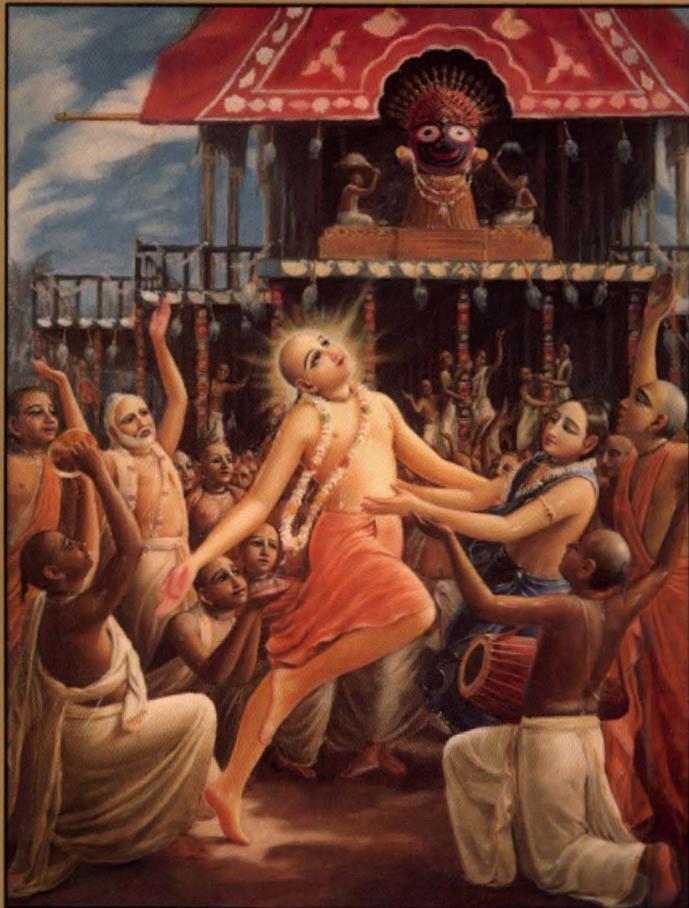


*The Pastimes of Lord Caitanya Mahāprabhu*

# ŚRĪ CAITANYA-CARITĀMṛTA

MADHYA-LILĀ Volume 5



HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

# ŚRI CAITANYA-CARITĀMṚTA

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

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

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

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

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# ŚRĪ CAITANYA-CARITAMṚTA

of Kṛṣṇadāsa Kavirāja Gosvāmī

*Madhya-lilā*  
*Volume Five*

**“The Pastimes of the Lord at Ratha-yātrā  
and the Gaṇḍicā Temple”**

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

*by*

**HIS DIVINE GRACE**

# A.C.Bhaktivedanta Swami Prabhupāda

*Founder-Ācārya of the International Society for Krishna Consciousness*

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# Contents

Introduction	vi	
<b>Chapter 12</b>	The Cleansing of the Gūḍicā Temple	1
<b>Chapter 13</b>	The Ecstatic Dancing of the Lord at Ratha-yātrā	113
<b>Chapter 14</b>	Performance of the Vṛndāvana Pastimes	223
References	347	
Glossary	349	
Bengali Pronunciation Guide	355	
Index of Bengali and Sanskrit Verses	357	
General Index	375	
The Author	389	

# Introduction

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

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

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

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

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

The first twelve of the seventeen chapters of Ādi-līlā constitute the preface for the entire work. By referring to Vedic scriptural evidence, this preface establishes Śrī Caitanya as the avatāra (incarnation) of Kṛṣṇa (God) for the age of Kali—the current epoch, beginning five thousand years ago and characterized by materialism, hypocrisy and dissension. In these descriptions, Caitanya Mahāprabhu, who is identical with Lord Kṛṣṇa, descends to liberally grant pure love of God to the fallen souls of this degraded age by propagating *saṅkirtana*—literally, "congregational glorification of God"—especially by organizing massive public chanting of the *mahā-mantra* (Great Chant for Deliverance). The esoteric purpose of Lord Caitanya's appearance in the world is revealed, his co-avatāras and principal devotees are described and his teachings are summarized. The remaining portion of Ādi-līlā, chapters thirteen through seventeen, briefly recounts his divine birth and his life until he accepted the renounced order. This includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of a widespread *saṅkirtana* movement and his civil disobedience against the repression of the Mohammedan government.

## Śrī Caitanya-caritāmṛta

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

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

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

By this time, several biographical works had already been written on the life of Śrī Caitanya by contemporary and near-contemporary scholars and devotees. These included *Śrī Caitanya-carita* by Murāri Gupta, *Caitanya-māriṅgala* by Locana dāsa Ṭhākura and *Caitanya-bhāgavata*. This latter text, a work by Vṛndāvana dāsa Ṭhākura, who was then considered the principal authority on Śrī Caitanya's life, was highly revered. While composing his important work, Vṛndāvana dāsa, fearing that it would become too voluminous, avoided elaborately describing many of the events of Śrī Caitanya's life, particularly the later ones. Anxious to hear of these later pastimes, the devotees of Vṛndāvana requested Kṛṣṇadāsa Kavirāja Gosvāmī, whom they respected as a great saint, to compose a book to narrate these

## Śrī Caitanya-caritāmṛta

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

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

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

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

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

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*His Divine Grace*  
**A. C. Bhaktivedanta Swami Prabhupāda**  
Founder-Ācārya of the International Society for Krishna Consciousness



The Gundicā temple, situated two miles northeast of the Jagannātha Purī temple, where Lord Jagannātha stays for one week at the time of the Ratha-yātrā festival.



The great annual Ratha-yātrā festival at Jagannātha Puri in Orissa, unchanged since the time of Śrī Caitanya Mahāprabhu.



The same Ratha-yātrā festival observed by Caitanya Mahāprabhu has been introduced to cities all over the Western world by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-ācārya of the International Society for Krishna Consciousness.



One of the many gardens near the Gundicā temple where Śrī Caitanya Mahāprabhu used to perform the pastimes of Vṛndāvana.

## PLATE ONE

"One day, Lord Śrī Kṛṣṇa and His cowherd boys and flocks of animals were present on the pasturing grounds near Mathurā. At that time the cowherd boys, being a little hungry, requested food, and Lord Kṛṣṇa asked them to go to the *brāhmaṇas* who were engaged nearby in performing *yajña*, or sacrifice, and to get some food from that *yajña*. Being so ordered by the Lord, the cowherd boys went to the *brāhmaṇas* and asked them for food, but they were denied. After this, the cowherd boys begged food from the wives of the *brāhmaṇas*. All these wives were very much devoted to Lord Kṛṣṇa in spontaneous love, and as soon as they heard the request of the cowherd boys and understood that Kṛṣṇa wanted some food, they immediately left the place of sacrifice. They were very much chastised for this by their husbands, and they were ready to give up their lives. It is the nature of a pure devotee to sacrifice his life for the transcendental loving service of the Lord." (pp.16-17)



## PLATE TWO

"After Śrī Caitanya Mahāprabhu and all the Vaiṣṇavas cleansed the temple for the second time, the Lord was very happy to see the cleansing work. While the temple was being swept, about a hundred men stood ready with filled waterpots, and they simply awaited the Lord's order to throw them. As soon as Śrī Caitanya Mahāprabhu called for water, all the men immediately brought the hundred waterpots, which were completely filled, and delivered them before the Lord. In this way, Śrī Caitanya Mahāprabhu first washed the main temple and then thoroughly washed the ceiling, the walls, the floor, the sitting place (*simhāsana*) and everything else within the room. Śrī Caitanya Mahāprabhu Himself and His devotees began to throw water onto the ceiling. When this water fell, it washed the walls and the floor. Then Śrī Caitanya Mahāprabhu began to wash the sitting place of Lord Jagannātha with His own hands, and all the devotees began to bring water to the Lord. In this way all the rooms were cleansed with a hundred waterpots. After the rooms had been cleansed, the minds of the devotees were as clean as the rooms. When the temple was cleansed, it was purified, cool and pleasing, just as if the Lord's own mind had appeared." (pp.46-51)



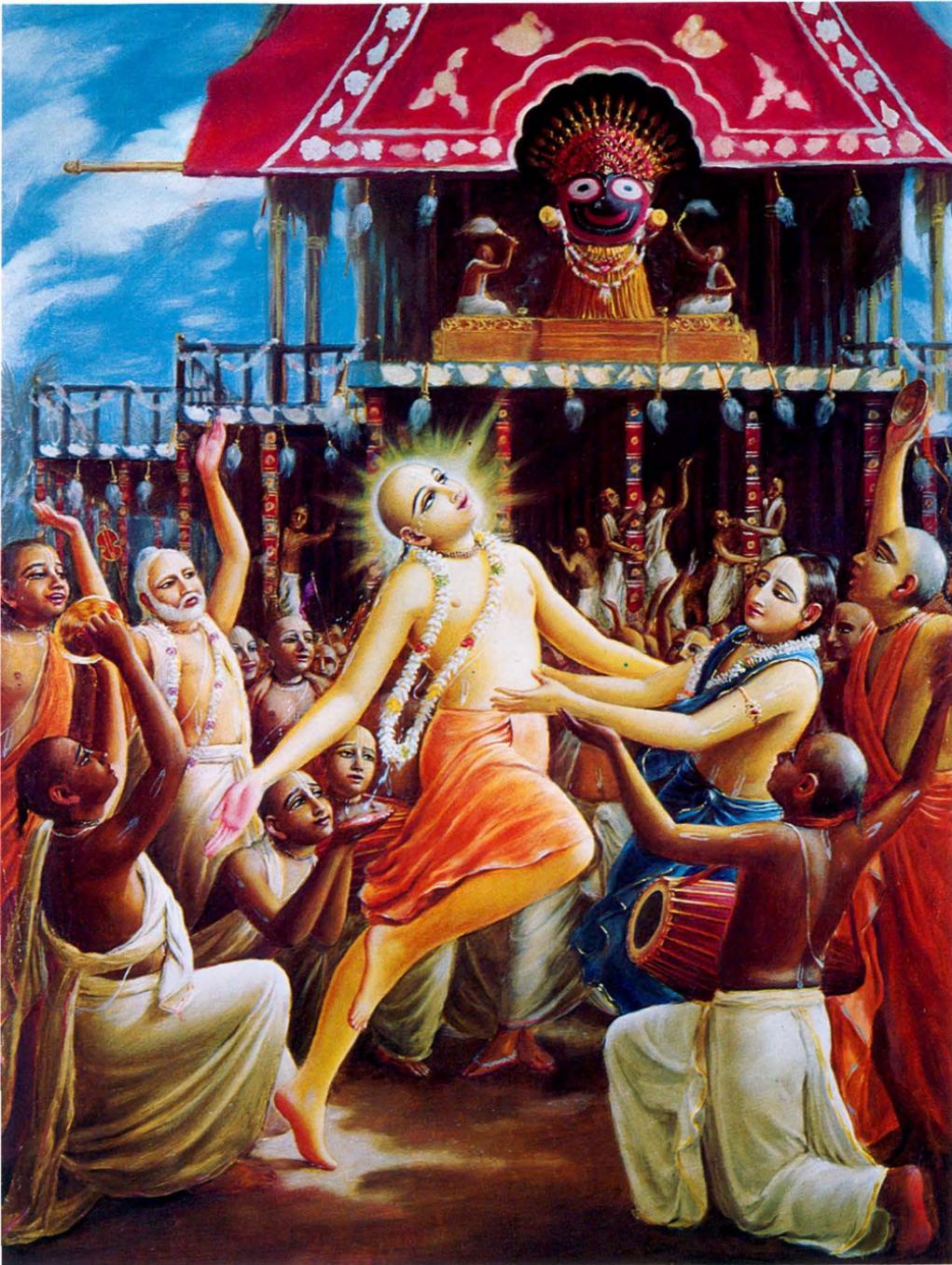
### PLATE THREE

"The very strongly built *dayitās* (carriers of the Jagannātha Deity) were as powerful as drunken elephants. They manually carried Lord Jagannātha from the throne to the car. While carrying the Deity of Lord Jagannātha, some of the *dayitās* took hold of the shoulders of the Lord, and some caught His lotus feet. The Lord Jagannātha Deity was bound at the waist by a strong, thick rope made of silk. From two sides the *dayitās* caught hold of this rope and raised the Deity. While the Lord was being carried from the throne to the car, King Pratāparudra personally engaged in the Lord's service by cleansing the road with a broom that had a golden handle. The King sprinkled the road with sandalwood-scented water. Although he was the owner of the royal throne, he engaged in menial service for the sake of Lord Jagannātha. Although the King was the most exalted, respectable person, still he accepted menial service for the Lord; he therefore became a suitable candidate for receiving the Lord's mercy." (pp.117-121)



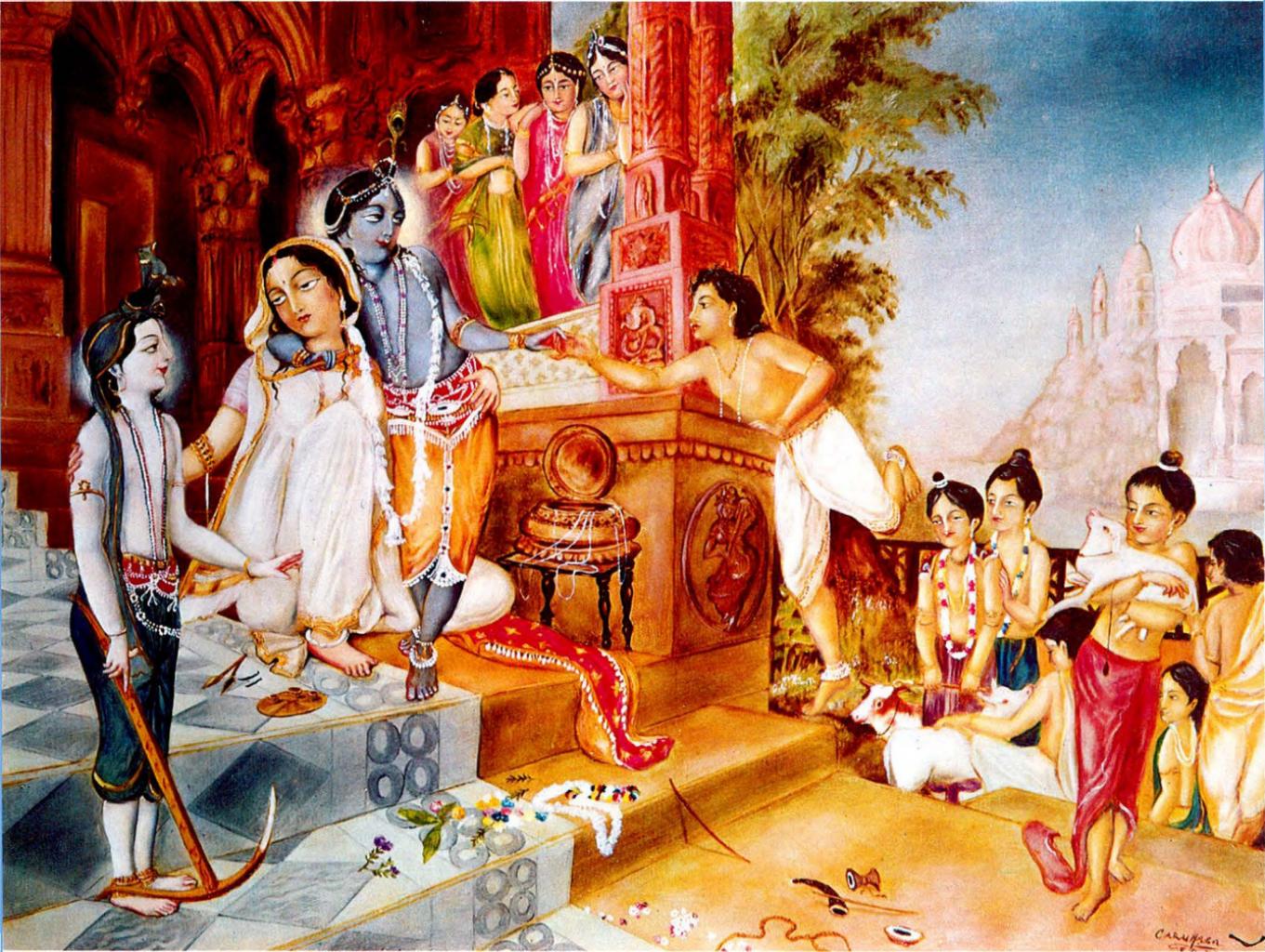
## PLATE FOUR

"When Śrī Caitanya Mahāprabhu danced and jumped high, roaring like thunder and moving in a circle like a wheel, He appeared like a circling firebrand. Wherever Śrī Caitanya Mahāprabhu stepped while dancing, the whole earth, with its hills and seas, appeared to tilt. When Caitanya Mahāprabhu danced, He displayed various, blissful transcendental changes in His body. Sometimes He appeared as though stunned. Sometimes the hairs of His body stood on end. Sometimes He perspired, cried, trembled and changed color, and sometimes He exhibited symptoms of helplessness, pride, exuberance and humility. Nityānanda Prabhu would stretch out His two hands and try to catch the Lord when He was running here and there. Advaita Ācārya would walk behind the Lord and loudly chant, 'Hari bol! Hari bol!' again and again." (pp.155-157)



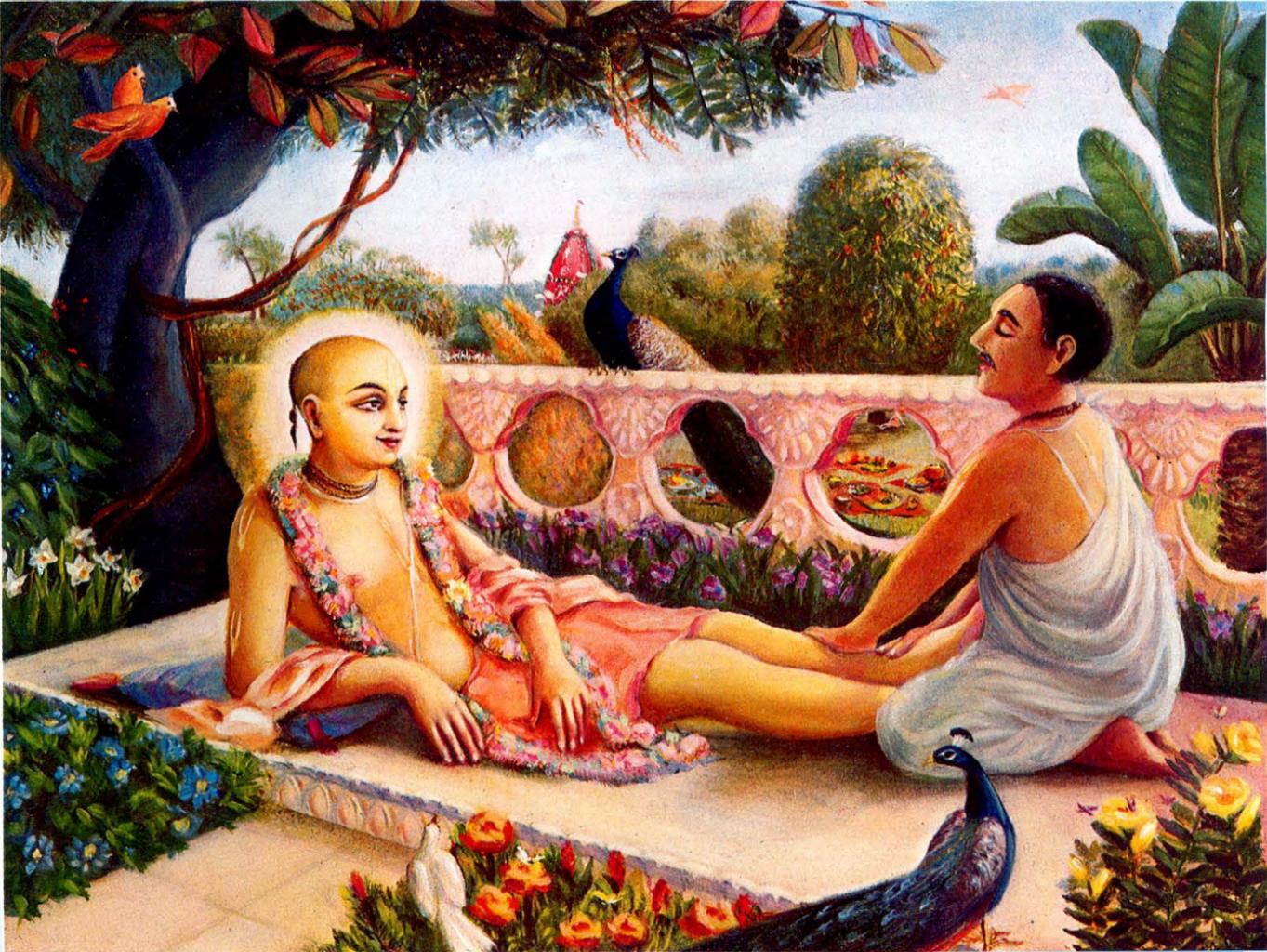
## PLATE FIVE

"All the inhabitants of Vṛndāvana-dhāma—My mother, father, cowherd boy friends and everything else—are like My life and soul. And among all the inhabitants of Vṛndāvana, the gopīs are My very life and soul." (p.193)



## PLATE SIX

"Mahārāja Pratāparudra was so humble that with folded hands he first took permission from all the devotees. Then, with great courage, he fell down and touched the lotus feet of the Lord. Śrī Caitanya Mahāprabhu was lying on the ground with His eyes closed in ecstatic love and emotion, and the King very expertly began to massage His legs. The King began to recite verses about the *rāsa-lilā* from *Śrīmad-Bhāgavatam*. He recited the chapter beginning with the words 'jayati te 'dhikam.' When Śrī Caitanya Mahāprabhu heard these verses, He was pleased beyond limits, and He said again and again, 'Go on reciting, go on reciting.' "(pp.226-228)



## PLATE SEVEN

"Outside the garden, when it was time to pull Jagannātha's car, all the workers called *gauḍas* tried to pull it, but it would not move forward. When the *gauḍas* saw that they could not budge the car, they abandoned the attempt. Then the King arrived in great anxiety, and he was accompanied by his officers and friends. The King then arranged for big wrestlers to try to pull the car, and even the King himself joined in, but the car could not be moved. Becoming even more eager to move the car, the King had very strong elephants brought forth and harnessed to it. The strong elephants pulled with all their strength, but still the car remained at a standstill, not budging an inch. As soon as Śrī Caitanya Mahāprabhu heard this news, He went there with all His personal associates. They then stood there and watched the elephants try to pull the car. The elephants, being beaten by the elephant goad, were crying, but still the car would not move. The assembled people cried out, 'Alas!' At that time, Śrī Caitanya Mahāprabhu let all the elephants go free and placed the car's ropes in the hands of His own men. Śrī Caitanya Mahāprabhu then went to the back of the car and began to push with His head. It was then that the car began to move and ramble along, making a rattling sound. Indeed, the car began to move automatically, and the devotees simply carried the rope in their hands. Since it was moving effortlessly, they did not need to pull it. When the car moved forward, everyone began to chant with great pleasure, 'All glories! All glories!' and 'All glories to Lord Jagannātha!' No one could hear anything else." (pp.248-252)



## PLATE EIGHT

"There were many gardens near the Gūḍīcā temple, and Śrī Caitanya Mahāprabhu and His devotees used to perform the pastimes of Vṛndāvana in each of them. In the lake named Indradyumna, He sported in the water. The Lord personally splashed all the devotees with water, and the devotees, surrounding Him on all sides, also splashed the Lord. Sometimes two would pair off to fight in the water. One would emerge victorious and the other defeated, and the Lord would watch all this fun. The first sporting took place between Advaita Ācārya and Nityānanda Prabhu, who threw water upon one another. Advaita Ācārya was defeated, and He later began to rebuke Nityānanda Prabhu, calling Him bad names. Svarūpa Dāmodara and Vidyānidhi also threw water upon one another, and Murāri Gupta and Vāsudeva Datta also sported in that way. Another duel took place between Śrīvāsa Ṭhākura and Gadādhara Paṇḍita, and yet another between Rāghava Paṇḍita and Vakreśvara Paṇḍita. Thus they all engaged in throwing water. Indeed, Sārvabhauma Bhāṭṭācārya engaged in water sports with Śrī Rāmānanda Rāya, and they both lost their gravity and became like children." (pp.260-263)



## PLATE NINE

"Whenever Śrīmatī Rādhārāṇī leaves Her house, She is always well-dressed and attractive. It is Her womanly nature to attract Śrī Kṛṣṇa's attention, and upon seeing Her so attractively dressed, Śrī Kṛṣṇa desires to touch Her body. The Lord then finds some fault in Her and prohibits Her from going to a river crossing and stops Her from picking flowers. Such are the pastimes between Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa. Being a cowherd girl, Śrīmatī Rādhārāṇī regularly carries a container of milk and often goes to sell it on the other side of the Yamunā. To cross the river, She has to pay the boatman, and the spot where the boatman collects his fares is called the *dāna-ghāṭi*. Lord Śrī Kṛṣṇa stops Her from going, telling Her, 'First You have to pay the fee; then You will be allowed to go.' This pastime is called *dāna-keli-lilā*." (pp.305-306)



## CHAPTER 12

# The Cleansing of the Gūḍicā Temple

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

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

### TEXT 1

ଶ୍ରୀଗୁଡ଼ିଚା-ମନ୍ଦିରମାସ୍ତ୍ରକ୍ଷେତ୍ରେ  
ସଂମାର୍ଜନନତଃ ସଗୋରଃ ।

স্বচিত্রবচ্ছীতমযুজ্জলঃ  
কৃষ্ণাপবেশোপয়িকং চকার ॥ ১ ॥

śrī-guṇḍicā-mandiram ātma-vṛṇdaiḥ  
sammārjayan kṣālanataḥ sa gaurah  
sva-cittavac chītalām ujjvalam ca  
kṛṣṇopaveśaupayikarām cakāra

### SYNONYMS

*śrī-guṇḍicā*—known as Guṇḍicā; *mandiram*—the temple; *ātma-vṛṇdaiḥ*—with His associates; *sammārjayan*—washing; *kṣālanataḥ*—by cleansing; *sah*—that; *gaurah*—Śrī Caitanya Mahāprabhu; *sva-citta-vat*—like His own heart; *śītalām*—cool and calm; *ujjvalam*—bright and clean; *ca*—and; *kṛṣṇa*—of Lord Śrī Kṛṣṇa; *upaveśa*—for the sitting; *aupayikam*—befitting; *cakāra*—made.

### TRANSLATION

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

### TEXT 2

জয় জয় গৌরচন্দ্র জয় নিত্যানন্দ ।  
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

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

### SYNONYMS

*jaya jaya*—all glories; *gauracandra*—to Gauracandra, Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya Mahāprabhu.

### TRANSLATION

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

### TEXT 3

জয় জয় শ্রীবাসাদি গৌরভক্তগণ ।  
শক্তি দেহ,—করি যেন চৈতন্ত বর্ণন ॥ ৩ ॥

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

### SYNONYMS

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

### TRANSLATION

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

### TEXT 4

**পূর্বে দক্ষিণ হৈতে অভু যবে আইলা।  
তাঁরে মিলিতে গজপতি উৎকর্তিত হৈলা ॥ ৪ ॥**

*pūrve dakṣiṇa haite prabhu yabe āilā  
tānre milite gajapati utkāñthita hailā*

### SYNONYMS

*pūrve—formerly; dakṣiṇa haite—from South India; prabhu—Lord Śrī Caitanya Mahāprabhu; yabe—when; āilā—returned; tānre—Him; milite—to meet; gajapati—the King of Orissa; utkāñthita—full of anxieties; hailā—became.*

### TRANSLATION

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

### TEXT 5

**কটক হৈতে পত্রী দিল সার্বভৌম-ঠাণি।  
অভুর আজ্ঞা হয় যদি, দেখিবারে যাই ॥ ৫ ॥**

*kaṭaka haite patrī dila sārvabhauma-ṭhāñi  
prabhura ājñā haya yadi, dekhibāre yāi*

### SYNONYMS

*kaṭaka haite—from Kaṭaka, the capital of Orissa; patrī—a letter; dila—sent; sārvabhauma—of Sārvabhauma Bhaṭṭācārya; ḍhāñi—to the place; prabhura—of Śrī*

Caitanya Mahāprabhu; *ājñā*—order; *haya*—there is; *yadi*—if; *dekhibāre yāi*—I can go and see.

### TRANSLATION

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

### TEXT 6

ভট্টাচার্য লিখিল,—প্রভুর আজ্ঞা না হৈল ।  
পুনরপি রাজা তাঁরে পত্রী পাঠাইল ॥ ৬ ॥

*bhaṭṭācārya likhila*, —*prabhura ājñā nā haila*  
*punarapi rājā tānre patrī pāṭhāila*

### SYNONYMS

*bhaṭṭācārya likhila*—Sārvabhauma Bhaṭṭācārya replied; *prabhura*—of Śrī Caitanya Mahāprabhu; *ājñā*—order; *nā*—not; *haila*—there is; *punarapi*—again; *rājā*—the King; *tānre*—unto him; *patrī*—a letter; *pāṭhāila*—dispatched.

### TRANSLATION

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

### TEXT 7

প্রভুর নিকটে আছে যত ভক্তগণ ।  
মোর লাগি' তাঁ-সবারে করিছ নিবেদন ॥ ৭ ॥

*prabhura nikāte āche yata bhakta-gaṇa*  
*mora lāgi' tān-sabāre kariha nivedana*

### SYNONYMS

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

### TRANSLATION

In this letter the King requested Sārvabhauma Bhaṭṭācārya, "Please appeal to all the devotees associated with Śrī Caitanya Mahāprabhu and submit this petition to them on my behalf.

## TEXT 8

সেই সব দয়ালু মোরে হঞ্জি সদয় ।  
মোর লাগি' প্রভুপদে করিবে বিনয় ॥ ৮ ॥

*sei saba dayālu more hañā sadaya  
mora lāgi' prabhu-pade karibe vinaya*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 9

তাৰ-সবাৰ প্ৰসাদে মিলে শ্ৰীপ্ৰভুৰ পায় ।  
প্ৰভুকৃপা বিনা মোৰ রাজ্য নাহি ভায় ॥ ৯ ॥

*tāñ-sabāra prasāde mile śri-prabhura pāya  
prabhu-kṛpā vinā mora rājya nāhi bhāya*

## SYNONYMS

*tāñ-sabāra prasāde*—by the mercy of all of them; *mile*—one gets; *śri-prabhura pāya*—the lotus feet of Śrī Caitanya Mahāprabhu; *prabhu-kṛpā*—the mercy of the Lord; *vinā*—without; *mora*—my; *rājya*—kingdom; *nāhi*—does not; *bhāya*—appeal to me.

## TRANSLATION

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

## TEXT 10

যদি মোৰে কৃপা না করিবে গৌরহরি ।  
রাজ্য ছাড়ি' যোগী হই' হইব ভিখাৰী ॥ ১০ ॥

*yadi more kṛpā nā karibe gaurahari  
rājya chāḍi' yogī ha-i' ha-iba bhikhārī*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 11

ভট্টাচার্য পত্রী দেখি' চিন্তিত হএণ।  
ভক্তগণ-পাশ গেলা সেই পত্রী লঞ্চ। ॥ ১১ ॥

*bhaṭṭācārya patrī dekhi' cintita hañā  
bhakta-gaṇa-pāśa gelā sei patrī lañā*

### SYNONYMS

*bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *patrī*—the letter; *dekhi'*—seeing; *cintita* *hañā*—becoming very anxious; *bhakta-gaṇa*—all the devotees; *pāśa*—near; *gelā*—went; *sei*—that; *patrī*—letter; *lañā*—taking.

### TRANSLATION

**When Bhaṭṭācārya received this letter, he became very anxious. He then took the letter and went to the devotees of the Lord.**

### TEXT 12

সবারে মিলিয়া কহিল রাজ-বিবরণ।  
পিছে সেই পত্রী সবারে করাইল দরশন। ॥ ১২ ॥

*sabāre miliyā kahila rāja-vivaraṇa  
piche sei patrī sabāre karāila daraśana*

### SYNONYMS

*sabāre*—everyone; *miliyā*—meeting; *kahila*—said; *rāja-vivaraṇa*—description of the King's desire; *piche*—later; *sei patrī*—that letter; *sabāre*—unto everyone; *karāila* *daraśana*—showed.

### TRANSLATION

Sārvabhauma Bhaṭṭācārya met with all the devotees and described the King's wishes. Then he presented the letter to all of them for inspection.

### TEXT 13

পত্রী দেখি' সবার মনে হইল বিস্ময়।  
প্রভুপদে গজপতির এত ভক্তি হয় !! ১৩ !!

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

### SYNONYMS

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

### TRANSLATION

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

### TEXT 14

সবে কহে,—প্রভু তাঁরে কভু না মিলিবে।  
আমি-সব কহি যদি, দুঃখ সে মানিবে || ১৪ ||

*sabe kahe,—prabhu tā̄re kabhu nā milibe  
āmi-saba kahi yadi, duḥkha se mānibe*

### SYNONYMS

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

### TRANSLATION

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

## TEXT 15

সার্বভৌম কহে,—সবে চল' একবার ।  
মিলিতে না কহিব, কহিব রাজ-ব্যবহার ॥ ১৫ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 16

এত বলি' সবে গেলা মহাপ্রভুর স্থানে ।  
কহিতে উন্মুখ সবে, না কহে বচনে ॥ ১৬ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 17

প্রভু কহে,—কি কহিতে সবার আগমন ।  
দেখিয়ে কহিতে চাহ,—না কহ, কি কারণ ? ১৭ ॥

*prabhu kahe,—ki kahite sabāra āgamana  
dekhiye kahite cāha,—nā kaha, ki kāraṇa?*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 18

ନିତ୍ୟାନନ୍ଦ କହେ,—ତୋମାୟ ଚାହି ନିବେଦିତେ ।  
ନା କହିଲେ ରହିତେ ନାରି, କହିତେ ଭୟ ଚିତ୍ତେ ॥ ୧୮ ॥

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

### SYNONYMS

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

### TRANSLATION

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

### TEXT 19

ଯୋଗ୍ୟାଯୋଗ୍ୟ ତୋମାୟ ସବ ଚାହି ନିବେଦିତେ ।  
ତୋମା ନା ମିଲିଲେ ରାଜା ଚାହେ ଯୋଗୀ ହେତେ ॥ ୧୯ ॥

*yogyāyoga tomāya saba cāhi nivedite  
tomā nā milile rājā cāhe yogī haite*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 20

কাণে মুদ্রা ল'ই' মুণি হইব তিখারী ।  
রাজ্যভোগ নহে চিত্তে বিনা গৌরহরি ॥ ২০ ॥

*kāne mudrā la-i' muñi ha-iba bhikhārī  
rājya-bhoga nahe citte vinā gaurahari*

### SYNONYMS

*kāne mudrā*—a kind of earring; *la-i'*—taking; *muñi*—I; *ha-iba*—shall become; *bhikhārī*—a beggar; *rājya-bhoga*—enjoyment of the kingdom; *nahe*—not; *citte*—in the mind; *vinā*—without; *gaurahari*—Śrī Caitanya Mahāprabhu.

### TRANSLATION

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

### PURPORT

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

## TEXT 21

দেখিব সে মুখচন্দ্ৰ নয়ন ভরিয়া ।  
ধরিব সে পাদপদ্ম হৃদয়ে তুলিয়া ॥ ২১ ॥

*dekhiba se mukha-candra nayana bhariyā  
dhariba se pāda-padma hṛdaye tuliyā*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 22

যদ্যপি শুনিয়া প্রভুর কোমল হয় মন ।  
তথাপি বাহিরে কহে নিষ্ঠুর বচন ॥ ২২ ॥

*yadyapi śuniyā prabhura komala haya mana  
tathāpi bāhire kahe niṣṭhura vacana*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 23

তোমা-সবার ইচ্ছা,—এই আমারে লঞ্চ।  
রাজাকে মিলহ ইই কটকেতে গিয়া ॥ ২৩ ॥

*tomā-sabāra icchā,—ei āmāre lañā  
rājāke milaha ihañi kāṭakete giyā*

### SYNONYMS

*tomā-sabāra*—of all of you; *icchā*—the desire; *ei*—is; *āmāre lañā*—taking Me; *rājāke*—the King; *milaha*—meet; *ihañi*—here; *kaṭakete guyā*—by going to Kaṭaka.

### TRANSLATION

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

### PURPORT

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

### TEXT 24

পরমার্থ থাকুক —লোকে করিবে নিন্দন ।  
লোকে রহ —দামোদর করিবে ভৎসন ॥ ২৪ ॥

*paramārtha thākuka*—*loke karibe nindana*  
*loke rahu*—*dāmodara karibe bhartsana*

### SYNONYMS

*parama-artha thākuka*—what to speak of spiritual advancement; *loke*—people in general; *karibe nindana*—will blaspheme; *loke rahu*—what to speak of people in general; *dāmodara*—Dāmodara Pañḍita; *karibe*—will do; *bhartsana*—chastisement.

### TRANSLATION

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

### TEXT 25

তোমা-সবার আজ্ঞায় আমি না মিলি রাজারে ।  
দামোদর কহে ষবে, মিলি তবে তাঁরে ॥ ২৫ ॥

*tomā-sabāra ājñāya āmi nā mili rājāre*  
*dāmodara kahe yabe, mili tabe tāñre*

### SYNONYMS

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

### TRANSLATION

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

### PURPORT

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

### TEXT 26

**দামোদর কহে,—তুমি স্বতন্ত্র ঈশ্বর ।  
কর্তব্যাকর্তব্য সব তোমার গোচর ॥ ২৬ ॥**

*dāmodara kahe,—tumi svatantra iśvara  
kartavyākartavya saba tomāra gocara*

### SYNONYMS

*dāmodara kahe—Pañḍita Dāmodara said; tumi—You; svatantra—fully independent; iśvara—the Supreme Personality of Godhead; kartavya—duty which is permissible; akartavya—duty which is not permissible; saba—all; tomāra—of You; gocara—within knowledge.*

### TRANSLATION

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

### TEXT 27

ଆମি କୋଣ୍ଠ କୁଞ୍ଜଜୀବ, ତୋମାକେ ବିଧି ଦିବ ।  
ଆପନି ମିଲିବେ ତାରେ, ତାହାଓ ଦେଖିବ ॥ ୨୭ ॥

*āmi kon kṣudra-jīva, tomāke vidhi diba?  
āpani milibe tānre, tāhāo dekhiba*

### SYNONYMS

*āmi kon—I am just some; kṣudra-jīva—insignificant living entity; tomāke—unto You; vidhi—injunction; diba—I shall give; āpani—You; milibe—will meet; tānre—the King; tāhāo dekhiba—I shall see it.*

### TRANSLATION

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

### TEXT 28

ରାଜା ତୋମାରେ ମେହ କରେ, ତୁମি—ମେହବଶ ।  
ତାର ମେହେ କରାବେ ତାରେ ତୋମାର ପରାଶ ॥ ୨୮ ॥

*rājā tomāre sneha kare, tumi—sneha-vaśa  
tānra snehe karābe tānre tomāra paraśa*

### SYNONYMS

*rājā—the King; tomāre—You; sneha kare—loves; tumi—You; sneha-vaśa—controlled by love and affection; tānra—his; snehe—by love; karābe—will do; tānre—unto him; tomāra—Your; paraśa—touching.*

### TRANSLATION

**“The King is very much attached to You, and You are feeling affection and love toward him. Thus I can understand that by virtue of the King’s affection for You, You will touch him.**

### TEXT 29

যদ্যপি ঈশ্বর তুমি পরম স্বতন্ত্র ।  
তথাপি স্বভাবে হও প্রেম-পরাতন্ত্র ॥ ২৯ ॥

*yadyapi iśvara tumi parama svatantra  
tathāpi svabhāve hao prema-paratantra*

### SYNOMYMS

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

### TRANSLATION

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

### TEXT 30

নিত্যানন্দ কহে—ঐছে হয় কোন জন ।  
যে তোমারে কহে, ‘কর রাজদরশন’ ॥ ৩০ ॥

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

### SYNOMYMS

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

### TRANSLATION

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

## TEXT 31

କିନ୍ତୁ ଅନୁରାଗୀ ଲୋକେର ସ୍ଵଭାବ ଏକ ହୟ ।  
ଇଷ୍ଟ ନା ପାଇଲେ ନିଜ ପ୍ରାଣ ଦେ ଛାଡ଼୍ୟ ॥ ୩୧ ॥

*kintu anurāgī lokera svabhāva eka haya  
iṣṭa nā pāile nija prāṇa se chāḍaya*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 32

ସାଙ୍ଗିକ-ବ୍ରାହ୍ମଣୀ ସବ ତାହାତେ ପ୍ରମାଣ ।  
କୃଷ୍ଣ ଲାଗି’ ପତି-ଆଗେ ଛାଡ଼ିଲେକ ପ୍ରାଣ ॥ ୩୨ ॥

*yājñika-brāhmaṇī saba tāhāte pramāṇa  
kr̥ṣṇa lāgi’ pati-āge chāḍileka prāṇa*

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

This refers to the day Lord Śrī Kṛṣṇa and His cowherd boys and flocks of animals were present on the pasturing grounds near Mathurā. At that time the cowherd boys, being a little hungry, requested food, and Lord Kṛṣṇa asked them to go to

the *brāhmaṇas* who were engaged nearby in performing *yajña*, or sacrifice, and to get some food from that *yajña*. Being so ordered by the Lord, all the cowherd boys went to the *brāhmaṇas* and asked them for food, but they were denied. After this, the cowherd boys begged food from the wives of the *brāhmaṇas*. All these wives were very much devoted to Lord Kṛṣṇa in spontaneous love, and as soon as they heard the request of the cowherd boys and understood that Kṛṣṇa wanted some food, they immediately left the place of sacrifice. They were very much chastised for this by their husbands, and they were ready to give up their lives. It is the nature of a pure devotee to sacrifice his life for the transcendental loving service of the Lord.

### TEXT 33

এক যুক্তি আছে, যদি কর অবধান ।  
তুমি না মিলিলেহ তাঁরে, রহে তাঁর প্রাণ ॥ ৩৩ ॥

*eka yukti āche, yadi kara avadhāna  
tumi nā milileha tāñre, rahe tāñra prāṇa*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 34

এক বহির্বাস যদি দেহ' কৃপা করি' ।  
তাহা পান্না প্রাণ রাখে তোমার আশা ধরি' ॥ ৩৪ ॥

*eka bahirvāsa yadi deha' krpā kari'  
tāhā pāññā prāṇa rākhe tomāra āśā dhari'*

### SYNONYMS

*eka bahirvāsa*—one outward covering; *yadi*—if; *deha'*—You give; *kṛpā kari'*—by Your mercy; *tāhā pāññā*—getting that; *prāṇa rākhe*—he would live; *tomāra āśā dhari'*—hoping to meet You some time in the future.

### TRANSLATION

**“If You, out of Your mercy, send one of Your outward garments to the King, the King would live hoping to see You some time in the future.”**

### PURPORT

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

### TEXT 35

ଅଭୁ କହେ,—ତୁମি-ସବ ପରମ ବିଦ୍ୱାନ୍ ।  
ଯେଇ ଭାଲ ହୟ, ସେଇ କର ସମାଧାନ ॥ ୩୫ ॥

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

### SYNONYMS

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

### TRANSLATION

**The Lord said, “Since you are all very learned personalities, whatever you decide I shall accept.”**

### TEXT 36

ତବେ ନିତ୍ୟାନନ୍ଦ-ଗୋସାଙ୍ଗି ଗୋବିନ୍ଦେର ପାଶ ।  
ମାଗିଯା ଲାଇଲ ପ୍ରଭୁର ଏକ ବହିର୍ବାସ ॥ ୩୬ ॥

*tabe nityānanda-gosāṅgi govindera pāśa  
māgiyā la-ilā prabhura eka bahirvāsa*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 37

সেই বহির্বাস সার্বভৌমপাশ দিল ।  
সার্বভৌম সেই বস্ত্র রাজারে পাঠাল ॥ ৩৭ ॥

*sei bahirvāsa sārvabhauma-pāśa dila  
sārvabhauma sei vastra rājāre pāṭhā'la*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 38

বস্ত্র পাঞ্চা রাজার হৈল আনন্দিত মন ।  
অভুরূপ করি' করে বস্ত্রের পূজন ॥ ৩৮ ॥

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

### SYNONYMS

*vastra pāñā*—getting that cloth; *rājāra*—of the King; *haila*—there was; *ānandita mana*—very happy mind; *prabhu-rūpa kari'*—accepting as Śrī Caitanya Mahāprabhu Himself; *kare*—executes; *vastrera*—of the cloth; *pūjana*—worship.

### TRANSLATION

**When the King received the old cloth, he began to worship it exactly as he would worship the Lord personally.**

### PURPORT

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

*yasya deve parā bhaktir  
 yathā deve tathā gurau  
 tasyaite kathitā hy arthāḥ  
 prakāśante mahātmanah*

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." (*Śvetāśvatara Upaniṣad*, 6.23)

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

*ārādhanānāṁ sarveśāṁ  
 viṣṇor ārādhanāṁ param  
 tasmāt paratarāṁ devi  
 tadiyānāṁ samarcanam*

"O Devī, the most exalted system of worship is the worship of Lord Viṣṇu. Greater than that is the worship of *tadiya*, or anything belonging to Viṣṇu." Śrī Viṣṇu is *sac-cid-ānanda-vigraha*. Similarly, the most confidential servant of Kṛṣṇa, the spiritual master, and all devotees of Viṣṇu are *tadiya*. The *sac-cid-ānanda-vigraha*, *guru*, Vaiṣṇavas, and things used by them must be considered *tadiya* and without a doubt worshipable by all living beings.

### TEXT 39

ରାମାନନ୍ଦ ରାୟ ସବେ 'ଦକ୍ଷିଣ' ହିତେ ଆଇଲା ।  
ଅଭୂସଙ୍ଗେ ରହିତେ ରାଜାକେ ନିବେଦିଲା ॥ ୩୯ ॥

*rāmānanda rāya yabe 'dakṣiṇa' haite āilā  
prabhu-saṅge rahite rājāke nivedilā*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 40

ତବେ ରାଜା ସନ୍ତୋଷେ ତାନ୍ଧାରେ ଆଜ୍ଞା ଦିଲା ।  
ଆପନି ମିଳନ ଲାଗି' ସାଧିତେ ଲାଗିଲା ॥ ୪୦ ॥

*tabe rājā santoṣe tāñdhāre ājñā dilā  
āpani milana lāgi' sādhite lāgilā*

### SYNONYMS

*tabe*—at that time; *rājā*—the King; *santoṣe*—in great satisfaction; *tāñdhāre*—unto Rāmānanda Rāya; *ājñā* *dilā*—gave the order; *āpani*—personally; *milana lāgi'*—to meet; *sādhite lāgilā*—began to solicit.

### TRANSLATION

When Rāmānanda Rāya requested the King to allow him to stay with the Lord, the King immediately gave him permission with great satisfaction. As for

the King himself, he began to solicit Rāmānanda Rāya to make a meeting arrangement.

### TEXT 41

মহাপ্রভু মহাকৃপা করেন তোমারে ।  
মোরে মিলিবারে অবশ্য সাধিবে তাহারে ॥ ৪১ ॥

*mahāprabhu mahā-kṛpā karena tomāre  
more milibāre avaśya sādhibe tānhāre*

### SYNONYMS

*mahāprabhu*—Śrī Caitanya Mahāprabhu; *mahā-kṛpā*—great mercy; *karena*—does; *tomāre*—unto you; *more*—me; *milibāre*—for meeting; *avaśya*—certainly; *sādhibe*—you must solicit; *tānhāre*—Him.

### TRANSLATION

The King told Rāmānanda Rāya, “Śrī Caitanya Mahāprabhu is very, very merciful to you. Therefore please solicit my meeting with Him without fail.”

### TEXT 42

একসঙ্গে দুই জন ক্ষেত্রে যবে আইলା ।  
রামানন্দ রায় তবে প্রভুরে মিলিলା ॥ ৪২ ॥

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

### SYNONYMS

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

### TRANSLATION

The King and Rāmānanda Rāya returned together to Jagannātha-kṣetra [Puri], and Śrī Rāmānandā Rāya met Śrī Caitanya Mahāprabhu.

### TEXT 43

প্রভুদে প্রেগভক্তি জানাইল রাজাৱ ।  
প্ৰসন্ন পাণ্ডা গ্ৰিছে কহে বাৰবাৰ ॥ ৪৩ ॥

*prabhu-pade prema-bhakti jānāila rājāra  
prasaṅga pāñā aiche kahe bāra-bāra*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 44

রাজমন্ত্রী রামানন্দ—ব্যবহারে নিপুঁত ।  
রাজপ্রিতি কহি' খ্রবাইলা প্রভুর মন ॥ 88 ॥

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

### SYNONYMS

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

### TRANSLATION

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

### PURPORT

A diplomat in the material world knows how to deal with people, especially in political affairs. Some of the great devotees of the Lord—like Rāmānanda Rāya, Raghunātha dāsa Gosvāmī, Sanātana Gosvāmī and Rūpa Gosvāmī—were government officers and had a background of very opulent householder life. Consequently they knew how to deal with people. In many instances we have seen the diplomacy of Rūpa Gosvāmī, Raghunātha dāsa Gosvāmī and Rāmānanda Rāya employed in the service of the Lord. When Raghunātha dāsa Gosvāmī's father and uncle were to be arrested by government officials, Raghunātha dāsa Gosvāmī hid

them and personally met the government officers and settled the affair diplomatically. This is but one instance. Similarly, Sanātana Gosvāmī, after resigning his ministership, was thrown in jail, and he bribed the attendant of the jail so he could leave the clutches of the Nawab and live with Śrī Caitanya Mahāprabhu. Now we see Rāmānanda Rāya, a most confidential devotee of the Lord, diplomatically soften the heart of Śrī Caitanya Mahāprabhu, despite the fact that the Lord definitely decided not to meet the King. The diplomacy of Rāmānanda Rāya and entreaties of Sārvabhauma Bhaṭṭācārya and all the other great devotees succeeded. The conclusion is that diplomacy used for the service of the Lord is a form of devotional service.

#### TEXT 45

উৎকণ্ঠাতে প্রতাপরুদ্র নারে রহিবারে ।  
রামানন্দ সাধিলেন প্রভুরে মিলিবারে ॥ ৪৫ ॥

*utkaṇṭhāte pratāparudra nāre rahibāre  
rāmānanda sādhilena prabhure milibāre*

#### SYNOMYMS

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

#### TRANSLATION

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

#### TEXT 46

রামানন্দ প্রভু-পায় কৈল নিবেদন ।  
একবার প্রতাপরুদ্রে দেখাহ চরণ ॥ ৪৬ ॥

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

#### SYNOMYMS

*rāmānanda*—Rāmānanda; *prabhu-pāya*—at the lotus feet of Śrī Caitanya Mahāprabhu; *kaila*—did; *nivedana*—submission; *eka-bāra*—once only; *pratāparudre*—unto Mahārāja Pratāparudra; *dekhāha*—show; *caraṇa*—Your lotus feet.

### TRANSLATION

Śrī Rāmānanda Rāya frankly requested Śrī Caitanya Mahāprabhu, “Please show Your lotus feet to the King at least once.”

### TEXT 47

ପ୍ରଭୁ କହେ,—ରାମାନନ୍ଦ, କହ ବିଚାରିଯା ।  
ରାଜାକେ ମିଲିତେ ଯୁଗ୍ୟ ସନ୍ଧ୍ୟାସୀ ହଣ୍ଡା ? ୪୭ ॥

*prabhu kahe,—rāmānanda, kaha vicāriyā  
rājāke milite yuyāya sannyāsi hañā?*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 48

ରାଜାର ମିଲନେ ଭିକ୍ଷୁକେର ଦୁଇ ଲୋକ ନାଶ ।  
ପରଲୋକ ରହ, ଲୋକେ କରେ ଉପହାସ ॥ ୪୮ ॥

*rājāra milane bhikṣukera dui loka nāśa  
paraloka rahu, loke kare upahāsa*

### SYNONYMS

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

### TRANSLATION

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

## TEXT 49

ରାମାନନ୍ଦ କହେ,—ତୁମি ଈଶ୍ଵର ସ୍ଵତନ୍ତ୍ର ।  
କାରେ ତୋମାର ଭୟ, ତୁମି ନହ ପରତନ୍ତ୍ର ॥ ୪୯ ॥

rāmānanda kahe, —tumi iśvara svatantra  
kāre tomāra bhaya, tumi naha paratantra

## SYNONYMS

rāmānanda kahe—Rāmānanda said; tumi—You; iśvara—the Supreme Lord; svatantra—Independent; kāre tomāra bhaya—why should You be afraid of anyone; tumi naha—You are not; para-tantra—dependent.

## TRANSLATION

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

## TEXT 50

ପ୍ରଭୁ କହେ,—ଆମି ମନୁଷ୍ୟ ଆଶ୍ରମେ ସନ୍ଧ୍ୟାସୀ ।  
କାଯମନୋବାକ୍ୟେ ବ୍ୟବହାରେ ଭୟ ବାସି ॥ ୫୦ ॥

prabhu kahe, —āmi manusya āśrame sannyāsī  
kāya-manaḥ-vākye vyavahāre bhaya vāsi

## SYNONYMS

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

## TRANSLATION

When Rāmānanda Rāya addressed Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead, Caitanya Mahāprabhu objected, saying, ‘I am not the Supreme Personality of Godhead but an ordinary human being. Therefore I must fear public opinion in three ways—with My body, mind and words.

## TEXT 51

ଶୁକ୍ଳବନ୍ଦେ ଅସି-ବିଲ୍ଲୁ ଘେହେ ନା ଲୁକାୟ ।  
ସନ୍ଧ୍ୟାସୀର ଅଜ୍ଞ ଛିନ୍ଦ ସରଲୋକେ ଗୋୟ ॥ ୫୧ ॥

*śukla-vastre masi-bindu yaiche nā lukāya  
sannyāsīra alpa chidra sarva-loke gāya*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 52

ରାୟ କହେ,—କତ ପାପୀର କରିଯାଛ ଅବ୍ୟାହତି ।  
ଈଶ୍ଵର-ସେବକ ତୋମାର ଭଙ୍ଗ ଗଜପତି ॥ ୫୨ ॥

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

### SYNONYMS

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

### TRANSLATION

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

### TEXT 53

ପ୍ରଭୁ କହେ,—ପୂର୍ଣ୍ଣ ମେଛେ ଦୁଃଖେର କଲସ ।  
ସୁରାବିନ୍ଦୁ-ପାତେ କେହ ନା କରେ ପରାଶ ॥ ୫୩ ॥

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

### SYNONYMS

*prabhu kahe*—the Lord replied; *pūrṇa*—completely filled; *yaiche*—just as; *dugdhera*—of milk; *kalasa*—container; *surā-bindu-pāte*—with simply a drop of liquor; *keha*—anyone; *nā kare*—does not; *paraśa*—touch.

### TRANSLATION

Śrī Caitanya Mahāprabhu then said, “There may be much milk in a big pot, but if it is contaminated by a drop of liquor, it is untouchable.

### TEXT 54

যদ্যপি প্রতাপরুদ্র—সর্বগুণবান् ।  
তাহারে মলিন কৈল এক ‘রাজা’-নাম ॥ ১৮ ॥

*yadyapi pratāparudra—sarva-guṇavān  
tāñhāre malina kaila eka ‘rājā’-nāma*

### SYNOMYS

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

### TRANSLATION

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

### TEXT 55

তথাপি তোমার যদি মহাগ্রহ হয় ।  
তবে আনি' মিলাহ তুমি তাহার তনয় ॥ ৫৫ ॥

*tathāpi tomāra yadi mahāgraha haya  
tabe āni' milāha tumi tāñhāra tanaya*

### SYNOMYS

*tathāpi*—still; *tomāra*—your; *yadi*—if; *mahā-āgraha*—great eagerness; *haya*—there is; *tabe*—then; *āni'*—bringing; *milāha*—cause to meet; *tumi*—you; *tāñhāra*—his; *tanaya*—son.

### TRANSLATION

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

### TEXT 56

“আজ্ঞা বৈ জায়তে পূর্ণঃ”—এই শাস্ত্রবাণী ।  
পুজের মিলনে যেন মিলিবে আপনি ॥ ১৬ ॥

*"ātmā vai jāyate putraḥ"—ei śāstra-vāṇī  
putrera milane yena milibe āpani*

### SYNONYMS

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

### TRANSLATION

**"It is indicated in the revealed scriptures that the son represents the father; therefore the son's meeting with Me would be just as good as the King's meeting with Me."**

### PURPORT

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

### TEXT 57

তবে রায় যাই' সব রাজাৱে কহিলা ।  
প্ৰভুৱ আজ্ঞায় তাঁৱ পুত্ৰ লঞ্চা আইলা ॥ ৫৭ ॥

*tabe rāya yā' saba rājāre kahilā  
prabhura ājñāya tānra putra lañā āilā*

### SYNONYMS

*tabe*—thereafter; *rāya*—Rāmānanda Rāya; *yā'*—going; *saba*—everything; *rājāre*—unto the King; *kahilā*—described; *prabhura ājñāya*—under the order of the Lord; *tānra putra*—his son; *lañā āilā*—he brought with him.

### TRANSLATION

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

### TEXT 58

সুম্বৱ, রাজাৱ পুত্ৰ—শ্যামল-বৱণ ।  
কিশোৱ বয়ল, দীৰ্ঘ কমলনয়ন ॥ ৫৮ ॥

*sundara, rājāra putra—śyāmala-varaṇa  
kiśora vayasa, dirgha kamala-nayana*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 59

ଶୀତାମ୍ବର, ଧରେ ଅଙ୍ଗେ ରତ୍ନ-ଆଭରଣ ।  
ଶ୍ରୀକୃଷ୍ଣ-ସମରଣେ ତେଣୁ ହୈଲା ‘ଉଡ଼ିପନ’ ॥ ୧୯ ॥

*pītāmbara, dhare aṅge ratna-ābharaṇa  
śrī-kṛṣṇa-smaraṇe teṇha hailā ‘uddipana’*

### SYNONYMS

*pīta-ambara*—dressed in yellow cloth; *dhare*—carries; *aṅge*—on the body; *ratna-ābharaṇa*—ornaments of jewels; *śrī-kṛṣṇa-smaraṇe*—for remembering Śrī Kṛṣṇa; *teṇha*—he; *hailā*—was; *uddipana*—stimulation.

### TRANSLATION

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

### TEXT 60

ତାଙ୍କେ ଦେଖି, ମହାପ୍ରଭୁର କୃଷ୍ଣସ୍ମୃତି ହେଲ ।  
ପ୍ରେମାବେଶେ ତାଙ୍କେ ମିଳି’ କହିତେ ଲାଗିଲ ॥ ୬୦ ॥

*tāṅre dekhi, mahāprabhura kṛṣṇa-smṛti haila  
prema-āveśe tāṅre mili’ kahite lāgila*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 61

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

*ei—mahā-bhāgavata, yāñhāra darśane—by the  
sight of whom; vrajendra-nandana—of the son of the King of Vraja; smṛti—  
remembrance; haya—becomes; sarva-jane—for everyone.*

### SYNONYMS

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

### TRANSLATION

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

### PURPORT

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

*nāyam ātmā pravacanena labhyo  
na medhayā na bahunā śrutena  
yam evaiṣa vṛṇute tena labhyas  
tasyaiṣa ātmā vivṛṇute tanūrī svām*

"The Supreme Lord is not obtained by expert explanations, by vast intelligence, nor even by much hearing. He is obtained only by one whom He Himself chooses. To such a person He manifests His own form."

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

### TEXT 62

**কৃতার্থ হইলাঙ্গ আমি ইঁহার দরশনে ।  
এত বলি' পুনঃ তারে কৈল আলিঙ্গনে ॥ ৬২ ॥**

*kṛtārtha ha-ilāñā āmi iñhāra daraśane  
eta bali' punah tāre kaila āliṅgane*

### SYNONYMS

*kṛta-artha ha-ilāñā*—have become very much obligated; *āmi*—I; *iñhāra*—of this boy; *daraśane*—by seeing; *eta bali'*—saying this; *punah*—again; *tāre*—him; *kaila*—did; *āliṅgane*—embrace.

### TRANSLATION

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

### TEXT 63

**প্রভুস্পর্শে রাজপুত্রের হৈল প্রেমাবেশ ।  
স্বেদ, কঞ্চ, অঞ্চ, স্তম্ভ, পুলক বিশেষ ॥ ৬৩ ॥**

*prabhu-sparše rāja-putrera haila premāvēśa  
sveda, kampa, aśru, stambha, pulaka viśeṣa* •

### SYNONYMS

*prabhu-sparše*—because of being touched by the Lord; *rāja-putrera*—of the King's son; *haila*—there was; *prema-āvēśa*—ecstatic love; *sveda*—perspiration;

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

#### TRANSLATION

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

#### TEXT 64

‘কৃষ্ণ’ ‘কৃষ্ণ’ কহে, নাচে, করয়ে রোদন।  
তাঁর ভাগ্য দেখি’ শ্লাঘা করে ভক্তগণ ॥ ৬৪ ॥

‘kr̄ṣṇa’ ‘kr̄ṣṇa’ kahe, nāce, karaye rodana  
tāṅra bhāgya dekhi’ ślāghā kare bhakta-gaṇa

#### SYNONYMS

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

#### TRANSLATION

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

#### TEXT 65

তবে মহা প্রভু তাঁরে ধৈর্য করাইল।  
নিত্য আসি’ আমায় মিলিহ—এই আজ্ঞা দিল ॥৬৫॥

tabe mahāprabhu tāṅre dhairyā karāila  
nitya āsi” āmāya miliha——ei ājñā dila

#### SYNONYMS

*tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—the boy; *dhairyā*—patient; *karāila*—caused to be; *nitya*—daily; *āsi'*—coming; *āmāya*—Me; *miliha*—meet; *ei ājñā*—this order; *dila*—gave.

#### TRANSLATION

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

## TEXT 66

বিদায় হওঁগা রায় আইল রাজপুত্রে লওঁগ।  
রাজা সুখ পাইল পুত্রের চেষ্টা দেখিয়া ॥ ৬৬ ॥

*vidāya hañā rāya āila rāja-putre lañā  
rājā sukha pāila putrera ceṣṭā dekhiyā*

## SYNONYMS

*vidāya hañā*—taking leave; *rāya*—Rāmānanda Rāya; *āila*—came back; *rāja-putre lañā*—taking the King's son; *rājā*—the King; *sukha pāila*—felt great happiness; *putrera*—of his son; *ceṣṭā*—activities; *dekhiyā*—seeing.

## TRANSLATION

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

## TEXT 67

পুত্রে আলিঙ্গন করি' প্রেমাবিষ্ট হৈলা ।  
সাক্ষাত পরশ যেন মহাপ্রভুর পাইলা ॥ ৬৭ ॥

*putre āliṅgana kari' premāviṣṭa hailā  
sākṣat paraśa yena mahāprabhura pāilā*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 68

সেই হৈতে ভাগ্যবান রাজাৰ নন্দন ।  
প্রভুভক্তগণ-মধ্যে হৈলা একজন ॥ ৬৮ ॥

*sei haite bhāgyavān rājāra nandana  
prabhu-bhakta-gaṇa-madhye hailā eka-jana*

### SYNONYMS

*sei haite*—from that day; *bhāgyavān*—the most fortunate; *rājāra nandana*—the son of the King; *prabhu-bhakta-gaṇa-madhye*—among the intimate devotees of the Lord; *hailā*—became; *eka-jana*—one of them.

### TRANSLATION

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

### PURPORT

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

### TEXT 69

**ଏଇମତ ମହାପ୍ରଭୁ ଭକ୍ତଗଣ-ସଙ୍ଗେ ।  
ନିରାନ୍ତର କୃଦୀଳା କରେ ସଂକିର୍ତ୍ତନ-ରଙ୍ଗେ ॥ ୬୯ ॥**

*ei-mata mahāprabhu bhakta-gaṇa-saṅge  
nirantara kriḍā kare saṅkirtana-raṅge*

### SYNONYMS

*ei-mata*—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—in the society of His pure devotees; *nirantara*—constantly; *kriḍā kare*—performs pastimes; *saṅkirtana-raṅge*—in the course of His *saṅkirtana* movement.

### TRANSLATION

**Thus Śrī Caitanya Mahāprabhu acts in the society of His pure devotees, performing His pastimes and spreading the saṅkirtana movement.**

## TEXT 70

ଆଚାର୍ୟାଦି ଭକ୍ତ କରେ ପ୍ରଭୁରେ ନିମନ୍ତ୍ରଣ ।  
ତାହା ତାହା ଭିକ୍ଷା କରେ ଲାଙ୍ଘ ଭକ୍ତଗଣ ॥ ୭୦ ॥

*ācāryādī bhakta kare prabhure nimantraṇa  
tāhān tāhān bhikṣā kare lañā bhakta-gaṇa*

## SYNONYMS

*ācārya-ādī*—headed by Advaita Ācārya; *bhakta*—devotees; *kare*—do; *prabhure*—unto Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation; *tāhān tāhān*—here and there; *bhikṣā kare*—takes His lunch; *lañā*—taking; *bhakta-gaṇa*—all the devotees.

## TRANSLATION

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

## TEXT 71

ଏହିମତ ନାନା ରଜେ ଦିନ କତ ଗେଲ ।  
ଜଗନ୍ନାଥେର ରଥ୍ୟାତ୍ରା ନିକଟ ହଇଲ ॥ ୭୧ ॥

*ei-mata nānā raṅge dina kata gela  
jagannāthera ratha-yātrā nikaṭa ha-ila*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 72

ପ୍ରଥମେଇ କାଶିମିଶ୍ରେ ପ୍ରଭୁ ବୋଲାଇଲ ।  
ପଡ଼ିଛା-ପାତ୍ର, ସାର୍ଵଭୋଗେ ବୋଲାଏଣ ଆନିଲ ॥ ୭୨ ॥

*prathamei kāśī-miśre prabhu bolāila  
paḍିଛା-pātra, sārvabhaume bolāñā ānila*

### SYNONYMS

*prathamei*—in the beginning; *kāśī-miśre*—Kāśī Miśra; *prabhu*—Śrī Caitanya Mahāprabhu; *bolāila*—called for; *pañchā-pātra*—the superintendent of the temple; *sārvabhaume*—of the name; *bolāñā*—calling; *ānila*—brought.

### TRANSLATION

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

### TEXT 73

তিনজন-পাশে প্রভু হাসিয়া কহিল ।  
গুণ্ডিচা-মন্দির-মার্জন-সেবা মাগি' নিল ॥ ৭৩ ॥

*tina-jana-pāśe prabhu hāsiyā kahila  
guṇḍicā-mandira-mārjana-sevā māgi' nila*

### SYNONYMS

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

### TRANSLATION

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

### PURPORT

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

### TEXT 74

পড়িছা কছে,—আংঘি-সব সেবক তোমার ।  
যে তোমার ইচ্ছা সেই কর্তব্য আমার ॥ ৭৪ ॥

*paḍichā kahe,—āmi-saba sevaka tomāra  
ye tomāra icchā sei kartavya āmāra*

### SYNONYMS

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

### TRANSLATION

**Upon hearing the Lord's request for them to wash the Gūḍīcā temple, the paḍichā, the superintendent of the temple, said, "My dear sir, we are all Your servants. Whatever You desire is our duty to perform.**

### TEXT 75

বিশেষে রাজার আজ্ঞা হঞ্চিছে আমারে ।  
প্রভুর আজ্ঞা যেই, সেই শীত্র করিবারে ॥ ৭৫ ॥

*višeṣe rājāra ājñā hañāche āmāre  
prabhura ājñā yei, sei śighra karibāre*

### SYNONYMS

*višeṣe*—specifically; *rājāra*—of the King; *ājñā*—order; *hañāche*—there is; *āmāre*—upon me; *prabhura*—of Your Lordship; *ājñā*—order; *yei*—whatever; *sei*—that; *śighra karibāre*—to execute without delay.

### TRANSLATION

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

### TEXT 76

তোমার যোগ্য সেবা নহে মন্দির-মার্জন ।  
এই এক লীলা কর, যে তোমার মন ॥ ৭৬ ॥

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

### SYNONYMS

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

### TRANSLATION

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

### TEXT 77

কিন্তু ঘট, সংমার্জনী বহুত চাহিয়ে।  
আজ্ঞা দেহ—আজি সব ইহাঁ আনি দিয়ে ॥ ৭৭ ॥

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

### SYNONYMS

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

### TRANSLATION

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

### TEXT 78

নৃতন একশত ঘট, শত সংমার্জনী।  
পদ্ধিছা আনিয়া দিল প্রভুর ইচ্ছা জানি’ ॥ ৭৮ ॥

*nūtana eka-śata ghaṭa, śata sammārjanī  
paḍichā āniyā dila prabhura icchā jāni’*

### SYNONYMS

*nūtana*—new; *eka-śata*—one hundred; *ghaṭa*—waterpots; *śata*—hundred; *sammārjanī*—brooms; *paḍichā*—the superintendent; *āniyā*—bringing; *dila*—delivered; *prabhura*—of the Lord; *icchā*—the desire; *jāni’*—knowing.

### TRANSLATION

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

## TEXT 79

ଆର ଦିନେ ପ୍ରଭାତେ ଲାଞ୍ଚା ନିଜଗଣ ।  
ଶ୍ରୀହଞ୍ଚେ ସବାର ଅଙ୍ଗେ ଲେପିଲା ଚନ୍ଦନ ॥ ୭୯ ॥

*āra dine prabhātē lañā nija-gaṇa  
śrī-haste sabāra aṅge lepilā candana*

## SYNONYMS

*āra* *dine*—on the next day; *prabhātē*—in the morning; *lañā*—taking; *nija-gaṇa*—His personal devotees; *śrī-haste*—by His own hand; *sabāra aṅge*—on everyone's body; *lepilā candana*—smeared pulp of sandalwood.

## TRANSLATION

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

## TEXT 80

ଶ୍ରୀହଞ୍ଚେ ଦିଲ ସବାରେ ଏକ ଏକ ମାର୍ଜନୀ ।  
ସବଗଣ ଲାଞ୍ଚା ପ୍ରଭୁ ଚଲିଲା ଆପନି ॥ ୮୦ ॥

*śrī-haste dila sabāre eka eka mārjani  
saba-gaṇa lañā prabhu calilā āpani*

## SYNONYMS

*śrī-haste*—by His own hand; *dila*—delivered; *sabāre*—unto every one of them; *eka eka*—one by one; *mārjani*—a broom; *saba-gaṇa*—all the associates; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *calilā*—went; *āpani*—personally.

## TRANSLATION

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

## TEXT 81

ଗୁଡ଼ିଚା-ମନ୍ଦିରେ ଗେଲା କରିତେ ମାର୍ଜନ ।  
ପ୍ରଥମେ ମାର୍ଜନୀ ଲାଞ୍ଚା କରିଲ ଶୋଧନ ॥ ୮୧ ॥

*gūḍīcā-mandire gelā karite mārjana  
prathame mārjani lañā karila śodhana*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 82

ভিতর মন্দির উপর,—সকল মাজিল ।  
সিংহাসন মাজি' পুনঃ স্থাপন করিল ॥ ৮২ ॥

*bhitara mandira upara,—sakala mājila  
siṁhāsana māji' punah sthāpana karila*

### SYNONYMS

*bhitara mandira*—of the interior of the temple; *upara*—the ceiling; *sakala mājila*—cleansed everything; *siṁhāsana*—the sitting place of the Lord; *māji'*—cleansing; *punah*—again; *sthāpana*—setting down; *karila*—did.

### TRANSLATION

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

### TEXT 83

ছোট-বড়-মন্দির কৈল মার্জন-শোধন ।  
পাছে তৈছে শোধিল শ্রীজগমোহন ॥ ৮৩ ॥

*choṭa-baḍa-mandira kaila mārjana-śodhana  
pâche taiche śodhila śrī-jagamohana*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 84

ଚାରିଦିକେ ଶତ ଭକ୍ତ ସଂଘାର୍ଜନୀ-କରେ ।  
ଆପନି ଶୋଧେନ ପ୍ରଭୁ, ଶିଖା'ନ ସବାରେ ॥ ୮୪ ॥

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

### SYNOMYMS

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

### TRANSLATION

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

### TEXT 85

ପ୍ରେମୋଲ୍ଲାସେ ଶୋଧେନ, ଲଯେନ କୃଷ୍ଣନାମ ।  
ଭକ୍ତଗଣ ‘କୃଷ୍ଣ’ କହେ, କରେ ନିଜ-କାମ ॥ ୮୫ ॥

*premollāse śodhena, layena kṛṣṇa-nāma  
bhakta-gaṇa ‘kṛṣṇa’ kahe, kare nija-kāma*

### SYNOMYMS

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

### TRANSLATION

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

## TEXT 86

ধূলি-ধূসর তমু দেখিতে শোভন ।  
কাহাঁ কাহাঁ অঞ্জলে করে সংমার্জন ॥ ৮৬ ॥

*dhūli-dhūsara tanu dekhite śobhana  
kāhān kāhān aśru-jale kare sammārjana*

## SYNOMYMS

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

## TRANSLATION

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

## TEXT 87

ভোগমন্ডির শোধন করি' শোধিল প্রাঙ্গণ ।  
সকল আবাস ক্রমে করিল শোধন ॥ ৮৭ ॥

*bhoga-mandira śodhana kari'* *śodhila prāṅgana*  
*sakala āvāsa krame karila śodhana*

## SYNOMYMS

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

## TRANSLATION

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

## TEXT 88

তৃণ, ধূলি, ঝিঁঁকুর, সব একত্র করিয়া ।  
বহির্বাসে লঙ্ঘন ফেলায় বাহির করিয়া ॥ ৮৮ ॥

*tr̄ṇa, dhūli, jhiṅkura, saba ekatra kariyā  
bahirvāse lañā phelāya bāhira kariyā*

### SYNONYMS

*tr̄ṇa*—straws; *dhūli*—dust; *jhiṅkura*—grains of sand; *saba*—all; *ekatra*—in one place; *kariyā*—combining; *bahirvāse* *lañā*—taking on His personal cloth; *phelāya*—throws; *bāhira* *kariyā*—outside.

### TRANSLATION

After Śrī Caitanya Mahāprabhu collected all the straw, dust and grains of sand in one place, He gathered it all in His cloth and threw it outside.

### TEXT 89

ଏଇମତ ଭକ୍ତଗଣ କରି' ନିଜ-ବାସେ ।  
ତୃଣ, ଧୂଳି ବାହିରେ ଫେଲାଯ ପରମ ହରିୟେ ॥ ୮୯ ॥

*ei-mata bhakta-gaṇa kari' nija-vāse  
tr̄ṇa, dhūli bāhira phelāya parama hariṣe*

### SYNONYMS

*ei-mata*—similarly; *bhakta-gaṇa*—all the devotees; *kari'*—doing; *nija-vāse*—in their own cloths; *tr̄ṇa*—straw; *dhūli*—dust; *bāhira phelāya*—throw outside; *parama hariṣe*—with great jubilation.

### TRANSLATION

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

### TEXT 90

ଅଭୁ କହେ,—କେ କତ କରିଯାଇ ସଂମାର୍ଜନ ।  
ତୃଣ, ଧୂଳି ଦେଖିଲେଇ ଜାନିବ ପରିଶ୍ରମ ॥ ୯୦ ॥

*prabhu kahe,—ke kata kariyācha sammārjana  
tr̄ṇa, dhūli dekhilei jāniba pariśrama*

### SYNONYMS

*prabhu kahe*—the Lord said; *ke*—every one of you; *kata*—how much; *kariyācha*—have done; *sammārjana*—cleansing; *tr̄ṇa*—straw; *dhūli*—dust;

*dekhilei*—when I see; *jāniba*—I can understand; *pariśrama*—how much you have labored.

### TRANSLATION

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

### TEXT 91

সবার ঝঁঢ়াটান বোঝা একত্র করিল ।  
সবা হৈতে প্রভুর বোঝা অধিক হইল ॥ ৯১ ॥

*sabāra jhyāñṭāna bojhā ekatra karila*  
*sabā haite prabhura bojhā adhika ha-ila*

### SYNONYMS

*sabāra*—of all; *jhyāñṭāna*—the dirt collected; *bojhā*—load; *ekatra*—combined in one place; *karila*—made; *sabā haite*—than all of them; *prabhura bojhā*—the pile of dirt collected by Śrī Caitanya Mahāprabhu; *adhika ha-ila*—was greater.

### TRANSLATION

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

### TEXT 92

এইমত অভ্যন্তর করিল মার্জন ।  
পুনঃ সবাকারে দিল করিয়া বণ্টন ॥ ৯২ ॥

*ei-mata abhyantara karila mārjana*  
*punaḥ sabākāre dila kariyā vanṭana*

### SYNONYMS

*ei-mata*—in this way; *abhyantara*—inside; *karila*—did; *mārjana*—cleansing; *punaḥ*—again; *sabākāre*—to all of them; *dila*—gave; *kariyā vanṭana*—allotting areas.

### TRANSLATION

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

## TEXT 93

সূক্ষ্ম ধূলি, তৃণ, কাঁকড়, সব করহ দূর ।  
ভালমতে শোধন করহ প্রভুর অন্তঃপুর ॥ ৯৩ ॥

*sūkṣma dhūli, trṇa, kāṅkara, saba karaha dūra  
bhāla-mate śodhana karaha prabhura antaḥpura*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 94

সব বৈষ্ণব লঞ্চা যবে দুইবার শোধিল ।  
দেখি' মহাপ্রভুর মনে সন্তোষ হইল ॥ ৯৪ ॥

*saba vaiṣṇava lañā yabe dui-bāra śodhila  
dekhi' mahāprabhura mane santoṣa ha-ila*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 95

আৱ শত জন শত ঘটে জল ভরি' ।  
প্ৰথমেই লঞ্চা আছে কাল অপেক্ষা কৰি' ॥ ৯৫ ॥

*āra śata jana śata ghaṭe jala bhari'  
prathamei lañā āche kāla apekṣā kari'*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 96

‘জল আন’ বলি’ যবে মহাপ্রভু কহিল ।  
তবে শত ঘট আনি’ প্রভু-আগে দিল ॥ ৯৬ ॥

*‘jala āna’ bali’ yabe mahāprabhu kahila  
tabe śata ghaṭa āni’ prabhu-āge dila*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 97

প্রথমে করিল প্রভু মন্দির প্রক্ষালন ।  
উর্ধ্ব-অধো ভিত্তি, গৃহ-মধ্য, সিংহাসন ॥ ৯৭ ॥

*prathame karila prabhu mandira prakṣālana  
ūrdhva-adho bhitti, gṛha-madhya, siṁhāsana*

### SYNONYMS

*prathame*—in the first instance; *karila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *mandira prakṣālana*—washing of the temple; *ūrdhva*—on the ceiling; *adhaḥ*—on the floor; *bhitti*—walls; *gṛha-madhya*—within the home; *siṁhāsana*—the sitting place of the Lord.

### TRANSLATION

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

### TEXT 98

খাপরা ভরিয়া জল উধ্বে' চালাইল ।  
সেই জলে উধ্ব' শোধি ভিত্তি প্রক্ষালিল ॥ ৯৮ ॥

*khāparā bhariyā jala ūrdhve cālāila  
sei jale ūrdhva śodhi bhitti prakṣālila*

### SYNOMYMS

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

### TRANSLATION

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

### TEXT 99

ଶ୍ରୀହଞ୍ଚେ କରେନ ସିଂହାସନେର ମାର୍ଜନ ।  
ପ୍ରଭୁ ଆଗେ ଜଳ ଆନି' ଦେଯ ଭକ୍ତଗଣ ॥ ୯୯ ॥

*śri-haste karena śimhāsanera mārjana  
prabhu āge jala āni' deya bhakta-gaṇa*

### SYNOMYMS

*śri-haste*—with his own hand; *karena*—does; *śimhāsanera mārjana*—washing of the sitting place of the Lord; *prabhu āge*—before the Lord; *jala*—water; *āni'*—bringing; *deya*—deliver; *bhakta-gaṇa*—all devotees.

### TRANSLATION

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

### TEXT 100

ভক্তগণ করে গৃহ-মধ্য প্রক্ষালন ।  
নিজ নিজ হস্তে করে মন্দির মার্জন ॥ ১০০ ॥

*bhakta-gaṇa kare gṛha-madhyā prakṣālana  
nija nija haste kare mandira mārjana*

### SYNONYMS

*bhakta-gaṇa*—devotees; *kare*—do; *gṛha-madhyā*—within the room; *prakṣālana*—washing; *nija nija*—each one of them; *haste*—in the hand; *kare*—does; *mandira mārjana*—cleansing of the temple.

### TRANSLATION

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

### TEXT 101

কেহ জল আনি' দেয় মহাপ্রভুর করে ।  
কেহ জল দেয় তাঁর চরণ-উপরে ॥ ১০১ ॥

*keha jala āni' deya mahāprabhura kare  
keha jala deya tā̄ra carāṇa-upare*

### SYNONYMS

*keha*—someone; *jala āni'*—bringing water; *deya*—delivers; *mahāprabhura kare*—to the hand of Śrī Caitanya Mahāprabhu; *keha*—someone; *jala deya*—pours water; *tā̄ra*—His; *carāṇa-upare*—on the lotus feet.

### TRANSLATION

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

### TEXT 102

কেহ লুকাণা করে সেই জল পান ।  
কেহ মাগি' লয়, কেহ অন্তে করে দান ॥ ১০২ ॥

*keha lukāñā kare sei jala pāna  
keha māgi' laya, keha anye kare dāna*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 103

ঘৰ ধূই' প্ৰাণালিকায় জল ছাঢ়ি' দিল ।  
সেই জলে প্ৰাঞ্চণ সব ভৱিষ্যা রহিল ॥ ১০৩ ॥

*ghara dhui' prāṇalikāya jala chāḍi' dila  
sei jale prāṅgaṇa saba bhariyā rahila*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 104

নিজ-বঞ্চে কৈল প্ৰভু গৃহ সংমার্জন ।  
মহা-প্ৰভু নিজ-বঞ্চে মাজিল সিংহাসন ॥ ১০৪ ॥

*nija-vastre kaila prabhu gṛha sammārjana  
mahāprabhu nija-vastre mājila sirināsana*

### SYNONYMS

*nija-vastre*—by His own garment; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *gṛha*—room; *sammārjana*—mopping; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nija-vastre*—by His own garment; *mājila*—polished; *sirināsana*—throne.

### TRANSLATION

The Lord mopped the rooms with His own clothes, and He polished the throne with them also.

#### TEXT 105

শত ঘট জলে হৈল মন্দির মার্জন ।  
মন্দির শোধিয়া কৈল—যেন নিজ মন ॥ ১০৫ ॥

*śata ghaṭa jale haila mandira mārjana  
mandira śodhiyā kaila—yena niija mana*

### SYNONYMS

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

### TRANSLATION

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

#### TEXT 106

নির্মল, শীতল, স্নিগ্ধ করিল মন্দিরে ।  
আপন-হৃদয় যেন ধরিল বাহিরে ॥ ১০৬ ॥

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

### SYNONYMS

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

### TRANSLATION

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

#### TEXT 107

শত শত জন জল ভরে সরোবরে ।  
ঘাটে স্থান নাহি, কেহ কুপে জল ভরে ॥ ১০৭ ॥

śata śata jana jala bhare sarovare  
ghāṭe sthāna nāhi, keha kūpe jala bhare

### SYNONYMS

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

### TRANSLATION

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

### TEXT 108

পূর্ণ কুম্ভ লঞ্চা আইসে শত ভক্তগণ |  
শূন্য ঘট লঞ্চা যায় আর শত জন ॥ ১০৮ ॥

*pūrṇa kumbha lañā āise śata bhakta-gaṇa  
śūnya ghaṭa lañā yāya āra śata jana*

### SYNONYMS

*pūrṇa kumbha*—a filled waterpot; *lañā*—taking; *āise*—come; *śata bhakta-gaṇa*—hundreds of devotees; *śūnya ghaṭa*—an empty waterpot; *lañā*—taking back; *yāya*—go; *āra*—another; *śata jana*—hundreds of men.

### TRANSLATION

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

### TEXT 109

নিত্যানন্দ, অব্দ্বৈত, স্বরূপ, ভারতী, পুরী ।  
ইঁহা বিনু আর সব আনে জল ভরি' ॥ ১০৯ ॥

*nityānanda, advaita, svarūpa, bhāratī, purī  
iñhā vinu āra saba āne jala bhari'*

### SYNONYMS

*nityānanda*—Nityānanda Prabhu; *advaita*—Advaita Ācārya; *svarūpa*—Svarūpa Dāmodara; *bhāratī*—Brahmānanda Bhāratī; *purī*—Paramānanda Purī; *iñhā*—

these; *vinu*—except; *āra*—others; *saba*—all; *āne*—bring; *jala*—water; *bhari'*—filling up.

### TRANSLATION

With the exception of Nityānanda Prabhu, Advaita Ācārya, Svarūpa Dāmodara, Brahmānanda Bhāratī and Paramānanda Purī, everyone was engaged in filling the waterpots and bringing them there.

### TEXT 110

ঘটে ঘটে ঠেকি' কত ঘটে ভাঙ্গি' গেল ।  
শত শত ঘটে লোক তাহাঁ লঙ্ঘা আইল ॥১১০ ॥

*ghaṭe ghaṭe ṛheki'* *kata ghaṭa bhāṅgi'* *gela*  
*śata śata ghaṭa loka tāhān lañā āila*

### SYNONYMS

*ghaṭe ghaṭe ṛheki'*—when there was a collision between one pot and another; *kata*—so many; *ghaṭa*—pots; *bhāṅgi'* *gela*—became broken; *śata śata*—hundreds of; *ghaṭa*—pots; *loka*—people; *tāhān*—there; *lañā*—bringing; *āila*—came.

### TRANSLATION

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

### TEXT 111

জল ভরে, ঘর ধোয়, করে হরিধ্বনি ।  
'কৃষ্ণ' 'হরি' ধ্বনি বিনা আর নাহি শুনি ॥ ১১১ ॥

*jala bhare, ghara dhoya, kare hari-dhvani*  
*'kṛṣṇa' 'hari' dhvani vinā āra nāhi śuni*

### SYNONYMS

*jala bhare*—they were drawing water; *ghara dhoya*—washing the rooms; *kare hari-dhvani*—chanting the holy name of Hari; *kṛṣṇa*—Lord Kṛṣṇa; *hari*—the holy name of Hari; *dhvani*—vibration; *vinā*—except; *āra*—anything else; *nāhi*—there was not; *śuni*—hearing.

### TRANSLATION

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

## TEXT 112

‘কৃষ্ণ’ ‘কৃষ্ণ’ কহি’ করে ঘটের প্রাথন।  
 ‘কৃষ্ণ’ ‘কৃষ্ণ’ কহি’ করে ঘট সমর্পণ ॥ ১১২ ॥

*'krṣṇa' 'krṣṇa' kahi' kare ghatera prārthana  
 'krṣṇa' 'krṣṇa' kahi' kare ghaṭa samarpaṇa*

## SYNONYMS

*krṣṇa krṣṇa kahi'*—while chanting Kṛṣṇa Kṛṣṇa; *kare*—do; *ghatera*—for the waterpots; *prārthana*—begging; *krṣṇa krṣṇa*—the holy name of Lord Kṛṣṇa; *kahi'*—chanting; *kare*—does; *ghaṭa*—of the waterpots; *samarpaṇa*—delivery.

## TRANSLATION

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

## TEXT 113

যেই যেই কহে, সেই কহে কৃষ্ণনামে।  
 কৃষ্ণনাম হইল সঙ্কেত সব-কামে ॥ ১১৩ ॥

*yei yei kahe, sei kahe krṣṇa-nāme  
 krṣṇa-nāma ha-ila saṅketa saba-kāme*

## SYNONYMS

*yei yei kahe*—anyone who was speaking; *sei*—he; *kahe*—says; *krṣṇa-nāme*—by uttering the holy name of Kṛṣṇa; *krṣṇa-nāma ha-ila*—the holy name of Kṛṣṇa became; *saṅketa*—indication; *saba-kāme*—for everyone who wanted something.

## TRANSLATION

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

## TEXT 114

প্ৰেমাবেশে প্ৰভু কহে ‘কৃষ্ণ’ ‘কৃষ্ণ’-নাম।  
 একলে প্ৰেমাবেশে করে শতজনেৱ কাম ॥ ১১৪ ॥

*premāvēśe prabhu kahe 'krṣṇa' 'krṣṇa'-nāma  
 ekale premāvēśe kare śata-janera kāma*

### SYNOMYS

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

### TRANSLATION

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

### TEXT 115

শত-হস্তে করেন যেন ক্ষালন-মার্জন ।  
প্রতিজন-পাশে যাই' করান শিক্ষণ ॥ ১১৫ ॥

*śata-haste karena yena kṣālana-mārjana  
pratijana-pāše yāi' karāna śikṣāna*

### SYNOMYS

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

### TRANSLATION

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

### TEXT 116

ভাল কর্ম দেখি' তারে করে প্রসংশন ।  
মনে না ঘিলিলে করে পবিত্র ভর্তসন ॥ ১১৬ ॥

*bhāla karma dekhi' tāre kare prasāṁśana  
mane nā milile kare pavitra bhartsana*

### SYNOMYS

*bhāla—good; karma—work; dekhi'—seeing; tāre—to him; kare—does; prasāṁśana—praising; mane—in His mind; nā—not; milile—being approved; kare—He does; pavitra—purified, ungrudgingly; bhartsana—chastisement.*

### TRANSLATION

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

### TEXT 117

তুমি ভাল করিয়াছ, শিখাহ অঙ্গেরে ।  
এইগত ভাল কর্ম সেহো যেন করে ॥ ১১৭ ॥

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

### SYNONYMS

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

### TRANSLATION

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

### TEXT 118

এ-কথা শুনিযা সবে সঙ্কুচিত হওণা ।  
ভাজা-ঘতে কর্ম করে সবে মন দিয়া ॥ ১১৮ ॥

*e-kathā śuniyā sabe saṅkucita hañā  
bhāla-mate karma kare sabe mana diyā*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 119

তবে প্রক্ষালন কৈল শ্রীজগমোহন ।  
ভোগমস্তির-আদি তবে কৈল প্রক্ষালন ॥ ১১৯ ॥

*tabe prakṣālana kaila śrī-jagamohana  
bhoga-mandira-ādi tabe kaila prakṣālana*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 120

ନାଟଶାଳା ଶୁଦ୍ଧ ମୁହିଲ ଚତ୍ଵର-ପ୍ରାନ୍ତ ।  
ପାକଶାଳା-ଆଦି କରି କରିଲ ଅକ୍ଷାଳନ ॥ ୧୨୦ ॥

*nāṭaśālā dhui' dhuila catvara-prāṅgaṇa  
pākaśālā-ādi kari' karila prakṣālana*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 121

ମନ୍ଦିରେର ଚତୁର୍ଦିକ ଅକ୍ଷାଳନ କୈଲ ।  
ସବ ଅନ୍ତଃପୁର ଭାଲାମତେ ଧୋଯାଇଲ ॥ ୧୨୧ ॥

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

### SYNONYMS

*mandirera*—the temple; *catuḥ-dik*—all around; *prakṣālana kaila*—washed; *saba*—all; *antahpura*—inside the rooms; *bhāla-mate*—with great care; *dhoyāila*—washed.

### TRANSLATION

Thus all places around the temple were thoroughly washed within and without.

### TEXT 122

হেনকালে গোড়ীয়া এক স্ববুদ্ধি সরল ।  
প্রভুর চরণ-যুগে দিল ঘট-জল ॥ ১২২ ॥

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

### SYNOMYMS

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

### TRANSLATION

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

### TEXT 123

সেই জল লঞ্চ আপনে পান কৈল ।  
তাহা দেখি' প্রভুর মনে দুঃখ রোষ হৈল ॥ ১২৩ ॥

*sei jala lañā āpane pāna kaila  
tāhā dekhi' prabhura mane duḥkha roṣa haila*

### SYNOMYMS

*sei jala*—that water; *lañā*—taking; *āpane*—personally; *pāna kaila*—drank; *tāhā dekhi'*—seeing that; *prabhura*—of the Lord; *mane*—in the mind; *duḥkha*—unhappiness; *roṣa*—anger; *haila*—there was.

### TRANSLATION

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

## TEXT 124

যদ্যপি গোসাঙ্গি তারে হঞ্চাছে সন্তোষ ।  
ধর্মসংস্থাপন লাগি' বাহিরে মহারোষ ॥ ১২৮ ॥

*yadyapi gosāñi tare hañāche santoṣa  
dharma-saṁsthāpana lāgi' bāhire mahā-roṣa*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 125

শিক্ষা লাগি' স্বরূপে ডাকি' কহিল তাহারে ।  
এই দেখ তোমার ‘গৌড়ীয়া’র ব্যবহারে ॥ ১২৫ ॥

*śikṣā lāgi' svarūpe ḍāki' kahila tāñhāre  
ei dekha tomāra ‘gauḍīyā’ra vyavahāre*

## SYNONYMS

*śikṣā lāgi'*—for instruction; *svarūpe*—unto Svarūpa Dāmodara; *ḍāki'*—calling; *kahila*—said; *tāñhāre*—unto him; *ei dekha*—just see here; *tomāra*—your; *gauḍīyāra*—of this Vaiṣṇava from Bengal; *vyavahāre*—behavior.

## TRANSLATION

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

## TEXT 126

ঈশ্বরমন্দিরে মোর পদ ধোয়াইল ।  
সেই জল আপনি লঞ্চ পান কৈল ॥ ১২৬ ॥

*iśvara-mandire mora pada dhoyāila  
sei jala āpani lañā pāna kaila*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 127

এই অপরাধে মোর কাহান হবে গতি ।  
তোমার ‘গৌড়ীয়া’ করে এতেক ফৈজতি ! ১২৭॥

*ei aparādhe mora kāhān habe gati  
tomāra ‘gauḍīyā’ kare eteka phaijati!*

### SYNONYMS

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

### TRANSLATION

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

### PURPORT

It is significant that Śrī Caitanya Mahāprabhu told Svarūpa Dāmodara Gosvāmī that the Bengali Vaiṣṇava was “your Gauḍīya Vaiṣṇava.” This means that all Gauḍīya Vaiṣṇavas who are followers of the Caitanya cult are subordinate to Svarūpa Dāmodara Gosvāmī. The *paramparā* system is very strictly observed by Gauḍīya Vaiṣṇavas. Śrī Caitanya Mahāprabhu’s personal secretary was Svarūpa Dāmodara Gosvāmī. The next group of devotees was the six Gosvāmīs, then Kavirāja Gosvāmī. It is necessary to observe the *paramparā* system of the Caitanya cult. There are many offenses one can commit while serving the Lord, and these are described in the *Bhakti-rasāmṛta-sindhu*, *Hari-bhakti-vilāsa* and other books. According to the rules and regulations, no one should accept obeisances in the temple of the Lord before the Deity. Nor is it proper for a devotee to offer obeisances and touch the feet of the spiritual master before the Deity. This is considered an offense. Śrī Caitanya Mahāprabhu Himself was personally the Supreme

Personality of Godhead; therefore it was not actually offensive to wash His lotus feet in the temple. However, because He was playing the part of an ācārya, the Lord considered Himself an ordinary human being. He also wanted to give instructions to ordinary human beings. The point is that even though one plays the part of a spiritual master, he should not accept obeisances or permit a disciple to wash his feet before the Deity. This is a matter of etiquette.

### TEXT 128

তবে স্বরূপ গোসাঙ্গি তার ঘাড়ে হাত দিয়া ।  
ঢেকা মারি' পুরীর বাহির রাখিলেন লঞ্চ ॥ ১২৮ ॥

*tabe svarūpa gosāñi tāra ghāde hāta diyā  
dhekā māri' purīra bāhira rākhilena lañā*

### SYNONYMS

*tabe*—thereafter; *svarūpa gosāñi*—Svarūpa Dāmodara Gosāñi; *tāra*—of him; *ghāde*—on the neck; *hāta diyā*—touching with the hand; *dhekā māri'*—pushing a little; *purīra bāhira*—out of the temple of Gūḍicā Purī; *rākhilena*—kept; *lañā*—taking.

### TRANSLATION

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

### TEXT 129

পুনঃ আসি' প্রভু পায় করিল বিনয় ।  
'অজ্ঞ-অপরাধ' ক্ষমা করিতে যুয়ায় ॥ ১২৯ ॥

*punah āsi' prabhu pāya karila vinaya  
'ajña-aparādha' kṣamā karite yuyāya*

### SYNONYMS

*punah āsi'*—again coming back; *prabhu pāya*—at the lotus feet of the Lord; *karila vinaya*—made a submission; *ajña-aparādha*—offense by innocent person; *kṣamā karite*—to be excused; *yuyāya*—deserves.

### TRANSLATION

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

## TEXT 130

তবে মহাপ্রভুর মনে সন্তোষ হইলা ।  
সারি করি' দুই পাশে সবারে বসাইলା ॥ ১৩০ ॥

*tabe mahāprabhura mane santoṣa ha-ilā  
sāri kari' dui pāse sabāre vasāilā*

## SYNONYMS

*tabe*—thereafter; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *santoṣa ha-ilā*—there was satisfaction; *sāri kari'*—making a line; *dui pāse*—on two sides; *sabāre*—all of them; *vasāilā*—made to sit.

## TRANSLATION

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

## TEXT 131

আপনে বসিয়া মাঝে, আপনার হাতে ।  
তৃণ, কাঁকড়, কুটা লাগিলা কুড়াইতে ॥ ১৩১ ॥

*āpane vasiyā mājhe, āpanāra hāte  
tṛṇa, kāñkara, kuṭā lāgilā kuḍāite*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 132

কে কত কুড়ায়, সব একত্র করিব ।  
যার অল্প, তার ঠাণ্ডি পিঠা-পানা লইব ॥ ১৩২ ॥

*ke kata kuḍāya, saba ekatra kariba  
yāra alpa, tāra ṭhāñi piṭhā-pānā la-iba*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 133

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

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

### SYNONYMS

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

### TRANSLATION

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

### TEXT 134

**প্রণালিকা ছাড়ি’ যদি পানি বহাইল।  
নৃতন নদী যেন সমুদ্রে মিলিল ॥ ১৩৪ ॥**

*praṇālikā chāḍi’ yadi pāni vahāila  
nūtana nadi yena samudre milila*

### SYNONYMS

*praṇālikā*—water from the outlets; *chāḍi’*—releasing; *yadi*—when; *pāni*—water; *vahāila*—flowed; *nūtana*—new; *nadi*—river; *yena*—as if; *samudre*—in the ocean; *milila*—met.

### TRANSLATION

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

### TEXT 135

ଏଇମତ ପୁରଦ୍ୱାର-ଆଗେ ପଥ ସତ ।  
ସକଳ ଶୋଧିଲ, ତାହା କେ ବଣିବେ କତ ॥ ୧୩୫ ॥

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

### SYNONYMS

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

### TRANSLATION

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

### PURPORT

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

*śrīvatāṁ sva-kathāḥ kṛṣṇaḥ  
puṇya-śravaṇa-kīrtanāḥ  
hṛdy antaḥ-stho hy abhadrāṇi  
vidhunoti suhṛt-satām*

"Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for

material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted."

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

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

*sāṁsāra viṣānale,        divā-niśi hiyā jvale,  
                juḍāite nā kainu upāya*

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

Modernized material benefits are like the dust of material contamination. When this dust is agitated by the whirlwind of fruitive activity, it overcomes the heart. Thus the mirror of the heart is covered with dust. There are many desires to perform auspicious and inauspicious activities, but people do not know how life after life they are keeping their hearts unclean. One who cannot give up the desire for fruitive activity is understood to be covered by the dust of material contamination. *Karmīs* generally think that the interaction of fruitive activities can be coun-

teracted by another *karma*, or fruitive activity. This is certainly a mistaken conception. If one is deluded by such a conception, he is cheated by his own activity. Such activities have been compared to an elephant's bathing. An elephant may bathe very thoroughly, but as soon as it comes out of the river, it immediately takes some sand from the land and throws it all over its body. If one suffers due to his past fruitive activities, he cannot counteract his suffering by performing auspicious activities. The sufferings of human society cannot be counteracted by material plans. The only way suffering can be mitigated is by Kṛṣṇa consciousness. When one takes to Kṛṣṇa consciousness and engages himself in the devotional service of the Lord—beginning with chanting and hearing the glories of the Lord—the cleansing of the heart begins.

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

tān ahaṁ dviṣataḥ kṛūrān  
saṁsāreṣu narādhamaṇ  
kṣipāmy ajasram aśubhān  
āsuriṣv eva yoniṣu

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

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

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

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

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

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

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

By His practical activity, Śrī Caitanya Mahāprabhu informed us how to cleanse our hearts. Once the heart is cleansed, we should invite Lord Śrī Kṛṣṇa to sit down, and we should observe the festival by distributing *prasāda* and chanting the Hare Kṛṣṇa *mahā-mantra*. Śrī Caitanya Mahāprabhu used to teach every devotee by His personal behavior. Everyone who spreads the cult of Śrī Caitanya Mahāprabhu accepts a similar responsibility. The Lord was personally chastising and praising in-

dividuals in the course of the cleaning, and those who are engaged as ācāryas must learn from Śrī Caitanya Mahāprabhu how to train devotees by personal example. The Lord was very pleased with those who could cleanse the temple by taking out undesirable things accumulated within. This is called *anartha-nivṛtti*, cleansing the heart of all unwanted things. Thus the cleansing of the Guṇḍicā-mandira was conducted by Śrī Caitanya Mahāprabhu to let us know how the heart should be cleansed and soothed to receive Lord Śrī Kṛṣṇa and enable Him to sit within the heart without disturbance.

### TEXT 136

নୃସିଂହମନ୍ଦିର-ଭିତର-ବାହିର ଶୋଧିଲ ।  
କ୍ଷାଣେକ ବିଶ୍ରାମ କରି' ନୃତ୍ୟ ଆରମ୍ଭିଲ ॥ ୧୩୬ ॥

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

### SYNONYMS

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

### TRANSLATION

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

### PURPORT

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

### TEXT 137

ଚାରିଦିକେ ଭକ୍ତଗଣ କରେନ କୀର୍ତ୍ତନ ।  
ମଧ୍ୟ ନୃତ୍ୟ କରେନ ପ୍ରଭୁ ମତ୍ତସିଂହ-ସମ ॥ ୧୩୭ ॥

*cāri-dike bhakta-gaṇa karena kīrtana  
madhye nṛtya karena prabhu matta-siṁha-sama*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 138

স্বেদ, কম্প, বৈবর্ণ্যাশ্রু পূলক, হৃষ্কার ।  
নিজ-অঙ্গ ধূই' আগে চলে অঞ্জনধাৰ ॥ ১৩৮ ॥

*sveda, kampa, vaivarnyāśru pulaka, huṅkāra  
nija-aṅga dhui' āge cale aśru-dhāra*

### SYNONYMS

*sveda*—perspiration; *kampa*—trembling; *vaivarnya*—fading; *aśru*—tears; *pulaka*—jubilation; *huṅkāra*—roaring; *nija-aṅga*—personal body; *dhui'*—washing; *āge*—forward; *cale*—goes; *aśru-dhāra*—a flow of tears.

### TRANSLATION

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

### TEXT 139

চারিদিকে ভক্ত-অঙ্গ কৈল প্রক্ষালন ।  
আবণের মেঘ যেন করে বরিষণ ॥ ১৩৯ ॥

*cāri-dike bhakta-aṅga kaila prakṣālana  
śrāvanera megha yena kare variṣaṇa*

### SYNONYMS

*cāri-dike*—all around; *bhakta-aṅga*—the bodies of the devotees; *kaila*—did; *prakṣālana*—washing; *śrāvanera megha*—exactly like a cloud in the month of Śrāvāna (July-August); *yena*—as if; *kare variṣaṇa*—pour.

### TRANSLATION

In this way Śrī Caitanya Mahāprabhu washed the bodies of all the devotees with the tears from His eyes. The tears poured like rains in the month of Śrāvāna.

### TEXT 140

ମହା-ଉଚ୍ଚସଂକୀର୍ତ୍ତନେ ଆକାଶ ଭରିଲ ।  
ପ୍ରଭୁର ଉଦୟ-ନୃତ୍ୟ ଭୂଗିକଞ୍ଚ ହେଲ ॥ ୧୪୦ ॥

*mahā-ucca-saṅkirtane ākāśa bharila  
prabhura uddanḍa-nṛtye bhūmi-kampa haila*

### SYNOMYS

*mahā-ucca-saṅkirtana*—by a great and loud performance of chanting; *ākāśa*—the sky; *bharila*—became filled; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *uddanḍa-nṛtye*—by dancing and jumping high; *bhūmi-kampa*—earthquake; *haila*—there was.

### TRANSLATION

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

### TEXT 141

ସ୍ଵରୂପେର ଉଚ୍ଚ-ଗାନ ପ୍ରଭୁରେ ସଦା ଭାୟ ।  
ଆନନ୍ଦେ ଉଦୟ ନୃତ୍ୟ କରେ ଗୌରାଯ ॥ ୧୪୧ ॥

*svarūpera ucca-gāna prabhure sadā bhāya  
ānande uddanḍa nṛtya kare gaurarāya*

### SYNOMYS

*svarūpera*—of Svarūpa Dāmodara Gosvāmī; *ucca-gāna*—loud singing; *prabhure*—to Śrī Caitanya Mahāprabhu; *sadā bhāya*—always very pleasing; *ānande*—in jubilation; *uddanḍa nṛtya*—jumping high and dancing; *kare*—performs; *gaurarāya*—Śrī Caitanya Mahāprabhu.

### TRANSLATION

Śrī Caitanya Mahāprabhu always liked the loud chanting of Svarūpa Dāmodara. Therefore when Svarūpa Dāmodara sang, Śrī Caitanya Mahāprabhu danced and jumped high in jubilation.

## TEXT 142

ଏଇମତ କତକ୍ଷଣ ମୃତ୍ୟ ସେ କରିଯା ।  
ବିଶ୍ରାମ କରିଲା ପ୍ରଭୁ ସମୟ ବୁଝିଯା ॥ ୧୪୨ ॥

*ei-mata kata-kṣaṇa nr̥tya ye kariyā  
viśrāma karilā prabhu samaya bujhiyā*

## SYNOMYMS

*ei-mata*—in this way; *kata-kṣaṇa*—for some time; *nr̥tya*—dancing; *ye*—that; *kariyā*—after performing; *viśrāma* *karilā*—rested; *prabhu*—Śrī Caitanya Mahāprabhu; *samaya bujhiyā*—understanding the time.

## TRANSLATION

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

## TEXT 143

ଆଚାର୍ଯ୍ୟ-ଗୋସାନ୍ତିର ପୁତ୍ର ଶ୍ରୀଗୋପାଳ-ନାମ ।  
ମୃତ୍ୟ କରିତେ ତାରେ ଆଜ୍ଞା ଦିଲ ଗୌରଧାମ ॥ ୧୪୩ ॥

*ācārya-gosāñira putra śrī-gopāla-nāma  
nr̥tya karite tāñre ājñā dila gauradhbāma*

## SYNOMYMS

*ācārya-gosāñira*—of Śrī Advaita Ācārya; *putra*—son; *śrī-gopāla-nāma*—named Śrī Gopāla; *nr̥tya karite*—to dance; *tāñre*—unto him; *ājñā*—order; *dila*—gave; *gauradhbāma*—Śrī Caitanya Mahāprabhu.

## TRANSLATION

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

## TEXT 144

ପ୍ରେମାବେଶେ ମୃତ୍ୟ କରି' ହଇଲା ମୁର୍ଚ୍ଛିତେ ।  
ଅଚେତନ ହଣ୍ଡା ତେହ ପଡ଼ିଲା ଭୂମିତେ ॥ ୧୪୪ ॥

*premāvēśe nr̥tya kari' ha-ilā mūrcchite  
acetana hañā teñha paḍilā bhūmite*

### SYNONYMS

*prema-āveśe*—in ecstatic love; *nṛtya kari'*—dancing; *ha-ilā mūrcchite*—fainted; *acetana hañā*—being unconscious; *teñha*—he; *pañilā*—fell; *bhūmite*—on the ground.

### TRANSLATION

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

### TEXT 145

**ଆତ୍ମେ-ବ୍ୟାସେ ଆଚାର୍ୟ ତାରେ କୈଳ କୋଳେ ।  
ଶ୍ଵାସ-ରହିତ ଦେଖି' ଆଚାର୍ୟ ହେଲା ବିକଳେ ॥ ୧୪୫ ॥**

*āste-vyaste ācārya tāñre kaila kole  
śvāsa-rahita dekhi' ācārya hailā vikale*

### SYNONYMS

*āste-vyaste*—with great haste; *ācārya*—Advaita Ācārya; *tāñre*—him; *kaila*—took; *kole*—on His lap; *śvāsa-rahita*—without breathing; *dekhi'*—seeing; *ācārya*—Advaita Ācārya; *hailā*—became; *vikale*—agitated.

### TRANSLATION

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

### TEXT 146

**ନୃସିଂହେର ମଞ୍ଜ ପଡ଼ି' ମାରେ ଜଳ-ଛାଁଟି ।  
ହୁନ୍କରେର ଶବ୍ଦେ ବ୍ରହ୍ମାଣ୍ଡ ଯାୟ ଫାଟି' ॥ ୧୪୬ ॥**

*nṛsiṁhera mantra pañi' māre jala-chāṇṭi  
huṅkārera śabde brahmāṇḍa yāya phāṭi'*

### SYNONYMS

*nṛsiṁhera mantra*—prayers to Nṛsiṁhadeva; *pañi'*—chanting; *māre*—throws; *jala-chāṇṭi*—sprinkling of water; *huṅkārera*—by the sound of roaring; *brah-māṇḍa*—the whole universe; *yāya*—becomes; *phāṭi'*—cracking.

### TRANSLATION

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

### TEXT 147

ଅନେକ କରିଲ, ତବୁ ନା ହୟ ଚେତନ ।  
ଆଚାର୍ୟ କାନ୍ଦେନ, କାନ୍ଦେ ସବ ଭକ୍ତଗଣ ॥ ୧୪୭ ॥

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

### SYNONYMS

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

### TRANSLATION

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

### TEXT 148

ତବେ ମହାପ୍ରଭୁ ତାଁର ବୁକେ ହସ୍ତ ଦିଲ ।  
'ଉଠହ ଗୋପାଳ' ବଲି' ଉଚ୍ଛେଷ୍ଵରେ କହିଲ ॥ ୧୪୮ ॥

*tabe mahāprabhu tāñra buke hasta dila  
'uṭhaha gopāla' bali' uccaiḥsvare kahila*

### SYNONYMS

*tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāñra buke*—on his chest; *hasta*—hand; *dila*—placed; *uṭhaha gopāla*—stand up, Gopāla; *bali'*—saying; *uccaiḥ-svare*—very loudly; *kahila*—said.

### TRANSLATION

Then Śrī Caitanya Mahāprabhu placed His hand on the chest of Śrī Gopāla and said loudly, “Gopāla, stand up.”

## TEXT 149

শুনিতেই গোপালের হইল চেতন ।  
 ‘হরি’ বলি’ নৃত্য করে সর্বভক্তগণ ॥ ১৪৯ ॥

*śunitei gopālera ha-ila cetana  
 ‘hari’ bali’ nr̥tya kare sarva-bhakta-gaṇa*

## SYNONYMS

*śunitei*—upon hearing; *gopālera*—of Śrī Gopāla; *ha-ila*—there was; *cetana*—consciousness; *hari bali'*—chanting the holy name of Hari; *nr̥tya kare*—danced; *sarva-bhakta-gaṇa*—all the devotees.

## TRANSLATION

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

## TEXT 150

এই লীলা বর্ণিয়াছেন দাস বৃন্দাবন ।  
 অতএব সংক্ষেপ করি' করিলুঁ বর্ণম ॥ ১৫০ ॥

*ei lilā varṇiyāchena dāsa vṛndāvana  
 ataeva saṅkṣepa kari' kariluṇ varṇana*

## SYNONYMS

*ei lilā*—this pastime; *varṇiyāchena*—has described; *dāsa vṛndāvana*—Vṛndāvana dāsa Ṭhākura; *ataeva*—therefore; *saṅkṣepa*—briefly; *kari'*—doing; *kariluṇ varṇana*—I have described.

## TRANSLATION

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

## PURPORT

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

## TEXT 151

তবে মহাপ্রভু ক্ষণেক বিশ্রাম করিয়া ।  
স্নান করিবারে গেলা ভক্তগণ লঞ্চা ॥ ১৫১ ॥

*tabe mahāprabhu kṣaneka viśrāma kariyā  
snāna karibāre gelā bhakta-gaṇa lañā*

## SYNONYMS

*tabe*—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kṣaneka*—for some time; *viśrāma kariyā*—taking rest; *snāna karibāre*—for bathing; *gelā*—went; *bhakta-gaṇa lañā*—taking all the devotees.

## TRANSLATION

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

## TEXT 152

তীরে উঠি' পরেন প্রভু শুষ্ক বসন ।  
নৃসিংহ-দেবে নমস্করি' গেলা উপবন ॥ ১৫২ ॥

*tire uthi' parena prabhu śuṣka vasana  
nṛsiṁha-deve namaskari' gelā upavana*

## SYNONYMS

*tire uthi'*—getting on the bank; *parenā*—puts on; *prabhu*—Śrī Caitanya Mahāprabhu; *śuṣka vasana*—dry garments; *nṛsiṁha-deve*—unto Lord Nṛsiṁhadeva; *namaskari'*—offering obeisances; *gelā upavana*—entered a garden.

## TRANSLATION

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

## TEXT 153

উদ্যানে বসিলা প্রভু ভক্তগণ লঞ্চা ।  
তবে বাণীনাথ আইলা মহাপ্রসাদ লঞ্চা ॥ ১৫৩ ॥

*udyāne vasilā prabhu bhakta-gaṇa lañā  
tabe vāṇīnātha āilā mahā-prasāda lañā*

## SYNONYMS

*udyāne*—in the garden; *vasilā*—sat down; *prabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa lañā*—with the devotees; *tabe*—at that time; *vāñīnātha*—Vāñīnātha Rāya; *āīlā*—came; *mahā-prasāda lañā*—bringing all kinds of *mahā-prasāda*.

## TRANSLATION

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

## TEXTS 154-155

କାଶୀମିଶ୍ର, ତୁଳାସୀ-ପଡ଼ିଛା—ଦୁଇ ଜନ ।  
ପଞ୍ଚଶତ ଲୋକ ସତ କରଯେ ଭୋଜନ ॥ ୧୫୪ ॥  
ତତ ଅଳ୍ପ-ପିଠା-ପାନା ସବ ପାଠାଇଲ ।  
ଦେଖି' ମହାପ୍ରଭୁର ଘନେ ସନ୍ତୋଷ ହଇଲ ॥ ୧୫୫ ॥

*kāśī-miśra, tulasi-paḍichā*—dui jana  
*pañca-śata loka yata karaye bhojana*  
  
*tata anna-piṭhā-pānā saba pāṭhāila*  
*dekhi' mahāprabhura mane santoṣa ha-ila*

## SYNONYMS

*kāśī-miśra*—Kāśī Miśra; *tulasi-paḍichā*—Tulasī, the superintendent of the temple; *dui jana*—two persons; *pañca-śata loka*—five hundred men; *yata*—as much; *karaye bhojana*—eat; *tata*—so; *anna-piṭhā-pānā*—rice, cakes and sweet rice; *saba*—all; *pāṭhāila*—sent; *dekhi'*—seeing; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *santoṣa*—satisfaction; *ha-ila*—there was.

## TRANSLATION

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

## TEXT 156

ପୁରୀ-ଗୋଟାଙ୍ଗି, ମହାପ୍ରଭୁ, ଭାରତୀ ଅକ୍ଷାନନ୍ଦ ।  
ଅନ୍ତେତ-ଆଚାର୍ଯ୍ୟ, ଆର ପ୍ରଭୁ-ନିତ୍ୟାନନ୍ଦ ॥ ୧୫୬ ॥

*puri-gosāñi, mahāprabhu, bhāratī brahmānanda  
advaita-ācārya, āra prabhu-nityānanda*

### SYNOMYS

*puri-gosāñi*—Paramānanda Purī; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhāratī brahmānanda*—Brahmānanda Bhāratī; *advaita-ācārya*—Advaita Ācārya; *āra*—and; *prabhu-nityānanda*—Nityānanda Prabhu.

### TRANSLATION

Among the devotees present with Śrī Caitanya Mahāprabhu were Paramānanda Puri, Brahmānanda Bhāratī, Advaita Ācārya and Nityānanda Prabhu.

### TEXT 157

ଆଚାର୍ଯ୍ୟରଙ୍ଗ, ଆଚାର୍ଯ୍ୟନିଧି, ଶ୍ରୀବାସ, ଗଦାଧର ।  
ଶକ୍ତର, ନନ୍ଦନାଚାର୍ଯ୍ୟ, ଆର ରାଘବ, ବକ୍ରେଶ୍ୱର ॥ ୧୫୭ ॥

*ācāryaratna, ācāryanidhi, śrīvāsa, gadādhara  
śaṅkara, nandanācārya, āra rāghava, vakreśvara*

### SYNOMYS

*ācāryaratna*—Candraśekhara; *ācāryanidhi*—Ācāryanidhi; *śrīvāsa*—Śrīvāsa Thākura; *gadādhara*—Gadādhara Paṇḍita; *śaṅkara*—Śaṅkara; *nandanācārya*—Nandanācārya; *āra*—and; *rāghava*—Rāghava Paṇḍita; *vakreśvara*—Vakreśvara.

### TRANSLATION

Ācāryaratna, Ācāryanidhi, Śrīvāsa Thākura, Gadādhara Paṇḍita, Śaṅkara, Nandanācārya, Rāghava Paṇḍita and Vakreśvara were also present.

### TEXT 158

ପ୍ରଭୁ-ଆଜ୍ଞା ପାଣ୍ଡା ବୈସେ ଆପଲେ ସାର୍ବଭୌମ ।  
ପିଣ୍ଡାର ଉପରେ ପ୍ରଭୁ ବୈସେ ଲାଙ୍ଘଣ ଭକ୍ତଗଣ ॥ ୧୫୮ ॥

*prabhu-ājñā pāñā vaise āpane sārvabhauma  
piṇḍāra upare prabhu vaise lañā bhakta-gaṇa*

### SYNOMYS

*prabhu-ājñā*—the order of the Lord; *pāñā*—getting; *vaise*—sits down; *āpane*—personally; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *piṇḍāra* *upare*—on raised

platforms; *prabhu*—Śrī Caitanya Mahāprabhu; *vaise*—sits; *lañā*—along with; *bhakta-gaṇa*—all the devotees.

### TRANSLATION

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

### TEXT 159

তার তলে, তার তলে করি' অনুক্রম।  
উদ্যান ভরি' বৈসে ভক্ত করিতে ভোজন ॥ ১৫৯ ॥

*tāra tale, tāra tale kari' anukrama  
udyāna bhari' vaise bhakta karite bhojana*

### SYNOMYMS

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

### TRANSLATION

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

### TEXT 160

‘হরিদাস’ বলি’ প্রভু ডাকে ঘনে ঘনে ।  
দূরে রহি’ হরিদাস করে নিবেদন ॥ ১৬০ ॥

*'haridāsa' bali' prabhu ḍāke ghane ghana  
dūre rahi' haridāsa kare nivedana*

### SYNOMYMS

*haridāsa bali'*—calling Haridāsa; *prabhu*—Śrī Caitanya Mahāprabhu; *ḍāke*—calls; *ghane ghana*—repeatedly; *dūre rahi'*—standing at a distance; *haridāsa*—Ṭhākura Haridāsa; *kare nivedana*—submitted.

### TRANSLATION

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

## TEXT 161

ভক্ত-সঙ্গে প্রভু করুন প্রসাদ অঙ্গিকার ।  
এ-সঙ্গে বসিতে যোগ্য নহি মুণ্ডি ছার ॥ ১৬১ ॥

*bhakta-saṅge prabhu karuna prasāda aṅgikāra  
e-saṅge vasite yogya nahi muñi chāra*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 162

পাছে মোরে প্রসাদ গোবিন্দ দিবে বহিদ্বাৰে ।  
মন জানি’ প্রভু পুনঃ না বলিল তাঁৰে ॥ ১৬২ ॥

*pāche more prasāda govinda dibe bahirdvāre  
mana jāni’ prabhu punah nā balila tānre*

## SYNONYMS

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

## TRANSLATION

“Govinda will give me prasāda later, outside the door.” Understanding his mind, Śrī Caitanya Mahāprabhu did not call him again.

## TEXTS 163-164

শ্বরূপ-গোসাঙ্গি, জগদানন্দ, দামোদর ।  
কাশীঘৰ, গোপীনাথ, বাণীনাথ, শঙ্কর ॥ ১৬৩ ॥

পরিবেশন করে তাহী এই সাতজন ।  
মধ্যে মধ্যে হরিধ্বনি করে ভক্তগণ ॥ ১৬৪ ॥

*svarūpa-gosāñi, jagadānanda, dāmodara  
kāśīsvara, gopinātha, vāṇīnātha, śāṅkara*

*pariveśana kare tāhāń ei sāta-jana  
madhye madhye hari-dhvani kare bhakta-gaṇa*

### SYNONYMS

*svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *jagadānanda*—Jagadānanda; *dāmodara*—Dāmodara Pañdita; *kāśīsvara*—Kāśīsvara; *gopinātha*, *vāṇīnātha*, *śāṅkara*—Gopinātha, Vāṇīnātha and Śāṅkara; *pariveśana* *kare*—distribute; *tāhāń*—there; *ei*—these; *sāta-jana*—seven persons; *madhye madhye*—at intervals; *hari-dhvani*—resounding of the holy name of Hari; *kare*—do; *bhakta-gaṇa*—all the devotees.

### TRANSLATION

Svarūpa Dāmodara Gosvāmī, Jagadānanda, Dāmodara Pañdita, Kāśīsvara, Gopinātha, Vāṇīnātha and Śāṅkara distributed prasāda, and the devotees chanted the holy names at intervals.

### TEXT 165

পুলিন-ভোজন কৃষ্ণ পূর্বে যৈছে কৈল ।  
সেই লীলা গহাপ্রভুর মনে স্মৃতি হৈল ॥ ১৬৫ ॥

*pulina-bhojana kṛṣṇa pūrve yaiche kaila  
sei līlā mahāprabhura mane smṛti haila*

### SYNONYMS

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

### TRANSLATION

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

## TEXT 166

যদ্যপি প্ৰেমাবেশে প্ৰভু হৈলা অঞ্চল ।  
সময় বুঝিয়া প্ৰভু হৈলা কিছু ধীৱ ॥ ১৬৬ ॥

*yadyapi premāveśe prabhu hailā asthira  
samaya bujhiyā prabhu hailā kichu dhīra*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 167

প্ৰভু কহে,—মোৱে দেহ' লাফ্ৰা-ব্যানে ।  
পিঠা-পানা, অমৃত-গুটিকা দেহ' ভক্তগণে ॥ ১৬৭ ॥

*prabhu kahe, —more deha' lāphrā-vyañjane  
piṭhā-pānā, amṛta-guṭikā deha' bhakta-gaṇe*

## SYNONYMS

*prabhu kahe*—the Lord said; *more*—unto Me; *deha'*—give; *lāphrā-vyañjane*—ordinary vegetable; *piṭhā-pānā*—cakes and sweet rice; *amṛta-guṭikā*—and the preparation named *amṛta-guṭikā*; *deha'*—deliver; *bhakta-gaṇe*—to the devotees.

## TRANSLATION

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

## PURPORT

This *lāphrā-vyañjana* is a combination of several green vegetables all mixed together. It is often mixed with rice and delivered to poor men. *Amṛta-guṭikā* is a

preparation of thick *puri* mixed with condensed milk. It is also known as *amṛta-rasāvalī*.

### TEXT 168

**সর্বজ্ঞ প্রভু জানেন যাঁরে যেই ভায় ।  
তাঁরে তাঁরে সেই দেওয়ায় স্বরূপ-ধারায় ॥ ১৬৮ ॥**

*sarvajña prabhu jānena yāñre yei bhāya  
tāñre tāñre sei deoyāya svarūpa-dvārāya*

### SYNONYMS

*sarva-jñāna prabhu*—the omniscient Lord Śrī Caitanya Mahāprabhu; *jānena*—knows; *yāñre*—to whom; *yei*—whatever; *bhāya*—appeals; *tāñre tāñre*—unto each person; *sei*—that; *deoyāya*—orders to administer; *svarūpa-dvārāya*—by Svarūpa Dāmodara.

### TRANSLATION

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

### TEXT 169

**জগদানন্দ বেড়ায় পরিবেশন করিতে ।  
প্রভুর পাতে ভাল-দ্রব্য দেন আচম্বিতে ॥ ১৬৯ ॥**

*jagadānanda bedāya pariveśana karite  
prabhura pāte bhāla-dravya dena ācambite*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 170

**যত্পিপি দিলে প্রভু তাঁরে করেন রোষ ।  
বলে-ছলে তবু দেন, দিলে সে সন্তোষ ॥ ১৭০ ॥**

Text 172]

## The Cleansing of the Gūḍicā Temple

yadyapi dile prabhu tāñre karena roṣa  
bale-chale tabu dena, dile se santoṣa

### SYNONYMS

yadyapi—although; *dile*—by such deliverance; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *karena*—does; *roṣa*—anger; *bale-chale*—somehow or other (sometimes by tricks, sometimes by force); *tabu*—still; *dena*—delivers; *dile*—when he delivers; *se santoṣa*—Śrī Caitanya Mahāprabhu was very pleased.

### TRANSLATION

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

### TEXT 171

পুনরপি সেই জব্য করে নিরীক্ষণ ।  
তাঁর ভয়ে প্রভু কিছু করেন ভক্ষণ ॥ ১৭১ ॥

*punarapi sei dravya kare nirikṣaṇa*  
*tāñra bhaye prabhu kichu karena bhakṣaṇa*

### SYNONYMS

*punarapi*—again; *sei dravya*—that very thing; *kare nirikṣaṇa*—sees carefully; *tāñra bhaye*—out of fear of Jagadānanda; *prabhu*—Śrī Caitanya Mahāprabhu; *kichu*—something; *karena*—does; *bhakṣaṇa*—eating.

### TRANSLATION

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

### TEXT 172

না খাইলে জগদানন্দ করিবে উপবাস ।  
তাঁর আগে কিছু খাওন—মনে এই ত্রাস ॥ ১৭২ ॥

*nā khāile jagadānanda karibe upavāsa*  
*tāñra āge kichu khā'na—mane ai trāsa*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 173

স্বরূপ-গোসাঙ্গি ভাল মিষ্টাপ্রসাদ লঞ্চ।  
অভুকে নিবেদন করে আগে দাঙ্গাঙ্গি ॥ ১৭৩ ॥

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

### SYNONYMS

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

### TRANSLATION

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

### TEXT 174

এই মহাপ্রসাদ অল্প করহ আস্বাদন।  
দেখ, জগন্নাথ কৈছে কর্যাচেন ভোজন ॥ ১৭৪ ॥

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

### SYNONYMS

*ei mahā-prasāda*—this *mahā-prasāda*; *alpa*—a little; *karaha āsvādana*—You must taste; *dekha*—just see; *jagannātha*—Lord Jagannātha; *kaiche*—how; *karyāchena*—has done; *bhojana*—eating.

### TRANSLATION

Svarūpa Dāmodara Gosvāmī then said, “Just take a little of this mahā-prasāda, and see how it is that Lord Jagannātha has accepted it.”

### TEXT 175

এত বলি' আগে কিছু করে সমর্পণ ।  
তাঁর সন্ধে প্রভু কিছু করেন ভোজন ॥ ১৭৫ ॥

eta bali' āge kichu kare samarpana  
tānra snehe prabhu kichu karena bhojana

### SYNOMYMS

eta bali’—saying this; āge—in front; kichu—something; kare samarpana—offers; tānra—of him; snehe—out of affection; prabhu—Lord Śrī Caitanya Mahāprabhu; kichu—some; karena bhojana—eats.

### TRANSLATION

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

### TEXT 176

এই অতি দুইজন করে বারবার ।  
বিচিত্র এই দুই ভক্তের সন্ধ-ব্যবহার ॥ ১৭৬ ॥

ei mata dui-jana kare bāra-bāra  
vicitra ei dui bhaktera sneha-vyavahāra

### SYNOMYMS

ei mata—in this way; dui-jana—both persons (Svarūpa Dāmodara and Jagadā-nanda); kare—do; bāra-bāra—again and again; vicitra—uncommon; ei—these; dui—two; bhaktera—of devotees; sneha-vyavahāra—affectionate behavior.

### TRANSLATION

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

## TEXT 177

সাৰ্বভৌমে প্ৰভু বসাঞ্চান বাম-পাশে ।  
দুই ভক্তেৰ স্নেহ দেখি' সাৰ্বভৌম হাসে ॥ ১৭৭ ॥

*sārvabhaume prabhu vasāñāchena vāma-pāśe  
dui bhaktera sneha dekhi' sārvabhauma hāse*

## SYNONYMS

*sārvabhaume*—Sārvabhauma Bhaṭṭācārya; *prabhu*—the Lord; *vasāñāchena*—made to sit; *vāma-pāśe*—on His left side; *dui bhaktera*—of the two devotees; *sneha*—the affection; *dekhi'*—seeing; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *hāse*—smiles.

## TRANSLATION

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

## TEXT 178

সাৰ্বভৌমে দেয়ান প্ৰভু প্ৰসাদ উত্তম ।  
স্নেহ কৱি' বাৱাৰ কৱান কোজন ॥ ১৭৮ ॥

*sārvabhaume deyāna prabhu prasāda uttama  
sneha kari' bāra-bāra karāna bhojana*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 179

গোপীনাথাচার্য উত্তম মহাপ্ৰসাদ আনি' ।  
সাৰ্বভৌমে দিয়া কহে সুমধুৰ বাণী ॥ ১৭৯ ॥

*gopīnāthācārya uttama mahā-prasāda āni'  
sārvabhaume diyā kahe sumadhura vāṇī*

### SYNONYMS

*gopīnātha-ācārya*—Gopīnātha Ācārya; *uttama*—first-class; *mahā-prasāda*—remnants of food; *āni'*—bringing; *sārvabhaume*—to Sārvabhauma Bhaṭṭācārya; *diyā*—delivering; *kahe*—says; *su-madhura*—very sweet; *vāṇī*—words.

### TRANSLATION

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

### TEXT 180

কাহী ভট্টাচার্যের পূর্ব জড়-ব্যবহার ।  
কাহী এই পরমানন্দ,—করহ বিচার ॥ ১৮০ ॥

*kāhān bhaṭṭācāryera pūrva jaḍa-vyavahāra  
kāhān ei paramānanda,—karaha vicāra*

### SYNONYMS

*kāhān*—where; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *pūrva*—previous; *jaḍa-vyavahāra*—material behavior; *kāhān*—where; *ei*—this; *parama-ānanda*—transcendental bliss; *karaha vicāra*—just try to consider.

### TRANSLATION

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

### PURPORT

Sārvabhauma Bhaṭṭācārya was previously a *smārta-brāhmaṇa*—that is, one who strictly follows the Vedic principles on the mundane platform. On the mundane platform, one cannot believe that *prasāda* is transcendental, that Govinda is the original form of the Supreme Personality of Godhead, or that a Vaiṣṇava is a liberated person. These transcendental considerations are out of the ordinary Vedic scholar’s jurisdiction. Most scholars are called Vedāntists. So-called followers of Vedānta philosophy consider the Absolute Truth to be impersonal. They also believe that a person born in a particular caste cannot change his caste until he dies and takes rebirth. The *smārta-brāhmaṇas* also reject the fact that *mahā-prasāda* (food offered to the Deity) is transcendental and materially uncontaminated. Originally, Sārvabhauma Bhaṭṭācārya was subjected to all the rules and

regulations of the Vedic principles on the mundane platform. Now Gopinātha Ācārya pointed out how Sārvabhauma Bhāṭṭācārya had been converted by the causeless mercy of Śrī Caitanya Mahāprabhu. Being converted, Sārvabhauma partook of *prasāda* with the Vaiṣṇavas. Indeed, he sat by the side of Śrī Caitanya Mahāprabhu.

### TEXT 181

সার্বভৌম কহে,—আমি তার্কিক কুবুদ্ধি ।  
তোমার প্রসাদে মোর এ সম্পত্তি-সিদ্ধি ॥ ১৮১ ॥

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

### SYNONYMS

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

### TRANSLATION

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

### TEXT 182

মহাপ্রভু বিনা কেহ নাহি দয়াময় ।  
কাকেরে গরুড় করে,— ঐছে কোন হয় ॥ ১৮২ ॥

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

### SYNONYMS

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

### TRANSLATION

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

## TEXT 183

তার্কিক-শৃগাল-সঙ্গে ভেউ-ভেউ করি ।  
সেই মুখে এবে সদা কহি ‘কৃষ্ণ’ ‘হরি’ ॥ ১৮৩ ॥

tārkika-śṛgāla-saṅge bheu-bheu kari  
sei mukhe ebe sadā kahi 'krṣṇa' 'hari'

## SYNONYMS

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

## TRANSLATION

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

## TEXT 184

কাহানি বহিমুখ তার্কিক-শিষ্যগণ-সঙ্গে ।  
কাহানি এই সন্ধূধা-সমুজ্জ-তরঙ্গে ॥ ১৮৪ ॥

kāhāni bahirmukha tārkika-śiṣyagaṇa-saṅge  
kāhāni ei saṅga-sudhā-samudra-taraṅge

## SYNONYMS

kāhānī—whereas; bahiḥ-mukha—nondevotees; tārkika—of logic; śiṣya-gaṇa—disciples; saṅge—with; kāhānī—now; ei—this; saṅga—association; sudhā—of nectar; samudra—of the ocean; taraṅge—in the waves.

## TRANSLATION

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

## PURPORT

As Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains, the word bahirmukha refers to a person who is very busy tasting material enjoyment. Such a person always poses himself as an enjoyer of the external energy of the Supreme Personality of

Godhead. Being attracted by external opulence, the nondevotee always forgets his intimate relationship with Kṛṣṇa. Such a person does not like the idea of becoming Kṛṣṇa conscious. This is explained by Śrīla Prahlāda Mahārāja in Śrimad-Bhāgavatam (7.5.30):

*matir na kṛṣṇe parataḥ svato vā  
mitho 'bhipadyeta gṛha-vratānām  
adānta-gobhir viśatān tamisrān  
punaḥ punaś carvita-carvaṇānām*

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

#### TEXT 185

ଅଭୁ କହେ,—ପୂର୍ବେ ସିଦ୍ଧ କୁଣ୍ଡେ ତୋମାର ଶ୍ରୀତି ।  
ତୋମା-ସଙ୍ଗେ ଆମା-ସବାର ହେଲ କୁଣ୍ଡେ ଗତି ॥ ୧୮୫ ॥

*prabhu kahe,—pūrve siddha kṛṣṇe tomāra priti  
tomā-saṅge āmā-sabāra haila kṛṣṇe mati*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 186

ভক্ত-মহিমা বাঢ়াইতে, ভক্তে সুখ দিতে।  
মহাপ্রভু বিনা অন্য নাহি ত্রিজগতে ॥ ১৮৬ ॥

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

### SYNONYMS

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

### TRANSLATION

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

### PURPORT

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

### TEXT 187

তবে প্রভু প্রত্যেকে, সব ভক্তের নাম লঞ্চ।  
পিঠা-পানা দেওয়াইল প্রসাদ করিয়া ॥ ১৮৭ ॥

*tabe prabhu pratyake, saba bhaktera nāma lañā  
piṭhā-pānā deoyāila prasāda kariyā*

### SYNONYMS

*tabe*—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *pratyeka*—individually; *saba bhaktera*—of all the devotees; *nāma*—the names; *lañā*—calling; *piṭhā-pānā*—cakes and sweet rice; *deoyāila*—administered; *prasāda*—remnants of food; *kariyā*—making.

### TRANSLATION

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

### TEXT 188

**ଅଦ୍ୟେତ-ନିତ୍ୟାନନ୍ଦ ବସିଯାଛେନ ଏକ ଠାଣ୍ଡି ।  
ଦୁଇଜନେ କ୍ରିଡା-କଳା ଲାଗିଲ ତଥାହି ॥ ୧୮୮ ॥**

*advaita-nityānanda vasiyāchena eka ṭhāñi  
dui-jane kriḍā-kalaha lāgila tathāi*

### SYNONYMS

*advaita-nityānanda*—Advaita Ācārya and Nityānanda Prabhu; *vasiyāchena*—sat; *eka ṭhāñi*—in one place; *dui-jane*—those two persons; *kriḍā-kalaha*—mock fighting; *lāgila*—began; *tathāi*—there.

### TRANSLATION

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

### TEXT 189

**ଅଦ୍ୟେତ କହେ, —ଅବଧୁତେର ସଙ୍ଗେ ଏକ ପଂକ୍ତି ।  
ଭୋଜନ କରିଲୁଁ, ନା ଜାନି ହବେ କୋଣ୍ଗତି ॥ ୧୮୯ ॥**

*advaita kahe,—avadhūtera saṅge eka pañkti  
bhojana kariluṇ, nā jāni habe kon gati*

### SYNONYMS

*advaita kahe*—Advaita Ācārya said; *avadhūtera saṅge*—with a mendicant; *eka pañkti*—in one line; *bhojana kariluṇ*—I am taking My food; *nā jāni*—I do not know; *habe*—will be; *kon*—what; *gati*—destination.

### TRANSLATION

First Advaita Ācārya said, “I am sitting in line with an unknown mendicant, and because I am eating with Him, I do not know what kind of destination is awaiting Me.

### TEXT 190

ଅଭୁ ତ' ସନ୍ଧ୍ୟାସୀ, ଉହାର ନାହି ଅପଚୟ ।  
ଅନ୍ନ-ଦୋଷେ ସନ୍ଧ୍ୟାସୀର ଦୋଷ ନାହି ହୟ ॥ ୧୯୦ ॥

*prabhu ta' sannyāsi, uñhāra nāhi apacaya  
anna-doṣe sannyāsira doṣa nāhi haya*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 191

“ନାନ୍ନଦୋଷେ ମକ୍ଷରୀ”—ଏହି ଶାସ୍ତ୍ର-ପ୍ରମାଣ ।  
ଆମି ତ' ଗୃହସ୍ଥ-ବ୍ରାହ୍ମଣ, ଆମାର ଦୋଷ-ସ୍ଥାନ ॥ ୧୯୧ ॥

*“nānna-doṣena maskari” — ei śāstra-pramāṇa  
āmi ta' gṛhastha-brāhmaṇa, āmāra doṣa-sthāna*

### SYNONYMS

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

### TRANSLATION

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

## TEXT 192

জন্মকুলশীলাচার না জানি যাহার ।  
তার সঙ্গে এক পংক্তি—বড় অনাচার ॥ ১৯২ ॥

*janma-kula-śilācāra nā jāni yāhāra  
tāra saṅge eka pañkti—bāda anācāra*

## SYNONYMS

*janma*—birth; *kula*—family; *śila*—character; *ācāra*—behavior; *nā*—not; *jāni*—I know; *yāhāra*—of whom; *tāra saṅge*—with him; *eka pañkti*—in one line; *bāda* *anācāra*—a great discrepancy.

## TRANSLATION

“It is not proper for householders to dine with those whose previous birth, family, character and behavior are unknown.”

## TEXT 193

নিত্যানন্দ কহে,— তুমি অবৈত্ত-আচার্য ।  
‘অবৈত্ত-সিদ্ধান্তে’ বাধে শুদ্ধভক্তিকার্য ॥ ১৯৩ ॥

*nityānanda kahe*—*tumi advaita-ācārya*  
*‘advaita-siddhāntē’ bādhe śuddha-bhakti-kārya*

## SYNONYMS

*nityānanda kahe*—Śrīla Nityānanda Prabhu said; *tumi*—You; *advaita-ācārya*—Advaita Ācārya, or a teacher of impersonal monism; *advaita-siddhāntē*—in that monistic conclusion; *bādhe*—is greatly hindered; *śuddha-bhakti-kārya*—the matter of pure devotional service.

## TRANSLATION

Nityānanda Prabhu immediately refuted Śrīla Advaita Ācārya, saying, “You are a teacher of impersonal monism, and the monistic conclusion is a great hindrance to progressive, pure devotional service.

## TEXT 194

তোমার সিদ্ধান্ত-সঙ্গ করে যেই জনে ।  
‘এক’ বস্তু বিনা সেই ‘দ্বিতীয়’ নাহি মানে ॥ ১৯৪ ॥

*tomāra siddhānta-saṅga kare yei jane  
‘eka’ vastu vinā sei ‘dvitiya’ nāhi māne*

### SYNOMYS

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

### TRANSLATION

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

### PURPORT

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

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

*vadanti tat tattva-vidas  
 tattvarṇ ya jñānam advayam  
 brahma paramātmēti  
 bhagavān iti śabdyate*

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

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

A devotee knows that there is oneness in diversity. The *mantras* of the *śāstras* do not support the monistic conclusions of the impersonalists, nor does Vaiṣṇava philosophy accept impersonalism without variety. Brahman is the greatest, He

who includes everything, and that is oneness. As Kṛṣṇa says in *Bhagavad-gītā* (7.7), *mattaḥ parataraṁ nānyat*: there is no one superior to Kṛṣṇa Himself. He is the original substance because every category emanates from Him. Thus He is simultaneously one with and different from all other categories. The Lord is always engaged in a variety of spiritual activities, but the monist cannot understand spiritual variety. The conclusion is that although the powerful and the power are one and the same, within the energy of the powerful there are varieties. In those varieties there is a difference between one's personal self, between types of the same category and between types of different categories. In other words, there is always variety in the categories, which are understood as knowledge, the knower and the knowable. Due to the eternal existence of knowledge, the knower and the knowable, devotees everywhere know about the eternal existence of the form, name, qualities, pastimes and entourage of the Supreme Personality of Godhead. Devotees never agree with the monist's preaching of oneness. Unless one adheres to the conceptions of the knower, the knowable and knowledge, there is no possibility of understanding spiritual variety, nor can one taste the transcendental bliss of spiritual variety.

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

### TEXT 195

হেন তোমার সঙ্গে ঘোর একত্রে জ্ঞান !  
না জানি, তোমার সঙ্গে কৈছে হয় মন ॥ ১৯৫ ॥

*hena tomāra saṅge mora ekatre bhojana  
nā jāni, tomāra saṅge kaiche haya mana*

### SYNONYMS

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

### TRANSLATION

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

### PURPORT

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

*asat-saṅga-tyāga, —ei vaiṣṇava-ācāra  
‘strī-saṅgi’ —eka asādhu, ‘krṣṇābhakta’ āra*

(Cc. Madhya 22.87)

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

*dadāti pratigrhṇāti  
guhyam ākhyāti pṛcchati  
bhūnkte bhojayate caiva  
saḍ-vidhaṁ priti-lakṣṇam*

The words *bhūnkte bhojayate* indicate that one should eat with devotees. One should carefully avoid eating food offered by nondevotees. Indeed, a devotee should be very strict in not accepting food from a nondevotee, especially food prepared in restaurants or hotels or on airplanes. Śrīla Nityānanda Prabhu's reference in this connection is meant to emphasize that one should avoid eating with Māyāvādīs and covert Māyāvādīs like the *sahijiyā* Vaiṣṇavas, who are materially affected.

### TEXT 196

**এইমত দুঃজনে করে বলাবলি ।  
ব্যাজ-স্তুতি করে দ্রুঁহে, ঘেন গালাগালি ॥ ১৯৬ ॥**

*ei-mata dui-jane kare balābali  
vyāja-stuti kare duñhe, yena gālāgāli*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 197

তবে অঙ্গু সর্ব-বেশন্দের নাম জঞ্জ।  
মহা-প্রসাদ দেন মহা-অগৃত সিঞ্চিয়।॥ ১৯৭ ॥

*tabe prabhu sarva-vaiṣṇavera nāma lañā  
mahā-prasāda dena mahā-amṛta siñciyā*

### SYNONYMS

*tabe*—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *sarva-vaiṣṇavera*—of all the Vaiṣṇavas; *nāma*—names; *lañā*—calling; *mahā-prasāda*—the remnants of the food of Lord Jagannātha; *dena*—delivers; *mahā-amṛta*—transcendental nectar; *siñciyā*—sprinkling.

### TRANSLATION

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

### TEXT 198

ভোজন করি' উঠে সবে হরিধ্বনি করি'।  
হরিধ্বনি উঠিল সব আর্গমর্ত্য ভরি'॥ ১৯৮ ॥

*bhojana kari' uṭhe saba hari-dhvani kari'  
hari-dhvani uṭhila saba svarga-martya bhari'*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 199

**তবে মহাপ্রভু সব নিজ-ভক্তগণে ।  
সবাকারে শ্রীহস্তে দিলা মাল্য-চন্দনে ॥ ১৯৯ ॥**

*tabe mahāprabhu saba nija-bhakta-gaṇe  
sabākāre śrī-haste dilā mālyā-candane*

### SYNONYMS

*tabe*—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *nija-bhakta-gaṇe*—personal devotees; *sabākāre*—unto all of them; *śrī-haste*—with His own hand; *dilā*—delivered; *mālyā-candane*—flower garlands and sandal-wood pulp.

### TRANSLATION

After this, Śrī Caitanya Mahāprabhu offered flower garlands and sandal-wood pulp to all His devoted personal associates.

### TEXT 200

**তবে পরিবেশক স্বরূপাদি সাত জন ।  
গৃহের ভিতরে কৈল প্রসাদ ভোজন ॥ ২০০ ॥**

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

### SYNONYMS

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

### TRANSLATION

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

### TEXT 201

প্রভুর অবশেষ গোবিন্দ রাখিল ধরিয়া।  
সেই অন্ন হরিদাসে কিছু দিল লঞ্চ। ॥ ২০১ ॥

*prabhura avāśeṣa govinda rākhila dhariyā  
sei anna haridāse kichu dila lañā*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 202

ভক্তগণ গোবিন্দ-পাশ কিছু মাগি' নিল।  
সেই প্রসাদান্ন গোবিন্দ আপনি পাইল। ॥ ২০২ ॥

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

### SYNONYMS

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

### TRANSLATION

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

## TEXT 203

ଖତ୍ର ଦୈତ୍ୟ ପ୍ରଭୁ କରେ ନାମା ଖେଳା ।  
 ‘ଧୋଯାପାଖଲା’ ନାମ କୈଲ ଏହି ଏକ ଲୀଳା ॥ ୨୦୩ ॥

*svatantra iśvara prabhu kare nānā khelā  
 ‘dhoyā-pākhalā’ nāma kaila ei eka līlā*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 204

ଆର ଦିନେ ଜଗନ୍ନାଥେର ‘ନେତ୍ରୋତସବ’ ନାମ ।  
 ମହୋତସବ ହୈଲ ଭକ୍ତେର ପ୍ରାଣ-ସମାନ ॥ ୨୦୪ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

After the bathing ceremony of Lord Jagannātha, during the fortnight before the Ratha-yātrā ceremony, the body of Lord Jagannātha, having been washed, needs repainting. This is known as *aṅga-rāga*. The Netrotsava festival performed

gorgeously in the early morning of the Nava-yauvana day, constitutes the life and soul of the devotees.

### TEXT 205

পক্ষদিন দুঃখী লোক প্রভুর অদর্শনে ।  
দর্শন করিয়া লোক সুখ পাইল মনে ॥ ২০৫ ॥

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

### SYNONYMS

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

### TRANSLATION

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

### TEXT 206

মহাপ্রভু সুখে লঞ্চ সব ভক্তগণ ।  
জগন্নাথ-দরশনে করিলা গমন ॥ ২০৬ ॥

*mahāprabhu sukhe lañā saba bhakta-gaṇa  
jagannātha-daraśane karilā gamana*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 207

আগে কাশীশ্বর ঘায় লোক নিবারিয়া ।  
পাছে গোবিন্দ ঘায় জল-করুজ লঞ্চ ॥ ২০৭ ॥

āge kāśīvara yāya loka nivāriyā  
pāche govinda yāya jala-karaṅga lañā

### SYNONYMS

āge—in front; kāśīvara—Kāśīvara; yāya—goes; loka—the crowd; nivāriyā—checking; pāche—at the end; govinda—Govinda; yāya—goes; jala—of water; karaṅga—a pitcher carried by saintly persons; lañā—taking.

### TRANSLATION

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

### PURPORT

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

### TEXT 208

ପ୍ରଭୁର ଆଗେ ପୁରୀ, ଭାରତୀ,—ଦୁଃହାର ଗମନ ।  
ସର୍ବପ, ଅଦ୍ଵିତ,—ଦୁଃହେର ପାର୍ଶ୍ଵେ ଦୁଇଜନ ॥ ୨୦୮ ॥

*prabhura āge purī, bhāratī,—duñhāra gamana  
svarūpa, advaita,—duñhera pārsve dui-jana*

### SYNONYMS

*prabhura āge*—in front of Lord Śrī Caitanya Mahāprabhu; *purī*—Paramānanda Purī; *bhāratī*—Brahmānanda Bhāratī; *duñhāra gamana*—first they went; *svarūpa*—Svarūpa Dāmodara; *advaita*—Advaita Ācārya; *duñhera*—of both; *pārsve*—on the two sides; *dui-jana*—two persons.

### TRANSLATION

When Śrī Caitanya Mahāprabhu went toward the temple, Paramānanda Purī and Brahmānanda Bhāratī walked in front of Him, and at His two sides walked Svarūpa Dāmodara and Advaita Ācārya.

### TEXT 209

ପାଛେ ପାଛେ ଚଲି' ସାଯ୍ ଆର ଭକ୍ତଗଣ ।  
ଉତ୍କର୍ଷାତେ ଗୋଲା ସବ ଜଗନ୍ନାଥ-ଭବନ ॥ ୨୦୯ ॥

*pāche pāche cali' yāya āra bhakta-gaṇa  
utkaṇṭhāte gelā saba jagannātha-bhavana*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 210

দর্শন-লোভেতে করি' মর্যাদা লজ্জন ।  
ভোগ-মণ্ডপে ষাণ্ঠা করে শ্রীমুখ দর্শন ॥ ২১০ ॥

*darśana-lobhete kari' maryādā lañghana  
bhoga-maṇḍape yāñā kare śrī-mukha darśana*

### SYNONYMS

*darśana-lobhete*—being very anxious to see; *kari'*—doing; *maryādā lañghana*—transgressions of regulative principles; *bhoga-maṇḍape*—in the room for offering food; *yāñā*—going; *kare*—do; *śrī-mukha darśana*—seeing the lotus face.

### TRANSLATION

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

### PURPORT

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

### TEXT 211

তৃষ্ণার্ত অভূর নেতৃ - অমর-যুগল ।  
গাঢ় তৃষ্ণায় পিয়ে কুক্ষের বদল-কগল ॥ ২১১ ॥

*tṛṣārta prabhura netra —bhramara-yugala  
gādha tṛṣṇāya piye kṛṣṇera vadana-kamala*

### SYNOMYS

*tṛṣā-ārta*—thirsty; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *netra*—eyes; *bhramara-yugala*—like two bumblebees; *gādha*—deep; *tṛṣṇāya*—in thirst; *piye*—drinks; *kṛṣṇera*—of Lord Kṛṣṇa; *vadana-kamala*—the lotuslike face.

### TRANSLATION

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

### TEXT 212

ଅଫୁଲ-କମଳ ଜିନି' ନୟନ-ୟୁଗଳ ।  
ନୀଳମଣି-ଦର୍ପଣ-କାନ୍ତି ଗଞ୍ଜ ଝାଲମଳ ॥ ୨୧୨ ॥

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

### SYNOMYS

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

### TRANSLATION

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

### PURPORT

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

sonal servants of the Deity and the spiritual master should therefore always be very careful, for negligence may overcome them in their duty.

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

### TEXT 213

বান্ধুলীর ফুল জিনি' অধর সুরঙ ।  
ঈষৎ হসিত কান্তি—অমৃত-তরঙ ॥ ২১৩ ॥

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

### SYNONYMS

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

### TRANSLATION

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

### TEXT 214

শ্ৰীমুখ-সুন্দৱকান্তি বাঢ়ে ক্ষণে ক্ষণে ।  
কোটিভক্ত-নেত্ৰ-ভূজ কৰে মধুপানে ॥ ২১৪ ॥

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

### SYNONYMS

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

### TRANSLATION

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

## TEXT 215

যত পিয়ে তত তৃষ্ণা বাঢ়ে নিরস্তর ।  
মুখ মুক্ষুজ ছাড়ি' নেত্র না যায় অন্তর ॥ ২১৫ ॥

yata piye tata trṣṇā bāḍhe nirantara  
mukhāmbuja chāḍi' netra nā yāya antara

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

asamānordhva-mādhurya-  
taraṅgāmrta-vāridhīḥ  
jaṅgama-sthāvarollāśi-  
rūpo gopendra-nandanaḥ

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

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

kandarpa-koṭy-arbuda-rūpa-śobha-  
nīrājya-pādābja-nakhāriṇ calasya  
kutrāpy adṛṣṭa-śruta-ramya-kānter  
dhyānarāṇ pararāṇ nanda-sutasya vakṣye

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

One may also consult *Śrimad-Bhāgavatam* (10.29.14) in this connection.

## TEXT 216

এইমত মহাপ্রভু লঞ্চা ভক্তগণ ।  
মধ্যাহ্ন পর্যন্ত কৈল শ্রীমুখ দরশন ॥ ২১৬ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 217

স্বেদ, কঞ্চ, অশ্রু-জল বহে সর্বক্ষণ ।  
দর্শনের লোভে প্রভু করে সর্বরণ ॥ ২১৭ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 218

মধ্যে মধ্যে ভোগ লাগে, মধ্যে দরশন ।  
ভোগের সময়ে প্রভু করেন কীর্তন ॥ ২১৮ ॥

*madhye madhye bhoga lāge, madhye daraśana  
bhogera samaye prabhu karena kirtana*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 219

দর্শন-আনন্দে প্রভু সব পাসরিলা ।  
ভক্তগণ মধ্যাহ্ন করিতে প্রভুরে লঞ্চ গেলা ॥ ২১৯ ॥

*darśana-ānande prabhu saba pāsarilā*  
*bhakta-gaṇa madhyāhna karite prabhure lañā gelā*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 220

প্রাতঃকালে রথযাত্রা হবেক জানিয়া ।  
সেবক লাগায় ভোগ দ্বিগুণ করিয়া ॥ ২২০ ॥

*prātaḥ-kāle ratha-yātrā habeka jāniyā*  
*sevaka lāgāya bhoga dviguṇa kariyā*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 221

গুণ্ডিচা-মার্জন-লীলা সংক্ষেপে কহিল ।  
যাহা দেখি' শুনি' পাপীর কৃষ্ণভক্তি হৈল ॥ ২২১ ॥

*guṇḍicā-mārjana-lilā saṅkṣepe kahila  
yāhā dekhi' śuni' pāpīra kṛṣṇa-bhakti haila*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 222

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।  
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ২২২ ॥

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

### SYNONYMS

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

**TRANSLATION**

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

*Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, Chapter Twelve, describing the washing and cleansing of the Gūḍicā temple.*

## CHAPTER 13

# The Ecstatic Dancing of the Lord at Ratha-yātrā

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

### TEXT 1

স জীয়াৎ কৃষ্ণচেতন্তঃঃ শ্রীরথাগ্রে ননর্ত যঃ ।  
যেনা সৌজ্ঞগতাং চিত্রং জগন্নাথোহপি বিশ্মিতঃ ॥ ১ ॥

sa jiyāt kṛṣṇa-caitanyaḥ  
śrī-rathāgre nanarta yaḥ  
yenāsij jagatām citram  
jagannātho 'pi vismitaḥ

### SYNONYMS

*sah*—He; *jiyāt*—may live long; *kṛṣṇa-caitanyaḥ*—Lord Śrī Caitanya Mahāprabhu; *śrī-ratha-agre*—in the front of the car; *nanarta*—danced; *yaḥ*—who; *yena*—by whom; *āsīt*—there was; *jagatām*—of the whole universe;

*citram*—wonder; *jagannāthaḥ*—Lord Jagannātha; *api*—also; *vismitaḥ*—was astonished.

### TRANSLATION

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

### TEXT 2

জয় জয় শ্রীকৃষ্ণচেতন্ত নিত্যানন্দ ।  
জয়াদ্বৈতচন্দ্ৰ জয় গৌরভক্তবৰ্ণ্ণ ॥ ২ ॥

*jaya jaya śrī-kṛṣṇa-caitanya nityānanda  
jayādvaita-candra jaya gaura-bhakta-vṛṇda*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 3

জয় শ্রোতাগণ, শুন, করি' এক মন ।  
রথষাতায় নৃত্য প্রভুর পরম মোহন ॥ ৩ ॥

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

### SYNONYMS

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

### TRANSLATION

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

#### TEXT 4

ଆର ଦିନ ମହାପ୍ରଭୁ ହେଣା ସାବଧାନ ।  
ରାତ୍ରେ ଉଠି' ଗଣ-ସଙ୍ଗେ କୈଳ ପ୍ରାତଃଶାନ ॥ ୪ ॥

*āra dina mahāprabhu hañā sāvadhāna  
rātre uṭhi' gaṇa-saṅge kaila prātah-snāna*

### SYNONYMS

*āra dina*—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hañā*—becoming; *sāvadhāna*—very careful; *rātre uṭhi'*—getting up at night; *gaṇa-saṅge*—with His personal devotees; *kaila*—took; *prātah-snāna*—bathing early in the morning.

### TRANSLATION

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

#### TEXT 5

ପାଞ୍ଚୁ ବିଜୟ ଦେଖିବାରେ କରିଲ ଗମନ ।  
ଅଗନ୍ନାଥ ଯାତ୍ରା କୈଳ ଛାଡ଼ି' ସିଂହାସନ ॥ ୫ ॥

*pāñḍu-vijaya dekhibāre karila gamana  
jagannātha yātrā kaila chāḍi' simhāsana*

### SYNONYMS

*pāñḍu-vijaya*—the ceremony named Pāñḍu-vijaya; *dekhibāre*—for seeing; *karila*—did; *gamana*—go; *jagannātha*—Lord Jagannātha; *yātrā*—departure; *kaila*—did; *chāḍi'*—leaving; *simhāsana*—the throne.

### TRANSLATION

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

## TEXT 6

ଆପନି ପ୍ରତାପରୁଦ୍ର ଲଞ୍ଗ ପାତ୍ରଗଣ ।  
ମହାପ୍ରଭୁ ଗଣେ କରାୟ ବିଜୟ-ଦର୍ଶନ ॥ ୬ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 7

ଆବୈତ, ନିତାଇ ଆଦି ସଙ୍ଗେ ଭକ୍ତଗଣ ।  
ସୁଖେ ମହାପ୍ରଭୁ ଦେଖେ ଈଶ୍ଵର-ଗମନ ॥ ୭ ॥

*advaita, nitāi ādi saṅge bhakta-gaṇa  
sukhe mahāprabhu dekhe iśvara-gamana*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 8

ବଲିଷ୍ଠ ଦୟିତା'ଗଣ—ଯେନ ମନ୍ତ୍ର ହାତୀ ।  
ଜଗନ୍ନାଥ ବିଜୟ କରାୟ କରି' ହାତାହାତି ॥ ୮ ॥

*baliṣṭha dayitā' gaṇa—yena matta hāti  
jagannātha vijaya karāya kari' hātāhāti*

### SYNOMYS

*baliṣṭha dayitā' gaṇa*—very strong *dayitās*, or carriers of Jagannātha; *yena*—as if; *matta hāti*—drunken elephants; *jagannātha*—of Lord Jagannātha; *vijaya*—departure; *karāya*—cause; *kari'*—performing; *hātāhāti*—hand to hand.

### TRANSLATION

The very strongly built *dayitās* [carriers of the Jagannātha Deity] were as powerful as drunken elephants. They manually carried Lord Jagannātha from the throne to the car.

### PURPORT

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

### TEXT 9

কতক দয়িতা করে স্কন্ধ আলঘন ।  
কতক দয়িতা ধরে শ্রীপদ্ম-চরণ ॥ ৯ ॥

*kataka dayitā kare skandha ālambana  
kataka dayitā dhare śrī-padma-carāṇa*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 10

**କଟିତଟେ ବନ୍ଧ, ଦୃଢ଼ ଥୁଲ ପଟ୍ଟିଡୋରୀ ।  
ଦୁଇ ଦିକେ ଦଯିତାଗଣ ଉଠାଯ ତାହା ଧରି' ॥ ୧୦ ॥**

*kaṭi-taṭe baddha, dṛḍha sthūla paṭṭa-dori  
dui dike dayitā-gaṇa uṭhāya tāhā dhari'*

### SYNONYMS

*kaṭi-taṭe*—on the waist; *baddha*—bound; *dṛḍha*—strong; *sthūla*—thick; *paṭṭa-dori*—rope made of silk; *dui* *dike*—from two sides; *dayitā-gaṇa*—the *dayitās*; *uṭhāya*—raise; *tāhā*—that rope; *dhari'*—catching.

### TRANSLATION

**The Lord Jagannātha Deity was bound at the waist by a strong, thick rope made of silk. From two sides the dayitās caught hold of this rope and raised the Deity.**

### TEXT 11

**ଉଚ୍ଚ ଦୃଢ଼ ତୁଳୀ ସବ ପାତି' ଛାନେ ଛାନେ ।  
ଏକ ତୁଳୀ ହୈତେ ଭରାଯ ଆର ତୁଳୀତେ ଆନେ ॥ ୧୧ ॥**

*ucca dṛḍha tulī saba pāti' sthāne sthāne  
eka tulī haite tvarāya āra tulite āne*

### SYNONYMS

*ucca*—puffed up; *dṛḍha*—strong; *tulī*—pads made of cotton; *saba*—all; *pāti'*—spreading; *sthāne sthāne*—from one place to another; *eka tulī*—one pad; *haite*—from; *tvarāya*—very soon; *āra*—next; *tulite*—on the pad; *āne*—bring.

### TRANSLATION

**S**trong, puffed-up cotton pads called tulīs were spread out from the throne to the car, and the heavy Deity of Lord Jagannātha was carried from one pillow-like pad to the next by the dayitās.

### TEXT 12

ପ୍ରଭୁ-ପଦାଘାତେ ତୁଳୀ ହୟ ଖଣ୍ଡ ଖଣ୍ଡ ।  
ତୁଳା ସବ ଉଡ଼ି' ଯାଯ, ଶବ୍ଦ ହୟ ପ୍ରାଚଣ୍ଡ ॥ ୧୨ ॥

*prabhu-pada-āghāte tulī haya khaṇḍa khaṇḍa  
tulā saba uḍi' yāya, śabda haya pracaṇḍa*

### SYNONYMS

*prabhu-pada-āghāte*—by the kicking of Lord Jagannātha; *tulī*—the pads; *haya*—become; *khaṇḍa khaṇḍa*—broken to pieces; *tulā*—cotton from inside; *saba*—all; *uḍi' yāya*—rises; *śabda*—sound; *haya*—there is; *pracaṇḍa*—very much.

### TRANSLATION

**W**hile the dayitās carried the heavy Jagannātha Deity from one pad to the next, some of the pads broke, and the cotton contents floated into the air. When they broke, they made a heavy, cracking sound.

### TEXT 13

ବିଶ୍ୱଭର ଜଗନ୍ନାଥେ କେ ଚାଲାଇତେ ପାରେ ?  
ଆପନ ଇଚ୍ଛାୟ ଚଲେ କରିତେ ବିହାରେ ॥ ୧୩ ॥

*viśvambhara jagannāthe ke cālāite pāre?  
āpana icchāya cale karite vihāre*

### SYNONYMS

*viśvambhara*—the maintainer of the universe; *jagannāthe*—Lord Jagannātha; *ke*—who; *cālāite*—cause to be carried; *pāre*—can; *āpana*—personal; *icchāya*—by His will; *cale*—moves; *karite*—to act; *vihāre*—in pastimes.

### TRANSLATION

**L**ord Jagannātha is the maintainer of the whole universe. Who can carry Him from one place to another? However, the Lord moves by His personal will just to perform His pastimes.

## TEXT 14

ମହାପ୍ରଭୁ ‘ମଣିମା’ ‘ମଣିମା’ କରେ ଧ୍ୱନି ।  
ନାନା-ବାଦ୍ୟ-କୋଳାହଲେ କିଛୁଇ ନା ଶୁଣି ॥ ୧୪ ॥

*mahāprabhu ‘maṇimā’ ‘maṇimā’ kare dhvani  
nānā-vādya-kolāhale kichui nā śuni*

## SYNONYMS

*mahāprabhu*—Śrī Caitanya Mahāprabhu; *maṇimā*—Maṇimā; *maṇimā*—Maṇimā; *kare*—makes; *dhvani*—the sound; *nānā*—various; *vādya*—of musical instruments; *kolāhale*—by the tumultuous sound; *kichui*—anything; *nā*—not; *śuni*—can hear.

## TRANSLATION

While the Lord was transported from the throne to the car, tumultuous sounds were made on various musical instruments. Śrī Caitanya Mahāprabhu was chanting “Maṇimā Maṇimā,” but He could not be heard.

## PURPORT

The word *maṇimā* is used to address a respectable person in Orissa. Lord Jagannātha was being respectfully addressed by Śrī Caitanya in this way.

## TEXT 15

ତବେ ପ୍ରତାପରୁଦ୍ର କରେ ଆପନେ ସେବନ ।  
ସୁଵର୍ଣ୍ଣ-ମାର୍ଜନୀ ଲାଙ୍ଘନ କରେ ପଥ ସମ୍ମାର୍ଜନ ॥ ୧୫ ॥

*tabe pratāparudra kare āpane sevana  
suvarṇa-mārjanī lañā kare patha sammārjana*

## SYNONYMS

*tabe*—at this time; *pratāparudra*—King Pratāparudra; *kare*—does; *āpane*—personally; *sevana*—service; *suvarṇa*—golden; *mārjanī*—broom; *lañā*—taking; *kare*—does; *patha*—road; *sammārjana*—cleansing.

## TRANSLATION

While the Lord was being carried from the throne to the car, King Pratāparudra personally engaged in the Lord's service by cleansing the road with a broom that had a golden handle.

## TEXT 16

ଚନ୍ଦନ-ଜଳେତେ କରେ ପଥ ନିଷେଚନେ ।  
ତୁଳ୍ମ ସେବା କରେ ବସି' ରାଜ-ସିଂହାସନେ ॥ ୧୬ ॥

*candana-jalete kare patha niṣecane  
tuccha sevā kare vasi' rāja-simhāsane*

## SYNONYMS

*candana-jalete*—with sandalwood water; *kare*—does; *patha*—road; *niṣecane*—sprinkling; *tuccha*—insignificant, menial; *sevā*—service; *kare*—performs; *vasi'*—although in possession of; *rāja-simhāsane*—the royal throne.

## TRANSLATION

The King sprinkled the road with sandalwood-scented water. Although he was the owner of the royal throne, he engaged in menial service for the sake of Lord Jagannātha.

## TEXT 17

ଉତ୍ତମ ହଣ୍ଡା ରାଜା କରେ ତୁଳ୍ମ ସେବନ ।  
ଅତଏବ ଜଗନ୍ନାଥେର କୃପାର ଭାଜନ ॥ ୧୭ ॥

*uttama hañā rājā kare tuccha sevana  
ataeva jagannāthera kṛpāra bhājana*

## SYNONYMS

*uttama hañā*—although very respectable; *rājā*—the King; *kare*—accepts; *tuccha*—menial; *sevana*—service; *ataeva*—therefore; *jagannāthera*—of Lord Jagannātha; *kṛpāra*—in the matter of mercy; *bhājana*—suitable candidate.

## TRANSLATION

Although the King was the most exalted respectable person, still he accepted menial service for the Lord; he, therefore, became a suitable candidate for receiving the Lord's mercy.

## TEXT 18

ମହାପ୍ରଭୁ ସ୍ଵର୍ଗ ପାଇଲ ସେ-ସେବା ଦେଖିତେ ।  
ମହାପ୍ରଭୁର କୃପା ହୈଲ ସେ-ସେବା ହଇତେ ॥ ୧୮ ॥

*mahāprabhu sukha pāila se-sevā dekhite  
mahāprabhura kṛpā haila se-sevā ha-ite*

### SYNONYMS

*mahāprabhu*—Śrī Caitanya Mahāprabhu; *sukha pāila*—felt very happy; *se-sevā*—that kind of service; *dekhite*—to see; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *haila*—there was; *se-sevā ha-ite*—because of that service.

### TRANSLATION

**Upon seeing the King engaged in such menial service, Caitanya Mahāprabhu became very happy. Simply by rendering this service, the King received the mercy of the Lord.**

### PURPORT

Unless one receives the mercy of the Lord, he cannot understand the Supreme Personality of Godhead or engage in His devotional service.

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugrhita eva hi  
jānāti tattvarāt bhagavan-mahimno  
na cānya eko 'pi cirāt vicinvan*  
(Bhāg. 10.14.29)

Only a devotee who has received a small fraction of the mercy of the Lord can understand Him. Others may engage in theoretical speculation to understand the Lord, but they can not know anything about Him. Although Mahārāja Pratāparudra was very eager to see Śrī Caitanya Mahāprabhu, the Lord refused to see him. However, when Śrī Caitanya Mahāprabhu saw the King engaged in menial service for Lord Jagannātha, He became very happy. Thus the King became eligible to receive Śrī Caitanya Mahāprabhu's mercy. If a devotee accepts Lord Śrī Caitanya Mahāprabhu as the universal *guru* and Lord Jagannātha as the Supreme Personality of Godhead Kṛṣṇa, he is benefited by the combined mercy of Kṛṣṇa and *guru*. That is stated by Śrī Caitanya Mahāprabhu in His instructions to Rūpa Gosvāmī. (Cc. Madhya 19.151)

*brahmāṇḍa bhramite kona bhāgyavān jīva  
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

The seed of devotional service fructifies and becomes a transcendental creeper. Finally it reaches the lotus feet of the Lord in the spiritual sky. This seed is obtained

by the mercy of the Lord and the *guru*. By the Lord's mercy one gets the association of a bona fide *guru*, and by the mercy of the *guru*, one gets a chance to render devotional service. Devotional service, the science of *bhakti-yoga*, carries one from this material world to the spiritual world.

### TEXT 19

ରଥେର ସାଜନି ଦେଖି' ଲୋକେ ଚମକାର ।  
ନବ ହେମମୟ ରଥ—ସୁମେରୁ-ଆକାର ॥ ୧୯ ॥

*rathera sājani dekhi' loke camatkāra  
nava hemamaya ratha — sumeru-ākāra*

### SYNONYMS

*rathera*—of the car; *sājani*—decoration; *dekhi'*—by seeing; *loke*—everyone; *camatkāra*—astonished; *nava*—new; *hema-maya*—golden; *ratha*—chariot car; *sumeru-ākāra*—as high as the mountain Sumeru.

### TRANSLATION

**Everyone was astonished to see the decorations on the Ratha car. The car appeared to be newly made of gold, and it was as high as Mount Sumeru.**

### PURPORT

In the year 1973 there was a gorgeous Ratha-yātrā festival in London, England, and the car was brought to Trafalgar Square. The London daily newspaper the *Guardian* published a front-page photo caption: "ISKCON Ratha-yātrā is rival to the Nelson Column in Trafalgar Square." The Nelson Column is a very impressive statue of Lord Nelson and can be seen from a good distance. Just as the residents of Purī compared the Ratha-yātrā car to Mount Sumeru, the residents of London considered the car rival to the Nelson Monument.

### TEXT 20

ଶତ ଶତ ସୁ-ଚାମର-ଦର୍ପାଣେ ଉଜ୍ଜ୍ଵଳ ।  
ଉପରେ ପତାକା ଶୋଭେ ଟାଙ୍ଗୋୟା ନିର୍ମଳ ॥ ୨୦ ॥

*śata śata su-cāmara-darpaṇe ujjvala  
upare patākā śobhe cāñḍoyā nirmala*

### SYNONYMS

*śata śata*—hundreds upon hundreds; *su-cāmara*—beautiful white whisks; *darpane*—with mirrors; *ujjvala*—very bright; *upare*—on the top; *patākā*—flag; *śobhe*—looks beautiful; *cāñdoyā*—canopy; *nirmala*—thoroughly cleansed.

### TRANSLATION

The decorations included bright mirrors and hundreds and hundreds of cāmaras [white whisks made of yak tails]. On top of the car were a neat and clean canopy and very beautiful flag.

### TEXT 21

ଆଘର, କିଙ୍କଳି ବାଜେ, ଘଣ୍ଟାର କୁଣ୍ଡିତ ।  
ନାନା ଚିତ୍ର-ପଟ୍ଟବଞ୍ଜେ ରଥ ବିଭୁଷିତ ॥ ୨୧ ॥

*ghāghara, kiṅkiṇī bāje, ghāṇṭāra kvaṇīta  
nānā citra-paṭṭa-vastre ratha vibhūṣita*

### SYNONYMS

*ghāghara*—gongs; *kiṅkiṇī*—ankle bells; *bāje*—were sounding; *ghāṇṭāra*—of bells; *kvaṇīta*—tinkling sound; *nānā*—various; *citra*—pictures; *paṭṭa-vastre*—with silken cloth; *ratha*—the car; *vibhūṣita*—decorated.

### TRANSLATION

The car was also decorated with silken cloth and various pictures. Many brass bells, gongs and ankle bells rang.

### TEXT 22

ଲୀଲାୟ ଚଢିଲ ଈସ୍ଵର ରଥେର ଉପର ।  
ଆର ଦୁଇ ରଥେ ଚଢେ ଶୁଭଦ୍ରା, ହଲଧର ॥ ୨୨ ॥

*lilāya caḍila iśvara rathera upara  
āra dui rathe caḍe subhadrā, haladhara*

### SYNONYMS

*lilāya*—for the matter of pastimes; *caḍila*—got up; *iśvara*—the Supreme Personality of Godhead; *rathera*—a car; *upara*—aboard; *āra dui*—another two; *rathe*—in the cars; *caḍe*—got up; *subhadrā*—the sister of Lord Jagannātha; *haladhara*—Balarāma.

### TRANSLATION

For the pastimes of the Ratha-yātrā ceremony, Lord Jagannātha got aboard one car, and His sister, Subhadrā, and elder brother, Balarāma, got aboard two other cars.

### TEXT 23

পঞ্চদশ দিন ঈশ্বর মহালক্ষ্মী লঞ্চ।  
তাঁর সঙে ক্রীড়া কৈল নিভৃতে বসিয়। ॥ ২৩ ॥

*pañca-daśa dina iśvara mahā-lakṣmī lañā  
tāñra saṅge krīḍā kaila nibhṛte vasiyā*

### SYNONYMS

*pañca-daśa dina*—fifteen days; *iśvara*—the Lord; *mahā-lakṣmī*—the supreme goddess of fortune; *lañā*—with; *tāñra saṅge*—in her company; *krīḍā*—enjoyment; *kaila*—performed; *nibhṛte*—in a solitary place; *vasiyā*—sitting.

### TRANSLATION

For fifteen days the Lord had remained in a secluded place with the supreme goddess of fortune and had performed His pastimes with her.

### PURPORT

The fifteen-day period of anavasara is also called *nibhṛta*, in honor of the solitary place where the supreme goddess of fortune lives. After living there a fortnight, Lord Jagannātha took permission from the goddess of fortune to leave.

### TEXT 24

তাঁহার সম্মতি লঞ্চ। ভক্তে শুখ দিতে।  
রথে চড়ি' বাহির হৈল বিহার করিতে। ॥ ২৪ ॥

*tāñhāra sammati lañā bhakte sukha dite  
rathe caḍi' bāhira haila vihāra karite*

### SYNONYMS

*tāñhāra sammati*—her permission; *lañā*—taking; *bhakte*—the devotees; *sukha dite*—to please; *rathe caḍi'*—riding on the car; *bāhira haila*—came out; *vihāra karite*—to perform pastimes.

### TRANSLATION

**Having taken permission from the goddess of fortune, the Lord came out to ride on the Ratha car and perform His pastimes for the pleasure of the devotees.**

### PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that as an ideal husband, Lord Jagannātha remained fifteen days in a secluded place with His wife, the supreme goddess of fortune. Nonetheless, the Lord wanted to come out of seclusion to give happiness to His devotees. The Lord enjoys Himself in two ways, known as *svakiya* and *parakiya*. The Lord's conjugal love in the *svakiya-rasa* relates to the regulative principles observed in Dvārakā. There the Lord has many married queens, but in Vṛndāvana the conjugal love of the Lord is not with His married wives but with His girl friends, the *gopīs*. Conjugal love with the *gopīs* is called *parakiya-rasa*. Lord Jagannātha leaves the secluded place where He enjoys the company of the supreme goddess of fortune in *svakiya-rasa*, and He goes to Vṛndāvana where He enjoys the *parakiya-rasa*. Bhaktisiddhānta Sarasvatī Ṭhākura therefore reminds us that the Lord's pleasure in *parakiya-rasa* is superior to His pleasure in *svakiya-rasa*.

In the material world, *parakiya-rasa*, or loving affairs with unmarried girl friends, is a most degraded relationship, but in the spiritual world this type of loving affair is considered the supreme enjoyment. In the material world everything is but a reflection of the spiritual world, and that reflection is perverted. We cannot understand the affairs of the spiritual world on the basis of our experience in the material world. The Lord's pastimes with the *gopīs* are therefore misunderstood by mundane scholars and word-wranglers. The *parakiya-rasa* of the spiritual world should not be discussed except by one who is very advanced in pure devotional service. The *parakiya-rasa* in the spiritual world and that in the material world are not comparable. The former is like gold, and the latter is like iron. Because the difference between the two is so great, they cannot actually be compared. However, one can easily distinguish the value of gold by seeing the value of iron. One who has the proper realization can easily distinguish the transcendental activities of the spiritual world from material activities.

### TEXT 25

সূক্ষ্ম খেতবালু পথে পুলিনের সম ।  
হৃষি দিকে টোটা, সব—যেন বৃন্দাবন ॥ ২৫ ॥

sūkṣma śveta-bālu pathe pulinera sama  
dui dike ṭoṭā, saba—yena vṛṇdāvana

### SYNOMYS

*sūkṣma*—fine; *śveta-bālu*—white sand; *patha*—on the path; *pulinera sama*—just like the bank of the Yamunā; *dui dīke*—on two sides; *ṭotā*—gardens; *saba*—all; *yena*—like; *vṛṇdāvana*—the holy place Vṛndāvana.

### TRANSLATION

The fine, white sand spread all over the path resembled the bank of the Yamunā, and the small gardens on both sides looked just like those in Vṛndāvana.

### TEXT 26

ରଥେ ଚଡ଼ି' ଜଗନ୍ନାଥ କରିଲା ଗମନ ।  
ଦୁଇପାର୍ଶ୍ଵେ ଦେଖି' ଚଲେ ଆନନ୍ଦିତ-ମନ ॥ ୨୬ ॥

*rathe caḍi' jagannātha karilā gamana  
dui-pārśve dekhi' cale ānandita-mana*

### SYNOMYS

*rathe caḍi'*—riding on the car; *jagannātha*—Lord Jagannātha; *karilā gamana*—was passing; *dui-pārśve*—on both sides; *dekhi'*—seeing; *cale*—goes; *ānandita*—full of pleasure; *mana*—mind.

### TRANSLATION

As Lord Jagannātha rode in His car and saw the beauty on both sides, His mind was filled with pleasure.

### TEXT 27

‘ଗୌଡ଼’ ସବ ରଥ ଟାନେ କରିଯା ଆନନ୍ଦ ।  
କ୍ଷଣେ ଶୀଘ୍ର ଚଲେ ରଥ, କ୍ଷଣେ ଚଲେ ମନ ॥ ୨୭ ॥

*'gauḍa' saba ratha ṭāne kariyā ānanda  
kṣaṇe śīghra cale ratha, kṣaṇe cale manda*

### SYNOMYS

*gauḍa*—the pullers of the car; *saba*—all; *ratha*—the car; *ṭāne*—pull; *kariyā*—feeling; *ānanda*—happiness; *kṣaṇe*—sometimes; *śīghra* *cale*—goes very fast; *ratha*—the car; *kṣaṇe*—sometimes; *cale*—goes; *manda*—very slow.

### TRANSLATION

The pullers of the car were known as gaudas, and they pulled with great pleasure. However, the car sometimes went very fast and sometimes very slow.

### TEXT 28

କ୍ଷାଣେ ଶ୍ଥିର ହଣ୍ଡା ରହେ, ତାନିଲେହ ନା ଚଲେ ।  
ଈଶ୍ଵର-ଈଚ୍ଛାୟ ଚଲେ, ନା ଚଲେ କାରୋ ବଲେ ॥ ୨୮ ॥

*kṣaṇe sthira hañā rahe, tānileha nā cale  
iśvara-icchāya cale, nā cale kāro bale*

### SYNONYMS

*kṣaṇe*—sometimes; *sthira*—still; *hañā*—becoming; *rahe*—stays; *tānileha*—in spite of being pulled; *nā cale*—does not go; *iśvara-icchāya*—by the will of the Lord; *cale*—goes; *nā cale*—does not go; *kāro*—of anyone; *bale*—by the strength.

### TRANSLATION

Sometimes the car would stand still and not move, even though it was pulled very vigorously. The chariot therefore moved by the will of the Lord, not by the strength of any ordinary person.

### TEXT 29

ତବେ ମହାପ୍ରଭୁ ସବ ଲାଙ୍ଘା ଭକ୍ତଗଣ ।  
ସହସ୍ର ପରାଇଳ ସବେ ମାଲ୍ୟ-ଚଳନ ॥ ୨୯ ॥

*tabe mahāprabhu saba lañā bhakta-gana  
svahaste parāila sabe māly-a-candana*

### SYNONYMS

*tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *lañā*—taking; *bhakta-gana*—devotees; *sva-haste*—by His own hand; *parāila*—decorated; *sabe*—everyone; *māly-a-candana*—with flower garlands and pulp of sandalwood.

### TRANSLATION

As the car stood still, Śrī Caitanya Mahāprabhu gathered all His devotees and, with His own hand, decorated them with flower garlands and sandalwood pulp.

## TEXT 30

পরমানন্দ পুরী, আর ভারতী ব্ৰহ্মানন্দ ।  
শ্ৰীহস্তে চন্দন পাণি বাড়িল আনন্দ ॥ ৩০ ॥

*paramānanda purī, āra bhāratī brahmānanda  
śrī-haste candana pāñā bāḍila ānanda*

## SYNONYMS

*paramānanda purī*—Paramānanda Puri; *āra*—and; *bhāratī brahmānanda*—Brahmānanda Bhāratī; *śrī-haste*—by the hand of Lord Caitanya Mahāprabhu; *candana*—sandalwood pulp; *pāñā*—getting; *bāḍila*—increased; *ānanda*—transcendental bliss.

## TRANSLATION

Paramānanda Puri and Brahmānanda Bhāratī were both personally given garlands and sandalwood pulp from the very hands of Śrī Caitanya Mahāprabhu. This increased their transcendental pleasure.

## TEXT 31

অদ্বৈত-আচার্য, আর প্ৰভু-নিত্যানন্দ ।  
শ্ৰীহস্ত-স্পৰ্শে দুঃহার হইল আনন্দ ॥ ৩১ ॥

*advaita-ācārya, āra prabhu-nityānanda  
śrī-hasta-sparśe duḥhāra ha-ila ānanda*

## SYNONYMS

*advaita-ācārya*—Advaita Ācārya; *āra*—and; *prabhu-nityānanda*—Lord Nityānanda Prabhu; *śrī-hasta-sparśe*—by the touch of the transcendental hand of Lord Caitanya; *duḥhāra*—of both of Them; *ha-ila*—there was; *ānanda*—transcendental bliss.

## TRANSLATION

Similarly, when Advaita Ācārya and Nityānanda Prabhu felt the touch of the transcendental hand of Śrī Caitanya Mahāprabhu, They were both very pleased.

## TEXT 32

কৌরুনীয়াগণে দিল মাল্য-চন্দন ।  
স্বরূপ, শ্ৰীবাস,—যাই মুখ্য দ্বুইজন ॥ ৩২ ॥

*kīrtanīyā-gaṇe dila mālya-candana  
svarūpa, śrīvāsa,—yāhān mukhya dui-jana*

### SYNONYMS

*kīrtanīyā-gaṇe*—unto the performers of *sāṅkīrtana*; *dila*—gave; *mālya-candana*—garlands and sandalwood pulp; *svarūpa*—Svarūpa; *śrīvāsa*—Śrīvāsa; *yāhān*—where; *mukhya*—principal; *dui-jana*—two persons.

### TRANSLATION

The Lord also gave garlands and sandalwood pulp to the performers of *sāṅkīrtana*. The chief two performers were Svarūpa Dāmodara and Śrīvāsa Thākura.

### TEXT 33

চারি সম্প্রদায়ে হৈল চক্ৰিশ গায়ন।  
ত্বই দ্বাই মার্দাঙ্গিক হৈল অষ্ট জন॥ ৩৩॥

*cāri sampradāye haila cabbiśa gāyana  
dui dui mārdaṅgika haila aṣṭa jana*

### SYNONYMS

*cāri sampradāye*—in the four parties; *haila*—there were; *cabbiśa*—twenty-four; *gāyana*—performers of *kīrtana*; *dui dui*—two in each party; *mārdaṅgika*—players of *mṛdaṅga* drums; *haila*—there were; *aṣṭa jana*—eight persons.

### TRANSLATION

There were altogether four parties of *kīrtana* performers, comprising twenty-four chanters. In each party there were also two *mṛdaṅga* players, making an additional eight persons.

### TEXT 34

তবে মহাপ্রভু মনে বিচার করিয়া।  
চারি সম্প্রদায় দিল গায়ন বাঁটিয়া॥ ৩৪॥

*tabe mahāprabhu mane vicāra kariyā  
cāri sampradāya dila gāyana bāñtiyā*

### SYNONYMS

*tabe*—after this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mane*—in the mind; *vicāra kariyā*—considering; *cāri sampradāya*—four parties; *dila*—gave; *gāyana bāñtiyā*—dividing the singers.

### TRANSLATION

When the four parties were formed, Śrī Caitanya Mahāprabhu, after some consideration, divided the chanters.

### TEXT 35

**ନିତ୍ୟାନନ୍ଦ, ଅଦ୍ଵୈତ, ହରିଦାସ, ବକ୍ରେଶ୍ଵରେ ।  
ଚାରି ଜନେ ଆଜ୍ଞା ଦିଲ ନୃତ୍ୟ କରିବାରେ ॥ ୩୫ ॥**

*nityānanda, advaita, haridāsa, vakreśvare  
cāri jane ājñā dila nṛtya karibāre*

### SYNOMYS

*nityānanda*—Lord Nityānanda; *advaita*—Advaita Ācārya; *haridāsa*—Haridāsa Ṭhākura; *vakreśvare*—Vakreśvara Pañḍita; *cāri jane*—to these four persons; *ājñā* *dila*—the Lord gave an order; *nṛtya karibāre*—to dance.

### TRANSLATION

Śrī Caitanya Mahāprabhu ordered Nityānanda Prabhu, Advaita Ācārya, Haridāsa Ṭhākura and Vakreśvara Pañḍita to dance in each of the four respective parties.

### TEXT 36

**ପ୍ରଥମ ସମ୍ପ୍ରଦାୟେ କୈଳ ସ୍ଵରୂପ—ପ୍ରଧାନ ।  
ଆର ପଞ୍ଚଜନ ଦିଲ ତାନ୍ର ପାଲିଗାନ ॥ ୩୬ ॥**

*prathama sampradāye kaila svarūpa—pradhāna  
āra pañca-jana dila tānra pāligāna*

### SYNOMYS

*prathama sampradāye*—in the first party; *kaila*—fixed; *svarūpa*—Svarūpa Dāmodara; *pradhāna*—as the chief; *āra*—another; *pañca-jana*—five persons; *dila*—gave; *tānra*—his; *pāligāna*—responders.

### TRANSLATION

Svarūpa Dāmodara was chosen as the leader of the first party and was given five assistants to respond to his chanting.

### TEXT 37

**ଦାମୋଦର, ମାରାୟଣ, ଦନ୍ତ ଗୋବିନ୍ଦ ।  
ରାଘବ ପଣ୍ଡିତ, ଆର ତ୍ରୀଗୋବିନ୍ଦାନନ୍ଦ ॥ ୩୭ ॥**

*dāmodara, nārāyaṇa, datta govinda  
rāghava paṇḍita, āra śrī-govindānanda*

### SYNONYMS

*dāmodara*—Dāmodara Paṇḍita; *nārāyaṇa*—Nārāyaṇa; *datta govinda*—Govinda Datta; *rāghava paṇḍita*—Rāghava Paṇḍita; *āra*—and; *śrī-govindānanda*—Śrī Govindānanda.

### TRANSLATION

The five who responded to the singing of Svarūpa Dāmodara were Dāmodara Paṇḍita, Nārāyaṇa, Govinda Datta, Rāghava Paṇḍita and Śrī Govindānanda.

### TEXT 38

ଅଦେତେରେ ନୃତ୍ୟ କରିବାରେ ଆଜ୍ଞା ଦିଲ ।  
ଆବାସ—ପ୍ରଧାନ ଆର ସମ୍ପ୍ରଦାୟ କୈଳ ॥ ୩୮ ॥

*advaitere nr̥tya karibāre ājñā dila  
śrīvāsa—pradhāna āra sampradāya kaila*

### SYNONYMS

*advaitere*—unto Advaita Ācārya; *nr̥tya*—dancing; *karibāre*—for performing; *ājñā*—order; *dila*—gave; *śrīvāsa*—Śrīvāsa Ṭhākura; *pradhāna*—chief; *āra*—another; *sampradāya*—group; *kaila*—formed.

### TRANSLATION

Advaita Ācārya Prabhu was ordered to dance in the first group. The Lord then formed another group with Śrīvāsa Ṭhākura as the chief man.

### PURPORT

In the first group, Dāmodara Svarūpa was appointed chief singer, and the responding singers were Dāmodara Paṇḍita, Nārāyaṇa, Govinda Datta, Rāghava Paṇḍita and Govindānanda. Śrī Advaita Ācārya was appointed as a dancer. The next group was formed, and the chief singer was Śrīvāsa Ṭhākura.

### TEXT 39

ଗନ୍ଧାରାସ, ହରିଦାସ, ଶ୍ରୀମାନ୍, ଶ୍ରୀଭାନୁନ୍ ।  
ଶ୍ରୀରାମ ପଣ୍ଡିତ, ତାହା ନାଚେ ନିତ୍ୟାନନ୍ଦ ॥ ୩୯ ॥

gaṅgādāsa, haridāsa, śrīmān, śubhānanda  
śri-rāma paṇḍita, tāhān nāce nityānanda

### SYNOMYS

gaṅgādāsa—Gaṅgādāsa; haridāsa—Haridāsa; śrīmān—Śrīmān; śubhānanda—  
Śubhānanda; śri-rāma paṇḍita—Śrī Rāma Paṇḍita; tāhān—there; nāce—dances;  
nityānanda—Lord Nityānanda.

### TRANSLATION

The five singers who responded to the singing of Śrīvāsa Ṭhākura were  
Gaṅgādāsa, Haridāsa, Śrīmān, Śubhānanda and Śrī Rāma Paṇḍita. Śrī Nityā-  
nanda Prabhu was appointed as a dancer.

### TEXT 40

বাসুদেব, গোপীনাথ, মূরারি যাহাঁ গায়।  
মুকুন্দ—প্রধান কৈল আৱ সম্প্ৰদায় ॥ ৪০ ॥

vāsudeva, gopinātha, murāri yāhān gāya  
mukunda—pradhāna kaila āra sampradāya

### SYNOMYS

vāsudeva—Vāsudeva; gopinātha—Gopinātha; murāri—Murāri; yāhān—  
where; gāya—sing; mukunda—Mukunda; pradhāna—chief; kaila—formed;  
āra—another; sampradāya—group.

### TRANSLATION

Another group was formed consisting of Vāsudeva, Gopinātha, and Murāri.  
All these were responsive singers, and Mukunda was the chief singer.

### TEXT 41

শ্রীকান্ত, বলভসেন আৱ দুই জন।  
হরিদাস-ঠাকুৱ তাহাঁ কৱেন নৰ্তন ॥ ৪১ ॥

śrikānta, vallabha-sena āra dui jana  
haridāsa-ṭhākura tāhān karena nartana

### SYNONYMS

śrīkānta, vallabha-sena—Śrīkānta and Vallabha Sena; āra—another; *dui jana*—two persons; *haridāsa-ṭhākura*—Haridāsa Ṭhākura; *tāhān*—there; *karena*—performs; *nartana*—dancing.

### TRANSLATION

**Another two persons, Śrīkānta and Vallabha Sena, joined as responsive singers. In this group, Haridāsa Ṭhākura [the senior] was the dancer.**

### PURPORT

In the third group, Mukunda was appointed the chief singer. This party was composed of Vāsudeva, Gopīnātha, Murāri, Śrīkānta and Vallabha Sena. The senior Haridāsa Ṭhākura was the dancer.

### TEXT 42

গোবিন্দ-ঘোষ—প্রধান কৈল আর সম্প্রদায় ।  
হরিদাস, বিষ্ণুদাস, রাঘব, যাহান গায় ॥ ৪২ ॥

govinda-ghoṣa—pradhāna kaila āra sampradāya  
haridāsa, viṣṇudāsa, rāghava, yāhān gāya

### SYNONYMS

govinda-ghoṣa—Govinda Ghosh; *pradhāna*—the chief; *kaila*—formed; *āra*—another; *sampradāya*—group; *haridāsa*—the younger Haridāsa; *viṣṇudāsa*—Viṣṇudāsa; *rāghava*—Rāghava; *yāhān*—where; *gāya*—sing.

### TRANSLATION

**The Lord formed another group, appointing Govinda Ghosh as leader. In this group the younger Haridāsa, Viṣṇudāsa and Rāghava were the responding singers.**

### TEXT 43

মাধব, বাসুদেব-ঘোষ,—দ্বাই সহোদর ।  
নৃত্য করেন তাহাঁ পণ্ডিত-বক্রেশ্বর ॥ ৪৩ ॥

mādhava, vāsudeva-ghoṣa,—dui sahodara  
nṛtya karena tāhān paṇḍita-vakreśvara

### SYNOMYS

*mādhava*—Mādhava; *vāsudeva-ghoṣa*—Vāsudeva Ghosh; *dui sahodara*—two brothers; *nṛtya karena*—dances; *tāhānī*—there; *pañḍita-vakreśvara*—Vakreśvara Pañḍita.

### TRANSLATION

Two brothers named Mādhava Ghosh and Vāsudeva Ghosh also joined this group as responsive singers. Vakreśvara Pañḍita was the dancer.

### TEXT 44

**কুলীন-গ্রামের এক কৌর্তনীয়া-সমাজ ।  
তাহাঁ নৃত্য করেন রামানন্দ, সত্যরাজ ॥ ৪৮ ॥**

*kulina-grāmera eka kirtanīyā-samāja  
tāhānī nṛtya karena rāmānanda, satyarāja*

### SYNOMYS

*kulina-grāmera*—of the village known as Kulīna-grāma; *eka*—one; *kirtanīyā-samāja*—saṅkīrtana party; *tāhānī*—there; *nṛtya karena*—dances; *rāmānanda*—Rāmānanda; *satyarāja*—Satyarāja Khān.

### TRANSLATION

There was a saṅkīrtana party from the village known as Kulīna-grāma, and Rāmānanda and Satyarāja were appointed the dancers in this group.

### TEXT 45

**শান্তিপুরের আচার্যের এক সম্প্রদায় ।  
অচ্যুতানন্দ নাচে তথা, আর সব গায় ॥ ৪৫ ॥**

*śāntipurera ācāryera eka sampradāya  
acyutānanda nāce tathā, āra saba gāya*

### SYNOMYS

*śāntipurera*—of Śāntipura; *ācāryera*—of Advaita Ācārya; *eka*—one; *sampradāya*—group; *acyutānanda*—the son of Advaita Ācārya; *nāce*—dances; *tathā*—there; *āra*—the rest; *saba*—all; *gāya*—were singing.

### TRANSLATION

There was another party that came from Śāntipura and was formed by Advaita Ācārya. Acyutānanda was the dancer, and the rest of the men were singers.

### TEXT 46

খণ্ডের সম্প্রদায় করে অন্তর্ভুক্ত কীর্তন ।  
নরহরি নাচে তাহাঁ শ্রীরঘুনন্দন ॥ ৪৬ ॥

*khaṇḍera sampradāya kare anyatra kirtana  
narahari nāce tāhāṅ śrī-raghunandana*

### SYNOMYS

*khaṇḍera*—of the place named Khaṇḍa; *sampradāya*—party; *kare*—performs; *anyatra*—in a different place; *kirtana*—chanting; *narahari*—Narahari; *nāce*—dances; *tāhāṅ*—there; *śrī-raghunandana*—Raghunandana.

### TRANSLATION

Another party was formed by the people of Khaṇḍa. These people were singing in a different place. In that group, Narahari Prabhu and Raghunandana were dancing.

### TEXT 47

জগন্নাথের আগে চারি সম্প্রদায় গায় ।  
চুই পাশে চুই, পাছে এক সম্প্রদায় ॥ ৪৭ ॥

*jagannāthera āge cāri sampradāya gāya  
dui pāše dui, pāche eka sampradāya*

### SYNOMYS

*jagannāthera āge*—in front of the Deity Lord Jagannātha; *cāri sampradāya gāya*—four groups were chanting; *dui pāše*—on two sides; *dui*—another two groups; *pāche*—at the rear; *eka sampradāya*—another group.

### TRANSLATION

Four parties chanted and danced in front of Lord Jagannātha, and on both sides were two other parties. Another was at the rear.

## TEXT 48

সাত সম্প্রদায়ে বাজে চৌল মাদল ।  
যার ধ্বনি শুনি' বৈষ্ণব হৈল পাগল ॥ ৪৮ ॥

*sāta sampradāye bāje caudda mādala  
yāra dhvani śuni' vaiṣṇava haila pāgala*

## SYNONYMS

*sāta sampradāye*—in seven groups; *bāje*—were beating; *caudda*—fourteen; *mādala*—drums; *yāra*—of which; *dhvani*—the sound; *śuni'*—hearing; *vaiṣṇava*—all the devotees; *haila*—became; *pāgala*—mad.

## TRANSLATION

There were altogether seven parties of saṅkīrtana, and in each party two men were beating drums. Thus fourteen drums were being played at once. The sound was tumultuous, and all the devotees became mad.

## TEXT 49

বৈষ্ণবের মেঘ-ঘটায় হাইল বাদল ।  
কীর্তনানন্দে সব বর্ষে নেত্র-জল ॥ ৪৯ ॥

*vaiṣṇavera megha-ghaṭāya ha-ila bādala  
kirtanānande saba varṣe netra-jala*

## SYNONYMS

*vaiṣṇavera*—of the devotees; *megha-ghaṭāya*—by the assembly of clouds; *ha-ila*—there was; *bādala*—rainfall; *kirtana-ānande*—in the blissful situation of chanting; *saba*—all of them; *varṣe*—rain; *netra-jala*—tears from the eyes.

## TRANSLATION

All the Vaiṣṇavas came together like an assembly of clouds. As the devotees chanted the holy names, tears fell in great ecstasy like rainfall from their eyes.

## TEXT 50

ত্রিভূবন ভৱি' উঠে কীর্তনের ধ্বনি ।  
অগ্নি বাদ্যাদির ধ্বনি কিছুই না শুনি ॥ ৫০ ॥

### SYNONYMS

*tri-bhuvana bhari'*—filling the three worlds; *uṭhe*—arose; *kirtanera dhvani*—vibration of *saṅkīrtana*; *anya*—other; *vādya-ādira*—of musical instruments; *dhvani*—the sound; *kichui*—anything; *nā*—not; *śuni*—hears.

### TRANSLATION

**When the saṅkīrtana resounded, it filled the three worlds. Indeed, no one could hear mundane sounds or musical instruments other than the saṅkīrtana.**

### TEXT 51

**সাত ঠাণ্ডি বুলে প্রভু 'হরি' 'হরি' বলি ।  
‘জয় জগন্নাথ’, বলেন হস্তযুগ তুলি ॥ ৫১ ॥**

*sāta ḫhāñi bule prabhu 'hari' 'hari' bali'  
'jaya jagannātha', balena hasta-yuga tuli'*

### SYNONYMS

*sāta ḫhāñi*—in the seven places; *bule*—wanders; *prabhu*—Śrī Caitanya Mahāprabhu; *hari hari bali'*—chanting the holy names Hari, Hari; *jaya jagannātha*—all glories to Lord Jagannātha; *balena*—says; *hasta-yuga*—His two arms; *tuli'*—raising.

### TRANSLATION

**Lord Caitanya Mahāprabhu wandered through all seven groups chanting the holy name, "Hari, Hari!" Raising His arms, He shouted, "All glories to Lord Jagannātha!"**

### TEXT 52

**আর এক শক্তি প্রভু করিল প্রকাশ ।  
এককালে সাত ঠাণ্ডি করিল বিলাস ॥ ৫২ ॥**

*āra eka śakti prabhu karila prakāśa  
eka-kāle sāta ḫhāñi karila vilāsa*

### SYNONYMS

*āra*—another; *eka*—one; *śakti*—mystic power; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *karila*—made; *prakāśa*—manifest; *eka-kāle*—simultaneously; *sāta ḫhāñi*—in seven places; *karila*—performed; *vilāsa*—pastimes.

### TRANSLATION

**Lord Caitanya Mahāprabhu then exhibited another mystic power by performing pastimes simultaneously in all seven groups.**

### TEXT 53

সবে কহে,—প্রভু আছেন মোর সম্প্রদায়।  
অন্য ঠাণ্ডি নাহি যা'ন আমারে দয়ায় ॥ ৫৩ ॥

*sabe kahe,—prabhu āchena mora sampradāya  
anya ṭhāñi nāhi yā'na āmāre dayāya*

### SYNOMYMS

*sabe kahe*—everyone said; *prabhu*—Śrī Caitanya Mahāprabhu; *āchena*—is present; *mora sampradāya*—in my group; *anya ṭhāñi*—in other places; *nāhi*—does not; *yā'na*—go; *āmāre*—unto me; *dayāya*—bestows His mercy.

### TRANSLATION

**Everyone said, "Lord Caitanya Mahāprabhu is present in my group. Indeed, He does not go anywhere else. He is bestowing His mercy upon us."**

### TEXT 54

কেহ লখিতে নারে প্রভুর অচিন্ত্য-শক্তি ।  
অন্তরঙ্গ-ভক্ত জানে, যাঁর শুদ্ধভক্তি ॥ ৫৪ ॥

*keha lakhite nāre prabhura acintya-śakti  
antaraṅga-bhakta jāne, yāñra śuddha-bhakti*

### SYNOMYMS

*keha*—anyone; *lakhite*—see; *nāre*—cannot; *prabhura*—of Śrī Caitanya Mahāprabhu; *acintya*—inconceivable; *śakti*—power; *antaraṅga*—intimate; *bhakta*—devotee; *jāne*—knows; *yāñra*—whose; *śuddha-bhakti*—pure devotional service.

### TRANSLATION

**Actually, no one could see the inconceivable potency of the Lord. Only the most confidential devotees, those in pure, unalloyed devotional service, could understand.**

## TEXT 55

କୌର୍ତ୍ତନ ଦେଖିଯା ଜଗନ୍ନାଥ ହରାଷିତ ।  
ସଂକୌର୍ତ୍ତନ ଦେଖେ ରଥ କରିଯା ଷ୍ଟଗିତ ॥ ୫୫ ॥

*kirtana dekhiyā jagannātha haraṣita  
saṅkirtana dekhe ratha kariyā sthagita*

## SYNONYMS

*kirtana dekhiyā*—by seeing the performance of *saṅkirtana*; *jagannātha*—Lord Jagannātha; *haraṣita*—very pleased; *saṅkirtana*—performance of *saṅkirtana*; *dekhe*—sees; *ratha*—the car; *kariyā sthagita*—stopping.

## TRANSLATION

**Lord Jagannātha was very pleased by the saṅkirtana, and He brought His car to a standstill just to see the performance.**

## TEXT 56

ପ୍ରତାପରୁଡ୍ରେର ହୈଲ ପରମ ବିଶ୍ଵମ୍ଭୁ ।  
ଦେଖିତେ ବିବଶ ରାଜା ହୈଲ ପ୍ରେମମୟ ॥ ୫୬ ॥

*pratāparudrera haila parama vismaya  
dekhite vivaśa rājā haila premamaya*

## SYNONYMS

*pratāparudrera*—of King Pratāparudra; *haila*—there was; *parama*—very much; *vismaya*—astonishment; *dekhite*—to see; *vivaśa*—inactive; *rājā*—the King; *haila*—became; *prema-maya*—in ecstatic love.

## TRANSLATION

**King Pratāparudra also was astonished to see the saṅkirtana. He became inactive and was converted to ecstatic love of Kṛṣṇa.**

## TEXT 57

କାଶିମିଶ୍ରେ କହେ ରାଜା ପ୍ରଭୁର ମହିମା ।  
କାଶିମିଶ୍ର କହେ,—ତୋମାର ଭାଗ୍ୟର ନାହିଁ ସିମା ॥ ୫୭ ॥

*kāśi-miśre kahe rājā prabhura mahimā  
kāśi-miśra kahe,—tomāra bhāgye nāhi simā*

### SYNONYMS

*kāśī-miśre*—unto Kāśī Miśra; *kahe*—said; *rājā*—the King; *prabhura mahimā*—the glories of Śrī Caitanya Mahāprabhu; *kāśī-miśra kahe*—Kāśī Miśra said; *tomāra*—your; *bhāgyera*—of fortune; *nāhi*—there is not; *sīmā*—a limit.

### TRANSLATION

**When the King informed Kāśī Miśra of the glories of the Lord, Kāśī Miśra replied, “O King, your fortune has no limit!”**

### TEXT 58

**সার্বভৌম-সঙ্গে রাজা করে ঠারাঠারি ।  
আর কেহ নাহি জানে চেতন্তের চুরি ॥ ৫৮ ॥**

*sārvabhauma-saṅge rājā kare ṭhārāṭhāri  
āra keha nāhi jāne caitanyera curi*

### SYNONYMS

*sārvabhauma-saṅge*—with Sārvabhauma Bhāṭṭācārya; *rājā*—the King; *kare*—does; *ṭhārāṭhāri*—indication; *āra*—further; *keha*—anyone; *nāhi*—not; *jāne*—knows; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *curi*—tricks.

### TRANSLATION

**The King and Sārvabhauma Bhāṭṭācārya were both aware of the Lord's activities, but no one else could see the tricks of Lord Caitanya Mahāprabhu.**

### TEXT 59

**যারে তাঁর কৃপা, সেই জানিবারে পারে ।  
কৃপা বিনা ব্রহ্মাদিক জানিবারে নারে ॥ ৫৯ ॥**

*yāre tānira kṛpā, sei jānibāre pāre  
kṛpā vinā brahmādika jānibāre nāre*

### SYNONYMS

*yāre*—upon whom; *tānira*—His; *kṛpā*—mercy; *sei*—that person; *jānibāre*—to know; *pāre*—is able; *kṛpā*—mercy; *vinā*—without; *brahma-ādika*—the demigods, headed by Lord Brahmā; *jānibāre*—to know; *nāre*—are not able.

### TRANSLATION

Only a person who has received the mercy of the Lord can understand. Without the Lord's mercy, even the demigods, headed by Lord Brahmā, cannot understand.

### TEXT 60

ରାଜାର ତୁଳ୍ଟ ସେବା ଦେଖି' ପ୍ରଭୁର ତୁଷ୍ଟ ମନ ।  
ସେଇ ତ' ପ୍ରସାଦେ ପାଇଲ 'ରହ୍ୟ-ଦର୍ଶନ' ॥ ୬୦ ॥

*rājāra tuccha sevā dekhi' prabhura tuṣṭa mana  
sei ta' prasāde pāila 'rahasya-darśana'*

### SYNOMYS

*rājāra*—of the King; *tuccha*—insignificant, menial; *sevā*—service; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *tuṣṭa*—satisfied; *mana*—mind; *sei*—that; *ta'*—indeed; *prasāde*—by mercy; *pāila*—got; *rahasya-darśana*—seeing of the mystery of the activities.

### TRANSLATION

Śrī Caitanya Mahāprabhu was very satisfied to see the King accept the menial task of sweeping the street, and for this humility, the King received the mercy of Śrī Caitanya Mahāprabhu. He could therefore observe the mystery of Śrī Caitanya Mahāprabhu's activities.

### PURPORT

The mystery of the Lord's activities is described by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Lord Jagannātha was astonished to see the transcendental dancing and chanting of Śrī Caitanya Mahāprabhu, and He stopped His car just to see the dancing. Lord Caitanya Mahāprabhu then danced in such a mystical way that He pleased Lord Jagannātha. The seer and the dancer were one and the same Supreme Person, but the Lord, being one and many at the same time, was exhibiting the variegatedness of His pastimes. This is the meaning behind His mysterious exhibition. By the mercy of Śrī Caitanya Mahāprabhu, the King could understand how both of Them were enjoying each other's activities. Another mysterious exhibition was Śrī Caitanya Mahāprabhu's simultaneous presence in seven groups. By the mercy of Śrī Caitanya Mahāprabhu, the King could understand that also.

### TEXT 61

ସାକ୍ଷାତେ ନା ଦେଯ ଜେଥା, ପରୋକ୍ତେ ତ' ଜୟା ।  
କେ ବୁଝିତେ ପାରେ ଚିତ୍ତଚନ୍ଦ୍ରର ମାୟା ॥ ୬୧ ॥

*sākṣāte nā deya dekhā, parokṣe ta' dayā  
ke bujhite pāre caitanya-candrera māyā*

### SYNONYMS

*sākṣāte*—directly; *nā*—not; *deya*—gives; *dekhā*—interview; *parokṣe*—indirectly; *ta'*—indeed; *dayā*—there was mercy; *ke*—who; *bujhite*—to understand; *pāre*—is able; *caitanya-candrera*—of Lord Śrī Caitanya Mahāprabhu; *māyā*—internal potency.

### TRANSLATION

**Although the King was refused an interview, he was indirectly bestowed causeless mercy. Who can understand the internal potency of Śrī Caitanya Mahāprabhu?**

### PURPORT

As Śrī Caitanya Mahāprabhu was playing the part of a world teacher, He did not agree to see the King because a king is a mundane person interested in money and women. Indeed, the very name "king" suggests one who is always surrounded by money and women. As a *sannyāsi*, Śrī Caitanya Mahāprabhu was afraid of both money and women. The very word "king" is repugnant to one who is in the renounced order of life. Śrī Caitanya Mahāprabhu refused to see the King, but indirectly, by the Lord's causeless mercy, the King was able to understand the Lord's mysterious activities. Lord Caitanya Mahāprabhu's activities were exhibited sometimes to reveal Him as the Supreme Personality of Godhead and sometimes to show Him as a devotee. Both kinds of activity are mysterious and appreciated only by pure devotees.

### TEXT 62

**সার্বভৌম, কাশীমিশ্র,—তুই মহাশয় ।  
রাজারে প্রসাদ দেখি' হইলা বিস্ময় ॥ ৬২ ॥**

*sārvabhauma, kāśī-miśra, —dui mahāśaya  
rājāre prasāda dekhi' ha-ilā vismaya*

### SYNONYMS

*sārvabhauma*—Sārvabhauma; *Bhaṭṭācārya*; *kāśī-miśra*—Kāśī Miśra; *dui*—two great personalities; *rājāre*—unto the King; *prasāda*—mercy; *dekhi'*—seeing; *ha-ilā*—became; *vismaya*—astonished.

### TRANSLATION

When the two great personalities Sārvabhauma Bhāttācārya and Kāśī Miśra saw Caitanya Mahāprabhu's causeless mercy upon the King, they were astonished.

### TEXT 63

এইমত লীলা প্রভু কৈল কতক্ষণ ।  
আপনে গায়েন, নাচ'ন নিজ-ভক্তগণ ॥ ৬৩ ॥

*ei-mata lilā prabhu kaila kata-kṣaṇa  
āpane gāyena, nācā'na nija-bhakta-gaṇa*

### SYNONYMS

*ei-mata*—in this way; *lilā*—pastimes; *prabhu*—Śrī Caitanya Mahāprabhu; *kaila*—performed; *kata-kṣaṇa*—for some time; *āpane gāyena*—personally sings; *nācā'na*—made to dance; *nija-bhakta-gaṇa*—His own personal devotees.

### TRANSLATION

Lord Śrī Caitanya Mahāprabhu performed His pastimes for some time in this way. He personally sang and induced His personal associates to dance.

### TEXT 64

কভু এক মূর্তি, কভু হন বহু-মূর্তি ।  
কার্য-অনুরূপ প্রভু অকাশয়ে শক্তি ॥ ৬৪ ॥

*kabhu eka mūrti, kabhu hana bahu-mūrti  
kārya-anurūpa prabhu prakāśaye śakti*

### SYNONYMS

*kabhu*—sometimes; *eka mūrti*—one form; *kabhu*—sometimes; *hana*—becomes; *bahu-mūrti*—many forms; *kārya-anurūpa*—according to the program of activities; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *prakāśaye*—exhibits; *śakti*—His internal potency.

### TRANSLATION

According to His need, the Lord sometimes exhibited one form and sometimes many. This was being executed by His internal potency.

## TEXT 65

ଲୀଳାବେଶେ ପ୍ରଭୁର ନାହି ନିଜାନୁସନ୍ଧାନ ।  
ଇଚ୍ଛା ଜାନି ‘ଲୀଳା ଶକ୍ତି’ କରେ ସମାଧାନ ॥ ୬୫ ॥

*lilāveśe prabhura nāhi nijānusandhāna  
icchā jāni ‘lilā śakti’ kare samādhāna*

## SYNONYMS

*lilā-āvēśe*—in the ecstasy of transcendental pastimes; *prabhura*—of Śrī Caitanya Mahāprabhu; *nāhi*—there was not; *nija-anusandhāna*—understanding about His personal self; *icchā jāni*—knowing His desire; *lilā śakti*—the potency known as *lilā-śakti*; *kare*—does; *samādhāna*—all arrangements.

## TRANSLATION

Indeed, the Personality of Godhead forgot Himself in the course of His transcendental pastimes, but His internal potency [*lilā-śakti*], knowing the intentions of the Lord, made all arrangements.

## PURPORT

It is stated in the *Upaniṣads*:

*parāsyā śaktir vividhaiva śrūyate  
svābhāvīki jñāna-bala-kriyā ca*

“The Supreme Lord has multi-potencies which act so perfectly that all consciousness, strength and activity are being directed solely by His will.” (*Śvetāśvatara Upaniṣad* 6.8)

Śrī Caitanya Mahāprabhu exhibited His mystic power in presenting Himself simultaneously in each and every *saṅkirtana* group. Most people thought that He was one, but some saw that He was many. The internal devotees could understand that the Lord, although one, was exhibiting Himself as many in the different *saṅkirtana* groups. When Śrī Caitanya Mahāprabhu danced, He forgot Himself and was simply absorbed in ecstatic bliss. However, His internal potency arranged everything perfectly. This is the difference between the internal and external potency. In the material world, the external potency (material energy) can act only after one endeavors at great length, but when the Supreme Lord desires, everything is performed automatically by the internal potency. By His will, things happen so nicely and perfectly that they appear to be carried out automatically. Sometimes the activities of the internal potency are exhibited in the material

world. In fact, all the activities of material nature are actually performed by the inconceivable energies of the Lord, but so-called scientists and students of material nature are unable to understand ultimately how things are happening. They evasively conclude that everything is being done by nature, but they do not know that behind nature is the potent Supreme Personality of Godhead. This is explained in *Bhagavad-gītā*:

*mayādhyakṣeṇa prakṛtiḥ  
sūyate sa-carācaram  
hetunānena kaunteya  
jagad viparivartate*

“This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.” (Bg. 9.10)

### TEXT 66

পূর্বে যৈছে রাসাদি লীলা কৈল বৃন্দাবনে।  
অলৌকিক লীলা গোর কৈল ক্ষণে ক্ষণে ॥ ৬৬ ॥

*pūrve yaiche rāsa-ādi līlā kaila vṛndāvane  
alaukika līlā gaura kaila kṣaṇe kṣaṇe*

### SYNONYMS

*pūrve*—formerly; *yaiche*—as; *rāsa-ādi līlā*—the *rāsa-līlā* and other pastimes; *kaila*—performed; *vṛndāvane*—at Vṛndāvana; *alaukika*—uncommon; *līlā*—pastimes; *gaura*—Lord Śrī Caitanya Mahāprabhu; *kaila*—performed; *kṣaṇe*—moment after moment.

### TRANSLATION

Just as Lord Śrī Kṛṣṇa formerly performed the *rāsa-līlā* dance and other pastimes at Vṛndāvana, Lord Śrī Caitanya Mahāprabhu performed uncommon pastimes moment after moment.

### TEXT 67

ভক্তগণ অনুভবে, নাহি জানে আন ।  
শ্রীভাগবত-শাস্ত্র তাহাতে প্রমাণ ॥ ৬৭ ॥

*bhakta-gana anubhave, nāhi jāne āna  
śrī-bhāgavata-sāstra tāhāte pramāṇa*

### SYNONYMS

*bhakta-gaṇa*—all devotees; *anubhave*—could perceive; *nāhi jāne*—do not know; *āna*—others; *śrī-bhāgavata-śāstra*—the revealed scripture *Śrimad-Bhāgavatam*; *tāhāte*—in that connection; *pramāṇa*—evidence.

### TRANSLATION

**Śrī Caitanya Mahāprabhu's dancing before the Ratha-yātrā car could be perceived only by pure devotees. Others could not understand. Descriptions of Lord Kṛṣṇa's uncommon dancing can be found in the revealed scripture Śrimad-Bhāgavatam.**

### PURPORT

Lord Śrī Kṛṣṇa expanded Himself into many forms while engaged in the *rāsa-lilā* dance, and He also expanded Himself when He married 16,000 wives in Dvārakā. The same process was adopted by Śrī Caitanya Mahāprabhu when He expanded Himself into seven forms to dance in each and every group of the *saṅkirtana* party. These expansions were appreciated by pure devotees, including King Pratāparudra. Although for reasons of external formality Śrī Caitanya Mahāprabhu refused to see King Pratāparudra because he was a king, King Pratāparudra became one of the Lord's most confidential devotees by the Lord's special mercy upon Him. The King could see Śrī Caitanya Mahāprabhu simultaneously present in all seven groups. As confirmed in *Śrimad-Bhāgavatam*, one cannot see the expansions of the transcendental forms of the Lord unless one is a pure devotee of the Lord.

### TEXT 68

এইমত মহাপ্রভু করে নৃত্য-রঞ্জে ।  
ভাসাইল সব লোক প্রেমের তরঙ্গে ॥ ৬৮ ॥

*ei-mata mahāprabhu kare nṛtya-raṅge  
bhāsāila saba loka premera taraṅge*

### SYNONYMS

*ei-mata*—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—performs; *nṛtya-raṅge*—dancing in great pleasure; *bhāsāila*—inundated; *saba*—all; *loka*—people; *premera taraṅge*—in waves of ecstatic love.

### TRANSLATION

**In this way Śrī Caitanya Mahāprabhu danced in great jubilation and inundated all the people with waves of ecstatic love.**

## TEXT 69

এইভ হৈল কৃষ্ণের রথে আরোহণ ।  
তার আগে প্রভু নাচাইল শক্তগণ ॥ ৬৯ ॥

*ei-mata haila kṛṣṇera rathe ārohaṇa  
tāra āge prabhu nācāila bhakta-gaṇa*

## SYNONYMS

*ei-mata*—in this way; *haila*—there was; *kṛṣṇera*—of Lord Śrī Kṛṣṇa; *rathe*—on the car; *ārohaṇa*—getting up; *tāra āge*—before it; *prabhu*—Śrī Caitanya Mahāprabhu; *nācāila*—caused to dance; *bhakta-gaṇa*—all devotees.

## TRANSLATION

Thus Lord Jagannātha mounted His car, and Lord Śrī Caitanya Mahāprabhu inspired all His devotees to dance in front of it.

## TEXT 70

আগে শুন জগন্নাথের গুণ্ডিচা-গমন ।  
তার আগে প্রভু মৈছে করিলা নর্তন ॥ ৭০ ॥

*āge śuna jagannāthera guṇḍicā-gamana  
tāra āge prabhu yaiche karilā nartana*

## SYNONYMS

*āge*—ahead; *śuna*—hear; *jagannāthera*—of Lord Jagannātha; *guṇḍicā-gamana*—going to the Guṇḍicā temple; *tāra āge*—before that; *prabhu*—Śrī Caitanya Mahāprabhu; *yaiche*—as; *karilā*—did; *nartana*—dancing.

## TRANSLATION

Now please hear about Lord Jagannātha's going to the Guṇḍicā temple while Śrī Caitanya Mahāprabhu danced before the Ratha car.

## TEXT 71

এইভ কীর্তন প্রভু করিল কাতক্ষণ ।  
আপন-উদ্যোগে নাচাইল শক্তগণ ॥ ৭১ ॥

*ei-mata kīrtana prabhu karila kata-kṣaṇa  
āpana-udyoge nācāila bhakta-gaṇa*

### SYNONYMS

*ei-mata*—in this way; *kirtana*—chanting; *prabhu*—Śrī Caitanya Mahāprabhu; *karila*—performed; *kata-kṣaṇa*—for some time; *āpana*—personal; *udyoge*—by endeavor; *nācāila*—caused to dance; *bhakta-gaṇa*—all the devotees.

### TRANSLATION

The Lord performed *kirtana* for some time and, through His own endeavor, inspired all the devotees to dance.

### TEXT 72

ଆପନି ନାଚିତେ ସବେ ପ୍ରଭୁର ମନ ହୈଲ ।  
ସାତ ସମ୍ପ୍ରଦାୟ ତବେ ଏକତ୍ର କରିଲ ॥ ୭୨ ॥

*āpani nācite yabe prabhura mana haila  
sāta sampradāya tabe ekatra karila*

### SYNONYMS

*āpani*—personally; *nācite*—to dance; *yabe*—when; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *mana*—mind; *haila*—became; *sāta sampradāya*—all the seven parties; *tabe*—at that time; *ekatra karila*—combined.

### TRANSLATION

When the Lord Himself wanted to dance, all seven groups combined together.

### TEXT 73

ଶ୍ରୀଵାସ, ରାମାଇ, ରଘୁ, ଗୋବିନ୍ଦ, ମୁକୁନ୍ଦ ।  
ହରିଦାସ, ଗୋବିନ୍ଦାନନ୍ଦ, ମାଧ୍ୱ, ଗୋବିନ୍ଦ ॥ ୭୩ ॥

*śrīvāsa, rāmāi, raghu, govinda, mukunda  
haridāsa, govindānanda, mādhava, govinda*

### SYNONYMS

*śrīvāsa*—Śrīvāsa; *rāmāi*—Rāmāi; *raghu*—Raghu; *govinda*—Govinda; *mukunda*—Mukunda; *haridāsa*—Haridāsa; *govindānanda*—Govindānanda; *mādhava*—Mādhava; *govinda*—Govinda.

### TRANSLATION

The Lord's devotees—including Śrīvāsa, Rāmāi, Raghu, Govinda, Mukunda, Haridāsa, Govindānanda, Mādhava and Govinda—all combined together.

## TEXT 74

উদ্ধৃতে প্রভুর ঘবে হৈল মন ।  
স্বরূপের সঙ্গে দিল এই নব জন ॥ ৭৪ ॥

*uddanḍa-nṛtye prabhura yabe haila mana  
svarūpera saṅge dila ei nava jana*

## SYNONYMS

*uddanḍa-nṛtye*—in the dancing with high jumps; *prabhura*—of Śrī Caitanya Mahāprabhu; *yabe*—when; *haila mana*—it was the mind; *svarūpera*—Svarūpa Dāmodara; *saṅge*—with; *dila*—gave; *ei*—these; *nava jana*—nine persons.

## TRANSLATION

When Śrī Caitanya Mahāprabhu desired to jump high while dancing, He placed these nine people in the charge of Svarūpa Dāmodara.

## TEXT 75

এই দশ জন প্রভুর সঙ্গে গায়, ধায় ।  
আর সব সম্প্রদায় চারি দিকে গায় ॥ ৭৫ ॥

*ei daśa jana prabhura saṅge gāya, dhāya  
āra saba sampradāya cāri dike gāya*

## SYNONYMS

*ei daśa jana*—these ten persons; *prabhura*—Śrī Caitanya Mahāprabhu; *saṅge*—with; *gāya*—chant; *dhāya*—run; *āra*—others; *saba*—all; *sampradāya*—groups of men; *cāri dike*—all around; *gāya*—chant.

## TRANSLATION

These devotees [Svarūpa Dāmodara and the devotees in his charge] sang along with the Lord, and they also ran beside Him. All the other groups of men also sang.

## TEXT 76

দণ্ডবৎ করি, প্রভু যুগ্ম' দুই হাত ।  
উর্ধ্ম-মুখে শ্রদ্ধি করে দেখি' জগন্নাথ ॥ ৭৬ ॥

*danḍavat kari, prabhu yuḍi' dui hāta  
ūrdhvamukhe stuti kare dekhi' jagannātha*

### SYNONYMS

*daṇḍavat kari*—offering obeisances; *prabhu*—Śrī Caitanya Mahāprabhu; *yudī*—folding; *dui hāta*—two hands; *ūrdhvā-mukhe*—raising the face upward; *stuti kare*—offers prayer; *dekhī*—seeing; *jagannātha*—the Deity of Lord Jagannātha.

### TRANSLATION

**Offering obeisances to the Lord with folded hands, Śrī Caitanya Mahāprabhu raised His face toward Jagannātha and prayed as follows.**

### TEXT 77

ନମୋ ଅକ୍ଷଣ୍ୟଦେବୀଯ ଗୋତ୍ରାକ୍ଷଣହିତାୟ ଚ ।  
ଜଗଦ୍ଧିତୀୟ କୃଷ୍ଣାୟ ଗୋବିନ୍ଦାୟ ନମୋ ନମଃ ॥ ୭୭ ॥

*namo brahmaṇya-devāya  
go-brāhmaṇa-hitāya ca  
jagad-dhitāya kṛṣṇāya  
govindāya namo namah*

### SYNONYMS

*namah*—all obeisances; *brahmaṇya-devāya*—to the Lord worshipable by persons in brahminical culture; *go-brāhmaṇa*—for cows and *brāhmaṇas*; *hitāya*—beneficial; *ca*—also; *jagat-hitāya*—to one who always is benefiting the whole world; *kṛṣṇāya*—unto Kṛṣṇa; *govindāya*—unto Govinda; *namah* *namah*—repeated obeisances.

### TRANSLATION

“‘Let me offer my respectful obeisances unto Lord Kṛṣṇa, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brāhmaṇas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Kṛṣṇa and Govinda.’

### PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (1.19.65).

### TEXT 78

ଜୟତି ଜୟତି ଦେବୋ ଦେବକୀନନ୍ଦନୋହସୌ  
ଜୟତି ଜୟତି କୃଷ୍ଣୋ ବୃଦ୍ଧିବଂଶପ୍ରଦୀପଃ ।

জয়তি জয়তি মেষশ্রামলঃ কোমলাঙ্গে।  
জয়তি জয়তি পৃথুভারনাশো মুকুন্দঃ ॥ ১৮ ॥

*jayati jayati devo devakī-nandano 'sau  
jayati jayati kṛṣṇo vr̥ṣṇi-varṇśa-pradipah  
jayati jayati megha-śyāmalah komalāṅgo  
jayati jayati pṛthvi-bhāra-nāśah mukundah*

### SYNOMYMS

*jayati*—all glories; *jayati*—all glories; *devah*—to the Supreme Personality of Godhead; *devakī-nandanaḥ*—the son of Devakī; *asau*—He; *jayati jayati*—all glories; *kṛṣṇah*—to Lord Kṛṣṇa; *vr̥ṣṇi-varṇśa-pradipah*—the light of the dynasty of Vṛṣṇi; *jayati jayati*—all glories; *mehga-śyāmalah*—to the Supreme Personality of Godhead, who looks like a blackish cloud; *komala-aṅgah*—with a body as soft as a lotus flower; *jayati jayati*—all glories; *pṛthvi-bhāra-nāśah*—to the deliverer of the whole world from its burden; *mukundah*—the deliverer of liberation to everyone.

### TRANSLATION

“All glories unto the Supreme Personality of Godhead who is known as the son of Devakī. All glories to the Supreme Personality of Godhead who is known as the light of the dynasty of Vṛṣṇi. All glories to the Supreme Personality of Godhead whose bodily luster is like that of a new cloud and whose body is as soft as a lotus flower. All glories to the Supreme Personality of Godhead who appeared on this planet to deliver the world from the burden of demons and who can offer liberation to everyone.”

### PURPORT

This is a verse from the *Mukunda-mālā* (3).

### TEXT 79

জয়তি জননিবাসো দেবকীজন্মবাদো  
যদুবরপরিষৎ বৈর্বদ্বে ভিরশূলৰ্ম্ম।  
শ্রিরচরবজ্জিনঞ্চ: মুশ্মিত-আমুখেন  
অজপূরবনিতানাং বর্ধণ কামদেবম् ॥ ১৯ ॥

*jayati jana-nivāso devakī-janma-vādo  
yadu-vara-pariṣat svair dorbhir asyann adharmam  
sthira-cara-vṛjina-ghnaḥ susmita-śri-mukhena  
vraja-pura-vanitānāṁ vardhayan kāma-devam*

### SYNONYMS

*jayati*—eternally lives gloriously; *jana-nivāsaḥ*—He who lives among human beings like the members of the Yadu dynasty and is the ultimate resort of all living entities; *devakī-janma-vādaḥ*—known as the son of Devakī (No one can actually become the father or mother of the Supreme Personality of Godhead. Therefore *devakī-janma-vāda* means that He is known as the son of Devakī. Similarly, He is also known as the son of mother Yaśodā, Vasudeva or Nanda Mahārāja.); *yadu-vara-pariṣat*—served by the members of the Yadu dynasty or the cowherd men of Vṛndāvana (all of whom are constant associates of the Supreme Lord and are the Lord's eternal servants); *svaiḥ dorbhiḥ*—by His own arms, or by His devotees like Arjuna who are just like His own arms; *asyaḥ*—killing; *adharmam*—demons or the impious; *sthira-cara-vṛjina-ghnah*—the destroyer of all the ill fortune of all living entities, moving and not moving; *su-smita*—always smiling; *śri-mukhena*—by His beautiful face; *vraja-pura-vanitānām*—of the damsels of Vṛndāvana; *vardhayan*—increasing; *kāma-devam*—the lusty desires.

### TRANSLATION

“Lord Śrī Kṛṣṇa is He who is known as *jana-nivāsa*, the ultimate resort of all living entities, and who is also known as *Devakī-nandana* or *Yaśodā-nandana*, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopīs of Vṛndāvana. May He be all glorious and happy!”

### PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (10.90.48).

### TEXT 80

নাহং বিপ্রো ন চ ন রাপতির্নাপি বৈষ্ণো ন শুজো  
 নাহং বর্ণী ন চ গৃহপতির্নো বনছে। যতির্ব।  
 কিঞ্চ প্রোজ্জন্মখিলপৰমানন্দপূর্ণামৃতাকে-  
 গোপীভূতঃ পদকমলযোদ্ধামস্তামামুদাসঃ ॥ ৮০

*nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdra  
 nāhaṁ varṇī na ca gr̄ha-patir no vanastho yatir vā  
 kintu prodyān-nikhila-paramānanda-pūrṇāmṛtābdher  
 gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

### SYNONYMS

*na*—not; *aham*—I; *vipraḥ*—a brāhmaṇa; *na*—not; *ca*—also; *nara-patiḥ*—a king or kṣatriya; *na*—not; *api*—also; *vaiśyāḥ*—belonging to the mercantile class; *na*—not; *śūdraḥ*—belonging to the worker class; *na*—not; *aham*—I; *varṇī*—belonging to any caste, or *brahmacārī* (A *brahmacārī* may belong to any caste. Anyone can become a *brahmacārī* or lead a life of celibacy.); *na*—not; *ca*—also; *grha-patiḥ*—householder; *no*—not; *vana-sthaḥ*—vānaprastha, one who, after retirement from family life, goes to the forest to learn how to be detached from family life; *yatiḥ*—mendicant or renunciant; *vā*—either; *kintu*—but; *prodayan*—brilliant; *nikhila*—universal; *parama-ānanda*—with transcendental bliss; *pūrṇa*—complete; *amṛta-abdheḥ*—who is the ocean of nectar; *gopī-bhartuḥ*—of the Supreme Person, who is the maintainer of the *gopīs*; *pada-kamalayoḥ*—of the two lotus feet; *dāsa*—of the servant; *dāsa-anudāsaḥ*—the servant of the servant.

### TRANSLATION

“I am not a brāhmaṇa, I am not a kṣatriya, I am not a vaiśya or a śūdra. Nor am I a brahmacārī, a householder, a vānaprastha or a sannyāsi. I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Śrī Kṛṣṇa, the maintainer of the *gopīs*. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance.””

### PURPORT

This verse is found in the *Padyāvalī* (74).

### TEXT 81

**এত পদি' পুনরপি করিল প্রণাম।  
যোগ্যহাতে ভক্তগণ বন্দে ভগবান्॥ ৮১ ॥**

*eta padī' punarapi karila pranāma  
yoga-hāte bhakta-gaṇa vande bhagavān*

### SYNONYMS

*eta padī'*—reciting these; *punarapi*—again; *karila*—the Lord offered; *pranāma*—obeisances; *yoga-hāte*—with folded hands; *bhakta-gaṇa*—all the devotees; *vande*—offer prayer; *bhagavān*—unto the Supreme Personality of Godhead.

### TRANSLATION

Having recited all these verses from scripture, the Lord again offered His obeisances, and all the devotees, with folded hands, also offered prayers to the Supreme Personality of Godhead.

## TEXT 82

উদ্দণ্ড নৃত্য প্রভু করিয়া হৃষ্কার ।  
চক্র-ভ্রমি ভ্রমে ঘৈছে অলাত-আকার ॥ ৮২ ॥

*uddan̄da nr̄tya prabhu kariyā huṇkāra  
cakra-bhrami bhrame yaiche alāta-ākāra*

## SYNONYMS

*uddan̄da*—jumping; *nr̄tya*—dancing; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyā*—making; *huṇkāra*—loud vibration; *cakra-bhrami*—making a circular movement like a wheel; *bhrame*—moves; *yaiche*—as if; *alāta-ākāra*—circle of fire.

## TRANSLATION

When Śrī Caitanya Mahāprabhu danced and jumped high, roaring like thunder and moving in a circle like a wheel, He appeared like a circling firebrand.

## PURPORT

If a burning cinder of a firebrand is whirled about very swiftly, it gives the appearance of a circle of fire. This is called *alāta-ākāra*, or a firebrand circle. This whole circle is not actually made of fire but is a single fire in motion. Similarly, Lord Śrī Caitanya Mahāprabhu is a single personality, but when He danced and jumped high in a circle, He appeared like the *alāta-cakra*.

## TEXT 83

নৃত্যে প্রভুর যাইঁ যাইঁ পড়ে পদতল ।  
সসাগর-শৈল মহী করে টলমল ॥ ৮৩ ॥

*nr̄tye prabhura yāhān̄ yāñhā pađe pada-tala  
sa-sāgara-śaila mahī kare ṭalamala*

## SYNONYMS

*nr̄tye*—while dancing; *prabhura*—of Śrī Caitanya Mahāprabhu; *yāhān̄ yāñhā*—wherever; *pađe*—steps; *pada-tala*—His foot; *sa-sāgara*—with the oceans; *śaila*—hills and mountains; *mahī*—the earth; *kare*—does; *ṭalamala*—tilting.

## TRANSLATION

Wherever Śrī Caitanya Mahāprabhu stepped while dancing, the whole earth, with its hills and seas, appeared to tilt.

## TEXT 84

স্তম্ভ, স্বেদ, পুলক, অশ্রু, কম্প, বৈবর্ণ্য।  
নানা-ভাবে বিবশতা, গর্ব, হর্ষ, দৈন্য ॥ ৮৪ ॥

stambha, sveda, pulaka, aśru, kampa, vaivarnya  
nānā-bhāve vivaśatā, garva, harṣa, dainya

## SYNONYMS

*stambha*—being stunned; *sveda*—perspiration; *pulaka*—jubilation; *aśru*—tears; *kampa*—trembling; *vaivarnya*—change of color; *nānā-bhāve*—in various ways; *vivaśatā*—helplessness; *garva*—pride; *harṣa*—exuberance; *dainya*—humility.

## TRANSLATION

When Caitanya Mahāprabhu danced, He displayed various blissful transcendental changes in His body. Sometimes He appeared as though stunned. Sometimes the hairs of His body stood on end. Sometimes He perspired, cried, trembled and changed color, and sometimes He exhibited symptoms of helplessness, pride, exuberance and humility.

## TEXT 85

আচাড় খাঞ্চা পড়ে ভূমে গড়ি' যায়।  
সুবর্ণ-পর্বত যৈছে ভূমেতে লোটায় ॥ ৮৫ ॥

āchāḍa khāñā paḍe bhūme gaḍi' yāya  
suvarṇa-parvata yaiche bhūmete loṭāya

## SYNONYMS

*āchāḍa khāñā*—crashing; *paḍe*—falls; *bhūme*—on the ground; *gaḍi'*—rolling; *yāya*—goes; *suvarṇa-parvata*—a golden mountain; *yaiche*—as if; *bhūmete*—on the ground; *loṭāya*—rolls.

## TRANSLATION

When Śrī Caitanya Mahāprabhu fell down with a crash while dancing, He would roll on the ground. At such times it appeared that a golden mountain was rolling on the ground.

## TEXT 86

ନିତ୍ୟାନନ୍ଦପ୍ରଭୁ ଦୁଇ ହାତ ପ୍ରସାରିଯା ।  
ପ୍ରଭୁରେ ଧରିତେ ଚାହେ ଆଶପାଶ ଦାଏଣ୍ଠା ॥ ୮୬ ॥

*nityānanda-prabhu dui hāta prasāriyā  
prabhure dharite cāhe āśa-pāśa dhāñā*

## SYNONYMS

*nityānanda-prabhu*—Lord Nityānanda Prabhu; *dui*—two; *hāta*—hands; *prasāriyā*—stretching; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *dharite*—to catch; *cāhe*—wants; *āśa-pāśa*—here and there; *dhāñā*—running.

## TRANSLATION

Nityānanda Prabhu would stretch out His two hands and try to catch the Lord when He was running here and there.

## TEXT 87

ପ୍ରଭୁ-ପାଛେ ବୁଲେ ଆଚାର୍ୟ କରିଯା ହୃଦ୍ଧାର ।  
'ହରିବୋଲ' 'ହରିବୋଲ' ବଲେ ବାର ବାର ॥ ୮୭ ॥

*prabhu-pāche bule ācārya kariyā huṇkāra  
'hari-bola' 'hari-bola' bale bāra bāra*

## SYNONYMS

*prabhu-pāche*—behind the Lord; *bule*—was walking; *ācārya*—Advaita Ācārya; *kariyā*—making; *huṇkāra*—a loud vibration; *hari-bola* *hari-bola*—chant the holy name of Hari; *bale*—says; *bāra bāra*—again and again.

## TRANSLATION

Advaita Ācārya would walk behind the Lord and loudly chant “Hari bol! Hari bol!” again and again.

## TEXT 88

ଲୋକ ନିବାରିତେ ହୈଲ ତିନ ମଣ୍ଡଳ ।  
ପ୍ରଥମ-ମଣ୍ଡଳେ ନିତ୍ୟାନନ୍ଦ ମହାବଳ ॥ ୮୮ ॥

*loka nivārite haila tina maṇḍala  
prathama-maṇḍale nityānanda mahā-bala*

### SYNONYMS

*loka*—the people; *nivārite*—to check; *haila*—there were; *tina*—three; *maṇḍala*—circles; *prathama-maṇḍale*—in the first circle; *nityānanda*—Lord Nityānanda; *mahā-bala*—of great strength.

### TRANSLATION

Just to check the crowds from coming too near the Lord, they formed three circles. The first circle was guided by Nityānanda Prabhu, who is Balarāma Himself, the possessor of great strength.

### TEXT 89

কাশীস্বর গোবিন্দাদি যত ভক্তগণ ।  
হাতাহাতি করি' হৈল দ্বিতীয় আবরণ ॥ ৮৯ ॥

*kāśīśvara govindādi yata bhakta-gaṇa  
hātāhāti kari' haila dvitīya āvaraṇa*

### SYNONYMS

*kāśīśvara*—Kāśīśvara; *govinda-ādi*—headed by Govinda; *yata*—all; *bhakta-gaṇa*—devotees; *hātāhāti*—linked hand to hand; *kari'*—doing; *haila*—became; *dvitīya*—a second; *āvaraṇa*—covering circle.

### TRANSLATION

All the devotees headed by Kāśīśvara and Govinda linked hands and formed a second circle around the Lord.

### TEXT 90

বাহিরে প্রতাপরুদ্র লঞ্চ পাত্রগণ ।  
মণ্ডল হঞ্চ করে লোক নিবারণ ॥ ৯০ ॥

*bāhire pratāparudra lañā pātra-gaṇa  
maṇḍala hañā kare loka nivāraṇa*

### SYNONYMS

*bāhire*—outside; *pratāparudra*—King Pratāparudra; *lañā*—taking; *pātra-gaṇa*—his own associates; *maṇḍala*—circle; *hañā*—becoming; *kare*—does; *loka*—of the crowd; *nivāraṇa*—checking.

### TRANSLATION

Mahārāja Pratāparudra and his personal assistants formed a third circle around the two inner circles just to check the crowd from coming too near.

### TEXT 91

হরিচন্দনের শঙ্কে হস্ত আলংকৃত্যা ।  
প্রভুর নৃত্য দেখে রাজা আবিষ্ট হঞ্চ ॥ ৯১ ॥

*haricandanera skandhe hasta ālambiyā  
prabhura nṛtya dekhe rājā āviṣṭa hañā*

### SYNONYMS

*haricandanera*—of Haricandana; *skandhe*—on the shoulder; *hasta*—hand; *ālambiyā*—putting; *prabhura*—of Śrī Caitanya Mahāprabhu; *nṛtya dekhe*—sees the dancing; *rājā*—Mahārāja Pratāparudra; *āviṣṭa hañā*—in great ecstasy.

### TRANSLATION

With his hands on the shoulders of Haricandana, King Pratāparudra could see Lord Caitanya Mahāprabhu dancing, and the King felt great ecstasy.

### TEXT 92

হেনকালে শ্রীনিবাস প্রেমাবিষ্ট-মন ।  
রাজার আগে রহি' দেখে প্রভুর নর্তন ॥ ৯২ ॥

*hena-kāle śrīnivāsa premāviṣṭa-mana  
rājāra āge rahi' dekhe prabhura nartana*

### SYNONYMS

*hena-kāle*—at this time; *śrīnivāsa*—Śrīvāsa Ṭhākura; *prema-āviṣṭa-mana*—with a greatly ecstatic mind; *rājāra āge*—in front of the King; *rahi'*—keeping himself; *dekhe*—sees; *prabhura*—of Śrī Caitanya Mahāprabhu; *nartana*—the dancing.

### TRANSLATION

While the King beheld the dancing, Śrīvāsa Ṭhākura, standing in front of him, became ecstatic as he saw the dancing of Śrī Caitanya Mahāprabhu.

## TEXT 93

ରାଜାର ଆଗେ ହରିଚନ୍ଦନ ଦେଖେ ଶ୍ରୀନିବାସ ।  
ହଞ୍ଚେ ତୋରେ ସ୍ପର୍ଶ' କହେ,—ହୁ ଏକ-ପାଶ ॥ ୯୩ ॥

*rājāra āge haricandana dekhe śrinivāsa  
haste tāṅre sparsī' kahe,—hao eka-pāśa*

## SYNONYMS

*rajañā āge—in front of the King; haricandana—Haricandana; dekhe—sees; śrinivāsa—Śrīvāsa Ṭhākura; haste—with his hand; tāṅre—him; sparsī’—touching; kahe—says; hao—please come; eka-pāśa—to one side.*

## TRANSLATION

**Seeing Śrīvāsa Ṭhākura standing before the King, Haricandana touched Śrīvāsa with his hand and requested him to step aside.**

## TEXT 94

ନୃତ୍ୟାବେଶେ ଶ୍ରୀନିବାସ କିଛୁଇ ନା ଜାନେ ।  
ବାର ବାର ଢେଲେ, ତେଣେହା କ୍ରୋଧ ହେଲ ମନେ ॥ ୯୪ ॥

*nṛtyāvēśe śrinivāsa kichui nā jāne  
bāra bāra ṭhele, teñho krodha haila mane*

## SYNONYMS

*nṛtya-āvēśe—fully absorbed in seeing the dancing of Śrī Caitanya Mahāprabhu; śrinivāsa—Śrīvāsa Ṭhākura; kichui—anything; nā—does not; jāne—know; bāra bāra—again and again; ṭhele—when he pushes; teñho—Śrīvāsa; krodha—angry; haila—became; mane—in the mind.*

## TRANSLATION

**Absorbed in watching Śrī Caitanya Mahāprabhu dance, Śrīvāsa Ṭhākura could not understand why he was being touched and pushed. After he was pushed again and again, he became angry.**

## TEXT 95

ଚାପଡ଼ ମାରିଯା ତାରେ କୈଳ ନିବାରଣ ।  
ଚାପଡ଼ ଥାଣ୍ଡା କ୍ରୂଙ୍କ ହେଲା ହରିଚନ୍ଦନ ॥ ୯୫ ॥

cāpaḍa māriyā tāre kaila nivāraṇa  
cāpaḍa khāñā kruddha hailā haricandana

### SYNOMYS

cāpaḍa māriyā—slapping; tāre—him; kaila nivāraṇa—stopped; cāpaḍa khāñā—getting the slap; kruddha—angry; hailā—became; haricandana—Haricandana.

### TRANSLATION

Śrīvāsa Ṭhākura slapped Haricandana to stop him from pushing him. In turn, this made Haricandana angry.

### TEXT 96

ক্রুদ্ধ হঞ্চি তারে কিছু চাহে বলিবারে ।  
আপনি প্রতাপরূপ নিবারিল তারে ॥ ৯৬ ॥

kruddha hañā tāñre kichu cāhe balibāre  
āpani pratāparudra nivārila tāre

### SYNOMYS

kruddha hañā—becoming angry; tāñre—unto Śrīvāsa Ṭhākura; kichu—something; cāhe—wants; balibāre—to speak; āpani—personally; pratāparudra—King Pratāparudra; nivārila—stopped; tāre—unto him.

### TRANSLATION

As the angered Haricandana was about to speak to Śrīvāsa Ṭhākura, Pratāparudra Mahārāja personally stopped him.

### TEXT 97

ভাগ্যবান् তুমি—ইঁহার হস্ত-স্পর্শ পাইলা ।  
আমার ভাগ্যে নাহি, তুমি কৃতার্থ হৈলা ॥ ৯৭ ॥

bhāgyavān tumi—iñhāra hasta-sparśa pāilā  
āmāra bhāgye nāhi, tumi kṛtārtha hailā

### SYNOMYS

bhāgyavān tumi—you are very fortunate; iñhāra—of Śrīvāsa Ṭhākura; hasta—of the hand; sparśa—touch; pāilā—have received; āmāra bhāgye—in my fortune; nāhi—there is no such thing; tumi—you; kṛta-artha hailā—have become graced.

### TRANSLATION

**King Pratāparudra said, “You are very fortunate, for you have been graced by the touch of Śrīvāsa Ṭhākura. I am not so fortunate. You should feel obliged to him.”**

### TEXT 98

প্ৰভুৰ নৃত্য দেখি’ লোকে হৈল চমৎকার ।  
অন্ত আচুক, জগন্নাথের আনন্দ অপার ॥ ১৮ ॥

*prabhura nrtya dekhi’ loke haila camatkāra  
anya āchuk, jagannāthera ānanda apāra*

### SYNOMYMS

*prabhura*—of Śrī Caitanya Mahāprabhu; *nrtya*—dancing; *dekhi’*—seeing; *loke*—everyone; *haila*—became; *camatkāra*—astonished; *anya āchuk*—let alone others; *jagannāthera*—of Lord Jagannātha; *ānanda apāra*—there was extreme happiness.

### TRANSLATION

**Everyone was astonished by the dancing of Caitanya Mahāprabhu, and even Lord Jagannātha became extremely happy to see Him.**

### TEXT 99

রথ স্থির কৈল, আগে না করে গমন ।  
অনিমিষ-নেত্ৰে করে নৃত্য দৰশন ॥ ১৯ ॥

*ratha sthira kaila, āge nā kare gamana  
animiṣa-netre kare nrtya daraśana*

### SYNOMYMS

*ratha*—the car; *sthira kaila*—stopped; *āge*—forward; *nā*—not; *kare*—does; *gamana*—moving; *animiṣa*—unblinking; *netre*—with eyes; *kare*—does; *nrtya*—of the dancing; *daraśana*—seeing.

### TRANSLATION

**The car came to a complete standstill and remained immobile while Lord Jagannātha, with unblinking eyes, watched the dancing of Śrī Caitanya Mahāprabhu.**

## TEXT 100

সুভদ্রা-বলরামের হৃদয়ে উল্লাস ।  
নৃত্য দেখি' দুই জনার শ্রীমুখেতে হাস ॥ ১০০ ॥

*subhadrā-balarāmera hrdaye ullāsa  
nr̥tya dekhi' dui janāra śri-mukhete hāsa*

## SYNONYMS

*subhadrā*—of the goddess Subhadrā; *balarāmera*—and of Balarāma; *hrdaye*—in the hearts; *ullāsa*—ecstasy; *nr̥tya*—dancing; *dekhi'*—seeing; *dui janāra*—of the two persons; *śri-mukhete*—in the beautiful mouths; *hāsa*—smiling.

## TRANSLATION

The goddess of fortune, Subhadrā, and Lord Balarāma both felt great happiness and ecstasy within Their hearts. Indeed, They were seen smiling at the dancing.

## TEXT 101

উদ্ধণ্ণ নৃত্যে প্রভুর অদ্ভুত বিকার ।  
অষ্ট সাত্ত্বিক ভাব উদয় হয় সমকাল ॥ ১০১ ॥

*uddaṇḍa nr̥tye prabhura adbhuta vikāra  
aṣṭa sāttvika bhāva udaya haya sama-kāla*

## SYNONYMS

*uddaṇḍa*—jumping; *nr̥tye*—by dancing; *prabhura*—of Śrī Caitanya Mahāprabhu; *adbhuta*—wonderful; *vikāra*—transformations; *aṣṭa sāttvika*—eight transcendental kinds; *bhāva*—ecstasy; *udaya haya*—awaken; *sama-kāla*—simultaneously.

## TRANSLATION

When Caitanya Mahāprabhu danced and jumped high, eight wonderful transformations indicative of divine ecstasy were seen in His body. All these symptoms were visible simultaneously.

## TEXT 102

মাংস-ত্রণ সম রোগবৃক্ষ পুলকিত ।  
শিশুলীর বৃক্ষ ঘেন কটক-বেষ্টিত ॥ ১০২ ॥

*māṁsa-vraṇa sama roma-vṛṇda pulakita  
śimulira vṛkṣa yena kaṇṭaka-veṣṭita*

### SYNONYMS

*māṁsa*—skin; *vraṇa*—pimples; *sama*—like; *roma-vṛṇda*—the hairs of the body; *pulakita*—erupted; *śimulira vṛkṣa*—cotton tree; *yena*—as if; *kaṇṭaka*—by thorns; *veṣṭita*—surrounded.

### TRANSLATION

His skin erupted with goose pimples, and the hairs of His body stood on end. His body resembled the śimuli [silk cotton tree], all covered with thorns.

### TEXT 103

এক এক দন্তের কম্পি দেখিতে লাগে ভয় ।  
লোকে জানে, দন্ত সব খসিয়া পড়য় ॥ ১০৩ ॥

*eka eka dantera kampa dekhite lāge bhaya  
loke jāne, danta saba khasiyā paḍaya*

### SYNONYMS

*eka eka*—one after another; *dantera*—of teeth; *kampa*—movement; *dekhite*—to see; *lāge*—there is; *bhaya*—fear; *loke jāne*—the people understood; *danta*—the teeth; *saba*—all; *khasiyā*—being loosened; *paḍaya*—fall down.

### TRANSLATION

Indeed, the people became afraid just to see His teeth chatter, and they even thought that His teeth would fall out.

### TEXT 104

সর্বাঙ্গে প্রস্঵েদ ছুটে তাতে রক্তোদগম ।  
'জজ গগ' 'জজ গগ'—গদগদ-বচন ॥ ১০৪ ॥

*sarvāṅge prasveda chuṭe tāte raktodgama  
'jaja gaga' 'jaja gaga'—gadgada-vacana*

### SYNONYMS

*sarvāṅge*—all over the body; *prasveda*—perspiration; *chuṭe*—flows; *tāte*—along with it; *rakta-udgama*—oozing out of blood; *jaja gaga jaja gaga*—a sound

indicating the name Jagannātha; *gadgada*—choked up due to ecstasy; *vacana*—words.

### TRANSLATION

**Śrī Caitanya Mahāprabhu's whole body flowed with perspiration and at the same time oozed blood. He made the sounds "jaja gaga, jaja gaga" in a voice choked with ecstasy.**

### TEXT 105

জলযন্ত্র-ধারা যেছে বহে অশ্রুজল ।  
আশ-পাশে লোক যত ভিজিল সকল ॥ ১০৫ ॥

*jalayantra-dhārā yaiche vahe aśru-jala  
āśa-pāše loka yata bhijila sakala*

### SYNOMYMS

*jala-yantra*—from a syringe; *dhārā*—pouring of water; *yaiche*—as if; *vahe*—are flowing; *aśru-jala*—tears from the eyes; *āśa-pāše*—on all sides; *loka*—people; *yata*—as many as there were; *bhijila*—become wet; *sakala*—all.

### TRANSLATION

**Tears came forcefully from the eyes of the Lord, as if from a syringe, and all the people surrounding Him became wet.**

### TEXT 106

দেহ-কান্তি গৌরবর্ণ দেখিয়ে অরুণ ।  
কভু কান্তি দেখি যেন মল্লিকা-পুষ্পসম ॥ ১০৬ ॥

*deha-kānti gaura-varṇa dekhiye aruṇa  
kabhu kānti dekhi yena mallikā-puṣpa-sama*

### SYNOMYMS

*deha-kānti*—of the luster of the body; *gaura-varṇa*—white complexion; *dekhiye*—everyone saw; *aruṇa*—pink; *kabhu*—sometimes; *kānti*—the luster; *dekhi*—seeing; *yena*—as if; *mallikā-puṣpa-sama*—resembling the *mallikā* flower.

### TRANSLATION

**Everyone saw the complexion of His body change from white to pink, so that His luster resembled that of the mallikā flower.**

## TEXT 107

কভু স্তন্ত, কভু প্রভু ভূমিতে লোটায় ।  
শুষ্ককাষ্ঠসম পদ-হন্ত না চলয় ॥ ১০৭ ॥

*kabhu stambha, kabhu prabhu bhūmite loṭāya  
śuṣka-kāṣṭha-sama pada-hasta nā calaya*

## SYNONYMS

*kabhu*—sometimes; *stambha*—stunned; *kabhu*—sometimes; *prabhu*—Lord Caitanya Mahāprabhu; *bhūmite*—on the ground; *loṭāya*—rolls; *śuṣka*—dry; *kāṣṭha*—wood; *sama*—like; *pada-hasta*—legs and hands; *nā*—do not; *calaya*—move.

## TRANSLATION

Sometimes He appeared stunned, and sometimes He rolled on the ground. Indeed, sometimes His legs and hands became as hard as dry wood, and He did not move.

## TEXT 108

কভু ভূমে পড়ে, কভু শ্বাস হয় হীন ।  
যাহা দেখি' ভক্তগণের প্রাণ হয় ক্ষীণ ॥ ১০৮ ॥

*kabhu bhūme paḍe, kabhu śvāsa haya hīna  
yāhā dekhi' bhakta-gaṇera prāṇa haya kṣīṇa*

## SYNONYMS

*kabhu*—sometimes; *bhūme*—on the ground; *paḍe*—falls down; *kabhu*—sometimes; *śvāsa*—breathing; *haya*—becomes; *hīna*—nil; *yāhā dekhi'*—seeing which; *bhakta-gaṇera*—of the devotees; *prāṇa*—life; *haya*—becomes; *kṣīṇa*—feeble.

## TRANSLATION

When the Lord fell on the ground, sometimes His breathing almost stopped. When the devotees saw this, their lives also became very feeble.

## TEXT 109

কভু নেত্রে নাসায় জল, মুখে পড়ে ফেল ।  
অমৃতের ধারা চন্দ্রবিহু বহে ঘেল ॥ ১০৯ ॥

*kabhu netre nāsāya jala, mukhe pađe phena  
amṛtera dhārā candra-bimbe vahe yena*

### SYNONYMS

*kabhu*—sometimes; *netre*—from the eyes; *nāsāya*—from the nostrils; *jala*—water; *mukhe*—from the mouth; *pađe*—fell; *phena*—foam; *amṛtera*—of nectar; *dhārā*—torrents; *candra-bimbe*—from the moon; *vahe*—flow; *yena*—as if.

### TRANSLATION

Water flowed from His eyes and sometimes through His nostrils, and foam fell from His mouth. These flowings appeared to be torrents of nectar descending from the moon.

### TEXT 110

সেই ফেন লঞ্চা শুভানন্দ কৈল পান।  
কৃষ্ণপ্রেমরসিক তেঁহো মহাভাগ্যবান् ॥ ১১০ ॥

*sei phena lañā śubhānanda kaila pāna  
kṛṣṇa-prema-rasika teñho mahā-bhāgyavān*

### SYNONYMS

*sei phena*—that foam; *lañā*—taking; *śubhānanda*—a devotee named Śubhānanda; *kaila*—did; *pāna*—drinking; *kṛṣṇa-prema-rasika*—relisher of ecstatic love of Kṛṣṇa; *teñho*—he; *mahā-bhāgyavān*—very fortunate.

### TRANSLATION

The foam which fell from the mouth of Śrī Caitanya Mahāprabhu was taken and drunk by Śubhānanda because he was very fortunate and expert in relishing the mellow of ecstatic love of Kṛṣṇa.

### TEXT 111

এইগত তাঙ্গুব-নৃত্য কৈল কতক্ষণ।  
ভাব-বিশেষে প্রভুর প্রবেশিল মন ॥ ১১১ ॥

*ei-mata tāṅgava-nṛtya kaila kata-kṣaṇa  
bhāva-višeṣe prabhura praveśila mana*

### SYNONYMS

*ei-mata*—in this way; *tāṇḍava-nṛtya*—devastating dancing; *kaila*—performed; *kata-kṣaṇa*—for some time; *bhāva-viśeṣe*—in a particular ecstasy; *prabhura*—of Lord Caitanya Mahāprabhu; *praveśila mana*—the mind entered.

### TRANSLATION

After performing His devastating dance for some time, Śrī Caitanya Mahāprabhu's mind entered into a mood of ecstatic love.

### TEXT 112

তাণ্ডব-নৃত্য ছাঢ়ি' স্বরূপেরে আজ্ঞা দিল ।  
হৃদয় জানিয়া স্বরূপ গাইতে লাগিল ॥ ১১২ ॥

*tāṇḍava-nṛtya chāḍi'* *svarūpere ājñā dila*  
*hṛdaya jāniyā svarūpa gāite lāgila*

### SYNONYMS

*tāṇḍava-nṛtya chāḍi'*—giving up such devastating dancing; *svarūpere*—unto Svarūpa Dāmodara; *ājñā dila*—gave an order; *hṛdaya*—mind; *jāniyā*—knowing; *svarūpa*—Svarūpa Dāmodara; *gāite lāgila*—began to sing.

### TRANSLATION

After abandoning the dancing, the Lord ordered Svarūpa Dāmodara to sing. Understanding His mind, Svarūpa Dāmodara began to sing as follows.

### TEXT 113

“সেই ত পরাণ-নাথ পাইমু ।  
যাহা লাগি’ মদন-দহনে ঝুঁরি’ গেমু ॥” ১১৩ ॥ ৫৩ ॥

“sei ta parāṇa-nātha pāinu  
yāhā lāgi’ madana-dahane jhuri’ genu”

### SYNONYMS

*sei ta*—that indeed; *parāṇa-nātha*—the master of My life; *pāinu*—I have gotten; *yāhā lāgi'*—for whom; *madana-dahane*—being burned by Cupid; *jhuri'* *genu*—I became dried up.

### TRANSLATION

“Now I have gained the Lord of My life, in the absence of whom I was being burned by Cupid and was withering away.”

### PURPORT

This song refers to Śrīmatī Rādhārāṇī's meeting with Kṛṣṇa at the holy place of Kurukṣetra, where Lord Śrī Kṛṣṇa and His brother and sister came to visit when there was a solar eclipse. It is a song of separation from Kṛṣṇa. When Rādhārāṇī met Kṛṣṇa at Kurukṣetra, She remembered His intimate association in Vṛndāvana, and She thought, "Now I have gained the Lord of my life. In His absence I was being burned by the arrow of Cupid, and thus I was withering away. Now I have My life again."

### TEXT 114

এই ধূয়া উচ্চেঃস্বরে গায় দামোদর ।  
আনন্দে অধূর নৃত্য করেন ঈশ্বর ॥ ১১৪ ॥

*ei dhuyāuccaiḥ-svare gāya dāmodara  
ānande madhura nṛtya karena iśvara*

### SYNONYMS

*ei dhuyā*—this refrain; *uccaiḥ-svare*—loudly; *gāya*—sings; *dāmodara*—Svarūpa Dāmodara; *ānande*—in great ecstasy; *madhura*—rhythmic; *nṛtya*—dancing; *karena*—performs; *iśvara*—the Lord.

### TRANSLATION

When this refrain was loudly sung by Svarūpa Dāmodara, Śrī Caitanya Mahāprabhu again began rhythmically dancing in transcendental bliss.

### TEXT 115

ধীরে ধীরে জগন্নাথ করেন গমন ।  
আগে নৃত্য করি' চলেন শ্বচীর নন্দন ॥ ১১৫ ॥

*dhire dhire jagannātha karena gamana  
āge nṛtya kari' calena śacīra nandana*

### SYNONYMS

*dhīre dhīre*—slowly, slowly; *jagannātha*—Lord Jagannātha; *karena*—does; *gamana*—movement; *āge*—in front; *nṛtya*—dancing; *kari'*—performing; *calena*—goes forward; *śacīra nandana*—the son of mother Śacī.

### TRANSLATION

The car of Lord Jagannātha began to move slowly while the son of mother Śacī went ahead and danced in front.

## TEXT 116

ଜଗନ୍ନାଥେ ନେତ୍ର ଦିଯା ସବେ ନାଚେ, ଗାୟ ।  
କିର୍ତ୍ତନୀମ୍ବା ସହ ପ୍ରେସ୍ତୁ ପାଛେ ପାଛେ ଯାୟ ॥ ୧୧୬ ॥

*jagannāthe netra diyā sabe nāce, gāya  
kirtanīyā saha prabhu pāche pāche yāya*

## SYNONYMS

*jagannāthe*—on Lord Jagannātha; *netra*—the eyes; *diyā*—keeping; *sabe*—all the devotees; *nāce* *gāya*—dance and sing; *kirtanīyā*—the performers of *saṅkirtana*; *saha*—with; *prabhu*—Śrī Caitanya Mahāprabhu; *pāche* *pāche*—at the rear; *yāya*—goes forward.

## TRANSLATION

While dancing and singing, all the devotees in front of Lord Jagannātha kept their eyes on Him. Caitanya Mahāprabhu then went to the end of the procession with the saṅkirtana performers.

## TEXT 117

ଜଗନ୍ନାଥେ ମଧ୍ୟ ପ୍ରେସ୍ତୁର ନୟନ-ହୃଦୟ ।  
ଶ୍ରୀହଷ୍ଟ୍ୟଗେ କରେ ଗୀତେର ଅଭିନ୍ୟ ॥ ୧୧୭ ॥

*jagannāthe magna prabhura nayana-hṛdaya  
śrī-hasta-yuge kare gītera abhinaya*

## SYNONYMS

*jagannāthe*—into Lord Jagannātha; *magna*—absorbed; *prabhura*—of Lord Caitanya Mahāprabhu; *nayana-hṛdaya*—the eyes and mind; *śrī-hasta-yuge*—with His two arms; *kare*—performed; *gītera*—of the song; *abhinaya*—dramatic movement.

## TRANSLATION

His eyes and mind fully absorbed in Lord Jagannātha, Caitanya Mahāprabhu began to play the drama of the song with His two arms.

## TEXT 118

ଗୌର ସଦି ପାଛେ ଚଲେ, ଶ୍ରୀମ ହୟ ଛିରେ ।  
ଗୌର ଆଗେ ଚଲେ, ଶ୍ରୀମ ଚଲେ ଧୀରେ-ଧୀରେ ॥ ୧୧୮ ॥

*gaura yadi pāche cale, śyāma haya sthre  
gaura āge cale, śyāma cale dhire-dhire*

### SYNONYMS

*gaura*—Śrī Caitanya Mahāprabhu; *yadi*—if; *pāche cale*—goes behind; *śyāma*—Jagannātha; *haya*—becomes; *sthre*—still; *gaura*—Śrī Caitanya Mahāprabhu; *āge cale*—goes forward; *śyāma*—Lord Jagannātha; *cale*—goes; *dhire-dhire*—slowly.

### TRANSLATION

**When Caitanya Mahāprabhu was dramatically enacting the song, He would sometimes fall behind in the procession. At such times, Lord Jagannātha would come to a standstill. When Caitanya Mahāprabhu again went forward, Lord Jagannātha's car would slowly start again.**

### TEXT 119

এইমত গৌর-শ্যামে, দোহে ঠেলাঠেলি ।  
স্বরথে শ্যামেরে রাখে গৌর মহাবলী ॥ ১১৯ ॥

*ei-mata gaura-śyāme, doñhe ṭhelāṭheli  
svarathe śyāmere rākhe gaura mahā-balī*

### SYNONYMS

*ei-mata*—in this way; *gaura-śyāme*—Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu; *doñhe*—between both of Them; *ṭhelāṭheli*—competition of pushing forward; *sva-rathe*—in His own car; *śyāmere*—Lord Jagannātha; *rākhe*—keeps; *gaura*—Lord Śrī Caitanya Mahāprabhu; *mahā-balī*—greatly powerful.

### TRANSLATION

**Thus there was a sort of competition between Caitanya Mahāprabhu and Lord Jagannātha in seeing who would lead, but Caitanya Mahāprabhu was so strong that He made Lord Jagannātha wait in His car.**

### PURPORT

After giving up the company of the gopīs in Vṛndāvana, Śrī Kṛṣṇa, the son of Mahārāja Nanda, engaged in His pastimes at Dvārakā. When Kṛṣṇa went to Kurukṣetra with His brother and sister and others from Dvārakā, He again met the inhabitants of Vṛndāvana. Śrī Caitanya Mahāprabhu is *rādhā-bhāva-dyuti-suvalita*, that is, Kṛṣṇa Himself assuming the part of Śrīmatī Rādhārāṇī in order to understand Kṛṣṇa. Lord Jagannātha-deva is Kṛṣṇa, and Śrī Kṛṣṇa Caitanya Mahāprabhu is Śrīmatī Rādhārāṇī. Caitanya Mahāprabhu's leading Lord Jagannātha toward Gūḍ-

dicā temple corresponded to Śrīmatī Rādhārāṇī's leading Kṛṣṇa toward Vṛndāvana. Śrī Kṣetra, Jagannātha Puri, was taken as the kingdom of Dvārakā, the place where Kṛṣṇa enjoys supreme opulence. However, He was being led by Śrī Caitanya Mahāprabhu to Vṛndāvana, the simple village where all the inhabitants are filled with ecstatic love for Kṛṣṇa. Śrī Kṣetra is a place of aiśvarya-līlā, just as Vṛndāvana is the place of mādhurya-līlā. Śrī Caitanya Mahāprabhu's following at the rear of the ratha indicated that Lord Jagannātha, Kṛṣṇa, was forgetting the inhabitants of Vṛndāvana. Although Kṛṣṇa neglected the inhabitants of Vṛndāvana, He could not forget them. Thus in His opulent Ratha-yātrā, He was returning to Vṛndāvana. In the role of Śrīmatī Rādhārāṇī, Śrī Caitanya Mahāprabhu was examining whether the Lord still remembered the inhabitants of Vṛndāvana. When Caitanya Mahāprabhu fell behind the Ratha car, Jagannātha-deva, Kṛṣṇa Himself, understood the mind of Śrīmatī Rādhārāṇī. Therefore, Jagannātha sometimes fell behind the dancing Śrī Caitanya Mahāprabhu to indicate to Śrīmatī Rādhārāṇī that He had not forgotten. Thus Lord Jagannātha would wait on the ratha for their forward march. In this way Lord Jagannātha agreed that without the ecstasy of Śrīmatī Rādhārāṇī He could not feel satisfied. While Jagannātha was thus waiting, Gaura-sundara, Caitanya Mahāprabhu, in His ecstasy of Śrīmatī Rādhārāṇī, immediately came forward to Kṛṣṇa. At such times, Lord Jagannātha would proceed ahead very slowly. These competitive exchanges were all part of the love affair between Kṛṣṇa and Śrīmatī Rādhārāṇī. In that competition between Lord Caitanya's ecstasy for Jagannātha and Jagannātha's ecstasy for Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu emerged successful.

### TEXT 120

ନାଚିତେ ନାଚିତେ ପ୍ରଭୁର ହୈଲା ଭାବାନ୍ତର ।  
ହସ୍ତ ତୁଳି' ଶ୍ଲୋକ ପଡେ କରି' ଉଚ୍ଛେଷସର ॥ ୧୨୦ ॥

*nācīte nācīte prabhura hailā bhāvāntara  
hasta tuli' śloka pade kari' uccaiḥ-svara*

### SYNONYMS

*nācīte nācīte*—while dancing; *prabhura*—of Śrī Caitanya Mahāprabhu; *hailā*—there was; *bhāva-antara*—a change of ecstasy; *hasta tuli'*—raising the arms; *śloka pade*—recites one verse; *kari'*—making; *uccaiḥ-svara*—loud voice.

### TRANSLATION

While Śrī Caitanya Mahāprabhu was dancing, His ecstasy changed. Raising His two arms, He began to recite the following verse in a loud voice.

## TEXT 121

যঃ কৌমারহরঃ স এব হি বরস্তা এব চৈত্রক্ষপা-  
 স্তে চোমীলিতমালতীসুরভয়ঃ প্রোঢ়াঃ কদম্বানিলাঃ ।  
 সা চৈবাশি তথাপি তত্ত্ব সুরতব্যাপারলীলাবিধী  
 বেবা-রোধসি বেতসীতক্ষণে চেতঃ সমুৎকৃষ্টতে ॥ ১২১ ॥

yah kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapāś  
 te conmilita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ  
 sā caivāsmi tathāpi tatra surata-vyāpāra-lilā-vidhau  
 revā-rodhasi vetasi-taru-tale cetah samutkāñṭhate

## SYNONYMS

yah—that same person who; *kaumāra-haraḥ*—the thief of my heart during youth; *sah*—he; *eva hi*—certainly; *varah*—lover; *tāḥ*—these; *eva*—certainly; *caitra-kṣapāḥ*—moonlit nights of the month of Caitra; *te*—those; *ca*—and; *unmilita*—fructified; *mālatī*—of *mālatī* flowers; *surabhayaḥ*—fragrances; *prauḍhāḥ*—full; *kadamba*—with the fragrance of the *kadamba* flower; *anilāḥ*—the breezes; *sā*—that one; *ca*—also; *eva*—certainly; *asmi*—I am; *tathāpi*—still; *tatra*—there; *surata-vyāpāra*—in intimate transactions; *lilā*—of pastimes; *vidhau*—in the manner; *revā*—of the river named *Revā*; *rodhasi*—on the bank; *vetasi*—of the name *Vetasī*; *taru-tale*—underneath the tree; *cetah*—my mind; *samutkāñṭhate*—is very eager to go.

## TRANSLATION

"That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of *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 verse appears in the *Padyāvalī* (382), by Śrīla Rūpa Gosvāmī.

## TEXT 122

এই শ্লোক মহাপ্রভু পঞ্জে বার বার ।  
 অন্তর্গত বিলা অর্থ কেহ না জানে ইহার ॥ ১২২ ॥

*ei śloka mahāprabhu paṭe bāra bāra  
svarūpa vinā artha keha nā jāne ihāra*

### SYNONYMS

*ei śloka*—this verse; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *paṭe*—recites; *bāra bāra*—again and again; *svarūpa vinā*—except for Svarūpa Dāmodara; *artha*—meaning; *keha*—anyone; *nā jāne*—does not know; *ihāra*—of this.

### TRANSLATION

This verse was recited by Śrī Caitanya Mahāprabhu again and again. But for Svarūpa Dāmodara, no one could understand its meaning.

### TEXT 123

ଏହି ଶ୍ଲୋକାର୍ଥ ପୂର୍ବେ କରିଯାଛି ବ୍ୟାଖ୍ୟାନ ।  
ଶ୍ଲୋକେର ଭାବାର୍ଥ କରି ସଂକ୍ଷେପେ ଆଖ୍ୟାନ ॥ ୧୨୩ ॥

*ei ślokārtha pūrve kariyāchi vyākhyāna  
ślokera bhāvārtha kari saṅkṣepe ākhyāna*

### SYNONYMS

*ei śloka-artha*—the meaning of this verse; *pūrve*—previously; *kariyāchi*—I have done; *vyākhyāna*—explanation; *ślokera*—of the same verse; *bhāva-artha*—purport; *kari*—I do; *saṅkṣepe*—in brief; *ākhyāna*—description.

### TRANSLATION

I have already explained this verse. Now I shall simply describe it in brief.

### PURPORT

In this connection, see *Madhya-līlā*, Chapter One, verses 53, 77-80 and 82-84.

### TEXT 124

ପୂର୍ବେ ଯୈଛେ କୁରୁକ୍ଷେତ୍ରେ ସବ ଗୋପୀଗଣ ।  
କୃଷ୍ଣେର ଦର୍ଶନ ପାଞ୍ଚ ଆନନ୍ଦିତ ମନ ॥ ୧୨୪ ॥

*pūrve yaiche kurukṣetre saba gopī-gaṇa  
kṛṣṇera darśana pāñčā ānandita mana*

### SYNOMYS

*pūrve yaiche*—as previously; *kuru-kṣetra*—in the holy place known as Kurukṣetra; *saba gopī-gaṇa*—all the gopīs of Vṛndāvana; *kṛṣṇera*—of Lord Kṛṣṇa; *darśana*—interview; *pāñā*—getting; *ānandita mana*—very much pleased within the mind.

### TRANSLATION

**Formerly, all the gopīs of Vṛndāvana were very pleased when they met with Kṛṣṇa in the holy place Kurukṣetra.**

### TEXT 125

**জগন্নাথ দেখি' প্ৰভুৰ সে ভাৱ উঠিল ।  
সেই ভাৱাবিষ্ট হঞ্চা ধূয়া গাওয়াইল ॥ ১২৫ ॥**

*jagannātha dekhi' prabhura se bhāva uṭhila  
sei bhāvāviṣṭa hañā dhuyā gāoyāila*

### SYNOMYS

*jagannātha dekhi'*—by seeing Lord Jagannātha; *prabhura*—of Śrī Caitanya Mahāprabhu; *se bhāva*—that ecstasy; *uṭhila*—awakened; *sei*—that; *bhāvāviṣṭa*—absorbed in that ecstasy; *hañā*—becoming; *dhuyā*—refrain; *gāoyāila*—caused to sing.

### TRANSLATION

**Similarly, after seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu awoke with the ecstasy of the gopīs. Being absorbed in this ecstasy, He asked Svarūpa Dāmodara to sing the refrain.**

### TEXT 126

**অবশেষে রাধা কৃষ্ণে করে নিবেদন ।  
সেই তুমি, সেই আমি, সেই নব সঙ্গম ॥ ১২৬ ॥**

*aveśeṣe rādhā kṛṣṇe kare nivedana  
sei tumi, sei āmi, sei nava saṅgama*

### SYNOMYS

*avaśeṣe*—at last; *rādhā*—Śrīmatī Rādhārāṇī; *kṛṣṇe*—unto Lord Kṛṣṇa; *kare*—does; *nivedana*—submission; *sei tumi*—You are the same Kṛṣṇa; *sei āmi*—I am

the same Rādhārāṇī; *sei nava saṅgama*—We are meeting in the same new spirit as in the beginning.

### TRANSLATION

**Śrī Caitanya Mahāprabhu spoke thus to Lord Jagannātha: “You are the same Kṛṣṇa, and I am the same Rādhārāṇī. We are meeting again in the same way that We met in the beginning of Our lives.**

### TEXT 127

তথাপি আমার মন হরে বৃন্দাবন ।  
বৃন্দাবনে উদয় করাও আপন-চরণ ॥ ১২৭ ॥

*tathāpi āmāra mana hare vṛndāvana  
vṛndāvane udaya karāo āpana-caraṇa*

### SYNONYMS

*tathāpi*—yet; *amara*—my; *mana*—mind; *hare*—attracts; *vṛndāvana*—Śrī Vṛndāvana; *vṛndāvane*—at Vṛndāvana; *udaya karāo*—please cause to reappear; *āpana-caraṇa*—the brilliance of Your lotus feet.

### TRANSLATION

“Although We are both the same, My mind is still attracted to Vṛndāvana-dhāma. I wish that You will please again appear with Your lotus feet in Vṛndāvana.

### TEXT 128

ইহা লোকারণ্য, হাতী, ঘোড়া, রথধ্বনি ।  
তাহা পুষ্পারণ্য, ভূজ-পিক-নাদ শুনি ॥ ১২৮ ॥

*ihān loka-aranya, hāti, ghodā, ratha-dhvani  
tāhān puṣpāranya, bhūj-pika-nāda śuni*

### SYNONYMS

*ihān*—at this place, Kurukṣetra; *loka-aranya*—too great a crowd of people; *hāti*—elephants; *ghodā*—horses; *ratha-dhvani*—the rattling sound of chariots; *tāhān*—there, in Vṛndāvana; *puṣpāranya*—the garden of flowers; *bhūj*—of bumblebees; *pika*—of the birds; *nāda*—sound; *śuni*—I hear.

### TRANSLATION

**"Kurukṣetra is crowded with people, their elephants and horses, and the rattling of chariots. In Vṛndāvana, however, there are flower gardens, and the humming of the bees and chirping of the birds can be heard.**

### TEXT 129

**ইହା ରାଜ-ବେଶ, ସନ୍ତେ ସବ କ୍ଷତ୍ରିୟଗଣ ।  
ତାହା ଗୋପବେଶ, ସନ୍ତେ ମୁରଳୀ-ବାଦନ ॥ ୧୨୯ ॥**

*ihāṅ rāja-veśa, saṅge saba kṣatriya-gaṇa  
tāhāṅ gopa-veśa, saṅge muralī-vādana*

### SYNONYMS

*ihāṅ*—here, at Kurukṣetra; *rāja-veśa*—dressed like a royal prince; *saṅge*—with You; *saba*—all; *kṣatriya-gaṇa*—great warriors; *tāhāṅ*—there, in Vṛndāvana; *gopa-veśa*—dressed like a cowherd boy; *saṅge*—with You; *muralī-vādana*—the blowing of Your transcendental flute.

### TRANSLATION

**"Here at Kurukṣetra You are dressed like a royal prince, accompanied by great warriors, but in Vṛndāvana You appeared just like an ordinary cowherd boy, accompanied only by Your beautiful flute.**

### TEXT 130

**ଉଜ୍ଜ୍ଵଳ ତୋମାର ସନ୍ଦେ ଯେହି ସୁଖ-ଆସାଦନ ।  
ସେହି ସୁଖସମୁଦ୍ର ଇହା ନାହିଁ ଏକ କଣ ॥ ୧୩୦ ॥**

*vraje tomāra saṅge yei sukha-āsvādana  
sei sukha-sumudrera ihāṅ nāhi eka kana*

### SYNONYMS

*vraje*—at Vṛndāvana; *tomāra*—of You; *saṅge*—in the company; *yei*—what; *sukha-āsvādana*—taste of transcendental bliss; *sei*—that; *sukha-sumudrera*—of the ocean of transcendental bliss; *ihāṅ*—here, at Kurukṣetra; *nāhi*—there is not; *eka*—one; *kana*—drop.

### TRANSLATION

**"Here there is not even a drop of the ocean of transcendental happiness that I enjoyed with You in Vṛndāvana.**

## TEXT 131

আমা সঞ্জি পুনঃ লীলা করহ বৃন্দাবনে ।  
তবে আমাৰ মনোবাঞ্ছা হয় ত' পুৱণে ॥ ১৩১ ॥

*āmā lañā punah̄ lilā karaha vṛndāvane  
tabe āmāra manoh-vāñchā haya ta' pūraṇe*

## SYNONYMS

*āmā lañā*—taking Me; *punah̄*—again; *lilā*—pastimes; *karaha*—perform; *vṛndāvane*—at Vṛndāvana; *tabe*—then; *āmāra manoh-vāñchā*—the desire of My mind; *haya*—becomes; *ta'*—indeed; *pūraṇe*—in fulfillment.

## TRANSLATION

"I therefore request You to come to Vṛndāvana and enjoy pastimes with Me. If You do so, My ambition will be fulfilled."

## TEXT 132

ভাগবতে আছে যৈছে রাধিকা-বচন ।  
পূর্বে তাহা সূত্রমধ্যে করিয়াছি বর্ণন ॥ ১৩২ ॥

*bhāgavate āche yaiche rādhikā-vacana  
pūrve tāhā sūtra-madhye kariyāchi varṇana*

## SYNONYMS

*bhāgavate*—in Śrīmad-Bhāgavatam; *āche*—there is; *yaiche*—as; *rādhikā-vacana*—the statement of Śrīmatī Rādhikā; *pūrve*—previously; *tāhā*—that; *sūtra-madhye*—in the synopsis; *kariyāchi varṇana*—I have described.

## TRANSLATION

I have already described in brief Śrīmatī Rādhārāṇī's statement from Śrīmad-Bhāgavatam.

## TEXT 133

সেই ভাবাবেশে প্রভু পড়ে আৰ শ্লোক ।  
সেই সব শ্লোকেৰ অর্থ নাহি বুবে লোক ॥ ১৩৩ ॥

*sei bhāvāvēśe prabhu pađe āra śloka  
sei saba ślokera artha nāhi bujhe loka*

### SYNONYMS

*sei*—that; *bhāva-āveśe*—in ecstasy; *prabhu*—Śrī Caitanya Mahāprabhu; *pađe*—recites; *āra*—another; *śloka*—verse; *sei*—those; *saba ślokera*—of all verses; *artha*—meaning; *nāhi*—do not; *bujhe*—understand; *loka*—people in general.

### TRANSLATION

**In that ecstatic mood, Śrī Caitanya Mahāprabhu recited many other verses, but people in general cannot understand their meaning.**

### TEXT 134

**ସ୍ଵରୂପ-ଗୋସାଙ୍ଗି ଜାନେ, ନା କହେ ଅର୍ଥ ତାର ।  
ଶ୍ରୀରୂପ-ଗୋସାଙ୍ଗି କୈଲ ସେ ଅର୍ଥ ପ୍ରଚାର ॥ ୧୩୪ ॥**

*svarūpa-gosāñi jāne, nā kahe artha tāra  
śrī-rūpa-gosāñi kaila se artha pracāra*

### SYNONYMS

*svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *jāne*—knows; *nā*—does not; *kahe*—say; *artha*—the meaning; *tāra*—of those verses; *śrī-rūpa-gosāñi*—Śrī Rūpa Gosvāmī; *kaila*—did; *se*—that; *artha*—of meaning; *pracāra*—broadcasting.

### TRANSLATION

**The meaning of those verses was known to Svarūpa Dāmodara Gosvāmī, but he did not reveal it. However, Śrī Rūpa Gosvāmī has broadcast the meaning.**

### TEXT 135

**ସ୍ଵରୂପ ସଙ୍ଗେ ଯାର ଅର୍ଥ କରେ ଆସ୍ଵାଦନ ।  
ନୃତ୍ୟମଧ୍ୟେ ସେଇ ଶ୍ଲୋକ କରେନ ପଠନ ॥ ୧୩୫ ॥**

*svarūpa saṅge yāra artha kare āsvādana  
nṛtya-madhye sei śloka karena paṭhana*

### SYNONYMS

*svarūpa saṅge*—in the association of Svarūpa Dāmodara Gosvāmī; *yāra*—of which; *artha*—meaning; *kare*—does; *āsvādana*—taste; *nṛtya-madhye*—in the midst of dancing; *sei śloka*—that verse; *karena paṭhana*—recites.

### TRANSLATION

**While dancing, Śrī Caitanya Mahāprabhu again began to recite that verse, which He tasted in the association of Svarūpa Dāmodara Gosvāmī.**

### TEXT 136

আহশ তে নলিন-নাভ পদাৱিন্দং  
 যোগেশ্বৰেহৰ্দি বিচিন্ত্যমগাধৰোধেঃ ।  
 সংসাৱকুপত্তিৱোক্তৰণাবলম্বং  
 গেহং জুষামপি মনস্যদিযাৎ সদা নঃ ॥ ১৩৬ ॥

*āhuś ca te nalina-nābha padāravindam  
 yogesvarair hr̄di vicintyam agādha-bodhaiḥ  
 sarīnsāra-kūpa-patitottaranāvalambariḥ  
 gehāṁ juṣām api manasy udyāt sadā naḥ*

### SYNOMYS

*āhuḥ*—the gopīs said; *ca*—and; *te*—Your; *nalina-nābha*—O Lord, whose navel is just like a lotus flower; *pada-aravindam*—lotus feet; *yoga-iśvaraiḥ*—by great mystic yogis; *hr̄di*—within the heart; *vicintyam*—to be meditated upon; *agādha-bodhaiḥ*—who are highly learned philosophers; *sarīnsāra-kūpa*—in the dark well of material existence; *patita*—of those fallen; *uttarāṇa*—for deliverance; *avalambam*—the only shelter; *geham*—in family affairs; *juṣām*—of those engaged; *api*—although; *manasi*—in the minds; *udiyāt*—let be awakened; *sadā*—always; *naḥ*—our.

### TRANSLATION

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

### PURPORT

This is a quotation from Śrimad-Bhāgavatam (10.82.49). The gopīs were never interested in *karma-yoga*, *jñāna-yoga*, or *dhyāna-yoga*. They were simply interested in *bhakti-yoga*. Unless they were forced, they never liked to meditate on

the lotus feet of the Lord. Rather, they preferred to take the lotus feet of the Lord and place them on their breasts. Sometimes they regretted that their breasts were so hard, fearing that Kṛṣṇa might not be very pleased to keep His soft lotus feet there. When those lotus feet were pricked by the grains of sand in the Vṛndāvana pasturing ground, the gopīs were pained and began to cry. The gopīs wanted to keep Kṛṣṇa at home always, and in this way their minds were absorbed in Kṛṣṇa consciousness. Such pure Kṛṣṇa consciousness can arise only in Vṛndāvana. Thus Śrī Caitanya Mahāprabhu began to explain His own mind, which was saturated in the ecstasy of the gopīs.

### TEXT 137

অন্তের হৃদয়—মন,মোর মন—বৃন্দাবন,  
 ‘মনে’ ‘বনে’ এক করি’ জানি ।  
 তাহাঁ তোমার পদস্থয়,করাহ যদি উদয়,  
 তবে তোমার পূর্ণ কৃপা মানি ॥ ১৩৭ ॥

anyera hṛdaya—man,      mora mana—vṛndāvana,  
 ‘mane’ ‘vane’ eka kari’ jāni  
 tāhāṅ tomāra pada-dvaya,      karāha yadi udaya,  
 tabe tomāra pūrṇa kṛpā māni

### SYNONYMS

anyera—of others; *hṛdaya*—consciousness; *mana*—mind; *mora mana*—My mind; *vṛndāvana*—Vṛndāvana consciousness; *mane*—with the mind; *vane*—with Vṛndāvana; *eka kari'*—as one and the same; *jāni*—I know; *tāhāṅ*—there, at Vṛndāvana; *tomāra*—Your; *pada-dvaya*—two lotus feet; *karāha*—You do; *yadi*—if; *udaya*—appearance; *tabe*—then; *tomāra*—Your; *pūrṇa*—complete; *kṛpā*—mercy; *māni*—I accept.

### TRANSLATION

Speaking in the mood of Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu said, “For most people, the mind and heart are one, but because My mind is never separated from Vṛndāvana, I consider My mind and Vṛndāvana to be one. My mind is already Vṛndāvana, and since You like Vṛndāvana, will You please place Your lotus feet there? I would deem that Your full mercy.

### PURPORT

Only when the mind is free from designations can one desire the association of the Supreme Personality of Godhead. The mind must have some occupation. If a

person is to be free of material things, his mind cannot be vacant; there must be subject matters for thinking, feeling and willing. Unless one's mind is filled with thoughts of Kṛṣṇa, feelings for Kṛṣṇa and a desire to serve Kṛṣṇa, the mind will be filled with material activities. Those who have given up all material activities and have ceased thinking of them should always retain the ambition to think of Kṛṣṇa. Without Kṛṣṇa, one cannot live, just as a person cannot live without some enjoyment for his mind.

TEXT 138

*prāṇa-nātha, śuna mōra satya nivedana  
vraja—āmāra sadana, tāhān tomāra saṅgama,  
nā pāile nā rahe jīvana*

## **SYNONYMS**

*prāṇa-nātha*—O My Lord, master of My life; *sūna*—please hear; *mora*—My; *satya*—true; *nivedana*—submission; *vraja*—Vṛṇḍāvana; *āmāra*—My; *sadana*—place; *tāhān*—there; *tomāra*—Your; *saṅgama*—association; *nā pāile*—if I do not get; *nā*—not; *rahe*—does remain; *jīvana*—life.

## **TRANSLATION**

“‘My dear Lord, kindly hear My true submission. My home is Vṛndāvana, and I wish Your association there. But if I do not get it, then it will be very difficult for Me to keep My life.

TEXT 139

*pūrve uddhava-dvāre, ebe sākṣāt āmāre,  
yoga-jñāne kahilā upāya*

tumi—vidagdha, kṛpāmaya, jānaha āmāra hṛdaya,  
more aiche kahite nā yuyāya

### SYNONYMS

*pūrve*—previously; *uddhava-dvāre*—through Uddhava; *ebe*—now; *sākṣāt*—directly; *āmāre*—unto Me; *yoga*—mystic yogic meditation; *jñāne*—philosophical speculation; *kahilā*—You have said; *upāya*—the means; *tumi*—You; *vidagdha*—very humorous; *kṛpā-maya*—merciful; *jānaha*—You know; *āmāra*—My; *hṛdaya*—mind; *more*—unto Me; *aiche*—in that way; *kahite*—to speak; *nā yuyāya*—is not at all befitting.

### TRANSLATION

“‘My dear Kṛṣṇa, formerly, when You were staying in Mathurā, You sent Uddhava to teach Me speculative knowledge and mystic yoga. Now You Yourself are speaking the same thing, but My mind doesn’t accept it. There is no place in My mind for *jñāna*-yoga or *dhyāna*-yoga. Although You know Me very well, You are still instructing Me in *jñāna*-yoga and *dhyāna*-yoga. It is not right for You to do so.’”

### PURPORT

The process of mystic yoga, the speculative method for searching out the Supreme Absolute Truth, does not appeal to one who is always absorbed in thoughts of Kṛṣṇa. A devotee is not at all interested in speculative activities. Instead of cultivating speculative knowledge or practicing mystic yoga, a devotee should worship the Deity in the temple and continuously engage in the Lord’s service. Temple Deity worship is realized by the devotees to be the same as direct service to the Lord. The Deity is known as *arcā-vigraha* or *arcā-avatāra*, an incarnation of the Supreme Lord in the form of a material manifestation (brass, stone or wood). Ultimately there is no difference between Kṛṣṇa manifest in matter or Kṛṣṇa manifest in spirit because both are His energies. For Kṛṣṇa, there is no distinction between matter and spirit. His manifestation in material form, therefore, is as good as His original form, *sac-cid-ānanda-vigraha*. A devotee constantly engaged in Deity worship according to the rules and regulations laid down in the śāstras and given by the spiritual master realizes gradually that he is in direct contact with the Supreme Personality of Godhead. Thus he loses all interest in so-called meditation, yoga practice and mental speculation.

### TEXT 140

চিন্ত কাটি' তোমা হৈতে, বিষয়ে চাহি জাগাইতে,  
বস্তু করি, না রি কাটিবারে।

তারে ধ্যান শিক্ষা করাহ,      লোক হাসাগ্রা মার,  
স্থানাস্থান না কর বিচারে ॥ ১৪০ ॥

citta kāḍhi' tomā haite,      viṣaye cāhi lāgāite,  
yatna kari, nāri kāḍhibāre  
tāre dhyāna śikṣā karāha,      loka hāsāñā māra,  
sthānāsthāna nā kara vicāre

### SYNONYMS

*citta kāḍhi'*—withdrawing the consciousness; *tomā haite*—from You; *viṣaye*—in mundane subject matters; *cāhi*—I want; *lāgāite*—to engage; *yatna kari*—I endeavor; *nāri kāḍhibāre*—I cannot withdraw; *tāre*—to such a servant; *dhyāna*—of meditation; *śikṣā*—instruction; *karāha*—You give; *loka*—people in general; *hāsāñā*—laugh; *māra*—You kill; *sthāna-asthāna*—proper or improper place; *nā kara*—You do not make; *vicāre*—consideration.

### TRANSLATION

Caitanya Mahāprabhu continued: “I would like to withdraw My consciousness from You and engage it in material activities, but even though I try, I cannot do so. I am naturally inclined to You only. Your instructions for Me to meditate on You are therefore simply ludicrous. In this way, You are killing Me. It is not very good for You to think of Me as a candidate for Your instructions.

### PURPORT

Śrīla Rūpa Gosvāmī says in *Bhakti-rasāmṛta-sindhu* (1.1.11):

anyābhilāṣitā-śūnyam  
jñāna-karmādy-anāvṛtam  
ānakūlyena kṛṣṇānu-  
śilanāṁ bhaktir uttamā

For a pure devotee, there is no scope for indulgence in mystic yoga practice or the cultivation of speculative philosophy. It is indeed impossible for a pure devotee to engage his mind in such unwanted activities. Even if a pure devotee wanted to, his mind would not allow him to do so. That is a characteristic of a pure devotee—he is transcendental to all fruitive activity, speculative philosophy and mystic yoga meditation. The gopis therefore expressed themselves as follows.

## TEXT 141

ଅହେ ଗୋପୀ ଯୋଗେସ୍ଵର,  
ଧ୍ୟାନ କରି' ପାଇବେ ସନ୍ତୋଷ ।  
ତୋମାର ବାକ୍ୟ-ପରିପାତୀ,  
ଶୁଣି' ଗୋପୀର ଆରୋ ବାଢ଼େ ରୋଷ ॥ ୧୪୧ ॥

*nahe gopī yogesvara,      pada-kamala tomāra,  
                dhyāna kari' pāibe santosa  
tomāra vākyā-paripāti,      tāra madhye kuṭināti,  
                śuni' gopīra āro bāḍhe roṣa*

## SYNONYMS

*nahe*—not; *gopi*—gopis; *yogeśvara*—masters of mystic yoga practice; *pada-kamala tomāra*—Your lotus feet; *dhyāna kari'*—by meditation; *pāibe santoṣa*—we get satisfaction; *tomāra*—Your; *vākyā*—words; *paripāti*—very kindly composed; *tāra madhye*—within that; *kuṭināti*—duplicity; *śuni'*—hearing; *gopīra*—of the gopis; *āro*—more and more; *bāḍhe*—increases; *roṣa*—anger.

## TRANSLATION

“‘The gopis are not like the mystic yogis. They will never be satisfied simply by meditating on Your lotus feet and imitating the so-called yogis. Teaching the gopis about meditation is another kind of duplicity. When they are instructed to undergo mystic yoga practice, they are not at all satisfied. On the contrary, they become more angry with You.’”

## PURPORT

Śrīla Prabodhānanda Sarasvatī has stated (*Caitanya-candrāmrta* 5):

*kaivalyam narakāyate tridaśa-pūr ākāśa-puṣpāyate  
durdāntendriya-kāla-sarpa-paṭalī protkhāta-darṁṣṭrāyate  
viśvarām pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate  
yat kāruṇya-katākṣa-vaibhava-vatām tarī gauram eva stumah*

For a pure devotee who has realized Kṛṣṇa consciousness through Śrī Caitanya Mahāprabhu, the monistic philosophy by which one becomes one with the Supreme appears hellish. The mystic yoga practice by which the mind is controlled and the senses subjugated also appears ludicrous to a pure devotee. The devotee's mind and senses are already engaged in the transcendental service of

the Lord. In this way the poisonous effects of sense activities are removed. If one's mind is always engaged in the service of the Lord, there is no possibility that one will think, feel or act materially. Similarly, the fruitive workers' attempt to attain heavenly planets is nothing more than phantasmagoria for the devotee. After all, the heavenly planets are material, and in due course of time they will all be dissolved. Devotees do not care for such temporary things. They engage in transcendental devotional activities because they desire elevation to the spiritual world, where they can live eternally and peacefully and with full knowledge of Krsna. In Vrndavana, the gopis, cowherd boys and even the calves, cows, trees and water are fully conscious of Krsna. They are never satisfied with anything but Krsna.

TEXT 142

ମେହ-ସ୍ତ୍ରି ନାହିଁ ସାର,                            ସଂସାରକୁପ କାହାଁ ତାର,  
ତାହା ହୈତେ ନା ଚାହେ ଉଦ୍‌ଧାର ।  
ବିରହ-ସମ୍ମର୍ଜଳେ,                            କାମ-ଭିମିଜିଲେ ଗିଲେ,  
ଗୋପୀଗଣେ ନେହ' ତାର ପାର ॥ ୧୪୨ ॥

*deha-smṛti nāhi yāra, sarīsāra-kūpa kāhān tāra,  
tāhā haite nā cāhe uddhāra  
viraha-samudra-jale, kāma-timiṅgile gile,  
gopī-gane neha' tāra pāra*

## **SYNONYMS**

*deha-smṛti*—bodily concept of life; *nāhi*—not; *yāra*—one whose; *samsāra*—*kūpa*—blind well of material life; *kāhān*—where is; *tāra*—his; *tāhā haite*—from that; *nā*—does not; *cāhe*—want; *uddhāra*—liberation; *viraha-samudra-jale*—in the water of the ocean of separation; *kāma-timiṅgile*—the transcendental Cupid in the form of *timiṅgila* fish; *gile*—swallow; *gopī-gaṇe*—the gopīs; *neha'*—please take out; *tāra pāra*—beyond that.

## TRANSLATION

Śrī Caitanya Mahāprabhu continued: “ ‘The gopis are fallen in the great ocean of separation, and they are being devoured by the timiṅgila fish, which represent their ambition to serve You. The gopis are to be delivered from the mouths of these timiṅgila fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The gopis do not want that liberation desired by yogīs and jñānīs, for they are already liberated from the ocean of material existence.

### PURPORT

The bodily conception is created by the desire for material enjoyment. This is called *vipada-smṛti*, which is the opposite of real life. The living entity is eternally the servant of Kṛṣṇa, but when he desires to enjoy the material world, he cannot progress in spiritual life. One can never be happy by advancing materially. This is also stated in Śrīmad-Bhāgavatam (7.5.30): *adānta-gobhir viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām*. Through the uncontrolled senses, one may advance one's hellish condition. He may continue to chew the chewed; that is, repeatedly accept birth and death. The conditioned souls use the duration of life between birth and death only to engage in the same hackneyed activities—eating, sleeping, mating and defending. In the lower animal species, we find the same activities. Since these activities are repeated, engaging in them is like chewing that which has already been chewed. If one can give up his ambition to engage in hackneyed material life and take to Kṛṣṇa consciousness instead, he will be liberated from the stringent laws of material nature. One does not need to make a separate attempt to become liberated. If one simply engages in the service of the Lord, he will be liberated automatically. As Śrīla Bilvamaṅgala Ṭhākura therefore says, *muktiḥ svayaṁ mukulitāñjali sevate 'smān*: "Liberation stands before me with folded hands, begging to serve me."

### TEXT 143

वृन्दावन, गोवर्धन,                           यमुना-पुलिन, वन,  
 सेि कुञ्जे रासादिक लीला ।  
 सेि भजेर भ्रजन,                           माता, पिता, बन्धुगण,  
 बड़ चित्र, केमने पासरिला ॥ १४३ ॥

*vṛndāvana, govardhana,                           yamunā-pulina, vana,  
 sei kuñje rāsādika līlā  
 sei vrajera vraja-jana,                           mātā, pitā, bandhu-gaṇa,  
 bāda citra, kemane pāsarilā*

### SYNOMYS

*vṛndāvana*—the transcendental land known as Vṛndāvana; *govardhana*—Govardhana Hill; *yamunā-pulina*—the bank of the Yamunā; *vana*—all the forests where the pastimes of the Lord took place; *sei kuñje*—in the bushes in that forest; *rāsā-ādika līlā*—the pastimes of the *rāsa* dance; *sei*—that; *vrajera*—of Vṛndāvana; *vraja-jana*—inhabitants; *mātā*—mother; *pitā*—father; *bandhu-gaṇa*—friends; *bāda citra*—most wonderful; *kemane pāsarilā*—how have You forgotten.

## TRANSLATION

“It is amazing that You have forgotten the land of Vṛndāvana. And how is it that You have forgotten Your father, mother and friends? How have You forgotten Govardhana Hill, the bank of the Yamunā, and the forest where You enjoyed the rāsa-lilā dance?

TEXT 144

বিমল, শুন্দি, সদ্গুণ,  
তুঃসি, তোমার নাহি দোষাভাস।  
তবে যে তোমার মন,  
সে—আমার দুর্দেব-বিলাস ॥ ১৪৪ ॥

vidagdha, mṛdu, sad-guṇa, suśīla, snigdha, karuṇa,  
 tumi, tomāra nāhi doṣābhāṣa  
 tabe ye tomāra mana, nāhi smare vraja-jana,  
 se—āmāra durgaiva-vilāsa

## **SYNONYMS**

*vidagdha*—most refined; *mṛdu*—gentle; *sat-guṇa*—endowed with all good qualities; *su-śīla*—well-behaved; *snigdha*—softhearted; *karuṇa*—merciful; *tumi*—You; *tomāra*—Your; *nāhi*—there is not; *doṣa-ābhāsa*—even a tinge of fault; *tabe*—still; *ye*—indeed; *tomāra*—Your; *mana*—mind; *nāhi*—does not; *smare*—remember; *vraja-jana*—the inhabitants of Vṛndāvana; *se*—that; *āmāra*—My; *durdaiwa-vilāsa*—suffering of past misdeeds.

## TRANSLATION

"'Krṣṇa, You are certainly a refined gentleman with all good qualities. You are well-behaved, softhearted and merciful. I know that there is not even a tinge of fault to be found in You, yet Your mind does not even remember the inhabitants of Vrndavana. This is only My misfortune, and nothing else.

TEXT 145

ନା ଗଣ ଆପନ-ଦୁଃଖ,  
ଦେଖି' ଭର୍ଜେଷ୍ଟରୀ-ମୁଖ,  
ଭର୍ଜନେର ହୃଦୟ ବିଦରେ ।  
କିବା ମାର' ଭର୍ଜବାସୀ, କିବା ଜୀଯାଓ ଭର୍ଜେ ଆସି',  
କେନ ଜୀଯାଓ ଦୁଃଖ ସହାଇବାରେ ? ୧୫୫ ॥

nā gaṇī āpana-duḥkha,      dekhi' vrajeśvari-mukha,  
                         vraja-janera hṛdaya vidare  
 kibā māra' vraja-vāsi,      kibā jīyāo vraje āsi',  
                         kena jīyāo duḥkha sahāibāre?

## **SYNONYMS**

*nā gaṇī*—I do not care; *āpana-duḥkha*—My personal unhappiness; *dekhi'*—seeing; *vrajeśvari-mukha*—the face of mother Yaśodā; *vraja-janera*—of all the inhabitants of Vṛndāvana; *hṛdaya vidare*—the hearts break; *kibā*—whether; *mārā'*—*vraja-vāsi'*—You want to kill the inhabitants of Vṛndāvana; *kibā*—or; *jīyāo*—You want to keep their lives; *vraje ḥāsi'*—coming in Vṛndāvana; *kena*—why; *jīyāo*—You let them live; *duḥkha sahāibāre*—just to cause to suffer unhappiness.

## **TRANSLATION**

“I do not care for My personal unhappiness, but when I see the morose face of Your mother Yaśodā and the hearts of all the inhabitants of Vṛndāvana breaking because of You, I wonder whether You want to kill them all. Is it that You want to enliven them by coming there? Why is it You are simply keeping them alive in a state of suffering?

TEXT 146

tomāra ye anya veśa,        anya saṅga, anya deśa,  
                         vraja-jane kabhu nāhi bhāya  
 vraja-bhūmi chāḍite nāre,        tomā nā dekhile mare,  
                         vraja-janera ki habe upāya

## **SYNONYMS**

*tomāra*—Your; *ye*—that; *anya veśa*—different dress; *anya saṅga*—other associates; *anya deśa*—other countries; *vraja-jane*—to the inhabitants of Vṛndāvana; *kabhu*—at any time; *nāhi*—does not; *bhāya*—appeal; *vraja-bhūmi*—the land of Vṛndāvana; *chādite nāre*—they do not like to leave; *tomā*—You; *nā*—not; *dekhile*—seeing; *mare*—they die; *vraja-janera*—of the inhabitants of Vṛndāvana; *ki*—what; *habe*—will be; *upāya*—means.

## **TRANSLATION**

“‘The inhabitants of Vṛndāvana do not want You dressed like a prince, nor do they want You to associate with great warriors in a different country. They cannot leave the land of Vṛndāvana, and without Your presence, they are all dying. What is their condition to be?

TEXT 147

tumi—vrajera jīvana, vraja-rājera prāṇa-dhana,  
 tumi vrajera sakala sampad  
 kṛpārdra tomāra mana, āsi' jīyāo vraja-jana,  
 vraje udaya karāo nije-pada

## **SYNONYMS**

*tumi*—You; *vrajera jivana*—the life and soul of Vṛndāvana; *vraja-rājera*—and of the King of Vraja, Nanda Mahārāja; *prāṇa-dhana*—the only life; *tumi*—You; *vrajera*—of Vṛndāvana; *sakala sampad*—all opulence; *kṛpā-ardra*—melting with kindness; *tomāra mana*—Your mind; *āsi'*—coming; *jīyāo*—give life; *vraja-jana*—to all the inhabitants of Vṛndāvana; *vraje*—in Vṛndāvana; *udaya karāo*—cause to appear; *nija-pada*—Your lotus feet.

## TRANSLATION

“‘My dear Kṛṣṇa, You are the life and soul of Vṛndāvana-dhāma. You are especially the life of Nanda Mahārāja. You are the only opulence in the land of Vrndāvana, and You are very merciful. Please come and let them all live. Kindly keep Your lotus feet again in Vrndāvana.’

## PURPORT

Śrīmatī Rādhārāṇī did not express Her personal unhappiness at being separated from Kṛṣṇa. She wanted to evoke Kṛṣṇa's feelings for the condition of all others in Vṛndāvana-dhāma—mother Yaśodā, Mahārāja Nanda, the cowherd boys, the gopis, the birds and bees on the banks of the Yamunā, the water of the Yamunā, the trees, forests and all other paraphernalia associated with Kṛṣṇa before He left Vṛndāvana for Mathurā. These feelings of Śrīmatī Rādhārāṇī were manifested by Śrī Caitanya Mahāprabhu, and therefore He invited Lord Jagannātha, Kṛṣṇa, to

return to Vṛndāvana. That is the purport of the Ratha-yātrā car's going from Jagannātha Puri to the Gundicā temple.

TEXT 148

*śuniyā rādhikā-vāṇī, vraja-prema mane<sup>a</sup>hi,  
bhāve vyākula deha-mana  
vraja-lokera prema śuni', āpanāke 'ṛṇī' māni',  
kare krsna tāñre āśvāsana*

## **SYNONYMS**

*śuniyā*—after hearing; *rādhikā-vāṇī*—the statement of Śrīmatī Rādhārāṇī; *vraja-prema*—the love of Vraja; *mane āni*—remembering; *bhāve*—in that ecstasy; *vyākulita*—very much perturbed; *deha-mana*—the body and mind; *vraja-lokera*—of the inhabitants of Vṛndāvana; *prema śuni*—after hearing of the loving affairs; *āpanāke*—Himself; *ṛṇī māni*—considering very indebted; *kare*—does; *kṛṣṇa*—Lord Kṛṣṇa; *tāñre*—unto Her; *āsvāsana*—pacification.

## TRANSLATION

"After hearing Śrīmatī Rādhārāṇī's statements, Lord Kṛṣṇa's love for the inhabitants of Vṛndāvana was evoked, and His body and mind became very perturbed. After hearing of their love for Him, He immediately thought Himself to be always indebted to the residents of Vṛndāvana. Then Kṛṣṇa began to pacify Śrīmatī Rādhārāṇī as follows.

TEXT 149

ଆଗନ୍ତ୍ରିୟେ, ଶୁଣ, ମୋର ଏ-ସତ୍ୟ-ବଚନ ।  
ତୋମା-ସବାର ମୂରଗେ, ବୁରୋଇ ମୁଣ୍ଡ ରାତ୍ରିଦିନେ,  
ମୋର ଛଞ୍ଚ ନା ଜାନେ କୋନ ଜନ ॥୧୯୯ ॥ ୫ ॥

*prāṇa-priye, śuna, mora e-satya-vacana  
 tomā-sabāra smaraṇe, jhuroṇ muṇī rātri-dine,  
 mora duhkha nā īane kona jana*

### SYNONYMS

*prāṇa-priye*—O My dearmost; *śuna*—please hear; *mora*—of Me; *e-satya-vacana*—this true statement; *tomā-sabāra*—of all of you; *smaraṇe*—by remembrance; *jhuroṇ*—cry; *muñi*—I; *rātri-dine*—both day and night; *mora duḥkha*—My distress; *nā jāne*—does not know; *kona jana*—anyone.

### TRANSLATION

“‘My dearest Śrīmatī Rādhārāṇī, please hear Me. I am speaking the truth. I cry day and night simply upon remembering all you inhabitants of Vṛndāvana. No one knows how unhappy this makes Me.’

### PURPORT

It is said: *vṛndāvanam parityajya padam ekāṁ na gacchati*. In one sense, Kṛṣṇa, the original Personality of Godhead (*iśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ*), does not even take one step away from Vṛndāvana. However, in order to take care of various duties, Kṛṣṇa had to leave Vṛndāvana. He had to go to Mathurā to kill Kāṁsa, and then He was taken by His father to Dvārakā, where He was busy with state affairs and disturbances created by demons. Kṛṣṇa was away from Vṛndāvana, and He was not at all happy, as He plainly disclosed to Śrīmatī Rādhārāṇī. She is the dearmost life and soul of Śrī Kṛṣṇa, and He expressed His mind to Her as follows.

### TEXT 150

ত্রজবাসী যত জন,	মাতা, পিতা, সখাগণ,
সবে হয় মোর প্রাণসম।	
তাঁর অধ্যে গোপীগণ,	সাক্ষাৎ মোর জীবন,
তুমি মোর জীবনের জীবন ॥ ১৫০ ॥	

*vraja-vāsī yata jana, mātā, pitā, sakhā-gaṇa,  
sabe haya mora prāṇa-sama  
tāṅra madhye gopī-gaṇa, sākṣāt mora jīvana,  
tumi mora jīvanera jīvana*

### SYNONYMS

*vraja-vāsī yata jana*—all the inhabitants of Vṛndāvana-dhāma; *mātā*—mother; *pitā*—father; *sakhā-gaṇa*—boy friends; *sabe*—all; *haya*—are; *mora prāṇa-sama*—as good as My life; *tāṅra madhye*—among them; *gopī-gaṇa*—the gopīs; *sākṣāt*—directly; *mora jīvana*—My life and soul; *tumi*—You; *mora jīvanera jīvana*—the life of My life.

### TRANSLATION

“Śrī Kṛṣṇa continued: ‘All the inhabitants of Vṛndāvana-dhāma—My mother, father, cowherd boy friends and everything else—are like My life and soul. And among all the inhabitants of Vṛndāvana, the gopis are My very life and soul. Among the gopis, You, Śrimatī Rādhārāṇī, are the chief. Therefore You are the very life of My life.

### PURPORT

Śrimatī Rādhārāṇī is the center of all Vṛndāvana’s activities. In Vṛndāvana, Kṛṣṇa is the instrument of Śrimatī Rādhārāṇī; therefore all the inhabitants of Vṛndāvana still chant “Jaya Rādhe.” From Kṛṣṇa’s own statement given herein, it appears that Rādhārāṇī is the Queen of Vṛndāvana and that Kṛṣṇa is simply Her decoration. Kṛṣṇa is known as Madana-mohana, the enchanter of Cupid, but Śrimatī Rādhārāṇī is the enchanter of Kṛṣṇa. Consequently Śrimatī Rādhārāṇī is called Madana-mohana-mohinī, the enchanter of the enchanter of Cupid.

### TEXT 151

তোমা-সবার প্রেমরসে,      আমাকে করিল বশে,  
 আমি তোমার অধীন কেবল ।  
 তোমা-সবা ছাড়াগুলি,      আমা দূর-দেশে লওগুলি,  
 রাখিয়াছে দুর্দেব প্রবল ॥ ১৫১ ॥

tomā-sabāra prema-rase,      āmāke karila vaśe,  
 āmi tomāra adhina kevala  
 tomā-sabā chāḍāñā,      āmā dūra-deśe lañā,  
 rākhiyāche durdaiva prabala

### SYNOMYMS

*tomā-sabāra*—of all of you; *prema-rase*—by the ecstasy and mellows of loving affairs; *āmāke*—Me; *karila*—you have made; *vaśe*—subservient; *āmi*—I; *tomāra*—of you; *adhina*—subservient; *kevala*—only; *tomā-sabā*—from all of you; *chāḍāñā*—separating; *āmā*—Me; *dūra-deśe*—to distant countries; *lañā*—taking; *rākhiyāche*—has kept; *durdaiva*—misfortune; *prabala*—very powerful.

### TRANSLATION

“‘My dear Śrimatī Rādhārāṇī, I am always subservient to the loving affairs of all of you. I am under your control only. My separation from you and residence in distant places have occurred due to My strong misfortune.

## TEXT 152

প্ৰিয়া প্ৰিয়-সন্ধীনা,                   প্ৰিয় প্ৰিয়া-সন্ধি বিনা,  
 নাহি জীয়ে,—এ সত্য প্ৰমাণ।  
 মোৱ দশা শোনে ঘবে,                   তাৰ এই দশা হবে,  
 এই ভয়ে দুঁহে রাখে প্ৰাণ। ॥ ১৫২ ॥

*priyā priya-saṅga-hinā,                   priya priya-saṅga vinā, -  
 nāhi jiye,—e satya pramāṇa  
 mora daśā śone yabe,                   tāñra ei daśā habe,  
 ei bhaye duñhe rākhe prāṇa*

## SYNONYMS

*priyā*—a woman beloved; *priya-saṅga-hinā*—being separated from the man beloved; *priya*—the man beloved; *priyā-saṅga vinā*—being separated from the woman beloved; *nāhi jiye*—cannot live; *e satya pramāṇa*—this is factual evidence; *mora*—My; *daśā*—situation; *śone yabe*—when one hears; *tāñra*—his; *ei*—this; *daśā*—situation; *habe*—there will be; *ei bhaye*—out of this fear; *duñhe*—both; *rākhe prāṇa*—keep their life.

## TRANSLATION

“When a woman is separated from the man she loves or a man is separated from his beloved woman, neither of them can live. It is a fact that they live only for one another, for if one dies and the other hears of it, he or she will die also.

## TEXT 153

সেই সতী প্ৰেমবতী,                   প্ৰেমবান সেই পতি,  
 বিৱোগে যে বাঞ্ছে প্ৰিয়-হিতে।  
 না গণে আপন-দুঃখ,                   বাঞ্ছে প্ৰিয়জন-সুখ,  
 সেই দুই গিলে অচিৱাতে। ॥ ১৫৩ ॥

*sei satī premavati,                   prema-vān sei pati,  
 viyoge ye vāñche priya-hite  
 nā gaṇe āpana-duḥkha,                   vāñche priyajana-sukha,  
 sei dui mile acirāte*

## SYNONYMS

*sei satī*—that chaste wife; *prema-vati*—full of love; *prema-vān*—loving; *sei pati*—that husband; *viyoge*—in separation; *ye*—who; *vāñche*—desire; *priya-*

*hite—for the welfare of the other; nā gaṇe—and do not care; āpana-duḥkha—for personal unhappiness; vāñche—desire; priya-jana-sukha—the happiness of the dearmost beloved; sei—those; dui—two; mile—meet; acirāte—without delay.*

### TRANSLATION

**“A loving, chaste wife and a loving husband who desire all welfare for each other in separation and do not care for personal happiness, desire only one another’s well-being. Such a pair certainly meet again without delay.**

### TEXT 154

ରାଖିତେ ତୋମାର ଜୀବନ,      ସେବି ଆମି ନାରାୟଣ,  
ତାହା ଶକ୍ତେୟ ଆସି ନିତି-ନିତି ।  
ତୋମା-ସନେ କ୍ରିଡା କରି’,      ନିତି ଯାଇ ସଦୁପୂରୀ,  
ତାହା ତୁମି ମାନନ୍ଦ ମୋର ସ୍ଫୁର୍ତ୍ତି ॥ ୧୫୪ ॥

rākhite tomāra jīvana,      sevi ami nārāyaṇa,  
tāhā śakteye āsi niti-niti  
tomā-sane kriḍā kari’,      niti yāi yadu-puri,  
tāhā tumi mānaha mora sphūrti

### SYNONYMS

*rākhite—just to keep; tomāra jīvana—Your life; sevi āmi nārāyaṇa—I always worship Lord Nārāyaṇa; tāhā śakteye—by His potency; āsi niti-niti—I come to You daily; tomā-sane—with You; kriḍā kari’—enjoying pastimes; niti—daily; yāi yadu-puri—I return to Dvārakā-dhāma, known as Yadu-purī; tāhā—that; tumi—You; mānaha—experience; mora—My; sphūrti—manifestation.*

### TRANSLATION

**“You are My most dear, and I know that in My absence You cannot live for a moment. Just to keep You living, I worship Lord Nārāyaṇa. By His merciful potency, I come to Vṛndāvana every day to enjoy pastimes with You. I then return to Dvārakā-dhāma. Thus You can always feel My presence here in Vṛndāvana.**

### TEXT 155

ମୋର ଭାଗ୍ୟ ମୋ-ବିଷୟେ,      ତୋମାର ଯେ ପ୍ରେସ ହୁଯେ,  
ସେଇ ପ୍ରେସ—ପରମ ପ୍ରବଳ ।  
ଶୁକାଏଣ ଆମା ଆନେ,      ସତ୍ତ କରାଯ ତୋମା-ସନେ,  
ଅକଟେହ ଆନିବେ ସତ୍ତର ॥ ୧୫୫ ॥

*mora bhāgya mo-viṣaye,      tomāra ye prema haye,  
                      sei prema—parama prabala  
                      lukāñā āmā āne,      saṅga karāya tomā-sane,  
                      prakateha ānibe satvara*

## **SYNONYMS**

*mora bhāgya*—My fortune; *mo-viṣaye*—in relation with Me; *tomāra*—Your; *ye*—whatever; *prema*—love; *haye*—there is; *sei prema*—that love; *parama prabala*—very powerful; *lukāñā*—secretly; *āmā āne*—brings Me; *saṅga karāya*—obliges Me to associate; *tomā-sane*—with You; *prakāteha*—directly manifested; *ānibe*—will bring; *satvara*—very soon.

## TRANSLATION

“Our love affair is more powerful because of My good fortune in receiving Nārāyaṇa’s grace. This allows Me to come here unseen by others. I hope that very soon I will be visible to everyone.

## PURPORT

Kṛṣṇa has two kinds of presence—*prakaṭa* and *aprakāṭa*, manifest and unmanifest. Both are identical to the sincere devotee. Even if Kṛṣṇa is not physically present, the devotee's absorption in the affairs of Kṛṣṇa makes Him present. This is confirmed in *Brahma-saṁhitā* (5.38):

premāñjana-cchurita-bhakti-vilocanena  
 santah sadaiva hrdayeṣu vilokayanti  
 yāṁ śyāmasundaram acintya-guna-svarūpariṁ  
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Due to his intense love, the pure devotee always sees Lord Kṛṣṇa present within his heart. All glories to Govinda, the primeval Personality of Godhead! When Kṛṣṇa is not manifest before the inhabitants of Vṛndāvana, they are always absorbed in thoughts of Him. Therefore even though Kṛṣṇa was living at that time at Dvārakā, He was simultaneously present before all the inhabitants of Vṛndāvana. This was His aprakaṭa presence. Devotees who are always absorbed in thoughts of Kṛṣṇa will soon see Kṛṣṇa face to face without a doubt. Devotees who are always engaged in Kṛṣṇa consciousness and are fully absorbed in thoughts of Kṛṣṇa certainly return home, back to Godhead. They then see Kṛṣṇa directly, face to face, take prasāda with Him and enjoy His company. This is confirmed in *Bhagavad-gītā*: *tyaktvā dehaṁ punar īanma naiti mām eti so 'rjuna* (Bg. 4.9).

During his lifetime, a pure devotee is always speaking of Kṛṣṇa and engaging in His service, and as soon as he gives up his body, he immediately returns to Goloka Vṛndāvana, where Kṛṣṇa is personally present. He then meets Kṛṣṇa directly. This

is successful human life. This is the meaning of *prakaṭeha ānibe satvara*. The pure devotee will soon see the personal manifestation of Lord Śrī Kṛṣṇa.

### TEXT 156

যাদবের বিপক্ষ,  
তাহা আমি কৈলুঁ সব ক্ষয়।  
যত দুষ্ট কংসপক্ষ,  
আছে দুই-চারি জন,  
তাহা মারি' বৃন্দাবন,  
আইলাগ আমি, জানিহ নিশ্চয় ॥ ১৫৬ ॥

yādavera vipakṣa,        yata duṣṭa karīṣa-pakṣa,  
tāhā āmi kailurī saba kṣaya  
āche dui-cāri jana,        tāhā māri' vṛndāvana,  
āilāma āmi, jāniha niścaya

### SYNONYMS

*yādavera vipakṣa*—all the enemies of the Yadu dynasty; *yata*—all; *duṣṭa*—mischievous; *karīṣa-pakṣa*—the party of Karīṣa; *tāhā*—them; *āmi*—I; *kailurī saba kṣaya*—have annihilated all; *āche*—there are still; *dui-cāri jana*—two or four demons; *tāhā māri'*—after killing them; *vṛndāvana*—to Vṛndāvana; *āilāma āmi*—I am coming very soon; *jāniha niścaya*—please know it very well.

### TRANSLATION

“I have already killed all the mischievous demons who are enemies of the Yadu dynasty, and I have also killed Karīṣa and his allies. However, there are two or four demons still living. I want to kill them, and after doing so I shall very soon return to Vṛndāvana. Please know this for certain.

### PURPORT

Just as Kṛṣṇa does not take a step away from Vṛndāvana, Kṛṣṇa's devotee also does not like to leave Vṛndāvana. However, when he has to tend to Kṛṣṇa's business, he leaves Vṛndāvana. After finishing his mission, a pure devotee returns home, back to Vṛndāvana, back to Godhead. Kṛṣṇa assured Rādhārāṇī that after killing the demons outside Vṛndāvana, He would return. “I am coming back very soon,” He promised, “as soon as I have killed the few remaining demons.”

### TEXT 157

সেই শক্তগণ ছৈতে,  
রহি রাজে উনাসীন হওণ।  
ত্রজন রাখিতে,

যেবা জ্ঞী-পুত্ৰ-ধনে,  
কৱি রাজ্য আবৱণে,  
যদুগণেৰ সন্তোষ লাগিয়া ॥ ১৭ ॥

sei śatru-gaṇa haite,      vraja-jana rākhite,  
                       rahi rājye udāśina hañā  
 yebā strī-putra-dhane,      kari rājya āvaraṇe,  
                       yadu-ganera santoṣa lägiyā

## **SYNONYMS**

*sei*—those; *sātru-gaṇa haite*—from enemies; *vraja-jana*—to the inhabitants of Vṛndāvana; *rākhite*—to give protection; *rahi*—I remain; *rājye*—in My kingdom; *udāśīna*—indifferent; *hañā*—becoming; *yebā*—whatever; *stri-putra-dhane*—with wives, sons and wealth; *kari rājya āvaraṇe*—I decorate My kingdom; *yadu-ganera*—of the Yadu dynasty; *santosa*—satisfaction; *lāgiyā*—for the matter of.

## **TRANSLATION**

“I wish to protect the inhabitants of Vṛndāvana from the attacks of My enemies. That is why I remain in My kingdom; otherwise I am indifferent to My royal position. Whatever wives, sons and wealth I maintain in the kingdom are only for the satisfaction of the Yadus.

TEXT 158

তোমার যে প্রেমগুণ, করে আমা আকর্ষণ,  
আমিবে আমা দিন মশ বিশে ।  
পুনঃ আসি' বৃজাবনে, ত্রজবধু তোমা-সনে,  
বিলসিব রজনী-দিবসে ॥ ১৫৮ ॥

tomāra ye prema-guṇa, kare āmā ākarṣaṇa,  
 ānibe āmā dina daśa biše  
 punah āsi' vṛndāvane, vraja-vadhū tomā-sane,  
 vilasibha raijanī-diyase

## **SYNONYMS**

tomāra—Your; ye—whatever; prema-guṇa—qualities in ecstatic love; kare-do; āmā—Me; ākarṣaṇa—attracting; ānibe—will bring; āmā—Me; dina daśa biše—within ten or twenty days; punah—again; āsi’—coming; vṛndāvane—to Vṛndāvana; vraja-vadhū—all the damsels of Vṛndāvana; tomā-sane—with You; vilasiba—I shall enjoy; rajañi-divase—both day and night.

## TRANSLATION

“Your loving qualities always attract Me to Vrndavana. Indeed, they will bring Me back within ten or twenty days, and when I return I shall enjoy both day and night with You and all the damsels of Vrajabhumi.”

TEXT 159

eta tā̄re kahi krṣṇa,       vraje yāite satṛṣṇa,  
                   eka śloka paḍi' śunāila  
 sei śloka śuni' rādhā,       khāṇdila sakala bādhā,  
                   krṣṇa-prāptye pratīti ha-ila

## **SYNONYMS**

eta—so much; *tāñre*—unto Rādhārāṇī; *kahi*—speaking; *kṛṣṇa*—Lord Kṛṣṇa; *vraje*—in Vṛndāvana; *yāite*—to go; *sa-tṛṣṇa*—very anxious; *eka śloka*—one verse; *paḍī'*—reciting; *śunāila*—making Her hear; *sei śloka*—that verse; *śuni'*—hearing; *rādhā*—Śrimati Rādhārāṇī; *khāṇḍila*—disappeared; *sakala*—all kinds of; *bāḍhā*—hindrances; *kṛṣṇa-prāptye*—in achieving Kṛṣṇa; *pratīti ha-ila*—there was assurance.

## **TRANSLATION**

"While speaking to Śrīmatī Rādhārāṇī, Kṛṣṇa became very anxious to return to Vṛndāvana. He made Her listen to a verse which banished all Her difficulties and which assured Her that She would again attain Kṛṣṇa.

## TEXT 160

ମୟି ଭକ୍ତିହି ଭୂତାନାମମୁତସ୍ଥାୟ କଲାତେ ।  
ଦିଷ୍ଟା ଯଦାସୀମ୍ବଂଶ୍ଵରୋ ଭବତୀନାଃ ମନ୍ଦପନଃ ॥ ୧୬୦ ॥

*maya bhaktir hi bhūtānām  
amṛtatvāya kalpate  
diṣṭyā yad āśin mat-sneho  
bhavatīnām mad-āpanah*

### SYNOMYS

*maya*—unto Me; *bhaktih*—the nine kinds of devotional service, such as *śravaṇa*, *kīrtana* and *smaraṇa*; *hi*—certainly; *bhūtānām*—of all living entities; *amṛtatvāya*—for becoming eternal associates of the Lord; *kalpate*—is quite befitting; *diṣṭyā*—by good fortune; *yat*—whatever; *āsit*—there was; *mat-snehaḥ*—love and affection for Me; *bhavatiṇām*—of all you gopīs; *mat-āpanah*—the cause for getting Me back.

### TRANSLATION

**“Lord Śrī Kṛṣṇa said: ‘Devotional service unto Me is the only way to attain Me. My dear gopīs, whatever love and affection you have attained for Me by good fortune is the only reason for My returning to you.’”**

### PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.82.45).

### TEXT 161

**এই সব অর্থ প্রভু স্বরূপের সনে ।  
রাত্রি-দিনে ঘরে বসি' করে আশ্বাদনে ॥ ১৬১ ॥**

*ei saba artha prabhu svarūpera sane  
rātri-dine ghare vasi' kare āsvādane*

### SYNOMYS

*ei saba*—all these; *artha*—meanings; *prabhu*—Śrī Caitanya Mahāprabhu; *svarūpera sane*—with Svarūpa Dāmodara; *rātri-dine*—both day and night; *ghare vasi'*—sitting within His room; *kare*—does; *āsvādane*—taste.

### TRANSLATION

**Śrī Caitanya Mahāprabhu would sit in His room with Svarūpa Dāmodara and taste the topics of these verses day and night.**

### TEXT 162

**মৃত্যকালে সেই ভাবে আবিষ্ট হঞ্চ।  
শ্লোক পঢ়ি' নাচে জগন্নাথ-মুখ চাঞ্চ। ॥ ১৬২ ॥**

*nṛtya-kale sei bhāve āviṣṭa hañā  
śloka paḍi' nāce jagannātha-mukha cāñā*

### SYNONYMS

*nṛtya-kāle*—while dancing; *sei bhāve*—in such ecstasy; *āviṣṭa*—absorbed; *hañā*—becoming; *śloka paḍī*—reciting these verses; *nāce*—dances; *jagannātha-mukha*—the face of Jagannātha; *cāñā*—looking upon.

### TRANSLATION

**Śrī Caitanya Mahāprabhu** danced completely absorbed in ecstatic emotion. While looking at the face of Lord Jagannātha, He danced and recited these verses.

### TEXT 163

**স্বরূপ-গোসান্নির ভাগ্য মা যায় বর্ণন।  
প্রভুতে আবিষ্ট হাঁর কায়, বাক্য, মন ॥ ১৬৩ ॥**

*svarūpa-gosāñira bhāgya nā yāya varṇana  
prabhute āviṣṭa yāñra kāya, vākyā, mana*

### SYNONYMS

*svarūpa-gosāñira*—of Svarūpa Dāmodara Gosvāmī; *bhāgya*—the fortune; *nā*—not; *yāya varṇana*—can be described; *prabhute*—in the service of the Lord; *āviṣṭa*—fully absorbed; *yāñra*—of whom; *kāya*—body; *vākyā*—words; *mana*—mind.

### TRANSLATION

No one can describe the good fortune of Svarūpa Dāmodara Gosvāmī, for he is always absorbed in the service of the Lord with his body, mind and words.

### TEXT 164

**স্বরূপের ইন্দ্রিয়ে প্রভুর নিজেন্দ্রিয়গণ।  
আবিষ্ট হঞ্চা করে গান-আস্বাদন ॥ ১৬৪ ॥**

*svarūpera indriye prabhura nijendriya-gaṇa  
āviṣṭa hañā kare gāna-āsvādana*

### SYNONYMS

*svarūpera*—of Svarūpa Dāmodara; *indriye*—in the senses; *prabhura*—of Śrī Caitanya Mahāprabhu; *nija-indriya-gaṇa*—own senses; *āviṣṭa hañā*—being fully absorbed; *kare*—does; *gāna*—the singing; *āsvādana*—tasting.

### TRANSLATION

The senses of Lord Śrī Caitanya Mahāprabhu were identical with the senses of Svarūpa. Therefore Caitanya Mahāprabhu used to become fully absorbed in tasting the singing of Svarūpa Dāmodara.

### TEXT 165

ভাবের আবেশে কভু ভূগিতে বসিয়া।  
তর্জনীতে ভূমে লিখে অধোমুখ হণ্ডা ॥ ১৬৫ ॥

*bhāvera āveśe kabhu bhūmite vasiyā  
tarjanīte bhūme likhe adhomukha hañā*

### SYNOMYMS

*bhāvera āveśe*—because of ecstatic emotion; *kabhu*—sometimes; *bhūmite*—on the ground; *vasiyā*—sitting; *tarjanīte*—with the ring finger; *bhūme*—on the ground; *likhe*—writes; *adhomukha hañā*—looking down.

### TRANSLATION

In emotional ecstasy, Caitanya Mahāprabhu would sometimes sit on the ground and, looking down, would write on the ground with His finger.

### TEXT 166

অঙ্গিতে ক্ষত হবে জানি' দামোদর ।  
ভয়ে নিজ-করে নিবারয়ে প্রভু-কর ॥ ১৬৬ ॥

*aṅgulite kṣata habe jāni' dāmodara  
bhaye nija-kare nivāraye prabhu-kara*

### SYNOMYMS

*aṅgulite*—on the finger; *kṣata*—injury; *habe*—will take place; *jāni'*—knowing; *dāmodara*—Svarūpa Dāmodara; *bhaye*—out of fear; *nija-kare*—by his own hand; *nivāraye*—checks; *prabhu-kara*—the hand of the Lord.

### TRANSLATION

Feeling that the Lord would injure His finger by writing in this way, Svarūpa Dāmodara checked Him with his own hand.

## TEXT 167

প্ৰভুৰ ভাৰামুৰূপ স্বরূপেৱ গান ।  
যবে যেই রস তাহা কৱে মূর্তিমান ॥ ১৬৭ ॥

*prabhura bhāvānurūpa svarūpera gāna  
yabe yei rasa tāhā kare mürtimān*

## SYNONYMS

*prabhura*—of Śrī Caitanya Mahāprabhu; *bhāva-anurūpa*—following the ecstatic emotions; *svarūpera*—of Svarūpa Dāmodara; *gāna*—the singing; *yabe*—when; *yei*—whatever; *rasa*—mellow; *tāhā*—that; *kare*—makes; *mürtimān*—personified.

## TRANSLATION

Svarūpa Dāmodara used to sing exactly according to the ecstatic emotion of the Lord. Whenever a particular mellow was being tasted by Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara would personify it by singing.

## TEXT 168

শ্ৰীজগন্নাথেৱ দেখে শ্ৰীমুখ-কমল ।  
তাহাৰ উপৱ সুস্মৰ নয়নযুগল ॥ ১৬৮ ॥

*śrī-jagannāthera dekhe śrī-mukha-kamala  
tāhāra upara sundara nayana-yugala*

## SYNONYMS

*śrī-jagannāthera*—of Lord Jagannātha; *dekhe*—sees; *śrī-mukha-kamala*—the lotuslike face; *tāhāra* *upara*—upon this; *sundara*—beautiful; *nayana-yugala*—a pair of eyes.

## TRANSLATION

Śrī Caitanya Mahāprabhu looked upon the beautiful lotuslike face and eyes of Lord Jagannātha.

## TEXT 169

সূর্যেৱ কিৱণে মুখ কৱে বলমল ।  
মাল্য, বদ্ধ, দিব্য অলঙ্কাৰ, পরিমল ॥ ১৬৯ ॥

sūryera kiraṇe mukha kare jhalamala  
mālya, vastra, divya alaṅkāra, parimala

### SYNONYMS

*sūryera*—of the sun; *kiraṇe*—by the rays of sunshine; *mukha*—the face; *kare*—does; *jhalamala*—glittering; *mālya*—garland; *vastra*—garments; *divya alaṅkāra*—beautiful ornaments; *parimala*—surrounded by a fragrance.

### TRANSLATION

**Lord Jagannātha was garlanded, dressed with nice garments and adorned with beautiful ornaments. His face was glittering from the rays of sunshine, and the entire atmosphere was fragrant.**

### TEXT 170

ପ୍ରଭୁର ହୃଦୟେ ଆନନ୍ଦସିନ୍ଧୁ ଉଥଲିଲ ।  
ଉତ୍ତାନ୍ତ, ବଞ୍ଚା-ବାତ ତେଜକଣେ ଉଠିଲ ॥ ୧୭୦ ॥

*prabhura hṛdaye ānanda-sindhu uthalila  
unmāda, jhañjhā-vāta tat-kṣaṇe uṭhila*

### SYNONYMS

*prabhura hṛdaye*—in the heart of Śrī Caitanya Mahāprabhu; *ānanda-sindhu*—the ocean of transcendental bliss; *uthalila*—arose; *unmāda*—madness; *jhañjhā-vāta*—hurricane; *tat-kṣaṇe*—immediately; *uṭhila*—intensified.

### TRANSLATION

**An ocean of transcendental bliss expanded in the heart of Lord Śrī Caitanya Mahāprabhu, and symptoms of madness immediately intensified like a hurricane.**

### TEXT 171

ଆନନ୍ଦୋନ୍ମାଦେ ଉଠାୟ ଭାବେର ତରଙ୍ଗ ।  
ନାନା-ଭାବ-ସେଣେ ଉପଜିଲ ଯୁଦ୍ଧ-ରଙ୍ଗ ॥ ୧୭୧ ॥

*ānandonmāde uṭhāya bhāvera taraṅga  
nānā-bhāva-sainye upajila yuddha-raṅga*

### SYNONYMS

*ānanda-unmāde*—the madness of transcendental bliss; *uṭhāya*—causes to arise; *bhāvera*—of emotion; *taraṅga*—waves; *nānā*—various; *bhāva*—emotions; *sainye*—among soldiers; *upajila*—there appeared; *yuddha-raṅga*—fighting.

### TRANSLATION

The madness of transcendental bliss created waves of various emotions.  
The emotions appeared like opposing soldiers staging a fight.

### TEXT 172

ভাবোদয়, ভাবশান্তি, সংক্ষি, শাবল্য ।  
সঞ্চারী, সাত্ত্বিক, স্থায়ী স্বভাব-প্রাবল্য ॥ ১৭২ ॥

*bhāvodaya, bhāva-sānti, sandhi, sābalya  
sañcāri, sāttvika, sthāyī svabhāva-prābalya*

### SYNONYMS

*bhāva-udaya*—awakening of emotion; *bhāva-sānti*—emotions of peace; *sandhi*—the junction of different emotions; *sābalya*—mixing of all emotions; *sañcāri*—impulses for all kinds of emotion; *sāttvika*—transcendental; *sthāyī*—prevalent; *svabhāva*—natural emotion; *prābalya*—increase.

### TRANSLATION

There was an increase in all the natural emotional symptoms. Thus there were awakening emotions, peacefulness, joined, mixed, transcendental and prevalent emotions, and impetuses for emotion.

### TEXT 173

প্রভুর শরীর যেন শুক্ষ-হেমাচল ।  
ভাব-পুষ্পক্রম তাহে পুষ্পিত সকল ॥ ১৭৩ ॥

*prabhura śarīra yena śuddha-hemācala  
bhāva-puṣpa-druma tāhe puṣpita sakala*

### SYNONYMS

*prabhura*—of Śrī Caitanya Mahāprabhu; *śarīra*—body; *yena*—as if; *śuddha*—transcendental; *hemācala*—Himalayan mountain; *bhāva*—emotional; *puṣpa-druma*—flower trees; *tāhe*—in that situation; *puṣpita*—blooming with flowers; *sakala*—all.

### TRANSLATION

Śrī Caitanya Mahāprabhu's body appeared like a transcendental Himalayan mountain bearing ecstatic emotional flower trees, all of them blooming.

## TEXT 174

দেখিতে আকর্ষয়ে সবার চিন্ত-মন ।  
প্রেমামৃতবৃষ্টে প্রভু সিংকে সবার মন ॥ ১৭৪ ॥

*dekhite ākarṣaye sabāra citta-mana  
premāmṛta-vṛṣṭye prabhu siñce sabāra mana*

## SYNOMYS

*dekhite*—by seeing; *ākarṣaye*—attracts; *sabāra*—of everyone; *citta-mana*—mind and consciousness; *prema-amṛta-vṛṣṭye*—by pouring of the nectar of transcendental love for God; *prabhu*—Śrī Caitanya Mahāprabhu; *siñce*—sprinkled; *sabāra*—everyone's; *mana*—mind.

## TRANSLATION

**Upon seeing all these symptoms, everyone's mind and consciousness were attracted. Indeed, the Lord sprinkled everyone's mind with the nectar of transcendental love of Godhead.**

## TEXT 175

জগন্নাথ-সেবক যত রাজপাত্রগণ ।  
যাত্রিক লোক, নীলাচলবাসী যত জন ॥ ১৭৫ ॥

*jagannātha-sevaka yata rāja-pātra-gaṇa  
yātrika loka, nilācala-vāśī yata jana*

## SYNOMYS

*jagannātha-sevaka*—the servants of Lord Jagannātha; *yata*—all; *rāja-pātra-gaṇa*—and the government officers; *yātrika*—pilgrim visitors; *loka*—people in general; *nilācala-vāśī*—the residents of Jagannātha Puri; *yata jana*—as many people as there were.

## TRANSLATION

**He sprinkled the minds of the servants of Lord Jagannātha, the government officers, the pilgrim visitors, the general populace and all the residents of Jagannātha Puri.**

## TEXT 176

প্রভুর মৃত্যু প্রেম দেখি' হয় চমৎকার ।  
কৃষ্ণের উচ্ছলিল দ্বদয়ে সবার ॥ ১৭৬ ॥

*prabhura nṛtya prema dekhi' haya camatkāra  
krṣṇa-prema uchalila hṛdaye sabāra*

### SYNONYMS

*prabhura*—of Śrī Caitanya Mahāprabhu; *nṛtya*—dancing; *prema*—love; *dekhi'*—seeing; *haya*—become; *camatkāra*—astonished; *krṣṇa-prema*—love of Kṛṣṇa; *uchalila*—infatuated; *hṛdaye*—in the hearts; *sabāra*—of everyone.

### TRANSLATION

After seeing the dancing and ecstatic love of Śrī Caitanya Mahāprabhu, everyone became astonished. In their hearts they became infatuated with love of Kṛṣṇa.

### TEXT 177

প্ৰেমে নাচে, গায়, লোক, করে কোলাহল।  
অভূত মৃত্য দেখি' সবে আনন্দে বিহুল ॥ ১৭৭ ॥

*preme nāce, gāya, loka, kare kolāhala  
prabhura nṛtya dekhi' sabe ānande vihvala*

### SYNONYMS

*preme*—in ecstatic love; *nāce*—dance; *gāya*—chant; *loka*—people in general; *kare*—make; *kolāhala*—a great noise; *prabhura*—of Śrī Caitanya Mahāprabhu; *nṛtya*—dancing; *dekhi'*—seeing; *sabe*—everyone; *ānande*—in transcendental bliss; *vihvala*—overwhelmed.

### TRANSLATION

Everyone danced and chanted in ecstatic love, and a great noise resounded. Everyone was overwhelmed with transcendental bliss just to see the dancing of Śrī Caitanya Mahāprabhu.

### TEXT 178

অন্ত্রে কি কায়, জগন্নাথ-হলধর।  
অভূত মৃত্য দেখি' সুখে চলিলা মন্থর ॥ ১৭৮ ॥

*anyera ki kāya, jagannātha-haladhara  
prabhura nṛtya dekhi' sukhe calilā manthara*

### SYNONYMS

*anyera ki kāya*—apart from the actions of others; *jagannātha*—Lord Jagannātha; *haladhara*—Balarāma; *prabhura*—of Śrī Caitanya Mahāprabhu; *nṛtya*—the dancing; *dekhi'*—seeing; *sukhe*—in great happiness; *calilā*—moved; *manthara*—slowly.

### TRANSLATION

**Apart from the others, even Lord Jagannātha and Lord Balarāma, with great happiness, began to move very slowly upon seeing the dancing of Śrī Caitanya Mahāprabhu.**

### TEXT 179

কভু সুখে নৃত্যরঞ্জ দেখে রথ রাখি' ।  
সে কৌতুক যে দেখিল, সেই তার সাক্ষী ॥ ১৭৯ ॥

*kabhu sukhe nṛtya-raṅga dekhe ratha rākhi'  
se kautuka ye dekhila, sei tāra sākṣi*

### SYNONYMS

*kabhu*—sometimes; *sukhe*—in great happiness; *nṛtya-raṅga*—amusement in dancing; *dekhe*—sees; *ratha*—the car; *rākhi'*—stopping; *se kautuka*—that amusement; *ye*—anyone who; *dekhila*—saw; *sei*—he; *tāra*—of that; *sākṣi*—witness.

### TRANSLATION

**Lord Jagannātha and Lord Balarāma sometimes stopped the car and happily observed Lord Caitanya's dancing. Anyone who was able to see Them stop and watch the dancing bore witness to Their pastimes.**

### TEXT 180

এইমত প্রভুনৃত্য করিতে অগ্রিতে ।  
প্রতাপরূদ্রের আগে লাগিলা পড়িতে ॥ ১৮০ ॥

*ei-mata prabhu nṛtya karite bhramite  
pratāparudrera āge lāgilā paḍite*

### SYNONYMS

*ei-mata*—in this way; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nṛtya karite*—dancing; *bhramite*—wandering; *pratāparudrera*—of King Pratāparudra; *āge*—in front; *lāgilā*—began; *paḍite*—to fall down.

### TRANSLATION

**When Lord Śrī Caitanya Mahāprabhu was dancing and wandering in this way, He fell down in front of Mahārāja Pratāparudra.**

### TEXT 181

সম্ভৰে প্ৰতাপৰুদ্ৰ প্ৰভুকে ধৱিল ।  
তাহাকে দেখিতে প্ৰভুৰ বাহুজ্ঞান হইল ॥ ১৮-১ ॥

*sambhrame pratāparudra prabhuke dharila  
tāñhāke dekhite prabhura bāhya-jñāna ha-ila*

### SYNONYMS

*sambhrame*—with great respect; *pratāparudra*—King Pratāparudra; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *dharila*—picked up; *tāñhāke*—Him; *dekhite*—to see; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāhya-jñāna*—external consciousness; *ha-ila*—there was.

### TRANSLATION

**Mahārāja Pratāparudra picked the Lord up with great respect, but upon seeing the King, Lord Caitanya Mahāprabhu came to His external senses.**

### TEXT 182

রাজা দেখি' মহাপ্ৰভু কৱেন ধিক্কার ।  
ছি, ছি, বিষয়ীৰ স্পৰ্শ হইল আমাৰ ॥ ১৮-২ ॥

*rājā dekhi' mahāprabhu karena dhikkāra  
chi, chi, viṣayīra sparśa ha-ila āmāra*

### SYNONYMS

*rājā dekhi'*—by seeing the King; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karena*—does; *dhik-kāra*—condemnation; *chi chi*—how pitiful it is; *viṣayīra*—of a person interested in mundane affairs; *sparśa ha-ila*—there has been touching; *āmāra*—of Me.

### TRANSLATION

**After seeing the King, Śrī Caitanya Mahāprabhu condemned Himself, saying, "Oh, how pitiful it is that I have touched a person who is interested in mundane affairs."**

## TEXT 183

ଆବେଶେକ୍ତିତ୍ୟାନମ୍ ନା ହେଲା ସାବଧାନେ ।  
କାଶୀଶ୍ଵର-ଗୋବିନ୍ଦ ଆଛିଲା ଅନ୍ତ୍ୟ-ପ୍ରାନେ ॥ ୧୮୩ ॥

āveśete nityānanda nā hailā sāvadhāne  
kāśīśvara-govinda āchilā anya-sthāne

## SYNONYMS

āveśete—in great ecstasy; *nityānanda*—Nityānanda Prabhu; *nā*—not; *hailā*—became; *sāvadhāne*—careful; *kāśīśvara*—Kāśīśvara; *govinda*—Govinda; *āchilā*—were; *anya-sthāne*—in another place.

## TRANSLATION

Not even Lord Nityānanda Prabhu, Kāśīśvara or Govinda took care of Lord Caitanya Mahāprabhu when He fell down. Nityānanda was in great ecstasy, and Kāśīśvara and Govinda were elsewhere.

## TEXT 184

ସତ୍ତ୍ଵପି ରାଜାର ଦେଖି' ହାଢିର ସେବନ ।  
ପ୍ରସନ୍ନ ହଣ୍ଡାହେ ତାଁରେ ମିଲିବାରେ ମନ ॥ ୧୮୪ ॥

yadyapi rājāra dekhi' hāḍira sevana  
prasanna hañāche tāñre milibāre mana

## SYNONYMS

*yadyapi*—although; *rājāra*—of the King; *dekhi'*—seeing; *hāḍira sevana*—the service of a sweeper; *prasanna hañāche*—was satisfied; *tāñre milibāre*—to see him; *mana*—His mind.

## TRANSLATION

Śrī Caitanya Mahāprabhu had already been satisfied by the King's behavior, for the King had accepted the service of a sweeper for Lord Jagannātha. Therefore Lord Caitanya Mahāprabhu actually desired to see the King.

## TEXT 185

ତଥାପି ଆପନ-ଗଣେ କରିତେ ସାବଧାନ ।  
ବାହେ କିଛୁ ରୋଷାଭାସ କୈଲା ଶଗବାମ୍ ॥ ୧୮୫ ॥

*tathāpi āpana-gaṇe karite sāvadhāna  
bāhye kichu roṣābhāsa kailā bhagavān*

### SYNOMYS

*tathāpi*—still; *āpana-gaṇe*—to personal associates; *karite*—to do; *sāvadhāna*—warning; *bāhye*—externally; *kichu*—some; *roṣā-ābhāsa*—apparent anger; *kailā*—showed; *bhagavān*—the Supreme Personality of Godhead.

### TRANSLATION

However, just to warn His personal associates, the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, externally expressed feelings of anger.

### PURPORT

When Mahārāja Pratāparudra asked to see the Lord, Śrī Caitanya Mahāprabhu immediately refused, saying:

*niṣkiñcanasya bhagavad-bhajanonmukhasya  
pāram param jīgamiṣor bhava-sāgarasya  
sandarśanān viṣayiṇām atha yoṣitāṁ ca  
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu*  
(Cc. Madhya 11.8)

The word *niṣkiñcanasya* refers to a person who has finished his material activities. Such a person can begin to execute his activities in Kṛṣṇa consciousness to cross over the ocean of nescience. It is very dangerous for such a person to have intimate relationships with mundane people or to become intimately related with women. This formality is to be observed by anyone who is serious about going back home, back to Godhead. To teach His personal associates these principles, Śrī Caitanya Mahāprabhu expressed external anger when touched by the King. Since the Lord was very satisfied with the humble behavior of the King, He intentionally allowed the King to touch Him, but externally He expressed anger just to warn His personal associates.

### TEXT 186

প্ৰভুৰ বচনে রাজাৰ মনে হৈল ভয় ।  
সাৰ্বভৌম কহে,—তুমি না কয় সংশয় ॥ ১৮৬ ॥

*prabhura vacane rājāra mane haila bhaya  
sārvabhauma kahe,—tumi nā kaya sarṅsaya*

### SYNONYMS

*prabhura vacane*—by the words of Śrī Caitanya Mahāprabhu; *rājāra*—of the King; *mane*—in the mind; *haila*—there was; *bhaya*—fear; *sārvabhauma kahe*—Sārvabhauma Bhaṭṭācārya said; *tumi*—you (the King); *nā kaya sarṇśaya*—do not be worried.

### TRANSLATION

**King Pratāparudra became frightened when Lord Caitanya showed external anger, but Sārvabhauma Bhaṭṭācārya told the King, “Don’t worry.”**

### TEXT 187

তোমার উপরে প্রভুর সুপ্রসন্ন মন ।  
তোমা লক্ষ্য করি' শিখায়েন নিজ গণ ॥ ১৮৭ ॥

*tomāra upare prabhura suprasanna mana  
tomā lakṣya kari' śikhāyena nija gaṇa*

### SYNONYMS

*tomāra upare*—upon you; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *su-prasanna*—very satisfied; *mana*—the mind; *tomā*—you; *lakṣya kari'*—pointing out; *śikhāyena*—He teaches; *nija gaṇa*—His personal associates.

### TRANSLATION

**Sārvabhauma Bhaṭṭācārya informed the King, “The Lord is very satisfied with you. By pointing you out, He was teaching His personal associates how to behave with mundane people.”**

### PURPORT

Although outwardly the King was a mundane man interested in money and women, internally he was purified by devotional activities. He showed this by engaging as a street sweeper to please Lord Jagannātha. A person may appear to be a pounds-and-shillings man interested in money and women, but if he is actually very meek and humble and surrendered to the Supreme Personality of Godhead, he is not mundane. Such a judgment can be made only by Śrī Caitanya Mahāprabhu and His very confidential devotees. As a general principle, however, no devotee should intimately mix with mundane people interested in money and women.

### TEXT 188

অবসর জানি' আমি করিব নিবেদন ।  
সেইকালে যাই' করিছ অভুর মিলন ॥ ১৮৮ ॥

avasara jāni' āmi kariba nivedana  
sei-kāle yāi' kariha prabhura milana

### SYNOMYS

*avasara jāni'*—understanding an opportune moment; *āmi*—I; *kariba*—shall do; *nivedana*—submission; *sei-kāle*—at that time; *yāi'*—coming; *kariha*—you do; *prabhura milana*—meeting with Lord Śrī Caitanya Mahāprabhu.

### TRANSLATION

**Sārvabhauma Bhaṭṭācārya continued, "I shall submit your petition when there is an opportune moment. It will then be easy for you to come and meet the Lord."**

### TEXT 189

তবে মহাপ্রভু রথ প্রদক্ষিণ করিয়া ।  
রথ-পাছে যাই' ঠেলে রথে মাথা দিয়া ॥ ১৮৯ ॥

tabe mahāprabhu ratha pradakṣiṇa kariyā  
ratha-pāche yāi' thele rathe māthā diyā

### SYNOMYS

*tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *ratha*—the car; *pradakṣiṇa*—circumambulation; *kariyā*—doing; *ratha-pāche*—to the rear of the car; *yāi'*—going; *thele*—pushes; *rathe*—on the car; *māthā diyā*—by placing the head.

### TRANSLATION

**After circumambulating Jagannātha, Śrī Caitanya Mahāprabhu went behind the car and began pushing it with His head.**

### TEXT 190

ঠেলিতেই চলিল রথ 'হড়' 'হড়' করি' ।  
চতুর্দিকে লোক সব বলে 'হরি' 'হরি' ॥ ১৯০ ॥

thelitei calila ratha 'hada' 'hada' kari'  
catur-dike loka saba bale 'hari' 'hari'

### SYNOMYS

*thelitei*—as soon as He pushed; *calila*—departed; *ratha*—the car; *hada hada kari'*—making a rattling noise; *catur-dike*—all around; *loka*—people in general; *saba*—all; *bale*—chant; *hari hari*—the holy name of the Lord, Hari Hari.

### TRANSLATION

As soon as He pushed, the car immediately started to move, making a rattling noise. The people all around began to chant the holy name of the Lord, "Hari! Hari!"

### TEXT 191

তবে প্রভু নিজ-ভক্তগণ লঞ্চ। সঙ্গে ।  
বলদেব-স্বভাবাণ্ডে নৃত্য করে রঞ্জে ॥ ১৯১ ॥

*tabe prabhu nija-bhakta-gaṇa lañā saṅge  
baladeva-subhadrāgṛe nr̥tya kare raṅge*

### SYNONYMS

*tabe*—at that time; *prabhu*—Śrī Caitanya Mahāprabhu; *nija*—personal; *bhakta-gaṇa*—devotees; *lañā*—taking; *saṅge*—with Him; *baladeva*—of Lord Balarāma; *subhadrā*—of the goddess of fortune Subhadrā; *agre*—in front; *nr̥tya*—dancing; *kare*—performed; *raṅge*—in great amusement.

### TRANSLATION

As the car began to move, Śrī Caitanya Mahāprabhu took His personal associates in front of the cars occupied by Lord Balarāma and Subhadrā, the goddess of fortune. Greatly inspired, He then began to dance in front of Them.

### TEXT 192

তাহানি নৃত্য করি' জগন্নাথ আগে আইলা।  
জগন্নাথ দেখি' নৃত্য করিতে লাগিলা ॥ ১৯২ ॥

*tāhānī nr̥tya kari' jagannātha āge āilā  
jagannātha dekhi' nr̥tya karite lāgilā*

### SYNONYMS

*tāhānī*—there; *nr̥tya kari'*—after performing the dance; *jagannātha*—of Lord Jagannātha; *āge*—in front; *āilā*—appeared; *jagannātha dekhi'*—seeing Lord Jagannātha; *nr̥tya*—dancing; *karite*—to perform; *lāgilā*—began.

### TRANSLATION

After finishing the dance before Lord Baladeva and Subhadrā, Śrī Caitanya Mahāprabhu came before Lord Jagannātha's car. Upon seeing Lord Jagannātha, He began to dance again.

## TEXT 193

ଚଲିଯା ଆଇଲ ରଥ 'ବଲଗଣ୍ଡି'-ସ୍ଥାନେ ।  
ଜଗନ୍ନାଥ ରଥ ରାଖି' ଦେଖେ ଡାହିନେ ବାମେ ॥ ୧୯୩ ॥

*caliyā āila ratha 'balagaṇḍi'-sthāne  
jagannātha ratha rākhi' dekhe dāhine vāme*

## SYNONYMS

*caliyā*—moving; *āila*—came; *ratha*—the car; *balagaṇḍi-sthāne*—at the place known as Balagaṇḍi; *jagannātha*—Lord Jagannātha; *ratha*—car; *rākhi'*—after stopping; *dekhe*—sees; *dāhine vāme*—left and right.

## TRANSLATION

When they reached the place called Balagaṇḍi, Lord Jagannātha stopped His car and began to look left and right.

## TEXT 194

ବାମେ—‘ବିପ୍ରା-ସାସନ’, ନାରିକେଳ-ବନ ।  
ଡାହିନେ ତ' ପୁଷ୍ପୋଡ଼ାନ ସେନ ବୃନ୍ଦାବନ ॥ ୧୯୪ ॥

*vāme*—‘vipra-śāsana’ *nārikela-vana*  
*dāhine ta'* *puṣpodyāna* *yena vṛṇdāvana*

## SYNONYMS

*vāme*—on the left; *vipra-śāsana*—the place known as *vipra-śāsana*; *nārikela-vana*—coconut grove; *dāhine*—on the right side; *ta'*—indeed; *puṣpa-udyāna*—flower gardens; *yena*—as if; *vṛṇdāvana*—Vṛṇdāvana.

## TRANSLATION

On the left side, Lord Jagannātha saw the neighborhood of brāhmaṇas known as *vipra-śāsana* and the coconut tree grove. On the right side, He saw nice flower gardens resembling those in the holy place Vṛṇdāvana.

## PURPORT

*Vipra-śāsana* is a name generally used in the Orissa province for the quarters where brāhmaṇas live.

## TEXT 195

ଆଗେ ମୃତ୍ୟ କରେ ଗୌର ଲାଙ୍ଘା ଭକ୍ତଗଣ ।  
ରଥ ରାଖି' ଜଗନ୍ନାଥ କରେନ ଦରଶନ ॥ ୧୯୫ ॥

*āge nr̄tya kare gaura lañā bhakta-gaṇa  
ratha rākhi' jagannātha karena daraśana*

## SYNONYMS

āge—in front; nr̄tya kare—dances; gaura—Śrī Caitanya Mahāprabhu; lañā—accompanied by; bhakta-gaṇa—the devotees; ratha rākhi’—after stopping the car; jagannātha—Lord Jagannātha; karena daraśana—sees.

## TRANSLATION

Śrī Caitanya Mahāprabhu and His devotees were dancing in front of the car, and, having stopped the car, Lord Jagannātha watched the dancing.

## TEXT 196

ସେହି ସ୍ଥଳେ ଭୋଗ ଲାଗେ,—ଆଛମେ ନିୟମ ।  
କୋଟି ଭୋଗ ଜଗନ୍ନାଥ କରେ ଆସ୍ଵାଦନ ॥ ୧୯୬ ॥

*sei sthale bhoga lāge,—āchaye niyama  
koṭi bhoga jagannātha kare āsvādana*

## SYNONYMS

sei sthale—in that place; bhoga lāge—food is offered; āchaye niyama—it is the custom; koṭi bhoga—millions of dishes; jagannātha—Lord Jagannātha; kare—does; āsvādana—tasting.

## TRANSLATION

It was customary that food be offered to the Lord at vipra-sāsana. Indeed, innumerable dishes of food were offered, and Lord Jagannātha tasted each one of them.

## TEXT 197

ଜଗନ୍ନାଥେର ଛୋଟ-ବଡ ଯତ ଭକ୍ତଗଣ ।  
ନିଜ ନିଜ ଉତ୍ତମ-ଭୋଗ କରେ ସମର୍ପଣ ॥ ୧୯୭ ॥

*jagannāthera chota-bada yata bhakta-gaṇa  
nija nija uttama-bhoga kare samarpaṇa*

### SYNONYMS

*jagannāthera*—of Lord Jagannātha; *choṭa*—neophyte; *baḍa*—advanced; *yata*—all; *bhakta-gaṇa*—devotees; *nija nija*—personally cooked; *uttama-bhoga*—first-class food; *kare*—do; *samarpaṇa*—offering.

### TRANSLATION

All kinds of devotees of Lord Jagannātha—from neophytes to the most advanced—offered their best cooked food to the Lord.

### TEXT 198

ରାଜା, ରାଜମହିସୀବ୍ଲଙ୍କ, ପାତ୍ର, ମିତ୍ରଗଣ ।  
ନୀଳାଚଳବାସୀ ସତ ଛୋଟ-ବଡ ଜନ ॥ ୧୯୮ ॥

*rājā, rāja-mahiṣī-vṛnda, pātra, mitra-gana  
nilācala-vāsī yata choṭa-baḍa jana*

### SYNONYMS

*rājā*—the King; *rāja-mahiṣī-vṛnda*—the queens of the King; *pātra*—ministers; *mitra-gana*—friends; *nilācala-vāsī*—all the residents of Jagannātha Purī; *yata*—as many; *choṭa-baḍa*—small and big; *jana*—persons.

### TRANSLATION

This included the King, his queens, his ministers and friends and all other big and small residents of Jagannātha Purī.

### TEXT 199

ନାନା-ଦେଶେର ଦେଶୀ ସତ ଯାତ୍ରିକ ଜନ ।  
ନିଜ-ନିଜ-ଭୋଗ ତାହା କରେ ସମର୍ପଣ ॥ ୧୯୯ ॥

*nānā-deśera deśī yata yātrika jana  
nija-nija-bhoga tāhān kare samarpaṇa*

### SYNONYMS

*nānā-deśera*—of various countries; *deśī*—local; *yata*—all kinds of; *yātrika*—visiting; *jana*—people; *nija-nija*—personally cooked; *bhoga*—food; *tāhān*—there; *kare*—do; *samarpaṇa*—offering.

### TRANSLATION

All the visitors who had come from different countries to Jagannātha Purī, as well as the local devotees, offered their personally cooked food to the Lord.

### TEXT 200

ଆଗେ ପାଛେ, ଦୁଇ ପାର୍ଶ୍ଵେ ପୁଷ୍ପୋଡ଼ାନ-ବନେ ।  
ଯେହି ସାହା ପାୟ, ଲାଗାୟ,—ନାହିକ ନିୟମେ ॥ ୨୦୦ ॥

*āge pāche, dui pārśve puṣpodyāna-vane  
yei yāhā pāya, lāgāya,—nāhika niyame*

### SYNONYMS

*āge pāche*—in front or at the end; *dui pārśve*—on two sides; *puṣpa-udyāna-vane*—in the flower gardens; *yei*—one who; *yāhā pāya*—gets the opportunity; *lāgāya*—offers; *nāhika niyame*—there are no hard-and-fast rules.

### TRANSLATION

The devotees offered their foods everywhere, in front and behind the car, on the two sides and within the flower garden. Wherever possible, they made their offering to the Lord, for there were no hard-and-fast rules.

### TEXT 201

ଭୋଗେର ସମୟ ଲୋକେର ମହା ଭିଡ଼ ହୈଲା ।  
ନୃତ୍ୟ ଛାଡ଼ି' ମହାପ୍ରଭୁ ଉପବନେ ଗେଲା ॥ ୨୦୧ ॥

*bhogera samaya lokera mahā bhiḍa haila  
nrtya chāḍi' mahāprabhu upavane gela*

### SYNONYMS

*bhogera samaya*—at the time the food was offered; *lokera*—of all the people; *mahā*—great; *bhiḍa*—crowd; *haila*—there was; *nrtya chāḍi'*—giving up His dancing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *upavane gela*—went to a nearby garden.

### TRANSLATION

While the food was being offered, a large crowd of people gathered. At that time Śrī Caitanya Mahāprabhu stopped His dancing and went to a nearby garden.

## TEXT 202

প্ৰেমাবেশে মহাপ্ৰভু উপবন পাণ্ডা ।  
পুষ্পেদ্যানে গৃহপিণ্ডায় রহিলা পড়িয়া ॥ ২০২ ॥

*premāvēśe mahāprabhu upavana pāñā  
puṣpodyāne gṛha-piṇḍāya rahilā paḍiyā*

## SYNONYMS

*prema-āvēśe*—in ecstatic love; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *upavana pāñā*—having come to a nice nearby garden; *puṣpa-udyāne*—in that flower garden; *gṛha-piṇḍāya*—on the raised platform; *rahilā*—remained; *paḍiyā*—falling flat.

## TRANSLATION

Śrī Caitanya Mahāprabhu went to the garden. Immersed in a great ecstatic emotion, He fell flat on a raised platform there.

## TEXT 203

নৃত্য-পরিশ্রামে প্ৰভুৰ দেহে ঘন ঘৰ্ম ।  
সুগন্ধি শীতল-বাযু কৱেন সেবন ॥ ২০৩ ॥

*nṛtya-pariśrame prabhura dehe ghana gharma  
sugandhi śitala-vāyu karena sevana*

## SYNONYMS

*nṛtya-pariśrame*—by fatigue due to dancing; *prabhura*—of Śrī Caitanya Mahāprabhu; *dehe*—on the body; *ghana gharma*—much perspiration; *su-gandhi*—fragrant; *śitala-vāyu*—cool breeze; *karena sevana*—enjoyed very much.

## TRANSLATION

The Lord was very fatigued from the hard labor of dancing, and there was perspiration all over His body. He therefore enjoyed the fragrant, cool breeze of the garden.

## TEXT 204

যত ভক্ত কীর্তনীয়া আসিয়া আরামে ।  
প্রতিবৃক্ষতলে সবে কৱেন বিশ্রামে ॥ ২০৪ ॥

*yata bhakta kīrtanīyā āsiyā ārāme  
prati-vṛkṣa-tale sabe karena viśrāme*

### SYNONYMS

*yata bhakta*—all the devotees; *kīrtanīyā*—who were performing *saṅkīrtana*; *āsiyā*—coming; *ārāme*—in the resting place; *prati-vṛkṣa-tale*—under each and every tree; *sabe*—all of them; *karena*—take; *viśrāme*—rest.

### TRANSLATION

All the devotees who were performing *saṅkīrtana* came there and took rest under each and every tree.

### TEXT 205

এই ত' কহিল প্রভুর মহাসংকীর্তন ।  
জগন্নাথের আগে যৈছে করিল নর্তন ॥ ২০৫ ॥

*ei ta' kahila prabhura mahā-saṅkīrtana  
jagannāthera āge yaiche karila nartana*

### SYNONYMS

*ei ta'*—in this way; *kahila*—I have described; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *mahā-saṅkīrtana*—the great congregational chanting; *jagannāthera āge*—in front of Lord Jagannātha; *yaiche*—as; *karila*—He did; *nartana*—dancing.

### TRANSLATION

Thus I have described the great performance of congregational chanting by Lord Śrī Caitanya Mahāprabhu as He danced in front of Lord Jagannātha.

### TEXT 206

রথাগ্রেতে প্রভু যৈছে করিলা নর্তন ।  
চৈতন্যাষ্টকে রূপ-গোসাঙ্গি কর্যাচে বর্ণন ॥ ২০৬ ॥

*rathā-agrete prabhu yaiche karilā nartana  
caitanyāṣṭake rūpa-gosāñi karyāche varṇana*

### SYNONYMS

*ratha-agrete*—in front of the car; *prabhu*—Śrī Caitanya Mahāprabhu; *yaiche*—as; *karilā*—performed; *nartana*—dancing; *caitanya-ṣṭake*—in the prayer named

Caitanyāṣṭaka; rūpa-gosāñi—Rūpa Gosvāmī; karyāche—has done; varṇana—a vivid description.

### TRANSLATION

In his prayer known as the Caitanyāṣṭaka, Śrīla Rūpa Gosvāmī has given a vivid description of the Lord's dancing before the car of Jagannātha.

### PURPORT

Śrīla Rūpa Gosvāmī composed three prayers, each with the title Caitanyāṣṭaka. The verse next quoted is from the first of the Caitanyāṣṭaka prayers included in the book *Stava-mālā*.

### TEXT 207

রथাকচশ্চারাদধিপদবি নীলাচলপতে-  
রদভপ্রেমোর্মিস্ফুরিতনটোল্লাসবিবশঃ ।  
সহর্ষং গায়ত্তিঃ পরিবৃত-তনুবেঁক্ষবজনৈঃ  
স চৈতন্তঃ কিং মে পুনরপি দৃশ্যোর্যাস্তি পদম् ॥ ২০৭ ॥

rathārūḍhasyārād adhipadavi nīlācala-pater  
adabhra-premormi-sphurita-naṭanollāsa-vivaśah  
saharṣān gāyadbhiḥ parivṛta-tanur vaiṣṇava-janaiḥ  
sa caitanyaḥ kim me punar api drśor yāsyati padam

### SYNONYMS

ratha-ārūḍhasya—of the Supreme Lord, who was placed aboard the car; ārāt—in front; adhipadavi—on the main road; nīlācala-pateḥ—of Lord Jagannātha, the Lord of Nīlācala; adabhra—great; prema-urmi—by waves of love of Godhead; sphurita—which was manifested; naṭana-ullāsa-vivaśah—being overwhelmed by the transcendental bliss of dancing; sa-harṣam—with great pleasure; gāyadbhiḥ—who were singing; parivṛta—surrounded; tanuh—body; vaiṣṇava-janaiḥ—by the devotees; saḥ caitanyaḥ—that Lord Śrī Caitanya Mahāprabhu; kim—whether; me—my; punah api—again; drśoh—of vision; yāsyati—will enter; padam—the path.

### TRANSLATION

“Śrī Caitanya Mahāprabhu danced down the main road in great ecstasy before Lord Jagannātha, the master of Nīlācala, who was sitting on His car. Overwhelmed by the transcendental bliss of dancing and surrounded by Vaiṣṇavas who sang the holy names, He manifested waves of ecstatic love of Godhead. When will Śrī Caitanya Mahāprabhu again be visible to my vision?”

## TEXT 208

ইহা যেই শুনে সেই শ্রীচক্ষু পায় ।  
সুদৃঢ় বিশ্বাস-সহ প্রেমভক্তি হয় ॥ ২০৮ ॥

*ihā yei śune sei śrī-caitanya pāya  
sudṛḍha viśvāsa-saha prema-bhakti haya*

## SYNONYMS

*ihā*—this; *yei*—anyone who; *śune*—hears; *sei*—that person; *śrī-caitanya*—*pāya*—will achieve Śrī Caitanya Mahāprabhu; *su-dṛḍha*—firm; *viśvāsa*—conviction; *saha*—with; *prema-bhakti*—devotional service in great love; *haya*—there is.

## TRANSLATION

**Anyone who hears this description of the car festival will attain Śrī Caitanya Mahāprabhu. He will also attain the elevated state by which he will have firm conviction in devotional service and love of Godhead.**

## TEXT 209

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।  
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ২০৯ ॥

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

## SYNONYMS

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

## TRANSLATION

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

*Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-lilā, Thirteenth Chapter, describing Śrī Caitanya Mahāprabhu's ecstatic dancing at Lord Jagannātha's car festival.*

## CHAPTER 14

# Performance of the Vṛndāvana Pastimes

Dressing himself as a Vaiṣṇava, Mahārāja Pratāparudra entered a garden alone and began reciting verses from *Śrimad-Bhāgavatam*. He then took the opportunity to massage the lotus feet of the Lord. The Lord, in His ecstatic love for Kṛṣṇa, immediately embraced the King and thus bestowed mercy upon him. When there was an offering of *prasāda* in the garden, Lord Caitanya also partook of it. After this, when Lord Jagannātha's Ratha car stopped moving, King Pratāparudra called for many elephants to pull it, but they were unsuccessful. Seeing this, Lord Caitanya began to push the car from behind with His head, and the chariot began moving. Then the devotees began pulling the chariot with ropes. Near the Guṇḍicā temple is a place known as Āīṭoṭā. This place was fixed up for Śrī Caitanya Mahāprabhu to rest in. When Lord Jagannātha was seated at Sundarācala, Śrī Caitanya Mahāprabhu saw it as Vṛndāvana. He performed sporting pastimes in the water of the lake known as Indradyumna. For nine continuous days during Ratha-yātrā, the Lord remained at Jagannātha Puri, and on the fifth day He and Svarūpa Dāmodara observed the pastimes of Lakṣmī, the goddess of fortune. During that time, there was much talk about the pastimes of the gopis. When the ratha was again being drawn and the chanting resumed, Rāmānanda Vasu of Kulīna-grāma and Satyarāja Khān were requested to bring silk ropes every year for the Ratha-yātrā ceremony.

### TEXT 1

গৌরঃ পশ্যন্নাত্মবৃন্দেঃ শ্রীলক্ষ্মীবিজয়স্বামু।  
অস্তা গোপীরসোন্নাসং হৃষ্টঃ প্ৰেমণ। নন্ত সঃ॥ ১ ॥

gaurah paśyann ātma-vṛndaiḥ  
śri-lakṣmī-vijayotsavam  
śrutvā gopi-rasollāsarn  
hṛṣṭah premṇā nanarta saḥ

### SYNONYMS

gaurah—Lord Śrī Caitanya Mahāprabhu; paśyan—by seeing; ātma-vṛndaiḥ—with His personal associates; śri-lakṣmī—of the goddess of fortune; vijaya--

*utsavam*—the grand festival; *śrutvā*—by hearing; *gopi*—of the gopis; *rasa-ullāsam*—the superexcellence of the mellow; *hṛṣṭah*—being very pleased; *premnā*—in great ecstatic love; *nanarta*—danced; *sah*—He, Śrī Caitanya Mahāprabhu.

### TRANSLATION

Accompanied by His personal devotees, Śrī Caitanya Mahāprabhu went to the festival known as Lakṣmī-vijayotsava. There He discussed the superexcellent love of the gopis. Just by hearing about them, He became very pleased and danced in great ecstatic love for the Lord.

### TEXT 2

জয় জয় গৌরচন্দ্ৰ শ্ৰীকৃষ্ণচেতন্ত ।  
জয় জয় নিত্যানন্দ জয়াদ্বৈত ধন্য ॥ ২ ॥

*jaya jaya gauracandra śrī-kṛṣṇa-caitanya  
jaya jaya nityānanda jayādvaita dhanya*

### SYNONYMS

*jaya jaya*—all glories; *gauracandra*—to Gauracandra; *śrī-kṛṣṇa-caitanya*—Lord Śrī Caitanya Mahāprabhu; *jaya jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita*—to Advaita Ācārya; *dhanya*—exalted.

### TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, known as Gauracandra! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya, who is so exalted!

### TEXT 3

জয় জয় শ্ৰীবাসাদি গৌরভক্তগণ ।  
জয় শ্ৰোতাগণ,—যাঁৰ গৌর প্ৰাণধন ॥ ৩ ॥

*jaya jaya śrīvāsa-ādi gaura-bhakta-gaṇa  
jaya śrotā-gaṇa, —yāñra gaura prāṇa-dhana*

### SYNONYMS

*jaya jaya*—all glories; *śrīvāsa-ādi*—headed by Śrīvāsa; *gaura-bhakta-gaṇa*—to the devotees of Lord Caitanya; *jaya*—all glories; *śrotā-gaṇa*—to the hearers; *yāñra*—of whom; *gaura*—Śrī Caitanya Mahāprabhu; *prāṇa-dhana*—the life and soul.

### TRANSLATION

All glories to all the devotees, headed by Śrīvāsa Ṭhākura! All glories to the readers who have taken Śrī Caitanya Mahāprabhu as their life and soul.

### TEXT 4

এইভাবে প্রভু আছেন প্রেমের আবেশে ।  
হেনকালে প্রতাপরুদ্র করিল প্রবেশে ॥ ৮ ॥

*ei-mata prabhu āchena premra āveśe  
hena-kāle pratāparudra karila praveśe*

### SYNONYMS

*ei-mata*—in this way; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *āchena*—was; *premra āveśe*—in the ecstatic emotion of love; *hena-kāle*—at this time; *pratāparudra*—King Pratāparudra; *karila praveśe*—entered.

### TRANSLATION

While Śrī Caitanya Mahāprabhu was resting in ecstatic love, Mahārāja Pratāparudra entered the garden.

### TEXT 5

সার্বভৌম-উপদেশে ছাড়ি' রাজবেশ ।  
একলা বৈষ্ণব-বেশে করিল প্রবেশ ॥ ৫ ॥

*sārvabhauma-upadeśe chāḍi' rāja-veśa  
ekalā vaiṣṇava-veśe karila praveśa*

### SYNONYMS

*sārvabhauma*—of Sārvabhauma Bhaṭṭācārya; *upadeśe*—under instructions; *chāḍi'*—giving up; *rāja-veśa*—the royal dress; *ekalā*—alone; *vaiṣṇava-veśe*—in the dress of a Vaiṣṇava; *karila praveśa*—entered.

### TRANSLATION

Following Sārvabhauma Bhaṭṭācārya's instructions, the King had given up his royal dress. He now entered the garden in the dress of a Vaiṣṇava.

### PURPORT

Sometimes members of the International Society for Krishna Consciousness—especially in the Western countries—find it difficult to approach people to dis-

tribute books because people are unfamiliar with the traditional saffron robes of the devotees. The devotees have therefore inquired whether they can wear European and American dress before the general public. From the instructions given to King Pratāparudra by Sārvabhauma Bhaṭṭācārya, we can understand that we may change our dress in any way to facilitate our service. When our members change their dress to meet the public or to introduce our books, they are not breaking the devotional principles. The real principle is to spread this Kṛṣṇa consciousness movement, and if one has to change into regular Western dress for this purpose, there should be no objection.

### TEXT 6

সব-ভক্তের আজ্ঞা নিল যোড়-হাত হঞ্চ।  
অঙ্গু-পদ ধরি' পড়ে সাহস করিযা॥ ৬ ॥

*saba-bhaktera ājñā nila yoda-hāta hañā  
prabhu-pada dhari' pade sāhasa kariyā*

### SYNONYMS

*saba-bhaktera*—of all the devotees; *ājñā* *nila*—took permission; *yoda-hāta* *hañā*—with folded hands; *prabhu-pada* *dhari'*—catching the feet of Śrī Caitanya Mahāprabhu; *paḍe*—falls; *sāhasa* *kariyā*—with great courage.

### TRANSLATION

**Mahārāja Pratāparudra was so humble that with folded hands he first took permission from all the devotees. Then, with great courage, he fell down and touched the lotus feet of the Lord.**

### TEXT 7

আঁখি মুদি' অঙ্গু প্ৰেমে ভূঘিতে শয়ান।  
নৃপতি নৈপুণ্যে কৱে পাদ-সম্বাহন ॥ ৭ ॥

*āṅkhi mudi'* *prabhu preme bhūmitite śayāna*  
*nṛpati naipuṇye kare pāda-sarīvāhana*

### SYNONYMS

*āṅkhi mudi'*—with closed eyes; *prabhu*—Śrī Caitanya Mahāprabhu; *preme*—in ecstatic love; *bhūmitite*—on the ground; *śayāna*—lying down; *nṛpati*—the King; *naipuṇye*—very expertly; *kare*—performs; *pāda-sarīvāhana*—massaging the legs.

### TRANSLATION

Śrī Caitanya Mahāprabhu was lying on the ground with His eyes closed in ecstatic love and emotion, and the King very expertly began to massage His legs.

### TEXT 8

ରାସଲୀଲାର ଶ୍ଲୋକ ପଡ଼ି' କରେନ ସ୍ତଵନ ।  
“ଜୟତି ଦେହଧିକଂ” ଅଧ୍ୟାୟ କରେନ ପଠନ ॥ ୮ ॥

*rāsa-lilāra śloka paḍi' karena stavana  
"jayati te 'dhikam" adhyāya karena paṭhana*

### SYNOMYMS

*rāsa-lilāra*—of the *rāsa-lilā* dance; *śloka*—verses; *paḍi'*—reciting; *karena*—offers; *stavana*—prayers; *jayati te 'dhikam*—beginning with the words *jayati te 'dhikam*; *adhyāya*—chapter; *karena*—does; *pathana*—recitation.

### TRANSLATION

The King began to recite verses about the *rāsa-lilā* from Śrīmad-Bhāgavatam. He recited the chapter beginning with the words “*jayati te 'dhikam*.”

### PURPORT

These verses from Śrīmad-Bhāgavatam, Canto Ten, Chapter Thirty-one, constitute what is known as the *Gopi-gītā*.

### TEXT 9

ଶୁଣିତେ ଶୁଣିତେ ପ୍ରଭୁର ସନ୍ତୋଷ ଅପାର ।  
'ବଳ, ବଳ' ବଲି' ପ୍ରଭୁ ବଲେ ବାର ବାର ॥ ୯ ॥

*śunite śunite prabhura santoṣa apāra  
'bala, bala' bali' prabhu bale bāra bāra*

### SYNOMYMS

*śunite* *śunite*—by hearing; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *santoṣa apāra*—great satisfaction; *bala bala*—go on reciting; *bali'*—saying; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *bale*—says; *bāra bāra*—again and again.

### TRANSLATION

When Śrī Caitanya Mahāprabhu heard these verses, He was pleased beyond limits, and He said again and again, “Go on reciting, go on reciting.”

### TEXT 10

“তব কথাযুক্তং” শ্লোক রাজা যে পড়িল ।  
উঠি’ প্রেমাবেশে প্রভু আলিঙ্গন কৈল ॥ ১০ ॥

“tava kathāmṛtam” śloka rājā ye paḍila  
uṭhi’ premāvēśe prabhu āliṅgana kaila

### SYNONYMS

*tava kathāmṛtam*—beginning with the words *tava kathāmṛtam*; *śloka*—the verse; *rājā*—the King; *ye paḍila*—as he recited; *uṭhi'*—getting up; *prema-āvēśe*—in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *āliṅgana kaila*—embraced.

### TRANSLATION

As soon as the King recited the verse beginning with the words “*tava kathāmṛtam*,” the Lord immediately arose in ecstatic love and embraced him.

### TEXT 11

তুমি মোরে দিলে বহু অমূল্য রতন ।  
মোর কিছু দিতে নাহি, দিলুঁ আলিঙ্গন ॥ ১১ ॥

*tumi more dile bahu amūlya ratana*  
*mora kichu dite nāhi, diluṇ āliṅgana*

### SYNONYMS

*tumi*—you; *more*—unto Me; *dile*—delivered; *bahu*—various; *amūlya*—in-calculable; *ratana*—gems; *mora*—of Me; *kichu*—anything; *dite*—to give; *nāhi*—there is not; *diluṇ*—I give; *āliṅgana*—embracing.

### TRANSLATION

Upon hearing the verses recited by the King, Śrī Caitanya Mahāprabhu said, “You have given Me invaluable gems, but I have nothing to give you in return. Therefore I am simply embracing you.”

## TEXT 12

এত বলি' সেই শ্লোক পড়ে বার বার ।  
দুইজনার অন্তে কম্প, নেত্রে জলধার ॥ ১২ ॥

eta bali' sei śloka pađe bāra bāra  
dui-janāra ar̄ge kampa, netre jala-dhāra

## SYNONYMS

eta bali'—saying this; sei śloka—that verse; pađe—recites; bāra bāra—again and again; dui-janāra—of both of them (Śrī Caitanya Mahāprabhu and the King Pratāparudra); ar̄ge—in the bodies; kampa—trembling; netre—in the eyes; jala-dhāra—flow of water.

## TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu began to recite the same verse again and again. Both the King and Śrī Caitanya Mahāprabhu were trembling, and tears were flowing from their eyes.

## TEXT 13

তব কথামৃতং তপ্তজীবনং, কবিভিরীড়িতং কল্পাপহম् ।  
শ্রবণমঙ্গলং শ্রীমদ্বাততং, ভূবি গৃণন্তি যে ভূরিদা জনাঃ ॥১৩

tava kathāmṛtam tapta-jīvanam  
kavibhir iḍitarn kalmaṣāpaham  
śravaṇa-maṅgalam śrimad-ātataṁ  
bhūvi gr̄nanti ye bhūridā janāḥ

## SYNONYMS

tava—Your; kathā-amṛtam—the nectar of words; tapta-jīvanam—life for persons very much aggrieved in the material world; kavibhiḥ—by greatly exalted persons; iḍitam—described; kalmaṣā-apaham—that which drives away all kinds of sinful reaction; śravaṇa-maṅgalam—giving all spiritual benefit to anyone who hears; śrī-mat—filled with all spiritual power; ātataṁ—broadcast all over the world; bhūvi—in the material world; gr̄nanti—chant and spread; ye—those who; bhūri-dāḥ—most beneficent; janāḥ—persons.

## TRANSLATION

"My Lord, the nectar of Your words and the descriptions of Your activities are the life and soul of those who are always aggrieved in this material world.

These narrations are transmitted by exalted personalities, and they eradicate all sinful reactions. Whoever hears these narrations attains all good fortune. These narrations are broadcast all over the world and are filled with spiritual power. Those who spread the message of Godhead are certainly the most munificent welfare workers.”

### PURPORT

This verse is from Śrīmad-Bhāgavatam (10.31.9).

### TEXT 14

‘ভুরিদা’ ‘ভুরিদা’ বলি’ করে আলিঙ্গন।  
ইঁহো নাহি জানে, ইঁহৈ হয় কোনু জন ॥ ১৪ ॥

*‘bhūridā’ ‘bhūridā’ bali’ kare āliṅgana  
iñho nāhi jāne, —ihoñ haya kon jana*

### SYNONYMS

*bhūri-dā*—the most munificent; *bhūri-dā*—the most munificent; *bali*—crying; *kare*—does; *āliṅgana*—embracing; *iñho*—Śrī Caitanya Mahāprabhu; *nāhi jāne*—does not know; *ihoñ*—Pratāparudra Mahārāja; *haya*—is; *kon jana*—who.

### TRANSLATION

After hearing the recitation of this verse, Śrī Caitanya Mahāprabhu immediately embraced the reciter, King Pratāparudra, and cried, “You are the most munificent! You are the most munificent!” At this point Śrī Caitanya Mahāprabhu did not even know who the King was.

### TEXT 15

পূর্ব-সেবা দেখি’ তাঁরে কৃপা উপজিল।  
অমুসঞ্জান বিনা কৃপা-প্রসাদ করিল ॥ ১৫ ॥

*pūrva-sevā dekhi’ tāñre kṛpā upajila  
anusandhāna vinā kṛpā-prasāda karila*

### SYNONYMS

*pūrva-sevā*—previous service; *dekhi*—seeing; *tāñre*—unto him; *kṛpā*—mercy; *upajila*—awakened; *anusandhāna*—inquiry; *vinā*—without; *kṛpā*—of mercy; *prasāda*—grace; *karila*—bestowed.

### TRANSLATION

**Śrī Caitanya Mahāprabhu's mercy was aroused because of the King's previous service. Therefore without even asking who he was, the Lord immediately bestowed His mercy upon him.**

### TEXT 16

এই দেখ,—চৈতন্তের ক্রপা-মহাবল ।  
তার অনুসন্ধান বিনা করায় সফল ॥ ১৬ ॥

*ei dekha, —caitanyera kṛpā-mahābala  
tāra anusandhāna vinā karāya saphala*

### SYNONYMS

*ei*—this; *dekha*—just see; *caitanyera*—of Śrī Caitanya Mahāprabhu; *kṛpā-mahā-bala*—how greatly powerful is the mercy; *tāra* *anusandhāna*—inquiring about him; *vinā*—without; *karāya*—He makes; *sa-phala*—successful.

### TRANSLATION

**How powerful is the mercy of Śrī Caitanya Mahāprabhu! Without even inquiring about the King, the Lord made everything successful.**

### PURPORT

Śrī Caitanya Mahāprabhu's mercy is so powerful that it acts automatically. If a person renders loving service to Kṛṣṇa, it never goes in vain. It is recorded in a spiritual account, and in due time it will fructify. This is confirmed by *Bhagavad-gītā* (2.40). *Svalpam apyasya dharmasya trāyate mahato bhayāt*: "In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear."

Śrī Caitanya Mahāprabhu has particularly bestowed upon all fallen souls in this age the most potent method of devotional service, and whoever takes to it through the mercy of Śrī Caitanya Mahāprabhu is immediately elevated to the transcendental position. *Śrimad-Bhāgavatam* recommends: *yajñaiḥ saṅkirtana-prāyair yajanti hi su-medhasaḥ* (*Bhāg.* 11.5.32).

A student of Kṛṣṇa consciousness must receive Śrī Caitanya Mahāprabhu's mercy; then his devotional service will quickly succeed. This was the case with King Pratāparudra. One has to be noticed by Śrī Caitanya Mahāprabhu, and a little service with sincere efforts will convince the Lord that one is a proper candidate for returning home, back to Godhead. Mahārāja Pratāparudra did not have a chance to meet Śrī Caitanya Mahāprabhu, but when the Lord saw that the King was serv-

ing Lord Jagannātha as a menial sweeper, the Lord's mercy upon the King became a solid fact. When Mahārāja Pratāparudra, in the dress of a Vaiṣṇava, was serving the Lord, the Lord did not even inquire who he was. Rather, He had compassion upon him and began to embrace him.

Kṛṣṇadāsa Kavirāja Gosvāmī wants to point out that nothing could compare to the Lord's mercy toward Mahārāja Pratāparudra; therefore he uses the word *dekha* ("just see") and *caitanyera kṛpā-mahābala* ("how powerful is the mercy of Śrī Caitanya Mahāprabhu"). This is also confirmed by Prabodhānanda Sarasvatī: *yat-kāruṇya-kaṭākṣa-vaibhava-vatām* (*Caitanya-candrāmrta*, 5). Even a little of Śrī Caitanya Mahāprabhu's mercy serves as a great asset for spiritual advancement. Therefore the Kṛṣṇa consciousness movement must be spread through the mercy of Śrī Caitanya Mahāprabhu. When Rūpa Gosvāmī experienced the mercy and magnanimity of Śrī Caitanya Mahāprabhu, he said:

namo mahā-vadānyāya  
 kṛṣṇa-prema-pradāya te  
 kṛṣṇāya kṛṣṇa-caitanya-  
 nāmne gaura-tviṣe namah

"I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya who is more magnanimous than any other avatāra, even Kṛṣṇa Himself, because He is bestowing freely what no one else has ever given—pure love of Kṛṣṇa." Śrīla Locana dāsa Ṭhākura has also sung, *parama karuṇa, pahuṇ duī jana, nitāi-gaura-candra*: "The two brothers Nitāi and Gaura are so kind that no one can compare to them." Similarly, Śrīla Narottama dāsa Ṭhākura has sung:

vrajendra-nandana yei,        *sacī-suta* haila sei,  
                         balarāma ha-ila nitāi,  
 dīna-hīna yata chila,        *hari-nāme* uddhārila,  
                         tā'ra sāksī jagāi-mādhāi

Śrī Caitanya Mahāprabhu's special mission is the deliverance of all fallen souls in Kali-yuga. Devotees of Kṛṣṇa must persistently seek the favor and mercy of Śrī Caitanya Mahāprabhu to become fit to return home, back to Godhead.

## TEXT 17

ପ୍ରଭୁ ବଲେ,—କେ ତୁମି, କରିଲା ମୋର ହିତ ?  
ଆଚହିତେ ଆସି' ପିଶାଓ କୁଷଳୀଲାମୃତ ? ୧୨ ॥

*prabhu bale, —ke tumi, karilā mora hita?  
ācambite āsi' piyāo krṣṇa-līlāmrta?*

### SYNONYMS

*prabhu bale*—the Lord said; *ke tumi*—who are you; *karilā*—you have done; *mora*—My; *hita*—welfare; *ācambite*—all of a sudden; *āsi'*—coming; *piyāo*—you make Me drink; *kṛṣṇa-lilā-amṛta*—the nectar of the pastimes of Lord Kṛṣṇa.

### TRANSLATION

Finally Śrī Caitanya Mahāprabhu said, “Who are you? You have done so much for Me. All of a sudden you have come here and made me drink the nectar of the pastimes of Lord Kṛṣṇa.”

### TEXT 18

ରାଜୀ କହେ,—ଆମି ତୋମାର ଦାସେର ଅନୁଦାସ ।

ଭୃତ୍ୟେର ଭୃତ୍ୟ କର,—ଏହି ମୋର ଆଶ ॥ ୧୮ ॥

*rājā kahe, —āmi tomāra dāsera anudāsa  
bhṛtyera bhṛtya kara, —ei mora āśa*

### SYNONYMS

*rājā kahe*—the King said; *āmi*—I; *tomāra*—Your; *dāsera anudāsa*—most obedient servant of Your servant; *bhṛtyera bhṛtya*—servant of the servant; *kara*—make (me); *ei*—this; *mora āśa*—my desire.

### TRANSLATION

The King replied, “My Lord, I am the most obedient servant of Your servants. It is my ambition that You will accept me as the servant of Your servants.”

### PURPORT

The greatest achievement for a devotee is to become a servant of the servants. Actually no one should desire to become the direct servant of the Lord. That is not a very good idea. When Prahlāda Mahārāja was offered a benediction by Nṛsiṁhadeva, Prahlāda rejected all kinds of material benediction, but he prayed to become the servant of the servant of the Lord. When Dhruva Mahārāja was offered a benediction by Kuvera, the treasurer of the demigods, Dhruva could have asked for unlimited material opulence, but he simply asked for the benediction of becoming the servant of the servants of the Lord. Kholāvecā Śridhara was a very poor man, but when Śrī Caitanya Mahāprabhu wanted to give him a benediction, he also prayed to the Lord to be allowed to remain a servant of the servants of the Lord. The conclusion is that being the servant of the servants of the Supreme Personality of Godhead is the highest benediction one can desire.

## TEXT 19

তবে মহাপ্রভু তারে ঐশ্বর্য দেখাইল ।  
 ‘কারেহ না কহিবে’ এই নিষেধ করিল ॥ ১৯ ॥

*tabe mahāprabhu tānre aiśvarya dekhāila  
 ‘kāreha nā kahibe’ ei niṣedha karila*

## SYNONYMS

*tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tānre*—to the King; *aiśvarya*—divine power; *dekhāila*—showed; *kāreha nā kahibe*—do not speak to anyone; *ei*—this; *niṣedha karila*—forbade.

## TRANSLATION

At that time, Śrī Caitanya Mahāprabhu displayed some of His divine opulences to the King, and He forbade him to disclose this to anyone.

## TEXT 20

‘রাজা’—হেন জ্ঞান কভু না কৈল প্রকাশ ।  
 অস্তরে সকল জানেন, বাহিরে উদাস ॥ ২০ ॥

*‘rājā’—hena jñāna kabhu nā kaila prakāśa  
 antare sakala jānenā, bāhire udāsa*

## SYNONYMS

*rājā*—the King; *hena jñāna*—such knowledge; *kabhu*—at any time; *nā*—not; *kaila prakāśa*—manifested; *antare*—within the heart; *sakala*—everything; *jānenā*—knows; *bāhire*—externally; *udāsa*—indifferent.

## TRANSLATION

Although within His heart Caitanya Mahāprabhu knew everything that was happening, externally He did not disclose it. Nor did He disclose that he knew He was talking with King Pratāparudra.

## TEXT 21

প্রতাপরুদ্রের ভাগ্য দেখি’ ভক্তগণে ।  
 রাজারে প্রশংসে সবে আনন্দিত-মনে ॥ ২১ ॥

*pratāparudrera bhāgya dekhi’ bhakta-gaṇe  
 rājāre praśāṁse sabē ānandita-mane*

### SYNOMYS

*pratāparudra—of King Pratāparudra; bhāgya—the fortune; dekhi’—seeing; bhakta-gaṇe—all the devotees; rājāre—the King; praśāṁse—praised; sabe—all; ānandita-mane—with blissful minds.*

### TRANSLATION

**Seeing the Lord’s special mercy upon King Pratāparudra, the devotees praised the King’s fortune, and their minds became open and blissful.**

### PURPORT

This is a characteristic of a Vaiṣṇava. He is never envious if one receives the mercy and strength of Śrī Caitanya Mahāprabhu. A pure Vaiṣṇava is very happy to see a person elevated in devotional service. Unfortunately, there are many so-called Vaiṣṇavas who become envious to see someone actually recognized by Śrī Caitanya Mahāprabhu. It is a fact that no one can preach Caitanya Mahāprabhu’s message without receiving the special mercy of the Lord. This is known to every Vaiṣṇava, yet there are some envious people who cannot tolerate the expansion of this Kṛṣṇa consciousness movement all over the world. They find fault with a pure devotee preacher and do not praise him for the excellent service he renders in fulfilling Śrī Caitanya Mahāprabhu’s mission.

### TEXT 22

**ଦଶ୍ଵର କରି' ରାଜା ବାହିରେ ଚଲିଲା ।  
ଯୋଡ଼ ହଞ୍ଚ କରି' ସବ ଭକ୍ତେରେ ସମ୍ପିଳା ॥ ୨୨ ॥**

*danḍavat kari' rājā bāhire calilā  
yoda hasta kari' saba bhaktere vandilā*

### SYNOMYS

*danḍavat kari’—offering obeisances; rājā—the King; bāhire—outside; calilā—departed; yoda—folded; hasta—hands; kari’—making; saba—all; bhaktere—unto the devotees; vandilā—offered prayers.*

### TRANSLATION

**Submissively offering prayers to the devotees with folded hands and offering obeisances to Śrī Caitanya Mahāprabhu, the King went outside.**

### TEXT 23

**ଅଧ୍ୟାହ୍ର କରିଲା ପ୍ରଭୁ ଲାଙ୍ଘା ଭକ୍ତଗଣ ।  
ବାଣୀନାଥ ପ୍ରସାଦ ଲାଙ୍ଘା କୈଲ ଆଗମନ ॥ ୨୩ ॥**

*madhyāhna karilā prabhu lañā bhakta-gaṇa  
vāñīnātha prasāda lañā kaila āgamana*

### SYNONYMS

*madhyāhna karilā*—accepted lunch; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—accompanied by; *bhakta-gaṇa*—all the devotees; *vāñīnātha*—Vāñīnātha; *prasāda* *lañā*—taking all kinds of remnants of Jagannātha’s food; *kaila*—did; *āgamana*—arrival.

### TRANSLATION

After this, Vāñīnātha Rāya brought all kinds of prasāda, and Śrī Caitanya Mahāprabhu accepted lunch with the devotees.

### TEXT 24

সারভোম-রামানন্দ-বাণীনাথে দিয়া ।  
প্রসাদ পাঠাল রাজা বহুত করিয়া ॥ ২৪ ॥

*sārvabhauma-rāmānanda-vāñīnāthe diyā  
prasāda pāṭhā’la rājā bahuta kariyā*

### SYNONYMS

*sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *rāmānanda*—Rāmānanda Rāya; *vāñīnāthe diyā*—through Vāñīnātha Rāya; *prasāda*—*prasāda*; *pāṭhā’la*—had sent; *rājā*—the King; *bahuta kariyā*—in a large quantity.

### TRANSLATION

The King also sent a large quantity of prasāda through Sārvabhauma Bhaṭṭācārya, Rāmānanda Rāya and Vāñīnātha Rāya.

### TEXT 25

‘বলগাংঢি ভোগে’র প্রসাদ—উত্তম, অনন্ত ।  
‘নি-সকাড়ি’ প্রসাদ আইল, যার নাহি অন্ত ॥ ২৫ ॥

*‘balagaṇḍi bhoge’ra prasāda —uttama, ananta  
‘ni-sakaḍi’ prasāda āila, yāra nāhi anta*

### SYNONYMS

*balagaṇḍi bhogera*—of food offered at Balagaṇḍi; *prasāda*—remnants; *uttama*—all of the foremost quality; *ananta*—of all varieties; *ni-sakaḍi*—uncooked

food like milk products and fruits; *prasāda*—remnants of food; *āila*—arrived; *yāra*—of which; *nāhi*—there is not; *anta*—end.

### TRANSLATION

The *prasāda* sent by the King had been offered at the *Balagañḍi* festival and included uncooked milk products and fruits. It was all of the finest quality, and there was no end to the variety.

### TEXT 26

ଛାନା, ପାନା, ପୈଡ଼, ଆମ, ନାରିକେଳ, କାନ୍ଧାଳ ।  
ମାନାବିଧ କଦଲକ, ଆର ବୀଜ-ତାଳ ॥ ୨୬ ॥

*chānā, pānā, paiḍa, āmra, nārikela, kāñdhāla  
nānā-vidha kadalaka, āra bija-tāla*

### SYNONYMS

*chānā*—curd; *pānā*—fruit juice; *paiḍa*—coconut; *āmra*—mango; *nārikela*—dried coconut; *kāñdhāla*—jackfruit; *nānā-vidha*—various kinds of; *kadalaka*—bananas; *āra*—and; *bija-tāla*—palm fruit seeds.

### TRANSLATION

There was curd, fruit juice, coconut, mango, dried coconut, jackfruit, various kinds of bananas and palm fruit seeds.

### PURPORT

This is the first list of *prasāda* offered to Lord Jagannātha.

### TEXT 27

ନାରଙ୍ଗ, ଛୋଲଙ୍ଗ, ଟାବା, କମଳା, ବୀଜପୂର ।  
ବାଦାମ, ଛୋହାରା, ଡ୍ରାକ୍ଷା, ପିଣ୍ଡାଖର୍ଜୁ ॥ ୨୭ ॥

*nāraṅga, cholaṅga, ṭābā, kamalā, bija-pūra  
bādāma, chohārā, drākṣā, piṇḍa-kharjura*

### SYNONYMS

*naṛanga*—oranges; *cholaṅga*—grapefruits; *ṭābā*—another type of orange; *kamalā*—tangerines; *bija-pūra*—another type of tangerine; *bādāma*—almonds; *chohārā*—dried fruit; *drākṣā*—raisins; *piṇḍa-kharjura*—dates.

### TRANSLATION

There were also oranges, grapefruit, tangerines, almonds, dried fruit, raisins and dates.

### TEXT 28

ମନୋହରା-ଲାଡୁ ଆଦି ଶତେକ ପ୍ରକାର ।  
ଅମୃତଗୁଡ଼ିକା-ଆଦି, କ୍ଷୀରସା ଅପାର ॥ ୨୮ ॥

*manoharā-lāḍu ādi śateka prakāra  
amṛta-guḍikā-ādi, kṣīrasā apāra*

### SYNONYMS

*manoharā-lāḍu*—a kind of *sandeśa*; *ādi*—and others; *śateka prakāra*—hundreds of varieties; *amṛta-guḍikā*—round sweetmeats; *ādi*—and others; *kṣīrasā*—condensed milk; *apāra*—of various qualities.

### TRANSLATION

There were hundreds of different types of sweetmeats like manoharā-lāḍu, sweets like amṛta-guḍikā and various types of condensed milk.

### TEXT 29

ଅମୃତମଞ୍ଜୀ, ସରବତୀ, ଆର କୁମ୍ଭା-କୁରୀ ।  
ସରାମୃତ, ସରଭାଜା, ଆର ସରପୂରୀ ॥ ୨୯ ॥

*amṛta-maṇḍā, saravatī, āra kumḍā-kuri  
sarāmṛta, sarabhājā, āra sarapūrī*

### SYNONYMS

*amṛta-maṇḍā*—a variety of papaya; *saravatī*—a kind of orange; *āra*—and; *kumḍā-kuri*—crushed squash; *sarāmṛta*—cream; *sara-bhājā*—fried cream; *āra*—and; *sara-pūrī*—a kind of *pūrī* made with cream.

### TRANSLATION

There were also papayas and *saravatī*, a type of orange, and also crushed squash. There was also regular cream, fried cream and a type of *pūrī* made with cream.

## TEXT 30

হরিবলভ, সেঁওতি, কপূর, মালতী ।  
ডালিমা মরিচ-লাডু, নবাত, অম্বতি ॥ ৩০ ॥

*hari-vallabha, señoti, karpūra, mālatī  
ḍālimā marica-lāḍu, navāta, amṛti*

## SYNONYMS

*hari-vallabha*—a sweetmeat like bread fried in ghee (like a doughnut); *señoti*—a sweetmeat made of a kind of fragrant flower; *karpūra*—a flower; *mālatī*—another flower; *ḍālimā*—pomegranate; *marica-lāḍu*—a sweetmeat made with black pepper; *navāta*—another kind of sweetmeat, made with fused sugar; *amṛti*—a preparation generally called *amṛti-jilipi*, made with rice powder and chick-pea flour, mixed with yogurt, fried in ghee and immersed in sugar water.

## TRANSLATION

There were also sweets like *hari-vallabha* and sweets made of *señoti* flowers, *karpūra* flowers and *mālatī* flowers. There were pomegranates, sweets made with black pepper, sweets made with fused sugar, and *amṛti-jilipi*.

## TEXT 31

পদ্মচিনি, চন্দ্রকান্তি, খাজা, খণ্ডসার ।  
বিয়ারি, কদ্মা, তিলাখাজার প্রকার ॥ ৩১ ॥

*padmacini, candra-kānti, khājā, khaṇḍasāra  
viyari, kadmā, tilākhājāra prakāra*

## SYNONYMS

*padma-cini*—sugar obtained from lotus flowers; *candra-kānti*—a kind of bread made from urad dahl; *khājā*—a crispy sweetmeat; *khaṇḍa-sāra*—sugar candy; *viyari*—a sweetmeat made from fried rice; *kadmā*—a sweetmeat made from sesame seeds; *tilākhājāra*—cookies made from sesame seeds; *prakāra*—all varieties.

## TRANSLATION

There was lotus flower sugar, a kind of bread made from urad dahl, crispy sweetmeats, sugar candy, fried rice sweets, sesame seed sweets and cookies made from sesame seeds.

## TEXT 32

নারঙ্গ-ছোলঙ্গ-আম-বৃক্ষের আকার ।  
ফুল-ফল-পত্রযুক্ত খণ্ডের বিকার ॥ ৩২ ॥

*nāraṅga-cholaṅga-āmra-vṛkṣera ākāra  
phula-phala-patra-yukta khaṇḍera vikāra*

## SYNONYMS

*nāraṅga-cholaṅga-āmra-vṛkṣera ākāra*—sweetmeats in the shape of varieties of oranges, lemons and mangoes; *phula-phala-patra-yukta*—dressed with fruits, flowers and leaves; *khaṇḍera vikāra*—made from sugar candy.

## TRANSLATION

There were sweetmeats made from sugarcane candy in the form of oranges, lemons and mangoes along with fruits, flowers and leaves.

## TEXT 33

দধি, দুঃখ, ননী, তক্র, রসালা, শিখরিণী ।  
স-লবণ মুদগাঙ্কুর, আদা খানি খানি ॥ ৩৩ ॥

*dadhi, dugdha, nani, takra, rasālā, śikhariṇī  
sa-lavaṇa mudgāṅkura, ādā khāni khāni*

## SYNONYMS

*dadhi*—yogurt; *dugdha*—milk; *nani*—butter; *takra*—buttermilk; *rasālā*—fruit juice; *śikhariṇī*—a preparation made of fried yogurt and sugar candy; *sa-lavaṇa*—salty; *mudga-aṅkura*—mung dahl sprouts; *ādā*—ginger; *khāni khāni*—cut into pieces.

## TRANSLATION

There was yogurt, milk, butter, buttermilk, fruit juice, a preparation made of fried yogurt and sugar candy, and salty mung dahl sprouts with shredded ginger.

## TEXT 34

লেষ্ট-কূল-আদি নানা-প্রকার আচার ।  
লিখিতে না পারি অসাদ কতেক প্রকার ॥ ৩৪ ॥

*lembu-kula-ādi nānā-prakāra ācāra  
likhite nā pāri prasāda kateka prakāra*

### SYNONYMS

*lembu*—lemon; *kula*—berries; *ādi*—and so on; *nānā-prakāra*—varieties of; *ācāra*—pickles; *likhite*—to write; *nā*—not; *pāri*—I am able; *prasāda*—food offered to Jagannātha; *kateka prakāra*—how many varieties.

### TRANSLATION

There were also various types of pickles—lemon pickle, berry pickle and so on. Indeed, I am not able to describe the variety of food offered to Lord Jagannātha.

### PURPORT

In verses 26-34, the author describes the various foods offered to Lord Jagannātha. He has described them as far as possible, but he finally admits his inability to describe them completely.

### TEXT 35

ପ୍ରସାଦେ ପୂରିତ ହୈଲ ଅର୍ଧ' ଉପବନ ।  
ଦେଖିଯା ସନ୍ତୋଷ ହୈଲ ମହାପ୍ରଭୁର ମନ ॥ ୩୫ ॥

*prasāde pūrita ha-ila ardha upavana  
dekhiyā santoṣa haila mahāprabhura mana*

### SYNONYMS

*prasāde*—with all the *prasāda*; *pūrita ha-ila*—became filled; *ardha upavana*—half of the garden; *dekhiyā*—seeing; *santoṣa*—satisfaction; *haila*—there was; *mahāprabhura mana*—in the mind of Śrī Caitanya Mahāprabhu.

### TRANSLATION

When Śrī Caitanya Mahāprabhu saw half the garden filled with a variety of *prasāda*, He was very satisfied.

### TEXT 36

ଏଇମତ ଜଗନ୍ନାଥ କରେନ ଭୋଜନ ।  
ଏହି ସୁଖେ ମହାପ୍ରଭୁର ଜୁଡ଼ାଯ ନୟନ ॥ ୩୬ ॥

*ei-mata jagannātha karena bhojana  
ei sukhe mahāprabhura juḍāya nayana*

### SYNOMYS

*ei-mata*—in this way; *jagannātha*—Lord Jagannātha; *karena bhojana*—accepts His food; *ei sukhe*—in this happiness; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *juḍāya*—become fully satisfied; *nayana*—the eyes.

### TRANSLATION

**Indeed, Śrī Caitanya Mahāprabhu was fully satisfied just to see how Lord Jagannātha accepted all the food.**

### PURPORT

Following in the footsteps of Śrī Caitanya Mahāprabhu, a Vaiṣṇava should be fully satisfied simply to see a variety of food offered to the Deity of Jagannātha or Rādhā-Kṛṣṇa. A Vaiṣṇava should not hunger for a variety of food for his own sake; rather, his satisfaction is in seeing various foods being offered to the Deity. In his *Gurv-aṣṭaka*, Śrīla Viśvanātha Cakravartī Ṭhākura writes:

*catur-vidha-śrī-bhagavat-prasāda-  
svādv-anna-tṛptān hari-bhakta-saṅghān  
kṛtvaiva trptirībhajataḥ sadaiva  
vande guroḥ śrī-caraṇāravindam*

"The spiritual master is always offering Kṛṣṇa four kinds of delicious food [analyzed as that which is licked, chewed, drunk and sucked]. When the spiritual master sees that the devotees are satisfied by eating *bhagavat-prasāda*, he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master."

The spiritual master's duty is to engage his disciples in preparing varieties of nice food to offer the Deity. After being offered, this food is distributed as *prasāda* to the devotees. These activities satisfy the spiritual master, although he himself does not eat or require such a variety of *prasāda*. By seeing to the offering and distribution of *prasāda*, he himself is encouraged in devotional service.

### TEXT 37

*কেঘাপত্ৰ-জ্বোণী আইল বোৰা পাঁচ-সাত।  
এক এক জনে দশ দোনা দিল,—এত পাত। ॥ ৩৭ ॥*

*keyā-patra-droṇī āila bojhā pāñca-sāta  
eka eka jane daśa donā dila,—eta pāta*

### SYNONYMS

*keyā-patra-droñi*—plates made of leaves of the *ketakī* tree; *āila*—arrived; *bōjhā*—in loads; *pāñca-sāta*—five or seven; *eka eka jane*—to each and every man; *daśa donā dila*—ten such plates were given; *eta pāta*—so many dishes.

### TRANSLATION

There then arrived five or seven loads of plates made of the leaves of the *ketakī* tree. Each man was supplied ten of these plates, and in this way the dishes were served.

### TEXT 38

**କୀର୍ତ୍ତନୀୟାର ପରିଶ୍ରମ ଜାନି' ଗୌରରାୟ ।**  
**ତା-ସବାରେ ଖାଓୟାଇତେ ପ୍ରଭୁର ମନ ଧାୟ ॥ ୩୮ ॥**

*kirtanīyāra pariśrama jāni' gaurarāya  
tān-sabāre khāoyāite prabhura mana dhāya*

### SYNONYMS

*kirtanīyāra*—of all the singers; *pariśrama*—labor; *jāni'*—knowing; *gaurarāya*—*Śrī Caitanya Mahāprabhu*; *tān-sabāre*—all of them; *khāoyāite*—to fill; *prabhura*—of *Śrī Caitanya Mahāprabhu*; *mana dhāya*—the mind was very eager.

### TRANSLATION

*Śrī Caitanya Mahāprabhu* understood the labor of all the *kirtana* chanters; therefore He was very eager to feed them sumptuously.

### TEXT 39

**ପାନ୍ତି ପାନ୍ତି କରି' ଭକ୍ତଗଣେ ବସାଇଲା ।**  
**ପରିବେଶନ କରିବାରେ ଆପନେ ଲାଗିଲା ॥ ୩୯ ॥**

*pāñti pāñti kari' bhakta-gaṇe vasāilā  
pariveśana karibāre āpane lāgilā*

### SYNONYMS

*pāñti pāñti kari'*—in different lines; *bhakta-gaṇe*—all the devotees; *vasāilā*—made seated; *pariveśana*—distribution; *karibāre*—to do; *āpane*—personally; *lāgilā*—began.

### TRANSLATION

All the devotees sat down in lines, and Śrī Caitanya Mahāprabhu personally began to distribute the prasāda.

### TEXT 40

ପ୍ରଭୁ ନା ଖାଇଲେ, କେହ ନା କରେ ଭୋଜନ ।  
ସର୍ବପ-ଗୋସାଙ୍ଗି ତବେ କୈଳ ନିବେଦନ ॥ ୪୦ ॥

*prabhu nā khāile, keha nā kare bhojana  
svarupa-gosāñi tabe kaila nivedana*

### SYNONYMS

*prabhu*—Śrī Caitanya Mahāprabhu; *nā khāile*—without eating; *keha*—anyone; *nā*—not; *kare bhojana*—accepts the *prasāda*; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *tabe*—at that time; *kaila nivedana*—submitted.

### TRANSLATION

However, the devotees could not accept the prasāda until Caitanya Mahāprabhu took it. It was Svarūpa Gosvāmī who informed the Lord of this.

### TEXT 41

ଆପନେ ବୈସ, ପ୍ରଭୁ, ଭୋଜନ କରିତେ ।  
ତୁମି ନା ଖାଇଲେ, କେହ ନା ପାରେ ଖାଇତେ ॥ ୪୧ ॥

*āpane vaisa, prabhu, bhojana karite  
tumi nā khāile, keha nā pāre khāite*

### SYNONYMS

*āpane vaisa*—You personally sit down; *prabhu*—my Lord; *bhojana karite*—to eat; *tumi nā khāile*—without Your eating; *keha*—anyone; *nā pāre*—is not able; *khāite*—to eat.

### TRANSLATION

Svarūpa Dāmodara said, "My Lord, would You please sit down. No one will eat until You do."

### TEXT 42

ତବେ ଅହାପ୍ରଭୁ ବୈସେ ନିଜଗଣ ଜାଣି ।  
ଭୋଜନ କରାଇଲ ସବାକେ ଆକର୍ଷ ପୂରିଯା ॥ ୪୨ ॥

*tabe mahāprabhu vaise nija-gaṇa lañā  
bhojana karāila sabāke ākanṭha pūriyā*

### SYNONYMS

*tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *vaise*—sits; *nija-gaṇa lañā*—with His personal associates; *bhojana karāila*—fed; *sabāke*—all of them; *ākanṭha pūriyā*—filling to the neck.

### TRANSLATION

**At that time, Śrī Caitanya Mahāprabhu sat down with His personal associates and fed everyone of them very sumptuously until they were filled to the necks.**

### TEXT 43

**ভোজন করি' বসিলা প্রভু করি' আচমন।  
প্রসাদ উবরিল, খাম সহশ্রেক জন ॥ ৪৩ ॥**

*bhojana kari' vasilā prabhu kari' ācamana  
prasāda ubarila, khāya sahasreka jana*

### SYNONYMS

*bhojana kari'*—after eating; *vasilā prabhu*—the Lord sat down; *kari'*—finishing; *ācamana*—washing the mouth; *prasāda*—remnants of food; *ubarila*—there was so much excess; *khāya*—ate; *sahasreka jana*—thousands of men.

### TRANSLATION

**After finishing, the Lord washed His mouth and sat down. There was so much extra prasāda that it was distributed to thousands.**

### TEXT 44

**প্রভুর আজ্ঞায় গোবিন্দ দীন-হীন জনে।  
দুঃখী কাঙাল আনি' করায় ভোজনে ॥ ৪৪ ॥**

*prabhura ājñāya govinda dīna-hina jane  
duḥkhī kāṅgāla āni' karāya bhojane*

### SYNONYMS

*prabhura ājñāya*—on the order of Śrī Caitanya Mahāprabhu; *govinda*—His personal servant; *dīna-hina jane*—unto all poor men; *duḥkhī*—unhappy; *kāṅgāla*—beggars; *āni'*—inviting; *karāya bhojane*—fed sumptuously.

### TRANSLATION

**Following the orders of Śrī Caitanya Mahāprabhu, Govinda, His personal servant, called for all the poor beggars, who were unhappy due to their poverty, and fed them sumptuously.**

### TEXT 45

কাঞ্জালের ভোজন-রঞ্জ দেখে গৌরহরি ।  
 ‘হরিবোল’ বলি’ তারে উপদেশ করি ॥ ৪৫ ॥

*kāṅgālera bhojana-raṅga dekhe gaurahari  
 ‘hari-bola’ bali’ tāre upadeśa kari*

### SYNONYMS

*kāṅgālera*—of the beggars; *bhojana-raṅga*—process of eating; *dekhe*—sees; *gaurahari*—Śrī Caitanya Mahāprabhu; *hari-bola bali’*—chanting “Hari bol”; *tāre*—them; *upadeśa kari*—instructs.

### TRANSLATION

**Observing the beggars eating prasāda, Śrī Caitanya Mahāprabhu chanted, “Hari bol!” and instructed them to chant the holy name.**

### PURPORT

In a song, Śrīla Bhaktivinoda Ṭhākura chants:

*miche māyāra vaśe,        yāccha bhese’,  
 khāccha hābuḍubu, bhāi  
 jīva kṛṣṇa-dāsa,        e visvasa,  
 ka’rle ta’ āra duḥkha nāi*

“Everyone is captivated by the waves of the ocean of nescience, but if everyone would immediately accept Lord Śrī Kṛṣṇa as their eternal master, there would be no chance of being carried away by the waves of illusion. Then all sufferings would stop.” Kṛṣṇa conducts the material world under the three modes of material nature, and consequently there are three platforms of life—higher, middle and lower. On whatever platform one may be situated, one is tossed by the waves of material nature. Someone may be rich, someone may be middle class, and someone may be a poor beggar—it doesn’t matter. As long as one is under the spell of the three modes of material nature, he must continue to experience these divisions.

Śrī Caitanya Mahāprabhu therefore advised the beggars to chant “Hari bol!” while taking *prasāda*. Chanting means accepting one’s self as the eternal servant

of Kṛṣṇa. This is the only solution, regardless of social position. Everyone is suffering under the spell of māyā; therefore the best course is to learn how to get out of the clutches of māyā. That is the verdict of *Bhagavad-gītā* (14.26):

*mān ca yo 'vyabhicāreṇa  
bhakti-yogena sevate  
sa guṇān samatityaitān  
brahma-bhūyāya kalpate*

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

One can overcome the spell of māyā and attain the transcendental platform by agreeing to engage in the devotional service of the Lord. Devotional service begins with śravaṇam kīrtanam; therefore Śrī Caitanya Mahāprabhu advised the beggars to chant the Hare Kṛṣṇa *mahā-mantra* for elevation to the transcendental position. On the transcendental platform, there is no distinction between the rich, the middle class and the poor.

#### TEXT 46

**'হরিবোল' বলি' কাঙাল প্রেমে ভাসি' যায়।  
ঐচন অস্তুত লীলা করে গৌররায় ॥ ৪৬ ॥**

*'hari-bola' bali' kāṅgāla preme bhāsi' yāya  
aichana adbhuta līlā kare gaurarāya*

#### SYNONYMS

*hari-bola bali'*—by chanting "Hari bol"; *kāṅgāla*—the poor section of people; *preme*—in ecstatic love; *bhāsi' yāya*—began to float; *aichana*—such; *adbhuta*—wonderful; *līlā*—pastimes; *kare*—performs; *gaurarāya*—Śrī Caitanya Mahāprabhu.

#### TRANSLATION

**As soon as the beggars chanted the holy name, "Hari bol," they were immediately absorbed in ecstatic love of Godhead. In this way Śrī Caitanya Mahāprabhu performed wonderful pastimes.**

#### PURPORT

To feel the emotion of ecstatic love of God is to be on the transcendental platform. If one can keep himself in that transcendental position, he will surely return

home, back to Godhead. In the spiritual world there are no higher, middle or lower classes. This is confirmed by *Īśopaniṣad*, *Mantra Seven*:

yasmin sarvāṇi bhūtāny  
ātmāivābhūd vijñānataḥ  
tatra ko mohaḥ kahśoka  
ekatvam anupaśyataḥ

“One who always sees all living entities as spiritual sparks, in quality one with the Lord, becomes a true knower of things. What, then, can be illusion or anxiety for him?”

#### TEXT 47

ইঁ জগন্নাথের রথ-চলন-সময় ।  
গৌড় সব রথ টানে, আগে নাহি যায় ॥ ৪৭ ॥

*ihāṁ jagannāthera ratha-calana-samaya  
gauḍa saba ratha ṭāne, āge nāhi yāya*

#### SYNONYMS

*ihāṁ*—outside the garden; *jagannāthera*—of Lord Jagannātha; *ratha-calana-samaya*—at the time of drawing the car; *gauḍa*—the workers named gauḍas who draw the car; *saba*—all; *ratha ṭāne*—pull the car; *āge*—forward; *nāhi yāya*—it does not go.

#### TRANSLATION

**Outside the garden, when it was time to pull Jagannātha's car, all the workers called gauḍas tried to pull it, but it would not move forward.**

#### TEXT 48

টানিতে না পারে গৌড়, রথ ছাড়ি' দিল ।  
পাত্র-মিত্র লঞ্চ রাজা ব্যগ্র হঞ্চ আইল ॥ ৪৮ ॥

*ṭānite nā pāre gauḍa, ratha chāḍi' dila  
pātra-mitra lañā rājā vyagra hañā āila*

#### SYNONYMS

*ṭānite nā pāre*—they could not pull; *gauḍa*—the gauḍas; *ratha chāḍi'* *dila*—gave up the attempt; *pātra-mitra*—all the officers and friends; *lañā*—taking with him; *rājā*—the King; *vyagra*—in great anxiety; *hañā*—being; *āila*—arrived.

### TRANSLATION

When the gauḍas saw that they could not budge the car, they abandoned the attempt. Then the King arrived in great anxiety, and he was accompanied by his officers and friends.

### TEXT 49

মহামল্লগণে দিল রথ চালাইতে।  
আপনে লাগিলা রথ, না পারে টানিতে ॥ ৪৯ ॥

*mahā-malla-gaṇe dila ratha cālāite  
āpane lāgilā ratha, nā pāre tānīte*

### SYNONYMS

*mahā-malla-gaṇe*—unto the big wrestlers; *dila*—gave; *ratha*—the car; *cālāite*—to pull out; *āpane*—personally; *lāgilā*—engaged; *ratha*—the car; *nā pāre tānīte*—could not move.

### TRANSLATION

The King then arranged for big wrestlers to try to pull the car, and even the King himself joined in, but the car could not be moved.

### TEXT 50

ব্যগ্র হঞ্চি আনে রাজা মন্ত্র-হাতীগণ।  
রথ চালাইতে রথে করিল যোজন ॥ ৫০ ॥

*vyagra hañā āne rājā matta-hāti-gaṇa  
ratha cālāite rathe karila yojana*

### SYNONYMS

*vyagra hañā*—with eagerness; *āne*—brings; *rājā*—the King; *matta-hāti-gaṇa*—very strong elephants; *ratha cālāite*—to make the car move; *rathe*—to the car; *karila yojana*—harnessed.

### TRANSLATION

Becoming even more eager to move the car, the King had very strong elephants brought forth and harnessed to it.

### TEXT 51

মন্ত্র-হস্তিগণ টানে ঘার ঘন্ত বল।  
এক পদ না চলে রথ, হইল অচল ॥ ৫১ ॥

*matta-hasti-gaṇa ṭāne yāra yata bala  
eka pada nā cale ratha, ha-ila acala*

### SYNONYMS

*matta-hasti-gaṇa*—the strong elephants; *ṭāne*—started pulling; *yāra yata bala*—with whatever strength they had; *eka pada*—a single step; *nā cale*—does not move; *ratha*—the car; *ha-ila*—was; *acala*—still.

### TRANSLATION

The strong elephants pulled with all their strength, but still the car remained at a standstill, not budging an inch.

### TEXT 52

ଶୁଣି' ମହାପ୍ରଭୁ ଆଇଲା ନିଜଗଣ ଲାଞ୍ଚା ।  
ମହାପ୍ରଭୁ ରଥ ଟାଙ୍କେ,—ଦେଖେ ଦାଙ୍ଗାଏଣା ॥ ୯୨ ॥

*śuni'* mahāprabhu āilā nija-gaṇa lañā  
*matta-hastī ratha* ṭāne,—*dekhe dāṅgāeṇā* ॥ ୯୨ ॥

### SYNONYMS

*śuni'*—after hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *nija-gaṇa lañā*—with His personal devotees; *matta-hastī*—strong elephants; *ratha* *ṭāne*—trying to pull the car; *dekhe*—He saw; *dāṅgāñā*—standing there.

### TRANSLATION

As soon as Śrī Caitanya Mahāprabhu heard this news, He went there with all His personal associates. They then stood there and watched the elephants try to pull the car.

### TEXT 53

ଅଞ୍ଚୁଶେର ଘାୟ ହଣ୍ଟୀ କରାଯେ ଚିତ୍କାର ।  
ରଥ ନାହିଁ ଚଲେ, ଲୋକେ କରେ ହାହାକାର ॥ ୯୩ ॥

*añkuśera ghāya hastī karaye citkāra  
ratha nāhi cale, loke kare hāhākāra*

### SYNONYMS

*añkuśera*—of the elephant-goad; *ghāya*—by striking; *hastī*—the elephants; *karaye*—made; *citkāra*—crying; *ratha*—the car; *nāhi cale*—does not move; *loke*—all the people; *kare*—exclaim; *hāhā-kāra*—alas.

### TRANSLATION

The elephants, being beaten by the elephant-goad, were crying, but still the car would not move. The assembled people cried out, "Alas!"

### TEXT 54

তবে মহাপ্রভু সব হস্তী ঘুচাইল ।  
নিজগণে রথ-কাছি টানিবারে দিল ॥ ৫৪ ॥

*tabe mahāprabhu saba hastī ghucāila  
nija-gaṇe ratha-kāchi ṭanibāre dila*

### SYNONYMS

*tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *hastī*—the elephants; *ghucāila*—let free; *nija-gaṇe*—to His own men; *ratha-kāchi*—the rope of the car; *ṭanibāre dila*—gave to pull.

### TRANSLATION

At that time, Śrī Caitanya Mahāprabhu let all the elephants go free and placed the car's ropes in the hands of His own men.

### TEXT 55

আপনে রথের পাছে ঠেলে মাথা দিয়া ।  
হড় হড় করি, রথ চলিল ধাইয়া ॥ ৫৫ ॥

*āpane rathera pāche ṭhele māthā diyā  
had had kari, ratha calila dhāiyā*

### SYNONYMS

*āpane*—personally; *rathera pāche*—at the back of the car; *ṭhele*—pushes; *māthā diyā*—with His head; *had had kari*—making a rattling sound; *ratha*—the car; *calila*—began to move; *dhāiyā*—running.

### TRANSLATION

Śrī Caitanya Mahāprabhu then went to the back of the car and began to push with His head. It was then that the car began to move and ramble along, making a rattling sound.

## TEXT 56

ভক্তগণ কাছি হাতে করি' মাত্র ধায় ।  
আপনে চলিল রথ, টানিতে না পায় ॥ ৫৬ ॥

*bhakta-gaṇa kāchi hāte kari' mātra dhāya  
āpane calila ratha, tānite nā pāya*

## SYNONYMS

*bhakta-gaṇa*—all the devotees; *kāchi*—the rope; *hāte*—in the hand; *kari'*—taking; *mātra*—only; *dhāya*—run; *āpane*—automatically; *calila*—moved; *ratha*—the car; *tānite*—to pull; *nā pāya*—they had no chance.

## TRANSLATION

Indeed, the car began to move automatically, and the devotees simply carried the rope in their hands. Since it was moving effortlessly, they did not need to pull it.

## TEXT 57

ଆନନ୍ଦେ କରଯେ ଲୋକ ‘ଜୟ’ ‘ଜୟ’-ଧ୍ୱନି ।  
‘ଜୟ ଜଗନ୍ନାଥ’ ବହି ଆର ନାହି ଶୁଣି ॥ ୫୭ ॥

*ānande karaye loka 'jaya' 'jaya'-dhvani  
'jaya jagannātha' ba-i āra nāhi śuni*

## SYNONYMS

*ānande*—in great pleasure; *karaye*—do; *loka*—all the people; *jaya jaya-dhvani*—the sound of "all glories, all glories"; *jaya jagannātha*—all glories to Lord Jagannātha; *ba-i*—except for this; *āra nāhi śuni*—no one could hear anything else.

## TRANSLATION

When the car moved forward, everyone began to chant with great pleasure, "All glories! All glories!" and "All glories to Lord Jagannātha!" No one could hear anything else.

## TEXT 58

ନିମେସେ ତ' ଗେଳ ରଥ ଷ୍ଟଞ୍ଚିତାର ଦ୍ୱାର ।  
ଚୈତ୍ୟ-ପ୍ରତାପ ଦେଖି' ଲୋକେ ଚମକାର ॥ ୫୮ ॥

*nimeṣe ta' gela ratha guṇḍicāra dvāra  
caitanya-pratāpa dekhi' loke camatkāra*

### SYNOMYS

*nimeṣe*—in a moment; *ta'*—indeed; *gela*—arrived; *ratha*—the car; *guṇḍicāra*—*dvāra*—at the door of the Gundicā temple; *caitanya-pratāpa*—the strength of Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *loke*—all the people; *camatkāra*—astonished.

### TRANSLATION

In a moment the car reached the door of the Guṇḍicā temple. Upon seeing the uncommon strength of Śrī Caitanya Mahāprabhu, all the people were struck with wonder.

### TEXT 59

‘জয় গৌরচন্দ্ৰ’, ‘জয় শ্ৰীকৃষ্ণচৈতন্য’।  
এইমত কোলাহল সোকে ধন্য ধন্য ॥ ৫৯ ॥

*'jaya gauracandra', 'jaya śrī-kṛṣṇa-caitanya'  
ei-mata kolāhala loke dhanya dhanya*

### SYNOMYS

*jaya gauracandra*—all glories to Gaurahari; *jaya śrī-kṛṣṇa-caitanya*—all glories to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *ei-mata*—in this way; *kolāhala*—a tumultuous sound; *loke*—people in general; *dhanya dhanya*—began to chant, "Wonderful, wonderful!"

### TRANSLATION

The crowd made a tumultuous vibration, chanting, "Jaya Gauracandra! Jaya Śrī Kṛṣṇa Caitanya!" Then the people began to chant, "Wonderful! Wonderful!"

### TEXT 60

দেখিযা প্ৰতাপুড়া পাত্ৰ-মিত্ৰ-সঙ্গে ।  
প্ৰভুৱ মহিমা দেখি' প্ৰেমে ফুলে অঙ্গে ॥ ৬০ ॥

*dekhiyā pratāparudra pātra-mitra-saṅge  
prabhura mahimā dekhi' preme phule aṅge*

### SYNONYMS

*dekhīyā*—seeing; *pratāparudra*—King Pratāparudra; *pātra-mitra-saṅge*—with his ministers and friends; *prabhura*—of Śrī Caitanya Mahāprabhu; *mahimā*—the greatness; *dekhi'*—by seeing; *preme*—in love; *phule*—eruptions; *aṅge*—on the body.

### TRANSLATION

**Seeing the greatness of Śrī Caitanya Mahāprabhu, Pratāparudra Mahārāja and his ministers and friends were so moved by ecstatic love that their hair stood on end.**

### TEXT 61

ପାଣ୍ଡୁ ବିଜୟ ତବେ କରେ ସେବକଗଣେ ।  
ଜଗନ୍ନାଥ ବସିଲା ଗିଯା ନିଜ-ସିଂହାସନେ ॥ ୬୧ ॥

*pāṇḍu-vijaya tabe kare sevaka-gaṇe  
jagannātha vasilā giyā nija-simhāsane*

### SYNONYMS

*pāṇḍu-vijaya*—the getting down from the car; *tabe*—at that time; *kare*—do; *sevaka-gaṇe*—all the servants; *jagannātha*—Lord Jagannātha; *vasilā*—sat; *giyā*—going; *nija-simhāsane*—on His own throne.

### TRANSLATION

**All the servants of Lord Jagannātha then took Him down from the car, and the Lord went to sit on His throne.**

### TEXT 62

ଶ୍ଵାଭାଦ୍ର-ବଲରାମ ନିଜ-ସିଂହାସନେ ଆଇଲା ।  
ଜଗନ୍ନାଥେର ଶ୍ଵାନଭୋଗ ହଇତେ ଲାଗିଲା ॥ ୬୨ ॥

*subhadrā-balarāma nija-simhāsane āilā  
jagannāthera snāna-bhoga ha-ite lāgilā*

### SYNONYMS

*subhadrā-balarāma*—Subhadrā and Balarāma; *nija*—own; *simhāsane*—on thrones; *āilā*—arrived; *jagannāthera*—of Lord Jagannātha; *snāna-bhoga*—bathing and offering food; *ha-ite lāgilā*—began to take place.

### TRANSLATION

Subhadrā and Balarāma also sat on their respective thrones. There followed the bathing of Lord Jagannātha and finally the offering of food.

### TEXT 63

ଆନନ୍ଦାତେ ମହାପ୍ରଭୁ ଲଞ୍ଗା ଶକ୍ତିଗଣ ।  
ଆନନ୍ଦେ ଆରମ୍ଭ କୈଳ ନର୍ତ୍ତନ-କୌର୍ତ୍ତନ ॥ ୬୩ ॥

āṅgināte mahāprabhu lañā bhakta-gaṇa  
ānande ārambha kaila nartana-kirtana

### SYNONYMS

āṅgināte—in the yard of the temple; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇa*—with His devotees; *ānande*—in great pleasure; *ārambha kaila*—began; *nartana-kirtana*—chanting and dancing.

### TRANSLATION

While Lord Jagannātha, Lord Balarāma and Subhadrā sat on their respective thrones, Śrī Caitanya Mahāprabhu and His devotees began to perform saṅkīrtana with great pleasure, chanting and dancing in the yard of the temple.

### TEXT 64

ଆନନ୍ଦେ ମହାପ୍ରଭୁର ପ୍ରେମ ଉଥଲିଲ ।  
ଦେଖି' ସବ ଲୋକ ପ୍ରେମ-ସାଗରେ ଭାସିଲ ॥ ୬୪ ॥

ānande mahāprabhura prema uthalila  
dekhi' saba loka prema-sāgare bhāsila

### SYNONYMS

*ānande*—in great ecstasy; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *prema*—love; *uthalila*—flooded; *dekhi'*—seeing; *saba loka*—all people; *prema-sāgare*—in the ocean of love of Godhead; *bhāsila*—were flooded.

### TRANSLATION

While Śrī Caitanya Mahāprabhu was chanting and dancing, He was overwhelmed with ecstatic love, and all the people who saw Him were also flooded in the ocean of love of Godhead.

## TEXT 65

মৃত্যু করি' সঞ্চাকালে আরতি দেখিল ।  
আইটোটা আসি' প্রভু বিশ্রাম করিল ॥ ৬৫ ॥

*nṛtya kari' sandhyā-kāle ārati dekhila  
āītoṭā āsi' prabhu viśrāma karila*

## SYNOMYS

*nṛtya kari'*—after dancing; *sandhyā-kāle*—in the evening; *ārati dekhila*—observed the *ārati* ceremony; *āītoṭā āsi'*—coming to the place known as Āītoṭā; *prabhu*—Śrī Caitanya Mahāprabhu; *viśrāma karila*—took rest for the night.

## TRANSLATION

In the evening, after finishing His dancing in the yard of the Guṇḍicā temple, the Lord observed the *ārati* ceremony. Thereafter He went to a place called Āītoṭā and took rest for the night.

## TEXT 66

অবৈতাদি ভক্তগণ নিমন্ত্রণ কৈল ।  
মুখ্য মুখ্য নব জন নব দিন পাইল ॥ ৬৬ ॥

*advaitādi bhakta-gaṇa nimantraṇa kaila  
mukhya mukhya nava jana nava dina pāila*

## SYNOMYS

*advaita-ādi*—headed by Advaita Ācārya; *bhakta-gaṇa*—the devotees; *nimantraṇa kaila*—invited Lord Caitanya Mahāprabhu; *mukhya mukhya*—chief and important; *nava jana*—nine persons; *nava dina*—nine days; *pāila*—got.

## TRANSLATION

For nine days, nine chief devotees, headed by Advaita Ācārya, got an opportunity to invite the Lord to their homes.

## TEXT 67

আর ভক্তগণ চাতুর্মাস্যে যত দিন ।  
এক এক দিন করি' করিল বণ্টন ॥ ৬৭ ॥

*āra bhakta-gaṇa cāturmāsyे yata dina  
eka eka dina kari' karila banṭana*

### SYNONYMS

*āra bhakta-gaṇa*—the remaining devotees; *cāturmāsyे*—in the four months of the rainy season; *yata dina*—all the days; *eka eka dina kari'*—one day each; *karila bāñṭana*—shared.

### TRANSLATION

**During the four months of the rainy season, the remaining devotees extended invitations to the Lord for one day each. In this way they shared invitations.**

### TEXT 68

ଚାରି ମାସେର ଦିନ ମୁଖ୍ୟଭକ୍ତ ବୀଟି' ନିଲ ।  
ଆର ଭକ୍ତଗଣ ଅବସର ନା ପାଇଲ ॥ ୬୮ ॥

*cāri māsera dina mukhya-bhakta bāñṭi' nila  
āra bhakta-gaṇa avasara nā pāila*

### SYNONYMS

*cāri māsera dina*—the days of four months; *mukhya-bhakta*—the chief devotees; *bāñṭi' nila*—shared among themselves; *āra bhakta-gaṇa*—other devotees; *avasara*—opportunity; *nā pāila*—did not get.

### TRANSLATION

**For the four-month period, all the daily invitations were shared among the important devotees. The rest of the devotees did not get an opportunity to extend an invitation to the Lord.**

### TEXT 69

ଏକ ଦିନ ନିମନ୍ତ୍ରଣ କରେ ଦୁଇ-ତିନେ ମିଲି' ।  
ଏହିମତ ମହାପ୍ରଭୁର ନିମନ୍ତ୍ରଣ-କେଳି ॥ ୬୯ ॥

*eka dina nimantraṇa kare dui-tine mili'  
ei-mata mahāprabhura nimantraṇa-keli*

### SYNONYMS

*eka dina*—one day; *nimantraṇa*—invitation; *kare*—make; *dui-tine*—two or three persons; *mili'*—combining; *ei-mata*—in this way; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation; *keli*—pastimes.

### TRANSLATION

Since they could not get one day each, two or three devotees combined to extend an invitation. These are the pastimes of Lord Śrī Caitanya Mahāprabhu's acceptance of invitations.

### TEXT 70

প্রাতঃকালে স্নান করি' দেখি' জগন্নাথ ।  
সংকীর্তনে নৃত্য করে ভক্তগণ সাথ ॥ ৭০ ॥

*prātaḥ-kāle snāna kari' dekhi' jagannātha  
saṅkīrtane nṛtya kare bhakta-gaṇa sātha*

### SYNOMYS

*prātaḥ-kāle*—in the morning; *snāna kari'*—taking a bath; *dekhi'*—after seeing; *jagannātha*—Lord Jagannātha; *saṅkīrtane*—in the performance of *saṅkīrtana*; *nṛtya kare*—dances; *bhakta-gaṇa sātha*—with the devotees.

### TRANSLATION

After taking His bath early in the morning, Śrī Caitanya Mahāprabhu would go see Lord Jagannātha in the temple. Then He would perform saṅkīrtana with His devotees.

### TEXT 71

কভু অবিষ্টে নাচায়, কভু নিত্যানন্দে ।  
কভু হরিদাসে নাচায়, কভু আচুতানন্দে ॥ ৭১ ॥

*kabhu advaite nācāya, kabhu nityānande  
kabhu haridāse nācāya, kabhu acyutānande*

### SYNOMYS

*kabhu*—sometimes; *advaite*—Advaita Ācārya; *nācāya*—made dance; *kabhu nityānande*—sometimes Nityānanda Prabhu; *kabhu haridāse nācāya*—sometimes made Haridāsa Ṭhākura dance; *kabhu*—sometimes; *acyutānande*—Acyutānanda.

### TRANSLATION

By chanting and dancing, Śrī Caitanya Mahāprabhu induced Advaita Ācārya to dance. Sometimes He induced Nityānanda, Haridāsa Ṭhākura and Acyutānanda to dance.

## TEXT 72

কভু বক্রেশ্বরে, কভু আর ভক্তগণে ।  
ত্রিসন্ধ্যা কীর্তন করে গুণ্ডিচা-প্রাঙ্গণে ॥ ৭২ ॥

*kabhu vakreśvare, kabhu āra bhakta-gaṇe  
trisandhyā kīrtana kare gunḍicā-prāṅgaṇe*

## SYNONYMS

*kabhu* *vakreśvare*—sometimes *Vakreśvara* *Pāṇḍita*; *kabhu*—sometimes; *āra* *bhakta-gaṇe*—other devotees; *tri-sandhyā*—three times (morning, evening and noon); *kīrtana* *kare*—performs *kīrtana*; *gunḍicā-prāṅgaṇe*—in the yard of the *Guṇḍicā* temple.

## TRANSLATION

Sometimes Śrī Caitanya Mahāprabhu engaged *Vakreśvara* and other devotees in chanting and dancing. Three times daily—morning, noon and evening—He would perform *sāṅkīrtana* in the yard of the *Guṇḍicā* temple.

## TEXT 73

বৃন্দাবনে আইলা কৃষ্ণ—এই প্রভুর জ্ঞান ।  
কৃষ্ণের বিরহ-স্ফূর্তি হৈল অবসান ॥ ৭৩ ॥

*vṛndāvane āilā kṛṣṇa*—*ei prabhura jñāna*  
*kṛṣṇera viraha-sphūrti* *haila avasāna*

## SYNONYMS

*vṛndāvane*—at *Vṛndāvana*; *āilā kṛṣṇa*—Kṛṣṇa arrived; *ei prabhura jñāna*—this is consciousness of Lord Śrī Caitanya Mahāprabhu; *kṛṣṇera*—from Lord Kṛṣṇa; *viraha-sphūrti*—feelings of separation; *haila avasāna*—ended.

## TRANSLATION

At this time Śrī Caitanya Mahāprabhu felt that Lord Kṛṣṇa had returned to *Vṛndāvana*. Thinking this, His feelings of separation from Kṛṣṇa subsided.

## TEXT 74

রাধা-সঙ্গে কৃষ্ণ-লীলা— এই হৈল জ্ঞানে ।  
এই রসে মগ্ন প্রভু হইলা আপনে ॥ ৭৪ ॥

*rādhā-saṅge kṛṣṇa-lilā—ei haila jñāne  
ei rase magna prabhu ha-ilā āpane*

### SYNONYMS

*rādhā-saṅge*—with Rādhārāṇī; *kṛṣṇa-lilā*—pastimes of Lord Kṛṣṇa; *ei haila* *jñāne*—this was His consciousness; *ei rase magna*—merged in this mellow; *prabhu*—Lord Caitanya Mahāprabhu; *ha-ilā āpane*—remained personally.

### TRANSLATION

**Śrī Caitanya Mahāprabhu was always thinking of the pastimes of Rādhā and Kṛṣṇa, and He remained personally merged in this consciousness.**

### TEXT 75

ନାନୋଡ଼ାନେ ଭକ୍ତମଙ୍ଗେ ବୃଦ୍ଧାବନ-ଶୀଳା ।  
'ଇନ୍ଦ୍ରଯୁମ୍ନ'-ସରୋବରେ କରେ ଜଳଖେଳା ॥ ୭୫ ॥

*nānodyāne bhakta-saṅge vṛndāvana-lilā  
'indradyumna'-sarovare kare jala-khelā*

### SYNONYMS

*nānā-udyāne*—in various gardens; *bhakta-saṅge*—with the devotees; *vṛndāvana-lilā*—pastimes of Vṛndāvana; *indradyumna*—Indradyumna; *sarovare*—in the lake; *kare jala-khelā*—performed sports in the water.

### TRANSLATION

**There were many gardens near the Gūḍicā temple, and Śrī Caitanya Mahāprabhu and His devotees used to perform the pastimes of Vṛndāvana in each of them. In the lake named Indradyumna, He sported in the water.**

### TEXT 76

ଆପନେ ସକଳ ଭକ୍ତେ ସିଞ୍ଚେ ଜଳ ଦିଯା ।  
ସବ ଭକ୍ତଗଣ ସିଞ୍ଚେ ଚୌଦିକେ ବେଡ଼ିଯା ॥ ୭୬ ॥

*āpane sakala bhakte siñce jala diyā  
saba bhakta-gaṇa siñce caudike bediyā*

### SYNONYMS

*āpane*—personally; *sakala bhakte*—all the devotees; *siñce*—sprinkles; *jala diyā*—with water; *saba bhakta-gaṇa*—all the devotees; *siñce*—sprinkle; *cau-dike bediyā*—surrounding the Lord on all sides.

### TRANSLATION

The Lord personally splashed all the devotees with water, and the devotees, surrounding Him on all sides, also splashed the Lord.

### TEXT 77

কতু এক মণ্ডল, কতু অনেক মণ্ডল ।  
জলমণ্ডুক-বাঢ়ে সবে বাজায় করতাল ॥ ৭৭ ॥

*kabhu eka mandala, kabhu aneka mandala  
jala-manḍūka-vādye sabe bājāya karatāla*

### SYNOMYMS

*kabhu eka manḍala*—sometimes one circle; *kabhu*—sometimes; *aneka manḍala*—various circles; *jala-manḍūka-vādye*—like the croaking sound of frogs in the water; *sabe*—all of them; *bājāya*—play; *karatāla*—cymbals.

### TRANSLATION

While in the water they sometimes formed a circle and sometimes many circles, and while in the water they used to play cymbals and imitate the croaking of frogs.

### TEXT 78

দুই-দুই জনে মেলি' করে জল-রণ ।  
কেহ হারে, কেহ জিনে—প্রভু করে দরশন ॥ ৭৮ ॥

*dui-dui jane meli' kare jala-raṇa  
keha hāre, keha jine—prabhu kare daraśana*

### SYNOMYMS

*dui-dui jane*—forming a party of two men; *meli'*—joining; *kare*—do; *jala-raṇa*—fighting in the water; *keha hāre*—someone is defeated; *keha jine*—someone is victorious; *prabhu*—Śrī Caitanya Mahāprabhu; *kare daraśana*—sees.

### TRANSLATION

Sometimes two would pair off to fight in the water. One would emerge victorious and the other defeated, and the Lord would watch all this fun.

### TEXT 79

অংশেত-নিত্যানন্দে জল-ফেলাফেলি ।  
আচার্য হারিয়া পাছে করে গালাগালি ॥ ৭৯ ॥

*advaita-nityānande jala-phelāpheli  
ācārya hāriyā pāche kare gālāgāli*

### SYNONYMS

*advaita-nityānande*—both Advaita Ācārya and Nityānanda Prabhu; *jala-phelāpheli*—throwing water on each other; *ācārya hāriyā*—Advaita Ācārya, after being defeated; *pāche*—at the end; *kare*—does; *gālāgāli*—accusing.

### TRANSLATION

The first sporting took place between Advaita Ācārya and Nityānanda Prabhu, who threw water upon one another. Advaita Ācārya was defeated, and He later began to rebuke Nityānanda Prabhu, calling Him bad names.

### TEXT 80

বিদ্যানিধির জলকেলি স্বরূপের সনে ।  
গুপ্ত-দত্তে জলকেলি করে দুই জনে ॥ ৮০ ॥

*vidyānidhira jala-keli svarūpera sane  
gupta-datte jala-keli kare dui jane*

### SYNONYMS

*vidyānidhira*—of Vidyānidhi; *jala-keli*—water sports; *svarūpera sane*—with Svarūpa Dāmodara; *gupta-datte*—both Murāri Gupta and Vāsudeva Datta; *jala-keli*—water sports; *kare*—do; *dui jane*—two persons.

### TRANSLATION

Svarūpa Dāmodara and Vidyānidhi also threw water upon one another, and Murāri Gupta and Vāsudeva Datta also sported in that way.

### TEXT 81

শ্রীবাস-সহিত জল খেলে গদাধর ।  
রাঘব-পঞ্জিত সনে খেলে বক্রেশ্বর ॥ ৮১ ॥

*śrīvāsa-sahita jala khele gadādhara  
rāghava-pañjita sane khele vakrēśvara*

### SYNONYMS

śrīvāsa-sahita—with Śrīvāsa Ṭhākura; *jala khele*—performs this water sport; gadādhara—Gadādhara Pañḍita; *rāghava-pañḍita sane*—with Rāghava Pañḍita; *khele*—sports; *vakreśvara*—Vakreśvara Pañḍita.

### TRANSLATION

**Another duel took place between Śrīvāsa Ṭhākura and Gadādhara Pañḍita, and yet another between Rāghava Pañḍita and Vakreśvara Pañḍita. Thus they all engaged in throwing water.**

### TEXT 82

**সার্বভৌম-সঙ্গে খেলে রামানন্দ-রায় ।  
গাঞ্জীর্থ গেল দোহার, হৈল শিশুপ্রায় ॥ ৮২ ॥**

sārvabhauma-saṅge khele rāmānanda-rāya  
gāmbhīrya gela doṁhāra, haila śiśu-prāya

### SYNONYMS

sārvabhauma-saṅge—with Sārvabhauma Bhāṭṭācārya; *khele*—sports; *rāmānanda-rāya*—Śrī Rāmānanda Rāya; *gāmbhīrya*—gravity; *gela*—disappeared; *doṁhāra*—of both of them; *haila*—became; *śiśu-prāya*—like children.

### TRANSLATION

**Indeed, Sārvabhauma Bhāṭṭācārya engaged in water sports with Śrī Rāmānanda Rāya, and they both lost their gravity and became like children.**

### TEXT 83

**মহাপ্রভু তাঁ দোহার চাঞ্চল্য দেখিয়া ।  
গোপীনাথাচার্যে কিছু কহেন হাসিয়া ॥ ৮৩ ॥**

mahāprabhu tāṅ doṁhāra cāñcalya dekhiyā  
gopinātha-ācārye kichu kahena hāsiyā

### SYNONYMS

*mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅ doṁhāra*—of these two persons; *cāñcalya*—restlessness; *dekhiyā*—seeing; *gopinātha-ācārye*—unto Gopinātha Ācārya; *kichu*—something; *kahena*—says; *hāsiyā*—smiling.

### TRANSLATION

**When Śrī Caitanya Mahāprabhu saw the exuberance of Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya, He smiled and spoke to Gopinātha Ācārya.**

### TEXT 84

পঞ্জিত, গম্ভীর, দুঁহে—প্রামাণিক জন।  
বাল-চাঞ্চল্য করে, করাহ বজ্জন ॥ ৮৪ ॥

*pañjita, gambhīra, duñhe—prāmāṇika jana  
bāla-cāñcalya kare, karāha varjana*

### SYNONYMS

*pañjita*—learned scholars; *gambhīra*—very grave; *duñhe*—both of them; *prāmāṇika jana*—authoritative persons; *bāla-cāñcalya kare*—sport like children; *karāha varjana*—ask them to stop.

### TRANSLATION

**“Tell Bhaṭṭācārya and Rāmānanda Rāya to stop their childish play because they are both learned scholars and very grave and great personalities.”**

### TEXT 85

গোপীনাথ কহে,—তোমার কৃপা-মহাসিন্ধু।  
উচ্ছলিত করে যবে তার এক বিন্দু ॥ ৮৫ ॥

*gopinātha kahe,—tomāra kṛpā-mahāsindhu  
uchalita kare yabe tāra eka bindu*

### SYNONYMS

*gopinātha kahe*—Gopinātha Ācārya replied; *tomāra kṛpā*—of Your mercy; *mahā-sindhu*—the great ocean; *uchalita kare*—rises; *yabe*—when; *tāra*—of that; *eka bindu*—a drop.

### TRANSLATION

**Gopinātha Ācārya replied, “I believe that one drop of the ocean of Your great mercy has swelled up upon them.”**

### TEXT 86

মেরু-অশ্বর-পর্বত ডুবায় যথা তথা।  
এই দুই—গঙ্গা-শৈল, ইছার কা কথা ॥ ৮৬ ॥

*meru-mandara-parvata ḍubāya yathā tathā  
ei duī—gaṇḍa-śaila, ihāra kā kathā*

### SYNONYMS

*meru-mandara*—Sumeru and Mandara; *parvata*—big mountains; *ḍubāya*—drowns; *yathā tathā*—anywhere; *ei duī*—these two; *gaṇḍa-śaila*—very small hills; *ihāra kā kathā*—what to speak of these.

### TRANSLATION

**"A drop from the ocean of Your mercy can drown great mountains like Sumeru and Mandara. Since these two gentlemen are little hills by comparison, there is no wonder that they are being drowned in the ocean of Your mercy."**

### TEXT 87

*শুষ্কতর্ক-খলি খাইতে জন্ম গেল যাঁর ।  
তাঁরে লীলামৃত পিয়াও,—এ কৃপা তোমার ॥ ৮৭ ॥*

*śuṣka-tarka-khali khāite janma gela yāñra  
tāñre lilāmṛta piyāo,—e kṛpā tomāra*

### SYNONYMS

*śuṣka-tarka*—of dry logic; *khali*—oil cakes; *khāite*—eating; *janma*—the whole life; *gela*—passed; *yāñra*—of whom; *tāñre*—him; *lilā-amṛta*—the nectar of Your pastimes; *piyāo*—You caused to drink; *e*—this; *kṛpā*—mercy; *tomāra*—Your.

### TRANSLATION

**"Logic is like a dry oil cake from which all the oil has been extracted. Bhāṭṭācārya passed his life in eating such dry cakes, but now You have made him drink the nectar of transcendental pastimes. It is certainly Your great mercy upon him."**

### TEXT 88

*হাসি' মহাপ্রভু তবে অদ্বৈতে আনিল ।  
জলের উপরে তাঁরে শেষ-শয়্যা কৈল ॥ ৮৮ ॥*

*hāsi' mahāprabhu tabe advaite ānila  
jalera upare tāñre śeṣa-śayyā kaila*

### SYNONYMS

*hāsi'*—smiling; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tabe*—at that time; *advaite ānila*—called for Advaita Ācārya; *jalera upare*—on the surface of the water; *tāñre*—Him; *śeṣa-śayyā*—the Śeṣa Nāga bed; *kaila*—made.

### TRANSLATION

After Gopinātha Ācārya finished talking, Śrī Caitanya Mahāprabhu smiled and, calling for Advaita Ācārya, made Him act like the Śeṣa Nāga bed.

### TEXT 89

আপনে তাহার উপর করিল শয়ন ।  
‘শেষাশ্যী-লীলা’ প্রভু কৈল প্রকটন ॥ ৮৯ ॥

*āpane tāñhāra upara karila śayana  
'śeṣa-śāyī-līlā' prabhu kaila prakaṭana*

### SYNOMYMS

*āpane*—personally; *tāñhāra upara*—upon Advaita Ācārya; *karila śayana*—lay down; *śeṣa-śāyī-līlā*—the pastimes of Śeṣaśāyī Viṣṇu; *prabhu*—Śrī Caitanya Mahāprabhu; *kaila prakaṭana*—demonstrated.

### TRANSLATION

Lying down on Advaita Prabhu, who was floating on the water, Śrī Caitanya Mahāprabhu demonstrated the pastime of Śeṣaśāyī Viṣṇu.

### TEXT 90

অদ্বৈত নিজ-শক্তি প্রকট করিয়া ।  
মহাপ্রভু লঞ্চ বুলে জলেতে ভাসিয়া ॥ ৯০ ॥

*advaita nija-śakti prakaṭa kariyā  
mahāprabhu lañā bule jalete bhāsiyā*

### SYNOMYMS

*advaita*—Advaita Ācārya; *nija-śakti*—His personal potency; *prakaṭa kariyā*—after manifesting; *mahāprabhu lañā*—carrying Śrī Caitanya Mahāprabhu; *bule*—moves; *jalete*—on the water; *bhāsiyā*—floating.

### TRANSLATION

Manifesting His personal potency, Advaita Ācārya floated about on the water, carrying Śrī Caitanya Mahāprabhu.

### TEXT 91

এইমত জলক্রীড়া করি' কতক্ষণ ।  
আইটোটা আইলা প্রভু লঞ্চ ভক্তগণ ॥ ৯১ ॥

*ei-mata jala-kriḍā kari' kata-kṣaṇa  
āītoṭā āīlā prabhu lañā bhakta-gaṇa*

### SYNONYMS

*ei-mata*—in this way; *jala-kriḍā*—sporting in the water; *kari'*—after performing; *kata-kṣaṇa*—for some time; *āītoṭā*—to the place named Āītoṭā; *āīlā*—came back; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇa*—accompanied by the devotees.

### TRANSLATION

After sporting in the water for some time, Śrī Caitanya Mahāprabhu returned to His place at Āītoṭā, accompanied by His devotees.

### TEXT 92

পুরী, ভারতী আদি যত মুখ্য ভজ্জগণ ।  
আচার্যের নিমন্ত্রণে করিলা ভোজন ॥ ১২ ॥

*puri, bhāratī ādi yata mukhya bhakta-gaṇa  
ācāryera nimantranē karilā bhojana*

### SYNONYMS

*puri*—Paramānanda Purī; *bhāratī*—Brahmānanda Bhāratī; *ādi*—beginning with; *yata*—all; *mukhya*—chief; *bhakta-gaṇa*—devotees; *ācāryera*—of Advaita Ācārya; *nimantranē*—by the invitation; *karilā bhojana*—accepted their lunch.

### TRANSLATION

Paramānanda Purī, Brahmānanda Bhāratī and all the other chief devotees of Śrī Caitanya Mahāprabhu took lunch at the invitation of Advaita Ācārya.

### TEXT 93

বাণীনাথ আর যত প্রসাদ আনিল ।  
মহাপ্রভুর গণে সেই প্রসাদ খাইল ॥ ১৩ ॥

*vāṇīnātha āra yata prasāda ānila  
mahāprabhura gaṇe sei prasāda khāila*

### SYNONYMS

*vāṇīnātha*—Vāṇīnātha Rāya; *āra*—extra; *yata*—whatever; *prasāda*—remnants of food; *ānila*—brought; *mahāprabhura gaṇe*—the personal associates of Śrī Caitanya Mahāprabhu; *sei*—those; *prasāda*—remnants of food; *khāila*—ate.

### TRANSLATION

**Whatever extra prasāda was brought by Vāñinātha Rāya was taken by the other associates of Śrī Caitanya Mahāprabhu.**

### TEXT 94

অপৰাহ্নে আসি' কৈল দর্শন, নর্তন ।  
নিশাতে উঠানে আসি' করিলা শয়ন ॥ ১৪ ॥

*aparāhne āsi' kaila darśana, nartana  
niśātē udvāne āsi' karilā śayana*

### SYNOMYMS

*aparāhne*—in the afternoon; *āsi'*—coming; *kaila*—performed; *darśana nartana*—visiting the Lord and dancing; *niśātē*—at night; *udvāne*—in the garden; *āsi'*—coming; *karilā śayana*—took rest.

### TRANSLATION

**In the afternoon, the Lord went to the Gundicā temple to visit the Lord and dance. At night He went to the garden to take rest.**

### TEXT 95

ଆର ଦିନ ଆସି' କৈଳ ଈଶର ଦର୍ଶନ ।  
ପ୍ରାଣଗେ ନୃତ୍ୟ-ଗୀତ କৈଳ କତକ୍ଷଣ ॥ ১৫ ॥

*āra dina āsi' kaila iśvara daraśana  
prāṇage nritya-gīta kaila kata-kṣaṇa*

### SYNOMYMS

*āra dina*—the next day; *āsi'*—coming; *kaila*—performed; *iśvara daraśana*—seeing the Lord; *prāṇage*—in the yard; *nritya-gīta*—chanting and dancing; *kaila*—performed; *kata-kṣaṇa*—for some time.

### TRANSLATION

**The next day, Śrī Caitanya Mahāprabhu also went to the temple of Gundicā and saw the Lord. He then chanted and danced in the yard for some time.**

### TEXT 96

ভক্তগণ-সঙ্গে প্রভু উঠানে আসিয়া ।  
বৃক্ষাবন-বিহার করে ভক্তগণ লঞ্চ ॥ ১৬ ॥

*bhakta-gaṇa-saṅge-prabhu udyāne āsiyā  
vṛndāvana-vihāra kare bhakta-gaṇa lañā*

### SYNONYMS

*bhakta-gaṇa-saṅge*—with the devotees; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *udyāne*—in the garden; *āsiyā*—coming; *vṛndāvana-vihāra*—the pastimes of Vṛndāvana; *kare*—performs; *bhakta-gaṇa lañā*—with all the devotees.

### TRANSLATION

**Accompanied by His devotees, Śrī Caitanya Mahāprabhu then went into the garden and enjoyed the pastimes of Vṛndāvana.**

### PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has pointed out that this *vṛndāvana-vihāra*—the pastimes of Vṛndāvana—does not refer to Kṛṣṇa’s mixing with the gopis or the transcendental mellow of *parakiya-rasa*. Śrī Caitanya Mahāprabhu’s *vṛndāvana-lilā* in the garden of Jagannātha Purī did not involve association with women or with other people’s wives in the fashion transcendently demonstrated by Śrī Kṛṣṇa. In His *vṛndāvana-lilā*, Śrī Caitanya Mahāprabhu conceived of Himself as the assistant of Śrīmatī Rādhārāṇī. When Śrīmatī Rādhārāṇī enjoyed the company of Kṛṣṇa, Her maidservants were very pleased. One should not compare Śrī Caitanya Mahāprabhu’s *vṛndāvana-vihāra* in the garden of Jagannātha with the activities of the *gaurāṅga-nāgarīs*.

### TEXT 97

**বৃক্ষবলী প্রফুল্লিত প্রভুর দরশনে ।  
ভ্রং-পিক গায়, বহে শীতল পবনে ॥ ৯৭ ॥**

*vṛkṣa-valli praphullita prabhura daraśane  
bhṛṅga-pika gāya, vahe śitala pavane*

### SYNONYMS

*vṛkṣa-valli*—trees and creepers; *praphullita*—joyful; *prabhura*—of Śrī Caitanya Mahāprabhu; *daraśane*—by the sight; *bhṛṅga*—bumblebees; *pika*—birds; *gāya*—chant; *vahe*—were blowing; *śitala*—cool; *pavane*—breezes.

### TRANSLATION

**There were multifarious trees and creepers in the garden, and they were all jubilant to see Śrī Caitanya Mahāprabhu. Indeed, the birds were chirping, the bees were buzzing, and a cool breeze was blowing.**

## TEXT 98

প্রতি-বৃক্ষতলে প্রভু করেন নর্তন ।  
বাসুদেব-দত্ত মাত্র করেন গায়ন ॥ ৯৮ ॥

*prati-vṛkṣa-tale prabhu karena nartana  
vāsudeva-datta mātra karena gāyana*

## SYNONYMS

*prati-vṛkṣa-tale*—underneath each tree; *prabhu*—Śrī Caitanya Mahāprabhu; *karena nartana*—dances; *vāsudeva-datta*—Vāsudeva Datta; *mātra*—only; *karena*—performs; *gāyana*—chanting.

## TRANSLATION

As Śrī Caitanya Mahāprabhu danced beneath each and every tree, Vāsudeva Datta sang alone.

## TEXT 99

এক এক বৃক্ষতলে এক এক গান গায় ।  
পরম-আবেশে একা নাচে গৌররায় ॥ ৯৯ ॥

*eka eka vṛkṣa-tale eka eka gāna gāya  
parama-āveśe ekā nāce gaurarāya*

## SYNONYMS

*eka eka vṛkṣa-tale*—under each and every tree; *eka eka*—a different; *gāna*—song; *gāya*—sings; *parama-āveśe*—in great ecstasy; *ekā*—alone; *nāce*—dances; *gaurarāya*—Śrī Caitanya Mahāprabhu.

## TRANSLATION

As Vāsudeva Datta sang a different song beneath each and every tree, Śrī Caitanya Mahāprabhu danced there alone in great ecstasy.

## TEXT 100

তবে বক্রেশ্বরে প্রভু কহিলা নাচিতে ।  
বক্রেশ্বর নাচে, প্রভু লাগিলা গাইতে ॥ ১০০ ॥

*tabe vakrēśvare prabhu kahilā nācite  
vakrēśvara nāce, prabhu lāgilā gāite*

### SYNONYMS

*tabe*—thereafter; *vakreśvare*—unto Vakreśvara Pañḍita; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kahilā*—ordered; *nācite*—to dance; *vakreśvara nāce*—Vakreśvara Pañḍita began to dance; *prabhu*—Śrī Caitanya Mahāprabhu; *lāgilā*—began; *gāite*—to sing.

### TRANSLATION

Śrī Caitanya Mahāprabhu then ordered Vakreśvara Pañḍita to dance, and as he began to dance, the Lord began to sing.

### TEXT 101

অভু-সঙ্গে স্বরূপাদি কীর্তনীয়া গায়।  
দিক্বিদিক্র নাহি জ্ঞান প্রেমের বজ্যায় ॥ ১০১ ॥

*prabhu-saṅge svarūpa-ādi kirtanīyā gāya  
dik-vidik nāhi jñāna premera vanyāya*

### SYNONYMS

*prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *svarūpa-ādi*—headed by Svarūpa Dāmodara; *kirtanīyā*—chanters; *gāya*—sing; *dik-vidik*—of time and circumstances; *nāhi*—not; *jñāna*—knowledge; *premera*—of ecstatic love; *vanyāya*—by inundation.

### TRANSLATION

Then devotees like Svarūpa Dāmodara and other kirtana performers began to sing along with Śrī Caitanya Mahāprabhu. Being inundated with ecstatic love, they lost all consideration of time and circumstance.

### TEXT 102

এই মত কতক্ষণ করি' বন-লীলা।  
নরেন্দ্র-সরোবরে গেলা করিতে জলখেলা ॥ ১০২ ॥

*ei mata kata-kṣaṇa kari' vana-lilā  
narendra-sarovare gelā karite jala-khelā*

### SYNONYMS

*ei mata*—in this way; *kata-kṣaṇa*—for some time; *kari'*—performing; *vana-lilā*—pastimes in the garden; *narendra-sarovare*—in the lake known as Narendra-sarovara; *gelā*—they went; *karite*—to do; *jala-khelā*—sporting in the water.

### TRANSLATION

After thus performing pastimes in the garden for some time, they all went to a lake called Narendra-sarovara and there enjoyed sporting in the water.

### TEXT 103

জনকৃতীড়া করি' পুনঃ আইলা উদ্যানে ।  
ভোজনলীলা কৈলা প্রভু লংগ ভক্তগণে ॥ ১০৩ ॥

*jala-krīḍā kari' punah āilā udyāne  
bhojana-līlā kailā prabhu lañā bhakta-gaṇe*

### SYNOMYS

*jala-krīḍā*—sporting in the water; *kari'*—performing; *punah*—again; *āilā*—came; *udyāne*—in the garden; *bhojana-līlā*—pastimes of accepting *prasāda*; *kailā*—performed; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā* *bhakta-gaṇe*—with all the devotees.

### TRANSLATION

After sporting in the water, Śrī Caitanya Mahāprabhu returned to the garden and accepted *prasāda* with the devotees.

### TEXT 104

নব দিন গুণ্ডিচাতে রহে জগন্নাথ ।  
মহাপ্রভু ঐছে লৌলা করে ভক্ত-সাথ ॥ ১০৪ ॥

*nava dina guṇḍicāte rahe jagannātha  
mahāprabhu aiche līlā kare bhakta-sātha*

### SYNOMYS

*nava dina*—nine days; *guṇḍicāte*—in the temple of Guṇḍicā; *rahe*—stays; *jagannātha*—Lord Jagannātha; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *aiche*—in the above-mentioned way; *līlā*—pastimes; *kare*—performs; *bhakta-sātha*—with His devotees.

### TRANSLATION

For nine continuous days His Lordship Śrī Jagannātha-deva stayed at the Guṇḍicā temple. During this time Śrī Caitanya Mahāprabhu also stayed there and performed the pastimes with His devotees that have already been described.

## TEXT 105

‘জগন্নাথ-বলভদ’ নাম বড় পুষ্পাৰাম।  
নব দিন কৱেন প্ৰভু তথাই বিশ্রাম ॥ ১০৫ ॥

*'jagannātha-vallabha' nāma bāda puṣpārāma  
nava dina karena prabhu tathāi viśrāma*

## SYNONYMS

*jagannātha-vallabha*—Jagannātha-vallabha; *nāma*—named; *bāda*—very big; *puṣpa-ārāma*—garden; *nava dina*—nine days; *karena*—does; *prabhu*—Śrī Caitanya Mahāprabhu; *tathāi*—there; *viśrāma*—resting.

## TRANSLATION

The garden of His pastimes was very large and was named Jagannātha-vallabha. Śrī Caitanya Mahāprabhu took his rest there for nine days.

## TEXT 106

‘হেৱা-পঞ্চমী’ৰ দিন আইল জানিযা।  
কাশীমিশ্ৰে কহে রাজা সযত্ত কৱিযা ॥ ১০৬ ॥

*'herā-pañcamī'ra dina āila jāniyā  
kāśī-miśre kahe rājā sayatna kariyā*

## SYNONYMS

*herā-pañcamīra dina*—the day of Herā-pañcamī; *āila*—was nearing; *jāniyā*—knowing; *kāśī-miśre*—unto Kāśī Miśra; *kahe*—says; *rājā*—the King; *sa-yatna kariyā*—with great attention.

## TRANSLATION

Knowing that the Herā-pañcamī festival was drawing near, King Pratāparudra attentively talked with Kāśī Miśra.

## TEXT 107

কল্য ‘হেৱা-পঞ্চমী’ হবে লক্ষ্মীৰ বিজয়।  
ঞেছে উৎসব কৱ যেন কভু নাহি হয় ॥ ১০৭ ॥

*kalya 'herā-pañcamī' habe lakṣmīra vijaya  
aiche utsava kara yena kabhu nāhi haya*

### SYNONYMS

*kalya*—tomorrow; *herā-pañcamī*—the function of Herā-pañcamī; *habe*—will be; *lakṣmīra*—of the goddess of fortune; *vijaya*—welcome; *aiche*—such; *utsava*—festival; *kara*—perform; *yena*—as; *kabhu*—at any time; *nāhi haya*—did not take place.

### TRANSLATION

**“Tomorrow will be the function of Herā-pañcamī or Lakṣmī-vijaya. Hold this festival in a way that it has never been held before.”**

### PURPORT

This Herā-pañcamī festival takes place five days after the Ratha-yātrā festival. Lord Jagannātha has left His wife, the goddess of fortune, and gone to Vṛndāvana, which is the Guṇḍicā temple. Due to separation from the Lord, the goddess of fortune decides to come to see the Lord at Guṇḍicā. The coming of the goddess of fortune to Guṇḍicā is celebrated by Herā-pañcamī. Sometimes this is misspelled as Harā-pañcamī in the section known as *ativāḍi*. The word *herā* means “to see” and refers to the goddess of fortune going to see Lord Jagannātha. The word *pañcamī* means “the fifth day” and is used because this takes place on the fifth day of the moon.

### TEXT 108

**ମହୋତସବ କର ତୈତେ ବିଶେଷ ସମ୍ଭାର ।  
ଦେଖି' ମହାପ୍ରଭୁର ଯୈତେ ହୟ ଚମକାର ॥ ୧୦୮ ॥**

*mahotsava kara taiche viśeṣa sambhāra  
dekhi' mahāprabhura yaiche haya camatkāra*

### SYNONYMS

*mahotsava*—the festival; *kara*—perform; *taiche*—in such a way; *viśeṣa* *sambhāra*—with great gorgeousness; *dekhi'*—after seeing; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *yaiche*—so that; *haya*—there is; *camatkāra*—astonishment.

### TRANSLATION

**King Pratāparudra said, “Hold this festival in such a gorgeous way that upon seeing it, Caitanya Mahāprabhu will be completely pleased and astonished.**

## TEXT 109

ঠাকুরের ভাণ্ডারে আর আমার ভাণ্ডারে ।  
চিত্রবস্ত্র-কিঞ্চিত্তি, আর ছত্র-চামরে ॥ ১০৯ ॥

*ṭhākurera bhāṇḍāre āra āmāra bhāṇḍāre  
citra-vastra-kiñkiñī, āra chatra-cāmara*

## SYNONYMS

*ṭhākurera*—of the Deity; *bhāṇḍāre*—in the storehouse; *āra*—and; *āmāra*—my; *bhāṇḍāre*—in the storehouse; *citra-vastra*—printed cloth; *kiñkiñī*—small bells; *āra*—and; *chatra*—umbrellas; *cāmara*—yak-tail whisks.

## TRANSLATION

“Take as many printed cloths, small bells, umbrellas and cāmaras as there are in my storehouse and in the Deity’s storehouse.

## TEXT 110

ধ্বজাবন্দ-পতাকা-ঘণ্টায় করহ মণ্ডন ।  
নানাবান্দ-নৃত্য-দোলায় করহ সাজন ॥ ১১০ ॥

*dhvajā-vṛnda-patākā-ghaṇṭāya karaha maṇḍana  
nānā-vādy-a-nṛtya-dolāya karaha sājana*

## SYNONYMS

*dhvajā-vṛnda*—all kinds of flags; *patākā*—big flags; *ghaṇṭāya*—with ringing bells; *karaha*—make; *maṇḍana*—decoration; *nānā-vādyā*—all kinds of musical parties; *nṛtya*—dancing; *dolāya*—on the carrier; *karaha sājana*—decorate attractively.

## TRANSLATION

“Collect all kinds of small and large flags and ringing bells. Then decorate the carrier and have various musical and dancing parties accompany it. In this way decorate the carrier attractively.

## TEXT 111

বিশুণ করিয়া কর সব উপহার ।  
রথ্যাত্মা হৈতে ঘৈছে হয় চমৎকার ॥ ১১১ ॥

*dviguṇa kariyā kara saba upahāra  
ratha-yātrā haite yaiche haya camatkāra*

### SYNONYMS

*dvi-guṇa kariyā*—making a double portion; *kara*—make; *saba*—all kinds of; *upahāra*—presentations; *ratha-yātrā* *haite*—than the car festival; *yaiche*—so that; *haya*—it becomes; *camatkāra*—more wonderful.

### TRANSLATION

**“You should also double the quantity of prasāda. Make so much that it will even surpass the Ratha-yātrā festival.**

### TEXT 112

**সেইত' করিছ,— অভু লঞ্চণ শুক্রগণ।  
স্বচ্ছন্দে আসিয়া ফেছে করেন দরশন ॥ ১১২ ॥**

*seita' kariha,—prabhu lañā bhakta-gaṇa  
svacchande āsiyā yaiche karena daraśana*

### SYNONYMS

*seita'* *kariha*—do that; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇa*—taking with Him all the devotees; *svacchande*—freely; *āsiyā*—coming; *yaiche*—as; *karena* *daraśana*—pays a visit to the temple.

### TRANSLATION

**“Arrange the festival in such a way that Śrī Caitanya Mahāprabhu may freely go with His devotees to visit the Deity without difficulty.”**

### TEXT 113

**প্রাতঃকালে মহাপ্রভু নিজগণ লঞ্চণ।  
অগন্নিথ দর্শন কৈল সুন্দরাচলে যাঞ্চণ ॥ ১১৩ ॥**

*prātah-kāle mahāprabhu nija-gaṇa lañā  
jagannātha darśana kaila sundarācale yāñā*

### SYNONYMS

*prātah-kāle*—in the morning; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nija-gaṇa* *lañā*—taking His associates; *jagannātha* *darśana*—visiting Lord Jagannātha; *kaila*—performed; *sundarācale*—to the Gūḍiċā temple; *yāñā*—going.

### TRANSLATION

In the morning, Śrī Caitanya Mahāprabhu took His personal associates with Him to see Lord Jagannātha at Sundarācala.

### PURPORT

Sundarācala is the Guṇḍicā temple. The temple of Jagannātha at Jagannātha Puri is called Nilācala, and the temple at Guṇḍicā is called Sundarācala.

### TEXT 114

ନୀଳାଚଳେ ଆଇଲା ପୁନଃ ଭକ୍ତଗଣ-ସଙ୍ଗେ ।  
ଦେଖିତେ ଉତ୍ସକର୍ତ୍ତା ହେରା-ପଞ୍ଚମୀର ରଙ୍ଗେ ॥ ୧୧୪ ॥

*nilācale āīlā punah bhakta-gaṇa-saṅge  
dekhite utkāñṭhā herā-pañcamīra raṅge*

### SYNONYMS

*nilācale*—to Jagannātha Puri; *āīlā*—returned; *punah*—again; *bhakta-gaṇa-saṅge*—with His devotees; *dekhite*—to see; *utkāñṭhā*—very eager; *herā-pañcamīra raṅge*—performance of the festival known as Herā-pañcamī.

### TRANSLATION

Śrī Caitanya Mahāprabhu and His personal devotees returned to Nilācala with great eagerness to see the Herā-pañcamī festival.

### TEXT 115

କାଶିମିଶ୍ର ପ୍ରଭୁରେ ବହୁ ଆଦର କରିଯା ।  
ସ୍ଵଗଣ-ସହ ଭାଲ-ସ୍ଥାନେ ବସାଇଲ ଲାଗା ॥ ୧୧୫ ॥

*kāśī-miśra prabhure bahu ādara kariyā  
svagaṇa-saha bhāla-sthāne vasāila lañā*

### SYNONYMS

*kāśī-miśra*—Kāśī Miśra; *prabhure*—unto Śrī Caitanya Mahāprabhu; *bahu*—very much; *ādara kariyā*—offering respect; *sva-gaṇa-saha*—with His associates; *bhāla-sthāne*—in a nice place; *vasāila*—made seated; *lañā*—taking.

### TRANSLATION

Kāśī Miśra received Caitanya Mahāprabhu with great respect, and taking the Lord and His associates to a very nice place, he had them seated.

## TEXT 116

ରସବିଶେଷ ଅଭୂର ଶୁଣିତେ ମନ ହୈଲ ।  
ଇଷାତ ହାସିଯା ଅଭୂ ସ୍ଵରୂପେ ପୁଛିଲ ॥ ୧୧୬ ॥

*rasa-viśeṣa prabhura śunite mana haila  
iṣat hāsiyā prabhu svarūpe puchila*

## SYNONYMS

*rasa-viśeṣa*—a particular mellow; *prabhura*—of Śrī Caitanya Mahāprabhu; *śunite*—to hear; *mana haila*—there was a desire; *iṣat hāsiyā*—smiling mildly; *prabhu*—Śrī Caitanya Mahāprabhu; *svarūpe puchila*—inquired from Svarūpa Dāmodara.

## TRANSLATION

After taking His seat, Śrī Caitanya Mahāprabhu wanted to hear about a particular mellow of devotional service; therefore, mildly smiling, He began to question Svarūpa Dāmodara.

## TEXTS 117-118

ଯଦ୍ୟପି ଜଗନ୍ନାଥ କରେନ ଦ୍ୱାରକାୟ ବିହାର ।  
ସହଜ ପ୍ରକଟ କରେ ପରମ ଉଦାର ॥ ୧୧୭ ॥  
ତଥାପି ବନ୍ସର-ମଧ୍ୟେ ହୟ ଏକବାର ।  
ବୃଦ୍ଧାବନ ଦେଖିତେ ତୀର ଉତ୍କର୍ଷ ଅପାର ॥ ୧୧୮ ॥

*yadyapi jagannātha karena dvārakāya vihāra  
sahaja prakaṭa kare parama udāra*

*tathāpi vatsara-madhye haya eka-bāra  
vṛndāvana dekhite tāñra utkāñṭhā apāra*

## SYNONYMS

*yadyapi*—although; *jagannātha*—Lord Jagannātha; *karena*—does; *dvārakāya*—in Dvārakā-dhāma; *vihāra*—enjoyment; *sahaja*—natural; *prakaṭa*—manifestation; *kare*—does; *parama*—sublime; *udāra*—liberal; *tathāpi*—still; *vatsara-madhye*—within a year; *haya*—becomes; *eka-bāra*—once; *vṛndāvana* dekhite—to visit Vṛndāvana; *tāñra*—His; *utkāñṭhā*—eagerness; *apāra*—unlimited.

### TRANSLATION

“Although Lord Jagannātha enjoys His pastimes at Dvārakā-dhāma and naturally manifests sublime liberality there, still, once a year, He becomes unlimitedly eager to see Vṛndāvana.”

### TEXT 119

বৃন্দাবন-সম এই উপবন-গণ ।  
তাহা দেখিবারে উৎকর্ষিত হয় মন ॥ ১১৯ ॥

vṛndāvana-sama ei upavana-gaṇa  
tāhā dekhibāre utkāñthita haya mana

### SYNOMYS

*vṛndāvana-sama*—exactly resembling Vṛndāvana; *ei*—all these; *upavana-gaṇa*—neighboring gardens; *tāhā*—those gardens; *dekhibāre*—for seeing; *utkāñthita*—very eager; *haya mana*—His mind becomes.

### TRANSLATION

Pointing out the neighboring gardens, Śrī Caitanya Mahāprabhu said, “All these gardens exactly resemble Vṛndāvana; therefore Lord Jagannātha is very eager to see them again.

### TEXT 120

বাহির হইতে করে রথষাত্রাচল ।  
সুন্দরাচলে যায় প্রভু ছাড়ি’ নীলাচল ॥ ১২০ ॥

*bāhira ha-ite kare ratha-yātrā-chala*  
*sundarācale yāya prabhu chāḍi’ nilācala*

### SYNOMYS

*bāhira ha-ite*—externally; *kare*—makes; *ratha-yātrā-chala*—an excuse to enjoy the car festival; *sundarācale*—to Sundarācala, the Guṇḍicā temple; *yāya*—goes; *prabhu*—Lord Jagannātha; *chāḍi’*—leaving; *nilācala*—Jagannātha Puri.

### TRANSLATION

“Externally He gives the excuse that He wants to participate in the Ratha-yātrā festival, but actually He wants to leave Jagannātha Puri to go to Sundarācala, Guṇḍicā temple, the replica of Vṛndāvana.

## TEXT 121

ନାନା-ପୁଷ୍ପୋଡ଼ାନେ ତଥା ଖେଳେ ରାତ୍ରି-ଦିନେ ।  
ଲକ୍ଷ୍ମୀଦେଵୀରେ ସଙ୍ଗେ ନାହିଁ ଲୟ କି କାରଣେ ? ୧୨୧ ॥

*nānā-puṣpodyāne tathā khele rātri-dine  
lakṣmīdevire saṅge nāhi laya ki kāraṇe?*

## SYNONYMS

*nānā-puṣpa-udyāne*—in the various flower gardens; *tathā*—there; *khele*—He plays; *rātri-dine*—both day and night; *lakṣmī-devī*—Lakṣmīdevī, the goddess of fortune; *saṅge*—with Him; *nāhi*—does not; *laya*—take; *ki kāraṇe*—what is the reason.

## TRANSLATION

“The Lord enjoys His pastimes day and night in various flower gardens there. But why did He not take Lakṣmīdevī, the goddess of fortune, with Him?”

## TEXT 122

ସ୍ଵରୂପ କହେ,—ଶୁଣ, ଅଭୂ, କାରଣ ଇହାର ।  
ବୃନ୍ଦାବନ-କ୍ରୀଡ଼ାତେ ଲକ୍ଷ୍ମୀର ନାହିଁ ଅଧିକାର ॥ ୧୨୨ ॥

*svarūpa kahe, —śuna, prabhu, kāraṇa iħāra  
vṛndāvana-kriḍāte lakṣmīra nāhi adhikāra*

## SYNONYMS

*svarūpa kahe*—Svarūpa replied; *śuna*—please hear; *prabhu*—O my Lord; *kāraṇa iħāra*—the reason for this; *vṛndāvana-kriḍāte*—in the pastimes of Vṛndāvana; *lakṣmīra*—of the goddess of fortune; *nāhi*—there is not; *adhikāra*—admission.

## TRANSLATION

Svarūpa Dāmodara replied, “My dear Lord, please hear the reason for this. Lakṣmīdevī, the goddess of fortune, cannot be admitted to the pastimes of Vṛndāvana.

## TEXT 123

ବୃନ୍ଦାବନ-ଲୀଲାଯ କୁଷେର ସହାୟ ଗୋପୀଗଣ ।  
ଗୋପୀଗଣ ବିମା କୁଷେର ହରିତେ ନାହେ ଘନ ॥ ୧୨୩ ॥

vṛndāvana-lilāya kṛṣṇera sahāya gopī-gaṇa  
gopī-gaṇa vinā kṛṣṇera harite nāre mana

### SYNONYMS

vṛndāvana-lilāya—in the pastimes of Vṛndāvana; kṛṣṇera—of Lord Kṛṣṇa; sahāya—assistants; gopī-gaṇa—all the gopis; gopī-gaṇa vinā—except for the gopis; kṛṣṇera—of Lord Kṛṣṇa; harite—to attract; nāre—no one is able; mana—the mind.

### TRANSLATION

**“In the pastimes of Vṛndāvana, the only assistants are the gopis. But for the gopis, no one can attract the mind of Kṛṣṇa.”**

### TEXT 124

প্ৰভু কহে,—যাত্ৰাচলে কৃষ্ণের গমন ।  
সুভদ্রা আৱ বলদেব, সঙ্গে দুই জন ॥ ১২৪ ॥

prabhu kahe,—yātrā-chale kṛṣṇera gamana  
subhadrā āra baladeva, saṅge dui jana

### SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; yātrā-chale—on the plea of the car festival; kṛṣṇera—of Lord Kṛṣṇa; gamana—departure; subhadrā—His sister; āra—and; baladeva—His brother; saṅge—with Him; dui jana—two persons.

### TRANSLATION

**The Lord said, “Using the car festival as an excuse, Kṛṣṇa goes there with Subhadrā and Baladeva.**

### TEXT 125

গোপী-সঙ্গে যত লীলা হয় উপবনে ।  
নিগৃঢ় কৃষ্ণের ভাব কেহ নাহি জানে ॥ ১২৫ ॥

gopi-saṅge yata lilā haya upavane  
nigṛḍha kṛṣṇera bhāva keha nāhi jāne

### SYNONYMS

gopi-saṅge—with the gopis; yata lilā—all pastimes; haya upavane—that are in those gardens; nigṛḍha—very confidential; kṛṣṇera—of Lord Kṛṣṇa; bhāva—ecstasies; keha—anyone; nāhi—does not; jāne—know.

### TRANSLATION

**“All the pastimes with the gopīs that take place in those gardens are very confidential ecstasies of Lord Kṛṣṇa. No one knows them.**

### TEXT 126

অতএব কৃষ্ণের প্রাকাত্যে নাহি কিছু দোষ ।  
তবে কেনে লক্ষ্মীদেবী করে এত রোষ ? ১২৬॥

ataeva kṛṣṇera prākātye nāhi kichu doṣa  
tabe kene lakṣmīdevī kare eta roṣa?

### SYNONYMS

ataeva—since; kṛṣṇera—of Lord Kṛṣṇa; prākātye—by such a manifestation; nāhi—there is not; kichu—any; doṣa—fault; tabe—therefore; kene—why; lakṣmī-devī—the goddess of fortune; kare—does; eta—so much; roṣa—anger.

### TRANSLATION

**“Since there is no fault at all in Kṛṣṇa’s pastimes, why does the goddess of fortune become angry?”**

### TEXT 127

স্বরূপ কহে,—প্ৰেমবতীৰ এই ত’ স্বভাব ।  
কান্তেৱ ঔদাস্য-লেশে হয় ক্ৰোধভাব ॥ ১২৭ ॥

svarūpa kahe,—premavatīra ei ta' svabhāva  
kāntera audāsy-a-leśe haya krodha-bhāva

### SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī replied; prema-vatīra—of the girl who is too afflicted by love; ei—this; ta’—indeed; sva-bhāva—the nature; kāntera—of the beloved; audāsy—a of negligence; leśe—even by a fractional part; haya—there is; krodha-bhāva—anger.

### TRANSLATION

**Svarūpa Dāmodara replied, “It is the nature of a girl afflicted by love to become immediately angry upon finding neglect on the part of her lover.”**

**TEXT 128**

হেনকালে, খচিত যাহে বিবিধ রতন ।  
সুবর্ণের চৌদোলা করি' আরোহণ ॥ ১২৮ ॥

*hena-kāle, khacita yāhe vividha ratana  
suvarṇera caudolā kari' ārohaṇa*

**SYNONYMS**

*hena-kāle*—while Svarūpa Dāmodara and Lord Caitanya Mahāprabhu were talking; *khacita*—were bedecked; *yāhe*—on which; *vividha*—varieties; *ratana*—gems; *suvarṇera*—made of gold; *caudolā*—a palanquin carried by four men; *kari'* *ārohaṇa*—riding upon.

**TRANSLATION**

While Svarūpa Dāmodara and Śrī Caitanya Mahāprabhu were talking, the procession of the goddess of fortune came by. She was riding upon a golden palanquin carried by four men and bedecked with a variety of jewels.

**TEXT 129**

চূর্ণ-চামর-ধ্বজা পতাকার গণ ।  
নানাবাত্ত-আগে নাচে দেবদাসীগণ ॥ ১২৯ ॥

*chatra-cāmara-dhvajā patākāra gaṇa  
nānā-vādyā-āge nāce deva-dāsī-gaṇa*

**SYNONYMS**

*chatra*—of umbrellas; *cāmara*—and whisks; *dhvajā*—and flags; *patākāra*—and big flags; *gaṇa*—congregation; *nānā-vādyā*—varieties of musical parties; *āge*—in front; *nāce*—dance; *deva-dāsī-gaṇa*—dancing girls.

**TRANSLATION**

The palanquin was also surrounded by people carrying umbrellas, cāmara whisks and flags, and it was preceded by musicians and dancing girls.

**TEXT 130**

তা঳ু-সম্পুট, ঝাঁঠি, ব্যঙ্গন, চামর ।  
সাথে দাসী শত, হার দিব্য ভূষান ॥ ১৩০ ॥

*tāmbūla-sampuṭa, jhāri, vyajana, cāmara  
sāthe dāsi śata, hāra divya bhūṣāmbara*

### SYNONYMS

*tāmbūla-sampuṭa*—boxes containing the ingredients for betel nut preparation; *jhāri*—water pitchers; *vyajana*—fans; *cāmara*—whisks; *sāthe*—along with; *dāsi*—maidservants; *śata*—hundreds; *hāra*—necklaces; *divya*—valuable; *bhūṣāmbara*—dresses.

### TRANSLATION

The maidservants were carrying water pitchers, cāmara whisks and boxes for betel nuts. There were hundreds of maidservants, all attractively dressed with valuable necklaces.

### TEXT 131

ଅଲୋକିକ ଐଶ୍ୱର ସାଙ୍ଗେ ବହୁ-ପରିବାର ।  
କ୍ରୂଢ୍ଧ ହେଣା ଲକ୍ଷ୍ମୀଦେବୀ ଆଇଲା ସିଂହଦ୍ୱାର ॥ ୧୩୧ ॥

*alaukika aiśvarya saṅge bahu-parivāra  
kruddha hañā lakṣmīdevī āilā simha-dvāra*

### SYNONYMS

*alaukika*—uncommon; *aiśvarya*—opulence; *saṅge*—accompanied by; *bahu-parivāra*—many members of the family; *kruddha hañā*—being angry; *lakṣmī-devī*—the goddess of fortune; *āilā*—arrived; *simha-dvāra*—at the main gate of the temple.

### TRANSLATION

In an angry mood, the goddess of fortune arrived at the main gate of the temple accompanied by many members of her family, all of whom exhibited uncommon opulence.

### TEXT 132

ଅଗନ୍ନାଥେର ମୁଖ୍ୟ ମୁଖ୍ୟ ସତ ଭୃତ୍ୟଗଣେ ।  
ଲକ୍ଷ୍ମୀଦେବୀର ଦାସୀଗଣ କରେନ ବଞ୍ଚନେ ॥ ୧୩୨ ॥

*jagannāthera mukhya mukhya yata bhṛtya-gaṇe  
lakṣmīdevīra dāsi-gaṇa karena bandhane*

### SYNONYMS

*jagannāthera*—of Lord Jagannātha; *mukhya mukhya*—the principal; *yata*—all; *bhrtya-gaṇe*—servants; *lakṣmi-devira*—of the goddess of fortune; *dāsī-gaṇa*—maidservants; *karena bandhane*—arrested.

### TRANSLATION

**When the procession arrived, the maidservants of the goddess of fortune began to arrest all the principal servants of Lord Jagannātha.**

### TEXT 133

**বান্ধিয়া আনিয়া পাড়ে লক্ষ্মীর চরণে ।  
চোরে যেন দণ্ড করি' লয় নানা-ধনে ॥ ১৩৩ ॥**

*bāndhiyā āniyā pāde lakṣmīra caraṇe  
core yena daṇḍa kari' laya nānā-dhane*

### SYNONYMS

*bāndhiyā*—after binding; *āniyā*—bringing; *pāde*—make them fall down; *lakṣmīra caraṇe*—at the lotus feet of the goddess of fortune; *core*—a thief; *yena*—as if; *daṇḍa kari'*—after punishing; *laya*—take away; *nānā-dhane*—all kinds of riches.

### TRANSLATION

**The maidservants bound the servants of Jagannātha, handcuffed them, and made them fall down at the lotus feet of the goddess of fortune. Indeed, they were arrested just like thieves who have all their riches taken away.**

### PURPORT

When Lord Jagannātha starts His car festival, He gives assurance to the goddess of fortune that He will return the next day. When He does not return, the goddess of fortune, after waiting two or three days, begins to feel that her husband has neglected her. She naturally becomes quite angry. Gorgeously decorating herself and her associates, she comes out of the temple and stands before the main gate. All the principal servants of Lord Jagannātha are then arrested by her maidservants, brought before her and forced to fall down at her lotus feet.

### TEXT 134

**অচেতনবৎ তারে করেন তাড়নে ।  
মানামত গালি দেন শঙ্খ-বচনে ॥ ১৩৪ ॥**

acetanavat tāre karena tāḍane  
nānā-mata gāli dena bhaṇḍa-vacane

### SYNONYMS

*acetana-vat*—almost unconscious; *tāre*—unto the servants; *karena*—does; *tāḍane*—chastisement; *nānā-mata*—various kinds of; *gāli*—amusement; *dena*—speaks; *bhaṇḍa-vacane*—various loose language.

### TRANSLATION

When the servants fall down before the lotus feet of the goddess of fortune, they almost fall unconscious. They are chastised and made the butt of jokes and loose language.

### TEXT 135

ଲକ୍ଷ୍ମୀ-ସଙ୍ଗେ ଦାସୀଗଣେର ଆଗଳ୍ଭ୍ୟ ଦେଖିଯା ।  
ହାସେ ମହାପ୍ରଭୁର ଗଣ ମୁଖେ ହଞ୍ଚ ଦିଯା ॥ ୧୩୫ ॥

*lakṣmi-saṅge dāsi-ganera prāgalbhya dekhiyā  
hāse mahāprabhura gaṇa mukhe hasta diyā*

### SYNONYMS

*lakṣmi-saṅge*—in the company of the goddess of fortune; *dāsi-ganera*—of the maidservants; *prāgalbhya*—impudence; *dekhiyā*—after seeing; *hāse*—smile; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *gaṇa*—the companions; *mukhe*—on their faces; *hasta*—hands; *diyā*—covering.

### TRANSLATION

When Śrī Caitanya Mahāprabhu's associates saw such impudence exhibited by the maidservants of the goddess of fortune, they covered their faces with their hands and began to smile.

### TEXT 136

ଦାମୋଦର କହେ,—ଏହେ ମାନେର ପ୍ରକାର ।  
ତ୍ରିଜଗତେ କାହାନୀ ନାହିଁ ଦେଖି ଶୁଣି ଆର ॥ ୧୩୬ ॥

*dāmodara kahe,—aiche mānera prakāra  
trijagate kāhānī nāhi dekhi śuni āra*

### SYNONYMS

*dāmodara kahe—Svarūpa Dāmodara Gosvāmī said; aiche—such; mānera—of egoistic pride; prakāra—kind; tri-jagatē—within the three worlds; kāhāñ—anywhere; nāhi—not; dekhi—I see; śuni—I hear; āra—other.*

### TRANSLATION

**Svarūpa Dāmodara said, “There is no egoistic pride like this within the three worlds. At least I have neither seen nor heard of it.”**

### TEXT 137

**ମାନିନୀ ନିରୁତସାହେ ଛାଡେ ବିଭୂଷଣ ।  
ଭୂମେ ବସି’ ନଥେ ଲୋଖେ, ମଲିନ-ବଦନ ॥ ୧୩୭ ॥**

*māninī nirutsāhe chāde vibhūṣaṇa  
bhūme vasi' nakhe lekhe, malina-vadana*

### SYNONYMS

*māninī—proud, egoistic woman; nirutsāhe—because of disappointment; chāde—gives up; vibhūṣaṇa—all kinds of ornaments; bhūme vasi’—sitting on the floor; nakhe—with the nails; lekhe—marks lines; malina-vadana—with a morose face.*

### TRANSLATION

**“When a woman is neglected and disappointed, out of egoistic pride she gives up her ornaments and morosely sits down on the floor, marking lines on it with her nails.**

### TEXT 138

**ପୂର୍ବେ ସତ୍ୟଭାମାର ଶୁଣି ଏବର୍ଦ୍ଧିତ ମାନ ।  
ଓଜେ ଗୋପୀଗଣେର ମାନ—ରାସେର ନିଧାନ ॥ ୧୩୮ ॥**

*pūrve satyabhāmāra śuni evāṁ-vidha māna  
vraje gopi-gaṇera māna—rasera nidhāna*

### SYNONYMS

*pūrve—previously; satyabhāmāra—of Queen Satyabhāmā; śuni—I hear; evāṁ-vidha māna—this kind of egoistic pride; vraje—in Vṛndāvana; gopi-gaṇera—of the gopis; māna—pride; rasera nidhāna—the reservoir of all humorous mellows.*

### TRANSLATION

“I have heard of this kind of pride in Satyabhāmā, Kṛṣṇa’s proudest Queen, and I have also heard of it in the gopīs of Vṛndāvana, who are the reservoirs of all transcendental mellows.

### TEXT 139

ইঁহো নিজ-সম্পত্তি সব প্রকাট করিয়া ।  
প্রিয়ের উপর যায় সৈন্য সাজাঞ্চ ॥ ১৩৯ ॥

*iñho nija-sampatti saba prakaṭa kariyā  
priyera upara yāya sainya sājāñā*

### SYNONYMS

*iñho*—this; *nija-sampatti*—her opulence; *saba*—all; *prakaṭa kariyā*—manifesting; *priyera upara*—against her beloved husband; *yāya*—goes; *sainya sājāñā*—accompanied by soldiers.

### TRANSLATION

“But in the case of the goddess of fortune, I see a different kind of pride. She manifests her own opulences and even goes with her soldiers to attack her husband.”

### PURPORT

After seeing the impudence of the goddess of fortune, Svarūpa Dāmodara Gosvāmī wanted to inform Śrī Caitanya Mahāprabhu about the superexcellence of the gopīs’ loving affairs. He therefore said, “My Lord, I never experienced anything like the behavior of the goddess of fortune. We sometimes see a beloved wife becoming proud of her position and then frustrated due to some neglect. She then gives up caring for her appearance, accepts dirty clothes and morosely sits on the floor and draws lines with her nails. We have heard of such egoistic pride in Satyabhāmā and the gopīs of Vṛndāvana, but what we see in the goddess of fortune here at Jagannātha Purī is completely different. She becomes very angry with her husband, and attacks Him with her great opulence.”

### TEXT 140

প্রভু কহে,—কহ ব্রজের মানের প্রকার ।  
স্বরূপ কহে,—গোপীমাননদী শতধার ॥ ১৪০ ॥

*prabhu kahe,—kaha vrajera mānera prakāra  
svarūpa kahe,—gopi-māna-nadī śata-dhāra*

### SYNONYMS

*prabhu kahe—the Lord said; kaha—please tell; vrajera—of Vṛndāvana; mānera—of the egoistic pride; prakāra—the varieties; svarūpa kahe—Svarūpa Dāmodara replied; gopi-māna—the pride of the gopis; nadi—like a river; śatadhāra—with hundreds of branches.*

### TRANSLATION

Śrī Caitanya Mahāprabhu said, “Please tell me of the varieties of egoistic pride manifest in Vṛndāvana.” Svarūpa Dāmodara replied, “The pride of the gopis is like a river flowing with hundreds of tributaries.

### TEXT 141

ନାୟିକାର ସଭାବ, ପ୍ରେମବୁଦ୍ଧେ ବହୁ ଭେଦ ।  
ସେଇ ଭେଦେ ନାନା-ପ୍ରକାର ମାନେର ଉତ୍ସେଦ ॥ ୧୪୧ ॥

*nāyikāra svabhāva, prema-vṛtte bahu bheda  
sei bhede nānā-prakāra mānera udbheda*

### SYNONYMS

*nāyikāra—of the heroine; sva-bhāva—nature; prema-vṛtte—in the matter of loving affairs; bahu—many; bheda—varieties; sei—that; bhede—in each variety; nānā-prakāra—various types; mānera—of the jealous anger of a woman; udbheda—subdivisions.*

### TRANSLATION

“The characteristics and modes of love are different in different women. Their jealous anger also takes on different varieties and qualities.

### TEXT 142

ସମ୍ୟକ୍ ଗୋପିକାର ମାନ ନା ଯାୟ କଥନ ।  
ଏକ-ଦ୍ଵୀ-ଭେଦେ କରି ଦିଗ୍-ଦରଶନ ॥ ୧୪୨ ॥

*samyak gopikāra māna nā yāya kathana  
eka-dui-bhede kari dig-daraśana*

### SYNONYMS

*samyak—fully; gopikāra—of the gopis; māna—jealous anger; nā—not; yāya—is possible; kathana—to speak; eka-dui—one, two; bhede—in different types; kari—I make; dik-daraśana—indication.*

### TRANSLATION

“It is not possible to give a complete statement about the different types of jealous anger manifest by the gopis, but a few principles may serve as an indication.

### TEXT 143

মানে কেহ হয় ‘ধীরা’, কেহ ত’ ‘অধীরা’।  
এই তিন-ভেদে, কেহ হয় ‘ধীরাধীরা’ ॥ ১৪৩ ॥

*māne keha haya ‘dhirā,’ keha ta’ ‘adhirā’  
ei tina-bhede, keha haya ‘dhirā-adhirā’*

### SYNONYMS

*māne*—on the platform of jealous anger; *keha*—some women; *haya dhirā*—are very sober; *keha ta'*—and some of them; *adhirā*—very restless; *ei tina-bhede*—and there is a third division; *keha haya*—some are; *dhirā-adhirā*—a mixture of sober and restless.

### TRANSLATION

“There are three types of women experiencing jealous anger: sober women, restless women and women both restless and sober.

### TEXT 144

‘ধীরা’ কান্তে দূরে দেখি’ করে প্রত্যুথান।  
নিকটে আসিলে, করে আসন প্রদান ॥ ১৪৮ ॥

*‘dhirā’ kānte dūre dekhi’ kare pratyutthāna  
nikāte āsile, kare āsana pradāna*

### SYNONYMS

*dhirā*—the sober; *kānte*—the hero; *dūre*—from a distance; *dekhi'*—after seeing; *kare pratyutthāna*—stands up; *nikāte āsile*—when the hero comes nearby; *kare*—does; *āsana*—of a seat; *pradāna*—offering.

### TRANSLATION

“When a sober heroine sees her hero approaching from a distance, she immediately stands up to receive him. When he comes near, she immediately offers him a place to sit.

## TEXT 145

କୁଦମେ କୋପ, ମୁଖେ କହେ ମଧୁର ବଚନ ।  
ଶ୍ରୀଯ ଆଲିଙ୍ଗିତେ, ତାରେ କରେ ଆଲିଙ୍ଗନ ॥ ୧୪୫ ॥

*hṛdaye kopa, mukhe kahe madhura vacana  
priya āliṅgite, tāre kare āliṅgana*

## SYNONYMS

*hṛdaye*—within the heart; *kopa*—anger; *mukhe*—in the mouth; *kahe*—speaks; *madhura*—sweet; *vacana*—words; *priya*—lover; *āliṅgite*—when embracing; *tāre*—him; *kare āliṅgana*—embraces.

## TRANSLATION

“The sober heroine conceals her anger within her heart and externally speaks sweet words. When her lover embraces her, she also returns his embrace.

## TEXT 146

ସରଳ ବ୍ୟବହାର, କରେ ମାନେର ପୋଷଣ ।  
କିମ୍ବା ସୋଲୁଣ୍ଠ-ବାକ୍ୟେ କରେ ଶ୍ରୀଯ-ନିରଜନ ॥ ୧୪୬ ॥

*sarala vyavahāra, kare mānera poṣaṇa  
kimvā solluṇṭha-vākye kare priya-nirajana*

## SYNONYMS

*sarala vyavahāra*—plain dealings; *kare*—does; *mānera*—of jealous anger; *poṣaṇa*—maintenance; *kimvā*—or; *solluṇṭha*—smiling a little; *vākye*—by words; *kare*—does; *priya*—of the lover; *nirajana*—refutation.

## TRANSLATION

“The sober heroine is very simple in her behavior. She keeps her jealous anger within her heart, but with mild words and smiles she refutes the advances of her lover.

## TEXT 147

‘ଅଧୀରା’ ନିର୍ତ୍ତୁର-ବାକ୍ୟେ କରମେ ଶ୍ରୀର୍ଜନ ।  
କର୍ଣ୍ଣିପଲେ ଭାଡ଼େ, କରେ ମାଲାଯ ବକ୍ଷନ ॥ ୧୪୭ ॥

'adhīrā' niṣṭhura-vākye karaye bhartsana  
karṇotpale tāḍe, kare mālāya bandhana

### SYNONYMS

*adhīrā*—the restless heroine; *niṣṭhura-vākye*—by cruel words; *karaye*—does; *bhartsana*—chastisement; *karṇa-utpale tāḍe*—pulls the ear; *kare*—does; *mālāya*—with a garland; *bandhana*—binding.

### TRANSLATION

"The restless heroine, however, sometimes chastises her lover with cruel words, sometimes pulls his ear and sometimes binds him with a flower garland.

### TEXT 148

‘ধীরাধীরা’ বক্র-বাকেয় করে উপহাস ।  
কভু স্তুতি, কভু নিন্দা, কভু বা উদাস ॥ ১৪৮ ॥

'dhirādhirā' vakra-vākye kare upahāsa  
kabhu stuti, kabhu nindā, kabhu vā udāsa

### SYNONYMS

*dhīrā-adhīrā*—the heroine who is a combination of sobriety and restlessness; *vakra-vākye kare upahāsa*—jokes with equivocal words; *kabhu stuti*—sometimes praise; *kabhu nindā*—sometimes blasphemy; *kabhu vā udāsa*—sometimes indifference.

### TRANSLATION

"The heroine who is a combination of sobriety and restlessness always jokes with equivocal words. She sometimes praises her lover, sometimes blasphemes him and sometimes remains indifferent.

### TEXT 149

‘মুঢ়া’, ‘মধ্যা’, ‘প্রগল্ভা’,—তিন নায়িকার ভেদ ।  
‘মুঢ়া’ নাহি জানে মানের বৈদিক্য-বিভেদ ॥ ১৪৯ ॥

'mugdhā', 'madhyā', 'pragalbhā', —tina nāyikāra bheda  
'mugdhā' nāhi jāne mānera vaidagdhya-vibheda

### SYNONYMS

*mugdhā*—captivated; *madhyā*—intermediate; *pragalbhā*—impudent; *tina*—three; *nāyikāra*—of heroines; *bheda*—divisions; *mugdhā*—the captivated; *nāhi*

*jāne*—does not know; *mānera*—of jealous anger; *vaidagdhyā-vibheda*—the intricacies of cunning behavior.

### TRANSLATION

"Heroines may also be classified as captivated, intermediate and impudent. The captivated heroine does not know very much about the cunning intricacies of jealous anger.

### TEXT 150

মুখ আচ্ছাদিয়া করে কেবল রোদন ।  
কান্তের প্রিয়বাক্য শুনি' হয় পরসন্ন ॥ ১৫০ ॥

*mukha ācchādiyā kare kevala rodana  
kāntera priya-vākyā śuni' haya parasanna*

### SYNOMYS

*mukha ācchādiyā*—covering the face; *kare*—performs; *kevala*—only; *rodana*—crying; *kāntera*—of the lover; *priya-vākyā*—sweet words; *śuni'*—hearing; *haya*—becomes; *parasanna*—satisfied.

### TRANSLATION

"The captivated heroine simply covers her face and goes on crying. When she hears sweet words from her lover, she is very satisfied.

### TEXT 151

'মধ্যা' 'প্রগল্ভা' ধরে ধীরাদি-বিভেদ ।  
তার মধ্যে সবার স্বভাবে তিন ভেদ ॥ ১৫১ ॥

*'madhyā' 'pragalbhā' dhare dhirādi-vibheda  
tāra madhye sabāra svabhāve tina bheda*

### SYNOMYS

*madhyā*—the intermediate; *pragalbhā*—the impudent; *dhare*—contain; *dhirādi-vibheda*—the three divisions of *dhirā*, *adhīrā* and *dhirādhīrā*; *tāra madhye*—among them; *sabāra*—of all of them; *sva-bhāve*—in nature; *tina bheda*—three divisions.

### TRANSLATION

"Both the intermediate and impudent heroines can be classified as sober, restless and both sober and restless. All their characteristics can be further classified in three divisions.

## TEXT 152

কেহ ‘প্রাখরা’, কেহ ‘মৃদু’, কেহ হয় ‘সমা’।  
স্ব-স্বভাবে কৃষ্ণের বাড়ায় প্রেম-সীমা ॥ ১৫২ ॥

keha 'prakharā', keha 'mrdu', keha haya 'samā'  
sva-svabhāve kṛṣṇera bāḍāya prema-simā

## SYNOMYS

keha—some; *prakharā*—very talkative; keha—some; *mrdu*—very mild; keha haya—some of them are; *samā*—equipoised; *sva-svabhāve*—by their own characteristics; *kṛṣṇera*—of Lord Kṛṣṇa; *bāḍāya*—increases; *prema-simā*—limit of loving ecstasy.

## TRANSLATION

“Some of them are very talkative, some are mild, and some are equipoised. Each heroine, according to her own character, increases Śrī Kṛṣṇa’s loving ecstasy.

## TEXT 153

প্রাখর্য, মার্দব, সাম্য স্বভাব নির্দোষ ।  
সেই সেই স্বভাবে কৃষ্ণে করায় সন্তোষ ॥ ১৫৩ ॥

*prākharya, mārdava, sāmya svabhāva nirdoṣa*  
*sei sei svabhāve kṛṣṇe karāya santoṣa*

## SYNOMYS

*prākharya*—talkativeness; *mārdava*—mildness; *sāmya*—being equipoised; *svabhāva*—nature; *nirdoṣa*—faultless; *sei sei sva-bhāve*—in those transcendental qualities; *kṛṣṇe*—Lord Kṛṣṇa; *karāya*—they make; *santoṣa*—happy.

## TRANSLATION

“Although some of the gopis are talkative, some mild and some equipoised, all of them are transcendental and faultless. They please Krṣṇa by their unique characteristics.”

## TEXT 154

একথা শুনিয়া প্রভুর আনন্দ অপার ।  
‘কহ, কহ, দামোদর’,—বলে বার বার ॥ ১৫৪ ॥

e-kathā śuniyā prabhura ānanda apāra  
 'kaha, kaha, dāmodara', —bale bāra bāra

### SYNONYMS

e-kathā śuniyā—hearing this description; *prabhura*—of Śrī Caitanya Mahāprabhu; ānanda apāra—unlimited happiness; *kaha kaha*—please go on speaking; *dāmodara*—My dear Dāmodara; *bale bāra bāra*—He said again and again.

### TRANSLATION

**Śrī Caitanya Mahāprabhu** felt unlimited happiness upon hearing these descriptions, and He again and again requested **Svarūpa Dāmodara** to continue speaking.

### TEXT 155

দামোদর কহে,—কৃষ্ণ রসিকশেখর ।  
 রস-আংশ্বাদক, রসময়-কলেবর ॥ ১৫৫ ॥

*dāmodara kahe,—krṣṇa rasika-śekhara  
 rasa-āsvādaka, rasamaya-kalevara*

### SYNONYMS

*dāmodara kahe*—Dāmodara said; *krṣṇa*—Lord Kṛṣṇa; *rasika-śekhara*—the master of transcendental mellites; *rasa-āsvādaka*—the taster of transcendental mellites; *rasa-maya-kalevara*—whose body is made of all transcendental bliss.

### TRANSLATION

**Dāmodara Gosvāmī** said, “Kṛṣṇa is the master of all transcendental mellites. He is the taster of transcendental mellites, and His body is composed of transcendental bliss.

### TEXT 156

প্ৰেমময়-বপু কৃষ্ণ ভক্ত-প্ৰেমাধীন ।  
 শুক্ষপ্ৰেমে, রসগুণে, গোপিকা—প্ৰবীণ ॥ ১৫৬ ॥

*premamaya-vapu krṣṇa bhakta-premādhina  
 śuddha-preme, rasa-guṇe, gopikā—pravīṇa*

### SYNONYMS

*prema-maya-vapu*—body of love and ecstasy; *kṛṣṇa*—Lord Kṛṣṇa; *bhakta-prema-adhīna*—always subordinate to the loving feelings of His devotees; *śuddha-preme*—in pure uncontaminated love; *rasa-guṇe*—and in the qualities of transcendental mellites; *gopikā*—the gopīs; *pravīṇa*—very experienced.

### TRANSLATION

**“Kṛṣṇa is full of ecstatic love and always subordinate to the love of his devotees. The gopīs are very experienced in pure love and in the dealings of transcendental mellites.**

### TEXT 157

**গোপিকার প্রেমে নাহি রসাভাস-দোষ ।  
অতএব কৃষ্ণের করে পরম সন্তোষ ॥ ১৫৭ ॥**

*gopikāra preme nāhi rasābhāsa-doṣa  
ataeva kṛṣṇera kare parama santoṣa*

### SYNONYMS

*gopikāra*—of the gopīs; *preme*—in the loving affairs; *nāhi*—there is not; *rasābhāsa*—of an adulterated taste of mellow; *doṣa*—fault; *ataeva*—therefore; *kṛṣṇera*—of Lord Kṛṣṇa; *kare*—they do; *parama santoṣa*—highest satisfaction.

### TRANSLATION

**“There is no flaw or adulteration in the love of the gopīs; therefore they give Kṛṣṇa the highest pleasure.**

### PURPORT

*Rasābhāsa* occurs when one's relationship with Kṛṣṇa is adulterated. There are different types of *rasābhāsa*—first-, second- and third-class. The word *rasa* means “mellow,” and *ābhāsa* means “a shadow.” If one tastes one kind of mellow and something extra is imposed, that is *uparasa*. If something is derived from the original mellow, it is called *anurasa*. If something is appreciated that is far removed from the original mellow, it is called *aparasa*. *Uparasa*, *anurasa* and *aparasa* are, respectively, first-, second- and third-class *rasābhāsas*. As stated in *Bhakti-rasāmṛta-sindhu* (4.9):

*pūrvam evānuśiṣṭena vikalā rasa-lakṣaṇā  
rasā eva rasābhāsā rasa-jñair anukīrtitāḥ  
syus tridhoparasāś cānurasāś cāparasāś ca te  
uttamā madhyamāḥ proktāḥ kaniṣṭhāś cety amī kramāt*

### TEXT 158

এবং শশকাংশুবিরাজিতা নিশাঃ  
 স সত্যকামোহনুরত্নাবলাগণঃ ।  
 সিষেব আচ্ছন্নবৰন্দ-সৌরতঃ  
 সর্বাঃ শ্রবকাব্যকথারম্ভাঃ ॥ ১৫৮ ॥

evam śāśāṅka-arṇsu-virājitā niśāḥ  
 sa satya-kāmo 'nuratābalā-ganah  
 siṣeva ātmany avaruddha-saurataḥ  
 sarvāḥ śarat-kāvya-kathā-rasāśrayāḥ

### SYNOMYMS

evam—thus; śāśāṅka-arṇsu—with rays of moonshine; virājitā—beautifully existing; niśāḥ—nights; saḥ—He; satya-kāmaḥ—the Absolute Truth; anurata—to whom are attracted; abalā-ganah—women; siṣeva—performed; ātmani—in His own self; avaruddha-saurataḥ—His transcendental erotic love was checked; sarvāḥ—all; śarat—in autumn; kāvya—poetic; kathā—words; rasa-āśrayāḥ—full of all transcendental mellites.

### TRANSLATION

“Lord Śrī Kṛṣṇa, who is the Absolute Truth, enjoyed His rāsa dance every night during the autumn season. He performed this dance in the moonlight and with full transcendental mellites. He used poetic words and surrounded Himself with women who were very much attracted to Him.”

### PURPORT

This verse is a quotation from Śrimad-Bhāgavatam (10.33.26). The gopis are all transcendental spirit souls. One should never think that the gopis and Kṛṣṇa have material bodies. Vṛndāvana-dhāra is also a spiritual abode, and there the days and nights, the trees, flowers, water and everything else are spiritual. There is not even a trace of material contamination. Kṛṣṇa, who is the Supreme Brahman and Supersoul, is not at all interested in anything material. His activities with the gopis are all spiritual and take place within the spiritual world. They have nothing to do with the material world. Lord Kṛṣṇa’s lusty desires and all His dealings with the gopis are on the spiritual platform. One has to be transcendently realized before even considering relishing the pastimes of Kṛṣṇa with the gopis. One who is on the mundane platform must first purify himself by following the regulative principles. Only then can he try to understand Kṛṣṇa and the gopis. Śrī Caitanya Mahāprabhu and Svarūpa Dāmodara Gosvāmī are here talking about the relationship between Kṛṣṇa and the gopis: therefore the subject matter is neither mun-

dane nor erotic. Being a *sannyāsī*, Śrī Caitanya Mahāprabhu was very strict in His dealings with women. Unless the *gopīs* were on the spiritual platform, Śrī Caitanya Mahāprabhu would have never even mentioned them to Svarūpa Dāmodara Gosvāmī. Therefore these descriptions do not at all pertain to material activity.

### TEXT 159

‘বামা’ এক গোপীগণ, ‘দক্ষিণা’ এক গণ।  
আমা-ভাবে করায় কৃষ্ণে রস আস্বাদন ॥ ১৫৯ ॥

‘vāmā’ eka gopī-gaṇa, ‘dakṣiṇā’ eka gaṇa  
*nānā-bhāve karāya kṛṣṇe rasa āsvādana*

### SYNONYMS

*vāmā*—left wing; *eka*—one; *gopī-gaṇa*—party of *gopīs*; *dakṣiṇā*—right wing; *eka*—another; *gaṇa*—party of *gopīs*; *nānā-bhāve*—in varieties of ecstatic love; *karāya*—cause to do; *kṛṣṇe*—unto Kṛṣṇa; *rasa āsvādana*—tasting of transcendental mellites.

### TRANSLATION

“The *gopīs* can be divided into a left wing and a right wing. Both wings induce Kṛṣṇa to taste transcendental mellites by various manifestations of ecstatic love.

### TEXT 160

গোপীগণ-মধ্যে শ্রেষ্ঠা রাধা-ঠাকুরাণী।  
নির্মল-উজ্জ্বল-রস-প্রেম-রত্নখনি ॥ ১৬০ ॥

*gopī-gaṇa-madhye śreṣṭhā rādhā-ṭhākurāṇī*  
*nirmala-ujjvala-rasa-prema-ratna-khani*

### SYNONYMS

*gopī-gaṇa-madhye*—of all the *gopīs*; *śreṣṭhā*—the chief; *rādhā-ṭhākurāṇī*—Śrīmatī Rādhārāṇī; *nirmala*—purified; *ujjvala*—brilliant; *rasa*—in mellites; *prema*—of ecstatic love; *ratna-khani*—the jewel mine.

### TRANSLATION

“Of all the *gopīs*, Śrīmatī Rādhārāṇī is the chief. She is a jewel mine of ecstatic love and the source of all purified transcendental conjugal mellites.

## TEXT 161

বয়সে ‘মধ্যমা’ তেঁহো স্বভাবেতে ‘সমা’।  
গাঢ় প্রেমভাবে তেঁহো নিরন্তর ‘বামা’ ॥ ১৬১ ॥

vayase 'madhyamā' teñho svabhāvete 'samā'  
gāḍha prema-bhāve teñho nirantara 'vāmā'

## SYNOMYS

vayase madhyamā—grown up; teñho—Śrīmatī Rādhārāṇī; sva-bhāvete—in character; samā—equipoised; gāḍha—deep; prema-bhāve—in ecstatic love; teñho—She; nirantara—constantly; vāmā—of the group of the left-wing gopīs.

## TRANSLATION

"Rādhārāṇī is grown up, and Her character is equipoised. She is always deeply absorbed in ecstatic love and always feeling in the mood of a left-wing gopī.

## PURPORT

The left wing and right wing of the gopīs has been explained by Rūpa Gosvāmī in *Ujjvala-nīlāmaṇi*. The left wing is described in this way:

*mana-grahe sadodyuktā  
tac-chaithilye ca kopanā  
abhedyā nāyake prāyah  
krūrā vāmeti kīrt�ate*

"A gopī who is always eager to be jealously angered, who is very enthusiastic for that position, who immediately becomes angry when defeated, who is never under the control of a hero and who always opposes Him is called vāmā, or a left-wing gopī."

Śrīla Rūpa Gosvāmī describes the right-wing gopīs in this way:

*asahyā māna-nirbandhe  
nāyake yukta-vādini  
sāmabhis tena bhedyā ca  
dakṣiṇā parikīrtitā*

"A gopī who cannot tolerate womanly anger, who speaks suitable words to the hero and who is satisfied by His sweet words is called a *dakṣiṇā*, or a right-wing gopī."

## TEXT 162

বাম্য-স্বভাবে মান উঠে নিরন্তর ।  
তার মধ্যে উঠে কৃষ্ণের আনন্দ-সাগর ॥ ১৬২ ॥

vāmya-svabhāve māna uṭhe nirantara  
tāra madhye uṭhe kṛṣṇera ānanda-sāgara

## SYNONYMS

vāmya-svabhāve—because of left-wing character; māna—womanly anger; uṭhe—awakens; nirantara—always; tāra madhye—in that dealing; uṭhe—is awakening; kṛṣṇera—of Lord Kṛṣṇa; ānanda-sāgara—an ocean of transcendental bliss.

## TRANSLATION

**“Because She is a left-wing gopī, Her womanly anger is always awakening, but Kṛṣṇa derives transcendental bliss from Her activities.**

## TEXT 163

অহেরিব গতিঃ প্ৰেমণঃ স্বভাবকুঠিলা ভবেৎ ।  
অতে। হেতোৱহেতোচ যুনোৰ্মান উদঞ্চতি ॥ ১৬৩ ॥

aher iva gatiḥ premṇah  
svabhāva-kuṭilā bhavet  
ato hetor ahetoś ca  
yūnor māna udañcati

## SYNONYMS

aheḥ—of the snake; iva—like; gatiḥ—the movement; premṇah—of the loving affairs; sva-bhāva—by nature; kuṭilā—crooked; bhavet—is; ataḥ—therefore; hetoḥ—from some cause; ahetoḥ—from the absence of a cause; ca—and; yūnoḥ—of the young couple; mānah—anger; udañcati—appears.

## TRANSLATION

**“The progress of loving affairs between young couples is by nature crooked, like the movement of a snake. Because of this, two types of anger arise between young couples—anger with a cause and anger without a cause.”**

### PURPORT

This is a quotation from Śrīla Rūpa Gosvāmī's *Ujjvala-nilamaṇi* (*Śrīgāra-bheda-prakaraṇa*, 102).

### TEXT 164

এত শুনি' বাড়ে প্রভুর আনন্দ-সাগর ।  
 'কহ, কহ' কহে প্রভু, বলে দামোদর ॥ ১৬৪ ॥

eta śuni' bāde prabhura ānanda-sāgara  
 'kaha, kaha' kahe prabhu, bale dāmodara

### SYNONYMS

eta śuni'—hearing this; bāde—increased; prabhura—of Śrī Caitanya Mahāprabhu; ānanda-sāgara—the ocean of transcendental bliss; kaha kaha—go on speaking; kahe prabhu—Śrī Caitanya Mahāprabhu continued to request; bale dāmodara—Dāmodara Gosvāmī continued to reply.

### TRANSLATION

When Śrī Caitanya Mahāprabhu heard these talks, His ocean of transcendental bliss increased. He therefore told Svarūpa Dāmodara, "Go on speaking, go on speaking." And thus Svarūpa Dāmodara continued.

### TEXT 165

'অধিকার মহাভাব'—রাধিকার প্রেম ।  
 বিশুদ্ধ, নির্মল, যৈচে দশবাণ হেম ॥ ১৬৫ ॥

'adhirūḍha mahābhāva'—rādhikāra prema  
 viśuddha, nirmala, yaiche daśa-vāṇa hema

### SYNONYMS

adhirūḍha mahā-bhāva—highly elevated ecstatic love; rādhikāra prema—the loving affairs of Śrīmatī Rādhārāṇī; viśuddha—completely uncontaminated; nirmala—purified; yaiche—as if; daśa-vāṇa—ten times purified; hema—gold.

### TRANSLATION

"Śrīmatī Rādhārāṇī's love is a highly advanced ecstasy. All Her dealings are completely pure and devoid of material tinge. Indeed, Her dealings are ten times purer than gold.

## TEXT 166

କୃଷ୍ଣର ଦର୍ଶନ ସଦି ପାଯ ଆଚର୍ଛିତେ ।  
ମାନା-ଭାବ-ବିଭୂଷଣେ ହୟ ବିଭୂଷିତେ ॥ ୧୬୬ ॥

*kṛṣṇera darśana yadi pāya ācambite  
nānā-bhāva-vibhūṣaṇe haya vibhūṣite*

## SYNONYMS

*kṛṣṇera*—of Lord Kṛṣṇa; *darśana*—interview; *yadi*—if; *pāya*—gets; *ācambite*—all of a sudden; *nānā*—various; *bhāva*—ecstatic; *vibhūṣaṇe*—with ornaments; *haya*—is; *vibhūṣite*—decorated.

## TRANSLATION

“As soon as Rādhārāṇī gets a chance to see Kṛṣṇa, Her body is suddenly decorated with various ecstatic ornaments.

## TEXT 167

ଅଷ୍ଟ ‘ସାତ୍ତ୍ଵିକ’, ହର୍ଷାଦି ‘ବ୍ୟାଭିଚାରୀ’ ସାର ।  
‘ସହଜ ପ୍ରେମ’, ବିଂଶତି ‘ଭାବ’-ଅଳଙ୍କାର ॥ ୧୬୭ ॥

*aṣṭa* ‘sāttvika’, *harṣādi* ‘vyabhicārī’ *yāñra*  
*‘sahaja prema’*, *virṁśati* ‘bhāva’-alaṅkāra

## SYNONYMS

*aṣṭa*—eight; *sāttvika*—transcendental symptoms; *harṣā-ādi*—like jubilation; *vyabhicārī*—distinctive features; *yāñra*—of whose; *sahaja prema*—natural love; *virṁśati*—twenty; *bhāva*—of ecstasy; *alaṅkāra*—ornaments.

## TRANSLATION

“The transcendental ornaments of Śrimati Rādhārāṇī’s body include the eight sāttvikas, or transcendental symptoms, the thirty-three vyabhicārī-bhāvas, beginning with *harsa*, or jubilation in natural love, and the twenty bhāvas, or ecstatic emotional ornaments.

## PURPORT

The thirty-three vyabhicārī-bhāvas, bodily symptoms manifest in ecstatic love, are as follows: (1) *nirveda*, indifference; (2) *viṣada*, moroseness; (3) *dainya*, meekness; (4) *glāni*, a feeling that one is in a faulty position; (5) *śrama*, fatigue; (6)

*mada*, madness; (7) *garva*, pride; (8) *śaṅkā*, doubt; (9) *trāsa*, shock; (10) *āvega*, intense emotion; (11) *unmāda*, craziness; (12) *apasmāra*, forgetfulness; (13) *vyādhi*, disease; (14) *moha*, bewilderment; (15) *mṛti*, death; (16) *ālasya*, laziness; (17) *jāḍya*, invalidity; (18) *vrīḍā*, shame; (19) *avahitthā*, concealment; (20) *smṛti*, remembrance; (21) *vitarka*, argument; (22) *cintā*, contemplation; (23) *mati*, attention; (24) *dhṛti*, forbearance; (25) *haṛṣa*, jubilation; (26) *autsukya*, eagerness; (27) *augrya*, violence; (28) *amarṣa*, anger; (29) *asūyā*, jealousy; (30) *cāpalya*, impudence; (31) *nidrā*, sleep; (32) *supti*, deep sleep and (33) *prabodha*, awakening.

### TEXT 168

‘**କିଳକିଞ୍ଚିତ**’, ‘**କୁଟ୍ଟମିତ**’, ‘**ବିଲାସ**’, ‘**ଲାଲିତ**’ ।  
‘**ବିକ୍ରୋକ**’, ‘**ମୋଟ୍ଟାୟିତ**’, ଆର ‘**ମୌଢ୍ଯ**’, ‘**ଚକିତ**’॥ ୧୬୮ ॥

‘*kila-kiñcita*’, ‘*kuṭṭamita*’, ‘*vilāsa*’, ‘*lalita*’  
‘*vivvoka*’, ‘*moṭṭāyita*’, āra ‘*maugdhyā*’, ‘*cakita*’

### SYNONYMS

*kila-kiñcita*—a particular type of ornament at the time of seeing Kṛṣṇa; *kuṭṭamita*—the symptom explained in verse 197; *vilāsa*—the symptom explained in verse 187; *lalita*—the symptom explained in verse 192; *vivvoka*—neglecting the presentation given by the hero; *moṭṭāyita*—awakening of lusty desires by the remembrance and words of the hero; *āra*—and; *maugdhyā*—assuming the position of not knowing things although everything is known; *cakita*—a position in which the heroine appears very afraid although she is not at all afraid.

### TRANSLATION

“Some of the symptoms critically explained in the following verses are *kila-kiñcita*, *kuṭṭamita*, *vilāsa*, *lalita*, *vivvoka*, *moṭṭāyita*, *maugdhyā* and *cakita*.

### TEXT 169

ଏତ ଭାବଭୂଷାୟ ଭୂଷିତ ଶ୍ରୀରାଧାର ଅନ୍ଗ ।  
ଦେଖିତେ ଉଥଳେ କୃଷ୍ଣସୁଖାଙ୍କି-ତରଙ୍ଗ ॥ ୧୬୯ ॥

*eta bhāva-bhūṣaya bhūṣita śrī-rādhāra aṅga*  
*dekhite uthale kṛṣṇa-sukhābdhi-taraṅga*

### SYNONYMS

*eta*—so many; *bhāva-bhūṣaya*—with the ornaments of ecstasy; *bhūṣita*—decorated; *śrī-rādhāra*—of Śrimatī Rādhārāṇī; *aṅga*—the body; *dekhite*—to see;

*uthale*—awakens; *kṛṣṇa-sukha-abdhi*—of the ocean of Kṛṣṇa’s happiness; *taraṇga*—waves.

### TRANSLATION

“When Śrīmatī Rādhārāṇī’s body manifests the ornaments of many ecstatic symptoms, the ocean of Kṛṣṇa’s happiness immediately displays transcendental waves.

### TEXT 170

କିଳକିଞ୍ଚିତାଦି-ଭାବେର ଶୁଣ ବିବରଣ ।  
ସେ ଭାବ-ଭୂଷାୟ ରାଧା ହରେ କୃଷ୍ଣ-ମନ ॥ ୧୭୦ ॥

*kila-kiñcita-ādi*-bhāvera śuna vivaraṇa  
ye bhāva-bhūṣāya rādhā hare kṛṣṇa-mana

### SYNONYMS

*kila-kiñcita-ādi*—beginning with the ecstasy named *kila-kiñcita*; *bhāvera*—of ecstasies; *śuna*—hear; *vivaraṇa*—the description; *ye bhāva-bhūṣāya*—with these ecstatic ornaments; *rādhā*—Śrīmatī Rādhārāṇī; *hare*—enchants; *kṛṣṇa-mana*—the mind of Kṛṣṇa.

### TRANSLATION

“Now hear a description of different ecstasies, beginning with *kila-kiñcita*. With these ecstatic ornaments, Śrīmatī Rādhārāṇī enchants the mind of Kṛṣṇa.

### TEXT 171

ରାଧା ଦେଖି’ କୃଷ୍ଣ ଯଦି ଛୁଇତେ କରେ ମନ ।  
ଦାନଘାତି-ପଥେ ଯବେ ବର୍ଜେନ୍ ଗମନ ॥ ୧୭୧ ॥

*rādhā dekhi’ kṛṣṇa yadi chunite kare mana*  
*dāna-ghāti-pathe yabe varjena gamana*

### SYNONYMS

*rādhā*—Śrīmatī Rādhārāṇī; *dekhi’*—after seeing; *kṛṣṇa*—Lord Kṛṣṇa; *yadi*—if; *chunite*—to touch; *kare mana*—desires; *dāna-ghāti-pathe*—on the way leading toward the spot from where one crosses the river to the other side; *yabe*—when; *varjena*—prohibits; *gamana*—going.

### TRANSLATION

“When Śrī Kṛṣṇa sees Śrīmatī Rādhārāṇī and wants to touch Her body, He prohibits Her from going to the spot where one can cross the River Yamunā.

## TEXT 172

ঘবে আসি' মানা করে পুষ্প উঠাইতে ।  
সখী-আগে চাহে যদি গায়ে হাত দিতে ॥ ১৭২ ॥

*yabe āsi' mānā kare puṣpa uṭhāite  
sakhi-āge cāhe yadi gāye hāta dite*

## SYNONYMS

*yabe*—when; *āsi'*—coming nearby; *mānā* *kare*—prohibits; *puṣpa uṭhāite*—to pick up flowers; *sakhi-āge*—in front of the friends of Śrīmatī Rādhārāṇī; *cāhe*—wants; *yadi*—if; *gāye*—in the body; *hāta* *dite*—touch with the hand.

## TRANSLATION

“Approaching Her, Kṛṣṇa prohibits Śrīmatī Rādhārāṇī from picking flowers. He may also touch Her in front of Her friends.

## TEXT 173

এইসব স্থানে ‘কিলাকিঞ্চিত’ উদগম ।  
প্রথমে ‘হৰ্ষ’ সঞ্চারী—মূল কারণ ॥ ১৭৩ ॥

*ei-saba sthāne ‘kila-kiñcita’ udgama  
prathame ‘harṣa’ sañcārī—mūla kāraṇa*

## SYNONYMS

*ei-saba sthāne*—in such places; *kila-kiñcita*—of the symptom of the ecstasy known as *kila-kiñcita*; *udgama*—awakening; *prathame*—in the beginning; *harṣa*—jubilation; *sañcārī*—ecstatic emotion; *mūla kāraṇa*—the root cause.

## TRANSLATION

“At such times, the ecstatic symptoms of *kila-kiñcita* are awakened. First there is jubilation in ecstatic love, which is the root cause of these symptoms.

## PURPORT

Whenever Śrīmatī Rādhārāṇī leaves Her house, She is always well-dressed and attractive. It is Her womanly nature to attract Śrī Kṛṣṇa's attention, and upon seeing Her so attractively dressed, Śrī Kṛṣṇa desires to touch Her body. The Lord then finds some fault in Her and prohibits Her from going to a river crossing and stops Her from picking flowers. Such are the pastimes between Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa. Being a cowherd girl, Śrīmatī Rādhārāṇī regularly carries a container

of milk and often goes to sell it on the other side of the Yamunā. To cross the river, She has to pay the boatman, and the spot where the boatman collects his fares is called the *dāna-ghāṭi*. Lord Śrī Kṛṣṇa stops Her from going, telling Her, “First You have to pay the fee; then You will be allowed to go.” This pastime is called *dāna-keli-līlā*. Similarly, if Śrīmatī Rādhārāṇī wants to pick a flower, Śrī Kṛṣṇa claims to be the garden’s proprietor and prohibits Her. This pastime is called *kila-kiñcita*. Rādhārāṇī’s shyness arises due to Śrī Kṛṣṇa’s prohibitions, and ecstatic loving bodily symptoms called *kila-kiñcita-bhāva* are manifest at this time. These ecstatic symptoms are explained in the following verse, which is from Śrīla Rūpa Gosvāmī’s *Ujjvala-nilamaṇi* (*Anubhāva-prakaraṇa*, 44).

### TEXT 174

গর্বাভিলাষুরদিতশ্মিতাসৃষ্টাভয়কুধাম्।  
সন্ধরীকরণং হৰ্ষাদুচ্যতে কিলকিঞ্চিতম্॥ ১১৪ ॥

garvābhilāṣa-rudita-  
smitāśūyā-bhaya-krudhām  
saṅkari-karaṇam harṣad  
ucyate kila-kiñcitam

### SYNONYMS

*garva*—pride; *abhilāṣa*—ambition; *rudita*—crying; *smita*—smiling; *asuya*—envying; *bhaya*—fearing; *krudhām*—anger; *saṅkari-karaṇam*—the act of shrinking away; *harṣat*—because of jubilation; *ucyate*—is called; *kila-kiñcitam*—ecstatic symptoms known as *kila-kiñcita*.

### TRANSLATION

“Pride, ambition, weeping, smiling, envy, fear and anger are the seven ecstatic loving symptoms manifest by a jubilant shrinking away, and these symptoms are called *kila-kiñcita-bhāva*.”

### TEXT 175

আৱ সাত ভাব আসি’ সহজে মিলয়।  
অষ্টভাব-সম্মিলনে ‘মহাভাব’ হয় ॥ ১৭৫ ॥

āra sāta bhāva āsi’ sahaje milaya  
aṣṭa-bhāva-sammilane ‘mahābhāva’ haya

### SYNOMYS

āra—other; sāta—seven; bhāva—ecstatic symptoms; āsi’—coming together; sahaje—naturally; milaya—become mixed; aṣṭa-bhāva—of eight kinds of ecstatic emotional symptoms; sammilane—by the combining; mahā-bhāva haya—there is mahābhāva.

### TRANSLATION

**“There are seven other transcendental ecstatic symptoms, and when they combine on the platform of jubilation, the combination is called mahābhāva.**

### TEXT 176

**গর্বভিলাষ, ভয়, শুক্ররূদিত।  
ক্রোধ, অসৃষ্টা হয়, আর মন্দস্মিত ॥ ১৭৬ ॥**

garva, abhilāṣa, bhaya, śuṣka-rudita  
krodha, asūyā haya, āra manda-smita

### SYNOMYS

garva—pride; abhilāṣa—ambition; bhaya—fear; śuṣka-rudita—dry, artificial crying; krodha—anger; asūyā—envy; haya—there is; āra—also; manda-smita—mild smiling.

### TRANSLATION

**“The seven combined ingredients of mahābhāva are pride, ambition, fear, dry artificial crying, anger, envy and mild smiling.**

### TEXT 177

**নানা-স্বাদু অষ্টভাব একত্র মিলন।  
যাহার আস্বাদে ত্রপ্ত হয় কৃষ্ণ-মন ॥ ১৭৭ ॥**

nānā-svādu aṣṭa-bhāva ekatra milana  
yāhāra āsvāde tṛpta haya kṛṣṇa-mana

### SYNOMYS

- nāna—various; svādu—tasteful; aṣṭa-bhāva—eight kinds of ecstatic symptoms; ekatra—at one place; milana—meeting; yāhāra—of which; āsvāde—by the tasting; tṛpta—satisfied; haya—is; kṛṣṇa-mana—the mind of Kṛṣṇa.

### TRANSLATION

**“There are eight symptoms of ecstatic love on the platform of transcendental jubilation, and when they are combined and tasted by Kṛṣṇa, the Lord’s mind is completely satisfied.**

### TEXT 178

**দধি, খণ্ড, ঘৃত, গধু, মরীচ, কপূর  
এলাচি-মিলনে যৈছে রসালা মধুর ॥ ১৭৮ ॥**

*dadhi, khaṇḍa, ghṛta, madhu, marīca, karpūra  
elāci-milane yaiche rasālā madhura*

### SYNOMYMS

*dadhi*—yogurt; *khaṇḍa*—candy; *ghṛta*—ghee; *madhu*—honey; *marīca*—black pepper; *karpūra*—camphor; *elāci*—cardamom; *milane*—by combining together; *yaiche*—as; *rasālā*—very tasteful; *madhura*—and sweet.

### TRANSLATION

**“Indeed, they are compared to a combination of yogurt, candy, ghee, honey, black pepper, camphor and cardamom, which, when mixed together, are very tasty and sweet.**

### TEXT 179

**এই ভাব-যুক্ত দেখি’ রাধাস্য-নয়ন ।  
সঙ্গম হইতে সুখ পায় কোটি-গুণ ॥ ১৭৯ ॥**

*ei bhāva-yukta dekhi' rādhāsya-nayana  
saṅgama ha-ite sukha pāya koṭi-guṇa*

### SYNOMYMS

*ei bhāva*—with these ecstatic symptoms; *yukta*—combined together; *dekhi'*—seeing; *rādhā-sya-nayana*—the face and eyes of Śrīmatī Rādhārāṇī; *saṅgama ha-ite*—than direct embracing; *sukha pāya*—enjoys happiness; *koṭi-guṇa*—millions of times more.

### TRANSLATION

**“Lord Śrī Kṛṣṇa is thousands upon thousands of times more satisfied when He sees Śrīmatī Rādhārāṇī’s face light up from this combination of ecstatic love than He is by direct union with Her.**

### PURPORT

This is further explained in the following verse from the *Ujjvala-nilamaṇi* (*Anubhāva-prakaraṇa*, 46) of Śrīla Rūpa Gosvāmī.

### TEXT 180

অন্তঃশ্মেরতয়োজ্জলা জনকণব্যাকীর্ণপদ্মাঙ্গুরা  
 কিঞ্চিংপাটলিতাঙ্গলা রসিকতোৎসিক্তা পুরঃ কুঞ্চিতী।  
 কন্দায়াঃ পথি মাধবেন মধুব্যাতৃঞ্জতোরোভরা  
 রাধায়াঃ কিলকিঞ্চিতস্তবকিনী দৃষ্টিঃ শ্রিযং বঃ ক্রিয়াৎ॥১৮০॥

*antaḥ smeratayojjvalā jala-kaṇa-vyākīrṇa-pakṣma-aṅkurā  
 kiñcit pāṭalitāṅcalā rasikatotsiktā puraḥ kuñcati  
 ruddhāyāḥ pathi mādhavena madhura-vyābhugna-torottarā  
 rādhāyāḥ kila-kiñcita-stavakinī dṛṣṭih śriyāṁ vah kriyāt*

### SYNOMYMS

*antaḥ*—internally or not manifested; *smeratayā ujjvala*—brightened by mild smiling; *jala-kaṇa*—with drops of water; *vyākīrṇa*—scattered; *pakṣma-aṅkurā*—from the eyelashes; *kiñcit*—very little; *pāṭalita-aṅcalā*—a tinge of redness, mixed with whiteness, on the borders of the eyes; *rasikata-utsiktā*—being merged in the cunning behavior of the Lord; *puraḥ*—in the front; *kuñcati*—shrinks; *ruddhāyāḥ*—having been blocked; *pathi*—on the way; *mādhavena*—by Kṛṣṇa; *madhura*—sweet; *vyābhugna*—curved; *torā-uttarā*—the eyes; *rādhāyāḥ*—of Śrīmatī Rādhārāṇī; *kila-kiñcita*—the ecstatic symptom named *kila-kiñcita*; *stavakinī*—like a bouquet of flowers; *dṛṣṭih*—glance; *śriyām*—good fortune; *vah*—of all of you; *kriyāt*—may perform.

### TRANSLATION

“‘May the sight of Śrīmatī Rādhārāṇī’s *kila-kiñcita* ecstasy, which is like a bouquet, bring good fortune to all. When Śrī Kṛṣṇa blocked Rādhārāṇī’s way to the dāna-ghāṭi, there was laughter within Her heart. Her eyes grew bright, and fresh tears flowed from Her eyes, reddening them. Due to Her sweet relationship with Kṛṣṇa, Her eyes were enthusiastic, and when Her crying subsided, She appeared even more beautiful.’

### TEXT 181

বাঞ্ছবা কুলিতাঙ্গাঙ্গলচলন্তেতং বসোঞ্চাসিতং  
 হেলোঞ্চাসচলাধরং কুটিলিতক্ষমুগ্মুচ্ছিতম্।

ରାଧାଯାଃ କିନକିଞ୍ଚିତମସୀ ବୈକ୍ଷ୍ୟାନନ୍ଦ ସନ୍ତମା-  
ଦାନନ୍ଦ ତମବାପ କୋଟି ଶୁଣିତଂ ସେହିଭୂର ଗୀର୍ଜାଚରଃ ॥୧୮୧॥

*bāṣpa-vyākulitāruṇāñcala-calan-netraṁ rasollāsitarāṁ  
helollāsa-calādharam kuṭilita-bhrū-yugmam udyat-smitam  
rādhāyāḥ kila-kiñcitāñcitam asau vikṣyānanāṁ saṅgamād  
ānandam tam avāpa koṭi-guṇitam yo 'bhūn na gīr-gocarāḥ*

### SYNONYMS

*bāṣpa*—by tears; *vyākulita*—agitated; *aruṇa-añcala*—with a reddish tinge; *calan*—moving; *netram*—eyes; *rasa-ullāsitam*—because of being agitated by transcendental mellows; *hela-ullāsa*—because of neglectful jubilation; *calādharam*—moving lips; *kuṭilita*—curved; *bhrū-yugmam*—two eyebrows; *udyat*—awakening; *smitam*—smiling; *rādhāyāḥ*—of Śrīmatī Rādhārāṇī; *kila-kiñcita*—with the ecstatic symptom named *kila-kiñcita*; *añcitam*—expression; *asau*—He (Kṛṣṇa); *vikṣya*—after glancing over; *ānanam*—the face; *saṅgamāt*—even than embracing; *ānandam*—happiness; *tam*—that; *avāpa*—got; *koṭi-guṇitam*—millions upon millions times more; *yāḥ*—which; *abhūt*—became; *na*—not; *gīr-gocarāḥ*—the subject of being described.

### TRANSLATION

“Agitated by tears, Śrīmatī Rādhārāṇī’s eyes were tinged with red, just like the eastern horizon at sunrise. Her lips began to move with jubilation and lusty desire. Her eyebrows curved, and Her lotuslike face smiled mildly. Seeing Rādhārāṇī’s face exhibit such emotion, Lord Śrī Kṛṣṇa felt a million times happier than when He embraced Her. Indeed, Lord Śrī Kṛṣṇa’s happiness is not at all mundane.””

### PURPORT

This is a quotation from Govinda-līlāmṛta (9.18).

### TEXT 182

ଏତ ଶୁଣି' ପ୍ରଭୁ ହେଲା ଆନନ୍ଦିତ ମନ ।  
ସୁଖାବିଷ୍ଟ ହଣ୍ଡା ସ୍ଵରୂପେ କୈଲା ଆଲିନ୍ଦନ ॥ ୧୮୨ ॥

*eta śuni' prabhu hailā ānandita mana  
sukhāviṣṭa hañā svarūpe kailā ālinḍana*

### SYNONYMS

*eta śuni'*—hearing this; *prabhu*—Śrī Caitanya Mahāprabhu; *hailā*—became; *ānandita mana*—very happy in His mind; *sukha-āviṣṭa hañā*—being absorbed in

happiness; *svarūpe*—unto Svarūpa Dāmodara Gosvāmī; *kailā*—did; *ālinīgana*—embracing.

### TRANSLATION

Upon hearing this, Śrī Caitanya Mahāprabhu became very happy, and, being absorbed in this happiness, He embraced Svarūpa Dāmodara Gosvāmī.

### TEXT 183

‘বিলাসাদি’-ভাব-ভূষার কহ ত’ লক্ষণ।  
যেই ভাবে রাধা হরে গোবিন্দের মন ॥ ১৮৩ ॥

*‘vilāsa-ādi’-bhāva-bhūṣāra kaha ta’ lakṣaṇa  
yei bhāve rādhā hare govindera mana?*

### SYNONYMS

*vilāsa-ādi*—beginning with transcendental enjoyment; *bhāva*—of ecstasy; *bhūṣāra*—of the ornaments; *kaha*—please speak; *ta'*—indeed; *lakṣaṇa*—the symptoms; *yei bhāve*—by which symptoms; *rādhā*—Śrīmatī Rādhārāṇī; *hare*—enchants; *govindera mana*—the mind of Śrī Govinda.

### TRANSLATION

Śrī Caitanya Mahāprabhu then asked Svarūpa Dāmodara, “Please speak of the ecstatic ornaments decorating the body of Śrīmatī Rādhārāṇī, by which She enchants the mind of Śrī Govinda.”

### TEXT 184

তবে ত’ স্বরূপ-গোসাঙ্গি কহিতে লাগিলା।  
শুনি’ প্রভুর ভক্তগণ মহাসুখ পাইলା ॥ ১৮৪ ॥

*tabe ta’ svarūpa-gosāñi kahite lāgilā  
śuni’ prabhura bhakta-gaṇa mahā-sukha pāilā*

### SYNONYMS

*tabe*—at that time; *ta'*—indeed; *svarūpa-gosāñi*—Svarūpa Dāmodara; *kahite* *lāgilā*—began to speak; *śuni'*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇa*—all the devotees; *mahā-sukha pāilā*—achieved great happiness.

### TRANSLATION

Being thus requested, Svarūpa Dāmodara began to speak. All the devotees of Śrī Caitanya Mahāprabhu were very happy to hear him.

## TEXT 185

ରାଧା ବସି' ଆଛେ, କିବା ବ୍ୟାପାବଳେ ଯାଏ ।  
ତାହା ଯଦି ଆଚର୍ଛିତେ କୃଷ୍ଣ-ଦରଶନ ପାଏ ॥ ୧୮୫ ॥

*rādhā vasi' āche, kibā vṛṇdāvane yāya  
tāhān yadi ācambite kṛṣṇa-daraśana pāya*

## SYNONYMS

*rādhā vasi' āche—Śrīmatī Rādhārāṇī is sitting; kibā—or; vṛṇdāvane yāya—is going to Vṛndāvana; tāhān—there; yadi—if; ācambite—all of a sudden; kṛṣṇa-daraśana pāya—gets the opportunity to see Kṛṣṇa.*

## TRANSLATION

**"Sometimes when Śrīmatī Rādhārāṇī is sitting or when She is going to Vṛndāvana, She sometimes sees Kṛṣṇa.**

## TEXT 186

ଦେଖିତେ ନାମ-ଭାବ ହୟ ବିଲକ୍ଷଣ ।  
ସେ ବୈଲକ୍ଷଣ୍ୟେର ନାମ 'ବିଲାସ'-ଭୂଯଣ ॥ ୧୮୬ ॥

*dekhite nānā-bhāva haya vilakṣaṇa  
se vailakṣaṇyera nāma 'vilāsa'-bhūṣaṇa*

## SYNONYMS

*dekhite—while seeing; nānā-bhāva—of various ecstasies; haya—there are; vilakṣaṇa—symptoms; se—those; vailakṣaṇyera—of different symptoms; nāma—the name; vilāsa—vilāsa; bhūṣaṇa—ornaments.*

## TRANSLATION

**"The symptoms of various ecstasies that become manifest at that time are called vilāsa.**

## PURPORT

This is described in the following verse, taken from the *Ujjvala-nīlāmaṇi* (*Anubhāva-prakaraṇa*, 31).

## TEXT 187

ଗତିଶାନାମନାଦୀନାং ମୁଖନେତ୍ରାଦିକର୍ମଣାମୁ ।  
ତାଙ୍କାଲିକଙ୍କ ବୈଶିଷ୍ଟ୍ୟଃ ବିଲାସଃ ପ୍ରିୟସଙ୍ଗଜମ୍ ॥ ୧୮୭ ॥

*gati-sthānāsanādīnāṁ  
mukha-netrādi-karmaṇāṁ  
tātkālikarī tu vaiśiṣṭyāṁ  
vilāsaḥ priya-saṅgajam*

### SYNOMYS

*gati*—moving; *sthāna*—standing; *āsana*—*ādīnāṁ*—and of sitting and so on; *mukha*—of the face; *netra*—of the eyes; *ādi*—and so on; *karmaṇāṁ*—of the activities; *tāt-kālikam*—relating to that time; *tu*—then; *vaiśiṣṭyāṁ*—various symptoms; *vilāsaḥ*—of the name *vilāsa*; *priya-saṅga-jam*—produced from meeting her beloved.

### TRANSLATION

“The various symptoms manifested in a woman’s face, eyes, and the other parts of her body and the way she moves, stands or sits when she meets her beloved are called *vilāsa*. ”

### TEXT 188

ଲାଜ୍ଜା!, ହର୍ଷ, ଅଭିଲାଷ, ସମ୍ଭ୍ରମ, ବାମ୍ୟ, ଭୟ ।  
ଏତ ଭାବ ମିଳି’ ରାଧାଯ ଚନ୍ଦଳ କରଯ ॥ ୧୮୮ ॥

*lajjā*, *harṣa*, *abhilāṣa*, *sambhrama*, *vāmya*, *bhaya*  
*eta bhāva mili'* *rādhāya* *cañcala karaya*

### SYNOMYS

*lajjā*—timidity; *harṣa*—jubilation; *abhilāṣa*—ambition; *sambhrama*—respect; *vāmya*—characteristics of the left-wing gopis; *bhaya*—fear; *eta*—these; *bhāva*—ecstatic symptoms; *mili'*—coming together; *rādhāya*—Śrīmatī Rādhārāṇī; *cañcala karaya*—agitate.

### TRANSLATION

Svarūpa Dāmodara said, “Timidity, jubilation, ambition, respect, fear and the characteristics of the left-wing gopis were all ecstatic symptoms combined to agitate Śrīmatī Rādhārāṇī.

### PURPORT

This is explained in the following verse found in the *Govinda-lilāmṛta* (9.11).

### TEXT 189

ପୁରଃ କୃଷ୍ଣାଲୋକାଂ ଶୁଗିତକୃଟିଲାଙ୍ଗ୍ରା ଗତିରଭୂଂ  
ତିରକ୍ଷୀନଂ କୃଷ୍ଣାମ୍ବରଦରବୃତଂ ଶ୍ରୀମୁଖମପି ।

চলত্বারং শ্ফোরং নয়নযুগমাভুগ্রমিতি সা  
বিলাসাথ্য-স্বালক্ষণবলিতাসীৎ প্রিয়মুদে ॥ ১৮৯ ॥

*puraḥ kṛṣṇālokaṭ sthagita-kuṭilāsyā gatir abhūt  
tiraścīnāṁ kṛṣṇāmbara-dara-vṛtam śrī-mukham api  
calat-tāram sphāraṁ nayana-yugam ābhugnam iti sā  
vilāsākhyā-svālaṅkaraṇa-valitāśit priya-mude*

### SYNONYMS

*puraḥ*—in front of Her; *kṛṣṇa-ālokaṭ*—by seeing Lord Kṛṣṇa; *sthagita-kuṭilā*—stopped and assumed an attitude of crookedness; *asyāḥ*—of Śrīmatī Rādhārāṇī; *gatiḥ*—the progress; *abhūt*—became; *tiraścīnam*—being crooked; *kṛṣṇa-ambara*—by a blue cloth; *dara-vṛtam*—covered; *śrī-mukham* api—Her face also; *calat-tāram*—like moving stars; *sphāraṁ*—wide; *nayana-yugam*—the pair of eyes; *ābhugnam*—very curved; *iti*—thus; *sā*—She (Rādhārāṇī); *vilāsa-ākhyā*—named *vilāsa*; *sva-alaṅkaraṇa*—by personal ornaments; *valita*—decorated; *āśit*—was; *priya-mude*—just to increase the pleasure of Śrī Kṛṣṇa.

### TRANSLATION

“When Śrīmatī Rādhārāṇī saw Lord Kṛṣṇa just before Her, Her progress stopped, and She assumed an attitude of opposition. Although Her face was slightly covered by a blue garment, Her two starry eyes were agitated, being wide and curved. Thus She was decorated with the ornaments of *vilāsa*, and Her beauty increased to give pleasure to Śrī Kṛṣṇa, the Supreme Personality of Godhead.”

### TEXT 190

কৃষ্ণ-আগে রাধা যদি রহে দাঙ্গাএঢ়।  
তিন-অঙ্গ-ভঙ্গে রহে জ্ঞ নাচাএঢ় ॥ ১৯০ ॥

*kṛṣṇa-āge rādhā yadi rahe dāṅḍāñā  
tina-aṅga-bhaṅge rahe bhrū nācāñā*

### SYNONYMS

*kṛṣṇa-āge*—in front of Kṛṣṇa; *rādhā*—Śrīmatī Rādhārāṇī; *yadi*—if; *rahe*—remains; *dāṅḍāñā*—standing; *tina-aṅga-bhaṅge*—with three bends in the body; *rahe*—remains; *bhrū*—eyebrows; *nācāñā*—dancing.

### TRANSLATION

“When Śrīmatī Rādhārāṇī stands before Kṛṣṇa, She stands bent in three places—Her neck, waist and legs—and Her eyebrows dance.

## TEXT 191

মুখে-নেত্রে হয় নানা-ভাবের উদগার ।  
এই কান্তা-ভাবের নাম ‘ললিত’-অলঙ্কার ॥১৯১ ॥

*mukhe-netre haya nānā-bhāvera udgāra  
ei kāntā-bhāvera nāma 'lalita'-alaṅkāra*

## SYNONYMS

*mukhe*—on the mouth; *netre*—on the eyes; *haya*—there are; *nānā-bhāvera*—of various ecstasies; *udgāra*—the awakening; *ei*—this; *kāntā-bhāvera*—of the condition of the female; *nāma*—the name; *lalita*—of *lalita*; *alaṅkāra*—the ornament.

## TRANSLATION

“When there is an awakening of various ecstatic features on Śrimatī Rādhārāṇī’s face and in Her eyes, the lalita ornaments are manifest.

## TEXT 192

বিশ্যাস-ভঙ্গিরঙ্গানাঃ ভ্রবিলাস-মনোহরঃ ।  
সুকুমারা ভবেদ্যত্ব ললিতং তদুদাহৃতম् ॥ ১৯২ ॥

*vinyāsa-bhaṅgiḥ arīgānām  
bhrū-vilāsa-manoharā  
sukumārā bhaved yatra  
lalitāṁ tad udāhṛtam*

## SYNONYMS

*vinyāsa*—in arrangement; *bhaṅgiḥ*—curvature; *arīgānām*—of bodily limbs; *bhrū-vilāsa*—due to the pastimes of the eyebrows; *manoharā*—very beautiful; *su-kumārā*—delicate; *bhavet*—may be; *yatra*—where; *lalitam*—*lalita*; *tat*—that; *udāhṛtam*—called.

## TRANSLATION

“‘When the bodily features are delicate and expertly curved, and when the eyebrows are very beautifully agitated, the ornament of charm, called *lalita-alaṅkāra*, is manifest.’

## PURPORT

This verse is from *Ujjvala-nīlamaṇi* (*Anubhāva-prakaraṇa*, 56).

## TEXT 193

ଲାଲିତ-ଭୂଷିତ ରାଧା ଦେଖେ ଯଦି କୃଷ୍ଣ ।  
ଦୁଁହେ ଦୁଁହା ମିଲିବାରେ ହୟେନ ସତ୍ତ୍ଵ ॥ ୧୯୩ ॥

*lalita-bhūṣita rādhā dekhe yadi kṛṣṇa  
duñhe duñhā milibāre hayena satṛṣṇa*

## SYNONYMS

*lalita-bhūṣita*—decorated with *lalita-alāṅkāra*; *rādhā*—Śrīmatī Rādhārāṇī; *dekhe*—sees; *yadi*—if; *kṛṣṇa*—Lord Kṛṣṇa; *duñhe*—both of Them; *duñhā*—the two of Them; *milibāre*—to meet; *hayena*—become; *sa-tṛṣṇa*—very anxious.

## TRANSLATION

“When Lord Śrī Kṛṣṇa happens to see Śrīmatī Rādhārāṇī decorated with these *lalita* ornaments, They both anxiously want to meet one another.

## TEXT 194

ହ୍ରିୟା ତିର୍ଯ୍ୟଗ୍-ଗ୍ରୀବା-ଚରଣ- କଟି-ଭଙ୍ଗୀ-ସୁମଧୁରା ।  
ଚଳଚିଙ୍ଗୀ-ବଲୀ-ଦଲିତ-ରତିନାଥୋର୍ଜିତ-ଧନୁଃ ।  
ପ୍ରିୟ-ପ୍ରେମୋଳାମୋଳିପିତ-ଲଲିତାନାନିତ-ତନୁଃ ।  
ପ୍ରିୟଶ୍ରୀଈତ୍ୟ ସାମୀଦ୍ରିତଲଲିତାଲଙ୍କୃତ୍ୟୁତ୍ ॥ ୧୯୪ ॥

*hriyā tiryag-grīvā-caraṇa-kaṭi-bhaṅgī-sumadhurā  
calac-cilli-valli-dalita-ratināthorjita-dhanuḥ  
priya-prema-ullāsa-llasita-lalitālalita-tanuḥ  
priya-prityai sāśid udita-lalitālaṅkṛti-yutā*

## SYNONYMS

*hriyā*—by Her attitude of shyness; *tiryak*—going crosswise; *grīvā*—of the neck; *caraṇa*—of the knees; *kaṭi*—of the waist; *bhaṅgī*—by the curve; *su-madhuṛā*—very sweet; *calat-cilli*—of moving eyebrows; *valli*—by the creepers; *dalita*—conquered; *rati-nātha*—of Cupid; *ūrjita*—powerful; *dhanuḥ*—by which the bow; *priya-prema-ullāsa*—because of the loving attitude of the beloved; *ullasita*—being inspired; *lalita*—by the mood known as *lalita*; *ālālita-tanuḥ*—whose body is covered; *priya-prityai*—for the sake of pleasing the beloved; *sā*—Śrīmatī Rādhārāṇī; *āśit*—was; *udita*—awakened; *lalita-alāṅkṛti-yutā*—possessing the *lalita-alāṅkāra*.

### TRANSLATION

“When Śrīmatī Rādhārāṇī was decorated with the ornament of lalita-alāṅkāra, just to increase Śrī Kṛṣṇa’s love, an attractive curve was manifest by Her neck, knees and waist. This was brought about by Her timidity and apparent desire to avoid Kṛṣṇa. The flickering movements of Her eyebrows could conquer the powerful bow of Cupid. To increase the joy of Her beloved’s love, Her body was decorated with the ornaments of lalita-alāṅkāra.”

### PURPORT

This verse is quoted from Govinda-lilāmṛta (9.14).

### TEXT 195

ଲୋକେ ଆସି’ କୁଷ କରେ କଞ୍ଚୁ କାକର୍ଷଣ ।  
ଅନ୍ତରେ ଉଲ୍ଲାସ, ରାଧା କରେ ନିଵାରଣ ॥ ୧୯୫ ॥

*lobhe āsi' kṛṣṇa kare kañcukākarṣaṇa  
antare ullāsa, rādhā kare nivāraṇa*

### SYNONYMS

*lobhe*—in greed; *āsi'*—coming; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—does; *kañcuka-ākarṣaṇa*—snatching the border of Her sari; *antare*—within; *ullāsa*—very much pleased; *rādhā*—Śrīmatī Rādhārāṇī; *kare*—does; *nivāraṇa*—stopping.

### TRANSLATION

“When Kṛṣṇa comes forward and greedily snatches at the border of Rādhārāṇī’s sari, She is actually very pleased within, but overtly She tries to stop Him.

### TEXT 196

ବାହିରେ ବାମତା-କ୍ରୋଧ, ଭିତରେ ସୁଖ ମନେ ।  
‘କୁଟ୍ଟମିତ’-ନାମ ଏହି ଭାବ-ବିଭୂଷଣେ ॥ ୧୯୬ ॥

*bāhire vāmatā-krodha, bhitare sukha mane  
'kuṭṭamita'-nāma ei bhāva-vibhūṣaṇe*

### SYNONYMS

*bāhire*—externally; *vāmatā*—opposition; *krodha*—anger; *bhitare*—within; *sukha*—happiness; *mane*—in the mind; *kuṭṭamita*—*kuṭṭamita*; *nāma*—named; *ei*—this; *bhāva-vibhūṣaṇe*—ornament of an ecstatic attitude.

### TRANSLATION

"This ecstatic dress of Śrīmatī Rādhārāṇī's is called kuṭṭamita. When it is manifest, She externally tries to avoid Kṛṣṇa, and She apparently becomes angry, although She is very happy within.

### TEXT 197

সনাধরাদিগ্রহণে হৃংপ্রীতাবপি সন্ত্বমাং।  
বহিঃক্রোধে। ব্যথিতবৎ প্রোক্তঃ কুট্টমিতঃ বৃদ্ধেঃ ॥ ১৯৭ ॥

*stanādharādi-grahaṇe  
hṛt-pritāv api sambhramāt  
bahiḥ krodho vyathitavat  
proktam kuṭṭamitarām budhaiḥ*

### SYNOMYS

*stana*—breasts; *adhara*—lips; *ādi*—and so on; *grahaṇe*—when capturing; *hṛt-pritāv*—satisfaction of the heart; *api*—even though; *sambhramāt*—because of respectfulness; *bahiḥ*—externally; *krodhaḥ*—anger; *vyathita*—aggrieved; *vat*—as if; *proktam*—called; *kuṭṭamitaṁ*—the technical term *kuṭṭamita*; *budhaiḥ*—by learned scholars.

### TRANSLATION

"'When the border of Her sari and the cloth veiling Her face are caught, She externally appears offended and angry, but within Her heart She is very happy. Learned scholars call this attitude *kuṭṭamita*.'

### PURPORT

This is a quotation from *Ujjvala-nīlamaṇi* (*Anubhāva-prakaraṇa*, 49).

### TEXT 198

কৃষ্ণ-বাঞ্ছা পূর্ণ হয়, করে পাণি-রোধ ।  
অন্তরে আনন্দ রাধা, বাহিরে বাম্য-ক্রোধ ॥ ১৯৮ ॥

*kṛṣṇa-vāñchā pūrṇa haya, kare pāṇi-rodha  
antare ānanda rādhā, bāhire vāmya-krodha*

### SYNOMYS

*kṛṣṇa-vāñchā*—the desire of Lord Kṛṣṇa; *pūrṇa*—fulfilled; *haya*—let it be; *kare*—does; *pāṇi-rodha*—checking with Her hand; *antare*—within the heart;

ānanda—transcendental bliss; rādhā—Śrīmatī Rādhārāṇī; bāhire—externally; vāmya—opposition; krodha—and anger.

### TRANSLATION

**“Although Śrīmatī Rādhārāṇī was checking Her sari with Her hand, internally She was thinking, ‘Let Kṛṣṇa satisfy His desires.’ In this way She was very pleased within, although She externally displayed opposition and anger.**

### TEXT 199

ব্যথা পাণ্ডি' করে যেন শুক্র রোদন !  
ঔষৎ হাসিয়া কৃষ্ণে করেন তৎসন ॥ ১৯৯ ॥

vyathā pāñā' kare yena śuṣka rodana  
iṣat hāsiyā kṛṣṇe karena bhartsana

### SYNONYMS

vyathā pāñā'—being offended; kare—does; yena—as if; śuṣka—dry; rodana—crying; iṣat—mildly; hāsiyā—smiling; kṛṣṇe—unto Kṛṣṇa; karena—does; bhartsana—admonition.

### TRANSLATION

**“Śrīmatī Rādhārāṇī externally displays a kind of dry crying, as if She is offended. Then She mildly smiles and admonishes Lord Kṛṣṇa.**

### TEXT 200

পাণিরোধমবিরোধিতবাঞ্ছং ভৎসনান্ত মধুরশ্মিতগর্ভাঃ ।  
মাধবস্তু কুরুতে করভোকুর্হারি শুক্রনদিতঞ্চ মুখেইপি ॥ ২০০ ॥

pāñi-rodham avirodhita-vāñcharāṁ  
bhartsanāś ca madhura-smīta-garbhāḥ  
mādhavasya kurute karabhorur  
hāri śuṣka-ruditam ca mukhe 'pi

### SYNONYMS

pāñi—the hand; rodham—obstructing; avirodhita—unobstructed; vāñcham—the desire of Kṛṣṇa; bhartsanāḥ—admonitions; ca—and; madhura—sweet; smīta-garbhāḥ—containing a gentle smiling attitude; mādhavasya—of Śrī Kṛṣṇa; kurute—does; karabha-ūruḥ—whose thigh is like the trunk of a baby elephant; hāri—charming; śuṣka-ruditam—dry crying; ca—and; mukhe—on the face; api—also.

### TRANSLATION

“‘Actually She has no desire to stop Kṛṣṇa’s endeavor to touch Her body with His hands, yet Śrīmatī Rādhārāṇī, whose thighs are like the trunk of a baby elephant, protests His advances and, sweetly smiling, admonishes Him. At such times She cries without tears on Her charming face.’

### TEXT 201

ଏଇମତ ଆର ସବ ଭାବ-ବିଭୂଷଣ ।  
ଯାହାତେ ଭୂଷିତ ରାଧା ହରେ କୃଷ୍ଣ ମନ ॥ ୨୦୧ ॥

*ei-mata āra saba bhāva-vibhūṣaṇa  
yāhāte bhūṣita rādhā hare kṛṣṇa mana*

### SYNONYMS

*ei-mata*—in this way; *āra*—also; *saba*—all; *bhāva-vibhūṣaṇa*—ecstatic ornaments; *yāhāte*—by which; *bhūṣita*—being decorated; *rādhā*—Śrīmatī Rādhārāṇī; *hare*—attracts; *kṛṣṇa mana*—the mind of Kṛṣṇa.

### TRANSLATION

“In this way, Śrīmatī Rādhārāṇī is ornamented and decorated with various ecstatic symptoms, which attract the mind of Śrī Kṛṣṇa.

### TEXT 202

ଅନନ୍ତ କୃଷ୍ଣେର ଲୀଳା ନା ଯାୟ ବର୍ଣନ ।  
ଆପନେ ବର୍ଣନ ସାଦି ‘ସହସ୍ରବଦନ’ ॥ ୨୦୨ ॥

*ananta kṛṣṇera līlā nā yāya varṇana  
āpane varṇena yadi ‘sahasra-vadana’*

### SYNONYMS

*ananta*—unlimited; *kṛṣṇera*—of Lord Kṛṣṇa; *līlā*—pastimes; *nā*—not; *yāya*—is possible; *varṇana*—description; *āpane*—personally; *varṇena*—describes; *yadi*—if; *sahasra-vadana*—the thousand-mouthed Śeṣa.

### TRANSLATION

“It is not at all possible to describe the unlimited pastimes of Śrī Kṛṣṇa, even though He Himself describes them in His incarnation of Sahasra-vadana, the thousand-mouthed Śeṣa Nāga.”

## TEXT 203

ଶ୍ରୀବାସ ହାସିଯା କହେ,—ଶୁନ, ଦାମୋଦର ।  
ଆମାର ଲକ୍ଷ୍ମୀର ଦେଖ ସମ୍ପତ୍ତି ବିଶ୍ଵର ॥ ୨୦୩ ॥

śrīvāsa hāsiyā kahe,—śuna, dāmodara  
āmāra lakṣmīra dekha sampatti vistara

## SYNONYMS

śrīvāsa—Śrīvāsa Ṭhākura; hāsiyā—smiling; kahe—says; śuna—please hear; dāmodara—O Dāmodara Gosvāmī; āmāra lakṣmīra—of my goddess of fortune; dekha—just see; sampatti vistara—the great opulence.

## TRANSLATION

This time, Śrīvāsa Ṭhākura smiled and told Dāmodara Paṇḍita, “My dear sir, please hear! Just see how opulent my goddess of fortune is!

## TEXT 204

ବୃଜାବନେର ସମ୍ପଦ ଦେଖ,—ପୁଷ୍ପ-କିସଲା ।  
ଗିରିଧାତୁ-ଶିଖିପିଚ୍ଛ-ଗୁଞ୍ଜାଫଳ-ମୟ ॥ ୨୦୪ ॥

vṛndāvanera sampad dekha,—puṣpa-kisalaya  
giridhātu-śikhipiccha-guñjāphala-maya

## SYNONYMS

vṛndāvanera—of Vṛndāvana; sampad—the opulence; dekha—see; puṣpa-kisalaya—a few flowers and twigs; giri-dhātu—some minerals from the hills; śikhi-piccha—some peacock feathers; guñjā-phala-maya—some guñjā-phala.

## TRANSLATION

“As far as Vṛndāvana’s opulence is concerned, it consists of a few flowers and twigs, some minerals from the hills, a few peacock feathers and the plant known as guñjā.

## TEXT 205

ବୃଜାବନ ଦେଖିବାରେ ଗେଲା ଅଗ୍ରାଥ ।  
ଶୁଣ' ଲକ୍ଷ୍ମୀ-ଦେବୀର ମନେ ହୈଲ ଆସୋଗ୍ରାଥ ॥ ୨୦୫ ॥

*vṛndāvana dekhibāre gelā jagannātha  
śuni' lakṣmī-devīra mane haila āsoyātha*

### SYNOMYS

*vṛndāvana*—Vṛndāvana-dhāma; *dekhibāre*—to see; *gelā*—went; *jagannātha*—Lord Jagannātha; *śuni'*—hearing; *lakṣmī-devīra*—of the goddess of fortune; *mane*—in the mind; *haila*—there was; *āsoyātha*—envy.

### TRANSLATION

**"When Jagannātha decided to see Vṛndāvana, He went there, and upon hearing this, the goddess of fortune experienced restlessness and jealousy.**

### TEXT 206

এত সম্পত্তি ছাড়ি' কেনে গেলা বৃজাবন ।  
তাঁরে হাস্য করিতে লক্ষ্মী করিলা সাজন ॥ ২০৬ ॥

*eta sampatti chāḍi' kene gelā vṛndāvana  
tāṅre hāsyā karite lakṣmī karilā sājana*

### SYNOMYS

*eta sampatti*—so much opulence; *chāḍi'*—giving up; *kene*—why; *gelā*—He went; *vṛndāvana*—to Vṛndāvana; *tāṅre hāsyā karite*—to make Him a laughingstock; *lakṣmī*—the goddess of fortune; *karilā*—made; *sājana*—so much decoration.

### TRANSLATION

**"She wondered, 'Why did Lord Jagannātha give up so much opulence and go to Vṛndāvana?' To make Him a laughingstock, the goddess of fortune made arrangements for much decoration.**

### TEXT 207

“তোমার ঠাকুর, দেখ এত সম্পত্তি ছাড়ি' ।  
পত্র-ফল-ফুল-লোভে গেলা পুষ্পবাঢ়ি ॥ ২০৭ ॥

*"tomāra ṭhākura, dekha eta sampatti chāḍi'  
patra-phala-phula-lobhe gelā puṣpa-bāḍi*

### SYNONYMS

*tomāra ṭhākura*—your Lord; *dekha*—just see; *eta sampatti chāḍi'*—giving so much opulence; *patra-phala-phula*—leaves, fruits and flowers; *lobhe*—for the sake of; *gelā*—went; *puṣpa-bāḍi*—to the flower garden of Gūḍicā.

### TRANSLATION

“Then the maidservants of the goddess of fortune said to the servants of Lord Jagannātha, ‘Why did your Lord Jagannātha abandon the great opulence of the goddess of fortune and, for the sake of a few leaves, fruits and flowers, go see the flower garden of Śrīmatī Rādhārāṇī?’

### TEXT 208

**ଏହି କର୍ମ କରେ କାହାନ୍ତିର ବିଦଙ୍ଘ-ଶିରୋମଣି ?  
ଲକ୍ଷ୍ମୀର ଅଗ୍ରେତେ ନିଜ ପ୍ରଭୁରେ ଦେହ' ଆନି' ॥ ୨୦୮ ॥**

*ei karma kare kāhān̄ vidagdha-siromāṇi?  
lakṣmīra agrete nija prabhure deha' āni'* ॥

### SYNONYMS

*ei*—this; *karma*—work; *kare*—does; *kāhān̄*—where; *vidagdha-siromāṇi*—the chief of all experts; *lakṣmīra*—of the goddess of fortune; *agrete*—in front; *nija*—your own; *prabhure*—master; *deha'*—present; *āni'*—bringing.

### TRANSLATION

“‘Your master is so expert at everything, but why does He do such things? Please bring your master before the goddess of fortune.’

### TEXT 209

**ଏହି ବଲି' ମହାଲକ୍ଷ୍ମୀର ସବ ଦାସୀଗଣେ ।  
କଟି-ବନ୍ଦେ ବାଞ୍ଜି' ଆନେ ପ୍ରଭୁର ନିଜଗଣେ ॥ ୨୦୯ ॥**

*eta bali' mahā-lakṣmīra saba dāsī-gabe  
kaṭi-vastre bāndhi' āne prabhura nija-gabe*

### SYNONYMS

*eta bali'*—saying this; *mahā-lakṣmīra*—of the goddess of fortune; *saba*—all; *dāsī-gabe*—maidservants; *kaṭi-vastre*—by their waist clothes; *bāndhi'*—binding; *āne*—bring; *prabhura*—of Jagannātha; *nija-gabe*—personal servants.

### TRANSLATION

**“In this way all the maidservants of the goddess of fortune arrested the servants of Jagannātha, bound them around the waist and brought them before the goddess of fortune.**

### TEXT 210

ଲକ୍ଷ୍ମୀର ଚରଣେ ଆନି’ କରାୟ ପ୍ରଣତି ।  
ଧନ-ଦଂଶୁ ଲୟ, ଆର କରାୟ ମିନତି ॥ ୨୧୦ ॥

*lakṣmīra caraṇe āni' karāya praṇati  
dhana-danḍa laya, āra karāya minati*

### SYNONYMS

*lakṣmīra caraṇe*—at the lotus feet of the goddess of fortune; *āni'*—bringing; *karāya praṇati*—made to bow down; *dhana-danḍa laya*—take a fine; *āra*—also; *karāya*—make them perform; *minati*—submission.

### TRANSLATION

**“When all the maidservants brought Lord Jagannātha’s servants before the lotus feet of the goddess of fortune, the Lord’s servants were fined and forced to submit.**

### TEXT 211

ରଥେର ଉପରେ କରେ ଦଂଶେର ତାଡ଼ନ ।  
ଚୋର-ପ୍ରାୟ କରେ ଜଗନ୍ନାଥେର ସେବକଗଣ ॥ ୨୧୧ ॥

*rathera upare kare danḍera tāḍana  
cora-prāya kare jagannāthera sevaka-gaṇa*

### SYNONYMS

*rathera upare*—on the car; *kare*—do; *danḍera tāḍana*—chastisement by sticks; *cora-prāya*—almost like thieves; *kare*—they treated; *jagannāthera*—of Lord Jagannātha; *sevaka-gaṇa*—the personal servants.

### TRANSLATION

**“All the maidservants began to beat the Ratha car with sticks, and they treated the servants of Lord Jagannātha almost like thieves.**

## TEXT 212

সব ভৃত্যগণ কহে,—যোড় করি' হাত ।  
কালি আনি দিব তোমার আগে জগন্নাথ' ॥ ২১২ ॥

*saba bhṛtya-gaṇa kahe,—yoda kari' hāta  
'kāli āni diba tomāra āge jagannātha'*

## SYNONYMS

*saba bhṛtya-gaṇa kahe*—all the servants said; *yoda kari' hāta*—folding the hands; *kāli*—tomorrow; *āni*—bringing; *diba*—we shall give; *tomāra*—of you; *āge*—in front; *jagannātha*—Lord Jagannātha.

## TRANSLATION

“Finally all of Lord Jagannātha’s servants submitted to the goddess of fortune with folded hands, assuring her that they would bring Lord Jagannātha before her the very next day.

## TEXT 213

তবে শান্ত হঞ্চা লক্ষ্মী যায় নিজ ঘর ।  
আমার লক্ষ্মীর সম্পদ—বাক্য-অগোচর ॥ ২১৩ ॥

*tabe śānta hañā lakṣmī yāya nija ghara  
āmāra lakṣmīra sampad—vākyā-agocara*

## SYNONYMS

*tabe*—then; *śānta hañā*—being pacified; *lakṣmī*—the goddess of fortune; *yāya*—goes back; *nija ghara*—to her own apartment; *āmāra*—my; *lakṣmīra*—of the goddess of fortune; *sampad*—the opulence; *vākyā-agocara*—beyond description.

## TRANSLATION

“Being thus pacified, the goddess of fortune returned to her apartment. Just see! My goddess of fortune is opulent beyond all description.”

## TEXT 214

দুঃখ আউটি’ দধি ঘথে তোমার গোপীগণে ।  
আমার ঠাকুরাণী বৈবে রত্নসিংহাসনে ॥ ২১৪ ॥

*dugdha āuṭī' dadhi mathe tomāra gopī-gaṇe  
āmāra ṭhākurāṇī vaise ratna-sirṁhāsane*

### SYNONYMS

*dugdha āuṭī'*—boiling milk; *dadhi*—into yogurt; *mathe*—chum; *tomāra*—your; *gopī-gaṇe*—gopis; *āmāra*—my; *ṭhākurāṇī*—mistress; *vaise*—sits down; *ratna-sirṁhāsane*—on a throne of gems.

### TRANSLATION

Śrīvāsa Ṭhākura continued to address Svarūpa Dāmodara: “Your gopis are engaged in boiling milk and churning it to turn it into yogurt, but my mistress, the goddess of fortune, sits on a throne made of jewels and gems.”

### TEXT 215

ନାରଦ-ପ୍ରକୃତି ଶ୍ରୀବାସ କରେ ପରିହାସ ।  
ଶୁଣି’ ହାସେ ମହାପ୍ରଭୁର ସତ ନିଜ-ଦାସ ॥ ୨୧୫ ॥

*nārada-prakṛti śrīvāsa kare parihāsa  
śuni' hāse mahāprabhura yata nija-dāsa*

### SYNONYMS

*nārada-prakṛti*—with the nature of Nārada Muni; *śrīvāsa*—Śrīvāsa Ṭhākura; *kare*—does; *parihāsa*—joking; *śuni'*—hearing; *hāse*—smile; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *yata*—all; *nija-dāsa*—personal servants.

### TRANSLATION

Śrīvāsa Ṭhākura, who was enjoying the mood of Nārada Muni, thus made jokes. Hearing him, all the personal servants of Śrī Caitanya Mahāprabhu began to smile.

### TEXT 216

ଅଭୂ କହେ,—ଶ୍ରୀବାସ, ତୋମାତେ ନାରଦ-ସଭାବ ।  
ଅଶ୍ଵୟଭାବେ ତୋମାତେ, ଇଶ୍ଵର-ପ୍ରଭାବ ॥ ୨୧୬ ॥

*prabhu kahe,—śrīvāsa, tomāte nārada-svabhāva  
aiśvaryā-bhāve tomāte, iśvara-prabhāva*

### SYNONYMS

*prabhu kahe—Śrī Caitanya Mahāprabhu says; śrīvāsa—My dear Śrīvāsa; to-māte—in you; nārada-svabhāva—the nature of Nārada; aiśvarya-bhāve—the mood of full opulence; tomāte—in you; iśvara-prabhāva—the power of the Lord.*

### TRANSLATION

**Śrī Caitanya Mahāprabhu then told Śrīvāsa Ṭhākura, "My dear Śrīvāsa, your nature is exactly like that of Nārada Muni. The Supreme Personality of Godhead's opulence is having a direct influence upon you.**

### TEXT 217

**ইঁহো দামোদর-স্বরূপ—শুন্ধ-ব্রজবাসী ।  
ঐশ্বর্য না জানে ইঁহো শুন্ধপ্রেমে ভাসি' ॥ ২১৭ ॥**

*iñho dāmodara-svarūpa—śuddha-vrajavāsi  
aiśvarya nā jāne iñho śuddha-preme bhāsi'*

### SYNONYMS

*iñho—here; dāmodara-svarūpa—Svarūpa Dāmodara Gosvāmī; śuddha-vrajavāsi—a pure inhabitant of Vṛndāvana; aiśvarya nā jāne—he does not know opulence; iñho—he; śuddha-preme—in pure devotional service; bhāsi'—floating.*

### TRANSLATION

**"Svarūpa Dāmodara is a pure devotee of Vṛndāvana. He does not even know what opulence is, for he is simply absorbed in pure devotional service."**

### TEXT 218

**স্বরূপ কহে,—ত্রীবাস, শুন সাবধানে ।  
বৃন্দাবনসম্পদ তোমার নাহি পড়ে মনে ? ২১৮ ॥**

*svarūpa kahe,—śrīvāsa, śuna sāvadhāne  
vṛndāvana-sampad tomāra nāhi pađe mane?*

### SYNONYMS

*svarūpa kahe—Svarūpa Dāmodara said; śrīvāsa—my dear Śrīvāsa; śuna sāvadhāne—carefully please hear; vṛndāvana-sampad—the opulence of Vṛndāvana; tomāra—your; nāhi—not; pađe—falls; mane—in the mind.*

## TRANSLATION

Svarūpa Dāmodara then retorted, “My dear Śrīvāsa, please hear me with attention. You have forgotten the transcendental opulence of Vṛndāvana.

## TEXT 219

বৃন্দাবনে সাহজিক যে সম্পৎসিঙ্গু ।  
দ্বারকা-বৈকুণ্ঠ-সম্পত্তি—তার এক বিন্দু ॥ ২১৯ ॥

vṛndāvane sāhajika ye sampat-sindhu  
dvārakā-vaikuṇṭha-sampat—tāra eka bindu

## SYNONYMS

vṛndāvane—at Vṛndāvana; sāhajika—natural; ye—whatever; sampat-sindhu—ocean of opulence; dvārakā—of Dvārakā; vaikuṇṭha-sampat—all the opulence of the spiritual world; tāra—of that; eka bindu—one drop.

## TRANSLATION

“The natural opulence of Vṛndāvana is just like an ocean. The opulence of Dvārakā and Vaikuṇṭha is not even to be compared to a drop.

## TEXT 220

পরম পুরুষোত্তম স্বয়ং ভগবান् ।  
কৃষ্ণ যাহাঁ ধনী তাহাঁ বৃন্দাবন-ধাম ॥ ২২০ ॥

parama puroṣattama svayam bhagavān  
kṛṣṇa yāhān dhanī tāhān vṛndāvana-dhāma

## SYNONYMS

parama purusa-uttama—the Supreme Personality of Godhead; svayam bhagavān—personally the Lord; kṛṣṇa—Lord Kṛṣṇa; yāhān—where; dhanī—actually opulent; tāhān—there; vṛndāvana-dhāma—Vṛndāvana-dhāma.

## TRANSLATION

“Śrī Kṛṣṇa is the Supreme Personality of Godhead full of all opulences, and His complete opulences are exhibited only in Vṛndāvana-dhāma.

## TEXT 221

চিন্তামণিময় ভূমি রঁড়ের ভৱন ।  
চিন্তামণিগণ দাসী-চরণ-ভূমণ ॥ ২২১ ॥

*cintāmaṇi-maya bhūmi ratnera bhavana  
cintāmaṇi-gaṇa dāsi-caraṇa-bhūṣaṇa*

### SYNOMYS

*cintāmaṇi-maya*—made of transcendental touchstone; *bhūmi*—the ground; *ratnera*—of gems; *bhavana*—the original source; *cintāmaṇi-gaṇa*—such touchstones; *dāsi-caraṇa-bhūṣaṇa*—foot decorations of the maidservants of Vṛndāvana.

### TRANSLATION

“Vṛndāvana-dhāma is made of transcendental touchstone. Its entire surface is the source of all valuable jewels, and the cintāmaṇi stone is used to decorate the lotus feet of the maidservants of Vṛndāvana.

### TEXT 222

কল্পবৃক্ষ-লতার—যাহাঁ সাহজিক-বন।  
পুষ্প-ফল বিনা কেহ না মাগে অন্য ধন॥ ২২২॥

*kalpa-vṛkṣa-latāra*—*yāhān sāhajika-vana*  
*puṣpa-phala vinā keha nā māge anya dhana*

### SYNOMYS

*kalpa-vṛkṣa-latāra*—of creepers and *kalpa-vṛkṣa*, or desire trees; *yāhān*—where; *sāhajika-vana*—natural forest; *puṣpa-phala vinā*—except for fruits and flowers; *keha*—anyone; *nā māge*—does not want; *anya*—any other; *dhana*—riches.

### TRANSLATION

“Vṛndāvana is a natural forest of desire trees and creepers, and the inhabitants do not want anything but the fruits and flowers of those desire trees.

### TEXT 223

অনন্ত কামধেনু তাহাঁ ফিরে বনে বনে।  
দুঃখমাত্র দেন, কেহ না মাগে অন্য ধনে॥ ২২৩॥

*ananta kāma-dhenu tāhān phire vane vane*  
*dugdha-mātra dena, keha nā māge anya dhane*

### SYNOMYS

*ananta*—unlimited; *kāma-dhenu*—cows that can fulfill all desires; *tāhān*—there; *phire*—graze; *vane vane*—from forest to forest; *dugdha-mātra dena*—

deliver milk only; *keha*—anyone; *nā*—not; *māge*—wants; *anya dhane*—any other riches.

### TRANSLATION

**“In Vṛndāvana there are cows that fulfill all desires [kāma-dhenus], and their number is unlimited. They graze from forest to forest and deliver only milk. The people want nothing else.**

### TEXT 224

সহজ লোকের কথা—যাই। দিব্য-গীত।  
সহজ গমন করে,—ঘৈছে নৃত্য-প্রতীত ॥ ২২৪ ॥

*sahaja lokera kathā*—yāhān divya-gīta  
*sahaja gamana kare*,—yaiche nr̄tya-pratīta

### SYNONYMS

*sahaja lokera kathā*—the talks of all the plain people; *yāhān*—where; *divya-gīta*—transcendental music; *sahaja gamana*—natural walking; *kare*—they do; *yaiche*—like; *nr̄tya-pratīta*—appearing like dancing.

### TRANSLATION

**“In Vṛndāvana, the natural speech of the people sounds like music, and their natural motion resembles a dance.**

### TEXT 225

সর্বত্র জল—যাই। অমৃত-সমান।  
চিদানন্দ জ্যোতিঃ স্বাদ্য—যাই। মূর্তিমান। ॥ ২২৫ ॥

*sarvatra jala*—yāhān amṛta-samāna  
*cit-ānanda jyotiḥ svādya*—yāhān mūrtimān

### SYNONYMS

*sarvatra*—everywhere; *jala*—the water; *yāhān*—where; *amṛta-samāna*—equal to nectar; *cit-ānanda*—transcendental bliss; *jyotiḥ*—effulgence; *svādya*—perceived; *yāhān*—where; *mūrtimān*—assuming a form.

### TRANSLATION

**“The water in Vṛndāvana is nectar, and the brahmajyoti effulgence, which is full of transcendental bliss, is directly perceived there in its form.**

## TEXT 226

ଲକ୍ଷ୍ମୀ ଜିନି' ଗୁଣ ସାହି ଲକ୍ଷ୍ମୀର ସମାଜ ।  
କୃଷ୍ଣ-ବଂଶୀ କରେ ଯାହା ପ୍ରିୟସଖୀ-କାୟ ॥ ୨୨୬ ॥

*lakṣmī jini' guṇa yāhān lakṣmīra samāja  
kṛṣṇa-varṇśi kare yāhān priya-sakhi-kāya*

## SYNONYMS

*lakṣmī*—the goddess of fortune; *jini'*—conquering; *guṇa*—qualities; *yāhān*—where; *lakṣmīra samāja*—the society of the gopis; *kṛṣṇa-varṇśi*—Lord Śrī Kṛṣṇa's flute; *kare*—in His hand; *yāhān*—where; *priya-sakhi-kāya*—a dear companion.

## TRANSLATION

"The gopis there are also goddesses of fortune, and they surpass the goddess of fortune who abides in Vaikuṇṭha. In Vṛndāvana, Lord Kṛṣṇa is always playing His transcendental flute, which is His dear companion."

## TEXT 227

ଶ୍ରୀଗଃ କାନ୍ତାଃ କାନ୍ତଃ ପରମପୁରୁଷଃ କଲ୍ପତରବୋ ।  
ଦ୍ରମା ଭୂମିଚିନ୍ତାମଣିଗଣମୟୀ ତୋୟମମୃତମ୍ ।  
କଥା ଗାନ୍ ନାଟ୍ୟ ଗମନମପି ବଂଶୀ ପ୍ରିୟସଖୀ  
ଚିଦାନନ୍ଦ ଜ୍ୟୋତିଃ ପରମପି ତଦାସ୍ତାନ୍ତମପି ଚ ॥ ୨୨୭ ॥

*śriyāḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravaḥ  
drumā bhūmiś cintāmani-gaṇa-mayī toyam amṛtam  
kathā gānam nāṭyam gamanam api varṇśi priya-sakhi  
cid-ānandam jyotiḥ param api tad āsvādyam api ca*

## SYNONYMS

*śriyāḥ*—the goddess of fortune; *kāntāḥ*—the damsels; *kāntaḥ*—the enjoyer; *parama-puruṣaḥ*—the Supreme Personality of Godhead; *kalpa-taravaḥ*—desire trees; *drumāḥ*—all the trees; *bhūmiḥ*—the land; *cintāmani-gaṇa-mayī*—made of the transcendental touchstone jewel; *toyam*—the water; *amṛtam*—nectar; *kathā*—talking; *gānam*—song; *nāṭyam*—dancing; *gamanam*—walking; *api*—also; *varṇśi*—the flute; *priya-sakhi*—constant companion; *cit-ānandam*—transcendental bliss; *jyotiḥ*—effulgence; *param*—the supreme; *api*—also; *tat*—that; *āsvādyam*—everywhere perceived; *api ca*—also.

### TRANSLATION

“The damsels of Vṛndāvana, the gopīs, are super goddesses of fortune. The enjoyer in Vṛndāvana is the Supreme Personality of Godhead Kṛṣṇa. The trees there are all wish-fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Kṛṣṇa is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vṛndāvana-dhāma is the only reliable abode.”

### PURPORT

This is a quotation from *Brahma-saṁhitā* (5.56).

### TEXT 228

চিন্তামণিশরণভূষণমঙ্গনানাঃ  
 শ্ৰীগারপুষ্পতৰবন্তৰবঃ সুৱাণাম्।  
 বৃন্দাবনে অজধনং নহু কামধেশ্ব-  
 বৃন্দানি চেতি শুথসিন্ধুরহো বিভূতিঃ ॥ ২২৮ ॥

cintāmaṇīś caraṇa-bhūṣaṇam ar̥ganānāṁ  
 śrīgāra-puṣpa-taravas taravaḥ surāṇām  
 vṛndāvane vraja-dhanān nanu kāma-dhenu-  
 vṛndāni ceti sukha-sindhuḥ aho vibhūtiḥ

### SYNONYMS

*cintāmaṇīḥ*—transcendental touchstone; *caraṇa*—of the lotus feet; *bhūṣaṇam*—the ornament; *ar̥ganānām*—of all the women of Vṛndāvana; *śrīgāra*—for dressing; *puṣpa-taravaḥ*—the flower trees; *taravaḥ*—the trees; *surāṇām*—of the demigods (desire trees); *vṛndāvane*—at Vṛndāvana; *vraja-dhanam*—the special wealth of the inhabitants of Vraja; *nanu*—certainly; *kāma-dhenu*—of *kāma-dhenu* cows that can deliver unlimited milk; *vṛndāni*—groups; *ca*—and; *iti*—thus; *sukha-sindhuḥ*—the ocean of happiness; *aho*—oh, how much; *vibhūtiḥ*—opulence.

### TRANSLATION

“The anklets on the damsels of Vraja-bhūmi are made of *cintāmaṇī* stone. The trees are wish-fulfilling trees, and they produce flowers with which the gopīs decorate themselves. There are also wish-fulfilling cows [*kāma-dhenus*], which deliver unlimited quantities of milk. These cows constitute the wealth of Vṛndāvana. Thus Vṛndāvana’s opulence is blissfully exhibited.”

### PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura.

### TEXT 229

শুনি' প্রেমাবেশে নৃত্য করে শ্রীনিবাস ।  
কক্ষতালি বাজায়, করে অট্ট-অট্ট হাস ॥ ২২৯ ॥

*śuni'* premāvēśe nr̥tya kare śrinivāsa  
kakṣa-tāli bājāya, kare aṭṭa-aṭṭa hāsa

### SYNONYMS

*śuni'*—hearing; *prema-āveśe*—in ecstatic love; *nr̥tya*—dancing; *kare*—does; *śrinivāsa*—Śrīvāsa Ṭhākura; *kakṣa-tāli*—his armpits with his palms; *bājāya*—sounds; *kare*—does; *aṭṭa-aṭṭa hāsa*—very loud laughing.

### TRANSLATION

Śrīvāsa then began to dance in ecstatic love. He vibrated sounds by slapping his armpits with the palms of his hands, and he laughed very loudly.

### TEXT 230

রাধার শুদ্ধরস প্রভু আবেশে শুনিল ।  
সেই রসাবেশে প্রভু নৃত্য আরম্ভিল ॥ ২৩০ ॥

*rādhāra śuddha-rasa prabhu āveśe śunila*  
*sei rasāvēśe prabhu nr̥tya ārambhila*

### SYNONYMS

*rādhāra*—of Śrimatī Rādhārāṇī; *śuddha-rasa*—pure transcendental mellow; *prabhu*—Śrī Caitanya Mahāprabhu; *āveśe śunila*—heard with great ecstasy; *sei*—that; *rasa-āveśe*—in absorption in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *nr̥tya ārambhila*—began dancing.

### TRANSLATION

Thus Śrī Caitanya Mahāprabhu heard these discussions about the pure transcendental mellow of Śrimatī Rādhārāṇī. Absorbed in transcendental ecstasy, the Lord began to dance.

## TEXT 231

ରୂପାବେଶେ ଅଭୂର ନୃତ୍ୟ, ସ୍ଵରପେର ଗାନ ।  
 ‘ବଳ’ ‘ବଳ’ ଅଭୂ ପାତେ ନିଜ-କାଣ ॥ ୨୩୧ ॥

*rasāvēśe prabhura nṛtya, svarūpera gāna  
 ‘bala’ ‘bala’ bali’ prabhu pāte nija-kāṇa*

## SYNONYMS

*rasa-āvēśe*—in ecstatic mallows; *prabhura*—of Śrī Caitanya Mahāprabhu; *nṛtya*—the dancing; *svarūpera gāna*—and singing by Svarūpa Dāmodara; *bala bala*—go on speaking, go on speaking; *bali'*—saying; *prabhu*—Śrī Caitanya Mahāprabhu; *pāte*—extends; *nija-kāṇa*—own ear.

## TRANSLATION

While Śrī Caitanya Mahāprabhu was dancing in ecstatic love and Svarūpa Dāmodara was singing, the Lord said, “Go on singing! Go on singing!” The Lord then extended His own ears.

## TEXT 232

ଅଭରସ-ଗୀତ ଶୁଣି’ ପ୍ରେମ ଉଥଲିଲ ।  
 ପୁରୁଷୋତ୍ତମ-ଗ୍ରାମ ଅଭୂ ପ୍ରେମେ ଭାସାଇଲ ॥ ୨୩୨ ॥

*vraja-rasa-gīta śuni’ prema uthalila  
 puruṣottama-grāma prabhu preme bhāsāila*

## SYNONYMS

*vraja-rasa-gīta*—songs about the mallows of Vṛndāvana-dhāma; *śuni’*—hearing; *prema*—transcendental bliss; *uthalila*—awakened; *puruṣottama-grāma*—the place known as Puruṣottama, Jagannātha Puri; *prabhu*—Śrī Caitanya Mahāprabhu; *preme*—with ecstatic love; *bhāsāila*—inundated.

## TRANSLATION

Thus Śrī Caitanya Mahāprabhu’s ecstatic love was awakened by hearing the songs of Vṛndāvana. In this way He inundated Puruṣottama, Jagannātha Puri, with love of Godhead.

## TEXT 233

ଲକ୍ଷ୍ମୀ-ଦେବୀ ଯଥାକାଳେ ଗେଲା ନିଜ-ଘର ।  
 ଅଭୂ ନୃତ୍ୟ କରେ, ହୈଲ ତୃତୀୟ ଅହର ॥ ୨୩୩ ॥

*lakṣmī-devī yathā-kāle gelā nija-ghara  
prabhu nr̄tya kare, haila t̄tiya prahara*

### SYNOMYS

*lakṣmī-devī*—the goddess of fortune; *yathā-kāle*—in due course of time; *gelā*—returned; *nija-ghara*—to her apartment; *prabhu*—Śrī Caitanya Mahāprabhu; *nr̄tya kare*—dances; *haila*—there arrived; *t̄tiya prahara*—the third period of the day, the afternoon.

### TRANSLATION

Finally the goddess of fortune returned to her apartment. In due course of time, as Śrī Caitanya Mahāprabhu was dancing, afternoon arrived.

### TEXT 234

চারি সম্প্রদায় গান করি' বহু আন্ত হৈল ।  
মহাপ্রভুর প্রেমাবেশ দ্বিগুণ বাড়িল ॥ ২৩৪ ॥

*cāri sampradāya gāna kari' bahu śrānta haila  
mahāprabhura premāvēśa dviguna bāḍila*

### SYNOMYS

*cāri sampradāya*—four groups of *sāṅkirtana* parties; *gāna kari'*—after singing; *bahu*—much; *śrānta haila*—were fatigued; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *prema-āvēśa*—the ecstatic love; *dvi-guṇa*—twofold; *bāḍila*—increased.

### TRANSLATION

After much singing, all four *sāṅkirtana* parties grew fatigued, but Śrī Caitanya Mahāprabhu's ecstatic love increased twofold.

### TEXT 235

রাধা-প্রেমাবেশে প্রভু হৈলা সেই মূর্তি ।  
নিত্যানন্দ দুরে দেখি' করিলেন স্তুতি ॥ ২৩৫ ॥

*rādhā-premāvēśe prabhu hailā sei mūrti  
nityānanda dure dekhi' karilena stuti*

### SYNOMYS

*rādhā-prema-āvēśe*—in ecstatic love of Śrīmatī Rādhārāṇī; *prabhu*—Śrī Caitanya Mahāprabhu; *hailā*—became; *sei mūrti*—exactly that same form; *nityā-*

*nanda*—Lord Nityānanda; *dūre dekhi'*—seeing from a distant place; *karilena stuti*—offered prayers.

### TRANSLATION

While dancing absorbed in Śrīmatī Rādhārāṇī's ecstatic love, Śrī Caitanya Mahāprabhu appeared in Her very form. Seeing this from a distant place, Nityānanda Prabhu offered prayers.

### TEXT 236

ନିତ୍ୟାନନ୍ଦ ଦେଖିଯା ପ୍ରଭୁର ଭାବାବେଶ ।  
ନିକଟେ ନା ଆଇସେ, ରହେ କିଛୁ ଦୂରଦେଶ ॥ ୨୩୬ ॥

*nityānanda dekhiyā prabhura bhāvāveśa  
nikāte nā āise, rahe kichu dūra-deśa*

### SYNONYMS

*nityānanda*—Lord Nityānanda; *dekhiyā*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhāva-āveśa*—the ecstatic love; *nikāte*—nearby; *nā āise*—does not come; *rahe*—keeps; *kichu*—a little; *dūra-deśa*—far away.

### TRANSLATION

Seeing the ecstatic love of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu did not approach but remained a little distance away.

### TEXT 237

ନିତ୍ୟାନନ୍ଦ ବିନା ପ୍ରଭୁକେ ଧରେ କୋନ୍ତନ ।  
ପ୍ରଭୁର ଆବେଶ ନା ଯାୟ, ନା ରହେ କୌରଣ୍ଣ ॥ ୨୩୭ ॥

*nityānanda vinā prabhuke dhare kon jana  
prabhura āveśa nā yāya, nā rahe kirtana*

### SYNONYMS

*nityānanda vinā*—except for Nityānanda Prabhu; *prabhuke*—Śrī Caitanya Mahāprabhu; *dhare*—can catch; *kon jana*—what person; *prabhura*—of Śrī Caitanya Mahāprabhu; *āveśa*—the ecstasy; *nā yāya*—does not go away; *nā rahe*—could not be continued; *kirtana*—kirtana.

### TRANSLATION

Only Nityānanda Prabhu could catch Śrī Caitanya Mahāprabhu, but the ecstatic mood of the Lord would not stop. At the same time, kirtana could not be continued.

## TEXT 238

ভজি করি' স্বরূপ সবার শ্রাম জানাইল ।  
ভক্তগণের শ্রাম দেখি' প্রভুর বাহা হৈল ॥ ২৩৮ ॥

*bhaṅgi kari' svarūpa sabāra śrama jānāila  
bhakta-gaṇera śrama dekhi' prabhura bāhya haila*

## SYNONYMS

*bhaṅgi kari'*—showing an indication; *svarūpa*—Svarūpa Dāmodara; *sabāra*—of everyone; *śrama*—the fatigue; *jānāila*—made known; *bhakta-gaṇera*—of the devotees; *śrama*—the fatigue; *dekhi'*—seeing; *prabhura*—Śrī Caitanya Mahāprabhu; *bāhya haila*—become externally conscious.

## TRANSLATION

Svarūpa Dāmodara then informed the Lord that all the devotees were fatigued. Seeing this situation, Śrī Caitanya Mahāprabhu came to His external senses.

## TEXT 239

সব ভক্ত লঞ্চা প্রভু গেলা পুঁশ্চোতানে ।  
বিশ্রাম করিয়া কৈলা মাধ্যাহ্নিক স্নানে ॥ ২৩৯ ॥

*saba bhakta lañā prabhu gelā puṣpodyāne  
viśrāma kariyā kailā mādhyāhnika snāne*

## SYNONYMS

*saba bhakta lañā*—with all the devotees; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *puṣpa-udyāne*—in the flower garden; *viśrāma kariyā*—resting; *kailā*—performed; *mādhyāhnika snāne*—bath in the afternoon.

## TRANSLATION

Śrī Caitanya Mahāprabhu then entered the flower garden with all His devotees. After resting there for some time, He finished His afternoon bath.

## TEXT 240

জগন্নাথের প্রসাদ আইল বহু উপহার ।  
লক্ষ্মীর প্রসাদ আইল বিবিধ প্রকার ॥ ২৪০ ॥

*jagannāthera prasāda āila bahu upahāra  
lakṣmīra prasāda āila vividha prakāra*

### SYNONYMS

*jagannāthera prasāda*—the *prasāda* offered to Jagannātha; *āila*—arrived; *bahu*—many; *upahāra*—offerings; *lakṣmīra prasāda*—food offered to Lakṣmīdevī; *āila*—arrived; *vividha prakāra*—all varieties.

### TRANSLATION

Then there arrived in large quantities a variety of food that had been offered to Śrī Jagannātha and a variety that had been offered to the goddess of fortune.

### TEXT 241

সবা লঞ্চে নানা-রঙে করিলা ভোজন ।  
সন্ধ্যা স্নান করি' কৈল জগন্নাথ দরশন ॥ ২৪১ ॥

*sabā lañā nānā-raṅge karilā bhojana  
sandhyā snāna kari' kaila jagannātha daraśana*

### SYNONYMS

*sabā lañā*—with all the devotees; *nānā-raṅge*—in great jubilation; *karilā bhojana*—took the *prasāda*; *sandhyā snāna kari'*—after taking an evening bath; *kaila*—made; *jagannātha daraśana*—visit to Lord Jagannātha.

### TRANSLATION

Śrī Caitanya Mahāprabhu finished His afternoon lunch, and after His evening bath, He went to see Lord Jagannātha.

### TEXT 242

জগন্নাথ দেখি' করেন নর্তন-কীর্তন ।  
নরেন্দ্রে জলকীড়া করে লঞ্চা ভজ্জগণ ॥ ২৪২ ॥

*jagannātha dekhi' karena nartana-kīrtana  
narendra jala-kriḍā kare lañā bhakta-gaṇa*

### SYNONYMS

*jagannātha*—Lord Jagannātha; *dekhi'*—after seeing; *karena*—performs; *nartana-kīrtana*—chanting and dancing; *narendra*—in the lake known as Narendra-sarovara; *jala-kriḍā*—sporting in the water; *kare*—performs; *lañā bhakta-gaṇa*—with the devotees.

### TRANSLATION

As soon as He saw Lord Jagannātha, Śrī Caitanya Mahāprabhu began to chant and dance. Afterward, accompanied by His devotees, the Lord enjoyed sporting in the lake called Narendra-sarovara.

### TEXT 243

ଉଦ୍‌ଯାନେ ଆସିଯା କୈଳ ବନ-ଭୋଜନ ।  
ଏହିମତ କୃତ୍ତିମା କୈଳ ପ୍ରଭୁ ଅଷ୍ଟଦିନ ॥ ୨୪୩ ॥

*udyāne āsiyā kaila vana-bhojana  
ei-mata krīḍā kaila prabhu aṣṭa-dina*

### SYNONYMS

*udyāne*—to the garden; *āsiyā*—coming; *kaila*—performed; *vana-bhojana*—picnic in the forest; *ei-mata*—in this way; *krīḍā*—pastimes; *kaila*—performed; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *aṣṭa-dina*—constantly for eight days.

### TRANSLATION

Then, entering the flower garden, Śrī Caitanya Mahāprabhu took His meal. In this way He continuously performed all kinds of pastimes for eight days.

### TEXT 244

ଆର ଦିନେ ଜଗନ୍ନାଥେର ଭିତର-ବିଜୟ ।  
ରଥେ ଚଡ଼ି' ଜଗନ୍ନାଥ ଚଲେ ନିଜାଲୟ ॥ ୨୪୪ ॥

*āra dine jagannāthera bhitara-vijaya  
rathe caḍi' jagannātha cale nija-ālaya*

### SYNONYMS

*āra dine*—on the next day; *jagannāthera*—of Lord Jagannātha; *bhitara-vijaya*—coming out from inside the temple; *rathe caḍi'*—riding on the car; *jagannātha*—Lord Jagannātha; *cale*—returns; *nija-ālaya*—to His own home.

### TRANSLATION

The next day Lord Jagannātha came out from the temple and, riding on the car, returned to His own abode.

## TEXT 245

ପୁର୍ବର୍ବ କୈଳ ପ୍ରଦୂ ଲାଙ୍ଗୋ ଭଜଗଣ ।  
ପରମ ଆନନ୍ଦେ କରେନ ନର୍ତ୍ତନ-କିର୍ତ୍ତନ ॥ ୨୪୫ ॥

*pūrvavat kaila prabhu lañā bhakta-gaṇa  
parama ānande karena nartana-kīrtana*

## SYNOMYS

*pūrvavat*—as previously; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *bhakta-gaṇa*—all the devotees; *parama ānande*—in great pleasure; *karena*—performs; *nartana-kīrtana*—chanting and dancing.

## TRANSLATION

As previously, Śrī Caitanya Mahāprabhu and His devotees again chanted and danced with great pleasure.

## TEXT 246

ଜଗନ୍ନାଥେର ପୁନଃ ପାଣ୍ଡୁ-ବିଜୟ ହଇଲ ।  
ଏକ ଗୁଟି ପଟ୍ଟିଦୋରୀ ତାନ୍ହା ଟୁଟି' ଗେଲ ॥ ୨୪୬ ॥

*jagannāthera punah pāñḍu-vijaya ha-ila  
eka guṭi paṭṭa-dori tāñhā tuṭi' gela*

## SYNOMYS

*jagannāthera*—of Lord Jagannātha; *punah*—again; *pāñḍu-vijaya*—the function of carrying the Lord; *ha-ila*—there was; *eka guṭi*—one bunch; *paṭṭa-dori*—ropes of silk; *tāñhā*—there; *tuṭi'*—broke.

## TRANSLATION

During the Pāñḍu-vijaya, Lord Jagannātha was carried, and while He was being carried, a bunch of silken ropes broke.

## TEXT 247

ପାଣ୍ଡୁ-ବିଜୟେର ତୁଳି ଫାଟି-ଫୁଟି ଯାଯ ।  
ଜଗନ୍ନାଥେର ଭରେ ତୁଳା ଉଡ଼ିଯା ପଲାଯ ॥ ୨୪୭ ॥

*pāñḍu-vijayera tulī phāṭi-phuṭi yāya  
jagannāthera bhare tulā uḍiyā palāya*

### SYNONYMS

*pāndu-vijayera*—of the ceremony of Pāṇḍu-vijaya; *tuli*—batches of cotton; *phāṭi-phuṭi yāya*—become broken; *jagannāthera bhare*—by the weight of Lord Jagannātha; *tulā*—the cotton; *uḍiyā palāya*—floats in the air.

### TRANSLATION

**When the Jagannātha Deity is carried, at intervals He is placed on cotton pads. When the ropes broke, the cotton pads also broke due to the weight of Lord Jagannātha, and the cotton floated in the air.**

### TEXT 248

কুলীনগ্রামী রামানন্দ, সত্যরাজ খণ্ণ।  
তাঁরে আজ্ঞা দিল প্রভু করিয়া সম্মান ॥ ২৪৮ ॥

*kulīna-grāmī rāmānanda, satyarāja khāṇna  
tāñre ājñā dila prabhu kariyā sammāna*

### SYNONYMS

*kulīna-grāmī*—the inhabitants of the village known as Kulīna-grāma; *rāmānanda*—Rāmānanda; *satyarāja khāṇna*—Satyarāja Khān; *tāñre*—to them; *ājñā dila*—gave an order; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyā sammāna*—showing great respect.

### TRANSLATION

**Rāmānanda and Satyarāja Khān were present from Kulīna-grāma, and Śrī Caitanya Mahāprabhu, with great respect, gave them the following orders.**

### TEXT 249

এই পট্টডোরীর তুমি হও যজমান।  
প্রতিবৎসর আনিবে ‘ডোরী’ করিয়া নির্মাণ ॥ ২৪৯ ॥

*ei paṭṭa-dorīra tumi hao yajamāna  
prati-vatsara ānibe ‘dori’ kariyā nirmāṇa*

### SYNONYMS

*ei paṭṭa-dorīra*—of these *paṭṭa-dorīs*, silken ropes; *tumi*—you; *hao*—become; *yajamāna*—the worshipers; *prati-vatsara*—every year; *ānibe*—you must bring; *dori*—ropes; *kariyā nirmāṇa*—manufacturing.

### TRANSLATION

Śrī Caitanya Mahāprabhu ordered Rāmānanda and Satyarāja Khān to become the worshipers of these ropes and every year bring silken ropes from their village.

### PURPORT

It is understood that silken rope was being manufactured by the local inhabitants of Kulīna-grāma; therefore Śrī Caitanya Mahāprabhu asked Rāmānanda Vasu and Satyarāja Khān to get ropes every year for Lord Jagannātha's service.

### TEXT 250

এত বলি' দিল তাঁরে ছিঙা পট্টডুরী!  
ইহা দেখি' করিবে ডোরী অতি দৃঢ় করি' ॥ ২৫০ ॥

eta bali' dila tāñre chīṇḍā paṭṭa-dori  
ihā dekhi' karibe dorī ati dr̥dha kari'

### SYNOMYS

*eta bali'*—saying this; *dila*—delivered; *tāñre*—to them; *chīṇḍā*—broken; *paṭṭa-dori*—silken ropes; *ihā dekhi'*—seeing this; *karibe*—you must make; *dori*—the ropes; *ati*—very much; *dr̥dha kari'*—making strong.

### TRANSLATION

After telling them this, Śrī Caitanya Mahāprabhu showed them the broken silken ropes, saying, "Just look at this sample. You must make ropes that are much stronger."

### TEXT 251

এই পট্টডোরীতে হয় ‘শেষ’-অধিষ্ঠান।  
দশ-মূর্তি হঞ্চা যেঁহো সেবে ভগবান् ॥ ২৫১ ॥

ei paṭṭa-dorite haya 'śeṣa'-adhiṣṭhāna  
daśa-mūrti hañā yeñho seve bhagavān

### SYNOMYS

*ei paṭṭa-dorite*—in this rope; *haya*—there is; *śeṣa-adhiṣṭhāna*—the abode of Śeṣa Nāga; *daśa-mūrti* *hañā*—expanding into ten forms; *yeñho*—who; *seve*—worships; *bhagavān*—the Supreme Personality of Godhead.

### TRANSLATION

Śrī Caitanya Mahāprabhu then informed Rāmānanda and Satyarāja Khān that this rope was the abode of Lord Śeṣa, who expands Himself into ten forms and serves the Supreme Personality of Godhead.

### PURPORT

For a description of Śeṣa Nāga, refer to Ādi-līlā (5.123-124).

### TEXT 252

ভাগ্যবান् সত্যরাজ বসু রামানন্দ ।  
সেবা-আজ্ঞা পাণ্ডা তৈল পরম-আনন্দ ॥ ২৫২ ॥

*bhāgyavān satyarāja vasu rāmānanda  
sevā-ājñā pāñā haila parama-ānanda*

### SYNOMYMS

*bhāgyavān*—very fortunate; *satyarāja*—Satyarāja; *vasu rāmānanda*—Rāmānanda Vasu; *sevā-ājñā*—order for service; *pāñā*—getting; *haila*—became; *parama*—supremely; *ānanda*—happy.

### TRANSLATION

After receiving orders from the Lord for the rendering of service, the fortunate Satyarāja and Rāmānanda Vasu were highly pleased.

### TEXT 253

প্রতি বৎসর গুণ্ডিচাতে ভক্তগণ-সঙ্গে ।  
পট্টডোরী লঞ্চা আইসে অতি বড় রংজে ॥ ২৫৩ ॥

*prati vatsara gunḍicāte bhakta-gaṇa-saṅge  
paṭṭa-ḍorī lañā āise ati bāda raṅge*

### SYNOMYMS

*prati vatsara*—every year; *gunḍicāte*—to the Gunḍicā temple cleansing ceremony; *bhakta-gaṇa-saṅge*—with other devotees; *paṭṭa-ḍorī*—silken rope; *lañā*—taking; *āise*—came; *ati*—extremely; *bāda*—great; *raṅge*—with pleasure.

### TRANSLATION

Every year thereafter, when the Gūḍīcā temple was being cleansed, Satyarāja and Rāmānanda Vasu would come with other devotees and with great pleasure bring silken rope.

### TEXT 254

তবে জগন্নাথ যাই' বসিলା সিংহাসনে ।  
মহাপ্রভু ঘরে আইଲା লାଙ୍ଘা ভক্তগণে ॥ ২৫৪ ॥

*tabe jagannātha yāi' vasilā simhāsane  
mahāprabhu ghare āilā lañā bhakta-gaṇe*

### SYNOMYS

*tabe*—thereafter; *jagannātha*—Lord Jagannātha; *yāi'*—going; *vasilā*—sat; *simhāsane*—on His throne; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *ghare*—to His residence; *āilā*—went back; *lañā*—taking; *bhakta-gaṇe*—the devotees.

### TRANSLATION

Thus Lord Jagannātha returned to His temple and sat on His throne while Śrī Caitanya Mahāprabhu returned to His residence with His devotees.

### TEXT 255

এইমত ভক্তগণে যাত্রা দেখাইল ।  
ভক্তগণ লାଙ୍ଘা ব্ৰহ্মাৰন-কেলি কৈল ॥ ২৫৫ ॥

*ei-mata bhakta-gaṇe yātrā dekhāila  
bhakta-gaṇa lañā vṛndāvana-keli kaila*

### SYNOMYS

*ei-mata*—in this way; *bhakta-gaṇe*—to all the devotees; *yātrā*—the Ratha-yātrā festival; *dekhāila*—showed; *bhakta-gaṇa*—the devotees; *lañā*—with; *vṛndāvana-keli*—pastimes of Vṛndāvana; *kaila*—performed.

### TRANSLATION

Thus Śrī Caitanya Mahāprabhu showed the Ratha-yātrā ceremony to His devotees and performed the Vṛndāvana pastimes with them.

## TEXT 256

চেতন্ত-গোসাঙ্গির লীলা—অনন্ত, অপার ।  
 ‘সহস্র-বদন’ যার নাহি পায় পার ॥ ২৫৬ ॥

*caitanya-gosāñira līlā*—ananta, apāra  
*'sahasra-vadana'* yāra nāhi pāya pāra

## SYNONYMS

*caitanya-gosāñira*—of Lord Śrī Caitanya Mahāprabhu; *līlā*—the pastimes; *ananta*—unlimited; *apāra*—without end; *sahasra-vadana*—Lord Śeṣa, who has thousands of hoods; *yāra*—of which; *nāhi*—not; *pāya*—gets; *pāra*—the limit.

## TRANSLATION

The pastimes of Lord Caitanya are unlimited and endless. Even Sahasra-vadana, Lord Śeṣa, cannot reach the limits of His pastimes.

## TEXT 257

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।  
 চেতন্তচরিতামৃত কহে কৃষ্ণদাস ॥ ২৫৭ ॥

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

## SYNONYMS

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

## TRANSLATION

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

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, Fourteenth Chapter, describing the Herā-pañcamī-yātrā.

## References

The statements of *Śrī Caitanya-caritāmṛta* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to *Śrī Caitanya-caritāmṛta*'s translations. Numerals in regular type are references to its purports.

*Amṛta-pravāha-bhāṣya* (Bhaktivinoda Ṭhākura), 1, 113

*Anubhāṣya* (Bhaktisiddhānta Sarasvatī), 31

*Bhagavad-gītā*, 31, 66, 96, 97, 196, 231, 247

*Bhakti-rasāmṛta-sindhu* (Rūpa Gosvāmī), 184, 296

*Brahma-saṁhitā*, 196, 332

*Caitanya-candrāmṛta* (Prabodhānanda Sarasvatī), 185, 232

*Caitanyaśṭaka* (Rūpa Gosvāmī), 221

*Chāndogya Upaniṣad*, 95

*Govinda-lilāmṛta* (Kṛṣṇadāsa Kavirāja), 310, 314, 317

*Gurv-aṣṭaka* (Viśvanātha Cakravartī), 242

*Kalyāṇa-kalpataru* (Bhaktivinoda Ṭhākura), 32

*Kaṭha Upaniṣad*, 32

*Laghu-bhāgavatāmṛta* (Rūpa Gosvāmī), 107

*Mukunda-mālā-stotra* (Kulaśekhara), 152

*Muṇḍaka Upaniṣad*, 32

*Padma Purāṇa*, 20

*Padyāvalī* (Rūpa Gosvāmī), 154, 173

*Śikṣaśṭaka* (Caitanya Mahāprabhu), 64

*Śrīmad-Bhāgavatam*, 31, 64-65, 90, 91, 95, 96, 107, **147**, **153**, **178**, 180, 187,  
**227**, **229-230**, 231, **297**

*Śvetāśvatara Upaniṣad*, 20, 145

*Tantra-śāstra*, 107

*Ujjvala-nīlamaṇi* (Rūpa Gosvāmī), 299, **300-301**, **306**, **309**, **318**

*Upadeśāmṛta* (Rūpa Gosvāmī), 97

*Viṣṇu Purāṇa*, **151**

# Glossary

## A

Ābhāsa—a shadow.

Advaita-siddhānta—conclusion of the monists that God and the devotee are separate in the material state, but that when they are spiritually situated there is no difference between them.

Aiśvarya-lilā—the Lord's pastimes of opulence.

Ālasya—laziness, a *vyabhicāri-bhāva*.

Amarṣa—anger, a *vyabhicāri-bhāva*.

Amṛta-guṭikā—thick *puri* (fried cakes) mixed with condensed milk.

Anartha-nivṛtti—cleansing the heart of all unwanted things.

Anavasara—period of retirement of Lord Jagannātha after Snāna-yātrā.

Arīga-rāga—repainting of the body of Lord Jagannātha.

Anurasa—second-class type of *rasābhāsa* occurring when something is derived from the original mellow.

Aparasa—third-class type of *rasābhāsa* occurring when something is appreciated which is far removed from the original mellow.

Apasmāra—forgetfulness, a *vyabhicāri-bhāva*.

Aprakaṭa—unmanifest presence of Kṛṣṇa.

Arca-vigraha—an incarnation of the Supreme Lord in the form of a material manifestation (brass, stone or wood).

Asūyā—jealousy, a *vyabhicāri-bhāva*.

Augrya—violence, a *vyabhicāri-bhāva*.

Autsukya—eagerness, a *vyabhicāri-bhāva*.

Avahitthā—concealment, a *vyabhicāri-bhāva*.

Avatāra—incarnation.

Āvega—intense emotion, a *vyabhicāri-bhāva*.

## B

Balaṅḍī festival—the festival when everyone offers various opulent foodstuffs to Lord Jagannātha at Balagaṇḍī during the Ratha-yātrā parade.

Balarāma—the elder brother of Kṛṣṇa, present as one of the three Jagannātha Deities.

Bhāvas—ecstatic emotional ornaments.

Bhoga-mandira—the place where the Deity's food is kept.

Brāhmaṇas—the intelligent class of men.

## C

Cakīta—a position in which the heroine appears very afraid although she is not at all afraid.

Cāpalya—impudence, a *vyabhicāri-bhāva*.

Cintā—contemplation, a *vyabhicāri-bhāva*.

## D

Dainya—meekness, a *vyabhicāri-bhāva*.

Dakṣinā—right-wing group of *gopis*, who cannot tolerate womanly anger.

Dayitās—servants who carry the Deity of Lord Jagannātha to His car.

Dayitā-patis—leaders of the *dayitās* coming from *brāhmaṇa* caste.

Devaki-nandana—name for Kṛṣṇa indicating that He is the son of Devaki.

Dhṛti—forbearance, a *vyabhicāri-bhāva*.

## G

Garva—pride, a *vyabhicāri-bhāva*.

Gauḍas—pullers of Lord Jagannātha's car.

Gaurāṅga-nāgaris—the name of a particular *sahajiyā sampradāya*.

Glāni—a feeling that one is in a faulty position, a *vyabhicāri-bhāva*.

Govinda—Kṛṣṇa in His original form as pleaser of the cows and the senses.

Guṇa-māyā—the material world.

Guru—Spiritual master.

## H

"Hari bol"—"Chant the holy name."

Haṁsa—jubilation, a *vyabhicāri-bhāva*.

Herā-pañcami festival—celebration of the coming of the goddess of fortune to the Gundicā temple.

## J

Jāḍya—invalidity, a *vyabhicāri-bhāva*.

Jagamohana—area in front of the temple.

Jagannātha—a Deity form of Kṛṣṇa.

Jana-nivāsa—name for Kṛṣṇa indicating that He is the ultimate resort of all living entities.

Jīva-hiṁsa—envy of other living entities.

Jīva-māyā—the living entities.

## K

Kāma—desire for material gain.

Kāma-dhenus—desire-fulfilling cows in Vṛndāvana.

Kāṇaphāṭā yogīs—beggars similar to gypsies who wear ivory earrings.

Karaṅga—waterpot carried by *sannyāsīs*.

Kila-kiñcita—type of ecstatic symptom manifested at the time of seeing Kṛṣṇa.

Kuti-nāṭi—duplicity or fault-finding.

Kuṭṭamita—happy within the heart, but externally angry and offended.

## L

Lakṣmī-vijayotsava festival—pastime of Lakṣmī during the Ratha-yātrā festival.

*Lalita-alāñkāra*—charm.

*Lāphrā-vyañjana*—combination of green vegetables, often mixed with rice.

*Lilā-śakti*—Kṛṣṇa's various subordinate potencies which assist Him in His pastimes.

## M

*Mada*—madness, a *vyabhicāri-bhāva*.

*Madana-mohana*—Kṛṣṇa, the enchanter of Cupid.

*Madana-mohana-mohinī*—Rādhārāṇī, the enchanter of the enchanter of Cupid.

*Mādhurya-lilā*—Kṛṣṇa's pastimes of conjugal love.

*Mahābhāva*—topmost transcendental ecstatic symptom.

*Mahā-mantra*—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

*Mallikā*—a sweet-scented flower of Vṛndāvana.

*Maṇimā*—an address used for respectable persons in Orissa.

*Maryādā-laṅghana*—a violation of the regulative principles.

*Mathurā*—the city near Vṛndāvana where Kṛṣṇa exhibited many pastimes.

*Mati*—attention, a *vyabhicāri-bhāva*.

*Maugdhyā*—assuming the position of not knowing things although everything is known.

*Māyā*—illusion; an energy of Kṛṣṇa's which deludes the living entity into forgetfulness of the Supreme Lord.

*Moha*—bewilderment, a *vyabhicāri-bhāva*.

*Moṭṭāyīta*—awakening of lusty desires by the remembrance and words of the hero.

*Mṛḍanga*—two-headed drum used in *kirtana* performances.

*Mṛti*—death, a *vyabhicāri-bhāva*.

## N

*Nagna-māṭrkā-nyāya*—theory stating that one cannot become an exalted devotee overnight.

*Navā-yauvana* day—the day on which Lord Jagannātha, Subhadrā and Lord Balarāma enter seclusion for fifteen days before Ratha-yātrā.

*Netrotsava* festival—the festival of painting the eyes of Lord Jagannātha during the Navā-yauvana ceremony.

*Nidrā*—sleep, a *vyabhicāri-bhāva*.

*Nirveda*—indifference, a *vyabhicāri-bhāva*.

*Niśiddhācāra*—accepting things forbidden in the *sāstra*.

*Nṛsiṁha-caturdasi* festival—the appearance day of Lord Nṛsiṁha.

## P

*Paḍīchā*—superintendent of a temple.

*Pāṇḍu-vijaya*—the function of carrying Lord Jagannātha to His car.

*Parakiya-rasa*—the Lord's conjugal love with the gopīs.

*Prabodha*—awakening, a *vyabhicāri-bhāva*.

*Pradhāna*—ingredients of material nature.

*Prakaṭa*—manifest presence of Kṛṣṇa.

*Prakṛti*—material nature.

*Pratiṣṭhāśā*—desire for name and fame or high position.

*Pūjā*—hankering for popularity.

## R

*Rasa*—mellow; relationship with Kṛṣṇa.

*Rasābhāsa*—adulterated relationship with Kṛṣṇa.

*Ratha-yātrā*—the festival celebrating Kṛṣṇa's return to Vṛndāvana, in which the Deity of Lord Jagannātha is pulled in a car.

## S

*Sac-cid-ānanda-vigraha*—the transcendental form of the Lord, which is eternal, full of knowledge and full of bliss.

*Śāstra-cakṣuḥ*—seeing everything through the medium of the Vedic literature.

*Sahasra-vadana*—the thousand-mouthed snake incarnation, called Śeṣa Nāga.

*Śaṅkā*—doubt, a *vyabhicāri-bhāva*.

*Saṅkirtana*—congregational chanting of the holy names of the Lord.

*Sāttvikas*—transcendental symptoms.

*Simhāsana*—sitting place.

*Śimulī*—silk cotton tree.

*Smārtā-brāhmaṇa*—one who strictly follows the Vedic principles on the mundane platform.

*Smṛti*—remembrance, a *vyabhicāri-bhāva*.

*Snāna-yātrā*—the bathing ceremony of Lord Jagannātha.

*Śrama*—fatigue, a *vyabhicāri-bhāva*.

*Subhadrā*—the younger sister of Kṛṣṇa, one of the three Jagannātha Deities.

*Supti*—deep sleep, a *vyabhicāri-bhāva*.

*Svakiya-rasa*—the Lord's conjugal love according to the regulative principles observed in Dvārakā.

## T

*Tadiyānam*—worship of everything belonging to the Lord.

*Trāsa*—shock, a *vyabhicāri-bhāva*.

## U

*Unmāda*—craziness, a *vyabhicāri-bhāva*.

*Uparasa*—first-class type of *rasābhāsa* occurring when one tastes one kind of mellow and something extra is imposed.

**V**

Vāmā—left-wing group of *gopis*, who are eager to be jealously angered.

Vilāsa—symptoms manifested in a woman's body when she meets her lover.

Viṣāda—moroseness, a *vyabhicārī-bhāva*.

Vitarka—argument, a *vyabhicārī-bhāva*.

Vivvoka—neglecting the presentation given by the hero.

Vriḍā—shame, a *vyabhicārī-bhāva*.

Vṛndāvana-vihāra—pastimes of Vṛndāvana.

Vyabhicārī-bhāvas—the thirty-three bodily symptoms manifest in ecstatic love.

Vyādhi—disease, a *vyabhicārī-bhāva*.

**Y**

*Yajña*—sacrifice.

Yamunā—sacred river at which Kṛṣṇa performed many pastimes.

Yaśodā-nandana—name for Kṛṣṇa indicating that He is the son of Yaśodā.

# Bengali Pronunciation Guide

## BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

### Vowels

অ a	আ á	ই i	ঈ í	উ u	ঊ ú	ঃ r̥
ঁ া	ঁ ি	ঁ এ e	ঁ ঐ ai	ঁ ও o	ঁ ঔ au	

ঁ m̥ (anusvāra)

• n̥ (candra-bindu)

ঃ h̥ (visarga)

### Consonants

Gutterals:	ক ka	খ kha	গ ga	ঘ gha	ঙ na
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঢ ña
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ় ḍha	ণ na
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	ৱ ra	ল la	ৰ va	
Sibilants:	শ śa	ষ ḍa	স sa	হ ha	

### Vowel Symbols

The vowels are written as follows after a consonant:

ତା fି ଟି ଶୁ ଷୁ କି ଖି କୁ ଗୁ କୁ କୁ  
For example: কা kā কি ki কী kī কু ku কু kū কু kr  
কঁ k̥ কে ke কঁ kai কো ko কঁ kau

The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (॥) indicates that there is no final vowel. ॥ k

The letters above should be pronounced as follows:

a —like the <i>o</i> in hot; sometimes like the <i>o</i> in go;	া —like the <i>d</i> in dawn.
final <i>a</i> is usually silent.	ঘ —like the <i>dh</i> in good-house.
ା —like the <i>a</i> in far.	ঃ —like the <i>n</i> in grow.
i, ি —like the <i>ee</i> in meet.	t —as in talk but with the tongue against the teeth.
u, উ —like the <i>u</i> in rule.	ঠ —as in hot-house but with the tongue against the teeth.
r —like the <i>ri</i> in rim.	d —as in dawn but with the tongue against the teeth.
ঁ —like the <i>ree</i> in reed.	ঢ —as in good-house but with the tongue against the teeth.
e —like the <i>ai</i> in pain; rarely like <i>e</i> in bet.	n —as in nor but with the tongue against the teeth.
ai —like the <i>oi</i> in boil.	p —like the <i>p</i> in pine.
o —like the <i>o</i> in go.	ফ —like the <i>ph</i> in philosopher.
au —like the <i>ow</i> in owl.	b —like the <i>b</i> in bird.
ି —(anuśvāra) like the <i>ng</i> in song.	ব —like the <i>bh</i> in rub-hard.
ହ —(visarga) a final <i>h</i> sound like in Ah.	m —like the <i>m</i> in mother.
ନ —(candra-bindu) a nasal <i>n</i> sound.	y —like the <i>j</i> in jaw. য
like in the French word <i>bon</i> .	ঃ —like the <i>y</i> in year. ঃ
k —like the <i>k</i> in kite.	r —like the <i>r</i> in run.
ଖ —like the <i>kh</i> in Eckhart.	l —like the <i>l</i> in law.
g —like the <i>g</i> in got.	v —like the <i>b</i> in bird or like the <i>w</i> in dwarf.
ଝ —like the <i>gh</i> in big-house.	ং —like the <i>sh</i> in shop.
ନ —like the <i>n</i> in bank.	s —like the <i>s</i> in sun.
c —like the <i>ch</i> in chalk.	ঃ —like the <i>h</i> in home.
ଚ —like the <i>chh</i> in much-haste.	
j —like the <i>j</i> in joy.	
ଝ —like the <i>geh</i> in college-hall.	
ନ —like the <i>n</i> in bunch.	
t —like the <i>t</i> in talk.	
ঁ —like the <i>th</i> in hot-house.	

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3764 Watseka Ave., Los Angeles, California 90034.

# Index of Bengali and Sanskrit Verses

This index constitutes a complete alphabetical listing of the first and third line of each four-line verse and both lines of each two-line verse in *Śrī Caitanya-caritāmṛta*. In the first column the transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.



## A

ācambite āsi' piyāo kṛṣṇa-lilāmr̄ta?	14.17	232	āitoṭā ālā prabhu lañā bhakta-gaṇa	14.91	268
ācāryādi bhakta kare prabhure nimantranā	12.70	36	āitoṭā āsi' prabhu viśrāma karila	14.65	256
ācārya-gosāñīra putra śrī-gopāla-nāma	12.143	71	'ajñā-aparādhā' kṣamā karite yuyāya	12.129	61
ācārya hāriyā pāche kare gālāgālī	14.79	262	ājñā deha—āji saba ihāñā āni diye	12.77	39
ācārya kāndena, kānde saba bhakta-gaṇa	12.147	73	alaukika aiśvaryā saṅge bahu-parivāra	14.131	284
ācāryaratna, ācāryanidhi, śrīvāsa, gadādhara	12.157	77	alaukika līlā gaura kaila kṣaṇe kṣane	13.66	146
ācāryera nimantranā karilā bhojana	14.92	268	āmā lañā punaḥ līlā karaha vṛndāvanae	13.131	278
acetana hañā tenha pañilā bhūmite	12.144	71	āmāra bhāgye nāhi, tumi kṛtārtha hailā	13.97	161
acetanavat tāre karena tāḍane	14.134	286	āmāra lakṣmīra dekha sampatti vistara	14.203	321
āchāḍa khāñā pañe bhūmite gaḍi' yāya	13.85	156	āmāra lakṣmīra sampad—vākyā-agocara	14.213	325
āche dui-cāri jana, tāhā māri' vṛndāvana,	13.156	197	āmāra ṭhākurāṇi vaise ratna-sirṁhāsane	14.214	326
'adhirār' niṣṭhura-vākye karaye bhartsana	14.147	292	āmi kon kṣudra-jīva, tomāke vidhi diba?	12.27	14
acyutānanda nāce tathā, āra saba gāya	13.45	135	āmi-saba kahi yadi, duḥkha se mānibe	12.14	7
'adhirūḍha mahābhāva'—rādhikāra prema	14.165	301	āmi ta' ḡṛhastha-brāhmaṇa, āmāra doṣa-	12.191	93
advaita-ācārya, āra prabhu-nityānanda	12.156	77	amṛta-guṭikā-ādi, kṣīrasā apāra	14.28	238
advaita-ācārya, āra prabhu-nityānanda	13.31	129	amṛta-maṇḍā, saravati, āra kumḍā-kuri	14.29	238
advaitādi bhakta-gaṇa nimantranā kaila	14.66	256	amṛterā dhārā candra-bimbe vahe yena	13.109	167
advaita kahe,—avadhūtera saṅge eka pañkti	12.189	92	ānande ārambha kaila nartana-kirtana	14.63	255
advaita niṣṭa-śakti prakaṭa kariyā	14.90	266	ānande karaye loka 'jaya' 'jaya'-dhvani	14.57	252
advaita, nitāi ādi saṅge bhakta-gaṇa	13.7	116	ānande madhura nṛtya karena iśvara	13.114	169
advaita-nityānande jala-phelapheli	14.79	262	ānande mahāprabhura prema uthalila	14.64	255
advaita-nityānanda vasiyāchena eka ṭhāñī	12.188	92	ānande uddanā nṛtya kare gaurāya	12.141	70
'advaita-siddhāntē' bādhe śuddha-bhakti-	12.193	94	ānandonmāde uthāya bhāvera tarāṅga	13.171	204
advaitere nṛtya karibāre ājñā dila	13.38	132	ananta kāma-dhenu tāhāñ phire vane vane	14.223	329
āge kāśīvara yāya loka nivāriyā	12.207	103	ananta kṛṣṇera līlā nā yāya varṇana	14.202	328
āge nṛtya kare gaura lañā bhakta-gaṇa	13.195	216	aneka karila, tabu nā haya cetana	12.147	73
āge nṛtya kari' calena śacīra nandana	13.115	169	āṅgināte mahāprabhu lañā bhakta-gaṇa	14.63	255
āge pāche, dui pārśve puṣpodyāna-vane	13.200	218	āṅgulite kṣata habe jāni' dāmodara	13.166	202
āge śūna jagannāthera gunḍicā-gamana	13.70	148	animiṣa-netre kare nṛtya darāṣana	13.99	162
āher iva gatiḥ premnah	14.163	300	āṅkhi mudi' prabhu preme bhūmite śayāna	14.7	226
āhuś ca te nalina-nābha padāravindarī	13.136	188	anekā ghāya hasti karaye citkāra	14.53	250
aichana adbhuta līlā kare gaurāya	14.46	246	anna-doṣe sannyāsira doṣa nāhi haya	12.190	93
aiche utsava kara yena kabhu nāhi haya	14.107	273	antaḥ smeratayojjvalā jala-kāṇa-	14.180	309
aiśvaryā-bhāve tomāte, iśvara-prabhbāva	14.216	326	antaraṅga-bhakta jāne, yāñra śuddha-	13.54	139
aiśvaryā nā jāne iñho śuddha-preme bhāsi'	14.217	327	antare ānanda rādhā, bāhire vāmya-krodha	14.198	318
			antare sakala jānena, bāhire udāsa	14.20	234
			antare ullāsa, rādhā kare nivāraṇa	14.195	317

anusandhāna vinā kṛpā-prasāda karila anya āchuk, jagannātha ānanda apāra anya ṭhāni nāhi yā'na āmāre dayāya anya vādyādira dhvani kichui nā śuni anyera hrdaya—mana, mora mana—	14.15    23 13.98   162 13.53   139 13.50   137 13.137   181	aṣṭa 'sāttvika', harṣadī 'vyabhicāri' yāḥra āste-vyaste ācārya tāhre kaila kole ataeva jagannātha kṛpāra bhājana ataeva krṣṇera kare parama santoṣa ataeva krṣṇera prākataye nāhi kichu doṣa	14.167   302 12.145   72 13.17   121 14.157   296 14.126   282
āpana ki kāya, jagannātha-haladhara āpana-hrdaya yena dharila bāhire āpana icchāya cale karite vihāre āpana-udyoge nācāila bhakta-gaṇa āpane calila ratha, īnīte nā pāya	13.178   207 12.106   51 13.13   119 13.71   148 14.56   252	ataeva saṅkṣepa kari' kariluṇ varṇana ato hetor ahetoś ca “ātmā vai jāyate putraḥ”—ei śāstra-vāñī <sup>1</sup> avasara jāni’ āmi kariba nivedana aveśeṣe rādhā krṣṇe kare nivedana āveśete nityānanda nā hailā sāvadhbāne	12.150   74 14.163   300 12.55   29 13.188   213 13.126   175 13.183   210 13.164   201
āpane gāyena, nācā'na nija-bhakta-gaṇa āpane lāgilā ratha, nā pāre īnīte āpane rathera pāche ṭhele māthā diyā āpane sakala bhakte siñce jala diyā āpane tānhāra upara karila śayana	13.63   144 14.49   249 14.55   251 14.76   260 14.89   266	bādāma, chohārā, drākṣā, piṇḍa-kharjura bahih krodho vyathitavat	14.27   237 14.197   318
āpane vaisa, prabhu, bhojana karite āpane varnena yadi 'sahasra-vadana' āpane vasiyā mājhe, āpanāra hātē āpani milana lāgi' sādhite lāgilā āpani milibe tāhre, tāhāo dekhiba	14.41   244 14.202   320 12.131   62 12.40   21 12.27   14	bāhira-ha-ite kare ratha-yātrā-chala bāhire pratāparudra lañā pātra-gana bāhire vāmatā-kroda, bhītare sukha mane	14.120   279 13.90   158 14.196   317
āpani nācīte yabe prabhura mana haila āpani pratāparudra lañā pātra-gaṇa āpani pratāparudra nivārla tāre āpani śodhena prabhu, śikhā'na sabāre aparāhne āsi' kaila darśana, nartana	13.72   149 13.6   116 13.96   161 12.84   42 14.94   268	bahirvāse lañā phelāya bāhira kariyā bāhye kichu roṣābhāsa kailā bhagavān 'bala, bala' balī' prabhu bale bāra bāra 'bala' 'bala' balī' prabhu pāte nija-kāṇa bāla-cāñcalya kare, karāha varjana	12.88   44 13.185   211 14.9   227 14.231   334 14.84   264
āra bhakta-gaṇa avasara nā pāila āra bhakta-gaṇa cāturmāṣye yaya dina āra dina āsi' kaila iśvara darasāna āra dina mahāprabhu hañā sāvadhbāne āra dine jagannātha bhītara-vijaya	14.68   257 14.67   256 14.95   268 13.4   115 14.244   339	baladeva-subhadrāgre nṛtya kare rāṅge balagandībhoga'rāprasāda—uttama, ananta bale-chale tabu dena, dile se santoṣa balīṣṭha dayitā'gaṇa—yena matta hāti bāndhiyā āniyā pāde lakṣmīra caraṇe	13.191   214 14.25   236 12.170   83 13.8   117 14.133   285
āra dine jagannātha 'netrotsava' nāma āra dine prabhāte lañā nija-gaṇa āra duti rāhe cađe subhadrā, haladhara āra eka śakti prabhu karila prakāśa āra keha nāhi jāne caitanyera curi āra pañca-jana dila tāhre pāligāna	12.204   101 12.79   40 13.22   124 13.52   138 13.58   141 13.36   131	bāndhulira phula jini' adhara suraṅga bāra bāra ṭhele, teñho krodha haila mane bāspa-vyākūlītaruṇāñcalā-calan-netraṁ bhāgavate āche yaiche rādhikā-vacana bhāgavān satyarāja vasu rāmānanda bhāgavān tumi—iñhāra hasta-sparśa pāli	12.213   106 13.94   160 14.181   310 13.132   178 14.252   343 13.97   161
āra saba samprādāya cāri dike gāya āra sāta bhāva āsi' sahaje milaya āra śata jana śata ghaṭe jala bhari' āśa-pāše loka yata bhījila sakala aṣṭa-bhāva-sammilane 'mahābhāva' haya aṣṭa sāttvika bhāva udāya haya sama-kāla	13.75   150 14.175   306 12.95   46 13.105   165 14.175   306 13.101   163	bhakta-gaṇa anubhave, nāhi jāne āna bhakta-gaṇa govinda-pāśa kichu māgi' nila bhakta-gaṇa kāchi hātē kari' māṭra dhāya bhakta-gaṇa kare grha-madhye prakṣālana bhakta-gaṇa 'krṣṇa' kahe, kare nija-kāma bhakta-gaṇa lañā vrndāvana-keli kaila bhakta-gaṇa madhyāhna karite prabhure	13.67   146 12.202   100 14.56   252 12.100   49 12.85   42 14.255   344 12.219   109

**B**

anusandhāna vinā kṛpā-prasāda karila  
anya āchuk, jagannāthera ānanda apāra  
anya ṭhāni nāhi yā'na āmāre dayāya  
anya vāyādīra dhvani kichui nā śuni  
anyera hṛdaya—mana, mora mana—

anyera ki kāya, jagannātha-haladhara  
āpana-hṛdaya yena dharila bāhire  
āpana icchāya cale karite vihāre  
āpana-udyoge nācāila bhakta-gaṇa  
āpane calila ratha, ṭānite nā pāya

āpane gāyena, nācā'na nija-bhakta-gaṇa  
āpane lāgilā ratha, nā pāre ṭānite  
āpane rathera pāche thele māthā diyā  
āpane sakala bhakte siñce jala diyā  
āpane tānhāra upara karila śayana

āpane vaisa, prabhu, bhojana karite  
āpane varṇena yadi 'saḥasra-vadana'  
āpane vasiyā mājhe, āpanāra hāte  
āpani milana lāgī' sādhite lāgilā  
āpani milibe tāhre, tāhāo dekhiba

āpani nācīte yabe prabhura mana haila  
āpani pratāparudra lañā pātra-gaṇa  
āpani pratāparudra nivārila tāre  
āpani śodhena prabhu, Śikhā'na sabāre  
aparāhne āsi' kaila darśana, nartana

āra bhakta-gaṇa avasara nā pāila  
āra bhakta-gaṇa cāturmāsyे yaya dina  
āra dina āsi' kaila iśvara daraśana  
āra dina mahāprabhu hañā sāvadhāna  
āra dine jagannāthera bhitara-vijaya

āra dine jagannāthera 'netrotsava' nāma  
āra dine prabhāte lañā nija-gaṇa  
āra dui rathe cađe subhadrā, haladhara  
āra eka śakti prabhu karila prakāśa  
āra keha nāhi jāne caitanyera curi  
āra pañca-jana dila tāhre pāligāna

āra saba sampradāya cāri dike gāya  
āra sāta bhāva āsi' sahaje milaya  
āra sāta jana śata ghaṭe jala bhari'  
āśa-pāse loka yata bhijila sakala  
aṣṭa-bhāva-sammilane 'mahābhāva' haya  
aṣṭa sāttvikā bhāva udaya haya sama-kāla

14.15 23 aṣṭa 'sāttvika', harṣadī 'vyabhicāri' yāñra  
13.98 162 āste-vyaste ācārya tāhre kaila kole  
13.53 139 ataeva jagannāthera kṛpāra bhājana  
13.50 137 ataeva kṛṣṇera kare parama santoṣa  
13.137 181 ataeva kṛṣṇera prākataye nāhi kichu doṣa

13.178 207 ataeva saṅkṣepa kari' kariluñ varṇana  
12.106 51 ato hetor ahetoś ca  
13.13 119 "ātmā vai jāyate putrah"—ei Śāstra-vāñji  
13.71 148 avasara jāni' āmi kariba nivedana  
14.56 252 avešeṣe rādhā kṛṣṇe kare nivedana  
13.63 144 āveśete nityānanda nā hailā sāvadhāne  
14.49 249 āviṣṭa hañā kare gāna-āsvadana  
14.55 251  
14.76 260  
14.89 266

## B

bādāma, chohārā, drākṣā, piñča-kharjura  
14.41 244 bahiḥ kroḍho vyatihatavat  
14.202 320 bāhira ha-ite kare ratha-yātrā-chala  
12.131 62 bāhira pratāparudra lañā pātra-gaṇa  
12.40 21 bāhira vāmatā-kroḍha, bhitare sukhā mane  
12.27 14 bahirvāse lañā phelāya bāhira kariyā  
13.72 149 bāhye kichu roṣābhāsa kailā bhagavān  
13.6 116 'bala, bala' balī' prabhu bale bāra bāra  
13.96 161 'bala' 'bala' balī' prabhu pāte nija-kāṇa  
12.84 42 bāla-cāñcalya kare, karāha varjana  
14.94 268 baladeva-subhadrāgre nritya kare rāṅge  
14.68 257 balagandī bhoge'ra prasāda—uttama, ananta  
14.67 256 bale-chale tabu dena, dile se santoṣa  
14.95 268 baliṣṭha dayitā' gaṇa—yena matta hāti  
13.4 115 bāndhiyā āniyā pāde lakṣmīra carane  
14.244 339 bāndhulira phula jini' adhara suraṅga  
12.204 101 bāra bāra thele, terhō kroḍha haila mane  
12.79 40 bāspa-vyākuṭitāruṇācalā-calan-netrāṁ  
13.22 124 bhāgavate āche yaiche rādhikā-vacana  
13.52 138 bhāgavān satyāraja vasu rāmānanda  
13.58 141 bhāgavān tumi—iñhāra hasta-sparśa pāli  
13.36 131 bhākta-gaṇa anubhave, nāhi jāne āna  
13.75 150 bhākta-gaṇa govinda-pāśa kichu māgi' nila  
14.175 306 bhākta-gaṇa kāchi hāte kari' māṭra dhāya  
12.95 46 bhākta-gaṇa kare grīha-madhye prakāślana  
13.105 165 bhākta-gaṇa 'kṛṣṇa' kahe, kare nija-kāma  
14.175 306 bhākta-gaṇa lañā vṛṇḍāvana-keli kaila  
13.101 163 bhākta-gaṇa madhyāhnakarite prabhure

14.167 302  
12.145 72  
13.17 121  
14.157 296  
14.126 282

12.150 74  
14.163 300  
12.55 29  
13.188 213  
13.126 175  
13.183 210  
13.164 201

14.27 237  
14.197 318  
14.120 279  
13.90 158  
14.196 317

12.88 44  
13.185 211  
14.9 227  
14.231 334  
14.84 264

13.191 214  
14.25 236  
12.170 83  
13.8 117  
14.133 285

12.213 106  
13.94 160  
14.181 310  
13.132 178  
14.252 343

13.97 161  
13.67 146  
12.202 100  
14.56 252  
12.100 49  
12.85 42  
14.255 344  
12.219 109

bhakta-gana-pāśa gelā sei patri lañā	12.11	6	calat-tārari sphāraṇi nayana-yugam	14.189	374
bhakta-gana-saṅge prabhu udyāne āsiyā	14.96	269	cāliyā āila ratha 'balaganḍi' sthāne	13.193	215
bhakta-gaṇera śrama dekhi' prabhura bāhya	14.238	337	candana-jalete kare patha niṣecane	13.16	121
bhakta-mahimā bāḍāite, bhakte sukha dite	12.186	91	cāpaḍa khāñā kruddha hailā haricandana	13.95	161
bhakta-saṅge prabhu karuna prasāda aṅgikāra	12.161	79	cāpaḍa māriyā tāre kaila nivāraṇa	13.95	161
bhāla karma dekhi' tāre kare prasārīṣāna	12.116	55	cāri-dike bhakta-aṅga kaila prakṣālana	12.139	69
bhāla-mate karma kare saba mana diyā	12.118	56	cāri-dike bhakta-gaṇa karena kirtana	12.137	68
bhāla-mate śodhana karaha prabhura	12.93	46	cāri-dike śata bhakta sammārjanī-kare	12.84	42
bhāngī kari' svarūpa sabāra śrama jāñāila	14.238	337	cāri Jane ājñā dila nritya karibāre	13.35	131
bhāsāila saba loka premera taraṅge	13.68	147	cāri māsera dīna mukhya-bhakta bāñṭi' nila	14.68	257
bhāṭṭācārya likhila,—prabhura ājñā nā haila	12.6	4	cāri sampradāya dila gāyana bāñṭiyā	13.34	130
bhāṭṭācārya patri dekhi' cintita hañā	12.11	6	cāri sampradāya gāna kari' bahu śrānta haila	13.234	335
bhāva-puṣpa-druma tāhe puṣpita sakala	13.173	205	cāri sampradāye haila cabbiśa gāyana	13.33	130
bhāva-viṣeṣe prabhura praveśīla mana	13.111	167	catur-dike loka saba bale 'hari' 'hari'	13.90	213
bhāvera āveśe kabhu bhūmīte vasiyā	13.165	202	chānā, pānā, pāiḍa, āmra, nārikela, kāñṭhāla	14.26	237
bhāvodaya, bhāva-śānti, sandhi, śābalya	13.172	205	chatra-cāmara-dhvajā patākāra gana	14.129	283
bhaye nija-kare nivāraye prabhu-kara	13.166	202	chi, chi, viṣayīra sparśa ha-ila āmāra	13.182	209
bhitara mandira upara,—sakala mājila	12.82	41	choṭa-baḍa-mandira kaila mārjana-śodhana	12.83	41
bhoga-maṇḍape yāñā kare śrī-mukha darśana	12.210	104	cid-ānanda jyotiḥ svādya—yāhān mūrtimān	14.225	330
bhoga-mandira-ādi tabe kaila prakṣālana	12.119	57	cintāmani-gaṇa dāśi-caraṇa-bhūṣaṇa	14.221	329
bhoga-mandira śodhana kari' śodhila	12.87	43	cintāmani-maya bhūmi ratnera bhavana	14.221	329
bhogera samaya lokera mahā bhiḍa haila	13.201	218	cintāmaniṣi caraṇa-bhūṣaṇam aṅganānāṁ	14.228	332
bhogera samaye prabhu karena kirtana	12.218	109	citra-vastra-kiñkiṇi, āra chatra-cāmara	14.109	275
bhojana karāīla sabāke ākaṇṭha pūriyā	14.42	245	citta kāḍhi' tomā haite, viṣaye cāhī lāgāite	13.140	184
bhojana kariluri, nā nāni habe kon gati	12.189	92	cora-prāya kare jagannāthera sevaka-gaṇa	14.211	324
bhojana kari' uthe sabe hari-dhvani kari'	12.198	98	core yena danḍa kari' laya nānā-dhane	14.133	285
bhojana kari' vasilā prabhu kari' ācamana	14.43	245	D		
bhojana-lilā kailā prabhu lañā bhakta-gaṇe	14.103	272	dadhi, dugdha, nani, takra, rasālā, śikharini	14.33	240
bhrīga-pīka gāya, vahe śītalā pavane	14.97	269	dadhi, khaṇḍa, ghṛta, madhu, marica, karpūra	14.187	308
bhrītyera bhrītya kara,—ei mora āśa	14.18	233	ḍāhine ta' puṣpodyāna yena vṛṇḍavana	13.194	215
bhūme vasi' nakhe lekhe, malina-vadana	14.137	287	ḍālīmā marica-lāḍu, navāta, amṛti	14.30	239
'bhūridā' 'bhūridā' bali' kare āliṅgana	14.14	230	dāmodara kahe,—aiche mānera prakāra	14.136	286
C					
caitanya-caritāmṛta kahe krṣṇadāsa	12.222	110	dāmodara kahe,—krṣṇa rasika-śekhara	14.155	295
caitanya-caritāmṛta kahe krṣṇadāsa	13.209	222	dāmodara kahe,—tumi svatantra iṣvara	12.26	13
caitanya-caritāmṛta kahe krṣṇadāsa	14.257	345	dāmodara kahe yabe, mili tabe tāre	12.25	12
caitanya-gosāñīra līlā—ananta, apāra	14.256	345	dāmodara, nārāyaṇa, datta govinda	13.37	132
caitanya-pratāpa dekhi' loke camatkāra	14.58	253	dāna-ghāṭi-pathē yabe varjena gamana	14.171	304
caitanya-śaṅkā rūpa-gosāñī karyāche varṇāna	13.206	220	danḍavat kari, prabhu yuḍi' duī hāṭa	13.76	150
cakra-bhrami bhrame yaiche alāṭa-ākāra	13.82	155	danḍavat kari' rājā bāhire calilā	14.22	235
			darśana-ānande prabhu saba pāsari'lā	12.219	109

darśana kariyā loka sukha pāila mane	12.205	102	dui pāše dui, pāche eka sampradāya	13.47	136
darśana-lobhete kari' maryādā laṅghana	12.210	104	duṅhe duṅhā milibare hayena satṛṣṇa	14.193	316
darśanera lobhe prabhu kare sāṁvaraṇa	12.217	108	dūre rahi' haridāsa kare nivedana	12.160	78
daśa-mūrti hañā yeñho seve bhagavān	14.251	342	dvārakā-vaikuṇṭha-sampat—tāra eka bindu	14.219	328
deha-kānti gaura-varṇa dekhiye aruna	13.106	165	dviguṇa kariyā kara saba upahāra	14.111	276
<b>E</b>					
deha-smṛti nāhi yāra, sarīṣāra-kūpa	13.142	186	ei aparādhe mora kāhān habe gati	12.127	60
dekha, jagannātha kaiche karyāchenā bhojanā	12.174	84	ei bhāva-yukta dekhi' rādhāsya-nayana	14.179	308
dekhibe se mukha-candra nayana bhariyā	2.21	11	ei daśa jana prabhura saṅge gāya, dhāya	13.75	150
dekhi' mahāprabhura mane santoṣa ha-ila	12.94	46	ei dekha,—caitanyera kṛpā-mahābala	14.16	231
dekhi' mahāprabhura mane santoṣa ha-ila	12.155	76	ei dekha tomāra 'gaudiyāra vyavahāre	12.125	59
dekhi' mahāprabhura yaiche haya caranākāra	14.108	274	ei dhuyā uccaīh-svare gāya dāmodara	13.144	169
dekhi' saba loka prema-sāgare bhāsila	14.64	255	ei dui—gāndā-śaila, ihāra kā kathā	14.86	265
dekhite ākarṣaye sabāra citta-mana	13.174	206	ei eka līlā kara, ye tomāra mana	12.76	38
dekhite nānā-bhāva haya vilakṣaṇa	14.86	312	ei kāntā-bhāvera nāma 'alita'-alaṅkāra	14.191	315
dekhite uthale krṣṇa-sukhābdhi-taraṅga	14.169	303	ei karma kare kāhān vidagdha-śiroṇa?	14.208	323
dekhite utkaṇṭhā herā-pañcamīra raṅge	14.114	277	ei līlā varṇīyāchenā dāsa vṛṇḍāvana	12.150	74
dekhite vivāsa rājā haila premamaya	13.56	140	ei—mahā-bhāgavata, yāñhāra darśane	12.61	31
dekhiyā pratāparudra pātra-mitra-saṅge	14.60	253	ei mahā-prasāda alpa karaha ḍāvadana	12.174	84
dekhiyā santoṣa haila mahāprabhura mana	14.35	241	ei-mata abhyantara karila mārjana	12.92	45
dekhiye kahite cāha,—nā kaha, ki kāraṇa?	12.17	9	ei-mata āra saba bhāva-vibhūṣaṇa	14.201	328
dhana-danqā laya, āra karāya minati	14.210	324	ei-mata bhakta-gaṇa kari' nija-vāse	12.89	44
dhariba se pāda-padma hrdaye tuliyā	12.21	11	ei-mata bhakta-gane yātrā dekhāila	14.255	344
dharma-sarīsthāpana lāgi' bāhire mahā-roṣa	12.124	59	ei-mata bhāla karma seho yena kare	12.117	56
qheka māri' purira bāhira rākhilena lañā	12.128	61	ei mata dui-jana kare bāra-bāra	12.176	85
'dhirādhirā' vakra-vākye kare upahāsa	14.148	292	ei mata dui-jane kare balābali	12.196	98
'dhirā' kānte dūre dekhi' kare pratyutthāna	14.144	290	ei-mata gaura-śyāme, doñhe thelāṭheli	12.119	171
dhire dhire jagannātha karena gamana	13.115	169	ei-mata hāila krṣṇera rathe ḍārohaṇa	13.69	148
'dhoyā-pākhalā' nāma kaila ei eka līlā	12.203	101	ei-mata jagannātha karena bhojanā	14.36	242
dhūli-dhūsara tanu dekhite śobhana	12.86	43	ei-mata jala-kriḍā kari' kata-kṣaṇa	14.91	268
dhvajāvṛnda-pātakā-ghaṇṭāya karaha	14.110	275	ei mata kata-kṣaṇa kari' vana-lilā	14.102	271
dik-vidik nāhi jñāna premera vanyāya	14.101	271	ei-mata gaura-śyāme, donhe thelāṭheli	12.142	71
diṣṭyā yad āśin mat-sneho	13.160	199	ei-mata hāila krṣṇera rathe ḍārohaṇa	13.71	148
dugdha āuṭi' dadhi mathe tomāra gopi-gane	14.214	326	ei-mata jagannātha karena bhojanā	14.59	253
dugdha-māṭra dena, keha nā māge anya	14.223	329	ei-mata jala-kriḍā kari' kata-kṣaṇa	14.243	339
duḥkhi kāṅgāla āni' karāya bhojanā	14.44	245	ei-mata kata-kṣaṇa kari' vana-lilā	13.63	144
dui bhaktera sneha dekhi' sārvabhauma hāse	12.177	86	ei-mata kāntā-bhāvera nāma 'alita'-alaṅkāra	12.119	171
dui dike dayitā-gaṇa uṭhāya tāhā dhari'	13.10	118	ei-mata kāntā-bhāvera nāma 'alita'-alaṅkāra	13.69	147
dui dike ṭoṭā, saba—yena vṛṇḍāvana	13.25	126	ei-mata kāntā-bhāvera nāma 'alita'-alaṅkāra	12.216	108
dui-dui jane meli' kare jala-raṇa	14.78	261	ei-mata mahāprabhū kare nṛtya-raṅge	14.69	257
dui dui mārdaṅgīka hāila aṣṭa jana	13.33	130	ei-mata mahāprabhū lañā bhakta-gaṇa	12.71	36
dui-janāra ange kampa, netre jala-dhāra	14.12	229	ei-mata mahāprabhū nimantraṇa-keli	14.193	316
dui-jane kriḍā-kalaha lāgila tathāi	12.188	92	ei-mata nānā raṅge dina kata gela	14.16	231
dui-pārṣve dekhi' cale ānandita-mana	13.26	127	ei-mata nānā raṅge dina kata gela	12.125	59

ei-mata prabhu ḍchenā premera āveś  
 ei-mata prabhu nṛtya karite bhramite  
 ei-mata puradvāra-āge patha yata  
 ei mata saba purī karila śodhana  
 ei-mata tāṇḍava-nṛtya kaila kata-kṣaṇa

ei paṭṭa-ḍorita tumi hao yajamāna  
 ei paṭṭa-ḍorite haya 'šeṣa'-adhiṣṭhāna  
 ei rase magna prabhu ha-ilā ḥpane  
 ei saba artha prabhu svarūpera sane  
 ei-saba sthāne 'kila-kiñcita' udgama

ei śloka mahāprabhu pađe bāra bāra  
 ei ślokārtha pūrve kariyāchi vyākhyāna  
 ei sukhe mahāprabhura juḍaya nayana  
 ei ta' kahila prabhura mahā-saṅkirtana  
 ei tina-bhede, keha haya 'dhirādhīr'

eka bahirvāsa yadi deha' krpa' kari'  
 eka-bāra pratāparudre dekhāha caraṇa  
 eka dina nimantraṇa kare dui-tine mili'  
 eka-dui-bhede kari dig-daraśāna  
 eka eka dantera kampa dekhite lāge bhaya

eka eka dina kari' karila banṭana  
 eka eka jane daśa donā dila,—eta pāta  
 eka eka vṛkṣa-tale eka eka gāna gāya  
 eka guṭi paṭṭa-ḍori tāṇḍha 'tuṭi' gela  
 eka-kāle sāta ṭhāni karila vilāsa

ekalā vaiṣṇava-veśe karila pravesā  
 ekale premāvēse kare śāta-janera kāma  
 eka pada nā cale ratha, ha-ilā acala  
 eka-saṅge dui jana kṣetre yabe āīlā  
 e-kathā ūnīyā prabhura ānanda apāra

e-kathā ūnīyā sabe saṅkucita hañā  
 eka tulī haite tvarāya āra tulite āne  
 'eka' vastu vinā sei 'dvitiya' nāhi māne  
 eka yuktī āche, yadi kara avadhāna  
 elāci-milane yaiche rasālā madhura  
 e-saṅge vasite yogya nahi muñi chāra

eta bali' āge kichu kare samarpana  
 eta bali' dila tāṇre chīṇḍa paṭṭa-ḍori  
 eta bali' mahā-lakṣmīra saba dāśi-gaṇe  
 eta bali' punāḥ tāre kaila ḥālin-gane  
 eta bali' sabe gelā mahāprabhura sthāne  
 eta bali' sei śloka pađe bāra bāra  
 eta bhāva-bhūṣāya bhūṣita śri-rādhāra aṅga

14.4 225 eta bhāva mili' rādhāya cañcalā karaya  
 13.180 208 eta pađi' punarapi karila prāṇāma  
 12.135 64 eta sampatti chādi' kene gelā vṛṇḍāvana  
 12.133 63 eta śuni' bāde prabhura ānanda-sāgara  
 13.111 167 eta śuni' prabhu hailā ānandita mana  
 14.249 341 eta tāṇre kahi krṣṇa, vrāje yāite satṛṣṇa  
 14.251 342 evam ūśaṇākārīśu-virājītā niśāḥ  
 14.74 260  
 13.161 200  
 14.173 305

13.122 174 gāḍha prema-bhāve teñho nirantara 'vāmā'  
 13.123 174 gāḍha tṛṣṇāya piye krṣṇera vadana-kamala  
 14.36 242 gāmbhirya gela doñhāra, hailsi śiṣu-prāya  
 13.205 220 gaṅgādāsa, haridāsa, śrimān, ūbhānanda  
 14.143 290 garva, abhilāṣa, bhaya, śuṣka-rudita  
 12.34 17  
 12.46 24  
 14.69 257  
 14.142 289  
 13.103 164

garvābhilāṣa-rudita-  
 gati-sthānāsanādināṁ  
 gauḍa saba ratha tāne, āge nāhi yāya  
 'gauḍa' saba ratha tāne kariyā ānanda  
 gaura āge cale, śyāma cale dhire-dhire  
 14.67 256  
 14.37 242  
 14.99 270  
 14.246 340  
 13.52 138

gauraḥ paśyān ātmā-vrndaiḥ  
 gaura yadi pāche cale, śyāma haya sthre  
 ghāghara, kiñkiṇi bāje, ghaṇṭā kvaṇīta  
 ghara dhui' praṇālikāya jala chādi' dila  
 ghaṭe ghaṭe ṭhekī' kata ghaṭa bhāngī' gela

ghāṭe sthāna nāhi, keha kūpe jala bhare  
 giridhātu-śikhicchā-guṇjāphala-maya  
 gopi-gaṇa-madhye śreṣṭhā rādhā-thākuraṇī  
 gopi-gaṇa vinā krṣṇera harite nāre mana  
 gopikāra preme nāhi rasābhāsa-doṣa  
 gopināthācārya uttama mahā-prasāda āni'

12.118 56  
 13.11 118  
 12.194 94  
 12.33 17  
 14.178 308  
 12.161 79

12.175 85  
 14.250 342  
 14.209 323  
 12.62 32  
 12.16 8  
 14.12 229  
 14.169 303

14.188 313  
 13.81 154  
 14.206 322  
 14.164 301  
 14.182 310  
 13.159 199  
 14.158 297

## G

14.161 299  
 12.211 105  
 14.82 263  
 13.39 133  
 14.176 307  
 14.174 306  
 14.187 313  
 14.47 248  
 13.27 127  
 13.188 171  
 14.1 223  
 13.118 171  
 13.21 124  
 12.103 50  
 12.110 53

12.107 52  
 14.204 321  
 14.160 298  
 14.123 281  
 14.157 296  
 12.179 87  
 14.83 263  
 14.85 264  
 14.125 281  
 13.42 134  
 12.20 99  
 12.73 37

12.221 110  
 14.80 262  
 12.81 40  
 12.221 110  
 14.55 251  
 12.149 74

## H

haṭ haṭ kari, ratha calila dhāiyā  
 'hari' bali' nṛtya kare sarva-bhakta-gaṇa

'hari-bola' bali' kāṅgāla preme bhāsi' yāya  
 'hari-bola' bali' tāre upadeśa kari  
 'hari-bola' hari-bola' bale bāra bāra  
 haricandanera skandhe hasta ālambiyā

14.46 247 iṣvara-icchāya cale, nā cale kāro bale  
 14.45 246 iṣvara-mandire mora pada dhyāila  
 13.87 157 iṣvara-sevaka tomāra bhakta gajapati  
 13.91 159

13.28 128  
 12.126 59  
 12.52 27

'haridāsa' bali' prabhu dāke ghane ghane  
 haridāsa, govindānanda, mādhava, govinda  
 haridāsa-ṭhākura tāhāri' karena nartana  
 haridāsa, viṣṇudāsa, rāghava, yāhāri' gāya  
 hari-dhvani uṭhila saba svarga-martya bhari'

12.160 78  
 13.73 149  
 13.41 133 jagadānanda bedāya pariveśana karite  
 13.42 134 jagad-dhitāya krṣṇāya  
 12.198 98 jagannātha-darśane kari lā gamana  
 jagannātha darśana kaila sundarācale yañā  
 jagannātha dekhī' karena nartana-kirtana

12.169 82  
 13.77 151  
 12.206 102  
 14.113 276  
 14.242 338

hari-vallabha, señoti, karpūra, mālati  
 hāse mahāprabhura gana mukhe hasta diyā  
 hāsi' mahāprabhu tabe advaite ānila  
 hasta tulī' śloka pađe kari' uccaih-svara  
 haste tāhre sparśi' kahe,—hao eka-pāśa

14.30 239  
 14.135 286  
 14.88 265  
 13.120 172  
 13.93 160 jagannātha dekhī' nritya karite lāgilā  
 jagannātha dekhī' prabhura se bhāva uṭhila  
 jagannātha ratha rākhi' dekhe ḍāhine vāmē  
 jagannātha-sevaka yata rājā-pātra-gaṇa  
 'jagannātha-vallabha' nāma baḍa puṣpārāma

13.192 214  
 13.125 175  
 13.193 215  
 13.175 206  
 14.105 273

hātāhāti kari' haila dvitīya āvaraṇa  
 hena-kāle gauḍiyā eka subuddhi sarala  
 hena-kāle, khacita yāhe vividha ratana  
 hena-kāle pratāparudra karila praveśe  
 hena-kāle Śrīnivāsa premāviṣṭa-mana

13.89 158  
 12.122 58  
 14.128 283  
 14.4 225  
 13.92 159 jagannātha vasilā giyā nija-simhāsane  
 jagannātha vijaya karāya kari' hātāhāti  
 jagannātha yātrā kaila chāḍi' simhāsana  
 jagannātha magna prabhura nayana-hṛdaya  
 jagannāthe netra diyā sabe nāce, gāya

14.61 254  
 13.8 117  
 13.5 115  
 13.117 170  
 13.116 170

hena tomāra saṅge mora ekatre bhojana  
 'herā-pañcamī'ra dina āīla jāniyā  
 hrdaya jāniyā svarūpa gāite lāgila  
 hrdaye kopa, mukhe kahe madhura vacana  
 hriyā tiryag-grīvācaraṇa-kaṭi-bhaṅgi'-  
 huṅkārera śabde brahmāṇḍa yāya phāṭi'

12.195 96  
 14.106 273  
 13.112 168  
 14.145 291  
 14.194 316  
 12.146 72 jagannāthera āge cāri sampradāya gāya  
 jagannāthera āge yaiche karila nartana  
 jagannāthera bhare tulā uḍiyā palāya  
 jagannāthera cōṭa-baḍa yata bhakta-gaṇa  
 jagannāthera mukhya mukhya yata bhṛtya-

13.47 136  
 13.205 220  
 14.247 346  
 13.197 216  
 14.132 284

icchā jāni' līlā śakti' kare samādhanā  
 ihā dekhī' karibe dori ati dr̄dha kari'  
 ihān jagannāthera ratha-calana-samaya  
 ihān lokāranya, hāti, ghoḍā, ratha-dhvani  
 ihān rāja-veśa, saṅge saba kṣatriya-gana

13.65 145  
 14.250 342  
 14.47 248  
 13.128 176  
 13.129 177 jagannāthera prasāda āīla bahu upahāra  
 jagannāthera punāḥ pāṇḍu-vijaya ha-ila  
 jagannāthera ratha-yātrā nikaṭa ha-ila  
 jagannāthera snāna-bhogha ha-ite lāgilā  
 'jaja gaga' 'jaja gaga'—gadgada-vacana

14.240 337  
 14.246 340  
 12.71 36  
 14.62 254  
 13.104 164

ihā yei śune sei śrī-caitanya pāya  
 'indradyumna'-sarovare kare jala-khelā  
 iñhā vinu āra saba āne jala bhari'  
 iñho dāmodara-svarūpa—śuddhā-vrajavāśī  
 iñho nāhi jāne, —iñhō haya kon jana

13.208 222  
 14.75 260  
 12.109 52  
 14.217 327  
 14.14 230 'jala āna' bali' yabe mahāprabhu kahila  
 jala bhare, ghara dhoya, kare hari-dhvani  
 jala-kriḍā kari' punāḥ āīlā udvāne  
 jala-manḍūka-vādye sabe bājāya karatāla  
 jalayantra-dhārā yaiche vahe aśru-jala  
 jalera upare tāhre śeṣa-śayyā kaila

12.96 47  
 12.111 53  
 14.103 272  
 14.77 261  
 13.105 165  
 14.88 265

iñho nija-sampatti saba prakaṭa kariyā  
 īsat hasita kānti—amṛta-taraṅga  
 īsat hāsiyā krṣṇe karena bhartsana  
 īsat hāsiyā prabhu svarūpa puchila  
 iṣṭa nā pāile nija prāṇa se chāḍaya

14.139 288  
 12.213 106  
 14.199 319  
 14.116 278  
 12.31 16 janma-kula-śilācāra nā jāni yāhāra  
 jayādvaita-candra jaya gaura-bhakta-vṛṇda  
 jayādvaita-candra jaya gaura-bhakta-vṛṇda  
 'jaya gauracandra', 'jaya śrī-krṣṇa-caitanya'  
 'jaya jagannātha', balena hasta-yuga tulī'  
 'jaya jagannātha' va-i āra nāhi śuni'

12.192 94  
 12.2 2  
 13.2 114  
 14.59 253  
 13.51 138  
 14.57 252

## J

## I

jaya jaya gauracandra jaya nityānanda	12.2	2	'kāreha nā kahibe' ei niṣedha karila	14.19	234
jaya jaya gauracandra śrī-kṛṣṇa-caitanya	14.2	224	kāre tomāra bhaya, tumi naḥa paratantra	12.49	26
jaya jaya nityānanda jayādvaita dhanya	14.2	224	karnotpale tāde, kare mālāya bandhana	14.147	292
jaya jaya śrī-kṛṣṇa-caitanya nityānanda	13.2	114	kartavyākartavya saba tomāra gocara	12.26	13
jaya jaya śrīvāśādi gaura-bhakta-gaṇa	12.3	3	kārya-anurūpa prabhu prakāśye śakti	13.64	144
jaya jaya śrīvāśādi gaura-bhakta-gaṇa	14.3	224	kāśī-miśra kahe,—tomāra bhāgye rā nāhi simā	13.57	140
jaya śrotā-gaṇa, śuna, kari' eka mana	13.3	114	kāśī-miśra prabhure bahu ādara kariyā	14.115	277
jaya śrota-gaṇa,—yātṛa gaura prāṇa-dhana	14.3	224	kāśī-miśra, tulasi-paḍīchā—dui jana	12.154	76
jayati jana-nivāśo devaki-janma-vādo	13.79	152	kāśī-miśre kahe rājā prabhura mahimā	13.57	140
jayati jayati devo devaki-nandano 'sau	13.78	152	kāśī-miśre kahe rājā sayatna kariyā	14.106	273
jayati jayati megha-śyāmalāḥ komalāṅgo "jayati te 'dhikarī" adhyāya karena pāthana	13.78	152	kāśīsvāra, gopinātha, vāñinātha, śāṅkara	12.163	80
	14.8	227	kāśīsvāra-govinda āchilā anya-sthāne	13.183	210
			kāśīsvāra govindādi yata bhakta-gaṇa	13.89	158
			kataka dayitā dhare śrī-padma-carāṇa	13.9	117
			kataka dayitā kare skandha ālambana	13.9	117
<b>K</b>					
kabhu advaite nācāya, kabhu nityānande	14.71	258	kāṭaka haite patrī dila sārvabhauma-thāñi	12.5	3
kabhu eka manḍala, kabhu aneka manḍala	14.77	261	kathā gānāni nātyāni gamanam api variśi	14.227	331
kabhu eka mūrti, kabhu hana bahu-mūrti	13.64	144	kāṭi-taṭe baddha, dṛḍha sthūla paṭṭa-dori	13.10	118
kabhu bhūmē paḍe, kabhu śvāsa haya hina	13.108	166	kāṭi-vastre bāndhi' āne prabhura niija-gaṇe	14.209	328
kabhu hari-dāse nācāya, kabhu acyutānande	14.71	258	kāya-mano-vākye vyavahāre bhaya vāsi	12.50	26
kabhu kānti dekhi yena mallikā-puṣpa-sama	13.106	165	ke bujhite pāre caitanya-candrera māyā	13.61	143
kabhu netre nāsāya jala, mukhe paḍe phena	13.109	167			
kabhu rātri-kāle kichu upayoga	12.132	259	keha hāre, keha jine—prabhu kare daraśana	14.78	261
kabhu stambha, kabhu prabhu bhūmite	13.107	166	keha jala āni' deya mahāprabhura kare	12.101	49
kabhu stuti, kabhu nindā, kabhu vā udāsa	14.148	292	keha jala deya tāṭra caraṇa-upare	12.101	49
kabhu sukhe nṛtya-raṅga dekhe ratha rākhi'	13.179	208	keha lakhite nāre prabhura acintya-śakti	13.54	139
kabhu vakrēvare, kabhu āra bhakta-gaṇe	14.72	259	keha lukāñā kare sei jala pāna	12.102	49
'kaha, kaha, dāmodara',—bale bāra bāra	14.154	295			
'kaha, kaha' kahe prabhu, bale dāmodara	14.164	301	keha māgi' laya, keha anye kare dāna	12.102	49
kāhāñ bahirmukha tārkika-śiṣyagaṇa-saṅge	12.184	89	keha 'prakharā', keha 'mṛdu', keha haya	14.152	294
kāhāñ bhaṭṭācāryera pūrva jāda-vyavahāra	12.180	87	ke kata kuḍāya, saba ekatra kariba	12.132	62
kāhāñ ei paramānanda, —karaha vicāra	12.180	87	keyā-patra-droni āīla bojhā pāñca-sāta	14.37	242
kāhāñ ei saṅga-sudhā-samudra-taraṅge	12.184	89	khāñdera sampradāya kare anyatra kirtana	13.46	136
kāhāñ kāhāñ aśru-jale kare sammārjana	12.86	.43			
kahite unmukha sabē, nā kahe vacane	12.16	8	khāparā bhariyā jala ūrdhve cālāila	12.98	48
kākere garuḍa kare,—aiche kon haya	12.182	88	ki'bā māra' vraja-vāsi, ki'bā jiyāo vraje āsi'	13.145	189
kakṣa-tāli bājāya, kare aṭṭa-aṭṭa hāṣa	14.229	333	kila-kiñciatā-bhāvera śuna vivarāṇa	14.170	304
'kāli āni' diba tomāra āge jagannātha'	14.212	325	'kila-kiñciita', 'kuṭṭamita', 'vilāṣa' 'lalita'	14.168	303
kalpavr̥ksa-latārā—yāhāñ sāhajika-vana	14.222	529	kimvā solluntha-vākye kare priya-nirasaṇa	14.146	291
kalya 'herā-pañcamī' habe lakṣmīra vijaya	14.107	273	kintu anurāgi lokera svabhāva eka haya	12.31	16
kāne mudrā la-'i' muñi ha-iba bhikhāri	12.20	10			
kāṅgālera bhojana-raṅga dekhe gaurahari	14.45	247	kintu ghaṭa, sammārjanī bahuta cāhiye	12.77	39
kāntera audāṣya-leśe haya kroḍha-bhāva	14.127	282	kintu prodyā-nikhila-paramānanda-	13.80	153
kāntera priya-vākyā śuni' haya parasanā	14.158	293	kirtana dekhiyā jagannātha haraśita	13.55	140
			kirtanānande saba varṣe netra-jala	13.49	137
			kirtanīyā-gaṇe dila mālāya-candana	13.32	130
			kirtanīyāra pariśrama jāni' gaurarāya	14.38	243

kīrtanīyā saha prabhu pāche pāche yāya  
kiśora vayasa, dīrgha kamala-nayana  
koti-bhakta-netra-bhṛīga kare madhu-pāne  
koti bhoga jagannātha kare āsvādana  
krodha, asūyā haya, āra manda-smita

13.116	170	lembu-kula-ādi nānā-prakāra ācāra	14.34	241
12.58	30	likhite nā pāri prasāda kateka prakāra	14.34	241
12.214	106	līlā-veṣe prabhura nāhi nijānusandhāna	13.65	145
13.196	216	līlāya caḍīla iśvara rathera upara	13.22	124
14.176	307	lobhe āsi' krīṣṇa kare kañcukākarṣana	14.195	317

kṛpārdra tomāra mana, jāsi' jiyo vṛaja-jana,  
kṛpā vinā brahmādika jānibare nāre  
krīṣṇa-āge rādhā yadi rahe dāṇḍānā  
'krīṣṇa' 'hari' dhvani vinā āra nāhi śuni  
'krīṣṇa' 'krīṣṇa' kahe, nāce, karaye rodana  
'krīṣṇa' 'krīṣṇa' kahi' kare ghaṭa

13.147	190	loka nivārite haila tina manḍala	13.88	157
13.59	141	loke jāne, danta saba khasiyā paṭdaya	13.103	164
14.190	314	loke rahu—dāmodara karibe bhartsana	12.24	12
12.111	53	lukānā āmā āne, saṅga karāya tomā-sane,	13.155	196
12.64	33			
12.112	54			

## M

krīṣṇa lāgi' pati-āge chāḍileka prāṇa  
krīṣṇa-nāma ha-ila sārketa saba-kāme  
krīṣṇa-prema-rasika terīho mahā-bhāgavān  
krīṣṇa-prema uchalila hṛdaye sabāra  
krīṣṇa-varmī kare yāhān priya-sakhī-kāya

12.32	16	mādhavasya kurute karabhorur	14.200	319
12.113	54	mādhava, vāsudeva-ghoṣa,—dui sahodara	13.43	134
13.110	167	mādhyāhna karilā prabhu lañā bhakta-gaṇa	14.23	236
13.176	207	mādhyāhna paryanta kaila śī-mukha	12.216	108
14.226	331	'madhyā' 'pragalbhā' dhare dhīrādi-vibheda	14.151	293

krīṣṇa-vāñchā pūrṇa haya, kare  
krīṣṇa yāhān dhani tāhān vṛṇḍāvana-dhāma  
krīṣṇera dārsana pāñā ānandita mana  
krīṣṇera dārsana yadi pāya ācambite  
krīṣṇera viraha-sphūrti haila avasāna

14.198	318	madhye madhye bhoga lāge, madhye	12.218	109
14.220	328	madhye madhye hari-dhvani kare bhakta-	12.164	80
13.124	174	madhye nṛtya karena prabhu matta-sirīha-	12.137	68
14.166	302	māgiyā la-ila prabhura eka bahirvāsa	12.36	18
14.73	259	māhā-malla-gaṇe dila ratha cālāite	14.49	249

kṛtārtha ha-ilānā āmi iihāra daraśane  
kruddha hañā lakṣmīdevī āīlā sirīha-dvāra  
kruddha hañā tānre kichu cāhe balibāre  
kṣaṇeka viśrāma kari' nṛtya ārambhila  
kṣaṇe śīghra cale ratha, kṣaṇe cale manda

12.62	32	māhāprabhu aiche lilā kare bhakta-sāthā	14.104	272
14.131	284	māhāprabhu ghare āīlā lañā bhakta-gaṇe	14.254	344
13.96	161	māhāprabhu lañā bule jalete bhāsiyā	14.90	266
12.136	68	māhāprabhu mahā-kṛpā karena tomāre	12.41	22
13.27	127	māhāprabhu 'maṇimā' 'maṇimā' kare dhvani	13.14	120

kṣaṇe sthira hañā rahe, tānileha nā cale  
kulina-grāmera eka kīrtanīyā-samāja  
kulina-grāmī rāmānanda, satyarāja khānā  
'kuṭṭamī'-nāma ei bhāva-vibhūṣaṇe

13.28	128	māhāprabhu nija-vastre mājila sirīhāsana	12.104	50
13.44	135	māhāprabhura gaṇe karāya vijaya-dārsana	13.6	116
14.248	341	māhāprabhura gane sei prasāda khāila	14.93	268
14.196	317	māhāprabhura kṛpā haila se-sevā ha-ite	13.18	122
		māhāprabhura premāvēśa dviguna bāḍīla	14.234	335

## L

lajjā, harṣa, abhilāṣa, sambhrama, vāmya,  
lakṣmīdevīrā dāśi-gana karena bandhane  
lakṣmīdevīre saṅge nāhi laya ki kārane?  
lakṣmī-devī yathā-kāle gelā nija-ghara  
lakṣmī jīni' guna yāhān lakṣmīra samāja

14.188	313	māhāprabhu sukha pāīla se-sevā dekhite	13.18	122
14.132	284	māhāprabhu sukhe lañā saba bhakta-gaṇa	12.206	102
14.121	280	māhāprabhu tān̄ donīhāra cāncalya dekhīyā	14.83	263
14.233	335	māhāprabhu vinā anya nāhi trijagate	12.186	91
14.226	331	māhāprabhu vinā keha nāhi dayāmaya	12.182	88

lakṣmīra agrete nija prabhure deha' āni' ''  
lakṣmīra caraṇe āni' karāya pranati  
lakṣmīra prasāda āīla vividha prakāra  
lakṣmī-devī yathā-kāle gelā nija-ghara  
lalita-bhūṣita rādhā dekhe yadi krīṣṇa

14.208	323	māhā-prasāda dena māhā-amṛta siñciyā	12.197	98
14.210	324	māhā-ucca-sāṅkirtane ākāśa bharila	12.140	70
14.240	337	māhotsava haila bhaktera prāṇa-samāna	12.204	101
14.135	286	māhotsava kara taiche višeṣa sambhāra	14.108	274
14.193	316	mālīya, vastra, divya alaṅkāra, parimala	13.169	204
		māṁsa-vraṇa sama roma-vṛṇda pulakita	12.102	164

mana jāni' prabhu punah nā balilā tāñre mañdala hañā kare loka nivārana mandira śodhiyā kaila—yena niña mana mandirera catur-dik prakṣalana kaila māne keha haya 'dhirā, keha ta' 'adhirā'	12.162 79 13.90 158 12.105 51 12.121 57 14.143 290	nānā-deśera deśi yata yātrika jana nānā-mata gāli dena bhañda-vacane nānā-puśpodyāne tathā khele rātri-dine nānā-svādu aṣṭa-bhāva ekatra milana nānā-vādyā-āge nāce deva-dāśi-gaṇa	13.199 217 14.134 286 14.121 280 14.177 307 14.129 283
mane nā milile kare pavitra bhartsana mānini nirutsāhe chāde vibhūṣaṇa manohāra-lāḍu ādi śateka prakāra matta-hasti-gaṇa tāñe yāra yata bala matta-hasti ratha tāñe,—dekhе dāñḍāñā	12.116 55 14.137 287 14.28 238 14.51 250 14.52 250	nānā-vādyā-kolāhale kichui nā ūni nānā-vādyā-nṛtya-dolāya karaha sājana nānā-vidha kadalaka, āra bija-tāla “nānā-doṣēna maskari”—ei śāstra-pramāṇa nānādyāne bhakta-saṅge vṛndāvana-līlā	13.14 120 14.110 275 14.26 237 12.191 93 14.75 260
mayi bhakti hi bhūtānām meru-mandara-parvata ḍubāya yathā tathā milite nā kahiba, kahiba rāja-vyavahāra mora bhāgya mo-viṣaye, tomāra ye prema mora daśā ūone yabe, tāñra ei daśā habe,	13.160 199 14.86 265 12.15 8 13.155 196 13.152 194	nā pāile nā rahe jīvana nārada-prakṛti śrīvāsa kare parihāsa narahari nāce tāhān śri-raghunandana nārāhga-cholaṅga-āmra-vṛkṣera ākāra nārāhga, cholāṅga, tābā, kamalā, bija-pūra	13.138 182 14.215 326 13.46 136 14.32 240 14.27 237
mora kichu dite nāhi, diluñ ūliṅgana mora lāgi' prabhu-pade karibe vinaya mora lāgi' tāñ-sabāre kariha nivedana more milibāre avaśya sādhībe tāñhāre 'mugdhā', 'madhyā', 'pragalbhā', —tina	14.11 228 12.8 5 12.7 4 12.41 22 14.149 292	narendra-sarovare gelā karite jala-khelā narendra jala-krīḍā kare lañā bhakta-gaṇa nātāśālā dhui' dhuiila catvara-prāṅgana navā dīna gunḍicāte rahe jagannātha navā dīna karenā prabhu tāhāi viśrāma	14.102 271 14.242 338 12.120 57 14.104 272 14.105 273
'mugdhā' nāhi jāne mānera vaidagdhyā- mukha ācchādiyā kare kevala rodana mukhāmbuja chāḍi' netra nā yāya antara mukhe-netre haya nānā-bhāvera udgāra mukhya mukhya nava jana nava dīna pāila mukunda—pradhanā kaila āra samprādāya	14.149 292 14.150 293 12.215 107 14.191 315 14.66 256 12.40 133	nava hemamaya ratha—sumeru-ākāra nāyikāra svabhāva, prema-vṛtte bahu bhede nigūḍha kṛṣṇera bhāva keha nāhi jāne nija-āṅga dhui' āge cale aśru-dhāra nija-gaṇe ratha-kāchi tānibāre dila	13.19 123 14.141 289 14.125 281 12.138 69 14.54 251
N		nija-nija-bhoga tāhān kare samarpāṇa nija nija haste kare mandira mārjana nija nija uttama-bhoga kare samarpāṇa nija-vastre kaila prabhu grha sammārjana nikaṭe āsile, kare āsana pradāna	13.199 217 12.100 49 13.197 216 12.104 50 14.144 290
nācīte nācīte prabhura hailā bhāvāntara nā gaṇe āpana-duḥkha, vāñche priyajana- nā gaṇi āpana-duḥkha, dekhī' vrājeśvarī- nāhārī vipro na ca nara-patir nāpi vaiśyo na nahe gopi yogeśvara, pada-kamala tomāra,	13.120 172 13.153 194 13.145 189 13.80 153 13.141 185	nikaṭe nā āise, rahe kichu dūra-deśa nilācalā-vāsi yata chota-baḍa jana nilācale ālīl punah bhakta-gaṇa-saṅge nilamani-darpaṇā-kānti gaṇḍa jhalamala nimeše ta' gela ratha gunḍicāra dvāra	14.236 336 13.198 217 14.114 277 12.212 105 14.58 253
nā jāni, tomāra saṅge kaiche haya mana nā kahile rahite nāri, kahite bhaya citte nā khāile jagadānanda karihe upavāsa namo brahmaṇya-devāya nānā-bhāva-sainye upajila yuddha-raṅga	12.195 96 12.18 9 12.172 83 13.77 151 13.171 204	nirāmala, śitala, snigdha karila mandire nirāmala-ujjivala-rasa-prema-ratna-khani 'ni-sakadi' prasāda āīla, yāra nāhi anta niśāte udyāne āśi' karilā śayana nitya āśi' āmāya miliha—ei ājñā dila	12.106 51 14.160 298 14.25 236 12.65 33 13.35 131
nānā-bhāva-vibhūṣaṇe haya vibhūṣite nānā-bhāve karāya kṛṣṇe rasa āsvādana nānā-bhāve vivasatā, garva, harṣa, dainya nānā citra-paṭṭa-vastre ratha vibhūṣita	14.166 302 14.159 298 13.84 156 13.21 124	nityānanda, advaita, haridāśa, vakrēśvare nityānanda, advaita, svarūpa, bhāratī, purī	12.109 52

nityānanda dekhīyā prabhura bhāvāveśa	14.236	336	paraloka rahu, loke kare upahāsa	12.48	25
nityānanda dūre dekhi' karilena stuti	14.235	335	parama ānande karena nartana-kirtana	14.245	340
nityānanda kahe—aiche haya kon jana	12.30	15	parama-āvēśe ekā nāce gaurarāya	14.99	270
nityānanda kahe,—tomāya cāhi nivedite	12.18	9	paramānanda puri, āra bhāratī brahmānanda	13.30	129
nityānanda kahe—tumi advaita-ācārya	12.193	94			
nityānanda-prabhu dui hāta prasāriyā	13.86	157	parama puroṣattama svayaṁ bhagavān	14.220	328
nityānanda vinā prabhuke dhare kon jana	14.237	336	paramārtha thākuka—loke karibe nindana	12.24	12
nṛpati naipunye kare pāda-sarīvāhana	14.7	226	pariveśana kare tāhān ei sāta-jana	12.164	80
nṛsirin̍ha-deve namaskari' gelā upavana	12.152	75	pariveśana karibāre āpane lāgilā	14.39	243
nṛsirin̍ha-mandira-bhitara-bhīra śodhila	12.136	68	pātra-mitra lañā rājā vyagra hañā āila	14.48	248
nṛsirin̍hera mantra paḍi' māre jala-chāñṭi	12.146	72			
nṛtya chāḍī' mahāprabhu upavane gela	13.201	218	patra-phala-phula-lobhe gelā puṣpa-bāḍī	14.207	322
nṛtya dekhi' dui janāra śrī-mukhete hāsa	13.100	163	patri dekhi'sabāra mane ha-ila vismaya	12.13	7
nṛtya-kāle sei bhāve āviṣṭa hañā	13.162	200	paṭṭa-dori lañā āise ati bāḍa raṅge	14.253	343
nṛtya karena tāhān paṇḍita-vakreśvara	13.43	134	phula-phala-patra-yukta khanḍera-vikāra	14.32	240
nṛtya kari' sandhyā-kāle ārati dekhila	14.65	256	piche sei patri sabāre karāila daraśana	12.12	6
nṛtya karite tāhre ājñā dila gauradhbāma	12.143	71	piṇḍāra upare prabhu vaise lañā bhakta-gaṇa	12.158	77
nṛtya-madhye sei śloka karena paṭhana	13.135	179	pīṭāmbara, dhare aṅge ratna-ābharaṇa	12.59	30
nṛtya-pariśrame prabhura dehe ghana gharma	13.203	219	pīṭhā-pānā, amṛta-gutikā deha' bhakta-gaṇe	12.167	81
nṛtyāvēśe śrinivāsa kichui na jāne	13.94	160	pīṭhā-pānādeoyāila prasāda kariyā	12.187	91
nṛtye prabhura yāhān yāhā paṭe pada-tala	13.83	155	prabhu āge jala āni' deya bhakta-gaṇa	12.99	48
nūtana eka-śāta ghaṭa, śāta sammārjani	12.78	39			
nūtana nadī yena samudre milila	12.134	63	prabhu-ājñā-pānā vaise āpane sārvabhauma	12.158	77
			prabhu-bhakta-gaṇa-madhye hailā eka-jana	12.68	34
pāche govinda yāya jala-karāṅga lañā	12.207	103	prabhu kahe,—āmi manuṣya āśrāme sannyāsi	12.50	26
pāche mora prasāda govinda dibe bahirdvāre	12.162	79	prabhu kahe,—kaha vrajera mānera prakāra	14.140	288
pāche pāche cali' yāya āra bhakta-gaṇa	12.209	104	prabhu kahe,—ke kata kariyācha sammārjana	12.90	44
pāche taiche śodhila śrī-jagamohana	12.82	41			
pāḍīchā āñiyā dila prabhura icchā jāni'	12.78	39	prabhu kahe,—ke tumi, karilā mora hita?	14.17	232
pāḍīchā kahe,—āmi-saba sevaka tomāra	12.74	38	prabhu kahe,—ki kahite sabāra āgamanā	12.7	9
pāḍīchā-pātra, sārvabhaume bolāñā ānila	12.72	36	prabhu kahe,—more deha'lāphrā-vyañjane	12.167	81
padmacini, candrakānti, khājā, khaṇḍasāra	14.31	239	prabhu kahe,—pūrṇa yaiche dugdhera kalasa	12.53	27
pākāśālā-ādi kari' karila prakṣālana	12.120	57	prabhu kahe,—pūrve siddha kṛṣṇe tomāra	12.185	90
pakṣa-dina duḥkhi loka prabhura adarśane	12.205	102			
pañca-daśa dina iśvara mahā-lakṣmi lañā	13.23	125	prabhu-krīpā vinā mora rājya nāhi bhāya	12.9	5
pañca-śāta loka yata karaye bhojana	12.154	76	prabhu nā khāile, keha nā kare bhojana	14.40	244
paṇḍita, gambhīra, duṛhe—prāmāṇika jana	14.84	264	prabhu nṛtya kare, haila trītya prahara	14.233	335
pāṇḍu-vijaya dekhibāre karila gamana	13.5	115	prabhu-pāche bule ācārya kariyā huṇkāra	13.87	157
			prabhu-pada dhari' paṭe sāhasa kariyā	14.6	226
pāṇḍu-vijaya tabe kare sevaka-gaṇe	14.61	254			
pāṇḍu-vijayera tuli phāṭi-phuṭi yāya	14.247	340	prabhu-padāgāhāte tuli haya khaṇḍa khanḍa	13.12	119
pāṇī-rodham avirodhita-vāñcharī	14.200	319	prabhu-pade gjajapatira eta bhakti haya!!	12.13	7
pāṇī pāṇī kari' bhakta-gaṇe vasāīla	14.39	243	prabhu-pade prema-bhakti jānāila rājāra	12.43	23
			prabhura āge puri, bhāratī,—duṇhāra gamana	12.208	103

## P

prabhura ājñā haya yadi, dekhibāre yāi	12.5	3	pratāparudrera haila parama vismaya	13.56	140
prabhura ājñāya govinda dīna-hīna	14.44	245	prathama-maṇḍale nityānanda mahā-bala	13.88	157
prabhura ājñāya tā̄ira putra lañā āīlā	12.57	29	prathama sampradāye kaila svarūpa—	13.36	131
prabhura ājñā yei, sei śīghra karibāre	12.75	38	prathame ‘harṣa’ sañcāri—mūla kārana	14.173	305
prabhura avaśeṣa govinda rākhiла dhariyā	12.201	100	prathamei kāśī-miśre prabhu bolāila	12.72	36
			prathamei lañā āche kāla apekṣā kari'	12.95	46
prabhura āveśa nā yāya, nā rahe kīrtana	14.237	336	prathame karila prabhu mandira prakaśalana	12.97	47
prabhura bhāvānurūpa svarūpera gāna	13.167	203	prathame mārjanī lañā karila śodhana	12.81	40
prabhura carāṇa-yuge dila ghāṭa-jala	12.122	58	prati-jana-pāśe yāi' karāna śikṣāṇa	12.115	55
prabhura hṛdaye ānanda-sindhu uthalilā	13.170	204	prati-vatsara ānibe ‘dori’ kariyā nirmāṇa	14.249	341
prabhura mahimā dekhi' preme phule ar̄ge	14.60	253	prati vatsara guṇḍicāte bhakta-gana-saṅge	14.253	343
prabhura nikāte āche yata bhakta-gana	12.7	4	prati-vṛkṣa-tale prabhu karena nartana	14.98	270
prabhura nr̄tya dekhe rājā āviṣṭa hañā	13.91	159	prati-vṛkṣa-tale sabē karena viśrāme	13.204	220
prabhura nr̄tya dekhi' loke haila camatkāra	13.98	162	prema-maya-vapu kṛṣṇa bhakta-premādhīna	14.156	295
prabhura nr̄tya dekhi' sabē ānande vihvala	13.177	207	prema-mār̄ta-vṛṣṭye prabhu siñce sabāra mana	13.174	206
prabhura nr̄tya dekhi' sukhe calilā manthara	13.178	207	prema-vēśe mahā-prabhu upavana pāñā	13.202	219
prabhura nr̄tya prema dekhi' haya camatkāra	13.176	207	prema-vēśe nr̄tya kari' hālā mūrcchite	12.144	71
prabhura pāte bhāla-dravya dena ācambite	12.169	82	prema-vēśe prabhu kahe ‘kṛṣṇa’ ‘kṛṣṇa’-nāma	12.114	54
prabhura śarīra yena śuddha-hemācalā	13.173	205	prema-vēśe tā̄re mili' kahite lāgila	12.60	30
prabhura uddanḍa-nṛtye bhūmi-kampa haila	12.140	70	preme nācē, gāyā, loka, kare kolāhala	13.177	207
prabhura vacane rājāra mane haila bhaya	13.186	211	premollāse śodhena, layena kṛṣṇa-nāma	12.85	42
prabhure dharite cāhe āśāpāśa dhāñā	13.86	157	priya āliṅgite, tā̄re kare āliṅgana	14.145	291
prabhu-rūpa kari' kare vastrera pūjana	12.38	19	priya-premollāsollasita-lalitālālita-tanuḥ	14.194	316
prabhu-saṅge rahite rājāke nivedilā	12.39	21	priyā priya-saṅga-hinā, priya priyā-saṅga	13.152	194
prabhu-saṅge svarūpādi kīrtanīyā gāya	14.101	271	priyera upara yāya sainya sājānā	14.139	288
prabhu-sparśe rājā-putrera haila premāvēśa	12.63	32	pulina-bhojana kṛṣṇa pūrve yaiche kaila	12.165	80
prabhu ta'sannyāsi, uñhāra nāhi apacaya	12.190	93	punahāśi' prabhu pāya karila vinaya	12.129	61
prabhute āviṣṭa yāīra kāya, vākyā, mana	13.163	201	punahāśi' vṛndāvane, vraja-vadhū tomā	13.158	198
prākharya, mārdava, sāmya svabhāva nirdoṣa	14.153	294	punahāśi' sabākāre dila kariyā varṇana	12.92	45
prāṇālikā chāḍi' yadi pāni vahāila	12.134	63	punarapi rājā tā̄re patri pāthāila	12.6	4
prāṇā-nātha, śuna mora satya nivedana	13.138	182	punarapi sei dravya kare nirkṣāṇa	12.171	83
prāṇa-priye, śuna, mora e-satyā-vacana	13.149	191	puraḥ kṛṣṇālokaṭ sthagita-kuṭīlāṣyā gatir	14.189	314
prāṅgane nr̄tya gīta kaila kata-kṣaṇa	14.95	268	puri, bhāratī ādi yata mukhya bhakta-gaṇa	14.92	268
praphulla-kamala jīni' nayana-yugala	12.212	105	puri-gosāñī, mahā-prabhu, bhāratī	12.156	77
prasāda pāṭhāla rājā bahuta kariyā	14.24	236	pūrṇa kumbha lañā āise śata bhakta-gaṇa	12.108	52
prasāda ubarila, khāya sahasreka jana	14.43	245	puruṣottama-grāma prabhu preme bhāṣāila	14.232	334
prasāda pūrita ha-ilā ardha upavana	14.35	241	pūrva-sevā dekhi' tā̄re kṛpā upajila	14.15	230
prasāṅga pāñā aiche kahe bāra-bāra	12.43	25	pūrvavat kaila prabhu lañā bhakta-gaṇa	14.245	340
prasanna hañāche tā̄re milibāre mana	13.184	210	pūrve dakṣiṇa haite prabhu yabe āīlā	12.4	3
prātāḥ-kāle mahā-prabhu niṣa-gaṇa lañā	14.113	276	pūrve satyabhāmāra śuni evāṁ-vidha māṇa	14.138	287
prātāḥ-kāle ratha-yātrā habeka jāniyā	12.220	109	pūrve tāḥ sūtra-madhye kariyāchi varṇana	13.132	178
prātāḥ-kāle snāna kari' dekhi' jagannātha	14.70	258	pūrve uddhava-dvāre, ebe sākṣat āmāre,	13.139	182
pratāparudrera āge lāgiла padite	13.180	208	pūrve yaiche kurukṣetre saba gopi-gaṇa	13.124	174
pratāparudrera bhāgya dekhi' bhakta-gaṇe	14.21	234	pūrve yaiche rāśādi līlā kaila vṛndāvane	13.66	146

puṣpa-phala vinā keha nā māge anya dhana  
puṣpodyāne gr̄ha-pindāya rahiḥ lā paḍiyā  
putre āliṅgana kari' premāviṣṭa hailā  
putrera milane yena milibe āpani

14.222	329	ratha cālāite rathe karila yojana	14.50	249
13.202	219	rathāgrete prabhu yaiche karilā nartana	13.206	220
12.67	34	ratha nāhi cale, loke kare hāhākāra	14.53	250
12.56	29	ratha-pāche yāi' ṭhele rathe māthā diyā	13.189	213

## R

rādhā dekhi' kr̄ṣṇa yadi chhūnīte kare mana  
rādhā-premāvēse prabhu hailā sei mūrti  
rādhāra śuddha-rasa prabhu āveśe śunila  
rādhā-saṅge kr̄ṣṇa-līlā—ei haila jñāne  
rādhā vasi' āche, kibā vr̄ndāvane yāya

rādhāyāḥ kila-kiñcitāñcitam asau  
rāghava pañdita, āra śrī-govindānanda  
rāghava-pañdita sane khele vakrēvara  
rājā dekhi' mahāprabhu karena dhikkāra  
'rājā'—hena jñāna kabhu nā kaila prakāśa

rājā kahe,—āmi tomāra dāsera anudāsa  
rājāke milaha ihañi kājake te giyā  
rājāke milite yuyāya sannyāsi hañā?  
rājā-mantri rāmānanda—vyavahāre nipiṇa  
rājā-priti kahi' dravāila prabhura mana

rājāra āge haricandana dekhe śrīnivāsa  
rājāra āge rahi' dekhe prabhura nartana  
rājā, rājā-mahiṣi-vrndā, pātra, mitra-gaṇa  
rājāra milane bhikṣukera dui loka nāśa  
rājāra tuccha sevā dekhi' prabhura tuṣṭa mana

rājāre prasāda dekhi' ha-ilā vismaya  
rājāre praśārīse sabé ānandita-mane  
rājā sukha pālā putrera ceṣṭā dekhiyā  
rājā tomāre sneha kare, tumi—sneha-vaśa  
rājāya-bhoga nahe citte vinā gaurahari

rājāya chāḍī' yogī ha-i' ha-iba bhikhāri  
rākhite tomāra jīvana, sevi āmi nārāyaṇa,  
rāmānanda kahe,—tumi iṣvara svatantra  
rāmānanda prabhu-pāya kaila nivedana  
rāmānanda rāya tabe prabhura mililā

rāmānanda rāya yabe 'dakṣiṇā' haite āliā  
rāmānanda sādhilena prabhure milibare  
rasa-āsvādaka, rasamaya-kalevara  
rāsa-lilāra śloka paḍi' karena stavana  
rasāvēse prabhura nṛtya, svarūpera gaṇa  
rasa-višeṣa prabhura śunite mana haila

14.171	304	rathārūḍhasyārād adhipadavi nilācalā-pater	13.207	221
14.235	335	ratha sthira kaila, āge nā kare gamana	13.99	162
14.230	333	ratha-yātrā haite yaiche haya camatkāra	14.111	276
14.74	260	ratha caḍi' bāhira haila vihāra karite	13.3	114

14.185	312	rathe caḍi' jagannātha cale nijālaya	14.244	339
14.181	310	rathe caḍi' jagannātha karilā gamana	13.26	127
13.37	132	ratherā sājani dekhi' loke camatkāra	13.19	123
14.81	262	ratherā upare kare dañjera tāḍana	14.211	324
13.182	209	rātre uṭhi' gaṇa-saṅge kaila prātah-snāna	13.4	115
14.20	234	rātri-dine ghare vasi' kare āsvādane	13.161	200
14.18	233	rāya kahe,—kata pāpiṛa kariyācha avyāhati	12.52	27
12.23	11	ruddhāyāḥ pathi mādhavena madhura-	14.180	309
12.47	25			
12.44	23			
12.44	23			

## S

saba antaḥpura bhāla-mate dhoyāila	12.121	57
saba bhakta-gaṇa siñce caudike beḍiyā	14.76	260
saba bhakta lañā prabhu gelā puṣpodyāne	14.239	337
saba-bhakterā ājñā niла yoda-hāta hañā	14.6	226
saba bhr̄tya-gaṇa kahe,—yoḍa kari' hāta	14.212	325

saba-gaṇa lañā prabhu calilā āpani	12.80	40
sabā haite prabhura bojhā adhika ha-ilā	12.91	45
sabākāre śrī-haste dilā mālyā-candane	12.199	99
sabālāñā nānā-raṅge karilā bhojana	14.241	338
sabārā jhyāñṭāna bojhā ekatra karila	12.91	45

sabāre miliyā kahila rāja-vivarana	12.12	6
sabā vaisṇava lañā yabe dui-bāra śodhila	12.94	46
sabe kahe,—prabhu āchena mora	13.53	139
sabe kahe,—prabhu tānre kabhu nā milibe	12.14	7
sā caivāsmi tathāpi tatra surata-vyāpāra-lilā-	13.121	173
sahaja gamana kare,—yaiche nṛtya-pratīta	14.224	330

sahaja lokera kathā—yāhān divya-gīta	14.224	330
sahaja prakāta kare parama udāra	14.117	278
'sahaja prema', virñśati 'bhāva'-alañkāra	14.167	302
saharṣari gāyādbhiḥ parivṛta-tanur vaiṣṇava-	13.207	221
'sahasra-vadana' yāra nāhi pāya pāra	14.256	345
sa jīyat kr̄ṣṇa-caitanyaḥ	13.1	113

sakala āvāsa krame karila śodhana	12.87	43	sāta sampradāye bāje caudda mādala	13.48	137
sakala śodhila, tāhā ke varṇibe kata	12.135	64	śāta śāta ghaṭa loka tāhān lañā āīla	12.110	53
sakhī-āge cāhe yadi gāye hāta dite	14.172	305	śāta śāta jana jala bhare sarovare	12.107	52
sākṣātē nā deya dekhā, parokṣe ta' dayā	13.61	143	śāta śāta su-cāmara-darpaṇe ujjvala	13.20	123
sākṣāt paraśa yena mahāprabhura pāīlā	12.67	34	sāta ṭhāñī bule prabhu 'hari' 'hari' bali'	13.51	138
śakti deha,—kari yena caitanya varṇana	12.3	3	sāthe dāsi śāta, hāra divya bhūśāmbara	14.130	284
sa-lavaṇa mudgāñkura, ādā khāni khāni	14.33	240	sei anna haridāse kichu dila lañā	12.201	100
samaya bujhīyā prabhu hailā kichu dhira	12.166	81	sei bahirvāsa sārvabhauma-pāṣa dila	12.37	19
sambhramē pratāparudra prabhuke dharila	13.181	209	sei bhāvāveśe prabhu paṭe āra śloka	13.133	178
saṁśāra-kūpa-patitottaranāvalambāṁ	13.136	180	sei bhāvāviṣṭa hañā dhuyā gāoyāila	13.125	175
samyak gopikāra māna nā yāya kathana	14.142	289	sei bhede nānā-prakāra mānera udbheda	14.141	289
sañcāri, sāttvika, sthāyi svabhāva-prābalya	13.172	205	sei haite bhāgavān rājāra nandana	12.68	34
sandhyā snāna kari' kaila jagannātha darāśana	14.241	338	sei jala āpani lañā pāna kaila	12.126	59
saṅgama ha-ite sukha pāya koṭi-guṇa	14.179	308	sei jala lañā āpane pāna kaila	12.123	58
śāṅkara, nandanācārya, āra rāghava,	12.157	77	sei jale prāṅgaṇa saba bhariyā rahila	12.103	50
sañkari-karanārī harṣād	14.174	306	sei jale ürdhva śodhi bhitti prakṣalila	12.98	48
sañkirtana dekhe ratha kariyā sthagita	13.55	140	sei-kāle yā'i kariha prabhura milana	13.188	213
sañkirtane nṛtya kare bhakta-gaṇa sātha	14.70	258	se kautuka ye dekhila, sei tāra sākṣi	13.179	208
sannyāśira alpa chidra sarva-loke gāya	12.51	27	sei līlā mahāprabhura mane smṛti haila	12.165	80
śāntipurera ācāryera eka sampradāya	13.45	135	sei mukhe ebe sadā kahi 'krīṣṇa' 'hari'	12.183	89
saṛala vyavahāra, kare mānera poṣaṇa	14.146	291	sei phena lañā śubhānanda kaila pāna	13.110	167
saṛamṛta, saṛabhājā, āra sarapuri	14.29	238	sei prasādānna govinda āpani pāila	12.202	100
sāri kari' dui pāše sabāre vasālīlā	12.130	62	sei rasāvēse prabhu nṛtya ārambhila	14.230	333
sārvabhauma kahe,—āmi tārkika kubuddhi	12.181	88	sei saba dayālu more hañā sadaya	12.8	5
sārvabhauma kahe,—sabe cala' eka-bāra	12.15	8	sei sabe ślokera artha nāhi bujhe loka	13.133	178
sārvabhauma kahe,—tumi nā kaya sāriśaya	13.186	211	sei satī premavatī, premavān sei pati,	13.153	194
sārvabhauma kāśī-miśra,—dui mahāśaya	13.62	143	sei śatrujanā haite, vraja-jana rākhite,	13.157	198
sārvabhauma-rāmānanda-vāñināthe diyā	14.24	236	sei sei svabhāvē krīṣṇe karāya santoṣa	14.153	294
sārvabhauma-saṅghe khele rāmānanda-rāya	14.82	263	sei śloka ūnī' rādhā, khāṇḍīla sakala	13.159	199
sārvabhauma-saṅghe rājā kare ṭhārāṭhāri	13.58	141	sei sthale bhoga lāge,—āchaye niyama	13.196	216
sārvabhauma sei vastra rājāre pāṭhā'la	12.37	19	sei sukha-samudrera ihāñī nāhi eka kaṇa	13.130	179
sārvabhauma-upadeśe chāḍī' rāja-veśa	14.5	225	seita' kariha,—prabhu lañā bhakta-gaṇa	14.112	276
sārvabhaume deyāna prabhu prasāda uttama	12.178	86	"sei ta parāna-nātha pāīnu	13.113	168
sārvabhaume diyā kahe sumadhura vāñī	12.179	87	sei ta' prasāde pāīla 'rahasya-darśana'	13.60	142
sārvabhaume prabhu vasāñāchenā bāma-	12.177	86	sei tumi, sei āmi, sei nava saṅgama	13.126	175
sārvajñāna prabhu jānena yāñire yei bhāya	12.168	82	sei vrajera vraja-jana, jāṭā, pitā, bandhu	13.143	187
sārvāṅge prasveda chhute tāte raktodgama	13.104	164	'śeṣa-śāyi-lilā' prabhu kaila prakaṭana	14.89	266
saṛvatra jala—yāhāñ amṛta-samāna	14.225	330	sevā-ājñā pāñā haila parama-ānanda	14.252	343
sāsāgara-śaila mahī kare ṭalamala	13.83	155	sevaka lāgāya bhoga dviguna kariyā	12.220	109
śāta ghaṭa jale haila mandira māṛjana	12.105	51	se vailakṣanyera nāma 'vilāsa'-bhūṣaṇa	14.186	312
śāta-haste karena yena kṣālana-māṛjana	12.115	55	śikṣā lāgi' svarūpe dāki' kahila tāñhāre	12.125	59
śāta sampradāya tabe ekatra karila	13.72	149	śirñāsana māji' punah sthāpana karila	12.82	41
			śimulira vṛkṣa yena kanṭaka-veṣīṭa	13.102	164

siṣeva ātmānī avaruddha-saurataḥ śītalā, nirmala kaila—yena niṣa-mana śloka pañcī’ nāce jagannātha-mukha cāñā ślokera bhāvārtha kari sarkṣepe ḍhkyāṇā snāna karibāre gelā bhakta-gaṇa lañā	14.158 297 12.133 63 13.162 200 13.123 174 12.151 75	sūkṣma sveta-bālu pathe pulinera sama sukumārā bhaved yatra sundarācale yāya prabhu chāḍī’ nilācalā sundara, rājāra putra—śyāmala-varaṇa śuni’ hāse mahāprabhura yata niṣa-dāsa	13.25 126 14.192 315 14.120 279 12.58 30 14.215 326
sneha kari’ bāra-bāra karāna bhojana śravaṇa-maṅgalarāmī śīmad ātātarā śravaṇerā megha yena kare variṣṇa śrī-bhāgavata-śāstra tāhāte pramāṇa śrī-guṇḍīcā-mandirām ātma-vṛṇḍaiḥ	12.178 86 14.13 229 12.139 69 13.67 146 12.1 2	śuni’ lakṣmi-devīra mane haila ḍoyāṭha śuni’ mahāprabhū ālī niṣa-gaṇa lañā śuni’ prabhura bhakta-gaṇa mahā-sukha pāīla śuni’ premāveṣe nṛtya kare śrīnivāsa śunitei gopālera ha-ilā cetana	14.205 322 14.52 250 14.184 311 14.229 333 12.149 74
śrī-hasta-sparśe duñhāra ha-ilā ānanda śrī-hasta-yuge kare gīterā abhinaya śrī-haste candana pāñā bāḍīla ānanda śrī-haste dila sabāre eka eka mārjanī śrī-haste karena śīṁhāsanera mārjanā	13.31 129 13.117 170 13.30 129 12.83 40 12.99 48	śunite śunite prabhura santoṣa apāra śuniyā rādhikā-vāṇī, vraja-prema mane āni, śūnya ghāta lañā yāya āra śāta jana surā-bindu-pāte keha nākare paraśa sūryera kiraṇe mukha kare jhalamala	14.9 227 13.148 191 12.108 52 12.53 27 13.169 204
śrī-haste sabāre aṅge lepilā candana śrī-jagannāthera dekhe śrī-mukha-kamala śrīkānta, vallabha-sena āra dui jana śrī-kṛṣṇa-smaraṇe teñha hailā ‘uddipana’ śrī-mukha-sundara-kānti bāḍhe kṣaṇe kṣaṇe	12.79 40 13.168 203 13.41 133 12.59 30 12.214 106	śuṣka-kāṣṭha-sama pada-hasta nā calaya śuṣka-tarka-khali khāite janma gela yāñra suvarṇa-mārjanī lañā kare patha sammārjanā suvarṇa-parvata yaiche bhūmete loṭāya suvarṇera caudolā kari’ ārohaṇa	13.107 166 14.07 265 13.15 120 13.85 156 14.128 283
śrī-rāma pañqita, tāhān nāce nityānanda śrī-rūpa-gosāñī kaila se artha pracāra śrī-rūpa-raghunātha-pade yāra āśā śrī-rūpa-raghunātha-pade yāra āśā	13.39 133 13.134 179 12.222 110 13.209 222	svacchande āsiyā yaiche karena daraśana sva-cittavac chitalam ujjivalaṁ ca svagaṇa-saha bhāla-sthāne vasāila lañā svahaste parāila sabe mālyā-candana svarathe śyāmere rākhe gaura mahā-balī	14.112 276 12.1 2 14.115 277 13.29 128 13.119 171
śrī-rūpa-raghunātha-pade yāra āśā śrīvāsa hāsiyā kahe,—śuna, dāmodara śrīvāsa—pradhanā āra sampradāya kaila śrīvāsa, rāmāi, raghu, govinda, mukunda śrīvāsa-sahita jala khele gadādhara śriyāḥ kāntāḥ kāntāḥ parama-puruṣaḥ	14.257 345 14.203 321 13.38 132 13.73 149 14.81 262 14.227 331	svarūpa, advaita,—duñhera pārsve dui-jana svarūpa-gosāñī bhāla miṣṭa-prasāda lañā svarūpa-gosāñī, jagadānanda, dāmodara svarūpa-gosāñī jāne, nā kahe artha tāra svarūpa-gosāñīra bhāgya nā yāya varṇana	12.208 103 12.173 84 12.163 80 13.134 179 13.163 201
śrutvā gopī-rasollāsāṁ stambha, sveda, pulaka, aśru, kampa, stanādharādi-graheṇe subhadrā āra baladeva, saṅge dui jana subhadra-balarāma niṣa-śīṁhāsane ālī subhadrā-balarāmera hṛdaye ullāsa	14.1 223 13.84 156 14.197 318 14.124 281 14.62 254 13.100 163	svarupa-gosāñī tabe kaila nivedana svarūpa-kahe,—gopi-māna-nadi śāta-dhāra svarūpa-kahe,—prematīra ei ta’ svabhāva svarūpa kahe,—śrīvāsa, śuna sāvadhāne svarūpa kahe,—śuna, prabhu, kāraṇa ihāra svarūpa saṅge yāra artha kare āsvadana	14.40 244 14.140 288 14.127 282 14.218 327 14.122 280 13.135 179
śuddha-preme, rasa-guṇe, gopikā—pravīṇa sudṛḍha viśvāsa-saha prema-bhakti haya sugandhi śītalā-vāyū karena sevana sukhāviṣṭa hañā svarūpe kailā ḍhīngana sukhe mahāprabhū dekhe iṣvara-gamana śūkla-vastre masi-bindu yaiche nā lukāya sūkṣma dhūli, tṛṇa, kāñkara, saba karaha dūra	14.156 295 13.208 222 13.203 219 14.182 310 13.7 116 12.51 27 12.93 46	svarūpa, śrīvāsa,—yāhān mukhya dui-jana svarūpa vinā artha keha nā jāne ihāra svarūpera indriye prabhura niṣendriya-gaṇa svarūpera saṅge dila ei nava jana svarūpera ucca-gāna prabhure sadā bhāya śvāsa-rahitā dekhi’ ḍācāraya hailā vikale sva-svabhāve kṛṣṇera bāḍyaya prema-sīmā	13.32 130 13.122 174 13.164 201 13.74 150 12.141 70 12.145 72 14.152 294

svatantra iśvara prabhu kare nānā khelā  
sveda, kampa, aśru-jala vahe sarva-kṣaṇa  
sveda, kampa, aśru, stambha, pulaka viśeṣa  
sveda, kampa, vaivarṇyāśru pulaka, hūṇakāra

12.203 101 tāhāṇi puṣpāranya, bhrīga-pika-nāda śuni  
12.217 108 tāhāṇi tāhāṇi bhikṣā kare lañā bhakta-gana  
12.63 32 tāhāṇi tomāra padā-dvaya, karāha yadi  
12.138 69 tāhāṇi yadi ācambite krṣṇa-daraśāna pāya  
tāhāṇi pāñā prāṇa rākhe tomāra āśā dhari'

13.128 176  
12.70 36  
13.137 101  
14.185 312  
12.34 17

## T

tabe āmāra mano-vāñchā haya ta' pūraṇe  
tabe āni' milāha tumi tāñhāra tanaya  
tabe jagannātha yāi' vasili śirñhāsane  
tabe kene lakṣmīdevi kare eta roṣa?  
tabe mahāprabhu kṣaṇeka viśrāma kariyā

13.131 178 tāhāra upara sundara nayana-yugala  
12.55 28 tāmbūla-sampuṭa, jhāri, vyajana, cāmara  
14.254 344 tāñdava-nṛtya chāḍī' svarūpere ājñā dila  
14.126 282 tāñhāre dekhite prabhura bāhyā-jñāna ha-ilā  
12.151 75 tāñhāre sammati lañā bhakte sukha dite

13.168 203  
14.130 284  
13.112 168  
13.181 209  
13.24 125

tabe mahāprabhu mane santoṣa ha-ilā  
tabe mahāprabhu mane vicāra kariyā  
tabe mahāprabhu ratha pradakṣiṇa kariyā  
tabe mahāprabhu saba hasti ghucāila  
tabe mahāprabhu saba lañā bhakta-gaṇa

12.130 62 tāñra malina kaila eka 'rājā'-nāma  
13.34 130 tāñra nā pāre gauḍa, ratha chāḍī' dila  
13.189 213 tāñra āge kichu khā'na—mane ai trāsa  
14.54 251 tāñra bhāgya dekhi' ślāghā kare bhakta-gaṇa  
13.29 128 tāñra bhaye prabhu kichu karena bhakṣaṇa

12.54 28  
14.48 248  
12.172 83  
12.64 33  
12.171 83

tabe mahāprabhu saba niija-bhakta-gaṇe  
tabe mahāprabhu tāñra buke hasta dila  
tabe mahāprabhu tāñre aiśvaryā dekhāila  
tabe mahāprabhu tāñre dhairyā karāila  
tabe mahāprabhu vaise niija-gaṇa lañā

12.199 99 tāñra madhye gopi-gaṇa, sākṣat mora  
12.148 73 tāñra saṅge kriḍā kaila nibhrte vasiyā  
14.19 234 tāñra snehe karābe tāñre tomāra paraśā  
12.65 33 tāñre ājñā dila prabhu kariyā sammāna

13.150 192  
13.28 125  
12.28 14  
12.175 85  
14.248 341

tabe nityānanda-gosāñi govindera pāśa  
tabe pariveśā svarūpādi sāta jana  
tabe prabhu niija-bhakta-gaṇa lañā saṅge  
tabe prabhu pratyekē, saba bhaktera nāma  
tabe prabhu sarva-vaiśnavera nāma lañā

12.36 18 tāñre dekhi, mahāprabhura krṣṇa-smṛti haila  
12.200 99 tāñre hāṣya karite lakṣmī karilā sājana  
13.191 214 tāñre lilāṁta piyāo,—e kṛpā tomāra  
12.187 91 tāñre milite gajapati utkāñthita hailā  
12.197 98 tāñ-sabāra prasāde mile śrī-prabhura pāya

12.60 30  
14.206 322  
14.87 265  
12.4 3  
12.168 82

tabe prakṣālana kaila śrī-jagamohana  
tabe pratāparudra kare āpane sevana  
tabe rājā santoṣe tāñhāre ājñā dila  
tabe rāya yāi' saba rājāre kahilā  
tabe śānta hañā lakṣmī yāya niija ghara

12.119 57 tāra saṅge kārāya saphala  
13.15 120 tāra anusandhāna vinā karāya saphala  
12.40 21 tāra madhye sabāra svabhāve tina bheda  
12.57 29 tāra madhye uthe krṣṇera ānanda-sāgara

12.9 5  
14.38 243  
14.16 231  
14.151 293  
14.162 300

tabe śata ghaṭa āni' prabhu-āge dila  
tabe svarūpa gosāñi tāra ghāḍe hāta diyā  
tabe ta' svarūpa gosāñi kahite lāgilā  
tabe vakrēvare prabhu kahilā nācite  
tabe vāñinātha āīlā mahā-prasāda lañā

12.96 47 tāre dhyānaśikṣā karāha, loka hāsāñā māra,  
12.128 61 tarjanite bhūme likhe adhomukha hañā  
14.184 311 tārkika-śrīgāla-saṅge bheu-bheu kari

12.192 94  
12.159 78  
13.140 184  
13.165 202  
12.183 89

tabe ye tomāra mana, nāhi smare vrāja-  
tāhā dekhibāre utkāñthita haya mana  
tāhā dekhi' prabhura mane duḥkha roṣa haila  
tāhān gopa-veśa, saṅge muralī-vādāna  
tāhān nṛtya karena rāmānanda, satyarāja  
tāhān nṛtya kari' jagannātha āge āīlā

13.144 188 tata anna-piṭhā-pāñā saba pāṭhāila  
14.119 279 tathāpi āmāra mana hare vṛndāvana  
12.123 58 tathāpi āpana-gaṇe karite sāvadhāna  
13.129 177 tathāpi svabhāve hao prema-paratantra  
13.44 135 tathāpi tomāra yadi mahāgraha haya  
13.192 214 tathāpi vatsara-madhye haya eka-bāra

12.29 15  
12.55 28  
14.118 278

tātkālikari tu vaiśiṣṭyārī	14.187	313	<b>U</b>
tāra āge prabhu nācāila bhakta-gaṇa	13.69	148	
tāra āge prabhu yaiche karilā nartana	13.70	148	
"tava kathāṁtarāḥ" śloka rājā ye paḍila	14.10	228	ucca dṛḍha tuli saba pāti' sthāne sthāne
tava kathāṁtarāḥ tapta-jivanāṁ	14.13	229	uchalita kare yabe tāra eka bindu
ṭhākurera bhāñdāre āra āmāra bhāñdāre	14.109	275	uddanḍa nṛtya prabhu kariyā hunkāra
ṭhelitei calila ratha 'haṭa' 'haṭa' 'kari'	13.190	213	uddanḍa nṛtye prabhura adbhuta vikāra
tina-arṅga-bhaṅge rahe bhrū nācāñā	14.190	314	uddanḍa-nṛtye prabhura yabe haila mana
tina-jana-pāśe prabhu hāsiyā kahila	12.72	37	udyāna bhari' vase bhakta karite bhojana
tire uṭhi' parena prabhu śuṣka vasana	12.152	75	udyāne ḍśiyā kailavana-bhojana
tomā lakṣya kari' śikhāyena nija gaṇa	13.187	212	udyāne vasiłā prabhu bhakta-gaṇa lañā
tomā nā milile rājā cāhe yogī haite	12.19	9	unmāda, jhañjhā-vāta tat-kṣane uṭhila
tomāra "gauḍīyā" kare eteka phaijati!	12.127	60	upare patākā śobhe cāñdoyā nirmala
tomāra praśāde mora e sampat-siddhi	12.181	88	ūrdhva-adho bhitti, gṛha-madhyā, sīrṅhāsana
tomāra siddhānta-saṅga kare yei Jane	12.194	94	ūrdhva-mukhe stuti kare dekhī' jagannātha
"tomāra ṭhākura, dekha eta sampatti chāḍī'	14.207	322	'uthaha gopāla' bali' uccaihsvare kahila
tomāra upare prabhura suprasanna mana	13.187	212	uṭhi' premāvēśe prabhu alīṅgana kaila
tomāra vākyā-paripāṭī, tāra madhye	13.141	185	utkanṭhāte gelā saba jagannātha-bhavana
tomāra ye anya veśā, anya saṅga, anya	13.146	189	utkanṭhāte pratāparudra nāre rahibāre
tomāra ye prema-guṇa, kare āmā ākāṣṭaṇa	13.158	198	uttama hañā rājā kare tuccha sevana
tomāra yogya sevā nahe mandira-mārjana	12.76	38	<b>V</b>
tomā-sabā chāḍāñā, āmā dūra-deśe lañā,	13.151	193	vaiśnavera megha-ghāṭaya ha-ila bādala
tomā-sabāra ājñāya āmi nā mili rājāre	12.25	12	vakreśvara nāce, prabhulāgilāgāite
tomā-sabāra icchā,—ei āmāre lañā	2.23	11	'vāmā' eka gopi-gaṇa, 'dakṣinā' eka gaṇa
tomā-sabāra prema-rase, āmāke karila vaše,	13.151	193	vāmē—'vipra-śāsana' nārikela-vana
tomā-sabāra smaraṇe, jhuroī muñi rātri-	13.149	191	vāmyā-svabhāvē mānā uṭhe nirantara
tomā-sane kriḍā kari', niti yāi yadu-puri,	13.154	195	
tomā-saṅge āmā-sabāra haila kṛṣṇe mati	12.185	90	vāñīnātha āra yata prasāda ānila
tribhuvana bhari' uthē kirtanera dhvani	13.50	137	vāñīnātha prasāda lañā kaila āgamana
trijagate kāhān nāhi dekhi śuni āra	14.136	286	vastra pāñā rājāra haila ānandita mana
trisandhyā kirtana kare gunḍicā-prāṅgane	14.72	259	vāsudeva-datta māṭra karena gāyana
tr̄ṇa, dhūli bāhire phelāya parama hariṣe	12.89	44	vāsudeva, gopinātha, murāri yāhān gāyana
tr̄ṇa, dhūli dekhilei jāniā parīśrama	12.90	44	13.40 133
tr̄ṇa, dhūli, jhirkura, saba ekatra kariyā	12.88	44	vayase 'madhyamā' teñho svabhāvete 'samā'
tr̄ṇa, kāñkara, kuṭā lāgilā kuḍāite	12.131	62	14.161 299
tr̄ṣṭāra prabhura netra—bhramara-yugala	12.211	105	vicitra ei dui bhaktei sneha-vyavahāra
tuccha sevā kare vāsi' rāja-sīrṅhāsane	13.16	121	12.176 85
tulā saba uḍī' yāya, śabda haya pracaṇḍa	13.12	119	vidagdha, mrdu, sad-guna, suśila, snigdha,
tumi bhāla kariyācha, śikhāha anyere	12.117	56	13.144 188
tumi more dile bahu amūlya ratana	14.11	228	vidāya hañā rāya āilarājā-putre lañā
tumi nā khāile, keha nā pāre khāite	14.41	244	12.66 34
tumi nā milileha tāhre, rahe tānra prāṇa	12.33	17	vidyānidhira jala-keli svarūpera sane
tumi—vidagdha, kṛpāmaya, jānaha āmāra	3.139	183	14.80 262
tumi—vrajera jīvana, vrāja-rājera prāṇa-	13.147	190	'vilāśadi'-bhāva-bhūṣāra kaha ta' lakṣaṇa
			14.183 311
			vinyāsa-bhaṅgir aṅgānāṁ
			14.192 315
			viraha-samudra-jale, kāma-timiṅgile gile,
			13.142 186
			viśeṣe rājāra ājñā hañāche āmāre
			12.75 38
			viśrāma kariłā prabhu samaya bujhiyā
			12.142 71
			viśrāma kariyā kailā mādhyānika snāne
			14.239 337
			viśuddha, nirmala, yaiche daśa-vāṇa hema
			14.165 301

viśvambhara jagannāthe ke cālāite pāre?	13.13	119	yadi more kṛpā nā karibe gaurahari	12.10	6
'vivvoka', 'moṭṭāyita', āra 'maugdhyā', 'cakita'	14.168	303	yadyapi dile prabhu tār̄e karena roṣa	12.170	83
viyari, kadmā, tilākhaṭā prakāra	14.31	239	yadyapi gosāñī tāre hañčha santoṣa	12.124	59
vraja-bhūmi chāḍite nāre, tomā nā dekhile	13.146	189	yadyapi iśvara tumi parama svatantra	12.29	5
vraja-lokera prema 'śuni' ḍāpanāke 'tñi'	13.148	191	yadyapi jagannātha karena dvārakāya vihāra	14.117	278
vraja-pura-vanitānār vardhayan kāma-	13.79	152	yadyapi pratāparudra—sarva-guṇavān	12.54	28
vraja-rasa-gita 'śuni' prema uthalila	14.232	334	yadyapi premāvēṣe prabhu halā asthira	12.166	81
vraja-vāśi yata jana, māṭā, pitā, sakha-gaṇa,	13.150	192	yadyapi rājāra dekhi' hāḍīra sevana	13.184	210
vraje gopi-gaṇera māna—rasera niñdhāna	14.138	287	yadyapi śunīyā prabhura komala haya mana	12.22	11
vrajendra-nandana-smṛti haya sarva-jane	12.61	31	yāhā dekhi' bhakta-gaṇera prāna haya kṣīṇa	13.108	166
vraje tomāra saṅge yei sukha-āsvādana	13.130	177	yāhā dekhi' 'śuni' pāpiṇa kṛṣṇa-bhakti haila	12.221	110
vrksa-valli-praphullita prabhura daraśane	14.97	269	yāhā kaumāra-haraḥ sa eva hi varas tā eva	13.121	173
vṛndāvana dekhibāre gelā jagannātha	14.205	322	yāhā lāgi' madana-dahane jhuri' genu"	13.113	168
vṛndāvana dekhite tār̄a utkāñṭha apāra	14.118	278	yāhāra āsvāde trpta haya kṛṣṇa-mana	14.177	307
vṛndāvana, govardhana, yamunā-pulina,	13.143	187	yāhāte bhūṣita rādhā hare kṛṣṇa mana	14.201	320
vṛndāvana-kriḍāte lakṣmīra nāhi adhikāra	14.122	280	yājñika-brāhmaṇi saba tāhāte pramāṇa	12.32	16
vṛndāvana-lilāya kṛṣṇera sahāya gopi-gaṇa	14.123	281	yāra alpa, tāra ṭhāñī piṭhā-pānā la-iba	12.132	62
vṛndāvana-sama ei upavana-gaṇa	14.119	279	yāra dhvani 'śuni' vaisṇava haila pāgala	13.48	137
vṛndāvana-sampad tomāra nāhi pađe mane?	14.218	327	yāre tār̄a kṛpā, sei jāṇibāre pāre	13.59	141
vṛndāvana-vihāra kare bhakta-gaṇa lañā	14.96	269	yata bhakta-kīrtanīyā āsiyā ārāme	13.204	220
vṛndāvane āīlā kṛṣṇa—ei prabhura jñāna	14.73	259	yata piye tata ṭrṣṇā bāḍhe nirantara	12.215	107
vṛndāvanera sampad dekha,—puṣpa-kisalaya	14.204	321	yātriika loka, nilācala-vāsi yata jana	13.175	206
vṛndāvane sāhajika ye sampat-sindhu	14.219	328	yebā strī-putra-dhane, kari rājya āvarane,	13.157	198
vṛndāvane udaya karāo ḍāpana-caraṇa	13.127	176	ye bhāva-bhūṣaya rādhā hare kṛṣṇa-mana	14.170	304
vṛndāvane vraja-dhanān nanu kāma-dhenu-	14.228	332	yei bhāla haya, sei kara samādhāna	12.35	18
vyagra hañā āne rājā matta-hāṭi-gaṇa	14.50	249	yei bhāve rādhā hare govindera mana?	14.183	311
vyāja-stuti kare duñhe, yena gālāgālī	12.196	98	yei yāhā pāya, lāgāya,—nāhika niyame	13.200	218
vyathā pāñā' kare yena śuṣka rodana	14.199	319	yei yei kahe, sei kahe kṛṣṇa-nāme	12.113	54
ye tomāra kahe, 'kara rāja-daraśana'			yenāsi jagatānā citrari	13.1	113
yoda hasta kari' saba bhaktre vandilā			ye tomāra icchā sei kartavya āmāra	12.74	38
yoda-hāṭe bhakta-gaṇa vande bhagavān			ye yogya-yogya tomāya saba cāhi nivedite	12.30	15
yogya-yogya tomāya saba cāhi nivedite			14.22	235	
14.22	235		13.81	154	
13.81	154		12.19	9	

## Y

yabe āsi' mānā kare puṣpa uṭhāite	14.172	305
yabe yei rasa tāhā kare mūrtimān	13.167	203
yādavera vipakṣa, yata duṣṭa karīṣa-pakṣa,	13.156	197

# General Index

Numerals in bold type indicate references to Śrī Caitanya-caritāmṛta's verses. Numerals in regular type are references to its purports.

## A

- Absolute Truth  
as the Supreme Lord, 20  
See also: Kṛṣṇa, Supreme Lord
- Ācārya  
one should not repeat writing of previous, 74  
See also: Spiritual master
- Activities  
Caitanya can't engage in material, **184**  
of conditioned souls, 187
- Acyutānanda  
as saṅkirtana dancer, **136**
- Adānta-gobhir viśatāṁ  
quoted, 187
- Advaita Ācārya  
as prominent devotee of Caitanya, **116**  
as saṅkirtana dancer, **131**  
chants "Hari bol", **157**  
dances in first kirtana group, **132**  
engaged in mock fight with Nityānanda, **92-98**  
feels Caitanya's touch, **129**  
formed Śāntipura saṅkirtana party, **136**
- Advaita-siddhānta  
explained, 95
- Āītoṭā  
Caitanya took rest at, **256**
- Amṛta-pravāha-bhāṣya  
Thirteenth Chapter summarized in, 113  
Twelfth Chapter summarized in, 1
- Anger  
experienced by three types of women, **290-292**  
of Śrīvāsa Ṭhākura and Haricandana, **160-161**  
two types of, **300**
- Anubhāṣya  
quoted on materialists, 31

- Anyābhilāṣitā-śūnyaṁ  
quoted, 65, 184
- Ārādhanañāṁ sarveṣāṁ  
quoted, 20
- Arcā-avatāra  
See: Arcā-vigraha
- Asahyā māna-nirbandhe  
quoted, 299
- Asamānordhva-mādhurya  
quoted, 107
- Association  
of guru achieved by the Lord's mercy, 123
- Athāpi te deva padāmbuja  
quoted, 122
- Atmā vai putra utpanna  
quoted, 29
- Austerity  
as material enjoyment, 65

## B

- Balagaṇḍi  
Jagannātha car stops at, **215**
- Balarāma  
ascends Ratha car, **125**  
as Nityānanda, **158**  
watches Caitanya dancing, **163**
- Bhagavad-gītā  
cited on perfect vision, 31  
quoted on consciousness, 97  
quoted on destination of envious, 66  
quoted on escaping māyā, 247  
quoted on fruit of devotional service, 231  
quoted on Kṛṣṇa's superiority, 96  
quoted on returning back to Godhead, 196
- Bhagavān  
as part of absolute knowledge, 95

Bhagavān

See also: Kṛṣṇa

*Bhakti-rasāmṛta-sindhu*

quoted on mind of pure devotee, 184  
quoted on *rasābhāsa*, 296

*Bhaktisiddhānta Sarasvatī*

cited on Caitanya's *vṛndāvana-līlā*, 269  
cited on Lord Jagannātha as ideal husband, 126  
cited on materialists, 89-90  
cited on receiving Kṛṣṇa in the heart, 64-68  
describes mystery of the Lord's activities, 142

*Bhaktivinoda Ṭhākura*

quoted on remedy for suffering, 246

*Bhakti-yoga*

See: Devotional service

*Bhauma ijya-dhīḥ*

quoted, 31

*Bilvamaṅgala Ṭhākura*

quoted on liberation, 187  
quoted on *Vṛndāvana*, 332

Brahmā

as head of demigods, 142

*Brahmacārī*

Caitanya not, 154

*Brahmajyoti*

directly perceived in its form in *Vṛndāvana*, 330

Brahman

as part of absolute knowledge, 95

*Brāhmaṇa*

Caitanya not, 154

*dayitā* not, 117

Kṛṣṇa well-wisher of, 151

*Brahmānanda Bhāratī*

receives garland and sandalwood, 129

*Brahmāṇḍa bhramite kona*

quoted, 122

*Brahma-saṁhitā*

quoted on Kṛṣṇa's presence, 196

quoted on *Vṛndāvana*, 332

## C

*Caitanya-candramṛta*

quoted on Caitanya's mercy, 232

*Caitanya-candramṛta*

quoted on devotee's absorption in devotional service, 185

cited on mercy of Kṛṣṇa and *guru*, 122

*Caitanya-caritāmṛta*

Niśīrīha temple at Navadvīpa described in, 68

*Caitanya Mahāprabhu*

absorbed in ecstasy of *gopīs*, 175

accepted as universal *guru*, 122

always satisfies and glorifies devotees, 91

and associates see *Pāñḍu-vijaya*, 115

and Lord Jagannātha compete for leadership, 171

appears in Rādhārāṇī's form, 336

as independent Supreme Lord, 14

as Rādhārāṇī, 171-172, 176

as servant of the servant, 154

as son of Śacī, 169

as world teacher, 143

body of compared to Himalayan mountain, 205

can't engage in material activities, 184

chants "Māṇīma", 120

cleanses Gūḍīcā temple, 2

converted a crow into a Garuḍa, 88

dances in front of Lord Jagannātha, 114, 142, 155-168, 201, 207-209

dancing of perceived by pure devotees, 147

declares Himself an ordinary human being, 26

decorates devotees, 128

desires to jump, 150

discussions of Svarūpa Dāmodara with, 200, 278-283

distributes *prasāda*, 244

establishes religious etiquette, 59

eyes of compared to bumblebees, 105

feelings of separation of, 259

in pastime of Śeṣaśayī Viṣṇu, 266

inspires devotees to dance, 148-149

instructs the beggars, 246-248

instructs Rūpa Gosvāmī on mercy, 122

manifests ecstatic symptoms, 156

offers benediction to Kholāvecā

Śridhara, 233

- Caitanya Mahāprabhu  
 offers prayers to Jagannātha Deity, **151-154**  
 performs uncommon pastimes, **146**  
 pushes Lord Jagannātha's car, **213, 251-253**  
 quoted on devotee behavior, **97**  
 requests permission to cleanse Gundīcā temple, **37**  
 revives Śrī Gopāla, **71-74**  
 senses of identical with those of Svarūpa Dāmodara, **202**  
 understood through His mercy, **142**  
 wanders through kirtana groups, **138-139**
- Caitanyāṣṭaka  
 prayers of, **221**  
 quoted on Caitanya's dancing, **221**
- Caitra  
 Rādhārāṇī remembers nights in month of, **173**
- Catur-vidha-śri-bhagavat-prasāda  
 verses quoted, **242**
- Ceto-darpaṇa-mārjanam  
 quoted, **64**
- Chāndogya Upaniṣad  
 quoted on nature of Absolute Truth, **95**
- Chanting  
 holy names produced devotees' tears, **137**  
 means accepting self as eternal servant of Kṛṣṇa, **246**
- Charity  
 as material enjoyment, **65**
- Conditioned souls  
 engage in hackneyed activities, **187**
- Consciousness  
 develops according to association, **97**
- Cupid  
 burning of, **168-169**  
 enchanted by Kṛṣṇa and Rādhārāṇī, **193**
- D**
- Dadāti pratigrhṇāti  
 verses quoted, **97**
- Dāmodara Pañḍita  
 responded to Svarūpa Dāmodara's singing, **132**  
 warned against criticizing the Lord, **13**
- Dāna-keli-lilā  
 pastime described, **305-306**
- Dayitās  
 compared to drunken elephants, **117**
- Deity  
 Kṛṣṇa worshipable for all brahminical men, **151**  
 offenses to, **60-61**  
 should be seen from a distant place, **105**
- Demigods  
 can't understand Caitanya, **142**
- Demons  
 world delivered from burden of, **152**
- Desires  
 for material enjoyment create bodily concept, **187**  
 Kṛṣṇa's smile increases gopis' lusty, **153**
- Devahūti  
 discussion of cited, **91**
- Devakī  
 as mother of Supreme Lord, **152**
- Devakī-nandana  
 See: Kṛṣṇa
- Devotees  
 as diplomats, **23-24**  
 automatically liberated, **187**  
 can change dress to facilitate service, **226**  
 decorated by Caitanya, **128**  
 greatest achievement of, **233**  
 inspired to dance by Caitanya, **148-149**  
 knowledge revealed in heart of staunch, **20**  
 must seek Caitanya's favor persistently, **232**  
 neophyte degraded by closeness to Deity, **105**  
 not interested in speculation or yoga, **183**  
 of Viṣṇu as tadiya, **21**  
 should not associate with nondevotees, **97, 212**

## Devotees

- should refuse food prepared by non-devotees, 97
- would not accept *prasāda* before Caitanya, **244**

## Devotional service

- as only way to attain Kṛṣṇa, **200**
- begins with *śravaṇam kirtanam*, 247
- diplomacy a form of, 24
- real principle of to spread Kṛṣṇa consciousness, 226
- transports one to spiritual world, 122-123

## Dhruva Mahārāja

- prayed to become servant of the servant, 233

## Dhyāna-yoga

- gopīs* not interested in, 180
- Rādhārāṇī receives instruction on, **183**

## Duties

- Kṛṣṇa leaves Vṛndāvana to perform special, 192

## Dvārakā

- compared with Jagannātha Puri, 172
- Nanda Mahārāja takes Kṛṣṇa to, 192
- svakīya-rasa* related to, 126

## E

## Ecstatic symptoms

- caused by chanting, **137**
- exhibited by Śrīvāsa, **333**
- manifested by Caitanya, **69-71, 108, 156, 163-167, 202, 204-207**
- manifested by son of Pratāparudra Mahārāja, **33**

## Enjoyment

- bodily concept created by desire for material, 187
- necessary for the mind, 182

## Envy

- interferes with preaching, 67

## F

## Fire

- Caitanya appears like circle of, **155**

## Food

- offered to Lord Jagannātha during *anavasara*, **117**

## Forms

- Caitanya exhibits different, **144**
- Kṛṣṇa's compared with Caitanya's, **147**
- no difference between Kṛṣṇa's material and spiritual, **183**

## G

## Gaṅgādāsa

- responded to Śrīvāsa Ṭhākura's singing, **133**

## Gaurāṅga-nāgarīs

- Caitanya's activities not comparable to, **269**

## Caurasundara

- See: Caitanya Mahāprabhu

## Goddess of fortune

- anger of explained, **285**
- egoistic pride of, **287**
- opulence of compared to Vṛndāvana, **321-326**

- procession of described, **283-286**

- remains secluded with Lord Jagannātha, **125**

- Subhadrā as, **163**

## Gopīnātha Ācārya

- as responsive *kirtana* singer, **133**
- remarks on Sārvabhauma's behavior, **87**

## Gopīs

- as life and soul of Kṛṣṇa, **193**
- as only assistants in Vṛndāvana pastimes, **281**

- as transcendental and faultless, **294**

- attract mind of Kṛṣṇa, **281**

- Caitanya absorbed in ecstasy of, **175**

- Caitanya maintains, **154**

- conjugal love with, 126

- discuss Kṛṣṇa's lotus feet, **180-181**

- don't aspire for liberation, **186**

- Kṛṣṇa's smile increases lust of, **153**

- left-wing and right-wing described, 299

- no flaw in love of, **296**

- not like yogīs, **185**

- not understandable by those on mundane platform, **297**

- Copīs*  
pride of compared to river, **289**
- Copī-gitā*  
as part of Tenth Canto *Bhāgavatam*, **227**
- Govardhana Hill  
forgotten by Kṛṣṇa, **188**
- Govinda  
See: Kṛṣṇa
- Govinda (servant)  
as charge of Svarūpa Dāmodara, **149-150**  
delivered remnants to Haridāsa Ṭhākura, **100**  
heads circle formation around Caitanya, **158**
- Govinda Datta  
responded to Svarūpa Dāmodara's singing, **132**
- Govinda Ghosh  
as saṅkirtana leader, **134**
- Govindānanda  
as charge of Svarūpa Dāmodara, **149-150**
- Govinda-līlāmṛta*  
quoted on Kṛṣṇa's happiness, **310**  
quoted on *lalita*, **317**  
quoted on *vilāsa*, **314**
- Gundicā temple  
compared to the Lord's pure mind, **51**  
compared with Vṛndāvana, **171-172, 279**  
hundreds of devotees cleanse, **42**  
inner meaning of Caitanya's cleansing of, **64-68**  
Lord Jagannātha goes to, **148**  
Ratha-yātrā car transported to, **190-191**  
situation and history of, **37**
- Guru*  
See: Spiritual master
- Gurv-aṣṭaka*  
quoted on spiritual master, **242**
- H**
- Happiness  
not attained materially, **187**  
of Subhadra and Balarāma at Ratha-yātrā, **163**
- Happiness  
personal renounced in marriage, **195**
- Haricandana  
sees Caitanya dancing, **159-161**
- Haridāsa Ṭhākura  
as charge of Svarūpa Dāmodara, **149-150**  
as kirtana dancer, **134**  
as responsive kirtana singer, **134**  
as saṅkirtana dancer, **131**  
given remnants of *prasāda*, **79, 100**  
responded to Śrīvāsa Ṭhākura's singing, **133**
- Heart  
as one with mind, **181**  
pure devotees see Kṛṣṇa within, **196**
- Heavenly planets  
attainment of as phantasmagoria for devotee, **186**
- Herā-pañcamī festival  
meaning of described, **274**
- Holy name  
devotees' tears caused by chanting of, **137**
- Householder  
Caitanya not, **154**
- Hṛdy antaḥ-stho hy abhadrāṇi*  
quoted, **64**
- Humility  
of Pratāparudra Mahārāja, **226**

**I**

- Impersonal monism  
as adjustment of Buddhist philosophy, **96**  
explanation of, **95-96**
- Indradyumna  
established Jagannātha temple, **37**
- Indradyumna Lake  
Caitanya's pastimes in, **260-267**
- Īśvaraḥ paramaḥ kṛṣṇaḥ*  
quoted, **192**

**J**

- Jagadānanda  
Caitanya accepted *prasāda* from, **82-84**

Jagannātha Deity  
accepted as Supreme Lord Kṛṣṇa, 122  
and Caitanya compete for leadership,  
**171**  
as Kṛṣṇa Himself, **105**, 171-172, **176**  
as maintainer of universe, **119**  
ascends Ratha car, **125-126**, **148**  
astonished at Caitanya's dancing, **114**,  
**142**  
Caitanya absorbed in, **170**  
Caitanya offers prayers to, **151-154**  
carried by dayitās, **8-11**  
description of, **105**, **204**  
first known as Nila Mādhava, 117  
food offered to at *vipra-sāsana*,  
**216-218**  
mind of filled with pleasure, **127**  
observed dancing of Caitanya, **162**,  
**201**  
Pratāparudra performs menial service  
for, **121-122**  
receives special offerings during  
*anavasara*, 117  
*saṅkīrtana* performed before, **136**  
stays one week at Gūḍīcā temple,  
37  
stops Ratha car, **140**

Jagannātha-kṣetra  
See: Jagannātha Puri

Jagannātha Puri  
compared with Dvārakā, 172  
Pratāparudra Mahārāja and Rāmānanda  
Rāya returned to, **22**  
Ratha-yātrā car transported from,  
190-191

Jagannātha-vallabha  
as garden of Caitanya's pastimes, **273**

Jana-nivāsa  
See: Kṛṣṇa

Jaya jaya vṛndāvana-vāsi, yata jana,  
quoted, 20

Jaya Rādhe  
chanted by inhabitants of Vṛndāvana,  
193

Jñāna-yoga  
gopīs not interested in, 180  
Rādhārāṇī receives instruction on,  
**183**

**K**

Kaivalyari narakāyate  
quoted, 185

Kalyāṇa-kalpataru  
Bhaktivinoda Ṭhākura author of, 32  
quoted on living entity as enjoyer, 32

Kaṁsa  
killed at Mathurā, **192**, **197**

Kāṇaphāṭā-yogīs  
described, 10

Kandarpa-koty-arbuda-rūpa-śobha  
verses quoted, 107

Kapiladeva  
cited, 91

Karma-yoga  
compared to an elephant's bathing,  
65-66  
gopīs not interested in, 180

Kāśī Miśra  
astonished by Caitanya's mercy, **144**  
informed of glories of the Lord, **141**

Kāśīśvāra  
heads circle formation around Caitanya,  
**158**

Kaṭaka  
as capital of Orissa, 4

Kaṭha Upaniṣad  
quoted on manifestation of Supreme  
Lord, 32

Khaṇḍa  
*saṅkīrtana* party from, **136**

Kholāveca Śridhara  
prayed to become servant of the ser-  
vant, 233

Kila-kiñcita  
as symptom of Rādhārāṇī, **305-306**  
pastimes exemplifying, 305-306

Kṛṣṇa  
always subordinate to love of devotees,  
**296**  
anxious to return to Vṛndāvana,  
**199**  
as cowherd boy in Vṛndāvana, **177**  
as decoration of Rādhārāṇī, 193  
as life and soul of Vṛndāvana, **190**  
as Lord Jagannātha, 171-172, **176**

- Kṛṣṇa  
 as master of transcendental mallows, **295**  
 as original substance, 96  
 as prince in Kurukṣetra, **177**  
 attained by devotional service, **200**  
 beauty of like waves of nectar, 107  
 complete opulence of seen only in Vṛndāvana, **328**  
 controlled by residents of Vṛndāvana, **192-193**  
 forgets Vṛndāvana, **188-189**  
 glorified by Caitanya, **151-153**  
 indebted to residents of Vṛndāvana, **191**  
 instructs Rādhārāṇī in yoga, **183**  
 maintains opulence to please Yadus, **198**  
 meets with Rādhārāṇī at Kurukṣetra, **169**  
 mind of attracted by *gopis*, **281**  
 no one superior to, 96  
 presence of, 196  
 seated in the heart, 65
- Kṛṣṇa consciousness  
 pure in Vṛndāvana, **181**
- Kṛṣṇa-graha-grhitātmā  
 quotes, 96
- Kṣatriya  
 Caitanya not, **154**  
*dayitā* not, **117**
- Kulīna-grāma  
*saṅkīrtana* party from, **135**
- Kurukṣetra  
 description of, **177**  
 meeting of Kṛṣṇa and *gopis* at, **175**  
 meeting of Kṛṣṇa and Rādhārāṇī at, **169**
- Kuṭṭamita  
 pastimes exemplifying, **317-318**
- Kuvera  
 as treasurer of demigods, 233  
 offers benediction to Dhruva Mahārāja, **233**
- L**
- Laghu-bhāgavatāṁṛta  
 quoted on Kṛṣṇa's beauty, **107**
- Lakṣmīdevī  
 cannot be in Vṛndāvana pastimes, **280**
- Lalita  
 pastimes exemplifying, **314-317**
- Leaders  
*sannyāsī* shun government, 143
- Liberation  
 as automatic for devotee, 187  
*gopis* don't aspire for, **186**
- Lilā-sakti  
 arranges Caitanya's pastimes, **145**
- Locana dāsa Ṭhākura  
 quoted on Caitanya's mercy, **232**
- Logic  
 compared to a dry oil cake, **265**
- Lotus feet of Kṛṣṇa  
 Caitanya as servant of, **154**  
 discussed by *gopis*, **180-181**
- Love of God  
 activities against, 65  
 mind of Caitanya enters mood of ecstatic, **168**  
 Pratāparudra Mahārāja converted to ecstatic, **140**  
*rasas* of conjugal, **126**
- Lust  
 of *gopis* increased by Kṛṣṇa's smile, **153**
- M**
- Mādhava  
 as charge of Svarūpa Dāmodara, **149-150**
- Mādhava Ghosh  
 as responsive *kīrtana* singer, **135**
- Mahābhāva  
 seven ingredients of, **307**
- Mahā-prasāda  
 as food offered to the Deity, 87  
 materially uncontaminated, 87  
*See also: Prasāda, Food*
- Mālatī  
 Rādhārāṇī remembers fragrance of flowers, **173**
- Māriṇ ca yo 'vyabhicāreṇa  
 verses quoted, **247**

- Mana-grahe sadodyuktā*  
verses quoted, 299
- Maṇīmā**  
chanted by Caitanya, **120**
- Materialists**  
accept bodily condition of life, 31  
believe their imperfect senses, 90
- Mathurā**  
Kārṣṇa killed at, 192  
Kṛṣṇa stays at, **183**
- Matir na kṛṣṇe parataḥ svato vā*  
verses quoted, 90
- Mattaḥ parataram nānyat*  
quoted, 96
- Māyā**  
overcome by devotional service, 247
- Māyāvādīs**  
imagine form of God in matter, 31
- Mental speculation**  
pure devotees transcendental to, 184
- Mercy**  
no one can preach without receiving  
Caitanya's, 235  
of Caitanya acts automatically, 231  
of Caitanya compared to ocean, **265**  
of Caitanya as powerful, **231-232**  
of *guru* and Supreme Lord, 123  
required to understand Caitanya, 122,  
**142**
- Miche māyāra vaśe, yāccha bhese'*  
verses quoted, 246
- Mind**  
as one with heart, **181**  
enjoyment necessary for the, 182  
of Caitanya absorbed in Jagannātha  
Deity, **170**  
of Caitanya enters mood of ecstatic  
love, **168**  
of Lord Jagannātha filled with pleasure,  
**127**  
of Svarūpa Dāmodara absorbed in  
devotional service, **201**
- Monism**  
as hellish, 185
- Moon**  
Caitanya's tears are nectar from, **167**
- Muktiḥ svayāṁ mukulitāñjali*  
quoted, 187
- Mukunda**  
as charge of Svarūpa Dāmodara,  
**149-150**  
as chief singer of saṅkirtana, **133**
- Mukunda-mālā**  
quoted on Kṛṣṇa's qualities, 152
- Muṇḍaka Upaniṣad**  
quoted on manifestation of Supreme  
Lord, 32
- Murāri Gupta**  
as author of *Caitanya-carita*, 68  
as responsive kirtana singer, **133**
- N**
- Nagna-mātrkā-nyāya**  
theory explained, 35
- Namo mahā-vadānyāya*  
verses quoted, 232
- Narahari Prabhu**  
as saṅkirtana dancer, **136**
- Nārāyaṇa**  
responded to Svarūpa Dāmodara's sing-  
ing, **132**  
worshiped by Kṛṣṇa, **195**
- Narendra-sarovara Lake**  
Caitanya's pastimes in, **272, 339**
- Narottama dāsa Ṭhākura**  
quoted on Caitanya's mercy, 232
- Nāyam ātmā pravacanena labhyo*  
verses quoted, 32
- Netrotsava festival**  
as life and soul of devotees, **101**
- Nīla Mādhava**  
Jagannātha Deity first known as, 117
- Nityānanda**  
as Balarāma, **158**  
as prominent devotee of Caitanya,  
**116**  
as saṅkirtana dancer, **131, 133**  
engaged in mock fight with Advaita  
Ācārya, **92-98**  
feels Caitanya's touch, **129**  
tries to catch Caitanya, **157**
- Nīśīnhadeva**  
offered benediction to Prahlāda  
Mahārāja, 233

Nṛsiṁha temple  
cleansed by Caitanya, **68**

**O**

Opulences  
of Kṛṣṇa maintained to please Yadus,  
**198**

**P**

*Padma Purāṇa*  
quoted on worship, **20**

*Padyāvalī*  
quoted on Caitanya as servant of the  
servant, **154**  
quoted on Rādhārāṇī's remembrance of  
Kṛṣṇa, **173**

*Panditāḥ sama-darśināḥ*  
quoted, **31**

*Pāñḍu-vijaya*  
ropes broke during, **341**  
seen by Caitanya and associates, **115**

*Parama karuṇa, pahuṇ dui jana*  
quoted, **232**

*Paramānanda Puri*  
receives garland and sandalwood, **129**

*Paramātmā*  
as part of absolute knowledge, **95**  
See also: Supersoul

*Paramparā*  
system strictly observed by Gauḍīya  
Vaiṣṇavas, **60-61**

*Parāsyā śaktir vividhaiva śrūyate*  
quoted, **145**

Pastimes of Caitanya  
as uncommon, **146**  
Kṛṣṇa consciousness awakened by  
seeing, **110**  
Sahasra-vadana cannot reach limits of,  
**345**  
the Lord forgets Himself in course of,  
**145**

variegatedness of exhibited, **142**

Pastimes of Kṛṣṇa  
as unlimited, **320**

Pastimes of Kṛṣṇa  
Caitanya always thinking of, **260**  
compared with Caitanya's, **146**  
no fault in, **282**  
remembered by Caitanya, **80-81**  
with wives of brāhmaṇas mentioned,  
**16-17**

Pleasure  
in *parakīya-rasa* superior to that in  
*svakīya-rasa*, **126**  
Lord Jagannātha's mind filled with, **127**

Potencies  
*līlā-sakti* as one of Caitanya's, **145**  
pure devotees understand the Lord's in-  
conceivable, **139**

Prabodhānanda Sarasvatī  
as author of *Caitanya-candrāṁṛta*, **232**  
quoted on immediate elevation, **35**

Prahālaṁda Mahārāja  
as advanced devotee, **96**  
prayed to become servant of the ser-  
vant, **233**  
quoted on materialists, **90**

*Prakaṭeha ānibe satvara*  
quoted, **197**

*Prasāda*  
distributed to beggars, **246-247**  
offered to Lord Jagannātha, **237-241**  
offering and distribution of encourages  
spiritual master, **242**  
serving of, **243-247**  
taken with Kṛṣṇa, **196**

Pratāparudra Mahārāja  
allows Pāñḍu-vijaya to be seen by  
Caitanya, **116**

anxious to meet Caitanya, **3**  
appeals to devotees, **4-5**  
as King of Orissa, **3**  
Caitanya picked up by, **209-210**  
cleanses road, **120-122**, **232**  
converted to ecstatic love, **140**  
could see Caitanya's tricks, **141-142**  
decides to become mendicant, **6**, **10**  
ecstatic symptoms exhibited by, **229**,  
**254**

embraced by Caitanya, **228**  
entered garden in dress of Vaiṣṇava,  
**225**

- Pratāparudra Mahārāja  
gives instructions for Herā-pañcamī festival, **273**  
observes Caitanya dancing, **159**  
permitted Rāmānanda Rāya to stay with Caitanya, **21**  
recited Bhāgavatam to Caitanya, **227-230**  
stops fight between Śrīvāsa Ṭhākura and Haricandana, **161-162**  
was refused interview with Caitanya, **143**  
worshiped Caitanya's cloth, **18-20**
- Prayers  
offered to Jagannātha Deity by Caitanya, **151-154**  
Premāñjana-cchurita-bhakti-quoted, **196**
- Pride  
of goddess of fortune, **288**  
of gopis compared to river, **289**  
of Satyabhāmā, **288**
- Pure devotees  
as transcendental to fruitive activity, speculation and yoga, **184-186**  
Caitanya's Ratha-yātrā dancing perceived by, **147**  
leave Vṛndāvana, **197**  
sacrifice their lives for service, **17**  
see everything as Kṛṣṇa, **96**  
see Kṛṣṇa within the heart, **196**  
understand the Lord's inconceivable potency, **139**
- Pūrvam evānuśiṣṭena vikalā  
verses quoted, **296**
- R**
- Rādhārāṇī  
as a cowherd girl, **305**  
as Caitanya, **171-172, 176**  
as chief of gopis, **298**  
as left-wing gopi, **300**  
as life of Kṛṣṇa's life, **193**  
as Queen of Vṛndāvana, **193**  
bodily ornaments of, **301-320**
- Rādhārāṇī  
character of, **299**  
ecstatic ornaments of, **304-310**  
instructed in yoga, **183**  
meets Kṛṣṇa at Kurukṣetra, **169**
- Rāghava Paṇḍita  
as responsive kirtana singer, **134**  
responded to Svarūpa Dāmodara's singing, **132**
- Raghu  
as charge of Svarūpa Dāmodara, **149-150**
- Raghunandana  
as saṅkirtana dancer, **136**
- Rāmānanda  
as charge of Svarūpa Dāmodara, **149-150**
- Rāmānanda Rāya  
as saṅkirtana dancer, **135**  
brought Pratāparudra's son to Caitanya, **29**
- Rāmānanda Vasu  
ordered by Caitanya to supply ropes, **341-344**
- Rasābhāsa  
explanation of, **296**
- Rāsa-līlā  
as pastime at Vṛndāvana, **146**  
Kṛṣṇa forgets forest of, **188**
- Ratha-yātrā  
as Kṛṣṇa's return to Vṛndāvana, **172**  
car described, **123-124**  
car transported from Jagannātha Purī to Gūḍīcā, **190-191**  
pure devotees perceived Caitanya's dancing at, **147**  
spiritual benefits for those who hear, **222**
- Revā  
Rādhārāṇī desires to return to bank of, **173**
- Rūpa Gosvāmī  
as author of Caitanyāṣṭaka, **221**  
as author of Laghu-bhāgavatāmṛta, **107**  
as author of Ujjivala-nīlāmaṇi, **299**  
broadcast meaning of Caitanya's recitation, **179**  
instructed on mercy by Caitanya, **122**

- Rūpa Gosvāmī  
 quoted on Caitanya's mercy, 232  
 quoted on external motive, 65
- S**
- Śacī  
 as mother of Caitanya, **169**
- Sacrifices  
 as material enjoyment, 65
- Sahajiyās  
 as covert Māyāvādīs, 97
- Sahasra-vadana  
 as thousand-mouthed Śeṣa Nāga, **320**  
 cannot reach the limits of Caitanya's pastimes, 345
- Saṁsāre āsiyā prakṛti bhajiyā  
 quoted, 32
- Saṅgāt sañjāyate kāmaḥ  
 quoted, 97
- Saṅkirtana  
 Caitanya expands in different groups of, 145, 147  
 performed before Lord Jagannātha, **136**  
 Ratha-yātrā party described, **130-139**  
 resounds throughout three worlds, **138**
- Sannyāsi  
 afraid of money and women, 143  
 Caitanya not, **154**  
 expected to preach, 13  
 faulty behavior in widely advertised, 27  
 forbidden to see materialists, 13
- Śāntipura  
 saṅkirtana party from, **136**
- Sārvabhauma Bhaṭṭācārya  
 astonished by Caitanya's mercy, **144**  
 could see Caitanya's tricks, **141-142**  
 explains Caitanya's external anger, **212**
- Sāttvikas  
 described, **302-320**
- Satyabhāmā  
 as Kṛṣṇa proudest queen, **288**
- Satyarāja Khān  
 as saṅkirtana dancer, **135**  
 ordered by Caitanya to supply ropes, **341-344**
- Senses  
 uncontrolled lead to hell, 187
- Separation  
 of Kṛṣṇa from Vṛndāvana, 190  
 of lovers, **194-195**  
 song of from Kṛṣṇa, 169
- Śeṣa Nāga  
 Advaita's pastime as, **266**  
 as expansion of Śrī Baladeva, 20  
 ropes from Kulina-grāma the abode of, **343**  
 the Lord's ordinary necessities a transformation of, 20
- Śeṣaśāyi Viṣṇu  
 Caitanya's pastime as, **266**
- Śikṣāṣṭaka  
 quoted on cleansing the heart, 64
- Smārta-brāhmaṇas  
 beliefs of, 87
- Snāna-yātrā  
 dayitās care for Jagannātha from day of, 117
- Spiritual master  
 duty of to engage disciples, 242  
 mercy of, 123  
 should be seen from a distant place, 105
- Śrīmad-Bhāgavatam  
 cited as Capi-gītā, 227  
 cited on beauty of Kṛṣṇa, 107  
 cited on devotional service, 91  
 cited on material and spiritual worlds, 96  
 cited on Māyāvādīs, 31  
 cited on Rādhārāṇī's statement on Kṛṣṇa, **178**  
 describes Kṛṣṇa's dancing, **147**  
 quoted on chewing the chewed, 187  
 quoted on gopīs, **297**  
 quoted on Kṛṣṇa's qualities, **153**  
 quoted on lotus feet of Kṛṣṇa, 180  
 quoted on materialists, 90  
 quoted on nature of Absolute Truth, 95  
 quoted on saṅkirtana, **229-230**, 231  
 quoted on unclean heart, 64-65
- Śrī Gopāla  
 faints and is revived by Caitanya, **71-74**

- Śrī Govindānanda  
responded to Svarūpa Dāmodara's singing, **132**
- Śrīkānta  
as responsive *kīrtana* singer, **133**
- Śrī Kṣetra  
See: Jagannātha Puri
- Śrīmān Pañḍita  
responded to Śrīvāsa Ṭhākura's singing, **133**
- Śrī Rāma Pañḍita  
responded to Śrīvāsa Ṭhākura's singing, **133**
- Śrīvāsa Ṭhākura  
as charge of Svarūpa Dāmodara, **149-150**  
as chief performer of *saṅkīrtana*, **130, 132-133**  
ecstatic symptoms of, **333**  
enjoys mood of Nārada Muni, **321-326**  
sees Caitanya dancing, **159-160**
- Śrīvatarī svā-kathāḥ kṛṣṇāḥ  
verses quoted, 65
- Subhadrā  
ascends Ratha car, **125**  
as goddess of fortune, **163**  
watches Caitanya's dancing, **163**
- Śubhānanda  
drank foam from Caitanya's mouth, **167**  
responded to Śrīvāsa Ṭhākura's singing, **133**
- Śūdra  
Caitanya not, **154**
- Suffering  
of inhabitants of Vṛndāvana, **189-190**
- Sundarācalā  
See: Gundicā temple
- Supreme Lord  
as Absolute Truth, 20  
as son of Devakī, **152**  
dependent on love of devotees, **15**  
eternal existence of, 96  
mercy of, 123  
moves by personal will, **119**  
Ratha car moves by will of, **128**  
servant of servants of, 233  
understood by mercy, **122**
- Svalpam apy asya dharmasya  
quoted, 231
- Svarūpa Dāmodara  
absorbed in devotional service, **201**  
as chief performer of *saṅkīrtana*, **130, 131-132**  
as pure devotee of Vṛndāvana, **327**  
Caitanya liked loud chanting of, **70**  
describes Vṛndāvana's opulence, **328-332**  
discussion of Caitanya and on Herā-pañcamī, **278-283**  
discussion of Caitanya with, **200**  
in charge of devotees, **149-150**  
singing of, **168-169**  
understands Caitanya's recitation, **174, 179**
- Śvetāśvatara Upaniṣad  
quoted on faith, 20  
quoted on the Lord's potencies, 145
- T**
- Tadiyānam  
as worship of everything belonging to the Lord, 20-21
- Tān aharī dvīṣataḥ krūrāḥ  
verses quoted, 66
- Tantra-śāstra  
quoted on beauty of Kṛṣṇa, 107
- Tulasi  
as superintendent of the temple, **76**
- Tyaktvā deharī punar  
quoted, 196
- U**
- Uddhava  
instructs Rādhārāṇī in yoga, **183**
- Ujjvala-nīlāmaṇī  
quoted on anger, **300-301**  
quoted on *kīla-kiñcita-bhāva*, **306, 309**  
quoted on *kuttamita*, **318**  
quoted on left- and right-wing gopis, **299**

*Upadeśāmṛta*  
quoted on intimate relationships, 97

## V

*Vadanti tat tattva-vidas*  
verses quoted, 95

*Vaiṣṇavas*  
assembled like clouds, 137  
Gauḍīya, strictly observe *paramparā* system, 60-61  
Gauḍīya, subordinate to Svarūpa-Dāmodara Gosvāmī, 60-61  
satisfied to see food offered to Deity, 242  
nonenviousness characteristic of, 235

*Vaiśya*  
Caitanya not, 154  
*dayitā* not, 117

*Vakrēvara Pañcīta*  
as *sāṅkirtana* dancer, 131, 135

*Vallabha Sena*  
as responsive *kirtana* singer, 133

*Vāmā*  
as left-wing gopīs, 299

*Vānaprastha*  
Caitanya not, 154

*Variety, spiritual*  
explained, 96

*Vāsudeva Ghosh*  
as responsive *kirtana* singer, 133, 135

*Vetasī*  
Rādhārāṇī desires to return to place under tree, 173

*Vilāsa*  
pastimes exemplifying, 312-314

*Viṣṇudāsa*  
as responsive *kirtana* singer, 134

*Viṣṇu Purāna*  
quoted on Kṛṣṇa's qualities, 151

*Viśvanātha Cakravartī Ṭhākura*  
as author of *Gurv-aṣṭaka*, 242

*Vrajabhūmi*  
See: Vṛndāvana

*Vrajendra-nandana yei*  
quoted, 232

*Vṛndāvana*  
as worshipable as Kṛṣṇa, 20  
compared with Gungīcā, 171-172  
description of, 177  
everything fully Kṛṣṇa conscious in, 186  
forgotten by Kṛṣṇa, 188  
in pastimes of, gopīs only assistants, 281  
Kṛṣṇa anxious to return to, 199  
Kṛṣṇa controlled by residents of, 192-193  
Kṛṣṇa indebted to residents of, 191  
Kṛṣṇa as life and soul of, 190  
motion of people like dancing in, 330  
opulence of described, 328-332  
opulence of Dvārakā and Vaikunṭha compared to, 328  
parakiya-rasa related to, 126  
pastimes of performed by Caitanya, 260  
pure devotees leave, 197  
pure Kṛṣṇa consciousness in, 181  
*rāsa-lilā* as pastime at, 146  
Ratha-yātrā gardens resemble, 127  
speech of people sounds like music in, 330

*Vṛndāvanarī parityajya padam*  
quoted, 192

*Vṛṣṇi*  
Kṛṣṇa light of dynasty of, 152

*Vyabhicāri-bhāvas*  
listed, 302-303

## W

*Women*  
behavior of captivated class of, 293  
behavior of intermediate class of, 292  
behavior of restless, 292  
behavior of sober, 291  
behavior of when neglected, 287  
Caitanya strict in dealings with, 298  
intimate relations with dangerous, 211  
kings interested in, 143  
three types of experiencing jealous anger, 290-292

- World, material  
 devotional service transports one from,  
   122-123  
 exists outside of spiritual sky, 90  
*parakiya-rasa* in, 126
- World, spiritual  
 devotees desire elevation to, 186  
 devotional service transports one to,  
   122-123  
 one can see, through Vedic literature,  
   90  
*parakiya-rasa* in, 126
- Worship  
 of Deity same as direct service, 183  
 of everything that is connected to the  
   Lord, 20-21  
 regulative principles of overruled, **104**
- Y**
- Yadu dynasty  
 enemies of killed, **197**
- Yadu dynasty  
 Kṛṣṇa guide of, **153**  
 Kṛṣṇa's opulence maintained for  
   satisfaction of, **198**  
*Yajñaiḥ saṅkirtana-prāyair*  
   quoted, 231
- Yamunā  
 forgotten by Kṛṣṇa, **188**  
 Ratha-yātrā path resembles bank of  
   **127**
- Yaśodā  
 suffering in separation from Kṛṣṇa,  
   **189**
- Yasya deve parā bhaktir  
 verses quoted, 20
- Yat-kārunya-kaṭākṣa-vaibhava-vatām  
 quoted, 35
- Yoga  
 as ludicrous, 185  
 mystic, causes irritation to the heart, 66  
 not liked by gopis, **185**  
 pure devotees transcendental to, 184

## The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic Institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaishnava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets*.

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred āśramas, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the *Gurukula* school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

*(continued from front flap)*

*Madhya-līlā* (the middle period), the longest of the three, is a detailed narration of Śrī Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. Finally, *Antya-līlā* (the final period) concerns the last eighteen years of Caitanya Mahāprabhu's manifest presence, spent in semiseclusion in Jagannātha Puri, Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western.

Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Śrī Caitanya-caritāmṛta*, was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmī, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

The English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished scholar and teacher of Indian religious and philosophical thought. He himself is a disciplic descendant of Śrī Caitanya, and his intimate familiarity with the precepts of Caitanya Mahāprabhu eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon Śrī Caitanya's precepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

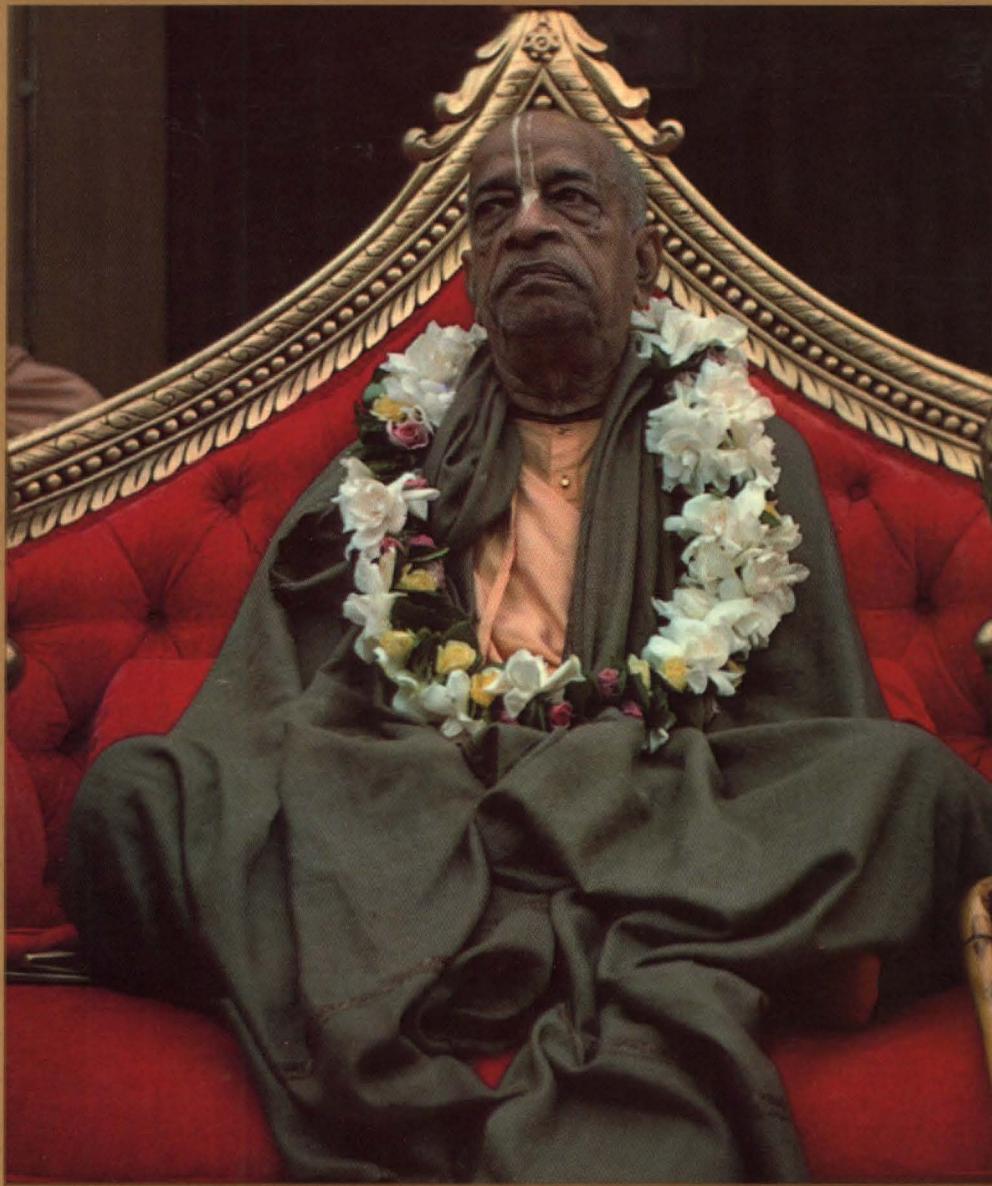
The entire text, with commentary, presented in seventeen lavishly illustrated volumes by the Bhaktivedanta Book Trust, represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

MADHYA-LĪLĀ

Volume 5

# ŚRI CAITANYA- CARITĀMṛTA

*The  
Pastimes of  
Lord Caitanya  
Mahāprabhu*



HIS DIVINE GRACE

A.C. Bhaktivedanta  
Swami  
Prabhupāda

Śri Caitanya-caritāmṛta is the authorized work on the life and teachings of Śri Kṛṣṇa Caitanya—the philosopher, saint, spiritual preceptor, mystic and divine incarnation who pioneered a great social and religious movement in Sixteenth Century India. His teachings, which embody the highest philosophical and theological truths, have affected centuries of religious and philosophical thinkers until the present day.

This translation and commentary on the original Bengali text is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda (pictured above), the world's most distinguished scholar and teacher of Indian thought and culture and author of the best-selling *Bhagavad-gītā As It Is*. This translation of Śri Caitanya-caritāmṛta represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.



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