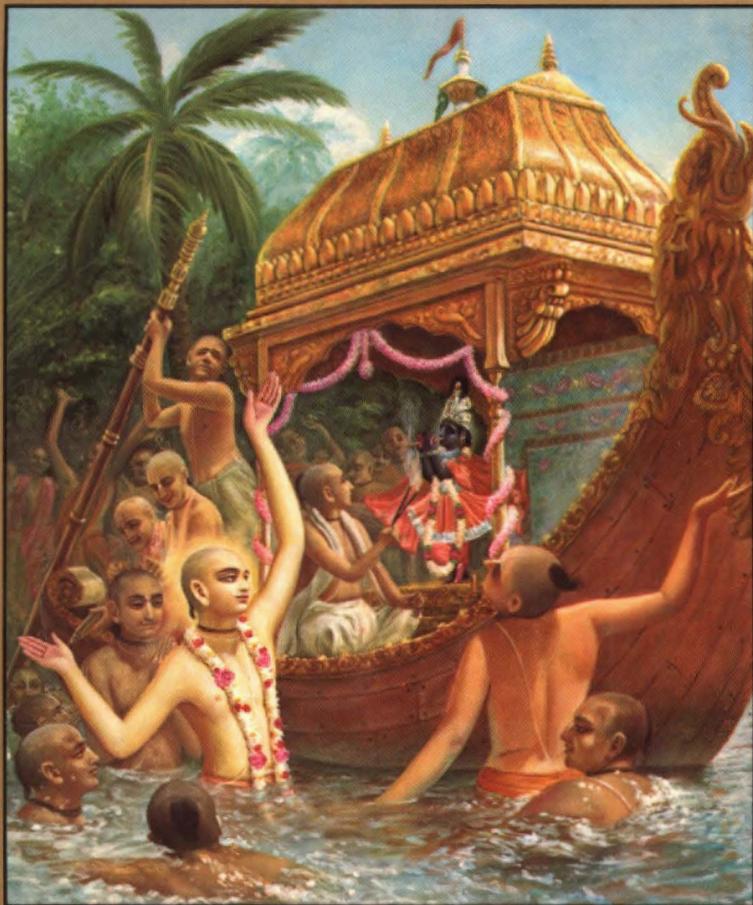


The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA-CARITĀMṛTA

ANTYA-LILĀ Volume 3



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 sāṅkirtana movement and his civil disobedience against the repression of the Mohammedan government.

(continued on back flap)

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of Kṛṣṇadāsa Kavirāja Gosvāmī

Antya-lilā
Volume Three

“The Ecstasy of the Lord and His Devotees”

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

by

HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

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**International Society for Krishna Consciousness
3764 Watseka Avenue
Los Angeles, California 90034**

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Library of Congress Catalogue Card Number: 73-93206
International Standard Book Number: 0-912776-74-9

First printing, 1975: 20,000 copies

Printed in the United States of America

Contents

Introduction	vi	
Chapter 7	The Meeting of Śrī Caitanya Mahāprabhu and Vallabha Bhaṭṭa	1
Chapter 8	Rāmacandra Puri Criticizes the Lord	83
Chapter 9	The Deliverance of Gopinātha Paṭṭanāyaka	131
Chapter 10	Śrī Caitanya Mahāprabhu Accepts Prasāda from the Devotees	203
References	275	
Glossary	277	
Bengali Pronunciation Guide	281	
Index of Bengali and Sanskrit Verses	283	
General Index	299	
The Author	311	

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 Śaṅkarites, Buddhists and Muslims, and incorporates their many thousands of followers and disciples into his own burgeoning numbers. A dramatic account of Caitanya Mahāprabhu's miraculous activities at the giant Jagannātha Cart Festival in Orissa is also included in this section.

Antya-lilā concerns the last eighteen years of Śrī Caitanya's manifest presence, spent in semiseclusion near the famous Jagannātha temple at Jagannātha Purī in Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western. Śrī Caitanya's perpetual and ever-increasing religious beatitude, graphically described in the eyewitness accounts of 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-maṅgala* by Locana dāsa Ṭhākura and *Caitanya-bhāgavata*. This latter text, a work by Vṛndāvana dāsa Ṭhākura, who was then considered the principal authority on Śrī Caitanya's life, was highly revered. While composing his important work, Vṛndāvana dāsa, fearing that it would become too voluminous, avoided elaborately describing many of the events of Śrī Caitanya's life, particularly the later ones. Anxious to hear of these later pastimes, the devotees of Vṛndāvana requested Kṛṣṇadāsa Kavirāja Gosvāmī, whom they respected as a great saint, to compose a book to narrate these

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.

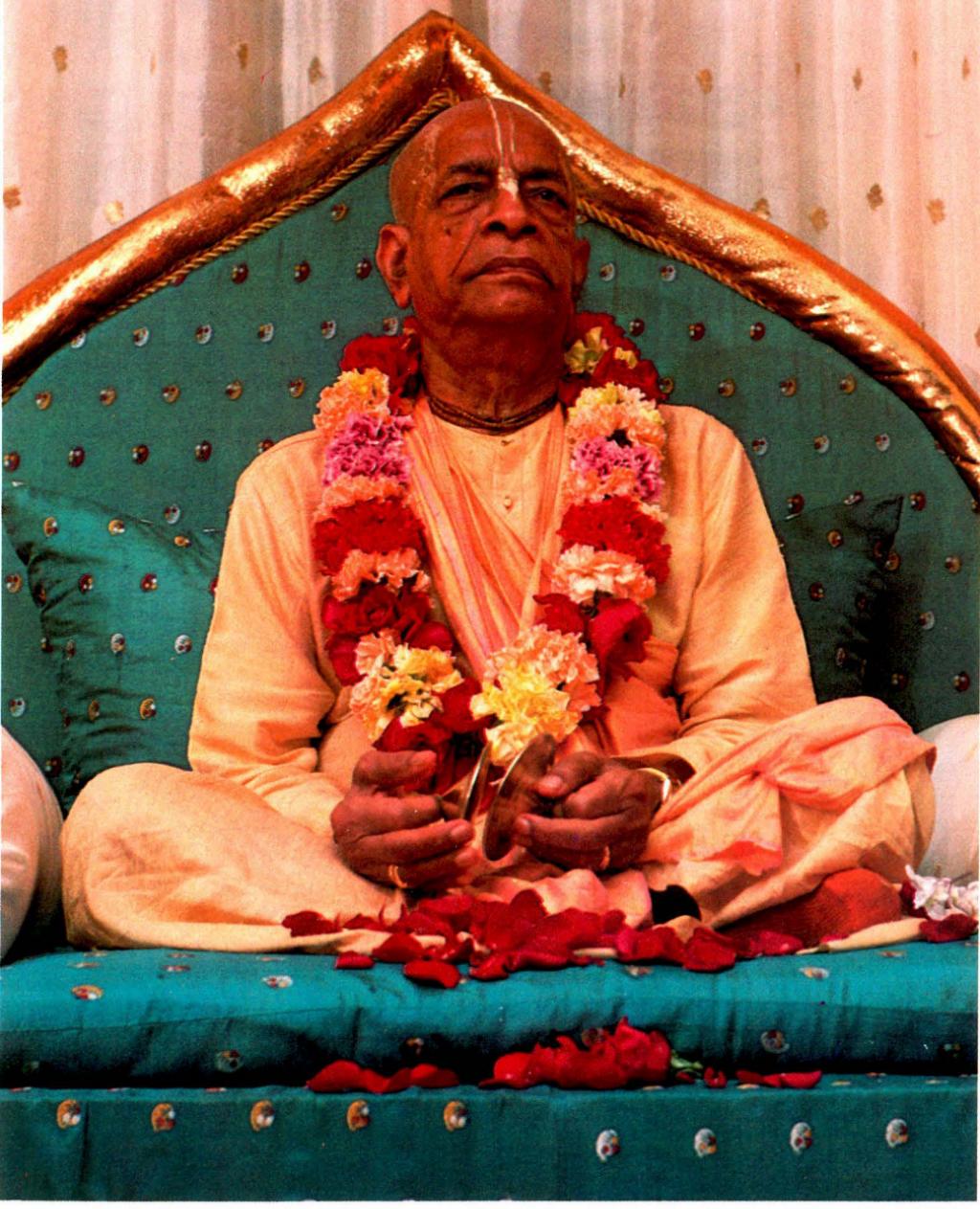
He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a 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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The temple of Jagannātha Purī in Orissa, where Śrī Caitanya Mahāprabhu resided during the last eighteen years of His manifest presence in this world.



Narendra-sarovara, the celebrated lake in the garden near Jagannātha Purī, where Lord Govinda performed His water pastimes with all the devotees. (p.221)



The gate to the Gundica temple, where the goddess of fortune arrests the servants of Lord Jagannâtha during the Herâ-pañcamî festival.



LEFT: The *samādhi* tomb of Śrīla Narottama dāsa Ṭhākura, the successor of Krṣṇadāsa Kavirāja Gosvāmī and a famous Vaisnava poet.



RIGHT: The *samādhi* tomb of Śrīla Viśvanātha Cakravartī Ṭhākura, the successor of Narottama dāsa Ṭhākura and the author of many important commentaries on Vaiṣṇava literature.



The *bhajana-kuṭī* of Śrīla Raghunātha dāsa Gosvāmī at Śrī Rādhā-kuṇḍa in Vṛndāvana.



The original Deities and *samādhi* tomb of Śrila Rāghava Pañdita in the village of Pānihāti, West Bengal.

PLATE ONE

"When Uddhava was sent by Kṛṣṇa to see the condition of the gopīs in Vṛndāvana, he stayed there for a few months in their association and always talked with them about Kṛṣṇa. Although this greatly pleased the gopīs and other residents of Vrajabhūmi, Vṛndāvana, Uddhava saw that the gopīs were severely afflicted by their separation from Kṛṣṇa. Their hearts were so disturbed that their minds were sometimes deranged. Observing the unalloyed devotion and love of the gopīs for Kṛṣṇa, Uddhava desired to become a creeper, a blade of grass or an herb in Vṛndāvana so that sometimes the gopīs would trample him and he would receive the dust of their lotus feet on his head." (pp.26-27)



PLATE TWO

"One day Rāmacandra Purī came in the morning to the abode of Śrī Caitanya Mahāprabhu. Seeing many ants, he said something to criticize the Lord. 'Last night there was sugar candy here,' he said. 'Therefore ants are wandering about. Alas, this renounced *sannyāsī* is attached to such sense gratification.' After speaking in this way, he got up and left. Śrī Caitanya Mahāprabhu had heard rumors about Rāmacandra Purī's blasphemy. Now He directly heard his fanciful accusations. Ants generally crawl about here, there and everywhere, but Rāmacandra Purī, looking for imaginary faults, criticized Śrī Caitanya Mahāprabhu by alleging that there had been sweetmeats in His room." (pp.106-107)



PLATE THREE

"Boarding a boat in the waters of Narendra-sarovara, Lord Govinda performed His water pastimes with all the devotees. Then Śrī Caitanya Mahāprabhu arrived with His personal associates to see the jubilant pastimes of Lord Jagannātha in the Narendra-sarovara. At the same time, all the devotees from Bengal arrived at the lake and had a great meeting with the Lord. Because of the pastimes in the water, there was great jubilation on the shore, with music, singing, chanting, dancing and tumultuous crying. The chanting and crying of the Gaudiya Vaiṣṇavas mixed and created a tumultuous sound vibration that filled the entire universe. Śrī Caitanya Mahāprabhu entered the water with His devotees and began His pastimes with them in great jubilation." (pp.221-224)

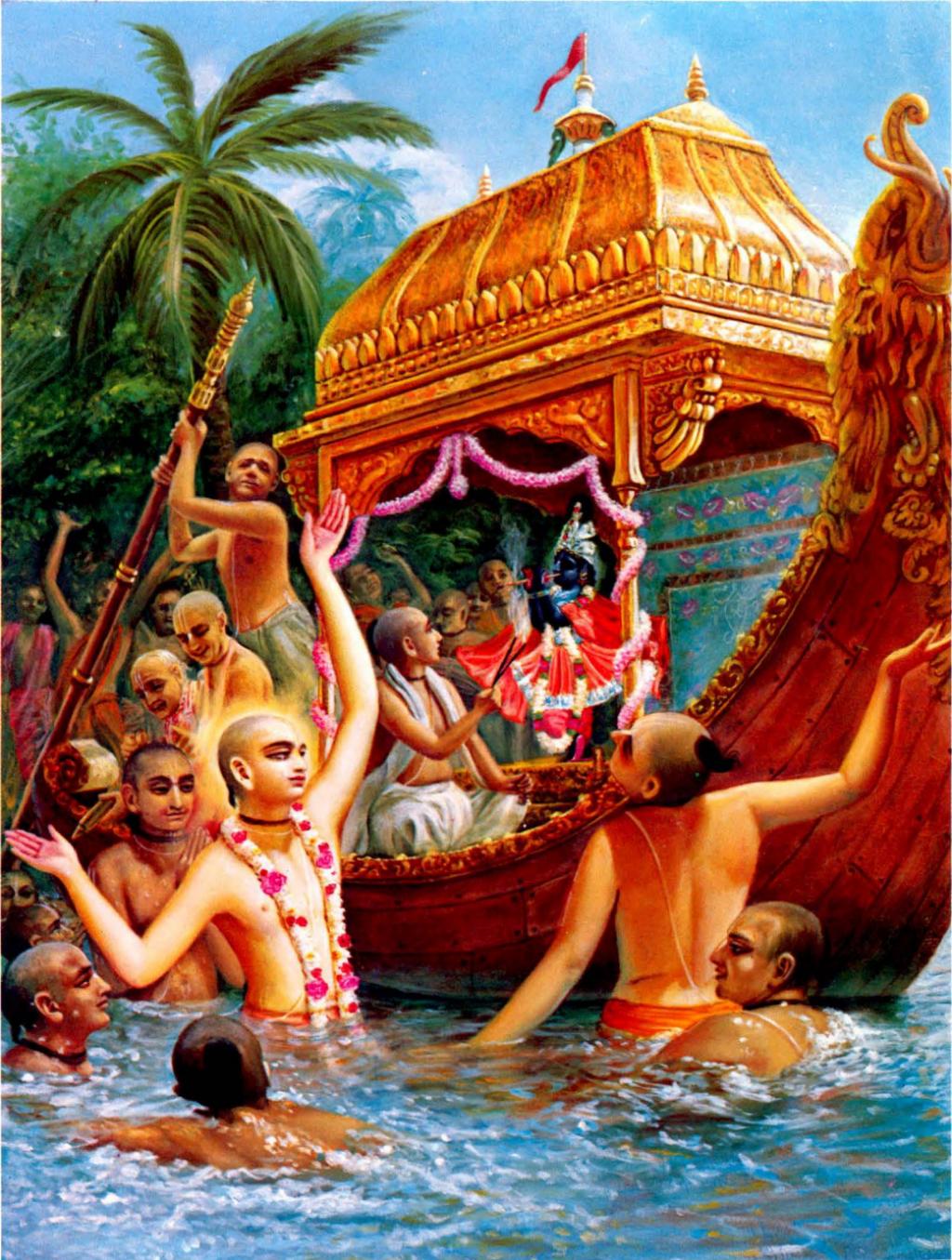


PLATE FOUR

"After performing *kirtana* with His personal associates, Śrī Caitanya Mahāprabhu took *prasāda* with all of them and then asked them to return to their dwellings and take rest." (pp.238)

The details of the Lord's picnic (as given in *Madhya-lilā*, Chapter 12, verses 152-202) are as follows: "In the garden, Śrī Caitanya Mahāprabhu sat down with the other devotees. Vāṇīnātha Rāya then came in and brought all kinds of *mahā-prasāda*. Both Kāśī Miśra and Tulasī, the superintendent of the Guṇḍicā 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. Since Lord Śrī Caitanya Mahāprabhu is omniscient, He knew that type of preparation each person liked. He therefore had Svarūpa Dāmodara deliver these preparations to their full satisfaction. 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. Śrī Advaita Ācārya and Nityā-nanda Prabhu sat side by side, and when *prasāda* was being distributed, They both engaged in a type of mock fighting."



PLATE FIVE

"The chanting made a tumultuous roar that filled the sky. All the inhabitants of Jagannātha Purī came to see the *kirtana*. Due to the forceful vibration of *kirtana*, the entire world began trembling. When everyone chanted the holy name, they made a tumultuous sound. In this way the Lord had congregational chanting performed for some time, and then He Himself desired to dance. The seven groups began chanting and beating their drums in seven directions, and Śrī Caitanya Mahāprabhu began dancing in the center in great ecstatic love. People all around Him floated in the water of His tears. Raising His two arms, the Lord said, 'Chant! Chant!' Floating in transcendental bliss, the people responded by chanting the holy name of Hari." (pp.230-233)



प्राद्युत देव

PLATE SIX

"It was a steady, long-standing rule that Śrī Caitanya Mahāprabhu would lie down to rest after lunch and Govinda would come to massage His legs. Then Govinda would honor the remnants of food left by Śrī Caitanya Mahāprabhu. This time when the Lord lay down, He occupied the entire doorway. Govinda could not enter the room, and therefore he made the following request. 'Kindly turn on one side. Let me pass to enter the room.' However, the Lord replied, 'I don't have the strength to move My body.' Govinda made his request again and again, but the Lord replied, 'I cannot move My body.' Govinda repeatedly requested, 'I want to massage Your legs,' but the Lord said, 'Do it or don't do it. It depends upon your mind.' Then Govinda spread the Lord's wrapper over the Lord's body and in this way entered the room by crossing over Him." (pp.239-241)



PLATE SEVEN

"Accompanied by His personal associates, Śrī Caitanya Mahāprabhu washed and swept the Guṇḍicā temple, cleansing it as usual. The Lord danced and chanted and then enjoyed a picnic in the garden as He had done before. As previously, He danced in front of the Jagannātha car and observed the festival of Herā-pañcamī." (pp.247-248)

The details of the Herā-pañcamī festival (as given in *Madhya-lilā*, Chapter 14, verses 106-135) are as follows: "The 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 arrives at the main gate of the temple accompanied by many members of her family, all of whom exhibit uncommon opulence. When the procession arrives, the maidservants of the goddess of fortune begin to arrest all the principal servants of Lord Jagannātha. The maidservants bind the servants of Jagannātha, handcuff them, and make them fall down at the lotus feet of the goddess of fortune. 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."



PLATE EIGHT

"Govinda kept accumulating the food, and soon it filled a corner of the room. There was quite enough to feed at least a hundred people. All the devotees asked Govinda with great eagerness, 'Have you given Śrī Caitanya Mahāprabhu the *prasāda* brought to me?' When the devotees questioned Govinda, he had to tell them lies. Therefore one day he spoke to the Lord in disappointment, 'Many respectable devotees, headed by Advaita Ācārya, make a great endeavor to entrust me with varieties of food for You. You do not eat it, but they ask me again and again. How long shall I go on cheating them? How shall I be freed from this responsibility?' Śrī Caitanya Mahāprabhu replied, 'Why are you so foolishly unhappy? Bring here to Me whatever they have given you.' Śrī Caitanya Mahāprabhu sat down to eat. Then Govinda offered Him the preparations one after another, and as he did so he spoke the name of the person who had given each one. In this way, Govinda gave everyone's name as he put the food before the Lord. Being very satisfied, the Lord began to eat it all. The hard sweets made of coconut, *mukutā nārikela*, the sweet-balls, the many kinds of sweet drinks and all the other preparations were at least a month old, but although they were old, they had not become tasteless or stale. Indeed, they had all stayed fresh. That is the mercy of Śrī Caitanya Mahāprabhu. Within a very short time, Śrī Caitanya Mahāprabhu ate enough for a hundred people. Then He asked Govinda, 'Is there anything more left?' Govinda replied, 'Now there are only the bags of Rāghava.' The Lord said, 'Let them remain today. I shall see them later.' The next day, while taking His lunch in a secluded place, Śrī Caitanya Mahāprabhu opened the bags of Rāghava and inspected their contents one after another. He tasted a little of everything they contained and praised it for all its flavor and aroma." (pp.250-259)



CHAPTER 7

The Meeting of Śrī Caitanya Mahāprabhu and Vallabha Bhaṭṭa

The following summary of Chapter Seven is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. In this chapter, Lord Śrī Caitanya Mahāprabhu's meeting with Vallabha Bhaṭṭa is described. There was some joking behavior between these two personalities, and finally Śrī Caitanya Mahāprabhu corrected Vallabha Bhaṭṭa and sympathetically accepted an invitation from him. Before this, Śrī Caitanya Mahāprabhu saw that Vallabha Bhaṭṭa was greatly attached to Gadādhara Paṇḍita. Therefore He acted as if displeased with Gadādhara Paṇḍita. Later, when Vallabha Bhaṭṭa became intimately connected with the Lord, the Lord advised him to take instructions from Gadādhara Paṇḍita. Thus the Lord expressed His feelings of love for Gadādhara Paṇḍita.

TEXT 1

চৈতন্যচরণান্তেজমকরন্তলিহো ভজে ।
যেষাং প্রসাদমাত্রেণ পামরোহপ্যমরো ভবেৎ ॥১॥

caitanya-caraṇāmbhoja-
makaranda-liḥo bhaje
yeṣāṁ prasāda-mātreṇa
pāmaro 'py amaro bhavet

SYNONYMS

caitanya—of Śrī Caitanya Mahāprabhu; *caraṇa-ambhoja*—at the lotus feet; *makaranda*—the honey; *liḥaḥ*—unto those engaged in licking; *bhaje*—I offer my obeisances; *yeṣām*—of whom; *prasāda-mātreṇa*—simply by the mercy; *pāmarah*—a fallen soul; *api*—even; *amarah*—liberated; *bhavet*—becomes.

TRANSLATION

Let me offer my respectful obeisances unto the devotees of Śrī Caitanya Mahāprabhu. Simply by the causeless mercy of the devotees engaged in licking honey from His lotus feet, even a fallen soul becomes eternally liberated.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
অগুরূপেভচন্দ্র জয় গৌরভক্তব্যন্দ ॥ ২ ॥

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

SYNONYMS

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

TRANSLATION

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

TEXT 3

বর্ষান্তরে যত গৌড়ের ভক্তগণ আইলা ।
পূর্ববৎ মহাপ্রভু সবারে মিলিলা ॥ ৩ ॥

*varṣāntare yata gaudera bhakta-gaṇa āīlā
pūrvavat mahāprabhu sabāre mililā*

SYNONYMS

varṣa-antare—the next year; *yata*—all; *gaudera*—of Bengal; *bhakta-gaṇa*—devotees; *āīlā*—came; *pūrvavat*—as previously; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sabāre* *mililā*—met every one of them.

TRANSLATION

The next year, all the devotees of Bengal went to visit Śrī Caitanya Mahāprabhu, and as previously, the Lord met each and every one of them.

TEXT 4

এইমত বিলাস প্রভুর ভক্তগণ লঞ্চি ।
হেলকালে বল্লভ-ভট্ট গিলিল আসিলা ॥ ৪ ॥

*ei-mata vilāsa prabhura bhakta-gaṇa lañā
hena-kāle vallabha-bhaṭṭa milila āsiyā*

SYNONYMS

ei-mata—in this way; *vilāsa*—pastimes; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇa lañā*—with His devotees; *hena-kāle*—at this time; *vallabha-bhaṭṭa*—the greatly learned scholar named Vallabha Bhaṭṭa; *milila*—met; *āsiyā*—coming.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu performed His pastimes with His devotees. Then a learned scholar named Vallabha Bhaṭṭa went to Jagannātha Puri to meet the Lord.

PURPORT

For a description of Vallabha Bhaṭṭa, one may refer to the *Madhya-lilā*, Chapter Nineteen, text 61.

TEXT 5

ଆସିଲା ବନ୍ଦିଲ ଭଟ୍ଟ ପ୍ରଭୁର ଚରଣେ ।
ପ୍ରଭୁ ‘ଭାଗବତବୁଦ୍ଧେ’ କୈଲା ଆଲିଙ୍ଗନେ ॥ ୫ ॥

*āsiyā vandila bhaṭṭa prabhura caraṇe
prabhu ‘bhāgavata-buddhye’ kailā āliṅgane*

SYNONYMS

āsiyā—coming; *vandila*—offered obeisances; *bhaṭṭa*—Vallabha Bhaṭṭa; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *prabhu*—Śrī Caitanya Mahāprabhu; *bhāgavata-buddhye*—accepting him as a great devotee; *kailā āliṅgane*—embraced.

TRANSLATION

When Vallabha Bhaṭṭa arrived, he offered his obeisances at the lotus feet of the Lord. Accepting him as a great devotee, the Lord embraced him.

TEXT 6

ମାତ୍ର କରି’ ପ୍ରଭୁ ତାରେ ନିକଟେ ବସାଇଲା ।
ବିନୟ କରିଯା ଭଟ୍ଟ କହିତେ ଜାଗିଲା ॥ ୬ ॥

*mānya kari' prabhu tāre nikate vasālā
vinaya kariyā bhaṭṭa kahite lāgilā*

SYNONYMS

mānya kari'—with great respect; *prabhu*—Śrī Caitanya Mahāprabhu; *tāre*—him; *nikate*—near; *vasālā*—seated; *vinaya kariyā*—with great humility; *bhaṭṭa*—Vallabha Bhaṭṭa; *kahite lāgilā*—began to speak.

TRANSLATION

With great respect, Śrī Caitanya Mahāprabhu seated Vallabha Bhaṭṭa near Him. Then Vallabha Bhaṭṭa very humbly began to speak.

TEXT 7

“বহুদিন মনোরথ তোমা’ দেখিবারে ।
জগন্নাথ পূর্ণকৈলা, দেখিলুঁ তোমারে ॥ ৭ ॥

*“bahu-dina manoratha tomā’ dekhibāre
jagannātha pūrṇa kailā, dekhiluṇ tomāre*

SYNONYMS

bahu-dina—for a long time; *manoratha*—my desire; *tomā’ dekhibāre*—to see You; *jagannātha*—Lord Jagannātha; *pūrṇa kailā*—has fulfilled; *dekhiluṇ tomāre*—I have seen You.

TRANSLATION

“For a long time,” he said, “I have desired to see You, my Lord. Now Lord Jagannātha has fulfilled this desire; therefore I am seeing You.

TEXT 8

তোমার দর্শন যে পায় সেই ভাগ্যবান् ।
তোমাকে দেখিয়ে,—যেন সাক্ষাত ভগবান् ॥ ৮ ॥

*tomāra darśana ye pāya sei bhāgyavān
tomāke dekhiye, —yena sāksāt bhagavān*

SYNONYMS

tomāra darśana—Your audience; *ye pāya*—anyone who gets; *sei*—he; *bhāgyavān*—very fortunate; *tomāke dekhiye*—I see You; *yena*—as if; *sāksāt* *bhagavān*—directly the Supreme Personality of Godhead.

TRANSLATION

“One who receives Your audience is fortunate indeed, for You are the Supreme Personality of Godhead Himself.

TEXT 9

তোমারে যে শ্মরণ করে, সে হয় পবিত্র ।
দর্শনে পবিত্র হবে,—ইথে কি বিচিত্র ? ॥ ৯ ॥

*tomāre ye smaraṇa kare, se haya pavitra
darśane pavitra habe, —ithe ki vicitra?*

SYNONYMS

tomāre—You; *ye*—anyone who; *smaraṇa kahe*—remembers; *se*—he; *haya*—becomes; *pavitra*—purified; *darśane*—by seeing; *pavitra*—purified; *habe*—will be; *ithe*—in this; *ki vicitra*—what astonishment.

TRANSLATION

“Since one who remembers You is purified, why should it be astonishing that one becomes purified by seeing You?

TEXT 10

যেষাং সংশ্রণাং পুংসাং সন্ধঃ শুধ্যত্ব বৈ গৃহাঃ ।
কিং পুনর্দৰ্শনস্পর্শপাদশৌচাসনাদিভিঃ ॥ ১০ ॥

*yeṣāṁ saṁśraṇāt puruṣān
sadyah śuddhyanti vai gṛhāḥ
kim punar darśana-sparśa-
pāda-śauca-ādibhiḥ*

SYNONYMS

yeṣām—of whom; *saṁśraṇāt*—by remembrance; *puruṣām*—of persons; *sadyah*—immediately; *śuddhyanti*—become purified; *vai*—certainly; *gṛhāḥ*—the houses; *kim punah*—what to speak of; *darśana*—by seeing; *sparśa*—touching; *pāda-śauca*—washing the feet; *āsana-ādibhiḥ*—by offering a seat and so on.

TRANSLATION

“‘One can immediately purify his entire house simply by remembering exalted personalities, to say nothing of directly seeing them, touching their lotus feet, washing their feet or offering them places to sit.’

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (1.19.33).

TEXT 11

কলিকালের ধর্ম—কৃষ্ণনাম-সঙ্কীর্তন ।
কৃষ্ণ-শক্তি বিনা নহে তার প্রবর্তন ॥ ১১ ॥

kali-kālera dharma—*kṛṣṇa-nāma-saṅkirtana*
kṛṣṇa-śakti vinā nahe tāra pravartana

SYNONYMS

kali-kālera—of this age of Kali; *dharma*—the duty; *kṛṣṇa-nāma-saṅkirtana*—chanting the holy name of Lord Kṛṣṇa; *kṛṣṇa-śakti* *vinā*—without being empowered by Lord Kṛṣṇa; *nahe*—is not; *tāra*—of that; *pravartana*—propagation.

TRANSLATION

“The fundamental religious system in the age of Kali is the chanting of the holy name of Kṛṣṇa. Unless empowered by Kṛṣṇa, one cannot propagate the saṅkirtana movement.

TEXT 12

তাহা প্রবর্তাইলা তুমি,—এই ত ‘প্রমাণ’ ।
কৃষ্ণশক্তি ধর তুমি,—ইথে নাহি আন ॥ ১২ ॥

tāhā pravartāilā tumi, —*ei ta ‘pramāṇa’*
kṛṣṇa-śakti dhara tumi, —*ithe nāhi āna*

SYNONYMS

tāhā—that; *pravartāilā*—have propagated; *tumi*—You; *ei*—this; *ta*—certainly; *pramāṇa*—evidence; *kṛṣṇa-śakti*—the energy of Kṛṣṇa; *dhara*—bear; *tumi*—You; *ithe nāhi āna*—there is no question about it.

TRANSLATION

“You have spread the saṅkirtana movement of Kṛṣṇa consciousness. Therefore it is evident that You have been empowered by Lord Kṛṣṇa. There is no question about it.

PURPORT

Śrī Madhvācārya has brought our attention to this quotation from the *Nārāyaṇa-saṁhitā*:

*dvāparīyair janair viṣṇuh
pañcarātraiś ca kevalaiḥ
kalau tu nāma-mātreṇa
pūjyate bhagavān hariḥ*

"In the Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping opulently according to the *pāñcarātrikī* system, but in the age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting His holy name." Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that unless one is directly empowered by the causeless mercy of Kṛṣṇa, one cannot become the spiritual master of the entire world (*jagad-guru*). One cannot become an ācārya simply by mental speculation. The true ācārya presents Kṛṣṇa to everyone by preaching the holy name of the Lord throughout the world. Thus the conditioned souls, purified by chanting the holy name, are liberated from the blazing fire of material existence. In this way, spiritual benefit grows increasingly full, like the waxing moon in the sky. The true ācārya, the spiritual master of the entire world, must be considered an incarnation of Kṛṣṇa's mercy. Indeed, he is personally embracing Kṛṣṇa. He is therefore the spiritual master of all the *varṇas* (*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*) and all the *āśramas* (*brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*). Since he is understood to be the most advanced devotee, he is called *paramahārīṣa-ṭhākura*. Ṭhākura is a title of honor offered to the *paramahārīṣa*. Therefore one who acts as an ācārya, directly presenting Lord Kṛṣṇa by spreading His name and fame, is also to be called *paramahārīṣa-ṭhākura*.

TEXT 13

জগতে করিলা তুঃ কৃষ্ণনাম প্রকাশে ।
যেই তোমা দেখে, সেই কৃষ্ণপ্রেমে ভাসে ॥ ১৩ ॥

*jagate karilā tumi kṛṣṇa-nāma prakāśe
yei tomā dekhe, sei kṛṣṇa-preme bhāse*

SYNONYMS

jagate—throughout the entire world; *karilā*—have done; *tumi*—You; *kṛṣṇa-nāma prakāśe*—manifestation of the holy name of Lord Kṛṣṇa; *yei*—anyone who; *tomā dekhe*—sees You; *sei*—he; *kṛṣṇa-preme*—in ecstatic love of Kṛṣṇa; *bhāse*—floats.

TRANSLATION

"You have manifested the holy name of Kṛṣṇa throughout the entire world. Anyone who sees You is immediately absorbed in ecstatic love of Kṛṣṇa."

TEXT 14

প্ৰেম-পৱকাশ নহে কৃষ্ণশক্তি বিনে ।
 ‘কৃষ্ণ’—এক প্ৰেমদাতা, শাস্ত্ৰ-প্ৰমাণে ॥ ১৪ ॥

*prema-parakāśa nahe kṛṣṇa-śakti vine
 ‘kṛṣṇa’—eka prema-dātā, śāstra-pramāṇe*

SYNONYMS

prema—of ecstatic love of Kṛṣṇa; *parakāśa*—manifestation; *nahe*—cannot be; *kṛṣṇa-śakti vine*—without the power of Kṛṣṇa; *kṛṣṇa*—Lord Kṛṣṇa; *eka*—the only one; *prema-dātā*—giver of *prema*; *śāstra-pramāṇe*—the verdict of all revealed scriptures.

TRANSLATION

“Without being especially empowered by Kṛṣṇa, one cannot manifest ecstatic love of Kṛṣṇa, for Kṛṣṇa is the only one who gives ecstatic love. That is the verdict of all revealed scriptures.

TEXT 15

সন্তবতাৰা বহুঃ পুঁকৰনাভস্ত সৰ্বতোভজ্ঞাঃ ।
 কৃষ্ণাদগ্নঃ কেৱা লতাস্থপি প্ৰেমদো ভবতি ॥” ১৫ ॥

*santv avatārā bahavaḥ
 puṣkara-nābhasya sarvato-bhadrāḥ
 kṛṣṇād anyāḥ ko vā latāsv
 api premado bhavati”*

SYNONYMS

santu—let there be; *avatārāḥ*—incarnations; *bahavaḥ*—many; *puṣkara-nābhasya*—of the Lord, from whose navel grows a lotus flower; *sarvataḥ-bhadrāḥ*—completely auspicious; *kṛṣṇāt*—than Lord Kṛṣṇa; *anyāḥ*—other; *kaḥ vā*—who possibly; *latāsu*—on the surrendered souls; *api*—also; *prema-dah*—the bestower of love; *bhavati*—is.

TRANSLATION

“‘There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Śrī Kṛṣṇa can bestow love of God upon the surrendered souls?’”

PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura. It is found in the *Laghu-bhāgavatāmrta* (1.5.37).

TEXT 16

**মহাপ্রভু কহে—“শুন, ভট্ট মহামতি ।
মায়াবাদী সন্ন্যাসী আমি, না জানি কৃষ্ণভক্তি ॥ ১৬ ॥**

*mahāprabhu kahe — “śuna, bhaṭṭa mahā-mati
māyāvādī sannyāsī āmi, nā jāni kṛṣṇa-bhakti*

SYNONYMS

mahāprabhu kahe—Śrī Caitanya Mahāprabhu replied; *śuna*—please hear; *bhaṭṭa*—My dear Vallabha Bhaṭṭa; *mahā-mati*—learned scholar; *māyāvādī*—in the Māyāvāda school; *sannyāsī*—*sannyāsī*; *āmi*—I; *nā jāni*—I do not know; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “My dear Vallabha Bhaṭṭa, you are a learned scholar. Kindly listen to Me. I am a sannyāsī of the Māyāvāda school. Therefore I have no chance of knowing what kṛṣṇa-bhakti is.

TEXT 17

**অদ্বিতাচার্য-গোসাঙ্গি—‘সাক্ষাত ইশ্঵র’ ।
তাঁর সঙ্গে আমার মন হইল নির্মল ॥ ১৭ ॥**

advaitācārya-gosāñgi—‘sākṣāt iśvara’
tāṅra saṅge āmāra mana ha-ila nirmala

SYNONYMS

advaita-ācārya-gosāñgi—Advaita Ācārya; *sākṣāt iśvara*—directly the Supreme Personality of Godhead; *tāṅra saṅge*—by His association; *āmāra*—My; *mana*—mind; *ha-ila*—has become; *nirmala*—purified.

TRANSLATION

“Nevertheless, My mind has become purified because I have associated with Advaita Ācārya, who is directly the Supreme Personality of Godhead.

TEXT 18

সর্বশাস্ত্রে কৃষ্ণভক্তে নাহি যাঁর সম ।
অতএব ‘অদ্বৈত-আচার্য’ তাঁর নাম ॥ ১৮ ॥

*sarva-śāstre kṛṣṇa-bhakte nāhi yāñra sama
ataeva 'advaita-ācārya' tāñra nāma*

SYNOMYMS

sarva-śāstre—in all revealed scriptures; *kṛṣṇa-bhakte*—in the devotional service of Lord Kṛṣṇa; *nāhi*—is not; *yāñra*—of whom; *sama*—equal; *ataeva*—therefore; *advaita*—without a competitor; *ācārya*—ācārya; *tāñra nāma*—His name.

TRANSLATION

“He is unparalleled in His understanding of all the revealed scriptures and the devotional service of Lord Kṛṣṇa. Therefore He is called Advaita Ācārya.

TEXT 19

যাঁহার কৃপাতে ম্লেচ্ছের হয় কৃষ্ণভক্তি ।
কে কহিতে পারে তাঁর বৈশ্ববতা-শক্তি ? ১৯ ॥

*yāñhāra kṛpāte mlecchera haya kṛṣṇa-bhakti
ke kahite pāre tāñra vaiṣṇavatā-śakti?*

SYNOMYMS

yāñhāra—whose; *kṛpāte*—by mercy; *mlecchera*—of *mlecchas*; *haya*—is; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa; *ke*—who; *kahite pāre*—can describe; *tāñra*—His; *vaiṣṇavatā-śakti*—power of Vaiṣṇavism.

TRANSLATION

“He is such a great personality that by His mercy He can convert even the meat-eaters [mlecchas] to the devotional service of Kṛṣṇa. Who, therefore, can estimate the power of His Vaiṣṇavism?

PURPORT

It is extremely difficult to convert a *mleccha*, or meat-eater, into a devotee of Lord Kṛṣṇa. Therefore anyone who can do so is situated on the highest level of Vaiṣṇavism.

TEXT 20

ନିତ୍ୟାନନ୍ଦ-ଅବଧୂତ—‘ସାକ୍ଷାତ ଈସ୍ଵର’ ।
ଭାବୋନ୍ଦାଦେ ମତ୍ତ କୃଷ୍ଣପ୍ରେମେର ସାଗର ॥ ୨୦ ॥

nityānanda-avadhūta — ‘sākṣāt iśvara’
bhāvona-māde matta kṛṣṇa-premera sāgara

SYNONYMS

nityānanda—Lord Nityānanda; *avadhūta*—paramaharīsa; *sākṣāt iśvara*—directly the Supreme Personality of Godhead; *bhāva-unmāde*—by the madness of ecstatic love; *matta*—overwhelmed, intoxicated; *kṛṣṇa-premera*—of love of Kṛṣṇa; *sāgara*—the ocean.

TRANSLATION

“Lord Nityānanda Prabhu, the avadhūta, is also directly the Supreme Personality of Godhead. He is always intoxicated with the madness of ecstatic love. Indeed, He is an ocean of love of Kṛṣṇa.

TEXT 21

ସତ୍ୱଦର୍ଶନ-ବେତ୍ତା ଭାତ୍ତାଚାର୍ଯ୍ୟ-ସାର୍ଵଭୌମ ।
ସତ୍ୱଦର୍ଶନେ ଜଗଦ୍ଗୁରୁ ଭାଗବତୋତ୍ତମ ॥ ୨୧ ॥

ṣaṭ-darśana-vettā bhaṭṭācārya-sārvabhauma
ṣaṭ-darśane jagat-guru bhāgavatottama

SYNONYMS

ṣaṭ-darśana—of the six philosophical theses; *vettā*—the knower; *bhaṭṭācārya-sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *ṣaṭ-darśane*—in six philosophical theses; *jagat-guru*—the spiritual master of the entire world; *bhāgavata-uttama*—the best of the devotees.

TRANSLATION

“Sārvabhauma Bhaṭṭācārya perfectly knows the six philosophical theses. He is therefore the spiritual master of the entire world in the six paths of philosophy. He is the best of devotees.

TEXT 22

ତେହ ଦେଖାଇଲା ମୋରେ ଭକ୍ତିଯୋଗ-ପାର ।
ତୀର ଅମାଦେ ଜାନିଲୁ ‘କୃଷ୍ଣଭକ୍ତିଯୋଗ’ ସାର ॥ ୨୨ ॥

*teñha dekhāilā more bhakti-yoga-pāra
tāñra prasāde jāniluñ ‘krṣṇa-bhakti-yoga’ sāra*

SYNOMYS

teñha—he; dekhāilā—has shown; more—to Me; bhakti-yoga—of devotional service; pāra—the limit; tāñra prasāde—by his mercy; jāniluñ—I have understood; krṣṇa-bhakti—of devotional service to Lord Krṣṇa; yoga—of the yoga system; sāra—the essence.

TRANSLATION

“Sārvabhauma Bhāṭṭācārya has shown Me the limit of devotional service. Only by his mercy have I understood that devotional service to Krṣṇa is the essence of all mystic yoga.

TEXT 23

ରାମାନন୍ଦ-ରାୟ କୃଷ୍ଣ-ରସେର ‘ନିଧାନ’ ।
ତେହ ଜାନାଇଲା—କୃଷ୍ଣ—ସ୍ଵୟଂ ଭଗବାନ् ॥ ୨୩ ॥

*rāmānanda-rāya krṣṇa-rasera ‘nidhāna’
teñha jānāilā—krṣṇa—svayam bhagavān*

SYNOMYS

rāmānanda-rāya—Śrīla Rāmānanda Rāya; krṣṇa-rasera—of the transcendental mellow of Krṣṇa’s devotional service; nidhāna—the mine; teñha—he; jānāilā—has given instruction; krṣṇa—Lord Krṣṇa; svayam—Himself; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

“Śrīla Rāmānanda Rāya is the ultimate knower of the transcendental mellows of Lord Krṣṇa’s devotional service. He has instructed Me that Lord Krṣṇa is the Supreme Personality of Godhead.

TEXT 24

ତାତେ ପ୍ରେମଭକ୍ତି—‘ପୁରୁଷାର୍ଥ-ଶିରୋମଣି’ ।
ରାଗମାର୍ଗେ ପ୍ରେମଭକ୍ତି ‘ସର୍ବାଧିକ’ ଜାନି ॥ ୨୪ ॥

*tāte prema-bhakti—‘puruṣārtha-śiromani’
rāga-mārge prema-bhakti ‘sarvādhika’ jāni*

SYNONYMS

tāte—therefore; *prema-bhakti*—devotional service in ecstatic love; *puruṣa-artha*—of all goals of human life; *śiromāṇi*—the crown jewel; *rāga-mārga*—on the path of spontaneous love; *prema-bhakti*—love of Kṛṣṇa; *sarva-adhika*—the highest of all; *jāni*—I can understand.

TRANSLATION

“Through the mercy of Rāmānanda Rāya, I have understood that ecstatic love of Kṛṣṇa is the highest goal of life and that spontaneous love of Kṛṣṇa is the highest perfection.

PURPORT

Puruṣārtha (“the goal of life”) generally refers to religion, economic development, satisfaction of the senses and, finally, liberation. However, above these four kinds of *puruṣārthas*, love of Godhead stands supreme. It is called *paramapuruṣārtha* (the supreme goal of life) or *puruṣārtha-śiromāṇi* (the most exalted of all *puruṣārthas*). Lord Kṛṣṇa is worshiped by regulative devotional service, but the highest perfection of devotional service is spontaneous love of Godhead.

TEXT 25

**দাস্য, সখ্য, বাত্সল্য, আর যে শৃঙ্গার।
দাস, সখা, গুরু, কান্তা,—‘আশ্রয়’ ঘাহার ॥ ২৫ ॥**

*dāsy, sakhya, vātsalya, āra ye śrīṅgāra
dāsa, sakhā, guru, kāntā, —‘āśraya’ yāhāra*

SYNONYMS

dāsy—servitude; *sakhya*—friendship; *vātsalya*—paternal love; *āra*—and; *ye*—that; *śrīṅgāra*—conjugal love; *dāsa*—the servant; *sakhā*—friend; *guru*—superior; *kāntā*—lover; *āśraya*—the shelter; *yāhāra*—of which.

TRANSLATION

“The servant, friend, superior and conjugal lover are the shelters of the transcendental mellites called dāsy, sakhya, vātsalya and śrīṅgāra.

TEXT 26

**‘ঐশ্বর্যজ্ঞানযুক্ত’, ‘কেবল’-ভাব আর।
ঐশ্বর্য-জ্ঞানে না পাই ত্রজেন্ত্রকুমার ॥ ২৬ ॥**

'aiśvarya-jñāna-yukta', 'kevala'-bhāva āra
aiśvarya-jñāne nā pāi vrajendra-kumāra

SYNONYMS

aiśvarya-jñāna-yukta—with understanding of the opulences; kevala—pure; bhāva—emotion; āra—also; aiśvarya-jñāne—by understanding of the opulences; nā pāi—one does not get; vrajendra-kumāra—the son of Nanda Mahārāja.

TRANSLATION

"There are two kinds of emotion [bhāva]. Emotion with an understanding of the Lord's full opulences is called aiśvarya-jñāna-yukta, and pure, uncontaminated emotion is called kevala. One cannot achieve shelter at the lotus feet of Kṛṣṇa, the son of Mahārāja Nanda, simply by knowing His opulences.

PURPORT

Vide Madhya-lilā, Chapter Nineteen, text 192.

TEXT 27

নায়ং স্বথাপো ভগবান্ দেহিনাং গোপিকাস্তঃ ।
জ্ঞানিনাঞ্চাত্মতানাং যথ। ভক্তিমতামিহ ॥ ২৭ ॥

nāyāṁ sukhāpo bhagavān
dehināṁ gopikā-sutah
jñānināṁ cātma-bhūtānāṁ
yathā bhakti-matām iha

SYNONYMS

na—not; ayam—this Lord Śrī Kṛṣṇa; sukha-āpaḥ—easily available; bhagavān—the Supreme Personality of Godhead; dehinām—for materialistic persons who have accepted the body as the self; gopikā-sutah—the son of mother Yaśodā; jñāninām—for persons addicted to mental speculation; ca—and; ātma-bhūtānām—for persons performing severe austerities and penances or for personal associates; yathā—as; bhakti-matām—for persons engaged in spontaneous devotional service; iha—in this world.

TRANSLATION

"The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-

realization by severe austerities and penances, or to those who consider the body the same as the self.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.9.21).

TEXT 28

‘ଆସ୍ତ୍ରଭୂତ’-ଶବ୍ଦେ କହେ ‘ପାରିଷଦଗଣ’ ।
ଅଶ୍ଵୟ-ଜାନେ ଲକ୍ଷ୍ମୀ ନା ପାଇଲା ବ୍ରାଜେନ୍ଦ୍ରନନ୍ଦନ ॥ ୨୮ ॥

‘ātma-bhūta’-śabde kahe ‘pāriṣada-gaṇa’
aiśvarya-jñāne lakṣmī nā pāilā vrajendra-nandana

SYNONYMS

ātma-bhūta-śabde—the word ātma-bhūta; kahe—means; pāriṣada-gaṇa—personal associates; aiśvarya-jñāne—in the understanding of opulence; lakṣmī—the goddess of fortune; nā pāilā—could not get; vrajendra-nandana—the shelter of Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

“The word ‘ātma-bhūta’ means ‘personal associates.’ Through the understanding of opulence, the goddess of fortune could not receive the shelter of Kṛṣṇa, the son of Nanda Mahārāja.

PURPORT

Lakṣmī, the goddess of fortune, has complete knowledge of Kṛṣṇa’s opulences, but she could not achieve the association of Kṛṣṇa by dint of such knowledge. The devotees in Vṛndāvana, however, actually enjoy the association of Kṛṣṇa.

TEXT 29

ନାୟାନ୍ତିଯୋହ ଙୁ ନିତାନ୍ତରତେଃ ପ୍ରସାଦଃ
ସ୍ଵର୍ଯ୍ୟସିତାଂ ନଲିନଗଞ୍ଜକଚାଂ କୁତୋହନ୍ତାଃ ।
ରାମୋଃ ସବେହତ୍ତ ଭୂଜନଗୁହୀତକଥ-
ଲକ୍ଷାଶିଶାଂ ସ ଉଦଗାଦ୍ଵରଜମ୍ବରୀନାମ ॥ ୨୯ ॥

nāyān śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitāṁ nalina-gandha-rucāṁ kuto 'nyāḥ

rāsotsave 'sya bhuja-danḍa-grhita-kanṭha-
labdhāśiṣāṁ ya udagād vraja-sundarīṇām

SYNOMYS

na—not; ayam—this; śriyāḥ—of the goddess of fortune; aṅge—on the chest; u—alas; nītānta-rateḥ—who is very intimately related; prasādaḥ—the favor; svāḥ—of the heavenly planets; yośitām—of women; nalina—of the lotus flower; gandha—having the aroma; rucām—and bodily luster; kutaḥ—much less; anyāḥ—others; rāsa-utsave—in the festival of the rāsa dance; asya—of Lord Śrī Kṛṣṇa; bhuja-danḍa—by the arms; grhita—embraced; kanṭha—their necks; labdha-āśiṣām—who achieved such a blessing; yaḥ—which; udagāt—became manifest; vraja-sundarīṇām—of the beautiful gopīs, the transcendental girls of Vrajabhūmi.

TRANSLATION

“When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-lilā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Indeed, never was such a favor even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble those of lotus flowers. And what to speak of worldly women who are very beautiful according to the material estimation?”

PURPORT

This is a verse from Śrimad-Bhāgavatam (10.47.60).

TEXT 30

শুদ্ধভাবে সখা করে ক্ষণে আরোহণ ।
শুদ্ধভাবে ব্রজেখনী করেন বন্ধন ॥ ৩০ ॥

śuddha-bhāve sakhā kare skandhe ārohaṇa
śuddha-bhāve vrajeśvarī karena bandhana

SYNOMYS

śuddha-bhāve—in pure consciousness; sakha—friend; kare—does; skandhe—on the shoulder; ārohaṇa—rising; śuddha-bhāve—in pure consciousness; vraja-iśvari—the Queen of Vraja; karena bandhana—binds.

TRANSLATION

“In pure Kṛṣṇa consciousness, a friend mounts the shoulder of Kṛṣṇa, and mother Yaśodā binds the Lord.

PURPORT

Śuddha-bhāva, pure consciousness, is not dependent on an understanding of the Lord's opulences. Even without such opulences, the devotee in *śuddha-bhāva* is inclined to love Kṛṣṇa as a friend or son.

TEXT 31

‘মোর সখা’, ‘মোর পুত্র’,— এই ‘শুক’ মন।
অতএব শুক-ব্যাস করে প্রশংসন ॥ ৩১ ॥

‘mora sakhā,’ ‘mora putra,’—ei ‘śuddha’ mana
ataeva śuka-vyāsa kare praśāṁsana

SYNONYMS

mora sakhā—my friend; *mora putra*—my son; *ei*—this; *śuddha*—pure; *mana*—consciousness; *ataeva*—therefore; *śuka-vyāsa*—Śukadeva Gosvāmī and Vyāsadeva; *kare praśāṁsana*—praise.

TRANSLATION

“In pure Kṛṣṇa consciousness, without knowledge of the Lord’s opulences, a devotee considers Kṛṣṇa his friend or son. Therefore this devotional attitude is praised even by Śukadeva Gosvāmī and Vyāsadeva, the supreme authority.

TEXT 32

ইথং সতাং ব্রহ্মসুখানুভৃত্য।
দাস্যং গতানাং পরদৈবতেন।
মায়াশ্রিতানাং নরদারকেণ
সাকং বিজহঃ কৃতপুণ্যপুঞ্জাঃ ॥ ৩২ ॥

ittham satām brahma-sukhānubhūtyā
dāsyarṇ gatānām para-daivatena
māyāśritānām nara-dārakeṇa
sākarṇ vijahruḥ kṛta-puṇya-puñjāḥ

SYNONYMS

ittham—in this way; *satām*—of persons who prefer the impersonal feature of the Lord; *brahma*—of the impersonal effulgence; *sukha*—by the happiness; *anubhūtyā*—who is realized; *dāsyam*—the mode of servitude; *gatānām*—of those who have accepted; *para-daivatena*—who is the supreme worshipable

Deity; *māyā-āśritānām*—for ordinary persons under the clutches of external energy; *nara-dārakeṇa*—with He who is like a boy of this material world; *sākam*—in friendship; *vijahruḥ*—played; *kṛta-puṇya-puñjāḥ*—those who have accumulated volumes of pious activities.

TRANSLATION

“‘Those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, and those engaged in devotional service, accepting the Supreme Personality of Godhead as master, as well as those who are under the clutches of *māyā*, thinking the Lord an ordinary person, cannot understand that certain exalted personalities—after accumulating volumes of pious activities—are now playing with the Lord in friendship as cowherd boys.’

PURPORT

This verse is from the *Śrimad-Bhāgavatam* (10.12.11).

TEXT 33

ত্রয়া চোপনিষদ্বিত্তে সাংখ্যযোগৈষণে সাক্ষিতেঃ ।
উপগীয়মানমাহাত্ম্যঃ হরিং সাহমত্তাঞ্জম ॥ ৩৩ ॥

trayyā copaniṣadbhiś ca
sāṅkhyā-yogaiś ca sātvataih
upagīyamāna-māhātmyarṇ
hariṁ sāmanyatātmajam

SYNOMYMS

trayyā—by followers of the three *Vedas* who perform great sacrifices like Indra and other demigods; *ca*—also; *upaniṣadbhiḥ*—by the followers of the *Upaniṣads*, the topmost portion of Vedic knowledge; *ca*—also; *sāṅkhya*—by the philosophers who analytically study the universe; *yogaiḥ*—by mystic yogis; *ca*—and; *sātvataih*—by devotees who follow the method of worship mentioned in the *Pañcarātra* and other Vedic literatures; *upagīyamāna*—being sung; *māhātmyam*—whose glories; *harim*—unto the Supreme Personality of Godhead; *sā*—she, mother Yaśodā; *amanyata*—considered; *ātma-jam*—her own son, born out of her body.

TRANSLATION

“‘When mother Yaśodā saw all the universes within the mouth of Kṛṣṇa, she was certainly astonished for the time being. Nevertheless, she still considered the Lord her own son, although He is worshiped by great personalities who

offer him sacrifices, great saints who understand the greatness of the Lord by studying the Upaniṣads, great philosophers who analytically study the universe, great yogīs who know him as the all-pervading Supersoul, and even devotees who accept the Lord as the Supreme Personality of Godhead.'

PURPORT

This verse is from Śrimad-Bhāgavatam (10.8.45).

TEXT 34

নন্দঃ কিমকরোদ্বক্ষন্ত প্রেম এবং মহোদয়ম্।
ষশোদা বা মহাভাগা পপোঁ যস্তাঃ স্তনং হরিঃ ॥ ৩৪ ॥

*nandaḥ kim akarod brahman
śreya evaṁ mahodayam
yaśodā vā mahā-bhāgā
papau yasyāḥ stanarāḥ hariḥ*

SYNOMYMS

nandaḥ—Nanda Mahārāja; *kim*—what; *akarot*—has performed; *brahman*—O brāhmaṇa; *śreyah*—auspicious activities; *evaṁ*—thus; *mahā-udayam*—rising to such an exalted position as the father of Kṛṣṇa; *yaśodā*—mother Yaśodā; *vā*—or; *mahā-bhāgā*—most fortunate; *papau*—drank; *yasyāḥ*—of whom; *stanam*—the breasts; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

"'O brāhmaṇa, what pious activities did Nanda Mahārāja perform to receive the Supreme Personality of Godhead Kṛṣṇa as his son? And what pious activities did mother Yaśodā perform that made the Absolute Supreme Personality of Godhead Kṛṣṇa call her "mother" and suck her breasts?'

PURPORT

This verse is from Śrimad-Bhāgavatam (10.8.46).

TEXT 35

ଐସ୍ଵର୍ୟ ଦେଖିଲେହ ‘ସୁଦ୍ଧେର’ ନହେ ଐସ୍ଵର୍ୟ ଜ୍ଞାନ ।
ଅତଏବ ଐସ୍ଵର୍ୟ ହିତେ ‘କେବଳ’-ଭାବ ପ୍ରଧାନ ॥ ୩୫ ॥

*aiśvarya dekhileha ‘suddhera’ nahe aiśvarya-jñāna
ataeva aiśvarya ha-ite ‘kevala’-bhāva pradhāna*

SYNONYMS

aiśvarya—opulence; dekhileha—even after seeing; śuddhera—of a pure devotee; nahe—is not; aiśvarya-jñāna—knowledge of opulence; ataeva—therefore; aiśvarya ha-ite—than the understanding of opulence; kevala-bhāva—pure emotion; pradhāna—more eminent.

TRANSLATION

“Even if a pure devotee sees the opulence of Kṛṣṇa, he does not accept it. Therefore pure consciousness is more exalted than consciousness of the Lord’s opulence.

TEXT 36

এ সব শিখাইলা মোরে রায়-রামানন্দ ।
অনর্গল রসবেত্তা প্রেমসুখানন্দ ॥ ৩৬ ॥

*e saba śikhāilā more rāya-rāmānanda
anargala rasa-vettā prema-sukhānanda*

SYNONYMS

e saba—all this; śikhāilā—instructed; more—unto Me; rāya-rāmānanda—Rāmānanda Rāya; anargala—incessantly; rasa-vettā—one who understands transcendental mewlows; prema-sukha-ānanda—absorbed in the happiness of ecstatic love of Kṛṣṇa.

TRANSLATION

“Rāmānanda Rāya is extremely aware of transcendental mewlows. He is incessantly absorbed in the happiness of ecstatic love of Kṛṣṇa. It is he who has instructed Me all this.

TEXT 37

কহন না যায় রামানন্দের প্রভাব ।
রায়-প্রসাদে জানিলুঁ তজের ‘শুদ্ধ’ ভাব ॥ ৩৭ ॥

*kahana nā yāya rāmānandera prabhāva
rāya-prasāde jāniluṅ vrajera ‘śuddha’ bhāva*

SYNONYMS

kahana nā yāya—cannot be described; rāmānandera prabhāva—the influence of Rāmānanda Rāya; rāya—of Rāmānanda Rāya; prasāde—by the mercy;

jāniluṇ—I have understood; vrajera—of the inhabitants of Vraja; śuddha bhāva—unalloyed love.

TRANSLATION

“It is impossible to describe the influence and knowledge of Rāmānanda Rāya, for only by his mercy have I understood the unalloyed love of the residents of Vṛndāvana.

TEXT 38

দামোদর-স্বরূপ—‘প্ৰেমৱে’ মূর্তিগান্ধি।
যাঁৰ সঙ্গে হৈলা ব্ৰজ-মধুৱ-ৱেজন-জ্ঞান ॥ ৩৮ ॥

dāmodara-svarūpa—‘prema-rasa’ mūrtimān
yāñra saṅge haila vraja-madhura-rasa-jñāna

SYNOMYS

dāmodara-svarūpa—Svarūpa Dāmodara Gosvāmī; prema-rasa—the transcendental mellows of ecstatic love; mūrtimān—personified; yāñra saṅge—by whose association; haila—there was; vraja—of Vraja; madhura-rasa—of the mellow of conjugal love; jñāna—knowledge.

TRANSLATION

“The transcendental mellow of ecstatic love is personified by Svarūpa Dāmodara. By his association I have understood Vṛndāvana’s transcendental mellow of conjugal love.

TEXT 39

‘শুদ্ধপ্ৰেম’ ব্ৰজদেবীৰ—কামগন্ধহীন।
‘কৃষ্ণসুখতাত্পৰ্য’,—এই তাৰ চিন্হ ॥ ৩৯ ॥

‘śuddha-prema’ vraja-devīra—kāma-gandha-hina
‘krīṣṇa-sukha-tātparya’, —ei tāra cihna

SYNOMYS

śuddha-prema—unalloyed love; vraja-devīra—of the gopis or Śrīmatī Rādhārāṇī; kāma-gandha-hina—without a scent of material lust; krīṣṇa—of Kṛṣṇa; sukha—happiness; tātparya—the purpose; ei—this; tāra—of that; cihna—the symptom.

TRANSLATION

“The unalloyed love of the gopis and Śrimatī Rādhārāṇī is without any trace of material lust. The criterion of such transcendental love is that its only purpose is to satisfy Kṛṣṇa.

TEXT 40

যতে সুজাতচরণাম্বুরহং ষনেষু
 ভীতাঃ শনৈঃ প্রিয় দধীমহি কর্কশেষু ।
 তেনাটবীমটসি তদ্ব্যথতে ন কিং স্বিৎ
 কৃপাদিভির্মতি ধীর্তবদ্বাযুষাং নঃ ॥ ৪০ ॥

yat te sujāta-caraṇāmburuḥarān staneṣu
 bhitāḥ śanaiḥ priya dadhimahi karkašeṣu
 tenāṭavim aṭasi tad vyathate na kīrṇ svit
 kūrpādibhiḥ bhramati dhīr bhavad-āyuṣāṁ naḥ

SYNONYMS

yat—which; te—Your; sujāta—very fine; caraṇa-ambu-ruham—lotus feet; staneṣu—on the breasts; bhitāḥ—being afraid; śanaiḥ—gently; priya—O dear one; dadhimahi—we place; karkašeṣu—rough; tena—with them; aṭavim—the path; aṭasi—You roam; tat—they; vyathate—are distressed; na—not; kim svit—we wonder; kūrpā-ādibhiḥ—by small stones and so on; bhramati—flutters; dhiḥ—the mind; bhavat-āyuṣāṁ—of those of whom Your Lordship is the very life; naḥ—of us.

TRANSLATION

“O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our lives rest only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.”

PURPORT

This verse is spoken by the gopis in Śrimad-Bhāgavatam (10.31.19).

TEXT 41

গোপীগণের শুদ্ধপ্রেম ঐশ্বর্যজ্ঞানহীন ।
 প্রেমেতে ভৎসনা করে এই ভার চিহ্ন ॥ ৪১ ॥

gopi-ganera śuddha-prema aiśvarya-jñāna-hīna
 premete bhartsanā kare ei tāra cihna

SYNONYMS

gopi-ganera—of the *gopis*; *śuddha-prema*—unalloyed love; *aiśvaryā-jñāna-hīna*—devoid of knowledge of opulences; *premete*—of pure love; *bhartṣanā*—chastisement; *kare*—do; *ei*—this; *tāra*—of that; *cihna*—the symptom.

TRANSLATION

“Obsessed with pure love, without knowledge of opulences, the gopis sometimes chastised Kṛṣṇa. That is a symptom of pure ecstatic love.

TEXT 42

পতিশুতান্বয়ভাতৃবাঙ্কবা-
নতিবিলজ্য তেইষ্টাচ্যুতাগতাঃ ।
গতিবিদস্তবোদ্গীতমৌহিতাঃ
কিতব ঘোষিতঃ কস্যজেন্মির্ণি ॥ ৪২ ॥

*pati-sutānvaya-bhrātṛ-bāndhavān
ativilāṅghya te 'nty acyutāgatāḥ
gati-vidas tavodgīta-mohitāḥ
kitava yośitāḥ kas tyajen niśi*

SYNONYMS

pati—husbands; *suta*—sons; *anvaya*—family; *bhrātṛ*—brothers; *bāndhavān*—friends; *ativilāṅghya*—without caring for; *te*—Your; *anti*—dear shelter; *acyuta*—O infallible one; *āgatāḥ*—have come; *gati-vidāḥ*—who know everything of our activities; *tava*—of You; *udgīta*—by the singing flute; *mohitāḥ*—being attracted; *kitava*—O great cheater; *yośitāḥ*—beautiful women; *kaḥ*—who; *tyajet*—would give up; *niśi*—in the dead of night.

TRANSLATION

“‘O dear Kṛṣṇa, we gopis have neglected the order of our husbands, sons, family, brothers and friends and have left their company to come to You. You know everything about our desires. We have come only because we are attracted by the supreme music of Your flute. But You are a great cheater, for who else would give up the company of young girls like us in the dead of night?’

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.31.16).

TEXT 43

সর্বোত্তম ভজন এই সর্বভক্তি জিনি'।
অতএব কৃষ্ণ কহে,—‘আমি তোমার ধনী’॥ ৪৩ ॥

*sarvottama bhajana ei sarva-bhakti jini'
ataeva kṛṣṇa kahe, — ‘āmi tomāra ḥnī’*

SYNOMYS

sva-uttama—above all; *bhajana*—devotional service; *ei*—this; *sarva-bhakti*—all types of *bhakti*; *jini'*—conquering; *ataeva*—therefore; *kṛṣṇa kahe*—Lord Kṛṣṇa says; *āmi*—I; *tomāra*—your; *ṛnī*—debtor.

TRANSLATION

“The conjugal love of the gopis is the most exalted devotional service, surpassing all other methods of bhakti. Therefore Lord Kṛṣṇa is obliged to say, ‘My dear gopis, I cannot repay you. Indeed, I am always indebted to you.’

TEXT 44

ন পারয়েছহং নিরবদ্ধসংযুজঃঃ
স্বসাধুক্ত্যঃ বিবুধাযুশাপি বঃঃ ।
যা মাহভজন্ দুর্জরগেহশূর্জলঃঃ
সংবৃশ্য তদ্বঃ প্রতিযাতু সাধুনা ॥ ৪৪ ॥

*na pāraye 'ham niravadya-saṁyujāṁ
sva-sādhu-kṛtyāṁ vibudhāyusāpi vaḥ
yā mābhajan durjaya-geha-śrīkhalāḥ
saṁvṛścyā tad vaḥ pratiyātu sādhunā*

SYNOMYS

na—not; *pāraye*—am able to make; *aham—I*; *niravadya-saṁyujām*—to those who are completely free from deceit; *sva-sādhu-kṛtyam*—proper compensation; *vibudha-āyusā*—with a lifetime as long as that of the demigods; *api*—although; *vaḥ*—to you; *yāḥ*—who; *mā*—Me; *abhajan*—have worshiped; *durjaya-geha-śrīkhalāḥ*—the chains of household life, which are difficult to overcome; *saṁvṛścyā*—cutting; *tat*—that; *vaḥ*—of you; *pratiyātu*—let it be returned; *sādhunā*—by the good activity itself.

TRANSLATION

“ ‘O gopīs, I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.32.22).

TEXT 45

ଶ୍ରୀଶର୍ମ-ଜ୍ଞାନ ହେତେ କେବଳା-ଭାବ—ପ୍ରଥାନ ।
ପୃଥିବୀତେ ଭକ୍ତ ନାହି ଉଡ଼ବ-ସମାନ ॥ ୪୫ ॥

*aiśvarya-jñāna haite kevalā-bhāva—pradhāna
pr̥thivite bhakta nāhi uddhava-samāna*

SYNOMYMS

aiśvarya-jñāna haite—than transcendental love in opulence; *kevalā-bhāva*—pure love; *pradhāna*—more prominent; *pr̥thivite*—on the surface of the world; *bhakta nāhi*—there is no devotee; *uddhava-samāna*—like Uddhava.

TRANSLATION

“Completely distinct from love of Kṛṣṇa in opulence, pure love of Kṛṣṇa is on the highest level. On the surface of the world there is no devotee greater than Uddhava.

TEXT 46

ତେହଁ ସାଁର ପଦଧୂଲି କରେନ ପ୍ରାର୍ଥନ ।
ସ୍ଵରୂପେର ସଙ୍ଗେ ପାଇଲୁଣୁଁ ଏ ସବ ଶିକ୍ଷଣ ॥ ୪୬ ॥

*teñha yāñra pada-dhūli karena prārthana
svarūpera saṅge pāilun e saba śikṣāna*

SYNOMYMS

teñha—he; *yāñra*—whose; *pada-dhūli*—dust of the lotus feet; *karena* *prārthana*—desires; *svarūpera saṅge*—from Svarūpa Dāmodara; *pāilun*—I have gotten; *e saba*—all these; *śikṣāna*—instructions.

TRANSLATION

“Uddhava desires to take on his head the dust of the gopis’ lotus feet. I have learned about all these transcendental loving affairs of Lord Kṛṣṇa from Svarūpa Dāmodara.

TEXT 47

ଆସାମହୋ ଚରଣରେଗୁଷ୍ଟ୍ୟାମହଃ ଶ୍ରୀ
ବୃନ୍ଦାବନେ କିମପି ଗୁରୁଲତୌଷ୍ଠୀନାମ୍ ।
ସା ଦୁଷ୍ଟ୍ୟଜ୍ଞ ସ୍ଵଜନମାର୍ଯ୍ୟପଥକୁ ହିତ୍ଵା
ଭେଜୁମୁକୁନ୍ଦପଦବୀଃ ଶ୍ରତିଭିବିମ୍ରଗ୍ୟାମ୍ ॥ ୪୭ ॥

*āsām aho carāṇa-reṇu-juṣām ahaṁ syāṁ
vṛṇḍāvane kim api gulma-latauṣadhiṇām
yā dustyajam svajanam ārya-patham ca hitvā
bhejur mukunda-pada-vimṛgyām*

SYNONYMS

āsām—of the gopis; aho—oh; carāṇa-reṇu—the dust of the lotus feet; juṣām—devoted to; aham syām—let me become; vṛṇḍāvane—in Vṛndāvana; kim api—anyone; gulma-latā-auṣadhiṇām—among bushes, creepers and herbs; yā—they who; dustyajam—very difficult to give up; sva-janam—family members; ārya-patham—the path of chastity; ca—and; hitvā—giving up; bhejuḥ—worshiped; mukunda-pada-vimṛgyām—the lotus feet of Mukunda, Kṛṣṇa; śrutiḥ—by the Vedas; vimṛgyām—to be searched for.

TRANSLATION

“The gopis of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana because the gopis trample them and bless them with the dust of their lotus feet.”

PURPORT

This verse from Śrimad-Bhāgavatam (10.47.61) was spoken by Uddhava. When Uddhava was sent by Kṛṣṇa to see the condition of the gopis in Vṛndāvana, he stayed there for a few months in their association and always talked with them about Kṛṣṇa. Although this greatly pleased the gopis and other residents of Vrajabhūmi, Vṛndāvana, Uddhava saw that the gopis were severely afflicted by their

separation from Kṛṣṇa. Their hearts were so disturbed that their minds were sometimes deranged. Observing the unalloyed devotion and love of the gopis for Kṛṣṇa, Uddhava desired to become a creeper, a blade of grass or an herb in Vṛndāvana so that sometimes the gopis would trample him and he would receive the dust of their lotus feet on his head.

TEXT 48

হরিদাস-ঠাকুৰ—মহাভাগবত-প্ৰধান ।
প্ৰতি দিন লয় তেই তিনলক্ষ নাম ॥ ৪৮ ॥

haridāsa-ṭhākura—*mahā-bhāgavata-pradhāna*
prati dina laya terīha tina-lakṣa nāma

SYNONYMS

haridāsa-ṭhākura—Haridāsa Ṭhākura; *mahā-bhāgavata-pradhāna*—the topmost of all pure devotees; *prati dina*—every day; *laya*—chants; *terīha*—he; *tina-lakṣa nāma*—300,000 holy names of the Lord.

TRANSLATION

“Haridāsa Ṭhākura, the teacher of the holy name, is among the most exalted of all devotees. Every day he chants 300,000 holy names of the Lord.

TEXT 49

নামেৱ মহিমা আমি তাৰ ঠাণি শিখিলুঁ ।
তাৰ প্ৰসাদে নামেৱ মহিমা জানিলুঁ ॥ ৪৯ ॥

nāmera mahimā āmi tāra ṭhāni śikhiluṇ
tāra prasāde nāmera mahimā jāniluṇ

SYNONYMS

nāmera mahimā—the glories of the holy name; *āmi*—I; *tāra ṭhāni*—from him; *śikhiluṇ*—have learned; *tāra prasāde*—by his mercy; *nāmera*—of the holy name; *mahimā*—the glories; *jāniluṇ*—I could understand.

TRANSLATION

“I have learned about the glories of the Lord’s holy name from Haridāsa Ṭhākura, and by his mercy I have understood these glories.

TEXTS 50-52

ଆଚାର୍ୟରଙ୍ଗ ଆଚାର୍ୟନିଧି ପଣ୍ଡିତ-ଗଦାଧର ।
 ଜଗଦାନନ୍ଦ, ଦାମୋଦର, ଶକ୍ର, ବକ୍ରେଖର ॥ ୫୦ ॥
 କାଶୀର, ମୁକୁଳ, ବାସୁଦେବ, ମୁରାରି ।
 ଆର ସତ ଭକ୍ତଗଣ ଗୋଡ଼େ ଅବତରି' ॥ ୫୧ ॥
 କୃଷ୍ଣ-ନାମ-ପ୍ରେସ କୈଲା ଜଗତେ ପ୍ରଚାର ।
 ହିଁହା ସବାର ସଙ୍ଗେ କୃଷ୍ଣଭକ୍ତି ଯେ ଆମାର" ॥ ୫୨ ॥

ācāryaratna ācāryanidhi paṇḍita-gadādhara
 jagadānanda, dāmodara, śaṅkara, vakreśvara

kāśīśvara, mukunda, vāsudeva, murāri
 āra yata bhakta-gaṇa gauḍe avatari'

kṛṣṇa-nāma-prema kailā jagate pracāra
 iñhā sabāra saṅge kṛṣṇa-bhakti ye āmāra"

SYNONYMS

ācāryaratna—Ācāryaratna; ācāryanidhi—Ācāryanidhi; paṇḍita-gadādhara—Gadādhara Paṇḍita; jagadānanda—Jagadānanda; dāmodara—Dāmodara; śaṅkara—Śaṅkara; vakreśvara—Vakreśvara; kāśīśvara—Kāśīśvara; mukunda—Mukunda; vāsudeva—Vāsudeva; murāri—Murāri; āra—and; yata—as many as; bhakta-gaṇa—devotees; gauḍe—in Bengal; avatari’—having descended; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; prema—ecstatic love of Kṛṣṇa; kailā—did; jagate—all over the world; pracāra—preaching; iñhā sabāra—of all of them; saṅge—by association; kṛṣṇa-bhakti—devotional service to Kṛṣṇa; ye—which; āmāra—My.

TRANSLATION

"Ācāryaratna, Ācāryanidhi, Gadādhara Paṇḍita, Jagadānanda, Dāmodara, Śaṅkara, Vakreśvara, Kāśīśvara, Mukunda, Vāsudeva, Murāri and many other devotees have descended in Bengal to preach to everyone the glories of the holy name of Kṛṣṇa and the value of love for Him. I have learned from them the meaning of devotional service to Kṛṣṇa."

TEXT 53

ଭଷ୍ଟେର କ୍ରମେ ଦୃଢ଼ ଅଭିମାନ ଜାନି' ।
 ଭଜୀ କରି' ମହାପ୍ରଭୁ କହେ ଏତ ବାଣି ॥ ୫୩ ॥

*bhaṭṭera hrdaye dr̥dha abhimāna jāni'
bhaṅgī kari' mahāprabhu kahe eta vāṇī*

SYNONYMS

bhaṭṭera hrdaye—in the heart of Vallabha Bhaṭṭa; *dr̥dha*—fixed; *abhimāna*—pride; *jāni'*—understanding; *bhaṅgī kari'*—making a hint; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kahe*—spoke; *eta vāṇī*—these words.

TRANSLATION

Knowing that Vallabha Bhaṭṭa's heart was full of pride, Śrī Caitanya Mahāprabhu spoke these words, hinting at how one can learn about devotional service.

PURPORT

Vallabha Bhaṭṭa was greatly proud of his knowledge in devotional service, and therefore he wanted to speak about Lord Śrī Caitanya Mahāprabhu without understanding the Lord's position. The Lord therefore hinted in many ways that if Vallabha Bhaṭṭa wanted to know what devotional service actually is, he would have to learn from all the devotees He mentioned, beginning with Advaita Ācārya, Lord Nityānanda, Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya. As Svarūpa Dāmodara has said, if one wants to learn the meaning of *Śrimad-Bhāgavatam*, one must take lessons from a realized soul. One should not proudly think that one can understand the transcendental loving service of the Lord simply by reading books. One must become a servant of a Vaiṣṇava. As Narottama dāsa Ṭhākura has confirmed, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā*: one cannot be in a transcendental position unless one very faithfully serves a pure Vaiṣṇava. One must accept a Vaiṣṇava *guru* (*ādau gurv-āśrayam*), and then by questions and answers one should gradually learn what pure devotional service to Kṛṣṇa is. That is called the *paramparā* system.

TEXT 54

**“ଆମି ସେ ‘ବେଶ୍ୟ’,—ଭକ୍ତି-ସିଦ୍ଧାନ୍ତ ସବ ଜାନି ।
ଆମି ସେ ଭାଗବତ-ଅର୍ଥ ଉତ୍ତମ ବାଖାନି ॥” ୫୪ ॥**

*“āmi se ‘vaiṣṇava’, —bhakti-siddhānta saba jāni
āmi se bhāgavata-artha uttama vākhāni”*

SYNONYMS

āmi—I; *se*—that; *vaiṣṇava*—Vaiṣṇava; *bhakti-siddhānta*—conclusions of devotional service; *saba*—all; *jāni*—I know; *āmi*—I; *se*—that; *bhāgavata-artha*—meaning of the *Bhāgavatam*; *uttama*—very well; *vākhāni*—can explain.

TRANSLATION

“I am a great Vaiṣṇava. Having learned all the conclusions of Vaiṣṇava philosophy, I can understand the meaning of Śrimad-Bhāgavatam and explain it very well.”

TEXT 55

ଭାଟ୍ଟେର ମନେତେ ଏହି ଛିଲ ଦୀର୍ଘ ଗର୍ବ ।
ଅଭୂର ବଚନ ଶୁଣି’ ଦେ ହଇଲ ଥର୍ବ ॥ ୫୫ ॥

*bhaṭṭera manete ei chila dirgha garva
prabhura vacana śuni' se ha-ila kharva*

SYNOMYMS

bhaṭṭera manete—in the mind of Vallabha Bhaṭṭa; *ei*—this; *chila*—was existing; *dirgha*—for a long time; *garva*—pride; *prabhura*—of Śrī Caitanya Mahāprabhu; *vacana*—the words; *śuni'*—by hearing; *se*—that; *ha-ila*—was; *kharva*—cut down.

TRANSLATION

Such pride had existed for a long time within Vallabha Bhaṭṭa’s mind, but as he heard the preaching of Śrī Caitanya Mahāprabhu, his pride was cut down.

TEXT 56

ଅଭୂର ମୁଖେ ବୈଷ୍ଣବତା ଶୁଣିଯା ସବାର ।
ଭାଟ୍ଟେର ଇଚ୍ଛା ହେଲ ତାଁ-ସବାରେ ଦେଖିବାର ॥ ୫୬ ॥

*prabhura mukhe vaiṣṇavatā śuniyā sabāra
bhaṭṭera icchā haila tān-sabāre dekhibāra*

SYNOMYMS

prabhura mukhe—from the mouth of Śrī Caitanya Mahāprabhu; *vaiṣṇavatā*—the standard of Vaiṣṇavism; *śuniyā sabāra*—hearing of all the devotees; *bhaṭṭera*—of Vallabha Bhaṭṭa; *icchā*—desire; *haila*—was; *tān-sabāre*—all of them; *dekhibāra*—to see.

TRANSLATION

When Vallabha Bhaṭṭa heard from the mouth of Śrī Caitanya Mahāprabhu about the pure Vaiṣṇavism of all these devotees, he immediately desired to see them.

TEXT 57

ভৃট্ট কহে,—“এ সব বৈষ্ণব রহে কোম্প্যানে ?
কোম্প্যাকারে পাইমু ইহাঁ-সবার দর্শনে ? ৫৭ ॥

*bhaṭṭa kahe, —“e saba vaiṣṇava rahe kon sthāne?
kon prakāre pāimu ihāṅ-sabāra darśane?*

SYNONYMS

bhaṭṭa kahe—Vallabha Bhaṭṭa said; *e saba vaiṣṇava*—all these Vaiṣṇavas; *rahe*—live; *kon sthāne*—where; *kon prakāre*—how; *pāimu*—shall I attain; *ihāṅ-sabāra darśane*—seeing all these Vaiṣṇavas.

TRANSLATION

Vallabha Bhaṭṭa said, “Where do all these Vaiṣṇavas live, and how can I see them?”

TEXT 58

প্ৰভু কহে,—“কেহ গৌড়ে, কেহ দেশান্তরে ।
সব আসিয়াছে রথযাত্রা দেখিবারে ॥ ৫৮ ॥

*prabhu kahe, —“keha gauḍe, keha deśāntare
saba āsiyāche ratha-yātrā dekhibāre*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *keha gauḍe*—some in Bengal; *keha*—some; *deśa-antare*—in other states; *saba*—all; *āsiyāche*—have come; *ratha-yātrā dekhibāre*—to see the car festival of Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “Although some of them live in Bengal and some in other states, they have all come here to see the Ratha-yātrā festival.

TEXT 59

ইহাঁই রহেন সবে, বাসা—নানা-স্থানে ।
ইহাঁই পাইবা তুমি সবার দর্শনে ॥” ৫৯ ॥

*ihāṅi rahena sabe, vāsā —nānā-sthāne
ihāṅi pāibā tumi sabāra darśane”*

SYNONYMS

ihāni—here; *rahena sabe*—all of them are living; *vāsā*—their residential places; *nānā-sthāne*—in various quarters; *ihāni*—here; *pāibā*—will get; *tumi*—you; *sabāra darśane*—everyone's audience.

TRANSLATION

"At present they are all living here. Their residences are in various quarters. Here you will get the audience of them all."

TEXT 60

তবে ভট্ট কহে বহু বিনয় বচন ।
বহু দৈন্য করি' প্রভুরে কৈল নিমন্ত্রণ ॥ ৬০ ॥

*tabe bhaṭṭa kahe bahu vinaya vacana
bahu dainya kari' prabhure kaila nimantraṇa*

SYNONYMS

tabe—thereafter; *bhaṭṭa kahe*—Vallabha Bhaṭṭa said; *bahu*—very; *vinaya*—humble; *vacana*—words; *bahu dainya kari'*—in all humility; *prabhure*—Śrī Caitanya Mahāprabhu; *kaila nimantraṇa*—invited to dine.

TRANSLATION

Thereafter, with great submission and humility, Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu to dine at his home.

TEXT 61

আর দিন সব বৈষ্ণব প্রভু-স্থানে আইলা ।
সবা-সনে মহাপ্রভু ভট্টে মিলাইলা ॥ ৬১ ॥

*āra dina saba vaiṣṇava prabhu-sthāne āilā
sabā-sane mahāprabhu bhaṭṭe milālā*

SYNONYMS

āra dina—the next day; *saba vaiṣṇava*—all the Vaiṣṇavas; *prabhu-sthāne*—to the place of Śrī Caitanya Mahāprabhu; *āilā*—came; *sabā-sane*—with all of them; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhaṭṭe milālā*—introduced Vallabha Bhaṭṭa.

TRANSLATION

The next day, when all the Vaiṣṇavas came to the abode of Śrī Caitanya Mahāprabhu, the Lord introduced Vallabha Bhaṭṭa to them all.

TEXT 62

‘বৈষ্ণবে’র তেজ দেখি’ শঙ্কের চমৎকার ।
তঁ-সবার আগে শট্ট—খণ্ডোত-আকার ॥ ৬২ ॥

*‘vaiṣṇave’ra teja dekhi’ bhaṭṭera camatkāra
tāñ-sabāra āge bhaṭṭa—khadyota-ākāra*

SYNOMYMS

vaiṣṇavera—of the Vaiṣṇavas; *teja*—the brilliance; *dekhi’*—seeing; *bhaṭṭera*—of Vallabha Bhaṭṭa; *camatkāra*—surprised; *tāñ-sabāra*—of all of them; *āge*—in front; *bhaṭṭa*—Vallabha Bhaṭṭa; *khadyota-ākāra*—like a glowworm.

TRANSLATION

He was surprised to see the brilliance of their faces. Indeed, among them Vallabha Bhaṭṭa seemed just like a glowworm.

TEXT 63

তবে শট্ বহু মহাপ্রসাদ আনাইল ।
গণ-সহ মহাপ্রভুরে ভোজন করাইল ॥ ৬৩ ॥

*tabe bhaṭṭa bahu mahā-prasāda ānāila
gāṇa-saha mahāprabhure bhojana karāila*

SYNOMYMS

tabe—at that time; *bhaṭṭa*—Vallabha Bhaṭṭa; *bahu*—much; *mahā-prasāda*—Lord Jagannātha’s remnants; *ānāila*—brought in; *gāṇa-saha* *mahāprabhure*—Śrī Caitanya Mahāprabhu with His associates; *bhojana karāila*—he fed.

TRANSLATION

Then Vallabha Bhaṭṭa brought in a great quantity of Lord Jagannātha’s *mahā-prasāda* and sumptuously fed Lord Śrī Caitanya Mahāprabhu and His associates.

TEXT 64

পরমানন্দ পুরী-সঙ্গে সন্ধ্যাসীর গণ ।
একদিকে বৈসে সব করিতে ভোজন ॥ ৬৪ ॥

*paramānanda purī-saṅge sannyāsīra gaṇa
eka-dike vaise saba karite bhojana*

SYNONYMS

paramānanda purī-saṅge—with Paramānanda Purī; *sannyāsīra gaṇa*—all the *sannyāsī* associates of Śrī Caitanya Mahāprabhu; *eka-dike*—on one side; *vaise*—sat down; *saba*—all; *karite bhojana*—to accept the *prasāda*.

TRANSLATION

All the *sannyāsī* associates of Śrī Caitanya Mahāprabhu headed by Paramānanda Purī, sat on one side and thus partook of the *prasāda*.

TEXT 65

অদ্বৈত, নিত্যানন্দ-রায়—পার্শ্বে দুইজন ।
মধ্যে মহাপ্রভু বসিলା, আগে-পাছে শক্তগণ ॥ ৬৫ ॥

advaita, nityānanda-rāya—*pārśve dui-jana*
madhye mahāprabhu vasilā, *āge-pāche bhakta-gaṇa*

SYNONYMS

advaita—Advaita Ācārya; *nityānanda-rāya*—Lord Nityānanda; *pārśve*—on the sides; *dui-jana*—two personalities; *madhye*—in the middle; *mahāprabhu vasilā*—Śrī Caitanya Mahāprabhu sat down; *āge*—in front; *pāche*—behind; *bhakta-gaṇa*—all the devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu sat in the midst of the devotees. Advaita Ācārya and Lord Nityānanda each sat on one side of the Lord. The other devotees sat in front of the Lord and behind Him.

TEXT 66

গৌড়ের শক্ত যত কহিতে না পারি ।
অঙ্গনে বসিলା সব হঞ্চ জারি জারি ॥ ৬৬ ॥

*gauḍera bhakta yata kahite nā pāri
aṅgane vasilā saba hañā sāri sāri*

SYNOMYS

gauḍera—of Bengal; *bhakta yata*—all the devotees; *kahite*—to mention; *nā pāri*—I am unable; *aṅgane*—in the courtyard; *vasilā*—sat down; *saba*—all; *hañā*—being; *sāri sāri*—in lines.

TRANSLATION

The devotees from Bengal, whom I am unable to count, all sat down in lines in the courtyard.

TEXT 67

প্ৰভুৰ ভক্তগণ দেখি' ভট্টেৰ চমৎকাৰ ।
প্ৰত্যেকে সবাৰ পদে কৈল নমস্কাৰ ॥ ৬৭ ॥

*prabhura bhakta-gaṇa dekhi' bhaṭṭera camatkāra
pratyekē sabāra pade kaila namaskāra*

SYNOMYS

prabhura—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇa*—devotees; *dekhi'*—seeing; *bhaṭṭera*—of Vallabha Bhaṭṭa; *camatkāra*—surprise; *prati-eke*—unto each and every one; *sabāra*—of all; *pade*—at the lotus feet; *kaila namaskāra*—he offered obeisances.

TRANSLATION

When Vallabha Bhaṭṭa saw all the devotees of Śrī Caitanya Mahāprabhu, he was greatly surprised, but in devotion he offered his obeisances at the lotus feet of each and every one of them.

TEXT 68

স্বরূপ, জগদানন্দ, কাশীশ্বর, শঙ্কর ।
পরিবেশন কৰে, আৱ রাঘব, দামোদৱ ॥ ৬৮ ॥

*svarūpa, jagadānanda, kāśīśvara, śaṅkara
pariveśana kare, āra rāghava, dāmodara*

SYNOMYS

svarūpa—Svarūpa; *jagadānanda*—Jagadānanda; *kāśīśvara*—Kāśīśvara; *śaṅkara*—Śaṅkara; *pariveśana kare*—distribute; *āra*—and; *rāghava dāmodara*—Rāghava and Dāmodara.

TRANSLATION

Svarūpa Dāmodara, Jagadānanda, Kāśīśvara and Śaṅkara, along with Rāghava and Dāmodara Paṇḍita, took charge of distributing the prasāda.

TEXT 69

মহাপ্রসাদ বলভ-ভট্ট বহু আনাইল ।
প্রভু-সহ সন্ধ্যাসিগণ ভোজনে বসিল ॥ ৬৯ ॥

*mahā-prasāda vallabha-bhaṭṭa bahu ānāila
prabhu-saha sannyāsi-gaṇa bhojane vasila*

SYNONYMS

mahā-prasāda—food offered to Śrī Jagannātha; *vallabha-bhaṭṭa*—Vallabha Bhaṭṭa; *bahu*—a large quantity; *ānāila*—brought; *prabhu-saha*—with Śrī Caitanya Mahāprabhu; *sannyāsi-gaṇa*—all the *sannyāsīs*; *bhojane vasila*—sat down to accept the *prasāda*.

TRANSLATION

Vallabha Bhaṭṭa had brought a large quantity of *mahā-prasāda* offered to Lord Jagannātha. Thus all the *sannyāsīs* sat down to eat with Śrī Caitanya Mahāprabhu.

TEXT 70

প্রসাদ পায় বৈষ্ণবগণ বলে, ‘হরি’ ‘হরি’ ।
হরি হরি ধ্বনি উঠে সব ব্রহ্মাণ্ড ভরি’ ॥ ৭০ ॥

*prasāda pāya vaiṣṇava-gaṇa bale, ‘hari’ ‘hari’
hari hari dhvani uṭhe saba brahmāṇḍa bhari’*

SYNONYMS

prasāda—the *prasāda*; *pāya*—accept; *vaiṣṇava-gaṇa*—all the Vaiṣṇavas; *bale*—chant; *hari hari*—Hari, Hari; *hari hari dhvani*—the vibration of Hari, Hari; *uṭhe*—rises; *saba brahmāṇḍa*—the entire universe; *bhari'*—filling.

TRANSLATION

Accepting the *prasāda*, all the Vaiṣṇavas chanted the holy names Hari, Hari. The rising vibration of the holy name of Hari filled the entire universe.

TEXT 71

ମାଳା, ଚନ୍ଦନ, ଗୁବାକ, ପାନ ଅନେକ ଆନିଲ ।
ସବା' ପୂଜା କରି' ଶ୍ଵଟ୍ ଆନନ୍ଦିତ ହୈଲ ॥ ୭୧ ॥

*mālā, candana, guvāka, pāna aneka ānila
sabā' pūjā kari' bhaṭṭa ānandita haila*

SYNONYMS

mālā—garlands; *candana*—sandalwood pulp; *guvāka*—spices; *pāna*—betel; *aneka*—much; *ānila*—brought; *sabā' pūjā kari'*—worshiping all the Vaiṣṇavas; *bhaṭṭa*—Vallabha Bhaṭṭa; *ānandita haila*—became very happy.

TRANSLATION

When all the Vaiṣṇavas had finished eating, Vallabha Bhaṭṭa brought a large quantity of garlands, sandalwood pulp, spices and betel. He worshiped them very respectfully and became extremely happy.

TEXT 72

ରଥ୍ୟାତ୍ରା-ଦିନେ ପ୍ରଭୁ କୀର୍ତ୍ତନ ଆରମ୍ଭିଲା ।
ପୂର୍ବର୍ବେ ସାତ ସମ୍ପ୍ରଦାୟ ପୃଥକ୍ କରିଲା ॥ ୭୨ ॥

*ratha-yātrā-dine prabhu kirtana ārambhilā
pūrvavat sāta sampradāya pṛthak karilā*

SYNONYMS

ratha-yātrā-dine—on the day of the car festival; *prabhu*—Śrī Caitanya Mahāprabhu; *kirtana ārambhilā*—began the congregational chanting; *pūrvavat*—as previously; *sāta sampradāya*—in seven groups; *pṛthak karilā*—He divided.

TRANSLATION

On the day of the car festival, Śrī Caitanya Mahāprabhu began the congregational chanting. As He had done previously, He divided all the devotees into seven groups.

TEXTS 73-74

ଅର୍ଦେତ, ନିତ୍ୟାନନ୍ଦ, ହରିଦାସ, ବକ୍ରେଷ୍ଟର ।
ଶ୍ରୀବାସ, ରାଘ୍ବ, ପଣ୍ଡିତ-ଗନ୍ଧାଧର ॥ ୭୩ ॥

সাত জন সাত-ঠাণ্ডি করেন নর্তন ।
 ‘হরিবোল’ বলি’ প্রভু করেন অগ্রণ ॥ ৭৮ ॥

*advaita, nityānanda, haridāsa, vakreśvara
 śrīvāsa, rāghava, paṇḍita-gadādhara*

*sāta jana sāta-ṭhāñi karena nartana
 ‘hari-bola’ bali’ prabhu karena bhramaṇa*

SYNONYMS

advaita—Advaita Ācārya; *nityānanda*—Lord Nityānanda; *haridāsa*—Ṭhākura Haridāsa; *vakreśvara*—Vakreśvara; *śrīvāsa*—Śrīvāsa Ṭhākura; *rāghava*—Rāghava; *paṇḍita-gadādhara*—Gadādhara Paṇḍita; *sāta jana*—seven persons; *sāta-ṭhāñi*—in seven groups; *karena nartana*—dance; *hari-bola bali’*—uttering “Hari bol”; *prabhu*—Śrī Caitanya Mahāprabhu; *karena bhramaṇa*—wanders.

TRANSLATION

Seven devotees—Advaita, Nityānanda, Haridāsa Ṭhākura, Vakreśvara, Śrīvāsa Ṭhākura, Rāghava Paṇḍita and Gadādhara Paṇḍita—formed seven groups and began dancing. Śrī Caitanya Mahāprabhu, chanting “Hari bol,” wandered from one group to another.

TEXT 75

চৌদ্দ মাদল বাজে উচ্চ সঙ্কীর্তন ।
 এক এক নর্তকের প্রেমে ভাসিল ভুবন ॥ ৭৫ ॥

*caudda mādala bāje ucca saṅkirtana
 eka eka nartakera preme bhāsila bhuvana*

SYNONYMS

caudda mādala—fourteen *mṛdaṅgas*; *bāje*—were being played; *ucca saṅkirtana*—loud congregational chanting; *eka eka*—of each group; *nartakera*—of the dancer; *preme*—in ecstatic love; *bhāsila bhuvana*—inundated the entire world.

TRANSLATION

Fourteen mṛdaṅgas resounded with the loud congregational chanting, and in each group was a dancer whose dance of ecstatic love inundated the entire world.

TEXT 76

দেখি' বলভ-ভট্টের হৈল চমৎকার ।
আনন্দে বিহুল নাহি আপন-সাম্ভাল ॥ ৭৬ ॥

*dekhi' vallabha-bhaṭṭera haila camatkāra
ānande vihvala nāhi āpana-sāmbhāla*

SYNONYMS

dekhi'—seeing; *vallabha-bhaṭṭera*—of Vallabha Bhaṭṭa; *haila camatkāra*—was astonished; *ānande vihvala*—overwhelmed by transcendental happiness; *nāhi*—there was not; *āpana-sāmbhāla*—keeping his normal position.

TRANSLATION

Seeing all this, Vallabha Bhaṭṭa was completely astonished. He was overwhelmed by transcendental bliss and lost himself.

TEXT 77

তবে মহাপ্রভু সবার নৃত্য রাখিলা ।
পূর্ববৎ আপনে নৃত্য করিতে লাগিলা ॥ ৭৭ ॥

*tabe mahāprabhu sabāra nṛtya rākhilā
pūrvavat āpane nṛtya karite lāgilā*

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sabāra*—of all of them; *nṛtya rākhilā*—stopped the dancing; *pūrvavat*—as previously; *āpane*—personally; *nṛtya*—dancing; *karite lāgilā*—began to perform.

TRANSLATION

Then Śrī Caitanya Mahāprabhu stopped the dancing of the others, and as He had done previously, He personally began to dance.

TEXT 78

প্ৰভুৰ সৌন্দৰ্য দেখি আৱ প্ৰেমোদয় ।
'এই ত' সাক্ষাৎ কৃষ্ণ' ভট্টেৰ হইল নিশ্চয় ॥ ৭৮ ॥

*prabhura saundarya dekhi āra premodaya
'ei ta' sākṣat kṛṣṇa' bhaṭṭera ha-ila niścaya*

SYNOMYS

prabhura—of Śrī Caitanya Mahāprabhu; *saundarya*—the beauty; *dekhī*—seeing; *āra*—also; *prema-udaya*—arousing of ecstatic love; *ei*—this; *ta'*—certainly; *sākṣāt*—directly; *kṛṣṇa*—Lord Kṛṣṇa; *bhaṭṭera*—of Vallabha Bhaṭṭa; *haila*—was; *niścaya*—certainty.

TRANSLATION

Seeing the beauty of Śrī Caitanya Mahāprabhu and the awakening of His ecstatic love, Vallabha Bhaṭṭa concluded, "Here is Lord Kṛṣṇa, without a doubt."

TEXT 79

ଏତ ଅତ ରଥ୍ୟାତ୍ମା ସକଳେ ଦେଖିଲ ।
ଅଭୂର ଚରିତ୍ରେ ଭଟ୍ଟେର ଚମତ୍କାର ହୈଲ ॥ ୭୯ ॥

*eta mata ratha-yātrā sakale dekhila
prabhura caritre bhaṭṭera camatkāra haila*

SYNOMYS

eta mata—in this way; *ratha-yātrā*—the car festival; *sakale*—all; *dekhila*—saw; *prabhura caritre*—by the character of Śrī Caitanya Mahāprabhu; *bhaṭṭera*—of Vallabha Bhaṭṭa; *camatkāra haila*—there was astonishment.

TRANSLATION

Thus Vallabha Bhaṭṭa witnessed the car festival. He was simply astonished by the characteristics of Śrī Caitanya Mahāprabhu.

TEXT 80

ସାତାନନ୍ଦରେ ଭଟ୍ଟ ସାଇ ମହାପ୍ରଭୁ-ଶାନେ ।
ଅଭୂ-ଚରଣେ କିଛୁ କୈଲ ନିବେଦନେ ॥ ୮୦ ॥

*yātrā-nantare bhaṭṭa yāi mahāprabhu-sthāne
prabhu-carane kichu kaila nivedane*

SYNOMYS

yātrā-anantare—after the Ratha-yātrā; *bhaṭṭa*—Vallabha Bhaṭṭa; *yāi*—going; *mahāprabhu-sthāne*—to the place of Śrī Caitanya Mahāprabhu; *prabhu-carane*—at the lotus feet of the Lord; *kichu*—some; *kaila*—made; *nivedane*—submission.

TRANSLATION

One day, after the festival was over, Vallabha Bhaṭṭa went to the abode of Śrī Caitanya Mahāprabhu and submitted a request at the lotus feet of the Lord.

TEXT 81

**“ভাগবতের টীকা কিছু করিয়াছি লিখন।
আপনে মহাপ্রভু যদি করেন শ্রবণ ॥” ৮১ ॥**

*“bhāgavatera ṭikā kichu kariyāchi likhana
āpane mahāprabhu yadi karena śravaṇa”*

SYNONYMS

bhāgavatera—on *Śrimad-Bhāgavatam*; *ṭikā*—commentary; *kichu*—some; *kariyāchi likhana*—I have written; *āpane*—You; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *yadi*—if; *karena śravaṇa*—would hear.

TRANSLATION

“I have written some commentary on Śrimad-Bhāgavatam,” he said. “Would Your Lordship kindly hear it?”

TEXT 82

**প্রভু কহে,—“ভাগবতার্থ বুঝিতে না পারি।
ভাগবতার্থ শুনিতে আমি নহি অধিকারী ॥ ৮২ ॥**

*prabhu kahe, — “bhāgavatārtha bujhite nā pāri
bhāgavatārtha śunite āmi nahi adhikārī*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *bhāgavata-artha*—the meaning of *Śrimad-Bhāgavatam*; *bujhite nā pāri*—I cannot understand; *bhāgavata-artha*—the purport of *Śrimad-Bhāgavatam*; *śunite*—to hear; *āmi nahi adhikārī*—I am not the proper person.

TRANSLATION

The Lord replied, “I do not understand the meaning of Śrimad-Bhāgavatam. Indeed, I am not a suitable person to hear its meaning.

TEXT 83

বসি' কৃষ্ণনাম মাত্র করিয়ে গ্রহণে ।
সংখ্যা-নাম পূর্ণ মোর নহে রাত্রি-দিনে ॥ ৮৩ ॥

*vasi' krṣṇa-nāma mātra kariye grahaṇe
saṅkhyā-nāma pūrṇa mora nahe rātri-dine*

SYNONYMS

vasi'—sitting; *krṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *mātra*—simply; *kariye grahaṇe*—I chant; *saṅkhyā-nāma*—a fixed number of rounds; *pūrṇa*—complete; *mora*—My; *nahe*—is not; *rātri-dine*—throughout the entire day and night.

TRANSLATION

"I simply sit and try to chant the holy name of Krṣṇa, and although I chant all day and night, I nevertheless cannot complete the chanting of my prescribed number of rounds."

TEXT 84

ভট্ট কহে,—“কৃষ্ণনামের অর্থ-ব্যাখ্যানে ।
বিস্তার কৈরাচি, তাহা করহ শ্রবণে ॥” ৮৪ ॥

*bhaṭṭa kahe, “krṣṇa-nāmera artha-vyākhyāne
vistāra kairāchi, tāhā karaha śravaṇe”*

SYNONYMS

bhaṭṭa kahe—Vallabha Bhaṭṭa said; *krṣṇa-nāmera*—of the holy name of Kṛṣṇa; *artha-vyākhyāne*—description of the meaning; *vistāra*—very elaborately; *kairāchi*—I have made; *tāhā*—that; *karaha śravaṇe*—kindly hear.

TRANSLATION

Vallabha Bhaṭṭa said, "I have tried to describe elaborately the meaning of Kṛṣṇa's holy name. Kindly hear the explanation."

TEXT 85

প্রভু কহে,—“কৃষ্ণনামের বল অর্থ না আনি ।
‘গ্রামস্মূল’ ‘মশোদানস্মূল’,—এইমাত্র জানি ॥ ৮৫ ॥

*prabhu kahe, —“kr̄ṣṇa-nāmera bahu artha nā māni
‘śyāma-sundara’ yaśodā-nandana,’ —ei-mātra jāni*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; *kr̄ṣṇa-nāmera*—of the holy name of Kṛṣṇa; *bahu artha*—many meanings; *nā māni*—I do not accept; *śyāma-sundara*—Śyāmasundara; *yaśodā-nandana*—Yaśodānandana; *ei-mātra*—only this; *jāni*—I know.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, “I do not accept many different meanings for the holy name of Kṛṣṇa. I know only that Lord Kṛṣṇa is Śyāma-sundara and Yaśodānandana. That’s all I know.

TEXT 86

তমালশ্যামলত্বিষি শ্রীযশোদাস্তনক্ষয়ে ।
কৃষ্ণনামেৱা কৃচ্ছিরিতি সর্বশাস্ত্র-বিনির্ণয়ঃ ॥ ৮৬ ॥

*tamāla-śyāmala-tviṣi
śrī-yaśodā-stanandhaye
kr̄ṣṇa-nāmno rūḍhir iti
sarva-śāstra-vinirṇayah*

SYNONYMS

tamāla-śyāmala-tviṣi—whose complexion is dark blue, resembling a *tamāla* tree; *śrī-yaśodā-stanam-dhaye*—sucking the breast of mother Yaśodā; *kr̄ṣṇa-nāmnaḥ*—of the name Kṛṣṇa; *rūḍhiḥ*—the chief meaning; *iti*—thus; *sarva-śāstra*—of all revealed scriptures; *vinirṇayah*—the conclusion.

TRANSLATION

“The only purport of the holy name of Kṛṣṇa is that He is dark blue like a tamāla tree and is the son of mother Yaśodā. This is the conclusion of all the revealed scriptures.”

PURPORT

This is a verse from the *Nāma-kaumudī*.

TEXT 87

এই অর্থ আমি গাত্র জানিয়ে নির্ধার ।
আর সর্ব-অর্থে গোর নাহি অধিকার ॥” ৮৭ ॥

*ei artha āmi mātra jāniye nirdhāra
āra sarva-arthe mora nāhi adhikāra”*

SYNONYMS

ei artha—this meaning; *āmi*—I; *mātra*—only; *jāniye*—know; *nirdhāra*—conclusion; *āra*—other; *sarva*—all; *arthe*—meanings; *mora*—My; *nāhi*—is not; *adhikāra*—capacity to understand.

TRANSLATION

“I conclusively know these two names, Śyāmasundara and Yaśodānandana. I do not understand any other meanings, nor have I the capacity to understand them.”

TEXT 88

ফল্গুপ্রায় ভট্টের নামাদি সব-ব্যাখ্যা ।
সর্বজ্ঞ প্রভু জানি' তারে করেন উপেক্ষা ॥ ৮৮ ॥

*phalgu-prāya bhaṭṭera nāmādi saba-vyākhyā
sarvajña prabhu jāni' tāre karena upekṣā*

SYNONYMS

phalgu-prāya—generally useless; *bhaṭṭera*—of Vallabha Bhaṭṭa; *nāma-ādi*—the holy name and so on; *saba*—all; *vyākhyā*—explanations; *sarva-jñā*—omniscient; *prabhu*—Śrī Caitanya Mahāprabhu; *jāni'*—knowing; *tāre*—him; *karena upekṣā*—neglects.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu is omniscient. Therefore He could understand that Vallabha Bhaṭṭa's explanations of Kṛṣṇa's name and Śrimad-Bhāgavatam were useless. Therefore He did not care about them.

TEXT 89

বিমনা হণ্ডা শট্ট গেলা নিজ-ঘর ।
প্রভু-বিষয়ে ভক্তি কিছু হইল অন্তর ॥ ৮৯ ॥

*vimanā hañā bhaṭṭa gelā nija-ghara
prabhu-viṣaye bhakti kichu ha-ila antara*

SYNONYMS

vimanā hañā—feeling morose; *bhaṭṭa*—Vallabha Bhaṭṭa; *gelā*—went; *nija-*
ghara—to his home; *prabhu-viṣaye*—unto Śrī Caitanya Mahāprabhu; *bhakti*—
 devotion; *kicu*—somewhat; *ha-ila*—became; *antara*—different.

TRANSLATION

When Śrī Caitanya Mahāprabhu rigidly declined to hear his explanations, Vallabha Bhaṭṭa went home feeling morose. His faith and devotion to the Lord changed.

TEXT 90

তবে ভট্ট গোলা পশুত-গোসাঙ্গির ঠাঙ্গি ।
 নানা মতে প্রিতি করি' করে আসা-যাই ॥ ৯০ ॥

*tabe bhaṭṭa gelā pañdita-gosāñira ṛhāñi
 nānā mate priti kari' kare āsā-yāi*

SYNONYMS

tabe—thereafter; *bhaṭṭa*—Vallabha Bhaṭṭa; *gelā*—went; *pañdita-gosāñira*
ṛhāñi—to Gadādhara Pañdita Gosāñi; *nānā mate*—in various ways; *priti kari'*—
 showing affection; *kare āsā-yāi*—comes and goes.

TRANSLATION

Thereafter, Vallabha Bhaṭṭa went to the home of Gadādhara Pañdita. He kept coming and going, showing affection in various ways, and thus maintained a relationship with him.

TEXT 91

প্রভুর উপেক্ষায় সব নীলাচলের জন ।
 ভট্টের ব্যাখ্যান কিছু না করে শ্রবণ ॥ ৯১ ॥

*prabhura upekṣāya saba nilācalera jana
 bhaṭṭera vyākhyāna kichu nā kare śravaṇa*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *upekṣāya*—because of neglect; *saba*—
 all; *nilācalera jana*—people in Jagannātha Puri; *bhaṭṭera vyākhyāna*—explanation
 of Vallabha Bhaṭṭa; *kichu*—any; *nā kare śravaṇa*—do not hear.

TRANSLATION

Because Śrī Caitanya Mahāprabhu did not take Vallabha Bhaṭṭa very seriously, none of the people in Jagannātha Puri would hear any of his explanations.

TEXT 92

ଲଜ୍ଜିତ ହେଲ ଭଟ୍ଟ, ହେଲ ଅପମାନେ ।
ଦୁଃଖିତ ହଣ୍ଡା ଗେଲ ପଣ୍ଡିତେର ସ୍ଥାନେ ॥ ୯୨ ॥

*lajjita haila bhaṭṭa, haila apamāne
duḥkhita hañā gela paṇḍitera sthāne*

SYNONYMS

lajjita—ashamed; *haila*—became; *bhaṭṭa*—Vallabha Bhaṭṭa; *haila apamāne*—felt insulted; *duḥkhita hañā*—being unhappy; *gela*—went; *paṇḍitera sthāne*—to Gadādhara Paṇḍita.

TRANSLATION

Ashamed, insulted and unhappy, Vallabha Bhaṭṭa went to Gadādhara Paṇḍita.

TEXT 93

ଦୈନ୍ୟ କରି' କହେ,—“ନିଲୁଁ ତୋମାର ଶରଣ ।
ତୁମି କୃପା କରି' ରାଖ ଆମାର ଜୀବନ ॥ ୯୩ ॥

*dainya kari' kahe, —“niluṅ tomāra śaraṇa
tumi kṛpā kari' rākha āmāra jivana*

SYNONYMS

dainya kari'—with great humility; *kahe*—said; *niluṅ*—I have taken; *tomāra śaraṇa*—shelter of you; *tumi*—you; *kṛpā kari'*—being merciful; *rākha*—keep; *āmāra jivana*—my life.

TRANSLATION

Approaching him with great humility, Vallabha Bhaṭṭa said, “I have taken shelter of you, my dear sir. Kindly be merciful to me and save my life.

TEXT 94

କୃଷ୍ଣନାମ-ବ୍ୟାଖ୍ୟା ସଦି କରଇ ଶ୍ରୀବନ୍ଦ ।
ତବେ ମୋର ଲଜ୍ଜା-ପଙ୍କ ହୟ ପ୍ରକାଳନ ॥” ୯୪ ॥

*kṛṣṇa-nāma-vyākhyā yadi karaha śravaṇa
tabe mora lajjā-paṅka haya prakṣālana”*

SYNONYMS

kṛṣṇa-nāma—of the name of Lord Kṛṣṇa; *vyākhyā*—explanation; *yadi*—if; *karaha śravaṇa*—you hear; *tabe*—then; *mora*—my; *lajjā-paṅka*—the mud of shame; *haya*—there is; *prakṣālana*—washing.

TRANSLATION

“Please hear my explanation of the meaning of Lord Kṛṣṇa’s name. In that way the mud of the shame that has come upon me will be washed off.”

TEXT 95

সঙ্কটে পড়িল পঞ্জিত, করয়ে সংশয় ।
কি করিবেন,—একো, করিতে না পারে নিশ্চয় ॥ ৯৫ ॥

*saṅkāte paḍila pañdita, karaye saṁśaya
ki karibena, —eko, karite nā pāre niścaya*

SYNONYMS

saṅkāte—into a dilemma; *paḍila pañdita*—Pañdita Gosāñi fell; *karaye saṁśaya*—felt doubts; *ki karibena*—what he will do; *eko*—alone; *karite nā pāre niścaya*—cannot make a decision.

TRANSLATION

Thus Pañdita Gosāñi fell into a dilemma. He was in such doubt that he could not decide alone what to do.

PURPORT

Śrī Caitanya Mahāprabhu did not take Vallabha Bhaṭṭa very seriously. Therefore Pañdita Gosāñi, or Gadādhara Gosāñi, fell into perplexity. What would be his position if he heard Vallabha Bhaṭṭa’s explanation of Śrī Kṛṣṇa’s name? Certainly Śrī Caitanya Mahāprabhu would be displeased. Therefore Gadādhara Pañdita Gosāñi could not make a decision.

TEXT 96

বন্ধপি পঞ্জিত আৱ না কৈলা অজীকাৱ ।
ভষ্ট ঘাই’ তবু পড়ে কৱি’ বলাঙ্কাৱ ॥ ৯৬ ॥

*yadyapi pañdita āra nā kailā aṅgikāra
bhaṭṭa yāi' tabu pađe kari' balātkāra*

SYNOMYS

yadyapi—although; *pañdita*—Gadādhara Pañdita; *āra*—also; *nā kailā aṅgikāra*—did not accept; *bhaṭṭa*—Vallabha Bhaṭṭa; *yāi'*—going; *tabu*—still; *pađe*—reads; *kari' balātkāra*—forcibly.

TRANSLATION

Although Gadādhara Pañdita Gosānī did not want to hear it, Vallabha Bhaṭṭa began to read his explanation with great force.

TEXT 97

ଆଭିଜ୍ଞାତେ ପଶ୍ଚିମ କରିତେ ନାରେ ନିଷେଧନ ।
“ଏ ସ କ୍ଷଟ୍ଟରାଖ, କୃଷ୍ଣ ଲହିଲାଙ୍ଗ ଶରଣ ॥ ୯୭ ॥

ābhijātye pañdita karite nāre niṣedhana
“*e saṅkāte rākha, kṛṣṇa la-ilāna śāraṇa*

SYNOMYS

ābhijātye—because of his aristocracy; *pañdita*—Gadādhara Pañdita; *karite nāre niṣedhana*—could not forbid; *e saṅkāte*—in this danger; *rākha*—please protect; *kṛṣṇa*—O Lord Kṛṣṇa; *la-ilāna*—I have taken; *śāraṇa*—shelter.

TRANSLATION

Because Vallabha Bhaṭṭa was a learned brāhmaṇa, Gadādhara Pañdita could not forbid him. Thus he began to think of Lord Kṛṣṇa. “My dear Lord Kṛṣṇa,” he requested, “please protect me in this danger. I have taken shelter of You.

TEXT 98

ଅନ୍ତର୍ଦ୍ୟାମୀ ପ୍ରଭୁ ଜାନିବେଳ ମୋର ମନ ।
ତୀରେ ଭୟ ନାହିଁ କିଛୁ, ‘ବିସମ’ ତୀର ଗାନ ॥”୯୮ ॥

*antaryāmī prabhu jānibena mora mana
tānre bhaya nāhi kichu, ‘viṣama’ tānra gaṇa”*

SYNOMYS

antaryāmī—existing in everyone's heart; *prabhu*—Śrī Caitanya Mahāprabhu; *jānibena*—will know; *mora mana*—my mind; *tānre*—of Him; *bhaya*—fear; *nāhi*—there is not; *kichu*—any; *viṣama*—very critical; *tānra gaṇa*—his associates.

TRANSLATION

“Śrī Caitanya Mahāprabhu is present in everyone’s heart, and He will certainly know my mind. Therefore I do not fear Him. His associates, however, are extremely critical.”

PURPORT

As the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu exists in everyone’s heart. Therefore He would know the circumstances under which Pañḍita Gosāñi agreed to hear Vallabha Bhaṭṭa’s explanations, and certainly He would not be angry. However, the Vaiṣṇavas who were always with Śrī Caitanya Mahāprabhu might not understand Gadādhara Pañḍita’s inner consciousness, and they might accuse him of having compromised with Vallabha Bhaṭṭa, despite his having been neglected by Śrī Caitanya Mahāprabhu. Gadādhara Pañḍita Gosāñi was seriously thinking in this way.

TEXT 99

**যদ্যপি বিচারে পঞ্জিতের নাহি কিছু দোষ ।
তথাপি প্রভুর গণ তাঁরে করে প্রণয়-রোষ ॥ ১৯ ॥**

yadyapi vicāre pañḍitera nāhi kichu doṣa
tathāpi prabhura gaṇa tānre kare praṇaya-roṣa

SYNOMYS

yadyapi—although; vicāre—conclusively; pañḍitera—of Gadādhara Pañḍita; nāhi kichu doṣa—there was no fault; tathāpi—still; prabhura gaṇa—associates of Śrī Caitanya Mahāprabhu; tānre—unto him; kare praṇaya-roṣa—showed affectionate anger.

TRANSLATION

Although Gadādhara Pañḍita Gosāñi was not in the least at fault, some of Śrī Caitanya Mahāprabhu’s devotees showed affectionate anger toward him.

TEXT 100

**প্রত্যহ বলভ-ভট্ট আইসে প্রভু-স্থানে ।
'উদগ্রাহাদি' প্রায় করে আচার্যাদি-সনে ॥ ১০০ ॥**

pratyaha vallabha-bhaṭṭa āise prabhu-sthāne
'udgrāha-ādi' prāya kare ācāryādi-sane

SYNOMYS

prati-aha—daily; vallabha-bhaṭṭa—Vallabha Bhaṭṭa; āise—comes; prabhu-sthāne—to the place of Lord Śrī Caitanya Mahāprabhu; udgrāha-ādi prāya—un-

necessary argument; *kare*—does; ācārya-ādi-sane—with Advaita Ācārya and others.

TRANSLATION

Every day, Vallabha Bhaṭṭa would come to the place of Śrī Caitanya Mahāprabhu to engage in unnecessary arguments with Advaita Ācārya and other great personalities, such as Svarūpa Dāmodara.

TEXT 101

যেই কিছু করে ভট্ট ‘সিদ্ধান্ত’ স্থাপন।
শুনিতেই আচার্য তাহা করেন খণ্ডন ॥ ১০১ ॥

yei kichu kare bhaṭṭa ‘siddhānta’ sthāpana
śunitei ācārya tāhā karena khanḍana

SYNOMYS

yei—whatever; *kichu*—any; *kare*—does; *bhaṭṭa*—Vallabha Bhaṭṭa; *siddhānta*—conclusion; *sthāpana*—establishing; *śunitei*—hearing; *ācārya*—Advaita Ācārya; *tāhā*—that; *karena khanḍana*—refuted.

TRANSLATION

Whatever conclusions Vallabha Bhaṭṭa eagerly presented were refuted by personalities like Advaita Ācārya.

TEXT 102

আচার্যাদি-আগে ভট্ট যবে যবে যায়।
রাজহংস-মধ্যে যেন রহে বকপ্রায় ॥ ১০২ ॥

ācāryādi-āge bhaṭṭa yabe yabe yāya
rājahaṁsa-madhye yena rahe baka-prāya

SYNOMYS

ācārya-ādi-āge—in front of Advaita Ācārya and others; *bhaṭṭa*—Vallabha Bhaṭṭa; *yabe yabe*—whenever; *yāya*—goes; *rāja-haṁsa-madhye*—in a society of white swans; *yena*—as; *rahe*—remained; *baka-prāya*—like a duck.

TRANSLATION

Whenever Vallabha Bhaṭṭa entered the society of devotees, headed by Advaita Ācārya, he was like a duck in a society of white swans.

TEXT 103

একদিন শুষ্টি পুছিল আচার্যেরে ।
 “জীব-‘প্রকৃতি’ ‘পতি’ করি’ মানয়ে কৃষ্ণেরে ॥ ১০৩॥

eka-dina bhaṭṭa puchila ācāryere
 “jīva-‘prakṛti’ ‘pati’ kari’ mānaye kṛṣṇere

SYNONYMS

eka-dina—one day; *bhaṭṭa*—Vallabha Bhaṭṭa; *puchila ācāryere*—inquired from Advaita Ācārya; *jīva*—the living entity; *prakṛti*—female; *pati*—husband; *kari'*—as; *mānaye kṛṣṇere*—accepts Kṛṣṇa.

TRANSLATION

One day Vallabha Bhaṭṭa said to Advaita Ācārya, “Every living entity is female [prakṛti] and considers Kṛṣṇa her husband [pati].”

TEXT 104

পতিভ্রতা হঞ্চি পতির নাম নাহি লয় ।
 তোমরা কৃষ্ণনাম-লহ,— কোন্ ধর্ম হয় ?” ১০৪ ॥

pati-vratā hañā patira nāma nāhi laya
tomarā kṛṣṇa-nāma-laha, —kon dharma haya?”

SYNONYMS

pati-vratā—devoted to the husband; *hañā*—being; *patira*—of the husband; *nāma*—name; *nāhi laya*—does not utter; *tomarā*—all of you; *kṛṣṇa-nāma-laha*—chant the name of Kṛṣṇa; *kon*—what; *dharma*—religious principle; *haya*—is it.

TRANSLATION

“It is the duty of a chaste wife, devoted to her husband, not to utter her husband’s name, but all of you chant the name of Kṛṣṇa. How can this be called a religious principle?”

TEXT 105

আচার্য কহে,—“আগে তোমার ‘ধর্ম’ মূর্তিমান् ।
 ইঁহারে পুছহ, ইঁহ করিবেন ইহার সমাধান ॥ ১০৫॥

ācārya kahe, —“āge tomāra ‘dharma’ mūrtimān iñhāre puchaha, iñha karibena ihāra samādhāna

SYNONYMS

ācārya kahe—Advaita Ācārya said; āge—in front; tomāra—of you; dharma—religious principles; mūrtimān—personified; iñhāre puchaha—ask Him; iñha—He; karibena—will make; ihāra—of this; samādhāna—solution.

TRANSLATION

Advaita Ācārya responded, “In front of you is Lord Śrī Caitanya Mahāprabhu, the personification of religious principles. You should ask Him, for He will give you the proper answer.”

TEXT 106

**শুনি' প্রভু কহেন,—“তুমি না জান ধর্মমর্ম ।
স্বামি-আজ্ঞা পালে,—এই পতিভ্রতাধর্ম ॥ ১০৬ ॥**

śuni' prabhu kahena, —“tumi nā jāna dharma-marma
svāmi-ājñā pāle, —ei pati-vratā-dharma

SYNONYMS

śuni’—hearing; prabhu kahena—Śrī Caitanya Mahāprabhu said; tumi—you; nā jāna—do not know; dharma-marma—real religious principles; svāmi—of the husband; ājñā—order; pāle—obeys; ei—this; pati-vratā-dharma—the religious principle of a chaste woman.

TRANSLATION

Hearing this, Lord Śrī Caitanya Mahāprabhu said, “My dear Vallabha Bhaṭṭa, you do not know religious principles. Actually, the first duty of a chaste woman is to carry out the order of her husband.

TEXT 107

**পতির আজ্ঞা,—নিরন্তর তাঁর নাম লইতে ।
পতির আজ্ঞা পতিভ্রতা না পারে লঙ্ঘিতে ॥ ১০৭ ॥**

patira ājñā, —nirantara tāñra nāma la-ite
patira ājñā pati-vratā nā pāre lan̄ghite

SYNONYMS

patira ājñā—the husband's order; nirantara—always; tāñra—His; nāma—name; la-ite—to chant; patira ājñā—the order of the husband; pati-vratā—a chaste, devoted wife; nā pāre lan̄ghite—cannot deny.

TRANSLATION

"The order of Kṛṣṇa is to chant His name incessantly. Therefore one who is chaste and adherent to the husband Kṛṣṇa must chant the Lord's name, for she cannot deny the husband's order.

TEXT 108

অতএব নাম লয়, নামের ‘ফল’ পায়।
নামের ফলে কৃষ্ণপদে ‘প্রেম’ উপজায় ॥” ১০৮ ॥

ataeva nāma laya, nāmera 'phala' pāya
nāmera phale krṣṇa-pade 'prema' upajāya"

SYNONYMS

ataeva—therefore; *nāma laya*—chants the holy name; *nāmera*—of the name; *phala*—result; *pāya*—gets; *nāmera phale*—as a result of chanting the holy name; *krṣṇa-pade*—at the lotus feet of Kṛṣṇa; *prema*—ecstatic love; *upajāya*—develops.

TRANSLATION

"Following this religious principle, a pure devotee of Lord Kṛṣṇa always chants the holy name. As a result of this, he gets the fruit of ecstatic love for Kṛṣṇa."

TEXT 109

শুনিয়া বলভ-ভট্ট হৈল নির্বচন।
ঘরে যাই' মনে দুঃখে করেন চিন্তন ॥ ১০৯ ॥

śuniyā vallabha-bhaṭṭa haila nirvacana
ghare yāi' mane duḥkhe karena cintana

SYNONYMS

śuniyā—hearing; *vallabha-bhaṭṭa*—Vallabha Bhaṭṭa; *haila*—became; *nirvacana*—speechless; *ghare yāi'*—returning home; *mane*—in the mind; *duḥkhe*—unhappy; *karena cintana*—began to consider.

TRANSLATION

Hearing this, Vallabha Bhaṭṭa was speechless. He returned home greatly unhappy and began to consider thus.

TEXTS 110-111

“ନିତ୍ୟ ଆମାର ଏହି ସଭାଯ ହୁଏ କଷା-ପାତ ।
 ଏକଦିନ ଉପରେ ସଦି ହୁଏ ମୋର ବାତ ॥ ୧୧୦ ॥
 ତବେ ସୁଖ ହୁଏ, ଆର ସବ ଲଜ୍ଜା ଯାଏ ।
 ସ୍ଵ-ବଚନ ସ୍ଥାପିତେ ଆମି କି କରି ଉପାୟ ? ୧୧୧ ॥

*“nitya āmāra ei sabhāya haya kakṣā-pāta
 eka-dina upare yadi haya mora vāt*

*tabe sukha haya, āra saba lajjā yāya
 sva-vacana sthāpīte āmi ki kari upāya?*

SYNONYMS

nitya—daily; *āmāra*—my; *ei*—this; *sabhāya*—in the assembly; *haya*—there is; *kakṣā-pāta*—defeat; *eka-dina*—one day; *upare*—on top; *yadi*—if; *haya*—are; *mora*—my; *vāt*—words; *tabe*—then; *sukha*—happiness; *haya*—is; *āra*—and; *saba*—all; *lajjā*—shame; *yāya*—goes; *sva-vacana*—my statement; *sthāpīte*—to establish; *āmi*—I; *ki*—what; *kari*—shall adopt; *upāya*—means.

TRANSLATION

“Every day I am defeated in this assembly. If by chance I am one day victorious, that will be a great source of happiness for me, and all my shame will go away. But what means shall I adopt to establish my statements?”

TEXT 112

ଆର ଦିନ ଆସି’ ବସିଲା ପ୍ରଭୁରେ ନମ୍ବକରି’ ।
 ସଭାତେ କହେନ କିଛୁ ମନେ ଗର୍ବ କରି’ ॥ ୧୧୨ ॥

*āra dina āsi' vasilā prabhure namaskari'
 sabhāte kahena kichu mane garva kari'*

SYNONYMS

āra dina—the next day; *āsi'*—coming; *vasilā*—sat down; *prabhure namaskari'*—offering obeisances to Lord Śrī Caitanya Mahāprabhu; *sabhāte*—in the assembly; *kahena*—he said; *kichu*—something; *mane*—within the mind; *garva kari'*—being proud.

TRANSLATION

The next day when he came to the assembly of Śrī Caitanya Mahāprabhu, he sat down after offering obeisances to the Lord and said something with great pride.

TEXT 113

“ভাগবতে স্বামীর ব্যাখ্যান কৈরাচি খণ্ডন।
লইতে না পারি তাঁর ব্যাখ্যান-বচন ॥ ১১৩ ॥

*“bhāgavate svāmīra vyākhyāna kairāchi khaṇḍana
la-ite nā pāri tāñra vyākhyāna-vacana*

SYNOMYMS

bhāgavate—in my commentary on Śrimad-Bhāgavatam; *svāmīra*—of Śrīdhara Svāmī; *vyākhyāna*—explanation; *kairāchi khaṇḍana*—I have refuted; *la-ite nā pāri*—I cannot accept; *tāñra*—his; *vyākhyāna-vacana*—words of explanation.

TRANSLATION

“In my commentary on Śrimad-Bhāgavatam,” he said, “I have refuted the explanations of Śrīdhara Svāmī. I cannot accept his explanations.

TEXT 114

সেই ব্যাখ্যা করেন যাই। যেই পড়ে আনি’।
একবাক্যতা নাহি, তাতে ‘স্বামী’ মাহি মানি ॥” ১১৪॥

*sei vyākhyā karena yāhān yei pađe āni’
eka-vākyatā nāhi, tāte ‘svāmī’ nāhi māni”*

SYNOMYMS

sei—he; *vyākhyā karena*—explains; *yāhān*—wherever; *yei*—whatever; *pađe*—reads; *āni'*—accepting; *eka-vākyatā*—consistency; *nāhi*—there is not; *tāte*—therefore; *svāmī*—Śrīdhara Svāmī; *nāhi māni*—I cannot accept.

TRANSLATION

“Whatever Śrīdhara Svāmī reads he explains according to the circumstances. Therefore he is inconsistent in his explanations and cannot be accepted as an authority.”

TEXT 115

ପ୍ରଭୁ ହାସି' କହେ,—“ସ୍ଵାମୀ ନା ମାନେ ଯେହି ଜନ ।
ବେଶ୍ୟାର ଭିତରେ ତାରେ କରିଯେ ଗଣନ ॥” ୧୧୫ ॥

*prabhu hāsi' kahe, —“svāmī nā māne yei jana
veśyāra bhitare tāre kariye gaṇana”*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *hāsi'*—smiling; *kahe*—said; *svāmī*—husband; *nā māne*—does not accept; *yei jana*—anyone who; *veśyāra bhitare*—among the prostitutes; *tāre*—him; *kariye gaṇana*—I count.

TRANSLATION

Śrī Caitanya Mahāprabhu smilingly replied, “One who does not accept the svāmī [husband] as an authority I consider a prostitute.”

TEXT 116

ଏତ କହି' ମହାପ୍ରଭୁ ଗୌଣ ଧରିଲା ।
ଶୁଣିଯା ସବାର ମନେ ସନ୍ତୋଷ ହଇଲା ॥ ୧୧୬ ॥

*eta kahi' mahāprabhu mauna dharilā
śuniyā sabāra mane santoṣa ha-ilā*

SYNONYMS

eta kahi'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mauna dharilā*—became very grave; *śuniyā*—hearing; *sabāra*—of all the devotees; *mane*—in the mind; *santoṣa ha-ilā*—there was great satisfaction.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu was very grave. All the devotees present derived great satisfaction from hearing this statement.

TEXT 117

ଜଗତେର ହିତ ଲାଗି' ଗୌର-ଅବତାର ।
ଅନ୍ତରେର ଅଭିମାନ ଜାନେନ ତାହାର ॥ ୧୧୭ ॥

*jagatera hita lāgi' gaura-avatāra
antarera abhimāna jānena tāhāra*

SYNONYMS

jagatera—of the entire world; *hita lāgi'*—for the benefit; *gaura-avatāra*—the incarnation of Śrī Caitanya Mahāprabhu; *antarera abhimāna*—internal pride; *jānena*—understands; *tāhāra*—his.

TRANSLATION

Śrī Caitanya Mahāprabhu descended as an incarnation for the benefit of the entire world. Thus He knew the mind of Vallabha Bhaṭṭa very well.

TEXT 118

**ମାନା ଅବଜ୍ଞାନେ ଭଟ୍ଟେ ଶୋଧେନ ଭଗବାନ୍ ।
କୃଷ୍ଣ ଯୈଛେ ଖଣ୍ଡିଲେନ ଇନ୍ଦ୍ରେର ଅଭିମାନ ॥ ୧୧୮ ॥**

*nānā avajñāne bhaṭṭe śodhena bhagavān
kṛṣṇa yaiche khaṇḍilena īindrera abhimāna*

SYNONYMS

nānā—various; *avajñāne*—by disrespect; *bhaṭṭe*—Vallabha Bhaṭṭa; *śodhena*—purifies; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *yaiche*—as; *khaṇḍilena*—cuts down; *indrera abhimāna*—the pride of Indra.

TRANSLATION

By various hints and refutations, Lord Caitanya, the Supreme Personality of Godhead, corrected Vallabha Bhaṭṭa exactly as Kṛṣṇa had cut down the false pride of Indra.

PURPORT

Indra, the King of heaven, was very proud of his position. Therefore when the residents of Vṛndāvana decided not to perform the Indra-yajña but to perform the Govardhana-yajña in accordance with the instructions of Kṛṣṇa, Indra, because of his false pride, wanted to chastise the residents of Vṛndāvana. Thinking himself extremely powerful, Indra poured incessant rain upon Vṛndāvana, but Lord Kṛṣṇa immediately cut down his pride by lifting the Govardhana Hill as an umbrella to save the residents of Vṛndāvana. In this way Kṛṣṇa proved Indra's power most insignificant in the presence of His own omnipotence.

TEXT 119

**ଅଞ୍ଚ ଜୀବ ନିଜ-‘ହିତେ’ ‘ଅହିତ’ କରି’ ମାନେ ।
ଗର୍ବ ଚୁର୍ଗ ହୈଲେ, ପାଛେ ଉଘାଡ଼େ ନୟନେ ॥ ୧୧୯ ॥**

*ajña jīva nija-'hite' 'ahita' kari' māne
garva cūrṇa haile, pāche ughāde nayane*

SYNONYMS

ajña jīva—the ignorant living entity; *nija-hite*—his personal benefit; *ahita kari'*—*māne*—considers a loss; *garva cūrṇa haile*—when pride is cut down; *pāche*—afterward; *ughāde nayane*—the eyes open.

TRANSLATION

An ignorant living being does not recognize his actual profit. Because of ignorance and material pride, he sometimes considers profit a loss, but when his pride is cut down he can actually see his true benefit.

TEXT 120

ঘরে আসি' রাত্রে ভট্ট চিন্তিতে লাগিল ।
“পূর্বে প্রয়াগে মোরে মহা-কৃপা কৈল ॥ ১২০ ॥

*ghare āsi' rātrye bhaṭṭa cintite lāgila
“pūrve prayāge more mahā-kṛpā kaila*

SYNONYMS

ghare āsi'—coming home; *rātrye*—at night; *bhaṭṭa*—Vallabha Bhaṭṭa; *cintite lāgila*—began to think; *pūrve*—previously; *prayāge*—at Prayāga; *more*—unto me; *mahā-kṛpā kaila*—showed great mercy.

TRANSLATION

Returning home that night, Vallabha Bhaṭṭa thought, “Previously, at Prayāga, Lord Caitanya was very kind to me.

TEXT 121

স্বগণ-সহিতে মোর মানিলা নিমন্ত্রণ ।
এবে কেনে প্রভুর মোতে ফিরি' গেল মন ? ১২১ ॥

*svagaṇa-sahite mora mānilā nimantraṇa
ebe kene prabhura mote phiri' gela mana?*

SYNONYMS

sva-gaṇa-sahite—accompanied by His personal associates; *mora*—my; *mānilā*—accepted; *nimantraṇa*—invitation; *ebe*—now; *kene*—why; *prabhura*—

of Śrī Caitanya Mahāprabhu; *mote*—unto me; *phiri*’ *gela*—has changed; *mana*—mind.

TRANSLATION

“He accepted my invitation with His other devotees, and He was kind to me. Why has He now changed so much here at Jagannātha Puri?

TEXT 122

‘ଆମି ଜିତି’,—ଏହି ଗର୍ବ-ଶୂନ୍ୟ ହଉକ ଇଁହାର ଚିତ ।
ଈଶ୍ଵର-ସ୍ବଭାବ,—କରେନ ସବାକାର ହିତ ॥ ୧୨୨ ॥

‘āmi jiti’, —ei garva-śūnya ha-uka iñhāra cita
iśvara-svabhāva, —karena sabākāra hita

SYNONYMS

āmi jiti—let me become victorious; ei—this; garva—pride; śūnya—devoid of; ha-uka—let be; iñhāra cita—this person’s mind; iśvara-svabhāva—the characteristic of the Supreme Personality of Godhead; karena—He does; sabākāra—of everyone; hita—benefit.

TRANSLATION

“Being very proud of my learning, I am thinking, ‘Let me become victorious.’ Śrī Caitanya Mahāprabhu, however, is trying to purify me by nullifying this false pride, for a characteristic of the Supreme Personality of Godhead is that He acts for everyone’s welfare.

TEXT 123

ଆଗନା ଜାନାଇତେ ଆମି କରି ଅଭିମାନ ।
ସେ ଗର୍ବ ଖଣ୍ଡାଇତେ ମୋର କରେନ ଅପମାନ ॥ ୧୨୩ ॥

āpanā jānāite āmi kari abhimāna
se garva khaṇḍāite mora karena apamāna

SYNONYMS

āpanā jānāite—advertising myself; āmi—I; kari abhimāna—am falsely proud; se garva—that pride; khaṇḍāite—to cut down; mora karena apamāna—He insults me.

TRANSLATION

“I am falsely proud, advertising myself as a learned scholar. Therefore Śrī Caitanya Mahāprabhu insults me just to favor me by cutting down this false pride.

TEXT 124

ଆମାର ‘ହିତ’ କରେନ,—ଇହୋ ଆମି ମାନି ‘ଦୁଃଖ’ ।
କୃଷ୍ଣର ଉପରେ କୈଳ ଯେନ ଇନ୍ଦ୍ର ମହାମୂର୍ଖ ॥” ୧୨୪ ॥

āmāra ‘hita’ karena,—iho āmi māni ‘duhkha’
kṛṣṇera upare kaila yena indra mahā-mūrkha”

SYNONYMS

āmāra—my; hita—benefit; karena—He is doing; iho—this; āmi—I; māni—consider; duhkha—unhappiness; kṛṣṇera upare—upon Kṛṣṇa; kaila—did; yena—as; indra—Indra; mahā-mūrkha—the great fool.

TRANSLATION

“He is actually acting for my benefit, although I interpret His actions as insults. This is exactly like the incident in which Lord Kṛṣṇa cut down Indra, the great, puffed-up fool, to correct him.”

TEXT 125

ଏତ ଚିନ୍ତି’ ପ୍ରାତେ ଆସି’ ପ୍ରଭୁର ଚରଣେ ।
ଦୈନ୍ୟ କରି’ ସ୍ତୁତି କରି’ ଲାଇଲ ଶରଣେ ॥ ୧୨୫ ॥

eta cinti’ prāte āsi’ prabhura caraṇe
dainya kari’ stuti kari’ la-ila śaraṇe

SYNONYMS

eta cinti’—considering this; prāte—in the morning; āsi’—coming; prabhura caraṇe—to the lotus feet of Śrī Caitanya Mahāprabhu; dainya kari’—with great humility; stuti kari’—offering many prayers; la-ila śaraṇe—took shelter.

TRANSLATION

Thinking in this way, Vallabha Bhaṭṭa approached Śrī Caitanya Mahāprabhu the next morning, and in great humility, offering many prayers, he sought shelter and surrendered at the lotus feet of the Lord.

TEXT 126

“ଆମি ଅଞ୍ଜ ଜୀବ,—ଅଜୋଚିତ କର୍ମ କୈନ୍ତୁ ।
ତୋମାର ଆଗେ ମୁଖ୍ୟ ଆମି ପାଣ୍ଡିତ୍ୟ ପ୍ରକାଶିନ୍ତୁ ॥୧୨୬॥

“āmi ajña jīva, —ajñocita karma kailuṇ
tomāra āge mūrkha āmi pāṇḍitya prakāśiluṇ

SYNOMYS

āmi—I; ajña jīva—a foolish living being; ajña-ucita—fit for a fool; karma—activity; kailuṇ—I have done; tomāra āge—before You; mūrkha—a fool; āmi—I; pāṇḍitya prakāśiluṇ—have tried to demonstrate learning.

TRANSLATION

Vallabha Bhaṭṭa admitted, ‘I am a great fool, and indeed I have acted like a fool by trying to demonstrate to You my learning.

TEXT 127

ତୁମি—ଈଶ୍ଵର, ନିଜୋଚିତ କୃପା ଯେ କରିଲା ।
ଅପମାନ କରି’ ସର୍ବ ଗର୍ବ ଖଣ୍ଡାଇଲା ॥ ୧୨୭ ॥

tumi—iśvara, nijocita kṛpā ye karilā¹
apamāna kari’ sarva garva khaṇḍāilā

SYNOMYS

tumi—You; iśvara—the Supreme Personality of Godhead; nija-ucita—exactly befitting Your position; kṛpā—mercy; ye—that; karilā—You showed; apamāna kari’—by insulting; sarva—all; garva—pride; khaṇḍāilā—You have cut down.

TRANSLATION

“My dear Lord, You are the Supreme Personality of Godhead. You have showed mercy to me in a way just befitting Your position by insulting me to cut down all my false pride.

TEXT 128

ଆମି—ଅଞ୍ଜ, ‘ହିତ’-ସ୍ଥାନେ ମାନି ‘ଅପମାନେ’ ।
ଇନ୍ଦ୍ର ଯେନ କୃଷ୍ଣର ନିଙ୍କା କରିଲ ଅଜ୍ଞାନେ ॥ ୧୨୮ ॥

āmi—ajña, ‘hita’-sthāne māni ‘apamāne’
indra yena kṛṣṇera nindā karila ajñāne

SYNONYMS

āmi—I; *ajñā*—ignorant fool; *hita-sthāne*—what is for my benefit; *māni*—I consider; *apamāne*—as an insult; *indra*—King Indra; *yena*—as; *kṛṣṇera*—of Lord Kṛṣṇa; *nindā*—offense; *karila*—did; *ajñāne*—out of ignorance.

TRANSLATION

“I am an ignorant fool, for I interpret as an insult what is meant for my benefit, just like King Indra, who out of ignorance tried to surpass Kṛṣṇa, the Supreme Lord.

TEXT 129

**তোমার কৃপা-অঞ্জনে এবে গর্ব-আক্ষয় গেল ।
তুমি এত কৃপা কৈলা,—এবে ‘জ্ঞান’ হৈল ॥১২৯॥**

*tomāra kṛpā-añjane ebe garva-āndhya gela
tumi eta kṛpā kailā, —ebe ‘jñāna’ haila*

SYNONYMS

tomāra kṛpā-añjane—by the eye-ointment of Your mercy; *ebe*—now; *garva-āndhya*—the blindness of false pride; *gela*—has gone; *tumi*—You; *eta*—such; *kṛpā*—mercy; *kailā*—have shown; *ebe*—now; *jñāna*—knowledge; *haila*—has become.

TRANSLATION

“My dear Lord, You have cured the blindness of my false pride by smearing my eyes with the ointment of Your mercy. You have bestowed so much mercy upon me that my ignorance is now gone.

TEXT 130

**অপরাধ কৈমু, ক্ষম, লাইনু শরণ ।
কৃপা করি' মোৱ মাথে ধৰহ চৰণ ॥” ১৩০ ॥**

*aparādhā kainu, kṣama, la-inu śaraṇa
kṛpā kari' mora māthe dharaha caraṇa”*

SYNONYMS

aparādhā kainu—I have committed offenses; *kṣama*—please excuse; *la-inu śaraṇa*—I have taken shelter; *kṛpā kari'*—being merciful; *mora māthe*—on my head; *dharaha caraṇa*—please keep Your lotus feet.

TRANSLATION

“My dear Lord, I have committed offenses. Please excuse me. I seek shelter of You. Please be merciful unto me by placing Your lotus feet on my head.”

TEXT 131

ଅଭୁ କହେ,—“ତୁମି ‘ପଣ୍ଡିତ’ ‘ମହା-ଭାଗବତ’ ।
ଦୁଇଗୁଣ ସାହା, ତାହା ନାହି ଗର୍ବ-ପର୍ବତ ॥ ୧୩ ॥

prabhu kahe—“tumi ‘panḍita’ ‘mahā-bhāgavata’ dui-guṇa yāhān, tāhān nāhi garva-parvata

SYNOMYS

prabhu kahe—Śrī Caitanya Mahāprabhu said; tumi—you; panḍita—very learned scholar; mahā-bhāgavata—great devotee; dui-guṇa—two qualities; yāhān—wherever; tāhān—there; nāhi—there cannot be; garva-parvata—the mountain of pride.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, “You are both a greatly learned scholar and a great devotee. Wherever there are two such attributes, there cannot be a mountain of false pride.

TEXT 132

ଶ୍ରୀଧରସ୍ଵାମୀ ନିନ୍ଦି’ ନିଜ-ଟିକା କର !
ଶ୍ରୀଧରସ୍ଵାମୀ ନାହି ମାନ’, —ଏତ ‘ଗର୍ବ’ ଧର ! ୧୩୨ ॥

*śridhara-svāmī nindī’ nija-ṭikā kara!
śridhara-svāmī nāhi māna’, —eta ‘garva’ dhara!*

SYNOMYS

śridhara-svāmī—a great commentator on Śrimad-Bhāgavatam; nindī’—blaspheming; nija-ṭikā—your own commentary; kara—you make; śridhara-svāmī—Śridhara Svāmī; nāhi māna’—you do not accept; eta—this; garva—pride; dhara—you bear.

TRANSLATION

“You have dared criticize Śridhara Svāmī, and you have begun your own commentary on Śrimad-Bhāgavatam, not accepting his authority. That is your false pride.

TEXT 133

ଶ୍ରୀଧରସ୍ଵାମି-ପ୍ରସାଦେ ‘ଭାଗବତ’ ଜାନି ।
ଅଗଢ଼କୁ ଶ୍ରୀଧରସ୍ଵାମୀ ‘ଗୁରୁ’ କରି’ ମାନି ॥ ୧୩୩ ॥

śridhara-svāmī-prasāde ‘bhāgavata’ jāni
jagad-guru śridhara-svāmī ‘guru’ kari’ māni

SYNONYMS

śridhara-svāmī—of Śrīdhara Svāmī; prasāde—by the mercy; bhāgavata jāni—we can understand Śrimad-Bhāgavatam; jagat-guru—the spiritual master of the entire world; śridhara-svāmī—Śrīdhara Svāmī; guru kari’—as a spiritual master; māni—I accept.

TRANSLATION

“Śrīdhara Svāmī is the spiritual master of the entire world because by his mercy we can understand Śrimad-Bhāgavatam. I therefore accept him as a spiritual master.

TEXT 134

ଶ୍ରୀଧର-ଉପରେ ଗରେ ଯେ କିଛୁ ଲିଖିବେ ।
‘ଅର୍ଥବ୍ୟନ୍ତ’ ଲିଖନ ସେଇ, ଲୋକେ ନା ମାନିବେ ॥ ୧୩୪ ॥

śridhara-upare garve ye kichu likhibe
'artha-vyasta' likhana sei, loke nā mānibe

SYNONYMS

śridhara-upare—above Śrīdhara Svāmī; garve—in false pride; ye kichu likhibe—whatever you write; artha-vyasta—the opposite meaning; likhana sei—such writing; loke nā mānibe—no one will care about it.

TRANSLATION

“Whatever you might write due to false pride, trying to surpass Śrīdhara Svāmī, would carry a contrary purport. Therefore no one would pay attention to it.

PURPORT

Śrimad-Bhāgavatam has many ṭikās, or commentaries, following the paramparā system, but Śrīdhāra Svāmī's is first. The commentaries of all the other ācāryas

follow his. The *paramparā* system does not allow one to deviate from the commentaries of the previous ācāryas. By depending upon the previous ācāryas, one can write beautiful commentaries. However, one cannot defy the previous ācāryas. The false pride that makes one think that he can write better than the previous ācāryas will make one's comments faulty. At the present moment it has become fashionable for everyone to write in his own way, but such writing is never accepted by serious devotees. Because of false pride, every scholar and philosopher wants to exhibit his learning by interpreting the śāstras, especially *Bhagavad-gītā* and *Śrimad-Bhāgavatam*, in his own way. This system of commenting in one's own way is fully condemned by Śrī Caitanya Mahāprabhu. Therefore He says, 'artha-vyasta' likhana sei. Commentaries written according to one's own philosophical way are never accepted; no one will appreciate such commentaries on the revealed scriptures.

TEXT 135

ଶ୍ରୀଧରେର ଅମୁଗ୍ନ ଯେ କରେ ଲିଖନ ।
ସବ ଲୋକ ମାନ୍ୟ କରି' କରିବେ ଗ୍ରହଣ ॥ ୧୩୫ ॥

śrīdharera anugata ye kare likhana
saba loka mānya kari' karibe grahaṇa

SYNOMYS

śrīdharera—of Śrīdhara Svāmī; anugata—following in the footsteps; ye—anyone who; kare likhana—writes; saba loka—everyone; mānya kari'—with great honor; karibe grahaṇa—will accept.

TRANSLATION

"One who comments on Śrimad-Bhāgavatam following in the footsteps of Śrīdhara Svāmī will be honored and accepted by everyone.

TEXT 136

ଶ୍ରୀଧରାମୁଗ୍ନ କର ଭାଗବତ-ବ୍ୟାଖ୍ୟାନ ।
ଅଭିମାନ ଛାଡ଼ି' ଭଜ କୃଷ୍ଣ ଭଗବାନ ॥ ୧୩୬ ॥

śrīdharānugata kara bhāgavata-vyākhyāna
abhimāna chāḍi' bhaja kṛṣṇa bhagavān

SYNOMYS

śrīdharā-anugata—following in the footsteps of Śrīdhara Svāmī; kara—put forth; bhāgavata-vyākhyāna—an explanation of Śrimad-Bhāgavatam; abhimāna

chāḍī'—giving up false pride or false conceptions; *bhaja*—worship; *kṛṣṇa* *bhagavān*—the Supreme Personality of Godhead Kṛṣṇa.

TRANSLATION

"Put forth your explanation of Śrīmad-Bhāgavatam following in the footsteps of Śrīdhara Svāmī. Giving up your false pride, worship the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 137

অপরাধ ছাড়ি' কর কৃষ্ণসঙ্কীর্তন ।
অচিরাতি পাবে তবে কৃষ্ণের চরণ ॥" ১৩৭ ॥

*aparādha chāḍī' kara kṛṣṇa-saṅkirtana
acirāt pābe tabe kṛṣṇera carāṇa"*

SYNONYMS

aparādha chāḍī'—giving up offenses; *kara* *kṛṣṇa-saṅkirtana*—chant the holy name of the Lord; *acirāt*—very soon; *pābe*—you will get; *tabe*—thereupon; *kṛṣṇera carāṇa*—shelter at the lotus feet of Lord Kṛṣṇa.

TRANSLATION

"Abandoning your offenses, chant the Hare Kṛṣṇa mahā-mantra, the holy names of the Lord. Then very soon you will achieve shelter at the lotus feet of Kṛṣṇa."

TEXT 138

ভট্ট কহে,—“যদি মোরে হইলা প্রসন্ন ।
একদিন পুনঃ মোর মান' নিমন্ত্রণ ॥" ১৩৮ ॥

*bhaṭṭa kahe, —"yadi more ha-ilā prasanna
eka-dina punah mora māna' nimantraṇa"*

SYNONYMS

bhaṭṭa kahe—Vallabha Bhaṭṭa said; *yadi*—if; *more*—with me; *ha-ilā prasanna*—You are pleased; *eka-dina*—one day; *punah*—again; *mora*—my; *māna'*—accept; *nimantraṇa*—invitation.

TRANSLATION

Vallabha Bhaṭṭa Ācārya requested Śrī Caitanya Mahāprabhu, "If You are actually pleased with me, please accept my invitation once again."

TEXT 139

ପ୍ରଭୁ ଅବତୀର୍ଣ୍ଣହେଲା ଜଗତ ତାରିତେ ।
ମାନିଲେନ ନିମନ୍ତ୍ରଣ, ତାରେ ସୁଖ ଦିତେ ॥ ୧୩୯ ॥

*prabhu avatirṇa hailā jagat tārite
mānilena nimantraṇa, tāre sukha dite*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *avatirṇa* *hailā*—made His advent; *jagat*—the universe; *tārite*—to deliver; *mānilena*—He accepted; *nimantraṇa*—the invitation; *tāre*—to him; *sukha*—happiness; *dite*—to give.

TRANSLATION

Śrī Caitanya Mahāprabhu, who had descended to deliver the entire universe, accepted the invitation of Vallabha Bhaṭṭa just to give him happiness.

TEXT 140

ଜଗତେର ‘ହିତ’ ହଡ଼କ,—ଏହି ପ୍ରଭୁର ମନ ।
ଦଙ୍ଗ କରି’ କରେ ତାର ହୃଦୟ ଶୋଧନ ॥ ୧୪୦ ॥

jagatera 'hita' ha-uka—*ei prabhura mana*
danḍa kari' *kare tāra hṛdaya śodhana*

SYNONYMS

jagatera—of the entire world; *hita*—welfare; *ha-uka*—let there be; *ei*—this; *prabhura mana*—the mind of Śrī Caitanya Mahāprabhu; *danḍa kari'*—punishing; *kare*—does; *tāra*—his; *hṛdaya*—heart; *śodhana*—purifying.

TRANSLATION

Śrī Caitanya Mahāprabhu is always eager to see everyone in the material world happy. Therefore sometimes He chastises someone just to purify his heart.

TEXT 141

ସବ୍ରାଗ-ସହିତ ପ୍ରଭୁର ନିମନ୍ତ୍ରଣ କୈଲା ।
ମହାପ୍ରଭୁ ତାରେ ତବେ ପ୍ରସନ୍ନ ହଇଲା ॥ ୧୪୧ ॥

svagaṇa-sahita prabhura nimantraṇa kailā
mahāprabhu tāre tabe prasanna ha-ilā

SYNONYMS

sva-gaṇa-sahita—with His associates; *prabhura*—of Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation; *kailā*—made; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāre*—upon him; *tabe*—then; *prasanna ha-ilā*—became very pleased.

TRANSLATION

When Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu and His associates, the Lord was very pleased with him.

TEXT 142

জগদানন্দ-পণ্ডিতের শুদ্ধ গাঢ় ভাব ।
সত্যভামা-প্রায় প্রেম ‘বাম্য-স্বভাব’ ॥ ১৪২ ॥

*jagadānanda-paṇḍitera śuddha gāḍha bhāva
satyabhāmā-prāya prema ‘vāmya-svabhāva’*

SYNONYMS

jagadānanda-paṇḍitera—of Jagadānanda Paṇḍita; *śuddha*—pure; *gāḍha*—deep; *bhāva*—ecstatic love; *satyabhāmā-prāya*—like Satyabhāmā; *prema*—his love for the Lord; *vāmya-svabhāva*—quarrelsome nature.

TRANSLATION

Jagadānanda Pandita's pure ecstatic love for Śrī Caitanya Mahāprabhu was very deep. It can be compared to the love of Satyabhāmā, who always quarreled with Lord Kṛṣṇa.

TEXT 143

বার-বার প্রণয় কলহ করে প্রভু-সনে ।
অন্তোহঙ্গে খাট্মাটি চলে দুইজনে ॥ ১৪৩ ॥

*bāra-bāra praṇaya kalaha kare prabhu-sane
anyonye khaṭmaṭi cale dui-jane*

SYNONYMS

bāra-bāra—again and again; *praṇaya*—loving; *kalaha*—quarrel; *kare*—makes; *prabhu-sane*—with Śrī Caitanya Mahāprabhu; *anyonye*—mutual; *khaṭmaṭi*—picking a quarrel; *cale*—goes on; *dui-jane*—between the two.

TRANSLATION

Jagadānanda Pañdita was accustomed to provoking loving quarrels with the Lord. There was always some disagreement between them.

TEXT 144

গদাধর-পণ্ডিতের শুক্ষ গাঢ় ভাব ।
রুক্মিণী-দেবীর যৈছে ‘দক্ষিণ-স্বভাব’ ॥ ১৪৪ ॥

*gadādhara-paṇḍitera śuddha gāḍha bhāva
rukmiṇī-devīr yaiche ‘dakṣiṇa-svabhāva’*

SYNOMYMS

gadādhara-paṇḍitera—of Gadādhara Pañdita; *śuddha*—pure; *gāḍha*—deep; *bhāva*—ecstatic love; *rukmiṇī-devī*—of Rukmiṇīdevī; *yaiche*—as; *dakṣiṇa-svabhāva*—submissive nature.

TRANSLATION

Gadādhara Pañdita's pure ecstatic love for Śrī Caitanya Mahāprabhu was also very deep. It was like that of Rukmiṇīdevī, who was always especially submissive to Kṛṣṇa.

TEXT 145

তাঁর অণয়-রোষ দেখিতে অভূত ইচ্ছা হয় ।
ঐশ্বর্য-জ্ঞানে তাঁর রোষ নাহি উপজয় ॥ ১৪৫ ॥

*tāṅra praṇaya-roṣa dekhite prabhura icchā haya
aiśvarya-jñāne tāṅra roṣa nāhi upajaya*

SYNOMYMS

tāṅra—his; *praṇaya-roṣa*—affectionate anger; *dekhite*—to see; *prabhura*—of Śrī Caitanya Mahāprabhu; *icchā haya*—there is a desire; *aiśvarya-jñāne*—due to knowledge of opulences; *tāṅra*—his; *roṣa*—anger; *nāhi*—not; *upajaya*—is awakened.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu sometimes desired to see Gadādhara Pañdita's affectionate anger, but because of knowledge of the Lord's opulences, his anger was never invoked.

PURPORT

Joking with Rukmiṇīdevī in Dvārakā, Kṛṣṇa once advised her to accept another husband because He thought Himself unfit for her. Rukmiṇīdevī, however, unable to understand His joking words, took them very seriously and immediately fell to the ground in fear of separation from Him. In the pastimes of Lord Śrī Caitanya Mahāprabhu, Jagadānanda Paṇḍita was always in disagreement with the Lord like Satyabhāmā, whereas Gadādhara Paṇḍita was always awed by the Lord's opulence and was therefore submissive to the Lord under all circumstances.

TEXT 146

এই লক্ষ্য পাঞ্চা অভু কৈলা রোষাভাস ।
শুনি' পণ্ডিতের চিত্তে উপজিল ত্রাস ॥ ১৪৬ ॥

*ei lakṣya pāñā prabhu kailā roṣābhāsa
śuni' paṇḍitera citte upajila trāsa*

SYNONYMS

ei—this; *lakṣya*—aim; *pāñā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā* *roṣā-ābhāsa*—made a semblance of anger; *śuni'*—hearing; *paṇḍitera*—of Gadādhara Paṇḍita; *citte*—in the heart; *upajila*—arose; *trāsa*—fear.

TRANSLATION

For this purpose Śrī Caitanya Mahāprabhu sometimes showed His apparent anger. Hearing of this anger inspired great fear in the heart of Gadādhara Paṇḍita.

TEXT 147

পূর্বে যেন কৃষ্ণ যদি পরিহাস কৈল ।
শুনি' রুক্মিণীর মনে ত্রাস উপজিল ॥ ১৪৭ ॥

*pūrve yena kṛṣṇa yadi parihāsa kaila
śuni' rukmiṇīra mane trāsa upajila*

SYNONYMS

pūrve—previously; *yena*—as; *kṛṣṇa*—Lord Kṛṣṇa; *yadi*—when; *parihāsa* *kaila*—play a joke; *śuni'*—hearing; *rukmiṇīra mane*—in the mind of Rukmiṇīdevī; *trāsa*—fear; *upajila*—arose.

TRANSLATION

Previously, in kṛṣṇa-līlā, when Lord Kṛṣṇa wanted to joke with Rukmiṇīdevī, she took His words seriously, and fear awoke within her mind.

TEXT 148

বলভ-ভট্টের হয় বালস্য-উপাসন ।
বালগোপাল-মন্ত্রে তেঁহো করেন সেবন ॥ ১৪৮ ॥

vallabha-bhaṭṭera haya vātsalya-upāsana
bāla-gopāla-mantra teñho karena sevana

SYNOMYS

vallabha-bhaṭṭera—of Vallabha Bhaṭṭa; haya—there is; vātsalya-upāsana—worship as a parent; bāla-gopāla-mantra—with the *mantra* of Bāla-gopāla, child Kṛṣṇa; teñho—he; karena—practices; sevana—worship.

TRANSLATION

Vallabha Bhaṭṭa was accustomed to worshiping the Lord as child Kṛṣṇa. Therefore he had been initiated into the Bāla-gopāla mantra and was thus worshiping the Lord.

TEXT 149

পঞ্জিতের সনে তার মন ফিরি' গেল ।
কিশোরগোপাল-উপাসনায় মন দিল ॥ ১৪৯ ॥

pañḍitera sane tāra mana phiri' gela
kiśora-gopāla-upāsanāya mana dila

SYNOMYS

pañḍitera sane—in the association of Gadādhara Pañḍita; tāra—his; mana—mind; phiri' gela—became converted; kiśora-gopāla—of Kṛṣṇa as a young boy; upāsanāya—to the worship; mana dila—he gave his mind.

TRANSLATION

In the association of Gadādhara Pañḍita, his mind was converted, and he dedicated his mind to worshiping Kiśora-gopāla, Kṛṣṇa as a young boy.

TEXT 150

পশ্চিতের ঠাণ্ডি চাহে মন্ত্রাদি শিখিতে ।
পশ্চিত কহে,—“এই কর্ম নহে আমা হৈতে ॥ ১৫০ ॥

*pañditera ṭhāñi cāhe mantrādi śikhite
pañdita kahe, —“ei karma nahe āmā haite*

SYNONYMS

pañditera ṭhāñi—from Gadādhara Pañdita; *cāhe*—wanted; *mantra-ādi śikhite*—to be initiated; *pañdita kahe*—Gadādhara Pañdita said; *ei karma*—this work; *nahe āmā haite*—is not possible for me.

TRANSLATION

Vallabha Bhaṭṭa wanted to be initiated by Gadādhara Pañdita, but Gadādhara Pañdita refused, saying, “The work of acting as a spiritual master is not possible for me.

TEXT 151

আমি—পরতন্ত্র, আমার প্রভু—গৌরচন্দ্র ।
তাঁর আজ্ঞা বিনা আমি না হই ‘স্বতন্ত্র’ ॥ ১৫১ ॥

āmi—*paratantra*, *āmāra prabhu*—*gauracandra tāñra ājñā vinā āmi nā ha-i ‘svatantra’*

SYNONYMS

āmi—I; *paratantra*—dependent; *āmāra prabhu*—my Lord; *gauracandra*—Lord Śrī Caitanya Mahāprabhu; *tāñra*—His; *ājñā*—order; *vinā*—without; *āmi*—I; *nā*—not; *ha-i*—am; *svatantra*—independent.

TRANSLATION

“I am completely dependent. My Lord is Gauracandra, Śrī Caitanya Mahāprabhu. I cannot do anything independently, without His order.

TEXT 152

তুমি যে আমার ঠাণ্ডি কর আগমন ।
তাহাতেই প্রভু গোরে দেন ওলাহন ॥” ১৫২ ॥

*tumi ye āmāra ṭhāñi kara āgamana
tāhātei prabhu more dena olāhana"*

SYNOMYS

tumi—you; *ye*—that; *āmāra ṭhāñi*—to me; *kara āgamana*—come; *tāhātei*—due to that; *prabhu*—Śrī Caitanya Mahāprabhu; *more*—unto me; *dena*—gives; *olāhana*—punishment by words.

TRANSLATION

"My dear Vallabha Bhaṭṭa, your coming to me is not appreciated by Śrī Caitanya Mahāprabhu. Therefore He sometimes speaks to chastise me."

TEXTS 153-154

এইমত ভট্টের কথেক দিন গেল ।
শেষে যদি প্রভু তারে সুপ্রসন্ন হৈল ॥ ১৫৩ ॥
নিমন্ত্রণের দিনে পঞ্জিতে বোলাইলা ।
স্বরূপ, জগদানন্দ, গোবিন্দে পাঠাইলা ॥ ১৫৪ ॥

*ei-mata bhaṭṭera katheka dina gela
šeṣe yadi prabhu tāre suprasanna haila*

*nimantranera dine pañdite bolālilā^a
svarūpa, jagadānanda, govinde pāṭhālilā*

SYNOMYS

ei-mata—in this way; *bhaṭṭera*—of Vallabha Bhaṭṭa; *katheka dina*—some days; *gela*—passed; *šeṣe*—at last; *yadi*—when; *prabhu*—Śrī Caitanya Mahāprabhu; *tāre*—upon him; *su-prasanna haila*—became very pleased; *nimantranera dine*—on the day of invitation; *pañdite bolālilā*—He called for Gadādhara Pañdita; *svarūpa*—Svarūpa Dāmodara; *jagadānanda*—Jagadānanda Pañdita; *govinde*—Govinda; *pāṭhālilā*—He sent.

TRANSLATION

Some days passed, and when Śrī Caitanya Mahāprabhu, finally pleased with Vallabha Bhaṭṭa, accepted his invitation, the Lord sent Svarūpa Dāmodara, Jagadānanda Pañdita and Govinda to call for Gadādhara Pañdita.

TEXT 155

পথে পঞ্জিতেরে স্বরূপ কহেন বচন ।
“পরীক্ষিতে প্রভু তোমারে কৈলা উপেক্ষণ ॥ ১৫৫ ॥

*pathē pañditere svarūpa kahena vacana
“parikṣite prabhu tomāre kailā upekṣaṇa*

SYNOMYS

pathe—on the way; *panditere*—unto Gadādhara Pañdita; *svarūpa*—Svarūpa Dāmodara; *kahena vacana*—said some words; *parikṣite*—to test; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tomāre*—you; *kailā upekṣaṇa*—neglected.

TRANSLATION

On the way, Svarūpa Dāmodara said to Gadādhara Pañdita, “Śrī Caitanya Mahāprabhu wanted to test you. Therefore He neglected you.

TEXT 156

তুমি কেনে আসি’ তাঁরে না দিলা ওলাহন ?
তীতপ্রায় হঞ্চা কাহে করিলা সহন ?” ১৫৬ ॥

*tumi kene āsi’ tā̄re nā dilā olāhana?
bhīta-prāya hañā kāñhe kariłā sahana?”*

SYNOMYS

tumi—you; *kene*—why; *āsi’*—coming; *tā̄re*—unto Him; *nā dilā*—did not give; *olāhana*—chastisement; *bhīta-prāya*—as if fearful; *hañā*—being; *kāñhe*—why; *kariłā sahana*—did you tolerate.

TRANSLATION

“Why did you not retaliate by reproaching Him? Why did you fearfully tolerate His criticism?”

TEXT 157

পঞ্জিত কহেন,— প্রভু অত্ম সর্বজ্ঞ-শিরোমণি ।
তাঁর সনে ‘হঠ’ করি,—ভাল নাহি মানি ॥ ১৫৭ ॥

*pañdita kahena,—prabhu svatantra sarvajña-śiromani
tā̄ra sane ‘haṭha’ kari,—bhāla nāhi māni*

SYNONYMS

paṇḍita kahena—Gadādhara Paṇḍita said; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *svatantra*—independent; *sarvajña-śiromāṇi*—the best of the omniscient; *tāñrasane*—with Him; *haṭha kari*—if I talk on an equal level; *bhāla*—good; *nāhi māni*—I do not think it is.

TRANSLATION

Gadādhara Paṇḍita said, “Lord Śrī Caitanya Mahāprabhu is completely independent. He is the topmost omniscient personality. It would not look well for me to talk to Him as if His equal.

TEXT 158

‘যেই কহে, সেই সহি নিজ-শিরে ধরি’।
আপনে করিবেন কৃপা গুণ-দোষ বিচারি’ ॥ ১০৮ ॥

*yei kahe, sei sahi nija-śire dhari'
āpane karibena kr̄pā guṇa-doṣa vicāri’*

SYNONYMS

yei kahe—whatever He says; *sei sahi*—I tolerate that; *nija-śire*—on my head; *dhari’*—bearing; *āpane*—automatically; *karibena kr̄pā*—He will be merciful; *guṇa-doṣa*—attributes and faults; *vicāri’*—after considering.

TRANSLATION

“I can tolerate whatever He says, bearing it upon my head. He will automatically be merciful to me after considering my faults and attributes.”

TEXT 159

এত বলি’ পশ্চিত অভূর স্থানে আইলା।
রোদন করিয়া অভূর চরণে পড়ିଲା ॥ ১০৯ ॥

*eta bali' paṇḍita prabhura sthāne āilā
rodana kariyā prabhura caraṇe paḍilā*

SYNONYMS

eta bali'—saying this; *paṇḍita*—Gadādhara Paṇḍita; *prabhura sthāne*—to Śrī Caitanya Mahāprabhu; *āilā*—came; *rodana kariyā*—crying; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe*—at the lotus feet; *paḍilā*—fell down.

TRANSLATION

After saying this, Gadādhara Pandita went to Śrī Caitanya Mahāprabhu and fell down crying at the lotus feet of the Lord.

TEXT 160

ଇସି ହାସିଯା ପ୍ରଭୁ କୈଲା ଆଲିଙ୍ଗନ ।
ସବାରେ ଶୁଣାଏଣ କହେନ ମଧୁର ବଚନ ॥ ୧୬୦ ॥

*iṣat hāsiyā prabhu kailā āliṅgana
sabāre śunāñā kahena madhura vacana*

SYNOMYS

iṣat hāsiyā—smiling slightly; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā āliṅgana*—embraced; *sabāre*—all others; *śunāñā*—causing to hear; *kahena*—began to say; *madhura vacana*—sweet words.

TRANSLATION

Smiling slightly, the Lord embraced him and spoke sweet words so that others would also hear.

TEXT 161

“ଆମি ଚାଲାଇଲୁ ତୋମା, ତୁମି ନା ଚଲିଲା ।
କ୍ରୋଧେ କିଛି ନା କହିଲା, ସକଳ ସହିଲା ॥ ୧୬୧ ॥

*“āmi cālāiluṇ tomā, tumi nā calilā
krodhe kichu nā kahilā, sakala sahilā*

SYNOMYS

āmi—I; *cālāiluṇ*—tried to agitate; *tomā*—you; *tumi*—you; *nā calilā*—did not become agitated; *krodhe*—in anger; *kichu*—anything; *nā kahilā*—you did not say; *sakala*—everything; *sahilā*—you tolerated.

TRANSLATION

“I wanted to agitate you,” the Lord said, “but you did not become agitated. Indeed, you could not say anything angry. Instead, you tolerated everything.”

TEXT 162

ଆମାର ଭାବୀତେ ତୋମାର ଘନ ନା ଚଲିଲା ।
ଶୁଦ୍ଧ ସରଳଭାବେ ଆମାରେ କିନିଲା ॥” ୧୬୨ ॥

āmāra bhaṅgīte tomāra mana nā calilā
sudṛḍha sarala-bhāve āmāre kinilā”

SYNONYMS

āmāra bhaṅgīte—by My trick; tomāra mana—your mind; nā calilā—did not become disturbed; sudṛḍha—firm; sarala-bhāve—by simplicity; āmāre—Me; kinilā—you have purchased.

TRANSLATION

“Your mind was not disturbed by My tricks. Rather, you stayed fixed in your simplicity. In this way you have purchased Me.”

TEXT 163

পঞ্চিতের ভাব-মূজা কহন না যাও ।
‘গদাধর-প্রাণনাথ’ নাম হৈল যাও ॥ ১৬৩ ॥

pañḍitera bhāva-mudrā kahana nā yāya
'gadādhara-prāṇa-nātha' nāma haila yāya

SYNONYMS

pañḍitera—of Gadādhara Pañḍita; bhāva-mudrā—characteristics and ecstatic love; kahana nā yāya—cannot be described; gadādhara-prāṇa-nātha—the Lord of the life of Gadādhara; nāma—name; haila—became; yāya—goes.

TRANSLATION

No one can describe the characteristics and ecstatic love of Gadādhara Pañḍita. Therefore another name for Śrī Caitanya Mahāprabhu is Gadādhara-prāṇanātha, “the life and soul of Gadādhara Pañḍita.”

TEXT 164

পঞ্চিতে অঙ্গুর প্রসাদ কহন না যাও ।
‘গদাইর গৌরাঙ্গ’ বলি’ যাঁরে লোকে গায় ॥ ১৬৪ ॥

pañḍite prabhura prasāda kahana nā yāya
'gadāira gaurāṅga' bali' yāñre loke gāya

SYNONYMS

pañḍite—upon Gadādhara Pañḍita; prabhura—of Śrī Caitanya Mahāprabhu; prasāda—mercy; kahana nā yāya—no one can explain; gadāira gaurāṅga—the

Gaurāṅga of Gadādhara Paṇḍita; *bali'*—as; *yāñre*—whom; *loke gāya*—people say.

TRANSLATION

No one can say how merciful the Lord is to Gadādhara Paṇḍita, but people know the Lord as Gadāira Gaura, “the Lord Gaurāṅga of Gadādhara Paṇḍita.”

TEXT 165

চেতন্ত্বপ্রভুর লীলা কে বুঝিতে পারে ?
একলীলায় বহে গঙ্গার শত শত ধারে ॥ ১৬৫ ॥

caitanya-prabhura lilā ke bujhite pāre?
eka-lilāya vahe gaṅgāra śata śata dhāre

SYNONYMS

caitanya-prabhura lilā—the pastimes of Lord Śrī Caitanya Mahāprabhu; *ke*—who; *bujhite pāre*—can understand; *eka-lilāya*—in one activity; *vahe*—flow; *gaṅgāra*—of the Ganges; *śata śata dhāre*—hundreds and hundreds of branches.

TRANSLATION

No one can understand the pastimes of Śrī Caitanya Mahāprabhu. They are like the Ganges, for hundreds and thousands of branches flow from even one of His activities.

TEXT 166

পণ্ডিতের সৌজন্য, ব্রহ্মণ্যতা-গুণ ।
দৃঢ় প্রেমমুদ্রা লোকে করিলা খ্যাপন ॥ ১৬৬ ॥

paṇḍitera saujanya, brahmaṇyatā-guṇa
dṛḍha prema-mudrā loke karilā khyāpana

SYNONYMS

paṇḍitera saujanya—the gentle behavior of Gadādhara Paṇḍita; *brahmaṇyatā-guṇa*—the attributes of a perfect brāhmaṇa; *dṛḍha*—firm; *prema-mudrā*—characteristic of love; *loke*—people; *karilā khyāpana*—proclaimed.

TRANSLATION

Gadādhara Paṇḍita is celebrated all over the world for his gentle behavior, his brahminical attributes and his steady love for Śrī Caitanya Mahāprabhu.

TEXT 167

অভিমান-পঙ্ক শুঁয়ে ভট্টেরে শোধিলা ।
সেইদ্বারা আর সব লোকে শিখাইলা ॥ ১৬৭ ॥

*abhimāna-paṅka dhuñā bhaṭṭere śodhilā
sei-dvārā āra saba loke śikhāilā*

SYNONYMS

abhimāna-paṅka—the mud of false pride; *dhuñā*—washing; *bhaṭṭere śodhilā*—purified Vallabha Bhaṭṭa; *sei-dvārā*—by that; *āra saba*—all other; *loke*—persons; *śikhāilā*—instructed.

TRANSLATION

The Lord purified Vallabha Bhaṭṭa by cleansing him of the mud of false pride. By such activities the Lord also instructed others.

TEXT 168

অন্তরে ‘অনুগ্রহ’, বাহে ‘উপেক্ষার প্রায়’ ।
বাহ্যার্থ ঘেই লয়, সেই নাশ যায় ॥ ১৬৮ ॥

*antare ‘anugraha,’ bāhye ‘upekṣāra prāya’
bāhyārtha yei laya, sei nāśa yāya*

SYNONYMS

antare—within the heart; *anugraha*—mercy; *bāhye*—externally; *upekṣāra prāya*—like neglect; *bāhya-artha*—the external meaning; *yei*—anyone who; *laya*—takes; *sei*—he; *nāśa yāya*—becomes vanquished.

TRANSLATION

Śrī Caitanya Mahāprabhu was actually always merciful within His heart, but He was sometimes externally negligent of His devotees. We should not be preoccupied with His external feature, however, for if we do so we shall be vanquished.

TEXT 169

ନିଶ୍ଚିତ୍ ଚୈତ୍ସତ୍ୱଲୀଳା ବୁଝିତେ କା'ର ଶକ୍ତି ।
ସେଇ ବୁଝେ, ଗୋରଚନ୍ଦ୍ରେ ଯାଇ ଦୃଢ଼ ଶକ୍ତି ॥ ১৬৯ ॥

*nigūḍha caitanya-līlā bujhite kā'ra śakti?
sei bujhe, gauracandre yāñra dṛḍha bhakti*

SYNONYMS

nigūḍha—very deep; *caitanya-līlā*—the pastimes of Lord Caitanya; *bujhite*—to understand; *kā'ra*—of whom; *śakti*—the power; *sei bujhe*—he understands; *gauracandre*—unto Lord Śrī Caitanya Mahāprabhu; *yāñra*—whose; *dṛḍha bhakti*—fixed devotion.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are very deep. Who can understand them? Only one who has firm, deep devotion to His lotus feet.

TEXT 170

দিনান্তরে পণ্ডিত কৈল প্রভুর নিমন্ত্রণ ।
অঙ্গু তাহা ভিক্ষা কৈল লঞ্চণ নিজগণ ॥ ১৭০ ।

*dināntare pandita kaila prabhura nimantraṇa
prabhu tāhān bhikṣā kaila lañā nija-gaṇa*

SYNONYMS

dina-antare—another day; *paṇḍita*—Gadādhara Paṇḍita; *kaila* *prabhura nimantraṇa*—invited Śrī Caitanya Mahāprabhu; *prabhu*—Śrī Caitanya Mahāprabhu; *tāhān*—there; *bhikṣā kaila*—took *prasāda*; *lañā nija-gaṇa*—with His personal associates.

TRANSLATION

Another day, Gadādhara Paṇḍita invited Śrī Caitanya Mahāprabhu to dinner. The Lord took *prasāda* at his home with His personal associates.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that Lord Śrī Caitanya Mahāprabhu acted as a very merciful well-wisher toward Vallabha Bhaṭṭa by externally neglecting him in many ways to purify him of his false pride in being a learned scholar. The Lord neglected Gadādhara Paṇḍita for a few days because of his associating with Vallabha Bhaṭṭa. Actually He was not at all displeased with Gadādhara Paṇḍita. Indeed, because Gadādhara Paṇḍita is the personal potency of Lord Caitanya Mahāprabhu, there is no chance of the Lord's being dissatisfied with him. However, a person who is too attracted to externals cannot understand

the deep meaning of these dealings of Śrī Caitanya Mahāprabhu. If one therefore becomes disrespectful to Gadādhara Pañḍita, he will surely be vanquished.

TEXT 171

তাহাই বলভ-ক্ষেত্র প্রসূর আজ্ঞা লৈল
পশুত-ঠাণ্ডি পূর্বপ্রার্থিত সব সিদ্ধি হৈল ॥ ১৭১ ॥

*tāhāni vallabha-bhaṭṭa prabhura ājñā laila
pañḍita-ṭhāni pūrva-prārthita saba siddhi haila*

SYNOMYS

tāhāni—there; *vallabha-bhaṭṭa*—Vallabha Bhaṭṭa; *prabhura ājñā*—the permission of Śrī Caitanya Mahāprabhu; *laila*—took; *pañḍita-ṭhāni*—from Gadādhara Pañḍita; *pūrva-prārthita*—as previously petitioned; *saba siddhi haila*—everything was perfectly executed.

TRANSLATION

There Vallabha Bhaṭṭa took permission from Lord Caitanya Mahāprabhu, and his desire to be initiated by Gadādhara Pañḍita was thus fulfilled.

TEXT 172

এই ত' কহিলু বলভ-ভট্টের মিলন ।
ষাহার শ্রবণে পায় গৌরপ্রেমধন ॥ ১৭২ ॥

*ei ta' kahiluṇ vallabha-bhaṭṭera milana
yāhāra śravaṇe pāya gaura-prema-dhana*

SYNOMYS

ei ta' kahiluṇ—thus I have explained; *vallabha-bhaṭṭera milana*—the meeting of Vallabha Bhaṭṭa; *yāhāra śravaṇe*—by hearing which; *pāya*—one can get; *gaura-prema-dhana*—the treasure of love for Śrī Caitanya Mahāprabhu.

TRANSLATION

I have thus explained the Lord's meeting with Vallabha Bhaṭṭa. By hearing of this incident, one can achieve the treasure of love for Śrī Caitanya Mahāprabhu.

TEXT 173

ଶ୍ରୀରୂପ-ରଘୁନାଥ-ପଦେ ଯାର ଆଶ ।
ଚୈତନ୍ୟଚରିତାମୃତ କହେ କୃଷ୍ଣଦାସ ॥ ୧୭୩ ॥

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

SYNOMYMS

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, Antya-līlā, Seventh Chapter, describing the meeting of Vallabha Bhaṭṭa with Śrī Caitanya Mahāprabhu.

CHAPTER 8

Rāmacandra Purī Criticizes the Lord

The following summary of the Eighth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. This chapter describes the history of the Lord's dealings with Rāmacandra Purī. Although Rāmacandra Purī was one of the disciples of Mādhavendra Purī, he was influenced by dry Māyāvādīs, and therefore he criticized Mādhavendra Purī. Therefore Mādhavendra Purī accused him of being an offender and rejected him. Because Rāmacandra Purī had been rejected by his spiritual master, he became concerned only with finding faults in others and advising them according to dry Māyāvāda philosophy. For this reason he was not very respectful to the Vaiṣṇavas, and later he became so fallen that he began criticizing Śrī Caitanya Mahāprabhu for His eating. Hearing his criticisms, Śrī Caitanya Mahāprabhu reduced His eating, but after Rāmacandra Purī left Jagannātha Purī, the Lord resumed His usual behavior.

TEXT 1

তং বন্দে কৃষ্ণচৈতন্যং রাগচন্তপুরীভয়াৎ ।
লৌকিকাহারতঃ স্বং যো ভিক্ষান্নং সমকোচয় ॥১॥

*tarān vande kṛṣṇa-caitanyarām
rāmacandra-puri-bhayāt
laukikāhārataḥ svarṇ yo
bhikṣānnarām samakocayat*

SYNONYMS

tam—to Him; *vande*—I offer my respectful obeisances; *kṛṣṇa-caitanyam*—Lord Śrī Caitanya Mahāprabhu; *rāmacandra-puri-bhayāt*—due to fear of Rāmacandra Purī; *laukika*—ordinary; *āhārataḥ*—from eating; *svam*—His own; *yaḥ*—who; *bhikṣā-annam*—quantity of food; *samakocayat*—reduced.

TRANSLATION

Let me offer my respectful obeisances to Śrī Caitanya Mahāprabhu, who reduced His eating due to fear of the criticism of Rāmacandra Purī.

TEXT 2

জয় জয় শ্রীচৈতন্ত্য করুণাসিঙ্গু-অবতার ।
ভক্তা-শিবাদিক ভজে চরণ যাহার ॥ ২ ॥

*jaya jaya śrī-caitanya karuṇā-sindhu-avatāra
brahmā-śivādika bhaje caraṇa yāñihāra*

SYNOMYS

jaya jaya—all glories; *śrī-caitanya*—to Śrī Caitanya Mahāprabhu; *karuṇā-sindhu-avatāra*—the incarnation of the ocean of mercy; *brahmā-śiva-ādika*—demigods, beginning from Lord Brahmā and Śiva; *bhaje*—worship; *caraṇa*—lotus feet; *yāñihāra*—whose.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, the incarnation of the ocean of mercy. His lotus feet are worshiped by demigods like Lord Brahmā and Lord Śiva.

TEXT 3

জয় জয় অবধূতচন্দ্ৰ নিত্যানন্দ ।
জগৎ বাধিল যেহে দিয়া প্ৰেমঝান ॥ ৩ ॥

*jaya jaya avadhūta-candra nityānanda
jagat bāndhila yeñha diyā prema-phāñda*

SYNOMYS

jaya jaya—all glories; *avadhūta-candra*—to the moon of mendicants; *nityānanda*—Lord Nityānanda; *jagat*—the world; *bāndhila*—bound; *yeñha*—who; *diyā*—by; *prema-phāñda*—the noose of ecstatic love of Kṛṣṇa.

TRANSLATION

All glories to Nityānanda Prabhu, the greatest of mendicants, who bound the entire world with a knot of ecstatic love for God.

TEXT 4

জয় জয় অষ্টৈত ছৈথৰ অবতার ।
কৃষ্ণ অবতাৰ' কৈল জগৎ-নিষ্ঠাৰ ॥ ৪ ॥

jaya jaya advaita iśvara avatāra
kṛṣṇa avatāri' kaila jagat-nistāra

SYNONYMS

jaya jaya—all glories; *advaita*—to Advaita Ācārya; *iśvara*—of the Supreme Personality of Godhead; *avatāra*—incarnation; *kṛṣṇa avatāri'*—inducing Kṛṣṇa to descend; *kaila*—did; *jagat-nistāra*—deliverance of the entire world.

TRANSLATION

All glories to Advaita Prabhu, the incarnation of the Supreme Personality of Godhead. He induced Kṛṣṇa to descend and thus delivered the entire world.

TEXT 5

ଜୟ ଜୟ ଶ୍ରୀବାସାଦି ସତ ଭକ୍ତଗଣ ।
ଆକୃଷ୍ଟଚେତନ୍ତ ପ୍ରଭୁ—ୟାର ପ୍ରାଣଧନ ॥ ୫ ॥

*jaya jaya śrīvāsādi yata bhakta-gaṇa
śrī-kṛṣṇa-caitanya prabhu*—*yāñra prāṇa-dhana*

SYNONYMS

jaya jaya—all glories; *śrīvāsa-ādi*—headed by Śrīvāsa Ṭhākura; *yata bhakta-gaṇa*—to all the devotees; *śrī-kṛṣṇa-caitanya prabhu*—Śrī Caitanya Mahāprabhu; *yāñra*—whose; *prāṇa-dhana*—life and soul.

TRANSLATION

All glories to all the devotees, headed by Śrīvāsa Ṭhākura. Śrī Kṛṣṇa Caitanya Mahāprabhu is their life and soul.

TEXT 6

ଏଇମତ ଗୌରଚନ୍ଦ୍ର ନିଜଭକ୍ତ-ସଙ୍ଗେ ।
ନୀଳାଚଳେ କ୍ରିଡ଼ା କରେ କୃଷ୍ଣପ୍ରେମତରଙ୍ଗେ ॥ ୬ ॥

*ei-mata gauracandra nija-bhakta-saṅge
nilācale kriḍā kare kṛṣṇa-prema-taraṅge*

SYNONYMS

ei-mata—in this way; *gauracandra*—Lord Śrī Caitanya Mahāprabhu; *nija-bhakta-saṅge*—with His own devotees; *nilācale*—at Jagannātha Purī; *kriḍā kare*—executes different pastimes; *kṛṣṇa-prema-taraṅge*—in the waves of love of Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu, at Jagannātha Purī, performed His various pastimes with His own devotees in the waves of love for Kṛṣṇa.

TEXT 7

হেনকালে রামচন্দ্রপুরী-গোসাঙ্গি আঠিলা ।
পরমানন্দ-পুরীরে আর প্রভুরে মিলিলা ॥ ৭ ॥

*hena-kāle rāmacandra-puri-gosāñi āilā
paramānanda-purire āra prabhure mililā*

SYNONYMS

hena-kāle—at this time; *rāmacandra-puri-gosāñi*—a *sannyāsī* named Rāmacandra Purī; *āilā*—came; *paramānanda-purire*—Paramānanda Purī; *āra*—and; *prabhure*—Śrī Caitanya Mahāprabhu; *mililā*—met.

TRANSLATION

Then a *sannyāsī* named Rāmacandra Purī Gosāñi came to see Paramānanda Purī and Śrī Caitanya Mahāprabhu.

TEXT 8

পরমানন্দ-পুরী কৈল চরণ বজ্জন ।
পুরী-গোসাঙ্গি কৈল তাঁরে দৃঢ় আলিঙ্গন ॥ ৮ ॥

*paramānanda-puri kaila caraṇa vandana
puri-gosāñi kaila tāñre dṛḍha āliṅgana*

SYNONYMS

paramānanda-puri—Paramānanda Purī; *kaila*—did; *caraṇa*—unto the feet; *vandana*—offering obeisances; *puri-gosāñi*—Rāmacandra Purī; *kaila*—did; *tāñre*—unto him; *dṛḍha*—strong; *āliṅgana*—embracing.

TRANSLATION

Paramānanda Purī offered respects at the feet of Rāmacandra Purī, and Rāmacandra Purī strongly embraced him.

PURPORT

Because Rāmacandra Purī was a disciple of Mādhavendra Purī, both Paramānanda Purī and Śrī Caitanya Mahāprabhu offered him respectful obeisances. Śrīla

Bhaktisiddhānta Sarasvatī Ṭhākura comments that although Rāmacandra Purī was naturally very envious and although he was against the principles of Vaiṣṇavism—or, in other words, against the principles of the Supreme Personality of Godhead and His devotees—common people nevertheless addressed him as Gosvāmī or Gosāñī because he was superficially in the renounced order and dressed like a *sannyāsi*. In the modern age the title *gosvāmī* is used by a caste of *grhaṭhas*, but formerly it was not. Rūpa Gosvāmī and Sanātana Gosvāmī, for example, were called *gosvāmī* because they were in the renounced order. Similarly, because Paramānanda Purī was a *sannyāsi*, he was called Purī Gosvāmī. By careful scrutiny, therefore, one will find that *gosvāmī* is not the title for a certain caste; rather, it is properly the title for a person in the renounced order.

TEXT 9

ମହାପ୍ରଭୁ କୈଳା ତାନ୍ରେ ଦଙ୍ଗବନ୍ତ ନତି ।
ଆଲିଙ୍ଗନ କରି' ତେଣ୍ଠୋ କୈଳ କୃଷ୍ଣଶୂତି ॥ ୯ ॥

*mahāprabhu kailā tānre daṅgavat nati
āliṅgana kari' teñho kaila kṛṣṇa-smṛti*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *kailā*—did; *tānre*—unto him; *daṅgavat nati*—offering obeisances; *āliṅgana kari'*—embracing; *teñho*—Rāmacandra Purī; *kaila*—did; *kṛṣṇa-smṛti*—remembrance of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu also offered obeisances unto Rāmacandra Purī, who then embraced Him and thus remembered Kṛṣṇa.

PURPORT

Śrī Caitanya Mahāprabhu offered obeisances to Rāmacandra Purī in consideration of his being a disciple of Śrīla Mādhavendra Purī, the spiritual master of His own spiritual master, Tīvara Purī. When a Vaiṣṇava *sannyāsi* meets another Vaiṣṇava *sannyāsi*, they both remember Kṛṣṇa. Even Māyāvādī *sannyāsīs* generally remember Nārāyaṇa, who is also Kṛṣṇa, by saying *om namo bhagavate nārāyaṇa* or *namo nārāyaṇa*. Thus it is the duty of a *sannyāsi* to remember Kṛṣṇa. According to *smṛti-śāstra*, a *sannyāsi* does not offer obeisances or blessings to anyone. It is said, *sannyāsi nirāśir nirnamaśkriyah*: a *sannyāsi* should not offer anyone blessings or obeisances.

TEXT 10

তিনজনে ইষ্টগোষ্ঠী কৈলা কতক্ষণ ।
জগদানন্দ-পণ্ডিত তাঁরে কৈলা নিমন্ত্রণ ॥ ১০ ॥

*tina-jane iṣṭha-goṣṭhī kailā kata-kṣana
jagadānanda-paṇḍita tāñre kailā nimantraṇa*

SYNONYMS

tina-jane—three persons; *iṣṭha-goṣṭhī*—discussion on Kṛṣṇa; *kailā*—performed; *kata-kṣaṇa*—for some time; *jagadānanda-paṇḍita*—Jagadānanda Paṇḍita; *tāñre*—Rāmacandra Puri; *kailā nimantraṇa*—invited.

TRANSLATION

The three of them talked about Kṛṣṇa for some time, and then Jagadānanda came and extended an invitation to Rāmacandra Puri.

TEXT 11

অগন্নাথের প্রসাদ আনিলা ভিক্ষার লাগিয়া ।
যথেষ্ট ভিক্ষা করিলা তেঁহো নিষ্কার লাগিয়া ॥ ১১ ॥

*jagannāthera prasāda ānilā bhikṣār lāgiyā
yatheṣṭa bhikṣā karilā teñho nindāra lāgiyā*

SYNONYMS

jagannāthera prasāda—remnants of the food of Lord Jagannātha; *ānilā*—brought; *bhikṣār lāgiyā*—for feeding; *yatheṣṭa bhikṣā karilā*—ate sumptuously; *teñho*—he; *nindāra lāgiyā*—to find some fault.

TRANSLATION

A large quantity of the remnants of food from Lord Jagannātha was brought in for distribution. Rāmacandra Puri ate sumptuously, and then he wanted to find faults in Jagadānanda Paṇḍita.

TEXT 12

ভিক্ষা করি' কহে পুরী,—“শুন, জগদানন্দ ।
অবশেষ প্রসাদ তুমি করহ ভক্ষণ ॥” ১২ ॥

*bhikṣā kari' kahe purī,—“śuna, jagadānanda
avašeṣa prasāda tumi karaha bhakṣaṇa”*

SYNOMYS

bhikṣā kari'—after finishing the lunch; *kahe purī*—Rāmacandra Pūrī began to speak; *śuna, jagadānanda*—my dear Jagadānanda, just hear; *avaśeṣa prasāda*—the remaining *prasāda*; *tumi*—you; *karaha bhakṣaṇa*—eat.

TRANSLATION

After finishing the meal, Rāmacandra Pūrī requested, "My dear Jagadānanda, please listen. You eat the food that is left."

TEXT 13

ଆଗ୍ରହ କରିଯା ତାରେ ବସି' ଖାଓଯାଇଲ ।
ଆପନେ ଆଗ୍ରହ କରି' ପରିବେଶନ କୈଳ ॥ ୧୩ ॥

*āgraha kariyā tānre vasi' khāoyāila
āpane āgraha kari' pariveśana kaila*

SYNOMYS

āgraha kariyā—with great eagerness; *tānre vasi'*—seating him; *khāoyāila*—he fed; *āpane*—personally; *āgraha kari'*—with great eagerness; *pariveśana kaila*—administered the *prasāda*.

TRANSLATION

With great eagerness Rāmacandra Pūrī seated Jagadānanda Pañdita and personally served him *prasāda*.

TEXT 14

ଆଗ୍ରହ କରିଯା ପୁନଃ ପୁନଃ ଖାଓଯାଇଲ ।
ଆଚମନ କୈଲେ ନିନ୍ଦା କରିତେ ଲାଗିଲ ॥ ୧୪ ॥

*āgraha kariyā punah punah khāoyāila
ācamana kaile nindā karite lāgila*

SYNOMYS

āgraha kariyā—with eagerness; *punah punah*—again and again; *khāoyāila*—fed; *ācamana kaile*—when he had washed his hands and mouth; *nindā karite lāgila*—began to criticize.

TRANSLATION

Encouraging him again and again, Rāmacandra Pūrī fed him sumptuously, but when Jagadānanda had washed his hands and mouth, Rāmacandra Pūrī began criticizing him.

TEXT 15

“শুনি, চৈতান্যগণ করে বহুত ভক্ষণ ।
‘সত্য’ সেই বাক্য,—সাক্ষাত্ দেখিলু এখন ॥ ১৫ ॥

“śuni, caitanya-gaṇa kare bahuta bhakṣaṇa
'satya' sei vākya,—sākṣat dekhiluṇi ekhana

SYNONYMS

śuni—I have heard; caitanya-gaṇa—the followers of Śrī Caitanya Mahāprabhu; kare bahuta bhakṣaṇa—eat more than necessary; satya—true; sei vākya—that statement; sākṣat—directly; dekhiluṇi—I have seen; ekhana—now.

TRANSLATION

“I have heard,” he said, “that the followers of Caitanya Mahāprabhu eat more than necessary. Now I have directly seen that this is true.

TEXT 16

সন্ন্যাসীরে এত খাওয়াএগী করে ধর্ম নাশ ।
বৈরাগী হওগো এত খায়, বৈরাগ্যের নাহি ‘ভাসা’ ॥” ১৬ ॥

sannyāsīre eta khāoyāñā kare dharma nāśa
vairāgī hañā eta khāya, vairāgyera nāhi 'bhāsa' ”

SYNONYMS

sannyāsīre—unto a sannyāsī; eta—so much; khāoyāñā—feeding; kare dharma nāśa—destroys the regulative principles; vairāgī hañā—being in the renounced order; eta—so much; khāya—eats; vairāgyera nāhi bhāsa—there is no trace of renunciation.

TRANSLATION

“Feeding a sannyāsī too much breaks his regulative principles, for when a sannyāsī eats too much, his renunciation is destroyed.”

TEXT 17

এই ত' স্বভাব তাঁর আগ্রহ করিয়া ।
পিছে নিন্দা করে, আগে বহুত খাওয়াএগী ॥ ১৭ ॥

ei ta' svabhāva tāñra āgraha kariyā
piche nindā kare, āge bahuta khāoyāñā

SYNONYMS

ei—this; *ta'*—certainly; *sva-bhāva*—characteristic; *tāñra*—his; *āgraha kariyā*—with great eagerness; *piche*—afterward; *nindā kare*—criticizes; *āge*—at first; *bahuta*—much; *khāoyāñā*—feeding.

TRANSLATION

The characteristic of Rāmacandra Pūrī was that first he would induce someone to eat more than necessary and then he would criticize him.

TEXT 18

পুর্বে যবে মাধবেন্দ্র করেন অন্তর্ধান।
রামচন্দ্রপূরী তবে আইলা তাঁর স্থান ॥ ১৮ ॥

*pūrve yabe mādhavendra karena antardhāna
rāmacandra-purī tabe āilā tāñra sthāna*

SYNONYMS

pūrve—formerly; *yabe*—when; *mādhavendra*—Mādhavendra Purī; *karena antardhāna*—was about to die; *rāmacandra-purī*—Rāmacandra Purī; *tabe*—at that time; *āilā*—came; *tāñra sthāna*—to his place.

TRANSLATION

Formerly, when Mādhavendra Purī was at the last stage of his life, Rāmacandra Purī came to where he was staying.

TEXT 19

পুরী-গোসাঙ্গি করে কৃষ্ণনাম-সঙ্কীর্তন।
'অথুরা না পাইনু' বলি' করেন ক্রন্দন ॥ ১৯ ॥

*puri-gosāñi kare kṛṣṇa-nāma-saṅkīrtana
'mathurā nā pāinu' bali' karena krandana*

SYNONYMS

puri-gosāñi—Mādhavendra Purī; *kare*—was performing; *kṛṣṇa-nāma-saṅkīrtana*—the chanting of the holy name of Lord Kṛṣṇa; *mathurā nā pāinu*—I did not get shelter at Mathurā; *bali'*—saying; *karena krandana*—was crying.

TRANSLATION

Mādhavendra Purī was chanting the holy name of Kṛṣṇa, and sometimes he would cry, "O my Lord, I did not get shelter at Mathurā."

TEXT 20

ରାମଚନ୍ଦ୍ରପୂରୀ ତବେ ଉପଦେଶେ ତାଙ୍କେ ।
ଶିଷ୍ଯ ହେଠା ଗୁରୁକେ କହେ, ଭୟ ନାହିଁ କରେ ॥ ୨୦ ॥

rāmacandra-puri tabe upadeśe tāṅre
śiṣya hañā guruke kahe, bhaya nāhi kare

SYNONYMS

rāmacandra-puri—Rāmacandra Purī; *tabe*—then; *upadeśe tāṅre*—instructed him; *śiṣya hañā*—being a disciple; *guruke kahe*—said to his spiritual master; *bhaya nāhi kare*—without fear.

TRANSLATION

Then Rāmacandra Purī was so foolish that he fearlessly dared to instruct his spiritual master.

TEXT 21

“ତୁମি—ପୂର୍ଣ୍ଣ-ବ୍ରାହ୍ମାନନ୍ଦ, କରହ ଶ୍ଵରଣ ।
ବ୍ରାହ୍ମାଵିତ ହେଠା କେନେ କରହ ରୋଦନ ?” ୨୧ ॥

“tumi—pūrṇa-brahmānanda, karaha smaraṇa
brahmavit hañā kene karaha rodana?”

SYNONYMS

tumi—you; *pūrṇa-brahma-ānanda*—full in transcendental bliss; *karaha smaraṇa*—you should remember; *brahma-vit hañā*—being fully aware of Brahman; *kene*—why; *karaha rodana*—are you crying.

TRANSLATION

“If you are in full transcendental bliss,” he said, “you should now remember only Brahman. Why are you crying?”

PURPORT

As stated in *Bhagavad-gītā*, *brahma-bhūtaḥ prasannātmā*: a Brahman realized person is always happy. *Na śocati na kāṅkṣati*: he neither laments nor aspires for anything. Not knowing why Mādhavendra Purī was crying, Rāmacandra Purī tried to become his advisor. Thus he committed a great offense, for a disciple should never try to instruct his spiritual master.

TEXT 22

শুনি' মাধবেন্দ্র-মনে ক্রোধ উপজিল ।
 'দূর, দূর, পাপিষ্ঠ' বলি' ভৎসনা করিল ॥ ২২ ॥

śuni' mādhavendra-mane krodha upajila
'dūra, dūra, pāpiṣṭha' bali' bhartsanā karila

SYNOMYS

śuni'—hearing; *mādhavendra*—of Mādhavendra Purī; *mane*—in the mind; *krodha*—anger; *upajila*—arose; *dūra dūra*—get out; *pāpiṣṭha*—you sinful rascal; *bali'*—saying; *bhartsanā karila*—he chastised.

TRANSLATION

Hearing this instruction, Mādhavendra Purī, greatly angry, rebuked him by saying, “Get out, you sinful rascal!

PURPORT

Rāmacandra Purī could not understand that his spiritual master, Mādhavendra Purī, was feeling transcendental separation. His lamentation was not material. Rather, it proceeded from the highest stage of ecstatic love of Kṛṣṇa. When he was crying in separation, “I could not achieve Kṛṣṇa! I could not reach Mathurā!” this was not ordinary material lamentation. Rāmacandra Purī was not sufficiently expert to understand the feelings of Mādhavendra Purī, but nevertheless he thought himself very advanced. Therefore, regarding Mādhavendra Purī's expressions as ordinary material lamentation, he advised him to remember Brahman because he was latently an impersonalist. Mādhavendra Purī understood Rāmacandra Purī's position as a great fool and therefore immediately rebuked him. Such a reprimand from the spiritual master is certainly for the betterment of the disciple.

TEXT 23

‘কৃষ্ণ না পাইনু, না পাইনু ‘মথুরা’ ।
 আপন-দুঃখে মরোঁ— এই দিতে আইল জালা ॥২৩॥

'kṛṣṇa nā pāinu, nā pāinu 'mathurā'
āpana-duḥkhe maroṁ—ei dite āila jvālā

SYNOMYS

kṛṣṇa—Lord Kṛṣṇa; *nā pāinu*—I did not get; *nā pāinu*—did not get; *mathurā*—Mathurā; *āpana-duḥkhe*—in my own unhappiness; *maroṁ*—I am dying; *ei*—this person; *dite āila jvālā*—has come to give more pain.

TRANSLATION

“O my Lord Kṛṣṇa, I could not reach You, nor could I reach Your abode, Mathurā. I am dying in my unhappiness, and now this rascal has come to give me more pain.

TEXT 24

ମୋରେ ମୁଖ ନା ଦେଖାବି ତୁହି, ଯାଓ ସଥି-ତଥି
ତୋରେ ଦେଖି” ମୈଲେ ମୋର ହବେ ଅସନ୍ତଗତି ॥ ୨୪ ॥

more mukha nā dekhābi tui, yāo yathi-tathi
tore dekhi' maile mora habe asad-gati

SYNONYMS

more—to me; *mukha*—face; *nā dekhābi*—do not show; *tui*—you; *yāo*—go; *yathi-tathi*—anywhere else; *tore*—you; *dekhi'*—seeing; *maile*—if I die; *mora habe asat-gati*—I shall not get my destination.

TRANSLATION

“Don’t show your face to me! Go anywhere else you like. If I die seeing your face, I shall not achieve the destination of my life.

TEXT 25

କୃଷ୍ଣ ନା ପାଇନୁ ମୁଣ୍ଡି ମରେଇଁ ଆପନାର ଦୁଃଖେ ।
ମୋରେ ‘ବ୍ରହ୍ମ’ ଉପଦେଶେ ଏହି ଛାର ମୂର୍ଖେ ॥” ୨୫ ॥

kṛṣṇa nā pāinu muñi maroñ āpanāra duḥkhe
more ‘brahma’ upadeśe ei chāra mūrkhe”

SYNONYMS

kṛṣṇa—Kṛṣṇa; *nā pāinu*—could not get; *muñi*—I; *maroñ*—I die; *āpanāra duḥkhe*—in my own unhappiness; *more*—to me; *brahma*—Brahman; *upadeśe*—instructs; *ei*—this; *chāra*—condemned; *mūrkhe*—fool.

TRANSLATION

“I am dying without achieving the shelter of Kṛṣṇa, and therefore I am greatly unhappy. Now this condemned foolish rascal has come to instruct me about Brahman.”

TEXT 26

এই যে শ্রীমাধবেন্দ্র শ্রীপাদ উপেক্ষা করিল ।
সেই অপরাধে ইঁহার ‘বাসনা’ জন্মিল ॥ ২৬ ॥

*ei ye śrī-mādhavendra śrī-pāda upekṣā karila
sei aparādhe iñhāra ‘vāsanā’ janmila*

SYNONYMS

ei—this; *ye*—that; *śrī-mādhavendra* *śrī-pāda*—His Lordship Mādhavendra Purī; *upekṣā karila*—neglected or denounced; *sei aparādhe*—because of the offense; *iñhāra*—of Rāmacandra Purī; *vāsanā*—material desire; *janmila*—arose.

TRANSLATION

Rāmacandra Purī was thus denounced by Mādhavendra Purī. Due to his offense, gradually material desire appeared within him.

PURPORT

The word *vāsanā* (“material desires”) refers to dry speculative knowledge. Such speculative knowledge is only material. As confirmed in *Śrimad-Bhāgavatam* (10.14.4), a person without devotional service who simply wants to know things (*kevala-bodha-labdhaye*) gains only dry speculative knowledge but no spiritual profit. This is also confirmed in the *Bhakti-sandarbha* (111), wherein it is said:

*jīvan-muktā api punar
yānti sarṣāra-vāsanām
yady acintya-mahā-śaktau
bhagavaty aparādhināḥ*

“Even though one is liberated in this life, if one offends the Supreme Personality of Godhead he falls down in the midst of material desires, of which dry speculation about spiritual realization is one.”

In his *Laghu-toṣaṇī* commentary on *Śrimad-Bhāgavatam* (10.2.32), Jīva Gosvāmī says;

*jīvan-muktā api punar
bandhanān yānti karmabhiḥ
yady acintya-mahā-śaktau
bhagavaty aparādhināḥ*

"Even if one is liberated in this life, he becomes addicted to material desires because of offenses to the Supreme Personality of Godhead."

A similar quotation from one of the Purāṇas also appears in the Viṣṇu-bhakti-candrodaya:

jīvān-muktāḥ prapadyante
kvacit sarīṣāra-vāsanām
yogino na vilipyante
karmabhir bhagavat-parāḥ

"Even liberated souls sometimes fall down to material desires, but those who fully engaged in devotional service to the Supreme Personality of Godhead are not affected by such desires."

These are references from authoritative revealed scriptures. If one becomes an offender to his spiritual master or the Supreme Personality of Godhead, he falls down to the material platform to merely speculate.

TEXT 27

শুষ্ক-ব্রহ্মজ্ঞানী, নাহি কৃষ্ণের ‘সম্বন্ধ’ ।
সর্বলোক নিষ্পত্তি করে, নিষ্পাতে নির্বক ॥ ২৭ ॥

śuṣka-brahma-jñānī, nāhi krṣṇera ‘sambandha’
sarva loka nindā kare, nindāte nirbandha

SYNOMYS

śuṣka—dry; brahma-jñānī—impersonalist philosopher; nāhi—there is not; krṣṇera—with Lord Kṛṣṇa; sambandha—relationship; sarva—all; loka—persons; nindā kare—criticizes; nindāte nirbandha—fixed in blaspheming.

TRANSLATION

One who is attached to dry speculative knowledge has no relationship with Kṛṣṇa. His occupation is criticizing Vaiṣṇavas. Thus he is situated in criticism.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained in his *Anubhāṣya* that the word *nirbandha* indicates that Rāmacandra Purī had a steady desire to criticize others. Impersonalist Māyāvādīs who have no relationship with Kṛṣṇa, who cannot take to devotional service and who simply engage in material arguments to understand Brahman regard devotional service to Kṛṣṇa as *karma-kāṇḍa*, or fruitive activities. According to them, devotional service to Kṛṣṇa is but another means for attaining *dharma*, *artha*, *kāma* and *mokṣa*. Therefore they criticize the devotees for engaging in material activities. They think that devotional service is

māyā and that Kṛṣṇa or Viṣṇu is also māyā. Therefore they are called Māyāvādīs. Such a mentality awakens in a person who is an offender to Kṛṣṇa and His devotees.

TEXT 28

**ଈସରପୁରୀ ଗୋସାନୀ କରେ ଶ୍ରୀପାଦ-ସେବନ ।
ସ୍ଵହଞ୍ଚେ କରେନ ମଲମୃତାଦି ମାର୍ଜନ ॥ ୨୮ ॥**

iśvara-puri gosāñi kare śrī-pāda-sevana
svahaste karena mala-mūtrādi mārjana

SYNOMYMS

iśvara-puri—Īśvara Pūri; gosāñi—Gosvāmī; kare—performs; śrī-pāda-sevana—service to Mādhavendra Pūri; sva-haste—with his own hand; karena—performs; mala-mūtra-ādi—stool, urine, and so on; mārjana—cleaning.

TRANSLATION

Īśvara Pūri, the spiritual master of Śrī Caitanya Mahāprabhu, performed service to Mādhavendra Pūri, cleaning up his stool and urine with his own hand.

TEXT 29

**ନିରାନ୍ତର କୃଷ୍ଣନାମ କରାୟ ଶ୍ମରଣ ।
କୃଷ୍ଣନାମ, କୃଷ୍ଣଲିଲା ଶୁଣାୟ ଅନୁକ୍ଷଣ ॥ ୨୯ ॥**

nirantara kṛṣṇa-nāma karāya smarana
kṛṣṇa-nāma, kṛṣṇa-lilā śunāya anukṣaya

SYNOMYMS

nirantara—always; kṛṣṇa-nāma—the name of Lord Kṛṣṇa; karāya smarana—was reminding; kṛṣṇa-nāma—the holy name of Kṛṣṇa; kṛṣṇa-lilā—pastimes of Kṛṣṇa; śunāya anukṣaya—was always causing to hear.

TRANSLATION

Īśvara Pūri was always chanting the holy name and pastimes of Lord Kṛṣṇa for Mādhavendra Pūri to hear. In this way he helped Mādhavendra Pūri remember the holy name and pastimes of Lord Kṛṣṇa at the time of death.

TEXT 30

**ତୁଟ୍ଟ ହଞ୍ଚା ପୁରୀ ତୋରେ କୈଳା ଆଲିନନ ।
ବର ଦିଲା—‘କୁଷେ ତୋମାର ହଉକ ପ୍ରେମଧନ’ ॥ ୩୦ ॥**

*tuṣṭa hañā purī tāṅre kailā āliṅgana
vara dilā—‘kr̄ṣṇe tomāra ha-uka prema-dhana’*

SYNOMYS

tuṣṭa hañā—being pleased; *purī*—Mādhavendra Purī; *tāṅre*—him; *kailā āliṅgana*—embraced; *vara dilā*—gave the benediction; *kr̄ṣṇe*—unto Kṛṣṇa; *tomāra*—your; *ha-uka*—let there be; *prema-dhana*—the wealth of love.

TRANSLATION

Pleased with Iśvara Puri, Mādhavendra Puri embraced him and gave him the benediction that he would be a great devotee and lover of Kṛṣṇa.

TEXT 31

ମେହି ହେତେ କୈଶନପୁଣୀ — ‘ପ୍ରେମେର ସାଗର’ ।
ରାମଚନ୍ଦ୍ରପୁଣୀ ହେଲ ସରବିଷ୍ଣାକର ॥ ୩୧ ॥

*sei haite iśvara-purī—‘premera sāgara’
rāmacandra-purī haila sarva-nindākara*

SYNOMYS

sei haite—from that; *iśvara-purī*—Iśvara Purī; *premera sāgara*—the ocean of ecstatic love; *rāmacandra-purī*—Rāmacandra Purī; *haila*—became; *sarva-nindākara*—critic of all others.

TRANSLATION

Thus Iśvara Puri became like an ocean of ecstatic love for Kṛṣṇa, whereas Rāmacandra Puri became a dry speculator and a critic of everyone else.

TEXT 32

ଅହନୁଗ୍ରହ-ନିଗ୍ରହେର ‘ସାକ୍ଷି’ ଦୁଇଜନେ ।
ଏହି ଦୁଇଦ୍ୱାରେ ଶିଖାଇଲା ଜଗଜନେ ॥ ୩୨ ॥

*mahad-anugraha-nigrahera ‘sākṣi’ dui-jane
ei dui-dvāre śikhāilā jaga-jane*

SYNOMYS

mahat—of an exalted personality; *anugraha*—of the blessing; *nigrahera*—of chastisement; *sākṣi*—giving evidence; *dui-jane*—two persons; *ei dui-dvāre*—by these two; *śikhāilā*—instructed; *jaga-jane*—the people of the world.

TRANSLATION

Īśvara Puri received the blessing of Mādhavendra Puri, whereas Rāmacandra Puri received a rebuke from him. Therefore these two persons, Īśvara Puri and Rāmacandra Puri, are examples of the objects of a great personality's benediction and punishment. Mādhavendra Puri instructed the entire world by presenting these two examples.

TEXT 33

জগদ্গুরু মাধবেন্দ্র করি' প্রেম দান।
এই শ্লোক পড়ি' তেহো কৈল অন্তর্ধান॥ ৩৩

*jagad-guru mādhavendra kari' prema dāna
ei śloka paḍi' teihō kaila antardhāna*

SYNOMYMS

jagat-guru—the spiritual master of the entire world; *mādhavendra*—Mādhavendra Puri; *kari'* *prema dāna*—giving ecstatic love of Kṛṣṇa as charity; *ei śloka paḍi'*—reciting this verse; *teihō*—he; *kaila antardhāna*—passed away from this material world.

TRANSLATION

His Divine Grace Mādhavendra Puri, the spiritual master of the entire world, thus distributed ecstatic love for Kṛṣṇa. While passing away from the material world, he chanted the following verse.

TEXT 34

অযি দীনদয়ার্দ্রনাথ হে
মথুরানাথ কদাবলোক্যসে
হৃদয়ং স্বদলোককাতরং
দয়িত ভার্ম্যতি কিং করোম্যহমু॥ ৩৪॥

*ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyase
hṛdayarūp tvad-aloka-kātararūp
dayita bhrāmyati kīm karomy aham*

SYNOMYMS

ayi—O my Lord; *dīna*—on the poor; *dayā-ārdra*—compassionate; *nātha*—O master; *he*—O; *mathurā-nātha*—the master of Mathurā; *kadā*—when;

avalokyase—I shall see you; *hṛdayam*—my heart; *tvat*—of You; *aloka*—without seeing; *kātaram*—very much aggrieved; *dayita*—O most beloved; *bhrāmyati*—becomes overwhelmed; *kim*—what; *karomi*—shall do; *aham*—I.

TRANSLATION

“O my Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of my not seeing You, my agitated heart has become unsteady. O most beloved one, what shall I do now?”

TEXT 35

এই শ্লোকে কৃষ্ণপ্রেম করে উপদেশ ।
কৃষ্ণের বিরহে শঙ্কের ভাববিশেষ ॥ ৩৫ ॥

*ei śloke kṛṣṇa-prema kare upadeśa
kṛṣṇera virahe bhaktera bhāva-višeṣa*

SYNOMYS

ei śloke—in this verse; *kṛṣṇa-prema*—love of Kṛṣṇa; *kare upadeśa*—instructs; *kṛṣṇera virahe*—by feeling separation from Kṛṣṇa; *bhaktera*—of the devotee; *bhāva-višeṣa*—transcendental situation.

TRANSLATION

In this verse Mādhavendra Purī instructs how to achieve ecstatic love for Kṛṣṇa. By feeling separation from Kṛṣṇa, one becomes spiritually situated.

TEXT 36

পৃথিবীতে রোপণ করি' গেলা প্রেমাঙ্কুর ।
সেই প্রেমাঙ্কুরের বৃক্ষ – চৈতন্যঠাকুর ॥ ৩৬ ॥

*pr̥thivīte ropāṇa kari' gelā premāṅkura
sei premāṅkurera vr̥kṣa — caitanya-ṭhākura*

SYNOMYS

pr̥thivīte—within this material world; *ropāṇa kari'*—sowing; *gelā*—went; *prema-āṅkura*—the seed of ecstatic love for Kṛṣṇa; *sei prema-āṅkurera*—of that seed of ecstatic love for Kṛṣṇa; *vr̥kṣa*—the tree; *caitanya-ṭhākura*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Mādhavendra Purī sowed the seed of ecstatic love for Kṛṣṇa within this material world and then departed. That seed later became a great tree in the form of Śrī Caitanya Mahāprabhu.

TEXT 37

**ଅନ୍ତାବେ କହିଲୁଁ ପୂରୀ-ଗୋସାନ୍ଧିର ନିର୍ଯ୍ୟାଣ ।
ମେହି ଇହା ଶୁଣେ, ମେହି ବଡ଼ ଭାଗ୍ୟବାନ् ॥ ୩୭ ॥**

*prastāvē kahiluṇ purī-gosāñira niryāṇa
yei ihā śune, sei baḍa bhāgavavān*

SYNOMYMS

prastāvē—incidentally; *kahiluṇ*—I have described; *puri-gosāñira*—of Mādhavendra Purī; *niryāṇa*—the passing away; *yei*—one who; *ihā*—this; *śune*—hears; *sei*—he; *baḍa bhāgavavān*—very fortunate.

TRANSLATION

I have incidentally described the passing away of Mādhavendra Purī. Any-one who hears this must be considered very fortunate.

TEXT 38

**ରାମଚନ୍ଦ୍ରପୂରୀ ଏହେ ରହିଲା ନୀଳାଚଳେ ।
ବିରକ୍ତ ସ୍ଵଭାବ, କହୁ ରହେ କୋନ ଥିଲେ ॥ ୩୮ ॥**

*rāmacandra-puri aiche rahilā nilācale
virakta svabhāva, kabhu rahe kona sthale*

SYNOMYMS

rāmacandra-puri—Rāmacandra Purī; *aiche*—in this way; *rahilā nilācale*—remained at Jagannātha Purī; *virakta*—renounced; *sva-bhāva*—as is the custom; *kabhu*—sometimes; *rahe*—he remained; *kona sthale*—at a particular place.

TRANSLATION

Thus Rāmacandra Purī stayed at Jagannātha Purī. As customary for those in the renounced order, he would sometimes stay someplace and then go away.

TEXT 39

ଅନିମନ୍ତ୍ରଣ ଭିକ୍ଷା କରେ, ନାହିକ ନିର୍ଗୟ ।
ଅନ୍ୟେର ଭିକ୍ଷାର ସ୍ଥିତିର ଲୟେନ ନିଶ୍ଚୟ ॥ ୩୯ ॥

*animantraṇa bhikṣā kare, nāhika nirṇaya
anyera bhikṣāra sthitira layena niścaya*

SYNOMYS

animantraṇa—without being invited; *bhikṣā kare*—accepts food; *nāhika nirṇaya*—there is no certainty; *anyera*—of others; *bhikṣāra*—of acceptance of *prasāda*; *sthitira*—of the situation; *layena niścaya*—takes account.

TRANSLATION

There was no certainty of where Rāmacandra Pūri would take his meal, for he would do so even uninvited. Nevertheless, he was very particular to keep account of how others were taking their meals.

TEXT 40

ପ୍ରଭୁର ନିମନ୍ତ୍ରଣେ ଲାଗେ କୌଡ଼ି ଚାରି ପଣ ।
କଭୁ କାଶୀଶ୍ଵର, ଗୋବିନ୍ଦ ଖାନ ତିନ ଜନ ॥ ୪୦ ॥

*prabhura nimantraṇe lāge kauḍi cāri paṇa
kabhu kāśīśvara, govinda khāna tina jana*

SYNOMYS

prabhura—of Śrī Caitanya Mahāprabhu; *nimantraṇe*—for invitation; *lāge*—is required; *kauḍi cāri paṇa*—four times eighty small conchshells; *kabhu kāśīśvara*—sometimes Kāśīśvara; *govinda*—the personal servant of Caitanya Mahāprabhu; *khāna*—eat; *tina jana*—three persons.

TRANSLATION

To invite Śrī Caitanya Mahāprabhu would cost 320 kauḍis [small conchshells]. This would provide lunch for three people, including Śrī Caitanya Mahāprabhu and sometimes Kāśīśvara and Govinda.

TEXT 41

ପ୍ରତ୍ୟାହ ପ୍ରଭୁର ଭିକ୍ଷା ଇତି-ଉତି ହ୍ୟ ।
କେହ ସଦି ମୂଳ୍ୟ ଆନେ, ଚାରିପଣ-ଲିର୍ଗ୍ୟ ॥ ୪୧ ॥

*pratyaha prabhura bhikṣā iti-uti haya
keha yadi mūlya āne, cāri-paṇa-nirṇaya*

SYNONYMS

prati-aha—daily; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhikṣā*—alms; *iti-uti*—here and there; *haya*—is; *keha*—someone; *yadi*—if; *mūlya āne*—pays; *cāri-paṇa*—four times eighty small conchshells; *nirṇaya*—as a fixed amount.

TRANSLATION

Every day the Lord would take His meal at a different place, and if someone was prepared to pay for a meal, the price was fixed at only four paṇas.

TEXT 42

ପ୍ରଭୂର ସ୍ଥିତି, ରିତି, ଭିକ୍ଷା, ଶୟନ, ପ୍ରଯାଣ ।
ରାମଚନ୍ଦ୍ରପୂରୀ କରେ ସର୍ଵାନୁସଂଧାନ ॥ ୪୨ ॥

*prabhura sthiti, rīti, bhikṣā, śayana, prayāṇa
rāmacandra-pūrī kare sarvānusandhāna*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *sthiti*—situation; *rīti*—regulative principles; *bhikṣā*—accepting lunch; *śayana*—sleeping; *prayāṇa*—movement; *rāmacandra-pūrī*—Rāmacandra Pūrī; *kare sarva-anusandhāna*—takes all information of.

TRANSLATION

Rāmacandra Pūrī concerned himself with gathering all sorts of information about how Śrī Caitanya Mahāprabhu was situated, including His regulative principles, His lunch, His sleep and His movements.

TEXT 43

ପ୍ରଭୂର ଯତେକ ଗୁଣ ସ୍ପର୍ଶିତେ ନାରିଲ ।
ଛିଦ୍ର ଚାହି' ବୁଲେ, କାହିଁ ଛିଦ୍ର ନା ପାଇଲ ॥ ୪୩ ॥

*prabhura yateka guṇa sparśite nārila
chidra cāhi' bule, kānhā chidra nā pāila*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *yateka guṇa*—all the transcendental attributes; *sparśite nārila*—could not touch or understand; *chidra cāhi'*—looking

for faults; *bule*—he goes about; *kāñhā*—anywhere; *chidra*—fault; *nā pāila*—he could not find.

TRANSLATION

Because Rāmacandra Purī was interested only in finding faults, he could not understand the transcendental qualities of Śrī Caitanya Mahāprabhu. His only concern was finding faults, but still he could not find any.

TEXT 44

‘সন্ধ্যাসী হঞ্চি করে মিষ্টান্ন ভক্ষণ ।
এই ভোগে হয় কৈচে ইন্দ্রিয়-বারণ’ ॥ ৪৪ ॥

*'sannyāsi hañā kare miṣṭānna bhakṣaṇa
ei bhoge haya kaiche indriya-vāraṇa'?*

SYNONYMS

sannyāsi hañā—being a *sannyāsi*; *kare miṣṭānna bhakṣaṇa*—eats sweetmeats; *ei bhoge*—by this eating; *haya*—there is; *kaiche*—how; *indriya-vāraṇa*—controlling the senses.

TRANSLATION

At last he found a fault. “How can a person in the renounced order eat so many sweetmeats?” he said. “If one eats sweets, controlling the senses is very difficult.”

TEXT 45

এই নিন্দা করি' কহে সর্বলোক-স্থানে ।
প্রভুরে দেখিতেহ অবশ্য আইসে প্রতিদিনে ॥ ৪৫ ॥

*ei nindā kari' kahe sarva-loka-sthāne
prabhure dekhiteha avaśya āise prati-dine*

SYNONYMS

ei nindā—this criticism; *kari'*—making; *kahe*—speaks; *sarva-loka-sthāne*—to everyone; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhiteha*—to see, still; *avaśya*—certainly; *āise*—comes; *prati-dine*—daily.

TRANSLATION

In this way Rāmacandra Purī blasphemed Śrī Caitanya Mahāprabhu before everyone, but nevertheless he would regularly come to see the Lord every day.

TEXT 46

ପ୍ରଭୁ ଗୁରୁବୁଦ୍ଧେ କରେନ ସମ୍ଭ୍ରମ, ସମ୍ମାନ ।
ତେଣୋ ଛିଦ୍ର ଚାହି' ବୁଲେ,—ଏହି ତାର କାମ ॥ ୪୬ ॥

*prabhu guru-buddhye karena sambhrama, sammâna
teñho chidra câhi' bule, —ei târa kâma*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *guru-buddhye*—accepting him as a Godbrother of His spiritual master; *karena sambhrama sammâna*—offers full respect and obeisances; *teñho*—Rāmacandra Puri; *chidra câhi'*—trying to find fault; *bule*—goes about; *ei*—this; *târa*—his; *kâma*—business.

TRANSLATION

When they met, the Lord would offer him respectful obeisances, considering him a Godbrother of His spiritual master. Rāmacandra Puri's business, however, was to search for faults in the Lord.

TEXT 47

ଯତ ନିନ୍ଦା କରେ ତାହା ପ୍ରଭୁ ସବ ଜାନେ ।
ତଥାପି ଆଦର କରେ ବଡ଼ଈ ସମ୍ଭ୍ରମେ ॥ ୪୭ ॥

*yata nindâ kare tâhâ prabhu saba jâne
tathâpi âdara kare bâda-i sambhrame*

SYNONYMS

yata—whatever; *nindâ*—blasphemy; *kare*—does; *tâhâ*—that; *prabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *jâne*—knows; *tathâpi*—still; *âdara kare*—offers respect; *bâda-i sambhrame*—with great attention.

TRANSLATION

Śrī Caitanya Mahāprabhu knew that Rāmacandra Puri was criticizing Him before everyone, but whenever Rāmacandra Puri came to see Him, the Lord offered him respects with great attention.

TEXT 48

ଏକଦିନ ପ୍ରାତଃକାଳେ ଆଇଲା ପ୍ରଭୁର ଘର ।
ଗିପୀଲିକା ଦେଖି' କିଛୁ କହେନ ଉତ୍ତର ॥ ୪୮ ॥

*eka-dina prātaḥ-kāle āilā prabhura ghara
pipilikā dekhi' kichu kahena uttara*

SYNOMYS

eka-dina—one day; *prātaḥ-kāle*—in the morning; *āilā*—came; *prabhura ghara*—to the place of Śrī Caitanya Mahāprabhu; *pipilikā dekhi'*—seeing many ants; *kichu kahena uttara*—began to say something critical.

TRANSLATION

One day Rāmacandra Purī came in the morning to the abode of Śrī Caitanya Mahāprabhu. Seeing many ants, he said something to criticize the Lord.

TEXT 49

“ରାତ୍ରାବତ୍ର ଐକ୍ଷବମାସୀଃ, ତେନ ପିପିଲିକାଃ ସଂଗ୍ରହି ।
ଅହୋ ! ବିରକ୍ତାନାଃ ସନ୍ଯାସିନାମିଯମିଜ୍ଞଯିଲାଲସେତି
ଅବମୁଖୀୟ ଗତଃ ॥” ୪୯ ॥

*“rātrāv atra aikṣavam āśit, tena
pipilikāḥ sañcaranti aho! viraktānāṁ
sannyāsināṁ iyam indriya-lālaseti
bruvann utthāya gataḥ.”*

SYNOMYS

rātrau—at night; *atra*—here; *aikṣavam*—sugar candy; *āśit*—was; *tena*—by that; *pipilikāḥ*—ants; *sañcaranti*—wander about; *aho*—alas; *viraktānāṁ*—renounced; *sannyāsināṁ*—of *sannyāsīs*; *iyam*—this; *indriya*—to the senses; *lālasa*—attachment; *iti*—thus; *bruvan*—speaking; *utthāya*—getting up; *gataḥ*—left.

TRANSLATION

“Last night there was sugar candy here,” he said. “Therefore ants are wandering about. Alas, this renounced sannyāsī is attached to such sense gratification!” After speaking in this way, he got up and left.

TEXT 50

ଅଭୁ ପରମପାରାୟ ନିନ୍ଦା କୈରାହେନ ଶ୍ରବଣ ।
ଏବେ ସାକ୍ଷାତ ଶୁଣିଲେନ ‘କଳ୍ପିତ’ ନିନ୍ଦନ ॥ ୫୦ ॥

*prabhu paramparāya nindā kairāchena śravaṇa
ebe sākṣāt śunilena ‘kalpita’ nindana*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *paramparāya*—by hearsay; *nindā*—blasphemy; *kairāchena* *śravaṇa*—had heard; *ebe*—now; *sākṣat*—directly; *śunilena*—He heard; *kalpita*—imaginary; *nindana*—blasphemy.

TRANSLATION

Śrī Caitanya Mahāprabhu had heard rumors about Rāmacandra Purī's blasphemy. Now He directly heard his fanciful accusations.

PURPORT

Rāmacandra Purī could find no faults in the character of Śrī Caitanya Mahāprabhu, for He is situated in a transcendental position as the Supreme Personality of Godhead. Ants are generally found everywhere, but when Rāmacandra Purī saw ants crawling in the abode of the Lord, he took for granted that they must have been there because Caitanya Mahāprabhu had been eating sweetmeats. He thus discovered imaginary faults in the Lord and then left.

TEXT 51

সহজেই পিপীলিকা সর্বত্র বেড়ায়।
তাহাতে তর্ক উঠাণা দোষ লাগায় ॥ ৫১ ॥

*sahajei pipilikā sarvatra bedāya
tāhāte tarka uṭhānā doṣa lāgāya*

SYNONYMS

sahajei—generally; *pipilikā*—ants; *sarvatra*—everywhere; *bedāya*—loiter; *tāhāte*—by that; *tarka uṭhānā*—raising a controversy; *doṣa lāgāya*—find faults.

TRANSLATION

Ants generally crawl about here, there and everywhere, but Rāmacandra Purī, looking for imaginary faults, criticized Śrī Caitanya Mahāprabhu by alleging that there had been sweetmeats in His room.

TEXT 52

শুনি' তাহা প্রভুর সঙ্কোচ-ভয় মনে।
গোবিন্দে বোলাণ্ডা কিছু কহেন বচনে ॥ ৫২ ॥

*śuni' tāhā prabhura saṅkoca-bhaya mane
govinde bolānā kichu kahena vacane*

SYNONYMS

suni'—hearing; *tāhā*—that; *prabhura*—of Śrī Caitanya; *saṅkoca*—doubt; *bhaya*—fear; *mane*—in the mind; *govinde bolāñā*—calling for Govinda; *kichu*—some; *kahena*—spoke; *vacane*—words.

TRANSLATION

After hearing this criticism, Śrī Caitanya Mahāprabhu was doubtful and apprehensive. Therefore He called Govinda and instructed him as follows.

TEXT 53

“ଆজি ହେତେ ଭିକ୍ଷା ଆମାର ଏହି ତ' ନିୟମ ।
ପିଣ୍ଡାଭୋଗେର ଏକ ଚୌଠି, ପାଞ୍ଚଗଣ୍ଡାର ବ୍ୟଞ୍ଜନ ॥ ୫୩ ॥

*āji haite bhikṣā āmāra ei ta' niyama
piṇḍā-bhogera eka cauṭhi, pāñca-gaṇḍāra vyāñjana*

SYNONYMS

āji haite—from today; *bhikṣā āmāra*—My accepting *prasāda*; *ei*—this; *ta'*—certainly; *niyama*—the rule; *piṇḍā-bhogera*—of Lord Jagannātha's *prasāda*; *eka cauṭhi*—one-fourth of a pot; *pāñca-gaṇḍāra vyāñjana*—vegetables costing five *gaṇḍās* (one *gaṇḍā* equals four *kauḍis*).

TRANSLATION

“From today on it will be a rule that I shall accept only one-fourth of a pot of Lord Jagannātha's *prasāda* and five *gaṇḍās* worth of vegetables.

TEXT 54

ଇହା ବହି ଅଧିକ ଆର କିଛୁ ନା ଆନିବା ।
ଅଧିକ ଆନିଲେ ଆମା ଏଥା ନା ଦେଖିବା ॥” ୫୪ ॥

*ihā ba-i adhika āra kichu nā ānibā
adhika ānile āmā ethā nā dekhibā”*

SYNONYMS

ihā ba-i—except for this; *adhika*—more; *āra*—extra; *kichu*—anything; *nā ānibā*—do not bring; *adhika ānile*—if more is brought; *āmā*—Me; *ethā*—here; *nā dekhibā*—you will not see.

TRANSLATION

“If you bring any more than this, you will not see Me here anymore.”

TEXT 55

সকল বৈষ্ণবে গোবিন্দ কহে এই বাত্।
 শুনি' সবার মাথে ঘৈছে হৈল বজ্রাঘাত ॥ ৫৫ ॥

*sakala vaiṣṇave govinda kahe ei vāt
 śuni' sabāra māthe yaiche haila vajrāghāta*

SYNONYMS

sakala vaiṣṇave—to all the Vaiṣṇavas; *govinda*—Govinda; *kahe*—informs; *ei vāt*—this message; *śuni'*—hearing; *sabāra māthe*—on everyone's head; *yaiche*—as if; *haila*—there was; *vajra-āghāta*—striking of lightning.

TRANSLATION

Govinda relayed this message to all the devotees. When they heard it, they felt as if their heads had been struck by thunderbolts.

TEXT 56

রামচন্দ্রপুরীকে সবায় দেয় তিরস্কার।
 ‘এই পাপিষ্ঠ আসি’ প্রাণ লইল সবার’ ॥ ৫৬ ॥

*rāmacandra-purike sabāya deya tiraskāra
 'ei pāpiṣṭha āsi' prāṇa la-ila sabāra'*

SYNONYMS

rāmacandra-purike—unto Rāmacandra Purī; *sabāya*—all the devotees; *deya* *tiraskāra*—offer chastisement; *ei pāpiṣṭha*—this sinful man; *āsi'*—coming; *prāṇa*—life; *la-ila*—has taken; *sabāra*—of everyone.

TRANSLATION

All the devotees condemned Rāmacandra Purī, saying, “This sinful man has come here and taken our lives.”

TEXTS 57-58

সেইদিন একবিপ্র কৈল নিমত্তণ ।
 এক-চৌষ্টি ভাত, পাঁচ-গঙ্গার ব্যঞ্জন ॥ ৫৭ ॥
 এইমাত্র গোবিন্দ কৈল অঙ্গীকার ।
 মাথায় ঘা মারে বিপ্র, করে হাহাকার ॥ ৫৮ ॥

*sei-dina eka-vipra kaila nimantraṇa
eka-cauṭhi bhāta, pāñca-gaṇḍāra vyāñjana*

*ei-mātra govinda kaila arīgikāra
māthāya ghā māre vipra, kare hāhākāra*

SYNOMYS

sei-dina—that day; *eka-vipra*—one brāhmaṇa; *kaila nimantraṇa*—invited; *eka-cauṭhi bhāta*—one-fourth of a pot of rice; *pāñca-gaṇḍāra vyāñjana*—vegetables worth only five gaṇḍās; *ei-mātra*—only this; *govinda*—the servant of Lord Caitanya Mahāprabhu; *kaila arīgikāra*—accepted; *māthāya*—his head; *ghā māre*—struck; *vipra*—the brāhmaṇa; *kare hāhā-kāra*—began to say, “alas, alas.”

TRANSLATION

That day, a brāhmaṇa extended an invitation to Śrī Caitanya Mahāprabhu. When Govinda accepted only five gaṇḍās worth of vegetables and a fourth of a pot of rice, the brāhmaṇa, in great despair, struck his head with his hand and cried, “Alas! Alas!”

TEXT 59

সেই ভাত-ব্যাঞ্জন প্রভু অর্ধেক খাইল ।
যে কিছু রহিল, তাহা গোবিন্দ পাইল ॥ ১১ ॥

*sei bhāta-vyāñjana prabhu ardheka khāila
ye kichu rahila, tāhā govinda pāila*

SYNOMYS

sei—that; *bhāta*—rice; *vyāñjana*—vegetable; *prabhu*—Śrī Caitanya Mahāprabhu; *ardheka khāila*—ate half; *ye kichu rahila*—whatever remained; *tāhā*—that; *govinda*—Govinda; *pāila*—got.

TRANSLATION

Śrī Caitanya Mahāprabhu ate only half of the rice and vegetables, and whatever remained was taken by Govinda.

TEXT 60

অর্ধশান করেন প্রভু, গোবিন্দ অর্ধশান ।
সব ভক্তগণ তবে ছাড়িল ভোজন ॥ ৬০ ॥

*ardhāśana karena prabhu, govinda ardhaśana
saba bhakta-gaṇa tabe chāḍila bhojana*

SYNOMYS

ardha-aśana karena—eats half; *prabhu*—Śrī Caitanya Mahāprabhu; *govinda*—Govinda; *ardha-aśana*—eats half; *saba bhakta-gaṇa*—all the devotees; *tabe*—at that time; *chāḍila bhojana*—gave up eating.

TRANSLATION

Thus both Śrī Caitanya Mahāprabhu and Govinda ate only half the food they needed. Because of this, all the other devotees gave up eating.

TEXT 61

গোবিন্দ-কাশীশ্বরে প্রভু কৈলা। আজ্ঞাপন ।
'দু'হে অন্যত্র মাগি' কর উদর ভরণ' ॥ ৬১ ॥

*govinda-kāśīśvare prabhu kailā ājñāpana
'du'nhe anyatra māgi' kara udara bharāṇa'*

SYNOMYS

govinda-kāśīśvare—unto Govinda and Kāśīśvara; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—made; *ājñāpana*—order; *du'nhe*—both of you; *anyatra*—elsewhere; *māgi*—begging; *kara udara bharāṇa*—fill your bellies.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Govinda and Kāśīśvara, "You may both take alms elsewhere to fill your bellies."

TEXT 62

এইরূপ মহাদুঃখে দিন কত গেল ।
শুনি' রামচন্দ্রপুরী প্রভু-পাশ আইল ॥ ৬২ ॥

*ei-rūpa mahā-duḥkhe dina kata gela
śuni' rāmacandra-purī prabhu-pāśa āila*

SYNOMYS

ei-rūpa—in this way; *mahā-duḥkhe*—in great unhappiness; *dina kata*—some days; *gela*—passed; *śuni'*—hearing; *rāmacandra-purī*—Rāmacandra Purī; *prabhu-pāśa āila*—came to Śrī Caitanya Mahāprabhu.

TRANSLATION

In this way, some days passed in great unhappiness. Hearing of all this, Rāmacandra Puri went to Śrī Caitanya Mahāprabhu.

TEXT 63

প্রণাম করি' প্রভু কৈলা চরণ বজ্জন ।
প্রভুরে কহয়ে কিছু হাসিয়া বচন ॥ ৬৩ ॥

*praṇāma kari' prabhu kailā caraṇa vandana
prabhure kahaye kichu hāsiyā vacana*

SYNOMYS

praṇāma kari'—offering obeisances; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā caraṇa vandana*—offered respect at his feet; *prabhure*—to Caitanya Mahāprabhu; *kahaye*—he says; *kichu*—some; *hāsiyā*—smiling; *vacana*—words.

TRANSLATION

Śrī Caitanya Mahāprabhu offered His obeisances to Rāmacandra Puri, worshiping his feet. Then Rāmacandra Puri smiled and spoke to the Lord.

TEXT 64

“সন্ন্যাসীর ধর্ম নহে ‘ইন্দ্রিয়-তর্পণ’ ।
যৈছে তৈছে করে মাত্র উদর ভরণ ॥ ৬৪ ॥

*“sannyāsīra dharma nahe ‘indriya-tarpaṇa’
yaiche taiche kare mātra udara bharāṇa*

SYNOMYS

sannyāsīra—of a *sannyāsī*; *dharma*—religious principle; *nahe*—is not; *indriya-tarpaṇa*—to gratify the senses; *yaiche taiche*—some way or other; *kare*—does; *mātra*—only; *udara bharāṇa*—filling the belly.

TRANSLATION

Rāmacandra Puri advised, “It is not the business of a sannyāsī to gratify his senses. He should fill his belly some way or other.

TEXT 65

তোমারে ঝৌগ দেথি, শুনি,—কর অধীশন ।
এই ‘শুষ্ঠ-বৈরাগ্য’ নহে সন্ন্যাসীর ‘ধর্ম’ ॥ ৬৫ ॥

*tomāre kṣīna dekhi, śuni, —kara ardhāśana
ei ‘śuṣka-vairāgya’ nahe sannyāsīra ‘dharma’*

SYNONYMS

tomāre—You; *kṣīna*—skinny; *dekhi*—I see; *śuni*—I have heard; *kara ardhāśana*—You are eating half; *ei*—this; *śuṣka-vairāgya*—dry renunciation; *nahe*—is not; *sannyāsīra dharma*—the religion of a *sannyāsī*.

TRANSLATION

“I have heard that You have cut Your eating in half. Indeed, I see that You are skinny. Such dry renunciation is also not the religion of a sannyāsī.

TEXT 66

**যথাযোগ্য উদর ভরে, না করে ‘বিষয়’ ভোগ
সন্ধ্যাসীর তবে সিদ্ধ হয় জ্ঞানযোগ ॥ ৬৬ ॥**

*yathā-yogya udara bhare, nā kare ‘viṣaya’ bhoga
sannyāsīra tabe siddha haya jñāna-yoga*

SYNONYMS

yathā-yogya—as much as necessary; *udara bhare*—fills the belly; *nā kare*—does not do; *viṣaya bhoga*—material enjoyment; *sannyāsīra*—of a *sannyāsī*; *tabe*—then; *siddha*—perfect; *haya*—is; *jñāna-yoga*—spiritual advancement in knowledge.

TRANSLATION

“A sannyāsī eats as much as necessary to maintain his body, but he does not enjoy satisfying his senses materially. Thus a sannyāsī becomes perfect in his spiritual advancement in knowledge.

TEXTS 67-68

**নাত্যশতোহপি যোগোহস্তি ন চৈকান্তমনশ্চতः ।
ন চাতিস্বপ্নীলঙ্ঘ জাগ্রতো নৈব চাহুন ॥ ৬৭ ॥
যুক্তাহারবিহারশ্চ যুক্তচেষ্টশ্চ কর্মশ্চ ।
যুক্তস্পন্দববোধশ্চ যোগো ভবতি দৃঃখহ ॥” ৬৮ ॥**

*nātyaśnato ‘pi yogo ‘sti
na caikāntam anaśnataḥ*

na cātisvapna-śilasya
 jāgrato naiva cārjuna
 yuktaḥāra-vihārasya
 yukta-ceṣṭasya karmasu
 yukta-svapnāvabodhasya
 yogo bhavati duḥkha-hā”

SYNOMYS

na—not; *ati-aśnataḥ*—of one who eats too much; *api*—certainly; *yogaḥ*—linking with the Supreme; *asti*—there is; *na*—not; *ca*—also; *ekāntam*—solely; *anaśnataḥ*—of one who abstains from eating; *na*—not; *ca*—also; *ati-svapna-śilasya*—of one who dreams too much in sleep; *jāgrataḥ*—of one who keeps awake; *na*—not; *eva*—certainly; *ca*—also; *arjuna*—O Arjuna; *yukta*—as much as necessary; *āhāra*—eating; *vihārasya*—of one whose sense enjoyment; *yukta*—proper; *ceṣṭasya*—of one whose endeavor; *karmasu*—in executing duties; *yukta*—as much as necessary; *svapna*—dreaming while asleep; *avabodhasya*—of one whose keeping awake; *yogaḥ*—practice of *yoga*; *bhavati*—is; *duḥkha-hā*—diminishing sufferings.

TRANSLATION

“My dear Arjuna, one cannot perform mystic *yoga* if he eats more than necessary or needlessly fasts, sleeps and dreams too much or does not sleep enough. One should eat and enjoy his senses as much as necessary, one should properly endeavor to execute his duties, and one should regulate his sleep and wakefulness. Thus one can become freed from material pains by executing mystic *yoga*. ”

PURPORT

This is a quotation from *Bhagavad-gītā* (6.16-17).

TEXT 69

অচু কহে,—“অজ্ঞ বালক মুই ‘শিষ্য’ তোমার ।
 মোরে শিক্ষা দেহ,—এই ভাগ্য আমার ॥” ৬৯ ॥

prabhu kahe, — “*ajñā bālaka mui ‘śiṣya’ tomāra*
more śikṣā deha’, — *ei bhāgya āmāra*”

SYNOMYS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ajñā*—ignorant; *bālaka*—boy; *mui*—I; *śiṣya* *tomāra*—your disciple; *more*—Me; *śikṣā deha*’—you are instructing; *ei*—this; *bhāgya āmāra*—My great fortune.

TRANSLATION

Śrī Caitanya Mahāprabhu then humbly submitted, “I am just like an ignorant boy and am like your disciple. It is My great fortune that you are instructing Me.”

TEXT 70

এত শুনি' রামচন্দ্রপুরী উঠি' গেলা ।
ভক্তগণ অর্ধাশন করে,—পুরী গোসাঙ্গি শুনিলা ॥

eta śuni' rāmacandra-puri uṭhi' gelā
bhakta-gaṇa ardhāśana kare, —puri gosāñi śunilā

SYNOMYS

eta śuni'—hearing this; rāmacandra-puri—Rāmacandra Purī; uṭhi' gelā—got up and left; bhakta-gaṇa—the devotees; ardhāśana kare—were taking half the quantity of food; puri gosāñi—Rāmacandra Purī; śunilā—heard.

TRANSLATION

Hearing this, Rāmacandra Purī got up and left. He also heard from various sources that all the devotees of Śrī Caitanya Mahāprabhu were eating half as much as usual.

TEXT 71

আৱ দিন ভক্তগণ-সহ পরমানন্দপুরী ।
প্ৰভু-পাশে নিবেদিলা দৈন্য-বিনয় কৰি' ॥ ৭১ ॥

āra dina bhakta-gaṇa-saha paramānanda-puri
prabhu-pāše nivedilā dainya-vinaya kari'

SYNOMYS

āra dina—the next day; bhakta-gaṇa-saha—with the other devotees; paramānanda-puri—Paramānanda Purī; prabhu-pāše—before Śrī Caitanya Mahāprabhu; nivedilā—submitted; dainya-vinaya kari’—in great humility and submission.

TRANSLATION

The next day, Paramānanda Purī and other devotees approached Śrī Caitanya Mahāprabhu with great humility and submission.

TEXT 72

“রামচন্দ্রপুরী হয় নিন্দুক-স্বভাব ।
তার বোলে অন্ন ছাড়ি’ কিবা হবে লাভ ? ৭২ ॥

*“rāmacandra-puri haya ninduka-svabhāva
tāra bole anna chāḍi’ kibā habe lābha?*

SYNOMYS

rāmacandra-puri—Rāmacandra Purī; *haya*—is; *ninduka-svabhāva*—a critic by nature; *tāra bole*—by his words; *anna chāḍi'*—giving up eating properly; *kibā*—what; *habe*—will be; *lābha*—profit.

TRANSLATION

Paramānanda Purī said, “My Godbrother Rāmacandra Purī is by nature a bad critic. If You give up eating because of his words, what will be the profit?

TEXT 73

পুরীর স্বভাব,—যথেষ্ট আহার করাণ্গ ।
যে না খায়, তারে খাওয়ায় যতন করিবা ॥ ৭৩ ॥

*purīra svabhāva, —yatheṣṭa āhāra karāñā
ye nā khāya, tāre khāoyāya yatana kariyā*

SYNOMYS

purīra svabhāva—Rāmacandra Purī’s character; *yathā-iṣṭa*—as much as desired; *āhāra karāñā*—getting someone to eat; *ye*—what; *nā khāya*—one does not eat; *tāre khāoyāya*—causes him to eat; *yatana kariyā*—with great attention.

TRANSLATION

“It is the nature of Rāmacandra Purī that first he lets one eat as much as desired, and if one does not eat more than necessary, with great attention he makes him eat more.

TEXT 74

খাওয়াণ্গ পুনঃ তারে করয়ে নিন্দন ।
‘এত অন্ন খাও,—তোমার কত আছে ধন । ৭৪ ॥

*khāoyāñā punaḥ tāre karaye nindana
'eta anna khāo, —tomāra kata āche dhana?*

SYNONYMS

khāoyāñā—after feeding; *punaḥ*—again; *tāre*—him; *karaye nindana*—criticizes; *eta*—so much; *anna*—food; *khāo*—you eat; *tomāra*—your; *kata*—how much; *āche*—is there; *dhana*—wealth.

TRANSLATION

“In this way he induces one to eat more than necessary, and then he directly criticizes him, saying, ‘You eat so much. How much money do you have in your treasury?

TEXT 75

**সন্ধ্যাসীকে এত খাওয়াএও কর ধর্ম নাশ !
অতএব জানিনু,—তোমার কিছু নাহি ভাস’ ॥ ৭৫ ॥**

*sannyāsike eta khāoyāñā kara dharma nāśa!
ataeva jāninu, —tomāra kichu nāhi bhāsa’*

SYNONYMS

sannyāsike—*sannyāsis*; *eta*—so much; *khāoyāñā*—inducing to eat; *kara dharma nāśa*—you spoil their religious principles; *ataeva*—therefore; *jāninu*—I can understand; *tomāra*—your; *kichu nāhi bhāsa*—there is no advancement.

TRANSLATION

“Also, by inducing sannyāsis to eat so much, you spoil their religious principles. Therefore I can understand that you have no advancement.’

TEXT 76

**কে কৈছে ব্যবহারে, কেবা কৈছে খায় ।
এই অনুসন্ধান তেঁহো করয় সদায় ॥ ৭৬ ॥**

*ke kaiche vyavahāre, kebā kaiche khāya
ei anusandhāna teñho karaya sadāya*

SYNONYMS

ke—who; *kaiche*—how; *vyavahāre*—behaves; *kebā*—who; *kaiche*—how; *khāya*—eats; *ei anusandhāna*—this inquiry; *teñho*—he; *karaya*—does; *sadāya*—always.

TRANSLATION

“It is Rāmacandra Pūrī’s business to inquire always about how others are eating and conducting their daily affairs.

TEXT 77

শাস্ত্রে যেই দুই ধর্ম কৈরাচে বর্জন ।
সেই কর্ম নিরন্তর ইঁহার করণ ॥ ৭৭ ॥

śāstre yei dui dharma kairāche varjana
sei karma nirantara iñhāra karaṇa

SYNONYMS

śāstre—in the revealed scriptures; yei—which; dui—two; dharma—activities; kairāche varjana—are rejected; sei—those; karma—activities; nirantara—always; iñhāra—his; karaṇa—action.

TRANSLATION

“The two kinds of activity rejected in the revealed scriptures constitute his daily affairs.

TEXT 78

প্রস্তুতাবকর্মাণি ন প্রশংসেন গর্হয়েৎ ।
বিষমেকাঞ্চকং পশ্চন্ত প্রকৃত্যাং পুরুষেণ চ ॥ ৭৮ ॥

para-svabhāva-karmāṇi
na praśārīṣe na garhayet
viśvam ekātmaṅkārī paśyan
prakṛtyā puruṣeṇa ca

SYNONYMS

para-svabhāva-karmāṇi—the characteristics or activities of others; na—not; praśārīṣe—one should praise; na—not; garhayet—should criticize; viśvam—the universe; eka-ātmakam—as one; paśyan—seeing; prakṛtyā—by nature; puruṣeṇa—by the living entity; ca—and.

TRANSLATION

“One should see that because of the meeting of material nature and the living entity, the universe is acting uniformly. Thus one should neither praise nor criticize the characteristics or activities of others.”

PURPORT

This verse from Śrīmad-Bhāgavatam (11.28.1) was spoken by Lord Kṛṣṇa to Uḍhava.

TEXT 79

তার মধ্যে পূর্ববিধি ‘প্রশংসা’ ছাড়িয়া।
পরবিধি ‘নিন্দা’ করে ‘বলিষ্ঠ’ আনিয়া ॥ ৭৯ ॥

*tāra madhye pūrva-vidhi 'praśāṁsā' chāḍiyā
para-vidhi 'nindā' kare 'baliṣṭha' jāniyā*

SYNONYMS

tāra madhye—between the two; *pūrva-vidhi*—the former rule; *prāśāṁsā*—praising; *chāḍiyā*—giving up; *para-vidhi*—the other rule; *nindā*—criticizing; *kare*—does; *baliṣṭha jāniyā*—knowing it to be more prominent.

TRANSLATION

“Of the two rules, Rāmacandra Purī obeys the first by abandoning praise, but although he knows that the second is more prominent, he neglects it by criticizing others.

PURPORT

The above-mentioned verse from Śrīmad-Bhāgavatam gives two injunctions. The first, called *pūrva-vidhi*, is that one should not praise, and the second, *para-vidhi*, is that one should not criticize. As will be apparent from the following verse, the injunction against praise is less important than the injunction against blasphemy. One should carefully observe the *para-vidhi*, although one may neglect the *pūrva-vidhi*. Thus the actual injunction is that one may praise but should not criticize. This is called Śleṣokti, or a statement having two meanings. Rāmacandra Purī, however, acted in just the opposite way, for he neglected the *para-vidhi* but strictly observed the *pūrva-vidhi*. Since he avoided following the principle of not criticizing, Rāmacandra Purī broke both the rules.

TEXT 80

পূর্বপরযোর্ধে পরবিধিরবান् ॥ ৮০॥

pūrva-parayoh madhye para-vidhir balavān

SYNONYMS

pūrva-parayoh—the former and the latter; *madhye*—between; *para-vidhiḥ*—the latter rule; *balavān*—more prominent.

TRANSLATION

“‘Between the former rule and the latter rule, the latter is more important.’

PURPORT

This is a verse from the *nyāya* literatures.

TEXT 81

মাহা গুণ শত আছে, তাহা না করে গ্রহণ ।

গুণগত্যে ছলে করে দোষ-আরোপণ ॥ ৮১ ॥

yāhān̄ guṇa śata āche, tāhā nā kare grahaṇa
guṇa-madhye chale kare doṣa-āropaṇa

SYNOMYMS

yāhān̄—where; *guṇa*—good attributes; *śata*—hundreds; *āche*—there are; *tāhā*—them; *nā kare grahaṇa*—he does not accept; *guṇa-madhye*—in such good attributes; *chale*—by tricks; *kare*—does; *doṣa-āropaṇa*—attributing faults.

TRANSLATION

“Even where there are hundreds of good qualities, a critic does not consider them. Rather, he attempts by some trick to point out a fault in those attributes.

TEXT 82

ইঁহার স্বভাব ইঁহা করিতে না যুয়ায় ।

তথাপি কহিয়ে কিছু মর্ম-দুঃখ পায় ॥ ৮২ ॥

iñhāra svabhāva iñhān̄ karite nā yuyāya
tathāpi kahiye kichu marma-duḥkha pāya

SYNOMYMS

iñhāra sva-bhāva—his characteristics; *iñhān̄*—here; *karite nā yuyāya*—one should not follow; *tathāpi*—still; *kahiye*—I say; *kichu*—something; *marma-duḥkha*—unhappiness within the heart; *pāya*—get.

TRANSLATION

“One should not, therefore, follow the principles of Rāmacandra Puri. Nevertheless, I have to say something against him because he is making our hearts unhappy.

TEXT 83

ଇହାର ବଚନେ କେନେ ଅମ୍ବ ତ୍ୟାଗ କର ?
ପୁର୍ବବ୍ୟ ନିମନ୍ତ୍ରଣ ମାନ'—ସବାର ବୋଲ ଧର ॥" ୮୩ ॥

*iñhāra vacane kene anna tyāga kara?
pūrvavat nimantraṇa māna', —sabāra bola dhara"*

SYNONYMS

iñhāra vacane—by his words; *kene*—why; *anna*—food; *tyāga kara*—You give up; *pūrvavat*—as before; *nimantraṇa māna'*—please accept the invitation; *sabāra*—of everyone; *bola*—the words; *dhara*—accept.

TRANSLATION

"Why have you given up proper eating due to the criticism of Rāmacandra Puri? Please accept invitations as before. This is the request of us all."

TEXT 84

ପ୍ରଭୁ କହେ,—“ସବେ କେନେ ପୁରୀରେ କର ରୋଷ ?
'ସହଜ' ଧର୍ମ କହେ ତେଣୋ, ତାର କିବା ଦୋଷ ? ୮୪ ॥

*prabhu kahe, —“sabe kene purire kara roṣa?
'sahaja' dharma kahe teñho, tānra kibā doṣa?*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *sabe*—all of you; *kene*—why; *purire*—at Rāmacandra Puri; *kara roṣa*—are angry; *sahaja*—natural; *dharma*—religious principles; *kahe*—speaks; *teñho*—he; *tānra*—of him; *kibā*—what; *doṣa*—fault.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Why are all of you angry at Rāmacandra Puri? He is expounding the natural principles of sannyāsa life. Why are you accusing him?"

TEXT 85

ସତି ହଣ୍ଡା ଜିହା-ଜାମ୍ପଟ୍ୟ,—ଅଭ୍ୟନ୍ତ ଅଶ୍ୱାସ ।
ସତିର ଧର୍ମ,—ଆଖି ରାଖିତେ ଆହାରମାତ୍ର ଖାଓ ॥" ୮୫ ॥

*yati hañā jihvā-lāmpaṭya—atyanta anyāya
yatira dharma, —prāṇa rākhite āhāra-mātra khāya”*

SYNONYMS

yati hañā—being a *sannyāsi*; *jihvā-lāmpaṭya*—indulging in satisfying the tongue; *atyanta anyāya*—grievous offense; *yatira dharma*—the religious principle of a *sannyāsi*; *prāṇa rākhite*—to maintain life; *āhāra*—food; *mātra*—only; *khāya*—eats.

TRANSLATION

“For a sannyāsi to indulge in satisfying the tongue is a great offense. The duty of a sannyāsi is to eat only as much as needed to keep body and soul together.”

TEXT 86

তবে সবে মেলি’ প্রভুরে বহু যত্ন কৈলা।
সবার আগ্রাহে প্রভু অর্ধেক রাখিলা ॥ ৮৬ ॥

*tabe sabe meli' prabhure bahu yatna kailā
sabāra āgrahe prabhu ardheka rākhilā*

SYNONYMS

tabe—thereafter; *sabe meli'*—when all the devotees came together; *prabhure*—unto Śrī Caitanya Mahāprabhu; *bahu yatna kailā*—requested fervently; *sabāra āgrahe*—due to the eagerness of all of them; *prabhu*—Śrī Caitanya Mahāprabhu; *ardheka rākhilā*—accepted half.

TRANSLATION

When they all requested very fervently that Śrī Caitanya Mahāprabhu take a full meal, He still would not do so. Instead, He responded to their request by accepting half as much as usual.

TEXT 87

দুইপন কৌড়ি লাগে প্রভুর নিমন্ত্রণে।
কভু দুইজন ভোক্তা, কভু তিনজনে ॥ ৮৭ ॥

*dui-paṇa kauḍi lāge prabhura nimantrane
kabhu dui-jana bhoktā, kabhu tina-jane*

SYNONYMS

dui-paṇa kauḍi—two *paṇas* of *kauḍis* (160 small conchshells); *lāge*—costs; *prabhura nimantraṇe*—to invite Śrī Caitanya Mahāprabhu; *kabhu*—sometimes; *dui-jana*—two men; *bhoktā*—eating; *kabhu*—sometimes; *tina-jane*—three men.

TRANSLATION

The cost for the food needed to invite Śrī Caitanya Mahāprabhu was fixed at two *paṇas* of *kauḍis* [160 conchshells], and that food would be taken by two men and sometimes three.

TEXT 88

ଅଭୋଜ୍ୟାନ୍ତ ବିପ୍ର ସଦି କରେନ ନିମନ୍ତ୍ରଣ ।
ପ୍ରସାଦ-ମୂଲ୍ୟ ଲାଇତେ ଲାଗେ କୌଡ଼ି ହୁଅପଥ ॥ ୮୮ ॥

*abhojyānna vipra yadi karena nimantraṇa
prasāda-mūlyā la-ite lāge kauḍi dui-paṇa*

SYNONYMS

abhojya-anna vipra—a *brāhmaṇa* at whose place an invitation cannot be accepted; *yadi*—if; *karena nimantraṇa*—he invites; *prasāda-mūlyā*—the price of the *prasāda*; *la-ite*—to bear; *lāge*—costs; *kauḍi dui-paṇa*—two *paṇas* of *kauḍis*.

TRANSLATION

When a *brāhmaṇa* at whose home an invitation could not be accepted invited the Lord, he would pay two *paṇas* of conchshells to purchase the *prasāda*.

TEXT 89

ଭୋଜ୍ୟାନ୍ତ ବିପ୍ର ସଦି ନିମନ୍ତ୍ରଣ କରେ ।
ବିଛୁ ‘ପ୍ରସାଦ’ ଆନେ, କିଛୁ ପାକ କରେ ଘରେ ॥ ୮୯ ॥

*bhojyānna vipra yadi nimantraṇa kare
kichu ‘prasāda’ āne, kichu pāka kare ghare*

SYNONYMS

bhojya-anna vipra—a *brāhmaṇa* at whose place an invitation could be accepted; *yadi*—if; *nimantraṇa kare*—invites; *kichu*—some; *prasāda*—*prasāda*; *āne*—brings; *kichu*—some; *pāka kare*—cooks; *ghare*—at home.

TRANSLATION

When a brāhmaṇa at whose home an invitation could be accepted invited Him, the brāhmaṇa would purchase part of the prasāda and cook the rest at home.

TEXTS 90-91

পণ্ডিত-গোসাঙ্গি, ভগবান-আচার্য, সার্বভৌম।
নিমন্ত্রণের দিনে যদি করে নিমন্ত্রণ ॥ ১০ ॥
তাঁ-সবার ইচ্ছাম প্রভু করেন ভোজন।
তাঁই প্রভুর স্বাতন্ত্র্য নাই, যৈছে তাঁর মন ॥ ১১ ॥

*paṇḍita-gosāñi, bhagavān-ācārya, sārvabhauma
nimantranera dine yadi kare nimantraṇa*

*tāñ-sabāra icchāya prabhu karena bhojana
tāhān prabhura svātantrya nāi, yaiche tānra mana*

SYNONYMS

paṇḍita-gosāñi—Gadādhara Paṇḍita; *bhagavān-ācārya*—Bhagavān Ācārya; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *nimantranera* *dine*—on the day on which Lord Caitanya was invited by others; *yadi*—if; *kare nimantraṇa*—they would invite; *tāñ-sabāra*—of all of them; *icchāya*—by the desire; *prabhu*—Śrī Caitanya Mahāprabhu; *karena bhojana*—would accept His meal; *tāhān*—in that case; *prabhura*—of Lord Caitanya; *svātantrya nāi*—there was no independence; *yaiche*—as; *tānra*—of them; *mana*—the mind.

TRANSLATION

Even on a day when Śrī Caitanya Mahāprabhu was invited to dine by others, if Gadādhara Paṇḍita, Bhagavān Ācārya or Sārvabhauma Bhaṭṭācārya invited Him, Śrī Caitanya Mahāprabhu had no independence. He would accept their invitations as they desired.

TEXT 92

ভক্তগণে সুখ দিতে প্রভুর ‘অবতার’।
যাই যৈছে যোগ্য, তাই করেন ব্যবহার ॥ ১২ ॥

*bhakta-gaṇe sukha dite prabhura ‘avatāra’
yāhān yaiche yogya, tāhān karena vyavahāra*

SYNONYMS

bhakta-gaṇe—to His devotees; *sukha dite*—to give happiness; *prabhura*—of Śrī Caitanya Mahāprabhu; *avatāra*—incarnation; *yāhān yaiche yogya*—whatever was fitting according to the time and circumstances; *tāhān karena vyavahāra*—He behaved in that way.

TRANSLATION

Śrī Caitanya Mahāprabhu actually descended to give happiness to the devotees. Thus He behaved in whatever way fit the time and circumstances.

TEXT 93

**কভু লোকিক রীতি,— যেন ‘ইতর’ জন।
কভু স্বতন্ত্র, করেন ‘ঐশ্বর্য’ প্রকটন ॥ ৯৩ ॥**

kabhu laukika riti, —yena ‘itara’ jana
kabhu svatantra, karena ‘aiśvarya’ prakaṭana

SYNONYMS

kabhu—sometimes; *laukika riti*—common behavior; *yena*—as; *itara jana*—a common man; *kabhu*—sometimes; *svatantra*—fully independent; *karena*—does; *aiśvarya prakaṭana*—manifestation of godly opulence.

TRANSLATION

Because of His full independence, Śrī Caitanya Mahāprabhu sometimes behaved like a common man and sometimes manifested His godly opulence.

TEXT 94

**কভু রামচন্দ্রপুরীর হয় ভৃত্যপ্রায়।
কভু তারে নাহি মানে, দেখে তৃণ-প্রায় ॥ ৯৪ ॥**

kabhu rāmacandra-purīra haya bhṛtya-prāya
kabhu tāre nāhi māne, dekhe tṛṇa-prāya

SYNONYMS

kabhu—sometimes; *rāmacandra-purīra*—of Rāmacandra Purī; *haya*—was; *bhṛtya-prāya*—exactly like a servant; *kabhu*—sometimes; *tāre*—for him; *nāhi māne*—He did not care; *dekhe*—sees; *tṛṇa-prāya*—just like a straw.

TRANSLATION

Śrī Caitanya Mahāprabhu sometimes accepted Rāmacandra Purī as His master and considered Himself a servant, and sometimes the Lord, not caring for him, would see him as being just like a straw.

TEXT 95

ଇଶ୍ଵର-ଚରିତ ପ୍ରଭୁର—ବୁଦ୍ଧିର ଅଗୋଚର ।
ଯବେ ସେଇ କରେନ, ସେଇ ସବ—ମନୋହର ॥ ୯୫ ॥

iśvara-caritra prabhura—*buddhira agocara*
yabe yei karena, sei saba—*manohara*

SYNOMYS

iśvara-caritra—character exactly like that of the Supreme Personality of Godhead; *prabhura*—of Śrī Caitanya Mahāprabhu; *buddhira agocara*—beyond one's intelligence; *yabe*—when; *yei*—whatever; *karena*—He did; *sei*—that; *saba*—all; *manohara*—very beautiful.

TRANSLATION

Śrī Caitanya Mahāprabhu behaved exactly like the Supreme Personality of Godhead, beyond the restriction of anyone's intelligence. Whatever He liked He did, but all His activities were very beautiful.

TEXT 96

ଏହିମତ ରାମଚନ୍ଦ୍ରପୁରୀ ନୀଳାଚଳେ ।
ଦିନ କତ ରହି' ଗୋଲା ‘ତୀଥ’ କରିବାରେ ॥ ୯୬ ॥

ei-mata rāmacandra-puri nilācale
dina kata rahi' gelā 'tīrtha' karibāre

SYNOMYS

ei-mata—in this way; *rāmacandra-puri*—Rāmacandra Purī; *nilācale*—at Jagannātha Purī; *dina kata*—for some days; *rahi'*—staying; *gelā*—left; *tīrtha karibāre*—to visit holy places.

TRANSLATION

Thus Rāmacandra Purī stayed for some days at Nilācala [Jagannātha Purī]. Then he left to visit various holy places of pilgrimage.

TEXT 97

ତେହୋ ଗେଲେ ପ୍ରଭୁର ଗଣ ହୈଲ ହରାଷିତ ।
ଶିରେର ପାଥର ଯେନ ପଡ଼ିଲ ଆଚର୍ଛିତ ॥ ୧୭ ॥

*teñho gele prabhura gaṇa haila haraṣita
śirera pāthara yena paḍila ācambita*

SYNONYMS

teñho gele—when he left; *prabhura gaṇa*—the associates of Śrī Caitanya Mahāprabhu; *haila haraṣita*—became very, very happy; *śirera*—on the head; *pāthara*—a stone; *yena*—as if; *paḍila*—fell down; *ācambita*—suddenly.

TRANSLATION

The devotees considered Rāmacandra Puri to be like a great burden on their heads. When he left Jagannātha Puri, everyone felt extremely happy, as if a great stone burden had suddenly fallen from their heads to the ground.

TEXT 98

ସ୍ଵାଚ୍ଛନ୍ଦେ ନିମଞ୍ଜନ, ପ୍ରଭୁର କୀର୍ତ୍ତନ-ଅର୍ତ୍ତନ ।
ସ୍ଵାଚ୍ଛନ୍ଦେ କରେନ ସବେ ପ୍ରସାଦ ଭୋଜନ ॥ ୧୮ ॥

*svacchande nimantraṇa, prabhura kirtana-nartana
svacchande karena sabe prasāda bhojana*

SYNONYMS

svacchande—freely; *nimantraṇa*—invitation; *prabhura*—of Śrī Caitanya Mahāprabhu; *kirtana-nartana*—chanting and dancing; *svacchande*—in full independence; *karena sabe*—everyone did; *prasāda bhojana*—accepting *prasāda*.

TRANSLATION

After his departure, everything was happy once again. Śrī Caitanya Mahāprabhu accepted invitations as usual and led congregational chanting and dancing. Everyone else also accepted *prasāda* without hindrances.

TEXT 99

କୁଳ ଉପେକ୍ଷା କୈଲେ, ଏହେ ଫଳ ହୟ ।
କ୍ରମେ ଉତ୍ସରପର୍ଯ୍ୟନ୍ତ ଅପରାଧେ ଠେକନ୍ତ ॥ ୧୯ ॥

*guru upekṣā kaile, aiche phala haya
krame iśvara-paryanta aparādhe ṭhekaya*

SYNONYMS

guru upekṣā kaile—if one's spiritual master rejects him; *aiche*—such; *phala*—result; *haya*—there is; *krame*—gradually; *iśvara-paryanta*—up to the point of the Personality of Godhead; *aparādhe ṭhekaya*—commits offenses.

TRANSLATION

If one's spiritual master rejects him, one becomes so fallen that he, like Rāmacandra Puri, commits offenses even to the Supreme Personality of Godhead.

TEXT 100

যদ্যপি গুরুবুজ্জে অভূতার দোষ না লইল ।
তার ফলদ্বারা লোকে শিক্ষা করাইল ॥ ১০০ ॥

*yadyapi guru-buddhye prabhu tāra doṣa nā la-ila
tāra phala-dvārā loke śikṣā karāila*

SYNONYMS

yadyapi—although; *guru-buddhye*—due to considering him a spiritual master; *prabhu*—Śrī Caitanya Mahāprabhu; *tāra*—his; *doṣa*—offense; *nā la-ila*—did not accept; *tāra*—his; *phala*—result; *dvārā*—by; *loke*—the general populace; *śikṣā karāila*—He instructed.

TRANSLATION

Śrī Caitanya Mahāprabhu did not consider the offenses of Rāmacandra Puri, for the Lord considered him His spiritual master. However, his character instructed everyone about the result of offending the spiritual master.

TEXT 101

চৈতন্যচরিত—যেন অম্বতের পুর ।
শুনিতে শ্রবণে মনে লাগিস্থে মধুর ॥ ১০১ ॥

caitanya-caritra—yena amṛterā pūra
śunite śravaṇe mane lāgaye madhura

SYNONYMS

caitanya-caritra—the character of Śrī Caitanya Mahāprabhu; yena—as if; amṛtera pūra—filled with nectar; śunite—hearing; śravane—to the ear; mane—to the mind; lāgaye—feels; madhura—pleasing.

TRANSLATION

The character of Śrī Caitanya Mahāprabhu is full of nectar. Hearing about it is pleasing to the ear and mind.

TEXT 102

চেতন্তুচরিত লিখি, শুন একমনে ।
অনায়াসে পাবে প্রেম শ্রীকৃষ্ণচরণে ॥ ১০২ ॥

caitanya-caritra *likhi*, *śuna eka-mane*
anāyāse pābe prema śrī-kṛṣṇa-caraṇe

SYNONYMS

caitanya-caritra—the character of Śrī Caitanya Mahāprabhu; *likhi*—I write; *śuna*—please hear; *eka-mane*—with attention; *anāyāse*—easily; *pābe*—you will get; *prema*—ecstatic love; *śrī-kṛṣṇa-caraṇe*—at the lotus feet of Lord Śrī Kṛṣṇa.

TRANSLATION

I write about the character of Śrī Caitanya Mahāprabhu. O readers, please hear with attention, for thus you will easily receive ecstatic love for the lotus feet of Lord Śrī Kṛṣṇa.

TEXT 103

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চেতন্তুচরিতামৃত কহে কৃষ্ণদাস ॥ ১০৩ ॥

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, Antya-līlā, Eighth Chapter, describing how the Lord reduced His eating in fear of the criticism of Rāmacandra Puri.

CHAPTER 9

The Deliverance of Gopīnātha Paṭṭanāyaka

This Ninth Chapter is summarized as follows. Gopīnātha Paṭṭanāyaka, the son of Bhavānanda Rāya, was engaged in the service of the government, but he misappropriated some funds from the treasury. Therefore the *bāda-jānā*, the eldest son of King Pratāparudra, ordered that he be punished by death. Thus Gopīnātha Paṭṭanāyaka was raised on the *cārīga* to be killed, but by the mercy of Śrī Caitanya Mahāprabhu he was delivered. Moreover, he was even promoted to a higher post.

TEXT 1

অগণ্যধনুচ্ছেতভূগণানঃ প্রেমবন্ধয়া ।
নিন্যেধন্যজনস্বাস্ত্ররূপঃ শশদনুপতাম্ ॥ ১ ॥

aganya-dhanya-caitanya-
gaṇānāṁ prema-vanyayā
ninye 'dhanya-jana-svānta-
maruḥ śāśvad anūpatām

SYNONYMS

aganya—innumerable; *dhanya*—glorious; *caitanya-gaṇānām*—of the associates of Śrī Caitanya Mahāprabhu; *prema-vanyayā*—by the inundation of ecstatic love; *ninye*—was brought; *adhanya-jana*—of unfortunate persons; *svānta-maruḥ*—the desert of the heart; *śāśvat*—always; *anūpatām*—to the state of being filled with water.

TRANSLATION

The innumerable, glorious followers of Śrī Caitanya Mahāprabhu brought a constant flood to the desertlike hearts of the unfortunate with an inundation of ecstatic love.

TEXT 2

অয় অয় শ্রীকৃষ্ণচেতন্ত দয়াময় ।
অয় অয় নিত্যানন্দ করণ-হৃদয় ॥ ২ ॥

*jaya jaya śri-kṛṣṇa-caitanya dayāmaya
jaya jaya nityānanda karuṇa-hṛdaya*

SYNOMYS

jaya jaya—all glories; śri-kṛṣṇa-caitanya—to Śrī Caitanya Mahāprabhu; dayā-maya—merciful; jaya jaya—all glories; nityānanda—to Lord Nityānanda; karuṇa-hṛdaya—whose heart is very compassionate.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu, the most merciful incarnation! All glories to Lord Nityānanda, whose heart is always compassionate!

TEXT 3

জয়াদ্বৈতাচার্য জয় জয় দয়াময় ।
জয় গৌরভক্তগণ সব রসময় ॥ ৩ ॥

*jayādvaitācārya jaya jaya dayāmaya
jaya gaura-bhakta-gaṇa saba rasamaya*

SYNOMYS

jaya—all glories; advaita-ācārya—to Advaita Ācārya; jaya jaya—all glories; dayā-maya—merciful; jaya—all glories; gaura-bhakta-gaṇa—to the devotees of Śrī Caitanya Mahāprabhu; saba—all; rasa-maya—overwhelmed by transcendental bliss.

TRANSLATION

All glories to Advaita Ācārya, who is very merciful! All glories to the devotees of Śrī Caitanya Mahāprabhu, who are always overwhelmed by transcendental bliss!

TEXT 4

এইমত মহাপ্রভু ভক্তগণ-সঙ্গে ।
নীলাচলে বাস করেন কৃষ্ণপ্রেমরঙ্গে ॥ ৪ ॥

*ei-mata mahāprabhu bhakta-gaṇa-saṅge
nilācale vāsa karena kṛṣṇa-prema-raṅge*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—along with His devotees; *nilācale*—at Jagannātha Puri; *vāsa karena*—resides; *kṛṣṇa-prema-raṅge*—overwhelmed by the ecstatic love of Lord Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu lived at Nilācala [Jagannātha Puri] with His personal devotees, always merged in ecstatic love for Kṛṣṇa.

TEXT 5

অস্তরে-বাহিরে কৃষ্ণবিরহ-ভরন্ত ।
নানা-ভাবে ব্যাকুল প্রভুর মন আর অঙ্গ ॥ ৫ ॥

*antare-bāhire kṛṣṇa-viraha-taraṅga
nānā-bhāve vyākula prabhura mana āra aṅga*

SYNONYMS

antare-bāhire—internally and externally; *kṛṣṇa-viraha-taraṅga*—the waves of separation from Kṛṣṇa; *nānā-bhāve*—by various ecstasies; *vyākula*—agitated; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana āra aṅga*—mind and body.

TRANSLATION

Śrī Caitanya Mahāprabhu always felt waves of separation from Kṛṣṇa, externally and internally. His mind and body were agitated by various spiritual transformations.

TEXT 6

দিনে নৃত্য-কীর্তন, জগন্নাথ-দরশন ।
রাত্রে রায়-স্বরূপ-সনে রস-আস্বাদন ॥ ৬ ॥

*dine nr̥tya-kirtana, jagannātha-daraśana
rātrye rāya-svarūpa-sane rasa-āsvādana*

SYNONYMS

dine—during the day; *nr̥tya-kirtana*—dancing and chanting; *jagannātha-daraśana*—seeing Lord Jagannātha; *rātrye*—at night; *rāya-svarūpa-sane*—with Rāmānanda Rāya and Svarūpa Dāmodara; *rasa-āsvādana*—tasting transcendental bliss.

TRANSLATION

During the day He chanted, danced and saw Lord Jagannātha in the temple. At night He tasted transcendental bliss in the company of Rāmānanda Rāya and Svarūpa Dāmodara.

TEXT 7

ত্রিজগতের লোক আসি' করেন দরশন ।
যেই দেখে, সেই পায় কৃষ্ণপ্রেম-ধন ॥ ৭ ॥

*trijagatera loka āsi' karena daraśana
yei dekhe, sei pāya kṛṣṇa-prema-dhana*

SYNOMYMS

tri-jagatera—of the three worlds; *loka*—people; *āsi'*—coming; *karena* *daraśana*—visited; *yei dekhe*—anyone who saw; *sei pāya*—he got; *kṛṣṇa-prema-dhana*—the transcendental treasure of ecstatic love for Kṛṣṇa.

TRANSLATION

People from the three worlds used to come visit Śrī Caitanya Mahāprabhu. Anyone who saw Him received the transcendental treasure of love for Kṛṣṇa.

TEXT 8

মনুষ্যের বেশে দেব-গন্ধর্ব-কিন্নর ।
সপ্তপাতালের যত দৈত্য বিষধর ॥ ৮ ॥

*manuṣyera veśe deva-gandharva-kinnara
sapta-pātālera yata daitya viṣadvara*

SYNOMYMS

manuṣyera veśe—in the dress of human beings; *deva-gandharva-kinnara*—the demigods, the Gandharvas and the Kinnaras; *sapta-pātālera*—of the seven lower planetary systems; *yata*—all kinds of; *daitya*—demons; *viṣa-dhara*—serpentine living entities.

TRANSLATION

The inhabitants of the seven higher planetary systems—including the demigods, the Gandharvas and the Kinnaras—and the inhabitants of the seven lower planetary systems [Pātālaloka], including the demons and serpentine living entities, all visited Śrī Caitanya Mahāprabhu in the dress of human beings.

TEXT 9

সপ্তদ্বীপে মৰখণ্ডে বৈসে ষত জন ।
নানা-বেশে আসি' করে প্রভুর দরশন ॥ ১ ॥

*sapta-dvīpe nava-khaṇḍe vaise yata jana
nānā-veśe āsi' kare prabhura darāśana*

SYNONYMS

sapta-dvīpe—in seven islands; *nava-khaṇḍe*—in nine *khaṇḍas*; *vaise*—reside; *yata jana*—all persons; *nānā-veśe*—in different dresses; *āsi'*—coming; *kare prabhura darāśana*—visited Śrī Caitanya Mahāprabhu.

TRANSLATION

Dressed in different ways, people from the seven islands and nine *khaṇḍas* visited Śrī Caitanya Mahāprabhu.

TEXT 10

প্ৰহলাদ, বলি, ব্যাস, শুক আদি মুনিগণ ।
আসি' প্রভু দেখি' প্ৰেমে হয় অচেতন ॥ ১০ ॥

*prahlāda, bali, vyāsa, śuka ādi muni-gaṇa
āsi' prabhu dekhi' preme haya acetana*

SYNONYMS

prahlāda—Prahlaṇa Mahārāja; *bali*—Bali Mahārāja; *vyāsa*—Vyāsadeva; *śuka*—Śukadeva Gosvāmī; *ādi*—and so on; *muni-gaṇa*—great sages; *āsi'*—coming; *prabhu dekhi'*—by seeing Śrī Caitanya Mahāprabhu; *preme*—in ecstatic love of Kṛṣṇa; *haya acetana*—became unconscious.

TRANSLATION

Prahlaṇa Mahārāja, Bali Mahārāja, Vyāsadeva, Śukadeva Gosvāmī and other great sages came to visit Śrī Caitanya Mahāprabhu. Upon seeing Him, they became unconscious in ecstatic love for Kṛṣṇa.

PURPORT

According to the opinion of some historians, Prahlaṇa Mahārāja was born in Tretā-yuga in the city of Mūlatāna in the state of Punjab. He was born of Hiranyakāśipu, a king of the dynasty of Kaśyapa. Prahlaṇa Mahārāja was a great devotee of Lord Viṣṇu, but his father was very much against Viṣṇu. Because the father and son thus differed in their consciousness, the demon father inflicted all

kinds of bodily pain upon Prahlāda. When this torture became intolerable, the Supreme Lord appeared as Nṛsiṁhadeva and killed the great demon Hiranyakāśipu.

Bali Mahārāja was the grandson of Prahlāda Mahārāja. The son of Prahlāda Mahārāja was Virocana, and his son was known as Bali. Appearing as Vāmana and begging Bali Mahārāja for three feet of land, the Lord took possession of the entire three worlds. Thus Bali Mahārāja became a great devotee of Lord Vāmana. Bali Mahārāja had one hundred sons, of whom Mahārāja Bāṇa was the eldest and most famous.

Vyāsadeva was the son of the great sage Parāśara. Other names for him are Sātyavateya and Kṛṣṇa-dvaiḍpāyana Bādarāyaṇa Muni. As one of the authorities on the Vedas, he divided the original Veda, for convenience, into four divisions—Sāma, Yajur, Rg and Atharva. He is the author of eighteen Purāṇas as well as the theosophical thesis Brahma-sūtra and its natural commentary, Śrimad-Bhāgavatam. He belongs to the Brahma-sampradāya and is a direct disciple of Nārada Muni.

Śukadeva Gosvāmī is the son of Vyāsadeva. He was a brahma-cāri fully conscious of Brahman realization, but later he became a great devotee of Lord Kṛṣṇa. He narrated Śrimad-Bhāgavatam to Mahārāja Parīkṣit.

TEXT 11

বাহিরে ফুকারে লোক, দর্শন না পাণ্ড।
‘কৃষ্ণ কহ’ বলেন প্রভু বাহিরে আসিয়া ॥ ১১ ॥

bāhire phukāre loka, darśana nā pāñā
'kṛṣṇa kaha' balena prabhu bāhire āsiyā

SYNONYMS

bāhire—outside; phu-kāre—with a tumultuous sound; loka—people; darśana nā pāñā—not being able to see; kṛṣṇa kaha—chant Kṛṣṇa; balena—says; prabhu—Śrī Caitanya Mahāprabhu; bāhire āsiyā—coming outside.

TRANSLATION

Being unable to see Śrī Caitanya Mahāprabhu, the populace outside His room would make a tumultuous sound. Thus Śrī Caitanya Mahāprabhu would go outside and tell them, “Chant Hare Kṛṣṇa.”

TEXT 12

প্রভুর দর্শনে সব লোক প্রেমে ভাসে।
এইগত যায় প্রভুর রাত্রি-দিবসে ॥ ১২ ॥

*prabhura darśane saba loka preme bhāse
ei-mata yāya prabhura rātri-divase*

SYNONYMS

prabhura darśane—by seeing Śrī Caitanya Mahāprabhu; *saba loka*—all the people; *preme bhāse*—became inundated in ecstatic love; *ei-mata*—in this way; *yāya*—passes; *prabhura*—of Śrī Caitanya Mahāprabhu; *rātri-divase*—night and day.

TRANSLATION

All kinds of people would come to see the Lord, and upon seeing Him they would be overwhelmed with ecstatic love for Kṛṣṇa. In this way Śrī Caitanya Mahāprabhu passed His days and nights.

TEXT 13

একদিন লোক আসি' প্রভুরে নিবেদিল ।
গোপীনাথেরে 'বড় জানা' চাঁচে চড়াইল ॥ ১৩ ॥

*eka-dina loka āsi' prabhure nivedila
gopināthere 'baḍa jānā' cāṅge caḍāila*

SYNONYMS

eka-dina—one day; *loka*—people; *āsi'*—coming; *prabhure*—to Śrī Caitanya Mahāprabhu; *nivedila*—informed; *gopināthere*—Gopīnātha Paṭṭanāyaka; *baḍa jānā*—the eldest son of King Pratāparudra; *cāṅge caḍāila*—was raised on the *cāṅga*.

TRANSLATION

One day people suddenly came to Śrī Caitanya Mahāprabhu and informed Him, “Gopīnātha Paṭṭanāyaka, the son of Bhavānanda Rāya, has been condemned to death by the baḍa-jānā, the eldest son of the King, and has been raised on the *cāṅga*.

PURPORT

The *cāṅga* was a device for killing a condemned person. It consisted of a raised platform on which the condemned was made to stand. Underneath the platform, there were stationary upright swords. The condemned man would be pushed down onto the swords, and in this way he would die. For some reason, Gopīnātha Paṭṭanāyaka had been condemned to death and had therefore been raised upon the *cāṅga*.

TEXT 14

তলে ধড়াগ পাতি' তারে উপরে তারিবে ।
প্রভু রক্ষা করেন যবে, তবে নিষ্ঠারিবে ॥ ১৪ ॥

*tale khaḍga pāti' tāre upare dāribe
prabhu rakṣā karena yabe, tabe nistāribe*

SYNONYMS

tale—underneath; *khaḍga*—swords; *pāti'*—setting; *tāre*—him; *upare*—upon; *dāribe*—he will throw; *prabhu*—Śrī Caitanya Mahāprabhu; *rakṣā karena*—will protect; *yabe*—when; *tabe*—then; *nistāribe*—he will be saved.

TRANSLATION

“He has placed swords beneath the platform,” they said, “and will throw Gopīnātha upon them. O Lord, only if You protect him will he be saved.”

TEXT 15

সবংশে তোমার সেবক – ভবানন্দ-রায় ।
ঠার পুত্র—তোমার সেবকে রাখিতে যুক্তায় ॥ ১৫ ॥

savamśe tomāra sevaka—*bhavānanda-rāya*
tāṅra putra—*tomāra sevake rākhite yuyāya*

SYNONYMS

sa-varṇśe—with his family; *tomāra*—Your; *sevaka*—servant; *bhavānanda-rāya*—Bhavānanda Rāya; *tāṅra putra*—his son; *tomāra sevake*—Your servant; *rākhite*—to protect; *yuyāya*—is quite fit.

TRANSLATION

“Bhavānanda Rāya and his entire family are your servants. Therefore it is quite fitting for You to save the son of Bhavānanda Rāya.”

TEXT 16

প্রভু কহে,—‘রাজা কেনে করয়ে তাড়ন ?’
তবে সেই লোক কহে সব বিবরণ ॥ ১৬ ॥

prabhu kahe,—‘rājā kene karaye tāḍana?’
tabe sei loka kahe saba vivaraṇa

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *rājā*—the King; *kene*—why; *karaye tāḍana*—punishes; *tabe*—thereupon; *sei loka*—those persons; *kahe*—stated; *saba vivaraṇa*—all of the description.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired, “Why is the King chastising him?” Thereupon the people described the entire incident.

TEXT 17

“গোপীনাথ-পট্টনায়ক—রামানন্দ-ভাই ।
সর্বকাল হয় তেহে রাজবিষয়ী ॥ ১৭ ॥

“gopinātha-paṭṭanāyaka —rāmānanda-bhāi
sarva-kāla haya teñha rāja-viṣayi

SYNONYMS

gopinātha-paṭṭanāyaka—Gopīnātha Paṭṭanāyaka; *rāmānanda-bhāi*—a brother of Rāmānanda Rāya; *sarva-kāla*—always; *haya*—is; *teñha*—he; *rāja-viṣayi*—treasurer of the King.

TRANSLATION

They said, “Gopīnātha Paṭṭanāyaka, the brother of Rāmānanda Rāya, has always been a treasurer for the government.

TEXT 18

‘মালজাঠ্যা-দণ্ডপাটে’ ভার অধিকার ।
সাধি’ পাঢ়ি’ আনি’ জ্বয় দিল রাজবার ॥ ১৮ ॥

‘mālajāṭhyā-danḍapāṭe’ tāra adhikāra
sādhhi’ pāḍi’ āni’ dravya dila rāja-dvāra

SYNONYMS

mālajāṭhyā-danḍapāṭe—in the place known as Mālajāṭhyā Daṇḍapāta; *tāra*—his; *adhikāra*—authority; *sādhhi*—soliciting; *pāḍi*—collecting; *āni*—bringing; *dravya*—the money; *dila*—gave; *rāja-dvāra*—to the door of the King.

TRANSLATION

“He served in the place known as Mālajāṭhyā Daṇḍapāta, soliciting and collecting money there and depositing it in the government treasury.

TEXT 19

ଦୁଇଲକ କାହନ ତାର ଠାଣି ସାକୀ ହୈଲ ।
ଦୁଇଲକ କାହନ କୋଡ଼ି ରାଜା ତ' ମାଗିଲ ॥ ୧୯ ॥

*dui-lakṣa kāhana tāra ṭhāni bāki ha-ila
dui-lakṣa kāhana kauḍi rājā ta' māgila*

SYNONYMS

dui-lakṣa kāhana—200,000 kāhanas of kauḍis (one kāhana equals 1280 kauḍis); *tāra ṭhāni*—from him; *bāki ha-ila*—there was a balance due; *dui-lakṣa kāhana*—200,000 kāhanas; *kauḍi*—conchshells; *rājā*—the King; *ta'*—certainly; *māgila*—demanded.

TRANSLATION

“Once when he deposited the collection, however, a balance of 200,000 kāhanas of conchshells was due from him. Therefore the King demanded this sum.

TEXT 20

ତେହେ କହେ,—“ଶୂଳଦ୍ରବ୍ୟ ନାହିଁ ସେ ଗଣି’ ଦିବ ।
କ୍ରମେ-କ୍ରମେ ବେଚି’ କିନି’ ଦ୍ରବ୍ୟ ଭରିବ ॥ ୨୦ ॥

teriha kahe,—“*sthūla-dravya nāhi ye gaṇi’ diba*
krame-krame veci’ kini’ dravya bhariba

SYNONYMS

teriha kahe—he replied; *sthūla-dravya*—cash money; *nāhi*—there is not; *ye*—which; *gaṇi’*—counting; *diba*—I can give; *krame-krame*—gradually; *veci’ kini’*—purchasing and selling; *dravya*—goods; *bhariba*—I shall fill.

TRANSLATION

“Gopinātha Paṭṭanāyaka replied, ‘There is no money I can immediately give you in cash. Please give me time. Gradually I shall purchase and sell my gross goods and in this way fill your treasury.

TEXT 21

ଘୋଡ଼ା ଦଶ-ବାର ହୟ, ଅହ' ଶୂଳ୍ୟ କରି’ ।”
ଏତ ସଙ୍ଗ’ ଘୋଡ଼ା ଆନେ ରାଜଧାରେ ଧରି’ ॥ ୨୧ ॥

ghoḍā daśa-bāra haya, laha' mūlya kari'
eta bali' ghoḍā āne rāja-dvāre dhari'

SYNOMYS

ghoḍā—horses; *daśa-bāra*—ten to twelve; *haya*—there are; *laha'*—take; *mūlya kari'*—on the proper value; *eta bali'*—saying this; *ghoḍā āne*—he brought the horses; *rāja-dvāre dhari'*—keeping at the door of the King.

TRANSLATION

“There are ten to twelve good horses. Take them immediately for a proper price.” After saying this, he brought all the horses to the door of the King.

TEXT 22

এক রাজপুত্র ঘোড়ার মূল্য ভাল জানে।
 তারে পাঠাইল রাজা পাত্র-মিত্র সনে ॥ ২২ ॥

*eka rāja-putra ghoḍāra mūlya bhāla jāne
 tāre pāṭhāila rājā pātra-mitra sane*

SYNOMYS

eka—one; *rāja-putra*—prince; *ghoḍāra mūlya*—the price of horses; *bhāla*—well; *jāne*—knows; *tāre pāṭhāila*—sent for him; *rājā*—the King; *pātra-mitra sane*—accompanied by ministers and friends.

TRANSLATION

“One of the princes knew how to estimate the price of horses very well. Thus the King sent for him to come with his ministers and friends.

TEXT 23

সেই রাজপুত্র মূল্য করে ঘাটাএগ।
 গোপীনাথের ক্রোধ হৈল মূল্য শুনিযা ॥ ২৩ ॥

*sei rāja-putra mūlya kare ghāṭāñā
 gopināthera krodha haila mūlya śuniyā*

SYNOMYS

sei—that; *rāja-putra*—prince; *mūlya*—price; *kare*—estimates; *ghāṭāñā*—reducing; *gopināthera*—of Gopinātha; *krodha haila*—there was anger; *mūlya śuniyā*—hearing the price.

TRANSLATION

"The prince, however, purposely gave a reduced estimate for the value of the horses. When Gopinātha Paṭṭanāyaka heard the price quoted, he was very angry.

TEXT 24

সেই রাজপুত্রের স্বভাব,— গ্রীবা ফিরায়।
উর্ধ্বমুখে বারবার ইতি-উতি চায় ॥ ২৪ ॥

*sei rāja-putrera svabhāva,—grivā phirāya
ūrdhva-mukhe bāra-bāra iti-uti cāya*

SYNONYMS

sei rāja-putrera—of that prince; *sva-bhāva*—characteristic; *grivā phirāya*—turns his neck; *ūrdhva-mukhe*—with his face toward the sky; *bāra-bāra*—again and again; *iti-uti*—here and there; *cāya*—looks.

TRANSLATION

"That prince had a personal idiosyncrasy of turning his neck and facing the sky, looking here and there again and again.

TEXT 25

তারে নিন্দা করি' কহে সগর্ব বচনে।
রাজা কৃপা করে তাতে ভয় নাহি মানে ॥ ২৫ ॥

*tāre nindā kari' kahe sagarva vacane
rājā krpā kare tāte bhaya nāhi māne*

SYNONYMS

tāre—him; *nindā kari'*—criticizing; *kahe*—said; *sa-garva vacane*—words full of pride; *rājā*—the King; *krpā kare*—was very kind to him; *tāte*—therefore; *bhaya nāhi māne*—he was not afraid.

TRANSLATION

"Gopinātha Paṭṭanāyaka criticized the prince. He was unafraid of the prince because the King was very kind toward him.

TEXT 26

‘ଆମାର ଘୋଡ଼ା ଗ୍ରୀବା ନା ଫିରାଯ ଉତ୍ଥେ’ ନାହି ଚାଯ ।
ତାତେ ଘୋଡ଼ାର ମୂଲ୍ୟ ସାତି କରିତେ ନା ଯୁଗାନ୍ତ ॥ ୨୬ ॥

‘āmāra ghoḍā grīvā nā phirāya ūrdhve nāhi cāya
tāte ghoḍāra mūlyā ghāti karite nā yuyāya’

SYNONYMS

āmāra ghoḍā—my horses; grīvā—the neck; nā phirāya—do not turn; ūrdhve—upward; nāhi cāya—do not look; tāte—because of this; ghoḍāra mūlyā—the price of the horse; ghāti karite—to reduce; nā yuyāya—is not proper.

TRANSLATION

“Gopinātha Paṭṭanāyaka said, ‘My horses never turn their necks or look upward. Therefore the price for them should not be reduced.’

TEXT 27

ଶୁଣି’ ରାଜପୁତ୍ର-ମନେ କ୍ରୋଧ ଉପଜିଳ ।
ରାଜାର ଠାଣ୍ଡି ସାଇ’ ବଛ ଲାଗାନି କରିଲ ॥ ୨୭ ॥

śuni’ rājaputra-mane krodha upajila
rājāra ḍhāñi yāi’ bahu lāgāni karila

SYNONYMS

śuni’—hearing; rāja-putra—of the prince; mane—in the mind; krodha—anger; upajila—arose; rājāra ḍhāñi—before the King; yāi’—going; bahu lāgāni karila—made many false allegations.

TRANSLATION

“Hearing this criticism, the prince became very angry. Going before the King, he made some false allegations against Gopinātha Paṭṭanāyaka.

TEXT 28

“କୌଡ଼ି ନାହି ଦିବେ ଏହି, ବେଡ଼ାଯ ଛଞ୍ଚ କରି” ।
ଆଜା ଦେହ ସଦି,—‘ଚାନ୍ଦେ ଚଡ଼ାଏଣା ଲାଈ କୌଡ଼ି’ ॥ ୨୮ ॥

“kaudi nāhi dibe ei, bedāya chadma kari’
ājñā deha yadi,—‘cāñge caḍāñā la-i kaudi’

SYNONYMS

kauḍi—the money; *nāhi dibe*—will not pay; *ei*—this man; *bedāya*—wanders; *chadma kari'*—on some pretext; *ājñā deha yadi*—if you order; *cāṅge caḍāñā*—raising on the *cāṅga*; *la-i kauḍi*—I shall get the money.

TRANSLATION

“‘This Gopinātha Paṭṭanāyaka,’ he said, ‘is unwilling to pay the money due. Instead, he is squandering it under some pretext. If you issue an order, I can put him on the *cāṅga* and thus realize the money.’

TEXT 29

ରାଜୀ ବଲେ,—“ଯେହି ଭାଲ, ସେହି କର ସାଥ ।
ଯେ ଉପାୟେ କୌଡ଼ି ପାଇ, କର ସେ ଉପାୟ ॥” ୨୧ ॥

rājā bale,—“*yei bhāla*, *sei kara yāya*
ye upāye kaudi pāi, *kara se upāya*”

SYNONYMS

rājā bale—the King said; *yei bhāla*—whatever is best; *sei kara*—do that; *yāya*—going; *ye upāye*—by whatever means; *kaudi pāi*—I can get back our money; *kara*—do; *se upāya*—such means.

TRANSLATION

“The King replied, ‘You can adopt whatever means you think best. Any device by which you can somehow or other realize the money is all right.’

TEXT 30

ରାଜପୁତ୍ର ଆସି’ ତାରେ ଚାଙ୍ଗେ ଚଡ଼ାଇଲ ।
ଖଡ଼ଗ-ଉପରେ ଫେଲାଇତେ ତଳେ ଖଡ଼ଗ ପାତିଲ ॥” ୩୦ ॥

*rāja-putra āsi’ tāre cāṅge caḍāila
khaḍaga-upare phelāite tale khaḍaga pātila”*

SYNONYMS

rāja-putra—the prince; *āsi’*—coming; *tāre*—him; *cāṅge*—on the *cāṅga*; *caḍāila*—raised; *khaḍaga-upare*—upon the swords; *phelāite*—to throw; *tale*—below; *khaḍaga pātila*—he spread swords.

TRANSLATION

“Thus the prince went back, raised Gopinātha Paṭṭanāyaka onto the platform of the cāṅga and spread swords below upon which to throw him.”

TEXT 31

**শুনি' প্রভু কহে কিছু করি' অগ্র-রোষ।
“রাজ-কৌড়ি দিতে নারে, রাজাৰ কিবা দোষ ॥ ৩১॥**

śuni' prabhu kahe kichu kari' praṇaya-roṣa
“rāja-kauḍi dite nāre, rājāra kibā doṣa?

SYNONYMS

śuni'—hearing; prabhu kahe—Śrī Caitanya Mahāprabhu said; kichu—some; kari' praṇaya-roṣa—displaying anger in affection; rāja-kauḍi—money due the government; dite nāre—does not wish to pay; rājāra—of the King; kibā doṣa—what is the fault.

TRANSLATION

After hearing this explanation, Śrī Caitanya Mahāprabhu replied with affectionate anger. “Gopinātha Paṭṭanāyaka does not want to pay dues to the King,” the Lord said. “How then is the King at fault in punishing him?”

TEXT 32

**রাজ-বিলাত্‌সাধি' খায়া, নাহি রাজ-ভয়।
দারী-নাটুয়ারে দিয়া করে নানা ব্যয় ॥ ৩২ ॥**

rāja-bilāt sādhī' khāya, nāhi rāja-bhaya
dārī-nāṭuyāre diyā kare nānā vyaya

SYNONYMS

rāja-bilāt—money due the King; sādhī—collecting; khāya—he uses; nāhi rāja-bhaya—without fear of the King; dārī-nāṭuyāre—to dancing girls; diyā—giving; kare—makes; nānā—various; vyaya—expenditures.

TRANSLATION

“Gopinātha Paṭṭanāyaka is in charge of collecting money on behalf of the government, but he misappropriates it. Not fearing the King, he squanders it to see dancing girls.

TEXT 33

যেই চতুর, সেই করুক রাজ-বিষয়।
রাজ-দ্রব্য শোধি' পার, তার করুক ব্যয় ॥” ৩৩।

*yei catura, sei kuruka rāja-viṣaya
rāja-dravya śodhi' pāya, tāra karuka vyaya"*

SYNONYMS

yei—one who; *catura*—intelligent; *sei*—such a person; *kuruka*—let him do; *rāja-viṣaya*—government service; *rāja-dravya śodhi'*—after paying the dues of the government; *pāya*—whatever he gets; *tāra karuka vyaya*—let him spend that.

TRANSLATION

“If one is intelligent, let him perform service to the government, and after paying the government, he can spend whatever money is left.”

TEXT 34

হেন-কালে আর লোক আইল ধাএগ।
‘বাণীনাথাদি সবংশে লাঙা গেল বাঞ্জিয়া’ ॥ ৩৪ ॥

*hena-kāle āra loka āila dhāñā
‘vāṇīnātha-ādi savarīśe lañā gela bāndhiyā’*

SYNONYMS

hena-kāle—at this time; *āra*—another; *loka*—person; *āila*—came; *dhāñā*—in great haste; *vāṇīnātha-ādi*—beginning with Vāṇīnātha; *sa-varīśe lañā*—with his family; *gela bāndhiyā*—was arrested.

TRANSLATION

At that time another person came there in great haste, bringing the news that Vāṇīnātha Rāya and his entire family had been arrested.

TEXT 35

প্রভু কহে,—“রাজা আপনে লেখার দ্রব্য লইব।
আমি—বিরক্ত সন্ন্যাসী, তাহে কি করিব ?” ৩৫ ॥

*prabhu kahe,— “rājā āpane lekhāra dravya la-iba
āmi—virakta sannyāsi, tāhe ki kariba?”*

SYNOMYS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *rājā*—the King; *āpane*—personally; *lekhāra dravya*—dues of the proper account; *la-iba*—will take; *āmi*—I; *virakta sannyāsī*—a renounced *sannyāsī*; *tāhe*—about that; *ki kariba*—what can I do.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “The King must personally realize the dues. I am but a *sannyāsī*, a member of the renounced order. What can I do?”

TEXT 36

তবে স্বরূপাদি যত প্রভুর ভক্তগণ ।
প্রভুর চরণে সবে কৈলা নিষেদন ॥ ৩৬ ॥

*tabe svarūpa-ādi yata prabhura bhakta-gaṇa
prabhura caraṇe sabe kailā nivedana*

SYNOMYS

tabe—at that time; *svarūpa-ādi*—beginning with Svarūpa Dāmodara; *yata*—all; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇa*—devotees; *prabhura caraṇe*—at the lotus feet of the Lord; *sabe*—all of them; *kailā nivedana*—submitted.

TRANSLATION

Then all the devotees, headed by Svarūpa Dāmodara Gosvāmī, fell at the lotus feet of Śrī Caitanya Mahāprabhu and submitted the following plea.

TEXT 37

“রামানন্দ-রায়ের গোষ্ঠী, সব—তোমার ‘দাস’ ।
তোমার উচিত নহে ঐছন উদাস ॥” ৩৭ ॥

*“rāmānanda-rāyera goṣṭhi, saba—tomāra ‘dāsa’
tomāra ucita nahe aichana udāsa”*

SYNOMYS

rāmānanda-rāyera—of Rāmānanda Rāya; *goṣṭhi*—family; *saba*—all; *tomāra dāsa*—Your servants; *tomāra*—for You; *ucita*—befitting; *nahe*—is not; *aichana*—such; *udāsa*—indifference.

TRANSLATION

"All the members of Rāmānanda Rāya's family are Your eternal servants. Now they are in danger. It is not befitting for You to be indifferent to them in this way."

TEXT 38

শুনি' মহাপ্রভু কহে সক্রোধ বচনে ।
“মোরে আজ্ঞা দেহ’ সবে, যাঙ রাজস্থানে ! ৩৮ ॥

*śuni' mahāprabhu kahe sakrodha vacane
"more ājñā deha' sabe, yāñā rāja-sthāne!*

SYNOMYS

śuni'—hearing; *mahāprabhu*—Lord Śrī Caitanya Mahāprabhu; *kahe*—says; *sakrodha vacane*—angry words; *more*—Me; *ājñā deha'*—you order; *sabe*—all; *yāñā*—I shall go; *rāja-sthāne*—to the place of the King.

TRANSLATION

After hearing this, Śrī Caitanya Mahāprabhu spoke in an angry mood. "You want to order Me to go to the King," He said.

TEXT 39

তোমা-সবার এই মত,—রাজ-ঠাণ্ডি যাএঁ ।
কৌড়ি মাগি' লঙ্ঘ মুণ্ডি আঁচল পাতিয়া ॥ ৩৯ ॥

*tomā-sabāra ei mata,—rāja-ṭhāñi yāñā
kauḍi māgi' lañ muñi āñcala pātiyā*

SYNOMYS

tomā-sabāra—of all of you; *ei mata*—this is the opinion; *rāja-ṭhāñi yāñā*—going to the King; *kauḍi māgi'*—begging *kauḍis*; *lañ*—shall take; *muñi*—I; *āñcala* *pātiyā*—spreading My cloth.

TRANSLATION

"Your opinion is that I should go to the King's palace and spread My cloth to beg money from him.

TEXT 40

ପୀଚଗଣ୍ଡାର ପାତ୍ର ହୟ ସନ୍ଧ୍ୟାସୀ ବ୍ରାହ୍ମଣ ।
ମାଗିଲେ ବା କେନେ ଦିବେ ଦୁଇଲଙ୍କ କାହନ ?” ୪୦ ॥

*pāñca-gaṇḍāra pātra haya sannyāsī brāhmaṇa
māgile vā kene dibe dui-lakṣa kāhana?”*

SYNOMYS

pāñca-gaṇḍāra—of five gaṇḍas; *pātra*—due recipients; *haya*—are; *sannyāsī*—*brāhmaṇa*—*sannyāsis* and *brāhmaṇas*; *māgile*—by begging; *vā*—or; *kene*—why; *dibe*—shall give; *dui-lakṣa kāhana*—200,000 *kāhanas* of *kauḍis*.

TRANSLATION

“Of course, a *sannyāsi* or *brāhmaṇa* may beg for up to five *gaṇḍas*, but why should he be granted the inappropriate sum of 200,000 *kāhanas* of conch-shells?”

TEXT 41

ହେଲକାଳେ ଆର ଲୋକ ଆଇଲ ଥାଣ୍ଡା ।
ଖଡ଼େଗର ଉପରେ ଗୋପୀନାଥେ ଦିତେହେ ଡାରିୟା ॥ ୪୧ ॥

*hena-kāle āra loka āila dhāñā
khaḍegara upare gopināthe diteche dāriyā*

SYNOMYS

hena-kāle—at this time; *āra*—another; *loka*—person; *āila*—came; *dhāñā*—running; *khaḍegara upare*—upon the swords; *gopināthe*—Gopinātha; *diteche dāriyā*—they are throwing.

TRANSLATION

Then another person came with the news that Gopinātha had already been set up to be thrown upon the points of the swords.

TEXT 42

ଶୁନି’ ପ୍ରଭୁର ଗଣ ପ୍ରଭୁରେ କରେ ଅନୁନୟ ।
ଅଭୂ କହେ,—“ଆମି ଭିକ୍ଷୁକ, ଆମା ହୈତେ କିଛୁ ନାଁ ॥

*śuni’ prabhura gaṇa prabhure kare anunaya
prabhu kahe,—“āmi bhikṣuka, āmā haite kichu naya*

SYNONYMS

śuni'—hearing; *prabhura gaṇa*—the devotees of the Lord; *prabhure kare anunaya*—entreathed the Lord; *prabhu kahe*—Lord Śrī Caitanya Mahāprabhu said; *āmi bhikṣuka*—I am a beggar; *āmā haite kichu naya*—it is not possible for Me to do anything.

TRANSLATION

Hearing this news, all the devotees again appealed to the Lord, but the Lord replied, "I am a beggar. It is impossible for Me to do anything about this.

TEXT 43

তাতে রক্ষা করিতে যদি হয় সবার মনে ।
সবে মেলি' জানাহ জগন্নাথের চরণে ॥ ৪৩ ॥

*tāte rakṣā karite yadi haya sabāra mane
sabe meli' jānāha jagannāthera caraṇe*

SYNONYMS

tāte—therefore; *rakṣā karite*—to save; *yadi*—if; *haya*—is; *sabāra*—of all; *mane*—in the mind; *sabe meli'*—all together; *jānāha*—pray; *jagannāthera caraṇe*—at the lotus feet of Lord Jagannātha.

TRANSLATION

"Therefore if you want to save him, you should all pray together at the lotus feet of Jagannātha.

TEXT 44

ঈশ্বর জগন্নাথ,—যাঁর হাতে সর্ব 'অর্থ' ।
কর্তৃ অকর্তৃ মন্ত্রধা করিতে সমর্থ ॥" ৪৪ ॥

*iśvara jagannātha,—yāñra hāte sarva 'artha'
kartum akartum anyathā karite samartha"*

SYNONYMS

iśvara—the Supreme Personality of Godhead; *jagannātha*—Lord Jagannātha; *yāñra hāte*—within His hands; *sarva artha*—all potencies; *kartum*—to do; *akartum*—not to do; *anyathā*—and otherwise; *karite*—to do; *samartha*—able.

TRANSLATION

“Lord Jagannātha is the Supreme Personality of Godhead. He possesses all potencies. Therefore He is able to act freely and can do and undo whatever He likes.”

TEXT 45

**‘ইঁহা যদি মহাপ্রভু এতেক কহিলা ।
হরিচন্দন-পাত্র যাই’ রাজারে কহিলা ॥ ৪৫ ॥**

*ihān yadi mahāprabhu eteka kahilā
haricandana-pātra yāi' rājāre kahilā*

SYNOMYMS

ihān—here; *yadi*—when; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *eteka* *kahilā*—spoke like this; *haricandana-pātra*—the officer named Haricandana Pātra; *yāi'*—going; *rājāre kahilā*—informed the King.

TRANSLATION

When Śrī Caitanya Mahāprabhu replied in this way, an officer named Haricandana Pātra went to the King and spoke with him.

TEXT 46

**“গোপীনাথ-পট্টনায়ক—সেবক তোমার ।
সেবকের প্রাণদণ্ড নহে ব্যবহার ॥ ৪৬ ॥**

*“gopinātha-paṭṭanāyaka — sevaka tomāra
sevakera prāṇa-danḍa nahe vyavahāra*

SYNOMYMS

gopinātha-paṭṭanāyaka—Gopinātha Paṭṭanāyaka; *sevaka tomāra*—your servant; *sevakera prāṇa-danḍa*—to condemn a servant to death; *nahe*—is not; *vyavahāra*—good behavior.

TRANSLATION

“After all,” he said, “Gopinātha Paṭṭanāyaka is your faithful servant. To condemn a servant to death is not good behavior.

TEXT 47

বিশেষ তাহার ঠাকুর কোড়ি বাকী হয় ।
আগ নিলে কিবা লাভ ? নিজ ধনক্ষয় ॥ ৪৭ ॥

*viśeṣa tāhāra ṛhāñi kauḍi bākī haya
prāṇa nile kibā lābha? nija dhana-kṣaya*

SYNONYMS

viśeṣa—particular; *tāhāra* *ṛhāñi*—from him; *kauḍi*—of *kauḍis*; *bākī*—debt; *haya*—there is; *prāṇa* *nile*—if he is killed; *kibā*—what; *lābha*—profit; *nija*—own; *dhana*—wealth; *kṣaya*—loss.

TRANSLATION

“His only fault is that he owes some money to the government. If he is killed, however, what profit will there be? The government will be the loser, for it will not get the money.

TEXT 48

যথার্থ মূল্যে ঘোড়া লহ, যেবা বাকী হয় ।
ক্রমে ক্রমে দিবে, ব্যর্থ আগ কেনে লয় ॥” ৪৮ ॥

*yathārtha mūlye ghoḍā laha, yebā bākī haya
krame krame dibe, vyartha prāṇa kene laya”*

SYNONYMS

yathā-artha mūlye—for the proper price; *ghoḍā laha*—accept the horses; *yebā*—whatever; *bākī haya*—balance is due; *krame krame*—gradually; *dibe*—he will give; *vyartha*—unnecessarily; *prāṇa*—his life; *kene*—why; *laya*—are you taking.

TRANSLATION

“It would be better to take the horses for a proper price and let him gradually repay the balance. Why are you killing him unnecessarily?”

TEXT 49

রাজা কহে,—“এই বাত্ত আমি নাহি জানি ।
আগ কেনে লইব, তার অব্য চাহি আমি ॥ ৪৯ ॥

*rājā kahe,— “ei vāt āmi nāhi jāni
prāṇa kene la-iba, tāra dravya cāhi āmi*

SYNONYMS

rājā kahe—the King replied; ei vāt—this news; āmi—I; nāhi jāni—do not know; prāṇa—his life; kene—why; la-iba—should I take; tāra—his; dravya—money; cāhi āmi—I want.

TRANSLATION

The King answered in surprise, “I did not know about all this. Why should his life be taken? I only want the money from him.

TEXT 50

**তুমি যাই' কর তাহাৰ সব সমাধান।
জ্ব্য যেছে আইসে, আৱ রহে তাৱ প্ৰাণ॥৫০॥**

*tumi yāi' kara tāhān̄ sarva samādhāna
dravya yaiche āise, āra rahe tāra prāṇa”*

SYNONYMS

tumi—you; yāi’—going; kara—make; tāhān̄—there; sarva samādhāna—all adjustments; dravya—goods; yaiche—so that; āise—come; āra—and; rahe—keeps; tāra—his; prāṇa—life.

TRANSLATION

“Go there and adjust everything. I want only the payment, not his life.”

TEXT 51

**তবে হরিচন্দন আসি' জানারে কহিল।
চাঁদে হৈতে গোপীনাথে শীঘ্ৰ নামাইল॥৫১॥**

*tabe haricandana āsi' jānāre kahila
cāṅge haite gopīnāthe śīghra nāmāila*

SYNONYMS

tabe—at that time; haricandana—Haricandana Pātra; āsi’—coming; jānāre kahila—informed the prince; cāṅge haite—from the cāṅga platform; gopīnāthe—Gopīnātha; śīghra—very soon; nāmāila—took down.

TRANSLATION

Haricandana then returned and informed the prince of the King’s desire, and immediately Gopīnātha Paṭṭanāyaka was taken down from the cāṅga.

TEXT 52

‘জব দেহ’ রাজা মাগে – উপায় পুছিল ।
 ‘মধ্যার্থ-মূল্যে ঘোড়া লহ’, তেঁহ ত’ কহিল ॥ ৫২ ॥

*'dravya deha' rājā māge—upāya puchila
 'yathārtha-mūlye ghodā laha', teñha ta' kahila*

SYNONYMS

dravya deha—pay the dues; *rājā māge*—the King asks; *upāya*—the means; *puchila*—inquired; *yathārtha-mūlye*—at a proper price; *ghodā laha*—take the horses; *teñha ta'*—he replied.

TRANSLATION

Then he was told that the King demanded the money due him and asked what means he would adopt to pay it. “Kindly take my horses,” he replied, “for a proper price.

TEXT 53

‘ক্রমে ক্রমে দিমু, আর যত কিছু পারি ।
 অবিচারে প্রাণ লহ,—কি বলিতে পারি?’ ৫৩ ॥

*'krame krame dimu, āra yata kichu pāri
 avicāre prāṇa laha,—ki balite pāri?'*

SYNONYMS

krame krame—gradually; *dimu*—I shall pay; *āra*—more; *yata*—as much; *kichu*—any; *pāri*—I can; *avicāre*—without consideration; *prāṇa laha*—you take my life; *ki balite pāri*—what can I say.

TRANSLATION

“I shall gradually pay the balance as I can. Without consideration, however, you were going to take my life. What can I say?”

TEXT 54

মধ্যার্থ মূল্য করি’ তবে সব ঘোড়া লইল ।
 আর জ্বয়ের মুদ্দতী করি’ ঘরে পাঠাইল ॥ ৫৪ ॥

*yathārtha mūlya kari' tabe saba ghodā la-ila
 āra dravyera muddatī kari' ghare pāṭhāila*

SYNOMYS

yathā-artha mūlya kari'—estimating the proper price; *tabe*—then; *saba*—all; *ghoḍā*—horses; *la-ila*—took; *āra dravyera*—of the balance; *muddatī kari'*—setting a time for payment; *ghare pāṭhāila*—sent home.

TRANSLATION

Then the government took all the horses for a proper price, a time was set for payment of the balance, and Gopinātha Paṭṭanāyaka was released.

TEXT 55

ଏଥା ପ୍ରଭୁ ସେଇ ମନୁଷ୍ୟେରେ ପ୍ରଶ୍ନ କୈଲ ।
“ବାଣୀନାଥ କି କରେ, ସବେ ବାନ୍ଧିଯା ଆନିଲ ?” ୦୦ ॥

*ethā prabhu sei manuṣyere praśna kaila
“vāṇīnātha ki kare, yabe bāndhiyā ānila?”*

SYNOMYS

ethā—here; *prabhu*—Śrī Caitanya Mahāprabhu; *sei manuṣyere*—unto that person who brought the message; *praśna kaila*—inquired; *vāṇīnātha ki kare*—what was Vāṇīnātha doing; *yabe*—when; *bāndhiyā ānila*—he was arrested and brought there.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired from the messenger, “What was Vāṇīnātha doing when he was arrested and brought there?”

TEXT 56

ମେ କହେ—“ବାଣୀନାଥ ନିର୍ଭୟେ ଲୟ କୃଷ୍ଣନାମ ।
'ହରେ କୃଷ୍ଣ, ହରେ କୃଷ୍ଣ' କହେ ଅବିଶ୍ରାମ ॥ ୫୬ ॥

*se kahe—“vāṇīnātha nirbhaye laya kṛṣṇa-nāma
'hare kṛṣṇa, hare kṛṣṇa' kahe aviśrāma*

SYNOMYS

se kahe—he replied; *vāṇīnātha*—Vāṇīnātha; *nirbhaye*—without fear; *laya kṛṣṇa-nāma*—was chanting the Hare Kṛṣṇa mahā-mantra; *hare kṛṣṇa, hare kṛṣṇa*—Hare Kṛṣṇa, Hare Kṛṣṇa; *kahe aviśrāma*—was chanting incessantly.

TRANSLATION

The messenger replied, "He was fearlessly, incessantly chanting the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 57

সংখ্যা লাগি' দুই-হাতে অঙ্গুলীতে লেখা ।
সহস্রাদি পূর্ণ হৈলে, অঙ্গে কাটে রেখা ॥” ৫৭ ॥

*saṅkhyā lāgi' dui-hāte aṅgulite lekhā
sahasrādi pūrṇa haile, aṅge kāṭe rekha"*

SYNOMYS

saṅkhyā lāgi'—for counting; *dui-hāte*—in two hands; *aṅgulite*—on the fingers; *lekhā*—marking; *sahasra-ādi*—one thousand times; *pūrṇa haile*—when finished; *aṅge*—on the body; *kāṭe rekha*—makes a mark.

TRANSLATION

"He counted the chants on the fingers of both hands, and after he had finished chanting one thousand times, he would make a mark on his body."

TEXT 58

শুনি' মহাপ্রভু হইলা পরম আনন্দ ।
কে বুঝিতে পারে গৌরের ক্রপা-চন্দবন্ধ ? ৫৮ ॥

*śuni' mahāprabhu ha-ilā parama ānanda
ke bujhite pāre gaurera kṛpā-chanda-bandha?*

SYNOMYS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā*—became; *parama ānanda*—very pleased; *ke bujhite pāre*—who can understand; *gaurera*—of Lord Śrī Caitanya Mahāprabhu; *kṛpā-chanda-bandha*—mercy upon His devotee.

TRANSLATION

Hearing this news, the Lord was very pleased. Who can understand the mercy of the Lord upon His devotee?

TEXT 59

হেনকালে কাশীমিশ্র আইলা প্রভু-স্থানে ।
প্রভু তাঁরে কহে কিছু সোব্বেগ-বচনে ॥ ৫৯ ॥

*hena-kāle kāśī-miśra āīlā prabhu-sthāne
prabhu tānre kahe kichu sodvega-vacane*

SYNOMYS

hena-kāle—at this time; *kāśī-miśra*—Kāśī Miśra; *āīlā*—came; *prabhu-sthāne*—to the place of Śrī Caitanya Mahāprabhu; *prabhu*—Śrī Caitanya Mahāprabhu; *tānre*—to him; *kahe*—said; *kichu*—some; *sa-udvega*—with anxiety; *vacane*—words.

TRANSLATION

At that time Kāśī Miśra came to the residence of Śrī Caitanya Mahāprabhu, and the Lord talked with him with some agitation.

TEXT 60

“ইঁহা রহিতে নাই, যামু আলালনাথ ।
মানা উপদ্রব ইঁহা, না পাই সোয়াথ ॥” ৬০ ॥

*“ihān rahite nāri, yāmu ālālanātha
nānā upadrava ihān, nā pāi soyātha”*

SYNOMYS

ihān rahite nāri—I cannot stay here; *yāmu ālālanātha*—I shall go to Ālālanātha; *nānā*—various; *upadrava*—disturbances; *ihān*—here; *nā pāi*—I cannot get; *soyātha*—rest.

TRANSLATION

“I cannot stay here any longer,” the Lord said. “I shall go to Ālālanātha. There are too many disturbances here, and I cannot get any rest.

TEXT 61

ভবানন্দ-রায়ের গোষ্ঠী করে রাজবিষয় ।
মানা-প্রকারে করে তারা রাজদ্রব্য ব্যয় ॥ ৬১ ॥

*bhavānanda-rāyera goṣṭhī kare rāja-viṣaya
nānā-prakāre kare tārā rāja-dravya vyaya*

SYNONYMS

bhavānanda-rāyera—of Bhavānanda Rāya; *goṣṭhī*—the family; *kare*—engages; *rāja-viṣaya*—in government service; *nānā-prakāre*—in various ways; *kare*—do; *tārā*—all of them; *rāja-dravya vyaya*—spending the government's revenues.

TRANSLATION

“All the family members of Bhavānanda Rāya are engaged in government service, but they spend the government's revenue in various ways.

TEXT 62

**ରାଜୀର କି ଦୋଷ ? ରାଜୀ ନିଜ-ଜ୍ଵଯ ଚାଯ ।
ଦିତେ ନାରେ ଜ୍ଵଯ, ଦଣ୍ଡ ଆମାରେ ଜାନାୟ ॥ ୬୨ ॥**

*rājāra ki doṣa rājā nija-dravya cāya
dite nāre dravya, daṇḍa āmāre jānāya*

SYNONYMS

rājāra—of the King; *ki doṣa*—what is the fault; *rājā*—the King; *nija*—own; *dravya*—money; *cāya*—wants; *dite nāre*—they cannot give; *dravya*—money; *daṇḍa*—punishment; *āmāre*—to Me; *jānāya*—they inform.

TRANSLATION

“What is the fault on the part of the King? He wants the government's money. However, when they are punished for failing to pay the government its due, they come to Me to release them.

TEXT 63

**ରାଜୀ ଗୋପୀନାଥେ ସଦି ଚାନ୍ଗେ ଚଡାଇଲ ।
ଚାରିବାରେ ଲୋକେ ଆସି' ମୋରେ ଜାନାଇଲ ॥ ୬୩ ॥**

*rājā gopināthe yadi cāṅge caḍāila
cāri-bāre loke āsi' more jānāila*

SYNONYMS

rājā—the King; *gopināthe*—Gopinātha; *yadi*—when; *cāṅge*—on the *cāṅga*; *caḍāila*—raised; *cāri-bāre*—four times; *loke*—messengers; *āsi'*—coming; *more*—unto Me; *jānāila*—informed.

TRANSLATION

“When the King put Gopinātha Paṭṭanāyaka on the cāṅga, messengers came four times to inform Me about the incident.

TEXT 64

**ভিক্ষুক সন্ন্যাসী আগি নির্জনবাসী ।
আমায় দুঃখ দেয়, নিজ-দুঃখ কহি’ আসি’ ॥ ৬৪ ॥**

*bhikṣuka sannyāsi āmi nirjana-vāsi
āmāya duḥkha deya, nija-duḥkha kahi' āsi'*

SYNOMYMS

bhikṣuka—beggar; *sannyāsi*—mendicant; *āmi*—I; *nirjana-vāsi*—living in a solitary place; *āmāya*—to Me; *duḥkha*—unhappiness; *deya*—they give; *nija-duḥkha*—their own unhappiness; *kahi'*—speaking; *āsi'*—coming.

TRANSLATION

“As a beggar sannyāsi, a mendicant, I wish to live alone in a solitary place, but these people come to tell Me about their unhappiness and disturb Me.

TEXT 65

**আজি তারে জগন্নাথ করিলা রক্ষণ ।
কালি কে রাখিবে, যদি না দিবে রাজধন ? ৬৫ ॥**

*āji tare jagannātha karilā rakṣaṇa
kāli ke rākhibe, yadi nā dibe rāja-dhana?*

SYNOMYMS

āji—today; *tare*—him; *jagannātha*—Lord Jagannātha; *karilā rakṣaṇa*—protected; *kāli*—tomorrow; *ke rākhibe*—who will protect; *yadi*—if; *nā dibe*—he will not pay; *rāja-dhana*—the King's money.

TRANSLATION

“Jagannātha has saved him once from death today, but if tomorrow he again does not pay what he owes the treasury, who will give him protection?

PURPORT

The Supreme Personality of Godhead will certainly protect a devotee who does something sinful accidentally. As the Lord says in *Bhagavad-gītā* (9.30-31):

*api cet sudurācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyah
satiyag vyavasito hi sah*

*kṣipraṁ bhavati dharmātmā
śāsvac-chāntirṁ nigacchati
kaunteya pratijānihi
na me bhaktah praṇasyati*

"Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated. He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes." However, if a devotee or so-called devotee purposefully commits sinful activities continually in the hope that Kṛṣṇa will give him protection, Kṛṣṇa will not protect him. Therefore Śrī Caitanya Mahāprabhu said, *kāli ke rākhibe, yadi nā dibe rāja-dhna?*: "Jagannātha has saved Gopinātha Paṭṭanāyaka from being killed by the King today, but if he commits the same offense again, who will give him protection?" Śrī Caitanya Mahāprabhu thus warns all such foolish devotees that Jagannātha will not protect them if they continue to commit offenses.

TEXT 66

**বিষয়ীর বার্তা শুনি' ক্লুক হয় মন ।
তাতে ইহাঁ রহি' গোর নাহি প্রয়োজন ॥” ৬৬ ॥**

*viṣayīra vārtā śuni' kṣubdha haya mana
tāte ihān rahi' mora nāhi prayojana”*

SYNOMYMS

viṣayīra—of materialistic persons; *vārtā*—news; *śuni'*—hearing; *kṣubdha*—agitated; *haya*—becomes; *mana*—mind; *tāte*—therefore; *ihān rahi'*—to stay here; *mora*—My; *nāhi prayojana*—there is no necessity.

TRANSLATION

“If we hear about the activities of materialistic persons, our minds become agitated. There is no need for Me to stay here and be disturbed in that way.”

TEXT 67

কাশীমিশ্র কহে প্রভুর ধরিয়া চরণে ।
“তুমি কেনে এই বাতে ক্ষোভ কর মনে ? ৬৭ ॥

*kāśī-miśra kahe prabhura dhariyā caraṇe
“tumi kene ei vāte kṣobha kara mane?*

SYNONYMS

kāśī-miśra kahe—Kāśī Miśra said; *prabhura*—of Śrī Caitanya Mahāprabhu; *dhariyā caraṇe*—embracing the lotus feet; *tumi*—You; *kene*—why; *ei vāte*—by these talks; *kṣobha kara*—become agitated; *mane*—within the mind.

TRANSLATION

Kāśī Miśra caught hold of the Lord's lotus feet and said, "Why should You be agitated by these affairs?"

TEXT 68

সন্ন্যাসী বিরক্ত তোমার কা-সনে সম্বন্ধ ?
ব্যবহার লাগি' তোমা ভজে, সেই জ্ঞান-অক্ষ ॥ ৬৮ ॥

*sannyāsī virakta tomāra kā-sane sambandha?
vyavahāra lāgi' tomā bhaje, sei jñāna-andha*

SYNONYMS

sannyāsī—a *sannyāsī*; *virakta*—one who has given up all connections with everyone; *tomāra*—Your; *kā-sane*—with whom; *sambandha*—relationship; *vyavahāra lāgi'*—for some material purpose; *tomā bhaje*—worships You; *sei*—he; *jñāna-andha*—blind to all knowledge.

TRANSLATION

"You are a renounced *sannyāsī*. What connections do You have? One who worships You for some material purpose is blind to all knowledge."

PURPORT

Becoming a devotee of the Lord to serve material purposes is a great mistake. Many people become showbottle devotees for material profits. Indeed materialistic persons sometimes take to professional devotional service and keep Viṣṇu, the Supreme Personality of Godhead, as a means of livelihood. None of this, however, is approved. In the book known as *Sapta-śati*, as mentioned by Śrīla

Bhaktisiddhānta Sarasvatī Ṭhākura, one can discover how a person worshiping the goddess Durgā begs her for different varieties of material profit. Such activities are very popular among people in general, but they are the attempts of foolish, blind people (*sei jñāna-andha*).

A materialist does not actually know why one should become a devotee. A devotee's only concern is to satisfy the Supreme Personality of Godhead. Pure devotional service is defined by Śrīla Rūpa Gosvāmī:

anyābhilāṣitā-sūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śilanāṁ bhaktir uttamā

One should be completely free from all material desires and should serve Kṛṣṇa simply to please Him. When people become interested in their own sense gratification (*bhukti mukti siddhi kāmī*), some of them desire to enjoy the material world to the fullest extent, some of them desire to be liberated and merge into the existence of Brahman, and others want to perform magic through mystic power and thus become incarnations of God. These are all against the principles of devotional service. One must be free from all material desires. The desire of the impersonalist to merge into the existence of Brahman is also material because such an impersonalist wants to gratify his senses by merging into the existence of Kṛṣṇa instead of serving His lotus feet. Even if such a person merges into the Brahman effulgence, he falls down again into material existence. As stated in *Śrimad-Bhāgavatam* (10.2.32):

āruhya kṛcchreṇa param padān tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

Because Māyāvādī philosophers have no information regarding the transcendental service of the Lord, even after attaining liberation from material activities and merging in the Brahman effulgence, they must come down again to this material world.

TEXT 69

তোমার ভজন-কলে তোমাতে ‘প্রেমধন’ ।
বিষয় লাগি’ তোমায় ভজে, সেই মূর্খ জন ॥ ৬৯ ॥

tomāra bhajana-phale tomāte ‘prema-dhana’
viṣaya lägi’ tomāya bhaje, sei mürkha jana

SYNONYMS

tomāra—Your; *bhajana*—devotional service; *phale*—by the result of; *tomāte*—unto You; *prema-dhana*—wealth of love; *viṣaya lāgi'*—for material profit; *tomāya bhaje*—one engages in Your service; *sei*—he; *mūrkha jana*—a fool.

TRANSLATION

Kāśī Miśra continued, “If one engages in devotional service for Your satisfaction, this will result in his increasingly awakening his dormant love for You. But if one engages in Your devotional service for material purposes, he should be considered a number-one fool.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that there are many materialistic persons who become preachers, *gurus*, religionists or philosophers only for the sake of maintaining a high standard of living and sense gratification for themselves and their families. Sometimes they adopt the dress of a *sannyāsī* or preacher. They train some of their family members as lawyers and continually seek help from a high court to acquire riches on the plea of maintaining temples. Although such persons may call themselves preachers, live in Vṛndāvana or Navadvipa, and also print many religious books, it is all for the same purpose, namely to earn a living to maintain their wives and children. They may also professionally recite the *Bhāgavatam* or other scriptures, worship the Deity in the temple and initiate disciples. Making a show of devotional paraphernalia, they may also collect money from the public and use it to cure the disease of some family member or near relative. Sometimes they become *bābājis* or collect money on the plea of worshiping the poor, whom they call *daridra-nārāyaṇa*, or for social and political upliftment. Thus they spread a network of business schemes to collect money for sense gratification by cheating people in general who have no knowledge of pure devotional service. Such cheaters cannot understand that by offering devotional service to the Supreme Personality of Godhead, one can be elevated to a position of eternal servitude to the Lord, which is even greater than the position of Brahmā and other demigods. Unfortunately, fools have no understanding of the perpetual pleasure of devotional service.

TEXT 70

তোমা লাগি' রামানন্দ রাজ্য ত্যাগ কৈলা ।
তোমা লাগি' সনাতন 'বিষয়' ছাড়িলা ॥ ৭০ ॥

tomā lāgi' rāmānanda rājya tyāga kailā
tomā lāgi' sanātana 'viṣaya' chāḍilā

SYNONYMS

tomā lāgi'—for Your sake; *rāmānanda*—Rāmānanda Rāya; *rājya*—the kingdom; *tyāga kailā*—gave up; *tomā lāgi'*—for Your sake; *sanātana*—Sanātana Gosvāmī; *viṣaya*—material life; *chāḍilā*—gave up.

TRANSLATION

"It is only for Your sake that Rāmānanda Rāya resigned from the governorship of South India and Sanātana Gosvāmī gave up his post as minister.

TEXT 71

তোমা লাগি' রঘুনাথ সকল ছাড়িল ।
হেথায় তাহার পিতা বিষয় পাঠাইল ॥ ৭১ ॥

*tomā lāgi' raghunātha sakala chāḍila
hethāya tāhāra pitā viṣaya pāṭhāila*

SYNONYMS

tomā lāgi'—for Your sake; *raghunātha*—Raghunātha dāsa; *sakala chāḍila*—gave up everything; *hethāya*—here; *tāhāra pitā*—his father; *viṣaya pāṭhāila*—sent money.

TRANSLATION

"It is for Your sake that Raghunātha dāsa gave up all his family relationships. His father sent money and men here to serve him.

TEXT 72

তোমাৰ চৱণ-ক্রপা হঞ্চাচে তাহারে ।
চত্ৰে মাগি' খায়, 'বিষয়' স্পৰ্শ নাহি কৰে ॥ ৭২ ॥

*tomāra caraṇa-kṛpā hañāche tāhāre
chatre māgi' khāya, 'viṣaya' sparśa nāhi kare*

SYNONYMS

tomāra caraṇa—of Your lotus feet; *kṛpā*—the mercy; *hañāche*—has been; *tāhāre*—upon him; *chatre*—from centers for the distribution of food; *māgi'*—begging; *khāya*—he eats; *viṣaya*—money; *sparśa nāhi kare*—he does not touch.

TRANSLATION

“However, because he has received the mercy of Your lotus feet, he does not even accept his father’s money. Instead he eats by begging alms from centers for the distribution of food.

TEXT 73

ରାମାନନ୍ଦେର ଭାଈ ଗୋପୀନାଥ-ମହାଶୟ ।
ତୋମା ହୈତେ ବିଷୟ-ବାହ୍ଳା, ତାର ଇଚ୍ଛା ନୟ ॥ ୭୩ ॥

*rāmānandera bhāi gopīnātha-mahāśaya
tomā haite viṣaya-vāñchā, tāra icchā naya*

SYNOMYMS

rāmānandera—of Rāmānanda; *bhāi*—brother; *gopīnātha*—Gopīnātha Paṭṭanāyaka; *mahāśaya*—a great gentleman; *tomā haite*—from You; *viṣaya-vāñchā*—desire for material advantage; *tāra icchā*—his desire; *naya*—is not.

TRANSLATION

“Gopīnātha Paṭṭanāyaka is a good gentleman. He does not desire material benefits from You.

TEXT 74

ତାର ଦୁଃଖ ଦେଖି’ ତାର ସେଵକାଦିଗଣ ।
ତୋମାରେ ଜାନାଇଲ,—ସାତେ ‘ଅନ୍ୟାଶରଣ’ ॥ ୭୪ ॥

*tāra duḥkha dekhi’ tāra sevakādi-gaṇa
tomāre jānāila,—yāte ‘ananya-śaraṇa’*

SYNOMYMS

tāra—his; *duḥkha*—distressed condition; *dekhi’*—seeing; *tāra*—his; *sevakādi-gaṇa*—servants and friends; *tomāre jānāila*—informed You; *yāte*—because; *ananya*—no other; *śaraṇa*—shelter.

TRANSLATION

“It is not Gopīnātha who sent all those men so that You would release him from his plight. Rather, his friends and servants, seeing his distressed condition, informed You because they all knew that Gopīnātha is a soul surrendered unto You.

TEXT 75

সেই ‘শুদ্ধভক্ত’, যে তোমা ভজে তোমা লাগি’।
আপনার সুখ-দুঃখে হয় ভোগ-ভোগী’ ॥ ৭৫ ॥

*sei ‘śuddha-bhakta’, ye tomā bhaje tomā lāgi’
āpanāra sukha-duḥkhe haya bhoga-bhogi’*

SYNONYMS

sei—he; śuddha-bhakta—a pure devotee; ye—who; tomā bhaje—worships You; tomā lāgi’—for Your satisfaction; āpanāra sukha-duḥkhe—for personal happiness and distress; haya—is; bhoga-bhogi—one who wants to enjoy this material world.

TRANSLATION

“Gopinātha Paṭṭanāyaka is a pure devotee who worships You only for Your satisfaction. He does not care about his personal happiness or distress, for that is the business of a materialist.

TEXT 76

তোমার অনুকর্ণা চাহে, ভজে অনুকরণ ।
অচিরাতি মিলে তাঁরে তোমার চরণ ॥ ৭৬ ॥

*tomāra anukampā cāhe, bhaje anukṣaṇa
acirāt mile tānre tomāra caraṇa*

SYNONYMS

tomāra—Your; anukampā—mercy; cāhe—desires; bhaje anukṣaṇa—engages in devotional service twenty-four hours a day; acirāt—very soon; mile—meet; tānre—him; tomāra caraṇa—Your lotus feet.

TRANSLATION

“One who engages in Your devotional service twenty-four hours a day, desiring only Your mercy, will very soon attain shelter at Your lotus feet.

TEXT 77

তত্ত্বেইষুক্ষ্মাং রুমৰীক্ষমাণে।
ভুঞ্জান এবাঞ্চাকৃতং বিপাকম् ।

হৃদ্বাথপূর্তিবিদধমষ্টে
জীবেত যো মুক্তিপদে স দায়ভাক্ত ॥ ৭৭

tat te 'nukampārīn susamikṣamāṇo
bhuñjāna evātma-kṛtarīn vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

SYNONYMS

tat—therefore; *te*—Your; *anukampām*—compassion; *su-samikṣamāṇah*—hoping for; *bhuñjānah*—enduring; *eva*—certainly; *ātma-kṛtam*—done by himself; *vipākam*—fruitive results; *hṛt*—with the heart; *vāk*—words; *vapurbhīḥ*—and body; *vidadhat*—offering; *namah*—obeisances; *te*—unto You; *jiveta*—may live; *yāḥ*—anyone who; *mukti-pade*—in devotional service; *sah*—he; *dāya-bhāk*—a bona fide candidate.

TRANSLATION

“One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You is certainly a bona fide candidate for becoming Your unalloyed devotee.”

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.14.8).

TEXT 78

এথা তুমি বসি' রহ, কেনে যাবে আলালনাথ ?
কেহ তোমা না শুনাবে বিষয়ীর বাত্ ॥ ৭৮ ॥

ethā tumi vasi' raha, kene yābe ālālanātha?
keha tomā nā śunābe viṣayīra vāt

SYNONYMS

ethā—here; *tumi*—You; *vasi'*—residing; *raha*—kindly stay; *kene*—why; *yābe*—shall You go; *ālālanātha*—to Ālālanātha; *keha* *tomā* *nā* *śunābe*—no one will inform You; *viṣayīra* *vāt*—about the affairs of materialistic persons.

TRANSLATION

"Kindly stay here at Jagannātha Puri. Why should You go to Ālālanātha? Henceforward, no one will approach You about material affairs."

TEXT 79

যদি বা তোমার তারে রাখিতে হয় মন।
আজি যে রাখিল, সেই করিবে রক্ষণ ॥" ৭৯ ॥

yadi vā tomāra tāre rākhite haya mana
āji ye rākhila, sei karibe rakṣaṇa"

SYNOMYS

yadi vā—if somehow or other; tomāra—of You; tāre—him; rākhite—to protect; haya—is; mana—mind; āji—today; ye—He who; rākhila—protected; sei—he; karibe rakṣaṇa—will give protection.

TRANSLATION

Finally Kāśī Miśra told the Lord, "If You want to give protection to Gopinātha, then Lord Jagannātha, who protected him today, will also protect him in the future."

TEXT 80

এত বলি' কাশীমিশ্র গোলা স্ব-মন্দিরে ।
মধ্যাহ্নে প্রতাপরুদ্র আইলা তাঁর ঘরে ॥ ৮০ ॥

eta bali' kāśī-miśra gelā sva-mandire
madhyāhne pratāparudra āilā tānra ghare

SYNOMYS

eta bali'—saying this; kāśī-miśra—Kāśī Miśra; gelā—went; sva-mandire—to his own temple; madhyāhne—at noon; pratāparudra—King Pratāparudra; āilā—came; tānra ghare—to his home.

TRANSLATION

After saying this, Kāśī Miśra left the abode of Śrī Caitanya Mahāprabhu and returned to his own temple. At noon King Pratāparudra came to Kāśī Miśra's home.

TEXT 81

প্রতাপরুদ্রের এক আছয়ে নিয়মে ।
ষত দিন রহে তেহে শ্রীপুরুষোভ্যমে ॥ ৮১ ॥

*pratāparudrera eka āchaye niyame
yata dina rahe terīha śrī-puruṣottame*

SYNONYMS

pratāparudrera—of King Pratāparudra; *eka*—one; *āchaye*—is; *niyame*—a regular duty; *yata dina*—as long as; *rahe*—remained; *terīha*—he; *śrī-puruṣottame*—at Jagannātha Purī.

TRANSLATION

As long as King Pratāparudra stayed in his capital, Puruṣottama, he performed one regular duty.

TEXT 82

নিত্য আসি' করে মিশ্রের পাদ সর্বাহন ।
জগন্নাথ-সেবার করে ভিযান শ্রবণ ॥ ৮২ ॥

nitya āsi' kare *miśrera pāda sarīvāhana*
jagannātha-sevāra kare bhiyāna śravaṇa

SYNONYMS

nitya āsi'—coming daily; *kare*—performs; *miśrera*—of Kāśī Miśra; *pāda*—the feet; *sarīvāhana*—massaging; *jagannātha-sevāra*—for the service of Lord Jagannātha; *kare*—does; *bhiyāna*—arrangements; *śravaṇa*—hearing.

TRANSLATION

He would come daily to the house of Kāśī Miśra to massage his lotus feet. The King would also hear from him about how opulently Lord Jagannātha was served.

TEXT 83

রাজা মিশ্রের চরণ যবে চাপিতে লাগিলা ।
তবে মিশ্র তাঁরে কিছু ভঙ্গীতে কহিলা ॥ ৮৩ ॥

*rājā miśrera caraṇa yabe cāpite lāgilā
tabe miśra tāñre kichu bhaṅgīte kahilā*

SYNONYMS

rāja—the King; *miśra*—of Kāśī Miśra; *caraṇa*—the lotus feet; *yabe*—when; *cāpīte lāgilā*—began to press; *tabe*—at that opportunity; *miśra*—Kāśī Miśra; *tāñre*—unto him; *kichu*—something; *bhaṅgīte*—by a hint; *kahilā*—informed.

TRANSLATION

When the King began pressing his lotus feet, Kāśī Miśra informed him about something through hints.

TEXT 84

**“দেব, শুন আর এক অপৰূপ বাত্ !
মহাপ্রভু ক্ষেত্র ছাড়ি’ যাবেন আলালনাথ !”** ৮৪ ॥

“deva, śuna āra eka aparūpa vāt!
mahāprabhu kṣetra chāḍi’ yābena ālālanātha!”

SYNONYMS

deva—my dear King; *śuna*—hear; *āra*—another; *eka*—one; *aparūpa*—uncommon; *vāt*—news; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kṣetra chāḍi*—leaving Jagannātha Purī; *yābena*—will go; *ālālanātha*—to Ālālanātha.

TRANSLATION

“My dear King,” he said, “please hear one uncommon item of news. Śrī Caitanya Mahāprabhu wants to leave Jagannātha Purī and go to Ālālanātha.”

TEXT 85

**শুনি রাজা দুঃখী হৈলା, পুছিলেন কারণ ।
তবে মিশ্র কহে তাঁরে সব বিবরণ ॥ ৮৫ ॥**

śuni rājā duḥkhī hailā, puchilena kāraṇa
tabe miśra kahe tāñre saba vivaraṇa

SYNONYMS

śuni—hearing; *rājā*—the King; *duḥkhī* *hailā*—became very unhappy; *puchilena*—inquired; *kāraṇa*—the reason; *tabe*—at that time; *miśra kahe*—Miśra said; *tāñre*—to him; *saba*—all; *vivaraṇa*—details.

TRANSLATION

When the King heard that Śrī Caitanya Mahāprabhu was going to Ālālanātha, he was very unhappy and inquired about the reason. Then Kāśī Miśra informed him of all the details.

TEXT 86

“গোপীনাথ-পট্টনায়কে যবে চাঁজে চড়াইলା ।
তার সেবক সব আসি’ প্রভুরে কহিলା ॥ ৮৬ ॥

“gopinātha-paṭṭanāyake yabe cāṅge caḍāilā
tāra sevaka saba āsi’ prabhure kahilā

SYNOMYS

gopinātha-paṭṭanāyake—Gopinātha Paṭṭanāyaka; *yabe*—when; *cāṅga*—on the *cāṅga*; *caḍāilā*—they lifted; *tāra sevaka*—his servants; *saba*—all; *āsi'*—coming; *prabhure kahilā*—informed Śrī Caitanya Mahāprabhu.

TRANSLATION

“When Gopinātha Paṭṭanāyaka was lifted onto the cāṅga,” he said, “all his servants went to inform Śrī Caitanya Mahāprabhu.

TEXT 87

শুনিয়া ক্ষোভিত হৈল মহাপ্রভুর মন ।
ক্রোধে গোপীনাথে কৈলা বহুত ভঙ্গন ॥ ৮৭ ॥

śuniyā kṣobhita haila mahāprabhura mana
krodhe gopināthe kailā bahuta bhartsana

SYNOMYS

śuniyā—hearing; *kṣobhita* *haila*—became agitated; *mahāprabhura mana*—Śrī Caitanya Mahāprabhu's mind; *krodhe*—in anger; *gopināthe*—unto Gopinātha Paṭṭanāyaka; *kailā*—did; *bahuta bhartsana*—much chastisement.

TRANSLATION

“Hearing about this, Śrī Caitanya Mahāprabhu was extremely sorry at heart, and in anger He chastised Gopinātha Paṭṭanāyaka.

TEXT 88

‘অজিতেন্দ্ৰিয় হঞ্চি কৱে রাজবিষয় ।
মানা অসৎপথে কৱে রাজদ্রব্য ব্যয় ॥ ৮৮ ॥

*'ajitendriya hañā kare rāja-viṣaya
nānā asat-pathe kare rāja-dravya vyaya*

SYNONYMS

ajitendriya hañā—being mad after sense gratification; *kare rāja-viṣaya*—serves the government; *nānā asat-pathe*—in various sinful activities; *kare rāja-dravya vyaya*—spends the revenue of government.

TRANSLATION

“ ‘Because he is mad after sense gratification,’ the Lord said, ‘he acts as a government servant but spends the government’s revenue for various sinful activities.

TEXT 89

ত্ৰজন্ম-অধিক এই হয় রাজধন ।
তাহা হরি’ ভোগ কৱে মহাপাপী জন ॥ ৮৯ ॥

*brahmaśva-adhika ei haya rāja-dhana
tāhā hari’ bhoga kare mahā-pāpī jana*

SYNONYMS

brahmaśva—a brāhmaṇa’s property; *adhika*—more than; *ei*—this; *haya*—is; *rāja-dhana*—the revenue of the government; *tāhā hari’*—stealing that; *bhoga*—enjoys sense gratification; *mahā-pāpī jana*—a most sinful person.

TRANSLATION

“ ‘The revenue of the government is more sacred than the property of a brāhmaṇa. One who misappropriates the government’s money and uses it to enjoy sense gratification is most sinful.

TEXT 90

রাজাৰ বৰ্তন থাক, আৱ চুৱি কৱে ।
মাধৰণ্ডু হয় সেই শান্তেৱ বিচাৰে ॥ ৯০ ॥

*rājāra vartana khāya, āra curi kare
rāja-danḍya haya sei śāstrera vicāre*

SYNONYMS

rājāra vartana—the salary of the King; *khāya*—he takes; *āra*—and; *curi kare*—steals; *rāja-danḍya*—liable to be punished by the King; *haya*—is; *sei*—he; *śāstrera vicāre*—the verdict of the revealed scripture.

TRANSLATION

“One who serves the government but misappropriates the government’s revenue is liable to be punished by the king. That is the verdict of all revealed scriptures.

TEXT 91

**মিজ-কোড়ি মাগে, রাজা নাহি করে দণ্ড !
রাজা—মহাধার্মিক, এই হয় পাপী ভণ্ড ! ৯১ ||**

*nija-kauḍi māge, rājā nāhi kare danda
rājā — mahā-dhārmika, ei haya pāpi bhaṇḍa!*

SYNONYMS

nija-kauḍi—his own money; *māge*—demands; *rājā*—the King; *nāhi kare danḍa*—does not punish; *rājā*—the King; *mahā-dhārmika*—very religious; *ei*—this man; *haya*—is; *pāpi*—sinful; *bhaṇḍa*—cheat.

TRANSLATION

“The King wanted his revenue paid and did not want to enforce punishment. Therefore the King is certainly very religious. But Gopinātha Paṭṭanāyaka is a great cheat.

TEXT 92

**রাজ-কড়ি না দেয়, আমারে ফুকারে !
এই মহাদুঃখ ইহাকে সহিতে পারে ? ৯২ ||**

*rājā-kaḍi nā deya, āmāre phukāre
ei mahā-duḥkha ihāṅ ke sahite pāre?*

SYNOMYS

rājā-kaḍi—the revenue of the King; *nā deya*—does not pay; *āmāre*—to Me; *phu-kāre*—cries; *ei*—this; *mahā-duḥkha*—great unhappiness; *ihān*—here; *ke sahite pāre*—who can tolerate.

TRANSLATION

“‘He does not pay the revenue to the King, but he wants My help for release. This is a greatly sinful affair. I cannot tolerate it here.

TEXT 93

ଆଲାଳନାଥ ଯାଇଁ ତାହା ନିଶ୍ଚିନ୍ତେ ରହିମୁ ।
ବିଷୟୀର ଭାଲ ମନ୍ଦ ବାର୍ତ୍ତା ନା ଶୁଣିମୁ’॥” ୯୩ ॥

*ālālanātha yāi’ tāhān niścinte rahimu
viṣayira bhāla manda vārtā nā śunimu’*

SYNOMYS

ālālanātha yāi’—going to Ālālanātha; *tāhān*—there; *niścinte rahimu*—I shall live peacefully; *viṣayira*—of materialistic persons; *bhāla manda*—good and bad; *vārtā*—news; *nā śunimu*—I shall not hear.

TRANSLATION

“‘Therefore I shall leave Jagannātha Puri and go to Ālālanātha, where I shall live peacefully and not hear about all these affairs of materialistic people.’”

TEXT 94

ଏତ ଶୁଣି’ କହେ ରାଜା ପାଞ୍ଚ ମନେ ବ୍ୟଥା ।
“ସବ ଦ୍ରବ୍ୟ ଛାଡ଼େଁ, ଯଦି ପ୍ରଭୁ ରହେନ ଏଥା ॥ ୧୪ ॥

*eta śuni’ kahe rājā pāñā mane vyathā
“saba dravya chāḍon, yadi prabhu rahena ethā*

SYNOMYS

eta śuni’—hearing all these details; *kahe rājā*—the King said; *pāñā*—getting; *mane vyathā*—pain in his mind; *saba dravya chāḍon*—I shall give up all the dues; *yadi*—if; *prabhu*—Śrī Caitanya Mahāprabhu; *rahena ethā*—remains here.

TRANSLATION

When King Pratāparudra heard all these details, he felt great pain in his mind. "I shall give up all that is due from Gopinātha Paṭṭanāyaka," he said, "if Śrī Caitanya Mahāprabhu stays here at Jagannātha Puri.

TEXT 95

একক্ষণ প্রভুর যদি পাইয়ে দরশন ।
কোটিচিন্তামণি-লাভ নহে তার সম ॥ ৯৫ ॥

eka-kṣaṇa prabhura yadi pāyiye daraśana
koṭi-cintāmaṇi-lābha nahe tāra sama

SYNOMYMS

eka-kṣaṇa—for a moment; *prabhura*—of Śrī Caitanya Mahāprabhu; *yadi*—if; *pāyiye*—I get; *daraśana*—an interview; *koṭi-cintāmaṇi-lābha*—obtaining millions of *cintāmaṇi* stones; *nahe*—is not; *tāra sama*—equal to that.

TRANSLATION

"If even for a moment I could get an interview with Lord Śrī Caitanya Mahāprabhu, I would not care for the profit of millions of cintāmaṇi stones.

TEXT 96

কোম্ব ছার পদাৰ্থ এই দুইলক্ষ কাহন ?
প্ৰাণ-ৱাজ্য কৰেঁ। প্ৰভুপদে নিৰ্মাণ ॥” ৯৬ ॥

kon chāra padārtha ei dui-lakṣa kāhana?
prāṇa-rājya karoṇ prabhu-pade nirmañchana”

SYNOMYMS

kon—what; *chāra*—little; *padārtha*—matter; *ei*—this; *dui-lakṣa kāhana*—200,000 *kāhanas*; *prāṇa*—life; *rājya*—kingdom; *karoṇ*—I do; *prabhu-pade*—at the lotus feet of Śrī Caitanya Mahāprabhu; *nirmañchana*—sacrificing.

TRANSLATION

"I do not care about this small sum of 200,000 *kāhanas*. Not to speak of this, I would indeed sacrifice everything at the lotus feet of the Lord, including my life and kingdom."

TEXT 97

ମିଶ୍ର କହେ, “କୌଡ଼ି ଛାଡ଼ିବା,—ନହେ ପ୍ରଭୁର ମନ ।
ତାରା ଦୁଃଖ ପାୟ,—ଏହି ନା ଯାସ ସହନ ॥” ୧୭ ॥

*miśra kahe, “kauḍi chāḍibā, —nahe prabhura mana
tārā duḥkha pāya, —ei nā yāya sahana”*

SYNONYMS

*miśra kahe—Kāśī Miśra said; kauḍi chāḍibā—you shall abandon the money;
nahe—is not; prabhura mana—the desire of Śrī Caitanya Mahāprabhu; tārā—
they; duḥkha pāya—get unhappiness; ei—this; nā yāya sahana—is intolerable.*

TRANSLATION

Kāśī Miśra hinted to the King, “It is not the Lord’s desire that you forfeit the payment. He is unhappy only because the whole family is troubled.”

TEXT 98

ରାଜୀ କହେ,—“ତାରେ ଆମି ଦୁଃଖ ନାହି ଦିଯେ ।
ଚାଲେ ଚଢା, ଖଡ଼ଗ ଡାରା,—ଆମି ନା ଜାନିଯେ ॥ ୧୮ ॥

*rājā kahe, —“tare āmi duḥkha nāhi diye
cāṅge caḍā, khaḍge dārā, —āmi nā jāniye*

SYNONYMS

*rājā kahe—the King replied; tare—to him; āmi—I; duḥkha—unhappiness; nāhi
diye—have no desire to give; cāṅge caḍā—the raising on the cāṅga; khaḍge—on
the swords; dārā—the throwing; āmi—I; nā jāniye—did not know.*

TRANSLATION

**The King replied, “I have no desire to give pain to Gopīnātha Paṭṭanāyaka
and his family, nor did I know about his being lifted on the cāṅga to be thrown
on the swords and killed.”**

TEXT 99

ପୁରୁଷୋତ୍ତମ-ଜାନାରେ ତେଣୁ କୈଳ ପରିହାସ ।
ସେଇ ‘ଜାନା’ ତାରେ ଦେଖାଇଲ ମିଥ୍ୟା ତାସ ॥ ୧୯ ॥

*puruṣottama-jānāre teñha kaila parihāsa
sei ‘jānā’ tare dekhāila mithyā trāsa*

SYNONYMS

puruṣottama-jānāre—at Puruṣottama Jānā, the prince; *teñha*—he; *kaila* *parihāsa*—made a joke; *sei jānā*—that prince; *tāre*—unto him; *dekhāila*—showed; *mithyā*—false; *trāsa*—scare.

TRANSLATION

“He sneered at Puruṣottama Jānā. Therefore the prince tried to scare him as a punishment.

TEXT 100

**তুমি যাহ, প্রভুরে রাখহ যত্ন করি’ ।
এই মুই তাহারে ছাড়িনু সব কৌড়ি ॥” ১০০ ॥**

*tumi yāha, prabhure rākhaha yatna kari'
ei mui tāhāre chādīnu saba kauḍi”*

SYNONYMS

tumi—you; *yāha*—go; *prabhure*—Śrī Caitanya Mahāprabhu; *rākhaha*—keep; *yatna kari'*—with great attention; *ei mui*—as far as I am concerned; *tāhāre*—unto him; *chādīnu*—I abandon; *saba kauḍi*—all dues.

TRANSLATION

“Go personally to Śrī Caitanya Mahāprabhu and keep Him at Jagannātha Puri with great attention. I shall excuse Gopinātha Paṭṭanāyaka from all his debts.”

TEXT 101

**মিশ্র কহে, “কৌড়ি ছাড়িবা,—নহে প্রভুর মনে ।
কৌড়ি ছাড়িলে প্রভু কদাচিত্ দুঃখ মানে ॥” ১০১ ॥**

*miśra kahe, “kauḍi chādibā, —nahe prabhura mane
kauḍi chādile prabhu kadācit duḥkha māne”*

SYNONYMS

miśra kahe—Kāśī Miśra said; *kauḍi chādibā*—you will excuse all dues; *nahe*—is not; *prabhura mane*—the thought of Śrī Caitanya Mahāprabhu; *kauḍi chādile*—if you excuse all the dues; *prabhu*—Śrī Caitanya Mahāprabhu; *kadācit*—certainly; *duḥkha māne*—will be sorry.

TRANSLATION

Kāśī Miśra said, “Excusing Gopinātha Paṭṭanāyaka of all his debts will not make the Lord happy, for that is not His intention.”

TEXT 102

ରାଜା କହେ, “କୌଡ଼ି ଛାଡ଼ିମୁ,—ଇହା ମା କହିବା ।
ସହଜେ ମୋର ପ୍ରିୟ ତା’ରା,—ଇହା ଜାନାଇବା ॥ ୧୦୨ ॥

*rājā kahe, “kauḍi chāḍimu, —ihā nā kahibā
sahaje mora priya tā'rā, —ihā jānāibā*

SYNONYMS

rājā kahe—the King said; *kauḍi chāḍimu*—I shall excuse all the dues; *ihā*—this; *nā kahibā*—do not speak; *sahaje*—naturally; *mora priya*—my dear friends; *tā'rā*—they; *ihā*—this; *jānāibā*—let Him know.

TRANSLATION

The King said, “I shall absolve Gopinātha Paṭṭanāyaka of all his debts, but don’t speak of this to the Lord. Simply let Him know that all the family members of Bhavānanda Rāya and Gopinātha Paṭṭanāyaka are naturally my dear friends.

TEXT 103

ଭବାନନ୍ଦ-ରାୟ—ଆମାର ପୂଜ୍ୟ-ଗର୍ଵିତ ।
ତା’ର ପୁତ୍ରଗଣେ ଆମାର ସହଜେଇ ଶ୍ରୀତ ॥” ୧୦୩ ॥

*bhavānanda-rāya—āmāra pūjya-garvita
tā'ra putra-gaṇe āmāra sahajei prīta”*

SYNONYMS

bhavānanda rāya—Bhavānanda Rāya; *āmāra*—by me; *pūjya*—worshipable; *garvita*—honorable; *tā'ra*—his; *putra-gaṇe*—unto sons; *āmāra*—my; *sahajei*—naturally; *prīta*—affection.

TRANSLATION

“Bhavānanda Rāya is worthy of my worship and respect. Therefore I am always naturally affectionate to his sons.”

TEXT 104

এত বলি' মিশ্রে নমস্করি' রাজা ঘরে গেলা ।
গোপীনাথে 'বড় জানায়' ডাকিয়া আনিলা ॥ ১০৪ ॥

*eta bali' miśre namaskari' rājā ghare gelā
gopināthe 'bada jānāya' dākiyā ānilā*

SYNONYMS

eta bali'—saying this; *miśre namaskari'*—after offering obeisances to Kāśī Miśra; *rājā*—the King; *ghare gelā*—returned to his palace; *gopināthe*—Gopinātha Paṭṭanāyaka; *bada jānāya*—the eldest prince; *dākiyā ānilā*—called forth.

TRANSLATION

After offering obeisances to Kāśī Miśra, the King returned to his palace and called for both Gopinātha and the eldest prince.

TEXT 105

রাজা কহে,—“সব কৌড়ি তোমারে ছাড়িলুঁ ।
সেই মালজাঠ্যা দণ্ড পাট তোমারে ত’ দিলুঁ ॥ ১০৫ ॥

rājā kahe, — “saba kauḍi tomāre chāḍiluṇ
sei mālajāṭhyā daṇḍa pāṭa tomāre ta’ diluṇ

SYNONYMS

rājā kahe—the King said; *saba*—all; *kauḍi*—money; *tomāre*—unto you; *chāḍiluṇ*—I excuse; *sei mālajāṭhyā daṇḍa pāṭa*—the place called Mālajāṭhyā Daṇḍapāṭa; *tomāre*—to you; *ta’*—certainly; *diluṇ*—I give.

TRANSLATION

The King told Gopinātha Paṭṭanāyaka, “You are excused for all the money you owe the treasury, and the place known as Mālajāṭhyā Daṇḍapāṭa is again given to you for collections.

TEXT 106

আর বার ঐছে না খাইহ রাজধন ।
আজি হৈতে দিলুঁ তোমায় স্থিণুণ বর্তন ॥” ১০৬ ॥

āra bāra aiche nā khāiha rāja-dhana
āji haite diluṇ tomāya dviguṇa vartana”

SYNONYMS

āra bāra—another time; aiche—like this; nā khāiha—do not misappropriate; rāja-dhana—government revenue; āji haite—from today; diluṇ—I award; tomāya—unto you; dvi-guṇa vartana—twice the salary.

TRANSLATION

“Do not again misappropriate the revenue of the government. In case you think your salary insufficient, henceforward it will be doubled.”

TEXT 107

এত বলি' 'নেতৃধাতী' তারে পরাইল ।
“প্রভু-আজ্ঞা লঞ্চ যাহ, বিদায় তোমা দিল” ॥১০৭॥

eta bali' 'neta-dhaṭī' tāre parāila
“prabhu-ājñā lañā yāha, vidāya tomā dila”

SYNONYMS

eta bali'—saying this; neta-dhaṭī—silken wrapper; tāre parāila—put on him; prabhu-ājñā lañā—after taking permission from Śrī Caitanya Mahāprabhu; yāha—go; vidāya—farewell; tomā—to you; dila—I give.

TRANSLATION

After saying this, the King appointed him by offering him a silken wrapper for his body. “Go to Śrī Caitanya Mahāprabhu,” he said. “After taking permission from Him, go to your home. I bid you farewell. Now you may go.”

TEXT 108

পরমার্থে প্রভুর কৃপা, সেহ রহু দূরে ।
অনন্ত তাহার ফল, কে বলিতে পারে ? ১০৮ ॥

paramārthe prabhura kṛpā, seha rahu dūre
ananta tāhāra phala, ke balite pāre?

SYNONYMS

paramārthe—for spiritual advancement; *prabhura kṛpā*—mercy of Śrī Caitanya Mahāprabhu; *seha*—that; *rahu dūre*—let alone; *ananta*—unlimited; *tāhāra*—of that; *phala*—result; *ke*—who; *balite pāre*—can estimate.

TRANSLATION

By the mercy of Śrī Caitanya Mahāprabhu, one can certainly become spiritually advanced. Indeed, no one can estimate the results of His mercy.

TEXT 109

‘রাজ্য-বিষয়’-ফল এই—কৃপার ‘আভাসে’ !
তাহার গণনা কারো মনে নাহি আইসে ! ১০৯ ॥

‘rājya-viṣaya’-phala ei—kṛpāra ‘ābhāse’!
tāhāra gaṇanā kāro mane nāhi āise!

SYNONYMS

rājya-viṣaya—kingly opulence; *phala*—result; *ei*—this; *kṛpāra ābhāse*—by only a glimpse of such mercy; *tāhāra*—of that; *gaṇanā*—calculation; *kāro*—of anyone; *mane*—within the mind; *nāhi āise*—does not come.

TRANSLATION

Gopinātha Paṭṭanāyaka achieved the result of kingly opulence due to but a glimpse of the Lord's mercy. Therefore no one can calculate the full value of His mercy.

TEXT 110

কাহাঁ চালে চড়াওঁ লয় ধন-প্রাণ !
কাহাঁ সব ছাড়ি' সেই রাজ্যাদি-প্রদান ! ১১০ ॥

kāhān cāṅge caḍāñā laya dhana-prāṇa!
kāhān saba chāḍi' sei rājyādi-pradāna!

SYNONYMS

kāhān—on one hand; *cāṅge*—on the *cāṅga*; *caḍāñā*—raising; *laya*—takes; *dhana*—wealth; *prāṇa*—life; *kāhān*—on the other hand; *saba*—all; *chāḍi'*—excusing; *sei*—he; *rājyā-ādi-pradāna*—awarding the same government post and so on.

TRANSLATION

Gopinātha Paṭṭanāyaka was lifted onto the cāṅga to be killed, and all his money was taken away, but instead his debts were excused, and he was appointed collector in the same place.

TEXT 111

କାହାଁ ସରସ୍ଵ ବେଚି' ଲାୟ, ଦେଯା ନା ଯାୟ କୌଡ଼ି !
କାହାଁ ଦ୍ଵିଗୁଣ ବର୍ତ୍ତନ, ପରାୟ ନେତ୍ରଧାଇ ! ୧୧୧ ॥

kāhānī sarvasva veci' laya, deyā nā yāya kauḍi!
kāhānī dviguṇa vartana, parāya neta-dhaḍi!

SYNONYMS

kāhānī—on one hand; *sarvasva*—all possessions; *veci'*—selling; *laya*—takes; *deyā nā yāya*—cannot be paid; *kauḍi*—the debt; *kāhānī*—on the other hand; *dvi-guṇa vartana*—twice the salary; *parāya*—puts on; *neta-dhaḍi*—the silken cover.

TRANSLATION

On one hand Gopinātha Paṭṭanāyaka was unable to clear his debt even by selling all his possessions, but on the other his salary was doubled, and he was honored with the silken wrapper.

TEXT 112

ପ୍ରଭୁର ଇଚ୍ଛା ନାହି, ତାରେ କୌଡ଼ି ଛାଡ଼ାଇବେ ।
ଦ୍ଵିଗୁଣ ବର୍ତ୍ତନ କରି' ପୁନଃ ‘ବିଷୟ’ ଦିବେ ॥ ୧୧୨ ॥

*prabhura icchā nāhi, tāre kauḍi chāḍāibe
dviguṇa vartana kari' punah 'viṣaya' dibe*

SYNONYMS

prabhura icchā—the wish of the Lord; *nāhi*—was not; *tāre kauḍi chāḍāibe*—he be excused from the dues; *dvi-guṇa*—twice as much; *vartana kari'*—increasing the salary; *punah*—again; *viṣaya dibe*—he should be appointed to the post.

TRANSLATION

It was not the desire of Lord Caitanya Mahāprabhu that Gopinātha Paṭṭanāyaka be excused of his debt to the government, nor was it His desire that his salary be doubled or that he be reappointed collector at the same place.

TEXT 113

তথাপি তার সেবক আসি' কৈল নিবেদন।
তাতে ক্ষুক হৈল যবে মহাপ্রভুর মন ॥ ১১৩ ॥

*tathāpi tāra sevaka āsi' kaila nivedana
tāte kṣubdha haila yabe mahāprabhura mana*

SYNONYMS

tathāpi—still; *tāra sevaka*—his servant; *āsi'*—coming; *kaila nivedana*—submitted; *tāte*—by that; *kṣubdha* *haila*—was agitated; *yabe*—when; *mahāprabhura mana*—Śrī Caitanya Mahāprabhu's mind.

TRANSLATION

When Gopinātha Paṭṭanāyaka's servant went to Śrī Caitanya Mahāprabhu and informed the Lord of his plight, the Lord was somewhat agitated and dissatisfied.

TEXT 114

বিষয়-সুখ দিতে প্রভুর নাহি মনোবল।
নিবেদন-প্রভাবেই তবু ফলে এত ফল ॥ ১১৪ ॥

*viṣaya-sukha dite prabhura nāhi manobala
nivedana-prabhāveha tabu phale eta phala*

SYNONYMS

viṣaya—of material opulence; *sukha*—happiness; *dite*—award; *prabhura*—of Śrī Caitanya Mahāprabhu; *nāhi*—is not; *manobala*—desire; *nivedana-prabhāveha*—simply because He was informed about it; *tabu*—still; *phale eta phala*—so much of a result was obtained.

TRANSLATION

The Lord had no intention to award His devotee the happiness of material opulence, yet simply because of His being informed, such a great result was obtained.

TEXT 115

কে কহিতে পারে গৌরের আশ্চর্য স্বভাব ?
ত্রজা-শিব আদি যাঁর না পায় অস্তর্ভাব ॥ ১১৫ ॥

*ke kahite pāre gaurera āścarya svabhāva?
brahmā-sīva ādi yānra nā pāya antarbhāva*

SYNONYMS

ke—who; kahite pāre—can estimate; gaurera—of Śrī Caitanya Mahāprabhu; āścarya svabhāva—wonderful characteristics; brahmā-sīva—Lord Brahmā, Lord Śiva; ādi—and others; yānra—whose; nā pāya—cannot understand; antarbhāva—the intention.

TRANSLATION

No one can estimate the wonderful characteristics of Śrī Caitanya Mahāprabhu. Even Lord Brahmā and Lord Śiva cannot understand the intentions of the Lord.

TEXT 116

এথা কাশীমিশ্র আসি' প্রভুর চরণে ।
রাজার চরিত্র সব কৈলা নিবেদনে ॥ ১১৬ ॥

*ethā kāśī-miśra āsi' prabhura caraṇe
rājāra caritra saba kailā nivedane*

SYNONYMS

ethā—here; kāśī-miśra—Kāśī Miśra; āsi'—coming; prabhura—of Śrī Caitanya Mahāprabhu; caraṇe—to the feet; rājāra—of the King; caritra saba—all the behavior; kailā nivedane—informed.

TRANSLATION

Kāśī Miśra went to Śrī Caitanya Mahāprabhu and informed Him in detail of all the King's intentions.

TEXT 117

প্রভু কহে,—“কাশীমিশ্র, কি তুমি করিলা ?
রাজ-প্রতিগ্রহ তুমি আমা’ করাইলা ?” ১১৭ ॥

*prabhu kahe, —“kāśī-miśra, ki tumi karilā?
rāja-pratigraha tumi āmā’ karāilā?”*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; kāśī-miśra—My dear Kāśī Miśra; ki—what; tumi karilā—have you done; rāja-pratigraha—taking from the King; tumi—you; āmā’—me; karāilā—have made to do.

TRANSLATION

Upon hearing about Kāśī Miśra's tactics with the King, Śrī Caitanya Mahāprabhu said, "Kāśī Miśra, what have you done? You have made Me indirectly take help from the King."

PURPORT

When the King heard the details of Gopinātha Paṭṭanāyaka's unfortunate condemnation, he was induced to excuse his debt, in particular because he felt that Śrī Caitanya Mahāprabhu was very sorry about this incident. The Lord did not like the idea that the money forfeited to Gopinātha Paṭṭanāyaka was indirectly a contribution to Him. Therefore He immediately protested.

TEXT 118

ଶିଖ୍ର କହେ,—“ଶୁଣ, ପ୍ରଭୁ, ରାଜାର ବଚନେ ।
ଅକପଟେ ରାଜା ଏହି କୈଲା ନିବେଦନେ ॥ ୧୧୮ ॥

*miśra kahe, —“śuna, prabhu, rājāra vacane
akapaṭe rājā ei kailā nivedane*

SYNOMYS

miśra kahe—Kāśī Miśra said; *śuna*—kindly hear; *prabhu*—my dear Lord; *rājāra vacane*—to the statement of the King; *akapaṭe*—without duplicity; *rājā*—the King; *ei*—this; *kailā nivedane*—has submitted.

TRANSLATION

Kāśī Miśra said, "My dear Lord, the King has done this without reservations. Kindly hear his statement.

TEXT 119

‘ପ୍ରଭୁ ଯେନ ନାହିଁ ଜାନେନ,—ରାଜା ଆମାର ଲାଗିଯା ।
ଦୁଇଲକ୍ଷ କାହନ କୋଡ଼ି ଦିଲେକ ଛାଡ଼ିଯା ॥ ୧୧୯ ॥

*'prabhu yena nāhi jānena, —rājā āmāra lāgiyā
dui-lakṣa kāhana kauḍi dileka chādiyā*

SYNOMYS

prabhu—Śrī Caitanya Mahāprabhu; *yena*—so that; *nāhi jānena*—may not think; *rājā*—the King; *āmāra lāgiyā*—for Me; *dui-lakṣa kāhana kauḍi*—200,000 kāhanas of kauḍis; *dileka chādiyā*—has remitted.

TRANSLATION

“The King said, ‘Speak to the Lord in such a way that He will not think, ‘For My sake the King has forfeited 200,000 kāhanas of kaudīs.’”

PURPORT

The *kauḍī* is like an American cent or Japanese yen. In the old medium of exchange, the first unit of currency was a small conchshell called a *kauḍī*. Four *kauḍīs* made one *gaṇḍā*, twenty *gaṇḍās* made one *paṇa*, and sixteen *panas* made one *kāhana*. Copīnātha Paṭṭanāyaka owed the government 200,000 *kāhanas*. The King absolved him of this debt, reappointed him to his post and doubled his salary.

TEXT 120

ভবানন্দের পুত্র সব—মোর প্রিয়তম ।
ইঁহা-সবাকারে আমি দেখি আত্মসম ॥ ১২০ ॥

*bhavānandera putra saba—mora priyatama
iñhā-sabākāre āmi dekhi ātma-sama*

SYNONYMS

bhavānandera—of Bhavānanda Rāya; *putra saba*—all the sons; *mora*—to me; *priyatama*—very dear; *iñhā-sabākāre*—all of them; *āmi*—I; *dekhi*—see; *ātma-sama*—as my relatives.

TRANSLATION

“Inform Śrī Caitanya Mahāprabhu that all the sons of Bhavānanda Rāya are especially dear to me. I consider them like members of my family.”

TEXT 121

অতএব যাহান যাহান দেই অধিকার ।
থায়, পিয়ে, লুটে, বিলায়, না করেন বিচার ॥ ১২১ ॥

*ataeva yāhān yāhān dei adhikāra
khāya, piye, luṭe, vilāya, nā karōn vicāra*

SYNONYMS

ataeva—therefore; *yāhān yāhān*—wherever; *dei adhikāra*—I appoint them; *khāya*—they eat; *piye*—drink; *luṭe*—plunder; *vilāya*—distribute; *nā karōn vicāra*—I do not consider.

TRANSLATION

“Therefore I have appointed them collectors in various places, and although they spend the government’s money, eat, drink, plunder and distribute it as they like, I do not take them very seriously.

TEXT 122

राजमहिन्दार 'राजा' कैनु राम-राय ।
ये खाइल, येबा दिल, नाहि लेखा-दाय ॥ १२२ ॥

*rājamahindāra 'rājā' kainu rāma-rāya
ye khāila, yebā dila, nāhi lekhā-dāya*

SYNONYMS

rājamahindāra—of the place known as Rājamahendri; *rājā*—governor; *kainu*—made; *rāma-rāya*—Rāmānanda Rāya; *ye khāila*—whatever money he took; *yebā*—whatever; *dila*—distributed; *nāhi lekhā-dāya*—there is no account.

TRANSLATION

“I made Rāmānanda Rāya the governor of Rājamahendri. There is practically no account of whatever money he took and distributed in that position.

PURPORT

Near Rājamahendri is a famous railway station. Śrīla Bhaktisiddhānta Sarasvatī notes that the present Rājamahendri City is located on the northern bank of the Godāvarī. At the time when Rāmānanda Rāya was governor, however, the state capital, which was known as Vidyānagara or Vidyāpura, was located on the southern side of the Godāvarī, at the confluence of the Godāvarī and the sea. That was the part of the country which at that time was known as Rājamahendri. North of Kaliṅga-deśa is Utkaliṅga, or the state of Orissa. The capital of southern Orissa was known as Rājamahendri, but now the location of Rājamahendri has changed.

TEXT 123

गोपीनाथ एইमत 'विषय' करिया ।
दुइचारि-लक्ष काहन रहे त' खाएगा ॥ १२३ ॥

*gopīnātha ei-mata 'viṣaya' kariyā
dui-cāri-lakṣa kāhana rahe ta' khānā*

SYNONYMS

gopinātha—Gopinātha; *ei-mata*—in this way; *viṣaya kariyā*—doing business; *dui-cāri-lakṣa kāhana*—two to four hundred thousand kāhanas; *rahe ta' khāñā*—spends as he likes.

TRANSLATION

“Having been appointed collector, Gopinātha, in the same way, also generally spends two to four hundred thousand kāhanas as he likes.

TEXT 124

কিছু দেয়, কিছু না দেয়, না করি বিচার।
‘জানা’-সহিত অশ্রীত্যে দুঃখ পাইল এইবার ॥ ১২৪ ॥

*kichu deya, kichu nā deya, nā kari vicāra
'jānā'-sahita apritye duḥkha pāila ei-bāra*

SYNONYMS

kichu—some; *deya*—he pays; *kichu*—some; *nā deya*—he does not pay; *nā kari vicāra*—I do not consider; *jānā sahita*—with the prince; *apritye*—due to some unfriendliness; *duḥkha pāila*—has gotten so much trouble; *ei-bāra*—this time.

TRANSLATION

“Gopinātha Paṭṭanāyaka would collect some and pay some, spending it at will, but I would not consider this very seriously. This time, however, he was put in trouble because of a misunderstanding with the prince.

TEXT 125

‘জানা’ এত কৈলা,—ইহা মূই মাহি জানোঁ।
ভবানন্দের পুত্র-সবে আত্মসম মানোঁ ॥ ১২৫ ॥

*'jānā' eta kailā, —ihā mui nāhi jānoṅ
bhavānandera putra-sabe ātma-sama mānoṅ*

SYNONYMS

jānā—the prince; *eta*—such; *kailā*—has done; *ihā*—this; *mui*—I; *nāhi jānoṅ*—did not know; *bhavānandera putra*—the sons of Bhavānanda Rāya; *sabe*—all; *ātma-sama mānoṅ*—I considered like my relatives.

TRANSLATION

“‘The prince created this situation without my knowledge, but actually I consider all the sons of Bhavānanda Rāya to be like my relatives.

TEXT 126

**ତୀହା ଲାଗି’ ଜ୍ଵଯ ଛାଡ଼ି,— ଇହା ମାତ୍ ଜାନେ ।
‘ସହଜେଇ ମୋର ପ୍ରୀତି ହୟ ତାହା-ସମେ’ ॥” ୧୨୬ ॥**

*tāñhā lāgi’ dravya chāḍi’—ihā māt jāne
‘sahajei mora priti haya tāhā-sane’ ”*

SYNOMYMS

tāñhā lāgi’—for them; *dravya chāḍi’*—I remit the debt; *ihā*—this; *māt jāne*—He does not know; *sahajei*—naturally; *mora priti*—my affection; *haya*—is; *tāhā-sane*—with them all.

TRANSLATION

“‘Because of my intimate relationship with them, I have absolved Gopinātha Paṭṭanāyaka of all his debts. Śrī Caitanya Mahāprabhu does not know this fact. Whatever I have done is because of my intimate relationship with the family of Bhavānanda Rāya.’ ”

TEXT 127

**ଶୁଣିଯା ରାଜାର ବିନୟ ଅଭୂର ଆନନ୍ଦ ।
ହେନକାଳେ ଆଇଲା ତଥା ରାଯ ଭବାନନ୍ଦ ॥ ୧୨୭ ॥**

*śuniyā rājāra vinaya prabhura ānanda
hena-kāle āilā tathā rāya bhavānanda*

SYNOMYMS

śuniyā—hearing; *rājāra*—of the King; *vinaya*—submission; *prabhura ānanda*—Śrī Caitanya Mahāprabhu became very happy; *hena-kāle*—at this time; *āilā*—arrived; *tathā*—there; *rāya bhavānanda*—Bhavānanda Rāya.

TRANSLATION

Having heard from Kāśī Miśra all these statements concerning the King's mentality, Śrī Caitanya Mahāprabhu was very happy. At that time, Bhavānanda Rāya also arrived there.

TEXT 128

ପଞ୍ଚପୁତ୍ର-ସହିତେ ଆସି' ପଡ଼ିଲା ଚରଣେ ।
ଶ୍ରୀଏଣ ଅତ୍ୟ ତାରେ କୈଳା ଆଲିଙ୍ଗନେ ॥ ୧୨୮ ॥

*pañca-putra-sahite āsi' padilā caraṇe
uṭhānā prabhu tānre kailā āliṅgane*

SYNONYMS

pañca-putra-sahite—with five sons; *āsi'*—coming; *padilā caraṇe*—fell down at the lotus feet of Śrī Caitanya Mahāprabhu; *uṭhānā*—getting him up; *prabhu*—Śrī Caitanya Mahāprabhu; *tānre*—him; *kailā āliṅgane*—embraced.

TRANSLATION

Bhavānanda Rāya, along with his five sons, fell at the lotus feet of Śrī Caitanya Mahāprabhu, who lifted him up and embraced him.

TEXT 129

ରାମନନ୍ଦ-ରାମ ଆଦି ସବାରେ ମିଲିଲା ।
ଭବାନନ୍ଦ-ରାମ ତବେ ବଲିତେ ଲାଗିଲା ॥ ୧୨୯ ॥

*rāmānanda-rāya ādi sabāi mililā
bhavānanda-rāya tabe balite lāgilā*

SYNONYMS

rāmānanda-rāya ādi—Rāmānanda Rāya and other brothers; *sabāi*—all; *mililā*—met; *bhavānanda-rāya*—Bhavānanda Rāya; *tabe*—then; *balite lāgilā*—began to speak.

TRANSLATION

Thus Rāmānanda Rāya, all his brothers, and their father met Śrī Caitanya Mahāprabhu. Then Bhavānanda Rāya began speaking.

TEXT 130

“ତୋମାର କିନ୍କର ଏହି ସବ ମୋର କୁଳ ।
ଏ ବିପଦେ ରାଖି’ ଅତ୍ୟ, ପୁନଃ ନିଳା ମୂଳ ॥ ୧୩୦ ॥

*“tomāra kiñkara ei saba mora kula
e vipade rākhi’ prabhu, punaḥ nilā mūla*

SYNOMYS

tomāra kiñkara—your servants; *ei saba*—all these; *mora kula*—my family; *e vipade*—in this great danger; *rākhi'*—by saving; *prabhu*—my Lord; *punaḥ*—again; *nilā mūla*—have purchased.

TRANSLATION

“All these members of my family,” he said, “are Your eternal servants. You have saved us from this great danger. Therefore You have purchased us for a proper price.

TEXT 131

**ভক্তবাঃসল্য এবে অকট করিলা ।
পূর্বে যেন পঞ্চপাণ্ডুরে বিপদে তারিলা ॥” ১৩১ ॥**

*bhakta-vātsalya ebe prakaṭa karilā
pūrve yena pañca-pāṇḍave vipade tārilā”*

SYNOMYS

bhakta-vātsalya—love for Your devotees; *ebe*—now; *prakaṭa karilā*—You have demonstrated; *pūrve*—previously; *yena*—as; *pañca-pāṇḍave*—the five Pāṇḍavas; *vipade*—from danger; *tārilā*—You saved.

TRANSLATION

“You have now demonstrated Your love for Your devotees, just as when You previously saved the five Pāṇḍavas from great danger.”

TEXT 132

**‘নেতধষ্টী’-মাথে গোপীনাথ চরণে পড়িলা ।
রাজাৰ কৃপা-বৃত্তান্ত সকল কহিলা ॥ ১৩২ ॥**

*‘netadhaṭī’-māthe gopīnātha caraṇe paḍilā
rājāra kṛpā-vṛttānta sakala kahilā*

SYNOMYS

netadhaṭī-māthe—with the silken cover on the head; *gopīnātha*—Gopīnātha Paṭṭanāyaka; *caraṇe paḍilā*—fell down at the lotus feet; *rājāra*—of the King; *kṛpā-vṛttānta*—story of the mercy; *sakala*—all; *kahilā*—narrated.

TRANSLATION

Gopinātha Paṭṭanāyaka, his head covered with the silken wrapper, fell at the lotus feet of Śrī Caitanya Mahāprabhu and described in detail the King's mercy toward him.

TEXT 133

“বাকী-কৌড়ি বাদ, আর দ্বিগুণ বর্তম কৈলা ।
পুনঃ ‘বিষয়’ দিয়া ‘নেতাধাতি’ পরাইলা ॥ ১৩৩ ॥

“bākī-kauḍi bāda, āra dviguṇa vartana kailā
punah ‘viṣaya’ diyā ‘neta-dhaṭi’ parāilā

SYNONYMS

bākī-kauḍi bāda—excusing the balance due; *āra*—and; *dvi-guṇa*—double; *vartana kailā*—made the salary; *punah*—again; *viṣaya* *diyā*—giving the post; *neta-dhaṭi* *parāilā*—decorated with the silken cloth.

TRANSLATION

“The King has excused me for the balance due,” he said. “He has reappointed me to my post by honoring me with this silken cloth and has doubled my salary.

TEXT 134

কাহানি চান্দের উপর সেই মরণ-প্রসাদ !
কাহানি ‘নেতাধাতি’ পুনঃ,—এসব প্রসাদ ! ১৩৪ ॥

kāhāni cāṅgera upara sei maraṇa-pramāda!
kāhāni ‘neta-dhaṭi’ punah, —e-saba prasāda!

SYNONYMS

kāhāni—on one hand; *cāṅgera* *upara*—on the *cāṅga*; *sei*—that; *maraṇa-pramāda*—danger of death; *kāhāni*—on the other hand; *neta-dhaṭi*—the silken cloth; *punah*—again; *e-saba*—all this; *prasāda*—mercy.

TRANSLATION

“I was lifted upon the *cāṅga* to be killed, but on the contrary I was honored with this silken cloth. This is all Your mercy.

TEXT 135

ଚାନ୍ଦେର ଉପରେ ତୋମାର ଚରଣ ଧ୍ୟାନ କୈଲୁଣ୍ ।
ଚରଣ-ସ୍ମରଣ-ପ୍ରଭାବେ ଏହି ଫଳ ପାଇଲୁଣ୍ ॥ ୧୩୫ ॥

cāṅgera upare tomāra caraṇa dhyāna kailuṇ
caraṇa-smaraṇa-prabhāve ei phala pāiluṇ

SYNONYMS

cāṅgera upare—on the cāṅga; tomāra caraṇa—on Your lotus feet; dhyāna kailuṇ—I meditated; caraṇa-smaraṇa-prabhāve—by the power of remembering Your lotus feet; ei phala—these results; pāiluṇ—I have got.

TRANSLATION

“On the cāṅga I began meditating upon Your lotus feet, and the power of that remembrance has yielded all these results.

TEXT 136

ଲୋକେ ଚମତ୍କାର ମୋର ଏ ସବ ଦେଖିଯା ।
ପ୍ରାଂଶେ ତୋମାର କୃପା-ମହିମା ଗାନ୍ଧା ॥ ୧୩୬ ॥

loke camatkāra mora e saba dekhiyā
praśārṇse tomāra kṛpā-mahimā gāñā

SYNONYMS

loke—among the people; camatkāra—great wonder; mora—my; e saba—all these; dekhiyā—by seeing; praśārṇse—they glorify; tomāra—Your; kṛpā—of mercy; mahimā—greatness; gāñā—chanting.

TRANSLATION

“Struck with wonder by my affairs, the populace is glorifying the greatness of Your mercy.

TEXT 137

କିନ୍ତୁ ତୋମାର ସ୍ମରଣେର ନହେ ଏହି ‘ଗୁଥ୍ୟଫଳ’ ।
‘ଫଳାଭାସ’ ଏହି,—ସାତେ ‘ବିଷୟ’ ଚଞ୍ଚଳ ॥ ୧୩୭ ॥

kintu tomāra smaraṇera nahe ei ‘mukhya-phala’
'phalābhāsa' ei, —yāte 'viṣaya' cañcala

SYNONYMS

kintu—but; *tomāra*—Your; *smaraṇera*—of remembrance; *nahe*—not; *ei*—this; *mukhya-phala*—chief result; *phala-ābhāsa*—a glimpse of the result; *ei*—this; *yāte*—because; *viṣaya*—material opulence; *cañcalā*—flickering.

TRANSLATION

“However, my Lord, these are not the principal results of meditating upon Your lotus feet. Material opulence is very flickering. Therefore it is simply a glimpse of the result of Your mercy.

PURPORT

One can achieve the highest perfection of life simply by meditating upon the lotus feet of Śrī Caitanya Mahāprabhu. Generally people are concerned with the four religious principles, namely religion, material opulence, sense gratification and liberation. However, as indicated in *Śrimad-Bhāgavatam* (*dharmaḥ projhita-kaitavo ’tra*), success in these four kinds of material and spiritual gain are not the true results of devotional service. The true result of devotional service is the actual development of one’s dormant love for Kṛṣṇa in every circumstance. By the mercy of Śrī Caitanya Mahāprabhu, Gopīnātha Paṭṭanāyaka could understand that the material benefits he had achieved were not the ultimate result of meditating upon His lotus feet. The true result comes when one is detached from material opulences. Therefore Gopīnātha Paṭṭanāyaka prayed to the Lord for such detachment.

TEXT 138

**ରାମ-ରାୟେ, ବାଣିନାଥେ କୈଳା ‘ନିର୍ବିଷୟ’ ।
ସେଇ କୃପା ମୋତେ ନାହି, ଯାତେ ଆଇଛେ ହୟ ! ୧୩୮**

*rāma-rāye, vāṇīnāthe kailā ‘nirviṣaya’
sei kṛpā mote nāhi, yāte aiche haya!*

SYNONYMS

rāma-rāye—Rāmānanda Rāya; *vāṇīnāthe*—Vāṇīnātha; *kailā*—You have made; *nirviṣaya*—free from all material attachment; *sei kṛpā*—that mercy; *mote nāhi*—I have not received; *yāte*—by which; *aiche*—such; *haya*—is.

TRANSLATION

“Your real mercy has been granted to Rāmānanda Rāya and Vāṇīnātha Rāya, for You have detached them from all material opulence. I think that I have not been favored by such mercy.

TEXT 139

শুদ্ধ কৃপা কর, গোসাঙ্গি, ঘুচাহ ‘বিষয়’।
নির্বিশ্঵ হইমু, মোতে ‘বিষয়’ না হয় ॥” ১৩৯ ॥

*śuddha kṛpā kara, gosāñi, ghucāha ‘visaya’
nirviṇṇa ha-inu, mote ‘viṣaya’ nā haya”*

SYNOMYS

śuddha kṛpā—pure mercy; *kara*—kindly bestow; *gosāñi*—my Lord; *ghucāha viṣaya*—let me be free from all these material opulences; *nirviṇṇa*—detached; *ha-inu*—I have become; *mote viṣaya nā haya*—I am no longer interested in material opulences.

TRANSLATION

“Kindly bestow upon me Your pure mercy so that I may also become renounced. I am no longer interested in material enjoyment.”

TEXT 140

প্রভু কহে,—সন্ধ্যাসী যবে হইবা পঞ্জন ।
কুটুম্ব-বাহুল্য তোমার কে করে ভরণ ? ১৪০ ॥

*prabhu kahe, —sannyāsī yabe ha-ibā pañca-jana
kuṭumba-bāhulya tomāra ke kare bharana?*

SYNOMYS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *sannyāsī*—*sannyāsis*; *yabe*—when; *ha-ibā*—will be; *pañca-jana*—five persons; *kuṭumba-bāhulya*—the many members of the family; *tomāra*—your; *ke*—who; *kare bharana*—will maintain.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “If you all adopt the renounced order and lose interest in dealing with pounds, shillings and pence, who will take charge of maintaining your large family?

TEXT 141

মহাবিষয় কর, কিবা বিরক্ত উদাস ।
জয়ে-জগ্নে তুমি পঞ্চ—মোর ‘নিজদাস’ ॥ ১৪১ ॥

*mahā-viṣaya kara, kibā virakta udāsa
janme-janme tumi pañca—mora ‘nija-dāsa’*

SYNONYMS

mahā-viṣaya—great material engagements; *kara*—you perform; *kibā*—or; *virakta*—renounced; *udāsa*—free from attachment; *janme-janme*—birth after birth; *tumi pañca*—you five; *mora*—My; *nija-dāsa*—own servants.

TRANSLATION

“Whether you are involved in material activities or become completely renounced, you five brothers are all My eternal servants, birth after birth.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that one should remember that he is eternally a servant of Kṛṣṇa. Whether one is engaged in material activity involving pounds, shillings and pence or is in the renounced order, he should always think that he is an eternal servant of God, for that is the real position of the living being. Taking *sannyāsa* and dealing in pounds, shillings and pence are both external affairs. One should always consider how to please and satisfy Kṛṣṇa. Thus even if one is involved in great material affairs, he will not become attached. As soon as one forgets that he is an eternal servant of Kṛṣṇa, he becomes involved in material attachments. However, if one is always conscious that Kṛṣṇa is always the supreme master and that he is an eternal servant of Kṛṣṇa, he is a liberated person in any condition. Entangling material activities will not affect him.

TEXT 142

**কিন্তু মোর করিহ এক ‘আজ্ঞা’ পালন ।
‘ব্যয় না করিহ কিছু রাজাৰ মূলধন’ ॥ ১৪২ ॥**

*kintu mora kariha eka ‘ājñā’ pālana
‘vyaya nā kariha kichu rājāra mūla-dhana’*

SYNONYMS

kintu—but; *mora*—My; *kariha*—just carry out; *eka*—one; *ājñā*—order; *pālana*—obedience to; *vyaya nā kariha*—never spend; *kichu*—any; *rājāra mūla-dhana*—capital of the King.

TRANSLATION

“However, just obey one order from Me. Do not spend any of the King’s revenue.

PURPORT

When a person forgets his position as an eternal servant of Kṛṣṇa, he commits many sinful activities, but one who maintains his position as an eternal servant of Kṛṣṇa cannot deviate from the path of morality, religion and ethics. At the present, people all over the world, especially in India, have forgotten their relationship with the Supreme Personality of Godhead and His eternal servants. Therefore the principles of morality, religion and ethics have almost disappeared. This situation is most unprofitable for human society. Therefore everyone should try to accept Kṛṣṇa consciousness and follow the principles of Śrī Caitanya Mahāprabhu.

TEXT 143

ରାଜାର ମୂଳଧନ ଦିଯା ଯେ କିଛୁ ଲଭ୍ୟ ହୟ ।
ସେଇ ଧନ କରିଛ ନାନା ଧର୍ମେ-କର୍ମେ ବ୍ୟାୟ ॥ ୧୪୩ ।

*rājāra mūla-dhana diyā ye kichu labhya haya
sei dhana kariha nānā dharme-karme vyaya*

SYNOMYS

rājāra—of the King; *mūla-dhana*—revenue; *diyā*—after paying; *ye kichu labhya haya*—whatever is obtained; *sei*—that; *dhana*—money; *kariha nānā dharme-karme vyaya*—spend in various types of religious and fruitive activities.

TRANSLATION

“First you should pay the revenue due the King, and then you may spend the balance for religious and fruitive activities.

TEXT 144

ଅସଦ୍ୟ ନା କରିଛ,—ଯାତେ ଦୁଇଲୋକ ଯାୟ ।”
ଏତ ବଳି’ ସବାକାରେ ଦିଲେନ ବିଦାୟ ॥ ୧୪୮ ॥

*asat-vyaya nā kariha, —yāte dui-loka yāya”
eta bali’ sabākāre dilena vidāya*

SYNOMYS

asat-vyaya nā kariha—do not spend for sinful activities; *yāte*—by which; *dui-loka yāya*—one loses this life and the next; *eta bali’*—saying this; *sabākāre*—to all of them; *dilena vidāya*—bade farewell.

TRANSLATION

“Don’t spend a farthing for sinful activities for which you will be the loser both in this life and the next.” After saying this, Śrī Caitanya Mahāprabhu bade them farewell.

TEXT 145

ରାୟେର ଘରେ ଅଭୂର ‘କୃପା-ବିବର୍ତ୍ତ’ କହିଲ ।
ଭକ୍ତବାନ୍ସମ୍ବ୍ୟ-ଗୁଣ ସାତେ ବ୍ୟକ୍ତ ହୈଲ ॥ ୧୪୫ ॥

*rāyera ghare prabhura 'kṛpā-vivarta' kahila
bhakta-vātsalya-guṇa yāte vyakta haila*

SYNONYMS

rāyera—of Bhavānanda Rāya; *ghare*—at the home; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā-vivarta*—mercy appearing as something else; *kahila*—spoke; *bhakta-vātsalya-guṇa*—the quality of being very affectionate to the devotees; *yāte*—in which; *vyakta* *haila*—was revealed.

TRANSLATION

Thus the mercy of Śrī Caitanya Mahāprabhu was spoken of in the family of Bhavānanda Rāya. That mercy was clearly demonstrated, although it appeared to be something different.

PURPORT

The result of advancement in spiritual knowledge is not material improvement, but Śrī Caitanya Mahāprabhu advised Gopīnātha Paṭṭanāyaka how to use material opulence without incurring reactions to sinful life. From this advice, it appeared that the Lord encouraged Gopīnātha Paṭṭanāyaka to enhance his material condition. Actually, however, He did not. In fact, this was but a manifestation of His great affection for His devotee.

TEXT 146

ସବାୟ ଆଲିଙ୍ଗ୍ଯା ଅଭୂ ବିଦାୟ ଯବେ ଦିଲା ।
ହରିଧ୍ଵନି କରି' ସବ ଭକ୍ତ ଉଠି' ଗେଲା ॥ ୧୪୬ ॥

*sabāya āliṅgiyā prabhu vidāya yabe dilā
hari-dhvani kari' saba bhakta uṭhi' gelā*

SYNOMYS

sabāya—all of them; *āliṅgiyā*—embracing; *prabhu*—Śrī Caitanya Mahāprabhu; *vidāya*—farewell; *yabe dilā*—when He gave; *hari-dhvani kari'*—chanting the holy name of Hari; *saba bhakta*—all devotees; *uṭhi'*—getting up; *gelā*—left.

TRANSLATION

Śrī Caitanya Mahāprabhu embraced them all and bade them farewell. Then all the devotees got up and left, loudly chanting the holy name of Hari.

TEXT 147

ପ୍ରଭୁର କୃପା ଦେଖି' ସବାର ହୈଲ ଚଗ୍ରକାର ।
ତାହାରା ବୁଝିତେ ନାରେ ପ୍ରଭୁର ବ୍ୟବହାର ॥ ୧୪୭ ॥

*prabhura kṛpā dekhi' sabāra haila camatkāra
tāhārā bujhite nāre prabhura vyavahāra*

SYNOMYS

prabhura—of Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *dekhi'*—seeing; *sabāra* *haila camatkāra*—everyone became struck with wonder; *tāhārā*—they; *bujhite nāre*—could not understand; *prabhura vyavahāra*—the behavior of Śrī Caitanya Mahāprabhu.

TRANSLATION

Seeing the extraordinary mercy the Lord granted to the family of Bhavānanda Rāya, everyone was struck with wonder. They could not understand the behavior of Śrī Caitanya Mahāprabhu.

TEXT 148

ତାରା ସବେ ସଦି କୃପା କରିତେ ସାଧିଲ ।
'ଆମା' ହେତେ କିଛୁ ନହେ—ପ୍ରଭୁ ତବେ କହିଲ ॥ ୧୪୮ ॥

*tārā sabē yadi kṛpā karite sādhila
'āmā' haite kichu nahe—prabhu tabe kahila*

SYNOMYS

tārā—they; *sabē*—all; *yadi*—when; *kṛpā karite*—to show mercy; *sādhila*—requested; *āmā haite kichu nahe*—I cannot do anything; *prabhu*—Lord Caitanya; *tabe*—then; *kahila*—replied.

TRANSLATION

Indeed, when all the devotees had requested the Lord to bestow His mercy upon Gopinātha Paṭṭanāyaka, the Lord had replied that He could do nothing.

PURPORT

When a person is sinful, he loses both the chance for spiritual advancement and the chance for material opulence. If one enjoys the material world for sense gratification, he is certainly doomed. Advancement in material opulence is not the direct mercy of the Supreme Personality of Godhead; nevertheless, it indicates the indirect mercy of the Lord, for even a person too attached to material prosperity can gradually be detached and raised to the spiritual platform. Then he can offer causeless, purified service to the Lord. When Śrī Caitanya said, “āmā haite kichu nahe” (“It is not My business to do anything”), He set the ideal example for a person in the renounced order. If a sannyāsi takes the side of a viṣayī, a person engaged in material activities, his character will be criticized. A person in the renounced order should not take interest in material activities, but if he does so out of affection for a particular person, that should be considered his special mercy.

TEXT 149

গোপীনাথের নিন্দা, আর আপন-নির্বেদ ।
এইমাত্র কছিল—ইহার না বুঝিবে ভেদ ॥ ১৪৯ ॥

*gopināthera nindā, āra āpana-nirveda
ei-mātra kahila —ihāra nā bujhibe bheda*

SYNOMYS

gopināthera nindā—the chastisement of Gopinātha Paṭṭanāyaka; *āra*—and; *āpana-nirveda*—His indifference; *ei*—this; *mātra*—simply; *kahila*—I have described; *ihāra*—of this; *nā bujhibe bheda*—one cannot understand the depth of meaning.

TRANSLATION

I have simply described the chastisement of Gopinātha Paṭṭanāyaka and Śrī Caitanya Mahāprabhu’s indifference. But the deep meaning of this behavior is very difficult to understand.

TEXT 150

কাশীগিরিশে না সাধিল, রাজারে না সাধিল ।
উদ্যোগ বিনা গহ্যাপ্রভু এত ফল দিল ॥ ১৫০ ॥

*kāśī-miśre nā sādhila, rājāre nā sādhila
udyoga vinā mahāprabhu eta phala dila*

SYNONYMS

kāśī-miśre—Kāśī Miśra; *nā sādhila*—He did not request; *rājāre*—the King; *nā sādhila*—He did not request; *udyoga vinā*—without endeavor; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *eta*—such; *phala*—result; *dila*—gave.

TRANSLATION

Śrī Caitanya Mahāprabhu gave so much to Gopinātha Paṭṭanāyaka without directly making requests of either Kāśī Miśra or the King.

TEXT 151

**চেতনাচরিত্ব এই পরম গম্ভীর ।
সেই বুঝে, তার পদে যাঁর মন ‘ধীর’ ॥ ১৫১ ॥**

*caitanya-caritra ei parama gambhira
sei bujhe, tāñra pade yāñra mana ‘dhīra’*

SYNONYMS

caitanya-caritra—behavior of Lord Caitanya; *ei*—this; *parama gambhira*—very grave; *sei bujhe*—he understands; *tāñra pade*—upon His lotus feet; *yāñra*—whose; *mana*—mind; *dhīra*—sober.

TRANSLATION

The intentions of Śrī Caitanya Mahāprabhu are so deep that one can understand them only if he has complete faith in service to the lotus feet of the Lord.

TEXT 152

**যেই ইহী শুনে প্রভুর বাংসল্য-প্রকাশ ।
গ্রেষমভক্তি পায়, তার বিপদ যায় নাশ ॥ ১৫২ ॥**

*yei ihāñ śune prabhura vātsalya-prakāśa
prema-bhakti pāya, tāñra vipada yāya nāśa*

SYNONYMS

yei—one who; *ihāñ*—this; *śune*—hears; *prabhura*—of Śrī Caitanya Mahāprabhu; *vātsalya-prakāśa*—manifestation of special affection; *prema-bhakti*—loving devotional service; *pāya*—attains; *tāñra*—his; *vipada*—dangerous condition of life; *yāya nāśa*—is destroyed.

TRANSLATION

Whether or not one understands it, if one hears of this incident concerning Gopinātha Paṭṭanāyaka's activities and Lord Śrī Caitanya Mahāprabhu's causeless mercy upon him, certainly he will be promoted to the platform of ecstatic love for the Lord, and for him all dangers will be nullified.

TEXT 153

**শ্রীরূপ-রঘুনাথ-পদে যার আশা ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১৫৩ ॥**

*śrī-rūpa-raghunātha padē yāra āśā
śrī-caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

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

TRANSLATION

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

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, Ninth Chapter, describing the deliverance of Gopinātha Paṭṭanāyaka and the manifestation of Lord Śrī Caitanya Mahāprabhu's causeless mercy to His devotee.

CHAPTER 10

Śrī Caitanya Mahāprabhu Accepts Prasāda from the Devotees

The following summary of Chapter Ten is given by Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. Before the Ratha-yātrā ceremony, all the devotees from Bengal started for Jagannātha Puri as usual. Rāghava Paṇḍita brought with him various kinds of food for Śrī Caitanya Mahāprabhu. The food had been cooked by his sister, whose name was Damayanti, and the stock was generally known as *rāghavera jhāli*. Makaradvaja Kara, an inhabitant of Pānihāṭi who accompanied Rāghava Paṇḍita, was the secretary in charge of accounting for the *rāghavera jhāli*, the bags of food carried by Rāghava Paṇḍita.

The day when all the devotees arrived at Jagannātha Puri, Lord Govinda was enjoying sporting pastimes in the water of Narendra-sarovara. Śrī Caitanya Mahāprabhu also enjoyed the ceremony in the water with His devotees. As previously, Śrī Caitanya Mahāprabhu performed the cleansing ceremony at Gundicā and chanted the famous verse *jagamohana-pari-mundā yāu*. After *kirtana* ended, He distributed *prasāda* to all the devotees and also took some Himself. Then He lay down at the door of the Gambhīrā to take rest. Somehow or other Govinda came by and massaged His feet. Govinda could not go out that day, however, and therefore he was unable to accept *prasāda*. From the character of Govinda it is to be learned that we may sometimes commit offenses for the service of the Lord, but not for sense gratification.

Govinda, the personal servant of Śrī Caitanya Mahāprabhu, induced the Lord to eat all the food delivered by the devotees of Bengal for His service. All the Vaiṣṇavas used to invite Śrī Caitanya Mahāprabhu to their homes. The Lord accepted the invitation of Caitanya dāsa, the son of Śivānanda Sena, and ate rice and yogurt there.

TEXT 1

বচ্ছে শ্রীকৃষ্ণচেতন্যং ভক্তামুগ্রহকাতরম् ।
যেন কেনাপি সম্মুং ভক্তদণ্ডেন অক্ষয়া ॥ ১ ॥

*vande śrī-kṛṣṇa-caitanyaṁ
bhaktāmugraha-kātaram*

*yena kenāpi santuṣṭāṁ
bhakta-dattena śraddhayā*

SYNONYMS

vande—I offer my respectful obeisances; *śrī-kṛṣṇa-caitanyam*—to Lord Śrī Caitanya Mahāprabhu; *bhakta*—to His devotees; *anugraha-kātaram*—eager to show mercy; *yena kenāpi*—by anything; *santuṣṭām*—pleased; *bhakta*—by His devotees; *dattena*—offered; *śraddhayā*—with faith and love.

TRANSLATION

Let me offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu, who is always pleased to accept anything given with faith and love by His devotees and is always ready to bestow mercy upon them.

TEXT 2

জয় জয় গৌরচন্দ্ৰ জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্ৰ জয় গৌরভক্তব্যন্দ ॥ ২ ॥

*jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛṇda*

SYNONYMS

jaya jaya—all glories; *gauracandra*—to Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛṇda*—to the devotees of Lord Gaurāṅga.

TRANSLATION

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

TEXT 3

বৰ্ষান্তৱে সব ভক্ত প্ৰভুৱে দেখিতে ।
পৱন-আনন্দে সবে নীলাচল ঘাইতে ॥ ৩ ॥

*varṣāntare saba bhakta prabhure dekhite
parama-ānande sabē nilācalā yāite*

SYNONYMS

varṣa-antare—at the next year; *saba bhakta*—all the devotees; *prabhure dekhite*—to see Śrī Caitanya Mahāprabhu; *parama-ānande*—in great happiness; *sabe*—all of them; *nilācala yāite*—to go to Jagannātha Purī, Nilācala.

TRANSLATION

The next year, all the devotees were very pleased to go to Jagannātha Purī [Nilācala] to see Śrī Caitanya Mahāprabhu.

TEXT 4

ଅଦ୍ୱିତ୍ତାଚାର୍ଯ୍ୟ-ଗୋସାନୀ—ସର୍ବ-ଅଶ୍ରଗଣ୍ୟ ।
ଆଚାର୍ଯ୍ୟରଙ୍ଗ, ଆଚାର୍ଯ୍ୟନିଧି, ଶ୍ରୀବାସ ଆଦି ଧନ୍ୟ ॥ ୪ ॥

advaitācārya-gosāñi—*sarva-agra-gaṇya*
ācāryaratna, *ācāryanidhi*, *śrīvāsa ādi dhanya*

SYNONYMS

advaita-ācārya-gosāñi—Advaita Ācārya Gosvāmī; *sarva*—of all; *agra*—the chief; *gaṇya*—to be counted; *ācāryaratna*—Candraśekhara; *ācāryanidhi*—Puṇḍarīka Vidyānidhi; *śrīvāsa*—Śrīvāsa Ṭhākura; *ādi*—and so on; *dhanya*—glorious.

TRANSLATION

Advaita Ācārya Gosāñi led the party from Bengal. He was followed by Ācāryaratna, Ācāryanidhi, Śrīvāsa Ṭhākura and other glorious devotees.

TEXT 5

ସଞ୍ଚାପି ପ୍ରଭୁର ଆଜ୍ଞା ଗୌଡେ ରହିତେ ।
ତଥାପି ନିତ୍ୟାନନ୍ଦ ପ୍ରେମେ ଚଲିଲା ଦେଖିତେ ॥ ୫ ॥

yadyapi prabhura ājñā gauḍe rahite
tathāpi nityānanda preme calilā dekhite

SYNONYMS

yadyapi—although; *prabhura*—of Śrī Caitanya Mahāprabhu; *ājñā*—the order; *gauḍe rahite*—to stay in Bengal; *tathāpi*—still; *nityānanda*—Lord Nityānanda; *preme*—in ecstatic love; *calilā*—went; *dekhite*—to see.

TRANSLATION

Śrī Caitanya Mahāprabhu had ordered Lord Nityānanda to stay in Bengal, but nevertheless, because of ecstatic love, Lord Nityānanda also went to see Him.

TEXT 6

ଅନୁରାଗେର ଲକ୍ଷଣ ଏହି,—‘ବିଧି’ ନାହିଁ ମାନେ ।
ତୀର ଆଜ୍ଞା ଭାବେ ତୀର ସଜ୍ଜେର କାରଣେ ॥ ୬ ॥

*anurāgera lakṣaṇa ei,—‘vidhi’ nāhi māne
tānra ājñā bhāṅge tānra saṅgera kāraṇe*

SYNONYMS

anurāgera—of real affection; *lakṣaṇa*—symptom; *ei*—this; *vidhi*—the regulation; *nāhi māne*—does not care for; *tānra*—His; *ājñā*—order; *bhāṅge*—neglects; *tānra*—His; *saṅgera*—association; *kāraṇe*—for the purpose of.

TRANSLATION

Indeed, it is a symptom of real affection that one breaks the order of the Supreme Personality of Godhead, not caring for the regulative principles, to associate with Him.

TEXT 7

ରାସେ ଯୈଛେ ଘର ଯାଇତେ ଗୋପୀରେ ଆଜ୍ଞା ଦିଲା ।
ତୀର ଆଜ୍ଞା ଭାବି’ ତୀର ସଜ୍ଜେ ସେ ରହିଲା ॥ ୭ ॥

*rāse yaiche ghara yāite gopire ājñā dilā
tānra ājñā bhāṅgi’ tānra saṅge se rahilā*

SYNONYMS

rāse—at the time of the *rāsa* dance; *yaiche*—as; *ghara yāite*—to return home; *gopire*—the *gopis*; *ājñā dilā*—Lord Kṛṣṇa ordered; *tānra*—His; *ājñā*—order; *bhāṅgi’*—breaking; *tānra saṅge*—in His association; *se*—they; *rahilā*—kept themselves.

TRANSLATION

During the *rāsa* dance, Kṛṣṇa asked all the *gopis* to return home, but the *gopis* neglected His order and stayed there for His association.

TEXT 8

আজ্ঞা-পালনে কৃষ্ণের ঘৈছে পরিতোষ ।
প্ৰেমে আজ্ঞা ভাঙলে হয় কোটি-সুখ-পোষ ॥ ৮ ॥

*ājñā-pālana kṛṣṇera yaiche paritoṣa
preme ājñā bhāṅgile haya koṭi-sukha-poṣa*

SYNONYMS

ājñā-pālana—by carrying out the order; *kṛṣṇera*—of Lord Kṛṣṇa; *yaiche*—as; *paritoṣa*—happiness; *preme*—in ecstatic love; *ājñā bhāṅgile*—when one breaks the order; *haya*—there is; *koṭi-sukha-poṣa*—millions of times more happiness.

TRANSLATION

If one carries out Kṛṣṇa's order, Kṛṣṇa is certainly pleased, but if one sometimes breaks His order due to ecstatic love, that gives Him millions of times greater happiness.

TEXTS 9-11

বাসুদেব-দত্ত, মুরারি-গুপ্ত, গঙ্গাদাস ।
শ্রীমান-সেন, শ্রীমান-পণ্ডিত, অকিঞ্চন কৃষদাস ॥৯॥
মুরারি, গুরুড়-পণ্ডিত, বুদ্ধিমন্ত-ধীন ।
সঞ্জয়-পুরুষোত্তম, পণ্ডিত-ভগবান ॥ ১০ ॥
শুক্রার্থুর, বৃহিংচানন্দ আৱ যত জন ।
সবাই চলিলা, নাম না যায় লিখন ॥ ১১ ॥

*vāsudeva-datta, murāri-gupta, gaṅgādāsa
śrīmān-sena, śrīmān-paṇḍita, akiñcana kṛṣnadāsa*

*murāri, garuḍa-paṇḍita, buddhimanta-khāṇa
sañjaya-puruṣottama, paṇḍita-bhagavān*

*śuklāmbara, nṛsiṁhānanda āra yata jana
sabāi calilā, nāma nā yāya likhana*

SYNONYMS

vāsudeva-datta—Vāsudeva Datta; *murāri-gupta*—Murāri Gupta; *gaṅgādāsa*—Gaṅgādāsa; *śrīmān-sena*—Śrīmān Sena; *śrīmān-paṇḍita*—Śrīmān Paṇḍita;

akiñcana kṛṣṇadāsa—Akiñcana Kṛṣṇadāsa; murāri—Murāri Gupta; garuḍa-paṇḍita—Garuḍa Paṇḍita; buddhimanta-khāṭna—Buddhimanta Khāṭna; sañjaya-puruṣottama—Sañjaya Puruṣottama; paṇḍita-bhagavān—Bhagavān Paṇḍita; śuklāṁbara—Śuklāṁbara; nr̄siṁhānanda—Nr̄siṁhānanda; āra—and; yata—as many; jana—persons; sabāi—all; calilā—went; nāma—names; nā yāya likhana—it is not possible to mention.

TRANSLATION

Vāsudeva Datta, Murāri Gupta, Gaṅgādāsa, Śrīmān Sena, Śrīmān Paṇḍita, Akiñcana Kṛṣṇadāsa, Murāri Gupta, Garuḍa Paṇḍita, Buddhimanta Khāṭna, Sañjaya Puruṣottama, Bhagavān Paṇḍita, Śuklāṁbara Brahmācārī, Nr̄siṁhānanda Brahmācārī and many others joined together to go to Jagannātha Puri. It would be impossible to mention the names of them all.

TEXT 12

কুলীনগ্রামী, খণ্ডবাসী মিলিলা আসিয়। ।
শিবানন্দ-সেন চলিলা সবারে লঞ্চ। ॥ ১২ ॥

*kulina-grāmī, khaṇḍa-vāśī mililā āsiyā
śivānanda-sena calilā sabāre lañā*

SYNOMYS

kulina-grāmī—the residents of Kulina-grāma; khaṇḍa-vāśī—the residents of Khanda; mililā āsiyā—came and joined; śivānanda-sena—Śivānanda Sena; calilā—went; sabāre lañā—taking all of them.

TRANSLATION

The inhabitants of Kulina-grāma and Khaṇḍa also came and joined. Śivānanda Sena took the leadership and thus started taking care of them all.

TEXT 13

রাঘব-পণ্ডিত চলে ঝালি সাজাইয়।
দময়ন্তী যত জ্বর দিয়াছে করিয়। ॥ ১৩ ॥

*rāghava-paṇḍita cale jhāli sājāiyā
damayantī yata dravya diyāche kariyā*

SYNOMYS

rāghava-paṇḍita—Rāghava Paṇḍita; cale—goes; jhāli sājāiyā—after preparing his bag of food; damayantī—his sister; yata dravya—all the goods; diyāche kariyā—cooked and prepared.

TRANSLATION

Rāghava Pañḍita came with bags full of food prepared very nicely by his sister, Damayantī.

TEXT 14

ନାନା ଅପୂର୍ବ ଭକ୍ଷ୍ୟଦ୍ରବ୍ୟ ପ୍ରଭୁର ଯୋଗ୍ୟ ଭୋଗ ।
ବତ୍ସରେକ ଅଭ୍ୟ ମାହା କରେନ ଉପଯୋଗ ॥ ୧୪ ॥

*nānā apūrva bhakṣya-dravya prabhura yogya bhoga
vatsareka prabhu-yāhā karena upayoga*

SYNOMYMS

nānā—various; *upūrva*—unparalleled; *bhakṣya-dravya*—eatables; *prabhura*—of Śrī Caitanya Mahāprabhu; *yogya bhoga*—just suitable for the eating; *vatsareka*—for one year; *prabhu*—Śrī Caitanya Mahāprabhu; *yāhā*—which; *karena* *upayoga*—uses.

TRANSLATION

Damayantī made varieties of unparalleled food just suitable for Lord Śrī Caitanya Mahāprabhu to eat. The Lord ate it continually for one year.

TEXTS 15-16

ଆତ୍ମ-କାଶନ୍ଦି, ଆଦା-କାଶନ୍ଦି ବାଲ-କାଶନ୍ଦି ନାମ ।
ନେମ୍ବୁ-ଆଦା ଆତ୍ମକୋଳି ବିବିଧ ବିଧାନ ॥ ୧୫ ॥
ଆମ୍ବୁ, ଆମଖଣ୍ଡ, ତୈଲାଆ, ଆମସତ୍ତା ।
ସତ୍ତ କରି' ଗୁଣ୍ଡ କରି' ପୁରାଣ ସ୍ଵକୃତା ॥ ୧୬ ॥

*āmra-kāśandi, ādā-kāśandi jhāla-kāśandi nāma
nembu-ādā āmra-koli vividha vidhāna*

*āmsi, āma-khaṇḍa, tailāmra, āma-sattā
yatna kari' gunḍā kari' purāṇa sukutā*

SYNOMYMS

āmra-kāśandi—*āmra-kāśandi*; *ādā-kāśandi*—*ādā-kāśandi*; *jhāla-kāśandi*—*jhāla-kāśandi*; *nāma*—named; *nembu-ādā*—a preparation made with lime and ginger; *āmra-koli*—*āmra-koli*; *vividha vidhāna*—various preparations; *āmsi*—*āmsi*; *āma-khaṇḍa*—*āma-khaṇḍa*; *tailāmra*—mango within mustard oil; *āma-sattā*—*āma-sattā*; *yatna kari'*—with great attention; *gunḍā kari'*—making into a powder; *purāṇa sukutā*—dried bitter vegetables such as bitter melon.

TRANSLATION

These are the names of some of the pickles and condiments in the bags of Rāghava Paṇḍita: āmra-kāśandi, ādā-kāśandi, jhāla-kāśandi, nembu-ādā, āmra-koli, āmsi, āma-khaṇḍa, tailāmra and āma-sattā. With great attention, Damayantī also made dried bitter vegetables into a powder.

TEXT 17

‘সুকুতা’ বলি’ অবজ্ঞা না করিছ চিত্তে ।

সুকুতায় যে স্মৃথ প্রভুর, তাহা নহে পঞ্চামৃতে ॥ ১৭ ॥

'sukutā' bali' avajñā nā kariha citte
sukutāya ye sukha prabhura, tāhā nahe pañcāmṛte

SYNOMYMS

sukutā—*sukutā*; *bali*—because; *avajñā*—neglect; *nā kariha*—do not make; *citte*—within the mind; *sukutāya*—from *sukutā*; *ye*—which; *sukha*—happiness; *prabhura*—of Śrī Caitanya Mahāprabhu; *tāhā*—that; *nahe*—is not; *pañcāmṛte*—in *pañcāmṛta*.

TRANSLATION

Do not neglect *sukutā* because it is a bitter preparation. Śrī Caitanya Mahāprabhu derived more happiness from eating this *sukutā* than from drinking *pañcāmṛta* [a preparation of milk, sugar, ghee, honey and curd].

TEXT 18

ভাবগ্রাহী মহাপ্রভু স্নেহমাত্র লয় ।

সুকুতা পাতা কাশলিঙ্গে মহাস্মৃথ পায় ॥ ১৮ ॥

bhāva-grāhī mahāprabhu sneha-mātra laya
sukutā pātā kāśandite mahā-sukha pāya

SYNOMYMS

bhāva-grāhī—one who accepts the purpose; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sneha*—affection; *mātra*—only; *laya*—accepts; *sukutā pātā*—in leaves of *sukutā*; *kāśandite*—in *kāśandi*; *mahā-sukha*—much pleasure; *pāya*—gets.

TRANSLATION

Since Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He extracts the purpose from everything. He accepted Damayantī's affection for Him, and therefore He derived great pleasure even from the dried bitter leaves of *sukutā* and from *kāśandi* [a sour condiment].

TEXT 19

‘ମନୁଷ୍ୟ’-ବୁଦ୍ଧ ମହିନୀ କରେ ପ୍ରଭୁର ପାୟ ।
ଗୁରୁ-ଭୋଜନେ ଉଦରେ କହୁ ‘ଆମ’ ହଣ୍ଡା ସାୟ ॥ ୧୯ ॥

*‘manuṣya’-buddhi damayantī kare prabhura pāya
guru-bhojane udare kabhu ‘āma’ hañā yāya*

SYNOMYS

manuṣya-buddhi—considering an ordinary human being; *damayantī*—the sister of Rāghava Pañḍita; *kare*—does; *prabhura pāya*—at the lotus feet of Śrī Caitanya Mahāprabhu; *guru-bhojane*—by overeating; *udare*—in the abdomen; *kabhu*—sometimes; *āma*—mucus; *hañā yāya*—there is.

TRANSLATION

Because of her natural love for Śrī Caitanya Mahāprabhu, Damayantī considered the Lord an ordinary human being. Therefore she thought that He would become sick by overeating and there would be mucus within His abdomen.

PURPORT

Because of pure love, the devotees of Kṛṣṇa in Goloka Vṛndāvana, Vrajabhūmi, loved Kṛṣṇa as an ordinary human being like them. Yet although they considered Kṛṣṇa one of them, their love for Kṛṣṇa knew no bounds. Similarly, because of extreme love, devotees like Rāghava Pañḍita and his sister, Damayantī, thought of Śrī Caitanya Mahāprabhu as a human being, but their love for Him was boundless. By overeating, an ordinary human being becomes prone to a disease called *amla-pitta*, which is a product of indigestion characterized by acidity of the stomach. Damayantī thought that such a condition would afflict Śrī Caitanya Mahāprabhu.

TEXT 20

ସ୍ଵକୁତା ଖାଇଲେ ସେଇ ଆମ ହିବେକ ନାଶ ।
ଏହି ସ୍ନେହ ମନେ ଭାବି’ ପ୍ରଭୁର ଉଲ୍ଲାସ ॥ ୨୦ ॥

*sukutā khāile sei āma ha-ibeka nāśa
ei sneha mane bhāvī’ prabhura ullāsa*

SYNOMYS

sukutā khāile—by eating the *sukutā*; *sei āma*—that mucus; *ha-ibeka nāśa*—will be vanquished; *ei*—this; *sneha*—affection; *mane*—in the mind; *bhāvī’*—thinking of; *prabhura*—of Śrī Caitanya Mahāprabhu; *ullāsa*—delight.

TRANSLATION

Because of sincere affection, she thought that eating this sukutā would cure the Lord's disease. Considering these affectionate thoughts of Damayanti, the Lord was very pleased.

TEXT 21

প্ৰিয়েণ সংগ্ৰথ্য বিপক্ষ-সন্নিধা-
বৃপাহিতাং বক্ষসি পীৰৱস্তুনৈ ।
অজং ন কাচিদ্বিজহো জলাবিলাং
বনস্তি হি প্ৰেমুণি গুণা ন বস্তুনি ॥ ২১ ॥

*priyeṇa saṅgrathyā vipakṣa-sannidhāv
upāhitāṁ vakṣasi pīvara-stanī
srajan na kācid vijahau jalāvilāṁ
vasanti hi premṇi guṇā na vastuni*

SYNONYMS

priyeṇa—by the lover; *saṅgrathyā*—after stringing; *vipakṣa-sannidhāv*—in the presence of an opposite party; *upāhitāṁ*—placed; *vakṣasi*—on the chest; *pīvara-stanī*—having raised breasts; *srajam*—a garland; *na*—not; *kācit*—some beloved; *vijahau*—rejected; *jala-āvilāṁ*—muddy; *vasanti*—reside; *hi*—because; *premṇi*—in love; *guṇāḥ*—attributes; *na*—not; *vastuni*—in the material things.

TRANSLATION

"A dear lover strung a garland and placed it on the shoulder of his beloved in the presence of her co-wives. She had raised breasts and was very beautiful, yet although the garland was tainted with mud, she did not reject it, for its value lay not in material things but in love."

PURPORT

This is a verse from the *Kirātārjunīya* by Bhāravī.

TEXT 22

ধনিয়া-মৌহৱীৱ তঙ্গুল গুণা করিয়া ।
নাড়ু বাঞ্ছিয়াছে চিনি-পাক করিয়া ॥ ২২ ॥

*dhaniyā-mauharīra tandula guṇdā kariyā
nāḍu bāndhiyāche cini-pāka kariyā*

SYNONYMS

dhaniyā—of coriander seeds; *mauharīra*—of anise seeds; *taṇḍula*—grains; *gunḍā kariyā*—grinding to a powder; *nāḍu bāndhiyāche*—rendered into *laḍḍus*; *cini-pāka kariyā*—cooking with sugar.

TRANSLATION

Damayantī powdered coriander and anise seeds, cooked them with sugar and made them into small sweetmeats that were shaped like small balls.

TEXT 23

শুষ্টিখণ্ড নাড়ু, আর আমপিত্তহর ।
পৃথক পৃথক বাঞ্জি' বস্ত্রের কুথলী ভিতর ॥ ২৩ ॥

*śuṣṭhi-khaṇḍa nāḍu, āra āma-pitta-hara
pṛthak pṛthak bāndhi' vastrera kuthali bhitarā*

SYNONYMS

śuṣṭhi-khaṇḍa nāḍu—sweetmeat balls made with dried ginger; *āra*—and; *āma-pitta-hara*—which removes mucus caused by too much bile; *pṛthak pṛthak*—separately; *bāndhi'*—packaging; *vastrera*—of cloth; *kuthalī*—small bags; *bhitara*—within.

TRANSLATION

She made balls of sweetmeats with dried ginger to remove mucus caused by too much bile. She put all these preparations separately into small cloth bags.

TEXT 24

কোলিশুষ্টি, কোলিচূর্ণ, কোলিখণ্ড আর ।
কত নাম লইব, শতপ্রকার ‘আচার’ ॥ ২৪ ॥

*koli-śuṣṭhi, koli-cūrṇa, koli-khaṇḍa āra
kata nāma la-iba, śata-prakāra ‘ācāra’*

SYNONYMS

koli-śuṣṭhi—dried ginger and berries; *koli-cūrṇa*—powder of berries; *koli-khaṇḍa*—another preparation of berries; *āra*—and; *kata nāma*—how many names; *la-iba*—I shall call; *śata-prakāra*—a hundred varieties; *ācāra*—condiments and pickles.

TRANSLATION

She made a hundred varieties of condiments and pickles. She also made koli-śunṭhi, koli-cūrṇa, koli-khaṇḍa and many other preparations. How many should I name?

TEXT 25

ନାରିକେଳ-ଖଣ୍ଡ ନାଡୁ, ଆର ନାଡୁ ଗଞ୍ଜାଜଳ ।
ଚିରସ୍ଥାଯୀ ଖଣ୍ଡବିକାର କରିଲା ସକଳ ॥ ୨୫ ॥

*nārikela-khaṇḍa nādu, āra nādu gaṅgā-jala
cira-sthāyi khaṇḍa-vikāra karilā sakala*

SYNONYMS

nārikela-khaṇḍa nādu—sweetmeat balls made with coconut powder; *āra*—and; *nādu gaṅgā-jala*—a sweetmeat ball as white as Ganges water; *cira-sthāyi*—long-lasting; *khaṇḍa-vikāra*—modified forms of sugar-candy sweets; *karilā*—made; *sakala*—all.

TRANSLATION

She made many sweetmeats shaped like balls. Some were made with powdered coconut, and others looked as white as the water of the Ganges. In this way she made many varieties of long-lasting sugar confections.

TEXT 26

ଚିରସ୍ଥାଯୀ କ୍ଷୀରମାର, ମଣ୍ଡାଦି-ବିକାର ।
ଅମ୍ରତ-କର୍ପୂର ଆଦି ଅନେକ ପ୍ରକାର ॥ ୨୬ ॥

*cira-sthāyi kṣīra-sāra, maṇḍādi-vikāra
amṛta-karpūra ādi aneka prakāra*

SYNONYMS

cira-sthāyi—long-lasting; *kṣīra-sāra*—cheese; *maṇḍādi-vikāra*—varieties of sweetmeats made from *maṇḍa*, or milk and cream; *amṛta-karpūra*—a preparation made with milk and camphor; *ādi*—and others; *aneka prakāra*—many varieties.

TRANSLATION

She made long-lasting cheese, many varieties of sweetmeats with milk and cream, and many other varied preparations, such as amṛta-karpūra.

TEXT 27

শালিকাচুটি-ধান্ত্রের ‘আতপ’ চিড়া করি’।
নৃতন-বস্ত্রের বড় কুথলী সব ভরি’॥ ২৭ ॥

śālikācuṭi-dhānyera ‘ātapa’ ciḍā kari’
nūtana-vastrera bāda kuthalī saba bhari’

SYNOMYS

śālikācuṭi-dhānyera—of a kind of fine rice; ātapa—dried in the sunshine; ciḍā kari’—making flat rice; nūtana-vastrera—of new cloth; bāda kuthalī—a large bag; saba—all; bhari’—filling.

TRANSLATION

She made flat rice from fine, unboiled, śāli paddy and filled a large bag made of new cloth.

TEXT 28

কতেক চিড়া হৃড়ুম করি’ ঘৃতেতে ভাজিয়া।
চিনি-পাকে নাড়ু কৈলা কপূরাদি দিয়া॥ ২৮ ॥

kateka ciḍā huḍum kari’ ghṛtete bhājiyā
cini-pāke nādu kailā karpūrādi diyā

SYNOMYS

cateka ciḍā—some of the flat rice; huḍum kari’—making into puffed rice; ghṛtete bhājiyā—frying in ghee; cini-pāke—by cooking in sugar juice; nādu kailā—made into round balls; karpūrādi diyā—mixing with camphor and other ingredients.

TRANSLATION

She made some of the flat rice into puffed rice, fried it in ghee, cooked it in sugar juice, mixed in some camphor and rolled it into balls.

TEXTS 29-30

শালি-ধান্ত্রের তগুল-ভাজা চূর্ণ করিয়া।
স্বতসিঙ্গ চূর্ণ কৈলা চিনি-পাক দিয়া॥ ২৯ ॥
কপূর, মরিচ, লবঙ্গ, এলাচি, রসবাস।
চূর্ণ দিয়া নাড়ু কৈলা পরম স্ফুরাস॥ ৩০ ॥

śāli-dhānyera taṇḍula-bhājā cūrṇa kariyā
ghṛta-sikta cūrṇa kailā cini-pāka diyā

karpūra, marica, lavaṅga, elāci, rasavāsa
cūrṇa diyā nāḍu kailā parama suvāsa

SYNONYMS

śāli-dhānyera—of rice of a fine quality; taṇḍula—the grains; bhājā—being fried; cūrṇa kariyā—making it into a powder; ghṛta-sikta—moistened with ghee; cūrṇa—the powder; kailā—made; cini-pāka diyā—by cooking with sugar; karpūra—camphor; marica—black pepper; lavaṅga—cloves; elāci—cardamom; rasa-vāsa—and other spices; cūrṇa—to the powder; diyā—adding; nāḍu—round sweetmeats; kailā—made; parama su-vāsa—very palatable.

TRANSLATION

She powdered fried grains of fine rice, moistened the powder with ghee and cooked it in a solution of sugar. Then she added camphor, black pepper, cloves, cardamom and other spices and rolled it into balls that were very palatable and aromatic.

TEXT 31

শালি-ধান্তের খই পুনঃ ঘৃতেতে ভাজিয়া ।
চিনি-পাক উথ্রাকৈলা কর্পুরাদি দিয়া ॥ ৩১ ॥

śāli-dhānyera kha-i punah̄ ghṛtete bhājiyā
cini-pāka ukhḍā kailā karpūrādi diyā

SYNONYMS

śāli-dhānyera kha-i—parched rice from fine paddy; punah̄—again; ghṛtete bhājiyā—frying with ghee; cini-pāka—boiling with sugar juice; ukhḍā—of the name ukhḍā; kailā—made; karpūra-ādi diyā—mixing with camphor.

TRANSLATION

She took parched rice from fine paddy, fried it in ghee, cooked it in a sugar solution, mixed in some camphor and thus made a preparation called ukhḍā or muḍki.

TEXT 32

ফুটকলাই চূর্ণ করি' ঘৃতে ভাজাইল ।
চিনি-পাকে কর্পুরাদি দিয়া নাড়ু কৈল ॥ ৩২ ॥

*phuṭkalāi cūrṇa kari' ghṛte bhājāila
cini-pāke karpūrādi diyā nādu kaila*

SYNONYMS

phuṭkalāi—fused peas fried in ghee and soaked in sugar juice; *cūrṇa kari'*—making into powder; *ghṛte bhājāila*—fried with ghee; *cini-pāke*—cooking with sugar; *karpūra-ādi*—camphor and other ingredients; *diyā*—adding; *nādu kaila*—made round sweetmeat balls.

TRANSLATION

Another variety of sweet was made with fused peas that were powdered, fried in ghee and then cooked in sugar juice. Camphor was mixed in, and then the sweet was rolled into a ball.

TEXT 33

କହିତେ ନା ଜାନି ନାମ ଏ-ଜଣ୍ମେ ଯାହାର ।
ଅଛେ ନାମ ଭକ୍ଷ୍ୟଦ୍ରଵ୍ୟ ସହ୍ୱାପକାର ॥ ୩୩ ॥

*kahite nā jāni nāma e-janme yāhāra
aiche nānā bhakṣya-dravya sahasra-prakāra*

SYNONYMS

kahite nā jāni—I cannot speak; *nāma*—the names; *e-janme*—in this life; *yāhāra*—of which; *aiche*—similar; *nānā*—many; *bhakṣya-dravya*—eatables; *sahasra-prakāra*—hundreds and thousands of varieties.

TRANSLATION

I could not mention the names of all these wonderful eatables, even in a lifetime. Damayantī made hundreds and thousands of varieties.

TEXT 34

ରାଘବେର ଆଜ୍ଞା, ଆର କରେନ ଦମୟନ୍ତୀ ।
ଦୁଃଖାର ପ୍ରଭୁତେ ସ୍ନେହ ପରମ-ଭକ୍ତି ॥ ୩୪ ॥

*rāghavera ājñā, āra karena damayantī
duṅhāra prabhute sneha parama-bhakti*

SYNONYMS

rāghavera ājñā—the order of Rāghava Pañḍita; *āra*—and; *karena*—executes; *damayantī*—Damayantī; *duṅhāra*—of both of them; *prabhute*—unto Śrī Caitanya

Mahāprabhu; *sneha*—affection; *parama-bhakati*—highly developed devotional service.

TRANSLATION

Damayantī made all these preparations following the order of her brother, Rāghava Paṇḍita. Both of them had unlimited affection for Śrī Caitanya Mahāprabhu and were advanced in devotional service.

TEXT 35

গঙ্গা-মৃতিকা আনি' বস্ত্রে ছানিয়া ।
পাঁপড়ি করিয়া দিলা গন্ধদ্রব্য দিয়া ॥ ৩৫ ॥

*gaṅgā-mṛttikā āni' vastrete chāniyā
pāñpaḍi kariyā dilā gandha-dravya diyā*

SYNONYMS

gaṅgā-mṛttikā—dirt from the River Ganges; *āni'*—bringing; *vastrete*—through a cloth; *chāniyā*—pressing; *pāñpaḍi kariyā dilā*—made into small balls; *gandha-dravya diyā*—mixing with aromatic agents.

TRANSLATION

Damayantī took earth from the Ganges, dried it, powdered it, strained it through a fine cloth, mixed in aromatic ingredients and rolled it into small balls.

TEXT 36

পাতল মৃৎপাত্রে সঞ্চানাদি ভরি' ।
আর সব বস্ত্রে ভরে বস্ত্রের কুথলী ॥ ৩৬ ॥

*pātala mṛt-pātre sandhānādi bhari'
āra saba vastu bhare vastrera kuthalī*

SYNONYMS

pātala—thin; *mṛt-pātre*—in pots of earth; *sandhānādi*—condiments and other items; *bhari'*—filling; *āra*—other; *saba*—all; *vastu*—things; *bhare*—filled; *vastrera kuthalī*—small bags of cloth.

TRANSLATION

The condiments and similar items were put into thin earthen pots, and everything else was put into small cloth bags.

TEXT 37

সামান্য ঝালি হৈতে দ্বিগুণ ঝালি কৈলা ।
পারিপাটি করি' সব ঝালি ভরাইলা ॥ ৩৭ ॥

*sāmānya jhāli haite dviguṇa jhāli kailā
pāripāṭi kari' saba jhāli bharāilā*

SYNOMYS

sāmānya—small; *jhāli*—bags; *haite*—from; *dvi-guṇa*—twice as big; *jhāli*—bags; *kailā*—made; *pāripāṭi kari'*—with great attention; *saba jhāli*—all the bags; *bharāilā*—she filled.

TRANSLATION

From small bags Damayantī made bags that were twice as large. Then with great attention she filled all the large ones with the small ones.

TEXT 38

ঝালি বাঞ্জি' মোহর দিল আগ্রহ করিয়া ।
তিনি বোঝারি ঝালি বহে ক্রম করিয়া ॥ ৩৮ ॥

*jhāli bāndhi' mohara dila āgraha kariyā
tina bojhāri jhāli vahe krama kariyā*

SYNOMYS

jhāli bāndhi'—binding the bags; *mohara dila*—she sealed; *āgraha kariyā*—with great attention; *tina bojhāri*—three carriers; *jhāli vahe*—carried the bags; *krama kariyā*—one after another.

TRANSLATION

She then wrapped and sealed each and every bag with great attention. The bags were carried by three bearers, one after another.

TEXT 39

সংক্ষেপে কহিলুঁ এই ঝালির বিচার ।
'রাঘবের ঝালি' বলি' বিখ্যাতি যাহার ॥ ৩৯ ॥

*saṅkṣepe kahiluṇ ei jhālira vicāra
'rāghavera jhāli' bali' vikhyāti yāhāra*

SYNONYMS

saṅkṣepe—in brief; *kahiluṇī*—I have spoken; *ei jhālira*—of these bags; *vicāra*—the description; *rāghavera jhāli*—the bags of Rāghava; *bali'*—as; *vikhyāti*—the fame; *yāhāra*—of which.

TRANSLATION

Thus I have briefly described the bags that have become famous as rāghavera jhāli.

TEXT 40

ঝালির উপর 'মুন্সিব' মকরধ্বজ-কর
প্রাণরূপে ঝালি রাখে হওঁ। তৎপর ॥ ৪০ ॥

*jhālira upara 'munsiba' makaradhvaja-kara
prāṇa-rūpe jhāli rākhe hañā tatpara*

SYNONYMS

jhālira upara—upon the bags; *munsiba*—the superintendent; *makaradhvaja-kara*—Makaradhvaja Kara; *prāṇa-rūpe*—like his life; *jhāli rākhe*—he keeps the bags; *hañā tatpara*—with great attention.

TRANSLATION

The superintendent for all those bags was Makaradhvaja Kara, who kept them with great attention like his very life.

TEXT 41

এইমতে বৈষ্ণব সব নীলাচলে আইলা।
দৈবে জগন্নাথের সে দিন জল-লীলা ॥ ৪১ ॥

*ei-mate vaiṣṇava saba nilācale āīlā
daive jagannāthera se dina jala-lilā*

SYNONYMS

ei-mate—in this way; *vaiṣṇava saba*—all the Vaiṣṇavas; *nilācale āīlā*—came to Nilācalā; *daive*—by chance; *jagannāthera*—of Lord Jagannātha; *se dina*—that day; *jala-lilā*—pastimes in the water.

TRANSLATION

Thus all the Vaiṣṇavas from Bengal went to Jagannātha Purī. By chance, they arrived on the day when Lord Jagannātha performs pastimes in the water.

TEXT 42

ନରେନ୍ଦ୍ର ଜଳେ ‘ଗୋବିନ୍ଦ’ ନୌକାତେ ଚଢ଼ିଯା ।
ଜଲକ୍ରିଡ଼ା କରେ ସବ ଭକ୍ତଗଣ ଲାନା ॥ ୪୨ ॥

*narendrera jale 'govinda' naukāte caḍiyā
jala-kriḍā kare saba bhakta-gaṇa lañā*

SYNOMYS

narendrera jale—upon the water of the lake known as Narendra-sarovara; *govinda*—Lord Govinda; *naukāte caḍiyā*—getting aboard a boat; *jala-kriḍā kare*—displays His water pastimes; *saba bhakta-gaṇa*—all the devotees; *lañā*—taking.

TRANSLATION

Boarding a boat in the waters of Narendra-sarovara, Lord Govinda performed His water pastimes with all the devotees.

TEXT 43

ସେଇକାଳେ ମହାପ୍ରଭୁ ଭକ୍ତଗଣ-ସଙ୍ଗେ ।
ନରେନ୍ଦ୍ରେ ଆଇଲା ଦେଖିତେ ଜଲକେଳି-ରଙ୍ଗେ ॥ ୪୩ ॥

*sei-kāle mahāprabhu bhakta-gaṇa-saṅge
narendre āīlā dekhite jala-keli-riṅge*

SYNOMYS

sei-kāle—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—with His devotees; *narendre āīlā*—arrived at the Narendra Lake; *dekhite*—to see; *jala-keli*—the pastimes on the water; *riṅge*—in great jubilation.

TRANSLATION

Then Śrī Caitanya Mahāprabhu arrived with His personal associates to see the jubilant pastimes of Lord Jagannātha in the Narendra-sarovara.

TEXT 44

ସେଇକାଳେ ଆଇଲା ସବ ଗୌଡ଼େର ଭକ୍ତଗଣ ।
ନରେନ୍ଦ୍ରେତେ ପ୍ରଭୁ-ସଙ୍ଗେ ହାଇଲ ମିଲନ ॥ ୪୪ ॥

*sei-kāle āīlā saba gauḍera bhakta-gaṇa
narendrete prabhu-saṅge ha-ila milana*

SYNONYMS

sei-kāle—at the same time; *āilā*—arrived; *saba*—all; *gauḍera bhakta-gaṇa*—the devotees from Bengal; *narendrete*—at the lake known as Narendra-sarovara; *prabhu-saṅge*—with Lord Śrī Caitanya Mahāprabhu; *ha-ila milana*—there was a meeting.

TRANSLATION

At the same time, all the devotees from Bengal arrived at the lake and had a great meeting with the Lord.

TEXT 45

**ভক্তগণ পড়ে আসি' প্রভুর চরণে ।
উঠাণা প্রভু সবারে কৈলা আলিঙ্গনে ॥ ৪৫ ॥**

*bhakta-gaṇa paṭe āsi' prabhura caraṇe
uṭhāñā prabhu sabāre kailā āliṅgane*

SYNONYMS

bhakta-gaṇa—the devotees; *paṭe*—fell; *āsi'*—coming; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *uṭhāñā*—getting them up; *prabhu*—Śrī Caitanya Mahāprabhu; *sabāre*—all of them; *kailā āliṅgane*—embraced.

TRANSLATION

All the devotees immediately fell at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord lifted and embraced every one of them.

TEXT 46

**গোড়ীয়া-সম্প্রদায় সব করেন কীর্তন ।
প্রভুর মিলনে উঠে প্রেমের ক্রন্দন ॥ ৪৬ ॥**

*gauḍiyā-sampradāya saba karena kīrtana
prabhura milane uṭhe premera krandana*

SYNONYMS

gauḍiyā-sampradāya—of the group of Vaiṣṇavas from Bengal; *saba*—all; *karena kīrtana*—perform congregational chanting; *prabhura milane*—upon meeting Śrī Caitanya Mahāprabhu; *uṭhe*—rise; *premera krandana*—crying in ecstatic love.

TRANSLATION

The Gauḍīya-sampradāya, consisting of all the devotees from Bengal, began congregational chanting. When they met the Lord, they began to cry loudly in ecstatic love.

TEXT 47

জলকীড়া, বাঞ্ছ, গীত, নর্তন, কীর্তন ।
মহাকোলাহল তীরে, সলিলে খেলন ॥ ৮৭ ॥

*jala-kriḍā, vādyā, gīta, nartana, kirtana
mahā-kolāhala tīre, salile khelana*

SYNONYMS

jala-kriḍā—the pastimes in the water; *vādyā*—musical vibration; *gīta*—singing; *nartana*—dancing; *kirtana*—chanting; *mahā-kolāhala*—tumultuous sound; *tīre*—on the bank; *salile*—in the water; *khelana*—sporting.

TRANSLATION

Because of the pastimes in the water, there was great jubilation on the shore, with music, singing, chanting, dancing and tumultuous crying.

TEXT 48

গোড়ীয়া-সঙ্কীর্তনে আর রোদন মিলিয়া ।
মহাকোলাহল হৈল ব্রহ্মাণ্ড ভরিয়া ॥ ৮৮ ॥

*gauḍīyā-saṅkīrtane āra rodana miliyā
mahā-kolāhala haila brahmāṇḍa bhariyā*

SYNONYMS

gauḍīyā-saṅkīrtane—congregational chanting by the Gauḍīya Vaiṣṇavas; *āra*—and; *rodana*—crying; *miliyā*—mixing; *mahā-kolāhala*—a great, tumultuous sound vibration; *haila*—there was; *brahmāṇḍa*—the universe; *bhariyā*—filling.

TRANSLATION

The chanting and crying of the Gauḍīyā Vaiṣṇavas mixed and created a tumultuous sound vibration that filled the entire universe.

TEXT 49

সব ভক্ত লঞ্চা প্রভু নামিলেন জলে ।
সবা লঞ্চা জলক্রীড়া করেন কুতুহলে ॥ ৪৯ ॥

*saba bhakta lañā prabhu nāmilena jale
sabā lañā jala-kriḍā karena kutūhale*

SYNONYMS

saba bhakta—all the devotees; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *nāmilena jale*—got down in the water; *sabā lañā*—taking all of them; *jala-kriḍā*—activities in the water; *karena*—performs; *kutūhale*—in great jubilation.

TRANSLATION

Śrī Caitanya Mahāprabhu entered the water with His devotees and began His pastimes with them in great jubilation.

TEXT 50

প্রভুর এই জলক্রীড়া দাস-বন্ধাবন ।
'চেতনামঙ্গলে' বিস্তারি' করিয়াছেন বর্ণন ॥ ৫০ ॥

*prabhura ei jala-kriḍā dāsa-vṛṇdāvana
'caitanya-maṅgale' vistāri' kariyāchena varṇana*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *ei*—these; *jala-kriḍā*—activities in the water; *dāsa-vṛṇdāvana*—Vṛṇdāvana dāsa Ṭhākura; *caitanya-maṅgala*—in his book *Caitanya-maṅgala*, now known as *Caitanya-bhāgavata*; *vistāri'*—describing in detail; *kariyāchena varṇana*—has narrated.

TRANSLATION

In his *Caitanya-maṅgala* [now known as *Caitanya-bhāgavata*], Vṛṇdāvana dāsa Ṭhākura has given a detailed description of the activities the Lord performed in the water.

TEXT 51

পুনঃ ইইঁ বর্ণিলে পুনরুক্ষি হয় ।
ব্যর্থ লিখন হয়, আর গ্রন্থ বাড়য় ॥ ৫১ ॥

*punaḥ ihaṇ varṇile punarukti haya
vyartha likhana haya, āra grantha bāḍaya*

SYNONYMS

punaḥ—again; *ihaṇ*—here; *varṇile*—if I describe; *punaḥ-ukti haya*—it will be repetition; *vyartha*—useless; *likhana*—writing; *haya*—is; *āra*—and; *grantha bāḍaya*—increases the volume of the book.

TRANSLATION

There is no use describing here the activities of the Lord again. It would simply be repetitious and would increase the size of this book.

TEXT 52

জললীলা করি' গোবিন্দ চলিলা আলয় ।
নিজগণ লঞ্চা প্রভু গেলা দেবালয় ॥ ৫২ ॥

*jala-lilā kari' govinda calilā ālaya
nija-gaṇa lañā prabhu gelā devālaya*

SYNONYMS

jala-lilā kari'—after finishing the pastimes on the water; *govinda*—Lord Jagannātha in His moving form as Govinda; *calilā ālaya*—returned to His place; *nija-gaṇa*—His devotees; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *deva-ālaya*—to the temple.

TRANSLATION

After concluding His pastimes in the water, Lord Govinda returned to His residence. Then Śrī Caitanya Mahāprabhu went to the temple, taking all His devotees with Him.

PURPORT

The Deity referred to herein as Govinda is the *vijaya-vigraha* in the temple of Jagannātha. When there is a need to take Jagannātha somewhere, the *vijaya-vigraha* is taken because the body of Jagannātha is very heavy. The *vijaya-vigraha* in the Jagannātha temple is known as Govinda. For the pastimes in the Narendra-sarovara, the *vijaya-vigraha* was carried there instead of Lord Jagannātha.

TEXT 53

অগন্তাথ দেখি' পুনঃ নিজ-ঘরে আইলা ।
প্রসাদ আনাঞ্চা ভক্তগণে খাওয়াইলা ॥ ৫৩ ॥

*jagannātha dekhi' punah nija-ghare āilā
prasāda ānāñā bhakta-gaṇe khāoyāilā*

SYNONYMS

jagannātha dekhi'—after seeing Lord Jagannātha; *punah*—again; *nija-ghare*—to His residence; *āilā*—returned; *prasāda*—prasāda; *ānāñā*—causing to be brought; *bhakta-gaṇe* *khāoyāilā*—fed the devotees.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to His residence after visiting the temple of Jagannātha, He asked for a large quantity of Lord Jagannātha's prasāda, which He then distributed among His devotees so that they could eat sumptuously.

TEXT 54

ଇଷ୍ଟଗୋଷ୍ଠୀ ସବା ଲାଗେ କତଙ୍କଣ କୈଲା ।
ନିଜ ନିଜ ପୂର୍ବ-ବାସାୟ ସବାୟ ପାଠାଇଲା ॥ ୫୮ ॥

*iṣṭa-goṣṭhī sabā lañā kata-kṣaṇa kailā
nija nija pūrva-vāsāya sabāya pāṭhāilā*

SYNONYMS

iṣṭa-goṣṭhī—discussion of spiritual matters; *sabā lañā*—taking all the devotees; *kata-kṣaṇa*—for some time; *kailā*—did; *nija nija*—respective; *pūrva-vāsāya*—to the former residences; *sabāya*—all; *pāṭhāilā*—He sent.

TRANSLATION

After talking with all the devotees for some time, Śrī Caitanya Mahāprabhu asked them to occupy the individual residences in which they had lived the previous year.

TEXT 55

ଗୋବିନ୍ଦ-ଠାଣ୍ଡି ରାଘବ ବାଲି ସମର୍ପିଲା ।
ଭୋଜନ-ଗୃହେର କୋଣେ ବାଲି ଗୋବିନ୍ଦ ରାଖିଲା ॥ ୫୯ ॥

*govinda-ṭhāñi rāghava jhāli samarpilā
bhojana-gṛhera koṇe jhāli govinda rākhilā*

SYNONYMS

govinda-ṭhāñi—in charge of Govinda; *rāghava*—Rāghava Pañḍita; *jhāli*—the *jhāli*, the bags of eatables; *samarpiñā*—delivered; *bhojana-gṛhera*—of the dining room; *koñe*—in the corner; *jhāli*—the bags; *govinda*—Govinda; *rākhilā*—kept.

TRANSLATION

Rāghava Pañḍita delivered the bags of eatables to Govinda, who kept them in a corner of the dining room.

TEXT 56

**ପୁର୍ବ-ବ୍ୟସରେର କାଳି ଆଜାଡ଼ କରିଯା ।
ଦୂଷ୍ୟ ଭରିବାରେ ରାତଥେ ଅନ୍ୟ ଗୁହେ ଲାଗ୍ବା ॥ ୫୬ ॥**

*pūrva-vatsarera jhāli ājāda kariyā
dravya bharibāre rākhe anya gṛhe lañā*

SYNONYMS

pūrva-vatsarera—of the previous year; *jhāli*—bags; *ājāda kariyā*—emptying; *dravya bharibāre*—to fill with goods; *rākhe*—keeps; *anya gṛhe*—to another room; *lañā*—taking.

TRANSLATION

Govinda thoroughly emptied the bags from the previous year and kept them in another room to fill them with other goods.

TEXT 57

**ଆର ଦିନ ମହାପ୍ରଭୁ ନିଜଗଣ ଲାଗ୍ବା ।
ଜଗନ୍ନାଥ ଦେଖିଲେନ ଶ୍ୟୋଧାନେ ଯାଏଗା ॥ ୫୭ ॥**

*āra dina mahāprabhu nija-gaṇa lañā
jagannātha dekhilena śayyotthāne yāñā*

SYNONYMS

āra dina—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nija-gaṇa*—*lañā*—accompanied by His personal devotees; *jagannātha dekhilena*—saw Lord Jagannātha; *śayyā-utthāne*—at the time of rising early from bed; *yāñā*—going.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu went with His personal devotees to see Lord Jagannātha when Lord Jagannātha arose early in the morning.

TEXT 58

বেড়া-সঙ্গীতন তাহাঁ আরম্ভ করিলା ।
সাত-সম্প্রদায় তবে গাইতে লাগিলା ॥ ৫৮ ॥

*bedā-saṅkirtana tāhāñ ārambha karilā
sāta-sampradāya tabe gāite lāgilā*

SYNONYMS

bedā-saṅkirtana—surrounding congregational chanting; *tāhāñ*—there; *ārambha karilā*—began; *sāta-sampradāya*—seven groups; *tabe*—thereupon; *gāite* *lāgilā*—began to chant.

TRANSLATION

After seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu began His all-encompassing saṅkirtana. He formed seven groups, which then began to chant.

PURPORT

For an explanation of the *bedā-saṅkirtana*, one may refer to *Madhya-līlā*, Chapter Eleven, verses 215-238.

TEXT 59

সাত-সম্প্রদায়ে নৃত্য করে সাত জন ।
অদ্বৈত আচার্য, আর প্রভু-নিত্যানন্দ ॥ ৫৯ ॥

*sāta-sampradāye nṛtya kare sāta jana
advaita ācārya, āra prabhu-nityānanda*

SYNONYMS

sāta-sampradāye—in the seven groups; *nṛtya kare*—danced; *sāta jana*—seven persons; *advaita ācārya*—Advaita Ācārya; *āra*—and; *prabhu-nityānanda*—Lord Nityānanda.

TRANSLATION

In each of the seven groups was a principal dancer like Advaita Ācārya and Lord Nityānanda.

TEXT 60

বক্রেশ্বর, আচুতানন্দ, পণ্ডিত-শ্রীবাস ।
সত্যরাজ-খান, আর নরহরিদাস ॥ ৬০ ॥

*vakreśvara, acyutānanda, pañdita-śrīvāsa
satyarāja-khānna, āra narahari-dāsa*

SYNONYMS

vakreśvara—Vakreśvara; *acyutānanda*—Acyutānanda; *pañdita-śrīvāsa*—Pañ-
dīta Śrīvāsa; *satyarāja-khānna*—Satyarāja Khān; *āra*—and; *narahari-dāsa*—
Narahari dāsa.

TRANSLATION

The dancers in the other groups were Vakreśvara Pañdīta, Acyutānanda,
Pañdīta Śrīvāsa, Satyarāja Khān and Narahari dāsa.

TEXT 61

সাত-সম্প্রদায়ে প্রভু করেন ভ্রমণ ।
'মোর সম্প্রদায়ে প্রভু'—ঝিছে সবার মন ॥ ৬১ ॥

*sāta-sampradāye prabhu karena bhramaṇa
'mora sampradāye prabhu'*—aiche sabāra mana

SYNONYMS

sāta-sampradāye—in the seven groups; *prabhu*—Śrī Caitanya Mahāprabhu;
karena bhramaṇa—wanders; *mora sampradāye prabhu*—Śrī Caitanya
Mahāprabhu is in our group; *aiche*—in this way; *sabāra mana*—everyone was
thinking.

TRANSLATION

As Śrī Caitanya Mahāprabhu walked from one group to another inspecting
them, the men in each group thought, "The Lord is within our group."

TEXT 62

সঙ্কীর্তন-কোলাহলে আকাশ ভেদিল ।
সব জগন্নাথবাসী দেখিতে আইল ॥ ৬২ ॥

*saṅkirtana-kolāhale ākāśa bhedila
saba jagannātha-vāsī dekhite āila*

SYNONYMS

saṅkīrtana-kolāhale—tumultuous roaring of congregational chanting; *ākāśa bhedila*—filled the sky; *saba*—all; *jagannātha-vāsī*—the inhabitants of Jagannātha Purī; *dekhite āila*—came to see.

TRANSLATION

The congregational chanting made a tumultuous roar that filled the sky. All the inhabitants of Jagannātha Purī came to see the kirtana.

TEXT 63

ରାଜা ଆସି' ଦୂରେ ଦେଖେ ନିଜଗଣ ଲାଗ୍ନା ।
ରାଜପତ୍ନୀ ସବ ଦେଖେ ଅଟ୍ଟାଳୀ ଚାଢ଼ିଯା ॥ ୬୩ ॥

*rājā āsi' dūre dekhe nija-gaṇa lañā
rāja-patnī saba dekhe aṭṭālī caḍiyā*

SYNONYMS

rājā—the King; *āsi'*—coming; *dūre*—from a distant place; *dekhe*—sees; *nija-gaṇa lañā*—accompanied by his personal staff; *rāja-patnī*—the queens; *saba*—all; *dekhe*—see; *aṭṭālī caḍiyā*—going up high in the palace.

TRANSLATION

Accompanied by his personal staff, the King also came there and watched from a distance, and all the queens watched from the elevated parts of the palace.

TEXT 64

କୀର୍ତ୍ତନ-ଆଟୋପେ ପୃଥିବୀ କରେ ଟଳମଳ ।
'ହରିଧ୍ୱନି' କରେ ଲୋକ, ହୈଲ କୋଳାହଳ ॥ ୬୪ ॥

*kīrtana-āṭope pṛthivī kare ṭalamala
'hari-dhvani' kare loka, haila kolāhala*

SYNONYMS

kīrtana-āṭope—by the force of congregational chanting; *pṛthivī*—the whole world; *kare ṭalamala*—trembles; *hari-dhvani kare*—chanted the transcendental sound Hari; *loka*—people in general; *haila*—there was; *kolāhala*—a tumultuous sound.

TRANSLATION

Due to the forceful vibration of kirtana, the entire world began trembling. When everyone chanted the holy name, they made a tumultuous sound.

TEXT 65

এইভাবে কর্তৃক করাইলা কৌর্তন ।
আপনে নাচিতে তবে প্রভুর হৈল মন ॥ ৬৫ ॥

*ei-mata kata-kṣaṇa karāilā kīrtana
āpane nācite tabe prabhura haila mana*

SYNONYMS

ei-mata—in this way; *kata-kṣaṇa*—for some time; *karāilā kīrtana*—caused kīrtana to be performed; *āpane*—personally; *nācite*—to dance; *tabe*—then; *prabhura haila mana*—Śrī Caitanya Mahāprabhu desired.

TRANSLATION

In this way the Lord had congregational chanting performed for some time, and then He Himself desired to dance.

TEXT 66

সাত-দিকে সাত-সম্প্রদায় গায়, বাজায় ।
মধ্যে মহাপ্রেমাবেশে নাচে গৌর-রায় ॥ ৬৬ ॥

*sāta-dike sāta-sampradāya gāya, bājāya
madhye mahā-premāvēśe nāce gaura-rāya*

SYNONYMS

sāta-dike—in seven directions; *sāta-sampradāya*—the seven groups; *gāya*—chant; *bājāya*—play on the *mṛdarīga*; *madhye*—in the center; *mahā-premāvēśe*—in great ecstatic love of Kṛṣṇa; *nāce*—dances; *gaura-rāya*—Śrī Caitanya Mahāprabhu.

TRANSLATION

The seven groups began chanting and beating their drums in seven directions, and Śrī Caitanya Mahāprabhu began dancing in the center in great ecstatic love.

TEXT 67

উড়িয়া-পদ মহাপ্রভুর মনে স্মৃতি হৈল ।
স্বরূপেরে সেই পদ গাইতে আজ্ঞা দিল ॥ ৬৭ ॥

*uḍiyā-pada mahāprabhura mane smṛti haila
svarūpere sei pada gāite ājñā dila*

SYNONYMS

uḍiyā-pada—a line of a song in the language of Orissa; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *smṛti haila*—was remembered; *svarūpere*—unto Svarūpa Dāmodara Gosvāmī; *sei pada*—that special line; *gāite*—to sing; *ājñā dila*—ordered.

TRANSLATION

Śrī Caitanya Mahāprabhu remembered a line in the Orissan language and ordered Svarūpa Dāmodara to sing it.

TEXT 68

“জগমোহন-পরিমুণ্ডা যাউ” ॥ ৬৮ ॥ শ্রুতি ॥

“*jagamohana-pari-muṇḍā yāu*”

SYNONYMS

jagamohana—the *kirtana* hall known as Jagamohana; *pari*—in; *muṇḍā*—my head; *yāu*—let it be offered.

TRANSLATION

“Let my head fall at the feet of Jagannātha in the *kirtana* hall known as Jagamohana.”

TEXT 69

এই পদে নৃত্য করেন পরম-আবেশে ।
সবলোক চৌদিকে প্রভুর প্রেম-জলে ভাসে ॥ ৬৯ ॥

*ei pade nr̥tya karena parama-āveśe
saba-loka caudike prabhura prema-jale bhāse*

SYNONYMS

ei pade—by this line; *nr̥tya karena*—dances; *parama-āveśe*—in great ecstatic love; *saba-loka*—all people; *cau-dike*—in all four directions; *prabhura*—of Śrī Caitanya Mahāprabhu; *prema-jale*—in tears of love; *bhāse*—float.

TRANSLATION

Simply because of this line, Śrī Caitanya Mahāprabhu was dancing in greatly ecstatic love. People all around Him floated in the water of His tears.

TEXT 70

‘ବୋଲ’ ‘ବୋଲ’ ବଲେନ ପ୍ରଭୁ ଶ୍ରୀବାହୁ ତୁଳିଯା ।
ହରିଧ୍ୱନି କରେ ଲୋକ ଆନନ୍ଦେ ଭାସିଯା ॥ ୭୦ ॥

*'bol' 'bol' balena prabhu śrī-bāhu tuliyā
hari-dhvani kare loka ānande bhāsiyā*

SYNONYMS

bol—chant; *bol*—chant; *balena*—said; *prabhu*—the Lord; *śrī-bāhu*—His transcendental arms; *tuliyā*—raising; *hari-dhvani kare*—chanted the holy name Hari; *loka*—people; *ānande bhāsiyā*—floating in transcendental bliss.

TRANSLATION

Raising His two arms, the Lord said, “Chant! Chant!” Floating in transcendental bliss, the people responded by chanting the holy name of Hari.

TEXT 71

ପ୍ରଭୁ ପଡ଼ି’ ମୂର୍ଚ୍ଛା ଯାଏ, ଖାସ ନାହି ଆର ।
ଆଚର୍ବିତେ ଉଠେ ପ୍ରଭୁ କରିଯା ହୃଦ୍ଦାର ॥ ୭୧ ॥

*prabhu paḍi' mūrchā yāya, śvāsa nāhi āra
ācambite uṭhe prabhu kariyā huṇkāra*

SYNONYMS

prabhu—the Lord; *paḍi'*—falling down; *mūrchā yāya*—became unconscious; *śvāsa nāhi*—there was no breathing; *āra*—and; *ācambite*—suddenly; *uṭhe*—stands up; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyā huṇkāra*—making a loud sound.

TRANSLATION

The Lord fell to the ground unconscious, not even breathing. Then suddenly He stood up, making a loud sound.

TEXT 72

ସଘନ ପୁଲକ,—ଷେନ ଶିଘ୍ରଲେର ତରୁ ।
କରୁ ପ୍ରଫୁଲ୍ଲିତ ଅଞ୍ଜ, କରୁ ହୟ ସରୁ ॥ ୭୨ ॥

*saghana pulaka,—yena śimulera taru
kabhu praphullita arṅga, kabhu haya saru*

SYNONYMS

sa-ghana—constant; *pulaka*—standing of the hairs of the body; *yena*—like; *śimulera taru*—the *śimula* tree; *kabhu*—sometimes; *praphullita*—swollen; *arṅga*—body; *kabhu*—sometimes; *haya*—is; *saru*—lean and thin.

TRANSLATION

The hairs on His body constantly stood up like the thorns on a *śimula* tree. Sometimes His body was swollen and sometimes lean and thin.

TEXT 73

ଅଭି ରୋମ-କୁପେ ହୟ ପ୍ରସ୍ଵେଦ, ରକ୍ତୋଦ୍ଗମ ।
‘ଜା’ ‘ଗଗ’ ‘ପରି’ ‘ମୁମୁ’— ଗନ୍ଧଗଦ ବଚନ ॥ ୭୩ ॥

*prati roma-küpe haya prasveda, raktodgama
'jaja' 'gaga' 'pari' 'mumu'—gadgada vacana*

SYNONYMS

prati roma-küpe—in every hole of the hair; *haya*—there was; *prasveda*—perspiration; *rakta-udgama*—a profusion of blood; *jaja gaga pari mumu*—the sounds “*jaja gaga pari mumu*”; *gadgada*—faltering; *vacana*—words.

TRANSLATION

He bled and perspired from every pore of His body. His voice faltered. Unable to say the line properly, He uttered only, “jaja gaga pari mumu.”

TEXT 74

ଏକ ଏକ ଦନ୍ତ ଯେନ ପୃଥକ ପୃଥକ ଲଡ଼େ ।
ଓହେ ଲଡ଼େ ଦନ୍ତ,—ଯେନ ଭୂମେ ଖସି’ ପଡ଼େ ॥ ୭୪ ॥

*eka eka danta yena pṛthak pṛthak naḍe
aiche naḍe danta,—yena bhūme khasi' paḍe*

SYNONYMS

eka eka—each and every; *danta*—tooth; *yena*—as if; *pṛthak pṛthak*—separately; *naḍe*—shakes; *aiche*—like that; *naḍe*—shake; *danta*—the teeth; *yena*—as if; *bhūme*—on the ground; *khasi'*—becoming loose; *paḍe*—fall.

TRANSLATION

All His teeth shook, as if each were separate from the others. Indeed, they seemed about to fall to the ground.

TEXT 75

ক্ষণে ক্ষণে বাঢ়ে প্রভুর আনন্দ-আবেশ ।
তৃতীয় প্রহর হইল, নৃত্য নহে শেষ ॥ ৭৫ ॥

*kṣaṇe kṣaṇe bāḍe prabhura ānanda-āveśa
tṛtya prahara ha-ila, nṛtya nahe śeṣa*

SYNOMYMS

kṣaṇe kṣaṇe—at every moment; *bāḍe*—increases; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda-āveśa*—transcendental bliss; *tṛtya prahara*—midafternoon; *ha-ila*—there was; *nṛtya*—the dancing; *nahe śeṣa*—did not end.

TRANSLATION

His transcendental bliss increased at every moment. Therefore even by midafternoon the dancing had not ended.

TEXT 76

সব লোকের উথলিল আনন্দ-সাগর ।
সব লোক পাসরিল দেহ-আত্ম-ঘর ॥ ৭৬ ॥

*saba lokera uthalila ānanda-sāgara
saba loka pāsarila deha-ātma-ghara*

SYNOMYMS

saba lokera—of every person; *uthalila*—overflowed; *ānanda-sāgara*—the ocean of transcendental bliss; *saba loka*—every person; *pāsarila*—forgot; *deha*—body; *ātma*—mind; *ghara*—home.

TRANSLATION

The ocean of transcendental bliss overflowed, and everyone present forgot his body, mind and home.

TEXT 77

তবে নিত্যানন্দ প্রভু স্রজিলা উপায় ।
ক্রমে-ক্রমে কীর্তনীয়া রাখিল সবায় ॥ ৭৭ ॥

*tabe nityānanda prabhu sr̄jilā upāya
krame-krame kirtaniyā rākhila sabāya*

SYNONYMS

tabe—at that time; *nityānanda*—Lord Nityānanda; *prabhu*—the Lord; *sr̄jilā*—*upāya*—made a device; *krame-krame*—by and by; *kirtaniyā*—the chanters; *rākhila*—stopped; *sabāya*—all.

TRANSLATION

Then Lord Nityānanda found a way to end the kīrtana. He gradually stopped all the chanters.

TEXT 78

স্বরূপের সঙ্গে মাত্র এক সম্প্রদায় ।
স্বরূপের সঙ্গে সেহ মন্দস্বর গায় ॥ ৭৮ ॥

*svarūpera saṅge mātra eka sampradāya
svarūpera saṅge seha manda-svara gāya*

SYNONYMS

svarūpera saṅge—with Svarūpa Dāmodara; *mātra*—only; *eka*—one; *sampradāya*—group; *svarūpera saṅge*—with Svarūpa Dāmodara; *seha*—they; *manda-svara*—very softly; *gāya*—chanted.

TRANSLATION

Thus only one group continued chanting with Svarūpa Dāmodara, and they chanted very softly.

TEXT 79

কোলাহল নাহি, প্রভুর কিছু বাহু হৈল ।
তবে নিত্যানন্দ সবার শ্রগ জানাইল ॥ ৭৯ ॥

*kolāhala nāhi, prabhura kichu bāhya haila
tabe nityānanda sabāra śrama jānāila*

SYNOMYS

kolāhala—tumultuous sound; *nāhi*—there was not; *prabhura*—of Śrī Caitanya Mahāprabhu; *kichu*—some; *bāhya*—external consciousness; *haila*—there was; *tabe*—at that time; *nityānanda*—Lord Nityānanda; *sabāra*—of all of them; *śrama*—fatigue; *jānāila*—informed.

TRANSLATION

When there was no longer a tumultuous sound, Śrī Caitanya Mahāprabhu returned to consciousness. Then Nityānanda Prabhu informed Him of the fatigue of the chanters and dancers.

TEXT 80

**ভক্তশ্রম জানি' কৈলা কীর্তন সমাপন ।
সবা লঞ্চ আসি' কৈলা সমুদ্রে স্নপন ॥ ৮০ ॥**

*bhakta-śrama jāni' kailā kirtana samāpana
sabā lañā āsi' kailā samudre snapana*

SYNOMYS

bhakta-śrama—the fatigue of the devotees; *jāni'*—understanding; *kailā*—performed; *kirtana samāpana*—ending the chanting; *sabā lañā āsi'*—accompanied by all of them; *kailā*—did; *samudre*—in the sea; *snapana*—bathing.

TRANSLATION

Understanding the fatigue of the devotees, Śrī Caitanya Mahāprabhu stopped the congregational chanting. Then He bathed in the sea, accompanied by them all.

TEXT 81

**সব লঞ্চ প্রভু কৈলা প্রসাদ ভোজন ।
সবারে বিদায় দিলা করিতে শয়ন ॥ ৮১ ॥**

*saba lañā prabhu kailā prasāda bhojana
sabāre vidāya dilā karite śayana*

SYNOMYS

saba lañā—with all of them; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—performed; *prasāda bhojana*—taking *prasāda*; *sabāre*—to everyone; *vidāya dilā*—bade farewell; *karite śayana*—to take rest.

TRANSLATION

Then Śrī Caitanya Mahāprabhu took prasāda with all of them and then asked them to return to their dwellings and take rest.

TEXT 82

গম্ভীরার দ্বারে করেন আপনে শয়ন ।
গোবিন্দ আসিয়া করে পাদ-সম্বাহন ॥ ৮২ ॥

*gambhīrāra dvāre karena āpane śayana
govinda āsiyā kare pāda-samvāhana*

SYNOMYS

gambhīrāra dvāre—at the door of the Gambhīrā, the small room within the room; *karena*—does; *āpane*—personally; *śayana*—lying down; *govinda*—His personal servant Govinda; *āsiyā*—coming; *kare*—performs; *pāda-samvāhana*—massaging the legs.

TRANSLATION

Śrī Caitanya Mahāprabhu lay down at the door of the Gambhīrā, and Govinda came there to massage His legs.

TEXTS 83-84

সর্বকাল আছে এই সুদৃঢ় ‘নিয়ম’ ।
'প্ৰভু' যদি প্ৰসাদ পাণ্ডা করেন শয়ন ॥ ৮৩ ॥
গোবিন্দ আসিয়া করে পাদসম্বাহন ।
তবে যাই' প্ৰভু'র 'শেষ' করেন ভোজন ॥' ৮৪ ॥

*sarva-kāla āche ei sudṛḍha 'niyama'
'prabhu yadi prasāda pāñā karena śayana*

*govinda āsiyā kare pāda-samvāhana
tabe yāi' prabhura 'śesa' karena bhojana'*

SYNOMYS

sarva-kāla—all the time; *āche*—there is; *ei*—this; *su-dṛḍha*—hard-and-fast; *niyama*—regulation; *prabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *prasāda* *pāñā*—after taking His meals; *karena śayana*—lies down; *govinda*—Govinda; *āsiyā*—coming; *kare*—performs; *pāda-samvāhana*—massaging the legs; *tabe*—

thereafter; *yāi'*—going; *prabhura*—of Śrī Caitanya Mahāprabhu; *śeṣa*—the remnants of food; *karena bhojana*—eats.

TRANSLATION

It was a steady, long-standing rule that Śrī Caitanya Mahāprabhu would lie down to rest after lunch and Govinda would come to massage His legs. Then Govinda would honor the remnants of food left by Śrī Caitanya Mahāprabhu.

TEXT 85

সব দ্বার যুড়ি' প্রভু করিয়াছেন শয়ন ।
ভিতরে যাইতে নারে, গোবিন্দ করে নিবেদন ॥৮৫॥

*saba dvāra yuḍi' prabhu kariyāchena śayana
bhitare yāite nāre, govinda kare nivedana*

SYNOMYS

saba dvāra—the whole door; *yuḍi'*—occupying the space of; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyāchena śayana*—was lying down; *bhitare*—within; *yāite nāre*—could not go; *govinda*—Govinda; *kare nivedana*—he requested.

TRANSLATION

This time when the Lord lay down, He occupied the entire doorway. Govinda could not enter the room, and therefore he made the following request.

TEXT 86

‘একপাশ হও, মোরে দেহ’ ভিতর যাইতে’ ।
প্রভু কহে,—‘শক্তি নাহি অঙ্গ চালাইতে’ ॥ ৮৬ ॥

*'eka-pāśa hao, more deha' bhitara yāite'
prabhu kahe,—'śakti nāhi aṅga cālāite'*

SYNOMYS

eka-pāśa hao—kindly turn on one side; *more*—me; *deha'*—allow; *bhitara*—within; *yāite*—to go; *prabhu kahe*—Śrī Caitanya Mahāprabhu replied; *śakti*—strength; *nāhi*—there is not; *aṅga cālāite*—to move My body.

TRANSLATION

“Kindly turn on one side. Let me pass to enter the room.” However, the Lord replied, “I don’t have the strength to move My body.”

TEXT 87

বার বার গোবিন্দ কহে একদিক হইতে ।
অভু কহে,—‘অং আমি নারি চালাইতে ॥’ ৮৭ ॥

*bāra bāra govinda kahe eka-dik ha-ite
prabhu kahe,— ‘aṅga āmi nāri cālāite’*

SYNONYMS

bāra bāra—again and again; *govinda*—Covinda; *kahe*—requests; *eka-dik ha-ite*—to turn on one side; *prabhu kahe*—Śrī Caitanya Mahāprabhu replied; *aṅga*—My body; *āmi*—I; *nāri cālāite*—cannot move.

TRANSLATION

Govinda made his request again and again, but the Lord replied, “I cannot move My body.”

TEXT 88

গোবিন্দ কহে,—‘করিতে চাহি পাদ-সম্বাহন’ ।
অভু কহে,—‘কর বা না কর,যেই লয়তোমার মন’ ॥ ৮৮ ॥

*govinda kahe,— ‘karite cāhi pāda-samvāhana’
prabhu kahe,— ‘kara vā nā kara, yei laya tomāra mana’*

SYNONYMS

govinda kahe—Govinda said; *karite*—to do; *cāhi*—I want; *pāda-samvāhana*—massaging Your legs; *prabhu kahe*—the Lord replied; *kara*—do; *vā*—or; *nā kara*—do not do; *yei*—whatever; *laya tomāra mana*—you decide.

TRANSLATION

Govinda repeatedly requested, “I want to massage Your legs,” but the Lord said, “Do it or don’t do it. It depends upon your mind.”

TEXT 89

তবে গোবিন্দ বহির্বাস তাঁর উপরে দিয়া ।
ভিতর-ঘরে গেলা মহাপ্রভুরে লজ্জিয়া ॥ ৮৯ ॥

*tabe govinda bahirvāsa tāṅra upare diyā
bhitara-ghare gelā mahāprabhure laṅghiyā*

SYNONYMS

tabe—then; *govinda*—Govinda; *bahirvāsa*—outward wrapper; *tāñra upare*—over Him; *diyā*—spreading; *bhitara-ghare*—within the room; *gelā*—went; *mahāprabhure laṅghiyā*—crossing Śrī Caitanya Mahāprabhu.

TRANSLATION

Then Govinda spread the Lord's wrapper over the Lord's body and in this way entered the room by crossing over Him.

TEXT 90

পাদ-সম্বাহন কৈল, কাটি-পৃষ্ঠ চাপিল ।
মধুর-মদনে প্রভুর পরিশ্রম গেল ॥ ৯০ ॥

*pāda-samvāhana kaila, kaṭi-prṣṭha cāpila
madhūra-mardane prabhura pariśrama gela*

SYNONYMS

pāda-samvāhana—massaging of the legs; *kaila*—he performed; *kaṭi*—waist; *prṣṭha*—back; *cāpila*—pressed; *madhūra-mardane*—by mild pressing; *prabhura*—of Śrī Caitanya Mahāprabhu; *pariśrama*—fatigue; *gela*—went away.

TRANSLATION

Govinda massaged the Lord's legs as usual. He pressed the Lord's waist and back very softly, and thus all the Lord's fatigue went away.

TEXT 91

সুখে নিদ্রা হৈল প্রভুর, গোবিন্দ চাপে অঞ্জ ।
দণ্ড-দুই বই অভুর হৈলা নিদ্রা-ভজ ॥ ৯১ ॥

*sukhe nidrā haila prabhura, govinda cāpe aṅga
danḍa-dui ba-i prabhura hailā nidrā-bhaṅga*

SYNONYMS

sukhe—very nicely; *nidrā* *haila* *prabhura*—Śrī Caitanya Mahāprabhu slept; *govinda*—Govinda; *cāpe aṅga*—pressed the body; *danḍa-dui bāi*—after about forty-five minutes; *prabhura*—of Śrī Caitanya Mahāprabhu; *hailā*—there was; *nidrā-bhaṅga*—breaking of sleep.

TRANSLATION

As Govinda stroked His body, the Lord slept very nicely for about forty-five minutes, and then His sleep broke.

TEXT 92

গোবিন্দে দেখিয়া প্রভু বলে তুক্ত হওগ।
‘আজি কেনে এতক্ষণ আছিস্ বসিয়া ? ৯২ ॥

*govinde dekhiyā prabhu bale kruddha hañā
'āji kene eta-kṣaṇa āchis vasiyā?*

SYNOMYMS

govinde dekhiyā—seeing Govinda; *prabhu*—Śrī Caitanya Mahāprabhu; *bale*—said; *kruddha hañā*—in an angry mood; *āji*—today; *kene*—why; *eta-kṣaṇa*—for so long; *āchis*—have you been; *vasiyā*—sitting.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw Govinda sitting by His side, He was somewhat angry. “Why have you been sitting here for so long today?” the Lord asked.

TEXT 93

মোর নিদ্রা হৈলে কেনে না গেলা প্রসাদ খাইতে ?
গোবিন্দ কহে—‘দ্বারে শুইলা, যাইতে নাহি পথে’ ॥ ৯৩ ॥

*mora nidrā haile kene nā gelā prasāda khāite?
govinda kahe—dvāre śuilā, yāite nāhi pathe’*

SYNOMYMS

mora nidrā haile—when I fell asleep; *kene*—why; *nā gelā*—did you not go; *prasāda khāite*—to take your meal; *govinda kahe*—Govinda said; *dvāre*—the door; *śuilā*—You were blocking; *yāite*—to go; *nāhi pathe*—there is no passage.

TRANSLATION

“Why didn’t you go to take your meal after I fell asleep?” the Lord asked. Govinda replied, “You were lying down, blocking the door, and there was no way to go.”

TEXT 94

ପ୍ରଭୁ କହେ,—‘ଭିତରେ ତବେ ଆଇଲା କେମନେ ?
ତୈଛେ କେଳେ ପ୍ରସାଦ ଲୈତେ ନା କୈଲା ଗମନେ ?’ ୯୪ ॥

*prabhu kahe,—‘bhitare tabe āīlā kemane?
taiche kene prasāda laite nā kailā gamane?’*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; bhitare—inside; tabe—then; āīlā—you came; kemane—how; taiche—in the same way; kene—why; prasāda laite—to take prasāda; nā kailā gamane—did you not go.

TRANSLATION

The Lord asked, “How did you enter the room? Why didn’t you go out to take your lunch in the same way?”

TEXT 95

ଗୋବିନ୍ଦ କହେ ମନେ—“ଆମାର ‘ସେବା’ ସେ ‘ନିୟମ’ ।
ଅପରାଧ ହଟୁକ, କିବା ନରକେ ଗମନ ॥ ୯୫ ॥

*govinda kahe mane—“āmāra ‘sevā’ se ‘niyama’
aparādha ha-uka, kibā narake gamana*

SYNONYMS

govinda kahe—Govinda said; mane—within his mind; āmāra sevā—my service; se niyama—that is the regulation; aparādha ha-uka—let there be offenses; kibā—or; narake—to hell; gamana—going.

TRANSLATION

Govinda mentally replied, “My duty is to serve, even if I have to commit offenses or go to hell.

TEXT 96

‘ସେବା’ ଲାଗି’ କୋଠି ‘ଅପରାଧ’ ନାହି ଗଣି ।
ସ୍ଵ-ନିମିତ୍ତ ‘ଅପରାଧାଭାସେ’ ଭୟ ମାନି ॥” ୯୬ ॥

*‘sevā’ lāgi’ koṭi ‘aparādha’ nāhi gaṇi
sva-nimitta ‘aparādhābhāsē’ bhaya māni”*

SYNONYMS

sevā lāgi'—for the matter of service; *koṭi aparādha*—ten million offenses; *nāhi gaṇi*—I do not care for; *sva-nimitta*—for my personal self; *aparādha-ābhāse*—by a glimpse of an offense; *bhaya māni*—I am afraid.

TRANSLATION

"I would not mind committing hundreds and thousands of offenses for the service of the Lord, but I greatly fear committing even a glimpse of an offense for my own self."

TEXT 97

এত সব ঘনে করি' গোবিন্দ রহিলা ।
প্রভু যে পুছিলা, তার উত্তর না দিলা ॥ ৯৭ ॥

*eta saba mane kari' govinda rahilā
prabhu ye puchilā, tāra uttara nā dilā*

SYNONYMS

eta saba—all this; *mane kari'*—thinking; *govinda rahilā*—Govinda kept silent; *prabhu*—Śrī Caitanya Mahāprabhu; *ye*—what; *puchilā*—inquired; *tāra*—of that; *uttara*—reply; *nā dilā*—did not give.

TRANSLATION

Thinking in this way, Govinda kept silent. He did not reply to the Lord's inquiry.

TEXT 98

প্রত্যহ প্রভুর নিদ্রায় যান প্রসাদ লইতে ।
সে দিবসের শ্রম দেখি' লাগিলা চাপিতে ॥ ৯৮ ॥

*pratyaha prabhura nidrāya yāna prasāda la-ite
se divasera śrama dekhi' lāgilā cāpite*

SYNONYMS

prati-aha—daily; *prabhura nidrāya*—when the Lord was asleep; *yāna*—he goes; *prasāda la-ite*—to accept his lunch; *se divasera*—of that day; *śrama*—the weariness; *dekhi'*—seeing; *lāgilā cāpite*—began to press.

TRANSLATION

It was Govinda's practice to go take lunch when the Lord was asleep. On that day, however, seeing the Lord's weariness, Govinda continued massaging His body.

TEXT 99

ষাইতেহ পথ নাহি, যাইবে কেমনে ?
মহা-অপরাধ হয় প্রভুর লঙ্ঘনে ॥ ৯৯ ॥

*yāiteha patha nāhi, yāibe kemane?
mahā-aparādha haya prabhura laṅghane*

SYNOMYMS

yāiteha—to go; *patha nāhi*—there was no passage; *yāibe kemane*—how would he go away; *mahā-aparādha*—a great offense; *haya*—there would be; *prabhura laṅghane*—to cross over the body of Śrī Caitanya Mahāprabhu.

TRANSLATION

There was no way to go. How could he leave? When he thought of crossing over the Lord's body, he considered it a great offense.

TEXT 100

এই সব হয় ভক্তিশাস্ত্র-সূক্ষ্ম মর্ম ।
চৈতন্ত্যের কৃপায় জানে এই সব ধর্ম ॥ ১০০ ॥

*ei saba haya bhakti-śāstra-sūkṣma marma
caitanyera kṛpāya jāne ei saba dharma*

SYNOMYMS

ei saba—all these; *haya*—are; *bhakti-śāstra*—of the system of devotional service; *sūkṣma marma*—finer principles; *caitanyera kṛpāya*—by the mercy of Śrī Caitanya Mahāprabhu; *jāne*—one can understand; *ei saba*—all these; *dharma*—principles of devotional service.

TRANSLATION

These are some of the finer points of etiquette in devotional service. Only one who has received the mercy of Śrī Caitanya Mahāprabhu can understand these principles.

PURPORT

Karmīs, fruitive workers, cannot understand the finer conclusions of devotional service because they accept only its ritualistic value but do not understand how devotional service satisfies the Supreme Personality of Godhead. The karmīs view the formalities as a means of advancing in religion, economic development, sensual satisfaction and liberation. Although these are only material results of following religious principles, the karmīs consider them everything. Such ritualistic activities are called *karma*. Karmīs who adopt devotional service very loosely and who therefore remain on the platform of material activities are called *prākṛta-sahajiyās*. They cannot understand how pure devotional service is rendered in paternal and conjugal love, for this can be understood only by the special mercy bestowed by Śrī Caitanya Mahāprabhu upon pure devotees.

TEXT 101

ভক্ত-গুণ প্রকাশিতে প্রভু বড় রঞ্জী ।
এই সব প্রকাশিতে কৈলা এত ভঙ্গী ॥ ১০১ ॥

*bhakta-guṇa prakāśite prabhu baḍa raṅgī
ei saba prakāśite kailā eta bhaṅgī*

SYNOMYS

bhakta-guṇa—the attributes of the devotee; *prakāśite*—to manifest; *prabhu*—the Lord; *baḍa raṅgī*—very interested; *ei saba*—all these; *prakāśite*—to manifest; *kailā*—He performed; *eta*—such; *bhaṅgī*—incident.

TRANSLATION

The Lord is very interested in manifesting the exalted qualities of His devotees, and that is why He engineered this incident.

TEXT 102

সংজ্ঞপে কহিলুঁ এই পরিমুণ্ডা-নৃত্য ।
অধ্যাপিহ গায় যাহা চৈতন্যের ভৃত্য ॥ ১০২ ॥

*saṅkṣepē kahilū ei pari-muṇḍā-nṛtya
adyāpiha gāya yāhā caitanyera bhṛtya*

SYNOMYS

saṅkṣepē—in brief; *kahilū*—I have described; *ei*—this; *pari-muṇḍā-nṛtya*—dancing in the dancing hall of Jagannātha's temple; *adyāpiha*—even up-to-date;

gāya—sing about; yāhā—which; caitanyera bhṛtya—the servants of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have briefly described Śrī Caitanya Mahāprabhu's dancing in the hall of the Jagannātha temple. The servants of Śrī Caitanya Mahāprabhu sing about this dancing even now.

TEXT 103

ଏହିମତ ଗ୍ରହାପ୍ରଭୁ ଲାଞ୍ଜା ନିଜଗଣ ।
ଶୁଣିଚା-ଗୃହେର କୈଳା କ୍ଷାଲନ, ମାର୍ଜନ ॥ ୧୦୩ ॥

*ei-mata mahāprabhu lañā nija-gaṇa
guṇḍicā-grhera kailā kṣālana, mārjana*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *lañā nija-gaṇa*—accompanied by His personal associates; *guṇḍicā-grhera*—of the Guṇḍicā temple; *kailā*—performed; *kṣālana*—washing; *mārjana*—cleansing.

TRANSLATION

Accompanied by His personal associates, Śrī Caitanya Mahāprabhu washed and swept the Guṇḍicā temple, cleansing it as usual.

TEXT 104

ପୂର୍ବବେଦ କୈଳା ପ୍ରଭୁ କୀର୍ତ୍ତନ, ନର୍ତ୍ତନ ।
ପୂର୍ବବେଦ ଟୋଟିଆ କୈଳା ବନ୍ୟ-ଭୋଜନ ॥ ୧୦୪ ॥

*pūrvavat kailā prabhu kīrtana, nartana
pūrvavat ṭoṭāya kailā vanya-bhojana*

SYNONYMS

pūrva-vat—as previously; *kailā*—performed; *prabhu*—Śrī Caitanya Mahāprabhu; *kīrtana*—chanting; *nartana*—dancing; *pūrva-vat*—as previously; *ṭoṭāya*—in the garden; *kailā*—performed; *vanya-bhojana*—taking a picnic.

TRANSLATION

The Lord danced and chanted and then enjoyed a picnic in the garden as He had done before.

TEXT 105

পূর্ববৎ রথ-আগে করিলা নর্তন।
হেরাপঞ্চমী-যাত্রা কৈলা দরশন ॥ ১০৫ ॥

*pūrvavat ratha-âge karilâ nartana
herâ-pañcamî-yâtrâ kailâ daraśana*

SYNONYMS

pūrva-vat—as previously; *ratha-âge*—in front of the chariot; *karilâ nartana*—performed dancing; *herâ-pañcamî-yâtrâ*—the festival of Herâ-pañcamî; *kailâ daraśana*—He saw.

TRANSLATION

As previously, He danced in front of the Jagannâtha cart and observed the festival of Herâ-pañcamî.

TEXT 106

চারিমাস বর্ষায় রহিলা সব ভক্তগণ।
জন্মাষ্টমী আদি যাত্রা কৈলা দরশন ॥ ১০৬ ॥

*câri-mâsa varṣâya rahilâ saba bhakta-gaṇa
janmâṣṭamî âdi yâtrâ kailâ daraśana*

SYNONYMS

câri-mâsa—for four months; *varṣâya*—of the rainy season; *rahilâ*—stayed; *saba bhakta-gaṇa*—all the devotees; *janmâṣṭamî âdi yâtrâ*—festivals like Lord Kṛṣṇa's birth ceremony; *kailâ daraśana*—observed.

TRANSLATION

All the devotees from Bengal stayed in Jagannâtha Purî for the four months of the rainy season and observed many other ceremonies, such as the anniversary of Lord Kṛṣṇa's birth.

TEXT 107

পুর্বে যদি গোড় হইতে ভক্তগণ আইল।
প্রভুরে কিছু খাওয়াইতে সবার ইচ্ছা হৈল ॥ ১০৭ ॥

*pûrve yadi gauḍa ha-ite bhakta-gaṇa āila
prabhure kichu khāoyāite sabāra icchā haila*

SYNONYMS

pūrve—formerly; *yadi*—when; *gauḍa ha-ite*—from Bengal; *bhakta-gaṇa āila*—the devotees arrived; *prabhure*—to Śrī Caitanya Mahāprabhu; *kicu*—something; *khāyāite*—to feed; *sabāra icchā haila*—everyone desired.

TRANSLATION

Formerly, when all the devotees had arrived from Bengal, they all desired to give Śrī Caitanya Mahāprabhu something to eat.

TEXT 108

কেহ কোন প্রসাদ আনি' দেয় গোবিন্দ-ঠাণ্ডি ।
‘ইহা যেন অবশ্য ভক্ষণ করেন গোসানি’ ॥ ১০৮ ॥

*keha kona prasāda āni' deya govinda-ṭhāñi
'ihā yena avaśya bhakṣaṇa karena gosāñi'*

SYNONYMS

keha—someone; *kona prasāda*—some variety of *prasāda*; *āni'*—bringing; *deya*—delivers; *govinda-ṭhāñi*—to Govinda; *ihā*—this; *yena*—that; *avaśya*—certainly; *bhakṣaṇa karena*—eats; *gosāñi*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Each devotee would bring a certain type of *prasāda*. He would entrust it to Govinda and request him, “Please arrange that the Lord will surely eat this *prasāda*.”

TEXT 109

কেহ পৈড়, কেহ নাড়ু, কেহ পিঠাপানা ।
বহুমূল্য উত্তম-প্রসাদ-প্রকার যার নানা ॥ ১০৯ ॥

*keha paida, keha nādu, keha piṭhā-pānā
bahu-mūlya uttama-prasāda-prakāra yāra nānā*

SYNONYMS

keha—someone; *paida*—a coconut preparation; *keha*—someone; *nādu*—sweetballs; *keha*—someone; *piṭhā*—cakes; *pānā*—sweet rice; *bahu-mūlya*—costly; *uttama-prasāda*—very palatable food; *prakāra yāra nānā*—of different varieties.

TRANSLATION

Some brought paīda [a coconut preparation], some brought sweetballs, and some brought cakes and sweet rice. The prasāda was of different varieties, all very costly.

TEXT 110

‘ଅମୁକ ଏହି ଦିଯାଛେ’ ଗୋବିନ୍ଦ କରେ ନିବେଦନ ।
‘ଧରି’ ରାଖ’ ବଲି’ ପ୍ରଭୁ ନା କରେନ ଭକ୍ଷଣ ॥ ୧୧୦ ॥

*'amuk ei diyāche' govinda kare nivedana
'dhari' rākha' bali' prabhu nā karena bhakṣana*

SYNOMYS

amuk—such and such devotee; *ei*—this; *diyāche*—has given; *govinda*—Govinda; *kare nivedana*—informs; *dhari' rākha*—please keep them; *bali'*—saying; *prabhu*—Śrī Caitanya Mahāprabhu; *nā karena bhakṣana*—does not eat.

TRANSLATION

Govinda would present the prasāda and say to Śrī Caitanya Mahāprabhu, "This has been given by such and such devotee." The Lord, however, would not actually eat it. He would simply say, "Keep it in storage."

TEXT 111

ଧରିତେ ଧରିତେ ସରେର ଭରିଲ ଏକ କୋଣ ।
ଶତ-ଜନେର ଭକ୍ଷୟ ଯତ ହୈଲ ସଞ୍ଚୟନ ॥ ୧୧ ॥

*dharite dharite gharera bharila eka koṇa
śata-janera bhakṣya yata haila sañcayana*

SYNOMYS

dharite dharite—keeping and keeping; *gharera*—of the room; *bharila*—filled up; *eka koṇa*—one corner; *śata-janera*—of one hundred people; *bhakṣya*—sufficient for feeding; *yata*—all; *haila*—there was; *sañcayana*—accumulation.

TRANSLATION

Govinda kept accumulating the food, and soon it filled a corner of the room. There was quite enough to feed at least a hundred people.

TEXT 112

গোবিন্দেরে সবে পুছে করিয়া যতন ।
 ‘আমা-দত্ত প্রসাদ প্রভুরে কি করাইলা ভক্ষণ ॥১১২॥

*govindere sabe puche kariyā yatana
 āmā-datta prasāda prabhure ki karāilā bhakṣaṇa?*

SYNONYMS

govindere—unto Govinda; *sabe*—all the devotees; *puche*—inquired; *kariyā* *yatana*—with great eagerness; *āmā-datta* *prasāda*—the *prasāda* given by me; *prabhure*—unto Śrī Caitanya Mahāprabhu; *ki karāilā bhakṣaṇa*—have you given for eating.

TRANSLATION

All the devotees asked Govinda with great eagerness, “Have you given Śrī Caitanya Mahāprabhu the *prasāda* brought by me?”

TEXT 113

কাহাঁ কিছু কহি’ গোবিন্দ করে বঞ্চন ।
 আৱ দিন প্রভুরে কহে নির্বেদ-বচন ॥ ১১৩ ॥

*kāhāñ kichu kahi’ govinda kare vañcana
 āra dina prabhure kahe nirveda-vacana*

SYNONYMS

kāhāñ—to someone; *kichu*—something; *kahi’*—saying; *govinda*—Govinda; *kare* *vañcana*—told lies; *āra* *dina*—one day; *prabhure*—unto Śrī Caitanya Mahāprabhu; *kahe*—said; *nirveda*-*vacana*—a statement of disappointment.

TRANSLATION

When the devotees questioned Govinda, he had to tell them lies. Therefore one day he spoke to the Lord in disappointment.

TEXT 114

“আচার্যাদি মহাশয় করিয়া যতনে ।
 তোমারে খাওয়াইতে বন্ধ দেন মোর ঘানে ॥ ১১৪ ॥

"ācāryādi mahāśaya kariyā yatane
tomāre khāoyāite vastu dena mora sthāne

SYNOMYS

ācārya-ādi—headed by Advaita Ācārya; mahāśaya—respectable gentlemen; kariyā yatane—with great endeavor; tomāre khāoyāite—to feed You; vastu dena—deliver varieties of food; mora sthāne—to me.

TRANSLATION

"Many respectable devotees, headed by Advaita Ācārya, make a great endeavor to entrust me with varieties of food for You."

TEXT 115

তুমি সে না খাও, তারা পুছে বার বার।
কত বঞ্চনা করিমু, কেমনে আমার নিষ্ঠার ?" ১১৫ ॥

*tumi se nā khāo, tāñrā puche bāra bāra
kata vañcanā karimu, kemane āmāra nistāra?"*

SYNOMYS

tumi—You; *se*—that; *nā khāo*—do not eat; *tāñrā*—they; *puche*—inquire; *bāra bāra*—again and again; *kata vañcanā karimu*—how long shall I cheat; *kemane*—how; *āmāra*—my; *nistāra*—deliverance.

TRANSLATION

"You do not eat it, but they ask me again and again. How long shall I go on cheating them? How shall I be freed from this responsibility?"

TEXT 116

প্রভু কহে,—‘আদিবস্তা’ দুঃখ কাহে মানে ?
কেবা কি দিয়াছে, তাহা আনহ এখানে ॥' ১১৬ ॥

*prabhu kahe,—‘ādi-vasyā’ duḥkha kāñhe māne?
kebā ki diyāche, tāhā ānaha ekhāne’*

SYNOMYS

prabhu kahe—the Lord replied; *ādi-vasyā*—you who have been residing with Me for a very long time; *duḥkha kāñhe māne*—why are you unhappy about this; *kebā ki diyāche*—whatever they have delivered; *tāhā*—all that; *ānaha ekhāne*—bring here.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “Why are you so foolishly unhappy? Bring here to Me whatever they have given you.”

PURPORT

Śrīla Bhaktivinoda Ṭhākura explains that the word ādi-vasyā refers to one who has been living with another for a very long time. Govinda was addressed as ādi-vasyā because he had been living with Śrī Caitanya Mahāprabhu for a very long time, whereas other devotees, who were mostly new, would come and go. In effect, the Lord told Govinda, “Since you have been living with Me for a long time, you should not be foolishly disappointed in this situation. Bring all the food to Me, and you will see that I can eat it.”

TEXT 117

এত বলি' মহাপ্রভু বসিলা ভোজনে ।
নাম ধরি' ধরি' গোবিন্দ করে নিবেদনে ॥ ১১৭ ॥

*eta bali' mahāprabhu vasilā bhojane
nāma dhari' dhari' govinda kare nivedane*

SYNOMYMS

eta bali'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *vasilā bhojane*—sat down for eating; *nāma*—the name; *dhari' dhari'*—speaking; *govinda*—Govinda; *kare nivedane*—offers.

TRANSLATION

Śrī Caitanya Mahāprabhu sat down to eat. Then Govinda offered Him the preparations one after another, and as he did so he spoke the name of the person who had given each one.

TEXT 118

“আচার্যের এই পৈড়, পানা-সর-পূপী ।
এই অম্বত-গুটিকা, মণ্ডা, কর্পূর-কুপী ॥ ১১৮ ॥

*“ācāryera ei paida, pānā-sara-pūpī
ei amṛta-guṭikā, maṇḍā, karpūra-kūpī*

SYNOMYMS

ācāryera—of Advaita Ācārya; *ei*—these; *paiḍa*—coconut preparation; *pānā*—sweet rice; *sara-pūpī*—cakes made with cream; *ei*—these; *amṛta-guṭikā*—sweet-balls; *maṇḍā*—a type of round sweetmeat; *karpūra-kūpī*—a pot of camphor.

TRANSLATION

"These preparations—paiḍa, sweet rice, cakes made with cream, and also amṛta-guṭikā, maṇḍā and a pot of camphor—have been given by Advaita Ācārya.

TEXT 119

ଶ୍ରୀବାସ-ପଣ୍ଡିତେର ଏହି ଅନେକ ପ୍ରକାର ।
ପିଠା, ପାନା, ଅମୃତଗୁଡ଼ା, ପଞ୍ଚ-ଚିନି ଆର ॥ ୧୧୯ ॥

śrīvāsa-paṇḍitera ei aneka prakāra
piṭhā, pānā, amṛta-maṇḍā padma-cini āra

SYNONYMS

śrīvāsa-paṇḍitera—of Śrīvāsa Paṇḍita; ei—these; aneka prakāra—many varieties; piṭhā—cakes; pānā—cream; amṛta-maṇḍā—another type of sweetball; padma-cini—padma-cini; āra—and.

TRANSLATION

"Next there are varieties of food—cakes, cream, amṛta-maṇḍā and padma-cini—given by Śrīvāsa Paṇḍita.

TEXT 120

ଆଚାର୍ଯ୍ୟରତ୍ନେର ଏହି ସବ ଉପହାର ।
ଆଚାର୍ଯ୍ୟନିଧିର ଏହି, ଅନେକ ପ୍ରକାର ॥ ୧୨୦ ॥

ācāryaratnera ei saba upahāra
ācāryanidhira ei, aneka prakāra

SYNONYMS

ācāryaratnera—of Candraśekhara; ei—these; saba—all; upahāra—presentations; ācāryanidhira—of Ācāryanidhi; ei—these; aneka prakāra—of different varieties.

TRANSLATION

"All these are gifts of Ācāryaratna, and these varieties of gifts are from Ācāryanidhi.

TEXT 121

বাসুদেব-দত্তের এই মুরারি-গুপ্তের আর।
বুদ্ধিমন্ত-খাঁনের এই বিবিধ প্রকার ॥ ১২১ ॥

vāsudeva-dattera ei murāri-guptera āra
buddhimanta-khārnnera ei vividha prakāra

SYNONYMS

vāsudeva-dattera—of Vāsudeva Datta; ei—these; murāri-guptera—of Murāri Gupta; āra—and; buddhimanta-khārnnera—of Buddhimanta Khān; ei—these; vividha prakāra—of different varieties.

TRANSLATION

“And all these varieties of food have been given by Vāsudeva Datta, Murāri Gupta and Buddhimanta Khān.

TEXT 122

শ্রীমান-সেন, শ্রীমান-পণ্ডিত, আচার্যনন্দন।
তাঁ-সবার দত্ত এই করহ ভোজন ॥ ১২২ ॥

śrīmān-sena, śrīmān-paṇḍita, ācārya-nandana
tāñ-sabāra datta ei karaha bhojana

SYNONYMS

śrīmān-sena—Śivānanda Sena; śrīmān-paṇḍita—Śrīmān Paṇḍita; ācārya-nan-dana—Ācārya Nandana; tāñ-sabāra—of all of them; datta—given; ei—these; karaha bhojana—please eat.

TRANSLATION

“These are gifts given by Śrīmān Sena, Śrīmān Paṇḍita and Ācārya Nandana. Please eat them all.

TEXT 123

কুলীনগ্রামের এই আগে দেখ যত।
খণ্ডবাসী লোকের এই দেখ তত ॥” ১২৩ ॥

kulīna-grāmera ei āge dekha yata
khaṇḍa-vāsī lokera ei dekha tata”

SYNONYMS

kulīna-grāmera—of the residents of Kulīna-grāma; *ei*—these; *āge*—before; *dekha*—see; *yata*—all; *khaṇḍa-vāśī lokera*—of the residents of Khaṇḍa; *ei*—these; *dekha*—see; *tata*—so many.

TRANSLATION

“Here are the preparations made by the inhabitants of Kulina-grāma, and these have been made by the inhabitants of Khaṇḍa.”

TEXT 124

ঐছে সবার নাম জএগা প্রভুর আগে ধরে ।
সন্তুষ্ট হএগা প্রভু সব ভোজন করে ॥ ১২৪ ॥

*aiche sabāra nāma lañā prabhura āge dhare
santuṣṭa hañā prabhu saba bhojana kare*

SYNONYMS

aiche—in this way; *sabāra nāma*—everyone's name; *lañā*—taking; *prabhura āge*—before the Lord; *dhare*—he places; *santuṣṭa hañā*—being very satisfied; *prabhu*—the Lord; *saba*—all; *bhojana kare*—began to eat.

TRANSLATION

In this way, Govinda gave everyone's name as he put the food before the Lord. Being very satisfied, the Lord began to eat it all.

TEXTS 125-126

যদ্যপি মাসেকের বাসি মুকুতা নারিকেল ।
অমৃত-গুটিকাদি, পানাদি সকল ॥ ১২৫ ॥
তথাপি নৃতনপ্রায় সব জব্যের স্বাদ ।
'বাসি' বিস্বাদ নহে সেই প্রভুর প্রসাদ ॥ ১২৬ ॥

*yadyapi māsekera vāsi mukuta nārikela
amṛta-guṭikādi, pānādi sakala*

*tathāpi nūtana-prāya saba dravyera svāda
'vāsi' visvāda nahe sei prabhura prasāda*

SYNONYMS

yadyapi—although; *māsekera*—one month; *vasi*—remaining; *mukuta nārikela*—a very hard sweet preparation of coconut; *amṛta-guṭikā*—*amṛta-guṭikā* sweetballs; *ādi*—etc.; *pānā*—sweet drinks; *ādi*—and so on; *sakala*—all; *tathāpi*—still; *nūtana-prāya*—as if fresh; *saba dravyera*—of every preparation; *svāda*—the taste; *vāsi*—stale; *visvāda*—tasteless; *nahe*—were not; *sei*—that; *prabhura prasāda*—the mercy of the Lord.

TRANSLATION

The hard sweets made of coconut, mukuta nārikela, the sweetballs, the many kinds of sweet drinks and all the other preparations were at least a month old, but although they were old, they had not become tasteless or stale. Indeed, they had all stayed fresh. That is the mercy of Śrī Caitanya Mahāprabhu.

TEXT 127

ଶତ-ଜନେର ଭକ୍ଷ୍ୟ ପ୍ରଭୁ ଦନ୍ତେକେ ଖାଇଲା ।
‘ଆର କିଛୁ ଆହେ ?’ ବଲି’ ଗୋବିନ୍ଦେ ପୁଛିଲା ॥ ୧୨୭ ॥

śata-janera bhakṣya prabhu dañdeke khāilā!
āra kichu āche?’ bali’ govinde puchilā

SYNONYMS

śata-janera—of one hundred persons; *bhakṣya*—eatables; *prabhu*—Śrī Caitanya Mahāprabhu; *dañdeke khāilā*—ate within twenty-four minutes; *āra kichu āche*—is there anything more; *bali’*—saying; *govinde*—unto Govinda; *puchilā*—inquired.

TRANSLATION

Within a very short time, Śrī Caitanya Mahāprabhu ate enough for a hundred people. Then He asked Govinda, “Is there anything more left?”

TEXT 128

ଗୋବିନ୍ଦ ବଲେ,—‘ରାଘବେର ଝାଲି ମାତ୍ର ଆହେ’ ।
ପ୍ରଭୁ କହେ,—‘ଆଜି ରହୁ, ତାହା ଦେଖିବୁ ପାଚେ’ ॥ ୧୨୮ ॥

govinda bale,—‘rāghavera jhāli mātra āche’
prabhu kahe,—‘āji rahu, tāhā dekhimu pāche’

SYNONYMS

govinda bale—Govinda replied; *rāghavera jhāli*—the bags given by Rāghava; *mātra*—only; *āche*—there is; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *āji*—today; *rahu*—let remain; *tāhā*—that; *dekhimu*—I shall see; *pāche*—later.

TRANSLATION

Govinda replied, “Now there are only the bags of Rāghava.” The Lord said, “Let them remain today. I shall see them later.”

TEXT 129

ଆର ଦିନ ପ୍ରଭୁ ସବ୍ରି ନିଭୃତେ ଭୋଜନ କୈଲା ।
ରାଘବେର ବାଲି ଖୁଲି’ ସକଳ ଦେଖିଲା ॥ ୧୨ ॥

āra dina prabhu yadi nibhṛte bhojana kailā
rāghavera jhāli khuli' sakala dekhilā

SYNONYMS

āra dina—the next day; *prabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *nibhṛte*—in a secluded place; *bhojana kailā*—took His lunch; *rāghavera*—of Rāghava Pañḍita; *jhāli*—the bags; *khuli'*—opening; *sakala dekhilā*—saw everything.

TRANSLATION

The next day, while taking His lunch in a secluded place, Śrī Caitanya Mahāprabhu opened the bags of Rāghava and inspected their contents one after another.

TEXT 130

সବ ଜ୍ଵବେର କିଛୁ କିଛୁ ଉପଯୋଗ କୈଲା ।
ସ୍ଵାଦୁ, ସୁଗଂଧି ଦେଖି’ ବହୁ ପ୍ରାଶାନ୍ତିରିଲା ॥ ୧୩୦ ॥

saba dravyera kichu kichu upayoga kailā
svādu, sugandhi dekhi' bahu praśāntisilā

SYNONYMS

saba dravyera—of all the articles; *kichu kichu*—something; *upayoga kailā*—used; *svādu*—tasteful; *su-gandhi*—aromatic; *dekhi'*—seeing; *bahu*—very much; *praśāntisilā*—He praised.

TRANSLATION

He tasted a little of everything they contained and praised it all for its flavor and aroma.

TEXT 131

বৎসরেক তরে আৱ রাখিলা ধৰিয়া ।
ভোজন-কালে স্বরূপ পৰিবেশে খসাএগ ॥ ১৩১ ॥

vatsareka tare āra rākhilā dhariyā
bhojana-kāle svarūpa pariveśe khasāñā

SYNOMYMS

vatsareka—one year; tare—for; āra—balance; rākhilā dhariyā—kept in stock; bhojana-kāle—at the time of lunch; svarūpa—Svarūpa Dāmodara Gosvāmī; pariveśe—administered; khasāñā—taking out little by little.

TRANSLATION

All the varieties of the remaining prasāda were kept to eat throughout the year. When Śrī Caitanya Mahāprabhu ate His lunch, Svarūpa Dāmodara Gosvāmī would serve it little by little.

TEXT 132

কভু রাত্রিকালে কিছু করেন উপযোগ ।
ভক্তের শ্রদ্ধার দ্রব্য অবশ্য করেন উপভোগ ॥ ১৩২ ॥

kabhu rātri-kāle kichu karena upayoga
bhaktera śraddhāra dravya avaśya karena upabhoga

SYNOMYMS

kabhu—sometimes; rātri-kāle—at night; kichu—some; karena upayoga—used; bhaktera—of the devotees; śraddhāra—with faith and love; dravya—preparations; avaśya—certainly; karena upabhoga—enjoys.

TRANSLATION

Sometimes Śrī Caitanya Mahāprabhu would take some of it at night. The Lord certainly enjoys preparations made with faith and love by His devotees.

PURPORT

Kṛṣṇa is very pleased with His devotees and their offerings. Therefore in *Bhagavad-gītā* the Lord says:

*patraṁ puṣparṇ phalaṁ toyāṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ*

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26) Herein also we find that Śrī Caitanya Mahāprabhu accepted all this food because it had been offered by His devotees. Sometimes He would eat it during lunch and sometimes at night, but He would always think that since His devotees had offered it with great love and affection, He must eat it.

TEXT 133

এইভাবে মহাপ্রভু ভক্তগণ-সঙ্গে ।
চাতুর্মাস্য গোଣাইলা কৃষ্ণকথা-রঙ্গে ॥ ১৩৩ ॥

*ei-mata mahāprabhu bhakta-gaṇa-saṅge
cāturmāsyā goṇāilā kṛṣṇa-kathā-raṅge*

SYNOMYS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—with His personal devotees; *cāturmāsyā goṇāilā*—passed the four months of the rainy season; *kṛṣṇa-kathā-raṅge*—in the happiness of discussing topics about Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu spent the entire period of Cāturmāsyā [the four months of the rainy season] in the happiness of discussing topics of Kṛṣṇa with His devotees.

TEXT 134

মধ্যে মধ্যে আচার্যাদি করে নিমন্ত্রণ ।
ঘরে ভাত রান্ডে আৱ বিবিধ ব্যাঞ্জন ॥ ১৩৪ ॥

*madhye madhye ācāryādi kare nimantraṇa
ghare bhāta rāndhe āra vividha vyāñjana*

SYNOMYS

madhye madhye—at intervals; *ācārya-ādi*—Advaita Ācārya and others; *kare nimantraṇa*—invite; *ghare*—at home; *bhāta*—rice; *rāndhe*—cook; *āra*—and; *vividha vyāñjana*—varieties of vegetables.

TRANSLATION

From time to time, Advaita Ācārya and others would invite Śrī Caitanya Mahāprabhu for home-cooked rice and varieties of vegetables.

TEXTS 135-136

ଅରିଚେର ଖାଲ, ଆର ମଧୁରାମ୍ଲ ଆର ।
 ଆଦା, ଲବଣ, ଲେମ୍ବୁ, ଦୁଃଖ, ଦର୍ଢି, ଖନ୍ଦାସାର ॥ ୧୩୫ ॥
 ଶାକ ପ୍ରୁହି-ଚାରି, ଆର ସ୍ଵକୁତାର ଖୋଲ ।
 ନିମ୍ବ-ବାର୍ତ୍ତାକୀ, ଆର ଭୃଷ୍ଟ-ପାତୋଳ ॥ ୧୩୬ ॥

*maricera jhāla, āra madhurāmla āra
 ādā, lavaṇa, lembu, dugdha, dadhi, khaṇḍa-sāra
 śāka dui-cāri, āra sukutāra jhola
 nimba-vārtāki, āra bhṛṣṭa-paṭola*

SYNONYMS

maricera jhāla—a pungent preparation with black pepper; *āra*—as well as; *madhurāmla*—a sweet-and-sour preparation; *āra*—also; *ādā*—ginger; *lavaṇa*—salted preparations; *lembu*—lime; *dugdha*—milk; *dadhi*—yogurt; *khaṇḍa-sāra*—cheese; *śāka dui-cāri*—spinach of two to four kinds; *āra*—and; *sukutāra jhola*—a soup made of bitter melon; *nimba-vārtāki*—eggplant mixed with *nimba* leaves; *āra*—and; *bhṛṣṭa-paṭola*—fried *paṭola*.

TRANSLATION

They offered pungent preparations made with black pepper, sweet-and-sour preparations, ginger, salty preparations, limes, milk, yogurt, cheese, two or four kinds of spinach, soup made with bitter melon, eggplant mixed with nimba flowers, and fried paṭola.

TEXT 137

ଭୃଷ୍ଟ ଫୁଲବଡ଼ୀ, ଆର ମୁଦ୍ଗ-ଡାଲି-ସୂପ ।
 ବିବିଧ ବ୍ୟାଞ୍ଜନ ରାଙ୍ଘେ ପ୍ରଭୁର ରୁଚି-ଅମୁକ୍ରପ ॥ ୧୩୭ ॥

*bhṛṣṭa phula-baḍī, āra mudga-ḍāli-sūpa
 vividha vyañjana rāndhe prabhura ruci-anurūpa*

SYNONYMS

bhraṣṭa—fried; *phula-baḍi*—a hot *dahl* preparation; *āra*—and; *mudga-ḍāli-sūpa*—a liquid preparation made from mung *dahl*; *vividha vyāñjana*—varieties of vegetables; *rāndhe*—used to cook; *prabhura ruci-anurūpa*—very tasteful for Śrī Caitanya Mahāprabhu.

TRANSLATION

They also offered phula-baḍi, liquid mung dahl and many vegetables, all cooked according to the Lord's taste.

TEXT 138

জগন্নাথের প্রসাদ আনে করিতে গিণ্ডিত ।
কাহী একা যায়েন, কাহী গণের সহিত ॥ ১৩৮ ॥

*jagannāthera prasāda āne karite miśrita
kāhān̄ ekā yāyena, kāhān̄ gaṇera sahita*

SYNONYMS

jagannāthera—of Lord Jagannātha; *prasāda*—remnants of food; *āne*—bring; *karite miśrita*—mixing; *kāhān̄*—somewhere; *ekā yāyena*—goes alone; *kāhān̄*—somewhere; *gaṇera sahita*—with associates.

TRANSLATION

They would mix these preparations with the remnants of food from Lord Jagannātha. When Śrī Caitanya Mahāprabhu accepted the invitations, He went sometimes alone and sometimes with His associates.

TEXT 139

আচার্যরত্ন, আচার্যনিধি, নন্দন, রাঘব ।
শ্রীবাস-আদি যত ভক্ত, বিপ্র সব ॥ ১৩৯ ॥

*ācāryaratna, ācāryanidhi, nandana, rāghava
śrīvāsa-ādi yata bhakta, vipra saba*

SYNONYMS

ācāryaratna—Ācāryaratna; *ācāryanidhi*—Ācāryanidhi; *nandana*—Nandana Ācārya; *rāghava*—Rāghava Pañḍita; *śrīvāsa-ādi*—headed by Śrīvāsa; *yata bhakta*—all devotees; *vipra saba*—all brāhmaṇas.

TRANSLATION

Devotees like Ācāryaratna, Ācāryanidhi, Nandana Ācārya, Rāghava Pandita and Śrivāsa were all of the brāhmaṇa caste.

TEXTS 140-141

ଏଇମତ ନିମନ୍ତ୍ରଣ କରେନ ସତ୍ତ୍ଵ କରି ।
 ବାସୁଦେବ, ଗଦାଧର-ଦାସ, ଗୁପ୍ତ-ମୁରାରି ॥ ୧୪୦ ॥
 କୁଲୀନଗ୍ରାମୀ, ଖଣ୍ଡବାସୀ, ଆର ଯତ ଜନ ।
 ଜଗନ୍ନାଥେର ପ୍ରସାଦ ଆନି' କରେ ନିମନ୍ତ୍ରଣ ॥ ୧୪୧ ॥

ei-mata nimantraṇa karena yatna kari
 vāsudeva, gadādhara-dāsa, gupta-murāri

kulīna-grāmī, khaṇḍa-vāsī, āra yata jana
 jagannāthera prasāda āni' kare nimantraṇa

SYNOMYMS

ei-mata—like this; *nimantraṇa*—invitation; *karena*—execute; *yatna kari*—with devotion; *vāsudeva*—Vāsudeva; *gadādhara-dāsa*—Gadādhara dāsa; *gupta-murāri*—Murāri Gupta; *kulīna-grāmī*—the inhabitants of Kulīna-grāma; *khaṇḍa-vāsī*—the inhabitants of Khaṇḍa; *āra*—and; *yata jana*—many other persons; *jagannāthera prasāda*—remnants of the food of Jagannātha; *āni'*—bringing; *kare nimantraṇa*—invite.

TRANSLATION

They would extend invitations to the Lord. Vāsudeva Datta, Gadādhara dāsa, Murāri Gupta, the inhabitants of Kulīna-grāma and Khaṇḍa and many other devotees who were not brāhmaṇas by caste would purchase food offered to Lord Jagannātha and then extend invitations to Śrī Caitanya Mahāprabhu.

PURPORT

The inhabitants of Kulīna-grāma, such as Satyarāja Khān and Rāmānanda Vasu, were not brāhmaṇas by caste, nor were the inhabitants of Khaṇḍa, such as Mukunda dāsa, Narahari dāsa and Raghunandana. Therefore they would purchase *prasāda* from the market where the remnants of Lord Jagannātha's food was sold and then extend invitations to Śrī Caitanya Mahāprabhu, whereas Ācāryaratna, Ācāryanidhi and others who were brāhmaṇas by caste would cook at home when

they invited the Lord. Caitanya Mahāprabhu observed the etiquette then current in society by accepting only *prasāda* cooked by members of the *brāhmaṇa* caste, but on principle He accepted invitations from His devotees, regardless of whether they were *brāhmaṇas* by caste.

TEXT 142

শিবানন্দ-সেনের শুন নিমন্ত্রণাখ্যান ।
শিবানন্দের বড়-পুত্রের ‘চৈতন্যদাস’ নাম ॥ ১৪২ ॥

śivānanda-senera śuna nimantranākhyāna
śivānandera baḍa-putrera ‘caitanya-dāsa’ nāma

SYNOMYS

śivānanda-senera—of Śivānanda Sena; *śuna*—hear; *nimantranākhyāna*—the story of the invitation; *śivānandera*—of Śivānanda Sena; *baḍa-putrera*—of the eldest son; *caitanya-dāsa nāma*—the name is Caitanya dāsa.

TRANSLATION

Now hear about the invitation Śivānanda Sena extended to the Lord. His eldest son was named Caitanya dāsa.

TEXT 143

প্রভুরে মিলাইতে তাঁরে সঙ্গেই আনিলা ।
মিলাইলে, প্রভু তাঁর নাম ত' পুছিলা ॥ ১৪৩ ॥

prabhure milāite tāṅre saṅgei ānilā
milāile, prabhu tāṅra nāma ta' puchilā

SYNOMYS

prabhure milāite—to introduce to the Lord; *tāṅre*—him, Caitanya dāsa; *saṅgei*—along; *ānilā*—brought; *milāile*—when he introduced him; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅra*—his; *nāma*—name; *ta'*—thereupon; *puchilā*—inquired.

TRANSLATION

When Śivānanda brought his son, Caitanya dāsa, to be introduced to the Lord, Śrī Caitanya Mahāprabhu inquired about his name.

TEXT 144

‘চেতনাদাস’ নাম শুনি’ কহে গৌররায় ।
‘কিবা নাম ধরাএছ, বুঝন না যায়’ ॥ ১৪৪ ॥

*‘caitanya-dāsa’ nāma śuni’ kahe gaura-rāya
‘kibā nāma dharāñācha, bujhana nā yāya’*

SYNONYMS

caitanya-dāsa—Caitanya dāsa; *nāma*—name; *śuni'*—hearing; *kahe gaura-rāya*—Śrī Caitanya Mahāprabhu said; *kibā*—what; *nāma*—name; *dharāñācha*—you have given; *bujhana nā yāya*—it cannot be understood.

TRANSLATION

When the Lord heard that his name was Caitanya dāsa, He said, “What kind of name have you given him? It is very difficult to understand.”

TEXT 145

সেন কহে,—‘যে জানিলুঁ, সেই নাম ধরিল’ ।
এত বলি’ মহাপ্রভুরে নিমন্ত্রণ কৈল ॥ ১৪৫ ॥

*sena kahe,—ye jāniluṇ, sei nāma dharila’
eta bali’ mahāprabhure nimantraṇa kaila*

SYNONYMS

sena kahe—Śivānanda Sena replied; *ye jāniluṇ*—whatever I know; *sei nāma*—that name; *dharila*—he has kept; *eta bali'*—saying this; *mahāprabhure*—unto Śrī Caitanya Mahāprabhu; *nimantraṇa kaila*—gave an invitation.

TRANSLATION

Śivānanda Sena replied, “He has kept the name that appeared to me from within.” Then he invited Śrī Caitanya Mahāprabhu for lunch.

TEXT 146

জগন্নাথের বহুমূল্য প্রসাদ আনাইলা ।
ভক্তগণে লঞ্চ প্রভু ভোজনে বসিলা ॥ ১৪৬ ॥

*jagannāthera bahu-mūlya prasāda ānāilā
bhakta-gaṇe lañā prabhu bhojane vasilā*

SYNONYMS

jagannāthera—of Lord Jagannātha; *bahu-mūlya*—very costly; *prasāda*—remnants of food; *ānāilā*—brought; *bhakta-gaṇe*—the devotees; *lañā*—taking along; *prabhu*—Śrī Caitanya Mahāprabhu; *bhojane vasilā*—sat down to accept *prasāda*.

TRANSLATION

Śivānanda Sena had bought very costly remnants of Lord Jagannātha's food. He brought it in and offered it to Śrī Caitanya Mahāprabhu, who sat down to accept the *prasāda* with His associates.

TEXT 147

শিবানন্দের গৌরবে প্রভু করিলা ভোজন ।
অতিগুরু-ভোজনে প্রভুর প্রসন্ন নহে মন ॥ ১৪৭ ॥

*śivānandera gaurave prabhu karilā bhojana
ati-guru-bhojane prabhura prasanna nahe mana*

SYNONYMS

śivānandera—of Śivānanda Sena; *gaurave*—out of honor; *prabhu*—Śrī Caitanya Mahāprabhu; *karilā bhojana*—ate; *ati-guru-bhojane*—because of eating too much; *prabhura*—of Śrī Caitanya Mahāprabhu; *prasanna nahe mana*—the mind was not satisfied.

TRANSLATION

Because of Śivānanda Sena's glories, Śrī Caitanya Mahāprabhu ate all kinds of *prasāda* to honor his request. However, the Lord ate more than necessary, and therefore His mind was dissatisfied.

TEXT 148

ଆର ଦିନ ଚୈତନ୍ୟଦାସ କୈଳା ନିମନ୍ତ୍ରଣ ।
ଅଭୂର ‘ଅଭିଷ୍ଟ’ ବୁଝି’ ଆନିଲା ବ୍ୟାଞ୍ଜନ ॥ ୧୪୮ ॥

*āra dina caitanya-dāsa kailā nimantraṇa
prabhura ‘abhiṣṭa’ bujhi’ ānilā vyāñjana*

SYNONYMS

āra dina—next day; *caitanya-dāsa*—the son of Śivānanda Sena; *kailā nimantraṇa*—invited; *prabhura*—of Śrī Caitanya Mahāprabhu; *abhiṣṭa*—desire; *bujhi'*—understanding; *ānilā vyāñjana*—bought different vegetables.

TRANSLATION

The next day, Caitanya dāsa, the son of Śivānanda Sena, extended an invitation to the Lord. He could understand the Lord's mind, however, and therefore he arranged for a different kind of food.

TEXT 149

দধি, লেমু, আদা, আর ফুলবড়া, লবণ ।
সামগ্ৰী দেখিযা প্ৰভুৰ প্ৰসন্ন হৈল মন ॥ ১৪৯ ॥

*dadhi, lembu, ādā, āra phula-baḍā, lavaṇa
sāmagrī dekhiyā prabhura prasanna haila mana*

SYNONYMS

dadhi—yogurt; *lembu*—lime; *ādā*—ginger; *āra*—and; *phula-baḍā*—soft cake made of *dahl*; *lavaṇa*—salt; *sāmagrī dekhiyā*—seeing these ingredients; *prabhura*—of Śrī Caitanya Mahāprabhu; *prasanna*—satisfied; *haila*—became; *mana*—the mind.

TRANSLATION

He offered yogurt, limes, ginger, soft baḍā and salt. Seeing all these arrangements, Śrī Caitanya Mahāprabhu was very pleased.

PURPORT

By the grace of Śrī Caitanya Mahāprabhu, Caitanya dāsa understood the Lord's mind. Therefore he arranged for food that would counteract the heavy meal the Lord had eaten the previous day.

Later in life, Caitanya dāsa became a very learned Sanskrit scholar and wrote many books. Among these books, his commentary on *Kṛṣṇa-karṇāmṛta* is very famous. There is another book called *Caitanya-caritāmṛta*, which is a work of Sanskrit poetry. It is said that this was also composed by him.

TEXT 150

প্ৰভু কহে,—“এ বালক আমাৰ মত জানে ।
সন্তুষ্ট হইলাঙ্গ আমি ইহাৰ নিমন্ত্ৰণে ॥” ১৫০ ॥

*prabhu kahe,—“ei bālaka āmāra mata jāne
santuṣṭa ha-ilāñ āmi ihāra nimantraṇe”*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; ei bālaka—this boy; āmāra mata—My mind; jāne—can understand; santuṣṭa ha-ilāñ—am very satisfied; āmi—I; ihāra nimantraṇe—by his invitation.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “This boy knows My mind. Therefore I am very satisfied to keep his invitation.”

TEXT 151

এত বলি' দধি-ভাত করিলা ভোজন ।
চেতনাসেরে দিলা উচ্ছিষ্ট-ভাজন ॥ ১৫১ ॥

*eta bali' dadhi-bhāta karilā bhojana
caitanya-dāsere dilā ucchiṣṭa-bhājana*

SYNONYMS

eta bali’—saying this; dadhi-bhāta—yogurt with rice; karilā bhojana—ate; caitanya-dāsere—unto Caitanya dāsa; dilā—He offered; ucchiṣṭa-bhājana—the remnants of His food.

TRANSLATION

After saying this, the Lord ate the rice mixed with yogurt and offered Caitanya dāsa the remnants of His food.

TEXT 152

চারিমাস এইমত নিমন্ত্রণে যায় ।
কোন কোন বৈষ্ণব ‘দিবস’ নাহি পায় ॥ ১৫২ ॥

*cāri-māsa ei-mata nimantraṇe yāya
kona kona vaiṣṇava ‘divasa’ nāhi pāya*

SYNONYMS

cāri-māsa—for four months; ei-mata—in this way; nimantraṇe yāya—Śrī Caitanya Mahāprabhu keeps His invitations; kona kona vaiṣṇava—some of the Vaiṣṇava devotees; divasa—day; nāhi pāya—could not get.

TRANSLATION

The four months of Cāturmāsya passed in this manner, with the Lord accepting invitations from His devotees. Because of a heavy schedule of invitations, however, some of the Vaiṣṇavas could not get an open day on which to invite the Lord.

TEXT 153

গদাধর-পণ্ডিত, ভট্টাচার্য সার্বভৌম ।
ইঁহা সবার আছে ভিক্ষার দিবস-নিয়ম ॥ ১৫৩ ॥

*gadādhara-paṇḍita, bhaṭṭācārya sārvabhauma
iñhā sabāra āche bhikṣāra divasa-niyama*

SYNONYMS

gadādhara-paṇḍita—Paṇḍita Gadādhara; *bhaṭṭācārya sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *iñhā sabāra*—of all these persons; *āche*—there is; *bhikṣāra*—for accepting invitations; *divasa-niyama*—a fixed date in every month.

TRANSLATION

Gadādhara Paṇḍita and Sārvabhauma Bhaṭṭācārya had fixed dates on which Śrī Caitanya Mahāprabhu would accept their invitations every month.

TEXTS 154-155

গোপীনাথাচার্য, জগদানন্দ, কাশীশ্বর ।
ভগবান, রামভদ্রাচার্য, শঙ্কর, বক্রেশ্বর ॥ ১৫৪ ॥
মধ্যে মধ্যে ঘর-ভাতে করে নিমন্ত্রণ ।
অন্ত্রে নিমন্ত্রণে প্রসাদে কৌড়ি দ্বুইপঞ্চ ॥ ১৫৫ ॥

*gopināthācārya, jagadānanda, kāśīśvara
bhagavān, rāmabhadrācārya, śaṅkara, vakreśvara*

*madhye madhye ghara-bhāte kare nimantranā
anyera nimantranā prasāde kauḍi dui-pañja*

SYNONYMS

gopinātha-ācārya—Gopinātha Ācārya; *jagadānanda*—Jagadānanda Paṇḍita; *kāśīśvara*—Kāśīśvara; *bhagavān*—Bhagavān; *rāmabhadra-ācārya*—Rāma

bhadrācārya; śaṅkara—Śaṅkara; vakreśvara—Vakreśvara; madhye madhye—at intervals; ghara-bhāte—with rice at home; kare nimantranā—invite; anyera nimantranā—for others' invitations; prasāde—prasāda; kauḍi dui-paṇa—two paṇas of conchshells (160 conchshells).

TRANSLATION

Gopinātha Ācārya, Jagadānanda, Kāśīśvara, Bhagavān, Rāmabhadrācārya, Śaṅkara and Vakreśvara, who were all brāhmaṇas, extended invitations to Śrī Caitanya Mahāprabhu and offered Him food cooked at home, whereas other devotees would pay two paṇas of small conchshells to purchase Jagannātha's prasāda and then invite the Lord.

TEXT 156

ପ୍ରଥମେ ଆଛିଲା ‘ନିରବନ୍ଧ’ କୌଡ଼ି ଚାରିପଣ ।
ରାମଚନ୍ଦ୍ରପୁରୀ-ଭୟେ ଘାଟାଇଲା ନିମନ୍ତ୍ରଣ ॥ ୧୫୬ ॥

*prathame āchila 'nirbandha' kauḍi cāri-paṇa
rāmacandra-puri-bhaye ghāṭāilā nimantranā*

SYNOMYS

prathame—in the beginning; *āchila*—it was; *nirbandha*—fixed; *kauḍi cāri-paṇa*—four paṇas of conchshells; *rāmacandra-puri-bhaye*—because of the restriction of Rāmacandra Puri; *ghāṭāilā*—decreased; *nimantranā*—the price of an invitation.

TRANSLATION

At first the cost of Jagannātha prasāda for an invitation was four paṇas of conchshells, but when Rāmacandra Puri was there, the price was cut in half.

TEXT 157

ଚାରିମାସ ରହି' ଗୌଡ଼େର ଭକ୍ତେ ବିଦାୟ ଦିଲା ।
ନୀଳାଚଲେର ସଙ୍ଗୀ ଭକ୍ତ ସନ୍ତେଷେ ରହିଲା ॥ ୧୫୭ ॥

cāri-māsa rahi' gauḍera bhakte vidāya dilā
nilācalera saṅgī bhakta saṅgei rahilā

SYNOMYS

cāri-māsa rahi'—remaining for four months; *gauḍera bhakte*—to the devotees coming from Bengal; *vidāya dilā*—bade farewell; *nilācalera saṅgī*—associates at Jagannātha Puri; *bhakta*—devotees; *saṅgei*—with; *rahilā*—remained.

TRANSLATION

The devotees who came from Bengal stayed with Śrī Caitanya Mahāprabhu for four consecutive months, and then the Lord bade them farewell. After the Bengali devotees departed, the devotees who were the Lord's constant companions at Jagannātha Purī stayed with the Lord.

TEXT 158

এই ত' কহিলুঁ প্রভুর ভিক্ষা-নিমন্ত্রণ ।
ভক্ত-দত্ত বস্তু যেছে কৈলা আস্বাদন ॥ ১০৮ ॥

*ei ta' kahiluṇ prabhura bhikṣā-nimantraṇa
bhakta-datta vastu yaiche kailā āsvādana*

SYNOMYMS

ei ta'—thus; *kahiluṇ*—I have described; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhikṣā-nimantraṇa*—the invitation to dine; *bhakta-datta*—offered by the devotees; *vastu*—things; *yaiche*—as; *kailā āsvādana*—He tasted.

TRANSLATION

Thus I have described how Śrī Caitanya Mahāprabhu accepted invitations and how He accepted and tasted the prasāda offered by His devotees.

TEXT 159

তার গথ্যে রাঘবের ঝালি-বিবরণ ।
তার মধ্যে পরিমুণ্ডা-নৃত্য-কথন ॥ ১০৯ ॥

*tāra madhye rāghavera jhāli-vivarāṇa
tāra madhye pari-muṇḍā-nṛtya-kathana*

SYNOMYMS

tāra madhye—in the midst of that; *rāghavera*—of Rāghava Paṇḍita; *jhāli-vivarāṇa*—description of the bags of food; *tāra madhye*—along with that; *pari-muṇḍā-nṛtya-kathana*—the description of dancing in the temple of Jagannātha.

TRANSLATION

In the midst of that narration are descriptions of Rāghava Paṇḍita's bags of food and the dancing in the temple of Jagannātha.

TEXT 160

ଶ୍ରୀକା କରି' ଶୁଣେ ଯେଇ ଚିତ୍ତବ୍ୟେର କଥା ।
ଚିତ୍ତବ୍ୟୁଚରଣେ ପ୍ରେମ ପାଇବେ ସର୍ବଥା ॥ ୧୬୦ ॥

śraddhā kari' śune yei caitanyera kathā
caitanya-caraṇe prema pāibe sarvathā

SYNOMYS

śraddhā kari'—with great faith and love; śune—hears; yei—anyone who; caitanyera kathā—the narration of the activities of Śrī Caitanya Mahāprabhu; caitanya-caraṇe—at the lotus feet of Śrī Caitanya Mahāprabhu; prema—love; pāibe—must achieve; sarvathā—without fail.

TRANSLATION

One who hears about the pastimes of Śrī Caitanya Mahāprabhu with faith and love will certainly attain ecstatic love for the lotus feet of Śrī Caitanya Mahāprabhu without fail.

TEXT 161

ଶୁଣିତେ ଅଗ୍ନତ-ସମ ଜୁଡ଼ାୟ କର୍ଣ୍ଣ-ମନ ।
ସେଇ ଭାଗ୍ୟବାନ୍, ଯେଇ କରେ ଆସ୍ଵାଦନ ॥ ୧୬୧ ॥

śunite amṛta-sama juḍāya karṇa-mana
sei bhāgavān, yei kare āsvādana

SYNOMYS

śunite—to hear; amṛta-sama—just like nectar; juḍāya karṇa-mana—satisfies the ears and mind; sei bhāgavān—he is very fortunate; yei—who; kare āsvādana—tastes.

TRANSLATION

Narrations of Śrī Caitanya Mahāprabhu's activities are just like nectar to hear. Indeed, they satisfy both the ears and mind. One who tastes the nectar of these activities is certainly very fortunate.

TEXT 162

ଶ୍ରୀକୃପ-ରଘୁନାଥ-ପଦେ ଯାର ଆଶ ।
ଚିତ୍ତବ୍ୟୁଚରିତାଗ୍ରହ କହେ କୃଷ୍ଣଦାସ ॥ ୧୬୨ ॥

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

SYNOMYS

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, Antya-līlā, Tenth Chapter, describing how Lord Śrī Caitanya Mahāprabhu tasted the prasāda offered by His devotees.

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, 83, 203

Anubhāṣya (Bhaktisiddhānta Sarasvatī), 96

Bhagavad-gītā, 92, 114, 160, 260

Bhakti-sandarbha (Jīva Gosvāmī), 95

Laghu-bhāgavatāmṛta (Rūpa Gosvāmī), 8

Laghu-toṣaṇī (Jīva Gosvāmī), 95

Nāma-kaumuḍī, 43

Nārāyaṇa-saṁhitā, 7

Śrimad-Bhāgavatam, 5, 14-15, 16, 23, 25, 26, 95, 118-119, 162, 167, 194

Viṣṇu-bhakti-candrodaya, 96

Glossary

A

Ācārya—a spiritual master who teaches by his own example.

Acintya-bhedābheda-tattva—Lord Caitanya's "simultaneously one and different" doctrine, which establishes the inconceivable simultaneous existence of the Absolute Truth as both personal and impersonal.

Aiśvarya-jñāna-yukta—emotion with an understanding of the Lord's full opulences.

Artha—economic development.

Āśrama—four orders of spiritual life.

Avatāra—(literally, one who descends) an incarnation of the Lord who descends from the spiritual sky to the material universe with a particular mission described in the scriptures.

B

Bāla-gopāla—the child Kṛṣṇa.

Bhagavān—a name of Kṛṣṇa which means one who possesses all opulences.

Bhāva—the stage of transcendental ecstasy experienced after transcendental affection.

Brahmacarya—student life of celibacy and study under a spiritual master.

Brāhmaṇa—the intelligent class of men.

D

Dāsy-a-rasa—loving relationship with Kṛṣṇa in servitorship.

Dharma—religiosity.

G

Gadādhara-prāṇanātha—Lord Caitanya, the life and soul of Gadādhara Paṇḍita.

Gadāira Gaura—Lord Caitanya, the Lord Gaurāṅga of Gadādhara Paṇḍita.

Gosvāmī—one who controls his senses.

Gṛhastha—regulated married life.

J

Jagad-guru—spiritual master of the entire world.

K

Kali-yuga—the age of quarrel, the fourth and last age in the cycle of a *mahā-yuga*.

Kāma—lust.

Karma—fruitive work.

Karma-kāṇḍa—the section of the *Vedas* dealing with fruitive work.

Karmīs—fruitive workers.

Kauḍīs—small conchshells.

Kevala—pure, uncontaminated emotion.

Kiśora-gopāla—Kṛṣṇa as a young boy.

Kṛṣṇa-bhakti—loving devotional service to Kṛṣṇa.

Kṣatriya—the administrative and warrior class of men.

M

Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Māyāvādī—impersonalist or voidist adhering to the belief that ultimately God is formless and without personality.

Mlecchas—meateaters.

Mokṣa—liberation.

Mukunda—Kṛṣṇa, the bestower of liberation.

P

Paramahaṁsa-ṭhākura—one who acts as an ācārya directly presenting Lord Kṛṣṇa by spreading His name and fame.

Parama-puruṣārtha—the supreme goal of life.

Paramātmā—the Supreme, the localized aspect of the Supreme Lord within the heart of all living entities.

Paramparā—disciplic succession.

Para-vidhi—*Bhāgavatam* injunction against criticizing characteristics or activities of others.

Pati—a husband.

Prākṛta-sahajiyās—so-called Vaiṣṇavas who take everything very lightly.

Prakṛti—material nature.

Purāṇas—the eighteen very old books which are histories of this and other planets.

Puruṣārtha—the goal of life.

Pūrva-vidhi—*Bhāgavatam* injunction against praising characteristics or activities of others.

S

Sakhya-rasa—loving relationships with Kṛṣṇa in friendship.

Sannyāsa—the renounced order of spiritual life.

Śleṣokti—a statement having two meanings.

Śrīṅgāra—an array of garments worn for amorous purposes.

Śuddha-bhāva—pure consciousness.

Śūdra—the laboring and servant class of men.

T

Tikās—commentaries.

V

Vaiśnava—a devotee of the Supreme Lord Viṣṇu, or Kṛṣṇa.

Vaiśya—the mercantile and agricultural class of men.

Vānaprastha—the retired order of spiritual life.

Varṇas—the four orders of social life.

Vāsanā—a wish or desire.

Vātsalya-rasa—loving relationship with Kṛṣṇa in parenthood.

Viṣayī—a person engaged in material activities.

Vṛndāvana—the site of Kṛṣṇa's transcendental village pastimes, exhibited when He was present on earth about 5,000 years ago.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a আ â ই i ঈ ī ু u ূ ū ৃ ়
শ্ব ৰ 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 n̥a
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঢ n̥a
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ n̥a
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	ৱ va	
Sibilants:	শ śa	ষ ḍa	স sa	হ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

ঁাঁ f i ঁী i ঁু u ঁূ ū ঁৈ e ঁৈ ai ঁো o ঁৌ au
For example: কা kā কি ki কী kī কু ku কূ kū কৈ kī
 ক্তি k̥i কে ke কৈ kai কো ko কৌ 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.	ঃ —like the <i>dh</i> in good-house.
ା —like the <i>a</i> in far.	ঃ —like the <i>n</i> in gnaw.
i, ি —like the <i>ee</i> in meet.	t—as in talk but with the tongue against the teeth.
u, ঁ —like the <i>u</i> in rule.	th—as in hot-house but with the tongue against the teeth.
ି —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.	dh—as in good-house but with the tongue against the teeth.
e —like the <i>ai</i> in paín; 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.	ph —like the <i>ph</i> in philosopher.
au —like the <i>ow</i> in owl.	b —like the <i>b</i> in bird.
m —(<i>anusvāra</i>) like the <i>ng</i> in song.	bh —like the <i>bh</i> in rub-hard.
ହ —(<i>visarga</i>) a final <i>h</i> sound like in Ah.	m —like the <i>m</i> in mother.
ନ —(<i>candra-bindu</i>) a nasal <i>n</i> sound like in the French word <i>bon</i> .	y —like the <i>j</i> in jaw. ঃ
k —like the <i>k</i> in kite.	y —like the <i>y</i> in year. ঃ
ଖ —like the <i>kh</i> in Eckhart.	r —like the <i>r</i> in run.
g —like the <i>g</i> in got.	l —like the <i>l</i> in law.
ଘ —like the <i>gh</i> in big-house.	v —like the <i>b</i> in bird or like the <i>w</i> in dwarf.
ନ —like the <i>n</i> in bank.	শ, স —like the <i>sh</i> in shop.
ଚ —like the <i>ch</i> in chalk.	s —like the <i>s</i> in sun.
ଛ —like the <i>chh</i> in much-haste.	হ —like the <i>h</i> in home.
ଜ —like the <i>j</i> in joy.	
ଝ —like the <i>geh</i> in college-hall.	
ଣ —like the <i>n</i> in bunch.	
ତ —like the <i>t</i> in talk.	
ଥ —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

ābhijātye pañḍita karite nāre niṣedhana	7.97	48	aiśvarya-jñāne nā pāi vrajendra-kumāra	7.26	14
abhimāna chāḍī' bhaja kṛṣṇa bhagavān	7.136	65	aiśvarya-jñāne tāñra roṣa nāhi upajaya	7.145	69
abhimāna-pāñka dhuñā bhaṭṭere śodhilā	7.168	79	"āji haite bhikṣā āmāra ei ta' niyama	8.53	108
abhojyānna vīpra yadi kareṇa niṣantraṇa	8.88	123	āji haite diluṇ tomāya dviguna vartana"	9.106	180
ācamana kaike nindā karite lāgila	8.14	89	āji kene eta-kṣaṇa āchis vasiyā?	10.92	242
ācambite uthē prabhu kariyā huṅkāra	10.71	233	ājī tāre jagannātha karilā rakaṣaṇa	9.65	159
ācāryādi-āge bhaṭṭa yabe yabe yāya	7.102	50	'ajitendriya hañā kare rāja-visaya	9.88	172
"ācāryādi mahāśaya kariyā yatane	10.114	252	ājī ye rākhila, sei karibe rakaṣaṇa"	9.79	168
ācārya kahe, —'āge tomāre 'dharma'	7.105	51	ājñā deha yadi, —'cāṅge caḍāñā la-i	9.28	143
ācāryanidhī ei, aneka prakāra	10.120	254	ajña jīva nija-'hīte' 'ahita' kari' māne	7.119	58
ācāryaratna, ācāryanidhi, nandana, rāghava	10.139	262	ājñā-pālāne kṛṣṇera yaiche paritoṣa	10.8	207
ācāryaratna ācāryanidhi pañḍita-gadādhara	7.50	28	akapate rājā ei kailā nivedane	9.118	185
ācāryaratna, ācāryanidhi, śrīvāsādi dhanya	10.4	205	ālālanātha yāi" tāñān niṣcinte rahimu	9.93	174
ācāryaratnera ei saba upahāra	10.120	254	āliṅgana kari' teñho kaila kṛṣṇa-smṛti	8.9	87
"ācāryera ei paīda, pānā-sara-pūpi	10.118	253	'āmā-datta prasāda prabhure ki karālā	10.112	251
acirāt mile tāñre tomāra caraṇa	9.16	166	'āmā' haite kichu nahe —prabhu tabe kahila	9.148	199
acirāt pābe tabe kṛṣṇera carana"	7.137	66	'āmāra bhaṅgite tomāra mana nā calilā	7.162	77
ādā, lavaṇa, lembu, dugdha, dadhi, khanḍa	10.135	261	'āmāra ghoḍā grīvā nā phirāya ūrdhvē nāhi	9.26	143
adhika ḥāṇile āmā ethā nā dekhibā"	8.54	108	'āmā 'hita' kareṇa, —ihā āmī māni 'duḥkha'	7.124	60
advaita ācārya, āra prabhu-nityānanda	10.59	228	āmāya duḥkha deya, nija-duḥkha kahi' āsī'	9.64	159
advaitācārya-gosāñī —'sākṣat iṣvara'	7.17	9	āmī—ajña, 'hita'-sthāne māni 'apamāne'	7.128	61
advaitācārya-gosāñī —sarva agra-ganya	10.4	205	āmī ajña jīva, —ajñocita karma kailuṇ	7.126	61
advaita, nityānanda, haridāsa, vakrēśvara	7.73	38	āmī cālāluṇ tomā, tumi nā calilā	7.161	76
advaita, nityānanda-rāya —pārṣe dui-jana	7.65	34	āmī jīti', —ei garva-śūnya ha-uka iñhāra cīta	7.122	59
adyāpiha gāyā yāhā caitanyaera bhr̄tya	10.102	246	āmī—paratantra, āmāra prabhu—gauracandra	7.151	72
aganya-dhanya-caitanya-	9.1	131	āmī se bhāgavata-artha uttama vākhāni"	7.54	29
āgraha kariyā punah punah khāoyāila	8.14	89	"āmī se 'vaiṣṇava', —bhakti-siddhānta	7.54	29
āgraha kariyā tāñre vasi' khāoyāila	8.13	89	āmī—virakta sannyāsi, tāhe ki kariba?"	9.35	146
aiche nađe danta, —yena bhūme khasi' pađe	10.74	234	āmra-kāśandi, ādā-kāśandi jhāla-kāśandi	10.15	209
aiche nānā bhakṣya-dravya sahasra-prakāra	10.33	217	amṛta-guṭikādi, pānādi sakala	10.125	256
aiche sabāra nāma lañā prabhura āge dhare	10.124	256	amṛta-karpūra ādi aneka prakāra	10.26	214
aiśvarya dekhileha 'suddhera' nahe	7.35	19	āmī, āma-khanḍa, tailāmra, āma-sattā	10.16	209
aiśvarya-jñāna haite kevalā-bhāva —pradhbāna	7.45	25	'amuk ei diyāche' govinda kare nivedana	10.110	250
'aiśvarya-jñāna-yukta', 'kevalā'-bhāva āra	7.26	14	ānande vihvala nāhi āpana-sāmbhāla	7.76	39
aiśvarya-jñāne lakṣmī nā pāīlā	7.28	15	ananta tāhāra phala, ke balite pāre?	9.108	180
			anargala rasa-vettā prema-sukhānanda	7.37	20
			anāyāse pābe prema śrī-kṛṣṇa-carane	8.102	129

Śrī Caitanya-caritāmṛta

aṅgane vasiłā saba hañā sāri sāri
animantraṇa bhikṣā kare, nāhika nirṇaya
antare ‘anugraha,’ bāhye ‘upekṣāra prāya’
antare-bāhire kṛṣṇa-viraha-taraṅga
antarera abhimāna jānena tāhāra

antaryāmī prabhu jānibena mora mana
anurāgera lakṣaṇa ei,—‘vidhi’ nāhi māne
anyera bhikṣāra sthitira layena niścaya
anyera nimantraṇe prasāde kauḍi dui-paṇa
anyonye khaṭmaṇi cale dui-jane

apamāna kari’ sarva garva khaṇḍālā
āpana-duḥkhe maroñ—ei dite āīla jvālā
āpanā jānātē āmi kari abhimāna
āpanāra sukha-duḥkhe haya bhoga-bhogi’
āpane āgraha kari’ pariveśana kaila

āpane karibena kṛpā guṇa-doṣa vicāri’ ”
āpane mahāprabhu yadi karena śravaṇa”
āpane nācite tabe prabhura haila mana
aparādhā chāḍi’ kara kṛṣṇa-saṅkīrtana
aparādhā ha-uka, kibā narake gamana

aparādhā kainu, kṣama, la-inu śaṇa
āra bāra aiche nā khāha rāja-dhana
āra dina āsi’ vasīlā prabhure namaskari’
āra dina bhakta-gaṇa-saha paramānanda-puri
āra dina caitanya-dāsa kailā nimantraṇa

āra dina mahāprabhu nija-gaṇa lañā
āra dina prabhure kahe nirveda-vacana
āra dina prabhu yadi nibhṛte bhojana kailā
āra dina saba vaiṣṇava prabhu-sthāne āīla
āra dravyera muddatī kari’ ghare pāṭhāla

‘āra kichu āche?’ bali’ govinde puchilā
āra saba vastu bhare vastrera kuthali
āra sarva-arthe mora nāhi adhikāra”
āra yata bhakta-gaṇe gaudē avatari’
ardhāśana karena prabhu, govinda ardhāśana

‘artha-vyasta’ likhana sei, loke nā mānibe
asad-vyaya nā kariha,—yāte dui-loka yāya”
āśām aho carana-reṇu-juṣām ahaṁ syāṁ
āsi’ prabhu dekhi’ preme haya acetana

āsiyā vandila bhaṭṭa prabhura carane
ataeva ‘advaita-ācārya’ tāñra nāma
ataeva aiśvarya ha-ite ‘kevala’-bhāva pradhāna
ataeva jāninu,—tomāra kichu nāhi bhāsa’

7.66	35	ataeva kṛṣṇa kahe,—‘āmi tomāra ṛṇi’	7.43	24
8.39	102	ataeva nāma laya, nāmera ‘phala’-pāya	7.108	53
7.167	79	ataeva śuka-vyāsa kare praśārīṣana	7.31	17
9.5	133	ataeva yāhān yāhān dei adhikāra	9.121	186
7.117	56			
7.98	48	ati-guru-bhōjane prabhura prasanna nahe	10.147	266
10.6	206	‘ātmā-bhūta’-śabde kahe ‘pāriṣada-gaṇa’	7.28	15
8.39	102	avaśeṣa prasāda tumi karaha bhakṣaṇa”	8.12	88
10.155	269	avicāre prāna laha,—ki balite pāri?’	9.53	154
7.143	68	ayi dīna-dayārdra nātha he	8.34	99

B

7.127	61	bāhire phukāre loka, darśana nā pāñā	9.11	136
8.23	93	bahu dainya kari’ prabhure kaila nimantra	7.60	32
7.123	59	“bahu-dīna manoratha tomā’ dekhībāre	7.7	4
9.75	166	bahu-mūlyā uttama-prasāda-prakāra yāra	10.109	249
8.13	89	bāhyārtha yei laya, sei nāśa yāya	7.167	79
7.158	75			
7.81	41	“bāki-kauḍi bāda, āra dviguna vartana kaila	9.133	192
10.65	231	bāla-gopāla-mantre teñho karena sevana	7.148	71
7.137	66	bāra bāra govinda kahe eka-dik ha-ite	10.87	240
10.95	243	bāra-bāra prāṇaya kalaha kare prabhū-sane	7.143	68
7.130	62	beḍā-saṅkīrtana tāhān ārambha karilā	10.58	228
9.106	180	bhagavān, rāmabhadrācārya, saṅkara,	10.154	269
7.112	54			
8.71	115	bhāgavatārtha śunite āmi nahi adhikāri	7.82	41
10.148	266	“bhāgavatera ṭikā kichu kariyāchi likhana	7.81	41
10.57	227	“bhāgavate svāmīra vyākhyāna kairāchi	7.113	55
10.113	251	bhakta-datta vastu yaiche kailā āsvādāna	10.158	271
10.129	258	bhakta-gaṇa ardhāśana kare,—puri gosāñī	8.70	115
7.61	32	bhakta-gaṇa paṭe āsi’ prabhura caraṇe	10.45	222
9.54	154	bhakta-gaṇe lañā prabhu bhojane vasīlā	10.146	265
10.127	257	bhakta-gaṇe sukha dite prabhura ‘avatāra’	8.92	124
10.36	218	bhakta-guṇa prakāśite prabhu bāda rāṅgi	10.101	246
7.87	44	bhakta-śrama jāni’ kailā kīrtana samāpana	10.80	237
7.51	28			
8.60	111	bhakta-vātsalya ebe prakaṭa karilā	9.131	191
7.133	64	bhakta-vātsalya-guṇa yāte vyakta hāila	9.145	198
9.144	197	bhaktera śraddhāra dravya avaśya karena	10.132	259
7.47	26	bhaṅgi kari’ mahāprabhu kahe eta vāñi	7.53	29
9.10	135	bhaṭṭa kahe,—“e saba vaiṣṇava rahe kon	7.57	31
7.5	3	bhaṭṭa kahe, “kṛṣṇa-nāmera artha-vyākhyāne	7.84	42
7.18	10	bhaṭṭa kahe,—“yadi more ha-ilā prasanna	7.138	66
7.35	19	bhaṭṭera yāī tabu paṭe kari’ balātikāra	7.96	48
8.75	117	bhaṭṭera hṛdaye dṛḍha abhimāna jāni’	7.53	29
		bhaṭṭera icchā haila tāñr-sabāre dekhībāra	7.56	30
		bhaṭṭera manete ei chila dirgha garva	7.55	30

bhaṭṭera vyākhyāna kichu nā kare śravaṇa	7.91	45	cāri-bāre loke āśi' more jānāila	9.63	158			
bhāva-grāhi mahāprabhu sneha-mātra laya	10.18	210	cāri-māsa ei-mata nimantranē yāya	10.152	268			
bhavānanda rāya—āmāra pūjya-garvita	9.103	178	cāri-māsa rahi' gauḍera bhakte vidāya dilā	10.157	270			
bhavānanda-rāya tabe balite lāgilā	9.129	190	cāri-māsa varṣaya rahilā saba bhakta-gaṇa	10.106	248			
bhavānanda-rāyera goṣṭhi kare rāja-viṣaya	9.61	157	cāturmāsyā gonālālā kṛṣṇa-kathā-raṅge	10.133	260			
bhavānandera putra saba—mora priyatama	9.120	186	caudda mādala bāje ucca saṅkīrtana	7.75	38			
bhavānandera putra-sabe ātmā-sama mānoñ	9.125	188	chatre māgi' khāya, 'viṣaya' sparśa nāhi kare	9.72	164			
bhāvonmāde matta kṛṣṇa-premera sāgara	7.20	11	chidra cāhi' bule, kāñhā chidra nā pāila	8.43	103			
bhikṣu kari' kahe puri, —'śuna, jagadānanda	8.12	88	cini-pāke ukhādā kailā karpūrādi diyā	10.31	216			
bhikṣuka sannyāsi āmi nirjana-vāsi	9.64	159	cini-pāke karpūrādi diyā nādu kailā	10.32	217			
bhitā-prāya hañā kāñhe karilā sahana?"	7.156	74	cini-pāke nādu kailākarpūrādi diyā	10.28	215			
bhitara-ghare gelā mahāprabhure laṅghiyā	10.89	240	cira-sthāyi khañḍa-vikāra kariłā sakala	10.25	214			
bhitare yāite nāre, govinda kare nivedana	10.85	239	cira-sthāyi kṣīra-sāra, mañḍādi-vikāra	10.26	214			
bhojana-gherā kone jhāli govinda rākhilā	10.55	226	cūrṇa diyā nādu kailā parama suvāsa	10.30	216			
bhojana-kāle svarūpa pariveśe khasāñā	10.131	259						
bhojyānna vipra yadi nimantranā kare	8.89	123	D					
bhrṣṭa phula-baḍi, āra mudga-dāli-sūpa	10.137	261	dadhi, lembu, ādā, āra phula-baḍā, lavaṇa					
'bol' 'bol' balena prabhu śrī-bāhu tuliyā	10.70	233	dainya kari' kahe, —"niluñ tomāra śaraṇa	10.149	267			
brahmā-śīva ādi yāñra nā pāya antarbhāva	9.115	184	dainya kari' stuti kari' la-ilā śaraṇe	7.93	46			
			daiye jagannāthera se dina jala-lilā	7.125	60			
brahmā-śivādīka bhaje caraṇa yāñhāra	8.2	84	damayanti yata dravya diyāche kariyā	10.41	220			
brahmaśva-adhika ei haya rāja-dhana	9.89	172	dāmodara-svarūpa—'prema-rasa' mūrtimān					
brahmavit hañā kene karaha rodana?"	8.21	92	danḍa-dui va-i prabhura hailā nidra-bhaṅga	7.38	21			
buddhimanta-khāñnera ei vividha prakāra	10.121	255	danḍa kari' kare tāra hrdaya śodhāna	10.91	241			
			dārī-nātuyāre diyā kare nānā vyaya	7.140	67			
			darśane pavitra habe,—ithe ki vicitra?	9.32	145			
				7.9	5			
C								
caitanya-caraṇāmbhoja-	7.1	1	dāsa, sakha, guru, kāntā, —'āśraya' yāhāra					
caitanya-caraṇe prema pāibe sarvathā	10.160	272	dāsya, sakhya, vātsalya, āra ye śrīṅgāra	7.25	13			
caitanya-caritāmṛta kahe kṛṣṇadāsa	7.173	82	dekhi' vallabha-bhaṭṭera haila camatkāra	7.25	13			
caitanya-caritāmṛta kahe kṛṣṇadāsa	8.103	129	"deva, śuna āra eka aparūpa vāt!"	7.76	39			
caitanya-caritāmṛta kahe kṛṣṇadāsa	9.153	202	dhaniyā-mauharīra tañḍula gunḍā kariyā	9.84	170			
caitanya-caritāmṛta kahe kṛṣṇadāsa	10.162	273	dāmodara-svarūpa—'prema-rasa' mūrtimān					
caitanya-caritra ei parama gambhīra	9.151	201	danḍa-dui prabhura nā karena bhakṣaṇa	10.110	250			
caitanya-caritra likhi, śuna eka-mane	8.102	129	dharite dharite gherera bharila eka koṇa	10.111	250			
caitanya-caritra—yena amṛterā pūra	8.101	128	dina kata rahi' gelā 'tīrtha' karibāre	8.96	126			
'caitanya-dāsa' nāma śuni' kahe gaura-rāya	10.144	265	dināñtare pandita kailā prabhura nimantranā	7.170	80			
caitanya-dāsere dilā ucchiṣṭa-bhājana	10.151	268	dine nrtya-kirtana, jagannātha-daraśana	9.6	133			
			dite nāre dravya, danḍa āmāre jānāya	9.62	158			
'caitanya-māṅgale' vistāri' kariyāchenā	10.50	224	dravya bharibāre rākhe anya gṛhe lañā	10.56	227			
caitanya-prabhura līlā ke bujhite pāre?	7.166	78	'dravya deha' rājā māgē—upāya puchila	9.52	154			
caitanyera krpāya jāne ei saba dharma	10.100	245	dravya yaiche āise, āra rahe tāra prāṇa"	9.50	153			
cāṅge caḍā, khadge dārā, —āmi nā jāniye	9.98	176	dṛḍha prema-mudrā loke kariłā khyāpana	7.166	78			
cāṅge haite gopināthe śigra nāmāila	9.51	153	duḥkhitā hañā gela pañditera sthāne	7.92	46			
cāṅgera upare tomāra caraṇa dhyāna kailuñ	9.135	193	dui-cāri-lakṣa kāhāna rahe ta' kāhāñā	9.123	187			
carana-smaraṇa-prabhāve ei phala pāiliñ	9.135	193						

Śrī Caitanya-caritāmṛta

dui-guṇa yāhānī, tāhānī nāhi garva-parvata
 dui-lakṣa kāhana kauḍi dileka chāḍiyā
 dui-lakṣa kāhana kauḍi rājā ta' māgila
 dui-lakṣa kāhana tāra ṭhānī bākī ha-ilā
 dui-paṇa kauḍi läge prabhura nimantranā

duñhāra prabhute sneha parama-bhakati
 'duñhe anyatra māgi' kara udara bharana'
 'dūra, dūra, pāpiṣṭha' bali' bhartsanā karila
 dviguṇa vartana kari' punah 'viṣaya' dibe

E

ebe kene prabhura mote phiri' gela mana?
 ebe sākṣat̄ śunilena 'kalpita' nindana
 ei amṛta-gutikā, maṇḍa karpūra-kūpi
 ei anusandhāna teñho karaya sadāya
 ei artha āmi mātra jāniye nirdhāra

ei bhoge haya kaiche indriya-vāraṇa?
 ei dui-dvāre śikhālī jaga-jane
 ei lakṣya pāñā prabhu kailā roṣābhāsa
 ei mahā-duhkha ihān ke sahite pāre?
 ei-mata bhaṭṭera katheka dina gela

ei-mata gauracandra nija-bhakta-saṅge
 ei-mata kata-kṣaṇa karālīlā kirtana
 ei-mata mahāprabhu bhakta-gaṇa-saṅge
 ei-mata mahāprabhu bhakta-gaṇa-saṅge
 ei-mata mahāprabhu lañā nija-gaṇa

ei-mata nimantranā karena yatna kari
 ei-mata rāmacandra-puri nilācale
 ei-mata vilāsa prabhura bhakta-gaṇa lañā
 ei-mata yāya prabhura rātri-divase
 ei-mate vaiṣṇava saba nilācale āīlā

ei-mātra govinda kaila aṅgikāra
 ei-mātra kahila—ihāra nā bujhibe bheda
 ei mui tāhāre chāḍinu saba kauḍi''
 ei nindā kari' kahe sarva-loka-sthāne

ei pade nṛtya karena parama-āveśe
 'ei pāpiṣṭha āsi' prāna la-ila sabāra'
 ei-rūpa mahā-duhkhe dina kata gela
 ei saba haya bhakti-śāstra-sūkṣma marma

ei saba prakāśite kailā eta bhaṅgi
 ei śloka paḍi' teñho kaila antardhāna
 ei śloke krṣṇa-prema kare upadeśa

7.131	63	ei sneha mane bhāvī' prabhura ullāsa	10.20	211
9.119	185	ei 'śuṣka-vairāgya' nahe sannyāsira 'dharma'	8.65	113
9.19	140	ei ta' kahiluṇprabhura bhikṣā-nimantranā	10.158	271
9.19	140	ei ta' kahiluṇ vallabha-bhaṭṭera milana	7.171	81
8.87	122	'ei ta' sākṣat̄ krṣṇa' bhaṭṭera ha-ilā niścaya	7.78	39
10.34	217	ei ta' svabhāva tāñra āgraha kariyā	8.17	90
8.61	111	ei ye śrī-mādhavendra śrī-pāda upekṣā karila	8.26	95
8.22	93	eka-cauṭhi bhātā, pāñca-gaṇḍāra vyāñjana	8.57	110
9.112	182	eka-dike vaise saba karite bhojana	7.64	34
		eka-dina bhaṭṭa puchila ācāryere	7.103	51

7.121	58	eka-dina loka āśi' prabhure nivedila	9.13	137
8.50	106	eka-dina prātāḥ-kāle āīlā prabhura ghara	8.48	106
10.118	253	eka-dina punah mora māna' nimantranā"	7.138	66
8.76	117	eka-dina upare yadi haya mora vāt	7.110	54
7.87	44	eka eka danta yena pṛthak pṛthak nađe	10.74	234
8.44	104	eka eka nartakera preme bhāsila bhuvana	7.75	38
8.32	98	eka-kṣaṇa prabhura yadi pāyiye darāśana	9.95	175
7.146	70	eka-lilāya vahe gaṅgāra śāta śāta dhāre	7.165	78
9.92	173	'eka-pāśa hao, more deha' bhitara yāite'	10.86	239
7.153	73	eka rāja-putra ghodāra mūlyā bhālā jāne	9.22	141
8.6	85	eka-vākyatā nāhi, tāte 'svāmī' nāhi mānī'	7.114	55
10.65	231	e saba śikhālī more rāya-rāmānanda	7.36	20
9.4	132	'eta anna khāo,—tomāra kata āche dhana?	7.97	48
10.133	260	eta bali' dadhi-bhātā karilā bhojana	8.74	116
10.103	247	eta bali' ghodā āne rāja-dvāre dhari'	10.151	268
10.140	263	eta bali' kāśī-miśra gelā sva-mandire	9.21	141
8.96	126	eta bali' mahāprabhure nimantranā kaila	9.80	168
7.4	3	eta bali' mahāprabhura vasilā bhojane	10.145	265
9.12	137	eta bali' miśre namaskari' rājā ghare gelā	10.117	253
10.41	220	eta bali' 'netā-dhaṭī' tāre parāīla	9.104	179
8.58	110	eta bali' pañḍita prabhura sthāne āīlā	9.107	180
9.149	200	eta bali' sabākāre dilena vidāya	7.159	75
9.100	177	eta cintī' prāte āśi' prabhura carane	9.144	197
8.45	104	eta kahī' mahāprabhura mauna dharilā	7.125	60
10.69	232	eta mata ratha-yātrā sakale dekhila	7.116	56
8.56	109	eta saba mane kari' govinda rahilā	9.55	40
8.62	111	eta śuni' kahe rājā pāñā mane vyathā	10.97	244
10.100	245	eta śuni' rāmacandra-puri uṭhi' gelā	9.94	174
10.101	246	ethā prabhu sei manuṣyere praśna kaila	8.70	115
8.33	99	ethā tumi vasi' rāha, kene yābe āīlānātha?	9.116	184
8.35	100	e vipade rākhi' prabhu, punah nilā mūla	9.78	167
			9.130	190

G

gadādhara-paṇḍita, bhaṭṭācārya sārvabhauma
gadādhara-paṇḍita sūḍha gāḍha bhāva
'gadādhara-prāṇa-nātha' nāma haila yāya
'gadāira gaurāṅga' bali' yāre loke gāya
gambhirāra dvāre karena āpane śayana

10.153 269
7.144 69
7.163 77
7.162 77
10.82 238

gaṇa-saha mahāprabhu bhojana karāila
gaṅgā-mṛttikā āni' vastrete chāniyā
garva cūrṇa haila, pāche ughāde nayane
gati-vidas tavodgita-mohitāḥ
gauḍera bhakta yata kahite nā pāri

7.63 33
10.35 218
7.119 58
7.42 23
7.66 35

gauḍiyā-sampradāya saba karena kirtana
gauḍiyā-saṅkīrtane āra rodana miliyā
ghare āsi' rātrye bhaṭṭa cintite lāgilā
ghare bhāṭa rāndhe āra vividha vyāñjana
ghare yā' mane duḷkhē karena cintana

10.46 222
10.48 223
7.120 58
10.134 260
7.109 53

ghodā daśa-bāra haya, laha' mūlyā kari''
ghṛta-sikta cūrṇa kailā cini-pāka diyā
gopī-ganera śuddha-prema aiśvarya-jñāna-
gopināthācārya, jagadānanda, kāśīsvara
gopinātha ei-mata 'viṣaya' kariyā

9.21 141
10.29 216
7.41 22
10.154 269
9.123 187

"gopinātha-paṭṭanāyaka—rāmānanda-bhāi
"gopinātha-paṭṭanāyaka—sevaka tomāra
"gopinātha-paṭṭanāyake yabe cāṅge caḍāilā
gopināthe 'baḍa jānāya' dākīyā ānilā
gopināthera kroḍha haila mūlyā śuniyā

9.17 139
9.47 152
9.86 171
9.104 179
9.23 141

gopināthera nindā, āra āpana-nirveda
gopināthere 'baḍa jānā' cāṅge caḍāila
govinda āsiyā kare pāda-samvāhana
govinda āsiyā kare pāda-samvāhana
govinda bale,—'rāghavera jhāli' mātra

9.149 200
9.13 137
10.82 238
10.84 238
10.128 257

govinda dekhiyā prabhu bale kruddha hañā
govinda kahe—'dvāre śuilā, yāite nāhi pathe'
govinda kahe,—'karite cāhi pāda-samvāhana'
govinda kahe mane—'āmāra 'sevā' se
govinda-kāśīsvare prabhu kailā ājñāpana
govinda-ṭhāñi rāghava jhāli samarpilā

10.92 242
10.93 242
10.88 240
10.95 243
8.61 111
10.55 226

govinde bolāñā kichu kahena vacane
govindere sabe puche kariyā yatana
guna-madhye chale kare doṣa-āropana
gunḍicā-ghera kailā kṣālana, mārjana
guru-bhojane udare kabhu 'āma' hañā yāya
guru upekṣā kaile, aiche phala haya

8.52 107
10.112 251
8.81 120
10.103 247
10.19 211
8.99 128

H

'hare kṛṣṇa, hare kṛṣṇa' kahe aviśrāma
'hari-bola' bali' prabhu karena bhramaṇa
haricandana-pātra yā'i rājre kahilā
haridāsa-ṭhākura—mahā-bhāgavata-pradhāna
hari-dhvani kare loka ānande bhāsiyā

9.56 155
7.74 38
9.46 151
7.48 27
10.70 233

'hari-dhvani' kare loka, haila kolāhala
hari-dhvani kari' saba bhakta uthi' gelā
hari hari dhvani uthi saba brahmāṇḍa bhari'
hena-kāle āīlā tathā rāya bhāvānanda
hena-kāle āra loka āīla dhāñā

10.64 230
9.146 198
7.70 36
9.127 189
9.34 146

hena-kāle āra loka āīla dhāñā
hena-kāle kāśī-miśra āīlā prabhu-sthāne
hena-kāle rāmacandra-puri-gosāñi āīlā
hena-kāle vallabha-bhaṭṭa miliila āsiyā
herā-pañcamī-yātrā kailā darāśana

9.41 149
9.59 157
8.7 86
7.4 3
10.105 248

hethāya tāhāra pitā viṣaya pāṭhāla
hrdayān tvad-aloka-kātarāṁ
hrd-vāg-vapurbhir vidadhan namas te

9.71 164
8.34 99
9.77 167

I

ihāñi pāibā tumi sabāra darśane"
ihāñi rahena sabē, vāsā—nānā-sthāne
"ihāñi rahite nāri, yāmu ālālanātha
ihāñi yadi mahāprabhu eteka kahilā

7.59 31
7.59 31
9.60 157
9.46 151

ihā va-i adhika āra kichu nā ānibā

8.54 108

'ihā yena avaśya bhakṣāna karena gosāñi'
indra yena kṛṣṇera nindā karila ajñāne
iñhāra svabhāva iñhā karite nā yuyāya
iñhāra vacane kene anna tyāga kara?

10.108 249
7.128 61
8.82 120
8.83 121

iñhāre puchāha, iñha karibena iñhāra
iñhā-sabākāre āmi dekhi ātmā-sama

7.105 51
9.120 186

iñhā sabāra āche bhikṣāra divasa-niyama
iñhā sabāra saṅge kṛṣṇa-bhakti ye āmāra'
iṣat hāsiyā prabhu kailā āliṅgana
iṣṭa-goṣṭhi sabā lañā kata-kṣaṇa kailā

10.153 269
7.52 28
7.160 76
10.54 226

iṣvara-caritra prabhura—buddhira agocara
iṣvara jagannātha,—tāhārā hāte sarva 'artha'
iṣvara-puri gosāñi kare śrī-pada-sevana
iṣvara-svabhāva,—karena sabākāra hita
itthām satāṁ brahma-sukhānubhūtyā

8.95 126
9.45 151
8.28 97
7.122 59
7.32 17

Śrī Caitanya-caritāmṛta

J

jagadānanda, dāmodara, śaṅkara, vakreśvara
 jagadānanda-paṇḍita tāṁre kailā nimantraṇa
 jagadānanda-paṇḍitera Śuddha gāḍha bhāva
 jagad-guru mādhavendra kari' prema dāna
 jagad-guru śridhara-svāmī 'guru' kari' māni

7.50 28
 8.10 88
 7.142 68
 8.33 97
 7.134 64

"jagamohana-pari-muṇḍā yāu"
 jagannātha dekhilena śayyotthāne yāñā
 jagannātha dekhi' punah niṣṭa-ghare āīlā
 jagannātha pūrṇa kailā, dekhiluṇ tomāre
 jagannātha-sevāra kare bhiyāna śravaṇa

10.68 232
 10.57 227
 10.53 226
 7.7 4
 9.82 169

jagannāthera bahu-mūlya prasāda ānālā
 jagannāthera prasāda āne karite miśrita
 jagannāthera prasāda āni' kare nimantraṇa
 jagannāthera prasāda ānilā bhikṣāra lāgiyā
 jagat bāndhila yeṇha diyā prema-phāṇda

10.146 265
 10.138 262
 10.141 263
 8.11 88
 8.3 84

jagate karilā tumi krṣṇa-nāma prakāśe
 jagatera 'hita' ha-uka—ei prabhura mana
 jagatera hita lāgi' gaura-avatāra
 'jai' 'gaga' 'pari' 'mumu'—gadgada vacana
 jala-kriḍā kare saba bhakta-gaṇa lañā

7.13 7
 7.140 67
 7.117 56
 10.73 234
 10.42 221

jala-kriḍā, vādyā, gitā, nartana, kirtana
 jala-lilā kari' govinda calilā ālaya
 'jāñā' eta kailā,—ihā mui nāhi jānoṇ
 'jāñā'-sahita apritye duḥkha pāila ei-bāra
 janmāṣṭami ādi yātrā kailā dāraśana

10.47 223
 10.52 225
 9.125 188
 9.124 188
 10.106 248

janme-janme tumi pañca—mora 'nija-dāsa'
 jayādvaita-candra jaya gaura-bhakta-vṛṇda
 jayādvaita-candra jaya gaura-bhakta-vṛṇda
 jayādvaitācārya jaya jaya dayāmaya
 jaya gaura-bhakta-gaṇa saba rasamaya

9.141 196
 7.2 2
 10.2 204
 9.3 132
 9.3 132

jaya jaya advaita iśvara avatāra
 jaya jaya avadhūta-candra nityānanda
 jaya jaya gauracandra jaya nityānanda
 jaya jaya nityānanda karuṇa-hṛdaya
 jaya jaya śrī-caitanya jaya nityānanda

8.4 85
 8.3 84
 10.2 204
 9.2 132
 7.2 2

jaya jaya śrī-caitanya karuṇā-sindhu-avatāra
 jaya jaya śrī-krṣṇa-caitanya dayāmaya
 jaya jaya śrīvāsādi yata bhakta-gaṇa
 jhāli bāndhi' mohara dila āgraha kariyā

8.2 84
 9.2 132
 8.5 85
 10.38 219

jhālira upara 'munsiba' makaradhvaja-kara
 "jīva-'prakṛti' 'pati' kari' mānaye krṣṇere
 jñānināṁ cātma-bhūtānāṁ

10.40 220
 7.103 51
 7.27 14

K

kabhu dui-janabhoṭṭā, kabhu tina-jane
 kabhu kāśīvara, govinda khāna tina jana
 kabhu laukika riti,—yena 'itara' jana
 kabhu praphullita arṅga, kabhu haya saru
 kabhu rāmacandra-purīra haya bhṛtya-prāya

kabhu svatantra, kareṇa 'aiśvaryā' prakaṭana
 kabhu tāre nāhi māne, dekhe tṛṇa-prāya
 kahana nā yāya rāmānandera prabhāva
 kāhān cāṅge caḍānā laya dhana-prāṇa!
 kāhān cāṅgera upara sei maraṇa-pramāda!

kāhān dviguna vartana, parāya neta-dhaṭī!
 kāhān ekā yāyena, kāhān gaṇera sahitā
 kāhān kichu kahi' govinda kare vañcana
 kāhān 'neta-dhaṭī' punah,—e-saba prasāda!
 kāhān saba chāḍī' sei rājyādi-pradāna!

kāhān sarvasva veci' laya, deyā nā yāya kauḍī!
 kahite nā jāni nāma e-janme yāhāra
 kali-kālera dharma—krṣṇa-nāma-saṅkīrtana
 kāli ke rākhibe, yadi nā dibe rāja-dhana?
 karpūra, marica, lavaṅga, elāci, rasavāsa

kartum akartum anyathā karite samartha"
 kāśī-miśra kahe prabhura dhariyā caraṇe
 kāśī-miśre nā sādhila, rājare nā sādhila
 kāśīvara, mukunda, vāsudeva, murāri
 kata nāma la-iba, śata-prakāra 'ācāra'

kata vañcanā karimu, kemane āmāra nistāra?"
 kateka ciḍā huḍum kari' ghṛtete bhājiyā
 kauḍī chāḍile prabhu kadācīt duḥkha māne"
 kauḍī māgi' lañ muñi āñcalā pātiyā
 "kauḍī nāhi dibe ei, beḍāya chadma kari'

kebā ki diyāche, tāhā ānaha ekhāne'
 ke bujhite pāre gaurera kṛpā-chanda-bandha?
 keha kona prasāda āni' deya govinda-thāñi
 keha paīda, keha nādu, keha piṭhā-pānā
 keha tomā nā śunābe visayira vāt

keha yadi mūlyā āne, cāri-pāṇa-nirṇaya

8.97 122
 8.40 102
 8.93 125
 10.72 234
 8.94 125
 8.93 125
 8.94 125
 7.37 20
 9.110 181
 9.134 192
 9.111 182
 10.138 262
 10.113 251
 9.134 192
 9.110 181
 9.111 182
 10.33 217
 7.11 6
 9.65 159
 10.30 216
 9.45 151
 9.67 161
 9.150 201
 7.51 28
 10.24 213
 9.115 252
 10.28 215
 9.101 177
 9.39 148
 9.28 143
 10.116 252
 9.58 156
 10.108 249
 10.109 249
 9.78 167
 8.41 103

ke kahite pāre gaurera āścarya svabhāva?	9.115	184	kṛṣṇa-śakti vinā nahe tāra pravartana	7.11	6	
ke kahite pāre tānra vaiṣṇavatā-śakti?	7.19	10	'kṛṣṇa-sukha-tātparya',—ei tāra cihna	7.39	21	
ke kaiche vyavahāre, kebā kaiche khāya khāḍaga-upare phelāite tale khāḍaga pātīla"	8.76	117	kṛṣṇa yaiche khaṇḍilena īndrera abhimāna	7.118	57	
khāḍegara upare gopināt̄he diteche dāriyā	9.30	144	kṛṣṇera upare kaila yena īndra mahā-mūrkha"	7.124	60	
	9.41	149	kṛṣṇera viraha bhaktera bhāva-viśeṣa	8.35	100	
khaṇḍa-vāsi lokera ei dekha tata"	10.123	255	kṣaṇe kṣaṇe bāde prabhura ānanda-āveśa	10.75	235	
khāoyāñā punah tāre karaye nindana	8.74	116	kulina-grāmera ei āge dekha yata	10.123	255	
khāya, piye, lute, vilāya, nā karo vicāra	9.121	186	kulina-grāmī, khaṇḍa-vāsi, āra yata jana	10.141	263	
'kibā nāma dharāñācha, bujhana nā yāya'	10.144	265	kulina-grāmī, khaṇḍa-vāsi mililā āsiyā	10.12	208	
kichu deya, kichu nā deya, nā kari vicāra	9.124	188	kutumba-bāhulya tomāra ke kare bharāṇa?	9.140	195	
L						
kichu 'prasāda' āne, kichu pāka kare ghare	8.89	123				
ki kari bena,—eko, karite nā pāre niścaya	7.95	47				
kirīn punar darśana-sparśa-	7.10	5				
kintu mora kariha eka 'ājñā' pālana	9.142	196	la-ite nā pāri tānra vyākhyāna-vacana	7.113	55	
kintu tomāra smaraṇera nahe ei 'mukhya-	9.137	193	lajjita haila bhaṭṭa, haila apamāne	7.92	46	
kirtana-āt̄ope pṛthivi kare ṭalāmala	10.64	230	laukikāhārataḥ svarṇ yo	8.1	83	
kiśora-gopāla-upāsanāya mana dila	7.149	71	loke camatkāra mora e saba dekhiyā	9.136	193	
kolāhala nāhi, prabhura kichu bāhya haila	10.79	236	M			
koli-śunthi, koli-cūrṇa, koli-khaṇḍa āra	10.24	213	madhūra-mardane prabhura pariśrama gela	10.90	241	
kona kona vaiṣṇava 'divasa' nāhi pāya	10.152	268	madhyāhne pratāparudra āīlā tānra ghare	9.80	168	
kon chāra padārtha ei dui-lakṣa kāhana?	9.96	175	madhye madhye ācāryādi kare nimantraṇa	10.134	260	
kon prakāre pāimū ihāñ-sabāra darśane?	7.57	31	madhye madhye ghara-bhāte kare	10.155	269	
koṭi-cintāmani-lābha nahe tāra sama	9.95	175	madhye mahāprabhu vasilā, āge-pāche	7.65	34	
krame iśvara-paryanta aparādhe ḥekaya	8.99	128	madhye mahā-premāvēśe nāce gaura-rāya	10.66	231	
krame krame dibe, vyartha prāṇa kene laya"	9.49	152	māgile vā kene dibe dui-lakṣa kāhana?"	9.40	149	
N						
'krame krame dimu, āra yata kichu pari	9.53	154	māhā-aparādha haya prabhura laṅghane	10.99	245	
krame-krame kirtaniyā rākhila sabāya	10.77	234	māhad-anugraha-nigrahera 'sākṣi' dui-jane	8.32	98	
krame-krame veci' kini' dravya bhariba	9.20	140	māhā-kolāhala haila brahmāṇḍa bhariyā	10.48	223	
krodhe gopināt̄he kailā bahuta bhartsana	9.87	171				
krodhe kichu nā kahilā, sakala sahilā	7.161	76	mahā-kolāhala tīre, salile khelana	10.47	223	
kṛpā kari' mora māthe dharaḥā caraṇa"	7.130	62	māhāprabhu kahe—"śuna, bhaṭṭa māhā-mati	7.16	9	
kṛṣṇa avatāri' kaila jagat-niśtāra	8.4	85	māhāprabhu kailātānre daṇḍavat nati	8.9	87	
kṛṣṇādanyah ko vā latāsv	7.15	8	māhāprabhu kṣetra chāḍī' yābena ālālanātha!"	9.84	170	
'kṛṣṇa'—eka prema-dātā, śāstra-pramāṇe	7.14	8	māhāprabhu tāre tabe prasanna ha-ilā	7.141	67	
'kṛṣṇa kaha' balena prabhu bāhire āsiyā	9.11	136				
kṛṣṇa-nāma, kṛṣṇa-līlā śunāya anukṣāṇa	8.29	97	māhā-prasāda vallabha-bhaṭṭa bahu ānāila	7.69	36	
P						
kṛṣṇa-nāma-prema kailā jagate pracāra	7.52	28	māhā-viśaya kara, kibā virakta udāsa	9.141	196	
kṛṣṇa-nāma-vyākhyā yadi karaha śravaṇa	7.94	47	mālā, candana, guvāka, pāna aneka ānila	7.71	37	
kṛṣṇa-nāmno rūḍhir iti	7.86	43	'mālajāthyā-daṇḍapāṭe' tāra adhikāra	9.18	139	
kṛṣṇa nā pāinu muñi maroñ āpanāra duḥkhe	8.25	94				
'kṛṣṇa nā pāinu, nā pāinu 'mathurā'	8.23	93	mānilena nimantraṇa, tāre sukha dite	7.139	67	
kṛṣṇa-śakti dhara tumi,—ithe nāhi āna	7.12	6	'manuṣya'-buddhi dāmavanti kare prabhura	10.19	211	
			manuṣyera veśe deva-gandharva-kinnara	9.8	134	

mānya kari' prabhu tāre nikāte vasālā maricera jhāla, āra madhurāmla āra māthāya ghā māre vipra, kare hāhākāra 'mathurā nā pāinu' bali' karena krandana māyāśritānām nara-dārakeṇa	7.6 4 10.135 261 8.58 110 8.19 91 7.32 17	'netadhaṭī'-māthe gopinātha carane paḍilā nigūḍha caitanya-līlā bujhite kā'ra śakti? nija-gaṇa lañā prabhu gelā devālaya nija-kauḍi māgē, rājā nāhi kare danda nija nija pūrva-vāsāya sabāya pāṭhāilā	9.132 191 7.169 80 10.52 225 9.91 173 10.54 226
māyāvādi sannyāsī āmi, nā jāni kṛṣṇa-bhakti milāile, prabhu tāṅra nāma ta' puchilā miśra kahe, 'kauḍi chādibā, —nahe prabhura miśra kahe, 'kauḍi chādibā, —nahe prabhura	7.16 9 10.143 264 9.97 176 9.101 177	nilācale kriḍā kare kṛṣṇa-prema-taraṅge nilācalera saṅgi bhakta saṅgei rahilā nilācale vāsa karena kṛṣṇa-prema-raṅge nimantraṇera dine paṇḍite bolāilā nimantraṇera dine yadi kare nimantraṇa	8.6 85 10.157 270 9.4 132 7.154 73 8.90 124
miśra kahe, — "śuna, prabhu rājāra vacane mora nidrā haile kene nā gelā prasāda khāite?" mora samprādāye prabhu' —aiche sabāra 'mora sakhā,' 'mora putra,' —ei 'śuddha' mana "more ājnā deha' sabe, yāñā rāja-sthāne!"	9.118 185 10.93 242 10.61 229 7.31 17 9.38 148	nimba-vārtākī, āra bhṛṣṭa-patola ninye 'dhanya-jana-svānta'- nirantara kṛṣṇa-nāma karāya smaraṇa nirvīṇa ha-inu, mote 'viṣaya' nā haya" "nitya āmāra sabhāya haya kakṣā-pāta	10.136 261 9.1 131 8.29 97 9.139 195 7.110 54
more 'brahma' upadeśe ei chāra mūrkhe" more mukha nā dekhābi tui, yāo yathi-tathi more śikṣa deha', —ei bhāgya āmāra" murāri, garuḍa-paṇḍita, buddhimanta-khāṇa	8.25 94 8.24 94 8.69 114 10.10 207	nitya āsi' kare miśrera pāda sarīvāhana nityānanda-avadhūta — 'sākṣat iśvara' nivedana-prabhāveha tabu phale eta phala nūtana-vastrera baḍa kuthali saba bhari'	9.82 169 7.20 11 9.114 183 10.27 215

N

nādu bāndhiyāche cini-pāka kariyā nāma dhari' dhari' govinda kare nivedane nāmera mahimā āmi tāṅra ṭhāñi śikhiluñ nāmera phale kṛṣṇa-pade 'prema' upajāya" nānā apūrva bhakṣya-dravya prabhura yogya	10.22 212 10.117 253 7.49 27 7.108 53 10.14 209
nānā asat-pathē kare rāja-dravya vyaya nānā avajñāne bhatṭe śodhena bhagavān nānā-bhāvē vyākuла prabhura mana āra aṅga nānā mate pṛiti kari' kare āsā-yāi nānā-prakāre kare tārā rāja-dravya vyaya	9.88 172 7.118 57 9.5 133 7.90 45 9.61 157
nānā upadrava ihāñ, nā pāi soyātha" nānā-veśe āsi' kare prabhura daraśana nandāḥ kim akarod brahmā na pāraye 'harī niravadya-saṁyujāṁ narendre āīlā dekhite jala-keli-raṅge narendrera jale 'govinda' naukāte caḍiyā	9.60 157 9.9 135 7.34 19 7.44 24 10.43 221 10.42 221
narendrete prabhū-saṅge ha-ilā milana nārikela-khaṇḍa nādu, āra nādu gaṅgā-jala nātyāśnato 'pi yogo 'sti nāyāṁ śriyo 'hga u niṭānta-rateḥ prasādaḥ nāyāṁ sukhāpo bhagavān nembu-ādā āmra-koli vividha vidhāna	10.44 221 10.25 214 8.67 113 7.29 15 7.27 14 10.15 209

P

pāda-samvāhana kaila, kaṭi-prṣṭha cāpila pāñca-gaṇḍāra pāṭra haya sannyāsi brāhmaṇa pañca-putra-sahite āsi' paḍilā carane paṇḍita-gosāñi, bhagavān-ācārya, paṇḍita kahe, — "ei karma nahe āmā haite	10.90 241 9.40 149 9.128 190 8.90 124 7.150 72
paṇḍita kahena, — prabhu svatantra sarvajñā- paṇḍita-ṭhāñi pūrvā-prārthita saba siddhi haila paṇḍite prabhura prasāda kahana nā yāya paṇḍitera bhāva-mudrā kahana nā yāya paṇḍitera sane tāra mana phiri' gela	7.157 74 7.171 81 7.164 77 7.163 77 7.149 71
pariḍitera saujanya, brahmaṇyatā-guṇa paṇḍitera ṭhāñi cāhe mantrādi śikhite paṇḍapādi kariyā dilā gandha-dravya diyā parama-ānande sabe nilācalā yāite paramānanda-puri kaila caraṇa vandana	7.166 78 7.150 72 10.35 218 10.3 204 8.8 86
paramānanda-puri āra prabhure mililā paramānanda puri-saṅge sannyāsira gaṇa paramārthe prabhura kṛpā, seha rahu dūre para-svabhāva-karmāṇi para-vidhi 'nindā' kare 'baliṣṭha' jāniyā "parikṣite prabhu tomāre kailā upekṣana	8.7 86 7.64 34 9.108 180 8.78 118 8.79 119 7.155 74

Index of Bengali and Sanskrit Verses

291

pāri�ati kari' saba jhāli bharāilā	10.37	219	prabhu-saha sannyāsi-gana bhojane vasila	7.69	36
pariveśana kare, āra rāghava, dāmodara	7.68	35	prabhura 'abhiṣṭa' bujhī' ānilā vyāñjana	10.148	266
pātala mṛt-pātre sandhānādi bhari'	10.36	218	prabhura bhakta-gana dekhi' bhaṭṭera	7.67	35
pathē paṇḍitere svarūpa kahena vacana	7.155	74	prabhura cāraṇe sabe kailā nivedana	9.36	147
patira ājñā,—nirantara tāṅra nāma la-ite	7.107	52	prabhura caritre bhaṭṭera camatkāra haila	7.78	41
patira ājñā pati-vratā nā pāre laṅghite	7.107	52	prabhura darśane saba loka preme bhāse	9.12	137
pati-sutānvaya, bhrāṭr-bāndhavān	7.42	23	prabhura ei jāla-kriḍā dāsa-vyndāvāna	10.50	224
pati-vratā hañā patira nāma nāhi laya	7.104	51	prabhura icchā nāhi, tāre kauḍi chādāibe	9.112	182
'phalābhāsā' ei,—yāte 'viśaya' cañcalā	9.137	193	prabhura kṛpā dekhi' sabāra haila camatkāra	9.147	199
phalgu-prāya bhaṭṭera nāmādi saba-vyākhya	7.88	44	prabhura rakṣākarena yabe, tabe nistāribe	9.14	138
phuṭkalāi cūrṇa kari' ghṛte bhājāila	10.32	217	prabhura milane uṭhe premera krandana	10.46	222
piche nindā kare, āge bahuta khāoyāñā	8.17	90	prabhura mukhe vaiśnavatā śuniyā sabāra	7.56	30
piṇḍā-bhogerā eka cauthi, pāñca-gandāra	8.53	108	prabhura nimantranē lāge kauḍi cāri paṇa	8.40	102
pipilikā dekhi' kichu kahena uttara	8.48	106	prabhura saundarya dekhi āra premodaya	7.79	40
piṭhā, pāñā, amṛta-mandā padma-cini āra	10.119	254	prabhura sthiti, ritī, bhikṣā, śayana, prayāṇa	8.42	103
"prabhu-ājñā lañā yāha, vidāya tomā dila"	9.107	180	prabhura upeksāya saba nilācalera jana	7.91	45
prabhu avatīra hailā jagat tārite	7.139	67	prabhura vacana śuni' se ha-ila kharva	7.55	30
prabhu 'bhāgavata-buddhye' kailā āliṅgane	7.5	3	prabhura yateka guṇa sparśite nārila	8.43	103
prabhu-cāraṇe kichu kailā nivedane	7.80	40	prabhure dekhiteha avaśya āise prati-dine	8.45	104
prabhu guru-buddhye karena sambhrama,	8.46	105	prabhure kahaye kichu hāsiyā vacana	8.63	112
prabhu hāsi' kahe,—"svāmī nā māne yei jana	7.115	56	prabhure kichu khāoyāite sabāra icchā haila	10.107	248
prabhu kahe,—'ādi-vasyā' duhkha kānhe	10.116	252	prabhure milāite tāṅre saṅgei ānilā	10.143	264
prabhu kahe,—'āji rahu, tāṅhā dekhimu	10.128	257	prabhu tāṅhān bhikṣā kailā lañā nija-gaṇa	7.170	80
prabhu kahe, "ajña bālaka mui 'siśya'-tomāra	8.69	114	prabhu tāṅre kahe kichu sodvega-vacane	9.59	157
prabhu kahe,—"āmi bhikṣuka, āmā haite kichu	9.43	150	prabhu-viśaye bhakti kichu ha-ila antara	7.89	44
prabhu kahe,—'āṅga āmī nāri cālāite'	10.87	240	'prabhu yadi prasāda pāñā karena śayana	10.83	238
prabhu kahe, "bhāgavatārtha bujhite nā pāri	7.82	41	'prabhu yena nāhi jānena, —rājā āmāra lāgiyā	9.119	185
prabhu kahe,—'bhitare tabe āīlā kemanē?	10.94	243	prabhu ye puchilā, tāra uttara nā dilā	10.97	244
prabhu kahe,—"ei bālaka āmāra mata jāne	10.150	267	prahlāda, bali, vyāsa, śuka ādi muni-gaṇa	9.10	135
prabhu kahe,—'kara vā nā kara, yei laya	10.88	240	prāṇa kene la-iba, tāra dravya cāhi āmī	9.41	149
prabhu kahe,—"kāśi-miśra, ki tumi kari�ā?	9.117	184	prāṇāma kari' prabhu kailā cāraṇa vandana	8.63	112
prabhu kahe,—'keha gauḍe, keha deśāntare	7.58	31			
prabhu kahe,—'krishna-nāmera bahu artha nā	7.85	43	prāṇa nile kibā lābha? nija dhana-kṣaya	9.48	152
prabhu kahe,—"rājā āpane lekhāra dravya	9.35	146	prāṇa-rājya karōn prabhu-pade nirmañchana"	9.96	175
prabhu kahe,—'rājā kene karaye tāḍana?	9.16	130	prāṇa-rūpe jhāli rākhe hañā taṭpara	10.40	220
prabhu kahe, "sabe kene purire kara roṣa?	8.84	121	prasāda ānāñā bhakta-gaṇe khāoyāilā	10.53	226
prabhu kahe,—'sakti nāhi āṅga cālāite'	10.86	239	prasāda-mūlyā la-ite lāge kauḍi dui-paṇa	8.88	123
prabhu kahe,—sannyāsi yabe ha-ibā	9.140	195	prasāda-pāya vaiśnavā-gaṇa bale, 'hari' 'hari'	7.70	36
prabhu kahe—"tumi 'paṇḍita'	7.131	63			
prabhu pađi' mürchā yāya, śvāsa nāhi āra	10.71	233	praśārīse tomāra kṛpā-mahimā gāñā	9.136	193
prabhu paramparāya nindā kairāchena	8.50		prastāvē kahiluṇ purī-gosāñīra niryāṇa	8.37	101
prabhu-pāše nivedilā dainya-vinaya kari'	8.71	115	pratāparudra eka āchaye niyame	9.81	169
			prathame āchila 'nirbandha' kauḍi cāri-paṇa	10.156	270
			prati dina laya teñha tina-lakṣa nāma	7.48	27
			pratiroma-kūpe haya prasveda, raktodgama	10.73	234

pratyaha prabhura bhikṣā iti-uti haya	8.41	103	rājā-dravya śodhi' pāya, tāra karuka vyaya"	9.33	146
pratyaha prabhura nidrāya yāna prasāda la-ite	10.98	244	rājāgopināthe yadi cāṅge caḍāila	9.63	158
pratyaha vallabha-bhaṭṭā āīse prabhu-sthāne	7.100	49	rājaharīṣa-madhye yena rahe baka-prāya	7.102	50
pratyeka sabāra pade kaila namaskāra	7.67	35	rājā-kaḍī nā deya, āmāre phukāre	9.92	173
prema-bhakti pāya, tānra vipada yāya nāśa	9.152	201	rājā kahe, —“ei vāt āmi nāhi jāni	9.41	149
prema-parakāśa nahe krṣṇa-śakti vine	7.14	8	rājā keha, “kauḍi chāḍimu, —ihā nā kahibā	9.102	178
preme ājnā bhāṅgile haya koṭi-sukha-poṣa	10.8	207	rājā kahe, —“saba kauḍi tomāre chāḍiluḥ	9.105	179
premete bhartsanā kare ei tāra cihna	7.41	22	rājā kahe, —“tāre āmi duḥkha nāhi diye	9.98	176
priyēṇa saṅgrathyā vipakṣa-sannidhāv	10.21	212	“rājā-kauḍi dite nāre, rājāra kibā dosa?	9.31	145
pr̥thak pr̥thak bāndhi' vastrera kuthali bhitarā	10.23	213	rājā kṛpā kare tāte bhaya nāhi māne	9.25	142
pr̥thivite bhakta nāhi uddhava-samāna	7.45	25	rājā—mahā-dhārmika, ei haya pāpi bhanḍa!	9.91	173
pr̥thivite ropana kari' gelā premāñkura	8.36	100	rājamahindrā 'rājā' kainu rāma-rāya	9.122	187
puṇaḥ ihān varṇile punarukti haya	10.51	225	rājā miśrera carana yabe cāpīte lāgilā	9.83	169
puṇaḥ 'viṣaya' diyā 'netā-dhaṭī' parāīlā	9.133	192	rājā-patnī saba dekhe aṭṭāli cadiyā	10.63	230
puri-gosāñī kaila tānre dṛḍha ḍhīngana	8.8	86	rājā-pratigraha tumi āmā' karāīla?”	9.117	184
puri-gosāñī kare krṣṇa-nāma-saṅkirtana	8.19	91	rājā-putra āsi' tāre cāṅge caḍāila	9.30	144
purīra svabhāva, —yathēṣṭā āhāra karānā	8.73	116	rājāra caritra saba kailā nivedane	9.116	184
puṛuṣottama-jānāre teiha kaila pariḥāsa	9.99	176	rājāra ki dosa rājā niṣa-dravya cāyā	9.62	158
puṛuṣa-parayor madhye para-vidhir balavān	8.80	119	rājāra kṛpā-vṛttānta sakala kahilā	9.132	191
pūrvavat ḍpane nṛtya karite lāgilā	7.77	39	rājāra mūla-dhana diyā ye kichu labhya haya	9.143	197
pūrvavat kailā prabhu kirtana, nartana	10.104	247	rājāra thāñi yāi' bahu lāgāni karila	9.27	143
pūrvavat mahāprabhu sabāre mililā	7.3	2	rājāra vartana khāya, āra curi kare	9.90	173
pūrvavat nimantraṇa mānā', —sabāra bola	8.83	121	'rājya-viṣaya'-phala ei—kṛpāra 'ābhāse'!	9.109	181
pūrvavat ratha-āge karilā nartana	10.105	248	rāmacandra-puri aiche rahilā nilācale	8.38	101
pūrvava-tasarera jhāli ajāda kariyā	10.56	227	rāmacandra-puri-bhaye ghāṭālī nimantraṇa	10.156	270
pūrvavat sāta sampradāya pr̥thak karilā	7.72	37	rāmacandra-puri haila sarva-nindākara	8.31	98
pūrvavat ṭoṭāya kailā vanya-bhojana	10.104	247	"rāmacandra-puri haya ninduka-svabhāva	8.72	116
"pūrve prayāge more mahā-kṛpā kaila	7.120	58	rāmacandra-puri kare sarvānusandhāna	8.42	103
pūrve yabe mādhabendra karena antardhāna	8.18	91	rāmacandra-purīke sabāya deya tiraskāra	8.56	109
pūrve yadi gauda ha-ite bhakta-gana āīla	10.107	248	rāmacandra-puri tabe āīlā tānra sthāna	8.18	91
pūrve yena krṣṇa yadi pariḥāsa kaila	7.147	70	rāmacandra-puri tabe upadeśe tānre	8.20	92
pūrve yena pañca-pāñḍave vipade tārilā”	9.131	191	rāmānanda-rāya ādi sabāi mililā	9.129	190
R			rāmānanda-rāya krṣṇa-rasera 'nidhāna'	7.23	12
rāga-mārge prema-bhakti 'sarvādhika' jāni	7.24	12	"rāmānanda-rāyera goṣṭhī, saba—tomāra	9.37	147
rāghava-paṇḍita cale jhāli sājāiyā	10.13	208	rāmānandera bhāi gopinātha-mahāsaya	9.73	165
rāghavera ājnā, āra karena damayanti	10.34	217	rāma-rāye, vāṇīnāthe kailā 'nirviṣaya'	9.138	194
'rāghavera jhāli' bali' vikhyāti yāhāra	10.39	219	rāsāyaṇa	10.7	206
rāghavera jhāli khuli' sakala dekhilā	10.129	258	rāsotsave 'syā bhuja-danda-grīha-kaṇṭha-	7.29	16
rājā-āsi' dūre dekhe niṣa-gaṇa lañā	10.63	230	rātha-yātrā-dine prabhu kirtana ārambhilā	7.72	37
rājā bale, —“yei bhāla, sei kara yāya	9.29	144	"rātrāv atra aikṣavam āsīt, tena	8.49	106
rājā-bilāt sādhi' khāya, nāhi rājā-bhāya	9.32	145	rātrye rāya-svarūpa-sane rasa-āsvādana	9.6	133
rājā-danḍya haya sei śāstrera vicāre	9.90	173	rāya-prasāde jāniluñvrajera 'suddha' bhāva	7.37	20
			rāyera ghare prabhu 'kṛpā-vivarta' kahila	9.145	198

rodana kariyā prabhura caraṇe paḍilā	7.159	75	sāmānya jhāli haite dviguṇa jhāli kailā	10.37	219
rukmiṇī-devīra yaiche 'dakṣina-svabhāva'	7.144	69	sañjaya-puruṣottama, pañḍita-bhagavān saṅkāṭe paḍila pañḍita, karaye sarīṣaya saṅkhyā lāgī' dui-hāte aṅgulite lekhā saṅkhyā-nāma pūrṇa mora nahe rātri-dine	10.10	207
S				7.95	47
				9.157	156
				7.83	42
saba āsiyāche ratha-yātrā dekhibāre	7.58	31	saṅkīrtana-kolāhale ākāśa bhedila	10.62	229
saba bhakta-gaṇa tabe chāḍila bhojana	8.60	111	saṅkṣepe kahiluṇ ei jhālira vicāra	10.39	219
saba bhakta lañā prabhu nāmilenā jale	10.49	224	saṅkṣepe kahiluṇ ei pari-muṇḍā-nṛtya	10.102	246
"saba dravya chāḍoi, yadi prabhu rahena ethā	9.94	174	'sannyāsi hañā kare miṣṭāna bhakṣaṇa	8.44	104
saba dravyera kichu kichu upayoga kailā	10.130	258	sannyāsike eta khāyoñā kara dharma nāśa!	8.75	117
saba dvāra yuḍi' prabhu kariyāchena śāyana	10.85	239	"sannyāsīra dharma nahe 'indriya-tarpana'	8.64	112
sabāi calilā, nāma nā yāya likhana	10.11	207	sannyāsīra tabe siddha haya jñāna-yoga	8.66	113
saba jagannātha-vāsi dekhitā āīla	10.62	229	sannyāsīre eta khāyoñā kare dharma nāśa	8.16	90
sabāi lañā āśi' kailā samudre snapana	10.80	237	sannyāsī virakta tomāra kā-sane sambandha?	9.68	161
saba lañā jala-kridā karena kutuhale	10.49	224	santuṣṭa ha-ilāñā āmī ihāra nimantraṇe"	10.150	267
saba lañā prabhu kailā prasāda bhojana	10.81	237	santuṣṭa hañā prabhu saba bhojana kare	10.124	256
saba-loka caudike prabhura prema-jale bhāse	10.69	232	santv avatārā bahavāḥ	7.15	8
saba loka mānya kari' karibe grahaṇa	7.135	65	sapta-dvīpe nava-khaṇḍe vaise yata jana	9.9	135
saba loka pāśarīla deha-ātmā-ghara	10.76	235	sapta-pātālēra yata daitya viṣadharā	9.8	134
saba lokera uthalila ānanda-sāgara	10.76	235	śarvajña prabhu jāni' tāre karena upekṣā	7.88	44
sabā' pūjā kari' bhaṭṭa ānandita hails	7.71	37	śarva-kāla āche ei sudṛḍha 'niyama'	10.83	238
sabāra āgrāhe prabhu ardheka rākhilā	8.86	122	śarva-kāla haya teñha rāja-viṣayā	9.17	139
sabāre śunāñā kahena madhura vacana	7.160	76	śarva loka nindā kare, nindāte nirbandha	8.27	96
sabāre vidāya dilā karite śāyana	10.81	237	śarva-śāstre kṛṣṇa-bhakte vāhi yāñra sama	7.18	10
sabā-sane mahāprabhu bhaṭṭe milālā	7.61	32	śarvottama bhajana ei śarva-bhakti jini'	7.43	24
sabāya āliṅgiyā prabhu vidāya yabe dilā	9.146	198	śāstre yei dui dharma kairāche varjana	8.77	118
sabe meli' jānāha jagannāthera caraṇe	9.44	150	śāta-dike śāta-sampradāya gāya, bājāya	10.66	231
sabhāte kahena kichu mane garve kari'	7.112	54	śāta jana śāta-ṭhāni karena nartana	7.74	38
śaḍ-darśana-vettā bhaṭṭācārya-sārvabhauma	7.21	11	śāta-janera bhakṣya prabhu daṇḍeke khālā!	10.127	257
śaḍ-darśane jagad-guru bhāgavatottama	7.21	11	śāta-janera bhakṣya yata hailsa sañcayana	10.111	250
sādhī' pāḍī' āni' dravya dila rāja-dvāra	9.18	139	śāta-sampradāya tabe gāite lāgilā	10.58	228
saghana pulaka,—yena śimulera taru	10.72	234	śāta-sampradāye nṛtya kare śāta jana	10.59	228
'sahaja' dharma kahe teñho, tāñra kibā doṣa?	8.84	121	śāta-sampradāye prabhu karena bhramaṇa	10.61	229
'sahajei mora prīti haya tāhā-sane'	9.126	189	satyabhāmā-prāya prema 'vāmya-svabhāva'	7.142	68
sahajei pipilikā sarvatra bedāya	8.51	107	satyarāja-khāñna, āra narahari-dāsa	10.60	229
sahaje mora priya tā'rā,—ihā jānāibā	9.102	178	'satya' sei vākyā, —sākṣat dekhiluṇ ekhana	8.15	90
sahasrādi pūrṇa haile, aṅge kāte rekha'	9.57	156	savariṣe tomāra sevaka—bhavānanda-rāya	9.15	138
śākā dui-cāri, āra sukutāra jhola	10.136	261	se divasera śrama dekhi' lāgilā cāpīte	10.98	244
sakala vaiṣṇave govinda kahe ei vāt	8.55	109	se garva khaṇḍāite mora karena apamāṇa	7.123	59
śāli-dhānyera kha-i-punah gṛhete bhājiyā	10.31	216	sei aparādhe iñhāra 'vāsanā' janmila	8.26	95
śāli-dhānyera tañḍula-bhājā cūrṇa kariyā	10.29	216	sei bhāgavān, yei kare āsvādāna	10.161	272
śālikācuṇi-dhānyera 'ātapa' ciḍā kari'	10.27	215	sei bhāṭa-vyañjana prabhu ardheka khāila	8.59	110
sāmagri dekhiyā prabhura prasanna haila	10.149	267	sei bujhe, gauracandre yāñra dṛḍha bhakti	7.169	80

Śrī Caitanya-caritāmṛta

sei bujhe, tānra pade yānra mana 'dhira'
 sei dhana kariha nānā dharme-karme vyaya
 sei-dina eka-vipra kaila nimantranā
 sei-dvārā āra saba loke śikhālā

sei haite iśvara-puri—'premera sāgara'
 sei 'jānā' tare dekhālā mithyā trāsa
 sei-kāle ālā saba gaudēra bhakta-gana
 sei-kāle mahāprabhu bhakta-gana-saṅge
 sei karma nirantara iñhāra karaṇa

sei krpā mote nāhi, yāte aiche haya!
 sei mālajāṭhyā danḍa pāta tomāre ta' diluṇ
 sei premāñkurera vrksa—caitanya-ṭhākura
 sei rāja-putra mūlya kare ghāṭāñā
 sei rāja-putra svabhāva, —grīva phirāya

sei 'suddha-bhakta', ye tomā bhaje tomā lāgi'
 sei vyākhyā karena yāhān yei paḍe āni'
 se kahe—"vāñinātha nirbhaye laya krṣṇa-nāma
 sena kahe, —ye jāniluṇ, sei nāma dharila'
 śeṣe yadi prabhu tāre suprasanna haila

sevakera prāṇa-danḍa nahe vyavahāra
 'sevā' lāgi' koṭi' 'aparādha' nāhi gaṇi
 śirera pāthara yena paḍila ācambita
 śiṣya hañā guruke kahe, bhaya nāhi kare
 śivānanda-sena calilā sabāre lañā

śivānanda-senera śuna nimantrapākhyāna
 śivānandera baḍa-putrera 'caitanya-dāsa'
 śivānandera gaurave prabhu karilā bhojana
 śraddhā kari' śune yei caitanyera kathā
 srajam na kācid vijahau jalāvilārīn

śrī-caitanya-caritāmṛta kahe krṣṇadāsa
 śridharānugata kara bhāgavata-vyākhyāna
 śridhara-svāmī nāhi māna,—eta 'garva' dhara!
 śridhara-svāmī nindī' nija-tikā kara!
 śridhara-svāmī-prasāde 'bhāgavata' jāni

śridhara-upare garve ye kichu likhibe
 śridharera anugata ye kare likhana
 śri-krṣṇa-caitanya prabhu yānra prāṇa-dhana
 śrimān-sena, śrimān-paṇḍita, ācārya-nandana

śrimān-sena, śrimān-paṇḍita, akiñcana
 śri-rūpa-raghunātha-pade yāra āśa
 śri-rūpa-raghunātha-pade yāra āśa
 śri-rūpa-raghunātha-pade yāra āśa

9.151	201	śri-rūpa-raghunātha-pade yāra āśa	10.162	273
9.143	197	śrīvāsa-ādi yata bhakta, vipra saba	10.139	262
8.57	110	śrīvāsa-paṇḍitera ei aneka prakāra	10.119	254
7.168	79	śrīvāsa, rāghava, paṇḍita-gadādhara śuddha-bhāve sakhā kare skandhe ārohanā	7.73	38
8.31	98		7.30	16
9.99	176	śuddha-bhāve vrajeśvari karena bandhana	7.30	16
10.44	221	śuddha krpā kara, gosāñi, ghucāha 'visaya'	9.139	195
10.43	221	'śuddha-prema' vraja-devīra—kāma-gandha-	7.39	21
8.77	118	sudr̄ḍha sarala-bhāve āmāre kinilā" sukhe nidrā haila prabhura, govinda cāpe	7.164	77
9.138	194		10.91	241
9.105	179	śuklāmbara, nr̄siṁhānanda āra yata jana	10.11	207
8.36	100	'sukutā' bali' avajñā nā kariha citte	10.17	210
9.23	141	sukutā khāile sei āma ha-ibeka nāśa	10.20	211
9.24	142	sukutā pātā kāsandite mahā-sukha pāya	10.18	210
		sukutāya ye sukha prabhura, tāhā nahe	10.17	210
9.75	166	"suni, caitanya-gaṇa kare bahuta bhakṣana	8.15	
7.114	55	śuni' mādhavendra-mane krodha upajila	8.22	93
9.56	155	śuni' mahāprabhu ha-ilā parama ānanda	9.58	156
10.145	265	śuni' mahāprabhu kahe sakrodhā vacane	9.38	148
7.153	73	śuni' paṇḍitera citte upajila trāsa	7.146	70
9.47	152			
10.96	243	śuni' prabhu kahe kichu kari' prāṇaya-roṣa	9.31	145
8.97	127	śuni' prabhu kahena, —"tumi nā jāna dharmā	7.106	52
8.20	92	śuni' prabhura gaṇa prabhure kare anunaya	9.43	150
10.12	208	śuni' rājā duhkhi hailā, puchilenā kāraṇa	9.85	170
		śuni' rājaputra-mane krodha upajila	9.27	143
10.142	264			
10.142	264	śuni' rāmacandra-puri prabhu-pāśa āila	8.62	111
10.147	266	śuni' rukmiṇīra mane trāsa upajila	7.147	70
10.160	272	śuni' sabāra māthe yaiche haila vajrāghāta	8.55	109
10.21	212	śuni' tāhā prabhura saṅkoca-bhaya mane	8.52	107
		śunite amṛta-sama juḍāya karṇa-mana	10.161	272
9.153	202			
7.136	65	śunite īcārya tāhā karena khaṇḍana	7.101	50
7.132	63	śunite śravane mane lāgaye madhura	8.101	128
7.132	63	śuniyā kṣobhitā haila mahāprabhura mana	9.87	171
7.134	64	śuniyā rājārā vinaya prabhura ānanda	9.127	189
7.133	64			
7.135	65	śuniyā sabāra mane santoṣa ha-ilā	7.116	56
8.5	85	śuniyā vallabha-bhāṭa haila nirvacana	7.109	53
10.122	255	śunīthī-khaṇḍa nāḍu, āra āma-pitta-hara	10.23	213
		śuṣka-brahma-jñāni, nāhi krṣṇera 'sambandha'	8.27	96
10.9	207	svacchande karena sabe prasāda bhojana	8.98	127
7.173	82	svacchande nimantranā, prabhura kirtana-	8.98	127
8.103	129	svādu, sugandhi dekhī' bahu praśāṁsilā	10.130	258
9.153	202	svagāṇa-sahita prabhura nimantranā kailā	7.141	67

svagaṇa-sahite mora mānlā nimantraṇa
svahaste karena mala-mūtrādi mārjana
svāmi-ājnā pāle,—ei pati-vratā-dharma
sva-nimitta ‘aparādhābhāse’ bhaya mānī”
svarūpa, jagadānanda, govinde pāthāilā
svarūpa, jagadānanda, kāśīvara, Śāṅkara

svarūpera saṅge māṭra eka sampradāya
svarūpera saṅge pālūn̄e saba śikṣāna
svarūpera saṅge seha manda-svara gāya
svarūpere sei pada gāte ājnā dila
sva-vacana sthāpīt āmī ki kari upāya?
“Śyāma-sundara’ ‘yaśodā-nandana,’ —ei-māṭra

T

tabe bhaṭṭa bahu mahā-prasāda ānāila
tabe bhaṭṭa gelā pañḍita-gosāñīrī ṭhāñī
tabe bhaṭṭa kahe bahu vinaya vacana
tabe govinda bahivṛṣa tāṅra upare diya
tabe haricandana āśī’ jānāre kahila

tabe mahāprabhu sabāra nṛtya rākhilā
tabe miśra kahe tāṅre saba vivaraṇa
tabe miśra tāṅre kichu bhaṅgīte kahilā
tabe mora lajjā-pāñkā haya prakṣālana”
tabe nityānanda prabhu srījālā upāya

tabe nityānanda sabāra śrama jānāila
tabe sabe malī’ prabhure bahu yatra kailā
tabe sei loka kahe saba vivaraṇa
tabe sukha haya, āra saba lajjā yāya
tabe svarūpādi yata prabhura bhakta-gāya

tabe yāī’ prabhura ‘šeṣa’ karena bhojana’
tāhā hari’ bhoga kare mahā-pāpi jana
tāhān̄ bujhite nāre prabhura vyavahāra
tāhān̄ vallabha-bhaṭṭa prabhura ājnā laila
tāhān̄ prabhura svātantrya nāi, yaiche tāṅra
tāhā pravartāilā tumi,—ei ta ‘pramāṇa’

tāhāra gaṇanā kāro mane nāhi āise!
tāhātei prabhu more dena olāhana”
tāhāte tarka uṭhañā doṣa lāgāya
taiche kene prasāda laite nā kailā gamane?”

tale khadga pāti’ tāre upare ḍāribe
tamāla-śyāmala-tviṣī
tarī vande kṛṣṇa-caitanyarām

7.121	58	tāṅhā lāgi’ dravya chāḍī’ —ihā māṭ jāne	9.126	189
8.28	97	tāṅra ājnā bhāṅge tāṅra saṅgera kāraṇe	10.6	206
7.106	52	tāṅra ājnā bhāṅgi’ tāṅra saṅge se rahilā	10.7	206
10.96	243	tāṅra ājnā viñā āmī nā ha-i ‘svatantra’	7.151	72
7.154	73	tāṅra prāṇaya-roṣa dekhite prabhura icchā	7.145	69
7.68	35			
10.78	235	tāṅra prasāde jāniluṇ̄ ‘krṣṇa-bhakti-yoga’ sāra	7.22	12
7.46	25	tāṅra prasāde nāmera mahimā jāniluṇ̄	7.49	27
10.78	235	tāṅra putra-gaṇe āmāra sahajei pṛīta”	9.103	178
10.67	232	tāṅra putra — tomāra sevake rākhite yuyāya	9.15	138
7.111	54	tāṅra sane ‘haṭha’ kari, —bhāla nāhi māni	7.157	74
7.85	43			
7.63	33	tāṅra saṅge āmāra mana ha-ilā nirmala	7.17	9
7.90	45	tāṅre bhaya nāhi kichu, ‘viṣama’ tāṅra gaṇa”	7.98	48
7.60	32	tāṅ-sabāra āge bhaṭṭa — k-hadyota-ākāra	7.62	33
10.89	240	tāṅ-sabāra datta ei karaha bhojana	10.122	255
9.51	153	tāṅ-sabāra icchāya prabhu karena bhojana	8.91	124
7.77	39			
9.85	170	tāra bole anna chāḍī’ kibā habe lābha?	8.72	116
9.83	169	tāra duḥkha dekhī’ tāra sevakādi-gana	9.74	165
7.94	47	tārā duḥkha pāya,—ei nā yāya sahana”	9.97	176
10.77	234	tārā madhye pari-muṇḍā-nṛtya-kathana	10.159	271
		tārā madhye pūrva-vidhi ‘prāśāṁsā’ chāḍiyā	8.79	119
10.79	236			
8.86	122	tārē pāṭhāila rājā pāṭra-mitra sane	9.22	141
9.16	138	tate ghodāra mūlyā ghāṭī karite nā yuyāya’	9.26	143
7.11	54	tāte iḥān̄ rahi’ mora nāhi prayojana”	9.66	160
9.36	147	tāte kṣubdhā haila yabe mahāprabhura mana	9.113	183
		tāte prema-bhakti — ‘puruṣārtha-śiromani’	7.24	12
10.84	238			
9.89	172	tāte rakṣā karite yadi haya sabāra mane	9.44	150
9.147	199	tathāpi ādara kare baḍa-i sambhrame	8.47	105
7.171	81	tathāpi kahiye kichu marma-duḥkha pāya	8.82	120
8.91	124	tathāpi nityānanda preme calīlā dekhite	10.5	205
7.12	6	tathāpi nūtana-prāya saba dravyera svāda	10.126	256
9.109	181			
7.152	73	tathāpi prabhura gāna tāṅre kare prāṇaya-roṣa	7.99	49
8.51	107	tathāpi tāra sevaka āśī’ kailā nivedana	9.113	183
10.94	243	tat te ‘nukampārī susamīkṣamāṇo	9.77	167
		tenāṭavīm atāsi tad vyathate na kiṁ svit	7.49	22
9.14	138			
7.86	43	teñha dekhāilā more bhakti-yoga-pāra	7.22	12
8.1	83	teñha jānāilā—kṛṣṇa—svayān̄ bhagavān̄	7.23	12
		teñha kahe,—“sthūla-dravya nāhi ye gaṇī’ diba	9.20	140

teñha yāñra pada-dhūli karena prārthana
 teñho chidra cāhi' bule,—ei tāra kāma
 teñho gele prabhura gañha haila haraśita
 tina bojhāri jhāli vahe krama kariyā
 tina-jane iṣṭha-goṣṭhi kailā kata-kṣaṇa
 tomā haite viṣaya-vāñchā, tāra icchā naya

7.46	25	upagīyamāna-māhātmyaṁ	7.33	18
8.46	105	ūrdhva-mukhe bāra-bāra iti-uti cāya	9.24	142
8.97	127	uṭhāñā prabhu sabāre kailā āliṅgane	10.45	222
10.38	219	uṭhāñā prabhu tāñre kailā āliṅgane	9.128	190
8.10	88			
9.73	165			

V

tomāke dekhiye,—yena sākṣāt bhagavān
 tomā lāgi' raghunātha sakala chāḍila
 tomā lāgi' rāmānanda rājya tyāga kailā
 tomā lāgi sanātana 'viṣaya' chāḍilā
 tomāra āge mūrkha āmi pāṇḍitya, prakāśiluṁ
 tomāra anukampā cāhe, bhaje anukṣaṇa

tomāra bhajana-phale tomāte 'prema-dhana'
 tomāra caraṇa-kṛpā hañāche tāhāre
 tomāra dārśana ye pāya sei bhāgavān
 "tomāra kīrkara ei saba mora kula
 tomāra kṛpā-añjane ebe garva-āndhya gela
 tomāra kṛṣṇa-nāma-laha,—kon dharma haya?"

7.8	4	vairāgi hañā eta khāya, vairāgyera nāhi	8.16	90
9.71	164	'vaiṣṇave'ra teja dekhi' bhaṭṭera camatkāra	7.62	33
9.70	163	vakreśvara, acyutānanda, pañḍita-śrīvāsa	10.60	229
9.70	163	vallabha-bhaṭṭera haya vātsalya-upāsana	7.148	71
7.126	61	vande śrī-kṛṣṇa-caitanyaṁ	10.1	203
9.76	166	'vāñināthādi savāṁśe lañā gela bāndhiyā'	9.34	146

tomāra ucita nahe aichana udāsa"
 tomāre jānāila,—yāte 'ananya śāraṇa'
 tomāre khāyoīte vastu dena mora sthāne
 tomāre kṛṣṇa dekhi, śuni,—kara ardhāśana
 tomāre ye smaraṇa kare, se haya pavitra
 tomā-sabāra ei mata,—rāja-thāni yāñā
 tore dekhi' maile mora habe asad-gati

9.69	162	"vāñinātha ki kare, yabe bāndhiyā ānila?"	9.55	155
9.72	164	vara dilā 'krṣṇe tomāra ha-uka prema-dhana'	8.30	98
7.8	4	varṣāntare saba bhakta prabhure dekhite	10.3	204
9.130	190	varṣāntare yata gaudēra bhakta-gana āīlā	7.3	2
7.129	62	vasi' kṛṣṇa-nāma mātra kariye grahanē	7.83	42
7.104	51	'vāsi' visvāda nahe sei prabhura prasāda	10.126	256

tomāra uci ta nahe aichana udāsa"
 tomāre jānāila,—yāte 'ananya śāraṇa'
 tomāre khāyoīte vastu dena mora sthāne
 tomāre kṛṣṇa dekhi, śuni,—kara ardhāśana
 tomāre ye smaraṇa kare, se haya pavitra
 tomā-sabāra ei mata,—rāja-thāni yāñā
 tore dekhi' maile mora habe asad-gati

trayā copaniṣadbhiś ca
 trijagatera loka āśi' karena daraśana
 tṛtya prahara ha-ilā, nritya nahe śeṣa
 tumi eta kṛpā kailā,—ebe 'jñāna' haila
 tumi—iśvara, nijocita kṛpā ye karilā
 tumi kene āśi' tāñre nā dilā olāhana?
 "tumi kene ei vāte kṣobha kara mane?

9.37	147	vāsudeva-datta, murāri-gupta, gaṅgādāsa	10.9	207
9.74	165	vāsudeva-dattera ei murāri-guptera āra	10.121	255
10.114	252	vāsudeva, gadādhara-dāsa, gupta-murāri	10.140	263
8.65	113	vatsareka prabhū yāñā karena upayoga	10.14	209
7.9	5	vatsareka tare āra rākhilā dhariyā	10.131	259
9.39	148	veṣyāra bhītare tare kariye gañana"	7.115	56
8.24	94	vimanā hañā bhaṭṭa gelā nija-ghara	7.89	44

tumi kṛpā kari' rākha āmāra jīvana
 "tumi pūrṇa-brahmānanda, karaha smaraṇa
 tumi se nā khāo, tāñra puche bāra bāra
 tumi yāha, prabhure rākha-ha yatra kari'
 tumi yāi' kara tāhāñi sarva samādhnā
 tumi ye āmāra thāñi kara āgamana
 tuṣṭa hañā puri tāñre kailā āliṅgana

7.33	18	vinaya kariyā bhaṭṭa kahite lāgilā	7.6	4
9.7	134	virakta svabhāva, kabhu rahe kona sthale	8.38	101
10.75	235	viṣaya lāgi' tomāya bhaje, sei mūrkha jana	9.69	162
7.129	62	viṣaya-sukha dite prabhura nāhi manobala	9.114	183
7.127	61	viṣayāra bhāla manda vārtā nā śunimū"	9.93	174
7.156	74	viṣayāra vārtā śunī' kṣubdha haya mana	9.66	160
9.67	161	viṣeṣa tāhāra ṭhāni kauḍi bāki haya	9.48	152

udiyā-pada mahāprabhura mane smṛti haila
 'udgrāhādi' prāya kare ācāryadi-sane
 udyoga vinā mahāprabhura eta phala dila

10.67	232	yabe yei karena, sei saba—manohara	8.95	126
7.100	49	yadi vā tomāra tāre rākhite haya mana	9.79	168
9.150	201	yā dustyajāṁ svajanam ārya-patham ca hitvā	7.47	26

U

Y

yadyapi guru-buddhye prabhu tāra doṣa nā	8.100	128	yati hañā jīhvā-lāmpaṭya —atyanta anyāya	8.85	122
yadyapi māsekera vāsi mukutā nārikela	10.125	256	yatira dharma,—prāṇa rākhite āhāra-māṭra	8.86	122
yadyapi pañdita āra nā kailā aṅgikāra	7.96	48	yatna kari' purāṇa sukuṭā	10.16	209
yadyapi prabhura ājñā gauḍe rahite	10.5	205	yātrānantare bhāṭṭa yāi mahāprabhu-sthāne	7.80	40
yadyapi vicāre pañditera nāhi kichu doṣa	7.99	49	yat te sujāta-caraṇāmburuhaṁ staneṣu	7.40	22
yāhān guṇa śata āche, tāhā nā kare grahaṇa	8.81	120	yei catura, sei kuruka rāja-viṣaya	9.33	146
yāhān yaiche yogya, tāhān karena vyavahāra	8.92	124	yei dekhe, sei pāya kṛṣṇa-prema-dhana	9.7	134
yāhāra śravaṇe pāya gaura-prema-dhana	7.171	81	yei iḥā śune prabhura vātsalya-prakāśa	9.152	201
yaiche taiche kare māṭra udara bharaṇa	8.64	112	yei iḥā śune, sei bāda bhāgavān	8.37	101
yāiteha patha nāhi, yāibe kermāṇe?	10.99	245	yei kahe, sei sahi nija-śire dhari'	7.158	75
yā mābhajan durjaya-geha-śrṅkhalāḥ	7.44	24	ye khāila, yebā dila, nāhi lekhā-dāya	9.122	187
yāñhāra kṛpāte mlecchera haya kṛṣṇa-bhakti	7.19	10	yei kichu kare bhāṭṭa 'siddhānta' sthāpana	7.101	50
yāhra saṅge haila vrāja-madhura-rasa-jñāna	7.38	21	yei tomā dekhe, sei kṛṣṇa-preme bhāse	7.13	7
yaśodā vā mahā-bhāgā	7.34	19	ye kichu rahila, tāhā govinda pāila	8.59	110
yata dine rahe teñha śrī-puruṣottame	9.81	169	yena kenāpi santuṣṭam	10.1	204
yata nindā kare tāhā prabhu saba jāne	8.47	105	ye nā khāya, tāre khāoyāya yatana kariyā	8.73	116
yathārtha mūlyā kari' tabe saba ghodā la-ila	9.54	154	yeśāṁ prasāda-māṭreṇa	7.1	1
'yathārtha-mūlye ghoḍā laha', teñha ta' kahila	9.52	154	yeśāṁ sarīsmaraṇāt purīṣāṁ	7.10	5
yathārtha mūlye ghoḍā laha, yebā bāki haya	9.49	152	ye upāye kauḍi pāi, kara se upāya''	9.29	144
yathā-yogya udara bhare, nā kare 'viṣaya'	8.66	113	yuktāhāra-vihārasya	8.68	114
yatheṣṭa bhikṣā karilā teñho nindāra lāgiyā	8.11	88	yukta-svapnāvabodhasya	8.68	114

General Index

Numerals in bold type indicate references to *Śrī Caitanya-caritāmṛta's* verses. Numerals in regular type are references to its purports.

A

- Ācārya
See: Spiritual master
Ācāryanidhi
descended in Bengal, **28**
Ācāryaratna
descended in Bengal, **28**
Activities
of Caitanya as beautiful, **126**
two kinds rejected in revealed scriptures, **118**
Advaita Ācārya
as dancer at car festival, **38**
as directly the Supreme Lord, **9**
as incarnation of Supreme Lord, **85**
induces Kṛṣṇa to descend, **85**
led devotees from Bengal to Jagannātha Puri, **205**
qualities of, **10**
took prasāda with Caitanya, **34**
Vallabha Bhaṭṭā argued with, **50-52**
Akiñcana Kṛṣṇadāsa
went to Jagannātha Puri, **208**
Ālālanātha
Caitanya desires to go to, **157**
Amṛta-pravāha-bhāṣya
summary of Eighth Chapter given in, **83**
summary of Chapter Ten in, **203**
summary of Chapter Seven in, **1**
Anubhāṣya
cited on *nirbandha*, **96**
Anyābhilāṣitā-śūnyarāṇi
verses quoted, **162**
Api cet sudurācāro
verses quoted, **160**
Arjuna
addressed by Kṛṣṇa, **114**
Āruhya kṛcchreṇa pararāṇi padarāṇi
verses quoted, **162**

Āśramas

- ācārya is spiritual master of all, **7**
Attachment
to speculation precludes relationship with Kṛṣṇa, **96**
Austerity
Kṛṣṇa inaccessible merely by, **14-15**

B

- Bali Mahārāja
as great devotee of Vāmana, **136**
came to visit Caitanya, **135**
Bengal
Advaita led devotees from, **205**
devotees of go to see Caitanya, **2**
list of devotees who descended in, **28**
Bhagavad-gītā
quoted, **114**
quoted on happiness of Brahman
realized soul, **92**
quoted on offerings accepted by Kṛṣṇa, **260**
quoted on proper situation of devotee, **160**
Bhagavān Ācārya
Caitanya accepts dinner invitation of, **124**
offered Caitanya home-cooked food, **270**
Bhagavān Paṇḍita
went to Jagannātha Puri, **208**
Bhakti
See: Devotional service
Bhakti-sandarbha
quoted on mental speculation, **95**
Bhaktisiddhānta Sarasvatī
cited on becoming *jagad-guru*, **7**

- Bhaktisiddhānta Sarasvati
 cited on materialists who become preachers, 163
 cited on Rāmacandra Puri as *sannyāsi*, 87
 cited on real position of living beings, 196
 cited on Vallabha Bhāṭṭa, 80
- Bhāva*
 two kinds of, 14
- Bhavānanda Rāya
 family of criticized by Caitanya, 158
 Gopinātha Paṭṭanāyaka as father of, 137
 intimate relationship of Pratāparudra with family of, 189
- Brahmā
 can't understand intentions of Caitanya, 184
 worships lotus feet of Caitanya, 84
- Brahma-bhūtah prasannātmā*
 quoted, 92
- Brahman
 material arguments used to understand, 96
- Brāhmaṇa*
 may beg for up to five *gaṇḍās*, 149
 revenue of government more sacred than property of, 172-173
- Brahma-sampradāya
 Vyāsadeva belongs to, 136
- Brahma-sūtra*
 Vyāsadeva as author of, 136
- Buddhimanta Khān
 went to Jagannātha Puri, 208
- C**
- Caitanya dāsa
 as son of Śivānanda Sena, 264
 Caitanya ate at house of, 267-268
- Caitanya Mahāprabhu
 accepted Śridhara Svāmī as His spiritual master, 64-65
 as fully independent, 95, 125-126
 as great tree, 101
 as incarnation of ocean of mercy, 84
- Caitanya Mahāprabhu
 as Kṛṣṇa Himself, 5, 40, 61
 as life and soul of devotees, 85
 as Māyāvādī *sannyāsi*, 9
 as most merciful incarnation, 132
 as omniscient, 44
 as personification of religious principles, 52
 blasphemed by Rāmacandra Puri, 106-107
 considers Rāmacandra Puri as spiritual master, 128
 defends Rāmacandra Puri, 121-122
 descended as incarnation, 57
 descends to please the devotees, 125
 exists in everyone's heart, 49
 extracts the purpose from everything, 210
 Gadādhara-praṇānātha as name of, 77
 His purport on the holy name, 43-44
 known as Gadāira Gaura, 78
 meets Paramānanda Puri and Rāmacandra Puri, 86-88
 one should not be preoccupied with external feature of, 79
 overeating by devotees of, 90
 reduces His eating, 83
 reduces intake of *prasāda*, 108, 110-111
 requested to disregard Rāmacandra Puri, 116, 120-121
 respects Rāmacandra Puri, 105
- Cāturmāsyā
 how Caitanya spent period of, 260-269
- Chāḍiyā vaisnava-sevā nistāra*
 quoted, 29
- Chanting
 Caitanya leads congregational, 127
- Chastity
gopīs forsake path of, 26
- Conditioned souls
 don't recognize their actual profit, 58
 purified by chanting holy name, 7
- Conjugal love
 of *gopīs* as most exalted *bhakti*, 24
- Cowherd boys
 pious activities accumulated by, 18

D

Damayanti
 considered Caitanya an ordinary human, 211
 cooked many things for Caitanya, **209-219**

Dāmodara
 descended in Bengal, **28**

Death
 Mādhavendra Purī remembers Kṛṣṇa at, **97-101**

Demigods
 visited Caitanya, **134**

Desires
 Offenses cause material, **95-96**

Devotees
 Caitanya life and soul of, **85**
 condemn Rāmacandra Purī, **109**
 gave up eating, **111**
 of Caitanya overeat, **90**
 of Caitanya reduced eating, **115**
 protected from reactions to sin, **160**
 showbottle, **161-162**
 Uddhava as greatest of, **25-27**

Devotional service
 as essence of all mystic yoga, **12**
 conjugal love of gopis as highest, **24**
 finer points of etiquette in, **245**
 learned from pure Vaiṣṇava, **29**
 pure described, **162**
 the true result of, **194**

Dharmaḥ projhita-kaitavo 'tra
 quoted, **194**

Disciple
 reprimanded by spiritual master, **93**

Dreams
 affect yoga practice, **114**

Duties
 should be properly executed, **114**

Dvāpara-yuga
 system of religion in, **7**

Dvāpariyair janair viṣṇuḥ
 verses quoted, **7**

E

Ecstatic symptoms
 manifested by Caitanya, **133**
 of Caitanya, **233-235**

F

Fasting
 unnecessarily precludes yoga practice, **114**

Food
 cost of Caitanya's, **123**
 eating sweets affects sense control, **104**

G

Gadādhara Pañḍita
 as dancer at car festival, **38**
 Caitanya accepts dinner invitation of, **124**
 converted Vallabha Bhāṭṭa to worship of Kiśora-gopāla, **71**
 descended in Bengal, **28**
 heard explanations of Vallabha Bhāṭṭa, **47-48**
 love of compared to Rukmiṇīdevī's, **69-70**
 refused to act as spiritual master, **72**
 Vallabha Bhāṭṭa initiated by, **81**

Gadādhara-prāṇānātha
 as name of Caitanya, **77**

Gadāīra Gaura
 Caitanya known as, **78**

Gandharvas
 visited Caitanya, **134**

Gaṅgādāsa
 went to Jagannātha Purī, **208**

Ganges
 pastimes of Caitanya compared to, **78**

Garuḍa Pañḍita
 went to Jagannātha Purī, **208**

Gauḍīya-sampradāya
 congregational chanting of, **223**

- Gauracandra
See: Caitanya Mahāprabhu
- Goddess of fortune
could not receive shelter of Kṛṣṇa,
15-16
- Goloka Vṛndāvana
See: Vṛndāvana
- Gopīnātha Ācārya
offered Caitanya home-cooked food,
270
- Gopīnātha Paṭṭanāyaka
as a pure devotee, **166**
as son of Bhavānanda Rāya, **137**
story of his arrest and release, **137-155**
- Gopis*
good fortune of, **16**
neglected order of Kṛṣṇa, **206**
sometimes chastise Kṛṣṇa, **23**
Uddhava desired dust of feet of, **26-**
27
unalloyed love of, **22-26**
- Gosāñī*
See: Gosvāmī
- Government
revenue of more sacred than
brāhmaṇa's property, **172-173**
- Govinda
See: Kṛṣṇa
- Govinda (servant)
entrusted by devotees with *prasāda* for
Caitanya, **249-251**
massages Caitanya's legs, **238**
reduces intake of *prasāda*, **108,**
110-111
takes lunch with Caitanya, **102**
- Guṇḍicā temple
cleansed by Caitanya, **247**
- Guru*
See: Spiritual master
- H**
- Happiness
Caitanya eager to give everyone, **67**
of Brahman realized soul described, **92**
of residents of Jagannātha Puri after
departure of Rāmacandra Puri, **127**
- Haricandana Pātra
pleaded for life of Gopīnātha Paṭ-
tanāyaka, **151-152**
- Haridāsa Ṭhākura
as dancer at car festival, **38**
chants 300,000 holy names daily, **27**
- Hearing
about Caitanya arouses ecstatic love,
129
- Heart
Caitanya chastises someone to purify
his, **67**
Caitanya exists in everyone's, **49**
- Herā-pañcamī
Caitanya observed festival of, **248**
- Hiranyakaśipu
killed by Nṛsiṁhadeva, **136**
- Holy name
always chanted by Tīvara Puri, **97**
Caitanya's purport on, **43-44**
chanted day and night by Caitanya, **42**
chanted 300,000 times daily by
Haridāsa Ṭhākura, **27**
chanting of as religion for Kali-yuga, **6**
pure devotees always chant, **53**
- I
- Ignorance
of Vallabha Bhaṭṭa dispelled by
Caitanya, **62**
- Impersonalists
their desire to merge is material, **162**
- Incarnations
Advaita as one of, **85**
- Indra
Kṛṣṇa cut down pride of, **57, 60, 62**
- Intelligence
Caitanya's behavior beyond restriction
of anyone's, **126**
- Tīvara Puri
as ocean of ecstatic love for Kṛṣṇa,
98
as spiritual master of Mādhavendra Puri
and Caitanya, **87**
cleans up Mādhavendra Puri's stool and
urine, **97**



J

Jagadānanda Pañḍita
 criticized by Rāmacandra Purī, **88-91**
 descended in Bengal, **28**
 love of compared to Satyabhāmā's, **68**
 offered Caitanya home-cooked food,
270
 served prasāda to devotees, **36**
 Jagannātha Deity
 devotees purchased food offered to,
263
 fulfilled desire of Vallabha Bhaṭṭa, **4**
 Jagadānanda Pañḍita eats prasāda of, **89**
 possesses all potencies, **151**
 Pratāparudra Mahārāja heard about ser-
 vice of, **169**
 saved Gopīnātha Paṭṭanāyaka from
 death, **159-160**
 seen by Caitanya, **134**
 water pastimes of, **220-221**
 Jagannātha Purī
 Caitanya lived at, **133**
 devotees went to see Caitanya, **205**
 list of devotees who went to, **208**
 Rāmacandra Purī departs from, **127**
 Rāmacandra Purī stays at, **101**
 Vallabha Bhaṭṭa went to meet the Lord
 at, **3**
Jīvan-muktā api punar
 verses quoted, 95
Jīvān-muktāḥ prapadyante
 quoted, 96

K

Kali-yuga
 chanting holy name as religion for, **6**
Karma-kāṇḍa
 Māyāvādīs regard devotional service as,
96
Karmīs
 can't understand fine points of devo-
 tional service, **246**
 Kāśī Miśra
 his talk with Caitanya, **157-168**
 Pratāparudra Mahārāja came to home
 of, **168-178**

Kāśī Miśra

Pratāparudra Mahārāja daily massaged
 feet of, **169**

Kāśīśvara

descended in Bengal, **28**
 offered Caitanya home-cooked food,
290
 served prasāda to devotees, **36**
 takes lunch with Caitanya, **102**

Kevala-bodha-labdhye

quoted, 95

Khaṇḍa

residents of went to Jagannātha Purī,
208

Kinnaras

visited Caitanya, **134**

Kirātārjunīya

verse from quoted, **212**

Kiśora-gopāla

Vallabha Bhaṭṭa converted to worship
 of, **71**

Knowledge

Kṛṣṇa should be sought by Vedic, **26**

Kṛṣṇa

alone gives love of God, **8**
 as husband of living beings, **51**
 as master of Mathurā, **100**
 as son of Nanda and Yaśodā, **18-**

19

as Śyāmasundara and Yaśodānandana,
43-44

Caitanya as, **5, 40, 61**

considered ordinary human by devo-
 tees in Vṛndāvana, **211**

cut down pride of Indra, **57, 60,**

62

duty of *sannyāsi* to remember, **87**

indebted to *gopis*, **24-25**

induced to descend by Advaita,
85

pleased with offerings of His devotees,
259-260

regarded as *māyā* by Māyāvādīs, **96-**
97

Kṛṣṇadāsa Kavirāja

prays to Rūpa and Raghuṇātha
 Gosvāmī, **130**

Kṣiprāṁ bhavati dharmātmā

verses quoted, **160**

Kulīna-grāma
residents of went to Jagannātha Purī,
208

L

Laghu-bhāgavatāmṛta
quoted on Kṛṣṇa as bestower of love of
God, **8**

Laghu-toṣaṇī
quoted on addiction to material desires,
95

Lakṣmī
See: Goddess of fortune

Lamentation
Brahman realized soul experiences no, 92
of Mādhavendra Purī, **91, 93**

Liberation
falling down from, 96
Māyāvādīs fall down from, 162

Life
four goals of human, 13

Living beings
as *prakṛti*, **51**
meeting of material nature and, **118**

Lotus feet of Caitanya
devotees lick honey from, **1**
Gopīnātha Paṭṭanāyaka meditated on,
193

Pratāparudra desires to surrender fully
to, **175**
worshiped by devotees, **84**

Lotus feet of Kṛṣṇa
hearing about Caitanya arouses ecstatic
love for, **129**
not attained by knowing His opulences,
14
placed on breasts of gopis, **22**

Love
purpose of unalloyed is to satisfy Kṛṣṇa,
22

Rāmānanda Rāya incessantly absorbed
in, **20**

Love of God
anyone who saw Caitanya received,
134

Love of God
as highest goal of life, **13**
as true result of devotional service, 194
breaking Kṛṣṇa's order due to, **207**
hearing about Caitanya arouses
ecstatic, **129**

instructions on achieving, **100**
Īśvara Purī as ocean of ecstatic, **98**
Nityānanda always intoxicated with, **11**
Nityānanda binds world with knot of
ecstatic, **84**
only Kṛṣṇa can give, **8**

Lust
love of *gopis* without any, **22**

M

Mādhavendra Purī
as spiritual master of Rāmacandra Purī
and Īśvara Purī, **87**
Īśvara Purī cleans up stool and urine of,
97
lamentation of, **91, 93**

Madhvācārya
cited on religion for Kali-yuga, 6-7
Mahā-mantra
Vāṇīnātha Rāya incessantly chanted,
156

Makaradhvaja Kara
as superintendent for *rāghavera jhāli*,
220

Mālajāṭhyā Daṇḍapāṭa
Gopīnātha Paṭṭanāyaka served in, **139**

Materialists
mind agitated by hearing activities of,
160

Material nature
meeting of living entity and, **118**

Mathurā
Kṛṣṇa as master of, **100**
not reached by Mādhavendra Purī, **91,**
94

Māyā
Māyāvādīs regard devotional service as,
96-97
those in clutches of can't understand
cowherd boys, **18**

M
Māyāvādīs

Caitanya as Māyāvādī *sannyāsī*, 9
criticize Vaiṣṇavas, 96-97
in renounced order remember
Nārāyaṇa, 87

Mental speculation

as material, 95
Kṛṣṇa inaccessible by, 14
one can't become an ācārya by, 7
relationship with Kṛṣṇa precluded by attachment to, 96

Mercy

Caitanya incarnation of ocean of, 84
greatness of Caitanya's, 193-194
meateaters converted by Advaita's, 10
no one can estimate Caitanya's, 181
of Caitanya on Vallabha Bhaṭṭa, 62
of Caitanya's devotees, 1
of Haridāsa Ṭhākura, 27
of Kṛṣṇa necessary to become jagad-guru, 7
of Rāmānanda Rāya, 21
spiritual master as incarnation of Kṛṣṇa's, 7

Mind

agitated by hearing activities of materialists, 160
hearing about Caitanya pleasing to, 129

Mlecchas

converted by mercy of Advaita, 10

Murāri Gupta

went to Jagannātha Purī, 28, 208

Mukunda

See: Kṛṣṇa

Mystic yoga

devotional service as essence of all, 12

N**Nāma-kaumuḍī**

quoted on purport of holy name, 43

Namo nārāyaṇa

recited by Māyāvādī *sannyāsīs*, 87

Nanda Mahārāja

received Kṛṣṇa as his son, 19

Nārada Muni

Vyāsadeva as disciple of, 136

Nārāyaṇa

Māyāvādī *sannyāsīs* remember, 87

Nārāyaṇa-saṁhitā
quoted on religion for Kali-yuga, 7

Narendra-sarovara

water pastimes of Lord Jagannātha at,
220-221

Narottama dāsa Ṭhākura

quoted on serving a pure Vaiṣṇava, 29

Nilācala

See: Jagannātha Purī

Nityānanda Prabhu

always intoxicated with love of God, 11
as dancer at car festival, 38
as greatest of mendicants, 84
binds world with knot of ecstatic love of God, 84
disobeyed order of Caitanya, 206
kirtana ended by, 236
took *prasāda* with Caitanya, 34

Nṛsiṁhadeva

Prahlāda saved by, 135-136

Nṛsiṁhnānanda Brahmacārī

went to Jagannātha Purī, 208

Nyāya

quoted on praise and criticism, 120

O**Offenses**

committed by instructing spiritual master, 92

committed by rejected disciple, 128

material desires result from, 95-96

Om namo bhagavate nārāyaṇa

recited by Māyāvādī *sannyāsīs*, 87

Opulence

material as flickering, 194

P**Pāñcarātrika**

worship according to system of, 7

Pāṇḍavas

saved from danger by Kṛṣṇa, 191

- Paramānanda Purī
 asks Caitanya to disregard Rāmacandra Purī, **116, 120-121**
 called Gosvāmī, 87
 meets Rāmacandra Purī and Caitanya, **86-88**
 took prasāda with Caitanya, **34**
- Paramparā
 commentaries written in, 65
 system of described, 29
- Parāśara
 Vyāsadeva as son of, 136
- Parīkṣit Mahārāja
Bhāgavatam narrated to, 136
- Pastimes of Caitanya
 compared to Ganges, **78**
 like nectar to hear, **272**
 understood by one with devotion to His lotus feet, **80**
- Pastimes of Kṛṣṇa
 always chanted by Īśvara Puri, **97**
- Pātālaloka
 inhabitants of visit Caitanya, **134**
- Patraṇī puṣpāṇī phalarāṇī toyāṇī
 verses quoted, 260
- Pious activities
 accumulated by cowherd boys, **18**
 of Nanda and Yaśodā, **19**
- Prahlāda Mahārāja
 Bali Mahārāja as grandson of, 136
 came to visit Caitanya, **135**
- Prasāda
 accepted without hindrances at Jagannātha Purī, **127**
 brought by devotees to Caitanya, **249-251**
 Caitanya and Govinda reduce intake of, **59-60, 108, 110-111**
 given by Caitanya to His devotees, **226**
 given to Caitanya by Vallabha Bhaṭṭa, **33-36**
 of Jagannātha eaten by Jagadānanda Pañdita, **89**
 taken by Caitanya at home of Gadādhara Pañdita, **80**
- Pratāparudra Mahārāja
 came to home of Kāśī Miśra, **168-178**
 daily massaged feet of Kāśī Miśra, **169**
- Pratāparudra Mahārāja
 intimate relationship of with family of Bhāvānanda Rāya, **189**
- Prayāga
 Caitanya kind to Vallabha Bhaṭṭa at, **58**
- Prayers
 offered by Kṛṣṇadāsa Kavirāja, **130**
- Pride
 of Indra cut down by Kṛṣṇa, **57, 60, 62**
 of scholars and philosophers, 65
 of Vallabha Bhaṭṭa cut down by Caitanya, **29-30**
- Purāṇas
 Vyāsadeva as author of, 136
- Pure devotees
 always chant holy name, **53**
 do not accept opulence of Kṛṣṇa, **20**
- Q**
- Qualities
 critics disregard good, **120**
- R**
- Rādhārāṇī
 unalloyed love of, **22**
- Rāghava Pañdita
 as dancer at car festival, **38**
 sister of cooked for Caitanya, **209**
- Raghunātha dāsa
 gave up his family to serve Caitanya, **164**
- Rājamahendri
 Rāmānanda Rāya as governor of, **187**
- Rāmabhadrācārya
 offered Caitanya home-cooked food, **270**
- Rāmacandra Purī
 as disciple of Mādhavendra Purī, 87
 as sannyāsi, 87
 as speculator and critic, **98**
 blasphemes Caitanya, **106-107**
 condemned by devotees, **109**

Rāmacandra Purī
 considered as spiritual master by Caitanya, **128**
 criticizes Caitanya, **83**
 criticizes Jagadānanda Pandita, **88-91**
 departs from Jagannātha Purī, **127**
 defended by Caitanya, **121-122**
 instructs his spiritual master, **92**
 looks for faults in Caitanya, **103-104**
 meets Paramānanda Purī and Caitanya, **86-88**
 observes *pūrva-vidhi* and neglects *para-vidhi*, **119**
 Paramānanda Purī requests Caitanya to disregard, **116, 120-121**
 reduced price of *jagannātha-prasāda*, **270**
 stays at Jagannātha Purī, **101**

Rāmānanda Rāya
 as governor of Rājamahendri, **187**
 as ultimate knower of transcendental mewlows, **12-13**
 Caitanya's mercy on, **194**
 Caitanya tasted bliss in company of, **134**
 Gopinātha Paṭṭanāyaka as brother of, **139**
 influence and knowledge of, **20-21**
 resigned from government for sake of Caitanya, **164**

Rasas
 four named, **13**

Rāsa-lilā
 Kṛṣṇa danced with *gopīs* in, **16**

Ratha-yātrā
 devotees of Bengal came to see, **31**

Regulative principles
 broken out of affection for Kṛṣṇa, **206**

Relationships
 with Kṛṣṇa precluded by attachment to speculation, **96**

Religion
 Caitanya as personification of principles of, **52**
 of *sannyāsi* not dry renunciation, **113**
 overeating by *sannyāsīs* spoils their principles of, **117**
 system of in Kali-yuga, **6-7**

Renunciation
 dry not religion of *sannyāsi*, **113**
 of *sannyāsi* destroyed by overeating, **90**

Rukmiṇidevi
 love of Gadādhara Pandita compared to that of, **69-70**

Rūpa Gosvāmī
 Kṛṣṇadāsa Kavirāja prays to, **130**
 pure devotional service described by, **162**

S

Sanātana Gosvāmī
 gave up his post as minister for Caitanya, **164**

Sañjaya Puruṣottama
 went to Jagannātha Purī, **208**

Śaṅkara
 descended in Bengal, **28**
 offered Caitanya home-cooked food, **270**
 served *prasāda* to devotees, **36**

Saṅkirtana
 one must be empowered by Kṛṣṇa to propagate, **6**
 performed by Caitanya, **228**

Sannyāsa
 taking of as external affair, **196**

Sannyāśī
 Caitanya as Māyāvādī, **9**
 gratification of senses not business of, **112**
 may beg for up to five *gaṇḍās*, **149**
 overeating destroys renunciation of, **90**
 Rāmacandra Purī as, **87**
 religious principles spoiled by overeating of, **117**
 remembering Kṛṣṇa duty of, **87**
 should not take interest in material activities, **200**
 should not overeat, **122**

Sannyāśī nirāśir nirnamaśkriyah
 quoted, **87**

Sapta-sāti
 worship of Durga described in, **161-162**

Sārvabhauma Bhāṭṭācārya
 as knower of six philosophical theses,

- Sārvabhauma Bhāṭṭācārya
11-12
- Caitanya accepts dinner invitation of,
124
- Satyabhāmā
love of Jagadānanda compared to that
of, **68**
- Scriptures
Advaita unparalleled in understanding,
10
- Sense gratification
desire of impersonalists to merge is, 162
not business of *sannyāsī*, **112**
- Senses
eating sweets affects control of, **104**
- Separation
experienced by Mādhavendra Puri, 93
feelings of situate one spiritually, **100**
gopī's feelings of, 26-27
waves of felt by Caitanya, **133**
- Sin
Lord protects devotee from reactions
to, **159-160**
- Śiva
can't understand intentions of Caitanya,
184
worships lotus feet of Caitanya, **84**
- Śivānanda Sena
Caitanya ate at house of, **266**
Caitanya dāsa as son of, **264**
took charge of devotees in Jagannātha
Puri, **208**
- Sleep
must be regulated for yoga practice,
114
- Smṛti-śāstra*
cited on restrictions for *sannyāsīs*, 87
- Spiritual master
as incarnation of Kṛṣṇa's mercy, 7
Caitanya accepted Śridhara Svāmī as
His, **64-65**
devotional service learned from, 29
Gadādhara Pañdita refused to act as, **72**
instructed by Rāmacandra Puri, **92**
one becomes by mercy of Kṛṣṇa, 7
Rāmacandra Puri considered as
Caitanya's, **128**
rejects disciple, **128**
- Spiritual master
reprimands disciple, 93
- Śridhara Svāmī
accepted by Caitanya as His spiritual
master, **64-65**
Vallabha Bhaṭṭa denies explanations of,
55
- Śrīmad-Bhāgavatam
cited on speculative knowledge, 95
many commentaries on, 64-65
must be learned from realized soul, **29**
professional reciters of, 163
quoted on association of great per-
sonalities, **5**
quoted on falling down from liberation,
162
quoted on good fortune of *gopīs*, **16**
quoted on *gopīs* chastising Kṛṣṇa, **23**
quoted on Kṛṣṇa's indebtedness to
gopīs, **25**
quoted on one eligible to become
devotee, **167**
quoted on praise and criticism, 118-
119
quoted on sentiments of Uddhava, **26**
quoted on those to whom Kṛṣṇa is inac-
cessible, **14-15**
quoted on true result of devotional ser-
vice, **194**
quoted on Yaśodā, Nanda and cowherd
boys, **18-19**
Vallabha Bhaṭṭa wrote commentary on,
41-42, 55
- Vyāsadeva as author of, 136
- Śrīman Pañdita
went to Jagannātha Puri, **208**
- Śrīmān Sena
went to Jagannātha Puri, **208**
- Śrīvāsa Ṭhākura
as dancer at car festival, **38**
as head of devotees, **85**
- Śukadeva Gosvāmī
narrated *Bhāgavatam*, 136
praises attitude of pure devotees,
17
visited Caitanya, **135**
- Śuklāmbara Brahmacāri
went to Jagannātha Puri, **208**

Supersoul
yogis know the Lord as, 19

Supreme Lord
acts for everyone's welfare, 59

Svarūpa Dāmodara
Caitanya tasted bliss in company of,
134
ecstatic love personified by, 21
sang to Caitanya, 232
served *prasāda* to devotees, 36
Vallabha Bhaṭṭa argued with, 50

Śyāmasundara
as name of Kṛṣṇa, 43-44

U

Uddhava
as greatest devotee, 25-27

V

Vaiṣṇavas
criticized by Māyāvādīs, 96-97
See also: Devotees

Vaiṣṇavism
power of Advaita's, 10

Vakrēśvara
as dancer at car festival, 38
descended in Bengal, 28
offered Caitanya home-cooked food,
270

Vallabha Bhaṭṭa
accustomed to worshiping child Kṛṣṇa,
71
converted to worship of Kiśora-gopāla,
71
initiated by Gadādhara Pañḍita, 81
like duck in society of swans, 50
pride of cut down by Caitanya, 29-30,
57-66
seemed like glowworm compared to
other Vaiṣṇavas, 33
went to Jagannātha Puri to meet the
Lord, 3

Vallabha Bhaṭṭa
wrote commentary on *Bhāgavatam*,
41-42, 55

Vāmana
Bali Mahārāja as great devotee of,
136

Vāṇīnātha Rāya
arrest of, 146
Caitanya's mercy on, 194
incessantly chanted *mahā-mantra*,
156

Vedas
divided by Vyāsadeva, 136

Virocana
as son of Prahlāda Mahārāja, 136

Viṣṇu
regarded as *māya* by Māyāvādīs, 96-97
See also: Kṛṣṇa, Nārāyaṇa

Viṣṇu-bhakti-candrodaya
quoted on material desires, 96

Varṇas
ācārya is spiritual master of all, 7

Vāsudeva Datta
descended in Bengal, 28
went to Jagannātha Puri, **208**

Vrajabhūmi
See: Vṛndāvana

Vṛndāvana
devotees in consider Kṛṣṇa an ordinary
human, 211
devotees in enjoy association of Kṛṣṇa,
15

Vyāsadeva
as author of the Vedas, 136
praises attitude of pure devotees, 17
visited Caitanya, **135**

W

World, material
seed of ecstatic love for Kṛṣṇa sowed in,
101

Worship, temple
as system of religion in Dvāpara-yuga,
7

Y

Yaśodā

considered Kṛṣṇa her son, **18-19**Kṛṣṇa bound by, **16**

Yaśodānandana

as name of Kṛṣṇa, **43-44**

Yoga

bodily activities must be regulated to
perform, **114**frees one from material pains, **114**

Yogīs

know the Lord as Supersoul, **19**

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 Vaiṣṇava 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 Śridhāma 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-lilā (the middle period), the longest of the three, is a detailed narration of Śrī Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. Finally, *Antya-lilā* (the final period) concerns the last eighteen years of Caitanya Mahāprabhu's manifest presence, spent in 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.

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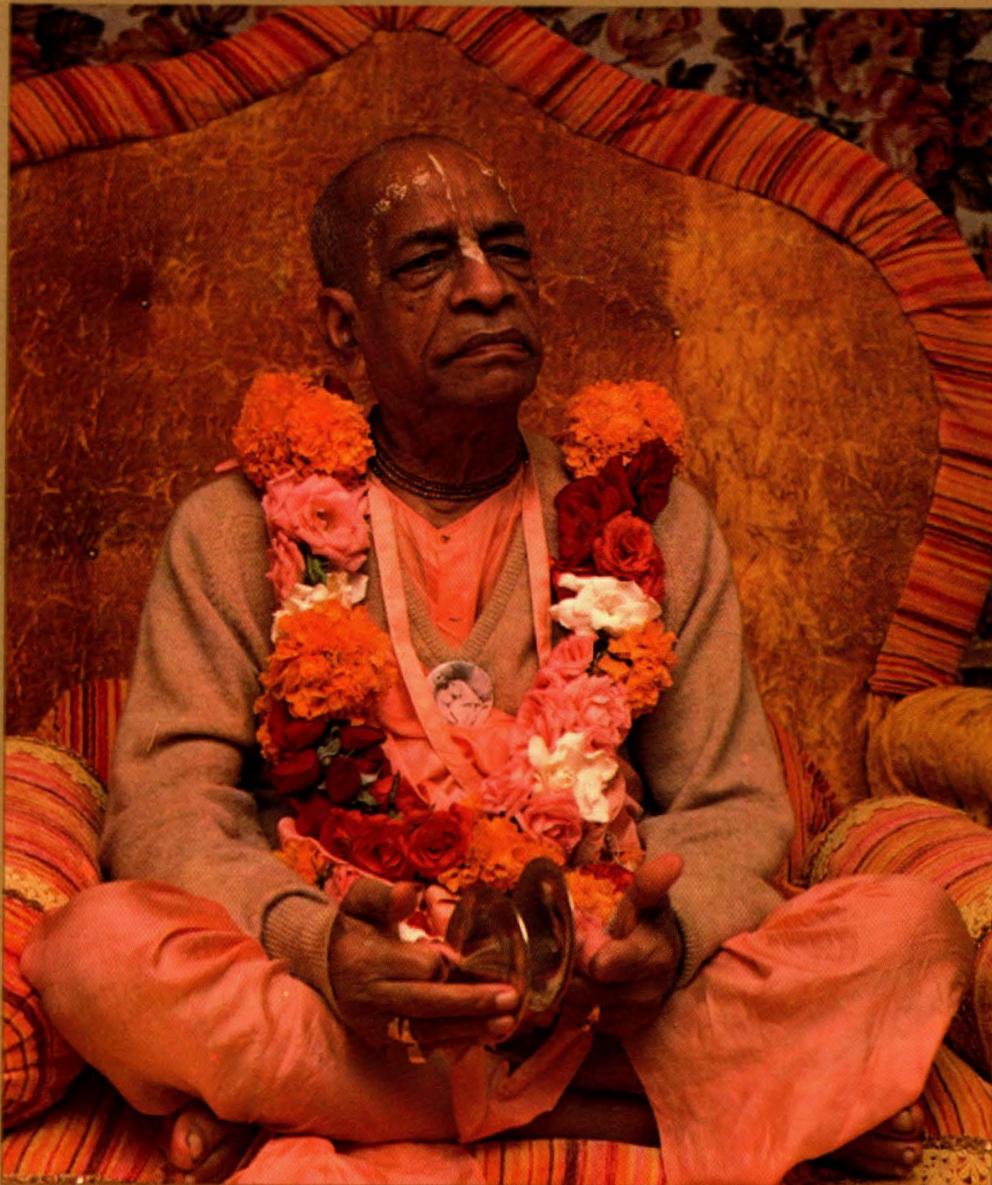
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