SYNONYMS

prabhura ājñāya--under the instruction of Śrī Caitanya Mahāprabhu; kṛṣṇa-kathā--topics of Lord Kṛṣṇa; śunite--to hear; āilā ethā--you have come here; ihā va-i--without this; mahā-bhāgya--great fortune; āmi--I; pāba--will get; kothā--where.

TRANSLATION

"Following the instruction of Śrī Caitanya Mahāprabhu, you have come to hear about Kṛṣṇa. This is my great fortune. How else would I get such an opportunity?"

TEXT 59

TEXT

eta kahi tāre lañā nibhṛte vasilā  
'ki kathā śunite cāha?' miśrere puchilā

SYNONYMS

eta kahi--saying this; tāre--him; lañā--taking; nibhṛte vasilā--sat in a secluded place; ki kathā--what kind of topics; śunite cāha--do you want to hear; miśrere puchilā--he inquired from Pradyumna Miśra.

TRANSLATION

Saying this, Śrī Rāmānanda Rāya took Pradyumna Miśra to a secluded place and inquired from him, "What kind of kṛṣṇa-kathā do you want to hear from me?"

TEXT 60

TEXT

teṅho kahe,----"ye kahilā vidyānagare  
sei kathā krame tumi kahibā āmāre

SYNONYMS

teṅho kahe--he replied; ye--what; kahilā--you spoke; vidyā-nagare--at Vidyānagara; sei kathā--those topics; krame--according to the order; tumi--you; kahibā--please speak; āmāre--to me.

TRANSLATION

Pradyumna Miśra replied, "Kindly tell me about the same topics you spoke about at Vidyānagara.

TEXT 61

TEXT

ānera ki kathā, tumi----prabhura upadeṣṭā!  
āmi ta' bhikṣuka vipra, tumi----mora poṣṭā

SYNONYMS

ānera ki kathā--what to speak of others; tumi--you; prabhura upadeṣṭā--an instructor of Śrī Caitanya Mahāprabhu; āmi--I; ta'--certainly; bhikṣuka--beggar; vipra--brāhmaṇa; tumi--you; mora--my; poṣṭā--maintainer.

TRANSLATION

"You are an instructor even for Śrī Caitanya Mahāprabhu, not to speak of others. I am but a beggar brāhmaṇa, and you are my maintainer.

TEXT 62

TEXT

bhāla, manda----kichu āmi puchite nā jāni  
'dīna' dekhi' kṛpā kari' kahibā āpani"

SYNONYMS

bhāla--good; manda--bad; kichu--something; āmi--I; puchite--to inquire; nā jāni--do not know; dīna--very poor in knowledge; dekhi'--seeing (me); kṛpā kari'--very mercifully; kahibā--please; āpani--by your own good will.

TRANSLATION

"I do not know how to inquire, for I do not know what is good and what is bad. Seeing me to be poor in knowledge, kindly speak whatever is good for me by your own good will."

TEXT 63

TEXT

tabe rāmānanda krame kahite lāgilā  
kṛṣṇa-kathā-rasāmṛta-sindhu uthalilā

SYNONYMS

tabe--thereupon; rāmānanda--Rāmānanda Rāya; krame--gradually; kahite lāgilā--began to speak; kṛṣṇa-kathā--of the topics of Kṛṣṇa; rasāmṛta-sindhu--the ocean of transcendental mellow; uthalilā--became agitated.

TRANSLATION

Thereupon Rāmānanda Rāya gradually began speaking on topics of Kṛṣṇa. Thus the ocean of the transcendental mellow of those topics became agitated.

TEXT 64

TEXT

āpane praśna kari' pāche karena siddhānta  
tṛtīya prahara haila, nahe kathā-anta

SYNONYMS

āpane--personally; praśna kari'--making the question; pāche--after that; karena siddhānta--gives the conclusion; tṛtīya prahara haila--it became afternoon; nahe kathā-anta--there was no end to such topics.

TRANSLATION

He began personally posing questions and then answering them with conclusive statements. When afternoon came, the topics still did not end.

TEXT 65

TEXT

vaktā śrotā kahe śune duñhe premāveśe  
ātma-smṛti nāhi, kāhāñ jāniba dina-śeṣe

SYNONYMS

vaktā--the speaker; śrotā--the listener; kahe--speaks; śune--hears; duñhe--both of them; prema-āveśe--in ecstatic love; ātma-smṛti nāhi--there was no bodily consciousness; kāhāñ--where; jāniba--can understand; dina-śeṣe--the end of day.

TRANSLATION

The speaker and listener spoke and heard in ecstatic love. Thus they forgot their bodily consciousness. How, then, could they perceive the end of the day?

TEXT 66

TEXT

sevaka kahila,----'dina haila avasāna'  
tabe rāya kṛṣṇa-kathāra karilā viśrāma

SYNONYMS

sevaka kahila--the servant informed; dina--the day; haila avasāna--has ended; tabe--at that time; rāya--Rāmānanda Rāya; kṛṣṇa-kathāra--the talks of Kṛṣṇa; karilā viśrāma--ended.

TRANSLATION

The servant informed them, "The day has already ended." Then Rāmānanda Rāya ended his discourses about Kṛṣṇa.

TEXT 67

TEXT

bahu-sammāna kari' miśre vidāya dilā  
'kṛtārtha ha-ilāṅṅa' bali' miśra nācite lāgilā

SYNONYMS

bahu-sammāna--much respectful behavior; kari'--doing; miśre--unto Pradyumna Miśra; vidāya dilā--bade farewell; kṛtārtha ha-ilāṅṅa--i have become very satisfied; bali'--saying; miśra--Pradyumna Miśra; nācite lāgilā--began to dance.

TRANSLATION

Rāmānanda Rāya paid great respect to Pradyumna Miśra and bade him farewell. Pradyumna Miśra said, "I have become very satisfied." He then began to dance.

TEXT 68

TEXT

ghare giyā miśra kaila snāna, bhojana  
sandhyā-kāle dekhite āila prabhura caraṇa

SYNONYMS

ghare giyā--returning home; miśra--Pradyumna Miśra; kaila--performed; snāna--bathing; bhojana--eating; sandhyā-kāle--in the evening; dekhite--to see; āila--came; prabhura caraṇa--the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

After returning home, Pradyumna Miśra bathed and ate his meal. In the evening he came to see the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 69

TEXT

prabhura caraṇa vande ullasita-mane  
prabhu kake,----'kṛṣṇa-kathā ha-ila śravaṇe'?

SYNONYMS

prabhura--of Śrī Caitanya Mahāprabhu; caraṇa--the lotus feet; vande--he worships; ullasita-mane--in great happiness; prabhu kake--Śrī Caitanya Mahāprabhu says; kṛṣṇa-kathā--talks of Kṛṣṇa; ha-ila śravaṇe--did you hear.

TRANSLATION



In great happiness he worshiped the lotus feet of Śrī Caitanya Mahāprabhu. The Lord inquired, "Have you heard topics about Kṛṣṇa?"

TEXT 70

TEXT

miśra kahe,----"prabhu, more kṛtārtha karilā  
kṛṣṇa-kathāmṛtārṇave more ḍubāilā

SYNONYMS

miśra kahe--Pradyumna Miśra said; prabhu--my dear Lord; more--me; kṛtārtha--satisfied; karilā--You have made; kṛṣṇa-kathā--of talks about Kṛṣṇa; amṛta-ārṇave--in the ocean of the nectar; more--me; ḍubāilā--You have drowned.

TRANSLATION

Pradyumna Miśra said, "My dear Lord, You have made me extremely obliged to You because You have drowned me in a nectarean ocean of talks about Kṛṣṇa.

TEXT 71

TEXT

rāmānanda rāya-kathā kahile nā haya  
'manuṣya' nahe rāya, kṛṣṇa-bhakti-rasa-maya

SYNONYMS

rāmānanda rāya-kathā--the speeches of Rāmānanda Rāya; kahile--describing; nā haya--is not possible; manuṣya--an ordinary human being; nahe--is not; rāya--Rāmānanda Rāya; kṛṣṇa-bhakti-rasa-maya--absorbed in the devotional service of Lord Kṛṣṇa.

TRANSLATION

"I cannot properly describe the discourses of Rāmānanda Rāya, for he is not an ordinary human being. He is fully absorbed in the devotional service of the Lord.

PURPORT

One is forbidden to accept the guru, or spiritual master, as an ordinary human being (guruṣu nara-matiḥ). When Rāmānanda Rāya spoke to Pradyumna Miśra, Pradyumna Miśra could understand that Rāmānanda Rāya was not an ordinary human being. A spiritually advanced person who acts with authority, as the spiritual master, speaks as the Supreme Personality of Godhead dictates from within. Thus it is not he that is personally speaking. When a pure devotee or spiritual master speaks, what he says should be accepted as having been directly spoken by the Supreme Personality of Godhead in the pāramparā system.

TEXT 72

TEXT

ara eka kathā rāya kahilā āmāre  
'kṛṣṇa-kathā-vaktā kari' nā jāniha more

SYNONYMS

āra--another; eka--one; kathā--topic; rāya--Rāmānanda Rāya; kahilā āmāre--  
said to me; kṛṣṇa-kathā-vaktā--the speaker on the talks of Kṛṣṇa; kari'--as;  
nā jāniha more--do not consider me.

TRANSLATION

"There is one other thing Rāmānanda Rāya said to me. 'Do not consider me  
the speaker in these talks about Kṛṣṇa.

TEXT 73

TEXT

mora mukhe kathā kahena āpane gauracandra  
yaiche kahāya, taiche kahi,----yena vīṇā-yantra

SYNONYMS

mora mukhe--in my mouth; kathā--topics; kahena--speaks; āpane--personally;  
gaura-candra--Lord Śrī Caitanya Mahāprabhu; yaiche kahāya--as He causes to  
speak; taiche kahi--so I speak; yena--like; vīṇā-yantra--the stringed  
instrument called the vīṇā.

TRANSLATION

"Whatever I speak is personally spoken by Lord Śrī Caitanya Mahāprabhu.  
Like a stringed instrument, I vibrate whatever He causes me to speak.

TEXT 74

TEXT

mora mukhe kahāya kathā, kare paracāra  
pṛthivīte ke jānibe e-līlā tānhāra?'

SYNONYMS

mora mukhe--in my mouth; kahāya--causes to speak; kathā--words; kare  
paracāra--preaches; pṛthivīte--in this world; ke jānibe--who will understand;  
e-līlā--this pastime; tānhāra--His.

TRANSLATION

"In this way the Lord speaks through my mouth to preach the cult of Kṛṣṇa  
consciousness. Within the world, who will understand this pastime of the  
Lord?'

TEXT 75

TEXT

ye-saba śuniluṅ, kṛṣṇa-rasera sāgara  
brahmādi-devera e saba nā haya gocara

SYNONYMS

ye-saba--all that; śuniluṅ--I heard; kṛṣṇa-rasera--of the nectar of Lord Kṛṣṇa; sāgara--the ocean; brahmā-ādi-devera--of the demigods, beginning with Lord Brahmā; e saba--all this; nā haya gocara--is not possible to be understood.

TRANSLATION

"What I have heard from Ramananda Raya is like a nectarean ocean of discourses about Kṛṣṇa. Even the demigods, beginning with Lord Brahmā, cannot understand all these topics.

TEXT 76

TEXT

hena 'rasa' pāna more karāilā tumi  
janme janme tomāra pāya vikāilāna āmi

SYNONYMS

hena rasa--such transcendental mellows; pāna--to drink; more--me; karāilā tumi--You have caused; janme janme--life after life; tomāra pāya--at Your feet; vikāilāna āmi--I have become sold.

TRANSLATION

"My dear Lord, You have made me drink this transcendental nectar of kṛṣṇa-kathā. Therefore I am sold to Your lotus feet, life after life."

TEXT 77

TEXT

prabhu kahe,----"rāmānanda vinayera khani  
āpanāra kathā para-muṇḍe dena āni'

SYNONYMS

prabhu kahe--the Lord replied; rāmānanda--Rāmānanda Rāya; vinayera khani--the mine of humility; āpanāra kathā--his own words; para-muṇḍe--on another's head; dena--confers; āni'--bringing.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Rāmānanda Rāya is a source of all humility. Therefore he has attributed his own words to another's intelligence.

TEXT 78

TEXT

mahānubhavera ei sahaja 'svabhāva' haya  
āpanāra guṇa nāhi āpane kahaya"

SYNONYMS

mahānubhavera--of those who are advanced in realization; ei--this; sahaja--natural; svabhāva--characteristic; haya--is; āpanāra guṇa--their own personal qualities; nāhi--do not; āpane--personally; kahaya--speak.

TRANSLATION

"This is a natural characteristic of those advanced in devotional service. They do not personally speak of their own good qualities."

TEXT 79

TEXT

rāmānanda-rāyera ei kahilu guṇa-leśa  
pradyumna miśrere yaiche kailā upadeśa

SYNONYMS

rāmānanda-rāyera--of Śrī Rāmānanda Rāya; ei--this; kahilu--I have spoken; guṇa-leśa--a fraction of the transcendental attributes; pradyumna miśrere--unto Pradyumna Miśra; yaiche--in which way; kailā upadeśa--he gave instruction.

TRANSLATION

I have described but a fraction of the transcendental attributes of Rāmānanda Rāya, as revealed when he instructed Pradyumna Miśra.

TEXT 80

TEXT

'gṛhastha' hañā nahe rāya ṣaḍ-vargera vaśe  
'viṣayī' hañā sannyāsīre upadeśe

SYNONYMS

gṛhastha hañā--being a householder; nahe--is not; rāya--Rāmānanda Rāya; ṣaḍ-vargera vaśe--under the control of the six kinds of bodily change; viṣayī hañā--being a pounds-and-shillings man; sannyāsīre upadeśe--advises persons in the renounced order of life.

TRANSLATION

Although Rāmānanda Rāya was a householder, he was not under the control of the six kinds of bodily change. Although apparently a pounds-and-shillings man, he advised even persons in the renounced order.

#### PURPORT

Śrī Rāmānanda Rāya externally appeared to be a gṛhastha who was under the influence of the external, material energy, not a self-controlled brahmacārī, vānaprastha or sannyāsī. Gṛhasthas (householders) who are under the influence of the external energy accept householder life for the purpose of sense enjoyment, but a transcendently situated Vaiṣṇava is not subjected to the influence of the senses by the Lord's material rule of the six kinds of bodily change (kāma, krodha, lobha, moha, mada, and mātsarya), even when he plays the part of a gṛhastha. Thus although Śrī Rāmānanda Rāya acted as a gṛhastha and was accepted as an ordinary pounds-and-shillings man, he was always absorbed in the transcendental pastimes of Lord Kṛṣṇa. Therefore his mind was spiritually situated, and he was interested only in the subject of Kṛṣṇa. Rāmānanda Rāya was not among the Māyāvādī impersonalists or materialistic logicians who are opposed to the principles of Lord Kṛṣṇa's transcendental pastimes. He was already spiritually situated in the order of renounced life; therefore he was able to turn sand into gold by spiritual potency, or, in other words, to elevate a person from a material to a spiritual position.

#### TEXT 81

#### TEXT

ei-saba guṇa tānra prakāśa karite  
miśrere pāṭhāilā tāhān śravaṇa karite

#### SYNONYMS

ei-saba--all these; guṇa--attributes; tānra--of Rāmānanda Rāya; prakāśa karite--to demonstrate; miśrere--Pradyumna Miśra; pāṭhāilā--He sent; tāhān--there; śravaṇa karite--to hear.

#### TRANSLATION

To demonstrate the transcendental attributes of Rāmānanda Rāya, Śrī Caitanya Mahāprabhu sent Pradyumna Miśra to hear discourses about Kṛṣṇa from him.

#### TEXT 82

#### TEXT

bhakta-guṇa prakāśite prabhu bhāla jāne  
nānā-bhaṅgīte guṇa prakāśi' nija-lābha māne

#### SYNONYMS

bhakta-guṇa--the attributes of a devotee; prakāśite--to manifest; prabhu--Śrī Caitanya Mahāprabhu; bhāla jāne--knows very well how; nānā-bhaṅgīte--by various ways; guṇa--attributes; prakāśi'--manifesting; nija-lābha--His profit; māne--He considers.

#### TRANSLATION

The Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, knows very well how to demonstrate the qualities of His devotees. Therefore, acting like an artistic painter, He does so in various ways and considers this His personal profit.

#### TEXT 83

#### TEXT

āra eka 'svabhāva' gaurera śuna, bhakta-gaṇa  
aiśvarya-svabhāva gūḍha kare prakāṣana

#### SYNONYMS

āra--another; eka--one; svabhāva--characteristic; gaurera--of Lord Śrī Caitanya Mahāprabhu; śuna--hear; bhakta-gaṇa--O devotees; aiśvarya-svabhāva--opulences and characteristics; gūḍha--very deep; kare--does; prakāṣana--manifestation.

#### TRANSLATION

There is yet another characteristic of Lord Śrī Caitanya Mahāprabhu. O devotees, listen carefully to how He manifests His opulence and characteristics, although they are exceptionally deep.

#### TEXT 84

#### TEXT

sannyāsī paṇḍita-gaṇera karite garva nāśa  
nīca-śūdra-dvārā karena dharmera prakāśa

#### SYNONYMS

sannyāsī--persons in the renounced order; paṇḍita-gaṇera--of the learned scholars; karite--to do; garva--pride; nāśa--vanquishing; nīca--lowborn; śūdra--a fourth-class man; dvārā--through; karena--does; dharmera prakāśa--spreading of real religious principles.

#### TRANSLATION

To vanquish the false pride of so-called renunciants and learned scholars, He spreads real religious principles, even through a śūdra, or lowborn fourth-class man.

#### PURPORT

When a man is greatly learned in the Vedānta-sūtras, he is known as paṇḍita, or a learned scholar. Generally this qualifications attributed to brāhmaṇas and sannyāsīs. Sannyāsa, the renounced order of life, is the topmost position for a brāhmaṇa, a member of the highest of the four varṇas (brāhmaṇa, kṣatriya, vaiśya and śūdra). According to public opinion, a person born in a

brāhmaṇa family, duly reformed by the purificatory processes and properly initiated by a spiritual master, is an authority on Vedic literature. When such a person is offered the sannyāsa order, he comes to occupy the topmost position. The brāhmaṇa is supposed to be the spiritual master of the other three varṇas, namely kṣatriya, vaiśya and śūdra, and the sannyāsī is supposed to be the spiritual master even of the exalted brāhmaṇas.

Generally brāhmaṇas and sannyāsīs are very proud of their spiritual positions. Therefore, to cut down their false pride, Śrī Caitanya Mahāprabhu preached Kṛṣṇa consciousness through Rāmānanda Rāya, who was neither a member of the renounced order nor a born brāhmaṇa. indeed, Śrī Rāmānanda Rāya was a gṛhastha belonging to the śūdra class, yet Śrī Caitanya Mahāprabhu arranged for him to be the master who taught Pradyumna Miśra, a highly qualified brāhmaṇa born in a brāhmaṇa family. Even Śrī Caitanya Mahāprabhu Himself, although belonging to the renounced order, took instruction from Śrī Rāmānanda Rāya. In this way Śrī Caitanya Mahāprabhu exhibited His opulence through Śrī Rāmānanda Rāya. That is the special significance of this incident.

According to Śrī Caitanya Mahāprabhu's philosophy, yei kṛṣṇa-tattva-vettā, sei 'guru' haya: anyone who knows the science of Kṛṣṇa can become a spiritual master, without reference to whether or not he is a brāhmaṇa or sannyāsī. Ordinary people cannot understand the essence of śāstra, nor can they understand the pure character, behavior and abilities of strict followers of Śrī Caitanya Mahāprabhu's principles. The Kṛṣṇa consciousness movement is creating pure, exalted Vaiṣṇavas even from those born in families considered lower than those of śūdras. This is proof that a Vaiṣṇava may appear in any family, as confirmed in Śrīmad-Bhāgavatam:

kirāta-hūṇāndhra-pulinda-pulkaśā  
ābhīra-śumbhā yavanāḥ khasādayaḥ  
ye 'nye ca pāpā yad-apāśrayāśrayāḥ  
śudhyanti tasmai prabhaviṣṇave namaḥ

"Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and the Khasa races, and even others addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord, for He is the supreme power. I beg to offer my respectful obeisances unto Him." (Bhāg. 2.4.18) By the grace of the Supreme Lord Viṣṇu, one can be completely purified, become a preacher of Kṛṣṇa consciousness, and become the spiritual master of the entire world. This principle is accepted in all Vedic literature. Evidence can be quoted from authoritative śāstras showing how a lowborn person can become the spiritual master of the entire world. Śrī Caitanya Mahāprabhu is to be considered the most munificent personality, for He distributes the real essence of Vedic śāstras to anyone who becomes qualified by becoming His sincere servant.

TEXT 85

TEXT

'bhakti', 'prema', 'tattva' kahe rāye kari' 'vaktā'  
āpani pradyumna-miśra-saha haya 'śrotā'

SYNONYMS

bhakti--devotional service; prema--ecstatic love; tattva--truth; kahe--He says; rāye--Rāmānanda Rāya; kari'--by making; vaktā--the speaker; āpani--

Himself; pradyumna-miśra--Pradyumna Miśra; saha--with; haya śrotā--becomes the listener.

#### TRANSLATION

Śrī Caitanya Mahāprabhu preached about devotional service, ecstatic love and the Absolute Truth by making Rāmānanda Rāya, a gṛhastha born in a low family, the speaker. Then Śrī Caitanya Mahāprabhu Himself, the exalted brāhmaṇa-sannyāsī, and Pradyumna Miśra, the purified brāhmaṇa, both became the hearers of Rāmānanda Rāya.

#### PURPORT

Śrīla Bhaktivinoda Ṭhākura says in his Amṛta-pravāha-bhāṣya that sannyāsīs in the line of Śaṅkarācārya always think that they have performed all the duties of brāhmaṇas and that, furthermore, having understood the essence of Vedānta-sūtra and become sannyāsīs, they are the natural spiritual masters of all society. Similarly, persons born in brāhmaṇa families think that because they execute the ritualistic ceremonies recommended in the Vedas and follow the principles of smṛti, they alone can become spiritual masters of society. These highly exalted brāhmaṇas think that unless one is born in a brāhmaṇa family, one cannot become a spiritual master and teach the Absolute Truth. To cut down the pride of these birthright brāhmaṇas and Māyāvādī sannyāsīs, Śrī Caitanya Mahāprabhu proved that a person like Rāmānanda Rāya, although born in a sūdra family and situated in the gṛhastha-āśrama, can become the spiritual master of such exalted personalities as Himself and Pradyumna Miśra. This is the principle of the Vaiṣṇava cult, as evinced in the teachings of Śrī Caitanya Mahāprabhu. A person who knows what is spiritual and what is material and who is firmly fixed in the spiritual position can be jagad-guru, the spiritual master of the entire world. One cannot become jagad-guru simply by advertising oneself as jagad-guru without knowing the essential principles for becoming jagad-guru. Even people who never see what a jagad-guru is and never talk with other people become puffed-up sannyāsīs and declare themselves jagad-gurus. Śrī Caitanya Mahāprabhu did not like this. Any person who knows the science of Kṛṣṇa and who is fully qualified in spiritual life can become jagad-guru. Thus Śrī Caitanya Mahāprabhu personally took lessons from Śrī Rāmānanda Rāya and also sent Pradyumna Miśra, an exalted brāhmaṇa, to take lessons from him.

#### TEXT 86

#### TEXT

haridāsa-dvārā nāma-māhātmya-prakāśa  
sanātana-dvārā bhakti-siddhānta-vilāsa

#### SYNONYMS

haridāsa-dvārā--by Haridāsa Ṭhākura; nāma-māhātmya--of the glories of chanting the Hare Kṛṣṇa mahā-mantra; prakāśa--manifestation; sanātana-dvārā--by Sanātana Gosvāmī; bhakti-siddhānta-vilāsa--spreading the essence of devotional life.

#### TRANSLATION



Śrī Caitanya Mahāprabhu exhibited the glories of the holy name of the Lord through Haridāsa Ṭhākura, who was born in a Mohammedan family. Similarly, He exhibited the essence of devotional service through Sanātana Gosvāmī, who had almost been converted into a Mohammedan.

TEXT 87

TEXT

śrī-rūpa-dvārā vrajera prema-rasa-līlā  
ke bujhite pāre gambhīra caitanyera khelā?

SYNONYMS

śrī-rūpa-dvārā--through Śrī Rūpa Gosvāmī; vrajera--of Vṛndāvana; prema-rasa-līlā--description of ecstatic love and pastimes; ke--who; bujhite pāre--can understand; gambhīra--deep; caitanyera khelā--the activities of Śrī Caitanya Mahāprabhu.

TRANSLATION

The Lord also fully exhibited the ecstatic love and transcendental pastimes of Vṛndāvana through Śrī Rūpa Gosvāmī. Considering all this, who can understand the deep plans of Lord Śrī Caitanya Mahāprabhu?

TEXT 88

TEXT

śrī-caitanya-līlā ei----amṛtera sindhu  
trijagat bhāsāite pāre yāra eka bindu

SYNONYMS

śrī-caitanya-līlā--transcendental activities of Śrī Caitanya Mahāprabhu; ei--these; amṛtera sindhu--the ocean of nectar; tri-jagat--the three worlds; bhāsāite--to inundate; pāre--is able; yāra--of which; eka bindu--one drop.

TRANSLATION

The activities of Śrī Caitanya Mahāprabhu are just like an ocean of nectar. Even a drop of this ocean can inundate all the three worlds.

PURPORT

To inundate the three worlds with nectar is the purpose of the pastimes of Śrī Caitanya Mahāprabhu. How this could be possible was exhibited by Śrī Rāghunātha Gosvāmī and later by Ṭhākura Narottama dāsa and Śyāmānanda Gosvāmī, who all represented the mercy of Śrī Caitanya Mahāprabhu. Now that same mercy is overflowing the entire world through the Kṛṣṇa consciousness movement. The present Kṛṣṇa consciousness movement is nondifferent from the pastimes performed by Śrī Caitanya Mahāprabhu when He was personally present, for the same principles are being followed and the same actions performed without fail.

TEXT 89

TEXT

caitanya-caritāmṛta nitya kara pāna  
yāhā haite 'premānanda', 'bhakti-tattva-jñāna'

SYNONYMS

caitanya-caritāmṛta--this transcendental literature known as Caitanya-caritāmṛta; nitya--daily; kara pāna--do relish; yāhā haite--by which; prema-ānanda--transcendental bliss; bhakti-tattva-jñāna--transcendental knowledge in devotional service.

TRANSLATION

O devotees, relish daily the nectar of Śrī Caitanya-caritāmṛta and the pastimes of Śrī Caitanya Mahāprabhu, for by doing so one can merge in the transcendental bliss and full knowledge of devotional service.

TEXT 90

TEXT

ei-mata mahāprabhu bhakta-gaṇa lañā  
nīlācale viharaye bhakti pracāriyā

SYNONYMS

ei-mata--in this way; mahāprabhu--Śrī Caitanya Mahāprabhu; bhakta-gaṇa lañā--accompanied by His pure devotees; nīlācale--at Jagannātha Purī; viharaye--enjoys transcendental bliss; bhakti pracāriyā--preaching the cult of devotional service.

TRANSLATION

Thus Lord Śrī Caitanya Mahāprabhu, accompanied by His associates, His pure devotees, enjoyed transcendental bliss in Jagannātha Purī [Nīlācala] preaching the bhakti cult in many ways.

TEXT 91

TEXT

baṅga-deśī eka vipra prabhura carite  
nāṭaka kari' lañā āila prabhuke śunāite

SYNONYMS

baṅga-deśī--from Bengal; eka vipra--one brāhmaṇa; prabhura carite--about Śrī Caitanya Mahāprabhu's characteristics; nāṭaka kari'--making a drama; lañā--taking; āila--came; prabhuke śunāite--to induce Lord Śrī Caitanya Mahāprabhu to hear.

TRANSLATION

A brāhmaṇa from Bengal wrote a drama about the characteristics of Śrī Caitanya Mahāprabhu and came with his manuscript to induce the Lord to hear it.

TEXT 92

TEXT

bhagavān-ācārya-sane tāra paricaya  
tānre mili' tānra ghare karila ālaya

SYNONYMS

bhagavān-ācārya--the devotee of Lord Śrī Caitanya Mahāprabhu named Bhagavān Ācārya; sane--with; tāra paricaya--his acquaintance; tānre mili'--meeting him; tānra ghare--at his place; karila ālaya--made residence.

TRANSLATION

The brāhmaṇa was acquainted with Bhagavān Ācārya, one of the devotees of Śrī Caitanya Mahāprabhu. Therefore after meeting him at Jagannātha Purī, the brāhmaṇa made his residence at Bhagavān Ācārya' s home.

TEXT 93

TEXT

prathame nāṭaka teṅho tānre śunāila  
tānra saṅge aneka vaiṣṇava nāṭaka śunila

SYNONYMS

prathame--at first; nāṭaka--the drama; teṅho--he; tānre--him; śunāila--made to hear; tānra saṅge--with him; aneka--many; vaiṣṇava--devotees; nāṭaka śunila--listened to the drama.

TRANSLATION

First the brāhmaṇa induced Bhagavān Ācārya to hear the drama, and then many other devotees joined Bhagavān Ācārya in listening to it.

TEXT 94

TEXT

sabei praśaṁse nāṭaka 'parama uttama'  
mahāprabhure śunāite sabāra haila mana

SYNONYMS

sabei--all; praśaṁse--praised; nāṭaka--the drama; parama uttama--"very good, very good"; mahāprabhure--Śrī Caitanya Mahāprabhu; śunāite--to cause to hear; sabāra--of everyone; haila--there was; mana--mind.

TRANSLATION

All the Vaiṣṇavas praised the drama, saying, "Very good, very good." They also desired for Śrī Caitanya Mahāprabhu to hear the drama.

TEXT 95

TEXT

gīta, śloka, grantha, kavitva---yei kari' āne  
prathame śunāya sei svarūpera sthāne

SYNONYMS

gīta--song; śloka--verse; grantha--literature; kavitva--poetry; yei--anyone who; kari'--making; āne--brings; prathame--first; śunāya--recites; sei--that person; svarūpera sthāne--before Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Customarily, anyone who composed a song, verse, literary composition or poem about Śrī Caitanya Mahāprabhu first had to bring it to Svarūpa Dāmodara Gosvāmī to be heard.

TEXT 96

TEXT

svarūpa-ṭhāñi uttare yadi, lañā, tāñra mana  
tabe mahāprabhu-ṭhāñi karāya śravaṇa

SYNONYMS

svarūpa-ṭhāñi--before Svarūpa Dāmodara Gosvāmī; uttare--passes; yadi--if one; lañā--taking; tāñra mana--his mind; tabe--thereafter; mahāprabhu-ṭhāñi--before Śrī Caitanya Mahāprabhu; karāya śravaṇa--causes to be heard.

TRANSLATION

If passed by Svarūpa Dāmodara Gosvāmī, it could be presented for Śrī Caitanya Mahāprabhu to hear.

TEXT 97

TEXT

'rasābhāsa' haya yadi 'siddhānta-virodha'  
sahite nā pāre prabhu, mane haya krodha

SYNONYMS

rasa-ābhāsa--overlapping of transcendental mellows; haya--there is; yadi--if; siddhānta-virodha--against the principles of the bhakti cult; sahite nā pāre--cannot tolerate; prabhu--Śrī Caitanya Mahāprabhu; mane--within the mind; haya--is; krodha--anger.

## TRANSLATION

If there were a hint that transcendental mellows overlapped in a manner contrary to the principles of the bhakti cult, Śrī Caitanya Mahāprabhu would not tolerate it and would become very angry.

## PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following definition of rasābhāsa from the Bhakti-rasāmṛta-sindhu (Uttara-vibhāga, Ninth Wave, 1-3, 20, 22, 24) :

pūrvam evānuśiṣṭena  
vikalā rasa-lakṣaṇā  
rasā eva rasābhāsā  
rasajñair anukīrtitāḥ

syus tridhoparasās cānu-  
rasās cāparasās ca te  
uttamā madhyamāḥ proktāḥ  
kaniṣṭhās cety amī kramāt

prāptaiḥ sthāyi-vibhāvānu-  
bhāvādyais tu virūpatām  
śāntādayo rasā eva  
dvādaśoparasā matāḥ

bhaktādibhir vibhāvādyaiḥ  
kṛṣṇa-sambandha-varjitaiḥ  
rasā hāsyādayaḥ sapta  
śāntas cānurasā matāḥ

kṛṣṇa-tat-pratipakṣas ced  
viṣayāśrayatām gatāḥ  
hāsādīnām tadā te 'tra  
prājñair aparasā matāḥ

bhāvāḥ sarve tadābhāsā  
rasābhāsās ca kecana  
amī prokta-rasābhijñaiḥ  
sarve 'pi rasanād rasāḥ

A mellow temporarily appearing transcendental but contradicting mellows previously stated and lacking some of a mellow's necessities is called rasābhāsa, an overlapping mellow, by advanced devotees who know how to taste transcendental mellows. Such mellows are called uparasa (submellows), anurasa (imitation transcendental mellows) and aparasa (opposing transcendental mellows). Thus the overlapping of transcendental mellows is described as being first grade, second grade or third grade. When the twelve mellows--such as neutrality, servitorship and friendship--are characterized by adverse sthāyi-bhāva, vibhāva and anubhāva ecstasies, they are known as uparasa, submellows. When the seven indirect transcendental mellows and the dried up mellow of neutrality are produced by devotees and moods not directly related to Kṛṣṇa and devotional service in ecstatic love, they are described as anurasa,

imitation mellows. If Kṛṣṇa and the enemies who harbor feelings of opposition toward Him are respectively the object and abodes of the mellow of laughter, the resulting feelings are called aparasa, opposing mellows. Experts in distinguishing one mellow from another sometimes accept some overlapping transcendental mellows (rasābhāsa) as rasas due to their being pleasurable and tasteful. Śrīla Viśvanātha Cakravartī Ṭhākura says, paraspara-vairayor yadi yogas tadā rasābhāsaḥ: "When two opposing transcendental mellows overlap, they produce rasābhāsa, or an overlapping of transcendental mellows."

TEXT 98

TEXT

ataeva prabhu kichu āge nāhi śune  
ei maryādā prabhu kariyāche niyame

SYNONYMS

ataeva--therefore; prabhu--Śrī Caitanya Mahāprabhu; kichu--anything; āge--ahead; nāhi śune--does not hear; ei maryādā--this etiquette; prabhu--Śrī Caitanya Mahāprabhu; kariyāche niyame--has made a regulative principle.

TRANSLATION

Therefore Śrī Caitanya Mahāprabhu would not hear anything before Svarūpa Dāmodara heard it first. The Lord made this etiquette a regulative principle.

TEXT 99

TEXT

svarūpera ṭhāñi ācārya kailā nivedana  
eka vipra prabhura nāṭaka kariyāche uttama

SYNONYMS

svarūpera ṭhāñi--before Svarūpa Dāmodara Gosvāmī; ācārya--Bhagavān Ācārya; kailā--did; nivedana--submission; eka vipra--one brāhmaṇa; prabhura--of Śrī Caitanya Mahāprabhu; nāṭaka--drama; kariyāche--has composed; uttama--very nice.

TRANSLATION

Bhagavān Ācārya submitted to Svarūpa Dāmodara Gosvāmī, "A good brāhmaṇa has prepared a drama about Śrī Caitanya Mahāprabhu that appears exceptionally well composed.

TEXT 100

TEXT

ādau tumi śuna, yadi tomāra mana māne  
pāche mahāprabhure tabe karāimu śravaṇe

SYNONYMS

ādau--in the beginning; tumi--you; śuna--hear; yadi--if; tomāra mana māne--you accept; pāche--thereafter; mahāprabhure--Śrī Caitanya Mahāprabhu; tabe--then; karāimu śravaṇe--I shall request to hear.

#### TRANSLATION

"First you hear it, and if it is acceptable to your mind, I shall request Śrī Caitanya Mahāprabhu to hear it."

#### TEXT 101

#### TEXT

svarūpa kahe,----"tumi 'gopa' parama-udāra  
ye-se śāstra śunite icchā upaje tomāra

#### SYNONYMS

svarūpa kahe--Svarūpa Dāmodara Gosvāmī said; tumi--you; gopa--cowherd boy; parama-udāra--very liberal; ye-se śāstra--anything written as scripture; śunite--to hear; icchā--desire; upaje--awakens; tomāra--of you.

#### TRANSLATION

Svarūpa Dāmodara Gosvāmī replied, "Dear Bhagavān Ācārya, you are a very liberal cowherd boy. Sometimes the desire awakens within you to hear any kind of poetry.

#### TEXT 102

#### TEXT

'yadvā-tadvā' kavira vākye haya 'rasābhāsa'  
siddhānta-viruddha śunite nā haya ullāsa

#### SYNONYMS

yadvā-tadvā kavira--of any so-called poet; vākye--in the words; haya--there is; rasa-ābhāsa--overlapping of transcendental mellows; siddhānta-viruddha--against the conclusive understanding; śunite--to hear; nā--not; haya--there is; ullāsa--joy.

#### TRANSLATION

"In the writings of so-called poets there is generally a possibility of overlapping transcendental mellows. When the mellows thus go against the conclusive understanding, no one likes to hear such poetry.

#### PURPORT

Yadvā-tadvā kavi refers to anyone who writes poetry without knowledge of how to do so. Writing poetry, especially poetry concerning the Vaiṣṇava conclusion, is very difficult. If one writes poetry without proper knowledge,

there is every possibility that the mellows will overlap. When this occurs, no learned or advanced Vaiṣṇava will like to hear it.

TEXT 103

TEXT

'rasa', 'rasābhāsa' yāra nāhika vicāra  
bhakti-siddhānta-sindhu nāhi pāya pāra

SYNONYMS

rasa--transcendental mellows; rasa-ābhāsa--overlapping of transcendental mellows; yāra--of whom; nāhika vicāra--there is no consideration; bhakti-siddhānta-sindhu--the ocean of the conclusions of devotional service; nāhi--not; pāya--attains; pāra--the limit.

TRANSLATION

"A so-called poet who has no knowledge of transcendental mellows and the overlapping of transcendental mellows cannot cross the ocean of the conclusions of devotional service.

TEXTS 104-105

TEXT

'vyākaraṇa' nāhi jāne, nā jāne 'alaṅkāra'  
'nāṭakālaṅkāra'-jñāna nāhika yāhāra

kṛṣṇa-līlā varṇite nā jāne sei chāra!  
viśeṣe durgama ei caitanya-vihāra

SYNONYMS

vyākaraṇa--grammar; nāhi jāne--does not know; nā jāne--does not know; alaṅkāra--metaphorical ornaments; nāṭaka-alaṅkāra--of the metaphorical ornaments of drama; jñāna--knowledge; nāhika--there is not; yāhāra--of whom; kṛṣṇa-līlā--the pastimes of Lord Kṛṣṇa; varṇite--to describe; nā jāne--does not know; sei--he; chāra--condemned; viśeṣe--especially; durgama--very, very difficult; ei--these; caitanya-vihāra--the pastimes of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

"A poet who does not know the grammatical regulative principles, who is unfamiliar with metaphorical ornaments, especially those employed in drama, and who does not know how to present the pastimes of Lord Kṛṣṇa is condemned. Moreover, the pastimes of Śrī Caitanya Mahāprabhu are especially difficult to understand.

TEXT 106

TEXT



kṛṣṇa-līlā, gaura-līlā se kare varṇana  
gaura-pāda-padma yānra haya prāṇa-dhana

SYNONYMS

kṛṣṇa-līlā--the pastimes of Lord Kṛṣṇa; gaura-līlā--the pastimes of Lord Śrī Caitanya Mahāprabhu; se--he; kare varṇana--describes; gaura-pāda-padma--the lotus feet of Lord Śrī Caitanya Mahāprabhu; yānra--whose; haya--is; prāṇa-dhana--the life and soul.

TRANSLATION

"One who has accepted the lotus feet of Śrī Caitanya Mahāprabhu as his life and soul can describe the pastimes of Lord Kṛṣṇa or the pastimes of Lord Śrī Caitanya Mahāprabhu.

TEXT 107

TEXT

grāmya-kavira kavitva śunite haya 'duḥkha'  
vidagdha-ātmīya-vākya śunite haya 'sukha'

SYNONYMS

grāmya-kavira--of a poet who writes poetry concerning man and woman; kavitva--poetry; śunite--to hear; haya--there is; duḥkha--unhappiness; vidagdha-ātmīya--of a devotee fully absorbed in ecstatic love; vākya--the words; śunite--to hear; haya--there is; sukha--happiness.

TRANSLATION

"Hearing the poetry of a person who has no transcendental knowledge and who writes about the relationships between man and woman simply causes unhappiness, whereas hearing the words of a devotee fully absorbed in ecstatic love causes great happiness.

PURPORT

Grāmya-kavi refers to a poet or writer such as the authors of novels and other fiction who write only about the relationships between man and woman. Vidagdha-ātmīya-vākya, however, refers to words written by a devotee who fully understands pure devotional service. Such devotees, who follow the paramparā system, are sometimes described as sa-jātīyāśaya-snigdha, or "pleasing to the same class of people." Only the poetry and other writings of such devotees are accepted with great happiness by devotees.

TEXT 108

TEXT

rūpa yaiche dui nāṭaka kariyāche ārambhe  
śunite ānanda bāḍe yāra mukha-bandhe"

SYNONYMS

rūpa--Rūpa Gosvāmī; yaiche--as; dui--two; nāṭaka--dramas; kariyāche  
ārambhe--has compiled; śunite--to hear; ānanda bāḍe--transcendental happiness  
increases; yāra--of which; mukha-bandhe--even the introductory portion.

TRANSLATION

"The standard for writing dramas has been set by Rūpa Gosvāmī. If a devotee  
hears the introductory portions of his two dramas, they enhance his  
transcendental pleasure."

TEXT 109

TEXT

bhagavān-ācārya kahe,----'śuna eka-bāra  
tumi śunile bhāla-manda jānibe vicāra'

SYNONYMS

bhagavān-ācārya--Bhagavān Ācārya; kahe--says; śuna--please hear; eka-bāra--  
once; tumi śunile--if you hear; bhāla-manda--good or bad; jānibe vicāra--will  
be able to understand.

TRANSLATION

Despite the explanation of Svarūpa Dāmodara, Bhagavān Ācārya requested,  
"Please hear the drama once. If you hear it, you can consider whether it is  
good or bad."

TEXT 110

TEXT

dui tina dina ācārya āgraha karila  
tānra āgraha svarūpera śunite icchā ha-ila

SYNONYMS

dui tina dina--for two or three days; ācārya--Bhagavān Ācārya; āgraha  
karila--expressed his ardent desire; tānra āgraha--by his eagerness;  
svarūpera--of Svarūpa Dāmodara; śunite--to hear; icchā--desire; ha-ila--there  
was.

TRANSLATION

For two or three days Bhagavān Ācārya continually asked Svarūpa Dāmodara  
Gosvāmī to hear the poetry. Because of his repeated requests, Svarūpa Dāmodara  
Gosvāmī wanted to hear the poetry written by the brāhmaṇa from Bengal.

TEXT 111

TEXT

sabā lañā svarūpa gosāñi śunite vasilā

tabe sei kavi nāndī-śloka paḍilā

SYNONYMS

sabā lañā--in the company of other devotees; svarūpa gosāñi--Svarūpa Dāmodara Gosvāmī; śunite vasilā--sat down to hear; tabe--thereafter; sei kavi--that poet; nāndī-śloka--the introductory verse; paḍilā--read.

TRANSLATION

Svarūpa Dāmodara Gosvāmī sat down with other devotees to hear the poetry, and then the poet began to read the introductory verse.

TEXT 112

TEXT

vikaca-kamala-netre śrī-jagannātha-saṁjñe  
kanaka-rucir ihātmany ātmatām yaḥ prapannaḥ  
prakṛti-jaḍam aśeṣaṁ cetayann āvirāsīt  
sa diśatu tava bhavyaṁ kṛṣṇa-caitanya-devaḥ

SYNONYMS

vikaca--expanded; kamala-netre--whose lotus eyes; śrī-jagannātha-saṁjñe--named Śrī Jagannātha; kanaka-ruciḥ--possessing a golden hue; iha--here in Jagannātha Purī; ātmani--in the body; ātmatām--the state of being the self; yaḥ--who; prapannaḥ--has obtained; prakṛti--matter; jaḍam--inert; aśeṣam--unlimitedly; cetayan--enlivening; āvirāsīt--has appeared; saḥ--He; diśatu--may bestow; tava--unto you; bhavyam--auspiciousness; kṛṣṇa-caitanya-devaḥ--Lord Śrī Caitanya Mahāprabhu, known as Kṛṣṇa Caitanya.

TRANSLATION

"The Supreme Personality of Godhead has assumed a golden complexion and has become the soul of the body named Lord Jagannātha, whose blooming lotus eyes are widely expanded. Thus He has appeared in Jagannātha Purī and brought dull matter to life. May that Lord, Śrī Kṛṣṇa Caitanyadeva, bestow upon you all good fortune."

TEXT 113

TEXT

śloka śuni' sarva-loka tāhāre vākhāne  
svarūpa kahe,----'ei śloka karaha vyākhyāne'

SYNONYMS

śloka śuni'--hearing the verse; sarva-loka--everyone; tāhāre--him; vākhāne--praised; svarūpa kahe--Svarūpa Dāmodara Gosvāmī said; ei śloka--this verse; karaha vyākhyāne--kindly explain.

TRANSLATION

When everyone present heard the verse, they all commended the poet, but Svarūpa Dāmodara Gosvāmī requested him, "Kindly explain this verse."

TEXT 114

TEXT

kavi kahe,----'jagannātha----sundara-śarīra  
caitanya-gosāñi----śarīrī mahā-dhīra

SYNONYMS

kavi kahe--the poet said; jagannātha--Lord Jagannātha; sundara-śarīra--very beautiful body; caitanya-gosāñi--Śrī Caitanya Mahāprabhu; śarīrī--possessor of the body; mahā-dhīra--very grave.

TRANSLATION

The poet said, "Lord Jagannātha is a most beautiful body, and Śrī Caitanya Mahāprabhu, who is exceptionally grave, is the owner of that body.

PURPORT

Śarīrī refers to a person who owns the śarīra, or body. As stated in Bhagavad-gītā:

dehino 'smin yathā dehe  
kaumāraṁ yauvanaṁ jarā  
tathā dehāntara-prāptir  
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) For the ordinary living being in material existence there is a division or distinction between the body and the owner of the body. In spiritual existence, however, there is no such distinction, for the body is the owner himself and the owner is the body itself. In spiritual existence, everything must be spiritual. Therefore there is no distinction between the body and its owner.

TEXT 115

TEXT

sahaje jaḍa-jagatera cetana karāite  
nīlācale mahāprabhu hailā āvirbhute

SYNONYMS

sahaje--naturally; jaḍa-jagatera--the dull material world; cetana karāite--to inspire to spiritual consciousness; nīlācale--at Jagannātha Purī; mahāprabhu--Śrī Caitanya Mahāprabhu; hailā āvirbhute--has appeared.

TRANSLATION

"Śrī Caitanya Mahāprabhu has appeared here in Nīlācala [Jagannātha Purī] to spiritualize the entire dull material world."

TEXT 116

TEXT

śuniyā sabāra haila ānandita-mana  
duḥkha pāñā svarūpa kahe sakrodha vacana

SYNONYMS

śuniyā--hearing; sabāra--of all of them; haila--there was; ānandita-mana--great happiness in the mind; duḥkha pāñā--becoming unhappy; svarūpa kahe--Svarūpa Dāmodara Gosvāmī began to speak; sa-krodha vacana--angry words.

TRANSLATION

Hearing this, everyone present was greatly happy. But Svarūpa Dāmodara, who alone was very unhappy, began to speak in great anger.

TEXT 117

TEXT

"āre mūrkhā, āpanāra kaili sarva-nāśa!  
dui ta' īśvare tora nāhika viśvāsa

SYNONYMS

āre mūrkhā--O fool; āpanāra--of yourself; kaili--you have done; sarva-nāśa--loss of all auspiciousness; dui ta' īśvare--in the two controllers; tora--your; nāhika viśvāsa--there is no faith.

TRANSLATION

"You are a fool," he said. "You have brought ill fortune upon yourself, for you have no knowledge of the existence of the two Lords, Jagannāthadeva and Śrī Caitanya Mahāprabhu, nor have you faith in Them.

TEXT 118

TEXT

pūrṇānanda-cit-svarūpa jagannātha-rāya  
tānre kaili jaḍa-naśvara-prākṛta-kāya!!

SYNONYMS

pūrṇānanda--complete transcendental bliss; cit-svarūpa--the spiritual identity; jagannātha-rāya--Lord Jagannātha; tānre--Him; kaili--you have made; jaḍa--inert; naśvara--perishable; prākṛta--material; kāya--possessing a body.

TRANSLATION

"Lord Jagannātha is completely spiritual and full of transcendental bliss, but you have compared Him to a dull, destructible body composed of the inert, external energy of the Lord.

#### PURPORT

If one thinks that the form of Lord Jagannātha is an idol made of wood, he immediately brings ill fortune into his life. According to the direction of the Padma Purāṇa: arcyē viṣṇau śilā-dhīḥ. . . yasya vā nārakī saḥ. Thus one who thinks that the body of Lord Jagannātha is made of matter and who distinguishes between Lord Jagannātha's body and soul is condemned, for he is an offender. A pure devotee who knows the science of Kṛṣṇa consciousness makes no distinction between Lord Jagannātha and His body. He knows that they are identical, just as Lord Kṛṣṇa and His soul are one and the same. When one's eyes are purified by devotional service performed on the spiritual platform, one can actually envision Lord Jagannātha and His body as being completely spiritual. The advanced devotee, therefore, does not see the worshipable Deity to have a soul within a body like an ordinary human being. There is no distinction between the body and soul of Lord Jagannātha, for Lord Jagannātha is sac-cid-ānanda-vigraha, just as the body of Kṛṣṇa is sac-cid-ānanda-vigraha. There is actually no difference between Lord Jagannātha and Śrī Caitanya Mahāprabhu, but the ignorant poet from Bengal applied a material distinction to the body of Lord Śrī Jagannātha.

#### TEXT 119

#### TEXT

pūrṇa-ṣaḍ-aiśvarya caitanya----svayaṁ bhagavān  
tānre kaili kṣudra jīva sphuliṅga-samāna!!

#### SYNONYMS

pūrṇa--complete; ṣaḍ-aiśvarya--possessing six opulences; caitanya--Lord Śrī Caitanya Mahāprabhu; svayaṁ--Himself; bhagavān--the Supreme Personality of Godhead; tānre--Him; kaili--you have made; kṣudra jīva--an ordinary living entity; sphuliṅga-samāna--exactly equal to the spark.

#### TRANSLATION

"You have calculated Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead, full in six opulences, to be on the level of an ordinary living being. Instead of knowing Him as the supreme fire, you have accepted Him as a spark."

#### PURPORT

In the Upaniṣads it is said, yathāgner viṣphuliṅgā vyuccaranti: the living entities are like sparks of fire, and His Lordship the Supreme Personality of Godhead is considered the original great fire. When we hear this śruti-vākya, or message from the Vedas, we should understand the distinction between the Supreme Lord Kṛṣṇa and the living entities. A person under the control of the external energy, however, cannot understand that distinction. Such a person cannot understand that the Supreme Person is the original great fire, whereas

the living entities are simply small fragmental parts of that Supreme Personality of Godhead. As Kṛṣṇa says in Bhagavad-gītā (15.7):

mamaivāṁśo jīva-loke  
jīva-bhūtaḥ sanātanaḥ  
manaḥ śaṣṭhānīndriyāṇi  
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind."

There is a distinction between the body and soul of the materially existing living being, but because Śrī Caitanya Mahāprabhu and Lord Jagannātha do not possess material bodies, there is no distinction between Their bodies and souls. On the spiritual platform, body and soul are identical; there is no distinction between them. As stated in Śrīmad-Bhāgavatam:

etad īśanam īśasya  
prakṛti-stho 'pi tad-guṇaiḥ  
na yujyate sadātma-sthair  
yathā buddhis tad-āśrayā

"This is the divinity of the Personality of Godhead. He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord cannot be influenced by the material qualities." (Bhāg. 1.11.38) His Lordship the Supreme Personality of Godhead, Kṛṣṇa, is unaffected by the influence of the three modes of material nature. Indeed, His devotees are also unpolluted by the influence of the external energy because they engage in the service of His Lordship. Even the very body of a devotee becomes spiritualized, just as an iron rod put into fire becomes as qualified as fire because it becomes red hot and will immediately burn anything it touches. Therefore the poet from Bengal committed a great offense by treating Lord Jagannātha's body and Lord Jagannātha, the Supreme Personality of Godhead, as two different entities, material and spiritual, as if the Lord were an ordinary living being. The Lord is always the master of the material energy; therefore He is not doomed to be covered by the material energy like an ordinary living entity.

TEXT 120

TEXT

dui-ṭhāñi aparādhe pāibi durgati!  
atattva-jña 'tattva' varṇe, tāra ei rīti!

SYNONYMS

dui-ṭhāñi--unto both; aparādhe--by offense; pāibi--you will get; durgati--hellish destination; a-tattva-jña--one who has no knowledge of the Absolute Truth; tattva varṇe--describes the Absolute Truth; tāra--his; ei--this; rīti--course.

TRANSLATION

Svarūpa Dāmodara continued, "Because you have committed an offense to Lord Jagannātha and Śrī Caitanya Mahāprabhu, you will attain a hellish destination. You do not know how to describe the Absolute Truth, but nevertheless you have tried to do so. Therefore you must be condemned.

#### PURPORT

The brāhmaṇa poet from Bengal was an offender in the estimation of Svarūpa Dāmodara Gosvāmī, for although the poet had no knowledge of the Absolute Truth, he had nevertheless tried to describe it. The Bengali poet was an offender to both Śrī Caitanya Mahāprabhu and Lord Jagannātha. Because he had made a distinction between Lord Jagannātha's body and soul and because he had indicated that Lord Śrī Caitanya Mahāprabhu was different from Lord Jagannātha, he had committed offenses to Them both. A-tattva-jña refers to one who has no knowledge of the Absolute Truth or who worships his own body as the Supreme personality of Godhead. If an ahaṅgrahopāsaka-māyāvādī, a person engaged in fruitive activities or a person interested only in sense gratification, describes the Absolute Truth, he immediately becomes an offender.

#### TEXT 121

#### TEXT

āra eka kariyācha parama 'pramāda'!  
deha-dehi-bheda īśvare kaile 'aparādha'!

#### SYNONYMS

āra eka--another one; kariyācha--you have done; parama--the supreme; pramāda--illusion; deha-dehi-bheda--the distinction between the body and soul; īśvare--in His Lordship; kaile--you have done; aparādha--an offense.

#### TRANSLATION

"You are in complete illusion, for you have distinguished between the body and soul of His Lordship [Lord Jagannātha or Śrī Caitanya Mahāprabhu]. That is a great offense.

#### PURPORT

When one differentiates between the body and soul of the Supreme Personality of Godhead, he immediately becomes an offender. Because the living entities in the material world are generally covered by material bodies, the body and soul of an ordinary human being cannot be identical. The Supreme Lord bestows the fruits of one's activities, for He is the Lord of the results of fruitive action. He is also the cause of all causes, and He is the master of the material energy. Therefore He is supreme. An ordinary living being, however, in his material condition, enjoys the results of his own fruitive activities and therefore falls under their influence. Even in the liberated stage of brahma-bhūta identification, he engages in rendering service to His Lordship. Thus there are distinctions between an ordinary human being and the Supreme Lord. Karmīs and jñānīs who ignore these distinctions are offenders against the lotus feet of the Supreme Personality of Godhead.



An ordinary human being is prone to be subjugated by the material energy, whereas His Lordship the Supreme Personality of Godhead--Śrī Caitanya Mahāprabhu, Lord Kṛṣṇa or Lord Jagannātha--is always the master of the material energy and is therefore never subject to its influence. His Lordship the Supreme Personality of Godhead has an unlimited spiritual identity, never to be broken, whereas the consciousness of the living entity is limited and fragmented. The living entities are fragmental portions of the Supreme Personality of Godhead eternally (mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ). It is not that they are covered by the material energy in conditioned life but become one with the Supreme Personality of Godhead when freed from the influence of material energy. Such an idea is offensive.

According to the considerations of Māyāvādī fools, the Supreme Personality of Godhead accepts a material body when He appears in the material world. A Vaiṣṇava, however, knows perfectly well that for Kṛṣṇa, Lord Jagannātha or Śrī Caitanya Mahāprabhu--unlike ordinary human beings--there is no distinction between the body and the soul. Even in the material world His Lordship retains His spiritual identity; therefore Lord Kṛṣṇa exhibited all opulences even in His childhood body. There is no distinction between the body and soul of Kṛṣṇa; whether He is in His childhood body or His youthful body, He is always identical with His body. Even though Kṛṣṇa appears like an ordinary human being, He is never subjected to the rules and regulations of the material world. He is svarāṭ, or fully independent. He can appear in the material world, but contrary to the offensive conclusion of the Māyāvāda school, He has no material body. In this connection one may again refer to the above-mentioned verse from Śrīmad-Bhāgavatam (1.11.38):

etad īśanam īśasya  
prakṛti-stho 'pi tad-guṇaiḥ  
na yujyate sadātma-sthair  
yathā buddhis tad-āśrayā

The Supreme Person has an eternal spiritual body. If one tries to distinguish between the body and soul of the Supreme Personality of Godhead, he commits a great offense.

TEXT 122

TEXT

īśvarera nāhi kabhu deha-dehi-bheda  
svarūpa, deha,----cid-ānanda, nāhika vibheda

SYNONYMS

īśvarera--of the Supreme Personality of Godhead; nāhi--there is not; kabhu--at any time; deha-dehi-bheda--distinction between the body and soul; svarūpa--personal identity; deha--body; cit-ānanda--all made of blissful spiritual energy; nāhika vibheda--there is no distinction.

TRANSLATION

"At no time is there a distinction between the body and soul of the Supreme Personality of Godhead. His personal identity and His body are made of blissful spiritual energy. There is no distinction between them.

## PURPORT

Lord Kṛṣṇa, the son of Nanda Mahārāja, is advaya-jñāna; in other words, there is no distinction between His body and soul, for His existence is completely spiritual. According to the verse from Śrīmad-Bhāgavatam beginning with the words vadanti tat tattva-vidas tattvam (1.2.11), the Absolute Truth is always to be understood from three angles of vision as Brahman, Paramātmā and Bhagavān. Unlike the objects of the material world, however, the Absolute Truth is always one and always the same. Thus there is no distinction between His body and soul. His form, name, attributes and pastimes, therefore, are completely distinct from those of the material world. One should know perfectly well that there is no difference between the body and soul of the Supreme Personality of Godhead. When one conceives of a distinction between His body and soul, one is immediately conditioned by material nature. Because a person in the material world makes such distinctions, he is called baddha-jīva, a conditioned soul.

## TEXT 123

### TEXT

"deha-dehi-vibhāgo 'yaṁ  
neśvare vidyate kvacit"

### SYNONYMS

deha--of the body; dehi--of the embodied; vibhāgaḥ--distinction; ayam--this; na--not; īśvare--in the Supreme Personality of Godhead; vidyate--exists; kvacit--at any time.

### TRANSLATION

"There is no distinction between the body and soul of the Supreme Personality of Godhead at any time."

## PURPORT

This quotation, which is included in the Laghu-bhāgavatāmṛta (1.5.342), is from the Kūrma Purāṇa.

## TEXTS 124-125

### TEXT

nātaḥ paraṁ parama yad bhavataḥ svarūpam  
ānanda-mātram avikalpam aviddha-varcaḥ  
paśyāmi viśva-sṛjam ekam aviśvam ātman  
bhūtendriyātmaka-madas ta upāśrito 'smi

tad vā idaṁ bhuvana-maṅgala maṅgalāya  
dhyāne sma no daraśitaṁ ta upāsakānām  
tasmai namo bhagavate 'nuvidhema tubhyaṁ  
yo 'nāḍṛto naraka-bhāgbhir asat-prasaṅgaiḥ

### SYNONYMS

na--do not; ataḥ param--here after; parama--O Supreme; yat--that which; bhavataḥ--of Your Lordship; svarūpam--eternal form; ānanda-mātram--impersonal Brahman effulgence; avikalpam--without changes; aviddha-varcaḥ--without deterioration of potency; paśyāmi--do I see; viśva-sṛjam--creator of the cosmic manifestation; ekam--one without a second; aviśvam--and yet not of matter; ātman--O supreme cause; bhūta--body; indriya--senses; ātmaka--on such identification; madaḥ--pride; te--unto You; upāsritaḥ--surrendered; asmi--I am; tat--the Supreme Personality of Godhead; vā--or; idam--this present form; bhuvana-maṅgala--they are all-auspicious for all the universes; maṅgalāya--for the sake of all prosperity; dhyāne--in meditation; sma--as it were; naḥ--unto us; daraśitam--manifested; te--Your; upāsakānām--of the devotees; tasmai--unto Him; namaḥ--my respectful obeisances; bhagavate--unto the Personality of Godhead; anuvidhema--I perform; tubhyam--unto You; yaḥ--which; anādrtaḥ--is neglected; naraka-bhāgbhiḥ--by persons destined for hell; asat-prasaṅgaiḥ--by material topics.

#### TRANSLATION

"O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge. In Your impersonal Brahman effulgence in the spiritual sky, there is no occasional change and no deterioration of internal potency. I surrender unto You because, whereas I am proud of my material body and senses, Your Lordship is the cause of the cosmic manifestation. Yet You are untouched by matter.

" 'This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Śrī Kṛṣṇa, is equally auspicious for all the universes. Since You have manifested this eternal personal form upon whom Your devotees meditate, I therefore offer my respectful obeisances unto You. Those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics.'

#### PURPORT

These verses from Śrīmad-Bhāgavatam (3.9.3-4) were spoken by Lord Brahmā.

#### TEXT 126

#### TEXT

kāhān 'pūrṇānandaiśvarya' kṛṣṇa 'māyeśvara'!  
kāhān 'kṣudra' jīva 'duḥkhī', 'māyāra kiṅkara'!

#### SYNONYMS

kāhān--whereas; pūrṇa--full; ānanda--bliss; aiśvarya--opulences; kṛṣṇa--Lord Kṛṣṇa; māyā-īśvara--the master of the material energy; kāhān--whereas; kṣudra jīva--the little conditioned soul; duḥkhī--unhappy; māyāra kiṅkara--the servant of the material energy.

#### TRANSLATION

"Whereas Kṛṣṇa, the Absolute Truth, the Supreme Personality of Godhead, is full of transcendental bliss, possesses all six spiritual opulences in full,

and is the master of the material energy, the small conditioned soul, who is always unhappy, is the servant of the material energy.

PURPORT

The living entity is an ever-conditioned servant of the material energy, whereas Kṛṣṇa, the Supreme Personality of Godhead, is master of the material energy. How, then, could they be on an equal level? There can be no comparison between them. His Lordship is always in a happy condition of transcendental bliss, whereas the conditioned soul is always unhappy because of his contact with the material energy. The Supreme Lord controls the material energy, and the material energy controls the conditioned souls. There is therefore no comparison between the Supreme Personality of Godhead and the ordinary living entities.

TEXT 127

TEXT

"hlādinyā samvidāśliṣṭaḥ  
sac-cid-ānanda-īśvaraḥ  
svāvidyā saṁvṛto jīvaḥ  
saṅkleśa-nikārākara"

SYNONYMS

hlādinyā--by the hlādinī potency; samvidā--by the samvit potency; āśliṣṭaḥ--surrounded; sac-cit-ānanda--always transcendently blissful; īśvaraḥ--the Supreme Controller; sva--own; avidyā--by ignorance; saṁvṛtaḥ--surrounded; jīvaḥ--the living entity; saṅkleśa--of the three fold miseries; nikāra--of the multitude; ākara--the mine.

TRANSLATION

"The Supreme Personality of Godhead, the Supreme Controller, is always full of transcendental bliss and is accompanied by the potencies known as hlādinī and samvit. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure house of all kinds of tribulations."

PURPORT

This verse is found in Śrīdhara Svāmī's Bhāvārtha-dīpikā (1.7.6), wherein he quotes Śrī Viṣṇusvāmī.

TEXT 128

TEXT

śuni' sabhā-sadera citte haila camatkāra  
'satya kahe gosāñi, duñhāra kariyāche tiraskāra'

SYNONYMS

śuni'--hearing; sabhā-sadera--of all the members of the assembly; citte--in the minds; haila--there was; camatkāra--wonder; satya--the truth; kahe--said; gosāñi--Svarūpa Dāmodara Gosvāmī; duñhāra--of both; kariyāche--has done; tiraskāra--offense.

#### TRANSLATION

Hearing this explanation, all the members of the assembly were struck with wonder. "Svarūpa Dāmodara Gosvāmī has spoken the real truth," they admitted. "The brāhmaṇa from Bengal has committed an offense by wrongly describing Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu."

#### TEXT 129

#### TEXT

śuniyā kavira haila lajjā, bhaya, vismaya  
haṁsa-madhye baka yaiche kichu nāhi kaya

#### SYNONYMS

śuniyā--hearing; kavira--of the poet; haila--there was; lajjā--shame; bhaya--fear; vismaya--astonishment; haṁsa-madhye--in a society of white swans; baka--a duck; yaiche--just as; kichu--anything; nāhi--not; kaya--utters.

#### TRANSLATION

When the Bengali poet heard this chastisement from Svarūpa Dāmodara Gosvāmī, he was ashamed, fearful and astonished. Indeed, being like a duck in a society of white swans, he could not say anything.

#### TEXT 130

#### TEXT

tāra duḥkha dekhi, svarūpa sadaya-hṛdaya  
upadeśa kailā tāre yaiche 'hita' haya

#### SYNONYMS

tāra--his; duḥkha dekhi--observing the unhappiness; svarūpa--Svarūpa Dāmodara Gosvāmī; sadaya-hṛdaya--very kindhearted; upadeśa kailā--gave instruction; tāre--unto him; yaiche--so that; hita--benefit; haya--there can be.

#### TRANSLATION

Seeing the poet's unhappiness, Svarūpa Dāmodara Gosvāmī, who was naturally very kindhearted, advised him so that he could derive some benefit.

#### TEXT 131

#### TEXT

"yāha, bhāgavata paḍa vaiṣṇavera sthāne

ekānta āśraya kara caitanya-caraṇe

SYNONYMS

yāha--just go; bhāgavata paḍa--read Śrīmad-Bhāgavatam; vaiṣṇavera sthāne--from a self-realized Vaiṣṇava; ekānta āśraya kara--fully surrender; caitanya-caraṇe--at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

"If you want to understand Śrīmad-Bhāgavatam," he said, "you must approach a self-realized Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu."

PURPORT

Herein Svarūpa Dāmodara Gosvāmī instructs the poet from Bengal to hear Śrīmad-Bhāgavatam from a pure Vaiṣṇava and learn from him. In India especially, there is now a class of professional Bhāgavatam readers whose means of livelihood is to go from village to village, town to town, reading Bhāgavatam and collecting dakṣiṇa, or rewards, in the form of money or goods, like umbrellas, cloth and fruit. Thus there is now a system of Bhāgavata business, with recitations called Bhāgavata-saptāha that continue for one week, although this is not mentioned in Śrīmad-Bhāgavatam. Nowhere does Śrīmad-Bhāgavatam say that the Bhāgavatam should be heard for one week from professionals. Rather, Śrīmad-Bhāgavatam (1.2.17) says: śṛṅvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. One should regularly hear Śrīmad-Bhāgavatam from a self-realized Vaiṣṇava. By such hearing, one becomes pious. Hṛdy antaḥstho hy abhadrāṇi vidhunoti suhṛt-satām. As one thus hears the Bhāgavatam regularly and sincerely, his heart is purified of all material contamination.

naṣṭa-prāyeṣv abhadreṣu  
nityam bhāgavata-sevayā  
bhagavatya uttama-śloke  
bhaktir bhavati naiṣṭhikī

"As one regularly hears the Bhāgavatam or renders service unto the pure devotee, all that is troublesome to the heart is practically destroyed, and loving service unto the glorious Lord, who is praised with transcendental songs, is established as an irrevocable fact." (Bhāg. 1.2.18)

This is the proper process, but people are accustomed to being misled by professional Bhāgavatam reciters. Therefore Svarūpa Dāmodara Gosvāmī herein advises that one should not hear Śrīmad-Bhāgavatam from professional reciters. Instead, one must hear and learn the Bhāgavatam from a self-realized Vaiṣṇava. Sometimes it is seen that when a Māyāvādī sannyāsī reads the Bhāgavatam, flocks of men go to hear jugglery of words that cannot awaken their dormant love for Kṛṣṇa. Sometimes people go to see professional dramas and offer food and money to the players, who are expert at collecting these offerings very nicely. The result is that the members of the audience remain in the same position of gṛham andha-kūpam, family affection, and do not awaken their love for Kṛṣṇa.

In the Bhāgavatam (7.5.30), it is said, matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha-vratānām: the gṛhavratas, those who are determined to continue following the materialistic way of life, will never awaken their dormant love of Kṛṣṇa, for they hear the Bhāgavatam only to solidify their

position in household life and to be happy in family affairs and sex. Condemning this process of hearing the Bhāgavatam from professionals, Svarūpa Dāmodara Gosvāmī says, yāha, bhāgavata paḍa vaiṣṇavera sthāne: "To understand the Śrīmad-Bhāgavatam, you must approach a self-realized Vaiṣṇava." One should rigidly avoid hearing the Bhāgavatam from a Māyāvādī or other nondevotee who simply performs a grammatical jugglery of words to twist some meaning from the text, collect money from the innocent public, and thus keep people in darkness.

Svarūpa Dāmodara Gosvāmī strictly prohibits the behavior of the materialistic so-called hearers of Śrīmad-Bhāgavatam. Instead of awakening real love for Kṛṣṇa, such hearers of the Bhāgavatam become more and more attached to household affairs and sex life (yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham). One should hear Śrīmad-Bhāgavatam from a person who has no connection with material activities, or, in other words, from a paramahaṁsa Vaiṣṇava, one who has achieved the highest stage of sannyāsa. This, of course, is not possible unless one takes shelter of the lotus feet of Śrī Caitanya Mahāprabhu. The Śrīmad-Bhāgavatam is understandable only for one who can follow in the footsteps of Śrī Caitanya Mahāprabhu.

TEXT 132

TEXT

caitanyera bhakta-gaṇera nitya kara 'saṅga'  
tabeta jānibā siddhānta-samudra-taraṅga

SYNONYMS

caitanyera--of Lord Śrī Caitanya Mahāprabhu; bhakta-gaṇera--of the devotees; nitya--regularly; kara--do; saṅga--association; tabeta--then only; jānibā--you will understand; siddhānta-samudra-taraṅga--the waves of the ocean of devotional service.

TRANSLATION

Svarūpa Dāmodara continued, "Associate regularly with the devotees of Śrī Caitanya Mahāprabhu, for then only will you understand the waves of the ocean of devotional service.

PURPORT

It is clearly to be understood in this connection that the followers of Śrī Caitanya Mahāprabhu's way of devotional service are eternally associates of the Supreme Personality of Godhead and perfect knowers of the Absolute Truth. If one immediately follows the principles of Śrī Caitanya Mahāprabhu by associating with His devotees, lusty desires for material enjoyment will vanish from one's heart. Then one will be able to understand the meaning of Śrīmad-Bhāgavatam and the purpose of listening to it. Otherwise such understanding is impossible.

TEXT 133

TEXT

tabeta pāṇḍitya tomāra ha-ibe saphala

kṛṣṇera svarūpa-līlā varṇibā nirmala

SYNONYMS

tabeta--then only; pāṇḍitya--learning; tomāra--your; ha-ibe--will become; sa-phala--successful; kṛṣṇera--of Lord Kṛṣṇa; svarūpa-līlā--the transcendental pastimes; varṇibā--you will describe; nirmala--without material contamination.

TRANSLATION

"Only if you follow the principles of Śrī Caitanya Mahāprabhu and His devotees will your learning be successful. Then you will be able to write about the transcendental pastimes of Kṛṣṇa without material contamination.

TEXT 134

TEXT

ei śloka kariyācha pāñā santoṣa  
tomāra hṛdayera arthe duñhāya lāge 'doṣa'

SYNONYMS

ei śloka--this verse; kariyācha--you have composed; pāñā santoṣa--getting satisfaction; tomāra hṛdayera--of your heart; arthe--by the meaning; duñhāya--to both; lāge doṣa--there is an offense.

TRANSLATION

"You have composed this introductory verse to your great satisfaction, but the meaning you have expressed is contaminated by offenses to both Lord Jagannātha and Śrī Caitanya Mahāprabhu.

TEXT 135

TEXT

tumi yaiche-taiche kaha, nā jāniyā rīti  
sarasvatī sei-śabde kariyāche stuti

SYNONYMS

tumi--you; yaiche-taiche--somehow or other; kaha--speak; nā jāniyā rīti--not knowing the regulative principles; sarasvatī--the goddess of learning; sei-śabde--in those words; kariyāche stuti--has made prayers.

TRANSLATION

"You have written something irregular, not knowing the regulative principles, but the goddess of learning, Sarasvatī, has used your words to offer her prayers to the Supreme Lord.

PURPORT



Svarūpa Dāmodara Gosvāmī informed the Bengali poet, "Because of your ignorance and your leaning toward Māyāvāda philosophy, you cannot distinguish the difference between the Māyāvāda and Vaiṣṇava philosophies. Therefore the process you have adopted to praise Lord Śrī Caitanya Mahāprabhu and Lord Jagannātha does not follow the proper system; indeed, it is irregular and offensive. Fortunately, however, through your words, the goddess of learning, mother Sarasvatī, has tactfully offered her prayers to her master, Lord Śrī Caitanya Mahāprabhu."

TEXT 136

TEXT

yaiche indra, daityādi kare kṛṣṇera bhartsana  
sei-śabde sarasvatī karena stavana

SYNONYMS

yaiche--just like; indra--Lord Indra, the King of heaven; daitya--demons; ādi--and others; kare--do; kṛṣṇera bhartsana--chastisement to Kṛṣṇa; sei-śabde--by those words; sarasvatī--the goddess of learning; karena stavana--offers prayers.

TRANSLATION

"Sometimes demons, and even Lord Indra, the King of heaven, chastised Kṛṣṇa, but mother Sarasvatī, taking advantage of their words, offered prayers to the Lord.

TEXT 137

TEXT

vācālaṁ bāliśaṁ stabdhaṁ  
ajñāṁ paṇḍita-māninam  
kṛṣṇaṁ martyam upāśritya  
gopā me cakrur apriyam

SYNONYMS

vācālam--talkative; bāliśam--childish; stabdham--impudent; ajñam--foolish; paṇḍita-māninam--thinking Himself a very learned scholar; kṛṣṇam--Kṛṣṇa; martyam--an ordinary mortal human being; upāśritya--taking shelter of; gopāḥ--the cowherd men; me--unto me; cakruḥ--committed; apriyam--that which is not very much appreciated.

TRANSLATION

"[Lord Indra said:] 'This Kṛṣṇa, who is an ordinary human being, is talkative, childish, impudent and ignorant, although He thinks Himself very learned. The cowherd men in Vṛndāvana have offended me by accepting Him. This has not been greatly appreciated by me.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.25.5).

TEXT 138

TEXT

aiśvarya-made matta indra,----yena mātoyāla  
buddhi-nāśa haila, kevala nāhika sām̐bhāla

SYNONYMS

aiśvarya-made--being proud of his opulence; matta--maddened; indra--the King of heaven; yena--as if; mātoyāla--a mad person; buddhi-nāśa--bereft of intelligence; haila--became; kevala--only; nāhika--there is not; sām̐bhāla--caution.

TRANSLATION

"Indra, the King of heaven, being too proud of his heavenly opulences, became like a madman. Thus bereft of his intelligence, he could not restrain himself from speaking nonsensically about Kṛṣṇa.

TEXT 139

TEXT

indra bale,----"muñi kṛṣṇera kariyāchi nindana"  
tāra-i mukhe sarasvatī karena stavana

SYNONYMS

indra bale--Indra says; muñi--I; kṛṣṇera--of Lord Kṛṣṇa; kariyāchi--have done; nindana--chastisement and defamation; tāra-i mukhe--from his mouth; sarasvatī--mother Sarasvatī, the goddess of learning; karena stavana--offers prayers.

TRANSLATION

"Thus Indra thought, 'I have properly chastised Kṛṣṇa and defamed Him.' But Sarasvatī, the goddess of learning, took this opportunity to offer prayers to Kṛṣṇa.

TEXT 140

TEXT

'vācāla kahiye----'veda-pravartaka' dhanya  
'bāliśa'----tathāpi 'śiśu-prāya' garva-śūnya

SYNONYMS

vācāla--talkative; kahiye--I say; veda-pravartaka--one who can speak with the authority of the Vedas; dhanya--glorious; bāliśa--childish; tathāpi--still; śiśu-prāya--like a child; garva-śūnya--without pride.

#### TRANSLATION

"The word 'vācāla' is used to refer to a person who can speak according to Vedic authority, and the word 'bāliśa' means 'innocent.' Kṛṣṇa spoke the Vedic knowledge, yet He always presents Himself as a prideless, innocent boy.

#### TEXT 141

#### TEXT

vandyābhāve 'anamra'----'stabdha'-śabde kaya  
yāhā haite anya 'vijña' nāhi----se 'ajña' haya

#### SYNONYMS

vandya-abhāve--because there is no one else to be offered obeisances;  
anamra--the one who does not offer obeisances; stabdha-śabde--by the word  
stabdha ("impudent"); kaya--says; yāhā haite--than whom; anya--other,; vijña--  
learned scholar; nāhi--is not; se--He; ajña--one by whom nothing is unknown;  
haya--is.

#### TRANSLATION

"When there is no one else to receive obeisances, one may be called 'anamra,' or one who offers obeisances to no one. This is the meaning of the word 'stabdha.' And because no one is found to be more learned than Kṛṣṇa, He may be called 'ajña,' indicating that nothing is unknown to Him.

#### TEXT 142

#### TEXT

'paṇḍitera mānya-pātra---haya 'paṇḍita-mānī'  
tathāpi bhakta-vātsalye 'manuṣya' abhimānī

#### SYNONYMS

paṇḍitera--of learned scholars; mānya-pātra--worshipable object; haya--is;  
paṇḍita-mānī--a person honored by the learned scholars; tathāpi--still;  
bhakta-vātsalye--because of being very affectionate to the devotees; manuṣya  
abhimānī--presents Himself as an ordinary human being.

#### TRANSLATION

"The word 'paṇḍita-mānī' can be used to indicate that Kṛṣṇa is honored even by learned scholars. Nevertheless, because of affection for His devotees, Kṛṣṇa appears like an ordinary human being and may therefore be called 'martya.'

#### TEXT 143

#### TEXT

jarāsandha kahe,----"kṛṣṇa----puruṣa-adhama  
tora saṅge nā yujhimu, "yāhi bandhu-han"

#### SYNONYMS

jarāsandha kahe--Jarāsandha says; kṛṣṇa--Kṛṣṇa; puruṣa-adhama--the lowest of human beings; tora saṅge--with You; nā yujhimu--I shall not fight; yāhi--because; bandhu-han--killer of Your own relatives.

#### TRANSLATION

"The demon Jarāsandha chastised Kṛṣṇa, saying, 'You are the lowest of human beings. I shall not fight with You, for You killed Your own relatives.'

#### PURPORT

In this verse also, mother Sarasvatī offers prayers to Kṛṣṇa. The word puruṣa-adhama refers to the Personality of Godhead, under whom all other persons remain, or, in other words, puruṣa-uttama, the best of all living beings. Similarly, the word bandhu-han means "the killer of māyā." In the conditioned state of life, one is closely related with māyā as a friend, but when one comes in contact with Kṛṣṇa one is freed from that relationship.

#### TEXT 144

#### TEXT

yāhā haite anya puruṣa-sakala----'adhama'  
sei haya 'puruṣādhama'----sarasvatīra mana

#### SYNONYMS

yāhā haite--from whom; anya--other; puruṣa--persons; sakala--all; adhama--subordinate; sei--he; haya--is; puruṣa-adhama--the person under whom all others remain; sarasvatīra mana--the explanation of mother Sarasvatī.

#### TRANSLATION

"Mother Sarasvatī takes 'puruṣādhama' to mean 'puruṣottama,' He to whom all men are subordinate.

#### TEXT 145

#### TEXT

'bāndhe sabāre'----tāte avidyā 'bandhu' haya  
'avidyā-nāsaka'----'bandhu-han'-śabde kaya

#### SYNONYMS

bāndhe--binds; sabāre--everyone; tāte--therefore; avidyā--nescience, or māyā; bandhu--binder or relative; haya--is; avidyā-nāsaka--vanquisher of māyā; bandhu-han-śabde--by the word "bandhu-han"; kaya--mother Sarasvatī says.

#### TRANSLATION

"Nescience, or māyā, may be called 'bandhu' because she entangles everyone in the material world. Therefore by using the word 'bandhu-han,' mother Sarasvatī says that Lord Kṛṣṇa is the vanquisher of māyā.

#### PURPORT

Everyone is entangled in the illusory energy, but as stated in Bhagavad-gītā, *mām eva ye prapadyante māyām etāṁ taranti te*: as soon as one surrenders to Kṛṣṇa, he is freed from māyā. Therefore Kṛṣṇa may be called bandhu-han, the killer of māyā.

#### TEXT 146

#### TEXT

ei-mata śiśupāla karila nindana  
sei-vākye sarasvatī karena stavana

#### SYNONYMS

ei-mata--in this way; śiśu-pāla--of the name Śiśupāla; karila nindana--blasphemed; sei-vākye--by those words; sarasvatī--the goddess of learning; karena stavana--offers prayers.

#### TRANSLATION

"Śiśupāla also blasphemed Kṛṣṇa in this way, but the goddess of learning, Sarasvatī, offered her prayers to Kṛṣṇa even by his words.

#### TEXT 147

#### TEXT

taiche ei śloke tomāra arthe 'nindā' āise  
sarasvatīra artha śuna, yāte 'stuti' bhāse

#### SYNONYMS

taiche--in that way; ei śloke--in this verse; tomāra--your; arthe--by the meaning; nindā--blasphemy; āise--comes; sarasvatīra artha--the meaning of mother Sarasvatī; śuna--hear; yāte--by which; stuti--prayers; bhāse--appear.

#### TRANSLATION

"In that way, although your verse is blasphemous according to your meaning, mother Sarasvatī has taken advantage of it to offer prayers to the Lord.

#### TEXT 148

#### TEXT

jagannātha hana kṛṣṇera 'ātma-svarupa'  
kintu ihāñ dāru-brahma----sthāvara-svarūpa

#### SYNONYMS

jagannātha--Lord Jagannātha; hana--is; kṛṣṇera ātma-svarūpa--identical with Kṛṣṇa; kintu--but; ihāñ--here, at Jagannātha Purī; dāru-brahma--the Absolute appearing as wood; sthāvara-svarūpa--nonmoving identity.

TRANSLATION

"There is no difference between Lord Jagannātha and Kṛṣṇa, but here Lord Jagannātha is fixed as the Absolute Person appearing in wood. Therefore He does not move.

TEXT 149

TEXT

tāñhā-saha ātmatā eka-rūpa hañā  
kṛṣṇa eka-tattva-rūpa----dui rūpa hañā

SYNONYMS

tāñhā-saha--with Him; ātmatā--the quality of being the self; eka-rūpa hañā--being one form; kṛṣṇa--Lord Kṛṣṇa; eka-tattva-rūpa--one principle; dui--two; rūpa--forms; hañā--becoming.

TRANSLATION

"Thus Lord Jagannātha and Śrī Caitanya Mahāprabhu, although appearing as two, are one because They are both Kṛṣṇa, who is one alone.

TEXT 150

TEXT

saṁsāra-tāraṇa-hetu yei icchā-śakti  
tāhāra milana kari' ekatā yaiche prāpti

SYNONYMS

saṁsāra-tāraṇa-hetu--for delivering the entire world; yei--that; icchā-śakti--the potency of will; tāhāra--of that will; milana kari'--by the meeting; ekatā--oneness; yaiche--so that; prāpti--obtainment.

TRANSLATION

"The supreme desire to deliver the entire world meets in both of Them, and for that reason also They are one and the same.

TEXT 151

TEXT

sakala saṁsārī lokera karite uddhāra  
gaura-jaṅgama-rūpe kailā avatāra

SYNONYMS

sakala--all; saṁsārī--materially contaminated; lokera--persons; karite  
uddhāra--to deliver; gaura--Śrī Caitanya Mahāprabhu; jaṅgama--moving; rūpe--in  
the form; kailā avatāra--has descended.

TRANSLATION

"To deliver all the materially contaminated people of the world, that same  
Kṛṣṇa has descended, moving as Lord Śrī Caitanya Mahāprabhu.

TEXT 152

TEXT

jagannāthera darśane khaṇḍāya saṁsāra  
saba-deśera saba-loka nāre āsibāra

SYNONYMS

jagannāthera--of Lord Jagannātha; darśane--by visiting; khaṇḍāya saṁsāra--  
one is freed from material existence; saba-deśera--of all countries; saba-  
loka--all men; nāre āsibāra--cannot come.

TRANSLATION

"By visiting Lord Jagannātha one is freed from material existence, but not  
all men of all countries can come or be admitted here in Jagannātha Purī.

TEXT 153

TEXT

śrī-kṛṣṇa-caitanya-prabhu deśe deśe yāñā  
saba-loke nistārilā jaṅgama-brahma hañā

SYNONYMS

śrī-kṛṣṇa-caitanya-prabhu--Lord Śrī Caitanya Mahāprabhu; deśe deśe yāñā--  
moving from one country to another; saba-loke nistārilā--delivered all  
conditioned souls; jaṅgama-brahma--moving Brahman; hañā--being.

TRANSLATION

Śrī Caitanya Mahāprabhu, however, moves from one country to another,  
personally or by His representative. Thus He, as the moving Brahman, delivers  
all the people of the world.

TEXT 154

TEXT

sarasvatīra artha ei kahiluṅ vivaraṇa  
eho bhāgya tomāra aiche karile varṇana

SYNONYMS

sarasvatīra--of Sarasvatī; artha--meaning; ei--this; kahiluñ vivaraṇa--I have explained; eho--this; bhāgya--great fortune; tomāra aiche--in such a way; karile varṇana--you have described.

TRANSLATION

"Thus I have explained the meaning intended by mother Sarasvatī, the goddess of learning. It is your great fortune that you have described Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu in that way.

TEXT 155

TEXT

kṛṣṇe gāli dite kare nāma uccāraṇa  
sei nāma haya tāra 'muktira' kāraṇa"

SYNONYMS

kṛṣṇe--Lord Kṛṣṇa; gāli dite--to blaspheme or chastise; kare nāma uccāraṇa--chants the name of Kṛṣṇa; sei nāma--that holy name; haya--becomes; tāra--his; muktira kāraṇa--the cause of liberation.

TRANSLATION

"Sometimes it so happens that one who wants to chastise Kṛṣṇa utters the holy name, and thus the holy name becomes the cause of his liberation."

TEXT 156

TEXT

tabe sei kavi sabāra caraṇe paḍiyā  
sabāra śaraṇa laila dante tṛṇa lañā

SYNONYMS

tabe--thereupon; sei--that; kavi--poet; sabāra--of all; caraṇe--at the feet; paḍiyā--falling down; sabāra--of all the devotees; śaraṇa laila--took shelter; dante--in the mouth; tṛṇa lañā--taking a straw.

TRANSLATION

Upon hearing this proper explanation by Svarūpa Dāmodara Gosvāmī, the Bengali poet fell down at the feet of all the devotees and took shelter of them with a straw in his mouth.

TEXT 157

TEXT

tabe saba bhakta tāre aṅgikāra kailā  
tāra guṇa kahi' mahāprabhure milāilā



#### SYNONYMS

tabe--thereupon; saba bhakta--all the devotees; tāre--him; aṅgikāra kailā--accepted as one of the associates; tāra guṇa kahi'--explaining his humble behavior; mahāprabhure milāilā--introduced him to Śrī Caitanya Mahāprabhu.

#### TRANSLATION

Thereupon all the devotees accepted his association. Explaining his humble behavior, they introduced him to Śrī Caitanya Mahāprabhu.

#### TEXT 158

#### TEXT

sei kavi sarva tyaji' rahilā nīlācale  
gaura-bhakta-gaṇera kṛpā ke kahite pāre?

#### SYNONYMS

sei kavi--that poet; sarva tyaji'--giving up all nonsensical activities; rahilā--remained; nīlācale--at Jagannātha Purī; gaura-bhakta-gaṇera--of the devotees of Lord Śrī Caitanya Mahāprabhu; kṛpā--the mercy; ke--who; kahite pāre--can explain.

#### TRANSLATION

By the mercy of the devotees of Lord Śrī Caitanya Mahāprabhu, that poet from Bengal gave up all other activities and stayed with them at Jagannātha Purī. Who can explain the mercy of the devotees of Śrī Caitanya Mahāprabhu?

#### TEXT 159

#### TEXT

ei ta' kahiluṅ pradyumna-miśra-vivaraṇa  
prabhura ājñāya kaila kṛṣṇa-kathāra śravaṇa

#### SYNONYMS

ei ta' kahiluṅ--thus I have described; pradyumna-miśra-vivaraṇa--the descriptive narration of Pradyumna Miśra; prabhura ājñāya--on the order of Śrī Caitanya Mahāprabhu; kaila--did; kṛṣṇa-kathāra śravaṇa--listening to discourses on topics concerning Kṛṣṇa.

#### TRANSLATION

I have thus described the narration concerning Pradyumna Miśra and how, following the order of Śrī Caitanya Mahāprabhu, he listened to discourses about Kṛṣṇa spoken by Rāmānanda Rāya.

#### TEXT 160

#### TEXT

tāra madhye kahiluñ rāmānandera mahimā  
āpane śrī-mukhe prabhu varṇe yāñra sīmā

SYNONYMS

tāra madhye--within these statements; kahiluñ--I have explained;  
rāmānandera mahimā--the glories of Rāmānanda Rāya; āpane--personally; śrī-  
mukhe--from his mouth; prabhu--the Lord; varṇe--explains; yāñra--of whom;  
sīmā--the limit of ecstatic love.

TRANSLATION

Within the narration I have explained the glorious characteristics of Śrī  
Rāmānanda Rāya, through whom Śrī Caitanya Mahāprabhu personally described the  
limits of ecstatic love for Kṛṣṇa.

TEXT 161

TEXT

prastāve kahiluñ kavira nāṭaka-vivaraṇa  
ajña hañā śraddhāya pāila prabhura caraṇa

SYNONYMS

prastāve--by the way; kahiluñ--I have explained; kavira--of the poet;  
nāṭaka-vivaraṇa--description of the drama; ajña hañā--although being ignorant;  
śraddhāya--with faith and love; pāila--got; prabhura caraṇa--the shelter of  
Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

In the course of the narration, I have also told about the drama by the  
poet from Bengal. Although he was ignorant, because of his faith and humility  
he nevertheless obtained the shelter of Śrī Caitanya Mahāprabhu.

TEXT 162

TEXT

śrī-kṛṣṇa-caitanya-līlā---amṛtera sāra  
eka-līlā-pravāhe vahe śata-śata dhāra

SYNONYMS

śrī-kṛṣṇa-caitanya-līlā--the pastimes of Lord Śrī Caitanya Mahāprabhu;  
amṛtera sāra--the essence of nectar; eka-līlā--of one pastime; pravāhe--by the  
stream; vahe--flow; śata-śata dhāra--hundreds and hundreds of branches.

TRANSLATION

The pastimes of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu are the essence of  
nectar. From the stream of one of His pastimes flow hundreds and thousands of  
branches.

TEXT 163

TEXT

śraddhā kari' ei līlā yei paḍe, śune  
gaura-līlā, bhakti-bhakta-rasa-tattva jāne

SYNONYMS

śraddhā kari'--with faith and love; ei līlā--these pastimes; yei--anyone who; paḍe, śune--reads and hears; gaura-līlā--the pastimes of Lord Śrī Caitanya Mahāprabhu; bhakti-bhakta-rasa-tattva--the truth about devotional service, devotees and their transcendental mellows; jāne--understands.

TRANSLATION

Anyone who reads and hears these pastimes with faith and love can understand the truth about devotional service, devotees and the transcendental mellows of the pastimes of Lord Śrī Caitanya Mahāprabhu.

TEXT 164

TEXT

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

SYNONYMS

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

TRANSLATION

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

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Fifth Chapter, describing how Pradyumna Miśra received instructions from Rāmānanda Rāya.

Chapter 6

The Meeting of Śrī Caitanya Mahāprabhu and Raghunātha dāsa Gosvāmī

A summary of this chapter is given by Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya as follows. When Śrī Caitanya Mahāprabhu went into transcendental fits of ecstatic love, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī attended to Him and satisfied Him as He desired. Raghunātha dāsa Gosvāmī had been attempting to come to the lotus feet of Śrī Caitanya Mahāprabhu for a long time, and finally he left his home and met the Lord. When Śrī Caitanya Mahāprabhu had gone to Śāntipura on His way to Vṛndāvana, Raghunātha dāsa Gosvāmī had offered to dedicate his life at the Lord's lotus

feet. in the meantime, however, a Mohammedan official became envious of Hiranya dāsa, Raghunātha dāsa Gosvāmī's uncle, and induced some big official court minister to have him arrested. Thus Hiranya dāsa left his home, but by the intelligence of Raghunātha dāsa the misunderstanding was mitigated. Then Raghunātha dāsa went to Pānihāṭi, and, following the order of Nityānanda Prabhu, he observed a festival (ciḍā-dadhi-mahotsava) by distributing chipped rice mixed with yogurt. The day after the festival, Nityānanda Prabhu gave Raghunātha dāsa the blessing that he would very soon attain the shelter of Śrī Caitanya Mahāprabhu. After this incident, Raghunātha dāsa, with the help of his priest, whose name was Yadunandana Ācārya, got out of his house by trickery and thus ran away. Not touching the general path, Raghunātha dāsa Gosvāmī secretly went to Jagannātha Purī. After twelve days, he arrived in Jagannātha Purī at the lotus feet of Śrī Caitanya Mahāprabhu.

Śrī Caitanya Mahāprabhu entrusted Raghunātha dāsa Gosvāmī to Svarūpa Dāmodara Gosvāmī. Therefore another name for Raghunātha dāsa Gosvāmī is Svarūpera Raghu, or the Raghunātha of Svarūpa Dāmodara. For five days Raghunātha dāsa Gosvāmī took prasāda at the temple, but later he would stand at the Simha-dvāra gate and eat only whatever he could gather by alms. Later he lived by taking alms from various chatras, or food distributing centers. When Raghunātha's father received news of this, he sent some men and money, but Raghunātha dāsa Gosvāmī refused to accept the money. Understanding that Raghunātha dāsa Gosvāmī was living by begging from the chatras, Śrī Caitanya Mahāprabhu presented him with His own guñjā-mālā and a stone from Govardhana Hill. Thereafter, Raghunātha dāsa Gosvāmī used to eat rejected food that he had collected and washed. This renounced life greatly pleased both

Svarūpa Dāmodara Gosvāmī and Śrī Caitanya Mahāprabhu. One day Śrī Caitanya Mahāprabhu took by force some of the same food, thus blessing Raghunātha dāsa Gosvāmī for his renunciation.

#### TEXT 1

#### TEXT

krpā-guṇair yaḥ kuḡḡhāndha-kūpād  
uddhṛtya bhaṅgyā raghunātha-dāsam  
nyasya svarūpe vidadhe 'ntaraṅgam-  
śrī-kṛṣṇa-caitanyam amum prapadye

#### SYNONYMS

krpā-guṇaiḥ--by the ropes of causeless mercy; yaḥ--who; ku-gṛha--of contemptible family life; andha-kūpāt--from the blind well; uddhṛtya--having raised; bhaṅgyā--by a trick; raghunātha-dāsam--Raghunātha dāsa Gosvāmī; nyasya--giving over; svarūpe--to Svarūpa Dāmodara Gosvāmī; vidadhe--made; antaraṅgam--one of His personal associates; śrī-kṛṣṇa-caitanyam--unto Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; amum--unto Him; prapadye--I offer my obeisances.

#### TRANSLATION

With the ropes of His causeless mercy, Śrī Kṛṣṇa Caitanya Mahāprabhu employed a trick to deliver Raghunātha dāsa Gosvāmī from the blind well of contemptible family life. He made Raghunātha dāsa Gosvāmī one of His personal associates, placing him under the charge of Svarūpa Dāmodara Gosvāmī. I offer my obeisances unto Him.

TEXT 2

TEXT

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

SYNONYMS

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

TRANSLATION

All glory to Lord Caitanya Mahāprabhu! All glory to Lord Nityānanda! All glory to Śrī Advaita Ācārya! And all glory to all the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 3

TEXT

ei-mata gauracandra bhakta-gaṇa-saṅge  
nīlācale nānā līlā kare nānā-raṅge

SYNONYMS

ei-mata--in this way; gauracandra--Lord Śrī Caitanya Mahāprabhu; bhaktagaṇa-saṅge--with His associates; nīlācale--at Nīlācala (Jagannātha Purī); na-na--various; līlā--pastimes; kare--performs; nānā-raṅge--in varieties of transcendental pleasure.

TRANSLATION

Thus Lord Gauracandra performed various pastimes with His associates at Jagannātha Purī in varieties of transcendental pleasure.

TEXT 4

TEXT

yadyapi antare kṛṣṇa-viyoga bādha ye  
bāhire nā prakāśaya bhakta-duḥkha-bhaye

SYNONYMS

yadyapi--although; antare--within the heart; kṛṣṇa-viyoga--separation from Kṛṣṇa; bādhye--obstructs; bāhire--externally; nā prakāśaya--does not exhibit; bhakta-duḥkha-bhaye--fearing the unhappiness of the devotees.

TRANSLATION

Although Sri Caitanya Mahaprabhu felt pangs of separation from Kṛṣṇa, He did not manifest His feelings externally, for He feared the unhappiness of His devotees.

TEXT 5

TEXT

utkaṭa viraha-duḥkha yabe bāhirāya  
tabe ye vaikalya prabhura varṇana nā yāya

SYNONYMS

utkaṭa--severe; viraha-duḥkha--unhappiness of separation; yabe--when; bāhirāya--is manifested; tabe--at that time; ye--what; vaikalya--transformations; prabhura--of the Lord; varṇana nā yāya--cannot be described.

TRANSLATION

The transformations undergone by the Lord when He manifested severe unhappiness due to separation from Kṛṣṇa cannot be described.

TEXT 6

TEXT

rāmāndera kṛṣṇa-kathā, svarūpera gāna  
viraha-vedanāya prabhura rākhaye parāṇa

SYNONYMS

rāmāndera--of Rāmānanda Rāya; kṛṣṇa-kathā--talks of Lord Kṛṣṇa; svarūpera gāna--the songs of Svarūpa Dāmodara; viraha-vedanāya--at the time of pangs of separation; prabhura--of Lord Śrī Caitanya Mahāprabhu; rākhaye--keep; parāṇa--the life.

TRANSLATION

When the Lord acutely felt pangs of separation from Kṛṣṇa, only Śrī Rāmānanda Rāya's talk about Kṛṣṇa and the sweet songs of Svarūpa Dāmodara kept Him alive.

TEXT 7

TEXT

dine prabhu nānā-saṅge haya anya mana  
rātri-kāle bāḍe prabhura viraha-vedana

SYNONYMS

dine--during the daytime; prabhu--Lord Sri Caitanya Mahaprabhu; na-na--saṅge--by different association; haya--becomes; anya--diverted; mana--His mind; rātri-kāle--at night; bāḍe--increase; prabhura--of Lord Śrī Caitanya Mahāprabhu; viraha-vedana--pangs of separation.

TRANSLATION

Because the Lord associated with various devotees during the day, His mind was somewhat diverted, but at night the pangs of separation from Kṛṣṇa increased very rapidly.

TEXT 8

TEXT

tānra sukha-hetu saṅge rahe dui janā  
kṛṣṇa-rasa-śloka-gīte karena sāntvanā

SYNONYMS

tānra sukha-hetu--for His happiness; saṅge--in His association; rahe--remain; dui janā--two personalities; kṛṣṇa-rasa--of the transcendental mellows of Kṛṣṇa; śloka--verses; gīte--by songs; karena sāntvanā--they pacified.

TRANSLATION

Two people--Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī--stayed with the Lord to pacify Him by reciting various verses about Kṛṣṇa's pastimes and by singing appropriate songs for His satisfaction.

TEXT 9

TEXT

subala yaiche pūrve kṛṣṇa-sukhera sahāya  
gaura-sukha-dāna-hetu taiche rāma-rāya

SYNONYMS

subala--Subala, one of the cowherd boy friends of Kṛṣṇa; yaiche--just as; pūrve--previously; kṛṣṇa-sukhera--to give happiness to Kṛṣṇa; sahāya--helper; gaura-sukha-dāna-hetu--for giving happiness to Lord Śrī Caitanya Mahāprabhu; taiche--similarly; rāma-rāya--Rāmānanda Rāya.

TRANSLATION

Previously, when Lord Kṛṣṇa was personally present, Subala, one of His cowherd boy friends, gave Him happiness when He felt separation from Rādhārāṇī. Similarly, Rāmānanda Rāya helped give happiness to Lord Śrī Caitanya Mahāprabhu.

TEXT 10

TEXT

pūrve yaiche rādhāra lalitā sahāya-pradhāna  
taiche svarūpa-gosāṇi rāke mahāprabhura prāṇa

SYNONYMS

pūrve--previously; yaiche--just as; rādhāra--of Śrīmatī Rādhārāṇī; lalitā--  
Her companion named Lalitā; sahāya-pradhāna--the best helper; taiche--  
similarly; svarūpa-gosāṇī--Svarūpa Dāmodara Gosvāmī; rākhe--keeps;  
mahāprabhura prāṇa--the life of Śrī Caitanya Mahāprabhu.

#### TRANSLATION

Previously, when Śrīmatī Rādhārāṇī felt the pangs of separation from Kṛṣṇa,  
Her constant companion Lalitā kept Her alive by helping Her in many ways.  
Similarly, when Śrī Caitanya Mahāprabhu felt Rādhārāṇī's emotions, Svarūpa  
Dāmodara Gosvāmī helped Him maintain His life.

#### TEXT 11

#### TEXT

ei dui janāra saubhāgya kahana nā yāya  
prabhura 'antaraṅga' bali' yāṅre loke gāya

#### SYNONYMS

ei dui janāra--of these two personalities; saubhāgya--fortune; kahana nā  
yāya--cannot be described; prabhura--of Lord Śrī Caitanya Mahāprabhu;  
antaraṅga--very intimate and confidential associates; bali'--as; yāṅre--whom;  
loke--people; gāya--say.

#### TRANSLATION

To describe the fortunate position of Rāmānanda Rāya and Svarūpa Dāmodara  
Gosvāmī is extremely difficult. They were renowned as intimately confidential  
friends of Śrī Caitanya Mahāprabhu.

#### TEXT 12

#### TEXT

ei-mata vihare gaura lañā bhakta-gaṇa  
raghunātha-milana ebe śuna, bhakta-gaṇa

#### SYNONYMS

ei-mata--in this way; vihare--enjoys; gaura--Lord Śrī Caitanya Mahāprabhu;  
lañā bhakta-gaṇa--keeping company with His devotees; raghunātha-milana--  
meeting with Raghunātha dāsa Gosvāmī; ebe--now; śuna--hear; bhakta-gaṇa--O  
devotees.

#### TRANSLATION

The Lord thus enjoyed His life with His devotees. O devotees of Lord Śrī  
Caitanya Mahāprabhu, now hear how Raghunātha dāsa Gosvāmī met the Lord.

#### TEXT 13

#### TEXT



pūrve śāntipure raghunātha yabe āilā  
mahāprabhu kṛpā kari' tāñre śikhāilā

SYNONYMS

pūrve--previously; śāntipure--to Śāntipura; raghunātha--Raghunātha dāsa;  
yabe āilā--when he came; mahāprabhu--Śrī Caitanya Mahāprabhu; kṛpā kari'--  
showing causeless mercy; tāñre śikhāilā--gave him lessons.

TRANSLATION

When Raghunātha dāsa, during his family life, went to meet Śrī Caitanya Mahāprabhu at Śāntipura, the Lord gave him worthy instructions by His causeless mercy.

TEXT 14

TEXT

prabhura śikṣāte teñho nija-ghare yāya  
markaṭa-vairāgya chāḍi' hailā 'viṣayi-prāya'

SYNONYMS

prabhura śikṣāte--by the instruction of Śrī Caitanya Mahāprabhu; teñho--he;  
nija-ghare yā ya--returned to his home; markaṭa-vairāgya--monkey renunciation;  
chāḍi'--giving up; hailā--became; viṣayi-prāya--like a pounds-and-shillings  
man.

TRANSLATION

Instead of becoming a so-called renunciate, Raghunātha dāsa, following the instructions of the Lord, returned home and played exactly like a pounds-and-shillings man.

TEXT 15

TEXT

bhitare vairāgya, bāhire kare sarva-karma  
dekhīyā ta' mātā-pitāra ānandita mana

SYNONYMS

bhitare--within his heart; vairāgya--complete renunciation; bāhire--  
externally; kare--does; sarva--all; karma--activities; dekhīyā--seeing; ta'--  
certainly; mātā-pitāra--of the father and mother; ānandita--satisfied; mana--  
the mind.

TRANSLATION

Raghunātha dāsa was inwardly completely renounced, even in family life, but he did not express his renunciation externally. Instead, he acted just like an ordinary businessman. Seeing this, his father and mother were satisfied.

TEXT 16

TEXT

'mathurā haite prabhu āilā',----vārtā yabe pāilā  
prabhu-pāśa calibāre udyoga karilā

SYNONYMS

mathurā haite--from Mathurā; prabhu āilā--Lord Śrī Caitanya Mahāprabhu has come back; vārtā--message; yabe pāilā--when he received; prabhu-pāśa--to Śrī Caitanya Mahāprabhu; calibāre--to go; udyoga karilā--made an endeavor.

TRANSLATION

When he received a message that Lord Śrī Caitanya Mahāprabhu had returned from Mathurā City, Raghunātha dāsa endeavored to go to the lotus feet of the Lord.

TEXT 17

TEXT

hena-kāle mulukera eka mleccha adhikārī  
saptagrāma-mulukera se haya 'caudhurī'

SYNONYMS

hena-kāle--at this time; mulukera--of the country; eka--one; mleccha--Mohammedan; adhikārī--official; saptagrāma-mulukera--of the place known as Saptagrāma; se--that person; haya--is; caudhurī--tax collector.

TRANSLATION

At that time there was a Mohammedan official collecting the taxes of Saptagrāma.

PURPORT

Formerly, when the Mohammedan government was in power, the person appointed tax collector would collect the taxes of the local Zamindars, or landholders. He would keep one-fourth of the collection for himself as a profit, and the balance he would deliver to the treasury of the government.

TEXT 18

TEXT

hiraṇya-dāśa muluka nila 'makrari' kariyā  
tāra adhikāra gela, mare se dekhiyā

SYNONYMS

hiraṇya-dāsa--the uncle of Raghunātha dāsa Gosvāmī; muluka nila--took charge of the country; makrari kariyā--by some agreement; tāra adhikāra gela--the Mohammedan caudhurī lost his position; mare se dekhiyā--became extremely envious of Hiraṇya dāsa.

#### TRANSLATION

When Hiraṇya dāsa, Raghunātha dāsa's uncle, made an agreement with the government to collect taxes, the Mohammedan caudhurī, or tax collector, having lost his position, became extremely envious of him.

#### TEXT 19

#### TEXT

bāra lakṣa deya rājāya, sādhe biśa lakṣa  
se 'turuk' kichu nā pāñā haila pratipakṣa

#### SYNONYMS

bāra lakṣa--1,200,000 coins; deya--delivers; rājāya--unto the Mohammedan government; sādhe--collects; biśa lakṣa--2,000,000 coins; se turuk--that Turk; kichu--anything; nā pāñā--not getting; haila pratipakṣa--became his rival.

#### TRANSLATION

Hiraṇya dāsa was collecting 2,000,000 coins and therefore should have delivered 1,500,000 to the government. Instead, he was giving only 1,200,000, thus making an extra profit of 300,000 coins. Seeing this, the Mohammedan caudhurī, who was a Turk, became his rival.

#### TEXT 20

#### TEXT

rāja-ghare kaiphiyat diyā ujīre ānila  
hiraṇya-dāsa palāila, raghunāthere bāndhila

#### SYNONYMS

rāja-ghare--to the government treasury; kaiphiyat diyā--sending a confidential account; ujīre ānila--brought the minister in charge; hiraṇya-dāsa palāila--Hiraṇya dāsa fled; raghunāthere bāndhila--he arrested Raghunātha dāsa.

#### TRANSLATION

After sending a confidential account to the government treasury, the caudhurī brought the minister in charge. The caudhurī came, wanting to arrest Hiraṇya dāsa, but Hiraṇya dāsa had left home. Therefore the caudhurī arrested Raghunātha dāsa.

#### TEXT 21

#### TEXT

prati-dina raghunāthe karaye bhartsanā  
'bāpa-jyeṭhāre āna;, nahe pāibā yātanā

SYNONYMS

prati-dina--daily; raghunāthe--Raghunātha dāsa; karaye bhartsanā--he chastised; bāpa-jyeṭhāre āna--bring your father and his elder brother; nahe--otherwise; pāibā yātanā--you will be punished.

TRANSLATION

Every day, the Mohammedan would chastise Raghunātha dāsa and tell him, "Bring your father and his elder brother. Otherwise you will be punished."

TEXT 22

TEXT

mārite ānaye yadi dekhe raghunāthe  
mana phiri' yāya, tabe nā pāre mārite

SYNONYMS

mārite--to beat; ānaye--brings; yadi--when; dekhe--sees; raghunāthe--Raghunātha dāsa; mana--his mind; phiri' yāya--becomes changed; tabe--at that time; nā pāre mārite--he could not beat.

TRANSLATION

The caudhurī wanted to beat him, but as soon as he saw Raghunātha's face, his mind changed, and he could not beat him.

TEXT 23

TEXT

viśeṣe kāyastha-buddhye antare kare ḍara  
mukhe tarje garje, mārite sabhaya antara

SYNONYMS

viśeṣe--specifically; kāyastha-buddhye--considering a kāyastha; antare--within his heart; kare ḍara--is afraid; mukhe--with his mouth; tarje garje--threatens; mārite--to beat; sa-bhaya--afraid; antara--at heart.

TRANSLATION

Indeed, the caudhurī was afraid of Raghunātha dāsa because Raghunātha dāsa belong to the kāyastha community. Although the caudhurī would chastise him with oral vibrations, he was afraid to beat him.

PURPORT

Raghunātha dāsa belonged to a very aristocratic family of the kāyastha community. He had substantial influence with the local people, and therefore the caudhurī, or minister, was afraid to beat him. Superficially he would chastise Raghunātha dāsa with threatening vibrations, but he did not beat him. The members of the kāyastha community in India are generally very intelligent and expert in business management. Formerly they were mostly government officers. They were mentioned even by Yājñavalkya, as quoted by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya:

cāta-taṣkara-durvṛttair  
mahā-sāhasikādibhiḥ  
pīḍyamānā prajā rakṣet  
kāyasthaiś ca viśeṣṭaḥ

From this verse it appears that the governmental officials of the kāyastha community would sometimes chastise the citizens, and thus it was the duty of the king to protect the people in general from the atrocities of the kāyasthas. In Bengal the kāyastha community is honored almost as much as the brāhmaṇa community, but in the up-country of India the kāyasthas are considered śūdras because they generally eat meat and drink wine. In any case, from history the kāyasthas appear very intelligent. Thus the Mohammedan caudhurī was afraid of Raghunātha dāsa because he belonged to the kāyastha community.

TEXT 24

TEXT

tabe raghunātha kichu cintilā upāya  
vinati kariyā kahe sei mleccha-pāya

SYNONYMS

tabe--then; raghunātha--Raghunātha dāsa Gosvāmī; kichu--some; cintilā--thought of; upāya--means; vinati kariyā--in great humility; kahe--he says; sei mleccha--of that Mohammedan caudhurī; pāya--at the feet.

TRANSLATION

While this was going on, Raghunātha dāsa thought of a tricky method of escape. Thus he humbly submitted this plea at the feet of the Mohammedan caudhurī.

TEXT 25

TEXT

"āmāra pitā, jyēṭhā haya tomāra dui bhāi  
bhāi-bhāiye tomarā kalaha kara sarvadāi

SYNONYMS

āmāra pitā--my father; jyēṭhā--and his elder brother; haya--are; tomāra--your; dui bhāi--two brothers; bhāi-bhāiye--between brother and brother; tomarā--all of you; kalaha kara--fight; sarvadāi--always.

TRANSLATION

"My dear sir, my father and his elder brother are both your brothers. All brothers always fight about something.

TEXT 26

TEXT

kabhu kalaha, kabhu prīti----ihāra niścaya nāi  
kāli punaḥ tina bhāi ha-ibā eka-ṭhāñi

SYNONYMS

kabhu--sometimes; kalaha--fight; kabhu--sometimes; prīti--very intimate friendly behavior; ihāra--of these things; niścaya nāi--there is no certainty; kāli--the next day; punaḥ--again; tina bhāi--three brothers; ha-ibā--will be; eka-ṭhāñi--at one place.

TRANSLATION

"Sometimes brothers fight among themselves, and sometimes they have very friendly dealings. There is no certainty when such changes will take place. Thus I am sure that although today you are fighting, tomorrow you three brothers will be sitting together in peace.

TEXT 27

TEXT

āmi yaiche pitāra, taiche tomāra bālaka  
āmi tomāra pālya, tumi āmāra pālaka

SYNONYMS

āmi--I; yaiche--just like; pitāra--of my father; taiche--similarly; tomāra--your; bālaka--son; āmi--I; tomāra--your; pālya--person to be maintained; tumi--you; āmāra--my; pālaka--maintainer.

TRANSLATION

"Just as I am my father's son, so I am also yours. I am your dependent, and you are my maintainer.

TEXT 28

TEXT

pālaka hañā pālyere tāḍite nā yuyāya  
tumi sarva-śāstra jāna jindā-pīra'-prāya"

SYNONYMS

pālaka hañā--being a maintainer; pālyere--the person who is maintained; tāḍite--to punish; nā yuyāya--is not good; tumi--you; sarva-sāstra--all scriptures; jāna--know; jindā-pīra--a living saintly person; prāya--just like.

TRANSLATION

"For a maintainer to punish the person he maintains is not good. You are expert in all the scriptures. Indeed, you are like a living saint."

TEXT 29

TEXT

eta śuni' sei mlecchera mana ārdra haila  
dāḍi vāhi' asru paḍe, kāṇdite lāgila

SYNONYMS

eta śuni'--hearing this; sei mlecchera--of that Mohammedan; mana--mind; ārdra haila--became softened; dāḍi vāhi'--flowing over his beard; asru paḍe--tears fell; kāṇdite lāgila--began to cry.

TRANSLATION

Hearing Raghunātha dāsa's appealing voice, the Mohammedan's heart softened. He began to cry, and tears glided down his beard.

TEXT 30

TEXT

mleccha bale,----"āji haite tumi----mora'putra'  
āji chāḍāimu tomā' kari' eka sūtra"

SYNONYMS

mleccha bale--the Mohammedan said; āji haite--from this day; tumi--you; mora putra--my son; āji--today; chāḍāimu tomā'--i shall get you released; kari' eka sūtra--by some means.

TRANSLATION

The Mohammedan caudhuri told Raghunātha dāsa, "You are my son from this day on. Today, by some means, I shall have you released."

TEXT 31

TEXT

ujire kahiyā raghunāthe chāḍāila  
prīti kari' raghunāthe kahite lāgila

SYNONYMS

ujire--unto the minister; kahiyā--speaking; raghunāthe chāḍāila--released  
Raghu nātha dāsa; prīti kari'--with great affection; raghunāthe--unto  
Raghunātha dāsa; kahite lāgila--began to say.

TRANSLATION

After informing the minister, the caudhurī released Raghunātha dāsa and  
then began to speak to him with great affection.

TEXT 32

TEXT

"tomāra jyēṭhā nirbuddhi aṣṭa-lakṣa khāya  
āmi---bhāgī, āmāre kichu dibāre yuyāya

SYNONYMS

tomāra jyēṭhā--the elder brother of your father; nirbuddhi--bereft of  
intelligence; aṣṭa-lakṣa khāya--enjoys 800,000 coins; āmi--I; bhāgī--  
shareholder, āmāre--unto me; kichu--something; dibāre--to give; yuyāya--is  
proper.

TRANSLATION

"The elder brother of your father is less intelligent," he said. "He enjoys  
of it to me.

TEXT 33

TEXT

yāha tumi, tomāra jyēṭhāre milāha āmāre  
ye-mate bhāla haya karuna, bhāra diluñ tāñre

SYNONYMS

yāha--go; tumi--you; tomāra--your; jyēṭhāre--the elder brother of your  
father; milāha āmāre--arrange to meet with me; ye-mate--in whatever way;  
bhāla--good; haya--is; karuna--let him do; bhāra diluñ tāñre--I shall  
completely depend upon him.

TRANSLATION

"Now you go arrange a meeting between me and your uncle. Let him do  
whatever he thinks best. I shall completely depend on his decision."

TEXT 34

TEXT

raghunātha āsi' tabe jyēṭhāre milāila  
mleccha-sahita vaśa kaila---saba śānta haila

SYNONYMS



raghunātha--Raghunātha dāsa; āsi'--coming; tabe--then; jyēṭhāre milāila--arranged a meeting between the caudhurī and the elder brother of his father; mleccha-sahita--with the Mohammedan; vaśa kaila--he settled; saba--everything; śānta haila--became peaceful.

TRANSLATION

Raghunātha dāsa arranged a meeting between his uncle and the caudhurī. He settled the matter, and everything was peaceful.

TEXT 35

TEXT

ei-mata raghunāthera vatsareka gela  
dvitīya vatsare palāite mana kaila

SYNONYMS

ei-mata--in this way; raghunāthera--of Raghunātha dāsa; vatsareka--one year; gela--passed; dvitīya vatsare--the next year; palāite--to go away from home; mana kaila--he decided.

TRANSLATION

In this way Raghunātha dāsa passed one year exactly like a first-class business manager, but the next year he again decided to leave home.

TEXT 36

TEXT

rātre uṭhi' ekelā calilā palāñā  
dūra haite pitā tānre ānila dhariyā

SYNONYMS

rātre--at night; uṭhi'--getting up; ekelā--alone; calilā--left; palāñā--running away; dūra haite--from a distant place; pitā--his father; tānre--him; ānila--brought back; dhariyā--catching.

TRANSLATION

He got up alone one night and left, but his father caught him in a distant place and brought him back.

TEXT 37

TEXT

ei-mate bāre bāre palāya, dhari' āne  
tabe tānra mātā kahe tānra pitā sane

SYNONYMS

ei-mate--in this way; bāre bāre--again and again; palāya--he goes away; dhari' āne--brings him back; tabe--then; tānra mātā--his mother; kahe--speaks; tānra pitā sane--with his father.

#### TRANSLATION

This became almost a daily affair. Raghunātha would run away from home, and his father would again bring him back. Then Raghunātha dāsa's mother began speaking to his father.

#### TEXT 38

#### TEXT

"putra bātula' ha-ila, ihāya rākhaha bāndhiyā"  
tānra pitā kahe tāre nirviṇṇa hañā

#### SYNONYMS

putra--son; bātula ha-ila--has become mad; ihāya--him; rākhaha bāndhiyā--just keep by binding; tānra pitā--his father; kahe--says; tāre--to her; nirviṇṇa hañā--being very unhappy.

#### TRANSLATION

"Our son has become mad," she said. "Just keep him by binding him with ropes." His father, being very unhappy, replied to her as follows.

#### TEXT 39

#### TEXT

"indra-sama aiśvarya, strī apsarā-sama  
e saba bāndhite nārileka yānra mana

#### SYNONYMS

indra-sama--like the heavenly King, Indra; aiśvarya--material opulence; strī--wife; apsarā-sama--like an angel of heaven; e saba--all this; bāndhite--to bind; nārileka--was not able; yānra mana--whose mind.

#### TRANSLATION

"Raghunātha dāsa, our son, has opulences like Indra, the heavenly King, and his wife is as beautiful as an angel. Yet all this could not tie down his mind.

#### TEXT 40

#### TEXT

daḍira bandhane tānre rākhibā ke-mate?  
janma-dātā-pitā nāre 'prārabdha' khaṇḍāite

#### SYNONYMS

daḍira bandhane--by bonds of ropes; tāñre--him; rākhibā--will you keep; ke mate--how; janma-dātā pitā--the father who begets the child; nāre--is not able; prārabdha--the reaction of previous activities; khaṇḍāite--to nullify.

#### TRANSLATION

"How then could we keep this boy home by binding him with ropes? It is not possible even for one's father to nullify the reactions of one's past activities.

#### TEXT 41

#### TEXT

caitanya-candrera kṛpā hañāche inñāre  
caitanya-candrera 'bātula' ke rākhite pāre?"

#### SYNONYMS

caitanya-candrera--of Lord Śrī Caitanya Mahāprabhu; kṛpā--mercy; hañāche inñāre--has been bestowed upon him; caitanya-candrera--of Lord Śrī Caitanya Mahāprabhu; bātula--madman; ke--who; rākhite pāre--can keep.

#### TRANSLATION

"Lord Śrī Caitanya Mahāprabhu has fully bestowed His mercy on him. Who can keep home such a madman of Caitanyacandra?"

#### TEXT 42

#### TEXT

tabe raghunātha kichu vicārilā mane  
nityānanda-gosāñira pāśa calilā āra dine

#### SYNONYMS

tabe--thereupon; raghunātha--Raghu nātha dāsa; kichu--something; vicārilā mane--considered within his mind; nityānanda-gosāñira pāśa--unto Nityānanda Gosāñi; calilā--went; āra dine--the next day.

#### TRANSLATION

Then Raghunātha dāsa considered something in his mind, and the next day he went to Nityānanda Gosāñi.

#### TEXT 43

#### TEXT

pāñihāṭi-grāme pāilā prabhura daraśana  
kīrtanīyā sevaka sañge āra bahu-jana

#### SYNONYMS

pānihāṭi-grāme--in the village known as Pānihāṭi; pāilā--got; prabhura daraśana--the audience of Nityānanda Prabhu; kīrtanīyā sevaka--performers of saṅkīrtana and servants; saṅge--with; āra--and; bahu-jana--many other persons.

#### TRANSLATION

In the village of Pānihāṭi, Raghunātha dāsa obtained an interview with Nityānanda Prabhu, who was accompanied by many kīrtana performers, servants and others.

#### TEXT 44

#### TEXT

gaṅgā-tīre vṛkṣa-mūle piṅḍāra upare  
vasiyachena----yena koṭī sūryodaya kare

#### SYNONYMS

gaṅgā-tīre--on the bank of the Ganges; vṛkṣa-mūle--underneath a tree; piṅḍāra upare--on a rock; vasiyāchena--was sitting; yena--as if; koṭī sūrya--hundreds of thousands of suns; udaya kare--rise.

#### TRANSLATION

Sitting on a rock under a tree on the bank of the Ganges, Lord Nityānanda seemed as effulgent as hundreds and thousands of rising suns.

#### TEXT 45

#### TEXT

tale upare bahu-bhakta hañāche veṣṭita  
dekhi' prabhura prabhāva raghunātha----vismita

#### SYNONYMS

tale--the surface; upare--upon; bahu-bhakta--many devotees; hañāche veṣṭita--He was surrounded; dekhi'--seeing; prabhura prabhāva--the influence of Nityānanda Prabhu; raghunātha--Raghunātha dāsa; vismita--astonished.

#### TRANSLATION

Many devotees sat on the ground surrounding Him. Seeing the influence of Nityānanda Prabhu, Raghunātha dāsa was astonished.

#### TEXT 46

#### TEXT

daṇḍavat hañā sei paḍilā kata-dūre  
sevaka kahe,----'raghunātha daṇḍavat kare'

#### SYNONYMS

daṇḍavat hañā--falling flat like a rod; sei--he; paḍilā kata-dūre--fell down at a distant place; sevaka kahe--the servant of Nityānanda Prabhu said; raghunātha--Raghunātha dāsa; daṇḍavat kare--is offering obeisances.

#### TRANSLATION

Raghunātha dāsa offered his obeisances by falling prostrate at a distant place, and the servant of Nityānanda Prabhu pointed out, "There is Raghunātha dāsa, offering You obeisances."

#### TEXT 47

#### TEXT

śuni' prabhu kahe,----"corā dili daraśana  
āya, āya, āji tora karimu daṇḍana"

#### SYNONYMS

śuni'--hearing; prabhu kahe--Lord Nityānanda Prabhu said; corā--thief; dili daraśana--you have come to see Me; āya ā ya--come here, come here; āji--today; tora--your; karimu--I shall do; daṇḍana--punishment.

#### TRANSLATION

Hearing this, Lord Nityānanda Prabhu said, "You are a thief. Now you have come to see Me. Come here, come here. Today I shall punish you!"

#### TEXT 48

#### TEXT

prabhu bolāya, teṅho nikaṭe nā kare gamana  
ākarṣiyā tānra māthe prabhu dharilā caraṇa

#### SYNONYMS

prabhu bolāya--the Lord calls; teṅho--he; nikaṭe--nearby; nā kare gamana--does not come; ākarṣiyā--bringing him near; tānra māthe--on his head; prabhu--Nityānanda Prabhu; dharilā caraṇa--placed His feet.

#### TRANSLATION

The Lord called him, but Raghunātha dāsa did not go near the Lord. Then the Lord forcibly caught him and placed His lotus feet upon Raghunātha dāsa's head.

#### TEXT 49

#### TEXT

kautukī nityānanda sahaje dayāmaya  
raghunāthe kahe kichu hañā sadaya

#### SYNONYMS

kautukī--very funny; nityānanda--Lord Nityānanda; sahaje--by nature; dayā-maya--very merciful; raghunāthe--unto Raghunātha dāsa; kahe--says; kichu--something; hañā sa-daya--being merciful.

#### TRANSLATION

Lord Nityānanda was by nature very merciful and funny. Being merciful, He spoke to Raghunātha dāsa as follows.

#### TEXT 50

#### TEXT

"nikaṭe nā āisa, corā, bhāga' dūre dūre  
āji lāg pāñāchi, daṇḍimu tomāre

#### SYNONYMS

nikaṭe--nearby; nā āisa--you do not come; corā--thief; bhāga'--you go away; dūre dūre--a long distance; āji--today; lāg pāñāchi--I have caught; daṇḍimu tomāre--I shall punish you.

#### TRANSLATION

"You are just like a thief, for instead of coming near, you stay away at a distant place. Now that I have captured you, I shall punish you.

#### TEXT 51

#### TEXT

dadhi, ciḍā bhakṣaṇa karāha mora gaṇe"  
śuni' ānandita haila raghunātha mane

#### SYNONYMS

dadhi--yogurt; ciḍā--chipped rice; bhakṣaṇa karāha--feed; mora gaṇe--My associates; śuni'--hearing; ānandita haila--became very happy; raghunātha--Raghunātha dāsa; mane--in the mind.

#### TRANSLATION

"Make a festival and feed all My associates yogurt and chipped rice."  
Hearing this, Raghunātha dāsa was greatly pleased.

#### TEXT 52

#### TEXT

sei-kṣaṇe nija-loka pāṭhāilā grāme  
bhakṣya-dravya loka saba grāma haite āne

#### SYNONYMS

sei-kṣaṇe--immediately; nija-loka--his servants; pāṭhāilā grāme--he sent to the nearby village; bhakṣya-dravya--eatables; loka saba--all the persons; grāma haite--from the village; āne--bring.

#### TRANSLATION

Raghunatha dasa immediately sent his own men to the village to purchase all kinds of eatables and bring them back.

#### TEXT 53

#### TEXT

ciḍā, dadhi, dugdha, sandeśa, āra cini, kalā  
saba dravya ānāñā caudike dharilā

#### SYNONYMS

ciḍā--chipped rice; dadhi--yogurt; dugdha--milk; sandeśa--sweetmeats; āra--and; cini--sugar; kalā--banana; saba--all; dravya--materials; ānāñā--causing to be brought; cau-dike--all around; dharilā--kept.

#### TRANSLATION

Raghunātha dāsa brought chipped rice, yogurt, milk, sweetmeats, sugar, bananas and other eatables and placed them all around.

#### TEXT 54

#### TEXT

'mahotsava'-nāma śuni' brāhmaṇa-sajjana  
āsite lāgila loka asaṅkhyā-gaṇana

#### SYNONYMS

mahotsava--festival; nāma--name; śuni--hearing; brāhmaṇa-sat-jana--brāhmaṇas and other gentlemen; āsite lāgila--began to pour in; loka--people; asaṅkhyā-gaṇana--innumerable.

#### TRANSLATION

As soon as they heard that a festival was going to be held, all kinds of brāhmaṇas and other gentlemen began to arrive. Thus there were innumerable people.

#### TEXT 55

#### TEXT

āra grāmāntara haite sāmagrī ānila  
śata dui-cāri holnā tāñhā āñila

#### SYNONYMS

āra--also; grāma-antara haite--from other villages; sāmagrī--articles; ānila--brought; śata--hundred; dui-cāri--two to four; holnā--round earthen pots; tānhā--there; ānāila--caused to be brought.

#### TRANSLATION

Seeing the crowd increasing, Raghunātha dāsa arranged to get more eatables from other villages. He also brought two to four hundred large, round earthen pots.

#### TEXT 56

#### TEXT

baḍa baḍa mṛt-kuṇḍikā ānāila pāñca sāte  
eka vipra prabhu lāgi' ciḍā bhijāya tāte

#### SYNONYMS

baḍa baḍa--big, big; mṛt-kuṇḍikā--earthen basins; ānāila--arranged to be brought; pāñca sāte--five or seven; eka vipra--one brāhmaṇa; prabhu lāgi'--for Nityānanda Prabhu; ciḍā--the chipped rice; bhijāya--soaked; tāte--in those.

#### TRANSLATION

He also obtained five or seven especially large earthen pots, and in these pots a brāhmaṇa began soaking chipped rice for the satisfaction of Lord Nityānanda.

#### TEXT 57

#### TEXT

eka-ṭhāñi tapta-dugdhe ciḍā bhijāñā  
ardheka chānila dadhi, cini, kalā diyā

#### SYNONYMS

eka-ṭhāñi--in one place; tapta-dugdhe--in hot milk; ciḍā--the chipped rice; bhijāñā--soaking; ardheka--half of it; chānila--mixed; dadhi--yogurt; cini--sugar; kalā--bananas; diyā--putting in.

#### TRANSLATION

In one place, chipped rice was soaked in hot milk in each of the large pots. Then half the rice was mixed with yogurt, sugar and bananas.

#### TEXT 58

#### TEXT

āra ardheka ghanāvṛta-dugdhetē chānila  
cāñpā-kalā, cini, gṛta, karpūra tāte dila



#### SYNONYMS

āra ardheka--the other half; ghana-āvṛta--condensed; dugdhetē--in milk; chānila--mixed; cāṅpā-kalā--a special type of banana; cini--sugar; ghṛta--clarified butter, ghee; karpūra--camphor; tāte dila--put into that.

#### TRANSLATION

The other half was mixed with condensed milk and a special type of banana known as cāṅpā-kalā. Then sugar, clarified butter and camphor were added.

#### TEXT 59

#### TEXT

dhuti pari' prabhu yadi piṅḍāte vasilā  
sāta-kuṅḍī vipra tānra āgete dharilā

#### SYNONYMS

dhuti pari'--putting on a new cloth; prabhu--Lord Nityānanda; yadi--when; piṅḍāte vasilā--sat on a high platform; sāta-kuṅḍī--the seven big, big earthen pots; vipra--the brāhmaṇa,; tānra āgete--in front of Him; dharilā--placed.

#### TRANSLATION

After Nityānanda Prabhu had changed His cloth for a new one and sat on a raised platform, the brāhmaṇa brought before Him the seven huge pots.

#### TEXT 60

#### TEXT

cabutarā-upare yata prabhura nija-gaṇe  
baḍa baḍa loka vasilā maṅḍalī-racane

#### SYNONYMS

cabutarā-upare--on the raised platform; yata--all; prabhura nija-gaṇe--very intimate associates of the Lord; baḍa baḍa loka--big, big people; vasilā--sat down; maṅḍalī-racane--in a circle.

#### TRANSLATION

On that platform, all the most important associates of Sri Nityānanda Prabhu, as well as other important men, sat down in a circle around the Lord.

#### TEXT 61

#### TEXT

rāmadāsa, sundarānanda, dāsa-gadādhara  
murāri, kamalākara, sadāśiva, purandara

#### SYNONYMS

rāmadāsa--Rāmadāsa; sundarānanda--Sundarānanda; dāsa-gadādhara--Gadādhara dāsa; murāri--Murāri; kamalākara--Kamalākara; sadāśiva--Sadāśiva; purandara--Purandara.

#### TRANSLATION

Among them were Rāmadāsa, Sundarānanda, Gadādhara dāsa, Murāri, Kamalākara, Sadāśiva and Purandara.

#### TEXT 62

#### TEXT

dhanañjaya, jagadīśa, parameśvara-dāsa  
maheśa, gaurīdāsa, hoḍa-kṛṣṇadāsa

#### SYNONYMS

dhanañjaya--Dhanañjaya; jagadīśa--Jagadīśa; parameśvara-dāsa--Parameśvara dāsa; maheśa--Maheśa; gaurīdāsa--Gaurīdāsa; hoḍa-kṛṣṇadāsa--Hoḍa Kṛṣṇadāsa.

#### TRANSLATION

Dhanañjaya, Jagadīśa, Parameśvara dāsa, Maheśa, Gaurīdāsa and Hoḍa Kṛṣṇadāsa were also there.

#### TEXT 63

#### TEXT

uddhāraṇa datta ādi yata nija-gaṇa  
upare vasilā saba, ke kare gaṇana?

#### SYNONYMS

uddhāraṇa datta--Uddhāraṇa Datta; ādi--and similar other persons; yata nija gaṇa--all personal associates; upare--above; vasilā--sat down; saba--all; ke--who; kare gaṇana--can count.

#### TRANSLATION

Similarly, Uddhāraṇa Datta Ṭhākura and many other personal associates of the Lord sat on the raised platform with Nityānanda Prabhu. No one could count them all.

#### PURPORT

The devotees mentioned herein are described by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his Anubhāṣya. For further information one may consult the following references in the Ādi-līlā. Rāmadāsa--Chapter Ten, texts 116 and 118, and Chapter Eleven, texts 13 and 16. Sundarānanda--11.23, Gadādhara dāsa--10.53, His full name is Murāri Caitanya dāsa, and he is a personal associate of Nityānanda Prabhu. Thus one should consult Chapter Eleven, text 20.

Kamalākara--11.24. Sadāsīva--11.38. Purandara--11.28. Dhanañjaya--11.31.  
Jagadīśa--11.30. Parameśvara--11.29. Maheśa--11.32. Gaurīdāsa--11.26. Hoḍa  
Kṛṣṇadāsa--11.47. Uddhāraṇa Datta Ṭhākura--11.41.

TEXT 64

TEXT

śuni' paṇḍita bhaṭṭācārya yata vipra āilā  
mānya kari' prabhu sabāre upare vasāilā

SYNONYMS

śuni'--hearing; paṇḍita bhaṭṭācārya--learned scholars and priests; yata--  
all; vipra--brāhmaṇas; āilā--came; mān ya kari'--giving honor; prabhu--Lord  
Nityānanda Prabhu; sabāre--all of them; upare vasāilā--seated on the top.

TRANSLATION

Hearing about the festival, all kinds of learned scholars, brāhmaṇas and  
priests went there. Lord Nityānanda Prabhu honored them and made them sit on  
the raised platform with Him.

TEXT 65

TEXT

dui dui mṛt-kuṇḍikā sabāra āge dila  
eke dugdha-ciḍā, āre dadhi-ciḍā kaila

SYNONYMS

dui dui--two and two; mṛt-kuṇḍikā--earthen pots; sabāra āge--before  
everyone; dila--offered; eke--in one; dugdha-ciḍā--chipped rice with condensed  
milk; āre--in the other; dadhi-ciḍā--chipped rice with yogurt; kaila--put.

TRANSLATION

Everyone was offered two earthen pots. In one was put chipped rice with  
condensed milk and in the other chipped rice with yogurt.

TEXT 66

TEXT

āra yata loka saba cotarā-talāne  
maṇḍalī-bandhe vasilā, tāra nā haya gaṇane

SYNONYMS

āra--other; yata--as many as; loka--people; saba--all; cotarā-talāne--at  
the base of the platform; maṇḍalī-bandhe--in groups; vasilā--sat down; tāra--  
of them; nā haya gaṇane--there was no counting.

TRANSLATION

All the other people sat in groups around the platform. No one could count how many people there were.

TEXT 67

TEXT

ekeka janāre dui dui holnā dila  
dadhi-ciḍā dugdha-ciḍā, duite bhijāila

SYNONYMS

ekeka janāre--to each and every one of them; dui dui--two and two; holnā dila--earthen pots were supplied; dadhi-ciḍā--chipped rice with yogurt; dugdha-ciḍā--chipped rice with condensed milk; duite--in the two pots; bhijāila--were soaked.

TRANSLATION

Each and every one of them was supplied two earthen pots--one of chipped rice soaked in yogurt and the other of chipped rice soaked in condensed milk.

TEXT 68

TEXT

kona kona vipra upare sthāna nā pāñā  
dui holnāya ciḍā bhijāya gaṅgā-tīre giyā

SYNONYMS

kona kona--some; vipra--brāhmaṇas; upare--on the platform; sthāna nā pāñā--not having gotten a place; dui holnāya--in two earthen pots; ciḍā bhijāya--soak chipped rice; gaṅgā-tīre--on the bank of the Ganges; giyā--going.

TRANSLATION

Some of the brāhmaṇas, not having gotten a place on the platform, went to the bank of the Ganges with their two earthen pots and soaked their chipped rice there.

TEXT 69

TEXT

tīre sthāna nā pāñā āra kata jana  
jale nāmi' dadhi-ciḍā karaye bhakṣaṇa

SYNONYMS

tīre--on the bank; sthāna--place; nā pāñā--not having gotten; āra--other; kata--some; jana--persons; jale nāmi'--getting down into the water; dadhi-ciḍā--yogurt and chipped rice; karaye bhakṣaṇa--began to eat.

TRANSLATION

Others, who could not get a place even on the bank of the Ganges, got down into the water and began eating their two kinds of chipped rice.

TEXT 70

TEXT

keha upare, keha tale, keha gaṅgā-tīre  
biśa-jana tina-ṭhāñi pariveśana kare

SYNONYMS

keha upare--some on the platform; keha tale--some at the base of the platform; keha gaṅgā-tīre--some on the bank of the Ganges; biśa-jana--twenty men; tina-ṭhāñi--in three places; pariveśana kare--distributed.

TRANSLATION

Thus some sat on the platform, some at the base of the platform, and some on the bank of the Ganges, and they were all supplied two pots each by the twenty men who distributed the food.

TEXT 71

TEXT

hena-kāle āilā tathā rāghava paṇḍita  
hāsite lāgilā dekhi' hañā vismita

SYNONYMS

hena-kāle--at this time; āilā--arrived; tathā--there; rāghava paṇḍita--the great scholar named Rāghava paṇḍita; hāsite lāgilā--began to laugh; dekhi'--seeing; hañā vismita--being astonished.

TRANSLATION

At that time, Rāghava Paṇḍita arrived there. Seeing the situation, he began to laugh in great surprise.

TEXT 72

TEXT

ni-sakḍi nānā-mata prasāda ānila  
prabhure āge diyā bhakta-gaṇe bāñṭi dila

SYNONYMS

ni-sakḍi--food cooked in ghee; nānā-mata--various types; prasāda--remnants of the Lord's food; ānila--he brought; prabhure āge--in front of Lord Nityānanda; diyā--placing; bhakta-gaṇe--to all the devotees; bāñṭi dila--distributed.

TRANSLATION

He brought many other kinds of food cooked in ghee and offered to the Lord. This prasāda he first placed before Lord Nityānanda and then distributed among the devotees.

TEXT 73

TEXT

prabhure kahe,----"tomā lāgi' bhoga lāgāila  
tumi ihāñ utsava kara, ghare prasāda rahila"

SYNONYMS

prabhure kahe--he said to Lord Nityānanda prabhu; tomā lāgi'--for You; bhoga lāgāila--I have offered food to the Deity; tumi--You; ihāñ--here; utsava kara--are engaged in a festival; ghare--at home; prasāda--the prasāda; rahila--remained.

TRANSLATION

Rāghava Paṇḍita said to Lord Nityānanda, "For You, sir, I have already offered food to the Deity, but You are engaged in a festival here, and so the food is lying there untouched."

TEXT 74

TEXT

prabhu kahe,----"e-dravya dine kariye bhojana  
rātrye tomāra ghare prasāda karimu bhakṣaṇa

SYNONYMS

prabhu kahe--Lord Nityānanda Prabhu said; e-dravya--this food; dine--during the daytime; kariye bhojana--let Me eat; rātrye--at night; tomāra ghare--in your house; prasāda--the prasāda; karimu bhakṣaṇa--I shall eat.

TRANSLATION

Lord Nityānanda replied, "Let Me eat all this food here during the day, and I shall eat at your home at night."

TEXT 75

TEXT

gopa-jāti āmi bahu gopa-gaṇa saṅge  
āmi sukha pāi ei pulina-bhojana-raṅge"

SYNONYMS

gopa-jāti--belonging to the community of cowherd boys; āmi--I; bahu--many;  
gopa-gaṇa--cowherd boys; saṅge--with; āmi--I; sukha pāi--become very happy;  
ei--this; pulina--by the riverside; bhojana-raṅge--in the enjoyment of eating.

#### TRANSLATION

"I belong to a community of cowherd boys, and therefore I generally have many cowherd associates with Me. I am happy when we eat together in a picnic like this by the sandy bank of the river."

#### TEXT 76

#### TEXT

rāghave vasāñā dui kuṇḍī deoyāilā  
rāghava dvividha ciḍā tāte bhijāilā

#### SYNONYMS

rāghave--Rāghava Paṇḍita; vasāñā--making sit down; dui--two; kuṇḍī--earthen pots; deoyāilā--arranged to be delivered to him; rāghava--Rāghava Paṇḍita; dvi-vidha--two kinds; ciḍā--chipped rice; tāte--in them; bhijāilā--soaked.

#### TRANSLATION

Lord Nityānanda made Rāghava Paṇḍita sit down and had two pots delivered to him also. There were two kinds of chipped rice soaked in them.

#### TEXT 77

#### TEXT

sakala-lokera ciḍā pūrṇa yabe ha-ila  
dhyāne tabe prabhu mahāprabhure ānila

#### SYNONYMS

sakala-lokera--of everyone; ciḍā--chipped rice; pūrṇa--full; yabe--when; ha-ila--was; dhyāne--in meditation; tabe--at that time; prabhu--Lord Nityānanda Prabhu; mahāprabhure ānila--brought Śrī Caitanya Mahāprabhu.

#### TRANSLATION

When chipped rice had been served to everyone, Lord Nityānanda Prabhu, in meditation, brought Śrī Caitanya Mahāprabhu.

#### TEXT 78

#### TEXT

mahāprabhu āilā dekhi' nitāi uṭhilā  
tānre lañā sabāra ciḍā dekhite lāgilā

#### SYNONYMS

mahāprabhu--Śrī Caitanya Mahāprabhu; āilā--came; dekhi'--seeing; nitāi--  
Lord Nityānanda; uṭhilā--stood up; tānre lañā--with Him; sabāra--of everyone;  
ciḍā--chipped rice; dekhite lāgilā--began to see.

#### TRANSLATION

When Sri Caitanya Mahaprabhu arrived, Lord Nityānanda Prabhu stood up. They  
then saw how the others were enjoying the chipped rice with yogurt and  
condensed milk.

#### TEXT 79

#### TEXT

sakala kuṇḍīra, holnāra ciḍāra eka eka grāsa  
mahāprabhura mukhe dena kari' parihāsa

#### SYNONYMS

sakala kuṇḍīra--from all the pots; holnāra--from the big pots; ciḍāra--of  
chipped rice; eka eka grāsa--one morsel; mahāprabhura mukhe--into the mouth of  
Śrī Caitanya Mahāprabhu; dena--puts; kari' parihāsa--making a joke.

#### TRANSLATION

From each and every pot, Lord Nityānanda Prabhu took one morsel of chipped  
rice and pushed it into the mouth of Śrī Caitanya Mahāprabhu as a joke.

#### TEXT 80

#### TEXT

hāsi' mahāprabhu āra eka grāsa lañā  
tānra mukhe diyā khāoyāya hāsiyā hāsiyā

#### SYNONYMS

hāsi'--smiling; mahāprabhu--Śrī Caitanya Mahāprabhu; āra--another; eka  
grāsa--one morsel; lañā--taking; tānra mukhe--in the mouth of Lord Nityānanda  
Prabhu; diyā--putting; khāoyāya--makes eat; hāsiyā hāsiyā--laughing.

#### TRANSLATION

Śrī Caitanya Mahāprabhu, also smiling, took a morsel of food, pushed it  
into the mouth of Nityānanda and laughed as He made Lord Nityānanda eat it.

#### TEXT 81

#### TEXT

ei-mata nitāi bule sakala maṇḍale  
dāṇḍāñā raṅga dekhe vaiṣṇava sakale

#### SYNONYMS



ei-mata--in this way; nitāi bule--Lord Nityānanda was walking; sakala maṇḍale--through all the groups; dāṇḍāñā--standing; raṅga dekhe--see the fun; vaiṣṇava sakale--all the Vaiṣṇavas.

TRANSLATION

In this way Lord Nityānanda was walking through all the groups of eaters, and all the Vaiṣṇavas standing there were seeing the fun.

TEXT 82

TEXT

ki kariyā beḍāya,----ihā keha nāhi jāne  
mahāprabhura darśana pā ya kona bhāgyavāne

SYNONYMS

ki kariyā--doing what; beḍāya--walks through; ihā--this; keha nāhi jāne--no one could understand; mahāprabhura darśana pāya--see Śrī Caitanya Mahāprabhu; kona bhāgyavāne--some fortunate men.

TRANSLATION

No one could understand what Nityānanda Prabhu was doing as He walked about. Some, however, who were very fortunate, could see that Lord Śrī Caitanya Mahāprabhu was also present.

TEXT 83

TEXT

tabe hāsi' nityānanda vasilā āsane  
cāri kuṇḍī āroyā ciḍā rākhilā ḍāhine

SYNONYMS

tabe hāsi'--thereupon smiling; nityānanda--Lord Nityānanda Prabhu; vasilā āsane--sat down on His seat; cāri kuṇḍī--four earthen pots; āroyā ciḍā--chipped rice not made from boiled paddy; rākhilā ḍāhine--He kept on His right side.

TRANSLATION

Then Nityānanda Prabhu smiled and sat down. On His right side He kept four pots of chipped rice that had not been made from boiled paddy.

TEXT 84

TEXT

āsana diyā mahāprabhure tāhāñ vasāilā  
dui bhāi tabe ciḍā khāite lāgilā

SYNONYMS

āsana diyā--offering a sitting place; mahāprabhure--unto Śrī Caitanya Mahāprabhu; tāhāñ--there; vasāilā--made sit; dui bhāi--the two brothers, tabe--at that time; ciḍā--chipped rice; khāite lāgilā--began to eat.

TRANSLATION

Lord Nityānanda offered Śrī Caitanya Mahāprabhu a place and had Him sit down. Then together the two brothers began eating chipped rice.

TEXT 85

TEXT

dekhi' nityānanda-prabhu ānandita hailā  
kata kata bhāvāveśa prakāśa karilā

SYNONYMS

dekhi'--seeing; nityānanda-prabhu--Lord Nityānanda Prabhu; ānandita hailā--became very happy; kata kata--so much; bhāva-āveśa--ecstatic love; prakāśa karilā--He manifested.

TRANSLATION

Seeing Lord Caitanya Mahāprabhu eating with Him, Lord Nityānanda Prabhu became very happy and exhibited varieties of ecstatic love.

TEXT 86

TEXT

ājñā dilā,----'hari bali' karaha bhojana'  
'hari' 'hari'-dhvani uṭhi' bharila bhuvana

SYNONYMS

ājñā dilā--He ordered; hari bali'--saying "Hari"; karaha bhojana--all of you eat; hari hari-dhvani--the resounding of "Hari, Hari"; uṭhi'--rising; bharila bhuvana--filled the universe.

TRANSLATION

Lord Nityānanda Prabhu ordered, "All of you eat, chanting the holy name of Hari." Immediately the holy names "Hari, Hari" resounded, filling the entire universe.

TEXT 87

TEXT

'hari' 'hari' bali' vaiṣṇava karaye bhojana  
pulina-bhojana sabāra ha-ila smaraṇa

SYNONYMS

hari hari bali'--chanting Hari, Hari; vaiṣṇava--all the Vaiṣṇavas; karaye bhojana--eat; pulina-bhojana--eating on the bank of the Yamunā; sabāra ha-ila smaraṇa--everyone could remember.

#### TRANSLATION

When all the Vaiṣṇavas were chanting the holy names "Hari, Hari" and eating, they remembered how Kṛṣṇa and Balarāma ate with Their companions the cowherd boys on the bank of the Yamunā.

#### TEXT 88

#### TEXT

nityānanda mahāprabhu---kṛpālu, udāra  
raghunāthera bhāgye eta kailā aṅgikāra

#### SYNONYMS

nityānanda mahāprabhu--Lord Nityānanda Prabhu and Lord Śrī Caitanya Mahāprabhu; kṛpālu--merciful; udāra--liberal; raghunāthera bhāgye--by the great fortune of Raghunātha dāsa; eta--all this; kailā aṅgikāra--They accepted.

#### TRANSLATION

Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu are extremely merciful and liberal. It was Raghunātha dāsa's good fortune that They accepted all these dealings.

#### TEXT 89

#### TEXT

nityānanda-prabhāva-kṛpā jānibe kon jana?  
mahāprabhu āni' karā ya pulina-bhojana

#### SYNONYMS

nityānanda--of Nityānanda Prabhu; prabhāva-kṛpā--influence and mercy, jānibe--can know; kon jana--who; mahāprabhu āni'--bringing Śrī Caitanya Mahāprabhu; karāya pulina-bhojana--induces Him to eat on the river bank.

#### TRANSLATION

Who can understand the influence and mercy of Lord Nityānanda Prabhu? He is so powerful that He induced Lord Śrī Caitanya Mahāprabhu to come eat chipped rice on the bank of the Ganges.

#### TEXT 90

#### TEXT

śrī-rāmadāsādi gopa premāviṣṭa hailā

gaṅgā-tīre 'yamunā-pulina' jñāna kailā

SYNONYMS

śrī-rāmadāsa-ādi--headed by Śrī Rāmadāsa; gopa--the cowherd boys; prema-  
āviṣṭa hailā--became absorbed in ecstatic love; gaṅgā-tīre--the bank of the  
Ganges River; yamunā-pulina--the bank of the Yamunā River; jñāna kailā--they  
thought.

TRANSLATION

All the confidential devotees who were cowherd boys, headed by Śrī  
Rāmadāsa, were absorbed in ecstatic love. They thought the bank of the Ganges  
to be the bank of the Yamunā.

TEXT 91

TEXT

mahotsava śuni' pasāri nānā-grāma haite  
ciḍā, dadhi, sandeśa, kalā ānila vecite

SYNONYMS

mahotsava śuni'--hearing about this festival; pasāri--the shopkeepers;  
nānā-grāma--various villages; haite--from; ciḍā--chipped rice; dadhi--yogurt;  
sandeśa--sweetmeats; kalā--bananas; ānila--brought; vecite--to sell.

TRANSLATION

When the shopkeepers of many other villages heard about the festival, they  
arrived there to sell chipped rice, yogurt, sweetmeats and bananas.

TEXT 92

TEXT

yata dravya lañā āise, saba mūlya kari' laya  
tāra dravya mūlya diyā tāhāre khāoyāya

SYNONYMS

yata dravya--all materials; lañā--bringing; āise--come; saba--all; mūlya  
kari' laya--Raghunātha purchased; tāra dravya--of their goods; mūlya diyā--  
giving the price; tāhāre khāoyāya--fed them.

TRANSLATION

As they came, bringing all kinds of food, Raghunātha dāsa purchased it all.  
He gave them the price for their goods and later fed them the very same food.

TEXT 93

TEXT

kautuka dekhite āila yata yata jana  
sei ciḍā, dadhi, kalā karila bhakṣaṇa

SYNONYMS

kautuka--these funny things; dekhite--to see; āila--arrived; yata yata  
jana--all kinds of men; sei--they; ciḍā--chipped rice; dadhi--yogurt; kalā--  
bananas; karila bhakṣaṇa--ate.

TRANSLATION

Anyone who came to see how these funny things were going on was also fed  
chipped rice, yogurt and bananas.

TEXT 94

TEXT

bhojana kari' nityānanda ācamana kailā  
cāri kuṇḍīra avaśeṣa raghunāthe dilā

SYNONYMS

bhojana kari'--after finishing eating; nityānanda--Nityānanda Prabhu;  
ācamana kailā--washing His hands and mouth; cāri kuṇḍīra--of the four pots;  
avaśeṣa--what was remaining; raghunāthe dilā--delivered to Raghunātha dāsa.

TRANSLATION

After Lord Nityānanda Prabhu finished eating, He washed His hands and mouth  
and gave Raghunātha dāsa the food remaining in the four pots.

TEXT 95

TEXT

āra tina kuṇḍikāya avaśeṣa chila  
grāse-grāse kari' vipra saba bhakte dila

SYNONYMS

āra--other; tina kuṇḍikāya--in three pots; avaśeṣa chila--there was food  
remaining; grāse-grāse--by morsel; kari'--delivering; vipra--a brāhmaṇa; saba  
bhakte--to all the devotees; dila--delivered.

TRANSLATION

There was food remaining in the three other big pots of Lord Nityānanda,  
and a brāhmaṇa distributed it to all the devotees, giving a morsel to each.

TEXT 96

TEXT

puṣpa-mālā vipra āni' prabhu-gale dila

candana āniyā prabhura sarvāṅge lepila

SYNONYMS

puṣpa-mālā--a flower garland; vipra--one brāhmaṇa; āni'--bringing; prabhugale--on the neck of Lord Nityānanda Prabhu; dila--placed; candana āniyā--bringing sandalwood pulp; prabhura--of Lord Nityānanda Prabhu; sarvāṅge lepila--smearred all over the body.

TRANSLATION

Then a brāhmaṇa brought a flower garland, placed the garland on Nityānanda Prabhu's neck and smearred sandalwood pulp all over His body.

TEXT 97

TEXT

sevaka tām̄būla lañā kare samarpaṇa  
hāsiyā hāsiyā prabhu karaye carvaṇa

SYNONYMS

sevaka--servant; tām̄būla--betel nuts; lañā--bringing; kare samarpaṇa--offers; hāsiyā hāsiyā--smiling; prabhu--Lord Nityānanda Prabhu; karaye carvaṇa--chews.

TRANSLATION

When a servant brought betel nuts and offered them to Lord Nityānanda, the Lord smiled and chewed them.

TEXT 98

TEXT

mālā-candana-tām̄būla śeṣa ye āchila  
śrī-haste prabhu tāhā sabākāre bāñṭi' dila

SYNONYMS

mālā-candana-tām̄būla--the flower garlands, sandalwood pulp and betel; śeṣa ye āchila--whatever remained; śrī-haste--in His own hand; prabhu--Nityānanda Prabhu; tāhā--that; sabākāre--to all; bāñṭi' dila--distributed.

TRANSLATION

With His own hands Lord Nityānanda Prabhu distributed to all the devotees whatever flower garlands, sandalwood pulp and betel nuts remained.

TEXT 99

TEXT

ānandita raghunātha prabhura 'śeṣa, pāñā

āpanāra gaṇa-saha khāilā bāntiyā

SYNONYMS

ānandita--being very happy; raghunātha--Raghunātha dāsa; prabhura śeṣa pāñā--after getting the remnants left by Lord Nityānanda prabhu; āpanāra gaṇa--his own associates; saha--with; khāilā--ate; bāntiyā--distributing.

TRANSLATION

After receiving the remnants of food left by Lord Nityānanda Prabhu, Raghunātha dāsa, who was greatly happy, ate some and distributed the rest among his own associates.

TEXT 100

TEXT

ei ta' kahiluṅ nityānandera vihāra  
'ciḍā-dadhi-mahotsava'-nāme khyāti yāra

SYNONYMS

ei ta'--in this way; kahiluṅ--I have described; nityānandera vihāra--the pastimes of Lord Nityānanda Prabhu; ciḍā-dadhi-mahotsava--the festival of eating chipped rice and yogurt; nāme--of the name; khyāti--the fame; yāra--of which.

TRANSLATION

Thus I have described the pastimes of Lord Nityānanda Prabhu in relation to the celebrated festival of chipped rice and yogurt.

TEXT 101

TEXT

prabhu viśrāma kailā, yadi dina-śeṣa haila  
rāghava-mandire tabe kīrtana ārambhila

SYNONYMS

prabhu--Nityānanda Prabhu; viśrāma kailā--took rest; yadi--when; dina-śeṣa haila--the day was ended; rāghava-mandire--at the temple of Rāghava Paṇḍita; tabe--at that time; kīrtana ārambhila--began congregational chanting of the holy name.

TRANSLATION

Nityānanda Prabhu rested for the day, and when the day ended He went to the temple of Rāghava Paṇḍita and began congregational chanting of the holy name of the Lord.

TEXT 102

TEXT

bhakta saba nācāñā nityānanda-rāya  
śeṣe ṛṭya kare preme jagat bhāsāya

SYNONYMS

bhakta saba--all the devotees; nācāñā--making to dance; nityānanda-rāya--  
Lord Nityānanda Prabhu; śeṣe--at the end; ṛṭya kare--began to dance; preme--  
in ecstatic love; jagat bhāsāya--inundated the entire world.

TRANSLATION

Lord Nityānanda Prabhu first influenced all the devotees to dance, and  
finally He Himself began dancing, thus inundating the entire world in ecstatic  
love.

TEXT 103

TEXT

mahāprabhu tāñra ṛṭya karena daraśana  
sabe nityānanda dekhe, nā dekhe anya-jana

SYNONYMS

mahāprabhu--Śrī Caitanya Mahāprabhu; tāñra--His; ṛṭya--dancing; karena  
daraśana--sees; sabe--all; nityānanda dekhe--Nityānanda Prabhu sees; nā dekhe--  
do not see; anya-jana--others.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu was observing the dancing of Lord Nityānanda  
Prabhu. Nityānanda Prabhu could see this, but the others could not.

TEXT 104

TEXT

nityānandera ṛṭya,----yena tāñhāra nartane  
upamā dibāra nāhi e-tina bhuvane

SYNONYMS

nityānandera ṛṭya--the dancing of Lord Nityānanda Prabhu; yena--as;  
tāñhāra nartane--with the dancing of Śrī Caitanya Mahāprabhu; upamā dibāra  
nāhi--there cannot be any comparison; e-tina bhuvane--within these three  
worlds.

TRANSLATION

The dancing of Lord Nityānanda Prabhu, like the dancing of Śrī Caitanya  
Mahāprabhu, cannot be compared to anything within these three worlds.

TEXT 105



TEXT

nṛtyera mādhuri kebā varṇibāre pāre  
mahāprabhu āise yei nṛtya dekhibāre

SYNONYMS

nṛtyera mādhuri--the sweetness of the dancing; kebā--who; varṇibāre pāre--  
can describe; mahāprabhu āise--Śrī Caitanya Mahāprabhu comes; yei--that;  
nṛtya--dancing; dekhibāre--to see.

TRANSLATION

No one can properly describe the sweetness of Lord Nityānanda's dancing.  
Śrī Caitanya Mahāprabhu personally comes to see it.

TEXT 106

TEXT

nṛtya kari' prabhu yabe viśrāma karilā  
bhojanera lāgi' paṇḍita nivedana kailā

SYNONYMS

nṛtya kari'--after dancing; prabhu--Lord Nityānanda; yabe--when; viśrāma  
karilā--took rest; bhojanera lāgi'--for His eating; paṇḍita--Rāghava Paṇḍita;  
nivedana kailā--submitted a request.

TRANSLATION

After the dancing and after Lord Nityānanda had rested, Rāghava Paṇḍita  
submitted his request that the Lord take supper.

TEXT 107

TEXT

bhojane vasilā prabhu nija-gaṇa lañā  
mahāprabhura āsana ḍāhine pātiyā

SYNONYMS

bhojane--to eat; vasilā--sat down; prabhu--Lord Nityānanda Prabhu; nija-  
gaṇa lañā--with His own personal associates; mahāprabhura--of Śrī Caitanya  
Mahāprabhu; āsana--sitting place; ḍāhine pātiyā--setting on the right side.

TRANSLATION

Lord Nityānanda Prabhu sat down for supper with His personal associates and  
made a sitting place on His right side for Śrī Caitanya Mahāprabhu.

TEXT 108

TEXT

mahāprabhu āsi' sei āsane vasila  
dekhi' rāghavera mane ānanda bāḍila

SYNONYMS

mahāprabhu--Śrī Caitanya Mahāprabhu; āsi'--coming; sei āsane--on that seat; vasila--sat down; dekhi'--seeing; rāghavera mane--in the mind of Rāghava Paṇḍita; ānanda--great happiness; bāḍila--increased.

TRANSLATION

Śrī Caitanya Mahāprabhu came there and sat down at His place. Seeing this, Rāghava Paṇḍita felt increasing happiness. Rāghava Paṇḍita felt increasing happiness.

TEXT 109

TEXT

dui-bhāi-āge prasāda āniyā dharilā  
sakala vaiṣṇave piche pariveśana kailā

SYNONYMS

dui-bhāi-āge--in front of the two brothers; prasāda--the remnants of food offered to Lord Kṛṣṇa; āniyā--bringing; dharilā--put; sakala vaiṣṇave--to all the Vaiṣṇavas; piche--thereafter; pariveśana kailā--distributed.

TRANSLATION

Rāghava Paṇḍita brought the prasāda before the two brothers and thereafter distributed prasāda to all the other Vaiṣṇavas.

TEXT 110

TEXT

nānā-prakāra piṭhā, pāyasa, divya śālyanna  
amṛta nindaye aiche vividha vyañjana

SYNONYMS

nānā-prakāra piṭhā--various types of cake; pāyasa--sweet rice; divya śālyanna--fine cooked rice; amṛta--nectar; nindaye--surpassed; aiche--such; vividha vyañjana--varieties of vegetables.

TRANSLATION

There were varieties of cakes, sweet rice and fine cooked rice that surpassed the taste of nectar. There were also varieties of vegetables.

TEXT 111

TEXT

rāghava-ṭhākurera prasāda amṛtera sāra  
mahāprabhu yāhā khāite āise bāra bāra

SYNONYMS

rāghava-ṭhākurera--of Rāghava Paṇḍita; prasāda--food offered to the Deity;  
amṛtera sāra--the essence of nectar; mahāprabhu--Śrī Caitanya Mahāprabhu;  
yāhā--which; khāite--to eat; āise--came; bāra bāra--again and again.

TRANSLATION

The food prepared and offered to the Deity by Rāghava Paṇḍita was like the  
essence of nectar. Śrī Caitanya Mahāprabhu came there again and again to eat  
such prasāda.

TEXT 112

TEXT

pāka kari' rāghava yabe bhoga lāgāya  
mahāprabhura lāgi' bhoga pṛthak bāḍaya

SYNONYMS

pāka kari'--after cooking; rāghava--Rāghava paṇḍita; yabe--when; bhoga  
lāgāya--offers food to the Deity; mahāprabhura lāgi'--for Lord Śrī Caitanya  
Mahāprabhu; bhoga--offering; pṛthak--separate; bāḍaya--arranges.

TRANSLATION

When Rāghava Paṇḍita offered the food to the Deity after cooking, he would  
make a separate offering for Śrī Caitanya Mahāprabhu.

TEXT 113

TEXT

prati-dina mahāprabhu karena bhojana  
madhye madhye prabhu tānre dena darāšana

SYNONYMS

prati-dina--daily; mahāprabhu--Śrī Caitanya Mahāprabhu; karena bhojana--  
eats; madhye madhye--sometimes; prabhu--Śrī Caitanya Mahāprabhu; tānre--unto  
him; dena darāšana--gives His audience.

TRANSLATION

Every day, Śrī Caitanya Mahāprabhu would eat at the house of Rāghava  
Paṇḍita. Sometimes He would give Rāghava Paṇḍita the opportunity to see Him.

TEXT 114

TEXT

dui bhāire rāghava āni' pariveśe  
yatna kari' khāoyāya, nā rahe avāśeṣe

SYNONYMS

dui bhāire--to the two brothers; rāghava--Rāghava paṇḍita; āni'--bringing;  
pariveśe--distributed; yatna kari'--with great attention; khāoyāya--fed Them;  
nā rahe avāśeṣe--there were no remnants.

TRANSLATION

Rāghava Paṇḍita would bring and distribute prasāda to the two brothers,  
feeding Them with great attention. They ate everything, and therefore there  
were no remnants left.

TEXT 115

TEXT

kata upahāra āne, hena nāhi jāni  
rāghavera ghare rāndhe rādhā-ṭhākuraṇī

SYNONYMS

kata upahāra--many presentations; āne--brings; hena--such; nāhi jāni--I  
cannot understand; rāghavera ghare--at the house of Rāghava paṇḍita; rāndhe--  
cooks; rādhā-ṭhākuraṇī--the supreme mother, Śrīmatī Rādhārāṇī.

TRANSLATION

He brought so many presentations that no one could know them perfectly.  
Indeed, it was a fact that the supreme mother, Rādhārāṇī, personally cooked in  
the house of Rāghava Paṇḍita.

TEXT 116

TEXT

durvāsāra ṭhāñi teṅho pāñāchena vara  
amṛta ha-ite pāka tāñra adhika madhura

SYNONYMS

durvāsāra ṭhāñi--from Durvāsā Muni; teṅho--She; pāñāchena vara--got the  
benediction; amṛta ha-ite--than nectar; pāka--cooking; tāñra--Her; adhika  
madhura--more sweet.

TRANSLATION

Śrīmatī Rādhārāṇī received from Durvāsā Muni the benediction that whatever  
She cooked would be sweeter than nectar. That is the special feature of Her  
cooking.

TEXT 117

TEXT

sugandhi sundara prasāda---mādhuryera sāra  
dui bhāi tāhā khāñā santoṣa apāra

SYNONYMS

su-gandhi--fragrant; sundara--beautiful; prasāda--food; mādhuryera sāra--  
the essence of all sweetness; dui bhāi--the two brothers; tāhā--that; khāñā--  
eating; santoṣa apāra--very, very happy.

TRANSLATION

Aromatic and pleasing to see, the food was the essence of all sweetness.  
Thus the two brothers, Lord Caitanya Mahāprabhu and Lord Nityānanda Prabhu,  
ate it with great satisfaction.

TEXT 118

TEXT

bhojane vasite raghunāthe kahe sarva-jana  
paṇḍita kahe,----in̄ha pāche karibe bhojana'

SYNONYMS

bhojane--to eat; vasite--to sit down; raghunāthe--unto Rāghunātha dāsa;  
kahe--requested; sarva-jana--everyone; paṇḍita kahe--Rāghava Paṇḍita said;  
in̄ha--this; pāche--later; karibe bhojana--will take food.

TRANSLATION

All the devotees present requested Rāghunātha dāsa to sit down and take  
prasāda, but Rāghava Paṇḍita told them, "He will take prasāda later."

TEXT 119

TEXT

bhakta-gaṇa ākaṇṭha bhariyā karila bhojana  
'hari' dhvani kari' uṭhi' kailā ācamana

SYNONYMS

bhakta-gaṇa--all the devotees; ākaṇṭha--up to the neck; bhariyā--filling;  
karila bhojana--took prasāda; hari dhvani--chanting of the holy name of Hari;  
kari'--doing; uṭhi'--getting up; kailā ācamana--washed their mouths and hands.

TRANSLATION

All the devotees took prasāda, filling themselves to the brim. Thereafter,  
chanting the holy name of Hari, they stood up and washed their hands and  
mouths.

TEXT 120

TEXT

bhojana kari' dui bhāi kailā ācamana  
rāghava āni' parāilā mālya-candana

SYNONYMS

bhojana kari'--after eating; dui bhāi--the two brothers; kailā ācamana--washed Their hands and mouths; rāghava--Rāghava Paṇḍita; āni'--bringing; parāilā--decorated Them with; mālya-candana--flower garlands and sandalwood pulp.

TRANSLATION

After eating, the two brothers washed Their hands and mouths. Then Rāghava Paṇḍita brought flower garlands and sandalwood pulp and decorated Them.

TEXT 121

TEXT

biḍā khāoyāilā, kailā caraṇa vandana  
bhakta-gaṇe dilā biḍā, mālya-candana

SYNONYMS

biḍā khāoyāilā--he offered betel nuts; kailā caraṇa vandana--prayed to the lotus feet; bhakta-gaṇe--unto the devotees; dilā--gave; biḍā--betel nuts; mālya-candana--garlands and sandalwood pulp.

TRANSLATION

Rāghava Paṇḍita offered Them betel nuts and worshiped Their lotus feet. He also distributed betel nuts, flower garlands and sandalwood pulp to the devotees.

TEXT 122

TEXT

rāghavera kṛpā raghunāthera upare  
dui bhāiera avasiṣṭa pātra dilā tānre

SYNONYMS

rāghavera--of Rāghava Paṇḍita; kṛpā--mercy; raghunāthera upare--unto Raghunātha dāsa; dui bhāiera--of the two brothers; avasiṣṭa--of remnants of food; pātra--the dishes; dilā tānre--offered to him.

TRANSLATION

Rāghava Paṇḍita, being very merciful toward Raghunātha dāsa, offered him the dishes with the remnants of food left by the two brothers.

TEXT 123

TEXT

kahilā,----"caitanya gosāñi kariyāchena bhojana  
tāñra śeṣa pāile, tomāra khaṇḍila bandhana"

SYNONYMS

kahilā--he said; caitanya gosāñi--Lord Śrī Caitanya Mahāprabhu; kariyāchena bhojana--has eaten; tāñra śeṣa--His remnants; pāile--if you take; tomāra--your; khaṇḍila--will cease; bandhana--bondage.

TRANSLATION

He said, "Lord Śrī Caitanya Mahāprabhu has eaten this food. If you take His remnants, you will be released from the bondage of your family."

TEXT 124

TEXT

bhakta-citte bhakta-gṛhe sadā avasthāna  
kabhu gupta, kabhu vyakta, svatantra bhagavān

SYNONYMS

bhakta-citte--in the heart of a devotee; bhakta-gṛhe--at the house of a devotee; sadā avasthāna--always resides; kabhu gupta--sometimes hidden; kabhu vyakta--sometimes manifest; svatantra--fully independent; bhagavān--the Supreme Personality of Godhead.

TRANSLATION

The Supreme Personality of Godhead always resides either in the heart or in the home of a devotee. This fact is sometimes hidden and sometimes manifest, for the Supreme Personality of Godhead is fully independent.

TEXT 125

TEXT

sarvatra 'vyāpaka' prabhura sadā sarvatra vāsa  
ihāte saṁśaya yāra, sei yāya nāśa

SYNONYMS

sarvatra--everywhere; vyāpaka--pervading; prabhura--of the Supreme Personality of Godhead; sadā--always; sarvatra--everywhere; vāsa--residence; ihāte--about this; saṁśaya--doubt; yāra--of whom; sei--he; yāya nāśa--becomes annihilated.

TRANSLATION

The Supreme Personality of Godhead is all-pervasive, and therefore He resides everywhere. Anyone who doubts this will be annihilated.

TEXT 126

TEXT

prāte nityānanda prabhu gaṅgā-snāna kariyā  
sei vṛkṣa-mūle vasilā nija-gaṇa lañā

SYNONYMS

prāte--in the morning; nityānanda prabhu--Lord Nityānanda Prabhu; gaṅgā snāna--bathing in the Ganges; kariyā--after doing; sei vṛkṣa-mūle--under that tree; vasilā--sat down; nija-gaṇa lañā--with His associates.

TRANSLATION

In the morning, after taking His bath in the Ganges, Nityānanda Prabhu sat down with His associates beneath the same tree under which He had previously sat.

TEXT 127

TEXT

raghunātha āsi' kailā caraṇa vandana  
rāghava-pañḍita-dvārā kailā nivedana

SYNONYMS

raghunātha--Rāghunātha dāsa; āsi'--coming; kailā caraṇa vandana--worshiped His lotus feet; rāghava-pañḍita-dvārā--through Rāghava pañḍita; kailā nivedana--submitted his desire.

TRANSLATION

Rāghunātha dāsa went there and worshiped Lord Nityānanda's lotus feet. Through Rāghava Pañḍita, he submitted his desire.

TEXT 128

TEXT

"adhama, pāmara mui hīna jīvādhama!  
mora icchā haya---pāṇa caitanya-caraṇa

SYNONYMS

adhama--the most fallen; pāmara--the most sinful; mui--I; hīna--condemned; jīva-adhama--the lowest of all living beings; mora--my; icchā--desire; haya--is; pāṇa--I can get; caitanya-caraṇa--the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.



TRANSLATION

"I am the lowest of men, the most sinful, fallen and condemned.  
Nevertheless, I desire to attain the shelter of Sri Caitanya Mahaprabhu.

TEXT 129

TEXT

vāmana hañā yena cānda dharibāre cāya  
aneka yatna kainu, tāte kabhu siddha naya

SYNONYMS

vāmana hañā--being a dwarf; yena--as if; cānda--the moon; dharibāre--to catch; cāya--wants; aneka yatna--many attempts; kainu--I have made; tāte--in that; kabhu siddha naya--I have not been successful.

TRANSLATION

"Like a dwarf who wants to catch the moon, I have tried my best many times, but I have never been successful.

TEXT 130

TEXT

yata-bāra palāi āmi gṛhādi chāḍiyā  
pitā, mātā---dui more rākhaye bāndhiyā

SYNONYMS

yata-bāra--as many times; palāi--go away; āmi--I; gṛha-ādi chāḍiyā--giving up my relationship with home; pitā mātā--father and mother; dui--both of them; more--me; rākhaye bāndhiyā--keep bound.

TRANSLATION

"Every time I tried to go away and give up my home relationships, my father and mother unfortunately kept me bound.

TEXT 131

TEXT

tomāra kṛpā vinā keha 'caitanya' nā pāya  
tumi kṛpā kaile tānre adhameha pāya

SYNONYMS

tomāra kṛpā--Your mercy; vinā--without; keha--anyone; caitanya--Lord Śrī Caitanya Mahāprabhu; nā pāya--cannot get; tumi kṛpā kaile--if You are merciful; tānre--Him; adhameha--even the fallen soul; pāya--can get.

TRANSLATION

"No one can attain the shelter of Śrī Caitanya Mahāprabhu without Your mercy, but if You are merciful, even the lowest of men can attain shelter at His lotus feet.

TEXT 132

TEXT

ayogyā mui nivedana karite kari bhaya  
more 'caitanya' deha' gosāñi hañā sadaya

SYNONYMS

ayogyā--unfit; mui--I; nivedana karite--to submit my desires; kari bhaya--I am afraid; more--unto me; caitanya deha'--kindly give the shelter of Lord Śrī Caitanya Mahāprabhu; gosāñi--O my Lord; hañā sa-daya--being merciful.

TRANSLATION

"Although I am unfit and greatly afraid to submit this plea, I nevertheless request You, sir, to be especially merciful toward me by granting me shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 133

TEXT

mora māthe pada dhari' karaha prasāda  
nirvighne caitanya pāṇa----kara āśīrvāda"

SYNONYMS

mora māthe--upon my head; pada dhari'--keeping Your feet; karaha prasāda--bless me; nirvighne--without difficulty; caitanya pāṇa--I may get the shelter of Śrī Caitanya Mahāprabhu; kara āśīrvāda--give this benediction.

TRANSLATION

"Placing Your feet on my head, give me the benediction that I may achieve the shelter of Śrī Caitanya Mahāprabhu without difficulty. I pray for this benediction."

TEXT 134

TEXT

śuni' hāsi' kahe prabhu saba bhakta-gaṇe  
"ihāra viṣaya-sukha----indra-sukha-sama

SYNONYMS

śuni'--hearing; hāsi'--smiling; kahe--says; prabhu--Lord Nityānanda Prabhu; saba bhakta-gaṇe--unto all the devotees; ihāra--of Raghunātha dāsa; viṣaya

sukha--material happiness; indra-sukha--the material happiness of the King of heaven, Indra; sama--equal to.

TRANSLATION

After hearing this appeal by Raghunātha dāsa, Lord Nityānanda Prabhu smiled and told all the devotees, "Raghunātha dāsa's standard of material happiness is equal to that of Indra, the King of heaven.

TEXT 135

TEXT

caitanya-kṛpāte seha nāhi bhāya mane  
sabe āśīrvāda kara----pāuka caitanya-caraṇe

SYNONYMS

caitanya-kṛpāte--by the mercy of Lord Śrī Caitanya Mahāprabhu; seha--such a standard of material happiness; nāhi bhāya--he does not take as valuable; mane--at mind; sabe--all of you; āśīrvāda kara--give the benediction; pāuka--let him get; caitanya-caraṇe--the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

"Because of the mercy bestowed upon him by Śrī Caitanya Mahāprabhu, Raghunātha dāsa, although situated in such material happiness, does not like it at all. Therefore let every one of you be merciful toward him and give him the benediction that he may very soon attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 136

TEXT

kṛṣṇa-pāda-padma-gandha yei jana pāya  
brahmaloka-ādi-sukha tāñre nāhi bhāya"

SYNONYMS

kṛṣṇa--of Lord Kṛṣṇa; pāda-padma--of the lotus feet; gandha--the fragrance; yei jana--anyone who; pāya--gets; brahma-loka--of Brahmaloaka; ādi--and so on; sukha--happiness; tāñre--to him; nāhi bhāya--does not appear valuable.

TRANSLATION

"One who experiences the fragrance of the lotus feet of Lord Kṛṣṇa does not even value the standard of happiness available in Brahmaloaka, the topmost planet. And what to speak of heavenly happiness?

TEXT 137

TEXT

yo dustyajān dāra-sutān  
suhṛd-rājyaṁ hṛdi-sprśaḥ  
jahau yuvaiva malavad  
uttama-śloka-lālasaḥ

SYNONYMS

yaḥ--who (Bharata Mahārāja); dustyajān--difficult to give up; dāra-sutān--wife and children; suhṛt--friends; rājyam--kingdom; hṛdi-sprśaḥ--dear to the core of the heart; jahau--gave up; yuvā--youth; eva--at that time; malavat--like stool; uttama-śloka-lālasaḥ--being captivated by the transcendental qualities; pastimes and association of the Supreme Personality of Godhead.

TRANSLATION

"Lord Kṛṣṇa, the Supreme Personality of Godhead, is offered sublime, poetic prayers by those trying to attain His favor. Thus He is known as Uttamaśloka. Being very eager to gain the association of Lord Kṛṣṇa, King Bharata, although in the prime of youth, gave up his very attractive wife, affectionate children, most beloved friends and opulent kingdom, exactly as one gives up stool after excreting it.' "

PURPORT

This verse is from Śrīmad-Bhāgavatam (5.14.43).

TEXT 138

TEXT

tabe raghunāthe prabhu nikaṭe bolāila  
tānra māthe pada dhari' kahite lāgilā

SYNONYMS

tabe--then; raghunāthe--Raghunātha dāsa; prabhu--Lord Nityānanda Prabhu; nikaṭe bolāilā--called nearby; tānra māthe--on his head; pada dhari'--keeping His feet; kahite lāgilā--began to speak.

TRANSLATION

Then Lord Nityānanda Prabhu called Raghunātha dāsa near Him, placed His lotus feet upon Raghunātha dāsa's head and began to speak.

TEXT 139

TEXT

"tumi ye karāilā ei pulina-bhojana  
tomāya kṛpā kari' gaura kailā āgamana

SYNONYMS

tumi--you; ye--that; karāilā--caused to do; ei--this; pulina-bhojana--picnic on the bank of the Ganges; tomāya--unto you; kṛpā kari'--being merciful; gaura--Lord Śrī Caitanya Mahāprabhu; kailā āgamana--came.

TRANSLATION

"My dear Raghunātha dāsa," He said, "since you arranged the feast on the bank of the Ganges, Śrī Caitanya Mahāprabhu came here just to show you His mercy.

TEXT 140

TEXT

kṛpā kari' kailā ciḍā-dugdha bhojana  
nṛtya dekhi' rātrye kailā prasāda bhakṣaṇa

SYNONYMS

kṛpā kari'--by His causeless mercy; kailā--did; ciḍā-dugdha bhojana--eating of the chipped rice and milk; nṛtya dekhi'--after seeing the dancing; rātrye--at night; kailā prasāda bhakṣaṇa--ate the prasāda.

TRANSLATION

"By His causeless mercy He ate the chipped rice and milk. Then, after seeing the dancing of the devotees at night, He took His supper.

TEXT 141

TEXT

tomā uddhārite gaura āilā āpane  
chuṭila tomāra yata vighnādi-bandhane

SYNONYMS

tomā--you; uddhārite--to deliver; gaura--Lord Śrī Caitanya Mahāprabhu, Gaurahari; āilā āpane--came personally; chuṭila--have gone; tomāra--your; yata--all kinds of; vighna-ādi-bandhane--impediments for bondage.

TRANSLATION

"Lord Śrī Caitanya Mahāprabhu, Gaurahari, came here personally to deliver you. Now rest assured that all the impediments meant for your bondage are gone.

TEXT 142

TEXT

svarūpera sthāne tomā karibe samarpaṇe  
'antaraṅga' bhṛtya bali' rākhibe caraṇe

SYNONYMS

svarūpera sthāne--unto Svarūpa Dāmodara; tomā--you; karibe samarpaṇe--He will give; antaraṅga--very confidential; bhṛtya--servant; bali'--as; rākhibe caraṇe--will keep under His lotus feet.

TRANSLATION

"Śrī Caitanya Mahāprabhu will accept you and place you under the charge of His secretary, Svarūpa Dāmodara. You will thus become one of the most confidential internal servants and will attain the shelter of Śrī Caitanya Mahāprabhu.

TEXT 143

TEXT

niścinta hañā yāha āpana-bhavana  
acire nirvighne pābe caitanya-caraṇa"

SYNONYMS

niścinta--without anxiety; hañā--being; yāha--go; āpana-bhavana--to your own place; acire--very soon; nirvighne--without impediments; pābe--you will get; caitanya-caraṇa--the shelter of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

"Being assured of all this, return to your own home. Very soon, without impediments, you will attain the shelter of Lord Śrī Caitanya Mahāprabhu."

TEXT 144

TEXT

saba bhakta-dvāre tāñre āśīrvāda karāilā  
tāñ-sabāra caraṇa raghunātha vandilā

SYNONYMS

saba--all; bhakta-dvāre--by the devotees; tāñre āśīrvāda karāilā--had him blessed; tāñ-sabāra--of all of them; caraṇa--the lotus feet; raghunātha--Raghu nātha dāsa; vandilā--worshipped.

TRANSLATION

Lord Nityānanda had Raghunātha dāsa blessed by all the devotees, and Raghunātha dāsa offered his respects to their lotus feet.

TEXT 145

TEXT

prabhu-ājñā lañā vaiṣṇavera ājñā la-ilā  
rāghava-sahite nibhṛte yukti karilā

#### SYNONYMS

prabhu-ājñā--the order of Lord Nityānanda Prabhu; lañā--taking; vaiṣṇavera ājñā--the permission of all the Vaiṣṇavas; la-ilā--he took; rāghava-sahite--with Rāghava Paṇḍita; nibhṛte--in a solitary place; yukti karilā--he consulted.

#### TRANSLATION

After taking leave of Lord Nityānanda Prabhu and then all the other Vaiṣṇavas, Srī Raghunātha dāsa consulted secretly with Rāghava Paṇḍita.

#### TEXT 146

#### TEXT

yukti kari' śata mudrā, soṇā tolā-sāte  
nibhṛte dilā prabhura bhāṇḍārīra hāte

#### SYNONYMS

yukti kari'--after consultation; śata mudrā--one hundred coins; soṇā--in gold pieces; tolā-sāte--about seven tolās (about two and a half ounces); nibhṛte--secretly; dilā--delivered; prabhura--of Lord Nityānanda Prabhu; bhāṇḍārīra--of the treasurer; hāte--into the hand.

#### TRANSLATION

After consulting with Rāghava Paṇḍita, he secretly delivered one hundred gold coins and about seven tolās of gold to the hand of Nityānanda Prabhu's treasurer.

#### TEXT 147

#### TEXT

tānre niṣedhilā,----"prabhure ebe nā kahibā  
nija-ghare yābena yabe tabe nivedibā"

#### SYNONYMS

tānre--him; niṣedhilā--he forbade; prabhure--unto Lord Nityānanda Prabhu; ebe--now; nā kahibā--do not speak; nila-ghare--to His home; yābena--will return; yabe--when; tabe--then; nivedibā--kindly inform Him.

#### TRANSLATION

Raghunātha dāsa admonished the treasurer, "Do not speak about this to Lord Nityānanda Prabhu now, but when He returns home, kindly inform Him about this presentation."

#### TEXT 148

#### TEXT

tabe rāghava-pañḍita tāñre ghare lañā gelā  
ṭhākura darśana karāñā mālā-candana dilā

SYNONYMS

tabe--thereupon; rāghava-pañḍita--Rāghava Pañḍita; tāñre--him; ghare lañā gelā--took to his home; ṭhākura darśana karāñā--after inducing him to see the Deity; mālā-candana--a garland and sandalwood pulp; dilā--delivered.

TRANSLATION

Thereupon, Rāghava Pañḍita took Raghunātha dāsa to his home. After inducing him to see the Deity, he gave Raghunātha dāsa a garland and sandalwood pulp.

TEXT 149

TEXT

aneka 'prasāda' dilā pathe khāibāre  
tabe punaḥ raghunātha kahe pañḍitere

SYNONYMS

aneka prasāda--much prasāda; dilā--delivered; pathe khāibāre--to eat on his way; tabe--then; punaḥ--again; raghunātha kahe--Raghunātha dāsa said; pañḍitere--to Rāghava Pañḍita.

TRANSLATION

He gave Raghunātha dāsa a large quantity of prasāda to eat on his way home. Then Raghunātha dāsa again spoke to Rāghava Pañḍita.

TEXT 150

TEXT

"prabhura sañge yata mahānta, bhṛtya āśrita jana  
pūjite cāhiye āmi sabāra caraṇa

SYNONYMS

prabhura sañge--with Lord Nityānanda Prabhu; yata--all; mahānta--great devotees; bhṛtya--servants; āśrita jana--subservient people; pūjite--to worship; cāhiye--want; āmi--I; sabāra caraṇa--the lotus feet of all of them.

TRANSLATION

"I want to give money," he said, "just to worship the lotus feet of all the great devotees, servants and subservants of Lord Nityānanda Prabhu.

TEXT 151

TEXT

biśa, pañca-daśa, bāra, daśa, pañca haya



mudrā deha' vicāri' yāra yata yogya haya

SYNONYMS

biśa--twenty; pañca-daśa--fifteen; bāra--twelve; daśa--ten; pañca--five; haya--are; mudrā--coins; deha'--give; vicāri'--considering; yāra--of whom; yata--as much; yogya haya--is fit.

TRANSLATION

"As you think fit, give twenty, fifteen, twelve, ten or five coins to each of them."

TEXT 152

TEXT

saba lekhā kariyā rāghava-pāśa dilā  
yānra nāme yata rāghava ciṭhi lekhāilā

SYNONYMS

saba--all; lekhā kariyā--writing; rāghava-pāśa dilā--delivered to Rāghava Paṇḍita; yānra nāme--in whose name; yata--as much; rāghava--Rāghava Paṇḍita; ciṭhi--a list; lekhāilā--had written.

TRANSLATION

Raghunātha dāsa drew up an account of the amount to be given and submitted it to Rāghava Paṇḍita, who then made up a list showing how much money was to be paid to each and every devotee.

TEXT 153

TEXT

eka-śata mudrā āra soṇā tolā-dvaya  
paṇḍitera āge dila kariyā vinaya

SYNONYMS

eka-śata mudrā--one hundred coins; āra--and; soṇā--gold; tolā-dvaya--two tolās; paṇḍitera āge--before Rāghava Paṇḍita; dila--presented; kariyā vinaya--with great humility.

TRANSLATION

With great humility, Raghunātha dāsa placed one hundred gold coins and about two tolās of gold before Rāghava Paṇḍita for all the other devotees.

TEXT 154

TEXT

tānra pada-dhūli lañā svagṛhe āilā

nityānanda-kṛpā pāñā kṛtārtha mānilā

SYNONYMS

tānra--his; pada-dhūli--the dust of the feet; lañā--taking; sva-gṛhe āilā--returned to his home; nityānanda-kṛpā--the mercy of Lord Nityānanda Prabhu; pāñā--getting; kṛtārtha mānilā--he felt greatly obligated.

TRANSLATION

After taking dust from the feet of Rāghava Paṇḍita, Raghunātha dāsa returned to his home, feeling greatly obligated to Lord Nityānanda Prabhu because of having received His merciful benediction.

TEXT 155

TEXT

sei haite abhyantare nā karena gamana  
bāhire durgā-maṇḍape yāñā karena śayana

SYNONYMS

sei haite--from that day; abhyantare--in the interior rooms; nā karena gamana--did not go; bāhire--outside; durgā-maṇḍape--to the place where Durgā worship was performed; yāñā--going; karena śayana--he sleeps.

TRANSLATION

From that day on, he did not go into the interior section of the house. Instead, he would sleep on the Durgā-maṇḍapa [the place where mother Durgā was worshiped].

TEXT 156

TEXT

tāñhā jāgi' rahe saba rakṣaka-gaṇa  
palāite karena nānā upāya cintana

SYNONYMS

tāñhā--there; jāgi'--keeping awake; rahe--stay; saba--all; rakṣaka-gaṇa--the watch men; palāite--to go away; karena--does; nānā--various; upāya--means; cintana--thinking of.

TRANSLATION

There, however, the watchmen alertly kept guard. Raghunātha dāsa was thinking of various means by which to escape their vigilance.

TEXT 157

TEXT

hena-kāle gauḍa-deśera saba bhakta-gaṇa  
prabhure dekhite nīlācale karilā gamana

SYNONYMS

hena-kāle--at this time; gauḍa-deśera--of Bengal; saba--all; bhakta-gaṇa--  
devotees; prabhure--Lord Śrī Caitanya Mahāprabhu; dekhite--to see; nīlācale--  
to Jagannātha Purī; karilā gamana--went.

TRANSLATION

At that time, all the devotees of Bengal were going to Jagannātha Purī to  
see Lord Caitanya Mahāprabhu.

TEXT 158

TEXT

tān-sabāra saṅge raghunātha yāite nā pāre  
prasiddha prakāṣa saṅga, tabahiṅ dharā paḍe

SYNONYMS

tān-sabāra--all of them; saṅge--with; raghunātha--Raghunātha dāsa; yāite nā  
pāre--could not go; prasiddha--famous; prakāṣa--known; saṅga--group; tabahiṅ--  
immediately; dharā paḍe--he would be caught.

TRANSLATION

Raghunātha dāsa could not accompany them, for they were so famous that he  
would immediately have been caught.

TEXTS 159-160

TEXT

ei-mata cintite daive eka-dine  
bāhire devī-maṅḍape kariyāchena śayane

daṅḍa-cāri rātri yabe āche avāśeṣa  
yadunandana-ācārya tabe karilā praveśa

SYNONYMS

ei-mata--in this way; cintite--while he was thinking; daive--by chance; eka  
dine--one day; bāhire--outside the house; devī-maṅḍape--on the Durgā platform;  
kariyāchena śayane--was sleeping; daṅḍa-cāri--four daṅḍas (ninety-six  
minutes); rātri--night; yabe--when; āche avāśeṣa--there remained; yadunandana-  
ācārya--the priest of the name Yadunandana Ācārya; tabe--then; karilā praveśa--  
entered.

TRANSLATION

Thus Raghunātha dāsa thought deeply about how to escape, and one night while he was sleeping on the Durgā-maṇḍapa, the priest Yadunandana Ācārya entered the house when only four daṇḍas remained until the end of the night.

TEXT 161

TEXT

vāsudeva-dattera teṅha haya 'anugṛhīta'  
raghunāthera 'guru' teṅho haya 'purohita'

SYNONYMS

vāsudeva-dattera--of Vāsudeva Datta; teṅha--he; haya anugṛhīta--was given the mercy; raghunāthera--of Raghunātha dāsa; guru--the spiritual master; teṅho--he; haya--was; purohita--the priest.

TRANSLATION

Yadunandana Ācārya was the priest and spiritual master of Raghunātha dāsa. Although born in a brāhmaṇa family, he had accepted the mercy of Vāsudeva Datta.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that although the atheists who have deviated from the order of Śrī Advaita Ācārya introduce themselves as followers of Advaita Ācārya, they do not accept Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead, Kṛṣṇa. Yadunandana Ācārya, one of the most confidential followers of Śrī Caitanya Mahāprabhu, was the initiated disciple of Advaita Ācārya. He was not polluted by sentimental distinctions classifying Vaiṣṇavas according to birth. Therefore although Vāsudeva Datta had not been born in a brāhmaṇa family, Yadunandana Ācārya accepted Vāsudeva Datta as his spiritual master.

TEXT 162

TEXT

advaita-ācāryera teṅha 'śiṣya antaraṅga'  
ācārya-ājñāte māne----caitanya 'prāṇa-dhana'

SYNONYMS

advaita-ācāryera--of Advaita Ācārya; teṅha--Yadunandana Ācārya; śiṣya--disciple; antaraṅga--very confidential; ācārya-ājñāte--by the order of Advaita Ācārya; māne--he accepted; caitanya prāṇa-dhana--Lord Śrī Caitanya Mahāprabhu as his life and soul.

TRANSLATION

Yadunandana Ācārya had been officially initiated by Advaita Ācārya. Thus he considered Lord Caitanya his life and soul.

TEXT 163

TEXT

aṅgane āsiyā teṅho yabe dāṅḍāilā  
raghunātha āsi' tabe daṅḍavat kailā

SYNONYMS

aṅgane--in the courtyard; āsiyā--entering; teṅho--Yadunandana Ācārya; yabe--when; dāṅḍāilā--stood up; raghunātha--Raghunātha dāsa; āsi'--coming; tabe--at that time; daṅḍavat kailā--offered his respects, falling down.

TRANSLATION

When Yadunandana Ācārya entered the house of Raghunātha dāsa and stood in the courtyard, Raghunātha dāsa went there and fell down to offer his obeisances.

TEXT 164

TEXT

tānra eka śiṣya tānra ṭhākurerā sevā kare  
sevā chāḍiyāche, tāre sādhibāra tare

SYNONYMS

tānra--his; eka--one; śiṣya--disciple; tānra--his; ṭhākurerā--of the Deity; sevā--service; kare--does; sevā chāḍiyāche--he has left that service; tāre--him; sādhibāra tare--to induce.

TRANSLATION

One of Yadunandana Ācārya's disciples had been worshiping the Deity but had left that service. Yadunandana Ācārya wanted Raghunātha dāsa to induce the disciple to take up that service again.

TEXT 165

TEXT

raghunāthe kahe,----"tāre karaha sādhana  
sevā yena kare, āra nāhika brāhmaṇa"

SYNONYMS

raghunāthe kahe--he said to Raghunātha dāsa; tāre--him; karaha sādhana--induce to accept the service; sevā--service; yena--that; kare--he does; āra--other; nāhika--there is no; brāhmaṇa--brāhmaṇa.

TRANSLATION

Yadunandana Ācārya requested Raghunātha dāsa, "Please induce the brāhmaṇa to resume the service, for there is no other brāhmaṇa to do it."

TEXT 166

TEXT

eta kahi' raghunāthe lañā calilā  
rakṣaka saba śeṣa-rātre nidrāya padilā

SYNONYMS

eta kahi'--saying this; raghunāthe lañā--taking Raghunātha dāsa; calilā--he went out; rakṣaka saba--all the watch men; śeṣa-rātre--at the end of night; nidrāya paḍilā--fell asleep.

TRANSLATION

After saying this, Yadunandana Ācārya took Raghunātha dāsa with him and went out. By that time all the watchmen were deeply asleep because it was the end of the night.

TEXT 167

TEXT

ācāryera ghara ihāra pūrva-diśāte  
kahite śunite duñhe cale sei pathe

SYNONYMS

ācāryera ghara--the house of Yadunandana Ācārya; ihāra--of this; pūrva-diśāte--to the east; kahite--talking; śunite--listening; duñhe--both of them; cale--go; sei pathe--on that path.

TRANSLATION

East of the house of Raghunātha dāsa was the house of Yadunandana Ācārya. Yadunandana Ācārya and Raghunātha dāsa talked together as they went toward that house.

TEXT 168

TEXT

ardha-pathe raghunātha kahe gurura caraṇe  
"āmi sei vipre sādhi' pāṭhāimu tomā sthāne

SYNONYMS

ardha-pathe--halfway along the path; raghunātha kahe--Raghunātha dāsa said; gurura caraṇe--unto the lotus feet of his spiritual master; āmi--I; sei--that; vipre--brāhmaṇa; sādhi'--inducing; pāṭhāimu--shall send; tomā sthāne--to your place.

TRANSLATION

Halfway along the path, Raghunātha dāsa submitted at the lotus feet of his spiritual master, "I shall go to the home of that brāhmaṇa, induce him to return, and send him to your home.

TEXT 169

TEXT

tumi sukhe ghare yāha----more ājñā haya"  
ei chale ājñā māgi' karilā niścaya

SYNONYMS

tumi--you; sukhe--in happiness; ghare yāha--go to your place; more--to me; ājñā--order; haya--is; ei chale--on this plea; ājñā māgi'--asking permission; karilā niścaya--decided.

TRANSLATION

"You may go home without anxiety. Following your order, I shall persuade the brāhmaṇa." On this plea, after asking permission, he decided to go away.

TEXT 170

TEXT

"sevaka rakṣaka āra keha nāhi saṅge  
palāite āmāra bhāla eita prasaṅge

SYNONYMS

sevaka--servant; rakṣaka--watchman; āra--and; keha nāhi--there is no one; saṅge--along; palāite--to go away; āmāra--my; bhāla--good; eita--this; prasaṅge--opportunity.

TRANSLATION

Raghunātha dāsa thought, "This is the greatest opportunity to go away because this time there are no servants or watchmen with me."

TEXT 171

TEXT

eta cinti' pūrva-mukhe karilā gamana  
ulaṭiyā cāhe pāche,----nāhi kona jana

SYNONYMS

eta cinti'--thinking this; pūrva-mukhe--toward the east; karilā gamana--began to proceed; ulaṭiyā--turning around; cāhe--looks; pāche--behind; nāhi kona jana--there was no one.

TRANSLATION

Thinking in this way, he quickly proceeded toward the east. Sometimes he turned around and looked back, but no one was following him.

TEXT 172

TEXT

śrī-caitanya-nityānanda-caraṇa cintiyā  
patha chāḍi' upathe yāyena dhāñā

SYNONYMS

śrī-caitanya--of Śrī Caitanya Mahāprabhu; nityānanda--of Lord Nityānanda Prabhu; caraṇa--the lotus feet; cintiyā--thinking of; patha chāḍi'--giving up the general pathway; upathe--by the path not generally used; yāyena dhāñā--he went very swiftly.

TRANSLATION

Thinking of the lotus feet of Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu, he left the general path and proceeded with great haste on the one not generally used.

TEXT 173

TEXT

grāme-grāmera patha chāḍi' yāya vane vane  
kāya-mano-vākye cinte caitanya-caraṇe

SYNONYMS

grāme-grāmera--from village to village; patha--the general path; chāḍi'--giving up; yāya--goes; vane vane--through the jungles; kāya-manaḥ-vākye--with body, mind and words; cinte--thinks; caitanya caraṇe--of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Giving up the general path from village to village, he passed through the jungles, thinking with heart and soul about the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 174

TEXT

pañca-daśa-krośa-patha cali' gelā eka-dine  
sandhyā-kāle rahilā eka gopera bāthāne

SYNONYMS

pañca-daśa-krośa--about thirty miles; patha cali'--walking on the path; gelā--went; eka-dine--in one day; sandhyā-kāle--in the evening; rahilā--remained; eka gopera--of a milkman; bāthāne--in the cowshed.



TRANSLATION

He walked about thirty miles in one day, and in the evening he took rest in the cowshed of a milkman.

TEXT 175

TEXT

upavāsī dekhi' gopa dugdha āni' dilā  
sei dugdha pāna kari' paḍiyā rahilā

SYNONYMS

upavāsī--fasting; dekhi'--seeing; gopa--the milkman; dugdha--milk; ani'--bringing; dilā--gave; sei dugdha--that milk; pāna kari'--drinking; paḍiyā--lying down; rahilā--he remained.

TRANSLATION

When the milkman saw that Raghunātha dāsa was fasting, he gave him some milk. Raghunātha dāsa drank the milk and lay down to rest there for the night.

TEXT 176

TEXT

ethā tānra sevaka rakṣaka tānre nā dekhiyā  
tānra guru-pāse vārtā puchilena giyā

SYNONYMS

ethā--here, at his home; tānra--his; sevaka--servant; rakṣaka--watchman; tānre--him; nā dekhiyā--not seeing; tānra guru-pāse--from his spiritual master; vārtā--news; puchilena--inquired; giyā--going.

TRANSLATION

At the house of Raghunātha dāsa, the servant and watchman, not seeing him there, immediately went to inquire about him from his spiritual master, Yadunandana Ācārya.

TEXT 177

TEXT

teṅha kahe, 'ājñā māgi' gelā nija-ghara'  
'palāila raghunātha'----uṭhila kolāhala

SYNONYMS

teṅha kahe--he said; ājñā māgi'--asking my permission; gelā--went; nija ghara--to his home; palāila raghunātha--Raghunātha dāsa has gone away; uṭhila--arose; kolāhala--a tumultuous sound.

TRANSLATION

Yadunandana Ācārya said, "He has already asked my permission and returned home." Thus there arose a tumultuous sound, as everyone cried, "Now Raghunātha has gone away!"

TEXT 178

TEXT

tānra pitā kahe,----"gauḍera saba bhakta-gaṇa  
prabhu-sthāne nīlācale karilā gamana

SYNONYMS

tānra--his; pitā--father; kahe--said; gauḍera--of Bengal; saba--all; bhakta  
gaṇa--the devotees; prabhu-sthāne--to the place of Śrī Caitanya Mahāprabhu;  
nīlācale--at Jagannātha purī; karilā gamana--have gone.

TRANSLATION

Raghunātha dāsa's father said, "Now all the devotees from Bengal have gone to Jagannātha Purī to see Lord Śrī Caitanya Mahāprabhu.

TEXT 179

TEXT

sei-saṅge raghunātha gela palāñā  
daśa jana yāha, tāre ānaha dhariyā"

SYNONYMS

sei-saṅge--with them; raghunātha--Raghunātha dāsa; gela palāñā--has fled;  
daśa jana--ten men; yāha--go; tāre--him; ānaha--bring; dhariyā--catching.

TRANSLATION

"Raghunātha dāsa has fled with them. Ten men should immediately go catch him and bring him back."

TEXT 180

TEXT

śivānande patrī dila vinaya kariyā  
'āmāra putrere tumi dibā bāhuḍiyā'

SYNONYMS

śivānande--unto Śivānanda Sena; patrī--a letter; dila--sent; vinaya kariya--  
with great humility; āmāra putrere--my son; tumi--you; dibā--please give;  
bāhuḍiyā--returning.

TRANSLATION

Raghunātha dāsa's father wrote a letter to Śivānanda Sena, asking him with great humility, "Please return my son."

TEXT 181

TEXT

jhāṅkarā paryanta gela sei daśa jane  
jhāṅkarāte pāila giyā vaiṣṇavera gaṇe

SYNONYMS

jhāṅkarā paryanta--to the place known as Jhāṅkarā; gela--went; sei daśa jane--those ten men; jhāṅkarāte--at Jhāṅkarā; pāila--caught up to; giyā--going; vaiṣṇavera gaṇe--the group of Vaiṣṇavas.

TRANSLATION

In Jhāṅkarā, the ten men caught up with the group of Vaiṣṇavas going to Nīlācala.

TEXT 182

TEXT

patrī diyā śivānande vārtā puchila  
śivānanda kahe,----'teṅha ethā nā āila'

SYNONYMS

patrī--letter; diyā--delivering; śivānande--unto Śivānanda Sena; vārtā--news; puchila--inquired; śivānanda kahe--Śivānanda said; teṅha--he; ethā--here; nā āila--did not come.

TRANSLATION

After delivering the letter, the men inquired from Śivānanda Sena about Raghunātha dāsa, but Śivānanda Sena replied, "He did not come here."

TEXT 183

TEXT

bāhuḍiyā sei daśa jana āila ghara  
tānra mātā-pitā ha-ila cintita antara

SYNONYMS

bāhuḍiyā--returning; sei--those; daśa jana--ten men; āila ghara--came back home; tānra--his; mātā-pitā--mother and father; ha-ila--became; cintita--full of anxiety; antara--within themselves.

TRANSLATION

The ten men returned home, and Raghunātha dāsa's father and mother were filled with anxiety.

TEXT 184

TEXT

ethā raghunātha-dāsa prabhāte uṭhiyā  
pūrva-mukha chāḍi' cale dakṣiṇa-mukha hañā

SYNONYMS

ethā--here; raghunātha-dāsa--Raghunātha dāsa; prabhāte--early in the morning; uṭhiyā--rising; pūrva-mukha--facing the east; chāḍi'--giving up; cale--began to proceed; dakṣiṇa-mukha--facing south; hañā--being.

TRANSLATION

Raghunātha dāsa, who had been resting at the milkman's house, got up early in the morning. Instead of going to the east, he turned his face south and proceeded.

TEXT 185

TEXT

chatrabhoga pāra hañā chāḍiyā sarāṇa  
kugrāma diyā diyā karila prayāṇa

SYNONYMS

chatra-bhoga--the place named Chatrabhoga; pāra hañā--crossing; chāḍiyā--giving up; sarāṇa--the royal road; kugrāma diyā diyā--going through village pathways; karila prayāṇa--proceeded.

TRANSLATION

He crossed Chatrabhoga, but instead of going on the general path, he proceeded on the path that went from village to village.

PURPORT

Chatrabhoga, known now as Chāḍa-khāḍi, is in the district of twenty-four pargaṇās in West Bengal. It is situated near the celebrated village Jayanagara-majilapura. Formerly the Ganges or some of its branches flowed through this region. Sometimes Chatrabhoga is misunderstood to have been a village on the River Kānsāi-nadī in Benāpola.

TEXT 186

TEXT

bhakṣaṇa apekṣā nāhi, samasta divasa gamana  
kṣudhā nāhi bādhe, caitanya-caraṇa-prāptye mana

SYNONYMS

bhakṣaṇa apekṣā nāhi--did not care for eating; samasta divasa--all day; gamana--traveling; kṣudhā--hunger; nāhi bādhe--did not become an impediment; caitanya-caraṇa--the lotus feet of Śrī Caitanya Mahāprabhu; prāptye--on obtaining; mana--mind.

TRANSLATION

Not caring about eating, he traveled all day. Hunger was not an impediment, for his mind was concentrated upon obtaining shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 187

TEXT

kabhu carvaṇa, kabhu randhana, kabhu dugdha-pāna  
yabe yei mile, tāhe rākhe nija prāṇa

SYNONYMS

kabhu carvaṇa--sometimes chewing; kabhu randhana--sometimes cooking; kabhu dugdha-pāna--sometimes drinking milk; yabe--when; yei--whoever; mile--meets; tāhe--in that way; rākhe--keeps; nija prāṇa--his life.

TRANSLATION

Sometimes he chewed fried grains, sometimes he cooked, and sometimes he drank milk. In this way he kept his life and soul together with whatever was available wherever he went.

TEXT 188

TEXT

bāra dine cali' gelā śrī-puruṣottama  
pathe tina-dina mātra karilā bhojana

SYNONYMS

bāra dine--for twelve days; cali'--traveling; gelā--reached; śrī-puruṣottama--Jagannātha Purī, or Nīlācala, the place of Puruṣottama; pathe--on the path; tina-dina--on three days; mātra--only; karilā bhojana--he ate.

TRANSLATION

He reached Jagannātha Purī in twelve days but could only eat for three days on the way.

TEXT 189

TEXT

svarūpādi-saha gosāñi āchena vasiyā  
hena-kāle raghunātha milila āsiyā

SYNONYMS

svarūpa-ādi-saha--in the company of devotees, headed by Svarūpa Dāmodara;  
gosāñi--Lord Śrī Caitanya Mahāprabhu; āchena vasiyā--was sitting; hena-kāle--  
at this time; raghunātha--Raghunātha dāsa; milila--met; āsiyā--coming.

TRANSLATION

When Raghunātha dāsa met Śrī Caitanya Mahāprabhu, the Lord was sitting with  
His companions, headed by Svarūpa Dāmodara.

TEXT 190

TEXT

aṅganete dūre rahi' karena praṇipāta  
mukunda-datta kahe,----'ei āila raghunātha'

SYNONYMS

aṅganete--in the courtyard; dūre rahi'--keeping himself at a distant place;  
karena praṇipāta--offered his obeisances; mukunda-datta kahe--Mukunda Datta  
said; ei--this; āila--has come; raghunātha--Raghunātha dāsa.

TRANSLATION

Staying at a distant place in the courtyard, he fell down to offer  
obeisances. Then Mukunda Datta said, "Here is Raghunātha."

TEXT 191

TEXT

prabhu kahena,----'āisa;, teṅho dharilā caraṇa  
uṭhi' prabhu kṛpāya tāṅre kailā āliṅgana

SYNONYMS

prabhu kahena--the Lord said; āisa--come here; teṅho--he; dharilā caraṇa--  
caught His lotus feet; uṭhi'--standing up; prabhu--the Lord; kṛpāya--out of  
mercy; tāṅre--him; kailā āliṅgana--embraced.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu heard these words, He immediately  
welcomed Raghunātha dāsa. "Come here," He said. Raghunātha dāsa then clasped  
the lotus feet of the Lord, but the Lord stood up and embraced him out of His  
causeless mercy.

TEXT 192

TEXT

svarūpādi saba bhaktera caraṇa vandilā  
prabhu-kṛpā dekhi' sabe āliṅgana kailā

#### SYNONYMS

svarūpa-ādi--headed by Svarūpa Dāmodara; saba bhaktera--of all the devotees; caraṇa vandilā--offered prayers to the lotus feet; prabhu-kṛpā--the mercy of Lord Caitanya; dekhi'--seeing; sabe--all of them; āliṅgana kailā--embraced.

#### TRANSLATION

Raghunātha dāsa offered prayers at the lotus feet of all the devotees, headed by Svarūpa Dāmodara Gosvāmī. Seeing the special mercy Śrī Caitanya Mahāprabhu had bestowed upon Raghunātha dāsa, they embraced him also.

#### TEXT 193

#### TEXT

prabhu kahe,----"kṛṣṇa-kṛpā baliṣṭha sabā haite  
tomāre kāḍila viṣaya-viṣṭhā-garta haite"

#### SYNONYMS

prabhu kahe--Lord Śrī Caitanya Mahāprabhu said; kṛṣṇa-kṛpā--the mercy of Lord Kṛṣṇa; baliṣṭha--more powerful; sabā haite--than anything; tomāre--you; kāḍila--He has delivered; viṣaya--of material enjoyment; viṣṭhā--of stool; garta--the ditch; haite--from.

#### TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, "The mercy of Lord Kṛṣṇa is stronger than anything else. Therefore the Lord has delivered you from the ditch of materialistic life, which is like a hole into which people pass stool."

#### PURPORT

According to the law of karma, everyone is destined to suffer or enjoy according to a certain material standard, but the mercy of Lord Kṛṣṇa is so powerful that the Lord can change all the reactions of one's past karma, or fruitive activities. Lord Śrī Caitanya Mahāprabhu specifically drew attention to the mercy of Lord Kṛṣṇa. That mercy is more powerful than anything else, for it had saved Raghunātha dāsa from the strong bondage of materialistic life, which the Lord compared to a hole where people pass stool. Śrī Caitanya Mahāprabhu gave His verdict that those addicted to the materialistic way of life are like worms that are living in stool but cannot give it up. A gṛhavrata, one who has decided to live in a comfortable home although it is actually miserable, is in a condemned position. Only the mercy of Kṛṣṇa can save one from such misery. Without Kṛṣṇa's mercy, one cannot get out of the filthy entanglement of materialistic life. The poor living entity cannot give up his materialistic position on his own; only when granted the special mercy of Kṛṣṇa can he give it up. Lord Caitanya Mahāprabhu knew very well that Raghunātha dāsa was already liberated. Nevertheless He emphasized that

Raghunātha dāsa's life of material comfort as a very rich man's son with a very beautiful wife and many servants to attend him was like a ditch of stool. The Lord thus specifically indicated that ordinary men who are very happy with material comforts and family life are in no better position than worms in stool.

TEXT 194

TEXT

raghunātha mane kahe,----'kṛṣṇa nāhi jāni  
tava kṛpā kāḍila āmā,----ei āmi māni'

SYNONYMS

raghunātha--Raghunātha dāsa; mane kahe--answered within his mind; kṛṣṇa--Lord Kṛṣṇa; nāhi jāni--I do not know; tava--Your; kṛpā--mercy; kāḍila--has delivered; āmā--me; ei--this; āmi māni--I accept.

TRANSLATION

Raghunātha dāsa answered within his mind, "I do not know who Kṛṣṇa is. I simply know that Your mercy, O my Lord, has saved me from my family life."

TEXT 195

TEXT

prabhu kahena,----"tomāra pitā-jyēṭhā dui jane  
cakravartī-sambandhe hāma 'ājā' kari' māne

SYNONYMS

prabhu kahena--Lord Caitanya Mahāprabhu said; tomāra--your; pitā-jyēṭhā--father and his elder brother; dui jane--both of them; cakravartī-sambandhe--be cause of a relationship with Nīlāmbara Cakravartī; hāma--I; ājā kari'--as My grandfathers; māne--consider.

TRANSLATION

The Lord continued, "Your father and his elder brother are both related as brothers to My grandfather, Nīlāmbara Cakravartī. Therefore I consider them My grandfathers.

PURPORT

Nīlāmbara Cakravartī, the grandfather of Śrī Caitanya Mahāprabhu, was very intimately related to Raghunātha dāsa's father and uncle. Nīlāmbara Cakravartī used to call them his younger brothers because both of them were very devoted to the brāhmaṇas and were very respectable gentlemen. Similarly, they used to call him Dādā Cakravartī, addressing him as an elder brother brāhmaṇa. Raghunātha dāsa, however, was almost the same age as Lord Śrī Caitanya Mahāprabhu. Generally a grandchild may joke about his grandfather. Therefore Śrī Caitanya Mahāprabhu took advantage of the relationship between His grandfather and Raghunātha dāsa's father and uncle to speak in a joking way.



TEXT 196

TEXT

cakravartīra duhe haya bhrāṭṛ-rūpa dāsa  
ataeva tāre āmi kari parihāsa

SYNONYMS

cakravartīra--of Nīlāmbara Cakravartī; duhe--both; haya--are; bhrāṭṛ-rūpa  
dāsa--servants as younger brothers; ataeva--therefore; tāre--unto them; āmi--  
I; kari parihāsa--say something jokingly.

TRANSLATION

"Since your father and his elder brother are younger brothers of Nīlāmbara  
Cakravartī, I may joke about them in this way.

TEXT 197

TEXT

tomāra bāpa-jyēṭhā---viṣaya-viṣṭhā-gartera kīḍā  
sukha kari' māne viṣaya-viṣera mahā-pīḍā

SYNONYMS

tomāra--your; bāpa--father; jyēṭhā--his elder brother; viṣaya--of material  
enjoyment; viṣṭhā--stool; gartera--of the ditch; kīḍā--worms; sukha kari'--as  
happiness; māne--they consider; viṣaya--of material enjoyment; viṣera--of the  
poison; mahā-pīḍā--the great disease.

TRANSLATION

"My dear Raghunātha dāsa, your father and his elder brother are just like  
worms in stool in the ditch of material enjoyment, for the great disease of  
the poison of material enjoyment is what they consider happiness.

PURPORT

When a man is attached to material enjoyment, he is attached to many  
miserable conditions, but nevertheless he accepts his condemned position as  
one of happiness. Sense enjoyment is so strong for such a person that he  
cannot give it up, exactly as a worm in stool cannot give up the stool. From  
the spiritual point of view, when a person is too absorbed in material  
enjoyment, he is exactly like a worm in stool. Although such a position is  
utterly miserable to the eyes of liberated souls, the materialistic enjoyer is  
greatly attached to it.

TEXT 198

TEXT

yadyadi brahmaṇya kare brāhmaṇera sahāya

'śuddha-vaiṣṇava' nahe, haye 'vaiṣṇavera prāya'

SYNONYMS

yadyapi--although; brahmaṇya kare--give charity to the brāhmaṇas; brāhmaṇera sahāya--great helpers to the brāhmaṇas; śuddha-vaiṣṇava--pure Vaiṣṇavas; nahe--not; haye--they are; vaiṣṇavera prāya--almost like Vaiṣṇavas.

TRANSLATION

"Although your father and uncle are charitable to brāhmaṇas and greatly help them, they are nevertheless not pure Vaishnavas. However, they are almost like Vaiṣṇavas.

PURPORT

As stated by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya, some people, usually very rich men, dress like Vaiṣṇavas and give charity to brāhmaṇas. They are also attached to Deity worship, but because of their attachment to material enjoyment, they cannot be pure Vaiṣṇavas. Anyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam. The pure Vaiṣṇava has no desire for material enjoyment. That is the basic qualification of a pure Vaiṣṇava. There are men, especially rich men, who regularly worship the Deity, give charity to brāhmaṇas and are pious in every respect, but they cannot be pure Vaiṣṇavas. Despite their outward show of Vaiṣṇavism and charity, their inner desire is to enjoy a higher standard of material life. Raghunātha dāsa's father, Govardhana, and uncle, Hiraṇya dāsa, were both very charitable to brāhmaṇas. Indeed, the brāhmaṇas from the Gauḍīya district were practically dependent upon them. Thus they were accepted as very pious gentlemen. However, they presented themselves as Vaiṣṇavas to the eyes of people in general, although from a purely spiritual point of view they were ordinary human beings, not pure Vaiṣṇavas. Actual Vaiṣṇavas considered them almost Vaiṣṇavas, not pure Vaiṣṇavas. In other words, they were kaniṣṭha-adhikārīs, for they were ignorant of higher Vaiṣṇava regulative principles. Nevertheless, they could not be called viṣayīs, or blind materialistic enjoyers.

TEXT 199

TEXT

tathāpi viṣayera svabhāva----kare mahā-andha  
sei karma karāya, yāte haya bhava-bandha

SYNONYMS

tathāpi--still; viṣayera svabhāva--the potency of material enjoyment; kare mahā-andha--makes one completely blind; sei karma karāya--causes one to act in that way; yāte--by which; haya--there is; bhava-bandha--the bondage of birth and death.

TRANSLATION

"Those who are attached to materialistic life and are blind to spiritual life must act in such a way that they are bound to repeated birth and death by the actions and reactions of their activities.

#### PURPORT

As clearly stated in Bhagavad-gītā (3.9), yajñārthāt karmaṇo 'nyatra loko 'yam-karma-bandhanaḥ: if one does not act as a pure devotee, whatever acts he performs will produce reactions of fruitive bondage (karma-bandhanaḥ). In Śrīmad-Bhāgavatam it is said:

nūnaṁ pramattaḥ kurute vikarma  
yad-indriya-prīta ya āpṛṇoti  
na sādhu manye yata ātmano 'yam  
asann api kleśada āsa dehaḥ

"A materialistic person, madly engaged in activities for sense enjoyment, does not know that he is entangling himself in repeated birth and death and that his body, although temporary, is full of miseries." (Śrīmad-Bhāgavatam 5.5.4) A viṣayī, a person blindly caught in a web of materialistic life, remains in the cycle of birth and death perpetually. Such a person cannot understand how to execute pure devotional service, and therefore he acts as a karmī, jñānī, yogī or something else, according to his desire, but he does not know that the activities of karma, jñāna and yoga simply bind one to the cycle of birth and death.

#### TEXT 200

#### TEXT

hena 'viṣaya' haite kṛṣṇa uddhārilā tomā'  
kahana nā yāya kṛṣṇa-  
kṛpāra mahimā"

#### SYNONYMS

hena viṣaya--such a fallen condition of material enjoyment; haite--from; kṛṣṇa--Lord Kṛṣṇa; uddhārilā tomā'--has delivered you; kahana nā yāya--cannot be described; kṛṣṇa-kṛpāra--of the mercy of Lord Kṛṣṇa; mahimā--the glories.

#### TRANSLATION

"By His own free will, Lord Kṛṣṇa has delivered you from such a condemned materialistic life. Therefore the glories of Lord Kṛṣṇa's causeless mercy cannot be expressed."

#### PURPORT

in the Brahma-saṁhitā (5.54) it is said, karmāṇi nirdahati kintu ca bhakti-bha--jām. Lord Kṛṣṇa is so merciful that He can stop the reaction of karma for His devotee. Everyone--from a small insect called indra-gopa up to Indra, the King of heaven--is bound by the reactions of fruitive activities.

yas tv indra-gopam athavendram aho sva-karma-  
bandhānurūpa-phala-bhājanam ātanoti  
karmāṇi nirdahati kintu ca bhakti-bhājām  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Everyone, whether like an insect or the King of heaven, is entangled and bound by the actions and reactions of his karma. However, when one becomes a pure devotee, free from material desires and from bondage to karma, jñāna and yoga, one is freed from material actions and reactions by the causeless mercy of Kṛṣṇa. One cannot express sufficient gratitude to Kṛṣṇa for being freed from the materialistic way of life.

TEXT 201

TEXT

raghunāthera kṣīṇatā-mālinya dekhiyā  
svarūpere kahena prabhu kṛpārdra-citta hañā

SYNONYMS

raghunāthera--of Raghunātha dāsa; kṣīṇatā--thinness; mālinya--dirty condition of the body; dekhiyā--seeing; svarūpere kahena--said to Svarūpa Dāmodara Gosvāmī; prabhu--Lord Caitanya Mahāprabhu kṛpā--out of mercy; ārdra--melted; citta--heart; hañā--being.

TRANSLATION

Seeing Raghunātha dāsa skinny and dirty because of having traveled for twelve days and fasted, Lord Śrī Caitanya Mahāprabhu, His heart melting due to causeless mercy, spoke to Svarūpa Dāmodara.

TEXT 202

TEXT

"ei raghunāthe āmi saṅpinu tomāre  
putra-bhṛtya-rūpe tumi kara aṅgikāre

SYNONYMS

ei raghunāthe--this Raghunātha dāsa; āmi--I; saṅpinu tomāre--am entrusting to you; putra--son; bhṛtya--servant; rūpe--as; tumi--you (Svarūpa Dāmodara Gosvāmī); kara aṅgikāre--please accept.

TRANSLATION

"My dear Svarūpa," He said, "I entrust this Raghunātha dāsa to you. Please accept him as your son or servant.

TEXT 203

TEXT

tina 'raghunātha'-nāma haya āmāra gaṇe  
'svarūpera raghu'----āji haite ihāra nāme"

SYNONYMS

tina raghunātha--three Raghunāthas; nāma--named; haya--are; āmāra gaṇe--among My associates; svarūpera raghu--the Raghunātha of Svarūpa Dāmodara; āji haite--from this day; ihāra--of this one; nāme--the name.

TRANSLATION

"There are now three Raghunāthas among My associates. From this day forward, this Raghunātha should be known as the Raghu of Svarūpa Dāmodara."

PURPORT

Lord Śrī Caitanya Mahāprabhu had three Raghus among His associates--Vaidya Raghunātha (vide Ādi-līlā 11.22), Bhaṭṭa Raghunātha and Dāsa Raghunātha. Dāsa Raghunātha became celebrated as the Raghunātha of Svarūpa.

TEXT 204

TEXT

eta kahi' raghunāthera hasta dharilā  
svarūpera haste tānre samarpaṇa kailā

SYNONYMS

eta kahi'--saying this; raghunāthera--of Raghunātha dāsa; hasta dharilā--caught the hand; svarūpera haste--in the hands of Svarūpa Dāmodara; tānre--him; samarpaṇa kailā--entrusted.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu grasped the hand of Raghunātha dāsa and entrusted him to the hands of Svarūpa Dāmodara Gosvāmī.

TEXT 205

TEXT

svarūpa kahe,----'mahāprabhura ye ājñā haila'  
eta kahi' raghunāthe punaḥ āliṅgila

SYNONYMS

svarūpa kahe--Svarūpa Dāmodara said; mahāprabhura--of Śrī Caitanya Mahāprabhu; ye--whatever; ājñā--order; haila--there is; eta kahi'--saying this; raghunāthe--Raghunātha dāsa; punaḥ--again; āliṅgila--he embraced.

TRANSLATION

Svarūpa Dāmodara Gosvāmī accepted Raghunātha dāsa, saying, "Śrī Caitanya Mahāprabhu, whatever You order is accepted." He then embraced Raghunātha dāsa again.

TEXT 206

TEXT

caitanyaera bhakta-vātsalya kahite nā pāri  
govindere kahe raghunāthe dayā kari'

SYNONYMS

caitanyaera--of Lord Śrī Caitanya Mahāprabhu; bhakta-vātsalya--affection for devotees; kahite nā pāri--I cannot express properly; govindere--to Govinda; kahe--He said; raghunāthe--upon Raghunātha; dayā kari'--being very merciful.

TRANSLATION

I cannot properly express the affection of Śrī Caitanya Mahāprabhu for His devotees. Being merciful toward Raghunātha dāsa, the Lord spoke as follows to Govinda.

TEXT 207

TEXT

"pathe iṅha kariyāche bahuta laṅghana  
kata-dina kara ihāra bhāla santarṇa"

SYNONYMS

pathe--on the way; iṅha--this Raghunātha dāsa; kariyāche--has done; bahuta--much; laṅghana--fasting and difficult endeavor; kata-dina--for some days; kara--do; ihāra--of him; bhāla--good; santarṇa--attention.

TRANSLATION

"On the way, Raghunatha dasa has fasted and undergone hardships for many days. Therefore, take good care of him for some days so that he may eat to his satisfaction."

TEXT 208

TEXT

raghunāthe kahe----"yāñā, kara sindhu-snāna  
jagannātha dekhi' āsi' karaha bhojana"

SYNONYMS

raghunāthe kahe--He said to Raghunātha dāsa; yāñā--going; kara sindhu-snāna--bathe in the sea; jagannātha dekhi'--after seeing Lord Jagannātha; āsi'--after coming; karaha bhojana--take your meal.

TRANSLATION

Then Śrī Caitanya Mahāprabhu told Raghunātha dāsa, "Go bathe in the sea. Then see Lord Jagannātha in the temple and return here to take your meal."

TEXT 209

TEXT

eta bali' prabhu madhyāhna karite uṭhilā  
raghunātha-dāsa saba bhaktere mililā

SYNONYMS

eta bali'--after saying this; prabhu--Śrī Caitanya Mahāprabhu; madhyāhna karite--for performing His midday duties; uṭhilā--got up; raghunātha-dāsa--Raghunātha dāsa; saba--all; bhaktere--devotees; mililā--met.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu got up and went to perform His midday duties, and Raghunātha met all the devotees present.

TEXT 210

TEXT

raghunāthe prabhura kṛpā dekhi, bhakta-gaṇa  
vismita hañā kare tāñra bhāgya-prasāmsana

SYNONYMS

raghunāthe--unto Raghunātha dāsa; prabhura--of Śrī Caitanya Mahāprabhu; kṛpā--mercy; dekhi--seeing; bhakta-gaṇa--all the devotees; vismita--struck with wonder; hañā--being; kare--do; tāñra--his; bhāgya--fortune; prasāmsana--praise.

TRANSLATION

Having seen the causeless mercy of Śrī Caitanya Mahāprabhu upon Raghunātha dāsa, all the devotees, struck with wonder, praised his good fortune.

TEXT 211

TEXT

raghunātha samudre yāñā snāna karilā  
jagannātha dekhi' punaḥ govinda-pāśa āilā

SYNONYMS

raghunātha--Raghunātha dāsa; samudre--to the sea; yāñā--going; snāna karilā--took a bath; jagannātha dekhi'--after seeing Lord Jagannātha; punaḥ--again; govinda-pāśa āilā--came to Govinda.

TRANSLATION

Raghunātha dāsa took his bath in the sea and saw Lord Jagannātha. Then he returned to Govinda, the personal servant of Śrī Caitanya Mahāprabhu.

TEXT 212

TEXT

prabhura avasiṣṭa pātra govinda tānre dilā  
ānandita hañā raghunātha prasāda pāilā

SYNONYMS

prabhura--of Śrī Caitanya Mahāprabhu; avasiṣṭa pātra--a plate of remnants of food; govinda--the personal servant of the Lord; tānre--to him; dilā--offered; ānandita hañā--becoming very happy; raghunātha--Raghunātha dāsa; prasāda pāilā--accepted the prasāda.

TRANSLATION

Govinda offered him a plate with the remnants of food left by Śrī Caitanya Mahāprabhu, and Raghunātha dāsa accepted the prasāda with great happiness.

TEXT 213

TEXT

ei-mata rahe teṅha svarūpa-caraṇe  
govinda prasāda tānre dila pañca dine

SYNONYMS

ei-mata--in this way; rahe--remained; teṅha--he; svarūpa-caraṇe--under the shelter of Svarūpa Dāmodara Gosvāmī; govinda--the personal servant of Śrī Caitanya Mahāprabhu; prasāda--the remnants of the food of Śrī Caitanya Mahāprabhu; tānre--unto him; dila--gave; pañca dine--for five days.

TRANSLATION

Raghunātha dāsa stayed under the care of Svarūpa Dāmodara Gosvāmī, and Govinda supplied him remnants of Śrī Caitanya Mahāprabhu's food for five days.

TEXT 214

TEXT

āra dina haite 'puṣpa-añjali' dekhiyā  
siṁha-dvāre khāḍā rahe bhikṣāra lāgiyā

SYNONYMS

āra dina--the next day; haite--from; puṣpa-añjali--the ceremony of offering flowers to the Lord; dekhiyā--after seeing; siṁha-dvāre--at the main gate; khāḍā rahe--remains standing; bhikṣāra lāgiyā--for begging some alms.

TRANSLATION

Beginning from the sixth day, Raghunātha dāsa would stand at the gate known as Siṁha-dvāra to beg alms after the puṣpa-añjali ceremony, in which flowers were offered to the Lord.



TEXT 215

TEXT

jagannāthera sevaka yata----'viṣayīra gaṇa'  
sevā sāri' rātrye kare gṛhete gamana

SYNONYMS

jagannāthera--of Lord Jagannātha; sevaka--servants; yata--all; viṣayīra  
gaṇa--generally known as viṣayī; sevā sāri'--after finishing their service;  
rātrye--at night; kare--do; gṛhete gamana--returning home.

TRANSLATION

After finishing their prescribed duties, the many servants of Lord  
Jagannātha, who are known as viṣayīs, return home at night.

TEXT 216

TEXT

siṃha-dvāre annārthī vaiṣṇave dekhiyā  
pasārira ṭhāñi anna dena kṛpā ta' kariyā

SYNONYMS

siṃha-dvāre--at the Siṃha gate; anna-arthī--in need of some eatables;  
vaiṣṇave--Vaiṣṇavas; dekhiyā--seeing; pasārira ṭhāñi--from the shopkeepers;  
anna dena--deliver some eatables; kṛpā ta' kariyā--out of mercy.

TRANSLATION

If they see a Vaiṣṇava standing at the Siṃha-dvāra begging alms, out of  
mercy they arrange with the shopkeepers to give him something to eat.

TEXT 217

TEXT

ei-mata sarva-kāla āche vyavahāra  
niṣkiñcana bhakta khāḍā haya siṃha-dvāra

SYNONYMS

ei-mata--in this way; sarva-kāla--for all time; āche--is; vyavahāra--the  
etiquette; niṣkiñcana bhakta--a devotee who has no other support; khāḍā haya--  
stands; siṃha-dvāra--at the gate known as Siṃha-dvāra.

TRANSLATION

Thus it is a custom for all time that a devotee who has no other means of  
support stands at the Siṃha-dvāra gate to receive alms from the servants.

TEXT 218

TEXT

sarva-dina karena vaiṣṇava nāma-saṅkīrtana  
svacchande karena jagannātha daraśana

SYNONYMS

sarva-dina--the whole day; karena--performs; vaiṣṇava--a Vaiṣṇava; nāma-saṅkīrtana--chanting of the holy name of the Lord; svacchande--with full freedom; karena--does; jagannātha daraśana--seeing Lord Jagannātha. freedom; karena--does; jagannātha daraśana--seeing Lord Jagannātha.

TRANSLATION

A completely dependent Vaiṣṇava thus chants the holy name of the Lord all day and sees Lord Jagannātha with full freedom.

TEXT 219

TEXT

keha chatre māgi' khāya, yebā kichu pāya  
keha rātre bhikṣā lāgi' siṁha-dvāre raya

SYNONYMS

keha--some; chatre--at the almshouse; māgi'--begging; khāya--eat; yeba--whatever; kichu--little; pāya--they receive; keha--some; rātre--at night; bhikṣā lāgi'--for begging alms; siṁha-dvāre raya--stand at the gate known as Siṁha-dvāra.

TRANSLATION

It is a custom for some Vaiṣṇavas to beg from the charity booths and eat whatever they obtain, whereas others stand at night at the Siṁha-dvāra gate, begging alms from the servants.

TEXT 220

TEXT

mahāprabhura bhakta-gaṇera vairāgya pradhāna  
yāhā dekhi' prīta hana gaura-bhagavān

SYNONYMS

mahāprabhura--of Śrī Caitanya Mahāprabhu; bhakta-gaṇera--of the devotees; vairāgya--renunciation; pradhāna--the basic principle; yāhā dekhi'--seeing which; prīta hana--becomes satisfied; gaura-bhagavān--Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead.

TRANSLATION

Renunciation is the basic principle sustaining the lives of Śrī Caitanya Mahāprabhu's devotees. Seeing this renunciation, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is extremely satisfied.

#### PURPORT

Anyone, whether an ordinary materialistic person or a pure devotee, can understand the behavior of Śrī Caitanya Mahāprabhu's devotees if he studies it minutely. One will thus find that the devotees of Śrī Caitanya Mahāprabhu are not at all attached to any kind of material enjoyment. They have completely given up sense enjoyment to engage fully in the service of Lord Sri Kṛṣṇa and dedicate their lives and souls to serving Kṛṣṇa without material desires. Because their devotional service is free from material desires, it is unimpeded by material circumstances. Although ordinary men have great difficulty understanding this attitude of the devotees, it is greatly appreciated by the Supreme Personality of Godhead, Lord Śrī Caitanya Mahāprabhu.

#### TEXT 221

#### TEXT

prabhure govinda kahe,----"raghunātha 'prasāda' nā laya  
rātrye siṁha-dvāre khāḍā hañā māgi' khāya"

#### SYNONYMS

prabhure--unto Lord Śrī Caitanya Mahāprabhu; govinda kahe--Govinda said; raghunātha--Raghunātha dāsa; prasāda nā laya--does not take prasāda; rātrye--at night; siṁha-dvāre--at the Siṁha-dvāra gate; khāḍā hañā--standing; māgi'--begging; khāya--he eats.

#### TRANSLATION

Govinda said to Śrī Caitanya Mahāprabhu, "Raghunātha dāsa no longer takes prasāda here. Now he stands at the Siṁha-dvāra, where he begs some alms to eat."

#### TEXT 222

#### TEXT

śuni' tuṣṭa hañā prabhu kahite lāgila  
"bhāla kaila, vairāgīra dharma ācarila"

#### SYNONYMS

śuni'--hearing; tuṣṭa hañā--being very satisfied; prabhu--Lord Śrī Caitanya Mahāprabhu; kahite lāgila--began to say; bhāla kaila--he has done well; vairāgīra--of a person in the renounced order; dharma--the principles; ācarila--he has performed.

#### TRANSLATION

When Śrī Caitanya Mahāprabhu heard this, He was greatly satisfied. "Raghunātha dāsa has done well," He said. "He has acted suitably for a person in the renounced order.

TEXT 223

TEXT

vairāgī karibe sadā nāma-saṅkīrtana  
māgiyā khāñā kare jīvana rakṣaṇa

SYNONYMS

vairāgī--a person in the renounced order; karibe--will do; sadā--always; nāma-saṅkīrtana--chanting of the holy name of the Lord; māgiyā--by begging; khāñā--eating; kare jīvana rakṣaṇa--he sustains his life.

TRANSLATION

"A person in the renounced order should always chant the holy name of the Lord. He should beg some alms to eat, and he should sustain his life in this way.

PURPORT

As stated in the Hari-bhakti-vilāsa at the end of the Twentieth Vilāsa (366, 379, 382):

kṛtyānyetāni tu prāyo  
gṛhiṇām dhaninām satām  
likhitāni na tu tyakta-  
parigraha-mahātmanām

prabhāte cārdha-rātre ca  
madhyāhne divasa-kṣaye  
kīrtayanti hariṁ ye vai  
te taranti bhavārṇavam

evam ekāntinām prāyaḥ  
kīrtanaṁ smaraṇaṁ prabhoḥ  
kurvatām parama-prītyā  
kṛtyam anyan na rocate

A well-to-do householder Vaiṣṇava cannot live like a person in the renounced order who completely takes shelter of the holy name. Such a householder should chant the holy name of Kṛṣṇa in the morning, at midday and in the evening. Then he will be able to cross beyond nescience. Pure devotees in the renounced order, however, who fully surrender to the lotus feet of Kṛṣṇa, should chant the holy name of the Lord with great love and faith, always thinking of Kṛṣṇa's lotus feet. They should have no other occupation than chanting the holy name of the Lord. In the Bhakti-sandarbha, Śrīla Jīva Gosvāmī says:

yadyapi śrī-bhāgavata-mate pañca-rātrādivad-arcana-mārgasyāvaśyakatvaṁ nāsti,  
tad vināpi śaraṇapattiyādīnām ekatareṇāpi puruṣārtha-siddher abhihitatvāt.

TEXT 224

TEXT

vairāgī hañā yebā kare parāpeksā  
kārya-siddhi nahe, kṛṣṇa karena upekṣā

SYNONYMS

vairāgī hañā--being in the renounced order; yebā--anyone who; kare--does; parāpeksā--dependence on others; kārya-siddhi nahe--he does not become successful; kṛṣṇa--Lord Kṛṣṇa; karena upekṣā--neglects.

TRANSLATION

"A vairāgī [a person in the renounced order] should not depend on others. 'If he does so, he will be unsuccessful, and he will be neglected by Kṛṣṇa.

TEXT 225

TEXT

vairāgī hañā kare jihvāra lālasa  
paramārtha yāya, āra haya rasera vaśa

SYNONYMS

vairāgī hañā--being in the renounced order; kare--does; jihvāra--of the tongue; lālasa--lust; parama-ārtha--the goal of life; yāya--goes; āra--and; haya--becomes; rasera vaśa--dependent on taste.

TRANSLATION

"If a renunciant is eager for his tongue to taste different foods, his spiritual life will be lost, and he will be subservient to the tastes of his tongue.

TEXT 226

TEXT

vairāgīra kṛtya----sadā nāma-saṅkīrtana  
śāka-patra-phala-mūle udara-bharaṇa

SYNONYMS

vairāgīra--of a person in the renounced order; kṛtya--duty; sadā--always; nāma-saṅkīrtana--chanting the holy name of the Lord; śāka--vegetables; patra--leaves; phala--fruit; mūle--by roots; udara-bharaṇa--filling the belly.

TRANSLATION

"The duty of a person in the renounced order is to chant the Hare Kṛṣṇa mantra always. He should satisfy his belly with whatever vegetables, leaves, fruits and roots are available.

TEXT 227

TEXT

jihvāra lālase yei iti-uti dhāya  
śisnodara-parāyaṇa kṛṣṇa nāhi pāya"

SYNONYMS

jihvāra--of the tongue; lālase--because of greed; yei--anyone who; iti-uti--here and there; dhāya--goes; śisna--genitals; udara--belly; parāyaṇa--devoted to; kṛṣṇa--Lord Kṛṣṇa; nāhi pāya--does not get.

TRANSLATION

"One who is subservient to the tongue and who thus goes here and there, devoted to the genitals and the belly, cannot attain Kṛṣṇa."

TEXT 228

TEXT

āra dina raghunātha svarūpa-caraṇe  
āpanāra kṛtya lāgi' kailā nivedane

SYNONYMS

āra dina--the next day; raghunātha--Raghunātha dāsa; svarūpa-caraṇe--unto the lotus feet of Svarūpa Dāmodara Gosvāmī; āpanāra--his; kṛtya--duty; lāgi'--for; kailā nivedane--submitted.

TRANSLATION

The next day, Raghunātha dāsa inquired at the lotus feet of Svarūpa Dāmodara about his duty.

TEXT 229

TEXT

"ki lāgi' chāḍāilā ghara, nā jāni uddeśa  
ki mora kartavya, prabhu kara upadeśa"

SYNONYMS

ki lāgi'--for what reason; chāḍāilā ghara--have I been obliged to give up my household life; nā jāni--I do not know; uddeśa--the purpose; ki--what; mora kartavya--my duty; prabhu--my dear Lord; kara upadeśa--please give instruction.

TRANSLATION

"I do not know why I have given up household life," he said. "What is my duty? Kindly give me instructions."

TEXT 230

TEXT

prabhura āge kathā-mātra nā kahe raghunātha  
svarūpa-govinda-dvārā kahā ya nija-vāt

SYNONYMS

prabhura āge--in front of Śrī Caitanya Mahāprabhu; kathā-mātra--any speaking; nā kahe--does not say; raghunātha--Raghunātha dāsa; svarūpa-govinda-dvārā--through Govinda and Svarūpa Dāmodara Gosvāmī; kahāya--he informs; nija-vāt--his intention.

TRANSLATION

Raghunātha dāsa never even spoke a word before the Lord. Instead, he informed the Lord of his desires through Svarūpa Dāmodara Gosvāmī and Govinda.

TEXT 231

TEXT

prabhura āge svarūpa nivedilā āra dine  
raghunātha nivedaya prabhura caraṇe

SYNONYMS

prabhura āge--in front of Śrī Caitanya Mahāprabhu; svarūpa--Svarūpa Dāmodara Gosvāmī; nivedilā--submitted; āra dine--on the next day; raghunātha nivedaya--Raghunātha dāsa inquires; prabhura caraṇe--at the lotus feet of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

The next day, Svarūpa Dāmodara Gosvāmī submitted to Lord Śrī Caitanya Mahāprabhu, "Raghunātha dāsa has this to say at Your lotus feet.

TEXT 232

TEXT

"ki mora kartavya, muñi nā jāni uddeśa  
āpani śrī-mukhe more kara upadeśa"

SYNONYMS

ki--what; mora kartavya--my duty; muñi--I; nā jāni--do not know; uddeśa--the goal of my life; āpani--personally; śrī-mukhe--through Your transcendental mouth; more--unto me; kara upadeśa--please give instructions.

TRANSLATION

"I do not know my duty or the goal of my life. Therefore, please personally give me instructions from Your transcendental mouth.' "

TEXT 233

TEXT

hāsi' mahāprabhu raghunāthere kahila  
"tomāra upadeṣṭā kari' svarūpere dila

SYNONYMS

hāsi'--smiling; mahāprabhu--Śrī Caitanya Mahāprabhu; raghunāthere--to Raghunātha dāsa; kahila--said; tomāra--your; upadeṣṭā--instructor; kari'--as; svarūpere dila--I have appointed Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Smiling, Śrī Caitanya Mahāprabhu told Raghunātha dāsa, "I have already appointed Svarūpa Dāmodara Gosvāmī as your instructor.

TEXT 234

TEXT

'sādhya'-'sādhana'-tattva śikha inhāra sthāne  
āmi tata nāhi jāni, inho yata jāne

SYNONYMS

sādhya--duty; sādhana--how to execute it; tattva--truth; śikha--learn; inhāra sthāne--from him; āmi--I; tata--so much; nāhi jāni--do not know; inho--he; yata--as much as; jāne--knows.

TRANSLATION

"You may learn from him what your duty is and how to discharge it. I do not know as much as he.

TEXT 235

TEXT

tathāpi āmāra ājñā ya śraddhā yadi haya  
āmāra ei vākye tabe kariha niścaya

SYNONYMS

tathāpi--still; āmāra ājñā ya--in My instruction; śraddhā--faith; yadi--if; haya--there is; āmāra--My; ei--these; vākye--by words; tabe--then; kariha niścaya--you can ascertain.

TRANSLATION



"Nevertheless, if you want to take instructions from Me with faith and love, you may ascertain your duties from the following words.

TEXT 236

TEXT

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe  
bhāla nā khāibe āra bhāla nā paribe

SYNONYMS

grāmya-kathā--ordinary talks of common men; nā śunibe--never hear; grāmya-vārtā--ordinary news; nā kahibe--do not speak; bhāla--well; nā khāibe--do not eat; āra--and; bhāla--nicely; nā paribe--do not dress.

TRANSLATION

"Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely.

TEXT 237

TEXT

amānī mānada hañā kṛṣṇa-nāma sadā la'be  
vraje rādhā-kṛṣṇa-sevā mānase karibe

SYNONYMS

amānī--not expecting any respect; māna-da--offering respect to others; hañā--becoming; kṛṣṇa-nāma--the holy name of the Lord; sadā--always; la'be--you should chant; vraje--in Vṛndāvana; rādhā-kṛṣṇa-sevā--service to Rādhā and Kṛṣṇa; mānase--within the mind; karibe--you should do.

TRANSLATION

"Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says in his Amṛta-pravāha-bhāṣya that when a man and woman are married, they beget children and are thus entangled in family life. Talk concerning such family life is called grāmya-kathā. A person in the renounced order never indulges in either hearing or talking about such subjects. He should not eat palatable dishes, since that is unfit for a person in the renounced order. He should show all respect to others, but should not expect respect for himself. In this way, one should chant the holy name of the Lord and think of how to serve Rādhā and Kṛṣṇa in Vṛndāvana.

TEXT 238

TEXT

ei ta' saṅkṣepe āmi kailuṅ upadeśa  
svarūpera ṭhāñi ihāra pāibe viśeṣa

SYNONYMS

ei--this; ta'--certainly; saṅkṣepe--in brief; āmi--I; kailuṅ upadeśa--have given instruction; svarūpera ṭhāñi--from Svarūpa Dāmodara; ihāra--of this instruction; pāibe--you will get; viśeṣa--all details.

TRANSLATION

"I have briefly given you My instructions. Now you will get all details about them from Svarūpa Dāmodara.

TEXT 239

TEXT

tṛṇād api sunīcena  
taror iva sahiṣṇunā  
amāninā mānadena  
kīrtanīyaḥ sadā hariḥ"

SYNONYMS

tṛṇāt api--than downtrodden grass; sunīcena--being lower; taroḥ--than a tree; iva--indeed; sahiṣṇunā--with more tolerance; amāninā--without being puffed up by false pride; mānadena--giving respect to all; kīrtanīyaḥ--to be chanted; sadā--always; hariḥ--the holy name of the Lord.

TRANSLATION

"One who thinks himself lower than grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give respect to others, can very easily always chant the holy name of the Lord."

TEXT 240

TEXT

eta śuni' raghunātha vandilā caraṇa  
mahāprabhu kailā tāñre kṛpā-āliṅgana

SYNONYMS

eta śuni'--hearing this; raghunātha--Raghu nātha dāsa; vandilā caraṇa--offered prayers to the lotus feet; mahāprabhu--Śrī Caitanya Mahāprabhu; kailā--did; tāñre--him; kṛpā-āliṅgana--embracing out of mercy.

TRANSLATION

Having heard this, Raghunātha dāsa offered prayers at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord, with great mercy, embraced him.

TEXT 241

TEXT

punaḥ samarpilā tānre svarūpera sthāne  
'antaraṅga-sevā' kare svarūpera sane

SYNONYMS

punaḥ--again; samarpilā--handed over; tānre--him; svarūpera sthāne--to Svarūpa Dāmodara; antaraṅga-sevā--very confidential service; kare--he renders; svarūpera sane--with Svarūpa Dāmodara.

TRANSLATION

Śrī Caitanya Mahāprabhu again entrusted him to Svarūpa Dāmodara. Thus Raghunātha dāsa rendered very confidential service with Svarūpa Dāmodara Gosvāmī.

PURPORT

Antaraṅga-sevā refers to service performed in one's spiritual body. Svarūpa Dāmodara Gosvāmī was formerly Lalitādevī. Raghunātha dāsa Gosvāmī, who was among his assistants, now also began to serve Rādhā and Kṛṣṇa within his mind.

TEXT 242

TEXT

hena-kāle āilā saba gauḍera bhakta-gaṇa  
pūrvavat prabhu sabāya karilā milana

SYNONYMS

hena-kāle--at this time; āilā--came; saba--all; gauḍera bhakta-gaṇa--devotees from Bengal; pūrva-vat--as formerly; prabhu--Śrī Caitanya Mahāprabhu; sabāya--every one of them; karilā milana--met.

TRANSLATION

At this time, all the devotees from Bengal arrived, and, as previously, Śrī Caitanya Mahāprabhu met them with great feeling.

TEXT 243

TEXT

sabā lañā kailā prabhu guṇḍicā-mārjana  
sabā lañā kailā prabhu vanya-bhojana

SYNONYMS

sabā lañā--taking all of them; kailā--performed; prabhu--Śrī Caitanya Mahāprabhu; guṇḍicā-mārjana--washing of the Guṇḍicā temple; sabā lañā--with

all of them; kailā--performed; prabhu--Śrī Caitanya; vanya-bhojana--eating in the garden.

TRANSLATION

As He had previously done, He cleansed the Guṇḍicā temple and held a picnic feast in the garden with the devotees.

TEXT 244

TEXT

ratha-yātrāya sabā lañā karilā nartana  
dekhi' raghunāthera camatkāra haila mana

SYNONYMS

ratha-yātrāya--during the Ratha-yātrā performance; sabā lañā--taking all of them; karilā nartana--danced; dekhi'--seeing; raghunāthera--of Raghunātha dāsa; camatkāra--struck with wonder; haila--became; mana--the mind.

TRANSLATION

The Lord again danced with the devotees during the Ratha-yātrā festival. Seeing this, Raghunātha dāsa was struck with wonder.

TEXT 245

TEXT

raghunātha-dāsa yabe sabāre mililā  
advaita-ācārya tānre bahu kṛpā kailā

SYNONYMS

raghunātha-dāsa--Raghunātha dāsa; yabe--when; sabāre mililā--met all the devotees; advaita-ācārya--Advaita Ācārya; tānre--unto him; bahu--much; kṛpā--mercy; kailā--did.

TRANSLATION

When Raghunātha dāsa met all the devotees, Advaita Ācārya showed him great mercy.

TEXT 246

TEXT

śivānanda-sena tānre kahena vivaraṇa  
tomā laite tomāra pitā pāṭhāila daśa jana

SYNONYMS

śivānanda-sena--Śivānanda Sena; tāñre--unto him; kahena--says; vivarana--description; tomā laite--to take you; tomāra pitā--your father; pāṭhāila--sent; daśa jana--ten men.

TRANSLATION

He also met Śivānanda Sena, who informed him, "Your father sent ten men to take you away.

TEXT 247

TEXT

tomāre pāṭhāite patrī pāṭhāila more  
jhāñkarā ha-ite tomā nā pāñā gela ghare

SYNONYMS

tomāre--you; pāṭhāite--to send back; patrī--letter; pāṭhāila more--sent to me; jhāñkarā ha-ite--from Jhāñkarā; tomā--you; nā pāñā--not getting; gela ghare--returned home.

TRANSLATION

"He wrote me a letter asking me to send you back, but when those ten men received no information about you, they returned home from Jhāñkarā."

TEXT 248

TEXT

cāri māsa rahi' bhakta-gaṇa gauḍe gelā  
śuni' raghunāthera pitā manuṣya pāṭhāilā

SYNONYMS

cāri māsa--for four months; rahi'--remaining; bhakta-gaṇa--all the devotees; gauḍe gelā--returned to Bengal; śuni'--hearing; raghunāthera pitā--the father of Raghunātha dāsa; manuṣya--a man; pāṭhāilā--sent.

TRANSLATION

When all the devotees from Bengal returned home after staying at Jagannātha Purī for four months, Raghunātha dāsa's father heard about their arrival and therefore sent a man to Śivānanda Sena.

TEXT 249

TEXT

se manuṣya śivānanda-senere puchila  
"mahāprabhura sthāne eka 'vairāgī' dekhila

SYNONYMS

se manuṣya--that messenger; śivānanda-senere--from Śivānanda Sena; puchila--inquired; mahāprabhura sthāne--at the place of Śrī Caitanya Mahāprabhu; eka vairāgī--a person in the renounced order; dekhila--did you see.

TRANSLATION

That man inquired from Śivānanda Sena, "Did you see anyone in the renounced order at the residence of Śrī Caitanya Mahāprabhu?"

TEXT 250

TEXT

govardhanera putra teṅho, nāma----'raghunātha'  
nīlācale paricaya āche tomāra sātha?"

SYNONYMS

govardhanera--of Govardhana; putra--the son; teṅho--he; nāma--named; raghunātha--Raghunātha dāsa; nīlācale--in Nīlācala; paricaya āche--is there acquaintance; tomāra sātha--with you.

TRANSLATION

"That person is Raghunātha dāsa, the son of Govardhana Majumadāra. Did you meet him in Nīlācala?"

TEXT 251

TEXT

śivānanda kahe,----"teṅho haya prabhura sthāne  
parama vikhyāta teṅho, kebā nāhi jāne

SYNONYMS

śivānanda kahe--Śivānanda Sena replied; teṅho--he; haya--is; prabhura sthāne--with Lord Śrī Caitanya Mahāprabhu; parama vikhyāta--very famous; teṅho--he; kebā--who; nāhi jāne--does not know.

TRANSLATION

Śivānanda Sena replied, "Yes, sir. Raghunātha dāsa is with Śrī Caitanya Mahāprabhu and is a very famous man. Who does not know him?"

TEXT 252

TEXT

svarūpera sthāne tāre kariyāchena samarpaṇa  
prabhura bhakta-gaṇera teṅho haya prāṇa-sama

SYNONYMS

svarūpera sthāne--to Svarūpa Dāmodara; tāre--him; kariyāchena samarpaṇa--  
Lord Caitanya has given charge of; prabhura--of Śrī Caitanya Mahāprabhu;  
bhakta-gaṇera--of all the devotees; teṅho--he; haya--is; prāṇa--the life;  
sama--like.

TRANSLATION

"Śrī Caitanya Mahāprabhu has placed him under the charge of Svarūpa  
Dāmodara. Raghunātha dāsa has become just like the life of all the Lord's  
devotees.

TEXT 253

TEXT

rātri-dina kare teṅho nāma-saṅkīrtana  
kṣaṇa-mātra nāhi chāḍe prabhura caraṇa

SYNONYMS

rātri-dina--all day and night; kare--performs; teṅho--he; nāma-saṅkīrtana--  
chanting of the Hare Kṛṣṇa mantra; kṣaṇa-mātra--even for a moment; nāhi chāḍe--  
does not give up; prabhura caraṇa--the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

"He chants the Hare Kṛṣṇa mahā-mantra all day and night. He never gives up  
the shelter of Śrī Caitanya Mahāprabhu, not even for a moment.

TEXT 254

TEXT

parama vairāgya tāra, nāhi bhakṣya-paridhāna  
yaiche taiche āhāra kari' rākhaye parāṇa

SYNONYMS

parama--supreme; vairāgya--renunciation; tāra--his; nāhi--not; bhakṣya--  
eating; paridhāna--dressing; yaiche taiche--somehow or other; āhāra kari'--  
eating; rākhaye parāṇa--keeps life.

TRANSLATION

"He is in the supreme order of renounced life. Indeed, he does not care  
about eating or dressing. Somehow or other he eats and maintains his life.

TEXT 255

TEXT

daśa-daṇḍa rātri gele 'puṣpāñjali' dekhiyā  
simha-dvāre khāḍā haya āhāra lāgiyā

SYNONYMS

daśa-daṇḍa--ten daṇḍas (240 minutes); rātri--night; gele--having gone; puṣpāñjali--the puṣpāñjali performance; dekhiyā--after seeing; siṃha-dvāre--at the Siṃha-dvāra gate; khāḍā haya--stands; āhāra lāgiyā--to get some alms for eating.

#### TRANSLATION

"After ten daṇḍas [four hours] of the night have passed and Raghunātha dāsa has seen the performance of puṣpāñjali, he stands at the Siṃha-dvāra gate to beg some alms to eat.

#### TEXT 256

#### TEXT

keha yadi deya, tabe karaye bhakṣaṇa  
kabhu upavāsa, kabhu karaye carvaṇa"

#### SYNONYMS

keha--someone; yadi--if; deya--offers; tabe--then; karaye bhakṣaṇa--he eats; kabhu--sometimes; upavāsa--fasting; kabhu--sometimes; karaye carvaṇa--he chews.

#### TRANSLATION

"He eats if someone gives him something to eat. Sometimes he fasts, and sometimes he chews fried grains."

#### TEXT 257

#### TEXT

eta śuni' sei manuṣya govardhana-sthāne  
kahila giyā saba raghunātha-vivaraṇe

#### SYNONYMS

eta śuni'--hearing this; sei manuṣya--that messenger; govardhana-sthāne--to Govardhana Majumadāra; kahila--spoke; giyā--going; saba--everything; raghunātha-vivaraṇe--the description of Raghunātha dāsa.

#### TRANSLATION

After hearing this, the messenger returned to Govardhana Majumadāra and informed him all about Raghunātha dāsa.

#### TEXT 258

#### TEXT

śuni' tānra mātā pitā duḥkhita ha-ila  
putra-ṭhāñi dravya-manuṣya pāṭhāite mana kaila



#### SYNONYMS

śuni'--hearing; tānra--his; mātā pitā--father and mother; duḥkhita ha-ila--became very unhappy; putra-ṭhāñi--to their son; dravya-manuṣya--articles and men; pāṭhāite--to send; mana kaila--decided.

#### TRANSLATION

Hearing the description of Raghunātha dāsa's behavior in the renounced order, his father and mother were very unhappy. Therefore they decided to send him some men with goods for his comfort.

#### TEXT 259

#### TEXT

cāri-śata mudrā, dui bhṛtya, eka brāhmaṇa  
śivānandera ṭhāñi pāṭhāila tata-kṣaṇa

#### SYNONYMS

cāri-śata mudrā--four hundred coins; dui bhṛtya--two servants; eka brāhmaṇa--one brāhmaṇa; śivānandera ṭhāñi--to Śivānanda Sena; pāṭhāila--sent; tata-kṣaṇa--immediately.

#### TRANSLATION

Raghunātha dāsa's father immediately sent four hundred coins, two servants and one brāhmaṇa to Śivānanda Sena.

#### TEXT 260

#### TEXT

śivānanda kahe,----"tumi saba yāite nāribā  
āmi yāi yabe, āmāra saṅge yāibā

#### SYNONYMS

śivānanda kahe--Śivānanda Sena said; tumi--you; saba--all; yāite nāribā--cannot go; āmi yāi--I go; yabe--when; āmāra saṅge--with me; yāibā--you will go.

#### TRANSLATION

Śivānanda Sena informed them, "You cannot go to Jagannātha Purī directly. When I go there, you may accompany me.

#### TEXT 261

#### TEXT

ebe ghara yāha, yabe āmi saba calimu  
tabe tomā sabākāre saṅge lañā yāmu

#### SYNONYMS

ebe--now; ghara yāha--go home; yabe--when; āmi--we; saba--all; calimu--will go; tabe--then; tomā sabākāre--all of you; saṅge--with; lañā--taking; yāmu--I shall go.

#### TRANSLATION

"Now go home. When all of us go, I shall take all of you with me."

#### TEXT 262

#### TEXT

ei ta' prastāve śrī kavi-karṇapūra  
raghunātha-mahimā granthe likhilā pracura

#### SYNONYMS

ei ta' prastāve--in this connection; śrī kavi-karṇapūra--the poet named Kavi-karṇapūra; raghunātha-mahimā--the glories of Raghunātha dāsa; granthe--in his book; likhilā--wrote; pracura--much.

#### TRANSLATION

Describing this incident, the great poet Śrī Kavi-karṇapūra has written extensively about the glorious activities of Raghunātha dāsa in his book.

#### TEXT 263

#### TEXT

ācāryaḥ yadunandanaḥ sumadhuraḥ śrī-vāsudeva-priyas  
tac-chiṣyo raghunātha ity adhiguṇaḥ prāṇādhiko mādrśām  
śrī-caitanya-kṛpātireka-satata-snigdhaḥ svarūpānugo  
vairāgyaika-nidhir na kasya vidito nīlācale tiṣṭhatām

#### SYNONYMS

ācāryaḥ yadunandanaḥ--Yadunandana Ācārya; su-madhuraḥ--very well behaved; śrī-vāsudeva-priyaḥ--very dear to Śrī Vāsudeva Datta Ṭhākura; tat-śiṣyaḥ--his disciple; raghunāthaḥ--Raghunātha dāsa; iti--thus; adhiguṇaḥ--so qualified; prāṇa-adhikaḥ--more dear than life; mā-drśām--of all the devotees of Śrī Caitanya Mahāprabhu like me; śrī-caitanya-kṛpā--by the mercy of Śrī Caitanya Mahāprabhu; atireka--excess; satata-snigdhaḥ--always pleasing; svarūpa-anugaḥ--following in the footsteps of Svarūpa Dāmodara; vairāgya--of renunciation; eka-nidhiḥ--the ocean; na--not; kasya--by whom; viditaḥ--known; nīlācale--at Jagannātha Purī; tiṣṭhatām--of those who were staying.

#### TRANSLATION

"Raghunātha dāsa is a disciple of Yadunandana Ācārya, who is very gentle and is extremely dear to Vāsudeva Datta, a resident of Kāñcanapallī. Because of Raghunātha dāsa's transcendental qualities, he is always more dear than life for all of us devotees of Śrī Caitanya Mahāprabhu. Since he has been

avored by the abundant mercy of Śrī Caitanya Mahāprabhu, he is always pleasing. Vividly providing a superior example for the renounced order, this very dear follower of Svarūpa Dāmodara Gosvāmī is the ocean of renunciation. Who among the residents of Nīlācala [Jagannātha Purī] does not know him very well?

PURPORT

This verse is from Śrī Caitanya-candrodaya-nāṭaka (10.3) of Kavi-karṇapūra.

TEXT 264

TEXT

yaḥ sarva-lokaika-manobhirucyā  
saubhāgya-bhūḥ kācid akṛṣṭa-pacyā  
yatrāyam āropaṇa-tulya-kālam  
tat-prema-śākhī phalavān atulyaḥ

SYNONYMS

yaḥ--who; sarva-loka--of all the devotees in Purī; eka--foremost; manaḥ--of the minds; abhirucyā--by the affection; saubhāgya-bhūḥ--the ground of good fortune; kācit--indescribable; akṛṣṭa-pacyā--perfect without tilling or perfect without practice; yatra--in which; ayam--this; āropaṇa-tulya-kālam--at the same time as the sowing of the seed; tat-prema-śākhī--a tree of the love of Śrī Caitanya Mahāprabhu; phalavān--fruitful; atulyaḥ--the matchless.

TRANSLATION

"Because he is very pleasing to all the devotees, Raghunātha dāsa Gosvāmī easily became like the fertile earth of good fortune in which it was suitable for the seed of Lord Caitanya Mahāprabhu to be sown. At the same time that the seed was sown, it grew into a matchless tree of the love of Śrī Caitanya Mahāprabhu and produced fruit."

PURPORT

This is the next verse from Śrī Caitanya-candrodaya-nāṭaka (10.4).

TEXT 265

TEXT

śivānanda yaiche sei manuṣye kahilā  
karṇapūra sei-rūpe śloka varṇilā

SYNONYMS

śivānanda--Śivānanda Sena; yaiche--as; sei--unto the; manuṣye--messenger; kahilā--said; karṇapūra--the great poet Kavi-karṇapūra; sei rūpe--in that way; śloka varṇilā--composed verses.

TRANSLATION

In these verses, the great poet Kavi-karṇapūra gives the same information that Śivānanda Sena conveyed to the messenger from Raghunātha dāsa's father.

TEXT 266

TEXT

varṣāntare śivānanda cale nīlācale  
raghunāthera sevaka, vipra tānra saṅge cale

SYNONYMS

varṣa-antare--the next year; śivānanda--Śivānanda Sena; cale nīlācale--was going to Jagannātha Purī; raghunāthera--of Raghunātha dāsa; sevaka--the servants; vipra--and the brāhmaṇa; tānra saṅge--with him; cale--go.

TRANSLATION

The next year, when Śivānanda Sena was going to Jagannātha Purī as usual, the servants and the brāhmaṇa, who was a cook, went with him.

TEXT 267

TEXT

sei vipra bhṛtya, cāri-śata mudrā lañā  
nīlācale raghunāthe mililā āsiyā

SYNONYMS

sei vipra--that brāhmaṇa; bhṛtya--the servants; cāri-śata mudrā--four hundred coins; lañā--bringing; nīlācale--at Jagannātha Purī; raghunāthe--with Raghunātha dāsa; mililā--met; āsiyā--coming.

TRANSLATION

The servants and brāhmaṇa brought four hundred coins to Jagannātha Purī, and there they met Raghunātha dāsa.

TEXT 268

TEXT

raghunātha-dāsa aṅgikāra nā karila  
dravya lañā dui-jana tāhāni rahila

SYNONYMS

raghunātha-dāsa--Raghunātha dāsa; aṅgikāra nā karila--did not accept; dravya lañā--taking the wealth; dui-jana--two persons; tāhāni rahila--remained there.

TRANSLATION

Raghunātha dāsa did not accept the money and men sent by his father. Therefore a servant and the brāhmaṇa stayed there with the money.

TEXT 269

TEXT

tabe raghunātha kari' aneka yatana  
māse dui-dina kailā prabhura nimantraṇa

SYNONYMS

tabe--at that time; raghunātha--Raghunātha dāsa; kari' aneka yatana--with great attention; māse--every month; dui-dina--two days; kailā--he made; prabhura nimantraṇa--invitation to Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

At that time, Raghunātha dāsa invited Śrī Caitanya Mahāprabhu to his house with great attention for two days every month.

TEXT 270

TEXT

dui nimantraṇe lāge kauḍi aṣṭa-paṇa  
brāhmaṇa-bhṛtya-ṭhāñi karena eteka grahaṇa

SYNONYMS

dui nimantraṇe--these two invitations; lāge--cost; kauḍi aṣṭa-paṇa--640 kauḍis; brāhmaṇa-bhṛtya-ṭhāñi--from the brāhmaṇa and the servant; karena--does; eteka--so much; grahaṇa--accepting.

TRANSLATION

The cost for these two occasions was 640 kauḍis. Therefore he would take that much from the servant and the brāhmaṇa.

TEXT 271

TEXT

ei-mata nimantraṇa varṣa dui kailā  
pāche raghunātha nimantraṇa chāḍi' dilā

SYNONYMS

ei-mata--in this way; nimantraṇa--invitation; varṣa dui--for two years; kailā--continued; pāche--at the end; raghunātha--Raghunātha dāsa; nimantraṇa--invitation; chāḍi' dilā--gave up.

TRANSLATION

Raghunātha dāsa continued to invite Śrī Caitanya Mahāprabhu in this way for two years, but at the end of the second year he stopped.

TEXT 272

TEXT

māsa-dui yabe raghunātha nā kare nimantraṇa  
svarūpe puchilā tabe śacīra nandana

SYNONYMS

māsa-dui--for two months; yabe--when; raghunātha--Raghunātha dāsa; nā kare nimantraṇa--does not invite; svarūpe puchilā--inquired from Svarūpa Dāmodara; tabe--at that time; śacīra nandana--the son of mother Śacī, Śrī Caitanya Mahāprabhu.

TRANSLATION

When Raghunātha dāsa neglected to invite Lord Śrī Caitanya Mahāprabhu for two consecutive months, the Lord, the son of Śacī, questioned Svarūpa Dāmodara.

TEXT 273

TEXT

'raghu kene āmāya nimantraṇa chāḍi' dila?  
svarūpa kahe,----"mane kichu vicāra karila

SYNONYMS

raghu--Raghunātha dāsa; kene--why; āmāya--to Me; nimantraṇa--invitation; chāḍi' dila--has stopped; svarūpa kahe--Svarūpa Dāmodara replied; mane--within his mind; kichu--something; vicāra karila--he has thought.

TRANSLATION

The Lord asked, "Why has Raghunātha dāsa stopped inviting Me?" Svarūpa Dāmodara replied, "He must have reconsidered something in his mind.

TEXT 274

TEXT

viṣayīra dravya lañā kari nimantraṇa  
prasanna nā haya ihāya jāni prabhura mana

SYNONYMS

viṣayīra dravya--things supplied by materialistic men; lañā--accepting; kari nimantraṇa--I invite; prasanna--satisfied; nā haya--is not; ihāya--in this connection; jāni--I can understand; prabhura mana--the mind of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

" 'I invite Śrī Caitanya Mahāprabhu by accepting goods from materialistic people. I know that the Lord's mind is not satisfied by this.

TEXT 275

TEXT

mora citta dravya la-ite nā haya nirmala  
ei nimantraṇe dekhi,----'pratiṣṭhā'-mātra phala

SYNONYMS

mora citta--my consciousness; dravya la-ite--to accept the goods; nā haya--is not; nirmala--pure; ei nimantraṇe--by this invitation; dekhi--I see; pratiṣṭhā--reputation; mātra--only; phala--the result.

TRANSLATION

" 'My consciousness is impure because I accept all these goods from people who are interested only in pounds, shillings and pence. Therefore by this kind of invitation I only get some material reputation.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that people who are under the bodily conception of life are called materialists. If we accept the offerings of such people, place them before the Lord and invite Vaiṣṇavas to partake of the prasāda, that attempt will gain us only a material reputation, not the actual benefit of service to a pure Vaiṣṇava. One should therefore try to serve the Supreme Personality of Godhead by fully surrendering at His lotus feet. If one engages for the service of the Lord whatever money one has honestly earned, that is spiritual service to the Supreme Personality of Godhead, the spiritual master and the Vaiṣṇavas.

TEXT 276

TEXT

uparodhe prabhu mora mānena nimantraṇa  
nā mānile duḥkhī ha-ibeka mūrkhā jana

SYNONYMS

uparodhe--by my request; prabhu--Lord Śrī Caitanya Mahāprabhu; mora--my; mānena--accepts; nimantraṇa--invitation; nā mānile--if He does not accept; duḥkhī--unhappy; ha-ibeka--will become; mūrkhā jana--foolish person.

TRANSLATION

" 'At my request Śrī Caitanya Mahāprabhu accepts the invitations because He knows that a foolish person like me would be unhappy if He did not accept them.'

#### PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that people who are advanced in learning but attached to material enjoyment, who are puffed up by material possessions, by birth in an elevated aristocratic family or by education, may offer showbottle devotional service to the Deity and also offer prasāda to Vaiṣṇavas. Because of their ignorance, however, they cannot understand that since their minds are materially polluted, neither the Supreme Personality of Godhead, Lord Kṛṣṇa, nor the Vaiṣṇavas accept their offerings. If one accepts money from such materialistic persons to offer food to the Deity and Vaiṣṇavas, a pure Vaiṣṇava does not accept it. This causes unhappiness for the materialists because they are fully absorbed in the bodily conception of life. Therefore they sometimes turn against the Vaiṣṇavas.

#### TEXT 277

#### TEXT

eta vicāriyā nimantraṇa chāḍi' dila"  
śuni' mahāprabhu hāsi' balite lāgila

#### SYNONYMS

eta vicāriyā--considering this; nimantraṇa--invitation; chāḍi' dila--he has stopped; śuni'--hearing; mahāprabhu--Śrī Caitanya Mahāprabhu; hāsi'--smiling; balite lāgila--began to say.

#### TRANSLATION

"Considering all these points," Svarūpa Dāmodara concluded, "he has stopped inviting You." Hearing this, Śrī Caitanya Mahāprabhu smiled and spoke as follows.

#### TEXT 278

#### TEXT

"viṣayīra anna khāile malina haya mana  
malina mana haile nahe kṛṣṇera smaraṇa

#### SYNONYMS

viṣayīra--of materialistic persons; anna--food; khāile--if one eats; malina--contaminated; haya mana--the mind becomes; malina--contaminated; mana haile--when the mind becomes; nahe--is not; kṛṣṇera--of Lord Kṛṣṇa; smaraṇa--remembrance.

#### TRANSLATION

"When one eats food offered by a materialistic man, one's mind becomes contaminated, and when the mind is contaminated, one is unable to think of Kṛṣṇa properly.

#### PURPORT



Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura suggests that people who are materialistically inclined and saḥajiyās, or so-called Vaiṣṇavas who take everything very casually, are both viṣayi materialists. Eating food offered by them causes contamination, and as a result of such contamination, even a serious devotee becomes like a materialistic man. There are six kinds of association--giving charity, accepting charity, accepting food, offering food, talking confidentially and inquiring confidentially. One should very carefully avoid associating with both the saḥajiyās, who are sometimes known as Vaiṣṇavas, and the non-Vaiṣṇavas, or avaiṣṇavas. Their association changes the transcendental devotional service of Lord Kṛṣṇa into sense gratification, and when sense gratification enters the mind of a devotee, he is contaminated. The materialistic person who aspires after sense gratification cannot properly think of Kṛṣṇa.

TEXT 279

TEXT

viṣayīra anna haya 'rājasa' nimantraṇa  
dātā, bhoktā---duñhāra malina haya mana

SYNONYMS

viṣayīra--offered by materialistic men; anna--food; haya--is; rājasa--in the mode of passion; nimantraṇa--invitation; dātā--the person who offers; bhoktā--the person who accepts such an offering; duñhāra--of both of them; malina--contaminated; haya mana--the mind becomes.

TRANSLATION

"When one accepts an invitation from a person contaminated by the material mode of passion, the person who offers the food and the person who accepts it are both mentally contaminated.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says that there are three varieties of invitations--those in the mode of goodness, those in passion and those in ignorance. An invitation accepted from a pure devotee is in the mode of goodness, an invitation accepted from a person who is pious but materially attached is in the mode of passion, and an invitation accepted from a person who is materially very sinful is in the mode of ignorance.

TEXT 280

TEXT

iñhāra sañkoce āmi eta dina nila  
bhāla haila---jāniyā āpani chāḍi dila"

SYNONYMS

iñhāra sañkoce--because of his eagerness; āmi--I; eta dina--for so many days; nila--I accepted; bhāla haila--it is very good; jāniyā--knowing; āpani--automatically; chāḍi dila--he has given up.

TRANSLATION

"Because of Raghunātha dāsa's eagerness, I accepted his invitation for many days. It is very good that Raghunātha dāsa, knowing this, has now automatically given up this practice."

TEXT 281

TEXT

kata dine raghunātha siṁha-dvāra chāḍilā  
chatre yāi' māgiyā khāite ārambha karilā

SYNONYMS

kata dine--after some days; raghunātha--Raghunātha dāsa; siṁha-dvāra chāḍilā--gave up standing at the gate known as Siṁha-dvāra; chatre yāi'--going to an alms booth; māgiyā--begging; khāite--to eat; ārambha karilā--he began.

TRANSLATION

After some days, Raghunatha dasa gave up standing near the Siṁha-dvāra gate and instead began eating by begging alms from a booth for free distribution of food.

TEXT 282

TEXT

govinda-pāśa śuni' prabhu puchena svarūpere  
'raghu bhikṣā lāgi' ṭhāḍa kene nahe siṁha-dvāre'?

SYNONYMS

govinda-pāśa--from Govinda; śuni'--hearing; prabhu--Śrī Caitanya Mahāprabhu; puchena svarūpere--inquired from Svarūpa Dāmodara Gosvāmī; raghu--Raghunātha dāsa; bhikṣā lāgi'--for begging; ṭhāḍa kene nahe--why does he not stand; siṁha-dvāre--at the Siṁha-dvāra gate.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard this news from Govinda, He inquired from Svarūpa Dāmodara, "Why does Raghunātha dāsa no longer stand at the Siṁha-dvāra gate to beg alms?"

TEXT 283

TEXT

svarūpa kahe,----"siṁha-dvāre duḥkha anubhaviyā  
chatre māgi' khāya madhyāhna-kāle giyā"

SYNONYMS

svarūpa kahe--Svarūpa Dāmodara replied; siṁha-dvāre--at the Siṁha-dvāra gate; duḥkha anubhaviyā--feeling unhappy; chatre--at the charity booth; māgi'-begging; khāya--he eats; madhyāhna-kāle--at midday; giyā--going.

#### TRANSLATION

Svarūpa Dāmodara replied, "Raghunātha dāsa felt unhappy standing at the Siṁha-dvāra. Therefore he is now going at midday to beg alms from the charity booth."

#### TEXT 284

#### TEXT

prabhu kahe,----"bhāla kaila, chāḍila siṁha-dvāra  
siṁha-dvāre bhikṣā-vṛtti----veśyāra ācāra

#### SYNONYMS

prabhu kahe--Sri Caitanya Mahāprabhu said; bhāla kaila--he has done well; chāḍila siṁha-dvāra--he has given up standing at the Siṁha-dvāra; siṁha-dvāre bhikṣā-vṛtti--to beg alms standing at the Siṁha-dvāra; veśyāra ācāra--the behavior of a prostitute.

#### TRANSLATION

Hearing this news, Śrī Caitanya Mahāprabhu said, "He has done very well by no longer standing at the Siṁha-dvāra gate. Such begging of alms resembles the behavior of a prostitute.

#### TEXT 285

#### TEXT

kim artham ayam āgacchati, ayam dāsyati, anena dattam ayam aparāḥ. samety ayam dāsyati, anenāpi na dattam anyaḥ sameṣyati, sa dāsyati ity ādi.

#### SYNONYMS

kim artham--why; ayam--this person; āgacchati--is coming; ayam--this person; dāsyati--will give; anena--by this person; dattam--given; ayam--this; aparāḥ--other; sameti--comes near; ayam--this person; dāsyati--will give; anena--by this person; api--also; na--not; dattam--given; anyaḥ--another; sameṣyati--will come near; saḥ--he; dāsyati--will give; iti--thus; ādi--and so on.

#### TRANSLATION

"Here is a person coming near. He will give me something. This person gave me something last night. Now another person is coming near. He may give me something. The person who just passed did not give me anything, but another person will come, and he will give me something.' Thus a person in the renounced order gives up his neutrality and depends on the charity of this person or that. Thinking in this way, he adopts the occupation of a prostitute.

TEXT 286

TEXT

chatre yāi yathā-lābha udara-bharaṇa  
anya kathā nāhi, sukhe kṛṣṇa-saṅkīrtana"

SYNONYMS

chatre yāi--going to the booth for free food distribution; yathā-lābha--with whatever is obtained; udara-bharaṇa--filling the belly; anya--other; kathā--talk; nāhi--there is not; sukhe--happily; kṛṣṇa-saṅkīrtana--chanting the Hare Kṛṣṇa mahā-mantra.

TRANSLATION

"If one goes to the booth where free food is distributed and fills his belly with whatever he obtains, there is no chance of further unwanted talk, and one can very peacefully chant the Hare Kṛṣṇa mahā-mantra."

TEXT 287

TEXT

eta bali' tānre punaḥ prasāda karilā  
'govardhanera śilā', 'guñjā-mālā' tānre dilā

SYNONYMS

eta bali'--saying this; tānre--unto him; punaḥ--again; prasāda karilā--gave something in mercy; govardhanera śilā--a stone from Govardhana Hill; guñjā-mālā--a garland of small conchshells; tānre dilā--delivered to him.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu again bestowed His mercy upon Raghunātha dāsa by giving him a piece of stone from Govardhana Hill and a garland of small conchshells.

TEXT 288

TEXT

śaṅkarānanda-sarasvatī vṛndāvana haite āilā  
teṅha sei śilā-guñjā-mālā lañā gelā

SYNONYMS

śaṅkarānanda-sarasvatī--one of the devotees of Śrī Caitanya Mahāprabhu; vṛndāvana haite--from Vṛndāvana; āilā--came; teṅha--he; sei--that; śilā-guñjā-mālā--stone and the garland of small conchshells; lañā--taking; gelā--went.

TRANSLATION

Previously, when Śaṅkarānanda Sarasvatī had returned from Vṛndāvana, he had brought the piece of stone from Govardhana Hill and also the garland of conchshells.

TEXT 289

TEXT

pārsve gānthā guñjā-mālā, govardhana-śilā  
dui vastu mahāprabhura āge āni' dilā

SYNONYMS

pārsve--on one side; gānthā--strung together; guñjā-mālā--the garland of small conchshells; govardhana-śilā--the stone from Govardhana; dui vastu--two things; mahāprabhura āge--in front of Śrī Caitanya Mahāprabhu; āni' dilā --presented.

TRANSLATION

He presented Śrī Caitanya Mahāprabhu these two items--the garland of conchshells and the stone from Govardhana Hill.

TEXT 290

TEXT

dui apūrva-vastu pāñā prabhu tuṣṭa hailā  
smaraṇera kāle gale pare guñjā-mālā

SYNONYMS

dui--two; apūrva-vastu--uncommon things; pāñā--getting; prabhu--Lord Śrī Caitanya Mahāprabhu; tuṣṭa hailā--became very happy; smaraṇera kāle--at the time of remembering (when He was chanting Hare Kṛṣṇa); gale--on the neck; pare--wears; guñjā-mālā--the garland of small conchshells.

TRANSLATION

Upon receiving these two uncommon items, Śrī Caitanya Mahāprabhu was extremely happy. While chanting, He would put the garland around His neck.

TEXT 291

TEXT

govardhana-śilā prabhu hṛdaye-netre dhare  
kabhu nāsāya ghrāṇa laya, kabhu śire kare

SYNONYMS

govardhana-śilā--the stone from Govardhana Hill; prabhu--Śrī Caitanya Mahāprabhu; hṛdaye--on the heart; netre--on the eyes; dhare--puts; kabhu--sometimes; nāsāya--with the nose; ghrāṇa laya--smells; kabhu--sometimes; śire kare--He puts on His head.

TRANSLATION

The Lord would put the stone to His heart or sometimes to His eyes. Sometimes He would smell it with His nose and sometimes place it on His head.

TEXT 292

TEXT

netra-jale sei śilā bhije nirantara  
śilāre kahena prabhu----'kṛṣṇa-kalevara'

SYNONYMS

netra-jale--by the tears of His eyes; sei--that; śilā--stone; bhije--remains wet; nirantara--always; śilāre--the stone; kahena--says; prabhu--Śrī Caitanya Mahāprabhu; kṛṣṇa-kalevara--the body of Lord Kṛṣṇa.

TRANSLATION

The stone from Govardhana was always moist with tears from His eyes. Śrī Caitanya Mahāprabhu would say, "This stone is directly the body of Lord Kṛṣṇa."

TEXT 293

TEXT

ei-mata tina-vatsara śilā-mālā dharilā  
tuṣṭa hañā śilā-mālā raghunāthe dilā

SYNONYMS

ei-mata--in this way; tina-vatsara--for three years; śilā-mālā--the stone and the garland of conchshells; dharilā--He kept; tuṣṭa hañā--when He became very happy; śilā-mālā--the stone and the garland; raghunāthe--to Raghunātha dāsa; dilā--He delivered.

TRANSLATION

For three years He kept the stone and garland. Then, greatly satisfied by the behavior of Raghunātha dāsa, the Lord delivered both of them to him.

TEXT 294

TEXT

prabhu kahe,----"ei śilā kṛṣṇera vighraha  
inhāra sevā kara tumi kariyā āgraha

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; ei śilā--this stone; kṛṣṇera  
vighraha--the form of Lord Kṛṣṇa; inhāra--of this; sevā--worship; kara--do;  
tumi--you; kariyā āgraha--with great eagerness.

#### TRANSLATION

Śrī Caitanya Mahāprabhu instructed Raghunātha dāsa, "This stone is the  
transcendental form of Lord Kṛṣṇa. Worship the stone with great eagerness."

#### PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his Anubhāṣya that in the  
opinion of Śrī Caitanya Mahāprabhu, the govardhana-śilā, the stone from  
Govardhana Hill, was directly the form of Kṛṣṇa, the son of Mahārāja Nanda.  
The Lord used the stone for three years, and then in the heart of Raghunātha  
dāsa the Lord awakened devotional service to the stone. The Lord then gave the  
stone to Raghunātha dāsa, accepting him as one of His most confidential  
servants. However, some envious people conclude that because Raghunātha dāsa  
had not taken birth in the family of a brāhmaṇa, Śrī Caitanya Mahāprabhu did  
not give him the right to worship the Deity directly, but instead gave him a  
stone from Govardhana. This kind of thought is narakī, or hellish. As stated  
in the Padma Purāṇa, arcye viṣṇau śilādhīr guruṣu nara-matir vaiṣṇave jāti-  
buddhiḥ. . . yasya vā narakī saḥ: "One who considers the arcā-mūrti (the  
worshipable Deity of Lord Viṣṇu) to be stone, the spiritual master to be an  
ordinary human being, or a Vaiṣṇava to belong to a particular creed is  
possessed of hellish intelligence." If one thinks that the worshipable  
śālagrāma-śilā is a mere stone, that the spiritual master is an ordinary human  
being or that a pure Vaiṣṇava preaching the bhakti cult all over the world is  
a member of a particular caste or material division of society, he is  
considered a narakī, a candidate for hellish life. When Śrī Caitanya  
Mahāprabhu instructed that the govardhana-śilā, the stone taken from  
Govardhana, is nondifferent from the body of Śrī Kṛṣṇa, the Supreme  
Personality of Godhead, He indirectly advised such foolish persons that one  
should not be envious of a Vaiṣṇava who belongs to a different caste or sect.  
One should accept a Vaiṣṇava as transcendental. in this way one can be saved;  
otherwise, one is surely awaiting a hellish life.

#### TEXT 295

#### TEXT

ei śilāre kara tumi sāttvika pūjana  
acirāt pābe tumi kṛṣṇa-prema-dhana

#### SYNONYMS

ei śilāra--of this stone; kara--do; tumi--you; sāttvika pūjana--worshiping  
like a perfect brāhmaṇa, or in the mode of goodness; acirāt--very soon; pābe  
tumi--you will get; kṛṣṇa-prema--ecstatic love of Kṛṣṇa; dhana--wealth.

#### TRANSLATION

Śrī Caitanya Mahāprabhu continued, "Worship this stone in the mode of  
goodness like a perfect brāhmaṇa, for by such worship you will surely attain  
ecstatic love of Kṛṣṇa without delay.

TEXT 296

TEXT

eka kuñjā jala āra tulasī-mañjarī  
sāttvika-sevā ei----śuddha-bhāve kari

SYNONYMS

eka--one; kuñjā--jug; jala--water; āra--and; tulasī-mañjarī--flowers of the tulasī tree; sāttvika-sevā--worship in goodness; ei--this; śuddha-bhāve--in complete purity; kari--performing.

TRANSLATION

"For such worship, one needs a jug of water and a few flowers from a tulasī tree. This is worship in complete goodness when performed in complete purity.

TEXT 297

TEXT

dui-dike dui-patra madhye komala mañjarī  
ei-mata aṣṭa-mañjarī dibe śraddhā kari" '

SYNONYMS

dui-dike--on two sides; dui-patra--two tulasī leaves; madhye--within; komala mañjarī--very soft tulasī flower; ei-mata--in this way; aṣṭa-mañjarī--eight tulasī flowers; dibe--you should offer; śraddhā kari"--with faith and love.

TRANSLATION

"With faith and love, you should offer eight soft tulasī flowers, each with two tulasī leaves, one on each side of each flower."

TEXT 298

TEXT

śrī-haste śilā diyā ei ājñā dilā  
ānande raghunātha sevā karite lāgilā

SYNONYMS

śrī-haste--by His own transcendental hand; śilā--the stone from Govardhana Hill; diyā--delivering; ei ājñā--this order; dilā--He gave; ānande--in great happiness; raghunātha--Raghunātha dāsa; sevā karite lāgilā--began to worship.

TRANSLATION

After thus advising him how to worship, Lord Śrī Caitanya Mahāprabhu personally offered Raghunātha dāsa the govardhana-śilā with His transcendental



hand. As advised by the Lord, Raghunātha dāsa worshiped the śilā in great transcendental jubilation.

TEXT 299

TEXT

eka-vitasti dui-vastra, piṅḍā eka-khāni  
svarūpa dilena kuñjā ānibāre pāni

SYNONYMS

eka-vitasti--about six inches long; dui-vastra--two cloths; piṅḍā eka-khāni--one wooden platform; svarūpa dilena--Svarūpa Dāmodara Gosvāmī delivered; kuñjā--a jug; ānibāre pāni--for bringing water.

TRANSLATION

Svarūpa Dāmodara gave Raghunātha dāsa two cloths, each about six inches long, a wooden platform and a jug in which to keep water.

TEXT 300

TEXT

ei-mata raghunātha karena pūjana  
pūjā-kāle dekhe śilāya 'vrajendra-nandana'

SYNONYMS

ei-mata--in this way; raghunātha--Raghunātha dāsa Gosvāmī; karena pūjana--worships; pūjā-kāle--while worshipping; dekhe--he sees; śilāya--in the stone from Govardhana; vrajendra-nandana--the son of Nanda Mahārāja.

TRANSLATION

Thus Raghunātha dāsa began worshipping the stone from Govardhana, and as he worshiped he saw the Supreme Personality of Godhead, Kṛṣṇa, the son of Nanda Mahārāja, directly in the stone.

TEXT 301

TEXT

'prabhura svahasta-datta govardhana-śilā  
ei cinti' raghunātha preme bhāsi' gelā

SYNONYMS

prabhura--of Śrī Caitanya Mahāprabhu; sva-hasta--own hand; datta--handed over by; govardhana-śilā--the stone from Govardhana Hill; ei cinti'--thinking this; raghunātha--Raghunātha dāsa; preme--in ecstatic love; bhāsi' gelā--became overflowed.

TRANSLATION

Thinking of how he had received the govardhana-śilā directly from the hands of Śrī Caitanya Mahāprabhu, Raghunātha dāsa was always overflowed with ecstatic love.

TEXT 302

TEXT

jala-tulasīra sevāya tāñra yata sukhodaya  
ṣoḍaśopacāra-pūjāya tata sukha naya

SYNONYMS

jala-tulasīra sevāya--by worshiping with water and tulasī; tāñra--his; yata--as much as; sukha-udaya--rise of transcendental happiness; ṣoḍaśa-upacāra-pūjāya--by worshiping with sixteen kinds of paraphernalia; tata--so much; sukha--happiness; naya--is not.

TRANSLATION

The amount of transcendental bliss that Raghunātha dāsa enjoyed simply by offering water and tulasī is impossible to achieve even if one worships the Deity with sixteen kinds of paraphernalia.

TEXT 303

TEXT

ei-mata kata dina karena pūjana  
tabe svarūpa-gosāñi tāñre kahilā vacana

SYNONYMS

ei-mata--in this way; kata dina--for some days; karena pūjana--he worshiped; tabe--at that time; svarūpa-gosāñi--Svarūpa Dāmodara Gosvāmī; tāñre--to him; kahilā vacana--said some words.

TRANSLATION

After Raghunātha dāsa had thus worshiped the govardhana-śilā for some time, Svarūpa Dāmodara one day spoke to him as follows.

TEXT 304

TEXT

"aṣṭa-kauḍira khājā-sandeśa kara samarpaṇa  
śraddhā kari' dile, sei amṛtera sama

SYNONYMS

aṣṭa-kauḍira--costing eight kauḍis; khājā-sandeśa--khājā and sandeśa sweetmeats; kara samarpaṇa--offer; śraddhā kari'--with love and faith; dile--if you offer; sei--that; amṛtera sama--just like nectar.

TRANSLATION

"Offer the Govardhana stone eight kauḍis worth of the first-class sweetmeats known as khājā and sandeśa. If you offer them with faith and love, they will be just like nectar."

TEXT 305

TEXT

tabe aṣṭa-kauḍira khājā kare samarpaṇa  
svarūpa-ājñāya govinda tāhā kare samādhāna

SYNONYMS

tabe--then; aṣṭa-kauḍira--costing eight kauḍis; khājā--the sweetmeat named khājā; kare samarpaṇa--offers; svarūpa-ājñāya--by the order of Svarūpa Dāmodara; govinda--the personal servant of Śrī Caitanya Mahāprabhu; tāhā--that; kare samādhāna--arranges.

TRANSLATION

Raghunatha dasa then began offering the costly sweetmeats known as khājā, which Govinda, following the order of Svarūpa Dāmodara, would supply.

TEXT 306

TEXT

raghunātha sei śilā-mālā yabe pāilā  
gosāñira abhiprāya ei bhāvanā karilā

SYNONYMS

raghunātha--Raghunātha dāsa Gosvāmī; sei śilā--that stone; mālā--garland; yabe--when; pāilā--he got; gosāñira--of Śrī Caitanya Mahāprabhu; abhiprāya--intention; ei--this; bhāvanā karilā--he thought.

TRANSLATION

When Raghunātha dāsa received from Śrī Caitanya Mahāprabhu the stone and the garland of conchshells, he could understand the Lord's intention. Thus he thought as follows.

TEXT 307

TEXT

"śilā diyā gosāñi samarpilā 'govardhane'  
guñjā-mālā diyā dilā 'rādhikā-caraṇe'

SYNONYMS

śilā diyā--by offering this stone; gosāñi--Śrī Caitanya Mahāprabhu;  
samarpilā--offered; govardhane--a place near Govardhana Hill; guñjā-mālā diyā-  
-by offering the garland of small conchshells; dilā--offered; rādhikā-caraṇe--  
shelter at the lotus feet of Śrīmatī Rādhārāṇī.

TRANSLATION

"By offering me the govardhana-śilā, Śrī Caitanya Mahāprabhu has offered me  
a place near Govardhana Hill, and by offering me the garland of conch shells,  
He has offered me shelter at the lotus feet of Śrīmatī Rādhārāṇī."

TEXT 308

TEXT

ānande raghunāthera bāhya vismaraṇa  
kāya-mane sevilena gaurāṅga-caraṇa

SYNONYMS

ānande--in transcendental bliss; raghunāthera--of Raghunātha dāsa; bāhya  
vismaraṇa--forgetting everything external; kāya-mane--by mind and body;  
sevilena--served; gaurāṅga-caraṇa--the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Raghunātha dāsa's transcendental bliss was boundless. Forgetting everything  
external, he served the lotus feet of Śrī Caitanya Mahāprabhu with his body  
and mind.

TEXT 309

TEXT

ananta guṇa raghunāthera ke karibe lekhā?  
raghunāthera niyama,----yena pāṣāṇera rekhā

SYNONYMS

ananta guṇa--unlimited transcendental attributes; raghunāthera--of  
Raghunātha dāsa; ke--who; karibe lekhā--can write; raghunāthera--of Raghunātha  
dāsa; niyama--the strict regulative principles; yena--like; pāṣāṇera rekhā--  
lines on a stone.

TRANSLATION

Who could list the unlimited transcendental attributes of Raghunātha dāsa?  
His strict regulative principles were exactly like lines on a stone.

PURPORT

The words pāṣāṇera rekhā are very significant. Raghunātha dāsa Gosvāmī  
followed the regulative principles so strictly and rigidly that they were  
compared to the lines on a stone. As such lines cannot be erased at any time,

so the regulative principles observed by Śrī Raghunātha dāsa Gosvāmī could not be changed under any circumstances.

TEXT 310

TEXT

sāḍe sāta prahara yāya kīrtana-smaraṇe  
āhāra-nidrā cāri daṇḍa seha nahe kona dine

SYNONYMS

sāḍe sāta prahara--7.5 praharas (one prahara equals three hours); yāya--is spent; kīrtana-smaraṇe--in chanting the Hare Kṛṣṇa mahā-mantra and remembering the lotus feet of Kṛṣṇa; āhāra-nidrā--eating and sleeping; cāri daṇḍa--four daṇḍas (one daṇḍa equals twenty-four minutes); seha--that; nahe--is not; kona dine--some days.

TRANSLATION

Raghunātha dāsa spent more than twenty-two hours out of every twenty-four chanting the Hare Kṛṣṇa mahā-mantra and remembering the lotus feet of the Lord. He ate and slept for less than an hour and a half, and on some days that also was impossible.

TEXT 311

TEXT

vairāgyera kathā tānra adbhuta-kathana  
ājanma nā dila jihvāya rasera sparśana

SYNONYMS

vairāgyera--of the renunciation; kathā--talks; tānra--of him; adbhuta-kathana--wonderful topics; ā-janma--from birth; nā dila--did not allow; jihvāya--to the tongue; rasera sparśana--tasting.

TRANSLATION

Topics concerning his renunciation are wonderful. Throughout his life he never allowed his tongue sense gratification.

TEXT 312

TEXT

chiṇḍā kāni kānthā vinā nā pare vasana  
sāvadhāne prabhura kailā ājñāra pālana

SYNONYMS

chiṇḍā kāni--a small torn cloth; kānthā--a patchwork cotton wrapper; vinā--except; nā pare--does not wear; vasana--clothing; sāvadhāne--with great care;

prabhura--of Śrī Caitanya Mahāprabhu; kailā--performed; ājñāra pālana -- execution of the order.

#### TRANSLATION

He never touched anything to wear except a small torn cloth and a patchwork wrapper. Thus he very rigidly executed the order of Śrī Caitanya Mahāprabhu.

#### PURPORT

The principle of very rigidly carrying out the order of the spiritual master must be observed. The spiritual master gives different orders to different people. For example, Sri Caitanya Mahāprabhu ordered Jīva Gosvāmī, Rūpa Gosvāmī and Sanātana Gosvāmī to preach, and He ordered Raghunātha dāsa Gosvāmī to strictly follow the rules and regulations of the renounced order. All six Gosvāmīs strictly followed the instructions of Śrī Caitanya Mahāprabhu. This is the principle for progress in devotional service. After receiving an order from the spiritual master, one must strictly try to execute the order. That is the way of success.

#### TEXT 313

#### TEXT

prāṇa-rakṣā lāgi' yebā karena bhakṣaṇa  
tāhā khāñā āpanāke kahe nirveda-vacana

#### SYNONYMS

prāṇa-rakṣā lāgi'--to maintain life; yebā--whatever; karena bhakṣaṇa--he ate; tāhā khāñā--eating that; āpanāke--to himself; kahe--said; nirveda-vacana--words of reproach.

#### TRANSLATION

Whatever he ate was only to keep his body and soul together, and when he ate he would reproach himself thus.

#### TEXT 314

#### TEXT

ātmānam ced vijānīyāt  
param jñāna-dhūtāśayaḥ  
kim icchan kasya vā hetor  
deham puṣṇāti lampāṭaḥ

#### SYNONYMS

ātmānam--the soul; cet--if; vijānīyāt--one understands; param--supreme; jñāna--by knowledge; dhūta--thrown off; āśayaḥ--material desires; kim--what; icchan--desiring; kasya--what; vā--or; hetoḥ--for reason; deham--the material body; puṣṇāti--maintains; lampāṭaḥ--debauchee.

#### TRANSLATION

"If one's heart has been cleansed by perfect knowledge and one has understood Kṛṣṇa, the Supreme Brahman, he then gains everything. Why should such a person act like a debauchee by trying very carefully to maintain his material body?"

#### PURPORT

This verse (Bhāg. 7.15.40) was spoken by Nārada to Yudhiṣṭhira Mahārāja regarding a householder's liberation from material bondage. On the spiritual platform, one does not unnecessarily care for the body. Śrīla Narottama dāsa Ṭhākura has said, *deha-smṛti nāhi yāra, saṁsāra bandhana kāhāñ tāra*. One who is spiritually situated does not think that he is the body. Therefore he can transcendently execute severe penances in the renounced order of life. The best example of such renunciation is Raghunātha dāsa Gosvāmī.

#### TEXT 315

#### TEXT

prasādānna pasārira yata nā vikāya  
dui-tina dina haile bhāta saḍi' yāya

#### SYNONYMS

prasāda-anna--food of Jagannātha; pasārira--of the shopkeepers; yata--as much as; nā vikāya--is not sold; dui-tina dina--two and three days; haile--after; bhāta--the rice; saḍi' yāya--becomes decomposed.

#### TRANSLATION

Lord Jagannātha's prasāda is sold by shopkeepers, and that which is not sold decomposes after two or three days.

#### TEXT 316

#### TEXT

siṁha-dvāre gābhī-āge sei bhāta ḍāre  
saḍā-gandhe tailaṅgī-gāi khāite nā pāre

#### SYNONYMS

siṁha-dvāre--at the gate known as Siṁha-dvāra; gābhī-āge--in front of the cows; sei bhāta--that food; ḍāre--they throw; saḍā-gandhe--because of a rotten smell; tailaṅgī-gāi--the cows from Tailaṅga; khāite nā pāre--cannot eat.

#### TRANSLATION

All the decomposed food is thrown before the cows from Tailaṅga at the Siṁha-dvāra gate. Because of its rotten odor, even the cows cannot eat it.

#### TEXT 317

#### TEXT

sei bhāta raghunātha rātre ghare āni'  
bhāta pākhāliyā phele ghare diyā bahu pāni

SYNONYMS

sei bhāta--that rejected rice; raghunātha--Raghunātha dāsa; rātre--at night; ghare āni'--bringing home; bhāta--the rice; pākhāliyā--washing; phele--throws; ghare--at home; diyā--putting; bahu pāni--much water.

TRANSLATION

At night Raghunātha dāsa would collect that decomposed rice, bring it home and wash it with ample water.

TEXT 318

TEXT

bhitarera ḍṛḍha yei māji bhāta pāya  
lavaṇa diyā raghunātha sei anna khāya

SYNONYMS

bhitarera--within; ḍṛḍha--the harder portion; yei--which; māji--the core; bhāta--rice; pāya--he gets; lavaṇa diyā--with a little salt; raghunātha--Raghunātha dāsa Gosvāmī; sei anna--that rice; khāya--eats.

TRANSLATION

Then he ate the hard inner portion of the rice with salt.

TEXT 319

TEXT

eka-dina svarūpa tāhā karite dekhilā  
hāsiyā tāhāra kichu māgiyā khāilā

SYNONYMS

eka-dina--one day; svarūpa--Svarūpa Dāmodara Gosvāmī; tāhā--that; karite--doing; dekhilā--saw; hāsiyā--smiling; tāhāra--of that; kichu--some; māgiyā khāilā--he begged and ate.

TRANSLATION

One day Svarūpa Dāmodara saw the activities of Raghunātha dāsa. Thus he smiled and asked for a small portion of that food and ate it.

TEXT 320

TEXT

svarūpa kahe,----"aiche amṛta khāo niti-niti



āmā-sabāya nāhi deha',----ki tomāra prakṛti?"

SYNONYMS

svarūpa kahe--Svarūpa Dāmodara said; aiche--such; amṛta--nectar; khāo--you eat; niti-niti--daily; āmā-sabāya--to us; nāhi deha'--you do not offer; ki--what; tomāra--your; prakṛti--nature.

TRANSLATION

Svarūpa Dāmodara said, "You eat such nectar every day, but you never offer it to us. Where is your character?"

TEXT 321

TEXT

govindera mukhe prabhu se vārtā śunilā  
āra dina āsi' prabhu kahite lāgilā

SYNONYMS

govindera mukhe--from the mouth of Govinda; prabhu--Śrī Caitanya Mahāprabhu; se vārtā--that news; śunilā--heard; āra dina--the next day; āsi'--coming; prabhu--Śrī Caitanya Mahāprabhu; kahite lāgilā--began to say.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard news of this from the mouth of Govinda, He went there the next day and spoke as follows.

TEXT 322

TEXT

kāñhā vastu khāo sabe, more nā deha' kene?'  
eta bali' eka grāsa karilā bhakṣaṇe

SYNONYMS

kāñhā--what; vastu--things; khāo--you eat; sabe--all; more--to Me; nā deha' kene--why do you not give; eta bali'--saying this; eka grāsa--one morsel; karilā bhakṣaṇe--ate.

TRANSLATION

"What nice things are you eating? Why don't you give anything to Me?"  
Saying this, He forcibly took a morsel and began to eat.

TEXT 323

TEXT

āra grāsa laite svarūpa hātete dharilā  
'tava yogya nahe' bali' bale kāḍi' nilā

#### SYNONYMS

āra--another; grāsa--morsel; laite--taking; svarūpa--Svarūpa Dāmodara; hātete--the hand; dharilā--caught; tava--for You; yogya--fit; nahe--is not; bali'--saying; bale--by force; kāḍi'--snatching; nilā--he took.

#### TRANSLATION

When Śrī Caitanya Mahāprabhu was taking another morsel of food, Svarūpa Dāmodara caught Him by the hand and said, "It is not fit for You." Thus he forcibly took the food away.

#### TEXT 324

#### TEXT

prabhu bale,----"niti-niti nānā prasāda khāi  
aiche svāda āra kona prasāde nā pāi"

#### SYNONYMS

prabhu bale--Lord Śrī Caitanya Mahāprabhu said; niti-niti--day after day; nānā prasāda--varieties of prasāda; khāi--I eat; aiche svāda--such a nice taste; āra--other; kona--any; prasāde--in the remnants of Lord Jagannātha's food; nā pāi--I do not get.

#### TRANSLATION

Sri Caitanya Mahāprabhu said, "Of course, every day I eat varieties of prasāda, but I have never tasted such nice prasāda as that which Raghunātha is eating."

#### TEXT 325

#### TEXT

ei-mata mahāprabhu nānā līlā kare  
raghunāthera vairāgya dekhi' santoṣa antare

#### SYNONYMS

ei-mata--in this way; mahāprabhu--Śrī Caitanya Mahāprabhu; nānā līlā--many pastimes; kare--performs; raghunāthera--of Raghunātha dāsa; vairāgya--renunciation; dekhi'--by seeing; santoṣa antare--satisfied within.

#### TRANSLATION

Thus Śrī Caitanya Mahāprabhu performed many pastimes at Jagannātha Purī. Seeing the severe penances performed by Raghunātha dāsa in the renounced order, the Lord was greatly satisfied.

#### TEXT 326

#### TEXT

āpana-uddhāra ei raghunātha-dāsa  
'gaurāṅga-stava-kalpa-vṛkṣe' kariyāchena prakāśa

SYNONYMS

āpana-uddhāra--his personal deliverance; ei raghunātha-dāsa--this Raghunātha dāsa Gosvāmī; gaurāṅga-stava-kalpa-vṛkṣe--in his poem known as Gaurāṅga-stava-kalpavṛkṣa; kariyāchena prakāśa--has manifested.

TRANSLATION

In his own poem known as the Gaurāṅga-stava-kalpavṛkṣa, Raghunātha dāsa has described his personal deliverance.

TEXT 327

TEXT

mahā-sampad-dāvād api patitam uddhṛtya kṛpayā  
svarūpe yaḥ svīye kujanam api mām nyasya muditaḥ  
uro-guñjā-hāraṁ priyam api ca govardhana-śilām  
dadau me gaurāṅgo hṛdaya udayan mām madayati

SYNONYMS

mahā-sampad--of profuse material opulence; dāvāt--from a forest fire; api--although; patitam--fallen; uddhṛtya--delivering; kṛpayā--by mercy; svarūpe--unto Svarūpa Dāmodara Gosvāmī; yaḥ--He who (Lord Śrī Caitanya Mahāprabhu); svīye--His personal associate; ku-janam--low person; api--although; mām--me; nyasya--having delivered; muditaḥ--pleased; uraḥ--of the chest; guñjā-hāraṁ--the garland of conchshells; priyam--dear; api--although; ca--and; govardhana-śilām--a stone from Govardhana Hill; dadau--delivered; me--to me; gaurāṅgaḥ--Lord Gaurāṅga; hṛdaye--in my heart; udayan--by manifesting; mām--me; madayati--maddens.

TRANSLATION

"Although I am a fallen soul, the lowest of men, Śrī Caitanya Mahāprabhu delivered me from the blazing forest fire of great material opulence by His mercy. He handed me over in great pleasure to Svarūpa Dāmodara, His personal associate. The Lord also gave me the garland of small conchshells that He wore on His chest and a stone from Govardhana Hill, although they were very dear to Him. That same Lord Śrī Caitanya Mahāprabhu awakens within my heart and makes me mad after Him."

PURPORT

This verse is from Śrī Gaurāṅga-stava-kalpavṛkṣa (11), written by Raghunātha dāsa Gosvāmī.

TEXT 328

TEXT

ei ta' kahiluñ raghunāthera milana  
ihā yei śune pāya caitanya-caraṇa

SYNONYMS

ei--this; ta'--certainly; kahiluñ--I have described; raghunāthera milana--the meeting of Raghunātha dāsa; ihā--this; yei--anyone who; śune--hears; pāya--gets; caitanya-caraṇa--the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the meeting of Raghunātha dāsa with Śrī Caitanya Mahāprabhu. Anyone who hears about this incident attains the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 329

TEXT

śrī-rūpa-raghunātha-pade yāra āśa,  
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

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

TRANSLATION

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

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Sixth Chapter, describing Lord Caitanya's meeting with Raghunātha dāsa Gosvāmī.

Chapter 7

The Meeting of Śrī Caitanya Mahāprabhu and Vallabha Bhaṭṭa

The following summary of Chapter Seven is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. In this chapter, Lord Śrī Caitanya Mahāprabhu's meeting with Vallabha Bhaṭṭa is described. There was some joking behavior between these two personalities, and finally Śrī Caitanya Mahāprabhu corrected Vallabha Bhaṭṭa and sympathetically accepted an invitation from him. Before this, Śrī Caitanya Mahāprabhu saw that Vallabha Bhaṭṭa was greatly attached to Gadādhara Paṇḍita. Therefore He acted as if displeased with Gadādhara Paṇḍita. Later, when Vallabha Bhaṭṭa became intimately connected with the Lord, the Lord advised him to take instructions from Gadādhara Paṇḍita. Thus the Lord expressed His feelings of love for Gadādhara Paṇḍita.

TEXT 1

TEXT

caitanya-caraṇāmbhoja-  
makaranda-liho bhaje  
yeṣāṃ prasāda-mātreṇa  
pāmaro 'py amaro bhavet

SYNONYMS

caitanya--of Śrī Caitanya Mahāprabhu; caraṇa-ambhoja--at the lotus feet; makaranda--the honey; lihaḥ--unto those engaged in licking; bhaje--I offer my obeisances; yeṣāṃ--of whom; prasāda-mātreṇa--simply by the mercy; pāmaraḥ--a fallen soul; api--even; amaraḥ--liberated; bhavet--becomes.

TRANSLATION

Let me offer my respectful obeisances unto the devotees of Sri Caitanya Mahaprabhu. Simply by the causeless mercy of the devotees engaged in licking honey from His lotus feet, even a fallen soul becomes eternally liberated.

TEXT 2

TEXT

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

SYNONYMS

jaya jaya--all glories; śrī-caitanya--to 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 Śrī Caitanya Mahāprabhu.

TRANSLATION

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

TEXT 3

TEXT

varṣāntare yata gauḍera bhakta-gaṇa āilā  
pūrvavat mahāprabhu sabāre mililā

SYNONYMS

varṣa-antare--the next year; yata--all; gauḍera--of Bengal; bhakta-gaṇa--devotees; āilā--came; pūrva-vat--as previously; mahāprabhu--Śrī Caitanya Mahāprabhu; sabāre mililā--met every one of them.

TRANSLATION

The next year, all the devotees of Bengal went to visit Śrī Caitanya Mahāprabhu, and as previously, the Lord met each and every one of them.

TEXT 4

TEXT

ei-mata vilāsa prabhura bhakta-gaṇa lañā  
hena-kāle vallabha-bhaṭṭa milila āsiyā

SYNONYMS

ei-mata--in this way; vilāsa--pastimes; prabhura--of Śrī Caitanya Mahāprabhu; bhakta-gaṇa lañā--with His devotees; hena-kāle--at this time; vallabha-bhaṭṭa--the greatly learned scholar named Vallabha Bhaṭṭa; milila--met; āsiyā--coming.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu performed His pastimes with His devotees. Then a learned scholar named Vallabha Bhaṭṭa went to Jagannātha Purī to meet the Lord.

PURPORT

For a description of Vallabha Bhaṭṭa, one may refer to the Madhya-līlā, Chapter Nineteen, text 61.

TEXT 5

TEXT

āsiyā vandila bhaṭṭa prabhura caraṇe  
prabhu 'bhāgavata-buddhye' kailā āliṅgane

SYNONYMS

āsiyā--coming; vandila--offered obeisances; bhaṭṭa--Vallabha Bhaṭṭa; prabhura caraṇe--at the lotus feet of Śrī Caitanya Mahāprabhu; prabhu--Śrī Caitanya Mahāprabhu; bhāgavata-buddhye--accepting him as a great devotee; kailā āliṅgane--embraced.

TRANSLATION

When Vallabha Bhaṭṭa arrived, he offered his obeisances at the lotus feet of the Lord. Accepting him as a great devotee, the Lord embraced him.

TEXT 6

TEXT

mānya kari' prabhu tāre nikaṭe vasāilā  
vinaya kariyā bhaṭṭa kahite lāgilā

SYNONYMS

mānya kari'--with great respect; prabhu--Śrī Caitanya Mahāprabhu; tāre--him; nikaṭe--near; vasāilā--seated; vinaya kariyā--with great humility; bhaṭṭa--Vallabha Bhaṭṭa; kahite lāgilā--began to speak.

TRANSLATION

With great respect, Śrī Caitanya Mahāprabhu seated Vallabha Bhaṭṭa near Him. Then Vallabha Bhaṭṭa very humbly began to speak.

TEXT 7

TEXT

"bahu-dina manoratha tomā' dekhibāre  
jagannātha pūrṇa kailā, dekhiluṅ tomāre

SYNONYMS

bahu-dina--for a long time; manoratha--my desire; tomā' dekhibāre--to see You; jagannātha--Lord Jagannātha; pūrṇa kailā--has fulfilled; dekhiluṅ tomāre--I have seen You.

TRANSLATION

"For a long time," he said, "I have desired to see You, my Lord. Now Lord Jagannātha has fulfilled this desire; therefore I am seeing You.

TEXT 8

TEXT

tomāra darśana ye pāya sei bhāgyavān  
tomāke dekhiye,----yena sākṣāt bhagavān

SYNONYMS

tomāra darśana--Your audience; ye pāya--anyone who gets; sei--he; bhāgyavān--very fortunate; tomāke dekhiye--I see You; yena--as if; sākṣāt bhagavān--directly the Supreme Personality of Godhead.

TRANSLATION

"One who receives Your audience is fortunate indeed, for You are the Supreme Personality of Godhead Himself.

TEXT 9

TEXT

tomāre ye smaraṇa kare, se haya pavitra  
darśane pavitra habe,----ithe ki vicitra?

SYNONYMS

tomāre--You; ye--anyone who; smaraṇa kahe--remembers; se--he; haya--becomes; pavitra--purified; darśane--by seeing; pavitra--purified; habe--will be; ithe--in this; ki vicitra--what astonishment.

#### TRANSLATION

"Since one who remembers You is purified, why should it be astonishing that one becomes purified by seeing You?"

#### TEXT 10

#### TEXT

yeṣāṃ saṁsmaraṇāt puṁsāṃ  
sadyaḥ śuddhyanti vai gṛhāḥ  
kiṁ punar darśana-sparśa-  
pāda-śaucāsanādibhiḥ

#### SYNONYMS

yeṣāṃ--of whom; saṁsmaraṇāt--by remembrance; puṁsāṃ--of persons; sadyaḥ--immediately; śuddhyanti--become purified; vai--certainly; gṛhāḥ--the houses; kiṁ punaḥ--what to speak of; darśana--by seeing; sparśa--touching; pāda-śauca--washing the feet; āsana-ādibhiḥ--by offering a seat and so on.

#### TRANSLATION

"One can immediately purify his entire house simply by remembering exalted personalities, to say nothing of directly seeing them, touching their lotus feet, washing their feet or offering them places to sit."

#### PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.19.33).

#### TEXT 11

#### TEXT

kali-kālera dharma---kṛṣṇa-nāma-saṅkīrtana  
kṛṣṇa-śakti vinā nahe tāra pravartana

#### SYNONYMS

kali-kālera--of this age of Kali; dharma--the duty; kṛṣṇa-nāma-saṅkīrtana--chanting the holy name of Lord Kṛṣṇa; kṛṣṇa-śakti vinā--without being empowered by Lord Kṛṣṇa; nahe--is not; tāra--of that; pravartana--propagation.

#### TRANSLATION

"The fundamental religious system in the age of Kali is the chanting of the holy name of Kṛṣṇa. Unless empowered by Kṛṣṇa, one cannot propagate the saṅkīrtana movement."

#### TEXT 12



TEXT

tāhā pravartāilā tumi,----ei ta 'pramāṇa'  
kṛṣṇa-śakti dhara tumi,----ithe nāhi āna

SYNONYMS

tāhā--that; pravartāilā--have propagated; tumi--You; ei--this; ta--  
certainly; pramāṇa--evidence; kṛṣṇa-śakti--the energy of Kṛṣṇa; dhara--bear;  
tumi--You; ithe nāhi āna--there is no question about it.

TRANSLATION

"You have spread the saṅkīrtana movement of Kṛṣṇa consciousness. Therefore  
it is evident that You have been empowered by Lord Kṛṣṇa. There is no question  
about it.

PURPORT

Śrī Madhvācārya has brought our attention to this quotation from the  
Nārāyaṇa-saṁhitā:

dvāparīyair janair viṣṇuḥ  
pañcarātrais tu kevalaiḥ  
kalau tu nāma-mātreṇa  
pūjyate bhagavān hariḥ

"in the Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshipping  
opulently according to the pāñcarātrikī system, but in the age of Kali one can  
satisfy and worship the Supreme Personality of Godhead Hari simply by chanting  
His holy name." Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that unless  
one is directly empowered by the causeless mercy of Kṛṣṇa, one cannot become  
the spiritual master of the entire world (jagad-guru). One cannot become an  
ācārya simply by mental speculation. The true ācārya presents Kṛṣṇa to  
everyone by preaching the holy name of the Lord throughout the world. Thus the  
conditioned souls, purified by chanting the holy name, are liberated from the  
blazing fire of material existence. In this way, spiritual benefit grows  
increasingly full, like the waxing moon in the sky. The true ācārya, the  
spiritual master of the entire world, must be considered an incarnation of  
Kṛṣṇa's mercy. indeed, he is personally embracing Kṛṣṇa. He is therefore the  
spiritual master of all the varṇas (brāhmaṇa, kṣatriya, vaiśya and śūdra) and  
all the āśramas (brahmacarya, gṛhastha, vānaprastha and sannyāsa). Since he is  
understood to be the most advanced devotee, he is called paramahaṁsa-ṭhākura.  
Ṭhākura is a title of honor offered to the paramahaṁsa. Therefore one who acts  
as an ācārya, directly presenting Lord Kṛṣṇa by spreading His name and fame,  
is also to be called paramahaṁsa-ṭhākura.

TEXT 13

TEXT

jagate karilā tumi kṛṣṇa-nāma prakāśe  
yei tomā dekhe, sei kṛṣṇa-preme bhāse

#### SYNONYMS

jagate--throughout the entire world; karilā--have done; tumi--You; kṛṣṇa-nāma prakāśe--manifestation of the holy name of Lord Kṛṣṇa; yei--anyone who; tomā dekhe--sees You; sei--he; kṛṣṇa-preme--in ecstatic love of Kṛṣṇa; bhāse--floats.

#### TRANSLATION

"You have manifested the holy name of Kṛṣṇa throughout the entire world. Anyone who sees You is immediately absorbed in ecstatic love of Kṛṣṇa.

#### TEXT 14

#### TEXT

prema-parakāśa nahe kṛṣṇa-śakti vine  
'kṛṣṇa'----eka prema-dātā, śāstra-pramāṇe

#### SYNONYMS

prema--of ecstatic love of Kṛṣṇa; parakāśa--manifestation; nahe--cannot be; kṛṣṇa-śakti vine--without the power of Kṛṣṇa; kṛṣṇa--Lord Kṛṣṇa; eka--the only one; prema-dātā--giver of prema; śāstra-pramāṇe--the verdict of all revealed scriptures.

#### TRANSLATION

"Without being especially empowered by Kṛṣṇa, one cannot manifest ecstatic love of Kṛṣṇa, for Kṛṣṇa is the only one who gives ecstatic love. That is the verdict of all revealed scriptures.

#### TEXT 15

#### TEXT

santv avatārā bahavaḥ  
puṣkara-nābhasya sarvato-bhadrāḥ  
kṛṣṇād anyaḥ ko vā latāsv  
api premado bhavati"

#### SYNONYMS

santu--let there be; avatārāḥ--incarnations; bahavaḥ--many; puṣkara-nābhasya--of the Lord, from whose navel grows a lotus flower; sarvataḥ bhadrāḥ--completely auspicious; kṛṣṇāt--than Lord Kṛṣṇa; anyaḥ--other; kaḥ vā--who possibly; latāsu--on the surrendered souls; api--also; prema-daḥ--the bestower of love; bhavati--is.

#### TRANSLATION

"There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Śrī Kṛṣṇa can bestow love of God upon the surrendered souls?' "

PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura. it is found in the Laghu-bhāgavatāmṛta (1.5.37).

TEXT 16

TEXT

mahāprabhu kahe----"śuna, bhaṭṭa mahā-mati  
māyāvādī sannyāsī āmi, nā jāni kṛṣṇa-bhakti

SYNONYMS

mahāprabhu kahe--Śrī Caitanya Mahāprabhu replied; śuna--please hear;  
bhaṭṭa--My dear Vallabha Bhaṭṭa; mahā-mati--learned scholar; māyāvādī--in the  
Māyāvāda school; sannyāsī--sannyāsī; āmi--I; nā jāni--I do not know; kṛṣṇa-  
bhakti--devotional service to Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "My dear Vallabha Bhaṭṭa, you are a  
learned scholar. Kindly listen to Me. I am a sannyāsī of the Māyāvāda school.  
Therefore I have no chance of knowing what kṛṣṇa-bhakti is.

TEXT 17

TEXT

advaitācārya-gosāñi----'sākṣāt īśvara'  
tāñra sañge āmāra mana ha-ila nirmala

SYNONYMS

advaita-ācārya-gosāñi--Advaita Ācārya; sākṣāt īśvara--directly the Supreme  
Personality of Godhead; tāñra sañge--by His association; āmāra--My; mana--  
mind; ha-ila--has become; nirmala--purified.

TRANSLATION

"Nevertheless, My mind has become purified because I have associated with  
Advaita Ācārya, who is directly the Supreme Personality of Godhead.

TEXT 18

TEXT

sarva-śāstre kṛṣṇa-bhaktye nāhi yāñra sama  
ataeva 'advaita-ācārya' tāñra nāma

SYNONYMS

sarva-śāstre--in all revealed scriptures; kṛṣṇa-bhaktye--in the devotional  
service of Lord Kṛṣṇa; nāhi--is not; yāñra--of whom; sama--equal; ataeva--

therefore; advaita--without a competitor; ācārya--ācārya; tāñra nāma--His name.

#### TRANSLATION

"He is unparalleled in His understanding of all the revealed scriptures and the devotional service of Lord Kṛṣṇa. Therefore He is called Advaita Ācārya.

#### TEXT 19

#### TEXT

yāñhāra kṛpāte mlecchera haya kṛṣṇa-bhakti  
ke kahite pāre tāñra vaiṣṇavatā-śakti?

#### SYNONYMS

yāñhāra--whose; kṛpāte--by mercy; mlecchera--of mlecchas; haya--is; kṛṣṇa-bhakti--devotional service to Kṛṣṇa; ke--who; kahite pāre--can describe; tāñra--His; vaiṣṇavatā-śakti--power of Vaiṣṇavism.

#### TRANSLATION

"He is such a great personality that by His mercy He can convert even the meateaters [mlecchas] to the devotional service of Kṛṣṇa. Who, therefore, can estimate the power of His Vaiṣṇavism?

#### PURPORT

It is extremely difficult to convert a mleccha, or meat-eater, into a devotee of Lord Kṛṣṇa. Therefore anyone who can do so is situated on the highest level of Vaiṣṇavism.

#### TEXT 20

#### TEXT

nityānanda-avadhūta----'sākṣāt īśvara'  
bhāvonmāde matta kṛṣṇa-premera sāgara

#### SYNONYMS

nityānanda--Lord Nityānanda; avadhūta--paramahansa; sākṣāt īśvara--directly the Supreme Personality of Godhead; bhāva-unmāde--by the madness of ecstatic love; matta--overwhelmed, intoxicated; kṛṣṇa-premera--of love of Kṛṣṇa; sāgara--the ocean.

#### TRANSLATION

"Lord Nityānanda Prabhu, the avadhūta, is also directly the Supreme Personality of Godhead. He is always intoxicated with the madness of ecstatic love. Indeed, He is an ocean of love of Kṛṣṇa.

#### TEXT 21

TEXT

ṣaḍ-darśana-vettā bhaṭṭācārya-sārvabhauma  
ṣaḍ-darśane jagat-guru bhāgavatottama

SYNONYMS

ṣaḍ-darśana--of the six philosophical theses; vettā--the knower;  
bhaṭṭācārya-sārvabhauma--Sārvabhauma Bhaṭṭācārya; ṣaḍ-darśane--in six  
philosophical theses; jagat-guru--the spiritual master of the entire world;  
bhāgavata-uttama--the best of the devotees.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya perfectly knows the six philosophical theses. He  
is therefore the spiritual master of the entire world in the six paths of  
philosophy. He is the best of devotees.

TEXT 22

TEXT

teṅha dekhāilā more bhakti-yoga-pāra  
tānra prasāde jāniluṅ 'kṛṣṇa-bhakti-yoga' sāra

SYNONYMS

teṅha--he; dekhāilā--has shown; more--to Me; bhakti-yoga--of devotional  
service; pāra--the limit; tānra prasāde--by his mercy; jāniluṅ--I have  
understood; kṛṣṇa-bhakti--of devotional service to Lord Kṛṣṇa; yoga--of the  
yoga system; sāra--the essence.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya has shown Me the limit of devotional service. Only  
by his mercy have I understood that devotional service to Kṛṣṇa is the essence  
of all mystic yoga.

TEXT 23

TEXT

rāmānanda-rāya kṛṣṇa-rasera 'nidhāna'  
teṅha jānāilā---kṛṣṇa---svayaṁ bhagavān

SYNONYMS

rāmānanda-rāya--Śrīla Rāmānanda Rāya; kṛṣṇa-rasera--of the transcendental  
mellow of Kṛṣṇa's devotional service; nidhāna--the mine; teṅha--he; jānāilā--  
has given instruction; kṛṣṇa--Lord Kṛṣṇa; svayaṁ--Himself; bhagavān--the  
Supreme Personality of Godhead.

TRANSLATION

"Śrīla Rāmānanda Rāya is the ultimate knower of the transcendental mellows of Lord Kṛṣṇa's devotional service. He has instructed Me that Lord Kṛṣṇa is the Supreme Personality of Godhead.

TEXT 24

TEXT

tāte prema-bhakti----'puruṣārtha-śiromaṇi'  
rāga-mārga prema-bhakti 'sarvādhika' jāni

SYNONYMS

tāte--therefore; prema-bhakti--devotional service in ecstatic love; puruṣārtha--of all goals of human life; śiromaṇi--the crown jewel; rāga-mārga--on the path of spontaneous love; prema-bhakti--love of Kṛṣṇa; sarva-adhika--the highest of all; jāni--I can understand.

TRANSLATION

"Through the mercy of Rāmānanda Rāya, I have understood that ecstatic love of Kṛṣṇa is the highest goal of life and that spontaneous love of Kṛṣṇa is the highest perfection.

PURPORT

Puruṣārtha ("the goal of life") generally refers to religion, economic development, satisfaction of the senses and, finally, liberation. However, above these four kinds of puruṣārthas, love of Godhead stands supreme. It is called parama-puruṣārtha (the supreme goal of life) or puruṣārtha-śiromaṇi (the most exalted of all puruṣārthas). Lord Kṛṣṇa is worshiped by regulative devotional service, but the highest perfection of devotional service is spontaneous love of Godhead.

TEXT 25

TEXT

dāsyā, sakhyā, vātsalyā, āra ye śṛṅgāra  
dāsa, sakhā, guru, kāntā,----'āśraya' yāhāra

SYNONYMS

dāsyā--servitude; sakhyā--friendship; vātsalyā--paternal love; āra--and; ye--that; śṛṅgāra--conjugal love; dāsa--the servant; sakhā--friend; guru--superior; kāntā--lover; āśraya--the shelter; yāhāra--of which.

TRANSLATION

"The servant, friend, superior and conjugal lover are the shelters of the transcendental mellows called dāsyā, sakhyā, vātsalyā and śṛṅgāra.

TEXT 26

TEXT

'aiśvarya-jñāna-yukta', 'kevala'-bhāva āra  
aiśvarya-jñāne nā pāi vrajendra-kumāra

SYNONYMS

aiśvarya-jñāna-yukta--with understanding of the opulences; kevala--pure;  
bhāva--emotion; āra--also; aiśvarya-jñāne--by understanding of the opulences;  
nā pāi--one does not get; vrajendra-kumāra--the son of Nanda Mahārāja.

TRANSLATION

"There are two kinds of emotion [bhāva]. Emotion with an understanding of the Lord's full opulences is called aiśvarya-jñāna-yukta, and pure, uncontaminated emotion is called kevala. One cannot achieve shelter at the lotus feet of Kṛṣṇa, the son of Mahārāja Nanda, simply by knowing His opulences.

PURPORT

Vide Madhya-līlā, Chapter Nineteen, text 192.

TEXT 27

TEXT

nāyaṁ sukhāpo bhagavān  
dehinām gopikā-sutaḥ  
jñāninām cātma-bhūtānām  
yathā bhakti-matām iha

SYNONYMS

na--not; ayam--this Lord Śrī Kṛṣṇa; sukha-āpaḥ--easily available; bhagavān--the Supreme Personality of Godhead; dehinām--for materialistic persons who have accepted the body as the self; gopikā-sutaḥ--the son of mother Yaśodā; jñāninām--for persons addicted to mental speculation; ca--and; ātma-bhūtānām--for persons performing severe austerities and penances or for personal associates; yathā--as; bhakti-matām--for persons engaged in spontaneous devotional service; iha--in this world.

TRANSLATION

"The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self."

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.9.21).

TEXT 28

TEXT

'ātma-bhūta'-śabde kahe 'pāriṣada-gaṇa'  
aiśvarya-jñāne lakṣmī nā pāilā vrajendra-nandana

SYNONYMS

ātma-bhūta-śabde--the word ātma-bhūta; kahe--means; pāriṣada-gaṇa--personal associates; aiśvarya-jñāne--in the understanding of opulence; lakṣmī--the goddess of fortune; nā pāilā--could not get; vrajendra-nandana--the shelter of Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

"The word 'ātma-bhūta' means 'personal associates.' Through the understanding of opulence, the goddess of fortune could not receive the shelter of Kṛṣṇa; the son of Nanda Mahārāja.

PURPORT

Lakṣmī, the goddess of fortune, has complete knowledge of Kṛṣṇa's opulences, but she could not achieve the association of Kṛṣṇa by dint of such knowledge. The devotees in Vṛndāvana, however, actually enjoy the association of Kṛṣṇa.

TEXT 29

TEXT

nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ  
svar-yoṣitām nalina-gandha-rucām kuto 'nyāḥ

rāsotsave 'sya bhujā-daṇḍa-gṛhīta-kaṇṭha-  
labdhāśiṣām ya udagād vraja-sundarīṇām

SYNONYMS

na--not; ayam--this; śriyaḥ--of the goddess of fortune; aṅge--on the chest; u--alas; nitānta-rateḥ--who is very intimately related; prasādaḥ--the favor; svaḥ--of the heavenly planets; yoṣitām--of women; nalina--of the lotus flower; gandha--having the aroma; rucām--and bodily luster; kutaḥ--much less; anyāḥ--others; rāsa-utsave--in the festival of the rāsa dance; asya--of Lord Śrī Kṛṣṇa; bhujā-daṇḍa--by the arms; gṛhīta--embraced; kaṇṭha--their necks; labdha-āśiṣām--who achieved such a blessing; yaḥ--which; udagāt--became manifest; vraja-sundarīṇām--of the beautiful gopīs, the transcendental girls of Vrajabhūmi.

TRANSLATION

"When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Indeed, never was such a favor even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble those of



lotus flowers. And what to speak of worldly women who are very beautiful according to the material estimation?'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.47.60).

TEXT 30

TEXT

śuddha-bhāve sakhā kare skandhe ārohaṇa  
śuddha-bhāve vrajeśvarī karena bandhana

SYNONYMS

śuddha-bhāve--in pure consciousness; sakhā--friend; kare--does; skandhe--on the shoulder; ārohaṇa--rising; śuddha-bhāve--in pure consciousness; vraja-īśvarī--the Queen of Vraja; karena bandhana--binds.

TRANSLATION

"In pure Kṛṣṇa consciousness, a friend mounts the shoulder of Kṛṣṇa, and mother Yaśodā binds the Lord.

PURPORT

Śuddha-bhāva, pure consciousness, is not dependent on an understanding of the Lord's opulences. Even without such opulences, the devotee in śuddha-bhāva is inclined to love Kṛṣṇa as a friend or son.

TEXT 31

TEXT

'mora sakhā,' 'mora putra,'----ei 'śuddha' mana  
ataeva śuka-vyāsa kare praśaṁsana

SYNONYMS

mora sakhā--my friend; mora putra--my son; ei--this; śuddha--pure; mana--consciousness; ataeva--therefore; śuka-vyāsa--Śukadeva Gosvāmī and Vyāsadeva; kare praśaṁsana--praise.

TRANSLATION

"In pure Kṛṣṇa consciousness, without knowledge of the Lord's opulences, a devotee considers Kṛṣṇa his friend or son. Therefore this devotional attitude is praised even by Śukadeva Gosvāmī and Vyāsadeva, the supreme authority.

TEXT 32

TEXT

itthaṁ satāṁ brahma-sukhānubhūtyā

dāsyam̐ gatānām̐ para-daivatena  
māyāśritānām̐ nara-dārakeṇa  
sākam̐ vijahruḥ kṛta-puṇya-puñjāḥ

SYNONYMS

ittham--in this way; satām--of persons who prefer the impersonal feature of the Lord; brahma--of the impersonal effulgence; sukha--by the happiness; anubhūtyā--who is realized; dāsyam--the mode of servitude; gatānām--of those who have accepted; para-daivatena--who is the supreme worshipable Deity; māyā-āśritānām--for ordinary persons under the clutches of external energy; nara-dārakeṇa--with He who is like a boy of this material world; sākam--in friendship; vijahruḥ--played; kṛta-puṇya-puñjāḥ--those who have accumulated volumes of pious activities.

TRANSLATION

"Those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, and those engaged in devotional service, accepting the Supreme Personality of Godhead as master, as well as those who are under the clutches of māyā, thinking the Lord an ordinary person, cannot understand that certain exalted personalities--after accumulating volumes of pious activities--are now playing with the Lord in friendship as cowherd boys.'

PURPORT

This verse is from the Śrīmad-Bhāgavatam (10.12.11).

TEXT 33

TEXT

trayyā copaniṣadbhiś ca  
sāṅkhya-yogaiś ca sātvataiḥ  
upagīyamāna-māhātmyam̐  
harim̐ sāmānyatātmajam

SYNONYMS

trayyā--by followers of the three Vedas who perform great sacrifices like Indra and other demigods; ca--also; upaniṣadbhiḥ--by the followers of the Upaniṣads, the topmost portion of Vedic knowledge; ca--also; sāṅkhya--by the philosophers who analytically study the universe; yogaiḥ--by mystic yogīs; ca--and; sātvataiḥ--by devotees who follow the method of worship mentioned in the Pañcarātra and other Vedic literatures; upagīyamāna--being sung; māhātmyam--whose glories; harim--unto the Supreme Personality of Godhead; sā--she, mother Yaśodā; amānyata--considered; ātma-jam--her own son, born out of her body.

TRANSLATION

"When mother Yaśodā saw all the universes within the mouth of Kṛṣṇa, she was certainly astonished for the time being. Nevertheless, she still considered the Lord her own son, although He is worshiped by great personalities who offer him sacrifices, great saints who understand the greatness of the Lord by studying the Upaniṣads, great philosophers who

analytically study the universe, great yogīs who know him as the all-pervading Supersoul, and even devotees who accept the Lord as the Supreme Personality of Godhead.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.8.45).

TEXT 34

TEXT

nandaḥ kim akarod brahman  
śreya evaṁ mahodayam  
yaśodā vā mahā-bhāgā  
papau yasyāḥ stanam hariḥ

SYNONYMS

nandaḥ--Nanda Mahārāja; kim--what; akarot--has performed; brahman--O brāhmaṇa; śreyaḥ--auspicious activities; evaṁ--thus; mahā-udayam--rising to such an exalted position as the father of Kṛṣṇa; yaśodā--mother Yaśodā; vā--or; mahā-bhāgā--most fortunate; papau--drank; yasyāḥ--of whom; stanam--the breasts; hariḥ--the Supreme Personality of Godhead.

TRANSLATION

"O brāhmaṇa, what pious activities did Nanda Mahārāja perform to receive the Supreme Personality of Godhead Kṛṣṇa as his son? And what pious activities did mother Yaśodā perform that made the Absolute Supreme Personality of Godhead Kṛṣṇa call her "mother" and suck her breasts?"

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.8.46).

TEXT 35

TEXT

aiśvarya dekhileha 'śuddhera' nahe aiśvarya-jñāna  
ataeva aiśvarya ha-ite 'kevala'-bhāva pradhāna

SYNONYMS

aiśvarya--opulence; dekhileha--even after seeing; śuddhera--of a pure devotee; nahe--is not; aiśvarya-jñāna--knowledge of opulence; ataeva--therefore; aiśvarya ha-ite--than the understanding of opulence; kevala-bhāva--pure emotion; pradhāna--more eminent.

TRANSLATION

"Even if a pure devotee sees the opulence of Kṛṣṇa, he does not accept it. Therefore pure consciousness is more exalted than consciousness of the Lord's opulence.

TEXT 36

TEXT

e saba śikhāilā more rāya-rāmānanda  
anargala rasa-vettā prema-sukhānanda

SYNONYMS

e saba--all this; śikhāilā--instructed; more--unto Me; rāya-rāmānanda--  
Rāmānanda Rāya; anargala--incessantly; rasa-vettā--one who understands  
transcendental mellows; prema-sukha-ānanda--absorbed in the happiness of  
ecstatic love of Kṛṣṇa.

TRANSLATION

"Rāmānanda Rāya is extremely aware of transcendental mellows. He is  
incessantly absorbed in the happiness of ecstatic love of Kṛṣṇa. It is he who  
has instructed Me all this.

TEXT 37

TEXT

kahana nā yāya rāmānandera prabhāva  
rāya-prasāde jāniluṅ vrajera 'śuddha' bhāva

SYNONYMS

kahana nā yāya--cannot be described; rāmānandera prabhāva--the influence of  
Rāmānanda Rāya; rāya--of Rāmānanda Rāya; prasāde--by the mercy; jāniluṅ--I  
have understood; vrajera--of the inhabitants of Vraja; śuddha bhāva--unalloyed  
love.

TRANSLATION

"It is impossible to describe the influence and knowledge of Rāmānanda  
Rāya, for only by his mercy have I understood the unalloyed love of the  
residents of Vṛndāvana.

TEXT 38

TEXT

dāmodara-svarūpa----'prema-rasa' mūrtimān  
yānra saṅge haila vraja-madhura-rasa-jñāna

SYNONYMS

dāmodara-svarūpa--Svarūpa Dāmodara Gosvāmī; prema-rasa--the transcendental  
mellows of ecstatic love; mūrtimān--personified; yānra saṅge--by whose  
association; haila--there was; vraja--of Vraja; madhura-rasa--of the mellow of  
conjugal love; jñāna--knowledge.

TRANSLATION

"The transcendental mellow of ecstatic love is personified by Svarūpa Dāmodara. By his association I have understood Vṛndāvana's transcendental mellow of conjugal love.

TEXT 39

TEXT

'śuddha-prema' vraja-devīra----kāma-gandha-hīna  
'kṛṣṇa-sukha-tātparya',----ei tāra cihna

SYNONYMS

śuddha-prema--unalloyed love; vraja-devīra--of the gopīs or Śrīmatī Rādhārāṇī; kāma-gandha-hīna--without a scent of material lust; kṛṣṇa--of Kṛṣṇa; sukha--happiness; tātparya--the purpose; ei--this; tāra--of that; cihna--the symptom.

TRANSLATION

"The unalloyed love of the gopīs and Śrīmatī Rādhārāṇī is without any trace of material lust. The criterion of such transcendental love is that its only purpose is to satisfy Kṛṣṇa.

TEXT 40

TEXT

yat te sujāta-caraṇāmburuhaṁ staneṣu  
bhītāḥ śanaiḥ priya dadhīmaḥi karkaṣeṣu  
tenāṭavīm aṭasi tad vyathate na kiṁ svit  
kūrpādibhir bhramati dhīr bhavad-āyusāṁ naḥ

SYNONYMS

yat--which; te--Your; sujāta--very fine; caraṇa-ambu-ruham--lotus feet; staneṣu--on the breasts; bhītāḥ--being afraid; śanaiḥ--gently; priya--O dear one; dadhīmaḥi--we place; karkaṣeṣu--rough; tena--with them; aṭavīm--the path; aṭasi--You roam; tat--they; vyathate--are distressed; na--not; kiṁ svit--we wonder; kūrpa-ādibhiḥ--by small stones and so on; bhramati--flutters; dhīḥ--the mind; bhavat-āyusāṁ--of those of whom Your Lordship is the very life; naḥ--of us.

TRANSLATION

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our lives rest only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

PURPORT

This verse is spoken by the gopīs in Śrīmad-Bhāgavatam (10.31.19).

TEXT 41

TEXT

gopī-gaṇera śuddha-prema aiśvarya-jñāna-hīna  
premete bhartsanā kare ei tāra cihna

SYNONYMS

gopī-gaṇera--of the gopīs; śuddha-prema--unalloyed love; aiśvarya-jñāna-hīna--devoid of knowledge of opulences; premete--of pure love; bhartsanā--chastisement; kare--do; ei--this; tāra--of that; cihna--the symptom.

TRANSLATION

"Obsessed with pure love, without knowledge of opulences, the gopīs sometimes chastised Kṛṣṇa. That is a symptom of pure ecstatic love.

TEXT 42

TEXT

pati-sutānvaya-bhrātr̥-bāndhavān  
ativilaṅghya te 'nty acyutāgatāḥ  
gati-vidas tavodgīta-mohitāḥ  
kitava yoṣitaḥ kas tyajen niśi

SYNONYMS

pati--husbands; suta--sons; anvaya--family; bhrātr̥--brothers; bāndhavān--friends; ativilaṅghya--without caring for; te--Your; anti--dear shelter; acyuta--O infallible one; āgatāḥ--have come; gati-vidaḥ--who know everything of our activities; tava--of You; udgīta--by the singing flute; mohitāḥ--being attracted; kitava--O great cheater; yoṣitaḥ--beautiful women; kaḥ--who; tyajet--would give up; niśi--in the dead of night.

TRANSLATION

"O dear Kṛṣṇa, we gopīs have neglected the order of our husbands, sons, family, brothers and friends and have left their company to come to You. You know everything about our desires. We have come only because we are attracted by the supreme music of Your flute. But You are a great cheater, for who else would give up the company of young girls like us in the dead of night?"

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.31.16).

TEXT 43

TEXT

sarvottama bhajana ei sarva-bhakti jini'  
ataeva kṛṣṇa kahe,----'āmi tomāra ṛṇī'

#### SYNONYMS

sarva-uttama--above all; bhajana--devotional service; ei--this; sarva-bhakti--all types of bhakti; jini'--conquering; ataeva--therefore; kṛṣṇa kahe--Lord Kṛṣṇa says; āmi--I; tomāra--your; ṛṇī--debtor.

#### TRANSLATION

"The conjugal love of the gopīs is the most exalted devotional service, surpassing all other methods of bhakti. Therefore Lord Kṛṣṇa is obliged to say, 'My dear gopīs, I cannot repay you. Indeed, I am always indebted to you.'

#### TEXT 44

#### TEXT

na pāraye 'haṁ niravadya-saṁyujāṁ  
sva-sādhu-kṛtyaṁ vibudhāyusāpi vaḥ  
yā mābhajan durjaya-geha-śṛṅkhalāḥ  
saṁvṛścyā tad vaḥ pratiyātu sādhunā

#### SYNONYMS

na--not; pāraye--am able to make; aham--I; niravadya-saṁyujāṁ--to those who are completely free from deceit; sva-sādhu-kṛtyam--proper compensation; vibudha-āyusā--with a lifetime as long as that of the demigods; api--although; vaḥ--to you; yāḥ--who; mā--Me; abhajan--have worshiped; durjaya-geha-śṛṅkhalāḥ--the chains of household life, which are difficult to overcome; saṁvṛścyā--cutting; tat--that; vaḥ--of you; pratiyātu--let it be returned; sādhunā--by the good activity itself.

#### TRANSLATION

"O gopīs, I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.'

#### PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.32.22).

#### TEXT 45

#### TEXT

aiśvarya-jñāna haite kevalā-bhāva---pradhāna  
pṛthivīte bhakta nāhi uddhava-samāna

#### SYNONYMS

aiśvarya-jñāna haite--than transcendental love in opulence; kevalā-bhāva--pure love; pradhāna--more prominent; pṛthivīte--on the surface of the world; bhakta nāhi--there is no devotee; uddhava-samāna--like Uddhava.

TRANSLATION

"Completely distinct from love of Kṛṣṇa in opulence, pure love of Kṛṣṇa is on the highest level. On the surface of the world there is no devotee greater than Uddhava.

TEXT 46

TEXT

teṅha yānra pada-dhūli karena prārthana  
svarūpera saṅge pāiluṅ e saba śikṣaṇa

SYNONYMS

teṅha--he; yānra--whose; pada-dhūli--dust of the lotus feet; karena prārthana--desires; svarūpera saṅge--from Svarūpa Dāmodara; pāiluṅ--I have gotten; e saba--all these; śikṣaṇa--instructions.

TRANSLATION

"Uddhava desires to take on his head the dust of the gopīs' lotus feet. I have learned about all these transcendental loving affairs of Lord Kṛṣṇa from Svarūpa Dāmodara.

TEXT 47

TEXT

āsām aho caraṇa-reṇu-juṣām ahaṁ syām  
vṛndāvane kim api gulma-latauṣadhīnām  
yā dustyajam svajanam ārya-patham ca hitvā  
bhejur mukunda-padavīm śrutibhir vimṛgyām

SYNONYMS

āsām--of the gopīs; aho--oh; caraṇa-reṇu--the dust of the lotus feet; juṣām--devoted to; ahaṁ syām--let me become; vṛndāvane--in Vṛndāvana; kim api--anyone; gulma-latā-auṣadhīnām--among bushes, creepers and herbs; yā--they who; dustyajam--very difficult to give up; sva-janam--family members; ārya-patham--the path of chastity; ca--and; hitvā--giving up; bhejuḥ--worshipped; mukunda-padavīm--the lotus feet of Mukunda, Kṛṣṇa; śrutibhiḥ--by the Vedas; vimṛgyām--to be searched for.

TRANSLATION

"The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana because the gopīs trample them and bless them with the dust of their lotus feet.'



## PURPORT

This verse from Śrīmad-Bhāgavatam (10.47.61) was spoken by Uddhava. When Uddhava was sent by Kṛṣṇa to see the condition of the gopīs in Vṛndāvana, he stayed there for a few months in their association and always talked with them about Kṛṣṇa. Although this greatly pleased the gopīs and other residents of Vrajabhūmi, Vṛndāvana, Uddhava saw that the gopīs were severely afflicted by their separation from Kṛṣṇa. Their hearts were so disturbed that their minds were sometimes deranged. Observing the unalloyed devotion and love of the gopīs for Kṛṣṇa, Uddhava desired to become a creeper, a blade of grass or an herb in Vṛndāvana so that sometimes the gopīs would trample him and he would receive the dust of their lotus feet on his head.

## TEXT 48

### TEXT

haridāsa-ṭhākura----mahā-bhāgavata-pradhāna  
prati dina laya teṅha tina-lakṣa nāma

### SYNONYMS

haridāsa-ṭhākura--Haridāsa Ṭhākura; mahā-bhāgavata-pradhāna--the topmost of all pure devotees; prati dina--every day; laya--chants; teṅha--he; tina-lakṣa nāma--300,000 holy names of the Lord.

### TRANSLATION

"Haridāsa Ṭhākura, the teacher of the holy name, is among the most exalted of all devotees. Every day he chants 300,000 holy names of the Lord.

## TEXT 49

### TEXT

nāmera mahimā āmi tāṅra ṭhāñi śikhiluṅ  
tāṅra prasāde nāmera mahimā jāniluṅ

### SYNONYMS

nāmera mahimā--the glories of the holy name; āmi--I; tāṅra ṭhāñi--from him; śikhiluṅ--have learned; tāṅra prasāde--by his mercy; nāmera--of the holy name; mahimā--the glories; jāniluṅ--I could understand.

### TRANSLATION

"I have learned about the glories of the Lord's holy name from Haridāsa Ṭhākura, and by his mercy I have understood these glories.

## TEXTS 50-52

### TEXT

ācāryaratna ācāryanidhi paṇḍita-gadādhara  
jaḡadānanda, dāmodara, śaṅkara, vakreśvara

kāśīsvara, mukunda, vāsudeva, murāri  
āra yata bhakta-gaṇa gauḍe avatari'

kṛṣṇa-nāma-prema kailā jagate pracāra  
inhā sabāra saṅge kṛṣṇa-bhakti ye āmāra"

#### SYNONYMS

ācāryaratna--Ācāryaratna; ācāryanidhi--Ācāryanidhi; paṇḍita-gadādhara--  
Gadādhara Paṇḍita; jagadānanda--Jagadānanda; dāmodara--Dāmodara; śaṅkara--  
Śaṅkara; vakreśvara--Vakreśvara; kāśīsvara--Kāśīsvara; mukunda--Mukunda;  
vāsudeva--Vāsudeva; murāri--Murāri; āra--and; yata--as many as; bhakta-gaṇa--  
devotees; gauḍe--in Bengal; avatari'--having descended; kṛṣṇa-nāma--the holy  
name of Lord Kṛṣṇa; prema--ecstatic love of Kṛṣṇa; kailā--did; jagate--all  
over the world; pracāra--preaching; inhā sabāra--of all of them; saṅge--by  
association; kṛṣṇa-bhakti--devotional service to Kṛṣṇa; ye--which; āmāra--My.

#### TRANSLATION

"Ācāryaratna, Ācāryanidhi, Gadādhara Paṇḍita, Jagadānanda, Dāmodara,  
Śaṅkara, Vakreśvara, Kāśīsvara, Mukunda, Vāsudeva, Murāri and many other  
devotees have descended in Bengal to preach to everyone the glories of the  
holy name of Kṛṣṇa and the value of love for Him. I have learned from them the  
meaning of devotional service to Kṛṣṇa."

#### TEXT 53

#### TEXT

bhaṭṭera hṛdaye dṛḍha abhimāna jāni'  
bhaṅgī kari' mahāprabhu kahe eta vāṇī

#### SYNONYMS

bhaṭṭera hṛdaye--in the heart of Vallabha Bhaṭṭa; dṛḍha--fixed; abhimāna--  
pride; jāni'--understanding; bhaṅgī kari'--making a hint; mahāprabhu--Śrī  
Caitanya Mahāprabhu; kahe--spoke; eta vāṇī--these words.

#### TRANSLATION

Knowing that Vallabha Bhaṭṭa's heart was full of pride, Śrī Caitanya  
Mahāprabhu spoke these words, hinting at how one can learn about devotional  
service.

#### PURPORT

Vallabha Bhaṭṭa was greatly proud of his knowledge in devotional service,  
and therefore he wanted to speak about Lord Śrī Caitanya Mahāprabhu without  
understanding the Lord's position. The Lord therefore hinted in many ways that  
if Vallabha Bhaṭṭa wanted to know what devotional service actually is, he  
would have to learn from all the devotees He mentioned, beginning with Advaita  
Ācārya, Lord Nityānanda, Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya. As  
Svarūpa Dāmodara has said, if one wants to learn the meaning of Śrīmad-  
Bhāgavatam, one must take lessons from a realized soul. One should not proudly

think that one can understand the transcendental loving service of the Lord simply by reading books. One must become a servant of a Vaiṣṇava. As Narottama dāsa Ṭhākura has confirmed, chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā: one cannot be in a transcendental position unless one very faithfully serves a pure Vaiṣṇava. One must accept a Vaiṣṇava guru (ādau gurv-āśrayam), and then by questions and answers one should gradually learn what pure devotional service to Kṛṣṇa is. That is called the paramparā system.

TEXT 54

TEXT

"āmi se'vaiṣṇava',----bhakti-siddhānta saba jāni  
āmi se bhāgavata-ārtha uttama vākhāni"

SYNONYMS

āmi--I; se--that; vaiṣṇava--Vaiṣṇava; bhakti-siddhānta--conclusions of devotional service; saba--all; jāni--I know; āmi--I; se--that; bhāgavata-ārtha--meaning of the Bhāgavatam; uttama--very well; vākhāni--can explain.

TRANSLATION

"I am a great Vaiṣṇava. Having learned all the conclusions of Vaiṣṇava philosophy, I can understand the meaning of Śrīmad-Bhāgavatam and explain it very well."

TEXT 55

TEXT

bhaṭṭera manete ei chila dīrgha garva  
prabhura vacana śuni' se ha-ila kharva

SYNONYMS

bhaṭṭera manete--in the mind of Vallabha Bhaṭṭa; ei--this; chila--was existing; dīrgha--for a long time; garva--pride; prabhura--of Śrī Caitanya Mahāprabhu; vacana--the words; śuni'--by hearing; se--that; ha-ila--was; kharva--cut down.

TRANSLATION

Such pride had existed for a long time within Vallabha Bhaṭṭa's mind, but as he heard the preaching of Śrī Caitanya Mahāprabhu, his pride was cut down.

TEXT 56

TEXT

prabhura mukhe vaiṣṇavatā śuniyā sabāra  
bhaṭṭera icchā haila tān-sabāre dekhībāra

SYNONYMS

prabhura mukhe--from the mouth of Sri Caitanya Mahāprabhu; vaiṣṇavatā--the standard of Vaiṣṇavism; śuniyā sabāra--hearing of all the devotees; bhaṭṭera--of Vallabha Bhaṭṭa; icchā--desire; haila--was; tān-sabāre--all of them; dekhibāra--to see.

#### TRANSLATION

When Vallabha Bhaṭṭa heard from the mouth of Śrī Caitanya Mahāprabhu about the pure Vaiṣṇavism of all these devotees, he immediately desired to see them.

#### TEXT 57

#### TEXT

bhaṭṭa kahe,----"e saba vaiṣṇava rahe kon sthāne?  
kon prakāre pāimu ihān-sabāra darśane?"

#### SYNONYMS

bhaṭṭa kahe--Vallabha Bhaṭṭa said; e saba vaiṣṇava--all these Vaiṣṇavas; rahe--live; kon sthāne--where; kon prakāre--how; pāimu--shall I attain; ihān-sabāra darśane--seeing all these Vaiṣṇavas.

#### TRANSLATION

Vallabha Bhaṭṭa said, "Where do all these Vaiṣṇavas live, and how can I see them?"

#### TEXT 58

#### TEXT

prabhu kahe,----"keha gauḍe, keha deśāntare  
saba āsiyāche ratha-yātrā dekhibāre

#### SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu replied; keha gauḍe--some in Bengal; keha--some; deśa-antare--in other states; saba--all; āsiyāche--have come; ratha-yātrā dekhibāre--to see the car festival of Lord Jagannātha.

#### TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Although some of them live in Bengal and some in other states, they have all come here to see the Ratha-yātrā festival.

#### TEXT 59

#### TEXT

ihāni rahena sabe, vāsā----nānā-sthāne  
ihāni pāibā tumi sabāra darśane"

#### SYNONYMS

ihāṅi--here; rahena sabe--all of them are living; vāsā--their residential places; nānā-sthāne--in various quarters; ihāṅi--here; pāibā--will get; tumi--you; sabāra darśane--everyone's audience.

TRANSLATION

"At present they are all living here. Their residences are in various quarters. Here you will get the audience of them all."

TEXT 60

TEXT

tabe bhaṭṭa kahe bahu vinaya vacana  
bahu dainya kari' prabhure kaila nimantraṇa

SYNONYMS

tabe--thereafter; bhaṭṭa kahe--Vallabha Bhaṭṭa said; bahu--very; vinaya--humble; vacana--words; bahu dainya kari'--in all humility; prabhure--Śrī Caitanya Mahāprabhu; kaila nimantraṇa--invited to dine.

TRANSLATION

Thereafter, with great submission and humility, Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu to dine at his home.

TEXT 61

TEXT

āra dina saba vaiṣṇava prabhu-sthāne āilā  
sabā-sane mahāprabhu bhaṭṭe milāilā

SYNONYMS

āra dina--the next day; saba vaiṣṇava--all the Vaiṣṇavas; prabhu-sthāne--to the place of Śrī Caitanya Mahāprabhu; āilā--came; sabā-sane--with all of them; mahāprabhu--Śrī Caitanya Mahāprabhu; bhaṭṭe milāilā--introduced Vallabha Bhaṭṭa.

TRANSLATION

The next day, when all the Vaiṣṇavas came to the abode of Śrī Caitanya Mahāprabhu, the Lord introduced Vallabha Bhaṭṭa to them all.

TEXT 62

TEXT

'vaiṣṇave'ra teja dekhi' bhaṭṭera camatkāra  
tān-sabāra āge bhaṭṭa----khadyota-ākāra

SYNONYMS

vaiṣṇavera--of the Vaiṣṇavas; teja--the brilliance; dekhi'--seeing;  
bhaṭṭera--of Vallabha Bhaṭṭa; camatkāra--surprised; tān-sabāra--of all of  
them; āge--in front; bhaṭṭa--Vallabha Bhaṭṭa; khadyota-ākāra--like a glowworm.

TRANSLATION

He was surprised to see the brilliance of their faces. Indeed, among them  
Vallabha Bhaṭṭa seemed just like a glowworm.

TEXT 63

TEXT

tabe bhaṭṭa bahu mahā-prasāda ānāila  
gaṇa-saha mahāprabhure bhojana karāila

SYNONYMS

tabe--at that time; bhaṭṭa--Vallabha Bhaṭṭa; bahu--much; mahā-prasāda--Lord  
Jagannātha's remnants; ānāila--brought in; gaṇa-saha mahāprabhure--Śrī  
Caitanya Mahāprabhu with His associates; bhojana karāila--he fed.

TRANSLATION

Then Vallabha Bhaṭṭa brought in a great quantity of Lord Jagannātha's mahā-  
prasāda and sumptuously fed Lord Śrī Caitanya Mahāprabhu and His associates.

TEXT 64

TEXT

paramānanda purī-saṅge sannyāsīra gaṇa  
eka-dike vaise saba karite bhojana

SYNONYMS

paramānanda purī-saṅge--with Paramānanda Purī; sannyāsīra gaṇa--all the  
sannyāsī associates of Śrī Caitanya Mahāprabhu; eka-dike--on one side; vaise--  
sat down; saba--all; karite bhojana--to accept the prasāda.

TRANSLATION

All the sannyāsī associates of Śrī Caitanya Mahāprabhu headed by  
Paramānanda Purī, sat on one side and thus partook of the prasāda.

TEXT 65

TEXT

advaita, nityānanda-rāya---pārśve dui-jana  
madhye mahāprabhu vasilā, āge-pāche bhakta-gaṇa

SYNONYMS

advaita--Advaita Ācārya; nityānanda-rāya--Lord Nityānanda; pārśve--on the sides; dui-jana--two personalities; madhye--in the middle; mahāprabhu vasilā--Śrī Caitanya Mahāprabhu sat down; āge--in front; pāche--behind; bhakta-gaṇa--all the devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu sat in the midst of the devotees. Advaita Ācārya and Lord Nityānanda each sat on one side of the Lord. The other devotees sat in front of the Lord and behind Him.

TEXT 66

TEXT

gauḍera bhakta yata kahite nā pāri  
aṅgane vasilā saba hañā sāri sāri

SYNONYMS

gauḍera--of Bengal; bhakta yata--all the devotees; kahite--to mention; nā pāri--i am unable; aṅgane--in the courtyard; vasilā--sat down; saba--all; hañā--being; sāri sāri--in lines.

TRANSLATION

The devotees from Bengal, whom I am unable to count, all sat down in lines in the courtyard.

TEXT 67

TEXT

prabhura bhakta-gaṇa dekhi' bhaṭṭera camatkāra  
pratyēke sabāra pade kaila namaskāra

SYNONYMS

prabhura--of Sri Caitanya Mahāprabhu; bhakta-gaṇa--devotees; dekhi'--seeing; bhaṭṭera--of Vallabha Bhaṭṭa; camatkāra--surprise; prati-ēke--unto each and every one; sabāra--of all; pade--at the lotus feet; kaila namaskāra--he offered obeisances.

TRANSLATION

When Vallabha Bhaṭṭa saw all the devotees of Śrī Caitanya Mahāprabhu, he was greatly surprised, but in devotion he offered his obeisances at the lotus feet of each and every one of them.

TEXT 68

TEXT

svarūpa, jagadānanda, kāśīsvara, śaṅkara  
pariveśana kare, āra rāghava, dāmodara

## SYNONYMS

svarūpa--Svarūpa; jagadānanda--Jagadānanda; kāśīśvara--Kāśīśvara; śaṅkara--Śaṅkara; pariveśana kare--distribute; āra--and; rāghava dāmodara--Rāghava and Dāmodara.

## TRANSLATION

Svarūpa Dāmodara, Jagadānanda, Kāśīśvara and Śaṅkara, along with Rāghava and Dāmodara Paṇḍita, took charge of distributing the prasāda.

## TEXT 69

### TEXT

mahā-prasāda vallabha-bhaṭṭa bahu ānāila  
prabhu-saha sannyāsi-gaṇa bhojane vasila

## SYNONYMS

mahā-prasāda--food offered to Śrī Jagannātha; vallabha-bhaṭṭa--Vallabha Bhaṭṭa; bahu--a large quantity; ānāila--brought; prabhu-saha--with Śrī Caitanya Mahāprabhu; sannyāsi-gaṇa--all the sannyāsīs; bhojane vasila--sat down to accept the prasāda.

## TRANSLATION

Vallabha Bhaṭṭa had brought a large quantity of mahā-prasāda offered to Lord Jagannātha. Thus all the sannyāsīs sat down to eat with Śrī Caitanya Mahāprabhu.

## TEXT 70

### TEXT

prasāda pāya vaiṣṇava-gaṇa bale, 'hari' 'hari'  
hari hari dhvani uṭhe saba brahmāṇḍa bhari'

## SYNONYMS

prasāda--the prasāda; pāya--accept; vaiṣṇava-gaṇa--all the Vaiṣṇavas; bale--chant; hari hari--Hari, Hari; hari hari dhvani--the vibration of Hari, Hari; uṭhe--rises; saba brahmāṇḍa--the entire universe; bhari'--filling.

## TRANSLATION

Accepting the prasāda, all the Vaiṣṇavas chanted the holy names Hari, Hari. The rising vibration of the holy name of Hari filled the entire universe.

## TEXT 71

### TEXT

mālā, candana, guvāka, pāna aneka ānila



sabā' pūjā kari' bhaṭṭa ānandita haila

SYNONYMS

mālā--garlands; candana--sandalwood pulp; guvāka--spices; pāna--betel; aneka--much; ānila--brought; sabā' pūjā kari'--worshiping all the Vaiṣṇavas; bhaṭṭa--Vallabha Bhaṭṭa; ānandita haila--became very happy.

TRANSLATION

When all the Vaiṣṇavas had finished eating, Vallabha Bhaṭṭa brought a large quantity of garlands, sandalwood pulp, spices and betel. He worshiped them very respectfully and became extremely happy.

TEXT 72

TEXT

ratha-yātrā-dine prabhu kīrtana ārambhilā  
pūrvavat sāta sampradāya pṛthak karilā

SYNONYMS

ratha-yātrā-dine--on the day of the car festival; prabhu--Śrī Caitanya Mahāprabhu; kīrtana ārambhilā--began the congregational chanting; pūrvavat--as previously; sāta sampradāya--in seven groups; pṛthak karilā--He divided.

TRANSLATION

On the day of the car festival, Sri Caitanya Mahāprabhu began the congregational chanting. As He had done previously, He divided all the devotees into seven groups.

TEXTS 73-74

TEXT

advaita, nityānanda, haridāsa, vakreśvara  
śrīvāsa, rāghava, paṇḍita-gadādhara

sāta jana sāta-ṭhāñi karena nartana  
'hari-bola' bali' prabhu karena bhramaṇa

SYNONYMS

advaita--Advaita Ācārya; nityānanda--Lord Nityānanda; haridāsa--Ṭhākura Haridāsa; vakreśvara--Vakreśvara; śrīvāsa--Śrīvāsa Ṭhākura; rāghava--Rāghava; paṇḍita-gadādhara--Gadādhara Paṇḍita; sāta jana--seven persons; sāta-ṭhāñi--in seven groups; karena nartana--dance; hari-bola bali'--uttering "Hari bol"; prabhu--Śrī Caitanya Mahāprabhu; karena bhramaṇa--wanders.

TRANSLATION

Seven devotees--Advaita, Nityānanda, Haridāsa Ṭhākura, Vakreśvara, Śrīvāsa Ṭhākura, Rāghava Paṇḍita and Gadādhara Paṇḍita--formed seven groups and began

dancing. Śrī Caitanya Mahāprabhu, chanting "Hari bol," wandered from one group to another.

TEXT 75

TEXT

caudda mādala bāje ucca saṅkīrtana  
eka eka nartakera preme bhāsila bhuvana

SYNONYMS

caudda mādala--fourteen mṛdaṅgas; bāje--were being played; ucca saṅkīrtana--loud congregational chanting; eka eka--of each group; nartakera--of the dancer; preme--in ecstatic love; bhāsila bhuvana--inundated the entire world.

TRANSLATION

Fourteen mṛdaṅgas resounded with the loud congregational chanting, and in each group was a dancer whose dance of ecstatic love inundated the entire world.

TEXT 76

TEXT

dekhi' vallabha-bhaṭṭera haila camatkāra  
ānande vihvala nāhi āpana-sāmbhāla

SYNONYMS

dekhi'--seeing; vallabha-bhaṭṭera--of Vallabha Bhaṭṭa; haila camatkāra--was astonishment; ānande vihvala--overwhelmed by transcendental happiness; nāhi--there was not; āpana-sāmbhāla--keeping his normal position.

TRANSLATION

Seeing all this, Vallabha Bhaṭṭa was completely astonished. He was overwhelmed by transcendental bliss and lost himself.

TEXT 77

TEXT

tabe mahāprabhu sabāra nṛtya rākhilā  
pūrvavat āpane nṛtya karite lāgilā

SYNONYMS

tabe--thereafter; mahāprabhu--Śrī Caitanya Mahāprabhu; sabāra--of all of them; nṛtya rākhilā--stopped the dancing; pūrvavat--as previously; āpane--personally; nṛtya--dancing; karite lāgilā--began to perform.

TRANSLATION

Then Śrī Caitanya Mahāprabhu stopped the dancing of the others, and as He had done previously, He personally began to dance.

TEXT 78

TEXT

prabhura saundarya dekhi āra premodaya  
'ei ta' sākṣāt kṛṣṇa' bhaṭṭera ha-ila niścaya

SYNONYMS

prabhura--of Śrī Caitanya Mahāprabhu; saundarya--the beauty; dekhi--seeing; āra--also; prema-udaya--arousing of ecstatic love; ei--this; ta'--certainly; sākṣāt--directly; kṛṣṇa--Lord Kṛṣṇa; bhaṭṭera--of Vallabha Bhaṭṭa; ha-ila--was; niścaya--certainty.

TRANSLATION

Seeing the beauty of Sri Caitanya Mahāprabhu and the awakening of His ecstatic love, Vallabha Bhatta concluded, "Here is Lord Kṛṣṇa, without a doubt."

TEXT 79

TEXT

eta mata ratha-yātrā sakale dekhila  
prabhura caritre bhaṭṭera camatkāra haila

SYNONYMS

eta mata--in this way; ratha-yātrā--the car festival; sakale--all; dekhila--saw; prabhura caritre--by the character of Śrī Caitanya Mahāprabhu; bhaṭṭera--of Vallabha Bhaṭṭa; camatkāra haila--there was astonishment.

TRANSLATION

Thus Vallabha Bhaṭṭa witnessed the car festival. He was simply astonished by the characteristics of Śrī Caitanya Mahāprabhu.

TEXT 80

TEXT

yātrānantare bhaṭṭa yāi mahāprabhu-sthāne  
prabhu-caraṇe kichu kaila nivedane

SYNONYMS

yātrā-anantare--after the Ratha-yātrā; bhaṭṭa--Vallabha Bhaṭṭa; yāi--going; mahāprabhu-sthāne--to the place of Śrī Caitanya Mahāprabhu; prabhu-caraṇe--at the lotus feet of the Lord; kichu--some; kaila--made; nivedane--submission.

TRANSLATION

One day, after the festival was over, Vallabha Bhaṭṭa went to the abode of Śrī Caitanya Mahāprabhu and submitted a request at the lotus feet of the Lord.

TEXT 81

TEXT

"bhāgavatera ṭīkā kichu kariyāchi likhana  
āpane mahāprabhu yadi karena śravaṇa"

SYNONYMS

bhāgavatera--on Śrīmad-Bhāgavatam; ṭīkā--commentary; kichu--some; kariyāchi  
likhana--I have written; āpane--You; mahāprabhu--Śrī Caitanya Mahāprabhu;  
yadi--if; karena śravaṇa--would hear.

TRANSLATION

"I have written some commentary on Śrīmad-Bhāgavatam," he said. "Would Your Lordship kindly hear it?"

TEXT 82

TEXT

prabhu kahe,----"bhāgavatārtha bujhite nā pāri  
bhāgavatārtha śunite āmi nahi adhikārī

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu replied; bhāgavata-ārtha--the meaning  
of Śrīmad-Bhāgavatam; bujhite nā pāri--I cannot understand; bhāgavata-ārtha--  
the purport of Śrīmad-Bhāgavatam; śunite--to hear; āmi nahi adhikārī--I am not  
the proper person.

TRANSLATION

The Lord replied, "I do not understand the meaning of Śrīmad-Bhāgavatam. Indeed, I am not a suitable person to hear its meaning.

TEXT 83

TEXT

vasi' kṛṣṇa-nāma mātra kariye grahaṇe  
saṅkhyā-nāma pūrṇa mora nahe rātri-dine

SYNONYMS

vasi'--sitting; kṛṣṇa-nāma--the holy name of Lord Kṛṣṇa; mātra--simply;  
kariye grahaṇe--I chant; saṅkhyā-nāma--a fixed number of rounds; pūrṇa--  
complete; mora--My; nahe--is not; rātri-dine--throughout the entire day and  
night.

TRANSLATION

"I simply sit and try to chant the holy name of Kṛṣṇa, and although I chant all day and night, I nevertheless cannot complete the chanting of my prescribed number of rounds."

TEXT 84

TEXT

bhaṭṭa kahe, "kṛṣṇa-nāmera artha-vyākhyāne  
vistāra kairāchi, tāhā karaha śravaṇe"

SYNONYMS

bhaṭṭa kahe--Vallabha Bhaṭṭa said; kṛṣṇa-nāmera--of the holy name of Kṛṣṇa; artha-vyākhyāne--description of the meaning; vistāra--very elaborately; kairāchi--I have made; tāhā--that; karaha śravaṇe--kindly hear.

TRANSLATION

Vallabha Bhaṭṭa said, "I have tried to describe elaborately the meaning of Kṛṣṇa's holy name. Kindly hear the explanation."

TEXT 85

TEXT

prabhu kahe,----"kṛṣṇa-nāmera bahu artha nā māni  
'śyāma-sundara' 'yaśodā-nandana,'----ei-mātra jāni

SYNONYMS

prabhu kahe--Lord Śrī Caitanya Mahāprabhu replied; kṛṣṇa-nāmera--of the holy name of Kṛṣṇa; bahu artha--many meanings; nā māni--I do not accept; śyāma-sundara--Śyāmasundara; yaśodā-nandana--Yaśodānandana; ei-mātra--only this; jāni--I know.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "I do not accept many different meanings for the holy name of Kṛṣṇa. I know only that Lord Kṛṣṇa is Śyāmasundara and Yaśodānandana. That's all I know."

TEXT 86

TEXT

tamāla-śyāmala-tviṣi  
śrī-yaśodā-stanandhaye  
kṛṣṇa-nāmno rūḍhir iti  
sarva-śāstra-vinirṇayaḥ

SYNONYMS

tamāla-śyāmala-tviṣi--whose complexion is dark blue, resembling a tamāla tree; śrī-yaśodā-stanam-dhaye--sucking the breast of mother Yaśodā; kṛṣṇa-nāmnaḥ--of the name Kṛṣṇa; rūḍhiḥ--the chief meaning; iti--thus; sarva-śāstra--of all revealed scriptures; vinirṇayaḥ--the conclusion.

#### TRANSLATION

"The only purport of the holy name of Kṛṣṇa is that He is dark blue like a tamāla tree and is the son of mother Yaśodā. This is the conclusion of all the revealed scriptures."

#### PURPORT

This is a verse from the Nāma-kaumuḍī

#### TEXT 87

#### TEXT

ei artha āmi mātra jāniye nirdhāra  
āra sarva-arthe mora nāhi adhikāra"

#### SYNONYMS

ei artha--this meaning; āmi--I; mātra--only; jāniye--know; nirdhāra--conclusion; āra--other; sarva--all; arthe--meanings; mora--My; nāhi--is not; adhikāra--capacity to understand.

#### TRANSLATION

"I conclusively know these two names, Śyāmasundara and Yaśodānandana. I do not understand any other meanings, nor have I the capacity to understand them."

#### TEXT 88

#### TEXT

phalgu-prāya bhaṭṭera nāmādi saba-vyākhyā  
sarvajña prabhu jāni' tāre karena upekṣā

#### SYNONYMS

phalgu-prāya--generally useless; bhaṭṭera--of Vallabha Bhaṭṭa; nāma-ādi--the holy name and so on; saba--all; vyākhyā--explanations; sarva-jña--omniscient; prabhu--Śrī Caitanya Mahāprabhu; jāni'--knowing; tāre--him; karena upekṣā--neglects.

#### TRANSLATION

Lord Śrī Caitanya Mahāprabhu is omniscient. Therefore He could understand that Vallabha Bhaṭṭa's explanations of Kṛṣṇa's name and Śrīmad-Bhāgavatam were useless. Therefore He did not care about them.

#### TEXT 89

TEXT

vimanā hañā bhaṭṭa gelā nija-ghara  
prabhu-viṣaye bhakti kichu ha-ila antara

SYNONYMS

vimanā hañā--feeling morose; bhaṭṭa--Vallabha Bhaṭṭa; gelā--went; nija-ghara--to his home; prabhu-viṣaye--unto Śrī Caitanya Mahāprabhu; bhakti--devotion; kichu--somewhat; ha-ila--became; antara--different.

TRANSLATION

When Śrī Caitanya Mahāprabhu rigidly declined to hear his explanations, Vallabha Bhaṭṭa went home feeling morose. His faith and devotion to the Lord changed.

TEXT 90

TEXT

tabe bhaṭṭa gelā paṇḍita-gosāñira ṭhāñi  
nānā mate prīti kari' kare āsā-yāi

SYNONYMS

tabe--thereafter; bhaṭṭa--Vallabha Bhaṭṭa; gelā--went; paṇḍita-gosāñira ṭhāñi--to Gadādhara Paṇḍita Gosāñi; nānā mate--in various ways; prīti kari'--showing affection; kare āsā-yāi--comes and goes.

TRANSLATION

Thereafter, Vallabha Bhaṭṭa went to the home of Gadādhara Paṇḍita. He kept coming and going, showing affection in various ways, and thus maintained a relationship with him.

TEXT 91

TEXT

prabhura upekṣāya saba nīlācalera jana  
bhaṭṭera vyākhyāna kichu nā kare śravaṇa

SYNONYMS

prabhura--of Śrī Caitanya Mahāprabhu; upekṣāya--because of neglect; saba--all; nīlācalera jana--people in Jagannātha Purī; bhaṭṭera vyākhyāna--explanation of Vallabha Bhaṭṭa; kichu--any; nā kare śravaṇa--do not hear.

TRANSLATION

Because Śrī Caitanya Mahāprabhu did not take Vallabha Bhaṭṭa very seriously, none of the people in Jagannātha Purī would hear any of his explanations.

TEXT 92

TEXT

lajjita haila bhaṭṭa, haila apamāne  
duḥkhita hañā gela paṇḍitera sthāne

SYNONYMS

lajjita--ashamed; haila--became; bhaṭṭa--Vallabha Bhaṭṭa; haila apamāne--  
felt insulted; duḥkhita hañā--being unhappy; gela--went; paṇḍitera sthāne--to  
Gadādhara Paṇḍita.

TRANSLATION

Ashamed, insulted and unhappy, Vallabha Bhaṭṭa went to Gadādhara Paṇḍita.

TEXT 93

TEXT

dainya kari' kahe,----"niluñ tomāra śaraṇa  
tumi kṛpā kari' rākha āmāra jīvana

SYNONYMS

dainya kari'--with great humility; kahe--said; niluñ--I have taken; tomāra  
śaraṇa--shelter of you; tumi--you; kṛpā kari'--being merciful; rākha--keep;  
āmāra jīvana--my life.

TRANSLATION

Approaching him with great humility, Vallabha Bhaṭṭa said, "I have taken  
shelter of you, my dear sir. Kindly be merciful to me and save my life.

TEXT 94

TEXT

kṛṣṇa-nāma-vyākhyā yadi karaha śravaṇa  
tabe mora lajjā-paṅka haya prakṣāḷana"

SYNONYMS

kṛṣṇa-nāma--of the name of Lord Kṛṣṇa; vyākhyā--explanation; yadi--if;  
karaha śravaṇa--you hear; tabe--then; mora--my; lajjā-paṅka--the mud of shame;  
haya--there is; prakṣāḷana--washing.

TRANSLATION

"Please hear my explanation of the meaning of Lord Kṛṣṇa's name. In that  
way the mud of the shame that has come upon me will be washed off."

TEXT 95



TEXT

sañkaṭe paḍila paṇḍita, karaye sañśaya  
ki karibena,----eko, karite nā pāre niścaya

SYNONYMS

sañkaṭe--into a dilemma; paḍila paṇḍita--Paṇḍita Gosāñi fell; karaye sañśaya--felt doubts; ki karibena--what he will do; eko--alone; karite nā pāre niścaya--cannot make a decision.

TRANSLATION

Thus Paṇḍita Gosāñi fell into a dilemma. He was in such doubt that he could not decide alone what to do.

PURPORT

Śrī Caitanya Mahāprabhu did not take Vallabha Bhaṭṭa very seriously. Therefore Paṇḍita Gosāñi, or Gadādhara Gosāñi, fell into perplexity. What would be his position if he heard Vallabha Bhaṭṭa's explanation of Śrī Kṛṣṇa's name? Certainly Śrī Caitanya Mahāprabhu would be displeased. Therefore Gadādhara Paṇḍita Gosāñi could not make a decision.

TEXT 96

TEXT

yadyapi paṇḍita āra nā kailā aṅgikāra  
bhaṭṭa yāi' tabu paḍe kari' balātkāra

SYNONYMS

yadyapi--although; paṇḍita--Gadādhara Paṇḍita; āra--also; nā kailā aṅgikāra--did not accept; bhaṭṭa--Vallabha Bhaṭṭa; yāi'--going; tabu--still; paḍe--reads; kari' balātkāra--forcibly.

TRANSLATION

Although Gadādhara Paṇḍita Gosāñi did not want to hear it, Vallabha Bhaṭṭa began to read his explanation with great force.

TEXT 97

TEXT

ābhijātye paṇḍita karite nāre niṣedhana  
"e sañkaṭe rākha, kṛṣṇa la-ilāña śaraṇa

SYNONYMS

ābhijātye--because of his aristocracy; paṇḍita--Gadādhara Paṇḍita; karite nāre niṣedhana--could not forbid; e sañkaṭe--in this danger; rākha--please protect; kṛṣṇa--O Lord Kṛṣṇa; la-ilāña--I have taken; śaraṇa--shelter.

TRANSLATION

Because Vallabha Bhaṭṭa was a learned brāhmaṇa, Gadādhara Paṇḍita could not forbid him. Thus he began to think of Lord Kṛṣṇa. "My dear Lord Kṛṣṇa," he requested, "please protect me in this danger. I have taken shelter of You.

TEXT 98

TEXT

antaryāmī prabhu jānibena mora mana  
tānre bhaya nāhi kichu, 'viṣama' tānra gaṇa"

SYNONYMS

antaryāmī--existing in everyone's heart; prabhu--Śrī Caitanya Mahāprabhu;  
jānibena--will know; mora mana--my mind; tānre--of Him; bhaya--fear; nāhi--  
there is not; kichu--any; viṣama--very critical; tānra gaṇa--his associates.

TRANSLATION

"Śrī Caitanya Mahāprabhu is present in everyone's heart, and He will certainly know my mind. Therefore I do not fear Him. His associates, however, are extremely critical."

PURPORT

As the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu exists in everyone's heart. Therefore He would know the circumstances under which Paṇḍita Gosāñi agreed to hear Vallabha Bhaṭṭa's explanations, and certainly He would not be angry. However, the Vaiṣṇavas who were always with Śrī Caitanya Mahāprabhu might not understand Gadādhara Paṇḍita's inner consciousness, and they might accuse him of having compromised with Vallabha Bhaṭṭa, despite his having been neglected by Śrī Caitanya Mahāprabhu. Gadādhara Paṇḍita Gosāñi was seriously thinking in this way.

TEXT 99

TEXT

yadyapi vicāre paṇḍitera nāhi kichu doṣa  
tathāpi prabhura gaṇa tānre kare praṇaya-roṣa

SYNONYMS

yadyapi--although; vicāre--conclusively; paṇḍitera--of Gadādhara Paṇḍita;  
nāhi kichu doṣa--there was no fault; tathāpi--still; prabhura gaṇa--associates  
of Śrī Caitanya Mahāprabhu; tānre--unto him; kare praṇaya-roṣa--showed  
affectionate anger.

TRANSLATION

Although Gadādhara Paṇḍita Gosāñi was not in the least at fault, some of Śrī Caitanya Mahāprabhu's devotees showed affectionate anger toward him.

TEXT 100

TEXT

pratyaha vallabha-bhaṭṭa āise prabhu-sthāne  
'udgrāhādi' prāya kare ācāryādi-sane

SYNONYMS

prati-aha--daily; vallabha-bhaṭṭa--Vallabha Bhaṭṭa; āise--comes; prabhu-sthāne--to the place of Lord Śrī Caitanya Mahāprabhu; udgrāha-ādi prāya--unnecessary argument; kare--does; ācārya-ādi-sane--with Advaita Ācārya and others.

TRANSLATION

Every day, Vallabha Bhaṭṭa would come to the place of Śrī Caitanya Mahāprabhu to engage in unnecessary arguments with Advaita Ācārya and other great personalities, such as Svarūpa Dāmodara.

TEXT 101

TEXT

yei kichu kare bhaṭṭa 'siddhānta' sthāpana  
śunitei ācārya tāhā karena khaṇḍana

SYNONYMS

yei--whatever; kichu--any; kare--does; bhaṭṭa--Vallabha Bhaṭṭa; siddhānta--conclusion; sthāpana--establishing; śunitei--hearing; ācārya--Advaita Ācārya; tāhā--that; karena khaṇḍana--refuted.

TRANSLATION

Whatever conclusions Vallabha Bhaṭṭa eagerly presented were refuted by personalities like Advaita Ācārya.

TEXT 102

TEXT

ācāryādi-āge bhaṭṭa yabe yabe yāya  
rājahaṁsa-madhye yena rahe baka-prāya

SYNONYMS

ācārya-ādi-āge--in front of Advaita Ācārya and others; bhaṭṭa--Vallabha Bhaṭṭa; yabe yabe--whenever; yāya--goes; rāja-haṁsa-madhye--in a society of white swans; yena--as; rahe--remained; baka-prāya--like a duck.

TRANSLATION

Whenever Vallabha Bhaṭṭa entered the society of devotees, headed by Advaita Ācārya, he was like a duck in a society of white swans.

TEXT 103

TEXT

eka-dina bhaṭṭa puchila ācāryere  
"jīva-'prakṛti' 'pati' kari' mānaye kṛṣṇere

SYNONYMS

eka-dina--one day; bhaṭṭa--Vallabha Bhaṭṭa; puchila ācāryere--inquired from Advaita Ācārya; jīva--the living entity; prakṛti--female; pati--husband; kari'--as; mānaye kṛṣṇere--accepts Kṛṣṇa.

TRANSLATION

One day Vallabha Bhaṭṭa said to Advaita Ācārya, "Every living entity is female [prakṛti] and considers Kṛṣṇa her husband [pati]."

TEXT 104

TEXT

pati-vratā hañā patira nāma nāhi laya  
tomarā kṛṣṇa-nāma-laha,----kon dharma haya?"

SYNONYMS

pati-vratā--devoted to the husband; hañā--being; patira--of the husband; nāma--name; nāhi laya--does not utter; tomarā--all of you; kṛṣṇa-nāma-laha--chant the name of Kṛṣṇa; kon--what; dharma--religious principle; haya--is it.

TRANSLATION

"It is the duty of a chaste wife, devoted to her husband, not to utter her husband's name, but all of you chant the name of Kṛṣṇa. How can this be called a religious principle?"

TEXT 105

TEXT

ācārya kahe,----"āge tomāra 'dharma' mūrtimān  
inhāre puchaha, inha karibena ihāra samādhāna

SYNONYMS

ācārya kahe--Advaita Ācārya said; āge--in front; tomāra--of you; dharma--religious principles; mūrtimān--personified; inhāre puchaha--ask Him; inha--He; karibena--will make; ihāra--of this; samādhāna--solution.

TRANSLATION

Advaita Ācārya responded, "In front of you is Lord Śrī Caitanya Mahāprabhu, the personification of religious principles. You should ask Him, for He will give you the proper answer."

TEXT 106

TEXT

śuni' prabhu kahena,----"tumi nā jāna dharma-marma  
svāmi-ājñā pāle,----ei pati-vratā-dharma

SYNONYMS

śuni'--hearing; prabhu kahena--Śrī Caitanya Mahāprabhu said; tumi--you; nā jāna--do not know; dharma-marma--real religious principles; svāmi--of the husband; ājñā--order; pāle--obeys; ei--this; pati-vratā-dharma--the religious principle of a chaste woman.

TRANSLATION

Hearing this, Lord Śrī Caitanya Mahāprabhu said, "My dear Vallabha Bhaṭṭa, you do not know religious principles. Actually, the first duty of a chaste woman is to carry out the order of her husband.

TEXT 107

TEXT

patira ājñā,----nirantara tāñra nāma la-ite  
patira ājñā pati-vratā nā pāre lañghite

SYNONYMS

patira ājñā--the husband's order; nirantara--always; tāñra--His; nāma--name; la-ite--to chant; patira ājñā--the order of the husband; pati-vratā--a chaste, devoted wife; nā pāre lañghite--cannot deny.

TRANSLATION

"The order of Kṛṣṇa is to chant His name incessantly. Therefore one who is chaste and adherent to the husband Kṛṣṇa must chant the Lord's name, for she cannot deny the husband's order.

TEXT 108

TEXT

ataeva nāma laya, nāmera 'phala' pāya  
nāmera phale kṛṣṇa-pade 'prema' upajāya"

SYNONYMS

ataeva--therefore; nāma laya--chants the holy name; nāmera--of the name; phala--result; pāya--gets; nāmera phale--as a result of chanting the holy

name; kṛṣṇa-pade--at the lotus feet of Kṛṣṇa; prema--ecstatic love; upajāya--develops.

TRANSLATION

"Following this religious principle, a pure devotee of Lord Kṛṣṇa always chants the holy name. As a result of this, he gets the fruit of ecstatic love for Kṛṣṇa."

TEXT 109

TEXT

śuniyā vallabha-bhaṭṭa haila nirvacana  
ghare yāi' mane duḥkhe karena cintana

SYNONYMS

śuniyā--hearing; vallabha-bhaṭṭa--Vallabha Bhaṭṭa; haila--became; nirvacana--speechless; ghare yāi'--returning home; mane--in the mind; duḥkhe--unhappy; karena cintana--began to consider.

TRANSLATION

Hearing this, Vallabha Bhaṭṭa was speechless. He returned home greatly unhappy and began to consider thus.

TEXTS 110-111

TEXT

"nitya āmāra ei sabhāya haya kakṣā-pāta  
eka-dina upare yadi haya mora vāt

tabe sukha haya, āra saba lajjā yāya  
sva-vacana sthāpīte āmi ki kari upāya?

SYNONYMS

nitya--daily; āmāra--my; ei--this; sabhāya--in the assembly; haya--there is; kakṣā-pāta--defeat; eka-dina--one day; upare--on top; yadi--if; haya--are; mora--my; vāt--words; tabe--then; sukha--happiness; haya--is; āra--and; saba--all; lajjā--shame; yāya--goes; sva-vacana--my statement; sthāpīte--to establish; āmi--I; ki--what; kari--shall adopt; upāya--means.

TRANSLATION

"Every day I am defeated in this assembly. If by chance I am one day victorious, that will be a great source of happiness for me, and all my shame will go away. But what means shall I adopt to establish my statements?"

TEXT 112

TEXT

āra dina āsi' vasilā prabhure namaskari'  
sabhāte kahena kichu mane garva kari'

SYNONYMS

āra dina--the next day; āsi'--coming; vasilā--sat down; prabhure  
namaskari'--offering obeisances to Lord Śrī Caitanya Mahāprabhu; sabhāte--in  
the assembly; kahena--he said; kichu--something; mane--within the mind; garva  
kari'--being proud.

TRANSLATION

The next day when he came to the assembly of Śrī Caitanya Mahāprabhu, he  
sat down after offering obeisances to the Lord and said something with great  
pride.

TEXT 113

TEXT

"bhāgavate svāmīra vyākhyāna kairāchi khaṇḍana  
la-ite nā pāri tānra vyākhyāna-vacana

SYNONYMS

bhāgavate--in my commentary on Śrīmad-Bhāgavatam; svāmīra--of Śrīdhara  
Svāmī; vyākhyāna--explanation; kairāchi khaṇḍana--I have refuted; la-ite nā  
pāri--I cannot accept; tānra--his; vyākhyāna-vacana--words of explanation.

TRANSLATION

"In my commentary on Śrīmad-Bhāgavatam," he said, "I have refuted the  
explanations of Śrīdhara Svāmī. I cannot accept his explanations.

TEXT 114

TEXT

sei vyākhyā karena yāhān yei paḍe āni'  
eka-vākyatā nāhi, tāte 'svāmī' nāhi māni"

SYNONYMS

sei--he; vyākhyā karena--explains; yāhān--wherever; yei--whatever; paḍe--  
reads; āni'--accepting; eka-vākyatā--consistency; nāhi--there is not; tāte--  
therefore; svāmī--Śrīdhara Svāmī; nāhi māni--I cannot accept.

TRANSLATION

"Whatever Śrīdhara Svāmī reads he explains according to the circumstances.  
Therefore he is inconsistent in his explanations and cannot be accepted as an  
authority."

TEXT 115

TEXT

prabhu hāsi' kahe,----"svāmī nā māne yei jana  
veśyāra bhitare tāre kariye gaṇana"

SYNONYMS

prabhu--Śrī Caitanya Mahāprabhu; hāsi'--smiling; kahe--said; svāmī--  
husband; nā māne--does not accept; yei jana--anyone who; veśyāra bhitare--  
among the prostitutes; tāre--him; kariye gaṇana--I count.

TRANSLATION

Śrī Caitanya Mahāprabhu smilingly replied, "One who does not accept the  
svāmī [husband] as an authority I consider a prostitute."

TEXT 116

TEXT

eta kahi' mahāprabhu mauna dharilā  
śuniyā sabāra mane santoṣa ha-ilā

SYNONYMS

eta kahi'--saying this; mahāprabhu--Śrī Caitanya Mahāprabhu; mauna dharilā--  
became very grave; śuniyā--hearing; sabāra--of all the devotees; mane--in the  
mind; santoṣa ha-ilā--there was great satisfaction.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu was very grave. All the devotees  
present derived great satisfaction from hearing this statement.

TEXT 117

TEXT

jagatera hita lāgi' gaura-avatāra  
antarera abhimāna jānena tāhāra

SYNONYMS

jagatera--of the entire world; hita lāgi'--for the benefit; gaura-avatāra--  
the incarnation of Śrī Caitanya Mahāprabhu; antarera abhimāna--internal pride;  
jānena--understands; tāhāra--his.

TRANSLATION

Śrī Caitanya Mahāprabhu descended as an incarnation for the benefit of the  
entire world. Thus He knew the mind of Vallabha Bhaṭṭa very well.

TEXT 118

TEXT



nānā avajñāne bhaṭṭe śodhena bhagavān  
kṛṣṇa yaiche khaṇḍilena indrera abhimāna

SYNONYMS

nānā--various; avajñāne--by disrespect; bhaṭṭe--Vallabha Bhaṭṭa; śodhena--purifies; bhagavān--the Supreme Personality of Godhead; kṛṣṇa--Lord Kṛṣṇa; yaiche--as; khaṇḍilena--cuts down; indrera abhimāna--the pride of Indra.

TRANSLATION

By various hints and refutations, Lord Caitanya, the Supreme Personality of Godhead, corrected Vallabha Bhatta exactly as Kṛṣṇa had cut down the false pride of Indra.

PURPORT

Indra, the King of heaven, was very proud of his position. Therefore when the residents of Vṛndāvana decided not to perform the Indra-yajña but to perform the Govardhana-yajña in accordance with the instructions of Kṛṣṇa, Indra, because of his false pride, wanted to chastise the residents of Vṛndāvana. Thinking himself extremely powerful, Indra poured incessant rain upon Vṛndāvana, but Lord Kṛṣṇa immediately cut down his pride by lifting the Govardhana Hill as an umbrella to save the residents of Vṛndāvana. In this way Kṛṣṇa proved Indra's power most insignificant in the presence of His own omnipotence.

TEXT 119

TEXT

ajña jīva nija-'hite' 'ahita' kari' māne  
garva cūrṇa haile, pāche ughāḍe nayane

SYNONYMS

ajña jīva--the ignorant living entity; nija-hite--his personal benefit; ahita kari' māne--considers a loss; garva cūrṇa haile--when pride is cut down; pāche--afterward; ughāḍe nayane--the eyes open.

TRANSLATION

An ignorant living being does not recognize his actual profit. Because of ignorance and material pride, he sometimes considers profit a loss, but when his pride is cut down he can actually see his true benefit.

TEXT 120

TEXT

ghare āsi' rātrye bhaṭṭa cintite lāgila  
"pūrve prayāge more mahā-kṛpā kaila

SYNONYMS

ghare āsi'--coming home; rātrye--at night; bhaṭṭa--Vallabha Bhaṭṭa; cintite lāgila--began to think; pūrve--previously; prayāge--at Prayāga; more--unto me; mahā-kṛpā kaila--showed great mercy.

TRANSLATION

Returning home that night, Vallabha Bhaṭṭa thought, "Previously, at Prayāga, Lord Caitanya was very kind to me.

TEXT 121

TEXT

svagaṇa-sahite mora mānilā nimantraṇa  
ebe kene prabhura mote phiri' gela mana?

SYNONYMS

sva-gaṇa-sahite--accompanied by His personal associates; mora--my; mānilā--accepted; nimantraṇa--invitation; ebe--now; kene--why; prabhura--of Śrī Caitanya Mahāprabhu; mote--unto me; phiri' gela--has changed; mana--mind.

TRANSLATION

"He accepted my invitation with His other devotees, and He was kind to me. Why has He now changed so much here at Jagannātha Purī?

TEXT 122

TEXT

'āmi jiti',----ei garva-sūnya ha-uka inhāra cita  
īśvara-svabhāva,----karena sabākāra hita

SYNONYMS

āmi jiti--let me become victorious; ei--this; garva--pride; sūnya--devoid of; ha-uka--let be; inhāra cita--this person's mind; īśvara-svabhāva--the characteristic of the Supreme Personality of Godhead; karena--He does; sabākāra--of everyone; hita--benefit.

TRANSLATION

"Being very proud of my learning, I am thinking, 'Let me become victorious.' Śrī Caitanya Mahāprabhu, however, is trying to purify me by nullifying this false pride, for a characteristic of the Supreme Personality of Godhead is that He acts for everyone's welfare.

TEXT 123

TEXT

āpanā jānāite āmi kari abhimāna  
se garva khaṇḍāite mora karena apamāna

SYNONYMS

āpanā jānāite--advertising myself; āmi--I; kari abhimāna--am falsely proud; se garva--that pride; khaṇḍāite--to cut down; mora karena apamāna--He insults me.

TRANSLATION

"I am falsely proud, advertising myself as a learned scholar. Therefore Śrī Caitanya Mahāprabhu insults me just to favor me by cutting down this false pride.

TEXT 124

TEXT

āmāra 'hita' karena,----iho āmi māni 'duḥkha'  
kṛṣṇera upare kaila yena indra mahā-mūrkhā"

SYNONYMS

āmāra--my; hita--benefit; karena--He is doing; iho--this; āmi--I; māni--consider; duḥkha--unhappiness; kṛṣṇera upare--upon Kṛṣṇa; kaila--did; yena--as; indra--Indra; mahā-mūrkhā--the great fool.

TRANSLATION

"He is actually acting for my benefit, although I interpret His actions as insults. This is exactly like the incident in which Lord Kṛṣṇa cut down Indra, the great, puffed-up fool, to correct him."

TEXT 125

TEXT

eta cinti' prāte āsi' prabhura caraṇe  
dainya kari' stuti kari' la-ila śaraṇe

SYNONYMS

eta cinti'--considering this; prāte--in the morning; āsi'--coming; prabhura caraṇe--to the lotus feet of Śrī Caitanya Mahāprabhu; dainya kari'--with great humility; stuti kari'--offering many prayers; la-ila śaraṇe--took shelter.

TRANSLATION

Thinking in this way, Vallabha Bhaṭṭa approached Śrī Caitanya Mahāprabhu the next morning, and in great humility, offering many prayers, he sought shelter and surrendered at the lotus feet of the Lord.

TEXT 126

TEXT

"āmi ajña jīva,----ajñocita karma kailuñ  
tomāra āge mūrkhā āmi pāṇḍitya prakāśiluñ

SYNONYMS

āmi--I; ajña jīva--a foolish living being; ajña-ucita--fit for a fool;  
karma--activity; kailuñ--I have done; tomāra āge--before You; mūrkhā--a fool;  
āmi--I; pāṇḍitya prakāśiluñ--have tried to demonstrate learning.

TRANSLATION

Vallabha Bhaṭṭa admitted, "I am a great fool, and indeed I have acted like  
a fool by trying to demonstrate to You my learning.

TEXT 127

TEXT

tumi----īśvara, nijocita kṛpā ye karilā  
apamāna kari' sarva garva khaṇḍāilā

SYNONYMS

tumi--You; īśvara--the Supreme Personality of Godhead; nija-ucita--exactly  
befitting Your position; kṛpā--mercy; ye--that; karilā--You showed; apamāna  
kari'--by insulting; sarva--all; garva--pride; khaṇḍāilā--You have cut down.

TRANSLATION

"My dear Lord, You are the Supreme Personality of Godhead. You have showed  
mercy to me in a way just befitting Your position by insulting me to cut down  
all my false pride.

TEXT 128

TEXT

āmi----ajña, 'hita'-sthāne māni 'apamāne'  
indra yena kṛṣṇera nindā karila ajñāne

SYNONYMS

āmi--I; ajña--ignorant fool; hita-sthāne--what is for my benefit; māni--I  
consider; apamāne--as an insult; indra--King Indra; yena--as; kṛṣṇera--of Lord  
Kṛṣṇa; nindā--offense; karila--did; ajñāne--out of ignorance.

TRANSLATION

"I am an ignorant fool, for I interpret as an insult what is meant for my  
benefit, just like King Indra, who out of ignorance tried to surpass Kṛṣṇa,  
the Supreme Lord.

TEXT 129

TEXT

tomāra kṛpā-añjane ebe garva-āndhya gela  
tumi eta kṛpā kailā,----ebe 'jñāna' haila

SYNONYMS

tomāra kṛpā-añjane--by the eye-ointment of Your mercy; ebe--now; garva-  
āndhya--the blindness of false pride; gela--has gone; tumi--You; eta--such;  
kṛpā--mercy; kailā--have shown; ebe--now; jñāna--knowledge; haila--has become.

TRANSLATION

"My dear Lord, You have cured the blindness of my false pride by smearing  
my eyes with the ointment of Your mercy. You have bestowed so much mercy upon  
me that my ignorance is now gone.

TEXT 130

TEXT

aparādha kainu, kṣama, la-inu śaraṇa  
kṛpā kari' mora māthe dharaha caraṇa"

SYNONYMS

aparādha kainu--I have committed offenses; kṣama--please excuse; la-inu  
śaraṇa--I have taken shelter; kṛpā kari'--being merciful; mora māthe--on my  
head; dharaha caraṇa--please keep Your lotus feet.

TRANSLATION

"My dear Lord, I have committed offenses. Please excuse me. I seek shelter  
of You. Please be merciful unto me by placing Your lotus feet on my head."

TEXT 131

TEXT

prabhu kahe----"tumi 'paṇḍita' 'mahā-bhāgavata'  
dui-guṇa yāhān, tāhān nāhi garva-parvata

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; tumi--you; paṇḍita--very learned  
scholar; mahā-bhāgavata--great devotee; dui-guṇa--two qualities; yāhān--  
wherever; tāhān--there; nāhi--there cannot be; garva-parvata--the mountain of  
pride.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, "You are both a greatly learned scholar  
and a great devotee. Wherever there are two such attributes, there cannot be a  
mountain of false pride.

TEXT 132

TEXT

śrīdhara-svāmī nindi' nija-ṭīkā kara!  
śrīdhara-svāmī nāhi māna',----eta 'garva' dhara!

SYNONYMS

śrīdhara-svāmī--a great commentator on Śrīmad-Bhāgavatam; nindi'--  
blaspheming; nija-ṭīkā--your own commentary; kara--you make; śrīdhara-svāmī--  
Śrīdhara Svāmī; nāhi māna'--you do not accept; eta--this; garva--pride; dhara--  
you bear.

TRANSLATION

"You have dared criticize Śrīdhara Svāmī, and you have begun your own  
commentary on Śrīmad-Bhāgavatam, not accepting his authority. That is your  
false pride.

TEXT 133

TEXT

śrīdhara-svāmī-prasāde 'bhāgavata' jāni  
jagad-guru śrīdhara-svāmī 'guru' kari' māni

SYNONYMS

śrīdhara-svāmī--of Śrīdhara Svāmī; prasāde--by the mercy; bhāgavata jāni--  
we can understand Śrīmad-Bhāgavatam; jagat-guru--the spiritual master of the  
entire world; śrīdhara-svāmī--Śrīdhara Svāmī; guru kari'--as a spiritual  
master; māni--I accept.

TRANSLATION

"Śrīdhara Svāmī is the spiritual master of the entire world because by his  
mercy we can understand Śrīmad-Bhāgavatam. I therefore accept him as a  
spiritual master.

TEXT 134

TEXT

śrīdhara-upare garve ye kichu likhibe  
'artha-vyasta' likhana sei, loke nā mānibe

SYNONYMS

śrīdhara-upare--above Śrīdhara Svāmī; garve--in false pride; ye kichu  
likhibe--whatever you write; artha-vyasta--the opposite meaning; likhana sei--  
such writing; loke nā mānibe--no one will care about it.

TRANSLATION

"Whatever you might write due to false pride, trying to surpass Śrīdhara Svāmī, would carry a contrary purport. Therefore no one would pay attention to it.

#### PURPORT

Śrīmad-Bhāgavatam has many ṭīkāś, or commentaries, following the paramparā system, but Śrīdhara Svāmī's is first. The commentaries of all the other ācāryas follow his. The paramparā system does not allow one to deviate from the commentaries of the previous ācāryas. By depending upon the previous ācāryas, one can write beautiful commentaries. However, one cannot defy the previous ācāryas. The false pride that makes one think that he can write better than the previous ācāryas will make one's comments faulty. At the present moment it has become fashionable for everyone to write in his own way, but such writing is never accepted by serious devotees. Because of false pride, every scholar and philosopher wants to exhibit his learning by interpreting the śāstras, especially Bhagavad-gītā and Śrīmad-Bhāgavatam, in his own way. This system of commenting in one's own way is fully condemned by Śrī Caitanya Mahāprabhu. Therefore He says, 'artha-vyasta' likhana sei. Commentaries written according to one's own philosophical way are never accepted; no one will appreciate such commentaries on the revealed scriptures.

#### TEXT 135

#### TEXT

śrīdharera anugata ye kare likhana  
saba loka mānya kari' karibe grahaṇa

#### SYNONYMS

śrīdharera--of Śrīdhara Svāmī; anugata--following in the footsteps; ye--anyone who; kare likhana--writes; saba loka--everyone; mānya kari'--with great honor; karibe grahaṇa--will accept.

#### TRANSLATION

"One who comments on Śrīmad-Bhāgavatam following in the footsteps of Śrīdhara Svāmī will be honored and accepted by everyone.

#### TEXT 136

#### TEXT

śrīdharānugata kara bhāgavata-vyākhyāna  
abhimāna chāḍi' bhaja kṛṣṇa bhagavān

#### SYNONYMS

śrīdhara-anugata--following in the footsteps of Śrīdhara Svāmī; kara--put forth; bhāgavata-vyākhyāna--an explanation of Śrīmad-Bhāgavatam; abhimāna chāḍi'--giving up false pride or false conceptions; bhaja--worship; kṛṣṇa bhagavān--the Supreme Personality of Godhead Kṛṣṇa.

#### TRANSLATION

"Put forth your explanation of Śrīmad-Bhāgavatam following in the footsteps of Śrīdhara Svāmī. Giving up your false pride, worship the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 137

TEXT

aparādha chāḍi' kara kṛṣṇa-saṅkīrtana  
acirāt pābe tabe kṛṣṇera caraṇa"

SYNONYMS

aparādha chāḍi'--giving up offenses; kara kṛṣṇa-saṅkīrtana--chant the holy name of the Lord; acirāt--very soon; pābe--you will get; tabe--thereupon; kṛṣṇera caraṇa--shelter at the lotus feet of Lord Kṛṣṇa.

TRANSLATION

"Abandoning your offenses, chant the Hare Kṛṣṇa mahā-mantra, the holy names of the Lord. Then very soon you will achieve shelter at the lotus feet of Kṛṣṇa."

TEXT 138

TEXT

bhaṭṭa kahe,----"yadi more ha-ilā prasanna  
eka-dina punaḥ mora māna' nimantraṇa"

SYNONYMS

bhaṭṭa kahe--Vallabha Bhaṭṭa said; yadi--if; more--with me; ha-ilā prasanna--You are pleased; eka-dina--one day; punaḥ--again; mora--my; māna'--accept; nimantraṇa--invitation.

TRANSLATION

Vallabha Bhaṭṭa Ācārya requested Śrī Caitanya Mahāprabhu, "If You are actually pleased with me, please accept my invitation once again."

TEXT 139

TEXT

prabhu avatīrṇa hailā jagat tārīte  
mānilena nimantraṇa, tāre sukha dite

SYNONYMS

prabhu--Śrī Caitanya Mahāprabhu; avatīrṇa hailā--made His advent; jagat--the universe; tārīte--to deliver; mānilena--He accepted; nimantraṇa--the invitation; tāre--to him; sukha--happiness; dite--to give.



TRANSLATION

Śrī Caitanya Mahāprabhu, who had descended to deliver the entire universe, accepted the invitation of Vallabha Bhaṭṭa just to give him happiness.

TEXT 140

TEXT

jagatera 'hita' ha-uka----ei prabhura mana  
daṇḍa kari' kare tāra ḥṛdaya śodhana

SYNONYMS

jagatera--of the entire world; hita--welfare; ha-uka--let there be; ei--this; prabhura mana--the mind of Śrī Caitanya Mahāprabhu; daṇḍa kari'--punishing; kare--does; tāra--his; ḥṛdaya--heart; śodhana--purifying.

TRANSLATION

Śrī Caitanya Mahāprabhu is always eager to see everyone in the material world happy. Therefore sometimes He chastises someone just to purify his heart.

TEXT 141

TEXT

svagaṇa-sahita prabhura nimantraṇa kailā  
mahāprabhu tāre tabe prasanna ha-ilā

SYNONYMS

sva-gaṇa-sahita--with His associates; prabhura--of Śrī Caitanya Mahāprabhu; nimantraṇa--invitation; kailā--made; mahāprabhu--Śrī Caitanya Mahāprabhu; tāre--upon him; tabe--then; prasanna ha-ilā--became very pleased.

TRANSLATION

When Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu and His associates, the Lord was very pleased with him.

TEXT 142

TEXT

jagadānanda-pañḍitera śuddha gāḍha bhāva  
satyabhāmā-prāya prema 'vāmya-svabhāva'

SYNONYMS

jagadānanda-pañḍitera--of Jagadānanda Paṇḍita; śuddha--pure; gāḍha--deep; bhāva--ecstatic love; satyabhāmā-prāya--like Satyabhāmā; prema--his love for the Lord; vāmya-svabhāva--quarrelsome nature.

TRANSLATION

Jagadānanda Paṇḍita's pure ecstatic love for Śrī Caitanya Mahāprabhu was very deep. It can be compared to the love of Satyabhāmā, who always quarreled with Lord Kṛṣṇa.

TEXT 143

TEXT

bāra-bāra praṇaya kalaha kare prabhu-sane  
anyonye khaṭmaṭi cale dui-jane

SYNONYMS

bāra-bāra--again and again; praṇaya--loving; kalaha--quarrel; kare--makes; prabhu-sane--with Śrī Caitanya Mahāprabhu; anyonye--mutual; khaṭmaṭi--picking a quarrel; cale--goes on; dui-jane--between the two.

TRANSLATION

Jagadānanda Paṇḍita was accustomed to provoking loving quarrels with the Lord. There was always some disagreement between them.

TEXT 144

TEXT

gadādhara-pañḍitera śuddha gāḍha bhāva  
rukmiṇī-devīra yaiche 'dakṣiṇa-svabhāva'

SYNONYMS

gadādhara-pañḍitera--of Gadādhara Paṇḍita; śuddha--pure; gāḍha--deep; bhāva--ecstatic love; rukmiṇī-devīra--of Rukmiṇīdevī; yaiche--as; dakṣiṇa-svabhāva--submissive nature.

TRANSLATION

Gadādhara Paṇḍita's pure ecstatic love for Śrī Caitanya Mahāprabhu was also very deep. It was like that of Rukmiṇīdevī, who was always especially submissive to Kṛṣṇa.

TEXT 145

TEXT

tānra praṇaya-roṣa dekhite prabhura icchā haya  
aiśvaryā-jñāne tānra roṣa nāhi upajaya

SYNONYMS

tānra--his; praṇaya-roṣa--affectionate anger; dekhite--to see; prabhura--of Śrī Caitanya Mahāprabhu; icchā haya--there is a desire; aiśvaryā-jñāne--due to

knowledge of opulences; tāñra--his; roṣa--anger; nāhi--not; upajaya--is awakened.

#### TRANSLATION

Lord Śrī Caitanya Mahāprabhu sometimes desired to see Gadādhara Paṇḍita's affectionate anger, but because of knowledge of the Lord's opulences, his anger was never invoked.

#### PURPORT

Joking with Rukmiṇīdevī in Dvārakā, Kṛṣṇa once advised her to accept another husband because He thought Himself unfit for her. Rukmiṇīdevī, however, unable to understand His joking words, took them very seriously and immediately fell to the ground in fear of separation from Him. In the pastimes of Lord Śrī Caitanya Mahāprabhu, Jagadānanda Paṇḍita was always in disagreement with the Lord like Satyabhāmā, whereas Gadādhara Paṇḍita was always awed by the Lord's opulence and was therefore submissive to the Lord under all circumstances.

#### TEXT 146

#### TEXT

ei lakṣya pāñā prabhu kailā roṣābhāsa  
śuni' paṇḍitera citte upajila trāsa

#### SYNONYMS

ei--this; lakṣya--aim; pāñā--taking; prabhu--Śrī Caitanya Mahāprabhu; kailā roṣa-ābhāsa--made a semblance of anger; śuni'--hearing; paṇḍitera--of Gadādhara Paṇḍita; citte--in the heart; upajila--arose; trāsa--fear.

#### TRANSLATION

For this purpose Śrī Caitanya Mahāprabhu sometimes showed His apparent anger. Hearing of this anger inspired great fear in the heart of Gadādhara Paṇḍita.

#### TEXT 147

#### TEXT

pūrve yena kṛṣṇa yadi parihāsa kaila  
śuni' rukmiṇīra mane trāsa upajila

#### SYNONYMS

pūrve--previously; yena--as; kṛṣṇa--Lord Kṛṣṇa; yadi--when; parihāsa kaila--play a joke; śuni'--hearing; rukmiṇīra mane--in the mind of Rukmiṇīdevī; trāsa--fear; upajila--arose.

#### TRANSLATION

Previously, in kṛṣṇa-līlā, when Lord Kṛṣṇa wanted to joke with Rukmiṇīdevī, she took His words seriously, and fear awoke within her mind.

TEXT 148

TEXT

vallabha-bhaṭṭera haya vātsalya-upāsana  
bāla-gopāla-mantre teṅho karena sevana

SYNONYMS

vallabha-bhaṭṭera--of Vallabha Bhaṭṭa; haya--there is; vātsalya-upāsana--worship as a parent; bāla-gopāla-mantre--with the mantra of Bāla-gopāla, child Kṛṣṇa; teṅho--he; karena--practices; sevana--worship.

TRANSLATION

Vallabha Bhaṭṭa was accustomed to worshipping the Lord as child Kṛṣṇa. Therefore he had been initiated into the Bāla-gopāla mantra and was thus worshipping the Lord.

TEXT 149

TEXT

paṇḍitera sane tāra mana phiri' gela  
kiśora-gopāla-upāsanāya mana dila

SYNONYMS

paṇḍitera sane--in the association of Gadādhara Paṇḍita; tāra--his; mana--mind; phiri' gela--became converted; kiśora-gopāla--of Kṛṣṇa as a young boy; upāsanāya--to the worship; mana dila--he gave his mind.

TRANSLATION

In the association of Gadādhara Paṇḍita, his mind was converted, and he dedicated his mind to worshipping Kiśora-gopāla, Kṛṣṇa as a young boy.

TEXT 150

TEXT

paṇḍitera ṭhāñi cāhe mantrādi śikhite  
paṇḍita kahe,----"ei karma nahe āmā haite

SYNONYMS

paṇḍitera ṭhāñi--from Gadādhara Paṇḍita; cāhe--wanted; mantra-ādi śikhite--to be initiated; paṇḍita kahe--Gadādhara Paṇḍita said; ei karma--this work; nahe āmā haite--is not possible for me.

TRANSLATION

Vallabha Bhaṭṭa wanted to be initiated by Gadādhara Paṇḍita, but Gadādhara Paṇḍita refused, saying, "The work of acting as a spiritual master is not possible for me.

TEXT 151

TEXT

āmi----paratantra, āmāra prabhu----gauracandra  
tānra ājñā vinā āmi nā ha-i 'svatantra'

SYNONYMS

āmi--I; paratantra--dependent; āmāra prabhu--my Lord; gauracandra--Lord Śrī Caitanya Mahāprabhu; tānra--His; ājñā--order; vinā--without; āmi--I; nā--not; ha-i--am; svatantra--independent.

TRANSLATION

"I am completely dependent. My Lord is Gauracandra, Śrī Caitanya Mahāprabhu. I cannot do anything independently, without His order.

TEXT 152

TEXT

tumi ye āmāra ṭhāñi kara āgamana  
tāhātei prabhu more dena olāhana"

SYNONYMS

tumi--you; ye--that; āmāra ṭhāñi--to me; kara āgamana--come; tāhātei--due to that; prabhu--Śrī Caitanya Mahāprabhu; more--unto me; dena--gives; olāhana--punishment by words.

TRANSLATION

"My dear Vallabha Bhaṭṭa, your coming to me is not appreciated by Śrī Caitanya Mahāprabhu. Therefore He sometimes speaks to chastise me."

TEXTS 153-154

TEXT

ei-mata bhaṭṭera katheka dina gela  
śeṣe yadi prabhu tāre suprasanna haila

nimantraṇera dine paṇḍite bolāilā  
svarūpa, jagadānanda, govinde pāṭhāilā

SYNONYMS

ei-mata--in this way; bhaṭṭera--of Vallabha Bhaṭṭa; katheka dina--some days; gela--passed; śeṣe--at last; yadi--when; prabhu--Śrī Caitanya Mahāprabhu; tāre--upon him; su-prasanna haila--became very pleased;

nimantraṇera dine--on the day of invitation; paṇḍite bolāilā--He called for Gadādhara Paṇḍita; svarūpa--Svarūpa Dāmodara; jagadānanda--Jagadānanda Paṇḍita; govinde--Govinda; pāṭhāilā--He sent.

#### TRANSLATION

Some days passed, and when Śrī Caitanya Mahāprabhu, finally pleased with Vallabha Bhaṭṭa, accepted his invitation, the Lord sent Svarūpa Dāmodara, Jagadānanda Paṇḍita and Govinda to call for Gadādhara Paṇḍita.

#### TEXT 155

#### TEXT

pathe paṇḍitere svarūpa kahena vacana  
"parīkṣite prabhu tomāre kailā upekṣaṇa

#### SYNONYMS

pathe--on the way; paṇḍitere--unto Gadādhara Paṇḍita; svarūpa--Svarūpa Dāmodara; kahena vacana--said some words; parīkṣite--to test; prabhu--Lord Śrī Caitanya Mahāprabhu; tomāre--you; kailā upekṣaṇa--neglected.

#### TRANSLATION

On the way, Svarūpa Dāmodara said to Gadādhara Paṇḍita, "Śrī Caitanya Mahāprabhu wanted to test you. Therefore He neglected you.

#### TEXT 156

#### TEXT

tumi kene āsi' tāñre nā dilā olāhana?  
bhīta-prāya hañā kāñhe karilā sahana?"

#### SYNONYMS

tumi--you; kene--why; āsi'--coming; tāñre--unto Him; nā dilā--did not give; olāhana--chastisement; bhīta-prāya--as if fearful; hañā--being; kāñhe--why; karilā sahana--did you tolerate.

#### TRANSLATION

"Why did you not retaliate by reproaching Him? Why did you fearfully tolerate His criticism?"

#### TEXT 157

#### TEXT

paṇḍita kahena,----prabhu svatantra sarvajña-śiromaṇi  
tāñra sane 'haṭha' kari,----bhāla nāhi māni

#### SYNONYMS

paṇḍita kahena--Gadādhara Paṇḍita said; prabhu--Lord Śrī Caitanya Mahāprabhu; svatantra--independent; sarvajña-sīromaṇi--the best of the omniscient; tānra sane--with Him; haṭha kari--if I talk on an equal level; bhāla--good; nāhi māni--I do not think it is.

TRANSLATION

Gadādhara Paṇḍita said, "Lord Śrī Caitanya Mahāprabhu is completely independent. He is the topmost omniscient personality. It would not look well for me to talk to Him as if His equal.

TEXT 158

TEXT

yei kahe, sei sahi nija-śire dhari'  
āpane karibena kṛpā guṇa-doṣa vicāri' "

SYNONYMS

yei kahe--whatever He says; sei sahi--I tolerate that; nija-śire--on my head; dhari'--bearing; āpane--automatically; karibena kṛpā--He will be merciful; guṇa-doṣa--attributes and faults; vicāri'--after considering.

TRANSLATION

"I can tolerate whatever He says, bearing it upon my head. He will automatically be merciful to me after considering my faults and attributes."

TEXT 159

TEXT

eta bali' paṇḍita prabhura sthāne āilā  
rodana kariyā prabhura caraṇe paḍilā

SYNONYMS

eta bali'--saying this; paṇḍita--Gadādhara Paṇḍita; prabhura sthāne--to Śrī Caitanya Mahāprabhu; āilā--came; rodana kariyā--crying; prabhura--of Śrī Caitanya Mahāprabhu; caraṇe--at the lotus feet; paḍilā--fell down.

TRANSLATION

After saying this, Gadādhara Paṇḍita went to Śrī Caitanya Mahāprabhu and fell down crying at the lotus feet of the Lord.

TEXT 160

TEXT

īṣat hāsiyā prabhu kailā āliṅgana  
sabāre śunāñā kahena madhura vacana

SYNONYMS

īṣat hāsiyā--smiling slightly; prabhu--Śrī Caitanya Mahāprabhu; kailā āliṅgana--embraced; sabāre--all others; śunāñā--causing to hear; kahena--began to say; madhura vacana--sweet words.

TRANSLATION

Smiling slightly, the Lord embraced him and spoke sweet words so that others would also hear.

TEXT 161

TEXT

"āmi cālāiluṅ tomā, tumi nā calilā  
krodhe kichu nā kahilā, sakala sahilā

SYNONYMS

āmi--I; cālāiluṅ--tried to agitate; tomā--you; tumi--you; nā calilā--did not become agitated; krodhe--in anger; kichu--anything; nā kahilā--you did not say; sakala--everything; sahilā--you tolerated.

TRANSLATION

"I wanted to agitate you," the Lord said, "but you did not become agitated. Indeed, you could not say anything angry. Instead, you tolerated everything.

TEXT 162

TEXT

āmāra bhaṅgīte tomāra mana nā calilā  
sudṛḍha sarala-bhāve āmāre kinilā"

SYNONYMS

āmāra bhaṅgīte--by My trick; tomāra mana--your mind; nā calilā--did not become disturbed; sudṛḍha--firm; sarala-bhāve--by simplicity; āmāre--Me; kinilā--you have purchased.

TRANSLATION

"Your mind was not disturbed by My tricks. Rather, you stayed fixed in your simplicity. In this way you have purchased Me."

TEXT 163

TEXT

pañḍitera bhāva-mudrā kahana nā yāya  
'gadādhara-prāṇa-nātha' nāma haila yāya

SYNONYMS



paṇḍitera--of Gadādhara Paṇḍita; bhāva-mudrā--characteristics and ecstatic love; kahana nā yāya--can not be described; gadādhara-prāṇa-nātha--the Lord of the life of Gadādhara; nāma--name; haila--became; yāya--goes.

#### TRANSLATION

No one can describe the characteristics and ecstatic love of Gadādhara Paṇḍita. Therefore another name for Śrī Caitanya Mahāprabhu is Gadādhara-prāṇanātha, "the life and soul of Gadādhara Paṇḍita."

#### TEXT 164

#### TEXT

paṇḍite prabhura prasāda kahana nā yāya  
'gadāira gaurāṅga' bali' yānre loke gāya

#### SYNONYMS

paṇḍite--upon Gadādhara Paṇḍita; prabhura--of Śrī Caitanya Mahāprabhu; prasāda--mercy; kahana nā yāya--no one can explain; gadāira gaurāṅga--the Gaurāṅga of Gadādhara Paṇḍita; bali'--as; yānre--whom; loke gāya--people say.

#### TRANSLATION

No one can say how merciful the Lord is to Gadādhara Paṇḍita, but people know the Lord as Gadāira Gaura, "the Lord Gaurāṅga of Gadādhara Paṇḍita."

#### TEXT 165

#### TEXT

caitanya-prabhura līlā ke bujhite pāre?  
eka-līlāya vahe gaṅgāra śata śata dhāre

#### SYNONYMS

caitanya-prabhura līlā--the pastimes of Lord Śrī Caitanya Mahāprabhu; ke--who; bujhite pāre--can understand; eka-līlāya--in one activity; vahe--flow; gaṅgāra--of the Ganges; śata śata dhāre--hundreds and hundreds of branches.

#### TRANSLATION

No one can understand the pastimes of Śrī Caitanya Mahāprabhu. They are like the Ganges, for hundreds and thousands of branches flow from even one of His activities.

#### TEXT 166

#### TEXT

paṇḍitera saujanya, brahmaṇyatā-guṇa  
dṛḍha prema-mudrā loke karilā khyāpana

#### SYNONYMS

paṇḍitera saujanya--the gentle behavior of Gadādhara Paṇḍita; brahmaṇyatā-  
guṇa--the attributes of a perfect brāhmaṇa; dṛḍha--firm; prema-mudrā--  
characteristic of love; loke--people; karilā khyāpana--proclaimed.

TRANSLATION

Gadādhara Paṇḍita is celebrated all over the world for his gentle behavior,  
his brahminical attributes and his steady love for Śrī Caitanya Mahāprabhu.

TEXT 167

TEXT

abhimāna-paṅka dhuñā bhaṭṭere śodhilā  
sei-dvārā āra saba loke śikhāilā

SYNONYMS

abhimāna-paṅka--the mud of false pride; dhuñā--washing; bhaṭṭere śodhilā--  
purified Vallabha Bhaṭṭa; sei-dvārā--by that; āra saba--all other; loke--  
persons; śikhāilā--instructed.

TRANSLATION

The Lord purified Vallabha Bhaṭṭa by cleansing him of the mud of false  
pride. By such activities the Lord also instructed others.

TEXT 168

TEXT

antare 'anugraha,' bāhye 'upekṣāra prāya'  
bāhyārtha yei laya, sei nāśa yāya

SYNONYMS

antare--within the heart; anugraha--mercy; bāhye--externally; upekṣāra  
prāya--like neglect; bāhya-ārtha--the external meaning; yei--anyone who; laya-  
takes; sei--he; nāśa yāya--becomes vanquished.

TRANSLATION

Śrī Caitanya Mahāprabhu was actually always merciful within His heart, but  
He was sometimes externally negligent of His devotees. We should not be  
preoccupied with His external feature, however, for if we do so we shall be  
vanquished.

TEXT 169

TEXT

nigūḍha caitanya-līlā bujhite kā'ra śakti?  
sei bujhe, gauracandre yānra dṛḍha bhakti

#### SYNONYMS

nigūḍha--very deep; caitanya-līlā--the pastimes of Lord Caitanya; bujhite--to understand; kā'ra--of whom; śakti--the power; sei bujhe--he understands; gauracandre--unto Lord Śrī Caitanya Mahāprabhu; yāñra--whose; ḍṛḍha bhakti--fixed devotion.

#### TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are very deep. Who can understand them? Only one who has firm, deep devotion to His lotus feet.

#### TEXT 170

#### TEXT

dināntare paṇḍita kaila prabhura nimantraṇa  
prabhu tāhāñ bhikṣā kaila lañā nija-gaṇa

#### SYNONYMS

dina-antare--another day; paṇḍita--Gadādhara Paṇḍita; kaila prabhura nimantraṇa--invited Śrī Caitanya Mahāprabhu; prabhu--Śrī Caitanya Mahāprabhu; tāhāñ--there; bhikṣā kaila--took prasāda; lañā nija-gaṇa--with His personal associates.

#### TRANSLATION

Another day, Gadādhara Paṇḍita invited Śrī Caitanya Mahāprabhu to dinner. The Lord took prasāda at his home with His personal associates.

#### PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that Lord Śrī Caitanya Mahāprabhu acted as a very merciful well-wisher toward Vallabha Bhaṭṭa by externally neglecting him in many ways to purify him of his false pride in being a learned scholar. The Lord neglected Gadādhara Paṇḍita for a few days because of his associating with Vallabha Bhaṭṭa. Actually He was not at all displeased with Gadādhara Paṇḍita. Indeed, because Gadādhara Paṇḍita is the personal potency of Lord Caitanya Mahāprabhu, there is no chance of the Lord's being dissatisfied with him. However, a person who is too attracted to externals cannot understand the deep meaning of these dealings of Śrī Caitanya Mahāprabhu. If one therefore becomes disrespectful to Gadādhara Paṇḍita, he will surely be vanquished.

#### TEXT 171

#### TEXT

tāhāñi vallabha-bhaṭṭa prabhura ājñā laila  
paṇḍita-ṭhāñi pūrva-prārthita saba siddhi haila

#### SYNONYMS

tāhāni--there; vallabha-bhaṭṭa--Vallabha Bhaṭṭa; prabhura ājñā--the permission of Śrī Caitanya Mahāprabhu; laila--took; paṇḍita-ṭhāñi--from Gadādhara Paṇḍita; pūrva-prārthita--as previously petitioned; saba siddhi haila--everything was perfectly executed.

TRANSLATION

There Vallabha Bhaṭṭa took permission from Lord Caitanya Mahāprabhu, and his desire to be initiated by Gadādhara Paṇḍita was thus fulfilled.

TEXT 172

TEXT

ei ta' kahiluṅ vallabha-bhaṭṭera milana  
yāhāra śravaṇe pāya gaura-prema-dhana

SYNONYMS

ei ta' kahiluṅ--thus I have explained; vallabha-bhaṭṭera milana--the meeting of Vallabha Bhaṭṭa; yāhāra śravaṇe--by hearing which; pāya--one can get; gaura-prema-dhana--the treasure of love for Śrī Caitanya Mahāprabhu.

TRANSLATION

I have thus explained the Lord's meeting with Vallabha Bhaṭṭa. By hearing of this incident, one can achieve the treasure of love for Śrī Caitanya Mahāprabhu.

TEXT 173

TEXT

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

SYNONYMS

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

TRANSLATION

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

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Seventh Chapter, describing the meeting of Vallabha Bhaṭṭa with Śrī Caitanya Mahāprabhu.

Chapter 8

Rāmacandra Purī Criticizes the Lord

The following summary of the Eighth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. This chapter describes the history of the Lord's dealings with Rāmacandra Purī. Although Rāmacandra Purī was one of the disciples of Mādhavendra Purī, he was influenced by dry Māyāvādīs, and therefore he criticized Mādhavendra Purī. Therefore Mādhavendra Purī accused him of being an offender and rejected him. Because Rāmacandra Purī had been rejected by his spiritual master, he became concerned only with finding faults in others and advising them according to dry Māyāvāda philosophy. For this reason he was not very respectful to the Vaiṣṇavas, and later he became so fallen that he began criticizing Śrī Caitanya Mahāprabhu for His eating. Hearing his criticisms, Śrī Caitanya Mahāprabhu reduced His eating, but after Rāmacandra Purī left Jagannātha Purī, the Lord resumed His usual behavior.

TEXT 1

TEXT

tam vande kṛṣṇa-caitanyam  
rāmacandra-purī-bhayāt  
laukikāhārataḥ svam yo  
bhikṣānnaṁ samakocayat

SYNONYMS

tam--to Him; vande--I offer my respectful obeisances; kṛṣṇa-caitanyam--Lord Śrī Caitanya Mahāprabhu; rāmacandra-purī-bhayāt--due to fear of Rāmacandra Purī; laukika--ordinary; āhārataḥ--from eating; svam--His own; yaḥ--who; bhikṣā-annam--quantity of food; samakocayat--reduced.

TRANSLATION

Let me offer my respectful obeisances to Śrī Caitanya Mahāprabhu, who reduced His eating due to fear of the criticism of Rāmacandra Purī.

TEXT 2

TEXT

jaya jaya śrī-caitanya karuṇā-sindhu-avatāra  
brahmā-śivādika bhaje caraṇa yānhāra

SYNONYMS

jaya jaya--all glories; śrī-caitanya--to Śrī Caitanya Mahāprabhu; karuṇā-sindhu-avatāra--the incarnation of the ocean of mercy; brahmā-śiva-ādika--demigods, beginning from Lord Brahmā and Śiva; bhaje--worship; caraṇa--lotus feet; yānhāra--whose.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, the incarnation of the ocean of mercy. His lotus feet are worshiped by demigods like Lord Brahmā and Lord Śiva.

TEXT 3

TEXT

jaya jaya avadhūta-candra nityānanda  
jagat bāṅdhila yeṅha diyā prema-phāṅda

SYNONYMS

jaya jaya--all glories; avadhūta-candra--to the moon of mendicants;  
nityānanda--Lord Nityānanda; jagat--the world; bāṅdhila--bound; yeṅha--who;  
diyā--by; prema-phāṅda--the noose of ecstatic love of Kṛṣṇa.

TRANSLATION

All glories to Nityānanda Prabhu, the greatest of mendicants, who bound the entire world with a knot of ecstatic love for God.

TEXT 4

TEXT

jaya jaya advaita īśvara avatāra  
kṛṣṇa avatāri' kaila jagat-nistāra

SYNONYMS

jaya jaya--all glories; advaita--to Advaita Ācārya; īśvara--of the Supreme Personality of Godhead; avatāra--incarnation; kṛṣṇa avatāri'--inducing Kṛṣṇa to descend; kaila--did; jagat-nistāra--deliverance of the entire world.

TRANSLATION

All glories to Advaita Prabhu, the incarnation of the Supreme Personality of Godhead. He induced Kṛṣṇa to descend and thus delivered the entire world.

TEXT 5

TEXT

jaya jaya śrīvāsādi yata bhakta-gaṇa  
śrī-kṛṣṇa-caitanya prabhu---yāṅra prāṇa-dhana

SYNONYMS

jaya jaya--all glories; śrīvāsa-ādi--headed by Śrīvāsa Ṭhākura; yata bhakta-gaṇa--to all the devotees; śrī-kṛṣṇa-caitanya prabhu--Śrī Caitanya Mahāprabhu; yāṅra--whose; prāṇa-dhana--life and soul.

TRANSLATION

All glories to all the devotees, headed by Śrīvāsa Ṭhākura. Śrī Kṛṣṇa Caitanya Mahāprabhu is their life and soul.

TEXT 6

TEXT

ei-mata gauracandra nija-bhakta-saṅge  
nīlācale kṛīḍā kare kṛṣṇa-prema-taraṅge

SYNONYMS

ei-mata--in this way; gauracandra--Lord Śrī Caitanya Mahāprabhu; nija-bhakta-saṅge--with His own devotees; nīlācale--at Jagannātha Purī; kṛīḍā kare--executes different pastimes; kṛṣṇa-prema-taraṅge--in the waves of love of Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu, at Jagannātha Purī, performed His various pastimes with His own devotees in the waves of love for Kṛṣṇa.

TEXT 7

TEXT

hena-kāle rāmacandra-purī-gosāñi āilā  
paramānanda-purīre āra prabhure mililā

SYNONYMS

hena-kāle--at this time; rāmacandra-purī-gosāñi--a sannyāsī named Rāmacandra Purī; āilā--came; paramānanda-purīre--Paramānanda Purī; āra--and; prabhure--Śrī Caitanya Mahāprabhu; mililā--met.

TRANSLATION

Then a sannyāsī named Rāmacandra Purī Gosāñi came to see Paramānanda Purī and Śrī Caitanya Mahāprabhu.

TEXT 8

TEXT

paramānanda-purī kaila caraṇa vandana  
purī-gosāñi kaila tāñre ḍṛḍha āliṅgana

SYNONYMS

paramānanda-purī--Paramānanda Purī; kaila--did; caraṇa--unto the feet; vandana--offering obeisances; purī-gosāñi--Rāmacandra Purī; kaila--did; tāñre--unto him; ḍṛḍha--strong; āliṅgana--embracing.

TRANSLATION

Paramānanda Purī offered respects at the feet of Rāmacandra Purī, and Rāmacandra Purī strongly embraced him.

PURPORT

Because Rāmacandra Purī was a disciple of Mādhavendra Purī, both Paramānanda Purī and Śrī Caitanya Mahāprabhu offered him respectful obeisances. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that although Rāmacandra Purī was naturally very envious and although he was against the principles of Vaiṣṇavism--or, in other words, against the principles of the Supreme Personality of Godhead and His devotees--common people nevertheless addressed him as Gosvāmī or Gosāñi because he was superficially in the renounced order and dressed like a sannyāsī. In the modern age the title gosvāmī is used by a caste of gṛhasthas, but formerly it was not. Rūpa Gosvāmī and Sanātana Gosvāmī, for example, were called gosvāmī because they were in the renounced order. Similarly, because Paramānanda Purī was a sannyāsī, he was called Purī Gosvāmī. By careful scrutiny, therefore, one will find that gosvāmī is not the title for a certain caste; rather, it is properly the title for a person in the renounced order.

#### TEXT 9

#### TEXT

mahāprabhu kailā tāñre daṇḍavat nati  
āliṅgana kari' teñho kaila kṛṣṇa-smṛti

#### SYNONYMS

mahāprabhu--Śrī Caitanya Mahāprabhu; kailā--did; tāñre--unto him; daṇḍavat nati--offering obeisances; āliṅgana kari'--embracing; teñho--Rāmacandra Purī; kaila--did; kṛṣṇa-smṛti--remembrance of Kṛṣṇa.

#### TRANSLATION

Śrī Caitanya Mahāprabhu also offered obeisances unto Rāmacandra Purī, who then embraced Him and thus remembered Kṛṣṇa.

#### PURPORT

Śrī Caitanya Mahāprabhu offered obeisances to Rāmacandra Purī in consideration of his being a disciple of Śrīla Mādhavendra Purī, the spiritual master of His own spiritual master, Īśvara Purī. When a Vaiṣṇava sannyāsī meets another Vaiṣṇava sannyāsī, they both remember Kṛṣṇa. Even Māyāvādī sannyāsīs generally remember Nārāyaṇa, who is also Kṛṣṇa, by saying om namo bhagavate nārāyaṇa or namo nārāyaṇa. Thus it is the duty of a sannyāsī to remember Kṛṣṇa. According to smṛti-śāstra, a sannyāsī does not offer obeisances or blessings to anyone. It is said, sannyāsī nirāśīr nirnamaṣkriyaḥ: a sannyāsī should not offer anyone blessings or obeisances.

#### TEXT 10

#### TEXT

tina-jane iṣṭha-goṣṭhī kailā kata-kṣaṇa  
jagadānanda-paṇḍita tāñre kailā nimantraṇa

#### SYNONYMS



tina-jane--three persons; iṣṭha-goṣṭhī--discussion on Kṛṣṇa; kailā--performed; kata-kṣaṇa--for some time; jagadānanda-pañḍita--Jagadānanda Pañḍita; tāñre--Rāmacandra Purī; kailā nimantraṇa--invited.

#### TRANSLATION

The three of them talked about Kṛṣṇa for some time, and then Jagadānanda came and extended an invitation to Rāmacandra Purī.

#### TEXT 11

#### TEXT

jagannāthera prasāda ānilā bhikṣāra lāgiyā  
yatheṣṭa bhikṣā karilā teñho nindāra lāgiyā

#### SYNONYMS

jagannāthera prasāda--remnants of the food of Lord Jagannātha; ānilā--brought; bhikṣāra lāgiyā--for feeding; yatheṣṭa bhikṣā karilā--ate sumptuously; teñho--he; nindāra lāgiyā--to find some fault.

#### TRANSLATION

A large quantity of the remnants of food from Lord Jagannātha was brought in for distribution. Rāmacandra Purī ate sumptuously, and then he wanted to find faults in Jagadānanda Pañḍita.

#### TEXT 12

#### TEXT

bhikṣā kari' kahe purī,----"śuna, jagadānanda  
avaśeṣa prasāda tumi karaha bhakṣaṇa"

#### SYNONYMS

bhikṣā kari'--after finishing the lunch; kahe purī--Rāmacandra Purī began to speak; śuna, jagadānanda--my dear Jagadānanda, just hear; avaśeṣa prasāda--the remaining prasāda; tumi--you; karaha bhakṣaṇa--eat.

#### TRANSLATION

After finishing the meal, Ramacandra Puri requested, "My dear Jagadānanda, please listen. You eat the food that is left."

#### TEXT 13

#### TEXT

āgraha kariyā tāñre vasi' khāoyāila  
āpane āgraha kari' pariveśana kaila

#### SYNONYMS

āgraha kariyā--with great eagerness; tāñre vasi'--seating him; khāoyāila--he fed; āpane--personally; āgraha kari'--with great eagerness; pariveśana kaila --administered the prasāda.

TRANSLATION

With great eagerness Rāmacandra Purī seated Jagadānanda Paṇḍita and personally served him prasāda.

TEXT 14

TEXT

āgraha kariyā punaḥ punaḥ khāoyāila  
ācamana kaile nindā karite lāgila

SYNONYMS

āgraha kariyā--with eagerness; punaḥ punaḥ--again and again; khāoyāila--fed; ācamana kaile--when he had washed his hands and mouth; nindā karite lāgila--began to criticize.

TRANSLATION

Encouraging him again and again, Rāmacandra Purī fed him sumptuously, but when Jagadānanda had washed his hands and mouth, Rāmacandra Purī began criticizing him.

TEXT 15

TEXT

"śuni, caitanya-gaṇa kare bahuta bhakṣaṇa  
'satya' sei vākya,----sākṣāt dekhiluñ ekhana

SYNONYMS

śuni--I have heard; caitanya-gaṇa--the followers of Śrī Caitanya Mahāprabhu; kare bahuta bhakṣaṇa--eat more than necessary; satya--true; sei vākya--that statement; sākṣāt--directly; dekhiluñ--I have seen; ekhana--now.

TRANSLATION

"I have heard," he said,"that the followers of Caitanya Mahāprabhu eat more than necessary. Now I have directly seen that this is true.

TEXT 16

TEXT

sannyāsire eta khāoyāñā kare dharma nāśa  
vairāgī hañā eta khāya, vairāgyera nāhi 'bhāsa' "

SYNONYMS

sannyāsire--unto a sannyāsī; eta--so much; khāoyāñā--feeding; kare dharma nāśa--destroys the regulative principles; vairāgī hañā--being in the renounced order; eta--so much; khāya--eats; vairāgyera nāhi bhāsa--there is no trace of renunciation.

TRANSLATION

"Feeding a sannyāsī too much breaks his regulative principles, for when a sannyāsī eats too much, his renunciation is destroyed."

TEXT 17

TEXT

ei ta' svabhāva tāñra āgraha kariyā  
piche nindā kare, āge bahuta khāoyāñā

SYNONYMS

ei--this; ta'--certainly; sva-bhāva--characteristic; tāñra--his; āgraha kariyā--with great eagerness; piche--afterward; nindā kare--criticizes; āge--at first; bahuta--much; khāoyāñā--feeding.

TRANSLATION

The characteristic of Rāmacandra Purī was that first he would induce someone to eat more than necessary and then he would criticize him.

TEXT 18

TEXT

pūrve yabe mādhavendra karena antardhāna  
rāmacandra-purī tabe āilā tāñra sthāna

SYNONYMS

pūrve--formerly; yabe--when; mādhavendra--Mādhavendra Purī; karena antardhāna--was about to die; rāmacandra-purī--Rāmacandra Purī; tabe--at that time; āilā--came; tāñra sthāna--to his place.

TRANSLATION

Formerly, when Mādhavendra Purī was at the last stage of his life, Rāmacandra Purī came to where he was staying.

TEXT 19

TEXT

purī-gosāñi kare kṛṣṇa-nāma-saṅkīrtana  
'mathurā nā pāinu' bali' karena krandaṇa

SYNONYMS

purī-gosāñi--Mādhavendra Purī; kare--was performing; kṛṣṇa-nāma-saṅkīrtana--the chanting of the holy name of Lord Kṛṣṇa; mathurā nā pāinu--I did not get shelter at Mathurā; bali'--saying; karena krandana--was crying.

#### TRANSLATION

Mādhavendra Purī was chanting the holy name of Kṛṣṇa, and sometimes he would cry, "O my Lord, I did not get shelter at Mathurā."

#### TEXT 20

#### TEXT

rāmacandra-purī tabe upadeśe tāñre  
śiṣya hañā guruke kahe, bhaya nāhi kare

#### SYNONYMS

rāmacandra-purī--Rāmacandra Purī; tabe--then; upadeśe tāñre--instructed him; śiṣya hañā--being a disciple; guruke kahe--said to his spiritual master; bhaya nāhi kare--without fear.

#### TRANSLATION

Then Rāmacandra Purī was so foolish that he fearlessly dared to instruct his spiritual master.

#### TEXT 21

#### TEXT

"tumi---pūrṇa-brahmānanda, karaha smaraṇa  
brahmavit hañā kene karaha rodana?"

#### SYNONYMS

tumi--you; pūrṇa-brahma-ānanda--full in transcendental bliss; karaha smaraṇa--you should remember; brahma-vit hañā--being fully aware of Brahman; kene--why; karaha rodana--are you crying.

#### TRANSLATION

"If you are in full transcendental bliss," he said, "you should now remember only Brahman. Why are you crying?"

#### PURPORT

As stated in Bhagavad-gītā, brahma-bhūtaḥ prasannātmā: a Brahman realized person is always happy. Na śocati na kāṅkṣati: he neither laments nor aspires for anything. Not knowing why Mādhavendra Purī was crying, Rāmacandra Purī tried to become his advisor. Thus he committed a great offense, for a disciple should never try to instruct his spiritual master.

#### TEXT 22

TEXT

śuni' mādhavendra-mane krodha upajila  
'dūra, dūra, pāpiṣṭha' bali' bhartsanā karila

SYNONYMS

śuni'--hearing; mādhavendra--of Mādhavendra Purī; mane--in the mind;  
krodha--anger; upajila--arose; dūra dūra--get out; pāpiṣṭha--you sinful  
rascal; bali'--saying; bhartsanā karila--he chastised.

TRANSLATION

Hearing this instruction, Mādhavendra Purī, greatly angry, rebuked him by  
saying, "Get out, you sinful rascal!"

PURPORT

Rāmacandra Purī could not understand that his spiritual master, Mādhavendra  
Purī, was feeling transcendental separation. His lamentation was not material.  
Rather, it proceeded from the highest stage of ecstatic love of Kṛṣṇa. When he  
was crying in separation, "I could not achieve Kṛṣṇa! I could not reach  
Mathurā!" this was not ordinary material lamentation. Rāmacandra Purī was not  
sufficiently expert to understand the feelings of Mādhavendra Purī, but  
nevertheless he thought himself very advanced. Therefore, regarding  
Mādhavendra Purī's expressions as ordinary material lamentation, he advised  
him to remember Brahman because he was latently an impersonalist. Mādhavendra  
Purī understood Rāmacandra Purī's position as a great fool and therefore  
immediately rebuked him. Such a reprimand from the spiritual master is  
certainly for the betterment of the disciple.

TEXT 23

TEXT

'kṛṣṇa nā pāinu, nā pāinu 'mathurā'  
āpana-duḥkhe maroṅ---ei dite āila jvālā

SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; nā pāinu--I did not get; nā pāinu--did not get; mathurā-  
-Mathurā; āpana-duḥkhe--in my own unhappiness; maroṅ--i am dying; ei--this  
person; dite āila jvālā--has come to give more pain.

TRANSLATION

"O my Lord Kṛṣṇa, I could not reach You, nor could I reach Your abode,  
Mathurā. I am dying in my unhappiness, and now this rascal has come to give me  
more pain.

TEXT 24

TEXT

more mukha nā dekhābi tui, yāo yathi-tathi

tore dekhi' maile mora habe asad-gati

SYNONYMS

more--to me; mukha--face; nā dekhābi--do not show; tui--you; yāo--go; yathi-tathi--anywhere else; tore--you; dekhi'--seeing; maile--if I die; mora habe asat-gati--I shall not get my destination.

TRANSLATION

"Don't show your face to me! Go anywhere else you like. If I die seeing your face, I shall not achieve the destination of my life.

TEXT 25

TEXT

kṛṣṇa nā pāinu muñi maroṅ āpanāra duḥkhe  
more 'brahma' upadeśe ei chāra mūrke"

SYNONYMS

kṛṣṇa--Kṛṣṇa; nā pāinu--could not get; muñi--I; maroṅ--I die; āpanāra duḥkhe--in my own unhappiness; more--to me; brahma--Brahman; upadeśe--instructs; ei--this; chāra--condemned; mūrke--fool.

TRANSLATION

"I am dying without achieving the shelter of Kṛṣṇa, and therefore I am greatly unhappy. Now this condemned foolish rascal has come to instruct me about Brahman."

TEXT 26

TEXT

ei ye śrī-mādhavendra śrī-pāda upekṣā karila  
sei aparādhe inhāra 'vāsanā, janmila

SYNONYMS

ei--this; ye--that; śrī-mādhavendra śrī-pāda--His Lordship Mādhavendra Purī; upekṣā karila--neglected or denounced; sei aparādhe--because of the offense; inhāra--of Rāmacandra Purī; vāsanā--material desire; janmila--arose.

TRANSLATION

Rāmacandra Purī was thus denounced by Mādhavendra Purī. Due to his offense, gradually material desire appeared within him.

PURPORT

The word vāsanā ("material desires") refers to dry speculative knowledge. Such speculative knowledge is only material. As confirmed in Śrīmad-Bhāgavatam (10.14.4), a person without devotional service who simply wants to know things

(kevala-bodha-labdhave) gains only dry speculative knowledge but no spiritual profit. This is also confirmed in the Bhakti-sandarbha (111), wherein it is said:

jīvan-muktā api punar  
yānti saṁsāra-vāsanām  
yady acintya-mahā-śaktau  
bhagavaty aparādhinaḥ

"Even though one is liberated in this life, if one offends the Supreme Personality of Godhead he falls down in the midst of material desires, of which dry speculation about spiritual realization is one."

In his Laghu-toṣaṇī commentary on Śrīmad-Bhāgavatam (10.2.32), Jīva Gosvāmī says;

jīvan-muktā api punar  
bandhanaṁ yānti karmabhiḥ  
yady acintya-mahā-śaktau  
bhagavaty aparādhinaḥ

"Even if one is liberated in this life, he becomes addicted to material desires because of offenses to the Supreme Personality of Godhead."

A similar quotation from one of the Purāṇas also appears in the Viṣṇu-bhakti-candrodaya:

jīvan-muktāḥ prapadyante  
kvacit saṁsāra-vāsanām  
yogino na vilipyante  
karmabhir bhagavat-parāḥ

"Even liberated souls sometimes fall down to material desires, but those who fully engaged in devotional service to the Supreme Personality of Godhead are not affected by such desires."

These are references from authoritative revealed scriptures. If one becomes an offender to his spiritual master or the Supreme Personality of Godhead, he falls down to the material platform to merely speculate.

TEXT 27

TEXT

śuṣka-brahma-jñānī, nāhi kṛṣṇera 'sambandha'  
sarva loka nindā kare, nindāte nirbandha

SYNONYMS

śuṣka--dry; brahma-jñānī--impersonalist philosopher; nāhi--there is not; kṛṣṇera--with Lord Kṛṣṇa; sambandha--relationship; sarva--all; loka--persons; nindā kare--criticizes; nindāte nirbandha--fixed in blaspheming.

TRANSLATION

One who is attached to dry speculative knowledge has no relationship with Kṛṣṇa. His occupation is criticizing Vaiṣṇavas. Thus he is situated in criticism.

## PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained in his Anubhāṣya that the word nirbandha indicates that Rāmacandra Purī had a steady desire to criticize others. Impersonalist Māyāvādīs who have no relationship with Kṛṣṇa, who cannot take to devotional service and who simply engage in material arguments to understand Brahman regard devotional service to Kṛṣṇa as karma-kāṇḍa, or fruitive activities. According to them, devotional service to Kṛṣṇa is but another means for attaining dharma, artha, kāma and mokṣa. Therefore they criticize the devotees for engaging in material activities. They think that devotional service is māyā and that Kṛṣṇa or Viṣṇu is also māyā. Therefore they are called Māyāvādīs. Such a mentality awakens in a person who is an offender to Kṛṣṇa and His devotees.

## TEXT 28

### TEXT

īśvara-purī gosāñi kare śrī-pāda-sevana  
svahaste karena mala-mūtrādi mārjana

### SYNONYMS

īśvara-purī--īśvara Purī; gosāñi--Gosvāmī; kare--performs; śrī-pāda-sevana--service to Mādhavendra Purī; sva-haste--with his own hand; karena--performs; mala-mūtra-ādi--stool, urine, and so on; mārjana--cleaning.

### TRANSLATION

īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, performed service to Mādhavendra Purī, cleaning up his stool and urine with his own hand.

## TEXT 29

### TEXT

nirantara kṛṣṇa-nāma karāya smaraṇa  
kṛṣṇa-nāma, kṛṣṇa-līlā śunāya anukṣaṇa

### SYNONYMS

nirantara--always; kṛṣṇa-nāma--the name of Lord Kṛṣṇa; karāya smaraṇa--was reminding; kṛṣṇa-nāma--the holy name of Kṛṣṇa; kṛṣṇa-līlā--pastimes of Kṛṣṇa; śunāya anukṣaṇa--was always causing to hear.

### TRANSLATION

īśvara Purī was always chanting the holy name and pastimes of Lord Kṛṣṇa for Mādhavendra Purī to hear. In this way he helped Mādhavendra Purī remember the holy name and pastimes of Lord Kṛṣṇa at the time of death.

## TEXT 30



TEXT

tuṣṭa hañā purī tāñre kailā āliṅgana  
vara dilā----'kṛṣṇe tomāra ha-uka prema-dhana'

SYNONYMS

tuṣṭa hañā--being pleased; purī--Mādhavendra Purī; tāñre--him; kailā  
āliṅgana--embraced; vara dilā--gave the benediction; kṛṣṇe--unto Kṛṣṇa;  
tomāra--your; ha-uka--let there be; prema-dhana--the wealth of love.

TRANSLATION

Pleased with Īśvara Purī, Mādhavendra Purī embraced him and gave him the  
benediction that he would be a great devotee and lover of Kṛṣṇa.

TEXT 31

TEXT

sei haite īśvara-purī----'premera sāgara'  
rāmacandra-purī haila sarva-nindākara

SYNONYMS

sei haite--from that; īśvara-purī--Īśvara Purī; premera sāgara--the ocean  
of ecstatic love; rāmacandra-purī--Rāmacandra Purī; haila--became; sarva-  
nindākara--critic of all others.

TRANSLATION

Thus Īśvara Purī became like an ocean of ecstatic love for Kṛṣṇa, whereas  
Rāmacandra Purī became a dry speculator and a critic of everyone else.

TEXT 32

TEXT

mahad-anugraha-nigrahera 'sākṣī' dui-jane  
ei dui-dvāre śikhāilā jaga-jane

SYNONYMS

mahat--of an exalted personality; anugraha--of the blessing; nigrahera--of  
chastisement; sākṣī--giving evidence; dui-jane--two persons; ei dui-dvāre--by  
these two; śikhāilā--instructed; jaga-jane--the people of the world.

TRANSLATION

Īśvara Purī received the blessing of Mādhavendra Purī, whereas Rāmacandra  
Purī received a rebuke from him. Therefore these two persons, Īśvara Purī and  
Rāmacandra Purī, are examples of the objects of a great personality's  
benediction and punishment. Mādhavendra Purī instructed the entire world by  
presenting these two examples.

TEXT 33

TEXT

jagad-guru mādhavendra kari' prema dāna  
ei śloka paḍi' teṅho kaila antardhāna

SYNONYMS

jagad-guru--the spiritual master of the entire world; mādhavendra--  
Mādhavendra Purī; kari' prema dāna--giving ecstatic love of Kṛṣṇa as charity;  
ei śloka paḍi'--reciting this verse; teṅho--he; kaila antardhāna--passed away  
from this material world.

TRANSLATION

His Divine Grace Mādhavendra Purī, the spiritual master of the entire  
world, thus distributed ecstatic love for Kṛṣṇa. While passing away from the  
material world, he chanted the following verse.

TEXT 34

TEXT

ayi dīna-dayārdra nātha he  
mathurā-nātha kadāvalokyase  
hṛdayam tvad-aloka-kātaram  
dayita bhrāmyati kim karomy aham

SYNONYMS

ayi--O my Lord; dīna--on the poor; dayā-ārdra--compassionate; nātha--O  
master; he--O; mathurā-nātha--the master of Mathurā; kadā--when; avalokyase--I  
shall see you; hṛdayam--my heart; tvad--of You; aloka--without seeing;  
kātaram--very much aggrieved; dayita--O most beloved; bhrāmyati--becomes  
overwhelmed; kim--what; karomi--shall do; aham--I.

TRANSLATION

"O my Lord! O most merciful master! O master of Mathurā! When shall I see  
You again? Because of my not seeing You, my agitated heart has become  
unsteady. O most beloved one, what shall I do now?"

TEXT 35

TEXT

ei śloke kṛṣṇa-prema kare upadeśa  
kṛṣṇera virahe bhaktera bhāva-viśeṣa

SYNONYMS

ei śloke--in this verse; kṛṣṇa-prema--love of Kṛṣṇa; kare upadeśa--  
instructs; kṛṣṇera virahe--by feeling separation from Kṛṣṇa; bhaktera--of the  
devotee; bhāva-viśeṣa--transcendental situation.

TRANSLATION

In this verse Mādhavendra Purī instructs how to achieve ecstatic love for Kṛṣṇa. By feeling separation from Kṛṣṇa, one becomes spiritually situated.

TEXT 36

TEXT

pr̥thivīte ropaṇa kari' gelā premāṅkura  
sei premāṅkurera vṛkṣa----caitanya-ṭhākura

SYNONYMS

pr̥thivīte--within this material world; ropaṇa kari'--sowing; gelā--went; prema-aṅkura--the seed of ecstatic love for Kṛṣṇa; sei prema-aṅkurera--of that seed of ecstatic love for Kṛṣṇa; vṛkṣa--the tree; caitanya-ṭhākura--Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Mādhavendra Purī sowed the seed of ecstatic love for Kṛṣṇa within this material world and then departed. That seed later became a great tree in the form of Śrī Caitanya Mahāprabhu.

TEXT 37

TEXT

prastāve kahiluṅ purī-gosāñira niryāṇa  
yei ihā śune, sei baḍa bhāgyavān

SYNONYMS

prastāve--incidentally; kahiluṅ--i have described; purī-gosāñira--of Mādhavendra Purī; niryāṇa--the passing away; yei--one who; ihā--this; śune--hears; sei--he; baḍa bhāgyavān--very fortunate.

TRANSLATION

I have incidentally described the passing away of Mādhavendra Purī. Anyone who hears this must be considered very fortunate.

TEXT 38

TEXT

rāmacandra-purī aiche rahilā nīlācale  
virakta svabhāva, kabhu rahe kona sthale

SYNONYMS

rāmacandra-purī--Rāmacandra Purī; aiche--in this way; rahilā nīlācale--remained at Jagannātha Purī; virakta--renounced; sva-bhāva--as is the custom; kabhu--sometimes; rahe--he remained; kona sthale--at a particular place.

#### TRANSLATION

Thus Rāmacandra Purī stayed at Jagannātha Purī. As customary for those in the renounced order, he would sometimes stay someplace and then go away.

#### TEXT 39

#### TEXT

animantraṇa bhikṣā kare, nāhika nirṇaya  
anyera bhikṣāra sthitira layena niścaya

#### SYNONYMS

animantraṇa--without being invited; bhikṣā kare--accepts food; nāhika nirṇaya--there is no certainty; anyera--of others; bhikṣāra--of acceptance of prasāda; sthitira--of the situation; layena niścaya--takes account.

#### TRANSLATION

There was no certainty of where Rāmacandra Purī would take his meal, for he would do so even uninvited. Nevertheless, he was very particular to keep account of how others were taking their meals.

#### TEXT 40

#### TEXT

prabhura nimantraṇe lāge kauḍi cāri paṇa  
kabhu kāśīśvara, govinda khāna tina jana

#### SYNONYMS

prabhura--of Śrī Caitanya Mahāprabhu; nimantraṇe--for invitation; lāge--is required; kauḍi cāri paṇa--four times eighty small conchshells; kabhu kāśīśvara--sometimes Kāśīśvara; govinda--the personal servant of Caitanya Mahāprabhu; khāna--eat; tina jana--three persons.

#### TRANSLATION

To invite Śrī Caitanya Mahāprabhu would cost 320 kauḍis [small conchshells]. This would provide lunch for three people, including Śrī Caitanya Mahāprabhu and sometimes Kāśīśvara and Govinda.

#### TEXT 41

#### TEXT

pratyaḥa prabhura bhikṣā iti-uti haya  
keha yadi mūlya āne, cāri-paṇa-nirṇaya

#### SYNONYMS

prati-aha--daily; prabhura--of Śrī Caitanya Mahāprabhu; bhikṣā--alms; iti-uti--here and there; haya--is; keha--someone; yadi--if; mūlya āne--pays; cāri-ṣaṣṭi--four times eighty small conchshells; nirṇaya--as a fixed amount.

#### TRANSLATION

Every day the Lord would take His meal at a different place, and if someone was prepared to pay for a meal, the price was fixed at only four ṣaṣṭis.

#### TEXT 42

#### TEXT

prabhura sthiti, rīti, bhikṣā, śayana, prayāṇa  
rāmacandra-purī kare sarvānusandhāna

#### SYNONYMS

prabhura--of Śrī Caitanya Mahāprabhu; sthiti--situation; rīti--regulative principles; bhikṣā--accepting lunch; śayana--sleeping; prayāṇa--movement; rāmacandra-purī--Rāmacandra Purī; kare sarva-anusandhāna--takes all information of.

#### TRANSLATION

Rāmacandra Purī concerned himself with gathering all sorts of information about how Śrī Caitanya Mahāprabhu was situated, including His regulative principles, His lunch, His sleep and His movements.

#### TEXT 43

#### TEXT

prabhura yateka guṇa sparśite nārila  
chidra cāhi' bule, kāñhā chidra nā pāila

#### SYNONYMS

prabhura--of Śrī Caitanya Mahāprabhu; yateka guṇa--all the transcendental attributes; sparśite nārila--could not touch or understand; chidra cāhi'--looking for faults; bule--he goes about; kāñhā--anywhere; chidra--fault; nā pāila--he could not find.

#### TRANSLATION

Because Rāmacandra Purī was interested only in finding faults, he could not understand the transcendental qualities of Śrī Caitanya Mahāprabhu. His only concern was finding faults, but still he could not find any.

#### TEXT 44

#### TEXT

'sannyāsī hañā kare miṣṭāṇṇa bhakṣaṇa  
ei bhoge haya kaiche indriya-vāraṇa'?

SYNONYMS

sannyāsī hañā--being a sannyāsī; kare miṣṭāṇṇa bhakṣaṇa--eats sweetmeats;  
ei bhoge--by this eating; haya--there is; kaiche--how; indriya-vāraṇa--  
controlling the senses.

TRANSLATION

At last he found a fault. "How can a person in the renounced order eat so many sweetmeats?" he said. "If one eats sweets, controlling the senses is very difficult."

TEXT 45

TEXT

ei nindā kari' kahe sarva-loka-sthāne  
prabhure dekhiteha avaśya āise prati-dine

SYNONYMS

ei nindā--this criticism; kari'--making; kahe--speaks; sarva-loka-sthāne--  
to everyone; prabhure--Śrī Caitanya Mahāprabhu; dekhiteha--to see, still;  
avaśya--certainly; āise--comes; prati-dine--daily.

TRANSLATION

In this way Rāmacandra Purī blasphemed Śrī Caitanya Mahāprabhu before everyone, but nevertheless he would regularly come to see the Lord every day.

TEXT 46

TEXT

prabhu guru-buddhye karena sambhrama, sammāna  
teṅho chidra cāhi' bule,----ei tāra kāma

SYNONYMS

prabhu--Śrī Caitanya Mahāprabhu; guru-buddhye--accepting him as a  
Godbrother of His spiritual master; karena sambhrama sammāna--offers full  
respect and obeisances; teṅho--Rāmacandra Purī; chidra cāhi'--trying to find  
fault; bule--goes about; ei--this; tāra--his; kāma--business.

TRANSLATION

When they met, the Lord would offer him respectful obeisances, considering him a Godbrother of His spiritual master. Rāmacandra Purī's business, however, was to search for faults in the Lord.

TEXT 47

TEXT

yata nindā kare tāhā prabhu saba jāne  
tathāpi ādara kaṛe baḍa-i sambhrame

SYNONYMS

yata--whatever; nindā--blasphemy; kare--does; tāhā--that; prabhu--Śrī  
Caitanya Mahāprabhu; saba--all; jāne--knows; tathāpi--still; ādara kare--  
offers respect; baḍa-i sambhrame--with great attention.

TRANSLATION

Śrī Caitanya Mahāprabhu knew that Rāmacandra Purī was criticizing Him  
before everyone, but whenever Rāmacandra Purī came to see Him, the Lord  
offered him respects with great attention.

TEXT 48

TEXT

eka-dina prātaḥ-kāle āilā prabhura ghara  
pipīlikā dekhi' kichu kahena utara

SYNONYMS

eka-dina--one day; prātaḥ-kāle--in the morning; āilā--came; prabhura ghara--  
to the place of Śrī Caitanya Mahāprabhu; pipīlikā dekhi'--seeing many ants;  
kichu kahena utara--began to say something critical.

TRANSLATION

One day Rāmacandra Purī came in the morning to the abode of Śrī Caitanya  
Mahāprabhu. Seeing many ants, he said something to criticize the Lord.

TEXT 49

TEXT

"rātrāv atra aikṣavam āsīt, tena  
pipīlikāḥ sañcaranti aho! viraktānām  
sannyāsinām iyam indriya-lālaseti  
bruvann utthāya gataḥ."

SYNONYMS

rātrau--at night; atra--here; aikṣavam--sugar candy; āsīt--was; tena--by  
that; pipīlikāḥ--ants; sañcaranti--wander about; aho--alas; viraktānām--  
renounced; sannyāsinām--of sannyāsīs; iyam--this; indriya--to the senses;  
lālasa--attachment; iti--thus; bruvan--speaking; utthāya--getting up; gataḥ--  
left.

TRANSLATION

"Last night there was sugar candy here," he said. "Therefore ants are wandering about. Alas, this renounced sannyāsī is attached to such sense gratification!" After speaking in this way, he got up and left.

TEXT 50

TEXT

prabhu paramparāya nindā kairāchena śravaṇa  
ebe sākṣāt śunilena 'kalpita' nindana

SYNONYMS

prabhu--Śrī Caitanya Mahāprabhu; paramparāya--by hearsay; nindā--blasphemy; kairāchena śravaṇa--had heard; ebe--now; sākṣāt--directly; śunilena--He heard; kalpita--imaginary; nindana--blasphemy.

TRANSLATION

Śrī Caitanya Mahāprabhu had heard rumors about Rāmacandra Purī's blasphemy. Now He directly heard his fanciful accusations.

PURPORT

Rāmacandra Purī could find no faults in the character of Śrī Caitanya Mahāprabhu, for He is situated in a transcendental position as the Supreme Personality of Godhead. Ants are generally found everywhere, but when Rāmacandra Purī saw ants crawling in the abode of the Lord, he took for granted that they must have been there because Caitanya Mahāprabhu had been eating sweetmeats. He thus discovered imaginary faults in the Lord and then left.

TEXT 51

TEXT

sahajei pipīlikā sarvatra beḍāya  
tāhāte tarka uṭhāñā doṣa lāgāya

SYNONYMS

sahajei--generally; pipīlikā--ants; sarvatra--everywhere; beḍāya--loiter; tāhāte--by that; tarka uṭhāñā--raising a controversy; doṣa lāgāya--find faults.

TRANSLATION

Ants generally crawl about here, there and everywhere, but Rāmacandra Purī, looking for imaginary faults, criticized Śrī Caitanya Mahāprabhu by alleging that there had been sweetmeats in His room.

TEXT 52



TEXT

śuni' tāhā prabhura saṅkoca-bhaya mane  
govinde bolāñā kichu kahena vacane

SYNONYMS

śuni'--hearing; tāhā--that; prabhura--of Śrī Caitanya; saṅkoca--doubt;  
bhaya--fear; mane--in the mind; govinde bolāñā--calling for Govinda; kichu--  
some; kahena--spoke; vacane--words.

TRANSLATION

After hearing this criticism, Śrī Caitanya Mahāprabhu was doubtful and apprehensive. Therefore He called Govinda and instructed him as follows.

TEXT 53

TEXT

"āji haite bhikṣā āmāra ei ta' niyama  
piṇḍā-bhogera eka cauṭhi, pāñca-gaṇḍāra vyañjana

SYNONYMS

āji haite--from today; bhikṣā āmāra--My accepting prasāda; ei--this; ta'--  
certainly; niyama--the rule; piṇḍā-bhogera--of Lord Jagannātha's prasāda; eka  
cauṭhi--one-fourth of a pot; pāñca-gaṇḍāra vyañjana--vegetables costing five  
gaṇḍās (one gaṇḍā equals four kauḍis).

TRANSLATION

"From today on it will be a rule that I shall accept only one-fourth of a  
pot of Lord Jagannātha's prasāda and five gaṇḍās worth of vegetables.

TEXT 54

TEXT

ihā ba-i adhika āra kichu nā ānibā  
adhika ānile āmā ethā nā dekhibā"

SYNONYMS

ihā ba-i--except for this; adhika--more; āra--extra; kichu--anything; nā  
ānibā--do not bring; adhika ānile--if more is brought; āmā--Me; ethā--here; nā  
dekhibā--you will not see.

TRANSLATION

"If you bring any more than this, you will not see Me here anymore."

TEXT 55

TEXT

sakala vaiṣṇave govinda kahe ei vāt  
śuni' sabāra māthe yaiche haila vajrāghāta

SYNONYMS

sakala vaiṣṇave--to all the Vaiṣṇavas; govinda--Govinda; kahe--informs; ei vāt--this message; śuni'--hearing; sabāra māthe--on everyone's head; yaiche--as if; haila--there was; vajra-āghāta--striking of lightning.

TRANSLATION

Govinda relayed this message to all the devotees. When they heard it, they felt as if their heads had been struck by thunderbolts.

TEXT 56

TEXT

rāmacandra-purīke sabāya deya tiraskāra  
'ei pāpiṣṭha āsi' prāṇa la-ila sabāra'

SYNONYMS

rāmacandra-purīke--unto Rāmacandra Purī; sabāya--all the devotees; deya tiraskāra--offer chastisement; ei pāpiṣṭha--this sinful man; āsi'--coming; prāṇa--life; la-ila--has taken; sabāra--of everyone.

TRANSLATION

All the devotees condemned Rāmacandra Purī, saying, "This sinful man has come here and taken our lives."

TEXTS 57-58

TEXT

sei-dina eka-vipra kaila nimantraṇa  
eka-cauṭhi bhāta, pāñca-gaṇḍāra vyañjana

ei-mātra govinda kaila aṅgikāra  
māthāya ghā māre vipra, kare hāhākāra

SYNONYMS

sei-dina--that day; eka-vipra--one brāhmaṇa; kaila nimantraṇa--invited; eka-cauṭhi bhāta--one-fourth of a pot of rice; pāñca-gaṇḍāra vyañjana--vegetables worth only five gaṇḍās; ei-mātra--only this; govinda--the servant of Lord Caitanya Mahāprabhu; kaila aṅgikāra--accepted; māthāya--his head; ghā māre--struck; vipra--the brāhmaṇa; kare hāhā-kāra--began to say, "alas, alas."

TRANSLATION

That day, a brāhmaṇa extended an invitation to Śrī Caitanya Mahāprabhu. When Govinda accepted only five gaṇḍās worth of vegetables and a fourth of a

pot of rice, the brāhmaṇa, in great despair, struck his head with his hand and cried, "Alas! Alas!"

TEXT 59

TEXT

sei bhāta-vyañjana prabhu ardheka khāila  
ye kichu rahila, tāhā govinda pāila

SYNONYMS

sei--that; bhāta--rice; vyañjana--vegetable; prabhu--Śrī Caitanya Mahāprabhu; ardheka khāila--ate half; ye kichu rahila--whatever remained; tāhā--that; govinda--Govinda; pāila--got.

TRANSLATION

Śrī Caitanya Mahāprabhu ate only half of the rice and vegetables, and whatever remained was taken by Govinda.

TEXT 60

TEXT

ardhāsana karena prabhu, govinda ardhāsana  
saba bhakta-gaṇa tabe chāḍila bhojana

SYNONYMS

ardha-aśana karena--eats half; prabhu--Śrī Caitanya Mahāprabhu; govinda--Govinda; ardhā-aśana--eats half; saba bhakta-gaṇa--all the devotees; tabe--at that time; chāḍila bhojana--gave up eating.

TRANSLATION

Thus both Śrī Caitanya Mahāprabhu and Govinda ate only half the food they needed. Because of this, all the other devotees gave up eating.

TEXT 61

TEXT

govinda-kāśīsvare prabhu kailā ājñāpana  
'duñhe anyatra māgi' kara udara bharaṇa'

SYNONYMS

govinda-kāśīsvare--unto Govinda and Kāśīsvara; prabhu--Śrī Caitanya Mahāprabhu; kailā--made; ājñāpana--order; duñhe--both of you; anyatra--elsewhere; māgi'--begging; kara udara bharaṇa--fill your bellies.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Govinda and Kāśīśvara, "You may both take alms elsewhere to fill your bellies."

TEXT 62

TEXT

ei-rūpa mahā-duḥkhe dina kata gela  
śuni, rāmacandra-purī prabhu-pāśa āila

SYNONYMS

ei-rūpa--in this way; mahā-duḥkhe--in great unhappiness; dina kata--some days; gela--passed; śuni'--hearing; rāmacandra-purī--Rāmacandra Purī; prabhu-pāśa āila--came to Śrī Caitanya Mahāprabhu.

TRANSLATION

In this way, some days passed in great unhappiness. Hearing of all this, Rāmacandra Purī went to Śrī Caitanya Mahāprabhu.

TEXT 63

TEXT

praṇāma kari' prabhu kailā caraṇa vandana  
prabhure kahaye kichu hāsiyā vacana

SYNONYMS

praṇāma kari'--offering obeisances; prabhu--Śrī Caitanya Mahāprabhu; kailā caraṇa vandana--offered respect at his feet; prabhure--to Caitanya Mahāprabhu; kahaye--he says; kichu--some; hāsiyā--smiling; vacana--words.

TRANSLATION

Śrī Caitanya Mahāprabhu offered His obeisances to Rāmacandra Purī, worshiping his feet. Then Rāmacandra Purī smiled and spoke to the Lord.

TEXT 64

TEXT

"sannyāsīra dharma nahe 'indriya-tarpaṇa'  
yaiche taiche kare mātra udara bharaṇa

SYNONYMS

sannyāsīra--of a sannyāsī; dharma--religious principle; nahe--is not; indriya-tarpaṇa--to gratify the senses; yaiche taiche--some way or other; kare--does; mātra--only; udara bharaṇa--filling the belly.

TRANSLATION

Rāmacandra Purī advised, "It is not the business of a sannyāsī to gratify his senses. He should fill his belly some way or other.

TEXT 65

TEXT

tomāre kṣīṇa dekhi, śuni,----kara ardhāśana  
ei 'śuṣka-vairāgya' nahe sannyāsīra 'dharma'

SYNONYMS

tomāre--You; kṣīṇa--skinny; dekhi--I see; śuni--I have heard; kara ardhāśana--You are eating half; ei--this; śuṣka-vairāgya--dry renunciation; nahe--is not; sannyāsīra dharma--the religion of a sannyāsī.

TRANSLATION

"I have heard that You have cut Your eating in half. Indeed, I see that You are skinny. Such dry renunciation is also not the religion of a sannyāsī.

TEXT 66

TEXT

yathā-yogyā udara bhare, nā kare 'viṣaya' bhoga  
sannyāsīra tabe siddha haya jñāna-yoga

SYNONYMS

yathā-yogyā--as much as necessary; udara bhare--fills the belly; nā kare--does not do; viṣaya bhoga--material enjoyment; sannyāsīra--of a sannyāsī; tabe--then; siddha--perfect; haya--is; jñāna-yoga--spiritual advancement in knowledge.

TRANSLATION

"A sannyāsī eats as much as necessary to maintain his body, but he does not enjoy satisfying his senses materially. Thus a sannyāsī becomes perfect in his spiritual advancement in knowledge.

TEXTS 67-68

TEXT

nātyaśnato 'pi yogo 'sti  
na caikāntam anaśnataḥ  
na cāti-svapna-śīlasya  
jāgrato naiva cārjuna

yuktāhāra-vihārasya  
yukta-ceṣṭasya karmasu  
yukta-svapnāvabodhasya  
yogo bhavati duḥkha-hā"

## SYNONYMS

na--not; ati-aśnataḥ--of one who eats too much; api--certainly; yogaḥ--linking with the Supreme; asti--there is; na--not; ca--also; ekāntam--solely; anaśnataḥ--of one who abstains from eating; na--not; ca--also; ati-svapna-śīlasya--of one who dreams too much in sleep; jāgrataḥ--of one who keeps awake; na--not; eva--certainly; ca--also; arjuna--O Arjuna; yukta--as much as necessary; āhāra--eating; vihārasya--of one whose sense enjoyment; yukta--proper; ceṣṭasya--of one whose endeavor; karmasu--in executing duties; yukta--as much as necessary; svapna--dreaming while asleep; avabodhasya--of one whose keeping awake; yogaḥ--practice of yoga; bhavati--is; duḥkha-hā--diminishing sufferings.

## TRANSLATION

"My dear Arjuna, one cannot perform mystic yoga if he eats more than necessary or needlessly fasts, sleeps and dreams too much or does not sleep enough. One should eat and enjoy his senses as much as necessary, one should properly endeavor to execute his duties, and one should regulate his sleep and wakefulness. Thus one can become freed from material pains by executing mystic yoga.' "

## PURPORT

This is a quotation from Bhagavad-gītā (6.16-17).

## TEXT 69

### TEXT

prabhu kahe,----"ajña bālaka mui 'śiṣya' tomāra  
more śikṣā deha',----ei bhāgya āmāra"

## SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; ajña--ignorant; bālaka--boy; mui--I; śiṣya tomāra--your disciple; more--Me; śikṣā deha'--you are instructing; ei--this; bhāgya āmāra--My great fortune.

## TRANSLATION

Śrī Caitanya Mahāprabhu then humbly submitted, "I am just like an ignorant boy and am like your disciple. It is My great fortune that you are instructing Me."

## TEXT 70

### TEXT

eta śuni' rāmacandra-purī uṭhi' gelā  
bhakta-gaṇa ardhāśana kare,----purī gosāñi śunilā

## SYNONYMS

eta śuni'--hearing this; rāmacandra-purī--Rāmacandra Purī; uṭhi' gelā--got up and left; bhakta-gaṇa--the devotees; ardha-aśana kare--were taking half the quantity of food; purī gosāñi--Rāmacandra Purī; śunilā--heard.

#### TRANSLATION

Hearing this, Rāmacandra Purī got up and left. He also heard from various sources that all the devotees of Śrī Caitanya Mahāprabhu were eating half as much as usual.

#### TEXT 71

#### TEXT

āra dina bhakta-gaṇa-saha paramānanda-purī  
prabhu-pāśe nivedilā dainya-vinaya kari'

#### SYNONYMS

āra dina--the next day; bhakta-gaṇa-saha--with the other devotees; paramānanda-purī--Paramānanda Purī; prabhu-pāśe--before Śrī Caitanya Mahāprabhu; nivedilā--submitted; dainya-vinaya kari'--in great humility and submission.

#### TRANSLATION

The next day, Paramānanda Purī and other devotees approached Śrī Caitanya Mahāprabhu with great humility and submission.

#### TEXT 72

#### TEXT

"rāmacandra-purī haya ninduka-svabhāva  
tāra bole anna chāḍi' kibā habe lābha?"

#### SYNONYMS

rāmacandra-purī--Rāmacandra Purī; haya--is; ninduka-svabhāva--a critic by nature; tāra bole--by his words; anna chāḍi'--giving up eating properly; kibā--what; habe--will be; lābha--profit.

#### TRANSLATION

Paramānanda Purī said, "My Godbrother Rāmacandra Purī is by nature a bad critic. If You give up eating because of his words, what will be the profit?"

#### TEXT 73

#### TEXT

purīra svabhāva,----yatheṣṭa āhāra karāñā  
ye nā khāya, tāre khāoyāya yatana kariyā

#### SYNONYMS

purīra svabhāva--Rāmacandra Purī's character; yathā-iṣṭa--as much as desired; āhāra karāñā--getting someone to eat; ye--what; nā khāya--one does not eat; tāre khāoyāya--causes him to eat; yatana kariyā--with great attention.

#### TRANSLATION

"It is the nature of Rāmacandra Purī that first he lets one eat as much as desired, and if one does not eat more than necessary, with great attention he makes him eat more.

#### TEXT 74

#### TEXT

khāoyāñā punaḥ tāre karaye nindana  
'eta anna khāo,----tomāra kata āche dhana?

#### SYNONYMS

khāoyāñā--after feeding; punaḥ--again; tāre--him; karaye nindana--criticizes; eta--so much; anna--food; khāo--you eat; tomāra--your; kata--how much; āche--is there; dhana--wealth.

#### TRANSLATION

"In this way he induces one to eat more than necessary, and then he directly criticizes him, saying, 'You eat so much. How much money do you have in your treasury?'

#### TEXT 75

#### TEXT

sannyāsīke eta khāoyāñā kara dharma nāśa!  
ataeva jāninu,----tomāra kichu nāhi bhāsa'

#### SYNONYMS

sannyāsīke--sannyāsīs; eta--so much; khāoyāñā--inducing to eat; kara dharma nāśa--you spoil their religious principles; ataeva--therefore; jāninu--I can understand; tomāra--your; kichu nāhi bhāsa--there is no advancement.

#### TRANSLATION

"Also, by inducing sannyāsīs to eat so much, you spoil their religious principles. Therefore I can understand that you have no advancement.'

#### TEXT 76

#### TEXT

ke kaiche vyavahāre, kebā kaiche khāya  
ei anusandhāna teṅho karaya sadāya



SYNONYMS

ke--who; kaiche--how; vyavahāre--behaves; kebā--who; kaiche--how; khāya--eats; ei anusandhāna--this inquiry; teṅho--he; karaya--does; sadāya--always.

TRANSLATION

"It is Rāmacandra Purī's business to inquire always about how others are eating and conducting their daily affairs.

TEXT 77

TEXT

śāstre yei dui dharma kairāche varjana  
sei karma nirantara inhāra karaṇa

SYNONYMS

śāstre--in the revealed scriptures; yei--which; dui--two; dharma--activities; kairāche varjana--are rejected; sei--those; karma--activities; nirantara--always; inhāra--his; karaṇa--action.

TRANSLATION

"The two kinds of activity rejected in the revealed scriptures constitute his daily affairs.

TEXT 78

TEXT

para-svabhāva-karmāṇi  
na praśaṁsen na garhayet  
viśvam ekātmakam paśyan  
prakṛtyā puruṣeṇa ca

SYNONYMS

para-svabhāva-karmāṇi--the characteristics or activities of others; na--not; praśaṁset--one should praise; na--not; garhayet--should criticize; viśvam--the universe; eka-ātmakam--as one; paśyan--seeing; prakṛtyā--by nature; puruṣeṇa--by the living entity; ca--and.

TRANSLATION

"One should see that because of the meeting of material nature and the living entity, the universe is acting uniformly. Thus one should neither praise nor criticize the characteristics or activities of others.'

PURPORT

This verse from Śrīmad-Bhāgavatam (11.28.1) was spoken by Lord Kṛṣṇa to Uddhava.

TEXT 79

TEXT

tāra madhye pūrva-vidhi 'praśaṁsā' chāḍiyā  
para-vidhi 'nindā' kare 'baliṣṭha' jāniyā

SYNONYMS

tāra madhye--between the two; pūrva-vidhi--the former rule; praśaṁsā--praising; chāḍiyā--giving up; para-vidhi--the other rule; nindā--criticizing; kare--does; baliṣṭha jāniyā--knowing it to be more prominent.

TRANSLATION

"Of the two rules, Rāmacandra Purī obeys the first by abandoning praise, but although he knows that the second is more prominent, he neglects it by criticizing others.

PURPORT

The above-mentioned verse from Śrīmad-Bhāgavatam gives two injunctions. The first, called pūrva-vidhi, is that one should not praise, and the second, para-vidhi, is that one should not criticize. As will be apparent from the following verse, the injunction against praise is less important than the injunction against blasphemy. One should carefully observe the para-vidhi, although one may neglect the pūrva-vidhi. Thus the actual injunction is that one may praise but should not criticize. This is called śleṣokti, or a statement having two meanings. Rāmacandra Purī, however, acted in just the opposite way, for he neglected the para-vidhi but strictly observed the pūrva-vidhi. Since he avoided following the principle of not criticizing, Rāmacandra Purī broke both the rules.

TEXT 80

TEXT

pūrva-parayor madhye para-vidhir balavān

SYNONYMS

pūrva-parayoḥ--the former and the latter; madhye--between; para-vidhiḥ--the latter rule; balavān--more prominent.

TRANSLATION

"Between the former rule and the latter rule, the latter is more important.'

PURPORT

This is a verse from the nyāya literatures.

TEXT 81

TEXT

yāhān guṇa śata āche, tāhā nā kare grahaṇa  
guṇa-madhye chale kare doṣa-āropaṇa

SYNONYMS

yāhān--where; guṇa--good attributes; śata--hundreds; āche--there are; tāhā--them; nā kare grahaṇa--he does not accept; guṇa-madhye--in such good attributes; chale--by tricks; kare--does; doṣa-āropaṇa--attributing faults.

TRANSLATION

"Even where there are hundreds of good qualities, a critic does not consider them. Rather, he attempts by some trick to point out a fault in those attributes.

TEXT 82

TEXT

iñhāra svabhāva ihān karite nā yuyāya  
tathāpi kahiye kichu marma-duḥkha pāya

SYNONYMS

iñhāra sva-bhāva--his characteristics; ihān--here; karite nā yuyāya--one should not follow; tathāpi--still; kahiye--I say; kichu--something; marma-duḥkha--unhappiness within the heart; pāya--get.

TRANSLATION

"One should not, therefore, follow the principles of Rāmacandra Purī. Nevertheless, I have to say something against him because he is making our hearts unhappy.

TEXT 83

TEXT

iñhāra vacane kene anna tyāga kara?  
pūrvavat nimantraṇa māna',----sabāra bola dhara"

SYNONYMS

iñhāra vacane--by his words; kene--why; anna--food; tyāga kara--You give up; pūrvavat--as before; nimantraṇa māna'--please accept the invitation; sabāra--of everyone; bola--the words; dhara--accept.

TRANSLATION

"Why have you given up proper eating due to the criticism of Rāmacandra Purī? Please accept invitations as before. This is the request of us all."

TEXT 84

TEXT

prabhu kahe,----"sabe kene purīre kara roṣa?  
'sahaja' dharma kahe teṅho, tāṅra kibā doṣa?

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu replied; sabe--all of you; kene--why; purīre--at Rāmacandra Purī; kara roṣa--are angry; sahaja--natural; dharma--religious principles; kahe--speaks; teṅho--he; tāṅra--of him; kibā--what; doṣa--fault.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Why are all of you angry at Rāmacandra Purī? He is expounding the natural principles of sannyāsa life. Why are you accusing him?"

TEXT 85

TEXT

yati hañā jihvā-lāmpaṭya----atyanta anyāya  
yatira dharma,----prāṇa rākhite āhāra-mātra khāya"

SYNONYMS

yati hañā--being a sannyāsī; jihvā-lāmpaṭya--indulging in satisfying the tongue; atyanta anyāya--grievous offense; yatira dharma--the religious principle of a sannyāsī; prāṇa rākhite--to maintain life; āhāra--food; mātra--only; khāya--eats.

TRANSLATION

"For a sannyāsī to indulge in satisfying the tongue is a great offense. The duty of a sannyāsī is to eat only as much as needed to keep body and soul together."

TEXT 86

TEXT

tabe sabe meli' prabhure bahu yatna kailā  
sabāra āgrahe prabhu ardheka rākhilā

SYNONYMS

tabe--thereafter; sabe meli'--when all the devotees came together; prabhure--unto Śrī Caitanya Mahāprabhu; bahu yatna kailā--requested fervently; sabāra āgrahe--due to the eagerness of all of them; prabhu--Śrī Caitanya Mahāprabhu; ardheka rākhilā--accepted half.

TRANSLATION

When they all requested very fervently that Śrī Caitanya Mahāprabhu take a full meal, He still would not do so. Instead, He responded to their request by accepting half as much as usual.

TEXT 87

TEXT

dui-ṣaṇa kauḍi lāge prabhura nimantraṇe  
kabhu dui-jana bhoktā, kabhu tina-jane

SYNONYMS

dui-ṣaṇa kauḍi--two ṣaṇas of kauḍis (160 small conchshells); lāge--costs; prabhura nimantraṇe--to invite Śrī Caitanya Mahāprabhu; kabhu--sometimes; dui-jana--two men; bhoktā--eating; kabhu--sometimes; tina-jane--three men.

TRANSLATION

The cost for the food needed to invite Śrī Caitanya Mahāprabhu was fixed at two ṣaṇas of kauḍis [160 conchshells], and that food would be taken by two men and sometimes three.

TEXT 88

TEXT

abhojyāṇna vipra yadi kareṇa nimantraṇa  
prasāda-mūlya la-ite lāge kauḍi dui-ṣaṇa

SYNONYMS

abhojya-anna vipra--a brāhmaṇa at whose place an invitation cannot be accepted; yadi--if; kareṇa nimantraṇa--he invites; prasāda-mūlya--the price of the prasāda; la-ite--to bear; lāge--costs; kauḍi dui-ṣaṇa--two ṣaṇas of kauḍis.

TRANSLATION

When a brāhmaṇa at whose home an invitation could not be accepted invited the Lord, he would pay two ṣaṇas of conchshells to purchase the prasāda.

TEXT 89

TEXT

bhojyāṇna vipra yadi nimantraṇa kare  
kichu 'prasāda' āne, kichu pāka kare ghare

SYNONYMS

bhojya-anna vipra--a brāhmaṇa at whose place an invitation could be accepted; yadi--if; nimantraṇa kare--invites; kichu--some; prasāda--prasāda; āne--brings; kichu--some; pāka kare--cooks; ghare--at home.

TRANSLATION

When a brāhmaṇa at whose home an invitation could be accepted invited Him, the brāhmaṇa would purchase part of the prasāda and cook the rest at home.

TEXTS 90-91

TEXT

paṇḍita-gosāñi, bhagavān-ācārya, sārvabhauma  
nimantraṇera dine yadi kare nimantraṇa

tān-sabāra icchāya prabhu karena bhojana  
tāhān prabhura svātantrya nāi, yaiche tānra mana

SYNONYMS

paṇḍita-gosāñi--Gadādhara Paṇḍita; bhagavān-ācārya--Bhagavān Ācārya; sārvabhauma--Sārvabhauma Bhaṭṭācārya; nimantraṇera dine--on the day on which Lord Caitanya was invited by others; yadi--if; kare nimantraṇa--they would invite; tān-sabāra--of all of them; icchāya--by the desire; prabhu--Śrī Caitanya Mahāprabhu; karena bhojana--would accept His meal; tāhān--in that case; prabhura--of Lord Caitanya; svātantrya nāi--there was no independence; yaiche--as; tānra--of them; mana--the mind.

TRANSLATION

Even on a day when Śrī Caitanya Mahāprabhu was invited to dine by others, if Gadādhara Paṇḍita, Bhagavān Ācārya or Sārvabhauma Bhaṭṭācārya invited Him, Śrī Caitanya Mahāprabhu had no independence. He would accept their invitations as they desired.

TEXT 92

TEXT

bhakta-gaṇe sukha dite prabhura 'avatāra'  
yāhān yaiche yogya, tāhān karena vyavahāra

SYNONYMS

bhakta-gaṇe--to His devotees; sukha dite--to give happiness; prabhura--of Śrī Caitanya Mahāprabhu; avatāra--incarnation; yāhān yaiche yogya--whatever was fitting according to the time and circumstances; tāhān karena vyavahāra--He behaved in that way.

TRANSLATION

Śrī Caitanya Mahāprabhu actually descended to give happiness to the devotees. Thus He behaved in whatever way fit the time and circumstances.

TEXT 93

TEXT

kabhu laukika rīti,----yena 'itara' jana  
kabhu svatantra, karena 'aiśvarya' prakāṣana

SYNONYMS

kabhu--sometimes; laukika rīti--common behavior; yena--as; itara jana--a  
common man; kabhu--sometimes; svatantra--fully independent; karena--does;  
aiśvarya prakāṣana--manifestation of godly opulence.

TRANSLATION

Because of His full independence, Śrī Caitanya Mahāprabhu sometimes behaved  
like a common man and sometimes manifested His godly opulence.

TEXT 94

TEXT

kabhu rāmacandra-purīra haya bhṛtya-prāya  
kabhu tāre nāhi māne, dekhe tṛṇa-prāya

SYNONYMS

kabhu--sometimes; rāmacandra-purīra--of Rāmacandra Purī; haya--was; bhṛtya-  
prāya--exactly like a servant; kabhu--sometimes; tāre--for him; nāhi māne--He  
did not care; dekhe--sees; tṛṇa-prāya--just like a straw.

TRANSLATION

Śrī Caitanya Mahāprabhu sometimes accepted Rāmacandra Purī as His master  
and considered Himself a servant, and sometimes the Lord, not caring for him,  
would see him as being just like a straw.

TEXT 95

TEXT

īśvara-caritra prabhura---buddhira agocara  
yabe yei karena, sei saba---manohara

SYNONYMS

īśvara-caritra--character exactly like that of the Supreme Personality of  
Godhead; prabhura--of Śrī Caitanya Mahāprabhu; buddhira agocara--beyond one's  
intelligence; yabe--when; yei--whatever; karena--He did; sei--that; saba--all;  
manohara--very beautiful.

TRANSLATION

Śrī Caitanya Mahāprabhu behaved exactly like the Supreme Personality of  
Godhead, beyond the restriction of anyone's intelligence. Whatever He liked He  
did, but all His activities were very beautiful.

TEXT 96

TEXT

ei-mata rāmacandra-purī nīlācale  
dina kata rahi' gelā 'tīrtha' karibāre

SYNONYMS

ei-mata--in this way; rāmacandra-purī--Rāmacandra Purī; nīlācale--at Jagannātha Purī; dina kata--for some days; rahi'--staying; gelā--left; tīrtha karibāre--to visit holy places.

TRANSLATION

Thus Rāmacandra Purī stayed for some days at Nīlācala [Jagannātha Purī]. Then he left to visit various holy places of pilgrimage.

TEXT 97

TEXT

teṅho gele prabhura gaṇa haila haraṣita  
śirera pāthara yena paḍila ācambita

SYNONYMS

teṅho gele--when he left; prabhura gaṇa--the associates of Śrī Caitanya Mahāprabhu; haila haraṣita--became very, very happy; śirera--on the head; pāthara--a stone; yena--as if; paḍila--fell down; ācambita--suddenly.

TRANSLATION

The devotees considered Rāmacandra Purī to be like a great burden on their heads. When he left Jagannātha Purī, everyone felt extremely happy, as if a great stone burden had suddenly fallen from their heads to the ground.

TEXT 98

TEXT

svacchande nimantraṇa, prabhura kīrtana-nartana  
svacchande karena sabe prasāda bhojana

SYNONYMS

svacchande--freely; nimantraṇa--invitation; prabhura--of Śrī Caitanya Mahāprabhu; kīrtana-nartana--chanting and dancing; svacchande--in full independence; karena sabe--everyone did; prasāda bhojana--accepting prasāda.

TRANSLATION

After his departure, everything was happy once again. Śrī Caitanya Mahāprabhu accepted invitations as usual and led congregational chanting and dancing. Everyone else also accepted prasāda without hindrances.



TEXT 99

TEXT

guru upekṣā kaile, aiche phala haya  
krame īśvara-paryanta aparādhe ṭhekaya

SYNONYMS

guru upekṣā kaile--if one's spiritual master rejects him; aiche--such;  
phala--result; haya--there is; krame--gradually; īśvara-paryanta--up to the  
point of the Personality of Godhead; aparādhe ṭhekaya--commits offenses.

TRANSLATION

If one's spiritual master rejects him, one becomes so fallen that he, like  
Rāmacandra Purī, commits offenses even to the Supreme Personality of Godhead.

TEXT 100

TEXT

yadyapi guru-buddhye prabhu tāra doṣa nā la-ila  
tāra phala-dvārā loke śikṣā karāila

SYNONYMS

yadyapi--although; guru-buddhye--due to considering him a spiritual master;  
prabhu--Śrī Caitanya Mahāprabhu; tāra--his; doṣa--offense; nā la-ila--did not  
accept; tāra--his; phala--result; dvārā--by; loke--the general populace; śikṣā  
karāila--He instructed.

TRANSLATION

Śrī Caitanya Mahāprabhu did not consider the offenses of Rāmacandra Purī,  
for the Lord considered him His spiritual master. However, his character  
instructed everyone about the result of offending the spiritual master.

TEXT 101

TEXT

caitanya-caritra---yena amṛtera pūra  
śunite śravaṇe mane lāgaye madhura

SYNONYMS

caitanya-caritra--the character of Śrī Caitanya Mahāprabhu; yena--as if;  
amṛtera pūra--filled with nectar; śunite--hearing; śravaṇe--to the ear; mane--  
to the mind; lāgaye--feels; madhura--pleasing.

TRANSLATION

The character of Śrī Caitanya Mahāprabhu is full of nectar. Hearing about  
it is pleasing to the ear and mind.

TEXT 102

TEXT

caitanya-caritra likhi, śuna eka-mane  
anāyāse pābe prema śrī-kṛṣṇa-caraṇe

SYNONYMS

caitanya-caritra--the character of Śrī Caitanya Mahāprabhu; likhi--I write; śuna--please hear; eka-mane--with attention; anāyāse--easily; pābe--you will get; prema--ecstatic love; śrī-kṛṣṇa-caraṇe--at the lotus feet of Lord Śrī Kṛṣṇa.

TRANSLATION

I write about the character of Śrī Caitanya Mahāprabhu. O readers, please hear with attention, for thus you will easily receive ecstatic love for the lotus feet of Lord Śrī Kṛṣṇa.

TEXT 103

TEXT

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

SYNONYMS

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

TRANSLATION

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

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Eighth Chapter, describing how the Lord reduced His eating in fear of the criticism of Rāmacandra Purī.

## Chapter 9

### The Deliverance of Gopīnātha Paṭṭanāyaka

This Ninth Chapter is summarized as follows. Gopīnātha Paṭṭanāyaka, the son of Bhavānanda Rāya, was engaged in the service of the government, but he misappropriated some funds from the treasury. Therefore the baḍa-jānā, the eldest son of King Pratāparudra, ordered that he be punished by death. Thus Gopīnātha Paṭṭanāyaka was raised on the cāṅga to be killed, but by the mercy of Śrī Caitanya Mahāprabhu he was delivered. Moreover, he was even promoted to a higher post.

TEXT 1

TEXT

agaṇya-dhanya-caitanya-  
gaṇānām prema-vanyayā  
ninye 'dhanya-jana-svānta-  
maruḥ śāsavad anūpatām

SYNONYMS

agaṇya--innumerable; dhanya--glorious; caitanya-gaṇānām--of the associates of Śrī Caitanya Mahāprabhu; prema-vanyayā--by the inundation of ecstatic love; ninye--was brought; dhanya-jana--of unfortunate persons; svānta-maruḥ--the desert of the heart; śāsvat--always; anūpatām--to the state of being filled with water.

TRANSLATION

The innumerable, glorious followers of Śrī Caitanya Mahāprabhu brought a constant flood to the desertlike hearts of the unfortunate with an inundation of ecstatic love.

TEXT 2

TEXT

jaya jaya śrī-kṛṣṇa-caitanya dayāmaya  
jaya jaya nityānanda karuṇa-hṛdaya

SYNONYMS

jaya jaya--all glories; śrī-kṛṣṇa-caitanya--to Śrī Caitanya Mahāprabhu; dayā-maya--merciful; jaya jaya--all glories; nityānanda--to Lord Nityānanda; karuṇa-hṛdaya--whose heart is very compassionate.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu, the most merciful incarnation! All glories to Lord Nityānanda, whose heart is always compassionate!

TEXT 3

TEXT

jayādvaitācārya jaya jaya dayāmaya  
jaya gaura-bhakta-gaṇa saba rasamaya

SYNONYMS

jaya--all glories; advaita-ācārya--to Advaita Ācārya; jaya jaya--all glories; dayā-maya--merciful; jaya--all glories; gaura-bhakta-gaṇa--to the

devotees of Śrī Caitanya Mahāprabhu; saba--all; rasa-maya--overwhelmed by transcendental bliss.

TRANSLATION

All glories to Advaita Ācārya, who is very merciful! All glories to the devotees of Śrī Caitanya Mahāprabhu, who are always overwhelmed by transcendental bliss!

TEXT 4

TEXT

ei-mata mahāprabhu bhakta-gaṇa-saṅge  
nīlācale vāsa kareṇa kṛṣṇa-prema-raṅge

SYNONYMS

ei-mata--in this way; mahāprabhu--Śrī Caitanya Mahāprabhu; bhakta-gaṇa-saṅge--along with His devotees; nīlācale--at Jagannātha Purī; vāsa kareṇa--resides; kṛṣṇa-prema-raṅge--overwhelmed by the ecstatic love of Lord Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu lived at Nīlācala [Jagannātha Purī] with His personal devotees, always merged in ecstatic love for Kṛṣṇa.

TEXT 5

TEXT

antare-bāhire kṛṣṇa-viraha-taraṅga  
nānā-bhāve vyākula prabhura mana āra aṅga

SYNONYMS

antare-bāhire--internally and externally; kṛṣṇa-viraha-taraṅga--the waves of separation from Kṛṣṇa; nānā-bhāve--by various ecstasies; vyākula--agitated; prabhura--of Śrī Caitanya Mahāprabhu; mana āra aṅga--mind and body.

TRANSLATION

Śrī Caitanya Mahāprabhu always felt waves of separation from Kṛṣṇa, externally and internally. His mind and body were agitated by various spiritual transformations.

TEXT 6

TEXT

dine nṛtya-kīrtana, jagannātha-daraśana  
rātrye rāya-svarūpa-sane rasa-āsvādana

SYNONYMS

dine--during the day; nṛtya-kīrtana--dancing and chanting; jagannātha-daraśana--seeing Lord Jagannātha; rātrye--at night; rāya-svarūpa-sane--with Rāmānanda Rāya and Svarūpa Dāmodara; rasa-āsvādana--tasting transcendental bliss.

#### TRANSLATION

During the day He chanted, danced and saw Lord Jagannātha in the temple. At night He tasted transcendental bliss in the company of Rāmānanda Rāya and Svarūpa Dāmodara.

#### TEXT 7

#### TEXT

trijagatera loka āsi' karena daraśana  
yei dekhe, sei pāya kṛṣṇa-prema-dhana

#### SYNONYMS

tri-jagatera--of the three worlds; loka--people; āsi'--coming; karena daraśana--visited; yei dekhe--anyone who saw; sei pāya--he got; kṛṣṇa-prema-dhana--the transcendental treasure of ecstatic love for Kṛṣṇa.

#### TRANSLATION

People from the three worlds used to come visit Śrī Caitanya Mahāprabhu. Anyone who saw Him received the transcendental treasure of love for Kṛṣṇa.

#### TEXT 8

#### TEXT

manuṣyera veśe deva-gandharva-kinnara  
sapta-pātālera yata daitya viṣadhara

#### SYNONYMS

manuṣyera veśe--in the dress of human beings; deva-gandharva-kinnara--the demigods, the Gandharvas and the Kinnaras; sapta-pātālera--of the seven lower planetary systems; yata--all kinds of; daitya--demons; viṣa-dhara--serpentine living entities.

#### TRANSLATION

The inhabitants of the seven higher planetary systems--including the demigods, the Gandharvas and the Kinnaras--and the inhabitants of the seven lower planetary systems [Pātālaloka], including the demons and serpentine living entities, all visited Śrī Caitanya Mahāprabhu in the dress of human beings.

#### TEXT 9

#### TEXT

sapta-dvīpe nava-khaṇḍe vaise yata jana  
nānā-veśe āsi' kare prabhura darāśana

SYNONYMS

sapta-dvīpe--in seven islands; nava-khaṇḍe--in nine khaṇḍas; vaise--reside;  
yata jana--all persons; nānā-veśe--in different dresses; āsi'--coming; kare  
prabhura darāśana--visited Śrī Caitanya Mahāprabhu.

TRANSLATION

Dressed in different ways, people from the seven islands and nine khaṇḍas  
visited Śrī Caitanya Mahāprabhu.

TEXT 10

TEXT

prahlāda, bali, vyāsa, śuka ādi muni-gaṇa  
āsi' prabhu dekhi' preme haya acetana

SYNONYMS

prahlāda--Prahlaḍa Mahārāja; bali--Bali Mahārāja; vyāsa--Vyāsadeva; śuka--  
Śukadeva Gosvāmī; ādi--and so on; muni-gaṇa--great sages; āsi'--coming; prabhu  
dekhi'--by seeing Śrī Caitanya Mahāprabhu; preme--in ecstatic love of Kṛṣṇa;  
haya acetana--became unconscious.

TRANSLATION

Prahlaḍa Mahārāja, Bali Mahārāja, Vyāsadeva, Śukadeva Gosvāmī and other  
great sages came to visit Śrī Caitanya Mahāprabhu. Upon seeing Him, they  
became unconscious in ecstatic love for Kṛṣṇa.

PURPORT

According to the opinion of some historians, Prahlaḍa Mahārāja was born in  
Tretā-yuga in the city of Mūlatāna in the state of Punjab. He was born of  
Hiraṇyakaśipu, a king of the dynasty of Kaśyapa. Prahlaḍa Mahārāja was a great  
devotee of Lord Viṣṇu, but his father was very much against Viṣṇu. Because the  
father and son thus differed in their consciousness, the demon father  
inflicted all kinds of bodily pain upon Prahlaḍa. When this torture became  
intolerable, the Supreme Lord appeared as Nṛsiṃhadeva and killed the great  
demon Hiraṇyakaśipu.

Bali Mahārāja was the grandson of Prahlaḍa Mahārāja. The son of Prahlaḍa  
Mahārāja was Virocana, and his son was known as Bali. Appearing as Vāmana and  
begging Bali Mahārāja for three feet of land, the Lord took possession of the  
entire three worlds. Thus Bali Mahārāja became a great devotee of Lord Vāmana.  
Bali Mahārāja had one hundred sons, of whom Mahārāja Bāṇa was the eldest and  
most famous.

Vyāsadeva was the son of the great sage Parāśara. Other names for him are  
Sātyavateya and Kṛṣṇa-dvaipāyana Bādarāyaṇa Muni. As one of the authorities on  
the Vedas, he divided the original Veda, for convenience, into four divisions--  
Sāma, Yajur, Ṛg and Atharva. He is the author of eighteen Purāṇas as well as  
the theosophical thesis Brahma-sūtra and its natural commentary, Śrīmad-

Bhāgavatam. He belongs to the Brahma-sampradāya and is a direct disciple of Nārada Muni.

Śukadeva Gosvāmī is the son of Vyāsadeva. He was a brahmacārī fully conscious of Brahman realization, but later he became a great devotee of Lord Kṛṣṇa. He narrated Śrīmad-Bhāgavatam to Mahārāja Parīkṣit.

TEXT 11

TEXT

bāhire phukāre loka, darśana nā pāñā  
'kṛṣṇa kaha' balena prabhu bāhire āsiyā

SYNONYMS

bāhire--outside; phu-kāre--with a tumultuous sound; loka--people; darśana nā pāñā--not being able to see; kṛṣṇa kaha--chant Kṛṣṇa; balena--says; prabhu--Śrī Caitanya Mahāprabhu; bāhire āsiyā--coming outside.

TRANSLATION

Being unable to see Śrī Caitanya Mahāprabhu, the populace outside His room would make a tumultuous sound. Thus Śrī Caitanya Mahāprabhu would go outside and tell them, "Chant Hare Kṛṣṇa."

TEXT 12

TEXT

prabhura darśane saba loka preme bhāse  
ei-mata yāya prabhura rātri-divase

SYNONYMS

prabhura darśane--by seeing Śrī Caitanya Mahāprabhu; saba loka--all the people; preme bhāse--became inundated in ecstatic love; ei-mata--in this way; yāya--passes; prabhura--of Śrī Caitanya Mahāprabhu; rātri-divase--night and day.

TRANSLATION

All kinds of people would come to see the Lord, and upon seeing Him they would be overwhelmed with ecstatic love for Kṛṣṇa. In this way Śrī Caitanya Mahāprabhu passed His days and nights.

TEXT 13

TEXT

eka-dina loka āsi' prabhure nivedila  
gopināthere 'baḍa jānā' cāṅge caḍāila

SYNONYMS

eka-dina--one day; loka--people; āsi'--coming; prabhure--to Śrī Caitanya Mahāprabhu; nivedila--informed; gopīnāthere--Gopīnātha Paṭṭanāyaka; baḍa jānā--the eldest son of King Pratāparudra; cāṅge caḍāila--was raised on the cāṅga.

#### TRANSLATION

One day people suddenly came to Śrī Caitanya Mahāprabhu and informed Him, "Gopīnātha Paṭṭanāyaka, the son of Bhavānanda Rāya, has been condemned to death by the baḍa-jānā, the eldest son of the King, and has been raised on the cāṅga.

#### PURPORT

The cāṅga was a device for killing a condemned person. It consisted of a raised platform on which the condemned was made to stand. Underneath the platform, there were stationary upright swords. The condemned man would be pushed down onto the swords, and in this way he would die. For some reason, Gopīnātha Paṭṭanāyaka had been condemned to death and had therefore been raised upon the cāṅga.

#### TEXT 14

#### TEXT

tale khaḍga pāti' tāre upare ḍāribe  
prabhu rakṣā karena yabe, tabe nistāribe

#### SYNONYMS

tale--underneath; khaḍga--swords; pāti'--setting; tāre--him; upare--upon; ḍāribe--he will throw; prabhu--Śrī Caitanya Mahāprabhu; rakṣā karena--will protect; yabe--when; tabe--then; nistāribe--he will be saved.

#### TRANSLATION

"He has placed swords beneath the platform," they said, "and will throw Gopīnātha upon them. O Lord, only if You protect him will he be saved.

#### TEXT 15

#### TEXT

savaṁśe tomāra sevaka---bhavānanda-rāya  
tānra putra---tomāra sevake rākhite yuyāya

#### SYNONYMS

sa-vaṁśe--with his family; tomāra--Your; sevaka--servant; bhavānanda-rāya--Bhavānanda Rāya; tānra putra--his son; tomāra sevake--Your servant; rākhite--to protect; yuyāya--is quite fit.

#### TRANSLATION

"Bhavānanda Rāya and his entire family are your servants. Therefore it is quite fitting for You to save the son of Bhavānanda Rāya."



TEXT 16

TEXT

prabhu kahe,----'rājā kene karaye tāḍana?'  
tābe sei loka kahe saba vivaraṇa

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; rājā--the King; kene--why;  
karaye tāḍana--punishes; tābe--thereupon; sei loka--those persons; kahe--  
stated; saba vivaraṇa--all of the description.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired, "Why is the King chastising him?"  
Thereupon the people described the entire incident.

TEXT 17

TEXT

"gopīnātha-paṭṭanāyaka----rāmānanda-bhāi  
sarva-kāla haya teṅha rāja-viṣayī

SYNONYMS

gopīnātha-paṭṭanāyaka--Gopīnātha Paṭṭanāyaka; rāmānanda-bhāi--a brother of  
Rāmānanda Rāya; sarva-kāla--always; haya--is; teṅha--he; rāja-viṣayī--  
treasurer of the King.

TRANSLATION

They said, "Gopīnātha Paṭṭanāyaka, the brother of Rāmānanda Rāya, has always  
been a treasurer for the government.

TEXT 18

TEXT

'māla-jāṭhyā-daṇḍapāṭe' tāra adhikāra  
sādhi' pāḍi' āni' dravya dila rāja-dvāra

SYNONYMS

māla-jāṭhyā-daṇḍapāṭe--in the place known as Māla-jāṭhyā Daṇḍapāṭa; tāra--  
his; adhikāra--authority; sādhi'--soliciting; pāḍi'--collecting; āni'--  
bringing; dravya--the money; dila--gave; rāja-dvāra--to the door of the King.

TRANSLATION

"He served in the place known as Māla-jāṭhyā Daṇḍapāṭa, soliciting and  
collecting money there and depositing it in the government treasury.

TEXT 19

TEXT

dui-lakṣa kāhana tāra ṭhāñi bākī ha-ila  
dui-lakṣa kāhana kauḍi rājā ta' māgila

SYNONYMS

dui-lakṣa--200,000 kāhanas of kauḍis (one kāhana equals 1280 kauḍis); tāra ṭhāñi--from him; bākī ha-ila--there was a balance due; dui-lakṣa kāhana--200,000 kāhanas; kauḍi--conchshells; rājā--the King; ta'--certainly; māgila--demanded.

TRANSLATION

"Once when he deposited the collection, however, a balance of 200,000 kāhanas of conchshells was due from him. Therefore the King demanded this sum.

TEXT 20

TEXT

teṅha kahe,----"sthūla-dravya nāhi ye gaṇi' diba  
krame-krame veci' kini' dravya bhariba

SYNONYMS

teṅha kahe--he replied; sthūla-dravya--cash money; nāhi--there is not; ye--which; gaṇi'--counting; diba--I can give; krame-krame--gradually; veci' kini'--purchasing and selling; dravya--goods; bhariba--I shall fill.

TRANSLATION

"Gopīnātha Paṭṭanāyaka replied, 'There is no money I can immediately give you in cash. Please give me time. Gradually I shall purchase and sell my gross goods and in this way fill your treasury.

TEXT 21

TEXT

ghoḍā daśa-bāra haya, laha' mūlya kari' "  
eta bali' ghoḍā āne rāja-dvāre dhari'

SYNONYMS

ghoḍā--horses; daśa-bāra--ten to twelve; haya--there are; laha'--take; mūlya kari'--on the proper value; eta bali'--saying this; ghoḍā āne--he brought the horses; rāja-dvāre dhari'--keeping at the door of the King.

TRANSLATION

"There are ten to twelve good horses. Take them immediately for a proper price.' After saying this, he brought all the horses to the door of the King.

TEXT 22

TEXT

eka rāja-putra ghoḍāra mūlya bhāla jāne  
tāre pāṭhāila rājā pātra-mitra sane

SYNONYMS

eka--one; rāja-putra--prince; ghoḍāra mūlya--the price of horses; bhāla--well; jāne--knows; tāre pāṭhāila--sent for him; rājā--the King; pātra-mitra sane--accompanied by ministers and friends.

TRANSLATION

"One of the princes knew how to estimate the price of horses very well. Thus the King sent for him to come with his ministers and friends.

TEXT 23

TEXT

sei rāja-putra mūlya kare ghāṭāñā  
gopīnāthera krodha haila mūlya śuniyā

SYNONYMS

sei--that; rāja-putra--prince; mūlya--price; kare--estimates; ghāṭāñā--reducing; gopīnāthera--of Gopīnātha; krodha haila--there was anger; mūlya śuniyā--hearing the price.

TRANSLATION

"The prince, however, purposely gave a reduced estimate for the value of the horses. When Gopīnātha Paṭṭanāyaka heard the price quoted, he was very angry.

TEXT 24

TEXT

sei rāja-putrera svabhāva,----grīvā phirāya  
ūrdhva-mukhe bāra-bāra iti-uti cāya

SYNONYMS

sei rāja-putrera--of that prince; sva-bhāva--characteristic; grīvā phirāya--turns his neck; ūrdhva-mukhe--with his face toward the sky; bāra-bāra--again and again; iti-uti--here and there; cāya--looks.

TRANSLATION

"That prince had a personal idiosyncrasy of turning his neck and facing the sky, looking here and there again and again.

TEXT 25

TEXT

tāre nindā kari' kahe sa-garva vacane  
rājā kṛpā kare tāte bhaya nāhi māne

SYNONYMS

tāre--him; nindā kari'--criticizing; kahe--said; sa-garva vacane--words full of pride; rājā--the King; kṛpā kare--was very kind to him; tāte--therefore; bhaya nāhi māne--he was not afraid.

TRANSLATION

"Gopīnātha Paṭṭanāyaka criticized the prince. He was unafraid of the prince because the King was very kind toward him.

TEXT 26

TEXT

'āmāra ghoḍā grīvā nā phirāya ūrdhve nāhi cāya  
tāte ghoḍāra mūlya ghāṭi karite nā yuyāya'

SYNONYMS

āmāra ghoḍā--my horses; grīvā--the neck; nā phirāya--do not turn; ūrdhve--upward; nāhi cāya--do not look; tāte--because of this; ghoḍāra mūlya--the price of the horse; ghāṭi karite--to reduce; nā yuyāya--is not proper.

TRANSLATION

"Gopīnātha Paṭṭanāyaka said, 'My horses never turn their necks or look upward. Therefore the price for them should not be reduced.'

TEXT 27

TEXT

śuni' rājaputra-mane krodha upajila  
rājāra ṭhāṇi yāi' bahu lāgāni karila

SYNONYMS

śuni'--hearing; rāja-putra--of the prince; mane--in the mind; krodha--anger; upajila--arose; rājāra ṭhāṇi--before the King; yāi'--going; bahu lāgāni karila--made many false allegations.

TRANSLATION

"Hearing this criticism, the prince became very angry. Going before the King, he made some false allegations against Gopīnātha Paṭṭanāyaka.

TEXT 28

TEXT

"kauḍi nāhi dibe ei, beḍāya chadma kari'  
ājñā deha yadi,----'cāṅge caḍāñā la-i kauḍi'

SYNONYMS

kauḍi--the money; nāhi dibe--will not pay; ei--this man; beḍāya--wanders;  
chadma kari'--on some pretext; ājñā deha yadi--if you order; cāṅge caḍāñā--  
raising on the cāṅga; la-i kauḍi--I shall get the money.

TRANSLATION

"This Gopīnātha Paṭṭanāyaka,' he said,'is unwilling to pay the money due.  
Instead, he is squandering it under some pretext. If you issue an order, I can  
put him on the cāṅga and thus realize the money.'

TEXT 29

TEXT

rājā bale,----"yei bhāla, sei kara yāya  
ye upāye kauḍi pāi, kara se upāya"

SYNONYMS

rājā bale--the King said; yei bhāla--whatever is best; sei kara--do that;  
yāya--going; ye upāye--by whatever means; kauḍi pāi--I can get back our money;  
kara--do; se upāya--such means.

TRANSLATION

"The King replied, 'You can adopt whatever means you think best. Any device  
by which you can somehow or other realize the money is all right.'

TEXT 30

TEXT

rāja-putra āsi' tāre cāṅge caḍāila  
khaḍaga-upare phelāite tale khaḍaga pātīla"

SYNONYMS

rāja-putra--the prince; āsi'--coming; tāre--him; cāṅge--on the cāṅga;  
caḍāila--raised; khaḍaga-upare--upon the swords; phelāite--to throw; tale--  
below; khaḍaga pātīla--he spread swords.

TRANSLATION

"Thus the prince went back, raised Gopīnātha Paṭṭanāyaka onto the platform  
of the cāṅga and spread swords below upon which to throw him."

TEXT 31

TEXT

śuni' prabhu kahe kichu kari' praṇaya-roṣa  
"rāja-kaṣṭhi dite nāre, rājāra kibā doṣa?

SYNONYMS

śuni'--hearing; prabhu kahe--Śrī Caitanya Mahāprabhu said; kichu--some; kari' praṇaya-roṣa--displaying anger in affection; rāja-kaṣṭhi--money due the government; dite nāre--does not wish to pay; rājāra--of the King; kibā doṣa--what is the fault.

TRANSLATION

After hearing this explanation, Śrī Caitanya Mahāprabhu replied with affectionate anger. "Gopīnātha Paṭṭanāyaka does not want to pay dues to the King," the Lord said. "How then is the King at fault in punishing him?"

TEXT 32

TEXT

rāja-bilāt sādhi' khāya, nāhi rāja-bhaya  
dārī-nāṭyāre diyā kare nānā vyaya

SYNONYMS

rāja-bilāt--money due the King; sādhi'--collecting; khāya--he uses; nāhi rāja-bhaya--without fear of the King; dārī-nāṭyāre--to dancing girls; diyā--giving; kare--makes; nānā--various; vyaya--expenditures.

TRANSLATION

"Gopīnātha Paṭṭanāyaka is in charge of collecting money on behalf of the government, but he misappropriates it. Not fearing the King, he squanders it to see dancing girls.

TEXT 33

TEXT

yei catura, sei kuruka rāja-viṣaya  
rāja-dravya śodhi' pāya, tāra karuka vyaya"

SYNONYMS

yei--one who; catura--intelligent; sei--such a person; kuruka--let him do; rāja-viṣaya--government service; rāja-dravya śodhi'--after paying the dues of the government; pāya--whatever he gets; tāra karuka vyaya--let him spend that.

TRANSLATION

"If one is intelligent, let him perform service to the government, and after paying the government, he can spend whatever money is left."

TEXT 34

TEXT

hena-kāle āra loka āila dhāñā  
'vāñināthādi savamśe lañā gela bāndhiyā'

SYNONYMS

hena-kāle--at this time; āra--another; loka--person; āila--came; dhāñā--in great haste; vāñinātha-ādi--beginning with Vāñinātha; sa-vamśe lañā--with his family; gela bāndhiyā--was arrested.

TRANSLATION

At that time another person came there in great haste, bringing the news that Vāñinātha Rāya and his entire family had been arrested.

TEXT 35

TEXT

prabhu kahe,----"rājā āpane lekhāra dravya la-iba  
āmi----virakta sannyāsī, tāhe ki kariba?"

SYNONYMS

prabhu kahe--Lord Śrī Caitanya Mahāprabhu said; rājā--the King; āpane--personally; lekhāra dravya--dues of the proper account; la-iba--will take; āmi--I; virakta sannyāsī--a renounced sannyāsī; tāhe--about that; ki kariba--what can I do.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "The King must personally realize the dues. I am but a sannyāsī, a member of the renounced order. What can I do?"

TEXT 36

TEXT

tabe svarūpādi yata prabhura bhakta-gaṇa  
prabhura caraṇe sabe kailā nivedana

SYNONYMS

tabe--at that time; svarūpa-ādi--beginning with Svarūpa Dāmodara; yata--all; prabhura--of Śrī Caitanya Mahāprabhu; bhakta-gaṇa--devotees; prabhura caraṇe--at the lotus feet of the Lord; sabe--all of them; kailā nivedana--submitted.

TRANSLATION

Then all the devotees, headed by Svarūpa Dāmodara Gosvāmī, fell at the lotus feet of Śrī Caitanya Mahāprabhu and submitted the following plea.

TEXT 37

TEXT

"rāmānanda-rāyera goṣṭhī, saba----tomāra 'dāsa'  
tomāra ucita nahe aichana udāsa"

SYNONYMS

rāmānanda-rāyera--of Rāmānanda Rāya; goṣṭhī--family; saba--all; tomāra dāsa--Your servants; tomāra--for You; ucita--befitting; nahe--is not; aichana--such; udāsa--indifference.

TRANSLATION

"All the members of Rāmānanda Rāya's family are Your eternal servants. Now they are in danger. It is not befitting for You to be indifferent to them in this way."

TEXT 38

TEXT

śuni' mahāprabhu kahe sakrodha vacane  
"more ājñā deha' sabe, yāṅa rāja-sthāne!"

SYNONYMS

śuni'--hearing; mahāprabhu--Lord Śrī Caitanya Mahāprabhu; kahe--says; sakrodha vacane--angry words; more--Me; ājñā deha'--you order; sabe--all; yāṅa--I shall go; rāja-sthāne--to the place of the King.

TRANSLATION

After hearing this, Śrī Caitanya Mahāprabhu spoke in an angry mood. "You want to order Me to go to the King," He said.

TEXT 39

TEXT

tomā-sabāra ei mata,----rāja-ṭhāṅi yāṅa  
kauḍi māgi' laṅ muṅi āncala pātiyā

SYNONYMS

tomā-sabāra--of all of you; ei mata--this is the opinion; rāja-ṭhāṅi yāṅa--going to the King; kauḍi māgi'--begging kauḍis; laṅ--shall take; muṅi--I; āncala pātiyā--spreading My cloth.

TRANSLATION



"Your opinion is that I should go to the King's palace and spread My cloth to beg money from him.

TEXT 40

TEXT

pāñca-gaṇḍāra pātra haya sannyāsī brāhmaṇa  
māgile vā kene dibe dui-lakṣa kāhana?"

SYNONYMS

pāñca-gaṇḍāra--of five gaṇḍās; pātra--due recipients; haya--are; sannyāsī  
brāhmaṇa--sannyāsīs and brāhmaṇas; māgile--by begging; vā--or; kene--why;  
dibe--shall give; dui-lakṣa kāhana--200,000 kāhanas of kauḍis.

TRANSLATION

"Of course, a sannyāsī or brāhmaṇa may beg for up to five gaṇḍās, but why should he be granted the inappropriate sum of 200,000 kāhanas of conchshells?"

TEXT 41

TEXT

hena-kāle āra loka āila dhāñā  
khaḍegara upare gopīnāthe diteche ḍāriyā

SYNONYMS

hena-kāle--at this time; āra--another; loka--person; āila--came; dhāñā--  
running; khaḍegara upare--upon the swords; gopīnāthe--Gopīnātha; diteche  
ḍāriyā--they are throwing.

TRANSLATION

Then another person came with the news that Gopīnātha had already been set up to be thrown upon the points of the swords.

TEXT 42

TEXT

śuni' prabhura gaṇa prabhure kare anunaya  
prabhu kahe,----"āmi bhikṣuka, āmā haite kichu naya

SYNONYMS

śuni'--hearing; prabhura gaṇa--the devotees of the Lord; prabhure kare  
anunaya--entreated the Lord; prabhu kahe--Lord Śrī Caitanya Mahāprabhu said;  
āmi bhikṣuka--I am a beggar; āmā haite kichu naya--it is not possible for Me  
to do anything.

TRANSLATION

Hearing this news, all the devotees again appealed to the Lord, but the Lord replied, "I am a beggar. It is impossible for Me to do anything about this.

TEXT 43

TEXT

tāte rakṣā karite yadi haya sabāra mane  
sabe meli' jānāha jagannāthera caraṇe

SYNONYMS

tāte--therefore; rakṣā karite--to save; yadi--if; haya--is; sabāra--of all; mane--in the mind; sabe meli'--all together; jānāha--pray; jagannāthera caraṇe--at the lotus feet of Lord Jagannātha.

TRANSLATION

"Therefore if you want to save him, you should all pray together at the lotus feet of Jagannātha.

TEXT 44

TEXT

īśvara jagannātha,----yāñra hāte sarva 'artha'  
kartum akartum anyathā karite samartha"

SYNONYMS

īśvara--the Supreme Personality of Godhead; jagannātha--Lord Jagannātha; yāñra hāte--within His hands; sarva artha--all potencies; kartum--to do; akartum--not to do; anyathā--and otherwise; karite--to do; samartha--able.

TRANSLATION

"Lord Jagannātha is the Supreme Personality of Godhead. He possesses all potencies. Therefore He is able to act freely and can do and undo whatever He likes."

TEXT 45

TEXT

ihāñ yadi mahāprabhu eteka kahilā  
haricandana-pātra yāi' rājāre kahilā

SYNONYMS

ihāñ--here; yadi--when; mahāprabhu--Śrī Caitanya Mahāprabhu; eteka kahilā--spoke like this; haricandana-pātra--the officer named Haricandana Pātra; yāi'--going; rājāre kahilā--informed the King.

TRANSLATION

When Śrī Caitanya Mahāprabhu replied in this way, an officer named Haricandana Pātra went to the King and spoke with him.

TEXT 46

TEXT

"gopīnātha-paṭṭanāyaka----sevaka tomāra  
sevakera prāṇa-daṇḍa nahe vyavahāra

SYNONYMS

gopīnātha-paṭṭanāyaka--Gopīnātha Paṭṭanāyaka; sevaka tomāra--your servant;  
sevakera prāṇa-daṇḍa--to condemn a servant to death; nahe--is not; vyavahāra--  
good behavior.

TRANSLATION

"After all," he said, "Gopīnātha Paṭṭanāyaka is your faithful servant. To  
condemn a servant to death is not good behavior.

TEXT 47

TEXT

viśeṣa tāhāra ṭhāñi kauḍi bākī haya  
prāṇa nile kibā lābha? nija dhana-kṣaya

SYNONYMS

viśeṣa--particular; tāhāra ṭhāñi--from him; kauḍi--of kauḍis; bākī--debt;  
haya--there is; prāṇa nile--if he is killed; kibā--what; lābha--profit; nija--  
own; dhana--wealth; kṣaya--loss.

TRANSLATION

"His only fault is that he owes some money to the government. If he is  
killed, however, what profit will there be? The government will be the loser,  
for it will not get the money.

TEXT 48

TEXT

yathārtha mūlye ghoḍā laha, yebā bākī haya  
krame krame dibe, vyārtha prāṇa kene laya"

SYNONYMS

yathā-ārtha mūlye--for the proper price; ghoḍā laha--accept the horses;  
yebā--whatever; bākī haya--balance is due; krame krame--gradually; dibe--he  
will give; vyārtha--unnecessarily; prāṇa--his life; kene--why; laya--are you  
taking.

TRANSLATION

"It would be better to take the horses for a proper price and let him gradually repay the balance. Why are you killing him unnecessarily?"

TEXT 49

TEXT

rājā kahe,----"ei vāt āmi nāhi jāni  
prāṇa kene la-iba, tāra dravya cāhi āmi

SYNONYMS

rājā kahe--the King replied; ei vāt--this news; āmi--I; nāhi jāni--do not know; prāṇa--his life; kene--why; la-iba--should I take; tāra--his; dravya--money; cāhi āmi--I want.

TRANSLATION

The King answered in surprise, "I did not know about all this. Why should his life be taken? I only want the money from him.

TEXT 50

TEXT

tumi yāi' kara tāhāñ sarva samādhāna  
dravya yaiche āise, āra rahe tāra prāṇa"

SYNONYMS

tumi--you; yāi'--going; kara--make; tāhāñ--there; sarva samādhāna--all adjustments; dravya--goods; yaiche--so that; āise--come; āra--and; rahe--keeps; tāra--his; prāṇa--life.

TRANSLATION

"Go there and adjust everything. I want only the payment, not his life."

TEXT 51

TEXT

tabe haricandana āsi' jānāre kahila  
cāṅge haite gopīnāthe śīghra nāmāila

SYNONYMS

tabe--at that time; haricandana--Haricandana Pātra; āsi'--coming; jānāre kahila--informed the prince; cāṅge haite--from the cāṅga platform; gopīnāthe--Gopīnātha; śīghra--very soon; nāmāila--took down.

TRANSLATION

Haricandana then returned and informed the prince of the King's desire, and immediately Gopinātha Paṭṭanāyaka was taken down from the cāṅga.

TEXT 52

TEXT

'dravya deha' rājā māge---upāya puchila  
'yathārtha-mūlye ghoḍā laha', teṅha ta' kahila

SYNONYMS

dravya deha--pay the dues; rājā māge--the King asks; upāya--the means;  
puchila--inquired; yathā-artha-mūlye--at a proper price; ghoḍā laha--take the  
horses; teṅha ta' kahila--he replied.

TRANSLATION

Then he was told that the King demanded the money due him and asked what means he would adopt to pay it. "Kindly take my horses," he replied, "for a proper price.

TEXT 53

TEXT

'krame krame dimu, āra yata kichu pāri  
avicāre prāṇa laha,----ki balite pāri?'

SYNONYMS

krame krame--gradually; dimu--I shall pay; āra--more; yata--as much; kichu-  
-any; pāri--I can; avicāre--without consideration; prāṇa laha--you take my  
life; ki balite pāri--what can I say.

TRANSLATION

"I shall gradually pay the balance as I can. Without consideration, however, you were going to take my life. What can I say?"

TEXT 54

TEXT

yathārtha mūlyā kari' tabe saba ghoḍā la-ila  
āra dravyera muddatī kari' ghare pāṭhāila

SYNONYMS

yathā-artha mūlyā kari'--estimating the proper price; tabe--then; saba--  
all; ghoḍā--horses; la-ila--took; āra dravyera--of the balance; muddatī kari'-  
-setting a time for payment; ghare pāṭhāila--sent home.

TRANSLATION

Then the government took all the horses for a proper price, a time was set for payment of the balance, and Gopinātha Paṭṭanāyaka was released.

TEXT 55

TEXT

ethā prabhu sei manuṣyere praśna kaila  
"vāṇinātha ki kare, yabe bāndhiyā ānila?"

SYNONYMS

ethā--here; prabhu--Śrī Caitanya Mahāprabhu; sei manuṣyere--unto that person who brought the message; praśna kaila--inquired; vāṇinātha ki kare--what was Vāṇinātha doing; yabe--when; bāndhiyā ānila--he was arrested and brought there.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired from the messenger, "What was Vāṇinātha doing when he was arrested and brought there?"

TEXT 56

TEXT

se kahe----"vāṇinātha nirbhaye laya kṛṣṇa-nāma  
'hare kṛṣṇa, hare kṛṣṇa' kahe aviśrāma

SYNONYMS

se kahe--he replied; vāṇinātha--Vāṇinātha; nirbhaye--without fear; laya kṛṣṇa-nāma--was chanting the Hare Kṛṣṇa mahā-mantra; hare kṛṣṇa, hare kṛṣṇa--Hare Kṛṣṇa, Hare Kṛṣṇa; kahe aviśrāma--was chanting incessantly.

TRANSLATION

The messenger replied, "He was fearlessly, incessantly chanting the mahā-mantra--Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 57

TEXT

saṅkhyā lāgi' dui-hāte aṅgulīte lekhā  
sahasrādi pūrṇa haile, aṅge kāṭe rekhā"

SYNONYMS

saṅkhyā lāgi'--for counting; dui-hāte--in two hands; aṅgulīte--on the fingers; lekhā--marking; sahasra-ādi--one thousand times; pūrṇa haile--when finished; aṅge--on the body; kāṭe rekhā--makes a mark.

TRANSLATION

"He counted the chants on the fingers of both hands, and after he had finished chanting one thousand times, he would make a mark on his body."

TEXT 58

TEXT

śuni' mahāprabhu ha-ilā parama ānanda  
ke bujhite pāre gaurera kṛpā-chanda-bandha?

SYNONYMS

śuni'--hearing; mahāprabhu--Śrī Caitanya Mahāprabhu; ha-ilā--became; parama ānanda--very pleased; ke bujhite pāre--who can understand; gaurera--of Lord Śrī Caitanya Mahāprabhu; kṛpā-chanda-bandha--mercy upon His devotee.

TRANSLATION

Hearing this news, the Lord was very pleased. Who can understand the mercy of the Lord upon His devotee?

TEXT 59

TEXT

hena-kāle kāsī-misra āilā prabhu-sthāne  
prabhu tāñre kahe kichu sodvega-vacane

SYNONYMS

hena-kāle--at this time; kāsī-misra--Kāsī Misra; āilā--came; prabhu-sthāne--to the place of Śrī Caitanya Mahāprabhu; prabhu--Śrī Caitanya Mahāprabhu; tāñre--to him; kahe--said; kichu--some; sa-udvega--with anxiety; vacane--words.

TRANSLATION

At that time Kāsī Misra came to the residence of Śrī Caitanya Mahāprabhu, and the Lord talked with him with some agitation.

TEXT 60

TEXT

"ihāñ rahite nāri, yāmu ālālanātha  
nānā upadrava ihāñ, nā pāi soyātha"

SYNONYMS

ihāñ rahite nāri--I cannot stay here; yāmu ālālanātha--I shall go to Ālālanātha; nānā--various; upadrava--disturbances; ihāñ--here; nā pāi--I cannot get; soyātha--rest.

TRANSLATION

"I cannot stay here any longer," the Lord said. "I shall go to Ālālanātha. There are too many disturbances here, and I cannot get any rest.

TEXT 61

TEXT

bhavānanda-rāyera goṣṭhī kare rāja-viṣaya  
nānā-prakāre kare tārā rāja-dravya vyaya

SYNONYMS

bhavānanda-rāyera--of Bhavānanda Rāya; goṣṭhī--the family; kare--engages;  
rāja-viṣaya--in government service; nānā-prakāre--in various ways; kare--do;  
tārā--all of them; rāja-dravya vyaya--spending the government's revenues.

TRANSLATION

"All the family members of Bhavānanda Rāya are engaged in government service, but they spend the government's revenue in various ways.

TEXT 62

TEXT

rājāra ki doṣa rājā nija-dravya cāya  
dite nāre dravya, daṇḍa āmāre jānāya

SYNONYMS

rājāra--of the King; ki doṣa--what is the fault; rājā--the King; nija--own;  
dravya--money; cāya--wants; dite nāre--they cannot give; dravya--money; daṇḍa--  
punishment; āmāre--to Me; jānāya--they inform.

TRANSLATION

"What is the fault on the part of the King? He wants the government's money. However, when they are punished for failing to pay the government its due, they come to Me to release them.

TEXT 63

TEXT

rājā gopīnāthe yadi cāṅge caḍāila  
cāri-bāre loke āsi' more jānāila

SYNONYMS

rājā--the King; gopīnāthe--Gopīnātha; yadi--when; cāṅge--on the cāṅga;  
caḍāila--raised; cāri-bāre--four times; loke--messengers; āsi'--coming; more--  
unto Me; jānāila--informed.



TRANSLATION

"When the King put Gopīnātha Paṭṭanāyaka on the cāṅga, messengers came four times to inform Me about the incident.

TEXT 64

TEXT

bhikṣuka sannyāsī āmi nirjana-vāsī  
āmāya duḥkha deya, nija-duḥkha kahi' āsi'

SYNONYMS

bhikṣuka--beggar; sannyāsī--mendicant; āmi--I; nirjana-vāsī--living in a solitary place; āmāya--to Me; duḥkha--unhappiness; deya--they give; nija-duḥkha--their own unhappiness; kahi'--speaking; āsi'--coming.

TRANSLATION

"As a beggar sannyāsī, a mendicant, I wish to live alone in a solitary place, but these people come to tell Me about their unhappiness and disturb Me.

TEXT 65

TEXT

āji tāre jagannātha karilā rakṣaṇa  
kāli ke rākhibe, yadi nā dibe rāja-dhana?

SYNONYMS

āji--today; tāre--him; jagannātha--Lord Jagannātha; karilā rakṣaṇa--protected; kāli--tomorrow; ke rākhibe--who will protect; yadi--if; nā dibe--he will not pay; rāja-dhana--the King's money.

TRANSLATION

"Jagannātha has saved him once from death today, but if tomorrow he again does not pay what he owes the treasury, who will give him protection?"

PURPORT

The Supreme Personality of Godhead will certainly protect a devotee who does something sinful accidentally. As the Lord says in Bhagavad-gītā (9.30-31):

api cet sudurācāro  
bhajate mām ananya-bhāk  
sādhur eva sa mantavyaḥ  
saṁyag vyavasito hi saḥ

kṣipraṁ bhavati dharmātmā  
śāśvac-chāntiṁ nigacchati

kaunteya pratijānīhi  
na me bhaktaḥ praṇaśyati

"Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated. He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes." However, if a devotee or so-called devotee purposefully commits sinful activities continually in the hope that Kṛṣṇa will give him protection, Kṛṣṇa will not protect him. Therefore Śrī Caitanya Mahāprabhu said, kālī ke rākhibe, yadi nā dibe rāja-dhana?: "Jagannātha has saved Gopīnātha Paṭṭanāyaka from being killed by the King today, but if he commits the same offense again, who will give him protection?" Śrī Caitanya Mahāprabhu thus warns all such foolish devotees that Jagannātha will not protect them if they continue to commit offenses.

TEXT 66

TEXT

viṣayīra vārtā śuni' kṣubdha haya mana  
tāte ihān rahi' mora nāhi prayojana"

SYNONYMS

viṣayīra--of materialistic persons; vārtā--news; śuni'--hearing; kṣubdha--agitated; haya--becomes; mana--mind; tāte--therefore; ihān rahi'--to stay here; mora--My; nāhi prayojana--there is no necessity.

TRANSLATION

"If we hear about the activities of materialistic persons, our minds become agitated. There is no need for Me to stay here and be disturbed in that way."

TEXT 67

TEXT

kāśī-miśra kahe prabhura dhariyā caraṇe  
"tumi kene ei vāte kṣobha kara mane?"

SYNONYMS

kāśī-miśra kahe--Kāśī Miśra said; prabhura--of Śrī Caitanya Mahāprabhu; dhariyā caraṇe--embracing the lotus feet; tumi--You; kene--why; ei vāte--by these talks; kṣobha kara--become agitated; mane--within the mind.

TRANSLATION

Kāśī Miśra caught hold of the Lord's lotus feet and said, "Why should You be agitated by these affairs?"

TEXT 68

TEXT

sannyāsī virakta tomāra kā-sane sambandha?  
vyavahāra lāgi' tomā bhaje, sei jñāna-andha

#### SYNONYMS

sannyāsī--a sannyāsī; virakta--one who has given up all connections with everyone; tomāra--Your; kā-sane--with whom; sambandha--relationship; vyavahāra lāgi'--for some material purpose; tomā bhaje--worships You; sei--he; jñāna-andha--blind to all knowledge.

#### TRANSLATION

"You are a renounced sannyāsī. What connections do You have? One who worships You for some material purpose is blind to all knowledge."

#### PURPORT

Becoming a devotee of the Lord to serve material purposes is a great mistake. Many people become showbottle devotees for material profits. indeed materialistic persons sometimes take to professional devotional service and keep Viṣṇu, the Supreme Personality of Godhead, as a means of livelihood. None of this, however, is approved. In the book known as Saptā-śatī, as mentioned by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, one can discover how a person worshipping the goddess Durgā begs her for different varieties of material profit. Such activities are very popular among people in general, but they are the attempts of foolish, blind people (sei jñāna-andha).

A materialist does not actually know why one should become a devotee. A devotee's only concern is to satisfy the Supreme Personality of Godhead. Pure devotional service is defined by Śrīla Rūpa Gosvāmī:

anyābhilāṣitā-śūnyaṁ  
jñāna-karmādy-anāvṛtam  
ānukūlyena kṛṣṇānu-  
śīlanam bhaktir uttamā

One should be completely free from all material desires and should serve Kṛṣṇa simply to please Him. When people become interested in their own sense gratification (bhukti mukti siddhi kāmī), some of them desire to enjoy the material world to the fullest extent, some of them desire to be liberated and merge into the existence of Brahman, and others want to perform magic through mystic power and thus become incarnations of God. These are all against the principles of devotional service. One must be free from all material desires. The desire of the impersonalist to merge into the existence of Brahman is also material because such an impersonalist wants to gratify his senses by merging into the existence of Kṛṣṇa instead of serving His lotus feet. Even if such a person merges into the Brahman effulgence, he falls down again into material existence. As stated in Śrīmad-Bhāgavatam (10.2.32):

āruhya kṛcchreṇa param padaṁ tataḥ  
patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ

Because Māyāvādī philosophers have no information regarding the transcendental service of the Lord, even after attaining liberation from

material activities and merging in the Brahman effulgence, they must come down again to this material world.

TEXT 69

TEXT

tomāra bhajana-phale tomāte 'prema-dhana'  
viṣaya lāgi' tomāya bhaje, sei mūrkhā jana

SYNONYMS

tomāra--Your; bhajana--devotional service; phale--by the result of; tomāte--unto You; prema-dhana--wealth of love; viṣaya lāgi'--for material profit; tomāya bhaje--one engages in Your service; sei--he; mūrkhā jana--a fool.

TRANSLATION

Kāśī Miśra continued, "If one engages in devotional service for Your satisfaction, this will result in his increasingly awakening his dormant love for You. But if one engages in Your devotional service for material purposes, he should be considered a number-one fool.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that there are many materialistic persons who become preachers, gurus, religionists or philosophers only for the sake of maintaining a high standard of living and sense gratification for themselves and their families. Sometimes they adopt the dress of a sannyāsī or preacher. They train some of their family members as lawyers and continually seek help from a high court to acquire riches on the plea of maintaining temples. Although such persons may call themselves preachers, live in Vṛndāvana or Navadvīpa, and also print many religious books, it is all for the same purpose, namely to earn a living to maintain their wives and children. They may also professionally recite the Bhāgavatam or other scriptures, worship the Deity in the temple and initiate disciples. Making a show of devotional paraphernalia, they may also collect money from the public and use it to cure the disease of some family member or near relative. Sometimes they become bābājīs or collect money on the plea of worshiping the poor, whom they call daridra-nārāyaṇa, or for social and political upliftment. Thus they spread a network of business schemes to collect money for sense gratification by cheating people in general who have no knowledge of pure devotional service. Such cheaters cannot understand that by offering devotional service to the Supreme Personality of Godhead, one can be elevated to a position of eternal servitude to the Lord, which is even greater than the position of Brahmā and other demigods. Unfortunately, fools have no understanding of the perpetual pleasure of devotional service.

TEXT 70

TEXT

tomā lāgi' rāmānanda rājya tyāga kailā  
tomā lāgi' sanātana 'viṣaya' chāḍilā

SYNONYMS

tomā lāgi'--for Your sake; rāmānanda--Rāmānanda Rāya; rājya--the kingdom; tyāga kailā--gave up; tomā lāgi'--for Your sake; sanātana--Sanātana Gosvāmī; viṣaya--material life; chāḍilā--gave up.

TRANSLATION

"It is only for Your sake that Rāmānanda Rāya resigned from the governorship of South India and Sanātana Gosvāmī gave up his post as minister.

TEXT 71

TEXT

tomā lāgi' raghunātha sakala chāḍila  
hethāya tāhāra pitā viṣaya pāṭhāila

SYNONYMS

tomā lāgi'--for Your sake; raghunātha--Raghunātha dāsa; sakala chāḍila--gave up everything; hethāya--here; tāhāra pitā--his father; viṣaya pāṭhāila--sent money.

TRANSLATION

"It is for Your sake that Raghunātha dāsa gave up all his family relationships. His father sent money and men here to serve him.

TEXT 72

TEXT

tomāra caraṇa-kṛpā hañāche tāhāre  
chatre māgi' khāya, 'viṣaya' sparśa nāhi kare

SYNONYMS

tomāra caraṇa--of Your lotus feet; kṛpā--the mercy; hañāche--has been; tāhāre--upon him; chatre--from centers for the distribution of food; māgi'--begging; khāya--he eats; viṣaya--money; sparśa nāhi kare--he does not touch.

TRANSLATION

"However, because he has received the mercy of Your lotus feet, he does not even accept his father's money. Instead he eats by begging alms from centers for the distribution of food.

TEXT 73

TEXT

rāmānandera bhāi gopinātha-mahāsaya  
tomā haite viṣaya-vāñchā, tāra icchā naya

#### SYNONYMS

rāmānandera--of Rāmānanda; bhāi--brother; gopīnātha--Gopīnātha Paṭṭanāyaka; mahāśaya--a great gentleman; tomā haite--from You; viṣaya-vāñchā--desire for material advantage; tāra icchā--his desire; naya--is not.

#### TRANSLATION

"Gopīnātha Paṭṭanāyaka is a good gentleman. He does not desire material benefits from You.

#### TEXT 74

#### TEXT

tāra duḥkha dekhi' tāra sevakādi-gaṇa  
tomāre jānāila,----yāte 'ananya-śaraṇa'

#### SYNONYMS

tāra--his; duḥkha--distressed condition; dekhi'--seeing; tāra--his; sevakādi-gaṇa--servants and friends; tomāre jānāila--informed You; yāte--because; ananya--no other; śaraṇa--shelter.

#### TRANSLATION

"It is not Gopīnātha who sent all those men so that You would release him from his plight. Rather, his friends and servants, seeing his distressed condition, informed You because they all knew that Gopīnātha is a soul surrendered unto You.

#### TEXT 75

#### TEXT

sei 'śuddha-bhakta', ye tomā bhaje tomā lāgi'  
āpanāra sukha-duḥkhe haya bhoga-bhogī'

#### SYNONYMS

sei--he; śuddha-bhakta--a pure devotee; ye--who; tomā bhaje--worships You; tomā lāgi'--for Your satisfaction; āpanāra sukha-duḥkhe--for personal happiness and distress; haya--is; bhoga-bhogī--one who wants to enjoy this material world.

#### TRANSLATION

"Gopīnātha Paṭṭanāyaka is a pure devotee who worships You only for Your satisfaction. He does not care about his personal happiness or distress, for that is the business of a materialist.

#### TEXT 76

#### TEXT

tomāra anukampā cāhe, bhaje anukṣaṇa  
acirāt mile tāñre tomāra caraṇa

SYNONYMS

tomāra--Your; anukampā--mercy; cāhe--desires; bhaje anukṣaṇa--engages in devotional service twenty-four hours a day; acirāt--very soon; mile--meet; tāñre--him; tomāra caraṇa--Your lotus feet.

TRANSLATION

"One who engages in Your devotional service twenty-four hours a day, desiring only Your mercy, will very soon attain shelter at Your lotus feet.

TEXT 77

TEXT

tat te 'nukampām susamīkṣamāṇo  
bhuñjāna evātma-kṛtam vipākam  
hṛd-vāg-vapurbbhir vidadhan namas te  
jīveta yo mukti-pade sa dāya-bhāk

SYNONYMS

tat--therefore; te--Your; anukampām--compassion; su-samīkṣamāṇaḥ--hoping for; bhuñjānaḥ--enduring; eva--certainly; ātma-kṛtam--done by himself; vipākam--fruitive results; hṛt--with the heart; vāk--words; vapurbhiḥ--and body; vidadhat--offering; namaḥ--obeisances; te--unto You; jīveta--may live; yaḥ--anyone who; mukti-pade--in devotional service; saḥ--he; dāya-bhāk--a bona fide candidate.

TRANSLATION

"One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You is certainly a bona fide candidate for becoming Your unalloyed devotee.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.14.8).

TEXT 78

TEXT

ethā tumi vasi' raha, kene yābe ālālanātha?  
keha tomā nā śunābe viṣayīra vāt

SYNONYMS

ethā--here; tumi--You; vasi'--residing; raha--kindly stay; kene--why; yābe--shall You go; ālālanātha--to Ālālanātha; keha tomā nā śunābe--no one will inform You; viṣayīra vāt--about the affairs of materialistic persons.

TRANSLATION

"Kindly stay here at Jagannātha Purī. Why should You go to Ālālanātha? Henceforward, no one will approach You about material affairs."

TEXT 79

TEXT

yadi vā tomāra tāre rākhite haya mana  
āji ye rākhila, sei karibe rakṣaṇa"

SYNONYMS

yadi vā--if somehow or other; tomāra--of You; tāre--him; rākhite--to protect; haya--is; mana--mind; āji--today; ye--He who; rākhila--protected; sei--he; karibe rakṣaṇa--will give protection.

TRANSLATION

Finally Kāśī Miśra told the Lord, "If You want to give protection to Gopīnātha, then Lord Jagannātha, who protected him today, will also protect him in the future."

TEXT 80

TEXT

eta bali' kāśī-miśra gelā sva-mandire  
madhyāhne pratāparudra āilā tāñra ghare

SYNONYMS

eta bali'--saying this; kāśī-miśra--Kāśī Miśra; gelā--went; sva-mandire--to his own temple; madhyāhne--at noon; pratāparudra--King Pratāparudra; āilā--came; tāñra ghare--to his home.

TRANSLATION

After saying this, Kāśī Miśra left the abode of Śrī Caitanya Mahāprabhu and returned to his own temple. At noon King Pratāparudra came to Kāśī Miśra's home.

TEXT 81

TEXT

pratāparudrera eka āchaye niyame  
yata dina rahe teñha śrī-puruṣottame

SYNONYMS



pratāparudrera--of King Pratāparudra; eka--one; āchaye--is; niyame--a regular duty; yata dina--as long as; rahe--remained; teṅha--he; śrī-puruṣottame--at Jagannātha Purī.

TRANSLATION

As long as King Pratāparudra stayed in his capital, Puruṣottama, he performed one regular duty.

TEXT 82

TEXT

nitya āsi' kare miśrera pāda saṁvāhana  
jagannātha-sevāra kare bhiyāna śravaṇa

SYNONYMS

nitya āsi'--coming daily; kare--performs; miśrera--of Kāśī Miśra; pāda--the feet; saṁvāhana--massaging; jagannātha-sevāra--for the service of Lord Jagannātha; kare--does; bhiyāna--arrangements; śravaṇa--hearing.

TRANSLATION

He would come daily to the house of Kāśī Miśra to massage his lotus feet. The King would also hear from him about how opulently Lord Jagannātha was served.

TEXT 83

TEXT

rājā miśrera caraṇa yabe cāpīte lāgilā  
tābe miśra tāṅre kichu bhaṅgīte kahilā

SYNONYMS

rājā--the King; miśrera--of Kāśī Miśra; caraṇa--the lotus feet; yabe--when; cāpīte lāgilā--began to press; tābe--at that opportunity; miśra--Kāśī Miśra; tāṅre--unto him; kichu--something; bhaṅgīte--by a hint; kahilā--informed.

TRANSLATION

When the King began pressing his lotus feet, Kāśī Miśra informed him about something through hints.

TEXT 84

TEXT

"deva, śuna āra eka aparūpa vāt!  
mahāprabhu kṣetra chāḍi' yābena ālālanātha!"

SYNONYMS

deva--my dear King; śuna--hear; āra--another; eka--one; aparūpa--uncommon; vāt--news; mahāprabhu--Śrī Caitanya Mahāprabhu; kṣetra chāḍi'--leaving Jagannātha Purī; yābena--will go; ālālanātha--to Ālālanātha.

TRANSLATION

"My dear King," he said, "please hear one uncommon item of news. Śrī Caitanya Mahāprabhu wants to leave Jagannātha Purī and go to Ālālanātha."

TEXT 85

TEXT

śuni rājā duḥkhī hailā, puchilena kāraṇa  
tabe miśra kahe tānre saba vivaraṇa

SYNONYMS

śuni--hearing; rājā--the King; duḥkhī hailā--became very unhappy; puchilena--inquired; kāraṇa--the reason; tabe--at that time; miśra kahe--Miśra said; tānre--to him; saba--all; vivaraṇa--details.

TRANSLATION

When the King heard that Śrī Caitanya Mahāprabhu was going to Ālālanātha, he was very unhappy and inquired about the reason. Then Kāśī Miśra informed him of all the details.

TEXT 86

TEXT

"gopīnātha-paṭṭanāyake yabe cāṅge caḍāilā  
tāra sevaka saba āsi' prabhure kahilā

SYNONYMS

gopīnātha-paṭṭanāyake--Gopīnātha Paṭṭanāyaka; yabe--when; cāṅge--on the cāṅga; caḍāilā--they lifted; tāra sevaka--his servants; saba--all; āsi'--coming; prabhure kahilā--informed Śrī Caitanya Mahāprabhu.

TRANSLATION

"When Gopīnātha Paṭṭanāyaka was lifted onto the cāṅga," he said, "all his servants went to inform Śrī Caitanya Mahāprabhu."

TEXT 87

TEXT

śuniyā kṣobhita haila mahāprabhura mana  
krodhe gopīnāthe kailā bahuta bhartsana

SYNONYMS

śuniyā--hearing; kṣobhita haila--became agitated; mahāprabhura mana--Śrī Caitanya Mahāprabhu's mind; krodhe--in anger; gopīnāthe--unto Gopīnātha Paṭṭanāyaka; kailā--did; bahuta bhartsana--much chastisement.

TRANSLATION

"Hearing about this, Śrī Caitanya Mahāprabhu was extremely sorry at heart, and in anger He chastised Gopīnātha Paṭṭanāyaka.

TEXT 88

TEXT

'ajitendriya hañā kare rāja-viṣaya  
nānā asat-pathe kare rāja-dravya vyaya

SYNONYMS

ajitendriya hañā--being mad after sense gratification; kare rāja-viṣaya--serves the government; nānā asat-pathe--in various sinful activities; kare rāja-dravya vyaya--spends the revenue of government.

TRANSLATION

"Because he is mad after sense gratification,' the Lord said, 'he acts as a government servant but spends the government's revenue for various sinful activities.

TEXT 89

TEXT

brahmasva-adhika ei haya rāja-dhana  
tāhā hari' bhoga kare mahā-pāpī jana

SYNONYMS

brahmasva--a brāhmaṇa's property; adhika--more than; ei--this; haya--is; rāja-dhana--the revenue of the government; tāhā hari'--stealing that; bhoga kare--enjoys sense gratification; mahā-pāpī jana--a most sinful person.

TRANSLATION

"The revenue of the government is more sacred than the property of a brāhmaṇa. One who misappropriates the government's money and uses it to enjoy sense gratification is most sinful.

TEXT 90

TEXT

rājāra vartana khāya, āra curi kare  
rāja-daṇḍya haya sei śāstrera vicāre

#### SYNONYMS

rājāra vartana--the salary of the King; khāya--he takes; āra--and; curi kare--steals; rāja-daṇḍya--liable to be punished by the King; haya--is; sei--he; śāstrera vicāre--the verdict of the revealed scripture.

#### TRANSLATION

"One who serves the government but misappropriates the government's revenue is liable to be punished by the king. That is the verdict of all revealed scriptures.

#### TEXT 91

#### TEXT

nija-kauḍi māge, rājā nāhi kare daṇḍa  
rājā---mahā-dhārmika, ei haya pāpī bhaṇḍa!

#### SYNONYMS

nija-kauḍi--his own money; māge--demands; rājā--the King; nāhi kare daṇḍa--does not punish; rājā--the King; mahā-dhārmika--very religious; ei--this man; haya--is; pāpī--sinful; bhaṇḍa--cheat.

#### TRANSLATION

"The King wanted his revenue paid and did not want to enforce punishment. Therefore the King is certainly very religious. But Gopīnātha Paṭṭanāyaka is a great cheat.

#### TEXT 92

#### TEXT

rājā-kaḍi nā deya, āmāre phukāre  
ei mahā-duḥkha ihān ke sahite pāre?

#### SYNONYMS

rājā-kaḍi--the revenue of the King; nā deya--does not pay; āmāre--to Me; phu-kāre--cries; ei--this; mahā-duḥkha--great unhappiness; ihān--here; ke sahite pāre--who can tolerate.

#### TRANSLATION

"He does not pay the revenue to the King, but he wants My help for release. This is a greatly sinful affair. I cannot tolerate it here.

#### TEXT 93

#### TEXT

ālālanātha yāi' tāhān niścinte rahimu  
viṣayīra bhāla manda vārtā nā śunimu' "

SYNONYMS

ālālanātha yāi'--going to Ālālanātha; tāhān--there; niścinte rahimu--I shall live peacefully; viṣayīra--of materialistic persons; bhāla manda--good and bad; vārtā--news; nā śunimu--I shall not hear.

TRANSLATION

"Therefore I shall leave Jagannātha Purī and go to Ālālanātha, where I shall live peacefully and not hear about all these affairs of materialistic people.' "

TEXT 94

TEXT

eta śuni' kahe rājā pāñā mane vyathā  
"saba dravya chāḍoñ, yadi prabhu rahena ethā

SYNONYMS

eta śuni'--hearing all these details; kahe rājā--the King said; pāñā--getting; mane vyathā--pain in his mind; saba dravya chāḍoñ--I shall give up all the dues; yadi--if; prabhu--Śrī Caitanya Mahāprabhu; rahena ethā--remains here.

TRANSLATION

When King Pratāparudra heard all these details, he felt great pain in his mind. "I shall give up all that is due from Gopīnātha Paṭṭanāyaka," he said, "if Śrī Caitanya Mahāprabhu stays here at Jagannātha Purī.

TEXT 95

TEXT

eka-kṣaṇa prabhura yadi pāiye daraśana  
koṭi-cintāmaṇi-lābha nahe tāra sama

SYNONYMS

eka-kṣaṇa--for a moment; prabhura--of Śrī Caitanya Mahāprabhu; yadi--if; pāiye--I get; daraśana--an interview; koṭi-cintāmaṇi-lābha--obtaining millions of cintāmaṇi stones; nahe--is not; tāra sama--equal to that.

TRANSLATION

"If even for a moment I could get an interview with Lord Śrī Caitanya Mahāprabhu, I would not care for the profit of millions of cintāmaṇi stones.

TEXT 96

TEXT

kon chāra padārtha ei dui-lakṣa kāhana?  
prāṇa-rājya karoṅ prabhu-pade nirmañchana"

SYNONYMS

kon--what; chāra--little; padārtha--matter; ei--this; dui-lakṣa kāhana--the  
lotus feet of Śrī Caitanya Mahāprabhu; nirmañchana--sacrificing.

TRANSLATION

"I do not care about this small sum of 200,000 kāhanas. Not to speak of  
this, I would indeed sacrifice everything at the lotus feet of the Lord,  
including my life and kingdom."

TEXT 97

TEXT

miśra kahe, "kauḍi chāḍibā,----nahe prabhura mana  
tārā duḥkha pāya,----ei nā yāya sahana"

SYNONYMS

miśra kahe--Kāsī Miśra said; kauḍi chāḍibā--you shall abandon the money;  
nahe--is not; prabhura mana--the desire of Śrī Caitanya Mahāprabhu; tārā--  
they; duḥkha pāya--get unhappiness; ei--this; nā yāya sahana--is intolerable.

TRANSLATION

Kāsī Miśra hinted to the King, "It is not the Lord's desire that you  
forfeit the payment. He is unhappy only because the whole family is troubled."

TEXT 98

TEXT

rājā kahe,----"tāre āmi duḥkha nāhi diye  
cāṅge caḍā, khaḍge ḍārā,----āmi nā jāniye

SYNONYMS

rājā kahe--the King replied; tāre--to him; āmi--I; duḥkha--unhappiness;  
nāhi diye--have no desire to give; cāṅge caḍā--the raising on the cāṅga;  
khaḍge--on the swords; ḍārā--the throwing; āmi--I; nā jāniye--did not know.

TRANSLATION

The King replied, "I have no desire to give pain to Gopīnātha Paṭṭanāyaka  
and his family, nor did I know about his being lifted on the cāṅga to be  
thrown on the swords and killed.

TEXT 99

TEXT

puruṣottama-jānāre teṅha kaila parihāsa  
sei 'jānā' tāre dekhāila mithyā trāsa

SYNONYMS

puruṣottama-jānāre--at Puruṣottama Jānā, the prince; teṅha--he; kaila  
parihāsa--made a joke; sei jānā--that prince; tāre--unto him; dekhāila--  
showed; mithyā--false; trāsa--scare.

TRANSLATION

"He sneered at Puruṣottama Jānā. Therefore the prince tried to scare him as  
a punishment.

TEXT 100

TEXT

tumi yāha, prabhure rākhaha yatna kari'  
ei mui tāhāre chāḍinu saba kauḍi"

SYNONYMS

tumi--you; yāha--go; prabhure--Śrī Caitanya Mahāprabhu; rākhaha--keep;  
yatna kari'--with great attention; ei mui--as far as I am concerned; tāhāre--  
unto him; chāḍinu--I abandon; saba kauḍi--all dues.

TRANSLATION

"Go personally to Śrī Caitanya Mahāprabhu and keep Him at Jagannātha Purī  
with great attention. I shall excuse Gopinātha Paṭṭanāyaka from all his  
debts."

TEXT 101

TEXT

miśra kahe, "kauḍi chāḍibā,----nahe prabhura mane  
kauḍi chāḍile prabhu kadācit duḥkha māne"

SYNONYMS

miśra kahe--Kāśī Miśra said; kauḍi chāḍibā--you will excuse all dues; nahe--  
is not; prabhura mane--the thought of Śrī Caitanya Mahāprabhu; kauḍi chāḍile--  
if you excuse all the dues; prabhu--Śrī Caitanya Mahāprabhu; kadācit--  
certainly; duḥkha māne--will be sorry.

TRANSLATION

Kāśī Miśra said, "Excusing Gopinātha Paṭṭanāyaka of all his debts will not  
make the Lord happy, for that is not His intention."

TEXT 102

TEXT

rājā kahe, "kauḍi chāḍimu,----ihā nā kahibā  
sahaje mora priya tā'rā,----ihā jānāibā

SYNONYMS

rājā kahe--the King said; kauḍi chāḍimu--I shall excuse all the dues; ihā--  
this; nā kahibā--do not speak; sahaje--naturally; mora priya--my dear friends;  
tā'rā--they; ihā--this; jānāibā--let Him know.

TRANSLATION

The King said, "I shall absolve Gopīnātha Paṭṭanāyaka of all his debts, but  
don't speak of this to the Lord. Simply let Him know that all the family  
members of Bhavānanda Rāya and Gopīnātha Paṭṭanāyaka are naturally my dear  
friends.

TEXT 103

TEXT

bhavānanda-rāya----āmāra pūjya-garvita  
tānra putra-gaṇe āmāra sahajei prīta"

SYNONYMS

bhavānanda rāya--Bhavānanda Rāya; āmāra--by me; pūjya--worshipable;  
garvita--honorable; tānra--his; putra-gaṇe--unto sons; āmāra--my; sahajei--  
naturally; prīta--affection.

TRANSLATION

"Bhavānanda Rāya is worthy of my worship and respect. Therefore I am always  
naturally affectionate to his sons."

TEXT 104

TEXT

eta bali' miśre namaskari' rājā ghare gelā  
gopīnāthe 'baḍa jānāya' ḍākiyā ānilā

SYNONYMS

eta bali'--saying this; miśre namaskari'--after offering obeisances to Kāśī  
Miśra; rājā--the King; ghare gelā--returned to his palace; gopīnāthe--  
Gopīnātha Paṭṭanāyaka; baḍa jānāya--the eldest prince; ḍākiyā ānilā--called  
forth.

TRANSLATION

After offering obeisances to Kāśī Miśra, the King returned to his palace  
and called for both Gopīnātha and the eldest prince.

TEXT 105



TEXT

rājā kahe,----"saba kauḍi tomāre chāḍiluṅ  
sei mālaajāṭhyā daṇḍa pāṭa tomāre ta' diluṅ

SYNONYMS

rājā kahe--the King said; saba--all; kauḍi--money; tomāre--unto you;  
chāḍiluṅ--I excuse; sei mālaajāṭhyā daṇḍa pāṭa--the place called Mālaajāṭhyā  
Daṇḍapāṭa; tomāre--to you; ta'--certainly; diluṅ--I give.

TRANSLATION

The King told Gopīnātha Paṭṭanāyaka, "You are excused for all the money you owe the treasury, and the place known as Mālaajāṭhyā Daṇḍapāṭa is again given to you for collections.

TEXT 106

TEXT

āra bāra aiche nā khāiha rāja-dhana  
āji haite diluṅ tomāya dviguṇa vartana"

SYNONYMS

āra bāra--another time; aiche--like this; nā khāiha--do not misappropriate;  
rāja-dhana--government revenue; āji haite--from today; diluṅ--I award; tomāya--  
unto you; dvi-guṇa vartana--twice the salary.

TRANSLATION

"Do not again misappropriate the revenue of the government. In case you think your salary insufficient, henceforward it will be doubled."

TEXT 107

TEXT

eta bali' 'neta-dhaṭī' tāre parāila  
"prabhu-ājñā lañā yāha, vidāya tomā dila"

SYNONYMS

eta bali'--saying this; neta-dhaṭī--silken wrapper; tāre parāila--put on  
him; prabhu-ājñā lañā--after taking permission from Śrī Caitanya Mahāprabhu;  
yāha--go; vidāya--farewell; tomā--to you; dila--I give.

TRANSLATION

After saying this, the King appointed him by offering him a silken wrapper for his body. "Go to Śrī Caitanya Mahāprabhu," he said. "After taking permission from Him, go to your home. I bid you farewell. Now you may go."

TEXT 108

TEXT

paramārthe prabhura kṛpā, seha rahu dūre  
ananta tāhāra phala, ke balite pāre?

SYNONYMS

paramārthe--for spiritual advancement; prabhura kṛpā--mercy of Śrī Caitanya Mahāprabhu; seha--that; rahu dūre--let alone; ananta--unlimited; tāhāra--of that; phala--result; ke--who; balite pāre--can estimate.

TRANSLATION

By the mercy of Śrī Caitanya Mahāprabhu, one can certainly become spiritually advanced. Indeed, no one can estimate the results of His mercy.

TEXT 109

TEXT

'rājya-viṣaya'-phala ei----kṛpāra 'ābhāse'!  
tāhāra gaṇanā kāro mane nāhi āise!

SYNONYMS

rājya-viṣaya--kingly opulence; phala--result; ei--this; kṛpāra ābhāse--by only a glimpse of such mercy; tāhāra--of that; gaṇanā--calculation; kāro--of anyone; mane--within the mind; nāhi āise--does not come.

TRANSLATION

Gopīnātha Paṭṭanāyaka achieved the result of kingly opulence due to but a glimpse of the Lord's mercy. Therefore no one can calculate the full value of His mercy.

TEXT 110

TEXT

kāhān cāṅge caḍāñā laya dhana-prāṇa!  
kāhān saba chāḍi' sei rājyādi-pradāna!

SYNONYMS

kāhān--on one hand; cāṅge--on the cāṅga; caḍāñā--raising; laya--takes; dhana--wealth; prāṇa--life; kāhān--on the other hand; saba--all; chāḍi'--excusing; sei--he; rājya-ādi-pradāna--awarding the same government post and so on.

TRANSLATION

Gopīnātha Paṭṭanāyaka was lifted onto the cāṅga to be killed, and all his money was taken away, but instead his debts were excused, and he was appointed collector in the same place.

TEXT 111

TEXT

kāhāṅ sarvasva veci' laya, deyā nā yāya kauḍi!  
kāhāṅ dviguṇa vartana, parāya neta-dhaḍi!

SYNONYMS

kāhāṅ--on one hand; sarvasva--all possessions; veci'--selling; laya--takes; deyā nā yāya--cannot be paid; kauḍi--the debt; kāhāṅ--on the other hand; dviguṇa vartana--twice the salary; parāya--puts on; neta-dhaḍi--the silken cover.

TRANSLATION

On one hand Gopīnātha Paṭṭanāyaka was unable to clear his debt even by selling all his possessions, but on the other his salary was doubled, and he was honored with the silken wrapper.

TEXT 112

TEXT

prabhura icchā nāhi, tāre kauḍi chāḍāibe  
dviguṇa vartana kari' punaḥ 'viṣaya' dibe

SYNONYMS

prabhura icchā--the wish of the Lord; nāhi--was not; tāre kauḍi chāḍāibe--he be excused from the dues; dvi-guṇa--twice as much; vartana kari'--increasing the salary; punaḥ--again; viṣaya dibe--he should be appointed to the post.

TRANSLATION

It was not the desire of Lord Caitanya Mahāprabhu that Gopīnātha Paṭṭanāyaka be excused of his debt to the government, nor was it His desire that his salary be doubled or that he be reappointed collector at the same place.

TEXT 113

TEXT

tathāpi tāra sevaka āsi' kaila nivedana  
tāte kṣubdha haila yabe mahāprabhura mana

SYNONYMS

tathāpi--still; tāra sevaka--his servant; āsi'--coming; kaila nivedana--submitted; tāte--by that; kṣubdha haila--was agitated; yabe--when; mahāprabhura mana--Śrī Caitanya Mahāprabhu's mind.

#### TRANSLATION

When Gopīnātha Paṭṭanāyaka's servant went to Śrī Caitanya Mahāprabhu and informed the Lord of his plight, the Lord was somewhat agitated and dissatisfied.

#### TEXT 114

#### TEXT

viṣaya-sukha dite prabhura nāhi manobala  
nivedana-prabhāveha tabu phale eta phala

#### SYNONYMS

viṣaya--of material opulence; sukha--happiness; dite--award; prabhura--of Śrī Caitanya Mahāprabhu; nāhi--is not; manobala--desire; nivedana-prabhāveha--simply because He was informed about it; tabu--still; phale eta phala--so much of a result was obtained.

#### TRANSLATION

The Lord had no intention to award His devotee the happiness of material opulence, yet simply because of His being informed, such a great result was obtained.

#### TEXT 115

#### TEXT

ke kahite pāre gaurera āścarya svabhāva?  
brahmā-śiva ādi yāñra nā pāya antarbhāva

#### SYNONYMS

ke--who; kahite pāre--can estimate; gaurera--of Śrī Caitanya Mahāprabhu; āścarya svabhāva--wonderful characteristics; brahmā-śiva--Lord Brahmā, Lord Śiva; ādi--and others; yāñra--whose; nā pāya--cannot understand; antarbhāva--the intention.

#### TRANSLATION

No one can estimate the wonderful characteristics of Śrī Caitanya Mahāprabhu. Even Lord Brahmā and Lord Śiva cannot understand the intentions of the Lord.

#### TEXT 116

#### TEXT

ethā kāsī-miśra āsi' prabhura caraṇe

rājāra caritra saba kailā nivedane

SYNONYMS

ethā--here; kāśī-miśra--Kāśī Miśra; āsi'--coming; prabhura--of Śrī Caitanya Mahāprabhu; caraṇe--to the feet; rājāra--of the King; caritra saba--all the behavior; kailā nivedane--informed.

TRANSLATION

Kāśī Miśra went to Śrī Caitanya Mahāprabhu and informed Him in detail of all the King's intentions.

TEXT 117

TEXT

prabhu kahe,----"kāśī-miśra, ki tumi karilā?  
rāja-pratigraha tumi āmā' karāilā?"

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; kāśī-miśra--My dear Kāśī Miśra; ki--what; tumi karilā--have you done; rāja-pratigraha--taking from the King; tumi--you; āmā'--me; karāilā--have made to do.

TRANSLATION

Upon hearing about Kāśī Miśra's tactics with the King, Śrī Caitanya Mahāprabhu said, "Kāśī Miśra, what have you done? You have made Me indirectly take help from the King."

PURPORT

When the King heard the details of Gopīnātha Paṭṭanāyaka's unfortunate condemnation, he was induced to excuse his debt, in particular because he felt that Śrī Caitanya Mahāprabhu was very sorry about this incident. The Lord did not like the idea that the money forfeited to Gopīnātha Paṭṭanāyaka was indirectly a contribution to Him. Therefore He immediately protested.

TEXT 118

TEXT

miśra kahe,----"śuna, prabhu, rājāra vacane  
akapaṭe rājā ei kailā nivedane

SYNONYMS

miśra kahe--Kāśī Miśra said; śuna--kindly hear; prabhu--my dear Lord; rājāra vacane--to the statement of the King; akapaṭe--without duplicity; rājā--the King; ei--this; kailā nivedane--has submitted.

TRANSLATION

Kāśī Miśra said, "My dear Lord, the King has done this without reservations. Kindly hear his statement.

TEXT 119

TEXT

'prabhu yena nāhi jānena,----rājā āmāra lāgiyā  
dui-lakṣa kāhana kauḍi dileka chāḍiyā

SYNONYMS

prabhu--Śrī Caitanya Mahāprabhu; yena--so that; nāhi jānena--may not think; rājā--the King; āmāra lāgiyā--for Me--dui-lakṣa kāhana kauḍi--200,000 kāhanas of kauḍis; dileka chāḍiyā--has remitted.

TRANSLATION

"The King said, 'Speak to the Lord in such a way that He will not think, "For My sake the King has forfeited 200,000 kāhanas of kauḍis."

PURPORT

The kauḍi is like an American cent or Japanese yen. In the old medium of exchange, the first unit of currency was a small conchshell called a kauḍi. Four kauḍis made one gaṇḍā, twenty gaṇḍās made one paṇa, and sixteen paṇas made one kāhana. Gopīnātha Paṭṭanāyaka owed the government 200,000 kāhanas. The King absolved him of this debt, reappointed him to his post and doubled his salary.

TEXT 120

TEXT

bhavānandera putra saba----mora priyatama  
inhā-sabākāre āmi dekhi ātma-sama

SYNONYMS

bhavānandera--of Bhavānanda Rāya; putra saba--all the sons; mora--to me; priyatama--very dear; inhā-sabākāre--all of them; āmi--I; dekhi--see; ātma-sama--as my relatives.

TRANSLATION

"Inform Śrī Caitanya Mahāprabhu that all the sons of Bhavānanda Rāya are especially dear to me. I consider them like members of my family.

TEXT 121

TEXT

ataeva yāhān yāhān dei adhikāra  
khāya, piye, luṭe, vilāya, nā karoṅ vicāra

#### SYNONYMS

ataeva--therefore; yāhāñ yāhāñ--wherever; dei adhikāra--I appoint them; khāya--they eat; piye--drink; luṭe--plunder; vilāya--distribute; nā karoñ vicāra--I do not consider.

#### TRANSLATION

"Therefore I have appointed them collectors in various places, and although they spend the government's money, eat, drink, plunder and distribute it as they like, I do not take them very seriously.

#### TEXT 122

#### TEXT

rājamahindāra 'rājā' kainu rāma-rāya  
ye khāila, yebā dila, nāhi lekhā-dāya

#### SYNONYMS

rājamahindāra--of the place known as Rājamahendrī; rājā--governor; kainu--I made; rāma-rāya--Rāmānanda Rāya; ye khāila--whatever money he took; yebā--whatever; dila--distributed; nāhi lekhā-dāya--there is no account.

#### TRANSLATION

"I made Rāmānanda Rāya the governor of Rājamahendrī. There is practically no account of whatever money he took and distributed in that position.

#### PURPORT

Near Rājamahendrī is a famous railway station. Śrīla Bhaktisiddhānta Sarasvatī notes that the present Rājamahendrī City is located on the northern bank of the Godāvarī. At the time when Rāmānanda Rāya was governor, however, the state capital, which was known as Vidyānagara or Vidyāpura, was located on the southern side of the Godāvarī, at the confluence of the Godāvarī and the sea. That was the part of the country which at that time was known as Rājamahendrī. North of Kaliṅga-deśa is Utkaliṅga, or the state of Orissa. The capital of southern Orissa was known as Rājamahendrī, but now the location of Rājamahendrī has changed.

#### TEXT 123

#### TEXT

gopīnātha ei-mata 'viṣaya' kariyā  
dui-cāri-lakṣa kāhana rahe ta' khāñā

#### SYNONYMS

gopīnātha--Gopīnātha; ei-mata--in this way; viṣaya kariyā--doing business; dui-cāri-lakṣa kāhana--two to four hundred thousand kāhanas; rahe ta' khāñā--spends as he likes.

TRANSLATION

"Having been appointed collector, Gopīnātha, in the same way, also generally spends two to four hundred thousand kāhanas as he likes.

TEXT 124

TEXT

kichu deya, kichu nā deya, nā kari vicāra  
jānā'-sahita aprītye duḥkha pāila ei-bāra

SYNONYMS

kichu--some; deya--he pays; kichu--some; nā deya--he does not pay; nā kari vicāra--I do not consider; jānā sahita--with the prince; aprītye--due to some unfriendliness; duḥkha pāila--has gotten so much trouble; ei-bāra--this time.

TRANSLATION

"Gopīnātha Paṭṭanāyaka would collect some and pay some, spending it at will, but I would not consider this very seriously. This time, however, he was put in trouble because of a misunderstanding with the prince.

TEXT 125

TEXT

'jānā' eta kailā,----ihā mui nāhi jānoṅ  
bhavānandera putra-sabe ātma-sama mānoṅ

SYNONYMS

jānā--the prince; eta--such; kailā--has done; ihā--this; mui--I; nāhi jānoṅ--did not know; bhavānandera putra--the sons of Bhavānanda Rāya; sabe--all; ātma-sama mānoṅ--I considered like my relatives.

TRANSLATION

"The prince created this situation without my knowledge, but actually I consider all the sons of Bhavānanda Rāya to be like my relatives.

TEXT 126

TEXT

tānhā lāgi' dravya chāḍi'----ihā māt jāne  
'sahajei mora prīti haya tāhā-sane' "

SYNONYMS

tānhā lāgi'--for them; dravya chāḍi'--I remit the debt; ihā--this; māt jāne--He does not know; sahajei--naturally; mora prīti--my affection; haya--is; tāhā-sane--with them all.



TRANSLATION

"Because of my intimate relationship with them, I have absolved Gopīnātha Paṭṭanāyaka of all his debts. Śrī Caitanya Mahāprabhu does not know this fact. Whatever I have done is because of my intimate relationship with the family of Bhavānanda Rāya.' "

TEXT 127

TEXT

śuniyā rājāra vinaya prabhura ānanda  
hena-kāle āilā tathā rāya bhavānanda

SYNONYMS

śuniyā--hearing; rājāra--of the King; vinaya--submission; prabhura ānanda--Śrī Caitanya Mahāprabhu became very happy; hena-kāle--at this time; āilā--arrived; tathā--there; rāya bhavānanda--Bhavānanda Rāya.

TRANSLATION

Having heard from Kāśī Miśra all these statements concerning the King's mentality, Śrī Caitanya Mahāprabhu was very happy. At that time, Bhavānanda Rāya also arrived there.

TEXT 128

TEXT

pañca-putra-sahite āsi' paḍilā caraṇe  
uṭhāñā prabhu tāñre kailā āliṅgane

SYNONYMS

pañca-putra-sahite--with five sons; āsi'--coming; paḍilā caraṇe--fell down at the lotus feet of Śrī Caitanya Mahāprabhu; uṭhāñā--getting him up; prabhu--Śrī Caitanya Mahāprabhu; tāñre--him; kailā āliṅgane--embraced.

TRANSLATION

Bhavānanda Rāya, along with his five sons, fell at the lotus feet of Śrī Caitanya Mahāprabhu, who lifted him up and embraced him.

TEXT 129

TEXT

rāmānanda-rāya ādi sabāi mililā  
bhavānanda-rāya tabe balite lāgilā

SYNONYMS

rāmānanda-rāya ādi--Rāmānanda Rāya and other brothers; sabāi--all; mililā--met; bhavānanda-rāya--Bhavānanda Rāya; tabe--then; balite lāgilā--began to speak.

TRANSLATION

Thus Rāmānanda Rāya, all his brothers, and their father met Śrī Caitanya Mahāprabhu. Then Bhavānanda Rāya began speaking.

TEXT 130

TEXT

"tomāra kiṅkara ei saba mora kula  
e vipade rākhi' prabhu, punaḥ nilā mūla

SYNONYMS

tomāra kiṅkara--your servants; ei saba--all these; mora kula--my family; e vipade--in this great danger; rākhi'--by saving; prabhu--my Lord; punaḥ--again; nilā mūla--have purchased.

TRANSLATION

"All these members of my family," he said, "are Your eternal servants. You have saved us from this great danger. Therefore You have purchased us for a proper price.

TEXT 131

TEXT

bhakta-vātsalya ebe prakāṣa karilā  
pūrve yena pañca-pāṇḍave vipade tārila"

SYNONYMS

bhakta-vātsalya--love for Your devotees; ebe--now; prakāṣa karilā--You have demonstrated; pūrve--previously; yena--as; pañca-pāṇḍave--the five Pāṇḍavas; vipade--from danger; tārila--You saved.

TRANSLATION

"You have now demonstrated Your love for Your devotees, just as when You previously saved the five Pāṇḍavas from great danger."

TEXT 132

TEXT

'netadhaṭī'-māthe gopinātha caraṇe paḍilā  
rājāra kṛpā-vṛttānta sakala kahilā

SYNONYMS

netadhaṭī-māthe--with the silken cover on the head; gopīnātha--Gopīnātha Paṭṭanāyaka; caraṇe paḍilā--fell down at the lotus feet; rājāra--of the King; kṛpā-vṛttānta--story of the mercy; sakala--all; kahilā--narrated.

TRANSLATION

Gopīnātha Paṭṭanāyaka, his head covered with the silken wrapper, fell at the lotus feet of Śrī Caitanya Mahāprabhu and described in detail the King's mercy toward him.

TEXT 133

TEXT

"bākī-kauḍi bāda, āra dvi-guṇa vartana kailā  
punaḥ 'viṣaya' diyā 'neta-dhaṭī' parāilā

SYNONYMS

bākī-kauḍi bāda--excusing the balance due; āra--and; dvi-guṇa--double; vartana kailā--made the salary; punaḥ--again; viṣaya diyā--giving the post; neta-dhaṭī parāilā--decorated with the silken cloth.

TRANSLATION

"The King has excused me for the balance due," he said. "He has reappointed me to my post by honoring me with this silken cloth and has doubled my salary.

TEXT 134

TEXT

kāhān cāṅgera upara sei maraṇa-pramāda!  
kāhān 'neta-dhaṭī' punaḥ,----e-saba prasāda!

SYNONYMS

kāhān--on one hand; cāṅgera upara--on the cāṅga; sei--that; maraṇa-pramāda--danger of death; kāhān--on the other hand; neta-dhaṭī--the silken cloth; punaḥ--again; e-saba--all this; prasāda--mercy.

TRANSLATION

"I was lifted upon the cāṅga to be killed, but on the contrary I was honored with this silken cloth. This is all Your mercy.

TEXT 135

TEXT

cāṅgera upare tomāra caraṇa dhyāna kailuṅ  
caraṇa-smaraṇa-prabhāve ei phala pāiluṅ

SYNONYMS

cāṅgera upare--on the cāṅga; tomāra caraṇa--on Your lotus feet; dhyāna kailuṅ--I meditated; caraṇa-smaraṇa-prabhāve--by the power of remembering Your lotus feet; ei phala--these results; pāiluṅ--I have got.

#### TRANSLATION

"On the cāṅga I began meditating upon Your lotus feet, and the power of that remembrance has yielded all these results.

#### TEXT 136

#### TEXT

loke camatkāra mora e saba dekhiyā  
praśaṁse tomāra kṛpā-mahimā gāñā

#### SYNONYMS

loke--among the people; camatkāra--great wonder; mora--my; e saba--all these; dekhiyā--by seeing; praśaṁse--they glorify; tomāra--Your; kṛpā--of mercy; mahimā--greatness; gāñā--chanting.

#### TRANSLATION

"Struck with wonder by my affairs, the populace is glorifying the greatness of Your mercy.

#### TEXT 137

#### TEXT

kintu tomāra smaraṇera nahe ei 'mukhya-phala'  
'phalābhāsa' ei,---yāte 'viṣaya' cañcala

#### SYNONYMS

kintu--but; tomāra--Your; smaraṇera--of remembrance; nahe--not; ei--this; mukhya-phala--chief result; phala-ābhāsa--a glimpse of the result; ei--this; yāte--because; viṣaya--material opulence; cañcala--flickering.

#### TRANSLATION

"However, my Lord, these are not the principal results of meditating upon Your lotus feet. Material opulence is very flickering. Therefore it is simply a glimpse of the result of Your mercy.

#### PURPORT

One can achieve the highest perfection of life simply by meditating upon the lotus feet of Śrī Caitanya Mahāprabhu. Generally people are concerned with the four religious principles, namely religion, material opulence, sense gratification and liberation. However, as indicated in Śrīmad-Bhāgavatam (dharmāḥ projjhita-kaitavo 'tra), success in these four kinds of material and spiritual gain are not the true results of devotional service. The true result of devotional service is the actual development of one's dormant love for

Kṛṣṇa in every circumstance. By the mercy of Śrī Caitanya Mahāprabhu, Gopīnātha Paṭṭanāyaka could understand that the material benefits he had achieved were not the ultimate result of meditating upon His lotus feet. The true result comes when one is detached from material opulences. Therefore Gopīnātha Paṭṭanāyaka prayed to the Lord for such detachment.

TEXT 138

TEXT

rāma-rāye, vāṇīnāthe kailā 'nirviṣaya'  
sei kṛpā mote nāhi, yāte aiche haya!

SYNONYMS

rāma-rāye--Rāmānanda Rāya; vāṇīnāthe--Vāṇīnātha; kailā--You have made; nirviṣaya--free from all material attachment; sei kṛpā--that mercy; mote nāhi--I have not received; yāte--by which; aiche--such; haya--is.

TRANSLATION

"Your real mercy has been granted to Rāmānanda Rāya and Vāṇīnātha Rāya, for You have detached them from all material opulence. I think that I have not been favored by such mercy.

TEXT 139

TEXT

śuddha kṛpā kara, gosāñi, ghucāha 'viṣaya'  
nirviṇṇa ha-inu, mote 'viṣaya' nā haya"

SYNONYMS

śuddha kṛpā--pure mercy; kara--kindly bestow; gosāñi--my Lord; ghucāha viṣaya--let me be free from all these material opulences; nirviṇṇa--detached; ha-inu--I have become; mote viṣaya nā haya--I am no longer interested in material opulences.

TRANSLATION

"Kindly bestow upon me Your pure mercy so that I may also become renounced. I am no longer interested in material enjoyment."

TEXT 140

TEXT

prabhu kahe,----sannyāsī yabe ha-ibā pañca-jana  
kuṭumba-bāhulya tomāra ke kare bharaṇa?

SYNONYMS

prabhu kahe--Lord Śrī Caitanya Mahāprabhu said; sannyāsī--sannyāsīs; yabe--when; ha-ibā--will be; pañca-jana--five persons; kuṭumba-bāhulya--the many members of the family; tomāra--your; ke--who; kare bharaṇa--will maintain.

#### TRANSLATION

Śrī Caitanya Mahāprabhu said, "If you all adopt the renounced order and lose interest in dealing with pounds, shillings and pence, who will take charge of maintaining your large family?"

#### TEXT 141

#### TEXT

mahā-viṣaya kara, kibā virakta udāsa  
janme-janme tumi pañca---mora 'nija-dāsa'

#### SYNONYMS

mahā-viṣaya--great material engagements; kara--you perform; kibā--or; virakta--renounced; udāsa--free from attachment; janme-janme--birth after birth; tumi pañca--you five; mora--My; nija-dāsa--own servants.

#### TRANSLATION

"Whether you are involved in material activities or become completely renounced, you five brothers are all My eternal servants, birth after birth.

#### PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that one should remember that he is eternally a servant of Kṛṣṇa. Whether one is engaged in material activity involving pounds, shillings and pence or is in the renounced order, he should always think that he is an eternal servant of God, for that is the real position of the living being. Taking sannyāsa and dealing in pounds, shillings and pence are both external affairs. One should always consider how to please and satisfy Kṛṣṇa. Thus even if one is involved in great material affairs, he will not become attached. As soon as one forgets that he is an eternal servant of Kṛṣṇa, he becomes involved in material attachments. However, if one is always conscious that Kṛṣṇa is always the supreme master and that he is an eternal servant of Kṛṣṇa, he is a liberated person in any condition. Entangling material activities will not affect him.

#### TEXT 142

#### TEXT

kintu mora kariha eka 'ājñā' pālana  
'vyaya nā kariha kichu rājāra mūla-dhana'

#### SYNONYMS

kintu--but; mora--My; kariha--just carry out; eka--one; ājñā--order; pālana--obedience to; vyaya nā kariha--never spend; kichu--any; rājāra mūla-dhana--capital of the King.

#### TRANSLATION

"However, just obey one order from Me. Do not spend any of the King's revenue.

#### PURPORT

When a person forgets his position as an eternal servant of Kṛṣṇa, he commits many sinful activities, but one who maintains his position as an eternal servant of Kṛṣṇa cannot deviate from the path of morality, religion and ethics. At the present, people all over the world, especially in India, have forgotten their relationship with the Supreme Personality of Godhead and His eternal servants. Therefore the principles of morality, religion and ethics have almost disappeared. This situation is most unprofitable for human society. Therefore everyone should try to accept Kṛṣṇa consciousness and follow the principles of Śrī Caitanya Mahāprabhu.

#### TEXT 143

#### TEXT

rājāra mūla-dhana diyā ye kichu labhya haya  
sei dhana kariha nānā dharme-karme vyaya

#### SYNONYMS

rājāra--of the King; mūla-dhana--revenue; diyā--after paying; ye kichu labhya haya--whatever is obtained; sei--that; dhana--money; kariha nānā dharme-karme vyaya--spend in various types of religious and fruitive activities.

#### TRANSLATION

"First you should pay the revenue due the King, and then you may spend the balance for religious and fruitive activities.

#### TEXT 144

#### TEXT

asad-vyaya nā kariha,----yāte dui-loka yāya"  
eta bali' sabākāre dilena vidāya

#### SYNONYMS

asad-vyaya nā kariha--do not spend for sinful activities; yāte--by which; dui-loka yāya--one loses this life and the next; eta bali'--saying this; sabākāre--to all of them; dilena vidāya--bade farewell.

#### TRANSLATION

"Don't spend a farthing for sinful activities for which you will be the loser both in this life and the next." After saying this, Śrī Caitanya Mahāprabhu bade them farewell.

TEXT 145

TEXT

rāyera ghare prabhura 'kṛpā-vivarta' kahila  
bhakta-vātsalya-guṇa yāte vyakta haila

SYNONYMS

rāyera--of Bhavānanda Rāya; ghare--at the home; prabhura--of Śrī Caitanya Mahāprabhu; kṛpā-vivarta--mercy appearing as something else; kahila--spoke; bhakta-vātsalya-guṇa--the quality of being very affectionate to the devotees,; yāte--in which; vyakta haila--was revealed.

TRANSLATION

Thus the mercy of Śrī Caitanya Mahāprabhu was spoken of in the family of Bhavānanda Rāya. That mercy was clearly demonstrated, although it appeared to be something different.

PURPORT

The result of advancement in spiritual knowledge is not material improvement, but Śrī Caitanya Mahāprabhu advised Gopīnātha Paṭṭanāyaka how to use material opulence without incurring reactions to sinful life. From this advice, it appeared that the Lord encouraged Gopīnātha Paṭṭanāyaka to enhance his material condition. Actually, however, He did not. In fact, this was but a manifestation of His great affection for His devotee.

TEXT 146

TEXT

sabāya āliṅgiyā prabhu vidāya yabe dilā  
hari-dhvani kari' saba bhakta uṭhi' gelā

SYNONYMS

sabāya--all of them; āliṅgiyā--embracing; prabhu--Śrī Caitanya Mahāprabhu; vidāya--farewell; yabe dilā--when He gave; hari-dhvani kari'--chanting the holy name of Hari; saba bhakta--all devotees; uṭhi'--getting up; gelā--left.

TRANSLATION

Śrī Caitanya Mahāprabhu embraced them all and bade them farewell. Then all the devotees got up and left, loudly chanting the holy name of Hari.

TEXT 147

TEXT

prabhura kṛpā dekhi' sabāra haila camatkāra  
tāhārā bujhite nāre prabhura vyavahāra



#### SYNONYMS

prabhura--of Śrī Caitanya Mahāprabhu; kṛpā--mercy; dekhi'--seeing; sabāra haila camatkāra--everyone became struck with wonder; tāhārā--they; bujhite nāre--could not understand; prabhura vyavahāra--the behavior of Śrī Caitanya Mahāprabhu.

#### TRANSLATION

Seeing the extraordinary mercy the Lord granted to the family of Bhavānanda Rāya, everyone was struck with wonder. They could not understand the behavior of Śrī Caitanya Mahāprabhu.

#### TEXT 148

#### TEXT

tārā sabe yadi kṛpā karite sādḥila  
'āmā' haite kichu nahe---prabhu tabe kahila

#### SYNONYMS

tārā--they; sabe--all; yadi--when; kṛpā karite--to show mercy; sādḥila--requested; āmā haite kichu nahe--I cannot do anything; prabhu--Lord Caitanya; tabe--then; kahila--replied.

#### TRANSLATION

Indeed, when all the devotees had requested the Lord to bestow His mercy upon Gopīnātha Paṭṭanāyaka, the Lord had replied that He could do nothing.

#### PURPORT

When a person is sinful, he loses both the chance for spiritual advancement and the chance for material opulence. If one enjoys the material world for sense gratification, he is certainly doomed. Advancement in material opulence is not the direct mercy of the Supreme Personality of Godhead; nevertheless, it indicates the indirect mercy of the Lord, for even a person too attached to material prosperity can gradually be detached and raised to the spiritual platform. Then he can offer causeless, purified service to the Lord. When Śrī Caitanya said, āmā haite kichu nahe ("It is not My business to do anything"), He set the ideal example for a person in the renounced order. If a sannyāsī takes the side of a viṣayī, a person engaged in material activities, his character will be criticized. A person in the renounced order should not take interest in material activities, but if he does so out of affection for a particular person, that should be considered his special mercy.

#### TEXT 149

#### TEXT

gopīnāthera nindā, āra āpana-nirveda  
ei-mātra kahila---ihāra nā bujhibe bheda

#### SYNONYMS

gopīnāthera nindā--the chastisement of Gopīnātha Paṭṭanāyaka; āra--and; āpana-nirveda--His indifference; ei--this; mātra--simply; kahila--I have described; ihāra--of this; nā bujhibe bheda--one cannot understand the depth of meaning.

#### TRANSLATION

I have simply described the chastisement of Gopīnātha Paṭṭanāyaka and Śrī Caitanya Mahāprabhu's indifference. But the deep meaning of this behavior is very difficult to understand.

#### TEXT 150

#### TEXT

kāśī-miśre nā sād̥hila, rājāre nā sād̥hila  
udyoga vinā mahāprabhu eta phala dila

#### SYNONYMS

kāśī-miśre--Kāśī Miśra; nā sād̥hila--He did not request; rājāre--the King; nā sād̥hila--He did not request; udyoga vinā--without endeavor; mahāprabhu--Śrī Caitanya Mahāprabhu; eta--such; phala--result; dila--gave.

#### TRANSLATION

Śrī Caitanya Mahāprabhu gave so much to Gopīnātha Paṭṭanāyaka without directly making requests of either Kāśī Miśra or the King.

#### TEXT 151

#### TEXT

caitanya-caritra ei parama gambhīra  
sei bujhe' tānra pade yānra mana 'dhīra'

#### SYNONYMS

caitanya-caritra--behavior of Lord Caitanya; ei--this; parama gambhīra--very grave; sei bujhe--he understands; tānra pade--upon His lotus feet; yānra--whose; mana--mind; dhīra--sober.

#### TRANSLATION

The intentions of Śrī Caitanya Mahāprabhu are so deep that one can understand them only if he has complete faith in service to the lotus feet of the Lord.

#### TEXT 152

#### TEXT

yei ihāñ śune prabhura vātsalya-prakāśa  
prema-bhakti pāya, tānra vipada yāya nāśa

## SYNONYMS

yei--one who; ihāñ--this; śune--hears; prabhura--of Śrī Caitanya Mahāprabhu; vātsalya-prakāśa--manifestation of special affection; prema-bhakti--loving devotional service; pāya--attains; tāñra--his; vipada--dangerous condition of life; yāya nāśa--is destroyed.

## TRANSLATION

Whether or not one understands it, if one hears of this incident concerning Gopīnātha Paṭṭanāyaka's activities and Lord Śrī Caitanya Mahāprabhu's causeless mercy upon him, certainly he will be promoted to the platform of ecstatic love for the Lord, and for him all dangers will be nullified.

## TEXT 153

### TEXT

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

## SYNONYMS

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

## TRANSLATION

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

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Ninth Chapter, describing the deliverance of Gopīnātha Paṭṭanāyaka and the manifestation of Lord Śrī Caitanya Mahāprabhu's causeless mercy to His devotee.

## Chapter 10

### Śrī Caitanya Mahāprabhu Accepts Prasāda from the Devotees

The following summary of Chapter Ten is given by Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. Before the Ratha-yātrā ceremony, all the devotees from Bengal started for Jagannātha Purī as usual. Rāghava Paṇḍita brought with him various kinds of food for Śrī Caitanya Mahāprabhu. The food had been cooked by his sister, whose name was Damayantī, and the stock was generally known as rāghavera jhāli. Makaradhvaja Kara, an inhabitant of Pānihāṭi who accompanied Rāghava Paṇḍita, was the secretary in charge of accounting for the rāghavera jhāli, the bags of food carried by Rāghava Paṇḍita.

The day when all the devotees arrived at Jagannātha Purī, Lord Govinda was enjoying sporting pastimes in the water of Narendra-sarovara. Śrī Caitanya Mahāprabhu also enjoyed the ceremony in the water with His devotees. As previously, Śrī Caitanya Mahāprabhu performed the cleansing ceremony at

Guṇḍicā and chanted the famous verse jagamohana-pari-muṇḍā yāu. After kīrtana ended, He distributed prasāda to all the devotees and also took some Himself. Then He lay down at the door of the Gambhīrā to take rest. Somehow or other Govinda came by and massaged His feet. Govinda could not go out that day, however, and therefore he was unable to accept prasāda. From the character of Govinda it is to be learned that we may sometimes commit offenses for the service of the Lord, but not for sense gratification.

Govinda, the personal servant of Śrī Caitanya Mahāprabhu, induced the Lord to eat all the food delivered by the devotees of Bengal for His service. All the Vaiṣṇavas used to invite Śrī Caitanya Mahāprabhu to their homes. The Lord accepted the invitation of Caitanya dāsa, the son of Śivānanda Sena, and ate rice and yogurt there.

#### TEXT 1

#### TEXT

vande śrī-kṛṣṇa-caitanyaṁ  
bhaktānugraha-kātaram  
yena kenāpi santuṣṭaṁ  
bhakta-dattena śraddhayā

#### SYNONYMS

vande--I offer my respectful obeisances; śrī-kṛṣṇa-caitanyam--to Lord Śrī Caitanya Mahāprabhu; bhakta--to His devotees; anugraha-kātaram--eager to show mercy; yena kenāpi--by anything; santuṣṭam--pleased; bhakta--by His devotees; dattena--offered; śraddhayā--with faith and love.

#### TRANSLATION

Let me offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu, who is always pleased to accept anything given with faith and love by His devotees and is always ready to bestow mercy upon them.

#### TEXT 2

#### TEXT

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

#### SYNONYMS

jaya jaya--all glories; gauracandra--to Śrī Caitanya Mahāprabhu; jaya--all glories; nityānanda--to Lord Nityānanda; jaya--all glories; advaita-candra--to Advaita Ācārya; jaya--all glories; gaura-bhakta-vṛnda--to the devotees of Lord Gaurāṅga.

#### TRANSLATION

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

TEXT 3

TEXT

varṣāntare saba bhakta prabhure dekhite  
parama-ānande sabe nīlācala yāite

SYNONYMS

varṣa-antare--at the next year; saba bhakta--all the devotees; prabhure dekhite--to see Śrī Caitanya Mahāprabhu; parama-ānande--in great happiness; sabe--all of them; nīlācala yāite--to go to Jagannātha Purī, Nīlācala.

TRANSLATION

The next year, all the devotees were very pleased to go to Jagannātha Purī [Nīlācala] to see Śrī Caitanya Mahāprabhu.

TEXT 4

TEXT

advaitācārya-gosāñi----sarva-agra-gaṇya  
ācāryaratna, ācāryanidhi, śrīvāsa ādi dhanya

SYNONYMS

advaita-ācārya-gosāñi--Advaita Ācārya Gosvāmī; sarva--of all; agra--the chief; gaṇya--to be counted; ācāryaratna--Candraśekhara; ācāryanidhi--Puṇḍarīka Vidyānidhi; śrīvāsa--Śrīvāsa Ṭhākura; ādi--and so on; dhanya--glorious.

TRANSLATION

Advaita Ācārya Gosāñi led the party from Bengal. He was followed by Ācāryaratna, Ācāryanidhi, Śrīvāsa Ṭhākura and other glorious devotees.

TEXT 5

TEXT

yadyapi prabhura ājñā gauḍe rahite  
tathāpi nityānanda preme calilā dekhite

SYNONYMS

yadyapi--although; prabhura--of Śrī Caitanya Mahāprabhu; ājñā--the order; gauḍe rahite--to stay in Bengal; tathāpi--still; nityānanda--Lord Nityānanda; preme--in ecstatic love; calilā--went; dekhite--to see.

TRANSLATION

Śrī Caitanya Mahāprabhu had ordered Lord Nityānanda to stay in Bengal, but nevertheless, because of ecstatic love, Lord Nityānanda also went to see Him.

TEXT 6

TEXT

anurāgera lakṣaṇa ei,----'vidhi' nāhi māne  
tānra ājñā bhāṅge tānra saṅgera kāraṇe

SYNONYMS

anurāgera--of real affection; lakṣaṇa--symptom; ei--this; vidhi--the regulation; nāhi māne--does not care for; tānra--His; ājñā--order; bhāṅge--neglects; tānra--His; saṅgera--association; kāraṇe--for the purpose of.

TRANSLATION

Indeed, it is a symptom of real affection that one breaks the order of the Supreme Personality of Godhead, not caring for the regulative principles, to associate with Him.

TEXT 7

TEXT

rāse yaiche ghara yāite gopīre ājñā dilā  
tānra ājñā bhāṅgi' tānra saṅge se rahilā

SYNONYMS

rāse--at the time of the rāsa dance; yaiche--as; ghara yāite--to return home; gopīre--the gopīs; ājñā dilā--Lord Kṛṣṇa ordered; tānra--His; ājñā--order; bhāṅgi'--breaking; tānra saṅge--in His association; se--they; rahilā--kept themselves.

TRANSLATION

During the rāsa dance, Kṛṣṇa asked all the gopīs to return home, but the gopīs neglected His order and stayed there for His association.

TEXT 8

TEXT

ājñā-pālane kṛṣṇera yaiche paritoṣa  
preme ājñā bhāṅgile haya koṭi-sukha-poṣa

SYNONYMS

ājñā-pālane--by carrying out the order; kṛṣṇera--of Lord Kṛṣṇa; yaiche--as; paritoṣa--happiness; preme--in ecstatic love; ājñā bhāṅgile--when one breaks the order; haya--there is; koṭi-sukha-poṣa--millions of times more happiness.

TRANSLATION

If one carries out Kṛṣṇa's order, Kṛṣṇa is certainly pleased, but if one sometimes breaks His order due to ecstatic love, that gives Him millions of times greater happiness.

#### TEXTS 9-11

##### TEXT

vāsudeva-datta, murāri-gupta, gaṅgādāsa  
śrīmān-sena, śrīmān-pañḍita, akiñcana kṛṣṇadāsa

murāri, garuḍa-pañḍita, buddhimanta-khāṇna  
sañjaya-puruṣottama, pañḍita-bhagavān

śuklāmbara, nṛsimhānanda āra yata jana  
sabāi calilā, nāma nā yāya likhana

##### SYNONYMS

vāsudeva-datta--Vāsudeva Datta; murāri-gupta--Murāri Gupta; gaṅgādāsa--Gaṅgādāsa; śrīmān-sena--Śrīmān Sena; śrīmān-pañḍita--Śrīmān Pañḍita; akiñcana kṛṣṇadāsa--Akiñcana Kṛṣṇadāsa; murāri--Murāri Gupta; garuḍa-pañḍita--Garuḍa Pañḍita; buddhimanta-khāṇna--Buddhimanta Khān; sañjaya puruṣottama--Sañjaya Puruṣottama; pañḍita-bhagavān--Bhagavān Pañḍita; śuklāmbara--Śuklāmbara; nṛsimhānanda--Nṛsimhānanda; āra--and; yata--as many; jana--persons; sabāi--all; calilā--went; nāma--names; nā yāya likhana--it is not possible to mention.

##### TRANSLATION

Vāsudeva Datta, Murāri Gupta, Gaṅgādāsa, Śrīmān Sena, Śrīmān Pañḍita, Akiñcana Kṛṣṇadāsa, Murāri Gupta, Garuḍa Pañḍita, Buddhimanta Khān, Sañjaya Puruṣottama, Bhagavān Pañḍita, Śuklāmbara Brahmācārī, Nṛsimhānanda Brahmācārī and many others joined together to go to Jagannātha Purī. It would be impossible to mention the names of them all.

##### TEXT 12

##### TEXT

kulīna-grāmī, khaṇḍa-vāsī mililā āsiyā  
śivānanda-sena calilā sabāre lañā

##### SYNONYMS

kulīna-grāmī--the residents of Kulīna-grāma; khaṇḍa-vāsī--the residents of Khaṇḍa; mililā āsiyā--came and joined; śivānanda-sena--Śivānanda Sena; calilā--went; sabāre lañā--taking all of them.

##### TRANSLATION

The inhabitants of Kulīna-grāma and Khaṇḍa also came and joined. Śivānanda Sena took the leadership and thus started taking care of them all.

##### TEXT 13

TEXT

rāghava-pañḍita cale jhāli sājāiyā  
damayantī yata dravya diyāche kariyā

SYNONYMS

rāghava-pañḍita--Rāghava Pañḍita; cale--goes; jhāli sājāiyā--after preparing his bag of food; damayantī--his sister; yata dravya--all the goods; diyāche kariyā--cooked and prepared.

TRANSLATION

Rāghava Pañḍita came with bags full of food prepared very nicely by his sister, Damayantī.

TEXT 14

TEXT

nānā apūrva bhakṣya-dravya prabhura yogya bhoga  
vatsareka prabhu yāhā karena upayoga

SYNONYMS

nānā--various; upūrva--unparalleled; bhakṣya-dravya--edibles; prabhura--of Śrī Caitanya Mahāprabhu; yogya bhoga--just suitable for the eating; vatsareka--for one year; prabhu--Śrī Caitanya Mahāprabhu; yāhā--which; karena upayoga--uses.

TRANSLATION

Damayantī made varieties of unparalleled food just suitable for Lord Śrī Caitanya Mahāprabhu to eat. The Lord ate it continually for one year.

TEXTS 15-16

TEXT

āmra-kāsāndi, ādā-kāsāndi jhāla-kāsāndi nāma  
nembu-ādā āmra-koli vividha vidhāna

āmsi, āma-khaṇḍa, tailāmra, āma-sattā  
yatna kari' guṇḍā kari' purāṇa sukutā

SYNONYMS

āmra-kāsāndi--āmra-kāsāndi; ādā-kāsāndi--ādā-kāsāndi; jhāla-kāsāndi--jhāla-kāsāndi; nāma--named; nembu-ādā--a preparation made with lime and ginger; āmra-koli--āmra-koli; vividha vidhāna--various preparations; āmsi--āmsi; āma-khaṇḍa--āma-khaṇḍa; tailāmra--mango within mustard oil; āma-sattā--āma-sattā; yatna kari'--with great attention; guṇḍā kari'--making into a powder; purāṇa sukutā--dried bitter vegetables such as bitter melon.



#### TRANSLATION

These are the names of some of the pickles and condiments in the bags of Rāghava Paṇḍita: āmra-kāsāndi, ādā-kāsāndi, jhāla-kāsāndi, nembu-ādā, āmra-koli, āmsi, āma-khaṇḍa, tailāmra and āma-sattā. With great attention, Damayantī also made dried bitter vegetables into a powder.

#### TEXT 17

#### TEXT

'sukutā' bali' avajñā nā kariha citte  
sukutāya ye sukha prabhura, tāhā nahe pañcāmṛte

#### SYNONYMS

sukutā--sukutā; bali'--because; avajñā--neglect; nā kariha--do not make; citte--within the mind; sukutāya--from sukutā; ye--which; sukha--happiness; prabhura--of Śrī Caitanya Mahāprabhu; tāhā--that; nahe--is not; pañcāmṛte--in pañcāmṛta.

#### TRANSLATION

Do not neglect sukutā because it is a bitter preparation. Śrī Caitanya Mahāprabhu derived more happiness from eating this sukutā than from drinking pañcāmṛta [a preparation of milk, sugar, ghee, honey and curd].

#### TEXT 18

#### TEXT

bhāva-grāhī mahāprabhu sneha-mātra laya  
sukutā pātā kāsāndite mahā-sukha pāya

#### SYNONYMS

bhāva-grāhī--one who accepts the purpose; mahāprabhu--Śrī Caitanya Mahāprabhu; sneha--affection; mātra--only; laya--accepts; sukutā pātā--in leaves of sukutā; kāsāndite--in kāsāndi; mahā-sukha--much pleasure; pāya--gets.

#### TRANSLATION

Since Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He extracts the purpose from everything. He accepted Damayantī's affection for Him, and therefore He derived great pleasure even from the dried bitter leaves of sukutā and from kāsāndi [a sour condiment].

#### TEXT 19

#### TEXT

'manuṣya'-buddhi damayantī kare prabhura pāya  
guru-bhojane udare kabhu 'āma' hañā yāya

#### SYNONYMS

manuṣya-buddhi--considering an ordinary human being; damayantī--the sister of Rāghava Paṇḍita; kare--does; prabhura pāya--at the lotus feet of Śrī Caitanya Mahāprabhu; guru-bhojane--by overeating; udare--in the abdomen; kabhu--sometimes; āma--mucus; hañā yāya--there is.

#### TRANSLATION

Because of her natural love for Śrī Caitanya Mahāprabhu, Damayantī considered the Lord an ordinary human being. Therefore she thought that He would become sick by overeating and there would be mucus within His abdomen.

#### PURPORT

Because of pure love, the devotees of Kṛṣṇa in Goloka Vṛndāvana, Vrajabhūmi, loved Kṛṣṇa as an ordinary human being like them. Yet although they considered Kṛṣṇa one of them, their love for Kṛṣṇa knew no bounds. Similarly, because of extreme love, devotees like Rāghava Paṇḍita and his sister, Damayantī, thought of Śrī Caitanya Mahāprabhu as a human being, but their love for Him was boundless. By overeating, an ordinary human being becomes prone to a disease called amla-pitta, which is a product of indigestion characterized by acidity of the stomach. Damayantī thought that such a condition would afflict Śrī Caitanya Mahāprabhu.

#### TEXT 20

#### TEXT

sukutā khāile sei āma ha-ibeka nāśa  
ei sneha mane bhāvi' prabhura ullāsa

#### SYNONYMS

sukutā khāile--by eating the sukutā; sei āma--that mucus; ha-ibeka nāśa--will be vanquished; ei--this; sneha--affection; mane--in the mind; bhāvi'--thinking of; prabhura--of Śrī Caitanya Mahāprabhu; ullāsa--delight.

#### TRANSLATION

Because of sincere affection, she thought that eating this sukutā would cure the Lord's disease. Considering these affectionate thoughts of Damayantī, the Lord was very pleased.

#### TEXT 21

#### TEXT

priyeṇa saṅgrathya vipakṣa-sannidhāv  
upāhitām vakṣasi pīvara-stanī  
srajaṁ na kācid vijahau jalāvilām  
vasanti hi premṇi guṇā na vastuni

#### SYNONYMS

priyeṇa--by the lover; saṅgrathya--after stringing; vipakṣa-sannidhau--in the presence of an opposite party; upāhitām--placed; vakṣasi--on the chest; pīvara-stanī--having raised breasts; srajam--a garland; na--not; kācit--some beloved; vijahau--rejected; jala-āvilām--muddy; vasanti--reside; hi--because; premṇi--in love; guṇāḥ--attributes; na--not; vastuni--in the material things.

#### TRANSLATION

"A dear lover strung a garland and placed it on the shoulder of his beloved in the presence of her co-wives. She had raised breasts and was very beautiful, yet although the garland was tainted with mud, she did not reject it, for its value lay not in material things but in love."

#### PURPORT

This is a verse from the Kirātārjunīya by Bhāravī.

#### TEXT 22

#### TEXT

dhaniyā-mauharīra taṇḍula guṇḍā kariyā  
nāḍu bāndhiyāche cini-pāka kariyā

#### SYNONYMS

dhaniyā--of coriander seeds; mauharīra--of anise seeds; taṇḍula--grains; guṇḍā kariyā--grinding to a powder; nāḍu bāndhiyāche--rendered into laḍḍus; cini-pāka kariyā--cooking with sugar.

#### TRANSLATION

Damayantī powdered coriander and anise seeds, cooked them with sugar and made them into small sweetmeats that were shaped like small balls.

#### TEXT 23

#### TEXT

śuṅṭhi-khaṇḍa nāḍu, āra āma-pitta-hara  
pṛthak pṛthak bāndhi' vastrera kuthalī bhitara

#### SYNONYMS

śuṅṭhi-khaṇḍa nāḍu--sweetmeat balls made with dried ginger; āra--and; āma-pitta-hara--which removes mucus caused by too much bile; pṛthak pṛthak--separately; bāndhi'--packaging; vastrera--of cloth; kuthalī--small bags; bhitara--within.

#### TRANSLATION

She made balls of sweetmeats with dried ginger to remove mucus caused by too much bile. She put all these preparations separately into small cloth bags.

TEXT 24

TEXT

koli-śuṅṭhi, koli-cūrṇa, koli-khaṇḍa āra  
kata nāma la-iba, śata-prakāra 'ācāra'

SYNONYMS

koli-śuṅṭhi--dried ginger and berries; koli-cūrṇa--powder of berries; koli-khaṇḍa--another preparation of berries; āra--and; kata nāma--how many names; la-iba--I shall call; śata-prakāra--a hundred varieties; ācāra--condiments and pickles.

TRANSLATION

She made a hundred varieties of condiments and pickles. She also made koli-śuṅṭhi, koli-cūrṇa, koli-khaṇḍa and many other preparations. How many should I name?

TEXT 25

TEXT

nārikela-khaṇḍa nāḍu, āra nāḍu gaṅgā-jala  
cira-sthāyī khaṇḍa-vikāra karilā sakala

SYNONYMS

nārikela-khaṇḍa nāḍu--sweetmeat balls made with coconut powder; āra--and; nāḍu gaṅgā-jala--a sweetmeat ball as white as Ganges water; cira-sthāyī--long-lasting; khaṇḍa-vikāra--modified forms of sugar-candy sweets; karilā--made; sakala--all.

TRANSLATION

She made many sweetmeats shaped like balls. Some were made with powdered coconut, and others looked as white as the water of the Ganges. In this way she made many varieties of long-lasting sugar confections.

TEXT 26

TEXT

cira-sthāyī kṣīra-sāra, maṇḍādi-vikāra  
amṛta-karpūra ādi aneka prakāra

SYNONYMS

cira-sthāyī--long-lasting; kṣīra-sāra--cheese; maṇḍādi-vikāra--varieties of sweetmeats made from maṇḍa, or milk and cream; amṛta-karpūra--a preparation made with milk and camphor; ādi--and others; aneka prakāra--many varieties.

TRANSLATION

She made long-lasting cheese, many varieties of sweetmeats with milk and cream, and many other varied preparations, such as amṛta-karpūra.

TEXT 27

TEXT

śālikācuṭi-dhānyera 'ātapa' ciḍā kari'  
nūtana-vastrera baḍa kuthalī saba bhari'

SYNONYMS

śālikācuṭi-dhānyera--of a kind of fine rice; ātapa--dried in the sunshine; ciḍā kari'--making flat rice; nūtana-vastrera--of new cloth; baḍa kuthalī--a large bag; saba--all; bhari'--filling.

TRANSLATION

She made flat rice from fine, unboiled, śāli paddy and filled a large bag made of new cloth.

TEXT 28

TEXT

kateka ciḍā huḍum kari' ghṛtete bhājiyā  
cini-pāke nāḍu kailā karpūrādi diyā

SYNONYMS

kateka ciḍā--some of the flat rice; huḍum kari'--making into puffed rice; ghṛtete bhājiyā--frying in ghee; cini-pāke--by cooking in sugar juice; nāḍu kailā--made into round balls; karpūra-ādi diyā--mixing with camphor and other ingredients.

TRANSLATION

She made some of the flat rice into puffed rice, fried it in ghee, cooked it in sugar juice, mixed in some camphor and rolled it into balls.

TEXTS 29-30

TEXT

śāli-dhānyera taṇḍula-bhājā cūrṇa kariyā  
ghṛta-sikta cūrṇa kailā cini-pāka diyā

karpūra, marica, lavaṅga, elāci, rasavāsa  
cūrṇa diyā nāḍu kailā parama suvāsa

SYNONYMS

śāli-dhānyera--of rice of a fine quality; taṇḍula--the grains; bhājā--being fried; cūrṇa kariyā--making it into a powder; ghṛta-sikta--moistened with ghee; cūrṇa--the powder; kailā--made; cini-pāka diyā--by cooking with sugar;

karpūra--camphor; marica--black pepper; lavaṅga--cloves; elāci--cardamom; rasa-vāsa--and other spices; cūrṇa--to the powder; diyā--adding; nāḍu--round sweetmeats; kailā--made; parama su-vāsa--very palatable.

TRANSLATION

She powdered fried grains of fine rice, moistened the powder with ghee and cooked it in a solution of sugar. Then she added camphor, black pepper, cloves, cardamom and other spices and rolled it into balls that were very palatable and aromatic.

TEXT 31

TEXT

śāli-dhānyera kha-i punaḥ gḥṛtete bhājīyā  
cini-pāka ukhḍā kailā karpūrādi diyā

SYNONYMS

śāli-dhānyera kha-i--parched rice from fine paddy; punaḥ--again; gḥṛtete bhājīyā--frying with ghee; cini-pāka--boiling with sugar juice; ukhḍā--of the name ukhḍā; kailā--made; karpūra-ādi diyā--mixing with camphor.

TRANSLATION

She took parched rice from fine paddy, fried it in ghee, cooked it in a sugar solution, mixed in some camphor and thus made a preparation called ukhḍā or muḍki.

TEXT 32

TEXT

phuṭkalāi cūrṇa kari' gḥṛte bhājāila  
cini-pāke karpūrādi diyā nāḍu kaila

SYNONYMS

phuṭkalāi--fused peas fried in ghee and soaked in sugar juice; cūrṇa kari'-making into powder; gḥṛte bhājāila--fried with ghee; cini-pāke--cooking with sugar; karpūra-ādi--camphor and other ingredients; diyā--adding; nāḍu kaila--made round sweetmeat balls.

TRANSLATION

Another variety of sweet was made with fused peas that were powdered, fried in ghee and then cooked in sugar juice. Camphor was mixed in, and then the sweet was rolled into a ball.

TEXT 33

TEXT

kahite nā jāni nāma e-janme yāhāra

aiche nānā bhakṣya-dravya sahasra-prakāra

SYNONYMS

kahite nā jāni--I cannot speak; nāma--the names; e-janme--in this life; yāhāra--of which; aiche--similar; nānā--many; bhakṣya-dravya--eatables; sahasra-prakāra--hundreds and thousands of varieties.

TRANSLATION

I could not mention the names of all these wonderful eatables, even in a lifetime. Damayantī made hundreds and thousands of varieties.

TEXT 34

TEXT

rāghavera ājñā, āra karena damayantī  
duñhāra prabhute sneha parama-bhakati

SYNONYMS

rāghavera ājñā--the order of Rāghava Paṇḍita; āra--and; karena--executes; damayantī--Damayantī; duñhāra--of both of them; prabhute--unto Śrī Caitanya Mahāprabhu; sneha--affection; parama-bhakati--highly developed devotional service.

TRANSLATION

Damayantī made all these preparations following the order of her brother, Rāghava Paṇḍita. Both of them had unlimited affection for Śrī Caitanya Mahāprabhu and were advanced in devotional service.

TEXT 35

TEXT

gaṅgā-mṛttikā āni' vastrete chāniyā  
pāñpaḍi kariyā dilā gandha-dravya diyā

SYNONYMS

gaṅgā-mṛttikā--dirt from the River Ganges; āni'--bringing; vastrete--through a cloth; chāniyā--pressing; pāñpaḍi kariyā dilā--made into small balls; gandha-dravya diyā--mixing with aromatic agents.

TRANSLATION

Damayantī took earth from the Ganges, dried it, powdered it, strained it through a fine cloth, mixed in aromatic ingredients and rolled it into small balls.

TEXT 36

TEXT

pātala mṛt-pātre sandhānādi bhari'  
āra saba vastu bhare vastrera kuthalī

SYNONYMS

pātala--thin; mṛt-pātre--in pots of earth; sandhāna-ādi--condiments and other items; bhari'--filling; āra--other; saba--all; vastu--things; bhare--filled; vastrera kuthalī--small bags of cloth.

TRANSLATION

The condiments and similar items were put into thin earthen pots, and everything else was put into small cloth bags.

TEXT 37

TEXT

sāmānya jhāli haite dviguṇa jhāli kailā  
pāripāṭi kari' saba jhāli bharāilā

SYNONYMS

sāmānya--small; jhāli--bags; haite--from; dvi-guṇa--twice as big; jhāli--bags; kailā--made; pāripāṭi kari'--with great attention; saba jhāli--all the bags; bharāilā--she filled.

TRANSLATION

From small bags Damayantī made bags that were twice as large. Then with great attention she filled all the large ones with the small ones.

TEXT 38

TEXT

jhāli bāndhi' mohara dila āgraha kariyā  
tina bojhāri jhāli vahe krama kariyā

SYNONYMS

jhāli bāndhi'--binding the bags; mohara dila--she sealed; āgraha kariyā--with great attention; tina bojhāri--three carriers; jhāli vahe--carried the bags; krama kariyā--one after another.

TRANSLATION

She then wrapped and sealed each and every bag with great attention. The bags were carried by three bearers, one after another.

TEXT 39

TEXT



sañkṣepe kahiluñ ei jhālira vicāra  
'rāghavera jhāli' bali' vikhyāti yāhāra

SYNONYMS

sañkṣepe--in brief; kahiluñ--I have spoken; ei jhālira--of these bags;  
vicāra--the description; rāghavera jhāli--the bags of Rāghava; bali'--as;  
vikhyāti--the fame; yāhāra--of which.

TRANSLATION

Thus I have briefly described the bags that have become famous as rāghavera  
jhāli.

TEXT 40

TEXT

jhālira upara 'munsiba' makaradhvaja-kara  
prāṇa-rūpe jhāli rākhe hañā tatpara

SYNONYMS

jhālira upara--upon the bags; munsiba--the superintendent; makaradhvaja-  
kara--Makaradhvaja Kara; prāṇa-rūpe--like his life; jhāli rākhe--he keeps the  
bags; hañā tatpara--with great attention.

TRANSLATION

The superintendent for all those bags was Makaradhvaja Kara, who kept them  
with great attention like his very life.

TEXT 41

TEXT

ei-mate vaiṣṇava saba nīlācale āilā  
daive jagannāthera se dina jala-līlā

SYNONYMS

ei-mate--in this way; vaiṣṇava saba--all the Vaiṣṇavas; nīlācale āilā--came  
to Nīlācala; daive--by chance; jagannāthera--of Lord Jagannātha; se dina--that  
day; jala-līlā--pastimes in the water.

TRANSLATION

Thus all the Vaiṣṇavas from Bengal went to Jagannātha Purī. By chance, they  
arrived on the day when Lord Jagannātha performs pastimes in the water.

TEXT 42

TEXT

narendrera jale 'govinda' naukāte caḍiyā

jala-kriḍā kare saba bhakta-gaṇa lañā

SYNONYMS

narendrera jale--upon the water of the lake known as Narendra-sarovara; govinda--Lord Govinda; naukāte caḍiyā--getting aboard a boat; jala-kriḍā kare--displays His water pastimes; saba bhakta-gaṇa--all the devotees; lañā--taking.

TRANSLATION

Boarding a boat in the waters of Narendra-sarovara, Lord Govinda performed His water pastimes with all the devotees.

TEXT 43

TEXT

sei-kāle mahāprabhu bhakta-gaṇa-saṅge  
narendre āilā dekhite jala-keli-raṅge

SYNONYMS

sei-kāle--at that time; mahāprabhu--Śrī Caitanya Mahāprabhu; bhakta-gaṇa-saṅge--with His devotees; narendre āilā--arrived at the Narendra Lake; dekhite--to see; jala-keli--the pastimes on the water; raṅge--in great jubilation.

TRANSLATION

Then Śrī Caitanya Mahāprabhu arrived with His personal associates to see the jubilant pastimes of Lord Jagannātha in the Narendra-sarovara.

TEXT 44

TEXT

sei-kāle āilā saba gauḍera bhakta-gaṇa  
narendrete prabhu-saṅge ha-ila milana

SYNONYMS

sei-kāle--at the same time; āilā--arrived; saba--all; gauḍera bhakta-gaṇa--the devotees from Bengal; narendrete--at the lake known as Narendra-sarovara; prabhu-saṅge--with Lord Śrī Caitanya Mahāprabhu; ha-ila milana--there was a meeting.

TRANSLATION

At the same time, all the devotees from Bengal arrived at the lake and had a great meeting with the Lord.

TEXT 45

TEXT

bhakta-gaṇa paḍe āsi' prabhura caraṇe  
uṭhāñā prabhu sabāre kailā āliṅgane

SYNONYMS

bhakta-gaṇa--the devotees; paḍe--fell; āsi'--coming; prabhura caraṇe--at the lotus feet of Śrī Caitanya Mahāprabhu; uṭhāñā--getting them up; prabhu--Śrī Caitanya Mahāprabhu; sabāre--all of them; kailā āliṅgane--embraced.

TRANSLATION

All the devotees immediately fell at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord lifted and embraced every one of them.

TEXT 46

TEXT

gauḍīyā-sampradāya saba karena kīrtana  
prabhura milane uṭhe premera krandaṇa

SYNONYMS

gauḍīyā-sampradāya--of the group of Vaiṣṇavas from Bengal; saba--all; karena kīrtana--perform congregational chanting; prabhura milane--upon meeting Śrī Caitanya Mahāprabhu; uṭhe--rise; premera krandaṇa--crying in ecstatic love.

TRANSLATION

The Gauḍīya-sampradāya, consisting of all the devotees from Bengal, began congregational chanting. When they met the Lord, they began to cry loudly in ecstatic love.

TEXT 47

TEXT

jala-kriḍā, vādya, gīta, nartana, kīrtana  
mahā-kolāhala tīre, salile khelana

SYNONYMS

jala-kriḍā--the pastimes in the water; vādya--musical vibration; gīta--singing; nartana--dancing; kīrtana--chanting; mahā-kolāhala--tumultuous sound; tīre--on the bank; salile--in the water; khelana--sporting.

TRANSLATION

Because of the pastimes in the water, there was great jubilation on the shore, with music, singing, chanting, dancing and tumultuous crying.

TEXT 48

TEXT

gauḍīyā-saṅkīrtane āra rodana miliyā  
mahā-kolāhala haila brahmāṇḍa bhariyā

SYNONYMS

gauḍīyā-saṅkīrtane--congregational chanting by the Gauḍīya Vaiṣṇavas; āra--and; rodana--crying; miliyā--mixing; mahā-kolāhala--a great, tumultuous sound vibration; haila--there was; brahmāṇḍa--the universe; bhariyā--filling.

TRANSLATION

The chanting and crying of the Gauḍīya Vaiṣṇavas mixed and created a tumultuous sound vibration that filled the entire universe.

TEXT 49

TEXT

saba bhakta lañā prabhu nāmilena jale  
sabā lañā jala-krīḍā karena kutūhale

SYNONYMS

saba bhakta--all the devotees; lañā--taking; prabhu--Śrī Caitanya Mahāprabhu; nāmilena jale--got down in the water; sabā lañā--taking all of them; jala-krīḍā--activities in the water; karena--performs; kutūhale--in great jubilation.

TRANSLATION

Śrī Caitanya Mahāprabhu entered the water with His devotees and began His pastimes with them in great jubilation.

TEXT 50

TEXT

prabhura ei jala-krīḍā dāsa-vṛndāvana  
'caitanya-maṅgale' vistāri' kariyāchena varṇana

SYNONYMS

prabhura--of Śrī Caitanya Mahāprabhu; ei--these; jala-krīḍā--activities in the water; dāsa-vṛndāvana--Vṛndāvana dāsa Ṭhākura; caitanya-maṅgale--in his book Caitanya-maṅgala, now known as Caitanya-bhāgavata; vistāri'--describing in detail; kariyāchena varṇana--has narrated.

TRANSLATION

In his Caitanya-maṅgala [now known as Caitanya-bhāgavata], Vṛndāvana dāsa Ṭhākura has given a detailed description of the activities the Lord performed in the water.

TEXT 51

TEXT

punaḥ ihāñ varṇile punarukti haya  
vyartha likhana haya, āra grantha bāḍaya

SYNONYMS

punaḥ--again; ihāñ--here; varṇile--if I describe; punaḥ-ukti haya--it will be repetition; vyartha--useless; likhana--writing; haya--is; āra--and; grantha bāḍaya--increases the volume of the book.

TRANSLATION

There is no use describing here the activities of the Lord again. It would simply be repetitious and would increase the size of this book.

TEXT 52

TEXT

jala-līlā kari' govinda calilā ālaya  
nija-gaṇa lañā prabhu gelā devālaya

SYNONYMS

jala-līlā kari'--after finishing the pastimes on the water; govinda--Lord Jagannātha in His moving form as Govinda; calilā ālaya--returned to His place; nija-gaṇa--His devotees; lañā--taking; prabhu--Śrī Caitanya Mahāprabhu; gelā--went; deva-ālaya--to the temple.

TRANSLATION

After concluding His pastimes in the water, Lord Govinda returned to His residence. Then Śrī Caitanya Mahāprabhu went to the temple, taking all His devotees with Him.

PURPORT

The Deity referred to herein as Govinda is the vijaya-vigraha in the temple of Jagannātha. When there is a need to take Jagannātha somewhere, the vijaya-vigraha is taken because the body of Jagannātha is very heavy. The vijaya-vigraha in the Jagannātha temple is known as Govinda. For the pastimes in the Narendrasarovara, the vijaya-vigraha was carried there instead of Lord Jagannātha.

TEXT 53

TEXT

jagannātha dekhi' punaḥ nija-ghare āilā  
prasāda ānāñā bhakta-gaṇe khāoyāilā

SYNONYMS

jagannātha dekhi'--after seeing Lord Jagannātha; punaḥ--again; nija-ghare--to His residence; āilā--returned; prasāda--prasāda; ānāñā--causing to be brought; bhakta-gaṇe khāoyāilā--fed the devotees.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to His residence after visiting the temple of Jagannātha, He asked for a large quantity of Lord Jagannātha's prasāda, which He then distributed among His devotees so that they could eat sumptuously.

TEXT 54

TEXT

iṣṭa-goṣṭhī sabā lañā kata-kṣaṇa kailā  
nija nija pūrva-vāsāya sabāya pāṭhāilā

SYNONYMS

iṣṭa-goṣṭhī--discussion of spiritual matters; sabā lañā--taking all the devotees; kata-kṣaṇa--for some time; kailā--did; nija nija--respective; pūrva-vāsāya--to the former residences; sabāya--all; pāṭhāilā--He sent.

TRANSLATION

After talking with all the devotees for some time, Śrī Caitanya Mahāprabhu asked them to occupy the individual residences in which they had lived the previous year.

TEXT 55

TEXT

govinda-ṭhāñi rāghava jhāli samarpilā  
bhojana-gṛhera koṇe jhāli govinda rākhilā

SYNONYMS

govinda-ṭhāñi--in charge of Govinda; rāghava--Rāghava Paṇḍita; jhāli--the jhāli, the bags of eatables; samarpilā--delivered; bhojana-gṛhera--of the dining room; koṇe--in the corner; jhāli--the bags; govinda--Govinda; rākhilā--kept.

TRANSLATION

Rāghava Paṇḍita delivered the bags of eatables to Govinda, who kept them in a corner of the dining room.

TEXT 56

TEXT

pūrva-vatsarera jhāli ājāḍa kariyā

dravya bharibāre rākhe anya gṛhe lañā

SYNONYMS

pūrva-vatsarera--of the previous year; jhāli--bags; ājāḍa kariyā--emptying; dravya bharibāre--to fill with goods; rākhe--keeps; anya gṛhe--to another room; lañā--taking.

TRANSLATION

Govinda thoroughly emptied the bags from the previous year and kept them in another room to fill them with other goods.

TEXT 57

TEXT

āra dina mahāprabhu nija-gaṇa lañā  
jagannātha dekhilena śayyotthāne yāñā

SYNONYMS

āra dina--the next day; mahāprabhu--Śrī Caitanya Mahāprabhu; nija-gaṇa lañā--accompanied by His personal devotees; jagannātha dekhilena--saw Lord Jagannātha; śayyā-utthāne--at the time of rising early from bed; yāñā--going.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu went with His personal devotees to see Lord Jagannātha when Lord Jagannātha arose early in the morning.

TEXT 58

TEXT

beḍā-saṅkīrtana tāhān ārambha karilā  
sāta-sampradāya tabe gāite lāgilā

SYNONYMS

beḍā-saṅkīrtana--surrounding congregational chanting; tāhān--there; ārambha karilā--began; sāta-sampradāya--seven groups; tabe--thereupon; gāite lāgilā--began to chant.

TRANSLATION

After seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu began His all-encompassing saṅkīrtana. He formed seven groups, which then began to chant.

PURPORT

For an explanation of the beḍā-saṅkīrtana, one may refer to Madhya-līlā, Chapter Eleven, verses 215-238.

TEXT 59

TEXT

sāta-sampradāye nṛtya kare sāta jana  
advaita ācārya, āra prabhu-nityānanda

SYNONYMS

sāta-sampradāye--in the seven groups; nṛtya kare--danced; sāta jana--seven persons; advaita ācārya--Advaita Ācārya; āra--and; prabhu-nityānanda--Lord Nityānanda.

TRANSLATION

In each of the seven groups was a principal dancer like Advaita Ācārya and Lord Nityānanda.

TEXT 60

TEXT

vakreśvara, acyutānanda, paṇḍita-śrīvāsa  
satyarāja-khānna, āra narahari-dāsa

SYNONYMS

vakreśvara--Vakreśvara; acyutānanda--Acyutānanda; paṇḍita-śrīvāsa--Paṇḍita Śrīvāsa; satyarāja-khānna--Satyarāja Khān; āra--and; narahari-dāsa--Narahari dāsa.

TRANSLATION

The dancers in the other groups were Vakreśvara Paṇḍita, Acyutānanda, Paṇḍita Śrīvāsa, Satyarāja Khān and Narahari dāsa.

TEXT 61

TEXT

sāta-sampradāye prabhu karena bhramaṇa  
'mora sampradāye prabhu'----aiche sabāra mana

SYNONYMS

sāta-sampradāye--in the seven groups; prabhu--Śrī Caitanya Mahāprabhu; karena bhramaṇa--wanders; mora sampradāye prabhu--Śrī Caitanya Mahāprabhu is in our group; aiche--in this way; sabāra mana--everyone was thinking.

TRANSLATION

As Śrī Caitanya Mahāprabhu walked from one group to another inspecting them, the men in each group thought, "The Lord is within our group."

TEXT 62



TEXT

sañkīrtana-kolāhale ākāśa bhedila  
saba jagannātha-vāsī dekhite āila

SYNONYMS

sañkīrtana-kolāhale--tumultuous roaring of congregational chanting; ākāśa bhedila--filled the sky; saba--all; jagannātha-vāsī--the inhabitants of Jagannātha Purī; dekhite āila--came to see.

TRANSLATION

The congregational chanting made a tumultuous roar that filled the sky. All the inhabitants of Jagannātha Purī came to see the kīrtana.

TEXT 63

TEXT

rājā āsi' dūre dekhe nija-gaṇa lañā  
rāja-patnī saba dekhe aṭṭālī caḍiyā

SYNONYMS

rājā--the King; āsi'--coming; dūre--from a distant place; dekhe--sees; nija-gaṇa lañā--accompanied by his personal staff; rāja-patnī--the queens; saba--all; dekhe--see; aṭṭālī caḍiyā--going up high in the palace.

TRANSLATION

Accompanied by his personal staff, the King also came there and watched from a distance, and all the queens watched from the elevated parts of the palace.

TEXT 64

TEXT

kīrtana-āṭope pṛthivī kare ṭalamala  
'hari-dhvani' kare loka, haila kolāhala

SYNONYMS

kīrtana-āṭope--by the force of congregational chanting; pṛthivī--the whole world; kare ṭalamala--trembles; hari-dhvani kare--chanted the transcendental sound Hari; loka--people in general; haila--there was; kolāhala--a tumultuous sound.

TRANSLATION

Due to the forceful vibration of kīrtana, the entire world began trembling. When everyone chanted the holy name, they made a tumultuous sound.

TEXT 65

TEXT

ei-mata kata-kṣaṇa karāilā kīrtana  
āpane nācite tabe prabhura haila mana

SYNONYMS

ei-mata--in this way; kata-kṣaṇa--for some time; karāilā kīrtana--caused kīrtana to be performed; āpane--personally; nācite--to dance; tabe--then; prabhura haila mana--Śrī Caitanya Mahāprabhu desired.

TRANSLATION

In this way the Lord had congregational chanting performed for some time, and then He Himself desired to dance.

TEXT 66

TEXT

sāta-dike sāta-sampradāya gāya, bājāya  
madhye mahā-premāveśe nāce gaura-rāya

SYNONYMS

sāta-dike--in seven directions; sāta-sampradāya--the seven groups; gāya--chant; bājāya--play on the mṛdaṅga; madhye--in the center; mahā-premāveśe--in great ecstatic love of Kṛṣṇa; nāce--dances; gaura-rāya--Śrī Caitanya Mahāprabhu.

TRANSLATION

The seven groups began chanting and beating their drums in seven directions, and Śrī Caitanya Mahāprabhu began dancing in the center in great ecstatic love.

TEXT 67

TEXT

uḍiyā-pada mahāprabhura mane smṛti haila  
svarūpere sei pada gāite ājñā dila

SYNONYMS

uḍiyā-pada--a line of a song in the language of Orissa; mahāprabhura--of Śrī Caitanya Mahāprabhu; mane--in the mind; smṛti haila--was remembered; svarūpere--unto Svarūpa Dāmodara Gosvāmī; sei pada--that special line; gāite--to sing; ājñā dila--ordered.

TRANSLATION

Śrī Caitanya Mahāprabhu remembered a line in the Orissan language and ordered Svarūpa Dāmodara to sing it.

TEXT 68

TEXT

"jagamohana-pari-muṇḍā yāu"

SYNONYMS

jagamohana--the kīrtana hall known as Jagamohana; pari--in; muṇḍā--my head; yāu--let it be offered.

TRANSLATION

"Let my head fall at the feet of Jagannātha in the kīrtana hall known as Jagamohana."

TEXT 69

TEXT

ei pade nṛtya karena parama-āveśe  
saba-loka caudike prabhura prema-jale bhāse

SYNONYMS

ei pade--by this line; nṛtya karena--dances; parama-āveśe--in great ecstatic love; saba-loka--all people; cau-dike--in all four directions; prabhura--of Śrī Caitanya Mahāprabhu; prema-jale--in tears of love; bhāse--float.

TRANSLATION

Simply because of this line, Śrī Caitanya Mahāprabhu was dancing in greatly ecstatic love. People all around Him floated in the water of His tears.

TEXT 70

TEXT

'bol 'bol' balena prabhu śrī-bāhu tuliyā  
hari-dhvani kare loka ānande bhāsiyā

SYNONYMS

bol--chant; bol--chant; balena--said; prabhu--the Lord; śrī-bāhu--His transcendental arms; tuliyā--raising; hari-dhvani kare--chanted the holy name Hari; loka--people; ānande bhāsiyā--floating in transcendental bliss.

TRANSLATION

Raising His two arms, the Lord said, "Chant! Chant!" Floating in transcendental bliss, the people responded by chanting the holy name of Hari.

TEXT 71

TEXT

prabhu paḍi' mūrchā yāya, śvāsa nāhi āra  
ācambite uṭhe prabhu kariyā huṅkāra

SYNONYMS

prabhu--the Lord; paḍi'--falling down; mūrchā yāya--became unconscious;  
śvāsa nāhi--there was no breathing; āra--and; ācambite--suddenly; uṭhe--stands  
up; prabhu--Śrī Caitanya Mahāprabhu; kariyā huṅkāra--making a loud sound.

TRANSLATION

The Lord fell to the ground unconscious, not even breathing. Then suddenly  
He stood up, making a loud sound.

TEXT 72

TEXT

saghana pulaka,---yena śimulera taru  
kabhu praphullita aṅga, kabhu haya saru

SYNONYMS

sa-ghana--constant; pulaka--standing of the hairs of the body; yena--like;  
śimulera taru--the śimula tree; kabhu--sometimes; praphullita--swollen; aṅga--  
body; kabhu--sometimes; haya--is; saru--lean and thin.

TRANSLATION

The hairs on His body constantly stood up like the thorns on a śimula tree.  
Sometimes His body was swollen and sometimes lean and thin.

TEXT 73

TEXT

prati roma-kūpe haya prasveda, raktodgama  
jaja' 'gaga' 'pari' 'mumu'----gadgada vacana

SYNONYMS

prati roma-kūpe--in every hole of the hair; haya--there was; prasveda--  
perspiration; rakta-udgama--a profusion of blood; jaja gaga pari mumu--the  
sounds "jaja gaga pari mumu"; gadgada--faltering; vacana--words.

TRANSLATION

He bled and perspired from every pore of His body. His voice faltered.  
Unable to say the line properly, He uttered only, "jaja gaga pari mumu."

TEXT 74

TEXT

eka eka danta yena pṛthak pṛthak naḍe  
aiche naḍe danta,----yena bhūme khasi' paḍe

SYNONYMS

eka eka--each and every; danta--tooth; yena--as if; pṛthak pṛthak--  
separately; naḍe--shakes; aiche--like that; naḍe--shake; danta--the teeth;  
yena--as if; bhūme--on the ground; khasi'--becoming loose; paḍe--fall.

TRANSLATION

All His teeth shook, as if each were separate from the others. Indeed, they  
seemed about to fall to the ground.

TEXT 75

TEXT

kṣaṇe kṣaṇe bāḍe prabhura ānanda-āveśa  
tṛtīya prahara ha-ila, nṛtya nahe śeṣa

SYNONYMS

kṣaṇe kṣaṇe--at every moment; bāḍe--increases; prabhura--of Śrī Caitanya  
Mahāprabhu; ānanda-āveśa--transcendental bliss; tṛtīya prahara--mid-afternoon;  
ha-ila--there was; nṛtya--the dancing; nahe śeṣa--did not end.

TRANSLATION

His transcendental bliss increased at every moment. Therefore even by  
mid-afternoon the dancing had not ended.

TEXT 76

TEXT

saba lokera uthalila ānanda-sāgara  
saba loka pāsarila deha-ātma-ghara

SYNONYMS

saba lokera--of every person; uthalila--overflowed; ānanda-sāgara--the  
ocean of transcendental bliss; saba loka--every person; pāsarila--forgot;  
deha--body; ātma--mind; ghara--home.

TRANSLATION

The ocean of transcendental bliss overflowed, and everyone present forgot  
his body, mind and home.

TEXT 77

TEXT

tabe nityānanda prabhu sṛjilā upāya  
krame-krame kīrtanīyā rākhila sabāya

SYNONYMS

tabe--at that time; nityānanda--Lord Nityānanda; prabhu--the Lord; sṛjilā  
upāya--made a device; krame-krame--by and by; kīrtanīyā--the chanters;  
rākhila--stopped; sabāya--all.

TRANSLATION

Then Lord Nityānanda found a way to end the kīrtana. He gradually stopped  
all the chanters.

TEXT 78

TEXT

svarūpera saṅge mātra eka sampradāya  
svarūpera saṅge seha manda-svara gāya

SYNONYMS

svarūpera saṅge--with Svarūpa Dāmodara; mātra--only; eka--one; sampradāya--  
group; svarūpera saṅge--with Svarūpa Dāmodara; seha--they; manda-svara--very  
softly; gāya--chanted.

TRANSLATION

Thus only one group continued chanting with Svarūpa Dāmodara, and they  
chanted very softly.

TEXT 79

TEXT

kolāhala nāhi, prabhura kichu bāhya haila  
tabe nityānanda sabāra śrama jānāila

SYNONYMS

kolāhala--tumultuous sound; nāhi--there was not; prabhura--of Śrī Caitanya  
Mahāprabhu; kichu--some; bāhya--external consciousness; haila--there was;  
tabe--at that time; nityānanda--Lord Nityānanda; sabāra--of all of them;  
śrama--fatigue; jānāila--informed.

TRANSLATION

When there was no longer a tumultuous sound, Śrī Caitanya Mahāprabhu  
returned to consciousness. Then Nityānanda Prabhu informed Him of the fatigue  
of the chanters and dancers.

TEXT 80

TEXT

bhakta-śrama jāni' kailā kīrtana samāpana  
sabā lañā āsi' kailā samudre snapana

SYNONYMS

bhakta-śrama--the fatigue of the devotees; jāni'--understanding; kailā--performed; kīrtana samāpana--ending the chanting; sabā lañā āsi'--accompanied by all of them; kailā--did; samudre--in the sea; snapana--bathing.

TRANSLATION

Understanding the fatigue of the devotees, Śrī Caitanya Mahāprabhu stopped the congregational chanting. Then He bathed in the sea, accompanied by them all.

TEXT 81

TEXT

saba lañā prabhu kailā prasāda bhojana  
sabāre vidāya dilā karite śayana

SYNONYMS

saba lañā--with all of them; prabhu--Śrī Caitanya Mahāprabhu; kailā--performed; prasāda bhojana--taking prasāda; sabāre--to everyone; vidāya dilā--bade farewell; karite śayana--to take rest.

TRANSLATION

Then Śrī Caitanya Mahāprabhu took prasāda with all of them and then asked them to return to their dwellings and take rest.

TEXT 82

TEXT

gambhīrāra dvāre karena āpane śayana  
govinda āsiyā kare pāda-samvāhana

SYNONYMS

gambhīrāra dvāre--at the door of the Gambhīrā, the small room within the room; karena--does; āpane--personally; śayana--lying down; govinda--His personal servant Govinda; āsiyā--coming; kare--performs; pāda-samvāhana--massaging the legs.

TRANSLATION

Śrī Caitanya Mahāprabhu lay down at the door of the Gambhīrā, and Govinda came there to massage His legs.

TEXTS 83-84

TEXT

sarva-kāla āche ei sudṛḍha 'niyama'  
'prabhu yadi prasāda pāñā karena śayana

govinda āsiyā kare pāda-samvāhana  
tabe yāi' prabhura 'śeṣa' karena bhojana'

SYNONYMS

sarva-kāla--all the time; āche--there is; ei--this; su-dṛḍha--hard-and-fast; niyama--regulation; prabhu--Śrī Caitanya Mahāprabhu; yadi--when; prasāda pāñā--after taking His meals; karena śayana--lies down; govinda--Govinda; āsiyā--coming; kare--performs; pāda-samvāhana--massaging the legs; tabe--thereafter; yāi'--going; prabhura--of Śrī Caitanya Mahāprabhu; śeṣa--the remnants of food; karena bhojana--eats.

TRANSLATION

It was a steady, long-standing rule that Śrī Caitanya Mahāprabhu would lie down to rest after lunch and Govinda would come to massage His legs. Then Govinda would honor the remnants of food left by Śrī Caitanya Mahāprabhu.

TEXT 85

TEXT

saba dvāra yuḍi' prabhu kariyāchena śayana  
bhitare yāite nāre, govinda kare nivedana

SYNONYMS

saba dvāra--the whole door; yuḍi'--occupying the space of; prabhu--Śrī Caitanya Mahāprabhu; kariyāchena śayana--was lying down; bhitare--within; yāite nāre--could not go; govinda--Govinda; kare nivedana--he requested.

TRANSLATION

This time when the Lord lay down, He occupied the entire doorway. Govinda could not enter the room, and therefore he made the following request.

TEXT 86

TEXT

'eka-pāśa hao, more deha' bhitara yāite'  
prabhu kahe,----'śakti nāhi aṅga cālāite'

SYNONYMS

eka-pāśa hao--kindly turn on one side; more--me; deha'--allow; bhitara--within; yāite--to go; prabhu kahe--Śrī Caitanya Mahāprabhu replied; śakti--strength; nāhi--there is not; aṅga cālāite--to move My body.



TRANSLATION

"Kindly turn on one side. Let me pass to enter the room." However, the Lord replied, "I don't have the strength to move My body."

TEXT 87

TEXT

bāra bāra govinda kahe eka-dik ha-ite  
prabhu kahe,----'aṅga āmi nāri cālāite'

SYNONYMS

bāra bāra--again and again; govinda--Govinda; kahe--requests; eka-dik ha-ite--to turn on one side; prabhu kahe--Śrī Caitanya Mahāprabhu replied; aṅga--My body; āmi--I; nāri cālāite--cannot move.

TRANSLATION

Govinda made his request again and again, but the Lord replied, "I cannot move My body."

TEXT 88

TEXT

govinda kahe,----'karite cāhi pāda-samvāhana'  
prabhu kahe,----'kara vā nā kara, yei laya tomāra mana'

SYNONYMS

govinda kahe--Govinda said; karite--to do; cāhi--I want; pāda-samvāhana--massaging Your legs; prabhu kahe--the Lord replied; kara--do; vā--or; nā kara--do not do; yei--whatever; laya tomāra mana--you decide.

TRANSLATION

Govinda repeatedly requested, "I want to massage Your legs," but the Lord said, "Do it or don't do it. It depends upon your mind."

TEXT 89

TEXT

tabe govinda bahirvāsa tānra upare diyā  
bhitara-ghare gelā mahāprabhure laṅghiyā

SYNONYMS

tabe--then; govinda--Govinda; bahirvāsa--outward wrapper; tānra upare--over Him; diyā--spreading; bhitara-ghare--within the room; gelā--went; mahāprabhure laṅghiyā--crossing Śrī Caitanya Mahāprabhu.

TRANSLATION

Then Govinda spread the Lord's wrapper over the Lord's body and in this way entered the room by crossing over Him.

TEXT 90

TEXT

pāda-samvāhana kaila, kaṭi-pṛṣṭha cāpila  
madhūra-mardane prabhura pariśrama gela

SYNONYMS

pāda-samvāhana--massaging of the legs; kaila--he performed; kaṭi--waist; pṛṣṭha--back; cāpila--pressed; madhūra-mardane--by mild pressing; prabhura--of Śrī Caitanya Mahāprabhu; pariśrama--fatigue; gela--went away.

TRANSLATION

Govinda massaged the Lord's legs as usual. He pressed the Lord's waist and back very softly, and thus all the Lord's fatigue went away.

TEXT 91

TEXT

sukhe nidrā haila prabhura, govinda cāpe aṅga  
daṇḍa-dui ba-i prabhura hailā nidrā-bhaṅga

SYNONYMS

sukhe--very nicely; nidrā haila prabhura--Śrī Caitanya Mahāprabhu slept; govinda--Govinda; cāpe aṅga--pressed the body; daṇḍa-dui bāi--after about forty-five minutes; prabhura--of Śrī Caitanya Mahāprabhu; hailā--there was; nidrā-bhaṅga--breaking of sleep.

TRANSLATION

As Govinda stroked His body, the Lord slept very nicely for about forty-five minutes, and then His sleep broke.

TEXT 92

TEXT

govinde dekhiyā prabhu bale kruddha hañā  
'āji kene eta-kṣaṇa āchis vasiyā?

SYNONYMS

govinde dekhiyā--seeing Govinda; prabhu--Śrī Caitanya Mahāprabhu; bale--said; kruddha hañā--in an angry mood; āji--today; kene--why; eta-kṣaṇa--for so long; āchis--have you been; vasiyā--sitting.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw Govinda sitting by His side, He was somewhat angry. "Why have you been sitting here for so long today?" the Lord asked.

TEXT 93

TEXT

mora nidrā haile kene nā gelā prasāda khāite?  
govinda kahe----'dvāre śuilā, yāite nāhi pathe'

SYNONYMS

mora nidrā haile--when I fell asleep; kene--why; nā gelā--did you not go; prasāda khāite--to take your meal; govinda kahe--Govinda said; dvāre--the door; śuilā--You were blocking; yāite--to go; nāhi pathe--there is no passage.

TRANSLATION

"Why didn't you go to take your meal after I fell asleep?" the Lord asked. Govinda replied, "You were lying down, blocking the door, and there was no way to go."

TEXT 94

TEXT

prabhu kahe,----'bhitare tabe āilā kemane?  
taiche kene prasāda laite nā kailā gamane?'

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; bhitare--inside; tabe--then; āilā--you came; kemane--how; taiche--in the same way; kene--why; prasāda laite--to take prasāda; nā kailā gamane--did you not go.

TRANSLATION

The Lord asked, "How did you enter the room? Why didn't you go out to take your lunch in the same way?"

TEXT 95

TEXT

govinda kahe mane----"āmāra 'sevā' se 'niyama'  
aparādha ha-uka, kibā narake gamana

SYNONYMS

govinda kahe--Govinda said; mane--within his mind; āmāra sevā--my service; se niyama--that is the regulation; aparādha ha-uka--let there be offenses; kibā--or; narake--to hell; gamana--going.

TRANSLATION

Govinda mentally replied, "My duty is to serve, even if I have to commit offenses or go to hell.

TEXT 96

TEXT

'sevā' lāgi' koṭi 'aparādha' nāhi gaṇi  
sva-nimitta 'aparādhābhāse' bhaya māni"

SYNONYMS

sevā lāgi'--for the matter of service; koṭi aparādha--ten million offenses;  
nāhi gaṇi--I do not care for; sva-nimitta--for my personal self; aparādha-  
ābhāse--by a glimpse of an offense; bhaya māni--I am afraid.

TRANSLATION

"I would not mind committing hundreds and thousands of offenses for the service of the Lord, but I greatly fear committing even a glimpse of an offense for my own self."

TEXT 97

TEXT

eta saba mane kari' govinda rahilā  
prabhu ye puchilā, tāra utara nā dilā

SYNONYMS

eta saba--all this; mane kari'--thinking; govinda rahilā--Govinda kept silent; prabhu--Śrī Caitanya Mahāprabhu; ye--what; puchilā--inquired; tāra--of that; utara--reply; nā dilā--did not give.

TRANSLATION

Thinking in this way, Govinda kept silent. He did not reply to the Lord's inquiry.

TEXT 98

TEXT

pratyaha prabhura nidrāya yāna prasāda la-ite  
se divasera śrama dekhi' lāgilā cāpite

SYNONYMS

prati-aha--daily; prabhura nidrāya--when the Lord was asleep; yāna--he goes; prasāda la-ite--to accept his lunch; se divasera--of that day; śrama--the weariness; dekhi'--seeing; lāgilā cāpite--began to press.

#### TRANSLATION

It was Govinda's practice to go take lunch when the Lord was asleep. On that day, however, seeing the Lord's weariness, Govinda continued massaging His body.

#### TEXT 99

#### TEXT

yāiteha patha nāhi, yāibe kemane?  
mahā-aparādha haya prabhura laṅghane

#### SYNONYMS

yāiteha--to go; patha nāhi--there was no passage; yāibe kemane--how would he go away; mahā-aparādha--a great offense; haya--there would be; prabhura laṅghane--to cross over the body of Śrī Caitanya Mahāprabhu.

#### TRANSLATION

There was no way to go. How could he leave? When he thought of crossing over the Lord's body, he considered it a great offense.

#### TEXT 100

#### TEXT

ei saba haya bhakti-śāstra-sūkṣma marma  
caitanyera kṛpāya jāne ei saba dharma

#### SYNONYMS

ei saba--all these; haya--are; bhakti-śāstra--of the system of devotional service; sūkṣma marma--finer principles; caitanyera kṛpāya--by the mercy of Śrī Caitanya Mahāprabhu; jāne--one can understand; ei saba--all these; dharma--principles of devotional service.

#### TRANSLATION

These are some of the finer points of etiquette in devotional service. Only one who has received the mercy of Śrī Caitanya Mahāprabhu can understand these principles.

#### PURPORT

Karmīs, fruitive workers, cannot understand the finer conclusions of devotional service because they accept only its ritualistic value but do not understand how devotional service satisfies the Supreme Personality of Godhead. The karmīs view the formalities as a means of advancing in religion, economic development, sensual satisfaction and liberation. Although these are only material results of following religious principles, the karmīs consider them everything. Such ritualistic activities are called karma. Karmīs who adopt devotional service very loosely and who therefore remain on the platform of material activities are called prākṛta-sahajiyās. They cannot understand

how pure devotional service is rendered in paternal and conjugal love, for this can be understood only by the special mercy bestowed by Śrī Caitanya Mahāprabhu upon pure devotees.

TEXT 101

TEXT

bhakta-guṇa prakāśite prabhu baḍa raṅgī  
ei saba prakāśite kailā eta bhaṅgī

SYNONYMS

bhakta-guṇa--the attributes of the devotee; prakāśite--to manifest; prabhu--the Lord; baḍa raṅgī--very interested; ei saba--all these; prakāśite--to manifest; kailā--He performed; eta--such; bhaṅgī--incident.

TRANSLATION

The Lord is very interested in manifesting the exalted qualities of His devotees, and that is why He engineered this incident.

TEXT 102

TEXT

saṅkṣepe kahiluṅ ei pari-muṅḍā-nṛtya  
adyāpiha gāya yāhā caitanyera bhṛtya

SYNONYMS

saṅkṣepe--in brief; kahiluṅ--I have described; ei--this; pari-muṅḍā-nṛtya--dancing in the dancing hall of Jagannātha's temple; adyāpiha--even up-to-date; gāya--sing about; yāhā--which; caitanyera bhṛtya--the servants of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have briefly described Śrī Caitanya Mahāprabhu's dancing in the hall of the Jagannātha temple. The servants of Śrī Caitanya Mahāprabhu sing about this dancing even now.

TEXT 103

TEXT

ei-mata mahāprabhu lañā nija-gaṇa  
guṇḍicā-gṛhera kailā kṣāḷana, mārjana

SYNONYMS

ei-mata--in this way; mahāprabhu--Śrī Caitanya Mahāprabhu; lañā nija-gaṇa--accompanied by His personal associates; guṇḍicā-gṛhera--of the Guṇḍicā temple; kailā--performed; kṣāḷana--washing; mārjana--cleansing.

TRANSLATION

Accompanied by His personal associates, Śrī Caitanya Mahāprabhu washed and swept the Guṇḍicā temple, cleansing it as usual.

TEXT 104

TEXT

pūrvavat kailā prabhu kīrtana, nartana  
pūrvavat ṭoṭāya kailā vanya-bhojana

SYNONYMS

pūrvavat--as previously; kailā--performed; prabhu--Śrī Caitanya Mahāprabhu; kīrtana--chanting; nartana--dancing; pūrvavat--as previously; ṭoṭāya--in the garden; kailā--performed; vanya-bhojana--taking a picnic.

TRANSLATION

The Lord danced and chanted and then enjoyed a picnic in the garden as He had done before.

TEXT 105

TEXT

pūrvavat ratha-āge karilā nartana  
herā-pañcamī-yātrā kailā daraśana

SYNONYMS

pūrvavat--as previously; ratha-āge--in front of the chariot; karilā nartana--performed dancing; herā-pañcamī-yātrā--the festival of Herā-pañcamī; kailā daraśana--He saw.

TRANSLATION

As previously, He danced in front of the Jagannātha cart and observed the festival of Herā-pañcamī.

TEXT 106

TEXT

cāri-māsa varṣāya rahilā saba bhakta-gaṇa  
janmāṣṭamī ādi yātrā kailā daraśana

SYNONYMS

cāri-māsa--for four months; varṣāya--of the rainy season; rahilā--stayed; saba bhakta-gaṇa--all the devotees; janmāṣṭamī ādi yātrā--festivals like Lord Kṛṣṇa's birth ceremony; kailā daraśana--observed.

TRANSLATION

All the devotees from Bengal stayed in Jagannātha Purī for the four months of the rainy season and observed many other ceremonies, such as the anniversary of Lord Kṛṣṇa's birth.

TEXT 107

TEXT

pūrve yadi gauḍa ha-ite bhakta-gaṇa āila  
prabhure kichu khāoyāite sabāra icchā haila

SYNONYMS

pūrve--formerly; yadi--when; gauḍa ha-ite--from Bengal; bhakta-gaṇa āila--the devotees arrived; prabhure--to Śrī Caitanya Mahāprabhu; kichu--something; khāoyāite--to feed; sabāra icchā haila--everyone desired.

TRANSLATION

Formerly, when all the devotees had arrived from Bengal, they all desired to give Śrī Caitanya Mahāprabhu something to eat.

TEXT 108

TEXT

keha kona prasāda āni' deya govinda-ṭhāñi  
'ihā yena avaśya bhakṣaṇa karena gosāñi'

SYNONYMS

keha--someone; kona prasāda--some variety of prasāda; āni'--bringing; deya--delivers; govinda-ṭhāñi--to Govinda; ihā--this; yena--that; avaśya--certainly; bhakṣaṇa karena--eats; gosāñi--Śrī Caitanya Mahāprabhu.

TRANSLATION

Each devotee would bring a certain type of prasāda. He would entrust it to Govinda and request him, "Please arrange that the Lord will surely eat this prasāda."

TEXT 109

TEXT

keha paiḍa, keha nāḍu, keha piṭhā-pānā  
bahu-mūlya uttama-prasāda-prakāra yāra nānā

SYNONYMS

keha--someone; paiḍa--a coconut preparation; keha--someone; nāḍu--sweetballs; keha--someone; piṭhā--cakes; pānā--sweet rice; bahu-mūlya--costly; uttama-prasāda--very palatable food; prakāra yāra nānā--of different varieties.



TRANSLATION

Some brought paida [a coconut preparation], some brought sweetballs, and some brought cakes and sweet rice. The prasāda was of different varieties, all very costly.

TEXT 110

TEXT

'amuk ei diyāche' govinda kare nivedana  
'dhari' rākha' bali' prabhu nā karena bhakṣaṇa

SYNONYMS

amuk--such and such devotee; ei--this; diyāche--has given; govinda--Govinda; kare nivedana--informs; dhari' rākha--please keep them; bali'--saying; prabhu--Śrī Caitanya Mahāprabhu; nā karena bhakṣaṇa--does not eat.

TRANSLATION

Govinda would present the prasāda and say to Śrī Caitanya Mahāprabhu, "This has been given by such and such devotee." The Lord, however, would not actually eat it. He would simply say, "Keep it in storage."

TEXT 111

TEXT

dharite dharite gharera bharila eka koṇa  
śata-janera bhakṣya yata haila sañcayana

SYNONYMS

dharite dharite--keeping and keeping; gharera--of the room; bharila--filled up; eka koṇa--one corner; śata-janera--of one hundred people; bhakṣya--sufficient for feeding; yata--all; haila--there was; sañcayana--accumulation.

TRANSLATION

Govinda kept accumulating the food, and soon it filled a corner of the room. There was quite enough to feed at least a hundred people.

TEXT 112

TEXT

govindere sabe puche kariyā yatana  
'āmā-datta prasāda prabhure ki karāilā bhakṣaṇa?

SYNONYMS

govindere--unto Govinda; sabe--all the devotees; puche--inquired; kariyā yatana--with great eagerness; āmā-datta prasāda--the prasāda given by me;

prabhure--unto Śrī Caitanya Mahāprabhu; ki karāilā bhakṣaṇa--have you given for eating.

TRANSLATION

All the devotees asked Govinda with great eagerness, "Have you given Śrī Caitanya Mahāprabhu the prasāda brought by me?"

TEXT 113

TEXT

kāhāñ kichu kahi' govinda kare vañcana  
āra dina prabhure kahe nirveda-vacana

SYNONYMS

kāhāñ--to someone; kichu--something; kahi'--saying; govinda--Govinda; kare vañcana--told lies; āra dina--one day; prabhure--unto Śrī Caitanya Mahāprabhu; kahe--said; nirveda-vacana--a statement of disappointment.

TRANSLATION

When the devotees questioned Govinda, he had to tell them lies. Therefore one day he spoke to the Lord in disappointment.

TEXT 114

TEXT

"ācāryādi mahāsaya kariyā yatane  
tomāre khāoyāite vastu dena mora sthāne

SYNONYMS

ācārya-ādi--headed by Advaita Ācārya; mahāsaya--respectable gentlemen; kariyā yatane--with great endeavor; tomāre khāoyāite--to feed You; vastu dena--deliver varieties of food; mora sthāne--to me.

TRANSLATION

"Many respectable devotees, headed by Advaita Ācārya, make a great endeavor to entrust me with varieties of food for You.

TEXT 115

TEXT

tumi se nā khāo, tāñrā puche bāra bāra  
kata vañcanā karimu, kemane āmāra nistāra?"

SYNONYMS

tumi--You; se--that; nā khāo--do not eat; tānrā--they; puche--inquire; bāra bāra--again and again; kata vañcanā karimu--how long shall I cheat; kemane--how; āmāra--my; nistāra--deliverance.

TRANSLATION

"You do not eat it, but they ask me again and again. How long shall I go on cheating them? How shall I be freed from this responsibility?"

TEXT 116

TEXT

prabhu kahe,----'ādi-vasyā' duḥkha kāñhe māne?  
kebā ki diyāche, tāhā ānaha ekhāne'

SYNONYMS

prabhu kahe--the Lord replied; ādi-vasyā--you who have been residing with Me for a very long time; duḥkha kāñhe māne--why are you unhappy about this; kebā ki diyāche--whatever they have delivered; tāhā--all that; ānaha ekhāne--bring here.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Why are you so foolishly unhappy? Bring here to Me whatever they have given you."

PURPORT

Śrīla Bhaktivinoda Ṭhākura explains that the word ādi-vasyā refers to one who has been living with another for a very long time. Govinda was addressed as ādi-vasyā because he had been living with Śrī Caitanya Mahāprabhu for a very long time, whereas other devotees, who were mostly new, would come and go. In effect, the Lord told Govinda, "Since you have been living with Me for a long time, you should not be foolishly disappointed in this situation. Bring all the food to Me, and you will see that I can eat it."

TEXT 117

TEXT

eta bali' mahāprabhu vasilā bhojane  
nāma dhari' dhari' govinda kare nivedane

SYNONYMS

eta bali'--saying this; mahāprabhu--Śrī Caitanya Mahāprabhu; vasilā bhojane--sat down for eating; nāma--the name; dhari' dhari'--speaking; govinda--Govinda; kare nivedane--offers.

TRANSLATION

Śrī Caitanya Mahārabhu sat down to eat. Then Govinda offered Him the preparations one after another, and as he did so he spoke the name of the person who had given each one.

TEXT 118

TEXT

"ācāryera ei paiḍa, pānā-sara-pūpī  
ei amṛta-guṭikā, maṇḍā, karpūra-kūpī

SYNONYMS

ācāryera--of Advaita Ācārya; ei--these; paiḍa--coconut preparation; pānā--sweet rice; sara-pūpī--cakes made with cream; ei--these; amṛta-guṭikā--sweetballs; maṇḍā--a type of round sweetmeat; karpūra-kūpī--a pot of camphor.

TRANSLATION

"These preparations--paiḍa, sweet rice, cakes made with cream, and also amṛta-guṭikā, maṇḍā and a pot of camphor--have been given by Advaita Ācārya.

TEXT 119

TEXT

śrīvāsa-pañḍitera ei aneka prakāra  
piṭhā, pānā, amṛta-maṇḍā padma-cini āra

SYNONYMS

śrīvāsa-pañḍitera--of Śrīvāsa Paṇḍita; ei--these; aneka prakāra--many varieties; piṭhā--cakes; pānā--cream; amṛta-maṇḍā--another type of sweetball; padma-cini--padma-cini; āra--and.

TRANSLATION

"Next there are varieties of food--cakes, cream, amṛta-maṇḍā and padmacini--given by Śrīvāsa Paṇḍita.

TEXT 120

TEXT

ācāryaratnera ei saba upahāra  
ācāryanidhira ei, aneka prakāra

SYNONYMS

ācāryaratnera--of Candrasēkhara; ei--these; saba--all; upahāra--presentations; ācāryanidhira--of Ācāryanidhi; ei--these; aneka prakāra--of different varieties.

TRANSLATION

"All these are gifts of Ācāryaratna, and these varieties of gifts are from Ācāryanidhi.

TEXT 121

TEXT

vāsudeva-dattera ei murāri-guptera āra  
buddhimanta-khāñnera ei vividha prakāra

SYNONYMS

vāsudeva-dattera--of Vāsudeva Datta; ei--these; murāri-guptera--of Murāri Gupta; āra--and; buddhimanta-khāñnera--of Buddhimanta Khān; ei--these; vividha prakāra--of different varieties.

TRANSLATION

"And all these varieties of food have been given by Vāsudeva Datta, Murāri Gupta and Buddhimanta Khān.

TEXT 122

TEXT

śrīmān-sena, śrīmān-pañḍita, ācārya-nandana  
tāñ-sabāra datta ei karaha bhojana

SYNONYMS

śrīmān-sena--Śivānanda Sena; śrīmān-pañḍita--Śrīmān Pañḍita; ācārya-nandana--Ācārya Nandana; tāñ-sabāra--of all of them; datta--given; ei--these; karaha bhojana--please eat.

TRANSLATION

"These are gifts given by Śrīmān Sena, Śrīmān Pañḍita and Ācārya Nandana. Please eat them all.

TEXT 123

TEXT

kulīna-grāmera ei āge dekha yata  
khaṇḍa-vāsī lokera ei dekha tata"

SYNONYMS

kulīna-grāmera--of the residents of Kulīna-grāma; ei--these; āge--before; dekha--see; yata--all; khaṇḍa-vāsī lokera--of the residents of Khaṇḍa; ei--these; dekha--see; tata--so many.

TRANSLATION

"Here are the preparations made by the inhabitants of Kulīna-grāma, and these have been made by the inhabitants of Khaṇḍa."

TEXT 124

TEXT

aiche sabāra nāma lañā prabhura āge dhare  
santuṣṭa hañā prabhu saba bhojana kare

SYNONYMS

aiche--in this way; sabāra nāma--everyone's name; lañā--taking; prabhura āge--before the Lord; dhare--he places; santuṣṭa hañā--being very satisfied; prabhu--the Lord; saba--all; bhojana kare--began to eat.

TRANSLATION

In this way, Govinda gave everyone's name as he put the food before the Lord. Being very satisfied, the Lord began to eat it all.

TEXTS 125-126

TEXT

yadyapi māsekera vāsi mukuta nārikela  
amṛta-guṭikādi, pānādi sakala

tathāpi nūtana-prāya saba dravyera svāda  
'vāsi' visvāda nahe sei prabhura prasāda

SYNONYMS

yadyapi--although; māsekera--one month; vāsi--remaining; mukuta nārikela--a very hard sweet preparation of coconut; amṛta-guṭikā--amṛta-guṭikā sweetballs; ādi--etc.; pānā--sweet drinks; ādi--and so on; sakala--all; tathāpi--still; nūtana-prāya--as if fresh; saba dravyera--of every preparation; svāda--the taste; vāsi--stale; visvāda--tasteless; nahe--were not; sei--that; prabhura prasāda--the mercy of the Lord.

TRANSLATION

The hard sweets made of coconut, mukuta nārikela, the sweetballs, the many kinds of sweet drinks and all the other preparations were at least a month old, but although they were old, they had not become tasteless or stale. Indeed, they had all stayed fresh. That is the mercy of Śrī Caitanya Mahāprabhu.

TEXT 127

TEXT

śata-janera bhakṣya prabhu daṇḍeke khāilā!  
'āra kichu āche?' bali' govinde puchilā

#### SYNONYMS

śata-janera--of one hundred persons; bhakṣya--eatables; prabhu--Śrī Caitanya Mahāprabhu; daṇḍeke khāilā--ate within twenty-four minutes; āra kichu āche--is there anything more; bali'--saying; govinde--unto Govinda; puchilā--inquired.

#### TRANSLATION

Within a very short time, Śrī Caitanya Mahāprabhu ate enough for a hundred people. Then He asked Govinda, "Is there anything more left?"

#### TEXT 128

#### TEXT

govinda bale,----'rāghavera jhāli mātra āche'  
prabhu kahe,----'āji rahu, tāhā dekhimu pāche'

#### SYNONYMS

govinda bale--Govinda replied; rāghavera jhāli--the bags given by Rāghava; mātra--only; āche--there is; prabhu kahe--Śrī Caitanya Mahāprabhu said; āji--today; rahu--let remain; tāhā--that; dekhimu--I shall see; pāche--later.

#### TRANSLATION

Govinda replied, "Now there are only the bags of Rāghava." The Lord said, "Let them remain today. I shall see them later."

#### TEXT 129

#### TEXT

āra dina prabhu yadi nibhṛte bhojana kailā  
rāghavera jhāli khuli' sakala dekhilā

#### SYNONYMS

āra dina--the next day; prabhu--Śrī Caitanya Mahāprabhu; yadi--when; nibhṛte--in a secluded place; bhojana kailā--took His lunch; rāghavera--of Rāghava Paṇḍita; jhāli--the bags; khuli'--opening; sakala dekhilā--saw everything.

#### TRANSLATION

The next day, while taking His lunch in a secluded place, Śrī Caitanya Mahāprabhu opened the bags of Rāghava and inspected their contents one after another.

#### TEXT 130

#### TEXT

saba dravyera kichu kichu upayoga kailā

svādu, sugandhi dekhi' bahu praśaṁsilā

SYNONYMS

saba dravyera--of all the articles; kichu kichu--something; upayoga kailā--used; svādu--tasteful; su-gandhi--aromatic; dekhi'--seeing; bahu--very much; praśaṁsilā--He praised.

TRANSLATION

He tasted a little of everything they contained and praised it all for its flavor and aroma.

TEXT 131

TEXT

vatsareka tare āra rākhilā dhariyā  
bhojana-kāle svarūpa pariveśe khasāñā

SYNONYMS

vatsareka--one year; tare--for; āra--balance; rākhilā dhariyā--kept in stock; bhojana-kāle--at the time of lunch; svarūpa--Svarūpa Dāmodara Gosvāmī; pariveśe--administered; khasāñā--taking out little by little.

TRANSLATION

All the varieties of the remaining prasāda were kept to eat throughout the year. When Śrī Caitanya Mahāprabhu ate His lunch, Svarūpa Dāmodara Gosvāmī would serve it little by little.

TEXT 132

TEXT

kabhu rātri-kāle kichu karena upayoga  
bhaktera śraddhāra dravya avaśya karena upabhoga

SYNONYMS

kabhu--sometimes; rātri-kāle--at night; kichu--some; karena upayoga--used; bhaktera--of the devotees; śraddhāra--with faith and love; dravya--preparations; avaśya--certainly; karena upabhoga--enjoys.

TRANSLATION

Sometimes Śrī Caitanya Mahāprabhu would take some of it at night. The Lord certainly enjoys preparations made with faith and love by His devotees.

PURPORT

Kṛṣṇa is very pleased with His devotees and their offerings. Therefore in Bhagavad-gītā the Lord says:



patraṁ puṣpaṁ phalaṁ toyaṁ  
yo me bhaktyā prayacchati  
tad ahaṁ bhakty-upahṛtam  
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26) Herein also we find that Śrī Caitanya Mahāprabhu accepted all this food because it had been offered by His devotees. Sometimes He would eat it during lunch and sometimes at night, but He would always think that since His devotees had offered it with great love and affection, He must eat it.

TEXT 133

TEXT

ei-mata mahāprabhu bhakta-gaṇa-saṅge  
cāturmāsya goṅāilā kṛṣṇa-kathā-raṅge

SYNONYMS

ei-mata--in this way; mahāprabhu--Śrī Caitanya Mahāprabhu; bhakta-gaṇa-saṅge--with His personal devotees; cāturmāsya goṅāilā--passed the four months of the rainy season; kṛṣṇa-kathā-raṅge--in the happiness of discussing topics about Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu spent the entire period of Cāturmāsya [the four months of the rainy season] in the happiness of discussing topics of Kṛṣṇa with His devotees.

TEXT 134

TEXT

madhye madhye ācāryādi kare nimantraṇa  
ghare bhāta rāndhe āra vividha vyañjana

SYNONYMS

madhye madhye--at intervals; ācārya-ādi--Advaita Ācārya and others; kare nimantraṇa--invite; ghare--at home; bhāta--rice; rāndhe--cook; āra--and; vividha vyañjana--varieties of vegetables.

TRANSLATION

From time to time, Advaita Ācārya and others would invite Śrī Caitanya Mahāprabhu for home-cooked rice and varieties of vegetables.

TEXTS 135-136

TEXT

maricera jhāla, āra madhurāmla āra

ādā, lavaṇa, lembu, dugdha, dadhi, khaṇḍa-sāra

śāka dui-cāri, āra sukutāra jhola  
nimba-vārtākī, āra bhṛṣṭa-ṭaṭola

SYNONYMS

maricera jhāla--a pungent preparation with black pepper; āra--as well as; madhurāmla--a sweet-and-sour preparation; āra--also; ādā--ginger; lavaṇa--salted preparations; lembu--lime; dugdha--milk; dadhi--yogurt; khaṇḍa-sāra--cheese; śāka dui-cāri--spinach of two to four kinds; āra--and; sukutāra jhola--a soup made of bitter melon; nimba-vārtākī--eggplant mixed with nimba leaves; āra--and; bhṛṣṭa-ṭaṭola--fried ṭaṭola.

TRANSLATION

They offered pungent preparations made with black pepper, sweet-and-sour preparations, ginger, salty preparations, limes, milk, yogurt, cheese, two or four kinds of spinach, soup made with bitter melon, eggplant mixed with nimba flowers, and fried ṭaṭola.

TEXT 137

TEXT

bhṛṣṭa phula-baḍī, āra mudga-ḍāli-sūpa  
vividha vyañjana rāndhe prabhura ruci-anurūpa

SYNONYMS

bhṛṣṭa--fried; phula-baḍī--a hot dhal preparation; āra--and; mudga-ḍāli-sūpa--a liquid preparation made from mung dhal; vividha vyañjana--varieties of vegetables; rāndhe--used to cook; prabhura ruci-anurūpa--very tasteful for Śrī Caitanya Mahāprabhu.

TRANSLATION

They also offered phula-baḍī, liquid mung dhal and many vegetables, all cooked according to the Lord's taste.

TEXT 138

TEXT

jaḡannāthera prasāda āne karite miśrita  
kāhāñ ekā yāyena, kāhāñ gaṇera sahita

SYNONYMS

jaḡannāthera--of Lord Jaḡannātha; prasāda--remnants of food; āne--bring; karite miśrita--mixing; kāhāñ--somewhere; ekā yāyena--goes alone; kāhāñ--somewhere; gaṇera sahita--with associates.

TRANSLATION

They would mix these preparations with the remnants of food from Lord Jagannātha. When Śrī Caitanya Mahāprabhu accepted the invitations, He went sometimes alone and sometimes with His associates.

TEXT 139

TEXT

ācāryaratna, ācāryanidhi, nandana, rāghava  
śrīvāsa-ādi yata bhakta, vipra saba

SYNONYMS

ācāryaratna--Ācāryaratna; ācāryanidhi--Ācāryanidhi; nandana--Nandana  
Ācārya; rāghava--Rāghava Paṇḍita; śrīvāsa-ādi--headed by Śrīvāsa; yata bhakta--  
all devotees; vipra saba--all brāhmaṇas.

TRANSLATION

Devotees like Ācāryaratna, Ācāryanidhi, Nandana Ācārya, Rāghava Paṇḍita and Śrīvāsa were all of the brāhmaṇa caste.

TEXTS 140-141

TEXT

ei-mata nimantraṇa karena yatna kari  
vāsudeva, gadādhara-dāsa, gupta-murāri

kulīna-grāmī, khaṇḍa-vāsī, āra yata jana  
jagannāthera prasāda āni' kare nimantraṇa

SYNONYMS

ei-mata--like this; nimantraṇa--invitation; karena--execute; yatna kari--  
with devotion; vāsudeva--Vāsudeva; gadādhara-dāsa--Gadādhara dāsa; gupta-  
murāri--Murāri Gupta; kulīna-grāmī--the inhabitants of Kulīna-grāma; khaṇḍa-  
vāsī--the inhabitants of Khaṇḍa; āra--and; yata jana--many other persons;  
jagannāthera prasāda--remnants of the food of Jagannātha; āni'--bringing; kare  
nimantraṇa--invite.

TRANSLATION

They would extend invitations to the Lord. Vāsudeva Datta, Gadādhara dāsa, Murāri Gupta, the inhabitants of Kulīna-grāma and Khaṇḍa and many other devotees who were not brāhmaṇas by caste would purchase food offered to Lord Jagannātha and then extend invitations to Śrī Caitanya Mahāprabhu.

PURPORT

The inhabitants of Kulīna-grāma, such as Satyarāja Khān and Rāmānanda Vasu, were not brāhmaṇas by caste, nor were the inhabitants of Khaṇḍa, such as Mukunda dāsa, Narahari dāsa and Raghunandana. Therefore they would purchase prasāda from the market where the remnants of Lord Jagannātha's food was sold and then extend invitations to Śrī Caitanya Mahāprabhu, whereas Ācāryaratna,

Ācāryānidhi and others who were brāhmaṇas by caste would cook at home when they invited the Lord. Caitanya Mahāprabhu observed the etiquette then current in society by accepting only prasāda cooked by members of the brāhmaṇa caste, but on principle He accepted invitations from His devotees, regardless of whether they were brāhmaṇas by caste.

TEXT 142

TEXT

śivānanda-senera śuna nimantraṇākhyāna  
śivānandera baḍa-putrera 'caitanya-dāsa' nāma

SYNONYMS

śivānanda-senera--of Śivānanda Sena; śuna--hear; nimantraṇa-ākhyāna--the story of the invitation; śivānandera--of Śivānanda Sena; baḍa-putrera--of the eldest son; caitanya-dāsa nāma--the name is Caitanya dāsa.

TRANSLATION

Now hear about the invitation Śivānanda Sena extended to the Lord. His eldest son was named Caitanya dāsa.

TEXT 143

TEXT

prabhure milāite tānre saṅgei ānilā  
milāile, prabhu tānra nāma ta' puchilā

SYNONYMS

prabhure milāite--to introduce to the Lord; tānre--him, Caitanya dāsa; saṅgei--along; ānilā--brought; milāile--when he introduced him; prabhu--Śrī Caitanya Mahāprabhu; tānra--his; nāma--name; ta'--thereupon; puchilā--inquired.

TRANSLATION

When Śivānanda brought his son, Caitanya dāsa, to be introduced to the Lord, Śrī Caitanya Mahāprabhu inquired about his name.

TEXT 144

TEXT

'caitanya-dāsa' nāma śuni' kahe gaura-rāya  
'kibā nāma dharāñācha, bujhana nā yāya'

SYNONYMS

caitanya-dāsa--Caitanya dāsa; nāma--name; śuni'--hearing; kahe gaura-rāya--Śrī Caitanya Mahāprabhu said; kibā--what; nāma--name; dharāñācha--you have given; bujhana nā yāya--it cannot be understood.

TRANSLATION

When the Lord heard that his name was Caitanya dāsa, He said, "What kind of name have you given him? It is very difficult to understand."

TEXT 145

TEXT

sena kahe,----'ye jāniluñ, sei nāma dharila'  
eta bali' mahāprabhure nimantraṇa kaila

SYNONYMS

sena kahe--Śivānanda Sena replied; ye jāniluñ--whatever I know; sei nāma--that name; dharila--he has kept; eta bali'--saying this; mahāprabhure--unto Śrī Caitanya Mahāprabhu; nimantraṇa kaila--gave an invitation.

TRANSLATION

Śivānanda Sena replied, "He has kept the name that appeared to me from within." Then he invited Śrī Caitanya Mahāprabhu for lunch.

TEXT 146

TEXT

jagannāthera bahu-mūlya prasāda ānāilā  
bhakta-gaṇe lañā prabhu bhojane vasilā

SYNONYMS

jagannāthera--of Lord Jagannātha; bahu-mūlya--very costly; prasāda--remnants of food; ānāilā--brought; bhakta-gaṇe--the devotees; lañā--taking along; prabhu--Śrī Caitanya Mahāprabhu; bhojane vasilā--sat down to accept prasāda.

TRANSLATION

Śivānanda Sena had bought very costly remnants of Lord Jagannātha's food. He brought it in and offered it to Śrī Caitanya Mahāprabhu, who sat down to accept the prasāda with His associates.

TEXT 147

TEXT

śivānandera gaurave prabhu karilā bhojana  
ati-guru-bhojane prabhura prasanna nahe mana

SYNONYMS

śivānandera--of Śivānanda Sena; gaurave--out of honor; prabhu--Śrī Caitanya Mahāprabhu; karilā bhojana--ate; ati-guru-bhojane--because of eating too much;

prabhura--of Śrī Caitanya Mahāprabhu; prasanna nahe mana--the mind was not satisfied.

#### TRANSLATION

Because of Śivānanda Sena's glories, Śrī Caitanya Mahāprabhu ate all kinds of prasāda to honor his request. However, the Lord ate more than necessary, and therefore His mind was dissatisfied.

#### TEXT 148

#### TEXT

āra dina caitanya-dāsa kailā nimantraṇa  
prabhura 'abhīṣṭa' bujhi' ānilā vyañjana

#### SYNONYMS

āra dina--next day; caitanya-dāsa--the son of Śivānanda Sena; kailā nimantraṇa--invited; prabhura--of Śrī Caitanya Mahāprabhu; abhīṣṭa--desire; bujhi'--understanding; ānilā vyañjana--bought different vegetables.

#### TRANSLATION

The next day, Caitanya dāsa, the son of Śivānanda Sena, extended an invitation to the Lord. He could understand the Lord's mind, however, and therefore he arranged for a different kind of food.

#### TEXT 149

#### TEXT

dadhi, lembu, ādā, āra phula-baḍā, lavaṇa  
sāmagrī dekhiyā prabhura prasanna haila mana

#### SYNONYMS

dadhi--yogurt; lembu--lime; ādā--ginger; āra--and; phula-baḍā--soft cake made of dhal; lavaṇa--salt; sāmagrī dekhiyā--seeing these ingredients; prabhura--of Śrī Caitanya Mahāprabhu; prasanna--satisfied; haila--became; mana--the mind.

#### TRANSLATION

He offered yogurt, limes, ginger, soft baḍā and salt. Seeing all these arrangements, Śrī Caitanya Mahāprabhu was very pleased.

#### PURPORT

By the grace of Śrī Caitanya Mahāprabhu, Caitanya dāsa understood the Lord's mind. Therefore he arranged for food that would counteract the heavy meal the Lord had eaten the previous day.

Later in life, Caitanya dāsa became a very learned Sanskrit scholar and wrote many books. Among these books, his commentary on Kṛṣṇa-karṇāmṛta is very

famous. There is another book called Caitanya-caritāmṛta, which is a work of Sanskrit poetry. It is said that this was also composed by him.

TEXT 150

TEXT

prabhu kahe,----"ei bālaka āmāra mata jāne  
santuṣṭa ha-ilāñ āmi ihāra nimantraṇe"

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; ei bālaka--this boy; āmāra mata--My mind; jāne--can understand; santuṣṭa ha-ilāñ--am very satisfied; āmi--I; ihāra nimantraṇe--by his invitation.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "This boy knows My mind. Therefore I am very satisfied to keep his invitation."

TEXT 151

TEXT

eta bali' dadhi-bhāta karilā bhojana  
caitanya-dāsere dilā ucchiṣṭa-bhājana

SYNONYMS

eta bali'--saying this; dadhi-bhāta--yogurt with rice; karilā bhojana--ate; caitanya-dāsere--unto Caitanya dāsa; dilā--He offered; ucchiṣṭa-bhājana--the remnants of His food.

TRANSLATION

After saying this, the Lord ate the rice mixed with yogurt and offered Caitanya dāsa the remnants of His food.

TEXT 152

TEXT

cāri-māsa ei-mata nimantraṇe yāya  
kona kona vaiṣṇava 'divasa' nāhi pāya

SYNONYMS

cāri-māsa--for four months; ei-mata--in this way; nimantraṇe yāya--Śrī Caitanya Mahāprabhu keeps His invitations; kona kona vaiṣṇava--some of the Vaiṣṇava devotees; divasa--day; nāhi pāya--could not get.

TRANSLATION

The four months of Cāturmāsya passed in this manner, with the Lord accepting invitations from His devotees. Because of a heavy schedule of invitations, however, some of the Vaiṣṇavas could not get an open day on which to invite the Lord.

TEXT 153

TEXT

gadādhara-pañḍita, bhaṭṭācārya sārvabhauma  
inhā sabāra āche bhikṣāra divasa-niyama

SYNONYMS

gadādhara-pañḍita--Pañḍita Gadādhara; bhaṭṭācārya sārvabhauma--Sārvabhauma Bhaṭṭācārya; inhā sabāra--of all these persons; āche--there is; bhikṣāra--for accepting invitations; divasa-niyama--a fixed date in every month.

TRANSLATION

Gadādhara Pañḍita and Sārvabhauma Bhaṭṭācārya had fixed dates on which Śrī Caitanya Mahāprabhu would accept their invitations every month.

TEXTS 154-155

TEXT

gopīnāthācārya, jagadānanda, kāśīśvara  
bhagavān, rāmabhadrācārya, śaṅkara, vakreśvara

madhye madhye ghara-bhāte kare nimantraṇa  
anyera nimantraṇe prasāde kauḍi dui-pañā

SYNONYMS

gopīnātha-ācārya--Gopīnātha Ācārya; jagadānanda--Jagadānanda Pañḍita; kāśīśvara--Kāśīśvara; bhagavān--Bhagavān; rāmabhadra-ācārya--Rāmabhadrācārya; śaṅkara--Śaṅkara; vakreśvara--Vakreśvara; madhye madhye--at intervals; ghara-bhāte--with rice at home; kare nimantraṇa--invite; anyera nimantraṇa--for others' invitations; prasāde--prasāda; kauḍi dui-pañā--two panas of conchshells (160 conchshells).

TRANSLATION

Gopīnātha Ācārya, Jagadānanda, Kāśīśvara, Bhagavān, Rāmabhadrācārya, Śaṅkara and Vakreśvara, who were all brāhmaṇas, extended invitations to Śrī Caitanya Mahāprabhu and offered Him food cooked at home, whereas other devotees would pay two paṇas of small conchshells to purchase Jagannātha's prasāda and then invite the Lord.

TEXT 156

TEXT

prathame āchila 'nirbandha' kauḍi cāri-pañā



rāmacandra-purī-bha ye ghāṭāilā nimantraṇa

SYNONYMS

prathame--in the beginning; āchila--it was; nirbandha--fixed; kauḍi cāri-paṇa--four paṇas of conchshells; rāmacandra-purī-bhaye--because of the restriction of Rāmacandra Purī; ghāṭāilā--decreased; nimantraṇa--the price of an invitation.

TRANSLATION

At first the cost of Jagannātha prasāda for an invitation was four paṇas of conchshells, but when Rāmacandra Purī was there, the price was cut in half.

TEXT 157

TEXT

cāri-māsa rahi' gauḍera bhakte vidāya dilā  
nīlācalera saṅgī bhakta saṅgei rahilā

SYNONYMS

cāri-māsa rahi'--remaining for four months; gauḍera bhakte--to the devotees coming from Bengal; vidāya dilā--bade farewell; nīlācalera saṅgī--associates at Jagannātha Purī; bhakta--devotees; saṅgei--with; rahilā--remained.

TRANSLATION

The devotees who came from Bengal stayed with Śrī Caitanya Mahāprabhu for four consecutive months, and then the Lord bade them farewell. After the Bengali devotees departed, the devotees who were the Lord's constant companions at Jagannātha Purī stayed with the Lord.

TEXT 158

TEXT

ei ta' kahiluṅ prabhura bhikṣā-nimantraṇa  
bhakta-datta vastu yaiche kailā āsvādana

SYNONYMS

ei ta'--thus; kahiluṅ--I have described; prabhura--of Śrī Caitanya Mahāprabhu; bhikṣā-nimantraṇa--the invitation to dine; bhakta-datta--offered by the devotees; vastu--things; yaiche--as; kailā āsvādana--He tasted.

TRANSLATION

Thus I have described how Śrī Caitanya Mahāprabhu accepted invitations and how He accepted and tasted the prasāda offered by His devotees.

TEXT 159

TEXT

tāra madhye rāghavera jhāli-vivaraṇa  
tāra madhye pari-muṇḍā-nṛtya-kathana

SYNONYMS

tāra madhye--in the midst of that; rāghavera--of Rāghava Paṇḍita; jhāli-vivaraṇa--description of the bags of food; tāra madhye--along with that; pari-muṇḍā-nṛtya-kathana--the description of dancing in the temple of Jagannātha.

TRANSLATION

In the midst of that narration are descriptions of Rāghava Paṇḍita's bags of food and the dancing in the temple of Jagannātha.

TEXT 160

TEXT

śraddhā kari' śune yei caitanyera kathā  
caitanya-caraṇe prema pāibe sarvathā

SYNONYMS

śraddhā kari'--with great faith and love; śune--hears; yei--anyone who; caitanyera kathā--the narration of the activities of Śrī Caitanya Mahāprabhu; caitanya-caraṇe--at the lotus feet of Śrī Caitanya Mahāprabhu; prema--love; pāibe--must achieve; sarvathā--without fail.

TRANSLATION

One who hears about the pastimes of Śrī Caitanya Mahāprabhu with faith and love will certainly attain ecstatic love for the lotus feet of Śrī Caitanya Mahāprabhu without fail.

TEXT 161

TEXT

śunite amṛta-sama juḍāya karṇa-mana  
sei bhāgyavān, yei kare āsvādana

SYNONYMS

śunite--to hear; amṛta-sama--just like nectar; juḍāya karṇa-mana--satisfies the ears and mind; sei bhāgyavān--he is very fortunate; yei--who; kare āsvādana--tastes.

TRANSLATION

Narrations of Śrī Caitanya Mahāprabhu's activities are just like nectar to hear. Indeed, they satisfy both the ears and mind. One who tastes the nectar of these activities is certainly very fortunate.

TEXT 162

TEXT

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

SYNONYMS

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

TRANSLATION

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

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā,  
Tenth Chapter, describing how Lord Śrī Caitanya Mahāprabhu tasted the prasāda  
offered by His devotees.

Chapter 11

The Passing of Haridāsa Ṭhākura

The summary of the chapter is given by Śrīla Bhaktivinoda Ṭhākura in his  
Amṛta-pravāha-bhāṣya as follows. In this chapter, Brahma Haridāsa Ṭhākura gave  
up his body with the consent of Śrī Caitanya Mahāprabhu, and the Lord Himself  
personally performed the funeral ceremony and carried the body to the sea. He  
personally entombed the body, covered it with sand, and erected a platform on  
the site. After taking bath in the sea, He personally begged prasāda of  
Jagannātha from shopkeepers and distributed prasāda to the assembled devotees.

TEXT 1

TEXT

namāmi haridāsaṁ taṁ  
caitanyaṁ taṁ ca tat-prabhum  
saṁsthitāṁ api yan-mūrtim  
svānke kṛtvā nanarta yaḥ

SYNONYMS

namāmi--I offer my respectful obeisances; haridāsam--unto Haridāsa Ṭhākura;  
tam--him; caitanyam--unto Lord Caitanya; tam--Him; ca--also; tat-prabhum--his  
master; saṁsthitāṁ--dead; api--certainly; yat--whose; mūrtim--bodily form;  
sva-aṅke--on His lap; kṛtvā--keeping; nanarta--danced; yaḥ--He who.

TRANSLATION

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

TEXT 2

TEXT

jaya jaya śrī-caitanya jaya dayāmaya  
jayādvaita-priya nityānanda-priya jaya

SYNONYMS

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

TRANSLATION

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

TEXT 3

TEXT

jaya śrīnivāseśvara haridāsa-nātha  
jaya gadādhara-priya svarūpa-prāṇa-nātha

SYNONYMS

jaya--all glories; śrīnivāsa-īśvara--to the master of Śrīnivāsa; haridāsa-  
nātha--the master of Haridāsa Ṭhākura; jaya--all glories; gadādhara-priya--to  
the dear master of Gadādhara; svarūpa-prāṇa-nātha--the master of the life of  
Svarūpa Dāmodara.

TRANSLATION

All glories to the master of Śrīnivāsa Ṭhākura! All glories to the master  
of Haridāsa Ṭhākura! All glories to the dear master of Gadādhara Paṇḍita! All  
glories to the master of the life of Svarūpa Dāmodara!

TEXT 4

TEXT

jaya kāsī-priya jagadānanda-prāṇeśvara  
jaya rūpa-sanātana-raghunātheśvara

SYNONYMS

jaya--all glories; kāsī-priya--to Lord Śrī Caitanya, who is very dear to  
Kāsī Mīśra; jagadānanda-prāṇa-īśvara--the Lord of the life of Jagadānanda  
Paṇḍita; jaya--all glories; rūpa-sanātana-raghunātha-īśvara--to the Lord of  
Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī.

TRANSLATION

All glories to Lord Śrī Caitanya, who is very dear to Kāśī Miśra. He is the Lord of the life of Jagadānanda and the Lord of Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī.

TEXT 5

TEXT

jaya gaura-deha kṛṣṇa svayaṁ bhagavān  
kṛpā kari' deha' prabhu, nija-pada-dāna

SYNONYMS

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

TRANSLATION

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

TEXT 6

TEXT

jaya nityānanda-candra jaya caitanyera prāṇa  
tomāra caraṇāravinde bhakti deha' dāna

SYNONYMS

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

TRANSLATION

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

TEXT 7

TEXT

jaya jayādvaita-candra caitanyera ārya  
sva-caraṇe bhakti deha' jayādvaitācārya

SYNONYMS

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

TRANSLATION

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

TEXT 8

TEXT

jaya gaura-bhakta-gaṇa,----gaura yāñra prāṇa  
saba bhakta mili' more bhakti deha' dāna

SYNONYMS

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

TRANSLATION

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

TEXT 9

TEXT

jaya rūpa, sanātana, jīva, raghunātha  
raghunātha, gopāla,----chaya mora nātha

SYNONYMS

jaya--all glories; rūpa--to Rūpa Gosvāmī; sanātana--Sanātana Gosvāmī; jīva--Jīva Gosvāmī; raghunātha--Raghunātha dāsa Gosvāmī; raghunātha--Raghunātha Bhaṭṭa Gosvāmī; gopāla--Gopāla Bhaṭṭa Gosvāmī; chaya--six; mora--my; nātha--lords.

TRANSLATION

All glories to Rūpa Gosvāmī, Sanātana Gosvāmī, Jīva Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī, and Gopāla Bhaṭṭa Gosvāmī, the six Gosvāmīs of Vṛndāvana. They are all my masters.

TEXT 10

TEXT

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

#### SYNONYMS

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

#### TRANSLATION

I am writing this narration of the pastimes and attributes of the Lord by the mercy of Śrī Caitanya Mahāprabhu and His associates. I do not know how to write properly, but I am purifying myself by writing this description.

#### TEXT 11

#### TEXT

ei-mata mahāprabhura nīlācale vāsa  
saṅge bhakta-gaṇa lañā kīrtana-vilāsa

#### SYNONYMS

ei-mata--in this way; mahāprabhura--of Śrī Caitanya Mahāprabhu; nīlācale vāsa--residence at Jagannātha Purī; saṅge--along; bhakta-gaṇa lañā--taking His devotees; kīrtana-vilāsa--enjoyment of performance of congregational chanting.

#### TRANSLATION

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

#### TEXT 12

#### TEXT

dine nṛtya-kīrtana, īśvara-daraśana  
rātrye rāya-svarūpa-sane rasa-āsvādana

#### SYNONYMS

dine--during the daytime; nṛtya-kīrtana--dancing and chanting; īśvara daraśana--visiting the temple of Lord Jagannātha; rātrye--at night; rāya--Rāmānanda Rāya; svarūpa--Svarūpa Dāmodara Gosvāmī; sane--with; rasa-āsvādana--tasting the transcendental mellows.

#### TRANSLATION

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

#### TEXT 13

TEXT

ei-mata mahāprabhura sukhe kāla yāya  
kṛṣṇera viraha-vikāra aṅge nānā haya

SYNONYMS

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

TRANSLATION

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

TEXT 14

TEXT

dine dine bāḍe vikāra, rātrye atisāya  
cintā, udvega, pralāpādi yata śāstre kaya

SYNONYMS

dine dine--day after day; bāḍe--increase; vikāra--transformations; rātrye atisāya--especially at night; cintā--anxiety; udvega--agitation; pralāpa--talking like a madman; ādi--and so on; yata--as many as; śāstre kaya--are mentioned in the śāstras.

TRANSLATION

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

TEXT 15

TEXT

svarūpa gosāñi, āra rāmānanda-rāya  
rātri-dine kare doṅhe prabhura sahāya

SYNONYMS

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

TRANSLATION



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

TEXT 16

TEXT

eka-dina govinda mahā-prasāda lañā  
haridāse dite gelā ānandita hañā

SYNONYMS

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

TRANSLATION

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

TEXT 17

TEXT

dekhe,----haridāsa ṭhākura kariyāche śayana  
manda manda kariteche sañkhyā-sañkīrtana

SYNONYMS

dekhe--he saw; haridāsa ṭhākura--Haridāsa Ṭhākura; kariyāche śayana--was lying down; manda manda--very slowly; kariteche--he was doing; sañkhyā sañkīrtana--chanting the fixed number of rounds.

TRANSLATION

When Govinda came to Haridāsa, he saw that Haridāsa Ṭhākura was lying on his back and chanting his rounds very slowly.

TEXT 18

TEXT

govinda kahe,----'uṭha āsi' karaha bhojana'  
haridāsa kahe,----āji karimu lañghana

SYNONYMS

govinda kahe--Govinda said; uṭha--please get up; āsi'--coming; karaha bhojana--take your prasāda; haridāsa kahe--Haridāsa replied; āji--today; karimu lañghana--I shall observe fasting.

TRANSLATION

"Please rise and take your mahā-prasāda," Govinda said. Haridāsa Ṭhākura replied, "Today I shall observe fasting.

TEXT 19

TEXT

saṅkhyā-kīrtana pūre nāhi, ke-mate khāiba?  
mahā-prasāda āniyācha, ke-mate upekṣiba?

SYNONYMS

saṅkhyā-kīrtana--the fixed amount of chanting; pūre nāhi--is not complete; ke-mate khāiba--how shall I eat; mahā-prasāda āniyācha--you have brought the mahā-prasāda; ke-mate upekṣiba--how shall I neglect.

TRANSLATION

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

TEXT 20

TEXT

eta bali' mahā-prasāda karilā vandana  
eka rañca lañā tāra karilā bhakṣaṇa

SYNONYMS

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

TRANSLATION

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

PURPORT

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

TEXT 21

TEXT

āra dina mahāprabhu tānra ṭhāñi āilā  
sustha hao, haridāsa----bali' tānre puchilā

SYNONYMS

āra dina--the next day; mahāprabhu--Śrī Caitanya Mahāprabhu; tānra ṭhāñi--  
to his place; āilā--came; su-stha hao--are you all right; haridāsa--O  
Haridāsa; bali'--saying; tānre--unto him; puchilā--inquired.

TRANSLATION

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

TEXT 22

TEXT

namaskāra kari' teṅho kailā nivedana  
śarīra sustha haya mora, asustha buddhi-mana

SYNONYMS

namaskāra kari'--after offering obeisances; teṅho--he, Haridāsa Ṭhākura;  
kailā nivedana--submitted; śarīra--body; su-stha--all right; haya--is; mora--  
my; asustha--not in a healthy condition; buddhi-mana--my mind and  
intelligence.

TRANSLATION

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

TEXT 23

TEXT

prabhu kahe,----'kon vyādhi, kaha ta' nirṇaya?'  
teṅho kahe,----'saṅkhyā-kīrtana nā pūraya'

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; kon vyādhi--what disease; kaha  
ta' nirṇaya--can you ascertain; teṅho kahe--he said; saṅkhyā-kīrtana--fixed  
amount of chanting; nā pūraya--has not become complete.

TRANSLATION

Śrī Caitanya Mahāprabhu further inquired from Haridāsa, "Can you ascertain  
what your disease is?" Haridāsa Ṭhākura replied, "My disease is that I cannot  
complete my rounds."

PURPORT

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

#### TEXT 24

#### TEXT

prabhu kahe,----"vṛddha ha-ilā 'saṅkhyā' alpa kara  
siddha-deha tumi, sādhanē āgraha kene kara?

#### SYNONYMS

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

#### TRANSLATION

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

#### PURPORT

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

#### TEXT 25

#### TEXT

loka nistārite ei tomāra 'avatāra'  
nāmera mahimā loke karilā pracāra

#### SYNONYMS

loka nistārite--to deliver the people in general; ei--this; tomāra avatāra--your incarnation; nāmera mahimā--the glories of the holy name; loke--in this world; karilā pracāra--you have preached.

## TRANSLATION

"Your role in this incarnation is to deliver the people in general. You have sufficiently preached the glories of the holy name in this world."

## PURPORT

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

## TEXT 26

### TEXT

ebe alpa saṅkhyā kari' kara saṅkīrtana"  
haridāsa kahe,----"śuna mora satya nivedana

### SYNONYMS

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

## TRANSLATION

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

## TEXT 27

### TEXT

hīna-jāti janma mora nindya-kalevara  
hīna-karme rata muṇi adhama pāmara

### SYNONYMS

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

## TRANSLATION

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

TEXT 28

TEXT

adrśya, asprśya more aṅgikāra kailā  
raurava ha-ite kāḍi' more vaikuṅṭhe caḍāilā

SYNONYMS

adrśya--unseeable; asprśya--untouchable; more--me; aṅgikāra kailā--You have accepted; raurava ha-ite--from a hellish condition; kāḍi'--taking away; more--me; vaikuṅṭhe caḍāilā--have raised to the Vaikuṅṭha platform.

TRANSLATION

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

TEXT 29

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 30

TEXT

aneka nācāilā more prasāda kariyā  
viprera śrāddha-pātra khāinu 'mleccha' hañā

SYNONYMS

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

TRANSLATION

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

#### PURPORT

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

brāhmaṇāpasadā hy ete  
kathitāḥ paṅkti-dūṣakāḥ  
etān vivarjayed yatnāt  
śrāddha-karmaṇi paṇḍitaḥ

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

#### TEXT 31

#### TEXT

eka vāñchā haya mora bahu dina haite  
līlā samvaribe tumi----laya mora citte

#### SYNONYMS

eka vāñchā--one desire; haya--is; mora--my; bahu dina--a very long time; haite--since; līlā--Your activities; samvaribe tumi--You will close; laya mora citte--I am thinking.

#### TRANSLATION

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

#### TEXT 32

#### TEXT

sei līlā prabhu more kabhu nā dekhāibā  
āpanāra āge mora śarīra pāḍibā

#### SYNONYMS

sei līlā--that pastime; prabhu--my Lord; more--unto me; kabhu--ever; nā dekhāibā--do not show; āpanāra āge--before You; mora śarīra--my body; pāḍibā--let fall down.

TRANSLATION

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

TEXT 33

TEXT

hṛdaye dharimu tomāra kamala caraṇa  
nayane dekhimu tomāra cānda vadana

SYNONYMS

hṛdaye--upon my heart; dharimu--I shall catch; tomāra--Your; kamala caraṇa--lotuslike feet; nayane--with my eyes; dekhimu--I shall see; tomāra--Your; cānda vadana--face like the moon.

TRANSLATION

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

TEXT 34

TEXT

jihvāya uccārimu tomāra 'kṛṣṇa-caitanya'-nāma  
ei-mata mora icchā,----chāḍimu parāṇa

SYNONYMS

jihvāya--with my tongue; uccārimu--I shall chant; tomāra--Your; kṛṣṇa-caitanya-nāma--holy name of Lord Kṛṣṇa Caitanya; ei-mata--in this way; mora icchā--my desire; chāḍimu parāṇa--I shall give up life.

TRANSLATION

"With my tongue I shall chant Your holy name, 'Śrī Kṛṣṇa Caitanya!' That is my desire. Kindly let me give up my body in this way.

TEXT 35

TEXT

mora ei icchā yadi tomāra prasāde haya  
ei nivedana mora kara, dayāmaya

SYNONYMS

mora--my; ei--this; icchā--desire; yadi--if; tomāra prasāde--by Your mercy; haya--is; ei nivedana--this submission; mora--my; kara--just do; dayā-maya--O merciful one.

TRANSLATION



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

TEXT 36

TEXT

ei nīca deha mora paḍuka tava āge  
ei vāñchā-siddhi mora tomātei lāge"

SYNONYMS

ei--this; nīca--lowborn; deha--body; mora--my; paḍuka--let it fall down;  
tava āge--in front of You; ei--this; vāñchā-siddhi--perfection of desire;  
mora--my; tomātei--by You; lāge--can become possible.

TRANSLATION

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

TEXT 37

TEXT

prabhu kahe,----"haridāsa, ye tumi māgibe  
kṛṣṇa kṛpāmaya tāhā avāśya karibe

SYNONYMS

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

TRANSLATION

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

TEXT 38

TEXT

kintu āmāra ye kichu sukha, saba tomā lañā  
tomāra yogya nahe,----yābe āmāre chāḍiyā"

SYNONYMS

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

TRANSLATION

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

TEXT 39

TEXT

caraṇe dhari' kahe haridāsa,----"nā kariha 'māyā'  
avaśya mo-adhame, prabhu, kara ei 'dayā'

SYNONYMS

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

TRANSLATION

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

TEXT 40

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 41

TEXT

āmā-hena yadi eka kīṭa mari' gela  
eka pipīlikā maile pṛthvīra kāhāñ hāni haila?

SYNONYMS

āmā-hena--like me; yadi--if; eka--one; kīṭa--insect; mari' gela--dies; eka--one; pipīlikā--ant; maile--if he dies; pṛthvīra--of the earth; kāhāñ--where; hāni haila--is there any loss.

TRANSLATION

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

TEXT 42

TEXT

'bhakata-vatsala' prabhu, tumi, mui 'bhaktābhāsa'  
avaśya pūrābe, prabhu, mora ei āśa"

SYNONYMS

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

TRANSLATION

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

TEXT 43

TEXT

madhyāhna karite prabhu calilā āpane  
īśvara dekhiyā kāli dibena daraśane

SYNONYMS

madhyāhna karite--to perform His noon duties; prabhu--Śrī Caitanya Mahāprabhu; calilā āpane--aroused Himself; īśvara dekhiyā--after visiting Lord Jagannātha; kāli--tomorrow; dibena daraśane--He would see Haridāsa Ṭhākura.

TRANSLATION

Because He had to perform His noon duties, Śrī Caitanya Mahāprabhu got up to leave, but it was settled that the following day, after He saw Lord Jagannātha, He would return to visit Haridāsa Ṭhākura.

TEXT 44

TEXT

tabe mahāprabhu tāñre kari' āliṅgana  
madhyāhna karite samudre karilā gamana

SYNONYMS

tabe--then; mahāprabhu--Śrī Caitanya Mahāprabhu; tāñre--unto him (Haridāsa); kari'--doing; āliṅgana--embracing; madhyāhna karite--to perform His noon duties; samudre--toward the sea; karilā gamana--went.

TRANSLATION

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

TEXT 45

TEXT

prātaḥ-kāle īśvara dekhi' saba bhakta lañā  
haridāse dekhite āilā śīghra kariyā

SYNONYMS

prātaḥ-kāle--in the morning; īśvara dekhi'--after visiting Lord Jagannātha;  
saba bhakta--all the devotees; lañā--accompanied by; haridāse--Haridāsa;  
dekhite--to see; āilā--came; śīghra kariyā--hastily.

TRANSLATION

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

TEXT 46

TEXT

haridāsera āge āsi' dilā daraśana  
haridāsa vandilā prabhura āra vaiṣṇava-caraṇa

SYNONYMS

haridāsera--of Haridāsa Ṭhākura; āge--in front; āsi'--coming; dilā  
daraśana--gave His audience; haridāsa--Haridāsa Ṭhākura; vandilā--offered  
respect; prabhura--of Śrī Caitanya Mahāprabhu; āra--and; vaiṣṇava--of the  
Vaiṣṇavas; caraṇa--unto the lotus feet.

TRANSLATION

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

TEXT 47

TEXT

prabhu kahe,----'haridāsa, kaha samācāra'  
haridāsa kahe,----'prabhu, ye kṛpā tomāra'

SYNONYMS

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

TRANSLATION

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

TEXT 48

TEXT

aṅgane ārambhilā prabhu mahā-saṅkīrtana  
vakreśvara-pañḍita tāhāñ karena nartana

SYNONYMS

aṅgane--in the courtyard; ārambhilā--began; prabhu--Śrī Caitanya Mahāprabhu; mahā-saṅkīrtana--great congregational chanting; vakreśvara-pañḍita--Vakreśvara Paṅḍita; tāhāñ--there; karena nartana--danced.

TRANSLATION

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

TEXT 49

TEXT

svarūpa-gosāñi ādi yata prabhura gaṇa  
haridāse beḍi' kare nāma-saṅkīrtana

SYNONYMS

svarūpa-gosāñi--Svarūpa Dāmodara Gosvāmī; ādi--and others; yata--all; prabhura gaṇa--the company of the Lord; haridāse beḍi'--surrounding Haridāsa Ṭhākura; kare--performed; nāma-saṅkīrtana--congregational chanting.

TRANSLATION

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

TEXT 50

TEXT

rāmānanda, sārvabhauma, sabāra agrete  
haridāsera gaṇa prabhu lāgilā kahite

SYNONYMS

rāmānanda--Rāmānanda Rāya; sārvabhauma--Sārvabhauma Bhaṭṭācārya; sabāra--of all; agrete--in front; haridāsera--of Haridāsa Ṭhākura; guṇa--attributes; prabhu--Śrī Caitanya Mahāprabhu; lāgilā kahite--began to describe.

TRANSLATION

In front of all the great devotees like Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu began to describe the holy attributes of Haridāsa Ṭhākura.

TEXT 51

TEXT

haridāsera guṇa kahite prabhu ha-ilā pañca-mukha  
kahite kahite prabhura bāḍe mahā-sukha

SYNONYMS

haridāsera--of Haridāsa Ṭhākura; guṇa--attributes; kahite--speaking; prabhu--Śrī Caitanya Mahāprabhu; ha-ilā--became; pañca-mukha--as if possessing five mouths; kahite kahite--while He was speaking; prabhura--of Śrī Caitanya Mahāprabhu; bāḍe--increased; mahā-sukha--great happiness.

TRANSLATION

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

TEXT 52

TEXT

haridāsera guṇe sabāra vismita haya mana  
sarva-bhakta vande haridāsera caraṇa

SYNONYMS

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

TRANSLATION

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

TEXT 53

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 54

TEXT

sva-hṛdaye āni' dharila prabhura caraṇa  
sarva-bhakta-pada-reṇu mastaka-bhūṣaṇa

SYNONYMS

sva-hṛdaye--upon his heart; āni'--bringing; dharila--held; prabhura caraṇa--  
the lotus feet of Śrī Caitanya Mahāprabhu; sarva-bhakta--of all the devotees;  
pada-reṇu--the dust of the feet; mastaka-bhūṣaṇa--the ornament of his head.

TRANSLATION

He held the lotus feet of Śrī Caitanya Mahāprabhu on his heart and then  
took the dust of the feet of all the devotees present and put it on his head.

TEXT 55

TEXT

'śrī-kṛṣṇa-caitanya' śabda balena bāra bāra  
prabhu-mukha-mādhurī piye, netre jala-dhāra

SYNONYMS

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

TRANSLATION

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

TEXT 56

TEXT

'śrī-kṛṣṇa-caitanya' śabda karite uccāraṇa  
nāmera sahita prāṇa kaila utkrāmaṇa

SYNONYMS

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

TRANSLATION

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

TEXT 57

TEXT

mahā-yogeśvara-prāya dekhi' svacchande maraṇa  
'bhīṣmera niryāṇa' sabāra ha-ila smaraṇa

SYNONYMS

mahā-yogeśvara-prāya--just like a great mystic yogī; dekhi'--seeing;  
svacchande--at his will; maraṇa--dying; bhīṣmera niryāṇa--the passing of  
Bhīṣma; sabāra ha-ila smaraṇa--everyone remembered.

TRANSLATION

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

TEXT 58

TEXT

'hari' 'kṛṣṇa'-śabde sabe kare kolāhala  
premānande mahāprabhu ha-ilā vihvala

SYNONYMS

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

TRANSLATION

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

TEXT 59



TEXT

haridāsera tanu prabhu kole laila uṭhāñā  
aṅgane nācena prabhu premāviṣṭa hañā

SYNONYMS

haridāsera--of Haridāsa Ṭhākura; tanu--the body; prabhu--Śrī Caitanya Mahāprabhu; kole--on the lap; laila--took; uṭhāñā--raising; aṅgane--in the yard; nācena--dances; prabhu--Śrī Caitanya Mahāprabhu; premāviṣṭa hañā--becoming overwhelmed by ecstatic love.

TRANSLATION

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

TEXT 60

TEXT

prabhura āveśe avaśa sarva-bhakta-gaṇa  
premāveśe sabe nāce, karena kīrtana

SYNONYMS

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

TRANSLATION

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

TEXT 61

TEXT

ei-mate nṛtya prabhu kailā kata-kṣaṇa  
svarūpa-gosāñi prabhure karāila sāvadhāna

SYNONYMS

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

TRANSLATION

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

TEXT 62

TEXT

haridāsa-ṭhākure tabe vimāne caḍāñā  
samudre lañā gelā tabe kīrtana kariyā

SYNONYMS

haridāsa-ṭhākure--Haridāsa Ṭhākura; tabe--then; vimāne--on a carrier like an airship; caḍāñā--raising; samudre--to the seashore; lañā gelā--took; tabe--then; kīrtana kariyā--performing congregational chanting.

TRANSLATION

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

TEXT 63

TEXT

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

SYNONYMS

āge--in front; mahāprabhu--Śrī Caitanya Mahāprabhu; calena--goes; nṛtya--dancing; karite karite--performing; pāche--behind; nṛtya kare--dances; vakreśvara--Vakreśvara; bhakta-gaṇa-sāthe--with other devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu danced in front of the procession, and Vakreśvara Paṇḍita, along with the other devotees, chanted and danced behind Him.

TEXT 64

TEXT

haridāse samudra-jale snāna karāilā  
prabhu kahe,----"samudra ei 'mahā-tīrtha' ha-ilā"

SYNONYMS

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

TRANSLATION

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

TEXT 65

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 66

TEXT

ḍora, kaḍāra, prasāda, vastra aṅge dilā  
vālukāra garta kari' tāhe śoyāilā

SYNONYMS

ḍora--silken ropes; kaḍāra--remnants of Lord Jagannātha's sandalwood pulp; prasāda--remnants of Jagannātha's food; vastra--cloth; aṅge--on the body; dilā--gave; vālukāra--of sand; garta--a ditch; kari'--making; tāhe--within that; śoyāilā--put down.

TRANSLATION

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

TEXT 67

TEXT

cāri-dike bhakta-gaṇa karena kīrtana  
vakreśvara-pañḍita karena ānande nartana

SYNONYMS

cāri-dike--all around; bhakta-gaṇa--the devotees; karena--performed; kīrtana--congregational chanting; vakreśvara-pañḍita--Vakreśvara Paṇḍita; karena--performed; ānande--in jubilation; nartana--dancing.

TRANSLATION

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

TEXT 68

TEXT

'hari-bola' 'hari-bola' bale gaurarāya  
āpani sri-haste vālu dilā tānra gāya

SYNONYMS

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

TRANSLATION

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

TEXT 69

TEXT

tānre vālu diyā upare piṇḍā bāndhāilā  
caudike piṇḍera mahā āvaraṇa kailā

SYNONYMS

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

TRANSLATION

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

TEXT 70

TEXT

tāhā beḍi' prabhu kailā kīrtana, nartana  
hari-dhvani-kolāhale bharila bhuvana

SYNONYMS

tāhā--that; beḍi'--surrounding; prabhu--Śrī Caitanya Mahāprabhu; kailā--performed; kīrtana nartana--chanting and dancing; hari-dhvani-kolāhale--the tumultuous sound of the holy name of Hari; bharila--filled; bhuvana--the entire universe.

TRANSLATION

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

TEXT 71

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 72

TEXT

haridāse pradakṣiṇa kari' āila siṁha-dvāre  
hari-kīrtana-kolāhala sakala nagare

SYNONYMS

haridāse--Haridāsa; pradakṣiṇa kari'--circumambulating; āila siṁha-dvāre--came to the gate of Jagannātha temple known as Siṁha-dvāra; hari-kīrtana-kolāhala--the tumultuous sound of congregational chanting; sakala nagare--all over the city.

TRANSLATION

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

TEXT 73

TEXT

siṁha-dvāre āsi' prabhu pasārira ṭhāṇi  
āñcala pātiyā prasāda māgilā tathāi

SYNONYMS

simha-dvāre āsi'--coming in front of the Simha-dvāra; prabhu--Śrī Caitanya Mahāprabhu; pasārira ṭhāni--from all the shopkeepers; āncala pātiyā--spreading His cloth; prasāda--Jagannātha's prasāda; māgilā--begged; tathāi--there.

TRANSLATION

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

TEXT 74

TEXT

'haridāsa-ṭhākurera mahotsavera tare  
prasāda māgiye bhikṣā deha' ta' āmāre'

SYNONYMS

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

TRANSLATION

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

TEXT 75

TEXT

śuniyā pasāri saba cāṅgaḍā uṭhāñā  
prasāda dite āse tārā ānandita hañā

SYNONYMS

śuniyā--hearing; pasāri--the shopkeepers; saba--all; cāṅgaḍā uṭhāñā--taking a big basket; prasāda dite--to deliver the prasāda; āse--come forward; tārā--they; ānandita hañā--in great jubilation.

TRANSLATION

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

TEXT 76

TEXT

svarūpa-gosāñi pasārike niṣedhila  
cāṅgaḍā lañā pasāri pasāre vasila

SYNONYMS

svarūpa-gosāñi--Svarūpa Dāmodara Gosvāmī; pasārike--the shopkeepers; niṣedhila--forbade; cāṅgaḍā lañā--taking the baskets; pasāri--shopkeepers; pasāre vasila--sat down in their shops.

TRANSLATION

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

TEXT 77

TEXT

svarūpa-gosāñi prabhure ghara pāṭhāilā  
cāri vaiṣṇava, cāri pichāḍā saṅge rākhilā

SYNONYMS

svarūpa-gosāñi--Svarūpa Dāmodara Gosvāmī; prabhure--Śrī Caitanya Mahāprabhu; ghara pāṭhāilā--sent to His residence; cāri vaiṣṇava--four Vaiṣṇavas; cāri pichāḍā--four carrier servants; saṅge rākhilā--he kept with him.

TRANSLATION

Svarūpa Dāmodara sent Śrī Caitanya Mahāprabhu back to His residence, and kept with him four Vaiṣṇavas and four servant carriers.

TEXT 78

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 79

TEXT

ei-mate nānā prasāda bojhā bāndhāñā  
lañā āilā cāri janera mastake caḍāñā

SYNONYMS

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

#### TRANSLATION

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

#### TEXT 80

#### TEXT

vāñinātha paṭṭanāyaka prasāda ānilā  
kāśī-misra aneka prasāda pāṭhailā

#### SYNONYMS

vāñinātha paṭṭanāyaka--Vāñinātha Paṭṭanāyaka; prasāda--prasāda; ānilā--brought in; kāśī-misra--Kāśī Misra; aneka prasāda--varieties of prasāda; pāṭhailā--sent.

#### TRANSLATION

Not only did Svarūpa Dāmodara Gosvāmī bring prasāda, but Vāñinātha Paṭṭanāyaka, as well as Kāśī Misra, sent large quantities.

#### TEXT 81

#### TEXT

saba vaiṣṇave prabhu vasāilā sāri sāri  
āpane pariveśe prabhu lañā janā cāri

#### SYNONYMS

saba vaiṣṇave--all the Vaiṣṇavas; prabhu--Śrī Caitanya Mahāprabhu; vasāilā--made to sit down; sāri sāri--in lines; āpane--personally; pariveśe--distributes; prabhu--Śrī Caitanya Mahāprabhu; lañā--taking; janā cāri--four men.

#### TRANSLATION

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

#### TEXT 82

#### TEXT

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

#### SYNONYMS



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

TRANSLATION

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

TEXT 83

TEXT

svarūpa kahe,----"prabhu, vasi' karaha darśana  
āmi inñā-sabā lañā kari pariveśana

SYNONYMS

svarūpa kahe--Svarūpa Dāmodara said; prabhu--my Lord; vasi'--sitting down; karaha darśana--watch; āmi--I; inñā-sabā lañā--with all these persons; kari pariveśana--shall administer.

TRANSLATION

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

TEXT 84

TEXT

svarūpa, jagadānanda, kāśīsvara, śaṅkara  
cāri-jana pariveśana kare nirantara

SYNONYMS

svarūpa--Svarūpa Dāmodara Gosvāmī; jagadānanda--Jagadānanda Paṇḍita; kāśīsvara--Kāśīsvara; śaṅkara--Śaṅkara; cāri-jana--four men; pariveśana kare--administer; nirantara--continuously.

TRANSLATION

The four men--Svarūpa, Jagadānanda, Kāśīsvara and Śaṅkara--distributed the prasāda continuously.

TEXT 85

TEXT

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

SYNONYMS

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

#### TRANSLATION

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

#### TEXT 86

#### TEXT

āpane kāśī-miśra āilā prasāda lañā  
prabhure bhikṣā karāilā āgraha kariyā

#### SYNONYMS

āpane--personally; kāśī-miśra--Kāśī Miśra; āilā--came; prasāda lañā--taking prasāda; prabhure--to Śrī Caitanya Mahāprabhu; bhikṣā karāilā--delivered prasāda to eat; āgraha kariyā--with great attention.

#### TRANSLATION

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

#### TEXT 87

#### TEXT

purī-bhāratīra saṅge prabhu bhikṣā kailā  
sakala vaiṣṇava tabe bhojana karilā

#### SYNONYMS

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

#### TRANSLATION

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

#### TEXT 88

#### TEXT

ākaṅṭha pūrāñā sabāya karāilā bhojana  
deha' deha' bali' prabhu balena vacana

#### SYNONYMS

ākaṅṭha pūrāṇā--filling to the neck; sabāya--everyone; karāilā bhojana--He made to eat; deha' deha'--give them more, give them more; bali'--saying; prabhu--Śrī Caitanya Mahāprabhu; balena vacana--talked.

TRANSLATION

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

TEXT 89

TEXT

bhojana kariyā sabe kailā ācamana  
sabāre parāilā prabhu mālya-candana

SYNONYMS

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

TRANSLATION

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

TEXT 90

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXTS 91-93

TEXT

"haridāsera vijayotsava ye kaila darśana  
ye ihāñ nṛtya kaila, ye kaila kīrtana

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

acire ha-ibe tā-sabāra 'kṛṣṇa-prāpti'  
haridāsa-daraśane haya aiche 'śakti'

SYNONYMS

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

TRANSLATION

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

TEXT 94

TEXT

kṛpā kari' kṛṣṇa more diyāchilā saṅga  
svatantra kṛṣṇera icchā,----kailā saṅga-bhaṅga

SYNONYMS

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

TRANSLATION

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

TEXT 95

TEXT

haridāsera icchā yabe ha-ila calite  
āmāra śakati tñre nārila rākhite

SYNONYMS

haridāsera--of Haridāsa Ṭhākura; icchā--the desire; yabe--when; ha-ila--was; calite--to go away; āmāra śakati--My strength; tānre--him; nārila rākhite--could not keep.

TRANSLATION

"When Haridāsa Ṭhākura wanted to leave this material world, it was not within My power to detain him.

TEXT 96

TEXT

icchā-mātre kailā nija-prāṇa niṣkrāmaṇa  
pūrve yena śuniyāchi bhīṣmera maraṇa

SYNONYMS

icchā-mātre--just by desire; kailā--performed; nija-prāṇa--of his life; niṣkrāmaṇa--going away; pūrve--formerly; yena--as; śuniyāchi--we have heard; bhīṣmera maraṇa--the death of Bhīṣmadeva.

TRANSLATION

"Simply by his will, Haridāsa Ṭhākura could give up his life and go away, exactly like Bhīṣma, who previously died simply by his own desire, as we have heard from śāstra.

TEXT 97

TEXT

haridāsa āchila pṛthivīra 'śiromaṇi'  
tāhā vinā ratna-śūnyā ha-ila medinī

SYNONYMS

haridāsa--Ṭhākura Haridāsa; āchila--was; pṛthivīra--of this world; śiromaṇi--the crown jewel; tāhā vinā--without him; ratna-śūnyā--without the valuable jewel; ha-ila--becomes; medinī--this world.

TRANSLATION

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

TEXT 98

TEXT

'jaya jaya haridāsa' bali' kara hari-dhvani"  
eta bali' mahāprabhu nācena āpani

SYNONYMS

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

TRANSLATION

Śrī Caitanya Mahāprabhu then told everyone, "Say 'All glories to Haridāsa Ṭhākura!' and chant the holy name of Hari." Saying this, He personally began to dance.

TEXT 99

TEXT

sabe gāya,----"jaya jaya jaya haridāsa  
nāmera mahimā yeṅha karilā prakāśa"

SYNONYMS

sabe gāya--everyone chanted; jaya jaya jaya--all glories; haridāsa--to Haridāsa Ṭhākura; nāmera mahimā--the glories of chanting the holy name; yeṅha--who; karilā prakāśa--revealed.

TRANSLATION

Everyone began to chant, "All glories to Haridāsa Ṭhākura, who revealed the importance of chanting the holy name of the Lord!"

TEXT 100

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 101

TEXT

ei ta' kahiluṅ haridāsera vijaya  
yāhāra śravaṇe kṛṣṇe dṛḍha-bhakti haya

SYNONYMS

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

#### TRANSLATION

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

#### PURPORT

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

This temple was later sold to someone else, and this party is now maintaining the sevā-pūjā of the temple. Near this temple and the tomb of Haridāsa Ṭhākura, Śrīla Bhaktivinoda Ṭhākura constructed a small house, called Bhakti-kuṭī. In the Bengali year 1329 (A.D. 1922), Puruṣottama-maṭha, a branch of the Gauḍīya Maṭha, was established there. In the Bhakti-ratnākara it is stated:

śrīnivāsa śīghra samudrera kūle gelā  
haridāsa-ṭhākurera samādhi dekhilā

bhūmite paḍiyā kailā praṇati vistara  
bhāgavata-gaṇa śrī-samādhi-sannidhāne  
śrīnivāse sthira kailā sasneha-vacane

punaḥ śrīnivāsa śrī-samādhi praṇamiyā  
ye vilāpa kailā, tā śunile drave hiyā

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

#### TEXT 102

#### TEXT

caitanyera bhakta-vātsalya ihātei jāni  
bhakta-vāñchā pūrṇa kailā nyāsi-śiromaṇi

#### SYNONYMS

caitanya--of Śrī Caitanya Mahāprabhu; bhakta-vātsalya--affection for His devotees; ihātei--from this; jāni--one can understand; bhakta-vāñchā--the desire of the devotee; pūrṇa kailā--fully satisfied; nyāsi-śiromaṇi--the crown jewel of the sannyāsīs, Śrī Caitanya Mahāprabhu.

#### TRANSLATION

From the incident of Haridāsa Ṭhākura's passing away and the great care Śrī Caitanya Mahāprabhu took in commemorating it, one can understand just how affectionate He is toward His devotees. Although He is the topmost of all sannyāsīs, He fully satisfied the desire of Haridāsa Ṭhākura.

#### TEXT 103

#### TEXT

śeṣa-kāle dilā tāñre darśana-sparśana  
tāñre kole kari' kailā āpane nartana

#### SYNONYMS

śeṣa-kāle--at the last stage of his life; dilā--gave; tāñre--to Haridāsa Ṭhākura; darśana-sparśana--interview and touching; tāñre--him; kole kari'--taking on the lap; kailā--performed; āpane--personally; nartana--dancing.

#### TRANSLATION

At the last stage of Haridāsa Ṭhākura's life, Śrī Caitanya Mahāprabhu gave him His company and allowed him to touch Him. Thereafter, He took the body of Ṭhākura Haridāsa on His lap and personally danced with it.

#### TEXT 104

#### TEXT

āpane śrī-haste kṛpāya tāñre vālu dilā  
āpane prasāda māgi' mahotsava kailā

#### SYNONYMS

āpane--personally; śrī-haste--with His transcendental hands; kṛpāya--out of His causeless mercy; tāñre--him; vālu dilā--covered with sand; āpane--personally; prasāda māgi'--begging prasāda; mahotsava kailā--performed a great festival.

#### TRANSLATION

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

#### TEXT 105

#### TEXT



mahā-bhāgavata haridāsa---parama-vidvān  
e saubhāgya lāgi' āge karilā prayāṇa

SYNONYMS

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

TRANSLATION

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

PURPORT

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

As stated in the Śrīmad-Bhāgavatam (7.5.24):

iti puṁsārpitā viṣṇau  
bhaktiś cen nava-lakṣaṇā  
kriyeta bhagavaty addhā  
tan manye 'dhītam uttamam

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

TEXT 106

TEXT

caitanya-caritra ei amṛtera sindhu  
karṇa-mana tṛpta kare yāra eka bindu

SYNONYMS

caitanya-caritra--the life and characteristics of Śrī Caitanya Mahāprabhu; ei--this; amṛtera sindhu--the ocean of nectar; karṇa--ear; mana--mind; tṛpta kare--pleases; yāra--of which; eka--one; bindu--drop.

TRANSLATION

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

TEXT 107

TEXT

bhava-sindhu taribāre āche yāra citta  
śraddhā kari' śuna sei caitanya-caritra

SYNONYMS

bhava-sindhu--the ocean of material existence; taribāre--to cross over; āche--is; yāra--whose; citta--desire; śraddhā kari'--with faith and love; śuna--hear; sei--that; caitanya-caritra--life and characteristics of Śrī Caitanya Mahāprabhu.

TRANSLATION

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

TEXT 108

TEXT

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

SYNONYMS

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

TRANSLATION

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

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Eleventh Chapter, describing the passing of Haridāsa Ṭhākura.

The Loving Dealings Between Lord Sri Caitanya Mahaprabhu and Jagadananda Paṇḍita

Chapter 12

The Loving Dealings Between Lord Śrī Caitanya Mahāprabhu and Jagadānanda Paṇḍita

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

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

#### TEXT 1

#### TEXT

śrūyatām śrūyatām nityam  
gīyatām gīyatām mudā  
cintyatām cintyatām bhaktās  
caitanya-caritāmṛtam

#### SYNONYMS

śrūyatām--let it be heard; śrūyatām--let it be heard; nityam--always; gīyatām--let it be chanted; gīyatām--let it be chanted; mudā--with great happiness; cintyatām--let it be meditated upon; cintyatām--let it be meditated upon; bhaktāḥ--O devotees; caitanya-caritāmṛtam--the transcendental life and characteristics of Śrī Caitanya Mahāprabhu.

#### TRANSLATION

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

#### TEXT 2

#### TEXT

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

#### SYNONYMS

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

TRANSLATION

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

TEXT 3

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 4

TEXT

ataḥpara mahāprabhura viṣaṇṇa-antara  
kṛṣṇera viyoga-daśā sphure nirantara

SYNONYMS

ataḥpara--thereafter; mahāprabhura--of Śrī Caitanya Mahāprabhu; viṣaṇṇa-  
antara--morose mind; kṛṣṇera--of Kṛṣṇa; viyoga-daśā--feeling of separation;  
sphure--manifests; nirantara--continuously.

TRANSLATION

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

TEXT 5

TEXT

'hāhā kṛṣṇa prāṇa-nātha vrajendra-nandana!  
kāhān yāna kāhān pāna, muralī-vadana!'

#### SYNONYMS

hāhā--O; kṛṣṇa--My dear Kṛṣṇa; prāṇa-nātha--My life and soul; vrajendra-nandana--the son of Mahārāja Nanda; kāhāñ yāña--where shall I go; kāhāñ pāña--where shall I get; muralī--flute; vadana--mouth.

#### TRANSLATION

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

#### TEXT 6

#### TEXT

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

#### SYNONYMS

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

#### TRANSLATION

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

#### TEXT 7

#### TEXT

ethā gauḍa-deśe prabhura yata bhakta-gaṇa  
prabhu dekhibāre sabe karilā gamana

#### SYNONYMS

ethā--on the other hand; gauḍa-deśe--in Bengal; prabhura--of Śrī Caitanya Mahāprabhu; yata--all; bhakta-gaṇa--devotees; prabhu dekhibāre--to see Śrī Caitanya Mahāprabhu; sabe--all; karilā gamana--went.

#### TRANSLATION

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

#### TEXT 8

#### TEXT

śivānanda-sena āra ācārya-gosāñi

navadvīpe saba bhakta hailā eka ṭhāñi

SYNONYMS

śivānanda-sena--Śivānanda Sena; āra--and; ācārya-gosāñi--Advaita Ācārya; navadvīpe--at Navadvīpa; saba bhakta--all devotees; hailā--became; eka ṭhāñi--assembled in one place.

TRANSLATION

Headed by Śivānanda Sena, Advaita Ācārya and others, all the devotees assembled in Navadvīpa.

TEXT 9

TEXT

kulīna-grāma-vāsī āra yata khaṇḍa-vāsī  
ekatra mililā saba navadvīpe āsi'

SYNONYMS

kulīna-grāma-vāsī--the inhabitants of Kulīna-grāma; āra--as well as; yata--all; khaṇḍa-vāsī--the inhabitants of Khaṇḍa; ekatra--at one place; mililā--met; saba--all of them; navadvīpe āsi'--coming to Navadvīpa.

TRANSLATION

The inhabitants of Kulīna-grāma and Khaṇḍa village also assembled at Navadvīpa.

TEXT 10

TEXT

nityānanda-prabhure yadyapi ājñā nāi  
tathāpi dekhite calena caitanya-gosāñi

SYNONYMS

nityānanda-prabhure--unto Lord Nityānanda; yadyapi--although; ājñā nāi--there was no order; tathāpi--still; dekhite--to see; calena--He went; caitanya-gosāñi--Lord Caitanya.

TRANSLATION

Because Nityānanda Prabhu was preaching in Bengal, Śrī Caitanya Mahāprabhu had ordered Him not to come to Jagannātha Purī. That year, however, He went with the rest of the party to see the Lord.

TEXT 11

TEXT

śrīvāsādi cāri bhāi, saṅgete mālinī

ācāryaratnera saṅge tānhāra gṛhiṇī

SYNONYMS

śrīvāsa-ādi--headed by Śrīvāsa Ṭhākura; cāri bhāi--four brothers; saṅgete mālinī--accompanied by his wife, Mālinī; ācāryaratnera saṅge--and with Ācāryaratna; tānhāra gṛhiṇī--his wife.

TRANSLATION

Śrīvāsa Ṭhākura was also there with his three brothers and his wife, Mālinī. Ācāryaratna was similarly accompanied by his wife.

TEXT 12

TEXT

śivānanda-patnī cale tina-putra lañā  
rāghava-pañḍita cale jhāli sājāñā

SYNONYMS

śivānanda-patnī--the wife of Śivānanda; cale--was going; tina-putra lañā -- accompanied by her three sons; rāghava-pañḍita cale--Rāghava Paṇḍita was going; jhāli sājāñā--carrying his bags.

TRANSLATION

The wife of Śivānanda Sena also came, along with their three sons. Rāghava Paṇḍita joined them, carrying his famous bags of food.

TEXT 13

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 14

TEXT

śacīmātā dekhi' sabe tāñra ājñā lañā  
ānande calilā kṛṣṇa-kīrtana kariyā

#### SYNONYMS

śacī-mātā dekhi'--seeing Śacīmātā; sabe--all of them; tānra ājñā lañā--taking her permission; ānande--with great jubilation; calilā--they proceeded; kṛṣṇa-kīrtana kariyā--performing congregational chanting.

#### TRANSLATION

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

#### TEXT 15

#### TEXT

śivānanda-sena kare ghāṭī-samādhāna  
sabāre pālana kari' sukhe lañā yāna

#### SYNONYMS

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

#### TRANSLATION

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

#### PURPORT

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

#### TEXT 16

#### TEXT

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

#### SYNONYMS

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

#### TRANSLATION



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

TEXT 17

TEXT

eka-dina saba loka ghāṭiyāle rākhilā  
sabā chāḍāñā śivānanda ekalā rahilā

SYNONYMS

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

TRANSLATION

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

TEXT 18

TEXT

sabe giyā rahilā grāma-bhitara vṛkṣa-tale  
śivānanda vinā vāsa-sthāna nāhi mile

SYNONYMS

sabe--all of them; giyā--going; rahilā--remained; grāma-bhitara--inside a village; vṛkṣa-tale--under a tree; śivānanda vinā--without Śivānanda Sena; vāsa-sthāna--residential quarters; nāhi mile--no one could get.

TRANSLATION

The party went into a village and waited beneath a tree because no one but Śivānanda Sena could arrange for their residential quarters.

TEXT 19

TEXT

nityānanda-prabhu bhokhe vyākula hañā  
śivānanda gāli pāḍe vāsā nā pāñā

SYNONYMS

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

TRANSLATION

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

TEXT 20

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 21

TEXT

śuni' śivāndera patnī kāndite lāgilā  
hena-kāle śivānanda ghāṭī haite āilā

SYNONYMS

śuni'--hearing; śivāndera--of Śivānanda Sena; patnī--the wife; kāndite lāgilā--began to cry; hena-kāle--at this time; śivānanda--Śivānanda Sena; ghāṭī haite--from the toll station; āilā--came.

TRANSLATION

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

TEXT 22

TEXT

śivāndera patnī tānre kahena kāndiyā  
'putre śāpa dichena gosāni vāsā nā pāñā'

SYNONYMS

śivāndera--of Śivānanda Sena; patnī--the wife; tānre--unto him; kahena--says; kāndiyā--crying; putre--on our sons; śāpa--curse; dichena--awarded; gosāni--Nityānanda Prabhu; vāsā nā pāñā--not getting His residential quarters.

TRANSLATION

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

TEXT 23

TEXT

teṅho kahe,----"bāuli, kene maris kāndiyā?  
maruka āmāra tina putra tāṅra bālāi laṅā"

SYNONYMS

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

TRANSLATION

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

TEXT 24

TEXT

eta bali' prabhu-pāśe gelā śivānanda  
uṭhi' tāṅre lāthi māilā prabhu nityānanda

SYNONYMS

eta bali'--saying this; prabhu-pāśe--to Nityānanda Prabhu; gelā--went;  
śivānanda--Śivānanda Sena; uṭhi'--standing up; tāṅre--him; lāthi māilā--  
kicked; prabhu--the Lord; nityānanda--Nityānanda.

TRANSLATION

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

TEXT 25

TEXT

ānandita hailā śivāi pāda-prahāra pāṅā  
śīghra vāsā-ghara kailā gauḍa-ghare giyā

SYNONYMS

ānandita hailā--became very pleased; śivāi--Śivānanda Sena; pāda-prahāra  
pāṅā--being kicked; śīghra--very soon; vāsā-ghara--residential place; kailā--  
arranged; gauḍa-ghare--to a milkman's house; giyā--going.

TRANSLATION

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

TEXT 26

TEXT

caraṇe dhariyā prabhure vāsāya lañā gelā  
vāsā diyā hṛṣṭa hañā kahite lāgilā

SYNONYMS

caraṇe--the feet; dhariyā--catching; prabhure--Lord Nityānanda Prabhu; vāsāya--to His residence; lañā--taking; gelā--went; vāsā diyā--after giving His residential quarters; hṛṣṭa hañā--being very pleased; kahite lāgilā--began to speak.

TRANSLATION

Śivānanda Sena touched the lotus feet of Nityānanda Prabhu and led Him to His residence. After giving the Lord His quarters, Śivānanda Sena, being very pleased, spoke as follows.

TEXT 27

TEXT

"āji more bhṛtya kari' aṅgikāra kailā  
yemana aparādha bhṛtyera, yogya phala dilā

SYNONYMS

āji--today; more--me; bhṛtya--servant; kari'--as; aṅgikāra--acceptance; kailā--You have done; yemana--as; aparādha--offense; bhṛtyera--of the servant; yogya--proper; phala--result; dilā--You have given.

TRANSLATION

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

TEXT 28

TEXT

'śāsti'-chale kṛpā kara,----e tomāra 'karuṇā'  
trijagate tomāra caritra bujhe kon janā?

SYNONYMS

śāsti-chale--on the pretext of chastisement; kṛpā kara--You bestow mercy; e--this; tomāra karuṇā--Your causeless mercy; tri-jagate--within the three

worlds; tomāra--Your; caritra--character; bujhe--understands; kon janā--what person.

TRANSLATION

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

TEXT 29

TEXT

brahmāra durlabha tomāra śrī-caraṇa-reṇu  
hena caraṇa-sparśa pāila mora adhama tanu

SYNONYMS

brahmāra--by Lord Brahmā; durlabha--almost unattainable; tomāra--Your; śrī-caraṇa-reṇu--dust of the lotus feet; hena--such; caraṇa-sparśa--touch of the lotus feet; pāila--got; mora--my; adhama--most fallen; tanu--body.

TRANSLATION

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

TEXT 30

TEXT

āji mora saphala haila janma, kula, karma  
āji pāinu kṛṣṇa-bhakti, artha, kāma, dharma"

SYNONYMS

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

TRANSLATION

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

TEXT 31

TEXT

śuni' nityānanda-prabhura ānandita mana  
uṭhi' śivānande kailā prema-āliṅgana

SYNONYMS

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

TRANSLATION

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

TEXT 32

TEXT

ānandita śivānanda kare samādhāna  
ācāryādi-vaiṣṇavere dilā vāsā-sthāna

SYNONYMS

ānandita--pleased; śivānanda--Śivānanda Sena; kare samādhāna--began to arrange things; ācārya-ādi-vaiṣṇavere--unto all the Vaiṣṇavas, headed by Advaita Ācārya; dilā--gave; vāsā-sthāna--residential places.

TRANSLATION

Being very pleased by Nityānanda Prabhu's behavior, Śivānanda Sena began to arrange residential quarters for all the Vaiṣṇavas, headed by Advaita Ācārya.

TEXT 33

TEXT

nityānanda-prabhura saba caritra----'viparīta'  
kruddha hañā lāthi māri' kare tāra hita

SYNONYMS

nityānanda-prabhura--of Lord Śrī Nityānanda Prabhu; saba caritra--all characteristics; viparīta--contradictory; kruddha hañā--becoming angry; lāthi māri'--kicking; kare--performs; tāra hita--his benefit.

TRANSLATION

One of Śrī Nityānanda Prabhu's characteristics is His contradictory nature. When He becomes angry and kicks someone, it is actually to his benefit.

TEXT 34

TEXT

śivānandera bhāginā,----śrīkānta-sena nāma  
māmāra agocare kahe kari' abhimāna

SYNONYMS

śivānandera--of Śivānanda Sena; bhāginā--the sister's son; śrīkānta-sena  
nāma--named Śrīkānta Sena; māmāra--of his maternal uncle; agocare--in the  
absence of; kahe--said; kari' abhimāna--with an offended state of mind.

TRANSLATION

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

TEXT 35

TEXT

"caitanyera pāriṣada mora mātulera khyāti  
'ṭhākurālī' karena gosāñi, tāñre māre lāthi"

SYNONYMS

caitanyera pāriṣada--associate of Śrī Caitanya Mahāprabhu; mora--my;  
mātulera--of the maternal uncle; khyāti--reputation; ṭhākurālī--superiority;  
karena--exhibits; gosāñi--Nityānanda Prabhu; tāñre--him; māre lāthi--kicks.

TRANSLATION

"My uncle is well known as one of the associates of Śrī Caitanya  
Mahāprabhu, but Lord Nityānanda Prabhu asserts His superiority by kicking  
him."

TEXT 36

TEXT

eta bali' śrīkānta, bālaka āge cali' yāna  
saṅga chāḍi' āge gelā mahāprabhura sthāna

SYNONYMS

eta bali'--saying this; śrīkānta--the nephew of Śivānanda Sena; bālaka--a  
boy; āge cali' yāna--went forward; saṅga chāḍi'--giving up their association;  
āge--forward; gelā--went; mahāprabhura sthāna--to the place of Śrī Caitanya  
Mahāprabhu.

TRANSLATION

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

TEXT 37

TEXT

peṭāṅgi-gāya kare daṇḍavat-namaskāra  
govinda kahe,----'śrīkānta, āge peṭāṅgi utāra'

SYNONYMS

peṭāṅgi--shirt and coat; gāya--on the body; kare--performs; daṇḍavat-  
namaskāra--offering of obeisances; govinda kahe--Govinda said; śrīkānta--my  
dear Śrīkānta; āge--first; peṭāṅgi utāra--take off your shirt and coat.

#### TRANSLATION

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

#### PURPORT

One is forbidden to enter the Deity room or offer anything to the Deity  
while wearing a shirt or coat. in the tantras it is said:

vastreṇāvṛta-dehas tu  
yo naraḥ praṇamed dharim  
śvitṛī bhavati mūḍhātmā  
sapta janmāni bhāvini

"Anyone who offers respects and obeisances to the Deity while wearing  
garments on the upper portion of his body is condemned to be a leper for seven  
births."

#### TEXT 38

#### TEXT

prabhu kahe,----"śrīkānta āsiyāche pāñā mano-duḥkha  
kichu nā baliha, karuka, yāte ihāra sukha"

#### SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; śrīkānta--Śrīkānta; āsiyāche--  
has come; pāñā--getting; manaḥ-duḥkha--distress in the mind; kichu--anything;  
nā baliha--do not say; karuka--let him do; yāte--by which; ihāra--his; sukha--  
happiness.

#### TRANSLATION

As Govinda was warning Śrīkānta, Śrī Caitanya Mahāprabhu said, "Don't  
bother him. Let Śrīkānta do whatever he likes, for he has come here in a  
distressed state of mind."

#### TEXT 39

#### TEXT

vaiṣṇavera samācāra gosāñi puchilā  
eke eke sabāra nāma śrīkānta jāñāilā

#### SYNONYMS



vaiṣṇavera--of all the Vaiṣṇavas; samācāra--news; gosāñi--Śrī Caitanya Mahāprabhu; puchilā--inquired; eke eke--one after another; sabāra--of all of them; nāma--names; śrīkānta--the nephew of Śivānanda Sena; jānīlā--informed.

#### TRANSLATION

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

#### TEXT 40

#### TEXT

'duḥkha pāñā āsiyāche'----ei prabhura vākya śuni'  
jānīlā 'sarvajña prabhu'----eta anumāni'

#### SYNONYMS

duḥkha--unhappiness; pāñā--getting; āsiyāche--he has come; ei--this; prabhura--of Śrī Caitanya Mahāprabhu; vākya--statement; śuni'--hearing; jānīlā--could understand; sarvajña prabhu--the Lord is omniscient; eta--this; anumāni'--guessing.

#### TRANSLATION

When Śrīkānta Sena heard the Lord say, "He is distressed," he could understand that the Lord is omniscient.

#### TEXT 41

#### TEXT

śivānande lāthi mārīlā,----ihā nā kahilā  
ethā saba vaiṣṇava-gaṇa āsiyā mililā

#### SYNONYMS

śivānande--Śivānanda Sena; lāthi mārīlā--(Lord Nityānanda) has kicked; ihā--this; nā kahilā--he did not say; ethā--here; saba--all; vaiṣṇava-gaṇa--devotees; āsiyā--coming; mililā--met.

#### TRANSLATION

As he described the Vaiṣṇavas, therefore, he did not mention Lord Nityānanda's kicking Śivānanda Sena. Meanwhile, all the devotees arrived and went to meet the Lord.

#### TEXT 42

#### TEXT

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

#### SYNONYMS

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

TRANSLATION

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

TEXT 43

TEXT

vāsā-ghara pūrvavat sabāre deoyāilā  
mahāprasāda-bhojane sabāre bolāilā

SYNONYMS

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

TRANSLATION

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

TEXT 44

TEXT

śivānanda tina-putre gosāñire milāilā  
śivānanda-sambandhe sabāya bahu-kṛpā kailā

SYNONYMS

śivānanda--Śivānanda Sena; tina-putre--three sons; gosāñire--unto Śrī Caitanya Mahāprabhu; milāilā--introduced; śivānanda-sambandhe--because they were sons of Śivānanda Sena; sabāya--unto all of them; bahu-kṛpā kailā--showed much mercy.

TRANSLATION

Śivānanda Sena introduced his three sons to Śrī Caitanya Mahāprabhu. Because they were his sons, the Lord showed the boys great mercy.

TEXT 45

TEXT

choṭa-putre dekhi' prabhu nāma puchilā  
'paramānanda-dāsa'-nāma sena jānāilā

#### SYNONYMS

choṭa-putre--the youngest son; dekhi'--seeing; prabhu--Śrī Caitanya Mahāprabhu; nāma puchilā--inquired about his name; paramānanda-dāsa--Paramānanda dāsa; nāma--name; sena--Śivānanda Sena; jānāilā--informed.

#### TRANSLATION

Lord Caitanya asked the youngest son's name, and Śivānanda Sena informed the Lord that his name was Paramānanda dāsa.

#### TEXTS 46-47

#### TEXT

pūrve yabe śivānanda prabhu-sthāne āilā  
tabe mahāprabhu tānre kahite lāgilā

"e-bāra tomāra yei ha-ibe kumāra  
'purī-dāsa' bali' nāma dhariha tāhāra

#### SYNONYMS

pūrve--formerly; yabe--when; śivānanda--Śivānanda Sena; prabhu-sthāne--to the place of Lord Caitanya Mahāprabhu; āilā--came; tabe--at that time; mahāprabhu--Śrī Caitanya Mahāprabhu; tānre--unto him; kahite lāgilā--began to speak; e-bāra--this time; tomāra--your; yei--that; ha-ibe--will be; kumāra--son; purī-dāsa--Purī dāsa; bali'--as; nāma--name; dhariha--gave; tāhāra--his.

#### TRANSLATION

Once before when Śivānanda Sena had visited Śrī Caitanya Mahāprabhu at His residence, the Lord had told him, "When this son is born, give him the name Purī dāsa."

#### TEXT 48

#### TEXT

tabe māyera garbhe haya sei ta' kumāra  
śivānanda ghare gele, janma haila tāra

#### SYNONYMS

tabe--at that time; māyera garbhe--the womb of the mother; haya--was; sei ta' kumāra--that son; śivānanda ghare gele--when Śivānanda Sena returned home; janma haila tāra--he was born.

#### TRANSLATION

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

#### TEXT 49

TEXT

prabhu-ājñāya dharilā nāma----'paramānanda-dāsa'  
'purī-dāsa' kari' prabhu karena upahāsa

SYNONYMS

prabhu-ājñāya--under the order of Śrī-Caitanya Mahāprabhu; dharilā nāma--held the name; paramānanda-dāsa--Paramānanda dāsa; purī-dāsa--Purī dāsa; kari'--as; prabhu--Śrī Caitanya Mahāprabhu; karena upahāsa--began to joke.

TRANSLATION

The child was named Paramānanda dāsa in accordance with the Lord's order, and the Lord jokingly called him Purī dāsa.

TEXT 50

TEXT

śivānanda yabe sei bālake milāilā  
mahāprabhu pādāṅguṣṭha tāra mukhe dilā

SYNONYMS

śivānanda--Śivānanda Sena; yabe--when; sei--that; bālake--child; milāilā--introduced; mahāprabhu--Mahāprabhu; pāda-aṅguṣṭha--His toe; tāra--his; mukhe--within the mouth; dilā--pushed.

TRANSLATION

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

PURPORT

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

TEXT 51

TEXT

śivānandera bhāgya-sindhu ke pāibe pāra?  
yānra saba goṣṭhīke prabhu kahe 'āpanāra'

SYNONYMS

śivānandera--of Śivānanda Sena; bhāgya-sindhu--the ocean of fortune; ke--who; pāibe pāra--can cross over; yānra--whose; saba goṣṭhīke--whole family; prabhu--Śrī Caitanya Mahāprabhu; kahe--says; āpanāra--His own.

TRANSLATION

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

TEXT 52

TEXT

tabe saba bhakta lañā karilā bhojana  
govindere ājñā dilā kari' ācamana

SYNONYMS

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

TRANSLATION

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

TEXT 53

TEXT

"śivānandera 'prakṛti', putra---yāvat ethāya  
āmāra avaśeṣa-pātra tārā yena pāya"

SYNONYMS

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

TRANSLATION

"As long as Śivānanda Sena's wife and children stay in Jagannātha Purī," He said, "they must be given the remnants of My food."

TEXT 54

TEXT

nadiyā-vāsī modaka, tāra nāma---'parameśvara'  
modaka vece, prabhura vāṭīra nikaṭa tāra ghara

SYNONYMS

nadiyā-vāsī--inhabitant of the district of Nadia; modaka--one confectioner; tāra nāma--his name; parameśvara--Parameśvara; modaka vece--does the business of a confectioner; prabhura--of Śrī Caitanya Mahāprabhu; vāṭīra nikaṭa--near the house; tāra ghara--his house.

TRANSLATION

There was a resident of Nadia named Parameśvara, who was a confectioner living near the home of Śrī Caitanya Mahāprabhu.

TEXT 55

TEXT

bālaka-kāle prabhu tāra ghare bāra bāra yā'na  
dugdha, khaṇḍa modaka deya, prabhu tāhā khā'na

SYNONYMS

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

TRANSLATION

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

TEXT 56

TEXT

prabhu-viṣaye sneha tāra bālaka-kāla haite  
se vatsara seha āila prabhure dekhite

SYNONYMS

prabhu-viṣaye--in regard to Śrī Caitanya Mahāprabhu; sneha--affection; tāra--of Parameśvara Modaka; bālaka-kāla haite--since He was a boy; se vatsara--that year; seha--he also; āila--came; prabhure dekhite--to see the Lord.

TRANSLATION

Parameśvara Modaka had been affectionate toward the Lord since His childhood, and he was one of those who came that year to see the Lord at Jagannātha Purī.

TEXT 57

TEXT

'parameśvarā muṇi' bali' daṇḍavat kaila  
tāre dekhi' prabhu prīte tāhāre puchila

SYNONYMS

parameśvarā--Parameśvara; muṇi'--I am; bali'--he said; daṇḍavat kaila--offering obeisances; tāre--him; dekhi'--seeing; prabhu--the Lord; prīte--with affection; tāhāre--him; puchila--asked.

TRANSLATION

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

TEXT 58

TEXT

'parameśvara kuśala hao, bhāla haila, āilā'  
'mukundāra mātā āsiyāche, seha prabhure kahilā

SYNONYMS

parameśvara--O Parameśvara; kuśala hao--be blessed; bhāla haila--it is very good; āilā--you have come; mukundāra mātā--the mother of Mukunda; āsiyāche--has come; seha--he; prabhure kahilā--informed the Lord.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Parameśvara, may you be blessed. It is very good that you have come here." Parameśvara then informed the Lord, "Mukundāra Mātā has also come."

TEXT 59

TEXT

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

SYNONYMS

mukundāra mātāra--of the mother of Mukunda; nāma--name; śuni'--hearing; prabhu--Śrī Caitanya Mahāprabhu; saṅkoca hailā--felt some hesitation; tathāpi--still; tāhāra--of Parameśvara; prīte--out of affection; kichu--anything; nā balilā--did not say.

TRANSLATION

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

PURPORT

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

TEXT 60

TEXT

praśraya-pāgala śuddha-vaidagdhī nā jāne  
antare sukhī hailā prabhu tāra sei guṇe

SYNONYMS

praśraya--due to indulgence; pāgala--foolish; śuddha--pure; vaidagdhī--  
etiquette; nā jāne--does not know; antare--within the heart; sukhī hailā--  
became very happy; prabhu--Śrī Caitanya Mahāprabhu; tāra--his; sei guṇe--by  
that attribute.

TRANSLATION

An intimate relationship sometimes makes a person overstep formal  
etiquette. Thus Parameśvara actually pleased the Lord in His heart by his  
simple and affectionate behavior.

PURPORT

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

TEXT 61

TEXT

pūrvavat sabā lañā guṇḍicā-mārjana  
ratha-āge pūrvavat karilā nartana

SYNONYMS

pūrvavat--as previously; sabā--all the devotees; lañā--taking; guṇḍicā-  
mārjana--the cleaning of the Guṇḍicā temple; ratha-āge--in front of the  
chariot; pūrvavat--as previously; karilā nartana--danced.

TRANSLATION

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

TEXT 62

TEXT

cāturmāsya saba yātrā kailā daraśana  
mālinī-prabhṛti prabhure kailā nimantraṇa

SYNONYMS



cāturmāsya--for four months; saba yātrā--all the festivals; kailā daraśana--saw; mālinī-prabhṛti--ladies like Mālinī, the wife of Śrīvāsa Ṭhākura; prabhure--unto Śrī Caitanya Mahāprabhu; kailā nimantraṇa--made invitations.

#### TRANSLATION

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

#### TEXT 63

#### TEXT

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

#### SYNONYMS

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

#### TRANSLATION

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

#### TEXT 64

#### TEXT

dine nānā krīḍā kare lañā bhakta-gaṇa  
rātrye kṣṣṇa-vicchede prabhu karena rodana

#### SYNONYMS

dine--during the day; nānā--various; krīḍā kare--performed pastimes; lañā bhakta-gaṇa--with His devotees; rātrye--at night; kṣṣṇa-vicchede--because of separation from Kṣṣṇa; prabhu--Śrī Caitanya Mahāprabhu; karena rodana--cries.

#### TRANSLATION

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

#### TEXT 65

#### TEXT

ei-mata nānā-līlāya cāturmāsya gela  
gauḍa-deśe yāite tabe bhakte ājñā dila

#### SYNONYMS

ei-mata--in this way; nānā-līlāya--in various pastimes; cāturmāsya gela--the four months of the rainy season passed; gauḍa-deśe yāite--to return to Bengal; tabe--at that time; bhakte--all the devotees; ājñā dila--Śrī Caitanya Mahāprabhu ordered.

#### TRANSLATION

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

#### TEXT 66

#### TEXT

saba bhakta karena mahāprabhura nimantraṇa  
sarva-bhakte kahena prabhu madhura vacana

#### SYNONYMS

saba bhakta--all the devotees; karena mahāprabhura nimantraṇa--invite Śrī Caitanya Mahāprabhu to lunch; sarva-bhakte--to all the devotees; kahena--speaks; prabhu--Śrī Caitanya Mahāprabhu; madhura vacana--sweet words.

#### TRANSLATION

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

#### TEXT 67

#### TEXT

"prati-varṣe āisa sabe āmāre dekhite  
āsite yāite duḥkha pāo bahu-mate

#### SYNONYMS

prati-varṣe--every year; āisa--come; sabe--all of you; āmāre dekhite--to see Me; āsite--to come; yāite--to return; duḥkha pāo--you get much trouble; bahu-mate--in various ways.

#### TRANSLATION

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

#### TEXT 68

#### TEXT

tomā-sabāra duḥkha jāni' cāhi niṣedhite  
tomā-sabāra saṅga-sukhe lobha bāḍe citte

#### SYNONYMS

tomā-sabāra--of all of you; duḥkha--trouble; jāni'--understanding; cāhi niṣedhite--I want to stop this; tomā-sabāra--of all of you; saṅga-sukhe--for the happiness of association; lobha--desire; bāḍe--increases; citte--in My mind.

#### TRANSLATION

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

#### TEXT 69

#### TEXT

nityānande ājñā diluṅ gauḍete rahite  
ājñā laṅghi' āilā, ki pāri balite?

#### SYNONYMS

nityānande--unto Śrī Nityānanda Prabhu; ājñā diluṅ--I ordered; gauḍete rahite--to stay in Bengal; ājñā laṅghi'--transgressing My order; āilā--He has come; ki--what; pāri balite--can I say.

#### TRANSLATION

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

#### TEXT 70

#### TEXT

āilena ācārya-gosāñi more kṛpā kari'  
prema-ṛṇe baddha āmi, śudhite nā pāri

#### SYNONYMS

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

#### TRANSLATION

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

#### TEXT 71

#### TEXT

mora lāgi' strī-putra-gṛhādi chāḍiyā

nānā durgama patha laṅghi' āisena dhāñā

SYNONYMS

mora lāgi'--for Me; strī--wife; putra--sons; gṛha-ādi--home and so on; chāḍiyā--leaving aside; nānā--various; durgama--difficult; patha--paths; laṅghi'--crossing; āisena dhāñā--come here with great haste.

TRANSLATION

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

TEXT 72

TEXT

ami ei nīlācale rahi ye vasiyā  
parisrama nāhi mora tomā sabāra lāgiyā

SYNONYMS

āmi--I; ei--this; nīlācale--at Jagannātha Purī; rahi--remain; ye vasiyā--sitting; parisrama nāhi mora--I have no fatigue; tomā sabāra lāgiyā--due to all of you.

TRANSLATION

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

TEXT 73

TEXT

sannyāsī mānuṣa mora, nāhi kona dhana  
ki diyā tomāra ṛṇa karimu śodhana?

SYNONYMS

sannyāsī mānuṣa--in the renounced order of life; mora--My; nāhi--there is not; kona--any; dhana--money; ki--what; diyā--giving; tomāra ṛṇa--the debt to you; karimu śodhana--shall I repay.

TRANSLATION

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

TEXT 74

TEXT

deha-mātra dhana tomāya kailuñ samarpaṇa  
tāhāñ vikāi, yāhāñ vecite tomāra mana"

SYNONYMS

deha--body; mātra--only; dhana--asset; tomāya--unto you; kailuñ samarpaṇa--  
I have dedicated; tāhāñ--there; vikāi--I sell; yāhāñ--where; vecite--to sell;  
tomāra mana--your mind.

TRANSLATION

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

TEXT 75

TEXT

prabhura vacane sabāra dravī-bhūta mana  
ajhora-nayane sabe karena kranda

SYNONYMS

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

TRANSLATION

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

TEXT 76

TEXT

prabhu sabāra galā dhari' karena rodana  
kāndite kāndite sabāya kailā āliṅgana

SYNONYMS

prabhu--Śrī Caitanya Mahāprabhu; sabāra--of all of them; galā--necks;  
dhari'--catching; karena rodana--began to cry; kāndite kāndite--crying and  
crying; sabāya--all of them; kailā āliṅgana--He embraced.

TRANSLATION

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

TEXT 77

TEXT

sabāi rahila, keha calite nārila  
āra dina pāñca-sāta ei-mate gela

SYNONYMS

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

TRANSLATION

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

TEXT 78

TEXT

advaita avadhūta kichu kahe prabhu-pāya  
"sahaje tomāra guṇe jagat vikāya

SYNONYMS

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

TRANSLATION

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

TEXT 79

TEXT

ābāra tāte bāndha'----aiche kṛpā-vākya-ḍore  
tomā chāḍi' kebā kāhāñ yāibāre pāre?"

SYNONYMS

ābāra--again; tāte--by that; bāndha'--You bind; aiche--such; kṛpā--merciful; vākya--of words; ḍore--by the rope; tomā chāḍi'--leaving You; kebā--who; kāhāñ--anywhere; yāibāre pāre--can go.

TRANSLATION

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

TEXT 80

TEXT

tabe prabhu sabākāre prabodha kariyā  
sabāre vidāya dilā susthira hañā

SYNONYMS

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

TRANSLATION

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

TEXT 81

TEXT

nityānande kahilā----"tumi nā āsiha bāra-bāra  
tathāi āmāra saṅga ha-ibe tomāra"

SYNONYMS

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

TRANSLATION

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

TEXT 82

TEXT

cale saba bhakta-gaṇa rodana kariyā  
mahāprabhu rahilā ghare viṣaṅga hañā

SYNONYMS

cale--proceed; saba--all; bhakta-gaṇa--the devotees; rodana kariyā--crying; mahāprabhu--Śrī Caitanya Mahāprabhu; rahilā--remained; ghare--at His place; viṣaṅga hañā--being very morose.

TRANSLATION

The devotees of Śrī Caitanya Mahāprabhu began their journey crying, while the Lord remained morosely at His residence.

TEXT 83

TEXT

nija-kṛpā-guṇe prabhu bāndhilā sabāre  
mahāprabhura kṛpā-ṛṇa ke śodhite pāre?

SYNONYMS

nija--own; kṛpā-guṇe--by the attribute of mercy; prabhu--Śrī Caitanya Mahāprabhu; bāndhilā--bound; sabāre--everyone; mahāprabhura--of Śrī Caitanya Mahāprabhu; kṛpā-ṛṇa--debt for the mercy; ke--who; śodhite pāre--can repay.

TRANSLATION

The Lord bound everyone by His transcendental mercy. Who can repay his debt for the mercy of Śrī Caitanya Mahāprabhu?

TEXT 84

TEXT

yāre yaiche nācāya prabhu svatantra īśvara  
tāte tānre chāḍi' loka yāya deśāntara

SYNONYMS

yāre--whomever; yaiche--as; nācāya--causes to dance; prabhu--Śrī Caitanya Mahāprabhu; svatantra īśvara--the fully independent Personality of Godhead; tāte--therefore; tānre--Him; chāḍi'--leaving; loka--people; yāya--go; deśāntara--to different parts of the country.

TRANSLATION

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

TEXT 85

TEXT

kāṣṭhera putalī yena kuhake nācāya  
īśvara-caritra kichu bujhana nā yāya

SYNONYMS

kāṣṭhera--made of wood; putalī--doll; yena--as; kuhake--a magician; nācāya--causes to dance; īśvara-caritra--the characteristic of the Supreme Personality of Godhead; kichu bujhana nā yāya--no one can understand.

TRANSLATION

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

TEXT 86

TEXT

pūrva-varṣe jagadānanda 'ai' dekhibāre



prabhu-ājñā lañā āilā nadīyā-nagare

SYNONYMS

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

TRANSLATION

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

TEXT 87

TEXT

āira caraṇa yāi' karilā vandana  
jagannāthera vastra-prasāda kailā nivedana

SYNONYMS

āira--of Śacīmātā; caraṇa--to the lotus feet; yāi'--going; karilā vandana--offered prayers; jagannāthera--of Lord Jagannātha; vastra-prasāda--cloth and prasāda; kailā nivedana--offered.

TRANSLATION

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

TEXT 88

TEXT

prabhura nāme mātāre daṇḍavat kailā  
prabhura vinati-stuti mātāre kahilā

SYNONYMS

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

TRANSLATION

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

TEXT 89

TEXT

jagadānande pāñā mātā ānandita mane

teṅho prabhura kathā kahe, śune rātri-dine

SYNONYMS

jagadānande--Jagadānanda; pāñā--getting; mātā--Śacīmātā; ānandita mane--in great satisfaction; teṅho--he; prabhura kathā--the pastimes of Śrī Caitanya Mahāprabhu; kahe--speaks; śune--listens; rātri-dine--day and night.

TRANSLATION

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

TEXT 90

TEXT

jagadānanda kahe,----"mātā, kona kona dine  
tomāra ethā āsi' prabhu karena bhojane

SYNONYMS

jagadānanda kahe--Jagadānanda said; mātā--mother; kona kona dine--sometimes; tomāra ethā āsi'--coming here to your place; prabhu--the Lord; karena bhojane--accepts food.

TRANSLATION

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

TEXT 91

TEXT

bhojana kariyā kahe ānandita hañā  
mātā āji khāoyāilā ākaṅṭha pūriyā

SYNONYMS

bhojana kariyā--after eating; kahe--says; ānandita hañā--being very pleased; mātā--mother; āji--today; khāoyāilā--fed; ākaṅṭha--up to the neck; pūriyā--filling.

TRANSLATION

"After eating the food, the Lord says, 'Today, mother has fed Me up to My neck.

TEXT 92

TEXT

āmi yāi' bhojana kari----mātā nāhi jāne  
sākṣāte khāi āmi' teṅho 'svapna' hena māne"

SYNONYMS

āmi--I; yāi'--going; bhojana kari--eat; mātā--mother; nāhi jāne--cannot understand; sākṣāte--directly; khāi āmi'--I eat; teṅho--she; svapna--a dream; hena--as; māne--thinks.

TRANSLATION

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

TEXT 93

TEXT

mātā kahe,----"kata rāndhi uttama vyañjana  
nimāñi ihāñ khāya,----icchā haya mora mana

SYNONYMS

mātā kahe--mother said; kata--how many; rāndhi--I cook; uttama vyañjana--first-class vegetables; nimāñi--Nimāi; ihāñ--here; khāya--may eat; icchā--desire; haya--is; mora mana--my mind.

TRANSLATION

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

TEXT 94

TEXT

nimāñi khāñāche,----aiche haya mora mana  
pāche jñāna haya,----muñi dekhinu 'svapana' "

SYNONYMS

nimāñi khāñāche--Nimāi has eaten; aiche--such; haya--is; mora--my; mana--mind; pāche--afterwards; jñāna haya--I think; muñi--I; dekhinu svapana--saw a dream.

TRANSLATION

"Sometimes I think that Nimāi has eaten them, but afterwards I think that I was only dreaming."

TEXT 95

TEXT

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

#### SYNONYMS

ei-mata--in this way; jagadānanda--Jagadānanda Paṇḍita; śacīmātā--sane--with mother Śacī; caitanyera--of Śrī Caitanya Mahāprabhu; sukha-kathā--words of happiness; kahe--says; rātri-dine--day and night.

#### TRANSLATION

In this way, Jagadānanda Paṇḍita and mother Śacī talked day and night about the happiness of Śrī Caitanya Mahāprabhu.

#### TEXT 96

#### TEXT

nadīyāra bhakta-gaṇe sabāre mililā  
jagadānande pāñā sabe ānandita hailā

#### SYNONYMS

nadīyāra--of Nadia, or Navadvīpa; bhakta-gaṇe--the devotees; sabāre--all; mililā--met; jagadānande--Jagadānanda; pāñā--getting; sabe--everyone; ānandita hailā--became very happy.

#### TRANSLATION

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

#### TEXT 97

#### TEXT

ācārya milite tabe gelā jagadānanda  
jagadānande pāñā haila ācārya ānanda

#### SYNONYMS

ācārya milite--to meet Advaita Ācārya; tabe--thereafter; gelā--went; jagadānanda--Jagadānanda; jagadānande pāñā--getting Jagadānanda; haila--became; ācārya--Advaita Ācārya; ānanda--very happy.

#### TRANSLATION

Jagadānanda Paṇḍita thereafter went to meet Advaita Ācārya, who also was very happy to have him.

#### TEXT 98

#### TEXT

vāsudeva, murāri-gupta jagadānande pāñā  
ānande rākhilā ghare, nā dena chāḍiyā

#### SYNONYMS

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

TRANSLATION

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

TEXT 99

TEXT

caitanyera marma-kathā śune tāñra mukhe  
āpanā pāsare sabe caitanya-kathā-sukhe

SYNONYMS

caitanyera--of Lord Caitanya Mahāprabhu; marma-kathā--confidential talks; śune--they hear; tāñra mukhe--through his mouth; āpanā pāsare--forget themselves; sabe--all of them; caitanya-kathā-sukhe--in the happiness of talks of Lord Caitanya.

TRANSLATION

They heard confidential narrations about Śrī Caitanya Mahāprabhu from the mouth of Jagadānanda Paṇḍita and forgot themselves in the great happiness of hearing about the Lord.

TEXT 100

TEXT

jagadānanda milite yāya yei bhakta-ghare  
sei sei bhakta sukhe āpanā pāsare

SYNONYMS

jagadānanda--Jagadānanda Paṇḍita; milite--to meet; yāya--goes; yei--which; bhakta-ghare--to a devotee's house; sei sei--that; bhakta--devotee; sukhe--in happiness; āpanā pāsare--forgets himself.

TRANSLATION

Whenever Jagadānanda Paṇḍita went to visit a devotee's house, that devotee immediately forgot himself in great happiness.

TEXT 101

TEXT

caitanyera prema-pātra jagadānanda dhanya  
yāre mile sei māne,----'pāiluñ caitanya'

#### SYNONYMS

caitanyera--of Śrī Caitanya Mahāprabhu; prema-pātra--recipient of affection; jagadānanda--Jagadānanda Paṇḍita; dhanya--glorious; yāre mile--whomever he meets; sei māne--he understands; pāiluṅ caitanya--I have gotten Lord Caitanya.

#### TRANSLATION

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

#### TEXT 102

#### TEXT

śivānanda-sena-gṛhe yāñā rahilā  
'candanādi' taila tāhāñ eka-mātrā kailā

#### SYNONYMS

śivānanda-sena-gṛhe--to the house of Śivānanda Sena; yāñā--going; rahilā--remained; candana-ādi taila--oil distilled from sandalwood and other substances; tāhāñ--there; eka-mātrā--one mātrā (sixteen seers, or seras); kailā--prepared.

#### TRANSLATION

Jagadānanda Paṇḍita stayed at Śivānanda Sena's house for some time, and they prepared about sixteen seers of scented sandalwood oil.

#### TEXT 103

#### TEXT

sugandhi kariyā taila gāgarī bhariyā  
nīlācale lañā āilā yatana kariyā

#### SYNONYMS

sū-gandhi kariyā--making aromatic; taila--oil; gāgarī--a big pot; bhariyā--filling; nīlācale--to Jagannātha Purī; lañā--taking; āilā--came; yatana kariyā--with great care.

#### TRANSLATION

They filled a large earthen pot with the aromatic oil, and with great care Jagadānanda Paṇḍita brought it to Nīlācala, Jagannātha Purī.

#### TEXT 104

#### TEXT

govindera ṭhāñi taila dhariyā rākhilā

"prabhu-aṅge diha' taila" govinde kahilā

SYNONYMS

govindera ṭhāñi--in the care of Govinda; taila--the oil; dhariyā rākhilā--was kept; prabhu-aṅge--over the body of Śrī Caitanya Mahāprabhu; diha'--put; taila--oil; govinde kahilā--he advised Govinda.

TRANSLATION

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

TEXT 105

TEXT

tabe prabhu-ṭhāñi govinda kaila nivedana  
'jagadānanda candanādi-taila āniyāchena

SYNONYMS

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

TRANSLATION

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

TEXT 106

TEXT

tānra icchā,----prabhu alpa mastake lāgāya  
pitta-vāyu-vyādhi-prakopa śānta hañā yāya

SYNONYMS

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

TRANSLATION

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

TEXT 107

TEXT

eka-kalasa sugandhi taila gauḍete kariyā  
ihān āniyāche bahu yatana kariyā"

SYNONYMS

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

TRANSLATION

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

TEXT 108

TEXT

prabhu kahe,----"sannyāsīra nāhi taile adhikāra  
tāhāte sugandhi taila,----parama dhikkāra!

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu replied; sannyāsīra--for a sannyāsī;  
nāhi--there is not; taile--with oil; adhikāra--use; tāhāte--over and above  
this; su-gandhi taila--perfumed oil; parama dhik-kāra--immediately to be  
rejected.

TRANSLATION

The Lord replied, "A sannyāsī has no use for oil, especially perfumed oil  
such as this. Take it out immediately."

PURPORT

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

prātaḥ-snāne vrate śrāddhe  
dvādaśyām grahaṇe tathā  
madya-lepa-samaṁ tailaṁ  
tasmāt tailaṁ vivarjayet

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

ghṛtaṁ ca sārṣapaṁ tailaṁ  
yat tailaṁ puṣpa-vāsitaṁ  
aduṣṭaṁ pakva-tailaṁ ca  
tailābhyaṅge ca nityaśaḥ



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

TEXT 109

TEXT

jagannāthe deha' taila,----dīpa yena jvale  
tāra pariśrama haiba parama-saphale"

SYNONYMS

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

TRANSLATION

"Deliver this oil to the temple of Jagannātha, where it may be burned in the lamps. In this way, Jagadānanda's labor to manufacture the oil will be perfectly successful."

TEXT 110

TEXT

ei kathā govinda jagadānandere kahila  
mauna kari' rahila paṇḍita, kichu nā kahila

SYNONYMS

ei kathā--this message; govinda--Govinda; jagadānandere kahila--informed  
Jagadānanda; mauna kari'--keeping silent; rahila--remained; paṇḍita--  
Jagadānanda Paṇḍita; kichu--anything; nā kahila--did not reply.

TRANSLATION

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

TEXT 111

TEXT

dina daśa gele govinda jñāila āra-bāra  
paṇḍitera icchā,----'taila prabhu kare aṅgikāra'

SYNONYMS

dina daśa gele--when ten days passed; govinda--Govinda; jñāila--informed;  
āra-bāra--again; paṇḍitera icchā--the desire of Jagadānanda Paṇḍita; taila--  
oil; prabhu--Śrī Caitanya Mahāprabhu; kare aṅgikāra--accepts.

TRANSLATION

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

TEXT 112

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 113

TEXT

ei sukha lāgi' āmi kariluñ sannyāsa!  
āmāra 'sarva-nāśa'----tomā-sabāra 'parihāsa'

SYNONYMS

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

TRANSLATION

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

PURPORT

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

TEXT 114

TEXT

pathe yāite taila-gandha mora yei pābe  
'dārī sannyāsī' kari' āmāre kahibe

SYNONYMS

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

TRANSLATION

"If someone passing on the road smelled this oil on My head, he would think Me a dārī sannyāsī, a tantric sannyāsī who keeps women."

TEXT 115

TEXT

śuni prabhura vākya govinda mauna karilā  
prātaḥ-kāle jagadānanda prabhu-sthāne āilā

SYNONYMS

śuni--hearing; prabhura vākya--the statement of Śrī Caitanya Mahāprabhu; govinda--Govinda; mauna karilā--remained silent; prātaḥ-kāle--in the morning; jagadānanda--Jagadānanda Paṇḍita; prabhu-sthāne--to Śrī Caitanya Mahāprabhu; āilā--came.

TRANSLATION

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

TEXT 116

TEXT

prabhu kahe,----"paṇḍita, taila ānilā gauḍa ha-ite  
āmi ta' sannyāsī,----taila nā pāri la-ite

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; paṇḍita--My dear Paṇḍita; taila--oil; ānilā--you have brought; gauḍa ha-ite--from Bengal; āmi--I; ta'--but; sannyāsī--a sannyāsī; taila--oil; nā pāri la-ite--I cannot accept.

TRANSLATION

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

TEXT 117

TEXT

jagannāthe deha' lañā dīpa yena jvale  
tomāra sakala śrama ha-ibe saphale"

SYNONYMS

jagannāthe--unto Lord Jagannātha; deha'--deliver; lañā--taking; dīpa--lamps; yena--so that; jvale--burn; tomāra--your; sakala--all; śrama--labor; ha-ibe sa-phale--will be fruitful.

TRANSLATION

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

TEXT 118

TEXT

paṇḍita kahe,----'ke tomāre kahe mithyā vāṇī  
āmi gauḍa haite taila kabhu nāhi āni'

SYNONYMS

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

TRANSLATION

Jagadānanda Paṇḍita replied, "Who tells You all these false stories? I never brought any oil from Bengal."

TEXT 119

TEXT

eta bali' ghara haite taila-kalasa lañā  
prabhura āge āṅgināte phelilā bhāṅgiyā

SYNONYMS

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

TRANSLATION

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

TEXT 120

TEXT

taila bhāṅgi' sei pathe nija-ghara giyā  
śuiyā rahilā ghare kapāṭa khiliyā

SYNONYMS

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

TRANSLATION

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

TEXT 121

TEXT

tṛtīya divase prabhu tāñra dvāre yāñā  
'uṭhaha' paṇḍita'----kari' kahena ḍākiyā

SYNONYMS

tṛtīya divase--on the third day; prabhu--Śrī Caitanya Mahāprabhu; tāñra--of Jagadānanda Paṇḍita; dvāre--to the door; yāñā--going; uṭhaha'--please get up; paṇḍita--My dear Jagadānanda Paṇḍita; kari'--saying; kahena--said; ḍākiyā--calling.

TRANSLATION

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

TEXT 122

TEXT

'āji bhikṣā dibā āmāya kariyā randhane  
madhyāhne āsiba, ebe yāi daraśane'

SYNONYMS

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

TRANSLATION

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

TEXT 123

TEXT

eta bali' prabhu gelā, paṇḍita uṭhilā  
snāna kari' nānā vyañjana randhana karilā

SYNONYMS

eta bali'--saying this; prabhu gelā--Śrī Caitanya Mahāprabhu left; paṇḍita uṭhilā--Jagadānanda Paṇḍita got up; snāna kari'--taking his bath; nānā--various; vyañjana--vegetables; randhana karilā--cooked.

TRANSLATION

After Śrī Caitanya Mahāprabhu said this and left, Jagadānanda Paṇḍita got up from his bed, bathed, and began to cook varieties of vegetables.

TEXT 124

TEXT

madhyāhna kariyā prabhu āilā bhojane  
pāda prakṣāḷana kari' dilena āsane

SYNONYMS

madhyāhna kariyā--after finishing his noon ritualistic ceremonies; prabhu--Śrī Caitanya Mahāprabhu; āilā--came; bhojane--to take lunch; pāda prakṣāḷana kari'--after washing His feet; dilena āsane--offered a sitting place.

TRANSLATION

After finishing His noontime ritualistic duties, the Lord arrived for lunch. Jagadānanda Paṇḍita washed the Lord's feet and gave the Lord a sitting place.

TEXT 125

TEXT

sagḥṛta śālyanna kalā-pāte stūpa kailā  
kalāra ḍoṅgā bhari' vyañjana caudike dharilā

SYNONYMS

sa-ghṛta--mixed with ghee; śāli-anna--very fine rice; kalā-pāte--on a banana leaf; stūpa kailā--stacked; kalāra ḍoṅgā--pots made of the bark of a banana tree; bhari'--filling; vyañjana--vegetables; cau-dike--all around; dharilā--placed.

TRANSLATION

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

TEXT 126

TEXT

anna-vyañjanopari tulasī-mañjarī  
jagannāthera piṭhā-pānā āge āne dhari'

SYNONYMS

anna--rice; vyañjana--vegetables; upari--on; tulasī-mañjarī--flowers of tulasī; jagannāthera--of Lord Jagannātha; piṭhā-pānā--cakes and sweet rice; āge--in front; āne dhari'--brings.

TRANSLATION

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

TEXT 127

TEXT

prabhu kahe,----"dvitīya-pāte bāḍa' anna-vyañjana  
tomāya āmāya āji ekatra kariba bhojana

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; dvitīya-pāte--on a second leaf; bāḍa'--deliver; anna-vyañjana--cooked rice and vegetables; tomāya āmāya--both you and I; āji--today; ekatra--together; kariba bhojana--will take lunch.

TRANSLATION

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

TEXT 128

TEXT

hasta tuli' rahena prabhu, nā karena bhojana  
tabe paṇḍita kahena kichu saprema vacana

SYNONYMS

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

TRANSLATION

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

TEXT 129

TEXT

"āpane prasāda laha, pāche muñi la-imu  
tomāra āgraha āmi kemane khaṇḍimu?"

SYNONYMS

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

TRANSLATION

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

TEXT 130

TEXT

tabe mahāprabhu sukhe bhojane vasilā  
vyañjanera svāda pāñā kahite lāgilā

SYNONYMS

tabe--thereafter; mahāprabhu--Śrī Caitanya Mahāprabhu; sukhe--in happiness;  
bhojane vasilā--sat to take His food; vyañjanera svāda--the taste of the  
vegetables; pāñā--getting; kahite lāgilā--began to say.

TRANSLATION

In great happiness, Sri Caitanya Mahāprabhu then accepted the lunch. When  
He had tasted the vegetables, He again began to speak.

TEXT 131

TEXT

"krodhāveśera pākera haya aiche svāda!  
ei ta' jāniye tomāya kṛṣṇera 'prasāda'

SYNONYMS

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

TRANSLATION

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

TEXT 132

TEXT



āpane khāibe kṛṣṇa, tāhāra lāgiyā  
tomāra haste pāka karāya uttama kariyā

SYNONYMS

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

TRANSLATION

"Because He will personally eat the food, Kṛṣṇa makes you cook so nicely.

TEXT 133

TEXT

aiche amṛta-anna kṛṣṇe kara samarpaṇa  
tomāra bhāgyera sīmā ke kare varṇana?"

SYNONYMS

aiche--such; amṛta-anna--nectarean rice; kṛṣṇe--unto Lord Kṛṣṇa; kara samarpaṇa--you offer; tomāra--your; bhāgyera--of fortune; sīmā--limit; ke--who; kare varṇana--can describe.

TRANSLATION

"You offer such nectarean rice to Kṛṣṇa. Who can estimate the limit of your fortune?"

TEXT 134

TEXT

paṇḍita kahe,----"ye khāibe, sei pāka-kartā  
āmi-saba----kevala-mātra sāmāgrī-āhartā"

SYNONYMS

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

TRANSLATION

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

TEXT 135

TEXT

punaḥ punaḥ paṇḍita nānā vyañjana pariveśe  
bhaye kichu nā balena prabhu, khāyena hariṣe

SYNONYMS

punaḥ punaḥ--again and again; paṇḍita--Jagadānanda Paṇḍita; nānā vyañjana--various vegetables; pariveśe--administered; bhaye--out of fear; kichu--anything; nā balena--does not speak; prabhu--Śrī Caitanya Mahāprabhu; khāyena--eats; hariṣe--very happily.

TRANSLATION

Jagadānanda Paṇḍita continued to offer the Lord varieties of vegetables. Out of fear, the Lord said nothing, but continued eating happily.

TEXT 136

TEXT

āgraha kariyā paṇḍita karāilā bhojana  
āra dina haite bhojana haila daśa-guṇa

SYNONYMS

āgraha kariyā--with great eagerness; paṇḍita--Jagadānanda Paṇḍita; karāilā bhojana--fed; āra dina--other days; haite--than; bhojana--the eating; haila--was; daśa-guṇa--ten times greater.

TRANSLATION

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

TEXT 137

TEXT

bāra-bāra prabhu uṭhite karena mana  
sei-kāle paṇḍita pariveśe vyañjana

SYNONYMS

bāra-bāra--again and again; prabhu--Śrī Caitanya Mahāprabhu; uṭhite--to get up; karena mana--desires; sei-kāle--at that time; paṇḍita--Jagadānanda Paṇḍita; pariveśe--gives; vyañjana--vegetables.

TRANSLATION

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

TEXT 138

TEXT

kichu balite nārena prabhu, khāyena tarāse  
nā khāile jagadānanda karibe upavāse

SYNONYMS

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

TRANSLATION

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

TEXT 139

TEXT

tabe prabhu kahena kari' vinaya-sammāna  
'daśa-guṇa khāoyāilā ebe kara samādhāna'

SYNONYMS

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

TRANSLATION

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

TEXT 140

TEXT

tabe mahāprabhu uṭhi' kailā ācamana  
paṇḍita ānila, mukhavāsa, mālya, candana

SYNONYMS

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

TRANSLATION

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

TEXT 141

TEXT

candanādi lañā prabhu vasilā sei sthāne  
'āmāra āge āji tumi karaha bhojane'

SYNONYMS

candana-ādi lañā--accepting the sandalwood pulp and other items; prabhu--Śrī Caitanya Mahāprabhu; vasilā--sat down; sei sthāne--at that place; āmāra āge--in front of Me; āji--now; tumi--you; karaha--perform; bhojane--eating.

TRANSLATION

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

TEXT 142

TEXT

paṇḍita kahe,----"prabhu yāi' karuna viśrāma  
mui, ebe la-iba prasāda kari' samādhāna

SYNONYMS

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

TRANSLATION

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

TEXT 143

TEXT

rasuira kārya kairāche rāmāi, raghunātha  
inhā sabāya dite cāhi kichu vyañjana-bhāta"

SYNONYMS

rasuira--of cooking; kārya--the work; kairāche--have done; rāmāi--Rāmāi; raghunātha--Raghunātha Bhaṭṭa; inhā--to them; sabāya--all; dite cāhi--I want to give; kichu--some; vyañjana-bhāta--rice and vegetables.

TRANSLATION

"Rāmāi Paṇḍita and Raghunātha Bhaṭṭa did the cooking, and I want to give them some rice and vegetables."

TEXT 144

TEXT

prabhu kahena,----"govinda, tumi ihāñi rahibā  
paṇḍita bhojana kaile, āmāre kahibā"

SYNONYMS

prabhu kahena--Śrī Caitanya Mahāprabhu said; govinda--Govinda; tumi--you; ihāñi rahibā--will stay here; paṇḍita--Jagadānanda Paṇḍita; bhojana kaile--after he has taken his meal; āmāre kahibā--you should inform Me.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Govinda, "You remain here. When the Paṇḍita has taken his food, come inform Me.

TEXT 145

TEXT

eta kahi' mahāprabhu karilā gamana  
govindere paṇḍita kichu kahena vacana

SYNONYMS

eta kahi'--saying this; mahāprabhu--Śrī Caitanya Mahāprabhu; karilā gamana--left; govindere--unto Govinda; paṇḍita--Jagadānanda Paṇḍita; kichu--some; kahena--said; vacana--words.

TRANSLATION

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

TEXT 146

TEXT

"tumi śīghra yāha karite pāda-samvāhane  
kahiha,----'paṇḍita ebe vasila bhojane'

SYNONYMS

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

TRANSLATION

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

TEXT 147

TEXT

tomāre prabhura 'śeṣa' rākhimu dhariyā  
prabhu nidrā gele, tumi khāiha āsiyā"

SYNONYMS

tomāre--for you; prabhura--of Śrī Caitanya Mahāprabhu; śeṣa--remnants of food; rākhimu--I shall keep; dhariyā--taking; prabhu nidrā gele--when Śrī Caitanya Mahāprabhu is asleep; tumi--you; khāiha āsiyā--come and eat.

TRANSLATION

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

TEXT 148

TEXT

rāmāi, nandāi āra govinda, raghunātha  
sabāre bāñṭiyā dilā prabhura vyañjana-bhāta

SYNONYMS

rāmāi--Rāmāi Paṇḍita; nandāi--Nandāi; āra--and; govinda--Govinda; raghunātha--Raghunātha Bhaṭṭa; sabāre--for all of them; bāñṭiyā dilā--distributed; prabhura--of Śrī Caitanya Mahāprabhu; vyañjana-bhāta--vegetables and rice.

TRANSLATION

Jagadananda Paṇḍita thus distributed remnants of the Lord's food to Rāmāi, Nandāi, Govinda and Raghunātha Bhaṭṭa.

TEXT 149

TEXT

āpane prabhura 'śeṣa' karilā bhojana  
tabe govindere prabhu pāṭhāilā punaḥ

SYNONYMS

āpane--personally; prabhura--of Śrī Caitanya Mahāprabhu; śeṣa--remnants of food; karilā bhojana--ate; tabe--at that time; govindere--Govinda; prabhu--Śrī Caitanya Mahāprabhu; pāṭhāilā--sent; punaḥ--again.

TRANSLATION

He also personally ate the remnants of food left by Śrī Caitanya Mahāprabhu. Then the Lord again sent Govinda.

TEXT 150

TEXT

"dekha,----jagadānanda prasāda pāya ki nā pāya  
śīghra āsi' samācāra kahibe āmāya"

SYNONYMS

dekha--see; jagadānanda--Jagadānanda Paṇḍita; prasāda--prasāda; pāya--gets;  
ki--or; nā--not; pāya--gets; śīghra āsi'--coming hastily; samācāra--the news;  
kahibe--inform; āmāya--to Me.

TRANSLATION

The Lord told him, "Go see whether Jagadānanda Paṇḍita is eating. Then quickly return and let Me know."

TEXT 151

TEXT

govinda āsi' dekhi' kahila paṇḍitera bhojana  
tabe mahāprabhu svastye karila śayana

SYNONYMS

govinda--Govinda; āsi'--coming; dekhi'--seeing; kahila--informed; paṇḍitera  
bhojana--the eating of Jagadānanda Paṇḍita; tabe--thereupon; mahāprabhu--Śrī  
Caitanya Mahāprabhu; svastye--in peace; karila śayana--went to sleep.

TRANSLATION

Seeing that Jagadānanda Paṇḍita was indeed eating, Govinda informed the Lord, who then became peaceful and went to sleep.

TEXT 152

TEXT

jagadānande-prabhute prema cale ei-mate  
satyabhāmā-kṛṣṇe yaiche śuni bhāgavate

SYNONYMS

jagadānande-prabhute--between Jagadānanda Paṇḍita and the Lord; prema--  
affection; cale--goes on; ei-mate--in this way; satyabhāmā-kṛṣṇe--between  
Satyabhāmā and Kṛṣṇa; yaiche--as; śuni--we learn; bhāgavate--in the Śrīmad-  
Bhāgavatam.

TRANSLATION

The affectionate loving exchanges between Jagadānanda Paṇḍita and Lord Śrī Caitanya Mahāprabhu continued in this manner, exactly like the exchanges between Satyabhāmā and Lord Kṛṣṇa related in Śrīmad-Bhāgavatam.

TEXT 153

TEXT

jagadānandera saubhāgyera ke kahibe sīmā?  
jagadānandera saubhāgyera teṅha se upamā

#### SYNONYMS

jagadānandera--of Jagadānanda Paṇḍita; saubhāgyera--of the fortune; ke--who; kahibe--shall speak; sīmā--the limit; jagadānandera--of Jagadānanda; saubhāgyera--of the fortune; teṅha--he; se--the; upamā--example.

#### TRANSLATION

Who can estimate the limit of Jagadānanda Paṇḍita's fortune? He himself is the example of his own great fortune.

#### TEXT 154

#### TEXT

jagadānandera 'prema-vivarta' śune yei jana  
premera 'svarūpa' jāne, pāya prema-dhana

#### SYNONYMS

jagadānandera--of Jagadānanda; prema-vivarta--loving exchange; śune--hears; yei jana--any person who; premera--of love; svarūpa--identity; jāne--he knows; pāya--gets; prema-dhana--the wealth of ecstatic love of Kṛṣṇa.

#### TRANSLATION

Anyone who hears about the loving exchanges between Jagadānanda Paṇḍita and Śrī Caitanya Mahāprabhu, or who reads Jagadānanda's book Prema-vivarta, can understand what love is. Moreover, he achieves ecstatic love of Kṛṣṇa.

#### PURPORT

The word vivarta means accepting something to be the opposite of what it appears. Here, Jagadānanda Paṇḍita appeared very angry, but this anger was a manifestation of his great love for Śrī Caitanya Mahāprabhu. Prema-vivarta is also the name of a book written by Jagadānanda Paṇḍita. Therefore the author of Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, uses the words prema-vivarta to refer to one who reads the book or hears about Jagadānanda Paṇḍita's relationships with Śrī Caitanya Mahāprabhu. In either case, such a person very soon achieves love of Kṛṣṇa.

#### TEXT 155

#### TEXT

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

#### SYNONYMS

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



## TRANSLATION

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

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Twelfth Chapter, describing Jagadānanda Paṇḍita's loving dealings with Śrī Caitanya Mahāprabhu.

### Chapter 13

#### Pastimes with Jagadānanda Paṇḍita and Raghunātha Bhaṭṭa Gosvāmī

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Thirteenth Chapter in his Amṛta-pravāha-bhāṣya. Thinking Śrī Caitanya Mahāprabhu to be uncomfortable sleeping on bark of plantain trees, Jagadānanda made a pillow and quilt for Him. The Lord, however, did not accept them. Then Svarūpa Dāmodara Gosvāmī made another pillow and quilt from finely shredded plantain leaves, and after strongly objecting, the Lord accepted them. With the permission of Śrī Caitanya Mahāprabhu, Jagadānanda Paṇḍita went to Vṛndāvana, where he discussed many devotional subjects with Sanātana Gosvāmī. There was also a discussion about Mukunda Sarasvatī's garment. When Jagadānanda returned to Jagannātha Purī, he presented Śrī Caitanya Mahāprabhu some gifts from Sanātana Gosvāmī, and the incident of the pīlu fruit took place.

Once, Śrī Caitanya Mahāprabhu became ecstatic upon hearing the songs of a deva-dāsī. Unaware of who was singing, He ran toward her through thorny bushes, but when Govinda informed the Lord that it was a woman singing, He immediately stopped. By this incident, Śrī Caitanya Mahāprabhu instructed everyone that sannyāsīs and Vaiṣṇavas should not hear women singing.

When Raghunātha Bhaṭṭa Gosvāmī left Vārāṇasī on his way to Jagannātha Purī after completing his education, he met Rāmadāsa Viśvāsa Paṇḍita. Viśvāsa Paṇḍita was very proud of his education, and being an impersonalist, he was not well received by Śrī Caitanya Mahāprabhu. A partial study of the life of Raghunātha Bhaṭṭa Gosvāmī comprises the end of this chapter.

#### TEXT 1

#### TEXT

kṛṣṇa-viccheda-jātārtyā  
kṣīṇe cāpi manas-tanū  
dadhāte phullatām bhāvair  
yasya tam gauram āśraye

#### SYNONYMS

kṛṣṇa-viccheda--by separation from Kṛṣṇa; jāta--produced; ārtyā--by the pain; kṣīṇe--thin, exhausted; cā--and; api--although; manaḥ--mind; tanū--and body; dadhāte--assumes; phullatām--developed state; bhāvair--by ecstatic emotions; yasya--of whom; tam--unto Him; gauram--Śrī Caitanya Mahāprabhu; āśraye--I take shelter.

## TRANSLATION

Let me take shelter at the lotus feet of Lord Gauracandra. His mind became exhausted and His body very thin from the pain of separation from Kṛṣṇa, but when He felt ecstatic love for the Lord, He again became fully developed.

TEXT 2

TEXT

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

SYNONYMS

jaya jaya--all glories; śrī-caitanya--to Lord Śrī Caitanya Mahāprabhu;  
jaya--all glories; nityānanda--unto Lord Nityānanda; 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 Nityānanda Prabhu!  
All glories to Advaita Ācārya! And all glories to the devotees of the Lord!

TEXT 3

TEXT

hena-mate mahāprabhu jagadānanda-saṅge  
nānā-mate āsvādaya premera taraṅge

SYNONYMS

hena-mate--in this way; mahāprabhu--Śrī Caitanya Mahāprabhu; jagadānanda-  
saṅge--in the company of Jagadānanda Paṇḍita; nānā-mate--in various ways;  
āsvādaya--tastes; premera taraṅge--the waves of spiritual loving affairs.

TRANSLATION

In the company of Jagadānanda Paṇḍita, Śrī Caitanya Mahāprabhu would taste  
various transcendental relationships of pure love.

TEXT 4

TEXT

kṛṣṇa-vicchede duḥkhe kṣīṇa mana-kāya  
bhāvāveśe prabhu kabhu praphullita haya

SYNONYMS

kṛṣṇa-vicchede--because of separation from Kṛṣṇa; duḥkhe--in unhappiness;  
kṣīṇa--thin; mana-kāya--mind and body; bhāva-āveśe--by ecstatic love; prabhu--  
Śrī Caitanya Mahāprabhu; kabhu--sometimes; praphullita haya--becomes healthy  
and developed.

TRANSLATION

The unhappiness of separation from Kṛṣṇa exhausted the Lord's mind and reduced the structure of His body, but when He felt emotions of ecstatic love, He again became developed and healthy.

TEXT 5

TEXT

kalāra śaralāte, śayana, ati kṣīṇa kāya  
śaralāte hāḍa lāge, vyathā haya gāya

SYNONYMS

kalāra śaralāte--on the dry bark of a plantain tree; śayana--lying down; ati--very; kṣīṇa kāya--skinny body; śaralāte--on the dry bark of a plantain tree; hāḍa lāge--bones contact; vyathā--pain; haya--is; gāya--in the body.

TRANSLATION

Because He was very thin, when He lay down to rest on the dry bark of plantain trees, it caused Him pain in His bones.

TEXT 6

TEXT

dekhi' saba bhakta-gaṇa mahā-duḥkha pāya  
sahite nāre jagadānanda, sṛjilā upāya

SYNONYMS

dekhi'--seeing; saba bhakta-gaṇa--all the devotees; mahā-duḥkha--great unhappiness; pāya--get; sahite--to tolerate; nāre--was unable; jagadānanda--Jagadānanda Paṇḍita; sṛjilā upāya--devised a means.

TRANSLATION

All the devotees felt very unhappy to see Śrī Caitanya Mahāprabhu in pain. Indeed, they could not tolerate it. Then Jagadānanda Paṇḍita devised a remedy.

TEXT 7

TEXT

sūkṣma vastra āni' gaurika diyā rāṅgāilā  
śimulīra tulā diyā tāhā pūrāilā

SYNONYMS

sūkṣma vastra--fine cloth; āni'--bringing; gaurika--red oxide; diyā--with the help of; rāṅgāilā--made reddish; śimulīra--of the śimula tree; tulā--cotton; diyā--with; tāhā--that; pūrāilā--filled.

TRANSLATION

He acquired some fine cloth and colored it with red oxide. Then he filled it with cotton from a śimula tree.

TEXT 8

TEXT

eka tulī-bāliṣa govindera hāte dilā  
'prabhure śoyāiha ihāya'----tāhāre kahilā

SYNONYMS

eka--one; tulī-bāliṣa--quilt and pillow; govindera--of Govinda; hāte--in the hand; dilā--delivered; prabhure--Śrī Caitanya Mahāprabhu; śoyāiha--ask to lie down; ihāya--on this; tāhāre--to him; kahilā--said.

TRANSLATION

In this way he made a quilt and a pillow, which he then gave to Govinda, saying, "Ask the Lord to lie on this."

TEXT 9

TEXT

svarūpa-gosāñike kahe jagadānanda  
'āji āpane yāñā prabhure karāiha śayana'

SYNONYMS

svarūpa-gosāñike--to Svarūpa Dāmodara Gosvāmī; kahe--says; jagadānanda--Jagadānanda Paṇḍita; āji--today; āpane--Your Honor; yāñā--going; prabhure--Śrī Caitanya Mahāprabhu; karāiha śayana--cause to lie down.

TRANSLATION

Jagadānanda said to Svarūpa Dāmodara Gosvāmī, "Today please personally persuade Śrī Caitanya Mahāprabhu to lie down on the bed."

TEXT 10

TEXT

śayanera kāle svarūpa tāhāni rahilā  
tulī-bāliṣa dekhi' prabhu krodhāviṣṭa ha-ilā

SYNONYMS

śayanera kāle--at bedtime; svarūpa--Svarūpa Dāmodara Gosvāmī; tāhāni rahilā--remained there; tulī--quilt; bāliṣa--pillow; dekhi'--seeing; prabhu--Śrī Caitanya Mahāprabhu; krodha-āviṣṭa ha-ilā--became very angry.

TRANSLATION

When it was time for the Lord to go to bed, Svarūpa Dāmodara stayed nearby, but when Śrī Caitanya Mahāprabhu saw the quilt and pillow, He was immediately very angry.

TEXT 11

TEXT

govindere puchena,----'ihā karāila kon jana?'  
jagadānandera nāma śuni' saṅkoca haila mana

SYNONYMS

govindere puchena--He inquired from Govinda; ihā--this; karāila--has made; kon jana--what person; jagadānandera--of Jagadānanda Paṇḍita; nāma--name; śuni'--hearing; saṅkoca--afraid; haila--was; mana--mind.

TRANSLATION

The Lord inquired from Govinda, "Who has made this?" When Govinda named Jagadānanda Paṇḍita, Śrī Caitanya Mahāprabhu was somewhat fearful.

TEXT 12

TEXT

govindere kahi' sei tūli dūra kailā  
kalāra śaralā-upara śayana karilā

SYNONYMS

govindere kahi'--by asking Govinda; sei tūli--that quilt; dūra kailā--put aside; kalāra--of a plantain tree; śaralā-upara--on the dry bark; śayana karilā--He lay down.

TRANSLATION

After asking Govinda to put aside the quilt and pillow, the Lord lay down on the dry plantain bark.

TEXT 13

TEXT

svarūpa kahe,----'tomāra icchā, ki kahite pāri?'  
śayyā upekṣile paṇḍita duḥkha pābe bhārī'

SYNONYMS

svarūpa kahe--Svarūpa Dāmodara Gosvāmī said; tomāra icchā--Your will; ki--who; kahite pāri--can say; śayyā upekṣile--if You do not accept the bedding; paṇḍita--Jagadānanda Paṇḍita; duḥkha--unhappiness; pābe--will feel; bhārī--great.

TRANSLATION

Svarūpa Dāmodara said to the Lord, "I cannot contradict Your supreme will, my Lord, but if You do not accept the bedding, Jagadānanda Paṇḍita will feel great unhappiness."

TEXT 14

TEXT

prabhu kahena,----"khāṭa eka ānaha pāḍite  
jagadānanda cāhe āmāya viṣaya bhuñjāite

SYNONYMS

prabhu kahena--Śrī Caitanya Mahāprabhu said; khāṭa--bedstead; eka--one; ānaha--bring; pāḍite--to lie down; jagadānanda--Jagadānanda Paṇḍita; cāhe--wants; āmāya--Me; viṣaya bhuñjāite--to cause to enjoy material happiness.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "You should bring a bedstead here for Me to lie on. Jagadānanda wants Me to enjoy material happiness."

TEXT 15

TEXT

sannyāsī mānuṣa āmāra bhūmite śayana  
āmāre khāṭa-tūli-bāliśa mastaka-muṇḍana

SYNONYMS

sannyāsī mānuṣa--a person in the renounced order of life; āmāra--My; bhūmite śayana--lying on the floor; āmāre--for Me; khāṭa--bedstead; tūli--quilt; bāliśa--pillow; mastaka-muṇḍana--a great shame.

TRANSLATION

"I am in the renounced order, and therefore I must lie on the floor. For Me to use a bedstead, quilt or pillow would be very shameful."

TEXT 16

TEXT

svarūpa-gosāñi āsi' paṇḍite kahilā  
śuni' jagadānanda mane mahā-duḥkha pāilā

SYNONYMS

svarūpa-gosāñi--Svarūpa Dāmodara Gosvāmī; āsi'--returning; paṇḍite kahilā--said to Jagadānanda Paṇḍita; śuni'--hearing; jagadānanda--Jagadānanda Paṇḍita; mane--within the mind; mahā-duḥkha pāilā--felt great unhappiness.

TRANSLATION

When Svarūpa Dāmodara returned and related all these incidents, Jagadānanda Paṇḍita felt very unhappy.

TEXT 17

TEXT

svarūpa-gosāñi tabe sṛjilā prakāra  
kadalīra śuṣka-patra ānilā apāra

SYNONYMS

svarūpa-gosāñi--Svarūpa Dāmodara Gosvāmī; tabe--thereafter; sṛjilā prakāra--devised a means; kadalīra--of banana; śuṣka-patra--dry leaves; ānilā--brought; apāra--in great quantity.

TRANSLATION

Then Svarūpa Dāmodara Gosvāmī devised another method. First he secured a large quantity of dry banana leaves.

TEXT 18

TEXT

nakhe ciri' ciri' tāhā ati sūkṣma kailā  
prabhura bahirvāsa duite se saba bharilā

SYNONYMS

nakhe--with the nails; ciri' ciri'--tearing and tearing; tāhā--them; ati--very; sūkṣma--fine; kailā--made; prabhura--of Śrī Caitanya Mahāprabhu; bahirvāsa--covering cloths; duite--in two; se saba--all those; bharilā--filled.

TRANSLATION

He then tore the leaves into very fine fibers with his nails and filled two of Śrī Caitanya Mahāprabhu's outer garments with the fibers.

TEXT 19

TEXT

ei-mata dui kailā oḍana-pāḍane  
aṅgikāra kailā prabhu aneka yatane

SYNONYMS

ei-mata--in this way; dui--two pieces; kailā--made; oḍana-pāḍane--one for bedding, one for the pillow; aṅgikāra kailā--did accept; prabhu--Śrī Caitanya Mahāprabhu; aneka yatane--after much endeavor.

TRANSLATION

In this way, Svarūpa Dāmodara made some bedding and a pillow, and after much endeavor by the devotees, Śrī Caitanya Mahāprabhu accepted them.

TEXT 20

TEXT

tāte śayana karena prabhu,----dekhi' sabe sukhī  
jagadānanda----bhitare krodha bāhire mahā-duḥkhī

SYNONYMS

tāte--on that; śayana karena--lies down; prabhu--Śrī Caitanya Mahāprabhu; dekhi'--seeing; sabe sukhī--everyone became happy; jagadānanda--Jagadānanda Paṇḍita; bhitare--within his mind; krodha--angry; bāhire--externally; mahā-duḥkhī--very unhappy.

TRANSLATION

Everyone was happy to see the Lord lie down on that bed, but Jagadānanda was inwardly angry, and externally he appeared very unhappy.

TEXT 21

TEXT

pūrve jagadānandera icchā vṛndāvana yāite  
prabhu ājñā nā dena tānre, nā pāre calite

SYNONYMS

pūrve--formerly; jagadānandera--of Jagadānanda Paṇḍita; icchā--desire; vṛndāvana yāite--to go to Vṛndāvana; prabhu--Śrī Caitanya Mahāprabhu; ājñā--permission; nā dena--did not give; tānre--to him; nā pāre calite--he could not go.

TRANSLATION

Formerly, when Jagadānanda Paṇḍita had desired to go to Vṛndāvana, Śrī Caitanya Mahāprabhu had not given His permission, and therefore he could not go.

TEXT 22

TEXT

bhitarera krodha-duḥkha prakāśa nā kaila  
mathurā yāite prabhu-sthāne ājñā māgila

SYNONYMS



bhitarera--internal; krodha-duḥkha--anger and unhappiness; prakāśa nā kaila--did not disclose; mathurā yāite--to go to Mathurā; prabhu-sthāne--from Śrī Caitanya Mahāprabhu; ājñā māgila--asked for permission.

#### TRANSLATION

Now, concealing his anger and unhappiness, Jagadānanda Paṇḍita again asked Śrī Caitanya Mahāprabhu for permission to go to Mathurā.

#### TEXT 23

#### TEXT

prabhu kahe,----"mathurā yāibā āmāya krodha kari'  
āmāya doṣa lāgāñā tumi ha-ibā bhikhāri"

#### SYNONYMS

prabhu kahe--the Lord said; mathurā yāibā--you would go to Mathurā; āmāya--at Me; krodha kari'--being angry; āmāya--Me; doṣa lāgāñā--accusing; tumi--you; ha-ibā--will become; bhikhāri--a beggar.

#### TRANSLATION

With great affection, Śrī Caitanya Mahāprabhu said, "If you are angry with Me when you go to Mathurā, you will merely become a beggar and criticize Me."

#### TEXT 24

#### TEXT

jagadānanda kahe prabhura dhariyā caraṇa  
"pūrva haite icchā mora yāite vṛndāvana

#### SYNONYMS

jagadānanda--Jagadānanda Paṇḍita; kahe--said; prabhura--of Śrī Caitanya Mahāprabhu; dhariyā caraṇa--grasping the lotus feet; pūrva haite--for a very long time; icchā--desire; mora--my; yāite vṛndāvana--to go to Vṛndāvana.

#### TRANSLATION

Grasping the Lord's feet, Jagadānanda Paṇḍita then said, "For a long time I have desired to go to Vṛndāvana."

#### TEXT 25

#### TEXT

prabhu-ājñā nāhi, tāte nā pāri yāite  
ebe ājñā deha', avāśya yāimu niścite"

#### SYNONYMS

prabhu-ājñā--the permission of Your Lordship; nāhi--not; tāte--therefore;  
nā pāri yāite--I could not go; ebe--now; ājñā--permission; deha'--give;  
avaśya--certainly; yāimu--I shall go; niścite--without fail.

TRANSLATION

"I could not go without Your Lordship's permission. Now You must give me permission, and I shall certainly go there."

TEXT 26

TEXT

prabhu prīte tānra gamana nā karena aṅgikāra  
teṅho prabhura ṭhāñi ājñā māge bāra bāra

SYNONYMS

prabhu--Śrī Caitanya Mahāprabhu; prīte--out of affection; tānra--his;  
gamana--departure; nā karena aṅgikāra--does not accept; teṅho--he; prabhura  
ṭhāñi--from Śrī Caitanya Mahāprabhu; ājñā--permission; māge--begs; bāra bāra--  
again and again.

TRANSLATION

Because of affection for Jagadānanda Paṇḍita, Śrī Caitanya Mahāprabhu would not permit him to depart, but Jagadānanda Paṇḍita repeatedly insisted that the Lord give him permission to go.

TEXT 27

TEXT

svarūpa-gosāñire paṇḍita kailā nivedana  
"pūrva haite vṛndāvana yāite mora mana

SYNONYMS

svarūpa-gosāñire--to Svarūpa Dāmodara Gosvāmī; paṇḍita--Jagadānanda  
Paṇḍita; kailā nivedana--made his petition; pūrva haite--for a long time;  
vṛndāvana yāite--to go to Vṛndāvana; mora mana--my mind.

TRANSLATION

He then submitted a plea to Svarūpa Dāmodara Gosvāmī. "For a very long time," he said, "I have wanted to go to Vṛndāvana."

TEXT 28

TEXT

prabhu-ājñā vinā tāhāñ yāite nā pāri  
ebe ājñā nā dena more, 'krodhe yāha' bali

SYNONYMS

prabhu-ājñā--the permission of Śrī Caitanya Mahāprabhu; vinā--without; tāhān--there; yāite--to go; nā pāri--I am unable; ebe--now; ājñā--permission; nā dena--does not give; more--me; krodhe--in anger; yāha--you go; bali--saying.

TRANSLATION

"I cannot go there, however, without the Lord's permission, which at present He denies me. He says, 'You are going because you are angry at Me.'

TEXT 29

TEXT

sahajei mora tāhān yāite mana haya  
prabhu-ājñā lañā deha', kariye vinaya"

SYNONYMS

sahejei--naturally; mora--my; tāhān--there; yāite--to go; mana--mind; haya--is; prabhu-ājñā--permission from Śrī Caitanya Mahāprabhu; lañā deha'--kindly get; kariye vinaya--humbly requesting.

TRANSLATION

"Naturally I have a desire to go to Vṛndāvana; therefore please humbly request Him to grant His permission."

TEXT 30

TEXT

tabe svarūpa-gosāñi kahe prabhura caraṇe  
"jagadānandera icchā baḍa yāite vṛndāvane

SYNONYMS

tabe--thereafter; svarūpa-gosāñi--Svarūpa Dāmodara Gosvāmī; kahe--submits; prabhura caraṇe--at the lotus feet of Śrī Caitanya Mahāprabhu; jagadānandera--of Jagadānanda Paṇḍita; icchā baḍa--intense desire; yāite vṛndāvane--to go to Vṛndāvana.

TRANSLATION

Thereafter, Svarūpa Dāmodara Gosvāmī submitted this appeal at the lotus feet of Śrī Caitanya Mahāprabhu. "Jagadānanda Paṇḍita intensely desires to go to Vṛndāvana.

TEXT 31

TEXT

tomāra ṭhāñi ājñā teṅho māge bāra bāra  
ājñā deha',----mathurā dekhi' āise eka-bāra

SYNONYMS

tomāra ṭhāñi--from You; ājñā--permission; teñho--he; māge--begs; bāra bāra--again and again; ājñā deha'--please give permission; mathurā dekhi'--after seeing Mathurā; āise--comes back; eka-bāra--once.

TRANSLATION

"He begs for Your permission again and again. Therefore, please permit him to go to Mathurā and then return.

TEXT 32

TEXT

āire dekhite yaiche gauḍa-deśe yāya  
taiche eka-bāra vṛndāvana dekhi' āya"

SYNONYMS

āire--mother Śacī; dekhite--to see; yaiche--as; gauḍa-deśe--to Bengal; yāya--he went; taiche--similarly; eka-bāra--once; vṛndāvana dekhi'--after seeing Vṛndāvana; āya--he can come back.

TRANSLATION

"You permitted him to go see mother Śacī in Bengal, and You may similarly permit him to go see Vṛndāvana and then return here."

TEXT 33

TEXT

svarūpa-gosāñira bole prabhu ājñā dilā  
jagadānande bolāñā tāñre śikhāilā

SYNONYMS

svarūpa-gosāñira--of Svarūpa Dāmodara Gosvāmī; bole--on the request; prabhu--Śrī Caitanya Mahāprabhu; ājñā dilā--gave permission; jagadānande--to Jagadānanda Paṇḍita; bolāñā--calling; tāñre--to him; śikhāilā--gave instructions.

TRANSLATION

At the request of Svarūpa Dāmodara, Śrī Caitanya Mahāprabhu granted Jagadānanda Paṇḍita permission to go. The Lord sent for him and instructed him as follows.

TEXT 34

TEXT

"vārāṇasī paryanta svacchande yāibā pathe

āge sāvadhāne yāibā kṣatriyādi-sāthe

SYNONYMS

vārāṇasī paryanta--up to Vārāṇasī; svacchande--without disturbance; yāibā pathe--you can go on the path; āge--after that; sāvadhāne--with great care; yāibā--you should go; kṣatriya-ādi-sāthe--with the kṣatriyas.

TRANSLATION

"You may go as far as Vārāṇasī without encountering disturbances, but beyond Vārāṇasī you should be very careful to travel on the path in the company of the kṣatriyas.

PURPORT

The path from Vārāṇasī to Vṛndāvana was infested with robbers, and therefore in those days there were kṣatriyas to protect travelers.

TEXT 35

TEXT

kevala gauḍiyā pāile 'bāṭapāḍa' kari' bāndhe  
saba luṭi' bāndhi' rākhe, yāite virodhe

SYNONYMS

kevala--alone; gauḍiyā--Bengali; pāile--if gotten; bāṭapāḍa--plundering; kari'--doing; bāndhe--they arrest; saba--everything; luṭi'--taking; bāndhi'--arresting; rākhe--keep; yāite virodhe--do not release.

TRANSLATION

"As soon as the plunderers on the road see a Bengali traveling alone, they take everything from him, arrest him and do not let him go.

PURPORT

Bengalis are generally not very stout or strong. Therefore when a lone Bengali traverses the roads of Bihar, the plunderers on the road capture him, rob all his belongings and kidnap him for their own service. According to one opinion, the rogues of Bihar know very well that Bengalis are intelligent; therefore these thieves generally force the Bengalis into service requiring intelligence and do not allow them to leave.

TEXT 36

TEXT

mathurā gele sanātana-saṅgei rahibā  
mathurāra svāmī sabera caraṇa vandibā

SYNONYMS

mathurā gele--when you go to Mathurā; sanātana-saṅgei--in the association of Sanātana Gosvāmī; rahibā--remain; mathurāra svāmī--the leading men of Mathurā; sabera--of all; caraṇa vandibā--worship the feet.

#### TRANSLATION

"When you reach Mathurā, you should remain with Sanātana Gosvāmī and offer respectful obeisances to the feet of all the leading men there.

#### TEXT 37

#### TEXT

dūre rahi' bhakti kariha saṅge nā rahibā  
tān-sabāra ācāra-ceṣṭā la-ite nāribā

#### SYNONYMS

dūre rahi'--keeping apart; bhakti kariha--show devotion; saṅge--in association; nā rahibā--do not stay; tān-sabāra--their; ācāra--behavior; ceṣṭā--endeavors; la-ite nāribā--you cannot take up.

#### TRANSLATION

"Do not mix freely with the residents of Mathurā; show them respect from a distance. Because you are on a different platform of devotional service, you cannot adopt their behavior and practices.

#### PURPORT

The residents of Vṛndāvana and Mathurā are devotees of Kṛṣṇa in parental affection, and their feelings always conflict with the opinions of smārta-brāhmaṇas. Devotees who worship Kṛṣṇa in opulence cannot understand the parental devotional feelings of the residents of Mathurā and Vṛndāvana, who follow the path of spontaneous love. Devotees on the platform of vidhi-mārga (regulative devotional principles) may misunderstand the activities of those on the platform of rāga-mārga (devotional service in spontaneous love). Therefore Śrī Caitanya Mahāprabhu instructed Jagadānanda Paṇḍita to remain apart from the residents of Vṛndāvana, who were spontaneous devotees, so as not to become disrespectful toward them.

#### TEXT 38

#### TEXT

sanātana-saṅge kariha vana daraśana  
sanātanera saṅga nā chāḍibā eka-kṣaṇa

#### SYNONYMS

sanātana-saṅge--with Sanātana Gosvāmī; kariha--do; vana daraśana--visiting the twelve forests; sanātanera--of Sanātana Gosvāmī; saṅga--association; nā chāḍibā--do not leave; eka-kṣaṇa--even for a moment.

#### TRANSLATION

"Visit all twelve forests of Vṛndāvana in the company of Sanātana Gosvāmī. Do not leave his association for even a moment.

TEXT 39

TEXT

śīghra āsiha, tāhān nā rahiha cira-kāla  
govardhane nā caḍiha dekhite 'gopāla'

SYNONYMS

śīghra--as soon as possible; āsiha--return; tāhān--there; nā rahiha--do not remain; cira-kāla--for a long time; govardhane--on Govardhana Hill; nā caḍiha--do not climb; dekhite gopāla--to see the Gopāla Deity.

TRANSLATION

"You should remain in Vṛndāvana for only a short time and then return here as soon as possible. Also, do not climb Govardhana Hill to see the Gopāla Deity.

PURPORT

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura advises that one avoid remaining in Vṛndāvana for a very long time. As the saying goes, "Familiarity breeds contempt." If one stays in Vṛndāvana for many days, he may fail to maintain proper respect for its inhabitants. Therefore those who have not attained the stage of spontaneous love for Kṛṣṇa should not live in Vṛndāvana very long. It is better for them to make short visits. One should also avoid climbing Govardhana Hill to see the Gopāla Deity. Since Govardhana Hill itself is identical with Gopāla, one should not step on the hill or touch it with his feet. One may see Gopāla when He goes elsewhere.

TEXT 40

TEXT

āmiha āsitechi,----kahiha sanātane  
āmāra tare eka-sthāna yena kare vṛndāvane"

SYNONYMS

āmiha--I also; āsitechi--am coming; kahiha sanātane--inform Sanātana Gosvāmī; āmāra tare--for Me; eka-sthāna--one place; yena--so; kare--he may make; vṛndāvane--at Vṛndāvana.

TRANSLATION

"Inform Sanātana Gosvāmī that I am coming to Vṛndāvana for a second time and that he should therefore arrange a place for Me to stay."

TEXT 41

TEXT

eta bali' jagadānande kailā āliṅgana  
jagadānanda calilā prabhura vandiyā caraṇa

SYNONYMS

eta bali'--saying this; jagadānande--to Jagadānanda Paṇḍita; kailā--did;  
āliṅgana--embracing; jagadānanda--Jagadānanda Paṇḍita; calilā--proceeded;  
prabhura--of Śrī Caitanya Mahāprabhu; vandiyā caraṇa--after worshiping the  
feet.

TRANSLATION

After saying this, the Lord embraced Jagadānanda Paṇḍita, who then  
worshiped the Lord's lotus feet and started for Vṛndāvana.

TEXT 42

TEXT

saba bhakta-gaṇa-ṭhāñi ājñā māgilā  
vana-pathe cali' cali' vārāṇasī āilā

SYNONYMS

saba bhakta-gaṇa-ṭhāñi--from all the devotees; ājñā māgilā--asked  
permission; vana-pathe cali' cali'--traversing the forest path; vārāṇasī āilā--  
-he reached Vārāṇasī.

TRANSLATION

He took permission from all the devotees and then departed. Traveling on  
the forest path, he soon reached Vārāṇasī.

TEXT 43

TEXT

tapana-miśra, candraśekhara,----doṅhāre mililā  
tānra ṭhāñi prabhura kathā sakala-i śunilā

SYNONYMS

tapana-miśra--Tapana Miśra; candra-śekhara--Candraśekhara; doṅhāre mililā--  
he met both; tānra ṭhāñi--from him; prabhura--of Śrī Caitanya Mahāprabhu;  
kathā--topics; sakala-i--all; śunilā--they heard.

TRANSLATION

When he met Tapana Miśra and Candraśekhara in Vārāṇasī, they both heard  
from him about topics concerning Śrī Caitanya Mahāprabhu.

TEXT 44



TEXT

mathurāte āsi' mililā sanātane  
dui-janera saṅge duñhe ānandita mane

SYNONYMS

mathurāte āsi'--when he reached Mathurā; mililā sanātane--he met Sanātana Gosvāmī; dui-janera--of both; saṅge--in association; duñhe--both; ānandita mane--very pleased within their minds.

TRANSLATION

Finally Jagadananda Pandita reached Mathurā, where he met Sanātana Gosvāmī. They were very pleased to see each other.

TEXT 45

TEXT

sanātana karāilā tāñre dvādaśa vana daraśana  
gokule rahilā duñhe dekhi' mahāvana

SYNONYMS

sanātana--Sanātana Gosvāmī; karāilā--made; tāñre--him; dvādaśa--twelve; vana--forests; daraśana--visiting; gokule--at Gokula; rahilā--remained; duñhe--both; dekhi'--after seeing; mahā-vana--Mahāvana.

TRANSLATION

After Sanātana Gosvāmī had taken Jagadānanda to see all twelve forests of Vṛndāvana, concluding with Mahāvana, they both remained in Gokula.

TEXT 46

TEXT

sanātanera gophāte duñhe rahe eka-ṭhāñi  
paṇḍita pāka karena devālaye yāi'

SYNONYMS

sanātanera gophāte--in the cave where Sanātana Gosvāmī stayed; duñhe--both; rahe--stay; eka-ṭhāñi--in one place; paṇḍita--Jagadānanda; pāka karena--cooks; devālaye yāi;--going to a temple.

TRANSLATION

They stayed in Sanātana Gosvāmī's cave, but Jagadānanda Paṇḍita would go cook for himself at a nearby temple.

TEXT 47

TEXT

sanātana bhikṣā karena yāi' mahāvane  
kabhu devālaye, kabhu brāhmaṇa-sadane

SYNONYMS

sanātana--Sanātana Gosvāmī; bhikṣā karena--begs alms; yāi' mahā-vane--going to the vicinity of Mahāvana; kabhu--sometimes; devālaye--in a temple; kabhu--sometimes; brāhmaṇa-sadane--in the house of a brāhmaṇa.

TRANSLATION

Sanātana Gosvāmī would beg alms from door to door in the vicinity of Mahāvana. Sometimes he would go to a temple and sometimes to a brāhmaṇa's house.

TEXT 48

TEXT

sanātana paṇḍitera kare samādhāna  
mahāvane dena āni' māgi' anna-pāna

SYNONYMS

sanātana--Sanātana Gosvāmī; paṇḍitera--of Jagadānanda Paṇḍita; kare samādhāna--gave all kinds of service; mahā-vane--at Mahāvana; dena--gives; āni'--bringing; māgi'--by begging; anna-pāna--food and drink.

TRANSLATION

Sanātana Gosvāmī attended to all of Jagadānanda Paṇḍita's needs. He begged in the area of Mahāvana and brought Jagadānanda all kinds of things to eat and drink.

TEXT 49

TEXT

eka-dina sanātane paṇḍita nimantrilā  
nitya-kṛtya kari' teṅha pāka caḍāilā

SYNONYMS

eka-dina--one day; sanātane--Sanātana Gosvāmī; paṇḍita nimantrilā--Jagadānanda Paṇḍita invited; nitya-kṛtya kari'--after finishing his routine duties; teṅha--he; pāka caḍāilā--began to cook.

TRANSLATION

One day Jagadānanda Paṇḍita, having invited Sanātana to the nearby temple for lunch, finished his routine duties and began to cook.

TEXT 50

TEXT

'mukunda sarasvatī' nāma sannyāsī mahā-jane  
eka bahirvāsa teṅho dila sanātane

SYNONYMS

mukunda sarasvatī--Mukunda Sarasvatī; nāma--named; sannyāsī--a sannyāsī;  
mahā-jane--a great personality; eka--one; bahirvāsa--outward covering; teṅho--  
he; dila--gave; sanātane--to Sanātana Gosvāmī.

TRANSLATION

Previously, a great sannyāsī named Mukunda Sarasvatī had given Sanātana Gosvāmī an outer garment.

TEXT 51

TEXT

sanātana sei vastra mastake bāndhiyā  
jagadānandera vāsā-dvāre vasilā āsiyā

SYNONYMS

sanātana--Sanātana Gosvāmī; sei--that; vastra--cloth; mastake--on the head;  
bāndhiyā--binding; jagadānandera--of Jagadānanda Paṇḍita; vāsā-dvāre--at the  
door of the residence; vasilā--sat down; āsiyā--coming.

TRANSLATION

Sanātana Gosvāmī was wearing this cloth bound about his head when he came to Jagadānanda Paṇḍita's door and sat down.

TEXT 52

TEXT

rātula vastra dekhi' paṇḍita premāviṣṭa ha-ilā  
'mahāprabhura prasāda' jāni' tānhāre puchilā

SYNONYMS

rātula--red; vastra--cloth; dekhi'--seeing; paṇḍita--Jagadānanda Paṇḍita;  
prema-āviṣṭa ha-ilā--became overwhelmed in ecstatic love; mahāprabhura  
prasāda--the blessed gift of Śrī Caitanya Mahāprabhu; jāni'--thinking; tānhāre  
puchilā--inquired from him.

TRANSLATION

Assuming the reddish cloth to be a gift from Caitanya Mahāprabhu, Jagadānanda Paṇḍita was overwhelmed with ecstatic love. Thus he questioned Sanātana Gosvāmī.

TEXT 53

TEXT

"kāhān pāilā tumi ei rātula vasana?"  
'mukunda-sarasvatī' dila,----kahe sanātana

SYNONYMS

kāhān--where; pāilā--did get; tumi--you; ei--this; rātula vasana--red cloth; mukunda-sarasvatī dila--Mukunda Sarasvatī gave; kahe sanātana--Sanātana replied.

TRANSLATION

"Where did you get that reddish cloth on your head?" Jagadānanda asked. Sanātana Gosvāmī replied, "Mukunda Sarasvatī gave it to me."

TEXT 54

TEXT

śuni' paṇḍitera mane krodha upajila  
bhātera hāṇḍi hāte lañā mārīte āila

SYNONYMS

śuni'--hearing; paṇḍitera--of Jagadānanda Paṇḍita; mane--in the mind; krodha--anger; upajila--arose; bhātera hāṇḍi--the cooking pot; hāte--in his hand; lañā--taking; mārīte āila--was ready to beat.

TRANSLATION

Hearing this, Jagadānanda Paṇḍita was immediately very angry and took a cooking pot in his hand, intending to beat Sanātana Gosvāmī.

TEXT 55

TEXT

sanātana tānre jāni' lajjita ha-ilā  
balite lāgilā paṇḍita hāṇḍi culāte dharilā

SYNONYMS

sanātana--Sanātana Gosvāmī; tānre--him; jāni'--knowing; lajjita ha-ilā--became ashamed; balite lāgilā--began to speak; paṇḍita--Jagadānanda Paṇḍita; hāṇḍi--the cooking pot; culāte--on the stove; dharilā--kept.

TRANSLATION

Sanātana Gosvāmī, however, knew Jagadānanda Paṇḍita very well and was consequently somewhat ashamed. Jagadānanda therefore left the cooking pot on the stove and spoke as follows.

TEXT 56

TEXT

"tumi mahāprabhura hao pārṣada-pradhāna  
tomā-sama mahāprabhura priya nāhi āna

SYNONYMS

tumi--you; mahāprabhura--of Śrī Caitanya Mahāprabhu; hao--are; pārṣada-  
pradhāna--one of the chief associates; tomā-sama--like you; mahāprabhura--of  
Śrī Caitanya Mahāprabhu; priya--dear; nāhi--is not; āna--other.

TRANSLATION

"You are one of the chief associates of Śrī Caitanya Mahāprabhu. Indeed, no  
one is dearer to Him than you.

TEXT 57

TEXT

anya sannyāsīra vastra tumi dhara śire  
kon aiche haya,----ihā pāre sahibāre?"

SYNONYMS

anya sannyāsīra--of another sannyāsī; vastra--cloth; tumi--you; dhara--  
keep; śire--on the head; kon--who; aiche haya--is such; ihā--this; pāre  
sahibāre--can tolerate.

TRANSLATION

"Still, you have bound your head with a cloth given to you by another  
sannyāsī. Who can tolerate such behavior?"

TEXT 58

TEXT

sanātana kahe----"sādhu paṇḍita-mahāsaya!  
tomā-sama caitanyera priya keha naya

SYNONYMS

sanātana kahe--Sanātana Gosvāmī said; sādhu--saint; paṇḍita--learned  
scholar; mahāsaya--a great soul; tomā-sama--like you; caitanyera--of Śrī  
Caitanya Mahāprabhu; priya--dear; keha naya--no one is.

TRANSLATION

Sanātana Gosvāmī said, "My dear Jagadānanda Paṇḍita, you are a greatly  
learned saint. No one is dearer to Śrī Caitanya Mahāprabhu than you.

TEXT 59

TEXT

aiche caitanya-niṣṭhā yogya tomāte  
tumi nā dekhāile ihā śikhība ke-mate?

SYNONYMS

aiche--such; caitanya-niṣṭhā--faith in Śrī Caitanya Mahāprabhu; yogya--just  
befitting; tomāte--in you; tumi nā dekhāile--if you do not show; ihā--this;  
śikhība--I shall learn; ke-mate--how.

TRANSLATION

"This faith in Śrī Caitanya Mahāprabhu fits you quite well. Unless you  
demonstrate it, how could I learn such faith?"

TEXT 60

TEXT

yāhā dekhībāre vastra mastake bāndhila  
sei apūrva prema ei pratyakṣa dekhila

SYNONYMS

yāhā--which; dekhībāre--to see; vastra--the cloth; mastake bāndhila--I  
bound on my head; sei--that; apūrva prema--uncommon love; ei--this; pratyakṣa-  
-by direct experience; dekhila--I have seen.

TRANSLATION

"My purpose in binding my head with the cloth has now been fulfilled  
because I have personally seen your uncommon love for Śrī Caitanya Mahāprabhu.

TEXT 61

TEXT

rakta-vastra 'vaiṣṇavera' parite nā yuyāya  
kona pravāsīre dimu, ki kāya uhāya?

SYNONYMS

rakta-vastra--saffron clothing; vaiṣṇavera--for a Vaiṣṇava; parite nā  
yuyāya--is not fit to put on; kona pravāsīre--to some outsider; dimu--I shall  
give; ki--what; kāya--business; uhāya--with that.

TRANSLATION

"This saffron cloth is unfit for a Vaiṣṇava to wear; therefore I have no  
use for it. I shall give it to a stranger."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on this incident as follows: Vaiṣṇavas are all liberated persons, unattached to anything material. Therefore a Vaiṣṇava need not accept the dress of a sannyāsī to prove his exalted position. Śrī Caitanya Mahāprabhu accepted the renounced order from a sannyāsī of the Māyāvāda school. Present-day Vaiṣṇava sannyāsīs, however, never think that by accepting the dress of the sannyāsa order they have become equal to Caitanya Mahāprabhu. In fact, a Vaiṣṇava accepts the sannyāsa order to remain an eternal servant of his spiritual master. He accepts the sannyāsa order knowing that he is unequal to his spiritual master, who is a paramahaṁsa, and he thinks that he is unfit to dress like a paramahaṁsa. Therefore a Vaiṣṇava accepts sannyāsa out of humility, not out of pride.

Sanātana Gosvāmī had adopted the dress of a paramahaṁsa; therefore it was inappropriate for him to wear the saffron cloth on his head. However, a Vaiṣṇava sannyāsī does not think himself fit to imitate the dress of a paramahaṁsa Vaiṣṇava. According to the principles set down by Śrī Caitanya Mahāprabhu (tṛṇād api sunīcena), one should always think himself in the lowest stage, not on the level of a paramahaṁsa Vaiṣṇava. Thus a Vaiṣṇava will sometimes accept the sannyāsa order just to keep himself below the level of a paramahaṁsa Vaiṣṇava. This is the instruction of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

#### TEXT 62

#### TEXT

pāka kari' jagadānanda caitanya samarpilā  
dui-jana vasi' tabe prasāda pailā

#### SYNONYMS

pāka kari'--after cooking; jagadānanda--Jagadānanda Paṇḍita; caitanya samarpilā--offered to Śrī Caitanya Mahāprabhu; dui-jana--two persons; vasi'--sitting; tabe--then; prasāda--remnants of food; pailā--took.

#### TRANSLATION

When Jagadānanda Paṇḍita finished cooking, he offered the food to Śrī Caitanya Mahāprabhu. Then he and Sanātana Gosvāmī sat down and ate the prasāda.

#### TEXT 63

#### TEXT

prasāda pāi anyonye kailā āliṅgana  
caitanya-virahe duṅhe karilā krandana

#### SYNONYMS

prasāda pāi--after eating the remnants of food; anyonye--one another; kailā āliṅgana--they embraced; caitanya-virahe--in separation from Lord Caitanya; duṅhe--both; karilā krandana--cried.

#### TRANSLATION

After eating the prasāda, they embraced each other and cried due to separation from Lord Caitanya.

TEXT 64

TEXT

ei-mata māsa dui rahilā vṛndāvane  
caitanya-viraha-duḥkha nā yāya sahanē

SYNONYMS

ei-mata--in this way; māsa--months; dui--two; rahilā--remained; vṛndāvane--in Vṛndāvana; caitanya-viraha--of separation from Śrī Caitanya Mahāprabhu; duḥkha--unhappiness; nā yāya sahanē--could not tolerate.

TRANSLATION

They passed two months in Vṛndāvana in this way. Finally they could no longer tolerate the unhappiness of separation from Śrī Caitanya Mahāprabhu.

TEXT 65

TEXT

mahāprabhura sandeśa kahilā sanātane  
'āmiha āsitechi, rahite kariha eka-sthāne'

SYNONYMS

mahāprabhura--of Śrī Caitanya Mahāprabhu; sandeśa--message; kahilā--said; sanātane--to Sanātana; āmiha āsitechi--I am also coming; rahite--for My stay; kariha eka-sthāne--arrange for one place.

TRANSLATION

Jagadānanda Paṇḍita therefore gave Sanātana Gosvāmī the message from the Lord: "I am also coming to Vṛndāvana; please arrange a place for Me to stay."

TEXT 66

TEXT

jagadānanda-pañḍita tabe ājñā māgilā  
sanātana prabhure kichu bheṭa-vastu dilā

SYNONYMS

jagadānanda-pañḍita--Jagadānanda Paṇḍita; tabe--at that time; ājñā māgilā--asked permission; sanātana--Sanātana Gosvāmī; prabhure--for Śrī Caitanya Mahāprabhu; kichu--some; bheṭa-vastu--gifts; dilā--presented.

TRANSLATION



When Sanātana Gosvāmī granted permission for Jagadānanda to return to Jagannātha Purī, he gave Jagadānanda some gifts for Lord Caitanya Mahāprabhu.

TEXT 67

TEXT

rāsa-sthalīra vālu āra govardhanera śilā  
śuṣka pakka pīlu-phala āra guñjā-mālā

SYNONYMS

rāsa-sthalīra vālu--sand from the place where Lord Kṛṣṇa held His rāsa dance; āra--and; govardhanera śilā--a stone from Govardhana Hill; śuṣka--dry; pakka--mature; pīlu-phala--pīlu fruit; āra--also; guñjā-mālā--a garland of small conchshells.

TRANSLATION

The gifts consisted of some sand from the site of the rāsa-līlā, a stone from Govardhana Hill, dry ripened pīlu fruits and a garland of small conchshells.

TEXT 68

TEXT

jagadānanda-pañḍita calilā saba lañā  
vyākula hailā sanātana tānre vidāya diyā

SYNONYMS

jagadānanda-pañḍita--Jagadānanda Pañḍita; calilā--proceeded; saba--all; lañā--taking; vyākula hailā--became very agitated; sanātana--Sanātana Gosvāmī; tānre--to him; vidāya diyā--bidding farewell.

TRANSLATION

Thus Jagadānanda Pañḍita, bearing all these gifts, started on his journey. Sanātana Gosvāmī, however, was very agitated after bidding him farewell.

TEXT 69

TEXT

prabhura nimitta eka-sthāna mane vicārila  
dvādaśāditya-ṭilāya eka 'maṭha' pāila

SYNONYMS

prabhura nimitta--for Śrī Caitanya Mahāprabhu; eka-sthāna--one place; mane--within the mind; vicārila--considered; dvādaśāditya-ṭilāya--on the highland named Dvādaśāditya; eka--one; maṭha--temple; pāila--got.

TRANSLATION

Soon afterward, Sanātana Gosvāmī selected a place where Śrī Caitanya Mahāprabhu could stay while in Vṛndāvana. It was a temple in the highlands named Dvādaśāditya-ṭilā.

TEXT 70

TEXT

sei sthāna rākhilā gosāñi saṁskāra kariyā  
maṭhera āge rākhilā eka chāuni bāndhiyā

SYNONYMS

sei sthāna--that place; rākhilā--kept reserved; gosāñi--Sanātana Gosvāmī; saṁskāra kariyā--cleansing and repairing; maṭhera āge--in front of the temple; rākhilā--kept; eka--one; chāuni--small hut; bāndhiyā--erecting.

TRANSLATION

Sanātana Gosvāmī kept the temple very clean and in good repair. In front of it he erected a small hut.

TEXT 71

TEXT

śīghra cali' nīlācale gelā jagadānanda  
bhakta saha gosāñi hailā parama ānanda

SYNONYMS

śīghra--very quickly; cali'--going; nīlācale--at Jagannātha Purī; gelā--arrived; jagadānanda--Jagadānanda Paṇḍita; bhakta saha--with His devotees; gosāñi--Śrī Caitanya Mahāprabhu; hailā--became; parama ānanda--very happy.

TRANSLATION

Meanwhile, traveling very quickly, Jagadānanda Paṇḍita soon arrived in Jagannātha Purī, much to the joy of Śrī Caitanya Mahāprabhu and His devotees.

TEXT 72

TEXT

prabhura caraṇa vandi' sabāre mililā  
mahāprabhu tāñre dṛḍha āliṅgana kailā

SYNONYMS

prabhura--of Śrī Caitanya Mahāprabhu; caraṇa--lotus feet; vandi'--offering prayers to; sabāre mililā--he met everyone; mahāprabhu--Śrī Caitanya Mahāprabhu; tāñre--to him; dṛḍha--very strong; āliṅgana--embracing; kailā--did.

TRANSLATION

After offering prayers at the lotus feet of Śrī Caitanya Mahāprabhu, Jagadānanda Paṇḍita greeted everyone. Then the Lord embraced Jagadānanda very strongly.

TEXT 73

TEXT

sanātanera nāme paṇḍita daṇḍavat kailā  
rāsa-sthalīra dhūli ādi saba bheṭa dilā

SYNONYMS

sanātanera--of Sanātana Gosvāmī; nāme--in the name; paṇḍita--Jagadānanda Paṇḍita; daṇḍavat kailā--offered obeisances; rāsa-sthalīra--the arena of the rāsa dance; dhūli--dust; ādi--and other things; saba--all; bheṭa--gifts; dilā--presented.

TRANSLATION

Jagadānanda Paṇḍita also offered obeisances to the Lord on behalf of Sanātana Gosvāmī. Then he gave the Lord the dust from the site of the rāsa dance and the other gifts.

TEXT 74

TEXT

saba dravya rākhilena, pīlu dilena bāñṭiyā  
'vṛndāvanera phala' bali' khāilā hṛṣṭa hañā

SYNONYMS

saba--all; dravya--gifts; rākhilena--kept; pīlu--the pīlu fruit; dilena--gave; bāñṭiyā--distributing; vṛndāvanera phala--fruit from Vṛndāvana; bali'--because of; khāilā--ate; hṛṣṭa hañā--with great happiness.

TRANSLATION

Śrī Caitanya Mahāprabhu kept all the gifts except the pīlu fruits, which He distributed to the devotees. Because the fruits were from Vṛndāvana, everyone ate them with great happiness.

TEXT 75

TEXT

ye keha jāne, āñṭi cuṣite lāgila  
ye nā jāne gauḍiyā pīlu cāvāñā khāila

SYNONYMS

ye--those who; keha--some; jāne--knew; āṅṅi--seeds; cuṣite lāgila--began to lick; ye--those who; nā jāne--did not know; gauḍiyā--Bengali devotees; pīlu--the pīlu fruit; cāvāñā--chewing; khāila--ate.

#### TRANSLATION

Those devotees who were familiar with pīlu fruits sucked on the seeds, but the Bengali devotees who did not know what they were chewed the seeds and swallowed them.

#### TEXT 76

#### TEXT

mukhe tāra jhāla gela, jihvā kare jvālā  
vṛndāvanera 'pīlu' khāite ei eka līlā

#### SYNONYMS

mukhe tāra--in their mouths; jhāla--the taste of chili; gela--went; jihvā--the tongue; kare jvālā--was burning; vṛndāvanera--of Vṛndāvana; pīlu--the pīlu fruit; khāite--eating; ei--this; eka līlā--a pastime.

#### TRANSLATION

The hot chili-like taste burned the tongues of those who chewed the seeds. The eating of pīlu fruits from Vṛndāvana was a pastime for Śrī Caitanya Mahāprabhu.

#### TEXT 77

#### TEXT

jagadānandera āgamane sabāra ullāsa  
ei-mate nīlācale prabhura vilāsa

#### SYNONYMS

jagadānandera--of Jagadānanda Paṇḍita; āgamane--upon the return; sabāra ullāsa--everyone was jubilant; ei-mate--in this way; nīlācale--at Jagannātha Purī; prabhura--of Śrī Caitanya Mahāprabhu; vilāsa--pastime.

#### TRANSLATION

When Jagadānanda Paṇḍita returned from Vṛndāvana, everyone was jubilant. Thus Śrī Caitanya Mahāprabhu enjoyed His pastimes while residing at Jagannātha Purī.

#### TEXT 78

#### TEXT

eka-dina prabhu yameśvara-ṭoṭā yāite  
sei-kāle deva-dāsī lāgilā gāite

## SYNONYMS

eka-dina--one day; prabhu--Śrī Caitanya Mahāprabhu; yameśvara-ṭoṭā--to the temple of Yameśvara-ṭoṭā; yāite--when He was going; sei-kāle--at that time; deva-dāsī--a female singer of the Jagannātha temple; lāgilā--began; gāite--to sing.

## TRANSLATION

One day when the Lord was going to the temple of Yameśvara, a female singer began to sing in the Jagannātha temple.

## TEXT 79

### TEXT

gujjarī-rāgiṇī lañā sumadhura-svare  
'gīta-govinda'-pada gāya jaga-mana hare

## SYNONYMS

gujjarī-rāgiṇī--the gujjarī mode of singing; lañā--accompanied by; sumadhura-svare--in a very sweet voice; gīta-govinda--Gīta-govinda, by Jayadeva Gosvāmī; pada--verses; gāya--sings; jaga-mana--the mind of the entire world; hare--attracts.

## TRANSLATION

She sang a gujjarī tune in a very sweet voice, and because the subject was Jayadeva Gosvāmī's Gīta-govinda, the song attracted the attention of the entire world.

## TEXT 80

### TEXT

dūre gāna śuni' prabhura ha-ila āveśa  
strī, puruṣa, ke gāya,----nā jāne viśeṣa

## SYNONYMS

dūre--from a distant place; gāna--song; śuni'--hearing; prabhura--of Śrī Caitanya Mahāprabhu; ha-ila--there was; āveśa--ecstatic emotion; strī--woman; puruṣa--man; ke gāya--who sings; nā jāne--could not understand; viśeṣa--particularly.

## TRANSLATION

Hearing the song from a distance, Śrī Caitanya Mahāprabhu immediately became ecstatic. He did not know whether it was a man or a woman singing.

## TEXT 81

### TEXT

tāre milibāre prabhu āveśe dhāilā  
pathe 'sijera bāḍi' haya, phuṭiyā calilā

SYNONYMS

tāre--the singer; milibāre--to meet; prabhu--Śrī Caitanya Mahāprabhu;  
āveśe--in ecstasy; dhāilā--ran; pathe--on the path; sijera bāḍi--thorny  
hedges; haya--were; phuṭiyā--pricking; calilā--He went on.

TRANSLATION

As the Lord ran in ecstasy to meet the singer, thorny hedges pricked His  
body.

TEXT 82

TEXT

aṅge kāṅṭā lāgila, kichu nā jānila!  
āste-vyaste govinda tānra pāchete dhāilā

SYNONYMS

aṅge--on the body; kāṅṭā--thorns; lāgila--touched; kichu--anything; nā  
jānilā--did not perceive; āste-vyaste--very hastily; govinda--His personal  
servant; tānra--Him; pāchete--behind; dhāilā--ran.

TRANSLATION

Govinda ran very quickly behind the Lord, who did not feel any pain from  
the pricking of the thorns.

TEXT 83

TEXT

dhāñā yāyena prabhu, strī āche alpa dūre  
strī gāya' bali' govinda prabhure kailā kole

SYNONYMS

dhāñā--very hastily; yāyena--was going; prabhu--Śrī Caitanya Mahāprabhu;  
strī--the woman; āche--was; alpa dūre--within a short distance; strī gāya'--a  
woman is singing; bali'--saying; govinda--His personal servant; prabhure--Śrī  
Caitanya Mahāprabhu; kailā kole--held in his arms.

TRANSLATION

Śrī Caitanya Mahāprabhu was running very rapidly, and the girl was only a  
short distance away. Just then Govinda caught the Lord in his arms and cried,  
"It is a woman singing!"

TEXT 84

TEXT

strī-nāma śuni' prabhura bāhya ha-ilā  
punarapi sei pathe bāhuḍi' calilā

SYNONYMS

strī-nāma--the word "woman"; śuni'--hearing; prabhura--of Śrī Caitanya Mahāprabhu; bāhya--external consciousness; ha-ilā--returned; punarapi--again; sei pathe--on that path; bāhuḍi' calilā--He turned back.

TRANSLATION

As soon as He heard the word "woman," the Lord became externally conscious and turned back.

TEXT 85

TEXT

prabhu kahe,----"govinda, āji rākhilā jīvana  
strī-paraśa haile āmāra ha-ita maraṇa

SYNONYMS

prabhu kahe--Lord Śrī Caitanya Mahāprabhu said; govinda--My dear Govinda; āji--today; rākhilā jīvana--you saved My life; strī-paraśa haile--if I had touched a woman; āmāra--My; ha-ita--there would have been; maraṇa--death.

TRANSLATION

"My dear Govinda," He said, "you have saved My life. If I had touched the body of a woman, I would certainly have died.

TEXT 86

TEXT

e-ṛṇa śodhite āmi nārimu tomāra"  
govinda kahe,----jagannātha rākhena mui kon chāra'?

SYNONYMS

e-ṛṇa--this debt; śodhite--to repay; āmi--I; nārimu--shall not be able; tomāra--to you; govinda kahe--Govinda replied; jagannātha--Lord Jagannātha; rākhena--saves; mui--I; kon chāra--the most insignificant person.

TRANSLATION

"I shall never be able to repay My debt to you." Govinda replied, "Lord Jagannātha has saved You. I am insignificant."

TEXT 87

TEXT

prabhu kahe,----"govinda, mora saṅge rahibā  
yāhān tāhān mora rakṣāya sāvadhāna ha-ibā"

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; govinda--My dear Govinda; mora saṅge rahibā--you should always remain with Me; yāhān tāhān--anywhere and everywhere; mora--My; rakṣāya--for protection; sāvadhāna ha-ibā--you should be very careful.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "My dear Govinda, you should stay with Me always. There is danger anywhere and everywhere; therefore you should protect Me very carefully."

TEXT 88

TEXT

eta bali' leuṭi' prabhu gelā nija-sthāne  
śuni' mahā-bhaya ha-ila svarūpādi-mane

SYNONYMS

eta bali'--saying this; leuṭi'--returning; prabhu--Śrī Caitanya Mahāprabhu; gelā--went; nija-sthāne--to His own place; śuni'--hearing; mahā-bhaya--great fear; ha-ila--there was; svarūpa-ādi-mane--in the minds of Svarūpa Dāmodara and other attendants.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu returned home. When Svarūpa Gosvāmī and His other attendants heard about the incident, they were very afraid.

TEXT 89

TEXT

ethā tapana-miśra-putra raghunātha-bhaṭṭācārya  
prabhure dekhite calilā chāḍi' sarva kārya

SYNONYMS

ethā--on the other hand; tapana-miśra-putra--the son of Tapana Miśra; raghunātha-bhaṭṭācārya--Raghunātha Bhaṭṭa; prabhure--Śrī Caitanya Mahāprabhu; dekhite--to meet; calilā--proceeded; chāḍi'--giving up; sarva kārya--all duties.

TRANSLATION

During this time, Raghunātha Bhaṭṭācārya, the son of Tapana Miśra, gave up all his duties and left home, intending to meet Śrī Caitanya Mahāprabhu.



TEXT 90

TEXT

kāśī haite calilā teṅho gauḍa-patha diyā  
saṅge sevaka cale tāṅra jhāli vahiya

SYNONYMS

kāśī haite--from Kāśī; calilā--proceeded; teṅho--he; gauḍa-patha diyā--by the path through Bengal; saṅge--along with him; sevaka--one servant; cale--goes; tāṅra--his; jhāli--baggage; vahiya--carrying.

TRANSLATION

Accompanied by one servant carrying his baggage, Raghunātha Bhaṭṭa started from Vārāṅasī and traveled along the path leading through Bengal.

TEXT 91

TEXT

pathe tāre mililā viśvāsa-rāmadāsa  
viśvāsa-khānāra kāyastha teṅho rājāra viśvāsa

SYNONYMS

pathe--on the path; tāre--him; mililā--met; viśvāsa-rāmadāsa--Rāmadāsa Viśvāsa; viśvāsa-khānāra--of the governmental accounting department; kāyastha--belonging to the kāyastha class; teṅho--he; rājāra--to the king; viśvāsa--secretary.

TRANSLATION

In Bengal he met Rāmadāsa Viśvāsa, who belonged to the kāyastha caste. He was one of the king's secretaries.

PURPORT

The word viśvāsa-khānāra kāyastha indicates a secretary or clerk belonging to the kāyastha caste. Kāyasthas were usually secretaries to kings, governors or other important persons. It is said that anyone working in the government secretariat at this time was a kāyastha.

TEXT 92

TEXT

sarva-śāstre pravīṇa, kāvya-prakāśa-adhyāpaka  
parama-vaiṣṇava, raghunātha-upāsaka

SYNONYMS

sarva-śāstre--in all revealed scriptures; pravīṇa--very learned scholar; kāvya-prakāśa--of the famous book Kāvya-prakāśa; adhyāpaka--a teacher; parama-

vaiṣṇava--highly advanced devotee; raghunātha-upāsaka--worshiper of Lord Rāmacandra.

#### TRANSLATION

Rāmadāsa Viśvāsa was very learned in all the revealed scriptures. He was a teacher of the famous book Kāvya-prakāśa and was known as an advanced devotee and worshiper of Raghunātha [Lord Rāmacandra].

#### PURPORT

Commenting on the word parama-vaiṣṇava, Śrīla Bhaktivinoda Ṭhākura says that anyone who desires to merge into the existence of the Lord cannot be a pure Vaiṣṇava, but because Rāmadāsa Viśvāsa was a great devotee of Lord Rāmacandra, he was almost a Vaiṣṇava. In those days, no one could distinguish between a pure Vaiṣṇava and a pseudo Vaiṣṇava. Therefore Rāmadāsa Viśvāsa was known as a Vaiṣṇava because he worshiped Lord Rāmacandra.

#### TEXT 93

#### TEXT

aṣṭa-prahara rāma-nāma japena rātri-dine  
sarva tyaji' calilā jagannātha-daraśane

#### SYNONYMS

aṣṭa-prahara--twenty-four hours a day; rāma-nāma--the holy name of Lord Rāma; japena--chants; rātri-dine--day and night; sarva--all; tyaji'--giving up; calilā--went; jagannātha-daraśane--to see Lord Jagannātha.

#### TRANSLATION

Rāmadāsa had renounced everything and was going to see Lord Jagannātha. While traveling, he chanted the holy name of Lord Rāma twenty-four hours a day.

#### TEXT 94

#### TEXT

raghunātha-bhaṭṭera sane pathete mililā  
bhaṭṭera jhāli māthe kari' vahiya calilā

#### SYNONYMS

raghunātha-bhaṭṭera--Raghunātha Bhaṭṭa; sane--with; pathete--on the way; mililā--he met; bhaṭṭera--of Raghunātha Bhaṭṭa; jhāli--baggage; māthe kari'--taking on the head; vahiya calilā--carried.

#### TRANSLATION

When he met Raghunātha Bhaṭṭa on the way, he took Raghunātha's baggage on his head and carried it.

TEXT 95

TEXT

nānā sevā kari' kare pāda-samvāhana  
tāte raghunāthera haya saṅkucita mana

SYNONYMS

nānā sevā kari'--serving in various ways; kare pāda-samvāhana--massaged his legs; tāte--because of this; raghunāthera--of Raghunātha Bhaṭṭa; haya--there was; saṅkucita mana--hesitation in the mind.

TRANSLATION

Rāmadāsa served Raghunātha Bhaṭṭa in various ways, even massaging his legs. Raghunātha Bhaṭṭa felt some hesitation in accepting all this service.

TEXT 96

TEXT

"tumi baḍa loka, paṇḍita, mahā-bhāgavate  
sevā nā kariha, sukhe cala mora sāthe"

SYNONYMS

tumi--you; baḍa loka--a great personality; paṇḍita--a learned scholar; mahā-bhāgavate--a great devotee; sevā nā kariha--please do not serve; sukhe--happily; cala--go; mora sāthe--with me.

TRANSLATION

"You are a respectable gentleman, a learned scholar and a great devotee," he said. "Please do not try to serve me. Just come with me in a happy mood."

TEXT 97

TEXT

rāmadāsa kahe,----"āmi śūdra adhama!  
'brāhmaṇera sevā',----ei mora nija-dharma

SYNONYMS

rāmadāsa kahe--Rāmadāsa said; āmi--I; śūdra--a śūdra; adhama--most fallen; brāhmaṇera sevā--to serve a brāhmaṇa; ei--this; mora nija-dharma--my own religious duty.

TRANSLATION

Rāmadāsa replied, "I am a śūdra, a fallen soul. To serve a brāhmaṇa is my duty and religious principle.

TEXT 98

TEXT

saṅkoca nā kara tumi, āmi----tomāra 'dāsa'  
tomāra sevā karile haya ḥṛdaye ullāsa"

SYNONYMS

saṅkoca--hesitation; nā--not; kara--do; tumi--you; āmi--I; tomāra--your;  
dāsa--servant; tomāra--your; sevā--service; karile--by rendering; haya--there  
is; ḥṛdaye--within the heart; ullāsa--jubilation.

TRANSLATION

"Therefore please do not be hesitant. I am your servant, and when I serve  
you my heart becomes jubilant."

TEXT 99

TEXT

eta bali' jhāli vahena, karena sevane  
raghunāthera tāraka-mantra japena rātri-dine

SYNONYMS

eta bali'--saying this; jhāli vahena--carries the baggage; karena sevane--  
serves; raghunāthera--of Lord Rāmacandra; tāraka--deliverer; mantra--chanting  
of the holy name; japena--chants; rātri-dine--day and night.

TRANSLATION

Thus Rāmadāsa carried the baggage of Raghunātha Bhaṭṭa and served him  
sincerely. He constantly chanted the holy name of Lord Rāmacandra day and  
night.

TEXT 100

TEXT

ei-mate raghunātha āilā nīlācale  
prabhura caraṇe yāñā mililā kutūhale

SYNONYMS

ei-mate--in this way; raghunātha--Raghunātha Bhaṭṭa; āilā--came; nīlācale--  
to Jagannātha Purī; prabhura caraṇe--to the lotus feet of Śrī Caitanya  
Mahāprabhu; yāñā--going; mililā--met; kutūhale--in great delight.

TRANSLATION

Traveling in this way, Raghunātha Bhaṭṭa soon arrived at Jagannātha Purī.  
There, with great delight, he met Śrī Caitanya Mahāprabhu and fell at His  
lotus feet.

TEXT 101

TEXT

daṇḍa-paraṇāma kari' bhaṭṭa paḍilā caraṇe  
prabhu 'raghunātha' jāni kailā āliṅgane

SYNONYMS

daṇḍa-paraṇāma kari'--offering obeisances by falling down on the ground;  
bhaṭṭa--Raghunātha Bhaṭṭa; paḍilā caraṇe--fell at the lotus feet; prabhu--Śrī  
Caitanya Mahāprabhu; raghunātha--Raghunātha Bhaṭṭa; jāni--knowing; kailā  
āliṅgane--embraced.

TRANSLATION

Raghunātha Bhaṭṭa fell straight as a rod at the lotus feet of Śrī Caitanya  
Mahāprabhu. Then the Lord embraced him, knowing well who he was.

TEXT 102

TEXT

miśra āra śekhara daṇḍavat jānāilā  
mahāprabhu tān-sabāra vārtā puchilā

SYNONYMS

miśra--of Tapana Miśra; āra--and; śekhara--of Candrasekhara; daṇḍavat--  
obeisances; jānāilā--he informed; mahāprabhu--Śrī Caitanya Mahāprabhu; tān-  
sabāra--of all of them; vārtā--news; puchilā--inquired.

TRANSLATION

Raghunātha offered respectful obeisances to Śrī Caitanya Mahāprabhu on  
behalf of Tapana Miśra and Candrasekhara, and the Lord also inquired about  
them.

TEXT 103

TEXT

"bhāla ha-ila āilā, dekha 'kamala-locana'  
āji āmāra ethā karibā prasāda bhojana"

SYNONYMS

bhāla ha-ila--it is very good; āilā--you have come; dekha--see; kamala-  
locana--the lotus-eyed Lord Jagannātha; āji--today; āmāra ethā--at My place;  
karibā prasāda bhojana--you will accept prasāda.

TRANSLATION

"It is very good that you have come here," the Lord said. "Now go see the  
lotus-eyed Lord Jagannātha. Today you will accept prasāda here at My place."

TEXT 104

TEXT

govindere kahi' eka vāsā deoyāilā  
svarūpādi bhakta-gaṇa-sane milāilā

SYNONYMS

govindere--to Govinda; kahi'--speaking; eka--one; vāsā--residential place; deoyāilā--caused to be given; svarūpa-ādi--headed by Svarūpa Dāmodara Gosvāmī; bhakta-gaṇa-sane--with the devotees; milāilā--introduced.

TRANSLATION

The Lord asked Govinda to arrange for Raghunātha Bhaṭṭa's accommodations and then introduced him to all the devotees, headed by Svarūpa Dāmodara Gosvāmī.

TEXT 105

TEXT

ei-mata prabhu-saṅge rahilā aṣṭa-māsa  
dine dine prabhura kṛpāya bāḍaye ullāsa

SYNONYMS

ei-mata--in this way; prabhu-saṅge--along with Śrī Caitanya Mahāprabhu; rahilā--remained; aṣṭa-māsa--eight months; dine dine--day after day; prabhura--of Śrī Caitanya Mahāprabhu; kṛpāya--by the mercy; bāḍaye ullāsa--felt increased jubilation.

TRANSLATION

Thus Raghunātha Bhaṭṭa lived with Śrī Caitanya Mahāprabhu continuously for eight months, and by the Lord's mercy he felt increased transcendental happiness every day.

TEXT 106

TEXT

madhye madhye mahāprabhura karena nimantraṇa  
ghara-bhāta karena, āra vividha vyañjana

SYNONYMS

madhye madhye--at intervals; mahāprabhura--to Śrī Caitanya Mahāprabhu; karena nimantraṇa--he makes invitations; ghara-bhāta karena--he cooks rice at home; āra--and; vividha vyañjana--various kinds of vegetables.

TRANSLATION

He would periodically cook rice with various vegetables and invite Śrī Caitanya Mahāprabhu to his home.

TEXT 107

TEXT

raghunātha-bhaṭṭa---pāke ati sunipuṇa  
yei rāndhe, sei haya amṛtera sama

SYNONYMS

raghunātha-bhaṭṭa--Raghunātha Bhaṭṭa; pāke--in cooking; ati su-nipuṇa--very expert; yei rāndhe--whatever he cooked; sei--that; haya--is; amṛtera sama--like nectar.

TRANSLATION

Raghunātha Bhaṭṭa was an expert cook. Whatever he prepared tasted just like nectar.

TEXT 108

TEXT

parama santoṣe prabhu karena bhojana  
prabhura avasiṣṭa-pātra bhaṭṭera bhakṣaṇa

SYNONYMS

parama santoṣe--in great satisfaction; prabhu--Śrī Caitanya Mahāprabhu; karena bhojana--eats; prabhura--of Śrī Caitanya Mahāprabhu; avasiṣṭa-pātra--the plate of remnants; bhaṭṭera--of Raghunātha Bhaṭṭa; bhakṣaṇa--the eatables.

TRANSLATION

Śrī Caitanya Mahāprabhu would accept with great satisfaction all the food he prepared. After the Lord was satisfied, Raghunātha Bhaṭṭa would eat His remnants.

TEXT 109

TEXT

rāmadāsa yadi prathama prabhure mililā  
mahāprabhu adhika tānre kṛpā nā karilā

SYNONYMS

rāmadāsa--the devotee Rāmadāsa Viśvāsa; yadi--when; prathama--for the first time; prabhure mililā--met Śrī Caitanya Mahāprabhu; mahāprabhu--Śrī Caitanya Mahāprabhu; adhika--much; tānre--unto him; kṛpā--mercy; nā karilā--did not show.

TRANSLATION

When Rāmadāsa Viśvāsa met Śrī Caitanya Mahāprabhu, the Lord did not show him any special mercy, although this was their first meeting.

TEXT 110

TEXT

antare mumukṣu teṅho, vidyā-garvavān  
sarva-citta-jñātā prabhu----sarvajña bhagavān

SYNONYMS

antare--within his heart; mumukṣu--desiring liberation; teṅho--he; vidyā-garvavān--very proud of his learning; sarva-citta-jñātā--one who knows the heart of everyone; prabhu--Śrī Caitanya Mahāprabhu; sarva-jña bhagavān--the omniscient Supreme Personality of Godhead.

TRANSLATION

Within his heart, Rāmadāsa Viśvāsa was an impersonalist who desired to merge into the existence of the Lord, and he was very proud of his learning. Being the omniscient Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu can understand the heart of everyone, and thus He knew all these things.

TEXT 111

TEXT

rāmadāsa kailā tabe nīlācale vāsa  
paṭṭanāyaka-goṣṭhīke paḍāya 'kāvyā-prakāśa

SYNONYMS

rāmadāsa--Rāmadāsa Viśvāsa; kailā--did; tabe--then; nīlācale vāsa--residence at Jagannātha Purī; paṭṭanāyaka-goṣṭhīke--to the Paṭṭanāyaka family (the descendants of Bhavānanda Rāya); paḍāya--teaches; kāvyā-prakāśa--on the book Kāvyā-prakāśa.

TRANSLATION

Rāmadāsa Viśvāsa then took up residence in Jagannātha Purī and taught the Kāvyā-prakāśa to the Paṭṭanāyaka family [the descendants of Bhavānanda Rāya].

TEXT 112

TEXT

aṣṭa-māsa rahi' prabhu bhaṭṭe vidāya dilā  
'vivāha nā kariha' bali' niṣedha karilā

SYNONYMS



aṣṭa-māsa--for eight months; rahi'--staying; prabhu--Śrī Caitanya Mahāprabhu; bhaṭṭe--to Raghunātha Bhaṭṭa; vidāya dilā--bid farewell; vivāha nā kariha--do not marry; bali'--saying; niṣedha karilā--he forbade.

#### TRANSLATION

After eight months, when Śrī Caitanya Mahāprabhu bade farewell to Raghunātha Bhaṭṭa, the Lord flatly forbade him to marry. "Do not marry," the Lord said.

#### PURPORT

Raghunātha Bhaṭṭācārya had become a greatly advanced devotee while still unmarried. Śrī Caitanya Mahāprabhu could see this, and therefore He advised him not to begin the process of material sense gratification. Marriage is a concession for people who are unable to control their senses. Raghunātha, however, being an advanced devotee of Kṛṣṇa, naturally had no desire for sense gratification. Therefore Śrī Caitanya Mahāprabhu advised him not to enter the bondage of marriage. Generally a person cannot make much advancement in spiritual consciousness if he is married. He becomes attached to his family and is prone to sense gratification. Thus his spiritual advancement is very slow or almost nil.

#### TEXT 113

#### TEXT

vṛddha mātā-pitāra yāi' karaha sevana  
vaiṣṇava-pāśa bhāgavata kara adhyayana

#### SYNONYMS

vṛddha--old; mātā-pitāra--of the mother and father; yāi'--going back; karaha sevana--engage in service; vaiṣṇava-pāśa--from a pure Vaiṣṇava; bhāgavata--Śrīmad-Bhāgavatam; kara adhyayana--study.

#### TRANSLATION

Śrī Caitanya Mahāprabhu said to Raghunātha Bhaṭṭa, "When you return home, serve your aged father and mother, who are devotees, and try to study Śrīmad-Bhāgavatam from a pure Vaiṣṇava who has realized God."

#### PURPORT

One should note how Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, advised Raghunātha Bhaṭṭācārya to learn Śrīmad-Bhāgavatam. He advised him to understand Śrīmad-Bhāgavatam not from professional men but from a real bhāgavata, devotee. He also advised Raghunātha Bhaṭṭa to serve his mother and father because they were both His devotees. Anyone who wishes to advance in Kṛṣṇa consciousness must try to serve the devotees of Kṛṣṇa. As Narottama dāsa Ṭhākura says, chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā: "Without serving a self-realized Vaiṣṇava, no one has ever been released from the materialistic way of life." Śrī Caitanya Mahāprabhu would have never advised Raghunātha Bhaṭṭa to serve ordinary parents, but since his parents were Vaiṣṇavas, the Lord advised him to serve them.

One might ask "Why shouldn't ordinary parents be served?" As stated in Śrīmad-Bhāgavatam (5.5.18):

gurur na sa syāt sva-jano na sa syāt  
pitā na sa syāj jananī na sā syāt  
daivaṁ na tat syān na patiś ca sa syān  
na mocayed yaḥ samupeta-mṛtyum

"One who cannot deliver his dependent from the path of birth and death should never become a spiritual master, a relative, a father or mother, or a worshipable demigod, nor should such a person become a husband." Everyone naturally gets a father and mother at the time of birth, but the real father and mother are they who can release their offspring from the clutches of imminent death. This is possible only for parents advanced in Kṛṣṇa consciousness. Therefore any parents who cannot enlighten their offspring in Kṛṣṇa consciousness cannot be accepted as a real father and mother. The following verse from the Bhakti-rasāmṛta-sindhu (1.2.200) confirms the uselessness of serving ordinary parents:

laukikī vaidikī vāpi  
yā kriyā kriyate mune  
hari-sevānukūlaiva  
sa kāryā bhaktim icchatā

"One should perform only those activities--either worldly or prescribed by Vedic rules and regulations--which are favorable for the cultivation of Kṛṣṇa consciousness."

Concerning the study of Śrīmad-Bhāgavatam, Śrī Caitanya Mahāprabhu clearly advises that one avoid hearing from a non-Vaiṣṇava professional reciter. In this connection Sanātana Gosvāmī quotes a verse from the Padma Purāṇa:

avaiṣṇava-mukhodgīrṇaṁ  
pūtaṁ hari-kathāmṛtam  
śravaṇaṁ naiva kartavyaṁ  
sarpoçchiṣṭaṁ yathā payaḥ

"No one should hear or take lessons from a person who is not a Vaiṣṇava. Even if he speaks about Kṛṣṇa, such a lesson should not be accepted, for it is like milk touched by the lips of a serpent." Nowadays it is fashionable to observe Bhāgavata-saptāha and hear Śrīmad-Bhāgavatam from persons who are anything but advanced devotees or self-realized souls. There are even many Māyāvādīs who read Śrīmad-Bhāgavatam to throngs of people. Many Māyāvādīs have recently begun reciting Śrīmad-Bhāgavatam in Vṛndāvana, and because they can present the Bhāgavatam with word jugglery, twisting the meaning by grammatical tricks, materialistic persons who go to Vṛndāvana as a matter of spiritual fashion like to hear them. All this is clearly forbidden by Śrī Caitanya Mahāprabhu. We should note carefully that since these Māyāvādīs cannot personally know the meaning of Śrīmad-Bhāgavatam, they can never deliver others by reciting it. On the other hand, an advanced devotee of the Lord is free from material bondage. He personifies the Śrīmad-Bhāgavatam in life and action. Therefore we advise that anyone who wants to learn the Śrīmad-Bhāgavatam must approach such a realized soul.

TEXT

punarapi eka-bāra āsiha nīlācale"  
eta bali' kaṅṭha-mālā dilā tānra gale

SYNONYMS

punarapi--again, also; eka-bāra--once; āsiha nīlācale--come to Jagannātha Purī; eta bali'--saying this; kaṅṭha-mālā--neck beads; dilā--gave; tānra gale--on his neck.

TRANSLATION

Śrī Caitanya Mahāprabhu concluded, "Come again to Nīlācala [Jagannātha Purī]." After saying this, the Lord put His own neck beads on Raghunātha Bhaṭṭa's neck.

TEXT 115

TEXT

āliṅgana kari' prabhu vidāya tānre dilā  
preme gara gara bhaṭṭa kāndite lāgilā

SYNONYMS

āliṅgana kari'--embracing; prabhu--Śrī Caitanya Mahāprabhu; vidāya tānre dilā--bade him farewell; preme--in ecstatic love; gara gara--overwhelmed; bhaṭṭa--Raghunātha Bhaṭṭa; kāndite lāgilā--began to cry.

TRANSLATION

Then the Lord embraced him and bade him farewell. Overwhelmed with ecstatic love, Raghunātha Bhaṭṭa began to cry due to imminent separation from Śrī Caitanya Mahāprabhu.

TEXT 116

TEXT

svarūpa-ādi bhakta-ṭhāñi ājñā māgiyā  
vārāṇasī āilā bhaṭṭa prabhura ājñā pāñā

SYNONYMS

svarūpa-ādi--headed by Svarūpa Dāmodara Gosvāmī; bhakta-ṭhāñi--from the devotees; ājñā māgiyā--asking permission; vārāṇasī āilā--returned to Vārāṇasī; bhaṭṭa--Raghunātha Bhaṭṭa; prabhura--of Śrī Caitanya Mahāprabhu; ājñā pāñā--getting permission.

TRANSLATION

After taking permission from Śrī Caitanya Mahāprabhu and all the devotees, headed by Svarūpa Dāmodara, Raghunātha Bhaṭṭa returned to Vārāṇasī.

TEXT 117

TEXT

cāri-vatsara ghare pitā-mātāra sevā kailā  
vaiṣṇava-pañḍita-ṭhāñi bhāgavata paḍilā

SYNONYMS

cāri-vatsara--for four years; ghare--at home; pitā-mātāra--of the father and mother; sevā kailā--rendered service; vaiṣṇava-pañḍita-ṭhāñi--from a self-realized, advanced Vaiṣṇava; bhāgavata paḍilā--he studied Śrīmad-Bhāgavatam.

TRANSLATION

In accordance with the instructions of Śrī Caitanya Mahāprabhu, he continuously rendered service to his mother and father for four years. He also regularly studied the Śrīmad-Bhāgavatam from a self-realized Vaiṣṇava.

TEXT 118

TEXT

pitā-mātā kāsī pāile udāsīna hañā  
punaḥ prabhura ṭhāñi āilā gṛhādi chāḍiyā

SYNONYMS

pitā-mātā--the father and mother; kāsī pāile--when they passed away at Kāsī (Vārāṇasī); udāsīna hañā--being indifferent; punaḥ--again; prabhura ṭhāñi--to Śrī Caitanya Mahāprabhu; āilā--returned; gṛha-ādi chāḍiyā--leaving all relationships with home.

TRANSLATION

Then his parents died at Kāsī [Vārāṇasī], and he became detached. He therefore returned to Śrī Caitanya Mahāprabhu, giving up all relationships with his home.

TEXT 119

TEXT

pūrvavat aṣṭa-māsa prabhu-pāśa chilā  
aṣṭa-māsa rahi' punaḥ prabhu ājñā dilā

SYNONYMS

pūrvavat--as previously; aṣṭa-māsa--for eight months; prabhu-pāśa chilā--remained with Śrī Caitanya Mahāprabhu; aṣṭa-māsa rahi'--after staying for eight months; punaḥ--again; prabhu--Śrī Caitanya Mahāprabhu; ājñā dilā--ordered him.

TRANSLATION

As previously, Raghunātha remained continuously with Śrī Caitanya Mahāprabhu for eight months. Then the Lord gave him the following order.

TEXT 120

TEXT

"āmāra ājñāya, raghunātha, yāha vṛndāvane  
tāhān yāñā raha rūpa-sanātana-sthāne

SYNONYMS

āmāra ājñāya--upon My order; raghunātha--My dear Raghunātha; yāha vṛndāvane--go to Vṛndāvana; tāhān yāñā--going there; raha--remain; rūpa-sanātana-sthāne--in the care of Rūpa Gosvāmī and Sanātana Gosvāmī.

TRANSLATION

"My dear Raghunātha, go to Vṛndāvana, following My instructions, and place yourself under the care of Rūpa and Sanātana Gosvāmīs.

TEXT 121

TEXT

bhāgavata paḍa, sadā laha kṛṣṇa-nāma  
acire karibena kṛpā kṛṣṇa bhagavān"

SYNONYMS

bhāgavata paḍa--read Śrīmad-Bhāgavatam; sadā--always; laha kṛṣṇa-nāma--chant the Hare Kṛṣṇa mantra; acire--very soon; karibena--will bestow; kṛpā--mercy; kṛṣṇa--Lord Kṛṣṇa; bhagavān--the Supreme Personality of Godhead.

TRANSLATION

"In Vṛndāvana you should chant the Hare Kṛṣṇa mantra twenty-four hours a day and read Śrīmad-Bhāgavatam continuously. Kṛṣṇa, the Supreme Personality of Godhead, will very soon bestow His mercy upon you."

TEXT 122

TEXT

eta bali' prabhu tāñre āliṅgana kailā  
prabhura kṛpāte kṛṣṇa-preme matta hailā

SYNONYMS

eta bali'--saying this; prabhu--Śrī Caitanya Mahāprabhu; tāñre--Raghunātha Bhaṭṭa; āliṅgana kailā--embraced; prabhura--of Śrī Caitanya Mahāprabhu; kṛpāte--by the mercy; kṛṣṇa-preme--in love of Kṛṣṇa; matta hailā--became enlivened.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Raghunātha Bhaṭṭa, and by the Lord's mercy Raghunātha was enlivened with ecstatic love for Kṛṣṇa.

TEXT 123

TEXT

caudda-hāta jagannāthera tulasīra mālā  
chuṭā-pāna-vidā mahotsave pāñāchilā

SYNONYMS

caudda-hāta--fourteen cubits long; jagannāthera--of Lord Jagannātha;  
tulasīra mālā--a garland made of tulasī leaves; chuṭā-pāna-vidā--unspiced  
betel; mahotsave--at a festival; pāñāchilā--got.

TRANSLATION

At a festival Śrī Caitanya Mahāprabhu had been given some unspiced betel and a garland of tulasī leaves fourteen cubits long. The garland had been worn by Lord Jagannātha.

TEXT 124

TEXT

sei mālā, chuṭā pāna prabhu tāñre dilā  
'iṣṭa-deva' kari' mālā dhariyā rākhilā

SYNONYMS

sei mālā--that garland; chuṭā pāna--the betel; prabhu--Śrī Caitanya  
Mahāprabhu; tāñre dilā--delivered to him; iṣṭa-deva--his worshipable Deity;  
kari'--accepting as; mālā--that garland; dhariyā rākhilā--kept.

TRANSLATION

Śrī Caitanya Mahāprabhu gave the garland and betel to Raghunātha Bhaṭṭa, who accepted them as a worshipable Deity, preserving them very carefully.

TEXT 125

TEXT

prabhura ṭhāñi ājñā lañā gelā vṛndāvane  
āśraya karilā āsi' rūpa-sanātane

SYNONYMS

prabhura ṭhāñi--from Śrī Caitanya Mahāprabhu; ājñā lañā--taking permission;  
gelā vṛndāvane--went to Vṛndāvana; āśraya karilā--took shelter; āsi'--coming;  
rūpa-sanātane--of Rūpa Gosvāmī and Sanātana Gosvāmī.

TRANSLATION

Taking permission from Śrī Caitanya Mahāprabhu, Raghunātha Bhaṭṭa then departed for Vṛndāvana. When he arrived there, he put himself under the care of Rūpa and Sanātana Gosvāmīs.

TEXT 126

TEXT

rūpa-gosāñira sabhāya karena bhāgavata-paṭhana  
bhāgavata paḍite preme āulāya tāñra mana

SYNONYMS

rūpa-gosāñira sabhāya--in the assembly of Rūpa, Sanātana and other Vaiṣṇavas; karena--performs; bhāgavata-paṭhana--recitation of Śrīmad-Bhāgavatam; bhāgavata paḍite--while reciting Śrīmad-Bhāgavatam; preme--in ecstatic love; āulāya--becomes overwhelmed; tāñra mana--his mind.

TRANSLATION

When reciting Śrīmad-Bhāgavatam in the company of Rūpa and Sanātana, Raghunātha Bhaṭṭa would be overwhelmed with ecstatic love for Kṛṣṇa.

TEXT 127

TEXT

aśru, kampa, gadgada prabhura kṛpāte  
netra kaṅṭha rodhe bāṣpa, nā pāre paḍite

SYNONYMS

aśru--tears; kampa--trembling; gadgada--faltering of the voice; prabhura--of Śrī Caitanya Mahāprabhu; kṛpāte--by the mercy; netra--eyes; kaṅṭha--neck; rodhe--choked up; bāṣpa--tears; nā pāre paḍite--could not recite.

TRANSLATION

By the mercy of Śrī Caitanya Mahāprabhu, he experienced the symptoms of ecstatic love--tears, trembling, and faltering of the voice. His eyes filled with tears, his throat became choked, and thus he could not recite Śrīmad-Bhāgavatam.

TEXT 128

TEXT

pika-svara-kaṅṭha, tāte rāgera vibhāga  
eka-śloka paḍite phirāya tina-cāri rāga

SYNONYMS

pika-svara-kaṅṭha--a very sweet voice like a cuckoo's; tāte--above that; rāgera--of tunes; vibhāga--division; eka-śloka--one verse; paḍite--reciting; phirāya--changes; tina-cāri rāga--three or four different tunes.

#### TRANSLATION

His voice was as sweet as a cuckoo's, and he would recite each verse of Śrīmad-Bhāgavatam in three or four tunes. Thus his recitations were very sweet to hear.

#### TEXT 129

#### TEXT

kṛṣṇera saundarya-mādhurya yabe paḍe, śune  
premete vihvala tabe, kichui nā jāne

#### SYNONYMS

kṛṣṇera--of Kṛṣṇa; saundarya--beauty; mādhurya--sweetness; yabe--when; paḍe--recites; śune--hears; premete--in ecstatic love of Kṛṣṇa; vihvala--overwhelmed; tabe--then; kichui--anything; nā jāne--does not know.

#### TRANSLATION

When he recited or heard about the beauty and sweetness of Kṛṣṇa, he would be overwhelmed with ecstatic love and become oblivious to everything.

#### TEXT 130

#### TEXT

govinda-caraṇe kailā ātma-samarpaṇa  
govinda-caraṇāravinda----yāñra prāṇa-dhana

#### SYNONYMS

govinda-caraṇe--at the lotus feet of Lord Govinda; kailā ātma-samarpaṇa--he surrendered himself fully; govinda-caraṇa-aravinda--the lotus feet of Lord Govinda; yāñra--of whom; prāṇa-dhana--the life and soul.

#### TRANSLATION

Thus Raghunātha Bhaṭṭa surrendered fully at the lotus feet of Lord Govinda, and those lotus feet became his life and soul.

#### TEXT 131

#### TEXT

nija śiṣye kahi' govindera mandira karāilā  
vaṁśī, makara, kuṇḍalādi 'bhūṣaṇa' kari' dilā

#### SYNONYMS



nija śiṣye--to his own disciples; kahi'--by speaking; govindera--of Lord Govinda; mandira karāilā--constructed a temple; vaiṁśī--flute; makara kuṇḍalā-ādi--earrings shaped like sharks, etc.; bhūṣaṇa--ornaments; kari'--preparing; dilā--gave.

#### TRANSLATION

Subsequently Raghunātha Bhaṭṭa ordered his disciples to construct a temple for Govinda. He prepared various ornaments for Govinda, including a flute and earrings shaped like sharks

#### TEXT 132

#### TEXT

grāmya-vārtā nā śune, nā kahe jihvāya  
kṛṣṇa-kathā-pūjādite aṣṭa-prahara yāya

#### SYNONYMS

grāmya-vārtā--common topics; nā śune--he never heard; nā--not; kahe--utters; jihvāya--with his tongue; kṛṣṇa-kathā--topics on Kṛṣṇa; pūjā-ādite--and in worshipping and so on; aṣṭa-prahara yāya--he passed the whole day and night.

#### TRANSLATION

Raghunātha Bhaṭṭa would neither hear nor speak about anything of the material world. He would simply discuss Kṛṣṇa and worship the Lord day and night.

#### TEXT 133

#### TEXT

vaiṣṇavera nindya-karma nāhi pāḍe kāṇe  
sabe kṛṣṇa bhajana kare,----ei-mātra jāne

#### SYNONYMS

vaiṣṇavera--of the Vaiṣṇava; nindya-karma--reproachable activities; nāhi pāḍe kāṇe--he does not hear; sabe--all; kṛṣṇa bhajana kare--are engaged in Kṛṣṇa's service; ei-mātra--only this; jāne--he understands.

#### TRANSLATION

He would not listen to blasphemy of a Vaiṣṇava, nor would he listen to talk of a Vaiṣṇava's misbehavior. He knew only that everyone was engaged in Kṛṣṇa's service; he did not understand anything else.

#### PURPORT

Raghunātha Bhaṭṭa never did anything harmful to a Vaiṣṇava. In other words, he was never inattentive in the service of the Lord, nor did he ever violate the rules and regulations of a pure Vaiṣṇava. It is the duty of a Vaiṣṇava

ācārya to prevent his disciples and followers from violating the principles of Vaiṣṇava behavior. He should always advise them to strictly follow the regulative principles, which will protect them from falling down. Although a Vaiṣṇava preacher may sometimes criticize others, Raghunātha Bhaṭṭa avoided this. Even if another Vaiṣṇava was actually at fault, Raghunātha Bhaṭṭa would not criticize him; he saw only that everyone was engaged in Kṛṣṇa's service. That is the position of a mahā-bhāgavata. Actually, even if one is serving māyā, in a higher sense he is also a servant of Kṛṣṇa. Because māyā is the servant of Kṛṣṇa, anyone serving māyā serves Kṛṣṇa indirectly. Therefore it is said:

keha māne, keha nā māne, saba tāñra dāsa  
ye nā māne, tāra haya sei pāpe nāśa

"Some accept Him, whereas others do not, yet everyone is His servant. One who does not accept Him, however, will be ruined by his sinful activities."  
(Cc. Ādi 6.85)

TEXT 134

TEXT

mahāprabhura datta mālā mananera kāle  
prasāda-kaḍāra saha bāndhi lena gale

SYNONYMS

mahāprabhura--by Śrī Caitanya Mahāprabhu; datta--given; mālā--tulasī garland; mananera--of remembering; kāle--at the time; prasāda-kaḍāra--the remnants of Lord Jagannātha; saha--with; bāndhi--binding together; lena--takes; gale--on his neck.

TRANSLATION

When Raghunātha Bhaṭṭa Gosvāmī was absorbed in remembrance of Lord Kṛṣṇa, he would take the tulasī garland and the prasāda of Lord Jagannātha given to him by Śrī Caitanya Mahāprabhu, bind them together and wear them on his neck.

TEXT 135

TEXT

mahāprabhura kṛpāya kṛṣṇa-prema anargala  
ei ta' kahiluñ tāte caitanya-kṛpā-phala

SYNONYMS

mahāprabhura kṛpāya--by the mercy of Śrī Caitanya Mahāprabhu; kṛṣṇa-prema anargala--incessantly overwhelmed with ecstatic love of Kṛṣṇa; ei ta'--thus; kahiluñ--I have described; tāte--thereby; caitanya-kṛpā-phala--the result of Śrī Caitanya Mahāprabhu's mercy.

TRANSLATION

Thus I have described the powerful mercy of Śrī Caitanya Mahāprabhu, by which Raghunātha Bhaṭṭa Gosvāmī remained constantly overwhelmed with ecstatic love for Kṛṣṇa.

TEXTS 136-137

TEXT

jagadānandera kahiluṅ vṛndāvana-gamana  
tāra madhye deva-dāsīra gāna-śravaṇa  
  
mahāprabhura raghunāthe kṛpā-prema-phala  
eka-paricchede tina kathā kahiluṅ sakala

SYNONYMS

jagadānandera--of Jagadānanda Paṇḍita; kahiluṅ--I have described; vṛndāvana-gamana--going to Vṛndāvana; tāra madhye--within that; deva-dāsīra--of the female singer in the temple of Jagannātha; gāna-śravaṇa--hearing of the song; mahāprabhura--of Śrī Caitanya Mahāprabhu; raghunāthe--unto Raghunātha Bhaṭṭa; kṛpā--by mercy; prema--love; phala--result; eka-paricchede--in one chapter; tina kathā--three topics; kahiluṅ--I have described; sakala--all.

TRANSLATION

In this chapter I have spoken about three topics: Jagadānanda Paṇḍita's visit to Vṛndāvana, Śrī Caitanya Mahāprabhu's listening to the song of the deva-dāsī at the temple of Jagannātha, and how Raghunātha Bhaṭṭa Gosvāmī achieved ecstatic love of Kṛṣṇa by the mercy of Śrī Caitanya Mahāprabhu.

TEXT 138

TEXT

ye ei-sakala kathā śune śraddhā kari'  
tānre kṛṣṇa-prema-dhana dena gaurahari

SYNONYMS

ye--one who; ei-sakala--all these; kathā--topics; śune--hears; śraddhā kari'--with faith and love; tānre--unto him; kṛṣṇa-prema-dhana--the wealth of ecstatic love of Lord Kṛṣṇa; dena--delivers; gaurahari--Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu [Gaurahari] bestows ecstatic love for Kṛṣṇa upon anyone who hears all these topics with faith and love.

TEXT 139

TEXT

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

## SYNONYMS

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

## TRANSLATION

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

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Thirteenth Chapter, describing Jagadānanda Paṇḍita's visit to Vṛndāvana, the Lord's hearing the song of the deva-dāsī, and Raghunātha Bhaṭṭa Gosvāmī's achieving love of Kṛṣṇa.

## Chapter 14

Lord Śrī Caitanya Mahāprabhu's Feelings of Separation from Kṛṣṇa

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Fourteenth Chapter of Antya-līlā. Śrī Caitanya Mahāprabhu's feelings of separation from Kṛṣṇa resulted in highly elevated transcendental madness. When He was standing near the Garuḍa-stambha and praying to Lord Jagannātha, a woman from Orissa put her foot on the Lord's shoulder in her great eagerness to see Lord Jagannātha. Govinda chastised her for this, but Caitanya Mahāprabhu praised her eagerness. When Caitanya Mahāprabhu went to the temple of Lord Jagannātha, He was absorbed in ecstatic love and saw only Kṛṣṇa. As soon as He perceived this woman, however, His external consciousness immediately returned, and He saw Jagannātha, Baladeva and Subhadrā. Caitanya Mahāprabhu also saw Kṛṣṇa in a dream, and He was overwhelmed with ecstatic love. When He could no longer see Kṛṣṇa, Śrī Caitanya Mahāprabhu compared Himself to a yogī and described how that yogī was seeing Vṛndāvana. Sometimes all the transcendental ecstatic symptoms were manifest in Him. One night, Govinda and Svarūpa Dāmodara noticed that although the three doors to the Lord's room were closed and locked, the Lord was not present inside. Seeing this, Svarūpa Dāmodara and the other devotees went outside and saw the Lord lying unconscious by the gate known as Simha-dvāra. His body had become unusually long, and the joints of His bones were loose. The devotees gradually brought Śrī Caitanya Mahāprabhu back to His senses by chanting the Hare Kṛṣṇa mantra, and then they took Him back to His residence. Once Śrī Caitanya Mahāprabhu mistook Caṭaka-parvata for Govardhana-parvata. As He ran toward it, He became stunned, and then the eight ecstatic transformations appeared in His body due to great love for Kṛṣṇa. At that time all the devotees chanted the Hare Kṛṣṇa mantra to pacify Him.

## TEXT 1

## TEXT

kṛṣṇa-viccheda-vibhrāntyā  
manasā vapuṣā dhiyā  
yad yad vyadhata gaurāṅgas  
tal-leśaḥ kathyate 'dhunā

## SYNONYMS

kṛṣṇa-viccheda--of separation from Kṛṣṇa; vibhrāntīyā--by the bewilderment; manasā--by the mind; vapuṣā--by the body; dhiyā--by the intelligence; yat yat--whatever; vyadhata--performed; gaurāṅgaḥ--Śrī Caitanya Mahāprabhu; tat--of that; leśaḥ--a very small fragment; kathyate--is being described; adhunā--now.

## TRANSLATION

I shall now describe a very small portion of the activities performed by Śrī Caitanya Mahāprabhu with His mind, intelligence and body when He was bewildered by strong feelings of separation from Kṛṣṇa.

## TEXT 2

### TEXT

jaya jaya śrī-caitanya svayaṁ bhagavān  
jaya jaya gauracandra bhakta-gaṇa-prāṇa

## SYNONYMS

jaya jaya--all glories; śrī-caitanya--to Śrī Caitanya Mahāprabhu; svayaṁ bhagavān--the Personality of Godhead Himself; jaya jaya--all glories; gauracandra--to Śrī Caitanya Mahāprabhu; bhakta-gaṇa-prāṇa--the life and soul of the devotees.

## TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead!  
All glories to Lord Gauracandra, the life and soul of His devotees.

## TEXT 3

### TEXT

jaya jaya nityānanda caitanya-jīvana  
jayādvaitācārya jaya gaura-priyatama

## SYNONYMS

jaya jaya--all glories; nityānanda--to Lord Nityānanda; caitanya-jīvana--the life of Śrī Caitanya Mahāprabhu; jaya--all glories; advaita-ācārya--to Advaita Ācārya; jaya--all glories; gaura-priya-tama--very, very dear to Śrī Caitanya Mahāprabhu.

## TRANSLATION

All glories to Lord Nityānanda, who is Śrī Caitanya Mahāprabhu's very life.  
And all glories to Advaita Ācārya, who is extremely dear to Śrī Caitanya Mahāprabhu.

## TEXT 4

TEXT

jaya svarūpa, śrīvāsādi prabhu-bhakta-gaṇa  
śakti deha',----kari yena caitanya-varṇana

SYNONYMS

jaya--all glories; svarūpa--to Svarūpa Dāmodara; śrīvāsa-ādi--headed by Śrīvāsa Ṭhākura; prabhu-bhakta-gaṇa--to the devotees of the Lord; śakti deha'-  
-please give strength; kari--I can make; yena--so that; caitanya-varṇana--  
description of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Svarūpa Dāmodara and the devotees, headed by Śrīvāsa Ṭhākura. Please give me the strength to describe the character of Śrī Caitanya Mahāprabhu.

TEXT 5

TEXT

prabhura virahonmāda-bhāva gambhīra  
bujhite nā pāre keha, yadyapi haya 'dhīra'

SYNONYMS

prabhura--of Śrī Caitanya Mahāprabhu; viraha-unmāda--of the transcendental  
madness of separation from Kṛṣṇa; bhāva--emotion; gambhīra--very deep and  
mysterious; bujhite--to understand; nā pāre keha--no one is able; yadyapi--  
although; haya--is; dhīra--a very learned and gentle scholar.

TRANSLATION

Śrī Caitanya Mahāprabhu's emotion of transcendental madness in separation  
from Kṛṣṇa is very deep and mysterious. Even though one is very advanced and  
learned, he cannot understand it.

TEXT 6

TEXT

bujhite nā pāri yāhā, varṇite ke pāre?  
sei bujhe, varṇe, caitanya śakti dena yāñre

SYNONYMS

bujhite--to understand; nā pāri--not being able; yāhā--subject which;  
varṇite ke pāre--who can describe; sei bujhe--he can understand; varṇe--can  
describe; caitanya--Śrī Caitanya Mahāprabhu; śakti--capacity; dena--gives;  
yāñre--to whom.

TRANSLATION

How can one describe unfathomable subject matters? It is possible only if Sri Caitanya Mahāprabhu gives him the capability.

TEXT 7

TEXT

svarūpa-gosāñi āra raghunātha-dāsa  
ei daira kaḍacāte e-līlā prakāśa

SYNONYMS

svarūpa-gosāñi--Svarūpa Dāmodara Gosvāmī; āra--and; raghunātha-dāsa--Raghunātha dāsa Gosvāmī; ei daira--of these two; kaḍacāte--in the notebooks; e-līlā--these pastimes; prakāśa--described.

TRANSLATION

Svarūpa Dāmodara Gosvāmī and Raghunātha dāsa Gosvāmī recorded all these transcendental activities of Śrī Caitanya Mahāprabhu in their notebooks.

PURPORT

Śrī Caitanya Mahāprabhu's transcendental feelings of separation from Kṛṣṇa and His consequent madness are not at all understandable by a person on the material platform. Nonetheless, a so-called party of devotees named nadīyā-nāgarī has sprung up and introduced the worship of Viṣṇupriyā. This certainly indicates their ignorance concerning Śrī Caitanya Mahāprabhu's pastimes. In the opinion of Bhaktisiddhānta Sarasvatī Ṭhākura, such worship is a product of the imagination. Many other methods of worshipping Caitanya Mahāprabhu have also been introduced, but they have all been rejected by stalwart devotees like Bhaktivinoda Ṭhākura. The groups practicing such unauthorized worship have been listed by Śrīla Bhaktivinoda Ṭhākura:

āula, bāula, kartābhajā, neḍā, daraveśa, sāñi  
sahajiyā, sakhībhekī, smārta, jāta-gosāñi  
ativāḍī, cūḍādhārī, gaurāṅga-nāgarī

Svarūpa Dāmodara Gosvāmī and Raghunātha dāsa Gosvāmī witnessed Caitanya Mahāprabhu's activities firsthand, and they recorded them in two notebooks. Therefore, without reference to these notebooks, one cannot understand the activities of Śrī Caitanya Mahāprabhu. Anyone inventing some new method for worshipping Śrī Caitanya Mahāprabhu is certainly unable to understand the Lord's pastimes, for he is bereft of the real process of approaching the Lord.

TEXT 8

TEXT

se-kāle e-dui rahena mahāprabhura pāśe  
āra saba kaḍacā-kartā rahena dūra-deśe

SYNONYMS

se-kāle--in those days; e-dui--these two; rahena--stayed; mahāprabhura pāśe--with Śrī Caitanya Mahāprabhu; āra--other; saba--all; kaḍacā-kartā--commentators; rahena--remained; dūra-deśe--far away.

#### TRANSLATION

In those days, Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī lived with Śrī Caitanya Mahāprabhu, whereas all other commentators lived far away from Him.

#### PURPORT

Besides Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī, there were many others who also recorded Śrī Caitanya Mahāprabhu's activities. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura believes that the people of the world would benefit greatly if such notes were available. It is a most unfortunate situation for human society that none of these notebooks are still extant.

#### TEXT 9

#### TEXT

kṣaṇe kṣaṇe anubhavi' ei dui-jana  
saṅkṣepe bāhulye karena kaḍacā-granthana

#### SYNONYMS

kṣaṇe kṣaṇe--moment by moment; anubhavi'--understanding; ei dui-jana--these two persons; saṅkṣepe--in brief; bāhulye--elaborately; karena--do; kaḍacā-granthana--compiling the notebooks.

#### TRANSLATION

These two great personalities [Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī] recorded the activities of Śrī Caitanya Mahāprabhu moment by moment. They described these activities briefly as well as elaborately in their notebooks.

#### PURPORT

For future reference, we should remember that Svarūpa Dāmodara Gosvāmī recorded the pastimes briefly, whereas Raghunātha dāsa Gosvāmī recorded them elaborately. These two great personalities simply recorded the facts; they did not create any descriptive literary embellishments.

#### TEXT 10

#### TEXT

svarūpa----'sūtra-kartā', raghunātha----'vṛttikāra'  
tāra bāhulya varṇi----pāñji-ṭīkā-vyavahāra

#### SYNONYMS

svarūpa--Svarūpa Dāmodara Gosvāmī; sūtra-kartā--maker of short codes;  
raghunātha--Raghunātha dāsa Gosvāmī; vṛttikāra--maker of elaborate



explanations; tāra--of those; bāhulya--more elaborately; varṇi--I shall describe; pāñji--fluffing out (as of cotton); ṭīkā--explanation; vyavahāra--behavior.

#### TRANSLATION

Svarūpa Dāmodara wrote short codes, whereas Raghunātha dāsa Gosvāmī wrote elaborate descriptions. I shall now describe Śrī Caitanya Mahāprabhu's activities more elaborately, as if fluffing out compressed cotton.

#### PURPORT

Pāñji-ṭīkā means further explanations of a subject. Writing such explanations is likened to the process of fluffing out cotton.

#### TEXT 11

#### TEXT

tāte viśvāsa kari' śuna bhāvera varṇana  
ha-ibe bhāvera jñāna, pāibā prema-dhana

#### SYNONYMS

tāte--therefore; viśvāsa kari'--having faith; śuna--please hear; bhāvera varṇana--description of ecstatic emotions; ha-ibe--there will be; bhāvera--of ecstatic emotions; jñāna--knowledge; pāibā--you will get; prema-dhana--love of Kṛṣṇa.

#### TRANSLATION

Please hear faithfully this description of Caitanya Mahāprabhu's ecstatic emotions. Thus you will come to know of His ecstatic love, and ultimately you will achieve love of Godhead.

#### TEXT 12

#### TEXT

kṛṣṇa mathurāya gele, gopīra ye daśā haila  
kṛṣṇa-vicchede prabhura se daśā upajila

#### SYNONYMS

kṛṣṇa mathurāya gele--when Lord Kṛṣṇa departed for Mathurā; gopīra--of the gopīs; ye daśā--which condition; haila--was; kṛṣṇa-vicchede--by separation from Kṛṣṇa; prabhura--of Śrī Caitanya Mahāprabhu; se daśā--that situation; upajila--happened.

#### TRANSLATION

When Śrī Caitanya Mahāprabhu felt separation from Kṛṣṇa, His condition exactly corresponded to the condition of the gopīs in Vṛndāvana after Kṛṣṇa's departure for Mathurā.

TEXT 13

TEXT

uddhava-darśane yaiche rādhāra vilāpa  
krame krame haila prabhura se unmāda-vilāpa

SYNONYMS

uddhava-darśane--by seeing Uddhava; yaiche--as; rādhāra--of Śrīmatī Rādhārāṇī; vilāpa--lamentation; krame krame--gradually; haila--became; prabhura--of Śrī Caitanya Mahāprabhu; se--that; unmāda-vilāpa--lamentation in madness.

TRANSLATION

The lamentation of Śrīmatī Rādhārāṇī when Uddhava visited Vṛndāvana gradually became a feature of Śrī Caitanya Mahāprabhu's transcendental madness.

TEXT 14

TEXT

rādhikāra bhāve prabhura sadā 'abhimāna'  
sei bhāve āpanāke haya 'rādhā'-jñāna

SYNONYMS

rādhikāra bhāve--in the emotion of Śrīmatī Rādhārāṇī; prabhura--of Śrī Caitanya Mahāprabhu; sadā--always; abhimāna--conception; sei bhāve--under such a conception; āpanāke--upon Himself; haya--becomes; rādhā-jñāna -- consideration as Śrīmatī Rādhārāṇī.

TRANSLATION

Śrīmatī Rādhārāṇī's emotions after seeing Uddhava exactly correspond to those of Śrī Caitanya Mahāprabhu. He always conceived of Himself in Her position and sometimes thought that He was Śrīmatī Rādhārāṇī Herself.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that the purport of the word abhimāna, or "self-conception," is that Śrī Caitanya Mahāprabhu thought Himself to be in the position of Śrīmatī Rādhārāṇī and was always ready to render service in that way. Although Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, He assumed the complexion and emotions of Śrīmatī Rādhārāṇī and remained in that status. He never assumed the complexion or status of Lord Kṛṣṇa. Of course, Kṛṣṇa wanted to experience the role of Śrīmatī Rādhārāṇī; that is the original cause of His assuming the body of Śrī Caitanya Mahāprabhu. Therefore pure Vaiṣṇavas never disturb Śrī Caitanya Mahāprabhu's conception of being Śrīmatī Rādhārāṇī.

Unfortunately, at the present time a group of so-called devotees maintain that Śrī Caitanya Mahāprabhu is the enjoyer and that they are enjoyers as well. They have actually deviated from devotional service to the Lord. Śrī

Caitanya Mahāprabhu manifested Himself to show that cultivation of love for Kṛṣṇa in separation is the easiest way of success for all living entities. Despite this fact, there are some theosophists who declare that because Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, such cultivation is easy for Him but difficult for the living entity and that one can therefore approach Kṛṣṇa in any way he likes. To nullify this idea, Śrī Caitanya Mahāprabhu demonstrated practically how one can achieve love of Kṛṣṇa by adopting Śrīmatī Rādhārāṇī's mood in separation from Kṛṣṇa.

TEXT 15

TEXT

divyonmāde aiche haya, ki ihā vismaya?  
adhirūḍha-bhāve divyonmāda-pralāpa haya

SYNONYMS

divya-unmāde--in transcendental madness; aiche--such; haya--is; ki ihā vismaya--what is the wonder; adhirūḍha-bhāve--in highly elevated love of Kṛṣṇa; divya-unmāda--in transcendental madness; pralāpa--talking; haya--there is.

TRANSLATION

Such is the state of transcendental madness. Why is it difficult to understand? When one is highly elevated in love of Kṛṣṇa, he becomes transcendently mad and talks like a madman.

TEXT 16

TEXT

etasya mohanākhyasya  
gatiṁ kāmāpy upeyuṣaḥ  
bhramābhā kāpi vaicitrī  
divyonmāda itīryate  
udghūrṇā-citra-jalpādyās  
tad-bhedā bahavo matāḥ

SYNONYMS

etasya--of this; mohana-ākhyasya--mood known as mohana, or enchanting; gatiṁ--progress; kāmāpi--inexplicable; upeyuṣaḥ--having obtained; bhrama-ābhā--resembling bewilderment; kāpi--some; vaicitrī--condition bringing about astonishment; divya-unmāda--transcendental madness; iti--thus; īryate--it is called; udghūrṇā--of the name udghūrṇā; citra-jalpa--of the name citra-jalpa; ādyāḥ--and so on; tat-bhedāḥ--different features of that; bahavaḥ--many; matāḥ--described.

TRANSLATION

"When the ecstatic emotion of enchantment gradually progresses, it becomes similar to bewilderment. Then one reaches the stage of astonishment

[vaicitrī], which awakens transcendental madness. Udghūrṇā and citra-jalpa are two among the many divisions of transcendental madness."

PURPORT

This is a quotation from the Ujjvala-nīlamanī (Sthāyibhāva-prakaraṇa 190).

TEXT 17

TEXT

eka-dina mahāprabhu kariyāchena śayana  
kṛṣṇa rāsa-līlā kare,----dekhilā svapana

SYNONYMS

eka-dina--one day; mahāprabhu--Śrī Caitanya Mahāprabhu; kariyāchena śayana--was taking rest; kṛṣṇa--Lord Kṛṣṇa; rāsa-līlā kare--performs rāsa-līlā dance; dekhilā--He saw; svapana--a dream.

TRANSLATION

One day while He was resting, Śrī Caitanya Mahāprabhu dreamed He saw Kṛṣṇa performing His rāsa dance.

TEXT 18

TEXT

tribhaṅga-sundara-deha, muralī-vadana  
pītāmbara, vana-mālā, madana-mohana

SYNONYMS

tri-bhaṅga--curved in three places; sundara--beautiful; deha--body; muralī-vadana--with a flute to the mouth; pīta-ambara--with yellow garments; vana-mālā--forest flower garlands; madana-mohana--enchanted Cupid.

TRANSLATION

Śrī Caitanya Mahāprabhu saw Lord Kṛṣṇa standing with His beautiful body curved in three places, holding His flute to His lips. Wearing yellow garments and garlands of forest flowers, He was enchanting even to Cupid.

TEXT 19

TEXT

maṅḍalī-bandhe gopī-gaṇa karena nartana  
madhye rādhā-saha nāce vrajendra-nandana

SYNONYMS

maṅḍalī-bandhe--in a circle; gopī-gaṇa--the gopīs; kareṇa nartana--engaged in dancing; madhye--in the middle; rādhā-saha--with Śrīmatī Rādhārāṇī; nāce--dances; vrajendra-nandana--Kṛṣṇa, the son of Mahārāja Nanda.

TRANSLATION

The gopīs were dancing in a circle, and in the middle of that circle, Kṛṣṇa, the son of Mahārāja Nanda, danced with Rādhārāṇī.

TEXT 20

TEXT

dekhi' prabhu sei rase āviṣṭa hailā  
'vṛndāvane kṛṣṇa pāinu'----ei jñāna kailā

SYNONYMS

dekhi'--seeing; prabhu--Śrī Caitanya Mahāprabhu; sei--that; rase--in the transcendental mellow; āviṣṭa hailā--became overwhelmed; vṛndāvane--in Vṛndāvana; kṛṣṇa pāinu--I have gotten Kṛṣṇa; ei--this; jñāna kailā--He thought.

TRANSLATION

Seeing this, Sri Caitanya Mahāprabhu was overwhelmed with the transcendental mellow of the rāsa dance, and He thought, "Now I am with Kṛṣṇa in Vṛndāvana."

TEXT 21

TEXT

prabhura vilamba dekhi' govinda jāgāilā  
jāgile 'svapna'-jñāna haila, prabhu duḥkhī hailā

SYNONYMS

prabhura--of Śrī Caitanya Mahāprabhu; vilamba--delay; dekhi'--seeing; govinda jāgāilā--caused to awaken; jāgile--when He awoke; svapna-jñāna haila--could understand that it was a dream; prabhu--Śrī Caitanya Mahāprabhu; duḥkhī hailā--became unhappy.

TRANSLATION

When Govinda saw that the Lord had not yet risen, he awakened Him. Understanding that He had only been dreaming, the Lord was somewhat unhappy.

TEXT 22

TEXT

dehābhyāse nitya-kṛtya kari' samāpana  
kāle yāi' kailā jagannātha daraśana

SYNONYMS

deha-abhyāse--as a habit; nitya-kṛtya--the daily duties; kari' samāpana--finishing; kāle--at the proper time; yāi'--going; kailā--performed; jagannātha darśana--seeing Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu performed His customary daily duties, and at the usual time He went to see Lord Jagannātha in the temple.

TEXT 23

TEXT

yāvat kāla darśana kareṇa garuḍera pāche  
prabhura āge darśana kare loka lākhe lākhe

SYNONYMS

yāvat kāla--as long as; darśana--seeing; kareṇa--performs; garuḍera pāche--from the back of the Garuḍa column; prabhura āge--in front of Śrī Caitanya Mahāprabhu; darśana kare--see; loka--people; lākhe lākhe--in hundreds of thousands.

TRANSLATION

As He viewed Lord Jagannātha from behind the Garuḍa column, hundreds and thousands of people in front of Him were seeing the Deity.

TEXT 24

TEXT

uḍiyā eka strī bhīḍe darśana nā pāñā  
garuḍe caḍi' dekhe prabhura skandhe pada diyā

SYNONYMS

uḍiyā--a native of Orissa; eka--one; strī--woman; bhīḍe--in the crowd; darśana nā pāñā--being unable to see; garuḍe caḍi'--climbing up the column of Garuḍa; dekhe--sees; prabhura--of Śrī Caitanya Mahāprabhu; skandhe--on the shoulder; pada--her foot; diyā--placing.

TRANSLATION

Suddenly, a woman from Orissa, unable to see Lord Jagannātha because of the crowd, climbed the column of Garuḍa, placing her foot on Śrī Caitanya Mahāprabhu's shoulder.

TEXT 25

TEXT

dekhiyā govinda āste-vyaste strike varjilā

tāre nāmāite prabhu govinde niṣedhilā

SYNONYMS

dekhiyā--seeing; govinda--the personal servant of Śrī Caitanya Mahāprabhu; āste-vyaste--with great haste; strike--the woman; varjilā--got down; tāre--her; nāmāite--to get down; prabhu--Śrī Caitanya Mahāprabhu; govinde--Govinda; niṣedhilā--forbade.

TRANSLATION

When he saw this, Caitanya Mahāprabhu's personal secretary, Govinda, hastily got her down from her position. Śrī Caitanya Mahāprabhu, however, chastised him for this.

PURPORT

Because Garuḍa is the carrier of Lord Viṣṇu, he is the supreme Vaiṣṇava. Therefore to touch his body with one's feet or to climb the column of Garuḍa is certainly a vaiṣṇava-aparādha, an offense to a Vaiṣṇava. The woman was also offensive to Kṛṣṇa by putting her foot on the shoulder of Śrī Caitanya Mahāprabhu. Seeing all these offenses, Govinda very hastily made her get down.

TEXT 26

TEXT

'ādi-vasyā' ei strīre nā kara varjana  
karuka yatheṣṭa jagannātha daraśana

SYNONYMS

ādi-vasyā--uncivilized; ei--this; strīre--woman; nā kara varjana--do not forbid; karuka--let her do; yathā-iṣṭa--as desired; jagannātha daraśana--seeing Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Govinda, "O ādi-vasyā [uncivilized man], do not forbid this woman to climb the Garuḍa-stambha. Let her see Lord Jagannātha to her satisfaction."

PURPORT

For an explanation of the word ādi-vasyā, refer to Antya-līlā, Chapter Ten, verse 116.

TEXT 27

TEXT

āste-vyaste sei nārī bhūmete nāmīlā  
mahāprabhure dekhi' tānra caraṇa vandilā

SYNONYMS

āste-vyaste--in great haste; sei nārī--that woman; bhūmete--on the ground; nāmīlā--got down; mahāprabhure dekhi'--seeing Śrī Caitanya Mahāprabhu; tāñra--His; caraṇa vandilā--begged pardon at the lotus feet.

#### TRANSLATION

When the woman came to her senses, however, she quickly climbed back down to the ground and, seeing Sri Caitanya Mahāprabhu, immediately begged at His lotus feet for forgiveness.

#### TEXT 28

#### TEXT

tāra ārti dekhi' prabhu kahite lāgilā  
"eta ārti jagannātha more nāhi dilā!

#### SYNONYMS

tāra--her; ārti--eagerness; dekhi'--seeing; prabhu--Śrī Caitanya Mahāprabhu; kahite lāgilā--began to speak; eta ārti--so much eagerness; jagannātha--Lord Jagannātha; more--unto Me; nāhi dilā--did not bestow.

#### TRANSLATION

Seeing the woman's eagerness, Śrī Caitanya Mahāprabhu said, "Lord Jagannātha has not bestowed so much eagerness upon Me.

#### PURPORT

The woman was so eager to see Lord Jagannātha that she forgot she was offending the feet of a Vaiṣṇava by climbing the column of Garuḍa. She also neglected to consider that by putting her foot on the shoulder of Śrī Caitanya Mahāprabhu, she offended the Supreme Personality of Godhead. These are both grievous offenses that displease the Supreme Lord and Vaiṣṇavas. She was so eager to see Lord Jagannātha, however, that she committed all these offenses obliviously. Śrī Caitanya Mahāprabhu praised her eagerness; He regretted that Lord Jagannātha had not bestowed such great eagerness upon Him.

#### TEXT 29

#### TEXT

jagannāthe āviṣṭa ihāra tanu-mana-prāṇe  
mora skandhe pada diyāche, tāho nāhi jāne

#### SYNONYMS

jagannāthe--in Lord Jagannātha; āviṣṭa--fully absorbed; ihāra--of this woman; tanu--body; mana--mind; prāṇe--life; mora skandhe--upon My shoulder; pada--foot; diyāche--has put; tāho--she; nāhi jāne--did not understand.

#### TRANSLATION



"She has fully absorbed her body, mind and life in Lord Jagannātha. Therefore she was unaware that she was putting her foot on My shoulder.

TEXT 30

TEXT

aho bhāgyavatī ei, vandi ihāra pāya  
ihāra prasāde aiche ārti āmāra vā haya"

SYNONYMS

aho--alas; bhāgyavatī--very, very fortunate; ei--she; vandi--let Me offer prayers; ihāra pāya--at her feet; ihāra prasāde--by her favor; aiche--such; ārti--eagerness; āmāra vā haya--may be Mine.

TRANSLATION

"Alas! How fortunate this woman is! I pray at her feet that she favor Me with her great eagerness to see Lord Jagannātha."

TEXT 31

TEXT

pūrve āsi' yabe kailā jagannātha daraśana  
jagannāthe dekhe----sākṣāt vrajendra-nandana

SYNONYMS

pūrve--before this; āsi'--coming; yabe--when; kailā--executed; jagannātha daraśana--seeing Lord Jagannātha; jagannāthe dekhe--sees Lord Jagannātha; sākṣāt vrajendra-nandana--personally the son of Mahārāja Nanda.

TRANSLATION

Just previously, Śrī Caitanya Mahāprabhu had been seeing Lord Jagannātha as the son of Mahārāja Nanda, Kṛṣṇa, in person.

TEXT 32

TEXT

svapnera darśanāveśe tad-rūpa haila mana  
yāhān tāhān dekhe sarvatra muralī-vadana

SYNONYMS

svapnera--of the dream; darśana-āveśe--by being fully absorbed in the vision; tat-rūpa--like that; haila mana--the mind became; yāhān tāhān--anywhere and everywhere; dekhe--sees; sarvatra--all around; muralī-vadana--Kṛṣṇa with His flute to His mouth.

TRANSLATION

Becoming fully absorbed in that vision, Śrī Caitanya Mahāprabhu had assumed the mood of the gopīs, so much so that everywhere He looked He saw Kṛṣṇa standing with His flute to His lips.

TEXT 33

TEXT

ebe yadi strīre dekhi' prabhura bāhya haila  
jagannātha-subhadrā-balarāmera svarūpa dekhila

SYNONYMS

ebe--now; yadi--when; strīre--the woman; dekhi'--seeing; prabhura--of Śrī Caitanya Mahāprabhu; bāhya haila--there was external consciousness; jagannātha--Lord Jagannātha; subhadrā--His sister, Subhadrā; balarāmera--and of His elder brother, Balarāma; sva-rūpa--forms; dekhila--saw.

TRANSLATION

After seeing the woman, the Lord's external consciousness returned, and He saw the original Deity forms of Lord Jagannātha, Subhadrā and Lord Balarāma.

TEXT 34

TEXT

kurukṣetre dekhi' kṛṣṇe aiche haila mana  
'kāhāñ kurukṣetre āilāña, kāhāñ vṛndāvana'

SYNONYMS

kurukṣetre--in Kurukṣetra; dekhi'--seeing; kṛṣṇe--Lord Kṛṣṇa; aiche--in that way; haila mana--became His mind; kāhāñ--where; kurukṣetre āilāña--I have come to Kurukṣetra; kāhāñ--where; vṛndāvana--Vṛndāvana.

TRANSLATION

When He saw the Deities, Lord Caitanya thought He was seeing Kṛṣṇa in Kurukṣetra. He wondered, "Have I come to Kurukṣetra? Where is Vṛndāvana?"

TEXT 35

TEXT

prāpta-ratna hārāñā aiche vyagra ha-ilā  
viṣaṇṇa hañā prabhu nija-vāsā āilā

SYNONYMS

prāpta-ratna--the achieved jewel; hārāñā--having lost; aiche--in that way; vyagra ha-ilā--became very agitated; viṣaṇṇa hañā--being morose; prabhu--Śrī Caitanya Mahāprabhu; nija--own; vāsā--to His residential place; āilā--returned.

TRANSLATION

Lord Caitanya grew very agitated, like a person who has just lost a recently acquired jewel. Then He became very morose and returned home.

TEXT 36

TEXT

bhūmira upara vasi' nija-nakhe bhūmi likhe  
aśru-gaṅgā netre vahe, kichui nā dekhe

SYNONYMS

bhūmira upara--on the ground; vasi'--sitting down; nija-nakhe--with His nails; bhūmi likhe--marked the ground; aśru-gaṅgā--a flow of tears like the Ganges; netre--in the eyes; vahe--flows; kichui--anything; nā dekhe--could not see.

TRANSLATION

Śrī Caitanya Mahāprabhu sat down on the ground and began to mark it with His nails. He was blinded by tears, which flowed from His eyes like the Ganges.

TEXT 37

TEXT

'pāiluṅ vṛndāvana-nātha, punaḥ hārāiluṅ  
ke mora nileka kṛṣṇa? kāhāṅ mui āinu'?

SYNONYMS

pāiluṅ--I got; vṛndāvana-nātha--the Supreme Lord of Vṛndāvana; punaḥ--again; hārāiluṅ--I have lost; ke--who; mora--My; nileka--took away; kṛṣṇa--Lord Kṛṣṇa; kāhāṅ--where; mui āinu--have I come.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I found Kṛṣṇa, the Lord of Vṛndāvana, but I have lost Him again. Who has taken My Kṛṣṇa? Where have I come?"

PURPORT

These are the feelings of Śrīmatī Rādhārāṇī. First Lord Caitanya felt that He had been taken to Vṛndāvana, where He saw Kṛṣṇa's rāsa dance with the gopīs. Then He was brought to Kurukṣetra to see Lord Jagannātha, His sister (Subhadrā) and Lord Balarāma. Śrī Caitanya Mahāprabhu lost Vṛndāvana and Kṛṣṇa, the master of Vṛndāvana. At this time, Caitanya Mahāprabhu experienced divyonmāda, transcendental madness in separation from Kṛṣṇa. At Kurukṣetra, Kṛṣṇa displays His opulence, whereas in Vṛndāvana He is in His original position. Kṛṣṇa never goes even a step away from Vṛndāvana; therefore Kurukṣetra is less important for the gopīs than Vṛndāvana.

Although devotees who worship Kṛṣṇa in opulence (His Vaikuṅṭha aspect) may prefer to see Lord Kṛṣṇa at Kurukṣetra along with Subhadrā and Balarāma, the gopīs want to see Kṛṣṇa in Vṛndāvana, performing the rāsa dance with Śrīmatī Rādhārāṇī. Śrī Caitanya Mahāprabhu showed by practical example how one can cultivate the mood of Rādhārāṇī and the other gopīs in separation from Kṛṣṇa. Devotees absorbed in this mood do not like to see Kṛṣṇa anywhere else but Vṛndāvana. Therefore Śrī Caitanya Mahāprabhu lamented, "I found Kṛṣṇa in Vṛndāvana, and now I have again lost Him and come to Kurukṣetra." Unless one is a very highly advanced devotee, he cannot understand these intricate feelings. The author of Śrī Caitanya-caritāmṛta, however, has tried to explain this divyonmāda as far as possible, and it is our duty simply to appreciate it as far as possible. Therefore the author has made the following request in verse 11:

tāte viśvāsa kari' śuna bhāvera varṇana  
ha-ibe bhāvera jñāna, pāibā prema-dhana

"My dear readers, simply try to hear this description with faith and love. That will help you to understand transcendental ecstasy, and at last you will achieve love of Godhead very easily."

TEXT 38

TEXT

svapnāveśe preme prabhura gara gara mana  
bāhya haile haya---yena hārāila dhana

SYNONYMS

svapna-āveśe--when absorbed in dreams; preme--in love of Kṛṣṇa; prabhura--of Śrī Caitanya Mahāprabhu; gara gara--fully absorbed; mana--mind; bāhya haile--when He awakens; haya--it is; yena--as if; hārāila--He has lost; dhana--something very precious.

TRANSLATION

When Śrī Caitanya Mahāprabhu dreamed of the rāsa dance, He was fully absorbed in transcendental bliss, but when His dream broke, He thought He had lost a precious jewel.

TEXT 39

TEXT

unmattera prāya prabhu karena gāna-nṛtya  
dehera svabhāve karena snāna-bhojana-kṛtya

SYNONYMS

unmattera prāya--as if mad; prabhu--Śrī Caitanya Mahāprabhu; karena--performs; gāna-nṛtya--singing and dancing; dehera--of the body; svabhāve--by nature; karena--carries out; snāna--bathing; bhojana--eating; kṛtya--duties.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu would chant and dance, always absorbed in the bliss of transcendental madness. He carried out the necessities of the body, such as eating and bathing, merely out of habit.

TEXT 40

TEXT

rātri haile svarūpa-rāmānande lañā  
āpana manera bhāva kahe ughāḍiyā

SYNONYMS

rātri haile--when there was night; svarūpa--Svarūpa Dāmodara Gosvāmī; rāmānande--Rāmānanda Rāya; lañā--taking together; āpana manera--of His own mind; bhāva--the ecstatic feelings; kahe--speaks; ughāḍiyā--revealing.

TRANSLATION

At night, Lord Caitanya would reveal to Svarūpa Dāmodara and Rāmānanda Rāya the ecstatic feelings of His mind.

TEXT 41

TEXT

prāpta-praṇaṣṭācyuta-vitta ātmā  
yayau viṣādojjhita-deha-gehaḥ  
gṛhīta-kāpālika-dharmako me  
vṛndāvanam sendriya-śiṣya-vṛndaḥ

SYNONYMS

prāpta--achieved; praṇaṣṭa--lost; acyuta--Kṛṣṇa; vittaḥ--the treasure; ātmā--mind; yayau--went; viṣāda--by lamentation; ujjhita--given up; deha-gehaḥ--body and home; gṛhīta--accepted; kāpālika-dharmakaḥ--the religious principles of a kāpālika-yogī, a kind of mendicant; me--My; vṛndāvanam--to Vṛndāvana; sa--with; indriya--senses; śiṣya-vṛndaḥ--disciples.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "At first My mind somehow achieved the treasure of Kṛṣṇa, but it again lost Him. Therefore it gave up My body and home because of lamentation and accepted the religious principles of a kāpālika-yogī. Then My mind went to Vṛndāvana with its disciples, My senses.,"

PURPORT

This verse is clearly metaphorical.

TEXT 42

TEXT

prāpta-ratna hārāñā, tāra guṇa sañariyā,  
mahāprabhu santāpe vihvala  
rāya-svarūpera kaṅṭha dhari', kahe 'hāhā hari hari',  
dhairya gela, ha-ilā capala

SYNONYMS

prāpta--acquired; ratna--gem; hārāñā--having lost; tāra--of it; guṇa--attributes; sañariyā--remembering; mahāprabhu--Śrī Caitanya Mahāprabhu; santāpe--in lamentation; vihvala--overwhelmed; rāya--of Rāmānanda Rāya; svarūpera--of Svarūpa Dāmodara Gosvāmī; kaṅṭha dhari'--catching the necks; kahe--said; hāhā hari hari--alas, where is Hari, where is Hari; dhairya--patience; gela--lost; ha-ilā capala--became restless.

TRANSLATION

Having lost His acquired gem, Śrī Caitanya Mahāprabhu became overwhelmed with lamentation by remembering its attributes. Then, grasping the necks of Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī, He cried, "Alas, where is My Lord Hari? Where is Hari?" Finally He became restless and lost all patience.

TEXT 43

TEXT

"śuna, bāndhava, kṛṣṇera mādhuri  
yāra lobhe mora mana, chāḍi' loka-veda-dharma,  
yogī hañā ha-ila bhikhārī

SYNONYMS

śuna--please hear; bāndhava--My friends; kṛṣṇera mādhuri--the sweetness of Lord Kṛṣṇa; yāra--for which; lobhe--by the greed; mora mana--My mind; chāḍi'--giving up; loka-veda-dharma--social and Vedic religious principles; yogī hañā--having become a yogī; ha-ila bhikhārī--has become a beggar.

TRANSLATION

"My dear friends," He said, "please hear of Kṛṣṇa's sweetness. Because of a great desire for that sweetness, My mind has given up all social and Vedic religious principles and taken to the profession of begging, exactly like a mystic yogī.

TEXT 44

TEXT

kṛṣṇa-līlā-maṇḍala, śuddha śaṅkha-kuṇḍala,  
gaḍiyāche śuka kārīkara  
sei kuṇḍala kāṇe pari', tṛṣṇā-lāu-thālī dhari',  
āsā-jhuli kāndhera upara

SYNONYMS

kṛṣṇa-līlā-maṇḍala--the ring of the pastimes of Kṛṣṇa; śuddha--pure; śaṅkha-kuṇḍala--an earring of conchshell; gaḍiyāche--has manufactured; śuka--Śukadeva Gosvāmī; kārikara--craftsman; sei kuṇḍala--that earring; kāṇe pari,--putting on the ear; tṛṣṇā--aspiration; lāu--of squash or gourd; thālī--the bowl; dhari'--taking; āśā--expectation; jhuli--bag; kāndhera upara--on the shoulder.

#### TRANSLATION

"The ring of Kṛṣṇa's rāsa-līlā, manufactured by Śukadeva Gosvāmī, the most auspicious craftsman, is as pure as an earring made from a conchshell. The yogī of My mind is wearing that earring upon his ear. From a gourd he has carved out the bowl of My aspirations, and he has taken the bag of My expectations on his shoulder.

#### TEXT 45

#### TEXT

cintā-kānthā uḍhi gāya, dhūli-vibhūti-malina-kāya,  
 'hāhā kṛṣṇa' pralāpa-uttara  
 udvega dvādaśa hāte, lobhera jhulani māthe,  
 bhikṣābhāve kṣīṇa kalevara

#### SYNONYMS

cintā--of anxiety; kānthā--the torn quilt; uḍhi--covering; gāya--on the body; dhūli--dust; vibhūti--ashes; malina-kāya--dirty body; hāhā--alas; kṛṣṇa--Kṛṣṇa; pralāpa-uttara--crazy replies; udvega--distress; dvādaśa--twelve (bangles); hāte--on the wrist; lobhera--of greed; jhulani--turban; māthe--on the head; bhikṣā-abhāve--in the absence of alms; kṣīṇa--skinny; kalevara--body.

#### TRANSLATION

"The yogī of My mind wears the torn quilt of anxiety on his dirty body, which is covered with dust and ashes. His only words are, 'Alas! Kṛṣṇa!' He wears twelve bangles of distress on his wrist and a turban of greed on his head. Because he has not eaten anything, he is very thin.

#### TEXT 46

#### TEXT

vyāsa, śukādi yogi-gaṇa, kṛṣṇa ātmā nirañjana,  
 vraje tāñra yata līlā-gaṇa  
 bhāgavatādi śāstra-gaṇe, kariyāche varṇane,  
 sei tarjā paḍe anukṣaṇa

#### SYNONYMS

vyāsa--Dvaipāyana Vyāsa; śuka-ādi--and other sages, such as Śukadeva Gosvāmī; yogi-gaṇa--great mystic yogīs; kṛṣṇa--Lord Kṛṣṇa; ātmā--the Supersoul; nirañjana--without material contamination; vraje--in Vṛndāvana; tāñra--His; yata--all; līlā-gaṇa--pastimes; bhāgavata-ādi--Śrīmad-Bhāgavatam

and others; śāstra-gaṇe--in revealed scriptures; kariyāche varṇane--have described; sei tarjā--that competition of poetry between two parties; paḍe--reads; anukṣaṇa--every moment.

#### TRANSLATION

"The great yogī of My mind always studies the poetry and discussions of Lord Kṛṣṇa's Vṛndāvana pastimes. In the Śrīmad-Bhāgavatam and other scriptures, great saintly yogīs like Vyāsadeva and Śukadeva Gosvāmī have described Lord Kṛṣṇa as the Supersoul, beyond all material contamination.

#### TEXT 47

#### TEXT

daśendriye śiṣya kari', 'mahā-bāula' nāma dhari',  
śiṣya lañā karila gamana  
mora deha sva-sadana, viṣaya-bhoga mahā-dhana,  
saba chāḍi' gelā vṛndāvana

#### SYNONYMS

daśa-indriye--the ten senses; śiṣya kari'--making disciples; mahā-bāula--of a great mendicant; nāma dhari'--taking the name; śiṣya lañā--taking disciples; karila gamana--has gone; mora--My; deha--body; sva-sadana--own home; viṣaya-bhoga--material enjoyment; mahā-dhana--great treasure; saba chāḍi'--leaving aside everything; gelā vṛndāvana--has gone to Vṛndāvana.

#### TRANSLATION

"The mystic yogī of My mind has assumed the name Mahābāula and made disciples of My ten senses. Thus My mind has gone to Vṛndāvana, leaving aside the home of My body and the great treasure of material enjoyment.

#### PURPORT

Śrī Caitanya Mahāprabhu compares His mind to one of the mystic yogīs known as bāula, who makes at least ten disciples.

#### TEXT 48

#### TEXT

vṛndāvane prajā-gaṇa, yata sthāvara-jaṅgama,  
vṛkṣa-latā gṛhastha-āśrame  
tāra ghare bhikṣā-āṭana, phala-mūla-patrāśana,  
ei vṛtti kare śiṣya-sane

#### SYNONYMS

vṛndāvane--in Vṛndāvana; prajā-gaṇa--the citizens; yata--all; sthāvara-jaṅgama--nonmoving and moving; vṛkṣa-latā--the trees and creepers; gṛhastha-āśrame--in household life; tāra ghare--at his house; bhikṣā-āṭana--begging from door to door; phala-mūla-patra--fruits, roots and leaves; āśana--eating; ei vṛtti--this business; kare--performs; śiṣya-sane--with the disciples.



## TRANSLATION

"In Vṛndāvana, he goes from door to door begging alms with all his disciples. He begs from both the moving and the inert inhabitants--the citizens, the trees and the creepers. In this way he lives on fruits, roots and leaves.

## TEXT 49

### TEXT

kṛṣṇa-guṇa-rūpa-rasa, gandha, śabda, paraśa,  
se sudhā āsvāde gopī-gaṇa  
tā-sabāra grāsa-śeṣe, āni' pañcendriya śiṣye,  
se bhikṣāya rākhena jīvana

### SYNONYMS

kṛṣṇa--of Lord Kṛṣṇa; guṇa-rūpa-rasa--attributes, beauty and sweetness; gandha śabda paraśa--aroma, sound and touch; se sudhā--that nectar; āsvāde--taste; gopī-gaṇa--all the gopīs; tā-sabāra--of all of them; grāsa-śeṣe--remnants of food; āni'--bringing; pañca-indriya--five senses; śiṣye--the disciples; se bhikṣāya--by such alms; rākhena--maintain; jīvana--life.

## TRANSLATION

"The gopīs of Vrajabhūmi always taste the nectar of Kṛṣṇa's attributes, His beauty, His sweetness, His aroma, the sound of His flute and the touch of His body. My mind's five disciples, the senses of perception, gather the remnants of that nectar from the gopīs and bring them to the yogī of My mind. The senses maintain their lives by eating those remnants.

## TEXT 50

### TEXT

śūnya-kuñja-maṇḍapa-koṇe, yogābhyāsa kṛṣṇa-dhyāne,  
tāhān rahe lañā śiṣya-gaṇa  
kṛṣṇa ātmā nirañjana, sākṣāt dekhite mana,  
dhyāne rātri kare jāgaraṇa

### SYNONYMS

śūnya-kuñja-maṇḍapa-koṇe--in the corner of a pavilion in a solitary garden; yoga-abhyāsa--practice of mystic yoga; kṛṣṇa-dhyāne--by meditating on Kṛṣṇa; tāhān--there; rahe--remains; lañā--taking; śiṣya-gaṇa--disciples; kṛṣṇa--Lord Kṛṣṇa; ātmā--the Supersoul; nirañjana--without material contamination; sākṣāt--directly; dekhite--to see; mana--mind; dhyāne--in meditation; rātri--at night; kare jāgaraṇa--keeps awake.

## TRANSLATION

"There is a solitary garden where Kṛṣṇa enjoys His pastimes, and in one corner of a pavilion in that garden, the yogī of My mind, along with his

disciples, practices mystic yoga. Wanting to see Kṛṣṇa directly, this yogī remains awake throughout the night, meditating on Kṛṣṇa who is the Supersoul, uncontaminated by the three modes of nature.

TEXT 51

TEXT

mana kṛṣṇa-viyogī, duḥkhe mana haila yogī,  
se viyoge daśa daśā haya  
se daśāya vyākula hañā, mana gela palāñā,  
śūnya mora śarīra ālaya"

SYNONYMS

mana--the mind; kṛṣṇa-viyogī--bereft of Kṛṣṇa's association; duḥkhe--in unhappiness; mana--the mind; haila--became; yogī--a mystic yogī; se viyoge--by that feeling of separation; daśa--ten; daśā--transcendental transformations; haya--there are; se daśāya--by those transcendental transformations; vyākula hañā--being very agitated; mana--the mind; gela--went away; palāñā--fleeing; śūnya--void; mora--My; śarīra--body; ālaya--place of residence.

TRANSLATION

"When My mind lost the association of Kṛṣṇa and could no longer see Him, he became depressed and took up mystic yoga. In the void of separation from Kṛṣṇa, he experienced ten transcendental transformations. Agitated by these transformations, My mind fled, leaving My body, his place of residence, empty. Thus I am completely in trance."

PURPORT

In this verse, the outward activities of the kāpālika mendicants have been described, but not their actual life. The kāpālika mendicants are tantric materialists who carry skulls in their hands. They are not Vaiṣṇavas and have nothing to do with spiritual life. Therefore they are untouchable. Only an outward comparison has been made between the mind and their activities, but their behavior should never be imitated.

TEXT 52

TEXT

kṛṣṇera viyoge gopīra daśa daśā haya  
sei daśa daśā haya prabhura udaya

SYNONYMS

kṛṣṇera viyoge--by separation from Kṛṣṇa; gopīra--of the gopīs; daśa daśā--ten kinds of transcendental transformations of the body; haya--there are; sei--those; daśa daśā--ten kinds of transcendental transformations; haya--are; prabhura udaya--visible in the body of Śrī Caitanya Mahāprabhu.

TRANSLATION

When the gopīs felt separation from Kṛṣṇa, they experienced ten kinds of bodily transformations. These same symptoms appeared on the body of Śrī Caitanya Mahāprabhu.

TEXT 53

TEXT

cintātra jāgarodvegau  
tānavam malināṅgatā  
pralāpo vyādhir unmādo  
moho mṛtyur daśā daśa

SYNONYMS

cintā--anxiety; atra--here (because of separation from Kṛṣṇa); jāgara--wakefulness; udvegau--and mental agitation; tānavam--thinness; malina-āṅgatā--an unclean, almost dirty state of the body; pralāpaḥ--talking like a madman; vyādhiḥ--disease; unmādaḥ--madness; mohaḥ--illusion; mṛtyuḥ--death; daśā--conditions; daśa--ten.

TRANSLATION

"The ten bodily transformations resulting from separation from Kṛṣṇa are anxiety, wakefulness, mental agitation, thinness, uncleanliness, talking like a madman, disease, madness, illusion and death."

PURPORT

This verse is part of a description of Śrīmatī Rādhārāṇī's different traits from Ujjvala-nīlamaṇi by Śrīla Rūpa Gosvāmī. In this book, he elaborately explains the ten symptoms as follows.

Cintā. As stated in the Haṁsadūta:

yadā yāto gopī-hṛdaya-madano nanda-sadanān  
mukundo gāndinyās tanayam anurundhan madhu-purīm  
tadāmāṅkṣīc cintā-sariti ghana-ghūrṇāparicayair  
agādhāyām vādhāmaya-payasi rādhā virahiṇī

"At the request of Akrūra, Kṛṣṇa and Balarāma left the house of Nanda Mahārāja for Mathurā. At that time, Śrīmatī Rādhārāṇī's mind was disrupted, and She became almost mad because of extreme separation from Kṛṣṇa. She experienced great mental pain and agitation, which caused Her to drown in mental speculation in the river of anxiety. She thought, 'Now I am going to die, and when I die, Kṛṣṇa will surely come back to see Me again. But when He hears of My death from the people of Vṛndāvana, He will certainly be very unhappy. Therefore I shall not die.' " This is the explanation of the word cintā.

Jāgara. As stated in the Padyāvalī:

yāḥ paśyanti priyam svapne  
dhanyāstāḥ sakhi yoṣitaḥ  
asmākaṁ tu gate kṛṣṇe  
gatā nidrāpi vairiṇī

Thinking Herself very unfortunate, Śrīmatī Rādhārāṇī addressed Her very dear friend Viśākhā, "My dear friend, if I could see Kṛṣṇa in My dreams, I would certainly be glorified for My great fortune. But what can I do? Sleep also plays mischievously with Me. Indeed, it has become My enemy. Therefore I have not slept since the departure of Kṛṣṇa."

Udvega. This word is also explained in the Hamsadūta as follows:

mano me hā kaṣṭam̐ jvalati kim aham̐ hanta karavai  
na pāram̐ nāvāram̐ sumukhi kalayām̐ yasya jaladheḥ  
iyam̐ vande mūrdhnā sapadi tam̐ upāyam̐ kathaya me  
parām̐ṣye yasmād dhṛti-kaṇikayāpi kṣaṇi-kayā

Śrīmatī Rādhārāṇī addressed Lalitā, "My dear beautiful-faced Lalitā, I cannot express how My heart is burning. It is a great, unfathomable ocean of anxiety. Still, I wish to offer My obeisances at your lotus feet. What shall I do? Please consider My condition and advise Me how I can become peaceful. That is My desire."

Tānava is described as follows:

udañcad-vaktrāmbhoruha-vikṛtir antaḥ-kulaṣitā  
sadāhārābhāva-glapita-kucakokā yadu-pate  
viśuṣyanti rādhā tava viraha-tāpād anudinaṁ  
nidāghe kuly eva kraśima-paripākaṁ prathayati

When Uddhava returned to Mathurā after visiting Vṛndāvana, Lord Kṛṣṇa inquired from him about Rādhārāṇī and Viśākhā. Uddhava replied as follows: "Consider the condition of the gopīs! Śrīmatī Rādhārāṇī especially is in a very painful condition because of separation from You. She has grown skinny, and Her bodily luster is almost gone. Her heart is immersed in pain, and because She has given up eating, Her breast has become black, as if diseased. Because of separation from You, all the gopīs, especially Rādhārāṇī, appear like dried-up water holes under the scorching heat of the sun."

Malina-aṅgatā is described as follows:

hima-visara-viśīrṇāmbhoja-tulyānana-śrīḥ  
khara-marud-aparajyad-bandhu-jīvopamauṣṭhī  
agha-hara śarad-arkottāpitendīvarākṣī  
tava viraha-vipatti-mlāpitāsīd viśākhā

Uddhava said to Kṛṣṇa, "O most auspicious Kṛṣṇa, please hear me. The tribulation caused by Your absence has made Viśākhā languid. Her lips tremble like trees in a strong wind. Her beautiful face is like a lotus flower that has withered under the snow, and Her eyes are like lotus petals scorched by the heat of the autumn sun."

Pralāpa is explained in Lalita-mādhava as follows:

kva nanda-kula-candramāḥ kva śikhi-candra-kālaṅkṛtiḥ  
kva manda-muralī-ravaḥ kva nu surendra-nīla-dyutiḥ  
kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣauṣadhir  
nidhir mama suhṛttamaḥ kva tava hanta hā dhig-vidhiḥ

This is Śrīmatī Rādhārāṇī's lamentation for Her beloved Kṛṣṇa, who was away from home. A woman whose husband has left home and gone to a foreign land is called proṣita-bhartṛkā. Lamenting for Kṛṣṇa in the same way as such a woman laments for her husband, Śrīmatī Rādhārāṇī said, "My dear friend, where is the

glory of the family of Mahārāja Nanda, who wears a half-moon ornament on His head? Where is Kṛṣṇa, whose hue is like that of the indranīla jewel and who plays so nicely on His flute? Where is your friend, the best of all men, so expert in dancing in the circle of the rāsa dance? Where is He who is the real medicine to save Me from dying of heart disease? I must condemn Providence, for he has caused Me so many tribulations by separating Me from Kṛṣṇa."

Vyādhi is also described in Lalita-mādhava:

uttāpī puṭa-pākato 'pi garala-grāmād api kṣobhaṇo  
dambholer api duḥsahaḥ kaṭur alaṁ hṛn-magna-śūlyād api  
tīvraḥ prauḍha-visūcikāni-cayato 'py uccair mamāyaṁ balī  
marmāṇy adya bhinatti gokula-pater viśleṣa-janmā jvaraḥ

Being greatly afflicted by the pain of separation from Kṛṣṇa, Śrīmatī Rādhārāṇī said, "My dear Lalitā, kindly hear Me. I cannot bear suffering the fever of separation from Kṛṣṇa, nor can I explain it to you. It is something like gold melting in an earthen box. This fever produces more distress than poison, and it is more piercing than a thunderbolt. I suffer exactly like someone almost dead from cholera. To be giving Me so much pain, this fever must be very strong indeed."

Unmāda is explained as follows:

bhramati bhavana-garbhe nirnimittam hasantī  
prathayati tava vārtam cetanācetaneṣu  
luṭhati ca bhuvi rādhā kampitāṅgī murāre  
viṣama-viraha-khedodgāri-vibhrānta-cittā

Uddhava said to Kṛṣṇa, "My dear Kṛṣṇa, all the gopīs are so afflicted by Your absence that they have become almost mad. O Murāri, at home Śrīmatī Rādhārāṇī laughs unnecessarily and, like a madwoman, inquires about You from every entity without distinction, even from the stones. She rolls on the ground, unable to bear the agony of Your absence."

Moha is explained as follows:

nirundhe dainyābdiṁ harati guru-cintā paribhavam  
vilumpaty unmādam sthagayati balād bāṣpa-laharīm  
idānīm kaṁsāre kuvalaya-dṛśaḥ kevalam idam  
vidhatte sācivyaṁ tava viraha-mūrcchā-sahacarī

Lalitā wrote Kṛṣṇa the following letter on Śrīmatī Rādhārāṇī's behalf: "My dear Kṛṣṇa, separation from You has greatly agitated Śrīmatī Rādhārāṇī's mind, and She has fallen unconscious on the ground. O enemy of Kaṁsa, You have now become a first-class politician, and therefore You can supposedly give relief to everyone. Therefore please consider the plight of Śrīmatī Rādhārāṇī, or very soon You will hear of Her death. Maybe at that time You will lament, although now You are jubilant."

Mṛtyu is explained in the Haṁsadūta:

aye rāsa-kriḍā-rasika mama sakhyaṁ navā-nava  
purā baddhā yena praṇaya-laharī hanta gahanā  
sa cen muktāpekṣas tvam asi dhig imām tūlaśakalam  
yad etasyā nāsā-nihitam idam adyāpi calati

In the following letter, Lalitā chastised Kṛṣṇa for staying in Mathurā: "Simply by dancing in the circle of the rāsa dance, You attracted Śrīmatī

Rādhārāṇī's love. Why are You now so indifferent to my dear friend Rādhārāṇī? She is lying nearly unconscious, thinking of Your pastimes. I shall determine whether She is alive by putting a cotton swab under Her nostrils, and if She is still living, I shall chastise Her."

TEXT 54

TEXT

ei daśa-daśāya prabhu vyākula rātri-dine  
kabhu kona daśā uṭhe, sthira nahe mane

SYNONYMS

ei--these; daśa-daśāya--by ten conditions; prabhu--Śrī Caitanya Mahāprabhu; vyākula--overwhelmed; rātri-dine--night and day; kabhu--sometimes; kona--some; daśā--condition; uṭhe--arises; sthira--steady; nahe--is not; mane--the mind.

TRANSLATION

Śrī Caitanya Mahāprabhu was overwhelmed night and day by these ten ecstatic conditions. Whenever such symptoms arose, His mind became unsteady.

TEXT 55

TEXT

eta kahi' mahāprabhu mauna karilā  
rāmānanda-rāya śloka paḍite lāgilā

SYNONYMS

eta kahi'--speaking this; mahāprabhu--Śrī Caitanya Mahāprabhu; mauna karilā--became silent; rāmānanda-rāya--Rāmānanda Rāya; śloka--verses; paḍite lāgilā--began to recite.

TRANSLATION

After speaking in this way, Śrī Caitanya Mahāprabhu fell silent. Then Rāmānanda Rāya began to recite various verses.

TEXT 56

TEXT

svarūpa-gosāṇi kare kṛṣṇa-līlā gāna  
dui jane kichu kailā prabhura bāhya jñāna

SYNONYMS

svarūpa-gosāṇi--Svarūpa Dāmodara Gosāṇi; kare--does; kṛṣṇa-līlā--of the pastimes of Kṛṣṇa; gāna--singing; dui jane--both of them; kichu--some; kailā--revived; prabhura--of Śrī Caitanya Mahāprabhu; bāhya jñāna--external consciousness.

TRANSLATION

Rāmānanda Rāya recited verses from Śrīmad-Bhāgavatam, and Svarūpa Dāmodara Gosvāmī sang of Kṛṣṇa's pastimes. In this way, they brought Śrī Caitanya Mahāprabhu to external consciousness.

TEXT 57

TEXT

ei-mata ardha-rātri kailā niryāpaṇa  
bhitara-prakoṣṭhe prabhure karāilā śayana

SYNONYMS

ei-mata--in this way; ardha-rātri--half the night; kailā niryāpaṇa--passed;  
bhitara-prakoṣṭhe--in the inner room; prabhure--Śrī Caitanya Mahāprabhu;  
karāilā śayana--they made to lie down.

TRANSLATION

After half the night had passed in this way, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī made Śrī Caitanya Mahāprabhu lie down on His bed in the inner room.

TEXT 58

TEXT

rāmānanda-rāya tabe gelā nija ghare  
svarūpa-govinda duṅhe śuilena dvāre

SYNONYMS

rāmānanda-rāya--Rāmānanda Rāya; tabe--thereupon; gelā--returned; nija  
ghare--to his home; svarūpa--Svarūpa Dāmodara Gosvāmī; govinda--and Govinda;  
duṅhe--both; śuilena--lay down; dvāre--at the door.

TRANSLATION

Then Rāmānanda Rāya returned home, and Svarūpa Dāmodara Gosvāmī, along with Govinda, lay down in front of the door to Śrī Caitanya Mahāprabhu's room.

TEXT 59

TEXT

saba rātri mahāprabhu kare jāgaraṇa  
ucca kari' kahe kṛṣṇa-nāma-saṅkīrtana

SYNONYMS

saba rātri--all night; mahāprabhu--Śrī Caitanya Mahāprabhu; kare--does;  
jāgaraṇa--remaining without sleep; ucca kari'--very loudly; kahe kṛṣṇa-nāma-  
saṅkīrtana--chants the holy name of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu remained awake throughout the entire night, chanting the Hare Kṛṣṇa mantra very loudly.

TEXT 60

TEXT

śabda nā pāñā svarūpa kapāṭa kailā dūre  
tina-dvāra deoyā āche, prabhu nāhi ghare!

SYNONYMS

śabda--sound; nā--not; pāñā--hearing; svarūpa--Svarūpa Dāmodara Gosvāmī; kapāṭa--the door; kailā dūre--opened; tina-dvāra--three doors; deoyā āche--were locked; prabhu--Śrī Caitanya Mahāprabhu; nāhi ghare--was not within the room.

TRANSLATION

After some time, Svarūpa Dāmodara could no longer hear Śrī Caitanya Mahāprabhu chanting. When he entered the room, he found the three doors locked, but Śrī Caitanya Mahāprabhu had gone.

TEXT 61

TEXT

cintita ha-ila sabe prabhure nā dekhiyā  
prabhu cāhi' bule sabe deuṭī jvāliyā

SYNONYMS

cintita ha-ila--became very anxious; sabe--all the devotees; prabhure--Śrī Caitanya Mahāprabhu; nā dekhiyā--not seeing; prabhu--Śrī Caitanya Mahāprabhu; cāhi'--searching for; bule--wander; sabe--all of them; deuṭī--lamp; jvāliyā--lighting.

TRANSLATION

All the devotees were very anxious when they saw that the Lord was not in His room. They wandered about searching for Him with a warning lamp.

TEXT 62

TEXT

siṃha-dvārera utara-diśāya āche eka ṭhāñi  
tāra madhye paḍi' āchena caitanya-gosāñi

SYNONYMS



siṁha-dvārera--of the gate known as Siṁha-dvāra; uttara-diśāya--on the northern side; āche--there is; eka ṭhāñi--a place; tāra madhye--within that place; paḍi'--lying down; āchena--was; caitanya-gosāñi--Śrī Caitanya Mahāprabhu.

TRANSLATION

After searching for some time, they came upon Śrī Caitanya Mahāprabhu lying in a corner by the northern side of the Siṁha-dvāra gate.

TEXT 63

TEXT

dekhi' svarūpa-gosāñi-ādi ānandita hailā  
prabhura daśā dekhi' punaḥ cintite lāgilā

SYNONYMS

dekhi'--seeing; svarūpa-gosāñi-ādi--all the devotees, headed by Svarūpa Dāmodara Gosvāmī; ānandita hailā--became very glad; prabhura--of Śrī Caitanya Mahāprabhu; daśā--the condition; dekhi'--seeing; punaḥ--again; cintite lāgilā--they began to feel anxiety.

TRANSLATION

At first they were overjoyed to see Him, but when they saw His condition, all the devotees, headed by Svarūpa Dāmodara Gosvāmī, were very anxious.

TEXT 64

TEXT

prabhu paḍi' āchena dīrgha hāta pāñca-chaya  
acetana deha, nāsāya śvāsa nāhi vaya

SYNONYMS

prabhu--the Lord; paḍi' āchena--was lying down; dīrgha--prolonged; hāta pāñca-chaya--five to six cubits (one cubit equals about a foot and a half); acetana deha--unconscious body; nāsāya--in the nostrils; śvāsa--breath; nāhi vaya--does not flow.

TRANSLATION

Śrī Caitanya Mahāprabhu was lying unconscious, and His body had become elongated to five or six cubits [eight or nine feet]. There was no breath from His nostrils.

TEXTS 65-66

TEXT

eka eka hasta-pāda----dīrgha tina tina-hāta  
asthi-granthi bhinna, carma āche mātra tāta

hasta, pāda, grīvā, kaṭi, asthi sandhi yata  
eka eka vitasti bhinna hañāche tata

SYNONYMS

eka eka--each one; hasta-pāda--arms and legs; dīrgha--prolonged; tina tina-  
hāta--three cubits; asthi-granthi--joints of the bones; bhinna--separated;  
carma--skin; āche--there is; mātra--only; tāta--a slight temperature  
indicating life; hasta--arms; pāda--legs; grīvā--neck; kaṭi--waist; asthi--  
bones; sandhi--joints; yata--as many; eka--one; eka--one; vitasti--about six  
inches; bhinna--separated; hañāche--were; tata--so many.

TRANSLATION

Each of His arms and legs had become three cubits long; only skin connected  
the separated joints. The Lord's body temperature, indicating life, was very  
low. All the joints in His arms, legs, neck and waist were separated by at  
least six inches.

TEXT 67

TEXT

carma-mātra upare, sandhi āche dīrgha hañā  
duḥkhita ha-ilā sabe prabhure dekhiyā

SYNONYMS

carma-mātra--only skin; upare--over; sandhi--joints; āche--are; dīrgha--  
prolonged; hañā--being; duḥkhita--very sorry; ha-ilā--became; sabe--all of  
them; prabhure--Śrī Caitanya Mahāprabhu; dekhiyā--seeing.

TRANSLATION

It appeared that only skin covered His elongated joints. Seeing the Lord's  
condition, all the devotees were very unhappy.

TEXT 68

TEXT

mukhe lālā-phena prabhura uttāna-nayāna  
dekhiyā sakala bhaktera deha chāḍe prāṇa

SYNONYMS

mukhe--at the mouth; lālā--saliva; phena--foam; prabhura--of Śrī Caitanya  
Mahāprabhu; uttāna--turned upwards; nayāna--eyes; dekhiyā--seeing; sakala  
bhaktera--of all the devotees; deha--body; chāḍe--leaves; prāṇa--life.

TRANSLATION

They almost died when they saw Śrī Caitanya Mahāprabhu with His mouth full  
of saliva and foam and His eyes turned upward.

TEXT 69

TEXT

svarūpa-gosāñi tabe ucca kariyā  
prabhura kāṇe kṛṣṇa-nāma kahe bhakta-gaṇa lañā

SYNONYMS

svarūpa-gosāñi--Svarūpa Dāmodara Gosāñi; tabe--at that time; ucca kariyā--very loudly; prabhura kāṇe--in the ear of Śrī Caitanya Mahāprabhu; kṛṣṇa-nāma--the holy name of Lord Kṛṣṇa; kahe--began to chant; bhakta-gaṇa lañā--with all the other devotees.

TRANSLATION

When they saw this, Svarūpa Dāmodara Gosvāmī and all the other devotees began to chant the holy name of Kṛṣṇa very loudly into Śrī Caitanya Mahāprabhu's ear.

TEXT 70

TEXT

bahu-kṣaṇe kṛṣṇa-nāma hṛdaye paśilā  
'hari-bola' bali' prabhu garjīyā uṭhilā

SYNONYMS

bahu-kṣaṇe--after a long time; kṛṣṇa-nāma--the holy name of Lord Kṛṣṇa; hṛdaye paśilā--entered the heart; hari-bola bali'--saying Hari bol; prabhu--Śrī Caitanya Mahāprabhu; garjīyā--making a loud sound; uṭhilā--got up.

TRANSLATION

After they chanted in this way for a long time, the holy name of Kṛṣṇa entered the heart of Śrī Caitanya Mahāprabhu, and He suddenly arose with a loud shout of "Hari bol."

TEXT 71

TEXT

cetana pāite asthi-sandhi lāgila  
pūrva-prāya yathāvat śarīra ha-ila

SYNONYMS

cetana pāite--after coming to consciousness; asthi-sandhi--the joints of the bones; lāgila--contracted; pūrva-prāya--as before; yathāvat--in a normal condition; śarīra--the body; ha-ila--became.

TRANSLATION

As soon as the Lord returned to external consciousness, all His joints contracted, and His entire body returned to normal.

TEXT 72

TEXT

ei līlā mahāprabhura raghunātha-dāsa  
'gaurāṅga-stava-kalpavṛkṣe' kariyāche prakāśa

SYNONYMS

ei līlā--this pastime; mahāprabhura--of Śrī Caitanya Mahāprabhu;  
raghunātha-dāsa--Raghunātha dāsa Gosvāmī; gaurāṅga-stava-kalpa-vṛkṣe--in the  
book known as Gaurāṅga-stava-kalpavṛkṣa; kariyāche prakāśa--has described.

TRANSLATION

Śrīla Raghunātha dāsa Gosvāmī has described these pastimes elaborately in  
his book Gaurāṅga-stava-kalpavṛkṣa.

TEXT 73

TEXT

kvacin miśrāvāse vraja-pati-sutasyoru-virahāt  
ślathac chrī-sandhitvād dadhad-adhika-dairghyaṁ bhuja-padoḥ  
luṭhan bhūmau kākvā vikala-vikalaṁ gadgada-vacā  
rudan śrī-gaurāṅgo hṛdaya udayan mām madayati

SYNONYMS

kvacit--sometimes; miśra-āvāse--in the house of Kāśī Miśra; vraja-pati-  
sutasya--of the son of Nanda Mahārāja; uru-virahāt--because of strong feeling  
of separation; ślathat--being slackened; śrī-sandhitvāt--from the joints of  
His transcendental body; dadhat--obtaining; adhika-dairghyam--extraordinary  
longness; bhuja-padoḥ--of the arms and legs; luṭhan--rolling; bhūmau--on the  
ground; kākvā--with a cry of lamentation; vikala-vikalam--very sorrowfully;  
gadgada-vacā--with a faltering voice; rudan--crying; śrī-gaurāṅgaḥ--Lord Śrī  
Caitanya Mahāprabhu; hṛdaye--in the heart; udayan--awakening; mām--me;  
madayati--maddens.

TRANSLATION

"Sometimes Śrī Caitanya Mahāprabhu would go to the house of Kāśī Miśra.  
There He would be greatly aggrieved, feeling separation from Kṛṣṇa. The joints  
of His transcendental body would slacken, and His arms and legs would become  
elongated. Rolling on the ground, the Lord would cry out in distress in a  
faltering voice and weep very sorrowfully. The appearance of Śrī Caitanya  
Mahāprabhu, awakening in my heart, maddens me."

TEXT 74

TEXT

siṁha-dvāre dekhi' prabhura vismaya ha-ilā  
'kāñhā kara ki'----ei svarūpe puchilā

SYNONYMS

siṁha-dvāre--at the gate known as Siṁha-dvāra; dekhi'--seeing; prabhura--of Śrī Caitanya Mahāprabhu; vismaya ha-ilā--there was astonishment; kāñhā--where; kara ki'--what am I doing; ei--this; svarūpe puchilā--inquired from Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Śrī Caitanya Mahāprabhu was very astonished to find Himself in front of the Siṁha-dvāra. He asked Svarūpa Dāmodara Gosvāmī, "Where am I? What am I doing here?"

TEXT 75

TEXT

svārūpa kahe,----'uṭha, prabhu, cala nija-ghare  
tathāi tomāre saba karimu gocare'

SYNONYMS

svārūpa kahe--Svarūpa Dāmodara Gosvāmī replied; uṭha prabhu--my dear Lord, please get up; cala--go; nija-ghare--to Your place; tathāi--there; tomāre--unto You; saba--all; karimu gocare--I shall inform.

TRANSLATION

Svarūpa Dāmodara said, "My dear Lord, please get up. Let us go to Your place. There I shall tell You everything that has happened."

TEXT 76

TEXT

eta bali' prabhure dhari' ghare lañā gelā  
tāñhāra avasthā saba kahite lāgilā

SYNONYMS

eta bali'--saying this; prabhure dhari'--taking Mahāprabhu; ghare--home; lañā gelā--took back; tāñhāra avasthā--His condition; saba--all of them; kahite lāgilā--began to speak.

TRANSLATION

Thus all the devotees carried Śrī Caitanya Mahāprabhu back to His residence. Then they all described to Him what had happened.

TEXT 77

TEXT

śuni' mahāprabhu baḍa hailā camatkāra  
prabhu kahe,----'kichu smṛti nāhika āmāra

SYNONYMS

śuni'--hearing; mahāprabhu--Śrī Caitanya Mahāprabhu; baḍa--very much; hailā  
camatkāra--became astonished; prabhu kahe--Śrī Caitanya Mahāprabhu said;  
kichu--any; smṛti--remembrance; nāhika--is not; āmāra--Mine.

TRANSLATION

Hearing the description of His condition while lying near the Simha-dvāra,  
Śrī Caitanya Mahāprabhu was very astonished. He said, "I do not remember any  
of these things.

TEXT 78

TEXT

sabe dekhi---haya mora kṛṣṇa vidyamāna  
vidyut-prāya dekhā diyā haya antardhāna'

SYNONYMS

sabe--only this; dekhi--I know; haya--there is; mora--My; kṛṣṇa--Lord  
Kṛṣṇa; vidyamāna--brightly present; vidyut-prāya--like lightning; dekhā diyā--  
appearing; haya--there is; antardhāna--disappearance.

TRANSLATION

"I can only remember that I saw My Kṛṣṇa, but only for an instant. He  
appeared before Me, and then, like lightning, immediately disappeared."

TEXT 79

TEXT

hena-kāle jagannāthera pāṇi-śaṅkha bājilā  
snāna kari' mahāprabhu daraśane gelā

SYNONYMS

hena-kāle--at this time; jagannāthera--of Lord Jagannātha; pāṇi-śaṅkha--a  
conchshell that can be held in the hand; bājilā--vibrated; snāna kari'--after  
bathing; mahāprabhu--Śrī Caitanya Mahāprabhu; daraśane gelā--went to see Lord  
Jagannātha.

TRANSLATION

Just then, everyone heard the blowing of the conchshell at the Jagannātha  
temple. Śrī Caitanya Mahāprabhu immediately took His bath and went to see Lord  
Jagannātha.

TEXT 80

TEXT

ei ta' kahiluñ prabhura adbhuta vikāra  
yāhāra śravaṇe loke lāge camatkāra

SYNONYMS

ei ta'--thus; kahiluñ--I have described; prabhura--of Śrī Caitanya Mahāprabhu; adbhuta vikāra--uncommon transformations of the body; yāhāra śravaṇe--hearing which; loke--people; lāge--feel; camatkāra--astonishment.

TRANSLATION

Thus I have described the uncommon transformations of the body of Śrī Caitanya Mahāprabhu. When people hear about this, they are very astonished.

TEXT 81

TEXT

loke nāhi dekhi aiche, śāstre nāhi śuni  
hena bhāva vyakta kare nyāsi-cūḍāmaṇi

SYNONYMS

loke--among people; nāhi dekhi--we do not see; aiche--such; śāstre--in scripture; nāhi śuni--we do not hear; hena--such; bhāva--emotions; vyakta kare--exhibits; nyāsi-cūḍāmaṇi--the supreme sannyāsī.

TRANSLATION

No one has witnessed such bodily changes elsewhere, nor has anyone read of them in the revealed scriptures. Yet Śrī Caitanya Mahāprabhu, the supreme sannyāsī, exhibited these ecstatic symptoms.

TEXT 82

TEXT

śāstra-lokātīta yei yei bhāva haya  
itara-lokera tāte nā haya niścaya

SYNONYMS

śāstra-loka-atīta--beyond the conception of people and the revealed scriptures; yei yei--whatever; bhāva--emotional ecstasies; haya--there are; itara-lokera--of common men; tāte--in that; nā haya--there is not; niścaya--belief.

TRANSLATION

These ecstasies are not described in the śāstras, and they are inconceivable to common men. Therefore people in general do not believe in them.

TEXT 83

TEXT

raghunātha-dāsera sadā prabhu-saṅge sthiti  
tānra mukhe śuni' likhi kariyā pratīti

SYNONYMS

raghunātha-dāsera--of Raghunātha dāsa Gosvāmī; sadā--always; prabhu-saṅge--with Śrī Caitanya Mahāprabhu; sthiti--living; tānra mukhe--from his mouth; śuni'--hearing; likhi--I write; kariyā pratīti--accepting in total.

TRANSLATION

Raghunātha dāsa Gosvāmī lived continuously with Śrī Caitanya Mahāprabhu. I am simply recording whatever I have heard from him. Although common men do not believe in these pastimes, I believe in them totally.

TEXT 84

TEXT

eka-dina mahāprabhu samudre yāite  
'caṭaka'-parvata dekhilena ācambite

SYNONYMS

eka-dina--one day; mahāprabhu--Śrī Caitanya Mahāprabhu; samudre yāite--while going to the sea; caṭaka-parvata--the Caṭaka-parvata sand hill; dekhilena--saw; ācambite--suddenly.

TRANSLATION

One day, while Śrī Caitanya Mahāprabhu was going to the sea to bathe, He suddenly saw a sand dune named Caṭaka-parvata.

TEXT 85

TEXT

govardhana-śaila-jñāne āviṣṭa ha-ilā  
parvata-diśāte prabhu dhāñā calilā

SYNONYMS

govardhana-śaila--Govardhana Hill; jñāne--by the understanding; āviṣṭa ha-ilā--became overwhelmed; parvata-diśāte--in the direction of the sand hill; prabhu--Śrī Caitanya Mahāprabhu; dhāñā calilā--began to run.

TRANSLATION

Śrī Caitanya Mahāprabhu mistook the sand dune for Govardhana Hill and ran toward it.



TEXT 86

TEXT

hantāyam adrir abalā hari-dāsa-varyo  
yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ  
mānaṁ tanoti saha-go-gaṇayos tayor yat  
pānīya-sūyavasa-kandara-kanda-mūlaiḥ

SYNONYMS

hanta--oh; ayam--this; adriḥ--hill; abalāḥ--O friends; hari-dāsa-varyaḥ--the best among the servants of the Lord; yat--because; rāma-kṛṣṇa-caraṇa--of the lotus feet of Lord Kṛṣṇa and Balarāma; sparaśa--by the touch; pramodaḥ--jubilant; mānaṁ--respects; tanoti--offers; saha--with; go-gaṇayoḥ--cows, calves and cowherd boys; tayor--to Them (Śrī Kṛṣṇa and Balarāma); yat--because; pānīya--drinking water; sūyavasa--very soft grass; kandara--caves; kanda-mūlaiḥ--and by roots.

TRANSLATION

"Of all the devotees, this Govardhana Hill is the best! O My friends, this hill supplies Kṛṣṇa and Balarāma, as well as Their calves, cows and cowherd friends, with all kinds of necessities--water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.21.18). It was spoken by the gopīs when Lord Kṛṣṇa and Balarāma entered the forest in the autumn. The gopīs spoke among themselves and glorified Kṛṣṇa and Balarāma for Their pastimes.

TEXT 87

TEXT

ei śloka paḍi' prabhu calena vāyu-vege  
govinda dhāila pāche, nāhi pāya lāge

SYNONYMS

ei śloka--this verse; paḍi'--reciting; prabhu--Śrī Caitanya Mahāprabhu; calena--goes; vāyu-vege--at the speed of the wind; govinda--Govinda; dhāila--ran; pāche--behind; nāhi pāya lāge--could not catch.

TRANSLATION

Reciting this verse, Śrī Caitanya Mahāprabhu ran toward the sand dune as fast as the wind. Govinda ran after Him, but he could not approach Him.

TEXT 88

TEXT

phukāra paḍila, mahā-kolāhala ha-ila  
yei yāhāñ chila sei uṭhiyā dhāila

SYNONYMS

phu-kāra--a loud call; paḍila--arose; mahā-kolāhala--a tumultuous sound;  
ha-ila--there was; yei--whoever; yāhāñ--wherever; chila--was; sei--he; uṭhiyā  
dhāila--got up and began to run.

TRANSLATION

First one devotee shouted loudly, and then a tumultuous uproar arose as all  
the devotees stood up and began to run after the Lord.

TEXT 89

TEXT

svarūpa, jagadānanda, paṇḍita-gadādhara  
rāmāi, nandāi, āra paṇḍita śaṅkara

SYNONYMS

svarūpa--Svarūpa Dāmodara Gosvāmī; jagadānanda--Jagadānanda Paṇḍita;  
paṇḍita-gadādhara--Gadādhara Paṇḍita; rāmāi--Rāmāi; nandāi--Nandāi; āra--and;  
paṇḍita-śaṅkara--Śaṅkara Paṇḍita.

TRANSLATION

Svarūpa Dāmodara Gosvāmī, Jagadānanda Paṇḍita, Gadādhara Paṇḍita, Rāmāi,  
Nandāi and Śaṅkara Paṇḍita are some of the devotees who ran after Śrī Caitanya  
Mahāprabhu.

TEXT 90

TEXT

purī-bhāratī-gosāñi āilā sindhu-tīre  
bhagavān-ācārya khañja calilā dhīre dhīre

SYNONYMS

purī--Paramānanda Purī; bhāratī-gosāñi--Brahmānanda Bhāratī; āilā--came;  
sindhu-tīre--on the shore of the sea; bhagavān-ācārya--Bhagavān Ācārya;  
khañja--lame; calilā--ran; dhīre dhīre--very slowly.

TRANSLATION

Paramānanda Purī and Brahmānanda Bhāratī also went toward the beach, and  
Bhagavān Ācārya, who was lame, followed them very slowly.

TEXT 91

TEXT

prathame calilā prabhu,----yena vāyu-gati  
stambha-bhāva pathe haila, calite nāhi śakti

SYNONYMS

prathame--in the beginning; calilā--went; prabhu--Śrī Caitanya Mahāprabhu;  
yena--like; vāyu-gati--the speed of the wind; stambha-bhāva--the emotion of  
being stunned; pathe--on the way; haila--there was; calite--to move; nāhi--no;  
śakti--power.

TRANSLATION

Śrī Caitanya Mahāprabhu was running with the speed of the wind, but He  
suddenly became stunned in ecstasy and lost all strength to proceed further.

TEXT 92

TEXT

prati-roma-kūpe mām̐sa----vraṇera ākāra  
tāra upare romodgama----kadamba-prakāra

SYNONYMS

prati-roma-kūpe--in every hair hole; mām̐sa--the flesh; vraṇera ākāra--like  
pimples; tāra upare--upon that; roma-udgama--standing of the hair; kadamba-  
prakāra--like the kadamba flowers.

TRANSLATION

The flesh at each of His pores erupted like pimples, and His hair, standing  
on end, appeared like kadamba flowers.

TEXT 93

TEXT

prati-rome prasveda paḍe rudhirera dhāra  
kaṇṭhe gharghara, nāhi varṇera uccāra

SYNONYMS

prati-rome--from each hair; prasveda--sweat; paḍe--drops; rudhirera--of  
blood; dhāra--flow; kaṇṭhe--in the throat; gharghara--gargling sound; nāhi--  
not; varṇera--of letters; uccāra--pronunciation.

TRANSLATION

Blood and perspiration flowed incessantly from every pore of His body, and  
He could not speak a word but simply produced a gargling sound within His  
throat.

TEXT 94

TEXT

dui netre bhari' aśru vahaye apāra  
samudre mililā yena gaṅgā-yamunā-dhāra

SYNONYMS

dui netre--in the two eyes; bhari'--filling; aśru--tears; vahaye--flow;  
apāra--unlimited; samudre--the ocean; mililā--met; yena--as if; gaṅgā--of the  
Ganges; yamunā--of the Yamunā; dhāra--flow.

TRANSLATION

The Lord's eyes filled up and overflowed with unlimited tears, like the  
Ganges and Yamunā meeting in the sea.

TEXT 95

TEXT

vaivarṇye śaṅkha-prāya śveta haila aṅga  
tabe kampa uṭhe,---yena samudre taraṅga

SYNONYMS

vaivarṇye--by fading; śaṅkha-prāya--like a conchshell; śveta--white; haila-  
-became; aṅga--body; tabe--at that time; kampa--shivering; uṭhe--arises; yena-  
-as if; samudre--in the ocean; taraṅga--waves.

TRANSLATION

His entire body faded to the color of a white conchshell, and then He began  
to quiver, like the waves in the ocean.

TEXT 96

TEXT

kāṅpīte kāṅpīte prabhu bhūmete paḍilā  
tabe ta' govinda prabhura nikaṭe āilā

SYNONYMS

kāṅpīte kāṅpīte--while shivering; prabhu--Śrī Caitanya Mahāprabhu; bhūmete-  
-on the ground; paḍilā--fell down; tabe--at that time; ta'--certainly;  
govinda--Govinda; prabhura--to Śrī Caitanya Mahāprabhu; nikaṭe--near; āilā--  
came.

TRANSLATION

While quivering in this way, Śrī Caitanya Mahāprabhu fell down on the  
ground. Then Govinda approached Him.

TEXT 97

TEXT

karaṅgera jale kare sarvāṅga siñcana  
bahirvāsa lañā kare aṅga saṁvījana

SYNONYMS

karaṅgera jale--with water from a karaṅga waterpot; kare--does; sarva-aṅga--all parts of the body; siñcana--sprinkling; bahirvāsa--covering cloth; lañā--taking; kare--does; aṅga--the body; saṁvījana--fanning.

TRANSLATION

Govinda sprinkled water from a karaṅga waterpot all over the Lord's body, and then, taking His own outer garment, he began to fan Śrī Caitanya Mahāprabhu.

TEXT 98

TEXT

svarūpādi-gaṇa tāhān āsiyā mililā  
prabhura avasthā dekhi' kāndite lāgilā

SYNONYMS

svarūpa-ādi-gaṇa--the devotees, headed by Svarūpa Dāmodara Gosvāmī; tāhān--there; āsiyā--coming; mililā--met; prabhura--of Lord Śrī Caitanya Mahāprabhu; avasthā--condition; dekhi'--seeing; kāndite lāgilā--began to cry.

TRANSLATION

When Svarūpa Dāmodara and the other devotees reached the spot and saw the condition of Śrī Caitanya Mahāprabhu, they began to cry.

TEXT 99

TEXT

prabhura aṅge dekhe aṣṭa-sāttvika vikāra  
āścarya sāttvika dekhi' hailā camatkāra

SYNONYMS

prabhura--of Śrī Caitanya Mahāprabhu; aṅge--in the body; dekhe--they see; aṣṭa-sāttvika vikāra--eight kinds of transcendental transformations; āścarya--wonderful; sāttvika--transcendental; dekhi'--seeing; hailā camatkāra--they became struck with wonder.

TRANSLATION

All eight kinds of transcendental transformations were visible in the Lord's body. All the devotees were struck with wonder to see such a sight.

PURPORT

The eight ecstatic symptoms are the state of being stunned, perspiration, standing of the hairs on end, faltering of the voice, trembling, fading of the body's color, tears and devastation.

TEXT 100

TEXT

ucca saṅkīrtana kare prabhura śravaṇe  
śīṭala jale kare prabhura aṅga sammārjane

SYNONYMS

ucca--loud; saṅkīrtana--chanting of the Hare Kṛṣṇa mantra; kare--do; prabhura--of Śrī Caitanya Mahāprabhu; śravaṇe--within the hearing; śīṭala--cold; jale--with water; kare--do; prabhura--of Śrī Caitanya Mahāprabhu; aṅga--body; sammārjane--washing.

TRANSLATION

The devotees loudly chanted the Hare Kṛṣṇa mantra near Śrī Caitanya Mahāprabhu and washed His body with cold water.

TEXT 101

TEXT

ei-mata bahu-bāra kīrtana karite  
'hari-bola' bali' prabhu uṭhe ācambite

SYNONYMS

ei-mata--in this way; bahu-bāra--for a long time; kīrtana karite--chanting; hari-bola bali'--uttering Hari bol; prabhu--Śrī Caitanya Mahāprabhu; uṭhe--stands up; ācambite--suddenly.

TRANSLATION

After the devotees had been chanting for a long time, Śrī Caitanya Mahāprabhu suddenly stood up, shouting, "Hari bol!"

TEXT 102

TEXT

sānande sakala vaiṣṇava bale 'hari' 'hari'  
uṭhila maṅgala-dhvani catur-dik bhari'

SYNONYMS

sa-ānande--with great pleasure; sakala--all; vaiṣṇava--devotees; bale--chanted; hari hari--the holy name of the Lord; uṭhila--there arose; maṅgala-dhvani--an auspicious sound; catur-dik--all directions; bhari'--filling.

TRANSLATION

When Śrī Caitanya Mahāprabhu stood up, all the Vaiṣṇavas loudly chanted, "Hari! Hari!" in great jubilation. The auspicious sound filled the air in all directions.

TEXT 103

TEXT

uṭhi' mahāprabhu vismita, iti uti cāya  
ye dekhite cāya, tāhā dekhite nā pāya

SYNONYMS

uṭhi'--standing up; mahāprabhu--Śrī Caitanya Mahāprabhu; vismita--astonished; iti uti--here and there; cāya--looks; ye--what; dekhite cāya--He wanted to see; tāhā--that; dekhite nā pāya--He could not see.

TRANSLATION

Astonished, Śrī Caitanya Mahāprabhu stood up and began looking here and there, trying to see something. But He could not catch sight of it.

TEXT 104

TEXT

'vaiṣṇava' dekhiyā prabhura ardha-bāhya ha-ila  
svarūpa-gosāñire kichu kahite lāgila

SYNONYMS

vaiṣṇava dekhiyā--seeing the devotees; prabhura--of Śrī Caitanya Mahāprabhu; ardha-bāhya--half-external consciousness; ha-ila--there was; svarūpa-gosāñire--unto Svarūpa Gosāñi; kichu--something; kahite lāgila--began to speak.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw all the Vaiṣṇavas, He returned to partial external consciousness and spoke to Svarūpa Dāmodara.

TEXT 105

TEXT

"govardhana haite more ke ihāñ ānila?  
pāñā kṛṣṇera līlā dekhite nā pāila

SYNONYMS

govardhana haite--from Govardhana Hill; more--Me; ke--who; ihāñ--here;  
ānila--brought; pāñā--getting; kṛṣṇera līlā--pastimes of Kṛṣṇa; dekhite nā  
pāila--I could not see.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Who has brought Me here from Govardhana Hill? I was seeing Lord Kṛṣṇa's pastimes, but now I cannot see them.

TEXT 106

TEXT

ihāñ haite āji mui genu govardhane  
dekhoñ,----yadi kṛṣṇa karena godhana-cāraṇe

SYNONYMS

ihāñ haite--from here; āji--today; mui--I; genu--went; govardhane--to Govardhana Hill; dekhoñ--I was searching; yadi--if; kṛṣṇa--Lord Kṛṣṇa; karena--does; godhana-cāraṇe--tending the cows.

TRANSLATION

"Today I went from here to Govardhana Hill to find out if Kṛṣṇa were tending His cows there.

TEXT 107

TEXT

govardhane caḍi' kṛṣṇa bājāilā veṇu  
govardhanera caudike care saba dhenu

SYNONYMS

govardhane--on Govardhana Hill; caḍi'--going up; kṛṣṇa--Lord Kṛṣṇa; bājāilā veṇu--played the flute; govardhanera--of Govardhana Hill; cau-dike--in four directions; care--graze; saba--all; dhenu--cows.

TRANSLATION

"I saw Lord Kṛṣṇa climbing Govardhana Hill and playing His flute, surrounded on all sides by grazing cows.

TEXT 108

TEXT

veṇu-nāda śuni' āilā rādhā-ṭhākuraṇī  
saba sakhī-gaṇa-saṅge kariyā sājani

SYNONYMS



veṇu-nāda--the vibration of the flute; śuni'--hearing; āilā--came; rādhā-  
ṭhākuraṇī--Śrīmatī Rādhārāṇī; saba--all; sakhī-gaṇa-saṅge--accompanied by  
gopīs; kariyā sājani--nicely dressed.

TRANSLATION

"Hearing the vibration of Kṛṣṇa's flute, Śrīmatī Rādhārāṇī and all Her gopī  
friends came there to meet Him. They were all very nicely dressed.

TEXT 109

TEXT

rādhā lañā kṛṣṇa praveśilā kandarāte  
sakhī-gaṇa kahe more phula uṭhāite

SYNONYMS

rādhā lañā--taking Śrīmatī Rādhārāṇī along; kṛṣṇa--Lord Kṛṣṇa; praveśilā'--  
entered; kandarāte--a cave; sakhī-gaṇa--the gopīs; kahe--said; more--unto Me;  
phula--flowers; uṭhāite--to pick up.

TRANSLATION

"When Kṛṣṇa and Śrīmatī Rādhārāṇī entered a cave together, the other gopīs  
asked Me to pick some flowers.

TEXT 110

TEXT

hena-kāle tumi-saba kolāhala kailā  
tāhāñ haite dhari' more ihāñ lañā āilā

SYNONYMS

hena-kāle--at this time; tumi-saba--all of you; kolāhala kailā--made a  
tumultuous sound; tāhāñ haite--from there; dhari'--catching; more--Me; ihāñ--  
here; lañā āilā--you have brought.

TRANSLATION

"Just then, all of you made a tumultuous sound and carried Me from there to  
this place.

TEXT 111

TEXT

kene vā ānilā more vṛthā duḥkha dite  
pāñā kṛṣṇera līlā, nā pāinu dekhite

SYNONYMS

kene--why; vā--then; ānilā--brought; more--Me; vṛthā--unnecessarily; duḥkha dite--to give pain; pāñā--getting; kṛṣṇera līlā--the pastimes of Kṛṣṇa; nā pāinu dekhite--I could not see.

TRANSLATION

"Why have you brought Me here, causing Me unnecessary pain? I had a chance to see Kṛṣṇa's pastimes, but I could not see them."

TEXT 112

TEXT

eta bali' mahāprabhu karena kranda  
tānra daśā dekhi' vaiṣṇava karena rodana

SYNONYMS

eta bali'--saying this; mahāprabhu--Śrī Caitanya Mahāprabhu; karena kranda--began to cry; tānra daśā--His state; dekhi'--seeing; vaiṣṇava--the Vaiṣṇavas; karena rodana--began to cry.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu began to weep. When all the Vaiṣṇavas saw the Lord's condition, they also wept.

TEXT 113

TEXT

hena-kāle āilā purī, bhāratī,----dui-jana  
duñhe dekhi' mahāprabhura ha-ila sambhrama

SYNONYMS

hena-kāle--at this time; āilā--came; purī--Paramānanda Purī; bhāratī--Brahmānanda Bhāratī; dui-jana--two persons; duñhe dekhi'--seeing both of them; mahāprabhura--of Śrī Caitanya Mahāprabhu; ha-ila--there was; sambhrama--respect.

TRANSLATION

At that time, Paramānanda Purī and Brahmānanda Bhāratī arrived. Seeing them, Śrī Caitanya Mahāprabhu became somewhat respectful.

TEXT 114

TEXT

nipaṭṭa-bāhya ha-ile prabhu duñhāre vandilā  
mahāprabhure dui-jana premāliṅgana kailā

SYNONYMS

nipaṭṭa-bāhya--complete external consciousness; ha-ile--when there was; prabhu--Śrī Caitanya Mahāprabhu; duñhāre--to both of them; vandilā--offered prayers; mahāprabhure--Śrī Caitanya Mahāprabhu; dui-jana--both persons; prema-āliṅgana kailā--embraced with love and affection.

TRANSLATION

Śrī Caitanya Mahāprabhu returned to complete external consciousness and immediately offered prayers to them. Then these two elderly gentlemen both embraced the Lord with loving affection.

TEXT 115

TEXT

prabhu kahe,----'duñhe kene āilā eta dūre'?  
purī-gosāñi kahe,----'tomāra nṛtya dekhibāre'

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; duñhe--both of you; kene--why; āilā--have come; eta dūre--so far; purī-gosāñi kahe--Purī Gosāñi said; tomāra nṛtya--Your dancing; dekhibāre--to see.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Purī Gosvāmī and Brahmānanda Bhāratī, "Why have you both come so far?" Purī Gosvāmī replied, "Just to see Your dancing."

TEXT 116

TEXT

lajjita ha-ilā prabhu purīra vacane  
samudra-ghāṭa āilā saba vaiṣṇava-sane

SYNONYMS

lajjita--ashamed; ha-ilā--became; prabhu--Śrī Caitanya Mahāprabhu; purīra vacane--by the words of Paramānanda Purī; samudra--of the sea; ghāṭa--to the bathing place; āilā--came; saba vaiṣṇava-sane--with all the Vaiṣṇavas.

TRANSLATION

When He heard this, Śrī Caitanya Mahāprabhu was somewhat ashamed. Then He went to bathe in the sea with all the Vaiṣṇavas.

TEXT 117

TEXT

snāna kari' mahāprabhu gharete āilā  
sabā lañā mahā-prasāda bhojana karilā

SYNONYMS

snāna kari'--after taking a bath; mahāprabhu--Śrī Caitanya Mahāprabhu;  
gharete āilā--returned home; sabā lañā--taking everyone with Him; mahā-  
prasāda--remnants of food from Jagannātha; bhojana karilā--ate.

TRANSLATION

After bathing in the sea, Śrī Caitanya Mahāprabhu returned to His residence with all the devotees. Then they all lunched on the remnants of food offered to Lord Jagannātha.

TEXT 118

TEXT

ei ta' kahiluñ prabhura divyonmāda-bhāva  
brahmāo kahite nāre yāhāra prabhāva

SYNONYMS

ei ta'--thus; kahiluñ--I have described; prabhura--of Śrī Caitanya Mahāprabhu; divya-unmāda-bhāva--transcendental ecstatic emotions; brahmāo--even Lord Brahmā; kahite nāre--cannot speak; yāhāra--of which; prabhāva--the influence.

TRANSLATION

Thus I have described the transcendental ecstatic emotions of Śrī Caitanya Mahāprabhu. Even Lord Brahmā cannot describe their influence.

TEXT 119

TEXT

'caṭaka'-giri-gamana-līlā raghunātha-dāsa  
'gaurāṅga-stava-kalpavṛkṣe' kariyāchena prakāśa

SYNONYMS

caṭaka-giri--the sand hill known as Caṭaka-parvata; gamana--of going to; līlā--pastime; raghunātha-dāsa--Raghunātha dāsa Gosvāmī; gaurāṅga-stava-kalpa-vṛkṣe--in the book known as Gaurāṅga-stava-kalpavṛkṣa; kariyāchena prakāśa--has described.

TRANSLATION

In his book Gaurāṅga-stava-kalpavṛkṣa, Raghunātha dāsa Gosvāmī has very vividly described Śrī Caitanya Mahāprabhu's pastime of running toward the Caṭaka-parvata sand dune.

TEXT 120

TEXT

samīpe nīlādreś caṭaka-giri-rājasya kalanād

aye goṣṭhe govardhana-giri-patiṁ lokitum itaḥ  
vrajann asmīty uktvā pramada iva dhāvann avadhṛto  
gaṇaiḥ svair gaurāṅgo hṛdaya udayan mām madayati

SYNONYMS

samīpe--near; nīlādreḥ--Jagannātha Purī; caṭaka--named Caṭaka; giri-  
rājasya--the king of sand hills; kalanāt--account of seeing; aye--oh; goṣṭhe--  
to the place for pasturing cows; govardhana-giri-patiṁ--Govardhana, the king  
of hills; lokitum--to see; itaḥ--from here; vrajan--going; asmi--I am; iti--  
thus; uktvā--saying; pramadaḥ--maddened; iva--as if; dhāvan--running;  
avadhṛtaḥ--being followed; gaṇaiḥ--by the devotees; svaiḥ--own; gaurāṅgaḥ--  
Lord Śrī Caitanya Mahāprabhu; hṛdaye--in the heart; udayan--awakening; mām--  
me; madayati--maddens.

TRANSLATION

"Near Jagannātha Purī was a great sand dune known as Caṭaka-parvata. Seeing  
that hill, Śrī Caitanya Mahāprabhu said, 'Oh, I shall go to the land of Vraja  
to see Govardhana Hill.' Then He began running madly toward it, and all the  
Vaiṣṇavas ran after Him. This scene awakens in my heart and maddens me."

PURPORT

This verse is quoted from the Gaurāṅga-stava-kalpavṛkṣa (8).

TEXT 121

TEXT

ebe prabhu yata kailā alaukika-līlā  
ke varṇite pāre sei mahāprabhura khelā?

SYNONYMS

ebe--now; prabhu--Śrī Caitanya Mahāprabhu; yata--all that; kailā--  
performed; alaukika-līlā--uncommon pastimes; ke--who; varṇite pāre--can  
describe; sei--they; mahāprabhura khelā--the play of Śrī Caitanya Mahāprabhu.

TRANSLATION

Who can properly describe all the uncommon pastimes of Sri Caitanya  
Mahāprabhu? They are all simply His play.

TEXT 122

TEXT

saṅkṣepe kahiyā kari dik daraśana  
yei ihā śune, pāya kṛṣṇera caraṇa

SYNONYMS

sañkṣepe--in brief; kahiya--describing; kari dik daraśana--I show an indication; yei--anyone who; ihā--this; śune--hears; pāya--gets; kṛṣṇera caraṇa--the shelter of the lotus feet of Lord Kṛṣṇa.

#### TRANSLATION

I have briefly described them just to give an indication of His transcendental pastimes. Nevertheless, anyone who hears this will certainly attain the shelter of Lord Kṛṣṇa's lotus feet.

#### TEXT 123

#### TEXT

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

#### SYNONYMS

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

#### TRANSLATION

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

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Fourteenth Chapter, describing Śrī Caitanya Mahāprabhu's transcendental ecstatic emotions and His mistaking Caṭaka-parvata for Govardhana Hill.

#### Chapter 15

#### The Transcendental Madness of Lord Śrī Caitanya Mahāprabhu

The following is a summary of the Fifteenth Chapter of Antya-līlā. After seeing the upala-bhoga ceremony of Lord Jagannātha, Śrī Caitanya Mahāprabhu once more began to feel ecstatic emotions. When He saw the garden on the beach by the sea, He again thought that He was in Vṛndāvana, and when He began to think of Kṛṣṇa engaging in His different pastimes, transcendental emotions excited Him again. On the night of the rāsa dance, the gopīs, bereaved by Kṛṣṇa's absence, searched for Kṛṣṇa from one forest to another. Śrī Caitanya Mahāprabhu adopted the same transcendental thoughts as the gopīs and was filled with ecstatic emotion. Svarūpa Dāmodara Gosvāmī recited a verse from Gīta-govinda just suitable to the Lord's emotions. Caitanya Mahāprabhu then exhibited the ecstatic transformations known as bhāvodaya, bhāva-sandhi, bhāva-sābalya and so on. The Lord experienced all eight kinds of ecstatic transformations, and He relished them very much.

#### TEXT 1

#### TEXT

durgame kṛṣṇa-bhāvābdhau  
nimagnonmagna-cetasā  
gaureṇa hariṇā prema-  
maryādā bhūri darśitā

SYNONYMS

durgame--very difficult to understand; kṛṣṇa-bhāva-abdhau--in the ocean of ecstatic love for Kṛṣṇa; nimagna--submerged; unmagna-cetasā--His heart being absorbed; gaureṇa--by Śrī Caitanya Mahāprabhu; hariṇā--by the Supreme Personality of Godhead; prema-maryādā--the exalted position of transcendental love; bhūri--in various ways; darśitā--was exhibited.

TRANSLATION

The ocean of ecstatic love for Kṛṣṇa is very difficult to understand, even for such demigods as Lord Brahmā. By enacting His pastimes, Śrī Caitanya Mahāprabhu submerged Himself in that ocean, and His heart was absorbed in that love. Thus He exhibited in various ways the exalted position of transcendental love for Kṛṣṇa.

TEXT 2

TEXT

jaya jaya śrī-kṛṣṇa-caitanya adhīśvara  
jaya nityānanda pūrṇānanda-kalevara

SYNONYMS

jaya jaya--all glories; śrī-kṛṣṇa-caitanya--to Lord Caitanya Mahāprabhu; adhīśvara--the Supreme Personality of Godhead; jaya--all glories; nityānanda--to Lord Nityānanda; pūrṇa-ānanda--filled with transcendental pleasure; kalevara--His body.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead! All glories to Lord Nityānanda, whose body is always filled with transcendental bliss!

TEXT 3

TEXT

jayādvaitācārya kṛṣṇa-caitanya-priyatama  
jaya śrīvāsa-ādi prabhura bhakta-gaṇa

SYNONYMS

jaya--all glories; advaita-ācārya--to Advaita Ācārya; kṛṣṇa-caitanya--to Lord Caitanya Mahāprabhu; priya-tama--very dear; jaya--all glories; śrīvāsa-ādi--headed by Śrīvāsa Ṭhākura; prabhura--of Lord Śrī Caitanya Mahāprabhu; bhakta-gaṇa--to the devotees.

TRANSLATION

All glories to Śrī Advaita Ācārya, who is very dear to Lord Caitanya! And all glories to the devotees of the Lord, headed by Śrīvāsa Ṭhākura!

TEXT 4

TEXT

ei-mata mahāprabhu rātri-divase  
ātma-sphūrṭi nāhi kṛṣṇa-bhāvāveśe

SYNONYMS

ei-mata--in this way; mahāprabhu--Śrī Caitanya Mahāprabhu; rātri-divase--night and day; ātma-sphūrṭi nāhi--forgot Himself; kṛṣṇa-bhāva-āveśe--being merged in ecstatic love for Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu forgot Himself throughout the entire day and night, being merged in an ocean of ecstatic love for Kṛṣṇa.

TEXT 5

TEXT

kabhu bhāve magna, kabhu ardha-bāhya-sphūrṭi  
kabhu bāhya-sphūrṭi,----tina rīte prabhu-sthiti

SYNONYMS

kabhu--sometimes; bhāve--in ecstatic emotion; magna--merged; kabhu--sometimes; ardha--half; bāhya-sphūrṭi--in external consciousness; kabhu--sometimes; bāhya-sphūrṭi--in full external consciousness; tina rīte--in three ways; prabhu-sthiti--the situation of the Lord.

TRANSLATION

The Lord would maintain Himself in three kinds of consciousness: sometimes He merged totally in ecstatic emotion, sometimes He was in partial external consciousness and sometimes in full external consciousness.

TEXT 6

TEXT

snāna, darśana, bhojana deha-svabhāve haya  
kumārera cāka yena satata phiraya

SYNONYMS

snāna--bathing; darśana--visiting the temple; bhojana--taking lunch; deha-svabhāve--by the nature of the body; haya--are; kumārera cāka--the potter's wheel; yena--as; satata--always; phiraya--revolves.



#### TRANSLATION

Actually, Śrī Caitanya Mahāprabhu was always merged in ecstatic emotion, but just as a potter's wheel turns without the potter's touching it, the Lord's bodily activities, like bathing, going to the temple to see Lord Jagannātha, and taking lunch, went on automatically.

#### TEXT 7

#### TEXT

eka-dina karena prabhu jagannātha daraśana  
jagannāthe dekhe sākṣāt vrajendra-nandana

#### SYNONYMS

eka-dina--one day; karena--does; prabhu--Śrī Caitanya Mahāprabhu;  
jagannātha--Lord Jagannātha; daraśana--visiting; jagannāthe--Lord Jagannātha;  
dekhe--He sees; sākṣāt--personally; vrajendra-nandana--the son of Mahārāja  
Nanda.

#### TRANSLATION

One day, while Śrī Caitanya Mahāprabhu was looking at Lord Jagannātha in the temple, Lord Jagannātha appeared to be personally the son of Nanda Mahārāja, Śrī Kṛṣṇa.

#### TEXT 8

#### TEXT

eka-bāre sphure prabhura kṛṣṇera pañca-guṇa  
pañca-guṇe kare pañcendriya ākarṣaṇa

#### SYNONYMS

eka-bāre--at one time; sphure--manifest; prabhura--of Śrī Caitanya  
Mahāprabhu; kṛṣṇera--of Lord Kṛṣṇa; pañca-guṇa--five attributes; pañca-guṇe--  
five attributes; kare--do; pañca-indriya--of the five senses; ākarṣaṇa--  
attraction.

#### TRANSLATION

When He realized Lord Jagannātha to be Kṛṣṇa Himself, Śrī Caitanya Mahāprabhu's five senses were immediately absorbed in attraction for the five attributes of Lord Kṛṣṇa.

#### PURPORT

Śrī Kṛṣṇa's beauty attracted the eyes of Lord Caitanya Mahāprabhu. Kṛṣṇa's singing and the vibration of His flute attracted the Lord's ears, the transcendental fragrance of Kṛṣṇa's lotus feet attracted His nostrils, Kṛṣṇa's transcendental sweetness attracted His tongue, and Kṛṣṇa's bodily touch attracted the Lord's sensation of touch. Thus each of Śrī Caitanya

Mahāprabhu's five senses was attracted by one of the five attributes of Lord Kṛṣṇa.

TEXT 9

TEXT

eka-mana pañca-dike pañca-guṇa ṭāne  
ṭānāṭāni prabhura mana haila ageyāne

SYNONYMS

eka-mana--one mind; pañca-dike--in five directions; pañca-guṇa--the five attributes; ṭāne--attracted; ṭānāṭāni--by a tug-of-war; prabhura--of Śrī Caitanya Mahāprabhu; mana--the mind; haila--became; ageyāne--unconscious.

TRANSLATION

Just as in a tug-of-war, the single mind of Lord Caitanya was attracted in five directions by the five transcendental attributes of Lord Kṛṣṇa. Thus the Lord became unconscious.

TEXT 10

TEXT

hena-kāle īśvarera upala-bhoga sarila  
bhakta-gaṇa mahāprabhure ghare lañā āila

SYNONYMS

hena-kāle--at this time; īśvarera--of Lord Jagannātha; upala-bhoga--the upala-bhoga ceremony; sarila--was finished; bhakta-gaṇa--the devotees; mahāprabhure--Śrī Caitanya Mahāprabhu; ghare--home; lañā āila--brought.

TRANSLATION

Just then, the upala-bhoga ceremony of Lord Jagannātha concluded, and the devotees who had accompanied Lord Caitanya to the temple brought Him back home.

TEXT 11

TEXT

svarūpa, rāmānanda,----ei dui-jana lañā  
vilāpa karena duñhāra kaṇṭhete dhariyā

SYNONYMS

svarūpa--Svarūpa Dāmodara Gosvāmī; rāmānanda--Rāmānanda Rāya; ei dui-jana--these two personalities; lañā--with; vilāpa karena--laments; duñhāra--of both; kaṇṭhete--the necks; dhariyā--holding.

TRANSLATION

That night, Śrī Caitanya Mahāprabhu was attended by Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya. Keeping His hands around their necks, the Lord began to lament.

TEXT 12

TEXT

kṛṣṇera viyoge rādhāra utkaṅṭhita mana  
viśākhāre kahe āpana utkaṅṭhā-kāraṇa

SYNONYMS

kṛṣṇera--from Lord Kṛṣṇa; viyoge--in separation; rādhāra--of Śrīmatī Rādhārāṇī; utkaṅṭhita--very agitated; mana--mind; viśākhāre--to Viśākhā; kahe--spoke; āpana--own; utkaṅṭhā-kāraṇa--the cause of great anxiety and restlessness.

TRANSLATION

When Śrīmatī Rādhārāṇī was very agitated due to feeling great separation from Kṛṣṇa, She spoke a verse to Viśākhā explaining the cause of Her great anxiety and restlessness.

TEXT 13

TEXT

sei śloka paḍi' āpane kare manastāpa  
ślokera artha śunāya duṅhāre kariyā vilāpa

SYNONYMS

sei śloka--that verse; paḍi'--reciting; āpane--personally; kare--does; manaḥ-tāpa--burning of the mind; ślokera--of the verse; artha--meaning; śunāya--causes to hear; duṅhāre--both; kariyā vilāpa--lamenting.

TRANSLATION

Reciting that verse, Śrī Caitanya Mahāprabhu expressed His burning emotions. Then, with great lamentation, He explained the verse to Svarūpa Dāmodara and Rāmānanda Rāya.

TEXT 14

TEXT

saundaryāmṛta-sindhu-bhaṅga-lalanā-cittādri-saṁplāvakaḥ  
karṇānandi-sanarma-ramya-vacanaḥ koṭīndu-śītāṅgakaḥ  
saurabhyāmṛta-saṁplavāvṛta-jagat pīyūṣa-ramyādharaḥ  
śrī-gopendra-sutaḥ sa karṣati balāt pañcendriyaṅy āli me

SYNONYMS

saundarya--His beauty; amṛta-sindhu--of the ocean of nectar; bhaṅga--by the waves; lalanā--of women; citta--the hearts; adri--hills; saṁplāvakaḥ--inundating; karṇa--through the ears; ānandi--giving pleasure; sanarma--joyful; ramya--beautiful; vacanaḥ--whose voice; koṭi-indu--than ten million moons; śīta--more cooling; aṅgakaḥ--whose body; saurabhya--His fragrance; amṛta--of nectar; samplava--by the inundation; āvṛta--covered; jagat--the entire universe; pīyūṣa--nectar; ramya--beautiful; adharaḥ--whose lips; śrī-gopa-indra--of Nanda Mahārāja; sutaḥ--the son; saḥ--He; karṣati--attracts; balāt--by force; pañca-indriyāṇi--the five senses; āli--O dear friend; me--My.

#### TRANSLATION

Śrī Caitanya Mahāprabhu said: " 'Though the hearts of the gopīs are like high-standing hills, they are inundated by the waves of the nectarean ocean of Kṛṣṇa's beauty. His sweet voice enters their ears and gives them transcendental bliss. The touch of His body is cooler than millions and millions of moons together, and the nectar of His bodily fragrance overflows the entire world. O My dear friend, that Kṛṣṇa, who is the son of Nanda Mahārāja and whose lips are exactly like nectar, is attracting My five senses by force. '

#### PURPORT

This verse is found in Govinda-līlāmṛta (8.3).

#### TEXT 15

#### TEXT

kṛṣṇa-rūpa-śabda-sparśa, saurabhya-adhara-rasa,  
yāra mādhyura kahana nā yāya  
dekhi' lobhe pañca-jana, eka aśva---mora mana,  
caḍi' pañca pāñca-dike dhāya

#### SYNONYMS

kṛṣṇa--of Lord Kṛṣṇa; rūpa--beauty; śabda--sound; sparśa--touch; saurabhya--fragrance; adhara--of lips; rasa--taste; yāra--whose; mādhyura--sweetness; kahana--describing; nā yāya--is not possible; dekhi'--seeing; lobhe--in greed; pañca-jana--five men; eka--one; aśva--horse; mora--My; mana--mind; caḍi'--riding on; pañca--all five; pāñca-dike--in five directions; dhāya--run.

#### TRANSLATION

"Lord Śrī Kṛṣṇa's beauty, the sound of His words and the vibration of His flute, His touch, His fragrance and the taste of His lips are full of an indescribable sweetness. When all these features attract My five senses at once, My senses all ride together on the single horse of My mind but want to go in five different directions.

#### TEXT 16

#### TEXT

sakhi he, śuna mora duḥkhera kāraṇa

mora pañcendriya-gaṇa, mahā-lampaṭa dasyu-gaṇa,  
sabe kahe,----hara' para-dhana

SYNONYMS

sakhi--My dear friend; he--O; śuna--please hear; mora--My; duḥkhera kāraṇa--the cause of unhappiness; mora--My; pañca-indriya-gaṇa--five senses of perception; mahā--very; lampaṭa--extravagant; dasyu-gaṇa--rogues; sabe kahe--they all say; hara'--plunder; para-dhana--another's property.

TRANSLATION

"O My dear friend, please hear the cause of My misery. My five senses are actually extravagant rogues. They know very well that Kṛṣṇa is the Supreme Personality of Godhead, but they still want to plunder Kṛṣṇa's property.

TEXT 17

TEXT

eka aśva eka-kṣaṇe, pāñca pāñca dike ṭāne,  
eka mana kon dike yāya?  
eka-kāle sabe ṭāne, gela ghoḍāra parāṇe,  
ei duḥkha sahana nā yāya

SYNONYMS

eka--one; aśva--horse; eka-kṣaṇe--at one time; pāñca--five men; pāñca dike--in five directions; ṭāne--pull; eka--one; mana--mind; kon dike--in what direction; yāya--will go; eka-kāle--at one time; sabe--all; ṭāne--pull; gela--will go; ghoḍāra--of the horse; parāṇe--life; ei--this; duḥkha--unhappiness; sahana--tolerating; nā yāya--is not possible.

TRANSLATION

"My mind is just like a single horse being ridden by the five senses of perception, headed by sight. Each sense wants to ride that horse, and thus they pull My mind in five directions simultaneously. In what direction will it go? If they all pull at one time, certainly the horse will lose its life. How can I tolerate this atrocity?

TEXT 18

TEXT

indriye nā kari roṣa, inñā-sabāra kāhāñ doṣa,  
kṛṣṇa-rūpādira mahā ākarṣaṇa  
rūpādi pāñca pāñce ṭāne, gela ghoḍāra parāṇe,  
mora dehe nā rahe jīvana

SYNONYMS

indriye--at the senses; nā--not; kari roṣa--I can be angry; inñā-sabāra--of all of them; kāhāñ--where; doṣa--fault; kṛṣṇa-rūpa-ādira--of Lord Kṛṣṇa's beauty, sounds, touch, fragrance and taste; mahā--very great; ākarṣaṇa--

attraction; rūpa-ādi--the beauty and so on; pāñca--five; pāñce--the five senses; ṭāne--drag; gela--is going away; ghoḍāra--of the horse; parāṇe--life; mora--My; dehe--in the body; nā--not; rahe--remains; jīvana--life.

#### TRANSLATION

"My dear friend, if you say, 'Just try to control Your senses,' what shall I say? I cannot become angry at My senses. Is it their fault? Kṛṣṇa's beauty, sounds, touch, fragrance and taste are by nature extremely attractive. These five features are attracting My senses, and each wants to drag My mind in a different direction. Thus the life of My mind is in great danger, just like a horse ridden in five directions at once. Thus I am also in danger of dying.

#### TEXT 19

#### TEXT

kṛṣṇa-rūpāmṛta-sindhu, tāhāra taraṅga-bindu,  
eka-bindu jagat ḍubāya  
trijagate yata nārī, tāra citta-ucca-giri,  
tāhā ḍubāi āge uṭhi' dhāya

#### SYNONYMS

kṛṣṇa-rūpa--of Kṛṣṇa's transcendental beauty; amṛta-sindhu--the ocean of nectar; tāhāra--of that; taraṅga-bindu--a drop of a wave; eka-bindu--one drop; jagat--the whole world; ḍubāya--can flood; tri-jagate--in the three worlds; yata nārī--all women; tāra citta--their consciousness; ucca-giri--high hills; tāhā--that; ḍubāi--drowning; āge--forward; uṭhi'--raising; dhāya--runs.

#### TRANSLATION

"The consciousness of each woman within the three worlds is certainly like a high hill, but the sweetness of Kṛṣṇa's beauty is like an ocean. Even a drop of water from that ocean can flood the entire world and submerge all the high hills of consciousness.

#### TEXT 20

#### TEXT

kṛṣṇera vacana-mādhurī, nānā-rasa-narma-dhārī,  
tāra anyāya kathana nā yāya  
jagatera nārīra kāṇe, mādhurī-guṇe bāndhi' ṭāne,  
ṭānāṭāni kāṇera prāṇa yāya

#### SYNONYMS

kṛṣṇera--of Lord Kṛṣṇa; vacana-mādhurī--the sweetness of speaking; nānā--various; rasa-narma-dhārī--full of joking words; tāra--of that; anyāya--atrocities; kathana--description; nā yāya--cannot be made; jagatera--of the world; nārīra--of women; kāṇe--in the ear; mādhurī-guṇe--to the attributes of sweetness; bāndhi'--binding; ṭāne--pulls; ṭānāṭāni--tug-of-war; kāṇera--of the ear; prāṇa yāya--the life departs.

## TRANSLATION

"The sweetness of Kṛṣṇa's joking words plays indescribable havoc with the hearts of all women. His words bind a woman's ear to the qualities of their sweetness. Thus there is a tug-of-war, and the life of the ear departs.

### TEXT 21

#### TEXT

kṛṣṇa-aṅga suśītala, ki kahimu tāra bala,  
chaṭāya jine koṭīndu-candana  
saśaila nārīra vakṣa, tāhā ākarṣite dakṣa,  
ākarṣaye nārī-gaṇa-mana

#### SYNONYMS

kṛṣṇa-aṅga--the body of Kṛṣṇa; su-śītala--very cool; ki kahimu--what shall I say; tāra--of that; bala--the strength; chaṭāya--by the rays; jine--surpasses; koṭī-indu--millions upon millions of moons; candana--sandalwood pulp; sa-śaila--like raised hills; nārīra--of a woman; vakṣa--breasts; tāhā--that; ākarṣite--to attract; dakṣa--very expert; ākarṣaye--attracts; nārī-gaṇa-mana--the minds of all women.

## TRANSLATION

"Kṛṣṇa's transcendental body is so cool that it cannot be compared even to sandalwood pulp or to millions upon millions of moons. It expertly attracts the breasts of all women, which resemble high hills. Indeed, the transcendental body of Kṛṣṇa attracts the minds of all women within the three worlds.

### TEXT 22

#### TEXT

kṛṣṇāṅga----saurabhya-bhara, mṛga-mada-mada-hara,  
nīlotpalera hare garva-dhana  
jagat-nārīra nāsā, tāra bhītara pāte vāsā,  
nārī-gaṇe kare ākarṣaṇa

#### SYNONYMS

kṛṣṇa-aṅga--the body of Kṛṣṇa; saurabhya-bhara--full of fragrance; mṛga-mada--of musk; mada-hara--intoxicating power; nīlotpalera--of the bluish lotus flower; hare--takes away; garva-dhana--the pride of the treasure; jagat-nārīra--of the women in the world; nāsā--nostrils; tāra bhītara--within them; pāte vāsā--constructs a residence; nārī-gaṇe--women; kare ākarṣaṇa--attracts.

## TRANSLATION

"The fragrance of Kṛṣṇa's body is more maddening than the aroma of musk, and it surpasses the fragrance of the bluish lotus flower. It enters the nostrils of all the women of the world and, making a nest there, thus attracts them.

TEXT 23

TEXT

kṛṣṇera adharāmṛta, tāte karpūra manda-smita,  
sva-mādhurye hare nārīra mana  
anyatra chāḍāya lobha, nā pāile mane kṣobha,  
vraja-nārī-gaṇera mūla-dhana"

SYNONYMS

kṛṣṇera--of Lord Kṛṣṇa; adhara-amṛta--the sweetness of the lips; tāte--with that; karpūra--camphor; manda-smita--gentle smile; sva-mādhurye--by His sweetness; hare--attracts; nārīra mana--the minds of all women; anyatra--anywhere else; chāḍāya--vanquishes; lobha--greed; nā pāile--without getting; mane--in the mind; kṣobha--great agitation; vraja-nārī-gaṇera--of all the gopīs of Vṛndāvana; mūla-dhana--wealth.

TRANSLATION

"Kṛṣṇa's lips are so sweet when combined with the camphor of His gentle smile that they attract the minds of all women, forcing them to give up all other attractions. If the sweetness of Kṛṣṇa's smile is unobtainable, great mental difficulties and lamentation result. That sweetness is the only wealth of the gopīs of Vṛndāvana."

TEXT 24

TEXT

eta kahi' gaurahari, dui-janāra kaṅṭha dhari',  
kahe,----'śuna, svarūpa-rāmarāya  
kāhān karoṅ, kāhān yāna, kāhān gele kṛṣṇa pāna,  
duṅhe more kaha se upāya'

SYNONYMS

eta kahi'--saying this; gaurahari--Śrī Caitanya Mahāprabhu; dui-janāra--of the two persons; kaṅṭha dhari'--catching the necks; kahe--said; śuna--please hear; svarūpa-rāma-rāya--Svarūpa Dāmodara and Rāmānanda Rāya; kāhān karoṅ--what shall I do; kāhān yāna--where shall I go; kāhān gele--going where; kṛṣṇa pāna--I can get Kṛṣṇa; duṅhe--both of you; more--unto Me; kaha--please say; se upāya--such a means.

TRANSLATION

After speaking in this way, Śrī Caitanya Mahāprabhu caught hold of the necks of Rāmānanda Rāya and Svarūpa Dāmodara. Then the Lord said, "My dear friends, please listen to Me. What shall I do? Where shall I go? Where can I go to get Kṛṣṇa? Please, both of you, tell Me how I can find Him."

TEXT 25

TEXT



ei-mata gaura-prabhu prati dine-dine  
vilāpa karena svarūpa-rāmānanda-sane

SYNONYMS

ei-mata--in this way; gaura-prabhu--Śrī Caitanya Mahāprabhu; prati dine-dine--day after day; vilāpa karena--laments; svarūpa-rāmānanda-sane--in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

TRANSLATION

Thus absorbed in transcendental pain, Śrī Caitanya Mahāprabhu lamented day after day in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

TEXT 26

TEXT

sei dui-jana prabhure kare āśvāsana  
svarūpa gāya, rāya kare śloka paṭhana

SYNONYMS

sei--those; dui-jana--two persons; prabhure--to Śrī Caitanya Mahāprabhu; kare--do; āśvāsana--pacification; svarūpa gāya--Svarūpa Dāmodara sings; rāya--Rāmānanda Rāya; kare--does; śloka paṭhana--recitation of verses.

TRANSLATION

Svarūpa Dāmodara Gosvāmī would sing appropriate songs, and Rāmānanda Rāya would recite suitable verses to enhance the ecstatic mood of the Lord. In this way they were able to pacify Him.

TEXT 27

TEXT

karṇāmṛta, vidyāpati, śrī-gīta-govinda  
ihāra śloka-gīte prabhura karāya ānanda

SYNONYMS

karṇāmṛta--the book Kṛṣṇa-karṇāmṛta; vidyāpati--the author Vidyāpati; śrī-gīta-govinda--the book Śrī Gīta-govinda by Jayadeva Gosvāmī; ihāra--of these; śloka-gīte--verses and songs; prabhura--for Śrī Caitanya Mahāprabhu; karāya--create; ānanda--happiness.

TRANSLATION

The Lord especially liked to hear Bilvamaṅgala Ṭhākura's Kṛṣṇa-karṇāmṛta, the poetry of Vidyāpati and Śrī Gīta-govinda by Jayadeva Gosvāmī. Śrī Caitanya Mahāprabhu felt great pleasure in His heart when His associates chanted verses from these books.

TEXT 28

TEXT

eka-dina mahāprabhu samudra-tīre yāite  
puṣpera udyāna tathā dekhena ācambite

SYNONYMS

eka-dina--one day; mahāprabhu--Śrī Caitanya Mahāprabhu; samudra-tīre--to the seashore; yāite--while going; puṣpera udyāna--a flower garden; tathā--there; dekhena--sees; ācambite--suddenly.

TRANSLATION

One day, while going to the beach by the sea, Śrī Caitanya Mahāprabhu suddenly saw a flower garden.

TEXT 29

TEXT

vṛndāvana-bhrame tāhān paśilā dhāñā  
premāveśe bule tāhān kṛṣṇa anveṣiyā

SYNONYMS

vṛndāvana-bhrame--taking it for Vṛndāvana; tāhān--there; paśilā--entered; dhāñā--running; prema-āveśe--in ecstatic love of Kṛṣṇa; bule--wanders; tāhān--there; kṛṣṇa--Lord Kṛṣṇa; anveṣiyā--searching for.

TRANSLATION

Lord Caitanya mistook that garden for Vṛndāvana and very quickly entered it. Absorbed in ecstatic love of Kṛṣṇa, He wandered throughout the garden, searching for Him.

TEXT 30

TEXT

rāse rādhā lañā kṛṣṇa antardhāna kailā  
pāche sakhī-gaṇa yaiche cāhi' beḍāilā

SYNONYMS

rāse--in the rāsa dance; rādhā--Śrīmatī Rādhārāṇī; lañā--taking; kṛṣṇa--Lord Kṛṣṇa; antardhāna kailā--disappeared; pāche--afterward; sakhī-gaṇa--all the gopīs; yaiche--as; cāhi'--looking; beḍāilā--wandered.

TRANSLATION

After Kṛṣṇa disappeared with Rādhārāṇī during the rāsa dance, the gopīs wandered in the forest looking for Him. In the same way, Śrī Caitanya Mahāprabhu wandered in that garden by the sea.

TEXT 31

TEXT

sei bhāvāveśe prabhu prati-taru-latā  
śloka paḍi' paḍi' cāhi' bule yathā tathā

SYNONYMS

sei--that; bhāva-āveśe--in ecstasy; prabhu--Lord Caitanya Mahāprabhu;  
prati-taru-latā--each tree and creeper; śloka paḍi' paḍi'--reciting verses;  
cāhi'--inquiring; bule--wanders; yathā tathā--here and there.

TRANSLATION

Absorbed in the ecstatic mood of the gopīs, Śrī Caitanya Mahāprabhu  
wandered here and there. He began to inquire after Kṛṣṇa by quoting verses to  
all the trees and creepers.

PURPORT

Śrī Caitanya Mahāprabhu then quoted the following three verses from Śrīmad-  
Bhāgavatam (10.30.9,7,8).

TEXT 32

TEXT

cūta-priyāla-panasāsana-kovidāra-  
jambv-arka-bilva-bakulāmra-kadamba-nīpāḥ  
ye 'nye parārtha-bhava-kā yamunopakūlāḥ  
śāmsantu kṛṣṇa-padavīm rahitātmanām naḥ

SYNONYMS

cūta--O cūta tree (a kind of mango tree); priyāla--O priyāla tree; panasā-  
O jackfruit tree; āsana--O āsana tree; kovidāra--O kovidāra tree; jambu--O  
jambu tree; arka--O arka tree; bilva--O belfruit tree; bakula--O bakula tree;  
āmra--O mango tree; kadamba--O kadamba tree; nīpāḥ--O nīpa tree; ye--which;  
anye--others; para-artha-bhava-kāḥ--very beneficial to others; yamunā-upakūlāḥ-  
-on the bank of the Yamunā; śāmsantu--please tell; kṛṣṇa-padavīm--where Kṛṣṇa  
has gone; rahita-ātmanām--who have lost our minds; naḥ--us.

TRANSLATION

"(The gopīs said:) 'O cūta tree, priyāla tree, pasana, āsana and kovidāra!  
O jambu tree, O arka tree, O bel, bakula and mango! O kadamba tree, O nīpa  
tree and all other trees living on the bank of the Yamunā for the welfare of  
others, please let us know where Kṛṣṇa has gone. We have lost our minds and  
are almost dead.

TEXT 33

TEXT

kaccit tulasi kalyāṇi  
govinda-caraṇa-priye  
saha tvāli-kulair bibhrad  
dṛṣṭas te 'ti-priyo 'cyutaḥ

SYNONYMS

kaccit--whether; tulasī--O tulasi plant; kalyāṇi--all-auspicious; govinda-caraṇa--to Govinda's lotus feet; priye--very dear; saha--with; tvā--you; alikulaiḥ--bumblebees; bibhrat--bearing; dṛṣṭaḥ--has been seen; te--your; atipriyaḥ--very dear; acyutaḥ--Lord Kṛṣṇa.

TRANSLATION

" 'O all-auspicious tulasī plant, you are very dear to Govinda's lotus feet, and He is very dear to you. Have you seen Kṛṣṇa walking here wearing a garland of your leaves, surrounded by a swarm of bumblebees?

TEXT 34

TEXT

mālaty adarśi vaḥ kaccin  
mallike jāti yūthike  
prītiṃ vo janayan yātaḥ  
kara-sparśena mādhaveḥ

SYNONYMS

mālati--O plant of mālatī flowers; adarśi--was seen; vaḥ--by you; kaccit--whether; mallike--O plant of mallikā flowers; jāti--O plant of jāti flowers; yūthike--O plant of yūthikā flowers; prītiṃ--pleasure; vaḥ--your; janayan--creating; yātaḥ--passed by; kara-sparśena--by the touch of His hand; mādhaveḥ--Śrī Kṛṣṇa.

TRANSLATION

" 'O plants of mālatī flowers, mallikā flowers, jāti and yūthikā flowers, have you seen Kṛṣṇa passing this way, touching you with His hand to give you pleasure?' "

TEXT 35

TEXT

āmra, panasa, piyāla, jambu, kovidāra  
tīrtha-vāsī sabe, kara para-upakāra

SYNONYMS

āmra--O mango tree; panasa--O jackfruit tree; piyāla--O piyāla tree; jambu--O jambu tree; kovidāra--O kovidāra tree; tīrtha-vāsī--inhabitants of a holy place; sabe--all; kara--please do; para-upakāra--others' benefit.

TRANSLATION

Śrī Caitanya Mahāprabhu continued: " 'O mango tree, O jackfruit tree, O piyāla, jambu and kovidāra trees, you are all inhabitants of a holy place. Therefore kindly act for the welfare of others.

TEXT 36

TEXT

kṛṣṇa tomāra ihāñ āilā, pāilā daraśana?  
kṛṣṇera uddeśa kahi' rākhaha jīvana

SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; tomāra--your; ihāñ--here; āilā--came; pāilā daraśana--you have seen; kṛṣṇera--of Lord Kṛṣṇa; uddeśa--the direction; kahi'--by telling; rākhaha jīvana--kindly save our lives.

TRANSLATION

" 'Have you seen Kṛṣṇa coming this way? Kindly tell us which way He has gone and save our lives.'

TEXT 37

TEXT

uttara nā pāñā punaḥ kare anumāna  
ei saba----puruṣa-jāti, kṛṣṇera sakhāra samāna

SYNONYMS

uttara--answer; nā--not; pāñā--getting; punaḥ--again; kare--do; anumāna--guess; ei saba--all these; puruṣa-jāti--belonging to the male class; kṛṣṇera--of Kṛṣṇa; sakhāra samāna--as good as friends.

TRANSLATION

"When the trees did not reply, the gopīs guessed, 'Since all of these trees belong to the male class, all of them must be friends of Kṛṣṇa.

TEXT 38

TEXT

e kene kahibe kṛṣṇera uddeśa āmāya?  
e----strī-jāti latā, āmāra sakhī-prāya

SYNONYMS

e--these; kene--why; kahibe--will say; kṛṣṇera--of Lord Kṛṣṇa; uddeśa--direction; āmāya--to us; e--these; strī-jāti--belonging to the class of women; latā--creepers; āmāra--our; sakhī-prāya--like friends.

TRANSLATION

" 'Why should the trees tell us where Kṛṣṇa has gone? Let us rather inquire from the creepers; they are female and therefore are like friends to us.

TEXT 39

TEXT

avaśya kahibe,----pāñāche kṛṣṇera darśane  
eta anumāni' puče tulasī-ādi-gaṇe

SYNONYMS

avaśya--certainly; kahibe--they will say; pāñāche--they have gotten;  
kṛṣṇera--of Lord Kṛṣṇa; darśane--audience; eta--this; anumāni'--guessing;  
puče--inquire from; tulasī-ādi-gaṇe--the plants and creepers, headed by the  
tulasī plant.

TRANSLATION

" 'They will certainly tell us where Kṛṣṇa has gone, since they have seen Him personally.' Guessing in this way, the gopīs inquired from the plants and creepers, headed by tulasī.

TEXT 40

TEXT

"tulasi, mālati, yūthi, mādHAVI, mallike  
tomāra priya kṛṣṇa āilā tomāra antike?

SYNONYMS

tulasī--O tulasi; mālati--O mālatī; yūthi--O yūthī; mādHAVI--O mādHAVI;  
mallike--O mallikā; tomāra--your; priya--very dear; kṛṣṇa--Lord Kṛṣṇa; āilā--  
came; tomāra antike--near you.

TRANSLATION

" 'O tulasī! O mālatī! O yūthī, mādHAVI and mallikā! Kṛṣṇa is very dear to you. Therefore He must have come near you.

TEXT 41

TEXT

tumi-saba----hao āmāra sakhīra samāna  
kṛṣṇoddeśa kahi' sabe rākhaha parāṇa"

SYNONYMS

tumi-saba--all of you; hao--are; āmāra--our; sakhīra--dear friends; samāna--  
equal to; kṛṣṇa-uddeśa--the direction in which Kṛṣṇa has gone; kahi'--  
speaking; sabe--all of you; rākhaha parāṇa--save our lives.

TRANSLATION

" 'You are all just like dear friends to us. Kindly tell us which way Kṛṣṇa has gone and save our lives.'

TEXT 42

TEXT

uttara nā pāñā punaḥ bhāvena antare  
'eha----kṛṣṇa-dāsī, bhaye nā kahe āmāre'

SYNONYMS

uttara--reply; nā--not; pāñā--getting; punaḥ--again; bhāvena--think;  
antare--within their minds; eha--these; kṛṣṇa-dāsī--maidservants of Kṛṣṇa;  
bhaye--out of fear; nā kahe--do not speak; āmāre--to us.

TRANSLATION

"When they still received no reply, the gopīs thought, 'These plants are all Kṛṣṇa's maidservants, and out of fear they will not speak to us.'

TEXT 43

TEXT

āge mṛgī-gaṇa dekhi' kṛṣṇāṅga-gandha pāñā  
tāra mukha dekhi' puchena nirṇaya kariyā

SYNONYMS

āge--in front; mṛgī-gaṇa--the deer; dekhi'--seeing; kṛṣṇa-āṅga-gandha--the  
aroma of Kṛṣṇa's body; pāñā--getting; tāra mukha--their faces; dekhi'--seeing;  
puchena--inquire; nirṇaya kariyā--making certain.

TRANSLATION

"The gopīs then came upon a group of she-deer. Smelling the aroma of Kṛṣṇa's body and seeing the faces of the deer, the gopīs inquired from them to ascertain if Kṛṣṇa was nearby.

TEXT 44

TEXT

apy eṇa-patny upagataḥ priyayeha gātrais  
tanvan dṛśām sakhi sunirvṛtim acyuto vaḥ  
kāntāṅga-saṅga-kuca-kuṅkuma-rañjitāyāḥ  
kunda-srajaḥ kula-pater iha vāti gandhaḥ

SYNONYMS

api--whether; eṇa-patnī--O she-deer; upagataḥ--has come; priyayā--along with His dearest companion; iha--here; gātraiḥ--by the bodily limbs; tanvan--increasing; dṛśām--of the eyes; sakhi--O my dear friend; su-nirvṛtim--happiness; acyutaḥ--Kṛṣṇa; vaḥ--of all of you; kānta-aṅga--with the body of the beloved; saṅga--by association; kuca-kuṅkuma--with kuṅkuma powder from the breasts; rañjitāyāḥ--colored; kunda-srajaḥ--of the garland of kunda flowers; kula-pateḥ--of Kṛṣṇa; iha--here; vāti--flows; gandhaḥ--the fragrance.

#### TRANSLATION

" 'O wife of the deer, Lord Kṛṣṇa has been embracing His beloved, and thus the kuṅkuma powder on Her raised breasts has covered His garland of kunda flowers. The fragrance of this garland is flowing here. O my dear friend, have you seen Kṛṣṇa passing this way with His dearest companion, increasing the pleasure of the eyes of all of you?'

#### PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.30.11).

#### TEXT 45

#### TEXT

"kaha, mṛgi, rādhā-saha śrī-kṛṣṇa sarvathā  
tomāya sukha dite āilā? nāhika anyathā

#### SYNONYMS

kaha--please say; mṛgi--O she-deer; rādhā-saha--with Śrīmatī Rādhārāṇī; śrī-kṛṣṇa--Lord Śrī Kṛṣṇa; sarvathā--in all respects; tomāya--to you; sukha dite--to give pleasure; āilā--did come; nāhika anyathā--it is certain.

#### TRANSLATION

" 'O dear doe, Śrī Kṛṣṇa is always very pleased to give you pleasure. Kindly inform us whether He passed this way in the company of Śrīmatī Rādhārāṇī. We think They must certainly have come this way.

#### TEXT 46

#### TEXT

rādhā-priya-sakhī āmarā, nahi bahiraṅga  
dūra haite jāni tāra yaiche aṅga-gandha

#### SYNONYMS

rādhā--of Śrīmatī Rādhārāṇī; priya-sakhī--very dear friends; āmarā--we; nahi bahiraṅga--are not outsiders; dūra haite--from a distance; jāni--we know; tāra--of Lord Kṛṣṇa; yaiche--as; aṅga-gandha--bodily fragrance.

#### TRANSLATION



" 'We are not outsiders. Being very dear friends of Śrīmatī Rādhārāṇī, we can perceive the bodily fragrance of Kṛṣṇa from a distance.

TEXT 47

TEXT

rādhā-aṅga-saṅge kuca-kuṅkuma-bhūṣita  
kṛṣṇa-kunda-mālā-gandhe vāyu----suvāsita

SYNONYMS

rādhā-aṅga--the body of Śrīmatī Rādhārāṇī; saṅge--by embracing; kuca-kuṅkuma--with the kuṅkuma from the breasts; bhūṣita--decorated; kṛṣṇa--of Lord Kṛṣṇa; kunda-mālā--of the garland of kunda flowers; gandhe--by the fragrance; vāyu--the air; su-vāsita--aromatic.

TRANSLATION

" 'Kṛṣṇa has been embracing Śrīmatī Rādhārāṇī, and the kuṅkuma powder on Her breasts has mixed with the garland of kunda flowers decorating His body. The fragrance of the garland has scented the entire atmosphere.

TEXT 48

TEXT

kṛṣṇa ihāṅ chāḍi' gelā, ihoṅ---virahiṇī  
kibā utara dibe ei---nā śune kāhinī"

SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; ihāṅ--here; chāḍi' gelā--has left; ihoṅ--the deer; virahiṇī--feeling separation; kibā--what; utara--reply; dibe--will they give; ei--these; nā śune--do not hear; kāhinī--our words.

TRANSLATION

" 'Lord Kṛṣṇa has left this place, and therefore the deer are feeling separation. They do not hear our words; therefore how can they reply?'

TEXT 49

TEXT

āge vṛkṣa-gaṇa dekhe puṣpa-phala-bhare  
śākhā saba paḍiyāche pṛthivī-upare

SYNONYMS

āge--in front; vṛkṣa-gaṇa--the trees; dekhe--see; puṣpa-phala-bhare -- because of the heavy burden of flowers and fruits; śākhā saba--all the branches; paḍiyāche--have bent down; pṛthivī-upare--to the ground.

TRANSLATION

"The gopīs then came upon many trees so laden with fruits and flowers that their branches bent down to the ground.

TEXT 50

TEXT

kṛṣṇe dekhi' ei saba karena namaskāra  
kṛṣṇa-gamana puche tāre kariyā nirdhāra

SYNONYMS

kṛṣṇe dekhi'--seeing Kṛṣṇa; ei--these; saba--all; karena namaskāra--offer respectful obeisances; kṛṣṇa-gamana--the passing of Kṛṣṇa; puche--inquire; tāre--from them; kariyā nirdhāra--making certain.

TRANSLATION

"The gopīs thought that because all the trees must have seen Kṛṣṇa pass by they were offering respectful obeisances to Him. To be certain, the gopīs inquired from the trees.

TEXT 51

TEXT

bāhum priyāṁsa upadhāya gṛhīta-padmo  
rāmānujas tulasikāli-kulair madāndhaiḥ  
anvīyamāna iha vas taravaḥ praṇāmam  
kimvābhinandati caran praṇayāvalokaiḥ

SYNONYMS

bāhum--arm; priyā-āṁse--on the shoulder of His beloved; upadhāya--placing; gṛhīta--having taken; padmaḥ--a lotus flower; rāma-anujaḥ--Lord Balarāma's younger brother (Kṛṣṇa); tulasikā--because of the garland of tulasī flowers; ali-kulaiḥ--by bumblebees; mada-andhaiḥ--blinded by the fragrance; anvīyamānaḥ--being followed; iha--here; vaḥ--of you; taravaḥ--O trees; praṇāmam--the obeisances; kimvā--whether; abhinandati--welcomes; caran--while passing; praṇaya-avalokaiḥ--with glances of love.

TRANSLATION

" 'O trees, kindly tell us whether Balarāma's younger brother, Kṛṣṇa, welcomed your obeisances with loving glances as He passed this way, resting one hand on the shoulder of Śrīmatī Rādhārāṇī, holding a lotus flower in the other, and being followed by a swarm of bumblebees maddened by the fragrance of tulasī leaves.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.30.12).

TEXT 52

TEXT

priyā-mukhe bhṛṅga paḍe, tāhā nivārite  
līlā-padma cālāite haila anya-citte

SYNONYMS

priyā-mukhe--on His beloved's face; bhṛṅga--the bumblebees; paḍe--fall;  
tāhā--that; nivārite--to prevent; līlā--the pastimes; padma--the lotus flower;  
cālāite--causing to move; haila--was; anya-citte--diverted in the mind.

TRANSLATION

" 'To stop the bumblebees from landing on the face of His beloved, He whisked them away with the lotus flower in His hand, and thus His mind was slightly diverted.

TEXT 53

TEXT

tomāra praṇāme ki kairāchena avadhāna?  
kibā nāhi karena, kaha vacana-pramāṇa

SYNONYMS

tomāra--your; praṇāme--to the obeisances; ki--whether; kairāchena--has given; avadhāna--attention; kibā--or; nāhi karena--did not do so; kaha--kindly speak; vacana--words; pramāṇa--evidence.

TRANSLATION

" 'Did He or did He not pay attention while You offered Him obeisances? Kindly give evidence supporting your words.

TEXT 54

TEXT

kṛṣṇera viyoge ei sevaka duḥkhita  
kibā utara dibe? ihāra nāhika samvit"

SYNONYMS

kṛṣṇera viyoge--by separation from Kṛṣṇa; ei--these; sevaka--servants; duḥkhita--very unhappy; kibā--what; utara--reply; dibe--will they give; ihāra--of these; nāhika--there's not; samvit--consciousness.

TRANSLATION

" 'Separation from Kṛṣṇa has made these servants very unhappy. Having lost consciousness, how can they answer us?'

TEXT 55

TEXT

eta bali' āge cale yamunāra kūle  
dekhe,----tāhāñ kṛṣṇa haya kadamera tale

SYNONYMS

eta bali'--saying this; āge cale--go forward; yamunāra kūle--onto the beach  
by the Yamunā; dekhe--they see; tāhāñ--there; kṛṣṇa--Lord Kṛṣṇa; haya--is  
present; kadamera tale--underneath a kadamba tree.

TRANSLATION

"Saying this, the gopīs stepped onto the beach by the Yamunā River. There  
they saw Lord Kṛṣṇa beneath a kadamba tree.

TEXT 56

TEXT

koṭi-manmatha-mohana muralī-vadana  
apāra saundarye hare jagan-netra-mana

SYNONYMS

koṭi--ten million; manmatha--Cupids; mohana--enchanting; muralī-vadana--  
with His flute to His lips; apāra--unlimited; saundarye--by the beauty; hare--  
enchants; jagat--of the whole world; netra-mana--the eyes and mind.

TRANSLATION

"Standing there with His flute to His lips, Kṛṣṇa, who enchants millions  
upon millions of Cupids, attracted the eyes and minds of all the world with  
His unlimited beauty."

TEXT 57

TEXT

saundarya dekhiyā bhūme paḍe mūrccā pāñā  
hena-kāle svarūpādi mililā āsiyā

SYNONYMS

saundarya--beauty; dekhiyā--seeing; bhūme--on the ground; paḍe--fell;  
mūrccā pāñā--becoming unconscious; hena-kāle--at that time; svarūpa-ādi--the  
devotees, headed by Svarūpa Dāmodara Gosvāmī; mililā āsiyā--came there and  
met.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw the transcendental beauty of Kṛṣṇa, He  
fell down on the ground unconscious. At that time, all the devotees, headed by  
Svarūpa Dāmodara Gosvāmī, joined Him in the garden.

TEXT 58

TEXT

pūrvavat sarvāṅge sāttvika-bhāva-sakala  
antare ānanda-āsvāda, bāhire vihvala

SYNONYMS

pūrva-vat--as before; sarva-aṅge--all over the body; sāttvika--transcendental; bhāva-sakala--all the symptoms of ecstatic love; antare--within; ānanda-āsvāda--the taste of transcendental bliss; bāhire--externally; vihvala--bewildered.

TRANSLATION

Just as before, they saw all the symptoms of transcendental ecstatic love manifested in the body of Śrī Caitanya Mahāprabhu. Although externally He appeared bewildered, He was tasting transcendental bliss within.

TEXT 59

TEXT

pūrvavat sabe mili' karāilā cetana  
uṭhiyā caudike prabhu karena darśana

SYNONYMS

pūrva-vat--as before; sabe--all; mili'--coming together; karāilā cetana--brought to consciousness; uṭhiyā--standing up; cau-dike--all around; prabhu--Śrī Caitanya Mahāprabhu; karena darśana--was looking.

TRANSLATION

Once again all the devotees brought Śrī Caitanya Mahāprabhu back to consciousness by a concerted effort. Then the Lord got up and began wandering here and there, looking all around.

TEXT 60

TEXT

"kāhān gelā kṛṣṇa? ekhani pāinu daraśana!  
tānhāra saundarya mora harila netra-mana!

SYNONYMS

kāhān--where; gelā kṛṣṇa--has Kṛṣṇa gone; ekhani--just now; pāinu daraśana--I saw; tānhāra--His; saundarya--beauty; mora--My; harila--has taken away; netra-mana--eyes and mind.

TRANSLATION

Caitanya Mahāprabhu said, "Where has My Kṛṣṇa gone? I saw Him just now, and His beauty has captured My eyes and mind.

TEXT 61

TEXT

punaḥ kene nā dekhiye muralī-vadana!  
tānhāra darśana-lobhe bhramaya nayana"

SYNONYMS

punaḥ--again; kene--why; nā dekhiye--I do not see; muralī-vadana--with His flute to His lips; tānhāra--of Him; darśana-lobhe--in hopes of seeing; bhramaya--are wandering; nayana--My eyes.

TRANSLATION

"Why can't I again see Kṛṣṇa holding His flute to His lips? My eyes are wandering in hopes of seeing Him once more."

TEXT 62

TEXT

visākhāre rādhā yaiche śloka kahilā  
sei śloka mahāprabhu paḍite lāgilā

SYNONYMS

visākhāre--to Visākhā; rādhā--Śrīmatī Rādhārāṇī; yaiche--as; śloka kahilā--recited a verse; sei--that; śloka--verse; mahāprabhu--Śrī Caitanya Mahāprabhu; paḍite lāgilā--began to recite.

TRANSLATION

Śrī Caitanya Mahāprabhu then recited the following verse, which was spoken by Śrīmatī Rādhārāṇī to Her dear friend Visākhā.

TEXT 63

TEXT

navāmbuda-lasad-dyutir nava-taḍin-manojñāmbaraḥ  
sucitra-muralī-sphurac-charad-amanda-candrānanaḥ  
mayūra-dala-bhūṣitaḥ subhaga-tāra-hāra-prabhaḥ  
sa me madana-mohanaḥ sakhi tanoti netra-sprhām

SYNONYMS

nava-ambuda--a newly formed cloud; lasat--brilliant; dyutiḥ--whose luster; nava--new; taḍit--lightning; manojña--attractive; ambaraḥ--whose dress; su-citra--very charming; muralī--with a flute; sphurat--appearing beautiful; śarat--autumn; amanda--bright; candra--like the moon; ānanaḥ--whose face; mayūra--peacock; dala--with a feather; bhūṣitaḥ--decorated; su-bhaga--lovely;

tāra--of pearls; hāra--of a necklace; prabhaḥ--with the effulgence; saḥ--He; me--My; madana-mohanaḥ--Lord Kṛṣṇa, the enchanter of Cupid; sakhi--O My dear friend; tanoti--increases; netra-sṛḥām--the desire of the eyes.

#### TRANSLATION

"My dear friend, the luster of Kṛṣṇa's body is more brilliant than a newly formed cloud, and His yellow dress is more attractive than newly arrived lightning. A peacock feather decorates His head, and on His neck hangs a lovely necklace of brilliant pearls. As He holds His charming flute to His lips, His face looks as beautiful as the full autumn moon. By such beauty, Madana-mohana, the enchanter of Cupid, is increasing the desire of my eyes to see Him."

#### PURPORT

This verse is also found in the Govinda-līlāmṛta (8.4).

#### TEXT 64

#### TEXT

nava-ghana-snigdha-varṇa, dalitāñjana-cikkaṇa,  
indīvara-nindi sukomala  
jini' upamāna-gaṇa, hare sabāra netra-mana,  
kṛṣṇa-kānti parama prabala

#### SYNONYMS

nava-ghana--a newly formed cloud; snigdha--attractive; varṇa--bodily complexion; dalita--powdered; añjana--ointment; cikkaṇa--polished; indīvara--a blue lotus flower; nindi--defeating; su-komala--soft; jini--surpassing; upamāna-gaṇa--all comparison; hare--attracts; sabāra--of all; netra-mana--the eyes and mind; kṛṣṇa-kānti--the complexion of Kṛṣṇa; parama prabala--supremely powerful.

#### TRANSLATION

Caitanya Mahāprabhu continued: "Śrī Kṛṣṇa's complexion is as polished as powdered eye ointment. It surpasses the beauty of a newly formed cloud and is softer than a blue lotus flower. Indeed, His complexion is so pleasing that it attracts the eyes and mind of everyone, and it is so powerful that it defies all comparison.

#### TEXT 65

#### TEXT

kaha, sakhi, ki kari upāya?  
kṛṣṇādbhuta balāhaka, mora netra-cātaka,  
nā dekhi' piyāse mari' yāya

#### SYNONYMS

kaha--please tell; sakhi--My dear friend; ki kari upāya--what shall I do; kṛṣṇa--Kṛṣṇa; adbhuta--wonderful; balāhaka--cloud; mora--My; netra--eyes; cātaka--like cātaka birds; nā dekhi'--without seeing; piyāse--from thirst; mari' yāya--are dying.

#### TRANSLATION

"My dear friend, please tell me what I should do. Kṛṣṇa is as attractive as a wonderful cloud, and My eyes are just like cātaka birds, which are dying of thirst because they do not see such a cloud.

#### TEXT 66

#### TEXT

saudāminī pītāmbara, sthira nahe nirantara,  
muktā-hāra baka-pānti bhāla  
indra-dhanu śikhi-pākhā, upare diyāche dekhā,  
āra dhanu vaijayantī-māla

#### SYNONYMS

saudāminī--lightning; pīta-ambara--the yellow dress; sthira--still; nahe--is not; nirantara--always; muktā-hāra--the necklace of pearls; baka-pānti bhāla--like a line of ducks; indra-dhanu--the bow of Indra (a rainbow); śikhi-pākhā--the peacock feather; upare--on the head; diyāche dekhā--is seen; āra dhanu--another rainbow; vaijayantī-māla--the vaijayantī garland.

#### TRANSLATION

"Kṛṣṇa's yellow dress looks exactly like restless lightning in the sky, and the pearl necklace on His neck appears like a line of ducks flying below a cloud. Both the peacock feather on His head and His vaijayantī garland [containing flowers of five colors] resemble rainbows.

#### TEXT 67

#### TEXT

muralīra kala-dhvani, madhura garjana śuni',  
vṛndāvane nāce mayūra-caya  
akalaṅka pūrṇa-kala, lāvaṅya-jyotsnā jhālamala,  
citra-candrera tāhāte udaya

#### SYNONYMS

muralīra--of the flute; kala-dhvani--the low vibration; madhura--sweet; garjana--thundering; śuni--hearing; vṛndāvane--in Vṛndāvana; nāce--dance; mayūra-caya--the peacocks; akalaṅka--spotless; pūrṇa-kala--the full moon; lāvaṅya--beauty; jyotsnā--light; jhālamala--glittering; citra-candrera--of the beautiful moon; tāhāte--in that; udaya--the rising.

#### TRANSLATION



"The luster of Kṛṣṇa's body is as beautiful as a spotless full moon that has just risen, and the vibration of His flute sounds exactly like the sweet thundering of a newly formed cloud. When the peacocks in Vṛndāvana hear that vibration, they all begin to dance.

TEXT 68

TEXT

līlāmṛta-variṣaṇe, siñce caudda bhuvane'  
hena megha yabe dekhā dila  
durdaiva-jhañjhā-pavane, meghe nila anya-sthāne,  
mare cātaka, pite nā pāila

SYNONYMS

līlā--of the pastimes of Kṛṣṇa; amṛta--of nectar; variṣaṇe--the shower; siñce--drenches; caudda bhuvane--the fourteen worlds; hena megha--such a cloud; yabe--when; dekhā dila--was visible; durdaiva--misfortune; jhañjhā-pavane--a high wind; meghe--the cloud; nila--brought; anya-sthāne--to another place; mare--dies; cātaka--the cātaka bird; pite nā pāila--could not drink.

TRANSLATION

"The cloud of Kṛṣṇa's pastimes is drenching the fourteen worlds with a shower of nectar. Unfortunately, when that cloud appeared, a whirlwind arose and blew it away from Me. Being unable to see the cloud, the cātaka bird of My eyes is almost dead from thirst."

TEXT 69

TEXT

punaḥ kahe,----'hāya hāya, paḍa paḍa rāma-ṛaya',  
kahe prabhu gadgada ākhyāne  
rāmānanda paḍe śloka, śuni' prabhura harṣa-śoka,  
āpane prabhu karena vyākhyāne

SYNONYMS

punaḥ--again; kahe--says; hāya hāya--alas, alas; paḍa paḍa--go on reading; rāma-ṛaya--Rāmānanda Rāya; kahe--says; prabhu--Śrī Caitanya Mahāprabhu; gadgada ākhyāne--in a faltering voice; rāmānanda--Rāmānanda Rāya; paḍe--reads; śloka--a verse; śuni'--hearing; prabhura--of Śrī Caitanya Mahāprabhu; harṣa-śoka--jubilation and lamentation; āpane--personally; prabhu--Śrī Caitanya Mahāprabhu; karena vyākhyāne--explains.

TRANSLATION

In a faltering voice, Śrī Caitanya Mahāprabhu again said, "Alas, go on reading, Rāma Rāya." Thus Rāmānanda Rāya began to read a verse. While listening to this verse, the Lord was sometimes very jubilant and sometimes overcome by lamentation. Afterwards the Lord personally explained the verse.

TEXT 70

TEXT

vīkṣyālakāvṛta-mukhaṁ tava kuṇḍala-śri-  
gaṇḍa-sthalādhara-sudhaṁ hasitāvalokam  
dattābhayaṁ ca bhujā-daṇḍa-yugaṁ vilokya  
vakṣaḥ śriyaika-ramaṇaṁ ca bhavāma dāsyāḥ

SYNONYMS

vīkṣya--seeing; alaka-āvṛta--decorated with curling tresses of hair;  
mukham--face; tava--Your; kuṇḍala-śri--the beauty of earrings; gaṇḍa-sthala--  
falling in Your cheeks; adhara-sudham--and the nectar of Your lips; hasita-  
avalokam--Your smiling glance; datta-abhayam--which assure fearlessness; ca--  
and; bhujā-daṇḍa-yugam--the two arms; vilokya--by seeing; vakṣaḥ--chest;  
śriyā--by the beauty; eka-ramaṇam--chiefly producing conjugal attraction; ca--  
and; bhavāma--we have become; dāsyāḥ--Your maidservants.

TRANSLATION

"Dear Kṛṣṇa, by seeing Your beautiful face decorated with tresses of hair,  
by seeing the beauty of Your earrings falling on Your cheeks, and by seeing  
the nectar of Your lips, the beauty of Your smiling glances, Your two arms,  
which assure complete fearlessness, and Your broad chest, whose beauty arouses  
conjugal attraction, we have simply surrendered ourselves to becoming Your  
maidservants.'

PURPORT

This verse quoted from Śrīmad-Bhāgavatam (10.29.39) was spoken by the gopīs  
when they arrived before Kṛṣṇa for the rāsa dance.

TEXT 71

TEXT

kṛṣṇa jini' padma-cānda, pātiyāche mukha phānda,  
tāte adhara-madhu-smita cāra  
vraja-nārī āsi' āsi', phānde paḍi' haya dāsī,  
chāḍi' lāja-pati-ghara-dvāra

SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; jini'--surpassing; padma-cānda--the lotus flower and the  
moon; pātiyāche--has spread; mukha--the face; phānda--noose; tāte--in that;  
adhara--lips; madhu-smita--sweet smiling; cāra--bait; vraja-nārī--the damsels  
of Vraja; āsi' āsi'--approaching; phānde--in the network; paḍi'--falling; haya  
dāsī--become maidservants; chāḍi'--giving up; lāja--prestige; pati--husbands;  
ghara--home; dvāra--family.

TRANSLATION

"After conquering the moon and the lotus flower, Kṛṣṇa wished to capture  
the doelike gopīs. Thus He spread the noose of His beautiful face, and within  
that noose He placed the bait of His sweet smile to misguide the gopīs. The

gopīs fell prey to that trap and became Kṛṣṇa's maidservants, giving up their homes, families, husbands and prestige.

TEXT 72

TEXT

bāndhava kṛṣṇa kare vyādhera ācāra  
nāhi māne dharmādharma, hare nārī-mṛgī-marma,  
kare nānā upāya tāhāra

SYNONYMS

bāndhava--O friend; kṛṣṇa--Lord Kṛṣṇa; kare--does; vyādhera ācāra--the behavior of a hunter; nāhi--not; māne--cares for; dharmādharmā--piety and impiety; hare--attracts; nārī--of a woman; mṛgī--doe; marma--the core of the heart; kare--does; nānā--varieties of; upāya--means; tāhāra--for that purpose.

TRANSLATION

"My dear friend, Kṛṣṇa acts just like a hunter. This hunter does not care for piety or impiety; He simply creates many devices to conquer the cores of the hearts of the doelike gopīs.

TEXT 73

TEXT

gaṇḍa-sthala jhālamala, nāce makara-kuṇḍala,  
sei nṛtye hare nārī-caya  
sasmita kaṭākṣa-bāṇe, tā-sabāra hṛdaye hāne,  
nārī-vadhe nāhi kichu bhaya

SYNONYMS

gaṇḍa-sthala--on the cheeks; jhālamala--glittering; nāce--dance; makara-kuṇḍala--earrings shaped like sharks; sei--that; nṛtye--dancing; hare--attracts; nārī-caya--all the women; sa-smīta--with smiles; kaṭākṣa--of glances; bāṇe--by the arrows; tā-sabāra--of all of them; hṛdaye--the hearts; hāne--pierces; nārī-vadhe--for killing women; nāhi--there is not; kichu--any; bhaya--fear.

TRANSLATION

"The earrings dancing on Kṛṣṇa's cheeks are shaped like sharks, and they shine very brightly. These dancing earrings attract the minds of all women. Over and above this, Kṛṣṇa pierces the hearts of women with the arrows of His sweetly smiling glances. He is not at all afraid to kill women in this way.

TEXT 74

TEXT

ati ucca suvistāra, lakṣmī-śrīvatsa-alaṅkāra,  
kṛṣṇera ye ḍākātiyā vakṣa

vraja-devī lakṣa lakṣa, tā-sabāra mano-vakṣa,  
hari-dāsī karibāre dakṣa

SYNONYMS

ati--very; ucca--high; su-vistāra--broad; lakṣmī--a mark of golden lines on the left side of the chest of Śrī Kṛṣṇa, indicating the residence of the goddess of fortune; śrīvatsa--a mark of silver hairs on the right side of the Lord's chest; alaṅkāra--ornaments; kṛṣṇera--of Lord Kṛṣṇa; ye--that; ḍākātiyā--like a plunderer; vakṣa--chest; vraja-devī--the damsels of Vraja; lakṣa lakṣa--thousands upon thousands; tā-sabāra--of all of them; manaḥ-vakṣa--the minds and breasts; hari-dāsī--maidservants of the Supreme Lord; karibāre--to make; dakṣa--expert.

TRANSLATION

"On Kṛṣṇa's chest are the ornaments of Śrīvatsa and the mark indicating the residence of the goddess of fortune. His chest, which is as broad as a plunderer's, attracts thousands upon thousands of damsels of Vraja, conquering their minds and breasts by force. Thus they all become maidservants of the Supreme Personality of Godhead.

TEXT 75

TEXT

sulalita dīrghārgala, kṛṣṇera bhuja-yugala,  
bhuja nahe,----kṛṣṇa-sarpa-kāya  
dui śaila-chidre paiśe, nārīra hṛdaye daṁśe,  
mare nārī se viṣa-jvālāya

SYNONYMS

su-lalita--very beautiful; dīrgha-argala--long bolts; kṛṣṇera--of Kṛṣṇa; bhuja-yugala--two arms; bhuja--arms; nahe--not; kṛṣṇa--black; sarpa--of snakes; kāya--bodies; dui--two; śaila-chidre--in the space between the hills; paiśe--enter; nārīra--of women; hṛdaye--the hearts; daṁśe--bite; mare--die; nārī--women; se--that; viṣa-jvālāya--from the burning of the poison.

TRANSLATION

"The two very beautiful arms of Kṛṣṇa are just like long bolts. They also resemble the bodies of black snakes that enter the space between the two hill-like breasts of women and bite their hearts. The women then die from the burning poison.

PURPORT

In other words, the gopīs become very agitated by lusty desires; they are burning due to the poisonous bite inflicted by the black snakes of Kṛṣṇa's beautiful arms.

TEXT 76

TEXT

kṛṣṇa-kara-pada-tala, koṭi-candra-suśītala,  
jini' karpūra-veṇā-mūla-candana  
eka-bāra yāra sparśe, smara-jvālā-viṣa nāśe,  
yāra sparśe lubdha nārī-mana

#### SYNONYMS

kṛṣṇa--of Lord Kṛṣṇa; kara-pada-tala--the palms and the soles of the feet; koṭi-candra--millions upon millions of moons; su-śītala--cool and pleasing; jini'--surpassing; karpūra--camphor; veṇā-mūla--roots of khasakhasa; candana--sandalwood pulp; eka-bāra--once; yāra--of which; sparśe--by the touch; smara-jvālā--the burning effect of remembering; viṣa--the poison; nāśe--becomes vanquished; yāra--of which; sparśe--by the touch; lubdha--enticed; nārī-mana--the minds of women.

#### TRANSLATION

"The combined cooling effect of camphor, roots of khasakhasa and sandalwood is surpassed by the coolness of Kṛṣṇa's palms and the soles of His feet, which are cooler and more pleasing than millions upon millions of moons. If women are touched by them even once, their minds are enticed, and the burning poison of lusty desire for Kṛṣṇa is immediately vanquished."

#### TEXT 77

#### TEXT

eteka vilāpa kari' premāveśe gaurahari,  
ei arthe paḍe eka śloka  
sei śloka paḍi' rādhā, viśākhāre kahe bādhā,  
ughāḍiyā hṛdayera śoka

#### SYNONYMS

eteka--thus; vilāpa kari'--lamenting; prema-āveśe--in ecstatic love of Kṛṣṇa; gaurahari--Śrī Caitanya Mahāprabhu; ei arthe--in understanding the purpose; paḍe--recites; eka śloka--one verse; sei śloka--this verse; paḍi'--reading; rādhā--Śrīmatī Rādhārāṇī; viśākhāre--to Viśākhā; kahe--says; bādhā--obstacle; ughāḍiyā--exposing; hṛdayera--of the heart; śoka--lamentation.

#### TRANSLATION

Lamenting in ecstatic love, Śrī Caitanya Mahāprabhu then recited the following verse, which was spoken by Śrīmatī Rādhārāṇī while exposing the lamentation of Her heart to Her friend Śrīmatī Viśākhā.

#### TEXT 78

#### TEXT

harinmaṇi-kavāṭikā-pratata-hāri-vakṣaḥ-sthalaḥ  
smarārta-taruṇī-maṇaḥ-kaluṣa-hāri-dor-argalaḥ  
sudhāmsu-hari-candanotpala-sitābhra-śītāṅgakaḥ  
sa me madana-mohanaḥ sakhi tanoti vakṣaḥ-sprhām

### SYNONYMS

harit-maṇi--of indranīla gems; kavāṭikā--like a door; pratata--broad; hāri--attractive; vakṣaḥ-sthalaḥ--whose chest; smara-ārta--distressed by remembering; taruṇī--of young women; manaḥ--of the mind; kaluṣa--the pain; hāri--taking away; doḥ--whose two arms; argalaḥ--like bolts; sudhāṁśu--the moon; hari-candana--sandalwood; utpala--lotus flower; sitābhra--camphor; śīta--cool; aṅgakaḥ--whose body; saḥ--that; me--My; madana-mohanaḥ--Kṛṣṇa, who is more attractive than Cupid; sakhi--My friend; tanoti--expands; vakṣaḥ-sprhām--the desire of the breasts.

### TRANSLATION

"My dear friend, Kṛṣṇa's chest is as broad and attractive as a door made of indranīla gems, and His two arms, strong as bolts, can relieve the mental anguish of young girls distressed by lusty desires for Him. His body is cooler than the moon, sandalwood, the lotus flower and camphor. In this way, Madana-mohana, the attractor of Cupid, is increasing the desire of My breasts."

### PURPORT

This verse is also found in the Govinda-līlāmṛta (8.7).

### TEXT 79

#### TEXT

prabhu kahe,----"kṛṣṇa muṇi ekhana-i pāinu  
āpanāra durdaive punaḥ hārāinu

### SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; kṛṣṇa--Lord Kṛṣṇa; muṇi--I; ekhana-i--just now; pāinu--had; āpanāra--My own; durdaive--by misfortune; punaḥ--again; hārāinu--I have lost.

### TRANSLATION

Śrī Caitanya Mahāprabhu then said, "I just now had Kṛṣṇa, but unfortunately I have lost Him again.

### TEXT 80

#### TEXT

cañcala-svabhāva kṛṣṇera, nā raya eka-sthāne  
dekhā diyā mana hari' kare antardhāne

### SYNONYMS

cañcala--restless; svabhāva--characteristic; kṛṣṇera--of Lord Kṛṣṇa; nā--does not; raya--stay; eka-sthāne--in one place; dekhā diyā--giving His audience; mana--mind; hari'--enchanting; kare--does; antardhāne--disappearance.

TRANSLATION

"By nature, Kṛṣṇa is very restless; He does not stay in one place. He meets with someone, enchants his mind and then disappears.

TEXT 81

TEXT

tāsām tat-saubhaga-madam  
vikṣya mānam ca keśavaḥ  
praśamāya prasādāya  
tatraivāntaradhīyata

SYNONYMS

tāsām--of the gopīs; tat--their; saubhaga-madam--pride due to great fortune; vikṣya--seeing; mānam--conception of superiority; ca--and; keśavaḥ--Kṛṣṇa, who subdues even ka (Lord Brahmā) and īśa (Lord Śiva); praśamāya--to subdue; prasādāya--to show mercy; tatra--there; eva--certainly; antaradhīyata--disappeared.

TRANSLATION

" 'The gopīs became proud of their great fortune. To subdue their sense of superiority and show them special favor, Keśava, the subducer of even Lord Brahmā and Lord Śiva, disappeared from the rāsa dance.' "

PURPORT

This verse quoted from Śrīmad-Bhāgavatam (10.29.48) was spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

TEXT 82

TEXT

svarūpa-gosāñire kahena,----"gāo eka gīta  
yāte āmāra hṛdayera haye ta' 'samvit' "

SYNONYMS

svarūpa-gosāñire--to Svarūpa Dāmodara Gosvāmī; kahena--said; gāo--sing; eka--one; gīta--song; yāte--by which; āmāra--My; hṛdayera--of the heart; haye--there is; ta'--certainly; samvit--consciousness.

TRANSLATION

Śrī Caitanya Mahāprabhu then said to Svarūpa Dāmodara Gosvāmī: "Please sing a song that will bring consciousness to My heart."

TEXT 83

TEXT

svarūpa-gosāñi tabe madhura kariyā  
gīta-govindera pada gāya prabhure śunāñā

SYNONYMS

svarūpa-gosāñi--Svarūpa Dāmodara Gosvāmī; tabe--thereafter; madhura kariyā--very sweetly; gīta-govindera--of the book Gīta-govinda; pada--one verse; gāya--sings; prabhure--Śrī Caitanya Mahāprabhu; śunāñā--making to hear.

TRANSLATION

Thus for the pleasure of Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara Gosvāmī began very sweetly singing the following verse from Gīta-govinda.

TEXT 84

TEXT

rāse harim iha vihita-vilāsam  
smarati mano mama kṛta-parihāsam

SYNONYMS

rāse--in the rāsa dance; harim--Śrī Kṛṣṇa; iha--here; vihita-vilāsam--performing pastimes; smarati--remembers; manaḥ--mind; mama--my; kṛta-parihāsam--fond of making jokes.

TRANSLATION

"Here in the arena of the rāsa dance, I remember Kṛṣṇa, who is always fond of joking and performing pastimes."

PURPORT

This verse is quoted from Gīta-govinda (2.3).

TEXT 85

TEXT

svarūpa-gosāñi yabe ei pada gāhilā  
uṭhi' premāveśe prabhu nācite lāgilā

SYNONYMS

svarūpa-gosāñi--Svarūpa Dāmodara Gosvāmī; yabe--when; ei--this; pada--verse; gāhilā--sang; uṭhi'--standing up; prema-āveśe--in ecstatic love of Kṛṣṇa; prabhu--Śrī Caitanya Mahāprabhu; nācite lāgilā--began to dance.

TRANSLATION

When Svarūpa Dāmodara Gosvāmī sang this special song, Śrī Caitanya Mahāprabhu immediately got up and began to dance in ecstatic love.



TEXT 86

TEXT

'aṣṭa-sāttvika' bhāva aṅge prakāṣa ha-ila  
harṣādi 'vyabhicārī' saba uthalila

SYNONYMS

asta-sāttvika--eight spiritual; bhāva--emotions; aṅge--on the body; prakāṣa  
ha-ila--became manifest; harṣa-ādi--beginning with jubilation; vyabhicārī--  
thirty-three changes of vyabhicārī-bhāva; saba--all; uthalila--were manifest.

TRANSLATION

At that time, all eight kinds of spiritual transformations became manifest  
in Lord Caitanya's body. The thirty-three symptoms of vyabhicārī-bhāva,  
beginning with lamentation and jubilation, became prominent as well.

TEXT 87

TEXT

bhāvodaya, bhāva-sandhi, bhāva-śābalya  
bhāve-bhāve mahā-yuddhe sabāra prābalya

SYNONYMS

bhāva-udaya--awakening of all the ecstatic symptoms; bhāva-sandhi--meeting  
of ecstatic symptoms; bhāva-śābalya--mixing of ecstatic symptoms; bhāve-bhāve--  
between one ecstasy and another; mahā-yuddhe--a great fight; sabāra--of all  
of them; prābalya--prominence.

TRANSLATION

All the ecstatic symptoms, such as bhāvodaya, bhāva-sandhi and bhāva-  
śābalya, awakened in the body of Śrī Caitanya Mahāprabhu. A great fight arose  
between one emotion and another, and each of them became prominent.

TEXT 88

TEXT

sei pada punaḥ punaḥ karāya gāyana  
punaḥ punaḥ āsvādaye, karena nartana

SYNONYMS

sei pada--that verse; punaḥ punaḥ--again and again; karāya gāyana--made to  
sing; punaḥ punaḥ--again and again; āsvādaye--tastes; karena nartana--dances.

TRANSLATION

Lord Caitanya Mahāprabhu had Svarūpa Dāmodara sing the same verse again and again. Each time he sang it, the Lord tasted it anew, and thus He danced again and again.

TEXT 89

TEXT

ei-mata nṛtya yadi ha-ila bahu-kṣaṇa  
svarūpa-gosāñi pada kailā samāpana

SYNONYMS

ei-mata--in this way; nṛtya--dancing; yadi--when; ha-ila--was; bahu-kṣaṇa--for a long time; svarūpa-gosāñi--Svarūpa Dāmodara Gosvāmī; pada--verse; kailā samāpana--stopped.

TRANSLATION

After the Lord had been dancing for a long time, Svarūpa Dāmodara Gosvāmī stopped singing the verse.

TEXT 90

TEXT

'bal' 'bal' bali' prabhu kahena bāra-bāra  
nā gāya svarūpa-gosāñi śrama dekhi' tāñra

SYNONYMS

bal--sing; bal--sing; bali'--uttering; prabhu--Śrī Caitanya Mahāprabhu; kahena--says; bāra-bāra--again and again; nā--not; gāya--sings; svarūpa-gosāñi--Svarūpa Dāmodara Gosvāmī; śrama--fatigue; dekhi'--seeing; tāñra--of Lord Caitanya.

TRANSLATION

Over and over again Śrī Caitanya Mahāprabhu said, "Go on! Sing! Sing!" But Svarūpa Dāmodara, seeing the Lord's fatigue, did not resume singing.

TEXT 91

TEXT

'bal' 'bal' prabhu balena, bhakta-gaṇa śuni'  
caudikete sabe meli' kare hari-dhvani

SYNONYMS

bal bal--go on singing, go on singing; prabhu balena--Śrī Caitanya Mahāprabhu said; bhakta-gaṇa--the devotees; śuni'--hearing; cau-dikete--all around; sabe--all; meli'--combining; kare hari-dhvani--vibrate the holy name of Hari.

TRANSLATION

When the devotees heard Śrī Caitanya Mahāprabhu say, "Go on singing!" they all gathered around Him and began to chant the holy name of Hari in unison.

TEXT 92

TEXT

rāmānanda-rāya tabe prabhure vasāilā  
vījanādi kari' prabhura śrama ghucāilā

SYNONYMS

rāmānanda-rāya--Rāmānanda Rāya; tabe--at that time; prabhure--Śrī Caitanya Mahāprabhu; vasāilā--made to sit down; vījana-ādi kari'--fanning and so on; prabhura--of Śrī Caitanya Mahāprabhu; śrama--fatigue; ghucāilā--dissipated.

TRANSLATION

At that time, Rāmānanda Rāya made the Lord sit down and dissipated His fatigue by fanning Him.

TEXT 93

TEXT

prabhure lañā gelā sabe samudrera tīre  
snāna karāñā punaḥ tāñre lañā āilā ghare

SYNONYMS

prabhure--Śrī Caitanya Mahāprabhu; lañā--taking; gelā--went; sabe--all; samudrera tīre--to the beach by the sea; snāna karāñā--bathing Him; punaḥ--again; tāñre--Him; lañā āilā--brought back; ghare--to His residence.

TRANSLATION

Then all the devotees took Śrī Caitanya Mahāprabhu to the beach and bathed Him. Finally they brought Him back home.

TEXT 94

TEXT

bhojana karāñā prabhure karāilā śayana  
rāmānanda-ādi sabe gelā nija-sthāna

SYNONYMS

bhojana karāñā--feeding; prabhure--Śrī Caitanya Mahāprabhu; karāilā śayana--made to lie down; rāmānanda-ādi--headed by Rāmānanda Rāya; sabe--all of them; gelā--went; nija-sthāna--to their homes.

TRANSLATION

After they fed Him lunch, they made Him lie down. Then all the devotees, headed by Rāmānanda Rāya, returned to their respective homes.

TEXT 95

TEXT

ei ta' kahiluṅ prabhura udyāna-vihāra  
vṛndāvana-bhrame yāhān praveśa tānhāra

SYNONYMS

ei ta'--thus; kahiluṅ--I have described; prabhura--of Śrī Caitanya Mahāprabhu; udyāna-vihāra--pastimes in the garden; vṛndāvana-bhrame--mistaking for Vṛndāvana; yāhān--where; praveśa--entrance; tānhāra--His.

TRANSLATION

Thus I have described Śrī Caitanya Mahāprabhu's pastimes in the garden, which He entered, mistaking it for Vṛndāvana.

TEXT 96

TEXT

pralāpa sahita ei unmāda-varṇana  
śrī-rūpa-gosāñi ihā kariyāchena varṇana

SYNONYMS

pralāpa--ecstatic ravings; sahita--with; ei--this; unmāda--of madness; varṇana--description; śrī-rūpa-gosāñi--Śrī Rūpa Gosvāmī; ihā--this; kariyāchena varṇana--has described.

TRANSLATION

There He exhibited transcendental madness and ecstatic ravings, which Śrī Rūpa Gosvāmī has described very nicely in his Stava-mālā as follows.

TEXT 97

TEXT

payoraśes tīre sphurad-upavanālī-kalanayā  
muhur vṛndāraṇya-smaraṇa-janita-prema-vivaśaḥ  
kvacit kṛṣṇāvṛtti-pracala-rasano bhakti-rasikaḥ  
sa caitanyaḥ kiṁ me punarapi dṛśor yāsyati padam

SYNONYMS

payāḥ-rāśeḥ--by the sea; tīre--on the beach; sphurat--beautiful; upavanālī--garden; kalanayā--by seeing; muhuḥ--continuously; vṛndāraṇya--the forest of Vṛndāvana; smaraṇa-janita--by remembering; prema-vivaśaḥ--being overwhelmed by ecstatic love of Kṛṣṇa; kvacit--sometimes; kṛṣṇa--of the holy name of Kṛṣṇa;

āvṛtti--repetition; pracala--busily engaged in; rasanaḥ--whose tongue; bhakti-rasikaḥ--expert in devotional service; saḥ--that; caitanyaḥ--Śrī Caitanya Mahāprabhu; kim--whether; me--my; punarapi--again; dṛśoḥ--of the eyes; yāsyati--will go; padam--in the path.

#### TRANSLATION

"Śrī Caitanya Mahāprabhu is the topmost of all devotees. Sometimes, while walking on the beach, He would see a beautiful garden nearby and mistake it for the forest of Vṛndāvana. Thus He would be completely overwhelmed by ecstatic love of Kṛṣṇa and begin to dance and chant the holy name. His tongue worked incessantly as He chanted, 'Kṛṣṇa! Kṛṣṇa!' Will He again become visible before the path of My eyes?"

#### PURPORT

This quotation is from the first Caitanyāṣṭaka, verse 6, in Śrīla Rūpa Gosvāmī's Stava-mālā.

#### TEXT 98

#### TEXT

ananta caitanya-līlā nā yāya likhana  
diṅ-mātra dekhāñā tāhā kariye sūcana

#### SYNONYMS

ananta--endless; caitanya-līlā--the pastimes of Śrī Caitanya Mahāprabhu; nā yāya likhana--it is impossible to write; diṅ-mātra--only a direction; dekhāñā--showing; tāhā--them; kariye sūcana--I introduce.

#### TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are unlimited; it is not possible to write of them properly. I can only give an indication of them as I try to introduce them.

#### TEXT 99

#### TEXT

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

#### SYNONYMS

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

#### TRANSLATION

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

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Fifteenth Chapter, describing Śrī Caitanya Mahāprabhu's pastimes in the garden by the sea.

#### Chapter 16

Lord Śrī Caitanya Mahāprabhu Tastes Nectar from the Lips of Lord Śrī Kṛṣṇa

The Sixteenth Chapter is summarized by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. When the Bengali devotees of the Lord returned to Jagannātha Purī, a gentleman named Kālidāsa who was an uncle of Raghunātha dāsa Gosvāmī went with them to see Śrī Caitanya Mahāprabhu. Kālidāsa had tasted the remnants of food of all the Vaiṣṇavas in Bengal, even Jhaḍu Ṭhākura. Because of this, he received the shelter of Śrī Caitanya Mahāprabhu at Jagannātha Purī.

When Kavi-karṇapūra was only seven years old, he was initiated by Śrī Caitanya Mahāprabhu into the Hare Kṛṣṇa mahā-mantra. He later became the greatest poet among the Vaiṣṇava ācāryas.

When Śrī Caitanya Mahāprabhu ate the remnants of food known as vallabha-bhoga, He described the glories of such remnants of the Lord's food and then fed all the devotees the prasāda. Thus they all tasted adharāmṛta, the nectar from the lips of Lord Śrī Kṛṣṇa.

#### TEXT 1

#### TEXT

vande śrī-kṛṣṇa-caitanyaṁ  
kṛṣṇa-bhāvāmṛtaṁ hi yaḥ  
āsvādyāsvādayan bhaktān  
prema-dīkṣām asīkṣayat

#### SYNONYMS

vande--I offer my respectful obeisances; śrī-kṛṣṇa-caityam--unto Lord Śrī Caitanya Mahāprabhu; kṛṣṇa-bhāva-amṛtam--the nectar of ecstatic love of Kṛṣṇa; hi--certainly; yaḥ--He who; āsvādyā--tasting; āsvādayan--causing to taste; bhaktān--the devotees; prema--in love of Kṛṣṇa; dīkṣām--initiation; asīkṣayat--instructed.

#### TRANSLATION

Let me offer my respectful obeisances unto Śrī Caitanya Mahāprabhu, who personally tasted the nectar of ecstatic love for Kṛṣṇa and then instructed His devotees how to taste it. Thus He enlightened them about ecstatic love of Kṛṣṇa to initiate them into transcendental knowledge.

#### TEXT 2

#### TEXT

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

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

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of the Lord!

TEXT 3

TEXT

ei-mata mahāprabhu rahena nīlācale  
bhakta-gaṇa-saṅge sadā prema-vihvale

SYNONYMS

ei-mata--in this way; mahāprabhu--Śrī Caitanya Mahāprabhu; rahena--stays; nīlācale--in Jagannātha Purī; bhakta-gaṇa-saṅge--in the association of devotees; sadā--always; prema-vihvale--merged in ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu thus stayed at Jagannātha Purī in the association of His devotees, always merged in ecstatic devotional love.

TEXT 4

TEXT

varṣāntare āilā saba gauḍera bhakta-gaṇa  
pūrvavat āsi' kaila prabhura milana

SYNONYMS

varṣa-antare--the next year; āilā--came; saba--all; gauḍera--of Bengal; bhakta-gaṇa--the devotees; pūrva-vat--as previously; āsi'--coming; kaila--did; prabhura milana--meeting with Śrī Caitanya Mahāprabhu.

TRANSLATION

The next year, as usual, all the devotees from Bengal went to Jagannātha Purī, and, as in previous years, there was a meeting between Śrī Caitanya Mahāprabhu and the devotees.

TEXT 5

TEXT

tāñ-sabāra sañge āila kālidāsa nāma  
kṛṣṇa-nāma vinā teñho nāhi kahe āna

SYNONYMS

tāñ-sabāra sañge--with all of them; āila--came; kāli-dāsa nāma--a man named Kālidāsa; kṛṣṇa-nāma--the holy name of Kṛṣṇa; vinā--besides; teñho--he; nāhi--does not; kahe--say; āna--anything else.

TRANSLATION

Along with the devotees from Bengal came a gentleman named Kālidāsa. He never uttered anything but the holy name of Kṛṣṇa.

TEXT 6

TEXT

mahā-bhāgavata teñho sarala udāra  
kṛṣṇa-nāma-'sañkete' cālāya vyavahāra

SYNONYMS

mahā-bhāgavata--a highly advanced devotee; teñho--he; sarala udāra--very simple and liberal; kṛṣṇa-nāma-sañkete--with chanting of the holy name of Kṛṣṇa; cālāya--performs; vyavahāra--ordinary dealings.

TRANSLATION

Kālidāsa was a very advanced devotee, yet he was simple and liberal. He would chant the holy name of Kṛṣṇa while performing all his ordinary dealings.

TEXT 7

TEXT

kautukete teñho yadi pāsaka khelāya  
'hare kṛṣṇa' 'kṛṣṇa' kari' pāsaka cālāya

SYNONYMS

kautukete--in jest; teñho--he; yadi--when; pāsaka khelāya--plays with dice; hare kṛṣṇa--the holy name of the Lord; kṛṣṇa--Kṛṣṇa; kari'--chanting; pāsaka cālāya--throws the dice.

TRANSLATION

When he used to throw dice in jest, he would throw the dice while chanting Hare Kṛṣṇa.

PURPORT

In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura warns the men of this age not to imitate the jesting of a mahā-bhāgavata like Kālidāsa. If someone imitates him by playing with dice or gambling while chanting the Hare



Kṛṣṇa mahā-mantra, he will certainly become a victim of offenses unto the holy name. As it is said, hari-nāma-bale pāpe pravṛtti: one must not commit sinful activities on the strength of chanting the Hare Kṛṣṇa mantra. Playing with dice is certainly gambling, but it is clearly said here that Kālidāsa did this only in jest. A mahā-bhāgavata can do anything, but he never forgets the basic principles. Therefore it is said, vaiṣṇavera kriyā-mudrā vijñeha nā bujhaya: "No one can understand the activities of a pure devotee." We should not imitate Kālidāsa.

TEXT 8

TEXT

raghunātha-dāsera teṅho haya jñāti-khuḍā  
vaiṣṇavera ucchiṣṭa khāite teṅho haila buḍā

SYNONYMS

raghunātha-dāsera--of Raghunātha dāsa Gosvāmī; teṅho--he (Kālidāsa); haya--is; jñāti--relative; khuḍā--uncle; vaiṣṇavera--of the Vaiṣṇavas; ucchiṣṭa--remnants of food; khāite--eating; teṅho--he; haila--became; buḍā--aged.

TRANSLATION

Kālidāsa was an uncle of Raghunātha dāsa Gosvāmī. Throughout his entire life, even in his old age, he tried to eat the remnants of food left by Vaiṣṇavas.

TEXT 9

TEXT

gauḍa-deśe haya yata vaiṣṇavera gaṇa  
sabāra ucchiṣṭa teṅho karila bhojana

SYNONYMS

gauḍa-deśe--in Bengal; haya--are; yata--as many; vaiṣṇavera gaṇa--Vaiṣṇavas; sabāra--of all; ucchiṣṭa--remnants of food; teṅho--he; karila bhojana--ate.

TRANSLATION

Kālidāsa ate the remnants of food of as many Vaiṣṇavas as there were in Bengal.

TEXT 10

TEXT

brāhmaṇa-vaiṣṇava yata----choṭa, baḍa haya  
uttama-vastu bheṭa lañā tānra ṭhāñi yāya

SYNONYMS

brāhmaṇa-vaiṣṇava--Vaiṣṇavas coming from brāhmaṇa families; yata--all; choṭa--neophyte; baḍa--highly advanced; haya--are; uttama-vastu--first-class eatables; bheṭa lañā--taking as gifts; tānra ṭhāñi--to them; yāya--goes.

TRANSLATION

He would go to all the Vaiṣṇavas born in brāhmaṇa families, be they neophyte or advanced devotees, and present them gifts of first-class eatables.

TEXT 11

TEXT

tānra ṭhāñi śeṣa-pātra layena māgiyā  
kāhāñ nā pāya, tabe rahe lukāñā

SYNONYMS

tānra ṭhāñi--from them; śeṣa-pātra--plates of remnants; layena--takes; māgiyā--begging; kāhāñ--where; nā pāya--does not get; tabe--then; rahe--remains; lukāñā--hiding.

TRANSLATION

He would beg remnants of food from such Vaiṣṇavas, and if he did not receive any, he would hide.

TEXT 12

TEXT

bhojana karile pātra phelāñā yāya  
lukāñā sei pātra āni' cāṭi' khāya

SYNONYMS

bhojana karile--after eating; pātra--the plate; phelāñā yāya--is thrown away; lukāñā--hiding; sei pātra--that plate; āni'--bringing; cāṭi' khāya--he licks up.

TRANSLATION

After the Vaiṣṇavas finished eating, they would throw away their dishes or leaves, and Kālidāsa would come out of hiding, take the leaves and lick up the remnants.

TEXT 13

TEXT

sūdra-vaiṣṇavera ghare yāya bheṭa lañā  
ei-mata tānra ucchiṣṭa khāya lukāñā

SYNONYMS

śūdra-vaiṣṇavera--of Vaiṣṇavas born in śūdra families; ghare--at the homes; yāya--goes; bheṭa lañā--taking gifts; ei-mata--in this way; tānra--their; ucchiṣṭa--remnants of food; khāya--eats; lukāñā--hiding.

#### TRANSLATION

He would also take gifts to the homes of Vaiṣṇavas born in śūdra families. Then he would hide and eat the remnants of food they threw away in this manner.

#### TEXT 14

#### TEXT

bhūnimāli-jāti, 'vaiṣṇava'----'jhaḍu' tānra nāma  
āmra-phala lañā teṅho gelā tānra sthāna

#### SYNONYMS

bhūnimāli-jāti--belonging to the bhūnimāli caste; vaiṣṇava--a great devotee; jhaḍu--Jhaḍu; tānra--his; nāma--name; āmra-phala--mango fruits; lañā--taking; teṅho--he; gelā--went; tānra sthāna--to his place.

#### TRANSLATION

There was a great Vaiṣṇava named Jhaḍu Ṭhākura, who belonged to the bhūnimāli caste. Kālidāsa went to his home, taking mangoes with him.

#### PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that both Kālidāsa and Jhaḍu Ṭhākura are worshiped at a place called Śrīpāṭabāṭī, in the village known as Bhedo or Bhaduyā. This village is situated about three miles south of the village of Kṛṣṇapura, the birthplace of Raghunātha dāsa Gosvāmī, which is about one mile west of the Byāṅḍel junction of the Burdwan line. A post office there is named Devānanda-pura. Jhaḍu Ṭhākura used to worship the Deity of Śrī Madana-gopāla. The Deity is still worshiped by one Rāmaprasāda dāsa, who belongs to the rāmāyet community. It is said that the Deity worshiped by Kālidāsa had been worshiped until now in the village of Śaṅkha on the bank of the Sarasvatī River, but the Deity has been taken away by a gentleman named Matilāla Caṭṭopādhyāya from the village of Triveṇī. The Deity is now being worshiped at his place.

#### TEXT 15

#### TEXT

āmra bheṭa diyā tānra caraṇa vandilā  
tānra patnīre tabe namaskāra kailā

#### SYNONYMS

āmra--mangoes; bheṭa--gift; diyā--presenting; tānra--his; caraṇa--feet; vandilā--offered respects to; tānra patnīre--to his wife; tabe--thereafter; namaskāra kailā--offered respectful obeisances.

TRANSLATION

Kālidāsa presented the mangoes to Jhaḍu Ṭhākura and offered him respectful obeisances. Then he also offered respectful obeisances to the Ṭhākura's wife.

TEXT 16

TEXT

patnī-sahita teṅho āchena vasiyā  
bahu sammāna kailā kālidāsere dekhīyā

SYNONYMS

patnī-sahita--with his wife; teṅho--he (Jhaḍu Ṭhākura); āchena vasiyā--was sitting; bahu--much; sammāna--respect; kailā--offered; kālidāsere dekhīyā--seeing Kālidāsa.

TRANSLATION

When Kālidāsa went to Jhaḍu Ṭhākura, he saw that saintly person sitting with his wife. As soon as Jhaḍu Ṭhākura saw Kālidāsa, he likewise offered his respectful obeisances unto him.

TEXT 17

TEXT

iṣṭagoṣṭhī kata-kṣaṇa kari' tānra sane  
jhaḍu-ṭhākura kahe tānre madhura vacane

SYNONYMS

iṣṭa-goṣṭhī--discussion; kata-kṣaṇa--for some time; kari'--performing; tānra sane--with him; jhaḍu-ṭhākura--Jhaḍu Ṭhākura; kahe--says; tānre--unto him (Kālidāsa); madhura vacane--in sweet words.

TRANSLATION

After a discussion for some time with Kālidāsa, Jhaḍu Ṭhākura said something to him in sweet words.

TEXT 18

TEXT

"āmi----nīca-jāti, tumi,----atithi sarvottama  
kon prakāre karimu āmi tomāra sevana?"

SYNONYMS

āmi--I; nīca-jāti--belong to a low caste; tumi--you; atithi--guest; sarva-uttama--very respectable; kon prakāre--how; karimu--shall perform; āmi--I; tomāra sevana--your service.

TRANSLATION

"I belong to a low caste, and you are a very respectable guest. How shall I serve you?"

TEXT 19

TEXT

ājñā deha',----brāhmaṇa-ghare anna lañā diye  
tāhāñ tumi prasāda pāo, tabe āmi jīye"

SYNONYMS

ājñā deha'--permit me; brāhmaṇa-ghare--to the house of a brāhmaṇa; anna--food; lañā diye--I shall offer; tāhāñ--there; tumi--you; prasāda pāo--take prasāda; tabe--then; āmi--I; jīye--shall live.

TRANSLATION

"If you will permit me, I shall send some food to a brāhmaṇa's house, and there you may take prasāda. If you do so, I shall then live very comfortably."

TEXT 20

TEXT

kālidāsa kahe,----"ṭhākura, kṛpā kara more  
tomāra darśane āinu mui patita pāmāre

SYNONYMS

kālidāsa kahe--Kālidāsa replied; ṭhākura--my dear saintly person; kṛpā kara--bestow your mercy; more--upon me; tomāra darśane--to see you; āinu--have come; mui--I; patita pāmāre--very fallen and sinful.

TRANSLATION

Kālidāsa replied, "My dear sir, please bestow your mercy upon me. I have come to see you, although I am very fallen and sinful."

TEXT 21

TEXT

pavitra ha-inu mui pāinu daraśana  
kṛtārtha ha-inu, mora saphala jīvana

SYNONYMS

pavitra ha-inu--have become purified; mui--I; pāinu daraśana--have gotten your interview; kṛta-ārtha--obliged; ha-inu--I have become; mora--my; saphala--successful; jīvana--life.

TRANSLATION

"Simply by seeing you, I have become purified. I am very obligated to you, for my life is now successful.

TEXT 22

TEXT

eka vāñchā haya,----yadi kṛpā kari' kara  
pāda-raja deha', pāda mora māthe dhara"

SYNONYMS

eka vāñchā--one desire; haya--there is; yadi--if; kṛpā kari'--being merciful; kara--you do; pāda-raja--the dust of your feet; deha'--give; pāda--feet; mora--my; māthe--on the head; dhara--please place.

TRANSLATION

"My dear sir, I have one desire. Please be merciful to me by kindly placing your feet upon my head so that the dust on your feet may touch it."

TEXT 23

TEXT

ṭhākura kahe,----"aiche vāt kahite nā yuyāya  
āmi----nīca-jāti, tumi----susajjana rāya"

SYNONYMS

ṭhākura kahe--Jhaḍu Ṭhākura said; aiche vāt--such a request; kahite nā yuyāya--should not be spoken; āmi--I; nīca-jāti--coming from a family of a very low caste; tumi--you; su-sat-jana rāya--very respectable and rich gentleman.

TRANSLATION

Jhaḍu Ṭhākura replied, "It does not befit you to ask this of me. I belong to a very low-caste family, whereas you are a respectable rich gentleman."

TEXT 24

TEXT

tabe kālidāsa śloka paḍi' śunāila  
śuni' jhaḍu-ṭhākurera baḍa sukha ha-ila

SYNONYMS

tabe--thereafter; kālidāsa--Kālidāsa; śloka--verses; paḍi'--reciting; śunāila--caused to hear; śuni'--hearing; jhaḍu-ṭhākurera--of Jhaḍu Ṭhākura; baḍa--very great; sukha--happiness; ha-ila--there was.

## TRANSLATION

Kālidāsa then recited some verses, which Jhaḍu Ṭhākura was very happy to hear.

### TEXT 25

#### TEXT

na me 'bhaktaś catur-vedī  
mad-bhaktaḥ śva-pacaḥ priyaḥ  
tasmai deyaṁ tato grāhyaṁ  
sa ca pūjyo yathā hy aham

#### SYNONYMS

no--not; me--My; abhaktaḥ--devoid of pure devotional service; catuḥ-vedī--a scholar of the four Vedas; mat-bhaktaḥ--My devotee; śva-pacaḥ--even from a family of dog-eaters; priyaḥ--very dear; tasmai--to him (the pure devotee); deyaṁ--should be given; tataḥ--from him; grāhyaṁ--should be accepted (remnants of food); saḥ--that person; ca--also; pūjyaḥ--is worshipable; yathā--as much as; hi--certainly; aham--I.

## TRANSLATION

"Even though one is a very learned scholar in Sanskrit literature, if he is not engaged in pure devotional service, he is not accepted as My devotee. But if someone born in a family of dog-eaters is a pure devotee with no motives for enjoyment through fruitive activity or mental speculation, he is very dear to Me. All respect should be given to him, and whatever he offers should be accepted, for such devotees are indeed as worshipable as I am."

#### PURPORT

This verse spoken by the Supreme Personality of Godhead is found in Hari-bhakti-vilāsa.

### TEXT 26

#### TEXT

viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-  
pādāravinda-vimukhāt śva-pacaṁ variṣṭham  
manye tad-arpita-mano-vacanehitārtha-  
prāṇaṁ punāti sa kulaṁ na tu bhūri-mānaḥ

#### SYNONYMS

viprāt--than a brāhmaṇa; dvi-ṣaḍ-guṇa-yutāt--who is qualified with twelve brahminical qualifications; aravinda-nābha--of Lord Viṣṇu, who has a lotuslike navel; pāda-aravinda--unto the lotus feet; vimukhāt--than a person bereft of devotion; śva-pacaṁ--a caṇḍāla, or person accustomed to eating dogs; variṣṭham--more glorified; manye--I think; tat-arpita--dedicated unto Him; maṇaḥ--mind; vacana--words; īhita--activities; artha--wealth; prāṇaṁ--life;

punāti--purifies; saḥ--he; kulam--his family; na tu--but not; bhūri-mānaḥ--a brāhmaṇa proud of possessing such qualities.

#### TRANSLATION

"A person may be born in a brāhmaṇa family and have all twelve brahminical qualities, but if in spite of being qualified he is not devoted to the lotus feet of Lord Kṛṣṇa, who has a navel shaped like a lotus, he is not as good as a caṇḍāla who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brāhmaṇa family or to have brahminical qualities is not sufficient. One must become a pure devotee of the Lord. If a śva-paca or caṇḍāla is a devotee, he delivers not only himself but his whole family, whereas a brāhmaṇa who is not a devotee but simply has brahminical qualifications cannot even purify himself, not to speak of his family.'

#### PURPORT

This and the following verse are quoted from Śrīmad-Bhāgavatam (7.9.10 and 3.33.7).

#### TEXT 27

#### TEXT

aho bata śva-paco 'to garīyān  
yaj-jihvāgre vartate nāma tubhyam  
tepus tapas te juhuvuḥ sasnur āryā  
brahmānūcur nāma gṛṇanti ye te

#### SYNONYMS

aho bata--how wonderful it is; śva-pacaḥ--a dog-eater; ataḥ--than the initiated brāhmaṇa; garīyān--more glorious; yat--of whom; jihvā-agre--on the tip of the tongue; vartate--remains; nāma--the holy name; tubhyam--of You, my Lord; tepuḥ--have performed; tapaḥ--austerity; te--they; juhuvuḥ--have performed sacrifices; sasnuḥ--have bathed in all holy places; āryāḥ--actually belonging to the Āryan race; brahma--all the Vedas; anūcuḥ--have studied; nāma--the holy name; gṛṇanti--chant; ye--who; te--they.

#### TRANSLATION

"My dear Lord, anyone who always keeps Your holy name on his tongue is greater than an initiated brāhmaṇa. Although he may be born in a family of dog-eaters and therefore, by material calculations, be the lowest of men, he is glorious nevertheless. That is the wonderful power of chanting the holy name of the Lord. One who chants the holy name is understood to have performed all kinds of austerities. He has studied all the Vedas, he has performed all the great sacrifices mentioned in the Vedas, he has already taken his bath in all the holy places of pilgrimage, and it is he who is factually the Āryan.' "

#### TEXT 28

#### TEXT



śuni' ṭhākura kahe,----"śāstra ei satya kaya  
sei śreṣṭha, aiche yānte kṛṣṇa-bhakti haya

#### SYNONYMS

śuni'--hearing; ṭhākura kahe--Jhaḍu Ṭhākura said; śāstra--revealed scripture; ei--this; satya--truth; kaya--says; sei--he; śreṣṭha--best; aiche--in such a way; yānte--in whom; kṛṣṇa-bhakti--devotion to Kṛṣṇa; haya--there is.

#### TRANSLATION

Hearing these quotations from the revealed scripture Śrīmad-Bhāgavatam, Jhaḍu Ṭhākura replied, "Yes, this is true, for it is the version of śāstra. It is true, however, for one who is genuinely advanced in devotion to Kṛṣṇa.

#### TEXT 29

#### TEXT

āmi----nīca-jāti, āmāra nāhi kṛṣṇa-bhakti  
anya aiche haya, āmāya nāhi aiche śakti"

#### SYNONYMS

āmi--I; nīca-jāti--belonging to a lower caste; āmāra--my; nāhi--there is not; kṛṣṇa-bhakti--devotion to Kṛṣṇa; anya--others; aiche haya--may be such; āmāya--unto me; nāhi--there is not; aiche śakti--such power.

#### TRANSLATION

"Such a position may befit others, but I do not possess such spiritual power. I belong to a lower class and have not even a pinch of devotion to Kṛṣṇa."

#### PURPORT

In his statement, Jhaḍu Ṭhākura presents himself as being born in a low-caste family and not having the qualifications of a bona fide devotee of Lord Kṛṣṇa. He accepts the statements declaring a lowborn person highly exalted if he is a Vaiṣṇava. However, he feels that these descriptions from Śrīmad-Bhāgavatam appropriately describe others, but not himself. Jhaḍu Ṭhākura's attitude is quite befitting a real Vaiṣṇava, for a Vaiṣṇava never considers himself exalted, even if he factually is. He is always meek and humble and never thinks that he is an advanced devotee. He assigns himself to a lower position, but that does not mean that he is indeed low. Sanātana Gosvāmī once said that he belonged to a low-caste family, for although he was born in a brāhmaṇa family, he had associated with mlecchas and yavanas in his service as a government minister. Similarly, Jhaḍu Ṭhākura presented himself as someone who belonged to a low caste, but he was actually elevated above many persons born in brāhmaṇa families. Not only is there evidence for this in Śrīmad-Bhāgavatam, as quoted by Kālidāsa in verses 26 and 27; there is also considerable evidence for this conclusion in other śāstras. For example, in the Mahābhārata, Vana-parva, Chapter 180, it is stated:

śūdre tu yad bhavel lakṣma  
dviḥ tac ca na vidyate  
na vai śūdro bhavec chūdro  
brāhmaṇo na ca brāhmaṇaḥ

"If the characteristics of a brāhmaṇa are found in a śūdra and not in a brāhmaṇa, that śūdra should not be known as a śūdra, and that brāhmaṇa should not be known as a brāhmaṇa."

Similarly, in the Vana-parva, Chapter 211, it is said:

śūdra-yonau hi jātasya  
sad-guṇānupatiṣṭhataḥ  
ārjave vartamānasya  
brāhmaṇyam abhijāyate

"If a person born in a śūdra family has developed the qualities of a brāhmaṇa, such as satya [truthfulness], śama [peacefulness], dama [self-control] and ārjava [simplicity], he attains the exalted position of a brāhmaṇa."

In the Anuśāsana-parva, Chapter 163, it is said:

sthito brāhmaṇa-dharmaṇa  
brāhmaṇyam upajīvati  
kṣatriyo vātha vaiśyo vā  
brahma-bhūyaḥ sa gacchati

ebhis tu karmabhir devi  
śubhair ācaritais tathā  
śūdro brāhmaṇatām yāti  
vaiśyaḥ kṣatriyatām vrajet

na yonir nāpi saṁskāro  
na śrutam na ca santatiḥ  
kāraṇāni dvijatvasya  
vṛttam eva tu kāraṇam

"If one is factually situated in the occupation of a brāhmaṇa, he must be considered a brāhmaṇa, even if born of a kṣatriya or vaiśya family.

"O Devī, if even a śūdra is actually engaged in the occupation and pure behavior of a brāhmaṇa, he becomes a brāhmaṇa. Moreover, a vaiśya can become a kṣatriya.

"Therefore, neither the source of one's birth, nor his reformation, nor his education is the criterion of a brāhmaṇa. The vṛtta, or occupation, is the real standard by which one is known as a brāhmaṇa."

We have seen that a person who is not the son of a doctor and has not attended a medical college is sometimes able to practice medicine. By practical knowledge of how to perform a surgical operation, how to mix medicine and how to give certain medicines for certain diseases, a person can receive a certificate and be registered as a medical practitioner in the practical field. He can do a medical man's work and be known as a doctor. Although qualified medical men may consider him a quack, the government will recognize his work. Especially in India, there are many such doctors who perform their medical services perfectly. They are accepted even by the government. Similarly, if one is engaged in brahminical service or

occupational duties, he must be considered a brāhmaṇa despite the family in which he is born. That is the verdict of all the śāstras.

In the Śrīmad-Bhāgavatam (7.11.35), it is said:

yasya yal lakṣaṇaṁ proktaṁ  
puṁso varṇābhivyañjakam  
yad anyatrāpi dṛśyeta  
tat tenaiva vinirdiśet

This is a statement by Nārada Muni to Mahārāja Yudhiṣṭhira, wherein Nārada says that the symptoms of a brāhmaṇa, kṣatriya and vaiśya are all described in śāstra. Therefore, if one is found exhibiting the symptoms and qualities of a brāhmaṇa and serving in a brahminical occupation, even if he is not born a brāhmaṇa or kṣatriya, he should be considered according to his qualifications and occupation.

Similarly, in the Padma purāṇa it is said:

na śūdrā bhagavad-bhaktās  
te tu bhāgavatā matāḥ  
sarva-varṇeṣu te śūdrā  
ye na bhaktā janārdane

"A devotee should never be considered a śūdra. All the devotees of the Supreme Personality of Godhead should be recognized as bhāgavatas. If one is not a devotee of Lord Kṛṣṇa, however, even if born of a brāhmaṇa, kṣatriya or vaiśya family, he should be considered a śūdra."

In the Padma Purāṇa it is also said:

śva-pākam iva nekṣeta  
loke vipram avaiṣṇavam  
vaiṣṇavo varṇo-bāhyo 'pi  
punāti bhuvana-trayam

"If a person born in a brāhmaṇa family is an avaiṣṇava, a nondevotee, one should not see his face, exactly as one should not look upon the face of a caṇḍāla, or dog-eater. However, a vaiṣṇava found in varṇas other than brāhmaṇa can purify all the three worlds."

The Padma Purāṇa further says:

śūdraṁ vā bhagavad-bhaktam  
niṣādam śva-pacam tathā  
vikṣate jāti-sāmānyāt  
sa yāti narakam dhruvam

"One who considers a devotee of the Supreme Personality of Godhead who was born in a family of śūdras, niṣādas or caṇḍālas to belong to that particular caste certainly goes to hell."

A brāhmaṇa must be a Vaiṣṇava and a learned scholar. Therefore in India it is customary to address a brāhmaṇa as paṇḍita. Without knowledge of Brahman, one cannot understand the Supreme Personality of Godhead. Therefore a Vaiṣṇava is already a brāhmaṇa, whereas a brāhmaṇa may become a Vaiṣṇava. In the Garuḍa Purāṇa it is said:

bhaktir aṣṭa-vidhā hy eṣā  
yasmin mlecche 'pi vartate

sa viprendro muni-śreṣṭhaḥ  
sa jñānī sa ca paṇḍitaḥ

"If even a mleccha becomes a devotee, he is to be considered the best of the brāhmaṇas and a learned paṇḍita."

Similarly, Tattva-sāgara says:

yathā kāñcanatām yāti  
kāmsyaṁ rasa-vidhānataḥ  
tathā dīkṣā-vidhānena  
dvijatvaṁ jāyate nṛṇām

"As bell metal is turned to gold when mixed with mercury in an alchemical process, so one who is properly trained and initiated by a bona fide spiritual master becomes a brāhmaṇa immediately." All this evidence found in the revealed scriptures proves that according to the Vedic version, a Vaiṣṇava is never to be considered an abrāhmaṇa, or non-brāhmaṇa. A Vaiṣṇava should not be thought to belong to a lower caste even if born in a mleccha or yavana family. Because he has become a devotee of Lord Kṛṣṇa, he has become purified and has attained the stage of brāhmaṇa (dvijatvaṁ jāyate nṛṇām).

TEXT 30

TEXT

tāre namaskari' kālidāsa vidāya māgilā  
jhaḍu-ṭhākura tabe tānra anuvraji, āilā

SYNONYMS

tāre--unto him (Jhaḍu Ṭhākura); namaskari'--offering obeisances; kālidāsa--Kālidāsa; vidāya māgilā--asked permission to go; jhaḍu-ṭhākura--Jhaḍu Ṭhākura; tabe--at that time; tānra--him; anuvraji'--following; āilā--went.

TRANSLATION

Kālidāsa again offered his obeisances to Jhaḍu Ṭhākura and asked his permission to go. The saint Jhaḍu Ṭhākura followed him as he left.

TEXT 31

TEXT

tānre vidāya diyā ṭhākura yadi ghare āila  
tānra caraṇa-cihna yei ṭhāñi paḍila

SYNONYMS

tānre--unto him (Kālidāsa); vidāya diyā--bidding farewell; ṭhākura--Jhaḍu Ṭhākura; yadi--when; ghare āila--returned to his home; tānra caraṇa-cihna--the mark of his feet; yei ṭhāñi--wherever; paḍila--fell.

TRANSLATION

After bidding farewell to Kālidāsa, Jhaḍu Ṭhākura returned to his home, leaving the marks of his feet plainly visible in many places.

TEXT 32

TEXT

sei dhūli lañā kālidāsa sarvāṅge lepilā  
tānra nikaṭa eka-sthāne lukāñā rahilā

SYNONYMS

sei dhūli--that dust; lañā--taking; kālidāsa--Kālidāsa; sarva-aṅge--all over his body; lepilā--smearred; tānra nikaṭa--near his place; eka-sthāne--in one place; lukāñā rahilā--remained hidden.

TRANSLATION

Kālidāsa smearred the dust from those footprints all over his body. Then he hid in a place near Jhaḍu Ṭhākura's home.

TEXT 33

TEXT

jhaḍu-ṭhākura ghara yāi' dekhi' āmra-phala  
mānasei kṛṣṇa-candre arpilā sakala

SYNONYMS

jhaḍu-ṭhākura--Jhaḍu Ṭhākura; ghara yāi'--returning home; dekhi' āmra-phala--seeing the mangoes; mānasei--within his mind; kṛṣṇa-candre--unto Kṛṣṇa; arpilā--offered; sakala--all.

TRANSLATION

Upon returning home, Jhaḍu Ṭhākura saw the mangoes Kālidāsa had presented. Within his mind he offered them to Kṛṣṇa-candra.

TEXT 34

TEXT

kalāra pāṭuyā-kholā haite āmra nikāśiyā  
tānra patnī tānre dena, khāyena cūṣiyā

SYNONYMS

kalāra--of the banana tree; pāṭuyā-kholā--leaves and bark; haite--from within; āmra--mangoes; nikāśiyā--taking out; tānra patnī--his wife; tānre--to him; dena--gives; khāyena--eats; cūṣiyā--sucking.

TRANSLATION

Jhaḍu Ṭhākura's wife then took the mangoes from their covering of banana tree leaves and bark and offered them to Jhaḍu Ṭhākura, who began to suck and eat them.

TEXT 35

TEXT

cūṣi, cūṣi, coṣā āṅṭhi phelilā pāṭuyāte  
tāre khāoyāñā tānra patnī khāya paścāte

SYNONYMS

cūṣi' cūṣi'--sucking and sucking; coṣā--sucked; āṅṭhi--the seeds; phelilā--left; pāṭuyāte--on the plantain leaf; tāre--him; khāoyāñā--after feeding; tānra patnī--his wife; khāya--eats; paścāte--afterwards.

TRANSLATION

When he finished eating, he left the seeds on the banana leaf, and his wife, after feeding her husband, later began to eat.

TEXT 36

TEXT

āṅṭhi-coṣā sei pāṭuyā-kholāte bhariyā  
bāhire ucchiṣṭa-garte phelāilā lañā

SYNONYMS

āṅṭhi--the seeds; coṣā--that had been sucked; sei--that; pāṭuyā-kholāte--banana leaf and bark; bhariyā--filling; bāhire--outside; ucchiṣṭa-garte--in the ditch where refuse was thrown; phelāilā lañā--picked up and threw.

TRANSLATION

After she finished eating, she filled the banana leaves and bark with the seeds, picked them up and threw them in the ditch where all the refuse was thrown.

TEXT 37

TEXT

sei kholā, āṅṭhi, cokalā cūṣe kālidāsa  
cūṣite cūṣite haya premete ullāsa

SYNONYMS

sei--that; kholā--bark of the banana tree; āṅṭhi--seeds of the mango; cokalā--skin of the mango; cūṣe--licks up; kālidāsa--Kālidāsa; cūṣite cūṣite--while licking up; haya--there was; premete ullāsa--great jubilation in ecstatic love.

TRANSLATION

Kālidāsa licked the banana bark and the mango seeds and skins, and while licking them he was overwhelmed in jubilation by ecstatic love.

TEXT 38

TEXT

ei-mata yata vaiṣṇava vaise gauḍa-deśe  
kālidāsa aiche sabāra nilā avāśeṣe

SYNONYMS

ei-mata--in this way; yata--as many as; vaiṣṇava--Vaiṣṇavas; vaise--reside; gauḍa-deśe--in Bengal; kālidāsa--Kālidāsa; aiche--in that way; sabāra--of all of them; nilā--took; avāśeṣe--the remnants.

TRANSLATION

In this way Kālidāsa ate the remnants of food left by all the Vaiṣṇavas residing in Bengal.

TEXT 39

TEXT

sei kālidāsa yabe nīlācale āilā  
mahāprabhu tānra upara mahā-kṛpā kailā

SYNONYMS

sei kālidāsa--that Kālidāsa; yabe--when; nīlācale āilā--came to Jagannātha Purī; mahāprabhu--Śrī Caitanya Mahāprabhu; tānra upara--upon him; mahā-kṛpā--great mercy; kailā--bestowed.

TRANSLATION

When Kālidāsa visited Jagannātha Purī, Nīlācala, Śrī Caitanya Mahāprabhu bestowed great mercy upon him.

TEXT 40

TEXT

prati-dina prabhu yadi yā'na daraśane  
jala-karaṅga lañā govinda yāya prabhu-sane

SYNONYMS

prati-dina--every day; prabhu--Śrī Caitanya Mahāprabhu; yadi--when; yā'na--goes; daraśane--to see Lord Jagannātha; jala-karaṅga--a waterpot; lañā--taking; govinda--the personal servant of the Lord (Govinda); yāya--goes; prabhu-sane--with Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu had been regularly visiting the temple of Jagannātha every day, and at that time Govinda, His personal servant, used to carry His waterpot and go with Him.

TEXT 41

TEXT

siṁha-dvārera uttara-dike kapāṭera āḍe  
bāiśa 'pāhāca'-tale āche eka nimna gāḍe

SYNONYMS

siṁha-dvārera--of the Siṁha-dvāra; uttara-dike--on the northern side; kapāṭera āḍe--behind the door; bāiśa 'pāhāca'--of the twenty-two steps; tale--at the bottom; āche--there is; eka--one; nimna--low; gāḍe--ditch.

TRANSLATION

On the northern side of the Siṁha-dvāra, behind the door, there are twenty-two steps leading to the temple, and at the bottom of those steps is a ditch.

TEXT 42

TEXT

sei gāḍe karena prabhu pāda-prakṣālane  
tabe karibāre yāya īśvara-daraśane

SYNONYMS

sei gāḍe--in that ditch; karena--does; prabhu--Śrī Caitanya Mahāprabhu; pāda-prakṣālane--washing the feet; tabe--thereafter; karibāre--to do; yāya--He goes; īśvara-daraśane--to visit Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu would wash His feet in this ditch, and then He would enter the temple to see Lord Jagannātha.

TEXT 43

TEXT

govindere mahāprabhu kairāche niyama  
'mora pāda-jala yena nā laya kona jana'

SYNONYMS

govindere--unto Govinda; mahāprabhu--Śrī Caitanya Mahāprabhu; kairāche--has given; niyama--a regulative principle; mora--My; pāda-jala--water from washing the feet; yena--that; nā laya--does not take; kona jana--anyone.



TRANSLATION

Śrī Caitanya Mahāprabhu ordered His personal servant Govinda that no one should take the water that had washed His feet.

TEXT 44

TEXT

prāṇi-mātra la-ite nā pāya sei jala  
antaraṅga bhakta laya kari' kona chala

SYNONYMS

prāṇi-mātra--all living beings; la-ite--to take; nā pāya--do not get; sei jala--that water; antaraṅga--very intimate; bhakta--devotees; laya--take; kari'--doing; kona chala--some trick.

TRANSLATION

Because of the Lord's strict order, no living being could take the water. Some of His intimate devotees, however, would take it by some trick.

TEXT 45

TEXT

eka-dina prabhu tāñhā pāda prakṣālite  
kālidāsa āsi' tāhāñ pātilena hāte

SYNONYMS

eka-dina--one day; prabhu--Śrī Caitanya Mahāprabhu; tāñhā--there; pāda prakṣālite--washing His feet; kālidāsa--Kālidāsa; āsi'--coming; tāhāñ--there; pātilena--spread; hāte--his palm.

TRANSLATION

One day as Śrī Caitanya Mahāprabhu was washing His feet in that place, Kālidāsa came and extended his palm to take the water.

TEXT 46

TEXT

eka añjali, dui añjali, tina añjali pilā  
tabe mahāprabhu tāñre niṣedha karilā

SYNONYMS

eka añjali--one palmful; dui añjali--two palmfuls; tina añjali--three palmfuls; pilā--he drank; tabe--at that time; mahāprabhu--Śrī Caitanya Mahāprabhu; tāñre--him; niṣedha karilā--forbade.

TRANSLATION

Kālidāsa drank one palmful and then a second and a third. Then Śrī Caitanya Mahāprabhu forbade him to drink more.

TEXT 47

TEXT

"ataḥpara āra nā kariha punar-bāra  
etāvatā vāñchā-pūraṇa kariluṅ tomāra"

SYNONYMS

ataḥpara--hereafter; āra--any more; nā kariha--do not do; punaḥ-bāra--again; etāvatā--so far; vāñchā-pūraṇa--fulfilling the desire; kariluṅ--I have done; tomāra--of you.

TRANSLATION

"Do not act in this way any more. I have fulfilled your desire as far as possible."

TEXT 48

TEXT

sarvajña-śiromaṇi caitanya īśvara  
vaiṣṇave tāñhāra viśvāsa, jānena antara

SYNONYMS

sarva-jña--omniscient; śiromaṇi--topmost; caitanya--Lord Śrī Caitanya Mahāprabhu; īśvara--the Supreme Personality of Godhead; vaiṣṇave--unto the Vaiṣṇavas; tāñhāra viśvāsa--his faith; jānena--He knows; antara--the heart.

TRANSLATION

Śrī Caitanya Mahāprabhu is the most exalted, omniscient Supreme Personality of Godhead, and therefore He knew that Kālidāsa, in the core of his heart, had full faith in Vaiṣṇavas.

TEXT 49

TEXT

sei-guṇa lañā prabhu tāñre tuṣṭa ha-ilā  
anyera durlabha prasāda tāñhāre karilā

SYNONYMS

sei-guṇa--that quality; lañā--accepting; prabhu--Śrī Caitanya Mahāprabhu; tāñre--him; tuṣṭa ha-ilā--satisfied; anyera--for others; durlabha--not attainable; prasāda--mercy; tāñhāre--unto him; karilā--showed.

TRANSLATION

Because of this quality, Śrī Caitanya Mahāprabhu satisfied him with mercy not attainable by anyone else.

TEXT 50

TEXT

bāiśa 'pāhāca'-pāche upara dakṣiṇa-dike  
eka nṛsimha-mūrti āchena uṭhite vāma-bhāge

SYNONYMS

bāiśa pāhāca--of the twenty-two steps; pāche--toward the back; upara--above; dakṣiṇa-dike--on the southern side; eka--one; nṛsimha-mūrti--Deity of Lord Nṛsimha; āchena--there is; uṭhite--while stepping upward; vāma-bhāge--on the left side.

TRANSLATION

On the southern side, behind and above the twenty-two steps, is a Deity of Lord Nṛsimhadeva. It is on the left as one goes up the steps toward the temple.

TEXT 51

TEXT

prati-dina tāñre prabhu karena namaskāra  
namaskari' ei śloka paḍe bāra-bāra

SYNONYMS

prati-dina--every day; tāñre--unto the Deity of Lord Nṛsimhadeva; prabhu--Śrī Caitanya Mahāprabhu; karena--does; namaskāra--obeisances; namaskari'--offering obeisances; ei śloka--these verses; paḍe--recites; bāra-bāra--again and again.

TRANSLATION

Śrī Caitanya Mahāprabhu, His left side toward the Deity, offered obeisances to Lord Nṛsimha as He proceeded toward the temple. He recited the following verses again and again while offering obeisances.

TEXT 52

TEXT

namas te nara-simhāya  
prahlādāhlāda-dāyine  
hiraṇyakaśipor vakṣaḥ-  
śilā-ṭaṅka-nakhālaye

SYNONYMS

namaḥ--I offer my respectful obeisances; te--unto You; nara-simhāya--Lord Nṛsimhadeva; prahlāda--to Mahārāja Prahlāda; āhlāda--of pleasure; dāyine--giver; hiraṇya-kaśipoḥ--of Hiraṇyakaśipu; vakṣaḥ--chest; śilā--like stone; ṭaṅka--like the chisel; nakha-ālaye--whose fingernails.

#### TRANSLATION

"I offer my respectful obeisances unto You, Lord Nṛsimhadeva. You are the giver of pleasure to Mahārāja Prahlāda, and Your nails cut the chest of Hiraṇyakaśipu like a chisel cutting stone.

#### PURPORT

This and the following verse are quoted from the Nṛsimha Purāṇa.

#### TEXT 53

#### TEXT

ito nṛsimhaḥ parato nṛsimho  
yato yato yāmi tato nṛsimhaḥ  
bahir nṛsimho hṛdaye nṛsimho  
nṛsimham ādim śaraṇam prapadye

#### SYNONYMS

itaḥ--here; nṛsimhaḥ--Lord Nṛsimha; parataḥ--on the opposite side; nṛsimhaḥ--Lord Nṛsimha; yataḥ yataḥ--wherever; yāmi--I go; tataḥ--there; nṛsimhaḥ--Lord Nṛsimha; bahiḥ--outside; nṛsimhaḥ--Lord Nṛsimha; hṛdaye--in my heart; nṛsimhaḥ--Lord Nṛsimha; nṛsimham--Lord Nṛsimha; ādim--the original Supreme Personality; śaraṇam prapadye--I take shelter of.

#### TRANSLATION

"Lord Nṛsimhadeva is here, and He is also there on the opposite side. Wherever I go, there I see Lord Nṛsimhadeva. He is outside and within My heart. Therefore I take shelter of Lord Nṛsimhadeva, the original Supreme Personality of Godhead."

#### TEXT 54

#### TEXT

tabe prabhu karilā jagannātha daraśana  
ghare āsi' madhyāhna kari' karila bhojana

#### SYNONYMS

tabe--after this; prabhu--Śrī Caitanya Mahāprabhu; karilā--did; jagannātha daraśana--visiting Lord Jagannātha; ghare āsi'--after returning home; madhyāhna kari'--after performing His noon activities; karila bhojana--took lunch.

#### TRANSLATION

Having offered obeisances to Lord Nṛsiṃhadeva, Śrī Caitanya Mahāprabhu visited the temple of Lord Jagannātha. Then He returned to His residence, finished His noon duties and took His lunch.

TEXT 55

TEXT

bahir-dvāre āche kālidāsa pratyāśā kariyā  
govindere ṭhāre prabhu kahena jāniyā

SYNONYMS

bahiḥ-dvāre--outside the door; āche--there was; kālidāsa--Kālidāsa; pratyāśā kariyā--expecting; govindere--unto Govinda; ṭhāre--by indications; prabhu--Śrī Caitanya Mahāprabhu; kahena--speaks; jāniyā--knowing.

TRANSLATION

Kālidāsa was standing outside the door, expecting the remnants of food from Śrī Caitanya Mahāprabhu. Knowing this, Mahāprabhu gave an indication to Govinda.

TEXT 56

TEXT

mahāprabhura iṅgita govinda saba jāne  
kālidāsere dila prabhura śeṣa-pātra-dāne

SYNONYMS

mahāprabhura--of Śrī Caitanya Mahāprabhu; iṅgita--indications; govinda--His personal servant; saba--all; jāne--knows; kālidāsere--unto Kālidāsa; dila--delivered; prabhura--of Śrī Caitanya Mahāprabhu; śeṣa-pātra--the remnants of food; dāne--presentation.

TRANSLATION

Govinda understood all the indications of Śrī Caitanya Mahāprabhu. Therefore he immediately delivered the remnants of Śrī Caitanya Mahāprabhu's food to Kālidāsa.

TEXT 57

TEXT

vaiṣṇavera śeṣa-bhakṣaṇera eteka mahimā  
kālidāse pāoyāila prabhura kṛpā-sīmā

SYNONYMS

vaiṣṇavera--of Vaiṣṇavas; śeṣa-bhakṣaṇera--of eating the remnants of food; eteka mahimā--so much value; kālidāse--Kālidāsa; pāoyāila--caused to get; prabhura--of Śrī Caitanya Mahāprabhu; kṛpā-sīmā--the supreme mercy.

TRANSLATION

Taking the remnants of the food of Vaiṣṇavas is so valuable that it induced Śrī Caitanya Mahāprabhu to offer Kālidāsa His supreme mercy.

TEXT 58

TEXT

tāte 'vaiṣṇavera jhuṭā' khāo chāḍi' ghrṇā-lāja  
yāhā haite pāibā nija vāñchita saba kāja

SYNONYMS

tāte--therefore; vaiṣṇavera jhuṭā--remnants of the food of Vaiṣṇavas; khāo--eat; chāḍi'--giving up; ghrṇā-lāja--hate and hesitation; yāhā haite--by which; pāibā--you will get; nija--your own; vāñchita--desired; saba--all; kāja--success.

TRANSLATION

Therefore, giving up hatred and hesitation, try to eat the remnants of the food of Vaiṣṇavas, for you will thus be able to achieve your desired goal of life.

TEXT 59

TEXT

kṛṣṇera ucchiṣṭa haya 'mahā-prasāda' nāma  
'bhakta-śeṣa' haile 'mahā-mahā-prasādākhyāna'

SYNONYMS

kṛṣṇera ucchiṣṭa--remnants of the food of Kṛṣṇa; haya--are; mahā-prasāda nāma--called mahā-prasāda; bhakta-śeṣa--the remnants of a devotee; haile--when it becomes; mahā-mahā-prasāda--great mahā-prasāda; ākhyāna--named.

TRANSLATION

The remnants of food offered to Lord Kṛṣṇa are called mahā-prasāda. After this same mahā-prasāda has been taken by a devotee, the remnants are elevated to mahā-mahā-prasāda.

TEXT 60

TEXT

bhakta-pada-dhūli āra bhakta-pada-jala  
bhakta-bhukta-avaśeṣa,----tina mahā-bala

SYNONYMS

bhakta-pada-dhūli--the dust of the lotus feet of a devotee; āra--and;  
bhakta-pada-jala--the water that washed the feet of a devotee; bhakta-bhukta-  
avaśeṣa--and the remnants of food eaten by a devotee; tina--three; mahā-bala--  
very powerful.

#### TRANSLATION

The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances.

#### TEXT 61

#### TEXT

ei tina-sevā haite kṛṣṇa-premā haya  
punaḥ punaḥ sarva-śāstre phukāriyā kaya

#### SYNONYMS

ei tina-sevā--rendering service to these three; haite--from; kṛṣṇa-prema--  
ecstatic love for Kṛṣṇa; haya--there is; punaḥ punaḥ--again and again; sarva-  
śāstre--all the revealed scriptures; phu-kāriyā kaya--declare loudly.

#### TRANSLATION

By rendering service to these three, one attains the supreme goal of ecstatic love for Kṛṣṇa. In all the revealed scriptures this is loudly declared again and again.

#### TEXT 62

#### TEXT

tāte bāra bāra kahi,----śuna bhakta-gaṇa  
viśvāsa kariyā kara e-tina sevana

#### SYNONYMS

tāte--therefore; bāra bāra--again and again; kahi--I say; śuna--hear;  
bhakta-gaṇa--devotees; viśvāsa kariyā--keeping faith; kara--do; e-tina sevana  
--rendering service to these three.

#### TRANSLATION

Therefore, my dear devotees, please hear from me, for I insist again and again: please keep faith in these three and render service to them without hesitation.

#### TEXT 63

#### TEXT

tina haite kṛṣṇa-nāma-premera ullāsa  
kṛṣṇera prasāda, tāte 'sākṣī' kālidāsa

#### SYNONYMS

tina haite--from these three; kṛṣṇa-nāma--of the holy name of Lord Kṛṣṇa; premera ullāsa--awakening of ecstatic love; kṛṣṇera prasāda--the mercy of Lord Kṛṣṇa; tāte--in that; sākṣī--evidence; kālidāsa--Kālidāsa.

#### TRANSLATION

From these three one achieves the highest goal of life--ecstatic love of Kṛṣṇa. This is the greatest mercy of Lord Kṛṣṇa. The evidence is Kālidāsa himself.

#### TEXT 64

#### TEXT

nīlācale mahāprabhu rahe ei-mate  
kālidāse mahā-kṛpā kailā alakṣite

#### SYNONYMS

nīlācale--at Jagannātha Purī; mahāprabhu--Śrī Caitanya Mahāprabhu; rahe--remains; ei-mate--in this way; kālidāse--unto Kālidāsa; mahā-kṛpā--great favor; kailā--bestowed; alakṣite--invisibly.

#### TRANSLATION

In this way Śrī Caitanya Mahāprabhu remained at Jagannātha Purī, Nīlācala, and He invisibly bestowed great mercy upon Kālidāsa.

#### TEXT 65

#### TEXT

se vatsara śivānanda patnī lañā āilā  
'purīdāsa'-choṭa-putre saṅgete ānilā

#### SYNONYMS

se vatsara--that year; śivānanda--Śivānanda Sena; patnī--the wife; lañā--bringing; āilā--came; purī-dāsa--Purīdāsa; choṭa-putre--the youngest son; saṅgete ānilā--he brought with him.

#### TRANSLATION

That year, Śivānanda Sena brought with him his wife and youngest son, Purīdāsa.

#### TEXT 66

#### TEXT

putra saṅge lañā teṅho āilā prabhu-sthāne  
putrere karāilā prabhura caraṇa vandane



SYNONYMS

putra--the son; saṅge--along; lañā--taking; teṅho--he; āilā--came; prabhu-sthāne--to the place of Śrī Caitanya Mahāprabhu; putrere--his son; karāilā--made to do; prabhura--of Śrī Caitanya Mahāprabhu; caraṇa vandane--worshiping the lotus feet.

TRANSLATION

Taking his son, Śivānanda Sena went to see Śrī Caitanya Mahāprabhu at His residence. He made his son offer respectful obeisances at the lotus feet of the Lord.

TEXT 67

TEXT

'kṛṣṇa kaha' bali' prabhu balena bāra bāra  
tabu kṛṣṇa-nāma bālaka nā kare uccāra

SYNONYMS

kṛṣṇa kaha--say Kṛṣṇa; bali'--saying; prabhu--Śrī Caitanya Mahāprabhu; balena--said; bāra bāra--again and again; tabu--still; kṛṣṇa-nāma--the holy name of Kṛṣṇa; bālaka--the boy; nā kare uccāra--did not utter.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the boy again and again to chant the name of Kṛṣṇa, but the boy would not utter the holy name.

TEXT 68

TEXT

śivānanda bālakere bahu yatna karilā  
tabu sei bālaka kṛṣṇa-nāma nā kahilā

SYNONYMS

śivānanda--Śivānanda Sena; bālakere--unto the boy; bahu--much; yatna--endeavor; karilā--did; tabu--still; sei bālaka--that boy; kṛṣṇa-nāma--the name of Kṛṣṇa; nā kahilā--did not utter.

TRANSLATION

Although Śivānanda Sena tried with much endeavor to get his boy to speak Kṛṣṇa's holy name, the boy would not utter it.

TEXT 69

TEXT

prabhu kahe,----"āmi nāma jagate laoyāiluñ

sthāvare paryanta kṛṣṇa-nāma kahāiluṅ

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; āmi--I; nāma--the holy name; jagate--throughout the whole world; laoyāiluṅ--induced to take; sthāvare--the unmovable; paryanta--up to; kṛṣṇa-nāma--the holy name of Kṛṣṇa; kahāiluṅ--I induced to chant.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I have induced the whole world to take to the holy name of Kṛṣṇa. I have induced even the trees and immovable plants to chant the holy name.

TEXT 70

TEXT

ihāre nāriluṅ kṛṣṇa-nāma kahāite!"  
śuniyā svarūpa-gosāñi lāgilā kahite

SYNONYMS

ihāre--this boy; nāriluṅ--I could not; kṛṣṇa-nāma--the holy name of Kṛṣṇa; kahāite--cause to speak; śuniyā--hearing; svarūpa-gosāñi--Svarūpa Dāmodara Gosāñi; lāgilā--began; kahite--to say.

TRANSLATION

"But I could not induce this boy to chant the holy name of Kṛṣṇa." Hearing this, Svarūpa Dāmodara Gosvāmī began to speak.

TEXT 71

TEXT

"tumi kṛṣṇa-nāma-mantra kailā upadeśe  
mantra pāñā kā'ra āge nā kare prakāśe

SYNONYMS

tumi--You; kṛṣṇa-nāma--the holy name of Kṛṣṇa; mantra--this hymn; kailā upadeśe--have instructed; mantra pāñā--getting the hymn; kā'ra āge--in front of everyone; nā kare prakāśe--he does not express.

TRANSLATION

"My Lord," he said, "You have given him initiation into the name of Kṛṣṇa, but after receiving the mantra he will not express it in front of everyone.

TEXT 72

TEXT

mane mane jape, mukhe nā kare ākhyāna  
ei ihāra manaḥ-kathā----kari anumāna"

SYNONYMS

mane mane--within the mind; jape--chants; mukhe--in the mouth; nā kare  
ākhyāna--does not express; ei--this; ihāra--his; manaḥ-kathā--intention; kari  
anumāna--I guess.

TRANSLATION

"This boy chants the mantra within his mind, but does not say it aloud.  
That is his intention, as far as I can guess."

TEXT 73

TEXT

āra dina kahena prabhu,----'paḍa, purīdāsa'  
ei śloka kari' teṅho karilā prakāśa

SYNONYMS

āra dina--another day; kahena prabhu--Śrī Caitanya Mahāprabhu said; paḍa--  
recite; purīdāsa--Purīdāsa; ei--this; śloka--verse; kari'--making; teṅho--he;  
karilā prakāśa--manifested.

TRANSLATION

Another day, when Śrī Caitanya Mahāprabhu said to the boy, "Recite, My dear  
Purīdāsa," the boy composed the following verse and expressed it before  
everyone.

TEXT 74

TEXT

śravasoḥ kuvalayam akṣṇor añjanam  
uraso mahendra-maṇi-dāma  
vṛndāvana-ramaṇīnām maṇḍanam  
akhilam harir jayati

SYNONYMS

śravasoḥ--of the two ears; kuvalayam--blue lotus flowers; akṣṇoḥ--of the  
two eyes; añjanam--ointment; urasoḥ--of the chest; mahendra-maṇi-dāma--a  
necklace of indranīla gems; vṛndāvana-ramaṇīnām--of the damsels of Vṛndāvana;  
maṇḍanam--ornaments; akhilaḥ--all; hariḥ jayati--all glories to Lord Śrī  
Kṛṣṇa.

TRANSLATION

"Lord Śrī Kṛṣṇa is just like a bluish lotus flower for the ears; He is  
ointment for the eyes, a necklace of indranīla gems for the chest, and

universal ornaments for the gopī damsels of Vṛndāvana. Let that Lord Śrī Hari, Kṛṣṇa, be glorified."

TEXT 75

TEXT

sāta vatsarera śīśu, nāhi adhyayana  
aiche śloka kare,----lokera camatkāra mana

SYNONYMS

sāta vatsarera--seven years old; śīśu--the boy; nāhi adhyayana--without education; aiche--such; śloka--verse; kare--composes; lokera--of all the people; camatkāra--struck with wonder; mana--mind.

TRANSLATION

Although the boy was only seven years old and still had no education, he composed such a nice verse. Everyone was struck with wonder.

TEXT 76

TEXT

caitanya-prabhura ei kṛpāra mahimā  
brahmādi deva yāra nāhi pāya sīmā

SYNONYMS

caitanya-prabhura--of Lord Śrī Caitanya Mahāprabhu; ei--this; kṛpāra mahimā--the glory of the mercy; brahmā-ādi--headed by Lord Brahmā; deva--the demigods; yāra--of which; nāhi pāya--do not reach; sīmā--the limit.

TRANSLATION

This is the glory of Śrī Caitanya Mahāprabhu's causeless mercy, which even the demigods, headed by Lord Brahmā, cannot estimate.

TEXT 77

TEXT

bhakta-gaṇa prabhu-saṅge rahe cāri-māse  
prabhu ājñā dilā sabe gelā gauḍa-deśe

SYNONYMS

bhakta-gaṇa--all the devotees; prabhu-saṅge--with Śrī Caitanya Mahāprabhu; rahe--remained; cāri-māse--for four months; prabhu--Lord Śrī Caitanya Mahāprabhu; ājñā dilā--gave the order; sabe--unto everyone; gelā--returned; gauḍa-deśe--to Bengal.

TRANSLATION

All the devotees remained with Śrī Caitanya Mahāprabhu continuously for four months. Then the Lord ordered them back to Bengal, and therefore they returned.

TEXT 78

TEXT

tān-sabāra saṅge prabhura chila bāhya-jñāna  
tānrā gele punaḥ hailā unmāda pradhāna

SYNONYMS

tān-sabāra--all of them; saṅge--with; prabhura--of Śrī Caitanya Mahāprabhu; chila--there was; bāhya-jñāna--external consciousness; tānrā gele--when they departed; punaḥ--again; hailā--there was; unmāda--madness; pradhāna--the chief business.

TRANSLATION

As long as the devotees were in Nīlācala, Jagannātha Purī, Śrī Caitanya Mahāprabhu maintained His external consciousness, but after their departure His chief engagement was again the madness of ecstatic love for Kṛṣṇa.

TEXT 79

TEXT

rātri-dine sphure kṛṣṇera rūpa-gandha-rasa  
sākṣād-anubhave,----yena kṛṣṇa-upasparśa

SYNONYMS

rātri-dine--night and day; sphure--appears; kṛṣṇera--of Lord Kṛṣṇa; rūpa--the beauty; gandha--fragrance; rasa--mellow; sākṣāt-anubhave--directly experienced; yena--as if; kṛṣṇa-upasparśa--touching Kṛṣṇa.

TRANSLATION

Throughout the entire day and night, Śrī Caitanya Mahāprabhu directly relished Kṛṣṇa's beauty, fragrance and mellow as if He were touching Kṛṣṇa hand to hand.

TEXT 80

TEXT

eka-dina prabhu gelā jagannātha-daraśane  
siṁha-dvāre dala-i āsi' karila vandane

SYNONYMS

eka-dina--one day; prabhu--Śrī Caitanya Mahāprabhu; gelā--went; jagannātha-daraśane--to see Lord Jagannātha; siṁha-dvāre--at the gate known as Siṁha-

dvāra; dala-i--the gatekeeper; āsi'--coming; karila vandane--offered respectful obeisances.

TRANSLATION

One day, when Śrī Caitanya Mahāprabhu went to visit the temple of Lord Jagannātha, the gatekeeper at Siṃha-dvāra approached Him and offered respectful obeisances.

TEXT 81

TEXT

tāre bale,----'kothā kṛṣṇa, mora prāṇa-nātha?  
more kṛṣṇa dekhāo' bali' dhare tāra hāta

SYNONYMS

tāre--to him; bale--said; kothā kṛṣṇa--where is Kṛṣṇa; mora--My; prāṇa-nātha--Lord of life; more--to Me; kṛṣṇa dekhāo--please show Kṛṣṇa; bali'--saying; dhare--catches; tāra--his; hāta--hand.

TRANSLATION

The Lord asked him, "Where is Kṛṣṇa, My life and soul? Please show Me Kṛṣṇa." Saying this, He caught the doorkeeper's hand.

TEXT 82

TEXT

seha kahe,----'inhā haya vrajendra-nandana  
āisa tumi mora saṅge, karāṇa daraśana'

SYNONYMS

seha kahe--he said; inhā--here; haya--is; vrajendra-nandana--the son of Nanda Mahārāja; āisa--come; tumi--You; mora saṅge--with me; karāṇa daraśana--I shall show.

TRANSLATION

The doorkeeper replied, "The son of Mahārāja Nanda is here; please come along with me, and I shall show You."

TEXT 83

TEXT

'tumi mora sakhā, dekhāha----kāhān prāṇa-nātha?'  
eta bali' jagamohana gelā dhari' tāra hāta

SYNONYMS

tumi--you; mora sakhā--My friend; dekhāha--please show; kāhāñ--where; prāṇa-nātha--the Lord of My heart; eta bali'--saying this; jagamohana--to Jagamohana; gelā--went; dhari'--catching; tāra--his; hāta--hand.

#### TRANSLATION

Lord Caitanya said to the doorman, "You are My friend. Please show Me where the Lord of My heart is." After the Lord said this, they both went to the place known as Jagamohana, where everyone views Lord Jagannātha.

#### TEXT 84

#### TEXT

seha bale,----'ei dekha śrī-puruṣottama  
netra bhariyā tumi karaha daraśana'

#### SYNONYMS

seha bale--he also said; ei--this; dekha--just see; śrī-puruṣa-uttama--Lord Kṛṣṇa, the best of all Personalities of Godhead; netra bhariyā--to the full satisfaction of Your eyes; tumi--You; karaha daraśana--see.

#### TRANSLATION

"Just see!" the doorkeeper said. "Here is the best of the Personalities of Godhead. From here You may see the Lord to the full satisfaction of Your eyes."

#### TEXT 85

#### TEXT

garuḍera pāche rahi' karena daraśana  
dekhena,----jagannātha haya muralī-vadana

#### SYNONYMS

garuḍera pāche--behind the Garuḍa column; rahi'--staying; karena daraśana--He was seeing; dekhena--He saw; jagannātha--Lord Jagannātha; haya--was; muralī-vadana--Lord Kṛṣṇa with His flute to the mouth.

#### TRANSLATION

Śrī Caitanya Mahāprabhu stayed behind the huge column called the Garuḍa-stambha and looked upon Lord Jagannātha, but as He looked He saw that Lord Jagannātha had become Lord Kṛṣṇa, with His flute to His mouth.

#### TEXT 86

#### TEXT

ei līlā nija-granthe raghunātha-dāsa  
'gaurāṅga-stava-kalpavṛkṣe' kariyāchena prakāśa

## SYNONYMS

ei līlā--this pastime; nija-granthe--in his own book; raghunātha-dāsa--Raghunātha dāsa Gosvāmī; gaurāṅga-stava-kalpa-vṛkṣe--Gaurāṅga-stava-kalpavṛkṣa; kariyāchena prakāśa--has described.

## TRANSLATION

In his book known as Gaurāṅga-stava-kalpavṛkṣa, Raghunātha dāsa Gosvāmī has described this incident very nicely.

## TEXT 87

### TEXT

kva me kāntaḥ kṛṣṇas tvaritam iha taṁ lokaya sakhe  
tvam eveti dvārādhipam abhivadann unmada iva  
drutaṁ gaccha draṣṭuṁ priyam iti tad-uktena dhṛta-tad-  
bhujāntar gaurāṅgo hṛdaya udayan mām madayati

## SYNONYMS

kva--where; me--My; kāntaḥ--beloved; kṛṣṇaḥ--Lord Kṛṣṇa; tvaritam--quickly; iha--here; taṁ--Him; lokaya--show; sakhe--O friend; tvam--you; eva--certainly; iti--thus; dvāra-adhipam--the doorkeeper; abhivadan--requesting; unmadaḥ--a madman; iva--like; drutam--very quickly; gaccha--come; draṣṭuṁ--to see; priyam--beloved; iti--thus; tat--of him; uktena--with the words; dhṛta--caught; tat--His; bhujā-antaḥ--end of the arm; gaurāṅgaḥ--Lord Śrī Caitanya Mahāprabhu; hṛdaye--in my heart; udayan--rising; mām--me; madayati--maddens.

## TRANSLATION

" 'My dear friend the doorkeeper, where is Kṛṣṇa, the Lord of My heart? Kindly show Him to Me quickly.' With these words, Lord Śrī Caitanya Mahāprabhu addressed the doorkeeper like a madman. The doorkeeper grasped His hand and replied very hastily, 'Come, see Your beloved!' May that Lord Śrī Caitanya Mahāprabhu rise within my heart and thus make me mad also."

## TEXT 88

### TEXT

hena-kāle 'gopāla-vallabha'-bhoga lāgāila  
śaṅkha-ghaṅṭā-ādi saha ārati bājila

## SYNONYMS

hena-kāle--at this time; gopāla-vallabha-bhoga--the food offered early in the morning; lāgāila--was offered; śaṅkha--conch; ghaṅṭā-ādi--bells and so on; saha--with; ārati--ārati; bājila--sounded.

## TRANSLATION



The offering of food known as gopāla-vallabha-bhoga was then given to Lord Jagannātha, and āraṭi was performed with the sound of the conch and the ringing of bells.

TEXT 89

TEXT

bhoga sarile jagannāthera sevaka-gaṇa  
prasāda lañā prabhu-ṭhāñi kaila āgamana

SYNONYMS

bhoga sarile--when the food was taken away; jagannāthera--of Lord Jagannātha; sevaka-gaṇa--the servants; prasāda lañā--taking the prasāda; prabhu-ṭhāñi--unto Lord Śrī Caitanya Mahāprabhu; kaila āgamana--came.

TRANSLATION

When the āraṭi finished, the prasāda was taken out, and the servants of Lord Jagannātha came to offer some to Śrī Caitanya Mahāprabhu.

TEXT 90

TEXT

mālā parāñā prasāda dila prabhura hāte  
āsvāda dūre rahu, yāra gandhe mana māte

SYNONYMS

mālā parāñā--after garlanding; prasāda--the remnants of Lord Jagannātha's food; dila--delivered; prabhura hāte--in the hand of Śrī Caitanya Mahāprabhu; āsvāda--tasting; dūre rahu--what to speak of; yāra--of which; gandhe--by the aroma; mana--mind; māte--becomes maddened.

TRANSLATION

The servants of Lord Jagannātha first garlanded Śrī Caitanya Mahāprabhu and then offered Him Lord Jagannātha's prasāda. The prasāda was so nice that its aroma alone, to say nothing of its taste, would drive the mind mad.

TEXT 91

TEXT

bahu-mūlya prasāda sei vastu sarvottama  
tāra alpa khāoyāite sevaka karila yatana

SYNONYMS

bahu-mūlya--very valuable; prasāda--remnants of food; sei--that; vastu--ingredients; sarva-uttama--first class; tāra--of that; alpa--very little; khāoyāite--to feed; sevaka--the servant; karila yatana--made some endeavor.

TRANSLATION

The prasāda was made of very valuable ingredients. Therefore the servant wanted to feed Śrī Caitanya Mahāprabhu a portion of it.

TEXT 92

TEXT

tāra alpa lañā prabhu jihvāte yadi dilā  
āra saba govindera āñcale bāndhilā

SYNONYMS

tāra--of that; alpa--very little; lañā--taking; prabhu--Śrī Caitanya Mahāprabhu; jihvāte--on the tongue; yadi--when; dilā--put; āra saba--all the balance; govindera--of Govinda; āñcale--at the end of the wrapper; bāndhilā--bound.

TRANSLATION

Śrī Caitanya Mahāprabhu tasted a portion of the prasāda. Govinda took the rest and bound it in the end of his wrapper.

TEXT 93

TEXT

koṭi-amṛta-svāda pāñā prabhura camatkāra  
sarvāṅge pulaka, netre vahe aśru-dhāra

SYNONYMS

koṭi--millions upon millions; amṛta--nectar; svāda--taste; pāñā--getting; prabhura--of Śrī Caitanya Mahāprabhu; camatkāra--great satisfaction; sarvāṅge--all over the body; pulaka--standing of the hair; netre--from the eyes; vahe--flows; aśru-dhāra--a stream of tears.

TRANSLATION

To Śrī Caitanya Mahāprabhu the prasāda tasted millions upon millions of times better than nectar, and thus He was fully satisfied. The hair all over His body stood on end, and incessant tears flowed from His eyes.

TEXT 94

TEXT

'ei dravye eta svāda kāhāñ haite āila?  
kṛṣṇera adharāmṛta ithe sañcārila'

SYNONYMS

ei dravye--in these ingredients; eta--so much; svāda--taste; kāhāñ--where; haite--from; āila--has come; kṛṣṇera--of Lord Kṛṣṇa; adhara-amṛta--nectar from the lips; ithe--in this; sañcārila--has spread.

#### TRANSLATION

Śrī Caitanya Mahāprabhu considered, "Where has such a taste in this prasāda come from? Certainly it is due to its having been touched by the nectar of Kṛṣṇa's lips."

#### TEXT 95

#### TEXT

ei buddhye mahāprabhura premāveśa haila  
jagannāthera sevaka dekhi' samvaraṇa kaila

#### SYNONYMS

ei buddhye--by this understanding; mahāprabhura--of Śrī Caitanya Mahāprabhu; prema-āveśa--ecstatic emotion; haila--there was; jagannāthera--of Lord Jagannātha; sevaka--servants; dekhi'--seeing; samvaraṇa kaila--restrained Himself.

#### TRANSLATION

Understanding this, Śrī Caitanya Mahāprabhu felt an emotion of ecstatic love for Kṛṣṇa, but upon seeing the servants of Lord Jagannātha, He restrained Himself.

#### TEXT 96

#### TEXT

'sukṛti-labhya phelā-lava'----balena bāra-bāra  
īśvara-sevaka puče,----'ki artha ihāra'?

#### SYNONYMS

sukṛti--by great fortune; labhya--obtainable; phelā-lava--a particle of the remnants; balena--says; bāra-bāra--again and again; īśvara-sevaka--the servants of Jagannātha; puče--inquire; ki--what; artha--the meaning; ihāra--of this.

#### TRANSLATION

The Lord said again and again, "Only by great fortune may one come by a particle of the remnants of food offered to the Lord." The servants of the Jagannātha temple inquired, "What is the meaning of this?"

#### PURPORT

The remnants of Kṛṣṇa's food are mixed with His saliva. In the Mahābhārata and the Skanda Purāṇa it is stated:

mahā-prasāde govinde  
nāma-brahmaṇi vaiṣṇave  
svalpa-puṇyavatām rājan  
viśvāso naiva jāyate

"Persons who are not very highly elevated in pious activities cannot believe in the remnants of food [prasāda] of the Supreme Personality of Godhead, nor in Govinda, the holy name of the Lord, nor in the Vaiṣṇavas."

TEXT 97

TEXT

prabhu kahe,----"ei ye dilā kṛṣṇādharāmṛta  
brahmādi-durlabha ei nindaye 'amṛta'

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; ei--this; ye--which; dilā--you have given; kṛṣṇa--of Lord Kṛṣṇa; adhara-amṛta--nectar from the lips; brahmā-ādi--by the demigods, headed by Lord Brahmā; durlabha--difficult to obtain; ei--this; nindaye--defeats; amṛta--nectar.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "These are remnants of food that Kṛṣṇa has eaten and thus turned to nectar with His lips. It surpasses heavenly nectar, and even such demigods as Lord Brahmā find it difficult to obtain.

TEXT 98

TEXT

kṛṣṇera ye bhukta-śeṣa, tāra 'phelā'-nāma  
tāra eka 'lava' ye pāya, sei bhāgyavān

SYNONYMS

kṛṣṇera--of Lord Kṛṣṇa; ye--whatever; bhukta-śeṣa--remnants of food; tāra--of that; phelā-nāma--the name is phelā; tāra--of that; eka--one; lava--fragment; ye--one who; pāya--gets; sei--he; bhāgyavān--fortunate.

TRANSLATION

"Remnants left by Kṛṣṇa are called phelā. Anyone who obtains even a small portion must be considered very fortunate.

TEXT 99

TEXT

sāmānya bhāgya haite tāra prāpti nāhi haya  
kṛṣṇera yānte pūrṇa-kṛpā, sei tāhā pāya

SYNONYMS

sāmānya--ordinary; bhāgya--fortune; haite--from; tāra--of that; prāpti--attainment; nāhi--not; haya--there is; kṛṣṇera--of Lord Kṛṣṇa; yānte--unto whom; pūrṇa-kṛpā--full mercy; sei--he; tāhā--that; pāya--can get.

TRANSLATION

"One who is only ordinarily fortunate cannot obtain such mercy. Only persons who have the full mercy of Kṛṣṇa can receive such remnants.

TEXT 100

TEXT

'sukṛti'-śabde kahe 'kṛṣṇa-kṛpā-hetu puṇya'  
sei yānra haya, 'phelā' pāya sei dhanya"

SYNONYMS

sukṛti--sukṛti (pious activities); śabde--the word; kahe--is to be understood; kṛṣṇa-kṛpā--the mercy of Kṛṣṇa; hetu--because of; puṇya--pious activities; sei--he; yānra--of whom; haya--there is; phelā--the remnants of food; pāya--gets; sei--he; dhanya--very glorious.

TRANSLATION

"The word 'sukṛti' refers to pious activities performed by the mercy of Kṛṣṇa. One who is fortunate enough to obtain such mercy receives the remnants of the Lord's food and thus becomes glorious."

TEXT 101

TEXT

eta bali' prabhu tā-sabāre vidāya dilā  
upala-bhoga dekhiyā prabhu nija-vāsā āilā

SYNONYMS

eta bali'--saying this; prabhu--Śrī Caitanya Mahāprabhu; tā-sabāre--unto all of them; vidāya dilā--bade farewell; upala-bhoga--the next offering of food; dekhiyā--seeing; prabhu--Śrī Caitanya Mahāprabhu; nija-vāsā--to His place; āilā--returned.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu bade farewell to all the servants. After seeing the next offering of food to Lord Jagannātha, a function known as upala-bhoga, He returned to His own quarters.

TEXT 102

TEXT

madhyāhna kariyā kailā bhikṣā nirvāhaṇa

kṛṣṇādharāmṛta sadā antare smaraṇa

SYNONYMS

madhyāhna kariyā--after finishing His noon duties; kailā bhikṣā nirvāhaṇa--completed His lunch; kṛṣṇa-adhara-amṛta--the nectar from the lips of Kṛṣṇa; sadā--always; antare--within Himself; smaraṇa--remembering.

TRANSLATION

After finishing His noon duties, Śrī Caitanya Mahāprabhu ate His lunch, but He constantly remembered the remnants of Kṛṣṇa's food.

TEXT 103

TEXT

bāhya-kṛtya karena, preme garagara mana  
kaṣṭe samvaraṇa karena, āveśa saghana

SYNONYMS

bāhya-kṛtya--external activities; karena--performs; preme--in ecstatic love; garagara--filled; mana--mind; kaṣṭe--with great difficulty; samvaraṇa karena--restricts; āveśa--ecstasy; saghana--very deep.

TRANSLATION

Śrī Caitanya Mahāprabhu performed His external activities, but His mind was filled with ecstatic love. With great difficulty He tried to restrain His mind, but it would always be overwhelmed by very deep ecstasy.

TEXT 104

TEXT

sandhyā-kṛtya kari' punaḥ nija-gaṇa-saṅge  
nibhṛte vasilā nānā-kṛṣṇa-kathā-raṅge

SYNONYMS

sandhyā-kṛtya--the evening duties; kari'--after performing; punaḥ--again; nija-gaṇa-saṅge--along with His personal associates; nibhṛte--in a solitary place; vasilā--sat down; nānā--various; kṛṣṇa-kathā--of topics of Kṛṣṇa; raṅge--in the jubilation.

TRANSLATION

After finishing His evening duties, Śrī Caitanya Mahāprabhu sat down with His personal associates in a secluded place and discussed the pastimes of Kṛṣṇa in great jubilation.

TEXT 105

TEXT

prabhura iᅅgite govinda prasāda ānilā  
purī-bhāratīre prabhu kichu pāᅇhāilā

SYNONYMS

prabhura iᅅgite--by the indication of Śrī Caitanya Mahāprabhu; govinda--Govinda; prasāda ānilā--brought the remnants of the food of Lord Jagannātha; purī--to Paramānanda Purī; bhāratīre--to Brahmānanda Bhāratī; prabhu--Lord Śrī Caitanya Mahāprabhu; kichu--some; pāᅇhāilā--sent.

TRANSLATION

Following the indications of Śrī Caitanya Mahāprabhu, Govinda brought the prasāda of Lord Jagannātha. The Lord sent some to Paramānanda Purī and Brahmānanda Bhāratī.

TEXT 106

TEXT

rāmānanda-sārvabhauma-svarūpādi-gaᅇe  
sabāre prasāda dila kariyā baᅇᅇane

SYNONYMS

rāmānanda--Rāmānanda Rāya; sārvabhauma--Sārvabhauma Bhaᅇᅇācārya; svarūpa--Svarūpa Dāmodara Gosvāmī; ādi--headed by; gaᅇe--unto them; sabāre--unto all of them; prasāda--the remnants of the food of Lord Jagannātha; dila--delivered; kariyā baᅇᅇane--making shares.

TRANSLATION

Sri Caitanya Mahāprabhu then gave shares of the prasāda to Rāmānanda Rāya, Sārvabhauma Bhaᅇᅇācārya, Svarūpa Dāmodara Gosvāmī and all the other devotees.

TEXT 107

TEXT

prasādera saurabhya-mādhurya kari' āsvādana  
alaukika āsvāde sabāra vismita haila mana

SYNONYMS

prasādera--of the prasāda; saurabhya-mādhurya--the sweetness and fragrance; kari' āsvādana--tasting; alaukika--uncommon; āsvāde--by the taste; sabāra--of everyone; vismita--struck with wonder; haila--became; mana--the mind.

TRANSLATION

As they tasted the uncommon sweetness and fragrance of the prasāda, everyone's mind was struck with wonder.

TEXTS 108-109

TEXT

prabhu kahe,----"ei saba haya 'prākṛta' dravya  
aikṣava, karpūra, marica, elāica, lavaṅga, gavya

rasavāsa, guḍatvaka-ādi yata saba  
'prākṛta' vastura svāda sabāra anubhava

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; ei--these; saba--all; haya--are;  
prākṛta--material; dravya--ingredients; aikṣava--sugar; karpūra--camphor;  
marica--black pepper; elāica--cardamom; lavaṅga--cloves; gavya--butter;  
rasavāsa--spices; guḍatvaka--licorice; ādi--and so on; yata saba--each and  
every one of them; prākṛta--material; vastura--of ingredients; svāda--taste;  
sabāra--everyone's; anubhava--experience.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "These ingredients, such as sugar, camphor,  
black pepper, cardamom, cloves, butter, spices and licorice, are all material.  
Everyone has tasted these material substances before.

PURPORT

The word prākṛta refers to things tasted for the sense gratification of the  
conditioned soul. Such things are limited by the material laws. Śrī Caitanya  
Mahāprabhu wanted to make the point that material things have already been  
experienced by materially absorbed persons who are interested only in sense  
gratification.

TEXT 110

TEXT

sei dravye eta āsvāda, gandha lokātīta  
āsvāda kariyā dekha,----sabāra pratīta

SYNONYMS

sei dravye--in such material things; eta--so much; āsvāda--pleasing taste;  
gandha--fragrance; loka-atīta--never experienced by any common man; āsvāda  
kariyā--tasting; dekha--see; sabāra--of everyone; pratīta--experience.

TRANSLATION

"However," the Lord continued, "in these ingredients there are  
extraordinary tastes and uncommon fragrances. Just taste them and see the  
difference in the experience.

TEXT 111

TEXT



āsvāda dūre rahu, yāra gandhe māte mana  
āpanā vinā anya mādhyā karāya vismaraṇa

SYNONYMS

āsvāda--the taste; dūre rahu--leave aside; yāra--of which; gandhe--by the fragrance; māte--becomes pleased; mana--the mind; āpanā vinā--besides itself; anya--different; mādhyā--sweetness; karāya vismaraṇa--causes to forget.

TRANSLATION

"Apart from the taste, even the fragrance pleases the mind and makes one forget any other sweetness besides its own.

TEXT 112

TEXT

tāte ei dravye kṛṣṇādhara-sparśa haila  
adharera guṇa saba ihāte sañcārila

SYNONYMS

tāte--therefore; ei dravye--in these ingredients; kṛṣṇa-adhara--of the lips of Kṛṣṇa; sparśa--touch; haila--there was; adharera--of the lips; guṇa--attributes; saba--all; ihāte--in these ingredients; sañcārila--have become transferred.

TRANSLATION

"Therefore, it is to be understood that the spiritual nectar of Kṛṣṇa's lips has touched these ordinary ingredients and transferred to them all their spiritual qualities.

PURPORT

Since everyone had previously tasted these ingredients, why had they become extraordinary and spiritually tasteful? This was proof that food, prasāda, becomes uncommonly flavorful and tasteful by touching Kṛṣṇa's lips.

TEXT 113

TEXT

alaukika-gandha-svāda, anya-vismāraṇa  
mahā-mādaka haya ei kṛṣṇādharera guṇa

SYNONYMS

alaukika--uncommon; gandha--fragrance; svāda--taste; anya-vismāraṇa--forgetting all others; mahā-mādaka--highly enchanting; haya--are; ei--these; kṛṣṇa-adharera--of the lips of Kṛṣṇa; guṇa--attributes.

TRANSLATION

"An uncommon, greatly enchanting fragrance and taste that makes one forget all other experiences are attributes of Kṛṣṇa's lips.

TEXT 114

TEXT

aneka 'sukṛte' ihā hañāche samprāpti  
sabe ei āsvāda kara kari' mahā-bhakti"

SYNONYMS

aneka--many; sukṛte--by pious activities; ihā--this; hañāche samprāpti--has become available; sabe--all of you; ei--this prasāda; āsvāda kara--taste; kari' mahā-bhakti--with great devotion.

TRANSLATION

"This prasāda has been made available only as a result of many pious activities. Now taste it with great faith and devotion."

TEXT 115

TEXT

hari-dhvani kari' sabe kailā āsvādana  
āsvādite preme matta ha-ila sabāra mana

SYNONYMS

hari-dhvani kari'--loudly resounding the holy name of Hari; sabe--all of them; kailā āsvādana--tasted; āsvādite--as soon as they tasted; preme--in ecstatic love; matta--maddened; ha-ila--became; sabāra mana--the minds of all.

TRANSLATION

Loudly chanting the holy name of Hari, all of them tasted the prasāda. As they tasted it, their minds became mad in the ecstasy of love.

TEXT 116

TEXT

premāveśe mahāprabhu yabe ājñā dilā  
rāmānanda-rāya śloka paḍite lāgilā

SYNONYMS

prema-āveśe--in ecstatic love; mahāprabhu--Śrī Caitanya Mahāprabhu; yabe--when; ājñā dilā--ordered; rāmānanda-rāya--Rāmānanda Rāya; śloka--verses; paḍite lāgilā--began to recite.

TRANSLATION

In ecstatic love, Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya to recite some verses. Thus Rāmānanda Rāya spoke as follows.

TEXT 117

TEXT

surata-varḍhanam śoka-nāśanam  
svara-veṇunā suṣṭhu-cumbitam  
itara-rāga-vismāraṇam nṛṇām  
vitara vīra nas te 'dharāmṛtam

SYNONYMS

surata-varḍhanam--which increases the lusty desire for enjoyment; śoka-nāśanam--which vanquishes all lamentation; svara-veṇunā--by the vibrating flute; suṣṭhu--nicely; cumbitam--touched; itara-rāga-vismāraṇam--which causes forgetfulness of all other attachment; nṛṇām--of the human beings; vitara--please deliver; vīra--O hero of charity; naḥ--unto us; te--Your; adharāmṛtam--the nectar of the lips.

TRANSLATION

"O hero of charity, please deliver unto us the nectar of Your lips. That nectar increases lusty desires for enjoyment and diminishes lamentation in the material world. Kindly give us the nectar of Your lips, which are touched by Your transcendently vibrating flute, for that nectar makes all human beings forget all other attachments."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.31.14).

TEXT 118

TEXT

śloka śuni' mahāprabhu mahā-tuṣṭa hailā  
rādhāra utkaṅṭhā-śloka paḍite lāgilā

SYNONYMS

śloka śuni'--hearing the verse; mahāprabhu--Śrī Caitanya Mahāprabhu; mahā-tuṣṭa--very satisfied; hailā--became; rādhāra--of Śrīmatī Rādhārāṇī; utkaṅṭhā-śloka--a verse pertaining to the anxiety; paḍite lāgilā--began to recite.

TRANSLATION

Upon hearing Rāmānanda Rāya quote this verse, Śrī Caitanya Mahāprabhu was very satisfied. Then He recited the following verse, which had been spoken by Śrīmatī Rādhārāṇī in great anxiety.

TEXT 119

TEXT

vrajātula-kulāṅganetara-rasāli-tṛṣṇā-hara-  
pradīvyad-adharāmṛtaḥ sukṛti-labhya-phelā-lavaḥ  
sudhā-jid-ahivallikā-sudala-vīṭikā-carvitaḥ  
sa me madana-mohanaḥ sakhi tanoti jihvā-spr̥hām

#### SYNONYMS

vraja--of Vṛndāvana; atula--incomparable; kulāṅgana--of the gopīs; itara--  
other; rasa-āli--for tastes or mellows; tṛṣṇā--desire; hara--vanquishing;  
pradīvyat--all-surpassing; adhara-amṛtaḥ--whose nectar emanating from the  
lips; sukṛti--after many pious activities; labhya--obtainable; phelā--of the  
nectar of whose lips; lavaḥ--a small portion; sudhā-jit--conquering the  
nectar; ahivallikā--of the betel plant; su-dala--made from selected leaves;  
vīṭikā--pan; carvitaḥ--chewing; saḥ--He; me--My; madana-mohanaḥ--Madana-  
mohana; sakhi--My dear friend; tanoti--increases; jihvā--of the tongue;  
spr̥hām--desire.

#### TRANSLATION

"My dear friend, the all-surpassing nectar from the lips of the Supreme  
Personality of Godhead, Kṛṣṇa, can be obtained only after many, many pious  
activities. For the beautiful gopīs of Vṛndāvana, that nectar vanquishes the  
desire for all other tastes. Madana-mohana always chews pan that surpasses the  
nectar of heaven. He is certainly increasing the desires of My tongue."

#### PURPORT

This verse is found in the Govinda-līlāmṛta (8.8).

#### TEXT 120

#### TEXT

eta kahi' gaura-prabhu bhāvāviṣṭa hañā  
dui ślokera artha kare pralāpa kariyā

#### SYNONYMS

eta kahi'--saying this; gaura-prabhu--Śrī Caitanya Mahāprabhu; bhāva-  
āviṣṭa--overwhelmed by ecstatic loving emotions; hañā--becoming; dui ślokera--  
of the two verses; artha--meaning; kare--makes; pralāpa kariyā--talking like a  
madman.

#### TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu was overwhelmed by ecstatic  
loving emotions. Talking like a madman, He began to explain the meaning of the  
two verses.

#### TEXTS 121-122

#### TEXT

tanu-mana karāya kṣobha, bāḍāya surata-lobha,

harṣa-śokādi-bhāra vināśaya  
pāsarāya anya rasa, jagat kare ātma-vaśa,  
lajjā, dharma, dhairya kare kṣaya

nāgara, śuna tomāra adhara-carita  
mātāya nārīra mana, jihvā kare ākarṣaṇa,  
vicārite saba viparīta

#### SYNONYMS

tanu--body; mana--mind; karāya--cause; kṣobha--agitation; bādāya--increase; surata-lobha--lusty desires for enjoyment; harṣa--of jubilation; śoka--lamentation; ādi--and so on; bhāra--burden; vināśaya--destroy; pāsarāya--cause to forget; anya rasa--other tastes; jagat--the whole world; kare--make; ātma-vaśa--under their control; lajjā--shame; dharma--religion; dhairya--patience; kare kṣaya--vanquish; nāgara--O lover; śuna--hear; tomāra--Your; adhara--of lips; carita--the characteristics; mātāya--madden; nārīra--of women; mana--mind; jihvā--tongue; kare ākarṣaṇa--attract; vicārite--considering; saba--all; viparīta--opposite.

#### TRANSLATION

"My dear lover," He said, "let Me describe some of the characteristics of Your transcendental lips. They agitate the mind and body of everyone, they increase lusty desires for enjoyment, they destroy the burden of material happiness and lamentation, and they make one forget all material tastes. The whole world falls under their control. They vanquish shame, religion and patience, especially in women. Indeed, they inspire madness in the minds of all women. Your lips increase the greed of the tongue and thus attract it. Considering all this, we see that the activities of Your transcendental lips are always perplexing.

#### TEXT 123

#### TEXT

āchuka nārīra kāya, kahite vāsiye lāja,  
tomāra adhara baḍa dhṛṣṭa-rāya  
puruṣe kare ākarṣaṇa, āpanā piyāite mana,  
anya-rasa saba pāsarāya

#### SYNONYMS

āchuka--let it be; nārīra--of women; kāya--the bodies; kahite--to speak; vāsiye--I feel; lāja--shame; tomāra--Your; adhara--lips; baḍa--very much; dhṛṣṭa-rāya--impudent; puruṣe--the male; kare ākarṣaṇa--they attract; āpanā--themselves; piyāite--causing to drink; mana--mind; anya-rasa--other tastes; saba--all; pāsarāya--cause to forget.

#### TRANSLATION

"My dear Kṛṣṇa, since You are a male, it is not very extraordinary that the attraction of Your lips can disturb the minds of women. I am ashamed to say this, but Your lips sometimes attract even Your flute, which is also

considered a male. It likes to drink the nectar of Your lips, and thus it also forgets all other tastes.

TEXT 124

TEXT

sacetana rahu dūre, acetana sacetana kare,  
tomāra adhara----baḍa vājikara  
tomāra veṇu śuṣkendhana, tāra janmāya indriya-mana,  
tāre āpanā piyāya nirantara

SYNONYMS

sa-cetana--conscious living beings; rahu dūre--leave aside; acetana--unconscious; sa-cetana--conscious; kare--make; tomāra--Your; adhara--lips; baḍa--very great; vājikara--magicians; tomāra--Your; veṇu--flute; śuṣka-in-dhana--dry wood; tāra--of that; janmāya--creates; indriya-mana--the senses and mind; tāre--the flute; āpanā--themselves; piyāya--cause to drink; nirantara--constantly.

TRANSLATION

"Aside from conscious living beings, even unconscious matter is sometimes made conscious by Your lips. Therefore, Your lips are great magicians. Paradoxically, although Your flute is nothing but dry wood, Your lips make it drink their nectar. They create a mind and senses in the dry wooden flute and give it transcendental bliss.

TEXT 125

TEXT

veṇu dhr̥ṣṭa-puruṣa hañā, puruṣādhara piyā piyā,  
gopī-gaṇe jānāya nija-pāna  
'aho śuna, gopī-gaṇa, bale piṇo tomāra dhana,  
tomāra yadi thāke abhimāna

SYNONYMS

veṇu--the flute; dhr̥ṣṭa-puruṣa--a cunning male; hañā--being; puruṣa-adhara--the lips of the male; piyā piyā--drinking and drinking; gopī-gaṇe--unto the gopīs; jānāya--informs; nija-pāna--own drinking; aho--oh; śuna--hear; gopī-gaṇa--gopīs; bale--says; piṇo--drink; tomāra--your; dhana--property; tomāra--your; yadi--if; thāke--there is; abhimāna--pride.

TRANSLATION

"That flute is a very cunning male who drinks again and again the taste of another male's lips. It advertises its qualities and says to the gopīs, 'O gopīs, if you are so proud of being women, come forward and enjoy your property--the nectar of the lips of the Supreme Personality of Godhead.'

TEXT 126

TEXT

tabe more krodha kari;, lajjā bhaya, dharma, chāḍi',  
chāḍi' dimu, kara āsi' pāna  
nahe pimu nirantara, tomāya mora nāhika ḍara,  
anye dekhoñ tṛṇera samāna

SYNONYMS

tabe--thereupon; more--at Me; krodha kari'--becoming angry; lajjā--shame;  
bhaya--fear; dharma--religion; chāḍi'--giving up; chāḍi'--giving up; dimu--I  
shall give; kara āsi' pāna--come drink; nahe--not; pimu--I shall drink;  
nirantara--continuously; tomāya--of You; mora--my; nāhika--there is not; ḍara--  
fear; anye--others; dekhoñ--I see; tṛṇera samāna--equal to straw.

TRANSLATION

"Thereupon, the flute said angrily to Me, 'Give up Your shame, fear and religion and come drink the lips of Kṛṣṇa. On that condition, I shall give up my attachment for them. If You do not give up Your shame and fear, however, I shall continuously drink the nectar of Kṛṣṇa's lips. I am slightly fearful because You also have the right to drink that nectar, but as for the others, I consider them like straw.'

TEXT 127

TEXT

adharāmṛta nija-svare, sañcāriyā sei bale,  
ākarṣaya trijagat-jana  
āmarā dharma-bhaya kari', rahi' yadi dhairya dhari',  
tabe āmāya kare viḍambana

SYNONYMS

adhara-amṛta--the nectar of the lips; nija-svare--with the vibration of the flute; sañcāriyā--combining; sei--that; bale--by strength; ākarṣaya--attract; tri-jagat-jana--the people of the three worlds; āmarā--we; dharma--religion; bhaya--fear; kari'--because of; rahi'--remaining; yadi--if; dhairya dhari'--keeping patient; tabe--then; āmāya--us; kare viḍambana--criticizes.

TRANSLATION

"The nectar of Kṛṣṇa's lips, combined with the vibration of His flute, attracts all the people of the three worlds. However, if we gopīs remain patient out of respect for religious principles, the flute then criticizes us.

TEXT 128

TEXT

nīvi khasāya guru-āge, lajjā-dharma karāya tyāge,  
keśe dhari' yena lañā yāya  
āni' karāya tomāra dāsī, śuni' loka kare hāsi',  
ei-mata nārīre nācāya

## SYNONYMS

nīvi--the belts; khasāya--cause to loosen; guru-āge--before superiors; lajjā-dharma--shame and religion; karāya--induce; tyāge--to give up; keśe dhari'--catching by the hair; yena--as if; lañā yāya--takes us away; āni'--bringing; karāya--induce to become; tomāra--Your; dāsī--maidservants; śuni'--hearing; loka--people; kare hāsi'--laugh; ei-mata--in this way; nārīre--women; nācāya--cause to dance.

## TRANSLATION

"The nectar of Your lips and vibration of Your flute join together to loosen our belts and induce us to give up shame and religion, even before our superiors. As if catching us by our hair, they forcibly take us away and surrender us unto You to become Your maidservants. Hearing of these incidents, people laugh at us. We have thus become completely subordinate to the flute.

## TEXT 129

### TEXT

śuṣka bāñsera lāṭhikhāna, eta kare apamāna,  
ei daśā karila, gosāñi  
nā sahi' ki karite pāri, tāhe rahi mauna dhari',  
corāra māke ḍāki' kāndite nāi

## SYNONYMS

śuṣka--dry; bāñsera--of bamboo; lāṭhi-khāna--a stick; eta--this; kare apamāna--insults; ei--this; daśā--condition; karila--made; gosāñi--the master; nā sahi'--not tolerating; ki--what; karite pāri--can we do; tāhe--at that time; rahi--we remain; mauna dhari'--keeping silent; corāra--of a thief; māke--for the mother; ḍāki'--calling; kāndite--to cry; nāi--is not possible.

## TRANSLATION

"This flute is nothing but a dry stick of bamboo, but it becomes our master and insults us in so many ways that it forces us into a predicament. What can we do but tolerate it? The mother of a thief cannot cry loudly for justice when the thief is punished. Therefore we simply remain silent.

## TEXT 130

### TEXT

adharera ei rīti, āra śuna kunīti,  
se adhara-sane yāra melā  
sei bhakṣya-bhojya-pāna, haya amṛta-samāna,  
nāma tāra haya 'kṛṣṇa-phelā'

## SYNONYMS

adharera--of the lips; ei--this; rīti--policy; āra--other; śuna--hear; kunīti--injustices; se--those; adhara--lips; sane--with; yāra--of which; melā--



-meeting; sei--those; bhakṣya--eatables; bhojya--foods; pāna--drink or betel; haya--become; amṛta-samāna--like nectar; nāma--the name; tāra--of those; haya--becomes; kṛṣṇa-phelā--the remnants of Kṛṣṇa.

#### TRANSLATION

"That is the policy of these lips. Just consider the other injustices. Everything that touches those lips--including food, drink or betel--becomes just like nectar. It is then called kṛṣṇa-phelā, or remnants left by Kṛṣṇa.

#### TEXT 131

#### TEXT

se phelāra eka lava, nā pāya devatā saba,  
e dambhe kebā pātiyāya?  
bahu-janma puṇya kare, tabe 'sukṛti' nāma dhare,  
se 'sukṛte' tāra lava pāya

#### SYNONYMS

se phelāra--of those remnants; eka--one; lava--small particle; nā pāya--do not get; devatā--the demigods; saba--all; e dambhe--this pride; kebā--who; pātiyāya--can believe; bahu-janma--for many births; puṇya kare--acts piously; tabe--then; sukṛti--one who performs pious activities; nāma--the name; dhare--bears; se--those; sukṛte--by pious activities; tāra--of that; lava--a fraction; pāya--one can get.

#### TRANSLATION

"Even after much prayer, the demigods themselves cannot obtain even a small portion of the remnants of such food. Just imagine the pride of those remnants! Only a person who has acted piously for many, many births and has thus become a devotee can obtain the remnants of such food.

#### TEXT 132

#### TEXT

kṛṣṇa ye khāya tāmbūla, kahe tāra nāhi rnūla,  
tāhe āra dambha-paripāṭī  
tāra yebā udgāra, tāre kaya 'amṛta-sa-ra',  
gopīra mukha kare 'ālabāṭī'

#### SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; ye--what; khāya--chews; tāmbūla--the betel; kahe--it is said; tāra--of it; nāhi--there is not; mūla--price; tāhe--over and above that; āra--also; dambha-paripāṭī--complete pride; tāra--of that; yebā--whatever; udgāra--coming out; tāre--that; kaya--is called; amṛta-sāra--the essence of the nectar; gopīra--of the gopīs; mukha--the mouth; kare--makes; ālabāṭī--spittoon.

#### TRANSLATION

"The betel chewed by Kṛṣṇa is priceless, and the remnants of such chewed betel from His mouth are said to be the essence of nectar. When the gopīs accept these remnants, their mouths become like His spittoons.

TEXT 133

TEXT

e-saba----tomāra kuṭināṭi, chāḍa ei paripāṭi,  
veṇu-dvāre kāṅhe hara' prāṇa  
āpanāra hāsi lāgi', naha nārīra vadha-bhāgī,  
deha' nijādharaṁṛta-dāna"

SYNONYMS

e-saba--all these; tomāra--Your; kuṭināṭi--tricks; chāḍa--give up; ei--these; paripāṭi--very expert activities; veṇu-dvāre--by the flute; kāṅhe--why; hara--You take away; prāṇa--life; āpanāra--Your own; hāsi--laughing; lāgi'--for the matter of; naha--do not be; nārīra--of women; vadha-bhāgī--responsible for killing; deha'--kindly give; nija-adhara-ṁṛta--the nectar of Your lips; dāna--charity.

TRANSLATION

"Therefore, My dear Kṛṣṇa, please give up all the tricks You have set up so expertly. Do not try to kill the life of the gopīs with the vibration of Your flute. Because of Your joking and laughing, You are becoming responsible for the killing of women. It would be better for You to satisfy us by giving us the charity of the nectar of Your lips."

TEXT 134

TEXT

kahite kahite prabhura mana phiri' gela  
krodha-ṁśa śānta haila, utkaṅṭhā bāḍila

SYNONYMS

kahite kahite--talking and talking; prabhura--of Śrī Caitanya Mahāprabhu; mana--mind; phiri' gela--became changed; krodha-ṁśa--the part of anger; śānta haila--became pacified; utkaṅṭhā--agitation of the mind; bāḍila--increased.

TRANSLATION

While Śrī Caitanya Mahāprabhu was talking like this, His mind changed. His anger subsided, but His mental agitation increased.

TEXT 135

TEXT

parama durlabha ei kṛṣṇādharaṁṛta  
tāhā yei pāya, tāra saphala jīvita

## SYNONYMS

parama--supremely; durlabha--difficult to obtain; ei--this; kṛṣṇa--of Kṛṣṇa; adhara-amṛta--the nectar from the lips; tāhā--that; yei--one who; pāya--gets; ta-ra--his; sa-phala--successful; jīvita--life.

## TRANSLATION

Śrī Caitanya Mahāprabhu continued, "This nectar from Kṛṣṇa's lips is supremely difficult to obtain, but if one gets some, his life becomes successful.

## TEXT 136

### TEXT

yogyā hañā keha karite nā pāya pāna  
tathāpi se nirlajja, vṛthā dhare prāṇa

## SYNONYMS

yogyā--competent; hañā--being; keha--anyone; karite--to do; nā pāya--does not get; pāna--drinking; tathāpi--still; se--that person; nirlajja--shameless; vṛthā--uselessly; dhare prāṇa--continues life.

## TRANSLATION

"When a person competent to drink that nectar does not do so, that shameless person continues his life uselessly.

## TEXT 137

### TEXT

ayogyā hañā tāhā keha sadā pāna kare  
yogyā jana nāhi pāya, lobhe mātra mare

## SYNONYMS

ayogyā--unfit; hañā--being; tāhā--that; keha--someone; sadā--always; pāna kare--drinks; yogyā jana--the competent person; nāhi pāya--does not get; lobhe--out of greed; mātra--simply; mare--dies.

## TRANSLATION

"There are persons who are unfit to drink that nectar but who nevertheless drink it continuously, whereas some who are suitable never get it and thus die of greed.

## TEXT 138

### TEXT

tāte jāni,----kona tapasyāra āche bala  
ayogyere deoyāya kṛṣṇādharaṁṛta-phala

#### SYNONYMS

tāte--therefore; jāni--I can understand; kona--some; tapasyāra--of austerity; āche--there is; bala--strength; ayogyere--unto the unfit; deoyāya--delivers; kṛṣṇa-adhara-amṛta--the nectar of Kṛṣṇa's lips; phala--the result.

#### TRANSLATION

"It is therefore to be understood that such an unfit person must have obtained the nectar of Kṛṣṇa's lips on the strength of some austerity."

#### TEXT 139

#### TEXT

'kaha rāma-rāya, kichu śunite haya mana'  
bhāva jāni' paḍe rāya gopīra vacana

#### SYNONYMS

kaha--speak; rāma-rāya--Rāmānanda Rāya; kichu--something; śunite--to hear; haya mana--I wish; bhāva--the situation; jāni'--understanding; paḍe rāya--Rāmānanda Rāya cites; gopīra vacana--the words of the gopīs.

#### TRANSLATION

Again Śrī Caitanya Mahāprabhu said to Rāmānanda Rāya, "Please say something. I want to hear." Understanding the situation, Rāmānanda Rāya recited the following words of the gopīs.

#### TEXT 140

#### TEXT

gopyaḥ kim ācarad ayam kuśalam sma veṇur  
dāmodarādhara-sudhām api gopikānām  
bhuṅkte svayam yad avasiṣṭa-rasam hradinyo  
hṛṣyat-tvaco 'śru mumucus taravo yathāryāḥ

#### SYNONYMS

gopyaḥ--O gopīs; kim--what; ācarat--performed; ayam--this; kuśalam--auspicious activities; sma--certainly; veṇuḥ--flute; dāmodara--of Kṛṣṇa; adhara-sudhām--the nectar of the lips; api--even; gopikānām--which is owed to the gopīs; bhuṅkte--enjoys; svayam--independently; yat--from which; avasiṣṭa--remaining; rasam--the taste only; hradinyaḥ--the rivers; hṛṣyat--feeling jubilant; tvacaḥ--whose bodies; śru--tears; mumucuḥ--shed; taravaḥ--the trees; yathā--exactly like; āryāḥ--old forefathers.

#### TRANSLATION

"My dear gopīs, what auspicious activities must the flute have performed to enjoy the nectar of Kṛṣṇa's lips independently and leave only a taste for the gopīs for whom that nectar is actually meant. The forefathers of the flute,

the bamboo trees, shed tears of pleasure. His mother, the river, on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body."

#### PURPORT

This is a verse quoted from Śrīmad-Bhāgavatam (10.21.9) regarding a discussion the gopīs had among themselves. As the autumn season began in Vṛndāvana, Lord Kṛṣṇa was tending the cows and blowing on His flute. The gopīs then began to praise Kṛṣṇa and discuss the fortunate position of His flute.

#### TEXT 141

#### TEXT

ei śloka śuni' prabhu bhāvāviṣṭa hañā  
utkaṅṭhāte artha kare pralāpa kariyā

#### SYNONYMS

ei śloka--this verse; śuni'--hearing; prabhu--Śrī Caitanya Mahāprabhu; bhāva-āviṣṭa--absorbed in ecstatic love; hañā--becoming; utkaṅṭhāte--in agitation of the mind; artha kare--makes the meaning; pralāpa kariyā--talking like a madman.

#### TRANSLATION

Upon hearing the recitation of this verse, Sri Caitanya Mahāprabhu became absorbed in ecstatic love, and with a greatly agitated mind He began to explain its meaning like a madman.

#### TEXT 142

#### TEXT

eho vrajendra-nandana, vrajera kona kanyā-gaṇa,  
avaśya kariba pariṇaya  
se-sambandhe gopī-gaṇa, yāre māne nija-dhana,  
se sudhā anyera labhya naya

#### SYNONYMS

eho--this; vrajendra-nandana--the son of Nanda Mahārāja; vrajera--of Vṛndāvana; kona--any; kanyā-gaṇa--gopīs; avaśya--certainly; kariba pariṇaya--will marry; se-sambandhe--in that connection; gopī-gaṇa--the gopīs; yāre--which; māne--consider; nija-dhana--the personal property; se sudhā--that nectar; anyera--by others; labhya naya--is not obtainable.

#### TRANSLATION

"Some gopīs said to other gopīs, 'Just see the astonishing pastimes of Kṛṣṇa, the son of Vrajendra! He will certainly marry all the gopīs of Vṛndāvana. Therefore, the gopīs know for certain that the nectar of Kṛṣṇa's lips is their own property and cannot be enjoyed by anyone else.'

TEXT 143

TEXT

gopī-gaṇa, kaha saba kariyā vicāre  
kon tīrtha, kon tapa, kon siddha-mantra-japa,  
ei veṇu kaila janmāntare?

SYNONYMS

gopī-gaṇa--O gopīs; kaha--say; saba--all; kariyā vicāre--after full  
consideration; kon--what; tīrtha--holy places; kon--what; tapa--austerities;  
kon--what; siddha-mantra-japa--chanting of a perfect mantra; ei--this; veṇu--  
flute; kaila--did; janma-antare--in his past life.

TRANSLATION

"My dear gopīs, fully consider how many pious activities this flute  
performed in his past life. We do not know what places of pilgrimage he  
visited, what austerities he performed or what perfect mantra he chanted.

TEXT 144

TEXT

hena kṛṣṇādhara-sudhā, ye kaila amṛta mudhā,  
yāra āśāya gopī dhare prāṇa  
ei veṇu ayogyā ati, sthāvara 'puruṣa-jāti',  
sei sudhā sadā kare pāna

SYNONYMS

hena--such; kṛṣṇa-adhara--of Kṛṣṇa's lips; sudhā--nectar; ye--which; kaila--  
made; amṛta--nectar; mudhā--surpassed; yāra āśāya--by hoping for which; gopī--  
the gopīs; dhare prāṇa--continue to live; ei veṇu--this flute; ayogyā--unfit;  
ati--completely; sthāvara--dead; puruṣa-jāti--belonging to the male class; sei  
sudhā--that nectar; sadā--always; kare pāna--drinks.

TRANSLATION

" 'This flute is utterly unfit because it is merely a dead bamboo stick.  
Moreover, it belongs to the male sex. Yet this flute is always drinking the  
nectar of Kṛṣṇa's lips, which surpasses nectarean sweetness of every  
description. Only in hope of that nectar do the gopīs continue to live.

TEXT 145

TEXT

yāra dhana, nā kahe tāre, pāna kare balātkāre,  
pite tāre ḍākiyā jānāya  
tāra tapasyāra phala, dekha ihāra bhāgya-bala,  
ihāra ucchiṣṭa mahā-jane khāya

SYNONYMS

yāra--of whom; dhana--the property; nā kahe--does not speak; tāre--to them; pāna kare--drinks; balātkāre--by force; pite--while drinking; tāre--unto them; ḍākiyā--calling loudly; jānāya--informs; tāra--its; tapasyāra--of austerities; phala--result; dekha--see; ihāra--its; bhāgya-bala--strength of fortune; ihāra--its; ucchiṣṭa--remnants; mahā-jane--great personalities; khāya--drink.

#### TRANSLATION

" 'Although the nectar of Kṛṣṇa's lips is the absolute property of the gopīs, the flute, which is just an insignificant stick, is forcibly drinking that nectar and loudly inviting the gopīs to come drink it also. Just imagine the strength of the flute's austerities and good fortune. Even great devotees drink the nectar of Kṛṣṇa's lips after the flute has done so.

#### TEXT 146

#### TEXT

mānasa-gaṅgā, kālindī, bhuvana-pāvanī nadī,  
kṛṣṇa yadi tāte kare snāna  
veṇura jhuṭādhara-rasa, hañā lobhe paravaśa,  
sei kāle harṣe kare pāna

#### SYNONYMS

mānasa-gaṅgā--the Ganges of the celestial world; kālindī--the Yamunā; bhuvana--the world; pāvanī--purifying; nadī--rivers; kṛṣṇa--Lord Kṛṣṇa; yadi--if; tāte--in those; kare snāna--takes a bath; veṇura--of the flute; jhuṭa-adhara-rasa--remnants of the juice of the lips; hañā--being; lobhe--by greed; paravaśa--controlled; sei kāle--at that time; harṣe--in jubilation; kare pāna--drink.

#### TRANSLATION

" 'When Kṛṣṇa takes His bath in universally purifying rivers like the Yamunā and the Ganges of the celestial world, the great personalities of those rivers greedily and jubilantly drink the remnants of the nectarean juice from His lips.

#### TEXT 147

#### TEXT

e-ta nārī rahu dūre, vṛkṣa saba tāra tīre,  
tapa kare para-upakārī  
nadīra śeṣa-rasa pāñā, mūla-dvāre ākarṣiyā,  
kene piye, bujhite nā pāri

#### SYNONYMS

e-ta nārī--these women; rahu dūre--leaving aside; vṛkṣa--the trees; saba--all; tāra tīre--on their banks; tapa kare--perform austerities; para-upakārī--benefactors of all other living entities; nadīra--of the rivers; śeṣa-rasa--the remnants of the nectarean juice; pāñā--getting; mūla-dvāre--by the roots;

ākaraṣiyā--drawing; kene--why; piye--drink; bujhite nā pāri--we cannot understand.

#### TRANSLATION

"Aside from the rivers, the trees standing on the banks like great ascetics and engaging in welfare activities for all living entities drink the nectar of Kṛṣṇa's lips by drawing water from the river with their roots. We cannot understand why they drink like that.

#### TEXT 148

#### TEXT

nijāṅkure pulakita, puṣpe hāsya vikasita,  
madhu-miṣe vahe aśru-dhāra  
veṇure māni' nija-jāti, āryera yena putra-nāti,  
'vaiṣṇava' haile ānanda-vikāra

#### SYNONYMS

nija-aṅkure--by their buds; pulakita--jubilant; puṣpe--by flowers; hāsya--smiling; vikasita--exhibited; madhu-miṣe--by the oozing of honey; vahe--flows; aśru-dhāra--showers of tears; veṇure--the flute; māni'--accepting; nija-jāti--as belonging to the same family; āryera--of forefathers; yena--as if; putra-nāti--son or grandson; vaiṣṇava--a Vaiṣṇava; haile--when becomes; ānanda-vikāra--transformation of transcendental bliss.

#### TRANSLATION

"The trees on the bank of the Yamunā and Ganges are always jubilant. They appear to be smiling with their flowers and shedding tears in the form of flowing honey. Just as the forefathers of a Vaiṣṇava son or grandson feel transcendental bliss, the trees feel blissful because the flute is a member of their family.'

#### TEXT 149

#### TEXT

veṇura tapa jāni yabe, sei tapa kari tabe,  
e----a yogya, āmarā----yogyā nārī  
yā nā pāñā duḥkhe mari, ayogya piye sahite nārī,  
tāhā lāgi' tapasyā vicāri

#### SYNONYMS

veṇura--of the flute; tapa--austerities; jāni--knowing; yabe--when; sei--those; tapa--austerities; kari--we perform; tabe--at that time; e--this (flute); ayogya--unfit; āmarā--we; yogyā nārī--fit women; yā--which; nā pāñā--not getting; duḥkhe--in unhappiness; mari--we die; ayogya--the most unfit; piye--drinks; sahite nārī--we cannot tolerate; tāhā lāgi'--for that reason; tapasyā--austerities; vicāri--we are considering.

#### TRANSLATION



"The gopīs considered, 'The flute is completely unfit for his position. We want to know what kind of austerities the flute executed, so that we may also perform the same austerities. Although the flute is unfit, he is drinking the nectar of Kṛṣṇa's lips. Seeing this, we qualified gopīs are dying of unhappiness. Therefore, we must consider the austerities the flute underwent in his past life.' "

TEXT 150

TEXT

eteka pralāpa kari', premāveśe gaurahari,  
saṅge lañā svarūpa-rāma-rāya  
kabhu nāce, kabhu gāya, bhāvāveśe mūrcchā yāya,  
ei-rūpe rātri-dina yāya

SYNONYMS

eteka--so much; pralāpa kari'--talking like a crazy man; prema-āveśe--in ecstatic love; gaurahari--Śrī Caitanya Mahāprabhu; saṅge lañā--taking with Him; svarūpa-rāma-rāya--Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; kabhu nāce--sometimes dances; kabhu gāya--sometimes sings; bhāva-āveśe--in ecstatic love; mūrcchā yāya--becomes unconscious; ei-rūpe--in this way; rātri-dina--the whole night and day; yāya--passes.

TRANSLATION

While thus speaking like a madman, Śrī Caitanya Mahāprabhu became full of ecstatic emotion. In the company of His two friends, Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, He sometimes danced, sometimes sang and sometimes became unconscious in ecstatic love. Śrī Caitanya Mahāprabhu passed His days and nights in this way.

TEXT 151

TEXT

svarūpa, rūpa, sanātana, raghunāthera śrī-caraṇa,  
śire dhari' kari yāra āśa  
caitanya-caritāmṛta, amṛta haite parāmṛta,  
gāya dīna-hīna kṛṣṇadāsa

SYNONYMS

svarūpa--Svarūpa Dāmodara Gosvāmī; rūpa--Śrīla Rūpa Gosvāmī; sanātana--Sanātana Gosvāmī; raghunāthera--of Raghunātha dāsa Gosvāmī; śrī-caraṇa--the lotus feet; śire--on the head; dhari'--taking; kari yāra āśa--hoping for their mercy; caitanya-caritāmṛta--the book named Caitanya-caritāmṛta; amṛta haite--than nectar; para-amṛta--more nectarean; gāya--chants; dīna-hīna--the most wretched; kṛṣṇadāsa--Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Expecting the mercy of Svarūpa, Rūpa, Sanātana and Raḡhunātha dāsa, and taking their lotus feet on my head, I, the most fallen Kṛṣṇadāsa, continue chanting the epic Śrī Caitanya-caritāmṛta, which is sweeter than the nectar of transcendental bliss.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Sixteenth Chapter, describing the nectar flowing from Śrī Kṛṣṇa's lotus lips.

#### Chapter 17

#### The Bodily Transformations of Lord Śrī Caitanya Mahāprabhu

Śrīla Bhaktivinoda Ṭhākura gives the following summary of this Seventeenth Chapter in his Amṛta-pravāha-bhāṣya. Absorbed in transcendental ecstasy, Śrī Caitanya Mahāprabhu went out one night without opening the doors to His room. After crossing over three walls, He fell down among some cows belonging to the district of Tailaṅga. There He remained unconscious, assuming the aspect of a tortoise.

#### TEXT 1

#### TEXT

likhyate śrīla-gaurendor  
atyadbhutam alaukikam  
yair dṛṣṭam tan-mukhāc chrutvā  
divyonmāda-viceṣṭitam

#### SYNONYMS

likhyate--they are being written; śrīla--most opulent; gaura--of Śrī Caitanya Mahāprabhu; indoḡ--moonlike; ati--very; adbhutam--wonderful; alaukikam--uncommon; yaiḡ--by whom; dṛṣṭam--personally seen; tat-mukhāt--from their mouths; śrutvā--after hearing; divya-unmāda--in transcendental madness; viceṣṭitam--activities.

#### TRANSLATION

I am simply trying to write about Lord Gauracandra's transcendental activities and spiritual madness, which are very wonderful and uncommon. I dare to write of them only because I have heard from the mouths of those who have personally seen the Lord's activities.

#### TEXT 2

#### TEXT

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--to Lord Nityānanda; jaya--all glories; advaita-candra--to Advaita Ācārya; jaya--all glories; gaura-bhakta-vṛnda--to the devotees of 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

TEXT

ei-mata mahāprabhu rātri-divase  
unmādera ceṣṭā, pralāpa kare premāveśe

SYNONYMS

ei-mata--in this way; mahāprabhu--Śrī Caitanya Mahāprabhu; rātri-divase--  
night and day; unmādera--of a madman; ceṣṭā--activities; pralāpa kare--talks  
insanely; prema-āveśe--in ecstatic love.

TRANSLATION

Absorbed in ecstasy, Śrī Caitanya Mahāprabhu acted and talked like a madman  
day and night.

TEXT 4

TEXT

eka-dina prabhu svarūpa-rāmānanda-saṅge  
ardha-rātri goñailā kṛṣṇa-kathā-raṅge

SYNONYMS

eka-dina--one day; prabhu--Śrī Caitanya Mahāprabhu; svarūpa-rāmānanda-  
saṅge--with Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; ardha-rātri--half the  
night; goñailā--passed; kṛṣṇa-kathā--of discussing Kṛṣṇa's pastimes; raṅge--in  
the matter.

TRANSLATION

In the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, Śrī Caitanya  
Mahāprabhu once passed half the night talking about the pastimes of Lord  
Kṛṣṇa.

TEXT 5

TEXT

yabe yei bhāva prabhura karaye udaya  
bhāvānurūpa gīta gāya svarūpa-mahāśaya

SYNONYMS

yabe--whenever; yei--whatever; bhāva--ecstasy; prabhura--of Śrī Caitanya Mahāprabhu; karaye udaya--rises; bhāva-anurūpa--befitting the emotion; gīta--song; gāya--sings; svarūpa--Svarūpa Dāmodara; mahāśaya--the great personality.

#### TRANSLATION

As they talked of Kṛṣṇa, Svarūpa Dāmodara Gosvāmī would sing songs exactly suitable for Śrī Caitanya Mahāprabhu's transcendental emotions.

#### TEXT 6

#### TEXT

vidyāpati, caṇḍīdāsa, śrī-gīta-govinda  
bhāvānurūpa śloka paḍena rāya-rāmānanda

#### SYNONYMS

vidyāpati--the author Vidyāpati; caṇḍīdāsa--the author Caṇḍīdāsa; śrī-gīta-govinda--the famous book by Jayadeva Gosvāmī; bhāva-anurūpa--according to the ecstatic emotion; śloka--verses; paḍena--recites; rāya-rāmānanda--Rāmānanda Rāya.

#### TRANSLATION

Rāmānanda Rāya would quote verses from the books of Vidyāpati and Caṇḍīdāsa, and especially from the Gīta-govinda by Jayadeva Gosvāmī, to complement the ecstasy of Śrī Caitanya Mahāprabhu.

#### TEXT 7

#### TEXT

madhye madhye āpane prabhu śloka paḍiyā  
ślokera artha karena prabhu vilāpa kariyā

#### SYNONYMS

madhye madhye--at intervals; āpane--personally; prabhu--Śrī Caitanya Mahāprabhu; śloka--a verse; paḍiyā--reciting; ślokera--of the verse; artha--meaning; karena--gives; prabhu--Śrī Caitanya Mahāprabhu; vilāpa kariyā--lamenting.

#### TRANSLATION

At intervals, Śrī Caitanya Mahāprabhu would also recite a verse. Then, in great lamentation, He would explain it.

#### TEXT 8

#### TEXT

ei-mate nānā-bhāve ardha-rātri haila  
gosāñire śayana karāi' duñhe ghare gela

#### SYNONYMS

ei-mate--in this way; nānā-bhāve--in varieties of emotions; ardha-rātri--half the night; haila--passed; gosāñire--Śrī Caitanya Mahāprabhu; śayana karāi'--making Him lie down; duñhe--both; ghare gela--went home.

#### TRANSLATION

Śrī Caitanya Mahāprabhu passed half the night experiencing varieties of emotions. Finally, after making the Lord lie down on His bed, both Svarūpa Dāmodara and Rāmānanda Rāya returned to their homes.

#### TEXT 9

#### TEXT

gambhīrāra dvāre govinda karilā śayana  
saba-rātri prabhu karena ucca-saṅkīrtana

#### SYNONYMS

gambhīrāra--of Śrī Caitanya Mahāprabhu's room; dvāre--at the door; govinda--His personal servant; karilā śayana--lay down; saba-rātri--all night; prabhu--Śrī Caitanya Mahāprabhu; karena--performs; ucca-saṅkīrtana--loud chanting.

#### TRANSLATION

Śrī Caitanya Mahāprabhu's personal servant, Govinda, lay down at the door of His room, and the Lord very loudly chanted the Hare Kṛṣṇa mahā-mantra all night.

#### TEXT 10

#### TEXT

ācambite śunena prabhu kṛṣṇa-veṇu-gāna  
bhāvāveśe prabhu tāhāñ karilā prayāṇa

#### SYNONYMS

ācambite--suddenly; śunena--hears; prabhu--Śrī Caitanya Mahāprabhu; kṛṣṇa-veṇu--of Kṛṣṇa's flute; gāna--the vibration; bhāva-āveśe--in ecstatic emotion; prabhu--Śrī Caitanya Mahāprabhu; tāhāñ--there; karilā prayāṇa--departed.

#### TRANSLATION

Suddenly, Śrī Caitanya Mahāprabhu heard the vibration of Kṛṣṇa's flute. Then, in ecstasy, He began to depart to see Lord Kṛṣṇa.

#### TEXT 11

#### TEXT

tina-dvāre kapāṭa aiche āche ta' lāgiyā  
bhāvāveśe prabhu gelā bāhira hañā

#### SYNONYMS

tina-dvāre--in three doorways; kapāṭa--the doors; aiche--as previously; āche--are; ta" lāgiyā--being closed; bhāva-āveśe--in ecstatic emotion; prabhu-Śrī Caitanya Mahāprabhu; gelā--went; bāhira--out; hañā--being.

#### TRANSLATION

All three doors were fastened as usual, but Śrī Caitanya Mahāprabhu, in great ecstasy, nevertheless got out of the room and left the house.

#### TEXT 12

#### TEXT

siṁha-dvāra-dakṣiṇe āche tailaṅgī-gābhī-gaṇa  
tāhāñ yāi' paḍilā prabhu hañā acetana

#### SYNONYMS

siṁha-dvāra--of the gate named Siṁha-dvāra; dakṣiṇe--on the southern side; āche--there are; tailaṅgī-gābhī-gaṇa--cows belonging to the Tailaṅga district; tāhāñ--there; yāi'--going; paḍilā--fell down; prabhu--Lord Śrī Caitanya Mahāprabhu; hañā acetana--becoming unconscious.

#### TRANSLATION

He went to a cow shed on the southern side of the Siṁha-dvāra. There the Lord fell down unconscious among cows from the district of Tailaṅga.

#### TEXT 13

#### TEXT

ethā govinda mahāprabhura śabda nā pāñā  
svarūpere bolāila kapāṭa khuliyā

#### SYNONYMS

ethā--here; govinda--Govinda; mahāprabhura--of Śrī Caitanya Mahāprabhu; śabda--sound; nā pāñā--not getting; svarūpere--Svarūpa Dāmodara Gosvāmī; bolāila--called for; kapāṭa--the doors; khuliyā--opening.

#### TRANSLATION

Meanwhile, not hearing any sounds from Śrī Caitanya Mahāprabhu, Govinda immediately sent for Svarūpa Dāmodara and opened the doors.

#### TEXT 14

#### TEXT

tabe svarūpa-gosāñi saṅge lañā bhakta-gaṇa  
deuṭi jvāliyā karena prabhura anveṣaṇa

SYNONYMS

tabe--thereafter; svarūpa-gosāñi--Svarūpa Dāmodara Gosvāmī; saṅge--with him; lañā--taking; bhakta-gaṇa--the devotees; deṭi--lamp; jvāliyā--burning; karena--does; prabhura--for Śrī Caitanya Mahāprabhu; anveṣaṇa--searching.

TRANSLATION

Then Svarūpa Dāmodara Gosvāmī lit a torch, and went out with all the devotees to search for Śrī Caitanya Mahāprabhu.

TEXT 15

TEXT

iti-uti anveṣiyā siṁha-dvāre gelā  
gābhī-gaṇa-madhye yāi' prabhure pāilā

SYNONYMS

iti-uti--here and there; anveṣiyā--searching; siṁha-dvāre--to the gate named Siṁha-dvāra; gelā--went; gābhī-gaṇa-madhye--among the cows; yāi'--going; prabhure pāilā--found Śrī Caitanya Mahāprabhu.

TRANSLATION

After searching here and there, they finally came to the cow shed near the Siṁha-dvāra. There they saw Śrī Caitanya Mahāprabhu lying unconscious among the cows.

TEXT 16

TEXT

peṭera bhitara hasta-pada----kūrmera ākāra  
mukhe phena, pulakāṅga, netre aśru-dhāra

SYNONYMS

peṭera--the abdomen; bhitara--within; hasta-pada--the arms and legs; kūrmera ākāra--just like a tortoise; mukhe--in the mouth; phena--foam; pulakāṅga--eruptions on the body; netre--in the eyes; aśru-dhāra--a flow of tears.

TRANSLATION

His arms and legs had entered the trunk of His body, exactly like those of a tortoise. His mouth was foaming, there were eruptions on His body, and tears flowed from His eyes.

TEXT 17

TEXT

acetana paḍiyāchena,----yena kuṣmāṇḍa-phala

bāhire jaḍimā, antare ānanda-vihvala

SYNONYMS

acetana--unconscious; paḍiyāchena--was lying down; yena--as if; kuṣmāṇḍa-phala--a pumpkin; bāhire--externally; jaḍimā--complete inertia; antare--within; ānanda-vihvala--overwhelmed with transcendental bliss.

TRANSLATION

As the Lord lay there unconscious, His body resembled a large pumpkin. Externally He was completely inert, but within He felt overwhelming transcendental bliss.

TEXT 18

TEXT

gābhī saba caudike śuṅke prabhura śrī-aṅga  
dūra kaile nāhi chāḍe prabhura śrī-aṅga-saṅga

SYNONYMS

gābhī--cows; saba--all; cau-dike--around; śuṅke--sniff; prabhura--of Śrī Caitanya Mahāprabhu; śrī-aṅga--the transcendental body; dūra kaile--if they are taken away; nāhi chāḍe--they do not give up; prabhura--of Śrī Caitanya Mahāprabhu; śrī-aṅga-saṅga--association with the transcendental body.

TRANSLATION

All the cows around the Lord were sniffing His transcendental body. When the devotees tried to check them, they refused to give up their association with the transcendental body of Śrī Caitanya Mahāprabhu.

TEXT 19

TEXT

aneka karilā yatna, nā haya cetana  
prabhure uṭhāñā ghare ānilā bhakta-gaṇa

SYNONYMS

aneka--many; karilā--made; yatna--endeavors; nā haya--there was not; cetana--consciousness; prabhure--Śrī Caitanya Mahāprabhu; uṭhāñā--lifting; ghare--home; ānilā--brought; bhakta-gaṇa--the devotees.

TRANSLATION

The devotees tried to rouse the Lord by various means, but His consciousness did not return. Therefore they all lifted Him and brought Him back home.

TEXT 20



TEXT

ucca kari' śravaṇe kare nāma-saṅkīrtana  
aneka-kṣaṇe mahāprabhu pāilā cetana

SYNONYMS

ucca kari'--very loudly; śravaṇe--in the ears; kare--perform; nāma-saṅkīrtana--chanting of the holy name; aneka-kṣaṇe--after a considerable time; mahāprabhu--Śrī Caitanya Mahāprabhu; pāilā cetana--returned to consciousness.

TRANSLATION

All the devotees began to chant the Hare Kṛṣṇa mantra very loudly, and after a considerable time, Śrī Caitanya Mahāprabhu regained consciousness.

TEXT 21

TEXT

cetana ha-ile hasta-pāda bāhire āila  
pūrvavat yathā-yogyā śarīra ha-ila

SYNONYMS

cetana ha-ile--when there was consciousness; hasta-pāda--the arms and legs; bāhire--outside; āila--came; pūrvavat--as before; yathā-yogyā--in complete order; śarīra--the body; ha-ila--was.

TRANSLATION

When He regained consciousness, His arms and legs came out of His body, and His whole body returned to normal.

TEXT 22

TEXT

uṭhiyā vasilena prabhu, cāhena iti-uti  
svarūpe kahena,----"tumi āmā ānilā kati?"

SYNONYMS

uṭhiyā--getting up; vasilena--sat down; prabhu--Śrī Caitanya Mahāprabhu; cāhena--looks; iti-uti--here and there; svarūpe--to Svarūpa Dāmodara; kahena--says; tumi--you; āmā--Me; ānilā--have brought; kati--where.

TRANSLATION

Śrī Caitanya Mahāprabhu stood up, and then sat down again. Looking here and there, He inquired from Svarūpa Dāmodara, "Where have you brought Me?"

TEXT 23

TEXT

veṇu-śabda śuni' āmi gelāṇa vṛndāvana  
dekhi,----goṣṭhe veṇu bājāya vrajendra-nandana

SYNONYMS

veṇu-śabda--the vibration of the flute; śuni'--after hearing; āmi--I;  
gelāṇa--went; vṛndāvana--to Vṛndāvana; dekhi--I saw; goṣṭhe--in the pasturing  
field; veṇu--the flute; bājāya--played; vrajendra-nandana--Kṛṣṇa, the son of  
Nanda Mahārāja.

TRANSLATION

"After hearing the vibration of a flute, I went to Vṛndāvana, and there I  
saw that Kṛṣṇa, the son of Mahārāja Nanda, was playing on His flute in the  
pasturing grounds.

TEXT 24

TEXT

saṅketa-veṇu-nāde rādhā āni' kuñja-ghare  
kuñjere calilā kṛṣṇa krīḍā karibāre

SYNONYMS

saṅketa-veṇu-nāde--by the signal of the vibration of the flute; rādhā--  
Śrīmatī Rādhārāṇī; āni'--bringing; kuñja-ghare--to a bower; kuñjere--within  
the bower; calilā--went; kṛṣṇa--Lord Kṛṣṇa; krīḍā karibāre--to perform  
pastimes.

TRANSLATION

"He brought Śrīmatī Rādhārāṇī to a bower by signaling with His flute. Then  
He entered within that bower to perform pastimes with Her.

TEXT 25

TEXT

tānra pāche pāche āmi karinu gamana  
tānra bhūṣā-dhvanite āmāra harila śravaṇa

SYNONYMS

tānra pāche pāche--just behind Him; āmi--I; karinu gamana--went; tānra--  
His; bhūṣā-dhvanite--by the sound of ornaments; āmāra--My; harila--became  
captivated; śravaṇa--ears.

TRANSLATION

"I entered the bower just behind Kṛṣṇa, My ears captivated by the sound of  
His ornaments.

TEXT 26

TEXT

gopī-gaṇa-saha vihāra, hāsa, parihāsa  
kaṅṭha-dhvani-ukti śuni' mora karṇollāsa

SYNONYMS

gopī-gaṇa-saha--with the gopīs; vihāra--pastimes; hāsa--laughing; pari-  
hāsa--joking; kaṅṭha-dhvani-ukti--vocal expressions; śuni'--hearing; mora--My;  
karṇa-ullāsa--jubilation of the ears.

TRANSLATION

"I saw Kṛṣṇa and the gopīs enjoying all kinds of pastimes while laughing  
and joking together. Hearing their vocal expressions enhanced the joy of My  
ears.

TEXT 27

TEXT

hena-kāle tumi-saba kolāhala kari'  
āmā inḥā lañā āilā balātkāra kari'

SYNONYMS

hena-kāle--at this time; tumi-saba--all of you; kolāhala kari'--making a  
tumultuous sound; āmā--Me; inḥā--here; lañā āilā--brought back; balātkāra  
kari'--by force.

TRANSLATION

"Just then, all of you made a tumultuous sound and brought Me back here by  
force.

TEXT 28

TEXT

śunite nā pāinu sei amṛta-sama vāṇī  
śunite nā pāinu bhūṣaṇa-muralīra dhvani"

SYNONYMS

śunite nā pāinu--I could not hear; sei--those; amṛta-sama--exactly like  
nectar; vāṇī--voices; śunite nā pāinu--I could not hear; bhūṣaṇa--of  
ornaments; muralīra--of the flute; dhvani--vibration.

TRANSLATION

"Because you brought Me back here, I could no longer hear the nectarean  
voices of Kṛṣṇa and the gopīs, nor could I hear the sounds of their ornaments  
or the flute."

TEXT 29

TEXT

bhāvāveśe svarūpe kahena gadgada-vāṇī  
'karṇa tṛṣṇāya mare, paḍa rasāyana, śuni'

SYNONYMS

bhāva-āveśe--in great ecstasy; svarūpe--to Svarūpa Dāmodara; kahena--says; gadgada-vāṇī--in a faltering voice; karṇa--the ears; tṛṣṇāya--because of thirst; mare--dies; paḍa--recite; rasa-āyana--something relishable; śuni'--let Me hear.

TRANSLATION

In great ecstasy, Śrī Caitanya Mahāprabhu said to Svarūpa Dāmodara in a faltering voice, "My ears are dying of thirst. Please recite something to quench this thirst. Let me hear it."

TEXT 30

TEXT

svarūpa-gosāñi prabhura bhāva jāniyā  
bhāgavatera śloka paḍe madhura kariyā

SYNONYMS

svarūpa-gosāñi--Svarūpa Dāmodara Gosāñi; prabhura--of Śrī Caitanya Mahāprabhu; bhāva--the emotion; jāniyā--understanding; bhāgavatera--of Śrīmad-Bhāgavatam; śloka--a verse; paḍe--recites; madhura kariyā--in a sweet voice.

TRANSLATION

Understanding the ecstatic emotions of Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara, in a sweet voice, recited the following verse from Śrīmad-Bhāgavatam.

TEXT 31

TEXT

kā strī aṅga te kala-padāmṛta-veṇu-gīta-  
sammohitārya-caritān na calet trilokyām  
trailokya-saubhagam idam ca nirīkṣya rūpaṁ  
yad go-dviija-druma-mṛgāḥ pulakāny abibhran

SYNONYMS

kā--what; strī--woman; aṅga--O Kṛṣṇa; te--of You; kala-pada--by the rhythms; amṛta-veṇu-gīta--of the sweet songs of the flute; sammohitā--being captivated; ārya-caritāt--from the path of chastity according to Vedic civilization; na--not; calet--would wander; tri-lokyām--in the three worlds; trai-lokya-saubhagam--which is the fortune of the three worlds; idam--this;

ca--and; nirīkṣya--by observing; rūpam--beauty; yat--which; go--the cows; dvija--birds; druma--trees; mṛgāḥ--forest animals like the deer; pulakāni--transcendental jubilation; abibhran--manifested.

#### TRANSLATION

" 'My dear Lord Kṛṣṇa, where is that woman within the three worlds who cannot be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who cannot fall down from the path of chastity in this way? Your beauty is the most sublime within the three worlds. Upon seeing Your beauty, even cows, birds, animals and trees in the forest are stunned in jubilation.'

#### PURPORT

This verse is from Śrīmad-Bhāgavatam (10.29.40).

#### TEXT 32

#### TEXT

śuni' prabhu gopī-bhāve āviṣṭa ha-ilā  
bhāgavatera ślokera artha karite lāgilā

#### SYNONYMS

śuni'--hearing; prabhu--Śrī Caitanya Mahāprabhu; gopī-bhāve--in the emotion of the gopīs; āviṣṭa ha-ilā--became overwhelmed; bhāgavatera--of Śrīmad-Bhāgavatam; ślokera--of the verse; artha--the meaning; karite lāgilā--began to explain.

#### TRANSLATION

Upon hearing this verse, Śrī Caitanya Mahāprabhu, overwhelmed with the ecstasy of the gopīs, began to explain it.

#### TEXT 33

#### TEXT

haila gopī-bhāvāveśa, kaila rāse paraveśa,  
kṛṣṇera śuni' upekṣā-vacana  
kṛṣṇera mukha-hāsyā-vāṇī, tyāge tāhā satya māni',  
roṣe kṛṣṇe dena olāhana

#### SYNONYMS

haila--there was; gopī--of the gopīs; bhāva-āveśa--ecstatic emotion; kaila--did; rāse--in the rāsa dance; paraveśa--entrance; kṛṣṇera--of Lord Kṛṣṇa; śuni'--hearing; upekṣā-vacana--the words of negligence; kṛṣṇera--of Lord Kṛṣṇa; mukha--face; hāsyā--smiling; vāṇī--talking; tyāge--renounce; tāhā--that; satya māni'--taking as a fact; roṣe--in anger; kṛṣṇe--to Lord Kṛṣṇa; dena--give; olāhana--chastisement.

#### TRANSLATION

Śrī Caitanya Mahāprabhu said, "The gopīs entered the arena of the rāsa dance in ecstasy, but after hearing Kṛṣṇa's words of negligence and detachment, they understood that He was going to renounce them. Thus they began to chastise Him in anger.

TEXT 34

TEXT

"nāgara, kaha, tumi kariyā niścaya  
ei trijagat bhari', āche yata yogyā nāri,  
tomāra veṇu kāhāñ nā ākarṣaya?

SYNONYMS

nāgara--O lover; kaha--say; tumi--You; kariyā--making; niścaya--certain; ei--these; tri-jagat--three worlds; bhari'--filling; āche--there are; yata--as many; yogyā--suitable; nārī--women; tomāra--Your; veṇu--flute; kāhāñ--where; nā--not; ākarṣaya--attracts.

TRANSLATION

" 'O dear lover,' " they said, " 'please answer just one question. Who among all the youthful women within this universe is not attracted by the sound of Your flute?

TEXT 35

TEXT

kailā jagate veṇu-dhvani, siddha-mantrā yoginī,  
dūtī hañā mohe nārī-mana  
mahotkaṅṭhā bāḍāñā, ārya-patha chāḍāñā,  
āni' tomāya kare samarpaṇa

SYNONYMS

kailā--You have made; jagate--in the world; veṇu-dhvani--the vibration of the flute; siddha-mantrā--perfected in chanting mantras; yoginī--a female mystic; dūtī--a messenger; hañā--being; mohe--enchants; nārī-mana--the minds of women; mahā-utkaṅṭhā--great anxiety; bāḍāñā--increasing; ārya-patha--the regulative principles; chāḍāñā--inducing to give up; āni'--bringing; tomāya--to You; kare samarpaṇa--delivers.

TRANSLATION

" 'When You play Your flute, it acts like a messenger in the form of a yoginī perfect in the art of chanting mantras. This messenger enchants all the women in the universe and attracts them to You. Then she increases their great anxiety and induces them to give up the regulative principle of obeying superiors. Finally, she forcibly brings them to You to surrender in amorous love.

TEXT 36

TEXT

dharmā chāḍāya veṇu-dvāre, hāne kaṭākṣa-kāma-śare,  
lajjā, bhaya, sakala chāḍāya  
ebe āmāya kari' roṣa, kahi' pati-tyāge 'doṣa',  
dhārmika hañā dharmā śikhāya!

SYNONYMS

dharmā--religious principles; chāḍāya--induces to reject; veṇu-dvāre--  
through the flute; hāne--pierces; kaṭākṣa--glancing; kāma-śare--by the arrows  
of lust; lajjā--shame; bhaya--fear; sakala--all; chāḍāya--induces to give up;  
ebe--now; āmāya--at us; kari' roṣa--becoming angry; kahi'--saying; pati-tyāge--  
to give up one's husband; doṣa--fault; dhārmika--very religious; hañā--  
becoming; dharmā--religious principles; śikhāya--You teach.

TRANSLATION

" 'The vibration of Your flute, accompanied by Your glance, which pierces  
us forcibly with the arrows of lust, induces us to ignore the regulative  
principles of religious life. Thus we become excited by lusty desires and come  
to You, giving up all shame and fear. But now You are angry with us. You are  
finding fault with our violating religious principles and leaving our homes  
and husbands. And as You instruct us about religious principles, we become  
helpless.

TEXT 37

TEXT

anya-kathā, anya-mana, bāhire anya ācaraṇa,  
ei saba śaṭha-paripāṭī  
tumi jāna parihāsa, haya nārīra sarva-nāśa,  
chāḍa ei saba kuṭināṭī

SYNONYMS

anya--different; kathā--words; anya--different; mana--mind; bāhire--  
externally; anya--different; ācaraṇa--behavior; ei--these; saba--all; śaṭha-  
paripāṭī--well-planned cheating behavior; tumi--You; jāna--know; parihāsa--  
joking; haya--there is; nārīra--of women; sarva-nāśa--total annihilation;  
chāḍa--please give up; ei--these; saba--all; kuṭināṭī--clever tricks.

TRANSLATION

" 'We know that this is all a well-planned trick. You know how to make  
jokes that cause the complete annihilation of women, but we can understand  
that Your real mind, words and behavior are different. Therefore please give  
up all these clever tricks.

TEXT 38

TEXT

veṇu-nāda amṛta-ghole, amṛta-samāna miṭhā bole,  
amṛta-samāna bhūṣaṇa-siñjita  
tina amṛte hare kāṇa, hare mana, hare prāṇa,  
kemane nārī dharibeka cita?"

#### SYNONYMS

veṇu-nāda--the vibration of the flute; amṛta-ghole--like nectarean buttermilk; amṛta-samāna--equal to nectar; miṭhā bole--sweet talking; amṛta-samāna--exactly like nectar; bhūṣaṇa-siñjita--the vibration of ornaments; tina--three; amṛte--nectars; hare--attract; kāṇa--the ear; hare--attract; mana--the mind; hare--attract; prāṇa--the life; kemane--how; nārī--women; dharibeka--will keep; cita--patience or consciousness.

#### TRANSLATION

" 'The nectarean buttermilk of Your flute's vibration, the nectar of Your sweet words and the nectarean sound of Your ornaments mix together to attract our ears, minds and lives. In this way You are killing us.' "

#### TEXT 39

#### TEXT

eta kahi' krodhāveśe, bhāvera taraṅge bhāse,  
utkaṅṭhā-sāgare ḍube mana  
rādhāra utkaṅṭhā-vāṇī, paḍi' āpane vākhāni,  
kṛṣṇa-mādhurya kare āsvādana

#### SYNONYMS

eta kahi'--saying this; krodha-āveśe--in the mood of anger; bhāvera taraṅge--in the waves of ecstatic love; bhāse--floats; utkaṅṭhā--of anxieties; sāgare--in the ocean; ḍube mana--merges the mind; rādhāra--of Śrīmatī Rādhārāṇī; utkaṅṭhā-vāṇī--words of anxiety; paḍi'--reciting; āpane--personally; vākhāni--explaining; kṛṣṇa-mādhurya--the sweetness of Kṛṣṇa; kare āsvādana--tastes.

#### TRANSLATION

Śrī Caitanya Mahāprabhu spoke these words in a mood of anger as He floated on waves of ecstatic love. Merged in an ocean of anxiety, He recited a verse spoken by Śrīmatī Rādhārāṇī expressing the same emotion. Then He personally explained the verse and thus tasted the sweetness of Kṛṣṇa.

#### TEXT 40

#### TEXT

nadaj-jalada-nisvanaḥ śravaṇa-karṣi-sac-chiñjitaḥ  
sanarma-rasa-sūcakākṣara-padārtha-bhaṅgy-uktikaḥ  
ramādika-varāṅganā-hṛdaya-hāri-vaṁśī-kalaḥ  
sa me madana-mohanaḥ sakhi tanoti karṇa-sprhām

#### SYNONYMS



nadat--resounding; jalada--the cloud; nisvanaḥ--whose voice; śravaṇa--the ears; karṣi--attracting; sat-śiñjitaḥ--the tinkling of whose ornaments; sa-narma--with deep meaning; rasa-sūcaka--joking; akṣara--letters; pada-ārtha--meanings; bhaṅgi--indications; uktikaḥ--whose talk; ramā-ādika--beginning with the goddess of fortune; vara-aṅganā--of beautiful women; hṛdaya-hāri--attracting the hearts; vaṁśī-kalaḥ--the sound of whose flute; saḥ--that; me--My; madana-mohanaḥ--Madana-mohana; sakhi--My dear friend; tanoti--expands; karṇa-sprhām--the desire of the ears.

#### TRANSLATION

Śrī Caitanya Mahāprabhu continued, "My dear friend, the Supreme Personality of Godhead, Kṛṣṇa, has a voice as deep as a cloud resounding in the sky. With the tinkling of His ornaments, He attracts the ears of the gopīs, and with the sound of His flute He attracts even the goddess of fortune and other beautiful women. That Personality of Godhead, known as Madana-mohana, whose joking words carry many indications and deep meanings, is increasing the lusty desires of My ears.'

#### PURPORT

This verse is found in the Govinda-līlāmṛta (8.5).

#### TEXT 41

#### TEXT

"kaṅṭhera gambhīra dhvani, navaghana-dhvani jini',  
yāra guṇe kokila lājāya  
tāra eka śruti-kaṇe, ḍubāya jagatera kāṇe,  
punaḥ kāṇa bāhuḍi' nā āya

#### SYNONYMS

kaṅṭhera--of the throat; gambhīra--deep; dhvani--sound; nava-ghana--of new clouds; dhvani--the resounding; jini'--conquering; yāra--of which; guṇe--the attributes; kokila--the cuckoo; lājāya--put to shame; tāra--of that; eka--one; śruti-kaṇe--particle of sound; ḍubāya--inundates; jagatera--of the whole world; kāṇe--the ear; punaḥ--again; kāṇa--the ear; bāhuḍi'--getting out; nā āya--cannot come.

#### TRANSLATION

"Kṛṣṇa's deep voice is more resonant than newly arrived clouds, and His sweet song defeats even the sweet voice of the cuckoo. Indeed, His song is so sweet that even one particle of its sound can inundate the entire world. If such a particle enters one's ear, one is immediately bereft of all other types of hearing.

#### TEXT 42

#### TEXT

kaha, sakhi, ki kari upāya?

kṛṣṇera se śabda-guṇe, harile āmāra kāṇe,  
ebe nā pāya, tṛṣṇāya mari' yāya

SYNONYMS

kaha--please say; sakhi--My dear friend; ki--what; kari--can I do; upāya--means; kṛṣṇera--of Kṛṣṇa; se--that; śabda--of the sound; guṇe--the qualities; harile--having attracted; āmāra--My; kāṇe--ears; ebe--now; nā pāya--do not get; tṛṣṇāya--from thirst; mari' yāya--I am dying.

TRANSLATION

"My dear friend, please tell me what to do. My ears have been plundered by the qualities of Kṛṣṇa's sound. Now, however, I cannot hear His transcendental sound, and I am almost dead for want of it.

TEXT 43

TEXT

nūpura-kiṅkinī-dhvani, haṁsa-sārasa jini',  
kaṅkaṇa-dhvani caṭake lājāya  
eka-bāra yei śune, vyāpi rahe' tāra kāṇe,  
anya śabda se-kāṇe nā yāya

SYNONYMS

nūpura--of the ankle bells; kiṅkinī--tinkling; dhvani--the sound; haṁsa--swans; sārasa--cranes; jini'--conquering; kaṅkaṇa-dhvani--the sound of bangles; caṭake--the caṭaka bird; lājāya--puts to shame; eka-bāra--once; yei--one who; śune--hears; vyāpi--expanding; rahe'--remains; tāra kāṇe--in his ear; anya--other; śabda--sound; se-kāṇe--in that ear; nā yāya--does not go.

TRANSLATION

"The tinkling of Kṛṣṇa's ankle bells surpasses the songs of even the swan and crane, and the sound of His bangles puts the singing of the caṭaka bird to shame. Having allowed these sounds to enter the ears even once, one cannot tolerate hearing anything else.

TEXT 44

TEXT

se śrī-mukha-bhāṣita, amṛta haite parāmṛta,  
smita-karpūra tāhāte miśrita  
śabda, artha,----dui-śakti, nānā-rasa kare vyakti,  
pratyakṣara----narma-vibhūṣita

SYNONYMS

se--that; śrī--beautiful; mukha--by the mouth; bhāṣita--spoken; amṛta--nectar; haite--than; para-amṛta--more nectarean; smita--smiling; karpūra--camphor; tāhāte--in that; miśrita--mixed; śabda--sound; artha--meaning; dui-

śakti--two energies; nānā--various; rasa--mellows; kare vyakti--express;  
prati-akṣara--every word; narma-vibhūṣita--full of meaning.

#### TRANSLATION

"Kṛṣṇa's speech is far sweeter than nectar. Each of His jubilant words is full of meaning, and when His speech mixes with His smile, which is like camphor, the resultant sound and the deep meaning of Kṛṣṇa's words create various transcendental mellows.

#### TEXT 45

#### TEXT

se amṛtera eka-kaṇa, karṇa-cakora-jīvana,  
karṇa-cakora jīye sei āśe  
bhāgya-vaśe kabhu pāya, abhāgye kabhu nā pāya,  
nā pāile maraye piyāse

#### SYNONYMS

se amṛtera--of that nectar; eka-kaṇa--one particle; karṇa-cakora--of the ear, which is like a cakora bird; jīvana--the life; karṇa--the ear; cakora--the cakora bird; jīye--lives; sei āśe--with that hope; bhāgya-vaśe--by good fortune; kabhu--sometimes; pāya--gets; abhāgye--by misfortune; kabhu--sometimes; nā pāya--does not get; nā pāile--if does not get; maraye--dies; piyāse--from thirst.

#### TRANSLATION

"One particle of that transcendental, blissful nectar is the life and soul of the ear, which is like a cakora bird that lives in hope of tasting that nectar. Sometimes, by good fortune, the bird can taste it, but at other times he unfortunately cannot and therefore almost dies of thirst.

#### TEXT 46

#### TEXT

yebā veṇu-kala-dhvani, eka-bāra tāhā śuni',  
jagan-nārī-citta āulāya  
nīvi-bandha paḍe khasi', vinā-mūle haya dāsī,  
bāulī hañā kṛṣṇa-pāśe dhāya

#### SYNONYMS

yebā--whoever; veṇu--of the flute; kala-dhvani--the sweet vibration; eka-bāra--once; tāhā--that; śuni'--hearing; jagat--of the universe; nārī--of the women; citta--hearts; āulāya--become disturbed; nīvi-bandha--the fastened belts; paḍe--fall; khasi'--becoming loosened; vinā-mūle--without a price; haya--they become; dāsī--maidservants; bāulī--mad; hañā--becoming; kṛṣṇa-pāśe--after Kṛṣṇa; dhāya--run.

#### TRANSLATION

"The transcendental vibration of Kṛṣṇa's flute disturbs the hearts of women all over the world, even if they hear it only once. Thus their fastened belts become loose, and these women become the unpaid maidservants of Kṛṣṇa. Indeed, they run toward Kṛṣṇa exactly like madwomen.

TEXT 47

TEXT

yebā lakṣmī-ṭhākuraṇī, teṅho ye kākalī śuni',  
kṛṣṇa-pāśa āise pratyāśāya  
nā pāya kṛṣṇera saṅga, bāḍe tṛṣṇā-taraṅga,  
tapa kare, tabu nāhi pāya

SYNONYMS

yebā--even; lakṣmī-ṭhākuraṇī--the goddess of fortune; teṅho--she; ye--which; kākalī--vibration of the flute; śuni'--hearing; kṛṣṇa-pāśa--to Lord Kṛṣṇa; āise--comes; pratyāśāya--with great hope; nā pāya--does not get; kṛṣṇera saṅga--association with Kṛṣṇa; bāḍe--increase; tṛṣṇā--of thirst; taraṅga--the waves; tapa kare--undergoes austerity; tabu--still; nāhi pāya--does not get.

TRANSLATION

"When she hears the vibration of Kṛṣṇa's flute, even the goddess of fortune comes to Him, greatly hoping for His association, but nevertheless she does not get it. When the waves of thirst for His association increase, she performs austerities, but still she cannot meet Him.

TEXT 48

TEXT

ei śabdāmṛta cāri, yāra haya bhāgya bhāri,  
sei karṇe ihā kare pāna  
ihā yei nāhi śune, se kāṇa janmila kene,  
kāṇākaḍi-sama sei kāṇa"

SYNONYMS

ei--these; śabda-amṛta--nectarean sound vibrations; cāri--four; yāra--of whom; haya--there is; bhāgya bhāri--great fortune; sei--such a person; karṇe--by the ears; ihā--these sounds; kare pāna--drinks; ihā--these sounds; yei--anyone who; nāhi śune--does not hear; se--those; kāṇa--ears; janmila--took birth; kene--why; kāṇākaḍi--a hole in a small conchshell; sama--just like; sei kāṇa--those ears.

TRANSLATION

"Only the most fortunate can hear these four nectarean sounds--Kṛṣṇa's words, the tinkling of His ankle bells and bangles, His voice and the vibration of His flute. If one does not hear these sounds, his ears are as useless as small conchshells with holes."

TEXT 49

TEXT

karite aiche vilāpa, uṭhila udvega, bhāva,  
mane kāho nāhi ālambana  
udvega, viṣāda, mati, autsukya, trāsa, dhṛti, smṛti,  
nānā-bhāvera ha-ila milana

SYNONYMS

karite--doing; aiche--such; vilāpa--lamentation; uṭhila--there arose;  
udvega--agitation; bhāva--ecstasy; mane--in the mind; kāho--anywhere; nāhi--  
there is not; ālambana--shelter; udvega--anxiety; viṣāda--lamentation; mati--  
attention; autsukya--eagerness; trāsa--fear; dhṛti--determination; smṛti--  
remembrance; nānā-bhāvera--of various ecstasies; ha-ila--there was; milana--  
combining.

TRANSLATION

While Śrī Caitanya Mahāprabhu lamented in this way, agitation and ecstasy  
awoke in His mind, and He became very restless. Many transcendental ecstasies  
combined in Him, including anxiety, lamentation, attention, eagerness, fear,  
determination and remembrance.

TEXT 50

TEXT

bhāva-śābalye rādhāra ukti, līlā-śuke haila sphūrṭi,  
sei bhāve paḍe eka śloka  
unmādera sāmāthyē, sei ślokera kare arthe,  
yei artha nāhi jāne loka

SYNONYMS

bhāva-śābalye--in the aggregate of all ecstasies; rādhāra--of Śrīmatī  
Rādhārāṇī; ukti--statement; līlā-śuke--in Bilvamaṅgala Ṭhākura; haila--there  
was; sphūrṭi--awakening; sei bhāve--in that ecstasy; paḍe--recites; eka--one;  
śloka--verse; unmādera--of madness; sāmāthyē--in the capacity; sei ślokera--  
of that verse; kare arthe--describes the meaning; yei artha--which meaning;  
nāhi--do not; jāne--know; loka--people.

TRANSLATION

The aggregate of all these ecstasies awoke a statement by Śrīmatī Rādhārāṇī  
in the mind of Bilvamaṅgala Ṭhākura [Līlā-śuka]. In the same ecstatic mood,  
Śrī Caitanya Mahāprabhu now recited that verse, and on the strength of  
madness, He described its meaning, which is unknown to people in general.

TEXT 51

TEXT

kim iha kṛṇumaḥ kasya brūmaḥ kṛtaṁ kṛtam āśayā

kathayata kathām anyām dhanyām aho hṛdaye śayaḥ  
madhura-madhura-smerākāre mano-nayanotsave  
kṛpaṇa-kṛpaṇā kṛṣṇe tṛṣṇā ciraṁ bata lambate

SYNONYMS

kim--what; iha--here; kṛnumaḥ--shall I do; kasya--to whom; brūmaḥ--shall I speak; kṛtam--what is done; kṛtam--done; āśayā--in the hope; kathayata--please speak; kathām--words; anyām--other; dhanyām--auspicious; aho--alas; hṛdaye--within My heart; śayaḥ--lying; madhura-madhura--sweeter than sweetness; smerā--smiling; ākāre--whose form; manaḥ-nayana--to the mind and eyes; utsave--who gives pleasure; kṛpaṇa-kṛpaṇā--the best of misers; kṛṣṇe--for Kṛṣṇa; tṛṣṇā--thirst; ciraṁ--at every moment; bata--alas; lambate--is increasing.

TRANSLATION

Śrī Caitanya Mahāprabhu said, " 'Alas, what shall I do? To whom shall I speak? Let whatever I have done in hopes of meeting Kṛṣṇa be finished now. Please say something auspicious, but do not speak about Kṛṣṇa. Alas, Kṛṣṇa is lying within My heart like Cupid; therefore how can I possibly give up talking of Him? I cannot forget Kṛṣṇa, whose smile is sweeter than sweetness itself and who gives pleasure to My mind and eyes. Alas, My great thirst for Kṛṣṇa is increasing moment by moment!'

PURPORT

This statement by Śrīmatī Rādhārāṇī is quoted from Kṛṣṇa-karṇāmṛta (42).

TEXT 52

TEXT

"ei kṛṣṇera virahe, udvege mana sthira nahe,  
prāpty-upāya-cintana nā yāya  
yebā tumi sakhī-gaṇa, viṣāde bāula mana,  
kāre puchoṅ, ke kahe upāya?"

SYNONYMS

ei--this; kṛṣṇera--of Kṛṣṇa; virahe--in separation; udvege--in anxiety; mana--mind; sthira--patient; nahe--is not; prāpti-upāya--the means for obtaining; cintana nā yāya--I cannot think of; yebā--all; tumi--you; sakhī-gaṇa--friends; viṣāde--in lamentation; bāula--maddened; mana--minds; kāre--whom; puchoṅ--shall I ask; ke--who; kahe--will speak; upāya--the means.

TRANSLATION

"The anxiety caused by separation from Kṛṣṇa hās made Me impatient, and I can think of no way to meet Him. O My friends, you are also deranged by lamentation. Who, therefore, will tell Me how to find Him?"

TEXT 53

TEXT

hā ha sakhi, ki kari upāya!  
kāñhā karoñ, kāhāñ yāña, kāhāñ gele kṛṣṇa pāña,  
kṛṣṇa vinā prāṇa mora yāya"

SYNONYMS

hā hā--O; sakhi--friends; ki--what; kari--shall I do; upāya--means; kāñhā karoñ--what shall I do?; kāhāñ yāña--where shall I go; kāhāñ gele--where going; kṛṣṇa pāña--I can get Kṛṣṇa; kṛṣṇa vinā--without Kṛṣṇa; prāṇa--life; mora--My; yāya--is leaving.

TRANSLATION

"O My dear friends, how shall I find Kṛṣṇa? What shall I do? Where shall I go? Where can I meet Him? Because I cannot find Kṛṣṇa, My life is leaving Me."

TEXT 54

TEXT

kṣaṇe mana sthira haya, tabe mane vicāraya,  
balite ha-ila bhāvodgama  
piṅgalāra vacana-smṛti, karāila bhāva-mati,  
tāte kare artha-nirdhāraṇa

SYNONYMS

kṣaṇe--in a moment; mana--the mind; sthira haya--becomes patient; tabe--at that time; mane--within the mind; vicāraya--He considers; balite--to speak; ha-ila--there was; bhāva-udgama--awakening of ecstasy; piṅgalāra--of Piṅgalā; vacana-smṛti--remembering the words; karāila--caused; bhāva-mati--ecstatic mind; tāte--in that; kare--does; artha-nirdhāraṇa--ascertaining the meaning.

TRANSLATION

Suddenly, Sri Caitanya Mahāprabhu became calm and considered His state of mind. He remembered the words of Piṅgalā, and this aroused an ecstasy that moved Him to speak. Thus He explained the meaning of the verse.

PURPORT

Piṅgalā was a prostitute who said, "To hope against hope produces only misery. Utter hopelessness is the greatest happiness." Remembering this statement, Śrī Caitanya Mahāprabhu became ecstatic. The story of Piṅgalā is found in Śrīmad-Bhāgavatam, Eleventh Canto, Eighth Chapter, verses 22-44, as well as in Mahābhārata, Sānti-parva, Chapter 174.

TEXT 55

TEXT

"dekhi ei upāye, kṛṣṇa-āsā chāḍi' diye,  
āsā chāḍile sukhī haya mana  
chāḍa' kṛṣṇa-kathā adhanya, kaha anya-kathā dhanya,  
yāte haya kṛṣṇa-vismaraṇa"

## SYNONYMS

dekhi--I see; ei upāye--this means; kṛṣṇa-āsā--hope for Kṛṣṇa; chāḍi' diye--I give up; āsā--hope; chāḍile--if I give up; sukhī--happy; haya--becomes; mana--the mind; chāḍa'--give up; kṛṣṇa-kathā--talks of Kṛṣṇa; adhanya--most inglorious; kaha--speak; anya-kathā--other topics; dhanya--glorious; yāte--by which; haya--there is; kṛṣṇa-vismaraṇa--forgetfulness of Kṛṣṇa.

## TRANSLATION

Śrī Caitanya Mahāprabhu said, " 'If I give up hope of meeting Kṛṣṇa, I shall then be happy. Therefore, let us stop this most inglorious discussion of Kṛṣṇa. It would be better for us to talk of glorious topics and forget Him.' "

## TEXT 56

### TEXT

kahitei ha-ila smṛti, citte haila kṛṣṇa-sphūrṭi,  
sakhīre kahe hañā vismīte  
"yāre cāhi chāḍite, sei śuñā āche citte,  
kona rīte nā pāri chāḍite"

## SYNONYMS

kahitei--while speaking; ha-ila--there was; smṛti--remembrance; citte--in the heart; haila--there was; kṛṣṇa-sphūrṭi--the appearance of Kṛṣṇa; sakhīre--to the friends; kahe--said; hañā vismīte--being very astonished; yāre--He whom; cāhi chāḍite--I want to give up; sei--that person; śuñā āche--is lying; citte--in the heart; kona rīte--by any process; nā pāri--I am not able; chāḍite--to give up.

## TRANSLATION

"While speaking in this way, Śrīmatī Rādhārāṇī suddenly remembered Kṛṣṇa. Indeed, He appeared within Her heart. Greatly astonished, She told Her friends, 'The person I want to forget is lying in My heart.' "

## TEXT 57

### TEXT

rādhā-bhāvera svabhāva āna, kṛṣṇe karāya 'kāma'-jñāna,  
kāma-jñāne trāsa haila citte  
kahe----"ye jagat māre, se paśila antare,  
ei vairī nā deya pāsārite"

## SYNONYMS

rādhā-bhāvera--of the ecstasy of Śrīmatī Rādhārāṇī; sva-bhāva--characteristic; āna--another; kṛṣṇe--to Kṛṣṇa; karāya--causes Her to do; kāma-jñāna--understanding as Cupid; kāma--as Cupid; jñāne--in the understanding; trāsa--fear; haila--was; citte--in the mind; kahe--She says; ye--the person who; jagat--the whole world; māre--conquers; se--that person; paśila--entered;



antare--within My heart; ei vairī--this enemy; nā deya--does not allow;  
pāsarite--to forget.

TRANSLATION

"Śrīmatī Rādhārāṇī's ecstasy also made Her think of Kṛṣṇa as Cupid, and this understanding frightened Her. She said, 'This Cupid, who has conquered the whole world and entered My heart, is My greatest enemy, for He does not allow Me to forget Him.'

TEXT 58

TEXT

autsukyera prāvīṇye, jiti' anya bhāva-sainye,  
udaya haila nija-rājya-mane  
mane ha-ila lālasa, nā haya āpana-vaśa,  
duḥkhe mane karena bhartsane

SYNONYMS

autsukyera--of eagerness; prāvīṇye--because of high development; jiti'--conquering; anya--other; bhāva-sainye--soldiers of ecstasy; udaya--arising; haila--there was; nija-rājya-mane--within the kingdom of Her own mind; mane--within the mind; ha-ila--there was; lālasa--greed; nā--not; haya--becomes; āpana-vaśa--within Her own control; duḥkhe--in unhappiness; mane--to the mind; karena--does; bhartsane--chastisement.

TRANSLATION

"Then great eagerness conquered all the other soldiers of ecstasy, and an uncontrollable desire arose in the kingdom of Śrīmatī Rādhārāṇī's mind. Greatly unhappy, She then chastised Her own mind.

TEXT 59

TEXT

"mana mora vāma-dīna, jala vinā yena mīna,  
kṛṣṇa vinā kṣaṇe mari' yāya  
madhura-hāsya-vadane, mana-netra-rasāyane,  
kṛṣṇa-tṛṣṇā dviguṇa bāḍāya

SYNONYMS

mana mora--My mind; vāma-dīna--unagreeably poor; jala--water; vinā--without; yena--as if; mīna--a fish; kṛṣṇa--Lord Kṛṣṇa; vinā--without; kṣaṇe--in a moment; mari' yāya--dies; madhura--sweet; hāsya--smiling; vadane--face; mana--the mind; netra--the eyes; rasa-āyane--very pleasing to; kṛṣṇa-tṛṣṇa--the thirst for Kṛṣṇa; dvi-guṇa--twice as much; bāḍāya--increases.

TRANSLATION

" 'If I do not think of Kṛṣṇa, My impoverished mind will die within a moment like a fish out of water. But when I see Kṛṣṇa's sweetly smiling face, My mind and eyes are so pleased that My desire for Him redoubles.

TEXT 60

TEXT

hā ha kṛṣṇa prāṇa-dhana, hā hā padma-locana,  
hā hā divya sad-guṇa-sāgara!  
hā hā śyāma-sundara, hā hā pītāmbara-dhara,  
hā hā rāsa-vilāsa nāgara

SYNONYMS

hā hā--alas; kṛṣṇa--O Kṛṣṇa; prāṇa-dhana--the treasure of My life; hā hā--alas; padma-locana--the lotus-eyed one; hā ha--alas; divya--divine; sat-guṇa-sāgara--ocean of transcendental attributes; hā hā--alas; śyāma-sundara--the beautiful, blackish youth; hā hā--alas; pīta-ambara-dhara--one who wears yellow garments; hā hā--alas; rāsa-vilāsa--of the rāsa dance; nāgara--the hero.

TRANSLATION

" 'Alas! Where is Kṛṣṇa, the treasure of My life? Where is the lotus-eyed one? Alas! Where is the divine ocean of all transcendental qualities? Alas! Where is the beautiful, blackish youth dressed in yellow garments? Alas! Where is the hero of the rāsa dance?

TEXT 61

TEXT

kāhāṅ gele tomā pāi, tumi kaha,----tāhāṅ yāi",  
eta kahi' calilā dhāṅā  
svarūpa uṭhi' kole kari', prabhure ānila dhari',  
nija-sthāne vasāilā laiṅā

SYNONYMS

kāhāṅ--where; gele--going; tomā--You; pāi--I can get; tumi--You; kaha--please tell; tāhāṅ--there; yāi--I shall go; eta kahi'--saying this; calilā dhāṅā--began to run; svarūpa--Svarūpa Dāmodara Gosvāmī; uṭhi'--getting up; kole kari'--taking on His lap; prabhure--Śrī Caitanya Mahāprabhu; ānila--brought back; dhari'--catching; nija-sthāne--in His own place; vasāilā--sat down; laiṅā--taking.

TRANSLATION

" 'Where shall I go? Where can I find You? Please tell Me. I shall go there.' " Speaking in this way, Śrī Caitanya Mahāprabhu began running. Svarūpa Dāmodara Gosvāmī, however, stood up, caught Him and took Him on his lap. Then Svarūpa Dāmodara brought Him back to His place and made Him sit down.

TEXT 62

TEXT

kṣaṇeke prabhura bāhya haila, svarūpere ājñā dila,  
"svarūpa, kichu kara madhura gāna"  
svarūpa gāya vidyāpati, gīta-govinda-gīti,  
śuni' prabhura juḍāila kāṇa

SYNONYMS

kṣaṇeke--within a moment; prabhura--of Śrī Caitanya Mahāprabhu; bāhya--external consciousness; haila--there was; svarūpere ājñā dila--He ordered Svarūpa Dāmodara Gosvāmī; svarūpa--My dear Svarūpa; kichu--some; kara--make; madhura--sweet; gāna--songs; svarūpa--Svarūpa Dāmodara; gāya--sings; vidyāpati--songs by Vidyāpati; gīta-govinda-gīti--songs from Gīta-govinda; śuni'--hearing; prabhura--of Śrī Caitanya Mahāprabhu; juḍāila--became satisfied; kāṇa--ears.

TRANSLATION

Suddenly Śrī Caitanya Mahāprabhu returned to external consciousness and said to Svarūpa Dāmodara Gosvāmī, "My dear Svarūpa, please sing some sweet songs." The Lord's ears were satisfied when He heard Svarūpa Dāmodara sing songs from Gīta-govinda and those by the poet Vidyāpati.

TEXT 63

TEXT

ei-mata mahāprabhu prati-rātri-dine  
unmāda ceṣṭita haya pralāpa-vacane

SYNONYMS

ei-mata--in this way; mahāprabhu--Śrī Caitanya Mahāprabhu; prati-rātri-dine--every night and day; unmāda--mad; ceṣṭita--activities; haya--are; pralāpa-vacane--talking like a madman.

TRANSLATION

Each day and night, Śrī Caitanya Mahāprabhu would become deranged in this way and talk like a madman.

TEXT 64

TEXT

eka-dine yata haya bhāvera vikāra  
sahasra-mukhe varṇe yadi, nāhi pāya pāra

SYNONYMS

eka-dine--in one day; yata haya--as many as there are; bhāvera--of ecstasy; vikāra--transformations; sahasra-mukhe--possessing thousands of mouths; varṇe yadi--if describes; nāhi pāya--cannot reach; pāra--the limit.

TRANSLATION

Even Anantadeva, who possesses thousands of mouths, cannot fully describe the ecstatic transformations that Śrī Caitanya Mahāprabhu experienced in a single day.

TEXT 65

TEXT

jīva dīna ki karibe tāhāra varṇana?  
śākhā-candra-nyāya kari' dig-daraśana

SYNONYMS

jīva--a living entity; dīna--very poor; ki--what; karibe--will do; tāhāra--of that; varṇana--description; śākhā-candra-nyāya--the logic of showing the moon through the branches of a tree; kari'--I make; dik-daraśana--seeing the direction.

TRANSLATION

What can a poor creature like me describe of those transformations? I can give only a hint of them, as if showing the moon through the branches of a tree.

TEXT 66

TEXT

ihā yei śune, tāra juḍāya mana-kāṇa  
alaukika gūḍha-prema-ceṣṭā haya jñāna

SYNONYMS

ihā--this; yei śune--anyone who hears; tāra--his; juḍāya--become satisfied; mana-kāṇa--mind and ears; alaukika--uncommon; gūḍha-prema--of deep ecstatic love for Kṛṣṇa; ceṣṭā--activities; haya jñāna--he can understand.

TRANSLATION

This description, however, will satisfy the mind and ears of anyone who hears it, and he will be able to understand these uncommon activities of deep ecstatic love for Kṛṣṇa.

TEXT 67

TEXT

adbhuta nigūḍha premera mādhyaya-mahimā  
āpani āsvādi' prabhu dekhāilā sīmā

SYNONYMS

adbhuta--wonderful; nigūḍha--deep; premera--of ecstatic love for Kṛṣṇa; mādhyura-mahimā--the glories of the sweetness; āpani--personally; āsvādi'--tasting; prabhu--Śrī Caitanya Mahāprabhu; dekhāilā--showed; sīmā--the extreme limit.

TRANSLATION

Ecstatic love for Kṛṣṇa is wonderfully deep. By personally tasting the glorious sweetness of that love, Śrī Caitanya Mahāprabhu showed us its extreme limit.

TEXT 68

TEXT

adbhuta-dayālu caitanya----adbhuta-vadānya!  
aiche dayālu dātā loke nāhi śuni anya

SYNONYMS

adbhuta--wonderfully; dayālu--merciful; caitanya--Śrī Caitanya Mahāprabhu; adbhuta-vadānya--wonderfully magnanimous; aiche--such; dayālu--merciful; dātā--charitable person; loke--within this world; nāhi--not; śuni--we have heard of; anya--other.

TRANSLATION

Śrī Caitanya Mahāprabhu is wonderfully merciful and wonderfully magnanimous. We have heard of no one else within this world so merciful and charitable.

TEXT 69

TEXT

sarva-bhāve bhaja, loka, caitanya-caraṇa  
yāhā haite pāibā kṛṣṇa-premāmṛta-dhana

SYNONYMS

sarva-bhāve--in all respects; bhaja--worship; loka--O entire world; caitanya-caraṇa--the lotus feet of Śrī Caitanya Mahāprabhu; yāhā haite--by which; pāibā--you will get; kṛṣṇa-prema--of love of Kṛṣṇa; amṛta--of the nectar; dhana--the treasure.

TRANSLATION

Worship the lotus feet of Śrī Caitanya Mahāprabhu in all respects. Only in this way will you achieve the nectarean treasure of ecstatic love for Kṛṣṇa.

TEXT 70

TEXT

ei ta' kahiluṅ 'kūrmākṛti'-anubhāva

unmāda-ceṣṭita tāte unmāda-pralāpa

SYNONYMS

ei ta' kahiluṅ--thus I have described; kūrma-ākṛti--of becoming like a tortoise; anubhāva--the ecstatic symptom; unmāda-ceṣṭita--enacted in madness; tāte--in that; unmāda-pralāpa--talking like a madman.

TRANSLATION

Thus I have described Śrī Caitanya Mahāprabhu's ecstatic transformation of becoming like a tortoise. In that ecstasy, He talked and acted like a madman.

TEXT 71

TEXT

ei līlā sva-granthe raghunātha-dāsa  
gaurāṅga-stava-kalpavṛkṣe kairāchena prakāśa

SYNONYMS

ei līlā--this pastime; sva-granthe--in his book; raghunātha-dāsa--Raghunātha dāsa Gosvāmī; gaurāṅga-stava-kalpa-vṛkṣe--named Gaurāṅga-stava-kalpavṛkṣa; kairāchena prakāśa--has fully described.

TRANSLATION

Śrīla Raghunātha dāsa Gosvāmī has fully described this pastime in his book Gaurāṅga-stava-kalpavṛkṣa.

TEXT 72

TEXT

anudghāṭya dvāra-trayam uru ca bhitti-trayam aho  
vilaṅghyoccaiḥ kāliṅgika-surabhi-madhye nipatitaḥ  
tanūdyat-saṅkocāt kamaṭha iva kṛṣṇoru-virahād  
virājan gaurāṅgo hṛdaya udayan mām madayati

SYNONYMS

anudghāṭya--without opening; dvāra-trayam--the three doors; uru--strong; ca--and; bhitti-trayam--three walls; aho--how wonderful; vilaṅghya--crossing over; ucchaiḥ--very high; kāliṅgika--of Kāliṅga-deśa, which is in the district of Tailaṅga; surabhi-madhye--among the cows; nipatitaḥ--fallen down; tanu-udyat-saṅkocāt--by contracting within the body; kamaṭhaḥ--a tortoise; iva--like; kṛṣṇa-uru-virahāt--because of strong feelings of separation from Kṛṣṇa; virājan--appearing; gaurāṅgaḥ--Lord Śrī Caitanya Mahāprabhu; hṛdaye--in my heart; udayan--rising; mām--me; madayati--maddens.

TRANSLATION

"How wonderful it is! Śrī Caitanya Mahāprabhu left His residence without opening the three strongly bolted doors. Then He crossed over three high

walls, and later, because of strong feelings of separation from Kṛṣṇa, He fell down amidst the cows of the Tailaṅga district and retracted all the limbs of His body like a tortoise. Śrī Caitanya Mahāprabhu, who appeared in that way, rises in my heart and maddens me."

TEXT 73

TEXT

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

SYNONYMS

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

TRANSLATION

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

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Seventeenth Chapter, describing Śrī Caitanya Mahāprabhu's pastime of retracting His limbs like a tortoise.

Chapter 18

Rescuing the Lord from the Sea

A summary of the Eighteenth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. On an autumn evening when the moon was full, Śrī Caitanya Mahāprabhu walked along the seashore near the Āiṭoṭā temple. Mistaking the sea for the Yamunā River, He jumped into it, hoping to see the water pastimes of Kṛṣṇa and Śrīmatī Rādhārāṇī and the other gopīs. As He floated in the sea, however, He was washed away to the Koṅārka temple, where a fisherman, thinking that the Lord's body was a big fish, caught Him in his net and brought Him ashore. Śrī Caitanya Mahāprabhu was unconscious, and His body had become unusually transformed. As soon as the fisherman touched the Lord's body, he became mad in ecstatic love of Kṛṣṇa. His own madness frightened him, however, because he thought that he was being haunted by a ghost. As he was about to seek a ghost charmer, he met Svarūpa Dāmodara Gosvāmī and the other devotees on the beach, who had been looking everywhere for the Lord. After some inquiries, Svarūpa Dāmodara could understand that the fisherman had caught Lord Śrī Caitanya Mahāprabhu in his net. Since the fisherman was afraid of being haunted by a ghost, Svarūpa Dāmodara gave him a slap and chanted Hare Kṛṣṇa, which immediately pacified him. Thereafter, when the devotees chanted the Hare Kṛṣṇa mahā-mantra loudly, Śrī Caitanya Mahāprabhu came to His external consciousness. Then they brought Him back to His own residence.

TEXT 1

TEXT

śaraj-jyotsnā-sindhora avakalanayā jāta-yamunā-  
bhramād dhāvan yo 'smin hari-viraha-tāpārṇava iva  
nimagno mūrcchālaḥ payasi nivasan rātrim akhilām  
prabhāte prāptaḥ svair avatu sa śacī-sūnur iha naḥ

#### SYNONYMS

śarat-jyotsnā--in the moonlight of autumn; sindhoḥ--of the sea;  
avakalanayā--by sight; jāta--appeared; yamunā--the River Yamunā; bhramāt--by  
mistake; dhāvan--running; yaḥ--He who; asmin--in this; hari-viraha--due to  
separation from Hari; tāpa--of suffering; arṇave--in the ocean; iva--as if;  
nimagnaḥ--dove; mūrcchālaḥ--unconscious; payasi--in the water; nivasan--  
staying; rātrim--the night; akhilām--whole; prabhāte--in the morning; prāptaḥ--  
was gotten; svaiḥ--by His personal associates; avatu--may protect; saḥ--He;  
śacī-sūnuḥ--the son of mother Śacī; iha--here; naḥ--us.

#### TRANSLATION

In the brilliant autumn moonlight, Śrī Caitanya Mahāprabhu mistook the sea for the River Yamunā. Greatly afflicted by separation from Kṛṣṇa, He ran and dove into the sea and remained unconscious in the water the entire night. In the morning, He was found by His personal devotees. May that Śrī Caitanya Mahāprabhu, the son of mother Śacī, protect us by His transcendental pastimes.

#### TEXT 2

#### TEXT

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

#### SYNONYMS

jaya jaya--all glories; śrī-caitanya--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 Śrī Caitanya Mahāprabhu.

#### TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu!  
All glories to Advaita Ācārya! And all glories to all the devotees of Śrī  
Caitanya Mahāprabhu!

#### TEXT 3

#### TEXT

ei-mate mahāprabhu nīlācale vaise  
rātri-dine kṛṣṇa-vicchedārṇave bhāse

#### SYNONYMS



ei-mate--in this way; mahāprabhu--Śrī Caitanya Mahāprabhu; nīlācale--at Jagannātha Purī; vaise--resides; rātri-dine--night and day; kṛṣṇa-viccheda--of separation from Kṛṣṇa; arṇave--in the ocean; bhāse--floats.

#### TRANSLATION

While thus living at Jagannātha Purī, Śrī Caitanya Mahāprabhu floated all day and night in an ocean of separation from Kṛṣṇa.

#### TEXT 4

#### TEXT

śarat-kālera rātri, saba candrikā-ujjvala  
prabhu nija-gaṇa lañā beḍāna rātri-sakala

#### SYNONYMS

śarat-kālera--of autumn; rātri--night; saba--all; candrikā-ujjvala--brightened by the moonlight; prabhu--Śrī Caitanya Mahāprabhu; nija-gaṇa--His own associates; lañā--taking; beḍāna--walks; rātri-sakala--the whole night.

#### TRANSLATION

During a night of the autumn season when a full moon brightened everything, Śrī Caitanya Mahāprabhu wandered all night long with His devotees.

#### TEXT 5

#### TEXT

udyāne udyāne bhramena kautuka dekhite  
rāsa-līlāra gīta-śloka paḍite śunite

#### SYNONYMS

udyāne udyāne--from garden to garden; bhramena--He walks; kautuka dekhite--seeing the fun; rāsa-līlāra--of the rāsa dance; gīta-śloka--songs and verses; paḍite śunite--reciting and hearing.

#### TRANSLATION

He walked from garden to garden, seeing the pastimes of Lord Kṛṣṇa and hearing and reciting songs and verses concerning the rāsa-līlā.

#### TEXT 6

#### TEXT

prabhu premāveśe kareṇa gāna, nartana  
kabhu bhāvāveśe rāsa-līlānukaraṇa

#### SYNONYMS

prabhu--Śrī Caitanya Mahāprabhu; prema-āveśe--in ecstatic love; karena--does; gāna--singing; nartana--dancing; kabhu--sometimes; bhāva-āveśe--in ecstatic emotion; rāsa-līlā--the rāsa-līlā dance; anukaraṇa--imitating.

#### TRANSLATION

He sang and danced in ecstatic love and sometimes imitated the rāsa dance in emotional ecstasy.

#### TEXT 7

#### TEXT

kabhu bhāvonmāde prabhu iti-uti dhāya  
bhūme paḍi' kabhu mūrcchā, kabhu gaḍi' yāya

#### SYNONYMS

kabhu--sometimes; bhāva-unmāde--in the madness of ecstatic love; prabhu--Śrī Caitanya Mahāprabhu; iti-uti--here and there; dhāya--runs; bhūme paḍi'--falling on the ground; kabhu mūrcchā--sometimes unconscious; kabhu--sometimes; gaḍi' yāya--rolls on the ground.

#### TRANSLATION

He sometimes ran here and there in the madness of ecstasy and sometimes fell and rolled on the ground. Sometimes He became completely unconscious.

#### TEXT 8

#### TEXT

rāsa-līlāra eka śloka yabe paḍe, śune  
pūrvavat tabe artha karena āpane

#### SYNONYMS

rāsa-līlāra--of the rāsa-līlā; eka--one; śloka--verse; yabe--when; paḍe--recites; śune--hears; pūrvavat--as previously; tabe--then; artha karena--explains; āpane--personally.

#### TRANSLATION

When He heard Svarūpa Dāmodara recite a verse concerning the rāsa-līlā or He Himself recited one, He would personally explain it, as He had previously done.

#### TEXT 9

#### TEXT

ei-mata rāsa-līlāya haya yata śloka  
sabāra artha kare, pāya kabhu harṣa-śoka

#### SYNONYMS

ei-mata--in this way; rāsa-līlāya--in the pastimes of the rāsa-līlā; haya--there are; yata śloka--as many verses; sabāra--of all of them; artha kare--He explains the meaning; pāya--gets; kabhu--sometimes; harṣa-śoka--happiness and lamentation.

#### TRANSLATION

In this way, He explained the meaning of all the verses concerning the rāsa-līlā. Sometimes He would be very sad and sometimes very happy.

#### TEXT 10

#### TEXT

se saba ślokerā artha, se saba 'vikāra'  
se saba varṇite grantha haya ati-vistāra

#### SYNONYMS

se saba--all those; ślokerā--of verses; artha--meanings; se--those; saba--all; vikāra--transformations; se saba--all of them; varṇite--to describe; grantha haya--the book becomes; ati-vistāra--very, very large.

#### TRANSLATION

To explain fully all those verses and all the transformations that took place in the Lord's body would require a very large volume.

#### TEXT 11

#### TEXT

dvādaśa vatsare ye ye līlā kṣaṇe-kṣaṇe  
ati-bāhulya-bhaye grantha nā kailuṅ likhane

#### SYNONYMS

dvādaśa vatsare--in twelve years; ye ye--whatever; līlā--pastimes; kṣaṇe-kṣaṇe--moment after moment; ati-bāhulya--too abundant; bhaye--being afraid of; grantha--book; nā--not; kailuṅ likhane--I have written.

#### TRANSLATION

So as not to increase the size of this book, I have not written about all the Lord's pastimes, for He performed them every moment of every day for twelve years.

#### TEXT 12

#### TEXT

pūrve yei dekhāñāchi dig-daraśana  
taiche jāniha 'vikāra' 'pralāpa' varṇana

#### SYNONYMS

pūrve--previously; yei--as; dekhāñāchi--I have shown; dik-daraśana--only an indication; taiche--similarly; jāniha--you may know; vikāra--transformations; pralāpa--crazy talks; varṇana--description.

#### TRANSLATION

As I have previously indicated, I am describing the mad speeches and bodily transformations of the Lord only in brief.

#### TEXT 13

#### TEXT

sahasra-vadane yabe kahaye 'ananta'  
eka-dinera līlāra tabu nāhi pāya anta

#### SYNONYMS

sahasra-vadane--in thousands of mouths; yabe--when; kahaye--says; ananta--Lord Ananta; eka-dinera--of one day; līlāra--of pastimes; tabu--still; nāhi--does not; pāya--reach; anta--the limit.

#### TRANSLATION

If Ananta, with His one thousand hoods, tried to describe even one day's pastimes of Śrī Caitanya Mahāprabhu, He would find them impossible to describe fully.

#### TEXT 14

#### TEXT

koṭi-yuga paryanta yadi likhaye gaṇeśa  
eka-dinera līlāra tabu nāhi pāya śeṣa

#### SYNONYMS

koṭi-yuga--millions of millenniums; paryanta--to the extent of; yadi--if; likhaye--writes; gaṇeśa--the demigod Gaṇeśa (son of Lord Śiva); eka-dinera--of one day; līlāra--of pastimes; tabu--still; nāhi pāya--can not reach; śeṣa--the limit.

#### TRANSLATION

If Gaṇeśa, Lord Śiva's son and the expert scribe of the demigods, tried for millions of millenniums to fully describe one day of the Lord's pastimes, he would be unable to find their limit.

#### TEXT 15

#### TEXT

bhaktera prema-vikāra dekhi' kṛṣṇera camatkāra!

kṛṣṇa yāra nā pāya anta, kebā chāra āra?

SYNONYMS

bhaktera--of a devotee; prema-vikāra--transformations of ecstatic emotion; dekhi'--seeing; kṛṣṇera--of Lord Kṛṣṇa; camatkāra--wonder; kṛṣṇa--Lord Kṛṣṇa; yāra--of which; nā pāya--cannot get; anta--the limit; kebā--who; chāra--insignificant; āra--others.

TRANSLATION

Even Lord Kṛṣṇa is struck with wonder at seeing the transformations of ecstasy in His devotees. If Kṛṣṇa Himself cannot estimate the limits of such emotions, how could others?

TEXTS 16-17

TEXT

bhakta-premāra yata daśā, ye gati prakāra  
yata duḥkha, yata sukha, yateka vikāra

kṛṣṇa tāhā samyak nā pāre jānite  
bhakta-bhāva aṅgikare tahā āsvādite

SYNONYMS

bhakta-premāra--of the ecstatic emotion of the devotee; yata--all; daśa--conditions; ye--which; gati prakāra--mode of progress; yata--all; duḥkha--unhappiness; yata--all; sukha--happiness; yateka--all; vikāra--transformation; kṛṣṇa--Lord Kṛṣṇa; tāhā--that; samyak--fully; nā pāre jānite--cannot understand; bhakta-bhāva--the mood of a devotee; aṅgikare--He accepts; tāhā--that; āsvādite--to taste.

TRANSLATION

Kṛṣṇa Himself cannot fully understand the conditions, the mode of progress, the happiness and unhappiness, and the moods of ecstatic love of His devotees. He therefore accepts the role of a devotee to taste these emotions fully.

TEXT 18

TEXT

kṛṣṇere nācāya premā, bhaktere nācāya  
āpane nācaye,----tine nāce eka-ṭhāñi

SYNONYMS

kṛṣṇere--Kṛṣṇa; nācāya--causes to dance; premā--love of Kṛṣṇa; bhaktere--the devotee; nācāya--causes to dance; āpane--personally; nācaye--dances; tine--all three; nāce--dance; eka-ṭhāñi--in one place.

TRANSLATION

Ecstatic love of Kṛṣṇa makes Kṛṣṇa and His devotees dance, and it also dances personally. In this way, all three dance together in one place.

TEXT 19

TEXT

premāra vikāra varṇite cāhe yei jana  
cānda dharite cāhe, yena hañā 'vāmana'

SYNONYMS

premāra--of ecstatic love of Kṛṣṇa; vikāra--transformations; varṇite--to describe; cāhe--wants; yei jana--which person; cānda dharite--to catch the moon; cāhe--he wants; yena--as if; hañā--being; vāmana--a dwarf.

TRANSLATION

One who wants to describe the transformations of ecstatic love of Kṛṣṇa is like a dwarf trying to catch the moon in the sky.

TEXT 20

TEXT

vāyu yaiche sindhu-jalera hare eka 'kaṇa'  
kṛṣṇa-prema-kaṇa taiche jīvera sparśana

SYNONYMS

vāyu--the wind; yaiche--as; sindhu-jalera--of the water of the ocean; hare--takes away; eka kaṇa--one particle; kṛṣṇa-prema-kaṇa--one particle of love of Kṛṣṇa; taiche--similarly; jīvera sparśana--a living entity can touch.

TRANSLATION

As the wind can carry away but a drop of the water in the ocean, a living entity can touch only a particle of the ocean of love of Kṛṣṇa.

TEXT 21

TEXT

kṣaṇe kṣaṇe uṭhe premāra taraṅga ananta  
jīva chāra kāhāñ tāra pāibeka anta?

SYNONYMS

kṣaṇe kṣaṇe--moment after moment; uṭhe--rise; premāra--of love of Kṛṣṇa; taraṅga--waves; ananta--unlimited; jīva--a living entity; chāra--insignificant; kāhāñ--where; tāra--of that; pāibeka--will get; anta--the limit.

TRANSLATION

Endless waves arise moment after moment in that ocean of love. How could an insignificant living entity estimate their limits?

TEXT 22

TEXT

śrī-kṛṣṇa-caitanya yāhā kareṇa āsvādana  
sabe eka jāne tāhā svarūpādi 'gaṇa'

SYNONYMS

śrī-kṛṣṇa-caitanya--Lord Śrī Caitanya Mahāprabhu; yāhā--whatever; kareṇa--does; āsvādana--tasting; sabe--fully; eka--one; jāne--knows; tāhā--that; svarūpa-ādi gaṇa--devotees like Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Only a person on the level of Svarūpa Dāmodara Gosvāmī can fully know what Lord Śrī Caitanya Mahāprabhu tastes in His love for Kṛṣṇa.

TEXT 23

TEXT

jīva hañā kare yei tāhāra varṇana  
āpanā śodhite tāra choṇye eka 'kaṇa'

SYNONYMS

jīva hañā--being an ordinary living entity; kare--makes; yei--whoever; tāhāra--of that; varṇana--description; āpanā--himself; śodhite--to purify; tāra--of that; choṇye--touches; eka kaṇa--one particle.

TRANSLATION

When an ordinary living entity describes the pastimes of Śrī Caitanya Mahāprabhu, he purifies himself by touching one drop of that great ocean.

TEXT 24

TEXT

ei-mata rāsera śloka-sakala-i paḍilā  
śeṣe jala-kelira śloka paḍite lāgilā

SYNONYMS

ei-mata--in this way; rāsera--of the rāsa dance; śloka--verses; sakala-i--all; paḍilā--recited; śeṣe--at the end; jala-kelira--of pastimes in the water; śloka--verse; paḍite lāgilā--began to recite.

TRANSLATION

Thus all the verses about the rāsa-līlā dance were recited. Then finally the verse concerning the pastimes in the water was recited.

TEXT 25

TEXT

tābhir yutaḥ śramam apohitum aṅga-saṅga-  
ghṛṣṭa-srajaḥ sa kuca-kuṅkuma-rañjitāyāḥ  
gandharva-pālibhir anudruta āviśad vāḥ  
śrānto gajībhir ibha-rāḍ iva bhinna-setuḥ

SYNONYMS

tābhiḥ--by them (the gopīs); yutaḥ--accompanied; śramam--fatigue; apohitum--to remove; aṅga-saṅga--by touching of the bodies; ghṛṣṭa--crushed; srajaḥ--from the flower garland; saḥ--He; kuca-kuṅkuma--by kuṅkuma on the breasts; rañjitāyāḥ--colored; gandharva-pa--like celestial beings of Gandharvaloka; alibhiḥ--by bees; anudrutaḥ--followed; āviśat--entered; vāḥ--the water; śrāntaḥ--being fatigued; gajībhiḥ--by she-elephants; ibha--of elephants; rāḍ--the king; iva--like; bhinna-setuḥ--beyond the Vedic principles of morality.

TRANSLATION

"As an independent leader among elephants enters the water with its female elephants, Kṛṣṇa, who is transcendental to the Vedic principles of morality, entered the water of the Yamunā with the gopīs. His chest had brushed against their breasts, crushing His flower garland and coloring it with red kuṅkuma powder. Attracted by the fragrance of that garland, humming bumblebees followed Kṛṣṇa like celestial beings of Gandharvaloka. In this way, Lord Kṛṣṇa mitigated the fatigue of the rāsa dance."

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.33.22).

TEXT 26

TEXT

ei-mata mahāprabhu bhramite bhramite  
āiṭoṭā haite samudra dekhena ācambite

SYNONYMS

ei-mata--in this way; mahāprabhu--Śrī Caitanya Mahāprabhu; bhramite bhramite--while wandering; āiṭoṭā haite--from the temple of Āiṭoṭā; samudra--the sea; dekhena--sees; ācambite--suddenly.

TRANSLATION

While thus wandering near the temple of Āiṭoṭā, Śrī Caitanya Mahāprabhu suddenly saw the sea.

TEXT 27



TEXT

candra-kāntye uchalita taraṅga ujjvala  
jhalamala kare,----yena 'yamunāra jala'

SYNONYMS

candra-kāntye--by the shining of the moon; uchalita--swollen high; taraṅga--waves; ujjvala--very bright; jhalamala kare--glitter; yena--as if; yamunāra jala--the water of the River Yamunā.

TRANSLATION

Brightened by the shining light of the moon, the high waves of the sea glittered like the waters of the River Yamunā.

TEXT 28

TEXT

yamunāra bhrame prabhu dhāñā calilā  
alakṣite yāi' sindhu-jale jhāṅpa dilā

SYNONYMS

yamunāra bhrame--by mistaking for the Yamunā; prabhu--Śrī Caitanya Mahāprabhu; dhāñā calilā--began to run very swiftly; alakṣite--without being seen; yāi'--going; sindhu-jale--into the water of the sea; jhāṅpa dilā--He jumped.

TRANSLATION

Mistaking the sea for the Yamunā, the Lord ran swiftly and jumped into the water, unseen by the others.

TEXT 29

TEXT

paḍitei haila mūrcchā, kichui nā jāne  
kabhu ḍubāya, kabhu bhāsāya taraṅgera gaṇe

SYNONYMS

paḍitei--falling down; haila mūrcchā--He became unconscious; kichui--anything; nā jāne--did not understand; kabhu--sometimes; ḍubāya--cause to sink; kabhu--sometimes; bhāsāya--float; taraṅgera gaṇe--the waves.

TRANSLATION

Falling into the sea, He lost consciousness and could not understand where He was. Sometimes He sank beneath the waves, and sometimes He floated above them.

TEXT 30

TEXT

taraṅge vahiyā phire,----yena śuṣka kāṣṭha  
ke bujhite pāre ei caitanyera nāṭa?

SYNONYMS

taraṅge--the waves; vahiyā phire--carry here and there; yena--like; śuṣka  
kāṣṭha--a piece of dry wood; ke--who; bujhite pāre--can understand; ei--this;  
caitanyera nāṭa--dramatic performance of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

The waves carried Him here and there like a piece of dry wood. Who can  
understand this dramatic performance by Śrī Caitanya Mahāprabhu?

TEXT 31

TEXT

koṅārkerā dike prabhure taraṅge lañā yāya  
kabhu ḍubāñā rākhe, kabhu bhāsāñā lañā yāya

SYNONYMS

koṅārkerā dike--toward the Koṅārka temple; prabhure--Śrī Caitanya  
Mahāprabhu; taraṅge--the waves; lañā yāya--take away; kabhu--sometimes;  
ḍubāñā--causing to sink; rākhe--keep; kabhu--sometimes; bhāsāñā--floating;  
lañā yāya--take away.

TRANSLATION

Keeping the Lord sometimes submerged and sometimes afloat, the waves  
carried Him toward the Koṅārka temple.

PURPORT

Koṅārka, generally known as Arka-tīrtha, is a temple of Lord Sūrya, the  
sun-god. It is situated on the seashore, nineteen miles north of Jagannātha  
Purī. It was constructed of black stone in the beginning of the thirteenth  
century of the Śaka Era, and it shows expert craftsmanship and architecture.

TEXT 32

TEXT

yamunāte jala-keli gopī-gaṇa-saṅge  
kṛṣṇa karena---mahāprabhu magna sei raṅge

SYNONYMS

yamunāte--in the River Yamunā; jala-keli--pastimes in the water; gopī-gaṇa-saṅge--with the gopīs; kṛṣṇa kareṇa--Kṛṣṇa performs; mahāprabhu--Śrī Caitanya Mahāprabhu; magna--fully merged; sei raṅge--in those pastimes.

TRANSLATION

Lord Kṛṣṇa performed pastimes with the gopīs in the waters of the Yamunā, and Śrī Caitanya Mahāprabhu fully merged in those pastimes.

TEXT 33

TEXT

ihāṅ svarūpādi-gaṇa prabhu nā dekhiyā  
'kāhāṅ gelā prabhu?' kahe camakita hañā

SYNONYMS

ihāṅ--here; svarūpa-ādi-gaṇa--the devotees headed by Svarūpa Dāmodara; prabhu--Śrī Caitanya Mahāprabhu; nā dekhiyā--not seeing; kāhāṅ--where; gelā--has gone; prabhu--Śrī Caitanya Mahāprabhu; kahe--say; camakita hañā--being astonished.

TRANSLATION

Meanwhile, all the devotees, headed by Svarūpa Dāmodara, lost sight of Śrī Caitanya Mahāprabhu. Astonished, they began searching for Him, asking, "Where has the Lord gone?"

TEXT 34

TEXT

mano-vege gelā prabhu, dekhite nārilā  
prabhure nā dekhiyā saṁśaya karite lāgilā

SYNONYMS

manaḥ-vege--at the speed of mind; gelā--went; prabhu--Śrī Caitanya Mahāprabhu; dekhite nārilā--no one could see; prabhure--the Lord; nā dekhiyā--not seeing; saṁśaya--doubts; karite lāgilā--began to feel.

TRANSLATION

Śrī Caitanya Mahāprabhu had run off at the speed of mind. No one could see Him. Thus everyone was puzzled as to His whereabouts.

TEXT 35

TEXT

'jagannātha dekhite kibā devālaye gelā?  
anya udyāne kibā unmāde paḍilā?

SYNONYMS

jagannātha--Lord Jagannātha; dekhite--to see; kibā--whether; devālaye--to the temple; gelā--went; anya--other; udyāne--in a garden; kibā--or; unmāde--in madness; paḍilā--fell down.

TRANSLATION

"Has the Lord gone to the temple of Jagannātha, or has He fallen down in madness in some garden?"

TEXT 36

TEXT

guṇḍicā-mandire gelā, kibā narendrere?  
caṭaka-parvate gelā, kibā koṇārkere?'

SYNONYMS

guṇḍicā-mandire--to the Guṇḍicā temple; gelā--has gone; kibā--or; narendrere--to the Narendra Lake; caṭaka-parvate--to Caṭaka-parvata; gelā--has gone; kibā--or; koṇārkere--to the Koṇārka temple.

TRANSLATION

"Perhaps He went to the Guṇḍicā temple, or to Lake Narendra, or to the Caṭaka-parvata. Maybe He went to the temple at Koṇārka."

TEXT 37

TEXT

eta bali' sabe phire prabhure cāhiyā  
samudrera tīre āilā kata jana lañā

SYNONYMS

eta bali'--saying this; sabe--all of them; phire--wander; prabhure cāhiyā--looking for Śrī Caitanya Mahāprabhu; samudrera tīre--on the seashore; āilā--arrived; kata--many; jana--people; lañā--accompanied by.

TRANSLATION

Talking like this, the devotees wandered here and there looking for the Lord. Finally they came to the shore, accompanied by many others.

TEXT 38

TEXT

cāhiye beḍāite aiche rātri-śeṣa haila  
'antardhāna ha-ilā prabhu',----niścaya karila

SYNONYMS

cāhiye--looking; beḍāite--wandering; aiche--in this way; rātri-śeṣa haila--the night ended; antardhāna ha-ilā--has disappeared; prabhu--the Lord; niścaya karila--they decided.

#### TRANSLATION

While they were searching for the Lord, the night ended, and thus they all decided, "Lord Śrī Caitanya Mahāprabhu has now disappeared."

#### TEXT 39

#### TEXT

prabhura vicchede kāra dehe nāhi prāṇa  
aniṣṭā-śaṅkā vinā kāra mane nāhi āna

#### SYNONYMS

prabhura--from the Lord; vicchede--due to separation; kāra--of all of them; dehe--in the body; nāhi prāṇa--there was practically no life; aniṣṭā-śaṅkā--doubts of some mishap; vinā--besides; kāra--of all of them; mane--in the mind; nāhi āna--there is nothing else.

#### TRANSLATION

In separation from the Lord, everyone felt as though he had lost his very life. They concluded that there must have been some mishap. They could not think of anything else.

#### TEXT 40

#### TEXT

"aniṣṭa-śaṅkāni bandhu-hṛdayāni bhavanti hi"

#### SYNONYMS

aniṣṭa--of some mishap; śaṅkāni--possessing doubts; bandhu--of friends or relatives; hṛdayāni--hearts; bhavanti--become; hi--certainly.

#### TRANSLATION

"A relative or intimate friend is always fearful of some injury to his beloved."

#### PURPORT

This is a quotation from the Abhijñāna-śakuntala-nāṭaka.

#### TEXT 41

#### TEXT

samudrera tīre āsi' yukati karilā  
cirāyu-parvata-dike kata-jana gelā

#### SYNONYMS

samudrera tīre--on the seashore; āsi'--coming; yukati karilā--they consulted among themselves; cirāyu-parvata--of Caṭaka-parvata; dike--in the direction; kata-jana--some of them; gelā--went.

#### TRANSLATION

When they arrived at the seashore, they conferred among themselves. Then some of them sought out Śrī Caitanya Mahāprabhu at Caṭaka-parvata.

#### TEXT 42

#### TEXT

pūrva-diśāya cale svarūpa lañā kata jana  
sindhu-tīre-nīre karena prabhura anveṣaṇa

#### SYNONYMS

pūrva-diśāya--in the eastern direction; cale--goes; svarūpa--Svarūpa Dāmodara Gosvāmī; lañā--taking; kata jana--some persons; sindhu-tīre--on the seashore; nīre--in the water; karena--does; prabhura--of Śrī Caitanya Mahāprabhu; anveṣaṇa--searching.

#### TRANSLATION

Svarūpa Dāmodara proceeded east with others, looking for the Lord on the beach or in the water.

#### TEXT 43

#### TEXT

viṣāde vihvala sabe, nāhika 'cetana'  
tabu preme bule kari' prabhura anveṣaṇa

#### SYNONYMS

viṣāde--in great moroseness; vihvala--overwhelmed; sabe--in everyone; nāhika--there was not; cetana--consciousness; tabu--still; preme--in love; bule--wander; kari'--doing; prabhura--Śrī Caitanya Mahāprabhu; anveṣaṇa--searching for.

#### TRANSLATION

Everyone was overwhelmed with moroseness and almost unconscious, but out of ecstatic love they continued to wander here and there, searching for the Lord.

#### TEXT 44

#### TEXT

dekkena----eka jāliyā āise kāndhe jāla kari'

hāse, kānde, nāce, gāya, bale 'hari' 'hari'

SYNONYMS

dekkena--they see; eka jāliyā--one fisherman; āise--comes; kāndhe--on the shoulder; jāla kari'--carrying a net; hāse--laughs; kānde--cries; nāce--dances; gāya--sings; bale--says; hari hari--Hari, Hari.

TRANSLATION

Passing along the beach, they saw a fisherman approaching with his net over his shoulder. Laughing, crying, dancing and singing, he kept repeating the holy name "Hari, Hari."

TEXT 45

TEXT

jāliyāra ceṣṭā dekhi' sabāra camatkāra  
svarūpa-gosāñi tāre puchena samācāra

SYNONYMS

jāliyāra--of the fisherman; ceṣṭā--activity; dekhi'--seeing; sabāra--of everyone; camatkāra--astonishment; svarūpa-gosāñi--Svarūpa Dāmodara Gosāñi; tāre--unto him; puchena--inquires; samācāra--news.

TRANSLATION

Seeing the activities of the fisherman, everyone was astonished. Svarūpa Dāmodara Gosvāmī, therefore, asked him for information.

TEXT 46

TEXT

"kaha, jāliyā, ei dike dekhilā eka-jana?  
tomāra ei daśā kene,----kahata' kāraṇa?"

SYNONYMS

kaha--please say; jāliyā--O fisherman; ei dike--in this direction; dekhilā--did you see; eka-jana--someone; tomāra--your; ei--this; daśā--condition; kene--why; kahata'--kindly speak; kāraṇa--the cause.

TRANSLATION

"My dear fisherman," he said, "why are you behaving like this? Have you seen someone hereabouts? What is the cause of your behavior? Please tell us."

TEXT 47

TEXT

jāliyā kahe,----"ihāñ eka manuṣya nā dekhila

jāla vāhite eka mṛtaka mora jāle āila

SYNONYMS

jāliyā kahe--the fisherman said; ihāñ--here; eka--one; manuṣya--man; nā dekhila--I did not see; jāla vāhite--while I was working with the net; eka--one; mṛtaka--dead body; mora jāle--in my net; āila--came.

TRANSLATION

The fisherman replied, "I have not seen a single person here, but while casting my net in the water, I captured a dead body.

TEXT 48

TEXT

baḍa matsya bali' āmi uṭhāiluñ yatane  
mṛtaka dekhite mora bhaya haila mane

SYNONYMS

baḍa--great; matsya--fish; bali'--thinking to be; āmi--I; uṭhāiluñ--lifted; yatane--with care; mṛtaka--the dead body; dekhite--seeing; mora--my; bhaya--fear; haila--there was; mane--in the mind.

TRANSLATION

"I lifted it with great care, thinking it a big fish, but as soon as I saw that it was a corpse, great fear arose in my mind.

TEXT 49

TEXT

jāla khasāite tāra aṅga-sparśa ha-ila  
sparśa-mātre sei bhūta hṛdaye paśila

SYNONYMS

jāla--the net; khasāite--releasing; tāra--his; aṅga-sparśa--touch of the body; ha-ila--there was; sparśa-mātre--as soon as I touched it; sei--that; bhūta--ghost; hṛdaye--in my heart; paśila--entered.

TRANSLATION

"As I tried to release the net, I touched the body, and as soon as I touched it, a ghost entered my heart.

TEXT 50

TEXT

bhaye kampa haila, mora netre vahe jala  
gadgada vāñī, roma uṭhila sakala



SYNONYMS

bhaye--out of fear; kampa--shivering; haila--there was; mora--my; netre--in the eyes; vahe--flow; jala--tears; gadgada--faltering; vāñī--voice; roma--body hair; uṭhila--stood up; sakala--all.

TRANSLATION

"I shivered in fear and shed tears. My voice faltered, and all the hairs on my body stood up.

TEXT 51

TEXT

kibā brahma-daitya, kibā bhūta, kahane nā yāya  
darśana-mātre manuṣyera paiśe sei kāya

SYNONYMS

kibā--whether; brahma-daitya--a brāhmaṇa ghost; kibā--or; bhūta--an ordinary ghost; kahane nā yāya--I cannot say; darśana-mātre--as soon as one sees; manuṣyera--of a man; paiśe--enters; sei kāya--that body.

TRANSLATION

"I do not know whether it was the ghost of a dead brāhmaṇa or an ordinary man, but as soon as one looks upon it, it enters his body.

TEXT 52

TEXT

śarīra dīghala tāra---hāta pāñca-sāta  
eeka-hasta-pada tāra, tina tina hāta

SYNONYMS

śarīra--body; dīghala--long; tāra--his; hāta--cubits (one cubit approximately equals a foot and a half); pāñca-sāta--five to seven; eeka--each and every; hasta-pada--arm and leg; tāra--of that; tina--three; tina--three; hāta--cubits.

TRANSLATION

"The body of this ghost is very long, five to seven cubits. Each of its arms and legs is as much as three cubits long.

TEXT 53

TEXT

asthi-sandhi chuṭile carma kare naḍa-baḍe  
tāhā dekhi' prāṇa kā'ra nāhi rahe dhaḍe

#### SYNONYMS

asthi-sandhi--the joints of the bones; chuṭile--being separated; carma--the skin; kare--does; naḍa-baḍe--hanging; tāhā--that; dekhi'--seeing; prāṇa--life; kā'ra--whose; nāhi--does not; rahe--remain; dhaḍe--in the body.

#### TRANSLATION

"Its joints are all separated beneath the skin, which is completely slack. No one could see it and remain alive in his body.

#### TEXT 54

#### TEXT

maḍā-rūpa dhari' rahe uttāna-nayana  
kabhu goṅ-goṅ kare, kabhu rahe acetana

#### SYNONYMS

maḍā--of a dead body; rūpa--the form; dhari'--accepting; rahe--remains; uttāna-nayana--with open eyes; kabhu--sometimes; goṅ-goṅ--the sound goṅ-goṅ; kare--makes; kabhu--sometimes; rahe--remains; acetana--unconscious.

#### TRANSLATION

"That ghost has taken the form of a corpse, but he keeps his eyes open. Sometimes he utters the sounds 'goṅ-goṅ,' and sometimes he remains unconscious.

#### TEXT 55

#### TEXT

sākṣāt dekhechoṅ,----more pāila sei bhūta  
mui maile mora kaiche jīve strī-put

#### SYNONYMS

sākṣāt--directly; dekhechoṅ--I have seen; more--me; pāila--has entered; sei--that; bhūta--ghost; mui maile--if I die; mora--my; kaiche--how; jīve--will live; strī-put--wife and children.

#### TRANSLATION

"I have seen that ghost directly, and he is haunting me. But if I die, who will take care of my wife and children?

#### TEXT 56

#### TEXT

sei ta' bhūtera kathā kahana nā yāya  
ojhā-ṭhāñi yāichoṅ,----yadi se bhūta chāḍāya

#### SYNONYMS

sei--that; ta'--certainly; bhūtera--of the ghost; kathā--topics; kahana--to speak; nā yāya--is not possible; ojhā-ṭhāñi--to the exorcist; yāichoñ--I am going; yadi--if; se--that; bhūta--the ghost; chāḍāya--he can cause to leave.

#### TRANSLATION

"The ghost is certainly very difficult to talk about, but I am going to find an exorcist and ask him if he can release me from it.

#### TEXT 57

#### TEXT

ekā rātrye buli' matsya māriye nirjane  
bhūta-preta āmāra nā lāge 'nṛsimha'-smaraṇe

#### SYNONYMS

ekā--alone; rātrye--at night; buli'--wandering; matsya--fish; māriye--I kill; nirjane--in solitary places; bhūta-preta--ghosts; āmāra--me; nā lāge--cannot touch; nṛsimha-smaraṇe--by remembering Nṛsimha.

#### TRANSLATION

"I wander alone at night killing fish in solitary places, but because I remember the hymn to Lord Nṛsimha, ghosts do not touch me.

#### TEXT 58

#### TEXT

ei bhūta nṛsimha-nāme cāpaye dviḡuṇe  
tāhāra ākāra dekhite bhaya lāge mane

#### SYNONYMS

ei bhūta--this ghost; nṛsimha-nāme--by the holy name of Lord Nṛsimha; cāpaye--comes over me; dvi-ḡuṇe--with doubled strength; tāhāra--his; ākāra--form; dekhite--seeing; bhaya--fear; lāge mane--arises in the mind.

#### TRANSLATION

"This ghost, however, overcomes me with redoubled strength when I chant the Nṛsimha mantra. When I even see the form of this ghost, great fear arises in my mind.

#### TEXT 59

#### TEXT

othā nā yāiha, āmi niṣedhi tomāre  
tāhāñ gele sei bhūta lāgibe sabāre"

#### SYNONYMS

othā--there; nā yāiha--do not go; āmi--I; niṣedhi--forbid; tomāre--you; tāhāñ--there; gele--if you go; sei bhūta--that ghost; lāgibe--will catch; sabāre--all of you.

#### TRANSLATION

"Do not go near there. I forbid you. If you go, that ghost will catch you all."

#### TEXT 60

#### TEXT

eta śuni' svarūpa-gosāñi saba tattva jāni'  
jāliyāre kichu kaya sumadhura vāñi

#### SYNONYMS

eta śuni'--hearing this; svarūpa-gosāñi--Svarūpa Dāmodara Gosvāmī; saba--all; tattva--truth; jāni'--understanding; jāliyāre--unto the fisherman; kichu--some; kaya--said; su-madhura--sweet; vāñi--words.

#### TRANSLATION

Hearing this, Svarūpa Dāmodara could understand the full truth of the matter. He spoke sweetly to the fisherman.

#### TEXT 61

#### TEXT

'āmi---baḍa ojhā jāni bhūta chāḍāite'  
mantra paḍi' śrī-hasta dilā tāhāra māthāte

#### SYNONYMS

āmi--I; baḍa--big; ojhā--exorcist; jāni--I know; bhūta--ghost; chāḍāite--how to exorcise; mantra paḍi'--chanting hymns; śrī-hasta--his hand; dilā--placed; tāhāra māthāte--on his head.

#### TRANSLATION

"I am a famous exorcist," he said, "and I know how to rid you of this ghost." He then chanted some mantras and placed his hand on the top of the fisherman's head.

#### TEXT 62

#### TEXT

tina cāpaḍa māri' kahe,----'bhūta palāila  
bhaya nā pāiha'----bali' susthira karila

SYNONYMS

tina cāpaḍa māri'--slapping three times; kahe--says; bhūta--the ghost; palāila--has gone away; bhaya nā pāiha--do not be afraid; bali'--saying; susthira karila--pacified him.

TRANSLATION

He slapped the fisherman three times and said, "Now the ghost has gone away. Do not be afraid." By saying this, he pacified the fisherman.

TEXT 63

TEXT

eke prema, āre bhaya,----dviḡuṇa asthira  
bhaya-aṁśa gela,----se haila kichu dhīra

SYNONYMS

eke--on one hand; prema--ecstatic love; āre--on the other hand; bhaya--fear; dvi-guṇa--doubly; asthira--agitated; bhaya-aṁśa--the fear part; gela--disappeared; se--he; haila--became; kichu--somewhat; dhīra--sober.

TRANSLATION

The fisherman was affected by ecstatic love, but he was also fearful. He had thus become doubly agitated. Now that his fear had subsided, however, he had become somewhat normal.

TEXT 64

TEXT

svarūpa kahe,----"yāñre tumi kara 'bhūta'-jñāna  
bhūta nahe----teñho kṛṣṇa-caitanya bhagavān

SYNONYMS

svarūpa kahe--Svarūpa Dāmodara Gosvāmī said; yāñre--the person whom; tumi--you; kara bhūta-jñāna--consider a ghost; bhūta nahe--is not a ghost; teñho--He; kṛṣṇa-caitanya--Lord Śrī Caitanya Mahāprabhu; bhagavān--the Supreme Personality of Godhead.

TRANSLATION

Svarūpa Dāmodara said to the fisherman, "My dear sir, the person whom you are thinking a ghost is not actually a ghost but the Supreme Personality of Godhead, Śrī Kṛṣṇa Caitanya Mahāprabhu.

TEXT 65

TEXT

premāveśe paḍilā teñho samudrera jale

tānre tumi uṭhāilā āpanāra jāle

SYNONYMS

prema-āveśe--out of ecstatic emotion; paḍilā--fell down; teṅho--He; samudrera jāle--in the water of the sea; tānre--Him; tumi--you; uṭhāilā--brought out; āpanāra jāle--in your net.

TRANSLATION

"Because of ecstatic love, the Lord fell into the sea, and you have caught Him in your net and rescued Him.

TEXT 66

TEXT

tānra sparśe ha-ila tomāra kṛṣṇa-premodaya  
bhūta-preta-jñāne tomāra haila mahā-bhaya

SYNONYMS

tānra sparśe--by His touch; ha-ila--there was; tomāra--your; kṛṣṇa-prema-udaya--awakening of ecstatic love for Kṛṣṇa; bhūta-preta-jñāne--by thinking to be a ghost; tomāra--your; haila--there was; mahā-bhaya--great fear.

TRANSLATION

"Simply touching Him has awakened your dormant love of Kṛṣṇa, but because you thought Him a ghost, you were very much afraid of Him.

TEXT 67

TEXT

ebe bhaya gela, tomāra mana haila sthira  
kāhān tānre uṭhāñācha, dekhāha āmāre"

SYNONYMS

ebe--now; bhaya--fear; gela--has gone; tomāra--your; mana--mind; haila--has become; sthira--pacified; kāhān--where; tānre--Him; uṭhāñācha--have you lifted; dekhāha--please show; āmāre--me.

TRANSLATION

"Now that your fear has gone and your mind is peaceful, please show me where He is."

TEXT 68

TEXT

jāliyā kahe,----"prabhure dekhyāchoñ bāra-bāra  
teṅho nahena, ei ati-vikṛta ākāra"

SYNONYMS

jāliyā kahe--the fisherman said; prabhure--Lord Śrī Caitanya Mahāprabhu; dekhyāchoṅ--I have seen; bāra-bāra--many times; teṅho--He; nahena--it is not; ei--this; ati-vikṛta--very deformed; ākāra--body.

TRANSLATION

The fisherman replied, "I have seen the Lord many times, but this is not He. This body is very deformed."

TEXT 69

TEXT

svarūpa kahe,----"tānra haya premera vikāra  
asthi-sandhi chāḍe, haya ati dīrghākāra"

SYNONYMS

svarūpa kahe--Svarūpa Dāmodara said; tānra--of Him; haya--there are; premera--of love of Godhead; vikāra--transformations of the body; asthi-sandhi--the joints of the bones; chāḍe--become separated; haya--there is; ati--very; dīrgha-ākāra--elongated body.

TRANSLATION

Svarūpa Dāmodara said, "The Lord's body becomes transformed in His love for God. Sometimes the joints of His bones separate, and His body becomes very elongated."

TEXT 70

TEXT

śuni, sei jāliyā ānandita ha-ila  
sabā lañā gela, mahāprabhure dekhāila

SYNONYMS

śuni'--hearing; sei--that; jāliyā--fisherman; ānandita ha-ila--became very happy; sabā lañā--taking everyone; gela--went; mahāprabhure--Śrī Caitanya Mahāprabhu; dekhāila--showed.

TRANSLATION

Hearing this, the fisherman was very happy. He brought all the devotees with him and showed them the body of Śrī Caitanya Mahāprabhu.

TEXT 71

TEXT

bhūmite paḍi' āche prabhu dīrgha saba kāya

jale śveta-tanu, vālu lāgiyāche gāya

SYNONYMS

bhūmite--on the ground; paḍi'--lying; āche--was; prabhu--Śrī Caitanya Mahāprabhu; dīrgha--elongated; saba kāya--the whole body; jale--by the water; śveta-tanu--white body; vālu--sand; lāgiyāche gāya--was smeared over the body.

TRANSLATION

The Lord was lying on the ground, His body elongated and bleached white by the water. He was covered from head to foot with sand.

TEXT 72

TEXT

ati-dīrgha śithila tanu-carma naṭkāya  
dūra patha uṭhāñā ghare ānāna nā yāya

SYNONYMS

ati-dīrgha--very elongated; śithila--slackened; tanu--body; carma--skin; naṭkāya--hanging; dūra patha--long distance; uṭhāñā--lifting; ghare--home; ānāna--bringing; nā yāya--was not possible.

TRANSLATION

The Lord's body was stretched, and His skin was slack and hanging loose. To lift Him and take Him the long distance home would have been impossible.

TEXT 73

TEXT

ārdra kaupīna dūra kari' śuṣka parāñā  
bahirvāse śoyāilā vālukā chāḍāñā

SYNONYMS

ārdra--wet; kaupīna--underwear; dūra kari'--removing; śuṣka--dry; parāñā--putting on; bahirvāse--on a covering cloth; śoyāilā--put down; vālukā--sand; chāḍāñā--removing.

TRANSLATION

The devotees removed His wet undergarment and replaced it with a dry one. Then, laying the Lord on an outer cloth, they cleaned the sand from His body.

TEXT 74

TEXT

sabe meli' ucca kari' karena saṅkīrtane  
ucca kari' kṣṣṇa-nāma kahena prabhura kāṇe



#### SYNONYMS

sabe meli'--all together; ucca kari'--very loudly; karena--performed; saṅkīrtane--chanting of the holy name; ucca kari'--loudly; kṛṣṇa-nāma--the holy name of Kṛṣṇa; kahena--said; prabhura kāṇe--in the ear of Śrī Caitanya Mahāprabhu.

#### TRANSLATION

They all performed saṅkīrtana, loudly chanting the holy name of Kṛṣṇa into the Lord's ear.

#### TEXT 75

#### TEXT

kata-kṣaṇe prabhura kāṇe śabda paraśila  
huṅkāra kariyā prabhu tabahi uṭhila

#### SYNONYMS

kata-kṣaṇe--after some time; prabhura--of Śrī Caitanya Mahāprabhu; kāṇe--within the ear; śabda--the sound; paraśila--entered; huṅkāra kariyā--making a loud sound; prabhu--Śrī Caitanya Mahāprabhu; tabahi--immediately; uṭhila--got up.

#### TRANSLATION

After some time, the sound of the holy name entered the ear of the Lord, who immediately got up, making a great noise.

#### TEXT 76

#### TEXT

uṭhitei asthi saba lāgila nija-sthāne  
'ardha-bāhye' iti-uti karena daraśane

#### SYNONYMS

uṭhitei--as soon as He got up; asthi--bones; saba--all; lāgila--contracted; nija-sthāne--in their own places; ardha-bāhye--in half-external consciousness; iti-uti--here and there; karena daraśane--looks.

#### TRANSLATION

As soon as He got up, His bones assumed their proper places. With half-external consciousness, the Lord looked here and there.

#### TEXT 77

#### TEXT

tina-daśāya mahāprabhu rahena sarva-kāla

'antar-daśā', 'bāhya-daśā', 'ardha-bāhya' āra

SYNONYMS

tina-daśāya--in three conditions; mahāprabhu--Śrī Caitanya Mahāprabhu; rahena--remains; sarva-kāla--at all times; antaḥ-daśā--internal condition; bāhya-daśā--external condition; ardha-bāhya--half-external consciousness; āra--and.

TRANSLATION

The Lord remains in one of three different states of consciousness at all times: internal, external, and half-external.

TEXT 78

TEXT

antar-daśāra kichu ghora, kichu bāhya-jñāna  
sei daśā kahe bhakta 'ardha-bāhya'-nāma

SYNONYMS

antaḥ-daśāra--of the internal condition; kichu--some; ghora--deep state; kichu--some; bāhya-jñāna--external consciousness; sei daśā--that condition; kahe--say; bhakta--devotees; ardha-bāhya--half-external consciousness; nāma--name.

TRANSLATION

When the Lord is deeply absorbed in internal consciousness but He nevertheless exhibits some external consciousness, devotees call His condition ardha-bāhya, or half-external consciousness.

TEXT 79

TEXT

'ardha-bāhye' kahena prabhu pralāpa-vacane  
ākāśe kahena prabhu, śunena bhakta-gaṇe

SYNONYMS

ardha-bāhye--in half-external consciousness; kahena--says; prabhu--Śrī Caitanya Mahāprabhu; pralāpa-vacane--crazy words; ākāśe--to the sky; kahena--speaks; prabhu--Śrī Caitanya Mahāprabhu; śunena--hear; bhakta-gaṇe--the devotees.

TRANSLATION

In this half-external consciousness, Śrī Caitanya Mahāprabhu talked like a madman. The devotees could distinctly hear Him speaking to the sky.

TEXT 80

TEXT

"kālindī dekhiyā āmi gelāṇa vṛndāvana  
dekhi,----jala-kriḍā karena vrajendra-nandana

SYNONYMS

kālindī--River Yamunā; dekhiyā--seeing; āmi--I; gelāṇa--went; vṛndāvana--to  
Vṛndāvana; dekhi--I see; jala-kriḍā--pastimes in the water; karena--performs;  
vrajendra-nandana--Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

"Seeing the River Yamunā," He said, "I went to Vṛndāvana. There I saw the  
son of Nanda Mahārāja performing His sporting pastimes in the water.

TEXT 81

TEXT

rādhikādi gopī-gaṇa-saṅge ekatra meli'  
yamunāra jale mahā-raṅge karena keli

SYNONYMS

rādhikā-ādi--headed by Śrīmatī Rādhārāṇī; gopī-gaṇa-saṅge--with the gopīs;  
ekatra meli'--meeting together; yamunāra--of the River Yamunā; jale--in the  
water; mahā-raṅge--in a great sporting attitude; karena keli--performs  
pastimes.

TRANSLATION

"Lord Kṛṣṇa was in the water of the Yamunā in the company of the gopīs,  
headed by Śrīmatī Rādhārāṇī. They were performing pastimes in a great sporting  
manner.

TEXT 82

TEXT

tīre rahi' dekhi āmi sakhī-gaṇa-saṅge  
eka-sakhī sakhī-gaṇe dekhāya sei raṅge

SYNONYMS

tīre--on the bank; rahi'--standing; dekhi--see; āmi--I; sakhī-gaṇa-saṅge--  
with the gopīs; eka-sakhī--one gopī; sakhī-gaṇe--to other gopīs; dekhāya--  
shows; sei raṅge--that pastime.

TRANSLATION

"I saw this pastime as I stood on the bank of the Yamunā in the company of  
the gopīs. One gopī was showing some other gopīs the pastimes of Rādhā and  
Kṛṣṇa in the water.

TEXT 83

TEXT

paṭṭa-vastra, alaṅkāre, samarpiyā sakhī-kare,  
sūkṣma-śukla-vastra-paridhāna  
kṛṣṇa lañā kāntā-gaṇa, kailā jalāvagāhana,  
jala-keli racilā suṭhāma

SYNONYMS

paṭṭa-vastra--silk garments; alaṅkāre--ornaments; samarpiyā--entrusting;  
sakhī-kare--in the hands of their gopī friends; sūkṣma--very fine; śukla-  
vastra--white cloth; paridhāna--putting on; kṛṣṇa--Lord Kṛṣṇa; lañā--taking;  
kāntā-gaṇa--the beloved gopīs; kailā--performed; jala-avagāhana--bathing in  
the water; jala-keli--pastimes in the water; racilā--planned; su-ṭhāma--very  
nice.

TRANSLATION

"All the gopīs entrusted their silken garments and ornaments to the care of  
their friends and then put on fine white cloth. Taking His beloved gopīs with  
Him, Lord Kṛṣṇa bathed and performed very nice pastimes in the water of the  
Yamunā.

TEXT 84

TEXT

sakhi he, dekha kṛṣṇera jala-keli-raṅge  
kṛṣṇa matta kari-vara, cañcala kara-puṣkara,  
gopī-gaṇa kariṇīra saṅge

SYNONYMS

sakhi he--O my dear friends; dekha--just see; kṛṣṇera--of Lord Kṛṣṇa; jala-  
keli--of the pastimes in the water; raṅge--the sporting mood; kṛṣṇa--Lord  
Kṛṣṇa; matta--maddened; kari-vara--chief elephant; cañcala--restless; kara-  
puṣkara--lotus palms; gopī-gaṇa--the gopīs; kariṇīra--of the she-elephants;  
saṅge--in the company.

TRANSLATION

"My dear friends, just see Lord Kṛṣṇa's sporting pastimes in the water.  
Kṛṣṇa's restless palms resemble lotus flowers. He is just like a chief of mad  
elephants, and the gopīs who accompany Him are like she-elephants.

TEXT 85

TEXT

ārambhilā jala-keli, anyo 'nye jala phelāpheli,  
huḍāhuḍi, varṣe jala-dhāra  
sabe jaya-parājaya, nāhi kichu niścaya,  
jala-yuddha bāḍila apāra

## SYNONYMS

ārambhilā--began; jala-keli--pastimes in the water; anyo 'nye--at one another; jala--water; phelāpheli--throwing back and forth; huḍāhuḍi--tumultuous activities; varṣe--in rains; jala-dhāra--showers of water; sabe--all of them; jaya-parājaya--victory and defeat; nāhi--not; kichu--any; niścaya--certainty; jala-yuddha--the fight in the water; bāḍila--increased; apāra--unlimitedly.

## TRANSLATION

"The sporting pastimes in the water began, and everyone started splashing water back and forth. In the tumultuous showers of water, no one could be certain which party was winning and which was losing. This sporting water fight increased unlimitedly.

## TEXT 86

### TEXT

varṣe sthira taḍid-gaṇa, siñce śyāma nava-ghana,  
ghana varṣe taḍit-upare  
sakhī-gaṇera nayana, tṛṣita cātaka-gaṇa,  
sei amṛta sukhe pāna kare

## SYNONYMS

varṣe--in that shower; sthira--fixed; taḍit-gaṇa--streaks of lightning; siñce--sprinkle; śyāma--blackish; nava-ghana--new cloud; ghana--the cloud; varṣe--rains; taḍit-upare--upon the streaks of lightning; sakhī-gaṇera--of the gopīs; nayana--the eyes; tṛṣita--thirsty; cātaka-gaṇa--cātaka birds; sei amṛta--that nectar; sukhe--in happiness; pāna kare--drink.

## TRANSLATION

"The gopīs were like steady streaks of lightning, and Kṛṣṇa resembled a blackish cloud. The lightning began sprinkling water upon the cloud, and the cloud upon the lightning. Like thirsty cātaka birds, the eyes of the gopīs joyously drank the nectarean water from the cloud.

## TEXT 87

### TEXT

prathame yuddha jalājali', tabe yuddha 'karākari',  
tāra pāche yuddha 'mukhāmukhi'  
tabe yuddha 'hṛdāhṛdi', tabe haila 'radāradi',  
tabe haila yuddha 'nakhānakhi'

## SYNONYMS

prathame--in the beginning; yuddha--the fight; jalājali--throwing water upon one another; tabe--thereafter; yuddha--the fight; karākari--hand to hand; tāra pāche--after that; yuddha--the fight; mukhāmukhi--face to face; tabe--

thereafter; yuddha--the fight; hṛdāhṛdi--chest to chest; tabe--thereafter; haila--was; radāradi--teeth to teeth; tabe--thereafter; haila--there was; yuddha--the fight; nakhānakhi--nail to nail.

#### TRANSLATION

"As the fight began, they splashed water on one another. Then they fought hand to hand, then face to face, then chest to chest, teeth to teeth and finally nail to nail.

#### TEXT 88

#### TEXT

sahasra-kare jala seke, sahasra netre gopī dekhe,  
sahasra-pade nikaṭa gamane  
sahasra-mukha-cumbane, sahasra-vapu-saṅgame,  
gopī-narma śune sahasra-kāṇe

#### SYNONYMS

sahasra--thousands; kare--with hands; jala--water; seke--throw; sahasra--thousands; netre--with eyes; gopī--the gopīs; dekhe--see; sahasra--thousands; pade--with legs; nikaṭa--near; gamane--in going; sahasra--thousands; mukha--faces; cumbane--kissing; sahasra--thousands; vapu--bodies; saṅgame--in embracing; gopī--the gopīs; narma--joking; śune--hear; sahasra--thousands; kāṇe--in ears.

#### TRANSLATION

"Thousands of hands splashed water, and the gopīs saw Kṛṣṇa with thousands of eyes. With thousands of legs they came near Him and kissed Him with thousands of faces. Thousands of bodies embraced Him. The gopīs heard His joking words with thousands of ears.

#### TEXT 89

#### TEXT

kṛṣṇa rādhā lañā bale, gelā kaṅṭha-daghna jale,  
chāḍilā tāhān, yāhān agādha pānī  
teṅho kṛṣṇa-kaṅṭha dhari', bhāse jalera upari,  
gajotkhāte yaiche kamalinī

#### SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; rādhā--Śrīmatī Rādhārāṇī; lañā--taking; bale--forcibly; gelā--went; kaṅṭha-daghna--up to the neck; jale--in water; chāḍilā--let go; tāhān--there; yāhān--where; agādha--very deep; pānī--water; teṅho--She; kṛṣṇa-kaṅṭha--the neck of Kṛṣṇa; dhari'--capturing; bhāse--floats; jalera upari--on the water; gaja-utkhāte--plucked by an elephant; yaiche--as; kamalinī--a lotus flower.

#### TRANSLATION

"Kṛṣṇa forcibly swept Rādhārāṇī away and took Her into water up to Her neck. Then He released Her where the water was very deep. She grasped Kṛṣṇa's neck, however, and floated on the water like a lotus flower plucked by the trunk of a elephant.

TEXT 90

TEXT

yata gopa-sundarī, kṛṣṇa tata rūpa dhari',  
sabāra vastra karilā haraṇe  
yamunā-jala nirmala, aṅga kare jhālamala,  
sukhe kṛṣṇa kare daraśane

SYNONYMS

yata--as many; gopa-sundarī--beautiful gopīs; kṛṣṇa--Lord Kṛṣṇa; tata--that many; rūpa--forms; dhari'--accepting; sabāra--of all; vastra--covering cloths; karilā haraṇe--took away; yamunā-jala--the water of the Yamunā; nirmala--very clear; aṅga--bodies; kare jhālamala--glitter; sukhe--happily; kṛṣṇa--Lord Kṛṣṇa; kare daraśane--sees.

TRANSLATION

"Kṛṣṇa expanded Himself into as many forms as there were gopīs and then took away all the garments that covered them. The water of the River Yamunā was crystal clear, and Kṛṣṇa saw the glittering bodies of the gopīs in great happiness.

TEXT 91

TEXT

padminī-latā----sakhī-caya, kaila kāro sahāya,  
taraṅga-haste patra samarpila  
keha mukta-keśa-pāśa, āge kaila adhovāsa,  
haste keha kañculi dharila

SYNONYMS

padminī-latā--the stems of lotus flowers; sakhī-caya--friends of the gopīs; kaila--gave; kāro--to some of the gopīs; sahāya--help; taraṅga-haste--by the waves of the Yamunā, which are compared to hands; patra--the lotus leaves; samarpila--supplied; keha--someone; mukta--released; keśa-pāśa--the bunches of hair; āge--in front; kaila--made; adhovāsa--a lower dress; haste--the hands; keha--some; kañculi--as a top dress; dharila--held.

TRANSLATION

"The lotus stems were friends of the gopīs and therefore helped them by offering them lotus leaves. The lotuses pushed their large, round leaves over the surface of the water with their hands, the waves of the Yamunā, to cover the gopīs' bodies. Some gopīs undid their hair and kept it in front of them as dresses to cover the lower portions of their bodies and used their hands as bodices to cover their breasts.

TEXT 92

TEXT

kṛṣṇera kalaha rādhā-sane, gopī-gaṇa sei-kṣaṇe,  
hemābja-vane gelā lukāite  
ākaṅṭha-vapu jale paīse, mukha-mātra jale bhāse,  
padme-mukhe nā pāri cinite

SYNONYMS

kṛṣṇera--of Kṛṣṇa; kalaha--quarrel; rādhā-sane--with Rādhā; gopī-gaṇa--the gopīs; sei-kṣaṇe--at that moment; hema-abja--of white lotus flowers; vane--in the forest; gelā--went; lukāite--to hide; ākaṅṭha--up to the neck; vapu--body; jale--into the water; paīse--enter; mukha-mātra--only the lotus flowers and the faces; jale--in the water; bhāse--float; padme-mukhe--between the lotus flowers and the faces; nā pāri--not able; cinite--to discern.

TRANSLATION

"Then Kṛṣṇa quarreled with Rādhārāṇī, and all the gopīs hid themselves in a cluster of white lotus flowers. They submerged their bodies up to their necks in the water. Only their faces floated above the surface, and the faces were indistinguishable from the lotuses.

TEXT 93

TEXT

ethā kṛṣṇa rādhā-sane, kailā ye āchila mane,  
gopī-gaṇa anveṣite gelā  
tabe rādhā sūkṣma-mati, jāniyā sakhīra sthiti,  
sakhī-madhye āsiyā mililā

SYNONYMS

ethā--here; kṛṣṇa--Lord Kṛṣṇa; rādhā-sane--with Śrīmatī Rādhārāṇī; kailā--performed; ye--what; āchila--was; mane--in the mind; gopī-gaṇa--all the gopīs; anveṣite--to search out; gelā--went; tabe--at that time; rādhā--Śrīmatī Rādhārāṇī; sūkṣma-mati--very finely intelligent; jāniyā--knowing; sakhīra--of the gopīs; sthiti--situation; sakhī-madhye--among the friends; āsiyā--coming; mililā--mixed.

TRANSLATION

"In the absence of the other gopīs, Lord Kṛṣṇa behaved with Śrīmatī Rādhārāṇī as freely as He desired. When the gopīs began searching for Kṛṣṇa, Śrīmatī Rādhārāṇī, being of very fine intelligence and thus knowing the situation of Her friends, immediately mingled in their midst.

TEXT 94

TEXT



yata hemābja jale bhāse, tata nīlābja tāra pāse,  
āsi' āsi' karaye milana  
nīlābje hemābje ṭheke, yuddha haya pratyeke,  
kautuke dekhe tīre sakhī-gaṇa

SYNONYMS

yata--as many as there were; hema-abja--white lotus flowers; jale--on the water; bhāse--float; tata--that many; nīla-abja--bluish lotus flowers; tāra pāse--by their side; āsi' āsi'--coming closer; karaye milana--they meet; nīla-abje--the bluish lotus flowers; hema-abje--with the white lotus flowers; ṭheke--collide; yuddha--a fight; haya--there is; prati-eke--with one another; kautuke--in great fun; dekhe--see; tīre--on the bank; sakhī-gaṇa--the gopīs.

TRANSLATION

"Many white lotus flowers were floating in the water, and as many bluish lotus flowers came nearby. As they came close together, the white and blue lotuses collided and began fighting with one another. The gopīs on the bank of the Yamunā watched with great amusement.

TEXT 95

TEXT

cakravāka-maṇḍala, pṛthak pṛthak yugala,  
jala haite karila udgama  
uṭhila padma-maṇḍala, pṛthak pṛthak yugala,  
cakravāke kaila ācchādana

SYNONYMS

cakravāka-maṇḍala--the globes of cakravāka birds; pṛthak pṛthak--separate; yugala--couples; jala haite--from the water; karila--made; udgama--appearance; uṭhila--arose; padma-maṇḍala--the circle of lotus flowers; pṛthak pṛthak--separate; yugala--couples; cakravāke--the cakravāka birds; kaila--did; ācchādana--covering.

TRANSLATION

"When the raised breasts of the gopīs, which resembled the globelike bodies of cakravāka birds, emerged from the water in separate couples, the bluish lotuses of Kṛṣṇa's hands rose to cover them.

TEXT 96

TEXT

uṭhila bahu raktotpala, pṛthak pṛthak yugala,  
padma-gaṇera kaila nivāraṇa  
'padma' cāhe luṭi' nite, 'utpala' cāhe rākhite',  
'cakravāka' lāgi' duñhāra raṇa

SYNONYMS

uṭhila--arose; bahu--many; rakta-utpala--red lotus flowers; pṛthak pṛthak--separate; yugala--couples; padma-gaṇera--of the bluish lotus flowers; kaila--did; nivāraṇa--obstruction; padma--the blue lotus flowers; cāhe--want; luṭi'--stealing; nite--to take; utpala--the red lotus flowers; cāhe rākhite'--wanted to protect; cakravāka lāgi'--for the cakravāka birds; duñhāra--between the two, (the red and blue lotus flowers); raṇa--fight.

#### TRANSLATION

"The hands of the gopīs, which resembled red lotus flowers, arose from the water in pairs to obstruct the bluish flowers. The blue lotuses tried to plunder the white cakravāka birds, and the red lotuses tried to protect them. Thus there was a fight between the two.

#### TEXT 97

#### TEXT

padmotpala----acetana, cakravāka----sacetana,  
cakravāke padma āsvādaya  
ihāñ duñhāra ulṭā sthiti, dharma haila viparīti,  
kṛṣṇera rājye aiche nyāya haya

#### SYNONYMS

padma-utpala--the blue and red lotus flowers; acetana--unconscious; cakravāka--the cakravāka birds; sa-cetana--conscious; cakravāke--the cakravāka birds; padma--the blue lotus flowers; āsvādaya--taste; ihāñ--here; duñhāra--of both of them; ulṭā sthiti--the reverse situation; dharma--characteristic nature; haila--became; viparīti--reversed; kṛṣṇera--of Lord Kṛṣṇa; rājye--in the kingdom; aiche--such; nyāya--principle; haya--there is.

#### TRANSLATION

"Blue and red lotus flowers are unconscious objects, whereas cakravākas are conscious and alive. Nevertheless, in ecstatic love, the blue lotuses began to taste the cakravākas. This is a reversal of their natural behavior, but in Lord Kṛṣṇa's kingdom such reversals are a principle of His pastimes.

#### PURPORT

Generally the cakravāka bird tastes the lotus flower, but in Kṛṣṇa's pastimes the lotus, which is usually lifeless, tastes the cakravāka bird.

#### TEXT 98

#### TEXT

mitrera mitra saha-vāsī, cakravāke luṭe āsi',  
kṛṣṇera rājye aiche vyavahāra  
aparicita śatrura mitra, rākhe utpala,----e baḍa citra,  
ei baḍa 'virodha-alañkāra'

#### SYNONYMS

mitrera--of the sun-god; mitra--the friend; saha-vāsī--living together with the cakravāka birds; cakravāke--the cakravāka birds; luṭe--plunder; āsi'--coming; kṛṣṇera rājye--in the kingdom of Kṛṣṇa; aiche--such; vyavahāra--behavior; aparicita--unacquainted; śatrura mitra--the friend of the enemy; rākhe--protects; utpala--the red lotus flower; e--this; baḍa citra--very wonderful; ei--this; baḍa--great; virodha-alaṅkāra--metaphor of contradiction.

#### TRANSLATION

"The blue lotuses are friends of the sun-god, and though they all live together, the blue lotuses plunder the cakravākas. The red lotuses, however, blossom at night and are therefore strangers or enemies to the cakravākas. Yet in Kṛṣṇa's pastimes the red lotuses, which are the hands of the gopīs, protect their cakravāka breasts. This is a metaphor of contradiction."

#### PURPORT

Because the blue lotus flower blossoms with the rising of the sun, the sun is the friend of the blue lotus. The cakravāka birds also appear when the sun rises, and therefore the cakravākas and blue lotuses meet. Although the blue lotus is a friend of the sun, in Kṛṣṇa's pastimes it nevertheless plunders their mutual friend the cakravāka. Normally, cakravākas move about whereas lotuses stand still, but herein Kṛṣṇa's hands, which are compared to blue lotuses, attack the breasts of the gopīs, which are compared to cakravākas. This is called a reverse analogy. At night the red lotus blossoms, whereas in sunlight it closes. Therefore the red lotus is an enemy to the sun and is unknown to the sun's friend the cakravāka. The gopīs' breasts, however, are compared to cakravākas and their hands to red lotuses protecting them. This is a wonderful instance of reverse analogy.

#### TEXT 99

#### TEXT

atiśayukti, virodhābhāsa, dui alaṅkāra prakāśa,  
 kari' kṛṣṇa prakāṣa dekhāila  
 yāhā kari' āsvādana, ānandita mora mana,  
 netra-karṇa-yugma juḍāila

#### SYNONYMS

atiśaya-ukti--exaggerated language; virodha-ābhāsa--incongruent analogy; dui alaṅkāra--two metaphors; prakāśa--manifestations; kari'--making; kṛṣṇa--Lord Kṛṣṇa; prakāṣa--exhibited; dekhāila--showed; yāhā--which; kari' āsvādana--tasting; ānandita--pleased; mora mana--My mind; netra-karṇa--of eyes and ears; yugma--the couples; juḍāila--became satisfied.

#### TRANSLATION

Śrī Caitanya Mahāprabhu continued, "In His pastimes, Kṛṣṇa displayed the two ornaments of hyperbole and reverse analogy. Tasting them brought gladness to My mind and fully satisfied My ears and eyes.

#### TEXT 100

TEXT

aiche vicitra krīḍā kari', tīre āilā śrī-hari,  
saṅge lañā saba kāntā-gaṇa  
gandha-taila-mardana, āmalakī-udvartana,  
sevā kare tīre sakhī-gaṇa

SYNONYMS

aiche--such; vicitra--wonderful; krīḍā--pastimes; kari'--performing; tīre--  
on the bank; āilā--arrived; śrī-hari--Lord Śrī Kṛṣṇa; saṅge--with Him; lañā--  
taking; saba kāntā-gaṇa--all the beloved gopīs; gandha--scented; taila--oil;  
mardana--massaging; āmalakī--of the āmalakī fruit; udvartana--anointing with  
paste; sevā kare--render service; tīre--on the bank of the Yamunā; sakhī-gaṇa--  
all the gopīs.

TRANSLATION

"After performing such wonderful pastimes, Lord Śrī Kṛṣṇa got up on the  
shore of the Yamunā River, taking with Him all His beloved gopīs. Then the  
gopīs on the riverbank rendered service by massaging Kṛṣṇa and the other gopīs  
with scented oil and smearing paste of āmalakī fruit on their bodies.

TEXT 101

TEXT

punarapi kaila snāna, śuṣka-vastra paridhāna,  
ratna-mandire kailā āgamana  
vṛndā-kṛta sambhāra, gandha-puṣpa-alaṅkāra,  
vanya-veśa karila racana

SYNONYMS

punarapi--again; kaila--took; snāna--bath; śuṣka-vastra--dry cloth;  
paridhāna--putting on; ratna-mandire--in a small house of jewels; kailā--did;  
āgamana--arrival; vṛndā-kṛta--arranged by the gopī Vṛndā; sambhāra--all kinds  
of articles; gandha-puṣpa-alaṅkāra--scented flowers and ornaments; vanya-veśa--  
forest dress; karila--did; racana--arrangement.

TRANSLATION

"Then they all bathed again, and after putting on dry clothing, they went  
to a small jeweled house, where the gopī Vṛndā arranged to dress them in  
forest clothing by decorating them with fragrant flowers, green leaves and all  
kinds of other ornaments.

TEXT 102

TEXT

vṛndāvane taru-latā, adbhuta tāhāra kathā,  
bāra-māsa dhare phula-phala  
vṛndāvane devī-gaṇa, kuñja-dāsī yata jana,  
phala pāḍi' āniyā sakala

#### SYNONYMS

vṛndāvane--at Vṛndāvana; taru-latā--trees and creepers; adbhuta--wonderful; tāhāra kathā--their story; bāra-māsa--twelve months; dhare--produce; phula-phala--fruits and flowers; vṛndāvane--at Vṛndāvana; devī-gaṇa--all the gopīs; kuñja-dāsī--maidservants in the bowers; yata jana--as many persons as there are; phala pāḍi'--picking fruits; āniyā--bringing; sakala--all varieties.

#### TRANSLATION

"In Vṛndāvana, the trees and creepers are wonderful because throughout the entire year they produce all kinds of fruits and flowers. The gopīs and maidservants in the bowers of Vṛndāvana pick these fruits and flowers and bring them before Rādhā and Kṛṣṇa.

#### TEXT 103

#### TEXT

uttama saṁskāra kari', baḍa baḍa thālī bhari',  
ratna-mandire piṇḍāra upare  
bhakṣaṇera krama kari', dhariyāche sāri sāri,  
āge āsana vasibāra tare

#### SYNONYMS

uttama--topmost; saṁskāra--cleaning; kari'--doing; baḍa baḍa--big; thālī--plates; bhari'--filling up; ratna-mandire--in the house of jewels; piṇḍāra upare--on the platform; bhakṣaṇera krama kari'--making arrangements for eating; dhariyāche--have kept; sāri sāri--one after another; āge--in front; āsana--sitting place; vasibāra tare--to sit down.

#### TRANSLATION

"The gopīs peeled all the fruits and placed them together on large plates on a platform in the jeweled cottage. They arranged the fruit in orderly rows for eating, and in front of it they made a place to sit.

#### TEXT 104

#### TEXT

eka nārikela nānā-jāti, eka āmra nānā bhāti,  
kalā, koli----vividha-prakāra  
panasa, kharjura, kamalā, nāraṅga, jāma, santarā,  
drākṣā, bādāma, meoyā yata āra

#### SYNONYMS

eka--one item; nārikela--coconut; nānā-jāti--of many varieties; eka--one; āmra--mango; nānā bhāti--of many different qualities; kalā--banana; koli--berries; vividha-prakāra--of different varieties; panasa--jackfruit; kharjura--dates; kamalā--tangerines; nāraṅga--oranges; jāma--blackberries; santarā--

another type of tangerine; drākṣā--grapes; bādāma--almonds; meoyā--dried fruits; yata--as many as there are; āra--and.

#### TRANSLATION

"Among the fruits were many varieties of coconut and mango, bananas, berries, jackfruits, dates, tangerines, oranges, blackberries, santarās, grapes, almonds and all kinds of dried fruit.

#### TEXT 105

#### TEXT

kharamujā, kṣīrikā, tāla, keśura, pānī-phala, mṛṇāla,  
bilva, pīlu, dāḍimbādi yata  
kona deśe kāra khyāti, vṛndāvane saba-prāpti,  
sahasra-jāti, lekhā yāya kata?

#### SYNONYMS

kharamujā--cantaloupe; kṣīrikā--kṣīrikā fruit; tāla--palm or palmyra fruit; keśura--keśura fruit; pānī-phala--a fruit produced in the water of rivers; mṛṇāla--a fruit from lotus flowers; bilva--bel fruit; pīlu--a special fruit in Vṛndāvana; dāḍimba-ādi--the pomegranate and other similar fruits; yata--as many as there are; kona deśe--in some country; kāra--of which; khyāti--of fame; vṛndāvane--in Vṛndāvana; saba-prāpti--obtainment of all; sahasra-jāti--thousands of varieties; lekhā yāya--one is able to write; kata--how much.

#### TRANSLATION

"There were cantaloupes, kṣīrikās, palmfruits, keśuras, waterfruits, lotus fruits, bel, pīlu, pomegranate and many others. Some of them are variously known in different places, but in Vṛndāvana they are always available in so many thousands of varieties that no one can fully describe them.

#### TEXT 106

#### TEXT

gaṅgājala, amṛtakeli, pīyūṣagranthi, karpūrakeli,  
sarapūrī, amṛti, padmacini  
khaṇḍa-kṣīrisāra-vṛkṣa, ghare kari' nānā bhakṣya,  
rādhā yāhā kṛṣṇa lāgi' āni

#### SYNONYMS

gaṅgā-jala--the sweetmeat gaṅgājala; amṛta-keli--a sweetmeat made of milk; pīyūṣa-granthi--pīyūṣagranthi; karpūra-keli--karpūrakeli; sara-pūrī--a sweet made from milk; amṛti--a sweet prepared from rice flour; padma-cini--a sweet preparation made from lotus flowers; khaṇḍa-kṣīri-sāra-vṛkṣa--sugar sweets made in the shape of trees; ghare--at home; kari'--making; nānā bhakṣya--varieties of eatables; rādhā--Śrīmatī Rādhārāṇī; yāhā--which; kṛṣṇa lāgi'--for Kṛṣṇa; āni--brought.

#### TRANSLATION

"At home Śrīmatī Rādhārāṇī had made various types of sweetmeats from milk and sugar, such as gaṅgājala, amṛtakeli, pīyūṣagranthi, karpūrakeli, sarapūrī, amṛti, padmacini and khaṇḍa-kṣīrisāra-vṛkṣa. She had then brought them all for Kṛṣṇa.

TEXT 107

TEXT

bhakṣyera paripāṭī dekhi', kṛṣṇa hailā mahā-sukhī,  
vasi' kaila vanya bhojana  
saṅge lañā sakhī-gaṇa, rādhā kailā bhojana,  
duñhe kailā mandire śayana

SYNONYMS

bhakṣyera--of eatables; paripāṭī--the arrangements; dekhi'--seeing; kṛṣṇa--Lord Kṛṣṇa; hailā--became; mahā-sukhī--very happy; vasi'--sitting down; kaila--performed; vanya bhojana--a picnic in the forest; saṅge--in association; lañā--taking; sakhī-gaṇa--all the gopīs; rādhā--Śrīmatī Rādhārāṇī; kailā bhojana--took the remnants; duñhe--both of them; kailā--did; mandire--in the jeweled house; śayana--lying down.

TRANSLATION

"When Kṛṣṇa saw the very nice arrangement of food, He happily sat down and had a forest picnic. Then, after Śrīmatī Rādhārāṇī and Her gopī friends partook of the remnants, Rādhā and Kṛṣṇa lay down together in the jeweled house.

TEXT 108

TEXT

keha kare vījana, keha pāda-samvāhana,  
keha karāya tāmbūla bhakṣaṇa  
rādhā-kṛṣṇa nidrā gelā, sakhī-gaṇa śayana kailā,  
dekhi' āmāra sukhī haila mana

SYNONYMS

keha--someone; kare--does; vījana--fanning; keha--someone; pāda-samvāhana--massaging of the feet; keha--someone; karāya--made them do; tāmbūla bhakṣaṇa--eating a preparation of betel leaves; rādhā-kṛṣṇa--Rādhā and Kṛṣṇa; nidrā gelā--went to sleep; sakhī-gaṇa--all the gopīs; śayana kailā--lay down; dekhi'--seeing; āmāra--My; sukhī--happy; haila--became; mana--mind.

TRANSLATION

"Some of the gopīs fanned Rādhā and Kṛṣṇa, others massaged Their feet, and some fed Them betel leaves to chew. When Rādhā and Kṛṣṇa fell asleep, all the other gopīs also lay down. When I saw this, My mind was very happy.

TEXT 109

TEXT

hena-kāle more dhari, mahā-kolāhala kari;,  
tumi-saba ihāñ lañā āilā  
kāñhā yamunā, vṛndāvana, kāñhā kṛṣṇa, gopī-gaṇa,  
sei sukha bhaṅga karāilā!"

SYNONYMS

hena-kāle--at that time; more dhari'--picking Me up; mahā-kolāhala kari'--and making a great tumult; tumi-saba--all of you; ihāñ--here; lañā āilā--brought; kāñhā--where; yamunā--the Yamunā River; vṛndāvana--Vṛndāvana; kāñhā--where; kṛṣṇa--Kṛṣṇa; gopī-gaṇa--the gopīs; sei sukha--that happiness; bhaṅga karāilā--you have broken.

TRANSLATION

"Suddenly, all of you created a great tumult and picked Me up and brought Me back here. Where now is the River Yamunā? Where is Vṛndāvana? Where are Kṛṣṇa and the gopīs? You have broken My happy dream!"

TEXT 110

TEXT

eteka kahite prabhura kevala 'bāhya' haila  
svarūpa-gosāñire dekhi' tāñhāre puchila

SYNONYMS

eteka--this; kahite--while speaking; prabhura--of Śrī Caitanya Mahāprabhu; kevala--only; bāhya--external consciousness; haila--there was; svarūpa-gosāñire--Svarūpa Gosāñi; dekhi'--seeing; tāñhāre puchila--He asked him.

TRANSLATION

Speaking in this way, Śrī Caitanya Mahāprabhu fully returned to external consciousness. Seeing Svarūpa Dāmodara Gosvāmī, the Lord questioned him.

TEXT 111

TEXT

'ihāñ kene tomarā āmāre lañā āilā?'  
svarūpa-gosāñi tabe kahite lāgilā

SYNONYMS

ihāñ--here; kene--why; tomarā--you; āmāre--Me; lañā āilā--have brought; svarūpa-gosāñi--Svarūpa Dāmodara Gosāñi; tabe--at that time; kahite lāgilā--began to speak.

TRANSLATION



"Why have you brought Me here?" He asked. Then Svarūpa Dāmodara answered Him.

TEXT 112

TEXT

"yamunāra bhrame tumi samudre paḍilā  
samudreṇa taraṅge āsi, eta dūra āilā!

SYNONYMS

yamunāra bhrame--in mistaking for the Yamunā; tumi--You; samudre--in the sea; paḍilā--fell; samudrera taraṅge--by the waves of the sea; āsi--coming; eta--this; dūra--far; āilā--You have come.

TRANSLATION

"You mistook the sea for the Yamunā River," he said, "and You jumped into it. You have been carried this far by the waves of the sea.

TEXT 113

TEXT

ei jāliyā jāle kari' tomā uṭhāila  
tomāra paraśe ei preme matta ha-ila

SYNONYMS

ei jāliyā--this fisherman; jāle--in the net; kari'--catching; tomā--You; uṭhāila--rescued from the water; tomāra paraśe--by Your touch; ei--this man; preme--in ecstatic love; matta ha-ila--became maddened.

TRANSLATION

"This fisherman caught You in his net and rescued You from the water. Because of Your touch, he is now mad with ecstatic love for Kṛṣṇa.

TEXT 114

TEXT

saba rātri sabe beḍāi tomāre anveṣiyā  
jāliyāra mukhe śuni' pāinu āsiyā

SYNONYMS

saba rātri--the whole night; sabe--all of us; beḍāi--walked; tomāre--You; anveṣiyā--searching for; jāliyāra mukhe--from the mouth of this fisherman; śuni'--hearing; pāinu--we found; āsiyā--coming.

TRANSLATION

"Throughout the night, we all walked about in search of You. After hearing from this fisherman, we came here and found You.

TEXT 115

TEXT

tumi mūrcchā-chale vṛndāvane dekha krīḍā  
tomāra mūrcchā dekhi' sabe mane pāi pīḍā

SYNONYMS

tumi--You; mūrcchā-chale--pretending to be unconscious; vṛndāvane--at Vṛndāvana; dekha--see; krīḍā--the pastimes; tomāra mūrcchā dekhi'--seeing Your unconsciousness; sabe--all of us; mane--in the mind; pāi--get; pīḍā--agony.

TRANSLATION

"While apparently unconscious, You witnessed the pastimes in Vṛndāvana, but when we saw You unconscious, we suffered great agony in our minds.

TEXT 116

TEXT

kṛṣṇa-nāma la-ite tomāra 'ardha-bāhya' ha-ila  
tāte ye pralāpa kailā, tāhā ye śunila"

SYNONYMS

kṛṣṇa-nāma la-ite--chanting the holy name of Kṛṣṇa; tomāra--Your; ardha-bāhya--half-consciousness; ha-ila--there was; tāte--thereafter; ye--whatever; pralāpa--crazy talks; kailā--You did; tāhā--that; ye--which; śunila--have heard.

TRANSLATION

"When we chanted the holy name of Kṛṣṇa, however, You came to semiconsciousness, and we have all been hearing You speak like a madman."

TEXT 117

TEXT

prabhu kahe,----"svapne dekhi' gelāṇa vṛndāvane  
dekhi,----kṛṣṇa rāsa karena gopīgaṇa-sane

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; svapne dekhi'--dreaming; gelāṇa vṛndāvane--I went to Vṛndāvana; dekhi--I see; kṛṣṇa--Lord Kṛṣṇa; rāsa karena--performs the rāsa dance; gopī-gaṇa-sane--with the gopīs.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "In My dream I went to Vṛndāvana, where I saw Lord Kṛṣṇa perform the rāsa dance with all the gopīs.

TEXT 118

TEXT

jala-krīḍā kari' kailā vanya-bhojane  
dekhi' āmi pralāpa kailuṅ---hena laya mane"

SYNONYMS

jala-krīḍā--sports in the water; kari'--performing; kailā--had; vanya-bhojane--a picnic; dekhi'--seeing; āmi--I; pralāpa kailuṅ--talked crazily; hena--such; laya--takes; mane--in My mind.

TRANSLATION

"After sporting in the water, Kṛṣṇa enjoyed a picnic. I can understand that after seeing this, I must certainly have talked like a madman."

TEXT 119

TEXT

tabe svarūpa-gosāñi tañre snāna karāñā  
prabhure lañā ghara āilā ānandita hañā

SYNONYMS

tabe--thereafter; svarūpa-gosāñi--Svarūpa Dāmodara Gosāñi; tañre--Him; snāna karāñā--causing to bathe; prabhure--Śrī Caitanya Mahāprabhu; lañā--taking; ghara āilā--came back to His house; ānandita hañā--being very happy.

TRANSLATION

Thereafter, Svarūpa Dāmodara Gosvāmī had Lord Śrī Caitanya Mahāprabhu bathe in the sea, and then he very happily brought Him back home.

TEXT 120

TEXT

ei ta' kahiluṅ prabhura samudra-patana  
ihā yei śune, pāya caitanya-caraṇa

SYNONYMS

ei ta'--thus; kahiluṅ--I have described; prabhura--of Śrī Caitanya Mahāprabhu; samudra-patana--the falling into the sea; ihā--this story; yei śune--anyone who hears; pāya--obtains; caitanya-caraṇa--shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the incident of Lord Śrī Caitanya Mahāprabhu's falling into the ocean. Anyone who listens to this pastime will certainly attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 121

TEXT

śrī-rūpa--śrīla Rūpa Gosvāmī; raghunātha--śrīla Raghunātha dāsa Gosvāmī;  
pade--at the lotus feet; yāra--whose; āśa--expectation; caitanya-caritāmṛta--  
the book named Caitanya-caritāmṛta; kahe--describes; kṛṣṇadāsa--śrīla  
Kṛṣṇadāsa Kavirāja Gosvāmī.

SYNONYMS

śrī-rūpa--śrīla Rūpa Gosvāmī; raghunātha--śrīla Raghunātha dāsa Gosvāmī;  
pade--at the lotus feet; yāra--whose; āśa--expectation; caitanya-caritāmṛta--  
the book named Caitanya-caritāmṛta; kahe--describes; kṛṣṇadāsa--śrīla  
Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

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

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Eighteenth Chapter, describing Lord Śrī Caitanya Mahāprabhu's falling into the water of the sea.

Chapter 19

The Inconceivable Behavior of Lord Śrī Caitanya Mahāprabhu

The following summary of Chapter Nineteen is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya.

Every year, Śrī Caitanya Mahāprabhu asked Jagadānanda Paṇḍita to visit His mother in Navadvīpa with gifts of cloth and prasāda. After one such visit, Jagadānanda Paṇḍita returned to Purī with a sonnet that Advaita Ācārya had written. When Śrī Caitanya Mahāprabhu read it, His ecstasy was so great that all the devotees feared that the Lord would very soon pass away. The Lord's condition was so serious that at night He would bruise and bloody His face by rubbing it against the walls. To stop this, Svarūpa Dāmodara asked Śaṅkara paṇḍita to stay at night in the same room with the Lord.

This chapter further describes how Lord Śrī Caitanya Mahāprabhu entered the Jagannātha-vallabha garden during the full-moon night of Vaiśākha (April-May) and experienced various transcendental ecstasies. Overwhelmed with ecstatic love at suddenly seeing Lord Śrī Kṛṣṇa beneath an aśoka tree, He exhibited various symptoms of spiritual madness.

TEXT 1

TEXT

vande taṁ kṛṣṇa-caitanyaṁ  
mātr̥-bhakta-śiromaṇim  
pralapya mukha-saṅgharṣī  
madhūdyāne lalāsa yaḥ

#### SYNONYMS

vande--I offer my respectful obeisances; tam--unto Him; kṛṣṇa-caitanyam--Lord Śrī Caitanya Mahāprabhu; māṭṭṛ-bhakta--of great devotees of mothers; śiromaṇim--the crown jewel; pralapya--talking like a madman; mukha-saṅgharṣī--who used to rub His face; madhu-udyāne--in the garden known as Jagannātha-vallabha; lalāsa--enjoyed; yaḥ--who.

#### TRANSLATION

Lord Śrī Caitanya Mahāprabhu, the most exalted of all devotees of mothers, spoke like a madman and rubbed His face against the walls. Overwhelmed by emotions of ecstatic love, He would sometimes enter the Jagannātha-vallabha garden to perform His pastimes. I offer my respectful obeisances unto Him.

#### TEXT 2

#### TEXT

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

#### SYNONYMS

jaya jaya--all glories; śrī-caitanya--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 Gaurāṅga.

#### TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of Lord Caitanya Mahāprabhu!

#### TEXT 3

#### TEXT

ei-mate mahāprabhu kṛṣṇa-premāveśe  
unmāda-pralāpa kare rātri-divase

#### SYNONYMS

ei-mate--in this way; mahāprabhu--Śrī Caitanya Mahāprabhu; kṛṣṇa-premā-āveśe--in ecstatic emotional love of Kṛṣṇa; unmāda--madness; pralāpa--and crazy talk; kare--performs; rātri-divase--throughout the entire day and night.

#### TRANSLATION

In the ecstasy of love of Kṛṣṇa, Śrī Caitanya Mahāprabhu thus behaved like a madman, talking insanely all day and night.

#### TEXT 4

TEXT

prabhura atyanta priya paṇḍita-jagadānanda  
yāhāra caritre prabhu pāyena ānanda

SYNONYMS

prabhura--of Śrī Caitanya Mahāprabhu; atyanta--very; priya--affectionate;  
paṇḍita-jagadānanda--Jagadānanda Paṇḍita; yāhāra caritre--in whose activities;  
prabhu--Śrī Caitanya Mahāprabhu; pāyena--gets; ānanda--great pleasure.

TRANSLATION

Jagadānanda Paṇḍita was a very dear devotee of Śrī Caitanya Mahāprabhu. The Lord derived great pleasure from his activities.

TEXT 5

TEXT

prati-vatsara prabhu tānre pāṭhāna nadiyāte  
viccheda-duḥkhitā jāni' janani āśvāsīte

SYNONYMS

prati-vatsara--every year; prabhu--Śrī Caitanya Mahāprabhu; tānre--him;  
pāṭhāna--sends; nadiyāte--to Navadvīpa; viccheda-duḥkhitā jāni'--knowing her  
affliction due to separation; janani--His mother; āśvāsīte--to console.

TRANSLATION

Knowing His mother to be greatly afflicted by separation, the Lord would send Jagadānanda Paṇḍita to Navadvīpa every year to console her.

TEXT 6

TEXT

"nadiyā calaha, mātāre kahiha namaskāra  
āmāra nāme pāda-padma dhariha tānhāra

SYNONYMS

nadiyā calaha--start for Nadia; mātāre--unto My mother; kahiha--tell;  
namaskāra--My obeisances; āmāra nāme--in My name; pāda-padma--the lotus feet;  
dhariha--catch; tānhāra--her.

TRANSLATION

Śrī Caitanya Mahāprabhu told Jagadānanda Paṇḍita, "Go to Nadia and offer My obeisances to My mother. Touch her lotus feet in My name.

TEXT 7

TEXT

kahiha tāñhāre----'tumi karaha smaraṇa  
nitya āsi' āmi tomāra vandiye caraṇa

SYNONYMS

kahiha tāñhāre--inform her; tumi karaha smaraṇa--please remember; nitya āsi'--coming daily; āmi--I; tomāra--your; vandiye caraṇa--offer respect to the lotus feet.

TRANSLATION

"Tell her for Me, 'Please remember that I come here every day and offer My respects to your lotus feet.

TEXT 8

TEXT

ye-dine tomāra icchā karāite bhojana  
se-dine āsi' avaśya kariye bhakṣaṇa

SYNONYMS

ye-dine--any day; tomāra--your; icchā--desire; karāite bhojana--to feed Me; se-dine--on that day; āsi'--coming; avaśya--certainly; kariye bhakṣaṇa--I eat.

TRANSLATION

"Any day you desire to feed Me, I certainly come and accept what you offer.

TEXT 9

TEXT

tomāra sevā chāḍi' āmi kariluñ sannyāsa  
'bāula' hañā āmi kailuñ dharmā-nāśa

SYNONYMS

tomāra sevā chāḍi'--giving up your service; āmi--I; kariluñ--accepted; sannyāsa--the renounced order of life; bāula hañā--becoming mad; āmi--I; kailuñ--did; dharmā-nāśa--destruction of religion.

TRANSLATION

" 'I have given up service to you and have accepted the vow of sannyāsa. I have thus become mad and have destroyed the principles of religion.

TEXT 10

TEXT

ei aparādha tumi nā la-iha āmāra

tomāra adhīna āmi---putra se tomāra

SYNONYMS

ei aparādha--this offense; tumi--you; nā--do not; la-iha--take; āmāra--of Me; tomāra--your; adhīna--dependent; āmi--I; putra--son; se--that; tomāra--of you.

TRANSLATION

"Mother, please do not take this as an offense, for I, your son, am completely dependent upon you.

TEXT 11

TEXT

nīlācale āchi āmi tomāra ājñāte  
yāvat jība, tāvat āmi nāriba chāḍite'

SYNONYMS

nīlācale--Jagannātha Purī, Nīlācala; āchi āmi--I am; tomāra ājñāte--on the basis of your order; yāvat jība--as long as I live; tāvat--so long; āmi--I; nāriba--shall not be able; chāḍite--to leave.

TRANSLATION

"I am staying here at Nīlācala, Jagannātha Purī, according to your order. As long as I live, I shall not leave this place.' "

TEXT 12

TEXT

gopa-līlāya pāilā yei prasāda-vasane  
mātāre pāṭhāna tāhā purīra vacane

SYNONYMS

gopa-līlāya--in His pastimes as a cowherd boy; pāilā--got; yei--whatever; prasāda--remnant; vasane--clothing; mātāre--unto His mother; pāṭhāna--sent; tāhā--that; purīra vacane--on the order of Paramānanda Purī.

TRANSLATION

Following the order of Paramānanda Purī, Śrī Caitanya Mahāprabhu sent His mother the prasāda clothing left by Lord Jagannātha after His pastimes as a cowherd boy.

TEXT 13

TEXT

jagannāthera uttama prasāda āniyā yatane



mātāre pṛthak pāṭhāna, āra bhakta-gaṇe

SYNONYMS

jagannāthera--of Lord Jagannātha; uttama--first class; prasāda--remnants of food; āniyā yatane--bringing very carefully; mātāre--unto His mother; pṛthak--separately; pāṭhāna--sends; āra bhakta-gaṇe--and to the other devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu very carefully brought first-class prasāda from Lord Jagannātha and sent it in separate packages to His mother and the devotees at Nadia.

TEXT 14

TEXT

māṭṛ-bhakta-gaṇera prabhu hana śiromaṇi  
sannyāsa kariyā sadā sevena janani

SYNONYMS

māṭṛ-bhakta-gaṇera--of the devotees of mothers; prabhu--Śrī Caitanya Mahāprabhu; hana--is; śiromaṇi--the topmost jewel; sannyāsa kariyā--even after taking the sannyāsa order; sadā--always; sevena--renders service; janani--to His mother.

TRANSLATION

Śrī Caitanya Mahāprabhu is the topmost gem of all devotees of mothers. He rendered service to His mother even after He had accepted the vow of sannyāsa.

TEXT 15

TEXT

jagadānanda nadiyā giyā mātāre mililā  
prabhura yata nivedana, sakala kahilā

SYNONYMS

jagadānanda--Jagadānanda; nadiyā--to Navadvīpa; giyā--going; mātāre--mother Śacī; mililā--met; prabhura--of Śrī Caitanya Mahāprabhu; yata nivedana--all kinds of salutations; sakala--everything; kahilā--he told.

TRANSLATION

Jagadānanda Paṇḍita thus returned to Nadia, and when he met Śacīmātā, he conveyed to her all the Lord's salutations.

TEXT 16

TEXT

ācāryādi bhakta-gaṇe mililā prasāda diyā  
mātā-ṭhāñi ājñā la-ilā māseka rahiyā

SYNONYMS

ācārya-ādi--beginning with Advaita Ācārya; bhakta-gaṇe--all the devotees; mililā--he met; prasāda diyā--delivering the prasāda of Lord Jagannātha; mātā-ṭhāñi--from mother Śacī; ājñā la-ilā--took permission to leave; māseka rahiyā--remaining for one month.

TRANSLATION

He then met all the other devotees, headed by Advaita Ācārya, and gave them the prasāda of Jagannātha. After staying for one month, he took permission from mother Śacī to leave.

TEXT 17

TEXT

ācāryera ṭhāñi giyā ājñā māgilā  
ācārya-gosāñi prabhure sandeśa kahilā

SYNONYMS

ācāryera ṭhāñi--to Advaita Ācārya; giyā--going; ājñā māgilā--begged for permission to leave; ācārya-gosāñi--Advaita Ācārya; prabhure--unto Śrī Caitanya Mahāprabhu; sandeśa kahilā--sent a message.

TRANSLATION

When he went to Advaita Ācārya and also asked His permission to return, Advaita Prabhu gave him a message to deliver to Śrī Caitanya Mahāprabhu.

TEXT 18

TEXT

tarajā-prahelī ācārya kahena ṭhāre-ṭhore  
prabhu mātra bujhena, keha bujhite nā pāre

SYNONYMS

tarajā-prahelī--a sonnet in equivocal language; ācārya--Advaita Ācārya; kahena--spoke; ṭhāre-ṭhore--making some indications; prabhu--Śrī Caitanya Mahāprabhu; mātra--only; bujhena--could understand; keha bujhite nā pāre--others could not understand.

TRANSLATION

Advaita Ācārya had written a sonnet in equivocal language with an import that Śrī Caitanya Mahāprabhu could understand but others could not.

TEXT 19

TEXT

"prabhure kahiha āmāra koṭi namaskāra  
ei nivedana tānra caraṇe āmāra

SYNONYMS

prabhure kahiha--just inform Lord Caitanya; āmāra--My; koṭi namaskāra--  
hundreds and thousands of obeisances; ei nivedana--this is the submission;  
tānra--His; caraṇe--unto the lotus feet; āmāra--My.

TRANSLATION

In His sonnet, Advaita Prabhu first offered His obeisances hundreds and  
thousands of times unto the lotus feet of Lord Śrī Caitanya Mahāprabhu. He  
then submitted the following statement at His lotus feet.

TEXT 20

TEXT

bāulake kahiha,----loka ha-ila bāula  
bāulake kahiha,----hāṭe nā vikāya cāula

SYNONYMS

bāulake kahiha--please inform Śrī Caitanya Mahāprabhu, who is playing the  
part of a madman in ecstatic love; loka--the people in general; ha-ila--have  
become; bāula--also mad in ecstatic love; bāulake kahiha--again inform Lord  
Śrī Caitanya Mahāprabhu, the bāula; hāṭe--in the market; nā--not; vikāya--  
sells; cāula--rice.

TRANSLATION

"Please inform Śrī Caitanya Mahāprabhu, who is acting like a madman, that  
everyone here has become mad like Him. Inform Him also that in the  
marketplace, rice is no longer in demand.

TEXT 21

TEXT

bāulake kahiha,----kāye nāhika āula  
bāulake kahiha,----ihā kahiyāche bāula"

SYNONYMS

bāulake kahiha--again inform the bāula, Śrī Caitanya Mahāprabhu; kāye--in  
business; nāhika--there is not; āula--persons who have become mad in ecstatic  
love; bāulake kahiha--again inform the bāula, Śrī Caitanya Mahāprabhu; ihā--  
this; kahiyāche--has spoken; bāula--another madman, Śrī Advaita Prabhu  
Himself.

TRANSLATION

"Those now mad in ecstatic love are no longer interested in the material world. Tell Śrī Caitanya Mahāprabhu that Advaita Prabhu, who has also become a madman in ecstatic love, has spoken these words."

TEXT 22

TEXT

eta śuni' jagadānanda hāsīte lāgilā  
nīlācale āsi' tabe prabhure kahilā

SYNONYMS

eta śuni'--hearing this; jagadānanda--Jagadānanda Paṇḍita; hāsīte lāgilā--began to laugh; nīlācale--to Jagannātha Purī; āsi'--returning; tabe--then; prabhure kahilā--he told all this to Śrī Caitanya Mahāprabhu.

TRANSLATION

When he heard Advaita Ācārya's statement, Jagadānanda Paṇḍita began to laugh, and when he returned to Jagannātha Purī, Nīlācala, he informed Caitanya Mahāprabhu of everything.

TEXT 23

TEXT

tarajā śuni' mahāprabhu iṣat hāsīlā  
'tānra yei ājñā'----bali' mauna dharilā

SYNONYMS

tarajā śuni'--hearing the sonnet; mahāprabhu--Śrī Caitanya Mahāprabhu; iṣat hāsīlā--quietly smiled; tānra yei ājñā--that is His order; bali'--saying; mauna dharilā--became silent.

TRANSLATION

After hearing the equivocal sonnet by Advaita Ācārya, Śrī Caitanya Mahāprabhu quietly smiled. "That is His order," He said. Then He fell silent.

TEXT 24

TEXT

jāniyāo svarūpa gosāñi prabhure puchila  
'ei tarajāra artha bujhite nārila'

SYNONYMS

jāniyāo--although knowing; svarūpa gosāñi--Svarūpa Dāmodara Gosvāmī; prabhure puchila--inquired from Śrī Caitanya Mahāprabhu; ei tarajāra artha--the meaning of this sonnet; bujhite--to understand; nārila--I was not able.

TRANSLATION

Although he knew the secret, Svarūpa Dāmodara Gosvāmī inquired from the Lord, "What is the meaning of this sonnet? I could not understand it."

TEXT 25

TEXT

prabhu kahena,----'ācārya haya pūjaka prabala  
āgama-śāstrera vidhi-vidhāne kuśala

SYNONYMS

prabhu kahena--Śrī Caitanya Mahāprabhu said; ācārya haya pūjaka prabala--  
Advaita Ācārya is a great worshiper; āgama-śāstrera--of the Vedic literature;  
vidhi-vidhāne kuśala--very expert in the regulative principles.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Advaita Ācārya is a great worshiper of  
the Lord and is very expert in the regulative principles enjoined in the Vedic  
literatures.

TEXT 26

TEXT

upāsanā lāgi' devera karena āvāhana  
pūjā lāgi' kata kāla karena nirodhana

SYNONYMS

upāsanā lāgi'--for worshiping the Deity; devera--of the Lord; karena  
āvāhana--invites to come; pūjā lāgi'--to perform the worship; kata kāla--for  
some time; karena nirodhana--He keeps the Deity.

TRANSLATION

"Advaita Ācārya invites the Lord to come and be worshiped, and to perform  
the worship He keeps the Deity for some time.

TEXT 27

TEXT

pūjā-nirvāhaṇa haile pāche karena visarjana  
tarajāra nā jāni artha, kibā tānra mana

SYNONYMS

pūjā-nirvāhaṇa--finishing of the worship; haile--when there is; pāche--at  
last; karena visarjana--sends back the Deity; tarajāra--of the sonnet; nā  
jāni--I do not know; artha--the meaning; kibā tānra mana--what is in His mind.

TRANSLATION

"After the worship is completed, He sends the Deity somewhere else. I do not know the meaning of this sonnet, nor do I know what is in Advaita Prabhu's mind.

TEXT 28

TEXT

mahā-yogeśvara ācārya----tarajāte samartha  
āmiha bujhite nāri tarajāra artha'

SYNONYMS

mahā-yogeśvara--the greatest mystic; ācārya--Advaita Ācārya; tarajāte samartha--very expert in writing sonnets; āmiha--and yet I; bujhite--to understand; nāri--am not able; tarajāra--of the sonnet; artha--the meaning.

TRANSLATION

"Advaita Ācārya is a great mystic. No one can understand Him. He is expert in writing sonnets that even I Myself cannot understand."

TEXT 29

TEXT

śuniyā vismita ha-ilā saba bhakta-gaṇa  
svarūpa-gosāñi kichu ha-ilā vimana

SYNONYMS

śuniyā--hearing; vismita--astonished; ha-ilā--became; saba--all; bhakta-gaṇa--the devotees; svarūpa-gosāñi--Svarūpa Dāmodara Gosvāmī; kichu--somewhat; ha-ilā--became; vimana--morose.

TRANSLATION

Hearing this, all the devotees were astonished, especially Svarūpa Dāmodara, who became somewhat morose.

TEXT 30

TEXT

sei dina haite prabhura āra daśā ha-ila  
kṛṣṇera viccheda-daśā dviguṇa bāḍila

SYNONYMS

sei dine haite--from that day on; prabhura--of Śrī Caitanya Mahāprabhu; āra--another; daśā--condition; ha-ila--there was; kṛṣṇera--from Lord Kṛṣṇa; viccheda-daśā--the condition of separation; dvi-guṇa--twice; bāḍila--increased.

TRANSLATION

From that day on, Śrī Caitanya Mahāprabhu's emotional state changed markedly; His feelings of separation from Kṛṣṇa doubled in intensity.

TEXT 31

TEXT

unmāda-pralāpa-ceṣṭā kare rātri-dine  
rādhā-bhāvāveśe viraha bāḍe anukṣaṇe

SYNONYMS

unmāda--madness; pralāpa--craziness; ceṣṭā--activities; kare rātri-dine--He performed day and night; rādhā-bhāva-āveśe--in the ecstatic emotion of Śrīmatī Rādhārāṇī; viraha--separation; bāḍe--increases; anukṣaṇe--every moment.

TRANSLATION

As His feelings of separation in the ecstasy of Śrīmatī Rādhārāṇī increased at every moment, the Lord's activities, both day and night, were now wild, insane performances.

TEXT 32

TEXT

ācambite sphure kṛṣṇera mathurā-gamana  
udghūrṇā-daśā haila unmāda-lakṣaṇa

SYNONYMS

ācambite--suddenly; sphure--there awoke; kṛṣṇera--of Lord Kṛṣṇa; mathurā-gamana--the departure for Mathurā; udghūrṇā-daśā--the ecstatic condition known as udghūrṇā; haila--there was; unmāda-lakṣaṇa--the symptom of madness.

TRANSLATION

Suddenly there awoke within Śrī Caitanya Mahāprabhu the scene of Lord Kṛṣṇa's departure to Mathurā, and He began exhibiting the symptom of ecstatic madness known as udghūrṇā.

TEXT 33

TEXT

rāmāndera galā dhari' karena pralāpana  
svarūpe puchena māni' nija-sakhī-gaṇa

SYNONYMS

rāmāndera--of Rāmānanda Rāya; galā dhari'--holding the neck; karena pralāpana--begins talking like a crazy man; svarūpe puchena--inquired from Svarūpa Dāmodara; māni'--accepting; nija-sakhī-gaṇa--as a gopī friend.

TRANSLATION

Śrī Caitanya Mahāprabhu spoke like a madman, holding Rāmānanda Rāya by the neck, and He questioned Svarūpa Dāmodara, thinking him to be His gopī friend.

TEXT 34

TEXT

pūrve yena viśākhāre rādhikā puchilā  
sei śloka paḍi' pralāpa karite lāgilā

SYNONYMS

pūrve--formerly; yena--as; viśākhāre--unto Viśākhā; rādhikā--Śrīmatī Rādhārāṇī; puchilā--inquired; sei śloka--that verse; paḍi'--reading; pralāpa--talking like a crazy man; karite lāgilā--began to do.

TRANSLATION

Just as Śrīmatī Rādhārāṇī inquired from Her personal friend Viśākhā, Śrī Caitanya Mahāprabhu, reading that very verse, began speaking like a madman.

TEXT 35

TEXT

kva nanda-kula-candramāḥ kva śikhi-candrakālaṅkṛtiḥ  
kva mandra-muralī-ravaḥ kva nu surendra-nīla-dyutiḥ  
kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣauśadhir  
nidhir mama suhṛttamaḥ kva bata hanta hā dhig-vidhim

SYNONYMS

kva--where; nanda-kula-candramāḥ--Kṛṣṇa, who has arisen like the moon in the ocean of the dynasty of Nanda Mahārāja; kva--where; śikhi-candrakālaṅkṛtiḥ--Kṛṣṇa, whose head is decorated with a peacock feather; kva--where; mandra-muralī-ravaḥ--Kṛṣṇa, whose flute produces a deep sound; kva--where; nu--certainly; surendra-nīla-dyutiḥ--Kṛṣṇa, whose bodily luster is like the jewel called indranīla; kva--where; rāsa-rasa-tāṇḍavī--Kṛṣṇa, who is expert in dancing in the rāsa dance; kva--where; sakhi--O My dear friend; jīva-rakṣa-  
auśadhiḥ--Kṛṣṇa, who is the medicine that can save one's life; nidhiḥ--treasure; mama--My; suhṛt-tamaḥ--best of friends; kva--where; bata--I am so sorry; hanta--alas; hā--oh; dhig-vidhim--condemnation to Vidhi, the maker of my destiny.

TRANSLATION

"My dear friend, where is Kṛṣṇa, who is like the moon rising from the ocean of Mahārāja Nanda's dynasty? Where is Kṛṣṇa, His head decorated with a peacock feather? Where is He? Where is Kṛṣṇa, whose flute produces such a deep sound? Oh, where is Kṛṣṇa, whose bodily luster is like the luster of the blue indranīla jewel? Where is Kṛṣṇa, who is so expert in rāsa dancing? Oh, where is He who can save My life? Kindly tell Me where to find Kṛṣṇa, the treasure



of My life and best of My friends. Feeling separation from Him, I hereby condemn Providence, the shaper of My destiny.'

PURPORT

This verse is found in the Lalita-mādhava (3.25) of Śrīla Rūpa Gosvāmī.

TEXT 36

TEXT

"vrajendra-kula----dugdha-sindhu, kṛṣṇa tāhe pūrṇa indu,  
janmi' kailā jagat ujora  
kānti-amṛta yebā piye, nirantara piyā jiye,  
vraja-janera nayana-cakora

SYNONYMS

vrajendra-kula--the dynasty of Mahārāja Nanda in Vrajabhūmi; dugdha-sindhu--like the ocean of milk; kṛṣṇa--Lord Kṛṣṇa; tāhe--in that; pūrṇa--full; indu--moon; janmi,--arising; kailā--has made; jagat--the whole world; ujora--illuminated; kānti-amṛta--the nectar of His bodily luster; yebā piye--anyone who drinks; nirantara--always; piyā--drinking; jiye--sustains life; vraja-janera--of the inhabitants of Vṛndāvana; nayana-cakora--eyes that are like cakora birds.

TRANSLATION

"The family of Mahārāja Nanda is just like an ocean of milk, wherein Lord Kṛṣṇa has arisen like the full moon to illuminate the entire universe. The eyes of the residents of Vraja are like cakora birds that continuously drink the nectar of His bodily luster and thus live peacefully.

TEXT 37

TEXT

sakhi he, kothā kṛṣṇa, karāha daraśana  
kṣaṇeke yāhāra mukha, nā dekhile phāṭe buka,  
śīghra dekhāha, nā rahe jīvana

SYNONYMS

sakhi he--O My dear friend; kothā kṛṣṇa--where is Lord Kṛṣṇa; karāha daraśana--please let Me see Him; kṣaṇeke--within a moment; yāhāra--whose; mukha--face; nā dekhile--if not seeing; phāṭe buka--My heart is breaking; śīghra--quickly; dekhāha--show; nā rahe jīvana--My life is expiring.

TRANSLATION

"My dear friend, where is Kṛṣṇa? Kindly let Me see Him. My heart breaks at not seeing His face even for a moment. Kindly show Him to Me immediately; otherwise I cannot live.

TEXT 38

TEXT

ei vrajera ramaṇī, kāmārka-tapta-kumudinī,  
nija-karāmṛta diyā dāna  
praphullita kare yei, kāhāñ mora candra sei,  
dekhāha, sakhi, rākha mora prāṇa

SYNONYMS

ei--these; vrajera ramaṇī--women of Vṛndāvana; kāma-arka-tapta-kumudinī--  
exactly like lilies becoming very hot in the sun of lusty desire; nija--own;  
kara-amṛta--nectar of hands; diyā--giving; dāna--charity; praphullita--  
jubilant; kare--makes; yei--one who; kāhāñ--where; mora--My; candra--moon;  
sei--that; dekhāha--please show; sakhi--O My dear friend; rākha--please save;  
mora prāṇa--My life.

TRANSLATION

"The women of Vṛndāvana are just like lilies growing hot in the sun of  
lusty desires. But moonlike Kṛṣṇa makes them all jubilant by bestowing upon  
them the nectar of His hands. O My dear friend, where is My moon now? Save My  
life by showing Him to Me!

TEXT 39

TEXT

kāhāñ se cūḍāra ṭhāma, śikhi-piñchera uḍāna,  
nava-meghe yena indra-dhanu  
pītāmbara----taḍid-dyuti, muktā-mālā----baka-pāñti,  
navāmbuda jini' śyāma-tanu

SYNONYMS

kāhāñ--where; se--that; cūḍāra ṭhāma--beauty of the helmet; śikhi-piñchera  
uḍāna--upon which there is a peacock feather; nava-meghe--in a new cloud;  
yena--just like; indra-dhanu--the rainbow; pīta-ambara--yellow garments;  
taḍit-dyuti--like the illumination of lightning; muktā-mālā--pearl necklace;  
baka-pāñti--like rows of ducks; nava-ambuda--a new rain cloud; jini'--  
conquering; śyāma-tanu--the blackish body.

TRANSLATION

"My dear friend, where is that beautiful helmet with a peacock feather upon  
it like a rainbow upon a new cloud? Where are those yellow garments, shining  
like lightning? And where is that necklace of pearls that resemble flocks of  
ducks flying in the sky? The blackish body of Kṛṣṇa triumphs over the new  
blackish rain cloud.

TEXT 40

TEXT

eka-bāra yāra nayane lāge, sadā tāra hṛdaye jāge,

kṛṣṇa-tanu----yena āmra-āṭhā  
nārī-mane paiśe hāya, yatne nāhi bāhirāya,  
tanu nahe,----seyā-kulera kāñṭhā

SYNONYMS

eka-bāra--once; yāra--whose; nayane--eyes; lāge--capture; sadā--always;  
tāra--his; hṛdaye--in the heart; jāge--remains prominent; kṛṣṇa-tanu--the body  
of Kṛṣṇa; yena--like; āmra-āṭhā--the sap of the mango tree; nārī-mane--in the  
minds of women; paiśe--enters; hāya--alas; yatne--even with great endeavor;  
nāhi--does not; bāhirāya--come out; tanu nahe--is not an ordinary body; seyā-  
kulera kāñṭhā--it is like the thorn of the seyā berry tree.

TRANSLATION

"If a person's eyes even once capture that beautiful body of Kṛṣṇa's, it  
remains always prominent within his heart. Kṛṣṇa's body resembles the sap of  
the mango tree, for when it enters the minds of women, it will not come out,  
despite great endeavor. Thus Kṛṣṇa's extraordinary body is like a thorn of the  
seyā berry tree.

TEXT 41

TEXT

jiniyā tamāla-dyuti, indranīla-sama kānti,  
se kāntite jagat mātāya  
śṛṅgāra-rasa-sāra chāni', tāte candra-jyotsnā sāni',  
jāni vidhi niramilā tāya

SYNONYMS

jiniyā--being victorious over; tamāla-dyuti--the luster of the tamāla tree;  
indra-nīla--the gem known as indranīla; sama kānti--the luster like; se  
kāntite--by that luster; jagat mātāya--the whole world becomes maddened;  
śṛṅgāra-rasa--of the mellow of conjugal love; sāra--essence; chāni'--  
filtering; tāte--in that; candra-jyotsnā--the illumination of the full moon;  
sāni'--mixing; jāni--I know; vidhi--Providence; niramilā--made very clear;  
tāya--that.

TRANSLATION

"Kṛṣṇa's bodily luster shines like the indranīla gem and surpasses the  
luster of the tamāla tree. The luster of His body drives the entire world mad  
because Providence has made it transparent by refining the essence of the  
mellow of conjugal love and mixing it with moonshine.

TEXT 42

TEXT

kāhān se muralī-dhvani, navābhra-garjita jini',  
jagat ākarṣe śravaṇe yāhāra  
uṭhi' dhāya vraja-jana, tṛṣita cātaka-gaṇa,  
āsi' piye kānty-amṛta-dhāra

## SYNONYMS

kāhān--where; se--that; muralī-dhvani--the vibration of the flute; nava-abhra-garjita jini'--conquering the vibrations of new clouds; jagat--the whole world; ākarṣe--attracts; śravaṇe--the hearing; yāhāra--whose; uṭhi'--standing up; dhāya--run; vraja-jana--the inhabitants of Vrajabhūmi; tṛṣita cātaka-gaṇa--like lusty cātaka birds; āsi'--coming; piye--drink; kānti-amṛta-dhāra--the showers of the nectar of Kṛṣṇa's bodily luster.

## TRANSLATION

"The deep vibration of Kṛṣṇa's flute surpasses the thundering of new clouds and attracts the aural reception of the entire world. Thus the inhabitants of Vṛndāvana rise and pursue that sound, drinking the showering nectar of Kṛṣṇa's bodily luster like thirsty cātaka birds.

## TEXT 43

### TEXT

mora sei kalā-nidhi, prāṇa-rakṣā-mahauṣadhi,  
sakhi, mora teṅho suhṛttama  
deha jīye tānhā vine, dhik ei jīvane,  
vidhi kare eta viḍambana!"

## SYNONYMS

mora--of Me; sei--that; kalā-nidhi--reservoir of art and culture; prāṇa-rakṣa--mahā-auṣadhi--the panacea for saving My life; sakhi--O My dear friend; mora--My; teṅho--He; suhṛt-tama--the best of friends; deha jīye--My body lives; tānhā vine--without Him; dhik--condemnation; ei jīvane--to this life; vidhi--Providence; kare--does; eta viḍambana--so much cheating.

## TRANSLATION

"Kṛṣṇa is the reservoir of art and culture, and He is the panacea that saves My life. O My dear friend, since I live without Him, who is the best among My friends, I condemn the duration of My life. I think that Providence has cheated Me in many ways.

## TEXT 44

### TEXT

'ye-jana jīte nāhi cāya, tāre kene jīyāya',  
vidhi-prati uṭhe krodha-śoka  
vidhire kare bhartsana, kṛṣṇe dena olāhana,  
paḍi' bhāgavatera eka śloka

## SYNONYMS

ye-jana--that person who; jīte--to live; nāhi cāya--does not want; tāre--him; kene--why; jīyāya--he makes life continue; vidhi-prati--towards Providence; uṭhe--awakens; krodha-śoka--anger and lamentation; vidhire--unto

Providence; kare--does; bhartsana--chastisement; kṛṣṇe--unto Lord Kṛṣṇa; dena--gives; olāhana--accusation; paḍi'--reading; bhāgavatera--of Śrīmad-Bhāgavatam; eka śloka--one verse.

#### TRANSLATION

"Why does Providence continue the life of one who does not wish to liver? This thought aroused anger and lamentation. Śrī Caitanya Mahāprabhu then read a verse from Śrīmad-Bhāgavatam that chastises Providence and makes an accusation against Kṛṣṇa.

#### TEXT 45

#### TEXT

aho vidhātas tava na kvacid dayā  
saṁyojya maitryā praṇayena dehinaḥ  
tāmś cākṛtārthān viyunaṅkṣy apārthakam  
viceṣṭitam te 'rbhaka-ceṣṭitam yathā

#### SYNONYMS

aho--alas; vidhātaḥ--O Providence; tava--your; na--not; kvacit--at any time; dayā--mercy; saṁyojya--making connections; maitryā--by friendship; praṇayena--and by affection; dehinaḥ--of the embodied souls; tān--them; ca--and; akṛta-arthān--without achievement; viyunaṅkṣi--you cause to happen; apārthakam--separation; viceṣṭitam--activities; te--your; arbhaka--of a boy; ceṣṭitam--the childish play; yathā--like.

#### TRANSLATION

" 'O Providence, you have no mercy! You bring embodied souls together through friendship and affection, but before their desires are fulfilled, you separate them. Your activities are like the foolish pranks of children.'

#### PURPORT

This verse, quoted from Śrīmad-Bhāgavatam (10.39.19), was chanted by the damsels of Vraja when Kṛṣṇa left Vṛndāvana for Mathurā with Akrūra and Balarāma. The gopīs lamented that providence had made it possible for them to meet Kṛṣṇa and Balarāma in affection and love and had then separated them.

#### TEXT 46

#### TEXT

"nā jānis prema-marma, vyartha karis pariśrama,  
tora ceṣṭā---bālaka-samāna  
'tora yadi lāg pāiye, tabe tore śikṣā diye,  
emana yena nā karis vidhāna

#### SYNONYMS

nā jānis--you do not know; prema-marma--the purport of loving affairs; vyartha karis--you baffle; pariśrama--all labor; tora ceṣṭā--your activities;

bālaka-samāna--like the childish activities of a boy; tora yadi lāg pāiye--if I get the opportunity to meet you; tabe--then; tore--unto you; śikṣā diye--I shall give some lessons; emana--like this; yena--so that; nā karis vidhāna--will not make arrangements.

#### TRANSLATION

"Providence, you do not know the purport of loving affairs, and therefore you baffle all our endeavors. This is very childish of you. If we could catch you, we would give you such a lesson that you would never again make such arrangements.

#### TEXT 47

#### TEXT

are vidhi, tui baḍa-i niṭhura  
anyo 'nya durlabha jana, preme karāñā sammilana,  
'akṛtārthān' kene karis dūra?

#### SYNONYMS

are--oh; vidhi--Providence; tui--you; baḍa-i--very; niṭhura--cruel; anyo 'nya--for one another; durlabha jana--persons rarely obtained; preme--in love; karāñā sammilana--causing to meet together; akṛta-arthān--unsuccessful; kene--why; karis--you do; dūra--far apart.

#### TRANSLATION

"Oh, cruel Providence! You are very unkind, for you bring together in love people who are rarely in touch with each other. Then, after you have made them meet but before they are fulfilled, you again spread them far apart.

#### TEXT 48

#### TEXT

are vidhi akaruṇa, dekhāñā kṛṣṇānana,  
netra-mana lobhāilā mora  
kṣaṇeke karite pāna, kāḍi' nilā anya sthāna,  
pāpa kaili 'datta-apahāra'

#### SYNONYMS

are--oh; vidhi--Providence; akaruṇa--most unkind; dekhāñā--showing; kṛṣṇānana--the beautiful face of Kṛṣṇa; netra-mana--mind and eyes; lobhāilā--have made greedy; mora--My; kṣaṇeke karite pāna--drinking only for a moment; kāḍi' nilā--took it away; anya sthāna--to another place; pāpa kaili--have performed a most sinful act; datta-apahāra--taking back things given in charity.

#### TRANSLATION

"O Providence, you are so unkind! You reveal the beautiful face of Kṛṣṇa and make the mind and eyes greedy, but after they have drunk that nectar for

only a moment, you whisk Kṛṣṇa away to another place. This is a great sin because you thus take away what you have given as charity.

TEXT 49

TEXT

'akrūra kare tomāra doṣa, āmāya kene kara roṣa',  
ihā yadi kaha 'durācāra'  
tui akrūra-mūrṭi dhari', kṛṣṇa nili curi kari',  
anyera nahe aiche vyavahāra

SYNONYMS

akrūra--Akrūra; kare--does; tomāra doṣa--fault to you; āmāya--unto me; kene--why; kara--you do; roṣa--anger; ihā--this; yadi--if; kaha--you say; durācāra--O misbehaved (Providence); tui--you; akrūra-mūrṭi dhari'--taking the form of Akrūra; kṛṣṇa--Lord Kṛṣṇa; nili--you have taken; curi kari'--stealing; anyera--of others; nahe--there is not; aiche--this type of; vyavahāra--behavior.

TRANSLATION

"O misbehaved Providence! If you reply to us, 'Akrūra is actually at fault; why are you angry with me?' then I say to you, 'Providence, you have taken the form of Akrūra and have stolen Kṛṣṇa away. No one else would behave like this.'

TEXT 50

TEXT

āpanāra karma-doṣa, tore kibā kari roṣa,  
toya-moya sambandha vidūra  
ye āmāra prāṇa-nātha, ekatra rahi yāñra sātha,  
sei kṛṣṇa ha-ilā niṭhura!

SYNONYMS

āpanāra karma-doṣa--it is the result of My own fate; tore--unto you; kibā--what; kari roṣa--I give accusations; toya-moya--between you and Me; sambandha--the relationship; vidūra--very far; ye--the one who is; āmāra--My; prāṇa-nātha--life and soul; ekatra--together; rahi--We remain; yāñra sātha--with whom; sei kṛṣṇa--that Kṛṣṇa; ha-ilā niṭhura--has become so cruel.

TRANSLATION

"But this is the fault of My own destiny. Why should I needlessly accuse you? There is no intimate relationship between you and Me. Kṛṣṇa, however, is My life and soul. It is We who live together, and it is He who has become so cruel.

TEXT 51

TEXT

saba tyaji' bhaji yāñre, sei āpana-hāte māre,  
nārī-vadhe kṛṣṇera nāhi bhaya  
tāñra lāgi' āmi mari, ulaṭi' nā cāhe hari,  
kṣaṇa-mātre bhāñgila praṇaya

SYNONYMS

saba tyaji'--leaving everything aside; bhaji yāñre--the person whom I worship; sei--that person; āpana-hāte--by His own hand; māre--kills; nārī-vadhe--in killing one woman; kṛṣṇera--of Kṛṣṇa; nāhi bhaya--there is no fear; tāñra lāgi'--for Him; āmi mari--I die; ulaṭi'--turning back; nā cāhe hari--Kṛṣṇa does not look; kṣaṇa-mātre--within a moment; bhāñgila--has broken; praṇaya--all loving affairs.

TRANSLATION

"He for whom I have left everything is personally killing Me with His own hands. Kṛṣṇa has no fear of killing women. Indeed, I am dying for Him, but He doesn't even turn back to look at Me. Within a moment, He has broken off our loving affairs.

TEXT 52

TEXT

kṛṣṇe kene kari roṣa, āpana durdaiva-doṣa,  
pākila mora ei pāpa-phala  
ye kṛṣṇa---mora premādhīna, tāre kaila udāsīna,  
ei mora abhāgya prabala"

SYNONYMS

kṛṣṇe--unto Kṛṣṇa; kene--why; kari roṣa--I am angry; āpana--of My own; durdaiva--of misfortune; doṣa--fault; pākila--has ripened; mora--My; ei--this; pāpa-phala--sinful reaction; ye--that; kṛṣṇa--Kṛṣṇa; mora--My; prema-adhīna--dependent on love; tāre--Him; kaila--has made; udāsīna--indifferent; ei mora--this is My; abhāgya--misfortune; prabala--very strong.

TRANSLATION

"Yet why should I be angry with Kṛṣṇa? It is the fault of My own misfortune. The fruit of my sinful activities has ripened, and therefore Kṛṣṇa, who has always been dependent on My love, is now indifferent. This means that My misfortune is very strong."

TEXT 53

TEXT

ei-mata gaura-rāya, viṣāde kare hāya hāya,  
'hā hā kṛṣṇa, tumi gelā kati?'  
gopī-bhāva hṛdaye, tāra vākye vilāpaye,  
'govinda dāmodara mādhaveti'



## SYNONYMS

ei-mata--in this way; gaura-rāya--Lord Śrī Caitanya Mahāprabhu; viṣāde--in lamentation due to separation; kare hāya hāya--always says "alas, alas"; hā hā kṛṣṇa--oh, oh Kṛṣṇa; tumi gelā kati--where have You gone; gopī-bhāva hṛdaye--with the ecstatic love of the gopīs in His heart; tāra vākye--in their words; vilāpaye--He laments; govinda dāmodara mādharma--O Govinda, O Dāmodara, O Mādhava; iti--thus.

## TRANSLATION

In this way, Śrī Caitanya Mahāprabhu lamented in the mood of separation, "Alas, alas! O Kṛṣṇa, where have You gone?" Feeling in His heart the ecstatic emotions of the gopīs, Śrī Caitanya Mahāprabhu agonized in their words, saying, "O Govinda! O Dāmodara! O Mādhava!"

## TEXT 54

### TEXT

tabe svarūpa-rāma-rāya, kari' nānā upāya,  
mahāprabhura kare āśvāsana  
gāyena saṅgama-gīta, prabhura phirāilā cita,  
prabhura kichu sthira haila mana

## SYNONYMS

tabe--thereafter; svarūpa-rāma-rāya--Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; kari' nānā upāya--devising many means; mahāprabhura--Śrī Caitanya Mahāprabhu; kare āśvāsana--pacify; gāyena--they sang; saṅgama-gīta--meeting songs; prabhura--of Śrī Caitanya Mahāprabhu; phirāilā cita--transformed the heart; prabhura--of Śrī Caitanya Mahāprabhu; kichu--somewhat; sthira--peaceful; haila--became; mana--the mind.

## TRANSLATION

Svarūpa Dāmodara and Rāmānanda Rāya then devised various means to pacify the Lord. They sang songs of meeting that transformed His heart and made His mind peaceful.

## TEXT 55

### TEXT

ei-mata vilapite ardha-rātri gela  
gambhīrāte svarūpa-gosāñi prabhure śoyāila

## SYNONYMS

ei-mata--in this way; vilapite--speaking in lamentation; ardha-rātri gela--half the night passed; gambhīrāte--in the room known as the Gambhīrā; svarūpa-gosāñi--Svarūpa Dāmodara Gosvāmī; prabhure śoyāila--made the Lord lie down.

## TRANSLATION

As Śrī Caitanya Mahāprabhu lamented in this way, half the night passed. Then Svarūpa Dāmodara made the Lord lie down in the room known as the Gambhīrā.

TEXT 56

TEXT

prabhure śoyāñā rāmānanda gelā ghare  
svarūpa, govinda śuilā gambhīrāra dvāre

SYNONYMS

prabhure--Lord Śrī Caitanya Mahāprabhu; śoyāñā--making lie down; rāmānanda--Rāmānanda Rāya; gelā ghare--returned to his home; svarūpa--Svarūpa Dāmodara Gosvāmī; govinda--Govinda; śuilā--lay down; gambhīrāra dvāre--at the door of the Gambhīrā.

TRANSLATION

After the Lord was made to lie down, Rāmānanda Rāya returned home, and Svarūpa Dāmodara and Govinda lay down at the door of the Gambhīrā.

TEXT 57

TEXT

premāveśe mahāprabhura gara-gara mana  
nāma-saṅkīrtana kari' karena jāgaraṇa

SYNONYMS

prema-āveśe--in greatly ecstatic emotion; mahāprabhura--of Śrī Caitanya Mahāprabhu; gara-gara mana--the mind was fully overwhelmed; nāma-saṅkīrtana kari'--chanting the Hare Kṛṣṇa mantra; karena--does; jāgaraṇa--wakefulness.

TRANSLATION

Sri Caitanya Mahāprabhu stayed awake all night, chanting the Hare Kṛṣṇa mahā-mantra, His mind overwhelmed by spiritual ecstasy.

TEXT 58

TEXT

virahe vyākula prabhu udvege uṭhilā  
gambhīrāra bhittye mukha ghaṣite lāgilā

SYNONYMS

virahe--in the lamentation of separation; vyākula--very agitated; prabhu--Śrī Caitanya Mahāprabhu; udvege--in great anxiety; uṭhilā--stood up; gambhīrāra--of the Gambhīrā; bhittye--on the walls; mukha--face; ghaṣite--to rub; lāgilā--began.

TRANSLATION

Feeling separation from Kṛṣṇa, Śrī Caitanya Mahāprabhu was so distraught that in great anxiety He stood up and began rubbing His face against the walls of the Gambhīrā.

TEXT 59

TEXT

mukhe, gaṇḍe, nāke kṣata ha-ila apāra  
bhāvāveśe nā jānena prabhu, paḍe rakta-dhāra

SYNONYMS

mukhe--on the mouth; gaṇḍe--on the cheeks; nāke--on the nose; kṣata--injuries; ha-ila--there were; apāra--many; bhāva-āveśe--in ecstatic emotion; nā jānena--could not understand; prabhu--Śrī Caitanya Mahāprabhu; paḍe--oozes out; rakta-dhāra--a flow of blood.

TRANSLATION

Blood oozed from the many injuries on His mouth, nose and cheeks, but due to His ecstatic emotions, the Lord did not know it.

TEXT 60

TEXT

sarva-rātri karena bhāve mukha saṅgharṣaṇa  
goṅ-goṅ-śabda karena,----svarūpa śunilā takhana

SYNONYMS

sarva-rātri--the whole night; karena--does; bhāve--in emotion; mukha saṅgharṣaṇa--rubbing of the face; goṅ-goṅ-śabda karena--makes a peculiar sound, goṅ-goṅ; svarūpa--Svarūpa Dāmodara Gosvāmī; śunilā--heard; takhana--then.

TRANSLATION

In ecstasy, Śrī Caitanya Mahāprabhu rubbed His face against the walls all night long, making a peculiar sound, "goṅ-goṅ," which Svarūpa Dāmodara could hear through the door.

TEXT 61

TEXT

dīpa jvāli' ghare gelā, dekhi' prabhura mukha  
svarūpa, govinda duñhāra haila baḍa duḥkha

SYNONYMS

dīpa jvāli'--lighting the lamp; ghare--in the room; gelā--went; dekhi'--seeing; prabhura mukha--the face of the Lord; svarūpa--Svarūpa Dāmodara Gosvāmī; govinda--and Govinda; duñhāra--of both of them; haila baḍa duḥkha--there was great unhappiness.

TRANSLATION

Lighting a lamp, Svarūpa Dāmodara and Govinda entered the room. When they saw the Lord's face, both of them were full of sorrow.

TEXT 62

TEXT

prabhure śayyāte āni' susthira karāilā  
'kāñhe kailā ei tumi?'----svarūpa puchilā

SYNONYMS

prabhure--Śrī Caitanya Mahāprabhu; śayyāte--to the bed; āni'--bringing; susthira karāilā--made Him pacified; kāñhe--why; kailā--have done; ei--this; tumi--You; svarūpa puchilā--Svarūpa Dāmodara Gosvāmī inquired.

TRANSLATION

They brought the Lord to His bed, calmed Him and then asked, "Why have You done this to Yourself?"

TEXT 63

TEXT

prabhu kahena,----"udvege ghare nā pāri rahite  
dvāra cāhi' buli' śīghra bāhira ha-ite

SYNONYMS

prabhu kahena--Śrī Caitanya Mahāprabhu replied; udvege--out of great agitation; ghare--within the room; nā pāri--I was not able; rahite--to stay; dvāra cāhi'--looking for the door; buli'--wandering; śīghra--quickly; bāhira ha-ite--to get out.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I was in such anxiety that I could not stay in the room. I wanted to go out, and therefore I wandered about the room, looking for the door.

TEXT 64

TEXT

dvāra nāhi' pāñā mukha lāge cāri-bhite  
kṣata haya, rakta paḍe, nā pāi yāite"

SYNONYMS

dvāra nāhi' pāñā--not finding the door; mukha lāge--My face strikes; cāri-  
bhite--on the four walls; kṣata haya--there was injury; rakta paḍe--blood came  
out; nā pāi yāite--still I could not get out.

TRANSLATION

"Unable to find the door, I kept hitting the four walls with My face. My  
face was injured, and it bled, but I still could not get out."

TEXT 65

TEXT

unmāda-daśāya prabhura sthira nahe mana  
yei kare, yei bole saba,----unmāda-lakṣaṇa

SYNONYMS

unmāda-daśāya--in such a state of madness; prabhura--of Śrī Caitanya  
Mahāprabhu; sthira nahe mana--the mind is not steady; yei kare--whatever He  
does; yei bole--whatever He says; saba--all; unmāda-lakṣaṇa--simply symptoms  
of madness.

TRANSLATION

In this state of madness, Sri Caitanya Mahāprabhu's mind was unsteady.  
Whatever He said or did was all symptomatic of madness.

TEXT 66

TEXT

svarūpa-gosāñi tabe cintā pāilā mane  
bhakta-gaṇa lañā vicāra kailā āra dine

SYNONYMS

svarūpa-gosāñi--Svarūpa Dāmodara Gosvāmī; tabe--thereafter; cintā--an  
anxiety or thought; pāilā mane--got in his mind; bhakta-gaṇa lañā--among all  
the devotees; vicāra kailā--considered; āra dine--the next day.

TRANSLATION

Svarūpa Dāmodara was very anxious, but then he had an idea. The following  
day, he and the other devotees considered it together.

TEXT 67

TEXT

saba bhakta meli' tabe prabhure sādihila  
śaṅkara-paṇḍite prabhura saṅge śoyāila

#### SYNONYMS

saba bhakta meli'--all the devotees, meeting together; tabe--thereupon; prabhure sādihila--entreated Śrī Caitanya Mahāprabhu; śaṅkara-pañḍite--Śaṅkara Paṇḍita; prabhura--Śrī Caitanya Mahāprabhu; saṅge--with; śoyāila--made to lie down.

#### TRANSLATION

After consulting with one another, they entreated Śrī Caitanya Mahāprabhu to allow Śaṅkara Paṇḍita to lie down in the same room with Him.

#### TEXT 68

#### TEXT

prabhu-pāda-tale śaṅkara karena śayana  
prabhu tāṅra upara karena pāda-prasāraṇa

#### SYNONYMS

prabhu-pāda-tale--at the lotus feet of Śrī Caitanya Mahāprabhu; śaṅkara--Śaṅkara; karena śayana--lies down; prabhu--Śrī Caitanya Mahāprabhu; tāṅra--of him; upara--on the body; karena--does; pāda-prasāraṇa--extending His legs.

#### TRANSLATION

Thus Śaṅkara Paṇḍita lay at the feet of Śrī Caitanya Mahāprabhu, and the Lord placed His legs upon Śaṅkara's body.

#### TEXT 69

#### TEXT

'prabhu-pādopādhāna' bali' tāṅra nāma ha-ila  
pūrve vidure yena śrī-śuka varṇila

#### SYNONYMS

prabhu-pāda-upādhāna--the pillow of Śrī Caitanya Mahāprabhu's legs; bali'--calling as such; tāṅra nāma--his name; ha-ila--became; pūrve--formerly; vidure--Vidura; yena--as; śrī-śuka varṇila--Śrī Śukadeva Gosvāmī described.

#### TRANSLATION

Śaṅkara became celebrated by the name "the pillow of Śrī Caitanya Mahāprabhu." He was like Vidura, as Śukadeva Gosvāmī previously described him.

#### TEXT 70

#### TEXT

iti bruvāṇaṁ viduraṁ vinītaṁ  
sahasra-śīrṣṇaś caraṇopadhānam  
prahṛṣṭa-romā bhagavat-kathāyām

praṇīyamāno munir abhyacaṣṭa

SYNONYMS

iti--thus; bruvāṇam--speaking; viduram--to Vidura; vinītam--submissive; sahasra-śīrṣṇaḥ--of Lord Kṛṣṇa; caraṇa-upadhānam--the resting pillow for the legs; prahr̥ṣṭa-romā--whose hairs on the body were standing; bhagavat-kathāyām--in topics of the Supreme Personality of Godhead; praṇīyamānaḥ--being induced; muniḥ--the great sage Maitreya; abhyacaṣṭa--began to speak.

TRANSLATION

"When submissive Vidura, the resting place of the legs of Lord Kṛṣṇa, had thus spoken to Maitreya, Maitreya began speaking, his hair standing on end due to the transcendental pleasure of discussing topics concerning Lord Kṛṣṇa."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.13.5).

TEXT 71

TEXT

śaṅkara karena prabhura pāda-samvāhana  
ghumāñā paḍena, taiche karena śayana

SYNONYMS

śaṅkara--Śaṅkara; karena--does; prabhura--of Śrī Caitanya Mahāprabhu; pāda-samvāhana--massaging the legs; ghumāñā paḍena--he falls asleep; taiche--in that way; karena śayana--he lies down.

TRANSLATION

Śaṅkara massaged the legs of Śrī Caitanya Mahāprabhu, but while massaging he would fall asleep and thus lie down.

TEXT 72

TEXT

ughāḍa-aṅge paḍiyā śaṅkara nidrā yāya  
prabhu uṭhi' āpana-kānthā tāhāre jaḍāya

SYNONYMS

ughāḍa-aṅge--without a covering over the body; paḍiyā--lying down; śaṅkara--Śaṅkara; nidrā yāya--goes to sleep; prabhu--Śrī Caitanya Mahāprabhu; uṭhi'--getting up; āpana-kānthā--His own quilt; tāhāre jaḍāya--wraps him with.

TRANSLATION

He would lie asleep without a covering on his body, and Śrī Caitanya Mahāprabhu would get up and wrap him with His own quilt.

TEXT 73

TEXT

nirantara ghumāya śaṅkara śīghra-cetana  
vasi' pāda cāpi' kare rātri-jāgaraṇa

SYNONYMS

nirantara--incessantly; ghumāya--sleeps; śaṅkara--Śaṅkara; śīghra--very quickly; cetana--waking up; vasi'--sitting; pāda cāpi'--massaging the legs; kare--does; rātri-jāgaraṇa--keeps awake at night.

TRANSLATION

Śaṅkara Paṇḍita would always fall asleep, but he would quickly awaken, sit up and again begin massaging the legs of Śrī Caitanya Mahāprabhu. In this way he would stay awake the entire night.

TEXT 74

TEXT

tānra bhaye nārena prabhu bāhire yāite  
tānra bhaye nārena bhittye mukhābja ghaṣite

SYNONYMS

tānra bhaye--because of fear of him; nārena--was not able; prabhu--Śrī Caitanya Mahāprabhu; bāhire yāite--to go out; tānra bhaye--because of fear of him; nārena--was not able; bhittye--on the walls; mukha-abja ghaṣite--to rub His lotuslike face.

TRANSLATION

Out of fear of Śaṅkara, Śrī Caitanya Mahāprabhu could neither leave His room nor rub His lotuslike face against the walls.

TEXT 75

TEXT

ei līlā mahāprabhura raghunātha-dāsa  
gaurāṅga-stava-kalpavṛkṣe kariyāche prakāśa

SYNONYMS

ei līlā--this pastime; mahāprabhura--of Śrī Caitanya Mahāprabhu; raghunātha-dāsa--Raghunātha dāsa Gosvāmī; gaurāṅga-stava-kalpa-vṛkṣe--in his book known as Gaurāṅga-stava-kalpavṛkṣa; kariyāche prakāśa--has described very nicely.

TRANSLATION



This pastime of Śrī Caitanya Mahāprabhu's has been described very nicely by Raghunātha dāsa Gosvāmī in his book known as Gaurāṅga-stava-kalpavṛkṣa.

TEXT 76

TEXT

svakīyasya prāṇārbuda-sadṛśa-goṣṭhasya virahāt  
pralāpān unmādāt satatam ati kurvan vikala-dhīḥ  
dadhad bhittau śāsvat vadana-vidhu-gharṣeṇa rudhiram  
kṣātottham gaurāṅgo hṛdaya udayan mām madayati

SYNONYMS

svakīyasya--His own; prāṇa-*arbuda*--uncountable breaths of life; *sadṛśa*--like; *goṣṭhasya*--of Vṛndāvana; *virahāt*--because of separation; *pralāpān*--crazy talks; *unmādāt*--because of madness; *satatam*--always; *ati*--very much; *kurvan*--doing; *vikala-dhīḥ*--whose intelligence was disturbed; *dadhat*--oozing forth; *bhittau*--on the walls; *śāsvat*--always; *vadana-vidhu*--of His moonlike face; *gharṣeṇa*--by rubbing; *rudhiram*--blood; *kṣāta-uttham*--coming forth from injuries; *gaurāṅgaḥ*--Lord Śrī Caitanya Mahāprabhu; *hṛdaye*--in my heart; *udayan*--rising; *mām*--me; *madayati*--maddens.

TRANSLATION

"Because of separation from His many friends in Vṛndāvana, who were like His own life, Śrī Caitanya Mahāprabhu spoke like a madman. His intelligence was transformed. Day and night He rubbed His moonlike face against the walls, and blood flowed from the injuries. May that Śrī Caitanya Mahāprabhu rise in my heart and make me mad with love."

TEXT 77

TEXT

ei-mata mahāprabhu rātri-divase  
prema-sindhu-magna rahe, kabhu ḍube, bhāse

SYNONYMS

*ei-mata*--in this way; *mahāprabhu*--Śrī Caitanya Mahāprabhu; *rātri-divase*--day and night; *prema-sindhu-magna rahe*--remains merged in the ocean of love of Kṛṣṇa; *kabhu ḍube*--sometimes drowns; *bhāse*--floats.

TRANSLATION

Śrī Caitanya Mahāprabhu in this way stayed immersed day and night in an ocean of ecstatic love for Kṛṣṇa. Sometimes He was submerged, and sometimes He floated.

TEXT 78

TEXT

eka-kāle vaiśākhera paurṇamāsī-dine

rātri-kāle mahāprabhu calilā udyāne

SYNONYMS

eka-kāle--at one time; vaiśākhera--of the month of Vaiśākha, (April-May); paurṇamāsī-dine--on the full-moon night; rātri-kāle--at night; mahāprabhu--Śrī Caitanya Mahāprabhu; calilā--went; udyāne--to a garden.

TRANSLATION

One full-moon night in the month of Vaiśākha [April and May], Śrī Caitanya Mahāprabhu went to a garden.

TEXT 79

TEXT

'jagannātha-vallabha' nāma udyāna-pradhāne  
praveśa karilā prabhu lañā bhakta-gaṇe

SYNONYMS

jagannātha-vallabha--Jagannātha-vallabha; nāma--named; udyāna-pradhāne--one of the best gardens; praveśa karilā--entered; prabhu--Śrī Caitanya Mahāprabhu; lañā--taking; bhakta-gaṇe--the devotees.

TRANSLATION

The Lord, along with His devotees, entered one of the nicest gardens, called Jagannātha-vallabha.

TEXT 80

TEXT

praphullita vṛkṣa-vallī,----yena vṛndāvana  
śuka, śārī, pika, bhṛṅga kare ālāpana

SYNONYMS

praphullita--fully blossomed; vṛkṣa-vallī--trees and creepers; yena vṛndāvana--exactly resembling Vṛndāvana; śuka--the śuka birds; śārī--the śārī birds; pika--the pika birds; bhṛṅga--the bumblebees; kare--do; ālāpana--talking with one another.

TRANSLATION

In the garden were fully blossomed trees and creepers exactly like those in Vṛndāvana. Bumblebees and birds like the śuka, śārī and pika talked with one another.

TEXT 81

TEXT

puṣpa-gandha lañā vahe malaya-pavana  
'guru' hañā taru-latāya śikhāya nācana

SYNONYMS

puṣpa-gandha--the fragrance of the flowers; lañā--taking; vahe--blows;  
malaya-pavana--the mild breeze; guru hañā--becoming the spiritual master;  
taru-latāya--to the trees and creepers; śikhāya--instructs; nācana--dancing.

TRANSLATION

A mild breeze was blowing, carrying the fragrance of aromatic flowers. The breeze had become a guru and was teaching all the trees and creepers how to dance.

TEXT 82

TEXT

pūrṇa-candra-candrikāya parama ujjvala  
taru-latādi jyotsnāya kare jhalamala

SYNONYMS

pūrṇa-candra--of the full moon; candrikāya--by the shine; parama--very;  
ujjvala--bright; taru-latā-ādi--the creepers, trees and so on; jyotsnāya--in  
the illumination of the moonshine; kare--do; jhalamala--glittering.

TRANSLATION

Brightly illuminated by the full moon, the trees and creepers glittered in the light.

TEXT 83

TEXT

chaya ṛtu-gaṇa yāhān vasanta pradhāna  
dekhi' ānandita hailā gaura bhagavān

SYNONYMS

chaya--six; ṛtu-gaṇa--seasons; yāhān--where; vasanta pradhāna--the spring  
season was chief; dekhi'--seeing; ānandita--very pleased; hailā--became;  
gaura--Śrī Caitanya Mahāprabhu; bhagavān--the Supreme Personality of Godhead.

TRANSLATION

The six seasons, especially spring, seemed present there. Seeing the garden, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, was very happy.

TEXT 84

TEXT

"lalita-lavaṅga-latā" pada gāoyāñā  
nṛtya kari' bulena prabhu nija-gaṇa lañā

SYNONYMS

lalita-lavaṅga-latā--beginning with the words lalita-lavaṅga-latā; pada--the verse; gāoyāñā--making sing; nṛtya kari'--dancing; bulena--wanders; prabhu--Śrī Caitanya Mahāprabhu; nija-gaṇa lañā--accompanied by His personal associates.

TRANSLATION

In this atmosphere, the Lord had His associates sing a verse from the Gīta-govinda, beginning with the words "lalita-lavaṅga-latā," as He danced and wandered about with them.

TEXT 85

TEXT

prati-vṛkṣa-vallī aiche bhramite bhramite  
aśokera tale kṛṣṇe dekkena ācambite

SYNONYMS

prati-vṛkṣa-vallī--around each and every tree and creeper; aiche--in that way; bhramite bhramite--wandering; aśokera tale--underneath an aśoka tree; kṛṣṇe--Lord Kṛṣṇa; dekkena--He sees; ācambite--suddenly.

TRANSLATION

As He thus wandered around every tree and creeper, He came beneath an aśoka tree and suddenly saw Lord Kṛṣṇa.

TEXT 86

TEXT

kṛṣṇa dekhi' mahāprabhu dhāñā calilā  
āge dekhi' hāsi' kṛṣṇa antardhāna ha-ilā

SYNONYMS

kṛṣṇa dekhi'--seeing Kṛṣṇa; mahāprabhu--Śrī Caitanya Mahāprabhu; dhāñā calilā--began to run very swiftly; āge--ahead; dekhi'--seeing; hāsi'--smiling; kṛṣṇa--Lord Kṛṣṇa; antardhāna ha-ilā--disappeared.

TRANSLATION

When He saw Kṛṣṇa, Śrī Caitanya Mahāprabhu began running very swiftly, but Kṛṣṇa smiled and disappeared.

TEXT 87

TEXT

āge pāilā kṛṣṇe, tānre punaḥ hārāñā  
bhūmete paḍilā prabhu mūrcchita hañā

SYNONYMS

āge--in the beginning; pāilā--got; kṛṣṇe--Lord Kṛṣṇa; tānre--Him; punaḥ--again; hārāñā--losing; bhūmete--on the ground; paḍilā--fell down; prabhu--Lord Śrī Caitanya Mahāprabhu; mūrcchita--unconscious; hañā--becoming.

TRANSLATION

Having first gotten Kṛṣṇa and then having lost Him again, Śrī Caitanya Mahāprabhu fell to the ground unconscious.

TEXT 88

TEXT

kṛṣṇera śrī-aṅga-gandhe bhariche udyāne  
sei gandha pāñā prabhu hailā acetane

SYNONYMS

kṛṣṇera--of Lord Kṛṣṇa; śrī-aṅga-gandhe--the aroma of the transcendental body; bhariche--filled; udyāne--in the garden; sei gandha pāñā--getting that aroma; prabhu--Śrī Caitanya Mahāprabhu; hailā--became; acetane--unconscious.

TRANSLATION

The entire garden was filled with the scent of Lord Śrī Kṛṣṇa's transcendental body. When Śrī Caitanya Mahāprabhu smelled it, He fell unconscious at once.

TEXT 89

TEXT

nirantara nāsāya paśe kṛṣṇa-parimala  
gandha āsvādite prabhu ha-ilā pāgala

SYNONYMS

nirantara--incessantly; nāsāya--in the nostrils; paśe--enters; kṛṣṇa-parimala--the scent of Kṛṣṇa's body; gandha āsvādite--to relish the fragrance; prabhu--Śrī Caitanya Mahāprabhu; ha-ilā pāgala--became mad.

TRANSLATION

The scent of Kṛṣṇa's body, however, incessantly entered His nostrils, and the Lord became mad to relish it.

TEXT 90

TEXT

kṛṣṇa-gandha-lubdhā rādhā sakhīre ye kahilā  
sei śloka paḍi' prabhu artha karilā

SYNONYMS

kṛṣṇa-gandha--the scent of the body of Kṛṣṇa; lubdhā--hankering after;  
rādhā--Śrīmatī Rādhārāṇī; sakhīre--to the gopī friends; ye kahilā--whatever  
She said; sei--that; śloka--verse; paḍi'--reciting; prabhu--Śrī Caitanya  
Mahāprabhu; artha karilā--explained its meaning.

TRANSLATION

Śrīmatī Rādhārāṇī expressed to Her gopī friends how She hankers for the  
transcendental scent of Kṛṣṇa's body. Śrī Caitanya Mahāprabhu recited that  
same verse and made its meaning clear.

TEXT 91

TEXT

kuraṅga-mada-jid-vapuḥ-parimalormi-kṛṣṭāṅganaḥ  
svakāṅga-nalināṣṭake śāsi-yutābja-gandha-prathaḥ  
madenduvara-candanāguru-sugandhi-carcārcitaḥ  
sa me madana-mohanaḥ sakhi tanoti nāsā-sprhām

SYNONYMS

kuraṅga-mada-jit--conquering the aromatic smell of musk; vapuḥ--of His  
transcendental body; parimala-ūrmi--with waves of scent; kṛṣṭa-aṅganaḥ--  
attracting the gopīs of Vṛndāvana; svaka-aṅga-nalina-aṣṭake--on all eight  
different lotuslike parts of the body (face, navel, eyes, palms and feet);  
śāsi-yuta-abja-gandha-prathaḥ--who distributes the scent of lotus mixed with  
camphor; mada-induvara-candana-aguru-sugandhi-carca-arcitaḥ--smearred with the  
unguents of musk, camphor, white sandalwood and aguru; saḥ--He; me--My;  
madana-mohanaḥ--Lord Kṛṣṇa, who enchants even Cupid; sakhi--O My dear friends;  
tanoti--increases; nāsā-sprhām--the desire of My nostrils.

TRANSLATION

" 'The scent of Kṛṣṇa's transcendental body surpasses the aroma of musk and  
attracts the minds of all women. The eight lotuslike parts of His body  
distribute the fragrance of lotuses mixed with that of camphor. His body is  
anointed with aromatic substances like musk, camphor, sandalwood and aguru. O  
My dear friend, that Personality of Godhead, also known as the enchanter of  
Cupid, always increases the desire of My nostrils.'

PURPORT

This is a verse found in Govinda-līlāmṛta (8.6).

TEXT 92

TEXT

kastūrikā-nīlotpala, tāra yei parimala,  
tāhā jini' kṛṣṇa-aṅga-gandha  
vyāpe caudda-bhuvane, kare sarva ākarṣaṇe,  
nārī-gaṇera āṅkhi kare andha

SYNONYMS

kastūrikā--musk; nīlotpala--combined with the bluish lotus flower; tāra--its; yei--whatever; parimala--scent; tāhā--that; jini'--conquering; kṛṣṇa-aṅga--of the transcendental body of Kṛṣṇa; gandha--the scent; vyāpe--spreads; caudda-bhuvane--throughout the fourteen worlds; kare--does; sarva ākarṣaṇe--attracting everyone; nārī-gaṇera--of the women; āṅkhi--the eyes; kare--makes; andha--blind.

TRANSLATION

"The scent of Kṛṣṇa's body surpasses the fragrances of musk and the bluish lotus flower. Spreading throughout the fourteen worlds, it attracts everyone and makes the eyes of all women blind.

TEXT 93

TEXT

sakhi he, kṛṣṇa-gandha jagat mātāya  
nārīra nāsāte paśe, sarva-kāla tāhāñ vaise,  
kṛṣṇa-pāśa dhari' lañā yāya

SYNONYMS

sakhi he--O My dear friend; kṛṣṇa-gandha--the fragrance of the body of Kṛṣṇa; jagat mātāya--enchants the whole world; nārīra--of women; nāsāte--in the nostrils; paśe--enters; sarva-kāla--always; tāhāñ--there; vaise--remains; kṛṣṇa-pāśa--to the side of Lord Kṛṣṇa; dhari'--catching; lañā yāya--takes one.

TRANSLATION

"My dear friend, the scent of Kṛṣṇa's body enchants the entire world. It especially enters the nostrils of women and remains seated there. Thus it captures them and forcibly brings them to Kṛṣṇa.

TEXT 94

TEXT

netra-nābhi, vadana, kara-yuga caraṇa,  
ei aṣṭa-padma kṛṣṇa-aṅge  
karpūra-lipta kamala, tāra yaiche parimala,  
sei gandha aṣṭa-padma-saṅge

SYNONYMS

netra--the eyes; nābhi--the navel; vadana--the face; kara-yuga--the palms; caraṇa--the feet; ei--these; aṣṭa--eight; padma--lotus flowers; kṛṣṇa-aṅge--in

the body of Kṛṣṇa; karpūra--with camphor; lipta--smeared; kamala--the lotus flower; tāra--of that; yaiche--like; parimala--the fragrance; sei gandha--that fragrance; aṣṭa-padma-saṅge--is associated with the eight lotus flowers.

#### TRANSLATION

"Kṛṣṇa's eyes, navel and face, hands and feet are like eight lotus flowers on His body. From those eight lotuses emanates a fragrance like a mixture of camphor and lotus. That is the scent associated with His body.

#### TEXT 95

#### TEXT

hema-kīlita candana, tāhā kari' gharṣaṇa,  
tāhe aguru, kuṅkuma, kastūrī  
karpūra-sane carcā aṅge, pūrva aṅgera gandha saṅge,  
mili' tāre yena kaila curi

#### SYNONYMS

hema--with gold; kīlita--bedecked; candana--white sandalwood; tāhā--that; kari'--doing; gharṣaṇa--rubbing; tāhe--in that; aguru--the aguru flavor; kuṅkuma--kuṅkuma; kastūrī--and musk; karpūra--camphor; sane--with; carcā--smearing; aṅge--on the body; pūrva--previous; aṅgera--of the body; gandha--scent; saṅge--with; mili'--combining; tāre--that; yena--as if; kaila--did; curi--stealing or covering.

#### TRANSLATION

"When sandalwood pulp with aguru, kuṅkuma and musk is mixed with camphor and spread on Kṛṣṇa's body, it combines with Kṛṣṇa's own original bodily perfume and seems to cover it.

#### PURPORT

In another version, the last line of this verse reads, kāmadevera mana kaila curi. This means "the scent of all these substances mixes with the previous scent of Kṛṣṇa's body and steals away the mind of Cupid."

#### TEXT 96

#### TEXT

hare nārīra tanu-mana, nāsā kare ghūrṇana,  
khasāya nīvi, chuṭāya keśa-bandha  
kariyā āge bāurī, nācāya jagat-nārī,  
hena ḍākātiyā kṛṣṇāṅga-gandha

#### SYNONYMS

hare--enchants; nārīra--of women; tanu-mana--the minds and bodies; nāsā--the nostrils; kare ghūrṇana--bewilders; khasāya--slackens; nīvi--the belt; chuṭāya--loosens; keśa-bandha--the bunch of hair; kariyā--acting; āge--in front; bāurī--like madwomen; nācāya--causes to dance; jagat-nārī--all the



women of the world; hena--such; dākātiyā--a plunderer; kṛṣṇa-aṅga-gandha--the scent of Kṛṣṇa's body.

TRANSLATION

"The scent of Kṛṣṇa's transcendental body is so attractive that it enchants the bodies and minds of all women. It bewilders their nostrils, loosens their belts and hair, and makes them madwomen. All the women of world come under its influence, and therefore the scent of Kṛṣṇa's body is like a plunderer.

TEXT 97

TEXT

sei gandha-vaśa nāsā, sadā kare gandhera āśā,  
kabhu pāya, kabhu nāhi pāya  
pāile piyā peṭa bhare, piṇa piṇa tabu kare,  
nā pāile tṛṣṇāya mari' yāya

SYNONYMS

sei--that; gandha-vaśa--under the control of the fragrance; nāsā--the nostrils; sadā--always; kare--make; gandhera--for the fragrance; āśā--hope; kabhu pāya--sometimes they obtain; kabhu nāhi pāya--sometimes do not obtain; pāile--if obtaining; piyā--drinking; peṭa--the belly; bhare--fills; piṇa--let me drink; piṇa--let me drink; tabu--still; kare--they hanker; nā pāile--if they do not get; tṛṣṇāya--out of thirst; mari' yāya--they die.

TRANSLATION

"Falling completely under its influence, the nostrils yearn for it continuously, although sometimes they obtain it and sometimes not. When they do they drink their fill, though they still want more and more, but if they don't, out of thirst they die.

TEXT 98

TEXT

madana-mohana-nāṭa, pasāri gandhera hāṭa,  
jagan-nārī-grāhake lobhāya  
vinā-mūlye deya gandha, gandha diyā kare andha,  
ghara yāite patha nāhi pāya"

SYNONYMS

madana-mohana-nāṭa--the dramatic player Madana-mohana; pasāri--a dealer; gandhera hāṭa--in a market of scents; jagat-nārī--of the women of the whole world; grāhake--to the customers; lobhāya--attracts; vinā-mūlye--without a price; deya--distributes; gandha--the scent; gandha diyā--delivering the scent; kare andha--makes the customers blind; ghara yāite--to return home; patha--the path; nāhi pāya--do not find.

TRANSLATION

"The dramatic actor Madana-mohana has opened a shop of scents that attract the women of the world to be His customers. He delivers the scents freely, but they make the women all so blind they cannot find the path returning home."

TEXT 99

TEXT

ei-mata gaurahari, gandhe kaila mana curi,  
bhṛṅga-prāya iti-uti dhāya  
yāya vṛkṣa-latā-pāśe, kṛṣṇa sphure----sei āśe,  
kṛṣṇa nā pāya, gandha-mātra pāya

SYNONYMS

ei-mata--in this way; gaurahari--Śrī Caitanya Mahāprabhu; gandhe--by the scent; kaila--did; mana curi--stealing of the mind; bhṛṅga-prāya--just like a bumblebee; iti-uti dhāya--wanders here and there; yāya--goes; vṛkṣa-latā-pāśe--by the side of the trees and creepers; kṛṣṇa sphure--Lord Kṛṣṇa will appear; sei āśe--by that hope; kṛṣṇa nā pāya--does not obtain Kṛṣṇa; gandha-mātra pāya--gets only the scent.

TRANSLATION

Sri Caitanya Mahāprabhu, His mind thus stolen by that scent, ran here and there like a bumblebee. He ran to the trees and plants, hoping that Lord Kṛṣṇa would appear, but instead He found only the scent of Kṛṣṇa's body.

TEXT 100

TEXT

svarūpa-rāmānanda gāya, prabhu nāce, sukha pāya,  
ei-mate prātaḥ-kāla haila  
svarūpa-rāmānanda-rāya, kari nānā upāya,  
mahāprabhura bāhya-sphūrṭi kaila

SYNONYMS

svarūpa-rāmānanda gāya--Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya sing; prabhu nāce--Lord Śrī Caitanya Mahāprabhu dances; sukha pāya--enjoys happiness; ei-mate--in this way; prātaḥ-kāla haila--morning arrived; svarūpa-rāmānanda-rāya--both Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; kari--devising; nānā--various; upāya--means; mahāprabhura--of Śrī Caitanya Mahāprabhu; bāhya-sphūrṭi kaila--awakened the external consciousness.

TRANSLATION

Both Svarūpa Dāmodara and Rāmānanda Rāya sang to the Lord, who danced and enjoyed happiness until the morning arrived. Then they devised a plan to revive the Lord to external consciousness.

TEXT 101

TEXT

mātr̥-bhakti, pralāpana, bhittye mukha-gharṣaṇa,  
kṛṣṇa-gandha-sphūrtye divya-nṛtya  
ei cāri-līlā-bhede, gāila ei paricchede,  
kṛṣṇadāsa rūpa-gosāñi-bhṛtya

SYNONYMS

mātr̥-bhakti--devotion to His mother; pralāpana--words of madness; bhittye--on the walls; mukha-gharṣaṇa--rubbing His face; kṛṣṇa-gandha--of Lord Kṛṣṇa's fragrance; sphūrtye--on the appearance; divya-nṛtya--transcendental dancing; ei--these; cāri--four; līlā--pastimes; bhede--different; gāila--has sung; ei paricchede--in this chapter; kṛṣṇadāsa--Kṛṣṇadāsa Kavirāja; rūpa-gosāñi-bhṛtya--servant of Śrīla Rūpa Gosvāmī.

TRANSLATION

Thus, I, Kṛṣṇadāsa, the servant of Śrīla Rūpa Gosvāmī, have sung of four divisions of the Lord's pastimes in this chapter: the Lord's devotion to His mother, His words of madness, His rubbing His face against the walls at night, and His dancing at the appearance of Lord Kṛṣṇa's fragrance.

PURPORT

Kṛṣṇadāsa Kavirāja Gosvāmī says that he has been able to describe these four pastimes of Śrī Caitanya Mahāprabhu by the blessings of Śrīla Rūpa Gosvāmī. Kṛṣṇadāsa Kavirāja Gosvāmī was not actually a direct disciple of Śrīla Rūpa Gosvāmī, but he followed the instructions given by Śrīla Rūpa Gosvāmī in Bhakti-rasāmṛta-sindhu. He therefore acted according to the directions of Rūpa Gosvāmī and prayed in every chapter for his mercy.

TEXT 102

TEXT

ei-mata mahāprabhu pāñā cetana  
snāna kari' kaila jagannātha-daraśana

SYNONYMS

ei-mata--in this way; mahāprabhu--Śrī Caitanya Mahāprabhu; pāñā cetana--becoming conscious; snāna kari'--after bathing; kaila jagannātha-daraśana--saw Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu thus returned to consciousness. He then bathed and went to see Lord Jagannātha.

TEXT 103

TEXT

alaukika kṛṣṇa-līlā, divya-śakti tāra  
tarkera gocara nahe caritra yāhāra

#### SYNONYMS

alaukika--uncommon; kṛṣṇa-līlā--pastimes of Lord Kṛṣṇa; divya-śakti--transcendental potency; tāra--of that; tarkera--of argument; gocara--within the purview; nahe--is not; caritra--the characteristics; yāhāra--of which.

#### TRANSLATION

The pastimes of Lord Kṛṣṇa are uncommonly full of transcendental potency. It is a characteristic of such pastimes that they do not fall within the jurisdiction of experimental logic and arguments.

#### TEXT 104

#### TEXT

ei prema sadā jāge yāhāra antare  
paṇḍiteha tāra ceṣṭā bujhite nā pāre

#### SYNONYMS

ei--this; prema--love of Godhead; sadā--always; jāge--awakens; yāhāra--of whom; antare--within the heart; paṇḍiteha--even a learned scholar; tāra--his; ceṣṭā--activities; bujhite--to understand; nā pāre--cannot.

#### TRANSLATION

When transcendental love of Kṛṣṇa awakens in one's heart, even a learned scholar cannot comprehend one's activities.

#### TEXT 105

#### TEXT

dhanyasyāyaṁ navaḥ premā  
yasyonmīlati cetasi  
antarvāṇībhir apy asya  
mudrā suṣṭhu sudurgamā

#### SYNONYMS

dhanyasya--of a most fortunate person; ayam--this; navaḥ--new; prema--love of Godhead; yasya--of whom; unmīlati--manifests; cetasi--in the heart; antarvāṇībhiḥ--by persons well versed in śāstras; api--even; asya--of him; mudrā--the symptoms; suṣṭhu--exceedingly; sudurgamā--difficult to understand.

#### TRANSLATION

"The activities and symptoms of that exalted personality in whose heart love of Godhead has awakened cannot be understood even by the most learned scholar."

#### PURPORT

This verse is quoted from Bhakti-rasāmṛta-sindhu (1.4.17).

TEXT 106

TEXT

alaukika prabhura 'ceṣṭā', 'pralāpa' śuniyā  
tarka nā kariha, śuna viśvāsa kariyā

SYNONYMS

alaukika--uncommon; prabhura--of Śrī Caitanya Mahāprabhu; ceṣṭā--the activities; pralāpa--talking in madness; śuniyā--hearing; tarka--unnecessary arguments; nā kariha--do not make; śuna--simply hear; viśvāsa kariyā--having full faith.

TRANSLATION

The activities of Śrī Caitanya Mahāprabhu are undoubtedly uncommon, especially His talking like a madman. Therefore, one who hears of these pastimes should not put forward mundane arguments. He should simply hear the pastimes with full faith.

TEXT 107

TEXT

ihāra satyatve pramāṇa śrī-bhāgavate  
śrī-rādhāra prema-pralāpa 'bhramara-gītā'te

SYNONYMS

ihāra--of these talks; satyatve--in the truthfulness; pramāṇa--the evidence; śrī-bhāgavate--in Śrīmad-Bhāgavatam; śrī-rādhāra--of Śrīmatī Rādhārāṇī; prema-pralāpa--talking crazily in ecstatic love; bhramara-gītāte--in the section known as Bhramara-gītā.

TRANSLATION

The evidence of the truth of these talks is found in Śrīmad-Bhāgavatam. There, in the section of the Tenth Canto known as the Bhramara-gītā, "the Song to the Bumblebee," Śrīmatī Rādhārāṇī speaks insanely in ecstatic love for Kṛṣṇa.

PURPORT

When Uddhava arrived from Mathurā carrying a message for the gopīs, the gopīs began talking about Kṛṣṇa and crying. Then one important gopī saw a bumblebee and began speaking to it like someone mad, thinking that the bee was a messenger of Uddhava's or was someone very dear to him and Kṛṣṇa. The verses are as follows (SB. 10.47.12-21):

madhupa kitava-bandho mā spṛśāṅghriṁ sapatnyāḥ  
kuca-vilulita-mālā-kuṅkuma-śmaśrubhir naḥ  
vahatu madhu-patis tan-māninīnām prasādam

yadu-sadasi viḍambyaṁ yasya dūtas tvam īdr̥k

"My dear bumblebee, you are a very cunning friend of Uddhava and Kṛṣṇa. You are very expert in touching people's feet, but I am not going to be misled by this. You appear to have sat on the breasts of one of Kṛṣṇa's friends, for I see that you have kuṅkuma dust on your mustache. Kṛṣṇa is now engaged in flattering all His young girl friends in Mathurā. Therefore, now that He can be called a friend of the residents of Mathurā, He does not need the help of the residents of Vṛndāvana. He has no reason to satisfy us gopīs. Since you are the messenger of such a person as He, what is the use of your presence here? Certainly Kṛṣṇa would be ashamed of your presence in this assembly."

How has Kṛṣṇa offended the gopīs so that they want to reject Him from their minds? The answer is given as follows:

sakṛd adhara-sudhām svām mohinīm pāyayitvā  
sumanasa iva sadyas tatyaje 'smān bhavādr̥k  
paricarati kathaṁ tat-pāda-padmaṁ tu padmā  
hy api bata hṛta-cetā uttama-śloka-jalpaiḥ

"Kṛṣṇa no longer gives us the enchanting nectar of His lips; instead, He now gives that nectar to the women of Mathurā. Kṛṣṇa directly attracts our minds, yet He resembles a bumblebee like you because He gives up the association of a beautiful flower and goes to a flower that is inferior. That is the way Kṛṣṇa has treated us. I do not know why the goddess of fortune continues to serve His lotus feet instead of leaving them aside. Apparently she believes in Kṛṣṇa's false words. We gopīs, however, are not unintelligent like Lakṣmī."

After hearing the bumblebee's sweet songs and recognizing that the bee was singing about Kṛṣṇa for Her satisfaction, the gopī replied,

kim iha bahu ṣaḍaṅghre gāyasi tvaṁ yadūnām  
adhipatim agr̥hāṇām agrato naḥ purāṇam  
vijaya-sakha-sakhinām gīyatām tat-prasaṅgaḥ  
kṣapita-kucarujas te kalpayantīṣṭam iṣṭāḥ

"Dear bumblebee, Lord Kṛṣṇa has no residence here, but we know Him as Yadupati [the King of the Yadu dynasty]. We know Him very well, and therefore we are not interested in hearing any more songs about Him. It would be better for you to go sing to those who are now very dear to Kṛṣṇa. Those women of Mathurā have now achieved the opportunity to be embraced by Him. They are His beloveds now, and therefore He has relieved the burning in their breasts. If you go there and sing your songs to those fortunate women, they will be very pleased, and they will honor you."

divi bhuvī ca rasāyām kāḥ striyas tad durāpāḥ  
kapaṭa-rucira-hāsa-bhrūvi-jṛmbhasya yāḥ syuḥ  
caraṇa-raja upāste yasya bhūtir vayaṁ kā  
api ca kṛpaṇa-pakṣe hy uttamaśloka-śabdaḥ

"O collector of honey, Kṛṣṇa must be very sorry not to see us gopīs. Surely He is afflicted by memories of our pastimes. Therefore He has sent you as a messenger to satisfy us. Do not speak to us! All the women in the three worlds where death is inevitable--the heavenly, middle and lower planets--are very easily available to Kṛṣṇa because His curved eyebrows are so attractive. Moreover, He is always served very faithfully by the goddess of fortune. In

comparison with her, we are most insignificant. Indeed, we are nothing. Yet although He is very cunning, Kṛṣṇa is also very charitable. You may inform Him that He is praised for His kindness to unfortunate persons and that He is therefore known as Uttamaśloka, one who is praised by chosen words and verses."

visṛja śirasi pādaṁ vedmy ahaṁ cāṭukārair  
 anunaya-viduṣas te 'bhyetya dautyair mukundāt  
 svakṛta iha viṣṣṭāpatya-paty-anya-lokā  
 vyasṛjad akṛta-cetāḥ kiṁ nu sandheyam asmin

"You are buzzing at My feet just to be forgiven for your past offenses. Kindly go away from My feet! I know that Mukunda has taught you to speak very sweet, flattering words like this and to act as His messenger. These are certainly clever tricks, My dear bumblebee, but I can understand them. This is Kṛṣṇa's offense. Do not tell Kṛṣṇa what I have said, although I know that you are very envious. We gopīs have given up our husbands, our sons, and all the religious principles that promise better births, and now we have no other business than serving Kṛṣṇa. Yet Kṛṣṇa, by controlling His mind, has easily forgotten us. Therefore, don't speak of Him any more. Let us forget our relationship."

mṛgayur iva kapīndraṁ vivyadhe lubdha-dharmā  
 striyam akṛta-virūpām strī-jitaḥ kāmāyānām  
 balim api balim attvāveṣṭayad dhvāṅkṣavad yas  
 tad alam asita-sakhyair dustyajas tat-kathārthaḥ

"When we remember the past births of Kṛṣṇa, My dear bumblebee, we are very afraid of Him. In His incarnation as Lord Rāmacandra, He acted just like a hunter and unjustly killed His friend Vāli. Lusty Śūrpaṅakhā came to satisfy Rāmacandra's desires, but He was so attached to Sītādevī that He cut off Śūrpaṅakhā's nose. In His incarnation as Vāmanadeva, He plundered Bali Mahārāja and took all his possessions, cheating him on the pretext of accepting worship from him. Vāmanadeva caught Bali Mahārāja exactly as one catches a crow. My dear bumblebee, it is not very good to make friends with such a person. I know that once one begins to talk about Kṛṣṇa, it is very difficult to stop, and I admit that I have insufficient strength to give up talking about Him."

yad-anucarita-līlā-karṇa-pīyuṣa-vipruṭ  
 sakṛd adana-vidhūta-dvandva-dharmā vinaṣṭāḥ  
 sapadi gṛha-kuṭumbaṁ dīnam utsṛjya dīnā  
 bahava iha vihaṅgā bhikṣu-caryām caranti

"Topics about Kṛṣṇa are so powerful that they destroy the four religious principles--religion, economic development, sense gratification and liberation. Anyone who drinks even a small drop of kṛṣṇa-kathā through aural reception is freed from all material attachment and envy. Like a bird with no means of subsistence, such a person becomes a mendicant and lives by begging. Ordinary household affairs become miserable for him, and without attachment he suddenly gives up everything. Although such renunciation is quite suitable, because I am a woman I am unable to adopt it."

vayam ṛtam iva jihma-vyāhṛtaṁ śraddadhānāḥ  
 kulikarutam ivājñāḥ kṛṣṇa-vadhvo hiraṇyaḥ

dadr̥sur asakṛd etat tan-nakha-sparśatīvra-  
smararuja upamantrin bhaṇyatām anya-vārtā

"O My dear messenger, I am just like a foolish bird that hears the sweet songs of a hunter, believes in them due to simplicity, and is then pierced in the heart and made to suffer all kinds of miseries. Because we believed in Kṛṣṇa's words, we have suffered great pain. Indeed, the touch of Kṛṣṇa's nails has injured our faces. He has caused us so much pain! Therefore, you should give up topics concerning Him and talk about something else."

After hearing all these statements from Śrīmatī Rādhikā, the bumblebee left and then returned. After some thought, the gopī said:

priya-sakha punar āgāḥ preyasā preṣitaḥ kiṁ  
varaya kim anurundhe mānanīyo 'si me 'nga  
nayasi katham ihāsmān dustyaja-dvandva-pārśvaṁ  
satatam urasi saumya śrīr vadhūḥ sākamāste

"You are Kṛṣṇa's very dear friend, and by His order you have come here again. Therefore you are worshipable for Me. O best of messengers, tell Me now, what is your request? What do you want? Kṛṣṇa cannot give up conjugal love, and therefore I understand that you have come here to take us to Him. But how will you do that? We know many goddesses of fortune now reside at Kṛṣṇa's chest, and they constantly serve Kṛṣṇa better than we can."

Praising the bumblebee for its sobriety, She began to speak in great jubilation.

api bata madhu-puryām ārya-putro 'dhunā 'ste  
smarati sa pitṛ-gehān saumya bandhūṁś ca gopān  
kvacid api sa kathā naḥ kiṅkarīṇām gṛṇīte  
bhujam aguru-sugandham mūrdhny adhāsyat kadā nu

"Kṛṣṇa is now living like a gentleman at the Gurukula in Mathurā, forgetting all the gopīs of Vṛndāvana. But does He not remember the sweet house of His father, Nanda Mahārāja? We are all naturally His maidservants. Does He not remember us? Does He ever speak about us, or has He forgotten us completely? Will He ever forgive us and once again touch us with those hands fragrant with the scent of aguru?"

TEXT 108

TEXT

mahiṣīra gīta yena 'daśame'ra śeṣe  
paṇḍite nā bujhe tāra artha-viśeṣe

SYNONYMS

mahiṣīra--of the queens; gīta--the songs; yena--just as; daśamera--of the Tenth Canto; śeṣe--at the end; paṇḍite--very learned scholars; nā--not; bujhe--understand; tāra--its; artha-viśeṣe--particular meaning.

TRANSLATION



The songs of the queens at Dvārakā, which are mentioned at the end of the Tenth Canto of Śrīmad-Bhāgavatam, have a very special meaning. They are not understood even by the most learned scholars.

#### PURPORT

These songs of Śrīmad-Bhāgavatam are verses 15-24 of the Ninetieth Chapter of the Tenth Canto.

kurari vilapasi tvaṁ vīta-nidrā na śeṣe  
svapiti jagati rātryām īsvaro gupta-bodhaḥ  
vayam iva sakhi kaccid gāḍha-nirbhinna-cetā  
nalina-nayana-hāsodāra-līlekṣitena

All the queens incessantly thought of Kṛṣṇa. After their pastimes in the water, the queens said, "Our dear friend the osprey, Kṛṣṇa is now asleep, but we stay awake at night because of Him. You laugh at us when you see us awake at night, but why are you not sleeping? You seem absorbed in thoughts of Kṛṣṇa. Have you also been pierced by Kṛṣṇa's smile? His smile is very sweet. One who is pierced by such an arrow is very fortunate."

netre nimīlayasi naktam adṛṣṭa-bandhus  
tvam roravīṣi karuṇaṁ bata cakravāki  
dāsyam gatā vayam ivācyuta-pāda-juṣṭām  
kiṁ vā srajam spṛhayase kabareṇa voḍhum

"O cakravāki, you keep your eyes wide open at night because you cannot see your friend. Indeed, you are suffering very much. Is it because of compassion that you are crying, or are you trying to capture Kṛṣṇa by remembering Him? Having been touched by the lotus feet of Kṛṣṇa, all the queens are very happy. Are you crying to wear Kṛṣṇa's garland on your head? Please answer these questions clearly, O cakravāki, so that we can understand."

bho bhoḥ sadā niṣṭanase udanvann  
alabdha-nidro 'dhigata-prajāgaraḥ  
kiṁ vā mukundāpahṛtātma-lāñchanaḥ  
prāptām daśām tvaṁ ca gato duratyayām

"O ocean, you have no opportunity to sleep quietly at night. Instead, you are always awake and crying. You have received this benediction, and your heart is broken just like ours. Mukunda's business with us is simply to smear our marks of kuṅkuma. O ocean, you suffer as much as we."

tvaṁ yakṣmaṇā balavatāsi gṛhīta indo  
kṣīṇas tamo na nija-dīdhitibhiḥ kṣīṇoṣi  
kaccin mukunda-gaditāni yathā vayanṁ tvaṁ  
vismṛtya bhoḥ sthagita-gīr upalakṣyase naḥ

"O moon, you appear to be suffering from a severe fever, perhaps tuberculosis. Indeed, your effulgence does not have the strength to destroy the darkness. Have you become mad after hearing the songs of Kṛṣṇa? Is that why you are silent? Seeing your suffering, we feel that you are one of us."

kiṁ tvācaritam asmābhir  
malayānila te 'priyam

govindāpāṅga-nirbhinne  
hṛdīrayasi naḥ smaran

"O Malayan breeze, kindly tell us what wrong we have done to you. Why do you fan the flames of desire in our hearts? We have been pierced by the arrow of Govinda's glance, for He is perfect in the art of awakening the influence of Cupid."

megha śrīmaṁs tvam asi dayito yādavendrasya nūnaṁ  
śrīvatsāṅkaṁ vayan iva bhavān dhyāyati prema-baddhaḥ  
atyutkaṅṭhaḥ śabala-hṛdayo 'smad-vidho bāṣpa-dhārāḥ  
smṛtvā smṛtvā viṣṛjasi muhur duḥkha-das tat-prasaṅgaḥ

"Dear cloud, O friend of Kṛṣṇa's, are you thinking of the Śrīvatsa symbol on Kṛṣṇa's chest like us queens engaged in loving affairs with Him? You are absorbed in meditation, remembering the association of Kṛṣṇa, and thus you shed tears of misery."

priya-rāva-padāni bhāṣase  
mṛta-saṁjīvikayānaya girā  
karavāṇi kim adya te priyaṁ  
vada me valgita-kaṅṭha kokila

"Dear cuckoo, you possess a very sweet voice, and you are very expert in imitating others. You could excite even a dead body with your voice. Therefore, tell the queens that good behavior is their proper duty."

na calasi na vadasy udāra-buddhe  
kṣīti-dhara cintyase mahāntam artham  
api bata vasudeva-nandanāṅghriṁ  
vayan iva kāmāyase stanair vidhartum

"O magnanimous mountain, you are very grave and sober, absorbed in thoughts of doing something very great. Like us, you have vowed to keep within your heart the lotus feet of Kṛṣṇa, the son of Vasudeva."

śuṣyad-ghradāḥ karṣitā bata sindhu-patnyaḥ  
sampraty-apāsta-kamala-śriya-iṣṭa-bhartuḥ  
yadvad vayanṁ madhu-pateḥ praṇayāvalokam  
aprāpya muṣṭa-hṛdayāḥ puru-karṣitāḥ sma

"O rivers, wives of the ocean, we see that the ocean does not give you happiness. Thus you have almost dried up, and you no longer bear beautiful lotuses. The lotuses have become skinny, and even in the sunshine they are devoid of all pleasure. Similarly, the hearts of us poor queens are all dried up, and our bodies are skinny because we are now devoid of loving affairs with Madhupati. Are you, like us, dry and without beauty because you are devoid of Kṛṣṇa's loving glance?"

haṁsa svāgatam āsyatāṁ piba payo brūhy aṅga śaureḥ kathāṁ  
dūtāṁ tvāṁ nu vidāma kaccid ajitaḥ svasty āsta uktaṁ purā  
kim vā naś cala-sauhṛdaḥ smarati taṁ kasmād bhajāmo vayanṁ  
kṣaudrālāpaya-kāmadaṁ śriyamṛte saivaika-niṣṭhā striyāṁ

"O swan, you have come here so happily! Let us welcome you. We understand that you are always Kṛṣṇa's messenger. Now while you drink this milk, tell us what His message is. Has Kṛṣṇa said something about us to you? May we inquire from you whether Kṛṣṇa is happy? We want to know. Does He remember us? We know that the goddess of fortune is serving Him alone. We are simply maidservants. How can we worship He who speaks sweet words but never fulfills our desires?"

TEXT 109

TEXT

mahāprabhu-nityānanda, doṅhāra dāsera dāsa  
yāre kṛpā karena, tāra haya ithe viśvāsa

SYNONYMS

mahāprabhu--Śrī Caitanya Mahāprabhu; nityānanda--Lord Nityānanda; doṅhāra dāsera dāsa--I am a servant of the servant of the servants of these two personalities; yāre kṛpā karena--if anyone is favored by Them; tāra haya--he certainly maintains; ithe viśvāsa--faith in all these affairs.

TRANSLATION

If one becomes a servant of the servants of Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu and is favored by Them, he can believe in all these discourses.

TEXT 110

TEXT

śraddhā kari, śuna ihā, śunite mahā-sukha  
khaṇḍibe ādhyātmikādi kutarkādi-duḥkha

SYNONYMS

śraddhā kari--with great faith; śuna--hear; ihā--all these topics; śunite--even to hear; mahā-sukha--great pleasure; khaṇḍibe--it will destroy; ādhyātmika-ādi--all distresses due to the body, mind and so on; kutarka-ādi-duḥkha--and the miserable conditions arising from the use of false arguments.

TRANSLATION

Just try to hear these topics with faith, for there is great pleasure even in hearing them. That hearing will destroy all miseries pertaining to the body, mind and other living entities, and the unhappiness of false arguments as well.

TEXT 111

TEXT

caitanya-caritāmṛta----nitya-nūtaṇa  
śunite śunite juḍāya ḥṛdaya-śravaṇa

## SYNONYMS

caitanya-carita-amṛta--the book named Caitanya-caritāmṛta; nitya-nūtana--always fresh; śunite śunite--by hearing and hearing; juḍāya--becomes pacified; hṛdaya-śravaṇa--the ear and heart.

## TRANSLATION

Caitanya-caritāmṛta is ever-increasingly fresh. Continuously hearing it pacifies one's heart and ear.

## TEXT 112

### TEXT

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

## SYNONYMS

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

## TRANSLATION

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

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Nineteenth Chapter, describing the Lord's devotion to His mother, His mad speeches in separation from Kṛṣṇa, His rubbing His face against the walls, and His dancing in the Jagannātha-vallabha garden.

## Chapter 20 The Śikṣāṣṭaka Prayers

The following summary study of the Twentieth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. Śrī Caitanya Mahāprabhu passed His nights tasting the meaning of Śikṣāṣṭaka in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya. Sometimes He recited verses from Jayadeva Gosvāmī's Gīta-govinda, from Śrīmad-Bhāgavatam, from Śrī Rāmānanda Rāya's jagannātha-vallabha-nāṭaka or from Śrī Bilvamaṅgala Ṭhākura's Kṛṣṇa-karṇāmṛta. In this way, He became absorbed in ecstatic emotions. For the twelve years Śrī Caitanya Mahāprabhu lived at Jagannātha Purī, He relished the taste of reciting such transcendental verses. The Lord was present in this mortal world for forty-eight years altogether. After hinting about the Lord's disappearance, the author of Caitanya-caritāmṛta gives a short description of the entire Antya-līlā and then ends his book.

## TEXT 1

### TEXT

premodbhāvita-harṣerṣyod-  
vega-dainyārti-miśritam  
lapitaṁ gauracandrasya  
bhāgyavadbhir niṣevyate

SYNONYMS

prema-udbhāvita--produced from ecstatic love and emotion; harṣa--  
jubilation; irṣyā--envy; udvega--agitation; dainya--submissiveness; ārti--  
grief; miśritam--mixed with; lapitam--talks like those of a crazy man; gaura-  
candrasya--of Śrī Caitanya Mahāprabhu; bhāgyavadbhiḥ--by the most fortunate;  
niṣevyate--is enjoyable.

TRANSLATION

Only the most fortunate will relish the mad words of Śrī Caitanya  
Mahāprabhu, which mixed with jubilation, envy, agitation, submissiveness and  
grief, all produced by ecstatic loving emotions.

TEXT 2

TEXT

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

TRANSLATION

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

TEXT 3

TEXT

ei-mata mahāprabhu vaise nīlācale  
rajanī-divase kṛṣṇa-virahe vihvale

SYNONYMS

ei-mata--in this way; mahāprabhu--Śrī Caitanya Mahāprabhu; vaise nīlācale--  
resided at Nīlācala; rajanī-divase--day and night; kṛṣṇa-virahe--because of  
separation from Kṛṣṇa; vihvale--overwhelmed.

TRANSLATION

While Śrī Caitanya Mahāprabhu thus resided at Jagannātha Purī [Nīlācala], He was continuously overwhelmed, night and day, by separation from Kṛṣṇa.

TEXT 4

TEXT

svarūpa, rāmānanda,----ei duijana-sane  
rātri-dine rasa-gīta-śloka āsvādane

SYNONYMS

svarūpa--Svarūpa Dāmodara Gosvāmī; rāmānanda--Rāmānanda Rāya; ei--these; dui-jana-sane--with two persons; rātri-dine--night and day; rasa-gīta-śloka--verses and songs containing the mellows of transcendental bliss; āsvādane--in tasting.

TRANSLATION

Day and night He tasted transcendental blissful songs and verses with two associates, namely Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

TEXT 5

TEXT

nānā-bhāva uṭhe prabhura harṣa, śoka, roṣa  
dainyodvega-ārti utkaṅṭhā, santoṣa

SYNONYMS

nānā-bhāva--all kinds of emotion; uṭhe--awaken; prabhura--of Śrī Caitanya Mahāprabhu; harṣa--jubilation; śoka--lamentation; roṣa--anger; dainya--humility; udvega--anxiety; ārti--grief; utkaṅṭhā--more eagerness; santoṣa--satisfaction.

TRANSLATION

He relished the symptoms of various transcendental emotions such as jubilation, lamentation, anger, humility, anxiety, grief, eagerness and satisfaction.

TEXT 6

TEXT

sei sei bhāve nija-śloka paḍiyā  
ślokera artha āsvādaye dui-bandhu lañā

SYNONYMS

sei sei bhāve--in that particular emotion; nija-śloka paḍiyā--reciting His own verses; ślokera--of the verses; artha--meaning; āsvādaye--tastes; dui-bandhu lañā--with two friends.

TRANSLATION

He would recite His own verses, expressing their meanings and emotions, and thus enjoy tasting them with these two friends.

TEXT 7

TEXT

kona dine kona bhāve śloka-paṭhana  
sei śloka āsvādite rātri-jāgaraṇa

SYNONYMS

kona dine--sometimes; kona bhāve--in some emotion; śloka-paṭhana--reciting the verses; sei śloka--those verses; āsvādite--to taste; rātri-jāgaraṇa--keeping awake at night.

TRANSLATION

Sometimes the Lord would be absorbed in a particular emotion and would stay awake all night reciting related verses and relishing their taste.

TEXT 8

TEXT

harṣe prabhu kahena,----"śuna svarūpa-rāma-rāya  
nāma-saṅkīrtana----kalau parama upāya

SYNONYMS

harṣe--in jubilation; prabhu--Śrī Caitanya Mahāprabhu; kahena--says; śuna--please hear; svarūpa-rāma-rāya--My dear Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; nāma-saṅkīrtana--chanting of the holy name of the Lord; kalau--in the age of Kali; parama upāya--the most feasible means for deliverance.

TRANSLATION

In great jubilation, Śrī Caitanya Mahāprabhu said, "My dear Svarūpa Dāmodara and Rāmānanda Rāya, know from Me that chanting of the holy names is the most feasible means of salvation in this age of Kali.

TEXT 9

TEXT

saṅkīrtana-yajñe kalau kṛṣṇa-ārādhana  
sei ta' sumedhā pāya kṛṣṇera caraṇa

SYNONYMS

saṅkīrtana-yajñe--performing the yajña of chanting the Hare Kṛṣṇa mantra; kalau--in this age of Kali; kṛṣṇa-ārādhana--the process of worshiping Kṛṣṇa;

sei ta'--such persons; su-medhā--greatly intelligent; pāya--get; kṛṣṇera caraṇa--shelter at the lotus feet of Kṛṣṇa.

#### TRANSLATION

"In this age of Kali, the process of worshiping Kṛṣṇa is to perform sacrifice by chanting the holy name of the Lord. One who does so is certainly very intelligent, and he attains shelter at the lotus feet of Kṛṣṇa.

#### PURPORT

For further information, one may refer to the Ādi-līlā, Chapter Three, texts 77-78.

#### TEXT 10

#### TEXT

kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi sumedhasaḥ

#### SYNONYMS

kṛṣṇa-varṇam--repeating the syllables kṛṣ-ṇa; tviṣā--with a luster; akṛṣṇam--not black (golden); sa-aṅga--with associates; upāṅga--servitors; astra--weapons; pārṣadam--confidential companions; yajñaiḥ--by sacrifice; saṅkīrtana-prāyair--consisting chiefly of congregational chanting; yajanti--they worship; hi--certainly; su-medhasaḥ--intelligent persons.

#### TRANSLATION

" 'In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.'

#### PURPORT

This verse is spoken by Saint Karabhājana in Śrīmad-Bhāgavatam (11.5.32). For further information, see Ādi-līlā, Chapter Three, text 52.

#### TEXT 11

#### TEXT

nāma-saṅkīrtana haite sarvānārtha-nāśa  
sarva-śubhodaya, kṛṣṇa-premera ullāsa

#### SYNONYMS

nāma-saṅkīrtana--chanting of the holy names of the Lord; haite--from; sarva-anārtha-nāśa--destruction of all undesirable things; sarva-śubha-udaya--



awakening of all good fortune; kṛṣṇa-premera ullāsa--the beginning of the flow of love of Kṛṣṇa.

#### TRANSLATION

"Simply by chanting the holy name of Lord Kṛṣṇa, one can be freed from all undesirable habits. This is the means of awakening all good fortune and initiating the flow of waves of love for Kṛṣṇa.

#### TEXT 12

#### TEXT

ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam  
śreyaḥ-kairava-candrikā-vitaraṇam vidyā-vadhū-jīvanam  
ānandāmbudhi-varḍhanam prati-padam pūrṇāmṛtāsvādanam  
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam

#### SYNONYMS

cetaḥ--of the heart; darpaṇa--the mirror; mārjanam--cleansing; bhava--of material existence; mahā-dāvāgni--the blazing forest fire; nirvāpaṇam--extinguishing; śreyaḥ--of good fortune; kairava--the white lotus; candrikā--the moonshine; vitaraṇam--spreading; vidyā--of all education; vadhū--wife; jīvanam--the life; ānanda--of bliss; ambudhi--the ocean; varḍhanam--increasing; prati-padam--at every step; pūrṇa-amṛta--of the full nectar; āsvādanam--giving a taste; sarva--for everyone; ātma-snapanam--bathing of the self; param--transcendental; vijayate--let there be victory; śrī-kṛṣṇa-saṅkīrtanam--for the congregational chanting of the holy name of Kṛṣṇa.

#### TRANSLATION

"Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step.

#### PURPORT

This is the first verse of Śrī Caitanya Mahāprabhu's Śikṣāṣṭaka. The other seven verses are found in texts 16, 21, 29, 32, 36, 39 and 47.

#### TEXT 13

#### TEXT

saṅkīrtana haite pāpa-saṁsāra-nāśana  
citta-śuddhi, sarva-bhakti-sādhana-udgama

#### SYNONYMS

saṅkīrtana haite--from the process of chanting the holy name; pāpa-saṁsāra-nāśana--annihilation of materialistic life resulting from sins; citta-śuddhi--cleansing of the heart; sarva-bhakti--all kinds of devotional service; sādhana--of the performances; udgama--awakening.

#### TRANSLATION

"By performing congregational chanting of the Hare Kṛṣṇa mantra, one can destroy the sinful condition of material existence, purify the unclean heart and awaken all varieties of devotional service.

#### TEXT 14

#### TEXT

kṛṣṇa-premodgama, premāmṛta-āsvādana  
kṛṣṇa-prāpti, sevāmṛta-samudre majjana

#### SYNONYMS

kṛṣṇa-prema-udgama--awakening of love for Kṛṣṇa; prema-amṛta-āsvādana--tasting of the transcendental bliss of love for Kṛṣṇa; kṛṣṇa-prāpti--attainment of the lotus feet of Kṛṣṇa; sevā-amṛta--of the nectar of service; samudre--in the ocean; majjana--immersing.

#### TRANSLATION

"The result of chanting is that one awakens his love for Kṛṣṇa and tastes transcendental bliss. Ultimately, one attains the association of Kṛṣṇa and engages in His devotional service, as if immersing himself in a great ocean of love."

#### TEXT 15

#### TEXT

uṭhila viśāda, dainya,----paḍe āpana-śloka  
yāhāra artha śuni' saba yāya duḥkha-śoka

#### SYNONYMS

uṭhila viśāda--there was awakening of lamentation; dainya--humility; paḍe--reads; āpana-śloka--His own verse; yāhāra--of which; artha śuni'--hearing the meaning; saba--all; yāya--go away; duḥkha-śoka--unhappiness and lamentation.

#### TRANSLATION

Lamentation and humility awoke within Śrī Caitanya Mahāprabhu, and He began reciting another of His own verses. By hearing the meaning of that verse, one can forget all unhappiness and lamentation.

#### TEXT 16

#### TEXT

nāmnām akāri bahudhā nija-sarva-śaktis  
tatrārpitā niyamitaḥ smaraṇe na kālaḥ  
etādṛśī tava kṛpā bhagavan mamāpi  
durdaivam īdṛśam ihājani nānurāgaḥ

SYNONYMS

nāmnām--of the holy names of the Lord; akāri--manifested; bahudhā--various kinds; nija-sarva-śaktiḥ--all kinds of personal potency; tatra--in that; arpitā--bestowed; niyamitaḥ--restricted; smaraṇe--in remembering; na--not; kālaḥ--consideration of time; etādṛśī--so much; tava--Your; kṛpā--mercy; bhagavan--O Lord; mama--My; api--although; durdaivam--misfortune; īdṛśam--such; iha--in this (the holy name); ajani--was born; na--not; anurāgaḥ--attachment.

TRANSLATION

"My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as Kṛṣṇa and Govinda, by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting.

TEXT 17

TEXT

aneka-lokera vāñchā----aneka-prakāra  
kṛpāte karila aneka-nāmera pracāra

SYNONYMS

aneka-lokera--of many persons; vāñchā--the desires; aneka-prakāra--of many varieties; kṛpāte--by Your mercy; karila--You have done; aneka--various; nāmera--of the holy names; pracāra--broadcasting.

TRANSLATION

"Because people vary in their desires, You have distributed various holy names by Your mercy.

TEXT 18

TEXT

khāite suite yathā tathā nāma laya  
kāla-deśa-niyama nāhi, sarva siddhi haya

SYNONYMS

khāite--eating; śuite--lying down; yathā--as; tathā--so; nāma laya--one takes the holy name; kāla--in time; deśa--in place; niyama--regulation; nāhi--there is not; sarva siddhi haya--there is all perfection.

TRANSLATION

"Regardless of time or place, one who chants the holy name, even while eating or sleeping, attains all perfection.

TEXT 19

TEXT

"sarva-śakti nāme dilā kariyā vibhāga  
āmāra durdaiva,----nāme nāhi anurāga!!"

SYNONYMS

sarva-śakti--all potencies; nāme--in the holy name; dilā--You have bestowed; kariyā vibhāga--making separation; āmāra durdaiva--My misfortune; nāme--for chanting the holy names; nāhi--there is not; anurāga--attachment.

TRANSLATION

"You have invested Your full potencies in each individual holy name, but I am so unfortunate that I have no attachment for chanting Your holy names."

TEXT 20

TEXT

ye-rūpe la-ile nāma prema upajaya  
tāhāra lakṣaṇa śuna, svarūpa-rāma-rāya

SYNONYMS

ye-rūpe--by which process; la-ile--if chanting; nāma--the holy name; prema upajaya--dormant love of Kṛṣṇa awakens; tāhāra lakṣaṇa śuna--just hear the symptom of that; svarūpa-rāma-rāya--O Svarūpa Dāmodara and Rāmānanda Rāya.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "O Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, hear from Me the symptoms of how one should chant the Hare Kṛṣṇa mahā-mantra to awaken very easily one's dormant love for Kṛṣṇa.

TEXT 21

TEXT

tṛṇād api sunīcena  
taror iva sahiṣṇunā  
amāninā mānadena  
kīrtanīyaḥ sadā hariḥ

## SYNONYMS

tṛṇāt api--than downtrodden grass; sunīcena--being lower; taroḥ--than a tree; iva--like; sahiṣṇunā--with tolerance; amāninā--without being puffed up by false pride; mānadena--giving respect to all; kīrtanīyaḥ--to be chanted; sadā--always; hariḥ--the holy name of the Lord.

## TRANSLATION

"One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others can very easily always chant the holy name of the Lord.

## TEXT 22

### TEXT

uttama hañā āpanāke māne tṛṇādharma  
dui-prakāre sahiṣṇutā kare vṛkṣa-sama

## SYNONYMS

uttama hañā--although being very exalted; āpanāke--himself; māne--thinks; tṛṇa-adhama--lower than a blade of the grass on the ground; dui-prakāre--in two ways; sahiṣṇutā--tolerance; kare--performs; vṛkṣa-sama--like the tree.

## TRANSLATION

"These are the symptoms of one who chants the Hare Kṛṣṇa mahā-mantra. Although he is very exalted, he thinks himself lower than the grass on the ground, and like a tree, he tolerates everything in two ways.

## TEXT 23

### TEXT

vṛkṣa yena kāṭileha kichu nā bolaya  
śukāñā maileha kāre pānī nā māgaya

## SYNONYMS

vṛkṣa--a tree; yena--as; kāṭileha--when it is cut; kichu nā bolaya--does not say anything; śukāñā--drying up; maileha--if dying; kāre--anyone; pānī--water; nā māgaya--does not ask for.

## TRANSLATION

"When a tree is cut down, it does not protest, and even when drying up, it does not ask anyone for water.

## TEXT 24

### TEXT

yei ye māgaye, tāre deya āpana-dhana

gharma-vṛṣṭi sahe, ānera karaye rakṣaṇa

SYNONYMS

yei ye māgaye--if anyone asks anything from the tree; tāre--unto him; deya--gives; āpana-dhana--its own wealth; gharma-vṛṣṭi--the scorching heat of the sun and torrents of rain; sahe--tolerates; ānera--to others; karaye rakṣaṇa--gives protection.

TRANSLATION

"The tree delivers its fruits, flowers and whatever it possesses to anyone and everyone. It tolerates scorching heat and torrents of rain, yet it still gives shelter to others.

TEXT 25

TEXT

uttama hañā vaiṣṇava habe nirabhimāna  
jīve sammāna dibe jāni' 'kṛṣṇa'-adhiṣṭhāna

SYNONYMS

uttama hañā--although being very exalted; vaiṣṇava--a devotee; habe--should become; nirabhimāna--without pride; jīve--to all living entities; sammāna dibe--should give respect; jāni'--knowing; kṛṣṇa-adhiṣṭhāna--the residing place of Kṛṣṇa.

TRANSLATION

"Although a Vaiṣṇava is the most exalted person, he is prideless and gives all respect to everyone, knowing everyone to be the resting place of Kṛṣṇa.

TEXT 26

TEXT

ei-mata hañā yei kṛṣṇa-nāma laya  
śrī-kṛṣṇa-caraṇe tānra prema upajaya

SYNONYMS

ei-mata--in this way; hañā--becoming; yei--anyone who; kṛṣṇa-nāma laya--chants the holy name of Kṛṣṇa; śrī-kṛṣṇa-caraṇe--at the lotus feet of Lord Kṛṣṇa; tānra--his; prema upajaya--love of Kṛṣṇa awakens.

TRANSLATION

"If one chants the holy name of Lord Kṛṣṇa in this manner, he will certainly awaken his dormant love for Kṛṣṇa's lotus feet."

TEXT 27

TEXT

kahite kahite prabhura dainya bāḍilā  
'śuddha-bhakti' kṛṣṇa-ṭhāñi māgite lāgilā

SYNONYMS

kahite kahite--speaking like this; prabhura--of Śrī Caitanya Mahāprabhu;  
dainya--humility; bāḍilā--increased; śuddha-bhakti--pure devotional service;  
kṛṣṇa-ṭhāñi--from Kṛṣṇa; māgite lāgilā--began to pray for.

TRANSLATION

As Lord Caitanya spoke in this way, His humility increased, and He began  
praying to Kṛṣṇa that He could discharge pure devotional service.

TEXT 28

TEXT

premera svabhāva----yāhāñ premera sambandha  
sei māne,----'kṛṣṇe mora nāhi prema-gandha'

SYNONYMS

premera sva-bhāva--the nature of love of Godhead; yāhāñ--where; premera  
sambandha--a relationship of love of Godhead; sei māne--he recognizes; kṛṣṇe--  
unto Lord Kṛṣṇa; mora--my; nāhi--there is not; prema-gandha--even a scent of  
love of Godhead.

TRANSLATION

Wherever there is a relationship of love of Godhead, its natural symptom is  
that the devotee does not think himself a devotee. Instead, he always thinks  
that he has not even a drop of love for Kṛṣṇa.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that persons who are  
actually very poor because they possess not even a drop of love of Godhead or  
pure devotional service falsely advertise themselves as great devotees,  
although they cannot at any time relish the transcendental bliss of devotional  
service. A class of so-called devotees known as prākṛta-sahajiyās sometimes  
display devotional symptoms to exhibit their good fortune. They are  
pretending, however, because these devotional features are only external. The  
prākṛta-sahajiyās exhibit these symptoms to advertise their so-called  
advancement in love of Kṛṣṇa, but instead of praising the prākṛta-sahajiyās  
for their symptoms of transcendental ecstasy, pure devotees do not like to  
associate with them. It is not advisable to equate the prākṛta-sahajiyās with  
pure devotees. When one is actually advanced in ecstatic love of Kṛṣṇa, he  
does not try to advertise himself. Instead, he endeavors more and more to  
render service to the Lord.

The prākṛta-sahajiyās sometimes criticize pure devotees by calling them  
philosophers, learned scholars, knowers of the truth, or minute observers, but  
not devotees. On the other hand, they depict themselves as the most advanced,  
transcendentally blissful devotees, deeply absorbed in devotional service and

mad to taste transcendental mellows. They also describe themselves as the most advanced devotees in spontaneous love, as knowers of transcendental mellows, as the topmost devotees in conjugal love of Kṛṣṇa, and so on. Not actually knowing the transcendental nature of love of God, they accept their material emotions to be indicative of advancement. In this way they pollute the process of devotional service. To try to become writers of Vaiṣṇava literature, they introduce their material conceptions of life into pure devotional service. Because of their material conceptions, they advertise themselves as knowers of transcendental mellows, but they do not understand the transcendental nature of devotional service.

#### TEXT 29

#### TEXT

na dhanam na janam na sundarim  
kavitam va jagadisa kamaye  
mama janmani jamanisvare  
bhavatad bhaktir ahaituki tvayi

#### SYNONYMS

na--not; dhanam--riches; na--not; janam--followers; na--not; sundarim--a very beautiful woman; kavitam--fruitive activities described in flowery language; va--or; jagat-isa--O Lord of the universe; kamaye--I desire; mama--My; janmani--in birth; janmani--after birth; isvare--unto the Supreme Personality of Godhead; bhavatad--let there be; bhaktiḥ--devotional service; ahaituki--with no motives; tvayi--unto You.

#### TRANSLATION

"O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You.

#### TEXT 30

#### TEXT

dhana, jana nahi magon, kavita sundari  
'suddha-bhakti' deha' more, krṣṇa kṛpā kari'

#### SYNONYMS

dhana--wealth; jana--followers; nahi--do not; magon--I want; kavita sundari--a beautiful wife or fruitive activities; suddha-bhakti--pure devotional service; deha--please award; more--unto Me; krṣṇa--O Lord Kṛṣṇa; kṛpā kari'--becoming merciful.

#### TRANSLATION

"My dear Lord Kṛṣṇa, I do not want material wealth from You, nor do I want followers, a beautiful wife or the results of fruitive activities. I only pray



that by Your causeless mercy You give Me pure devotional service to You, life after life.

TEXT 31

TEXT

ati-dainye punaḥ māge dāśya-bhakti-dāna  
āpanāre kare saṁsārī jīva-abhimāna

SYNONYMS

ati-dainye--in great humility; punaḥ--again; māge--begs; dāśya-bhakti-dāna--the awarding of devotion in servitude; āpanāre--to Himself; kare--does; saṁsārī--materialistic; jīva-abhimāna--conception as a conditioned soul.

TRANSLATION

In great humility, considering Himself a conditioned soul of the material world, Śrī Caitanya Mahāprabhu again expressed His desire to be endowed with service to the Lord.

TEXT 32

TEXT

ayi nanda-tanuja kiṅkaram  
patitaṁ mām viṣame bhavāmbudhau  
kṛpayā tava pāda-paṅkaja-  
sthita-dhūlī-sadṛśam vicintaya

SYNONYMS

ayi--oh, My Lord; nanda-tanuja--the son of Nanda Mahārāja, Kṛṣṇa; kiṅkaram--the servant; patitam--fallen; mām--Me; viṣame--horrible; bhava-ambudhau--in the ocean of nescience; kṛpayā--by causeless mercy; tava--Your; pāda-paṅkaja--lotus feet; sthita--situated at; dhūlī-sadṛśam--like a particle of dust; vicintaya--kindly consider.

TRANSLATION

"Oh, My Lord, O Kṛṣṇa, son of Mahārāja Nanda, I am Your eternal servant, but because of My own fruitive acts, I have fallen in this horrible ocean of nescience. Now please be causelessly merciful to Me. Consider Me a particle of dust at Your lotus feet.

TEXT 33

TEXT

"tomāra nitya-dāsa mui, tomā pāsariyā  
paḍiyāchoṅ bhavārṇave māyā-baddha hañā

SYNONYMS

tomāra--Your; nitya-dāsa--eternal servant; mui--I; tomā pāsariyā--forgetting Your Lordship; paḍiyāchoṅ--I have fallen; bhava-arṇave--in the ocean of nescience; māyā-baddha hañā--becoming conditioned by the external energy.

#### TRANSLATION

"I am Your eternal servant, but I forgot Your Lordship. Now I have fallen in the ocean of nescience and have been conditioned by the external energy.

#### TEXT 34

#### TEXT

kṛpā kari' kara more pada-dhūli-sama  
tomāra sevaka karoṅ tomāra sevana"

#### SYNONYMS

kṛpā kari'--being merciful; kara--make; more--Me; pada-dhūli-sama--like a particle of dust at Your lotus feet; tomāra sevaka--as I am Your eternal servant; karoṅ--let Me be engaged; tomāra sevana--in Your service.

#### TRANSLATION

"Be causelessly merciful to Me by giving Me a place with the particles of dust at Your lotus feet so that I may engage in the service of Your Lordship as Your eternal servant."

#### TEXT 35

#### TEXT

punaḥ ati-utkaṅṭhā, dainya ha-ila udgama  
kṛṣṇa-ṭhāñi māge prema-nāma-saṅkīrtana

#### SYNONYMS

punaḥ--again; ati-utkaṅṭhā--great eagerness; dainya--humility; ha-ila udgama--was awakened; kṛṣṇa-ṭhāñi--from Lord Kṛṣṇa; māge--prays for; prema--in ecstatic love; nāma-saṅkīrtana--chanting the mahā-mantra.

#### TRANSLATION

Natural humility and eagerness then awoke in Lord Śrī Caitanya Mahāprabhu. He prayed to Kṛṣṇa to be able to chant the mahā-mantra in ecstatic love.

#### TEXT 36

#### TEXT

nayanaṁ galad-aśru-dhārayā  
vadaṇaṁ gadgada-ruddhayā girā  
pulaḥair nicitāṁ vapuḥ kadā,  
tava nāma-grahaṇe bhaviṣyati

#### SYNONYMS

nayanam--the eyes; galat-aśru-dhārayā--by streams of tears running down; vadanam--mouth; gadgada--faltering; ruddhayā--choked up; girā--with words; pulakaiḥ--with erection of the hairs due to transcendental happiness; nicitam--covered; vapuḥ--the body; kadā--when; tava--Your; nāma-grahaṇe--in chanting the name; bhaviṣyati--will be.

#### TRANSLATION

"My dear Lord, when will My eyes be beautified by filling with tears that constantly glide down as I chant Your holy name? When will My voice falter and all the hairs on My body stand erect in transcendental happiness as I chant Your holy name?"

#### TEXT 37

#### TEXT

"prema-dhana vinā vyartha daridra jīvana  
'dāsa' kari' vetana more deha prema-dhana"

#### SYNONYMS

prema-dhana--the wealth of ecstatic love; vinā--without; vyartha--useless; daridra jīvana--poor life; dāsa kari'--accepting as Your eternal servant; vetana--salary; more--unto Me; deha--give; prema-dhana--the treasure of love of Godhead.

#### TRANSLATION

"Without love of Godhead, My life is useless. Therefore I pray that You accept Me as Your servant and give Me the salary of ecstatic love of God."

#### TEXT 38

#### TEXT

rasāntarāveśe ha-ila viyoga-sphuraṇa  
udvega, viṣāda, dainye kare pralapana

#### SYNONYMS

rasa-antara-āveśe--in the ecstatic love of different mellows; ha-ila--there was; viyoga-sphuraṇa--awakening of separation; udvega--distress; viṣāda--moroseness; dainye--humility; kare pralapana--speaks like a crazy person.

#### TRANSLATION

Separation from Kṛṣṇa awoke various mellows of distress, lamentation and humility. Thus Śrī Caitanya Mahāprabhu spoke like a crazy man.

#### TEXT 39

TEXT

yugāyitaṁ nimeṣeṇa  
cakṣuṣā prāvṛṣāyitaṁ  
śūnyāyitaṁ jagat sarvaṁ  
govinda-viraheṇa me

SYNONYMS

yugāyitaṁ--appearing like a great millennium; nimeṣeṇa--by a moment;  
cakṣuṣā--from the eyes; prāvṛṣāyitaṁ--tears falling like torrents of rain;  
śūnyāyitaṁ--appearing void; jagat--the world; sarvaṁ--all; govinda--from Lord  
Govinda, Kṛṣṇa; virahaṇa me--by My separation.

TRANSLATION

"My Lord Govinda, because of separation from You, I consider even a moment  
a great millennium. Tears flow from My eyes like torrents of rain, and I see  
the entire world as void.

TEXT 40

TEXT

udvege divasa nā yāya 'kṣaṇa' haila 'yuga'-sama  
varṣāra megha-prāya aśru variṣe nayana

SYNONYMS

udvege--by great agitation; divasa--day; nā--not; yāya--passes; kṣaṇa--a  
moment; haila--became; yuga-sama--like a great millennium; varṣāra--of the  
rainy season; megha-prāya--like clouds; aśru--tears; variṣe--fall down;  
nayana--from the eyes.

TRANSLATION

"In My agitation, a day never ends, for every moment seems like a  
millennium. Pouring incessant tears, My eyes are like clouds in the rainy  
season.

TEXT 41

TEXT

govinda-virahe śūnya ha-ila tribhuvana  
tuṣānale poḍe,----yena nā yāya jīvana

SYNONYMS

govinda-virahe--by separation from Govinda; śūnya--void; ha-ila--became;  
tri-bhuvana--the three worlds; tuṣā-anale--in the slow fire; poḍe--burns;  
yena--just like; nā yāya--does not go; jīvana--life.

TRANSLATION

"The three worlds have become void because of separation from Govinda. I feel as if I were burning alive in a slow fire.

TEXT 42

TEXT

kṛṣṇa udāsīna ha-ilā karite parīkṣaṇa  
sakhī saba kahe,----'kṛṣṇe kara upekṣaṇa'

SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; udāsīna--indifferent; ha-ilā--became; karite--to make; parīkṣaṇa--testing; sakhī saba kahe--all the friends say; kṛṣṇe--unto Kṛṣṇa; kara--just do; upekṣaṇa--neglecting.

TRANSLATION

"Lord Kṛṣṇa has become indifferent to Me just to test My love, and My friends say, 'Better to disregard Him.' "

TEXT 43

TEXT

eteka cintite rādhāra nirmala hṛdaya  
svābhāvika premāra svabhāva karila udaya

SYNONYMS

eteka--thus; cintite--thinking; rādhāra--of Śrīmatī Rādhārāṇī; nirmala hṛdaya--possessing a pure heart; svābhāvika--natural; premāra--of love of Kṛṣṇa; sva-bhāva--the character; karila udaya--awakes.

TRANSLATION

While Śrīmatī Rādhārāṇī was thinking in this way, the characteristics of natural love became manifest because of Her pure heart.

TEXT 44

TEXT

īrṣyā, utkaṅṭhā, dainya, prauḍhi, vinaya  
eta bhāva eka-ṭhāñi karila udaya

SYNONYMS

īrṣyā--envy; utkaṅṭhā--eagerness; dainya--humility; prauḍhi--zeal; vinaya--solicitation; eta bhāva--all these transcendental ecstasies; eka-ṭhāñi--in one place; karila udaya--awoke.

TRANSLATION

The ecstatic symptoms of envy, great eagerness, humility, zeal and supplication all became manifest at once.

TEXT 45

TEXT

eta bhāve rādhāra mana asthira ha-ilā  
sakhī-gaṇa-āge prauḍhi-śloka ye paḍilā

SYNONYMS

eta bhāve--in that mood; rādhāra--of Śrīmatī Rādhārāṇī; mana--the mind; asthira ha-ilā--became agitated; sakhī-gaṇa-āge--before the friends, the gopīs; prauḍhi-śloka--advanced devotional verse; ye--which; paḍilā--She recited.

TRANSLATION

In that mood, the mind of Śrīmatī Rādhārāṇī was agitated, and therefore She spoke a verse of advanced devotion to Her gopī friends.

TEXT 46

TEXT

sei bhāve prabhu sei śloka uccārilā  
śloka uccārite tad-rūpa āpane ha-ilā

SYNONYMS

sei bhāve--in that ecstatic mood; prabhu--Śrī Caitanya Mahāprabhu; sei--that; śloka--verse; uccārilā--recited; śloka--the verse; uccārite--by reciting; tat-rūpa--like Śrīmatī Rādhārāṇī; āpane--Himself; ha-ilā--became.

TRANSLATION

In the same spirit of ecstasy, Śrī Caitanya Mahāprabhu recited that verse, and as soon as He did so, He felt like Śrīmatī Rādhārāṇī.

TEXT 47

TEXT

āśliṣya vā pāda-ratām pinaṣṭu mām  
adarśanān marma-hatām karotu vā  
yathā tathā vā vidadhātu lampaṭo  
mat-prāṇa-nāthas tu sa eva nāparaḥ

SYNONYMS

āśliṣya--embracing with great pleasure; vā--or; pāda-ratām--who is fallen at the lotus feet; pinaṣṭu--let Him trample; mām--Me; adarśanāt--by not being visible; marma-hatām--brokenhearted; karotu--let Him make; vā--or; yathā--as (He likes); tathā--so; vā--or; vidadhātu--let Him do; lampaṭaḥ--a debauchee,

who mixes with other women; mat-prāṇa-nāthaḥ--the Lord of My life; tu--but; saḥ--He; eva--only; na अपराḥ--not anyone else.

TRANSLATION

"Let Kṛṣṇa tightly embrace this maidservant, who has fallen at His lotus feet. Let Him trample Me or break My heart by never being visible to Me. He is a debauchee, after all, and can do whatever He likes, but He is still no one other than the worshipable Lord of My heart.

TEXT 48

TEXT

"āmi---kṛṣṇa-pada-dāsī, teṅho---rasa-sukha-rāśi,  
āliṅgiyā kare ātma-sātha  
kibā nā deya daraśana, jārena mora tanu-mana,  
tabu teṅho---mora prāṇa-nātha

SYNONYMS

āmi--I; kṛṣṇa-pada-dāsī--a maidservant at the lotus feet of Kṛṣṇa; teṅho--He; rasa-sukha-rāśi--the reservoir of transcendental mellows; āliṅgiyā--by embracing; kare--makes; ātma-sātha--merged; kibā--or; nā deya--does not give; daraśana--audience; jārena--corrodes; mora--My; tanu-mana--body and mind; tabu--still; teṅho--He; mora prāṇa-nātha--the Lord of My life.

TRANSLATION

"I am a maidservant at the lotus feet of Kṛṣṇa. He is the embodiment of transcendental happiness and mellows. If He likes He can tightly embrace Me and make Me feel oneness with Him, or by not giving Me His audience, He may corrode My mind and body. Nevertheless, it is He who is the Lord of My life.

TEXT 49

TEXT

sakhi he, śuna mora manera niścaya  
kibā anurāga kare, kibā duḥkha diyā māre,  
mora prāṇeśvara kṛṣṇa---anya naya

SYNONYMS

sakhi he--My dear friend; śuna--just hear; mora--My; manera--of the mind; niścaya--decision; kibā--whether; anurāga--affection; kare--shows; kibā--or; duḥkha--unhappiness; diyā--bestowing; māre--kills; mora--My; prāṇa-īśvara--the Lord of life; kṛṣṇa--Kṛṣṇa; anya naya--and no one else.

TRANSLATION

"My dear friend, just hear the decision of My mind. Kṛṣṇa is the Lord of My life in all conditions, whether He shows Me affection or kills Me by giving Me unhappiness.

TEXT 50

TEXT

chāḍi' anya nārī-gaṇa, mora vaśa tanu-mana,  
mora saubhāgya prakāṣa kariyā  
tā-sabāre deya pīḍā, āmā-sane kare krīḍā,  
sei nārī-gaṇe dekhāñā

SYNONYMS

chāḍi'--giving up; anya--other; nārī-gaṇa--women; mora--My; vaśa--control;  
tanu-mana--mind and body; mora--My; saubhāgya--fortune; prakāṣa kariyā--  
manifesting; tā-sabāre--unto all of them; deya pīḍā--gives distress; āmā-sane--  
-with Me; kare krīḍā--performs loving activities; sei nārī-gaṇe--unto these  
women; dekhāñā--showing.

TRANSLATION

"Sometimes Kṛṣṇa gives up the company of other gopīs and becomes controlled, mind and body, by Me. Thus He manifests My good fortune and gives others distress by performing His loving affairs with Me.

TEXT 51

TEXT

kibā teṅho lampāṣa, śaṭha, dhṛṣṭa, sakapaṣa,  
anya nārī-gaṇa kari' sātha  
more dite manaḥ-pīḍā, mora āge kare krīḍā,  
tabu teṅho----mora prāṇa-nātha

SYNONYMS

kibā--or; teṅho--He; lampāṣa--debauchee; śaṭha--deceitful; dhṛṣṭa--  
obstinate; sakapaṣa--with a cheating propensity; anya--other; nārī-gaṇa--  
women; kari'--accepting; sātha--as companions; more--unto Me; dite--to give;  
manaḥ-pīḍā--distress in the mind; mora āge--in front of Me; kare krīḍā--  
performs loving affairs; tabu--still; teṅho--He; mora prāṇa-nātha--the Lord of  
My life.

TRANSLATION

"Or, since after all He is a very cunning, obstinate debauchee with a propensity to cheat, He takes to the company of other women. He then indulges in loving affairs with them in front of Me to give distress to My mind. Nevertheless, He is still the Lord of My life.

TEXT 52

TEXT

na gaṇi āpana-duḥkha, sabe vāñchi tāñra sukha,  
tāñra sukha----āmāra tātparyā  
more yadi diyā duḥkha, tāñra haila mahā-sukha,



sei duḥkha---mora sukha-varya

SYNONYMS

nā--not; gaṇi--I count; āpana-duḥkha--own personal misery; sabe--only; vāñchi--I desire; tānra sukha--His happiness; tānra sukha--His happiness; āmāra tātparya--the aim of My life; more--unto Me; yadi--if; diyā duḥkha--giving distress; tānra--His; haila--there was; mahā-sukha--great happiness; sei duḥkha--that unhappiness; mora sukha-varya--the best of My happiness.

TRANSLATION

"I do not mind My personal distress. I only wish for the happiness of Kṛṣṇa, for His happiness is the goal of My life. However, if He feels great happiness in giving Me distress, that distress is the best of My happiness.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that a devotee does not care about his own happiness and distress; he is simply interested in seeing that Kṛṣṇa is happy, and for that purpose he engages in various activities. A pure devotee has no way of sensing happiness except by seeing that Kṛṣṇa is happy in every respect. If Kṛṣṇa becomes happy by giving him distress, such a devotee accepts that unhappiness as the greatest of all happiness. Those who are materialistic, however, who are very proud of material wealth and have no spiritual knowledge, like the prākṛta-sahajiyās, regard their own happiness as the aim of life. Some of them aspire to enjoy themselves by sharing the happiness of Kṛṣṇa. This is the mentality of fruitive workers who want to enjoy sense gratification by making a show of service to Kṛṣṇa.

TEXT 53

TEXT

ye nārīre vāñche kṛṣṇa, tāra rūpe satṛṣṇa,  
tāre nā pāñā haya duḥkhī  
mui tāra pāya paḍi', lañā yāna hāte dhari',  
krīḍā karāñā tānre karoṅ sukhī

SYNONYMS

ye nārīre--the woman whom; vāñche kṛṣṇa--Kṛṣṇa desires to have in His company; tāra rūpe satṛṣṇa--attracted to her beauty; tāre--her; nā pāñā--not getting; haya duḥkhī--becomes unhappy; mui--I; tāra pāya paḍi'--falling down at her feet; lañā yāna--taking, go; hāte dhari'--catching the hand; krīḍā--pastimes; karāñā--bringing about; tānre--Lord Kṛṣṇa; karoṅ sukhī--I make happy.

TRANSLATION

"If Kṛṣṇa, attracted by the beauty of some other woman, wants to enjoy with her but is unhappy because He cannot get her, I fall down at her feet, catch her hand and bring her to Kṛṣṇa to engage her for His happiness.

TEXT 54

TEXT

kāntā kṛṣṇe kare roṣa, kṛṣṇa pāya santoṣa,  
sukha pāya tāḍana-bhartsane  
yathā-yogyā kare māna, kṛṣṇa tāte sukha pāna,  
chāḍe māna alpa-sādhane

SYNONYMS

kāntā--the beloved; kṛṣṇe--unto Lord Kṛṣṇa; kare roṣa--shows anger; kṛṣṇa pāya santoṣa--Kṛṣṇa becomes very happy; sukha pāya--obtains happiness; tāḍana-bhartsane--by chastisement; yathā-yogyā--as it is suitable; kare māna--shows pride; kṛṣṇa--Lord Kṛṣṇa; tāte--in such activities; sukha pāna--obtains happiness; chāḍe māna--gives up pride; alpa-sādhane--by a little endeavor.

TRANSLATION

"When a beloved gopī shows symptoms of anger toward Kṛṣṇa, Kṛṣṇa is very satisfied. Indeed, He is pleased when chastised by such a gopī. She shows her pride suitably, and Kṛṣṇa enjoys that attitude. Then she gives up her pride with a little endeavor.

TEXT 55

TEXT

sei nārī jīye kene, kṛṣṇa-marma vyathā jāne,  
tabu kṛṣṇe kare gāḍha roṣa  
nija-sukhe māne kāja, paḍuka tāra śire vāja,  
kṛṣṇera mātra cāhiye santoṣa

SYNONYMS

sei nārī--that woman; jīye--lives; kene--why; kṛṣṇa-marma--Kṛṣṇa's heart; vyathā--unhappy; jāne--knows; tabu--still; kṛṣṇe--unto Kṛṣṇa; kare--does; gāḍha roṣa--deep anger; nija-sukhe--in her own happiness; māne--considers; kāja--the only business; paḍuka--let there fall; tāre--of her; śire--on the head; vāja--a thunderbolt; kṛṣṇera--of Kṛṣṇa; mātra--only; cāhiye--we want; santoṣa--the happiness.

TRANSLATION

"Why does a woman continue to live who knows that Kṛṣṇa's heart is unhappy but who still shows her deep anger toward Him? She is interested in her own happiness. I condemn such a woman to be struck on the head with a thunderbolt, for we simply want the happiness of Kṛṣṇa.

PURPORT

A devotee who is satisfied only with his own sense gratification certainly falls down from the service of Kṛṣṇa. Being attracted by material happiness, he later joins the prākṛta-sahajiyās, who are considered to be nondevotees.

TEXT 56

TEXT

ye gopī mora kare dveṣe, kṛṣṇera kare santoṣe,  
kṛṣṇa yāre kare abhilāṣa  
mui tāra ghare yāñā, tāre sevoṅ dāsī hañā,  
tabe mora sukhera ullāsa

SYNONYMS

ye gopī--any gopī who; mora--unto Me; kare dveṣe--shows envy; kṛṣṇera kare santoṣe--but satisfies Kṛṣṇa; kṛṣṇa--unto Lord Kṛṣṇa; yāre--unto whom; kare--does; abhilāṣa--desiring; mui--I; tāra--her; ghare yāñā--going to the house; tāre sevoṅ--shall render service unto her; dāsī hañā--becoming a maidservant; tabe--then; mora--My; sukhera ullāsa--awakening of happiness.

TRANSLATION

"If a gopī envious of Me satisfies Kṛṣṇa and Kṛṣṇa desires her, I shall not hesitate to go to her house and become her maidservant, for then My happiness will be awakened.

TEXT 57

TEXT

kuṣṭhī-viprera ramaṇī, pativratā-śiromaṇi,  
pati lāgi' kailā veśyāra sevā  
stambhila sūryera gati, jīyāila mṛta pati,  
tuṣṭa kaila mukhya tina-devā

SYNONYMS

kuṣṭhī-viprera--of the brāhmaṇa who suffered from leprosy; ramaṇī--the wife; pati-vratā-śiromaṇi--the topmost of chaste women; pati lāgi'--for the satisfaction of her husband; kailā--performed; veśyāra sevā--service to a prostitute; stambhila--stopped; sūryera gati--the movement of the sun; jīyāila--revived; mṛta pati--the dead husband; tuṣṭa kaila--satisfied; mukhya--the principal; tina-devā--three deities or demigods.

TRANSLATION

"The wife of a brāhmaṇa suffering from leprosy manifested herself as the topmost of all chaste women by serving a prostitute to satisfy her husband. She thus stopped the movement of the sun, brought her dead husband back to life and satisfied the three principal demigods [Brahmā, Viṣṇu and Maheśvara].

PURPORT

The Āditya purāṇa, Mārkeṇḍeya Purāṇa and Padma Purāṇa tell about a brāhmaṇa who was suffering from leprosy but had a very chaste and faithful wife. He desired to enjoy the company of a prostitute, and therefore his wife went to her and became her maidservant, just to draw her attention for his service. When the prostitute agreed to associate with him, the wife brought her the leprotic husband. When that leper, the sinful son of a brāhmaṇa, saw the

chastity of his wife, he finally abandoned his sinful intentions. While coming home, however, he touched the body of Mārkeṇḍeya Ṛṣi, who thus cursed him to die at sunrise. Because of her chastity, the woman was very powerful. Therefore when she heard about the curse, she vowed to stop the sunrise. Because of her strong determination to serve her husband, the three deities--namely Brahmā, Viṣṇu and Maheśvara--were very happy, and they gave her the benediction that her husband would be cured and brought back to life. This example is given herein to emphasize that a devotee should engage himself exclusively for the satisfaction of Kṛṣṇa, without personal motives. That will make his life successful.

TEXT 58

TEXT

"kṛṣṇa----mora jīvana, kṛṣṇa----mora prāṇa-dhana,  
 kṛṣṇa----mora prāṇera parāṇa  
 hṛdaya-upare dharoṅ, sevā kari' sukhī karoṅ,  
 ei mora sadā rahe dhyāna

SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; mora jīvana--My life and soul; kṛṣṇa--Lord Kṛṣṇa; mora prāṇa-dhana--the wealth of My life; kṛṣṇa--Lord Kṛṣṇa; mora prāṇera parāṇa--the life of My life; hṛdaya-upare--on My heart; dharoṅ--I hold; sevā kari'--serving; sukhī karoṅ--I make happy; ei--this; mora--My; sadā--always; rahe--remains; dhyāna--meditation.

TRANSLATION

"Kṛṣṇa is My life and soul. Kṛṣṇa is the treasure of My life. Indeed, Kṛṣṇa is the very life of My life. I therefore keep Him always in My heart and try to please Him by rendering service. That is My constant meditation.

TEXT 59

TEXT

mora sukha----sevane, kṛṣṇera sukha----saṅgame,  
 ataeva deha deṅa dāna  
 kṛṣṇa more 'kāntā' kari', kahe more 'prāṇeśvari',  
 mora haya 'dāsī'-abhimāna

SYNONYMS

mora sukha--My happiness; sevane--in service; kṛṣṇera sukha--Kṛṣṇa's happiness; saṅgame--by union with Me; ataeva--therefore; deha--My body; deṅa--I offer; dāna--as charity; kṛṣṇa--Lord Kṛṣṇa; more--Me; kāntā kari'--accepting as beloved; kahe--says; more--to Me; prāṇa-īśvari--the most beloved; mora--My; haya--there is; dāsī-abhimāna--considering His maidservant.

TRANSLATION

"My happiness is in the service of Kṛṣṇa, and Kṛṣṇa's happiness is in union with Me. For this reason, I give My body in charity to the lotus feet of

Kṛṣṇa, who accepts Me as His loved one and calls Me His most beloved. It is then that I consider Myself His maidservant.

TEXT 60

TEXT

kānta-sevā-sukha-pūra, saṅgama haite sumadhura,  
tāte sākṣī---lakṣmī ṭhākurāṇī  
nārāyaṇa-hṛdi sthiti, tabu pāda-sevāya mati,  
sevā kare 'dāsī'-abhimānī

SYNONYMS

kānta-sevā-sukha-pūra--the service of the Lord is the home of happiness; saṅgama haite su-madhura--sweeter than direct union; tāte--in that; sākṣī--evidence; lakṣmī ṭhākurāṇī--the goddess of fortune; nārāyaṇa-hṛdi--on the heart of Nārāyaṇa; sthiti--situation; tabu--still; pāda-sevāya mati--her desire is to serve the lotus feet; sevā kare--renders service; dāsī-abhimānī--considering herself a maidservant.

TRANSLATION

"Service to My lover is the home of happiness and is more sweet than direct union with Him. The goddess of fortune is evidence of this, for although she constantly lives on the heart of Nārāyaṇa, she wants to render service to His lotus feet. She therefore considers herself a maidservant and serves Him constantly."

TEXT 61

TEXT

ei rādhāra vacana, viśuddha-prema-lakṣaṇa,  
āsvādaye śrī-gaura-rāya  
bhāve mana nahe sthira, sāttvike vyāpe śarīra,  
mana-deha dharaṇa nā yāya

SYNONYMS

ei--this; rādhāra vacana--the statement of Śrīmatī Rādhārāṇī; viśuddha-prema-lakṣaṇa--the symptoms of pure love of Kṛṣṇa; āsvādaye--tastes; śrī-gaura-rāya--Lord Śrī Caitanya Mahāprabhu; bhāve--because of this ecstasy; mana nahe sthira--the mind is not steady; sāttvike--the symptoms of transcendental love; vyāpe--spread over; śarīra--the body; mana-deha--mind and body; dharaṇa--sustaining; nā yāya--is not possible.

TRANSLATION

These statements by Śrīmatī Rādhārāṇī show the symptoms of pure love for Kṛṣṇa tasted by Śrī Caitanya Mahāprabhu. In that ecstatic love, His mind was unsteady. Transformations of transcendental love spread throughout His entire body, and He could not sustain His body and mind.

TEXT 62

TEXT

vrajera viśuddha-prema,----yena jāmbū-nada hema,  
ātma-sukhera yāhān nāhi gandha  
se prema jānā'te loke, prabhu kailā ei śloke,  
pade kailā arthera nirbandha

SYNONYMS

vrajera--of Vṛndāvana; viśuddha-prema--the pure love of Kṛṣṇa; yena--like; jāmbū-nada hema--the golden particles found in the Jāmbū River; ātma-sukhera--of personal sense gratification; yāhān--where; nāhi gandha--there is not even a scent; se prema--that love of Godhead; jānā'te loke--to advertise among the people; prabhu--Śrī Caitanya Mahāprabhu; kailā--has written; ei śloke--this verse; pade--in different steps; kailā arthera nirbandha--has clarified the real meaning.

TRANSLATION

The pure devotional service in Vṛndāvana is like the golden particles in the River Jāmbū. In Vṛndāvana there is not a trace of personal sense gratification. It is to advertise such pure love in this material world that Śrī Caitanya Mahāprabhu has written the previous verse and explained its meaning.

TEXT 63

TEXT

ei-mata mahāprabhu bhāvāviṣṭa hañā  
pralāpa karilā tat-tat śloka paḍiyā

SYNONYMS

ei-mata--in this way; mahāprabhu--Śrī Caitanya Mahāprabhu; bhāva-āviṣṭa hañā--being overwhelmed by ecstatic love; pralāpa karilā--said crazy words; tat-tat--appropriate; śloka paḍiyā--by reading the verse.

TRANSLATION

Thus overwhelmed by ecstatic love, Śrī Caitanya Mahāprabhu spoke like a madman and recited suitable verses.

TEXT 64

TEXT

pūrve aṣṭa-śloka kari' loke śikṣā dilā  
sei aṣṭa-ślokera artha āpane āsvādilā

SYNONYMS

pūrve--formerly; aṣṭa-śloka kari'--composing eight verses; loke śikṣā dilā-  
-gave instruction to the people in general; sei--those; aṣṭa-ślokera--of the  
eight stanzas; artha--the meaning; āpane āsvādilā--personally tasted.

#### TRANSLATION

The Lord had formerly composed these eight verses to teach people in  
general. Now He personally tasted the meaning of the verses, which are called  
the Śikṣāṣṭaka.

#### TEXT 65

#### TEXT

prabhura 'śikṣāṣṭaka'-śloka yei paḍe, śune  
kṛṣṇe prema-bhakti tāra bāḍe dine-dine

#### SYNONYMS

prabhura--of Śrī Caitanya Mahāprabhu; śikṣā-aṣṭaka--of the eight  
instructions; śloka--the verses; yei--anyone who; paḍe--recites; śune--or  
hears; kṛṣṇe--unto Lord Kṛṣṇa; prema-bhakti--ecstatic love and devotion; tāra-  
-his; bāḍe--increases; dine-dine--day after day.

#### TRANSLATION

If anyone recites or hears these eight verses of instruction by Śrī  
Caitanya Mahāprabhu, his ecstatic love and devotion for Kṛṣṇa increase day by  
day.

#### TEXT 66

#### TEXT

yadyapiha prabhu----koṭī-samudra-gambhīra  
nānā-bhāva-candrodaye hayena asthira

#### SYNONYMS

yadyapiha--although; prabhu--Śrī Caitanya Mahāprabhu; koṭī-samudra-  
gambhīra--as deep as millions of oceans; nānā--various; bhāva--of ecstatic  
emotions; candrodaye--because of the moonrise; hayena--sometimes becomes;  
asthira--restless.

#### TRANSLATION

Although Śrī Caitanya Mahāprabhu is as deep and grave as millions of  
oceans, when the moon of His various emotions rises, He becomes restless.

#### TEXTS 67-68

#### TEXT

yei yei śloka jayadeva, bhāgavate  
rāyera nāṭake, yei āra karṇāmṛte

sei sei bhāve śloka kariyā paṭhane  
sei sei bhāvāveśe karena āsvādane

#### SYNONYMS

yei yei--whatever; śloka--verses; jayadeva--Jayadeva Gosvāmī; bhāgavate--in Śrīmad-Bhāgavatam; rāyera nāṭake--in the drama made by Rāmānanda Rāya; yei--whatever; āra--also; karṇāmṛte--in the book named Kṛṣṇa-karṇāmṛta, written by Bilvamaṅgala Ṭhākura; sei sei bhāve--in those ecstatic emotions; śloka--verses; kariyā paṭhane--reading regularly; sei sei--in that particular; bhāva-āveśe--ecstatic love; karena āsvādane--He tastes.

#### TRANSLATION

When Śrī Caitanya Mahāprabhu read the verses of Jayadeva's Gīta-govinda, of Śrīmad-Bhāgavatam, of Rāmānanda Rāya's drama Jagannātha-vallabha-nāṭaka and of Bilvamaṅgala Ṭhākura's Kṛṣṇa-karṇāmṛta, He was overwhelmed by the various ecstatic emotions of those verses. Thus He tasted their purports.

#### TEXT 69

#### TEXT

dvādaśa vatsara aiche daśā----rātri-dine  
kṛṣṇa-rasa āsvādaye dui-bandhu-sane

#### SYNONYMS

dvādaśa vatsara--for twelve years; aiche daśā--such a condition; rātri-dine--day and night; kṛṣṇa-rasa--transcendental bliss and mellows in connection with Kṛṣṇa; āsvādaye--He tastes; dui-bandhu-sane--with two friends, namely Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī.

#### TRANSLATION

For twelve years, Śrī Caitanya remained in that state day and night. With His two friends, He tasted the meaning of those verses, which consist of nothing but the transcendental bliss and mellows of Kṛṣṇa consciousness.

#### TEXT 70

#### TEXT

sei saba līlā-rasa āpane ananta  
sahasra-vadane varṇi' nāhi pā'na anta

#### SYNONYMS

sei saba--all these; līlā-rasa--transcendental mellows of Śrī Caitanya Mahāprabhu's pastimes; āpane--personally; ananta--the Personality of Godhead Ananta; sahasra-vadane--with His thousands of faces; varṇi'--describing; nāhi--not; pā'na--gets; anta--the limit.

#### TRANSLATION



Even Anantadeva, who has thousands of faces, could not reach the end of describing the transcendental bliss of Śrī Caitanya Mahāprabhu's pastimes.

TEXT 71

TEXT

jīva kṣudra-buddhi kon tāhā pāre varṇite?  
tāra eka kaṇā sparśi āpanā śodhite

SYNONYMS

jīva--living being; kṣudra-buddhi--limited intelligence; kon--who; tāhā--that; pāre--is able; varṇite--to write; tāra--of that; eka kaṇā--one particle; sparśi--I touch; āpanā śodhite--to correct myself.

TRANSLATION

How, then, could an ordinary living being with very little intelligence describe such pastimes? Nevertheless, I am trying to touch but a particle of them just to rectify my own self.

TEXT 72

TEXT

yata ceṣṭā, yata pralāpa,----nāhi pārāvāra  
sei saba varṇite grantha haya suvistāra

SYNONYMS

yata ceṣṭā--all activities; yata pralāpa--all crazy talking; nāhi pārāvāra--there was no limit; sei saba--all of them; varṇite--to describe; grantha--the book; haya--would be; su-vistāra--very voluminous.

TRANSLATION

There is no limit to Śrī Caitanya Mahāprabhu's activities and His words of madness. Therefore describing them all would greatly increase the size of this book.

TEXT 73

TEXT

vṛndāvana-dāsa prathama ye līlā varṇila  
sei-saba līlāra āmi sūtra-mātra kaila

SYNONYMS

vṛndāvana-dāsa--Vṛndāvana dāsa Ṭhākura; prathama--at first; ye--whatever; līlā--pastimes; varṇila--described; sei-saba--all of those; līlāra--of the pastimes; āmi--I; sūtra-mātra kaila--prepared only the synopsis.

TRANSLATION

Whatever pastimes Śrīla Vṛndāvana dāsa Ṭhākura has first described I have merely summarized.

TEXT 74

TEXT

tānra tyakta 'avaśeṣa' saṅkṣepe kahila  
līlāra bāhulye grantha tathāpi bāḍila

SYNONYMS

tānra--his; tyakta--left out; aveśeṣa--remainders; saṅkṣepe kahila--I have described very briefly; līlāra bāhulye--because of the numerousness of the pastimes; grantha--this book; tathāpi--still; bāḍila--has increased.

TRANSLATION

I have only very briefly described the pastimes of Śrī Caitanya Mahāprabhu not described by Vṛndāvana dāsa Ṭhākura. Nevertheless, because those transcendental pastimes are so numerous, the size of this book has increased.

TEXT 75

TEXT

ataeva sei-saba līlā nā pāri varṇibāre  
samāpti kariluṅ līlāke kari' namaskāre

SYNONYMS

ataeva--therefore; sei-saba--all those; līlā--pastimes; nā pāri--I am not able; varṇibāre--to narrate; samāpti kariluṅ--now I have finished; līlāke--to the pastimes; kari' namaskāre--offering my respectful obeisances.

TRANSLATION

It is impossible to describe all the pastimes elaborately. I shall therefore end this description and offer them my respectful obeisances.

TEXT 76

TEXT

ye kichu kahiluṅ ei dig-daraśana  
ei anusāre habe tāra āsvādana

SYNONYMS

ye kichu--whatever; kahiluṅ--I have said; ei--this; dik-daraśana--just to make an indication; ei anusāre--in this way; habe--there will be; tāra--of that; āsvādana--tasting.

TRANSLATION

What I have described gives merely an indication, but by following this indication one may obtain a taste of all the pastimes of Śrī Caitanya Mahāprabhu.

TEXT 77

TEXT

prabhura gambhīra-līlā nā pāri bujhite  
buddhi-praveśa nāhi tāte, nā pāri varṇite

SYNONYMS

prabhura--of Śrī Caitanya Mahāprabhu; gambhīra--deep; līlā--the pastimes; nā pāri--I am not able; bujhite--to understand; buddhi-praveśa nāhi--my intelligence cannot penetrate; tāte--because of this; nā pāri--I am not able; varṇite--to describe properly.

TRANSLATION

I cannot understand the very deep, meaningful pastimes of Śrī Caitanya Mahāprabhu. My intelligence cannot penetrate them, and therefore I could not properly describe them.

TEXT 78

TEXT

saba śrotā vaiṣṇavera vandiyā caraṇa  
caitanya-caritra-varṇana kailuṅ samāpana

SYNONYMS

saba śrotā--all readers; vaiṣṇavera--of the Vaiṣṇavas; vandiyā caraṇa--offering respectful obeisances unto the lotus feet; caitanya-caritra--of the characteristics of Śrī Caitanya Mahāprabhu; varṇana--description; kailuṅ--I have done; samāpana--finishing.

TRANSLATION

After offering my respectful obeisances to the lotus feet of all my Vaiṣṇava readers, I shall therefore end this description of the characteristics of Śrī Caitanya Mahāprabhu.

TEXT 79

TEXT

ākāśa----ananta, tāte yaiche pakṣi-gaṇa  
yāra yata śakti, tata kare ārohaṇa

SYNONYMS

ākāśa--the sky; ananta--unlimited; tāte--in that sky; yaiche--just as;  
pakṣi-gaṇa--all types of birds; yāra--of someone; yata śakti--whatever power;  
tata--that much; kare ārohaṇa--rises up and up.

TRANSLATION

The sky is unlimited, but many birds fly higher and higher according to their own abilities.

TEXT 80

TEXT

aiche mahāprabhura līlā---nāhi ora-pāra  
'jīva' hañā kebā samyak pāre varṇibāra?

SYNONYMS

aiche--similarly; mahāprabhura līlā--the pastimes of Śrī Caitanya Mahāprabhu; nāhi ora-pāra--there is no limit above or below; jīva hañā--being an ordinary living entity; kebā--who; samyak--fully; pāre--is able; varṇibāra--to describe.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are like the unlimited sky. How, then, can an ordinary living being describe them all?

TEXT 81

TEXT

yāvat buddhira gati, tateka varṇiluṅ  
samudrera madhye yena eka kaṇa chuṅiluṅ

SYNONYMS

yāvat--as far; buddhira gati--the limit of my intelligence; tateka--that far; varṇiluṅ--I have described; samudrera madhye--in the midst of the great ocean; yena--just like; eka kaṇa--one particle; chuṅiluṅ--I have touched.

TRANSLATION

I have tried to describe them as far as my intelligence allows, as if trying to touch a drop in the midst of a great ocean.

TEXT 82

TEXT

nityānanda-kṛpā-pātra---vṛndāvana-dāsa  
caitanya-līlāya teṅho hayena 'ādi-vyāsa'

SYNONYMS

nityānanda--of Lord Nityānanda Prabhu; kṛpā-pātra--the favorite devotee; vṛndāvana-dāsa--Vṛndāvana dāsa Ṭhākura; caitanya-līlāya--in the pastimes of Śrī Caitanya Mahāprabhu; teṅho--He; hayena--is; ādi-vyāsa--the original Vyāsadeva.

#### TRANSLATION

Vṛndāvana dāsa Ṭhākura is Lord Nityānanda's favorite devotee, and therefore he is the original Vyāsadeva in describing the pastimes of Śrī Caitanya Mahāprabhu.

#### PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that all writers after Vṛndāvana dāsa Ṭhākura who are pure devotees of Śrī Caitanya Mahāprabhu and who have tried to describe the Lord's activities are to be considered like Vyāsa. Śrīla Vṛndāvana dāsa Ṭhākura is the original Vyāsadeva in describing caitanya-līlā, and all others who follow in his footsteps by describing Śrī Caitanya Mahāprabhu's pastimes are also to be called Vyāsadeva. The bona fide spiritual master is called Vyāsa because he is a representative of Vyāsa. Worshiping the birthday of such a spiritual master is called Vyāsa-pūjā.

#### TEXT 83

#### TEXT

tānra āge yadyapi saba līlāra bhāṇḍāra  
tathāpi alpa varṇiyā chāḍilena āra

#### SYNONYMS

tānra āge--before him; yadyapi--although; saba--all; līlāra--of the pastimes; bhāṇḍāra--full store; tathāpi--still; alpa--very little; varṇiyā--describing; chāḍilena--he left; āra--the others.

#### TRANSLATION

Although Vṛndāvana dāsa Ṭhākura has within his jurisdiction the full store of Śrī Caitanya Mahāprabhu's pastimes, he has left aside most of them and described but a small portion.

#### TEXT 84

#### TEXT

ye kichu varṇiluṅ, seha saṅkṣepa kariyā  
likhite nā pārena, tabu rākhiyāchena likhiyā

#### SYNONYMS

ye kichu varṇiluṅ--whatever I have described; seha--them; saṅkṣepa--briefly; kariyā--doing; likhite nā pārena--Vṛndāvana dāsa Ṭhākura was not able to describe; tabu--still; rākhiyāchena--has kept; likhiyā--recording in writing.

TRANSLATION

What I have described was left aside by Vṛndāvana dāsa Ṭhākura, but although he could not describe these pastimes, he gave us a synopsis.

TEXT 85

TEXT

caitanya-maṅgale teṅho likhiyāche sthāne-sthāne  
sei vacana śuna, sei parama-pramāṇe

SYNONYMS

caitanya-maṅgale--in the book named Caitanya-maṅgala; teṅho--Vṛndāvana dāsa Ṭhākura; likhiyāche--has written; sthāne-sthāne--in several places; sei vacana śuna--please hear those statements; sei parama-pramāṇe--that is the foremost proof.

TRANSLATION

In his book named Caitanya-maṅgala [Caitanya-bhāgavata], he has described these pastimes in many places. I request my readers to hear that book, for that is the best evidence.

TEXT 86

TEXT

saṅkṣepe kahiluṅ, vistāra nā yāya kathane  
vistāriyā veda-vyāsa kariba varṇane

SYNONYMS

saṅkṣepe kahiluṅ--I have described very briefly; vistāra nā yāya kathane--it is not possible to describe them in full; vistāriyā--elaborating; veda-vyāsa--a representative of Vyāsadeva; kariba--will do; varṇane--describing.

TRANSLATION

I have described the pastimes very briefly, for it is impossible for me to describe them in full. In the future, however, Vedavyāsa will describe them elaborately.

TEXT 87

TEXT

caitanya-maṅgale ihā likhiyāche sthāne-sthāne  
satya kahena,----'āge vyāsa kariba varṇane'

SYNONYMS

caitanya-maṅgale--in the book named Caitanya-maṅgala; ihā--this statement; likhiyāche--has written; sthāne-sthāne--in many places; satya--the truth;

kahena--he says; āge--in the future; vyāsa kariba varṇane--Vyāsadeva will describe them more elaborately.

#### TRANSLATION

In Caitanya-maṅgala, Śrīla Vṛndāvana dāsa Ṭhākura has stated in many places the factual truth that in the future Vyāsadeva will describe them elaborately.

#### PURPORT

The statement āge vyāsa kariba varṇane is similar to a text in the Caitanya-bhāgavata (First Chapter, text 180) in which Vṛndāvana dāsa Ṭhākura says:

śeṣa-khaṇḍe caitanyera ananta vilāsa  
vistāriyā varṇite āchena veda-vyāsa

"The unlimited pastimes of Śrī Caitanya will be described by Vyāsadeva in the future." Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that these statements indicate that in the future, other representatives of Vyāsadeva will elaborately describe Lord Caitanya's pastimes. The purport is that any pure devotee in the disciplic succession who describes the pastimes of Śrī Caitanya Mahāprabhu is confirmed to be a representative of Vyāsadeva.

#### TEXT 88

#### TEXT

caitanya-līlāmṛta-sindhu----dugdhābdhi-samāna  
tṛṣṇānurūpa jhārī bhari' teṅho kailā pāna

#### SYNONYMS

caitanya-līlā-amṛta-sindhu--the ocean of nectarean pastimes of Śrī Caitanya Mahāprabhu; dugdha-abdhi-samāna--exactly like the ocean of milk; tṛṣṇā-anurūpa--according to one's thirst; jhārī--the pitcher; bhari'--filling; teṅho--he; kailā pāna--drank.

#### TRANSLATION

The ocean of nectarean pastimes of Śrī Caitanya Mahāprabhu is like the ocean of milk. According to his thirst, Vṛndāvana dāsa Ṭhākura filled his pitcher and drank from that ocean.

#### TEXT 89

#### TEXT

tānra jhārī-śeṣāmṛta kichu more dilā  
tateke bharila peṭa, tṛṣṇā mora gelā

#### SYNONYMS

tānra jhārī-śeṣa-amṛta--the remnants of the milk of Vṛndāvana dāsa Ṭhākura's pitcher; kichu--some; more dilā--has given to me; tateke--by those

remnants; bharila peṭa--my abdomen is filled; tṛṣṇā mora gelā--now my thirst has gone.

#### TRANSLATION

Whatever remnants of milk Vṛndāvana dāsa Ṭhākura has given me are sufficient to fill my belly. Now my thirst is completely satiated.

#### TEXTS 90-91

#### TEXT

āmi----ati-kṣudra jīva, pakṣī rāṅgā-ṭuni  
se yaiche tṛṣṇāya piye samudrera pānī

taiche āmi eka kaṇa chuñiluṅ līlāra  
ei dṛṣṭānte jāniha prabhura līlāra vistāra

#### SYNONYMS

āmi--I; ati-kṣudra jīva--a very insignificant living being; pakṣī rāṅgā-ṭuni--just like a little bird with a red beak; se--he; yaiche--just as; tṛṣṇāya--in thirst; piye--drinks; samudrera pānī--the water of the sea; taiche--in the same way; āmi--I; eka kaṇa--one small particle; chuñiluṅ--touched; līlāra--of the pastimes of Śrī Caitanya Mahāprabhu; ei dṛṣṭānte--by this example; jāniha--all of you know; prabhura--of Śrī Caitanya Mahāprabhu; līlāra vistāra--expansion of the pastimes.

#### TRANSLATION

I am a very insignificant living being, like a small red-beaked bird. Just as such a bird drinks the water of the sea to quench its thirst, so I have touched only a drop of the ocean of Śrī Caitanya Mahāprabhu's pastimes. From this example, you may all understand how expansive are the pastimes of Śrī Caitanya Mahāprabhu.

#### TEXT 92

#### TEXT

'āmi likhi',----eha mithyā kari anumāna  
āmāra śarīra kāṣṭha-putalī-samāna

#### SYNONYMS

āmi likhi--I write; eha mithyā--this is false; kari anumāna--I can infer; āmāra śarīra--my body; kāṣṭha-putalī-samāna--is exactly like a wooden doll.

#### TRANSLATION

I infer that "I have written" is a false understanding, for my body is like a wooden doll.

#### TEXT 93



TEXT

vṛddha jarātura āmi andha, badhira  
hasta hāle, manobuddhi nahe mora sthira

SYNONYMS

vṛddha--an old man; jarā-ātura--troubled by invalidity; āmi--I; andha--blind; badhira--deaf; hasta hāle--my hands tremble; manaḥ-buddhi--mind and intelligence; nahe--not; mora--my; sthira--steady.

TRANSLATION

I am old and troubled by invalidity. I am almost blind and deaf, my hands tremble, and my mind and intelligence are unsteady.

TEXT 94

TEXT

nānā-roga-grasta,----calite vasite nā pāri  
pañca-roga-pīḍā-vyākula, rātri-dine mari

SYNONYMS

nānā-roga-grasta--affected by so many diseases; calite--to walk; vasite--to sit down; nā pāri--I am not properly able; pañca-roga-pīḍā-vyākula--always disturbed by five kinds of disease; rātri-dine--day or night; mari--I can die any time.

TRANSLATION

I am infected by so many diseases that I can neither properly walk nor properly sit. Indeed, I am always exhausted by five kinds of disease. I may die at any time of the day or night.

TEXT 95

TEXT

pūrve granthe ihā kariyāchi nivedana  
tathāpi likhiye, śuna ihāra kāraṇa

SYNONYMS

pūrve--previously; granthe--in the book; ihā--this; kariyāchi nivedana--I have submitted to the readers; tathāpi--still; likhiye--I write; śuna--please hear; ihāra kāraṇa--the reason for this.

TRANSLATION

I have previously given an account of my inabilities. Please hear the reason why I nevertheless still write.

TEXTS 96-98

TEXT

śrī-govinda, śrī-caitanya, śrī-nityānanda  
śrī-advaita, śrī-bhakta, āra śrī-śroṭṭṛ-vṛnda

śrī-svarūpa, śrī-rūpa, śrī-sanātana  
śrī-raghunātha-dāsa śrī-guru, śrī-jīva-caraṇa

iñhā-sabāra caraṇa-kṛpā ya lekhāya āmāre  
āra eka haya,----teñho ati-kṛpā kare

SYNONYMS

śrī-govinda--Śrī Govindadeva; śrī-caitanya--Śrī Caitanya Mahāprabhu; śrī nityānanda--Lord Nityānanda; śrī-advaita--Advaita Ācārya; śrī-bhakta--other devotees; āra--also; śrī-śroṭṭṛ-vṛnda--the readers of this book; śrī-svarūpa--Svarūpa Dāmodara Gosvāmī; śrī-rūpa--Śrī Rūpa Gosvāmī; śrī-sanātana--Śrī Sanātana Gosvāmī; śrī-raghunātha-dāsa--Śrī Raghunātha dāsa Gosvāmī; śrī-guru--my spiritual master; śrī-jīva-caraṇa--the lotus feet of Śrī Jīva Gosvāmī; iñhā sabāra--of all of them; caraṇa-kṛpāya--by the mercy of the lotus feet; lekhāya--causes to write; āmāre--me; āra eka--another one; haya--there is; teñho--He; ati-kṛpā kare--shows me very great favor.

TRANSLATION

I am writing this book by the mercy of the lotus feet of Śrī Govindadeva, Śrī Caitanya Mahāprabhu, Lord Nityānanda, Advaita Ācārya, other devotees and the readers of this book, as well as Svarūpa Dāmodara Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, who is my spiritual master, and Śrī Jīva Gosvāmī. I have also been specifically favored by another Supreme Personality.

TEXT 99

TEXT

śrī-madana-gopāla more lekhāya ājñā kari'  
kahite nā yuyāya, tabu rahite nā pāri

SYNONYMS

śrī-madana-gopāla--the Madana-mohana Deity of Vṛndāvana; more--me; lekhāya--causes to write; ājñā kari'--by giving the order; kahite--to say; nā yuyāya--is not befitting; tabu--still; rahite--to remain silent; nā pāri--I am not able.

TRANSLATION

Śrī Madana-mohana Deity of Vṛndāvanā has given the order that is making me write. Although this should not be disclosed, I disclose it because I am unable to remain silent.

TEXT 100

TEXT

na kahile haya mora kṛta-ghnatā-doṣa  
dambha kari bali' śrotā, nā kariha roṣa

SYNONYMS

nā kahile--if I do not say; haya--there is; mora--my; kṛta-ghnatā-doṣa--  
fault of ingratitude; dambha kari--I am proud; bali'--taking as; śrotā--O  
readers; nā kariha roṣa--do not be angry.

TRANSLATION

If I did not disclose this fact, I would be guilty of ingratitude to the  
Lord. Therefore, my dear readers, please do not consider me too proud and be  
angry at me.

TEXT 101

TEXT

tomā-sabāra caraṇa-dhūli karinu vandana  
tāte caitanya-līlā haila ye kichu likhana

SYNONYMS

tomā-sabāra--of all of you; caraṇa-dhūli--the dust of the feet; karinu  
vandana--I have prayed to; tāte--for that reason; caitanya-līlā--the pastimes  
of Lord Śrī Caitanya Mahāprabhu; haila--there was; ye--whatever; kichu--some;  
likhana--writing.

TRANSLATION

It is because I have offered my prayers unto the lotus feet of all of you  
that whatever I have written about Śrī Caitanya Mahāprabhu has been possible.

TEXT 102

TEXT

ebe antya-līlā-gaṇera kari anuvāda  
'anuvāda' kaile pāi līlāra 'āsvāda'

SYNONYMS

ebe--now; antya-līlā-gaṇera kari anuvāda--I beg to repeat all the facts of  
this Antya-līlā; anuvāda kaile--if it is repeated; pāi--I get; līlāra--of the  
pastime; āsvāda--taste.

TRANSLATION

Now let me repeat all the pastimes of the Antya-līlā, for if I do so I  
shall taste the pastimes again.

TEXT 103

TEXT

prathama paricchede----rūpera dvitīya-milana  
tāra madhye dui-nāṭakera vidhāna-śravaṇa

SYNONYMS

prathama paricchede--in the First Chapter; rūpera--of Rūpa Gosvāmī;  
dvitīya-milana--the second meeting with Lord Caitanya; tāra madhye--within  
that chapter; dui-nāṭakera--of the two dramas; vidhāna-śravaṇa--hearing of the  
process of writing.

TRANSLATION

The First Chapter describes how Rūpa Gosvāmī met Śrī Caitanya Mahāprabhu  
for the second time and how the Lord heard his two dramas [Vidagdha-mādhava  
and Lalita-mādhava].

TEXT 104

TEXT

tāra madhye śivānanda-saṅge kukkura āilā  
prabhu tāre kṛṣṇa kahāñā mukta karilā

SYNONYMS

tāra madhye--in that chapter; śivānanda-saṅge--with Śivānanda Sena;  
kukkura--the dog; āilā--came; prabhu--Śrī Caitanya Mahāprabhu; tāre--unto him  
(the dog); kṛṣṇa kahāñā--inducing to chant Kṛṣṇa; mukta karilā--liberated.

TRANSLATION

That chapter also describes the incident of Śivānanda Sena's dog, who was  
induced by Śrī Caitanya Mahāprabhu to chant the holy name of Kṛṣṇa and was  
thus liberated.

TEXT 105

TEXT

dvitīye----choṭa-haridāse karāilā śikṣana  
tāra madhye śivānandera āścarya darśana

SYNONYMS

dvitīye--in the Second Chapter; choṭa-haridāse--Junior Haridāsa; karāilā  
śikṣana--He taught very strictly; tāra madhye--within that chapter;  
śivānandera--of Śivānanda Sena; āścarya darśana--the wonderful vision.

TRANSLATION

In the Second Chapter the Lord instructively punished Junior Haridāsa. Also  
in that chapter is the wonderful vision of Śivānanda Sena.

TEXT 106

TEXT

tṛtīye---haridāsera mahimā pracaṇḍa  
dāmodara-pañḍita kailā prabhure vākya-danda

SYNONYMS

tṛtīye--in the Third Chapter; haridāsera--of Ṭhākura Haridāsa; mahimā  
pracaṇḍa--very forceful glories; dāmodara-pañḍita--Dāmodara Paṇḍita; kailā--  
made; prabhure--Śrī Caitanya Mahāprabhu; vākya-daṇḍa--impudence of chastising  
by words.

TRANSLATION

In the Third Chapter is a description of the forceful glories of Haridāsa  
Ṭhākura. That chapter also mentions how Dāmodara Paṇḍita spoke words of  
criticism to Śrī Caitanya Mahāprabhu.

TEXT 107

TEXT

prabhu 'nāma' diyā kailā brahmāṇḍa-mocana  
haridāsa karilā nāmera mahimā-sthāpana

SYNONYMS

prabhu--Śrī Caitanya Mahāprabhu; nāma diyā--delivering the holy name;  
kailā--did; brahmāṇḍa-mocana--the liberation of the universe; haridāsa--  
Haridāsa; karilā--did; nāmera--of the holy name; mahimā-sthāpana--the  
establishment of the glories.

TRANSLATION

The Third Chapter also tells how Śrī Caitanya Mahāprabhu delivered everyone  
by bestowing upon the universe the holy name of the Lord, and it describes how  
Haridāsa Ṭhākura established the glories of the holy name by his practical  
example.

TEXT 108

TEXT

caturthe----śrī-sanātanera dvitīya-milana  
deha-tyāga haite tānra karilā rakṣaṇa

SYNONYMS

caturthe--in the Fourth Chapter; śrī-sanātanera--of Sanātana Gosvāmī;  
dvitīya-milana--visiting for the second time; deha-tyāga haite--from  
committing suicide; tānra karilā rakṣaṇa--Śrī Caitanya Mahāprabhu protected  
him.

TRANSLATION

The Fourth Chapter describes Sanātana Gosvāmī's second visit with Śrī Caitanya Mahāprabhu and how the Lord saved him from committing suicide.

TEXT 109

TEXT

jyaiṣṭha-māsera dhūpe tāñre kailā parīkṣaṇa  
śakti sañcāriyā punaḥ pāṭhāilā vṛndāvana

SYNONYMS

jyaiṣṭha-māsera--of the month of May-June; dhūpe--in the sunshine; tāñre--him; kailā--did; parīkṣaṇa--examining; śakti--potency; sañcāriyā--giving him; punaḥ--again; pāṭhāilā vṛndāvana--sent back to Vṛndāvana.

TRANSLATION

The Fourth Chapter also tells how Sanātana Gosvāmī was tested in the sunshine of Jyaiṣṭha [May and June] and was then empowered and sent back to Vṛndāvana.

TEXT 110

TEXT

pañcame----pradyumna-miśre prabhu kṛpā karilā  
rāya-dvārā kṛṣṇa-kathā tāñre śunāilā

SYNONYMS

pañcame--in the Fifth Chapter; pradyumna-miśre--unto Pradyumna Miśra; prabhu--Śrī Caitanya Mahāprabhu; kṛpā karilā--showed mercy; rāya-dvārā--with the help of Rāmānanda Rāya; kṛṣṇa-kathā--topics of Kṛṣṇa; tāñre śunāilā--made him hear.

TRANSLATION

In the Fifth Chapter, the Lord showed His favor to Pradyumna Miśra and made him hear topics of Kṛṣṇa from Rāmānanda Rāya.

TEXT 111

TEXT

tāra madhye 'bāṅgāla'-kavira nāṭaka-upekṣaṇa  
svarūpa-gosañi kailā vighrahera mahimā-sthāpana

SYNONYMS

tāra madhye--within that chapter; bāṅgāla-kavira--of a poet from Bengal; nāṭaka-upekṣaṇa--the rejection of the drama; svarūpa-gosañi--Svarūpa Dāmodara

Gosvāmī; kailā--did; vigrahera--of the Deity; mahimā-sthāpana--the establishment of the glories.

TRANSLATION

Also in that chapter, Svarūpa Dāmodara Gosvāmī rejected the drama of a poet from Bengal and established the glories of the Deity.

TEXT 112

TEXT

ṣaṣṭhe----raghunātha-dāsa prabhure mililā  
nityānanda-ājñāya ciḍā-mahotsava kailā

SYNONYMS

ṣaṣṭhe--in the Sixth Chapter; raghunātha-dāsa--Raghunātha dāsa Gosvāmī; prabhure mililā--met Lord Śrī Caitanya Mahāprabhu; nityānanda-ājñāya--by the order of Nityānanda Prabhu; ciḍā-mahotsava kailā--performed the festival of chipped rice.

TRANSLATION

The Sixth Chapter describes how Raghunātha dāsa Gosvāmī met Śrī Caitanya Mahāprabhu and performed the chipped rice festival in accordance with Nityānanda Prabhu's order.

TEXT 113

TEXT

dāmodara-svarūpa-ṭhāñi tāñre samarpila  
'govardhana-śilā', 'guñjā-mālā' tāñre dila

SYNONYMS

dāmodara-svarūpa-ṭhāñi--to the care of Svarūpa Dāmodara Gosvāmī; tāñre samarpila--the Lord entrusted him; govardhana-śilā--the stone from Govardhana Hill; guñjā-mālā--the garland of small conchshells; tāñre dila--delivered to him.

TRANSLATION

The Lord entrusted Raghunātha dāsa Gosvāmī to the care of Svarūpa Dāmodara Gosvāmī and gave Raghunātha dāsa the gift of a stone from Govardhana Hill and a garland of small conchshells.

TEXT 114

TEXT

saptama-paricchede----vallabha bhaṭṭera milana  
nānā-mate kailā tāñra garva khaṇḍana

#### SYNONYMS

saptama-paricchede--in the Seventh Chapter; vallabha bhaṭṭera milana--the meeting of Vallabha Bhaṭṭa with Śrī Caitanya Mahāprabhu; nānā-mate--in various ways; kailā--did; tānra--his; garva--pride; khaṇḍana--dismantling.

#### TRANSLATION

The Seventh Chapter tells how Śrī Caitanya met Vallabha Bhaṭṭa and dismantled his false pride in various ways.

#### TEXT 115

#### TEXT

aṣṭame----rāmacandra-purīra āgamana  
tānra bhaye kailā prabhu bhikṣā saṅkocana

#### SYNONYMS

aṣṭame--in the Eighth Chapter; rāmacandra-purīra āgamana--the arrival of Rāmacandra Purī; tānra bhaye--because of fear of him; kailā--did; prabhu--Śrī Caitanya Mahāprabhu; bhikṣā saṅkocana--minimizing His eating.

#### TRANSLATION

The Eighth Chapter describes the arrival of Rāmacandra Purī and how Śrī Caitanya Mahāprabhu minimized His eating due to fear of him.

#### TEXT 116

#### TEXT

navame----gopīnātha-paṭṭanāyaka-mocana  
trijagatera loka prabhura pāila darasana

#### SYNONYMS

navame--in the Ninth Chapter; gopīnātha-paṭṭanāyaka-mocana--the deliverance of Gopīnātha Paṭṭanāyaka, the brother of Rāmānanda Rāya; tri-jagatera--of the three worlds; loka--the people in general; prabhura--of Śrī Caitanya Mahāprabhu; pāila darasana--got the audience.

#### TRANSLATION

In the Ninth Chapter is a description of how Gopīnātha Paṭṭanāyaka was delivered and how the people of the three worlds were able to see Śrī Caitanya Mahāprabhu.

#### TEXT 117

#### TEXT

daśame----kahiluṅ bhakta-datta-āsvādana  
rāghava-paṇḍitera tāhāṅ jhālira sājana



## SYNONYMS

daśame--in the Tenth Chapter; kahiluñ--I have described; bhakta-datta-  
āsvādana--the tasting of the food given by the devotees; rāghava-pañḍitera--of  
Rāghava Pañḍita; tāhāñ--therein; jhālira sājana--the assortment in the bags.

## TRANSLATION

In the Tenth Chapter I have described how Śrī Caitanya Mahāprabhu tasted  
the food given by His devotees, and I have also described the assortments in  
the bags of Rāghava Pañḍita.

## TEXT 118

### TEXT

tāra madhye govindera kailā parīkṣaṇa  
tāra madhye parimuṇḍā-nṛtyera varṇana

## SYNONYMS

tāra madhye--within that chapter; govindera--of Govinda, His personal  
assistant; kailā--did; parīkṣaṇa--testing; tāra madhye--in that chapter;  
parimuṇḍā-nṛtyera varṇana--description of Lord Caitanya Mahāprabhu's dancing  
in the temple.

## TRANSLATION

Also in that chapter is a description of how the Lord examined Govinda and  
how He danced in the temple.

## TEXT 119

### TEXT

ekādaśe---haridāsa-ṭhākurerā niryāṇa  
bhakta-vātsalya yāhāñ dekhāilā gaura bhagavān

## SYNONYMS

ekādaśe--in the Eleventh Chapter; haridāsa-ṭhākurerā niryāṇa--the  
disappearance of Śrīla Haridāsa Ṭhākura; bhakta-vātsalya--affection for the  
devotee; yāhāñ--wherein; dekhāilā--exhibited; gaura bhagavān--Śrī Caitanya  
Mahāprabhu, the Supreme Personality of Godhead.

## TRANSLATION

The Eleventh Chapter describes the disappearance of Haridāsa Ṭhākura and  
how Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, showed His  
affection for His devotees.

## TEXT 120

### TEXT

dvādaśe----jagadānandera taila-bhañjana  
nityānanda kailā śivānandere tāḍana

SYNONYMS

dvādaśe--in the Twelfth Chapter; jagadānandera--of Jagadānanda Paṇḍita;  
taila-bhañjana--breaking the oil pot; nityānanda--Lord Nityānanda; kailā--  
performed; śivānandere tāḍana--the chastisement of Śivānanda Sena.

TRANSLATION

In the Twelfth Chapter are descriptions of how Jagadānanda Paṇḍita broke a  
pot of oil and how Lord Nityānanda chastised Śivānanda Sena.

TEXT 121

TEXT

trayodaśe----jagadānanda mathurā yāi' āilā  
mahāprabhu deva-dāsīra gīta śunilā

SYNONYMS

trayodaśe--in the Thirteenth Chapter; jagadānanda--Jagadānanda Paṇḍita;  
mathurā yāi'--going to Mathurā; āilā--returned; mahāprabhu--Śrī Caitanya  
Mahāprabhu; deva-dāsīra--of the deva-dāsī dancing girl; gīta śunilā--heard the  
song.

TRANSLATION

In the Thirteenth Chapter, Jagadānanda Paṇḍita went to Mathurā and  
returned, and Śrī Caitanya Mahāprabhu by chance heard a song sung by a deva-  
dāsī dancing girl.

TEXT 122

TEXT

raghunātha-bhaṭṭācāryera tāhāni milana  
prabhu tānre kṛpā kari' pāṭhāilā vṛndāvana

SYNONYMS

raghunātha-bhaṭṭācāryera--of Raghunātha Bhaṭṭa; tāhāni--there; milana--  
meeting; prabhu--Śrī Caitanya Mahāprabhu; tānre--to him; kṛpā kari'--showing  
causeless mercy; pāṭhāilā vṛndāvana--sent to Vṛndāvana.

TRANSLATION

Also in the Thirteenth Chapter, Raghunātha Bhaṭṭa met Śrī Caitanya  
Mahāprabhu, who by His causeless mercy sent him to Vṛndāvana.

TEXT 123

TEXT

caturdaśe----divyonmāda-ārambha varṇana  
'śarīra' ethā prabhura, 'mana' gelā vṛndāvana

SYNONYMS

caturdaśe--in the Fourteenth Chapter; divya-unmāda-ārambha--the beginning of the spiritual trance of Śrī Caitanya Mahāprabhu; varṇana--describing; śarīra--the body; ethā--here; prabhura--of Śrī Caitanya Mahāprabhu; mana--the mind; gelā--went; vṛndāvana--to Vṛndāvana.

TRANSLATION

The Fourteenth Chapter describes the beginning of the Lord's spiritual trance, in which His body was at Jagannātha Purī but His mind was in Vṛndāvana.

TEXT 124

TEXT

tāra madhye prabhura siṁha-dvāre patana  
asthi-sandhi-tyāga, anubhāvera udgama

SYNONYMS

tāra madhye--in that chapter; prabhura--of Śrī Caitanya Mahāprabhu; siṁha-dvāre patana--falling down by the Siṁha-dvāra gate; asthi-sandhi--of the joints of the bones; tyāga--release; anubhāvera udgama--the awakening of a trance and emotion.

TRANSLATION

Also in that chapter is a description of how Śrī Caitanya Mahāprabhu fell down in front of the Siṁha-dvāra gate of Jagannātha temple, His bones separated at the joints, and how various transcendental symptoms awakened.

TEXT 125

TEXT

caṭaka-parvata dekhi' prabhura dhāvana  
tāra madhye prabhura kichu pralāpa-varṇana

SYNONYMS

caṭaka-parvata--the hill known as Caṭaka-parvata; dekhi'--seeing; prabhura dhāvana--the running of Śrī Caitanya Mahāprabhu; tāra madhye--in that chapter; prabhura--of Śrī Caitanya Mahāprabhu; kichu--some; pralāpa varṇana--talking like a madman.

TRANSLATION

Also in that chapter there is a description of how Śrī Caitanya Mahāprabhu ran toward Caṭaka-parvata and spoke like a madman.

TEXT 126

TEXT

pañcadaśa-paricchede----udyāna-vilāse  
vṛndāvana-bhrame yāhān karilā praveśe

SYNONYMS

pañcadaśa-paricchede--in the Fifteenth Chapter; udyāna-vilāse--in His pastimes within the garden; vṛndāvana-bhrame--His taking the garden to be Vṛndāvana; yāhān--where; karilā praveśe--He entered.

TRANSLATION

In the Fifteenth Chapter is a description of how Śrī Caitanya Mahāprabhu entered a garden on the shore of the sea, mistaking the garden for Vṛndāvana.

TEXT 127

TEXT

tāra madhye prabhura pañcendriya-ākarṣaṇa  
tāra madhye karilā rāse kṛṣṇa-anveṣaṇa

SYNONYMS

tāra madhye--within that; prabhura--of Śrī Caitanya Mahāprabhu; pañca-indriya-ākarṣaṇa--the attraction of the five senses; tāra madhye--within that chapter; karilā--did; rāse--in the rāsa dance; kṛṣṇa-anveṣaṇa--searching for Kṛṣṇa.

TRANSLATION

Also in that chapter is a description of the attraction of Lord Caitanya's five senses to Kṛṣṇa and how He searched for Kṛṣṇa in the rāsa dance.

TEXT 128

TEXT

ṣoḍaśe----kālidāse prabhu kṛpā karilā  
vaiṣṇavocchiṣṭa khāibāra phala dekhāilā

SYNONYMS

ṣoḍaśe--in the Sixteenth Chapter; kāli-dāse--unto Kālidāsa; prabhu--Śrī Caitanya Mahāprabhu; kṛpā karilā--showed favor; vaiṣṇava-ucchiṣṭa khāibāra--of eating the remnants of food left by Vaiṣṇavas; phala dekhāilā--showed the result.

TRANSLATION

The Sixteenth Chapter tells how Śrī Caitanya Mahāprabhu showed His mercy to Kālidāsa and thus demonstrated the result of eating the remnants of the food of Vaiṣṇavas.

TEXT 129

TEXT

śivānandera bālake śloka karāilā  
siṁha-dvāre dvārī prabhure kṛṣṇa dekhāilā

SYNONYMS

śivānandera--of Śivānanda Sena; bālake--the son; śloka karāilā--made to compose a verse; siṁha-dvāre--at the Siṁha-dvāra gate of the Jagannātha temple; dvārī--the doorkeeper; prabhure--unto Śrī Caitanya Mahāprabhu; kṛṣṇa dekhāilā--showed Lord Kṛṣṇa.

TRANSLATION

It also describes how Śivānanda's son composed a verse and how the doorkeeper of the Siṁha-dvāra showed Kṛṣṇa to Śrī Caitanya Mahāprabhu.

TEXT 130

TEXT

mahā-prasādera tāhāṅ mahimā varṇilā  
kṛṣṇādharāmṛtera phala-śloka āsvādilā

SYNONYMS

mahā-prasādera--of the remnants of the food of the Lord, mahā-prasāda; tāhāṅ--there; mahimā--the glories; varṇilā--described; kṛṣṇa-adhara-amṛtera--of the nectar from the lips of Kṛṣṇa; phala-śloka--the verse mentioning the result; āsvādilā--tasted.

TRANSLATION

Also in that chapter, the glories of mahā-prasāda are explained, and a verse is tasted describing the effect of nectar from the lips of Kṛṣṇa.

TEXT 131

TEXT

saptadaśe----gābhī-madhye prabhura patana  
kūrmākāra-anubhāvera tāhāṅi udgama

SYNONYMS

saptadaśe--in the Seventeenth Chapter; gābhī-madhye--among the cows; prabhura patana--the falling down of Śrī Caitanya Mahāprabhu; kūrma-ākāra-

anubhāvera--of ecstatic emotion in the form of a tortoise; tāhāni--there;  
udgama--awakening.

TRANSLATION

In the Seventeenth Chapter, Śrī Caitanya Mahāprabhu fell among the cows and assumed the form of a tortoise as His ecstatic emotions awakened.

TEXT 132

TEXT

kṛṣṇera śabda-guṇe prabhura mana ākarṣilā  
"kā sṛya aṅga te" ślokera artha āveśe karilā

SYNONYMS

kṛṣṇera--of Lord Kṛṣṇa; śabda-guṇe--by the qualities of the sound;  
prabhura--of Śrī Caitanya Mahāprabhu; mana--the mind; ākarṣilā--was attracted;  
kā sṛya aṅga te ślokera--of the verse beginning with the words kā sṛya aṅga  
te; artha--the meaning; āveśe--in ecstasy; karilā--described.

TRANSLATION

Also in the Seventeenth Chapter, the attributes of Kṛṣṇa's sound attracted the mind of Śrī Caitanya Mahāprabhu, who described in ecstasy the meaning of the "kā sṛya aṅga te" verse.

TEXT 133

TEXT

bhāva-śābalye punaḥ kailā pralapana  
karṇāmṛta-ślokera artha kailā vivaraṇa

SYNONYMS

bhāva-śābalye--from the aggregate of all ecstatic emotions; punaḥ--again;  
kailā pralapana--He talked like a madman; karṇāmṛta-ślokera--of a verse from  
Kṛṣṇa-karṇāmṛta; artha--the meaning; kailā vivaraṇa--described in detail.

TRANSLATION

Due to the conjunction of various ecstatic emotions, Śrī Caitanya Mahāprabhu again began speaking like a madman and described in detail the meaning of a verse from Kṛṣṇa-karṇāmṛta.

TEXT 134

TEXT

aṣṭādaśa paricchede----samudre patana  
kṛṣṇa-gopī-jala-keli tāhān daraśana

SYNONYMS

aṣṭādaśa paricchede--in the Eighteenth Chapter; samudre patana--the Lord's falling into the ocean; kṛṣṇa-gopī-jala-keli--the water pastimes of Kṛṣṇa and the gopīs; tāhān daraśana--seeing there.

TRANSLATION

In the Eighteenth Chapter, the Lord fell into the ocean, and in ecstasy He saw the pastimes of the water fight between Kṛṣṇa and the gopīs.

TEXT 135

TEXT

tāhāni dekhilā kṛṣṇera vanya-bhojana  
jāliyā uṭhāila, prabhu āilā sva-bhavana

SYNONYMS

tāhāni--there; dekhilā--He saw; kṛṣṇera--of Kṛṣṇa; vanya-bhojana--a picnic in the forest; jāliyā--a fisherman; uṭhāila--caught Him; prabhu--the Lord; āilā--returned; sva-bhavana--to His own residence.

TRANSLATION

In that dream, Śrī Caitanya Mahāprabhu saw Kṛṣṇa's picnic in the forest. As Lord Caitanya floated in the sea, a fisherman caught Him, and then the Lord returned to His own residence.

TEXT 136

TEXT

ūnavimśe---bhittye prabhura mukha-saṅgharṣaṇa  
kṛṣṇera viraha-sphūrṭi-pralāpa-varṇana

SYNONYMS

ūnavimśe--in the Nineteenth Chapter; bhittye--on the walls; prabhura mukha-saṅgharṣaṇa--the rubbing of the face of the Lord; kṛṣṇera viraha-sphūrṭi--the awakening of separation from Kṛṣṇa; pralāpa-varṇana--and talking like a crazy person.

TRANSLATION

In the Nineteenth Chapter is a description of how Lord Śrī Caitanya Mahāprabhu rubbed His face against the walls and spoke like a madman because of separation from Kṛṣṇa.

TEXT 137

TEXT

vasanta-rajanīte puṣpodyāne viharāṇa  
kṛṣṇera saurabhya-ślokera artha-vivarāṇa

## SYNONYMS

vasanta-rajanīte--on a spring night; puṣpa-udyāne--in a flower garden; viharaṇa--the wandering; kṛṣṇera--of Lord Kṛṣṇa; saurabhya-ślokera--of a verse about the bodily fragrance; artha-vivaraṇa--describing the meaning.

## TRANSLATION

That chapter also describes Kṛṣṇa's wandering in a garden on a spring night, and it fully describes the meaning of a verse about the scent of Kṛṣṇa's body.

## TEXT 138

### TEXT

viṁśa-paricchede---nija-'śikṣāṣṭaka' paḍiyā  
tāra artha āsvādilā premāviṣṭa hañā

## SYNONYMS

viṁśa-paricchede--in the Twentieth Chapter; nija-śikṣāṣṭaka paḍiyā--reciting His own Śikṣāṣṭaka verses; tāra artha--their meaning; āsvādilā--tasted; prema-āviṣṭa hañā--being absorbed in ecstatic love.

## TRANSLATION

In the Twentieth Chapter, Lord Śrī Caitanya Mahāprabhu recited His own eight stanzas of instruction and tasted their meaning in ecstatic love.

## TEXT 139

### TEXT

bhakte śikhāite yei śikṣāṣṭaka kahilā  
sei ślokāṣṭakera artha punaḥ āsvādilā

## SYNONYMS

bhakte--the devotees; śikhāite--to teach; yei--that which; śikṣā-aṣṭaka--eight instructions; kahilā--described; sei śloka-aṣṭakera--of the same eight verses; artha--the meaning; punaḥ āsvādilā--again He tasted.

## TRANSLATION

Śrī Caitanya Mahāprabhu composed those eight stanzas to instruct the devotees, but He also personally tasted their meaning.

## TEXT 140

### TEXT

mukhya-mukhya-līlāra artha kariluṅ kathana  
'anuvāda' haite smare grantha-vivaraṇa



#### SYNONYMS

mukhya-mukhya-līlāra--of the chief pastimes of Lord Śrī Caitanya Mahāprabhu; artha--the meaning; kariluṅ--have done; kathana--describing; anuvāda haite--by repeating them again; smare--one remembers; grantha-vivaraṇa--the description in the book.

#### TRANSLATION

I have thus described the principal pastimes and their meaning, for by such repetition one can remember the descriptions in the book.

#### TEXT 141

#### TEXT

eka eka paricchedera kathā----aneka-prakāra  
mukhya-mukhya kahiluṅ, kathā nā yāya vistāra

#### SYNONYMS

eka eka paricchedera--of every chapter; kathā--description; aneka-prakāra--different varieties; mukhya-mukhya kahiluṅ--I have repeated only the principal ones; kathā--discussions; nā yāya--not possible; vistāra--expansion.

#### TRANSLATION

In every chapter there are various topics, but I have selected only those that are principal, for not all of them could be described again.

#### TEXTS 142-143

#### TEXT

śrī-rādhā-saha 'śrī-madana-mohana'  
śrī-rādhā-saha 'śrī-govinda'-caraṇa

śrī-rādhā-saha śrīla 'śrī-gopīnātha'  
ei tina ṭhākura haya 'gauḍiyāra nātha'

#### SYNONYMS

śrī-rādhā-saha--with Śrīmatī Rādhārāṇī; śrī-madana-mohana--the Deity Madana-mohanajī; śrī-rādhā-saha--with Śrīmatī Rādhārāṇī; śrī-govinda-caraṇa--the lotus feet of Śrī Govindajī; śrī-rādhā-saha--with Śrīmatī Rādhārāṇī; śrīla śrī-gopīnātha--the all-beautiful and opulent Gopīnāthajī; ei tina--all these three; ṭhākura--Deities; haya--are; gauḍiyāra nātha--worshipable by all the Gauḍīya Vaiṣṇavas.

#### TRANSLATION

The Vṛndāvana Deities of Madana-mohana with Śrīmatī Rādhārāṇī, Govinda with Śrīmatī Rādhārāṇī, and Gopīnātha with Śrīmatī Rādhārāṇī are the life and soul of the Gauḍīya Vaiṣṇavas.

TEXTS 144-146

TEXT

śrī-kṛṣṇa-caitanya, śrī-yuta nityānanda  
śrī-advaita-ācārya, śrī-gaura-bhakta-vṛnda

śrī-svarūpa, śrī-rūpa, śrī-sanātana  
śrī-guru śrī-raghunātha, śrī-jīva-caraṇa

nija-śire dhari' ei sabāra caraṇa  
yāhā haite haya saba vāñchita-pūraṇa

SYNONYMS

śrī-kṛṣṇa-caitanya--Lord Śrī Caitanya Mahāprabhu; śrī-yuta nityānanda--Lord Nityānanda; śrī-advaita-ācārya--Śrī Advaita Prabhu; śrī-gaura-bhakta-vṛnda--the devotees of Śrī Caitanya Mahāprabhu; śrī-svarūpa--Svarūpa Dāmodara Gosvāmī; śrī-rūpa--Śrī Rūpa Gosvāmī; śrī-sanātana--Śrīla Sanātana Gosvāmī; śrī-guru--the spiritual master; śrī-raghunātha--Raghunātha dāsa Gosvāmī; śrī-jīva-caraṇa--the lotus feet of Śrīla Jīva Gosvāmī; nija-śire dhari'--catching on my head; ei sabāra caraṇa--the lotus feet of all of them; yāhā haite--by which action; haya--there is; saba--all; vāñchita-pūraṇa--the fulfilling of desires.

TRANSLATION

So that my desires may be fulfilled, I place the lotus feet of these personalities on my head: Lord Śrī Caitanya Mahāprabhu, with Lord Nityānanda, Advaita Ācārya and Their devotees, as well as Śrī Svarūpa Dāmodara Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, who is my spiritual master, and Śrīla Jīva Gosvāmī.

PURPORT

Śrīla Raghunātha dāsa Gosvāmī was the instructing spiritual master of Kṛṣṇadāsa Kavirāja Gosvāmī and has therefore been described as śrī-guru.

TEXT 147

TEXT

sabāra caraṇa-kṛpā----'guru upādhyāyi'  
mora vāṇī----śiṣyā, tāre bahuta nācāi

SYNONYMS

sabāra--of all of them; caraṇa-kṛpā--the mercy of the lotus feet; guru upādhyāyī--my teacher of Vedic instruction; mora vāṇī--my words; śiṣyā--the disciples; tāre--them; bahuta nācāi--I made dance in various ways.

TRANSLATION

The mercy of their lotus feet is my spiritual master, and my words are my disciples that I have made dance in various ways.

PURPORT

Upādhyāyī, or upādhyāya, refers to one who teaches when approached (upetya adhīyate asmāt). In the Manu-saṁhitā it is said:

eka-deśaṁ tu vedasya  
vedāṅgāny api vā punaḥ  
yo 'dhyāpayati vṛṭty-artham  
upādhyāyaḥ sa ucyate

"One who teaches others a part of the Vedas or literatures supplementary to the Vedas may be called upādhyāya." Upādhyāya also refers to one who teaches art.

TEXT 148

TEXT

śiṣyāra śrama dekhi' guru nācāna rākhilā  
'kṛpā' nā nācāya, 'vāṇī' vasiyā rahilā

SYNONYMS

śiṣyāra--of the disciples; śrama--the fatigue; dekhi'--seeing; guru--the spiritual master; nācāna rākhilā--stopped causing the dancing; kṛpā--mercy; nā nācāya--does not make dance; vāṇī--the words; vasiyā--sitting down; rahilā--remain silent.

TRANSLATION

Seeing the fatigue of the disciples, the spiritual master has stopped making them dance, and because that mercy no longer makes them dance, my words now sit silently.

TEXT 149

TEXT

anipuṇā vāṇī āpane nācite nā jāne  
yata nācāilā, nāci' karilā viśrāme

SYNONYMS

anipuṇā vāṇī--inexperienced words; āpane--by themselves; nācite--to dance; nā--not; jāne--know how; yata--whatever; nācāilā--caused to dance; nāci'--after dancing; karilā viśrāme--took rest.

TRANSLATION

My inexperienced words do not know how to dance by themselves. The mercy of the guru made them dance as much as possible, and now, after dancing, they have taken rest.

TEXT 150

TEXT

saba śrotā-gaṇera kari caraṇa vandana  
yān-sabāra caraṇa-kṛpā----śubhera kāraṇa

SYNONYMS

saba--all; śrotā-gaṇera--of the readers; kari--I do; caraṇa vandana--  
worshiping the lotus feet; yān-sabāra--of all of whom; caraṇa-kṛpā--the mercy  
of the lotus feet; śubhera kāraṇa--the cause of all good fortune.

TRANSLATION

I now worship the lotus feet of all my readers, for by the mercy of their  
lotus feet there is all good fortune.

TEXT 151

TEXT

caitanya-caritāmṛta yei jana śune  
tānra caraṇa dhuñā karoṅ muṅi pāne

SYNONYMS

caitanya-caritāmṛta--the description of Lord Śrī Caitanya's pastimes; yei  
jana śune--anyone who hears; tānra caraṇa--his lotus feet; dhuñā--washing;  
karoṅ--do; muṅi--I; pāne--drinking.

TRANSLATION

If one hears the pastimes of Lord Śrī Caitanya Mahāprabhu as described in  
Śrī Caitanya-caritāmṛta, I wash his lotus feet and drink the water.

TEXT 152

TEXT

śrotāra pada-reṇu karoṅ mastaka-bhūṣaṇa  
tomarā e-amṛta pile saphala haila śrama

SYNONYMS

śrotāra--of the audience; pada-reṇu--the dust of the lotus feet; karoṅ--I  
make; mastaka-bhūṣaṇa--a decoration on my head; tomarā--all of you; e-amṛta--  
this nectar; pile--have drunk; sa-phala--successful; haila--has become; śrama--  
my labor.

TRANSLATION

I decorate my head with the dust of the lotus feet of my audience. Now you  
have all drunk this nectar, and therefore my labor is successful.

TEXT 153

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 154

TEXT

caritam amṛtam etac chrīla-caitanya-viṣṇoḥ  
śubhadam aśubhanāśi śraddhayāśvādayed yaḥ  
tat-amala-pada-padme bhṛṅgatām etya so 'yaṁ  
rasayati rasam ucchaiḥ prema-mādhvīka-pūram

SYNONYMS

caritam--the character; amṛtam--nectarean; etac--this; śrīla--most opulent;  
caitanya--Lord Caitanya Mahāprabhu; viṣṇoḥ--of He who is Lord Viṣṇu Himself,  
the Supreme Personality of Godhead; śubhadam--giving auspiciousness; aśubha-  
nāśi--destroying all inauspiciousness; śraddhayā--with faith and love;  
āśvādayet--should taste; yaḥ--anyone who; tat-amala-pada-padme--at the  
spotless lotus feet of the Supreme Personality of Godhead; bhṛṅgatām etya--  
becoming like a bumblebee; saḥ--that person; ayam--this; rasayati--tastes;  
rasam--transcendental mellow; ucchaiḥ--a large quantity; prema-mādhvīka--of the  
wine of ecstatic love; pūram--full.

TRANSLATION

Caitanya-caritāmṛta is filled with the activities of Śrī Caitanya  
Mahāprabhu, who is the Supreme Personality of Godhead Himself. It invokes all  
good fortune and destroys everything inauspicious. If one tastes the nectar of  
Caitanya-caritāmṛta with faith and love, I become like a bumblebee tasting the  
honey of transcendental love from his lotus feet.

TEXT 155

TEXT

śrīman-madana-gopāla-

govindadeva-tuṣṭāye  
caitanya-ārpitam astv etac  
caitanya-caritāmṛtam

SYNONYMS

śrīmat--all-beautiful; madana-gopāla--of the Deity Madana-mohana; govinda-  
deva--of the Deity Śrī Govindadeva in Vṛndāvana; tuṣṭāye--for the  
satisfaction; caitanya-ārpitam--offered to Śrī Caitanya Mahāprabhu; astu--let  
it be; etac--this book; caitanya-caritāmṛtam--containing the nectarean  
activities of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Since this book, Caitanya-caritāmṛta, is now complete, having been written  
for the satisfaction of the most opulent Deities Madana-mohanajī and  
Govindajī, let it be offered at the lotus feet of Śrī Kṛṣṇa Caitanyadeva.

TEXT 156

TEXT

parimala-vāsita-bhuvanāṁ  
svarasonmādita-rasajña-rolambam  
giridhara-caraṇāmbhojaṁ  
kaḥ khalu rasikaḥ samīhate hātum

SYNONYMS

parimala--with the scent; vāsita--perfumed; bhuvanam--the whole world; sva-  
rasa-unmādita--inspired by their own mellows; rasa-jña--devotees; rolambam--  
like bumblebees; giridhara-caraṇa-ambhojam--the lotus feet of Lord Giridhari;  
kaḥ--who; khalu--certainly; rasikaḥ--a realized soul; samīhate hātum--  
endeavors to give up.

TRANSLATION

Realized devotees are like bumblebees maddened by their own mellows at  
Kṛṣṇa's lotus feet. The scent of those lotus feet perfumes the entire world.  
Who is the realized soul that could give them up?

TEXT 157

TEXT

śāke sindhv-agni-vāṇendau  
jyaiṣṭhe vṛndāvanāntare  
sūryāhe 'sita-pañcamyām  
grantho 'yam pūrṇatām gataḥ

SYNONYMS

śāke--in the Śakābda Era; sindhu-agni-vāṇendau--in 1537; jyaiṣṭhe--in the  
month of Jyaiṣṭha (May-June); vṛndāvana-antare--in the forest of Vṛndāvana;  
sūrya-ahē--on the day of the sun (Sunday); asita-pañcamyām--on the fifth day

of the dark fortnight; granthaḥ--book; ayam--this (Caitanya-caritāmṛta);  
pūrṇatām--completion; gataḥ--achieved.

TRANSLATION

In Vṛndāvana in the year 1537, Śakābda Era, in the month of Jyaiṣṭha [May-June], on Sunday, the fifth day of the waning moon, this Caitanya-caritāmṛta has been completed.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Twentieth Chapter, describing the meaning of Śikṣāṣṭaka and how the Lord tasted it Himself.

END OF THE ANTYA-LĪLĀ

HDG A.C. Bhaktivedanta Swami Prabhupada