

The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA-CARITĀMṛTA

ANTYA-LILĀ Volume 4



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

(continued on back flap)

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ŚRĪ CAITANYA-CARITĀMṛTA

of Kṛṣṇadāsa Kavirāja Gosvāmī

Antya-lilā
Volume Four

“Śrī Caitanya Mahāprabhu’s
Ecstatic Love of Godhead”

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

by

HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness



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Contents

Introduction	vi	
Chapter 11	The Passing of Haridāsa Ṭhākura	1
Chapter 12	The Loving Dealings Between Lord Śrī Caitanya Mahāprabhu and Jagadānanda Paṇḍita	51
Chapter 13	Pastimes with Jagadānanda Paṇḍita and Raghunātha Bhaṭṭa Gosvāmī	119
Chapter 14	Lord Śrī Caitanya Mahāprabhu’s Feelings of Separation from Kṛṣṇa	185
Chapter 15	The Transcendental Madness of Lord Śrī Caitanya Mahāprabhu	251
References	303	
Glossary	305	
Bengali Pronunciation Guide	309	
Index of Bengali and Sanskrit Verses	311	
General Index	327	
The Author	341	

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-marigala* 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.

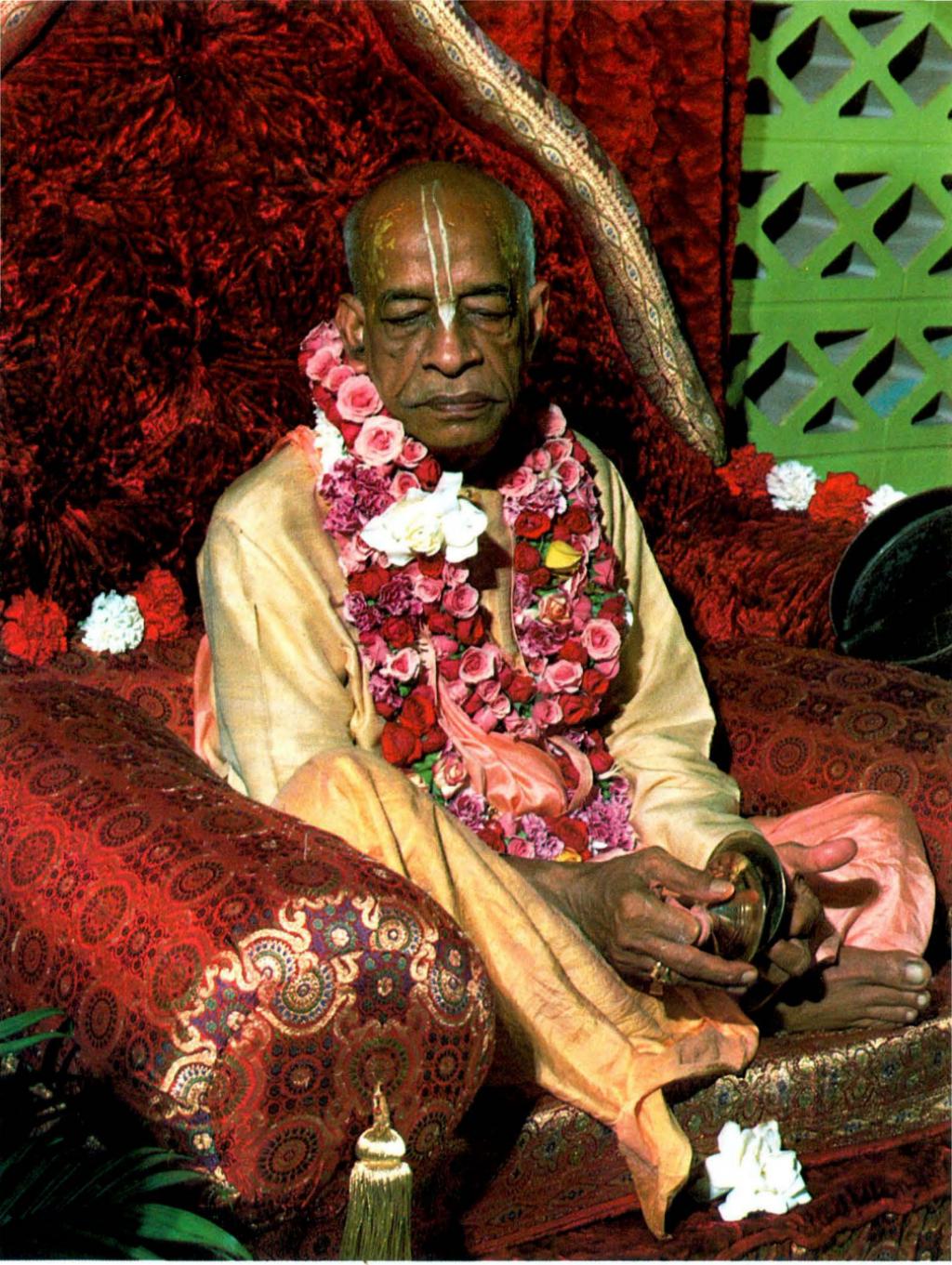
He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a 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.

—The Publishers



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In Puri, the *bhajana-kutira* (place of worship) of Śrīla Haridāsa Ṭhākura, who received the title *nāmācārya* (the preacher of the glories of the holy name) from Śrī Caitanya Mahāprabhu. At this site he would chant the holy name of Kṛṣṇa 300,000 times a day without fail.



The *śamādhi* (tomb) of Śrīla Haridāsa Ṭhākura in Puri. On the wall there is an inscription by Śrīla Bhaktivinoda Ṭhākura: "He reasons ill who tells that Vaiṣṇavas die when thou art living still in sound! The Vaiṣṇavas die to live, and living try to spread the holy name around!" There was no end to the transcendental qualities of Haridāsa Ṭhākura.



The Śiṁha-dvāra gate of the Jagannātha Purī temple, where Śrī Caitanya Mahāprabhu was found lying unconscious in ecstatic love of Godhead. (p.222)



The temple and Deity of Sri Tota Gopinatha in Purī. At this sacred place, Sri Caitanya Mahāprabhu concluded His manifested pastimes in this material world.

PLATE ONE

"As He described the transcendental attributes of Haridāsa Ṭhākura, Śrī Caitanya Mahāprabhu seemed to possess five mouths. The more He described, the more His happiness increased. After hearing of the transcendental qualities of Haridāsa Ṭhākura, all the devotees present were struck with wonder. They all offered their respectful obeisances to the lotus feet of Haridāsa Ṭhākura. Haridāsa Ṭhākura made Śrī Caitanya Mahāprabhu sit down in front of him, and then he fixed his eyes, like two bumblebees, on the lotus face of the Lord. He held the lotus feet of Śrī Caitanya Mahāprabhu on his heart and then took the dust of the feet of all the devotees present and put it on his head. He began to chant the holy name of Śrī Kṛṣṇa Caitanya again and again. As he drank the sweetness of the face of the Lord, tears constantly glided down from his eyes." (pp.24-25)

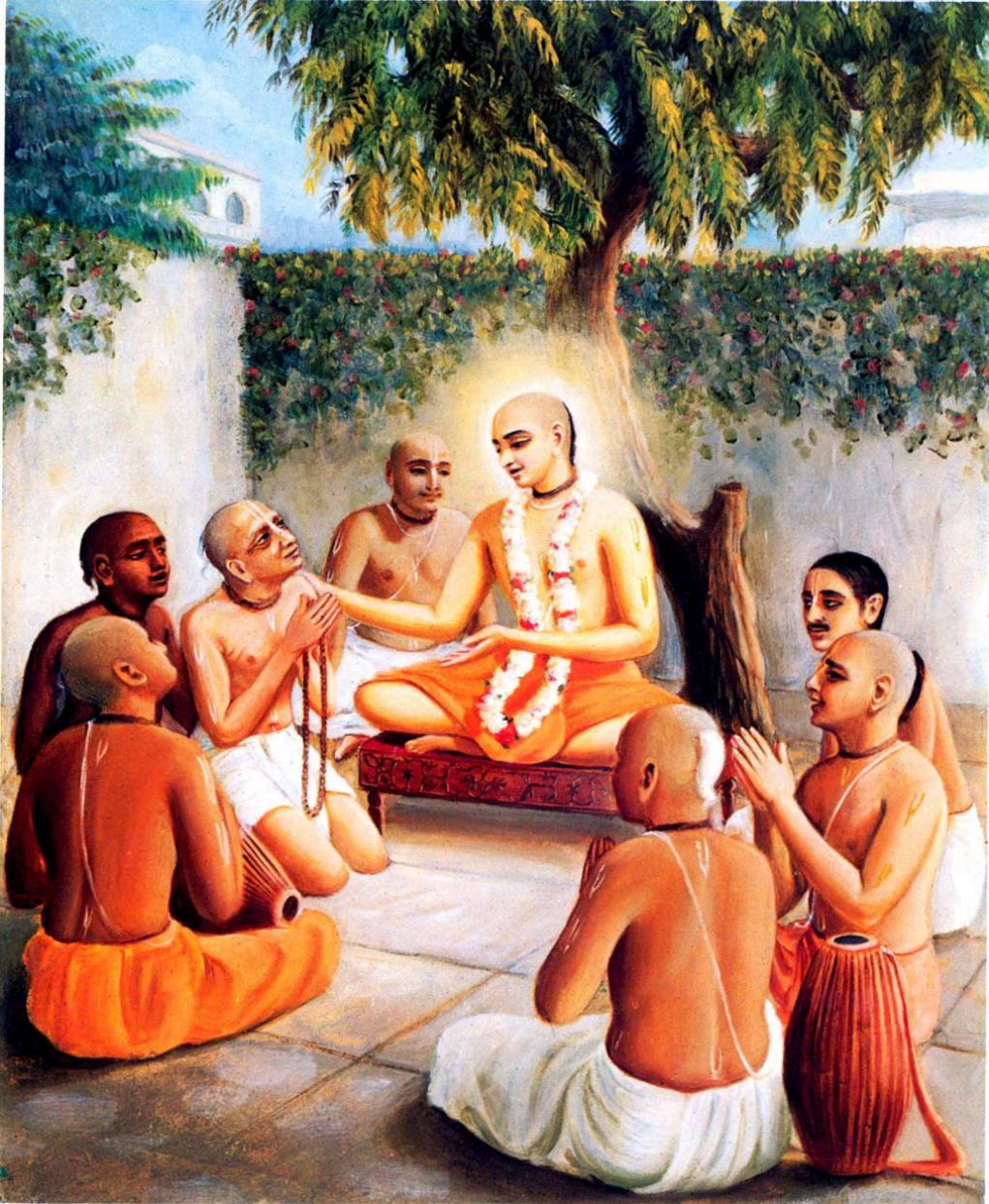


PLATE TWO

"The devotees, in great happiness, started for Jagannātha Purī, congregationally chanting the holy name of the Lord. One day when the party was being checked by a toll collector, the devotees were allowed to pass, and Śivānanda Sena remained behind alone to pay the taxes. The party went into a village and waited beneath a tree because no one but Śivānanda Sena could arrange for their residential quarters. Nityānanda Prabhu meanwhile became very hungry and upset. Because He had not yet obtained a suitable residence, He began calling Śivānanda Sena ill names. 'Śivānanda Sena has not arranged for My residence,' He complained, 'and I am so hungry I could die. Because he has not come, I curse his three sons to die.' Hearing this curse, Śivānanda Sena's wife began to cry. Just then, Śivānanda returned from the toll station. Crying, his wife informed him, 'Lord Nityānanda has cursed our sons to die because His quarters have not been provided.' Śivānanda Sena replied, 'You crazy woman! Why are you needlessly crying? Let my three sons die for all the inconveniences we have caused Nityānanda Prabhu.' After saying this, Śivānanda Sena went to Nityānanda Prabhu, who then stood up and kicked him." (pp.57-62)

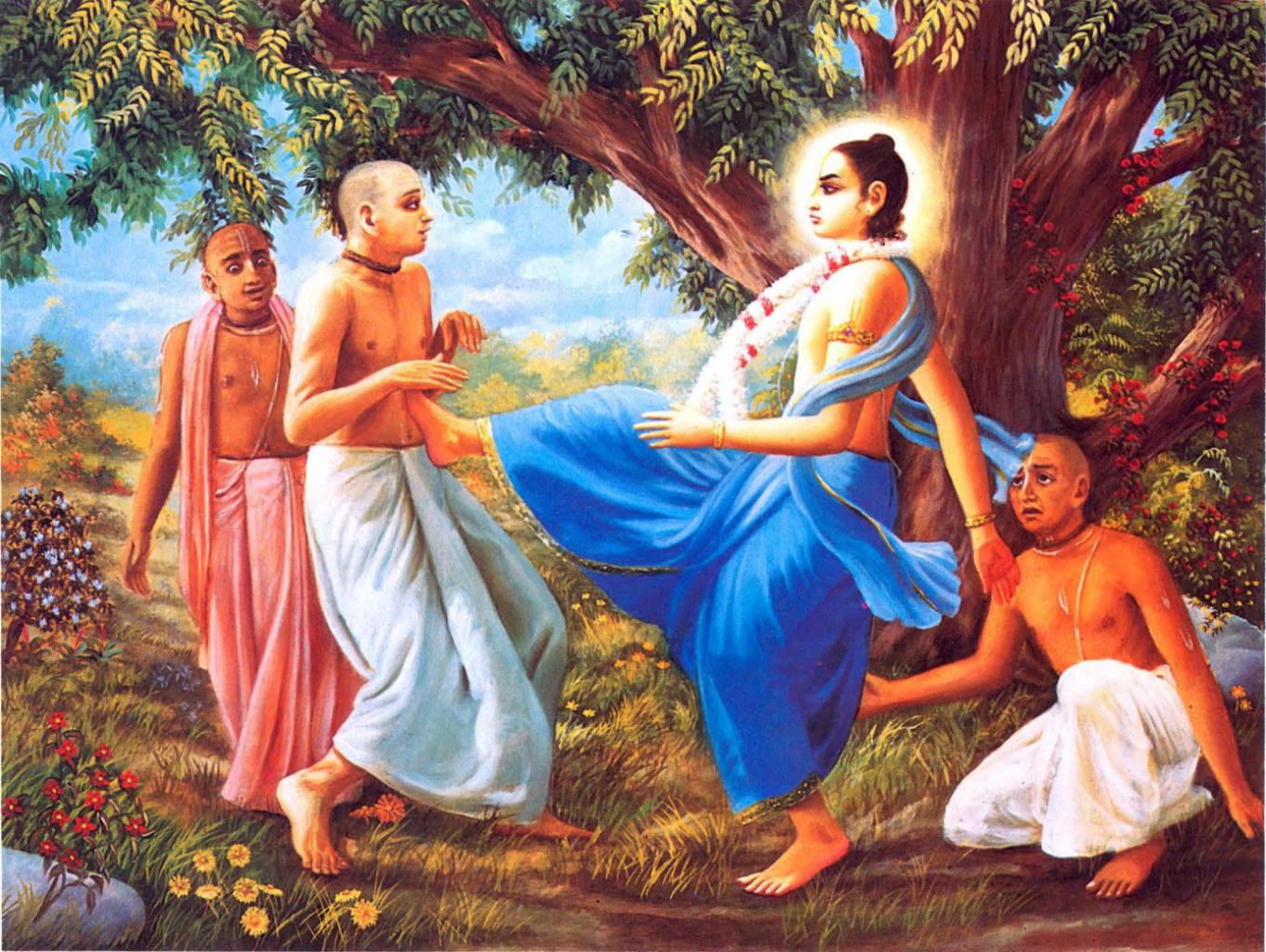


PLATE THREE

"When ten days had passed, Govinda again told Śrī Caitanya Mahāprabhu, 'It is the desire of Jagadānanda Paṇḍita that Your Lordship accept the oil.' When the Lord heard this, He angrily said, 'Why not keep a masseur to massage me? Have I taken *sannyāsa* for such happiness? Accepting this oil would bring Me ruination, and all of you would laugh. If someone passing on the road smelled this oil on My head, he would think Me a *dārī sannyāsī*, a tantric *sannyāsī* who keeps women.' Hearing these words of Śrī Caitanya Mahāprabhu, Govinda remained silent. The next morning Jagadānanda went to see the Lord. Śrī Caitanya Mahāprabhu said to Jagadānanda Paṇḍita, 'My dear Paṇḍita, you have brought Me some oil from Bengal, but since I am in the renounced order, I cannot accept it. Deliver the oil to the temple of Jagannātha so that it may be burned in the lamps. Thus your labor in preparing the oil will be fruitful.' Jagadānanda Paṇḍita replied, 'Who tells You all these false stories? I never brought any oil from Bengal.' After saying this, Jagadānanda Paṇḍita took the jug of oil from the room and threw it down before Śrī Caitanya Mahāprabhu in the courtyard and broke it." (pp.99-103)



PLATE FOUR

"One day while He was resting, Śrī Caitanya Mahāprabhu dreamed He saw Kṛṣṇa performing His *rāsa* dance. Śrī Caitanya Mahāprabhu saw Lord Kṛṣṇa standing with His beautiful body curved in three places, holding His flute to His lips. Wearing yellow garments and garlands of forest flowers, He was enchanting even to Cupid. The gopis were dancing in a circle, and in the middle of that circle, Kṛṣṇa, the son of Mahārāja Nanda, danced with Rādhārāṇī. Seeing this, Śrī Caitanya Mahāprabhu was overwhelmed with the transcendental mellow of the *rāsa* dance, and He thought, 'Now I am with Kṛṣṇa in Vṛndāvana.' " (pp.195-196)



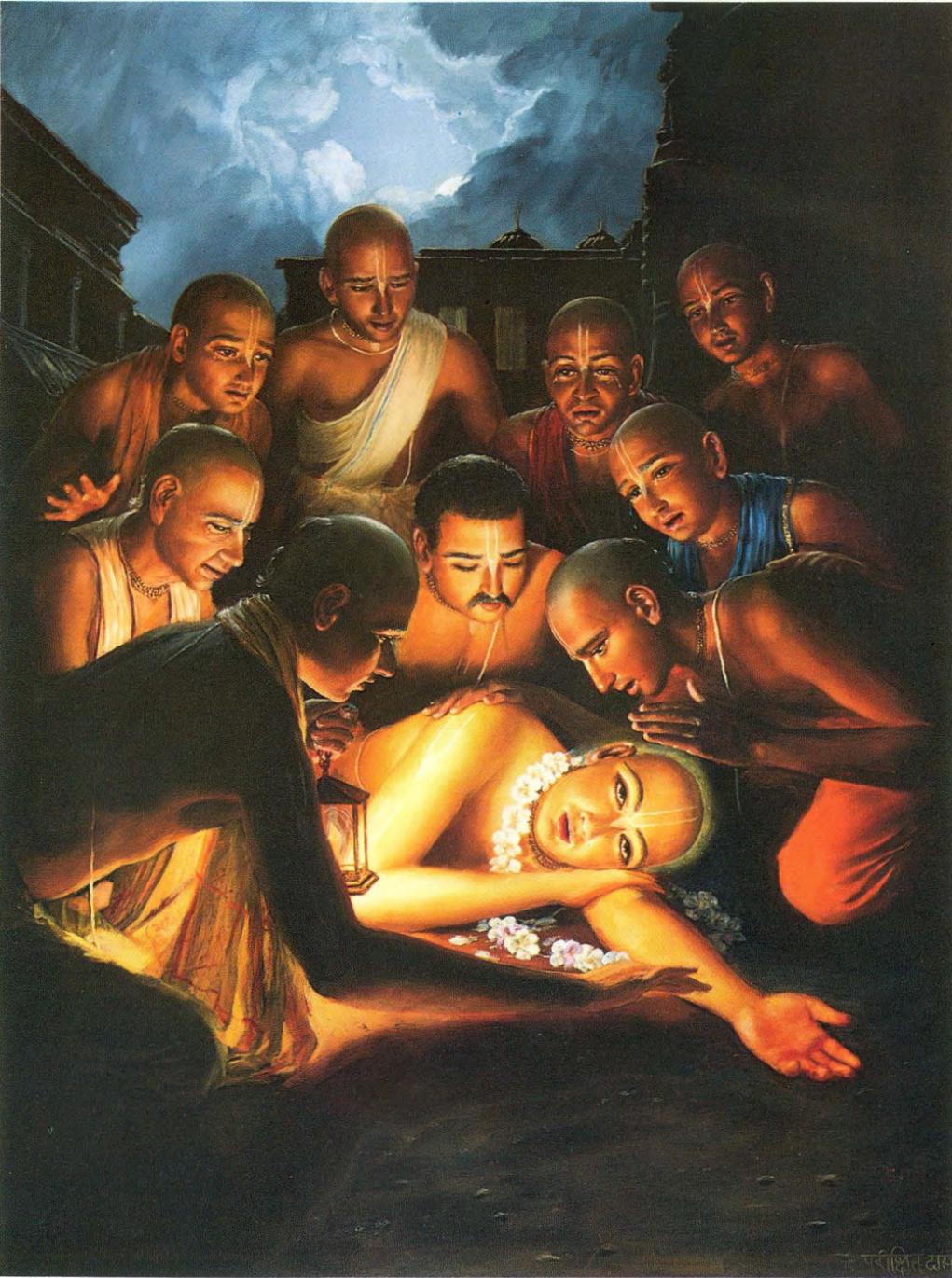
PLATE FIVE

"Śrī Caitanya Mahāprabhu performed His customary daily duties, and at the usual time He went to see Lord Jagannātha in the temple. As He viewed Lord Jagannātha from behind the Garuḍa column, hundreds and thousands of people in front of Him were seeing the Deity. Suddenly, a woman from Orissa, unable to see Lord Jagannātha because of the crowd, climbed the column of Garuḍa, placing her foot on Śrī Caitanya Mahāprabhu's shoulder. When he saw this, Caitanya Mahāprabhu's personal secretary, Govinda, hastily got her down from her position. Śrī Caitanya Mahāprabhu, however, chastised him for this. Śrī Caitanya Mahāprabhu said to Govinda, 'O ādi-vasyā (uncivilized man), do not forbid this woman to climb the Garuḍa-stambha. Let her see Lord Jagannātha to her satisfaction.' " (pp.197-199)



PLATE SIX

"When Svarūpa Dāmodara entered the room, he found the three doors locked, but Śrī Caitanya Mahāprabhu had gone. All the devotees were very anxious when they saw that the Lord was not in His room. They wandered about searching for Him with a warning lamp. After searching for some time, they came upon Śrī Caitanya Mahāprabhu lying in a corner by the northern side of the Siṁha-dvāra gate. At first they were overjoyed to see Him, but when they saw His condition, all the devotees, headed by Svarūpa Dāmodara Gosvāmī, were very anxious. Śrī Caitanya Mahāprabhu was lying unconscious, and His body had become elongated to five or six cubits (eight or nine feet). There was no breath from His nostrils. . . . When they saw this, Svarūpa Dāmodara Gosvāmī and all the other devotees began to chant the holy name of Kṛṣṇa very loudly into Śrī Caitanya Mahāprabhu's ear." (pp.221-225)



पर्वती

PLATE SEVEN

"One day, while Śrī Caitanya Mahāprabhu was going to the sea to bathe, He suddenly saw a sand dune named Caṭaka-parvata. Śrī Caitanya Mahāprabhu mistook the sand dune for Govardhana Hill and ran toward it. Śrī Caitanya Mahāprabhu ran toward the sand dune as fast as the wind. Govinda ran after Him, but he could not approach Him. First one devotee shouted loudly, and then a tumultuous uproar arose as all the devotees stood up and began to run after the Lord. Svarūpa Dāmodara Gosvāmī, Jagadānanda Paṇḍita, Gadādhara Paṇḍita, Rāmāī, Nandāī and Śaṅkara Paṇḍita are some of the devotees who ran after Śrī Caitanya Mahāprabhu. Paramānanda Purī and Brahmānanda Bhāratī also went toward the beach, and Bhāgavan Ācārya, who was lame, followed them very slowly." (pp.231-234)



PLATE EIGHT

"When Śrī Caitanya Mahāprabhu saw all the Vaiṣṇavas, He returned to partial external consciousness and spoke to Svarūpa Dāmodara. Śrī Caitanya Mahāprabhu said, 'Who has brought Me here from Govardhana Hill? I was seeing Lord Kṛṣṇa's pastimes, but now I cannot see them. Today I went from here to Govardhana Hill to find out if Kṛṣṇa was tending His cows there. I saw Lord Kṛṣṇa climbing Govardhana Hill and playing His flute, surrounded on all sides by grazing cows. Hearing the vibration of Kṛṣṇa's flute, Śrīmatī Rādhārāṇī and all Her gopī friends came there to meet Him. They were all very nicely dressed. When Kṛṣṇa and Śrīmatī Rādhārāṇī entered a cave together, the other gopīs asked Me to pick some flowers. Just then, all of you made a tumultuous sound and carried Me from there to this place. Why have you brought Me here, causing Me unnecessary pain? I had a chance to see Kṛṣṇa's pastimes, but I could not see them.' " (pp.240-243)



PLATE NINE

"Lord Caitanya mistook a garden for Vṛndāvana and very quickly entered it. Absorbed in ecstatic love of Kṛṣṇa, He wandered through the garden in the mood of the *gopīs*. After Kṛṣṇa disappeared with Rādhārāṇī during the *rāsa* dance, the *gopīs* wandered in the forest looking for Him. The *gopīs* said, 'O *cūta* tree, *priyāla* tree, *panasa*, *āsana* and *kovidāra*! O *jambū* tree, O *arka* tree, O *bel*, *bakula* and *mango*! O *kadamba* tree, O *nīpa* tree and all other trees living on the bank of the Yamunā for the welfare of others, please let us know where Kṛṣṇa has gone. We have lost our minds and are almost dead. O *tulasi*! O *mālatī*! O *yūthī*, *mādhavī* and *mallikā*! Kṛṣṇa is very dear to you. Therefore He must have come near you. You are all just like dear friends to us. Kindly tell us which way Kṛṣṇa has gone and save our lives!' " (pp.266-272)



CHAPTER 11

The Passing of Haridāsa Ṭhākura

The summary of the chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows. In this chapter, Brahma Haridāsa Ṭhākura gave up his body with the consent of Śrī Caitanya Mahāprabhu, and the Lord Himself personally performed the funeral ceremony and carried the body to the sea. He personally entombed the body, covered it with sand, and erected a platform on the site. After taking bath in the sea, He personally begged *prasāda* of Jagannātha from shopkeepers and distributed *prasāda* to the assembled devotees.

TEXT 1

নমামি হরিদাসং তৎ চৈতেন্ত্রং তৎ তৎপ্রভুম।
সংস্থিতামপি যজ্ঞুর্তিং স্বাক্ষে কৃত্বা ননর্ত যঃ ॥ ১ ॥

*namāmi haridāsaṁ tam
caitanyāṁ tam ca tat-prabhūm
saṁsthitaṁ api yan-mūrtim
svāṅke kṛtvā nanarta yaḥ*

SYNOMYMS

namāmi—I offer my respectful obeisances; *haridāsaṁ*—unto Haridāsa Ṭhākura; *tam*—him; *caitanyāṁ*—unto Lord Caitanya; *ca*—also; *tat-prabhūm*—his master; *saṁsthitaṁ*—dead; *api*—certainly; *yat*—whose; *mūrtim*—bodily form; *svāṅke*—on His lap; *kṛtvā*—keeping; *nanarta*—danced; *yaḥ*—He who.

TRANSLATION

Let me offer my respectful obeisances unto Haridāsa Ṭhākura and his master, Śrī Caitanya Mahāprabhu, who danced with the body of Haridāsa Ṭhākura on His lap.

TEXT 2

জয় জয় শ্রীচৈতেন্ত্রং জয় দয়াময় ।
জয়ান্ত্রেতপ্রিয় নিত্যানন্দপ্রিয় জয় ॥ ২ ॥

*jaya jaya śrī-caitanya jaya dayāmaya
jayādvaita-priya nityānanda-priya jaya*

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Śrī Caitanya Mahāprabhu; jaya—all glories; dayā-maya—to the most merciful; jaya—all glories; advaita-priya—to the dear master of Advaita Ācārya; nityānanda-priya—to Śrī Caitanya Mahāprabhu, who is very dear to Lord Nityānanda; jaya—all glories.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu, who is very merciful and who is very dear to Advaita Ācārya and Lord Nityānanda.

TEXT 3

জয় শ্রীনিবাসেশ্বর হরিদাসনাথ ।
জয় গদাধরপ্রিয় স্বরূপ-প্রাণনাথ ॥ ৩ ॥

*jaya śrīnivāseśvara haridāsa-nātha
jaya gadādhara-priya svarūpa-prāṇa-nātha*

SYNONYMS

jaya—all glories; śrīnivāsa-iśvara—to the master of Śrīnivāsa; haridāsa-nātha—the master of Haridāsa Ṭhākura; jaya—all glories; gadādhara-priya—to the dear master of Gadādhara; svarūpa-prāṇa-nātha—the master of the life of Svarūpa Dāmodara.

TRANSLATION

All glories to the master of Śrīnivāsa Ṭhākura! All glories to the master of Haridāsa Ṭhākura! All glories to the dear master of Gadādhara Pāṇḍita! All glories to the master of the life of Svarūpa Dāmodara!

TEXT 4

জয় কাশীপ্রিয় জগদানন্দ-প্রাণেশ্বর ।
জয় কৃপ-সনাতন-রঘুনাথেশ্বর ॥ ৪ ॥

*jaya kāśī-priya jagadānanda-prāṇeśvara
jaya rūpa-sanātana-raghunāthaśvara*

SYNONYMS

jaya—all glories; kāśī-priya—to Lord Śrī Caitanya, who is very dear to Kāśī Miśra; jagadānanda-prāṇa-iśvara—the Lord of the life of Jagadānanda Pañḍita; jaya—all glories; rūpa-sanātana-raghunātha-iśvara—to the Lord of Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī.

TRANSLATION

All glories to Lord Śrī Caitanya, who is very dear to Kāśī Miśra. He is the Lord of the life of Jagadānanda and the Lord of Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī.

TEXT 5

জয় গৌরদেহ কৃষ্ণ স্বয়ং ভগবান् ।
কৃপা করি' দেহ' প্রভু, নিজ-পদ-দান ॥ ৫ ॥

*jaya gaura-deha kṛṣṇa svayam bhagavān
kṛpā kari' deha' prabhu, nija-pada-dāna*

SYNONYMS

jaya—all glories; gaura-deha—to the transcendental body of Śrī Caitanya Mahāprabhu; kṛṣṇa—Lord Kṛṣṇa; svayam—personally; bhagavān—the Supreme Personality of Godhead; kṛpā kari'—being merciful; deha'—please give; prabhu—my Lord; nija-pada-dāna—shelter at Your lotus feet.

TRANSLATION

All glories to the transcendental form of Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, the Supreme Personality of Godhead. My dear Lord, kindly give me shelter at Your lotus feet by Your causeless mercy.

TEXT 6

জয় নিত্যানন্দচন্দ্র জয় চৈতান্যের প্রাণ ।
তোমার চরণারবিম্বে ভক্তি দেহ' দান ॥ ৬ ॥

*jaya nityānanda-candra jaya caitanyera prāṇa
tomāra caraṇāravinde bhakti deha' dāna*

SYNONYMS

jaya—all glories; *nityānanda-candra*—to Lord Nityānanda Prabhu; *jaya*—all glories; *caitanyera prāṇa*—to the life and soul of Śrī Caitanya Mahāprabhu; *tomāra caraṇa-aravinde*—at Your lotus feet; *bhakti*—devotional service; *dēha'*—please give; *dāna*—the gift.

TRANSLATION

All glories to Lord Nityānanda, who is the life and soul of Śrī Caitanya Mahāprabhu. My dear Lord, kindly give me engagement in devotional service at Your lotus feet.

TEXT 7

জয় জয়াদ্বৈতচন্দ্ৰ চৈতন্যের আর্য ।
স্বচরণে ভক্তি দেহ' জয়াদ্বৈতাচার্য ॥ ৭ ॥

*jaya jayādvaita-candra caitanyera ārya
sva-caraṇe bhakti deha' jayādvaitācārya*

SYNONYMS

jaya jaya—all glories; *advaita-candra*—to Advaita Ācārya; *caitanyera ārya*—respected by the Lord; *sva-caraṇe*—at Your lotus feet; *bhakti deha'*—please give devotional service; *jaya*—all glories; *advaita-ācārya*—to Advaita Ācārya.

TRANSLATION

All glories to Advaita Ācārya, who is treated by Śrī Caitanya Mahāprabhu as superior due to His age and respectability. Please give me engagement in devotional service at Your lotus feet.

TEXT 8

জয় গৌরভক্তগণ, — গৌর যাঁৰ প্রাণ ।
সব ভক্ত মিলি' মোৰে ভক্তি দেহ' দান ॥ ৮ ॥

*jaya gaura-bhakta-gaṇa, —gaura yāñra prāṇa
saba bhakta mili' more bhakti deha' dāna*

SYNONYMS

jaya—all glories; *gaura-bhakta-gaṇa*—to the devotees of Śrī Caitanya Mahāprabhu; *gaura*—Lord Caitanya; *yāñra*—of whom; *prāṇa*—the life and soul; *saba*—all; *bhakta*—devotees; *mili'*—together; *more*—to me; *bhakti*—devotional service; *dēha'* *dāna*—kindly give the charity.

TRANSLATION

All glories to all the devotees of Śrī Caitanya Mahāprabhu, for the Lord is their life and soul. All of you, kindly bestow devotional service upon me.

TEXT 9

জয় রূপ, সনাতন, জীব, রঘুনাথ ।
রঘুনাথ, গোপাল,—চয় মোর নাথ ॥ ৯ ॥

jaya rūpa, sanātana, jīva, raghunātha
raghunātha, gopāla, —chaya mora nātha

SYNONYMS

jaya—all glories; *rūpa*—to Rūpa Gosvāmī; *sanātana*—Sanātana Gosvāmī; *jīva*—Jīva Gosvāmī; *raghunātha*—Raghunātha dāsa Gosvāmī; *raghunātha*—Raghunātha Bhaṭṭa Gosvāmī; *gopāla*—Gopāla Bhaṭṭa Gosvāmī; *chaya*—six; *mora*—my; *nātha*—lords.

TRANSLATION

All glories to Rūpa Gosvāmī, Sanātana Gosvāmī, Jīva Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī, and Gopāla Bhaṭṭa Gosvāmī, the six Gosvāmis of Vṛndāvana. They are all my masters.

TEXT 10

এ-সব প্রসাদে লিখি চৈতন্য-লীলা-গুণ ।
যৈছে তৈছে লিখি, করি আপন পাবন ॥ ১০ ॥

e-saba prasāde likhi caitanya-lilā-guṇa
yaiche taiche likhi, kari āpana pāvana

SYNONYMS

e-saba—of all these; *prasāde*—by the mercy; *likhi*—I am writing; *caitanya-lilā-guṇa*—the attributes and pastimes of Śrī Caitanya Mahāprabhu; *yaiche taiche*—somehow or other; *likhi*—I am writing; *kari*—I do; *āpana pāvana*—purifying myself.

TRANSLATION

I am writing this narration of the pastimes and attributes of the Lord by the mercy of Śrī Caitanya Mahāprabhu and His associates. I do not know how to write properly, but I am purifying myself by writing this description.

TEXT 11

এইমত মহাপ্রভুর নৌলাচলে বাস ।
সঙ্গে ভক্তগণ লঞ্চা কীর্তন-বিলাস ॥ ১১ ॥

*ei-mata mahāprabhura nilācale vāsa
saṅge bhakta-gaṇa lañā kirtana-vilāsa*

SYNONYMS

ei-mata—in this way; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *nilācale* *vāsa*—residence at Jagannātha Purī; *saṅge*—along; *bhakta-gaṇa* *lañā*—taking His devotees; *kirtana-vilāsa*—enjoyment of performance of congregational chanting.

TRANSLATION

Śrī Caitanya Mahāprabhu thus resided at Jagannātha Purī with His personal devotees and enjoyed the congregational chanting of the Hare Kṛṣṇa mahā-mantra.

TEXT 12

দিনে নৃত্য-কীর্তন, ঈশ্঵র-দরশন ।
রাত্রে রায়-স্বরূপ-সনে রস-আস্বাদন ॥ ১২ ॥

*dine nr̥tya-kirtana, iśvara-daraśana
rātrye rāya-svarūpa-sane rasa-āsvādana*

SYNONYMS

dine—during the daytime; *nr̥tya-kirtana*—dancing and chanting; *iśvara-daraśana*—visiting the temple of Lord Jagannātha; *rātrye*—at night; *rāya*—Rāmā-nanda Rāya; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *sane*—with; *rasa-āsvādana*—tasting the transcendental mellow.

TRANSLATION

In the daytime Śrī Caitanya Mahāprabhu engaged in dancing and chanting and in seeing the temple of Lord Jagannātha. At night, in the company of His most confidential devotees, such as Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī, He tasted the nectar of the transcendental mellow of Lord Śrī Kṛṣṇa's pastimes.

TEXT 13

এইমত মহাপ্রভুর স্বথে কাল যায় ।
কৃষ্ণের বিরহ-বিকাল অঙ্গে নানা হয় ॥ ১৩ ॥

*ei-mata mahāprabhura sukhe kāla yāya
krīṣṇera viraha-vikāra ar̄ge nānā haya*

SYNOMYS

ei-mata—in this way; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *sukhe*—in happiness; *kāla yāya*—time passes; *krīṣṇera*—of Lord Kṛṣṇa; *viraha*—from separation; *vikāra*—transformations; *ar̄ge*—on the body; *nānā*—various; *haya*—there are.

TRANSLATION

Śrī Caitanya Mahāprabhu very happily passed His days in this way at Nilācala, Jagannātha Puri. Feeling separation from Kṛṣṇa, He exhibited many transcendental symptoms all over His body.

TEXT 14

ଦିନେ ଦିନେ ବାଡେ ବିକାର, ରାତ୍ରେ ଅତିଶୟ ।
ଚିନ୍ତା, ଉଦ୍ବେଗ, ପ୍ରଲାପାଦି ସତ ଶାସ୍ତ୍ରେ କର ॥ ୧୮ ॥

*dine dine bāde vikāra, rātrye atiśaya
cintā, udvega, pralāpādi yata śāstre kaya*

SYNOMYS

dine dine—day after day; *bāde*—increase; *vikāra*—transformations; *rātrye atiśaya*—especially at night; *cintā*—anxiety; *udvega*—agitation; *pralāpa*—talking like a madman; *ādi*—and so on; *yata*—as many as; *śāstre kaya*—are mentioned in the śāstras.

TRANSLATION

Day after day the symptoms increased, and at night they increased even more. All these symptoms, such as transcendental anxiety, agitation, and talking like a madman, were present, just as they are described in the śāstras.

TEXT 15

ସ୍ଵରୂପ ଗୋସାଙ୍ଗି, ଆର ରାମାନନ୍ଦ-ରାୟ ।
ରାତ୍ରି-ଦିନେ କରେ ଦୋହେ ପ୍ରଭୁର ସହାୟ ॥ ୧୫ ॥

*svarūpa gosāñi, āra rāmānanda-rāya
rātri-dine kare doñhe prabhura sahāya*

SYNONYMS

svarūpa gosāñi—Svarūpa Dāmodara Gosvāmī; *āra*—and; *rāmānanda-rāya*—Rāmānanda Rāya; *rātri-dine*—day and night; *kare*—do; *donhe*—both of them; *prabhura*—of Śrī Caitanya Mahāprabhu; *sahāya*—help.

TRANSLATION

Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, the chief assistants in Śrī Caitanya Mahāprabhu's pastimes, remained with Him both day and night.

TEXT 16

একদিন গোবিন্দ মহাপ্রসাদ লঞ্চ।
হরিদাসে দিতে গেলা আনন্দিত হঞ্চ। ॥ ১৬ ॥

*eka-dina govinda mahā-prasāda lañā
haridāse dite gelā ānandita hañā*

SYNONYMS

eka-dina—one day; *govinda*—the personal servant of Lord Caitanya Mahāprabhu; *mahā-prasāda lañā*—taking *mahā-prasāda*; *haridāse dite*—to deliver to Haridāsa; *gelā*—went; *ānandita hañā*—in great jubilation.

TRANSLATION

One day Govinda, the personal servant of Śrī Caitanya Mahāprabhu, went in great jubilation to deliver the remnants of Lord Jagannātha's food to Haridāsa Ṭhākura.

TEXT 17

দেখে,—হরিদাস ঠাকুর করিয়াছে শয়ন।
মন্দ মন্দ করিতেছে সংখ্যা-সঙ্কীর্তন। ॥ ১৭ ॥

*dekhe,—haridāsa ṭhākura kariyāche śayana
manda manda kariteche saṅkhyā-saṅkirtana*

SYNONYMS

dekhe—he saw; *haridāsa ṭhākura*—Haridāsa Ṭhākura; *kariyāche śayana*—was lying down; *manda manda*—very slowly; *kariteche*—he was doing; *saṅkhyā-saṅkirtana*—chanting the fixed number of rounds.

TRANSLATION

When Govinda came to Haridāsa, he saw that Haridāsa Ṭhākura was lying on his back and chanting his rounds very slowly.

TEXT 18

গোবিন্দ কহে,—‘উঠ আসি’ করহ ভোজন’।
হরিদাস কহে,—আজি করিমু লঙ্ঘন ॥ ১৮ ॥

*govinda kahe,—'uṭha āsi' karaha bhojana'
haridāsa kahe,—āji karimu laṅghana*

SYNONYMS

govinda kahe—Govinda said; *uṭha*—please get up; *āsi'*—coming; *karaha bhojana*—take your *prasāda*; *haridāsa kahe*—Haridāsa replied; *āji*—today; *karimu laṅghana*—I shall observe fasting.

TRANSLATION

“Please rise and take your mahā-prasāda,” Govinda said. Haridāsa Ṭhākura replied, “Today I shall observe fasting.

TEXT 19

সংখ্যা-কীর্তন পুরে নাহি, কেমতে খাইব ?
মহাপ্রসাদ আনিয়াছ, কেমতে উপেক্ষিব ?” ১৯ ॥

*saṅkhyā-kirtana pūre nāhi, ke-mate khāiba?
mahā-prasāda āniyācha, ke-mate upekṣiba?*

SYNONYMS

saṅkhyā-kirtana—the fixed amount of chanting; *pūre nāhi*—is not complete; *ke-mate khāiba*—how shall I eat; *mahā-prasāda āniyācha*—you have brought the *mahā-prasāda*; *ke-mate upekṣiba*—how shall I neglect.

TRANSLATION

“I have not finished chanting my regular number of rounds. How, then, can I eat? But you have brought mahā-prasāda, and how can I neglect it?”

TEXT 20

এত বলি’ মহাপ্রসাদ করিলা বন্দন।
এক রঞ্চ লঞ্চ তার করিলা ভক্ষণ ॥ ২০ ॥

*eta bali' mahā-prasāda karilā vandana
eka rañca lañca tāra karilā bhakṣaṇa*

SYNONYMS

eta bali'—saying this; *mahā-prasāda*—to the *mahā-prasāda*; *karilā vandana*—he offered respect; *eka rañca*—one fractional part; *lañā*—taking; *tāra karilā bhakṣaṇa*—ate it.

TRANSLATION

Saying this, he offered prayers to the *mahā-prasāda*, took a little portion, and ate it.

PURPORT

Mahā-prasāda is nondifferent from Kṛṣṇa. Therefore, instead of eating *mahā-prasāda*, one should honor it. It is said here, *karilā vandana*, “he offered prayers.” When taking *mahā-prasāda*, one should not consider the food ordinary preparations. *Prasāda* means favor. One should consider *mahā-prasāda* a favor of Kṛṣṇa. As stated by Śrīla Bhaktivinoda Ṭhākura, *kṛṣṇa bada dayāmaya karibāre jihvā jaya svaprasāda-anna dilā bhāi*. Kṛṣṇa is very kind. In this material world we are all very attached to tasting various types of food. Therefore, Kṛṣṇa eats many nice varieties of food and offers the food back to the devotees, so that not only are one’s demands for various tastes satisfied, but by eating *prasāda* he makes advancement in spiritual life. Therefore, we should never consider ordinary food on an equal level with *mahā-prasāda*.

TEXT 21

ଆର ଦିନ ମହାପ୍ରଭୁ ତାଙ୍କ ଠାଣ୍ଡି ଆଇଲା ।
ସୁନ୍ଦର ହୋ, ହରିଦାସ—ବଳି' ତାଙ୍କେ ପୁଛିଲା ॥ ୨୧ ॥

*āra dina mahāprabhu tāṅra ṭhāñi āilā
sustha hao, haridāsa—bali' tāṅre puchilā*

SYNONYMS

āra dina—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅra ṭhāñi*—to his place; *āilā*—came; *su-stha hao*—are you all right; *haridāsa*—O Haridāsa; *bali'*—saying; *tāṅre*—unto him; *puchilā*—inquired.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu went to Haridāsa’s place and inquired from him, “Haridāsa, are you well?”

TEXT 22

ନମଶ୍କାର କରି' ତେହୋ କୈଲା । ନିବେଦନ ।
ଶରୀର ସୁନ୍ଦର ହୟ ଗୋର, ଅନୁଷ୍ଠାନ ବୁଦ୍ଧି-ମନ ॥ ୨୨ ॥

*namaskāra kari' teñho kailā nivedana
śarīra sustha haya mora, asustha buddhi-mana*

SYNONYMS

namaskāra kari'—after offering obeisances; *teñho*—he, Haridāsa Ṭhākura; *kailā nivedana*—submitted; *śarīra*—body; *su-stha*—all right; *haya*—is; *mora*—my; *asustha*—not in a healthy condition; *buddhi-mana*—my mind and intelligence.

TRANSLATION

Haridāsa offered his obeisances to the Lord and replied, "My body is all right, but my mind and intelligence are not well."

TEXT 23

প্রভু কহে,—‘কোন ব্যাধি, কহ ত’ নির্ণয় ?
তেঁহে কহে, —‘সংখ্যা-কৌর্তন না পূরয়’ ॥ ২৩ ॥

*prabhu kahe,—‘kon vyādhi, kaha ta’ nirṇaya?’
teñho kahe,—‘saṅkhyā-kīrtana nā pūraya’*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *kon vyādhi*—what disease; *kaha ta’ nirṇaya*—can you ascertain; *teñho kahe*—he said; *saṅkhyā-kīrtana*—fixed amount of chanting; *nā pūraya*—has not become complete.

TRANSLATION

Śrī Caitanya Mahāprabhu further inquired from Haridāsa, "Can you ascertain what your disease is?" Haridāsa Ṭhākura replied, "My disease is that I cannot complete my rounds."

PURPORT

If one cannot complete the fixed number of rounds he is assigned, he should be considered to be in a diseased condition of spiritual life. Śrīla Haridāsa Ṭhākura is called *nāmācārya*. Of course, we cannot imitate Haridāsa Ṭhākura, but everyone must chant a prescribed number of rounds. In our Kṛṣṇa consciousness movement we have fixed sixteen rounds as the minimum so that the Westerners will not feel burdened. These sixteen rounds must be chanted, and chanted loudly, so that one can hear himself and others.

TEXT 24

ପ୍ରଭୁ କହେ,—“ବୃଦ୍ଧ ହିଲା ‘ସଂଖ୍ୟା’ ଅନ୍ତ କର ।
ସିଦ୍ଧ-ଦେହ ତୁମି, ସାଧନେ ଆଗ୍ରହ କେନେ କର ॥ ୨୪ ॥

*prabhu kahe,—“vrddha ha-ilā ‘saṅkhyā’ alpa kara
siddha-deha tumi, sādhane āgraha kene kara?*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *vrddha ha-ilā*—you have become old; *saṅkhyā alpa kara*—reduce your number; *siddha-deha tumi*—you are already liberated; *sādhane*—in the regulative principles; *āgraha kene kara*—why are you eager.

TRANSLATION

“Now that you have become old,” the Lord said, “you may reduce the number of rounds you chant daily. You are already liberated, and therefore you need not follow the regulative principles very strictly.

PURPORT

Unless one has come to the platform of spontaneous love of God, he must follow the regulative principles. Thākura Haridāsa was the living example of how to follow the regulative principles. Similarly, Raghunātha dāsa Gosvāmī was also such a living example. In the *Saḍ-gosvāmy-aṣṭaka* it is stated: *saṅkhyā-pūrvakā-nāma-gāna-natibhiḥ kālāvasānikṛtau*. The Gosvāmīs, especially Raghunātha dāsa Gosvāmī, strictly followed all the regulative principles. The first regulative principle is that one must chant the Hare Kṛṣṇa *mahā-mantra* loudly enough so that he can hear himself, and one must vow to chant a fixed number of rounds. Not only was Raghunātha dāsa Gosvāmī chanting a fixed number of rounds, but he had also taken a vow to bow down many times and offer obeisances to the Lord.

TEXT 25

ଲୋକ ନିଷ୍ଠାରିତେ ଏହି ତୋମାର ‘ଅବତାର’ ।
ନାମେର ମହିମା ଲୋକେ କରିଲା ପ୍ରଚାର ॥ ୨୫ ॥

*loka nistārite ei tomāra ‘avatāra’
nāmera mahimā loke karilā pracāra*

SYNONYMS

loka nistārite—to deliver the people in general; *ei*—this; *tomāra avatāra*—your incarnation; *nāmera mahimā*—the glories of the holy name; *loke*—in this world; *karilā pracāra*—you have preached.

TRANSLATION

“Your role in this incarnation is to deliver the people in general. You have sufficiently preached the glories of the holy name in this world.”

PURPORT

Haridāsa Ṭhākura is known as *nāmācārya* because it is he who preached the glories of chanting *hari-nāma*, the holy name of God. By using the words *tomāra avatāra* (“your incarnation”), Śrī Caitanya Mahāprabhu confirms that Haridāsa Ṭhākura is the incarnation of Lord Brahmā. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that advanced devotees help the Supreme Personality of Godhead in His mission and that such devotees or personal associates incarnate by the will of the Supreme Lord. The Supreme Lord incarnates by His own will, and, by His will, competent devotees also incarnate to help Him in His mission. Haridāsa Ṭhākura is thus the incarnation of Lord Brahmā, and other devotees are likewise incarnations who help in the prosecution of the Lord’s mission.

TEXT 26

এবে অল্প সংখ্যা করি' কর সঙ্কীর্তন।”

হরিদাস কহে,—“শুন মোর সত্য নিবেদন ॥ ২৬ ॥

ebe alpa saṅkhyā kari' kara saṅkirtana"
haridāsa kahe,—“śuna mora satya nivedana

SYNOMYS

ebe—now; alpa saṅkhyā—a reduced number of chanting; kari’—doing; kara saṅkirtana—chant the Hare Kṛṣṇa mahā-mantra; haridāsa kahe—Haridāsa Ṭhākura replied; śuna—kindly hear; mora—my; satya—real; nivedana—submission.

TRANSLATION

The Lord concluded, “Now, therefore, please reduce the fixed number of times you chant the Hare Kṛṣṇa mahā-mantra.” Haridāsa Ṭhākura replied, “Kindly hear my real plea.

TEXT 27

হীন-জাতি জন্ম মোর নিন্দ্য-কলেবর।

হীনকর্মে রত শুণি অধম পামর ॥ ২৭ ॥

hīna-jāti janma mora nindya-kalevara
hīna-karme rata muñi adhama pāmara

SYNONYMS

hina-jāti—in a low family; *janma mora*—my birth; *nindya*—abominable; *kalevara*—body; *hina-karme*—in low activities; *rata muñi*—I am fully engaged; *adhama*—the lowest of men; *pāmara*—most condemned.

TRANSLATION

“I was born in an inferior family, and my body is most abominable. I always engage in low work. Therefore, I am the lowest, most condemned of men.

TEXT 28

ଅଦୃଶ୍ୟ, ଅସ୍ପ୍ରେଶ୍ୟ ମୋରେ ଅଞ୍ଜୀକାର କୈଲା ।
ରୋରବ ହଇତେ କାଡ଼ି’ ମୋରେ ବୈକୁଣ୍ଠେ ଚଢାଇଲା ॥୨୮ ॥

*adṛśya, asprśya more aṅgikāra kailā
raurava ha-ite kāḍi’ more vaikuṇṭhe caḍāilā*

SYNONYMS

adṛśya—unseeable; *asprśya*—untouchable; *more*—me; *aṅgikāra kailā*—You have accepted; *raurava ha-ite*—from a hellish condition; *kāḍi’*—taking away; *more*—me; *vaikuṇṭha caḍāilā*—have raised to the Vaikuṇṭha platform.

TRANSLATION

“I am unseeable and untouchable, but You have accepted me as Your servant. This means that You have delivered me from a hellish condition and raised me to the Vaikuṇṭha platform.

TEXT 29

ସ୍ଵତନ୍ତ୍ର ଈଶ୍ୱର ତୁମି ହୋ ଇଚ୍ଛାମୟ ।
ଜଗତ ନାଚାଓ, ଯାରେ ଧୈର୍ଯ୍ୟରେ ଇଚ୍ଛା ହୟ ॥ ୨୯ ॥

*svatantra iśvara tumi hao icchāmaya
jagat nācāo, yāre yaiche icchā haya*

SYNONYMS

svatantra—fully independent; *iśvara*—Supreme Personality of Godhead; *tumi*—You; *hao*—are; *icchā-maya*—free to act according to Your desire; *jagat*—the world; *nācāo*—You are causing to dance; *yāre*—which; *yaiche*—as; *icchā haya*—You like.

TRANSLATION

“My dear Lord, You are the fully independent Personality of Godhead. You act by Your own free will. You cause the whole world to dance and act as You like.

TEXT 30

ଅନେକ ନାଚାଇଲା ମୋରେ ପ୍ରସାଦ କରିଯା ।
ବିପ୍ରେର ଶ୍ରାଦ୍ଧପାତ୍ର ଖାଇନୁ ‘ମ୍ଲେଚ୍ଛ’ ହଏଗା ॥ ୩୦ ॥

aneka nācāilā more prasāda kariyā
viprera śrāddha-pātra khāinu ‘mleccha’ hañā

SYNOMYMS

aneka—in many ways; nācāilā—You have made dance; more—me; prasāda kariyā—by Your mercy; viprera—of the brāhmaṇas; śrāddha-pātra—the dish of the śrāddha ceremony; khāinu—I have eaten; mleccha hañā—although born in a family of meateaters.

TRANSLATION

“My dear Lord, by Your mercy You have made me dance in many ways. For example, I was offered the śrāddha-pātra that should have been offered to first-class brāhmaṇas. I ate from it even though I was born in a family of meat-eaters.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in his *Anubhāṣya*, quotes from the *Viṣṇu-smṛti* in reference to śrāddha-pātra.

brāhmaṇāpasadā hy ete
kathitāḥ pañkti-dūṣakāḥ
etān vivarjayed yatnāt
śrāddha-karmaṇi pañḍitah

According to this verse, if one is born in a brāhmaṇa family but does not behave according to brahminical standards, he should not be offered the śrāddha-pātra, which is *prasāda* offered to the forefathers. Advaita Ācārya offered the śrāddha-pātra to Haridāsa Ṭhākura, not to a brāhmaṇa who had been born in a brāhmaṇa family. Although Haridāsa Ṭhākura was born in the family of meateaters, because he was an advanced devotee he was shown more respect than a first-class brāhmaṇa.

TEXT 31

এক বাঞ্ছা হয় মোর বহু দিন হৈতে ।
লীলা সম্বরিবে তুমি,—লয় মোর চিত্তে ॥ ৩১ ॥

*eka vāñchā haya mora bahu dina haite
lilā samvaribe tumi—laya mora citte*

SYNOMYS

eka vāñchā—one desire; *haya*—is; *mora*—my; *bahu dina*—a very long time; *haite*—since; *lilā*—Your activities; *samvaribe tumi*—You will close; *laya mora citte*—I am thinking.

TRANSLATION

“I have had one desire for a very long time. I think that quite soon, my Lord, You will bring to a close Your pastimes within this material world.

TEXT 32

সেই লীলা প্রভু মোরে কভু না দেখাইবা ।
আপনার আগে মোর শরীর পাড়িবা ॥ ৩২ ॥

*sei lilā prabhu more kabhu nā dekhāibā
āpanāra āge mora śarira pāḍibā*

SYNOMYS

sei lilā—that pastime; *prabhu*—my Lord; *more*—unto me; *kabhu*—ever; *nā dekhāibā*—do not show; *āpanāra* *āge*—before You; *mora śarira*—my body; *pāḍibā*—let fall down.

TRANSLATION

“I wish that You not show me this closing chapter of Your pastimes. Before that time comes, kindly let my body fall down in Your presence.

TEXT 33

হৃদয়ে ধরিয়ু ভোমার কমল চরণ ।
নয়নে দেখিয়ু ভোমার চাঁদ বদন ॥ ৩৩ ॥

*hṛdaye dharimu tomāra kamala caraṇa
nayane dekhimu tomāra cānda vadana*

SYNONYMS

hṛdaye—upon my heart; *dharimu*—I shall catch; *tomāra*—Your; *kamala carāṇa*—lotuslike feet; *nayane*—with my eyes; *dekhimu*—I shall see; *tomāra*—Your; *cāñda vadana*—face like the moon.

TRANSLATION

“I wish to catch Your lotuslike feet upon my heart and see Your moonlike face.

TEXT 34

**জিহ্বায় উচ্চারিষ্য তোমার ‘কৃষ্ণচেতন্ম’-নাম।
এইমত মোর ইচ্ছা,—চাঢ়িয়ু পরাণ ॥ ৩৪ ॥**

*jihvāya uccārimu tomāra ‘krṣṇa-caitanya’-nāma
ei-mata mora icchā,—chāḍimu parāṇa*

SYNONYMS

jihvāya—with my tongue; *uccārimu*—I shall chant; *tomāra*—Your; *kṛṣṇa-caitanya-nāma*—holy name of Lord Kṛṣṇa Caitanya; *ei-mata*—in this way; *mora icchā*—my desire; *chāḍimu parāṇa*—I shall give up life.

TRANSLATION

“With my tongue I shall chant Your holy name, ‘Śrī Kṛṣṇa Caitanya!’ That is my desire. Kindly let me give up my body in this way.

TEXT 35

**মোর এই ইচ্ছা যদি তোমার প্রসাদে হয়।
এই নিবেদন মোর কর, দয়াময় ॥ ৩৫ ॥**

*mora ei icchā yadi tomāra prasāde haya
ei nivedana mora kara, dayāmaya*

SYNONYMS

mora—my; *ei*—this; *icchā*—desire; *yadi*—if; *tomāra prasāde*—by Your mercy; *haya*—is; *ei nivedana*—this submission; *mora*—my; *kara*—just do; *dayā-maya*—O merciful one.

TRANSLATION

“O most merciful Lord, if by Your mercy it is possible, kindly grant my desire.

TEXT 36

এই নীচ দেহ মোর পড়ুক তব আগে ।
 এই বাঞ্ছা-সিদ্ধি মোর তোমাতেই লাগে ॥” ৩৬ ॥

*ei nīca deha mora paḍuka tava āge
 ei vāñchā-siddhi mora tomātei lāge”*

SYNONYMS

ei—this; *nīca*—lowborn; *deha*—body; *mora*—my; *paḍuka*—let it fall down; *tava āge*—in front of You; *ei*—this; *vāñchā-siddhi*—perfection of desire; *mora*—my; *tomātei*—by You; *lāge*—can become possible.

TRANSLATION

“Let this lowborn body fall down before You. You can make possible this perfection of all my desires.”

TEXT 37

অন্তু কহে,—“হরিদাস, যে তুমি মাগিবে ।
 কৃষ্ণ কৃপাময় তাহা অবশ্য করিবে ॥ ৩৭ ॥

*prabhu kahe,—“haridāsa, ye tumi māgibe
 kṛṣṇa kṛpāmaya tāhā avaśya karibe*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *haridāsa*—My dear Haridāsa; *ye*—whatever; *tumi*—you; *māgibe*—request; *kṛṣṇa*—Lord Kṛṣṇa; *kṛpā-maya*—all-merciful; *tāhā*—that; *avaśya*—certainly; *karibe*—will execute.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “My dear Haridāsa, Kṛṣṇa is so merciful that He must execute whatever you want.

TEXT 38

কিন্তু আমার যে কিছু সুখ, সব তোমা লঞ্চ।
 তোমার যোগ্য নহে,—যাবে আমারে ছাড়িয়া ॥” ৩৮ ॥

*kintu āmāra ye kichu sukha, saba tomā lañā
 tomāra yogya nahe,—yābe āmāre chāḍiyā”*

SYNONYMS

kintu—but; *āmāra*—My; *ye*—whatever; *kichu*—any; *sukha*—happiness; *saba*—all; *tomā lañā*—because of your association; *tomāra*—for you; *yogya nahe*—it is not fit; *yābe*—you will go away; *āmāre chādiyā*—leaving Me aside.

TRANSLATION

“But whatever happiness is Mine is all due to your association. It is not fitting for you to go away and leave Me aside.”

TEXT 39

চরণে ধরি' কহে হরিদাস,—“না করিহ ‘মায়া’।

অবশ্য মো-অধমে, প্রভু, কর এই ‘দয়া’ ॥ ৩৯ ॥

*carane dhari' kahe haridāsa,—“nā kariha 'māyā'
avaśya mo-adhame, prabhu, kara ei 'dayā'*

SYNONYMS

caraṇe—the lotus feet; *dhari'*—catching; *kahe*—said; *haridāsa*—Haridāsa Ṭhākura; *nā kariha māyā*—do not create an illusion; *avaśya*—certainly; *mo-adhame*—unto me, who am so fallen; *prabhu*—my Lord; *kara ei dayā*—show this mercy.

TRANSLATION

Catching the lotus feet of Śrī Caitanya Mahāprabhu, Haridāsa Ṭhākura said, “My Lord, do not create an illusion! Although I am so fallen, You must certainly show me this mercy!

TEXT 40

মোর শিরোঘণি কত কত মহাশয়।

তোমার লীলার সহায় কোটিভক্ত হয় ॥ ৪০ ॥

*mora śiromani kata kata mahāśaya
tomāra lilāra sahāya koṭi-bhakta haya*

SYNONYMS

mora—my; *śiromani*—crown jewels; *kata kata*—many, many; *mahāśaya*—great persons; *tomāra lilāra*—in Your pastimes; *sahāya*—helpers; *koṭi-bhakta*—millions of devotees; *haya*—there are.

TRANSLATION

“My Lord, there are many respectable personalities, millions of devotees, who are fit to sit on my head. They are all helpful in Your pastimes.

TEXT 41

ଆମା-ହେନ ସଦି ଏକ କୀଟ ମରି’ ଗେଲ ।
ଏକ ପିପିଲିକା ମୈଳେ ପୃଥ୍ବୀର କାହାନ୍ତି ହାନି ହୈଲା ॥୫୧॥

*āmā-hena yadi eka kiṭa mari' gela
eka pipilikā maile pr̥thvīra kāhān hāni haila?*

SYNOMYMS

āmā-hena—like me; *yadi*—if; *eka*—one; *kiṭa*—insect; *mari'*—dies; *gela*—*eka*—one; *pipilikā*—ant; *maile*—if he dies; *pr̥thvīra*—of the earth; *kāhān*—where; *hāni*—*haila*—is there any loss.

TRANSLATION

“My Lord, if an insignificant insect like me dies, what is the loss? If an ant dies, where is the loss to the material world?

TEXT 42

‘ଭକତବ୍ୟସଳ’ ପ୍ରଭୁ, ତୁମି, ମୁହି ‘ଭକ୍ତାଭାସ’ ।
ଅବଶ୍ୟ ପୂରାବେ, ପ୍ରଭୁ, ମୋର ଏହି ଆଶ ॥” ୪୨ ॥

*‘bhakata-vatsala’ prabhu, tumi, mui ‘bhaktābhāsa’
avaśya pūrābe, prabhu, mora ei āśa”*

SYNOMYMS

bhakata-vatsala—always affectionate to devotees; *prabhu*—my Lord; *tumi*—You; *mui*—I; *bhakta-abhāsa*—an imitation devotee; *avaśya*—certainly; *pūrābe*—You will fulfill; *prabhu*—my Lord; *mora*—my; *ei*—this; *āśa*—expectation.

TRANSLATION

“My Lord, You are always affectionate to Your devotees. I am just an imitation devotee, but nevertheless I wish that You fulfill my desire. That is my expectation.”

TEXT 43

ମଧ୍ୟାହ୍ନ କରିତେ ପ୍ରଭୁ ଚଲିଲା ଆପନେ ।
ଈଶ୍ୱର ଦେଖିଯା କାଲି ଦିବେନ ଦରଶନେ ॥ ୪୩ ॥

*madhyāhna karite prabhu calilā āpane
iśvara dekhiyā kāli dibena daraśane*

SYNONYMS

madhyāhna karite—to perform His noon duties; *prabhu*—Śrī Caitanya Mahāprabhu; *calilā āpane*—aroused Himself; *iśvara dekhiyā*—after visiting Lord Jagannātha; *kāli*—tomorrow; *dibena daraśane*—He would see Haridāsa Ṭhākura.

TRANSLATION

Because He had to perform His noon duties, Śrī Caitanya Mahāprabhu got up to leave, but it was settled that the following day, after He saw Lord Jagannātha, He would return to visit Haridāsa Ṭhākura.

TEXT 44

তবে মহাপ্রভু তাঁরে করি' আলিঙ্গন।
মধ্যাহ্ন করিতে সমুদ্রে করিলা গমন॥ ৪৪॥

*tabe mahāprabhu tāñre kari' āliṅgana
madhyāhna karite samudre karilā gamana*

SYNONYMS

tabe—then; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto him (Haridāsa); *kari'*—doing; *āliṅgana*—embracing; *madhyāhna karite*—to perform His noon duties; *samudre*—toward the sea; *karilā gamana*—went.

TRANSLATION

After embracing him, Śrī Caitanya Mahāprabhu left to perform His noon duties and went to the sea to take His bath.

TEXT 45

প্রাতঃকালে ঈশ্বর দেখি' সব ভক্ত লঞ্চ।
হরিদাসে দেখিতে আইলা শীঘ্র করিয়া॥ ৪৫॥

*prātah-kāle iśvara dekhi' saba bhakta lañā
haridāse dekhite āilā śighra kariyā*

SYNONYMS

prātah-kāle—in the morning; *iśvara dekhi'*—after visiting Lord Jagannātha; *saba bhakta*—all the devotees; *lañā*—accompanied by; *haridāse*—Haridāsa; *dekhite*—to see; *āilā*—came; *śighra kariyā*—hastily.

TRANSLATION

The next morning, after visiting the Jagannātha temple, Śrī Caitanya Mahāprabhu, accompanied by all His other devotees, came hastily to see Haridāsa Ṭhākura.

TEXT 46

হরিদাসের আগে আসি' দিলা দরশন।
হরিদাস বন্দিলা প্রভুর আর বৈষ্ণব-চরণ ॥ ৪৬ ॥

*haridāsera āge āsi' dilā darasana
haridāsa vandilā prabhura āra vaiṣṇava-caraṇa*

SYNOMYS

haridāsera—of Haridāsa Ṭhākura; *āge*—in front; *āsi'*—coming; *dilā darasana*—gave His audience; *haridāsa*—Haridāsa Ṭhākura; *vandilā*—offered respect; *prabhura*—of Śrī Caitanya Mahāprabhu; *āra*—and; *vaiṣṇava*—of the Vaiṣṇavas; *caraṇa*—unto the lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu and the other devotees came before Haridāsa Ṭhākura, who offered his respects to the lotus feet of Śrī Caitanya Mahāprabhu and all the Vaiṣṇavas.

TEXT 47

প্রভু কহে,—‘হরিদাস, কহ সমাচার’।
হরিদাস কহে,—‘প্রভু, যে ক্রপা তোমার’ ॥ ৪৭ ॥

*prabhu kahe,—‘haridāsa, kaha samācāra’
haridāsa kahe,—‘prabhu, ye kṛpā tomāra’*

SYNOMYS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *haridāsa*—My dear Haridāsa; *kaha samācāra*—what is the news; *haridāsa kahe*—Haridāsa replied; *prabhu*—my Lord; *ye*—whatever; *kṛpā*—mercy; *tomāra*—Your.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu inquired, “My dear Haridāsa, what is the news?” Haridāsa Ṭhākura replied, “My Lord, whatever mercy You can bestow upon me.”

TEXT 48

ଅନ୍ଧନେ ଆରମ୍ଭିଲା ପ୍ରଭୁ ମହା-ସଙ୍କୌର୍ତ୍ତନ ।
ବକ୍ରେଶ୍ଵର-ପଣ୍ଡିତ ତାହାର କରେନ ନର୍ତ୍ତନ ॥ ୪୮ ॥

*aṅgane ārambhilā prabhu mahā-saṅkīrtana
vakreśvara-paṇḍita tāhān karena nartana*

SYNONYMS

aṅgane—in the courtyard; *ārambhilā*—began; *prabhu*—Śrī Caitanya Mahāprabhu; *mahā-saṅkīrtana*—great congregational chanting; *vakreśvara-paṇḍita*—Vakreśvara Paṇḍita; *tāhān*—there; *karena nartana*—danced.

TRANSLATION

Upon hearing this, Śrī Caitanya Mahāprabhu immediately began great congregational chanting in the courtyard. Vakreśvara Paṇḍita was the chief dancer.

TEXT 49

ସ୍ଵରୂପ-ଗୋସାଙ୍ଗି ଆଦି ଯତ ପ୍ରଭୁର ଗଣ ।
ହରିଦାସେ ବେଡ଼ି' କରେ ନାମ-ସଙ୍କୌର୍ତ୍ତନ ॥ ୪୯ ॥

*svarūpa-gosāñi ādi yata prabhura gaṇa
haridāse bedi' kare nāma-saṅkīrtana*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *ādi*—and others; *yata*—all; *prabhura gaṇa*—the company of the Lord; *haridāse bedi'*—surrounding Haridāsa Ṭhākura; *kare*—performed; *nāma-saṅkīrtana*—congregational chanting.

TRANSLATION

Headed by Svarūpa Dāmodara Gosvāmī, all the devotees of Śrī Caitanya Mahāprabhu surrounded Haridāsa Ṭhākura and began congregational chanting.

TEXT 50

ଜୀମାନଙ୍କ, ସାରଭୌମ, ସବାର ଅଗ୍ରେତେ ।
ହରିଦାସେର କୁଣ ପ୍ରଭୁ ଜାଗିଲା କହିତେ ॥ ୫୦ ॥

*rāmānanda, sārvabhauma, sabāra agrete
haridāsera guṇa prabhu lāgilā kahite*

SYNONYMS

rāmānanda—Rāmānanda Rāya; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *sabāra*—of all; *agrete*—in front; *haridāsera*—of Haridāsa Ṭhākura; *guṇa*—attributes; *prabhu*—Śrī Caitanya Mahāprabhu; *lāgilā kahite*—began to describe.

TRANSLATION

In front of all the great devotees like Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu began to describe the holy attributes of Haridāsa Ṭhākura.

TEXT 51

হরিদাসের গুণ কহিতে প্রভু হইলা পঞ্চমুখ ।
কহিতে কহিতে প্রভুর বাড়ে মহাসুখ ॥ ৫১ ॥

*haridāsera guṇa kahite prabhu ha-ilā pañca-mukha
kahite kahite prabhura bāḍe mahā-sukha*

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; *guṇa*—attributes; *kahite*—speaking; *prabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā*—became; *pañca-mukha*—as if possessing five mouths; *kahite kahite*—while He was speaking; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāḍe*—increased; *mahā-sukha*—great happiness.

TRANSLATION

As He described the transcendental attributes of Haridāsa Ṭhākura, Śrī Caitanya Mahāprabhu seemed to possess five mouths. The more He described, the more His great happiness increased.

TEXT 52

হরিদাসের গুণে সবার বিস্মিত হয় মন ।
সর্বভক্ত বন্দে হরিদাসের চরণ ॥ ৫২ ॥

*haridāsera guṇe sabāra vismita haya mana
sarva-bhakta vande haridāsera caraṇa*

SYNOMYS

haridāsera—of Haridāsa Ṭhākura; *guṇe*—by the attributes; *sabāra*—of all of them; *vismita*—struck with wonder; *haya*—become; *mana*—minds; *sarvabhakta*—all the devotees; *vande*—worship; *haridāsera caraṇa*—the lotus feet of Haridāsa Ṭhākura.

TRANSLATION

After hearing of the transcendental qualities of Haridāsa Ṭhākura, all the devotees present were struck with wonder. They all offered their respectful obeisances to the lotus feet of Haridāsa Ṭhākura.

TEXT 53

**হরিদাস নিজাগ্রেতে অভুরে বসাইলা ।
নিজ-নেত্র- দুই ভূজ-মুখপদ্মে দিলা ॥ ৫৩ ॥**

*haridāsa nijāgrete prabhure vasāilā
nija-netra—dui bhṛṅga—mukha-padme dilā*

SYNOMYS

haridāsa—Ṭhākura Haridāsa; *nija-agre*—in front of himself; *prabhure* *vasāilā*—made the Lord sit down; *nija-netra*—his eyes; *dui bhṛṅga*—as if two bumblebees; *mukha-padme*—on the lotus face; *dilā*—he fixed.

TRANSLATION

Haridāsa Ṭhākura made Śrī Caitanya Mahāprabhu sit down in front of him, and then he fixed his eyes, like two bumblebees, on the lotus face of the Lord.

TEXT 54

**স্ব-হৃদয়ে আনি' ধরিল প্রভুর চরণ ।
সর্বভক্ত-পদরেণু মস্তক-ভূষণ ॥ ৫৪ ॥**

*sva-hṛdaye āni' dharila prabhura caraṇa
sarva-bhakta-pada-reṇu mastaka-bhūṣaṇa*

SYNOMYS

sva-hṛdaye—upon his heart; *āni'*—bringing; *dharila*—held; *prabhura caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu; *sarva-bhakta*—of all the devotees; *pada-reṇu*—the dust of the feet; *mastaka-bhūṣaṇa*—the ornament of his head.

TRANSLATION

He held the lotus feet of Śrī Caitanya Mahāprabhu on his heart and then took the dust of the feet of all the devotees present and put it on his head.

TEXT 55

‘श्रीकृष्णचेतना’ शब्द बलेन बार बार ।
अनुमूख-माधुरी पिये, नेत्रे जलधार ॥ ५५ ॥

‘śrī-kṛṣṇa-caitanya’ śabda balena bāra bāra
prabhu-mukha-mādhuri piye, netre jala-dhāra

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya; śabda—vibration; balena—speaks; bāra bāra—again and again; prabhu-mukha-mādhuri—the sweetness of the face of Śrī Caitanya Mahāprabhu; piye—he drinks; netre—through the eyes; jala-dhāra—a continuous flow of water.

TRANSLATION

He began to chant the holy name of Śrī Kṛṣṇa Caitanya again and again. As he drank the sweetness of the face of the Lord, tears constantly glided down from his eyes.

TEXT 56

‘श्रीकृष्णचेतना’-शब्द करिते उत्कारण ।
नामेर सहित आग कैल उत्क्रामण ॥ ५६ ॥

‘śrī-kṛṣṇa-caitanya’ śabda karite uccāraṇa
nāmera sahita prāṇa kaila utkrāmaṇa

SYNONYMS

śrī-kṛṣṇa-caitanya—Śrī Kṛṣṇa Caitanya; śabda—the sound vibration; karite uc-cāraṇa—chanting; nāmera sahita—with the name; prāṇa—life; kaila utkrāmaṇa—went away.

TRANSLATION

While chanting the holy name of Śrī Kṛṣṇa Caitanya, he gave up his air of life and left his body.

TEXT 57

ଅହାୟୋଗେଶ୍ଵର-ଆୟ ଦେଖି' ସ୍ଵଚ୍ଛନ୍ଦେ ଅଗ୍ରଣ ।
 'ଭୀଷ୍ମେର ନିର୍ଯ୍ୟାଗ' ସବାର ହଈଲ ଆଗ୍ରଣ ॥ ୧୭ ॥

*mahā-yogeśvara-prāya dekhi' svacchande maraṇa
 'bhiṣmera niryāṇa' sabāra ha-ilā smaraṇa*

SYNONYMS

mahā-yogeśvara-prāya—just like a great mystic yogi; *dekhi'*—seeing; *svacchande*—at his will; *maraṇa*—dying; *bhiṣmera niryāṇa*—the passing of Bhīṣma; *sabāra ha-ilā smaraṇa*—everyone remembered.

TRANSLATION

Seeing the wonderful death of Haridāsa Ṭhākura by his own will, which was just like a great mystic yogī's, everyone remembered the passing away of Bhīṣma.

TEXT 58

‘ହରି’ ‘କୃଷ୍ଣ’-ଶବ୍ଦେ ସବେ କରେ କୋଳାହଳ ।
 ପ୍ରେମାନନ୍ଦେ ମହାପ୍ରଭୁ ହଈଲା ବିହଳା ॥ ୧୮ ॥

*'hari' 'kṛṣṇa'-śabde sabe kare kolāhala
 premānande mahāprabhu ha-ilā vihala*

SYNONYMS

hari—the holy name of Hari; *kṛṣṇa*—the holy name of Kṛṣṇa; *śabde*—with the sound vibration; *sabe*—all of them; *kare*—make; *kolāhala*—great noise; *premānande*—in ecstatic love; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā vihala*—became overwhelmed.

TRANSLATION

There was a tumultuous noise as they all chanted the holy names “Hari” and “Kṛṣṇa.” Śrī Caitanya Mahāprabhu became overwhelmed with ecstatic love.

TEXT 59

ହରିଦାସେର ତମ୍ଭୁ ପ୍ରଭୁ କୋଳେ ଲୈଲ ଉଠାଏଗା ।
 ଅଜନେ ନାଚେନ ପ୍ରଭୁ ପ୍ରେମାବିଷ୍ଟ ହଏଗା ॥ ୧୯ ॥

*haridāsera tanu prabhu kole laila uṭhāñā
aṅgane nācena prabhu premāviṣṭa hañā*

SYNOMYS

haridāsera—of Haridāsa Ṭhākura; *tanu*—the body; *prabhu*—Śrī Caitanya Mahāprabhu; *kole*—on the lap; *laila*—took; *uṭhāñā*—raising; *aṅgane*—in the yard; *nācena*—dances; *prabhu*—Śrī Caitanya Mahāprabhu; *premāviṣṭa hañā*—becoming overwhelmed by ecstatic love.

TRANSLATION

The Lord raised the body of Haridāsa Ṭhākura and placed it on His lap. Then He began to dance in the courtyard in great ecstatic love.

TEXT 60

ପ୍ରଭୁର ଆବେଶେ ଅବଶ ସର୍ବଭକ୍ତଗଣ ।
ପ୍ରେମାବେଶେ ସବେ ନାଚେ, କରେନ କୌତୁନ ॥ ୬୦ ॥

*prabhura āveśe avaśa sarva-bhakta-gaṇa
premāveśe sabe nāce, karena kirtana*

SYNOMYS

prabhura āveśe—because of the ecstatic emotions of Śrī Caitanya Mahāprabhu; *avaśa*—helpless; *sarva-bhakta-gaṇa*—all the devotees; *premāveśe*—in great ecstatic love; *sabe*—all of them; *nāce*—dance; *karena kirtana*—and perform congregational chanting.

TRANSLATION

Because of Śrī Caitanya Mahāprabhu's ecstatic love, all the devotees were helpless, and in ecstatic love they also began to dance and chant congregationally.

TEXT 61

ଏଇଗତେ ନୃତ୍ୟ ପ୍ରଭୁ କୈଲା କତକ୍ଷଣ ।
ସର୍ବପ-ଗୋସାନୀ ପ୍ରଭୁରେ କରାଇଲ ସାବଧାନ ॥ ୬୧ ॥

*ei-mate nr̄tya prabhu kailā kata-kṣaṇa
svarūpa-gosāñi prabhure karāila sāvadhāna*

SYNONYMS

ei-mate—in this way; nṛtya—dancing; prabhu—Śrī Caitanya Mahāprabhu; kailā—performed; kata-kṣaṇa—for some time; svarūpa-gosāñī—Svarūpa Dāmodara Gosvāmī; prabhure—unto Śrī Caitanya Mahāprabhu; karāila—caused to do; sāvadhāna—care of other rituals.

TRANSLATION

Śrī Caitanya Mahāprabhu danced for some time, and then Svarūpa Dāmodara Gosvāmī informed Him of other rituals for the body of Ṭhākura Haridāsa.

TEXT 62

ହରିଦାସ-ଠାକୁରେ ତବେ ବିମାନେ ଚଢାଏଗା ।
ସମୁଦ୍ରେ ଲାଗ୍ରା ଗୋଲା ତବେ କୀର୍ତ୍ତନ କରିଯା ॥ ୬୨ ॥

*haridāsa-ṭhākure tabe vimāne caḍāñā
samudre lañā gelā tabe kīrtana kariyā*

SYNONYMS

haridāsa-ṭhākure—Haridāsa Ṭhākura; tabe—then; vimāne—on a carrier like an airship; caḍāñā—raising; samudre—to the seashore; lañā gelā—took; tabe—then; kīrtana kariyā—performing congregational chanting.

TRANSLATION

The body of Haridāsa Ṭhākura was then raised onto a carrier that resembled an airship and taken to the sea, accompanied by congregational chanting.

TEXT 63

ଆଗେ ମହାପ୍ରଭୁ ଚଲେନ ମୃତ୍ୟ କରିଲେ କରିଲେ ।
ପାଛେ ମୃତ୍ୟ କରେ ବକ୍ରେଷ୍ଵର ଭକ୍ତଗଣ-ସାଥେ ॥ ୬୩ ॥

*āge mahāprabhu calena nṛtya karite karite
pāche nṛtya kare vakreśvara bhakta-gaṇa-sāthe*

SYNONYMS

āge—in front; mahāprabhu—Śrī Caitanya Mahāprabhu; calena—goes; nṛtya—dancing; karite karite—performing; pāche—behind; nṛtya kare—dances; vakreśvara—Vakreśvara; bhakta-gaṇa-sāthe—with other devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu danced in front of the procession, and Vakreśvara Paṇḍita, along with the other devotees, chanted and danced behind Him.

TEXT 64

হরিদাসে সমুদ্র-জলে স্নান করাইলା ।
প্ৰভু কহে,—“সমুদ্র এই ‘মহাতৈর্থ’ হইলା” ॥ ৬৪ ॥

*haridāse samudra-jale snāna karāilā
prabhu kahe,—“samudra ei ‘mahā-tirtha’ ha-ilā”*

SYNOMYS

haridāse—the body of Haridāsa; *samudra-jale*—in the water of the sea; *snāna* *karāilā*—bathed; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *samudra*—sea; *ei*—this; *mahā-tirtha ha-ilā*—has become a great place of pilgrimage.

TRANSLATION

Śrī Caitanya Mahāprabhu bathed the body of Haridāsa Ṭhākura in the sea and then declared, “From this day on, this sea has become a great pilgrimage site.”

TEXT 65

হরিদাসের পাদোদক পিয়ে ভক্তগণ ।
হরিদাসের অঙ্গে দিলা প্ৰসাদ-চন্দন ॥ ৬৫ ॥

*haridāsera pādodaka piye bhakta-gana
haridāsera arṅge dilā prasāda-candana*

SYNOMYS

haridāsera—of Haridāsa Ṭhākura; *pāda-udaka*—the water that touched the lotus feet; *piye*—drink; *bhakta-gana*—the devotees; *haridāsera*—of Haridāsa Ṭhākura; *arṅge*—on the body; *dilā*—smeared; *prasāda-candana*—remnants of sandalwood pulp offered to Lord Jagannātha.

TRANSLATION

Everyone drank the water that had touched the lotus feet of Haridāsa Ṭhākura, and then they smeared remnants of Lord Jagannātha’s sandalwood pulp over Haridāsa Ṭhākura’s body.

TEXT 66

ডোর, কড়ার, প্রসাদ, বস্ত্র অঙ্গে দিলা।
বালুকার গর্ত' করি' তাহে শোয়াইলা ॥ ৬৬ ॥

*dōra, kaḍāra, prasāda, vastra aṅge dilā
vālukāra garta kari' tāhe śoyāilā*

SYNOMYS

ḍōra—silken ropes; *kaḍāra*—remnants of Lord Jagannātha's sandalwood pulp; *prasāda*—remnants of Jagannātha's food; *vastra*—cloth; *aṅge*—on the body; *dilā*—gave; *vālukāra*—of sand; *garta*—a ditch; *kari'*—making; *tāhe*—within that; *śoyāilā*—put down.

TRANSLATION

After a hole was dug in the sand, the body of Haridāsa Ṭhākura was placed in it. Remnants from Lord Jagannātha, such as His silken ropes, sandalwood pulp, food and cloth, were placed on the body.

TEXT 67

চারিদিকে ভক্তগণ করেন কীর্তন।
বক্রেশ্বর-পণ্ডিত করেন আনন্দে নৃত্য ॥ ৬৭ ॥

*cāri-dike bhakta-gaṇa karena kirtana
vakreśvara-paṇḍita karena ānande nartana*

SYNOMYS

cāri-dike—all around; *bhakta-gaṇa*—the devotees; *karena*—performed; *kirtana*—congregational chanting; *vakreśvara-paṇḍita*—Vakreśvara Pandita; *karena*—performed; *ānande*—in jubilation; *nartana*—dancing.

TRANSLATION

All around the body, the devotees performed congregational chanting, and Vakreśvara Pandita danced in jubilation.

TEXT 68

‘হরিবোল’ ‘হরিবোল’ বলে গৌরবায়।
আপনি শ্রীহন্তে বালু দিলা তাঁর গায় ॥ ৬৮ ॥

'hari-bola' 'hari-bola' bale gaurarāya
āpani śri-haste vālu dilā tāṅra gāya

SYNONYMS

hari-bola *hari-bola*—chant Hari, chant Hari; *bale*—charted; *gaurarāya*—Śrī Caitanya Mahāprabhu; *āpani*—personally; *śri-haste*—with His transcendental hands; *vālu* *dilā*—placed sand; *tāṅra* *gāya*—on his body.

TRANSLATION

With His transcendental hands, Śrī Caitanya Mahāprabhu personally covered the body of Haridāsa Ṭhākura with sand, chanting “Hari bol! Hari bol!”

TEXT 69

ତାରେ ବାଲୁ ଦିଯା ଉପରେ ପିଣ୍ଡା ସୀଧାଇଲା ।
ଚୌଦିକେ ପିଣ୍ଡେର ମହା ଆବରଣ କୈଳା ॥ ୬୯ ॥

tāṅre vālu diyā upare piṇḍā bāñdhāilā
caudike piṇḍera mahā āvaraṇa kailā

SYNONYMS

tāṅre—upon the body of Haridāsa Ṭhākura; *vālu*—sand; *diyā*—putting; *upare*—on top; *piṇḍā bāñdhāilā*—constructed a platform; *cau-dike*—all around; *piṇḍera*—the platform; *mahā āvaraṇa kailā*—made a great protective fence.

TRANSLATION

They covered the body of Haridāsa Ṭhākura with sand and then constructed a platform upon the site. The platform was protected all around by fencing.

TEXT 70

ତାହା ବେଡ଼ି' ପ୍ରଭୁ କୈଳା କୌର୍ତ୍ତନ, ନର୍ତ୍ତନ ।
ହରିଧ୍ୱନି-କୋଳାହଲେ ଭରିଲ ଭୂବନ ॥ ୭୦ ॥

tāhā beḍi' prabhu kailā kīrtana, nartana
hari-dhvani-kolāhale bharila bhuvana

SYNONYMS

tāhā—that; *beḍi'*—surrounding; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—performed; *kīrtana nartana*—chanting and dancing; *hari-dhvani-kolāhale*—the

tumultuous sound of the holy name of Hari; *bharila*—filled; *bhuvana*—the entire universe.

TRANSLATION

Śrī Caitanya Mahāprabhu danced and chanted all around the platform, and as the holy name of Hari roared tumultuously, the whole universe became filled with the vibration.

TEXT 71

তবে মহাপ্রভু সব ভক্তগণ-সঙ্গে ।
সমুদ্রে করিলা স্নান-জলকেলি রংজে ॥ ৭১ ॥

*tabe mahāprabhu saba bhakta-gaṇa-saṅge
samudre karilā snāna-jala-keli raṅge*

SYNOMYMS

tabe—thereupon; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *bhakta-gaṇa-saṅge*—with the devotees; *samudre*—in the sea; *karilā snāna*—took a bath; *jala-keli*—playing in the water; *raṅge*—in great jubilation.

TRANSLATION

After saṅkirtana, Śrī Caitanya Mahāprabhu bathed in the sea with His devotees, swimming and playing in the water in great jubilation.

TEXT 72

হরিদাসে প্রদক্ষিণ করি' আইল সিংহধারে ।
হরিকৌর্তন-কোলাহল সকল নগরে ॥ ৭২ ॥

*haridāse pradakṣiṇa kari' āila sirinha-dvāre
hari-kirtana-kolāhala sakala nagare*

SYNOMYMS

haridāse—Haridāsa; *pradakṣiṇa kari'*—circumambulating; *āila sirinha-dvāre*—came to the gate of Jagannātha temple known as Sirinha-dvāra; *hari-kirtana-kolāhala*—the tumultuous sound of congregational chanting; *sakala nagare*—all over the city.

TRANSLATION

After circumambulating the tomb of Haridāsa Ṭhākura, Śrī Caitanya Mahāprabhu went to the Sirinha-dvāra gate of the Jagannātha temple. The

whole city chanted in congregation, and the tumultuous sound vibrated all over the city.

TEXT 73

সিংহদ্বারে আসি' প্রভু পসারিরঁ ঠাঁই ।
অঁচল পাতিয়া প্রসাদ মাগিলা তথাই ॥ ৭৩ ॥

*sirin̄ha-dvāre āsi' prabhu pasārira ṭhāni
āñcala pātiyā prasāda māgilā tathāi*

SYNONYMS

sirin̄ha-dvāre āsi'—coming in front of the Sirin̄ha-dvāra; *prabhu*—Śrī Caitanya Mahāprabhu; *pasārira ṭhāni*—from all the shopkeepers; *āñcala pātiyā*—spreading His cloth; *prasāda*—Jagannātha's *prasāda*; *māgilā*—begged; *tathāi*—there.

TRANSLATION

Approaching the Sirin̄ha-dvāra gate, Śrī Caitanya Mahāprabhu spread His cloth and began to beg prasāda from all the shopkeepers there.

TEXT 74

‘হরিদাস-ঠাকুরের মহোৎসবের তরে ।
প্রসাদ মাগিয়ে ভিক্ষা দেহ’ ত’ আমারে’ ॥ ৭৪ ॥

*'haridāsa-ṭhākurera mahotsavera tare
prasāda māgiye bhikṣā deha' ta' āmāre'*

SYNONYMS

haridāsa-ṭhākurera—of Haridāsa Ṭhākura; *mahotsavera* *tare*—for holding a festival; *prasāda māgiye*—I am begging *prasāda*; *bhikṣā deha'*—please give alms; *ta'*—certainly; *āmāre*—unto Me.

TRANSLATION

“I am begging prasāda for a festival honoring the passing away of Haridāsa Ṭhākura,” the Lord said. “Please give Me alms.”

TEXT 75

শুনিয়া পসারি সব চান্দড়া উঠাণ়া ।
প্রসাদ দিতে আসে তারা আনন্দিত হঞ্চা ॥ ৭৫ ॥

*śuniyā pasāri saba cāṅgaḍā uṭhāñā
prasāda dite āse tārā ānandita hañā*

SYNOMYS

śuniyā—hearing; *pasāri*—the shopkeepers; *saba*—all; *cāṅgaḍā* *uṭhāñā*—taking a big basket; *prasāda* *dite*—to deliver the *prasāda*; *āse*—come forward; *tārā*—they; *ānandita* *hañā*—in great jubilation.

TRANSLATION

Hearing this, all the shopkeepers immediately came forward with big baskets of *prasāda*, which they jubilantly delivered to Lord Caitanya.

TEXT 76

স্বরূপ-গোসাঙ্গি পসারিকে নিষেধিল ।
চারঞ্জি লঙ্ঘা পসারি পসারে বসিল ॥ ৭৬ ॥

*svarūpa-gosāñi pasārike niṣedhila
cāṅgaḍā lañā pasāri pasāre vasila*

SYNOMYS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *pasārike*—the shopkeepers; *niṣedhila*—forbade; *cāṅgaḍā* *lañā*—taking the baskets; *pasāri*—shopkeepers; *pasāre* *vasila*—sat down in their shops.

TRANSLATION

However, Svarūpa Dāmodara stopped them, and the shopkeepers returned to their shops and sat down with their baskets.

TEXT 77

স্বরূপ-গোসাঙ্গি প্রভুরে ঘর পাঠাইলা ।
চারি বৈষ্ণব, চারি পিছাড়া সঙ্গে রাখিলা ॥ ৭৭ ॥

*svarūpa-gosāñi prabhure ghara pāṭhāilā
cāri vaiṣṇava, cāri pichāḍā saṅge rākhilā*

SYNOMYS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *prabhure*—Śrī Caitanya Mahāprabhu; *ghara* *pāṭhāilā*—sent to His residence; *cāri* *vaiṣṇava*—four Vaiṣṇavas; *cāri* *pichāḍā*—four carrier servants; *saṅge* *rākhilā*—he kept with him.

TRANSLATION

Svarūpa Dāmodara sent Śrī Caitanya Mahāprabhu back to His residence, and kept with him four Vaiṣṇavas and four servant carriers.

TEXT 78

স্বরূপ-গোসাঙ্গি কহিলেন সব পসারিবে ।
এক এক জ্বয়ের এক এক পুঞ্জা দেহ' মোরে ॥ ৭৮ ॥

*svarūpa-gosāñi kahilena saba pasārire
eka eka dravyera eka eka puñjā deha' more*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *kahilena*—said; *saba pasārire*—to all the shopkeepers; *eka eka dravyera*—of each particular type of *prasāda*; *eka eka puñjā*—four palmfuls; *deha'* more—deliver to me.

TRANSLATION

Svarūpa Dāmodara said to all the shopkeepers, “Deliver to me four palmfuls of *prasāda* from each and every item.”

TEXT 79

এইরকমে নানা প্রসাদ বোজা বাক্ষাণ্গ ।
লণ্ঠা আহিমা চারি জনের মন্তকে চড়াণ্গ ॥ ৭৯ ॥

*ei-mate nānā prasāda bojhā bāndhāñā
lañā āilā cāri janera mastake caḍāñā*

SYNONYMS

ei-mate—in this way; *nānā*—various; *prasāda*—*prasāda*; *bojhā*—load; *bāndhāñā*—packing; *lañā* *āilā*—brought; *cāri janera*—of the four persons; *mastake*—on the heads; *caḍāñā*—mounting.

TRANSLATION

In this way varieties of *prasāda* were collected, then packed up in different loads and carried on the heads of the four servants.

TEXT 80

বাণীনাথ পট্টনায়ক প্রসাদ আনিলা ।
কাশীবিশ্ব অনেক প্রসাদ পাঠাইলা ॥ ৮০ ॥

vāṇīnātha paṭṭanāyaka prasāda ānilā
kāśī-miśra aneka prasāda pāṭhāilā

SYNOMYS

vāṇīnātha paṭṭanāyaka—Vāṇīnātha Paṭṭanāyaka; *prasāda*—*prasāda*; *ānilā*—brought in; *kāśī-miśra*—Kāśī Miśra; *aneka prasāda*—varieties of *prasāda*; *pāṭhāilā*—sent.

TRANSLATION

Not only did Svarūpa Dāmodara Gosvāmī bring prasāda, but Vāṇīnātha Paṭṭanāyaka, as well as Kāśī Miśra, sent large quantities.

TEXT 81

সব বৈষ্ণবে প্রভু বসাইলা সারি সারি ।
আপনে পরিবেশে প্রভু লঞ্চা জনা চারি ॥ ৮১ ॥

saba vaiṣṇave prabhu vasāilā sāri sāri
āpane pariveśe prabhu lañā janā cāri

SYNOMYS

saba vaiṣṇave—all the Vaiṣṇavas; *prabhu*—Śrī Caitanya Mahāprabhu; *vasāilā*—made to sit down; *sāri sāri*—in lines; *āpane*—personally; *pariveśe*—distributes; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *janā cāri*—four men.

TRANSLATION

Śrī Caitanya Mahāprabhu made all the devotees sit in rows and personally began to distribute the prasāda, assisted by four other men.

TEXT 82

মহা প্রভুর শ্রীহস্তে অঞ্চ না আইসে ।
একএক পাতে পঞ্চজনার ভক্ষ্য পরিবেশে ॥ ৮২ ॥

mahāprabhura śrī-haste alpa nā āise
eka eka pāte pañca-janāra bhakṣya pariveśe

SYNOMYS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *śrī-haste*—in the transcendental hands; *alpa*—a small quantity; *nā āise*—did not come; *eka eka pāte*—on each and every plate; *pañca-janāra*—of five men; *bhakṣya*—eatables; *pariveśe*—He administered.

TRANSLATION

Śrī Caitanya Mahāprabhu was not accustomed to taking prasāda in small quantities. He therefore put on each plate what at least five men could eat.

TEXT 83

স্বরূপ কহে,—“প্রভু, বসি’ করহ দর্শন।
আমি ইঁহা-সবা লঞ্চা করি পরিবেশন ॥ ৮৩ ॥

*svarūpa kahe,—“prabhu, vasi’ karaha darśana
āmi iñhā-sabā lañā kari pariveśana*

SYNOMYS

svarūpa kahe—Svarūpa Dāmodara said; *prabhu*—my Lord; *vasi'*—sitting down; *karaha darśana*—watch; *āmi*—I; *iñhā-sabā lañā*—with all these persons; *kari pariveśana*—shall administer.

TRANSLATION

Svarūpa Dāmodara Gosvāmī requested Śrī Caitanya Mahāprabhu, “Please sit down and watch. With these men to help me, I shall distribute the prasāda.”

TEXT 84

স্বরূপ, জগদানন্দ, কাশীশ্বর, শঙ্কর।
চারিজন পরিবেশন করে নিরন্তর ॥ ৮৪ ॥

*svarūpa, jagadānanda, kāśīśvara, śaṅkara
cāri-jana pariveśana kare nirantara*

SYNOMYS

svarūpa—Svarūpa Dāmodara Gosvāmī; *jagadānanda*—Jagadānanda Pandita; *kāśīśvara*—Kāśīśvara; *śaṅkara*—Śaṅkara; *cāri-jana*—four men; *pariveśana kare*—administer; *nirantara*—continuously.

TRANSLATION

The four men—Svarūpa, Jagadānanda, Kāśīśvara and Śaṅkara—distributed the prasāda continuously.

TEXT 85

ପ୍ରଭୁ ନା ଖାଇଲେ କେହ ନା କରେ ଭୋଜନ ।
ପ୍ରଭୁରେ ସେ ଦିନେ କାଶିମିଶ୍ରର ନିମନ୍ତ୍ରଣ ॥ ୮୫ ॥

*prabhu nā khāile keha nā kare bhojana
prabhure se dine kāśī-miśrera nimantraṇa*

SYNONYMS

prabhu nā khāile—as long as the Lord does not eat; *keha nā kare bhojana*—no one would eat; *prabhure*—unto Śrī Caitanya Mahāprabhu; *se dine*—on that day; *kāśī-miśrera*—of Kāśī Miśra; *nimantraṇa*—the invitation.

TRANSLATION

All the devotees who sat down would not accept the prasāda as long as the Lord had not eaten. On that day, however, Kāśī Miśra had extended an invitation to the Lord.

TEXT 86

ଆପନେ କାଶିମିଶ୍ର ଆଇଲା ପ୍ରସାଦ ଲାଗ୍ବା ।
ଅଭୁରେ ଭିକ୍ଷା କରାଇଲା ଆଗ୍ରହ କରିଯା ॥ ୮୬ ॥

*āpane kāśī-miśra āilā prasāda lañā
prabhure bhikṣā karāilā āgraha kariyā*

SYNONYMS

āpane—personally; *kāśī-miśra*—Kāśī Miśra; *āilā*—came; *prasāda lañā*—taking prasāda; *prabhure*—to Śrī Caitanya Mahāprabhu; *bhikṣā karāilā*—delivered prasāda to eat; *āgraha kariyā*—with great attention.

TRANSLATION

Therefore Kāśī Miśra personally went there and delivered prasāda to Śrī Caitanya Mahāprabhu with great attention and made Him eat.

TEXT 87

ପୁରୀ-ଭାରତୀର ସଙ୍ଗେ ପ୍ରଭୁ ଭିକ୍ଷା କୈଲା ।
ସକଳ ବୈଷ୍ଣବ ଡବେ ଭୋଜନ କରିଲା ॥ ୮୭ ॥

*puri-bhāratīra saṅge prabhu bhikṣā kailā
sakala vaiṣṇava tabe bhojana karilā*

SYNONYMS

puri-bhāratīra saṅge—with Paramānanda Purī and Brahmānanda Bhāratī; prabhu—Śrī Caitanya Mahāprabhu; bhikṣā kailā—honored the prasāda; sakala vaisñava—all the Vaiṣṇavas; tabe—then; bhojana karilā—began to eat.

TRANSLATION

With Paramānanda Purī and Brahmānanda Bhāratī, Śrī Caitanya Mahāprabhu sat down and accepted the prasāda. When He began to eat, so did all the Vaiṣṇavas.

TEXT 88

ଆକଣ୍ଠ ପୁରାଣୀ ସବାୟ କରାଇଲା ଭୋଜନ ।
ଦେହ' ଦେହ' ବଲି' ଅଭ୍ୟ ବଲେନ ବଚନ ॥ ୮୮ ॥

*ākaṇṭha pūrāñā sabāya karāilā bhojana
deha' deha' bali' prabhu balena vacana*

SYNONYMS

ākaṇṭha pūrāñā—filling to the neck; sabāya—everyone; karāilā bhojana—He made to eat; deha' deha'—give them more, give them more; bali'—saying; prabhu—Śrī Caitanya Mahāprabhu; balena vacana—talked.

TRANSLATION

Everyone was filled up to the neck because Śrī Caitanya Mahāprabhu kept telling the distributors, “Give them more! Give them more!”

TEXT 89

ଭୋଜନ କରିଯା ସବେ କୈଲା ଆଚମନ ।
ସବାରେ ପରାଇଲା ଅଭ୍ୟ ମାଲ୍ୟ-ଚଞ୍ଚନ ॥ ୮୯ ॥

*bhojana kariyā sabe kailā ācamana
sabāre parāilā prabhu māly-a-candana*

SYNONYMS

bhojana kariyā—after eating; sabe—all the devotees; kailā—performed; ācamana—washing of the mouth and hands; sabāre—all of them; parāilā—put on; prabhu—Śrī Caitanya Mahāprabhu; māly—a flower garland; candana—sandalwood pulp.

TRANSLATION

After all the devotees finished accepting prasāda and had washed their hands and mouths, Śrī Caitanya Mahāprabhu decorated each of them with a flower garland and sandalwood pulp.

TEXT 90

প্ৰেমাবিষ্ট হঞ্চা প্ৰভু কৱেন বৱ-দান ।
শুনি' ভক্তগণেৱ জুড়ায় মনস্কাম ॥ ৯০ ॥

*premāviṣṭa hañā prabhu karena vara-dāna
śuni' bhakta-ganera juḍaya manaskāma*

SYNONYMS

prema-āviṣṭa hañā—being overwhelmed by ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *karena vara-dāna*—offered a benediction; *śuni'*—hearing; *bhakta-ganera*—of the devotees; *juḍaya*—became fulfilled; *manah-kāma*—the desires of the mind.

TRANSLATION

Overwhelmed with ecstatic love, Śrī Caitanya Mahāprabhu offered a benediction to all the devotees, which all the devotees heard with great satisfaction.

TEXTS 91-93

“হরিদাসেৱ বিজয়োৎসব যে কৈল দৰ্শন ।
যে ইহা নৃত্য কৈল, যে কৈল কৌর্তন ॥ ৯১ ॥
যে তাঁৰে বালুকা দিতে কৱিল গমন ।
তাৱ মধ্যে মহোৎসবে যে কৈল ভোজন ॥ ৯২ ॥
অচিৱে হইবে তা-সবাৱ ‘কৃষ্ণপ্রাপ্তি’ ।
হরিদাস-দৰশনে হয় এছে ‘শক্তি’ ॥ ৯৩ ॥

*"haridāsera vijayotsava ye kaila darśana
ye ihāṅ nṛtya kaila, ye kaila kirtana*

*ye tāñre vālukā dite karila gamana
tāra madhye mahotsave ye kaila bhojana*

*acire ha-ibe tā-sabāra 'kṛṣṇa-prāpti'
haridāsa-daraśane haya aiche 'śakti'*

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; *vijaya-utsava*—the festival of the passing away; *ye*—anyone who; *kaila darśana*—has seen; *ye*—anyone who; *ihāṅ*—here; *nṛtya kaila*—danced; *ye*—anyone who; *kaila kirtana*—chanted; *ye*—anyone who; *tānre*—upon him; *vālukā dite*—to offer sand; *karila gamana*—came forward; *tāra madhye*—in that connection; *mahotsave*—in the festival; *ye*—anyone who; *kaila bhojana*—took prasāda; *acire*—very soon; *ha-ibe*—there will be; *tā-sabāra*—of all of them; *kṛṣṇa-prāpti*—attainment of Kṛṣṇa; *haridāsa-daraśane*—by seeing Haridāsa Ṭhākura; *haya*—there is; *aiche*—such; *śakti*—power.

TRANSLATION

Śrī Caitanya Mahāprabhu gave this benediction: “Anyone who has seen the festival of Śrī Haridāsa Ṭhākura’s passing away, anyone who has chanted and danced here, anyone who has offered sand on the body of Haridāsa Ṭhākura and anyone who has joined this festival to partake of the prasāda will achieve the favor of Kṛṣṇa very soon. There is such wonderful power in seeing Haridāsa Ṭhākura.

TEXT 94

কৃপা করি' কৃষ্ণ মোরে দিয়াছিলা সঙ্গ ।
স্বতন্ত্র কুণ্ডের ইচ্ছা,—কৈলা সঙ্গ-ভঙ্গ ॥ ১৪ ॥

*kṛpā kari' kṛṣṇa more diyāchilā saṅga
svatantra kṛṣṇera icchā,—kailā saṅga-bhaṅga*

SYNONYMS

kṛpā kari'—being merciful; *kṛṣṇa*—Lord Kṛṣṇa; *more*—unto Me; *diyāchilā saṅga*—gave the association; *svatantra*—independent; *kṛṣṇera*—of Lord Kṛṣṇa; *icchā*—desire; *kailā saṅga-bhaṅga*—He has broken My association.

TRANSLATION

“Being merciful upon Me, Kṛṣṇa gave Me the association of Haridāsa Ṭhākura. Being independent in His desires, He has now broken that association.

TEXT 95

হরিদাসের ইচ্ছা যবে হইল চলিতে ।
আমার শক্তি তাঁরে নারিল রাখিতে ॥ ১৫ ॥

*haridāsera icchā yabe ha-ila calite
āmāra śakati tāñre nārila rākhite*

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; *icchā*—the desire; *yabe*—when; *ha-ila*—was; *calite*—to go away; *āmāra śakati*—My strength; *tāñre*—him; *nārila rākhite*—could not keep.

TRANSLATION

“When Haridāsa Ṭhākura wanted to leave this material world, it was not within My power to detain him.

TEXT 96

ইচ্ছামাত্রে কৈলা নিজপ্রাণ নিষ্কারণ।
পুর্বে যেন শুনিয়াছি ভীম্বের মরণ ॥ ১৬ ॥

*icchā-mātre kailā nija-prāṇa niṣkrāmaṇa
pūrve yena śuniyāchi bhīṣmera maraṇa*

SYNONYMS

icchā-mātre—just by desire; *kailā*—performed; *nija-prāṇa*—of his life; *niṣkrāmaṇa*—going away; *pūrve*—formerly; *yena*—as; *śuniyāchi*—we have heard; *bhīṣmera maraṇa*—the death of Bhīṣmadeva.

TRANSLATION

“Simply by his will, Haridāsa Ṭhākura could give up his life and go away, exactly like Bhīṣma, who previously died simply by his own desire, as we have heard from sāstra.

TEXT 97

হরিদাস আছিল পৃথিবীর ‘শিরোমণি’।
তাহা বিনা রত্ন-শূণ্যা হইল মেদিনী ॥ ১৭ ॥

*haridāsa āchila pṛthivira ‘śiromani’
tāhā vinā ratna-sūnyā ha-ila medinī*

SYNONYMS

haridāsa—Ṭhākura Haridāsa; *āchila*—was; *pṛthivira*—of this world; *śiromani*—the crown jewel; *tāhā vinā*—without him; *ratna-sūnyā*—without the valuable jewel; *ha-ila*—becomes; *medinī*—this world.

TRANSLATION

“Haridāsa Ṭhākura was the crown jewel on the head of this world; without him, this world is now bereft of its valuable jewel.”

TEXT 98

‘জয় জয় হরিদাস’ বলি’ কর হরিধ্বনি”।
এত বলি’ মহাপ্রভু নাচেন আপনি ॥ ৯৮ ॥

*‘jaya jaya haridāsa’ bali’ kara hari-dhvani”
eta bali’ mahāprabhu nācena āpani*

SYNONYMS

jaya jaya—all glories; *haridāsa*—to Haridāsa Ṭhākura; *bali'*—saying; *kara hari-dhvani*—chant the holy name of the Lord; *eta bali'*—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nācena*—dances; *āpani*—personally.

TRANSLATION

Śrī Caitanya Mahāprabhu then told everyone, “Say ‘All glories to Haridāsa Ṭhākura!’ and chant the holy name of Hari.” Saying this, He personally began to dance.

TEXT 99

সবে গায়,—“জয় জয় জয় হরিদাস।
নামের মহিমা যেঁহ করিলা প্রকাশ ॥” ৯৯ ॥

*sabe gāya,—“jaya jaya jaya haridāsa
nāmera mahimā yeñha karilā prakāśa”*

SYNONYMS

sabe gāya—everyone chanted; *jaya jaya jaya*—all glories; *haridāsa*—to Haridāsa Ṭhākura; *nāmera mahimā*—the glories of chanting the holy name; *yeñha*—who; *karilā prakāśa*—revealed.

TRANSLATION

Everyone began to chant, “All glories to Haridāsa Ṭhākura, who revealed the importance of chanting the holy name of the Lord!”

TEXT 100

তবে মহাপ্রভু সব ভক্তে বিদায় দিলা ।
হর্ষ-বিশাদে প্রভু বিশ্রাম করিলା ॥ ১০০ ॥

*tabe mahāprabhu saba bhakte vidāya dilā
harṣa-viśāde prabhu viśrāma kariłā*

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba bhakte*—to all the devotees; *vidāya dilā*—bade farewell; *harṣa-viśāde*—in mixed happiness and distress; *prabhu*—Śrī Caitanya Mahāprabhu; *viśrāma kariłā*—took His rest.

TRANSLATION

Thereafter, Śrī Caitanya Mahāprabhu bid farewell to all the devotees, and He Himself, with mixed feelings of happiness and distress, took rest.

TEXT 101

এই ত' কহিলুঁ হরিদাসের বিজয় ।
যাহার শ্রবণে কৃষ্ণে দৃঢ়ভক্তি হয় ॥ ১০১ ॥

*ei ta' kahiluṇi haridāsera vijaya
yāhāra śravaṇe kṛṣṇe dṛḍha-bhakti haya*

SYNONYMS

ei ta'—thus; *kahiluṇi*—I have spoken; *haridāsera*—of Haridāsa Ṭhākura; *vijaya*—victory; *yāhāra* *śravaṇe*—by hearing which; *kṛṣṇe*—unto Lord Kṛṣṇa; *dṛḍha-bhakti*—firm devotional service; *haya*—becomes.

TRANSLATION

Thus I have spoken about the victorious passing away of Haridāsa Ṭhākura. Anyone who hears this narration will certainly fix his mind firmly in devotional service to Kṛṣṇa.

PURPORT

At Puruṣottama-kṣetra, or Jagannātha Puri, there is a temple of Ṭoṭā-gopinātha. If one goes from there to the sea, he can discover the tomb of Haridāsa Ṭhākura still existing. Every year on the date of Ananta-caturdaśi there is a festival to commemorate the passing away of Haridāsa Ṭhākura. At the same place, three Deities

of Nityānanda, Kṛṣṇa Caitanya and Advaita Prabhu were established about one hundred years ago. A gentleman named Bhramaravara from Kendrāpāḍā in the province of Orissa contributed funds to establish these Deities in the temple. The management of the temple was under the Ṭoṭā-gopinātha gosvāmīs.

This temple was later sold to someone else, and this party is now maintaining the *sevā-pūjā* of the temple. Near this temple and the tomb of Haridāsa Ṭhākura, Śrīla Bhaktivinoda Ṭhākura constructed a small house, called Bhakti-kuṭī. In the Bengali year 1329, Puruṣottama-maṭha, a branch of the Gauḍiya Maṭha, was established there. In the *Bhakti-ratnākara* it is stated:

śrīnivāsa śīghra samudrera kūle gelā
 haridāsa-ṭhākurerā samādhi dekhilā

 bhūmite paḍiyā kailā praṇati vistara
 bhāgavata-gaṇa śrī-samādhi-sannidhāne
 śrīnivāse sthira kailā sasneha-vacane

 punaḥ śrīnivāsa śrī-samādhi praṇamiyā
 ye vilāpa kailā, tā śunile drave hiyā

“Śrīnivāsa Ṭhākura quickly ran to the seashore. When he saw the tomb of Haridāsa Ṭhākura, he immediately fell down offering prayers and almost fainted. The devotees present there pacified him with very sweet and affectionate words, and Śrīnivāsa again offered his obeisances to the tomb. Hearing of the separation that Śrīnivāsa expressed in his lamentation at the tomb of Haridāsa Ṭhākura makes one’s heart melt.”

TEXT 102

८४
 ଚୈତନ୍ୟେର ଭକ୍ତବାନ୍ସଲ୍ୟ ଇହାତେଇ ଜାନି ।
 ଭକ୍ତବାନ୍ସା ପୂର୍ଣ୍ଣ କୈଳା ଶ୍ରାସି-ଶିରୋମଣି ॥ ୧୦୨ ॥

caitanyera bhakta-vātsalya ihātei jāni
 bhakta-vāñchā pūrṇa kailā nyāsi-śiromani

SYNONYMS

caitanyera—of Śrī Caitanya Mahāprabhu; *bhakta-vātsalya*—affection for His devotees; *ihātei*—from this; *jāni*—one can understand; *bhakta-vāñchā*—the desire of the devotee; *pūrṇa kailā*—fully satisfied; *nyāsi-śiromani*—the crown jewel of the *sannyāsīs*, Śrī Caitanya Mahāprabhu.

TRANSLATION

From the incident of Haridāsa Ṭhākura's passing away and the great care Śrī Caitanya Mahāprabhu took in commemorating it, one can understand just how affectionate He is toward His devotees. Although He is the topmost of all sannyāsīs, He fully satisfied the desire of Haridāsa Ṭhākura.

TEXT 103

শেষকালে দিলা তাঁরে দর্শন-স্পর্শন ।
তাঁরে কোলে করি' কৈলা আপনে নর্তন ॥ ১০৩ ॥

*śeṣa-kāle dilā tāñre darśana-sparśana
tāñre kole kari' kailā āpane nartana*

SYNOMYMS

śeṣa-kāle—at the last stage of his life; *dilā*—gave; *tāñre*—to Haridāsa Ṭhākura; *darśana-sparsana*—interview and touching; *tāñre*—him; *kole kari'*—taking on the lap; *kailā*—performed; *āpane*—personally; *nartana*—dancing.

TRANSLATION

At the last stage of Haridāsa Ṭhākura's life, Śrī Caitanya Mahāprabhu gave him His company and allowed him to touch Him. Thereafter, He took the body of Ṭhākura Haridāsa on His lap and personally danced with it.

TEXT 104

আপনে শ্ৰীহণ্টে কৃপায় তাঁৰে বালু দিলা ।
আপনে প্ৰসাদ মাগি' মহোৎসব কৈলা ॥ ১০৪ ॥

*āpane śrī-haste kṛpāya tāñre vālu dilā
āpane prasāda māgi' mahotsava kailā*

SYNOMYMS

āpane—personally; *śrī-haste*—with His transcendental hands; *kṛpāya*—out of His causeless mercy; *tāñre*—him; *vālu dilā*—covered with sand; *āpane*—personally; *prasāda māgi'*—begging *prasāda*; *mahotsava kailā*—performed a great festival.

TRANSLATION

Out of His causeless mercy He personally covered the body of Haridāsa Ṭhākura with sand and personally begged alms from the shopkeepers. Then

He conducted a great festival to celebrate the passing away of Haridāsa Ṭhākura.

TEXT 105

মহাভাগবত হরিদাস—পরম-বিদ্঵ান् ।
এ সোভাগ্য লাগি' আগে করিলা প্রয়াণ ॥ ১০৫ ॥

*mahā-bhāgavata haridāsa —parama-vidvān
e saubhāgya lāgi' āge karilā prayāṇa*

SYNONYMS

mahā-bhāgavata—great devotee; *haridāsa*—Haridāsa Ṭhākura; *parama-vidvān*—the most learned; *e saubhāgya lāgi'*—because of his great fortune; *āge*—first; *karilā prayāṇa*—he passed away.

TRANSLATION

Haridāsa Ṭhākura was not only the topmost devotee of the Lord, but also a great and learned scholar. It was his great fortune that he passed away before Śrī Caitanya Mahāprabhu.

PURPORT

Haridāsa Ṭhākura is mentioned here as the most learned scholar, *parama-vidvān*. Actually, the most important science to know is the science of getting out of the clutches of material existence. Anyone who knows this science must be considered the greatest learned person. Anyone who knows the temporary situation of this material world and is expert in achieving a permanent situation in the spiritual world, who knows that the Supreme Personality of Godhead is beyond the jurisdiction of our experimental knowledge, is understood to be the most learned scholar. Haridāsa Ṭhākura knew this science perfectly. Therefore, he is described in this connection as *parama-vidvān*. He personally preached the importance of chanting the Hare Kṛṣṇa *mahā-mantra*, which is approved by the revealed scriptures. As stated in the *Śrīmad-Bhāgavatam* (7.5.24):

*iti purīṣārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam*

There are nine different processes of devotional service to Kṛṣṇa, the most important being *śravaṇaṁ kīrtanam*—hearing and chanting. Haridāsa Ṭhākura knew this

science very well, and he can therefore be called, technically, *svā-sāstrādhīti*. Anyone who has learned the essence of all the Vedic scripture is to be known as a first-class educated person, with full knowledge of all *sāstra*.

TEXT 106

ଚୈତନ୍ୟଚରିତ ଏଇ ଅସ୍ତ୍ରେର ସିଙ୍ଗୁ ।
କର୍ଣ୍ଣ-ମନ ତୃପ୍ତ କରେ ସାର ଏକ ବିନ୍ଦୁ ॥ ୧୦୬ ॥

*caitanya-caritra ei amṛṭera sindhu
karṇa-mana tṛpta kare yāra eka bindu*

SYNONYMS

caitanya-caritra—the life and characteristics of Śrī Caitanya Mahāprabhu; *ei*—this; *amṛṭera sindhu*—the ocean of nectar; *karṇa*—ear; *mana*—mind; *tṛpta kare*—pleases; *yāra*—of which; *eka*—one; *bindu*—drop.

TRANSLATION

The life and characteristics of Śrī Caitanya Mahāprabhu are exactly like an ocean of nectar, one drop of which can please the mind and ear.

TEXT 107

ଭବସିଙ୍ଗୁ ତରିବାରେ ଆଛେ ସାର ଚିତ୍ତ ।
ଆଜ୍ଞା କରି' ଶୁଣ ସେଇ ଚୈତନ୍ୟଚରିତ ॥ ୧୦୭ ॥

*bhava-sindhu taribāre āche yāra citta
śraddhā kari' śuna sei caitanya-caritra*

SYNONYMS

bhava-sindhu—the ocean of material existence; *taribāre*—to cross over; *āche*—is; *yāra*—whose; *citta*—desire; *śraddhā kari'*—with faith and love; *śuna*—hear; *sei*—that; *caitanya-caritra*—life and characteristics of Śrī Caitanya Mahāprabhu.

TRANSLATION

Anyone who desires to cross over the ocean of nescience, please hear with great faith the life and characteristics of Śrī Caitanya Mahāprabhu.

TEXT 108

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চেতনৃচরিতামৃত কহে কৃষ্ণদাস ॥ ১০৮ ॥

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-lilā, Eleventh Chapter, describing the passing of Haridāsa Ṭhākura.

CHAPTER 12

The Loving Dealings Between Lord Śrī Caitanya Mahāprabhu and Jagadānanda Paṇḍita

A summary of the Twelfth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows. This chapter discusses the transformations of ecstatic love that Śrī Caitanya Mahāprabhu exhibited day and night. The devotees from Bengal again journeyed to Jagannātha Purī to see Śrī Caitanya Mahāprabhu. As usual, the leader was Śivānanda Sena, who traveled with his wife and children. Because arrangements were delayed en route and Lord Nityānanda did not have a suitable place to reside, He became somewhat disturbed. Thus He became very angry with Śivānanda Sena, who was in charge of the affairs of the party, and kicked him in loving anger. Śivānanda Sena felt highly favored to have been kicked by Nityānanda Prabhu, but his nephew Śrīkanta Sena became upset and therefore left their company. He met Śrī Caitanya Mahāprabhu at Jagannātha Purī before the rest of the party arrived.

That year a devotee named Parameśvara dāsa Modaka also went with his family to see Śrī Caitanya Mahāprabhu at Jagannātha Purī. The devotees often invited Śrī Caitanya Mahāprabhu to eat with them. When the Lord bade them all farewell, He talked very pleasingly with them. The year before, Jagadānanda Paṇḍita had been sent to Śacīmātā with *prasāda* and cloth. This year he returned to Purī with a big pot of floral-scented oil to massage the Lord's head. The Lord, however, would not accept the oil, and because of His refusal, Jagadānanda Paṇḍita broke the pot in front of Him and began to fast. The Lord tried to pacify him and asked Jagadānanda Paṇḍita to cook for Him. Jagadānanda Paṇḍita became so pleased when Śrī Caitanya Mahāprabhu accepted his cooking that he broke his fast.

TEXT 1

ଆୟତାଂ ଆୟତାଂ ନିତ୍ୟଃ ଗୀଯତାଂ ଗୀଯତାଂ ମୁଦା ।
ଚିତ୍ସ୍ୟତାଂ ଚିତ୍ସ୍ୟତାଂ ଭଜାଶୈତଳୁଚରିତାମୃତମ् ॥ ୧ ॥

śrūyatāṁ śrūyatāṁ nityam
gīyatāṁ gīyatāṁ mudā

*cintyatāṁ cintyatāṁ bhaktāś
caitanya-caritāmṛtam*

SYNONYMS

śrūyatām—let it be heard; śrūyatām—let it be heard; *nityam*—always; *gīyatām*—let it be chanted; *gīyatām*—let it be chanted; *mudā*—with great happiness; *cintyatām*—let it be meditated upon; *cintyatām*—let it be meditated upon; *bhaktāḥ*—O devotees; *caitanya-caritāmṛtam*—the transcendental life and characteristics of Śrī Caitanya Mahāprabhu.

TRANSLATION

O devotees, may the transcendental life and characteristics of Śrī Caitanya Mahāprabhu be always heard, chanted and meditated upon with great happiness.

TEXT 2

জয় জয় শ্রীচতন্ত্র জয় দয়াময় ।
জয় জয় নিত্যানন্দ কৃপাসিঙ্কু জয় ॥ ২ ॥

*jaya jaya śrī-caitanya jaya dayāmaya
jaya jaya nityānanda kṛpā-sindhu jaya*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *dayā-maya*—all-merciful; *jaya jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *kṛpā-sindhu*—the ocean of mercy; *jaya*—all glories.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, who is all-merciful! All glories to Nityānanda Prabhu, who is an ocean of mercy!

TEXT 3

জয়াদ্বেতচন্ত্র জয় করুণা-সাগর ।
জয় গৌরভক্তগণ কৃপা-পূর্ণান্তর ॥ ৩ ॥

*jayādvaita-candra jaya karuṇā-sāgara
jaya gaura-bhakta-gaṇa kṛpā-pūrṇāntara*

SYNONYMS

jaya—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *karuṇā-sāgara*—the ocean of mercy; *jaya*—all glories; *gaura-bhakta-gaṇa*—to the devo-

tees of Śrī Caitanya Mahāprabhu; *kṛpā-pūrṇa-antara*—whose hearts are always filled with mercy.

TRANSLATION

All glories to Advaita Ācārya, who is also an ocean of mercy! All glories to all the devotees of Śrī Caitanya Mahāprabhu, whose hearts are always filled with mercy!

TEXT 4

অতঃপর মহাপ্রভুর বিষণ্ণ-অন্তর ।
কৃষ্ণের বিযোগ-দশা স্ফুরে নিরস্তর ॥ ৪ ॥

*ataḥpara mahāprabhura viṣṇṇa-antara
kṛṣṇera viyoga-daśā sphure nirantara*

SYNONYMS

ataḥpara—thereafter; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *viṣṇṇa-antara*—morose mind; *kṛṣṇera*—of Kṛṣṇa; *viyoga-daśā*—feeling of separation; *sphure*—manifests; *nirantara*—continuously.

TRANSLATION

The mind of Śrī Caitanya Mahāprabhu was always morose because of a continuously manifested feeling of separation from Kṛṣṇa.

TEXT 5

‘হাহা কৃষ্ণ আগনাথ অজেন্দ্রনন্দন !
কাহাঁ যাও কাহাঁ পাও, মূরলীবদন !’ ৫ ॥

*‘hāhā kṛṣṇa prāṇa-nātha vrajendra-nandana!
kāhān yāṇa kāhān pāṇa, muralī-vadana!’*

SYNONYMS

hāhā—O; *kṛṣṇa*—My dear Kṛṣṇa; *prāṇa-nātha*—My life and soul; *vrajendra-nandana*—the son of Mahārāja Nanda; *kāhān yāṇa*—where shall I go; *kāhān pāṇa*—where shall I get; *muralī*—flute; *vadana*—mouth.

TRANSLATION

The Lord would cry, “O My Lord Kṛṣṇa, My life and soul! O son of Mahārāja Nanda, where shall I go? Where shall I attain You? O Supreme Personality who plays with Your flute to Your mouth!”

TEXT 6

ରାତ୍ରି-ଦିନ ଏହି ଦଶା ସ୍ଵଷ୍ଟି ନାହିଁ ମନେ ।
କଷ୍ଟେ ରାତ୍ରି ଗୋଡ଼ାୟ ସ୍ଵରୂପ-ରାମାନନ୍ଦ-ସନେ ॥ ୬ ॥

*rātri-dina ei daśā svasti nāhi mane
kaṣṭe rātri goñāya svarūpa-rāmānanda-sane*

SYNONYMS

rātri-dina—day and night; *ei daśā*—this situation; *svasti nāhi mane*—no peace of mind; *kaṣṭe*—with great difficulty; *rātri goñāya*—passes the night; *svarūpa-rāmānanda-sane*—in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

TRANSLATION

This was His situation day and night. Unable to find peace of mind, He passed His nights with great difficulty in the company of Svarūpa Dāmodara and Rāmānanda Rāya.

TEXT 7

ଏଥା ଗୋଡ଼ଦେଶେ ଅଭୂର ଯତ ଭକ୍ତଗଣ ।
ଅଭୂ ଦେଖିବାରେ ସବେ କରିଲା ଗମନ ॥ ୭ ॥

*ethā gauḍa-deśe prabhura yata bhakta-gaṇa
prabhu dekhibāre sabe karilā gamana*

SYNONYMS

ethā—on the other hand; *gauḍa-deśe*—in Bengal; *prabhura*—of Śrī Caitanya Mahāprabhu; *yata*—all; *bhakta-gaṇa*—devotees; *prabhu dekhibāre*—to see Śrī Caitanya Mahāprabhu; *sabe*—all; *karilā gamana*—went.

TRANSLATION

Meanwhile, all the devotees journeyed from their homes in Bengal to see Śrī Caitanya Mahāprabhu.

TEXT 8

ଶିବାନନ୍ଦ-ସେନ ଆର ଆଚାର୍ୟ-ଗୋପାତ୍ମିଣି ।
ନବଦ୍ଵୀପେ ସବ ଭକ୍ତ ହୈଲା ଏକ ଠାତ୍ମିଣି ॥ ୮ ॥

śivānanda-sena āra ācārya-gosāñi
navadvīpe saba bhakta hailā eka ṭhāñi

SYNONYMS

śivānanda-sena—Śivānanda Sena; āra—and; ācārya-gosāñi—Advaita Ācārya; navadvīpe—at Navadvīpa; saba bhakta—all devotees; hailā—became; eka ṭhāñi—assembled in one place.

TRANSLATION

Headed by Śivānanda Sena, Advaita Ācārya and others, all the devotees assembled in Navadvīpa.

TEXT 9

କୁଲୀନଗ୍ରାମବାସୀ ଆର ଯତ ଖଣ୍ଡବାସୀ ।
ଏକତ୍ର ମିଲିଲା ସବ ନବଦ୍ଵୀପେ ଆସି' ॥ ୯ ॥

kulina-grāma-vāsi āra yata khaṇḍa-vāsi
ekatra mililā saba navadvīpe āsi'

SYNONYMS

kulina-grāma-vāsi—the inhabitants of Kulina-grāma; āra—as well as; yata—all; khaṇḍa-vāsi—the inhabitants of Khaṇḍa; ekatra—at one place; mililā—met; saba—all of them; navadvīpe āsi'—coming to Navadvīpa.

TRANSLATION

The inhabitants of Kulina-grāma and Khaṇḍa village also assembled at Navadvīpa.

TEXT 10

ନିତ୍ୟାନନ୍ଦ-ପ୍ରଭୁରେ ଯଦ୍ୟପି ଆଜ୍ଞା ନାହିଁ ।
ତଥାପି ଦେଖିତେ ଚଲେନ ଚିତନ୍ତ-ଗୋସାଙ୍ଗି ॥ ୧୦ ॥

nityānanda-prabhure yadyapi ājñā nāi
tathāpi dekhite calena caitanya-gosāñi

SYNONYMS

nityānanda-prabhure—unto Lord Nityānanda; yadyapi—although; ājñā nāi—there was no order; tathāpi—still; dekhite—to see; calena—He went; caitanya-gosāñi—Lord Caitanya.

TRANSLATION

Because Nityānanda Prabhu was preaching in Bengal, Śrī Caitanya Mahāprabhu had ordered Him not to come to Jagannātha Puri. That year, however, He went with the rest of the party to see the Lord.

TEXT 11

ଶ୍ରୀବାସାଦି ଚାରି ଭାଇ, ସଙ୍ଗେତେ ମାଲିନୀ ।
ଆଚାର୍ୟରଙ୍ଗେର ସଙ୍ଗେ ତୋହାର ଗୃହିଣୀ ॥ ୧୧ ॥

śrīvāsa-ādi cāri bhāi, saṅgete mālinī
ācāryaratnera saṅge tāñhāra gṛhiṇī

SYNOMYS

Śrīvāsa Ṭhākura—headed by Śrīvāsa Ṭhākura; cāri bhāi—four brothers; saṅgete mālinī—accompanied by his wife, Mālinī; ācāryaratna saṅge—and with Ācāryaratna; tāñhāra gṛhiṇī—his wife.

TRANSLATION

Śrīvāsa Ṭhākura was also there with his three brothers and his wife, Mālinī. Ācāryaratna was similarly accompanied by his wife.

TEXT 12

ଶିଵାନନ୍ଦ-ପତ୍ନୀ ଚଲେ ତିନ-ପୁତ୍ର ଲାଞ୍ଚା ।
ରାଘବ-ପଣ୍ଡିତ ଚଲେ ବାଲି ସାଜାଞ୍ଚା ॥ ୧୨ ॥

śivānanda-patnī cale tina-putra lañā
rāghava-paṇḍita cale jhāli sājāñā

SYNOMYS

śivānanda-patnī—the wife of Śivānanda; cale—was going; tina-putra lañā—accompanied by her three sons; rāghava-paṇḍita cale—Rāghava Paṇḍita was going; jhāli sājāñā—carrying his bags.

TRANSLATION

The wife of Śivānanda Sena also came, along with their three sons. Rāghava Paṇḍita joined them, carrying his famous bags of food.

TEXT 13

ଦତ୍ତ, ଗୁପ୍ତ, ବିଦ୍ୟାନିଧି, ଆର ସତ ଜନ ।
ଦୁଇ-ତିନ ଶତ ଶତ କରିଲା ଗମନ ॥ ୧୩ ॥

*datta, gupta, vidyānidhi, āra yata jana
dui-tina śata bhakta karilā gamana*

SYNONYMS

datta—Vāsudeva Datta; *gupta*—Murāri Gupta; *vidyānidhi*—Vidyānidhi; *āra*—and; *yata jana*—all persons; *dui-tina śata*—two hundred to three hundred; *bhakta*—devotees; *karilā gamana*—went.

TRANSLATION

Vāsudeva Datta, Murāri Gupta, Vidyānidhi and many other devotees went to see Śrī Caitanya Mahāprabhu. All together, they numbered two or three hundred.

TEXT 14

ଶ୍ରୀମାତା ଦେଖି' ସବେ ତାର ଆଜ୍ଞା ଲାଗ୍ବଳ୍ଯା ।
ଆନନ୍ଦେ ଚଲିଲା କୃଷ୍ଣକୀର୍ତ୍ତନ କରିଯା ॥ ୧୪ ॥

*śacimātā dekhi' sabe tānra ājñā lañā
ānande calilā kṛṣṇa-kīrtana kariyā*

SYNONYMS

śaci-mātā dekhi'—seeing Śacimātā; *sabe*—all of them; *tānra ājñā lañā*—taking her permission; *ānande*—with great jubilation; *calilā*—they proceeded; *kṛṣṇa-kīrtana kariyā*—performing congregational chanting.

TRANSLATION

The devotees first saw Śacimātā and took her permission. Then, in great happiness, they started for Jagannātha Puri, congregationally chanting the holy name of the Lord.

TEXT 15

ଶିବାନନ୍ଦ-ସେନ କରେ ଘାଟୀ-ସମାଧାନ ।
ସବାରେ ପାଲନ କରି' ସୁଖେ ଲାଗ୍ବଳ୍ଯା ଯାନ ॥ ୧୫ ॥

śivānanda-sena kare ghāṭī-samādhāna
sabāre pālana kari' sukhe lañā yāna

SYNOMYS

Śivānanda-sena—Śivānanda Sena; *kare*—does; *ghāṭī-samādhāna*—management of payment of tolls; *sabāre pālana kari'*—maintaining everyone; *sukhe*—in happiness; *lañā*—taking; *yāna*—goes.

TRANSLATION

Śivānanda Sena managed the payment of tolls at different places. Maintaining everyone, he guided all the devotees in great happiness.

PURPORT

Ghāṭī refers to the different toll booths used by the Zamindars to collect taxes in each state. Generally, this tax was collected to maintain the roads governed by the various Zamindars. Since the devotees from Bengal were going to Jagannātha Purī, they had to pass through many such toll booths. Śivānanda Sena was in charge of paying the tolls.

TEXT 16

সবার সব কার্য করেন, দেন বাসস্থান।
শিবানন্দ জানে উড়িয়া-পথের সঞ্চান ॥ ১৬ ॥

*sabāra saba kārya karena, dena vāsa-sthāna
śivānanda jāne uḍiyā-pathera sandhāna*

SYNOMYS

sabāra—of everyone; *saba*—all; *kārya*—business; *karena*—performs; *dena*—gives; *vāsa-sthāna*—place of residence; *śivānanda*—Śivānanda Sena; *jāne*—knows; *uḍiyā-pathera*—of the path going to Orissa; *sandhāna*—junctions.

TRANSLATION

Śivānanda Sena took care of everyone and gave each devotee places to stay. He knew all the paths leading to Orissa.

TEXT 17

একদিন সব লোক ঘাটিয়ালে রাখিলা।
সবা ছাড়াও শিবানন্দ একেলা রহিলা ॥ ১৭ ॥

*eka-dina saba loka ghātiyāle rākhilā
sabā chāḍāñā śivānanda ekalā rahilā*

SYNONYMS

eka-dina—one day; *saba loka*—all the members of the party; *ghātiyāle rākhilā*—were checked by the toll collector; *sabā*—all of them; *chāḍāñā*—causing to be let go; *śivānanda*—Śivānanda Sena; *ekalā rahilā*—remained alone.

TRANSLATION

One day when the party was being checked by a toll collector, the devotees were allowed to pass, and Śivānanda Sena remained behind alone to pay the taxes.

TEXT 18

সবে গিয়া রহিলা গ্রাম-ভিতর বৃক্ষতলে ।
শিবানন্দ বিনা বাসস্থান নাহি মিলে ॥ ১৮ ॥

*sabe guyā rahilā grāma-bhitara vṛkṣa-tale
śivānanda vinā vāsa-sthāna nāhi mile*

SYNONYMS

sabe—all of them; *guyā*—going; *rahilā*—remained; *grāma-bhitara*—inside a village; *vṛkṣa-tale*—under a tree; *śivānanda vinā*—without Śivānanda Sena; *vāsa-sthāna*—residential quarters; *nāhi mile*—no one could get.

TRANSLATION

The party went into a village and waited beneath a tree because no one but Śivānanda Sena could arrange for their residential quarters.

TEXT 19

নিত্যানন্দপ্রভু ভোঝে ব্যাকুল হণ্ডা ।
শিবানন্দে গালি পাড়ে বাসা না পাঞ্জা ॥ ১৯ ॥

*nityānanda-prabhu bhokhe vyākula hañā
śivānanda gāli pāḍe vāsā nā pāñā*

SYNONYMS

nityānanda-prabhu—Lord Nityānanda Prabhu; *bhokhe*—became very hungry; *vyākula hañā*—being disturbed; *śivānanda gāli pāḍe*—was calling Śivānanda ill names; *vāsā nā pāñā*—not getting residential quarters.

TRANSLATION

Nityānanda Prabhu meanwhile became very hungry and upset. Because He had not yet obtained a suitable residence, He began calling Śivānanda Sena ill names.

TEXT 20

‘তিন পুত্র মরক শিবার, এখন না আইল ।
ভোঁখে মরি’ গেনু, মোরে বাসা না দেওয়াইল’ ॥২০॥

*‘tina putra maruka śivāra, ekhana nā āila
bhokhe mari’ genu, more vāsā nā deoyāila’*

SYNOMYS

tina putra—three sons; *maruka*—let them die; *śivāra*—of Śivānanda Sena; *ekhana*—here; *nā āila*—he does not come; *bhokhe mari’ genu*—I am dying from hunger; *more*—for Me; *vāsā*—residential place; *nā deoyāila*—he did not arrange.

TRANSLATION

“Śivānanda Sena has not arranged for My residence,” He complained, “and I am so hungry I could die. Because he has not come, I curse his three sons to die.”

TEXT 21

শুনি’ শিবানন্দের পত্নী কান্দিতে লাগিলা ।
হেনকালে শিবানন্দ ঘাটী হৈতে আইলা ॥ ২১ ॥

*śuni’ śivānandera patnī kāndite lāgilā
hena-kāle śivānanda ghāṭī haite āilā*

SYNOMYS

śuni’—hearing; *śivānandera*—of Śivānanda Sena; *patnī*—the wife; *kāndite lāgilā*—began to cry; *hena-kāle*—at this time; *śivānanda*—Śivānanda Sena; *ghāṭī haite*—from the toll station; *āilā*—came.

TRANSLATION

Hearing this curse, Śivānanda Sena’s wife began to cry. Just then, Śivānanda returned from the toll station.

TEXT 22

শিবানন্দের পত্নী তাঁরে কহেন কাঞ্জিয়া ।
 ‘পুত্রে শাপ দিছেন গোসাঙ্গি বাসা না পাও়ণা’ ॥২২॥

śivānandera patnī tāñre kahena kāndiyā
 ‘putre śāpa dichena gosāñi vāsā nā pāñā’

SYNONYMS

śivānandera—of Śivānanda Sena; patnī—the wife; tāñre—unto him; kahena—says; kāndiyā—crying; putre—on our sons; śāpa—curse; dichena—awarded; gosāñi—Nityānanda Prabhu; vāsā nā pāñā—not getting His residential quarters.

TRANSLATION

Crying, his wife informed him, “Lord Nityānanda has cursed our sons to die because His quarters have not been provided.”

TEXT 23

তেঁহো কহে,—“বাউলি, কেনে মরিস কাঞ্জিয়া ?
 মরুক আমার তিন পুত্র তাঁর বালাই লঞ্চা ॥” ২৩ ॥

teñho kahe,—“bāuli, kene maris kāndiyā?
 maruka āmāra tina putra tāñra bālāi lañā”

SYNONYMS

teñho kahe—he said; bāuli—crazy woman; kene—why; maris—are you dying; kāndiyā—crying; maruka—let die; āmāra—my; tina—three; putra—sons; tāñra—His; bālāi—inconveniences; lañā—taking.

TRANSLATION

Śivānanda Sena replied, “You crazy woman! Why are you needlessly crying? Let my three sons die for all the inconvenience we have caused Nityānanda Prabhu.”

TEXT 24

এত বলি' প্রভু-পাশে গেলা শিবানন্দ ।
 উঠি' তাঁরে লাথি মাইলা প্রভু নিত্যানন্দ ॥ ২৪ ॥

eta bali' prabhu-pāše gelā śivānanda
 uṭhi' tāñre lāthi māilā prabhu nityānanda

SYNONYMS

eta bali'—saying this; *prabhu-pāśe*—to Nityānanda Prabhu; *gelā*—went; *śivā-nanda*—Śivānanda Sena; *uṭhi'*—standing up; *tāñre*—him; *lāthi māilā*—kicked; *prabhu*—the Lord; *nityānanda*—Nityānanda.

TRANSLATION

After saying this, Śivānanda Sena went to Nityānanda Prabhu, who then stood up and kicked him.

TEXT 25

ଆନନ୍ଦିତ ହେଲା ଶିବାଇ ପାଦ-ପ୍ରହାର ପାଞ୍ଚ ।
ଶ୍ରୀ ବାସା-ଘର କୈଲା ଗୌଡ଼-ଘରେ ଗିଯା ॥ ୨୫ ॥

*ānandita hailā śivāi pāda-prahāra pāñā
śighra vāsā-ghara kailā gauḍa-ghare giyā*

SYNONYMS

ānandita *hailā*—became very pleased; *śivāi*—Śivānanda Sena; *pāda-prahāra* *pāñā*—being kicked; *śighra*—very soon; *vāsā-ghara*—residential place; *kailā*—arranged; *gauḍa-ghare*—to a milkman's house; *giyā*—going.

TRANSLATION

Very pleased at being kicked, Śivānanda Sena quickly arranged for a milkman's house to be the Lord's residence.

TEXT 26

ଚରଣେ ଧରିଯା ପ୍ରଭୁରେ ବାସାୟ ଲାଙ୍ଗ ଗେଲା ।
ବାସା ଦିଯା ହୃଷ୍ଟ ହଞ୍ଚା କହିତେ ଲାଗିଲା ॥ ୨୬ ॥

*caraṇe dhariyā prabhure vāsāya lañā gelā
vāsā diyā hṛṣṭa hañā kahite lāgilā*

SYNONYMS

caraṇe—the feet; *dhariyā*—catching; *prabhure*—Lord Nityānanda Prabhu; *vāsāya*—to His residence; *lañā*—taking; *gelā*—went; *vāsā diyā*—after giving His residential quarters; *hṛṣṭa hañā*—being very pleased; *kahite lāgilā*—began to speak.

TRANSLATION

Śivānanda Sena touched the lotus feet of Nityānanda Prabhu and led Him to His residence. After giving the Lord His quarters, Śivānanda Sena, being very pleased, spoke as follows.

TEXT 27

“আজি মোরে ভৃত্য করি’ অঙ্গিকার কৈলা।
যেমন অপরাধ ভৃত্যের, যোগ্য ফল দিলা॥ ২৭ ॥

“āji more bhṛtya kari’ aṅgikāra kailā
yemana aparādha bhṛtyera, yogya phala dilā

SYNOMYMS

āji—today; more—me; bhṛtya—servant; kari’—as; aṅgikāra—acceptance; kailā—You have done; yemana—as; aparādha—offense; bhṛtyera—of the servant; yogya—proper; phala—result; dilā—You have given.

TRANSLATION

“Today You have accepted me as Your servant and have properly punished me for my offense.

TEXT 28

‘শাস্তি’-ছলে কৃপা কর,—এ তোমার ‘করুণা’।
ত্রিজগতে তোমার চরিত্ব বুঝে কোন্ জনঃ ॥ ২৮ ॥

‘śāsti’-chale kṛpā kara,—e tomāra ‘karuṇā’
trijagate tomāra caritra bujhe kon janā?

SYNOMYMS

śāsti-chale—on the pretext of chastisement; kṛpā kara—You bestow mercy; e—this; tomāra karuṇā—Your causeless mercy; tri-jagate—within the three worlds; tomāra—Your; caritra—character; bujhe—understands; kon janā—what person.

TRANSLATION

“My dear Lord, Your chastising me is Your causeless mercy. Who within the three worlds can understand Your real character?

TEXT 29

ବ୍ରଜାର ଦୁଲ୍ଲଭ ତୋମାର ଶ୍ରୀଚରଣ-ରେଣୁ ।
ହେନ ଚରଣ-ସ୍ପର୍ଶ ପାଇଲ ମୋର ଅଧମ ତଳୁ ॥ ୨୯ ॥

*brahmāra durlabha tomāra śri-caraṇa-reṇu
hena caraṇa-sparśa pāila mora adhama tanu*

SYNONYMS

brahmāra—by Lord Brahmā; *durlabha*—almost unattainable; *tomāra*—Your; *śri-caraṇa-reṇu*—dust of the lotus feet; *hena*—such; *caraṇa-sparśa*—touch of the lotus feet; *pāila*—got; *mora*—my; *adhama*—most fallen; *tanu*—body.

TRANSLATION

“The dust of Your lotus feet is not attainable even by Lord Brahmā, yet Your lotus feet have touched my wretched body.

TEXT 30

ଆଜି ମୋର ସଫଳ ହେଲ ଜନ୍ମ, କୁଳ, କର୍ମ ।
ଆଜି ପାଇନୁ କୃଷ୍ଣଭକ୍ତି, ଅର୍ଥ, କାମ, ଧର୍ମ ॥” ୩୦ ॥

*ājī mora saphala haila janma, kula, karma
ājī pāinu kṛṣṇa-bhakti, artha, kāma, dharma”*

SYNONYMS

ājī—today; *mora*—my; *sa-phala*—successful; *haila*—became; *janma*—birth; *kula*—family; *karma*—activities; *ājī*—today; *pāinu*—I have gotten; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *artha*—economic development; *kāma*—satisfaction of the senses; *dharma*—religion.

TRANSLATION

“Today my birth, my family and my activities have all become successful. Today I have achieved the fulfillment of religious principles, economic development, satisfaction of the senses and ultimately devotional service to Lord Kṛṣṇa.”

TEXT 31

ଶୁଣି’ ନିତ୍ୟାନନ୍ଦପ୍ରଭୁର ଆନନ୍ଦିତ ଘନ ।
ଉଠି’ ଶିବାନନ୍ଦେ କୈଲା ପ୍ରେସ-ଆଲିଙ୍ଗନ ॥ ୩୧ ॥

*śuni' nityānanda-prabhura ānandita mana
uṭhi' śivānande kailā prema-āliṅgana*

SYNONYMS

śuni'—hearing; *nityānanda-prabhura*—of Lord Nityānanda; *ānandita*—very pleased; *mana*—mind; *uṭhi'*—standing up; *śivānande*—unto Śivānanda Sena; *kailā*—performed; *prema*—in love; *āliṅgana*—embracing.

TRANSLATION

When Lord Nityānanda heard this, He was very happy. He rose and embraced Śivānanda Sena in great love.

TEXT 32

ଆନନ୍ଦିତ ଶିବାନନ୍ଦ କରେ ସମାଧାନ ।
ଆଚାର୍ଯ୍ୟାଦି-ବୈଷ୍ଣବେରେ ଦିଲା ବାସାନ୍ତ୍ରାନ ॥ ୩୨ ॥

*ānandita śivānanda kare samādhāna
ācāryādi-vaiṣṇavere dilā vāsā-sthāna*

SYNONYMS

ānandita—pleased; *śivānanda*—Śivānanda Sena; *kare samādhāna*—began to arrange things; *ācārya-ādi-vaiṣṇavere*—unto all the Vaiṣṇavas, headed by Advaita Ācārya; *dilā*—gave; *vāsā-sthāna*—residential places.

TRANSLATION

Being very pleased by Nityānanda Prabhu's behavior, Śivānanda Sena began to arrange residential quarters for all the Vaiṣṇavas, headed by Advaita Ācārya.

TEXT 33

ନିତ୍ୟାନନ୍ଦପ୍ରଭୁର ସବ ଚରିତ୍ର—‘ବିପରୀତ’ ।
ତୁଳ୍କ ହଞ୍ଚା ଲାଥି ମାରି’ କରେ ତାର ହିତ ॥ ୩୩ ॥

*nityānanda-prabhura saba caritra—‘viparita’
kruddha hañā lāthi māri’ kare tāra hita*

SYNONYMS

nityānanda-prabhura—of Lord Śrī Nityānanda Prabhu; *saba caritra*—all characteristics; *viparita*—contradictory; *kruddha hañā*—becoming angry; *lāthi māri*—kicking; *kare*—performs; *tāra hita*—his benefit.

TRANSLATION

One of Śrī Nityānanda Prabhu's characteristics is His contradictory nature. When He becomes angry and kicks someone, it is actually to his benefit.

TEXT 34

শিবানন্দের ভাগিনা,—শ্রীকান্ত-সেন নাম ।
মামার অগোচরে কহে করি' অভিমান ॥ ৩৪ ॥

śivānandera bhāgīnā,—śrīkānta-sena nāma
māmāra agocare kahe kari' abhimāna

SYNONYMS

śivānandera—of Śivānanda Sena; *bhāgīnā*—the sister's son; *śrīkānta-sena nāma*—named Śrīkānta Sena; *māmāra*—of his maternal uncle; *agocare*—in the absence of; *kahe*—said; *kari'* *abhimāna*—with an offended state of mind.

TRANSLATION

Śivānanda Sena's nephew, Śrīkānta, the son of his sister, felt offended, and he commented on the matter when his uncle was absent.

TEXT 35

“চৈতন্যের পারিষদ মোর গাতুলের খ্যাতি ।
‘ঢাকুরালী’ করেন গোসাঞ্জি, তাঁরে মারে লাঠি” ॥

“caitanyera pāriṣada mora mātulera khyāti
'thākurālī' karena gosāñi, tāñre māre lāthi”

SYNONYMS

caitanyera pāriṣada—associate of Śrī Caitanya Mahāprabhu; *mora*—my; *mātulera*—of the maternal uncle; *khyāti*—reputation; *thākurālī*—superiority; *karena*—exhibits; *gosāñi*—Nityānanda Prabhu; *tāñre*—him; *māre lāthi*—kicks.

TRANSLATION

“My uncle is well known as one of the associates of Śrī Caitanya Mahāprabhu, but Lord Nityānanda Prabhu asserts His superiority by kicking him.”

TEXT 36

এত বলি শ্রীকান্ত, বালক আগে চলি' যান ।
সর্ব ছাড়ি' আগে গেলা মহাপ্রভুর স্থান ॥ ৩৬ ॥

*eta bali' śrikānta, bālaka āge cali' yāna
saṅga chāḍi' āge gelā mahāprabhura sthāna*

SYNOMYS

eta bali'—saying this; *śrikānta*—the nephew of Śivānanda Sena; *bālaka*—a boy; *āge cali'* *yāna*—went forward; *saṅga chāḍi'*—giving up their association; *āge*—forward; *gelā*—went; *mahāprabhura sthāna*—to the place of Śrī Caitanya Mahāprabhu.

TRANSLATION

After saying this, Śrīkānta, who was only a boy, left the group and traveled on alone to the residence of Śrī Caitanya Mahāprabhu.

TEXT 37

পেটাঙ্গি-গায় করে দণ্ডবৎ-নমস্কার ।
গোবিন্দ কহে,—‘শ্রীকান্ত, আগে পেটাঙ্গি উতার’ ॥

*petāṅgi-gāya kare dandavat-namaskāra
govinda kahe,—śrīkānta, āge petāṅgi utāra'*

SYNOMYS

petāṅgi—shirt and coat; *gāya*—on the body; *kare*—performs; *dandavat-namaskāra*—offering of obeisances; *govinda kahe*—Govinda said; *śrīkānta*—my dear Śrīkānta; *āge*—first; *petāṅgi utāra*—take off your shirt and coat.

TRANSLATION

When Śrīkānta offered obeisances to the Lord, he was still wearing his shirt and coat. Therefore Govinda told him, "My dear Śrīkānta, first take off these garments."

PURPORT

One is forbidden to enter the Deity room or offer anything to the Deity while wearing a shirt or coat. In the *tantras* it is said:

*vastreṇāvṛta-dehas tu
yo naraḥ praṇamed dharim
śvitri bhavati mūḍhātmā
sapta janmāni bhāvini*

"Anyone who offers respects and obeisances to the Deity while wearing garments on the upper portion of his body is condemned to be a leper for seven births."

TEXT 38

ପ୍ରଭୁ କହେ,—“ଶ୍ରୀକାନ୍ତ ଆସିଯାଛେ ପାଏଣା ମନୋଦୁଃଖ ।
କିଛୁ ନା ବନିଷ୍ଟ, କରୁକ, ଯାତେ ଇହାର ସୁଖ ॥” ୩୮ ॥

*prabhu kahe,—“śrikānta āsiyāche pāñā mano-duḥkha
kichu nā baliha, karuka, yāte ihāra sukha”*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *śrikānta*—Śrīkānta; *āsiyāche*—has come; *pāñā*—getting; *mano-duḥkha*—distress in the mind; *kichu*—anything; *nā baliha*—do not say; *karuka*—let him do; *yāte*—by which; *ihāra*—his; *sukha*—happiness.

TRANSLATION

As Govinda was warning Śrīkānta, Śrī Caitanya Mahāprabhu said, "Don't bother him. Let Śrīkānta do whatever he likes, for he has come here in a distressed state of mind."

TEXT 39

ବୈଶନ୍ଵେର ସମାଚାର ଗୋସାଞ୍ଜି ପୁଛିଲା ।
ଏକେ ଏକେ ସବାର ନାମ ଶ୍ରୀକାନ୍ତ ଜାନାଇଲା ॥ ୩୯ ॥

*vaiṣṇavera samācāra gosāñi puchilā
eke eke sabāra nāma śrikānta jānāilā*

SYNONYMS

vaiṣṇavera—of all the Vaiṣṇavas; *samācāra*—news; *gosāñi*—Śrī Caitanya Mahāprabhu; *puchilā*—inquired; *eke eke*—one after another; *sabāra*—of all of them; *nāma*—names; *śrikānta*—the nephew of Śivānanda Sena; *jānāilā*—informed.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired from Śrīkānta about all the Vaiṣṇavas, and the boy informed the Lord about them, naming them one after another.

TEXT 40

‘ଦୁଃଖ ପାଇଣା ଆସିଯାଛେ’—ଏହି ପ୍ରଭୁର ବାକ୍ୟ ଶୁଣି ।
ଜାନିଲା ‘ସର୍ବଜ୍ଞ ପ୍ରଭୁ’—ଏତ ଅମୁଗ୍ନି ॥ ୪୦ ॥

‘duḥkha pāñā āsiyāche’—ei prabhura vākyā śuni’
jānilā ‘sarvajña prabhu’—eta anumāni’

SYNONYMS

duḥkha—unhappiness; pāñā—getting; āsiyāche—he has come; ei—this; prabhura—of Śrī Caitanya Mahāprabhu; vākyā—statement; śuni’—hearing; jānilā—could understand; sarvajña prabhu—the Lord is omniscient; eta—this; anumāni’—guessing.

TRANSLATION

When Śrīkānta Sena heard the Lord say, “He is distressed,” he could understand that the Lord is omniscient.

TEXT 41

ଶିଵାନନ୍ଦେ ଲାଥି ମାରିଲା,—ଇହା ନା କହିଲା ।
ଏଥା ସବ ବୈଷ୍ଣବଗଣ ଆସିଯା ମିଲିଲା ॥ ୪୧ ॥

śivānande lāthi mārilā,—ihā nā kahilā
ethā saba vaiṣṇava-gaṇa āsiyā mililā

SYNONYMS

śivānande—Śivānanda Sena; lāthi mārilā—(Lord Nityānanda) has kicked; ihā—this; nā kahilā—he did not say; ethā—here; saba—all; vaiṣṇava-gaṇa—devotees; āsiyā—coming; mililā—met.

TRANSLATION

As he described the Vaiṣṇavas, therefore, he did not mention Lord Nityānanda's kicking Śivānanda Sena. Meanwhile, all the devotees arrived and went to meet the Lord.

TEXT 42

পূর্ববৎ প্রভু কৈলা সবার মিলন ।
স্ত্রী-সব দূর হইতে কৈলা প্রভুর দরশন ॥ ৪২ ॥

*pūrvavat prabhu kailā sabāra milana
strī-saba dūra ha-ite kailā prabhura daraśana*

SYNOMYMS

pūrva-vat—as previously; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—performed; *sabāra milana*—meeting everyone; *strī*—women; *saba*—all; *dūra ha-ite*—from a distance; *kailā*—performed; *prabhura daraśana*—seeing the Lord.

TRANSLATION

Śrī Caitanya Mahāprabhu received them all, just as He had in previous years. The women, however, saw the Lord from a distance.

TEXT 43

বাসাঘর পূর্ববৎ সবারে দেওয়াইলা ।
মহাপ্রসাদ-ভোজনে সবারে বোলাইলা ॥ ৪৩ ॥

*vāsā-ghara pūrvavat sabāre deoyāilā
mahāprasāda-bhojane sabāre bolāilā*

SYNOMYMS

vāsā-ghara—residential quarters; *pūrva-vat*—as previously; *sabāre*—unto all of them; *deoyāilā*—caused to be given; *mahā-prasāda*—the remnants of food from Jagannātha; *bhojane*—to eat; *sabāre*—unto everyone; *bolāilā*—He called.

TRANSLATION

The Lord again arranged for the residential quarters of all the devotees and thereafter called them to partake of the remnants of food offered to Lord Jagannātha.

TEXT 44

শিবানন্দ তিনপুত্রে গোসাঙ্গে মিলাইলা ।
শিবানন্দ-সমক্ষে সবায় বছকৃপা কৈলা ॥ ৪৪ ॥

*śivānanda tina-putre gosāñire milāilā
śivānanda-sambandhe sabāya bahu-kṛpā kailā*

SYNONYMS

Śivānanda—Śivānanda Sena; *tina-putre*—three sons; *gosāñire*—unto Śrī Caitanya Mahāprabhu; *milālā*—introduced; *śivānanda-sambandhe*—because they were sons of Śivānanda Sena; *sabāya*—unto all of them; *bahu-kṛpā kailā*—showed much mercy.

TRANSLATION

Śivānanda Sena introduced his three sons to Śrī Caitanya Mahāprabhu. Because they were his sons, the Lord showed the boys great mercy.

TEXT 45

ছোটপুত্রে দেখি' প্রভু নাম পুচিলা ।
‘পরমানন্দদাস’-নাম সেন জানাইলা ॥ ৪৫ ॥

*choṭa-putre dekhi' prabhu nāma puchilā
'paramānanda-dāsa'-nāma sena jānāilā*

SYNONYMS

choṭa-putre—the youngest son; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *nāma puchilā*—inquired about his name; *paramānanda-dāsa*—Paramānanda dāsa; *nāma*—name; *sena*—Śivānanda Sena; *jānāilā*—informed.

TRANSLATION

Lord Caitanya asked the youngest son's name, and Śivānanda Sena informed the Lord that his name was Paramānanda dāsa.

TEXTS 46-47

পূর্বে যবে শিবানন্দ প্রভুস্থানে আইলা ।
তবে মহাপ্রভু তাঁরে কহিতে লাগিলা ॥ ৪৬ ॥
“এবার তোমার যেই হইবে কুমার ।
‘পুরীদাস’ বলি’ নাম ধরিহ তাহার ॥ ৪৭ ॥

*pūrve yabe śivānanda prabhu-sthāne āilā
tabe mahāprabhu tānre kahite lāgilā*

*“e-bāra tomāra yei ha-ibe kumāra
'puri-dāsa' bali' nāma dhariha tāhāra*

SYNONYMS

pūrve—formerly; *yabe*—when; *śivānanda*—Śivānanda Sena; *prabhu-sthāne*—to the place of Lord Caitanya Mahāprabhu; *āilā*—came; *tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tā'hre*—unto him; *kahite lāgilā*—began to speak; *e-bāra*—this time; *tomāra*—your; *yei*—that; *ha-ibe*—will be; *kumāra*—son; *puri-dāsa*—Purī dāsa; *bali'*—as; *nāma*—name; *dhariha*—gave; *tāhāra*—his.

TRANSLATION

Once before when Śivānanda Sena had visited Śrī Caitanya Mahāprabhu at His residence, the Lord had told him, “When this son is born, give him the name Purī dāsa.”

TEXT 48

তবে মায়ের গর্ভে হয় সেই ত' কুমার ।
শিবানন্দ ঘরে গেলে, জন্ম হৈল তার ॥ ৪৮ ॥

*tabe māyera garbhe haya sei ta' kumāra
śivānanda ghare gele, janma haila tāra*

SYNONYMS

tabe—at that time; *māyera garbhe*—the womb of the mother; *haya*—was; *sei ta' kumāra*—that son; *śivānanda ghare gele*—when Śivānanda Sena returned home; *janma haila tāra*—he was born.

TRANSLATION

The son was in the womb of his wife, and when he returned home the son was born.

TEXT 49

প্রভু-আজ্ঞায় ধরিলা নাম—‘পরমানন্দ-দাস’ ।
‘পূরীদাস’ করি’ প্রভু করেন উপহাস ॥ ৪৯ ॥

*prabhu-ājñāya dharilā nāma—‘paramānanda-dāsa’
'puri-dāsa' kari' prabhu karena upahāsa*

SYNONYMS

prabhu-ājñāya—under the order of Śrī Caitanya Mahāprabhu; *dharilā nāma*—held the name; *paramānanda-dāsa*—Paramānanda dāsa; *puri-dāsa*—Purī dāsa; *kari'*—as; *prabhu*—Śrī Caitanya Mahāprabhu; *karena upahāsa*—began to joke.

TRANSLATION

The child was named Paramānanda dāsa in accordance with the Lord's order, and the Lord jokingly called him Puri dāsa.

TEXT 50

শিবানন্দ যবে সেই বালকে মিলাইলা ।
মহাপ্রভু পাদাঙ্গুষ্ঠ তার মুখে দিলা ॥ ৫০ ॥

*śivānanda yabe sei bālakē milāilā
mahāprabhu pāda-aṅguṣṭha tāra mukhe dilā*

SYNOMYS

Śivānanda—Śivānanda Sena; *yabe*—when; *sei*—that; *bālakē*—child; *milāilā*—introduced; *mahāprabhu*—Mahāprabhu; *pāda-aṅguṣṭha*—His toe; *tāra*—his; *mukhe*—within the mouth; *dilā*—pushed.

TRANSLATION

When Śivānanda Sena introduced the child to Śrī Caitanya Mahāprabhu, the Lord put His toe in the child's mouth.

PURPORT

In this connection one may refer to *Antya-lilā*, Chapter Sixteen, verses 65-75, for information about the later manifestations of the Lord's mercy.

TEXT 51

শিবানন্দের ভাগ্যসিন্ধু কে পাইবে পার ।
যাঁর সব গোষ্ঠীকে প্রভু কহে 'আপনার' ॥ ৫১ ॥

*śivānandera bhāgya-sindhu ke pāibe pāra?
yāñra saba goṣṭhike prabhu kahe 'āpanāra'*

SYNOMYS

Śivānandera—of Śivānanda Sena; *bhāgya-sindhu*—the ocean of fortune; *ke*—who; *pāibe pāra*—can cross over; *yāñra*—whose; *saba goṣṭhike*—whole family; *prabhu*—Śrī Caitanya Mahāprabhu; *kahe*—says; *āpanāra*—His own.

TRANSLATION

No one can cross over the ocean of Śivānanda Sena's good fortune, for the Lord considered Śivānanda's whole family His own.

TEXT 52

তবে সব ভক্ত লঞ্চা করিলা ভোজন ।
গোবিন্দেরে আজ্ঞা দিলা করি' আচমন ॥ ৫২ ॥

*tabe saba bhakta lañā karilā bhojana
govindere ājñā dilā kari' ācamana*

SYNONYMS

tabe—then; *saba bhakta lañā*—with all the devotees; *karilā bhojana*—took lunch; *govindere*—unto Govinda; *ājñā dilā*—gave the order; *kari' ācamana*—after washing His hands and mouth.

TRANSLATION

The Lord ate lunch in the company of all the other devotees, and after washing His hands and mouth He gave an order to Govinda.

TEXT 53

“শিবানন্দের ‘প্রকৃতি’, পুত্র—যাবৎ এথায় ।
আমার অবশেষ-পাত্র তারা যেন পায় ॥” ৫৩ ॥

*“śivānandera ‘prakṛti’, putra—yāvat ethāya
āmāra avaśeṣa-pātra tārā yena pāya”*

SYNONYMS

śivānandera—of Śivānanda Sena; *prakṛti*—wife; *putra*—sons; *yāvat*—as long as; *ethāya*—here; *āmāra*—My; *avaśeṣa-pātra*—plate of the remnants of food; *tārā*—all of them; *yena*—must; *pāya*—get.

TRANSLATION

“As long as Śivānanda Sena’s wife and children stay in Jagannātha Puri,” He said, “they must be given the remnants of My food.”

TEXT 54

নদীয়া-বাসী মোদক, তার নাম—‘পরমেশ্বর’ ।
মোদক বেচে, প্রভুর বাটীর নিকট তার ঘর ॥ ৫৪ ॥

*nadiyā-vāsī modaka, tāra nāma—‘parameśvara’
modaka vece, prabhura vāṭīra nikaṭa tāra ghara*

SYNONYMS

nadiyā-vāsi—inhabitant of the district of Nadia; *modaka*—one confectioner; *tāra nāma*—his name; *parameśvara*—Parameśvara; *modaka vece*—does the business of a confectioner; *prabhura*—of Śrī Caitanya Mahāprabhu; *vāṭīra nikāta*—near the house; *tāra ghara*—his house.

TRANSLATION

There was a resident of Nadia named Parameśvara, who was a confectioner living near the home of Śrī Caitanya Mahāprabhu.

TEXT 55

বালক-কালে প্রভু তার ঘরে বারবার যান।
দুষ্ট, খণ্ড গোদক দেয়, প্রভু তাহা খান ॥ ১৫ ॥

*bālaka-kāle prabhu tāra ghare bāra bāra yā'na
dugdha, khaṇḍa modaka deya, prabhu tāhā khā'na*

SYNONYMS

bālaka-kāle—when He was a boy; *prabhu*—Śrī Caitanya Mahāprabhu; *tāra ghare*—at his house; *bāra bāra*—again and again; *yā'na*—used to go; *dugdha*—milk; *khaṇḍa*—sweetmeats; *modaka deya*—the confectioner used to give; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāhā*—that; *khā'na*—used to eat.

TRANSLATION

When the Lord was a boy, He would visit the house of Parameśvara Modaka again and again. The confectioner would supply the Lord milk and sweet-meats, and the Lord would eat them.

TEXT 56

প্রভু-বিষয়ে সন্মেহ তার বালক-কাল হৈতে ।
সে বৎসর সেহ আইল প্রভুরে দেখিতে ॥ ১৬ ॥

*prabhu-viṣaye sneha tāra bālaka-kāla haite
se vatsara seha āila prabhure dekhite*

SYNONYMS

prabhu-viṣaye—in regard to Śrī Caitanya Mahāprabhu; *sneha*—affection; *tāra*—of Parameśvara Modaka; *bālaka-kāla haite*—since He was a boy; *se vatsara*—that year; *seha*—he also; *āila*—came; *prabhure dekhite*—to see the Lord.

TRANSLATION

Parameśvara Modaka had been affectionate toward the Lord since His childhood, and he was one of those who came that year to see the Lord at Jagannātha Puri.

TEXT 57

‘পরমেশ্বরা মুণ্ডি’ বলি’ দণ্ডবৎ কৈল ।
তারে দেখি’ প্রভু প্রীতে তাহারে পুছিল ॥ ৫৭ ॥

*'parameśvara muñi' bali' dañḍavat kaila
tāre dekhi' prabhure kahilā puchila*

SYNOMYMS

parameśvara—O Parameśvara; kuśala hao—be blessed; bhāla haila—it is very good; āilā—you have come; mukundārā mātā—the mother of Mukunda; āsiyāche—has come; seha—he; prabhure kahilā—informed the Lord.

TRANSLATION

When he offered his obeisances to the Lord, he said, “I am the same Parameśvara.” Upon seeing him, the Lord asked him questions with great affection.

TEXT 58

‘পরমেশ্বর কুশল হও, ভাল হৈল, আইলা’ ।
‘মুকুন্দার মাতা আসিয়াছে’, সেহ প্রভুরে কহিলা ॥ ৫৮ ॥

*'parameśvara kuśala hao, bhāla haila, āilā'
'mukundārā mātā āsiyāche', seha prabhure kahilā*

SYNOMYMS

parameśvara—O Parameśvara; kuśula hao—be blessed; bhāla haila—it is very good; āilā—you have come; mukundārā mātā—the mother of Mukunda; āsiyāche—has come; seha—he; prabhure kahilā—informed the Lord.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “Parameśvara, may you be blessed. It is very good that you have come here.” Parameśvara then informed the Lord, “Mukundārā Mātā has also come.”

TEXT 59

মুকুন্দার মাতার নাম শুনি' প্রভু সংকোচ হৈলା ।
তথাপি তাহার গ্রীতে কিছু না বলিলା ॥ ৯ ॥

*mukundāra mātāra nāma śuni' prabhu saṅkoca hailā
tathāpi tāhāra pṛite kichu nā balilā*

SYNONYMS

mukundāra mātāra—of the mother of Mukunda; *nāma*—name; *śuni'*—hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *saṅkoca* *hailā*—felt some hesitation; *tathāpi*—still; *tāhāra*—of Parameśvara; *pṛite*—out of affection; *kichu*—anything; *nā balilā*—did not say.

TRANSLATION

Hearing the name of Mukundāra Mātā, Lord Caitanya hesitated, but because of affection for Parameśvara, He did not say anything.

PURPORT

A *sannyāsī* is restricted from even hearing a woman's name, and Śrī Caitanya Mahāprabhu conducted Himself very strictly in His vow. Parameśvara informed the Lord that his wife, Mukundāra Mātā, had come with him. He should not have mentioned her, and therefore the Lord hesitated for a moment, but due to His affection for Parameśvara, He did not say anything. Śrī Caitanya Mahāprabhu had known Parameśvara Modaka since His childhood, and therefore Parameśvara did not think twice about informing the Lord of his wife's arrival.

TEXT 60

প্রশ্রয়-পাগল শুদ্ধ-বৈদগ্ধী না জানে ।
অন্তরে সুখী হৈলା প্রভু তার সেই গুণে ॥ ৬০ ॥

*praśraya-pāgala śuddha-vaidagdhī nā jāne
antare sukhi hailā prabhu tāra sei guṇe*

SYNONYMS

praśraya—due to indulgence; *pāgala*—foolish; *śuddha*—pure; *vaidagdhī*—etiquette; *nā jāne*—does not know; *antare*—within the heart; *sukhi* *hailā*—became very happy; *prabhu*—Śrī Caitanya Mahāprabhu; *tāra*—his; *sei guṇe*—by that attribute.

TRANSLATION

An intimate relationship sometimes makes a person overstep formal etiquette. Thus Parameśvara actually pleased the Lord in His heart by his simple and affectionate behavior.

PURPORT

Praśraya means affection, humility, faith, a demand for some special concession, or indulgence in such a concession. *Pāgala* means impudence, arrogance, and influence. *Vaidagdhī* means cunningness, humor, beauty, expertise, learning, tricky behavior, and indications.

TEXT 61

পূর্ববৎ সবা লঞ্চা গুণ্ডিচা-মার্জন ।
রথ-আগে পূর্ববৎ করিলা নর্তন ॥ ৬১ ॥

*pūrvavat sabā lañā guṇḍicā-mārjana
ratha-āge pūrvavat karilā nartana*

SYNOMYMS

pūrva-vat—as previously; *sabā*—all the devotees; *lañā*—taking; *guṇḍicā-mārjana*—the cleaning of the Guṇḍicā temple; *ratha-āge*—in front of the chariot; *pūrva-vat*—as previously; *karilā nartana*—danced.

TRANSLATION

All the devotees engaged in the cleansing ceremony of the Guṇḍicā temple and danced in front of the Ratha-yātrā chariot, just as they had done in the past.

TEXT 62

চাতুর্মাস্য সব যাত্রা কৈলা দরশন ।
মালিনীপ্রভৃতি প্রভুরে কৈলা নিমন্ত্রণ ॥ ৬২ ॥

*cāturmāsyā saba yātrā kailā daraśana
mālinī-prabhṛti prabhure kailā nimantraṇa*

SYNOMYMS

cāturmāsyā—for four months; *saba yātrā*—all the festivals; *kailā daraśana*—saw; *mālinī-prabhṛti*—ladies like Mālinī, the wife of Śrīvāsa Ṭhākura; *prabhure*—unto Śrī Caitanya Mahāprabhu; *kailā nimantraṇa*—made invitations.

TRANSLATION

For four consecutive months, the devotees observed all the festivals. The wives, such as Mālinī, extended invitations for lunch to Śrī Caitanya Mahāprabhu.

TEXT 63

প্ৰভুৰ প্ৰিয় নানা দ্রব্য আনিয়াছে দেশ হৈতে ।
সেই ব্যাঞ্জন করি' ভিক্ষা দেন ঘৰ-ভাতে ॥ ৬৩ ॥

*prabhura priya nānā dravya āniyāche deśa haite
sei vyañjana kari' bhikṣā dena ghara-bhāte*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *priya*—dear; *nānā dravya*—varieties of things; *āniyāche*—brought; *deśa haite*—from their country; *sei vyañjana kari'*—preparing those vegetables; *bhikṣā dena*—offer food; *ghara-bhāte*—cooking at home.

TRANSLATION

From Bengal the devotees had brought varieties of Bengali food that Śrī Caitanya Mahāprabhu liked. They also cooked various grains and vegetables in their homes and offered them to the Lord.

TEXT 64

দিনে নানা ক্ৰীড়া কৰে লঞ্চা ভক্তগণ ।
রাত্ৰে কৃষ্ণ-বিচ্ছেদে প্ৰভু কৱেন রোদন ॥ ৬৪ ॥

*dine nānā kriḍā kare lañā bhakta-gaṇa
rātrye kṛṣṇa-vicchede prabhu karena rodana*

SYNONYMS

dine—during the day; *nānā*—various; *kriḍā kare*—performed pastimes; *lañā bhakta-gaṇa*—with His devotees; *rātrye*—at night; *kṛṣṇa-vicchede*—because of separation from Kṛṣṇa; *prabhu*—Śrī Caitanya Mahāprabhu; *karena rodana*—cries.

TRANSLATION

During the day, Śrī Caitanya Mahāprabhu engaged in various activities with His devotees, but at night He felt great separation from Kṛṣṇa and used to cry.

TEXT 65

ଏଇମତ ନାନା-ଲୀଲାଯ ଚାତୁର୍ମାସ୍ୟ ଗେଲ ।
ଗୌଡ଼ଦେଶେ ଯାଇତେ ତବେ ଭକ୍ତେ ଆଜ୍ଞା ଦିଲ ॥ ୬୫ ॥

*ei-mata nānā-lilāya cāturmāsyā gela
gauḍa-deśe yāite tabe bhakte ājñā dila*

SYNOMYMS

ei-mata—in this way; *nānā-lilāya*—in various pastimes; *cāturmāsyā gela*—the four months of the rainy season passed; *gauḍa-deśe yāite*—to return to Bengal; *tabe*—at that time; *bhakte*—all the devotees; *ājñā dila*—Śrī Caitanya Mahāprabhu ordered.

TRANSLATION

In this way the Lord spent the four months of the rainy season in various pastimes, and then He ordered the Bengali devotees to return to their homes.

TEXT 66

ସବ ଭକ୍ତ କରେନ ମହାପ୍ରଭୁର ନିମନ୍ତ୍ରଣ ।
ସର୍ବଭକ୍ତେ କହେନ ପ୍ରଭୁ ମଧୁର ବଚନ ॥ ୬୬ ॥

*saba bhakta karena mahāprabhura nimantraṇa
sarva-bhakte kahena prabhu madhura vacana*

SYNOMYMS

saba bhakta—all the devotees; *karena mahāprabhura nimantraṇa*—invite Śrī Caitanya Mahāprabhu to lunch; *sarva-bhakte*—to all the devotees; *kahena*—speaks; *prabhu*—Śrī Caitanya Mahāprabhu; *madhura vacana*—sweet words.

TRANSLATION

All the devotees from Bengal would regularly invite Śrī Caitanya Mahāprabhu for lunch, and the Lord would speak to them in very sweet words.

TEXT 67

“ପ୍ରତିବର୍ଷେ ଆଇସ ସବେ ଆମାରେ ଦେଖିତେ ।
ଆସିତେ ଯାଇତେ ଦୁଃଖ ପାଓ ବଞ୍ଚିମତେ ॥ ୬୭ ॥

*"prati-varṣe āisa sabे āmāre dekhite
āsite yāite duḥkha pāo bahu-mate*

SYNONYMS

prati-varṣe—every year; *āisa*—come; *sabे*—all of you; *āmāre dekhite*—to see Me; *āsite*—to come; *yāite*—to return; *duḥkha pāo*—you get much trouble; *bahu-mate*—in various ways.

TRANSLATION

"All of you come to see Me every year," the Lord said. "To come here and then return must certainly give you great trouble.

TEXT 68

তোমা-সবার দুঃখ জানি' চাহি নিষেধিতে।
তোমা-সবার সঙ্গস্থকে লোভ বাঢ়ে চিন্তে ॥ ৬৮ ॥

*tomā-sabāra duḥkha jāni' cāhi niṣedhite
tomā-sabāra saṅga-sukhe lobha bāḍe citte*

SYNONYMS

tomā-sabāra—of all of you; *duḥkha*—trouble; *jāni'*—understanding; *cāhi niṣedhite*—I want to stop this; *tomā-sabāra*—of all of you; *saṅga-sukhe*—for the happiness of association; *lobha*—desire; *bāḍe*—increases; *citte*—in My mind.

TRANSLATION

"I would like to forbid you to do this, but I enjoy your company so much that My desire for your association only increases.

TEXT 69

নিত্যানন্দে আজ্ঞা দিলুঁ গৌড়েতে রহিতে।
আজ্ঞা লঙ্ঘি' আইলା, কি পারি বলিতে ? ৬৯ ॥

*nityānande ājñā diluṇ gauḍete rahite
ājñā laṅghi' āilā, ki pāri balite?*

SYNONYMS

nityānande—unto Śrī Nityānanda Prabhu; *ājñā* *diluṇ*—I ordered; *gauḍete rahite*—to stay in Bengal; *ājñā laṅghi'*—transgressing My order; *āilā*—He has come; *ki*—what; *pāri balite*—can I say.

TRANSLATION

"I ordered Śrī Nityānanda Prabhu not to leave Bengal, but He has transgressed My order and come to see Me. What can I say?

TEXT 70

আইলেন আচার্য-গোসাঙ্গি মোরে কৃপা করি' ।
প্রেম-ঝণে বদ্ধ আমি, শুধিতে না পারি ॥ ৭০ ॥

āilena ācārya-gosāñi more krpā kari'
prema-ṛṇe baddha āmi, śudhite nā pāri

SYNONYMS

āilena—has come; ācārya-gosāñi—Advaita Ācārya; more—to Me; krpā kari'—giving mercy; prema—of love; ḛṇe—by the debt; baddha āmi—I am bound; śudhite—to pay back; nā pāri—I am unable.

TRANSLATION

"Out of His causeless mercy upon Me, Advaita Ācārya has also come here. I am indebted to Him for His affectionate behavior. This debt is impossible for Me to liquidate.

TEXT 71

মোর লাগি' শ্রী-পুত্র-গৃহাদি ছাড়িয়া ।
নানা দুর্গম পথ লঙ্ঘি' আইসেন ধাএণ ॥ ৭১ ॥

mora lāgi' stri-putra-ghādi chāḍiyā
nānā durgama patha laṅghi' āisena dhāñā

SYNONYMS

mora lāgi'—for Me; stri—wife; putra—sons; ghādi—home and so on; chāḍiyā—leaving aside; nānā—various; durgama—difficult; patha—paths; laṅghi'—crossing; āisena dhāñā—come here with great haste.

TRANSLATION

"All My devotees come here just for Me. Leaving aside their homes and families, they travel by very difficult paths to come here in great haste.

TEXT 72

আমি এই নীলাচলে রহি যে বসিয়া ।
পরিশ্রম নাহি মোর তোমা সবার লাগিয়া ॥ ৭২ ॥

āmi ei nilācale rahi ye vasiyā
pariśrama nāhi mora tomā sabāra lāgiyā

SYNONYMS

āmi—I; ei—this; *nilācale*—at Jagannātha Puri; *rahi*—remain; *ye vasiyā*—sitting; *pariśrama nāhi mora*—I have no fatigue; *tomā sabāra lāgiyā*—due to all of you.

TRANSLATION

“There is no fatigue or trouble for Me, for I stay here at Nilācala, Jagannātha Puri, and do not move at all. This is the favor of all of you.

TEXT 73

সন্ন্যাসী মানুষ মোর, নাহি কোন ধন ।
কি দিয়া তোমার আগ করিমু শোধন ? ৭৩ ॥

sannyāsi mānuṣa mora, nāhi kona dhana
ki diyā tomāra ḥna karimu śodhana?

SYNONYMS

sannyāsi mānuṣa—in the renounced order of life; *mora*—My; *nāhi*—there is not; *kona*—any; *dhana*—money; *ki*—what; *diyā*—giving; *tomāra ḥna*—the debt to you; *karimu śodhana*—shall I repay.

TRANSLATION

“I am a mendicant and have no money. How can I clear My debt for the favor you have shown Me?

TEXT 74

দেহমাত্র ধন তোমায় কৈলুঁ সমর্পণ ।
তাহাঁ বিকাই, যাহাঁ বেচিতে তোমার মন ॥” ৭৪ ॥

deha-mātra dhana tomāya kailuṇ samarpaṇa
tāhāṇ vikāi, yāhāṇ vecite tomāra mana”

SYNONYMS

deha—body; *mātra*—only; *dhana*—asset; *tomāya*—unto you; *kailuṇ samarpaṇa*—I have dedicated; *tāhāṇ*—there; *vikāi*—I sell; *yāhāṇ*—where; *vecite*—to sell; *tomāra mana*—your mind.

TRANSLATION

“I have only this body, and therefore I surrender it unto you. Now, if you wish, you may sell it anywhere you like. It is your property.”

TEXT 75

প্রভুর বচনে সবার জ্বীভূত মন ।
অঝোর-নয়নে সবে করেন ক্রমন ॥ ৭৫ ॥

*prabhura vacane sabāra dravī-bhūta mana
ajhora-nayane sabe karena krandana*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *vacane*—by the words; *sabāra*—of everyone; *dravī-bhūta*—melted; *mana*—hearts; *ajhora*—incessantly pouring tears; *nayane*—eyes; *sabe*—all; *karena krandana*—were crying.

TRANSLATION

When all the devotees heard these sweet words of Lord Śrī Caitanya Mahāprabhu, their hearts melted, and they began to shed incessant tears.

TEXT 76

প্রভু সবার গলা ধরি' করেন রোদন ।
কান্দিতে কান্দিতে সবায় কৈলা আলিঙ্গন ॥ ৭৬ ॥

*prabhu sabāra galā dhari' karena rodana
kāndite kāndite sabāya kailā āliṅgana*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *sabāra*—of all of them; *galā*—necks; *dhari'*—catching; *karena rodana*—began to cry; *kāndite kāndite*—crying and crying; *sabāya*—all of them; *kailā āliṅgana*—He embraced.

TRANSLATION

Catching hold of His devotees, the Lord embraced them all and began to cry and cry.

TEXT 77

সবাই রহিল, কেহ চলিতে নারিল ।
আৱ দিন পাঁচ-সাত এইমতে গেল ॥ ৭৭ ॥

*sabāi rahila, keha calite nārila
āra dina pāñca-sāta ei-mate gela*

SYNONYMS

sabāi rahila—all of them stayed; *keha calite nārila*—no one could move; *āra*—further; *dina pāñca-sāta*—five to seven days; *ei-mate*—in this way; *gela*—passed.

TRANSLATION

Unable to leave, everyone remained there, and five to seven more days thus passed by.

TEXT 78

ଅର୍ଦେତ ଅବଧୁତ କିଛୁ କହେ ପ୍ରଭୁ-ପାୟ ।
“ସହଜେ ତୋମାର ଗୁଣେ ଜଗା ବିକାୟ ॥ ୭୮ ॥

*advaita avadhūta kichu kahe prabhu-pāya
“sahaje tomāra guṇe jagat vikāya*

SYNONYMS

advaita—Advaita Prahbhu; *avadhūta*—Nityānanda Prabhu; *kichu*—something; *kahe*—said; *prabhu-pāya*—at the lotus feet of Śrī Caitanya Mahāprabhu; *sahaje*—naturally; *tomāra*—Your; *guṇe*—because of transcendental attributes; *jagat vikāya*—the whole world is obligated to You.

TRANSLATION

Advaita Prabhu and Lord Nityānanda Prabhu submitted these words at the lotus feet of the Lord: “The entire world is naturally obligated to You for Your transcendental attributes.

TEXT 79

ଆବାର ତାତେ ବାନ୍ଧ’—ଔଛେ କୃପା-ବାକ୍ୟ-ଡୋରେ ।
ତୋମା ଛାଡ଼ି’ କେବା କାହାି ଯାଇବାରେ ପାରେ ?” ୭୯ ॥

*ābāra tāte bāndha’—aiche kṛpā-vākyā-dore
tomā chāḍi’ kebā kāhān yāibāre pāre?”*

SYNONYMS

ābāra—again; *tāte*—by that; *bāndha’*—You bind; *aiche*—such; *kṛpā*—merciful; *vākyā*—of words; *dore*—by the rope; *tomā chāḍi’*—leaving You; *kebā*—who; *kāhān*—anywhere; *yāibāre pāre*—can go.

TRANSLATION

“Yet You bind Your devotees again with Your sweet words. Under these circumstances, who can go anywhere?”

TEXT 80

তবে প্রভু সবাকারে প্রবোধ করিয়া ।
সবাকারে বিদায় দিলা সুস্থির হঞ্চ। ॥ ৮০ ॥

*tabe prabhu sabākāre prabodha kariyā
sabāre vidāya dilā susthira hañā*

SYNONYMS

tabe—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *sabākāre*—all of them; *prabodha kariyā*—pacifying; *sabāre*—to every one of them; *vidāya* *dilā*—bade farewell; *su-ssthira hañā*—being in a peaceful condition.

TRANSLATION

Then Śrī Caitanya Mahāprabhu peacefully calmed them all and bade each of them farewell.

TEXT 81

নিত্যানন্দে কহিলা—“তুমি না আসিহ বারবার ।
তথাই আমার সঙ্গ হইবে তোমার ॥” ৮১ ॥

nityānande kahilā—“*tumi nā āsiha bāra-bāra
tathāi āmāra saṅga ha-ibe tomāra*”

SYNONYMS

nityānande—unto Nityānanda Prabhu; *kahilā*—said; *tumi*—You; *nā āsiha*—do not come; *bāra-bāra*—again and again; *tathāi*—there (in Bengal); *āmāra*—My; *saṅga*—association; *ha-ibe*—there will be; *tomāra*—Your.

TRANSLATION

The Lord specifically advised Nityānanda Prabhu, “You should not come here again and again. You will have My association in Bengal.”

TEXT 82

চলে সব ভক্তগণ রোদন করিয়া ।
মহাপ্রভু রহিলা ঘরে বিষণ্ণ হঞ্চ। ॥ ৮২ ॥

*cale saba bhakta-gana rodana kariyā
mahāprabhu rahilā ghare viṣaṇṇa hañā*

SYNONYMS

cale—proceed; *saba*—all; *bhakta-gaṇa*—the devotees; *rodana kariyā*—crying; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *rahilā*—remained; *ghare*—at His place; *viṣaṇṇa hañā*—being very morose.

TRANSLATION

The devotees of Śrī Caitanya Mahāprabhu began their journey crying, while the Lord remained morosely at His residence.

TEXT 83

ନିଜ-କୃପାଗୁଣେ ଅଭୂ ବାନ୍ଧିଲା ସବାରେ ।
ମହାଅଭୂର କୃପା-ଙ୍କଳ କେ ଶୋଧିତେ ପାରେ ? ୮୩ ॥

*nija-kṛpā-guṇe prabhu bāndhilā sabāre
mahāprabhura kṛpā-ṛṇa ke śodhite pāre?*

SYNONYMS

nija—own; *kṛpā-guṇe*—by the attribute of mercy; *prabhu*—Śrī Caitanya Mahāprabhu; *bāndhilā*—bound; *sabāre*—everyone; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā-ṛṇa*—debt for the mercy; *ke*—who; *śodhite pāre*—can repay.

TRANSLATION

The Lord bound everyone by His transcendental mercy. Who can repay his debt for the mercy of Śrī Caitanya Mahāprabhu?

TEXT 84

ଯାରେ ଯୈଛେ ନାଚାୟ ଅଭୂ ସ୍ଵତନ୍ତ୍ର ଜୀଖର ।
ତାତେ ତା'ରେ ଛାଡ଼ି' ଲୋକ ଯାୟ ଦେଶାନ୍ତର ॥ ୮୪ ॥

*yāre yaiche nācāya prabhu svatantra iśvara
tāte tā'ṅre chāḍi' loka yāya deśāntara*

SYNONYMS

yāre—whomever; *yaiche*—as; *nācāya*—causes to dance; *prabhu*—Śrī Caitanya Mahāprabhu; *svatantra iśvara*—the fully independent Personality of Godhead;

tāte—therefore; tānre—Him; chāḍi’—leaving; loka—people; yāya—go; deśa-an-tara—to different parts of the country.

TRANSLATION

Śrī Caitanya Mahāprabhu is the fully independent Personality of Godhead and makes everyone dance as He likes. Leaving His company, therefore, all the devotees returned to their homes in different parts of the country.

TEXT 85

କାଷ୍ଠେର ପୁତ୍ରୀ ଯେନ କୁହକେ ନାଚାୟ ।
ଈଶ୍ଵର-ଚରିତ୍ର କିଛୁ ବୁଝନ ନା ସାଧ୍ୟ ॥ ୮୫ ॥

*kāṣṭhera putalī yena kuhake nācāya
iśvara-caritra kichu bujhana nā yāya*

SYNOMYMS

kāṣṭhera—made of wood; *putalī*—doll; *yena*—as; *kuhake*—a magician; *nācāya*—causes to dance; *iśvara-caritra*—the characteristic of the Supreme Personality of Godhead; *kichu bujhana nā yāya*—no one can understand.

TRANSLATION

As a wooden doll dances to the will of a puppeteer, everything is accomplished by the will of the Lord. Who can understand the characteristics of the Supreme Personality of Godhead?

TEXT 86

ପୂର୍ବବର୍ଷେ ଜଗଦାନନ୍ଦ ‘ଆଇ’ ଦେଖିବାରେ ।
ଅଭ୍ୟ-ଆଜ୍ଞା ଲାଞ୍ଚା ଆଇଲା ନଦୀଯା-ନଗରେ ॥ ୮୬ ॥

*pūrva-varṣe jagadānanda ‘āi’ dekhibāre
prabhu-ājñā lañā āilā nadīyā-nagare*

SYNOMYMS

pūrva-varṣe—in the previous year; *jagadānanda*—Jagadānanda Paṇḍita; *āi*—Śacīmātā; *dekhibāre*—to see; *prabhu-ājñā lañā*—taking the permission of Śrī Caitanya Mahāprabhu; *āilā*—came; *nadīyā-nagare*—to the city of Nadia.

TRANSLATION

The previous year, Jagadānanda Paṇḍita, following the Lord's order, had returned to the city of Nadia to see Śacīmātā.

TEXT 87

ଆଇର ଚରଣ ଯାଇ' କରିଲା ବନ୍ଦନ ।
ଜଗନ୍ନାଥର ବଞ୍ଚ-ପ୍ରସାଦ କୈଲା ନିବେଦନ ॥ ୮୭ ॥

*āira carana yāi' karilā vandana
jagannāthera vastra-prasāda kailā nivedana*

SYNONYMS

āira—of Śacimātā; *carana*—to the lotus feet; *yāi'*—going; *karilā vandana*—offered prayers; *jagannāthera*—of Lord Jagannātha; *vastra-prasāda*—cloth and *prasāda*; *kailā nivedana*—offered.

TRANSLATION

When he arrived, he offered prayers at her lotus feet and then offered her the cloth and *prasāda* of Lord Jagannātha.

TEXT 88

ଅଭୂର ନାମେ ମାତାରେ ଦଙ୍ଗବ୍ରତ କୈଲା ।
ଅଭୂର ବିନତି-ସ୍ତୁତି ମାତାରେ କହିଲା ॥ ୮୮ ॥

*prabhura nāme mātāre dañḍavat kailā
prabhura vinati-stuti mātāre kahilā*

SYNONYMS

prabhura nāme—in the name of Śrī Caitanya Mahāprabhu; *mātāre*—to His mother; *dañḍavat kailā*—he offered obeisances; *prabhura*—of Śrī Caitanya Mahāprabhu; *vinati-stuti*—very submissive prayers; *mātāre*—to His mother; *kahilā*—he informed.

TRANSLATION

He offered obeisances to Śacimātā in the name of Lord Caitanya Mahāprabhu and informed her of all the Lord's submissive prayers to her.

TEXT 89

ଜଗଦାନନ୍ଦେ ପାଣୀ ମାତା ଆନନ୍ଦିତ ମନେ ।
ତେହୋ ଅଭୂର କଥା କହେ, ଶୁନେ ରାତ୍ରି-ଦିନେ ॥ ୮୯ ॥

*jagadānande pāñā mātā ānandita mane
teraho prabhura kathā kahe, śune rātri-dine*

SYNONYMS

jagadānande—Jagadānanda; *pāñā*—getting; *mātā*—Śacīmātā; *ānandita mane*—in great satisfaction; *teḥo*—he; *prabhura kathā*—the pastimes of Śrī Caitanya Mahāprabhu; *kahe*—speaks; *sune*—listens; *rātri-dine*—day and night.

TRANSLATION

Jagadānanda's coming pleased mother Śacī very much. As he talked of Lord Caitanya Mahāprabhu, she listened day and night.

TEXT 90

জগদানন্দ কহে,—“মাতা, কোন কোন দিনে ।
তোমার এখা আসি' প্রভু করেন ভোজনে ॥ ৯০ ॥

jagadānanda kahe,—“*mātā, kona kona dine tomāra ethā āsi'*—*prabhu karena bhojane*

SYNONYMS

jagadānanda kahe—Jagadānanda said; *mātā*—mother; *kona kona dine*—sometimes; *tomāra ethā āsi'*—coming here to your place; *prabhu*—the Lord; *karena bhojane*—accepts food.

TRANSLATION

Jagadānanda Pandita said, “My dear mother, sometimes the Lord comes here and eats all the food you have offered.

TEXT 91

ভোজন করিয়া কহে আনন্দিত হঞ্চ।
মাতা আজি খাওয়াইলা আকণ্ঠ পূরিয়া ॥ ১১ ॥

bhojana kariyā kahe ānandita hañā mātā āji khāoyāilā ākaṇṭha pūriyā

SYNONYMS

bhojana kariyā—after eating; *kahe*—says; *ānandita hañā*—being very pleased; *mātā*—mother; *āji*—today; *khāoyāilā*—fed; *ākaṇṭha*—up to the neck; *pūriyā*—filling.

TRANSLATION

“After eating the food, the Lord says, ‘Today, mother has fed Me up to My neck.

TEXT 92

ଆମି ସାଇ' ଭୋଜନ କରି—ମାତା ନାହି ଜାନେ ।
ସାକ୍ଷାତେ ଥାଇ ଆମି' ତେଣୋ 'ସ୍ଵପ୍ନ' ହେନ ମାନେ ॥" ୯୨ ॥

*āmi yāi' bhojana kari—mātā nāhi jāne
sākṣāte khāi āmi' teṇho 'svapna' hena māne"*

SYNONYMS

āmi—I; *yāi'*—going; *bhojana kari*—eat; *mātā*—mother; *nāhi jāne*—cannot understand; *sākṣāte*—directly; *khāi āmi'*—I eat; *teṇho*—she; *svapna*—a dream; *hena*—as; *māne*—thinks.

TRANSLATION

" 'I go there and eat the food My mother offers, but she cannot understand that I am eating it directly. She thinks that this is a dream.' "

TEXT 93

ମାତା କହେ,—“କତ ରାଙ୍ଗି ଉତ୍ତମ ବ୍ୟଞ୍ଜନ ।
ନିମାଣି ଇହା ଥାଇ,—ଇଚ୍ଛା ହୟ ମୋର ମନ ॥ ୯୩ ॥

*mātā kahe,—“kata rāṅgi uttama vyāñjana
nimāñi ihāñi khāya,—icchā haya mora mana*

SYNONYMS

mātā kahe—mother said; *kata*—how many; *rāṅgi*—I cook; *uttama vyāñjana*—first-class vegetables; *nimāñi*—Nimāi; *ihāñi*—here; *khāya*—may eat; *icchā*—desire; *haya*—is; *mora mana*—my mind.

TRANSLATION

Śacīmātā said, "I wish Nimāi would eat all the nice vegetables I cook. That is my desire."

TEXT 94

ନିମାଣି ଥାଣ୍ଗାଛେ,—ଠିକେ ହୟ ମୋର ମନ ।
ପାଛେ ଜ୍ଞାନ ହୟ,—ମୁଣି ଦେଖିଲୁ 'ସ୍ଵପନ' ॥" ୯୪ ॥

*nimāñi khāñāche,—aiche haya mora mana
pāche jñāna haya,—muñi dekhinu 'svapana' "*

SYNONYMS

nimāñi khāñache—Nimāi has eaten; *aiche*—such; *haya*—is; *mora*—my; *mana*—mind; *pāche*—afterwards; *jñāna haya*—I think; *muñi*—I; *dekhinu svapana*—saw a dream.

TRANSLATION

“Sometimes I think that Nimāi has eaten them, but afterwards I think that I was only dreaming.”

TEXT 95

**এইমত জগদানন্দ শচীমাতা-সনে ।
চৈতন্তের সুখ-কথা কহে রাত্রি-দিনে ॥ ৯৫ ॥**

*ei-mata jagadānanda śacimātā-sane
caitanyera sukha-kathā kahe rātri-dine*

SYNONYMS

ei-mata—in this way; *jagadānanda*—Jagadānanda Paṇḍita; *śacimātā-sane*—with mother Śaci; *caitanyera*—of Śrī Caitanya Mahāprabhu; *sukha-kathā*—words of happiness; *kahe*—says; *rātri-dine*—day and night.

TRANSLATION

In this way, Jagadānanda Paṇḍita and mother Śaci talked day and night about the happiness of Śrī Caitanya Mahāprabhu.

TEXT 96

**নদীয়ার ভক্তগণে সবারে মিলিলা ।
জগদানন্দে পাঞ্চা সবে আনন্দিত হৈলା ॥ ৯৬ ॥**

*nadiyāra bhakta-gaṇe sabāre mililā
jagadānande pāñā sabē ānandita hailā*

SYNONYMS

nadiyāra—of Nadia, or Navadvīpa; *bhakta-gaṇe*—the devotees; *sabāre*—all; *mililā*—met; *jagadānande*—Jagadānanda; *pāñā*—getting; *sabē*—everyone; *ānandita* *hailā*—became very happy.

TRANSLATION

Jagadānanda Paṇḍita met all the other devotees in Nadia. They were all very happy to have him present.

TEXT 97

ଆଚାର୍ୟ ମିଲିତେ ତବେ ଗୋଲା ଜଗଦାନନ୍ଦ ।
ଜଗଦାନନ୍ଦେ ପାଞ୍ଚା ହୈଲ ଆଚାର୍ୟ ଆନନ୍ଦ ॥ ୯୭ ॥

ācārya milite tabe gelā jagadānanda
jagadānande pāñā haila ācārya ānanda

SYNONYMS

ācārya milite—to meet Advaita Ācārya; tabe—thereafter; gelā—went; jagadānanda—Jagadānanda; jagadānande pāñā—getting Jagadānanda; haila—became; ācārya—Advaita Ācārya; ānanda—very happy.

TRANSLATION

Jagadānanda Pañdita thereafter went to meet Advaita Ācārya, who also was very happy to have him.

TEXT 98

ବାସୁଦେବ, ମୁରାରି-ଗୁପ୍ତ ଜଗଦାନନ୍ଦେ ପାଞ୍ଚା ।
ଆନନ୍ଦେ ରାଖିଲା ଘରେ, ନା ଦେନ ଛାଡ଼ିଯା ॥ ୯୮ ॥

vāsudeva, murāri-gupta jagadānande pāñā
ānande rākhilā ghare, nā dena chāḍiyā

SYNONYMS

vāsudeva—Vāsudeva; murāri-gupta—Murāri Gupta; jagadānande pāñā—getting Jagadānanda; ānande—in great happiness; rākhilā—kept; ghare—at home; nā dena chāḍiyā—did not allow to go out.

TRANSLATION

Vāsudeva Datta and Murāri Gupta were so pleased to see Jagadānanda Pañdita that they kept him at their homes and would not allow him to leave.

TEXT 99

ଚୈତନ୍ୟେର ମର୍ମକଥା ଶୁଣେ ତାର ମୁଖେ ।
ଆପନା ପାସରେ ସବେ ଚୈତନ୍ୟ-କଥା-ସୁଖେ ॥ ୯୯ ॥

caitanyera marma-kathā śune tāra mukhe
āpanā pāsare sabe caitanya-kathā-sukhe

SYNONYMS

caitanyera—of Lord Caitanya Mahāprabhu; *marma-kathā*—confidential talks; *śune*—they hear; *tā'ra mukhe*—through his mouth; *āpanā pāsare*—forget themselves; *sabe*—all of them; *caitanya-kathā-sukhe*—in the happiness of talks of Lord Caitanya.

TRANSLATION

They heard confidential narrations about Śrī Caitanya Mahāprabhu from the mouth of Jagadānanda Paṇḍita and forgot themselves in the great happiness of hearing about the Lord.

TEXT 100

জগদানন্দ মিলিতে যায় যেই ভক্ত-ঘরে ।
সেই সেই ভক্ত স্বথে আপনা পাসরে ॥ ১০০ ॥

*jagadānanda milite yāya yei bhakta-ghare
sei sei bhakta sukhe āpanā pāsare*

SYNONYMS

jagadānanda—Jagadānanda Paṇḍita; *milite*—to meet; *yāya*—goes; *yei*—which; *bhakta-ghare*—to a devotee's house; *sei sei*—that; *bhakta*—devotee; *sukhe*—in happiness; *āpanā pāsare*—forgets himself.

TRANSLATION

Whenever Jagadānanda Paṇḍita went to visit a devotee's house, that devotee immediately forgot himself in great happiness.

TEXT 101

চৈতন্তের প্রেমপাত্র জগদানন্দ ধন্য ।
যারে মিলে সেই মানে,—‘পাইলুঁ চৈতন্য’ ॥ ১০১ ॥

*caitanyera prema-pātra jagadānanda dhanya
yāre mile sei māne,—‘pāiluṇ caitanya’*

SYNONYMS

caitanyera—of Śrī Caitanya Mahāprabhu; *prema-pātra*—recipient of affection; *jagadānanda*—Jagadānanda Paṇḍita; *dhanya*—glorious; *yāre mile*—whomever he meets; *sei māne*—he understands; *pāiluṇ caitanya*—I have gotten Lord Caitanya.

TRANSLATION

All glories to Jagadānanda Paṇḍita! He is so favored by Śrī Caitanya Mahāprabhu that anyone who meets him thinks, "Now I have gotten the association of Śrī Caitanya Mahāprabhu directly."

TEXT 102

শিবানন্দসেন-গৃহে যাএও। রহিলা।
‘চন্দনাদি’ তৈল তাহাঁ একমাত্রা কৈলা। ॥ ১০২ ॥

śivānanda-sena-gr̥he yāñā rahilā
'candanādi' taila tāhāñ eka-mātrā kailā

SYNONYMS

śivānanda-sena-gr̥he—to the house of Śivānanda Sena; *yāñā*—going; *rahilā*—remained; *candana-ādi* *taila*—oil distilled from sandalwood and other substances; *tāhāñ*—there; *eka-mātrā*—one *mātrā* (sixteen seers, or seras); *kailā*—prepared.

TRANSLATION

Jagadānanda Paṇḍita stayed at Śivānanda Sena's house for some time, and they prepared about sixteen seers of scented sandalwood oil.

TEXT 103

সুগাংকি করিয়া তৈল গাগরী ভরিয়া।
নীলাচলে লঞ্চ আইলা যতন করিয়া। ॥ ১০৩ ॥

sugandhi kariyā taila gāgari bhariyā
nilācale lañā āilā yatana kariyā

SYNONYMS

su-gandhi kariyā—making aromatic; *taila*—oil; *gāgari*—a big pot; *bhariyā*—filling; *nilācale*—to Jagannātha Purī; *lañā*—taking; *āilā*—came; *yatana kariyā*—with great care.

TRANSLATION

They filled a large earthen pot with the aromatic oil, and with great care Jagadānanda Paṇḍita brought it to Nilācala, Jagannātha Purī.

TEXT 104

গোবিন্দের ঠাণ্ডি তেল ধরিয়া রাখিলা ।
“প্রভু-অংজে দিহ” তেল” গোবিন্দে কহিলা ॥ ১০৪ ॥

govindera ḫhāñi taila dhariyā rākhilā
“prabhu-aṅge diha’ taila” govinde kahilā

SYNOMYS

govindera ḫhāñi—in the care of Govinda; *taila*—the oil; *dhariyā rākhilā*—was kept; *prabhu-aṅge*—over the body of Śrī Caitanya Mahāprabhu; *diha'*—put; *taila*—oil; *govinde kahilā*—he advised Govinda.

TRANSLATION

This oil was placed in the care of Govinda, and Jagadānanda requested him, “Please rub this oil on the body of the Lord.”

TEXT 105

তবে প্রভু-ঠাণ্ডি গোবিন্দ কৈল নিবেদন ।
“জগদানন্দ চন্দনাদি-তেল আনিয়াছেন ॥ ১০৫ ॥

tabe prabhu-ṭhāñi govinda kaila nivedana
“jagadānanda candanādi-taila āniyāchena

SYNOMYS

tabe—thereafter; *prabhu-ṭhāñi*—before Lord Śrī Caitanya Mahāprabhu; *govinda*—Govinda; *kaila nivedana*—submitted; *jagadānanda*—Jagadānanda Paṇḍita; *candana-ādi-taila*—scented sandalwood oil; *āniyāchena*—has brought.

TRANSLATION

Govinda therefore told Śrī Caitanya Mahāprabhu, “Jagadānanda Paṇḍita has brought some scented sandalwood oil.

TEXT 106

ঠাঁর ইচ্ছা,— প্রভু অল্প মস্তকে লাগায় ।
পিত্ত-বায়ু-ব্যাধি-প্রকোপ শান্ত হওঁ যায় ॥ ১০৬ ॥

tāñra icchā,—prabhu alpa mastake lāgāya
pitta-vāyu-vyādhi-prakopa śānta hañā yāya

SYNONYMS

tāñra icchā—his desire; *prabhu*—Śrī Caitanya Mahāprabhu; *alpa*—very little; *mastake lāgāya*—smears over the head; *pitta-vāyu-vyādhi*—of blood pressure due to bile and air; *prakopa*—severity; *sānta hañā yāya*—will be decreased.

TRANSLATION

“It is his desire that Your Lordship apply a little of this oil on Your head so that blood pressure due to bile and air will be considerably diminished.

TEXT 107

এক-কলস সুগন্ধি তৈল গৌড়েতে করিয়া ।
ইহাঁ আনিয়াছে বহু যতন করিয়া ॥” ১০৭ ॥

*eka-kalasa sugandhi taila gauḍete kariyā
ihāñ āniyāche bahu yatana kariyā”*

SYNONYMS

eka-kalasa—one big full jug; *su-gandhi taila*—scented oil; *gauḍete kariyā*—manufacturing in Bengal; *ihāñ*—here; *āniyāche*—has brought; *bahu yatana kariyā*—with great care.

TRANSLATION

“He prepared a large jug of it in Bengal, and with great care he has brought it here.”

TEXT 108

প্রভু কহে,—“সন্ন্যাসীর নাহি তৈলে অধিকার ।
তাহাতে সুগন্ধি তৈল,—পরম ধিক্কার ! ১০৮ ॥

*prabhu kahe,—“sannyāsira nāhi taile adhikāra
tāhāte sugandhi taila,—parama dhikkāra!*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *sannyāsira*—for a *sannyāsi*; *nāhi*—there is not; *taile*—with oil; *adhikāra*—use; *tāhāte*—over and above this; *su-gandhi taila*—perfumed oil; *parama dhik-kāra*—immediately to be rejected.

TRANSLATION

The Lord replied, “A sannyāsi has no use for oil, especially perfumed oil such as this. Take it out immediately.”

PURPORT

According to Raghunandana Bhaṭṭācārya, the spokesman for the *smārta* regulative principles:

*prātaḥ-snāne vrate śrāddhe
dvādaśyāṁ grahaṇe tathā
madya-lepa-samarāṁ tailāṁ
tasmāt tailāṁ vivarjayet*

"If one who has taken a vow smears oil on his body while bathing in the morning, while observing a ritualistic ceremony like the *śrāddha* ceremony, or on *dvādaśī* day, he may as well pour wine over his body. Therefore, oil should be rejected." This word *vrata* (vow) is sometimes understood to refer to the *sannyāsa-vrata*. Raghunandana Bhaṭṭācārya has also said in his book *Tithi-tattva*:

*ghṛtam ca sārṣaparāṁ tailāṁ
yat tailāṁ puṣpa-vāsitam
aduṣṭāṁ pakva-tailāṁ ca
tailābhyaṅge ca nityaśah*

This means that clarified butter (ghee), mustard oil, floral oil and boiled oil may be used only by *grhasthas*, householders.

TEXT 109

জগন্নাথে দেহ' তৈল,—দীপ যেন জলে ।
তার পরিশ্রম হৈব পরম-সফলে ॥” ১০৯ ॥

*jagannāthe deha' taila,—dīpa yena jvale
tāra pariśrama haiba parama-saphale”*

SYNOMYMS

jagannāthe—unto Lord Jagannātha; *deha'*—deliver ; *taila*—oil; *dīpa*—lamps; *yena*—so; *jvale*—burn; *tāra pariśrama*—his labor; *haiba*—will become; *parama-saphale*—completely successful.

TRANSLATION

"Deliver this oil to the temple of Jagannātha, where it may be burned in the lamps. In this way, Jagadānanda's labor to manufacture the oil will be perfectly successful."

TEXT 110

এই কথা গোবিন্দ জগদানন্দেরে কহিল ।
মৌল করি' রহিল পঞ্চিত, কিছু না কহিল ॥ ১১০ ॥

*ei kathā govinda jagadānandere kahila
mauna kari' rahila pañdita, kichu nā kahila*

SYNONYMS

ei kathā—this message; *govinda*—Govinda; *jagadānandere kahila*—informed Jagadānanda; *mauna kari'*—keeping silent; *rahila*—remained; *pañdita*—Jagadānanda Pañdita; *kichu*—anything; *nā kahila*—did not reply.

TRANSLATION

When Govinda informed Jagadānanda Pañdita of this message, Jagadānanda remained silent, not saying even a word.

TEXT 111

দিন দশ গোলে গোবিন্দ জানাইল আরবার ।
পঞ্চিতের ইচ্ছা,—‘তৈল অঙ্গু করে অঙ্গীকার’ ॥ ১১১ ॥

*dina daśa gele govinda jānāila āra-bāra
pañditera icchā,—‘taila prabhu kare aṅgikāra’*

SYNONYMS

dina daśa gele—when ten days passed; *govinda*—Govinda; *jānāila*—informed; *āra-bāra*—again; *pañditera icchā*—the desire of Jagadānanda Pañdita; *taila*—oil; *prabhu*—Śrī Caitanya Mahāprabhu; *kare aṅgikāra*—accepts.

TRANSLATION

When ten days had passed, Govinda again told Śrī Caitanya Mahāprabhu, “It is the desire of Jagadānanda Pañdita that Your Lordship accept the oil.”

TEXT 112

শুনি' প্রভু কহে কিছু সক্রোধ বচন ।
মর্দনিয়া এক রাখ করিতে মর্দন ! ১১২ ॥

*śuni' prabhu kahe kichu sakrodha vacana
mardaniyā eka rākha karite mardana!*

SYNONYMS

śuni'—hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *kahe*—says; *kichu*—some; *sa-krodha vacana*—angry words; *mardaniyā*—masseur; *eka*—one; *rākha*—keep; *karite mardana*—to give massages.

TRANSLATION

When the Lord heard this, He angrily said, “Why not keep a masseur to massage Me?

TEXT 113

এই স্বৰ্খ লাগি' আমি করিলুঁ সন্ন্যাস !
আমার ‘সর্বনাশ’—তোমা-সবার ‘পরিহাস’ ॥ ১১৩ ॥

ei sukha lāgi' āmi kariluṇ sannyāsa!
āmāra 'sarva-nāśa'—tomā-sabāra 'parihāsa'

SYNONYMS

ei—this; *sukha*—happiness; *lāgi'*—for; *āmi*—I; *kariluṇ sannyāsa*—have taken to the renounced order; *āmāra sarva-nāśa*—My ruination; *tomā-sabāra*—of all of you; *parihāsa*—joking.

TRANSLATION

“Have I taken sannyāsa for such happiness? Accepting this oil would bring My ruination, and all of you would laugh.

PURPORT

Śrī Caitanya Mahāprabhu declared Himself a strict *sannyāsī*. A *sannyāsī* is not supposed to take help from anyone. Retaining a masseur to give Him massages would indicate His dependence on others. Śrī Caitanya Mahāprabhu wanted to follow very strictly the principle of not accepting anyone's help for His bodily comfort.

TEXT 114

পথে যাইতে তৈলগন্ধ মোর যেই পাবে ।
‘দারী সন্ন্যাসী’ করি’ আমারে কহিবে ॥ ১১৪ ॥

pathe yāite taila-gandha mora yei pābe
'dārī sannyāsī' kari' āmāre kahibe

SYNONYMS

pathe yāite—while passing on the road; *taila-gandha*—the scent of the oil; *mora*—My; *yei pābe*—anyone who smells; *dārī sannyāsī*—a tantric *sannyāsī* who keeps women for sense gratification; *kari'*—as; *āmāre kahibe*—they will speak of Me.

TRANSLATION

"If someone passing on the road smelled this oil on My head, he would think Me a dārī sannyāsī, a tantric *sannyāsī* who keeps women."

TEXT 115

**ଶୁଣି ପ୍ରଭୁର ବାକ୍ୟ ଗୋବିନ୍ଦ ମୌଳ କରିଲା ।
ପ୍ରାତଃକାଳେ ଜଗଦାନନ୍ଦ ପ୍ରଭୁ-ସ୍ଥାନେ ଆଇଲା ॥ ୧୧୫ ॥**

*śuni prabhura vākya govinda mauna karilā
prātaḥ-kāle jagadānanda prabhu-sthāne āilā*

SYNONYMS

śuni—hearing; *prabhura vākya*—the statement of Śrī Caitanya Mahāprabhu; *govinda*—Govinda; *mauna karilā*—remained silent; *prātaḥ-kāle*—in the morning; *jagadānanda*—Jagadānanda Paṇḍita; *prabhu-sthāne*—to Śrī Caitanya Mahāprabhu; *āilā*—came.

TRANSLATION

Hearing these words of Śrī Caitanya Mahāprabhu, Govinda remained silent. The next morning, Jagadānanda went to see the Lord.

TEXT 116

**ଅଭୁ କହେ,—“ପଣ୍ଡିତ, ତୈଲ ଆନିଲା ଗୋଡ଼ ହଇତେ ।
ଆମି ତ' ସନ୍ଧ୍ୟାସୀ,—ତୈଲ ନା ପାରି ଲାଇତେ ॥ ୧୧୬ ॥**

*prabhu kahe,—“paṇḍita, taila ānilā gauḍa ha-ite
āmi ta' sannyāsī,—taila nā pāri la-ite*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *paṇḍita*—My dear Paṇḍita; *taila*—oil; *ānilā*—you have brought; *gauḍa ha-ite*—from Bengal; *āmi*—I; *ta'*—but; *sannyāsī*—a *sannyāsī*; *taila*—oil; *nā pāri la-ite*—I cannot accept.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Jagadānanda Paṇḍita, “My dear Paṇḍita, you have brought Me some oil from Bengal, but since I am in the renounced order, I cannot accept it.

TEXT 117

জগন্নাথে দেহ' লঞ্চ দীপ যেন আলে ।
তোমার সকল শ্রম হইবে সফলে ॥” ১১৭ ॥

*jagannāthe deha' lañā dipa yena jvale
tomāra sakala śrama ha-ibe saphale"*

SYNOMYS

jagannāthe—unto Lord Jagannātha; *deha'*—deliver; *lañā*—taking; *dipa*—lamps; *yena*—so that; *jvale*—burn; *tomāra*—your; *sakala*—all; *śrama*—labor; *ha-ibe sa-phale*—will be fruitful.

TRANSLATION

“Deliver the oil to the temple of Jagannātha so that it may be burned in the lamps. Thus your labor in preparing the oil will be fruitful.”

TEXT 118

পশ্চিত কহে,—‘কে তোমারে কহে মিথ্যা বাণী ।
আমি গৌড় হৈতে তৈল কভু নাহি আনি ॥’ ১১৮ ॥

*paṇḍita kahe,—‘ke tomāre kahe mithyā vāñi
āmi gauḍa haite taila kabhu nāhi āni’*

SYNOMYS

paṇḍita kahe—Jagadānanda Paṇḍita said; *ke*—who; *tomāre*—unto You; *kahe*—says; *mithyā vāñi*—false stories; *āmi*—I; *gauḍa haite*—from Bengal; *taila*—oil; *kabhu nāhi āni*—never brought.

TRANSLATION

Jagadānanda Paṇḍita replied, “Who tells You all these false stories? I never brought any oil from Bengal.”

TEXT 119

এত বলি' ঘর হৈতে তৈল-কলস লঞ্চ।
প্ৰভুৰ আগে আনিনাতে ফেলিলা ভাঙিয়া॥ ১১৯ ॥

*eta bali' ghara haite taila-kalasa lañā
prabhura āge āṅginātē phelilā bhāṅgiyā*

SYNOMYS

eta bali'—saying this; *ghara haite*—from the room; *taila-kalasa*—the jugful of oil; *lañā*—taking; *prabhura āge*—in front of Śrī Caitanya Mahāprabhu; *āṅginātē*—in the courtyard; *phelilā*—threw; *bhāṅgiyā*—breaking.

TRANSLATION

After saying this, Jagadānanda Pañdita took the jug of oil from the room and threw it down before Śrī Caitanya Mahāprabhu in the courtyard and broke it.

TEXT 120

তৈল ভাঙ' সেই পথে নিজ-ঘর গিয়া।
শুইয়া রহিলা ঘরে কপাট খিলিয়া॥ ১২০ ॥

*taila bhāṅgi' sei pathe nija-ghara giyā
śuiyā rahilā ghare kapāṭa khiliyā*

SYNOMYS

taila bhāṅgi'—breaking the pot of oil; *sei*—he; *pathe*—by the path; *nija-ghara*—to his room; *giyā*—going; *śuiyā rahilā*—lay down; *ghare*—in the room; *kapāṭa*—the door; *khiliyā*—bolting closed.

TRANSLATION

After breaking the jug, Jagadānanda Pañdita returned to his residence, bolted the door and lay down.

TEXT 121

তৃতীয় দিবসে প্ৰভু তাঁৰ দ্বাৰে যাএগ।
'উঠহা' পণ্ডিত'— কৰি' কহেন ডাকিয়া॥ ১২১ ॥

*tṛtiya divase prabhu tā̄ra dvāre yāñā
'uṭhaha' pañdita'—kari' kahena dākiyā*

SYNOMYS

tṛtīya divase—on the third day; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñra*—of Jagadānanda Paṇḍita; *dvāre*—to the door; *yāñā*—going; *uṭhaha'*—please get up; *paṇḍita*—My dear Jagadānanda Paṇḍita; *kari'*—saying; *kahena*—said; *dākiyā*—calling.

TRANSLATION

Three days later, Śrī Caitanya Mahāprabhu went to the door of his room and said, "My dear Jagadānanda Paṇḍita, please get up."

TEXT 122

‘আজি ভিক্ষা দিবা আমায় করিয়া রক্ষনে ।
মধ্যাহ্নে আসিব, এবে যাই দরশনে ॥’ ১২২ ॥

*'āji bhikṣā dibā āmāya kariyā randhane
madhyāhne āsiba, ebe yāi daraśane'*

SYNOMYS

āji—today; *bhikṣā dibā*—give lunch; *āmāya*—unto Me; *kariyā randhane*—cooking; *madhyāhne āsiba*—I shall come at noon; *ebe*—now; *yāi daraśane*—I am going to see Lord Jagannātha.

TRANSLATION

"I want you personally to cook My lunch today. I am going now to see the Lord in the temple. I shall return at noon."

TEXT 123

এত বলি' প্রভু গেলা, পশ্চিম উঠিলা ।
স্নান করি' নানা ব্যঙ্গন রক্ষন করিলা ॥ ১২৩ ॥

*eta bali' prabhu gelā, paṇḍita uṭhilā
snāna kari' nānā vyāñjana randhana karilā*

SYNOMYS

eta bali'—saying this; *prabhu gelā*—Śrī Caitanya Mahāprabhu left; *paṇḍita uṭhilā*—Jagadānanda Paṇḍita got up; *snāna kari'*—taking his bath; *nānā*—various; *vyāñjana*—vegetables; *randhana karilā*—cooked.

TRANSLATION

After Śrī Caitanya Mahāprabhu said this and left, Jagadānanda Paṇḍita got up from his bed, bathed, and began to cook varieties of vegetables.

TEXT 124

ମଧ୍ୟାହ୍ନ କରିଯା ପ୍ରଭୁ ଆଇଲା ଭୋଜନେ ।
ପାଦ ପ୍ରକ୍ଷାଳନ କରି' ଦିଲେନ ଆସନେ ॥ ୧୨୪ ॥

*madhyāhna kariyā prabhu āilā bhojane
pāda prakṣālana kari' dilena āsane*

SYNOMYMS

madhyāhna kariyā—after finishing his noon ritualistic ceremonies; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *bhojane*—to take lunch; *pāda prakṣālana kari'*—after washing His feet; *dilena āsane*—offered a sitting place.

TRANSLATION

After finishing His noontime ritualistic duties, the Lord arrived for lunch. Jagadānanda Paṇḍita washed the Lord's feet and gave the Lord a sitting place.

TEXT 125

ସମ୍ମୃତ ଶାଲ୍ୟର କଳାପାତେ ଷ୍ଟୁପ କୈଲା ।
କଳାର ଡୋଙ୍ଗା ଭରି' ବ୍ୟଞ୍ଜନ ଚୌଦିକେ ଧରିଲା ॥ ୧୨୫ ॥

*saghṛta śālyanna kalā-pāte stūpa kailā
kalāra ḍoṅgā bhari' vyāñjana caudike dharilā*

SYNOMYMS

sa-ghṛta—mixed with ghee; *śāli-anna*—very fine rice; *kalā-pāte*—on a banana leaf; *stūpa kailā*—stacked; *kalāra ḍoṅgā*—pots made of the bark of a banana tree; *bhari'*—filling; *vyāñjana*—vegetables; *cau-dike*—all around; *dharilā*—placed.

TRANSLATION

He had cooked fine rice, mixed it with ghee and piled it high on a banana leaf. There were also varieties of vegetables, placed all around in pots made of banana tree bark.

TEXT 126

অন্ন-ব্যঞ্জনোপরি তুলসী-মণ্ডরী ।
জগন্নাথের পিঠা-পানা আগে আনে ধরি' ॥ ১২৬ ॥

*anna-vyañjanopari tulasi-mañjari
jagannāthera piñhā-pānā āge āne dhari'*

SYNONYMS

anna—rice; *vyañjana*—vegetables; *upari*—on; *tulasi-mañjari*—flowers of *tulasi*; *jagannāthera*—of Lord Jagannātha; *piñhā-pānā*—cakes and sweet rice; *āge*—in front; *āne dhari'*—brings.

TRANSLATION

On the rice and vegetables were *tulasi* flowers, and in front of the Lord were cakes, sweet rice and other prasāda of Jagannātha.

TEXT 127

প্রভু কহে,—“দ্বিতীয়-পাতে বাঢ়’ অন্ন-ব্যঞ্জন ।
তোমায় আমায় আজি একত্র করিব ভোজন ॥ ১২৭ ॥

prabhu kahe,—“*dvitīya-pāte bāda'* *anna-vyañjana*
tomāya āmāya āji ekatra kariba bhojana

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *dvitīya-pāte*—on a second leaf; *bāda'*—deliver; *anna-vyañjana*—cooked rice and vegetables; *tomāya āmāya*—both you and I; *āji*—today; *ekatra*—together; *kariba bhojana*—will take lunch.

TRANSLATION

The Lord said, “Spread another leaf with a helping of rice and vegetables so that today you and I may take lunch together.”

TEXT 128

হস্ত তুলি’ রহেন প্রভু, না করেন ভোজন ।
তবে পঞ্চিত কহেন কিছু সপ্রেম বচন ॥ ১২৮ ॥

hasta tuli’ rahena prabhu, nā karena bhojana
tabe pañdita kahena kichu saprema vacana

SYNONYMS

hasta tuli'—raising His hands; *rahena prabhu*—Śrī Caitanya Mahāprabhu remained; *nā karena bhojana*—did not eat; *tabe*—at that time; *pañḍita kahena*—Jagadānanda said; *kičhu*—some; *sa-prema vacana*—words with great affection and love.

TRANSLATION

Śrī Caitanya Mahāprabhu kept His hands raised and would not accept the prasāda until Jagadānanda Pañḍita, with great affection and love, spoke the following words.

TEXT 129

**“আপনে প্রসাদ লহ, পাছে মুঞ্জি লইয়ু।
তোমার আগ্রহ আমি কেমনে খণ্ডিমু়” ১২৯ ॥**

“āpane prasāda laha, pāche muñi la-imu
tomāra āgraha āmi kemane khaṇdimu?”

SYNONYMS

āpane—Yourself; *prasāda laha*—take *prasāda*; *pāche*—afterwards; *muñi la-imu*—I shall take; *tomāra*—Your; *āgraha*—insistence; *āmi*—I; *kemane*—how; *khaṇdimu*—shall disobey.

TRANSLATION

“Please first take *prasāda* Yourself, and I shall eat later. I shall not refuse Your request.”

TEXT 130

**তবে মহাপ্রভু স্বখে ভোজনে বসিলা।
ব্যাঞ্জনের স্বাদ পাণ্ডি কহিতে লাগিলা ॥ ১৩০ ॥**

tabe mahāprabhu sukhe bhojane vasilā
vyañjanera svāda pāñā kahite lāgilā

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sukhe*—in happiness; *bhojane vasilā*—sat to take His food; *vyañjanera svāda*—the taste of the vegetables; *pāñā*—getting; *kahite lāgilā*—began to say.

TRANSLATION

In great happiness, Śrī Caitanya Mahāprabhu then accepted the lunch. When He had tasted the vegetables, He again began to speak.

TEXT 131

“ক্রোধাবেশের পাকের হয় এইচে স্বাদ !
এই ত’ জানিয়ে তোমায় কৃষ্ণের ‘প্রসাদ’ ॥ ১৩১ ॥

*“krodhāvēśera pākera haya aiche svāda!
ei ta’ jāniye tomāya kṛṣṇera ‘prasāda’*

SYNONYMS

krodhā-āvēśera—in an angry mood; *pākera*—of cooking; *haya*—is; *aiche*—such; *svāda*—taste; *ei ta’*—for this reason; *jāniye*—I can understand; *tomāya*—unto you; *kṛṣṇera prasāda*—the mercy of Kṛṣṇa.

TRANSLATION

“Even when you cook in an angry mood,” He said, “the food is very tasteful. This shows how pleased Kṛṣṇa is with you.

TEXT 132

আপনে খাইবে কৃষ্ণ, তাহার লাগিয়া।
তোমার হস্তে পাক করায় উত্তম করিয়া ॥ ১৩২ ॥

*āpane khāibe kṛṣṇa, tāhāra lāgiyā
tomāra haste pāka karāya uttama kariyā*

SYNONYMS

āpane—personally; *khāibe*—will eat; *kṛṣṇa*—Lord Kṛṣṇa; *tāhāra lāgiyā*—for that reason; *tomāra haste*—by your hands; *pāka karāya*—causes to cook; *uttama kariyā*—so nicely.

TRANSLATION

“Because He will personally eat the food, Kṛṣṇa makes you cook so nicely.

TEXT 133

ঐছে অমৃত-অন্ন কৃষ্ণে কর সমর্পণ ।
তোমার ভাগ্যের সীমা কে করে বর্ণন ?” ১৩৩ ॥

*aiche amṛta-anna kṛṣṇe kara samarpaṇa
tomāra bhāgyera sīmā ke kare varṇana?"*

SYNONYMS

aiche—such; *amṛta-anna*—nectarean rice; *kṛṣṇe*—unto Lord Kṛṣṇa; *kara samarpaṇa*—you offer; *tomāra*—your; *bhāgyera*—of fortune; *sīmā*—limit; *ke*—who; *kare varṇana*—can describe.

TRANSLATION

"You offer such nectarean rice to Kṛṣṇa. Who can estimate the limit of your fortune?"

TEXT 134

**পঞ্চিত কহে,—“যে খাইবে, সেই পাককর্তা।
আমি-সব—কেবলমাত্র সামগ্ৰী-আহৰ্তা ॥” ১৩৪ ॥**

*pañdita kahe,—“ye khāibe, sei pāka-kartā
āmi-saba —kevala-mātra sāmagrī-āhartā”*

SYNONYMS

pañdita kahe—the Pañdita said; *ye khāibe*—He who will eat; *sei*—He; *pāka-kartā*—the cook; *āmi-saba*—as far as I am concerned; *kevala-mātra*—only; *sāmagrī*—of ingredients; *āhartā*—collector.

TRANSLATION

Jagadānanda Pañdita replied, “He who will eat has cooked this. As far as I am concerned, I simply collect the ingredients.”

TEXT 135

**পুনঃ পুনঃ পঞ্চিত নানা ব্যাঞ্জন পরিবেশে ।
ভয়ে কিছু না বলেন প্রভু, খামেন হরিষে ॥ ১৩৫ ॥**

*punah punah pañdita nānā vyañjana pariveśe
bhaye kichu nā balena prabhu, khāyena hariṣe*

SYNONYMS

punah punah—again and again; *pañdita*—Jagadānanda Pañdita; *nānā vyañjana*—various vegetables; *pariveśe*—administered; *bhaye*—out of fear; *kichu*—anything; *nā balena*—does not speak; *prabhu*—Śrī Caitanya Mahāprabhu; *khāyena*—eats; *hariṣe*—very happily.

TRANSLATION

Jagadānanda Paṇḍita continued to offer the Lord varieties of vegetables. Out of fear, the Lord said nothing, but continued eating happily.

TEXT 136

ଆଗ୍ରହ କରିଯା ପଣ୍ଡିତ କରାଇଲା ଭୋଜନ ।
ଆର ଦିନ ହେତେ ଭୋଜନ ହୈଲା ଦଶଗୁଣ ॥ ୧୩୬ ॥

*āgraha kariyā paṇḍita karāilā bhojana
āra dina haite bhojana haila daśa-guṇa*

SYNOMYS

āgraha kariyā—with great eagerness; *paṇḍita*—Jagadānanda Paṇḍita; *karāilā bhojana*—fed; *āra dina*—other days; *haite*—than; *bhojana*—the eating; *haila*—was; *daśa-guṇa*—ten times greater.

TRANSLATION

Jagadānanda Paṇḍita eagerly forced the Lord to eat so much that He ate ten times more than on other days.

TEXT 137

ବାରବାର ପ୍ରଭୁ ଉଠିତେ କରେନ ଘନ ।
ସେଇକାଳେ ପଣ୍ଡିତ ପରିବେଶେ ବ୍ୟଞ୍ଜନ ॥ ୧୩୭ ॥

*bāra-bāra prabhu uṭhite karena mana
sei-kāle paṇḍita pariveśe vyāñjana*

SYNOMYS

bāra-bāra—again and again; *prabhu*—Śrī Caitanya Mahāprabhu; *uṭhite*—to get up; *karena mana*—desires; *sei-kāle*—at that time; *paṇḍita*—Jagadānanda Paṇḍita; *pariveśe*—gives; *vyāñjana*—vegetables.

TRANSLATION

Again and again when the Lord wished to get up, Jagadānanda Paṇḍita would feed Him more vegetables.

TEXT 138

କିଛୁ ବଲିତେ ନାରେନ ପ୍ରଭୁ, ଖାଯେନ ତରାସେ ।
ନା ଖାଇଲେ ଜଗଦାନନ୍ଦ କରିବେ ଉପବାସେ ॥ ୧୩୮ ॥

*kichu balite nārena prabhu, khāyena tarāse
nā khāile jagadānanda karibe upavāse*

SYNONYMS

kichu—anything; *balite nārena*—could not say; *prabhu*—Śrī Caitanya Mahāprabhu; *khāyena*—eats; *tarāse*—out of fear; *nā khāile*—if He did not eat; *jagadānanda*—Jagadānanda Pañḍita; *karibe upavāse*—would fast.

TRANSLATION

Śrī Caitanya Mahāprabhu dared not forbid him to feed Him more. He just continued eating, fearful that Jagadānanda would fast if He stopped.

TEXT 139

তবে প্রভু কহেন করি' বিনয়সম্মান।
'দশগুণ খাওয়াইলা এবে কর সমাধান' ॥ ১৩৯ ॥

*tabe prabhu kahena kari' vinaya-sammāna
'daśa-guṇa khāoyāilā ebe kara samādhāna'*

SYNONYMS

tabe—at that time; *prabhu*—Śrī Caitanya Mahāprabhu; *kahena*—says; *kari'*—making; *vinaya-sammāna*—submissive respect; *daśa-guṇa*—ten times more; *khāoyāilā*—you have made to eat; *ebe*—now; *kara samādhāna*—please stop.

TRANSLATION

At last the Lord respectfully submitted, "My dear Jagadānanda, you have already made Me eat ten times more than I am used to. Now, please stop."

TEXT 140

তবে মহাপ্রভু উঠি' কৈলা আচমন।
পশ্চিত আনিল, মুখবাস, মাল্য, চন্দন ॥ ১৪০ ॥

*tabe mahāprabhu uṭhi' kailā ācamana
pañḍita ānila, mukha-vāsa, mālyā, candana*

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *uṭhi'*—getting up; *kailā ācamana*—performed washing of the hands and mouth; *pañḍita*—Jagadānanda Pañḍita; *ānila*—brought; *mukha-vāsa*—spices; *mālyā*—flower garland; *candana*—sandalwood pulp.

TRANSLATION

Śrī Caitanya Mahāprabhu stood up and washed His hands and mouth, while Jagadānanda Paṇḍita brought spices, a garland, and sandalwood pulp.

TEXT 141

চন্দনাদি লঞ্চা প্রভু বসিলା সেই স্থানে ।
‘আমার আগে আজি তুমি করহ ভোজনে’ ॥১৪১॥

*candanādi lañā prabhu vasilā sei sthāne
'āmāra āge āji tumi karaha bhojane'*

SYNONYMS

candana-ādi lañā—accepting the sandalwood pulp and other items; *prabhu*—Śrī Caitanya Mahāprabhu; *vasilā*—sat down; *sei sthāne*—at that place; *āmāra āge*—in front of Me; *āji*—now; *tumi*—you; *karaha*—perform; *bhojane*—eating.

TRANSLATION

Accepting the sandalwood pulp and garland, the Lord sat down and said, “Now, in front of Me, you must eat.”

TEXT 142

পশ্চিম কহে,—“প্রভু যাই” করুন বিশ্রাম ।
মুই, এবে লইব প্রসাদ করি’ সমাধান ॥ ১৪২ ॥

*paṇḍita kahe,— “prabhu yāi’ karuna viśrāma
mui, ebe la-iba prasāda kari’ samādhāna*

SYNONYMS

paṇḍita kahe—Jagadānanda Paṇḍita said; *prabhu*—my Lord; *yāi’*—going; *karuna viśrāma*—take rest; *mui*—I; *ebe*—now; *la-iba prasāda*—shall take *prasāda*; *kari’ samādhāna*—after arranging.

TRANSLATION

Jagadānanda replied, “My Lord, You go take rest. I shall take *prasāda* after I finish making some arrangements.

TEXT 143

রম্ভুইর কাষ কৈকোছে রামাই, রঘুনাথ ।
ইঁহা সবায় দিতে চাহি কিছু ব্যঙ্গ-ভাত ॥” ১৪৩ ॥

*rasuira kārya kairāche rāmāi, raghunātha
iñhā sabāya dite cāhi kichu vyāñjana-bhāta”*

SYNONYMS

rasuira—of cooking; *kārya*—the work; *kairāche*—have done; *rāmāi*—Rāmāi; *raghunātha*—Raghunātha Bhaṭṭa; *iñhā*—to them; *sabāya*—all; *dite cāhi*—I want to give; *kichu*—some; *vyāñjana-bhāta*—rice and vegetables.

TRANSLATION

“Rāmāi Paṇḍita and Raghunātha Bhaṭṭa did the cooking, and I want to give them some rice and vegetables.”

TEXT 144

ଅଭୁ କହେନ,—“ଗୋବିନ୍ଦ, ତୁମি ଇହାଇ ରହିବା ।
ପଣ୍ଡିତ ଭୋଜନ କୈଲେ, ଆମାରେ କହିବା ॥” ୧୪୮ ॥

prabhu kahena,—“govinda, tumi ihāni rahibā
paṇḍita bhojana kaile, āmāre kahibā”

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu said; *govinda*—Govinda; *tumi*—you; *ihāni rahibā*—will stay here; *paṇḍita*—Jagadānanda Paṇḍita; *bhojana kaile*—after he has taken his meal; *āmāre kahibā*—you should inform Me.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Govinda, “You remain here. When the Paṇḍita has taken his food, come inform Me.

TEXT 145

ଏତ କହି' ମହାପ୍ରଭୁ କରିଲା ଗମନ ।
ଗୋବିନ୍ଦେରେ ପଣ୍ଡିତ କିଛୁ କହେନ ବଚନ ॥ ୧୪୯ ॥

*eta kahi' mahāprabhu karilā gamana
govindere paṇḍita kichu kahena vacana*

SYNONYMS

eta kahi'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karilā gamana*—left; *govindere*—unto Govinda; *paṇḍita*—Jagadānanda Paṇḍita; *kichu*—some; *kahena*—said; *vacana*—words.

TRANSLATION

After Śrī Caitanya Mahāprabhu had said this and left, Jagadānanda Paṇḍita spoke to Govinda.

TEXT 146

“তুমি শীঘ্র যাহ করিতে পাদস্বাহনে ।
কহিহ,—‘পশ্চিত এবে বসিল ভোজনে’ ॥১৪৬॥

“tumi śīghra yāha karite pāda-samvāhane
kahiha, —‘paṇḍita ebe vasila bhojane’

SYNOMYMS

tumi—you; *śīghra*—hastily; *yāha*—go; *karite*—to perform; *pāda-samvāhane*—massaging the feet; *kahiha*—say; *paṇḍita*—Jagadānanda Paṇḍita; *ebe*—just now; *vasila bhojane*—sat down to eat.

TRANSLATION

“Go quickly and massage the Lord’s feet,” he said. “You may tell Him, ‘The Paṇḍita has just sat down to take his meal.’”

TEXT 147

তোমারে প্রভুর ‘শেষ’ রাখিমু ধরিয়া ।
প্রভু নিজা গেলে, তুমি খাইহ আসিয়া ॥” ১৪৭ ॥

tomāre *prabhura* ‘śeṣa’ *rākhimu dhariyā*
prabhu *nindrā gele*, *tumi khāihā āsiyā”*

SYNOMYMS

tomāre—for you; *prabhura*—of Śrī Caitanya Mahāprabhu; *śeṣa*—remnants of food; *rākhimu*—I shall keep; *dhariyā*—taking; *prabhu nindrā gele*—when Śrī Caitanya Mahāprabhu is asleep; *tumi*—you; *khāihā āsiyā*—come and eat.

TRANSLATION

“I shall keep some remnants of the Lord’s food for you. When He is asleep, come and take your portion.”

TEXT 148

রামাই, নলাই, আর গোবিন্দ, রঘুনাথ ।
সবারে বাটিয়া দিলা প্রভুর ব্যঙ্গন-ভাত ॥ ১৪৮ ॥

*rāmāī, nandāī āra govinda, raghunātha
sabāre bāñtiyā dilā prabhura vyāñjana-bhāta*

SYNONYMS

rāmāī—Rāmāī Pañdita; *nandāī*—Nandāī; *āra*—and; *govinda*—Govinda; *raghunātha*—Raghunātha Bhaṭṭa; *sabāre*—for all of them; *bāñtiyā* *dilā*—distributed; *prabhura*—of Śrī Caitanya Mahāprabhu; *vyāñjana-bhāta*—vegetables and rice.

TRANSLATION

Jagadānanda Pañdita thus distributed remnants of the Lord's food to Rāmāī, Nandāī, Govinda and Raghunātha Bhaṭṭa.

TEXT 149

আপনে প্রভুর ‘শেষ’ করিল। ভোজন।
তবে গোবিন্দেরে প্রভু পাঠাইলা পুনঃ ॥ ১৪৯ ॥

*āpane prabhura 'śeṣa' karilā bhojana
tabe govindere prabhu pāthāilā punah*

SYNONYMS

āpane—personally; *prabhura*—of Śrī Caitanya Mahāprabhu; *śeṣa*—remnants of food; *karilā bhojana*—ate; *tabe*—at that time; *govindere*—Govinda; *prabhu*—Śrī Caitanya Mahāprabhu; *pāthāilā*—sent; *punah*—again.

TRANSLATION

He also personally ate the remnants of food left by Śrī Caitanya Mahāprabhu. Then the Lord again sent Govinda.

TEXT 150

“দেখ,— জগদানন্দ প্রসাদ পায় কি না পায়।
শীঘ্র আসি’ সমাচার কহিবে আমায় ॥” ১৫০ ॥

*“dekha,— jagadānanda prasāda pāya ki nā pāya
śighra āsi’ samācāra kahibe āmāya”*

SYNONYMS

dekha—see; *jagadānanda*—Jagadānanda Pañdita; *prasāda*—prasāda; *pāya*—gets; *ki*—or; *nā*—not; *pāya*—gets; *śighra āsi'*—coming hastily; *samācāra*—the news; *kahibe*—inform; *āmāya*—to Me.

TRANSLATION

The Lord told him, “Go see whether Jagadānanda Pañdita is eating. Then quickly return and let Me know.”

TEXT 151

গোবিন্দ আসি’ দেখি’ কহিল পশ্চিতের ভোজন ।
তবে মহাপ্রভু স্বষ্ট্যে করিল শয়ন ॥ ১৫১ ॥

*govinda āsi' dekhi' kahila pañditera bhojana
tabe mahāprabhu svastye karila śayana*

SYNOMYS

govinda—Govinda; āsi’—coming; dekhi’—seeing; kahila—informed; pañditera bhojana—the eating of Jagadānanda Pañdita; tabe—thereupon; mahāprabhu—Śrī Caitanya Mahāprabhu; svastye—in peace; karila śayana—went to sleep.

TRANSLATION

Seeing that Jagadānanda Pañdita was indeed eating, Govinda informed the Lord, who then became peaceful and went to sleep.

TEXT 152

জগদানন্দে-প্রভুতে প্রেম চলে এইগতে ।
সত্যভামা-কৃষ্ণে ঘৈছে শুনি ভাগবতে ॥ ১৫২ ॥

*jagadānande-prabhute prema cale ei-mate
satyabhāmā-kṛṣṇe yaiche śuni bhāgavate*

SYNOMYS

jagadānande-prabhute—between Jagadānanda Pañdita and the Lord; prema—affection; cale—goes on; ei-mate—in this way; satyabhāmā-kṛṣṇe—between Satyabhāmā and Kṛṣṇa; yaiche—as; śuni—we learn; bhāgavate—in the Śrimad-Bhāgavatam.

TRANSLATION

The affectionate loving exchanges between Jagadānanda Pañdita and Lord Śrī Caitanya Mahāprabhu continued in this manner, exactly like the exchanges between Satyabhāmā and Lord Kṛṣṇa related in Śrimad-Bhāgavatam.

TEXT 153

অগদানন্দের সৌভাগ্যের কে কহিবে সীমা ?
জগদানন্দের সৌভাগ্যের তেহ সে উপমা ॥ ১৫৩ ॥

*jagadānandera saubhāgyera ke kahibe sīmā?
jagadānandera saubhāgyera teñha se upamā*

SYNONYMS

jagadānandera—of Jagadānanda Paṇḍita; *saubhāgyera*—of the fortune; *ke*—who; *kahibe*—shall speak; *sīmā*—the limit; *jagadānandera*—of Jagadānanda; *saubhāgyera*—of the fortune; *teñha*—he; *se*—the; *upamā*—example.

TRANSLATION

Who can estimate the limit of Jagadānanda Paṇḍita's fortune? He himself is the example of his own great fortune.

TEXT 154

জগদানন্দের ‘প্রেমবিবর্ত’ শুনে যেই জন ।
প্রেমের ‘স্঵রূপ’ জানে, পায় প্রেমধন ॥ ১৫৪ ॥

*jagadānandera 'prema-vivarta' śune yei jana
premera 'svarūpa' jāne, pāya prema-dhana*

SYNONYMS

jagadānandera—of Jagadānanda; *prema-vivarta*—loving exchange; *śune*—hears; *yei jana*—any person who; *premera*—of love; *svarūpa*—identity; *jāne*—he knows; *pāya*—gets; *prema-dhana*—the wealth of ecstatic love of Kṛṣṇa.

TRANSLATION

Anyone who hears about the loving exchanges between Jagadānanda Paṇḍita and Śrī Caitanya Mahāprabhu, or who reads Jagadānanda's book *Prema-vivarta*, can understand what love is. Moreover, he achieves ecstatic love of Kṛṣṇa.

PURPORT

The word *vivarta* means accepting something to be the opposite of what it appears. Here, Jagadānanda Paṇḍita appeared very angry, but this anger was a manifestation of his great love for Śrī Caitanya Mahāprabhu. *Prema-vivarta* is also

the name of a book written by Jagadānanda Pañḍita. Therefore the author of *Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī, uses the words *prema-vivarta* to refer to one who reads the book or hears about Jagadānanda Pañḍita's relationships with Śrī Caitanya Mahāprabhu. In either case, such a person very soon achieves love of Kṛṣṇa.

TEXT 155

ଶ୍ରୀରୂପ-ରଘୁନାଥ-ପଦେ ଯାର ଆଶ ।
ଚୈତନ୍ୟଚରିତାମୃତ କହେ କୃଷ୍ଣଦାସ ॥ ୧୫୫ ॥

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, Twelfth Chapter, describing Jagadānanda Pañḍita's loving dealings with Śrī Caitanya Mahāprabhu.

CHAPTER 13

Pastimes with Jagadānanda Paṇḍita and Raghunātha Bhaṭṭa Gosvāmī

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Thirteenth Chapter in his *Amṛta-pravāha-bhāṣya*. Thinking Śrī Caitanya Mahāprabhu to be uncomfortable sleeping on bark of plantain trees, Jagadānanda made a pillow and quilt for Him. The Lord, however, did not accept them. Then Svarūpa Dāmodara Gosvāmī made another pillow and quilt from finely shredded plantain leaves, and after strongly objecting, the Lord accepted them. With the permission of Śrī Caitanya Mahāprabhu, Jagadānanda Paṇḍita went to Vṛndāvana, where he discussed many devotional subjects with Sanātana Gosvāmī. There was also a discussion about Mukunda Sarasvatī's garment. When Jagadānanda returned to Jagannātha Puri, he presented Śrī Caitanya Mahāprabhu some gifts from Sanātana Gosvāmī, and the incident of the *pilu* fruit took place.

Once, Śrī Caitanya Mahāprabhu became ecstatic upon hearing the songs of a *deva-dāsi*. Unaware of who was singing, He ran toward her through thorny bushes, but when Govinda informed the Lord that it was a woman singing, He immediately stopped. By this incident, Śrī Caitanya Mahāprabhu instructed everyone that *sannyāsis* and *Vaiṣṇavas* should not hear women singing.

When Raghunātha Bhaṭṭa Gosvāmī left Vārāṇasī on his way to Jagannātha Puri after completing his education, he met Rāmadāsa Viśvāsa Paṇḍita. Viśvāsa Paṇḍita was very proud of his education, and being an impersonalist, he was not well received by Śrī Caitanya Mahāprabhu. A partial study of the life of Raghunātha Bhaṭṭa Gosvāmī comprises the end of this chapter.

TEXT 1

কৃষ্ণবিচ্ছেদজাতার্ত্যা ক্ষীণে চাপি মনস্তনু ।
দধাতে ফুলতাং ভাবৈর্যন্ত তঁ গৌরমাণ্যে ॥ ১ ॥

kṛṣṇa-viccheda-jātārtyā
kṣīṇe cāpi manas-tanū
dadhāte phullatāṁ bhāvair
yasya tam gauram āśraye

SYNOMYS

kṛṣṇa-viccheda—by separation from Kṛṣṇa; *jāta*—produced; *ārtyā*—by the pain; *kṣīne*—thin, exhausted; *cā*—and; *api*—although; *manah*—mind; *tanū*—and body; *dadhāte*—assumes; *phullatām*—developed state; *bhāvaiḥ*—by ecstatic emotions; *yasya*—of whom; *tam*—unto Him; *gauram*—Śrī Caitanya Mahāprabhu; *āśraye*—I take shelter.

TRANSLATION

Let me take shelter at the lotus feet of Lord Gauracandra. His mind became exhausted and His body very thin from the pain of separation from Kṛṣṇa, but when He felt ecstatic love for the Lord, He again became fully developed.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্র জয় গোরভক্তব্যন্দ ॥ ২ ॥

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

SYNOMYS

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

TRANSLATION

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

TEXT 3

হেনমতে মহাপ্রভু জগদানন্দ-সঙ্গে ।
নানামতে আস্বাদয় প্রেমের তরঙ্গে ॥ ৩ ॥

*hena-mate mahāprabhu jagadānanda-saṅge
nānā-mate āsvādaya premera taraṅge*

SYNOMYS

hena-mate—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *jagadānanda-saṅge*—in the company of Jagadānanda Pañḍita; *nānā-mate*—in various ways; *āsvādaya*—tastes; *premera taraṅge*—the waves of spiritual loving affairs.

TRANSLATION

In the company of Jagadānanda Pañḍita, Śrī Caitanya Mahāprabhu would taste various transcendental relationships of pure love.

TEXT 4

কৃষ্ণবিচ্ছেদে দুঃখে ক্ষৈণ মন-কায় ।
ভাবাবেশে প্রভু কভু প্রফুল্লিত হয় ॥ ৮ ॥

*kṛṣṇa-vicchede duḥkhe kṣiṇa mana-kāya
bhāvāveśe prabhu kabhu praphullita haya*

SYNONYMS

kṛṣṇa-vicchede—because of separation from Kṛṣṇa; *duḥkhe*—in unhappiness; *kṣiṇa*—thin; *mana-kāya*—mind and body; *bhāva-āveśe*—by ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *kabhu*—sometimes; *praphullita haya*—becomes healthy and developed.

TRANSLATION

The unhappiness of separation from Kṛṣṇa exhausted the Lord's mind and reduced the structure of His body, but when He felt emotions of ecstatic love, He again became developed and healthy.

TEXT 5

কলার শরলাতে, শয়ন, অতি ক্ষৈণ কায় ।
শরলাতে হাড় লাগে, ব্যথা হয় গায় ॥ ৫ ॥

*kalāra śaralāte, śayana, ati kṣiṇa kāya
śaralāte hāda lāge, vyathā haya gāya*

SYNONYMS

kalāra śaralāte—on the dry bark of a plantain tree; *śayana*—lying down; *ati*—very; *kṣiṇa kāya*—skinny body; *śaralāte*—on the dry bark of a plantain tree; *hāda lāge*—bones contact; *vyathā*—pain; *haya*—is; *gāya*—in the body.

TRANSLATION

Because He was very thin, when He lay down to rest on the dry bark of plantain trees, it caused Him pain in His bones.

TEXT 6

দেখি' সব ভক্তগণ মহাদুঃখ পায় ।
সহিতে নারে জগদানন্দ, সজিলা উপায় ॥ ৬ ॥

*dekhi' saba bhakta-gaṇa mahā-duḥkha pāya
sahite nāre jagadānanda, sijilā upāya*

SYNOMYS

dekhi'—seeing; *saba bhakta-gaṇa*—all the devotees; *mahā-duḥkha*—great unhappiness; *pāya*—get; *sahite*—to tolerate; *nāre*—was unable; *jagadānanda*—Jagadānanda Pañḍita; *sijilā upāya*—devised a means.

TRANSLATION

All the devotees felt very unhappy to see Śrī Caitanya Mahāprabhu in pain. Indeed, they could not tolerate it. Then Jagadānanda Pañḍita devised a remedy.

TEXT 7

সূক্ষ্ম বস্ত্র আনি' গৈরিক দিয়া রাজাইলা ।
শিমুলীর তুলা দিয়া তাহা পূরাইলা ॥ ৭ ॥

*sūkṣma vastra āni' gaurika diyā rāṅgāilā
śimulira tulā diyā tāhā pūrāilā*

SYNOMYS

sūkṣma vastra—fine cloth; *āni'*—bringing; *gaurika*—red oxide; *diyā*—with the help of; *rāṅgāilā*—made reddish; *śimulira*—of the *śimula* tree; *tulā*—cotton; *diyā*—with; *tāhā*—that; *pūrāilā*—filled.

TRANSLATION

He acquired some fine cloth and colored it with red oxide. Then he filled it with cotton from a *śimula* tree.

TEXT 8

এক তুলী-বালিস গোবিন্দের হাতে দিলা ।
'প্রভুরে শোয়াইহ ইহায়'—তাহারে কহিলা ॥ ৮ ॥

*eka tulī-bālisa govindera hāte dilā
'prabhure śoyāha ihāya'—tāhāre kahilā*

SYNOMYS

eka—one; *tulī-bālisa*—quilt and pillow; *govindera*—of Govinda; *hāte*—in the hand; *dilā*—delivered; *prabhure*—Śrī Caitanya Mahāprabhu; *śoyāha*—ask to lie down; *ihāya*—on this; *tāhāre*—to him; *kahilā*—said.

TRANSLATION

In this way he made a quilt and a pillow, which he then gave to Govinda, saying, “Ask the Lord to lie on this.”

TEXT 9

স্বরূপ-গোসাঙ্গিকে কহে জগদানন্দ ।
‘আজি আপনে যাঙ্গা অভুরে করাইহ শয়ন’ ॥ ৯ ॥

*svarūpa-gosāñike kahe jagadānanda
'āji āpane yāñā prabhure karāiha śayana'*

SYNOMYS

svarūpa-gosāñike—to Svarūpa Dāmodara Gosvāmī; *kahe*—says; *jagadānanda*—Jagadānanda Paṇḍita; *āji*—today; *āpane*—Your Honor; *yāñā*—going; *prabhure*—Śrī Caitanya Mahāprabhu; *karāiha śayana*—cause to lie down.

TRANSLATION

Jagadānanda said to Svarūpa Dāmodara Gosvāmī, “Today please personally persuade Śrī Caitanya Mahāprabhu to lie down on the bed.”

TEXT 10

শয়নের কালে স্বরূপ তাহাই রহিলা ।
তুলী-বালিস দেখি' অভু ক্রোধাবিষ্ট হইলা ॥ ১০ ॥

*śayanera kāle svarūpa tāhāni rahilā
tulī-bālisa dekhi' prabhu krodhāviṣṭa ha-ilā*

SYNOMYS

śayanera kāle—at bedtime; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *tāhāni rahilā*—remained there; *tulī*—quilt; *bālisa*—pillow; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *krodha-āviṣṭa* *ha-ilā*—became very angry.

TRANSLATION

When it was time for the Lord to go to bed, Svarūpa Dāmodara stayed nearby, but when Śrī Caitanya Mahāprabhu saw the quilt and pillow, He was immediately very angry.

TEXT 11

গোবিন্দেরে পুচেন,—‘ইহা করাইল কোম্ব জন?’
অগদানন্দের নাম শুনি’ সঙ্কোচ হৈল মন ॥ ১১ ॥

*govindere puchena,—‘ihā karāila kon jana?’
jagadānandera nāma śuni’ saṅkoca haila mana*

SYNOMYMS

govindere puchena—He inquired from Govinda; *ihā*—this; *karāila*—has made; *kon jana*—what person; *jagadānandera*—of Jagadānanda Pañḍita; *nāma*—name; *śuni’*—hearing; *saṅkoca*—afraid; *haila*—was; *mana*—mind.

TRANSLATION

The Lord inquired from Govinda, “Who has made this?” When Govinda named Jagadānanda Pañḍita, Śrī Caitanya Mahāprabhu was somewhat fearful.

TEXT 12

গোবিন্দেরে কহি’ সেই তুলি দূর কৈলা।
কলার শরলা-উপর শয়ন করিলা ॥ ১২ ॥

*govindere kahi’ sei tūli dūra kailā
kalāra śaralā-upara śayana karilā*

SYNOMYMS

govindere kahi’—by asking Govinda; *sei tūli*—that quilt; *dūra kailā*—put aside; *kalāra*—of a plantain tree; *śaralā-upara*—on the dry bark; *śayana karilā*—He lay down.

TRANSLATION

After asking Govinda to put aside the quilt and pillow, the Lord lay down on the dry plantain bark.

TEXT 13

স্বরূপ কহে,—‘তোমার ইচ্ছা, কি কহিতে পারি ?
শ্যায়া উপেক্ষিলে পঞ্চিত দুঃখ পাবে ভারী ॥’ ১৩ ॥

*svarūpa kahe, — ‘tomāra icchā, ki kahite pāri?
śayyā upekṣile pañcita duḥkha pābe bhārī’*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī said; *tomāra icchā*—Your will; *ki*—who; *kahite pāri*—can say; *śayyā upekṣile*—if You do not accept the bedding; *pañcita*—Jagadānanda Pañdita; *duḥkha*—unhappiness; *pābe*—will feel; *bhārī*—great.

TRANSLATION

Svarūpa Dāmodara said to the Lord, “I cannot contradict Your supreme will, my Lord, but if You do not accept the bedding, Jagadānanda Pañdita will feel great unhappiness.”

TEXT 14

প্ৰভু কহেন,—“খাট এক আনহ পাড়িতে ।
জগদানন্দ চাহে আমায় বিষয় ভুঁজাইতে ॥ ১৪ ॥

prabhu kahena, — “*khāṭa eka ānaha pāḍite*
jagadānanda cāhe āmāya viṣaya bhuñjāite

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu said; *khāṭa*—bedstead; *eka*—one; *ānaha*—bring; *pāḍite*—to lie down; *jagadānanda*—Jagadānanda Pañdita; *cāhe*—wants; *āmāya*—Me; *viṣaya bhuñjāite*—to cause to enjoy material happiness.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “You should bring a bedstead here for Me to lie on. Jagadānanda wants Me to enjoy material happiness.

TEXT 15

সন্ন্যাসী মানুষ আমার ভূমিতে শয়ন ।
আমারে খাট-তুলি-বালিস গন্তক-মুণ্ডন !” ১৫ ॥

*sannyāsī mānuṣa āmāra bhūmite śayana
āmāre khāṭa-tūli-bālisa mastaka-muṇḍana*

SYNONYMS

sannyāsi mānuṣa—a person in the renounced order of life; *āmāra*—My; *bhūmite śayana*—lying on the floor; *āmāre*—for Me; *khāṭa*—bedstead; *tūli*—quilt; *bālisa*—pillow; *mastaka-muṇḍana*—a great shame.

TRANSLATION

“I am in the renounced order, and therefore I must lie on the floor. For Me to use a bedstead, quilt or pillow would be very shameful.”

TEXT 16

স্বরূপ-গোসাঙ্গি আসি' পঙ্গিতে কহিলা ।
শুনি' জগদানন্দ মনে মহাদুঃখ পাইলা ॥ ১৬ ॥

*svarūpa-gosāñi āsi' pañgite kahilā
śuni' jagadānanda mane mahā-duḥkha pāilā*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *āsi'*—returning; *pañgite* *kahilā*—said to Jagadānanda Pañḍita; *śuni'*—hearing; *jagadānanda*—Jagadānanda Pañḍita; *mane*—within the mind; *mahā-duḥkha pāilā*—felt great unhappiness.

TRANSLATION

When Svarūpa Dāmodara returned and related all these incidents, Jagadānanda Pañḍita felt very unhappy.

TEXT 17

স্বরূপ-গোসাঙ্গি তবে শজিলা প্রকার ।
কদলীর শুষ্কপত্র আনিলা অপার ॥ ১৭ ॥

*svarūpa-gosāñi tabe srijilā prakāra
kadalira śuṣka-patra ānilā apāra*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *tabe*—thereafter; *srijilā prakāra*—devised a means; *kadalira*—of banana; *śuṣka-patra*—dry leaves; *ānilā*—brought; *apāra*—in great quantity.

TRANSLATION

Then Svarūpa Dāmodara Gosvāmī devised another method. First he secured a large quantity of dry banana leaves.

TEXT 18

ନଥେ ଚିରି' ଚିରି' ତାହା ଅତି ସୂକ୍ଷମ କୈଲା ।
ପ୍ରଭୁର ବହିର୍ବାସ ଦୁଇତେ ସେ ସବ ଭରିଲା ॥ ୧୮ ॥

*nakhe ciri' ciri' tāhā ati sūkṣma kailā
prabhura bahirvāsa duite se saba bharilā*

SYNONYMS

nakhe—with the nails; *ciri' ciri'*—tearing and tearing; *tāhā*—them; *ati*—very; *sūkṣma*—fine; *kailā*—made; *prabhura*—of Śrī Caitanya Mahāprabhu; *bahirvāsa*—covering cloths; *duite*—in two; *se saba*—all those; *bharilā*—filled.

TRANSLATION

He then tore the leaves into very fine fibers with his nails and filled two of Śrī Caitanya Mahāprabhu's outer garments with the fibers.

TEXT 19

ଏଇମତ ଦୁଇ କୈଲା ଓଡ଼ନ-ପାଡ଼ନେ ।
ଅଞ୍ଜିକାର କୈଲା ପ୍ରଭୁ ଅନେକ ଯତନେ ॥ ୧୯ ॥

*ei-mata dui kailā oḍana-pāḍane
arīgikāra kailā prabhu aneka yatane*

SYNONYMS

ei-mata—in this way; *dui*—two pieces; *kailā*—made; *oḍana-pāḍane*—one for bedding, one for the pillow; *arīgikāra* *kailā*—did accept; *prabhu*—Śrī Caitanya Mahāprabhu; *aneka* *yatane*—after much endeavor.

TRANSLATION

In this way, Svarūpa Dāmodara made some bedding and a pillow, and after much endeavor by the devotees, Śrī Caitanya Mahāprabhu accepted them.

TEXT 20

তাতে শয়ন করেন প্রভু,—দেখি' সবে সুখী ।
জগদানন্দ—ভিতরে ক্রোধ বাহিরে মহাদুঃখী ॥ ২০ ॥

*tāte śayana karena prabhu,—dekhi' sabe sukhi
jagadānanda—bhitare krodha bāhire mahā-duḥkhi*

SYNOMYS

tāte—on that; *śayana karena*—lies down; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *sabe sukhi*—everyone became happy; *jagadānanda*—Jagadānanda Pañḍita; *bhitare*—within his mind; *krodha*—angry; *bāhire*—externally; *mahā-duḥkhi*—very unhappy.

TRANSLATION

Everyone was happy to see the Lord lie down on that bed, but Jagadānanda was inwardly angry, and externally he appeared very unhappy.

TEXT 21

পূর্বে জগদানন্দের ইচ্ছা বৃক্ষাবন যাইতে ।
প্রভু আজ্ঞা না দেন তাঁরে, না পারে চলিতে ॥ ২১ ॥

*pūrve jagadānandera icchā vrndāvana yāite
prabhu ājñā nā dena tānre, nā pāre calite*

SYNOMYS

pūrve—formerly; *jagadānandera*—of Jagadānanda Pañḍita; *icchā*—desire; *vrndāvana yāite*—to go to Vṛndāvana; *prabhu*—Śrī Caitanya Mahāprabhu; *ājñā*—permission; *nā dena*—did not give; *tānre*—to him; *nā pāre calite*—he could not go.

TRANSLATION

Formerly, when Jagadānanda Pañḍita had desired to go to Vṛndāvana, Śrī Caitanya Mahāprabhu had not given His permission, and therefore he could not go.

TEXT 22

ভিতরের ক্রোধ-দুঃখ প্রকাশ না কৈল ।
মথুরা যাইতে প্রভু-স্থানে আজ্ঞা গাগিল ॥ ২২ ॥

*bhitarera krodha-duḥkha prakāśa nā kaila
mathurā yāite prabhu-sthāne ājñā māgila*

SYNONYMS

bhitarera—internal; *krodha-duḥkha*—anger and unhappiness; *prakāśa nā kaila*—did not disclose; *mathurā yāite*—to go to Mathurā; *prabhu-sthāne*—from Śrī Caitanya Mahāprabhu; *ājñā māgila*—asked for permission.

TRANSLATION

Now, concealing his anger and unhappiness, Jagadānanda Paṇḍita again asked Śrī Caitanya Mahāprabhu for permission to go to Mathurā.

TEXT 23

ପ୍ରଭୁ କହେ,—“ମଥୁରା ସାଇବା ଆଗାମ୍ୟ-ଫୋଧ କରି ।
ଆଗାମ୍ୟ ଦୋଷ ଲାଗାଏଗ ତୁମି ହଇବା ଭିଥାରୀ ॥” ୨୩ ॥

prabhu kahe,—“*mathurā yāibā āmāya kroḍha kari’ āmāya doṣa lāgāñā tumi ha-ibā bhikhāri*”

SYNONYMS

prabhu kahe—the Lord said; *mathurā yāibā*—you would go to Mathurā; *āmāya*—at Me; *kroḍha kari’*—being angry; *āmāya*—Me; *doṣa lāgāñā*—accusing; *tumi*—you; *ha-ibā*—will become; *bhikhāri*—a beggar.

TRANSLATION

With great affection, Śrī Caitanya Mahāprabhu said, “If you are angry with Me when you go to Mathurā, you will merely become a beggar and criticize Me.”

TEXT 24

ଜଗଦାନନ୍ଦ କହେ ପ୍ରଭୁର ଧରିଯା ଚରଣ ।
“ପୂର୍ବ ହୈତେ ଇଚ୍ଛା ମୋର ସାଇତେ ବୃନ୍ଦାବନ ॥ ୨୪ ॥

jagadānanda kahe prabhura dhariyā caraṇa
“*pūrva haite icchā mora yāite vṛndāvana*

SYNONYMS

jagadānanda—Jagadānanda Paṇḍita; *kahe*—said; *prabhura*—of Śrī Caitanya Mahāprabhu; *dhariyā caraṇa*—grasping the lotus feet; *pūrva haite*—for a very long time; *icchā*—desire; *mora*—my; *yāite vṛndāvana*—to go to Vṛndāvana.

TRANSLATION

Grasping the Lord's feet, Jagadānanda Paṇḍita then said, "For a long time I have desired to go to Vṛndāvana.

TEXT 25

প্রভু-আজ্ঞা নাহি, তাতে না পারি যাইতে।
এবে আজ্ঞা দেহ, অবশ্য যাইমু নিশ্চিতে ॥” ২৫ ॥

*prabhu-ājñā nāhi, tāte nā pāri yāite
ebe ājñā deha', avaśya yāimu niścīte"*

SYNONYMS

prabhu-ājñā—the permission of Your Lordship; *nāhi*—not; *tāte*—therefore; *nā pāri yāite*—I could not go; *ebe*—now; *ājñā*—permission; *deha'*—give; *avaśya*—certainly; *yāimu*—I shall go; *niścīte*—without fail.

TRANSLATION

“I could not go without Your Lordship’s permission. Now You must give me permission, and I shall certainly go there.”

TEXT 26

অভু শ্রীতে তাঁর গমন না করেন অঙ্গীকার।
তেঁহো প্রভুর ঠাণ্ডি আজ্ঞা মাগে বার বার ॥ ২৬ ॥

*prabhu prite tāṅra gamana nā karena aṅgikāra
terho prabhura ṭhāñi ājñā māge bāra bāra*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *prise*—out of affection; *tāṅra*—his; *gamana*—departure; *nā karena aṅgikāra*—does not accept; *terho*—he; *prabhura ṭhāñi*—from Śrī Caitanya Mahāprabhu; *ājñā*—permission; *māge*—begs; *bāra*—again and again.

TRANSLATION

Because of affection for Jagadānanda Paṇḍita, Śrī Caitanya Mahāprabhu would not permit him to depart, but Jagadānanda Paṇḍita repeatedly insisted that the Lord give him permission to go.

TEXT 27

স্বরূপ-গোসানিকে পঞ্চিত কৈলা নিবেদন ।
“পূর্ব হৈতে বৃন্দাবন যাইতে মোর মন ॥ ২৭ ॥

*svarūpa-gosāñire pañdita kailā nivedana
“pūrva haite vṛndāvana yāite mora mana*

SYNONYMS

svarūpa-gosāñire—to Svarūpa Dāmodara Gosvāmī; *pañdita*—Jagadānanda Pañdita; *kailā nivedana*—made his petition; *pūrva haite*—for a long time; *vṛndāvana yāite*—to go to Vṛndāvana; *mora mana*—my mind.

TRANSLATION

He then submitted a plea to Svarūpa Dāmodara Gosvāmī. “For a very long time,” he said, “I have wanted to go to Vṛndāvana.

TEXT 28

প্রভু-আজ্ঞা বিনা তাই যাইতে না পারি ।
এবে আজ্ঞা না দেন মোরে, ‘ক্রোধে যাহ’ বলি ॥২৮॥

*prabhu-ājñā vinā tāhāṅ yāite nā pāri
ebe ājñā nā dena more, ‘krodhe yāha’ bali*

SYNONYMS

prabhu-ājñā—the permission of Śrī Caitanya Mahāprabhu; *vinā*—without; *tāhāṅ*—there; *yāite*—to go; *nā pāri*—I am unable; *ebe*—now; *ājñā*—permission; *nā dena*—does not give; *more*—me; *krodhe*—in anger; *yāha*—you go; *bali*—saying.

TRANSLATION

“I cannot go there, however, without the Lord’s permission, which at present He denies me. He says, ‘You are going because you are angry at Me.’

TEXT 29

সহজেই মোর তাই যাইতে মন হয় ।
প্রভু-আজ্ঞা লওণ দেহ, করিয়ে বিনয় ॥” ২৯ ॥

*sahajei mora tāhāñ yāite mana haya
prabhu-ājñā lañā deha', kariye vinaya"*

SYNONYMS

sahejei—naturally; *mora*—my; *tāhāñ*—there; *yāite*—to go; *mana*—mind; *haya*—is; *prabhu-ājñā*—permission from Śrī Caitanya Mahāprabhu; *lañā deha'*—kindly get; *kariye vinaya*—humbly requesting.

TRANSLATION

"Naturally I have a desire to go to Vṛndāvana; therefore please humbly request Him to grant His permission."

TEXT 30

তবে স্বরূপ-গোসাঙ্গি কহে প্রভুর চরণে ।
“জগদানন্দের ইচ্ছা বড় মাইতে বৃন্দাবনে ॥ ৩০ ॥

*tabe svarūpa-gosāñi kahe prabhura caraṇe
"jagadānandera icchā baḍa yāite vṛndāvane*

SYNONYMS

tabe—thereafter; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *kahe*—submits; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *jagadānanda*—of Jagadānanda Pañdita; *icchā baḍa*—intense desire; *yāite vṛndāvane*—to go to Vṛndāvana.

TRANSLATION

Thereafter, Svarūpa Dāmodara Gosvāmī submitted this appeal at the lotus feet of Śrī Caitanya Mahāprabhu. "Jagadānanda Pañdita intensely desires to go to Vṛndāvana.

TEXT 31

তোমার ঠাণ্ডিগি আজ্ঞা তেঁহো মাগে বার বার ।
আজ্ঞা দেহ',—মথুরা দেখি' আইসে একবার ॥ ৩১ ॥

*tomāra ṭhāñi ājñā teñho māge bāra bāra
ājñā deha',—mathurā dekhi' āise eka-bāra*

SYNONYMS

tomāra ṭhāñi—from You; *ājña*—permission; *teñho*—he; *māge*—begs; *bāra bāra*—again and again; *ājñā deha'*—please give permission; *mathurā dekhi'*—after seeing Mathurā; *āise*—comes back; *eka-bāra*—once.

TRANSLATION

"He begs for Your permission again and again. Therefore, please permit him to go to Mathurā and then return.

TEXT 32

ଆଇରେ ଦେଖିତେ ଯୈଛେ ଗୌଡ଼ଦେଶେ ଯାଯା ।
ତୈଛେ ଏକବାର ବୃନ୍ଦାବନ ଦେଖି' ଆଯା ॥" ୩୨ ॥

*āire dekhite yaiche gauḍa-deśe yāya
taiche eka-bāra vṛndāvana dekhi' āya"*

SYNONYMS

āire—mother Śacī; *dekhite*—to see; *yaiche*—as; *gauḍa-deśe*—to Bengal; *yāya*—he went; *taiche*—similarly; *eka-bāra*—once; *vṛndāvana dekhi'*—after seeing Vṛndāvana; *āya*—he can come back.

TRANSLATION

"You permitted him to go see mother Śacī in Bengal, and You may similarly permit him to go see Vṛndāvana and then return here."

TEXT 33

ସରୁପ-ଗୋସାନୀର ବୋଲେ ଅଭୁ ଆଜ୍ଞା ଦିଲା ।
ଅଗଦାନନ୍ଦେ ବୋଲାଏଣ ତା'ରେ ଶିଖାଇଲା ॥ ୩୩ ॥

*svarūpa-gosāñira bole prabhu ājñā dilā
jagadānande bolāñā tāñre śikhāilā*

SYNONYMS

svarūpa-gosāñira—of Svarūpa Dāmodara Gosvāmī; *bole*—on the request; *prabhu*—Śrī Caitanya Mahāprabhu; *ājñā dilā*—gave permission; *jagadānande*—to Jagadānanda Pañḍita; *bolāñā*—calling; *tāñre*—to him; *śikhāilā*—gave instructions.

TRANSLATION

At the request of Svarūpa Dāmodara, Śrī Caitanya Mahāprabhu granted Jagadānanda Paṇḍita permission to go. The Lord sent for him and instructed him as follows.

TEXT 34

“বারাণসী পর্যন্ত স্বচ্ছমে যাইবা পথে ।
আগে সাবধানে যাইবা ক্ষত্ৰিয়াদি-সাথে ॥ ৩৪ ॥

*“vārāṇasi paryanta svacchande yāibā pathe
āge sāvadhāne yāibā kṣatriyādi-sāthe*

SYNOMYS

vārāṇasi *paryanta*—up to Vārāṇasī; *svacchande*—without disturbance; *yāibā pathe*—you can go on the path; *āge*—after that; *sāvadhāne*—with great care; *yāibā*—you should go; *kṣatriya-ādi-sāthe*—with the *kṣatriyas*.

TRANSLATION

“You may go as far as Vārāṇasī without encountering disturbances, but beyond Vārāṇasī you should be very careful to travel on the path in the company of the *kṣatriyas*.

PURPORT

The path from Vārāṇasī to Vṛndāvana was infested with robbers, and therefore in those days there were *kṣatriyas* to protect travelers.

TEXT 35

কেবল গোড়িয়া পাইলে ‘বাটপাড়’ করি’ বাক্সে ।
সব লুট’ বাধি’ রাখে, যাইতে বিরোধে ॥ ৩৫ ॥

*kevala gauḍiyā pāile ‘bāṭapāḍa’ kari’ bāndhe
saba luṭi’ bāndhi’ rākhe, yāite virodhe*

SYNOMYS

kevala—alone; *gauḍiyā*—Bengali; *pāile*—if gotten; *bāṭapāḍa*—plundering; *kari'*—doing; *bāndhe*—they arrest; *saba*—everything; *luṭi'*—taking; *bāndhi'*—arresting; *rākhe*—keep; *yāite virodhe*—do not release.

TRANSLATION

“As soon as the plunderers on the road see a Bengali traveling alone, they take everything from him, arrest him and do not let him go.

PURPORT

Bengalis are generally not very stout or strong. Therefore when a lone Bengali traverses the roads of Bihar, the plunderers on the road capture him, rob all his belongings and kidnap him for their own service. According to one opinion, the rogues of Bihar know very well that Bengalis are intelligent; therefore these thieves generally force the Bengalis into service requiring intelligence and do not allow them to leave.

TEXT 36

ମଥୁରା ଗେଲେ ସନାତନ-ସଙ୍ଗେଇ ରହିବା ।
ମଥୁରାର ସ୍ଵାମୀ ସବେର ଚରଣ ବନ୍ଦିବା ॥ ୩୬ ॥

*mathurā gele sanātana-saṅgei rahibā
mathurāra svāmī sabera caraṇa vandibā*

SYNONYMS

mathurā gele—when you go to Mathurā; *sanātana-saṅgei*—in the association of Sanātana Gosvāmī; *rahibā*—remain; *mathurāra svāmī*—the leading men of Mathurā; *sabera*—of all; *caraṇa vandibā*—worship the feet.

TRANSLATION

“When you reach Mathurā, you should remain with Sanātana Gosvāmī and offer respectful obeisances to the feet of all the leading men there.

TEXT 37

ଦୂରେ ରହି' ଭକ୍ତି କରିହ ସଙ୍ଗେ ନା ରହିବା ।
ତାଁ-ସବାର ଆଚାର-ଚେଷ୍ଟା ଲାଇତେ ନାରିବା ॥ ୩୭ ॥

*dūre rahi' bhakti kariha saṅge nā rahibā
tāñ-sabāra ācāra-ceṣṭā la-ite nāribā*

SYNONYMS

dūre rahi'—keeping apart; *bhakti kariha*—show devotion; *saṅge*—in association; *nā rahibā*—do not stay; *tāñ-sabāra*—their; *ācāra*—behavior; *ceṣṭā*—endeavors; *la-ite nāribā*—you cannot take up.

TRANSLATION

“Do not mix freely with the residents of Mathurā; show them respect from a distance. Because you are on a different platform of devotional service, you cannot adopt their behavior and practices.

PURPORT

The residents of Vṛndāvana and Mathurā are devotees of Kṛṣṇa in parental affection, and their feelings always conflict with the opinions of *smārtabrāhmaṇas*. Devotees who worship Kṛṣṇa in opulence cannot understand the parental devotional feelings of the residents of Mathurā and Vṛndāvana, who follow the path of spontaneous love. Devotees on the platform of *vidhi-mārga* (regulative devotional principles) may misunderstand the activities of those on the platform of *rāga-mārga* (devotional service in spontaneous love). Therefore Śrī Caitanya Mahāprabhu instructed Jagadānanda Paṇḍita to remain apart from the residents of Vṛndāvana, who were spontaneous devotees, so as not to become disrespectful toward them.

TEXT 38

সনাতন-সঙ্গে করিহ বন দরশন ।
সনাতনের সঙ্গ না ছাড়িবা একক্ষণ ॥ ৩৮ ॥

*sanātana-saṅge kariha vana daraśana
sanātanera saṅga nā chāḍibā eka-kṣapa*

SYNOMYS

sanātana-saṅge—with Sanātana Gosvāmī; *kariha*—do; *vana daraśana*—visiting the twelve forests; *sanātanera*—of Sanātana Gosvāmī; *saṅga*—association; *nā chāḍibā*—do not leave; *eka-kṣapa*—even for a moment.

TRANSLATION

“Visit all twelve forests of Vṛndāvana in the company of Sanātana Gosvāmī. Do not leave his association for even a moment.

TEXT 39

শীଘ্র আসিহ, তাইঁ না রহিহ চিরকাল ।
গোবর্ধনে না চড়িহ দেখিতে ‘গোপাল’ ॥ ৩৯ ॥

*śīghra āsiha, tāhāṅ nā rahiha cira-kāla
govardhane nā caḍiha dekhite 'gopāla'*

SYNONYMS

śighra—as soon as possible; *āsiha*—return; *tāhāṇ*—there; *nā rahiha*—do not remain; *cira-kāla*—for a long time; *govardhane*—on Govardhana Hill; *nā caḍīha*—do not climb; *dekhite gopāla*—to see the Gopāla Deity.

TRANSLATION

“You should remain in Vṛndāvana for only a short time and then return here as soon as possible. Also, do not climb Govardhana Hill to see the Gopāla Deity.

PURPORT

In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura advises that one avoid remaining in Vṛndāvana for a very long time. As the saying goes, “Familiarity breeds contempt.” If one stays in Vṛndāvana for many days, he may fail to maintain proper respect for its inhabitants. Therefore those who have not attained the stage of spontaneous love for Kṛṣṇa should not live in Vṛndāvana very long. It is better for them to make short visits. One should also avoid climbing Govardhana Hill to see the Gopāla Deity. Since Govardhana Hill itself is identical with Gopāla, one should not step on the hill or touch it with his feet. One may see Gopāla when He goes elsewhere.

TEXT 40

ଆମିହ ଆସିତେଛି,—କହିହ ସନାତନେ ।
ଆମାର ତରେ ଏକଥାନ ଯେନ କରେ ବୃଦ୍ଧାବନେ ॥” ୪୦ ॥

*āmiha āsitechi,—kahihā sanātane
āmāra tare eka-sthāna yena kare vṛndāvane”*

SYNONYMS

āmiha—I also; *āsitechi*—am coming; *kahihā sanātane*—inform Sanātana Gosvāmī; *āmāra tare*—for Me; *eka-sthāna*—one place; *yena*—so; *kare*—he may make; *vṛndāvane*—at Vṛndāvana.

TRANSLATION

“Inform Sanātana Gosvāmī that I am coming to Vṛndāvana for a second time and that he should therefore arrange a place for Me to stay.”

TEXT 41

ଏତ ବଲି’ ଜଗଦାନନ୍ଦେ କୈଲା ଆଲିଙ୍ଗନ ।
ଜଗଦାନନ୍ଦ ଚଲିଲା ପ୍ରଭୁର ବନ୍ଦିଯା ଚରଣ ॥ ୪୧ ॥

*eta bali' jagadānande kailā āliṅgana
jagadānanda calilā prabhura vandiyā caraṇa*

SYNONYMS

eta bali'—saying this; *jagadānande*—to Jagadānanda Pañdita; *kailā*—did; *āliṅgana*—embracing; *jagadānanda*—Jagadānanda Pañdita; *calilā*—proceeded; *prabhura*—of Śrī Caitanya Mahāprabhu; *vandiyā caraṇa*—after worshiping the feet.

TRANSLATION

After saying this, the Lord embraced Jagadānanda Pañdita, who then worshiped the Lord's lotus feet and started for Vṛndāvana.

TEXT 42

সব ভক্তগণ-ঠাণ্ডি আজ্ঞা মাগিলା ।
বনপথে চলি' চলি' বারাণসী আইଲା ॥ ৪২ ॥

*saba bhakta-gaṇa-ṭhāñi ājñā māgilā
vana-pathe cali' cali' vārāṇasī āilā*

SYNONYMS

saba bhakta-gaṇa-ṭhāñi—from all the devotees; *ājñā māgilā*—asked permission; *vana-pathe cali' cali'*—traversing the forest path; *vārāṇasī āilā*—he reached Vārāṇasī.

TRANSLATION

He took permission from all the devotees and then departed. Traveling on the forest path, he soon reached Vārāṇasī.

TEXT 43

তপনমিশ্র, চন্দ্রশেখর,—দোহারে মিলিলା ।
তাঁর ঠাণ্ডি প্রভুর কথা সকলই শুনিলା ॥ ৪৩ ॥

*tapana-miśra, candraśekhara, —doñhāre mililā
tāñra ṛhāñi prabhura kathā sakala-i śunilā*

SYNONYMS

tapana-miśra—Tapana Miśra; *candra-śekhara*—Candraśekhara; *doñhāre mililā*—he met both; *tāñra ṛhāñi*—from him; *prabhura*—of Śrī Caitanya Mahāprabhu; *kathā*—topics; *sakala-i*—all; *śunilā*—they heard.

TRANSLATION

When he met Tapana Miśra and Candraśekhara in Vārāṇasī, they both heard from him about topics concerning Śrī Caitanya Mahāprabhu.

TEXT 44

ମଥୁରାତେ ଆସି' ମିଲିଲା ସନାତନେ ।
ଦୁଇଜନେର ସଙ୍ଗେ ଦୁଃଖେ ଆନନ୍ଦିତ ମନେ ॥ 88 ॥

*mathurāte āsi' mililā sanātane
dui-janera saṅge duñhe ānandita mane*

SYNOMYMS

mathurāte āsi'—when he reached Mathurā; *mililā sanātane*—he met Sanātana Gosvāmī; *dui-janera*—of both; *saṅge*—in association; *duñhe*—both; *ānandita mane*—very pleased within their minds.

TRANSLATION

Finally Jagadānanda Pañḍita reached Mathurā, where he met Sanātana Gosvāmī. They were very pleased to see each other.

TEXT 45

ସନାତନ କରାଇଲା ତା'ରେ ଦ୍ୱାଦଶ ବନ ଦରଶନ ।
ଗୋକୁଳେ ରହିଲା ଦୁଃଖେ ଦେଖି' ମହାବନ ॥ 85 ॥

*sanātana karāilā tāre dvādaśa vana daraśana
gokule rahilā duñhe dekhi' mahāvana*

SYNOMYMS

sanātana—Sanātana Gosvāmī; *karāilā*—made; *tāre*—him; *dvādaśa*—twelve; *vana*—forests; *daraśana*—visiting; *gokule*—at Gokula; *rahilā*—remained; *duñhe*—both; *dekhi'*—after seeing; *mahā-vana*—Mahāvana.

TRANSLATION

After Sanātana Gosvāmī had taken Jagadānanda to see all twelve forests of Vṛndāvana, concluding with Mahāvana, they both remained in Gokula.

TEXT 46

ସନାତନେର ଗୋକୁଳାତେ ଦୁଃଖେ ରହେ ଏକଠାଣ୍ଡିତ ।
ପଣ୍ଡିତ ପାକ କରେନ ଦେବାଳୟେ ଯାଇ' ॥ 86 ॥

*sanātanera gophāte duñhe rahe eka-ṭhāñi
pañdita pāka karena devālaye yāi'*

SYNONYMS

sanātanera gophāte—in the cave where Sanātana Gosvāmī stayed; *duñhe*—both; *rahe*—stay; *eka-ṭhāñi*—in one place; *pañdita*—Jagadānanda; *pāka karena*—cooks; *devālaye yāi'*—going to a temple.

TRANSLATION

They stayed in Sanātana Gosvāmī's cave, but Jagadānanda Pañdita would go cook for himself at a nearby temple.

TEXT 47

সনাতন ভিক্ষা করেন যাই' মহাবনে।
কভু দেবালয়ে, কভু ব্রাহ্মণ-সদনে ॥ ৪৭ ॥

*sanātana bhikṣā karena yāi' mahāvane
kabhu devālaye, kabhu brāhmaṇa-sadane*

SYNONYMS

sanātana—Sanātana Gosvāmī; *bhikṣā karena*—begs alms; *yāi' mahā-vane*—going to the vicinity of Mahāvana; *kabhu*—sometimes; *devālaye*—in a temple; *kabhu*—sometimes; *brāhmaṇa-sadane*—in the house of a brāhmaṇa.

TRANSLATION

Sanātana Gosvāmī would beg alms from door to door in the vicinity of Mahāvana. Sometimes he would go to a temple and sometimes to a brāhmaṇa's house.

TEXT 48

সনাতন পঞ্জিতের করে সমাধান।
মহাবনে দেন আনি' মাগি' অন্ন-পান ॥ ৪৮ ॥

*sanātana pañditera kare samādhāna
mahāvane dena āni' māgi' anna-pāna*

SYNONYMS

sanātana—Sanātana Gosvāmī; *pañditera*—of Jagadānanda Pañdita; *kare samādhāna*—gave all kinds of service; *mahā-vane*—at Mahāvana; *dena*—gives; *āni'*—bringing; *māgi'*—by begging; *anna-pāna*—food and drink.

TRANSLATION

Sanātana Gosvāmī attended to all of Jagadānanda Paṇḍita's needs. He begged in the area of Mahāvana and brought Jagadānanda all kinds of things to eat and drink.

TEXT 49

একদিন সনাতনে পঁশুত নিমন্ত্রিলা ।
নিত্যকৃত্য করি' তেঁহ পাক চড়াইলা ॥ ৪৯ ॥

*eka-dina sanātane paṇḍita nimantrilā
nitya-kṛtya kari' teñha pāka caḍāilā*

SYNOMYS

eka-dina—one day; *sanātane*—Sanātana Gosvāmī; *paṇḍita nimantrilā*—Jagadānanda Paṇḍita invited; *nitya-kṛtya kari'*—after finishing his routine duties; *teñha*—he; *pāka caḍāilā*—began to cook.

TRANSLATION

One day Jagadānanda Paṇḍita, having invited Sanātana to the nearby temple for lunch, finished his routine duties and began to cook.

TEXT 50

‘মুকুন্দ সরস্বতী’ নাম সন্ধ্যাসৌ মহাজনে ।
এক বহির্বাস তেঁহো দিল সনাতনে ॥ ৫০ ॥

*‘mukunda sarasvatī’ nāma sannyāsī mahā-jane
eka bahirvāsa teñho dila sanātane*

SYNOMYS

mukunda sarasvatī—Mukunda Sarasvatī; *nāma*—named; *sannyāsī*—a sannyāsī; *mahā-jane*—a great personality; *eka*—one; *bahirvāsa*—outward covering; *teñho*—he; *dila*—gave; *sanātane*—to Sanātana Gosvāmī.

TRANSLATION

Previously, a great sannyāsī named Mukunda Sarasvatī had given Sanātana Gosvāmī an outer garment.

TEXT 51

সনাতন মেই বস্ত্র অন্তকে বাঞ্ছিয়া ।
জগদানন্দের বাসা-ঘারে বসিলা আসিয়া ॥ ৫১ ॥

*sanātana sei vastra mastake bāndhiyā
jagadānandera vāsā-dvāre vasilā āsiyā*

SYNONYMS

sanātana—Sanātana Gosvāmī; *sei*—that; *vastra*—cloth; *mastake*—on the head; *bāndhiyā*—binding; *jagadānandera*—of Jagadānanda Paṇḍita; *vāsā-dvāre*—at the door of the residence; *vasilā*—sat down; *āsiyā*—coming.

TRANSLATION

Sanātana Gosvāmī was wearing this cloth bound about his head when he came to Jagadānanda Paṇḍita's door and sat down.

TEXT 52

ରାତୁଳ ବଞ୍ଚ ଦେଖି' ପଣ୍ଡିତ ପ୍ରେମାବିଷ୍ଟ ହଇଲା ।
‘ମହାପ୍ରଭୁର ପ୍ରସାଦ’ ଜାନି’ ତାନ୍ଧାରେ ପୁଛିଲା ॥ ୫୨ ॥

rātula vastra dekhi' *pandita premāviṣṭa ha-ilā*
'mahāprabhura prasāda' *jāni'* *tāñhāre puchilā*

SYNONYMS

rātula—red; *vastra*—cloth; *dekhi'*—seeing; *paṇḍita*—Jagadānanda Paṇḍita; *prema-āviṣṭa* *ha-ilā*—became overwhelmed in ecstatic love; *mahāprabhura prasāda*—the blessed gift of Śrī Caitanya Mahāprabhu; *jāni'*—thinking; *tāñhāre puchilā*—inquired from him.

TRANSLATION

Assuming the reddish cloth to be a gift from Caitanya Mahāprabhu, Jagadānanda Paṇḍita was overwhelmed with ecstatic love. Thus he questioned Sanātana Gosvāmī.

TEXT 53

“କାହାନୀ ପାଇଲା ତୁମି ଏହି ରାତୁଳ ବସନ ?”
‘ମୁକୁନ୍ଦ-ସରସତୀ’ ଦିଲ,— କହେ ସନାତନ ॥ ୫୩ ॥

“kāhānī pāilā tumi ei rātula vasana?”
‘mukunda-sarasватී’ dila,— kahe sanātana

SYNONYMS

kāhāñ—where; *pāilā*—did get; *tumi*—you; *ei*—this; *rātula vasana*—red cloth; *mukunda-sarasvatī dila*—Mukunda Sarasvatī gave; *kahe sanātana*—Sanātana replied.

TRANSLATION

“Where did you get that reddish cloth on your head?” Jagadānanda asked. Sanātana Gosvāmī replied, “Mukunda Sarasvatī gave it to me.”

TEXT 54

শুনি' পণ্ডিতের মনে ক্রোধ উপজিল ।
ভাতের হাণি হাতে লঞ্চা মারিতে আইল ॥ ৫৪ ॥

śuni' paṇḍitera mane krodha upajila
bhāterā hāṇḍi hāte lañā mārite āila

SYNONYMS

śuni'—hearing; *paṇḍitera*—of Jagadānanda Paṇḍita; *mane*—in the mind; *krodha*—anger; *upajila*—arose; *bhāterā hāṇḍi*—the cooking pot; *hāte*—in his hand; *lañā*—taking; *mārite āila*—was ready to beat.

TRANSLATION

Hearing this, Jagadānanda Paṇḍita was immediately very angry and took a cooking pot in his hand, intending to beat Sanātana Gosvāmī.

TEXT 55

সনাতন তাঁরে জানি' লজ্জিত হইলা ।
বলিতে লাগিলা পণ্ডিত হাণি চুলাতে ধরিলা ॥ ৫৫ ॥

sanātana tāñre jāni' lajjita ha-ilā
balite lāgilā paṇḍita hāṇḍi culāte dharilā

SYNONYMS

sanātana—Sanātana Gosvāmī; *tāñre*—him; *jāni'*—knowing; *lajjita ha-ilā*—became ashamed; *balite lāgilā*—began to speak; *paṇḍita*—Jagadānanda Paṇḍita; *hāṇḍi*—the cooking pot; *culāte*—on the stove; *dharilā*—kept.

TRANSLATION

Sanātana Gosvāmī, however, knew Jagadānanda Paṇḍita very well and was consequently somewhat ashamed. Jagadānanda therefore left the cooking pot on the stove and spoke as follows.

TEXT 56

“তুমি মহাপ্রভুর হও পার্ষদ-প্রধান ।
তোমা-সম মহাপ্রভুর প্রিয় নাহি আন ॥ ৫৬ ॥

*“tumi mahāprabhura hao pārṣada-pradhāna
tomā-sama mahāprabhura priya nāhi āna*

SYNOMYS

tumi—you; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *hao*—are; *pārṣada-pradhāna*—one of the chief associates; *tomā-sama*—like you; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *priya*—dear; *nāhi*—is not; *āna*—other.

TRANSLATION

“You are one of the chief associates of Śrī Caitanya Mahāprabhu. Indeed, no one is dearer to Him than you.

TEXT 57

অন্য সন্ধ্যাসীর বস্ত্র তুমি ধর শিরে ।
কোম্ এছে হয়,—ইহা পারে সহিবারে ?” ৫৭ ॥

*anya sannyāsira vastra tumi dhara śire
kon aiche haya,—ihā pāre sahibāre?”*

SYNOMYS

anya sannyāsira—of another *sannyāsī*; *vastra*—cloth; *tumi*—you; *dhara*—keep; *śire*—on the head; *kon*—who; *aiche haya*—is such; *ihā*—this; *pāre sahibāre*—can tolerate.

TRANSLATION

“Still, you have bound your head with a cloth given to you by another sannyāsī. Who can tolerate such behavior?”

TEXT 58

সনাতন কহে—“সাধু পণ্ডিত-মহাশয় !
তোমা-সম চৈতান্যের প্রিয় কেহ নয় ॥ ৫৮ ॥

*sanātana kahe—“sādhu paṇḍita-mahāśaya!
tomā-sama caitanyera priya keha naya*

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; *sādhu*—saint; *paṇḍita*—learned scholar; *mahāśaya*—a great soul; *tomā-sama*—like you; *caitanyera*—of Śrī Caitanya Mahāprabhu; *priya*—dear; *keha naya*—no one is.

TRANSLATION

Sanātana Gosvāmī said, “My dear Jagadānanda Paṇḍita, you are a greatly learned saint. No one is dearer to Śrī Caitanya Mahāprabhu than you.

TEXT 59

ঐছে চৈতান্যনিষ্ঠা যোগ্য তোমাতে ।
তুমি না দেখাইলে ইহা শিখিব কেমতে ? ১৯ ॥

*aiche caitanya-niṣṭhā yogya tomātē
tumi nā dekhāile ihā śikhiba ke-mate?*

SYNONYMS

aiche—such; *caitanya-niṣṭhā*—faith in Śrī Caitanya Mahāprabhu; *yogya*—just befitting; *tomātē*—in you; *tumi nā dekhāile*—if you do not show; *ihā*—this; *śikhiba*—I shall learn; *ke-mate*—how.

TRANSLATION

“This faith in Śrī Caitanya Mahāprabhu fits you quite well. Unless you demonstrate it, how could I learn such faith?

TEXT 60

যাহা দেখিবারে বস্ত্র মন্তকে বাঞ্ছিল ।
সেই অপূর্ব প্রেম এই প্রত্যক্ষ দেখিল ॥ ৬০ ॥

*yāhā dekhibāre vastra mastake bāndhila
sei apūrva prema ei pratyakṣa dekhila*

SYNONYMS

yāhā—which; dekhibāre—to see; vastra—the cloth; mastake bāndhila—I bound on my head; sei—that; apūrva prema—uncommon love; ei—this; pratyakṣa—by direct experience; dekhila—I have seen.

TRANSLATION

“My purpose in binding my head with the cloth has now been fulfilled because I have personally seen your uncommon love for Śrī Caitanya Mahāprabhu.

TEXT 61

রক্তবস্ত্র ‘বৈষ্ণবের’ পরিতে না যুয়ায় ।
কোন প্রবাসীরে দিমু, কি কায় উহায় ? ৬১ ॥

*rakta-vastra ‘vaiṣṇavera’ parite nā yuyāya
kona pravāsire dimu, ki kāya uhāya?*

SYNONYMS

rakta-vastra—saffron clothing; vaiṣṇavera—for a Vaiṣṇava; parite nā yuyāya—is not fit to put on; kona pravāsire—to some outsider; dimu—I shall give; ki—what; kāya—business; uhāya—with that.

TRANSLATION

“This saffron cloth is unfit for a Vaiṣṇava to wear; therefore I have no use for it. I shall give it to a stranger.”

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on this incident as follows: Vaiṣṇavas are all liberated persons, unattached to anything material. Therefore a Vaiṣṇava need not accept the dress of a *sannyāsi* to prove his exalted position. Śrī Caitanya Mahāprabhu accepted the renounced order from a *sannyāsi* of the Māyāvāda school. Present-day Vaiṣṇava *sannyāsīs*, however, never think that by accepting the dress of the *sannyāsa* order they have become equal to Caitanya Mahāprabhu. In fact, a Vaiṣṇava accepts the *sannyāsa* order to remain an eternal servant of his spiritual master. He accepts the *sannyāsa* order knowing that he is unequal to his spiritual master, who is a *paramahaṁsa*, and he thinks that he is unfit to dress like a *paramahaṁsa*. Therefore a Vaiṣṇava accepts *sannyāsa* out of humility, not out of pride.

Sanātana Gosvāmī had adopted the dress of a *paramahaṁsa*; therefore it was inappropriate for him to wear the saffron cloth on his head. However, a Vaiṣṇava

sannyāsī does not think himself fit to imitate the dress of a *paramahaṁsa* Vaiṣṇava. According to the principles set down by Śrī Caitanya Mahāprabhu (*tr̥ṇād api sunīcena*), one should always think himself in the lowest stage, not on the level of a *paramahaṁsa* Vaiṣṇava. Thus a Vaiṣṇava will sometimes accept the *sannyāsa* order just to keep himself below the level of a *paramahaṁsa* Vaiṣṇava. This is the instruction of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

TEXT 62

পাক করি' জগদানন্দ চৈতন্তে সমর্পিলা।
দ্বাইজন বসি' তবে প্রসাদ পাইলা ॥ ৬২ ॥

*pāka kari' jagadānanda caitanya samarpilā
dui-jana vasi' tabe prasāda pāilā*

SYNONYMS

pāka kari'—after cooking; *jagadānanda*—Jagadānanda Pañḍita; *caitanya samarpilā*—offered to Śrī Caitanya Mahāprabhu; *dui-jana*—two persons; *vasi'*—sitting; *tabe*—then; *prasāda*—remnants of food; *pāilā*—took.

TRANSLATION

When Jagadānanda Pañḍita finished cooking, he offered the food to Śrī Caitanya Mahāprabhu. Then he and Sanātana Gosvāmī sat down and ate the prasāda.

TEXT 63

প্রসাদ পাই অঙ্গোন্তে কৈলা আলিঙ্গন।
চৈতন্তবিরহে দুঁহে করিলা ক্রন্দন ॥ ৬৩ ॥

*prasāda pāi anyonye kailā āliṅgana
caitanya-virahe duṅhe karilā krāndana*

SYNONYMS

prasāda pāi—after eating the remnants of food; *anyonye*—one another; *kailā āliṅgana*—they embraced; *caitanya-virahe*—in separation from Lord Caitanya; *duṅhe*—both; *karilā krāndana*—cried.

TRANSLATION

After eating the prasāda, they embraced each other and cried due to separation from Lord Caitanya.

TEXT 64

ଏଇମତ ମାସ ଦୁଇ ରହିଲା ବୃନ୍ଦାବନେ ।
ଚୈତନ୍ୟବିରହ-ଦୁଃଖ ନା ସାଯ ସହନେ ॥ ୬୪ ॥

*ei-mata māsa dui rahilā vṛndāvane
caitanya-viraha-duḥkha nā yāya sahanē*

SYNONYMS

ei-mata—in this way; *māsa*—months; *dui*—two; *rahilā*—remained; *vṛndāvane*—in Vṛndāvana; *caitanya-viraha*—of separation from Śrī Caitanya Mahāprabhu; *duḥkha*—unhappiness; *nā yāya sahanē*—could not tolerate.

TRANSLATION

They passed two months in Vṛndāvana in this way. Finally they could no longer tolerate the unhappiness of separation from Śrī Caitanya Mahāprabhu.

TEXT 65

ମହାପ୍ରଭୁର ସନ୍ଦେଶ କହିଲା । ସନାତନେ ।
‘ଆମିହ ଆସିତେଛି, ରହିବେ କରିବ ଏକଷ୍ଟାବେ’ ॥ ୬୫ ॥

*mahāprabhura sandeśa kahilā sanātane
'āmiha āsitechi, rahite kariha eka-sthāne'*

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *sandeśa*—message; *kahilā*—said; *sanātane*—to Sanātana; *āmiha āsitechi*—I am also coming; *rahite*—for My stay; *kariha eka-sthāne*—arrange for one place.

TRANSLATION

Jagadānanda Pañdita therefore gave Sanātana Gosvāmī the message from the Lord: “I am also coming to Vṛndāvana; please arrange a place for Me to stay.”

TEXT 66

ଜଗଦାନନ୍ଦ-ପଣ୍ଡିତ ତବେ ଆଜ୍ଞା ମାଗିଲା ।
ସନାତନ ପ୍ରଭୁରେ କିଛୁ ଭେଟବସ୍ତ ଦିଲା ॥ ୬୬ ॥

*jagadānanda-paṇḍita tabe ājñā māgilā
sanātana prabhure kichu bheṭa-vastu dilā*

SYNONYMS

jagadānanda-paṇḍita—Jagadānanda Paṇḍita; *tabe*—at that time; *ājñā māgilā*—asked permission; *sanātana*—Sanātana Gosvāmī; *prabhure*—for Śrī Caitanya Mahāprabhu; *kicu*—some; *bheṭa-vastu*—gifts; *dilā*—presented.

TRANSLATION

When Sanātana Gosvāmī granted permission for Jagadānanda to return to Jagannātha Puri, he gave Jagadānanda some gifts for Lord Caitanya Mahāprabhu.

TEXT 67

ରାସଥଲୀର ବାଲୁ ଆର ଗୋବର୍ଧନେର ଶିଳା ।
ଶୁଷ୍କ ପକ୍ଷ ପିଲୁଫଳ ଆର ଗୁଞ୍ଜାମାଳା ॥ ୬୭ ॥

*rāsa-sthalira vālu āra govardhanera śilā
śuṣka pakka pilu-phala āra guñjā-mālā*

SYNONYMS

rāsa-sthalira vālu—sand from the place where Lord Kṛṣṇa held His *rāsa* dance; *āra*—and; *govardhanera śilā*—a stone from Govardhana Hill; *śuṣka*—dry; *pakka*—mature; *pilu-phala*—*pilu* fruit; *āra*—also; *guñjā-mālā*—a garland of small conchshells.

TRANSLATION

The gifts consisted of some sand from the site of the *rāsa-līlā*, a stone from Govardhana Hill, dry ripened *pilu* fruits and a garland of small conchshells.

TEXT 68

ଜଗଦାନନ୍ଦ-ପଣ୍ଡିତ ଚଲିଲା ସବ ଲାଙ୍ଗା ।
ବ୍ୟାକୁଳ ହେଲା ସନାତନ ତା'ରେ ବିଦାୟ ଦିଯା ॥ ୬୮ ॥

*jagadānanda-paṇḍita calilā saba lañā
vyākula hailā sanātana tāñre vidāya diyā*

SYNONYMS

jagadānanda-paṇḍita—Jagadānanda Paṇḍita; *calilā*—proceeded; *saba*—all; *lañā*—taking; *vyākula* *hailā*—became very agitated; *sanātana*—Sanātana Gosvāmī; *tāñre*—to him; *vidāya* *diyā*—bidding farewell.

TRANSLATION

Thus Jagadānanda Paṇḍita, bearing all these gifts, started on his journey. Sanātana Gosvāmī, however, was very agitated after bidding him farewell.

TEXT 69

ଅଭୂର ନିମିତ୍ତ ଏକସ୍ଥାନ ମନେ ବିଚାରିଲ ।
ଦ୍ୱାଦଶାଦିତ୍ୟ-ତିଳାୟ ଏକ ‘ମଠ’ ପାଇଲ ॥ ୬୯ ॥

*prabhura nimitta eka-sthāna mane vicārla
dvādaśāditya-tilāya eka 'maṭha' pāila*

SYNOMYMS

prabhura nimitta—for Śrī Caitanya Mahāprabhu; *eka-sthāna*—one place; *mane*—within the mind; *vicārla*—considered; *dvādaśāditya-tilāya*—on the highland named Dvādaśāditya; *eka*—one; *maṭha*—temple; *pāila*—got.

TRANSLATION

Soon afterward, Sanātana Gosvāmī selected a place where Śrī Caitanya Mahāprabhu could stay while in Vṛndāvana. It was a temple in the highlands named Dvādaśāditya-tilā.

TEXT 70

ସେଇ ସ୍ଥାନ ରାଖିଲା ଗୋସାତ୍ରି ସଂକ୍ଷାର କରିଲା ।
ମଠେର ଆଗେ ରାଖିଲା ଏକ ଛାଉନି ବାନ୍ଧିଯା ॥ ୭୦ ॥

*sei sthāna rākhilā gosāñi samskāra kariyā
maṭhera āge rākhilā eka chāuni bāndhiyā*

SYNOMYMS

sei sthāna—that place; *rākhilā*—kept reserved; *gosāñi*—Sanātana Gosvāmī; *samskāra kariyā*—cleansing and repairing; *maṭhera āge*—in front of the temple; *rākhilā*—kept; *eka*—one; *chāuni*—small hut; *bāndhiyā*—erecting.

TRANSLATION

Sanātana Gosvāmī kept the temple very clean and in good repair. In front of it he erected a small hut.

TEXT 71

ଶ୍ରୀତ୍ର ଚଳି’ ଲୀଲାଚଲେ ଗେଲା ଜଗଦାନନ୍ଦ ।
ଭକ୍ତ ସହ ଗୋସାତ୍ରି ହୈଲା ପରମ ଆନନ୍ଦ ॥ ୭୧ ॥

śīghra cali' nilācale gelā jagadānanda
bhakta saha gosāñi hailā parama ānanda

SYNOMYS

śīghra—very quickly; cali'—going; nilācale—at Jagannātha Puri; gelā—arrived; jagadānanda—Jagadānanda Paṇḍita; bhakta saha—with His devotees; gosāñi—Śrī Caitanya Mahāprabhu; hailā—became; parama ānanda—very happy.

TRANSLATION

Meanwhile, traveling very quickly, Jagadānanda Pandita soon arrived in Jagannātha Puri, much to the joy of Śrī Caitanya Mahāprabhu and His devotees.

TEXT 72

প্ৰভুৰ চৱণ বন্দি' সবাবে মিলিলা।
মহাপ্ৰভু তাৰে দৃঢ় আলিঙ্গন কৈলা॥ ৭২ ॥

prabhura caraṇa vandi' sabāre mililā
mahāprabhu tāñre dṛḍha āliṅgana kailā

SYNOMYS

prabhura—of Śrī Caitanya Mahāprabhu; caraṇa—lotus feet; vandi'—offering prayers to; sabāre mililā—he met everyone; mahāprabhu—Śrī Caitanya Mahāprabhu; tāñre—to him; dṛḍha—very strong; āliṅgana—embracing; kailā—did.

TRANSLATION

After offering prayers at the lotus feet of Śrī Caitanya Mahāprabhu, Jagadānanda Paṇḍita greeted everyone. Then the Lord embraced Jagadānanda very strongly.

TEXT 73

সনাতনেৰ নামে পণ্ডিত দণ্ডবৎ কৈলা।
রাসস্থলীৰ ধূলি আদি সব ভেট মিলা॥ ৭৩ ॥

sanātanera nāme paṇḍita daṇḍavat kailā
rāsa-sthalira dhūli ādi saba bheṭa dilā

SYNOMYS

sanātanera—of Sanātana Gosvāmī; nāme—in the name; paṇḍita—Jagadānanda Paṇḍita; daṇḍavat kailā—offered obeisances; rāsa-sthalira—the arena of the rāsa dance; dhūli—dust; ādi—and other things; saba—all; bheṭa—gifts; dilā—presented.

TRANSLATION

Jagadānanda Paṇḍita also offered obeisances to the Lord on behalf of Sanātana Gosvāmī. Then he gave the Lord the dust from the site of the rāsa dance and the other gifts.

TEXT 74

সব দ্রব্য রাখিলেন, পীলু দিলেন বান্তিয়া ।
‘বৃন্দাবনের ফল’ বলি’ খাইলা হৃষ্ট হণ্ডা ॥ ৭৪ ॥

saba dravya rākhilena, pilu dilena bāñtiyā
'vr̥ndāvanera phala' bali' khāilā hr̥ṣṭa hañā

SYNOMYMS

saba—all; dravya—gifts; rākhilena—kept; pilu—the pilu fruit; dilena—gave; bāñtiyā—distributing; vr̥ndāvanera phala—fruit from Vr̥ndāvana; bali'—because of; khāilā—ate; hr̥ṣṭa hañā—with great happiness.

TRANSLATION

Śrī Caitanya Mahāprabhu kept all the gifts except the pilu fruits, which He distributed to the devotees. Because the fruits were from Vr̥ndāvana, everyone ate them with great happiness.

TEXT 75

যে কেহ জানে, আঁটি চুষিতে লাগিল ।
যে না জানে গৌড়িয়া পীলু চাবাণা খাইল ॥ ৭৫ ॥

ye keha jāne, āñti cuṣite lāgila
ye nā jāne gauḍiyā pilu cāvāñā khāila

SYNOMYMS

ye—those who; keha—some; jāne—knew; āñti—seeds; cuṣite lāgila—began to lick; ye—those who; nā jāne—did not know; gauḍiyā—Bengali devotees; pilu—the pilu fruit; cāvāñā—chewing; khāila—ate.

TRANSLATION

Those devotees who were familiar with pilu fruits sucked on the seeds, but the Bengali devotees who did not know what they were chewed the seeds and swallowed them.

TEXT 76

মুখে তার খাল গেল, জিহ্বা করে জ্বালা।
বৃন্দাবনের ‘পীলু’ খাইতে এই এক লীলা ॥ ৭৬ ॥

*mukhe tāra jhāla gela, jihvā kare jvālā
vrndāvanera 'pilu' khāite ei eka līlā*

SYNOMYMS

mukhe tāra—in their mouths; *jhāla*—the taste of chili; *gela*—went; *jihvā*—the tongue; *kare jvālā*—was burning; *vrndāvanera*—of Vṛndāvana; *pilu*—the *pilu* fruit; *khāite*—eating; *ei*—this; *eka līlā*—a pastime.

TRANSLATION

The hot chili-like taste burned the tongues of those who chewed the seeds. The eating of *pilu* fruits from Vṛndāvana was a pastime for Śrī Caitanya Mahāprabhu.

TEXT 77

জগদানন্দের আগমনে সবার উল্লাস।
এইমতে নীলাচলে প্রভুর বিলাস ॥ ৭৭ ॥

*jagadānandera āgamane sabāra ullāsa
ei-mate nilācale prabhura vilāsa*

SYNOMYMS

jagadānandera—of Jagadānanda Pañdita; *āgamane*—upon the return; *sabāra ullāsa*—everyone was jubilant; *ei-mate*—in this way; *nilācale*—at Jagannātha Purī; *prabhura*—of Śrī Caitanya Mahāprabhu; *vilāsa*—pastime.

TRANSLATION

When Jagadānanda Pañdita returned from Vṛndāvana, everyone was jubilant. Thus Śrī Caitanya Mahāprabhu enjoyed His pastimes while residing at Jagannātha Puri.

TEXT 78

একদিন প্রভু যমেশ্বর-টেটা যাইতে।
সেইকালে দেবদাসী লাগিলা গাইতে ॥ ৭৮ ॥

*eka-dina prabhu yameśvara-ṭoṭā yāite
sei-kāle deva-dāsī lāgilā gāite*

SYNONYMS

eka-dina—one day; *prabhu*—Śrī Caitanya Mahāprabhu; *yameśvara-ṭoṭā*—to the temple of Yameśvara-ṭoṭā; *yāite*—when He was going; *sei-kāle*—at that time; *deva-dāsī*—a female singer of the Jagannātha temple; *lāgilā*—began; *gāite*—to sing.

TRANSLATION

One day when the Lord was going to the temple of Yameśvara, a female singer began to sing in the Jagannātha temple.

TEXT 79

ଗୁଜ୍ଜରୀରାଗିନୀ ଲଞ୍ଚା ସୁମଧୁର-ସ୍ଵରେ ।
'ଗୀତଗୋବିନ୍ଦ'-ପଦ ଗାୟ ଜଗମନ ହରେ ॥ ୭୯ ॥

*gujjari-rāgiṇī lañā sumadhura-svare
'gīta-govinda'-pada gāya jaga-mana hare*

SYNONYMS

gujjari-rāgiṇī—the *gujjari* mode of singing; *lañā*—accompanied by; *su-madhura-svare*—in a very sweet voice; *gīta-govinda*—*Gīta-govinda*, by Jayadeva Gosvāmī; *pada*—verses; *gāya*—sings; *jaga-mana*—the mind of the entire world; *hare*—attracts.

TRANSLATION

She sang a *gujjari* tune in a very sweet voice, and because the subject was Jayadeva Gosvāmī's *Gīta-govinda*, the song attracted the attention of the entire world.

TEXT 80

ଦୂରେ ଗାନ ଶୁଣି' ପ୍ରଭୁର ହାଇଲ ଆବେଶ ।
ସ୍ତ୍ରୀ, ପୁରୁଷ, କେ ଗାୟ,—ନା ଜାନେ ବିଶେଷ ॥ ୮୦ ॥

*dūre gāna śuni' prabhura ha-ila āveśa
stri, puruṣa, ke gāya,—nā jāne viśeṣa*

SYNONYMS

dure—from a distant place; *gāna*—song; *śuni'*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *ha-ila*—there was; *āveśa*—ecstatic emotion; *stri*—woman; *puruṣa*—man; *ke gāya*—who sings; *nā jāne*—could not understand; *viśeṣa*—particularly.

TRANSLATION

Hearing the song from a distance, Śrī Caitanya Mahāprabhu immediately became ecstatic. He did not know whether it was a man or a woman singing.

TEXT 81

তারে মিলিবারে প্রভু আবেশে ধাইলা ।
পথে ‘সিজের বাড়ি’ হয়, ফুটিয়া চলিলা ॥ ৮১ ॥

*tāre milibāre prabhu āvēśe dhāilā
pathe ‘sijera bādi’ haya, phuṭiyā calilā*

SYNONYMS

tāre—the singer; *milibāre*—to meet; *prabhu*—Śrī Caitanya Mahāprabhu; *āvēśe*—in ecstasy; *dhāilā*—ran; *pathe*—on the path; *sijera bādi*—thorny hedges; *haya*—were; *phuṭiyā*—pricking; *calilā*—He went on.

TRANSLATION

As the Lord ran in ecstasy to meet the singer, thorny hedges pricked His body.

TEXT 82

অন্তে কাটা লাগিল, কিছু না জানিলা !
আন্তে-ব্যস্তে গোবিন্দ তাঁর পাছেতে ধাইলা ॥ ৮২ ॥

*aṅge kāṇṭā lāgila, kichu nā jānilā!
āste-vyaste govinda tānra pāchete dhāilā*

SYNONYMS

aṅge—on the body; *kāṇṭā*—thorns; *lāgila*—touched; *kichu*—anything; *nā jānilā*—did not perceive; *āste-vyaste*—very hastily; *govinda*—His personal servant; *tānra*—Him; *pāchete*—behind; *dhāilā*—ran.

TRANSLATION

Govinda ran very quickly behind the Lord, who did not feel any pain from the pricking of the thorns.

TEXT 83

ধাএঢ়ি যায়েন প্রভু, জী আছে অল্প দূরে ।
শ্রী গায়’ বলি’ গোবিন্দ প্রভুরে কৈলা কোলে ॥৮৩॥

*dhāñā yāyena prabhu, strī āche alpa dūre
strī gāya’ bali’ govinda prabhure kailā kole*

SYNONYMS

dhāñā—very hastily; *yāyena*—was going; *prabhu*—Śrī Caitanya Mahāprabhu; *strī*—the woman; *āche*—was; *alpa dūre*—within a short distance; *strī gāya’*—a woman is singing; *bali’*—saying; *govinda*—His personal servant; *prabhure*—Śrī Caitanya Mahāprabhu; *kailā kole*—held in his arms.

TRANSLATION

Śrī Caitanya Mahāprabhu was running very rapidly, and the girl was only a short distance away. Just then Govinda caught the Lord in his arms and cried, “It is a woman singing!”

TEXT 84

স্ত্রী-নাম শুনি’ প্রভুর বাহ্য হইলা ।
পুনরপি সেই পথে বাহুড়ি’ চলিলা ॥ ৮৪ ॥

*strī-nāma śuni’ prabhura bāhya ha-ilā
punarapi sei pathe bāhuḍi’ calilā*

SYNONYMS

strī-nāma—the word “woman”; *śuni’*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāhya*—external consciousness; *ha-ilā*—returned; *punarapi*—again; *sei pathe*—on that path; *bāhuḍi’ calilā*—He turned back.

TRANSLATION

As soon as He heard the word “woman,” the Lord became externally conscious and turned back.

TEXT 85

ପ୍ରଭୁ କହେ,—“ଗୋବିନ୍ଦ, ଆଜି ରାଖିଲା ଜୀବନ ।
ଶ୍ରୀ-ପରଶ ହୈଲେ ଆମାର ହିତ ମରଣ ॥ ୮୫ ॥

*prabhu kahe,—“govinda, āji rākhilā jīvana
strī-paraśa haile āmāra ha-ita maraṇa*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *govinda*—My dear Govinda; *āji*—today; *rākhilā jīvana*—you saved My life; *strī-paraśa* *haile*—if I had touched a woman; *āmāra*—My; *ha-ita*—there would have been; *maraṇa*—death.

TRANSLATION

“My dear Govinda,” He said, “you have saved My life. If I had touched the body of a woman, I would certainly have died.

TEXT 86

ଏ-ରୂପ ଶୋଧିତେ ଆମି ନାରିମୁ ତୋବାର ।”
ଗୋବିନ୍ଦ କହେ,—‘ଜଗନ୍ନାଥ ରାଖେନ ମୁହି କୋନ୍ଚାର’ ୧୮୬ ॥

e-ṝṇa śodhite āmi nārimu tomāra”
govinda kahe,—‘jagannātha rākhena mui kon chāra?’

SYNONYMS

e-ṝṇa—this debt; *śodhite*—to repay; *āmi*—I; *nārimu*—shall not be able; *tomāra*—to you; *govinda kahe*—Govinda replied; *jagannātha*—Lord Jagannātha; *rākhena*—saves; *mui*—I; *kon chāra*—the most insignificant person.

TRANSLATION

“I shall never be able to repay My debt to you.” Govinda replied, “Lord Jagannātha has saved You. I am insignificant.”

TEXT 87

ପ୍ରଭୁ କହେ,—“ଗୋବିନ୍ଦ, ମୋର ସଙ୍ଗେ ରହିବା ।
ଯାହା ତାହା ମୋର ରକ୍ଷାୟ ସାବଧାନ ହିବା ॥” ୮୭ ॥

*prabhu kahe,—“govinda, mora saṅge rahibā
yāhān tāhān mora rakṣāya sāvadhāna ha-ibā”*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; govinda—My dear Govinda; mora saṅge rahibā—you should always remain with Me; yāhānī tāhānī—anywhere and everywhere; mora—My; rakṣāya—for protection; sāvadhāna ha-ibā—you should be very careful.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “My dear Govinda, you should stay with Me always. There is danger anywhere and everywhere; therefore you should protect Me very carefully.”

TEXT 88

এত বলি' লেউটি' অভু গেলা নিজ-স্থানে ।
শুনি' মহা-ভয় হইল স্বরূপাদি-মনে ॥ ৮৮ ॥

eta bali' leuti' prabhu gelā nija-sthāne
śuni' mahā-bhaya ha-ila svarūpa-ādi-mane

SYNONYMS

eta bali’—saying this; leuti’—returning; prabhu—Śrī Caitanya Mahāprabhu; gelā—went; nija-sthāne—to His own place; śuni’—hearing; mahā-bhaya—great fear; ha-ila—there was; svarūpa-ādi-mane—in the minds of Svarūpa Dāmodara and other attendants.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu returned home. When Svarūpa Gosvāmī and His other attendants heard about the incident, they were very afraid.

TEXT 89

এথা তপনমিৰ্শ-পুত্ৰ রঘুনাথ-ভট্টাচার্য ।
অভুরে দেখিতে চলিলা ছাড়ি' সৰ্ব কাৰ্য ॥ ৮৯ ॥

ethā tapana-miśra-putra raghunātha-bhaṭṭācārya
prabhure dekhite calilā chāḍi' sarva kārya

SYNONYMS

ethā—on the other hand; tapana-miśra-putra—the son of Tapana Miśra; raghunātha-bhaṭṭācārya—Raghunātha Bhaṭṭā; prabhure—Śrī Caitanya

Mahāprabhu; *dekhite*—to meet; *calilā*—proceeded; *chāḍī'*—giving up; *sarva kārya*—all duties.

TRANSLATION

During this time, Raghunātha Bhaṭṭācārya, the son of Tapana Miśra, gave up all his duties and left home, intending to meet Śrī Caitanya Mahāprabhu.

TEXT 90

কাশী হৈতে চলিলা তেঁহো গৌড়পথ দিয়া ।
সঙ্গে সেবক চলে তাঁর ঝালি বহিয়া ॥ ১০ ॥

*kāśī haite calilā teñho gauḍa-patha diyā
saṅge sevaka cale tāñra jhāli vahiyā*

SYNOMYS

kāśī haite—from Kāśī; *calilā*—proceeded; *teñho*—he; *gauḍa-patha diyā*—by the path through Bengal; *saṅge*—along with him; *sevaka*—one servant; *cale*—goes; *tāñra*—his; *jhāli*—baggage; *vahiyā*—carrying.

TRANSLATION

Accompanied by one servant carrying his baggage, Raghunātha Bhaṭṭa started from Vārāṇasī and traveled along the path leading through Bengal.

TEXT 91

পথে তারে মিলিলা বিশ্বাস-রামদাস ।
বিশ্বাসখানার কায়ষ্ঠ তেঁহো রাজার বিশ্বাস ॥ ১১ ॥

*pathē tāre mililā viśvāsa-rāmadāsa
viśvāsa-khānāra kāyastha teñho rājāra viśvāsa*

SYNOMYS

pathē—on the path; *tāre*—him; *mililā*—met; *viśvāsa-rāmadāsa*—Rāmadāsa Viśvāsa; *viśvāsa-khānāra*—of the governmental accounting department; *kāyastha*—belonging to the *kāyastha* class; *teñho*—he; *rājāra*—to the king; *viśvāsa*—secretary.

TRANSLATION

In Bengal he met Rāmadāsa Viśvāsa, who belonged to the *kāyastha* caste. He was one of the king's secretaries.

PURPORT

The word viśvāsa-khānāra kāyastha indicates a secretary or clerk belonging to the *kāyastha* caste. *Kāyasthas* were usually secretaries to kings, governors or other important persons. It is said that anyone working in the government secretariat at this time was a *kāyastha*.

TEXT 92

সর্বশাস্ত্রে প্রবীণ, কাব্যপ্রকাশ-অধ্যাপক ।
পরমবৈষ্ণব, রঘুনাথ-উপাসক ॥ ৯২ ॥

*sarva-śāstre praviṇa, kāvya-prakāśa-adhyāpaka
parama-vaiṣṇava, raghunātha-upāsaka*

SYNONYMS

sarva-śāstre—in all revealed scriptures; *praviṇa*—very learned scholar; *kāvya-prakāśa*—of the famous book *Kāvya-prakāśa*; *adhyāpaka*—a teacher; *parama-vaiṣṇava*—highly advanced devotee; *raghunātha-upāsaka*—worshiper of Lord Rāmacandra.

TRANSLATION

Rāmadāsa Viśvāsa was very learned in all the revealed scriptures. He was a teacher of the famous book Kāvya-prakāśa and was known as an advanced devotee and worshiper of Raghunātha [Lord Rāmacandra].

PURPORT

Commenting on the word *parama-vaiṣṇava*, Śrila Bhaktivinoda Ṭhākura says that anyone who desires to merge into the existence of the Lord cannot be a pure Vaiṣṇava, but because Rāmadāsa Viśvāsa was a great devotee of Lord Rāmacandra, he was almost a Vaiṣṇava. In those days, no one could distinguish between a pure Vaiṣṇava and a pseudo Vaiṣṇava. Therefore Rāmadāsa Viśvāsa was known as a Vaiṣṇava because he worshiped Lord Rāmacandra.

TEXT 93

অষ্টপ্রহর রামনাম জপেন রাত্রি-দিনে ।
সর্বত্যজি' চলিলা জগন্নাথ-দরশনে ॥ ৯৩ ॥

*aṣṭa-prahara rāma-nāma japena rātri-dine
sarva tyaji' calilā jagannātha-daraśane*

SYNONYMS

aṣṭa-prahara—twenty-four hours a day; *rāma-nāma*—the holy name of Lord Rāma; *japena*—chants; *rātri-dine*—day and night; *sarva*—all; *tyaji'*—giving up; *calilā*—went; *jagannātha-daraśane*—to see Lord Jagannātha.

TRANSLATION

Rāmadāsa had renounced everything and was going to see Lord Jagannātha. While traveling, he chanted the holy name of Lord Rāma twenty-four hours a day.

TEXT 94

ରଘୁନାଥ-ଭଟ୍ଟେର ସନେ ପଥେତେ ଅଲିଲା ।
ଭଟ୍ଟେର ଝାଲି ମାଥେ କରି' ବହିଆ ଚଲିଲା ॥ ୧୪ ॥

*raghunātha-bhaṭṭera sane pathete mililā
bhaṭṭera jhāli māthe kari' vahiyā calilā*

SYNONYMS

raghunātha-bhaṭṭera—Raghunātha Bhaṭṭa; *sane*—with; *pathete*—on the way; *mililā*—he met; *bhaṭṭera*—of Raghunātha Bhaṭṭa; *jhāli*—baggage; *māthe kari'*—taking on the head; *vahiyā calilā*—carried.

TRANSLATION

When he met Raghunātha Bhaṭṭa on the way, he took Raghunātha's baggage on his head and carried it.

TEXT 95

ନାନା ସେବା କରି' କରେ ପାଦ-ସମ୍ବାହନ ।
ତାତେ ରଘୁନାଥେର ହୟ ସଞ୍ଚିତ ମନ ॥ ୧୫ ॥

*nānā sevā kari' kare pāda-samvāhana
tāte raghunāthera haya saṅkucita mana*

SYNONYMS

nānā sevā kari'—serving in various ways; *kare pāda-samvāhana*—massaged his legs; *tāte*—because of this; *raghunāthera*—of Raghunātha Bhaṭṭa; *haya*—there was; *saṅkucita mana*—hesitation in the mind.

TRANSLATION

Rāmadāsa served Raghuṇātha Bhāṭṭa in various ways, even massaging his legs. Raghuṇātha Bhāṭṭa felt some hesitation in accepting all this service.

TEXT 96

“তুমি বড় লোক, পণ্ডিত, মহাভাগবতে ।
সেবা না করিহ, সুখে চল মোর সাথে ॥” ৯৬ ॥

“tumi baḍa loka, paṇḍita, mahā-bhāgavate
sevā nā kariha, sukhe cala mora sāthe”

SYNOMYS

tumi—you; *baḍa loka*—a great personality; *paṇḍita*—a learned scholar; *mahā-bhāgavate*—a great devotee; *sevā nā kariha*—please do not serve; *sukhe*—happily; *cala*—go; *mora sāthe*—with me.

TRANSLATION

“You are a respectable gentleman, a learned scholar and a great devotee,” he said. “Please do not try to serve me. Just come with me in a happy mood.”

TEXT 97

রামদাস কহে,—“আমি শূদ্র অধম !
‘ব্রাহ্মণের সেবা’,—এই মোর নিজ-ধর্ম ॥ ৯৭ ॥

rāmadāsa kahe, — “āmi śūdra adhama!
'brāhmaṇera sevā', — ei mora nija-dharma

SYNOMYS

rāmadāsa kahe—Rāmadāsa said; *āmi*—I; *śūdra*—a śūdra; *adhama*—most fallen; *brāhmaṇera sevā*—to serve a brāhmaṇa; *ei*—this; *mora nija-dharma*—my own religious duty.

TRANSLATION

Rāmadāsa replied, “I am a śūdra, a fallen soul. To serve a brāhmaṇa is my duty and religious principle.

TEXT 98

সঙ্কোচ না কর তুমি, আমি—তোমার ‘দাস’ ।
তোমার সেবা করিলে হয় দুদয়ে উল্লাস ॥” ৯৮ ॥

*sāṅkoca nā kara tumi, āmi—tomāra ‘dāsa’
tomāra sevā karile haya hṛdaye ullāsa”*

SYNONYMS

sāṅkoca—hesitation; *nā*—not; *kara*—do; *tumi*—you; *āmi*—I; *tomāra*—your; *dāsa*—servant; *tomāra*—your; *sevā*—service; *karile*—by rendering; *haya*—there is; *hṛdaye*—within the heart; *ullāsa*—jubilation.

TRANSLATION

“Therefore please do not be hesitant. I am your servant, and when I serve you my heart becomes jubilant.”

TEXT 99

এত বলি' ঝালি বহেন, করেন সেবনে।
রঘুনাথের তারকমন্ত্র জপেন রাত্রি-দিনে ॥ ৯৯ ॥

*eta bali' jhāli vahena, karena sevane
raghunāthera tāraka-mantra japena rātri-dine*

SYNONYMS

eta bali'—saying this; *jhāli vahena*—carries the baggage; *karena sevane*—serves; *raghunāthera*—of Lord Rāmacandra; *tāraka*—deliverer; *mantra*—chanting of the holy name; *japena*—chants; *rātri-dine*—day and night.

TRANSLATION

Thus Rāmadāsa carried the baggage of Raghunātha Bhaṭṭa and served him sincerely. He constantly chanted the holy name of Lord Rāmacandra day and night.

TEXT 100

এইগতে রঘুনাথ আইলা নীলাচলে।
প্রভুর চরণে যাএণ মিলিলা কৃতুহলে ॥ ১০০ ॥

*ei-mate raghunātha āīlā nilācale
prabhura caraṇe yāñā mililā kutūhale*

SYNONYMS

ei-mate—in this way; *raghunātha*—Raghunātha Bhaṭṭa; *āīlā*—came; *nilācale*—to Jagannātha Puri; *prabhura caraṇe*—to the lotus feet of Śrī Caitanya Mahāprabhu; *yāñā*—going; *mililā*—met; *kutūhale*—in great delight.

TRANSLATION

Traveling in this way, Raghunātha Bhaṭṭa soon arrived at Jagannātha Puri. There, with great delight, he met Śrī Caitanya Mahāprabhu and fell at His lotus feet.

TEXT 101

ଦଙ୍ଗପରଣାମ କରି' ଭଟ୍ଟ ପଡ଼ିଲା ଚରଣେ ।
ଅତୁ 'ରଘୁନାଥ' ଜାନି କୈଲା ଆଲିଙ୍ଗନେ ॥ ୧୦୧ ॥

*dañḍa-paranāma kari' bhaṭṭa paḍilā caraṇe
prabhu 'raghunātha' jāni kailā āliṅgane*

SYNONYMS

dañḍa-paranāma kari'—offering obeisances by falling down on the ground; *bhaṭṭa*—Raghunātha Bhaṭṭa; *paḍilā caraṇe*—fell at the lotus feet; *prabhu*—Śrī Caitanya Mahāprabhu; *raghunātha*—Raghunātha Bhaṭṭa; *jāni*—knowing; *kailā āliṅgane*—embraced.

TRANSLATION

Raghunātha Bhaṭṭa fell straight as a rod at the lotus feet of Śrī Caitanya Mahāprabhu. Then the Lord embraced him, knowing well who he was.

TEXT 102

ମିଶ୍ର ଆର ଶେଖରେର ଦଙ୍ଗବେ ଜାନାଇଲା ।
ମହାପ୍ରଭୁ ତାଁ-ସବାର ବାର୍ତ୍ତା ପୁଛିଲା ॥ ୧୦୨ ॥

*miśra āra śekharera dañḍavat jānāilā
mahāprabhu tān-sabāra vārtā puchilā*

SYNONYMS

miśra—of Tapana Miśra; *āra*—and; *śekharera*—of Candraśekhara; *dañḍavat*—obeisances; *jānāilā*—he informed; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tān-sabāra*—of all of them; *vārtā*—news; *puchilā*—inquired.

TRANSLATION

Raghunātha offered respectful obeisances to Śrī Caitanya Mahāprabhu on behalf of Tapana Miśra and Candraśekhara, and the Lord also inquired about them.

TEXT 103

“ভাল হইল আইলা, দেখ ‘কমললোচন’।
আজি আমার এখা করিবা প্রসাদ ভোজন ॥” ১০৩ ॥

*“bhāla ha-ila āīlā, dekha ‘kamala-locana’
āji āmāra ethā karibā prasāda bhojana”*

SYNONYMS

bhāla ha-ila—it is very good; *āīlā*—you have come; *dekha*—see; *kamala-locana*—the lotus-eyed Lord Jagannātha; *āji*—today; *āmāra ethā*—at My place; *karibā prasāda bhojana*—you will accept *prasāda*.

TRANSLATION

“It is very good that you have come here,” the Lord said. “Now go see the lotus-eyed Lord Jagannātha. Today you will accept *prasāda* here at My place.”

TEXT 104

গোবিন্দেরে কহি' এক বাসা দেওয়াইলা ।
স্বরূপাদি ভক্তগণ-সনে গিলাইলা ॥ ১০৪ ॥

*govindere kahi' eka vāsā deoyāīlā
svarūpādi bhakta-gaṇa-sane milāīlā*

SYNONYMS

govindere—to Govinda; *kahi'*—speaking; *eka*—one; *vāsā*—residential place; *deoyāīlā*—caused to be given; *svarūpa-ādi*—headed by Svarūpa Dāmodara Gosvāmī; *bhakta-gaṇa-sane*—with the devotees; *milāīlā*—introduced.

TRANSLATION

The Lord asked Govinda to arrange for Raghunātha Bhaṭṭa's accomodations and then introduced him to all the devotees, headed by Svarūpa Dāmodara Gosvāmī.

TEXT 105

এইমত প্রভু-সঙ্গে রহিলা অষ্টমাস ।
দিনে দিনে প্রভুর কৃপায় বাড়য়ে উল্লাস ॥ ১০৫ ॥

*ei-mata prabhu-saṅge rahilā aṣṭa-māsa
dine dine prabhura kṛpāya bādaye ullāsa*

SYNONYMS

ei-mata—in this way; *prabhu-saṅge*—along with Śrī Caitanya Mahāprabhu; *rahilā*—remained; *aṣṭa-māsa*—eight months; *dine dine*—day after day; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛpāya*—by the mercy; *bāḍaye ullāsa*—felt increased jubilation.

TRANSLATION

Thus Raghunātha Bhaṭṭa lived with Śrī Caitanya Mahāprabhu continuously for eight months, and by the Lord's mercy he felt increased transcendental happiness every day.

TEXT 106

**ମଧ୍ୟେ ମଧ୍ୟେ ମହାପ୍ରଭୁର କରେନ ନିମନ୍ତ୍ରଣ ।
ଘର-ଭାତ କରେନ, ଆର ବିବିଧ ବ୍ୟଞ୍ଜନ ॥ ୧୦୬ ॥**

*madhye madhye mahāprabhura karena nimantraṇa
ghara-bhāta karena, āra vividha vyāñjana*

SYNONYMS

madhye madhye—at intervals; *mahāprabhura*—to Śrī Caitanya Mahāprabhu; *karena nimantraṇa*—he makes invitations; *ghara-bhāta* *karena*—he cooks rice at home; *āra*—and; *vividha vyāñjana*—various kinds of vegetables.

TRANSLATION

He would periodically cook rice with various vegetables and invite Śrī Caitanya Mahāprabhu to his home.

TEXT 107

**ରଘୁନାଥ-ଭଟ୍ଟ—ପାକେ ଅତି ସୁନିପୁଣ ।
ଯେଇ ରାଙ୍କେ, ସେଇ ହୟ ଅମୃତେର ସମ ॥ ୧୦୭ ॥**

raghunātha-bhaṭṭa—*pāke ati sunipuṇa*
yei rāndhe, sei haya amṛterā sama

SYNONYMS

raghunātha-bhaṭṭa—Raghunātha Bhaṭṭa; *pāke*—in cooking; *ati su-nipuṇa*—very expert; *yei rāndhe*—whatever he cooked; *sei*—that; *haya*—is; *amṛterā sama*—like nectar.

TRANSLATION

Raghunātha Bhaṭṭa was an expert cook. Whatever he prepared tasted just like nectar.

TEXT 108

পরম সন্তোষে প্রভু করেন ভোজন ।
প্রভুর অবশিষ্ট-পাত্র ভট্টের ভক্ষণ ॥ ১০৮ ॥

*parama santoṣe prabhu karena bhojana
prabhura avaśiṣṭa-pātra bhaṭṭera bhakṣaṇa*

SYNONYMS

parama santoṣe—in great satisfaction; *prabhu*—Śrī Caitanya Mahāprabhu; *karena bhojana*—eats; *prabhura*—of Śrī Caitanya Mahāprabhu; *avaśiṣṭa-pātra*—the plate of remnants; *bhaṭṭera*—of Raghunātha Bhaṭṭa; *bhakṣaṇa*—the eatables.

TRANSLATION

Śrī Caitanya Mahāprabhu would accept with great satisfaction all the food he prepared. After the Lord was satisfied, Raghunātha Bhaṭṭa would eat His remnants.

TEXT 109

রামদাস যদি প্রথম প্রভুরে মিলিলা ।
মহাপ্রভু অধিক তাঁরে কৃপা না করিলা ॥ ১০৯ ॥

*rāmadāsa yadi prathama prabhure mililā
mahāprabhu adhika tāñre kṛpā nā karilā*

SYNONYMS

rāmadāsa—the devotee Rāmadāsa Viśvāsa; *yadi*—when; *prathama*—for the first time; *prabhure mililā*—met Śrī Caitanya Mahāprabhu; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *adhika*—much; *tāñre*—unto him; *kṛpā*—mercy; *nā karilā*—did not show.

TRANSLATION

When Rāmadāsa Viśvāsa met Śrī Caitanya Mahāprabhu, the Lord did not show him any special mercy, although this was their first meeting.

TEXT 110

ଅନ୍ତରେ ମୁକୁ ତେଁହୋ, ବିଦ୍ୟା-ଗର୍ବବାନ୍ ।
ସର୍ଵଚିନ୍ତ-ଜ୍ଞାତା ଅନ୍ତ୍ୟ - ସର୍ବଜ୍ଞ ଭଗବାନ୍ ॥ ୧୧୦ ॥

*antare mumukṣu teñho, vidyā-garvavān
sarva-citta-jñātā prabhu—sarvajña bhagavān*

SYNONYMS

antare—within his heart; *mumukṣu*—desiring liberation; *teñho*—he; *vidyā-garvavān*—very proud of his learning; *sarva-citta-jñātā*—one who knows the heart of everyone; *prabhu*—Śrī Caitanya Mahāprabhu; *sarva-jña bhagavān*—the omniscient Supreme Personality of Godhead.

TRANSLATION

Within his heart, Rāmadāsa Viśvāsa was an impersonalist who desired to merge into the existence of the Lord, and he was very proud of his learning. Being the omniscient Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu can understand the heart of everyone, and thus He knew all these things.

TEXT 111

ରାମଦାସ କୈଲା ତବେ ନୀଳାଚଲେ ବାସ ।
ପାତ୍ରନାୟକ-ଗୋଷ୍ଠିକେ ପଡ଼ାୟ ‘କାବ୍ୟପ୍ରକାଶ’ ॥ ୧୧୧ ॥

*rāmadāsa kailā tabe nilācale vāsa
paṭṭanāyaka-goṣṭhike paḍāya ‘kāvya-prakāśa’*

SYNONYMS

rāmadāsa—Rāmadāsa Viśvāsa; *kailā*—did; *tabe*—then; *nilācale vāsa*—residence at Jagannātha Puri; *paṭṭanāyaka-goṣṭhike*—to the Paṭṭanāyaka family (the descendants of Bhāvānanda Rāya); *paḍāya*—teaches; *kāvya-prakāśa*—on the book *Kāvya-prakāśa*.

TRANSLATION

Rāmadāsa Viśvāsa then took up residence in Jagannātha Puri and taught the *Kāvya-prakāśa* to the Paṭṭanāyaka family [the descendants of Bhāvānanda Rāya].

TEXT 112

ଅଷ୍ଟମାସ ରହି' ପ୍ରଭୁ ଭଟ୍ଟେ ବିଦ୍ୟାୟ ଦିଲା ।
 'ବିଵାହ ନା କରିଛ' ବଲି' ନିସେଧ କରିଲା ॥ ୧୧୨ ॥

*aṣṭa-māsa rahi' prabhu bhaṭṭe vidāya dilā
 'vivāha nā kariha' bali' niṣedha karilā*

SYNONYMS

aṣṭa-māsa—for eight months; *rahi'*—staying; *prabhu*—Śrī Caitanya Mahāprabhu; *bhaṭṭe*—to Raghunātha Bhaṭṭa; *vidāya dilā*—bid farewell; *vivāha nā kariha*—do not marry; *bali'*—saying; *niṣedha karilā*—he forbade.

TRANSLATION

After eight months, when Śrī Caitanya Mahāprabhu bade farewell to Raghunātha Bhaṭṭa, the Lord flatly forbade him to marry. "Do not marry," the Lord said.

PURPORT

Raghunātha Bhaṭṭācārya had become a greatly advanced devotee while still unmarried. Śrī Caitanya Mahāprabhu could see this, and therefore He advised him not to begin the process of material sense gratification. Marriage is a concession for people who are unable to control their senses. Raghunātha, however, being an advanced devotee of Kṛṣṇa, naturally had no desire for sense gratification. Therefore Śrī Caitanya Mahāprabhu advised him not to enter the bondage of marriage. Generally a person cannot make much advancement in spiritual consciousness if he is married. He becomes attached to his family and is prone to sense gratification. Thus his spiritual advancement is very slow or almost nil.

TEXT 113

ବୃଦ୍ଧ ମାତା-ପିତାର ଯାଇ' କରହ ସେବନ ।
 ବୈଶନ୍ବ-ପାଶ ଭାଗବତ କର ଅଧ୍ୟଯନ ॥ ୧୧୩ ॥

*vṛddha mātā-pitāra yāi' karaha sevana
 vaisñava-pāśa bhāgavata kara adhyayana*

SYNONYMS

vṛddha—old; *mātā-pitāra*—of the mother and father; *yāi'*—going back; *karaha sevana*—engage in service; *vaiṣṇava-pāśa*—from a pure Vaiṣṇava; *bhāgavata*—Śrimad-Bhāgavatam; *kara adhyayana*—study.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Raghunātha Bhaṭṭa, “When you return home, serve your aged father and mother, who are devotees, and try to study Śrimad-Bhāgavatam from a pure Vaiṣṇava who has realized God.”

PURPORT

One should note how Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, advised Raghunātha Bhaṭṭācārya to learn Śrimad-Bhāgavatam. He advised him to understand Śrimad-Bhāgavatam not from professional men but from a real bhāgavata, devotee. He also advised Raghunātha Bhaṭṭa to serve his mother and father because they were both His devotees. Anyone who wishes to advance in Kṛṣṇa consciousness must try to serve the devotees of Kṛṣṇa. As Narottama dāsa Ṭhākura says, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā*: “Without serving a self-realized Vaiṣṇava, no one has ever been released from the materialistic way of life.” Śrī Caitanya Mahāprabhu would have never advised Raghunātha Bhaṭṭa to serve ordinary parents, but since his parents were Vaiṣṇavas, the Lord advised him to serve them.

One might ask “Why shouldn’t ordinary parents be served?” As stated in Śrimad-Bhāgavatam (5.5.18):

*gurur na sa syāt svajano na sa syāt
 pitā na sa syāj jananī na sā syāt
 daivariṇ na tat syāt na patiś ca sa syān
 na mocayed yaḥ samupeta-mṛtyum*

“One who cannot deliver his dependent from the path of birth and death should never become a spiritual master, a relative, a father or mother, or a worshipable demigod, nor should such a person become a husband.” Everyone naturally gets a father and mother at the time of birth, but the real father and mother are they who can release their offspring from the clutches of imminent death. This is possible only for parents advanced in Kṛṣṇa consciousness. Therefore any parents who cannot enlighten their offspring in Kṛṣṇa consciousness cannot be accepted as a real father and mother. The following verse from the *Bhakti-rasāmṛta-sindhu* (1.2.200) confirms the uselessness of serving ordinary parents:

*laukikī vaidikī vāpi
 yā kriyā kriyate mune
 hari-sevānukūlaiva
 sa kāryā bhaktim icchatā*

"One should perform only those activities—either worldly or prescribed by Vedic rules and regulations—which are favorable for the cultivation of Kṛṣṇa consciousness."

Concerning the study of *Śrīmad-Bhāgavatam*, Śrī Caitanya Mahāprabhu clearly advises that one avoid hearing from a non-Vaiṣṇava professional reciter. In this connection Sanātana Gosvāmī quotes a verse from the *Padma Purāṇa*:

avaiṣṇava-mukhodgirnarin
pūtarin hari-kathāṁṛtam
śravaṇam naiva kartavyarin
sarpocchiṣṭarin yathā payah

"No one should hear or take lessons from a person who is not a Vaiṣṇava. Even if he speaks about Kṛṣṇa, such a lesson should not be accepted, for it is like milk touched by the lips of a serpent." Nowadays it is fashionable to observe Bhāgavata-saptāha and hear *Śrīmad-Bhāgavatam* from persons who are anything but advanced devotees or self-realized souls. There are even many Māyāvādīs who read *Śrīmad-Bhāgavatam* to throngs of people. Many Māyāvādīs have recently begun reciting *Śrīmad-Bhāgavatam* in Vṛndāvana, and because they can present the *Bhāgavatam* with word jugglery, twisting the meaning by grammatical tricks, materialistic persons who go to Vṛndāvana as a matter of spiritual fashion like to hear them. All this is clearly forbidden by Śrī Caitanya Mahāprabhu. We should note carefully that since these Māyāvādīs cannot personally know the meaning of *Śrīmad-Bhāgavatam*, they can never deliver others by reciting it. On the other hand, an advanced devotee of the Lord is free from material bondage. He personifies the *Śrīmad-Bhāgavatam* in life and action. Therefore we advise that anyone who wants to learn the *Śrīmad-Bhāgavatam* must approach such a realized soul.

TEXT 114

পুনরপি একবার আসিহ নীলাচলে ।”
এত বলি’ কণ্ঠ-মালা দিলা তাঁর গলে ॥ ১১৪ ॥

punarapi eka-bāra āsiha nilācale”
eta bali’ kaṇṭha-mālā dilā tānra gale

SYNOMYMS

punarapi—again, also; *eka-bāra*—once; *āsiha* *nilācale*—come to Jagannātha Purī; *eta bali'*—saying this; *kaṇṭha-mālā*—neck beads; *dilā*—gave; *tānra gale*—on his neck.

TRANSLATION

Śrī Caitanya Mahāprabhu concluded, “Come again to Nīlācalā [Jagannātha Puri].” After saying this, the Lord put His own neck beads on Raghunātha Bhaṭṭa’s neck.

TEXT 115

ଆଲିଙ୍ଗନ କରି' ପ୍ରଭୁ ବିଦ୍ୟାୟ ତାରେ ଦିଲା ।
ପ୍ରେମେ ଗର ଗର ଭଟ୍ଟ କାନ୍ଦିତେ ଲାଗିଲା ॥ ୧୧୫ ॥

*āliṅgana kari' prabhu vidāya tānre dilā
preme gara gara bhaṭṭa kāndite lāgilā*

SYNOMYS

āliṅgana kari'—embracing; *prabhu*—Śrī Caitanya Mahāprabhu; *vidāya tānre dilā*—bade him farewell; *preme*—in ecstatic love; *gara gara*—overwhelmed; *bhaṭṭa*—Raghunātha Bhaṭṭa; *kāndite lāgilā*—began to cry.

TRANSLATION

Then the Lord embraced him and bade him farewell. Overwhelmed with ecstatic love, Raghunātha Bhaṭṭa began to cry due to imminent separation from Śrī Caitanya Mahāprabhu.

TEXT 116

স্বরূপ-আদি ভক্ত-ঠাণ্ডি আজ্ঞা মাগিয়া ।
বারাণসী আইলା ভট୍ଟ ପ୍ରଭୁর আজ্ঞা পାଏଣା ॥ ୧୧୬ ॥

*svarūpa-ādi bhakta-ṭhāñi ājñā māgiyā
vārāṇasi āilā bhaṭṭa prabhura ājñā pāñā*

SYNOMYS

svarūpa-ādi—headed by Svarūpa Dāmodara Gosvāmī; *bhakta-ṭhāñi*—from the devotees; *ājñā māgiyā*—asking permission; *vārāṇasi āilā*—returned to Vārāṇasi; *bhaṭṭa*—Raghunātha Bhaṭṭa; *prabhura*—of Śrī Caitanya Mahāprabhu; *ājñā pāñā*—getting permission.

TRANSLATION

After taking permission from Śrī Caitanya Mahāprabhu and all the devotees, headed by Svarūpa Dāmodara, Raghunātha Bhaṭṭa returned to Vārāṇasi.

TEXT 117

চারিবৎসর ঘরে পিতা-মাতার সেবা কৈলা ।
বৈষ্ণব-পণ্ডিত-ঠাণ্ডি ভাগবত পড়িলা ॥ ১১৭ ॥

*cāri-vatsara ghare pitā-mātāra sevā kailā
vaisṇava-paṇḍita-ṭhāñi bhāgavata paḍilā*

SYNONYMS

cāri-vatsara—for four years; *ghare*—at home; *pitā-mātāra*—of the father and mother; *sevā kailā*—rendered service; *vaiṣṇava-paṇḍita-ṭhāñi*—from a self-realized, advanced Vaiṣṇava; *bhāgavata paḍilā*—he studied *Śrimad-Bhāgavatam*.

TRANSLATION

In accordance with the instructions of Śrī Caitanya Mahāprabhu, he continuously rendered service to his mother and father for four years. He also regularly studied the *Śrimad-Bhāgavatam* from a self-realized Vaiṣṇava.

TEXT 118

পিতা-মাতা কাশী পাইলে উদাসীন হঞ্চি ।
পুনঃ অভূর ঠাণ্ডি আইলা গৃহাদি ছাড়িয়া ॥ ১১৮ ॥

*pitā-mātā kāśi pāile udāsīna hañā
punah prabhura ṭhāñi āilā gṛhādi chāḍiyā*

SYNONYMS

pitā-mātā—the father and mother; *kāśi pāile*—when they passed away at Kāśī (Vārāṇasī); *udāsīna hañā*—being indifferent; *punah*—again; *prabhura ṭhāñi*—to Śrī Caitanya Mahāprabhu; *āilā*—returned; *gṛhā-adī chāḍiyā*—leaving all relationships with home.

TRANSLATION

Then his parents died at Kāśī [Vārāṇasī], and he became detached. He therefore returned to Śrī Caitanya Mahāprabhu, giving up all relationships with his home.

TEXT 119

পুর্ববৎ অষ্টমাস অভূ-পাশ ছিলা ।
অষ্টমাস রহি' পুনঃ অভূ আজ্ঞা দিলা ॥ ১১৯ ॥

*pūrvavat aṣṭa-māsa prabhu-pāśa chilā
aṣṭa-māsa rahi' punah prabhu ājñā dilā*

SYNONYMS

pūrvavat—as previously; *aṣṭa-māsa*—for eight months; *prabhu-pāśa chilā*—remained with Śrī Caitanya Mahāprabhu; *aṣṭa-māsa rahi'*—after staying for eight months; *punah*—again; *prabhu*—Śrī Caitanya Mahāprabhu; *ājñā dilā*—ordered him.

TRANSLATION

As previously, Raghunātha remained continuously with Śrī Caitanya Mahāprabhu for eight months. Then the Lord gave him the following order.

TEXT 120

“আমার আজ্ঞাম, রঘুনাথ, যাহ বৃন্দাবনে।
তাহি যাএগ রহ রূপ-সনাতন-স্থানে ॥ ১২০ ॥

“āmāra ājñāya, raghunātha, yāha vṛndāvane
tāhān yāñā raha rūpa-sanātana-sthāne

SYNONYMS

āmāra ājñāya—upon My order; *raghunātha*—My dear Raghunātha; *yāha vṛndāvane*—go to Vṛndāvana; *tāhān yāñā*—going there; *raha*—remain; *rūpa-sanātana-sthāne*—in the care of Rūpa Gosvāmī and Sanātana Gosvāmī.

TRANSLATION

“My dear Raghunātha, go to Vṛndāvana, following My instructions, and place yourself under the care of Rūpa and Sanātana Gosvāmīs.

TEXT 121

ভাগবত পড়, সদা লহ কৃষ্ণনাম।
অচিরে করিবেন কৃপা কৃষ্ণ ভগবান् ॥” ১২১ ॥

*bhāgavata paṭa, sadā laha kṛṣṇa-nāma
acire karibena kṛpā kṛṣṇa bhagavān”*

SYNONYMS

bhāgavata paṭa—read Śrimad-Bhāgavatam; *sadā*—always; *laha kṛṣṇa-nāma*—chant the Hare Kṛṣṇa mantra; *acire*—very soon; *karibena*—will bestow; *kṛpā*—mercy; *kṛṣṇa*—Lord Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"In Vṛndāvana you should chant the Hare Kṛṣṇa mantra twenty-four hours a day and read Śrīmad-Bhāgavatam continuously. Kṛṣṇa, the Supreme Personality of Godhead, will very soon bestow His mercy upon you."

TEXT 122

এত বলি' অভু তাঁরে আলিঙ্গন কৈলা ।
অভুর কৃপাতে কৃষ্ণপ্রেমে মন্ত হৈলা ॥ ১২২ ॥

eta bali' prabhu tāñre āliṅgana kailā
prabhura kr̄pātē kr̄ṣṇa-preme matta hailā

SYNOMYMS

eta bali'—saying this; prabhu—Śrī Caitanya Mahāprabhu; tāñre—Raghunātha Bhaṭṭa; āliṅgana kailā—embraced; prabhura—of Śrī Caitanya Mahāprabhu; kr̄pātē—by the mercy; kr̄ṣṇa-preme—in love of Kṛṣṇa; matta hailā—became enlivened.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Raghunātha Bhaṭṭa, and by the Lord's mercy Raghunātha was enlivened with ecstatic love for Kṛṣṇa.

TEXT 123

চৌদ্দ-হাত জগন্নাথের তুলসীর মালা ।
চুটা-পান-বিড়া মহোৎসবে পানাচিলা ॥ ১২৩ ॥

caudda-hāta jagannāthera tulasi r mālā
chuṭā-pāna-viḍā mahotsave pāñāchilā

SYNOMYMS

caudda-hāta—fourteen cubits long; jagannāthera—of Lord Jagannātha; tulasi r mālā—a garland made of tulasi leaves; chuṭā-pāna-viḍā—unspiced betel; mahotsave—at a festival; pāñāchilā—got.

TRANSLATION

At a festival Śrī Caitanya Mahāprabhu had been given some unspiced betel and a garland of tulasi leaves fourteen cubits long. The garland had been worn by Lord Jagannātha.

TEXT 124

সেই মালা, ছুটা পান প্রভু তাঁরে দিলା ।
 ‘ইষ্টদেব’ করি’ মালা ধরিয়া রাখিলା ॥ ১২৪ ॥

*sei mālā, chuṭā pāna prabhu tāṅre dilā
 ‘iṣṭa-deva’ kari’ mālā dhariyā rākhilā*

SYNOMYS

sei mālā—that garland; *chuṭā pāna*—the betel; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre dilā*—delivered to him; *iṣṭa-deva*—his worshipable Deity; *kari’*—accepting as; *mālā*—that garland; *dhariyā rākhilā*—kept.

TRANSLATION

Śrī Caitanya Mahāprabhu gave the garland and betel to Raghunātha Bhaṭṭa, who accepted them as a worshipable Deity, preserving them very carefully.

TEXT 125

প্রভুর ঠাণ্ডি আজ্ঞা লঞ্চি গেলা বৃন্দাবনে ।
 আশ্রম করিলা আসি’ রূপ-সনাতনে ॥ ১২৫ ॥

*prabhura ṭhāñi ājñā lañā gelā vṛndāvane
 āśraya karilā āsi’ rūpa-sanātane*

SYNOMYS

prabhura ṭhāñi—from Śrī Caitanya Mahāprabhu; *ājñā lañā*—taking permission; *gelā vṛndāvane*—went to Vṛndāvana; *āśraya karilā*—took shelter; *āsi’*—coming; *rūpa-sanātane*—of Rūpa Gosvāmī and Sanātana Gosvāmī.

TRANSLATION

Taking permission from Śrī Caitanya Mahāprabhu, Raghunātha Bhaṭṭa then departed for Vṛndāvana. When he arrived there, he put himself under the care of Rūpa and Sanātana Gosvāmīs.

TEXT 126

রূপ-গোসাঙ্গির সভায় করেন ভাগবত-পঠন ।
 ভাগবত পড়িতে প্রেমে আউলায় তাঁর মন ॥ ১২৬ ॥

*rūpa-gosāñira sabhāya karena bhāgavata-paṭhana
 bhāgavata paḍite preme āulāya tānra mana*

SYNONYMS

rūpa-gosāñīra sabhāya—in the assembly of Rūpa, Sanātana and other Vaiṣṇavas; *karena*—performs; *bhāgavata-paṭhana*—recitation of Śrimad-Bhāgavatam; *bhāgavata paḍite*—while reciting Śrimad-Bhāgavatam; *preme*—in ecstatic love; *āulāya*—becomes overwhelmed; *tāṅira mana*—his mind.

TRANSLATION

When reciting Śrimad-Bhāgavatam in the company of Rūpa and Sanātana, Raghunātha Bhaṭṭa would be overwhelmed with ecstatic love for Kṛṣṇa.

TEXT 127

অন্ত, কম্প, গদগদ প্রভুর কৃপাতে ।
নেত্র কষ্ট রোধে বাঞ্চ, না পারে পড়িতে ॥ ১২৭ ॥

*aśru, kampa, gadgada prabhura kṛpāte
netra kañṭha rodhe bāspa, nā pāre padite*

SYNONYMS

aśru—tears; *kampa*—trembling; *gadgada*—faltering of the voice; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛpāte*—by the mercy; *netra*—eyes; *kañṭha*—neck; *rodhe*—choked up; *bāspa*—tears; *nā pāre padite*—could not recite.

TRANSLATION

By the mercy of Śrī Caitanya Mahāprabhu, he experienced the symptoms of ecstatic love—tears, trembling, and faltering of the voice. His eyes filled with tears, his throat became choked, and thus he could not recite Śrimad-Bhāgavatam.

TEXT 128

পিকস্বর-কষ্ট, তাতে রাগের বিভাগ ।
একশ্লোক পড়িতে ফিরায় তিন-চারি রাগ ॥ ১২৮ ॥

*pika-svara-kañṭha, tāte rāgera vibhāga
eka-śloka paḍite phirāya tina-cāri rāga*

SYNONYMS

pika-svara-kañṭha—a very sweet voice like a cuckoo's; *tāte*—above that; *rāgera*—of tunes; *vibhāga*—division; *eka-śloka*—one verse; *paḍite*—reciting; *phirāya*—changes; *tina-cāri rāga*—three or four different tunes.

TRANSLATION

His voice was as sweet as a cuckoo's, and he would recite each verse of Śrīmad-Bhāgavatam in three or four tunes. Thus his recitations were very sweet to hear.

TEXT 129

কৃষ্ণের সৌন্দর্য-মাধুর্য যবে পড়ে, শুনে।
প্ৰেমেতে বিহুল তবে, কিছুই না জানে ॥ ১২৯ ॥

*kṛṣṇera saundarya-mādhurya yabe paṭe, śune
premete vihvala tabe, kichui nā jāne*

SYNOMYMS

kṛṣṇera—of Kṛṣṇa; *saundarya*—beauty; *mādhurya*—sweetness; *yabe*—when; *paṭe*—recites; *śune*—hears; *premete*—in ecstatic love of Kṛṣṇa; *vihvala*—overwhelmed; *tabe*—then; *kichui*—anything; *nā jāne*—does not know.

TRANSLATION

When he recited or heard about the beauty and sweetness of Kṛṣṇa, he would be overwhelmed with ecstatic love and become oblivious to everything.

TEXT 130

গোবিন্দ-চৱণে কৈলা আত্মসমর্পণ ।
গোবিন্দ-চৱণাৰবিন্দ—যাঁৰ প্ৰাণধন ॥ ১৩০ ॥

*govinda-caraṇe kailā ātma-samarpaṇa
govinda-caraṇāravinda*—*yāñra prāṇa-dhana*

SYNOMYMS

govinda-caraṇe—at the lotus feet of Lord Govinda; *kailā ātma-samarpaṇa*—he surrendered himself fully; *govinda-caraṇa-aravinda*—the lotus feet of Lord Govinda; *yāñra*—of whom; *prāṇa-dhana*—the life and soul.

TRANSLATION

Thus Raghunātha Bhaṭṭa surrendered fully at the lotus feet of Lord Govinda, and those lotus feet became his life and soul.

TEXT 131

নিজ শিষ্যে কহি' গোবিন্দের মন্দির করাইলা ।
বংশী, মকর, কুণ্ডলাদি 'ভূষণ' করি' দিলা ॥ ১৩১ ॥

*nija śiṣye kahi' govindera mandira karāilā
varṇśī, makara, kuṇḍalādi 'bhūṣaṇa' kari' dilā*

SYNONYMS

nija śiṣye—to his own disciples; *kahi'*—by speaking; *govindera*—of Lord Govinda; *mandira karāilā*—constructed a temple; *varṇśī*—flute; *makara* *kuṇḍala-*
ādi—earrings shaped like sharks, etc.; *bhūṣaṇa*—ornaments; *kari'*—preparing;
dilā—gave.

TRANSLATION

Subsequently Raghunātha Bhaṭṭa ordered his disciples to construct a temple for Govinda. He prepared various ornaments for Govinda, including a flute and earrings shaped like sharks.

TEXT 132

গ্রাম্যবার্তা না শুনে, না কহে জিহ্বায় ।
কৃষ্ণকথা-পূজাদিতে অষ্টাপ্রahar ষায় ॥ ১৩২ ॥

*grāmya-vārtā nā śune, nā kahe jihvāya
krṣṇa-kathā-pūjādite aṣṭa-prahara yāya*

SYNONYMS

grāmya-vārtā—common topics; *nā śune*—he never heard; *nā*—not; *kahe*—utters; *jihvāya*—with his tongue; *krṣṇa-kathā*—topics on Kṛṣṇa; *pūjā-ādite*—and in worshiping and so on; *aṣṭa-prahara yāya*—he passed the whole day and night.

TRANSLATION

Raghunātha Bhaṭṭa would neither hear nor speak about anything of the material world. He would simply discuss Kṛṣṇa and worship the Lord day and night.

TEXT 133

বৈকুণ্ঠের নিম্ন্য-কর্ত্ত নাহি পাঢ়ে কাণে ।
সবে কৃষ্ণ উজন করে,—এইমাত্র জানে ॥ ১৩৩ ॥

vaiṣṇavera nindya-karma nāhi pāde kāne
sabe kṛṣṇa bhajana kare, —ei-mātra jāne

SYNONYMS

vaiṣṇavera—of the Vaiṣṇava; *nindya-karma*—reproachable activities; *nāhi pāde kāne*—he does not hear; *sabe*—all; *kṛṣṇa bhajana kare*—are engaged in Kṛṣṇa's service; *ei-mātra*—only this; *jāne*—he understands.

TRANSLATION

He would not listen to blasphemy of a Vaiṣṇava, nor would he listen to talk of a Vaiṣṇava's misbehavior. He knew only that everyone was engaged in Kṛṣṇa's service; he did not understand anything else.

PURPORT

Raghunātha Bhaṭṭa never did anything harmful to a Vaiṣṇava. In other words, he was never inattentive in the service of the Lord, nor did he ever violate the rules and regulations of a pure Vaiṣṇava. It is the duty of a Vaiṣṇava ācārya to prevent his disciples and followers from violating the principles of Vaiṣṇava behavior. He should always advise them to strictly follow the regulative principles, which will protect them from falling down. Although a Vaiṣṇava preacher may sometimes criticize others, Raghunātha Bhaṭṭa avoided this. Even if another Vaiṣṇava was actually at fault, Raghunātha Bhaṭṭa would not criticize him; he saw only that everyone was engaged in Kṛṣṇa's service. That is the position of a *mahā-bhāgavata*. Actually, even if one is serving *māyā*, in a higher sense he is also a servant of Kṛṣṇa. Because *māyā* is the servant of Kṛṣṇa, anyone serving *māyā* serves Kṛṣṇa indirectly. Therefore it is said:

keha māne, keha nā māne, saba tā'rīra dāsa
ye nā māne, tāra haya sei pāpe nāśa

"Some accept Him, whereas others do not, yet everyone is His servant. One who does not accept Him, however, will be ruined by his sinful activities." (Cc. Ādi. 6.85)

TEXT 134

ମହାପ୍ରଭୁର ଦତ୍ତ ମାଳା ମନନେର କାଳେ ।
ପ୍ରସାଦ-କଡ଼ାର-ସହ ବାନ୍ଧି ଲେନ ଗଲେ ॥ ୧୩୪ ॥

*mahāprabhura datta mālā mananera kāle
prasāda-kaḍāra saha bāndhi lena gale*

SYNONYMS

mahāprabhura—by Śrī Caitanya Mahāprabhu; *datta*—given; *mālā*—*tulasī* garland; *mananera*—of remembering; *kāle*—at the time; *prasāda-kaḍāra*—the remnants of Lord Jagannātha; *saha*—with; *bāndhi*—binding together; *lenā*—takes; *gale*—on his neck.

TRANSLATION

When Raghunātha Bhaṭṭa Gosvāmī was absorbed in remembrance of Lord Kṛṣṇa, he would take the *tulasī* garland and the *prasāda* of Lord Jagannātha given to him by Śrī Caitanya Mahāprabhu, bind them together and wear them on his neck.

TEXT 135

**মহাপ্রভুর কৃপায় কৃষ্ণপ্রেম অনর্গল ।
এই ত' কহিলুঁ তাতে চৈতন্য-কৃপাফল ॥ ১৩৫ ॥**

*mahāprabhura kṛpāya kṛṣṇa-prema anargala
ei ta' kahiluṇ tāte caitanya-kṛpā-phala*

SYNONYMS

mahāprabhura kṛpāya—by the mercy of Śrī Caitanya Mahāprabhu; *kṛṣṇa-prema* *anargala*—incessantly overwhelmed with ecstatic love of Kṛṣṇa; *ei ta'*—thus; *kahiluṇ*—I have described; *tāte*—thereby; *caitanya-kṛpā-phala*—the result of Śrī Caitanya Mahāprabhu's mercy.

TRANSLATION

Thus I have described the powerful mercy of Śrī Caitanya Mahāprabhu, by which Raghunātha Bhaṭṭa Gosvāmī remained constantly overwhelmed with ecstatic love for Kṛṣṇa.

TEXTS 136-137

**জগদানন্দের কহিলুঁ বন্দবনগমন ।
তার মধ্যে দেবদাসীর গান-শ্রবণ ॥ ১৩৬ ॥
মহাপ্রভুর রঘুনাথে কৃপা-প্রেম-ফল ।
একপরিচ্ছদে তিনি কথা কহিলুঁ সকল ॥ ১৩৭ ॥**

*jagadānandera kahiluṇ vṛndāvana-gamana
tāra madhye deva-dāsīra gāna-śravaṇa*

*mahāprabhura raghunāthe kṛpā-prema-phala
eka-paricchede tina kathā kahiluṇ sakala*

SYNOMYS

jagadānandera—of Jagadānanda Pañdita; kahiluṇ—I have described; vṛndāvana-gamana—going to Vṛndāvana; tāra madhye—within that; deva-dāsira—of the female singer in the temple of Jagannātha; gāna-śravaṇa—hearing of the song; mahāprabhura—of Śrī Caitanya Mahāprabhu; raghunāthe—unto Raghunātha Bhaṭṭa; kṛpā—by mercy; prema—love; phala—result; eka-paricchede—in one chapter; tina kathā—three topics; kahiluṇ—I have described; sakala—all.

TRANSLATION

In this chapter I have spoken about three topics: Jagadānanda Pañdita's visit to Vṛndāvana, Śrī Caitanya Mahāprabhu's listening to the song of the deva-dāsī at the temple of Jagannātha, and how Raghunātha Bhaṭṭa Gosvāmī achieved ecstatic love of Kṛṣṇa by the mercy of Śrī Caitanya Mahāprabhu.

TEXT 138

যে এইসকল কথা শুনে শ্রদ্ধা করি' ।
তাঁরে কৃষ্ণপ্রেমধন দেন গৌরহরি ॥ ১৩৮ ॥

*ye ei-sakala kathā śune śraddhā kari'
tānre kṛṣṇa-prema-dhana dena gaurahari*

SYNOMYS

ye—one who; ei-sakala—all these; kathā—topics; śune—hears; śraddhā kari'—with faith and love; tānre—unto him; kṛṣṇa-prema-dhana—the wealth of ecstatic love of Lord Kṛṣṇa; dena—delivers; gaurahari—Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu [Gaurahari] bestows ecstatic love for Kṛṣṇa upon anyone who hears all these topics with faith and love.

TEXT 139

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১৩৯ ॥

*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-lilā, Thirteenth Chapter, describing Jagadānanda Pañḍita's visit to Vṛndāvana, the Lord's hearing the song of the deva-dāsi, and Raghunātha Bhaṭṭa Gosvāmī's achieving love of Kṛṣṇa.

CHAPTER 14

Lord Śrī Caitanya Mahāprabhu's Feelings of Separation from Kṛṣṇa

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Fourteenth Chapter of *Antya-lilā*. Śrī Caitanya Mahāprabhu's feelings of separation from Kṛṣṇa resulted in highly elevated transcendental madness. When He was standing near the Garuḍa-stambha and praying to Lord Jagannātha, a woman from Orissa put her foot on the Lord's shoulder in her great eagerness to see Lord Jagannātha. Govinda chastised her for this, but Caitanya Mahāprabhu praised her eagerness. When Caitanya Mahāprabhu went to the temple of Lord Jagannātha, He was absorbed in ecstatic love and saw only Kṛṣṇa. As soon as He perceived this woman, however, His external consciousness immediately returned, and He saw Jagannātha, Baladeva and Subhadrā. Caitanya Mahāprabhu also saw Kṛṣṇa in a dream, and He was overwhelmed with ecstatic love. When He could no longer see Kṛṣṇa, Śrī Caitanya Mahāprabhu compared Himself to a yogī and described how that yogī was seeing Vṛndāvana. Sometimes all the transcendental ecstatic symptoms were manifest in Him. One night, Govinda and Svarūpa Dāmodara noticed that although the three doors to the Lord's room were closed and locked, the Lord was not present inside. Seeing this, Svarūpa Dāmodara and the other devotees went outside and saw the Lord lying unconscious by the gate known as Sirīha-dvāra. His body had become unusually long, and the joints of His bones were loose. The devotees gradually brought Śrī Caitanya Mahāprabhu back to His senses by chanting the Hare Kṛṣṇa mantra, and then they took Him back to His residence. Once Śrī Caitanya Mahāprabhu mistook Caṭaka-parvata for Govardhana-parvata. As He ran toward it, He became stunned, and then the eight ecstatic transformations appeared in His body due to great love for Kṛṣṇa. At that time all the devotees chanted the Hare Kṛṣṇa mantra to pacify Him.

TEXT 1

कृष्णविच्छेदविभ्रान्त्या मनसा वपुषा धिया ।
यद्यप्यधत्ते गोराजस्त्वेषाः कथ्यतेऽधुला ॥ १ ॥

kṛṣṇa-viccheda-vibhrāntyā
manasā vapusā dhiyā

*yad yad vyadhatta gaurāṅgas
tal-leśah kathyate 'dhunā*

SYNONYMS

kṛṣṇa-viccheda—of separation from Kṛṣṇa; *vibhrāntyā*—by the bewilderment; *manasā*—by the mind; *vapuṣā*—by the body; *dhiyā*—by the intelligence; *yat*—whatever; *vyadhatta*—performed; *gaurāṅgaḥ*—Śrī Caitanya Mahāprabhu; *tat*—of that; *leśah*—a very small fragment; *kathyate*—is being described; *adhunā*—now.

TRANSLATION

I shall now describe a very small portion of the activities performed by Śrī Caitanya Mahāprabhu with His mind, intelligence and body when He was bewildered by strong feelings of separation from Kṛṣṇa.

TEXT 2

জয় জয় শ্রীচৈতন্ত্য স্বয়ং ভগবান् ।
জয় জয় গৌরচন্দ্র ভক্তগণ-প্রাণ ॥ ২ ॥

*jaya jaya śrī-caitanya svayam bhagavān
jaya jaya gauracandra bhakta-gaṇa-prāṇa*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Śrī Caitanya Mahāprabhu; *svayam bhagavān*—the Personality of Godhead Himself; *jaya jaya*—all glories; *gauracandra*—to Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-prāṇa*—the life and soul of the devotees.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead! All glories to Lord Gauracandra, the life and soul of His devotees.

TEXT 3

জয় জয় নিত্যানন্দ চৈতন্ত্য-জীবন ।
অয়াদ্বৈতাচার্য জয় গৌরপ্রিয়তম ॥ ৩ ॥

*jaya jaya nityānanda caitanya-jīvana
jayādvaitācārya jaya gaura-priyatama*

SYNOMYS

jaya jaya—all glories; nityānanda—to Lord Nityānanda; caitanya-jīvana—the life of Śrī Caitanya Mahāprabhu; jaya—all glories; advaita-ācārya—to Advaita Ācārya; jaya—all glories; gaura-priya-tama—very, very dear to Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Nityānanda, who is Śrī Caitanya Mahāprabhu's very life. And all glories to Advaita Ācārya, who is extremely dear to Śrī Caitanya Mahāprabhu.

TEXT 4

**অয় স্বরূপ, শ্রীবাসাদি প্রভুভক্তগণ।
শক্তি দেহ,—করি যেন চেতন্যবর্ণন ॥ ৮ ॥**

*jaya svarūpa, śrivāsa-ādi prabhu-bhakta-gaṇa
śakti deha,—kari yena caitanya-varṇana*

SYNOMYS

jaya—all glories; svarūpa—to Svarūpa Dāmodara; śrivāsa-ādi—headed by Śrīvāsa Ṭhākura; prabhu-bhakta-gaṇa—to the devotees of the Lord; śakti deha'—please give strength; kari—I can make; yena—so that; caitanya-varṇana—description of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Svarūpa Dāmodara and the devotees, headed by Śrīvāsa Ṭhākura. Please give me the strength to describe the character of Śrī Caitanya Mahāprabhu.

TEXT 5

**প্রভুর বিরহোন্মাদ-ভাব গম্ভীর।
বুঝিতে না পারে কেহ, যদ্যপি হয় ‘ধীর’ ॥ ৫ ॥**

*prabhura virahonmāda-bhāva gambhīra
bujhite nā pāre keha, yadyapi haya 'dhīra'*

SYNOMYS

prabhura—of Śrī Caitanya Mahāprabhu; viraha-unmāda—of the transcendental madness of separation from Kṛṣṇa; bhāva—emotion; gambhīra—very deep and

mysterious; *bujhite*—to understand; *nā pāre keha*—no one is able; *yadyapi*—although; *haya*—is; *dhīra*—a very learned and gentle scholar.

TRANSLATION

Śrī Caitanya Mahāprabhu's emotion of transcendental madness in separation from Kṛṣṇa is very deep and mysterious. Even though one is very advanced and learned, he cannot understand it.

TEXT 6

বুঝিতে না পারি যাহা, বর্ণিতে কে পারে ?
সেই বুঝে, বর্ণে, চৈতন্য শক্তি দেন যাঁরে ॥ ৬ ॥

bujhite nā pāri yāhā, varṇite ke pāre?
sei bujhe, varṇe, caitanya śakti dena yāñre

SYNOMYS

bujhite—to understand; *nā pāri*—not being able; *yāhā*—subject which; *varṇite ke pāre*—who can describe; *sei bujhe*—he can understand; *varṇe*—can describe; *caitanya*—Śrī Caitanya Mahāprabhu; *śakti*—capacity; *dena*—gives; *yāñre*—to whom.

TRANSLATION

How can one describe unfathomable subject matters? It is possible only if Śrī Caitanya Mahāprabhu gives him the capability.

TEXT 7

স্বরূপ-গোসাঙ্গি আর রঘুনাথ-দাস ।
এই দুইর কড়চাতে এ-লীলা প্রকাশ ॥ ৭ ॥

svarūpa-gosāñi āra raghunātha-dāsa
ei duira kaḍacāte e-lilā prakāśa

SYNOMYS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *āra*—and; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *ei duira*—of these two; *kaḍacāte*—in the notebooks; *e-lilā*—these pastimes; *prakāśa*—described.

TRANSLATION

Svarūpa Dāmodara Gosvāmī and Raghunātha dāsa Gosvāmī recorded all these transcendental activities of Śrī Caitanya Mahāprabhu in their notebooks.

PURPORT

Śrī Caitanya Mahāprabhu's transcendental feelings of separation from Kṛṣṇa and His consequent madness are not at all understandable by a person on the material platform. Nonetheless, a so-called party of devotees named *nadiyā-nāgari* has sprung up and introduced the worship of Viṣṇupriyā. This certainly indicates their ignorance concerning Śrī Caitanya Mahāprabhu's pastimes. In the opinion of Bhaktisiddhānta Sarasvatī Ṭhākura, such worship is a product of the imagination. Many other methods of worshiping Caitanya Mahāprabhu have also been introduced, but they have all been rejected by stalwart devotees like Bhaktivinoda Ṭhākura. The groups practicing such unauthorized worship have been listed by Śrīla Bhaktivinoda Ṭhākura:

āula, bāula, kartābhajā, neḍā, daraveśa, sāñi
sahajiyā, sakhibheki, smārta, jāta-gosāñi
ativāḍi, cūḍādhārī, gaurāṅga-nāgari

Svarūpa Dāmodara Gosvāmī and Raghunātha dāsa Gosvāmī witnessed Caitanya Mahāprabhu's activities firsthand, and they recorded them in two notebooks. Therefore, without reference to these notebooks, one cannot understand the activities of Śrī Caitanya Mahāprabhu. Anyone inventing some new method for worshiping Śrī Caitanya Mahāprabhu is certainly unable to understand the Lord's pastimes, for he is bereft of the real process of approaching the Lord.

TEXT 8

সেকালে এ-দুই রহেন মহাপ্রভুর পাশে ।
আর সব কড়চা-কর্তা রহেন দূরদেশে ॥ ৮ ॥

se-kāle e-dui rahena mahāprabhura pāśe
āra saba kaḍacā-kartā rahena dūra-deśe

SYNOMYMS

se-kāle—in those days; *e-dui*—these two; *rahena*—stayed; *mahāprabhura pāśe*—with Śrī Caitanya Mahāprabhu; *āra*—other; *saba*—all; *kaḍacā-kartā*—commentators; *rahena*—remained; *dūra-deśe*—far away.

TRANSLATION

In those days, Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī lived with Śrī Caitanya Mahāprabhu, whereas all other commentators lived far away from Him.

PURPORT

Besides Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī, there were many others who also recorded Śrī Caitanya Mahāprabhu's activities. Śrīla Bhakti-siddhānta Sarasvatī Ṭhākura believes that the people of the world would benefit greatly if such notes were available. It is a most unfortunate situation for human society that none of these notebooks are still extant.

TEXT 9

କ୍ଷଣେ କ୍ଷଣେ ଅମୁଭବି' ଏହି ଦୁଇଜନ ।
ସଂକ୍ଷେପେ ବାହଲ୍ୟ କରେନ କଡ଼ଚା-ଗ୍ରହନ ॥ ୯ ॥

*kṣaṇe kṣaṇe anubhavi' ei dui-jana
saṅkṣepe bāhulye karena kaḍacā-granthana*

SYNONYMS

kṣaṇe kṣaṇe—moment by moment; *anubhavi'*—understanding; *ei dui-jana*—these two persons; *saṅkṣepe*—in brief; *bāhulye*—elaborately; *karena*—do; *kaḍacā-granthana*—compiling the notebooks.

TRANSLATION

These two great personalities [Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī] recorded the activities of Śrī Caitanya Mahāprabhu moment by moment. They described these activities briefly as well as elaborately in their notebooks.

PURPORT

For future reference, we should remember that Svarūpa Dāmodara Gosvāmī recorded the pastimes briefly, whereas Raghunātha dāsa Gosvāmī recorded them elaborately. These two great personalities simply recorded the facts; they did not create any descriptive literary embellishments.

TEXT 10

ସ୍ଵରୂପ—‘ସୂତ୍ରକର୍ତ୍ତା’, ରଘୁନାଥ—‘ବୃତ୍ତିକାର’ ।
ତାର ବାହଲ୍ୟ ବରି—ପାଞ୍ଜି-ଟିକା-ବ୍ୟବହାର ॥ ୧୦ ॥

svarūpa—‘sūtra-kartā’, *raghunātha*—‘vṛttikāra’
tāra bāhulya varī—*pāñjī-ṭikā-vyavahāra*

SYNONYMS

svarūpa—Svarūpa Dāmodara Gosvāmī; *sūtra-kartā*—maker of short codes; *raghunātha*—Raghunātha dāsa Gosvāmī; *vṛttikāra*—maker of elaborate explanations; *tāra*—of those; *bāhulya*—more elaborately; *varṇi*—I shall describe; *pāñji*—fluffing out (as of cotton); *tiṅkā*—explanation; *vyavahāra*—behavior.

TRANSLATION

Svarūpa Dāmodara wrote short codes, whereas Raghunātha dāsa Gosvāmī wrote elaborate descriptions. I shall now describe Śrī Caitanya Mahāprabhu's activities more elaborately, as if fluffing out compressed cotton.

PURPORT

Pāñji-tiṅkā means further explanations of a subject. Writing such explanations is likened to the process of fluffing out cotton.

TEXT 11

তাতে বিশ্বাস করি' শুন ভাবের বর্ণন ।
হইবে ভাবের জ্ঞান, পাইবা প্রেমধন ॥ ১১ ॥

*tāte viśvāsa kari' śuna bhāvera varṇana
ha-ibe bhāvera jñāna, pāibā prema-dhana*

SYNONYMS

tāte—therefore; *viśvāsa kari'*—having faith; *śuna*—please hear; *bhāvera varṇana*—description of ecstatic emotions; *ha-ibe*—there will be; *bhāvera*—of ecstatic emotions; *jñāna*—knowledge; *pāibā*—you will get; *prema-dhana*—love of Kṛṣṇa.

TRANSLATION

Please hear faithfully this description of Caitanya Mahāprabhu's ecstatic emotions. Thus you will come to know of His ecstatic love, and ultimately you will achieve love of Godhead.

TEXT 12

কৃষ্ণ মথুরায় গেলে, গোপীর যে দশা হৈল ।
কৃষ্ণবিচ্ছেদে প্রভুর সে দশা উপজিল ॥ ১২ ॥

*kṛṣṇa mathurāya gele, gopīra ye daśā haila
kṛṣṇa-vicchede prabhura se daśā upajila*

SYNONYMS

kṛṣṇa mathurāya gele—when Lord Kṛṣṇa departed for Mathurā; *gopīra*—of the gopīs; *ye daśā*—which condition; *haila*—was; *kṛṣṇa-vicchede*—by separation from Kṛṣṇa; *prabhura*—of Śrī Caitanya Mahāprabhu; *se daśā*—that situation; *upajila*—happened.

TRANSLATION

When Śrī Caitanya Mahāprabhu felt separation from Kṛṣṇa, His condition exactly corresponded to the condition of the gopīs in Vṛndāvana after Kṛṣṇa's departure for Mathurā.

TEXT 13

উদ্ধব-দর্শনে ঘৈছে রাধার বিলাপ ।
ক্রমে ক্রমে হৈল প্রভুর সে উন্মাদ-বিলাপ ॥ ১৩ ॥

*uddhava-darśane yaiche rādhāra vilāpa
krame krame haila prabhura se unmāda-vilāpa*

SYNONYMS

uddhava-darśane—by seeing Uddhava; *yaiche*—as; *rādhāra*—of Śrīmatī Rādhārāṇī; *vilāpa*—lamentation; *krame* *krame*—gradually; *haila*—became; *prabhura*—of Śrī Caitanya Mahāprabhu; *se*—that; *unmāda-vilāpa*—lamentation in madness.

TRANSLATION

The lamentation of Śrīmatī Rādhārāṇī when Uddhava visited Vṛndāvana gradually became a feature of Śrī Caitanya Mahāprabhu's transcendental madness.

TEXT 14

রাধিকার ভাবে প্রভুর সদা ‘অভিমান’ ।
সেই ভাবে আপনাকে হয় ‘রাধা’-জ্ঞান ॥ ১৪ ॥

*rādhikāra bhāve prabhura sadā 'abhimāna'
sei bhāve āpanāke haya 'rādhā'-jñāna*

SYNONYMS

rādhikāra bhāve—in the emotion of Śrīmatī Rādhārāṇī; *prabhura*—of Śrī Caitanya Mahāprabhu; *sadā*—always; *abhimāna*—conception; *sei bhāve*—under

such a conception; *āpanāke*—upon Himself; *haya*—becomes; *rādhā-jñāna*—consideration as Śrīmatī Rādhārāṇī.

TRANSLATION

Śrīmatī Rādhārāṇī's emotions after seeing Uddhava exactly correspond to those of Śrī Caitanya Mahāprabhu. He always conceived of Himself in Her position and sometimes thought that He was Śrīmatī Rādhārāṇī Herself.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that the purport of the word *abhimāna*, or "self-conception," is that Śrī Caitanya Mahāprabhu thought Himself to be in the position of Śrīmatī Rādhārāṇī and was always ready to render service in that way. Although Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, He assumed the complexion and emotions of Śrīmatī Rādhārāṇī and remained in that status. He never assumed the complexion or status of Lord Kṛṣṇa. Of course, Kṛṣṇa wanted to experience the role of Śrīmatī Rādhārāṇī; that is the original cause of His assuming the body of Śrī Caitanya Mahāprabhu. Therefore pure Vaiṣṇavas never disturb Śrī Caitanya Mahāprabhu's conception of being Śrīmatī Rādhārāṇī.

Unfortunately, at the present time a group of so-called devotees maintain that Śrī Caitanya Mahāprabhu is the enjoyer and that they are enjoyers as well. They have actually deviated from devotional service to the Lord. Śrī Caitanya Mahāprabhu manifested Himself to show that cultivation of love for Kṛṣṇa in separation is the easiest way of success for all living entities. Despite this fact, there are some theosophists who declare that because Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, such cultivation is easy for Him but difficult for the living entity and that one can therefore approach Kṛṣṇa in any way he likes. To nullify this idea, Śrī Caitanya Mahāprabhu demonstrated practically how one can achieve love of Kṛṣṇa by adopting Śrīmatī Rādhārāṇī's mood in separation from Kṛṣṇa.

TEXT 15

ଦିବ୍ୟୋନ୍ମାଦେ ଏହେ ହୟ, କି ଇହା ବିଶ୍ୱାସ ?
ଅଧିରୁଢ଼-ଭାବେ ଦିବ୍ୟୋନ୍ମାଦ-ପ୍ରଲାପ ହୟ ॥ ୧୫ ॥

*divyonmāde aiche haya, ki iha vismaya?
adhirūḍha-bhāvē divyonmāda-pralāpa haya*

SYNONYMS

divya-unmāde—in transcendental madness; *aiche*—such; *haya*—is; *ki iha vismaya*—what is the wonder; *adhirūḍha-bhāvē*—in highly elevated love of Kṛṣṇa; *divya-unmāda*—in transcendental madness; *pralāpa*—talking; *haya*—there is.

TRANSLATION

Such is the state of transcendental madness. Why is it difficult to understand? When one is highly elevated in love of Kṛṣṇa, he becomes transcendently mad and talks like a madman.

TEXT 16

এতস্ত মোহনাখ্যাত গতিং কামপূর্ণেযুষঃ ।
অগাভী কাপি বৈচিত্ৰী নিবেয়ামাদ ইতৌর্যতে ।
উদ্ঘূর্ণা-চিত্রজন্মাঞ্চাঞ্চল্লেদ। বহবো মতাঃ ॥ ১৬ ॥

etasya mohanākhyasya
gatim kāmapy upeyuṣaḥ
bhramābhā kāpi vaicitri
divyonmāda itiryate
udghūrṇā-citra-jalpādyās
tat-bhedā bahavo matāḥ

SYNOMYMS

etasya—of this; *mohana-ākhyasya*—mood known as *mohana*, or enchanting; *gatim*—progress; *kāmapi*—inexplicable; *uepyuṣaḥ*—having obtained; *bhramābhā*—resembling bewilderment; *kāpi*—some; *vaicitri*—condition bringing about astonishment; *divya-unmāda*—transcendental madness; *iti*—thus; *īryate*—it is called; *udghūrṇā*—of the name *udghūrṇā*; *citra-jalpa*—of the name *citra-jalpa*; *ādyāḥ*—and so on; *tat-bhedāḥ*—different features of that; *bahavaḥ*—many; *matāḥ*—described.

TRANSLATION

“When the ecstatic emotion of enchantment gradually progresses, it becomes similar to bewilderment. Then one reaches the stage of astonishment [vaicitri], which awakens transcendental madness. Udgūrṇā and citra-jalpa are two among the many divisions of transcendental madness.”

PURPORT

This is a quotation from the *Ujjvala-nilamaṇi* (*Sthāyibhāva-prakaraṇa*, 190).

TEXT 17

একদিন অহাপ্রস্তু করিস্থাছেন শয়ন ।
কৃষ্ণ রাসলীলা করে,—দেখিলা ষ্পণ ॥ ১৭ ॥

*eka-dina mahāprabhu kariyāchena śayana
krṣṇa rāsa-lilā kare,— dekhilā svapna*

SYNONYMS

eka-dina—one day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kariyāchena* *śayana*—was taking rest; *krṣṇa*—Lord Kṛṣṇa; *rāsa-lilā kare*—performs *rāsa-lilā* dance; *dekhilā*—He saw; *svapna*—a dream.

TRANSLATION

One day while He was resting, Śrī Caitanya Mahāprabhu dreamed He saw Kṛṣṇa performing His rāsa dance.

TEXT 18

**ত্রিভূজ-সুন্দর-দেহ, মূরলীবদন।
পীতাম্বর, বনমালা, মদনমোহন ॥ ১৮ ॥**

*tribhāṅga-sundara-deha, muralī-vadana
piṭāmbara, vana-mālā, madana-mohana*

SYNONYMS

tri-bhaṅga—curved in three places; *sundara*—beautiful; *deha*—body; *muralī-vadana*—with a flute to the mouth; *piṭā-ambara*—with yellow garments; *vana-mālā*—forest flower garlands; *madana-mohana*—enchanting Cupid.

TRANSLATION

Śrī Caitanya Mahāprabhu saw Lord Kṛṣṇa standing with His beautiful body curved in three places, holding His flute to His lips. Wearing yellow garments and garlands of forest flowers, He was enchanting even to Cupid.

TEXT 19

**মণ্ডলীবক্তে গোপীগণ করেন নর্তন।
মধ্যে রাধা-সহ নাচে ব্রজেন্দ্রনন্দন ॥ ১৯ ॥**

*maṇḍalī-bandhe gopī-gaṇa karena nartana
madhye rādhā-saha nāce vrajendra-nandana*

SYNONYMS

maṇḍalī-bandhe—in a circle; *gopī-gaṇa*—the *gopīs*; *karena nartana*—engaged in dancing; *madhye*—in the middle; *rādhā-saha*—with Śrīmatī Rādhārāṇī; *nāce*—dances; *vrajendra-nandana*—Kṛṣṇa, the son of Mahārāja Nanda.

TRANSLATION

The gopīs were dancing in a circle, and in the middle of that circle, Kṛṣṇa, the son of Mahārāja Nanda, danced with Rādhārāṇī.

TEXT 20

দেখি' অভু সেই রসে আবিষ্ট হৈলা।
 'বৃন্দাবনে কৃষ্ণ পাইনু'—এই জ্ঞান কৈলা ॥ ২০ ॥

dekhi' *prabhu sei rase āviṣṭa hailā*
'vṛndāvane kṛṣṇa pāinu'—*ei jñāna kailā*

SYNONYMS

dekhi'—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *sei*—that; *rase*—in the transcendental mellow; *āviṣṭa* *hailā*—became overwhelmed; *vṛndāvane*—in Vṛndāvana; *kṛṣṇa pāinu*—I have gotten Kṛṣṇa; *ei*—this; *jñāna kailā*—He thought.

TRANSLATION

Seeing this, Śrī Caitanya Mahāprabhu was overwhelmed with the transcendental mellow of the rāsa dance, and He thought, "Now I am with Kṛṣṇa in Vṛndāvana."

TEXT 21

প্রভুর বিলম্ব দেখি' গোবিন্দ জাগাইলা।
 জাগিলে 'স্বপ্ন'-জ্ঞান হৈল, অভু দুঃখী হৈলা ॥ ২১ ॥

prabhura vilamba dekhi' *govinda jāgāilā*
jāgile 'svapna'-jñāna haila, prabhu duḥkhī hailā

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *vilamba*—delay; *dekhi'*—seeing; *govinda jāgāilā*—caused to awaken; *jāgile*—when He awoke; *svapna-jñāna haila*—could understand that it was a dream; *prabhu*—Śrī Caitanya Mahāprabhu; *duḥkhī hailā*—became unhappy.

TRANSLATION

When Govinda saw that the Lord had not yet risen, he awakened Him. Understanding that He had only been dreaming, the Lord was somewhat unhappy.

TEXT 22

দেহাভ্যাসে নিত্যকৃত্য করি' সমাপন ।
কালে যাই' কৈলা জগন্নাথ দরশন ॥ ২২ ॥

*dehābhyaśe nitya-kṛtya kari' samāpana
kāle yāi' kailā jagannātha daraśana*

SYNONYMS

deha-abhyāse—as a habit; *nitya-kṛtya*—the daily duties; *kari'* *samāpana*—finishing; *kāle*—at the proper time; *yāi'*—going; *kailā*—performed; *jagannātha* *daraśana*—seeing Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu performed His customary daily duties, and at the usual time He went to see Lord Jagannātha in the temple.

TEXT 23

যাবৎ কাল দর্শন করেন গরুড়ের পাছে ।
প্রভুর আগে দর্শন করে লোক লাখে লাখে ॥ ২৩ ॥

*yāvat kāla darśana karena garuḍera pāche
prabhura āge darśana kare loka lākhe lākhe*

SYNONYMS

yāvat kāla—as long as; *darśana*—seeing; *karena*—performs; *garuḍera pāche*—from the back of the Garuḍa column; *prabhura āge*—in front of Śrī Caitanya Mahāprabhu; *darśana kare*—see; *loka*—people; *lākhe lākhe*—in hundreds of thousands.

TRANSLATION

As He viewed Lord Jagannātha from behind the Garuḍa column, hundreds and thousands of people in front of Him were seeing the Deity.

TEXT 24

উড়িয়া এক জ্বী ভৌতে দর্শন না পাএণা ।
গরুড়ে চড়ি' দেখে প্রভুর স্ফুরে পদ দিয়া ॥ ২৪ ॥

*uḍiyā eka stri bhiḍe darśana nā pāñā
garuḍe caḍi' dekhe prabhura skandhe pada diyā*

SYNOMYS

uḍiyā—a native of Orissa; *eka*—one; *stri*—woman; *bhiḍe*—in the crowd; *darśana nā pāñā*—being unable to see; *garuḍe caḍi'*—climbing up the column of Garuḍa; *dekhe*—sees; *prabhura*—of Śrī Caitanya Mahāprabhu; *skandhe*—on the shoulder; *pada*—her foot; *diyā*—placing.

TRANSLATION

Suddenly, a woman from Orissa, unable to see Lord Jagannātha because of the crowd, climbed the column of Garuḍa, placing her foot on Śrī Caitanya Mahāprabhu's shoulder.

TEXT 25

**দেখিয়া গোবিন্দ আস্টে-ব্যাস্টে ত্বৈকে বর্জিলা।
তারে নামাইতে প্রভু গোবিন্দে নিষেধিলা ॥ ২৫ ॥**

*dekhiyā govinda āste-vyaste strike varjilā
tare nāmāite prabhu govinde niṣedhilā*

SYNOMYS

dekhiyā—seeing; *govinda*—the personal servant of Śrī Caitanya Mahāprabhu; *āste-vyaste*—with great haste; *strike*—the woman; *varjilā*—got down; *tare*—her; *nāmāite*—to get down; *prabhu*—Śrī Caitanya Mahāprabhu; *govinde*—Govinda; *niṣedhilā*—forbade.

TRANSLATION

When he saw this, Caitanya Mahāprabhu's personal secretary, Govinda, hastily got her down from her position. Śrī Caitanya Mahāprabhu, however, chastised him for this.

PURPORT

Because Garuḍa is the carrier of Lord Viṣṇu, he is the supreme Vaiṣṇava. Therefore to touch his body with one's feet or to climb the column of Garuḍa is certainly a *vaiṣṇava-aparādha*, an offense to a Vaiṣṇava. The woman was also offensive to Kṛṣṇa by putting her foot on the shoulder of Śrī Caitanya Mahāprabhu. Seeing all these offenses, Govinda very hastily made her get down.

TEXT 26

‘ଆଦିବସ୍ତ୍ରା’ ଏହି ଜ୍ଞୀରେ ନା କର ବର୍ଜନ ।
କରୁକ ଯଥେଷ୍ଟ ଜଗନ୍ନାଥ ଦରଶନ ॥ ୨୬ ॥

*'ādi-vasyā' ei strie nā kara varjana
karuka yatheṣṭa jagannātha daraśana*

SYNONYMS

ādi-vasyā—uncivilized; *ei*—this; *stri*e—woman; *nā kara varjana*—do not forbid; *karuka*—let her do; *yathā-iṣṭa*—as desired; *jagannātha daraśana*—seeing Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Govinda, “O ādi-vasyā [uncivilized man], do not forbid this woman to climb the Garuḍa-stambha. Let her see Lord Jagannātha to her satisfaction.”

PURPORT

For an explanation of the word *ādi-vasyā*, refer to *Antya-līlā*, Chapter Ten, verse 116.

TEXT 27

ଆପ୍ତେ-ବ୍ୟାପ୍ତେ ସେଇ ନାରୀ ଭୁଗେତେ ନାମିଲା ।
ମହାପ୍ରଭୁରେ ଦେଖି' ତା'ର ଚରଣ ବଞ୍ଚିଲା ॥ ୨୭ ॥

*āste-vyaste sei nārī bhūmete nāmilā
mahāprabhure dekhi' tā'ra caraṇa vandilā*

SYNONYMS

āste-vyaste—in great haste; *sei nārī*—that woman; *bhūmete*—on the ground; *nāmilā*—got down; *mahāprabhure dekhi'*—seeing Śrī Caitanya Mahāprabhu; *tā'ra*—His; *caraṇa vandilā*—begged pardon at the lotus feet.

TRANSLATION

When the woman came to her senses, however, she quickly climbed back down to the ground and, seeing Śrī Caitanya Mahāprabhu, immediately begged at His lotus feet for forgiveness.

TEXT 28

তার আর্তি দেখি' প্রভু কহিতে লাগিলা ।
“এত আর্তি জগন্নাথ মোরে নাহি দিলা । ২৮ ॥

*tāra ārti dekhi' prabhu kahite lāgilā
"eta ārti jagannātha more nāhi dilā!*

SYNONYMS

tāra—her; *ārti*—eagerness; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *kahite lāgilā*—began to speak; *eta ārti*—so much eagerness; *jagannātha*—Lord Jagannātha; *more*—unto Me; *nāhi dilā*—did not bestow.

TRANSLATION

Seeing the woman's eagerness, Śrī Caitanya Mahāprabhu said, “Lord Jagannātha has not bestowed so much eagerness upon Me.

PURPORT

The woman was so eager to see Lord Jagannātha that she forgot she was offending the feet of a Vaiṣṇava by climbing the column of Garuda. She also neglected to consider that by putting her foot on the shoulder of Śrī Caitanya Mahāprabhu, she offended the Supreme Personality of Godhead. These are both grievous offenses that displease the Supreme Lord and Vaiṣṇavas. She was so eager to see Lord Jagannātha, however, that she committed all these offenses obliviously. Śrī Caitanya Mahāprabhu praised her eagerness; He regretted that Lord Jagannātha had not bestowed such great eagerness upon Him.

TEXT 29

জগন্নাথে আবিষ্ট ইহার তনু-মন-প্রাণে ।
মোর ক্ষক্ষে পদ দিয়াছে, তাহো নাহি জানে ॥ ২৯ ॥

*jagannāthe āviṣṭa iḥāra tanu-mana-prāṇe
mora skandhe pada diyāche, tāho nāhi jāne*

SYNONYMS

jagannāthe—in Lord Jagannātha; *āviṣṭa*—fully absorbed; *iḥāra*—of this woman; *tanu*—body; *mana*—mind; *prāṇe*—life; *mora skandhe*—upon My shoulder; *pada*—foot; *diyāche*—has put; *tāho*—she; *nāhi jāne*—did not understand.

TRANSLATION

"She has fully absorbed her body, mind and life in Lord Jagannātha. Therefore she was unaware that she was putting her foot on My shoulder.

TEXT 30

**অহো ভাগ্যবতী এই, বন্দি ইহার পায়।
ইহার প্রসাদে এছে আর্তি আমাৰ বা হয়” ! ৩০ ॥**

*aho bhāgyavatī ei, vandi ihāra pāya
ihāra prasāde aiche ārti āmāra vā haya”*

SYNOMYMS

aho—alas; bhāgyavatī—very, very fortunate; ei—she; vandi—let Me offer prayers; ihāra pāya—at her feet; ihāra prasāde—by her favor; aiche—such; ārti—eagerness; āmāra vā haya—may be Mine.

TRANSLATION

“Alas! How fortunate this woman is! I pray at her feet that she favor Me with her great eagerness to see Lord Jagannātha.”

TEXT 31

**পূর্বে আসি' যবে কৈলা জগন্নাথ দরশন।
জগন্নাথে দেখে— সাক্ষাত ব্রজেন্দ্রনন্দন ॥ ৩১ ॥**

*pūrve āsi' yabe kailā jagannātha daraśana
jagannāthe dekhe—sākṣat vrajendra-nandana*

SYNOMYMS

pūrve—before this; āsi'—coming; yabe—when; kailā—executed; jagannātha daraśana—seeing Lord Jagannātha; jagannāthe dekhe—sees Lord Jagannātha; sākṣat vrajendra-nandana—personally the son of Mahārāja Nanda.

TRANSLATION

Just previously, Śrī Caitanya Mahāprabhu had been seeing Lord Jagannātha as the son of Mahārāja Nanda, Kṛṣṇa, in person.

TEXT 32

স্বপ্নের দর্শনাবেশে ভজন হৈল মন ।
যাইঁ তাইঁ দেখে সর্বত্র মূরলী-বদন ॥ ৩২ ॥

*svapnera darśanāvēśe tad-rūpa haila mana
yāhān tāhān dekhe sarvatra muralī-vadana*

SYNONYMS

svapnera—of the dream; *darśana-āvēśe*—by being fully absorbed in the vision; *tat-rūpa*—like that; *haila mana*—the mind became; *yāhān tāhān*—anywhere and everywhere; *dekhe*—sees; *sarvatra*—all around; *muralī-vadana*—Kṛṣṇa with His flute to His mouth.

TRANSLATION

Becoming fully absorbed in that vision, Śrī Caitanya Mahāprabhu had assumed the mood of the gopis, so much so that everywhere He looked He saw Kṛṣṇa standing with His flute to His lips.

TEXT 33

এবে যদি শ্রীরে দেখি' প্রভুর বাহু হৈল ।
জগন্নাথ-সুভদ্রা-বলরামের স্বরূপ দেখিল ॥ ৩৩ ॥

*ebe yadi stri'e dekhi' prabhura bāhya haila
jagannātha-subhadrā-balarāmera svarūpa dekhila*

SYNONYMS

ebe—now; *yadi*—when; *stri'e*—the woman; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāhya* *haila*—there was external consciousness; *jagannātha*—Lord Jagannātha; *subhadrā*—His sister, Subhadrā; *balarāmera*—and of His elder brother, Balarāma; *sva-rūpa*—forms; *dekhila*—saw.

TRANSLATION

After seeing the woman, the Lord's external consciousness returned, and He saw the original Deity forms of Lord Jagannātha, Subhadrā and Lord Balarāma.

TEXT 34

কুকুরক্ষেত্রে দেখি' কৃষ্ণে গ্রেছে হৈল মন ।
'কাহী কুকুরক্ষেত্রে আইলাও, কাহী বৃন্দাবন ?' ৩৪ ॥

*kurukṣetre dekhi' kṛṣṇe aiche haila mana
‘kāhāṅ kurukṣetre āīlāṅa, kāhāṅ vṛṇdāvana’*

SYNOMYS

kurukṣetre—in Kurukṣetra; *dekhi'*—seeing; *kṛṣṇe*—Lord Kṛṣṇa; *aiche*—in that way; *haila mana*—became His mind; *kāhāṅ*—where; *kurukṣetre āīlāṅa*—I have come to Kurukṣetra; *kāhāṅ*—where; *vṛṇdāvana*—Vṛṇdāvana.

TRANSLATION

When He saw the Deities, Lord Caitanya thought He was seeing Kṛṣṇa in Kurukṣetra. He wondered, "Have I come to Kurukṣetra? Where is Vṛṇdāvana?"

TEXT 35

**প্রাপ্তরত্ন হারাএগা ঐছে ব্যগ্র হইলা ।
বিষণ্ণ হএগা প্রভু নিজ-বাসা আইলা ॥ ৩৫ ॥**

*prāpta-ratna hārāñā aiche vyagra ha-ilā
viṣanṇa hañā prabhu nija-vāsā āīlā*

SYNOMYS

prāpta-ratna—the achieved jewel; *hārāñā*—having lost; *aiche*—in that way; *vyagra ha-ilā*—became very agitated; *viṣanṇa hañā*—being morose; *prabhu*—Śrī Caitanya Mahāprabhu; *nija*—own; *vāsā*—to His residential place; *āīlā*—returned.

TRANSLATION

Lord Caitanya grew very agitated, like a person who has just lost a recently acquired jewel. Then He became very morose and returned home.

TEXT 36

**ভূমির উপর বসি' নিজ-নখে ভূমি লিখে ।
অঙ্গ-গঞ্জা নেতে বহে, কিছুই না দেখে ॥ ৩৬ ॥**

*bhūmira upara vasi' nija-nakhe bhūmi likhe
aśru-gaṅgā netre vahe, kichui nā dekhe*

SYNOMYS

bhūmira upara—on the ground; *vasi'*—sitting down; *nija-nakhe*—with His nails; *bhūmi likhe*—marked the ground; *aśru-gaṅgā*—a flow of tears like the

Ganges; *netre*—in the eyes; *vahe*—flows; *kichui*—anything; *nā dekhe*—could not see.

TRANSLATION

Śrī Caitanya Mahāprabhu sat down on the ground and began to mark it with His nails. He was blinded by tears, which flowed from His eyes like the Ganges.

TEXT 37

‘पाईलुँ व्रन्दावननाथं, पुनः हाराईलुँ ।
के मोर निलेक कृष्ण ? काहां मुहि आईनु’ ? ३७ ॥

‘pāiluṇ vṛndāvana-nātha, punah hārāiluṇ
ke mora nileka kṛṣṇa? kāhān mui āinu?’

SYNOMYMS

pāiluṇ—I got; *vṛndāvana-nātha*—the Supreme Lord of Vṛndāvana; *punah*—again; *hārāiluṇ*—I have lost; *ke*—who; *mora*—My; *nileka*—took away; *kṛṣṇa*—Lord Kṛṣṇa; *kāhān*—where; *mui āinu*—have I come.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “I found Kṛṣṇa, the Lord of Vṛndāvana, but I have lost Him again. Who has taken My Kṛṣṇa? Where have I come?”

PURPORT

These are the feelings of Śrīmatī Rādhārāṇī. First Lord Caitanya felt that He had been taken to Vṛndāvana, where He saw Kṛṣṇa's *rāsa* dance with the gopis. Then He was brought to Kurukṣetra to see Lord Jagannātha, His sister (Subhadrā) and Lord Balarāma. Śrī Caitanya Mahāprabhu lost Vṛndāvana and Kṛṣṇa, the master of Vṛndāvana. At this time, Caitanya Mahāprabhu experienced *divyonmāda*, transcendental madness in separation from Kṛṣṇa. At Kurukṣetra, Kṛṣṇa displays His opulence, whereas in Vṛndāvana He is in His original position. Kṛṣṇa never goes even a step away from Vṛndāvana; therefore Kurukṣetra is less important for the gopis than Vṛndāvana.

Although devotees who worship Kṛṣṇa in opulence (His Vaikunṭha aspect) may prefer to see Lord Kṛṣṇa at Kurukṣetra along with Subhadrā and Balarāma, the gopis want to see Kṛṣṇa in Vṛndāvana, performing the *rāsa* dance with Śrīmatī Rādhārāṇī. Śrī Caitanya Mahāprabhu showed by practical example how one can cultivate the mood of Rādhārāṇī and the other gopis in separation from Kṛṣṇa. Devotees absorbed in this mood do not like to see Kṛṣṇa anywhere else but

Vṛndāvana. Therefore Śrī Caitanya Mahāprabhu lamented, "I found Kṛṣṇa in Vṛndāvana, and now I have again lost Him and come to Kurukṣetra." Unless one is a very highly advanced devotee, he cannot understand these intricate feelings. The author of Śrī Caitanya-caritāmṛta, however, has tried to explain this *divyony-māda* as far as possible, and it is our duty simply to appreciate it as far as possible. Therefore the author has made the following request in verse 11:

*tāte viśvāsa kari' śuna bhāvera varṇana
ha-ibe bhāvera jñāna, pāibā prema-dhana*

"My dear readers, simply try to hear this description with faith and love. That will help you to understand transcendental ecstasy, and at last you will achieve love of Godhead very easily."

TEXT 38

**স্বপ্নাবেশে প্রেমে প্রভুর গর গর মন ।
বাহু হৈলে হয় — যেন হারাইল ধন ॥ ৩৮ ॥**

*svapnāveśe preme prabhura gara gara mana
bāhya haile haya—yena hārāila dhana*

SYNOMYS

svapna-āveśe—when absorbed in dreams; *preme*—in love of Kṛṣṇa; *prabhura*—of Śrī Caitanya Mahāprabhu; *gara gara*—fully absorbed; *mana*—mind; *bāhya haile*—when He awakens; *haya*—it is; *yena*—as if; *hārāila*—He has lost; *dhana*—something very precious.

TRANSLATION

When Śrī Caitanya Mahāprabhu dreamed of the rāsa dance, He was fully absorbed in transcendental bliss, but when His dream broke, He thought He had lost a precious jewel.

TEXT 39

**উদ্যতের প্রায় প্রভু করেন গান-নৃত্য ।
দেহের স্বভাবে করেন স্নান-ভোজন-কৃত্য ॥ ৩৯ ॥**

*unmattera prāya prabhu karena gāna-nṛtya
dehera svabhāve karena snāna-bhojana-kṛtya*

SYNONYMS

unmatteringa prāya—as if mad; *prabhu*—Śrī Caitanya Mahāprabhu; *karena*—performs; *gāna-nṛtya*—singing and dancing; *dehera*—of the body; *svabhāve*—by nature; *karena*—carries out; *snāna*—bathing; *bhojana*—eating; *kṛtya*—duties.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu would chant and dance, always absorbed in the bliss of transcendental madness. He carried out the necessities of the body, such as eating and bathing, merely out of habit.

TEXT 40

ରାତ୍ରି ହେଲେ ସ୍ଵରୂପ-ରାମାନନ୍ଦେ ଲାନା ।
ଆପନ ମନେର ଭାବ କହେ ଉଘାଡ଼ିଲା ॥ ୪୦ ॥

*rātri haile svarūpa-rāmānande lañā
āpana manera bhāva kahe ughāḍiyā*

SYNONYMS

rātri haile—when there was night; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *rāmānande*—Rāmānanda Rāya; *lañā*—taking together; *āpana manera*—of His own mind; *bhāva*—the ecstatic feelings; *kahe*—speaks; *ughāḍiyā*—revealing.

TRANSLATION

At night, Lord Caitanya would reveal to Svarūpa Dāmodara and Rāmānanda Rāya the ecstatic feelings of His mind.

TEXT 41

ପ୍ରାପ୍ତ-ପ୍ରାଣୀଚୁତିବିତ୍ତ ଆଜ୍ଞା
ସୟୋ ବିଷାଦୋଜ୍ଞିତ-ଦେହଗେହ: ।
ଗୃହୀତକାପାଲିକଧର୍ମକୋ ମେ
ବୃନ୍ଦାବନଂ ସେନ୍ଦ୍ରିୟଶିଥ୍ୱବୃନ୍ଦଃ ॥ ୪୧ ॥

*prāpta-praṇāṣṭācyuta-vitta ātmā
yayau viṣādojjhita-deha-gehaḥ
grhita-kāpālika-dharmako me
vṛndāvanar̄n sendriya-śiṣya-vṛndah*

SYNONYMS

prāpta—achieved; *prapañṭa*—lost; *acyuta*—Kṛṣṇa; *vittah*—the treasure; *ātmā*—mind; *yayau*—went; *viśāda*—by lamentation; *ujjhita*—given up; *deha-gehaḥ*—body and home; *gr̥hita*—accepted; *kāpālika-dharmakah*—the religious principles of a *kāpālika-yogī*, a kind of mendicant; *me*—My; *vṛndāvanam*—to Vṛndāvana; *sa*—with; *indriya*—senses; *śiṣya-vṛndāḥ*—disciples.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “At first My mind somehow achieved the treasure of Kṛṣṇa, but it again lost Him. Therefore it gave up My body and home because of lamentation and accepted the religious principles of a *kāpālika-yogī*. Then My mind went to Vṛndāvana with its disciples, My senses.”

PURPORT

This verse is clearly metaphorical.

TEXT 42

ଆପ୍ନୁରତ୍ନ ହାରାଏଣା, ତାର ଗୁଣ ସଞ୍ଚିତୀଆ,
 ମହାପ୍ରଭୁ ସନ୍ତାପେ ବିହଲା ।
 ରାଯ-ସ୍ଵରୂପେର କଞ୍ଠ ଧରି’, କହେ ‘ହାହା ହରି ହରି’,
 ଧୈର୍ୟ ଗେଲ, ହଇଲା ଚପଳ ॥ ୪୨ ॥

prāpta-ratna hārāñā, tāra guṇa sañcariyā,
 mahāprabhu santāpe vihala
 rāya-svarūpera kañṭha dhari’, kahe ‘hāhā hari hari’,
 dhairyā gela, ha-ilā capala

SYNONYMS

prāpta—acquired; *ratna*—gem; *hārāñā*—having lost; *tāra*—of it; *guṇa*—attributes; *sañcariyā*—remembering; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *santāpe*—in lamentation; *vihala*—overwhelmed; *rāya*—of Rāmānanda Rāya; *svarūpera*—of Svarūpa Dāmodara Gosvāmī; *kañṭha dhari'*—catching the necks; *kahe*—said; *hāhā hari hari*—alas, where is Hari, where is Hari; *dhairyā*—patience; *gela*—lost; *ha-ilā capala*—became restless.

TRANSLATION

Having lost His acquired gem, Śrī Caitanya Mahāprabhu became overwhelmed with lamentation by remembering its attributes. Then, grasping the

necks of Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī, He cried, “Alas, where is My Lord Hari? Where is Hari?” Finally He became restless and lost all patience.

TEXT 43

“শুন, বাঙ্কব, কুফের মাধুরী ।
যার লোভে মোর অন, ছাড়ি’ লোক-বেদধর্ম,
মোগী হঞ্চ হইল ভিখারী ॥ ৪৩ ॥ শ্ৰুতি”

“śuna, bāndhava, kṛṣṇera mādhurī
yāra lobhe mora mana, chāḍi’ loka-veda-dharma,
yogī hañā ha-ila bhikhārī

SYNONYMS

śuna—please hear; *bāndhava*—My friends; *kṛṣṇera mādhurī*—the sweetness of Lord Kṛṣṇa; *yāra*—for which; *lobhe*—by the greed; *mora mana*—My mind; *chāḍi’*—giving up; *loka-veda-dharma*—social and Vedic religious principles; *yogī hañā*—having become a yogī; *ha-ila bhikhārī*—has become a beggar.

TRANSLATION

“My dear friends,” He said, “please hear of Kṛṣṇa’s sweetness. Because of a great desire for that sweetness, My mind has given up all social and Vedic religious principles and taken to the profession of begging, exactly like a mystic yogī.

TEXT 44

কৃষ্ণলীলা-মণ্ডল,
গড়িয়াছে শুক কারিকর ।
সেই কুণ্ডল কাণে পরি’,
আশা-ঝুলি কাঁকের উপর ॥ ৪৪ ॥

kṛṣṇa-līlā-maṇḍala, *śuddha śāṅkha-kuṇḍala*,
 gaḍiyāche śuka kārikara
sei kuṇḍala kāṇe pari', *tr̄iṣṇā-lāu-thālī dhari'*,
 āśā-jhuli kāndhera upara

SYNONYMS

kṛṣṇa-līlā-maṇḍala—the ring of the pastimes of Kṛṣṇa; *śuddha*—pure; *śāṅkha-kuṇḍala*—an earring of conchshell; *gaḍiyāche*—has manufactured; *śuka*—

Śukadeva Gosvāmī; *kārikara*—craftsman; *sei kuṇḍala*—that earring; *kāne pari'*—putting on the ear; *trṣṇā*—aspiration; *lāu*—of squash or gourd; *thālī*—the bowl; *dhari'*—taking; *āsā*—expectation; *jhuli*—bag; *kāndhera upara*—on the shoulder.

TRANSLATION

"The ring of Kṛṣṇa's rāsa-lilā, manufactured by Śukadeva Gosvāmī, the most auspicious craftsman, is as pure as an earring made from a conchshell. The yogī of My mind is wearing that earring upon his ear. From a gourd he has carved out the bowl of My aspirations, and he has taken the bag of My expectations on his shoulder.

TEXT 45

চিন্তা-কাঞ্চ উঢ়ি গায়, ধূলি-বিভূতি-মলিন-কায়,
 'হাহা কৃষ্ণ' প্রলাপ-উত্তর।
 উদ্বেগ দ্বাদশ হাতে, লোভের ঝুলনি মাথে,
 ভিক্ষাভাবে ক্ষীণ কলেবর॥ ৪৫ ॥

cintā-kānthā uḍhi gāya, dhūli-vibhūti-malina-kāya,
 'hāhā kṛṣṇa' pralāpa-uttara
 udvega dvādaśa hāte, lobhera jhulani māthe,
 bhikṣābhāve kṣīṇa kalevara

SYNONYMS

cintā—of anxiety; *kānthā*—the torn quilt; *uḍhi*—covering; *gāya*—on the body; *dhūli*—dust; *vibhūti*—ashes; *malina-kāya*—dirty body; *hāhā*—alas; *kṛṣṇa*—Kṛṣṇa; *pralāpa-uttara*—crazy replies; *udvega*—distress; *dvādaśa*—twelve (bangles); *hāte*—on the wrist; *lobhera*—of greed; *jhulani*—turban; *māthe*—on the head; *bhikṣā-abhāve*—in the absence of alms; *kṣīṇa*—skinny; *kalevara*—body.

TRANSLATION

"The yogī of My mind wears the torn quilt of anxiety on his dirty body, which is covered with dust and ashes. His only words are, 'Alas! Kṛṣṇa!' He wears twelve bangles of distress on his wrist and a turban of greed on his head. Because he has not eaten anything, he is very thin.

TEXT 46

ব্যাস, শুকাদি যোগিগণ, কৃষ্ণ আঘাত নিরঙ্গন,
 অজে তাঁর যত জীলাগণ।

vyāsa, śukādi yogi-gaṇa, kṛṣṇa ātmā nirañjana,
 vraje tāṅra yata līlā-gana
 bhāgavatādi śāstra-gaṇe, kariyāche varṇane,
 sei tarjā padē anuksana

SYNONYMS

vyāsa—Dvaiapāyana Vyāsa; *śuka-ādi*—and other sages, such as Śukadeva Gosvāmī; *yogi-gaṇa*—great mystic yogis; *kṛṣṇa*—Lord Kṛṣṇa; *ātmā*—the Super-soul; *nirāñjana*—without material contamination; *vraje*—in Vṛndāvana; *tāṇra*—His; *yata*—all; *līlā-gaṇa*—pastimes; *bhāgavata-ādi*—Śrīmad-Bhāgavatam and others; *śāstra-gaṇe*—in revealed scriptures; *kariyāche varṇane*—have described; *sei tarjā*—that competition of poetry between two parties; *paṭe*—reads; *anuk-ṣaṇa*—every moment.

TRANSLATION

"The great yogī of My mind always studies the poetry and discussions of Lord Kṛṣṇa's Vṛndāvana pastimes. In the Śrīmad-Bhāgavatam and other scriptures, great saintly yogīs like Vyāsadeva and Śukadeva Gosvāmī have described Lord Kṛṣṇa as the Supersoul, beyond all material contamination.

TEXT 47

ଦଶେତ୍ରଯେ ଶିଥୁ କରି', 'ମହା-ବାଉ' ନାମ ଧରି',
ଶିଥୁ ଲାଗେ କରିଲ ଗମନ ।
ମୋର ଦେହ ସ୍ଵ-ସନ୍ଦର୍ଭ, ବିଷୟ-ଭୋଗ ମହାଧନ,
ସବ ଛାଡ଼ି' ଗେଲା ବ୍ରଦ୍ଧାବନ ॥ ୪୭ ॥

daśendriye śiṣya kari', 'māhā-bāula' nāma dhari',
 śiṣya lañā karila gamana
 mora deha sva-sadana, viśaya-bhoga māhā-dhana,
 saba chādi' gelā vṛndāvana

SYNONYMS

daśa-indriye—the ten senses; *śiṣya kari'*—making disciples; *mahā-bāula*—of a great mendicant; *nāma dhari'*—taking the name; *śiṣya lañā*—taking disciples; *karila gamana*—has gone; *mora*—My; *dheha*—body; *sva-sadana*—own home; *viṣaya-bhoga*—material enjoyment; *mahā-dhana*—great treasure; *saba chāḍī'*—leaving aside everything; *gelā vṛṇḍāvana*—has gone to Vṛṇḍāvana.

TRANSLATION

“The mystic yogī of My mind has assumed the name Mahābāula and made disciples of My ten senses. Thus My mind has gone to Vṛndāvana, leaving aside the home of My body and the great treasure of material enjoyment.

PURPORT

Śrī Caitanya Mahāprabhu compares His mind to one of the mystic yogīs known as bāula, who makes at least ten disciples.

TEXT 48

বৃন্দাবনে প্রজাগণ,	মত স্থা঵র-জন্ম,
বৃক্ষ-লতা গৃহস্থ-আশ্রমে ।	
তার ঘরে ভিক্ষাটন,	ফল-মূল-পত্রাশন,
এই বৃন্তি করে শিষ্যসনে ॥ ৪৮ ॥	

vṛndāvane prajā-gaṇa, yata sthāvara-jaṅgama,
 vrkṣa-latā gṛhastha-āśrame
 tāra ghare bhikṣā-āṭana, phala-mūla-patrāśana,
 ei vṛtti kare śiṣya-sane

SYNONYMS

vṛndāvane—in Vṛndāvana; prajā-gaṇa—the citizens; yata—all; sthāvara-jaṅgama—nonmoving and moving; vrkṣa-latā—the trees and creepers; gṛhastha-āśrame—in household life; tāra ghare—at his house; bhikṣā-āṭana—begging from door to door; phala-mūla-patra—fruits, roots and leaves; āśana—eating; ei vṛtti—this business; kare—performs; śiṣya-sane—with the disciples.

TRANSLATION

“In Vṛndāvana, he goes from door to door begging alms with all his disciples. He begs from both the moving and the inert inhabitants—the citizens, the trees and the creepers. In this way he lives on fruits, roots and leaves.

TEXT 49

কৃষ্ণ-গুণ-কৃপ-রঞ্জ,	গাঙ্ক, শৰ্ক, পরশ,
সে সুধা আস্থাদে গোপীগণ ।	
ভা-সবার গ্রাস-শেষে,	আনি’ পঞ্চেন্দ্রিয় শিষ্টে,
সে ভিক্ষায় রাখেন জীবন ॥ ৪৯ ॥	

kṛṣṇa-guṇa-rūpa-rasa, gandha, śabda, paraśa,
 se sudhā āsvāde gopī-gaṇa
 tā-sabāra grāsa-śeṣe, āni' pañcendriya śiṣye,
 se bhikṣāya rākhena jīvana

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; guṇa-rūpa-rasa—attributes, beauty and sweetness; gandha śabda paraśa—aroma, sound and touch; se sudhā—that nectar; āsvāde—taste; gopī-gaṇa—all the gopis; tā-sabāra—of all of them; grāsa-śeṣe—remnants of food; āni’—bringing; pañca-indriya—five senses; śiṣye—the disciples; se bhikṣāya—by such alms; rākhena—maintain; jīvana—life.

TRANSLATION

“The gopis of Vrajabhūmi always taste the nectar of Kṛṣṇa’s attributes, His beauty, His sweetness, His aroma, the sound of His flute and the touch of His body. My mind’s five disciples, the senses of perception, gather the remnants of that nectar from the gopis and bring them to the yogī of My mind. The senses maintain their lives by eating those remnants.

TEXT 50

শূন্যকুঞ্জমণ্ডপ-কোণে, যোগাভ্যাস কৃষ্ণধ্যানে,
 তাহাই রহে লঞ্চা শিষ্যগণ ।
 কৃষ্ণ আস্তা নিরঞ্জন, সাক্ষাৎ দেখিতে মন,
 ধ্যানে রাত্রি করে জাগরণ ॥ ৫ ॥

śūnya-kuñja-maṇḍapa-koṇe, yogābhyaśa kṛṣṇa-dhyāne,
 tāhān̄ rahe lañā śiṣya-gaṇa
 kṛṣṇa ātmā nirañjana, sākṣāt dekhite mana,
 dhyāne rātri kare jāgarāṇa

SYNONYMS

śūnya-kuñja-maṇḍapa-koṇe—in the corner of a pavilion in a solitary garden; yoga-abhyāsa—practice of mystic yoga; kṛṣṇa-dhyāne—by meditating on Kṛṣṇa; tāhān̄—there; rahe—remains; lañā—taking; śiṣya-gaṇa—disciples; kṛṣṇa—Lord Kṛṣṇa; ātmā—the Supersoul; nirañjana—without material contamination; sākṣāt—directly; dekhite—to see; mana—mind; dhyāne—in meditation; rātri—at night; kare jāgarāṇa—keeps awake.

TRANSLATION

"There is a solitary garden where Krṣṇa enjoys His pastimes, and in one corner of a pavilion in that garden, the yogī of My mind, along with his disciples, practices mystic yoga. Wanting to see Krṣṇa directly, this yogī remains awake throughout the night, meditating on Krṣṇa who is the Supersoul, uncontaminated by the three modes of nature.

TEXT 51

*mana kṛṣṇa-viyogī, duḥkhe mana haila yogī,
se viyoge daśā daśā haya
se daśāya vyākula hañā, mana gela palāñā,
śūnya mora śārīra ālaya”*

SYNONYMS

mana—the mind; *kṛṣṇa-viyogī*—bereft of Kṛṣṇa's association; *duḥkha*—in unhappiness; *mana*—the mind; *haila*—became; *yogi*—a mystic yogī; *se viyoge*—by that feeling of separation; *daśa*—ten; *daśā*—transcendental transformations; *haya*—there are; *se daśāya*—by those transcendental transformations; *výakula hañā*—being very agitated; *mana*—the mind; *gela*—went away; *palāñā*—fleeing; *śūnya*—void; *mora*—My; *śarira*—body; *ālaya*—place of residence.

TRANSLATION

"When My mind lost the association of Krṣṇa and could no longer see Him, he became depressed and took up mystic yoga. In the void of separation from Krṣṇa, he experienced ten transcendental transformations. Agitated by these transformations, My mind fled, leaving My body, his place of residence, empty. Thus I am completely in trance."

PURPORT

In this verse, the outward activities of the *kāpālika* mendicants have been described, but not their actual life. The *kāpālika* mendicants are tantric materialists who carry skulls in their hands. They are not *Vaiṣṇavas* and have nothing to do with spiritual life. Therefore they are untouchable. Only an outward comparison

has been made between the mind and their activities, but their behavior should never be imitated.

TEXT 52

কৃষ্ণের বিয়োগে গোপীর দশ দশা হয় ।
সেই দশ দশা হয় প্রভুর উদয় ॥ ৫২ ॥

kṛṣṇera viyoge gopīra daśa daśā haya
sei daśa daśā haya prabhura udaya

SYNOMYS

kṛṣṇera viyoge—by separation from Kṛṣṇa; *gopīra*—of the gopis; *daśa daśā*—ten kinds of transcendental transformations of the body; *haya*—there are; *sei*—those; *daśa daśā*—ten kinds of transcendental transformations; *haya*—are; *prabhura udaya*—visible in the body of Śrī Caitanya Mahāprabhu.

TRANSLATION

When the gopis felt separation from Kṛṣṇa, they experienced ten kinds of bodily transformations. These same symptoms appeared on the body of Śrī Caitanya Mahāprabhu.

TEXT 53

চিন্তাত্র জাগরোদ্বেগী তানবং মলিনাঙ্গতা ।
প্রলাপে ব্যাধিকন্মাদে মোহো মৃত্যুদশা দশ ॥ ৫৩ ॥

cintātṛa jāgarodvegau
tānavarṇ malināṅgatā
pralāpo vyādhiḥ unmādo
moho mṛtyur daśa daśa

SYNOMYS

cintā—anxiety; *atra*—here (because of separation from Kṛṣṇa); *jāgara*—wakefulness; *udvegau*—and mental agitation; *tānavam*—thinness; *malina-*
ṅgatā—an unclean, almost dirty state of the body; *pralāpaḥ*—talking like a madman; *vyādhiḥ*—disease; *unmādaḥ*—madness; *mohaḥ*—illusion; *mṛtyuḥ*—death; *daśā*—conditions; *daśa*—ten.

TRANSLATION

“The ten bodily transformations resulting from separation from Kṛṣṇa are anxiety, wakefulness, mental agitation, thinness, uncleanliness, talking like a madman, disease, madness, illusion and death.”

PURPORT

This verse is part of a description of Śrīmatī Rādhārāṇī's different traits from *Ujjvala-nīlamāṇi* by Śrīla Rūpa Gosvāmī. In this book, he elaborately explains the ten symptoms as follows.

Cintā. As stated in the *Harṣadūta*:

*yadā yāto gopī-hṛdaya-madano nanda-sadanān
 mukundo gāndinyās tanayam anurundhan madhu-purim
 tadāmāṅkṣic cintā-sariti ghana-ghūrṇāparicayair
 agādha-yām vādhāmaya-payasi rādhā virahiṇī*

"At the request of Akrūra, Kṛṣṇa and Balarāma left the house of Nanda Mahārāja for Mathurā. At that time, Śrīmatī Rādhārāṇī's mind was disrupted, and She became almost mad because of extreme separation from Kṛṣṇa. She experienced great mental pain and agitation, which caused Her to drown in mental speculation in the river of anxiety. She thought, 'Now I am going to die, and when I die, Kṛṣṇa will surely come back to see Me again. But when He hears of My death from the people of Vṛndāvana, He will certainly be very unhappy. Therefore I shall not die.' " This is the explanation of the word *cintā*.

Jāgara. As stated in the *Padyāvali*:

*yāḥ paśyanti priyāṁ svapne
 dhanyāstāḥ sakhi yoṣitah
 asmākāṁ tu gate kṛṣṇe
 gatā nidrāpi vairiṇī*

Thinking Herself very unfortunate, Śrīmatī Rādhārāṇī addressed Her very dear friend Viśākhā, "My dear friend, if I could see Kṛṣṇa in My dreams, I would certainly be glorified for My great fortune. But what can I do? Sleep also plays mischievously with Me. Indeed, it has become My enemy. Therefore I have not slept since the departure of Kṛṣṇa."

Udvēga. This word is also explained in the *Harṣadūta* as follows:

*mano me hā kaṣṭāṁ jvalati kim aham hanta karavai
 na pārāṁ nāvārāṁ sumukhi kalayām yasya jaladheḥ
 iyāṁ vande mūrdhnā sapadi tam upāyāṁ kathaya me
 parāṁśye yasmād dhṛti-kaṇikayāpi kṣaṇi-kayā*

Śrīmatī Rādhārāṇī addressed Lalitā, "My dear beautiful-faced Lalitā, I cannot express how My heart is burning. It is a great, unfathomable ocean of anxiety. Still, I wish to offer My obeisances at your lotus feet. What shall I do? Please consider

My condition and advise Me how I can become peaceful. That is My desire." Tānava is described as follows:

udañcad-vaktrāmbhoruha-vikṛtir antaḥ-kulaśitā
sadāhārbhāva-glāpita-kucakokā yadu-pate
viśuṣyanti rādhā tava viraha-tāpād anudināṁ
nidāghe kuly eva kraśima-paripākam̄ prathayati

When Uddhava returned to Mathurā after visiting Vṛndāvana, Lord Kṛṣṇa inquired from him about Rādhārāṇī and Viśākhā. Uddhava replied as follows: "Consider the condition of the *gopis*! Śrīmatī Rādhārāṇī especially is in a very painful condition because of separation from You. She has grown skinny, and Her bodily luster is almost gone. Her heart is immersed in pain, and because She has given up eating, Her breast has become black, as if diseased. Because of separation from You, all the *gopis*, especially Rādhārāṇī, appear like dried-up water holes under the scorching heat of the sun."

Malīna-arīgatā is described as follows:

hima-visara-viśīrṇāmbhoja-tulyānana-śriḥ
khara-marud-aparajayad-bandhu-jivopamauṣṭhi
agha-hara śārad-arkottāpitendivarākṣi
tava viraha-vipatti-mlāpitāśid viśākhā

Uddhava said to Kṛṣṇa, "O most auspicious Kṛṣṇa, please hear me. The tribulation caused by Your absence has made Viśākhā languid. Her lips tremble like trees in a strong wind. Her beautiful face is like a lotus flower that has withered under the snow, and Her eyes are like lotus petals scorched by the heat of the autumn sun."

Pralāpa is explained in Lalita-mādhava as follows:

kva nanda-kula-candramāḥ kva śikhi-candra-kālaṅkṛtiḥ
kva manda-muralī-ravaḥ kva nu surendra-nīla-dyutīḥ
kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣauṣadhir
nidhir mama suhṛttamāḥ kva tava hanta hā dhig-vidhiḥ

This is Śrīmatī Rādhārāṇī's lamentation for Her beloved Kṛṣṇa, who was away from home. A woman whose husband has left home and gone to a foreign land is called *proṣita-bhartṛkā*. Lamenting for Kṛṣṇa in the same way as such a woman laments for her husband, Śrīmatī Rādhārāṇī said, "My dear friend, where is the glory of the family of Mahārāja Nanda, who wears a half-moon ornament on His head? Where is Kṛṣṇa, whose hue is like that of the *indranīla* jewel and who plays so nicely on His flute? Where is your friend, the best of all men, so expert in dancing in the circle of the *rāsa* dance? Where is He who is the real medicine to save

Me from dying of heart disease? I must condemn Providence, for he has caused Me so many tribulations by separating Me from Kṛṣṇa."

Vyādhī is also described in *Lalita-mādhava*:

*uttāpi puṭa-pākato 'pi garala-grāmād api kṣobhaṇo
dambholer api duḥsahāḥ kāṭur alarī hṛṇ-magna-śūlyād api
tīvraḥ praudha-visūcikāni-cayato 'py uccair mamāyarī bali
marmāṇy adya bhinatti gokula-pater viśleṣa-janmā jvarāḥ*

Being greatly afflicted by the pain of separation from Kṛṣṇa, Śrīmatī Rādhārāṇī said, "My dear Lalitā, kindly hear Me. I cannot bear suffering the fever of separation from Kṛṣṇa, nor can I explain it to you. It is something like gold melting in an earthen box. This fever produces more distress than poison, and it is more piercing than a thunderbolt. I suffer exactly like someone almost dead from cholera. To be giving Me so much pain, this fever must be very strong indeed."

Unmāda is explained as follows:

*bhramati bhavana-garbhe nирnimirrati hasanti
prathayati tava vārtāṁ cetanācetaneṣु
lūthati ca bhuvi rādhā kampitāngī murāre
viṣama-viraha-khedodgāri-vibhrānta-cittā*

Uddhava said to Kṛṣṇa, "My dear Kṛṣṇa, all the gopīs are so afflicted by Your absence that they have become almost mad. O Murāri, at home Śrīmatī Rādhārāṇī laughs unnecessarily and, like a madwoman, inquires about You from every entity without distinction, even from the stones. She rolls on the ground, unable to bear the agony of Your absence."

Moha is explained as follows:

*nirundhe dainyābdhirīḥ harati guru-cintā paribhavarī
vilumpaty unmādarī sthagayati balād bāṣpa-laharīṁ
idānīṁ kamṣāre kuvalaya-dṛṣṭāḥ kevalam idāṁ
vidhatte sācivyarī tava viraha-mūrcchā-sahacari*

Lalitā wrote Kṛṣṇa the following letter on Śrīmatī Rādhārāṇī's behalf: "My dear Kṛṣṇa, separation from You has greatly agitated Śrīmatī Rādhārāṇī's mind, and She has fallen unconscious on the ground. O enemy of Karṇa, You have now become a first-class politician, and therefore You can supposedly give relief to everyone. Therefore please consider the plight of Śrīmatī Rādhārāṇī, or very soon You will hear of Her death. Maybe at that time You will lament, although now You are jubilant."

Mṛtyu is explained in the *Harīṣadūta*:

aye rāsa-kriḍā-rasika mama sakhyam nava-navā
purā baddhā yena praṇaya-lahari hanta gahanā
sa cen muktāpekṣas tvam asi dhig imāṁ tūlaśakalam
yad etasyā nāsā-nihitam idam adyāpi calati

In the following letter, Lalitā chastised Kṛṣṇa for staying in Mathurā: "Simply by dancing in the circle of the *rāsa* dance, You attracted Śrimatī Rādhārāṇī's love. Why are You now so indifferent to my dear friend Rādhārāṇī? She is lying nearly unconscious, thinking of Your pastimes. I shall determine whether She is alive by putting a cotton swab under Her nostrils, and if She is still living, I shall chastise Her."

TEXT 54

এই দশ-দশায় অভু ব্যাকুল রাত্রিদিনে ।
কভু কোন দশা উঠে, স্থির নহে মনে ॥ ৫৪ ॥

ei daśa-daśāya prabhu vyākula rātri-dine
kabhu kona daśā uṭhe, sthira nahe mane

SYNONYMS

ei—these; *daśa-daśāya*—by ten conditions; *prabhu*—Śrī Caitanya Mahāprabhu; *vyākula*—overwhelmed; *rātri-dine*—night and day; *kabhu*—sometimes; *kona*—some; *daśā*—condition; *uṭhe*—arises; *sthira*—steady; *nahe*—is not; *mane*—the mind.

TRANSLATION

Śrī Caitanya Mahāprabhu was overwhelmed night and day by these ten ecstatic conditions. Whenever such symptoms arose, His mind became unsteady.

TEXT 55

এত কহি' মহাপ্রভু মৌন করিলা ।
রামানন্দ-রায় শ্লোক পড়িতে লাগিলা ॥ ৫৫ ॥

eta kahi' mahāprabhu mauna karilā
rāmānanda-rāya śloka paḍite lāgilā

SYNOMYS

eta kahi'—speaking this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mauna karilā*—became silent; *rāmānanda-rāya*—Rāmānanda Rāya; *śloka*—verses; *padite lāgilā*—began to recite.

TRANSLATION

After speaking in this way, Śrī Caitanya Mahāprabhu fell silent. Then Rāmānanda Rāya began to recite various verses.

TEXT 56

স্বরূপ-গোসানি করে কৃষ্ণলীলা গান ।
দুই জনে কিছু কৈলা প্রভুর বাহু জান ॥ ৫৬ ॥

*svarūpa-gosāñi kare kṛṣṇa-lilā gāna
dui jane kichu kailā prabhura bāhya jñāna*

SYNOMYS

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; *kare*—does; *kṛṣṇa-lilā*—of the pastimes of Kṛṣṇa; *gāna*—singing; *dui jane*—both of them; *kichu*—some; *kailā*—revived; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāhya jñāna*—external consciousness.

TRANSLATION

Rāmānanda Rāya recited verses from Śrimad-Bhāgavatam, and Svarūpa Dāmodara Gosvāmī sang of Kṛṣṇa's pastimes. In this way, they brought Śrī Caitanya Mahāprabhu to external consciousness.

TEXT 57

এইমত অর্ধরাত্রি কৈলা নির্যাপণ ।
ভিতর-প্রকোষ্ঠে অঙ্গুরে করাইলা শয়ন ॥ ৫৭ ॥

*ei-mata ardha-rātri kailā niryāpaṇa
bhitara-prakoṣṭhe prabhure karāilā śayana*

SYNOMYS

ei-mata—in this way; *ardha-rātri*—half the night; *kailā niryāpaṇa*—passed; *bhitara-prakoṣṭhe*—in the inner room; *prabhure*—Śrī Caitanya Mahāprabhu; *karāilā śayana*—they made to lie down.

TRANSLATION

After half the night had passed in this way, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī made Śrī Caitanya Mahāprabhu lie down on His bed in the inner room.

TEXT 58

ରାମାନନ୍ଦ-ରାୟ ତବେ ଗେଲା ନିଜ ସରେ ।
ସ୍ଵରୂପ-ଗୋବିନ୍ଦ ଦୁଃଖେ ଶୁଇଲେନ ଦ୍ୱାରେ ॥ ୧୮ ॥

*rāmānanda-rāya tabe gelā nija ghare
svarūpa-govinda duñhe śuilena dvāre*

SYNOMYMS

rāmānanda-rāya—Rāmānanda Rāya; *tabe*—thereupon; *gelā*—returned; *nija*—*ghare*—to his home; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *govinda*—and Govinda; *duñhe*—both; *śuilena*—lay down; *dvāre*—at the door.

TRANSLATION

Then Rāmānanda Rāya returned home, and Svarūpa Dāmodara Gosvāmī, along with Govinda, lay down in front of the door to Śrī Caitanya Mahāprabhu's room.

TEXT 59

ସବ ରାତ୍ରି ମହାପ୍ରଭୁ କରେ ଜାଗରଣ ।
ଉଚ୍ଚ କରି' କହେ କୃଷ୍ଣନାମସଙ୍କିର୍ତ୍ତନ ॥ ୧୯ ॥

*saba rātri mahāprabhu kare jāgarana
ucca kari' kahe kṛṣṇa-nāma-saṅkīrtana*

SYNOMYMS

saba rātri—all night; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *jāgarana*—remaining without sleep; *ucca kari'*—very loudly; *kahe kṛṣṇa-nāma-saṅkīrtana*—chants the holy name of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu remained awake throughout the entire night, chanting the Hare Kṛṣṇa mantra very loudly.

TEXT 60

শব্দ না পাঞ্চা স্বরূপ কপাট কেলা দুরে ।
তিমন্দার দেওয়া আছে, প্রভু নাহি ঘরে ! ৬০ ॥

*śabda nā pāñča svarūpa kapāṭa kailā dūre
tina-dvāra deoyā āche, prabhu nāhi ghare!*

SYNONYMS

śabda—sound; *nā*—not; *pāñča*—hearing; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *kapāṭa*—the door; *kailā dūre*—opened; *tina-dvāra*—three doors; *deoyā āche*—were locked; *prabhu*—Śrī Caitanya Mahāprabhu; *nāhi ghare*—was not within the room.

TRANSLATION

After some time, Svarūpa Dāmodara could no longer hear Śrī Caitanya Mahāprabhu chanting. When he entered the room, he found the three doors locked, but Śrī Caitanya Mahāprabhu had gone.

TEXT 61

চিন্তিত হইল সবে প্রভুরে না দেখিয়া ।
প্রভু চাহি' বুলে সবে দেউটী জ্বালিয়া ॥ ৬১ ॥

*cintita ha-ila sabe prabhure nā dekhiyā
prabhu cāhi' bule sabe deuṭī jvāliyā*

SYNONYMS

cintita ha-ila—became very anxious; *sabe*—all the devotees; *prabhure*—Śrī Caitanya Mahāprabhu; *nā dekhiyā*—not seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *cāhi'*—searching for; *bule*—wander; *sabe*—all of them; *deuṭī*—lamp; *jvāliyā*—lighting.

TRANSLATION

All the devotees were very anxious when they saw that the Lord was not in His room. They wandered about searching for Him with a warning lamp.

TEXT 62

সিংহদারের উত্তর-দিশায় আছে এক ঠাণ্ডি ।
তার গথে পড়ি' আছেন চৈতন্য-গোমাণ্ডি ॥ ৬২ ॥

*sīṁha-dvārera uttara-diśāya āche eka ṭhāñi
tāra madhye paḍi' āchena caitanya-gosāñi*

SYNONYMS

sīṁha-dvārera—of the gate known as Sīṁha-dvāra; *uttara-diśāya*—on the northern side; *āche*—there is; *eka ṭhāñi*—a place; *tāra madhye*—within that place; *paḍi'*—lying down; *āchena*—was; *caitanya-gosāñi*—Śrī Caitanya Mahāprabhu.

TRANSLATION

After searching for some time, they came upon Śrī Caitanya Mahāprabhu lying in a corner by the northern side of the Sīṁha-dvāra gate.

TEXT 63

দেখি' স্বরূপ-গোসাঙ্গি-আদি আনন্দিত হৈলା ।
অভুত দশা দেখি' পুনঃ চিন্তিতে লাগিলା ॥ ৬৩ ॥

dekhi' svarūpa-gosāñi-ādi ānandita hailā
prabhura daśā dekhi' punah cintite lāgilā

SYNONYMS

dekhi'—seeing; *svarūpa-gosāñi-ādi*—all the devotees, headed by Svarūpa Dāmodara Gosvāmī; *ānandita* *hailā*—became very glad; *prabhura*—of Śrī Caitanya Mahāprabhu; *daśā*—the condition; *dekhi'*—seeing; *punah*—again; *cintite lāgilā*—they began to feel anxiety.

TRANSLATION

At first they were overjoyed to see Him, but when they saw His condition, all the devotees, headed by Svarūpa Dāmodara Gosvāmī, were very anxious.

TEXT 64

প্রভু পড়ি' আছেন দীর্ঘ হাত পাঁচ-চয় ।
অচেতন দেহ, নাসায় শ্঵াস নাহি বয় ॥ ৬৪ ॥

prabhu paḍi' āchena dirgha hāta pāñca-chaya
acetana deha, nāsāya śvāsa nāhi vaya

SYNONYMS

prabhu—the Lord; *paḍi'* *āchena*—was lying down; *dirgha*—prolonged; *hāta pāñca-chaya*—five to six cubits (one cubit equals about a foot and a half); *acetana*

dēha—unconscious body; *nāsāya*—in the nostrils; *svāsa*—breath; *nāhi vaya*—does not flow.

TRANSLATION

Śrī Caitanya Mahāprabhu was lying unconscious, and His body had become elongated to five or six cubits [eight or nine feet]. There was no breath from His nostrils.

TEXTS 65-66

এক এক হস্ত-পাদ—দীর্ঘ তিন তিন-হাত ।
 অঙ্গগ্রাণ্ডি ভিন্ন, চর্ম আছে মাত্র তাত ॥ ৬৫ ॥
 হস্ত, পাদ, গ্রীবা, কটি, অঙ্গ, সংক্ষি যত ।
 এক এক বিতন্তি ভিন্ন হঞ্চাছে তত ॥ ৬৬ ॥

eka eka hasta-pāda—*dirgha tina tina-hāta*
asthi-granthi bhinna, carma āche mātra tāta

hasta, pāda, grīvā, kaṭi, asthi sandhi yata
eka eka vitasti bhinna hañāche tata

SYNONYMS

eka eka—each one; *hasta-pāda*—arms and legs; *dirgha*—prolonged; *tina tina-hāta*—three cubits; *asthi-granthi*—joints of the bones; *bhinna*—separated; *carma*—skin; *āche*—there is; *mātra*—only; *tāta*—a slight temperature indicating life; *hasta*—arms; *pāda*—legs; *grīvā*—neck; *kaṭi*—waist; *asthi*—bones; *sandhi*—joints; *yata*—as many; *eka*—one; *eka*—one; *vitasti*—about six inches; *bhinna*—separated; *hañāche*—were; *tata*—so many.

TRANSLATION

Each of His arms and legs had become three cubits long; only skin connected the separated joints. The Lord's body temperature, indicating life, was very low. All the joints in His arms, legs, neck and waist were separated by at least six inches.

TEXT 67

চর্মগ্রাত্ উপরে, সংক্ষি আছে দীর্ঘ হঞ্চ।
 দুঃখিত হইলা সবে প্রভুরে দেখিয়া ॥ ৬৭ ॥

*carma-mātra upare, sandhi āche dirgha hañā
duḥkhita ha-ilā sabe prabhure dekhiyā*

SYNONYMS

carma-mātra—only skin; *upare*—over; *sandhi*—joints; *āche*—are; *dirgha*—prolonged; *hañā*—being; *duḥkhita*—very sorry; *ha-ilā*—became; *sabe*—all of them; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhiyā*—seeing.

TRANSLATION

It appeared that only skin covered His elongated joints. Seeing the Lord's condition, all the devotees were very unhappy.

TEXT 68

ମୁଖେ ଲାଲା-ଫେନ ଅଭୂର ଉତ୍ତାନ-ନୟାନ ।
ଦେଖିଯା ସକଳ ଭକ୍ତେର ଦେହ ଛାଡେ ପ୍ରାଣ ॥ ୬୮ ॥

*mukhe lālā-phena prabhura uttāna-nayāna
dekhiyā sakala bhaktera deha chāḍe prāṇa*

SYNONYMS

mukhe—at the mouth; *lālā*—saliva; *phena*—foam; *prabhura*—of Śrī Caitanya Mahāprabhu; *uttāna*—turned upwards; *nayāna*—eyes; *dekhiyā*—seeing; *sakala bhaktera*—of all the devotees; *deha*—body; *chāḍe*—leaves; *prāṇa*—life.

TRANSLATION

They almost died when they saw Śrī Caitanya Mahāprabhu with His mouth full of saliva and foam and His eyes turned upward.

TEXT 69

ସ୍ଵରୂପ-ଗୋସାଙ୍ଗି ତବେ ଉଚ୍ଚ କରିଯା ।
ଅଭୂର କାଣେ କୃଷ୍ଣନାମ କହେ ଭକ୍ତଗଣ ଲାଗ୍ନା ॥ ୬୯ ॥

*svarūpa-gosāñi tabe ucca kariyā
prabhura kāṇe kṛṣṇa-nāma kahe bhakta-gaṇa lañā*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; *tabe*—at that time; *ucca kariyā*—very loudly; *prabhura kāṇe*—in the ear of Śrī Caitanya Mahāprabhu; *kṛṣṇa-*

nāma—the holy name of Lord Kṛṣṇa; *kahe*—began to chant; *bhakta-gaṇa lañā*—with all the other devotees.

TRANSLATION

When they saw this, Svarūpa Dāmodara Gosvāmī and all the other devotees began to chant the holy name of Kṛṣṇa very loudly into Śrī Caitanya Mahāprabhu's ear.

TEXT 70

বহুক্ষণে কৃষ্ণনাম হৃদয়ে পশিলা ।
‘হরিবোল’ বলি’ প্রভু গর্জিয়া উঠিলা ॥ ৭০ ॥

bahu-kṣaṇe kṛṣṇa-nāma hṛdaye paśilā
'hari-bola' bali' prabhu garjiyā uṭhilā

SYNONYMS

bahu-kṣaṇe—after a long time; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *hṛdaye paśilā*—entered the heart; *hari-bola bali'*—saying Hari bol; *prabhu*—Śrī Caitanya Mahāprabhu; *garjiyā*—making a loud sound; *uṭhilā*—got up.

TRANSLATION

After they chanted in this way for a long time, the holy name of Kṛṣṇa entered the heart of Śrī Caitanya Mahāprabhu, and He suddenly arose with a loud shout of "Hari bol."

TEXT 71

চেতন পাইতে অস্থি-সংক্ষি লাগিল ।
পূর্বপ্রায় যথাবৎ শরীর হইল ॥ ৭১ ॥

cetana pāite asthi-sandhi lāgila
pūrva-prāya yathāvat śarīra ha-ila

SYNONYMS

cetana pāite—after coming to consciousness; *asthi-sandhi*—the joints of the bones; *lāgila*—contracted; *pūrva-prāya*—as before; *yathāvat*—in a normal condition; *śarīra*—the body; *ha-ila*—became.

TRANSLATION

As soon as the Lord returned to external consciousness, all His joints contracted, and His entire body returned to normal.

TEXT 72

এই লীলা মহাপ্রভুর রঘুনাথদাস ।
 ‘গৌরাঙ্গস্তবকল্পবৃক্ষে’ করিয়াছে প্রকাশ ॥ ৭২ ॥

*ei lilā mahāprabhura raghunātha-dāsa
 ‘gaurāṅga-stava-kalpavṛkṣe’ kariyāche prakāśa*

SYNONYMS

ei lilā—this pastime; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *gaurāṅga-stava-kalpa-vṛkṣe*—in the book known as *Gaurāṅga-stava-kalpavṛkṣa*; *kariyāche prakāśa*—has described.

TRANSLATION

Śrīla Raghunātha dāsa Gosvāmī has described these pastimes elaborately in his book *Gaurāṅga-stava-kalpavṛkṣa*.

TEXT 73

কচিমিশ্বাবামে ব্রজপতিরুতঙ্গোক্তবিরহঃ
 শ্রীসন্ধিত্বাদ্বদ্ধিকদৈর্ঘ্যঃ ভূজপদোঃ ।
 লুঠন্ ভূমো কাকঃ বিকলবিকলঃ গদগদবচঃ
 রুদন্ শ্রীগৌরাঙ্গে হৃদয় উদয়মাঃ মদঘতি ॥ ৭৩ ॥

*kvacin miśrāvāse vraja-pati-sutasyoru-virahāt
 ślathac chri-sandhitvād dadhad-adhika-dairghyam bhuja-padoḥ
 luṭhan bhūmau kākvā vikala-vikalāṁ gadgada-vacā
 rudan śrī-gaurāṅgo hṛdaya udayan māṁ madayati*

SYNONYMS

kvacit—sometimes; *miśra-āvāse*—in the house of Kāśī Miśra; *vraja-pati-sutasya*—of the son of Nanda Mahārāja; *uru-virahāt*—because of strong feeling of separation; *ślathat*—being slackened; *śrī-sandhitvāt*—from the joints of His transcendental body; *dadhat*—obtaining; *adhika-dairghyam*—extraordinary longness; *bhuja-padoḥ*—of the arms and legs; *luṭhan*—rolling; *bhūmau*—on the ground; *kākvā*—with a cry of lamentation; *vikala-vikalām*—very sorrowfully; *gadgada-vacā*—with a faltering voice; *rudan*—crying; *śrī-gaurāṅgah*—Lord Śrī Caitanya Mahāprabhu; *hṛdaye*—in the heart; *udayan*—awakening; *mām*—me; *madayati*—maddens.

TRANSLATION

“Sometimes Śrī Caitanya Mahāprabhu would go to the house of Kāśī Miśra. There He would be greatly aggrieved, feeling separation from Kṛṣṇa. The joints of His transcendental body would slacken, and His arms and legs would become elongated. Rolling on the ground, the Lord would cry out in distress in a faltering voice and weep very sorrowfully. The appearance of Śrī Caitanya Mahāprabhu, awakening in my heart, maddens me.”

TEXT 74

সিংহধারে দেখি' প্রভুর বিশ্ময় হইলা ।
‘কাহা কর কি’—এই স্বরূপে পুছিলা ॥ ৭৮ ॥

*sirinha-dvāre dekhi' prabhura vismaya ha-ilā
'kāñhā kara ki'—ei svarūpe puchilā*

SYNOMYMS

sirinha-dvāre—at the gate known as Sirinha-dvāra; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *vismaya ha-ilā*—there was astonishment; *kāñhā*—where; *kara ki'*—what am I doing; *ei*—this; *svarūpe puchilā*—inquired from Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Śrī Caitanya Mahāprabhu was very astonished to find Himself in front of the Sirinha-dvāra. He asked Svarūpa Dāmodara Gosvāmī, “Where am I? What am I doing here?”

TEXT 75

স্বরূপ কহে,—‘উঠ, প্রভু, চল নিজ-ঘরে ।
তথাই তোমারে সব করিমুগোচরে ॥’ ৭৫ ॥

*svarūpa kahe,—'uṭha, prabhu, cala nija-ghare
tathāi tomāre saba karimu gocare'*

SYNOMYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī replied; *uṭha prabhu*—my dear Lord, please get up; *cala*—go; *nija-ghare*—to Your place; *tathāi*—there; *tomāre*—unto You; *saba*—all; *karimu gocare*—I shall inform.

TRANSLATION

Svarūpa Dāmodara said, “My dear Lord, please get up. Let us go to Your place. There I shall tell You everything that has happened.”

TEXT 76

এত বলি' প্রভুরে ধরি' ঘরে লঞ্চা গেলা।
তাহার অবস্থা সব কহিতে লাগিলা ॥ ৭৬ ॥

*eta bali' prabhure dhari' ghare lañā gelā
tāñhāra avasthā saba kahite lāgilā*

SYNONYMS

eta bali'—saying this; *prabhure dhari'*—taking Mahāprabhu; *ghare*—home; *lañā gelā*—took back; *tāñhāra avasthā*—His condition; *saba*—all of them; *kahite lāgilā*—began to speak.

TRANSLATION

Thus all the devotees carried Śrī Caitanya Mahāprabhu back to His residence. Then they all described to Him what had happened.

TEXT 77

শুনি' মহাপ্রভু বড় হৈলা চমৎকার !
প্রভু কহে,—‘কিছু স্মৃতি নাহিক আমার ! ৭৭ ॥

śuni' *mahāprabhu bađa hailā camatkāra*
prabhu kahe,—‘*kichu smṛti nāhika āmāra*

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bađa*—very much; *hailā camatkāra*—became astonished; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *kichu*—any; *smṛti*—remembrance; *nāhika*—is not; *āmāra*—Mine.

TRANSLATION

Hearing the description of His condition while lying near the Sirinha-dvāra, Śrī Caitanya Mahāprabhu was very astonished. He said, “I do not remember any of these things.

TEXT 78

সবে দেখি—হয় মোর কৃষ্ণ বিদ্যমান ।
বিদ্যুৎপ্রায় দেখা দিয়া হয় অনুর্ধ্বান' ॥ ৭৮ ॥

*sabe dekhi—haya mora kṛṣṇa vidyamāna
vidyut-prāya dekhā diyā haya antardhāna'*

SYNONYMS

sabe—only this; *dekhi*—I know; *haya*—there is; *mora*—My; *kṛṣṇa*—Lord Kṛṣṇa; *vidyamāna*—brightly present; *vidyut-prāya*—like lightning; *dekhā diyā*—appearing; *haya*—there is; *antardhāna*—disappearance.

TRANSLATION

"I can only remember that I saw My Kṛṣṇa, but only for an instant. He appeared before Me, and then, like lightning, immediately disappeared."

TEXT 79

হেনকালে জগন্নাথের পাণি-শব্দ বাজিলା ।
স্নান করি' মহাপ্রভু দরশনে গেলା ॥ ৭৯ ॥

*hena-kāle jagannāthera pāṇi-śaṅkha bājilā
snāna kari' mahāprabhu daraśane gelā*

SYNONYMS

hena-kāle—at this time; *jagannāthera*—of Lord Jagannātha; *pāṇi-śaṅkha*—a conchshell that can be held in the hand; *bājilā*—vibrated; *snāna kari'*—after bathing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *daraśane gelā*—went to see Lord Jagannātha.

TRANSLATION

Just then, everyone heard the blowing of the conchshell at the Jagannātha temple. Śrī Caitanya Mahāprabhu immediately took His bath and went to see Lord Jagannātha.

TEXT 80

এই ত' কহিলুঁ প্রভুর অনুত্ত বিকার ।
যাহার শ্রবণে লোকে লাগে চমৎকার ॥ ৮০ ॥

*ei ta' kahiluṇ prabhura adbhuta vikāra
yāhāra śravaṇe loke lāge camatkāra*

SYNONYMS

ei ta'—thus; *kahiluṇ*—I have described; *prabhura*—of Śrī Caitanya Mahāprabhu; *adbhuta vikāra*—uncommon transformations of the body; *yāhāra śravaṇe*—hearing which; *loke*—people; *lāge*—feel; *camatkāra*—astonishment.

TRANSLATION

Thus I have described the uncommon transformations of the body of Śrī Caitanya Mahāprabhu. When people hear about this, they are very astonished.

TEXT 81

ଲୋକେ ନାହିଁ ଦେଖି ଐଛେ, ଶାସ୍ତ୍ରେ ନାହିଁ ଶୁଣି ।
ହେବ ଭାବ ବ୍ୟକ୍ତ କରେ ନ୍ୟାସି-ଚୂଡ଼ାଗଣି ॥ ୮୧ ॥

*loke nāhi dekhi aiche, śāstre nāhi śuni
hena bhāva vyakta kare nyāsi-cūḍāmaṇi*

SYNONYMS

loke—among people; *nāhi dekhi*—we do not see; *aiche*—such; *śāstre*—in scripture; *nāhi śuni*—we do not hear; *hena*—such; *bhāva*—emotions; *vyakta kare*—exhibits; *nyāsi-cūḍāmaṇi*—the supreme *sannyāsi*.

TRANSLATION

No one has witnessed such bodily changes elsewhere, nor has anyone read of them in the revealed scriptures. Yet Śrī Caitanya Mahāprabhu, the supreme *sannyāsi*, exhibited these ecstatic symptoms.

TEXT 82

ଶାସ୍ତ୍ରଲୋକାତ୍ମିତ ଯେଇ ଯେଇ ଭାବ ହୟ ।
ଇତର-ଲୋକେର ତାତେ ନା ହୟ ନିଶ୍ଚୟ ॥ ୮୨ ॥

*śāstra-lokātīta yei yei bhāva haya
itara-lokera tāte nā haya niścaya*

SYNONYMS

śāstra-loka-atīta—beyond the conception of people and the revealed scriptures; *yei yei*—whatever; *bhāva*—emotional ecstasies; *haya*—there are; *itara-lokera*—of common men; *tāte*—in that; *nā haya*—there is not; *niścaya*—belief.

TRANSLATION

These ecstasies are not described in the śāstras, and they are inconceivable to common men. Therefore people in general do not believe in them.

TEXT 83

ରଘୁନାଥ-ଦାସେର ସଦା ପ୍ରଭୁ-ସଙ୍ଗେ ସ୍ଥିତି ।
ତାର ମୁଖେ ଶୁଣି' ଲିଖି କରିଯା ଅଭିତି ॥ ୮୩ ॥

*raghunātha-dāsera sadā prabhu-saṅge sthiti
tāra mukhe śuni' likhi kariyā pratīti*

SYNOMYS

raghunātha-dāsera—of Raghunātha dāsa Gosvāmī; *sadā*—always; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *sthiti*—living; *tāra mukhe*—from his mouth; *śuni'*—hearing; *likhi*—I write; *kariyā pratīti*—accepting in total.

TRANSLATION

Raghunātha dāsa Gosvāmī lived continuously with Śrī Caitanya Mahāprabhu. I am simply recording whatever I have heard from him. Although common men do not believe in these pastimes, I believe in them totally.

TEXT 84

ଏକଦିନ ଗହାପ୍ରଭୁ ସମୁଦ୍ରେ ଯାଇତେ ।
'ଚଟକ'-ପର୍ବତ ଦେଖିଲେନ ଆଚମ୍ବିତେ ॥ ୮୪ ॥

*eka-dina mahāprabhu samudre yāite
'caṭaka'-parvata dekhilena ācambite*

SYNOMYS

eka-dina—one day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *samudre yāite*—while going to the sea; *caṭaka-parvata*—the Caṭaka-parvata sand hill; *dekhilena*—saw; *ācambite*—suddenly.

TRANSLATION

One day, while Śrī Caitanya Mahāprabhu was going to the sea to bathe, He suddenly saw a sand dune named Caṭaka-parvata.

TEXT 85

ଗୋବର୍ଧନ-ଶୈଳ-ଜାମେ ଆବିଷ୍ଟ ହଇଲା ।
ପର୍ବତ-ଦିଶାତେ ପ୍ରଭୁ ଧାଏଗା ଚଲିଲା ॥ ୮୫ ॥

govardhana-śaila-jñāne āviṣṭa ha-ilā
parvata-diśāte prabhu dhāñā calilā

SYNOMYS

govardhana-śaila—Govardhana Hill; *jñāne*—by the understanding; *āviṣṭa ha-ilā*—became overwhelmed; *parvata-diśāte*—in the direction of the sand hill; *prabhu*—Śrī Caitanya Mahāprabhu; *dhāñā calilā*—began to run.

TRANSLATION

Śrī Caitanya Mahāprabhu mistook the sand dune for Govardhana Hill and ran toward it.

TEXT 86

হস্তায়মদ্রিবলা। হরিদাসবয়ে।
যদৰামকৃষ্ণচরণ-স্পরশ-প্রামোদঃ।
মানং তনোতি সহ-গোগণযোস্তুঘোষঃ
পানীয়-স্যবস-কন্দর-কন্দমূলঃ॥ ৮৬ ॥

*hantāyam adrir abalā hari-dāsa-varyo
yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodah
mānarām tanoti saha-go-gaṇayos taylor yat
pāniya-sūyavasa-kandara-kanda-mūlaiḥ*

SYNOMYS

hanta—oh; *ayam*—this; *adriḥ*—hill; *abalāḥ*—O friends; *hari-dāsa-varyah*—the best among the servants of the Lord; *yat*—because; *rāma-kṛṣṇa-caraṇa*—of the lotus feet of Lord Kṛṣṇa and Balarāma; *sparaśa*—by the touch; *pramodah*—jubilant; *mānam*—respects; *tanoti*—offers; *saha*—with; *go-gaṇayoḥ*—cows, calves and cowherd boys; *tayoḥ*—to Them (Śrī Kṛṣṇa and Balarāma); *yat*—because; *pāniya*—drinking water; *sūyavasa*—very soft grass; *kandara*—caves; *kanda-mūlaiḥ*—and by roots.

TRANSLATION

“Of all the devotees, this Govardhana Hill is the best! O My friends, this hill supplies Kṛṣṇa and Balarāma, as well as Their calves, cows and cowherd friends, with all kinds of necessities—water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant.”

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (10.21.18). It was spoken by the gopis when Lord Kṛṣṇa and Balarāma entered the forest in the autumn. The gopis spoke among themselves and glorified Kṛṣṇa and Balarāma for Their pastimes.

TEXT 87

এই শ্লোক পড়ি' প্রভু চলেন বায়ুবেগে ।
গোবিন্দ ধাইল পাছে, নাহি পায় লাগে ॥ ৮৭ ॥

*ei śloka padī' prabhu calena vāyu-vege
govinda dhāila pāche, nāhi pāya lāge*

SYNONYMS

ei śloka—this verse; *paḍī'*—reciting; *prabhu*—Śrī Caitanya Mahāprabhu; *calena*—goes; *vāyu-vege*—at the speed of the wind; *govinda*—Govinda; *dhāila*—ran; *pāche*—behind; *nāhi pāya lāge*—could not catch.

TRANSLATION

Reciting this verse, Śrī Caitanya Mahāprabhu ran toward the sand dune as fast as the wind. Govinda ran after Him, but he could not approach Him.

TEXT 88

ফুকার পড়িল, মহা-কোলাহল হইল ।
যেই যাই ছিল সেই উঠিযা ধাইল ॥ ৮৮ ॥

*phukāra paḍila, mahā-kolāhala ha-ila
yei yāhān chila sei uṭhiyā dhāila*

SYNONYMS

phu-kāra—a loud call; *paḍila*—arose; *mahā-kolāhala*—a tumultuous sound; *ha-ila*—there was; *yei*—whoever; *yāhān*—wherever; *chila*—was; *sei*—he; *uṭhiyā* *dhāila*—got up and began to run.

TRANSLATION

First one devotee shouted loudly, and then a tumultuous uproar arose as all the devotees stood up and began to run after the Lord.

TEXT 89

স্বরূপ, জগদানন্দ, পণ্ডিত-গদাধর ।
রামাই, নন্দাই, আর পণ্ডিত-শঙ্কর ॥ ৮৯ ॥

*svarūpa, jagadānanda, pandita-gadādhara
rāmāi, nandāi, āra paṇḍita śaṅkara*

SYNONYMS

svarūpa—Svarūpa Dāmodara Gosvāmī; *jagadānanda*—Jagadānanda Paṇḍita; *paṇḍita-gadādhara*—Gadādhara Paṇḍita; *rāmāi*—Rāmāi; *nandāi*—Nandāi; *āra*—and; *paṇḍita-śaṅkara*—Śaṅkara Paṇḍita.

TRANSLATION

Svarūpa Dāmodara Gosvāmī, Jagadānanda Paṇḍita, Gadādhara Paṇḍita, Rāmāi, Nandāi and Śaṅkara Paṇḍita are some of the devotees who ran after Śrī Caitanya Mahāprabhu.

TEXT 90

পুরী-ভারতী-গোসাঙ্গি আইলা সিন্ধুতীরে ।
ভগবান्-আচার্য খঙ্গ চলিলা ধীরে ধীরে ॥ ৯০ ॥

*puri-bhāratī-gosāñi āīlā sindhu-tire
bhagavān-ācārya khañja calilā dhire dhire*

SYNONYMS

puri—Paramānanda Purī; *bhāratī-gosāñi*—Brahmānanda Bhāratī; *āīlā*—came; *sindhu-tire*—on the shore of the sea; *bhagavān-ācārya*—Bhagavān Ācārya; *khañja*—lame; *calilā*—ran; *dhire dhire*—very slowly.

TRANSLATION

Paramānanda Purī and Brahmānanda Bhāratī also went toward the beach, and Bhagavān Ācārya, who was lame, followed them very slowly.

TEXT 91

প্রথমে চলিলা প্রভু,—যেন বাযুগতি ।
স্তংভাব পথে হৈল, চলিতে নাহি শক্তি ॥ ৯১ ॥

*prathame calilā prabhu,—yena vāyu-gati
stambha-bhāva pathe haila, calite nāhi śakti*

SYNONYMS

prathame—in the beginning; *calilā*—went; *prabhu*—Śrī Caitanya Mahāprabhu; *yena*—like; *vāyu-gati*—the speed of the wind; *stambha-bhāva*—the emotion of being stunned; *pathe*—on the way; *haila*—there was; *calite*—to move; *nāhi*—no; *śakti*—power.

TRANSLATION

Śrī Caitanya Mahāprabhu was running with the speed of the wind, but He suddenly became stunned in ecstasy and lost all strength to proceed further.

TEXT 92

**প্রতি-রোমকুপে মাংস—ব্রহ্মের আকার।
তার উপরে রোমোদগম—কদম্বপ্রকার ॥ ৯২ ॥**

prati-roma-kūpe māṁsa—vraṇera ākāra
tāra upare romodgama—kadamba-prakāra

SYNONYMS

prati-roma-kūpe—in every hair hole; *māṁsa*—the flesh; *vraṇera ākāra*—like pimples; *tāra upare*—upon that; *roma-udgama*—standing of the hair; *kadamba-prakāra*—like the *kadamba* flowers.

TRANSLATION

The flesh at each of His pores erupted like pimples, and His hair, standing on end, appeared like kadamba flowers.

TEXT 93

**প্রতি-রোমে প্রস্তৰে পড়ে রুধিরের ধার।
কণ্ঠে ঘর্ঘর, নাহি বর্ণের উচ্চার ॥ ৯৩ ॥**

prati-rome prasveda paḍe rudhirera dhāra
kanṭhe gharghara, nāhi varṇera uccāra

SYNONYMS

prati-rome—from each hair; *prasveda*—sweat; *paḍe*—drops; *rudhirera*—of blood; *dhāra*—flow; *kanṭhe*—in the throat; *gharghara*—gargling sound; *nāhi*—not; *varṇera*—of letters; *uccāra*—pronunciation.

TRANSLATION

Blood and perspiration flowed incessantly from every pore of His body, and He could not speak a word but simply produced a gargling sound within His throat.

TEXT 94

ଦୁଇ ନେତ୍ରେ ଭରି' ଅକ୍ଷ୍ମ ବହୟେ ଅପାର ।
ସମୁଦ୍ରେ ମିଲିଲା ଯେନ ଗଙ୍ଗା-ସମୁନା-ଧାର ॥ ୯୪ ॥

*dui netre bhari' aśru vahaye apāra
samudre mililā yena gaṅgā-yamunā-dhāra*

SYNOMYMS

dui netre—in the two eyes; *bhari'*—filling; *aśru*—tears; *vahaye*—flow; *apāra*—unlimited; *samudre*—the ocean; *mililā*—met; *yena*—as if; *gaṅgā*—of the Ganges; *yamunā*—of the Yamunā; *dhāra*—flow.

TRANSLATION

The Lord's eyes filled up and overflowed with unlimited tears, like the Ganges and Yamunā meeting in the sea.

TEXT 95

ବୈଵର୍ଣ୍ୟ ଶାନ୍କପ୍ରାୟ ଖେତ ହୈଲ ଅଙ୍ଗ ।
ତବେ କଞ୍ଚ ଉଠେ,—ଯେନ ସମୁଦ୍ରେ ତରଙ୍ଗ ॥ ୯୫ ॥

*vaivarṇye śaṅkha-prāya śveta haila aṅga
tabe kampa uṭhe,—yena samudre taraṅga*

SYNOMYMS

vaivarṇye—by fading; *śaṅkha-prāya*—like a conchshell; *śveta*—white; *haila*—became; *aṅga*—body; *tabe*—at that time; *kampa*—shivering; *uṭhe*—arises; *yena*—as if; *samudre*—in the ocean; *taraṅga*—waves.

TRANSLATION

His entire body faded to the color of a white conchshell, and then He began to quiver, like the waves in the ocean.

TEXT 96

କୀପିତେ କୀପିତେ ଅଭୁ ଭୁମେତେ ପଡ଼ିଲା ।
ତବେ ତ' ଗୋବିନ୍ଦ ଅଭୁର ନିକଟେ ଆଇଲା ॥ ୯୬ ॥

*kāñpīte kāñpīte prabhu bhūmete paḍilā
tabe ta' govinda prabhura nikaṭe āīlā*

SYNONYMS

kāñpīte kāñpīte—while shivering; *prabhu*—Śrī Caitanya Mahāprabhu; *bhūmete*—on the ground; *paḍilā*—fell down; *tabe*—at that time; *ta'*—certainly; *govinda*—Govinda; *prabhura*—to Śrī Caitanya Mahāprabhu; *nikaṭe*—near; *āīlā*—came.

TRANSLATION

While quivering in this way, Śrī Caitanya Mahāprabhu fell down on the ground. Then Govinda approached Him.

TEXT 97

କରନ୍ଦେର ଜଳେ କରେ ସର୍ବାଙ୍ଗ ସିଞ୍ଚନ ।
ବହିର୍ବୀସ ଲାଙ୍ଗୀ କରେ ଆଜ ସଂବୀଜନ ॥ ୯୭ ॥

*karaṅgera jale kare sarvāṅga siñcana
bahirvāsa lañā kare aṅga sarṇvijana*

SYNONYMS

karaṅgera jale—with water from a *karaṅga* waterpot; *kare*—does; *sarvāṅga*—all parts of the body; *siñcana*—sprinkling; *bahirvāsa*—covering cloth; *lañā*—taking; *kare*—does; *aṅga*—the body; *sarṇvijana*—fanning.

TRANSLATION

Govinda sprinkled water from a *karaṅga* waterpot all over the Lord's body, and then, taking His own outer garment, he began to fan Śrī Caitanya Mahāprabhu.

TEXT 98

ଅକ୍ରପାଦିଗଣ ତାହା ଆସିଯା ମିଳିଲା ।
ଅଭୁର ଅବସ୍ଥା ଦେଖି' କାଞ୍ଚିତେ ଲାଗିଲା ॥ ୯୮ ॥

*svarūpādi-gaṇa tāhān āsiyā mililā
prabhura avasthā dekhi' kāndite lāgilā*

SYNONYMS

svarūpa-ādi-gaṇa—the devotees, headed by Svarūpa Dāmodara Gosvāmī; *tāhān*—there; *āsiyā*—coming; *mililā*—met; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *avasthā*—condition; *dekhi'*—seeing; *kāndite lāgilā*—began to cry.

TRANSLATION

When Svarūpa Dāmodara and the other devotees reached the spot and saw the condition of Śrī Caitanya Mahāprabhu, they began to cry.

TEXT 99

ପ୍ରଭୁର ଅଙ୍ଗେ ଦେଖେ ଅଷ୍ଟାସ୍ତ୍ରିକ ବିକାର ।
ଆଶ୍ଚର୍ଯ୍ୟ ସାତ୍ତ୍ଵିକ ଦେଖି' ହୈଲା ଚମତ୍କାର ॥ ୯୯ ॥

*prabhura aṅge dekhe aṣṭa-sāttvika vikāra
āścarya sāttvika dekhi' hailā camatkāra*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *aṅge*—in the body; *dekhe*—they see; *aṣṭa-sāttvika vikāra*—eight kinds of transcendental transformations; *āścarya*—wonderful; *sāttvika*—transcendental; *dekhi'*—seeing; *hailā camatkāra*—they became struck with wonder.

TRANSLATION

All eight kinds of transcendental transformations were visible in the Lord's body. All the devotees were struck with wonder to see such a sight.

PURPORT

The eight ecstatic symptoms are the state of being stunned, perspiration, standing of the hairs on end, faltering of the voice, trembling, fading of the body's color, tears and devastation.

TEXT 100

ଉଚ୍ଚ ସନ୍କିର୍ତ୍ତନ କରେ ପ୍ରଭୁର ଶ୍ରବଣେ ।
ଶିତଳ ଜଳେ କରେ ପ୍ରଭୁ ଅନ୍ଧ ସମ୍ମାର୍ଜନେ ॥ ୧୦୦ ॥

*ucca saṅkirtana kare prabhura śravaṇe
śitala jale kare prabhura aṅga sammārjane*

SYNONYMS

ucca—loud; *saṅkirtana*—chanting of the Hare Kṛṣṇa mantra; *kare*—do; *prabhura*—of Śrī Caitanya Mahāprabhu; *śravaṇe*—within the hearing; *śītala*—cold; *jale*—with water; *kare*—do; *prabhura*—of Śrī Caitanya Mahāprabhu; *āṅga*—body; *sammārjane*—washing.

TRANSLATION

The devotees loudly chanted the Hare Kṛṣṇa mantra near Śrī Caitanya Mahāprabhu and washed His body with cold water.

TEXT 101

এইরূপ বহুবার কীর্তন করিতে।
‘হরিবোল’ বলি’ প্রভু উঠে আঢ়িতে ॥ ১০১ ॥

*ei-mata bahu-bāra kirtana karite
'hari-bola' bali' prabhu uṭhe ācambite*

SYNONYMS

ei-mata—in this way; *bahu-bāra*—for a long time; *kirtana karite*—chanting; *hari-bola bali'*—uttering Hari bol; *prabhu*—Śrī Caitanya Mahāprabhu; *uṭhe*—stands up; *ācambite*—suddenly.

TRANSLATION

After the devotees had been chanting for a long time, Śrī Caitanya Mahāprabhu suddenly stood up, shouting, “Hari bol!”

TEXT 102

সানন্দে সকল বৈষ্ণব বলে ‘হরি’ ‘হরি’।
উঠিল মঙ্গলধ্বনি চতুর্দিক ভরি’ ॥ ১০২ ॥

*sānande sakala vaiṣṇava bale 'hari' 'hari'
uṭhila maṅgala-dhvani catur-dik bhari'*

SYNONYMS

sa-ānande—with great pleasure; *sakala*—all; *vaiṣṇava*—devotees; *bale*—chanted; *hari hari*—the holy name of the Lord; *uṭhila*—there arose; *maṅgala-dhvani*—an auspicious sound; *catuḥ-dik*—all directions; *bhari'*—filling.

TRANSLATION

When Śrī Caitanya Mahāprabhu stood up, all the Vaiṣṇavas loudly chanted, “Hari! Hari!” in great jubilation. The auspicious sound filled the air in all directions.

TEXT 103

**উঠি' মহাপ্রভু বিস্মিত, ইতি উতি চায় ।
যে দেখিতে চায়, তাহা দেখিতে না পায় ॥ ১০৩ ॥**

*uṭhi' mahāprabhu vismita, iti uti cāya
ye dekhite cāya, tāhā dekhite nā pāya*

SYNONYMS

uṭhi'—standing up; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *vismita*—astonished; *iti uti*—here and there; *cāya*—looks; *ye*—what; *dekhite cāya*—He wanted to see; *tāhā*—that; *dekhite nā pāya*—He could not see.

TRANSLATION

Astonished, Śrī Caitanya Mahāprabhu stood up and began looking here and there, trying to see something. But He could not catch sight of it.

TEXT 104

**‘বৈষণব’ দেখিয়া প্রভুর অর্ধবাহু হইল ।
স্বরূপ-গোসাঙ্গিরে কিছু কহিতে লাগিল ॥ ১০৪ ॥**

*'vaiṣṇava' dekhiyā prabhura ardha-bāhya ha-ila
svarūpa-gosāñire kichu kahite lāgila*

SYNONYMS

vaiṣṇava dekhiyā—seeing the devotees; *prabhura*—of Śrī Caitanya Mahāprabhu; *ardha-bāhya*—half-external consciousness; *ha-ila*—there was; *svarūpa-gosāñire*—unto Svarūpa Gosāñi; *kichu*—something; *kahite lāgila*—began to speak.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw all the Vaiṣṇavas, He returned to partial external consciousness and spoke to Svarūpa Dāmodara.

TEXT 105

“গোবর্ধন হৈতে মোৱে কে ইহাঁ আনিল ?
পাণ্ডা কৃষ্ণেৰ লীলা দেখিতে না পাইল ॥ ১০৫ ॥

*“govardhana haite more ke ihān ānila?
pāñā kṛṣṇera līlā dekhite nā pāila*

SYNONYMS

govardhana haite—from Govardhana Hill; *more*—Me; *ke*—who; *ihān*—here; *ānila*—brought; *pāñā*—getting; *kṛṣṇera līlā*—pastimes of Kṛṣṇa; *dekhite nā pāila*—I could not see.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “Who has brought Me here from Govardhana Hill? I was seeing Lord Kṛṣṇa’s pastimes, but now I cannot see them.

TEXT 106

ইহাঁ হৈতে আজি মুই গেমু গোবর্ধনে ।
দেখোঁ,—যদি কৃষ্ণ করেন গোধন-চারণে ॥ ১০৬ ॥

*ihān haite āji mui genu govardhane
dekhoñ,—yadi kṛṣṇa karena godhana-cāraṇe*

SYNONYMS

ihān haite—from here; *āji*—today; *mui*—I; *genu*—went; *govardhane*—to Govardhana Hill; *dekhoñ*—I was searching; *yadi*—if; *kṛṣṇa*—Lord Kṛṣṇa; *karena*—does; *godhana-cāraṇe*—tending the cows.

TRANSLATION

“Today I went from here to Govardhana Hill to find out if Kṛṣṇa were tending His cows there.

TEXT 107

গোবর্ধনে চড়ি’ কৃষ্ণ বাজাইলা বেণু ।
গোবর্ধনেৰ চৌদিকে চৰে সব ধেনু ॥ ১০৭ ॥

*govardhane caḍi’ kṛṣṇa bājālā veṇu
govardhanera caudike care saba dhenu*

SYNONYMS

govardhane—on Govardhana Hill; caḍi’—going up; kṛṣṇa—Lord Kṛṣṇa; bājālā venu—played the flute; govardhanera—of Govardhana Hill; cau-dike—in four directions; care—graze; saba—all; dhenu—cows.

TRANSLATION

“I saw Lord Kṛṣṇa climbing Govardhana Hill and playing His flute, surrounded on all sides by grazing cows.

TEXT 108

বেণুনাদ শুনি' আইলা রাধা-ঠাকুরাণী।
সব সখীগণ-সঙ্গে করিয়া সাজনি ॥ ১০৮ ॥

*venu-nāda śuni’ āilā rādhā-ṭhākurāṇī
saba sakhi-gaṇa-saṅge kariyā sājani*

SYNONYMS

venu-nāda—the vibration of the flute; śuni’—hearing; āilā—came; rādhā-ṭhākurāṇī—Śrīmatī Rādhārāṇī; saba—all; sakhi-gaṇa-saṅge—accompanied by gopis; kariyā sājani—nicely dressed.

TRANSLATION

“Hearing the vibration of Kṛṣṇa’s flute, Śrīmatī Rādhārāṇī and all Her gopī friends came there to meet Him. They were all very nicely dressed.

TEXT 109

রাধা লঞ্চ কৃষ্ণ প্রবেশিলা কন্দরাতে।
সখীগণ কহে মোরে ফুল উঠাইতে ॥ ১০৯ ॥

*rādhā lañā kṛṣṇa praveśilā kandarāte
sakhi-gaṇa kahe more phula uṭhāite*

SYNONYMS

rādhā lañā—taking Śrīmatī Rādhārāṇī along; kṛṣṇa—Lord Kṛṣṇa; praveśilā—entered; kandarāte—a cave; sakhi-gaṇa—the gopis; kahe—said; more—unto Me; phula—flowers; uṭhāite—to pick up.

TRANSLATION

"When Kṛṣṇa and Śrīmatī Rādhārāṇī entered a cave together, the other gopis asked Me to pick some flowers.

TEXT 110

হেনকালে তুঃসব কোলাহল কৈলা ।
তাহাঁ হৈতে ধরি' ঘোরে ইহাঁ লঞ্চা আইলা ॥ ১১০ ॥

*hena-kāle tumi-saba kolāhala kailā
tāhān haite dhari' more iħān lañā āilā*

SYNONYMS

hena-kāle—at this time; *tumi-saba*—all of you; *kolāhala* *kailā*—made a tumultuous sound; *tāhān* *haite*—from there; *dhari'*—catching; *more*—Me; *iħān*—here; *lañā* *āilā*—you have brought.

TRANSLATION

"Just then, all of you made a tumultuous sound and carried Me from there to this place.

TEXT 111

কেনে বা আনিলা ঘোরে বৃথা দুঃখ দিতে ।
পাঞ্চা কৃষ্ণের লীলা, না পাইনু দেখিতে !” ১১১॥

*kene vā ānilā more vṛthā duḥkha dite
pāñā kṛṣṇera lilā, nā pāinu dekhite*

SYNONYMS

kene—why; *vā*—then; *ānilā*—brought; *more*—Me; *vṛthā*—unnecessarily; *duḥkha* *dite*—to give pain; *pāñā*—getting; *kṛṣṇera* *lilā*—the pastimes of Kṛṣṇa; *nā pāinu* *dekhite*—I could not see.

TRANSLATION

"Why have you brought Me here, causing Me unnecessary pain? I had a chance to see Kṛṣṇa's pastimes, but I could not see them."

TEXT 112

এত বলি' গহাপত্তু করেন ক্রমন ।
তাঁর দশা দেখি' বৈষণব করেন রোদন ॥ ১১২ ॥

*eta bali' mahāprabhu karena krandana
tāṅra daśā dekhi' vaisnava karena rodana*

SYNONYMS

eta bali'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karena krandana*—began to cry; *tāṅra daśā*—His state; *dekhi'*—seeing; *vaiṣṇava*—the Vaiṣṇavas; *karena rodana*—began to cry.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu began to weep. When all the Vaiṣṇavas saw the Lord's condition, they also wept.

TEXT 113

হেমকালে আইলা পুরী, ভারতী,—দুইজন ।
দুঁহে দেখি' মহাপ্রভুর হইল সম্ম ॥ ১১৩ ॥

*hena-kāle āilā purī, bhāratī,—dui-jana
duṛhe dekhi' mahāprabhura ha-ila sambhrama*

SYNONYMS

hena-kāle—at this time; *āilā*—came; *purī*—Paramānanda Purī; *bhāratī*—Brahmānanda Bhāratī; *dui-jana*—two persons; *duṛhe dekhi'*—seeing both of them; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *ha-ila*—there was; *sambhrama*—respect.

TRANSLATION

At that time, Paramānanda Purī and Brahmānanda Bhāratī arrived. Seeing them, Śrī Caitanya Mahāprabhu became somewhat respectful.

TEXT 114

নিপট্ট-বাহু হইলে প্রভু দুঁহারে বশিলা ।
মহাপ্রভুরে দুইজন প্রেমালিঙ্গন কৈলা ॥ ১১৪ ॥

*nipaṭṭa-bāhya ha-ile prabhu duṅhāre vandilā
mahāprabhure dui-jana premāliṅgana kailā*

SYNONYMS

nipaṭṭa-bāhya—complete external consciousness; *ha-ile*—when there was; *prabhu*—Śrī Caitanya Mahāprabhu; *duṅhāre*—to both of them; *vandilā*—offered

prayers; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *dui-jana*—both persons; *prema-āliṅgana kailā*—embraced with love and affection.

TRANSLATION

Śrī Caitanya Mahāprabhu returned to complete external consciousness and immediately offered prayers to them. Then these two elderly gentlemen both embraced the Lord with loving affection.

TEXT 115

ପ୍ରଭୁ କହେ,—‘ଦୁଇହେ କେନେ ଆଇଲା ଏତ ଦୂରେ’ ?
ପୁରୀଗୋସାନୀ କହେ,—‘ତୋମାର ନୃତ୍ୟ ଦେଖିବାରେ’ ॥

prabhu kahe, — ‘*duñhe kene āilā eta dūre?*’
puri-gosāñi kahe, — ‘*tomāra nṛtya dekhibāre*’

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *duñhe*—both of you; *kene*—why; *āilā*—have come; *eta dūre*—so far; *puri-gosāñi kahe*—Purī Gosāñi said; *tomāra nṛtya*—Your dancing; *dekhibāre*—to see.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Purī Gosvāmī and Brahmānanda Bhāratī, “Why have you both come so far?” Purī Gosvāmī replied, “Just to see Your dancing.”

TEXT 116

ଲଜ୍ଜିତ ହଇଲା ପ୍ରଭୁ ପୁରୀର ବଚନେ ।
ସମୁଦ୍ରଘାଟ ଆଇଲା ସବ ବୈଷ୍ଣବ-ସନେ ॥ ୧୧୬ ॥

*lajjita ha-ilā prabhu purira vacane
samudra-ghāṭa āilā saba vaiṣṇava-sane*

SYNONYMS

lajjita—ashamed; *ha-ilā*—became; *prabhu*—Śrī Caitanya Mahāprabhu; *purira vacane*—by the words of Paramānanda Purī; *samudra*—of the sea; *ghāṭa*—to the bathing place; *āilā*—came; *saba vaiṣṇava-sane*—with all the Vaiṣṇavas.

TRANSLATION

When He heard this, Śrī Caitanya Mahāprabhu was somewhat ashamed. Then He went to bathe in the sea with all the Vaiṣṇavas.

TEXT 117

স্নান করি' মহাপ্রভু ঘরেতে আইলা ।
সবা লঞ্চ মহাপ্রসাদ ভোজন করিলা ॥ ১১৭ ॥

*snāna kari' mahāprabhu gharete āilā
sabā lañā mahā-prasāda bhojana karilā*

SYNONYMS

snāna kari'—after taking a bath; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *gharete āilā*—returned home; *sabā lañā*—taking everyone with Him; *mahā-prasāda*—remnants of food from Jagannātha; *bhojana karilā*—ate.

TRANSLATION

After bathing in the sea, Śrī Caitanya Mahāprabhu returned to His residence with all the devotees. Then they all lunched on the remnants of food offered to Lord Jagannātha.

TEXT 118

এই ত' কহিলুঁ প্রভুর দিব্যোন্মাদ-ভাব ।
ক্রকাও কহিতে নারে যাহার প্রভাব ॥ ১১৮ ॥

*ei ta' kahiluṇ prabhura divyonmāda-bhāva
brahmāo kahite nāre yāhāra prabhāva*

SYNONYMS

ei ta'—thus; *kahiluṇ*—I have described; *prabhura*—of Śrī Caitanya Mahāprabhu; *divya-unmāda-bhāva*—transcendental ecstatic emotions; *brahmāo*—even Lord Brahmā; *kahite nāre*—cannot speak; *yāhāra*—of which; *prabhāva*—the influence.

TRANSLATION

Thus I have described the transcendental ecstatic emotions of Śrī Caitanya Mahāprabhu. Even Lord Brahmā cannot describe their influence.

TEXT 119

‘চটক’-গিরি-গমন-লীলা রযুনাথদাস ।
‘গৌরাঙ্গস্তবকল্পবৃক্ষে’ করিয়াছেন প্রকাশ ॥ ১১৯ ॥

'caṭaka'-giri-gamana-lilā raghunātha-dāsa
'gaurāṅga-stava-kalpavṛkṣe' kariyāchena prakāśa

SYNONYMS

caṭaka-giri—the sand hill known as Caṭaka-parvata; gamana—of going to; lilā—pastime; raghunātha-dāsa—Raghunātha dāsa Gosvāmī; gaurāṅga-stava-kalpa-vṛkṣe—in the book known as Gaurāṅga-stava-kalpavṛkṣa; kariyāchena prakāśa—has described.

TRANSLATION

In his book Gaurāṅga-stava-kalpavṛkṣa, Raghunātha dāsa Gosvāmī has very vividly described Śrī Caitanya Mahāprabhu's pastime of running toward the Caṭaka-parvata sand dune.

TEXT 120

সমীপে নীলাদ্রেশ্টকগিরিরাজস্তু
দয়ে গোষ্ঠে গোবর্ধনগিরিপতিঃ লোকিতুমিতঃ।
ব্রজবন্ধুত্বাক্তা প্রমদ ইব ধাবনবধতে।
গণেঃ ঈষর্ণেরাঙ্গে। হনুম উদয়মাঃ মদয়তি ॥ .২০ ॥

*samipe nilādreś caṭaka-giri-rājasya kalanād
aye goṣṭhe govardhana-giri-patir̄ lokitum itaḥ
vrajan asmiḥ uktvā pramada iva dhāvan avadhr̄to
gaṇaiḥ svair gaurāṅgo hṛdaya udayan māṁ madayati*

SYNONYMS

samipe—near; *nilādreś*—Jagannātha Purī; *caṭaka*—named Caṭaka; *giri-rājasya*—the king of sand hills; *kalanāt*—account of seeing; *aye*—oh; *goṣṭhe*—to the place for pasturing cows; *govardhana-giri-patim*—Govardhana, the king of hills; *lokitum*—to see; *itaḥ*—from here; *vrajan*—going; *asmī*—I am; *iti*—thus; *uktvā*—saying; *pramadah*—maddened; *iva*—as if; *dhāvan*—running; *avadhr̄taḥ*—being followed; *gaṇaiḥ*—by the devotees; *svaiḥ*—own; *gaurāṅgaḥ*—Lord Śrī Caitanya Mahāprabhu; *hṛdaye*—in the heart; *udayan*—awakening; *māṁ*—me; *madayati*—maddens.

TRANSLATION

"Near Jagannātha Purī was a great sand dune known as Caṭaka-parvata. Seeing that hill, Śrī Caitanya Mahāprabhu said, 'Oh, I shall go to the land of

Vraja to see Govardhana Hill.' Then He began running madly toward it, and all the Vaiṣṇavas ran after Him. This scene awakens in my heart and maddens me."

PURPORT

This verse is quoted from the *Gaurāṅga-stava-kalpavṛkṣa* (8).

TEXT 121

ଏବେ ପ୍ରଭୁ ସତ କୈଲା ଅନୌକିକ-ଲୀଳା ।
କେ ବଣିତେ ପାରେ ସେଇ ମହାପ୍ରଭୁର ଖେଲା ? ୧୨୧ ॥

*ebe prabhu yata kailā alaukika-lilā
ke varṇite pāre sei mahāprabhura khelā?*

SYNONYMS

ebe—now; *prabhu*—Śrī Caitanya Mahāprabhu; *yata*—all that; *kailā*—performed; *alaukika-lilā*—uncommon pastimes; *ke*—who; *varṇite pāre*—can describe; *sei*—they; *mahāprabhura khelā*—the play of Śrī Caitanya Mahāprabhu.

TRANSLATION

Who can properly describe all the uncommon pastimes of Śrī Caitanya Mahāprabhu? They are all simply His play.

TEXT 122

ସଂକ୍ଷେପେ କହିଯା କରି ଦିକ୍ ଦରଶନ ।
ଯେଇ ଇହା ଶୁଣେ, ପାଯ କୃଷ୍ଣର ଚରଣ ॥ ୧୨୨ ॥

*saṅkṣepe kahiyā kari dik̄ daraśana
yei ihā śune, pāya kṛṣṇera caraṇa*

SYNONYMS

saṅkṣepe—in brief; *kahiyā*—describing; *kari dik̄* *daraśana*—I show an indication; *yei*—anyone who; *ihā*—this; *śune*—hears; *pāya*—gets; *kṛṣṇera caraṇa*—the shelter of the lotus feet of Lord Kṛṣṇa.

TRANSLATION

I have briefly described them just to give an indication of His transcendental pastimes. Nevertheless, anyone who hears this will certainly attain the shelter of Lord Kṛṣṇa's lotus feet.

TEXT 123

ଶ୍ରୀରୂପ-ରଘୁନାଥ-ପଦେ ଯାର ଆଶ ।
ଚୈତନ୍ୟଚରିତାମୃତ କହେ କୃଷ୍ଣଦାସ ॥ ୧୨୩ ॥

*śrī-rūpa-raghunātha-pade yāra āśā
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, Fourteenth Chapter, describing Śrī Caitanya Mahāprabhu's transcendental ecstatic emotions and His mistaking Caṭaka-parvata for Govardhana Hill.

CHAPTER 15

The Transcendental Madness of Lord Śrī Caitanya Mahāprabhu

The following is a summary of the Fifteenth Chapter of *Antya-lilā*. After seeing the *upala-bhoga* ceremony of Lord Jagannātha, Śrī Caitanya Mahāprabhu once more began to feel ecstatic emotions. When He saw the garden on the beach by the sea, He again thought that He was in Vṛndāvana, and when He began to think of Kṛṣṇa engaging in His different pastimes, transcendental emotions excited Him again. On the night of the *rāsa* dance, the *gopis*, bereaved by Kṛṣṇa's absence, searched for Kṛṣṇa from one forest to another. Śrī Caitanya Mahāprabhu adopted the same transcendental thoughts as the *gopis* and was filled with ecstatic emotion. Svarūpa Dāmodara Gosvāmī recited a verse from *Cīta-govinda* just suitable to the Lord's emotions. Caitanya Mahāprabhu then exhibited the ecstatic transformations known as *bhāvodaya*, *bhāva-sandhi*, *bhāva-sābalya* and so on. The Lord experienced all eight kinds of ecstatic transformations, and He relished them very much.

TEXT 1

দুর্গমে কৃষ্ণভাবাকৌ নিগমনোমগ্নচেতসা ।
গৌরেণ হরিণা প্রেমর্থাদা ভূরি দর্শিতা ॥ ১ ॥

*durgame krṣṇa-bhāvābdhau
nimagnonmagna-cetasā
gaureṇa harinā prema-
maryādā bhūri darśitā*

SYNONYMS

durgame—very difficult to understand; *krṣṇa-bhāvābdhau*—in the ocean of ecstatic love for Kṛṣṇa; *nimagna*—submerged; *unmagna-cetasā*—His heart being absorbed; *gaureṇa*—by Śrī Caitanya Mahāprabhu; *harinā*—by the Supreme Personality of Godhead; *prema-maryādā*—the exalted position of transcendental love; *bhūri*—in various ways; *darśitā*—was exhibited.

TRANSLATION

The ocean of ecstatic love for Kṛṣṇa is very difficult to understand, even for such demigods as Lord Brahmā. By enacting His pastimes, Śrī Caitanya

Mahāprabhu submerged Himself in that ocean, and His heart was absorbed in that love. Thus He exhibited in various ways the exalted position of transcendental love for Kṛṣṇa.

TEXT 2

জয় জয় শ্রীকৃষ্ণচৈতন্য অধীশ্বর ।
জয় নিত্যানন্দ পূর্ণানন্দ-কলেবর ॥ ২ ॥

*jaya jaya śrī-kṛṣṇa-caitanya adhiśvara
jaya nityānanda pūrṇānanda-kalevara*

SYNONYMS

jaya jaya—all glories; *śrī-kṛṣṇa-caitanya*—to Lord Caitanya Mahāprabhu; *adhiśvara*—the Supreme Personality of Godhead; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *pūrṇānanda*—filled with transcendental pleasure; *kalevara*—His body.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead! All glories to Lord Nityānanda, whose body is always filled with transcendental bliss!

TEXT 3

জয়াদ্বৈতাচার্য কৃষ্ণচৈতন্য-প্রিয়তম ।
জয় শ্রীবাস-আদি প্রভুর ভক্তগণ ॥ ৩ ॥

*jayādvaitācārya kṛṣṇa-caitanya-priyatama
jaya śrīvāsa-ādi prabhura bhakta-gaṇa*

SYNONYMS

jaya—all glories; *advaita-ācārya*—to Advaita Ācārya; *kṛṣṇa-caitanya*—to Lord Caitanya Mahāprabhu; *priya-tama*—very dear; *jaya*—all glories; *śrīvāsa-ādi*—headed by Śrīvāsa Ṭhākura; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *bhakta-gaṇa*—to the devotees.

TRANSLATION

All glories to Śrī Advaita Ācārya, who is very dear to Lord Caitanya! And all glories to the devotees of the Lord, headed by Śrīvāsa Ṭhākura!

TEXT 4

ଏଇମତ ମହାପ୍ରଭୁ ରାତ୍ରି-ଦିବସେ ।
ଆଜ୍ଞାକୁର୍ଣ୍ଣିତ ନାହିଁ କୃଷ୍ଣଭାବେଶେ ॥ ୮ ॥

*ei-mata mahāprabhu rātri-divase
ātma-sphūrti nāhi kṛṣṇa-bhāvavēse*

SYNOMYS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *rātri-divase*—night and day; *ātma-sphūrti* *nāhi*—forgot Himself; *kṛṣṇa-bhāva-āveśe*—being merged in ecstatic love for Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu forgot Himself throughout the entire day and night, being merged in an ocean of ecstatic love for Kṛṣṇa.

TEXT 5

କଭୁ ଭାବେ ମଗ୍ନା, କଭୁ ଅର୍ଧ-ବାହ୍ୟାସ୍ଫୂର୍ତ୍ତି ।
କଭୁ ବାହ୍ୟାସ୍ଫୂର୍ତ୍ତି,— ତିନ ରୀତେ ଅଭୁଷ୍ଟି ॥ ୯ ॥

*kabhu bhāve magna, kabhu ardha-bāhya-sphūrti
kabhu bāhya-sphūrti,— tina rite prabhu-sthiti*

SYNOMYS

kabhu—sometimes; *bhāve*—in ecstatic emotion; *magna*—merged; *kabhu*—sometimes; *ardha*—half; *bāhya-sphūrti*—in external consciousness; *kabhu*—sometimes; *bāhya-sphūrti*—in full external consciousness; *tina rite*—in three ways; *prabhu-sthiti*—the situation of the Lord.

TRANSLATION

The Lord would maintain Himself in three kinds of consciousness: sometimes He merged totally in ecstatic emotion, sometimes He was in partial external consciousness and sometimes in full external consciousness.

TEXT 6

ସ୍ମାନ, ଦର୍ଶନ, ଭୋଜନ ଦେହ-ସ୍ଵଭାବେ ହୟ ।
କୁମାରେର ଚାକ ଯେନ ସତତ ଫିରୟ ॥ ୯ ॥

*snāna, darśana, bhojana deha-svabhāve haya
kumārera cāka yena satata phiraya*

SYNONYMS

snāna—bathing; *darśana*—visiting the temple; *bhojana*—taking lunch; *deha-svabhāve*—by the nature of the body; *haya*—are; *kumārera cāka*—the potter's wheel; *yena*—as; *satata*—always; *phiraya*—revolves.

TRANSLATION

Actually, Śrī Caitanya Mahāprabhu was always merged in ecstatic emotion, but just as a potter's wheel turns without the potter's touching it, the Lord's bodily activities, like bathing, going to the temple to see Lord Jagannātha, and taking lunch, went on automatically.

TEXT 7

একদিন করেন প্রভু জগন্নাথ দরশন ।
জগন্নাথে দেখে সাক্ষাত্ ব্রজেন্দ্রনন্দন ॥ ৭ ॥

*eka-dina karena prabhu jagannātha daraśana
jagannāthe dekhe sākṣat् vrajendra-nandana*

SYNONYMS

eka-dina—one day; *karena*—does; *prabhu*—Śrī Caitanya Mahāprabhu; *jagannātha*—Lord Jagannātha; *daraśana*—visiting; *jagannāthe*—Lord Jagannātha; *dekhe*—He sees; *sākṣat*—personally; *vrajendra-nandana*—the son of Mahārāja Nanda.

TRANSLATION

One day, while Śrī Caitanya Mahāprabhu was looking at Lord Jagannātha in the temple, Lord Jagannātha appeared to be personally the son of Nanda Mahārāja, Śrī Kṛṣṇa.

TEXT 8

একবারে স্ফুরে প্রভুর কৃষ্ণের পঞ্চগুণ ।
পঞ্চগুণে করে পঞ্চেন্দ্রিয় আকর্ষণ ॥ ৮ ॥

*eka-bāre sphure prabhura kṛṣṇera pañca-guṇa
pañca-guṇe kare pañcendriya ākarṣaṇa*

SYNONYMS

eka-bāre—at one time; *sphure*—manifest; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛṣṇera*—of Lord Kṛṣṇa; *pañca-guṇa*—five attributes; *pañca-guṇe*—five attributes; *kare*—do; *pañca-indriya*—of the five senses; *ākaraṣaṇa*—attraction.

TRANSLATION

When He realized Lord Jagannātha to be Kṛṣṇa Himself, Śrī Caitanya Mahāprabhu's five senses were immediately absorbed in attraction for the five attributes of Lord Kṛṣṇa.

PURPORT

Śrī Kṛṣṇa's beauty attracted the eyes of Lord Caitanya Mahāprabhu. Kṛṣṇa's singing and the vibration of His flute attracted the Lord's ears, the transcendental fragrance of Kṛṣṇa's lotus feet attracted His nostrils, Kṛṣṇa's transcendental sweetness attracted His tongue, and Kṛṣṇa's bodily touch attracted the Lord's sensation of touch. Thus each of Śrī Caitanya Mahāprabhu's five senses was attracted by one of the five attributes of Lord Kṛṣṇa.

TEXT 9

একমন পঞ্চদিকে পঞ্চগুণ টানে ।
টানাটানি প্রভুর মন হৈল অগেয়ানে ॥ ৯ ॥

*eka-mana pañca-dike pañca-guṇa tāne
tānātāni prabhura mana haila ageyāne*

SYNONYMS

eka-mana—one mind; *pañca-dike*—in five directions; *pañca-guṇa*—the five attributes; *tāne*—attracted; *tānātāni*—by a tug-of-war; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind; *haila*—became; *ageyāne*—unconscious.

TRANSLATION

Just as in a tug-of-war, the single mind of Lord Caitanya was attracted in five directions by the five transcendental attributes of Lord Kṛṣṇa. Thus the Lord became unconscious.

TEXT 10

হেমকালে ঈশ্বরের উপলভ্যোগ সরিল ।
ভক্তগুণ গহাপ্রভুরে ঘরে লঞ্চা আইল ॥ ১০ ॥

*hena-kāle iśvarera upala-bhoga sarila
bhakta-gaṇa mahāprabhure ghare lañā āila*

SYNONYMS

hena-kāle—at this time; *iśvarera*—of Lord Jagannātha; *upala-bhoga*—the *upala-bhoga* ceremony; *sarila*—was finished; *bhakta-gaṇa*—the devotees; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *ghare*—home; *lañā āila*—brought.

TRANSLATION

Just then, the *upala-bhoga* ceremony of Lord Jagannātha concluded, and the devotees who had accompanied Lord Caitanya to the temple brought Him back home.

TEXT 11

**স্বরূপ, রামানন্দ,— এই দুইজন লঞ্চা ।
বিলাপ করেন দুঃহার কণ্ঠেতে ধরিয়া ॥ ১১ ॥**

*svarūpa, rāmānanda,— ei dui-jana lañā
vilāpa karena duñhāra kanṭhete dhariyā*

SYNONYMS

svarūpa—Svarūpa Dāmodara Gosvāmī; *rāmānanda*—Rāmānanda Rāya; *ei dui-jana*—these two personalities; *lañā*—with; *vilāpa karena*—laments; *duñhāra*—of both; *kanṭhete*—the necks; *dhariyā*—holding.

TRANSLATION

That night, Śrī Caitanya Mahāprabhu was attended by Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya. Keeping His hands around their necks, the Lord began to lament.

TEXT 12

**কৃষ্ণের বিয়োগে রাধার উৎকণ্ঠিত মন ।
বিশাখারে কহে আপন উৎকণ্ঠা-কারণ ॥ ১২ ॥**

*kṛṣṇera viyoge rādhāra utkānṭhita mana
viśākhāre kahe āpana utkānṭhā-kāraṇa*

SYNONYMS

kṛṣṇera—from Lord Kṛṣṇa; *viyoge*—in separation; *rādhāra*—of Śrīmatī Rādhārāṇī; *utkānṭhita*—very agitated; *mana*—mind; *viśākhāre*—to Viśākhā;

kahe—spoke; *āpana*—own; *utkanṭhā-kāraṇa*—the cause of great anxiety and restlessness.

TRANSLATION

When Śrīmatī Rādhārāṇī was very agitated due to feeling great separation from Kṛṣṇa, She spoke a verse to Viśākhā explaining the cause of Her great anxiety and restlessness.

TEXT 13

সেই শ্লোক পড়ি' আপনে করে মনস্তাপ।
শ্লোকের অর্থ শুনায় দুঃহারে করিয়া বিলাপ ॥১৩॥

*sei śloka paḍi' āpane kare manastāpa
ślokera artha śunāya duḥhāre kariyā vilāpa*

SYNONYMS

sei śloka—that verse; *paḍi'*—reciting; *āpane*—personally; *kare*—does; *manah-tāpa*—burning of the mind; *ślokera*—of the verse; *artha*—meaning; *śunāya*—causes to hear; *duḥhāre*—both; *kariyā vilāpa*—lamenting.

TRANSLATION

Reciting that verse, Śrī Caitanya Mahāprabhu expressed His burning emotions. Then, with great lamentation, He explained the verse to Svarūpa Dāmodara and Rāmānanda Rāya.

TEXT 14

সৌন্দর্যামৃতসিন্ধুভঙ্গলনা-চিত্তাদ্রি-সম্প্লা঵কঃ
কর্ণানন্দি-ননর্ম্মবচনঃ কেটীদৃশীতাঙ্গকঃ।
সৌরভ্যামৃতসংপ্রবাহৃতজগৎ পীযুষরম্যাধরঃ
শ্রীগোপেন্দ্রসূতঃ স কর্ষ্ণতি বলাং পঞ্চেন্দ্রিয়াণ্যালি মে ॥১৪॥

*saundaryāmṛta-sindhu-bhaṅga-lalanā-cittādri-samplāvakah
karṇānandi-sanarma-ramya-vacanāḥ koṭindu-śitāṅgakāḥ
saurabhyaṁṛta-samplavāvita-jagat piyūṣa-ramyādharah
śrī-gopendra-sutaḥ sa karṣati balāt pañcendriyāṇyāli me*

SYNONYMS

saundarya—His beauty; *amṛta-sindhu*—of the ocean of nectar; *bhaṅga*—by the waves; *lalanā*—of women; *citta*—the hearts; *adri*—hills; *saṁplāvakah*—inun-

dating; *karṇa*—through the ears; *ānandi*—giving pleasure; *sanarma*—joyful; *ramya*—beautiful; *vacanāḥ*—whose voice; *koṭi-indu*—than ten million moons; *sīta*—more cooling; *aṅgakāḥ*—whose body; *saurabhyā*—His fragrance; *amṛta*—of nectar; *samplava*—by the inundation; *āvṛta*—covered; *jagat*—the entire universe; *pīyūṣa*—nectar; *ramya*—beautiful; *adharāḥ*—whose lips; *śrī-gopa-indra*—of Nanda Mahārāja; *sutāḥ*—the son; *sah*—He; *karṣati*—attracts; *balāt*—by force; *pañca-indriyāṇi*—the five senses; *āli*—O dear friend; *me*—My.

TRANSLATION

Śrī Caitanya Mahāprabhu said: “‘Though the hearts of the gopis are like high-standing hills, they are inundated by the waves of the nectarean ocean of Kṛṣṇa’s beauty. His sweet voice enters their ears and gives them transcendental bliss. The touch of His body is cooler than millions and millions of moons together, and the nectar of His bodily fragrance overflows the entire world. O My dear friend, that Kṛṣṇa, who is the son of Nanda Mahārāja and whose lips are exactly like nectar, is attracting My five senses by force.’

PURPORT

This verse is found in Govinda-līlāmṛta (8.3).

TEXT 15

কৃষ্ণ-রূপ-শব্দ-স্পর্শ,
যার মাধুর্য কহন না যায়।
দেখি’ লোভে পঞ্জন, এক অশ্ব-মোর মন,
চড়ি’ পঞ্চ পাঁচদিকে ধায় ॥ ১৫ ॥

kṛṣṇa-rūpa-śabda-sparśa, *saurabhyā-adhara-rasa,*
yāra mādhurya kahana nā yāya
dekhi’ lobhe pañca-jana, *eka aśva—mora mana,*
caḍi’ pañca pañca-dike dhāya

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *rūpa*—beauty; *śabda*—sound; *sparśa*—touch; *saurabhyā*—fragrance; *adhara*—of lips; *rasa*—taste; *yāra*—whose; *mādhurya*—sweetness; *kahana*—describing; *nā yāya*—is not possible; *dekhi’*—seeing; *lobhe*—in greed; *pañca-jana*—five men; *eka*—one; *aśva*—horse; *mora*—My; *mana*—mind; *caḍi’*—riding on; *pañca*—all five; *pañca-dike*—in five directions; *dhāya*—run.

TRANSLATION

“Lord Śrī Kṛṣṇa’s beauty, the sound of His words and the vibration of His flute, His touch, His fragrance and the taste of His lips are full of an indescribable sweetness. When all these features attract My five senses at once, My senses all ride together on the single horse of My mind but want to go in five different directions.

TEXT 16

সখি হে, শুন মোর দ্রুঃখের কারণ।

মোর পঞ্চলিঙ্গগণ, মহা-লম্পট দস্যুগণ,
সবে কহে,—হর' পরাধন ॥ ১৬ ॥ খণ্ড ॥

sakhi he, śuna mora duḥkhera kāraṇa
mora pañcendriya-gaṇa, mahā-lampaṭa dasyu-gaṇa,
sabe kahe,—hara' para-dhana

SYNONYMS

sakhi—My dear friend; *he*—O; *śuna*—please hear; *mora*—My; *duḥkhera kāraṇa*—the cause of unhappiness; *mora*—My; *pañca-indriya-gaṇa*—five senses of perception; *mahā*—very; *lampaṭa*—extravagant; *dasyu-gaṇa*—rogues; *sabe kahe*—they all say; *hara'*—plunder; *para-dhana*—another's property.

TRANSLATION

“O My dear friend, please hear the cause of My misery. My five senses are actually extravagant rogues. They know very well that Kṛṣṇa is the Supreme Personality of Godhead, but they still want to plunder Kṛṣṇa’s property.

TEXT 17

এক অশ্ব একক্ষণে, পাঁচ পাঁচ দিকে টানে,
এক মন কোন্ত দিকে যায়?
এককালে সবে টানে, গেল ঘোড়ার পরাণে,
এই দ্রুঃখ সহন না যায় ॥ ১৭ ॥

eka aśva eka-kṣaṇe, pāñca pāñca dike ṭāne,
 eka mana kon dike yāya?
eka-kāle sabe ṭāne, gela ghoḍāra parāṇe,
 ei duḥkha sahanā nā yāya

SYNONYMS

eka—one; *aśva*—horse; *eka-kaṣṭe*—at one time; *pāñca*—five men; *pāñca* *dike*—in five directions; *tāne*—pull; *eka*—one; *mana*—mind; *kon* *dike*—in what direction; *yāya*—will go; *eka-kāle*—at one time; *sabe*—all; *tāne*—pull; *gela*—will go; *ghoḍāra*—of the horse; *parāṇe*—life; *ei*—this; *duḥkha*—unhappiness; *sahana*—tolerating; *nā yāya*—is not possible.

TRANSLATION

"My mind is just like a single horse being ridden by the five senses of perception, headed by sight. Each sense wants to ride that horse, and thus they pull My mind in five directions simultaneously. In what direction will it go? If they all pull at one time, certainly the horse will lose its life. How can I tolerate this atrocity?"

TEXT 18

ইন্দ্ৰিয়ে না কৰি রোষ, ইঁহ-সবাৰ কাহা। দোষ,
 কৃষ্ণকুপাদিৰ গহা আকৰ্ষণ ।
 কুপাদি পাঁচ পাঁচে টালে, গেল ঘোড়াৰ পৰাগে,
 মোৱ দেহে না রহে জীৱন ॥ ১৮ ॥

SYNONYMS

indriye—at the senses; *nā*—not; *kari roṣa*—I can be angry; *iñhā-sabāra*—of all of them; *kāhāṇi*—where; *doṣa*—fault; *kṛṣṇa-rūpa-ādīra*—of Lord Kṛṣṇa's beauty, sounds, touch, fragrance and taste; *mahā*—very great; *ākarṣaṇa*—attraction; *rūpa-ādi*—the beauty and so on; *pāñca*—five; *pāñce*—the five senses; *tāne*—drag; *gela*—is going away; *ghoḍāra*—of the horse; *parāṇe*—life; *mora*—My; *dehe*—in the body; *nā*—not; *rahe*—remains; *jivana*—life.

TRANSLATION

"My dear friend, if you say, 'Just try to control Your senses,' what shall I say? I cannot become angry at My senses. Is it their fault? Krsna's beauty, sounds, touch, fragrance and taste are by nature extremely attractive. These five features are attracting My senses, and each wants to drag My mind in a different direction. Thus the life of My mind is in great danger, just like a horse ridden in five directions at once. Thus I am also in danger of dying.

TEXT 19

krṣṇa-rūpāṁṛta-sindhu, tāhāra tarāṅga-bindu,
 eka-bindu jagat dubāya
 trijagate yata nārī, tāra citta-ucca-giri,
 tāhā dubāi āge uthī' dhāya

SYNONYMS

kṛṣṇa-rūpa—of Kṛṣṇa's transcendental beauty; *amṛta-sindhu*—the ocean of nectar; *tāhāra*—of that; *taraṅga-bindu*—a drop of a wave; *eka-bindu*—one drop; *jagat*—the whole world; *ḍubāya*—can flood; *tri-jagate*—in the three worlds; *yata nārī*—all women; *tāra citta*—their consciousness; *ucca-giri*—high hills; *tāhā*—that; *ḍubāi*—drowning; *āge*—forward; *uthi'*—raising; *dhāya*—runs.

TRANSLATION

"The consciousness of each woman within the three worlds is certainly like a high hill, but the sweetness of Krṣṇa's beauty is like an ocean. Even a drop of water from that ocean can flood the entire world and submerge all the high hills of consciousness.

TEXT 20

କୁକ୍ଷେର ବଚନ-ମାଧୁରୀ, ନାମ-ରସ-ନର୍ମଦାରୀ,
ତାର ଅଞ୍ଜାୟ କଥନ ନା ଯାଯ ।
ଅଗତେର ନାରୀର କାଣେ, ମାଧୁରୀଞ୍ଜଣେ ବାଞ୍ଜି' ଟାନେ,
ଟାନାଟାନି କାଣେର ପ୍ରାଣ ଯାଯ ॥ ୨୦ ॥

kṛṣṇera vacana-mādhurī, nānā-rasa-narma-dhārī,
 tāra anyāya kathana nā yāya
 jagatera nārīra kāṇe, mādhurī-guṇe bāndhi' tāne,
 tānātāni kānera prāna yāya

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *vacana-mādhuri*—the sweetness of speaking; *nānā*—various; *rasa-narma-dhāri*—full of joking words; *tāra*—of that; *anyāya*—atrocities;

kathana—description; *nā yāya*—cannot be made; *jagatera*—of the world; *nārira*—of women; *kāne*—in the ear; *mādhuri-guṇe*—to the attributes of sweetness; *bāndhi'*—binding; *tāne*—pulls; *tānātāni*—tug-of-war; *kānera*—of the ear; *prāna yāya*—the life departs.

TRANSLATION

"The sweetness of Krṣṇa's joking words plays indescribable havoc with the hearts of all women. His words bind a woman's ear to the qualities of their sweetness. Thus there is a tug-of-war, and the life of the ear departs.

TEXT 21

kṛṣṇa-aṅga suśīlā, ki kahimū tāra bala,
 chaṭṭāya jine koṭīndu-candana
 saśaila nārīra vakṣa, tāhā ākarṣite dakṣa,
 ākarṣaye nārī-gaṇa-mana

SYNONYMS

kṛṣṇa-āṅga—the body of Kṛṣṇa; *su-sītala*—very cool; *ki kahimu*—what shall I say; *tāra*—of that; *bala*—the strength; *chātāya*—by the rays; *jīne*—surpasses; *koti-indu*—millions upon millions of moons; *candana*—sandalwood pulp; *saśaila*—like raised hills; *nārīra*—of a woman; *vakṣa*—breasts; *tāhā*—that; *ākarsite*—to attract; *dakṣa*—very expert; *ākarṣaye*—attracts; *nārī-gaṇa-mana*—the minds of all women.

TRANSLATION

"Kṛṣṇa's transcendental body is so cool that it cannot be compared even to sandalwood pulp or to millions upon millions of moons. It expertly attracts the breasts of all women, which resemble high hills. Indeed, the transcendental body of Kṛṣṇa attracts the minds of all women within the three worlds.

TEXT 22

କୃଷ୍ଣାଜ—ସୌରଭ୍ୟଭର,
ଶୁଗମଦ-ଗନ୍ଧର,
ବୀଲୋପିଲେର ହରେ ଗର୍ବ-ଧନ ।

জগৎ-নারীর নাসা, তার ভিতর পাতে বাসা,
নারীগণে করে আকর্ষণ ॥ ২২ ॥

kṛṣṇāṅga—*saurabhyā-bhara*, *mrga-mada-mada-hara*,
nilotpalerā hare garva-dhana
jagat-nārīra nāsā, *tāra bhītara pāte vāsā*,
nārī-gaṇe kare ākarṣaṇa

SYNONYMS

kṛṣṇa-āṅga—the body of Kṛṣṇa; *saurabhyā-bhara*—full of fragrance; *mrga-mada*—of musk; *mada-hara*—intoxicating power; *nilotpalerā*—of the bluish lotus flower; *hare*—takes away; *garva-dhana*—the pride of the treasure; *jagat-nārīra*—of the women in the world; *nāsā*—nostrils; *tāra bhītara*—within them; *pāte vāsā*—constructs a residence; *nārī-gaṇe*—women; *kare ākarṣaṇa*—attracts.

TRANSLATION

"The fragrance of Kṛṣṇa's body is more maddening than the aroma of musk, and it surpasses the fragrance of the bluish lotus flower. It enters the nostrils of all the women of the world and, making a nest there, thus attracts them.

TEXT 23

কৃষ্ণের অধরামৃত, তাতে কপূর মন্দস্মিত,
স্ব-মাধুর্যে হরে নারীর মন ।
অন্তর ছাড়ায় লোভ, না পাইলে মনে ক্ষোভ,
ত্রজনারীগণের মূলধন ॥" ২৩ ॥

kṛṣṇera adharāmṛta, *tāte karpūra manda-smita*,
sva-mādhurye hare nārīra mana
anyatra chāḍāya lobha, *nā pāile mane kṣobha*,
vraja-nārī-gaṇera mūla-dhana"

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *adharā-amṛta*—the sweetness of the lips; *tāte*—with that; *karpūra*—camphor; *manda-smita*—gentle smile; *sva-mādhurye*—by His sweetness; *hare*—attracts; *nārīra mana*—the minds of all women; *anyatra*—anywhere else; *chāḍāya*—vanquishes; *lobha*—greed; *nā pāile*—without getting; *mane*—in the mind; *kṣobha*—great agitation; *vraja-nārī-gaṇera*—of all the gopis of Vṛndāvana; *mūla-dhana*—wealth.

TRANSLATION

"Kṛṣṇa's lips are so sweet when combined with the camphor of His gentle smile that they attract the minds of all women, forcing them to give up all other attractions. If the sweetness of Kṛṣṇa's smile is unobtainable, great mental difficulties and lamentation result. That sweetness is the only wealth of the gopis of Vrndāvana."

TEXT 24

eta kahi' gaurahari, dui-janāra kaṇṭha dhari',
 kahe,—'śuna, svarūpa-rāmarāya
 kāhān karon, kāhān yāna, kāhān gele kṛṣṇa pāna,
 duṛhe more kaha se upāya'

SYNONYMS

eta kahi'—saying this; gaurahari—Śrī Caitanya Mahāprabhu; *dui-janāra*—of the two persons; *kaṇṭha dhari'*—catching the necks; *kahe*—said; *śuna*—please hear; *svarūpa-rāma-rāya*—Svarūpa Dāmodara and Rāmānanda Rāya; *kāhān karoṇ*—what shall I do; *kāhān yāṇa*—where shall I go; *kāhān gele*—going where; *kṛṣṇa pāṇa*—I can get Kṛṣṇa; *duṇhe*—both of you; *more*—unto Me; *kaha*—please say; *se upāya*—such a means.

TRANSLATION

After speaking in this way, Śrī Caitanya Mahāprabhu caught hold of the necks of Rāmānanda Rāya and Svarūpa Dāmodara. Then the Lord said, "My dear friends, please listen to Me. What shall I do? Where shall I go? Where can I go to get Kṛṣṇa? Please, both of you, tell Me how I can find Him."

TEXT 25

ଏହିମତ ଗୋରାପ୍ରଭୁ ପ୍ରତି ଦିନେ-ଦିନେ ।
ବିଲାପ କରେନ ସ୍ଵରୂପ-ରାମାନନ୍ଦ-ସଜେ ॥ ୨୫ ॥

*ei-mata gaura-prabhu prati dine-dine
vilāpa karena svarūpa-rāmānanda-sane*

SYNONYMS

ei-mata—in this way; *gaura-prabhu*—Śrī Caitanya Mahāprabhu; *prati dine-dine*—day after day; *vilāpa karena*—laments; *svarūpa-rāmānanda-sane*—in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

TRANSLATION

Thus absorbed in transcendental pain, Śrī Caitanya Mahāprabhu lamented day after day in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

TEXT 26

সেই দুইজন প্রভুরে করে আশ্বাসন ।
স্বরূপ গায়, রায় করে শ্লোক পর্ণন ॥ ২৬ ॥

*sei dui-jana prabhure kare āśvāsana
svarūpa gāya, rāya kare śloka paṭhana*

SYNONYMS

sei—those; *dui-jana*—two persons; *prabhure*—to Śrī Caitanya Mahāprabhu; *kare*—do; *āśvāsana*—pacification; *svarūpa gāya*—Svarūpa Dāmodara sings; *rāya*—Rāmānanda Rāya; *kare*—does; *śloka paṭhana*—recitation of verses.

TRANSLATION

Svarūpa Dāmodara Gosvāmī would sing appropriate songs, and Rāmānanda Rāya would recite suitable verses to enhance the ecstatic mood of the Lord. In this way they were able to pacify Him.

TEXT 27

কর্ণামৃত, বিদ্যাপতি, শ্রীগীতগোবিন্দ ।
ইহার শ্লোক-গীতে অভুর করায় আনন্দ ॥ ২৭ ॥

*karṇāmrta, vidyāpati, śrī-gīta-govinda
ihāra śloka-gīte prabhura karāya ānanda*

SYNONYMS

karṇāmrta—the book *Kṛṣṇa-karṇāmrta*; *vidyāpati*—the author Vidyāpati; *śrī-gīta-govinda*—the book *Śrī Gīta-govinda* by Jayadeva Gosvāmī; *ihāra*—of these; *śloka-gīte*—verses and songs; *prabhura*—for Śrī Caitanya Mahāprabhu; *karāya*—create; *ānanda*—happiness.

TRANSLATION

The Lord especially liked to hear Bilvamaṅgala Ṭhākura's Kṛṣṇa-karṇāmṛta, the poetry of Vidyāpati and Śrī Gīta-govinda by Jayadeva Gosvāmī. Śrī Caitanya Mahāprabhu felt great pleasure in His heart when His associates chanted verses from these books.

TEXT 28

একদিন মহাপ্রভু সমুদ্র-তীরে যাইতে ।
পুষ্পের উত্তান তথা দেখেন আচম্ভিতে ॥ ২৮ ॥

*eka-dina mahāprabhu samudra-tīre yāite
puṣpera udyāna tathā dekhena ācambite*

SYNOMYS

eka-dina—one day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *samudra-tīre*—to the seashore; *yāite*—while going; *puṣpera udyāna*—a flower garden; *tathā*—there; *dekhena*—sees; *ācambite*—suddenly.

TRANSLATION

One day, while going to the beach by the sea, Śrī Caitanya Mahāprabhu suddenly saw a flower garden.

TEXT 29

বৃন্দাবন-ভ্রমে তাইঁ পশিলা ধাএ়ৰা ।
প্ৰেমাবেশে বুলে তাইঁ কৃষ্ণ অনৈশিয়া ॥ ২৯ ॥

*vṛndāvana-bhrame tāhān paśilā dhāñā
premāveśe bule tāhān kṛṣṇa anveśiyā*

SYNOMYS

vṛndāvana-bhrame—taking it for Vṛndāvana; *tāhān*—there; *paśilā*—entered; *dhāñā*—running; *prema-āveśe*—in ecstatic love of Kṛṣṇa; *bule*—wanders; *tāhān*—there; *kṛṣṇa*—Lord Kṛṣṇa; *anveśiyā*—searching for.

TRANSLATION

Lord Caitanya mistook that garden for Vṛndāvana and very quickly entered it. Absorbed in ecstatic love of Kṛṣṇa, He wandered throughout the garden, searching for Him.

TEXT 30

ରାସେ ରାଧା ଲାଗ୍ନ କୁଷ ଅନୁଧାନ କୈଲା ।
ପାଛେ ସଖୀଗଣ ଫୈଛେ ଚାହି' ବେଡାଇଲା ॥ ୩୦ ॥

*rāse rādhā lañā kṛṣṇa antardhāna kailā
pāche sakhi-gaṇa yaiche cāhi' bedāilā*

SYNOMYMS

rāse—in the *rāsa* dance; *rādhā*—Śrīmatī Rādhārāṇī; *lañā*—taking; *kṛṣṇa*—Lord Kṛṣṇa; *antardhāna kailā*—disappeared; *pāche*—afterward; *sakhi-gaṇa*—all the gopis; *yaiche*—as; *cāhi'*—looking; *bedāilā*—wandered.

TRANSLATION

After Kṛṣṇa disappeared with Rādhārāṇī during the *rāsa* dance, the gopis wandered in the forest looking for Him. In the same way, Śrī Caitanya Mahāprabhu wandered in that garden by the sea.

TEXT 31

ମେହି ଭାବାବେଶେ ପ୍ରଭୁ ପ୍ରତି-ତରୁଲତା ।
ଶ୍ଲୋକ ପଡ଼ି' ପଡ଼ି' ଚାହି' ବୁଲେ ସଥା ତଥା ॥ ୩୧ ॥

*sei bhāvāveśe prabhu prati-taru-latā
śloka paḍi' paḍi' cāhi' bule yathā tathā*

SYNOMYMS

sei—that; *bhāva-āveśe*—in ecstasy; *prabhu*—Lord Caitanya Mahāprabhu; *prati-taru-latā*—each tree and creeper; *śloka paḍi' paḍi'*—reciting verses; *cāhi'*—inquiring; *bule*—wanders; *yathā tathā*—here and there.

TRANSLATION

Absorbed in the ecstatic mood of the gopis, Śrī Caitanya Mahāprabhu wandered here and there. He began to inquire after Kṛṣṇa by quoting verses to all the trees and creepers.

PURPORT

Śrī Caitanya Mahāprabhu then quoted the following three verses from Śrīmad-Bhāgavatam (10.30.9,7,8).

TEXT 32

চৃতপ্রিয়াল-পনমাসনকোবিন্দাৱ-
অসুৰবিশ্ববকুলাত্ৰকদম্বনীপাঃ ।
যেহংত্যে পরার্থভবক । যমুনোপকূলাঃ
শংনস্তু কৃষ্ণপদবীং রহিতাঞ্চানং নঃ ॥ ৩২ ॥

cūta-priyāla-panasāsana-kovidāra-
jambv-arka-bilva-bakulāmra-kadamba-nīpāḥ
ye 'nye parārtha-bhavakāḥ yamunopakūlāḥ
śāṁsantu kṛṣṇa-pada-vīrāḥ rahitātmanām naḥ

SYNONYMS

cūta—O cūta tree (a kind of mango tree); priyāla—O priyāla tree; panasa—O jackfruit tree; āsana—O āsana tree; kovidāra—O kovidāra tree; jambu—O jambu tree; arka—O arka tree; bilva—O belfruit tree; bakula—O bakula tree; āmra—O mango tree; kadamba—O kadamba tree; nīpāḥ—O nīpa tree; ye—which; anye—others; para-artha-bhavakāḥ—very beneficial to others; yamunā-upakūlāḥ—on the bank of the Yamunā; śāṁsantu—please tell; kṛṣṇa-pada-vīrāḥ—where Kṛṣṇa has gone; rahita-ātmanām—who have lost our minds; naḥ—us.

TRANSLATION

“[The gopīs said:] ‘O cūta tree, priyāla tree, panasa, āsana and kovidāra! O jambu tree, O arka tree, O bel, bakula and mango! O kadamba tree, O nīpa tree and all other trees living on the bank of the Yamunā for the welfare of others, please let us know where Kṛṣṇa has gone. We have lost our minds and are almost dead.

TEXT 33

কচিত্তুলসি কল্যাণি গোবিন্দচরণপ্রিয়ে ।
সহ আলিকুলৈবিভদ্রষ্টেহতিপ্রিয়োহচ্ছুতঃ ॥ ৩৩ ॥

kaccit tulasi kalyāṇi
govinda-carāṇa-priye
saha tvāli-kulair bibhrad
dr̥ṣṭas te 'ti-priyo 'cyutāḥ

SYNONYMS

kaccit—whether; tulasi—O tulasi plant; kalyāṇi—all-auspicious; govinda-carāṇa—to Govinda's lotus feet; priye—very dear; saha—with; tvā—you; ali-

kulaiḥ—bumblebees; *bibhrat*—bearing; *dṛṣṭah*—has been seen; *te*—your; *ati-priyah*—very dear; *acyutah*—Lord Kṛṣṇa.

TRANSLATION

“‘O all-auspicious *tulasī* plant, you are very dear to Govinda’s lotus feet, and He is very dear to you. Have you seen Kṛṣṇa walking here wearing a garland of your leaves, surrounded by a swarm of bumblebees?’

TEXT 34

মালত্যদশি বঃ কচিগুলিকে জাতি যুধিকে ।
প্রীতিং বো জনযন্ত্যাতঃ করস্পর্শেন মাধবঃ ॥ ৩৪ ॥

mālaty adarśi vah kaccit
mallike jāti yūthike
pritim vo janayan yātaḥ
kara-sparšena mādhavaḥ

SYNONYMS

mālati—O plant of *mālati* flowers; *adarśi*—was seen; *vah*—by you; *kaccit*—whether; *mallike*—O plant of *mallikā* flowers; *jāti*—O plant of *jātī* flowers; *yūthike*—O plant of *yūthikā* flowers; *pritim*—pleasure; *vah*—your; *janayan*—creating; *yātaḥ*—passed by; *kara-sparšena*—by the touch of His hand; *mādhavaḥ*—Śrī Kṛṣṇa.

TRANSLATION

“‘O plants of *mālati* flowers, *mallikā* flowers, *jātī* and *yūthikā* flowers, have you seen Kṛṣṇa passing this way, touching you with His hand to give you pleasure?’”

TEXT 35

আমা, পনস, পিয়াল, জংগু, কোবিদার ।
তীর্থবাসী সবে, কর পর-উপকার ॥ ৩৫ ॥

āmra, panasa, piyāla, jambu, kovidāra
tīrtha-vāsi sabe, kara para-upakāra

SYNONYMS

āmra—O mango tree; *panasa*—O jackfruit tree; *piyāla*—O *piyāla* tree; *jambu*—O *jambu* tree; *kovidāra*—O *kovidāra* tree; *tīrtha-vāsi*—inhabitants of a holy place; *sabe*—all; *kara*—please do; *para-upakāra*—others’ benefit.

TRANSLATION

Śrī Caitanya Mahāprabhu continued: “ ‘O mango tree, O jackfruit tree, O piyāla, jambu and kovidāra trees, you are all inhabitants of a holy place. Therefore kindly act for the welfare of others.

TEXT 36

কৃষ্ণ তোমার ইহাঁ আইলা, পাইলা দরশন ?
কৃষ্ণের উদ্দেশ কহি’ রাখহ জীবন ॥ ৩৬ ॥

*kṛṣṇa tomāra ihaṁ āilā, pāilā daraśana?
kṛṣṇera uddeśa kahi' rākhaha jīvana*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *tomāra*—your; *ihaṁ*—here; *āilā*—came; *pāilā* *daraśana*—you have seen; *kṛṣṇera*—of Lord Kṛṣṇa; *uddeśa*—the direction; *kahi'*—by telling; *rākhaha* *jīvana*—kindly save our lives.

TRANSLATION

“ ‘Have you seen Kṛṣṇa coming this way? Kindly tell us which way He has gone and save our lives.’

TEXT 37

উত্তর না পাঞ্চা পুনঃ করে অনুমান।
এই সব—পুরুষ-জাতি, কৃষ্ণের সখার সমান ॥৩৭॥

*uttara nā pāñčā punah kare anumāna
ei saba—puruṣa-jāti, kṛṣṇera sakhära samāna*

SYNONYMS

uttara—answer; *nā*—not; *pāñčā*—getting; *punah*—again; *kare*—do; *anumāna*—guess; *ei saba*—all these; *puruṣa-jāti*—belonging to the male class; *kṛṣṇera*—of Kṛṣṇa; *sakhära* *samāna*—as good as friends.

TRANSLATION

“When the trees did not reply, the gopīs guessed, ‘Since all of these trees belong to the male class, all of them must be friends of Kṛṣṇa.

TEXT 38

এ কেনে কহিবে কৃষ্ণের উদ্দেশ আমায় ?
এ—জ্ঞাতি লতা, আমাৰ সখীপ্রায় ॥ ৩৮ ॥

e kene kahibe kṛṣṇera uddeśa āmāya?
e—strī-jāti latā, āmāra sakhi-prāya

SYNONYMS

e—these; *kene*—why; *kahibe*—will say; *kṛṣṇera*—of Lord Kṛṣṇa; *uddeśa*—direction; *āmāya*—to us; e—these; *strī-jāti*—belonging to the class of women; *latā*—creepers; *āmāra*—our; *sakhi-prāya*—like friends.

TRANSLATION

“ ‘Why should the trees tell us where Kṛṣṇa has gone? Let us rather inquire from the creepers; they are female and therefore are like friends to us.

TEXT 39

অবশ্য কহিবে,—পান্ধাচে কৃষ্ণের দর্শনে ।
এত অনুমানি’ পুছে তুলসী-গণে ॥ ৩৯ ॥

*avaśya kahibe,—pāñāche kṛṣṇera darśane
eta anumāni’ puche tulasy-ādi-gaṇe*

SYNONYMS

avaśya—certainly; *kahibe*—they will say; *pāñāche*—they have gotten; *kṛṣṇera*—of Lord Kṛṣṇa; *darśane*—audience; *eta*—this; *anumāni’*—guessing; *puche*—inquire from; *tulasī-ādi-gaṇe*—the plants and creepers, headed by the *tulasī* plant.

TRANSLATION

“ ‘They will certainly tell us where Kṛṣṇa has gone, since they have seen Him personally.’ Guessing in this way, the gopis inquired from the plants and creepers, headed by *tulasī*.

TEXT 40

“তুলসি, মালতি, যুথি, মাধবি, মল্লিকে ।
তোমাৰ প্ৰিয় কৃষ্ণ আইলা তোমাৰ অন্তিকে । ৪০ ॥

“tulasi, mālati, yūthi, mādhavi, mallike
tomāra priya kṛṣṇa āīlā tomāra antike?

SYNONYMS

tulasi—O tulasi; mālati—O mālatī; yūthi—O yūthī; mādhavi—O mādhavī; mallike—O mallikā; tomāra—your; priya—very dear; kṛṣṇa—Lord Kṛṣṇa; āīlā—came; tomāra antike—near you.

TRANSLATION

“‘O tulasi! O mālati! O yūthi, mādhavi and mallikā! Kṛṣṇa is very dear to you. Therefore He must have come near you.

TEXT 41

তুমি-সব—হও আমার সখীর সমান।
কৃষ্ণাদেশ কহি' সবে রাখহ পরাণ॥” ৪১॥

tumi-saba—hao āmāra sakhīra samāna
kṛṣṇoddeśa kahi' sabe rākhaha parāṇa”

SYNONYMS

tumi-saba—all of you; hao—are; āmāra—our; sakhīra—dear friends; samāna—equal to; kṛṣṇa-uddeśa—the direction in which Kṛṣṇa has gone; kahi’—speaking; sabe—all of you; rākhaha parāṇa—save our lives.

TRANSLATION

“‘You are all just like dear friends to us. Kindly tell us which way Kṛṣṇa has gone and save our lives.’

TEXT 42

উত্তর না পাণ্ডি পুনঃ ভাবেন অন্তরে।
‘এহ—কৃষ্ণদাসী, ভয়ে না কহে আমারে’॥ ৪২॥

uttara nā pāñā punah bhāvena antare
‘eha—kṛṣṇa-dāsi, bhaye nā kahe āmāre’

SYNONYMS

uttara—reply; nā—not; pāñā—getting; punah—again; bhāvena—think; antare—with their minds; eha—these; kṛṣṇa-dāsi—maidservants of Kṛṣṇa; bhaye—out of fear; nā kahe—do not speak; āmāre—to us.

TRANSLATION

“When they still received no reply, the gopīs thought, ‘These plants are all Kṛṣṇa’s maidservants, and out of fear they will not speak to us.’

TEXT 43

ଆଗେ ଶୁଣୀଗଣ ଦେଖି’ କୃଷ୍ଣାଙ୍ଗଙ୍କ ପାଞ୍ଚ ।
ତାର ଗୁରୁ ଦେଖି’ ପୁଛେନ ନିର୍ଣ୍ୟ କରିଯା ॥ ୪୩ ॥

āge mr̄gi-gana dekhi' kr̄ṣṇāṅga-gandha pāñā
tāra mukha dekhi' puchena nirṇaya kariyā

SYNOMYS

āge—in front; mr̄gi-gana—the deer; dekhi’—seeing; kr̄ṣṇa-aṅga-gandha—the aroma of Kṛṣṇa’s body; pāñā—getting; tāra mukha—their faces; dekhi’—seeing; puchena—inquire; nirṇaya kariyā—making certain.

TRANSLATION

“The gopīs then came upon a group of she-deer. Smelling the aroma of Kṛṣṇa’s body and seeing the faces of the deer, the gopīs inquired from them to ascertain if Kṛṣṇa was nearby.

TEXT 44

ଅପୋଧ-ପଞ୍ଚାୟ ପଗତଃ ପ୍ରିୟଯେହ ଗାତ୍ରେ-
ସ୍ଵପ୍ନ ଦୃଶ୍ୟାଃ ସଥି ସୁନିର୍ବ୍ରତିମୟାତୋ ବଃ ।
କାନ୍ତାଙ୍ଗ ମଞ୍ଜକୁଚକୁଞ୍ଚୁମ-ରଞ୍ଜିତାୟାଃ
କୁନ୍ଦସ୍ତରଃ କୁଳପତେରିହ ବାତି ଗନ୍ଧଃ ॥ ୪୪ ॥

apy eṇa-patnī upagataḥ priyayeha gātrais
tanvan dṛśāṁ sakhi sunirvṛtim acyuto vah
kāntāṅga-saṅga-kuca-kuṇkuma-rañjitāyāḥ
kunda-srajaḥ kula-pater iha vāti gandhaḥ

SYNOMYS

api—whether; eṇa-patni—O she-deer; upagataḥ—has come; priyayā—along with His dearest companion; iha—here; gātraiḥ—by the bodily limbs; tanvan—increasing; dṛśām—of the eyes; sakhi—O my dear friend; su-nirvṛtim—happiness; acyutaḥ—Kṛṣṇa; vah—of all of you; kānta-aṅga—with the body of the beloved; saṅga—by association; kuca-kuṇkuma—with kuṇkuma powder from

the breasts; *rañjitāyāḥ*—colored; *kunda-srajaḥ*—of the garland of *kunda* flowers; *kula-pateḥ*—of Kṛṣṇa; *iha*—here; *vāti*—flows; *gandhaḥ*—the fragrance.

TRANSLATION

“‘O wife of the deer, Lord Kṛṣṇa has been embracing His beloved, and thus the kuṇkuma powder on Her raised breasts has covered His garland of *kunda* flowers. The fragrance of this garland is flowing here. O my dear friend, have you seen Kṛṣṇa passing this way with His dearmost companion, increasing the pleasure of the eyes of all of you?’

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (10.30.11).

TEXT 45

“কহ, মৃগি, রাধা-সহ শ্রীকৃষ্ণ সর্বথা ।
তোমায় স্বর্থ দিতে আইলা? নাহিক অন্যথা ॥ ৪০ ॥

*“kaha, mrgi, rādhā-saha śrī-kṛṣṇa sarvathā
tomāya sukha dite āīlā? nāhika anyathā*

SYNONYMS

kaha—please say; *mrgi*—O she-deer; *rādhā-saha*—with Śrimatī Rādhārāṇī; *śrī-*
Kṛṣṇa—Lord Śrī Kṛṣṇa; *sarvathā*—in all respects; *tomāya*—to you; *sukha dite*—to
give pleasure; *āīlā*—did come; *nāhika anyathā*—it is certain.

TRANSLATION

“‘O dear doe, Śrī Kṛṣṇa is always very pleased to give you pleasure. Kindly inform us whether He passed this way in the company of Śrimatī Rādhārāṇī. We think They must certainly have come this way.’

TEXT 46

রাধা-প্রিয়সখী আমরা, নহি বহিরং ।
দূর হৈতে জানি তার ঘৈছে অঙ্গ-গন্ধ ॥ ৪৬ ॥

*rādhā-priya-sakhi āmarā, nahi bahiraṅga
dūra haite jāni tāra yaiche aṅga-gandha*

SYNONYMS

rādhā—of Śrīmatī Rādhārāṇī; *priya-sakhi*—very dear friends; *āmarā*—we; *nahi bahiraṅga*—are not outsiders; *dūra haite*—from a distance; *jāni*—we know; *tāra*—of Lord Kṛṣṇa; *yaiche*—as; *aṅga-gandha*—bodily fragrance.

TRANSLATION

“We are not outsiders. Being very dear friends of Śrīmatī Rādhārāṇī, we can perceive the bodily fragrance of Kṛṣṇa from a distance.

TEXT 47

ରାଧା-ଅନ୍ଧ-ସଙ୍ଗେ କୁଚକୁଞ୍ଜମ-ଭୂଷିତ ।
କୃଷ୍ଣ-କୁଞ୍ଜମାଳା-ଗଙ୍କେ ବାୟୁ—ସୁଵାସିତ ॥ ୪୭ ॥

*rādhā-aṅga-saṅge kuca-kuñkuma-bhūṣita
krīṣṇa-kunda-mālā-gandhe vāyu*—*suvāsita*

SYNONYMS

rādhā-aṅga—the body of Śrīmatī Rādhārāṇī; *saṅge*—by embracing; *kuca-kuñkuma*—with the *kuñkuma* from the breasts; *bhūṣita*—decorated; *krīṣṇa*—of Lord Kṛṣṇa; *kunda-mālā*—of the garland of *kunda* flowers; *gandhe*—by the fragrance; *vāyu*—the air; *su-vāsita*—aromatic.

TRANSLATION

“Kṛṣṇa has been embracing Śrīmatī Rādhārāṇī, and the *kuñkuma* powder on Her breasts has mixed with the garland of *kunda* flowers decorating His body. The fragrance of the garland has scented the entire atmosphere.

TEXT 48

କୃଷ୍ଣ ହେଇଁ ଛାଡ଼ି' ଗେଲା, ହେହେ—ବିରାହିନୀ ।
କିବା ଉତ୍ତର ଦିବେ ଏହି—ନା ଶୁଣେ କାହିନୀ ॥” ୪୮ ॥

*krīṣṇa ihān chāḍi’ gelā, ihoñ — virahinī
kibā uttara dibe ei — nā śune kāhini”*

SYNONYMS

krīṣṇa—Lord Kṛṣṇa; *ihān*—here; *chāḍi’ gelā*—has left; *ihoñ*—the deer; *virahinī*—feeling separation; *kibā*—what; *uttara*—reply; *dibe*—will they give; *ei*—these; *nā śune*—do not hear; *kāhini*—our words.

TRANSLATION

“Lord Kṛṣṇa has left this place, and therefore the deer are feeling separation. They do not hear our words; therefore how can they reply?”

TEXT 49

ଆଗେ ବୁଝଗଣ ଦେଖେ ପୁଷ୍ପଫଳଭରେ ।
ଶାଖା ସବ ପଡ଼ିଯାଛେ ପୃଥିବୀ-ଉପରେ ॥ ୪୯ ॥

āge vr̄kṣa-gaṇa dekhe puṣpa-phala-bhare
śākhā saba paḍiyāche pṛthivī-upare

SYNOMYMS

āge—in front; vr̄kṣa-gaṇa—the trees; dekhe—see; puṣpa-phala-bhare—because of the heavy burden of flowers and fruits; śākhā saba—all the branches; paḍiyāche—have bent down; pṛthivī-upare—to the ground.

TRANSLATION

“The gopis then came upon many trees so laden with fruits and flowers that their branches bent down to the ground.

TEXT 50

କୃଷ୍ଣେ ଦେଖି’ ଏହି ସବ କରେନ ନମ୍ବାର ।
କୃଷ୍ଣଗମନ ପୁଛେ ତାରେ କରିଯା ନିର୍ଧାର ॥ ୫୦ ॥

kṛṣṇe dekhi' ei saba karena namaskāra
kṛṣṇa-gamana puche tāre kariyā nirdhāra

SYNOMYMS

kṛṣṇe dekhi’—seeing Kṛṣṇa; ei—these; saba—all; karena namaskāra—offer respectful obeisances; kṛṣṇa-gamana—the passing of Kṛṣṇa; puche—inquire; tāre—from them; kariyā nirdhāra—making certain.

TRANSLATION

“The gopis thought that because all the trees must have seen Kṛṣṇa pass by they were offering respectful obeisances to Him. To be certain, the gopis inquired from the trees.

TEXT 51

বাহুং প্ৰিয়াংস উপধায় গৃহীতপদ্মে।
 রামাঞ্জস্তলসিকালিকুলৈর্মদাট্বকঃ ।
 অশীষমান ইহ বন্দৱৎ: প্রণামং
 কিংবা ভিনন্দতি চৰন্ত প্ৰণয়াবলোক্তেঃ ॥ ৫১ ॥

*bāhum priyārīsa upadhāya grhīta-padmo
 rāmānujas tulasi-kāli-kulair madāndhaiḥ
 anvīyamāna iha vas taravaḥ prāṇāmāṁ
 kirīvābhīnandati caran prāṇayāvalokaiḥ*

SYNONYMS

bāhum—arm; *priyā-ariṣe*—on the shoulder of His beloved; *upadhāya*—placing; *grhīta*—having taken; *padmaḥ*—a lotus flower; *rāma-anujaiḥ*—Lord Balarāma's younger brother (Kṛṣṇa); *tulasikā*—because of the garland of *tulasi* flowers; *ali-kulaiḥ*—by bumblebees; *mada-andhaiḥ*—blinded by the fragrance; *anvīyamānaḥ*—being followed; *iha*—here; *vaḥ*—of you; *taravaḥ*—O trees; *prāṇāmāṁ*—the obeisances; *kirīvā*—whether; *abhinandati*—welcomes; *caran*—while passing; *prāṇaya-avalokaiḥ*—with glances of love.

TRANSLATION

“‘O trees, kindly tell us whether Balarāma's younger brother, Kṛṣṇa, welcomed your obeisances with loving glances as He passed this way, resting one hand on the shoulder of Śrīmatī Rādhārāṇī, holding a lotus flower in the other, and being followed by a swarm of bumblebees maddened by the fragrance of *tulasi* leaves.’”

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (10.30.12).

TEXT 52

প্ৰিয়া-মুখে ভূজ পড়ে, ভাহা নিবাৰিতে ।
 লীলাপদ্ম চালাইতে হৈল অনুচিতে ॥ ৫২ ॥

*priyā-mukhe bhṛṅga paḍe, tāhā nivārite
 līlā-padma cālāite haila anya-citte*

SYNONYMS

priyā-mukhe—on His beloved's face; *bhṛṅga*—the bumblebees; *paṭe*—fall; *tāhā*—that; *nivārite*—to prevent; *lilā*—the pastimes; *padma*—the lotus flower; *cālāite*—causing to move; *haila*—was; *anya-citte*—diverted in the mind.

TRANSLATION

“To stop the bumblebees from landing on the face of His beloved, He whisked them away with the lotus flower in His hand, and thus His mind was slightly diverted.

TEXT 53

তোমার প্রণামে কি কৈরাচেন অবধান ?
কিবা নাহি করেন, কহ বচনপ্রমাণ ॥ ৫৩ ॥

*tomāra pranāme ki kairāchena avadhāna?
kibā nāhi karena, kaha vacana-pramāṇa*

SYNONYMS

tomāra—your; *pranāme*—to the obeisances; *ki*—whether; *kairāchena*—has given; *avadhāna*—attention; *kibā*—or; *nāhi karena*—did not do so; *kaha*—kindly speak; *vacana*—words; *pramāṇa*—evidence.

TRANSLATION

“Did He or did He not pay attention while You offered Him obeisances? Kindly give evidence supporting your words.

TEXT 54

কৃষ্ণের বিয়োগে এই সেবক দুঃখিত ।
কিবা উত্তর দিবে ? ইহার নাহিক সম্বিত ॥” ৫৪ ॥

*kṛṣṇera viyoge ei sevaka duḥkhita
kibā uttara dibe? ihāra nāhika samvit”*

SYNONYMS

kṛṣṇera viyoge—by separation from Kṛṣṇa; *ei*—these; *sevaka*—servants; *duḥkhita*—very unhappy; *kibā*—what; *uttara*—reply; *dibe*—will they give; *ihāra*—of these; *nāhika*—there is not; *samvit*—consciousness.

TRANSLATION

“Separation from Kṛṣṇa has made these servants very unhappy. Having lost consciousness, how can they answer us?”

TEXT 55

এত বলি' আগে চলে যমুনার কূলে ।
দেখে,— তাহাঁ কৃষ্ণ হয় কদম্বের তলে ॥ ৫৫ ॥

eta bali' āge cale yamunāra kūle
dekhe,—tāhān kṛṣṇa haya kadambera tale

SYNOMYMS

eta bali’—saying this; āge cale—go forward; yamunāra kūle—onto the beach by the Yamunā; dekhe—they see; tāhān—there; kṛṣṇa—Lord Kṛṣṇa; haya—is present; kadambera tale—underneath a kadamba tree.

TRANSLATION

“Saying this, the gopīs stepped onto the beach by the Yamunā River. There they saw Lord Kṛṣṇa beneath a kadamba tree.”

TEXT 56

কোটিমন্মথমোহন মুরলীবদন ।
অপার সৌন্দর্যে হরে জগন্নেত্র-মন ॥ ৫৬ ॥

koṭi-manmatha-mohana murali-vadana
apāra saundarye hare jagat-netra-mana

SYNOMYMS

koṭi—ten million; manmatha—Cupids; mohana—enchanting; murali-vadana—with His flute to His lips; apāra—unlimited; saundarye—by the beauty; hare—enchants; jagat—of the whole world; netra-mana—the eyes and mind.

TRANSLATION

“Standing there with His flute to His lips, Kṛṣṇa, who enchants millions upon millions of Cupids, attracted the eyes and minds of all the world with His unlimited beauty.”

TEXT 57

সৌন্দর্য দেখিয়া ভূমে পড়ে মুর্ছা পাইଗ୍ନା ।
হেনকালে স্বরূপাদি মিলিলা আসିଯା ॥ ৫୭ ॥

*saundarya dekhiyā bhūme paḍe mūrcchā pāñā
hena-kāle svarūpādi mililā āsiyā*

SYNOMYS

saundarya—beauty; *dekhiyā*—seeing; *bhūme*—on the ground; *paḍe*—fell; *mūrcchā pāñā*—becoming unconscious; *hena-kāle*—at that time; *svarūpa-ādi*—the devotees, headed by Svarūpa Dāmodara Gosvāmī; *mililā āsiyā*—came there and met.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw the transcendental beauty of Kṛṣṇa, He fell down on the ground unconscious. At that time, all the devotees, headed by Svarūpa Dāmodara Gosvāmī, joined Him in the garden.

TEXT 58

পূর্ববৎ সর্বাঙ্গে সাত্ত্বিকভাবসকল ।
অন্তরে আনন্দ-আস্বাদ, বাহিরে বিষ্঵ল ॥ ৫৮ ॥

*pūrvavat sarvāṅge sāttvika-bhāva-sakala
antare ānanda-āsvāda, bāhire vihvala*

SYNOMYS

pūrva-vat—as before; *sarva-āṅge*—all over the body; *sāttvika*—transcendental; *bhāva-sakala*—all the symptoms of ecstatic love; *antare*—within; *ānanda-āsvāda*—the taste of transcendental bliss; *bāhire*—externally; *vihvala*—bewildered.

TRANSLATION

Just as before, they saw all the symptoms of transcendental ecstatic love manifested in the body of Śrī Caitanya Mahāprabhu. Although externally He appeared bewildered, He was tasting transcendental bliss within.

TEXT 59

পূর্ববৎ সবে মিলি' করাইলା চেতন ।
উঠিয়া চৌদিকে অভু করেন দর্শন ॥ ৫৯ ॥

*pūrvavat sabe mili' karāīlā cetana
uṭhiyā caudike prabhu karena darśana*

SYNONYMS

pūrva-vat—as before; *sabe*—all; *mili'*—coming together; *karāīlā cetana*—brought to consciousness; *uṭhiyā*—standing up; *cau-dike*—all around; *prabhu*—Śrī Caitanya Mahāprabhu; *karena darśana*—was looking.

TRANSLATION

Once again all the devotees brought Śrī Caitanya Mahāprabhu back to consciousness by a concerted effort. Then the Lord got up and began wandering here and there, looking all around.

TEXT 60

**“কাহাঁ গেলা কৃষ্ণ ? এখনি পাইনু দরশন !
তাহার সৌন্দর্য মোর হরিল নেত্র-মন ! ৬০ ॥**

*“kāhān gelā kṛṣṇa? ekhani pāinu daraśana!
tānhāra saundarya mora harila netra-mana!*

SYNONYMS

kāhān—where; *gelā kṛṣṇa*—has Kṛṣṇa gone; *ekhani*—just now; *pāinu* *daraśana*—I saw; *tānhāra*—His; *saundarya*—beauty; *mora*—My; *harila*—has taken away; *netra-mana*—eyes and mind.

TRANSLATION

Caitanya Mahāprabhu said, “Where has My Kṛṣṇa gone? I saw Him just now, and His beauty has captured My eyes and mind.

TEXT 61

**পুনঃ কেনে না দেখিয়ে মুরলী-বদন !
তাহার দর্শন-লোভে ভৰময় নয়ন ॥” ৬১ ॥**

*punaḥ kene nā dekhiye murali-vadana!
tānhāra darśana-lobhe bhramaya nayana”*

SYNONYMS

punaḥ—again; *kene*—why; *nā dekhiye*—I do not see; *murali-vadana*—with His flute to His lips; *tānhāra*—of Him; *darśana-lobhe*—in hopes of seeing; *bhramaya*—are wandering; *nayana*—My eyes.

TRANSLATION

“Why can’t I again see Kṛṣṇa holding His flute to His lips? My eyes are wandering in hopes of seeing Him once more.”

TEXT 62

বিশাখারে রাধা ঘৈছে শ্লোক কহিলা ।
সেই শ্লোক মহাপ্রভু পড়িতে লাগিলা ॥ ৬২ ॥

viśākhāre rādhā yaiche śloka kahilā
sei śloka mahāprabhu paḍite lägilā

SYNOMYMS

viśākhāre—to Viśākhā; rādhā—Śrīmatī Rādhārāṇī; yaiche—as; śloka kahilā—recited a verse; sei—that; śloka—verse; mahāprabhu—Śrī Caitanya Mahāprabhu; paḍite lägilā—began to recite.

TRANSLATION

Śrī Caitanya Mahāprabhu then recited the following verse, which was spoken by Śrīmatī Rādhārāṇī to Her dear friend Viśākhā.

TEXT 63

নবাম্বুদ-লসদচ্ছাতির্নবতভিস্মনোজ্ঞাস্তরঃ
সুচিত্রমূরলীস্ফুরচ্ছবদমন্দচন্দ্রাননঃ ।
মযুরদলভূষিতঃ সুভগতারহারপ্রভঃ
স মে মদনমোহনঃ সথি তনোতি নেত্রস্পৃহাম্ ॥৬৩॥

navāmbuda-lasad-dyutir nava-taḍin-manojñāmbarah
sucitra-muralī-sphurac-charad-amanda-candrānanaḥ
mayūra-dala-bhūṣitaḥ subhaga-tāra-hāra-prabhaḥ
sa me madana-mohanaḥ sakhi tanoti netra-sprhām

SYNOMYMS

nava-ambuda—a newly formed cloud; lasat—brilliant; dyutiḥ—whose luster; nava—new; taḍit—lightning; manojñā—attractive; ambaraḥ—whose dress; sucitra—very charming; muralī—with a flute; sphurat—appearing beautiful; śarat—autumn; amanda—bright; candra—like the moon; ānanaḥ—whose face; mayūra—peacock; dala—with a feather; bhūṣitaḥ—decorated; su-bhaga—lovely; tāra—of pearls; hāra—of a necklace; prabhaḥ—with the effulgence; saḥ—

He; me—My; *madana-mohanaḥ*—Lord Kṛṣṇa, the enchanter of Cupid; *sakhi*—O My dear friend; *tanoti*—increases; *netra-spṛhām*—the desire of the eyes.

TRANSLATION

“My dear friend, the luster of Kṛṣṇa’s body is more brilliant than a newly formed cloud, and His yellow dress is more attractive than newly arrived lightning. A peacock feather decorates His head, and on His neck hangs a lovely necklace of brilliant pearls. As He holds His charming flute to His lips, His face looks as beautiful as the full autumn moon. By such beauty, Madana-mohana, the enchanter of Cupid, is increasing the desire of my eyes to see Him.”

PURPORT

This verse is also found in the *Govinda-lilāmṛta* (8.4).

TEXT 64

ନବଘନ୍ତ୍ରିଫବଣ,
ଇନ୍ଦ୍ରୀବର-ନିନ୍ଦି ସୁକୋମଳ ।
ଜିନି’ ଉପମାନ-ଗଣ,
କୁଞ୍ଚକାନ୍ତି ପରମ ପ୍ରବଲ ॥ ୬୪ ॥

*nava-ghana-snigdha-varṇa, dalitāñjana-cikkāṇa,
indivara-nindi sukomala
jini’ upamāna-gaṇa, hare sabāra netra-mana,
kṛṣṇa-kānti parama prabala*

SYNONYMS

nava-ghana—a newly formed cloud; *snigdha*—attractive; *varṇa*—bodily complexion; *dalita*—powdered; *añjana*—ointment; *cikkāṇa*—polished; *indivara*—a blue lotus flower; *nindi*—defeating; *su-komala*—soft; *jini’*—surpassing; *upamāna-gaṇa*—all comparison; *hare*—attracts; *sabāra*—of all; *netra-mana*—the eyes and mind; *kṛṣṇa-kānti*—the complexion of Kṛṣṇa; *parama prabala*—supremely powerful.

TRANSLATION

Caitanya Mahāprabhu continued: “Śrī Kṛṣṇa’s complexion is as polished as powdered eye ointment. It surpasses the beauty of a newly formed cloud and is softer than a blue lotus flower. Indeed, His complexion is so pleasing that it attracts the eyes and mind of everyone, and it is so powerful that it defies all comparison.

TEXT 65

কহ, সখি, কি করি উপায় ?
 কৃষ্ণাঙ্গুত বলাহক,
 মোর নেত্র-চাতক,
 না দেখি' পিয়াসে মরি' যায় ॥ ৬৫ ॥ শ্রুতি ॥

*kaha, sakhi, ki kari upāya?
 kṛṣṇādbhuta balāhaka, mora netra-cātaka,
 nā dekhi' piyāse mari' yāya*

SYNOMYS

kaha—please tell; *sakhi*—My dear friend; *ki kari upāya*—what shall I do; *kṛṣṇa*—Kṛṣṇa; *adbhuta*—wonderful; *balāhaka*—cloud; *mora*—My; *netra*—eyes; *cātaka*—like cātaka birds; *nā dekhi'*—without seeing; *piyāse*—from thirst; *mari'* *yāya*—are dying.

TRANSLATION

"My dear friend, please tell me what I should do. Kṛṣṇa is as attractive as a wonderful cloud, and My eyes are just like cātaka birds, which are dying of thirst because they do not see such a cloud.

TEXT 66

সৌদামিনী পীতাম্বর,
 স্থির নহে নিরন্তর,
 মুক্তাহার বকপান্তি ভাল ।
 ইন্দ্ৰধনু-শিখিপাখা,
 উপরে দিয়াছে দেখা,
 আৱ ধনু বৈজয়ন্তী-মাল ॥ ৬৬ ॥

*saudāminī pītāmbara, sthira nahe nirantara,
 muktā-hāra baka-pāñti bhāla
 indra-dhanu śikhi-pākhā, upare diyāche dekhā,
 āra dhanu vaijayanti-māla*

SYNOMYS

saudāmini—lightning; *pīta-ambara*—the yellow dress; *sthira*—still; *nahe*—is not; *nirantara*—always; *muktā-hāra*—the necklace of pearls; *baka-pāñti bhāla*—like a line of ducks; *indra-dhanu*—the bow of Indra (a rainbow); *śikhi-pākhā*—the peacock feather; *upare*—on the head; *diyāche dekhā*—is seen; *āra dhanu*—another rainbow; *vaijayanti-māla*—the vaijayanti garland.

TRANSLATION

“Krṣṇa’s yellow dress looks exactly like restless lightning in the sky, and the pearl necklace on His neck appears like a line of ducks flying below a cloud. Both the peacock feather on His head and His vaijayantī garland [containing flowers of five colors] resemble rainbows.

TEXT 67

মুরলীর কলধ্বনি,
 অশুর গর্জন শুনি’,
 বৃন্দাবনে নাচে মযুরচয়।
 অকলঙ্ক পূর্ণকল,
 লাবণ্য-জ্যোৎস্না কলমল,
 চিত্রচন্দ্রের তাহাতে উদয় ॥ ৬৭ ॥

muralira kala-dhvani, madhura garjana śuni’,
 vṛndāvane nāce mayūra-caya
 akalaṅka pūrṇa-kala, lāvaṇya-jyotsnā jhalamala,
 citra-candrera tāhāte udaya

SYNONYMS

muralira—of the flute; *kala-dhvani*—the low vibration; *madhura*—sweet; *garjana*—thundering; *śuni'*—hearing; *vṛndāvane*—in Vṛndāvana; *nāce*—dance; *mayūra-caya*—the peacocks; *akalaṅka*—spotless; *pūrṇa-kala*—the full moon; *lāvaṇya*—beauty; *jyotsnā*—light; *jhalamala*—glittering; *citra-candrera*—of the beautiful moon; *tāhāte*—in that; *udaya*—the rising.

TRANSLATION

“The luster of Krṣṇa’s body is as beautiful as a spotless full moon that has just risen, and the vibration of His flute sounds exactly like the sweet thundering of a newly formed cloud. When the peacocks in Vṛndāvana hear that vibration, they all begin to dance.

TEXT 68

লীলামৃত-বরিষণে,
 সিঙ্গে চৌক্ষ ভুবনে,
 হেন মেঘ যবে দেখা দিল।
 পুর্বে-বক্ষাপবনে,
 মেঘে নিম অনুস্থানে,
 মরে চাতক, পিতে না পাইল ॥ ৬৮ ॥

lilāmr̥ita-variṣaṇe, siñce caudda bhuvane,
 hena megha yabe dekhā dila

SYNONYMS

līlā—of the pastimes of Kṛṣṇa; *amṛta*—of nectar; *variṣane*—the shower; *siñce*—drenches; *caudda bhuvane*—the fourteen worlds; *hena megha*—such a cloud; *yabe*—when; *dekhā dila*—was visible; *dardaiva*—misfortune; *jhañjhā-pavane*—a high wind; *meghe*—the cloud; *nila*—brought; *anya-sthāne*—to another place; *mare*—dies; *cātaka*—the cātaka bird; *pite nā pāila*—could not drink.

TRANSLATION

"The cloud of Kṛṣṇa's pastimes is drenching the fourteen worlds with a shower of nectar. Unfortunately, when that cloud appeared, a whirlwind arose and blew it away from Me. Being unable to see the cloud, the cātaka bird of My eyes is almost dead from thirst."

TEXT 69

punaḥ kahe,—'hāya hāya, paṭa paṭa rāma-rāya',
 kahe prabhu gadgada ākhyāne
 rāmānanda paṭe śloka, śuni' prabhura harṣa-śoka,
 āpane prabhu karena vyākhyāne

SYNONYMS

punaḥ—again; *kahe*—says; *hāya hāya*—alas, alas; *pada pada*—go on reading; *rāma-rāya*—Rāmānanda Rāya; *kahe*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *gadgada ākhyāne*—in a faltering voice; *rāmānanda*—Rāmānanda Rāya; *pade*—reads; *śloka*—a verse; *śuni'*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *harṣa-śoka*—jubilation and lamentation; *āpane*—personally; *prabhu*—Śrī Caitanya Mahāprabhu; *karena vyākhyāne*—explains.

TRANSLATION

In a faltering voice, Śrī Caitanya Mahāprabhu again said, "Alas, go on reading, Rāma Rāya." Thus Rāmānanda Rāya began to read a verse. While listening

to this verse, the Lord was sometimes very jubilant and sometimes overcome by lamentation. Afterwards the Lord personally explained the verse.

TEXT 70

বৈক্ষ্যালকাবৃতমুখং তব কুণ্ডলশ্চ
গঙ্গাশূলাধরস্থধং হসিতাবলোকম্।
দত্তাভয়ক ভুজনগুগং বিলোক্য
বক্ষঃ শ্রিয়েক রমণক ভবাম দাসঃ॥ ১০ ॥

vikṣyālakāvṛta-mukharī tava kuṇḍala-śri-
gaṇḍa-sthalādhara-sudhām hasitāvalokam
dattābhayaṁ ca bhuja-danḍa-yugam vilokya
vakṣah śriyaika-ramaṇam ca bhavāma dāsyah

SYNONYMS

vikṣya—seeing; alaka-āvṛta—decorated with curling tresses of hair; mukham—face; tava—Your; kuṇḍala-śri—the beauty of earrings; gaṇḍa-sthala—falling in Your cheeks; adhara-sudham—and the nectar of Your lips; hasita-avalokam—Your smiling glance; datta-abhayam—which assure fearlessness; ca—and; bhuja-danḍa-yugam—the two arms; vilokya—by seeing; vakṣah—chest; śriyā—by the beauty; eka-ramaṇam—chiefly producing conjugal attraction; ca—and; bhavāma—we have become; dāsyah—Your maidservants.

TRANSLATION

“ ‘Dear Kṛṣṇa, by seeing Your beautiful face decorated with tresses of hair, by seeing the beauty of Your earrings falling on Your cheeks, and by seeing the nectar of Your lips, the beauty of Your smiling glances, Your two arms, which assure complete fearlessness, and Your broad chest, whose beauty arouses conjugal attraction, we have simply surrendered ourselves to becoming Your maidservants.’

PURPORT

This verse quoted from Śrīmad-Bhāgavatam (10.29.39) was spoken by the gopis when they arrived before Kṛṣṇa for the rāsa dance.

TEXT 71

কৃষ্ণ জিনি' পদ্ম-চান্দ, পাতিয়াছে মুখ ফান্দ,
তাতে অধর-মধুশিঙ্গত চার ।

ত্রজনারী আসি' আসি', ফাল্দে পড়ি' হয় দাসী,
চাড়ি' লাজ-পতি-ঘর-দ্বার ॥৭১॥

*kṛṣṇa jini' padma-cānda, pātiyāche mukha phānda,
tāte adhara-madhu-smita cāra
vraja-nārī āsi' āsi', phānde paḍi' haya dāsī,
chāḍi' lāja-pati-ghara-dvāra*

SYNOMYS

kṛṣṇa—Lord Kṛṣṇa; *jini'*—surpassing; *padma-cānda*—the lotus flower and the moon; *pātiyāche*—has spread; *mukha*—the face; *phānda*—noose; *tāte*—in that; *adhara*—lips; *madhu-smita*—sweet smiling; *cāra*—bait; *vraja-nārī*—the damsels of Vraja; *āsi' āsi'*—approaching; *phānde*—in the network; *paḍi'*—falling; *haya dāsī*—become maidservants; *chāḍi'*—giving up; *lāja*—prestige; *pati*—husbands; *ghara*—home; *dvāra*—family.

TRANSLATION

“After conquering the moon and the lotus flower, Kṛṣṇa wished to capture the doelike gopīs. Thus He spread the noose of His beautiful face, and within that noose He placed the bait of His sweet smile to misguide the gopīs. The gopīs fell prey to that trap and became Kṛṣṇa’s maidservants, giving up their homes, families, husbands and prestige.

TEXT 72

বাঞ্ছব কৃষ্ণ করে ব্যাধের আচার ।
মাহি মানে ধর্মাধর্ম, হরে নারী-মৃগী-মর্ম,
করে নানা উপায় তাহার ॥ ৭২ ॥ খণ্ড ॥

*bāndhava kṛṣṇa kare vyādhera ācāra
nāhi māne dharmādharmā, hare nārī-mrgī-marma,
kare nānā upāya tāhāra*

SYNOMYS

bāndhava—O friend; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—does; *vyādhera ācāra*—the behavior of a hunter; *nāhi*—not; *māne*—cares for; *dharmādharmā*—piety and impiety; *hare*—attracts; *nārī*—of a woman; *mrgī*—doe; *marma*—the core of the heart; *kare*—does; *nānā*—varieties of; *upāya*—means; *tāhāra*—for that purpose.

TRANSLATION

“My dear friend, Kṛṣṇa acts just like a hunter. This hunter does not care for piety or impiety; He simply creates many devices to conquer the cores of the hearts of the doelike gopis.

TEXT 73

গণ্ডস্থল ঝালমল,
 নাচে মকর-কুণ্ডল,
 সেই ন্যূনত্বে হরে নারীচয়।
 সন্মিতি কটাক্ষ-বাণে,
 তা-সবার হৃদয়ে হানে,
 নারী-বধে নাহি কিছু ভয় ॥ ৭৩ ॥

*gaṇḍa-sthala jhalamala, nāce makara-kundala,
 sei nr̥tye hare nārī-caya
 sasmita kaṭākṣa-bāṇe, tā-sabāra hr̥daye hāne,
 nārī-vadhe nāhi kichu bhaya*

SYNONYMS

gaṇḍa-sthala—on the cheeks; *jhalamala*—glittering; *nāce*—dance; *makara-kundala*—earrings shaped like sharks; *sei*—that; *nr̥tye*—dancing; *hare*—attracts; *nārī-caya*—all the women; *sa-smita*—with smiles; *kaṭākṣa*—of glances; *bāṇe*—by the arrows; *tā-sabāra*—of all of them; *hr̥daye*—the hearts; *hāne*—pierces; *nārī-vadhe*—for killing women; *nāhi*—there is not; *kichu*—any; *bhaya*—fear.

TRANSLATION

“The earrings dancing on Kṛṣṇa’s cheeks are shaped like sharks, and they shine very brightly. These dancing earrings attract the minds of all women. Over and above this, Kṛṣṇa pierces the hearts of women with the arrows of His sweetly smiling glances. He is not at all afraid to kill women in this way.

TEXT 74

অতি উচ্চ সুবিস্তার,
 লক্ষ্মী-শ্রীবৎস-অলঙ্কার,
 কুফের যে ডাকাতিয়া বক্ষ।
 অজদেবী লক্ষ লক্ষ,
 তা-সবার মনোবক্ষ,
 হরিদাসী করিবারে দক্ষ ॥ ৭৪ ॥

*ati ucca suvistāra, lakṣmi-śrīvatsa-alaṅkāra,
 kr̥ṣnera ye dākātiyā vakṣa*

vraja-devī lakṣa lakṣa, tā-sabāra mano-vakṣa,
hari-dāsi karibāre dakṣa

SYNONYMS

ati—very; *ucca*—high; *su-vistāra*—broad; *lakṣmi*—a mark of golden lines on the left side of the chest of Śrī Kṛṣṇa, indicating the residence of the goddess of fortune; *śrīvatsa*—a mark of silver hairs on the right side of the Lord's chest; *alaṅkāra*—ornaments; *kṛṣṇera*—of Lord Kṛṣṇa; *ye*—that; *dākātiyā*—like a plunderer; *vakṣa*—chest; *vraja-devī*—the damsels of Vraja; *lakṣa lakṣa*—thousands upon thousands; *tā-sabāra*—of all of them; *manah-vakṣa*—the minds and breasts; *hari-dāsi*—maidservants of the Supreme Lord; *karibāre*—to make; *dakṣa*—expert.

TRANSLATION

“On Kṛṣṇa’s chest are the ornaments of Śrīvatsa and the mark indicating the residence of the goddess of fortune. His chest, which is as broad as a plunderer’s, attracts thousands upon thousands of damsels of Vraja, conquering their minds and breasts by force. Thus they all become maidservants of the Supreme Personality of Godhead.

TEXT 75

সুলিলত দীর্ঘার্গল,
কৃষের ভূজযুগল,
ভূজ নহে,—কৃষনপর্কায়।
তুই শেল-ছিদ্রে পেশে,
নারীর হৃদয়ে দংশে,
মরে নারী সে বিষজ্ঞালায় ॥ ৭৫ ॥

sulalita dīrghārgala, kṛṣṇera bhuja-yugala,
bhuja nahe,—kṛṣṇa-sarpa-kāya
dui śaila-chidre paīše, nārīra hṛdaye darñše,
mare nārī se viṣa-jvālāya

SYNONYMS

su-lalita—very beautiful; *dirgha-argala*—long bolts; *kṛṣṇera*—of Kṛṣṇa; *bhuja-yugala*—two arms; *bhuja*—arms; *nahe*—not; *kṛṣṇa*—black; *sarpa*—of snakes; *kāya*—bodies; *dui*—two; *śaila-chidre*—in the space between the hills; *paīše*—enter; *nārīra*—of women; *hṛdaye*—the hearts; *darñše*—bite; *mare*—die; *nārī*—women; *se*—that; *viṣa-jvālāya*—from the burning of the poison.

TRANSLATION

“The two very beautiful arms of Kṛṣṇa are just like long bolts. They also resemble the bodies of black snakes that enter the space between the two hill-

like breasts of women and bite their hearts. The women then die from the burning poison.

PURPORT

In other words, the gopis become very agitated by lusty desires; they are burning due to the poisonous bite inflicted by the black snakes of Kṛṣṇa's beautiful arms.

TEXT 76

কৃষ্ণ-কর-পদতল,
জিনি' ক-পূর-বেণামূল-চন্দন ।
একবার যার স্পর্শে,
যার স্পর্শে লুক্ত নারী-মন ॥ ৭৬ ॥

kṛṣṇa-kara-pada-tala, koṭi-candra-suśītalā,
 jini' karpuṛa-veṇā-mūla-candana
ekā-bāra yāra sparše, smara-jvālā-viṣa nāśe,
 yāra sparše lubdha nāri-mana

SYNOMYMS

kṛṣṇa—of Lord Kṛṣṇa; kara-pada-tala—the palms and the soles of the feet; koṭi-candra—millions upon millions of moons; suśītalā—cool and pleasing; jini'—surpassing; karpuṛa—camphor; veṇā-mūla—roots of *khasakhasa*; candana—sandalwood pulp; eka-bāra—once; yāra—of which; sparše—by the touch; smara-jvālā—the burning effect of remembering; viṣa—the poison; nāśe—becomes vanquished; yāra—of which; sparše—by the touch; lubdha—enticed; nāri-mana—the minds of women.

TRANSLATION

"The combined cooling effect of camphor, roots of *khasakhasa* and sandal-wood is surpassed by the coolness of Kṛṣṇa's palms and the soles of His feet, which are cooler and more pleasing than millions upon millions of moons. If women are touched by them even once, their minds are enticed, and the burning poison of lusty desire for Kṛṣṇa is immediately vanquished."

TEXT 77

এতেক বিলাপ করি' প্রেমাবেশে গৌরহরি,
ঐ অর্থে পড়ে এক শ্লোক ।

যেই শ্লোক পড়ি' রাধা,
বিশাখারে কহে বাধা,
উদ্বাড়িয়া স্নদয়ের শোক ॥ ৭৭ ॥

eteka vilāpa kari' premāveśe gaurahari,
ei arthe pađe eka śloka
sei śloka pađi' rādhā, viśākhāre kahe bādhā,
ughādiyā hṛdayera śoka

SYNOMYS

eteka—thus; *vilāpa kari'*—lamenting; *prema-āveśe*—in ecstatic love of Kṛṣṇa; *gaurahari*—Śrī Caitanya Mahāprabhu; *ei arthe*—in understanding the purpose; *pađe*—recites; *eka śloka*—one verse; *sei śloka*—this verse; *pađi'*—reading; *rādhā*—Śrīmatī Rādhārāṇī; *viśākhāre*—to Viśākhā; *kahe*—says; *bādhā*—obstacle; *ughādiyā*—exposing; *hṛdayera*—of the heart; *śoka*—lamentation.

TRANSLATION

Lamenting in ecstatic love, Śrī Caitanya Mahāprabhu then recited the following verse, which was spoken by Śrīmatī Rādhārāṇī while exposing the lamentation of Her heart to Her friend Śrīmatī Viśākhā.

TEXT 78

হরিগুণিকবাটিকা প্রতহারিবক্ষঃস্থনঃ
স্মরার্ততরূপীমনঃকলুষহারিদোরগলঃ ।
স্থাঃশুহরিচন্দনোৎপলসিতাভীতাঙ্ককঃ
স মে মদনমোহনঃ সথি তনোতি বক্ষঃস্পৃহাম্ ॥ ১৮ ॥

harinmaṇi-kavāṭikā-pratata-hāri-vakṣaḥ-sthalāḥ
smarārta-taruṇī-manaḥ-kaluṣa-hāri-dor-argalāḥ
sudhāṁśu-hari-candanotpala-sitābhra-śitāṅgakāḥ
sa me madana-mohanaḥ sakhi tanoti vakṣaḥ-sprīhām

SYNOMYS

harit-mani—of *indranila* gems; *kavāṭikā*—like a door; *pratata*—broad; *hāri*—attractive; *vakṣaḥ-sthalāḥ*—whose chest; *smara-ārta*—distressed by remembering; *taruṇī*—of young women; *manaḥ*—of the mind; *kaluṣa*—the pain; *hāri*—taking away; *doh*—whose two arms; *argalāḥ*—like bolts; *sudhāṁśu*—the moon; *hari-candana*—sandalwood; *utpala*—lotus flower; *sitābhra*—camphor; *śita*—cool; *āṅgakāḥ*—whose body; *sah*—that; *me*—My; *madana-mohanaḥ*—Kṛṣṇa, who is more attractive than Cupid; *sakhi*—My friend; *tanoti*—expands; *vakṣaḥ-sprīhām*—the desire of the breasts.

TRANSLATION

“My dear friend, Kṛṣṇa’s chest is as broad and attractive as a door made of indranila gems, and His two arms, strong as bolts, can relieve the mental anguish of young girls distressed by lusty desires for Him. His body is cooler than the moon, sandalwood, the lotus flower and camphor. In this way, Madana-mohana, the attractor of Cupid, is increasing the desire of My breasts.”

PURPORT

This verse is also found in the Govinda-lilāmṛta (8.7).

TEXT 79

ଅନ୍ତୁ କହେ,—“କୃଷ୍ଣ ମୁଣ୍ଡ ଏଖନାଇ ପାଇନ୍ଦୁ ।
ଆପନାର ଦୁର୍ଦେବେ ପୁନଃ ହାରାଇନ୍ଦୁ ॥ ୭୯ ॥

*prabhu kahe,—“kṛṣṇa muñi ekhana-i pāinu
āpanāra durdaive punah hārāinu*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *kṛṣṇa*—Lord Kṛṣṇa; *muñi*—I; *ekhana-i*—just now; *pāinu*—had; *āpanāra*—My own; *durdaive*—by misfortune; *punah*—again; *hārāinu*—I have lost.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, “I just now had Kṛṣṇa, but unfortunately I have lost Him again.

TEXT 80

ଚଞ୍ଚଳ-ସଭାର କୁଫେର, ନା ରଯ ଏକଥାନେ ।
ଦେଖା ଦିଯା ମନ ହରି’ କରେ ଅନ୍ତର୍ଧାନେ ॥ ୮୦ ॥

*cañcala-svabhāva kṛṣṇera, nā raya eka-sthāne
dekhā diyā mana hari’ kare antardhāne*

SYNONYMS

cañcala—restless; *svabhāva*—characteristic; *kṛṣṇera*—of Lord Kṛṣṇa; *nā*—does not; *raya*—stay; *eka-sthāne*—in one place; *dekhā* *diyā*—giving His audience; *mana*—mind; *hari’*—enchanting; *kare*—does; *antardhāne*—disappearance.

TRANSLATION

“By nature, Kṛṣṇa is very restless; He does not stay in one place. He meets with someone, enchanting his mind and then disappears.

TEXT 81

তামাঃ তৎসৌভগমদঃ বীক্ষ্য মানঞ্চ কেশবঃ ।
প্রশংসায় প্রসাদায় তৈত্তিবাস্তুরধীয়ত ॥ ৮১ ॥

*tāsām tat-saubhaga-madam
vikṣya mānam ca keśavah
praśamāya prasādāya
tatraivāntaradhiyata*

SYNOMYMS

tāsām—of the gopis; *tat*—their; *saubhaga-madam*—pride due to great fortune; *vikṣya*—seeing; *mānam*—conception of superiority; *ca*—and; *keśavah*—Kṛṣṇa, who subdues even *ka* (Lord Brahmā) and *iśa* (Lord Śiva); *praśamāya*—to subdue; *prasādāya*—to show mercy; *tatra*—there; *eva*—certainly; *antaradhiyata*—disappeared.

TRANSLATION

“The gopis became proud of their great fortune. To subdue their sense of superiority and show them special favor, Keśava, the subduer of even Lord Brahmā and Lord Śiva, disappeared from the rāsa dance.”

PURPORT

This verse quoted from *Śrimad-Bhāgavatam* (10.29.48) was spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

TEXT 82

স্বরূপ-গোসানিগের কহেন,—“গাও এক গীত ।
ষাটে আমার হৃদয়ের হয়ে ত’ ‘সম্বিত’ ॥” ৮২ ॥

*svarūpa-gosāñire kahena, — “gāo eka gīta
yāte āmāra hṛdayera haye ta’ ‘samvit’ ”*

SYNOMYMS

svarūpa-gosāñire—to Svarūpa Dāmodara Gosvāmī; *kahena*—said; *gāo*—sing; *eka*—one; *gīta*—song; *yāte*—by which; *āmāra*—My; *hṛdayera*—of the heart; *haye*—there is; *ta’*—certainly; *samvit*—consciousness.

TRANSLATION

Śrī Caitanya Mahāprabhu then said to Svarūpa Dāmodara Gosvāmī: “Please sing a song that will bring consciousness to My heart.”

TEXT 83

স্বরূপ-গোসাঙ্গি তবে মধুর করিয়া ।
গীতগোবিন্দের পদ গায় অভুরে শুনাএগা ॥ ৮৩ ॥

*svarūpa-gosāñi tabe madhura kariyā
gīta-govindera pada gāya prabhure śunāñā*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *tabe*—thereafter; *madhura kariyā*—very sweetly; *gīta-govindera*—of the book *Gīta-govinda*; *pada*—one verse; *gāya*—sings; *prabhure*—Śrī Caitanya Mahāprabhu; *śunāñā*—making to hear.

TRANSLATION

Thus for the pleasure of Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara Gosvāmī began very sweetly singing the following verse from *Gīta-govinda*.

TEXT 84

রামে হরিমিহ বিহিতবিলাসম্ ।
শ্঵রতি মনো যম কৃতপরিহাসম্ ॥ ৮৪ ॥

*rāse harim iha vihita-vilāsam
smarati mano mama kṛta-parihāsam*

SYNONYMS

rāse—in the *rāsa* dance; *harim*—Śrī Kṛṣṇa; *iha*—here; *vihita-vilāsam*—performing pastimes; *smarati*—remembers; *mano*—mind; *mama*—my; *kṛta-parihāsam*—fond of making jokes.

TRANSLATION

“Here in the arena of the *rāsa* dance, I remember Kṛṣṇa, who is always fond of joking and performing pastimes.”

PURPORT

This verse is quoted from *Gīta-govinda* (2.3).

TEXT 85

স্বরূপ-গোসাঙ্গি যবে এই পদ গাহিলা ।
উঠি' প্ৰেমাবেশে প্ৰভু নাচিতে লাগিলা ॥ ৮৫ ॥

*svarūpa-gosāñi yabe ei pada gāhilā
uṭhi' premāvēśe prabhu nācite lāgilā*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *yabe*—when; *ei*—this; *pada*—verse; *gāhilā*—sang; *uṭhi'*—standing up; *prema-āvēśe*—in ecstatic love of Kṛṣṇa; *prabhu*—Śrī Caitanya Mahāprabhu; *nācite lāgilā*—began to dance.

TRANSLATION

When Svarūpa Dāmodara Gosvāmī sang this special song, Śrī Caitanya Mahāprabhu immediately got up and began to dance in ecstatic love.

TEXT 86

‘অষ্টসাত্ত্বিক’ ভাব অঙ্গে প্রকট হইল ।
হৃষাদি ‘ব্যভিচারী’ সব উথলিল ॥ ৮৬ ॥

*'aṣṭa-sāttvika' bhāva arīge prakaṭa ha-ila
ha-ila—became manifest; harṣā-ādi—beginning with jubilation; vyabhicāri—thirty-three changes of vyabhicāri-bhāva; saba—all; uthalila—were manifest.*

SYNONYMS

aṣṭa-sāttvika—eight spiritual; *bhāva*—emotions; *arīge*—on the body; *prakaṭa*—manifest; *ha-ila*—became manifest; *harṣā-ādi*—beginning with jubilation; *vyabhicāri*—thirty-three changes of *vyabhicāri-bhāva*; *saba*—all; *uthalila*—were manifest.

TRANSLATION

At that time, all eight kinds of spiritual transformations became manifest in Lord Caitanya's body. The thirty-three symptoms of *vyabhicāri-bhāva*, beginning with lamentation and jubilation, became prominent as well.

TEXT 87

ভাবোদয়, ভাব-সংক্ষি, ভাব-শাবল্য ।
ভাবে-ভাবে মহাযুদ্ধে সবার প্রাবল্য ॥ ৮৭ ॥

*bhāvodaya, bhāva-sandhi, bhāva-śābalya
bhāve-bhāve mahā-yuddhe sabāra prābalya*

SYNONYMS

bhāva-udaya—awakening of all the ecstatic symptoms; *bhāva-sandhi*—meeting of ecstatic symptoms; *bhāva-śābalya*—mixing of ecstatic symptoms; *bhāve-bhāve*—between one ecstasy and another; *mahā-yuddhe*—a great fight; *sabāra*—of all of them; *prābalya*—prominence.

TRANSLATION

All the ecstatic symptoms, such as *bhāvodaya*, *bhāva-sandhi* and *bhāva-śābalya*, awakened in the body of Śri Caitanya Mahāprabhu. A great fight arose between one emotion and another, and each of them became prominent.

TEXT 88

সেই পদ পুনঃ পুনঃ করায় গায়ন।
পুনঃ পুনঃ আস্বাদয়ে, করেন নর্তন ॥ ৮৮ ॥

*sei pada punah punah karāya gāyana
punah punah āsvādaye, karena nartana*

SYNONYMS

sei pada—that verse; *punah punah*—again and again; *karāya gāyana*—made to sing; *punah punah*—again and again; *āsvādaye*—tastes; *karena nartana*—dances.

TRANSLATION

Lord Caitanya Mahāprabhu had Svarūpa Dāmodara sing the same verse again and again. Each time he sang it, the Lord tasted it anew, and thus He danced again and again.

TEXT 89

এইমত নৃত্য যদি হইল বহুক্ষণ।
স্বরূপ-গোসানিপদ কৈলা সমাপন ॥ ৮৯ ॥

*ei-mata nr̥tya yadi ha-ila bahu-kṣaṇa
svarūpa-gosāñi pada kailā samāpana*

SYNONYMS

ei-mata—in this way; *nr̥tya*—dancing; *yadi*—when; *ha-ila*—was; *bahu-kṣaṇa*—for a long time; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *pada*—verse; *kailā samāpana*—stopped.

TRANSLATION

After the Lord had been dancing for a long time, Svarūpa Dāmodara Gosvāmī stopped singing the verse.

TEXT 90

‘ବଲ୍’ ‘ବଲ୍’ ବଲି’ ପ୍ରଭୁ କହେନ ବାରବାର ।
ନା ଗାୟ ସ୍ଵରୂପ-ଗୋସାଙ୍ଗି ଶ୍ରମ ଦେଖି’ ତାର ॥ ୯୦ ॥

*'bal' 'bal' bali' prabhu kahena bāra-bāra
nā gāya svarūpa-gosāñi śrama dekhi' tāra*

SYNOMYS

bal—sing; *bal*—sing; *bali'*—uttering; *prabhu*—Śrī Caitanya Mahāprabhu; *kahena*—says; *bāra-bāra*—again and again; *nā*—not; *gāya*—sings; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *śrama*—fatigue; *dekhi'*—seeing; *tāra*—of Lord Caitanya.

TRANSLATION

Over and over again Śrī Caitanya Mahāprabhu said, “Go on! Sing! Sing!” But Svarūpa Dāmodara, seeing the Lord’s fatigue, did not resume singing.

TEXT 91

‘ବଲ୍’ ‘ବଲ୍’ ପ୍ରଭୁ ବଲେନ, ଭକ୍ତଗଣ ଶୁଣି’ ।
ଚୌଦିକେତେ ସବେ ମେଲି’ କରେ ହରିଧ୍ୱନି ॥ ୯୧ ॥

*'bal' 'bal' prabhu balena, bhakta-gaṇa śuni'
caudikete sabe meli' kare hari-dhvani*

SYNOMYS

bal bal—go on singing, go on singing; *prabhu balena*—Śrī Caitanya Mahāprabhu said; *bhakta-gaṇa*—the devotees; *śuni'*—hearing; *cau-dikete*—all around; *sabe*—all; *meli'*—combining; *kare hari-dhvani*—vibrate the holy name of Hari.

TRANSLATION

When the devotees heard Śrī Caitanya Mahāprabhu say, “Go on singing!” they all gathered around Him and began to chant the holy name of Hari in unison.

TEXT 92

ରାମାନନ୍ଦ-ରାୟ ତବେ ପ୍ରଭୁରେ ବସାଇଲା ।
ବିଜନାଦି କରି' ପ୍ରଭୁର ଶ୍ରମ ଘୁଚାଇଲା ॥ ୯୨ ॥

*rāmānanda-rāya tabe prabhure vasāilā
vijanādi kari' prabhura śrama ghucāilā*

SYNONYMS

rāmānanda-rāya—Rāmānanda Rāya; *tabe*—at that time; *prabhure*—Śrī Caitanya Mahāprabhu; *vasāilā*—made to sit down; *vijana-ādi kari'*—fanning and so on; *prabhura*—of Śrī Caitanya Mahāprabhu; *śrama*—fatigue; *ghucāilā*—dissipated.

TRANSLATION

At that time, Rāmānanda Rāya made the Lord sit down and dissipated His fatigue by fanning Him.

TEXT 93

ପ୍ରଭୁରେ ଲାଞ୍ଚ ଗେଲା ସବେ ସମୁଦ୍ରର ତୀରେ ।
ସ୍ନାନ କରାଏଣା ପୁନଃ ତାରେ ଲାଞ୍ଚ ଆଇଲା ଘରେ ॥ ୯୩ ॥

*prabhure lañā gelā sabe samudrera tire
snāna karāñā punah tāñre lañā āilā ghare*

SYNONYMS

prabhure—Śrī Caitanya Mahāprabhu; *lañā*—taking; *gelā*—went; *sabe*—all; *samudrera tire*—to the beach by the sea; *snāna karāñā*—bathing Him; *punah*—again; *tāñre*—Him; *lañā āilā*—brought back; *ghare*—to His residence.

TRANSLATION

Then all the devotees took Śrī Caitanya Mahāprabhu to the beach and bathed Him. Finally they brought Him back home.

TEXT 94

ଭୋଜନ କରାଏଣା ପ୍ରଭୁରେ କରାଇଲା ଶୟନ ।
ରାମାନନ୍ଦ-ଆଦି ସବେ ଗେଲା ନିଜ-ସ୍ଥାନ ॥ ୯୪ ॥

*bhojana karāñā prabhure karāilā śayana
rāmānanda-ādi sabे gelā nija-sthāna*

SYNONYMS

bhojana karāñā—feeding; *prabhure*—Śrī Caitanya Mahāprabhu; *karāilā śayana*—made to lie down; *rāmānanda-ādi*—headed by Rāmānanda Rāya; *sabe*—all of them; *gelā*—went; *nija-sthāna*—to their homes.

TRANSLATION

After they fed Him lunch, they made Him lie down. Then all the devotees, headed by Rāmānanda Rāya, returned to their respective homes.

TEXT 95

এই ত' কহিলুঁ প্রভুর উদ্ধান-বিহার ।
বৃন্দাবন-ভূমে যাইঁ প্রবেশ তাঁহার ॥ ৯৫ ॥

*ei ta' kahiluṇ prabhura udyāna-vihāra
vṛndāvana-bhrame yāhān praveśa tānhāra*

SYNONYMS

ei ta'—thus; *kahiluṇ*—I have described; *prabhura*—of Śrī Caitanya Mahāprabhu; *udyāna-vihāra*—pastimes in the garden; *vṛndāvana-bhrame*—mistaking for Vṛndāvana; *yāhān*—where; *praveśa*—entrance; *tānhāra*—His.

TRANSLATION

Thus I have described Śrī Caitanya Mahāprabhu's pastimes in the garden, which He entered, mistaking it for Vṛndāvana.

TEXT 96

প্রলাপ সহিত এই উদ্মাদ-বর্ণন ।
শ্রীরূপ-গোসাঙ্গি ইহা করিয়াছেন বর্ণন ॥ ৯৬ ॥

*pralāpa sahita ei unmāda-varṇana
śrī-rūpa-gosāñi ihā kariyāchena varṇana*

SYNONYMS

pralāpa—ecstatic ravings; *sahita*—with; *ei*—this; *unmāda*—of madness; *varṇana*—description; *śrī-rūpa-gosāñi*—Śrī Rūpa Gosvāmī; *ihā*—this; *kariyāchena* *varṇana*—has described.

TRANSLATION

There He exhibited transcendental madness and ecstatic ravings, which Śrī Rūpa Gosvāmī has described very nicely in his *Stava-mālā* as follows.

TEXT 97

পয়োরাশেন্তীরে শূরহৃপবনালীকলনয়া
মৃহুর্বন্দারণ্যস্মারণজনিতপ্রেমবিবশঃ ।
কচিং কৃষ্ণাবৃত্তিপ্রচলরসনেং ভক্তিরসিকঃ
স চৈতন্যঃ কিং মে পুনরপি দৃশ্যোদ্যান্তি পদম্ ॥১৭॥

payorāśes tire sphurad-upavanāli-kalanayā
muḥuṛ vṛndāraṇya-smaraṇa-janita-prema-vivaśah
kvacit kṛṣṇāvṛtti-pracala-rasano bhakti-rasikah
sa caitanyaḥ kiṁ me punarapi dṛśor yāsyati padam

SYNOMYMS

payah-rāśeh—by the sea; tire—on the beach; sphurat—beautiful; upavanāli—garden; kalanayā—by seeing; muhuṛ—continuously; vṛndāraṇya—the forest of Vṛndāvana; smaraṇa-janita—by remembering; prema-vivaśah—being overwhelmed by ecstatic love of Kṛṣṇa; kvacit—sometimes; kṛṣṇa—of the holy name of Kṛṣṇa; āvṛtti—repetition; pracala—busily engaged in; rasanaḥ—whose tongue; bhakti-rasikah—expert in devotional service; saḥ—that; caitanyaḥ—Śrī Caitanya Mahāprabhu; kiṁ—whether; me—my; punarapi—again; dṛśoh—of the eyes; yāsyati—will go; padam—in the path.

TRANSLATION

“Śrī Caitanya Mahāprabhu is the topmost of all devotees. Sometimes, while walking on the beach, He would see a beautiful garden nearby and mistake it for the forest of Vṛndāvana. Thus He would be completely overwhelmed by ecstatic love of Kṛṣṇa and begin to dance and chant the holy name. His tongue worked incessantly as He chanted, ‘Kṛṣṇa! Kṛṣṇa!’ Will He again become visible before the path of My eyes?”

PURPORT

This quotation is from the first *Caitanyāṣṭaka*, verse 6, in Śrīla Rūpa Gosvāmī’s *Stava-mālā*.

TEXT 98

অনন্ত চৈতন্যলীলা না ঘায় লিখন ।
দিজ্ঞাত দেখাএগ তাহা করিয়ে সূচন ॥ ১৮ ॥

*ananta caitanya-līlā nā yāya likhana
dik-mātra dekhānā tāhā kariye sūcana*

SYNONYMS

ananta—endless; *caitanya-līlā*—the pastimes of Śrī Caitanya Mahāprabhu; *nā yāya likhana*—it is impossible to write; *dik-mātra*—only a direction; *dekhānā*—showing; *tāhā*—them; *kariye sūcana*—I introduce.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are unlimited; it is not possible to write of them properly. I can only give an indication of them as I try to introduce them.

TEXT 99

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চেতনাচরিতামৃত কহে কৃষ্ণদাস ॥ ৯৯ ॥

*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, Fifteenth Chapter, describing Śrī Caitanya Mahāprabhu's pastimes in the garden by the sea.

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, 51, 119, 137

Bhakti-rasāmṛta-sindhu (Rūpa Gosvāmī), 170

Bhakti-ratnākara (Narahari Cakravartī), 46

Gaurāṅga-stava-kalpavṛkṣa (Raghunātha dāsa Gosvāmī), **226**, **247-248**

Gīta-govinda (Jayadeva Gosvāmī), **295**

Govinda-līlāmṛta (Kṛṣṇadāsa Kavirāja), **258**, **283**, **293**

Padma Purāṇa, 171

Padyāvalī (Rūpa Gosvāmī), 215

Śrīmad-Bhāgavatam, 48, 233, **268-269**, **274-276**, **277**, **278-279**, **287**, **294**

Stava-mālā (Rūpa Gosvāmī), **301**

Tithi-tattva, 98

Ujjvala-nilamaṇi (Rūpa Gosvāmī), **194**, **214**

Glossary

A

Ācārya—a spiritual master who teaches by example.

Ānanda—spiritual bliss.

Arcanā—worship of the Deity in the temple.

Ananta-caturdaśī—date of the yearly festival commemorating the passing away of Haridāsa Ṭhākura.

Avaiṣṇavas—those who are after material enjoyment and those who are against the supremacy of the Lord.

C

Cintā—the ecstatic symptom of anxiety.

Cit—Kṛṣṇa's spiritual knowledge potency.

D

Dāri sannyāsī—a bogus tantric *sannyāsī* who keeps women.

Deva-dāsi—a female servant in the Jagannātha temple.

Divyonmāda—transcendental madness in separation from Kṛṣṇa.

G

Grhasthas—householders who follow regulative principles.

H

Hari bol—“Chant the holy name of Hari.”

J

Jāgara—the ecstatic symptom of wakefulness.

Japa—chanting Hare Kṛṣṇa softly and slowly.

K

Karaṇga—a water pot.

Kirtana—chanting Hare Kṛṣṇa loudly.

Kṣatriyas—the warrior and administrative class.

M

Mahā-mantra—the great chant for deliverance; Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Malina-aṅgatā—the ecstatic symptom of uncleanness.

Māyāvādī—an impersonalist or voidist adhering to the belief that ultimately God is formless and without personality.

Moha—the ecstatic symptom of illusion.

Mṛtyu—the ecstatic symptom of death.

N

Nadiyā-nāgari—a so-called party of devotees who worship Viṣṇupriyā.

Nāmācārya—ācārya of the chanting of the holy names (Haridāsa Ṭhākura).

P

Pāñji-ṭikā—further explanations of a subject.

Paramaharīsa—a topmost swan-like devotee of the Lord.

Parama-vidvān—the most learned scholar.

Pralāpa—the ecstatic symptom of talking like a madman.

Prasāda—remnants of food which have been offered to the Lord.

Proṣita-bhartṛkā—a woman whose husband has left home and gone to a foreign country.

Purāṇas—the eighteen very old books which are histories of this and other planets.

R

Rāga-mārga—the path of devotional service in spontaneous love.

Rāmacandra—the incarnation of the Supreme Lord as a perfect king.

S

Saṅkirtana—congregational chanting of the holy names of God.

Sannyāsa—the renounced order of life.

Śāstra—revealed scripture.

Sirha-dvāra—the gate of the Jagannātha temple.

Śrāddha-pātra—remnants of *prasāda* offered to the forefathers.

Śūdra—the servant and laboring class of men.

T

Tānava—the ecstatic symptom of thinness.

U

Udvēga—the ecstatic symptom of mental agitation.

Unmāda—the ecstatic symptom of madness.

V

Vaijayanti—a garland containing flowers of five colors.

Vaiṣṇava—a devotee of Viṣṇu.

Vaiṣṇava-aparādha—an offense to a Vaiṣṇava.

Vidhi-mārga—the path of regulative devotional principles.

Vṛndāvana—the village where Kṛṣṇa lived as a child; the topmost transcendental abode of the Supreme Lord.

Vyādhi—the ecstatic symptom of disease.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a আ ā ই i ঈ ī উ u ঔ ū খ্ৰ্ৰ r
শ্ৰ্ৰ ŋ এ e ঐ ai ও o ঔ au

ঁ m̄ (anusvāra) • ḹ (candra-bindu) ং h̄ (visarga)

Consonants

Gutterals:	ক ka	খ kha	গ ga	ঘ gha	ঙ n̄a
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঢ̄ n̄a
Cerebrals:	ট̄ ṭ̄a	ঠ̄ ṭ̄ha	ড̄ ḍ̄a	ঢ̄ ḍ̄ha	ণ̄ n̄a
Dentals:	ত̄ ta	থ̄ tha	দ̄ da	ধ̄ dha	ন̄ na
Labials:	প̄ pa	ফ̄ pha	ব̄ ba	ভ̄ bha	ম̄ ma
Semivowels:	য̄ ya	ৱ̄ ra	ল̄ la	ৱ̄ va	
Sibilants:	শ̄ sa	ষ̄ ſ̄a	স̄ sa	হ̄ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

ତା . ଫି . ଇ . ଉ . ଶୁ . କ୍ରି . ହି . ଚେ . ଈ ai . ଟୋ . ଟୌ au
For example: କା kā କି ki କିମ୍ବି kī କୁ ku କୁମୁ kū କପ୍ରି kṛ
କୁର୍କି kṝ କେ ke କୈ kai କୋ ko କୌକୌ 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 graw.
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 pain; rarely like <i>e</i> in bet.	n –as in nor but with the tongue against the teeth.
ai –like the <i>oi</i> in boil.	p –like the <i>p</i> in pine.
o –like the <i>o</i> in go.	ph –like the <i>ph</i> in philosopher.
au –like the <i>ow</i> in owl.	b –like the <i>b</i> in bird.
ମ –(anusvāra) like the <i>ng</i> in song.	bh –like the <i>bh</i> in rub-hard.
ହ –(visarga) a final <i>h</i> sound like in Ah.	m –like the <i>m</i> in mother.
ନ –(candra-bindu) a nasal <i>n</i> sound like in the French word bon.	y –like the <i>j</i> in jaw. য
କ –like the <i>k</i> in kite.	y –like the <i>y</i> in year. য
ଖ –like the <i>kh</i> in Eckhart.	r –like the <i>r</i> in run.
ଗ –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, শ –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.	
ନ –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					
'āmāra āge āji tumi karaha bhojane'			12.141	112	
"āmāra ājñāya, raghunātha, yāha vrndāvane			13.120	174	
ābāra tāte bāndha'—aiche krpā-vākyā-dore	12.79	85	āmāra aveśeṣa-pātra tārā yena pāya"	12.53	74
ācāryādi—vaiṣṇavere dilā vāsā-sthāna	12.32	65	āmāra śakati tānre nārila rākhite	11.95	43
ācārya milite tabe gelā jagadānanda	12.97	93	āmāra 'sarva-nāśa'—tomā-sabāra 'parihāsa'	12.113	100
ācāryaratnera sārīgē tānhāra gṛhiṇi	12.11	56	āmāra tare eka-sthāna yena kare vrndāvane"	13.40	137
acetana deha, nāsāya svāsa nāhi vaya	14.64	222	āmāre khāṭa-tūli-bālisa mastaka-muṇḍana	13.15	126
acire ha-ibe tā-sabāra 'krṣṇa-prāpti'	11.93	41	āmāya doṣa lāgāñā tumi ha-ibā bhikhāri"	13.23	129
acire karibena krpā krṣṇa bhagavān"	13.121	174	āmi ei nilācāle rahi ye vasiyā	12.72	83
adhirūḍha-bhāve divyonmāda pralāpa haya	14.15	193	āmi gauḍa haite taila kabhu nāhi āni'	12.118	102
'ādi-vas্য' ei strīre nā kara varjana	14.26	199	āmiha āsitechi,—kahiha sanātane	13.40	137
adrśya, asprśya more aṅgikārā kailā	11.28	14	'āmiha āsitechi, rahite kariha eka-sthāne'	13.65	148
advaita avadhūta kichu kahe prabhu-pāya	12.78	85	āmi iñhā-sabā lañā kari pariveśana	11.83	38
āge mahāprabhu calena nṛtya karite karite	11.63	29	āmi-saba—kevala-māṭra sāṁgrāhaḥartā"	12.134	109
āge mrgi-gana dekhi' krṣṇāṅga-gandha pāñā	15.43	273	āmi ta' sannyāsi,—taila nā pāri la-ite	12.116	101
āge sāvadhāne yāibā kṣatriyādi-sāthē	13.34	134	āmi yāi' bhojana kari—māṭa nāhi jāne	12.92	91
āge vrksa-gaṇa dekhe puṣpa-phala-bhare	15.49	276	āmra, panasa, piyāla, jambu, kovidāra	15.35	269
āgraḥa kariyā pañḍita karālā bhojana	12.136	110	ānande calilā krṣṇa-kirtana kariyā	12.14	57
aho bhāgavatī ei vandi ihāra pāya	14.30	201	ānande rākhilā ghare, nā dena chāḍiyā	12.98	93
aiche amṛta-anna krṣṇe kara samarpāṇa	12.133	109	ānandita hailā śivāi pāda-prahāra pāñā	12.25	62
aiche caitanya-niṣṭhā yogya tomātē	13.59	145	ānandita śivānanda kare samādhāna	12.32	65
āilenā ācārya-gosāñi more krpā kari'	12.70	82	ananta caitanya-lilā nā yāya likhana	15.98	302
āira carana yāi' karilā vandana	12.87	89	āñcalā pātiyā prasāda māgiłā tathāi	11.73	34
āire dekhithe yaiche gauḍa-deśe yāya	13.32	133	aneka nācālā more prasāda kariyā	11.30	15
ajhora-nayane sabe karenā krandana	12.75	84	āṅgane ārambhilā prabhu mahā-saṅkirtana	11.48	23
āji āmāra ethā karibā prasāda bhojana"	13.103	165	āṅgane nācena prabhu premāviṣṭa hañā	11.59	28
'āji āpane yāñā prabhure karāhiha śayana'	13.9	123	āṅge kāñṭā lāgilā, kichu nā jānilā!	13.82	155
'āji bhikṣā dibā āmāya kariyā randhane	12.122	104	āṅgikārā kailā prabhu aneka yatane	13.19	127
āji mora saphala haila janma, kula, karma	12.30	64	anna-vyañjanopari tulasi-maṇjari	12.126	106
'āji more bhṛtya kari' aṅgikārā kailā	12.27	63	antare ānanda-āsvāda, bāhire vihvala	15.58	280
āji pāñu krṣṇa-bhakti, artha, kāma, dharma'	12.30	64	antare mumukṣu teñho, vidyā-garvavāñ	13.110	168
ājñā deha,—mathurā dekhi' āise eka-bāra	13.31	132	antare sukhi hailā prabhu tāra sei gune	12.60	77
ājñā laṅghī' āilā, ki pāri balite?	12.69	81	anviyamāna iha vas taravah pranāmarṇ	15.51	277
akalāṅka pūrṇa-kāla, lāvanya-jyotsnā	15.67	285	anya sannyāsīra vastra tumi dhara śire	13.57	144
ākantha pūrñā sabāya karālā bhojana	11.88	40	anyatra chāḍiyā lobha, nā pāile mane	15.23	263
āliṅgana kari' prabhu vidāya tānre dilā	13.115	172	āpanā manera bhāva kahe ughāḍiyā	14.40	206
āmā-hena yadi eka kiṭa mari' gela	11.41	20	āpanā pāsare sabe caitanya-kathā-sukhe	12.99	93

āpanāra āge mora śarira pāḍībā	11.32	16	'bal' 'bal' bali' prabhu kahena bāra-bāra	15.90	298
āpanāra duraive punaḥ hārāinu	15.79	293	'bal' 'bal' prabhu balena, bhakta-gaṇa śuni'	15.91	298
āpane kāśī-miśra āīlā prasāda lañā	11.86	39	bālītē lāgīlā paṇḍīta hānḍī cuṭāte dharilā	13.55	143
āpane khāibe kṛṣṇa, tāhāra lāgiyā	12.132	108	bāndhava kṛṣṇa kare vyādhera ācāra	15.72	288
āpane pariveśe prabhu lañā janā cāri	11.81	37	bāra-bāra prabhu uṭhīte karena māna	12.137	110
āpane prabhura 'śeṣa' karilā bhojana	12.149	115	bhagavān-ācārya khañja calīlā dhīre dhīre	14.90	234
"āpane prasāda laha, pāche muñi la-imu	12.129	107	bhāgavatādi śāstra-gaṇe, kariyāche	14.46	210
āpane prasāda māgī" mahotsava kailā	11.104	47	bhāgavata paḍā, sadā laha kṛṣṇa-nāma	13.121	174
āpane śrī-haste kr̄pāya tānre vālu dīlā	11.104	47	bhāgavata paḍīte preme āulāya tānra mana	13.126	176
āpani śrī-haste vālu dīlā tānra gāya	11.68	32	'bhakata-vatsala' prabhu, tumi, mui	11.42	20
apāra saundarye hare jagan-netra-mana	15.56	279	bhakta-gaṇa mahāprabhure ghare lañā	15.10	256
apy eṇa-patnī upagataḥ priyayeha gātrais	15.44	273	bhakta saha gosāñi hailā parama ānanda	13.71	151
āra dīna haite bhojana haila daśā-guṇa	12.136	110	bhakta-vāñchā pūrṇa kailā nyāsi-śiromarji	11.102	46
āra dīna mahāprabhu tānra ṭhāñi āīlā	11.21	10	"bhāla ha-ila āīlā, dekha 'kamala-locana'	13.103	165
āra dīna pāñca-sāta ei-mate gela	12.77	85	bhāterā hānḍī hāte lañā mārīte āīla	13.54	143
āra saba kadacā-kartā rāhena dūra-deśe	14.8	189	bhāṭṭera jhāli mātھe kari' vahiyā calīlā	13.94	161
āścarya sāttvika dekhi' hailā camatkāra	14.99	238	bhava-sindhu taribāre āche yāra citta	11.107	49
āsite yāite duḥkha pāo bahu-mate	12.67	81	bhāvāvēśe prabhu kabhu praphullita haya	13.4	121
āśraya karilā āśi' rūpa-sanātane	13.125	176	bhāvē-bhāvē mahā-yuddhe sabāra prābalya	15.87	296
aśru-gaṇīgā netre vahe, kichui nā dekhe	14.36	203	bhāvodaya, bhāva-sandhi, bhāva-śābalya	15.87	296
aśru, kampa, gadgada prabhura kr̄pāte	13.127	177	bhaye kichu nā balena prabhu, khāyena	12.135	109
aṣṭa-māsa rahi' prabhu bhaṭṭe vidāya dīlā	13.112	169	'bhiṣmera niryāṇa' sabāra ha-ila smarāṇa	11.57	27
aṣṭa-māsa rahi' punaḥ prabhu āīñā dīlā	13.119	174	bhitara-prakōṣṭhe prabhure karālīlā śayana	14.57	219
aṣṭa-prahara rāma-nāma japena rātri-dine	13.93	160	bhitarerā krodha-duḥkha prakāśa nā kaila	13.22	129
'aṣṭa-sāttvika' bhāvā aīṅge prakaṭa	15.86	296	bhojana karāñā prabhure karālīlā śayana	15.94	300
āste-vyaste govinda tānra pāchete	13.82	155	bhojana kariyā kahe ānandita hañā	12.91	90
āste-vyaste sei nāri bhūmete nāmilā	14.27	199	bhojana kariyā sabe kailā ācamana	11.89	40
asthi-granthi bhinna, carma āche mātra	14.65	223	bhokhe mari' genu, more vāsa nā deoyāila'	12.20	60
atahpara mahāprabhura viṣṇaṇa-antara	12.4	52	bhrāmābhā kāpi vaicitri	14.16	194
atiucca suvistāra, lakṣmi-śrivatsa	15.74	289	bhūmira upara vasi' nija-nakhe bhūmi likhe	14.36	203
ātm-aśvārūḍha nāhi kṛṣṇa-bhāvāvēśe	15.4	253	'brāhmaṇera sevā', -ei mora nija-dharma	13.97	162
avaśya kahibe,—pāñcāche kṛṣṇera	15.39	271	brahmānā kahite nāre yāhāra prabhāvā	14.118	246
avaśya mo-adhame, prabhu, kara ei 'dayā'	11.39	9	brahmāra durlabha tomāra śrī-caranā-renu	12.29	64
avaśya pūrābe, prabhu, mora ei āśa"	11.42	20	bujhite nā pāre keha, yadyapi haya 'dhira'	14.5	187
			bujhite nā pāri yāhā, varṇite ke pāre?	14.6	188

B

bahirvāsa lañā kare aṅga sarṇvijana
bahu-kṣeṇe kṛṣṇa-nāma hr̄daye paśilā
bāhūn priyāṁsa upadhāya gr̄hita-
bāhya haile haya—yena hārāila dhana
bālaka-kāle prabhu tāra ghare bāra bāra

14.97	237
14.70	225
15.51	277
14.38	205
12.55	75

C

caitanya-caritāmṛta kahe kṛṣṇadāsa	11.108	50
caitanya-caritāmṛta kahe kṛṣṇadāsa	12.155	118
caitanya-caritāmṛta kahe kṛṣṇadāsa	13.139	182
caitanya-caritāmṛta kahe kṛṣṇadāsa	14.123	249

caitanya-caritāmṛta kahe kṛṣṇadāsa	15.99	302	'daśa-guṇa khāoyālā ebe kara	12.139	111
caitanya-caritra ei amṛtera sindhu	11.106	49	daśendriye śiṣya kari', 'mahā-bāula'	14.47	210
caitanya-viraha-duḥkha nā yāya sahanē	13.64	148	dattābhayaṁ ca bhuja-danḍa-yugam vilokya	15.70	287
caitanya-viraha duḥkhe karilā krandana	13.63	147	datta, gupta, vidyānidhi, āra yata jāna	12.13	57
caitanyera bhakta-vātsalya ihātei jāni	11.102	46	dehābhāyāse nitya-kṛtya kari' samāpana	14.22	197
caitanyera marma-kathā ūne tānra	12.99	93	deha' deha' bali' prabhu balena vacana	11.88	40
"caitanyera pāriṣada mora mātulera khyāti	12.35	66	deha-mātra dhana tomāya kailuṇ	12.74	83
caitanyera prema-pātra jagadānanda dhanya	12.101	94	deherasvabhāve karena snāna-bhojana-	14.39	205
caitanyera sukha-kathā kahe rātri-dine	12.95	92	dekhā diyā mana hari' kare antardhāne	15.80	293
cale saba bhakta-gaṇa rodana kariyā	12.82	87	"dekha,—jagadānanda prasāda pāya	12.150	115
cañcalā-svabhāva kṛṣṇera, nā raya	15.80	293	dekhe,—haridāsa ṭhākura kariyāche	11.17	8
candanādi lañā prabhu vasilā sei sthāne	12.141	112	dekhe,—tāhān kṛṣṇa haya kadambera tale	15.55	279
'candanādi' taila tāhān eka-māṭrā kailā	12.102	95	dekhi' lobhe pañca-jana, eka aśva—mora	15.15	258
cāṅgadā lañā pasāri pasāre vasila	11.76	35	dekhi' prabhu sei rase āviṣṭa hailā	14.20	196
carane dhari' kahe haridāsa, —"nā kariha	11.39	19	dekhi' saba bhakta-gaṇa mahā-duḥkha	13.6	122
carane dhariyā prabhure vāsāya lañā	12.26	62	dekhi' svarūpa-gosāñī-ādi ānandita	14.63	222
cārī-dike bhakta-gaṇa karena kirtana	11.67	31	dekhiyā govinda āste-vyaste strike varjilā	14.25	198
cārī-jana pariveśana kare nirantara	11.84	38	dekhiyā sakala bhaktera deha chāde	14.68	224
cārī vaiṣṇava, cārī pichādā saṅge	11.77	35	dekhoi,—yadi kṛṣṇa karena godhana-cārane	14.106	241
cārī-vatsara ghare pitā-māṭrā sevā kailā	13.117	173	dhāñā yāyena prabhu, stri āche alpa dūre	13.83	156
carma-māṭra upare, sandhi āche dirgha hañā	14.67	224	dina daśa gele govinda gānāila āra-bāra	12.111	99
'caṭaka'-giri-gamana-lilā raghunātha-dāsa	14.119	247	dine dine bāde vikāra, rātrye atiśaya	11.14	7
'caṭaka'-parvata dekhilena ācambite	14.84	231	dine dine prabhura kṛpāya bādaye ullāsa	13.105	165
cāturmāṣya saba yātrā kailā daraśana	12.62	78	dui-jana vasi' tabe prasāda pāilā	13.62	147
cauddha-hāta jagannāthera tulasira mālā	13.123	175	diñ-māṭra dekhāñā tāhā kariye sūcana	15.98	302
caudike piñdera mahā āvaraṇa kailā	11.69	32	dine nānā kriḍā kare lañā bhakta-gaṇa	12.64	79
caudikete sabe meli' kare hari-dhvani	15.91	298	dine nr̥tya-kirtana, iśvara-daraśana	11.12	6
cetana pāite asthi-sandhi lāgila	14.71	225	divyonmāde aiche haya, ki ihā vismaya?	14.15	193
choṭa-putre dekhi' prabhu nāma puchilā	12.45	71	qora, kādāra, prasāda, vastra arṅga gilā	11.66	31
chuṭa-pāna-viḍā mahotsave pāñāchilā	13.123	175	dugdha, khanḍa modaka deya, prabhu tāhā	12.55	75
cintā-kāntha uḍhi gāya, dhūli-vibhūti-	14.45	209	'duḥkha pāñā āsiyāche'—ei prabhura vākyā	12.40	69
cintātārā jāgarodvegau	14.53	214	duḥkhitā ha-ilā sabe prabhure dekhiyā	14.67	224
cintā, udvega, pralāpādi yata śāstre kaya	11.14	7	dui Jane kichu kailā prabhura bāhya jñāna	14.56	219
cintita ha-ila sabe prabhure nā dekhiyā	14.61	221	dui-janera saṅge duṛhe ānandita mane	13.44	139
cintyatām cintyatām bhaktāś	12.1	51	dui netre bhari' aśru vahaye apāra	14.94	236
cūta-priyāla-panasāsana-kovidāra-	15.32	268	dui śaila-chidre paisē, nārīra hṛdaye	15.75	290
			dui-tina śata bhakta karilā gamana	12.13	57
			duṛhe dekhi mahāprabhura ha-ilā	14.113	244
			dūra haite jāni tāra yaiche arṅga-gandha	15.46	274
D					
dadhāte phullatān bhāvair	13.1	119	durdāiva-jhañjhā-pavane, meghe nila anya-	15.68	286
danḍa-parāṇāma kari' bhāṭa paḍilā	13.101	164	dūre gāna śuni' prabhura ha-ilā āvēśa	13.80	154
'dāri sannyāsi' kari' āmāre kahibe	12.114	100	dūre rahi' bhakti kariha saṅge nā rahibā	13.37	135

durgame kṛṣṇa-bhāvābdhau dvādaśāditya-tilāya eka 'maṭha' pāila	15.1 251 13.69 150	ei ta' kahiluṇ prabhura udvāna-vihāra ei ta' kahiluṇ tāte caitanya-kṛpā-phala ei vāñchā-siddhi mora tomātei lāge" eka aśva eka-kṣaṇe, pāñca pāñca dike eka bahirvāsa teñho dīla sanātane eka-bāra yāra sparše, smara-jvālā-viṣa	15.95 300 13.135 181 11.36 18 15.17 259 13.50 141 15.76 291
E			
"e-bāra tomāra yei ha-ibe kumāra ebe ājñā deha', avaśya yāmu niścite" ebe ājñā nā dena more, 'krodhe yāha' bali ebe alpa saṅkhya kari' kara saṅkirtana" ebe prabhu yata kailā alaukika-lilā	12.47 71 13.25 130 13.28 131 11.26 13 14.121 248	eka-bāre sphure prabhura kṛṣṇera pañca- eka-dina govinda mahā-prasāda lañā eka-dina karena prabhu jagannātha eka-dina mahāprabhu kariyāchena śayana eka-dina mahāprabhu samudra-tire	15.8 254 11.16 8 15.7 254 14.17 195 15.28 266
ebe yadi strire dekhi' prabhura bāhya hails 'eha—kṛṣṇa-dāśi, bhaye nā kahe āmāre' ei daśa-daśāya prabhu vyākula rātri-dine ei dūra kādacāte e-lilā prakāśa ei kāthā govinda jagadānandere kahila	14.33 202 15.42 272 14.54 218 14.7 188 12.110 99	eka-dina mahāprabhu samudre yāite eka-dina prabhu yameśvara-ṭoṭā yāite eka-dina saba loka ghātiyāle rākhilā eka-dina sanātane pandita nimantrilā eka eka dravyera eka eka puñjā deha'	14.84 231 13.78 154 12.17 59 13.49 141 11.78 36
ei lilā mahāprabhura raghunātha-dāsa ei-mata ardha-rātri kailā niryāpaṇa ei-mata bahu-bāra kīrtana karite ei-mata dui kailā oḍana-pāḍane ei-mata gaura-prabhu prati dine-dine	14.72 226 14.57 219 14.101 239 13.19 127 15.25 264	eka eka hasta-pāda—dirgha tina tina-hāta eka eka pāṭe pañca-janāra bhakṣya eka eka vitasti bhinna hañāche tata eka-kalasa sugandhi taila gaudete kariyā eka-kāle saba ṭāne, gela ghodāra	14.65 223 11.82 37 14.66 223 12.107 97 15.17 259
ei-mata jagadānanda śacimātā-sane ei-mata mahāprabhura nilācale vāsa ei-mata mahāprabhura sukhe kāla yāya ei-mata mahāprabhu rātri-divase ei-mata māsa dui rahilā vrñdāvane	12.95 92 11.11 6 11.13 7 15.4 253 13.64 148	eka-mana pañca-dike pañca-guna ṭāne eka-paricchede tīra kathā kahiluṇ eka pipilikā maile pṛthvīra kāhān eka rañca lañā tāra karilā bhakṣaṇa eka-śloka paḍite phirāya tīra-cāri rāga	15.9 255 13.137 181 11.41 20 11.20 9 13.128 177
ei-mata mora icchā,—chādimu parāna ei-mata nānā-lilāya cāturnāśya ei-mata nrtya yadi ha-ilā bahu-kṣaṇa ei-mata prabhu-saṅge rahilā aṣṭa-māsa ei-mate nānā prasāda bojhā bāndhānā	11.34 17 12.65 80 15.89 297 13.105 165 11.79 36	ekatra mililā saba navadvipe āśi' eka tulī-bālisa govindera hāte dilā eka vāñchā haya mora bahu dina haite eke eke sabāra nāma śrikānta jānāilā e kene kahibe kṛṣṇera uddeśa āmāya?	12.9 55 13.8 122 11.31 16 12.39 68 15.38 271
ei-mate nilācale prabhura vilāsa ei-mate nrtya prabhu kailā kata-kṣaṇe ei-mate raghunātha āīlā nilācale ei nica deha mora pañuka tava āge ei nivedana mora kara, dayāmaya	13.77 153 11.61 28 13.100 163 11.36 18 11.35 17	e-īna śodhite āmi nārimu tomāra" e-saba prasāde likhi caitanya-lilā-guṇa e—stri-jāti latā, āmāra sakhi-prāya e saubhāgya lāgi' āge karilā prayāṇa eta anumāni' puche tulasy-ādi-gaṇe	13.86 157 11.10 5 15.38 271 11.105 48 15.39 271
ei saba—puruṣa-jāti, kṛṣṇera ei śloka padī' prabhu calena vāyu-vege ei sukahā lāgi' āmī kariluṇ sannyāsa! ei ta' jāniye tomāya kṛṣṇera 'prasāda'	15.37 270 14.87 233 12.113 100 12.131 108	"eta ārti jagannātha more nāhi dilā! eta bali' āge cale yamunāra kūle eta bali' ghara haite taila-kalasa lañā eta bali' jagadānande kailā alīṅgana	14.28 200 15.55 279 12.119 103 13.41 138
ei ta' kahiluṇ haridāsera vijaya ei ta' kahiluṇ prabhura adbhuta ei ta' kahiluṇ prabhura divyonmāda-	11.101 45 14.80 230 14.118 246	eta bali' jhāli vahena, karena sevane eta bali' kanṭha-mālā dilā tāñra eta bali' leuṭi' prabhu gelā nija-sthāne	13.99 163 13.114 171 13.88 158

eta bali' mahāprabhu karena krandana	14.112	244	govindere kahi' eka vāsā deoyāilā	13.104	165
eta bali' mahāprabhu nācena āpani	11.98	44	govindere kahi' sei tūli dūra kailā	13.12	124
eta bali' mahā-prasāda karilā vandana	11.20	9	govindere pañdita kichu kahena vacana	12.145	113
eta bali' prabhu gelā, pañdita uṭhilā	12.123	104	govindere puchena, —'ihā karāila kon jana?'	13.11	124
eta bali' prabhu-pāśe gelā śivānanda	12.24	61	grāmya-vārtā nā śune, nā kahe jihvāya	13.132	179
eta bali' prabhure dhari' ghare lañā gelā	14.76	228	ghṛita-kāpālika-dharmako me	14.41	206
			gujjari-rāgiṇī lañā sumadhura-svare	13.79	154
eta bali' prabhu tāñre āliñgana kailā	13.122	175			
eta bali' śrīkānta, bālaka āge cali' yāna	12.36	67			
eta kahi' gaurahari, dui-janāra kanṭha	15.24	264			
eta kahi' mahāprabhu karilā gamana	12.145	113			
eta kahi' mahāprabhu mauna karilā	14.55	218			
etasya mohanākhyasya	14.16	194	'hāhā kr̄ṣṇa pr̄āṇa-nātha vrajendra-nandana!	12.5	53
eteke vilāpa kari' premāveśe gaurahari,	15.77	292	ha-ibe bhāvera jñāna, pāibā prema-dhana	14.11	191
ethā gauḍa-deśe prabhura yata bhakta-gana	12.7	54	hantāyam adrir abalā hari-dāsa-varyo	14.86	232
ethā saba vaiṣṇava-gaṇa āśiyā	12.41	69	'hari-bola' bali' prabhu garijā uṭhilā	14.70	225
ethā tapana-miśra-putra raghunātha-	13.89	158	'hari-bola' bali' prabhu uthe ācambite	14.101	239
			'hari-bola' hari-bola' bale gaurarāya	11.68	32
G					
ganda-sthala jhalamala, nāce makara-	15.73	289	haridāsa āchila pr̄thivira 'śiromani'	11.97	43
garuḍe cađi' dekhe prabhura skandhe pada	14.24	198	haridāsa-daraśane haya aiche 'śakti'	11.93	41
gauḍa-deśe yāite tabe bhakte ājñā	12.65	80	haridāsa kahe,—āji karimu lañghana	11.18	9
'gaurāṅga-stava-kalpa-vr̄kṣe' kariyāchena	14.119	247	haridāsa kahe,—'prabhu, ye kṛpā tomāra'	11.47	22
'gaurāṅga-stava-kalpa-vr̄kṣe' kariyāche	14.72	226	haridāsa kahe,—"śuna mora satya nivedana	11.26	13
gaureṇa hariṇā prema-	15.1	251			
ghara-bhāta karena, āra vividha vyāñjana	13.106	166	haridāsa nijāgrete prabhure vasāilā	11.53	25
'gita-govinda'-pada gāya jaga-mana hare	13.79	154	'haridāsa-thākurerā mahotsavera tare	11.74	34
gita-govindera pada gāya prabhure śunāñā	15.83	295	haridāsa-thākure tabe viṁmāne cađāñā	11.62	29
gokule rahiñā durihe dekhi' mahāvāna	13.45	139	haridāsa vañqilā prabhura āra vaiṣṇava-carāṇa	11.46	22
"govardhana haite more ke ihañā ānila?	14.105	241	haridāse beđi' kare nāma-saṅkirtana	11.49	23
govardhana-śaila-jñāñe āviṣṭa ha-ilā	14.85	232			
govardhane cađi' kr̄ṣṇa bājāilā veṇu	14.107	241	haridāse dekhite āilā śighra kariyā	11.45	21
govardhane nā cađiha dekhite 'gopāla'	13.39	136	haridāse dite gelā ānandita hañā	11.16	8
govardhanera caudike care saba dhenu	14.107	241	haridāse pradaksīṣa kari' āila śirñha-dvāre	11.72	33
govinda āśi' dekhi' kahila pañditera bhojana	12.151	116	haridāsera āge āśi' dilā daraśana	11.46	22
govinda-carañāravinda—yāñra pr̄āṇa-dhana	13.130	178	haridāsera aṅge dilā prasāda-candana	11.65	30
govinda-caraṇe kailā ātma-samarpana	13.130	178			
govinda dhālā pāche, nāhi pāya lāge	14.87	233	haridāsera guna kahite prabhu ha-ilā pañca-	11.51	24
govinda kahe, —'jagannātha rākhenā mui	13.86	157	haridāsera guna prabhu lāgīlā kahite	11.50	24
govinda kahe, —'śrīkānta, āge peṭāngi utāra'	12.37	67	haridāsera gune sabāra viśmita haya mana	11.52	24
govinda kahe, —'utha āśi' karaha bhojana'	11.18	9	haridāsera icchā yabe ha-ilā calite	11.95	43
govindera thāñi taila dhariyā rākhiñā	12.104	96	haridāsera pādodaka piye bhakta-gaṇa	11.65	30
govindere ājñā dilā kari' ācamana	12.52	74			
			haridāsera tanu prabhu kole laila uṭhāñā	11.59	28
			"haridāsera vijayotsava ya kaila darśana	11.91	41
			haridāse samudra-jale snāna karāilā	11.64	30
			hari-dhvani-kolāhale bharila bhuvana	11.70	32
			hari-kirtana-kolāhala sakala nagare	11.72	33
			'hari' kr̄ṣṇa'-śabde kare kolāhala	11.58	27
			harinmañi-kavāṭikā-pratata-hāri-vakṣaḥ-	15.78	292

harṣādi 'vyabhicāri' saba uthalila	15.86	296	jagadānanda-paṇḍita tabe ājñā māgilā	13.66	148
harṣa-viṣāde prabhu viśrāma kari�	11.100	45	jagadānande bolānā tātire śikhālā	13.33	133
hasta, pāda, grīva, kaṭi, asthi sandhi yata	14.66	223	jagadānande pānā haila ācārya ānanda	12.97	93
hasta tulī' rahena prabhu nā karena bhojana	12.128	106	jagadānande pānā mātā ānandita mane	12.89	89
hena bhāva vyakta kare nyāsi-cūḍāmaṇi	14.81	230	jagadānande pānā sabe ānandita hailā	12.96	92
hena carana-sparśa pāila mora adhama tanu	12.29	64	jagadānande-prabhute prema cale ei-mate	12.152	116
hena-kāle āīlā puri, bhārati, —dui-jana	14.113	244	jagadānandera āgamane sabāra ullāsa	13.77	153
hena-kāle iśvarera upala-bhoga sarila	15.10	256	"jagadānandera icchā baḍa yāite vṛndāvane	13.30	132
hena-kāle jagannāthera pāni-śāṅka bājilā	14.79	229	jagadānandera kahiluṇi vṛndāvana-gamana	13.136	181
hena-kāle śivānanda ghāṭi haite āīlā	12.21	60	jagadānandera nāma śuni' saṅkoca haila mana	13.11	124
hena-kāle svarūpādi mililā ḥāsiyā	15.57	280	jagadānandera 'prema-vivarta' śune yei jana	12.154	117
hena-kāle tumi-saba kolāhala kailā	14.110	243	jagadānandera saubhāgyera ke kahibe simā?	12.153	117
hena-mate mahāprabhu jagadānanda-saṅge	13.3	120	jagadānandera saubhāgyera terīha se upamā	12.153	117
hina-jāti janma mora nindya-kalevara	11.27	13	jagadānandera vāsā-dvāre vasilā ḥāsiyā	13.51	142
hina-karme rata muñi adhama pāmara	11.27	13	jagannātha-subhadrā-balarāmera svarūpa	14.33	202
hṛdaye dharimu tomāra kamala caraṇa	11.33	16	jagannāthe āviṣṭa iḥāra tanu-mana-praṇe	14.29	200
I					
icchā-mātre kailā nija-praṇa niṣkrāmaṇa	11.96	43	jagannāthe deha' lañā dipa yena jvale	12.117	102
iḥānā āniyāche bahu yatana kariyā"	12.107	97	jagannāthe deha' taila, —dipa yena jvale	12.109	98
iḥāra haite ājī mui genu govardhanē	14.106	241	jagannāthe dekhe —sākṣat vrajendra-nandana	14.31	201
iḥāra prasāde aiche ārtī āmāra vā haya"	14.30	201	jagannāthe dekhe sākṣat vrajendra-nandana	15.7	254
iḥāra śloka-gite prabhura karāya ānanda	15.27	265	jagannāthera piṭhā-pānā āge āne dhari'	12.126	106
indra-dhanu śikhi-pākhā, upare diyāche	15.66	284	jagannāthera vastra-prasāda kailā nivedana	12.87	89
indriye nā kari roṣa, iḥā-sabāra kāhānī	15.18	260	jagatera nārīra kāne, mādhuri-guṇe bāndhi'	15.20	261
iḥānā sabāya dite cāhi kichu vyañjana-bhāta'	12.143	113	jagat nācāo, yāre yaiche icchā haya	11.29	14
'iṣṭa-deva' kari' mālā dhariyā rākhilā	13.124	176	jagat-nārīra nāsā, tāra bhitarā pāte vāsā,	15.22	263
iśvara-caritra kichu bujhana nā yāya	12.85	88	jāgile 'svapna'-jñāna haila, prabhu duḥkhi	14.21	196
iśvara dekhiyā kāli dibena daraśane	11.43	21	jānīlā 'sarvajñā prabhu'—eta anumāni'	12.40	69
itara-lokera tāte nā haya niścaya	14.82	230	jaya jayādvaita-candra caitanyera ārya	11.7	4
J					
jagadānanda—bhitare krodha bāhire mahā-	13.20	128	jaya jayādvaitācārya kṛṣṇa-caitanya-priyatama	15.3	252
jagadānanda cāhe āmāya viṣaya bhuñjāite	13.14	125	jaya jayādvaita-priya nityānanda-priya jaya	11.2	2
jagadānanda calilā prabhura vandiyā caraṇa	13.41	138	jaya gadādhara-priya svarūpa-praṇā-nātha	11.3	2
"jagadānanda candanādi-taila āniyāchenā	12.105	96	jaya gaura-bhakta-gaṇa, —gaura yāhāra prāna	11.8	4
jagadānanda kahe, —"mātā, kona kona dine	12.90	90	jaya gaura-bhakta-gaṇa-pūrṇāntara	12.3	52
jagadānanda kahe prabhura dhariyā caraṇa	13.24	129	jaya gaura-deha kṛṣṇa svayāṁ bhagavān	11.5	3
jagadānanda milite yāya yei bhakta-ghare	12.100	94	jaya gaura-deha kṛṣṇa svayāṁ bhagavān	11.5	3
jagadānanda-paṇḍita calilā saba lañā	13.68	149	jaya jaya gauracandra bhakta-gaṇa-praṇā	14.2	186

jaya jaya śrī-caitanya jaya dayāmaya	12.2	52	<i>karṇa-mana tṛpta kare yāra eka bindu</i>	11.106	49
jaya jaya śrī-caitanya jaya nityānanda	13.2	120	<i>karṇāṁṛta, vidyāpati, śrī-gita-govinda</i>	15.27	265
jaya jaya śrī-caitanya svayāṁ bhagavān	14.2	186	<i>karuka yatheṣṭa jagannātha darāśana</i>	14.26	199
jaya jaya śrī-kṛṣṇa-caitanya adhiśvara	15.2	252	<i>kāśi haite caiļā teñho gauda-patha diyā</i>	13.90	159
jaya kāśi-priya jagadānanda-praṇeśvara	11.4	3	<i>kāśi-miśra aneka prasāda paṭhālī</i>	11.80	37
jaya nityānanda-candra jaya caitanyaera prāṭha	11.6	3	<i>kāṣṭhera putalī yena kuhaKE nācāya</i>	12.85	88
jaya nityānanda pūrṇānanda-kalevara	15.2	252	<i>kaṣṭhe rātri goñaya svarūpa-rāmānanda-sane</i>	12.6	53
jaya rūpa, sanātana, jīva, raghunātha	11.9	5	<i>ke mora nileka kṛṣṇa? kāhān mui āīnu?</i>	14.37	204
jaya rūpa-sanātana-raghunātheśvara	11.4	3	<i>kene vā ānilā more vṛthā duḥkha dite</i>	14.111	243
jaya śrinivāseśvara haridāsa-nātha	11.3	2	<i>kevala gaudiyā pāile ‘bāṭapāḍa’ kari</i>	13.35	134
jaya śrīvāsa-ādi prabhura bhakta-gana	15.3	252	<i>ke varṇite pāre sei mahāprabhura khelā?</i>	14.121	248
jaya svarūpa, śrīvāsādi prabhu-bhakta-gana	14.4	187	<i>kibā nāhi karena, kaha vacana-pramāṇa</i>	15.53	278
jihvāya uccārimu tomāra ‘kṛṣṇa-caitanya’-jīni’ upamāna-gaṇa, hare sabāra netra-	11.34	17	<i>kibā uttara dibe ei —nā śune kāhīnī’</i>	15.48	275
	15.64	283	<i>kibā uttara dibe? ihāra nāhika samvit’</i>	15.54	278
			<i>kichu balite nārena prabhu, khāyena tarāše</i>	12.138	111
K					
<i>kabhu bāhya-sphūrti,—tina rite prabhu-sthitī</i>	15.5	253	<i>kichu nā balīha, karuka, yāte ihā sukha”</i>	12.38	68
<i>kabhu bhāve magna, kabhu ardha-bāhya-</i>	15.5	253	<i>ki diyā tomāra ṣṇa karimu śodhana?</i>	12.73	83
<i>kabhu devālaye, kabhu brāhmaṇa-sadane</i>	13.47	140	<i>kintu āmāra ye kichu sukha, saba tomā lañā</i>	11.38	18
<i>kabhu kona daśā ӯthe, sthira nahe mane</i>	14.54	218	<i>kon aiche haya, —ihā pāre sahibāre?”</i>	13.57	144
<i>kaccit tulasi kalyāṇi</i>	15.33	268	<i>kona pravāsire dimu, ki kāya uhāya?</i>	13.61	146
<i>kadalīra śuṣka-patra ānilā apāra</i>	13.17	126	<i>kṛṣṇa-arīga suśītalā, ki kahimu tāra bala,</i>	15.21	262
<i>“kaha, mṛgi, rādhā-saha śrī-kṛṣṇa sarvathā</i>	15.45	274	<i>kṛṣṇa ātmā nirañjana, sākṣat dekhite mana,</i>	14.50	212
<i>“kāhān gelā kṛṣṇa? ekhani pāinu daraśana!</i>	15.60	281	<i>kṛṣṇādbhuta balāhaka, mora netra-cātaka,</i>	15.65	284
<i>kāhān karō, kāhān yāñā, kāhān gele kṛṣṇa</i>	15.24	264	<i>kṛṣṇa-arīga suśītalā, ki kahimu tāra bala,</i>	15.21	262
<i>‘kāhān kurukṣetre ālāñā kāhān vrñdāvana’</i>	14.34	203	<i>kṛṣṇa ātmā nirañjana, sākṣat dekhite mana,</i>	14.50	212
<i>“kāhān pāīl tumi ei rātula vasana?”</i>	13.53	142	<i>kṛṣṇa gamana puche tāre kariyā nirdhāra</i>	15.50	276
<i>kāhān yāñā kāhān pāñā, murali-vadana!</i>	12.5	53	<i>kṛṣṇa-guṇa-rūpa-rasa, gandha, śabda,</i>	14.49	212
<i>kaha, sakhi, ki kari upāya?</i>	15.65	284	<i>kṛṣṇa ihān chāḍi’ gelā, ihoñ—virahiṇi</i>	15.48	275
<i>kahiha,—‘pañḍita ebe vasila bhojane’</i>	12.146	114	<i>kṛṣṇa jīni’ padma-cānda, pātiyāche mukha</i>	15.71	288
<i>kahite kahite prabhura bāde mahā-sukha</i>	11.51	24	<i>kṛṣṇa-kara-pada-tala, koṭi-candra-suśītalā,</i>	15.76	291
<i>kalāra ḍorḡā bhari’ vyāñjana caudike dharilā</i>	12.125	105	<i>kṛṣṇa-kathā-pūjādite aṣṭa-prahara yāya</i>	13.132	179
<i>kalāra śaralāte, śayana, ati kṣīṇa kāya</i>	13.5	121	<i>kṛṣṇa kṛpāmaya tāhā avaśya karibe</i>	11.37	18
<i>kalāra śarala-upara śayana karilā</i>	13.12	124	<i>kṛṣṇa-kunda-mālā-gandhe vāyu—suvaśita</i>	15.47	275
<i>kāle yāī’ kailā jagannātha darāśana</i>	14.22	197			
<i>kāndite kāndite sabāya kailā ālīrgana</i>	12.76	84	<i>kṛṣṇa-lilā-maṇḍala, Śuddha śāṅka-kundāla,</i>	14.44	208
<i>‘kāhān kara ki’—ei svarūpe puchilā</i>	14.74	227	<i>kṛṣṇa mathurāye gele, gopira ye daśā haila</i>	14.12	191
<i>kāñpīte kāñpīte prabhu bhūmete pañḍilā</i>	14.96	237	<i>kṛṣṇāṅga—saurabhyā-bhara, mṛga-mada-</i>	15.22	263
<i>kāntāṅga-saṅga-kuca-kurukuma-rañjītāyāḥ</i>	15.44	273	<i>kṛṣṇa rāsa-lilā kare,—dekhilā svapana</i>	14.17	195
<i>kanṭhe gharghara, nāhi varṇera uccāra</i>	14.93	235	<i>kṛṣṇa-rūpāṁṛta-sindhu, tāhāra tarāṅga-</i>	15.19	261
<i>karāṅgera jale kare sarvāṅga siñcana</i>	14.97	237	<i>kṛṣṇa rūpa-sabda-sparśa, saurabhyā-</i>	15.15	258
			<i>kṛṣṇa tomāra ihān āīlā, pāīlā darāśana?</i>	15.36	270

kṛṣṇa-viccheda-jātārtyā	13.1	119	mahā-bhāgavata haridāsa—parama-vidvān	11.105	48	
kṛṣṇa-vicchede duhkhe kṣīna mana-kāya	13.4	121	mahāprabhu adhika tāre kīpā nā karilā	13.109	167	
kṛṣṇa-vicchede prabhura se daśā upajila	14.12	191	mahāprabhu pādāṅguṣṭha tāra mukhe dilā	12.50	73	
kṛṣṇa-viccheda-vibhrāntyā	14.1	186	mahāprabhura datta mālā mananera kāle	13.134	180	
kṛṣṇe dekhi' ei saba karena namaskāra	15.50	276	mahāprabhu rahi'lā ghare viṣṇuṇa hañā	12.82	87	
kṛṣṇera adharāmrta, tāte karpūra manda-	15.23	263	mahāprabhura kīpā-ṇa ke śodhite pāre?	12.83	87	
kṛṣṇera saundarya-mādhurya yabe pađe,	13.129	178	mahāprabhura kīpāya kṛṣṇa-prema anargala	13.135	181	
kṛṣṇera uddeśa kahī' rākhaha jīvana	15.36	270	'mahāprabhura prasāda' jāni' tānhāre puchilā	13.52	142	
kṛṣṇera vacana-mādhuri, nānā-rasa-narma-	15.20	261	mahāprabhura raghunātha kīpā-prema-phala	13.137	181	
kṛṣṇera viyoga-daśā shpure nirantara	12.4	52	mahāprabhura sandeśa kahilā sanātane	13.65	148	
kṛṣṇera viyoge ei sevaka duḥkha	15.54	278	mahāprabhura śrī-haste alpa nā āise	11.82	37	
kṛṣṇera viyoge gopīra daśā daśā haya	14.52	214	mahāprabhure dekhi' tāra caraṇa vandilā	14.27	199	
kṛṣṇera viyoge rādhāra utkāñjita mana	15.12	256	mahāprabhure dui-jana premāliṅgana kailā	14.114	244	
kṛṣṇera viraha-vikāra ar̄ge nānā haya	11.13	7	mahāprabhu tāre dṛḍha āliṅgana kailā	13.72	151	
kṛṣṇoddēśa kahī' sabe rākhaha parāṇa"	15.41	272	mahāprabhu tāñ-sabāra vārtā puchilā	13.102	164	
kruddha hañā lāthi māri' kare tāra hita	12.33	65	mahā-prasāda āniyācha, ke-mate upekṣiba?	11.19	9	
kṣane kṣane anubhavi' ei dui-jana	14.9	190	mahā-prasāda-bhojane sabāre bolālā	12.43	70	
kulina-grāma-vāsi āra yata khaṇḍa-vāsi	12.9	55	mahāvane dena āni' māgi' anna-pāna	13.48	140	
kumārera cāka yena satata phiraya	15.6	254	mahā-yogeśvara-prāya dekhi' svacchande	11.57	27	
kurukṣetre dekhi' kṛṣṇe aiche haila mana	14.34	203	mālaty adarśi vaḥ kaccin	15.34	269	
kvacīn miśrāvāse vraja-pati-sutasyoru-virahāt	14.73	226				
kvacit kṛṣṇāvṛtti-pracala-rasano bhakti-	15.97	301	mālinī-prabhṛti prabhure kailā nimantraṇa	12.62	78	
L			māmāra agocare kahe kari' abhimāna	12.34	66	
lajjita ha-ilā prabhu purira vacane	14.116	245	mana kṛṣṇa-viyogi, duḥkhe mana haila	14.51	213	
lañā āīlā cāri janera mastake caḍāñā	11.79	36	mānarāñ tanoti saha-go-gaṇayos taylor yat	14.86	232	
lilāṁṛta-varīṣaṇe, siñce caudda bhuvane,	15.68	285	maṇḍali-bandhe gopi-gaṇa karena nartana	14.19	195	
lilā-padma cālāite haila anya-citte	15.52	277				
lilā samvaribe tumi—laya mora citte	11.31	16	manda manda kariteche sankhyā-sankīrtana	11.17	8	
loka nistārīte ei tomāra 'avatāra'	11.25	12	mardaniyā eka rākhakarite mardana!	12.112	99	
loke nāhī dekhi aiche, sāstre nāhī ūni	14.81	230	maruka āmāra tina putra tāra bālāi lañā"	12.23	61	
luḥān bhūmau kākāvā vikalā-vikalarān	14.73	226	mātā āji khāoyālī ākanṭha pūriyā	12.91	90	
 			mātā kahe,—“kata rāndhi uttama vyāñjana	12.93	91	
M						
madhyāhna karite prabhu calilā āpane	11.43	21	mayūra-dala-bhūṣitāḥ subhaga-tāra-hāra-	15.63	282	
madhyāhna karite samudre karilā gamana	11.44	21	miśra āra śekharera dañḍavat jānālā	13.102	164	
madhyāhna kariyā prabhu āīlā bhojane	12.124	105	modaka vece, prabhura vāṭīra niṅkā tāra	12.54	74	
madhyāhne āsiba, ebe yāi daraśane'	12.122	104	mukhe tāra jhāla gela, jihvā kare jvālā	13.76	153	
madhye madhye mahāprabhura karena	13.106	166	'mukunda-sarasvatī' dila,—kahe sanātana	13.53	142	
madhye rādhā-saha nāce vrajendra-nandana	14.19	195	'mukunda sarasvatī' nāma sannyāsi mahā-jane	13.50	141	
 			moradeha sva-sadana, viṣaya-bhoga mahā	14.47	210	

mora ei icchā yadi tomāra prasāde haya	11.35	17	nityānande ājñā diluṇ gauḍete rahite	12.69	81
mora lāgi' strī-putra-ghṛāḍī chāḍiyā	12.71	82	nityānande kahilā—"tumi nā āsiha bāra-bāra	12.81	86
mora pañcendriya-gaṇa, mahā-lampaṭa	15.16	259			
mora śiromanī kata kata mahāśaya	11.40	19			
mora skandhe pada diyāche, tāhō nāhi	14.29	200			
P					
mukhe lālā-phena prabhura uttāna-nayāna	14.68	224			
mui, ebe la-iba prasāda kari' samādhāna	12.142	112	pāche jñāna haya,—muñi dekhinu 'svapana'	12.94	91
'mukundāra mātā āsiyāche', seha prabhure	12.58	76	pāche sakhi-gaṇa yaiche cāhi' beḍailā	15.30	267
mukundāra mātāra nāma śuni' prabhu	12.59	77	pāka kari' jagadānanda caitanya samarpilā	13.62	147
muralira kala-dhvani, madhura garjana	15.67	285	'pālinū vṛndāvana-nātha, punah hārīluṇ	14.37	204
			pāñā krṣṇera lilā dekhite nā pāla	14.105	241
N					
nādiyāra bhakta-gane sabāre mililā	12.96	92	pāñā krṣṇera lilā, nā pālinu dekhite	14.111	243
nādiyā-vāsi modaka, tāra nāma—	12.54	74	pañca-guṇe kare pañcendriya ākarṣaṇa	15.8	254
nā gāya svarūpa-gosāñi śrama dekhi' tānra	15.90	298	pandita ānila, mukhavāsa, mālyā, candana	12.140	111
nāhi māne dharmādharmā, kare nāri-mrgi-	15.72	288	pandita bhojana kaile, āmāre kahibā"	12.144	113
nā khāile jagadānanda karibe upavāse	12.138	111	pañdita kahe,—'ke tomāre kahe mithyā vāṇi	12.118	102
nakhe ciri' ciri' tāhā sūkṣma kailā	13.18	127	pañdita kahe,—"prabhu yāi' karuna viśrāma	12.142	112
namāmi haridāsārī tarī	11.1	1	pandita kahe,—"ye khāibe, sei pāka-kartā	12.134	109
namaskāra kari' teñho kailā nivedana	11.22	11	pañdita pāka karena devālaye yāi'	13.46	140
nāmera mahimā loke kariłā pracāra	11.25	12	pañditera icchā,—"taila prabhu kare aṅgikāra'	12.111	99
nāmera mahimā yeñha kariłā prakāśa"	11.99	44	'paramānanda-dāśa'-nāma sena jānāilā	12.45	71
nāmera sahitā prāna kaila utkrāmaṇa	11.56	26	parama santoṣe prabhu karena bhojana	13.108	167
nānā durgama patha lañghī' āisenā dhāñā	12.71	82	parama-vaiṣṇava, raghunātha-upāsaka	13.92	160
nānā-mate āsvādaya premera tarañge	13.3	120	'parameśvara kuśala hao, bhāla haila, āilā'	12.58	76
nānā sevā kari' kare pāda-samvāhana	13.95	161	'parameśvarā muñi' bali' dañḍavat kaila	12.57	76
navadvipe saba bhakta hailā eka ṭhāni	12.8	55	pariśrama nāhi mora tomā sabāra lāgiyā	12.72	83
nava-ghana-snigdha-varṇa, dalitāñjana-	15.64	283	parvata-diśāte prabhu dhāñā calilā	14.85	232
navāmbuda-lasad-dyutir navata-ṭaṇin-	15.63	282	pathe 'sijera bāḍi' haya, phuṭiyā calilā	13.81	155
nayane dekhimu tomāra cānda vadana	11.33	16	pathe tāre mililā viśvāsa-rāmadāsa	13.91	159
netra kañṭha rodhe bāspa, nā pāre pañdite	13.127	177	pathe yāite taila-gandha mora yei pābe	12.114	100
nija-kṛpā-gune prabhu bāndhilā sabāre	12.83	87	paṭṭanāyaka-goṣṭhike pañdāya 'kāvya-prakāśa'	13.111	168
nija-netra—dui bhr̄ngā—mukha-padme	11.53	25	payorāśes tire sphurad-upavanāli-kalanayā	15.97	301
nija śiṣye kahi' govindera mandira karāilā	13.131	179	peṭāngī-gāya kare dañḍavat-namaskāra	12.37	67
nilācale lañā āilā yatana kariyā	12.103	95	phukāra pañdila, mahā-kolāḥala ha-ila	14.88	233
nimāñi ihāñā khāya,—icchā haya mora mana	12.93	91	pīka-svara-kañṭha, tāte rāgera vibhāga	13.128	177
nimāñi khāñāche,—aiche haya mora mana	12.94	91	pītā-mātā kāśi pāile udāśina hañā	13.118	173
nipaṭṭa-bāhya ha-ile prabhu duñhāre vandilā	14.114	244	pītāmbara, vana-mālā, madana-mohana	14.18	195
nitya-kṛtya kari' teñha pāka caḍāilā	13.49	141	pītā-vāyu-vyāḍhi-prakopa śānta hañā yāya	12.106	96
nityānanda-prabhu bhokhe vyākula hañā	12.19	59	prabhu-ājñā lañā āilā nadīyā-nagare	12.86	88
nityānanda-prabhu saba caritra—'viparita'	12.33	65	prabhu-ājñā lañā deha', kariye vinaya"	13.29	132
nityānanda-prabhure yadyapi ājñā nāi	12.10	55	prabhu-ājñā nā dena tāhre, nā pāre calite	13.21	128
			prabhu-ājñā nāhi, tāte nā pāri yāite	13.25	130
			prabhu-ājñā vinā tāhān yāite nā pāri	13.28	131

prabhu-ājñāya dharilā nāma—'paramānanda-	12.49	72	prabhura thāñī ājñā lañā gelā vrndāvane	13.125	176
"prabhu-āṅge diha' taila" govinde kahilā	12.104	96	prabhura vacane sabāra dravi-bhūta mana	12.75	84
prabhu cāhi' bule sabe deuti jvāliyā	14.61	221	prabhura vilamba dekhi' govinda jāgālā	14.21	196
prabhu dekhibāre sabe karilā gamana	12.7	54	prabhura vinati-stuti mātare kahilā	12.88	89
prabhu kahe,—'duñhe kene āilā eta dūre'?	14.115	245	prabhura vīraḥonmāda-bhāva gambhīra	14.5	187
prabhu kahe,—"dvitiya-pāte bāda' anna-	12.127	106	prabhure bhikṣa karālā ḍāgra kariyā	11.86	39
prabhu kahe,—"govinda, āji rākhilā jivana	13.85	157	prabhure dekhite calilā chāḍī' sarva kārya	13.89	158
prabhu kahe,—"govinda, mora saṅge rahibā	13.87	157	prabhure lañāgelā sabe samudrera tire	15.93	299
prabhu kahe,—"haridāsa, kaha samācāra'	11.47	22	prabhure se dine kāśi-miśrera niṁantraṇa	11.85	39
prabhukahe,—"haridāsa, ye tumi māgibe	11.37	18	'prabhure śoyāha ihāya'—tāhāre kahilā	13.8	122
prabhukahe,—"kichusmṛti nāhika āmāra	14.77	228	prabhu sabāra galā dhari' karena rodana	12.76	84
prabhu kahe,—"kon vyādhī, kaha ta' nirṇaya?"	11.23	11	prabhu-viṣaye sneha tāra bālaka-kāla haitē	12.56	75
prabhu kahe,—"krṣṇa muñi ekhana-i pāinu	15.79	293	pāche nr̄tye kare vakrēśvara bhakta-gaṇa-	11.63	29
prabhu kahe,—"mathurā yāibā āmāya krodha	13.23	129	pralāpa sahitā ei unmāda-varṇana	15.96	300
prabhu kahena,—"govinda, tumi ihāni rahibā	12.144	113	pralāpa vyādhīr unmādo	14.53	214
prabhu kahena,—"khāṭa eka ānaha pāḍite	13.14	125	prāptā-praṇaṭācyuta-vitta ātmā	14.41	206
prabhu kahe,—"pañdita, taila ānilā gauda	12.116	101	prāptā-ratna hārāñā aiche vyagra ha-ilā	14.35	203
prabhu kahe,—"samudra ei 'māhā-tīrtha'	11.64	30	prāptā-ratna hārāñā, tāra guna sañāriyā,	14.42	207
prabhu kahe,—"sannyāsīrā nāhi tailē adhikāra	12.108	97	prasāda dite āse tārā ānandita hanā	11.75	35
prabhu kahe,—"śrīkānta āsiyāche pāñā mano-	12.38	68	prasāda-kadāra saha bāndhi lena gale	13.134	180
prabhu kahe,—"vr̄ddha ha-ilā 'saṅkhyā' alpa	11.24	12	prasāda māgiye bhikṣa deha' ta' āmāre'	11.74	34
prabhu-mukha-mādhuri piye, netre jala-dhāra	11.55	26	praśrāya-pāgala śuddha-vaidagdhi nā jāne	12.60	77
prabhu nā khāile keha nā kare bhojana	11.85	39	prasāda pāi anyonye kailā āliṅgana	13.63	147
prabhu nidrā gele, tumi khāhiā āsiyā"	12.147	114	prasāmāya prasādāya	15.81	294
prabhu paḍī' āchena dīrgha hāta pārīca-chaya	14.64	222	prātaḥ-kāle iśvara dekhi' saba bhakta lañā	11.45	21
prabhu prite tārā gamana nā karena aṅgikāra	13.26	130	prātaḥ-kāle jagadānanda prabhu-sthāne āilā	12.115	101
prabhura āge āṅgiñāte phelilā bhāṅgiyā	12.119	103	prathame calilā prabhu,—yena vāyu-gati	14.91	234
prabhura āge darśana kare loka lākhe lākhe	14.23	197	prati-roma-kūpe mārīṣa—vrajanera ākāra	14.92	235
prabhura āṅge dekhe aṣṭa-sāttvika vikāra	14.99	238	prati-rome prasveda paḍe rudhirera dhāra	14.93	235
prabhura avasiṣṭa-pāṭra bhaṭṭera bhakṣaṇa	13.108	167	"prati-varṣe āisa saba āmāre dekhite	12.67	81
prabhura avasthā dekhi' kāṇḍite lāgilā	14.98	238	premānande mahāprabhu ha-ilā vihvala	11.58	27
prabhura āveśe avaśa sarva-bhakta-gaṇa	11.60	28	premāvēśe bule tāhāñ krṣṇa anveṣiyā	15.29	266
prabhura bahirvāsa duite se saba bharilā	13.18	127	premāvēśe sabe nāce, karena kirtana	11.60	28
prabhura carāṇa vandi' sabāre mililā	13.72	151	premāviṣṭa hanā prabhu karena vara-dāna	11.90	41
prabhura carāṇe yāñā mililā kutūhale	13.100	163	preme gara gara bhaṭṭa kāndite lāgilā	13.115	172
prabhura daśā dekhi' punah cintite lāgilā	14.63	222	premera 'svarūpa' jāne, pāya prema-dhana	12.154	117
prabhu 'raghunātha' jāni kailā āliṅgane	13.101	164	prema-rne baddha āmi, śudhite nā pāri	12.70	82
prabhura kāne krṣṇa-nāma kahe bhakta-gaṇa	14.69	224	premete vihvala tabe, kichui nā jāne	13.129	178
prabhura kṛpāte krṣṇa-preme matta hailā	13.112	175	pritiṁ vo janayan yātaḥ	15.34	269
prabhura nāmē mātare dāṇḍavat kailā	12.88	89	priyā-mukhe bhr̄igā paḍe, tāhā nivārite	15.52	277
prabhura niṁitta eka-sthāna mane vicārila	13.69	150	punah kahe,—'hāya hāya, pada paḍa rāma-	15.69	286
prabhura priya nānā dravya āniyāche deśa	12.63	79	punah kene nā dekhiye muralī-vadana!	15.61	281

<i>punaḥ prabhura ṛhāṇī āīlā grīḍāḥ chāḍiyā</i>	13.118	173	<i>rāmadāśa yadi prathama prabhure mililā</i>	13.109	167
<i>punaḥ punaḥ ḍāsvādaye, karena nartana</i>	15.88	297	<i>rāmāī, nandāī āra govinda, raghunātha</i>	12.148	115
<i>punaḥ punaḥ pañḍita nānā vyañjana pariveśe</i>	12.135	109	<i>rāmāī, nandāī, āra pañḍita śāṅkara</i>	14.89	234
<i>punarapi eka-bāra āśīha nilācale</i> "	13.114	171	<i>rāmānanda-ādi sabē gelā niija-sthāna</i>	15.94	300
<i>punarapi sei pathe bāhuḍi' calilā</i>	13.84	156	<i>rāmānanda paḍe śloka, śuni' prabhura</i>	15.69	286
<i>puri-bhāratī-gosāṇī āīlā sindhu-tire</i>	14.90	234	<i>rāmānanda-rāya śloka paḍite lāgilā</i>	14.55	218
<i>puri-bhāratīra saṅge prabhu bhikṣā kailā</i>	11.87	39	<i>rāmānanda-rāya tabe gelā niija ghare</i>	14.58	220
<i>'puri-dāśa' balī' nāma dhariha tāhāra</i>	12.47	71	<i>rāmānanda-rāya tabe prabhure vasālā</i>	15.92	299
<i>'puri-dāśa' kari' prabhu karena upahāsa</i>	12.49	72	<i>rāmānanda, sārvabhauma, sabāra agrete</i>	11.50	24
<i>puri-gosāṇī kahe,— 'tomāra nṛtya dekhibāre'</i>	14.115	245	<i>rāśa-sthalira dhūli ādi saba bheṭa dilā</i>	13.73	151
<i>"pūrva haite icchā mora yāite vr̄ndāvana</i>	13.24	129	<i>rāśa-sthalira vālu āra govardhanera śilā</i>	13.67	149
<i>"pūrva kahite vr̄ndāvana yāite mora mana</i>	13.27	131	<i>rāśe harim iha vihita vilāsam</i>	15.84	295
<i>pūrva-prāya yathāvāt śarīra ha-ilā</i>	14.71	225	<i>rāśe rādhā lañā kr̄ṣṇa antardhāna kailā</i>	15.30	267
<i>pūrva-varṣe jagadānanda 'āi' dekhibāre</i>	12.86	88	<i>rasuira kārya kairāche rāmāī, raghunātha</i>	12.143	113
<i>pūrvavat aṣṭā-māṣa prabhu-pāśa chilā</i>	13.119	174	<i>ratha-āge pūrvavat karilā nartana</i>	12.61	78
<i>pūrvavat prabhu kailā sabāra milana</i>	12.42	70	<i>rātri-dīna ei daśā svasti nāhi mane</i>	12.6	53
<i>pūrvavat sabā lañā guṇḍicā-māṛjana</i>	12.61	78	<i>rātri-dīne kare doñhe prabhura sahāya</i>	11.15	7
<i>pūrvavat sabē mili' karālā cetana</i>	15.59	280	<i>rātri haile svarūpa-rāmānande lañā</i>	14.40	206
<i>pūrvavat sarvāṅge sāttvika-bhāva-sakala</i>	15.58	280	<i>rātrye kr̄ṣṇa-vicchede prabhu karena rodana</i>	12.64	79
<i>pūrve āśi' yabe kailā jagannātha dāraśana</i>	14.31	201	<i>rātrye rāya-svarūpa-sane rasa-āsvādāna</i>	11.12	6
<i>pūrve jagadānandera icchā vr̄ndāvana yāite</i>	13.21	128	<i>rātula vastra dekhi' pañḍita premāviṣṭa ha-ilā</i>	13.52	142
<i>pūrve yabe śivānanda prabhu-sthāne āīlā</i>	12.46	71	<i>rāurava ha-ite kāḍī' more vaikuṇṭhe cadālā</i>	11.28	14
<i>pūrve yena śuniyāchi bhiṣmera maraṇa</i>	11.96	43	<i>rāya-svarūpera kanṭha dhari', kahe 'hāhā</i>	14.42	207
<i>puṣpera udyāna tathā dekhena ḥambite</i>	15.28	266	<i>rūpāḍī pārīca tāne, gela ghōḍāra</i>	15.18	260
<i>'putre śāpa dichena gosāṇī vāsā nā pāñā'</i>	12.22	61	<i>rūpā-gosāṇīra sabhāya karena bhāgavata-</i>	13.126	176
R			S		
<i>rādhā-aṅga-saṅge kuca-kuṇkuma-bhūṣita</i>	15.47	275	<i>saba bhakta-gaṇa-ṭhāṇī ājñā māgiłā</i>	13.42	138
<i>rādhā lañā kr̄ṣṇa praveśilā kandarāṭe</i>	14.109	242	<i>saba bhakta karena mahāprabhura nimantraṇa</i>	12.66	80
<i>rādhā-priya-sakhi āmārā, nahi bahiraṅga</i>	15.46	274	<i>saba bhakta mili' more bhakti deha' dāna</i>	11.8	4
<i>rādhikāra bhāve prabhura sadā 'abhimāna'</i>	14.14	192	<i>sabā chāḍāñā śivānanda ekalā rahilā</i>	12.17	59
<i>rāghava-pañḍita cale jhāli sājāñā</i>	12.12	56	<i>saba dravya rākhilena, pilu dilena bāñṭiyā</i>	13.74	152
<i>raghunātha-bhaṭṭa—pākē ati sunipuṇa</i>	13.107	166	<i>sabāi rahila, keha calite nāriла</i>	12.77	85
<i>raghunātha-bhaṭṭera sane patheṭe mililā</i>	13.94	161	<i>sabā lañā mahā-prasāda bhojana karilā</i>	14.117	246
<i>raghunātha-dāsera sadā prabhu-saṅge sthitī</i>	14.83	231	<i>sabāra saba kārya karena, dena vāsa-sthāna</i>	12.16	58
<i>raghunātha, gopāla,—chaya mora nātha</i>	11.9	5	<i>saba rātri mahāprabhu kare jāgarāṇa</i>	14.59	220
<i>raghunāthera tāraka-mantra-japena</i>	13.99	163	<i>sabāre bāñṭiyā dilā prabhura vyañjana-bhāṭa</i>	12.148	115
<i>rakta-vastra 'vaiṣṇavera' parite nā yuyāya</i>	13.61	146	<i>sabāre pālana kari' sukhe lañā yāna</i>	12.15	58
<i>rāmadāśa kahe,— "āmi śūdra adhama!"</i>	13.97	162	<i>sabāre parālīlā prabhu mālyā-candana</i>	11.89	40
<i>rāmadāśa kailā tabe nilācale vāsa</i>	13.111	168	<i>sabāre vidāya dilā susthira hañā</i>	12.80	86

saba sakhi-gana-saṅge kariyā sājani	14.108	242	saṅkoca nā kara tumi, āmī—tomāra 'dāsa'	13.98	163
saba vaiṣṇave prabhu vasālā sāri sāri	11.81	37	saṅkṣepe bāhulye karena kaḍacā-granthana	14.9	190
śabda nā pāñā svarūpa kapāṭa kailā dūre	14.60	221	saṅkṣepe kahiyā kari dik daraśana	14.122	248
sabe dekhi—haya mora kṛṣṇa vidyamāna	14.78	229	sannyāsi mānuṣa āmāra bhūmite śayana	13.15	126
sabe gāya,—“jaya jaya jaya haridāsa	11.99	44	sannyāsi mānuṣa mora, nāhi kona dhana	12.73	83
sabe gīyā rahi lā grāma-bhitara vrksa-tale	12.18	59	śaralāte hāda lāge, vyathā haya gāya	13.5	121
sabe kṛṣṇa bhajana kare,—ei-mātra jāne	13.133	180	śarira sustha haya mora, asustha buddhi-mana	11.22	11
saba lutī' bāndhi' rākhe, yāite virodhe	13.35	134	śarva-bhakta-pada-reṇu mastaka-bhūṣaṇa	11.54	25
śacimāṭa dekhi’’ sabe tānra ājñā lañā	12.14	57	śarva-bhakta vande haridāsere caraṇa	11.52	24
sagṛhita śālyanna kalā-pāte stūpa kailā	12.125	105	śarva-bhakte kahena prabhu madhura vacana	12.66	80
sahaje mora tāhān yāite mana haya	13.29	132	śarva-citta-jñātā prabhu—śarvajña bhagavān	13.110	168
“sahaje tomāra guṇe jagat vikāya	12.78	85	śarva-śāstre pravīṇa, kāvya-prakāśa-	13.92	160
saha tvāli-kulair bibhrad	15.33	268	śarva tyāji’ calīlā jagannātha-daraśane	13.93	160
sahite nāre jagadānanda, srījīlā upāya	13.6	122	saśaila nārīra vakṣa, tāhā ākarṣite dakṣa,	15.21	262
sakala vaiṣṇava tabe bhojana kari lā	11.87	39	saśmita kaṭākṣa-bāñe, tā-sabāra hṛdaye	15.73	289
śākhā saba paḍiyāche prthivi-upare	15.49	276	śāstī’-chale krīḍa kara,—e tomāra ‘karuṇā’	12.28	63
sakhi-gana kahe more phula uṭhāite	14.109	242	śāstra-lokātīta yei yei bhāva haya	14.82	230
sakhi he, śuna mora duḥkhera kāraṇa	15.16	259	satyabhāmā-kṛṣṇe yaiche śuni bhāgavate	12.152	116
sākṣātē khāi āmī’ terīho ‘svapna’ hera mānē”	12.92	91	saudāmīni pīṭāmbara, sthira nahe nirantarā,	15.66	284
śakti deha,—kari yena caitanya-varṇana	14.4	187	saundarya dekhiyā bhūme paḍe mūrcchā	15.57	280
śamipe nilādres caṭaka-giri-rājasya kalanād	14.120	247	saurabhāmrta-sarīplavārvita-jagat piyūṣa-	15.14	257
śarīṣṭhitām api yan-mūrtim	11.1	1	saundaryāmrta-sindhu-bhāṅga-lalānā-	15.14	257
śamudra-ghāṭa āīlā saba vaiṣṇava-sane	14.116	245	śayanera kāle svarūpa tāhānī rahilā	13.10	123
śamudre karilā snāna-jala-keli rāṅge	11.71	33	śāyyā upeskile pāṇḍita duḥkha pābe bhāri’	13.13	125
śamudre lañā gelā tabe kirtana kariyā	11.62	29	se daśāya vyākula hañā, mana gela palāñā,	14.51	213
śamudre mili lā yena gaṅgā-yamunā-đhāra	14.94	236	sei apūrva prema ei prayakṣa dekhila	13.60	145
śānandē sakala vaiṣṇava bale ‘hari’ ‘hari’	14.102	239	sei bhāvāvēśe prabhu prati-taru-latā	15.31	267
śanātana bhikṣā karena yāi’ mahāvane	13.47	140	sei bhāve āpanāke haya ‘rādhā’-jñāna	14.14	192
śanātana kahe —“sādhū paṇḍita-mahāśaya!”	13.58	145	sei bujhe, varne, caitanya śakti dena yāñre	14.6	188
śanātana karālā tānra dvādaśā vana daraśana	13.45	139	sei daśā daśā haya prabhura udaya	14.52	214
śanātana paṇḍitera kare samādhanā	13.48	140	sei dui-jana prabhure kare āśvāsana	15.26	265
śanātana prabhure kichu bheṭa-vastu dilā	13.66	148	sei-kāle deva-dāsi lāgilā gāite	13.78	154
śanātana-saṅge kariha vana daraśana	13.38	136	sei-kāle paṇḍita pariveśe vyāñjana	12.137	110
śanātana sei vastra mastake bāndhiyā	13.51	142	sei kuṇḍala kāne pari’, ṭrṣṇā-lāu-thāli	14.44	208
śanātana tāñre jāni’ lajita ha-ilā	13.55	143	sei lilā prabhu more kabhu nā dekhāibā	11.32	16
śanātanera gophātē duñhe rahe eka-ṭhāni	13.46	140	sei mālā, chutā pāna prabhu tāñre dilā	13.124	176
śanātanera nāmē paṇḍita dañḍavat kailā	13.73	151	sei pada punāḥ punāḥ karāya gāyanā	15.88	297
śanātanera saṅga nā chāḍibā eka-kṣaṇa	13.38	136	sei sei bhakta sukhe āpanā pāsare	12.100	94
saṅga chāḍi’ āge gelā mahāprabhura sthāna	12.36	67	sei śloka mahāprabhū paḍite lāgilā	15.62	282
saṅge bhakta-gana lañā kirtana-vilāsa	11.11	6	sei śloka paḍi’ āpane kare manastāpa	15.13	257
saṅge sevaka cale tānra jhāli vahiyā	13.40	159	sei śloka paḍi’ rādhā, viśākhāre kahe	15.77	292
saṅkhyā-kirtana pūre nāhi, ke-mate khāiba?	11.19	9	sei sthāna rākhilā gosāñi saṁskāra kariyā	13.70	150

sei vyāñjana kari' bhikṣā dena ghara-bhāte	12.63	79	śrī-rūpa-raghunātha-pade yāra āśa	11.108	50
se-kāle e-dui rahena mahāprabhura pāše	14.8	189	śrī-rūpa-raghunātha-pade yāra āśa	12.155	118
śeṣa-kāle dīlā tāhre darśana-sparśana	11.103	47	śrī-rūpa-raghunātha-pade yāra āśa	13.139	182
sevā nā kariha, sukhe cala mora sāthe"	13.96	162	śrī-rūpa-raghunātha-pade yāra āśa	14.123	249
se vatsara seha āila prabhure dekhite	12.56	75	śrī-rūpa-raghunātha-pade yāra āśa	15.99	302
siddha-deha tumi, sādhane āgraha kene kara?	11.24	12			
śīghra āsiha, tāhān nā rahiha cira-kāla	13.39	136	śrīvāsādi cāri bhāi, saṅgete mālinī	12.11	56
śīghra āsi' samācāra kahibe āmāya"	12.150	115	śrūyatāṁ śrūyatāṁ nityaiṇ	12.1	51
śīghra cali' nilācale gelā jagadānanda	13.71	151	stambha-bhāva pathē haila, calite nāhi śakti	14.91	234
śīghra vāsā-ghara kailā gauda-ghare guyā	12.25	62	stri gāya' bali' govinda prabhure kailā kole	13.83	156
śīṁha-dvāre āsi' prabhu pasārira ṭhāni	11.73	34	stri-nāma śuni' prabhura bāhya ha-ilā	13.84	156
śīṁha-dvāre dekhi' prabhura vismaya ha-ilā	14.74	227	stri-parāśa haile āmāra ha-itā marana	13.85	157
śīṁha-dvārerā uttara-disāya āche eka ṭhāni	14.62	222	stri, puruṣa, ke gāya, —nā jāne viśeṣa	13.80	154
śīmulira tulā diyā tāhā pūrāilā	13.7	122	stri-saba dūra ha-itē kailā prabhura daraśana	12.42	70
śītala jale kare prabhura aṅga sammārjane	14.100	238	sudhāṁśu-hari-candanotpala-sitābhra-	15.78	292
śīvānanda gālī pāḍje vāsā nā pāñā	12.19	59	sugandhi kariyā taila gāgari bhariyā	12.103	95
śīvānanda ghare gele, janma haila tāra	12.48	72	śuiyā rahilāghare kapāta khiliyā	12.120	103
śīvānanda jāne udiyā-pathera sandhāna	12.16	58	sukṣma vastra āni' gaurika diyā rāngāilā	13.7	122
śīvānanda-patnī cale tīna-putra lañā	12.12	56	sulalita dirghārgala, kṛṣṇera bhuja-yugala,	15.75	290
śīvānanda-sambandhe sabāya bahu-kṛpā	12.44	70	"śuna, bāndhava, kṛṣṇera mādhuri	14.43	208
śīvānanda-sena āra ācārya-gosāñi	12.8	55	śuni' bhakta-gaṇera juḍāya manaskāma	11.90	41
śīvānanda-sena-gṛhe yāñā rahilā	12.102	95	śuni' jagadānanda mane mahā-duḥkha pālā	13.16	126
śīvānanda-sena kare ghāṭī-samādhhāna	12.15	58	śuni' mahā-bhaya ha-ilā svarūpādi-mane	13.88	158
śīvānanda-tīna-putre gosāñire milāilā	12.44	70	śuni' mahāprabhu baḍa hailā camatkāra	14.77	228
śīvānanda-vinā vāsa-sthāna nāhi mile	12.18	59	śuni' nityānanda-prabhura ānandita mana	12.31	65
śīvānanda yabe sei bālake milāilā	12.50	73	śuni' pañditera mane kroḍha upajīla	13.54	143
śīvānande lāthi mārilā,—ihā nā kahilā	12.41	69	śuni' prabhu kahe kīchū sakrodha vacana	12.112	99
śīvānandera bhāgiṇā,—śrīkānta-sena nāma	12.34	66	śuni' prabhura vākyā govinda mauna karilā	12.115	101
śīvānandera bhāgya-sindhu ke pāibe pāra?	12.51	73	śuni' śivānandera patnī kāndite lāgilā	12.21	60
śīvānandera patnī tāhre kahena kāndiyā	12.22	61	śuniyā paśāri saba cāṅgaḍā uṭhāñā	11.75	35
"śīvānandera 'prakṛti', putra—yāvat ethāya	12.53	74	śūnya-kuñja-maṇḍapa-kone, yogābhāya	14.50	212
śloka paḍi' paḍi' cāhi' bule yathā tathā	15.31	267	śuṣka pakka pilu-phala āra guñjā-mālā	13.67	149
ślokera artha śunāya duñhāre kariyā vilāpa	15.13	257	sustha hao, haridāsa—bali' tānre puchilā	11.21	10
smarati mano mama kṛta-parihāsam	15.84	295	sva-caranē bhakti deha' jayādvaitācārya	11.7	4
snāna, darśana, bhojana deha-svabhāvē haya	15.6	254	sva-hṛdaye āni' dharila prabhura cāraṇa	11.54	25
snāna karāñā punāh tānre lañā āilā	15.93	299	svapnēra darśanāvēse tad-rūpa haila mana	14.32	202
snāna kari' mahāprabhu daraśane gelā	14.79	229	svapnāvēse preme prabhura gara gara mana	14.38	205
snāna kari' mahāprabhu gharete āilā	14.177	246	svarūpa-ādi bhakta-ṭhāñī āñjā māgīyā	13.116	172
snāna kari' nānā vyāñjana randhana karilā	12.123	104	svarūpādi bhakta-gaṇa-sane milāilā	13.104	165
śraddhā kari' śuna sei caitanya-caritra	11.107	49	svarūpādi-gaṇa tāhān āsiyā mililā	14.98	238
'śrī-kṛṣṇa-caitanya' śabda balena bāra bāra	11.55	26	svarūpa gāya, rāya kare śloka paṭhana	15.26	265
'śrī-kṛṣṇa-caitanya' śabda karite uccāraṇa	11.56	26	svarūpa-gosāñi ādi yata prabhura gaṇa	11.49	23
'śrī-rūpa-gosāñi ihā kariyāchenā varṇana	15.96	300	svarūpa-gosāñi āra raghunātha-dāsa	14.7	188

svarūpa gosāñī, āra rāmānanda-rāya	11.15	7	tabe prabhu-thāñi govinda kaila nivedana	12.105	96
svarūpa-gosāñī āśi' pañdite kahilā	13.16	126	tabe saba bhakta lañā karilā bhojana	12.52	74
svarūpa-gosāñī kahilena saba pasārire	11.78	36	tabe svarūpa-gosāñī kahe prabhura caraṇe	13.30	132
svarūpa-gosāñī kare krṣṇa-līlā gāna	14.56	219	tabe ta' govinda prabhura nikāte āilā	14.96	237
svarūpa-gosāñike kahe jagadānanda	13.9	123	tāhā beḍi' prabhu kailā kirtana, nartana	11.70	32
svarūpa-gosāñī pada kailā samāpana	15.89	297	tāhān haite dhari' more iħān lañā āilā	14.110	243
svarūpa-gosāñī pasārike niṣedhila	11.76	35	tāhān vikāi, yāhān vecite tomāra mana"	12.74	83
svarūpa-gosāñī prabhure ghara pāthāilā	11.77	35	tāhān yāñā raha rūpa-sanātana-sthāne	13.120	174
svarūpa-gosāñī prabhure karāila sāvadhāna	11.61	28	tāhāte sugandhi taila,—parama dhikkāra!	12.108	97
svarūpa-gosāñira bole prabhu ājñā dilā	13.33	133	tāhā vinā ratna-sūnyā ha-ila medini	11.97	43
svarūpa-gosāñire kahena,—"gāo eka gīta	15.82	294	taiche eka-bāra vrñdāvana dekhi' āya"	13.32	133
svarūpa-gosāñire kichu kahite lāgila	14.104	240	taila bhāngī' sei pathe nija-ghara giyā	12.120	103
svarūpa-gosāñire pañdita kailā nivedana	13.27	131	tānātāni prabhura mana haila ageyāne	15.9	255
svarūpa-gosāñī tabe madhura karyā	15.83	295	tāhāhārā avasthāsaba kahite lāgilā	14.76	228
svarūpa-gosāñī tabe sūjilā prakāra	13.17	126	tāhāhārā saundarya mora harila netra-mana!	15.60	281
svarūpa-gosāñī tabe ucca karyā	14.69	224	tāhāhārā darśana-lobhe bhramaya nayana"	15.61	281
svarūpa-gosāñī yabe ei pada gāhīlā	15.85	296	tāhārā daśā dekhi' vaisṇava karena rodana	14.112	244
svarūpa-govinda durihe śuilenā dvāre	14.58	220	tāhārā icchā,—prabhu alpa mastake lāgāya	12.106	96
svarūpa, jagadānanda, kāśīvara, śāṅkara	11.84	38	tāhārā mukhe śuni' likhi kariyā pratītyā	14.83	231
svarūpa, jagadānanda, pañdita-gadādhara	14.89	234	tāhārā ṭhāñi prabhura kathā sakala-i śunilā	13.43	138
svarūpa kahe,—"prabhu, vasi' karaha	11.83	38	tāhāre kole kari' kailā āpane nartana	11.103	47
svarūpa kahe,—"tomāra icchā, ki kahite pāri?	13.13	125	tāhāre krṣṇa-prema-dhana dena gaurahari	13.138	182
svarūpa kahe,—"uṭha, prabhu, cala nija-ghare	14.75	227	tāhāre vālu diyā upare piñḍā bāndhāilā	11.69	32
svarūpa, rāmānanda,—ei dui-jana lañā	15.11	256	tāhā-sabāra ācāra-ceṣṭā la-ite nāribā	13.37	135
svarūpa—"śūtra-kartā, raghunātha—"vṛttikāra'	14.10	190	tapana-miśra, candraśekhara,—doñhāre	13.43	138
svatantra iśvara tumi hao icchāmaya	11.29	14	tārā ārti dekhi' prabhu kahite lāgilā	14.28	200
svatantra krṣnera icchā,—kailā saṅga	11.94	42	tārā bāhulya varṇi—pāñji-ṭikā-vyavahāra	14.10	190
			tārā ghare bhikṣātana, phala-mūla-	14.48	211
			tārā madhye deva-dāsīra gāna-śravaṇa	13.136	181
			tārā madhye mahotsave ye kaila bhojana	11.92	41
tabe govindere prabhu pāthāilā punah	12.149	115	tārā madhye pañdi' āchenā caitanya-gosāñī	14.62	222
tabe kampa uṭhe,—yena samudre tarāṅga	14.95	236	tārā milibāre prabhu āveśe dhāilā	13.81	155
tabe mahāprabhu saba bhakta-gana-saṅge	11.71	33	tārā mukha dekhi' puchena nirṇaya kariyā	15.43	273
tabe mahāprabhu saba bhakte vidāya dilā	11.100	45	tārā pariśrama haiba parama-saphale"	12.109	98
tabe mahāprabhu sukhe bhojane vasilā	12.130	107	tārā upare roñodgama—kadamba-prakāra	14.92	235
tabe mahāprabhu svastye karila śayana	12.151	116	tārā dekhi' prabhu prite tāhāre puchila	12.57	76
tabe mahāprabhu tāñre kahite lāgilā	12.46	71	tārā nāmāite prabhu govinde niṣedhila	14.25	198
tabe mahāprabhu tāñre kari' āliṅgana	11.44	21	tā-sabāra grāsa-śeṣe, āni' pañcendriya	14.49	212
tabe mahāprabhu uṭhi' kailā ācamana	12.140	111	tāsāṁ tat-saubhaga-madarā	15.81	294
tabe māyera garbhe haya sei ta' kumāra	12.48	72	tātē raghunāthera haya saṅkucita mana	13.95	161
tabe pañdita kahena kichu saprema vacana	12.138	106	tātē śayana karena prabhu,—dekhi' sabe	13.20	138
tabe prabhu kahena kari' vinaya-sammāna	12.139	111	tātē tāñre chāḍi' loka yāya deśāntara	12.84	87
tabe prabhu sabākāre prabodha kariyā	12.80	86	tātē viśvāsa kari' śuna bhāvera varṇana	14.11	191

T

tathāī āmāra saṅga ha-ibe tomāra"	12.81	86		U
tathāī tomāre saba karimu gocare'	14.75	227		
tathāpi dekhite calena caitanya-gosāñi	12.10	55		
tathāpi tāhāra prīte kichu nā balilā	12.59	77	ucca kari' kahe kr̄ṣṇa-nāma-saṅkirtana	14.59 220
tenho kahe,— "bāuli, kene maris kāndiyā?	12.23	61	ucca saṅkirtana kare prabhura śravaṇe	14.100 238
teñho kahe,— "saṅkhyā-kirtana nā pūraya'	11.23	11	uddhava-darśane yaiche rādhāra vilāpa	14.13 192
teñho prabhura kathā kahe, śune rātri-dine	12.89	89	udghūrnā-citra-jalpādyās	14.16 194
teñho prabhura thāni ajñān māge bāra bāra	13.26	130	udiyā eka strī bhidē darśana nā pāñā	14.24 198
'thākurālī' karena gosāñi, tānre māre lāthī'"	12.35	66	udvega dvādaśa hāte, lobhera jhulanī	14.45 209
tina-dvāra deoyā āche, prabhu nāhi ghare!	14.60	221	unmattering prāya prabhu karena gāna-nṛtya	14.39 205
'tina putra maruka śivāra, ekhana nā āila	12.20	60	'uṭhaha' pañḍita'-kari' kahena dākiyā	12.121 103
tirtha-vāsi sabe, kara para-upakāra	15.35	269	uṭhila maṅgala-dhvani catur-dik bhari'	14.102 239
tomā chādi' kebā kāhān yāibāre pāre?"	12.79	85	uṭhi' mahāprabhu vismita, iti uti cāya	14.103 240
tomāra ḍāgra āmī kemane khaṇḍimū?"	12.129	107	uṭhi' premāvēśe prabhu nācīte lāgilā	15.85 296
tomāra bhāgyea sīmā ke kare varṇāna?"	12.133	109	uṭhi' śivānande kailā prema-āliṅgana	12.31 65
tomāra caraṇāravinde bhakti deha' dāna	11.6	3	uṭhi' tānre lāthī māilā prabhu nityānanda	12.24 61
tomāra etha āśi' prabhu karena bhojane	12.90	90	uttara nā pāñā punaḥbhāvena antare	15.59 280
tomāra haste pāka karāya uttama kariyā	12.132	108	uttara nā pāñā punaḥ kare anumāna	15.42 272
tomāra līlārā sahāya koṭi-bhakta haya	11.40	19		15.37 270
tomāra praṇāme ki kairāchena avadhāna?	15.53	278		
tomāra priya kr̄ṣṇa āīlā tomāra antike?	15.40	272		V
tomāra sakala śrama ha-ibe saphale"	12.117	102		
tomāra sevā karile haya hrdaye ullāsa"	13.98	163	'vaiṣṇava' dekhīyā prabhura ardha-bāhya ha-ila	14.104 240
tomāra thāñi ajñān teñho māge bāra bāra	13.31	132	vaiṣṇava-pañḍita-thāñi bhāgavata padilā	13.117 173
tomāra yogya nahe,— yābe āmāre chādiyā"	11.38	18	vaiṣṇava-pāśa bhāgavata kara adhyayana	13.113 169
tomāra prabhura 'šeṣa' rākhiru dhariyā	12.147	114	vaiṣṇavera nindya-karma nāhi pāde kāne	13.133 180
tomā-sabāra duḥkha jāni' cāhi niṣedhite	12.68	81	vaiṣṇavera samācāra gosāñi puchilā	12.39 68
tomā-sabāra saṅga-sukhe lobha bāde citte	12.68	81		
tomā-sama caitanyera priya keha naya	13.58	145	vaivaryye śaṅkha-prāya śveta haila aṅga	14.95 236
tomā-sama mahāprabhura priya nāhi āna	13.56	144	vakreśvara-pañḍita karena ānande nartana	11.67 31
tomāya āmāya āji ekatra kariba bhojana	12.127	106	vakreśvara-pañḍita tāhān karena nartana	11.48 23
tomāya sukha dite āīlā? nāhika anyathā	15.45	274	vālukāra garta kari' tāhe śoyālā	11.66 31
tribhāṅga-sundara-deha, murali-vadana	14.18	195	varīśi, makara, kuṇḍalādī 'bhūṣaṇa' kari' dilā	13.131 179
trijagate tomāra caritra bujhe kon janā?	12.28	63	vana-pathe cali' cali' vārāṇasi āīlā	13.42 138
trijagate yata nāri, tāra citta-ucca-giri,	15.19	261	vāṇīnātha paṭanāyaka prasāda ānilā	11.80 37
trtiya divase prabhu tārā dvāre yāñā	12.121	103	vārāṇasi āīlā bhaṭṭa prabhura ajñān pāñā	13.116 172
"tulasī, mālatī, yūthī, mādhavi, mallike	15.40	272	"vārāṇasi paryanka svacchande yāibā pathe	13.34 134
tuli-bālīsa dekhi' prabhu kroḍhāviṣṭa ha-ilā	13.10	123	vāsā diyā hrṣṭa hañā kahite lāgilā	12.26 62
"tumi baḍa loka, pañḍita, mahā-bhāgavate	13.96	162	vāsā-ghara pūrvavat sabāre deoyālā	12.43 70
"tumi mahāprabhura hao pārṣada-pradhāna	13.56	144		
tumi nā dekhāile ihā śikhibā ke-mate?	13.59	145	vāsudeva, murāri-gupta jagadānande pāñā	12.98 93
tumi-saba—hao āmāra sakhira samāna	15.41	272	venu-nāda śuni' āīlā rādhā-thākurāñi	14.108 242
"tumi śigra yāha karite pāda-samvāhane	12.146	114	vidyut-prāya dekhā diyā haya antardhanā'	14.78 229
			vijanādi kari' prabhubra śrama ghucālā	15.92 299
			vikṣyālakāvṛta-mukharīn tava kuṇḍala-śri-	15.70 287
			vilāpa karena duñhāra kanṭhete dhariyā	15.11 256

vilāpa karena svarūpa-rāmānanda-sane viprera śraddha-pātra khāinu 'mlecca' hañā viśākhāre kahe āpana utkāñṭhā-kārana viśākhāre rādhā yaiche śloka kahilā viśāṇu hañā prabhu niṣṭa-vāsā āīlā viśvāsa-khānāra kāyastha teñho rājāra viśvāsa	15.25 11.30 15.12 15.62 14.35 13.91	264 15 256 282 203 159	yāhān tāhān dekhe sarvatra muralī-vadana yāhān tāhān mora rakṣāya sāvadhāna-ha-ibā" yāhāra śravaṇe krṣṇe dṛḍha-bhakti haya yāhāra śravaṇe loke lāge camatkāra	14.32 13.87 11.101 14.80	202 157 45 230
vivāha nā kariha' bali' niṣedha karilā vrāja-devi lakṣa lakṣa, tā-sabāra mano- vrāja-nārī āsi' āsi', phānde paḍi' haya vrajanā asmytā uktvā pramada iva dhāvann vrddha mātā-pitārā yāi' karaha sevana vṛndāvana-bhrame tāhān paśilā dhānā vṛndāvana-bhrame yāhān praveśa tānhāra	13.112 15.74 15.71 14.120 13.113 15.29 15.95	169 290 288 247 169 266 300	yaiche taiche likhi, kari āpana pāvana yāñra saba goṣṭhike prabhu kahe 'āpanāra' yāra lobhe mora mana, chāḍi' loka-veda- yāre mile sei māne, —'pāiluh caitanya'	11.10 12.51 14.43 12.101	5 73 208 94
'vṛndāvane krṣṇa pāniu'—ei jñāna kailā vṛndāvane prajā-gaṇa, yata sthavara- 'vṛndāvanera phala' bali khāilā hṛṣṭa hañā vṛndāvanera 'pilu' khāite ei eka lilā vyākula hailā sanātana tāhre vidāya diyā vyāñjanera svāda pāñā kahite lāgilā vyāsa, śukādi yogi-gaṇa, krṣṇa ātmā	14.20 14.48 13.74 13.76 13.68 12.130 14.46	196 211 152 153 149 107 210	ye ei-sakala kathā sunē śraddhā kari' ye ihān nṛtya kaila, ye kaila kirtana yei ihā sunē, pāya krīṣṇera caraṇa yei rāndhe, sei haya amṛterā sama yei yāhān chila sei uṭhiyā dhāila ye keha jāne, āñti cuṣite lāgila yemana aparādha bhṛtyera, yogya phala dilā	13.138 11.91 14.122	182 41 248
yad yad vyadhatta gaurāṅgas yāhā dekhibāre vastra māstake bāndhila	14.1 13.60	186 145	ye nā jāne gauḍiyā pilu cāvāñā khāila ye 'nye parārtha-bhavakā yamunopakūlāḥ	13.75 15.32	152 268
			ye tāñre vālukā dite karila gamana	11.92	41

Y

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
duty of Vaiṣṇava, 180

Ācāryaratna
went to Jagannātha Purī with his wife,
56

Activity
only Kṛṣṇa conscious should be performed, 171

Advaita Ācārya
Caitanya dear to, **2**
Caitanya in debt to, **82**
Deity of, 45-46
led Bengali devotees, **55**
met Jagadānanda Pañdita in Nadia, **93**
treated by Caitanya as superior, **4**

Amṛta-pravāha-bhāṣya
cited on short visits to Vṛndāvana, 137
Eleventh Chapter summarized in, 1
Thirteenth Chapter summarized in, 119
Twelfth Chapter summarized in, 51

Anxiety
ecstatic symptom of described, 215

Association
of Haridāsa and Caitanya broken, **42**
of Haridāsa as cause for Caitanya's happiness, **19**

B

Balarāma
as brother of Kṛṣṇa, 204, **277**
supplied with necessities by Govardhana Hill, **232**

Beauty
Caitanya fainted on seeing Kṛṣṇa's, **280**
Kṛṣṇa's attracts all the minds of the world, **279**

Beauty

sweetness of Kṛṣṇa's, 255, **258-259**,
260-261

Bengal
Caitanya ordered Nityānanda Prabhu to stay in, **81**
foods of brought to Caitanya, **79**

Bengalis
general characteristics of, 135

Bhagavān Ācārya
as lame, **234**
followed Caitanya and devotees, **234**

Bhakti-rasāmṛta-sindhu
quoted on uselessness of serving ordinary parents, 170

Bhakti-ratnākara
quoted on Śrīnivāsa's lamentation at Haridāsa's tomb, 46

Bhaktisiddhānta Sarasvatī
cited on Caitanya in mood of Rādhā, 193
cited on humble and unattached Vaiṣṇavas, 146
cited on worship of Viṣṇupriyā, 189
quoted on incarnation of advanced devotees, 13

Bhaktivinoda Ṭhākura
as author of *Amṛta-pravāha-bhāṣya*, **137**
constructed house near Haridāsa's tomb, 46
quoted on honoring *prasāda*, 10
so-called groups of devotees listed by, 189

Bhīṣma
Haridāsa's death compared to that of, **27**, **143**

Bhramati bhavana-garbhe
verses quoted, 217
Bilvamaṅgala Ṭhākura
as author of *Kṛṣṇa-karṇāmṛta*, **266**

Blasphemy

Raghunātha Bhaṭṭa never listened to,
180

Body of Kṛṣṇa

cool touch of, **258, 262**
fragrance of, **263**
luster of, **283, 285**

Brahmā

can't describe influence of Caitanya's
ecstatic emotions, **246**
can't understand love of Kṛṣṇa, **251**
Haridāsa Ṭhākura as incarnation of, 13
Kṛṣṇa as subduer of, **294**

Brahmānanda Bhāratī

Caitanya takes *prasāda* with, **40**
followed Caitanya toward beach, **234**
visits Caitanya to see Him dance,
244-245

Brāhmaṇas

śrāddha-pātra offered to, 15

C

Caitanya Mahāprabhu

as Kṛṣṇa Himself, **3, 88, 168, 170**
distributes *prasāda* to devotees, **37-38**
eats food offered by Śacīmātā, **90-92**
instructions of to Raghunātha Bhaṭṭa,
169-172, 174-175
instructs Jagadānanda Pañḍita on
visiting Vṛindāvana, **134-137**
life and characteristics of like ocean of
nectar, **49**
refuses Jagadānanda Pañḍita's sandal-
wood oil, **97-102, 108-117**
Vaiṣṇava sannyāsīs never think they are
equal to, **146**
world is obligated to, **85**

Candraśekhara

heard about Caitanya from Jagadānanda
Pañḍita, **139**

Caṭaka-parvata

mistaken by Caitanya for Govardhana
Hill, **231-232**
pastime of described in *Gaurāṅga-stava-*
kalpa-vṛksa, **247-248**

Chāḍīyā vaiṣṇava-sevā nistāra

quoted, 170

Chanting

congregational at Haridāsa's death, **23**
fixed number of rounds, 11
Hare Kṛṣṇa as regulative principle, 12
of Caitanya at Jagannātha Puri, **6**
of devotees in Caitanya's ear, **225**
of devotees near Caitanya, **239**
of Haridāsa at his death, **17, 26**
of holy name Rāma by Rāmadāsa
Viśvāsa, **161**
of regular number of rounds by
Haridāsa, **9**
of the glories of Haridāsa Ṭhākura, **44**
whole city of Jagannātha Puri engaged
in congregational, **33-34**

Consciousness

Caitanya returns to external, **216, 225,**
245

Caitanya returns of partial, **240**

Cupids

Kṛṣṇa enchant millions of, **195, 279,**
283, 293

D

Death (ecstatic symptom)

described, 218

Death

as insignificant in material world, **20**
Haridāsa desires in presence of
Caitanya, **16-18**
of Haridāsa, **25-26**

Deities

of Caitanya Nityānanda, and Advaita,
45-46
those worshiping must not wear shirt or
coat, 67-68

Desires

of Haridāsa as independent, **42**
of Haridāsa satisfied by Caitanya, **47**

Devotees

advanced incarnate to help Supreme
Lord's mission, 13
Bhāgavatam must be heard from, 170
Caitanya as life and soul of, **5**
dust of feet of, **26**
fit to sit on Haridāsa's head, **20**

Devotees

in Vṛndāvana and Mathurā are in parental affection, **136**
 must be served by those who wish to advance, **170**
 of Caitanya, filled with mercy, **52**
 of Vṛndāvana in conflict with *smārtabrahmaṇas*, **136**
 on *vidhi-mārga* misunderstand devotees on *rāga-mārga*, **136**

Devotional service

achieved by Śivānanda Sena, **64**
 by hearing about Haridāsa's death one becomes fixed in, **45**

Disease

ecstatic symptom of explained, **217**

Dvādaśāditya-tilā temple

Sanātana prepared for Caitanya's visit, **150**

E

Ecstatic symptoms

eight kinds of visible in Caitanya's body, **235-238**
 manifested by Caitanya, **280, 296-297**
 of Caitanya as unique, **230**
 of Caitanya at Siṁha-dvāra gate, **223-224**
 of Caitanya described by Rūpa Gosvāmī, **301**
 of Caitanya hearing *Gita-govinda*, **155**
 of Caitanya manifested at Kāśī-Miśra's house, **228**
 of Raghunātha Bhaṭṭa, **172, 175, 177-178**
 of separation manifested by Caitanya, **7**
 ten described, **214-218**

F

Fasting

of Haridāsa Ṭhākura, **9**

Flute of Kṛṣṇa

sounds like thunder, **285**

G

Gadādhara Paṇḍita

Caitanya master of, **2**
 runs after Caitanya, **234**

Ganges

tears of Caitanya compared to, **204, 236**

Garuḍa

as supreme Vaiṣṇava, **198**

Gaurahari

as name of Caitanya, **182**

Gaurāṅga-stava-kalpa-vṛkṣa

pastimes of Caitanya described in, **226**
 quoted on Caṭāka-parvata, **247-248**

Gṛtarām ca sārṣapām tailarām

verses quoted, **98**

Gita-govinda

Caitanya liked to hear, **266**
 Jayadeva Gosvāmī author of, **154**
 quoted by Svarūpa Dāmodara, **295**

Gopāla Deity

identical with Govardhana Hill, **137**

Copis

agitated by lusty desires, **290-291**
 always taste nectar of Kṛṣṇa's attributes, **212**
 as friends of Rādhā, **275**
 ask Caitanya to pick flowers, **243**
 became maidservants of Kṛṣṇa, **288, 290**

Caitanya absorbed in mood of, **267**

Caitanya assumed mood of, **202**

Caitanya's condition like that of, **192**

compared to does, **288-289**

danced with Kṛṣṇa, **196**

ecstatic symptom of thinness exhibited by, **216**

experience ecstatic symptom of madness, **217**

experienced ten kinds of bodily transformations, **214**

glorified Kṛṣṇa and Balarāma, **233**

hearts of like high hills, **258**

Kṛṣṇa disappeared from, **294**

Kurukṣetra less important than Vṛndāvana for, **204**

looked for Kṛṣṇa in forest, **267-279**

Gopīs

sweetness of Kṛṣṇa's smile as wealth of,
264

verse spoken by quoted, **287**

Gosvāmīs, six

as masters of Kṛṣṇadāsa Kavirāja, **5**

Covardhana Hill

Caitanya mistakes sand dune for, **232**

Caitanya sees Kṛṣṇa climbing, **242**

devotees should not climb, **137**

located in land of Vraja, **248**

stone from given as gift to Caitanya,
149

Govinda

See: Kṛṣṇa

Govinda

as personal servant of Caitanya, **8**

Caitanya requested protection of, **158**

chastised by Caitanya, **198-199**

lays down outside Caitanya's room, **220**

offers *prasāda* to Haridāsa Ṭhākura,
8-10

received Caitanya's remnants, **115**

runs after Caitanya, **233**

saved Caitanya from approaching
woman singer, **156-158**

sprinkles water on Caitanya, **237**

warned Śrīkānta to remove his coat,
67-68

Govinda-lilāmṛta

verses spoken by Rādhā quoted in, **258,**
283, 293

Gṛhasthas

only may use oil and ghee, **98**

Guṇḍicā temple

cleansed by devotees, **78**

H*Harīnsadūta*

word *cintā* explained in, **215**

word *mṛtyu* explained in, **218**

word *udvega* explained in, **215-216**

Happiness

Caitanya's mixed feelings of distress
and, **45**

Happiness

of Caitanya due to association of
Haridāsa, **17**

of Caitanya while glorifying Haridāsa,
24

Hare Kṛṣṇa

chanted by Caitanya at Jagannātha Puri,
6

chanted by Caitanya throughout the
night, **220**

chanted loudly near Caitanya, **239**

chanting of as regulative principle, **12**

See also: Chanting, *mahā-mantra*

Hari

See: Kṛṣṇa

Haridāsa Ṭhākura

accepts *mahā-prasāda*, **9-10**

as crown jewel, **44**

as example of following regulative prin-
ciples, **12**

bodily identification of, **14**

body of placed on Caitanya's lap, **28**

Caitanya danced with body of, **1**

Caitanya master of, **2**

Caitanya satisfied desires of, **47**

death of, **25-26**

disease of, **11**

qualifications of, **48**

rituals performed upon body of, **29-32**

śrāddha-pātra offered to, **15**

tomb of, **45**

transcendental attributes of described
by Caitanya, **24**

wonderful power in seeing, **42**

Heart

Caitanya's lotus feet held on Haridāsa's,
26

hearts of *gopīs* like high hills, **258**

of Caitanya absorbed in love of God,
252

Hima-visara-viśiṣṭāmbhoja

verses quoted, **216**

Holy name

enters heart of Caitanya, **225**

Haridāsa chants at death, **17, 26**

Haridāsa preached glories of, **13**

of Hari filled universe, **33**

Humility

Vaiṣṇava accepts *sannyāsa* out of, 146

I

Illusion

ecstatic symptom of, 217

Incarnations

of Haridāsa Ṭhākura, 13

Independence

of Haridāsa Ṭhākura, 42-43

Intelligence

of Haridāsa as diseased, 11

Iti purīṣārpitā viṣṇau

quoted, 48

J

Jagadānanda Pandita

Caitanya Lord of life of, 3

distributes *prasāda* to devotees, 38

as author of *Prema-vivarta*, 117

asked permission to go to Vṛndāvana,
129-134

concealed anger and unhappiness,

129

cooked lunch for Caitanya, 104, 105

distributed Caitanya's remnants,
114-115

intended to beat Sanātana, 143

instructed to remain apart from
Vṛndāvana devotees, 136

made quilt and pillow for Caitanya,
122-126

petitioned Svarūpa Dāmodara, 131-132

relayed Caitanya's message to
Sanātana, 148

runs after Caitanya, 234

sandalwood oil prepared by, 95

stayed at home of Śivānanda Sena, 95

those who met had Caitanya's direct
association, 95

visited Śacīmātā, 88-92

wanted Caitanya to enjoy material hap-
piness, 125

Jagannātha Deity

appeared as Kṛṣṇa to Caitanya, 201,
254-255

Caitanya gave Raghunātha Bhāṭṭa gar-
land of, 175-176

Caitanya sees, 21-22, 229

prasāda of given to Caitanya, 106

prasāda of offered to Haridāsa Ṭhākura,
8

remnants from placed on Haridāsa's
body, 31

Śacīmātā offered remnants of, 89

viewed by Caitanya from behind
Garuḍa column, 197

Jagannātha Puri

Caṭaka-parvata near, 247

daily activities of Caitanya at, 6-7

Rāmadāsa Viśvāsa resided in, 168

Jagannātha temple

Caitanya wanted oil delivered to, 98,
102

Jayadeva Gosvāmī

as author of *Gīta-govinda*, 266

K

Kadamba

Caitanya's hair compared to flowers,
235

Karaṅga

Caitanya sprinkled with water from
water pot, 237

Kāśī Miśra

Caitanya dear to, 3

Caitanya visits house of, 227

delivers *prasāda* to Caitanya, 37, 39

Kāśīvara

distributes *prasāda* to devotees, 38

Keha māne, keha nā māne

verses quoted, 180

Keśava

Kṛṣṇa known as, 294

Khaṇḍa village

inhabitants of went to Navadvīpa, 55

Kṛṣṇa

anyone participating in Haridāsa's death

festival gets favor of, 42

Kṛṣṇa

appeared before Caitanya, 229
 as attractive as a cloud, 63-65, 283-284
 as flute-player, 53
 as restless, 294
 as younger brother of Balarāma, 277
 attracts Rādhā's senses by force, 258
 Caitanya as, 3, 168, 170
 compared to hunter, 289
 complexion of described, 283
 disappeared with Rādhā from rāsa dance, 267
 ecstatic love for bestowed on hearers of Caitanya's pastimes, 182
 enchanting even to Cupid, 195
 enchants millions of Cupids, 279
 exchanges between Satyabhāmā and, 116
 joking words of, 262
 known as Keśava, 294
 known as Madana-mohana, 283, 293
 Lord Jagannātha appeared as to Caitanya, 201, 254-255
prasāda non-different from, 10
 Raghuṇātha Bhaṭṭa saw everyone as servant of, 180
 served indirectly by those who serve māyā, 180
 supplied with necessities by Govardhana Hill, 232
 sweet smile of, 264
 wanted to experience role of Rādhā, 193

Kṛṣṇa bāḍa dayāmaya karibāre
 quoted, 10

Kṛṣṇa consciousness
 advancement in comes from serving devotees, 170
 as criterion for activities, 171

Kṛṣṇa-karṇāmṛta
 Caitanya liked to hear, 266

Kṣatriyas
 protected travelers, 134

Kulīna-grāma
 inhabitants of went to Navadvīpa, 55

Kurukṣetra
 Caitanya brought to, 203, 204

Kurukṣetra

Kṛṣṇa displays His opulence at, 204
Kva-nanda-kula-candramāh
 verses quoted, 216

L

Lalitā

letter written to Kṛṣṇa by, 217-218
Lalita-mādhava
 word *pralāpa* explained in, 216-217
 word *v्याधि* explained in, 217

Lamentation

of Śrīnivāsa Ṭhākura, 46
Lauki ki vaidiki vāpi
 verses quoted, 170
 Liberation
 regulative principles need not be followed after, 12
 Lotus feet of Caitanya
 caught by Haridāsa, 19
 held on Haridāsa's heart, 26
 attained by hearing narration of Chapter Fourteen, 248
 Govardhana Hill touched by, 232
tulasī is dear to, 269

Love of God

Caitanya dances in ecstatic, 28-29
 Caitanya's heart absorbed in, 252
 makes one transcendently mad, 194

M

Madana-mohana

Kṛṣṇa known as, 283, 293

Madness

ecstatic symptom of explained, 217

Mahā-bhāgavata

Raghuṇātha Bhaṭṭa as, 180
 sees everyone as engaged in Kṛṣṇa's service, 180

Mahā-prasāda

See: *Prasāda*

Mālinī

as wife of Śrīnivāsa Ṭhākura, 56, 79

- Mano me hā kaṣṭam jvalati kīrṇi*
verses quoted, 215
- Marriage
as concession to sense gratification, 169
spiritual advancement in is slow or almost nil, 169
- Materialists
can't understand Caitanya's feelings of separation, 189
go to Vṛndāvana's as a fashion, 171
- Mathurā
residents of on platform of spontaneous love, 136
residents of should be respected, 136
- Māyā
as servant of Kṛṣṇa, 180
- Māyāvāda school
Caitanya accepted *sannyāsa* from one in, 146
- Māyāvādīs
cannot know meaning of *Bhāgavatam*, 171
present *Bhāgavatam* with word jugglery, 171
- Mellows
Caitanya tastes nectar of transcendental, 6
- Mental agitation
ecstatic symptom of described, 215-216
- Mercy
everyone is bound by Caitanya's, 87
of Caitanya on Raghunātha Bhaṭṭa, 166
- Mind
Caitanya compares His to a yogī, 208-214
of Caitanya attracted by attributes of Kṛṣṇa, 255, 259-260
of Haridāsa Ṭhākura as diseased, 11
- Moon
Caitanya's face compared to, 17
conquered by Kṛṣṇa, 288
luster of Kṛṣṇa's body compared to, 285
- Mukundāra Mātā
as wife of Parameśvara Modaka, 76-77
- Mukunda Sarasvatī
Sanātana Gosvāmī wore outer garment of, 141-142
- Murāri Gupta
met Jagadānanda Pañḍita in Nadia, 93
went to see Caitanya, 57
- N**
- Nāmācārya
Haridāsa Ṭhākura, 11, 13
- Nandāī
received Caitanya's remnants, 115
runs after Caitanya, 234
- Narottama dāsa Ṭhākura
quoted on serving devotees, 170
- Nescience
crossing ocean of, 49
- Nīlācala
See: Jagannātha Puri
- Nimai
See: Caitanya
- Nirundhe dainyābdhirin harati guru
verses quoted, 217
- Nityānanda Prabhu
as life and soul of Caitanya, 4
body of filled with transcendental bliss, 252
- Caitanya dear to, 2
contradictory nature as characteristic of, 66
curses Śivānanda Sena's three sons to die, 60
- Deity of, 45-46
feet of touched by Śivānanda Sena, 63
kicked Śivānanda Sena, 62
ordered by Caitanya not to come to Jagannātha Puri, 56
ordered by Caitanya not to leave Bengal, 82, 86
transgressed Caitanya's order, 82
- O**
- Old age
Haridāsa Ṭhākura advised to reduce chanting in, 12-13

Orissa

Śivānanda Sena knew all paths to, **58**
 woman from stepped on Caitanya's
 shoulder, **198**

P*Padma Purāṇa*

quoted on proper study of *Bhāgavatam*,
171

Padyāvalī

explanation of word *jāgara* in, **215**

Pāgala

definitions of, **78**

Paramānanda dāsa

as youngest son of Śivānanda Sena,
71

called *Purī dāsa* by Caitanya, **73**

Paramānanda Purī

Caitanya takes *prasāda* with, **40**
 followed Caitanya toward beach, **234**
 visits Caitanya to see Him dance,
244-245

Parameśvara Modaka

gave child Caitanya milk and sweet-
 meats, **75**
 pleased Caitanya, **78**

Parents

of Raghunātha Bhāṭṭa as devotees, **170**
 uselessness of serving ordinary, **170**

Pastimes of Caitanya

as His play, **248**
 eating of Vṛndāvana *pilu* fruits as one
 of, **153**
 not believed by common men, **231**
 recorded by Svarūpa Dāmodara and
 Raghunātha dāsa, **188-191**

Pastimes of Kṛṣṇa

Caitanya tastes nectar of mellows of, **6**
 compared to cloud, **286**
 seen by Caitanya, **241-243**

Paṭṭanāyaka family

as descendants of Bhavānanda Rāya,
168

Peacocks

in Vṛndāvana dance, **285**

Prasāda

begged by Caitanya, **34**

Prasāda

distributed by Caitanya, **37-38**

transcendental qualities of, **10**

Praśraya

definitions of, **78**

Prātah-snāne vrate śrāddhe

verses quoted, **98**

Prayers

offered to *mahā-prasāda*, **10**

Prema-vivarta

ecstatic love achieved by one who
 reads, **117**

Pride

Vaiśnavas never accept *sannyāsa* out of,
146

Purification

of Kṛṣṇadāsa Kavirāja through writing, **5**

R*Rādhārāṇī*

and Kṛṣṇa enter cave, **243**

Caitanya exhibited emotions of,
204-205

Caitanya thought Himself in position of,
192-193

ecstatic symptom of death experienced
 by, **218**

ecstatic symptom of illusion ex-
 perienced by, **217**

ecstatic symptom of thinness exhibited
 by, **216**

embraced by Kṛṣṇa, **275**

exhibits ecstatic symptom of talking like
 a madman, **216-217**

experiences ecstatic symptom of dis-
 ease, **217**

experiences ecstatic symptom of mad-
 ness, **217**

experiences ecstatic symptom of wakefulness, **215**

gopīs as friends of, **275**

Kṛṣṇa danced with, **196**

Kṛṣṇa disappeared with from *rāsa*
 dance, **267**

mental agitation experienced by,
215-216

- Rādhārāṇī
transcendental anxiety of, 215
verses spoken to Viśākhā by, **257-258, 283, 293**
- Rāghava Pañḍita
carried bags of food to Jagannātha Puri, **56**
- Raghunandana Bhaṭṭācārya
as author of *Tithi-tattva*, **98**
as expert cook, **167**
as son of Tapana Miśra, **159**
as spokesman for *smārta* regulations, **98**
Caitanya gave His neck-beads to, **172**
cooked for Caitanya, **113**
embraced by Caitanya, **164**
instructed by Caitanya not to marry, **169**
left home to meet Caitanya, **159**
lived for eight months with Caitanya, **166**
met Rāmadāsa Viśvāsa, **159**
parents of died at Kāśī [Vārāṇasī], **173**
placed in care of Rūpa and Sanātana Gosvāmīs, **174**
quoted on oil, **98**
received Caitanya's remnants, **115**
received *tulasi* garland and betel from Caitanya, **175-176**
recited *Bhāgavatam* very beautifully, **177-178**
- Raghunātha dāsa Gosvāmī
as author of *Gaurāṅga-stava-kalpavṛkṣa*, **226**
as example of following regulative principles, **12**
Caitanya as Lord of, **3**
lived continuously with Caitanya, **231**
lived with Caitanya, **189**
recorded pastimes of Caitanya, **188-191**
wrote elaborate descriptions of Caitanya's pastimes, **191**
- Rāmacandra
Rāmadāsa Viśvāsa worshiped, **160**
- Rāmadāsa Viśvāsa
almost a Vaiṣṇava, **160**
as kāyastha caste, **159**
- Rāmadāsa Viśvāsa
did not receive Caitanya's special mercy, **167**
qualities of described, **160-163**
served Raghunātha Bhaṭṭa, **161-163**
taught Kāvya-prakāśa to Paṭanāyaka family, **168**
- Rāmāī Pañḍita
cooked for Caitanya, **113**
received Caitanya's remnants, **115**
runs after Caitanya, **234**
- Rāmānanda Rāya
brings Caitanya to external consciousness, **219**
Caitanya lamented to, **256-265**
Caitanya pacified by verses of, **265**
Caitanya passed His nights with, **54**
Caitanya revealed His mind to, **206-208**
present at Haridāsa's glorification, **24**
remains with Caitanya day and night, **8**
returns home after reviving Caitanya, **220**
shares nectar of Kṛṣṇa's pastimes with Caitanya, **6**
- Rāsa dance
Caitanya dreamed He saw, **195-196**
Kṛṣṇa disappeared with Rādhā from, **267, 294**
Rādhā attracted to Kṛṣṇa in, **218**
ring of manufactured by Śukadeva, **209**
sand from site of as gift to Caitanya, **149**
- Ratha-yātrā
devotees celebrated, **78**
- Regulative principles
always enforced by Vaiṣṇava ācāryas, **180**
need not be followed after liberation, **12**
protect one from falling down, **180**
- S**
- Śacīmātā
Caitanya eats food offered by, **90-92**
devotees took permission of to see Caitanya, **57**

- Śacīmātā
Jagadānanda Paṇḍita visited, **88-92, 133**
listened to Caitanya's pastimes day and night, **90**
- Ṣaḍ-gosvāmy-aṣṭaka
quoted on six Gosvāmīs, **12**
- Sanātana Gosvāmī
adopted dress of paramahārīsa, **146**
begged alms, **140-141**
gifts of to Caitanya, **149**
prepared a place for Caitanya in Vṛndāvana, **150**
quotes Padma Purāṇa on hearing Bhāgavatam, **171**
visited Vṛndāvana forests with Jagadānanda Paṇḍita, **139**
wore garment of Mukunda Sarasvatī, **141-142**
- Śaṅkara Paṇḍita
distributes prasāda to devotees, **38**
runs after Caitanya, **234**
- Sankhyā-pūrvaka-nāma-gāna
quoted, **12**
- Śaṅkirtana
See: Chanting, Holy name
- Sannyāsī
Caitanya as supreme, **47, 230**
has no use for oil, **97**
not supposed to accept help for bodily comfort, **100**
restricted from hearing a woman's name, **77**
- Sārvabhauma Bhaṭṭācārya
present at Haridāsa's glorification, **24**
- Śāstras
Caitanya's ecstasies not described in, **231**
- Satyabhāmā
love of Jagadānanda compared to that of, **116**
- Sense gratification
marriage as part of process of, **169**
- Senses
of Caitanya attracted to attributes of Kṛṣṇa, **255, 259-260**
- Senses
of Rādhā forcibly attracted to Kṛṣṇa, **258**
- Senses
those who cannot control can marry, **169**
- Separation from Kṛṣṇa
Caitanya manifested love of God in, **193**
Caitanya's emotion of madness in, **188**
Caitanya's feelings of, **7, 79, 120, 121**
Caitanya's feelings of at Kāśī Miśra's house, **227**
- Sirīḥa-dvāra
Caitanya astonished to find Himself at, **227-228**
Caitanya found lying down near, **222**
Caitanya went to, **33-34**
- Sin
those who do not accept Kṛṣṇa ruined by, **180**
- Śīva
Kṛṣṇa as subduer of, **294**
- Śīvānanda Sena
arranged places to stay for travelling devotees, **58-59**
Caitanya considered family of His own, **73**
Caitanya showed mercy on three sons of, **71**
embraced by Nityānanda Prabhu, **65**
Jagadānanda Paṇḍita stayed at home of, **95**
kicked by Nityānanda Prabhu, **62**
led Bengali devotees, **55**
payment of tolls managed by, **58**
three sons of cursed by Nityānanda Prabhu, **60**
went to Jagannātha Puri with his family, **56**
- Śrīmad-Bhāgavatam
Caitanya advised Raghunātha Bhaṭṭa to study, **170**
exchanges between Satyabhāmā and Kṛṣṇa in, **116**
Kṛṣṇa described as Supersoul in, **210**
must not be heard from professional men, **170, 171**
Raghunātha Bhaṭṭa's beautiful chanting of, **177-178**
Rāmānanda Rāya recites verses from, **219**

- Śrīmad-Bhāgavatam*
 quoted on *gopis'* search for Kṛṣṇa in forest, **268-269, 274-276, 277, 278-279**
 quoted on Govardhana Hill, **233**
 quoted on Kṛṣṇa disappearing from *rāsa* dance, **294**
 quoted on qualification of scholar, **48**
 verse spoken by *gopis* quoted in, **287**
- Śrāddha-pātra*
 offered to Haridāsa, **15**
- Śrīkānta
 as nephew of Śivānanda Sena, **66**
 could understand that Caitanya is omniscient, **69**
 offended when his uncle was kicked, **66**
 offered obeisances while wearing shirt and coat, **67**
- Śrīnivāsa śighra samudrara*
 verses quoted, **46**
- Śrīnivāsa Ṭhākura*
 lamentation at tomb of Haridāsa, **46**
- Śrīvāsa Ṭhākura*
 went to Jagannātha Puri with his family, **56**
- Śrīvatsa
 ornaments of on chest of Kṛṣṇa, **290**
- Spiritual master
 as *paramahaṁsa*, **146**
 Vaiṣṇava never thinks himself equal to, **146**
- Stava-mālā*
 quoted on ecstatic symptoms of Caitanya, **301**
- Subhadrā
 as sister of Kṛṣṇa, **204**
- Śūdra
 service to *brāhmaṇa* as duty of, **162**
- Śukadeva Gosvāmī
 ring of *rāsa-lilā* manufactured by, **209**
- Supersoul
 Kṛṣṇa described in *Bhāgavatam*, **210**
- Svarūpa Dāmodara
 brings Caitanya to external consciousness, **219**
 Caitanya lamented to, **256-265**
 Caitanya pacified by songs of, **265**
 Caitanya passed His nights with, **6, 54**
 Caitanya revealed His mind to, **206-208**
- Svarūpa Dāmodara
 collects *prasāda* from shopkeepers, **36-37**
 cries upon seeing Caitanya's bodily condition, **238**
 discovers Caitanya's absence, **221**
 distributes *prasāda* to devotees, **38**
 explains Siṁha-dvāra episode to Caitanya, **228**
 instructs Caitanya on funeral rituals, **29**
 lays down outside Caitanya's room, **220**
 made bedding for Caitanya, **126-127**
 heads *kīrtana* at Haridāsa's death, **23**
 lived with Caitanya, **189**
 petitioned by Jagadānanda Pañḍita, **131-132**
 questioned by Caitanya about leaving Govardhana Hill, **240-241**
 recorded pastimes of Caitanya, **188-191**
 remains with Caitanya day and night, **8**
 runs after Caitanya, **234**
 sang verse from *Gīta-govinda*, **295**
 shares nectar of Kṛṣṇa's pastimes with Caitanya, **6**
 wrote short codes of Caitanya's pastimes, **191**
- T**
- Talking like a madman
 ecstatic symptom of described, **216-217**
- Tapana Miśra
 heard about Caitanya from Jagadānanda Pañḍita, **139**
- Thinness
 ecstatic symptom of described, **216**
- Tithi-tattva*
 quoted on use of oil by *grīhasthas*, **98**
- Tulasi*
 bumblebees maddened by fragrance of, **277**
- Caitanya gave Raghunātha fourteen cubit garland of, **175**
 very dear to Govinda's lotus feet, **269**

U

Udañcad-vaktrāmbhoruha-vikṛtir
verses quoted, 216
Uddhava
quoted on madness of *gopis*, 218
Rādhā's emotions on seeing, **192-193**
Ujjvala-nilamāri
quoted on transcendental madness,
194
ten ecstatic symptoms listed in, **214**
Uncleanliness
ecstatic symptom of described, 216
Uttāpi puta-pākato 'pi garala
verses quoted, 217

V

Vaikuṇṭha
Haridāsa elevated to platform of, **14**
Vaiṣṇava
accepts *sannyāsa* out of humility, 146
accepts *sannyāsa* to keep himself below
paramahāṁsa, 147
anyone who wants to merge cannot be
pure, 160
Caitanya bathes in sea with, **245**
loudly chants 'Hari! Hari!', **240**
no one could distinguish between pure
and pseudo, 160
Raghunātha Bhaṭṭa would not hear
about misbehavior of, **180**
service to releases one from ma-
terialistic life, 170
sight of brings Caitanya to partial con-
sciousness, **240**
take *prasāda* with Caitanya, **40-41**
weep upon seeing Caitanya's condition,
244
Vakreśvara Pañḍita
as chief dancer in *kirtana* at Haridāsa's
death, **23**
dancing of, **30, 31**
Vāṇīnātha Paṭṭanāyaka
sent *prasāda* to Caitanya, **37**

Vastrenāvṛta-dehas tu
verses quoted, 68
Vāsudeva Datta
met Jagadānanda Pañḍita in Nadia, **93**
went to see Caitanya, **57**
Vidagdhī
definitions of, 78
Vidyānidhi
went to see Caitanya, **57**
Vidyāpāti
Caitanya liked to hear poetry of, **266**
Viśākhā
ecstatic symptom of uncleanness ex-
hibited by, 216
verses spoken by Rādhā to, **257-258,**
283, 293
Vraja
as location of Govardhana Hill, **248**
Viṣṇupriyā
worshiped by *nadiyā-nāgari*, 189
Vṛndāvana
Caitanya mistook garden by sea for,
266, 301
Caitanya's mind goes to, **210-211**
dancing of peacocks in, **285**
inhabitants must always be respected,
137
Kṛṣṇa is in His original position in, 204
residents of on platform of spontaneous
love, 136
robbers on path to, **134-135**
Vyabhicāri-bhāva
symptoms of manifested by Caitanya,
296

W

Wakefulness
ecstatic symptom of described, 215
Water
Caitanya's body washed with cold, **239**
of sea becomes pilgrimage site, **30**
Women
attracted to beauty of Kṛṣṇa, **261-264,**
289
dāri sannyāsīs keep, **101**

- Women
sannyāsīs restricted from hearing names of, 77
- World, material
 death insignificant in, 20
 everyone attached to eating in, 10
 Raghunātha Bhaṭṭa would never hear or speak about, 132
 temporary situation of, 48
- World, spiritual
 permanent situation in, 48
- Yameśvara temple
 Caitanya was going to, 154
- Yamunā
 Caitanya's tears compared to meeting of Ganges and, 236
 gopis saw Kṛṣṇa on beach of, 279
- Yogi
 Caitanya compares His mind to a, 208-214
 Haridāsa's death compared to that of, 27

Y

- Yadā yāto gopī-hṛdaya-madano*
 verses quoted, 215
- Yāḥ paśyanti priyāṁ svapne*
 verses quoted, 215

Z

- Zamindars
 maintained roads by taxes, 58

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 Gauḍiya 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 Gauḍiya 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 Gauḍiya Vaishnava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrimad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets*.

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred āśramas, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the *Gurukula* school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

(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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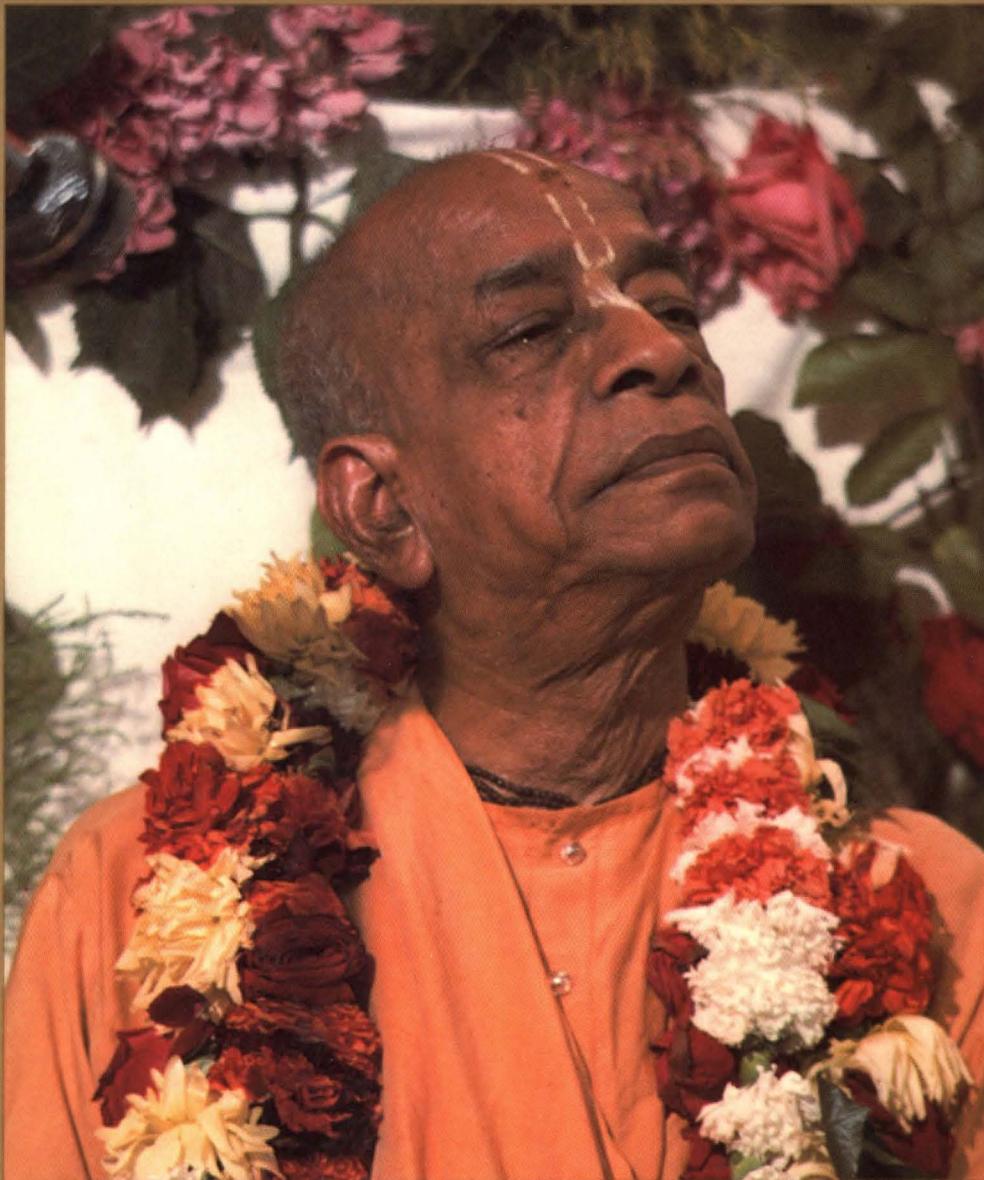
Volume 4

ŚRI
CAITANYA-
CARITĀMṛTA

*The
Pastimes of
Lord Caitanya
Mahāprabhu*

HIS DIVINE GRACE

A.C. Bhaktivedanta
Swami
Prabhupāda



Śri Caitanya-caritāmṛta is the authorized work on the life and teachings of Śri Kṛṣṇa Caitanya—the philosopher, saint, spiritual preceptor, mystic and divine incarnation who pioneered a great social and religious movement in Sixteenth Century India. His teachings, which embody the highest philosophical and theological truths, have affected centuries of religious and philosophical thinkers until the present day.

This translation and commentary on the original Bengali text is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda (pictured above), the world's most distinguished scholar and teacher of Indian thought and culture and author of the best-selling *Bhagavad-gītā As It Is*. This translation of Śri Caitanya-caritāmṛta represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.



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