

The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA-CARITĀMRITA

ANTYA-LILĀ Volume 2



HIS DIVINE GRACE
A.C. Bhaktivedanta Swami Prabhupāda

ŚRI CAITANYA-CARITĀMṚTA

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

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

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

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

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ŚRĪ CAITANYA- CARITAMṛTA

of Kṛṣṇadāsa Kavirāja Gosvāmī

Antya-lilā
Volume Two

**"The Glories of the Associates
of the Lord"**

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

by

**HIS DIVINE GRACE
A.C. Bhaktivedanta Swami Prabhupāda**

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THE BHAKTIVEDANTA BOOK TRUST
New York · Los Angeles · London · Bombay

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

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

First printing, 1975: 20,000 copies

Printed in the United States of America

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Introduction

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

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

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

The chief historical sources for the life of Śrī Kṛṣṇa Caitanya are the *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 *sāṅkirtana*—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 *sāṅkirtana* 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 Puri in Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western. Śrī Caitanya's perpetual and ever-increasing religious beatitude, graphically described in the eyewitness accounts of Svarūpa Dāmodara Gosvāmī, his constant companion during this period, clearly defy the investigative and descriptive abilities of modern psychologists and phenomenologists of religious experience.

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

By this time, several biographical works had already been written on the life of Śrī Caitanya by contemporary and near-contemporary scholars and devotees. These included *Śrī Caitanya-carita* by Murāri Gupta, *Caitanya-marīgala* by Locana dāsa Ṭhākura and *Caitanya-bhāgavatā*. 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.

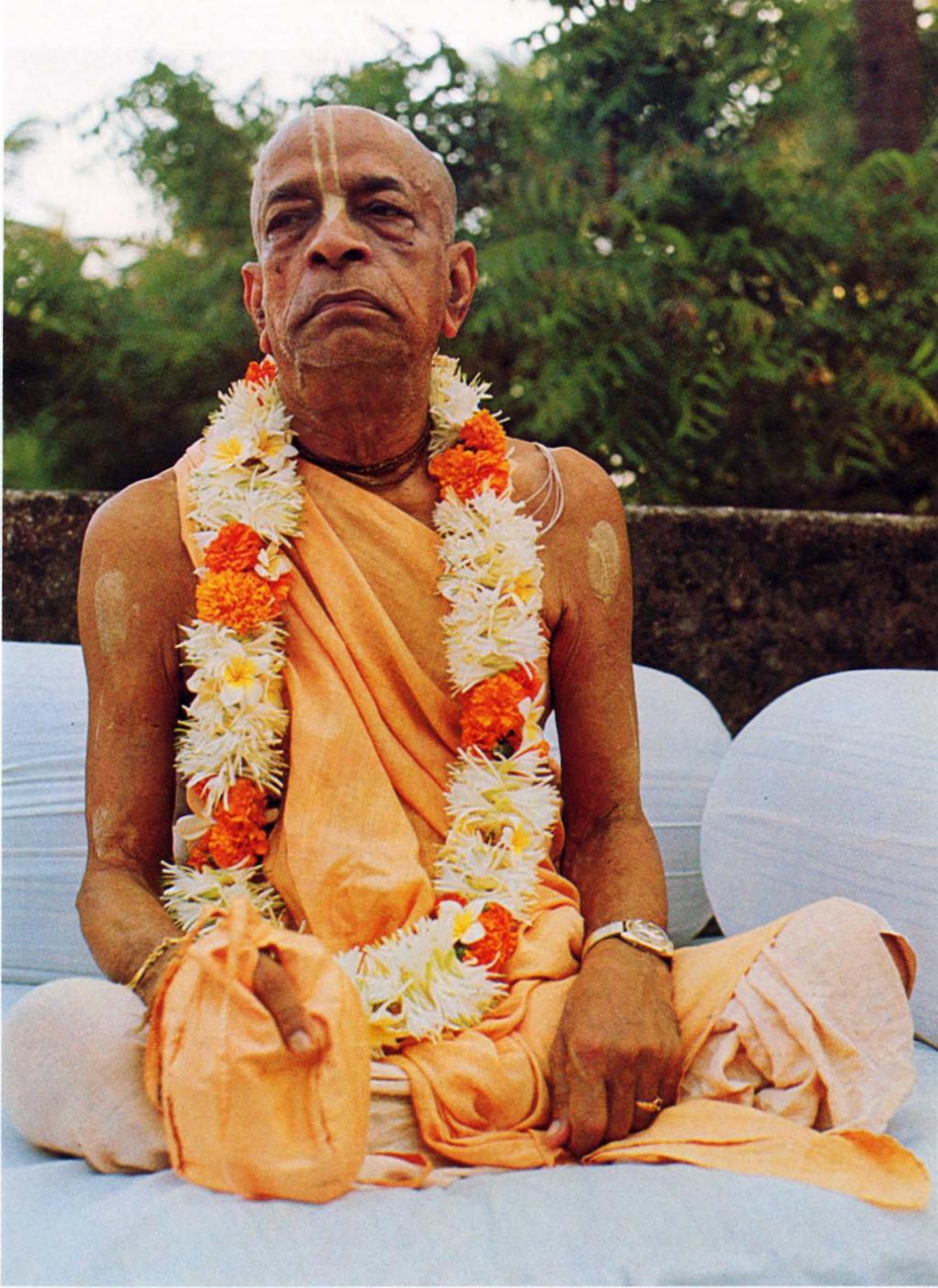
He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a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

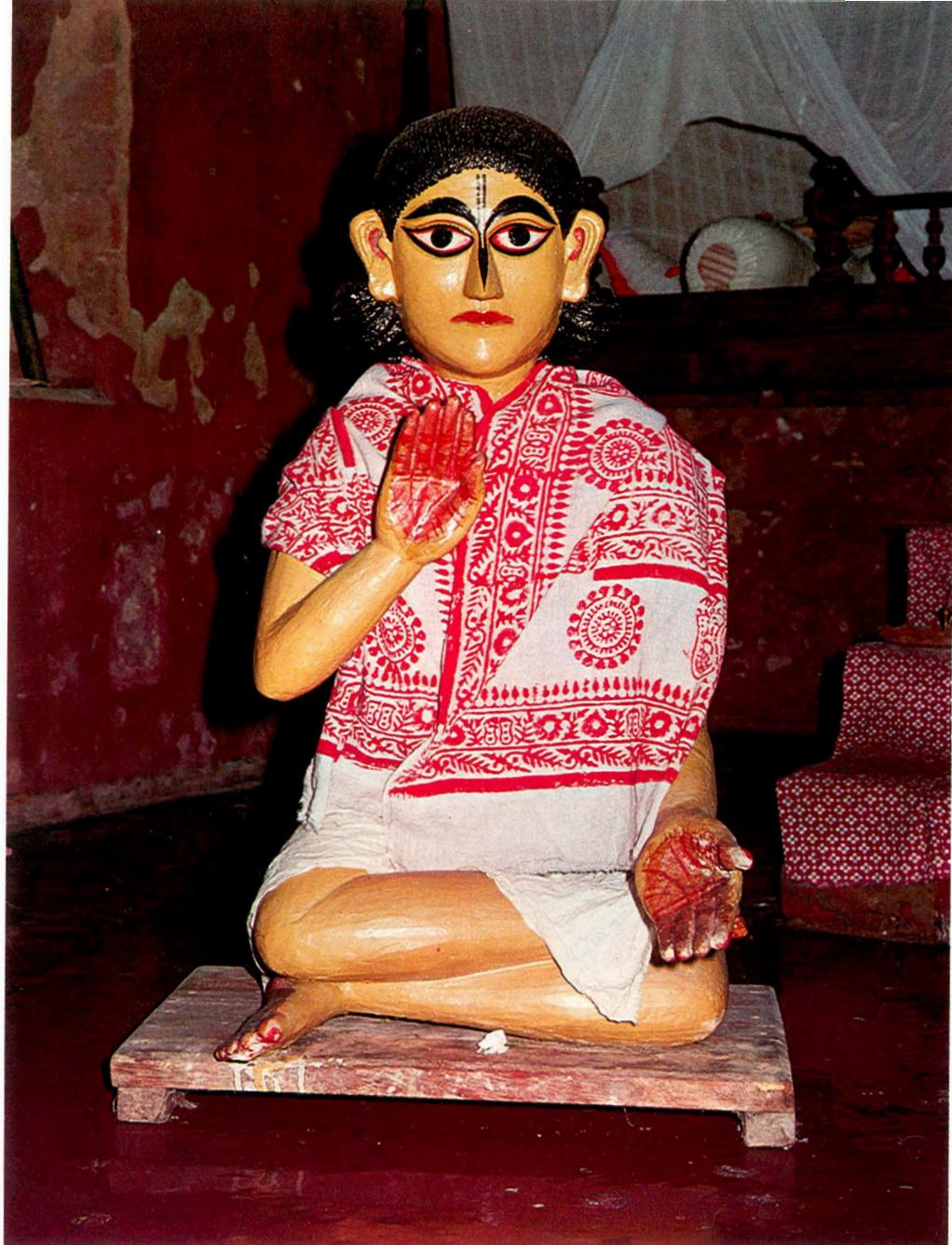
His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda is himself a discipic descendant of Śrī Caitanya Mahāprabhu, and he is the first scholar to execute systematic English translations of the major works of Śrī Caitanya's followers. His consummate Bengali and Sanskrit scholarship and intimate familiarity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

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

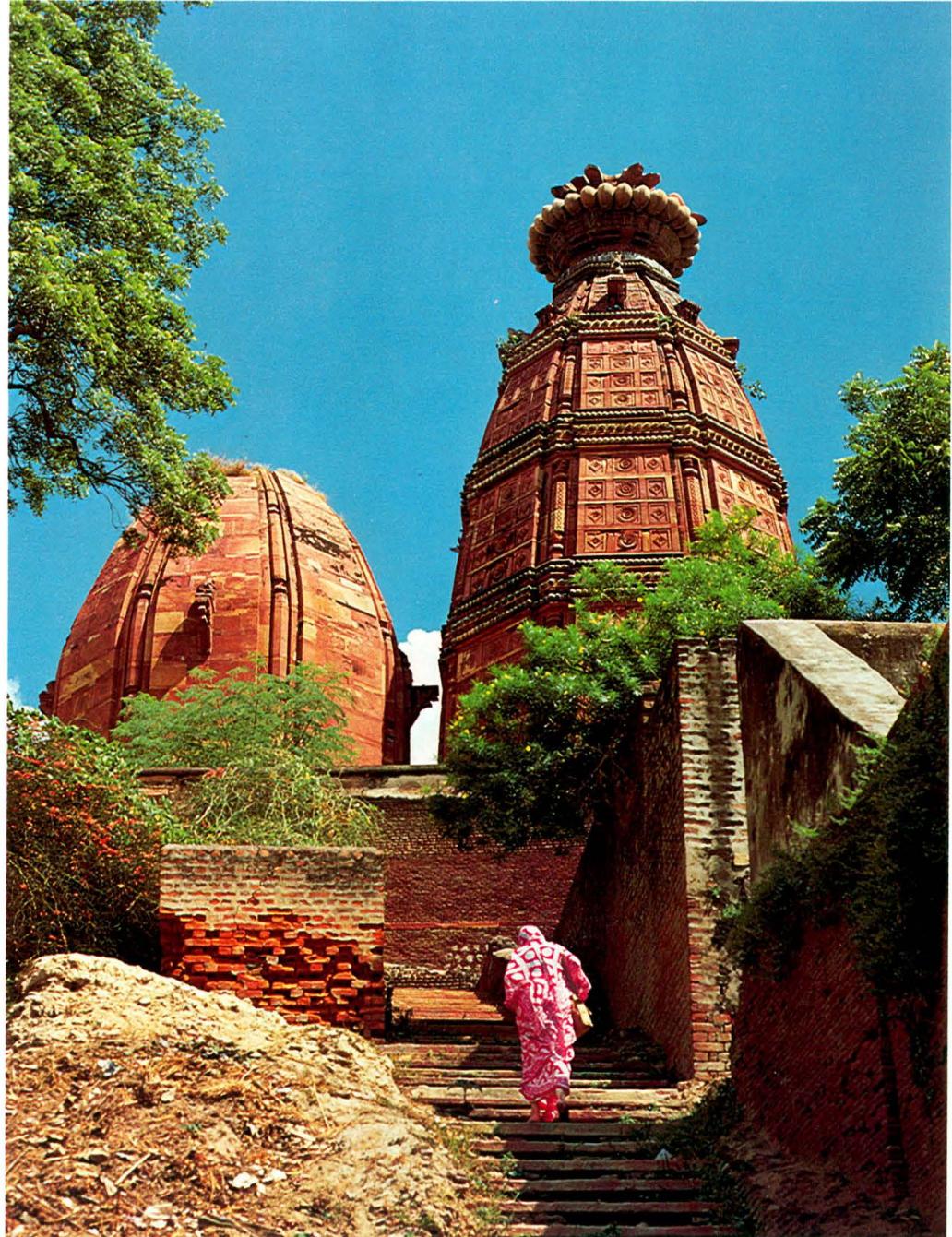
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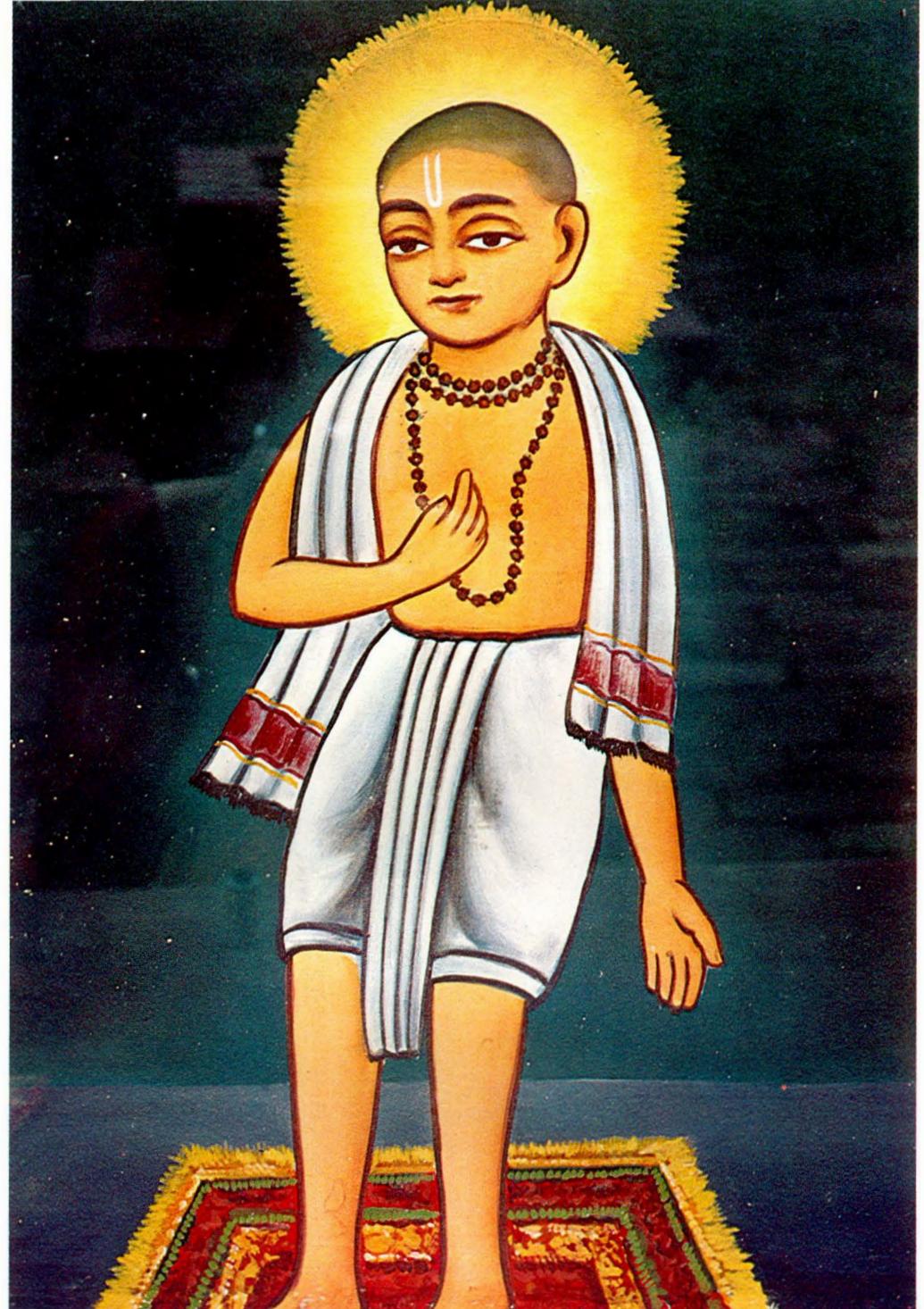
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The Deity of Sri Isvara Puri at the house of Srivasa Thakura in Halisahara. Isvara Puri pleased Srila Madhavendra Puri by service, and by the blessings of his spiritual master he became such a great personality that Lord Caitanya Mahaprabhu accepted him as His spiritual master.



The temple of Madana-mohana, established by Śrīla Sanātana Gosvāmī, by whose endeavors all the lost places of pilgrimage in the Vṛndāvana area were excavated. By his personal example, he taught people how to stay in Vṛndāvana to execute devotional service. (p.41)



Śrīla Raghunātha dāsa Gosvāmī, one of the most dear servants of Śrī Caitanya Mahāprabhu, left all his material possessions to surrender completely unto the Lord and live at His lotus feet.



The site in Pānihāti where Raghunātha dāsa Gosvāmī received the mercy of Lord Nityānanda and organized a great feast for the satisfaction of the Lord. (pp.223-225)



The *samadhi* tomb and Deities of Uddhārana Datta Thākura, an extremely elevated and liberal devotee of Lord Nityānanda Prabhu, who sat on the raised platform with the Lord at the festival of Raghunātha dāsa Gosvāmī. (p.232)



The sacred birthplace of Śrīla Raghunātha dāsa Gosvāmī in the village of Saptagrāma, district of Hugali.

PLATE ONE

Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī were ministers directly in charge of the government of Nawab Hussain Shah and they were also householders, but later they became *gosvāmīs*. These two brothers met at Vṛndāvana, where they stayed to execute the will of Śrī Caitanya Mahāprabhu. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī collected many revealed scriptures, and from the evidence in those scriptures they excavated all the lost sites of pilgrimage. Thus they established temples for the worship of Lord Kṛṣṇa. Being empowered by Lord Caitanya, they both compiled many transcendental literatures to spread the *bhakti* cult.



PLATE TWO

"Sanātana Gosvāmī was very eager to see the lotus feet of Śrī Caitanya Mahāprabhu. Therefore Haridāsa Ṭhākura said, 'The Lord is coming here very soon.' At that very moment, Śrī Caitanya Mahāprabhu, after visiting the temple of Jagannātha to see the offering of *upala-bhoga* [morning refreshments], came with His other devotees to see Haridāsa Ṭhākura. Seeing Śrī Caitanya Mahāprabhu, they both immediately fell flat like rods to offer obeisances. The Lord then lifted Haridāsa and embraced him. Haridāsa Ṭhākura said to Śrī Caitanya Mahāprabhu, 'Here is Sanātana Gosvāmī offering his obeisances.' Seeing Sanātana Gosvāmī, the Lord was greatly surprised. When Śrī Caitanya Mahāprabhu came forward to embrace him, Sanātana backed away and spoke as follows. 'My Lord, please do not touch me. I am the lowest of men, having been born of a low caste. Besides that, I have infections on my body.' Śrī Caitanya Mahāprabhu, however, embraced Sanātana Gosvāmī by force." (pp.9-11)

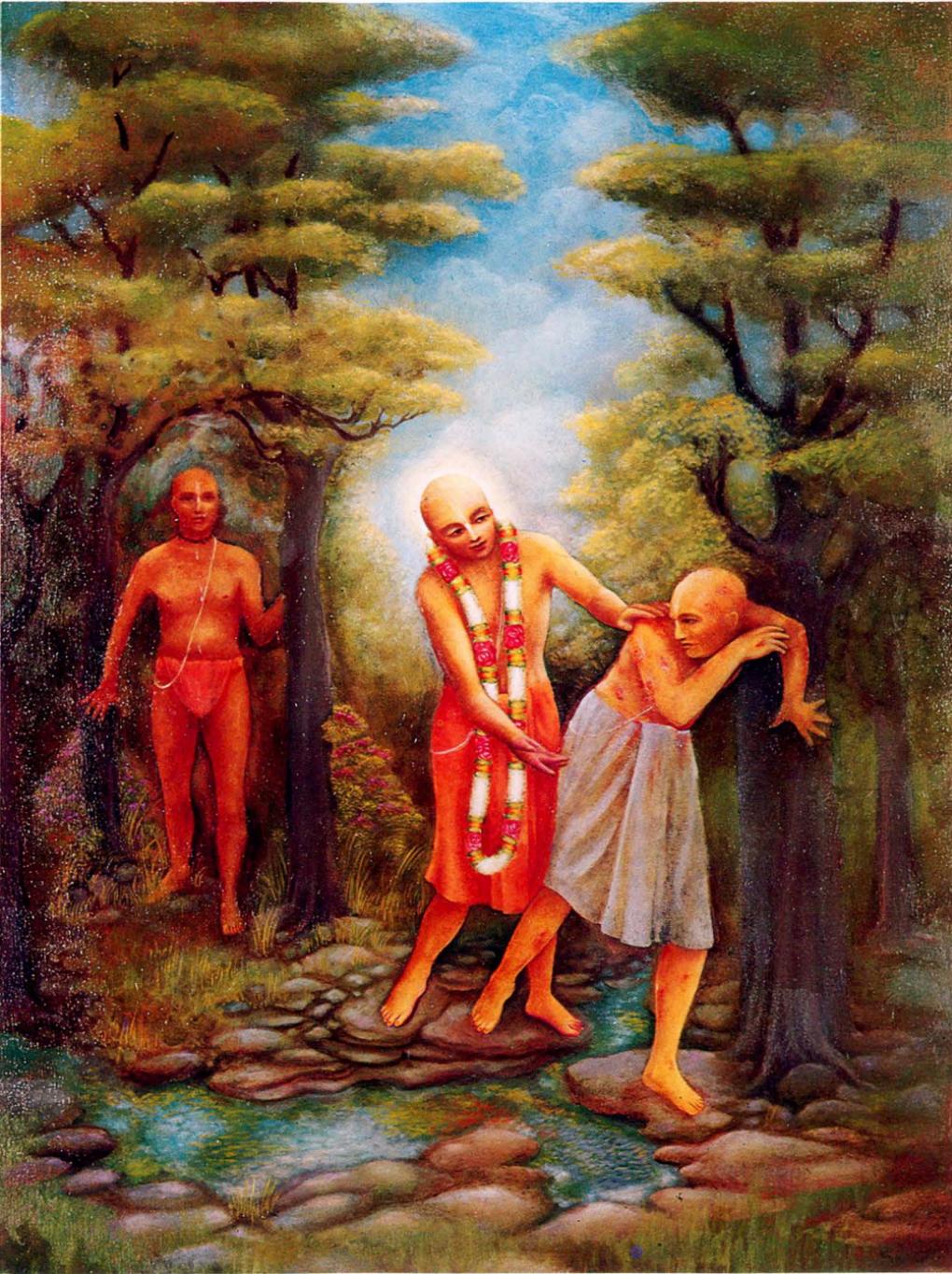


PLATE THREE

"In the village of Pānihāṭi, Raghunātha dāsa obtained an interview with Nityānanda Prabhu, who was accompanied by many *kīrtana* performers, servants and others. Sitting on a rock under a tree on the bank of the Ganges, Lord Nityānanda seemed as effulgent as hundreds and thousands of rising suns. Many devotees sat on the ground surrounding Him. Seeing the influence of Nityānanda Prabhu, Raghunātha dāsa was astonished. Raghunātha dāsa offered his obeisances by falling prostrate at a distant place, and the servant of Nityānanda Prabhu pointed out, 'There is Raghunātha dāsa, offering You obeisances.' Hearing this, Lord Nityānanda Prabhu said, 'You are a thief. Now you have come to see Me. Come here, come here. Today I shall punish you!' The Lord called him, but Raghunātha dāsa did not go near the Lord. Then the Lord forcibly caught him and placed His lotus feet upon Raghunātha dāsa's head." (pp.223-225)



PLATE FOUR

"When chipped rice had been served to everyone, Lord Nityānanda Prabhu, in meditation, brought Śrī Caitanya Mahāprabhu. When Śrī Caitanya Mahāprabhu arrived, Lord Nityānanda Prabhu stood up. They then saw how the others were enjoying the chipped rice with yogurt and condensed milk. From each and every pot, Lord Nityānanda Prabhu took one morsel of chipped rice and pushed it into the mouth of Śrī Caitanya Mahāprabhu as a joke. Śrī Caitanya Mahāprabhu, also smiling, took a morsel of food, pushed it into the mouth of Nityānanda and laughed as he made Lord Nityānanda eat it. In this way Lord Nityānanda was walking through all the groups of eaters, and all the Vaiṣṇavas standing there were seeing the fun. No one could understand what Nityānanda Prabhu was doing as He walked about. Some, however, who were very fortunate, could see that Lord Śrī Caitanya Mahāprabhu was also present. Seeing Lord Caitanya Mahāprabhu eating with Him, Lord Nityānanda Prabhu became very happy and exhibited varieties of ecstatic love. Lord Nityānanda Prabhu ordered, 'All of you eat, chanting the holy name of Hari!' Immediately the holy names 'Hari, Hari' resounded, filling the entire universe." (pp.238-241)



PLATE FIVE

"When all the Vaiṣṇavas were chanting the holy names 'Hari, Hari' and eating, they remembered how Kṛṣṇa and Balarāma ate with Their companions the cowherd boys on the bank of the Yamunā." (p.242)

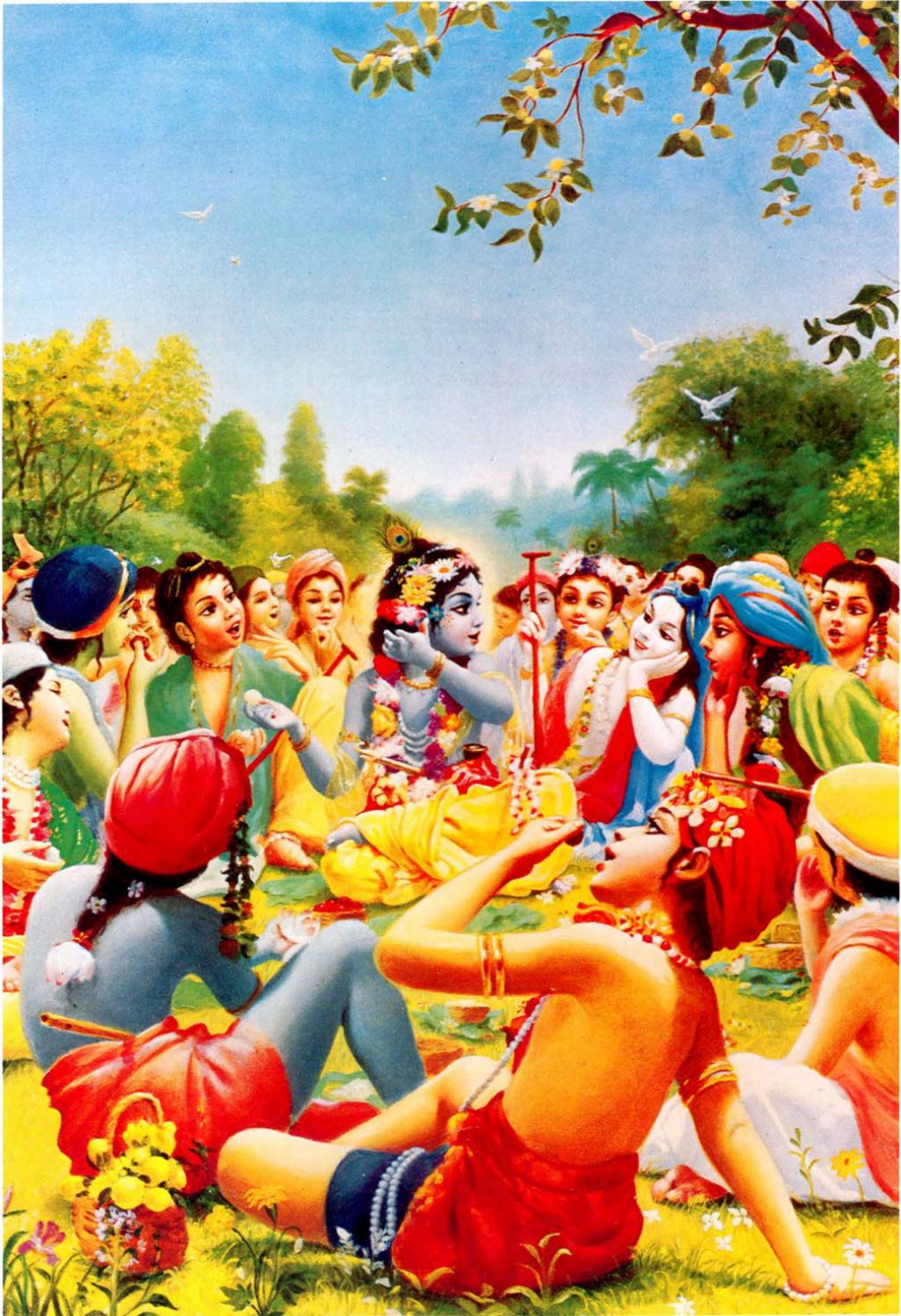


PLATE SIX

"Nityānanda Prabhu rested for the day, and when the day ended He went to the temple of Rāghava Pañḍita and began congregational chanting of the holy name of the Lord. Lord Nityānanda Prabhu first influenced all the devotees to dance, and finally He Himself began dancing, thus inundating the entire world in ecstatic love. Lord Śrī Caitanya Mahāprabhu was observing the dancing of Lord Nityānanda Prabhu. Nityānanda Prabhu could see this, but others could not. The dancing of Lord Nityānanda Prabhu, like the dancing of Śrī Caitanya Mahāprabhu, cannot be compared to anything within these three worlds. No one can properly describe the sweetness of Lord Nityānanda's dancing. Śrī Caitanya Mahāprabhu personally comes to see it."

(pp.248-249)



PLATE SEVEN

"Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana." (p.310)



PLATE EIGHT

"Lord Jagannātha's *prasāda* is sold by shopkeepers, and that which is not sold decomposes after two or three days. All the decomposed food is thrown before the cows from Tailaṅga at the Siṁha-dvāra gate. Because of its rotten odor, even the cows cannot eat it. At night Raghunātha dāsa would collect that decomposed rice, bring it home and wash it with ample water. Then he ate the hard inner portion of the rice with salt. When Śrī Caitanya Mahāprabhu heard news of this from the mouth of Govinda, He went there the next day and spoke as follows. 'What nice things are you eating? Why don't you give anything to Me?' Saying this, He forcibly took a morsel and began to eat." (pp.347-350)



CHAPTER 4

Sanātana Gosvāmī Visits the Lord at Jagannātha Puri

The Fourth Chapter of *Antya-lilā* is summarized by Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows. Śrīla Sanātana Gosvāmī came alone from Mathurā to Jagannātha Puri to see Lord Caitanya. Because of bathing in bad water and not getting enough food every day while traveling on the path through Jhārikhanḍa Forest, he developed a disease that made his body itch. Suffering greatly from this itching, he resolved that in the presence of Śrī Caitanya Mahāprabhu he would throw himself under the wheel of Jagannātha's car and in this way commit suicide.

When Sanātana Gosvāmī came to Jagannātha Puri, he stayed under the care of Haridāsa Ṭhākura for some time, and Śrī Caitanya Mahāprabhu was very happy to see him. The Lord informed Sanātana Gosvāmī about the death of his younger brother, Anupama, who had great faith in the lotus feet of Lord Rāmacandra. One day Śrī Caitanya Mahāprabhu said to Sanātana Gosvāmī, "Your decision to commit suicide is the result of the mode of ignorance. One cannot get love of God simply by committing suicide. You have already dedicated your life and body to My service; therefore your body does not belong to you, nor do you have any right to commit suicide. I have to execute many devotional services through your body. I want you to preach the cult of devotional service and go to Vṛndāvana to excavate the lost holy places." After having thus spoken, Śrī Caitanya Mahāprabhu left, and Haridāsa Ṭhākura and Sanātana Gosvāmī had many talks about this subject.

One day Sanātana Gosvāmī was summoned by Śrī Caitanya Mahāprabhu, who wanted him to come to Yameśvara-ṭoṭā. Sanātana Gosvāmī reached the Lord through the path along the beach by the sea. When Śrī Caitanya Mahāprabhu asked Sanātana Gosvāmī which way he had come, Sanātana replied, "Many servitors of Lord Jagannātha come and go on the path by the Sirīha-dvāra gate of the Jagannātha temple. Therefore, I did not go by that path, but instead went by the beach." Sanātana Gosvāmī did not realize that there were burning blisters on his feet because of the heat of the sand. Śrī Caitanya Mahāprabhu was pleased to hear about Sanātana Gosvāmī's great respect for the temple of Lord Śrī Jagannātha.

Because his disease produced wet sores on his body, Sanātana Gosvāmī used to avoid embracing Śrī Caitanya Mahāprabhu, but nevertheless the Lord would

embrace him by force. This made Sanātana Gosvāmī very unhappy, and therefore he consulted Jagadānanda Pañḍita about what he should do. Jagadānanda advised him to return to Vṛndāvana after the cart festival of Jagannātha, but when Śrī Caitanya Mahāprabhu heard about this instruction, He chastised Jagadānanda Pañḍita and reminded him that Sanātana Gosvāmī was senior to him and also more learned. Śrī Caitanya Mahāprabhu informed Sanātana Gosvāmī that because Sanātana was a pure devotee, the Lord was never inconvenienced by his bodily condition. Because the Lord was a *sannyāsi*, He did not consider one body better than another. The Lord also informed him that He was maintaining Sanātana and the other devotees just like a father. Therefore the moisture oozing from Sanātana's itching skin did not affect the Lord at all. After speaking with Sanātana Gosvāmī in this way, the Lord again embraced him, and after this embrace, Sanātana Gosvāmī became free from the disease. The Lord ordered Sanātana Gosvāmī to stay with Him for that year, and the next year, after seeing the Rathayātrā festival, he left Puruṣottama-kṣetra and returned to Vṛndāvana.

After meeting Śrī Caitanya Mahāprabhu, Śrī Rūpa Gosvāmī also returned to Bengal, where he remained for one year. Whatever money he owned, he distributed among his relatives, the brāhmaṇas and the temples. In this way he completely retired and returned to Vṛndāvana to meet Sanātana Gosvāmī.

After narrating these incidents, Kṛṣṇadāsa Kavirāja Gosvāmī has given a list of the main books of Sanātana Gosvāmī, Śrīla Rūpa Gosvāmī and Jīva Gosvāmī.

TEXT 1

বৃক্ষাবনাত্ পুনঃ আপ্তং শ্রীগৌরঃ শ্রীসনাতনম् ।
দেহপাতাদবল্ম্মেহাত্ শুক্রং চক্রে পরীক্ষয়া ॥ ১ ॥

vṛndāvanāt punah prāptam
śrī-gaurah śrī-sanātanam
deha-pātād avan snehāt
śuddham cakre parikṣayā

SYNONYMS

vṛndāvanāt—from Vṛndāvana; *punah*—again; *prāptam*—received; *śrī-gaurah*—Lord Śrī Caitanya Mahāprabhu; *śrī-sanātanam*—Śrī Sanātana Gosvāmī; *deha-pātāt*—from giving up his body; *avan*—protecting; *snehāt*—by affection; *śuddham*—pure; *cakre*—made; *parikṣayā*—by examination.

TRANSLATION

When Sanātana Gosvāmī returned from Vṛndāvana, Śrī Caitanya Mahāprabhu affectionately saved him from his determination to commit suicide. Then, after testing him, Śrī Caitanya Mahāprabhu purified his body.

TEXT 2

অয় জয় শ্রীচৈতন্য অয় নিত্যানন্দ ।
অগোর্ধেতচল্ল অয় গৌরভক্তবৰ্ণ ॥ ২ ॥

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

SYNONYMS

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

TRANSLATION

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

TEXT 3

নীলাচল হৈতে রূপ গৌড়ে যবে গেলা ।
মধুরা হৈতে সনাতন নীলাচল আইলা ॥ ৩ ॥

*nilācala haite rūpa gauḍe yabe gelā
mathurā haite sanātana nilācala āilā*

SYNONYMS

nilācala haite—from Nilācala (Jagannātha Puri); *rūpa*—Śrīla Rūpa Gosvāmī; *gauḍe*—to Bengal; *yabe*—when; *gelā*—went; *mathurā haite*—from Mathurā; *sanātana*—Sanātana Gosvāmī; *nilācala āilā*—came to Jagannātha Puri.

TRANSLATION

When Śrīla Rūpa Gosvāmī returned from Jagannātha Puri to Bengal, Sanātana Gosvāmī went from Mathurā to Jagannātha Puri to see Śrī Caitanya Mahāprabhu.

TEXT 4

ବାରିଖଣ୍ଡ-ବନପଥେ ଆଇଲା ଏକେଳା ଚଲିଯା ।
କହୁ ଉପବାସ, କହୁ ଚର୍ବଣ କରିଯା ॥ ୪ ॥

*jhārikhaṇḍa-vanapathē āīlā ekelā caliyā
kabhu upavāsa, kabhu carvaṇa kariyā*

SYNONYMS

jhārikhaṇḍa—known as Jhārikhaṇḍa; *vana-pathe*—through the path of the forest of central India; *āīlā*—came; *ekelā*—alone; *caliyā*—walking; *kabhu*—sometimes; *upavāsa*—fasting; *kabhu*—sometimes; *carvaṇa kariyā*—chewing.

TRANSLATION

Sanātana Gosvāmī walked alone on the path through Jhārikhaṇḍa Forest in central India. Sometimes he fasted, and sometimes he would eat.

TEXT 5

ବାରିଖଣ୍ଡର ଜଳେର ଦୋଷେ, ଉପବାସ ହେତେ ।
ଗାତ୍ରେ କଣ୍ଠୁ ହୈଲ, ରମା ପଡେ ଖାଜୁଯାଇତେ ॥ ୫ ॥

*jhārikhaṇḍera jalera doṣe, upavāsa haite
gātṛe kaṇḍu haila, rasā paḍe khājuyāite*

SYNONYMS

jhārikhaṇḍera—at the place known as Jhārikhaṇḍa; *jalera*—of the water; *doṣe*—by the fault; *upavāsa haite*—by fasting; *gātṛe*—on the body; *kaṇḍu*—itches; *haila*—there were; *rasā*—fluid; *paḍe*—oozes out; *khājuyāite*—by itching.

TRANSLATION

Because of bad water in Jhārikhaṇḍa and because of fasting, Sanātana Gosvāmī contracted a disease that made his body itch. Thus he was afflicted with itching sores from which fluid oozed.

TEXT 6

ନିର୍ଵେଦ ହଇଲ ପଥେ, କରେନ ବିଚାର ।
'ନୀଚ-ଜାତି, ଦେହ ମୋର—ଅତ୍ୟନ୍ତ ଅସାର ॥ ୬ ॥

*nirveda ha-ila pathe, karena vicāra
'nīca-jāti, deha mora—atyanta asāra*

SYNONYMS

nirveda ha-ila—there was disappointment; *patha*—on the path; *karena vicāra*—he considered; *nīca-jāti*—of a lower caste; *deha mora*—my body; *atyan-ta*—completely; *asāra*—useless for devotional service.

TRANSLATION

In disappointment, Sanātana Gosvāmī considered, “I am of a low caste, and my body is useless for devotional service.

TEXT 7

জগন্নাথে গেলে তাঁর দর্শন না পাইমু।
প্রভুর দর্শন সদা করিতে নারিমু॥ ৭ ॥

*jagannāthe gele tāñra darśana nā pāimu
prabhura darśana sadā karite nārimu*

SYNONYMS

jagannāthe—to Jagannātha Puri; *gele*—when I go; *tāñra*—His; *darśana*—visit; *nā pāimu*—I shall not get; *prabhura darśana*—seeing Lord Śrī Caitanya Mahāprabhu; *sadā*—always; *karite*—to do; *nārimu*—I shall not be able.

TRANSLATION

“When I go to Jagannātha Puri, I shall not be able to see Lord Jagannātha, nor shall I always be able to see Śrī Caitanya Mahāprabhu.

TEXT 8

মন্দির-নিকটে শুনি তাঁর বাসা-স্থিতি।
মন্দির-নিকটে যাইতে গোর নাহি শক্তি॥ ৮ ॥

*mandira-nikaṭe śuni tāñra vāsā-sthiti
mandira-nikaṭe yāite mora nāhi śakti*

SYNONYMS

mandira-nikaṭe—near the temple; *śuni*—I hear; *tāñra*—His; *vāsā-sthiti*—residential place; *mandira-nikaṭe*—near the temple; *yāite*—to go; *mora*—my; *nāhi śakti*—there is no power.

TRANSLATION

“I have heard that the residential quarters of Śrī Caitanya Mahāprabhu are near the temple of Jagannātha. But I shall not have the power to go near the temple.

TEXT 9

জগন্নাথের সেবক ফেরে কার্য-অনুরোধে ।
তাঁর স্পর্শ হৈলে মোর হবে অপরাধে ॥ ৯ ॥

*jagannāthera sevaka phere kārya-anurodhe
tānra sparśa haile mora habe aparādhe*

SYNONYMS

jagannāthera—of Lord Jagannātha; *sevaka*—different servants; *phere*—move about; *kārya-anurodhe*—because of different duties; *tānra*—of them; *sparśa*—touch; *haile*—if there is; *mora*—my; *habe*—there will be; *aparādhe*—offense.

TRANSLATION

“The servants of Lord Jagannātha generally move about tending to their duties, but if they touch me I shall be an offender.

TEXT 10

তাতে যদি এই দেহ ভাল-স্থানে দিয়ে ।
দুঃখ-শান্তি হয় আর সদগতি পাইয়ে ॥ ১০ ॥

*tāte yadi ei deha bhāla-sthāne diye
duḥkha-śānti haya āra sad-gati pāiye*

SYNONYMS

tāte—therefore; *yadi*—if; *ei*—this; *deha*—body; *bhāla-sthāne*—in a good place; *diye*—I sacrifice; *duḥkha-śānti*—appeasement of unhappiness; *haya*—there is; *āra*—and; *sat-gati*—good destination; *pāiye*—I get.

TRANSLATION

“Therefore if I sacrifice this body in a good place, my unhappiness will be mitigated, and I shall attain an exalted destination.

TEXT 11

জগন্নাথ রথযাত্রায় হইবেন বাহির ।
তাঁর রথ-চাকায় ছাড়িয়ু এই শরীর ॥ ১১ ॥

*jagannātha ratha-yātrāya ha-ibena bāhira
tānra ratha-cākāya chādimu ei śarīra*

SYNONYMS

jagannātha ratha-yātrāya—on the occasion of the car festival of Lord Jagannātha; *ha-ibena bāhira*—He will be out; *tānra*—of Him; *ratha-cākāya*—under the wheel of the cart; *chādimu*—I shall give up; *ei śarīra*—this body.

TRANSLATION

“During the Ratha-yātrā festival, when Lord Jagannātha comes out of the temple, I shall give up this body under the wheel of His cart.

TEXT 12

মহাপ্রভুর আগে, আর দেখি’ জগন্নাথ ।
রথে দেহ ছাড়িয়ু, — এই পরম-পুরুষার্থ’॥ ১২ ॥

*mahāprabhura āge, āra dekhi’ jagannātha
rathe deha chādimu,— ei parama-puruṣārtha’*

SYNONYMS

mahāprabhura āge—in front of Śrī Caitanya Mahāprabhu; *āra*—and; *dekhi’ jagannātha*—after seeing Lord Jagannātha; *rathe*—under the cart; *deha chādimu*—I shall give up this body; *ei*—this; *parama-puruṣa-artha*—the highest benediction of life.

TRANSLATION

“After seeing Lord Jagannātha, I shall give up my body under the wheel of the cart in the presence of Śrī Caitanya Mahāprabhu. This will be the highest benediction of my life.”

TEXT 13

এই ত’ নিষ্ঠয় করি’ নীলাচলে আইলা ।
লোকে পুছি’ হরিদাস-স্থানে উন্মুক্তি লালা ॥ ১৩ ॥

*ei ta' niścaya kari' nilācale āīlā
loke puchi' haridāsa-sthāne uttarilā*

SYNOMYS

ei ta'—in this way; *niścaya kari'*—ascertaining; *nilācale āīlā*—came to Jagannātha Puri; *loke puchi'*—inquiring from people; *haridāsa-sthāne*—the place of Haridāsa Ṭhākura; *uttarilā*—approached.

TRANSLATION

Having made this resolution, Sanātana Gosvāmī went to Nilācala, where he inquired directions from people and approached the residence of Haridāsa Ṭhākura.

TEXT 14

হরিদাসের কৈলা তেঁহ চরণ বন্ধন ।
জানি' হরিদাস তাঁরে কৈলা আলিঙ্গন ॥ ১৪ ॥

*haridāsera kailā teñha caraṇa vandana
jāni' haridāsa tāñre kailā ālin̄gana*

SYNOMYS

haridāsera—of Haridāsa Ṭhākura; *kailā*—did; *teñha*—he; *caraṇa vandana*—worshiping the lotus feet; *jāni'*—knowing; *haridāsa*—Haridāsa Ṭhākura; *tāñre*—him; *kailā ālin̄gana*—embraced.

TRANSLATION

He offered his respects to the lotus feet of Haridāsa Ṭhākura, who knew him and thus embraced him.

TEXT 15

মহাপ্রভু দেখিতে তাঁর উৎকণ্ঠিত মন ।
হরিদাস কহে,—‘প্রভু আসিবেন এখন’ ॥ ১৫ ॥

*mahāprabhu dekhite tāñra utkañṭhita mana
haridāsa kahe,—‘prabhu āśibena ekhana’*

SYNOMYS

mahāprabhu—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *tāñra*—his; *utkañṭhita*—anxious; *mana*—mind; *haridāsa kahe*—Haridāsa said; *prabhu*—Śrī Caitanya Mahāprabhu; *āśibena ekhana*—will come here.

TRANSLATION

Sanātana Gosvāmī was very eager to see the lotus feet of Śrī Caitanya Mahāprabhu. Therefore Haridāsa Ṭhākura said, “The Lord is coming here very soon.”

TEXT 16

হেনকালে অভু ‘উপলভ্রোগ’ দেখিয়া।
হরিদাসে মিলিতে আইলা ভজগণ লঞ্চ। ॥ ১৬ ॥

*hena-kāle prabhu ‘upala-bhoga’ dekhiyā
haridāse milite āilā bhakta-gaṇa lañā*

SYNOMYS

hena-kāle—at this time; *prabhu*—Śrī Caitanya Mahāprabhu; *upala-bhoga*—the *upala-bhoga* offering to Lord Jagannātha; *dekhiyā*—after seeing; *haridāse*—Haridāsa; *milite*—to meet; *āilā*—came; *bhakta-gaṇa lañā*—with other devotees.

TRANSLATION

At that very moment, Śrī Caitanya Mahāprabhu, after visiting the temple of Jagannātha to see the offering of upala-bhoga [morning refreshments], came with His other devotees to see Haridāsa Ṭhākura.

TEXT 17

অভু দেখি' দুঁহে পড়ে দণ্ডবৎ হঞ্চ।
অভু আলিঙ্গিলা হরিদাসেরে উঠাঞ্চ। ॥ ১৭ ॥

*prabhu dekhi' duñhe pađe dañḍavat hañā
prabhu āliṅgilā haridāsere uṭhāñā*

SYNOMYS

prabhu dekhi'—seeing Lord Śrī Caitanya Mahāprabhu; *duñhe*—both of them; *pađe*—fell down; *dañḍavat hañā*—flat like rods; *prabhu*—Śrī Caitanya Mahāprabhu; *āliṅgilā*—embraced; *haridāsere*—Haridāsa Ṭhākura; *uṭhāñā*—after lifting.

TRANSLATION

Seeing Śrī Caitanya Mahāprabhu, they both immediately fell flat like rods to offer obeisances. The Lord then lifted Haridāsa and embraced him.

TEXT 18

হরিদাস কহে,—‘সনাতন করে নমস্কার’।
সনাতনে দেখি’ প্রভু হৈলা চমৎকার ॥ ১৮ ॥

*haridāsa kahe,—‘sanātana kare namaskāra’
sanātane dekhi’ prabhu hailā camatkāra*

SYNONYMS

haridāsa kahe—Haridāsa said; *sanātana*—Sanātana Gosvāmī; *kare namaskāra*—is offering his obeisances; *sanātane dekhi’*—seeing Sanātana Gosvāmī; *prabhu*—Śrī Caitanya Mahāprabhu; *hailā camatkāra*—became very surprised.

TRANSLATION

Haridāsa Ṭhākura said to Śrī Caitanya Mahāprabhu, “Here is Sanātana Gosvāmī offering his obeisances.” Seeing Sanātana Gosvāmī, the Lord was greatly surprised.

TEXT 19

সনাতনে আলিঙ্গিতে প্রভু আগু হৈলা।
পাছে ভাগে সনাতন কহিতে লাগিলা ॥ ১৯ ॥

*sanātane āliṅgite prabhu āgu hailā
pāche bhāge sanātana kahite lāgilā*

SYNONYMS

sanātane—Sanātana Gosvāmī; *āliṅgite*—to embrace; *prabhu*—Śrī Caitanya Mahāprabhu; *āgu hailā*—came forward; *pāche*—back; *bhāge*—runs; *sanātana*—Sanātana Gosvāmī; *kahite lāgilā*—began to speak.

TRANSLATION

When Śrī Caitanya Mahāprabhu came forward to embrace him, Sanātana backed away and spoke as follows.

TEXT 20

“মোরে না ছুঁইহ, প্রভু, পড়েঁ। তোমার পায়।
একে নীচজ্ঞাতি অধম, আর কণ্ঠুরসা গায় ॥” ২০ ॥

*“more nā chuṇiha, prabhu, paḍeঁ tomāra pāya
eke nīca-jāti adhama, āra kaṇḍu-rasā gāya*

SYNONYMS

more—me; *nā chūniha*—please do not touch; *prabhu*—my Lord; *padoñ*—I fall down; *tomāra pāya*—at Your feet; *eke*—on one side; *nīca-jāti*—of a low caste; *adhamā*—the lowest of mankind; *āra*—and; *kañḍu-rasā*—a disease of wet, itching infections; *gāya*—on the body.

TRANSLATION

“My Lord, please do not touch me. I fall at Your lotus feet. I am the lowest of men, having been born of a low caste. Besides that, I have infections on my body.”

TEXT 21

**বলাঙ্কারে প্রভু তাঁরে আলিঙ্গন কৈল ।
কঙুক্লেদ মহাপ্রভুর শ্রীঅঙ্গে লাগিল ॥ ২১ ॥**

*balātkāre prabhu tāñre āliṅgana kaila
kañḍu-kleda mahāprabhura śrī-āṅge lāgila*

SYNONYMS

balātkāre—by force; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—him; *āliṅgana* *kaila*—embraced; *kañḍu-kleda*—the moisture of weeping itches; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *śrī*—transcendental; *āṅge*—body; *lāgila*—touched.

TRANSLATION

Śrī Caitanya Mahāprabhu, however, embraced Sanātana Gosvāmī by force. Thus the moisture oozing from the itching sores touched the transcendental body of Śrī Caitanya Mahāprabhu.

TEXT 22

**সব ভক্তগণে প্রভু মিলাইলা সনাতনে ।
সনাতন কৈলা সবার চরণ বস্তনে ॥ ২২ ॥**

*saba bhakta-gaṇe prabhu milāilā sanātane
sanātana kailā sabāra caraṇa vandane*

SYNONYMS

saba—all; *bhakta-gaṇe*—devotees; *prabhu*—Śrī Caitanya Mahāprabhu; *milāilā*—introduced; *sanātane*—to Sanātana Gosvāmī; *sanātana*—Sanātana Gosvāmī; *kailā*—did; *sabāra*—of all of them; *caraṇa vandane*—worshiping the lotus feet.

TRANSLATION

The Lord introduced all the devotees to Sanātana Gosvāmī, who offered his respectful obeisances unto the lotus feet of them all.

TEXT 23

প্রভু লঞ্চা বসিলା পিণ্ডার উপরে শৃঙ্গগণ ।
পিণ্ডার তলে বসিলା হরিদাস সনাতন ॥ ২৩ ॥

*prabhu lañā vasilā piṇḍāra upare bhakta-gaṇa
piṇḍāra tale vasilā haridāsa sanātana*

SYNONYMS

prabhu lañā—with Śrī Caitanya Mahāprabhu; *vasilā*—sat down; *piṇḍāra*—upon the raised platform; *bhakta-gaṇa*—all the devotees; *piṇḍāra tale*—below the platform; *vasilā*—sat down; *haridāsa sanātana*—Haridāsa Ṭhākura and Sanātana Gosvāmī.

TRANSLATION

The Lord and His devotees sat on a raised platform, and below that sat Haridāsa Ṭhākura and Sanātana Gosvāmī.

TEXT 24

কুশলবার্তা মহাপ্রভু পুছেন সনাতনে ।
তেঁহে কহেন,—‘পরম মঙ্গল দেখিষ্য চরণে’ ॥ ২৪ ॥

*kuśala-vārtā mahāprabhu puchena sanātane
teñha kahena,—‘parama maṅgala dekhinu caraṇe’*

SYNONYMS

kuśala—of well-being; *vārtā*—news; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *puchena*—inquires; *sanātane*—from Sanātana Gosvāmī; *teñha kahena*—he said; *parama maṅgala*—everything is auspicious; *dekhinu caraṇe*—I have seen Your lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired from Sanātana about news of his well-being. Sanātana replied, “Everything is auspicious because I have seen Your lotus feet.”

TEXT 25

ମଥୁରାର ବୈଷ୍ଣବ-ସବେର କୁଶଳ ପୁଚ୍ଛିଲା ।
ସବାର କୁଶଳ ସନାତନ ଜାନାଇଲା ॥ ୨୫ ॥

*mathurāra vaiṣṇava-sabera kuśala puchilā
sabāra kuśala sanātana jānailā*

SYNONYMS

mathurāra—of Mathurā; *vaiṣṇava-sabera*—of all the Vaiṣṇavas; *kuśala puchilā*—inquired about the auspiciousness; *sabāra kuśala*—the well-being of all of them; *sanātana*—Sanātana Gosvāmī; *jānailā*—informed.

TRANSLATION

When the Lord asked about all the Vaiṣṇavas at Mathurā, Sanātana Gosvāmī informed Him of their good health and fortune.

TEXT 26

ଅଭୁ କହେ,—“ଇହା ରୂପ ଛିଲ ଦଶମାସ ।
ଇହା ହେତେ ଗୋଡ଼େ ଗେଲା, ହେଲ ଦିନ ଦଶ ॥ ୨୬ ॥

*prabhu kahe,— “ihān rūpa chila daśa-māsa
ihān haite gauḍe gelā, haila dina daśa*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *ihān*—here; *rūpa*—Rūpa Gosvāmī; *chila*—was; *daśa-māsa*—ten months; *ihān haite*—from here; *gauḍe*—Bengal; *gelā*—has gone to Bengal; *haila*—it was; *dina*—days; *daśa*—ten.

TRANSLATION

Śrī Caitanya Mahāprabhu informed Sanātana Gosvāmī, “Śrīla Rūpa Gosvāmī was here for ten months. He left for Bengal just ten days ago.

TEXT 27

ତୋମାର ଭାଇ ଅନୁପମେର ହେଲ ଗଙ୍ଗା-ପ୍ରାପ୍ତି ।
ଭାଲ ଛିଲ, ରଘୁନାଥେ ଦୃଢ଼ ତାର ଭକ୍ତି ॥” ୨୭ ॥

*tomāra bhāi anupamera haila gaṅgā-prāpti
bhāla chila, raghunāthe dṛḍha tāra bhakti”*

SYNONYMS

tomāra bhāi—your brother; *anupamerā*—of Anupama; *haiṭa*—was; *gaṅgā-prāpti*—death; *bhāla chila*—he was a very good man; *raghu-nāṭhe*—unto Lord Raghunātha (Lord Rāmacandra); *dṛḍha*—firm; *tāra bhakti*—his devotion.

TRANSLATION

“Your brother Anupama is now dead. He was a very good devotee who had firm conviction in Raghunātha [Lord Rāmacandra].”

TEXT 28

সনাতন কহে,—“বীচ-বংশে মোর জন্ম ।

অধর্ম অন্যায় যত,—আমার কুলধর্ম ॥ ২৮ ॥

*sanātana kahe, — “nīca-varṇe mora janma
adharma anyāya yata, — āmāra kula-dharma*

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; *nīca-varṇe*—in a low family; *mora janma*—my birth; *adharma*—irreligion; *anyāya*—sinful activities; *yata*—all; *āmāra*—my; *kula-dharma*—family business.

TRANSLATION

Sanātana Gosvāmī said, “I was born in a low family, for my family commits all kinds of irreligious acts that violate the scriptural injunctions.”

TEXT 29

হেন বংশ ঘৃণা ছাড়ি’ কেলা অঙ্গীকার ।

তোমার কৃপায় বংশে অঙ্গল আমার ॥ ২৯ ॥

*hena varṇe ghṛṇā chāḍi’ kailā aṅgikāra
tomāra kṛpāya varṇe maṅgala āmāra*

SYNONYMS

hena—such; *varṇe*—family; *ghṛṇā*—hatred; *chāḍi’*—giving up; *kailā*—You have done; *aṅgikāra*—acceptance; *tomāra*—Your; *kṛpāya*—by mercy; *varṇe*—in the family; *maṅgala*—auspiciousness; *āmāra*—my.

TRANSLATION

“My Lord, without hatred for my family You have accepted me as Your servant. Only by Your mercy is there good fortune in my family.

TEXT 30

**সেই অনুপম-ভাই শিশুকাল হৈতে ।
রঘুনাথ-উপাসনা করে দৃঢ়চিত্তে ॥ ৩০ ॥**

*sei anupama-bhāi śiśu-kāla haite
raghunātha-upāsanā kare dṛḍha-citte*

SYNOMYS

sei—that; *anupama-bhāi*—brother named Anupama; *śiśu-kāla haite*—from the beginning of childhood; *raghu-nātha*—of Lord Rāmacandra; *upāsanā*—worship; *kare*—performs; *dṛḍha-citte*—with great determination.

TRANSLATION

“From the very beginning of his childhood, my younger brother Anupama was a great devotee of Raghunātha [Lord Rāmacandra], and he worshiped Him with great determination.

TEXT 31

**রাত্রি-দিনে রঘুনাথের ‘নাম’ আর ‘ধ্যান’ ।
রামায়ণ নিরবধি শুনে, করে গান ॥ ৩১ ॥**

*rātri-dine raghunāthera ‘nāma’ āra ‘dhyāna’
rāmāyaṇa niravadhi śune, kare gāna*

SYNOMYS

rātri-dine—day and night; *raghu-nāthera*—of Lord Rāmacandra; *nāma*—holy name; *āra*—and; *dhyāna*—meditation; *rāmāyaṇa*—the epic about the activities of Lord Rāmacandra known as the *Rāmāyaṇa*; *niravadhi*—continuously; *śune*—hears; *kare*—chants.

TRANSLATION

“He always chanted the holy name of Raghunātha and meditated upon Him. He continuously heard about the activities of the Lord from the *Rāmāyaṇa* and chanted about them.

TEXT 32

ଆମি ଆର ରୂପ—ତାର ଜ୍ୟେଷ୍ଠ-ସହୋଦର ।
ଆମା-ଦୋହା-ସଙ୍ଗେ ତେଣୁ ରହେ ନିରନ୍ତର ॥ ୩୨ ॥

*āmi āra rūpa—tāra jyeṣṭha-sahodara
āmā-doñhā-saṅge teñha rahe nirantara*

SYNONYMS

āmi—I; āra—and; rūpa—Rūpa Gosvāmī; tāra—his; jyeṣṭha-sahodara—elder brothers; āmā-doñhā—the two of us; saṅge—with; teñha—he; rahe—remains; nirantara—continuously.

TRANSLATION

“Rūpa and I are his elder brothers. He stayed with us continuously.

TEXT 33

ଆମା-ସବା-ସଙ୍ଗେ କୃଷ୍ଣକଥା, ଭାଗବତ ଶୁଣେ ।
ତାହାର ପରିକ୍ଷା କୈଲୁଁ ଆମି-ଦ୍ଵାରା ଜନେ ॥ ୩୩ ॥

*āmā-sabā-saṅge kṛṣṇa-kathā, bhāgavata śune
tāhāra parikṣā kailuṇ āmi-dui-jane*

SYNONYMS

āmā-sabā—all of us; saṅge—with; kṛṣṇa-kathā—talks about Lord Kṛṣṇa; bhāgavata śune—hears Śrīmad-Bhāgavatam; tāhāra—his; parikṣā—examination; kailuṇ—did; āmi-dui-jane—both of us.

TRANSLATION

“He heard Śrīmad-Bhāgavatam and talks about Lord Kṛṣṇa with us, and both of us examined him.

TEXT 34

“ଶୁନନ୍ତ ବଲଭ, କୃଷ୍ଣ—ପରମ-ମଧୁର ।
ସୌନ୍ଦର୍ୟ, ମାଧୁର୍ୟ, ପ୍ରେମ-ବିଲାସ—ପ୍ରାଚୁର ॥ ୩୪ ॥

*śunana vallabha, kṛṣṇa—parama-madhura
saundarya, mādhurya, prema-vilāsa—pracura*

SYNONYMS

śunaha—please hear; vallabha—dear Vallabha; kṛṣṇa—Lord Kṛṣṇa; parama-madhura—supremely attractive; saundarya—beauty; mādhurya—sweetness; prema-vilāsa—pastimes of love; pracura—without limitation.

TRANSLATION

“‘Dear Vallabha,’ we said, ‘please hear from us. Lord Kṛṣṇa is supremely attractive. His beauty, sweetness and pastimes of love are without limit.

TEXT 35

কৃষ্ণভজন কর তুমি আমা-দুইঁর সঙ্গে ।
তিন ভাই একত্র রহিমু কৃষ্ণকথা-রঞ্জে ॥” ৩৫ ॥

*kṛṣṇa-bhajana kara tumi āmā-duñhāra saṅge
tina bhāi ekatra rahimu kṛṣṇa-kathā-ranqe”*

SYNONYMS

kṛṣṇa-bhajana—devotional service to Lord Kṛṣṇa; *kara*—engage in; *tumi*—you; *āmā-duñhāra*—the two of us; *saṅge*—with; *tina bhāi*—three brothers; *ekatra*—in one place; *rahimu*—we shall stay; *kṛṣṇa-kathā*—of the pastimes of Lord Kṛṣṇa; *raṅge*—in enjoyment.

TRANSLATION

“Engage yourself in devotional service to Kṛṣṇa with both of us. We three brothers shall stay together and enjoy discussing the pastimes of Lord Kṛṣṇa.”

TEXT 36

এইমত বারবার কহি দুইজন ।
আমা-দুঁহার গৌরবে কিছু ফিরি’ গেল মন ॥ ৩৬ ॥

*ei-mata bāra-bāra kahi dui-jana
āmā-duñhāra gaurave kichu phiri’ gela mana*

SYNONYMS

ei-mata—in this way; *bāra-bāra*—again and again; *kahi*—we speak; *dui-jana*—two persons; *āmā-duñhāra*—of us both; *gaurave*—out of respect; *kichu*—somewhat; *phiri’* *gela*—turned; *mana*—mind.

TRANSLATION

“In this way we both spoke to him again and again, and because of this persuasion and his respect for us, his mind turned somewhat toward our instructions.

TEXT 37

“তোমা-দুইঁর আজ্ঞা আমি কেবলে লজিষ্যু ?
দীক্ষা-মন্ত্র দেহ’ কৃষ্ণ-ভজন করিয়ু ॥” ৩৭ ॥

“tomā-duñhāra ājñā āmi kemane laṅghimu?
dikṣā-mantra deha’ kṛṣṇa-bhajana karimu”

SYNONYMS

tomā—of you; duñhāra—of both; ājñā—the order; āmi—I; kemane—how; laṅghimu—shall disobey; dikṣā—initiation; mantra—mantra; deha’—just give; kṛṣṇa-bhajana—devotional service to Kṛṣṇa; karimu—I shall perform.

TRANSLATION

“Vallabha replied, ‘My dear brothers, how can I disobey your orders? Initiate me into the Kṛṣṇa mantra so that I may perform devotional service to Lord Kṛṣṇa.’

TEXT 38

এত কহি' রাত্রিকালে করেন চিন্তন।
কেবলে ছাড়িয়ু রঘুনাথের চরণ ॥ ৩৮ ॥

eta kahi' rātri-kāle karena cintana
kemane chāḍimu raghu-nāthera caraṇa

SYNONYMS

eta kahi’—saying this; rātri-kāle—at night; karena cintana—began to think; kemane—how; chāḍimu—shall I give up; raghu-nāthera caraṇa—the lotus feet of Lord Raghunātha.

TRANSLATION

“After saying this, at night he began to think, ‘How shall I give up the lotus feet of Lord Raghunātha?’

TEXT 39

সব রাত্রি ক্রম্বন করি’ কৈল জাগৱণ।
আভঃকালে আমা-দুঁহাম কৈল নিবেদন ॥ ৩৯ ॥

saba rātri krandana kari' kaila jāgarāṇa
prātaḥ-kāle āmā-duñhāya kaila nivedana

SYNONYMS

saba rātri—throughout the whole night; krandana—crying; kari'—doing; kaila jāgarāṇa—remained awake; prātaḥ-kāle—in the morning; āmā-duñhāya—to the two of us; kaila—made; nivedana—submission.

TRANSLATION

“He stayed up all night and cried. In the morning, he came to us and submitted the following plea.

TEXT 40

‘রঘুনাথের পাদপদ্মে বেচিয়াছেঁ। মাথা।
কাড়িতে না পারেঁ। মাথা, পাণি বড় ব্যথা ॥ ৪০ ॥

‘raghunāthera pāda-padme veciyāchoṁ māthā
kāḍite nā pāroṁ māthā, pāra baḍa vyathā

SYNONYMS

raghu-nāthera—of Lord Rāmacandra; pāda-padme—at the lotus feet; veciyāchoṁ māthā—I have sold my head; kāḍite—to take away; nā pāroṁ—I am unable; māthā—the head; pāra—I get; baḍa vyathā—too much pain.

TRANSLATION

“I have sold my head at the lotus feet of Lord Rāmacandra. I cannot take it away. That would be too painful for me.

TEXT 41

কৃপা করি' মোরে আজ্ঞা দেহ' দুইজন ।
জন্মে-জন্মে সেবোঁ রঘুনাথের চরণ ॥ ৪১ ॥

kṛpā kari' more ājñā deha' dui-jana
janme-janme sevoṁ raghunāthera caraṇa

SYNONYMS

kṛpā kari'—being merciful; more—unto me; ājñā deha'—give the order; dui-jana—both of you; janme-janme—life after life; sevoṁ—let me serve; raghu-nāthera caraṇa—the lotus feet of Lord Raghunātha.

TRANSLATION

“‘Both of you please be merciful to me and order me in such a way so that life after life I may serve the lotus feet of Lord Raghunātha.

TEXT 42

ରଘୁନାଥେର ପାଦପଦ୍ମ ଛାଡ଼ାନ ନା ଯାଯ ।
ଛାଡ଼ିବାର ମନ ହେଲେ ପ୍ରାଣ ଫାଟି’ ଯାଯ ॥ ୪୨ ॥

*raghunāthera pāda-padma chāḍāna nā yāya
chāḍibāra mana haile prāṇa phāṭi' yāya'*

SYNONYMS

raghu-nāthera—of Lord Raghunātha; *pāda-padma*—lotus feet; *chāḍāna nā yāya*—it is impossible to give up; *chāḍibāra*—of giving up; *mana haile*—when I think; *prāṇa*—my heart; *phāṭi' yāya*—breaks.

TRANSLATION

“‘It is impossible for me to give up the lotus feet of Lord Raghunātha. When I even think of giving them up, my heart breaks.’

TEXT 43

ତବେ ଆମି-ଦୁଃଖେ ତାରେ ଆଲିଙ୍ଗନ କୈଲୁଣ ।
‘ସାଧୁ, ଦୃଢ଼ଭକ୍ତି ତୋମାର’—କହି’ ପ୍ରଶଂସିଲୁଣ ॥ ୪୩ ॥

*tabe āmi-duñhe tāre āliṅgana kailuṇ
'sādhu, dṛḍha-bhakti tomāra'—kahi' praśārṇsiluṇ*

SYNONYMS

tabe—at that time; *āmi-duñhe*—both of us; *tāre*—him; *āliṅgana kailuṇ*—embraced; *sādhu*—very good; *dṛḍha*—very determined; *bhakti*—devotion; *tomāra*—your; *kahi'*—saying; *praśārṇsiluṇ*—we praised.

TRANSLATION

“Upon hearing this, both of us embraced him and encouraged him by saying, ‘You are a great saintly devotee, for your determination in devotional service is fixed.’ In this way we both praised him.

TEXT 44

যে বংশের উপরে তোমার হয় ক্রপা-লেশ ।
সকল মঙ্গল তাহে খণ্ডে সব ক্লেশ ॥’ 88 ॥

*ye varṇśera upare tomāra haya kṛpā-leśa
sakala maṅgala tāhe khaṇḍe saba kleśa'*

SYNONYMS

ye varṇśera—which family; *upare*—upon; *tomāra*—Your; *haya*—there is; *kṛpā-leśa*—little mercy; *sakala maṅgala*—all auspiciousness; *tāhe*—on that; *khaṇḍe*—are destroyed; *saba*—all; *kleśa*—miserable conditions.

TRANSLATION

“My dear Lord, the family upon which You bestow even a little mercy is always fortunate, for such mercy makes all miseries disappear.”

TEXT 45

গোসাঙ্গি কহেন,—“এইমত মুরারি-গুপ্ত ।
পুর্বে আমি পরীক্ষিলুঁ তার এই রীত ॥ ৪৫ ॥

*gosāñi kahena,— “ei-mata murāri-gupta
pūrve āmi parikṣiluṇ tāra ei rita*

SYNONYMS

gōśāñi kahena—Śrī Caitanya Mahāprabhu replied; *ei-mata*—in this way; *murāri-gupta*—Murāri Gupta; *pūrve*—formerly; *āmi*—I; *parikṣiluṇ*—examined; *tāra*—of him; *ei*—this; *rīta*—manner.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “There was a similar incident concerning Murāri Gupta. Formerly I examined him, and his determination was similar.

TEXT 46

সেই ভক্ত ধন্য, যে না ছাড়ে অভুর চরণ ।
সেই প্রভু ধন্য, যে না ছাড়ে নিজ-জন ॥ ৪৬ ॥

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

SYNONYMS

sei bhakta—that devotee; *dhanya*—glorious; *ye*—who; *nā*—not; *chāde*—gives up; *prabhura caraṇa*—the lotus feet of the Lord; *sei prabhu*—that Personality of Godhead; *dhanya*—glorious; *ye*—who; *nā*—not; *chāde*—gives up; *nija-jana*—His servant.

TRANSLATION

“Glorious is that devotee who does not give up the shelter of his Lord, and glorious is that Lord who does not abandon His servant.

TEXT 47

ଦୁର୍ଦେବେ ସେବକ ସଦି ଯାୟ ଅନ୍ତ୍ର ଦ୍ୱାନେ ।
 ମେହି ଠାକୁର ଧ୍ୟ ତାରେ ଚୁଲେ ଧରି’ ଆନେ ॥ ୪୭ ॥

*durdai' sevaka yadi yāya anya sthāne
 sei ṭhākura dhanya tāre cule dhari' āne*

SYNONYMS

durdai'—by chance; *sevaka*—the servant; *yadi*—if; *yāya*—goes; *anya sthāne*—to another place; *sei ṭhākura*—that master; *dhanya*—glorified; *tāre*—him; *cule*—by the hair; *dhari'*—capturing; *āne*—brings back.

TRANSLATION

“If by chance a servant falls down and goes somewhere else, glorious is that master who captures him and brings him back by the hair.

TEXT 48

ଭାଲ ହୈଲ, ତୋମାର ଇହା ହୈଲ ଆଗମନେ ।
 ଏହି ଘରେ ରହ ଇହା ହରିଦାସ-ସନେ ॥ ୪୮ ॥

*bhāla haila, tomāra ihañ haila āgamane
 ei ghare raha ihañ haridāsa-sane*

SYNONYMS

bhāla haila—it was very good; *tomāra*—your; *ihañ*—here; *haila*—there was; *āgamane*—arrival; *ei ghare*—in this room; *raha*—remain; *ihañ*—here; *haridāsa-sane*—with Haridāsa Ṭhākura.

TRANSLATION

“It is very good that you have arrived here. Now stay in this room with Haridāsa Ṭhākura.

TEXT 49

কৃষ্ণভক্তিরসে দুঃহে পরম প্রধান ।
কৃষ্ণরস আশ্঵াদন কর, লহ কৃষ্ণনাম ॥” ৪৯ ॥

*kṛṣṇa-bhakti-rase duḥhe parama pradhāna
kṛṣṇa-rasa āsvādana kara, laha kṛṣṇa-nāma”*

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *bhakti-rase*—in the transcendental mellow of devotional service; *duḥhe*—both of you; *parama pradhāna*—highly expert; *kṛṣṇa-rasa*—the transcendental taste of Kṛṣṇa; *āsvādana*—relishing; *kara*—do; *laha kṛṣṇa-nāma*—chanting the holy name of Kṛṣṇa.

TRANSLATION

“Both of you are expert in understanding the mellows of Lord Kṛṣṇa’s devotional service. Therefore you should both continue relishing the taste for such activities and chanting the Hare Kṛṣṇa mahā-mantra.”

TEXT 50

এত বলি’ মহাপ্রভু উঠিয়া চলিলা ।
গোবিন্দ-দ্বারায় দুঃহে প্রসাদ পাঠাইলা ॥ ৫০ ॥

*eta bali’ mahāprabhu uṭhiyā calilā
govinda-dvārāya duḥhe prasāda pāṭhāilā*

SYNONYMS

eta bali’—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *uṭhiyā calilā*—got up and left; *govinda-dvārāya*—through Govinda; *duḥhe*—to both of them; *prasāda pāṭhāilā*—sent *prasāda*.

TRANSLATION

Having said this, Śrī Caitanya Mahāprabhu got up and left, and through Govinda He sent prasāda for them to eat.

TEXT 51

এইভাবে সনাতন রহে প্রভু-স্থানে ।
অগন্নাথের চক্র দেখি' করেন প্রণামে ॥ ৫১ ॥

*ei-mata sanātana rahe prabhu-sthāne
jagannāthera cakra dekhi' karena praṇāme*

SYNONYMS

ei-mata—in this way; *sanātana*—Sanātana Gosvāmī; *rahe*—remains; *prabhu-sthāne*—under the care of Śrī Caitanya Mahāprabhu; *jagannāthera*—of Lord Jagannātha; *cakra*—the wheel on the top of the temple; *dekhi'*—seeing; *karena* *praṇāme*—offers respectful obeisances.

TRANSLATION

In this way, Sanātana Gosvāmī stayed under the care of Śrī Caitanya Mahāprabhu. He would see the wheel on the pinnacle of the Jagannātha temple and offer respectful obeisances.

TEXT 52

প্রভু আসি' প্রতিদিন মিলেন দ্বীজনে ।
ইষ্টগোষ্ঠী, কৃষ্ণকথা কহে কতক্ষণে ॥ ৫২ ॥

*prabhu āsi' prati-dina milena dui-jane
iṣṭa-goṣṭhī, krṣṇa-kathā kahe kata-kṣaṇe*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *āsi'*—coming; *prati-dina*—every day; *milena dui-jane*—meets both of them; *iṣṭa-goṣṭhī*—discussion; *krṣṇa-kathā*—topics of Lord Kṛṣṇa; *kahe*—speaks; *kata-kṣaṇe*—for some time.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu would go there to meet these two stalwart devotees and discuss topics of Kṛṣṇa with them for some time.

TEXT 53

দিব্য প্রসাদ পাওয় নিত্য জগন্নাথ-মন্দিরে ।
তাহা আনি' নিত্য অবশ্য দেন দোহাকারে ॥ ৫৩ ॥

*divya prasāda pāya nitya jagannātha-mandire
tāhā āni' nitya avaśya dena doñhākāre*

SYNONYMS

divya—first-class; *prasāda*—*prasāda*; *pāya*—gets; *nitya*—daily; *jagannātha-mandire*—at the temple of Lord Jagannātha; *tāhā āni'*—bringing that; *nitya*—daily; *avaśya*—certainly; *dena*—delivers; *doñhākāre*—to both of them.

TRANSLATION

The offerings of *prasāda* in the temple of Lord Jagannātha were of the highest quality. Śrī Caitanya Mahāprabhu would bring this *prasāda* and deliver it to both devotees.

TEXT 54

একদিন আসি' প্রভু দুঃহারে মিলিলা।
সনাতনে আচম্বিতে কহিতে লাগিলা॥ ৫৮ ॥

*eka-dina āsi' prabhu duñhāre mililā
sanātane ācambite kahite lāgilā*

SYNONYMS

eka-dina—one day; *āsi'*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *duñhāre*—met both of them; *sanātane*—unto Sanātana Gosvāmī; *ācambite*—all of a sudden; *kahite lāgilā*—began to speak.

TRANSLATION

One day when the Lord came to meet them, He suddenly began speaking to Sanātana Gosvāmī.

TEXT 55

“সনাতন, দেহত্যাগে ক্রষ্ণ যদি পাইয়ে ।
কোটি-দেহ ক্ষণেকে তবে ছাড়িতে পারিয়ে ॥ ৫৫ ॥

*“sanātana, deha-tyāge krṣṇa yadi pāiyē
koṭi-deha kṣaṇeke tabe chāḍite pāriye*

SYNONYMS

sanātana—My dear Sanātana; *deha-tyāge*—by committing suicide; *krṣṇa*—Lord Kṛṣṇa; *yadi*—if; *pāiyē*—I can get; *koṭi-deha*—millions of bodies; *kṣaṇeke*—in a moment; *tabe*—then; *chāḍite pāriye*—I can give up.

TRANSLATION

"My dear Sanātana," He said, "if I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moment's hesitation.

TEXT 56

দেহত্যাগে কৃষ্ণ না পাই, পাইয়ে ভজনে ।
কৃষ্ণপ্রাপ্ত্যের উপায় কোন নাহি 'ভক্তি' বিনে ॥ ৫৬॥

*deha-tyāge kṛṣṇa nā paî, pāye bhajane
kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine*

SYNONYMS

deha-tyāge—by giving up the body; *kṛṣṇa*—Lord Kṛṣṇa; *nā pāi*—I do not get; *pāiye*—I get; *bhajane*—by devotional service; *kṛṣṇa-prāptyera*—to get the shelter of Kṛṣṇa; *upāya*—means; *kona*—any; *nāhi*—there is not; *bhakti vine*—without devotional service.

TRANSLATION

"You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him.

TEXT 57

দেহত্যাগাদি যত, সব—তমো-ধর্ম ।
তমো-রজো-ধর্মে কৃষ্ণের না পাইয়ে মর্ম ॥ ৫৭ ॥

*deha-tyāga-ādi yata, saba—tamo-dharma
tamo-rajo-dharme kṛṣṇera nā pāiye marma*

SYNONYMS

deha-tyāga-ādi—beginning with giving up the material body; *yata*—as many; *saba*—all; *tamah-dharma*—performed under the mode of ignorance; *tamah-rajaḥ-dharme*—by remaining in the modes of ignorance and passion; *kṛṣṇera*—of Lord Kṛṣṇa; *nā pāiye*—I cannot attain; *marma*—the truth.

TRANSLATION

"Acts such as suicide are influenced by the mode of ignorance, and in ignorance and passion one cannot understand who Kṛṣṇa is.

TEXT 58

‘ভক্তি’ বিনা কৃষ্ণে কভু নহে ‘প্ৰেমোদয়’।
প্ৰেম বিনা কৃষ্ণপ্ৰাপ্তি অন্ত হৈতে নয় ॥ ৫৮ ॥

‘bhakti’ vinā kṛṣṇe kabhu nahe ‘premodaya’
prema vinā kṛṣṇa-prāpti anya haite naya

SYNONYMS

bhakti vinā—without devotional service; *kṛṣṇe*—unto Kṛṣṇa; *kabhu*—at any time; *nahe*—is not; *prema-udaya*—development of dormant love for Kṛṣṇa; *prema vinā*—without love of Kṛṣṇa; *kṛṣṇa-prāpti*—attaining Kṛṣṇa; *anya*—anything else; *haite*—from; *naya*—is not possible.

TRANSLATION

“Unless one discharges devotional service, one cannot awaken one’s dormant love for Kṛṣṇa, and there is no means to attain Him other than awakening that dormant love.

TEXT 59

ন সাধয়তি ষাং যোগে। ন সাংখ্যঃ ধর্ম উদ্ধবঃ।
ন স্বাধ্যায়স্তপ্ত্যজে। যথা ভক্তিৰ্মোজিতা ॥ ৫৯ ॥

na sādhyati māṁ yoga
na sāṅkhyam dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamañjita

SYNONYMS

na—never; *sādhyati*—causes to remain satisfied; *mām*—Me; *yogaḥ*—the process of control; *na*—nor; *sāṅkhyam*—the process of gaining philosophical knowledge about the Absolute Truth; *dharmaḥ*—such an occupation; *uddhava*—My dear Uddhava; *na*—nor; *svādhyāyaḥ*—study of the Vedas; *tapah*—austerities; *tyāgaḥ*—renunciation, acceptance of *sannyasa*, or charity; *yathā*—as much as; *bhaktih*—devotional service; *mama*—unto Me; *ūrjitā*—developed.

TRANSLATION

[The Supreme Personality of Godhead, Kṛṣṇa, said:] “‘My dear Uddhava, neither through *aṣṭāṅga-yoga* [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth,

nor through study of the Vedas, nor through austerities, charity or acceptance of sannyāsa can one satisfy Me as much as by developing unalloyed devotional service unto Me.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (11.14.20).

TEXT 60

দেহত্যাগাদি তমো-ধর্ম—পাতক-কারণ ।

সাধক না পায় তাতে কৃষ্ণের চরণ ॥ ৬০ ॥

*deha-tyāgādi tamo-dharma—pātaka-kāraṇa
sādhaka nā pāya tāte kṛṣṇera caraṇa*

SYNONYMS

deha-tyāga—giving up the material body by suicide; *ādi*—beginning with; *tamah-dharma*—on the platform of the mode of ignorance; *pātaka-kāraṇa*—cause of sinful activities; *sādhaka*—the devotee; *nā pāya*—does not get; *tāte*—by that; *kṛṣṇera caraṇa*—the lotus feet of Kṛṣṇa.

TRANSLATION

"Measures like suicide are causes for sin. A devotee never achieves shelter at Kṛṣṇa's lotus feet by such actions."

TEXT 61

প্রেমী ভক্ত বিয়োগে চাহে দেহ ছাড়িতে ।

প্রেমে কৃষ্ণ মিলে, সেহ না পারে মরিতে ॥ ৬১ ॥

*premī bhakta viyoge cāhe deha chādite
preme kṛṣṇa mile, seha nā pāre marite*

SYNONYMS

premī bhakta—a devotee attached to Kṛṣṇa by love; *viyoge*—in separation; *cāhe*—wants; *deha chādite*—to give up the body; *preme*—by such ecstatic love; *kṛṣṇa mile*—one meets Kṛṣṇa; *seha*—such a devotee; *nā pāre marite*—cannot die.

TRANSLATION

"Because of feelings of separation from Kṛṣṇa, an exalted devotee sometimes wants to give up his life. By such ecstatic love, however, one attains the audience of Kṛṣṇa, and at that time he cannot give up his body."

TEXT 62

গাঢ়ামুরাগের বিয়োগ না যায় সহন ।
তাতে অমুরাগী বাঞ্ছে আপন মরণ ॥ ৬২ ॥

gāḍhānurāgera viyoga nā yāya sahana
tāte anurāgi vāñche āpana maraṇa

SYNONYMS

gāḍha-anurāgera—of one who has deep attachment; *viyoga*—separation; *nā*—not; *yāya sahana*—tolerated; *tāte*—therefore; *anurāgi*—a deeply attached devotee; *vāñche*—desires; *āpana maraṇa*—death of himself.

TRANSLATION

“One who is deeply in love with Kṛṣṇa cannot tolerate separation from the Lord. Therefore such a devotee always desires his own death.

TEXT 63

যশ্চাজ্যুপঙ্কজরজঃস্নপনং মহাত্মে।
বাঞ্ছন্ত্যমাপত্তিরিবাঞ্চাতমোহপহট্টে।
যর্হ্যমুজাক্ষ ন লভেয় ভবৎপ্রসাদং
জহামসূন্ ব্রতকৃষ্ণাঞ্চতজন্মভিঃ শ্রাং ॥ ৬৩ ॥

yasyāṅghri-paṅkaja-rajaḥ-snapanaṁ mahānto
vāñchānty umā-patiḥ ivātmā-tamo 'pahatyai
yarhi ambujākṣa na labheya bhavat-prasādaṁ
jahyām asūn vrata-kṛśān chata-janmabhiḥ syāt

SYNONYMS

yasya—whose; *āṅghri*—of feet; *paṅkaja*—lotus; *rajaḥ*—in the dust; *snapanam*—bathing; *mahāntaḥ*—great personalities; *vāñchānti*—desire; *umā-patiḥ*—Lord Śiva; *iva*—like; *ātmā*—personal; *tamaḥ*—ignorance; *apahatyai*—to drive away; *yarhi*—when; *ambuja-akṣa*—O lotus-eyed one; *na labheya*—I do not get; *bhavat-prasādam*—Your mercy; *jahyām*—I shall give up; *asūn*—life; *vrata-kṛśān*—reduced by observing vows; *śata-janmabhiḥ*—by hundreds of births; *syāt*—if it is possible.

TRANSLATION

“ ‘O lotus-eyed one, great personalities like Lord Śiva desire to bathe in the dust of Your lotus feet to drive away ignorance. If I do not get the mercy of

Your Lordship, I shall observe vows to reduce the duration of my life, and thus I shall give up bodies for hundreds of births if it is possible to get Your mercy in that way.'

PURPORT

This verse was spoken by Rukmiṇīdevī in *Śrīmad-Bhāgavatam* (10.52.43). Rukmiṇīdevī, the daughter of King Bhīṣmaka, had heard about Kṛṣṇa's transcendental attributes, and thus she desired to get Kṛṣṇa as her husband. Unfortunately, her elder brother Rukmī was envious of Kṛṣṇa and therefore wanted her to be offered to Śiśupāla. When Rukmiṇī became aware of this, she was greatly aggrieved. Thus she wrote Kṛṣṇa a confidential letter, which was presented and read to Him by a brāhmaṇa messenger. This verse appeared in that letter.

TEXT 64

সিঞ্চান্ত নস্তদ্বরামৃতপূরকেণ
হাসা-বলোক-কলগীতজ-হচ্ছয়াগ্নিঃ ।
নো চেষ্যং বিরহজাগ্নুগম্যুক্তদেহঃ।
ধ্যানেন যাম পদযোঃ পদবীং সথে তে ॥ ৬৪ ॥

*siñcāṅga nas tvad-adharāmṛta-pūrakeṇa
hāsāvaloka-kala-gitaja-hṛc-chayāgnim
no cet vayarṇ virahajāgny-upayukta-dehā
dhyānenā yāma padayoḥ padavīṁ sakhe te*

SYNONYMS

siñca—just sprinkle water; *aṅga*—O my dear Kṛṣṇa; *nah*—our; *tvat*—Your; *adhara*—of the lips; *amṛta*—of nectar; *pūrakeṇa*—by the stream; *hāsa*—smile; *avaloka*—glancing; *kala*—melodious; *gīta*—speaking; *ja*—produced by; *hṛt*—in the heart; *śaya*—resting; *agnim*—upon the fire; *no cet*—if not; *vayam*—we; *viraha*—from separation; *ja*—produced; *agni*—by the fire; *upayukta*—consumed; *dehāḥ*—whose bodies; *dhyānenā*—by meditation; *yāma*—shall go; *padayoḥ*—of the lotus feet; *padavīṁ*—to the site; *sakhe*—O my dear friend; *te*—Your.

TRANSLATION

“‘O dear Kṛṣṇa, by Your smiling glances and melodious talk, You have awakened a fire of lusty desire in our hearts. Now You should extinguish that fire with a stream of nectar from Your lips by kissing us. Kindly do this. Other-

wise, dear friend, the fire within our hearts will burn our bodies to ashes because of separation from You. Thus by meditation we shall claim shelter at Your lotus feet.' "

PURPORT

This verse (*Bhāg.* 10.29.35) was spoken by the gopīs when they were attracted by the vibration of Kṛṣṇa's flute in the moonlight of autumn. All of them, being maddened, came to Kṛṣṇa, but to increase their ecstatic love, Kṛṣṇa gave them moral instructions to return home. The *gopīs* did not care for these instructions. They wanted to be kissed by Kṛṣṇa, for they had come there with lusty desires to dance with Him.

TEXT 65

কুবুদ্ধি ছাড়িয়া কর শ্রবণ-কীর্তন।
অচিরাতি পাবে তবে কৃষ্ণের চরণ ॥ ৬৫ ॥

*kubuddhi chādiyā kara śravaṇa-kīrtana
acirāt pābe tabe kṛṣṇera caraṇa*

SYNONYMS

ku-buddhi—intelligence not favorable to discharging devotional service; *chādiyā*—giving up; *kara*—just do; *śravaṇa-kīrtana*—hearing and chanting; *acirāt*—very soon; *pābe*—you will get; *tabe*—then; *kṛṣṇera caraṇa*—the lotus feet of Kṛṣṇa.

TRANSLATION

Sri Caitanya Mahāprabhu told Sanātana Gosvāmī, "Give up all your nonsensical desires, for they are unfavorable for getting shelter at the lotus feet of Kṛṣṇa. Engage yourself in chanting and hearing. Then you will soon achieve the shelter of Kṛṣṇa without a doubt."

TEXT 66

নীচ-জাতি নহে কৃষ্ণভজনে অযোগ্য।
সৎকুল-বিপ্র নহে ভজনের যোগ্য ॥ ৬৬ ॥

*nīca-jāti nahe kṛṣṇa-bhajane ayoga
sat-kula-vipra nahe bhajanera yogya*

SYNONYMS

nīca-jāti—a lowborn person; *nahe*—is not; *kṛṣṇa-bhajane*—in discharging devotional service; *ayoga*—unfit; *sat-kula-vipra*—a brāhmaṇa born in a very respectable aristocratic family; *nahe*—is not; *bhajanera yogya*—fit for discharging devotional service.

TRANSLATION

“A person born in a low family is not unfit for discharging devotional service to Lord Kṛṣṇa, nor is one fit for devotional service simply because he is born in an aristocratic family of brāhmaṇas.

TEXT 67

**যেই ভজে সেই বড়, অভক্ত—হীন, ছার।
কৃষ্ণজনে নাহি জাতি-কুলাদি-বিচার ॥ ৬৭ ॥**

*yei bhaje sei baḍa, abhakta—hīna, chāra
kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra*

SYNONYMS

yei bhaje—anyone who takes to devotional service; *sei*—he; *baḍa*—exalted; *abhakta*—nondevotee; *hīna chāra*—most condemned and abominable; *kṛṣṇa-bhajane*—in discharging devotional service; *nāhi*—there is not; *jāti*—caste; *kula*—family; *ādi*—and so on; *vicāra*—consideration of.

TRANSLATION

“Anyone who takes to devotional service is exalted, whereas a nondevotee is always condemned and abominable. Therefore in the discharge of devotional service to the Lord, there is no consideration of the status of one’s family.

TEXT 68

**দীনেরে অধিক দয়া করে ভগবান्।
কুলীন, পণ্ডিত, ধনীর বড় অভিমান ॥ ৬৮ ॥**

*dinere adhika dayā kare bhagavān
kulīna, paṇḍita, dhanīra baḍa abhimāna*

SYNONYMS

dinere—to the humble; *adhika*—more; *dayā*—mercy; *kare*—shows; *bhagavān*—the Supreme Personality of Godhead; *kulīna*—aristocratic; *paṇḍita*—learned scholar; *dhanīra*—of rich man; *baḍa abhimāna*—great pride.

TRANSLATION

"The Supreme Personality of Godhead, Kṛṣṇa, is always favorable to the humble and meek, but aristocrats, learned scholars and the wealthy are always proud of their positions.

TEXT 69

विप्राद्विषड् शृण्युतादरविन्दनाभ-
 पादारविन्दविमुखां शपचं वरिष्ठम् ।
 मन्ये तदपितमनोबचनेहितार्थ-
 प्राणं पुनाति स कुलं न तु भूरिमानः ॥ ६९ ॥

viprād dvīṣad-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śvapacāṁ variṣṭham
manye tad-arpita-mano-vacane 'hitārtha-
prāṇāṁ punāti sa kulaṁ na tu bhūrimānāḥ

SYNONYMS

viprāt—than a brāhmaṇa; *dvi-śat-guṇa-yutāt*—who has twelve brahminical qualifications; *aravinda-nābha*—of Lord Viṣṇu, who has a lotuslike navel; *pāda-aravinda*—unto the lotus feet; *vimukhāt*—than a person bereft of devotion; *śvapacām*—a *cāṇḍāla*, or person accustomed to eating dogs; *variṣṭham*—more glorified; *manye*—I think; *tad-arpita*—dedicated unto Him; *manāḥ*—mind; *vacane*—words; *ahita*—activities; *artha*—wealth; *prāṇam*—life; *punāti*—purifies; *sāḥ*—he; *kulam*—his family; *na tu*—but not; *bhūri-mānāḥ*—a brāhmaṇa proud of possessing such qualities.

TRANSLATION

"'One may be born in a brāhmaṇa family and have all twelve brahminical qualities, but if in spite of being thus qualified he is not devoted to the lotus feet of Lord Kṛṣṇa, who has a navel shaped like a lotus, he is not as good as a cāṇḍāla who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brāhmaṇa family or to have brahminical qualities is not sufficient. One must be a pure devotee of the Lord. Thus if a śvapaca, or cāṇḍāla, is a devotee, he delivers not only himself but his entire family as well, whereas a brāhmaṇa who is not a devotee but simply has brahminical qualifications cannot even purify himself, what to speak of his family.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (7.9.9).

TEXT 70

ভজনের মধ্যে শ্রেষ্ঠ নববিধা ভক্তি ।
 ‘কৃষ্ণপ্রেম’, ‘কৃষ্ণ’ দিতে ধরে মহাশক্তি ॥ ৭০ ॥

*bhajanera madhye śreṣṭha nava-vidhā bhakti
 'kṛṣṇa-prema', 'kṛṣṇa' dite dhare mahā-śakti*

SYNONYMS

bhajanera madhye—in executing devotional service; *śreṣṭha*—the best; *nava-vidhā bhakti*—the nine prescribed methods of devotional service; *kṛṣṇa-prema*—ecstatic love of Kṛṣṇa; *kṛṣṇa*—and Kṛṣṇa; *dite*—to deliver; *dhare*—possess; *mahā-śakti*—great potency.

TRANSLATION

“Among the ways of executing devotional service, the nine prescribed methods are the best, for these processes have great potency to deliver Kṛṣṇa and ecstatic love for Him.

PURPORT

The nine kinds of devotional service are mentioned in *Śrīmad-Bhāgavatam* (7.5.23):

*śravaṇaṁ kīrtanāṁ viṣṇoḥ
 smaraṇaṁ pāda-sevanām
 arcanāṁ vandanāṁ dāsyāṁ
 sakhyam ātma-nivedanam*

These nine are hearing, chanting, remembering Kṛṣṇa, offering service to Kṛṣṇa's lotus feet, offering worship in the temple, offering prayers, working as a servant, making friendship with Kṛṣṇa and unreservedly surrendering to Kṛṣṇa. These nine processes of devotional service can grant one Kṛṣṇa and ecstatic love for Him. In the beginning one has to discharge devotional service according to regulative principles, but gradually, as devotional service becomes one's life and soul, one achieves the most exalted position of ecstatic love for Kṛṣṇa. Ultimately, Kṛṣṇa is the goal of life. One need not have taken birth in an aristocratic *brāhmaṇa* family to attain the lotus feet of Kṛṣṇa, nor is a person born in a low family unfit to achieve Kṛṣṇa's lotus feet. In *Śrīmad-Bhāgavatam* (3.33.7) Devahūti says to Kapiladeva:

*aho bata sva-paco 'to garīyān
 yaj-jihvāgre vartate nāma tubhyam*

*tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te*

"O my Lord, even a person born in a low family of dog-eaters is glorious if he always chants the holy name of the Lord. Such a person has already performed all types of austerities, penances and Vedic sacrifices, has already bathed in the sacred rivers, and has also studied all the Vedic literature. Thus he has become an exalted personality." Similarly, Kuntīdevī says to Lord Kṛṣṇa:

*janmaiśvarya-śruta-śribhir
edhamāna-madāḥ pumān
naivārhaty abhidhāturiṁ vai
tvāṁ akiñcana-gocaram*

"A person who is proud of his birth, opulence, knowledge and beauty cannot achieve Your lotus feet. You are available only to the humble and meek, not to the proud." (Bhāg. 1.8.26.)

TEXT 71

**তার মধ্যে সর্বশ্রেষ্ঠ নাম-সঙ্কীর্তন ।
নিরপরাধে নাম লৈলে পায় প্রেমধন ॥ ৭১ ॥**

*tāra madhye sarva-śreṣṭha nāma-saṅkīrtana
niraparādhe nāma laile pāya prema-dhana*

SYNOMYS

tāra madhye—of the nine different types of devotional service; *sarva-śreṣṭha*—the most important of all; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *niraparādhe*—without offenses; *nāma laile*—if one chants the holy name; *pāya*—he gets; *prema-dhana*—the most valuable ecstatic love of Kṛṣṇa.

TRANSLATION

"Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead."

PURPORT

Śrīla Jīva Gosvāmī Prabhu gives the following directions in his *Bhakti-sandarbha* (270):

iyāṁ ca kirtanākhyā bhaktir bhagavato dravya-jāti-guṇa-kriyābhīr dina-janaika-viṣayāpāra-karuṇā-mayīti śruti-purāṇādi-viśrutih. ataeva kalau svabhāvata evātidineśu

lokeṣु āvirbhūya tān anayāśenaiva tat tad yuga-gata-mahā-sādhanānāṁ sarvam eva phalāṁ dadānā sā kṛtārthayati. yata eva tayaiva kalau bhagavato viśeṣataś ca santoṣo bhavati.

"Chanting the holy name is the chief means of attaining love of Godhead. This chanting or devotional service does not depend on any paraphernalia, nor on one's having taken birth in a good family. By humility and meekness one attracts the attention of Kṛṣṇa. That is the verdict of all the Vedas. Therefore if one becomes very humble and meek, he can easily attain the lotus feet of Kṛṣṇa in this age of Kali. That is the fulfillment of all great sacrifices, penances and austerities because when one achieves ecstatic love of Godhead, he attains the complete perfection of life. Therefore whatever one does in executing devotional service must be accompanied with the chanting of the holy name of the Lord." The chanting of the holy name of Kṛṣṇa—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—has been praised by Śrīla Rūpa Gosvāmī in his *Nāmāṣṭaka* (verse 1):

nikhila-śruti-mauli-ratna-mālā-
dyuti-nirājita-pāda-paṅkajānā-
ayi mukta-kulair upāsyamānāṁ
paritas tvāṁ hari-nāma sarṇśrayāmi

"O Hari-nāma! The tips of the toes of Your lotus feet are constantly being worshiped by the glowing radiance emanating from the string of gems known as the *Upaniṣads*, the crown jewels of all the Vedas. You are eternally adored by liberated souls such as Nārada and Śukadeva. O Hari-nāma! I take complete shelter of You."

Similarly, Śrīla Sanātana Gosvāmī has praised the chanting of the holy name as follows in his *Bṛhad-bhāgavatāmṛta* (Chapter One, verse 9):

jayati jayati nāmānanda-rūparāṁ murārer
viramita-nija-dharma-dhyāna-pūjādi-yatnam
kathamapi sakrd-āttarāṁ muktidāṁ prāṇīnāṁ yat
paramam amṛtam ekāṁ jivanāṁ bhūṣaṇāṁ me

"All glories, all glories to the all-blissful holy name of Śrī Kṛṣṇa, which causes the devotee to give up all conventional religious duties, meditation and worship. When somehow or other uttered even once by a living entity, the holy name awards him liberation. The holy name of Kṛṣṇa is the highest nectar. It is my very life and my only treasure."

In *Śrimad-Bhāgavatam* (2.1.11) Śukadeva Gosvāmī says:

etan nirvidyamānānāṁ
icchatāṁ akuto-bhayam
yogināṁ nṛpa nirñitāṁ
harer nāmānukirtanam

"O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and those who are self-satisfied by dint of transcendental knowledge."

Similarly, Śrī Caitanya Mahāprabhu has said in His Śikṣāṣṭaka(3):

trnād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyah sadā hariḥ

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Regarding the ten offenses in chanting the holy name, one may refer to the Ādi-lilā, Chapter Eight, verse 24.

TEXT 72

এত শুনি' সনাতনের হৈল চমৎকার ।
প্রভুরে না ভায় মোর মরণ-বিচার ॥ ৭২ ॥

eta śuni' sanātanera haila camatkāra
prabhure nā bhāya mora maraṇa-vicāra

SYNONYMS

eta śuni'—hearing this; sanātanera—of Sanātana Gosvāmī; haila camatkāra—there was astonishment; prabhure nā bhāya—Śrī Caitanya Mahāprabhu does not approve; mora—my; maraṇa-vicāra—decision to commit suicide.

TRANSLATION

After hearing this, Sanātana Gosvāmī was exceedingly astonished. He could understand, "My decision to commit suicide has not been greatly appreciated by Śrī Caitanya Mahāprabhu."

TEXT 73

সর্বজ্ঞ মহাপ্রভু নিষেধিলা মোরে ।
প্রভুর চরণ ধরি' কহেন তাহারে ॥ ৭৩ ॥

sarvajñā mahāprabhu niṣedhilā more
prabhura caraṇa dhari' kahena tāñhāre

SYNONYMS

sarva-jñā—who knows everything; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *niṣedhilā*—has forbidden; *more*—me; *prabhura*—of Śrī Caitanya Mahāprabhu; *carāṇa*—the feet; *dhari'*—touching; *kahena tāñhāre*—began to speak to Him.

TRANSLATION

Sanātana Gosvāmī concluded, “Lord Śrī Caitanya Mahāprabhu, who knows everything—past, present and future—has forbidden me to commit suicide.” He then fell down, touching the lotus feet of the Lord, and spoke to Him as follows.

TEXT 74

“সর্বজ্ঞ, ক্রপালু তুমি ইশ্঵র স্বতন্ত্র ।
যেছে নাচাও, তৈছে নাচি,—যেন কাষ্ঠযন্ত্র ॥ ৭৪ ॥

“sarvajña, kṛpālu tumi iśvara svatantra
yaiche nācāo, taiche nāci, —yena kāṣṭha-yantra

SYNONYMS

sarva-jñā—all-knowing; *kṛpālu*—merciful; *tumi*—You; *iśvara*—the Supreme Lord; *svatantra*—independent; *yaiche*—as; *nācāo*—You make to dance; *taiche*—so; *nāci*—I dance; *yena*—as if; *kāṣṭha-yantra*—an instrument of wood.

TRANSLATION

“My Lord, You are the omniscient, merciful, independent Supreme Lord. Exactly like an instrument of wood, I dance as You make me do so.

TEXT 75

নীচ, অধম, পামর মুণ্ডি পামর-স্বভাব ।
গোরে জিয়াইলে তোমার কিবা হবে লাভ ?” ৭৫ ॥

nīca, adhama, pāmara muñi pāmara-svabhāva
more jiyāile tomāra kibā habe lābha?”

SYNONYMS

nīca—lowborn; *adhama*—lowest; *pāmara*—condemned; *muñi*—I; *pāmara-svabhāva*—naturally sinful; *more jiyāile*—if You save me; *tomāra*—Your; *kibā*—what; *habe*—will be; *lābha*—profit.

TRANSLATION

“I am lowborn. Indeed, I am the lowest. I am condemned, for I have all the characteristics of a sinful man. If You keep me alive, what will be the profit?”

TEXT 76

ପ୍ରଭୁ କହେ,— “ତୋମାର ଦେହ ମୋର ନିଜ-ଧନ ।
ତୁମି ମୋରେ କରିଯାଇ ଆସ୍ତମପର୍ଣ୍ଣ ॥ ୭୬ ॥

*prabhu kahe, — “tomāra deha mora nija-dhana
tumi more kariyācha ātma-samarpaṇa*

SYNOMYS

prabhu kahe—Śrī Caitanya Mahāprabhu says; tomāra deha—your body; mora—My; nija-dhana—personal property; tumi—you; more—to Me; kariyācha—have done; ātma-samarpaṇa—complete surrender.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, “Your body is My property. You have already surrendered unto Me. Therefore you no longer have any claim to your body.”

TEXT 77

ପରେର ଜ୍ଵୟ ତୁମି କେନେ ଚାହ ବିନାଶିତେ ?
ଧର୍ମାଧର୍ମ ବିଚାର କିବା ନା ପାର କରିତେ ? ୭୭ ॥

*parera dravya tumi kene cāha vināśite?
dharmādharmā vicāra kibā nā pāra karite?*

SYNOMYS

parera dravya—another's property; tumi—you; kene—why; cāha—want; vināśite—to destroy; dharmā-adharmā—what is pious and what is impious; vicāra—consideration; kibā—why; nā—not; pāra—you can; karite—do.

TRANSLATION

“Why should you want to destroy another's property? Can't you consider what is right and wrong?

TEXT 78

তোমার শরীর—মোর প্রধান ‘সাধন’।
এ শরীরে সাধিমু আমি বহু প্রয়োজন ॥ ৭৮ ॥

*tomāra śarīra—mora pradhāna ‘sādhana’
e śarīre sādhibhu āmi bahu prayojana*

SYNONYMS

tomāra śarīra—your body; *mora*—My; *pradhāna*—chief; *sādhana*—instrument; *e śarīre*—by this body; *sādhibhu*—shall carry out; *āmi*—I; *bahu*—many; *prayojana*—necessities.

TRANSLATION

“Your body is My principal instrument for executing many necessary functions. By your body I shall carry out many tasks.

TEXT 79

ভক্ত-ভক্তি-কৃষ্ণপ্রেম-তত্ত্বের নিধার ।
বৈষ্ণবের কৃত্য, আর বৈষ্ণব-আচার ॥ ৭৯ ॥

*bhakta-bhakti-kṛṣṇaprema-tattvera nidhāra
vaiṣṇavera kṛtya, āra vaiṣṇava-ācāra*

SYNONYMS

bhakta—devotee; *bhakti*—devotional service; *kṛṣṇa-prema*—love of Kṛṣṇa; *tattvera*—of the truth of; *nidhāra*—ascertainment; *vaiṣṇavera kṛtya*—duties of a Vaiṣṇava; *āra*—and; *vaiṣṇava-ācāra*—characteristics of a Vaiṣṇava.

TRANSLATION

“You shall have to ascertain the basic principles of a devotee, devotional service, love of Godhead, Vaiṣṇava duties, and Vaiṣṇava characteristics.

TEXT 80

কৃষ্ণভক্তি, কৃষ্ণপ্রেমসেবা-প্রবর্তন ।
লুপ্ততীর্থ-উদ্ধার, আর বৈরাগ্য-শিক্ষণ ॥ ৮০ ॥

*kṛṣṇa-bhakti, kṛṣṇaprema-sevā-pravartana
lupta-tīrtha-uddhāra, āra vairāgya-śikṣaṇa*

SYNONYMS

kṛṣṇa-bhakti—devotional service to Kṛṣṇa; *kṛṣṇa-prema*—love of Kṛṣṇa; *sevā*—service; *pravartana*—establishment of; *lupta-tīrtha*—the lost places of pilgrimage; *uddhāra*—excavating; *āra*—and; *vairāgya-sīkṣāṇa*—instruction on the renounced order of life.

TRANSLATION

“You will also have to explain Kṛṣṇa’s devotional service, establish centers for cultivation of love of Kṛṣṇa, excavate lost places of pilgrimage and teach people how to adopt the renounced order.

TEXT 81

**নিজ-প্ৰিয়স্থান মোৱ—মথুৱা-বৃন্দাবন ।
তাহাঁ এত ধৰ্ম চাহি কৱিতে প্ৰচাৰণ ॥ ৮১ ॥**

*nija-priya-sthāna mora —mathurā-vṛndāvana
tāhān eta dharma cāhi karite pracāraṇa*

SYNONYMS

nija—own; *priya-sthāna*—very dear place; *mora*—My; *mathurā-vṛndāvana*—Mathurā and Vṛndāvana; *tāhān*—there; *eta*—so many; *dharma*—activities; *cāhi*—I want; *karite*—to do; *pracāraṇa*—preaching.

TRANSLATION

“Mathurā-Vṛndāvana is My own very dear abode. I want to do many things there to preach Kṛṣṇa consciousness.

PURPORT

Śrī Caitanya Mahāprabhu wanted to accomplish many purposes through the exegetical endeavors of Śrīla Sanātana Gosvāmī. First Sanātana Gosvāmī compiled the book called *Bṛhad-bhāgavatātmāta* to teach people how to become devotees, execute devotional service and attain love of Kṛṣṇa. Second, he compiled the *Hari-bhakti-vilāsa*, wherein he collected authoritative statements from scriptural injunctions regarding how a Vaiṣṇava should behave. Only by the endeavors of Śrī Sanātana Gosvāmī were all the lost places of pilgrimage in the Vṛndāvana area excavated. He established Madana-mohana, the first Deity in the Vṛndāvana area, and by his personal behavior he taught how one should act in the renounced order, completely devoted to the service of the Lord. By his personal example, he taught people how to stay in Vṛndāvana to execute devotional service. The principal mission of Śrī Caitanya Mahāprabhu was to preach Kṛṣṇa consciousness.

Mathurā and Vṛndāvana are the abodes of Lord Kṛṣṇa. Therefore these two places are very dear to Śrī Caitanya Mahāprabhu, and He wanted to develop their glories through Sanātana Gosvāmī.

TEXT 82

ମାତାର ଆଜ୍ଞାଯ ଆମି ବସି ନୀଳାଚଳେ ।
ତାହା 'ଧର୍ମ' ଶିଖାଇତେ ନାହି ନିଜ-ବଳେ ॥ ୮୨ ॥

*mātāra ājñāya āmi vasi nilācale
tāhān 'dharma' śikhāite nāhi nija-bale*

SYNONYMS

mātāra—of My mother; *ājñāya*—by the order; *āmi*—I; *vasi*—reside; *nilācale*—at Jagannātha Puri; *tāhān*—in Mathurā and Vṛndāvana; *dharma śikhāite*—to teach religious principles; *nāhi*—not; *nija-bale*—within My ability.

TRANSLATION

"By the order of My mother I am sitting here in Jagannātha Puri; therefore, I cannot go to Mathurā-Vṛndāvana to teach people how to live there according to religious principles.

TEXT 83

ଏତ ସବ କର୍ମ ଆମି ଯେ-ଦେହେ କରିମୁ ।
ତାହା ଛାଡ଼ିତେ ଚାହ ତୁମି, କେଗଲେ ସହିମୁ ୧" ୮୩ ॥

*eta saba karma āmi ye-dehe karimu
tāhā chāḍite cāha tumi, kemane sahimu?"*

SYNONYMS

eta saba—all this; *karma*—work; *āmi*—I; *ye-dehe*—by which body; *karimu*—will do; *tāhā*—that; *chāḍite*—to give up; *cāha tumi*—you want; *kemane*—how; *sahimu*—shall I tolerate.

TRANSLATION

"I have to do all this work through your body, but you want to give it up. How can I tolerate this?"

TEXT 84

ତବେ ସନାତନ କହେ,—“ତୋମାକେ ନମସ୍କାରେ ।
ତୋମାର ଗଣ୍ଠୀର କ୍ଷମ୍ୟ କେ ବୁଝିତେ ପାରେ ୧ ୮୪ ॥

*tabe sanātana kahe,—“tomāke namaskāre
tomāra gambhīra hr̄daya ke bujhite pāre?*

SYNOMYS

tabe—at that time; sanātana kahe—Sanātana Gosvāmī said; tomāke namaskāre—I offer my respectful obeisances unto You; tomāra—Your; gambhīra—deep; hr̄daya—heart; ke—who; bujhite pāre—can understand.

TRANSLATION

At that time Sanātana Gosvāmī said to Śrī Caitanya Mahāprabhu, “I offer my respectful obeisances unto You. No one can understand the deep ideas You plan within Your heart.

TEXT 85

কাঠের পুতলী যেন কুহকে নাচায় ।
আপনে না জানে, পুতলী কিবা নাচে গায় ॥ ৮৫ ॥

*kāṣṭhera putalī yena kuhake nācāya
āpane nā jāne, putalī kibā nāce gāya!*

SYNOMYS

kāṣṭhera putalī—a doll made of wood; yena—as; kuhake nācāya—magician causes to dance; āpane—personally; nā jāne—does not know; putali—the doll; kibā—how; nāce—dances; gāya—sings.

TRANSLATION

“A wooden doll chants and dances according to the direction of a magician but does not know how he is dancing and singing.

TEXT 86

যারে ঘৈছে নাচাও, সে তৈছে করে নৃত্যনে ।
কৈছে নাচে, কেবা নাচায়, সেহ নাহি জানে ॥” ৮৬ ॥

*yāre yaiche nācāo, se taiche kare nartane
kaiche nāce, kebā nācāya, seha nāhi jāne”*

SYNOMYS

yāre—whomever; yaiche—as; nācāo—You cause to dance; se—that person; taiche—so; kare nartane—dances; kaiche—how; nāce—he dances; kebā nācāya—who causes to dance; seha—he; nāhi jāne—does not know.

TRANSLATION

“My dear Lord, as You cause one to dance, he dances accordingly, but how he dances and who is causing him to dance he does not know.”

TEXT 87

হরিদাসে কহে অভু,—“শুন, হরিদাস ।
পরের জ্বয় ইঁহো চাহেন করিতে বিনাশ ॥ ৮৭ ॥

*haridāse kahe prabhu, —“śuna, haridāsa
parera dravya iñho cāhena karite vināśa*

SYNOMYMS

haridāse—Haridāsa Ṭhākura; *kahe prabhu*—Śrī Caitanya Mahāprabhu addressed; *śuna haridāsa*—My dear Haridāsa, please hear; *parera dravya*—another's property; *iñho*—this Sanātana Gosvāmī; *cāhena*—wants; *karite vināśa*—to destroy.

TRANSLATION

Śrī Caitanya Mahāprabhu then said to Haridāsa Ṭhākura, “My dear Haridāsa, please hear Me. This gentleman wants to destroy another's property.

TEXT 88

পরের স্থাপ্য জ্বয় কেহ না খায়, বিলায় ।
নিষেধিহ ইঁহারে,— যেন না করে অন্যায় ॥” ৮৮ ॥

*parera sthāpya dravya keha nā khāya, vilāya
niṣedhiha iñhāre, —yena nā kare anyāya”*

SYNOMYMS

parera—by another; *sthāpya*—to be kept; *dravya*—property; *keha nā khāya*—no one uses; *vilāya*—distributes; *niṣedhiha*—forbid; *iñhāre*—him; *yena*—so; *nā kare*—he does not do; *anyāya*—something unlawful.

TRANSLATION

“One who is entrusted with another's property does not distribute it or use it for his own purposes. Therefore, tell him not to do such an unlawful thing.”

TEXT 89

হরিদাস কহে,—“মিথ্যা অভিমান করি ।
তোমার গম্ভীর হৃদয় বুঝিতে না পারি ॥ ৮৯ ॥

*haridāsa kahe, —“mithyā abhimāna kari
tomāra gambhīra hṛdaya bujhite nā pāri*

SYNOMYS

haridāsa kahe—Haridāsa Ṭhākura replied; *mithyā*—falsely; *abhimāna kari*—are proud; *tomāra*—Your; *gambhīra*—deep; *hṛdaya*—intention; *bujhite nā pāri*—we cannot understand.

TRANSLATION

Haridāsa Ṭhākura replied, “We are falsely proud of our capabilities. Actually we cannot understand Your deep intentions.

TEXT 90

কোম্ব কোম্ব কার্য ভূমি কর কোম্ব দ্বারে ।
ভূমি না জানাইলে কেহ জানিতে না পারে ॥ ৯০ ॥

*kon kon kārya tumi kara kon dvāre
tumi nā jānāile keha jānīte nā pāre*

SYNOMYS

kon kon kārya—what work; *tumi*—You; *kara*—perform; *kon dvāre*—through which; *tumi nā jānāile*—unless You make to understand; *keha jānīte nā pāre*—no one can understand.

TRANSLATION

“Unless You inform us, we cannot understand what Your purpose is nor what You want to do through whom.

TEXT 91

এতাদৃশ ভূমি ইঁহারে করিযাছ অঙ্গিকার ।
এত সৌভাগ্য ইঁহা না হয় কাহার ॥” ৯১ ॥

*etādṛśa tumi iñhāre kariyācha aṅgikāra
eta saubhāgya iñhā nā haya kāhāra”*

SYNONYMS

etādṛṣā—such; *tumi*—You; *iḥhāre*—him; *kariyācha aṅgikāra*—have accepted; *eta saubhāgya*—so much fortune; *ihāṁ*—upon him; *nā haya*—is not possible; *kāhāra*—by anyone else.

TRANSLATION

“My dear sir, since You, a great personality, have accepted Sanātana Gosvāmī, he is greatly fortunate; no one can be as fortunate as he.”

TEXT 92

তবে মহাপ্রভু করি' দুঃহারে আলিঙ্গন ।
‘মধ্যাহ্ন’ করিতে উঠি' করিলা গমন ॥ ৯২ ॥

*tabe mahāprabhu kari' duṁhāre āliṅgana
'madhyāhna' karite uṭhi' karilā gamana*

SYNONYMS

tabe—then; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kari'* *duṁhāre āliṅgana*—embracing both of them; *madhya-ahna* *karite*—to perform His noon duties; *uṭhi'*—getting up; *karilā gamana*—left.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu embraced both Haridāsa Ṭhākura and Sanātana Gosvāmī and then got up and left to perform His noon duties.

TEXT 93

সনাতনে কহে হরিদাস করি' আলিঙ্গন ।
“তোমার ভাগ্যের সীমা না যায় কথন ॥ ৯৩ ॥

*sanātane kahe haridāsa kari' āliṅgana
"tomāra bhāgyera sīmā nā yāya kathana*

SYNONYMS

sanātane—unto Sanātana Gosvāmī; *kahe*—said; *haridāsa*—Haridāsa Ṭhākura; *kari'* *āliṅgana*—embracing; *tomāra*—your; *bhāgyera*—of fortune; *sīmā*—limitation; *nā yāya kathana*—cannot be described.

TRANSLATION

“My dear Sanātana,” Haridāsa Ṭhākura said, embracing him, “no one can find the limits of your good fortune.

TEXT 94

তোমার দেহ কহেন প্রভু ‘মোর নিজ-ধন’।
তোমা-সম ভাগ্যবান् নাহি কোন জন ॥ ৯৪ ॥

*tomāra deha kahena prabhu 'mora nija-dhana'
tomā-sama bhāgyavān nāhi kona jana*

SYNONYMS

tomāra deha—your body; *kahena prabhu*—Śrī Caitanya Mahāprabhu says; *mora*—My; *nija-dhana*—personal property; *tomā-sama*—like you; *bhāgyavān*—fortunate person; *nāhi*—there is not; *kona jana*—anyone.

TRANSLATION

“Śrī Caitanya Mahāprabhu has accepted your body as His own property. Therefore no one can equal you in good fortune.

TEXT 95

নিজ-দেহে যে কার্য না পারেন করিতে ।
সে কার্য করাইবে তোমা, সেহ মথুরাতে ॥ ৯৫ ॥

*nija-dehe ye kārya nā pārena karite
se kārya karāibe tomā, seha mathurāte*

SYNONYMS

nija-dehe—with His personal body; *ye kārya*—whatever business; *nā pārena* *karite*—He cannot do; *se kārya*—those things; *karāibe*—He will cause to do; *tomā*—you; *seha*—that; *mathurāte*—in Mathurā.

TRANSLATION

“What Śrī Caitanya Mahāprabhu cannot do with His personal body He wants to do through you, and He wants to do it in Mathurā.

TEXT 96

যে করাইতে চাহে ঈশ্বর, সেই সিদ্ধ হয় ।
তোমার সৌভাগ্য এই কহিলু নিশ্চয় ॥ ৯৬ ॥

*ye karāite cāhe iśvara, sei siddha haya
tomāra saubhāgya ei kahilu niścaya*

SYNONYMS

ye—whatever; *karāite*—to cause to do; *cāhe*—wants; *iśvara*—the Supreme Personality of Godhead; *sei*—that; *siddha*—successful; *haya*—is; *tomāra saubhāgya*—your great fortune; *ei*—this; *kahiluṇ*—I have spoken; *niścaya*—my considered opinion.

TRANSLATION

“Whatever the Supreme Personality of Godhead wants us to do will successfully be accomplished. This is your great fortune. That is my mature opinion.

TEXT 97

**ভক্তিসিদ্ধান্ত, শাস্ত্র-আচার-নির্ণয় ।
তোমা-দ্বারে করাইবেন, বুঝিলুঁ আশয় ॥ ৯৭ ॥**

*bhakti-siddhānta, śāstra-ācāra-nirṇaya
tomā-dvāre karāibena, bujhiluṇ āśaya*

SYNONYMS

bhakti-siddhānta—conclusive decision in devotional service; *śāstra*—according to the scriptural injunctions; *ācāra-nirṇaya*—ascertainment of behavior; *tomā-dvāre*—by you; *karāibena*—will cause to be done; *bujhiluṇ*—I can understand; *āśaya*—His desire.

TRANSLATION

“I can understand from the words of Śrī Caitanya Mahāprabhu that He wants you to write books about the conclusive decision of devotional service and about the regulative principles ascertained from the revealed scriptures.

TEXT 98

**আমাৱ এই দেহ প্ৰভুৰ কাৰ্যে না লাগিল ।
ভাৱত-ভূমিতে জন্মি' এই দেহ ব্যৰ্থ হৈল ॥ ৯৮ ॥**

*āmāra ei deha prabhura kārye nā lāgila
bhārata-bhūmite janmi' ei deha vyartha haila*

SYNONYMS

aṁmañña—my; *ei*—this; *deha*—body; *prabhura*—of Śrī Caitanya Mahāprabhu; *kārye*—in the service; *nā lāgila*—could not be used; *bhārata-bhūmite*—in the land of India; *janmi'*—taking birth; *ei deha*—this body; *vyartha haila*—has become useless.

TRANSLATION

“My body could not be used in the service of Śrī Caitanya Mahāprabhu. Therefore although it took birth in the land of India, this body has been useless.”

PURPORT

For a further explanation of the importance of Bhārata-bhūmi, one may refer to the *Ādi-lilā* (9.41) and also *Śrīmad-Bhāgavatam* (5.19.19-27). The special feature of a birth in India is that a person born in India becomes automatically God conscious. In every part of India, and especially in the holy places of pilgrimage, even an ordinary uneducated man is inclined toward Kṛṣṇa consciousness, and as soon as he sees a Kṛṣṇa conscious person, he offers obeisances. India has many sacred rivers like the Ganges, Yamunā, Narmadā, Kāverī and Kṛṣṇā, and simply by bathing in these rivers people are liberated and become Kṛṣṇa conscious. Śrī Caitanya Mahāprabhu therefore says:

*bhārata-bhūmite haila manusya-janma yāra
janma sārthaka kari' kara para-upakāra*

One who has taken birth in the land of Bhārata-bhūmi, India, should take full advantage of his birth. He should become completely well versed in the knowledge of the Vedas and spiritual culture and should distribute the experience of Kṛṣṇa consciousness all over the world. People all over the world are madly engaging in sense gratification and in this way spoiling their human lives, with the risk that in the next life they may become animals or less. Human society should be saved from such a risky civilization and the danger of animalism by awakening to God consciousness, Kṛṣṇa consciousness. The Kṛṣṇa consciousness movement has been started for this purpose. Therefore unbiased men of the highest echelon should study the principles of the Kṛṣṇa consciousness movement and fully cooperate with this movement to save human society.

TEXT 99

সনাতন কহে,—“তোমা-সম কেবা আছে আন।
মহাপ্রভুর গণে তুমি—মহাভাগ্যবান! ১৯ ॥

*sanātana kahe, — “tomā-sama kebā āche āna
mahāprabhura gaṇe tumi — mahā-bhāgyavān!*

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; *tomā-sama*—like you; *kebā*—who; *āche*—is there; *āna*—another; *mahāprabhura*—of Śrī Caitanya Mahāprabhu;

gaṇe—among the personal associates; *tumi*—you; *mahā-bhāgyavān*—the most fortunate.

TRANSLATION

Sanātana Gosvāmī replied, “O Haridāsa Ṭhākura, who is equal to you? You are one of the associates of Śrī Caitanya Mahāprabhu. Therefore you are the most fortunate.

TEXT 100

অবতার-কার্য প্রভুর—নাম-প্রচারে ।
সেই নিজ-কার্য প্রভু করেন তোমার দ্বারে ॥ ১০০ ॥

avatāra-kārya prabhura—*nāma-pracāre*
sei nija-kārya prabhu karena tomāra dvāre

SYNONYMS

avatāra-kārya—mission of the incarnation; *prabhura*—of Śrī Caitanya Mahāprabhu; *nāma-pracāre*—spreading the importance of the holy name of the Lord; *sei*—that; *nija-kārya*—mission of His life; *prabhu*—Śrī Caitanya Mahāprabhu; *karena*—performs; *tomāra dvāre*—through you.

TRANSLATION

“The mission of Śrī Caitanya Mahāprabhu, for which He has descended as an incarnation, is to spread the importance of chanting the holy name of the Lord. Now instead of personally doing so, He is spreading it through you.

TEXT 101

প্রত্যহ কর তিনলক্ষ নাম-সঙ্কীর্তন ।
সবার আগে কর নামের মহিমা কথন ॥ ১০১ ॥

pratyaha kara tina-lakṣa nāma-saṅkīrtana
sabāra āge kara nāmera mahimā kathana

SYNONYMS

prati-aha—daily; *kara*—you do; *tina-lakṣa*—300,000; *nāma-saṅkīrtana*—chanting of the holy name; *sabāra āge*—before everyone; *kara*—you do; *nāmera*—of the holy name; *mahimā kathana*—discussion of the glories.

TRANSLATION

“My dear sir, you are chanting the holy name 300,000 times daily and informing everyone of the importance of such chanting.

TEXT 102

ଆପନେ ଆଚାରେ କେହ, ନା କରେ ପ୍ରଚାର ।
ଆଚାର କରେନ କେହ, ନା କରେନ ଆଚାର ॥ ୧୦୨ ॥

*āpane ācare keha, nā kare pracāra
pracāra karena keha, nā karena ācāra*

SYNOMYS

āpane—personally; *ācare*—behaves; *keha*—someone; *nā kare pracāra*—does not do preaching work; *pracāra karena*—does preaching work; *keha*—someone; *nā karena ācāra*—does not behave strictly according to the principles.

TRANSLATION

“Some behave very well but do not preach the cult of Kṛṣṇa consciousness, whereas others preach but do not behave properly.

TEXT 103

‘ଆଚାର’, ‘ପ୍ରଚାର’, —ନାମେର କରହ ‘ଦୁଇ’ କାର୍ଯ ।
ତୁମি—ସର୍ବ-ଗୁରୁ, ତୁମି ଜଗତେର ଆର୍ଯ ॥” ୧୦୩ ॥

*‘ācāra’, ‘pracāra’, —nāmera karaha ‘dui’ kārya
tumi—sarva-guru, tumi jagatera ārya*

SYNOMYS

ācāra pracāra—behaving well and preaching; *nāmera*—of the holy name; *karaha*—you do; *dui*—two; *kārya*—works; *tumi*—you; *sarva-guru*—everyone's spiritual master; *tumi*—you; *jagatera ārya*—the most advanced devotee within this world.

TRANSLATION

“You simultaneously perform both duties in relation to the holy name by your personal behavior and by your preaching. Therefore you are the spiritual master of the entire world, for you are the most advanced devotee in the world.”

PURPORT

Sanātana Gosvāmī clearly defines herein the bona fide spiritual master of the world. The qualifications expressed in this connection are that one must act according to the scriptural injunctions and at the same time preach. One who does so is a bona fide spiritual master. Haridāsa Ṭhākura was the ideal spiritual master because he regularly chanted on his beads a prescribed number of times. Indeed, he was chanting the holy name of the Lord 300,000 times a day. Similarly, the members of the Kṛṣṇa consciousness movement chant a minimum of sixteen rounds a day, which can be done without difficulty, and at the same time they must preach the cult of Caitanya Mahāprabhu according to the gospel of *Bhagavad-gītā As It Is*. One who does so is quite fit to become a spiritual master for the entire world.

TEXT 104

এইভত দুইজন নানা-কথা-রঞ্জে ।
কৃষকথা আস্বাদয় রহি' একসঙ্গে ॥ ১০৪ ॥

*ei-mata dui-jana nānā-kathā-raṅge
kr̄ṣṇa-kathā āsvādaya rahi' eka-saṅge*

SYNONYMS

ei-mata—in this way; *dui-jana*—two persons; *nānā-kathā-raṅge*—in the happiness of discussing various subject matters; *kr̄ṣṇa-kathā*—the subject matter of Kṛṣṇa; *āsvādaya*—they taste; *rahi' eka-saṅge*—keeping together.

TRANSLATION

In this way the two of them passed their time discussing subjects concerning Kṛṣṇa. Thus they enjoyed life together.

TEXT 105

যাত্রাকালে আইলা সব গৌড়ের ভক্তগণ ।
পূর্ববৎ কৈলা সবে রথযাত্রা দরশন ॥ ১০৫ ॥

*yātrā-kāle āīlā saba gauḍera bhakta-gaṇa
pūrvavat kailā sabe ratha-yātrā daraśana*

SYNONYMS

yātrā-kāle—during the time of the car festival; *āīlā*—came; *saba*—all; *gauḍera bhakta-gaṇa*—devotees from Bengal; *pūrvavat*—like previously; *kailā*—did; *sabe*—all; *ratha-yātrā* *daraśana*—visiting the car festival of Lord Jagannātha.

TRANSLATION

During the time of Ratha-yātrā, all the devotees arrived from Bengal to visit the cart festival as they had done previously.

TEXT 106

ରଥ-ଅଗ୍ରେ ପ୍ରଭୁ ତୈଛେ କରିଲା ନର୍ତ୍ତନ ।
ଦେଖି ଚମକାର ହୈଲା ସନାତନେର ମନ ॥ ୧୦୬ ॥

*ratha-agre prabhu taiche karilā nartana
dekhi camatkāra haila sanātanera mana*

SYNONYMS

ratha-agre—in front of the car; *prabhu*—Śrī Caitanya Mahāprabhu; *taiche*—similarly; *karilā nartana*—performed dancing; *dekhi*—seeing; *camatkāra haila*—was astonished; *sanātanera mana*—the mind of Sanātana.

TRANSLATION

During the Ratha-yātrā festival, Śrī Caitanya Mahāprabhu again danced before the cart of Jagannātha. When Sanātana Gosvāmī saw this, his mind was astonished.

TEXT 107

ବର୍ଷାର ଚାରି-ମାସ ରହିଲା ସବ ନିଜ ଭକ୍ତଗଣେ ।
ସବା-ସଞ୍ଜେ ପ୍ରଭୁ ମିଳାଇଲା ସନାତନେ ॥ ୧୦୭ ॥

*varṣāra cāri-māsa rahilā saba nija bhakta-gaṇe
sabā-saṅge prabhu milālā sanātane*

SYNONYMS

varṣāra cāri-māsa—the four months of the rainy season; *rahilā*—remained; *saba*—all; *nija bhakta-gaṇe*—the devotees of Śrī Caitanya Mahāprabhu; *sabā-saṅge*—with all of them; *prabhu*—Śrī Caitanya Mahāprabhu; *milālā*—introduced; *sanātane*—Sanātana.

TRANSLATION

The Lord's devotees from Bengal stayed at Jagannātha Puri during the four months of the rainy season, and Lord Śrī Caitanya Mahāprabhu introduced Sanātana Gosvāmī to them all.

TEXTS 108-110

অদ্বৈত, নিত্যানন্দ, শ্রীবাস, বক্রেশ্বর।
 বাসুদেব, মুরারী, রাঘব, দামোদর ॥ ১০৮ ॥
 পূর্ণী, ভারতী, স্বরূপ, পঞ্জিত-গদাধর।
 সাৰ্বভৌম, রামানন্দ, জগদানন্দ, শঙ্কর ॥ ১০৯ ॥
 কাশীশ্বর, গোবিজ্ঞাদি যত শঙ্কণ।
 সবা-সনে সবাতনের করাইলা মিলন ॥ ১১০ ॥

*advaita, nityānanda, śrīvāsa, vakreśvara
 vāsudeva, murāri, rāghava, dāmodara
 purī, bhāratī, svarūpa, pañdita-gadādhara
 sārvabhauma, rāmānanda, jagadānanda, śāṅkara
 kāśīśvara, govindādi yata bhakta-gaṇa
 sabā-sane sanātanera karāilā milana*

SYNOMYMS

advaita—Advaita; nityānanda—Nityānanda; śrīvāsa—Śrīvāsa; vakreśvara—Vakreśvara; vāsudeva—Vāsudeva; murāri—Murāri; rāghava—Rāghava; dāmodara—Dāmodara; purī—Purī; bhāratī—Bhāratī; svarūpa—Svarūpa; pañdita-gadādhara—Gadādhara Pañdita; sārvabhauma—Sārvabhauma; rāmānanda—Rāmānanda; jagadānanda—Jagadānanda; śāṅkara—Śāṅkara; kāśīśvara—Kāśīśvara; govinda—Govinda; ādi—and others; yata bhakta-gaṇa—all the devotees; sabā-sane—with all of them; sanātanera—of Sanātana Gosvāmī; karāilā milana—made introduction.

TRANSLATION

Śrī Caitanya Mahāprabhu introduced Sanātana Gosvāmī to these and other selected devotees: Advaita, Nityānanda, Śrīvāsa, Vakreśvara, Vāsudeva, Murāri, Rāghava, Dāmodara, Paramānanda Puri, Brahmānanda Bhāratī, Svarūpa Dāmodara, Gadādhara Pañdita, Sārvabhauma, Rāmānanda, Jagadānanda, Śāṅkara, Kāśīśvara and Govinda.

TEXT 111

যথাযোগ্য করাইল সবার চরণ বজ্জন।
 তাঁরে করাইলা সবার কৃপার ভাজন ॥ ১১১ ॥

*yathā-yogya karāila sabāra caraṇa vandana
tānre karāilā sabāra kṛpāra bhājana*

SYNONYMS

yathā-yogya—as it is fit; *karāila*—caused to perform; *sabāra*—of all; *caraṇa vandana*—worshiping the lotus feet; *tānre*—him; *karāilā*—made; *sabāra*—of all of them; *kṛpāra bhājana*—object of mercy.

TRANSLATION

The Lord asked Sanātana Gosvāmī to offer obeisances to all the devotees in a way that befitted each one. Thus He introduced Sanātana Gosvāmī to them all, just to make him an object of their mercy.

TEXT 112

সদ্গুণে, পাণ্ডিত্যে, সবার প্রিয়—সনাতন।
যথাযোগ্য কৃপা-মৈত্রী-গৌরব-ভাজন ॥ ১১২ ॥

sad-guṇe, pāṇḍitye, sabāra priya—*sanātana yathā-yogya kṛpā-maitrī-gaurava-bhājana*

SYNONYMS

sat-guṇe—in good qualities; *pāṇḍitye*—in learning; *sabāra priya*—dear to everyone; *sanātana*—Sanātana Gosvāmī; *yathā-yogya*—as it is suitable; *kṛpā*—mercy; *maitrī*—friendship; *gaurava*—honor; *bhājana*—worthy of being offered.

TRANSLATION

Sanātana Gosvāmī was dear to everyone because of his exalted qualities in learning. Suitably, therefore, they bestowed upon him mercy, friendship and honor.

TEXT 113

সকল বৈষ্ণব যবে গোড়দেশে গেলା।
সনাতন মহাপ্রভুর চরণে রহিলା ॥ ১১৩ ॥

*sakala vaisṇava yabe gauḍa-deśe gelā
sanātana mahāprabhura caraṇe rahilā*

SYNONYMS

sakala—all; *vaiṣṇava*—devotees; *yabe*—when; *gauḍa-deśe*—to Bengal; *gelā*—returned; *sanātana*—Sanātana Gosvāmī; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe rahilā*—stayed at the lotus feet.

TRANSLATION

When all the other devotees returned to Bengal after the Ratha-yātrā festival, Sanātana Gosvāmī stayed under the care of the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 114

দোলযাত্রা-আদি প্রভুর সঙ্গেতে দেখিল ।
দিনে-দিনে প্রভু-সঙ্গে আনন্দ বাড়িল ॥ ১১৪ ॥

*dola-yātrā-ādi prabhura saṅgete dekhila
dine-dine prabhu-saṅge ānanda bāḍila*

SYNOMYS

dola-yātrā—the festival of Dola-yātrā; *ādi*—and others; *prabhura saṅgete*—with Śrī Caitanya Mahāprabhu; *dekhila*—he saw; *dine-dine*—day after day; *prabhu-saṅge*—in the association of Śrī Caitanya Mahāprabhu; *ānanda bāḍila*—his pleasure increased.

TRANSLATION

Sanātana Gosvāmī observed the Dola-yātrā ceremony with Lord Śrī Caitanya Mahāprabhu. In this way, his pleasure increased in the company of the Lord.

TEXT 115

পূর্বে বৈশাখ-মাসে সনাতন যবে আইলା ।
জ্যৈষ্ঠমাসে প্রভু তাঁরে পরীক্ষা করিলା ॥ ১১৫ ॥

*pūrve vaiśākha-māse sanātana yabe āilā
jyaiṣṭha-māse prabhu tāñre parikṣā karilā*

SYNOMYS

pūrve—formerly; *vaiśākha-māse*—during the month of April-May; *sanātana*—Sanātana Gosvāmī; *yabe*—when; *āilā*—came; *jyaiṣṭha-māse*—in the month of May-June; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—him; *parikṣā karilā*—tested.

TRANSLATION

Sanātana Gosvāmī had come to see Śrī Caitanya Mahāprabhu at Jagannātha Purī during the month of April-May, and during the month of May-June Śrī Caitanya Mahāprabhu tested him.

TEXT 116

ଜ୍ୟୋତ୍ସ୍ନମାସେ ପ୍ରଭୁ ଯମେଶ୍ଵର-ଟୋଟା ଆଇଲା ।
ଭକ୍ତ-ଅନୁରୋଧେ ତାହା ଭିକ୍ଷା ଯେ କରିଲା ॥ ୧୧୬ ॥

*jyaiṣṭha-māse prabhu yameśvara-ṭoṭā āīlā
bhakta-anurodhe tāhān bhikṣā ye karilā*

SYNONYMS

jyaiṣṭha-māse—during the month of May-June; *prabhu*—Śrī Caitanya Mahāprabhu; *yameśvara-ṭoṭā*—to the garden of Lord Śiva, Yameśvara; *āīlā*—came; *bhakta-anurodhe*—on the request of the devotees; *tāhān*—there; *bhikṣā ye karilā*—accepted *prasāda*.

TRANSLATION

In that month of May-June, Śrī Caitanya Mahāprabhu came to the garden of Yameśvara [Lord Śiva] and accepted *prasāda* there at the request of the devotees.

TEXT 117

ମଧ୍ୟାହ୍ନ-ଭିକ୍ଷା-କାଳେ ସନାତନେ ବୋଲାଇଲ ।
ପ୍ରଭୁ ବୋଲାଇଲା, ତୀର ଆନନ୍ଦ ବାଢିଲ ॥ ୧୧୭ ॥

*madhyāhna-bhikṣā-kāle sanātane bolāila
prabhu bolāilā, tānra ānanda bāḍila*

SYNONYMS

madhya-ahna—at noon; *bhikṣā-kāle*—at the time for lunch; *sanātane*—for Sanātana Gosvāmī; *bolāila*—He called; *prabhu bolāilā*—Lord Śrī Caitanya Mahāprabhu called; *tānra*—his; *ānanda*—happiness; *bāḍila*—increased.

TRANSLATION

At noon, when it was time for lunch, the Lord called for Sanātana Gosvāmī, whose happiness increased because of the call.

TEXT 118

ମଧ୍ୟାହ୍ନେ ସମୁଦ୍ର-ବାଲୁ ହଣ୍ଡାଛେ ଅଗ୍ନି-ସମ ।
ସେଇପଥେ ସନାତନ କରିଲା ଗମନ ॥ ୧୧୮ ॥

*madhyāhne samudra-vālu hañāche agni-sama
sei-pathe sanātana karilā gamana*

SYNONYMS

madhya-ahne—at noon; *samudra-vālu*—the sand by the sea; *hañāche*—was; *agni-sama*—as hot as fire; *sei-pathe*—by that path; *sanātana*—Sanātana Gosvāmī; *karilā gamana*—came.

TRANSLATION

At noon the sand on the beach was as hot as fire, but Sanātana Gosvāmī came by that path.

TEXT 119

‘প্ৰভু বোলাগ্ৰাছে’, —এই আনন্দিত মনে।
তপ্ত-বালুকাতে পা পোড়ে, তাহা নাহি জানে ॥১১৯॥

'prabhu bolāñāche', —ei ānandita mane
tapta-vālukāte pā pođe, tāhā nāhi jāne

SYNONYMS

prabhu bolāñāche—the Lord has called; *ei*—this; *ānandita*—happy; *mane*—within the mind; *tapta-vālukāte*—on the hot sand; *pā*—feet; *pođe*—were burning; *tāhā*—that; *nāhi jāne*—could not understand.

TRANSLATION

Overwhelmed by joy at being called by the Lord, Sanātana Gosvāmī did not feel that his feet were burning in the hot sand.

TEXT 120

দুই পায়ে ফোঞ্চা হৈল, তবু গেলা প্ৰভুস্থানে।
ভিক্ষা করি' মহাপ্ৰভু কৱিযাছেন বিশ্রামে ॥ ১২০ ॥

*dui pāye phoskā haila, tabu gelā prabhu-sthāne
bhikṣā kari' mahāprabhu kariyāchena viśrāme*

SYNONYMS

dui pāye—on the two soles; *phoskā haila*—there were blisters; *tabu*—still; *gelā*—came; *prabhu-sthāne*—to Śrī Caitanya Mahāprabhu; *bhikṣā kari'*—after finishing lunch; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kariyāchena viśrāme*—was taking rest.

TRANSLATION

Although the soles of both his feet were blistered because of the heat, he nevertheless went to Śrī Caitanya Mahāprabhu. There he found that the Lord, having taken His lunch, was resting.

TEXT 121

ভিক্ষা-অবশেষ-পাত্র গোবিন্দ তারে দিলା ।
প্রসাদ পাণ্ডা সনাতন অঙ্গুগাশে আইଲା ॥ ১২১ ॥

*bhikṣā-avaśeṣa-pātra govinda tāre dilā
prasāda pāñā sanātana prabhu-pāše āilā*

SYNONYMS

bhikṣā-avaśeṣa—of remnants of the food; *pātra*—plate; *govinda*—Govinda; *tāre dilā*—delivered to him; *prasāda* *pāñā*—after taking the remnants of food; *sanātana*—Sanātana Gosvāmī; *prabhu-pāše*—to Lord Śrī Caitanya Mahāprabhu; *āilā*—came.

TRANSLATION

Govinda gave Sanātana Gosvāmī the plate with the remnants of Lord Caitanya's food. After taking the prasāda, Sanātana Gosvāmī approached Lord Śrī Caitanya Mahāprabhu.

TEXT 122

অঙ্গু কহে,—‘কোন পথে আইଲା, সনাতন ?’
তেঁহ কহে,—‘সমুদ্র-পথে, করিলুঁ আগমন ॥’ ১২২ ॥

*prabhu kahe, —‘kon pathe āilā, sanātana?’
terha kahe, —‘samudra-pathe, kariluṇ ḫagamana’*

SYNONYMS

prabhu kahe—the Lord inquired; *kon pathe*—through which path; *āilā sanātana*—you have come, Sanātana; *terha kahe*—he replied; *samudra-pathe*—on the path by the sea; *kariluṇ ḫagamana*—I have come.

TRANSLATION

When the Lord inquired, “By which path have you come?” Sanātana Gosvāmī replied, “I have come on the path along the beach.”

TEXT 123

ପ୍ରଭୁ କହେ— “ତଞ୍ଚୁ-ବାଲୁକାତେ କେମନେ ଆଇଲା ?
ସିଂହଦ୍ଵାରେର ପଥ—ଶୀତଳ, କେନେ ନା ଆଇଲା ୧୧୩ ॥

*prabhu kahe, — “tapta-vālukāte kemane āilā?
siṁha-dvārera patha—śītala, kene nā āilā?*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *tapta-vālukāte*—on hot sand; *kemane āilā*—how did you come; *siṁha-dvārera patha*—the path of the Siṁha-dvāra gate; *śītala*—very cool; *kene*—why; *nā āilā*—did you not come.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “How did you come through the beach where the sand is so hot? Why didn’t you come by the path in front of the Siṁha-dvāra gate? It is very cool.

PURPORT

Siṁha-dvāra refers to the main gate on the eastern side of the Jagannātha temple.

TEXT 124

ତଞ୍ଚୁ-ବାଲୁକାଯ ତୋମାର ପାୟ ହୈଲ ଖଣ ।
ଚଲିତେ ନା ପାର, କେମନେ କରିଲା ସହନ ?” ୧୨୪ ॥

*tapta-vālukāya tomāra pāya haila vraṇa
calite nā pāra, kemane karilā sahana?”*

SYNONYMS

tapta-vālukāya—by the hot sand; *tomāra*—your; *pāya*—on the soles; *haila*—there were; *vraṇa*—blisters; *calite nā pāra*—you cannot walk; *kemane*—how; *karilā sahana*—did you tolerate.

TRANSLATION

“The hot sand must have blistered your soles. Now you cannot walk. How did you tolerate it?”

TEXT 125

সনাতন কহে,—“দুখ বহুত না পাইলুঁ ।
পায়ে খণ্ড হঞ্চাছে তাহা না জানিলুঁ ॥ ১২৫ ॥

*sanātana kahe, —“dukha bahuta nā pāiluṇ
pāye vraṇa hañāche tāhā nā jāniluṇ*

SYNONYMS

sanātana kahe—Sanātana Gosvāmī replied; *dukha*—pain; *bahuta*—much; *nā pāiluṇ*—I did not feel; *pāye*—on the soles; *vraṇa hañāche*—there were blisters; *tāhā*—that; *nā jāniluṇ*—I did not know.

TRANSLATION

Sanātana Gosvāmī replied, “I did not feel much pain, nor did I know that there are blisters because of the heat.

TEXT 126

সিংহদ্বারে যাইতে মোর নাহি অধিকার ।
বিশেষে—ঠাকুরের তাহাঁ সেবকের প্রচার ॥ ১২৬ ॥

*sirīha-dvāre yāite mora nāhi adhikāra
višeṣe—ṭhākurera tāhāṇ sevakera pracāra*

SYNONYMS

sirīha-dvāre—in front of the main gate, known as Sirīha-dvāra; *yāite*—to go; *mora*—my; *nāhi adhikāra*—there is no right; *višeṣe*—specifically; *ṭhākurera*—of Lord Jagannātha; *tāhāṇ*—there; *sevakera* *pracāra*—traffic of the servants.

TRANSLATION

“I have no right to pass by the Sirīha-dvāra, for the servants of Jagannātha are always coming and going there.

TEXT 127

সেবক গতাগতি করে, নাহি অবসর ।
তার স্পর্শ হৈলে, সর্বনাশ হবে মোর ॥” ১২৭ ॥

*sevaka gatāgati kare, nāhi avasara
tāra sparśa haile, sarva-nāśa habe mora”*

SYNONYMS

sevaka—servants; *gatāgati kare*—come and go; *nāhi avasara*—there is no interval; *tāra sparśa haile*—if I touch them; *sarva-nāśa habe mora*—I shall be ruined.

TRANSLATION

“The servants are always coming and going without interval. If I touch them, I shall be ruined.”

PURPORT

Herein it is very clearly indicated that priests performing Deity worship should be careful to keep themselves completely pure and not be touched by outsiders. Sanātana Gosvāmī and Haridāsa Ṭhākura, thinking themselves *mlecchas* and *yavanas* because of their past association with Mohammedans, did not enter the temple nor even travel on the path in front of the temple gate. It is customary for the priests of temples in India not even to touch outsiders nor enter the Deity room after having been touched. This is a very important item in temple worship.

TEXT 128

**শুনি' মহাপ্রভু মনে সন্তোষ পাইলা ।
তৃষ্ণ হঞ্চ তারে কিছু কহিতে লাগিলা ॥ ১২৮ ॥**

*śuni' mahāprabhu mane santoṣa pāilā
tuṣṭa hañā tāre kichu kahite lāgilā*

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mane*—in the mind; *santoṣa pāilā*—became very happy; *tuṣṭa hañā*—being pleased; *tāre*—unto him; *kichu*—something; *kahite lāgilā*—began to speak.

TRANSLATION

Having heard all these details, Śrī Caitanya Mahāprabhu, greatly pleased, spoke as follows.

TEXTS 129-130

**“যদ্যপি তুমি হও অগত্পাবন ।
তোমা-স্পর্শে পবিত্র হয় দেব-মুনিগণ ॥ ১২৯ ॥
তথাপি শক্ত-স্বভাব—অর্থাদা-রক্ষণ ।
অর্থাদা-পালন হয় সাধুর ভূষণ ॥ ১৩০ ॥**

“yadyapio tumi hao jagat-pāvana
tomā-sparśe pavitra haya deva-muni-gaṇa

tathāpi bhakta-svabhāva—maryādā-rakṣaṇa
maryādā-pālana haya sādhura bhūṣaṇa

SYNONYMS

yadyapio—although; *tumi*—you; *hao*—are; *jagat-pāvana*—the deliverer of the entire universe; *tomā*—you; *sparśe*—by touching; *pavitra*—purified; *haya*—becomes; *deva-muni-gaṇa*—the demigods and great saintly persons; *tathāpi*—still; *bhakta-svabhāva*—the nature of a devotee; *maryādā*—etiquette; *rakṣaṇa*—to protect or observe; *maryādā pālana*—to maintain etiquette; *haya*—is; *sādhura bhūṣaṇa*—ornament of devotees.

TRANSLATION

“My dear Sanātana, although you are the deliverer of the entire universe and although even the demigods and great saints are purified by touching you, it is the characteristic of a devotee to observe and protect the Vaiṣṇava etiquette. Maintenance of the Vaiṣṇava etiquette is the ornament of a devotee.

TEXT 131

ମର୍ଯ୍ୟାଦା-ଲଞ୍ଘନେ ଲୋକ କରେ ଉପହାସ ।
ଇହଲୋକ, ପରଲୋକ—ଦୁଇ ହ୍ୟ ନାଶ ॥ ୧୩୧ ॥

maryādā-laṅghane loka kare upahāsa
iha-loka, para-loka—dui haya nāśa

SYNONYMS

maryādā-laṅghane—by surpassing the customs of etiquette; *loka*—people; *kare upahāsa*—joke; *iha-loka*—this world; *para-loka*—the next world; *dui*—two; *haya nāśa*—become vanquished.

TRANSLATION

“If one transgresses the laws of etiquette, people make fun of him, and thus he is vanquished in both this world and the next.

TEXT 132

ମର୍ଯ୍ୟାଦା ରାଖିଲେ, ତୁଟ୍ କୈଲେ ମୋର ଘନ ।
ତୁମି ଐଛେ ନା କରିଲେ କରେ କୋଣ୍ଠଜନ ?” ୧୩୨ ॥

*maryādā rākhile, tuṣṭa kaile mora mana
tumi aiche nā karile kare kon jana?"*

SYNOMYS

maryādā rākhile—since you have observed the etiquette; *tuṣṭa kaile*—you have satisfied; *mora mana*—My mind; *tumi*—you; *aiche*—like that; *nā karile*—without doing; *kare*—would do; *kon jana*—who.

TRANSLATION

"By observing the etiquette, you have satisfied My mind. Who else but you will show this example?"

TEXT 133

এত বলি' প্রভু তাঁরে আলিঙ্গন কৈল ।
তাঁর কণ্ঠুরসা প্রভুর শ্রীঅঙ্গে লাগিল ॥ ১৩৩ ॥

*eta bali' prabhu tāṅre āliṅgana kaila
tāṅra kaṇḍu-rasā prabhura śrī-aṅge lāgila*

SYNOMYS

eta bali'—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *āliṅgana kaila*—embraced; *tāṅra*—his; *kaṇḍu-rasā*—moisture oozing from the itches; *prabhura*—of Śrī Caitanya Mahāprabhu; *śrī-aṅge lāgila*—smeared the body.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Sanātana Gosvāmī, and the moisture oozing from the itching sores on Sanātana's body smeared the body of the Lord.

TEXT 134

বার বার নিষেধেন, তবু করে আলিঙ্গন ।
অঙ্গে রসা লাগে, দুঃখ পায় সনাতন ॥ ১৩৪ ॥

*bāra bāra niṣedhena, tabu kare āliṅgana
aṅge rasā lāge, duḥkha pāya sanātana*

SYNOMYS

bāra bāra—again and again; *niṣedhena*—forbids; *tabu*—still; *kare āliṅgana*—He embraces; *aṅge*—on the body; *rasā lāge*—oozing moisture touches; *duḥkha*—unhappiness; *pāya*—gets; *sanātana*—Sanātana Gosvāmī.

TRANSLATION

Although Sanātana Gosvāmī forbade Śrī Caitanya Mahāprabhu to embrace him, the Lord did so. Thus His body was smeared with the moisture from Sanātana's body, and Sanātana became greatly distressed.

TEXT 135

এইমতে সেবক-প্রভু দুঃহে ঘর গেলା ।
ଆର ଦିନ ଜଗଦାନନ୍ଦ ସନାତନେରେ ମିଲିଲା ॥ ୧୩୫ ॥

*ei-mate sevaka-prabhu duṛhe ghara gelā
āra dina jagadānanda sanātanere mililā*

SYNOMYMS

ei-mate—in this way; *sevaka-prabhu*—the servant and the master; *duṛihe*—both of them; *ghara gelā*—returned to their respective places; *āra dina*—the next day; *jagadānanda*—Jagadānanda; *sanātanere mililā*—met Sanātana Gosvāmī.

TRANSLATION

Thus both servant and master departed for their respective homes. The next day, Jagadānanda Paṇḍita went to meet Sanātana Gosvāmī.

TEXT 136

দুইজন বসি' কৃষ্ণকথা-গোষ্ঠী কৈলା ।
পଣ୍ଡିତରେ ସନାତନ ଦୁଃখ ନିବେଦିଲା ॥ ୧୩୬ ॥

*dui-jana vasi' krṣṇa-kathā-goṣṭhī kailā
paṇḍitere sanātana duḥkha nivedilā*

SYNOMYMS

dui-jana vasi'—both of them sitting; *krṣṇa-kathā*—topics of Lord Kṛṣṇa; *goṣṭhī*—discussion; *kailā*—did; *paṇḍitere*—unto Jagadānanda Paṇḍita; *sanātana*—Sanātana Gosvāmī; *duḥkha nivedilā*—submitted his unhappiness.

TRANSLATION

When Jagadānanda Paṇḍita and Sanātana Gosvāmī sat together and began to discuss topics about Kṛṣṇa, Sanātana Gosvāmī submitted to Jagadānanda Paṇḍita the cause of his distress.

TEXT 137

“ইহী আইলাঙ প্রভুরে দেখি’ দুঃখ খণ্ডিতে ।
যেবা মনে, তাহা প্রভু না দিলা করিতে ॥ ১৩৭ ॥

*“ihān āilān prabhure dekhi’ duḥkha khaṇḍāite
yebā mane, tāhā prabhu nā dilā karite*

SYNONYMS

ihān—here (to Jagannātha Puri); *āilān*—I have come; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *dekhi'*—by seeing; *duḥkha khaṇḍāite*—to diminish my unhappiness; *yebā mane*—what was in my mind; *tāhā*—that; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nā dilā karite*—did not allow me to do.

TRANSLATION

“I came here to diminish my unhappiness by seeing Lord Śrī Caitanya Mahāprabhu, but the Lord did not allow me to execute what was in my mind.

TEXT 138

নিষেধিতে প্রভু আলিঙ্গন করেন মোরে ।
মোর কণ্ঠুরসা লাগে প্রভুর শরীরে ॥ ১৩৮ ॥

*niṣedhite prabhu āliṅgana karena more
mora kaṇḍu-rasā lāge prabhura śarire*

SYNONYMS

niṣedhite—although I forbid; *prabhu*—Śrī Caitanya Mahāprabhu; *āliṅgana*—embracing; *karena*—does; *more*—unto me; *mora kaṇḍu-rasā*—my wet sores; *lāge*—touches; *prabhura*—of Śrī Caitanya Mahāprabhu; *śarire*—on the body.

TRANSLATION

“Although I forbid Him to do so, Śrī Caitanya Mahāprabhu nevertheless embraces me, and therefore His body becomes smeared with the discharges from my itching sores.

TEXT 139

অপরাধ হয় মোর, নাহিক নিষ্ঠার ।
জগন্নাথেহ না দেখিয়ে,— এ দুঃখ অপার ॥ ১৩৯ ॥

*aparādha haya mora, nāhika nistāra
jagannātheha nā dekhiye, —e duḥkha apāra*

SYNOMYS

aparādha—offense; *haya*—is; *mora*—mine; *nāhika nistāra*—there is no deliverance; *jagannātheha*—also Lord Jagannātha; *nā dekhiye*—I cannot see; *e*—this; *duḥkha apāra*—great unhappiness.

TRANSLATION

“In this way I am committing offenses at His lotus feet, for which I shall certainly not be delivered. At the same time, I cannot see Lord Jagannātha. This is my great unhappiness.

TEXT 140

ହିତ-ନିମିତ୍ତ ଆଇଲାଙ୍କ ଆମି, ହୈଲ ବିପରୀତେ ।
କି କରିଲେ ହିତ ହୁ ନାରି ନିର୍ଧାରିତେ ॥” ୧୪୦ ॥

*hita-nimitta āilāṅka āmi, haila viparite
ki karile hita haya nāri nirdhārīte”*

SYNOMYS

hita-nimitta—for benefit; *āilāṅka*—came; *āmi*—I; *haila viparite*—it has become just the opposite; *ki karile*—how; *hita haya*—there will be benefit; *nāri nirdhārīte*—I cannot ascertain.

TRANSLATION

“I came here for my benefit, but now I see that I am getting just the opposite. I do not know, nor can I ascertain, how there will be benefit for me.”

TEXT 141

ପଣ୍ଡିତ କହେ,—“ତୋମାର ବାସଯୋଗ୍ୟ ‘ବୃନ୍ଦାବନ’ ।
ରୁଥସାତା ଦେଖି’ ତାହା କରହ ଗମନ ॥ ୧୪୧ ॥

*paṇḍita kahe, — “tomāra vāsa-yogya ‘vṛndāvana’
ratha-yātrā dekhi’ tāhāṅ karaha gamana*

SYNOMYS

paṇḍita kahe—Jagadīānanda Paṇḍita said; *tomāra*—your; *vāsa-yogya*—a suitable place for residence; *vṛndāvana*—Vṛndāvana; *ratha-yātrā dekhi’*—after seeing the Ratha-yātrā festival; *tāhāṅ*—there; *karaha gamana*—go.

TRANSLATION

Jagadānanda Paṇḍita said, “The most suitable place for you to reside is Vṛndāvana. After seeing the Ratha-yātrā festival, you can return there.

TEXT 142

প্রভুর আজ্ঞা হঞ্চাছে তোমা' দুই ভায়ে ।
বৃন্দাবনে বৈস, তাহাঁ সর্বসুখ পাইয়ে ॥ ১৪২ ॥

*prabhura ājñā hañāche tomā’ dui bhāye
vr̥ndāvane vaisa, tāhān̄ sarva-sukha pāiye*

SYNOMYS

prabhura—of Śrī Caitanya Mahāprabhu; *ājñā*—order; *hañāche*—has been; *tomā'*—you; *dui bhāye*—to the two brothers; *vr̥ndāvane vaisa*—sit down at Vṛndāvana; *tāhān̄*—there; *sarva-sukha*—all happiness; *pāiye*—you will get.

TRANSLATION

“The Lord has already ordered both of you brothers to situate yourselves in Vṛndāvana. There you will achieve all happiness.

TEXT 143

যে-কার্যে আইলা, প্রভুর দেখিলা চরণ ।
রাখে জগন্নাথ দেখি’ করহ গমন ॥” ১৪৩ ॥

*ye-kārye āilā, prabhura dekhilā caraṇa
rathe jagannātha dekhi’ karaha gamana”*

SYNOMYS

ye-kārye—for which business; *āilā*—you have come; *prabhura*—of Śrī Caitanya Mahāprabhu; *dekhilā*—you have seen; *caraṇa*—the feet; *rathe*—on the car; *jagannātha*—Lord Jagannātha; *dekhi’*—after seeing; *karaha gamana*—go.

TRANSLATION

“Your purpose in coming has been fulfilled, for you have seen the lotus feet of the Lord. Therefore, after seeing Lord Jagannātha on the Ratha-yātrā car, you can leave.”

TEXT 144

সনাতন কহে,—“ভাল কৈলা উপদেশ ।
তাহাঁ যাব, সেই মোর ‘প্রভুদত্ত দেশ’ ॥” ১৪৮ ॥

*sanātana kahe, — “bhāla kailā upadeśa
tāhān yāba, sei mora ‘prabhu-datta deśa’”*

SYNONYMS

sanātana kahe—Sanātana Gosvāmī replied; *bhāla kailā upadeśa*—you have given good advice; *tāhān yāba*—I shall go there; *sei*—that; *mora*—my; *prabhu-datta*—given by the Lord; *deśa*—residential country.

TRANSLATION

Sanātana Gosvāmī replied, “You have given me very good advice. I shall certainly go there, for that is the place the Lord has given me for my residence.”

PURPORT

The words *prabhu-datta deśa* are very significant. Śrī Caitanya Mahāprabhu’s devotional cult teaches one not to sit down in one place but to spread the devotional cult all over the world. The Lord dispatched Sanātana Gosvāmī and Rūpa Gosvāmī to Vṛndāvana to excavate and renovate the holy places and from there establish the cult of *bhakti*. Therefore Vṛndāvana was given to Sanātana Gosvāmī and Rūpa Gosvāmī as their place of residence. Similarly, everyone in the line of Śrī Caitanya Mahāprabhu’s devotional cult should accept the words of the spiritual master and thus spread the Kṛṣṇa consciousness movement. They should go everywhere, to all parts of the world, accepting those places as *prabhu-datta deśa*, the places of residence given by the spiritual master or Lord Kṛṣṇa. The spiritual master is the representative of Lord Kṛṣṇa; therefore one who has carried out the orders of the spiritual master is understood to have carried out the orders of Kṛṣṇa or Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu wanted to spread the *bhakti* cult all over the world (*prthivite āche yata nagarādi grāma*). Therefore devotees in the line of Kṛṣṇa consciousness must go to different parts of the world and preach, as ordered by the spiritual master. That will satisfy Śrī Caitanya Mahāprabhu.

TEXT 145

এত বলি’ দুঁহে নিজ-কার্যে উঠি’ গোলা ।
আর দিন মহা প্রভু মিলিবারে আইলা ॥ ১৪৯ ॥

*eta bali' duṇhe nija-kārye uṭhi' gelā
āra dina mahāprabhu milibāre āilā*

SYNOMYS

eta bali'—talking like this; *duṇhe*—both Jagadānanda Pañdita and Sanātana Gosvāmī; *nija-kārye*—to their respective duties; *uṭhi'*—getting up; *gelā*—went; *āra dina*—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *milibāre āilā*—came to meet.

TRANSLATION

After talking in this way, Sanātana Gosvāmī and Jagadānanda Pañdita returned to their respective duties. The next day, Śrī Caitanya Mahāprabhu went to see Haridāsa and Sanātana Gosvāmī.

TEXT 146

হরিদাস কৈলা প্রভুর চরণ বন্দন ।
হরিদাসে কৈলা প্রভু প্রেম-আলিঙ্গন ॥ ১৪৬ ॥

*haridāsa kailā prabhura caraṇa vandana
haridāse kailā prabhu prema-āliṅgana*

SYNOMYS

haridāsa—Haridāsa Ṭhākura; *kailā*—did; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa vandana*—worshiping the lotus feet; *haridāse*—unto Haridāsa; *kailā*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āliṅgana*—embracing in ecstatic love.

TRANSLATION

Haridāsa Ṭhākura offered obeisances to the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord embraced him in ecstatic love.

TEXT 147

দূর হৈতে দণ্ড-পরণাম করে সনাতন ।
অঙ্গু বোলায় বার বার করিতে আলিঙ্গন ॥ ১৪৭ ॥

*dūra haite daṇḍa-paranāma kare sanātana
prabhu bolāya bāra bāra karite āliṅgana*

SYNONYMS

dūra haite—from a distant place; *daṇḍa-parāṇāma*—offering obeisances and *daṇḍavats*; *kare*—did; *sanātana*—Sanātana Gosvāmī; *prabhu*—Śrī Caitanya Mahāprabhu; *bolāya*—calls; *bāra bāra*—again and again; *karite āliṅgana*—to embrace.

TRANSLATION

Sanātana Gosvāmī offered his obeisances and daṇḍavats from a distant place, but Śrī Caitanya Mahāprabhu called him again and again to embrace him.

TEXT 148

অপরাধ-ভয়ে তেঁহ মিলিতে না আইল ।
মহাপ্রভু মিলিবারে সেই ঠাণ্ডি গেল ॥ ১৪৮ ॥

*aparādha-bhaye teñha milite nā āila
mahāprabhu milibāre sei ṭhāñi gela*

SYNONYMS

aparādha-bhaye—out of fear of offenses; *teñha*—Sanātana Gosvāmī; *milite*—to meet; *nā āila*—did not come forward; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *milibāre*—to meet; *sei ṭhāñi*—to Sanātana Gosvāmī; *gela*—went.

TRANSLATION

Out of fear of committing offenses, Sanātana Gosvāmī did not come forward to meet Śrī Caitanya Mahāprabhu. The Lord, however, went forward to meet him.

TEXT 149

সনাতন ভাগি' পাছে করেন গামন ।
বলাত্কারে ধরি, প্রভু কৈলা আলিঙ্গন ॥ ১৪৯ ॥

*sanātana bhāgi' pāche karena gamana
balātkāre dhari, prabhu kailā āliṅgana*

SYNONYMS

sanātana—Sanātana Gosvāmī; *bhāgi'*—running away; *pāche*—back; *karena gamana*—goes; *balātkāre*—by force; *dhari*—capturing; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā āliṅgana*—embraced.

TRANSLATION

Sanātana Gosvāmī backed away, but Śrī Caitanya Mahāprabhu caught him by force and embraced him.

TEXT 150

ଦୁଇ ଜନ ଲାଗି ପ୍ରଭୁ ବସିଲା ପିଣ୍ଡାତେ ।
ନିର୍ବିଷ୍ଣ ସନାତନ ଲାଗିଲା କହିତେ ॥ ୧୫୦ ॥

*dui jana lañā prabhu vasilā piṇḍāte
nirviṇṇa sanātana lāgilā kahite*

SYNOMYS

dui jana lañā—taking the two of them; *prabhu*—Śrī Caitanya Mahāprabhu; *vasilā*—sat down; *piṇḍāte*—on the altar; *nirviṇṇa*—advanced in renunciation; *sanātana*—Sanātana Gosvāmī; *lāgilā kahite*—began to speak.

TRANSLATION

The Lord took them both with Him and sat down in a sacred place. Then Sanātana Gosvāmī, who was advanced in renunciation, began to speak.

TEXT 151

“ହିତ ଲାଗି” ଆଇନୁ ମୁଣ୍ଡି, ହୈଲ ବିପରୀତ ।
ସେବାଯୋଗ୍ୟ ନହି, ଅପରାଧ କରେଂ । ନିତି ନିତି ॥ ୧୫୧ ॥

*“hita lāgi’ āinu muñi, haila viparīta
sevā-yoga nahi, aparādha karoñ niti niti*

SYNOMYS

hita lāgi’—for benefit; *āinu muñi*—I came; *haila viparīta*—it has become just the opposite; *sevā-yoga nahi*—I am not fit to render service; *aparādha karoñ*—I commit offenses; *niti niti*—day after day.

TRANSLATION

“I came here for my benefit,” he said, “but I see that I am getting just the opposite. I am unfit to render service. I simply commit offenses day after day.

TEXT 152

ସହଜେ ନୈଚ-ଜାତି ମୁଣ୍ଡି, ଦୁଷ୍ଟ, ‘ପାପାଶର’ ।
ମୋରେ ତୁମି ଛୁଇଲେ ମୋର ଅପରାଧ ହୟ ॥ ୧୫୨ ॥

*sahaje nīca-jāti muñi, duṣṭa, ‘pāpāśaya’
more tumi chuñile mora aparādha haya*

SYNONYMS

sahaje—by nature; *nīca-jāti*—lowborn; *muñi*—I; *duṣṭa*—sinful; *pāpāśaya*—reservoir of sinful activities; *more*—me; *tumi chuñile*—if You touch; *mora*—my; *aparādha haya*—there is offense.

TRANSLATION

“By nature I am lowborn. I am a contaminated reservoir of sinful activities. If You touch me, sir, that will be a great offense on my part.

TEXT 153

তাহাতে আমার অঙ্গে কণ্ঠ-রসা-রক্ত চলে ।
তোমার অঙ্গে লাগে, তবু স্পর্শ ভূঁঘি বলে ॥ ১৫৩ ॥

*tāhāte āmāra aṅge kaṇḍu-rasā-rakta cale
tomāra aṅge lāge, tabu sparśha tumi bale*

SYNONYMS

tāhāte—over and above this; *āmāra*—my; *aṅge*—on the body; *kaṇḍu-rasā*—from wet, itching sores; *rakta*—blood; *cale*—runs; *tomāra aṅge lāge*—touches Your body; *tabu*—still; *sparśha*—touch; *tumi*—You; *bale*—by force.

TRANSLATION

“Moreover, blood is running from infected itching sores on my body, smearing Your body with moisture, but still You touch me by force.

TEXT 154

বীভৎস স্পর্শিতে না কর ঘৃণা-লেশে ।
এই অপরাধে মোর হবে সর্বনাশে ॥ ১৫৪ ॥

*bibhatsa sparśite nā kara ghṛṇā-leśe
ei aparādhe mora habe sarva-nāśe*

SYNONYMS

bibhatsa—horrible; *sparśite*—to touch; *nā kara*—You do not do; *ghṛṇā-leśe*—even a small bit of aversion; *ei aparādhe*—because of this offense; *mora*—my; *habe*—there will be; *sarva-nāśe*—loss of everything auspicious.

TRANSLATION

"My dear sir, You do not have even a pinch of aversion to touching my body, which is in a horrible condition. Because of this offense, everything auspicious will be vanquished for me.

TEXT 155

তাতে ইহাঁ রহিলে মোর না হয় 'কল্যাণ'।
আজ্ঞা দেহ'—রথ দেখি' যাঁও বৃন্দাবন ॥ ১৫৫ ॥

*tāte ihaṁ rahile mora nā haya 'kalyāṇa'
ājñā deha'—ratha dekhi' yāṇa vṛndāvana*

SYNONYMS

tāte—because of this; *ihaṁ*—here; *rahile*—if I remain; *mora*—my; *nā*—not; *haya*—there is; *kalyāṇa*—auspiciousness; *ājñā deha'*—kindly give the order; *ratha dekhi'*—after witnessing the Ratha-yātrā festival; *yāṇa vṛndāvana*—I may return to Vṛndāvana.

TRANSLATION

"Therefore I see that I will get nothing auspicious by staying here. Kindly give me orders allowing me to return to Vṛndāvana after the Ratha-yātrā festival.

TEXT 156

অগদানন্দ-পণ্ডিতে আমি যুক্তি পুছিল।
বৃন্দাবন যাইতে তেহ উপদেশ দিল ॥" ১৫৬ ॥

*jagadānanda-paṇḍite āmi yukti puchila
vṛndāvana yāite teḥa upadeśa dila"*

SYNONYMS

jagadānanda-paṇḍite—from Jagadānanda Paṇḍita; *āmi*—I; *yukti*—advice; *puchila*—inquired; *vṛndāvana* *yāite*—to go to Vṛndāvana; *teḥa*—he; *upadeśa* *dila*—has given instruction.

TRANSLATION

"I have consulted Jagadānanda Paṇḍita for his opinion, and he has also advised me to return to Vṛndāvana."

TEXT 157

এত শুনি' মহা প্রভু সরোষ-অন্তরে ।
অগদানন্দে ক্রুদ্ধ হও়া করে তিরস্কারে ॥ ১৫৭ ॥

*eta śuni' mahāprabhu saroṣa-antare
jagadānande kruddha hañā kare tiras̄kāre*

SYNONYMS

eta śuni'—hearing this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sa-roṣa-an-tare*—in an angry mood; *jagadānande*—at Jagadānanda Paṇḍita; *kruddha hañā*—becoming very angry; *kare tiras̄h-kāre*—chastises.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu, in an angry mood, began to chastise Jagadānanda Paṇḍita.

TEXT 158

“কালিকার বটুয়া জগা ঐছে গবী হৈল ।
তোমা-সবারেহ উপদেশ করিতে লাগিল ॥ ১৫৮ ॥

*“kālikāra baṭuyā jagā aiche garvī haila
tomā-sabāreha upadeśa karite lāgila*

SYNONYMS

kālikāra—new; *baṭuyā*—boy; *jagā*—Jagadānanda Paṇḍita; *aiche*—so; *garvī haila*—has become proud; *tomā-sabāreha*—persons like you; *upadeśa karite*—to advise; *lāgila*—has begun.

TRANSLATION

“Jagā [Jagadānanda Paṇḍita] is only a new boy, but he has become so proud that he thinks himself competent to advise a person like you.

TEXT 159

ব্যবহারে-পরমার্থে তুমি—তার গুরু-তুল্য ।
তোমারে উপদেশে, না জানে আপন-মূল্য ॥ ১৫৯ ॥

*vyavahāre-paramārthe tumi—tāra guru-tulya
tomāre upadeśe, nā jāne āpana-mūlyā*

SYNONYMS

vyavahāre—in ordinary dealings; *parama-arthe*—in spiritual matters; *tumi*—you; *tāra*—of him; *guru-tulya*—like a spiritual master; *tomāre*—you; *upadeśe*—he advises; *nā jāne*—does not know; *āpana-mūlya*—his value.

TRANSLATION

“In affairs of spiritual advancement and even in ordinary dealings, you are on the level of his spiritual master. Yet not knowing his own value, he dares to advise you.

TEXT 160

**আমাৰ উপদেষ্টা তুমি—প্ৰামাণিক আৰ্য ।
তোমাৰেহ উপদেশে—বালকা কৱেঁছে কাৰ্য ॥১৬০॥**

āmāra upadeṣṭā tumi—prāmāṇika ārya
tomāreha upadeśe—bālakā kare aiche kārya

SYNONYMS

āmāra—My; *upadeṣṭā*—adviser; *tumi*—you; *prāmāṇika ārya*—authorized person; *tomāreha*—even you; *upadeśe*—he advises; *bālakā*—boy; *kare*—does; *aiche*—such; *kārya*—business.

TRANSLATION

“My dear Sanātana, you are on the level of My adviser, for you are an authorized person. But Jagā wants to advise you. This is but the impudence of a naughty boy.”

TEXT 161

**শুনি’ সনাতন পায়ে ধরি’ ঘূরে কহিল ।
“জগদানন্দের সৌভাগ্য আজি সে জানিল ॥ ১৬১ ॥**

śuni’ sanātana pāye dhari’ prabhure kahila
“jagadānandera saubhāgya āji se jānila

SYNONYMS

śuni’—hearing; *sanātana*—Sanātana Gosvāmī; *pāye dhari’*—capturing the feet; *prabhure kahila*—began to say to Śrī Caitanya Mahāprabhu; *jagadānandera*—of Jagadānanda Pañḍita; *saubhāgya*—fortune; *āji*—now; *se*—that; *jānila*—I understand.

TRANSLATION

When Śrī Caitanya Mahāprabhu was thus chastising Jagadānanda Pañdita, Sanātana Gosvāmī fell at the Lord's feet and said, "I can now understand the fortunate position of Jagadānanda.

TEXT 162

ଆପନାର ‘ଆସୌଭାଗ୍ୟ’ ଆଜି ହୈଲା ଜୀନା ।
ଅଗତେ ନାହିଁ ଜଗଦାନନ୍ଦ-ସମ ଭାଗ୍ୟବାନ् ॥ ୧୬୨ ॥

āpanāra ‘asaubhāgya’ āji haila jñāna
jagate nāhi jagadānanda-sama bhāgyavān

SYNONYMS

āpanāra—my personal; asaubhāgya—misfortune; āji—today; haila jñāna—I can understand; jagate—within this world; nāhi—there is not; jagadānanda-sama—like Jagadānanda Pañdita; bhāgyavān—fortunate person.

TRANSLATION

"I can also understand my misfortune. No one in this world is as fortunate as Jagadānanda.

TEXT 163

ଜଗଦାନନ୍ଦେ ପିଯାଓ ଆୟତା-ସୁଧାରସ ।
ମୋରେ ପିଯାଓ ଗୌରବସ୍ତୁ-ନିଷ୍ଠ-ନିଶିଳ୍ମା-ରସ ॥ ୧୬୩ ॥

jagadānande piyāo ātmīyatā-sudhā-rasa
more piyāo gaurava-stuti-nimba-niśindā-rasa

SYNONYMS

jagadānande—unto Jagadānanda Pañdita; piyāo—You cause to drink; ātmīyatā-sudhā-rasa—the nectar of affectionate relations; more—me; piyāo—You cause to drink; gaurava-stuti—honorable prayers; nimba-niśindā-rasa—the juice of nimba fruit and niśindā.

TRANSLATION

"Sir, You are making Jagadānanda drink the nectar of affectionate relationships, whereas by offering me honorable prayers, You are making me drink the bitter juice of nimba and niśindā.

TEXT 164

ଆজିହ ନହିଲ ମୋରେ ଆତ୍ମୀୟତା-ଜ୍ଞାନ !
ମୋର ଅଭାଗ୍ୟ, ତୁମি—ସ୍ଵତନ୍ତ୍ର ଭଗବାନ୍ !” ୧୬୪ ॥

*ājīha nahila more ātmīyatā-jñāna!
mora abhāgya, tumi—svatantra bhagavān!”*

SYNONYMS

ājīha—even until now; nahila—there has not been; more—unto me; ātmīyatā-jñāna—feeling as one of Your relations; mora abhāgya—my misfortune; tumi—You; svatantra bhagavān—the independent Personality of Godhead.

TRANSLATION

“It is my misfortune that You have not accepted me as one of Your intimate relations. But You are the completely independent Supreme Personality of Godhead.”

TEXT 165

ଶୁଣି’ ମହାପ୍ରଭୁ କିଛୁ ଲଜ୍ଜିତ ହେଲା ଘନେ ।
ତୀରେ ସନ୍ତୋଷିତେ କିଛୁ ବଲେନ ବଚନେ ॥ ୧୬୫ ॥

*śuni’ mahāprabhu kichu lajjita hailā mane
tāñre santoṣite kichu balena vacane*

SYNONYMS

śuni’—hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; kichu—somewhat; lajjita—ashamed; hailā—became; mane—within the mind; tāñre—him; santoṣite—to satisfy; kichu—some; balena—said; vacane—words.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu was somewhat ashamed. Just to satisfy Sanātana Gosvāmī, He spoke the following words.

TEXT 166

“ଜଗଦାନନ୍ଦ ପ୍ରିୟ ଆମାର ନହେ ତୋମା ହୈତେ ।
ମର୍ଯ୍ୟାଦା-ଲଙ୍ଘନ ଆମି ନା ପାରେଁ ସହିତେ ॥ ୧୬୬ ॥

*“jagadānanda priya āmāra nahe tomā haite
maryādā-laṅghana āmi nā pāroñ sahite*

SYNONYMS

jagadānanda—Jagadānanda Pañjita; *priya*—more dear; *āmāra*—to Me; *nahe*—is not; *tomā haite*—than you; *maryādā-laṅghana*—transgressing the etiquette; *āmi*—I; *nā*—not; *pāroñ*—can; *sahite*—tolerate.

TRANSLATION

“My dear Sanātana, please do not think that Jagadānanda is more dear to Me than you. However, I cannot tolerate transgressions of the standard etiquette.

TEXT 167

কাহাঁ তুমি—প্রামাণিক, শাস্ত্রে প্রবীণ !
কাহাঁ জগা—কালিকার বটুয়া নবীন ! ১৬৭ ||

kāhān̄ tumi—*prāmāṇika*, *śāstre pravīṇa*!
kāhān̄ jagā—*kālikāra baṭuyā navīna*!

SYNONYMS

kāhān̄—where; *tumi*—you; *prāmāṇika*—authority; *śāstre pravīṇa*—experienced in the learning of the śāstras; *kāhān̄*—where; *jagā*—Jagā; *kālikāra*—recent; *baṭuyā*—youth; *navīna*—new.

TRANSLATION

“You are an experienced authority in the śāstras, whereas Jagā is just a young boy.

TEXT 168

আমাকেহ বুঝাইতে তুমি ধর শক্তি ।
কত ঠাণ্ডি বুঝাএগাছ ব্যবহার-ভক্তি ॥ ১৬৮ ॥

āmākeha bujhāite tumi dhara śakti
kata ṭhāni bujhāñācha vyavahāra-bhakti

SYNONYMS

āmākeha—even Me; *bujhāite*—to convince; *tumi*—you; *dhara*—have; *śakti*—power; *kata ṭhāni*—in how many places; *bujhāñācha*—you have convinced; *vyavahāra-bhakti*—ordinary behavior as well as devotional service.

TRANSLATION

“You have the power to convince even Me. In many places you have already convinced Me about ordinary behavior and devotional service.

TEXT 169

তোমারে উপদেশ করে, না যায় সহন ।
অভিগ্রহ তারে আমি করিয়ে ভৎসন ॥ ১৬৯ ॥

*tomāre upadeśa kare, nā yāya sahana
ataeva tāre āmi kariye bhartsana*

SYNONYMS

tomāre—you; *upadeśa* *kare*—advises; *nā yāya sahana*—I cannot tolerate;
ataeva—therefore; *tāre*—unto him; *āmi*—I; *kariye*—do; *bhartsana*—chastisement.

TRANSLATION

“Jagā’s advising you is intolerable for Me. Therefore I am chastising him.

TEXT 170

বহিরঙ্গ-জ্ঞানে তোমারে না করি স্তবন ।
তোমার গুণে স্তুতি করায় যৈছে তোমার গুণ ॥ ১৭০ ॥

*bahirāṅga-jñāne tomāre nā kari stavana
tomāra guṇe stuti karāya yaiche tomāra guṇa*

SYNONYMS

bahirāṅga-jñāne—thinking outside My intimate relationship; *tomāre*—unto you; *nā kari*—I do not; *stavana*—offer praise; *tomāra*—your; *guṇe*—by qualifications; *stuti karāya*—one is induced to offer prayers; *yaiche*—as; *tomāra*—your; *guṇa*—attributes.

TRANSLATION

“I offer you praise not because I think of you as being outside an intimate relationship with Me but because you are actually so qualified that one is forced to praise your qualities.

TEXT 171

যদ্যপি কাহার ‘মমতা’ বহুজনে হয় ।
প্রীতি-স্বভাবে কাহাতে কোন ভাবোদয় ॥ ১৭১ ॥

*yadyapi kāhāra ‘mamatā’ bahū-jane haya
priti-svabhāve kāhāte kona bhāvodaya*

SYNONYMS

yadyapi—although; *kāhāra*—of someone; *mamatā*—affection; *bahu-jane*—unto many persons; *haya*—there is; *priti-svabhāve*—according to one's affection; *kāhāte*—in someone; *kona*—some; *bhāva-udaya*—awakening of ecstatic love.

TRANSLATION

“Although one has affection for many persons, different types of ecstatic love awaken according to the nature of one's personal relationships.

TEXT 172

**তোমার দেহ তুমি কর বীভৎস-জ্ঞান ।
তোমার দেহ আমারে লাগে অম্রত-সমান ॥ ১৭২ ॥**

*tomāra deha tumi kara bibhatsa-jñāna
tomāra deha āmāre lāge amṛta-samāna*

SYNONYMS

tomāra deha—your body; *tumi*—you; *kara bibhatsa-jñāna*—consider horrible; *tomāra deha*—your body; *āmāre*—unto Me; *lāge*—appears; *amṛta-samāna*—as if made of nectar.

TRANSLATION

“You consider your body dangerous and awful, but I think that your body is like nectar.

TEXT 173

**অপ্রাকৃত-দেহ তোমার ‘প্রাকৃত’ কভু নয় ।
তথাপি তোমার ভাতে প্রাকৃত-বুদ্ধি হয় ॥ ১৭৩ ॥**

*aprākṛta-deha tomāra ‘prākṛta’ kabhu naya
tathāpi tomāra tāte prākṛta-buddhi haya*

SYNONYMS

aprākṛta—transcendental; *deha*—body; *tomāra*—your; *prākṛta*—material; *kabhu naya*—is never; *tathāpi*—still; *tomāra*—your; *tāte*—in that; *prākṛta-buddhi*—conception as material; *haya*—is.

TRANSLATION

“Actually your body is transcendental, never material. You are thinking of it, however, in terms of a material conception.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives his opinion about how a person completely engaged in the service of the Lord transforms his body from material to transcendental. He says: “A pure devotee engaged in the service of Lord Kṛṣṇa has no desire for his personal sense gratification, and thus he never accepts anything for that purpose. He desires only the happiness of the Supreme Personality of Godhead, Kṛṣṇa, and because of his ecstatic love for Kṛṣṇa, he acts in various ways. *Karmīs* think that the material body is an instrument for material enjoyment, and that is why they work extremely hard. A devotee, however, has no such desires. A devotee always engages wholeheartedly in the service of the Lord, forgetting about bodily conceptions and bodily activities. The body of a *karmī* is called material because the *karmī*, being too absorbed in material activities, is always eager to enjoy material facilities, but the body of a devotee who tries his best to work very hard for the satisfaction of Kṛṣṇa by fully engaging in the Lord’s service must be accepted as transcendental. Whereas *karmīs* are interested only in the personal satisfaction of their senses, devotees work for the satisfaction of the Supreme Lord. Therefore one who cannot distinguish between devotion and ordinary *karma* may mistakenly consider the body of a pure devotee material. One who knows does not commit such a mistake. Nondevotees who consider devotional activities and ordinary material activities to be on the same level are offenders to the chanting of the transcendental holy name of the Lord. A pure devotee knows that a devotee’s body, being always transcendental, is just suitable for rendering service to the Lord.

A devotee on the topmost platform of devotional service always humbly thinks that he is not rendering any devotional service. He thinks that he is poor in devotional service and that his body is material. On the other hand, those known as the *sahajiyās* foolishly think that their material bodies are transcendental. Because of this, they are always bereft of the association of pure devotees, and thus they cannot behave like Vaiṣṇavas. Observing the defects of the *sahajiyās*, Śrīla Bhaktivinoda Ṭhākura has sung as follows in his book *Kalyāṇa-kalpa-taru*:

āmi ta' vaiṣṇava, e-buddhi ha-ile,
 amāni nā haba āmi
 pratiṣṭhāśā āsi', hṛdaya dūṣibe,
 ha-iba niraya-gāmī
 nije śreṣṭha jāni', ucchiṣṭādi-dāne,
 habe abhimāna bhāra
 tāi śiṣya tava, thākiyā sarvadā,
 nā la-iba pūjā kāra

“If I think I am a Vaiṣṇava, I shall look forward to receiving respect from others. And if the desire for fame and reputation pollute my heart, certainly I shall go to hell. By giving others the remnants of my food, I shall consider myself superior and

shall be burdened with the weight of false pride. Therefore, always remaining your surrendered disciple, I shall not accept worship from anyone else." Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has written (*Antya-lilā* 20.28):

*premera svabhāva—yāhāṁ premera sambandha
sei māne, —'krṣṇe mora nāhi prema-gandha'*

"Wherever there is a relationship of love of Godhead, the natural symptoms are that the devotee does not think himself a devotee, but always thinks that he has not even a drop of love for Kṛṣṇa."

TEXT 174

**'ଆକୃତ' ହେଲେହ ତୋମାର ବପୁ ନାରି ଉପେକ୍ଷିତେ ।
ଭଜ୍ଞାଭଜ୍ଞ-ବସ୍ତ୍ରଜାନ ନାହିଁକ 'ଆକୃତେ' ॥ ୧୭୫ ॥**

*'prākṛta' haile ha tomāra vapu nāri upekṣite
bhadrābhadra-vastu-jñāna nāhika 'prākṛte'*

SYNONYMS

prākṛta—material; *haile ha*—even if it were; *tomāra*—your; *vapu*—body; *nāri*—I cannot; *upekṣite*—neglect; *bhadra-abhadra*—good and bad; *vastu-jñāna*—appreciation of things; *nāhika*—there is not; *prākṛte*—in the material world.

TRANSLATION

"Even if your body were material, I still could not neglect it, for the material body should be considered neither good nor bad.

PURPORT

Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, "Since you are a Vaiṣṇava, your body is spiritual, not material. Therefore you should not consider this body to be subjected to superior or inferior qualities. Moreover, I am a *sannyāsī*. Therefore even if your body were material, a *sannyāsī* should see no distinction between a good body and a bad body."

TEXT 175

**କିଂ ଭଦ୍ରଂ କିମଭଦ୍ରଂ ବା ଦୈତ୍ୟାବସ୍ତନଃ କିଥ୍ୟ ।
ବାଚୋଦିତଃ ତମନ୍ତଃ ଗନ୍ମା ଧ୍ୟାତମେବ ଚ ॥ ୧୭୫ ॥**

*kim bhadrām kim abhadrām vā
dvaitasyāvastunah kiyat*

vācoditarin tad anṛtam
manasā dhyātam eva ca

SYNONYMS

kim—what; *bhadram*—good; *kim*—what; *abhadram*—bad; *vā*—or; *dvaitasya*—of this material world; *avastunah*—that which has temporary existence; *kiyat*—how much; *vācā*—by words; *uditam*—vibrated; *tat*—that; *anṛtam*—without permanent existence; *manasā*—by the mind; *dhyātam*—conceived; *eva*—certainly; *ca*—and.

TRANSLATION

“‘Anything not conceived in relationship to Kṛṣṇa should be understood to be illusion [māyā]. None of the illusions uttered by words or conceived in the mind are factual. Because illusion is not factual, there is no distinction between what we think is good and what we think is bad. When we speak of the Absolute Truth, such speculations do not apply.’

PURPORT

This is a quotation from Śrimad-Bhāgavatam (11.28.4).

TEXT 176

‘ଦ୍ୱାତେ’ ଭଜାଭଜ-ଜାନ, ସବ—‘ଗନୋଧର୍ମ’ ।
‘ଏହି ଭାଲ, ଏହି ମନ୍ଦ’,—ଏହି ସବ ‘ଭର୍ମ’ ॥ ୧୭ ॥

‘dvaite’ *bhadrābhadra-jñāna*, *saba*—‘*manodharma*’
‘*ei bhāla*, *ei manda*’, —*ei saba ‘bhrama’*

SYNONYMS

dvaite—in the material world; *bhadra-abhadra-jñāna*—understanding of good and bad; *saba*—all; *manah-dharma*—speculative mental creations; *ei bhāla*—this is good; *ei manda*—this is bad; *ei*—this; *saba*—all; *bhrama*—mistake.

TRANSLATION

“In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, ‘This is good, and this is bad,’ is all a mistake.”

PURPORT

Kṛṣṇa, the Supreme Personality of Godhead, is the Absolute Truth, ever existing with different varieties of energies. When one is absorbed in the illusory energy of Kṛṣṇa and cannot understand Kṛṣṇa, one cannot ascertain what is good and bad

for him. Conceptions of good and bad are all imaginations or mental speculations. When one forgets that he is an eternal servant of Kṛṣṇa, he wants to enjoy the material world through different plans. At that time he distinguishes between material plans that are good and those that are bad. Actually, however, they are all false.

TEXT 177

বিদ্যাবিনয়সম্পর্কে আক্ষণে গবি হস্তিনি ।
শুনি চৈব খপাকে চ পশ্চিতাঃ সমদর্শিনঃ ॥ ১৭৭ ॥

*vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
pañḍitāḥ sama-darśinah*

SYNONYMS

vidyā—knowledge; *vinaya*—gentleness; *sampanne*—endowed with; *brāhmaṇe*—unto a *brāhmaṇa*; *gavi*—unto a cow; *hastini*—unto an elephant; *śuni*—unto a dog; *ca*—and; *eva*—also; *śva-pāke*—unto a dog-eater; *ca*—also; *pañḍitāḥ*—those who are actually learned in spiritual understanding; *sama-darśināḥ*—equipoised.

TRANSLATION

“The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater.”

PURPORT

This is a quotation from *Bhagavad-gītā* (5.18).

TEXT 178

জ্ঞানবিজ্ঞানতৃপ্তাঞ্চা কুটষ্ঠে। বিজিতেন্দ্ৰিযঃ।
যুক্ত ইতুচ্যাতে যোগী সমলোক্ষ্টাঞ্চকাঞ্চনঃ ॥ ১৭৮ ॥

*jñāna-vijñāna-trptatmā
kūṭasthaḥ vijitendriyāḥ
yukta ity ucyate yogī
sama-loṣṭrāśma-kāñcanāḥ*

SYNONYMS

jñāna—by acquired knowledge; *vijñāna*—realized knowledge; *trpta*—satisfied; *ātmā*—living entity; *kūṭa-sthāḥ*—fixed in his constitutional position; *vijita*—con-

trolled; *indriyah*—whose senses; *yuktaḥ*—in touch with the Supreme; *iti*—thus; *ucyate*—is said; *yogi*—a yogi; *sama*—equal; *loṣṭra*—pebbles; *aśma*—stone; *kāñcanah*—gold.

TRANSLATION

“One who is fully satisfied in knowledge obtained and practically applied in life, who is always determined and fixed in his spiritual position, who completely controls his senses, and who sees pebbles, stone and gold on the same level, is understood to be a perfect yogī.”

PURPORT

This is also a quotation from *Bhagavad-gītā* (6.8).

TEXT 179

ଆମି ତ’—ସନ୍ଧ୍ୟାସୀ, ଆମାର ‘ସମ-ଦୃଷ୍ଟି’ ଧର୍ମ ।
ଚନ୍ଦନ-ପକ୍ଷେତେ ଆମାର ଜ୍ଞାନ ହୁଯ ‘ସମ’ ॥ ୧୭୯ ॥

*āmi ta’—sannyāsi, āmāra ‘sama-dṛṣṭi’ dharma
candana-paṅkete āmāra jñāna haya ‘sama’*

SYNONYMS

āmi—I; *ta'*—certainly; *sannyāsi*—in the renounced order of life; *āmāra*—My; *sama-dṛṣṭi*—seeing everything on the same platform; *dharma*—duty; *candana-paṅkete*—between sandalwood pulp and mud; *āmāra*—My; *jñāna*—knowledge; *haya*—is; *sama*—same.

TRANSLATION

“Since I am in the renounced order, My duty is to make no distinctions but instead be equipoised. My knowledge must be equally disposed toward sandalwood pulp and dirty mud.

PURPORT

It is the duty of a *sannyāsi*, a person in the renounced order, to be always equipoised, and that is also the duty of a learned man and a Vaiṣṇava. A Vaiṣṇava, a *sannyāsi* or a learned person has no conception of the material world; in other words, he has no conception of anything materially important. He has no desire to use sandalwood pulp for sense gratification, nor does sense gratification make him hate mud. Acceptance or rejection of material things is not the concern of a *sannyāsi*, a Vaiṣṇava or a learned person. An advanced devotee has no desire to enjoy or reject anything. His only duty is to accept whatever is favorable for the

advancement of Kṛṣṇa consciousness. A Vaiṣṇava should be indifferent to material enjoyment and renunciation and should always hanker for the spiritual life of rendering service to the Lord.

TEXT 180

এই লাগি' তোমা ত্যাগ করিতে না যুয়ায় ।
ঘৃণা-বুদ্ধি করি যদি, নিজ-ধর্ম যায় ॥” ১৮০ ॥

*ei lāgi' tomā tyāga karite nā yuyāya
ghṛṇā-buddhi kari yadi, nija-dharma yāya"*

SYNONYMS

ei lāgi'—for this reason; *tomā*—you; *tyāga karite*—to reject; *nā yuyāya*—is not befitting; *ghṛṇā-buddhi kari*—I regard with hatred; *yadi*—if; *nija-dharma yāya*—I deviate from My duty.

TRANSLATION

“For this reason, I cannot reject you. If I hated you, I would deviate from My occupational duty.”

TEXT 181

হরিহাস কহে,—“প্রভু, যে কহিলা তুমি ।
এই ‘বাহ্য প্রতারণা’ নাহি মানি আমি ॥ ১৮১ ॥

*haridāsa kahe, — “prabhu, ye kahilā tumi
ei ‘bāhya pratāraṇā’ nāhi māni āmi*

SYNONYMS

haridāsa kahe—Haridāsa said; *prabhu*—my Lord; *ye*—what; *kahilā*—have spoken; *tumi*—You; *ei*—this; *bāhya pratāraṇā*—external formality; *nāhi māni āmi*—I do not accept.

TRANSLATION

Haridāsa said, “My dear Lord, what You have spoken deals with external formalities. I do not accept it.

TEXT 182

আমা-সব অথবে যে করিয়াছ অশৌকার ।
দীনদয়ালু-গুণ তোমার ভাসাতে প্রচার ॥” ১৮২ ॥

āmā-saba adhame ye kariyācha arṅgikāra
dīna-dayālu-guṇa tomāra tāhāte pracāra”

SYNONYMS

āmā-saba—all of us; adhame—most fallen; ye—that; kariyācha—You have done; arṅgikāra—acceptance; dīna-dayālu—merciful unto the fallen souls; guṇa—attribute; tomāra—of You; tāhāte—in that; pracāra—proclaiming.

TRANSLATION

“My Lord, we are all fallen, but You have accepted us due to Your attribute of being merciful to the fallen. This is well known all over the world.”

TEXT 183

ପ୍ରଭୁ ହାସି' କହେ,—“ଶୁନ, ହରିଦାସ, ସନାତନ ।
ତ୍ସତ୍ତଃ କହି ତୋମା-ବିଷୟେ ଯୈଛେ ମୋର ମନ ॥ ୧୮୩ ॥

prabhu hāsi' kahe, —“śuna, haridāsa, sanātana
tattvataḥ kahi tomā-viṣaye yaiche mora mana

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; hāsi’—smiling; kahe—says; śuna—hear; haridāsa—My dear Haridāsa; sanātana—My dear Sanātana; tattvataḥ—truly; kahi—I am speaking; tomā-viṣaye—about you; yaiche—as; mora mana—My mind.

TRANSLATION

Lord Caitanya smiled and said, “Listen, Haridāsa and Sanātana. Now I am speaking the truth about how My mind is attached to you.”

TEXT 184

ତୋମାରେ ‘ଲାଲ୍ୟ’, ଆପନାକେ ‘ଲାଲକ’ ଅଭିମାନ ।
ଲାଲକେର ଲାଲ୍ୟ ନହେ ଦୋଷ-ପରିଜ୍ଞାନ ॥ ୧୮୪ ॥

tomāre 'lālya', āpanāke 'lālaka' abhimāna
lālakera lālye nahe doṣa-parijñāna

SYNOMYS

tomāre—unto you; *lālya*—maintained; *āpanāke*—unto Me; *bālaka*—the maintainer; *abhimāna*—conception; *bālakera*—of the maintainer; *lālye*—unto the maintained; *nahe*—not; *doṣa*—fault; *parijñāna*—understanding.

TRANSLATION

“My dear Haridāsa and Sanātana, I think of you as My little boys, to be maintained by Me. The maintainer never takes seriously any faults of the maintained.

PURPORT

When a father maintains a child and the child is maintained by the father, the father never takes seriously the faults of the child. Even if they actually are faults, the father does not mind them.

TEXT 185

ଆପନାରେ ହୟ ମୋର ଅଗାତ୍ମ-ସମାନ ।
ତୋରା-ସବାରେ କରେଁ । ମୁଖ୍ରି ବାଲକ-ଅଭିମାନ ॥୧୮୫ ॥

*āpanāre haya mora amānya-samāna
tomā-sabāre karoñ muñi bālaka-abhimāna*

SYNOMYS

āpanāre—unto Myself; *haya*—there is; *mora*—My; *amānya*—not deserving respect; *samāna*—like; *tomā-sabāre*—unto all of you; *karoñ*—do; *muñi*—I; *bālaka-abhimāna*—considering My sons.

TRANSLATION

“I always think of Myself as deserving no respect, but because of affection I always consider you to be like My little children.

TEXT 186

ମାତାର ଯୈଛେ ବାଲକେର ‘ଅରେଧ୍ୟ’ ଲାଗେ ଗାୟ ।
ଘ୍ରଣ ନାହି ଜନ୍ମେ, ଆର ମହାସୁଖ ପାୟ ॥ ୧୮୬ ॥

*mātāra yaiche bālakera ‘amedhya’ lāge gāya
ghṛṇā nāhi janme, āra mahā-sukha pāya*

SYNONYMS

mātāra—of the mother; *yaiche*—as; *bālakera*—of the child; *amedhya*—stool and urine; *lāge gāya*—touches the body; *ghṛṇā*—hatred; *nāhi janme*—does not arise; *āra*—more; *mahā-sukha*—great pleasure; *pāya*—gets.

TRANSLATION

“When a child passes stool and urine that touch the body of the mother, the mother never hates the child. On the contrary, she takes much pleasure in cleansing him.

TEXT 187

‘ଲାଲ୍ୟାମେଧ୍ୟ’ ଲାଲକେର ଚନ୍ଦନ-ସମ ଭାୟ ।
ସନାତନେର କ୍ଳେଦେ ଆମାର ଘୃଣା ନା ଉପଜାୟ ॥” ୧୮୭ ॥

*‘lālyāmedhya’ lālakera candana-sama bhāya
sanātanera klede āmāra ghṛṇā nā upajāya”*

SYNONYMS

lālyā—of the maintained child; *amedhya*—stool and urine; *lālakera*—of the maintainer; *candana-sama*—like sandalwood pulp; *bhāya*—appears; *sanātanera*—of Sanātana Gosvāmī; *klede*—unto the moisture of the sores; *āmāra*—My; *ghṛṇā*—hatred; *nā*—not; *upajāya*—arises.

TRANSLATION

“The stool and urine of the maintained child appear like sandalwood pulp to the mother. Similarly, when the foul moisture oozing from the itches of Sanātana touches My body, I have no hatred for him.”

TEXT 188

ହରିଦାସ କହେ,—“ତୁମি ଈଶ୍ଵର ଦୟାମୟ ।
ତୋମାର ଗଞ୍ଜୀର ହଦୟ ବୁଝନ ନା ଯାୟ ॥ ୧୮୮ ॥

*haridāsa kahe, —“tumi iśvara dayā-maya
tomāra gambhīra hṛdaya bujhana nā yāya*

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura said; *tumi*—You; *iśvara*—the Supreme Personality of Godhead; *dayā-maya*—merciful; *tomāra*—Your; *gambhīra*—deep; *hṛdaya*—heart; *bujhana nā yāya*—cannot be understood.

TRANSLATION

Haridāsa Ṭhākura said, “My dear sir, You are the Supreme Personality of Godhead and are most merciful toward us. No one can understand what is within Your deeply affectionate heart.

TEXT 189

বাসুদেব—গলৎকুষ্ঠি, তাতে অঙ্গ—কৌড়াময় ।
তারে আলিঙ্গন কৈলা হঞ্চা সদয় ॥ ১৮৯ ॥

vāsudeva—galat-kuṣṭhī, tāte aṅga—kiḍā-maya
tāre āliṅgana kailā hañā sadaya

SYNONYMS

vāsudeva—Vāsudeva; galat-kuṣṭhī—suffering from leprosy; tāte—over and above that; aṅga—the body; kiḍā-maya—full of worms; tāre—him; āliṅgana—embracing; kailā—You did; hañā sa-daya—being merciful.

TRANSLATION

“You embraced the leper Vāsudeva, whose body was fully infected by worms. You are so kind that in spite of his condition You embraced him.

TEXT 190

আলিঙ্গিয়া কৈলা তার কন্দর্প-সম অঙ্গ ।
বুঝিতে না পারি তোমার কৃপার তরঙ্গ ॥” ১৯০ ॥

āliṅgiyā kailā tāra kandarpa-sama aṅga
bujhite nā pāri tomāra kṛpāra taraṅga”

SYNONYMS

āliṅgiyā—by embracing; kailā—You made; tāra—his; kandarpa-sama—as beautiful as Cupid; aṅga—body; bujhite nā pāri—we cannot understand; tomāra—Your; kṛpāra taraṅga—waves of mercy.

TRANSLATION

“By embracing him You made his body as beautiful as that of Cupid. We cannot understand the waves of Your mercy.”

TEXT 191

ଅତୁ କହେ,—“ବୈଶବ-ଦେହ ‘ଆକୃତ’ କଭୁ ନୟ ।
‘ଆପ୍ରାକୃତ’ ଦେହ ଭକ୍ତେର ‘ଚିଦାନନ୍ଦମୟ’ ॥ ୧୯୧ ॥

*prabhu kahe, —“vaiṣṇava-deha ‘prākṛta’ kabhu naya
'aprākṛta' deha bhaktera 'cid-ānanda-maya'*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *vaiṣṇava deha*—the body of a Vaiṣṇava; *prākṛta*—material; *kabhu naya*—is never; *aprākṛta*—transcendental; *deha*—body; *bhaktera*—of a devotee; *cit-ānanda-maya*—full of transcendental bliss.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss.

PURPORT

Śrī Caitanya Mahāprabhu is trying to convince Haridāsa Ṭhākura and Sanātana Gosvāmī that a devotee whose life is dedicated to the service of the Lord is never in the material conception. Because he always engages in the service of the Lord, his body is transcendental and full of spiritual bliss. His body should never be considered material, just as the body of the Deity worshiped in the temple is never considered to be made of stone or wood. Factually, the Deity is directly the Supreme Personality of Godhead, without a doubt. The injunctions of the *Padma Purāṇa* therefore state: *arcye viṣṇau śilādhīr guruṣu nara-matir vaiṣṇave jāti-bud-dhiḥ...yasya vā nāraki saḥ*. The Deity worshiped in the temple is never stone or wood. Similarly, the body of a Vaiṣṇava fully dedicated to the service of the Lord is never considered to belong to the material modes of nature.

TEXT 192

ଦୀକ୍ଷାକାଳେ ଭକ୍ତ କରେ ଆୟସମର୍ପଣ ।
ସେଇକାଳେ କୃଷ୍ଣ ତାରେ କରେ ଆୟସମ ॥ ୧୯୨ ॥

*dikṣā-kāle bhakta kare ātma-samarpaṇa
sei-kāle kṛṣṇa tāre kare ātma-sama*

SYNONYMS

dikṣā-kāle—at the time of initiation; *bhakta*—the devotee; *kare*—does; *ātma*—of himself; *samarpaṇa*—full dedication; *sei-kāle*—at that time; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—him; *kare*—makes; *ātma-sama*—as spiritual as Himself.

TRANSLATION

“At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself.

TEXT 193

সেই দেহ করে তার চিদানন্দময়।
অপ্রাকৃত-দেহে তাঁর চরণ ভজয় ॥ ১৯৩ ॥

*sei deha kare tāra cid-ānanda-maya
aprākṛta-dehe tāṅra caraṇa bhajaya*

SYNOMYS

sei deha—that body; *kare*—makes; *tāra*—his; *cit-ānanda-maya*—full of transcendental bliss; *aprākṛta-dehe*—in that transcendental body; *tāṅra*—His; *caraṇa*—feet; *bhajaya*—worships.

TRANSLATION

“When the devotee’s body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord.

TEXT 194

মর্ত্যা যদা ত্যক্ষসমস্তকর্ম।
নিবেদিতাত্মা বিচকীর্ষিতে। মে।
তদামৃতত্বং প্রতিপত্তমানে।
ময়াভূত্যায় চ কল্পতে বৈ ॥ ১৯৪ ॥

*martyo yadā tyakta-samasta-karmā
niveditātmā vicikīrṣito me
tadāmr̥tatvāṁ pratipadyamāno
mayātmā-bhūyāya ca kalpate vai*

SYNOMYS

martyah—the living entity subjected to birth and death; *yadā*—as soon as; *tyakta*—giving up; *samasta*—all; *karmāḥ*—fruitive activities; *nivedita-ātmā*—a fully surrendered soul; *vicikīrṣitah*—desired to act; *me*—by Me; *tadā*—at that time; *amṛtatvam*—immortality; *pratipadyamānaḥ*—attaining; *mayā*—with Me; *ātma-bhūyāya*—for becoming of a similar nature; *ca*—also; *kalpate*—is eligible; *vai*—certainly.

TRANSLATION

“‘The living entity who is subjected to birth and death, when he gives up all material activities dedicating his life to Me for executing My order, and thus acts according to My direction, at that time he reaches the platform of immortality, and becomes fit to enjoy the spiritual bliss of exchange of loving mingles with Me.’”

PURPORT

This is a quotation from Śrimad-Bhāgavatam (11.29.34). At the time of initiation, a devotee gives up all his material conceptions. Therefore, being in touch with the Supreme Personality of Godhead, he is situated on the transcendental platform. Thus having attained knowledge and the spiritual platform, he always engages in the service of the spiritual body of Kṛṣṇa. When one is freed from material connections in this way, his body immediately becomes spiritual, and Kṛṣṇa accepts His service. However, Kṛṣṇa does not accept anything from a person with a material conception of life. When a devotee no longer has any desire for material sense gratification, in his spiritual identity he engages in the service of the Lord, for his dormant spiritual consciousness awakens. This awakening of spiritual consciousness makes his body spiritual, and thus he becomes fit to render service to the Lord. Karmīs may consider the body of a devotee material, but factually it is not, for a devotee has no conception of material enjoyment. If one thinks that the body of a pure devotee is material, he is an offender, for that is a *vaiṣṇava-aparādhā*. In this connection one should consult Śrīla Sanātana Gosvāmī’s *Bṛhadbhāgavatāmṛta* (1.3.45 and 2.3.139).

TEXT 195

সনাতনের দেহে কৃষ্ণ কণ্ঠে উপজাগ্রা ।
আমা পরীক্ষিতে ইহানি দিলা পাঠ্যাগ্রা ॥ ১৯৫ ॥

*sanātanera dehe kṛṣṇa kāṇḍu upajāñā
āmā parikṣite ihaṇ dilā pāṭhāñā*

SYNOMYMS

sanātanera—of Sanātana Gosvāmī; *dehe*—in the body; *kṛṣṇa*—Lord Kṛṣṇa; *kāṇḍu*—itches; *upajāñā*—manifesting; *āmā*—Me; *parikṣite*—to test; *ihaṇ*—here; *dilā pāṭhāñā*—has sent.

TRANSLATION

“Kṛṣṇa somehow or other manifested these itching sores on the body of Sanātana Gosvāmī and sent him here to test Me.”

TEXT 196

ঘৃণা করি' আলিঙ্গন না করিতাম যবে ।
কৃষ্ণ-ঠাণ্ডি অপরাধ-দণ্ড পাইতাম তবে ॥ ১৯৬ ॥

*ghṛṇā kari' āliṅgana nā karitāma yabe
kṛṣṇa-ṭhāñi aparādha-danḍa pāitāma tabe*

SYNONYMS

ghṛṇā kari'—hating; *āliṅgana*—embracing; *nā karitāma*—I would not do; *yabe*—when; *kṛṣṇa-ṭhāñi*—unto Lord Kṛṣṇa; *aparādha-danḍa*—punishment for offenses; *pāitāma*—I would have gotten; *tabe*—then.

TRANSLATION

“If I had hated Sanātana Gosvāmī and had not embraced him, I would certainly have been chastised for offenses to Kṛṣṇa.

TEXT 197

পারিষদ-দেহ এই, না হয় দুর্গন্ধ ।
প্রথম দিবসে পাইলুন্ত চতুঃসম-গন্ধ ॥” ১৯৭ ॥

*pāriṣada-deha ei, nā haya durgandha
prathama divase pāilunū catuḥsama-gandha”*

SYNONYMS

pāriṣada-deha—the body of Kṛṣṇa's associate; *ei*—this; *nā haya*—is not; *durgandha*—having a bad smell; *prathama divase*—on the first day; *pāilunū*—I got; *catuḥsama-gandha*—the smell of *catuḥsama*, a mixture of sandalwood pulp, camphor, aguru and musk.

TRANSLATION

“Sanātana Gosvāmī is one of the associates of Kṛṣṇa. There could not be any bad odor from his body. On the first day I embraced him, I smelled the aroma of *catuḥsama* [a mixture of sandalwood pulp, camphor, aguru and musk].”

PURPORT

An associate of the Lord is one whose body is fully engaged in the service of the Lord. A materialist might see Sanātana Gosvāmī's body as being full of itching sores that exuded foul moisture and a bad smell. Śrī Caitanya Mahāprabhu, however, said that actually the aroma of his body was the excellent scent of a

mixture of sandalwood pulp, camphor, musk and aguru. In the *Garuḍa Purāṇa* this mixture, which is called *catuhṣama*, is described as follows:

kastūrikāyā dvau bhāgau
catvāraś candanasya tu
kuṇkumasya trayāś caikah
śāśinah syāt catuhṣamam

“Two parts of musk, four parts of sandalwood, three parts of aguru or saffron and one part of camphor, when mixed together, form *catuhṣama*.” The aroma of *catuhṣama* is very pleasing. It is also mentioned in the *Hari-bhakti-vilāsa* (6.115).

TEXT 198

বন্ধুতঃ প্ৰভু যবে কৈলা আলিঙ্গন।
তাঁৰ স্পৰ্শে গন্ধ হৈল চন্দনেৰ সম ॥ ১৯৮ ॥

vastutah prabhu yabe kaila āliṅgana
tānra sparše gandha haila candanera sama

SYNONYMS

vastutah—in fact; prabhu—Śrī Caitanya Mahāprabhu; yabe—when; kaila—did; āliṅgana—embracing; tānra sparše—by His touch; gandha haila—there was a fragrance; candanera sama—exactly like that of sandalwood pulp.

TRANSLATION

In fact, however, when Śrī Caitanya Mahāprabhu embraced the body of Sanātana Gosvāmi, by the Lord's touch alone there was manifest a fragrance exactly like that of sandalwood pulp.

TEXT 199

প্ৰভু কহে,— সনাতন, না মানিহ দুঃখ।
তোমার আলিঙ্গনে আমি পাই বড় সুখ ॥ ১৯৯ ॥

prabhu kahe, — “sanātana, nā māniha duḥkha
tomāra āliṅgane āmi pāi baḍa sukha

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu continued to speak; sanātana—My dear Sanātana; nā māniha duḥkha—do not be unhappy; tomāra āliṅgane—by embracing you; āmi—I; pāi—get; baḍa sukha—great happiness.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, “My dear Sanātana, do not be aggrieved, for when I embrace you I actually get great pleasure.

TEXT 200

এ-বৎসর তুমি ইহাঁ রহ আমা-সনে ।
বৎসর রহি' তোমারে আমি পাঠাইয়ু বৃন্দাবনে ॥২০০॥

e-vatsara tumi ihān raha āmā-sane
vatsara rahi' tomāre āmi pāṭhāimu vṛndāvane

SYNOMYMS

e-vatsara—this year; *tumi*—you; *ihān*—here; *raha*—remain; *āmā-sane*—with Me; *vatsara*—year; *rahi'*—remaining; *tomāre*—you; *āmi*—I; *pāṭhāimu* *vṛndāvane*—shall send to Vṛndāvana.

TRANSLATION

“Stay with Me at Jagannātha Purī for one year, and after that I shall send you to Vṛndāvana.”

TEXT 201

এত বলি' পুনঃ তাঁরে কৈলা আলিঙ্গন ।
কঙু গেল, অঙ্গ হৈল সুবর্ণের সম ॥ ২০১ ॥

eta bali' punah tānre kailā āliṅgana
kaṇḍu gela, aṅga haila suvarṇera sama

SYNOMYMS

eta bali'—saying this; *punah*—again; *tānre*—him; *kailā*—did; *āliṅgana*—embracing; *kaṇḍu gela*—the itching sores disappeared; *aṅga*—the body; *haila*—became; *suvarṇera sama*—like gold.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu again embraced Sanātana Gosvāmī. Thus immediately Sanātana's itches disappeared, and his entire body resembled the color of gold.

TEXT 202

দেখি' হরিনাম মনে হৈলা চমৎকার ।
প্রভুরে কহেন,—“এই ভঙ্গী যে তোমার ॥ ২০২ ॥

*dekhi' haridāsa mane hailā camatkāra
prabhure kahena, —“ei bhaṅgī ye tomāra*

SYNONYMS

dekhi'—seeing; *haridāsa*—Haridāsa Ṭhākura; *mane*—in the mind; *hailā camatkāra*—became astonished; *prabhure kahena*—spoke to the Lord; *ei*—this; *bhaṅgī*—transcendental activity; *ye*—which; *tomāra*—Your.

TRANSLATION

**Seeing the change, Haridāsa Ṭhākura, greatly astonished, told the Lord,
“This is Your pastime.**

TEXT 203

সেই খারিখণ্ডের পানী তুমি খাওয়াইলা ।
সেই পানী-লক্ষ্যে ইঁহার কঙু উপজাইলা ॥ ২০৩ ॥

*sei jhārikhanḍera pānī tumi khāoyāilā
sei pānī-lakṣye iñhāra kaṇḍu upajāilā*

SYNONYMS

sei—that; *jhārikhanḍera*—of Jhārikhanḍa; *pānī*—water; *tumi*—You; *khāoyāilā*—made to drink; *sei pānī-lakṣye*—on account of this water; *iñhāra*—of Sanātana Gosvāmī; *kaṇḍu upajāilā*—You generated the itching.

TRANSLATION

**“My dear Lord, You made Sanātana Gosvāmī drink the water of Jhārikhanḍa,
and You actually generated the consequent itching sores on his body.**

TEXT 204

কঙু করি' পরীক্ষা করিলে সনাতনে ।
এই লীলা-ভঙ্গী তোমার কেহ নাহি জানে” ॥২০৪॥

*kaṇḍu kari' parikṣā karile sanātane
ei līlā-bhaṅgī tomāra keha nāhi jāne”*

SYNONYMS

kaṇḍu kari'—generating the itching sores; *parikṣā*—examination; *karile*—You did; *sanātane*—unto Sanātana Gosvāmī; *ei*—this; *līlā*—of pastimes; *bhaṅgī*—trick; *tomāra*—Your; *keha nāhi jāne*—no one knows.

TRANSLATION

“After thus causing these itching sores, You examined Sanātana Gosvāmī. No one can understand Your transcendental pastimes.”

TEXT 205

ଦୁଁହେ ଆଲିଙ୍ଗିଯା ପ୍ରଭୁ ଗେଲା ନିଜାଲୟ ।
ପ୍ରଭୁର ଗୁଣ କହେ ଦୁଁହେ ହେଣା ପ୍ରେମମୟ ॥ ୨୦୫ ॥

*duñhe āliṅgiyā prabhu gelā nijālaya
prabhura guṇa kahe duñhe hañā prema-maya*

SYNOMYS

duñhe—both of them; *āliṅgiyā*—embracing; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—departed; *nija-ālaya*—for His place; *prabhura guna*—attributes of Śrī Caitanya Mahāprabhu; *kahe*—discussed; *duñhe*—both of them; *hañā*—being; *prema-maya*—overwhelmed by ecstasy.

TRANSLATION

After embracing both Haridāsa Ṭhākura and Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu returned to His residence. Then both Haridāsa Ṭhākura and Sanātana Gosvāmī, in great ecstatic love, began to describe the Lord’s transcendental attributes.

TEXT 206

ଏଇମତ ସନାତନ ରହେ ଅଭୂ-ଷ୍ଠାନେ ।
କୃଷ୍ଣଚୈତନ୍ୟ-ଗୁଣ-କଥା ହରିଦାସ-ସନେ ॥ ୨୦୬ ॥

*ei-mata sanātana rahe prabhu-sthāne
kṛṣṇa-caitanya-guṇa-kathā haridāsa-sane*

SYNOMYS

ei-mata—in this way; *sanātana*—Sanātana Gosvāmī; *rahe*—remained; *prabhu-sthāne*—at the shelter of Śrī Caitanya Mahāprabhu; *kṛṣṇa-caitanya*—of Lord Śrī Caitanya Mahāprabhu; *guṇa*—of the attributes; *kathā*—discussion; *haridāsa-sane*—with Haridāsa Ṭhākura.

TRANSLATION

In this way Sanātana Gosvāmī stayed under the care of Śrī Caitanya Mahāprabhu and discussed the transcendental qualities of Śrī Caitanya Mahāprabhu with Haridāsa Ṭhākura.

TEXT 207

দোলযাত্রা দেখি' প্রভু তাঁরে বিদায় দিলা ।
বৃন্দাবনে যে করিবেন, সব শিখাইলা ॥ ২০৭ ॥

*dola-yātrā dekhi' prabhu tānre vidāya dilā
vr̄ndāvane ye karibena, saba śikhāilā*

SYNONYMS

dola-yātrā—the festival of Dola-yātrā; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *tānre*—unto him; *vidāya dilā*—bid farewell; *vr̄ndāvane*—at Vṛndāvana; *ye karibena*—whatever he would do; *saba*—all; *śikhāilā*—instructed.

TRANSLATION

After they saw the Dola-yātrā festival, Śrī Caitanya Mahāprabhu instructed Sanātana Gosvāmī fully about what to do in Vṛndāvana and bade him farewell.

TEXT 208

যে-কালে বিদায় হৈলা প্রভুর চরণে ।
ত্বইজনার বিচ্ছেদ-দশা না যায় বর্ণনে ॥ ২০৮ ॥

*ye-kāle vidāya hailā prabhura caraṇe
dui-janāra viccheda-daśā nā yāya varṇane*

SYNONYMS

ye-kāle—when; *vidāya*—farewell; *hailā*—there was; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *dui-janāra*—both of them; *viccheda-daśā*—condition of separation; *nā yāya varṇane*—cannot be described.

TRANSLATION

The scene of separation that took place when Sanātana Gosvāmī and Śrī Caitanya Mahāprabhu took leave of one another is so piteous that it cannot be described herein.

TEXT 209

যেই বন-পথে প্রভু গেলা বৃন্দাবন ।
সেইপথে যাইতে মন কৈলা সন্মান ॥ ২০৯ ॥

*yei vana-pathe prabhu gelā vr̄ndāvana
sei-pathe yāite mana kailā sanātana*

SYNONYMS

yei—which; *vana-pathe*—on the path in the forest; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā vrndāvana*—went to Vṛndāvana; *sei-pathe*—on the very path; *yāite*—to go; *mana*—mind; *kailā*—made; *sanātana*—Sanātana Gosvāmī.

TRANSLATION

Sanātana Gosvāmī decided to go to Vṛndāvana by the very forest path Śrī Caitanya Mahāprabhu had traversed.

TEXT 210

**যে-পথে, যে-গ্রাম-নদী-শৈল, যাহান যেই লীলা।
বলভদ্রভট্ট-স্থানে সব লিখি' নিলা ॥ ২১০ ॥**

*ye-pathe, ye-grāma-nadi-saila, yāhān yei līlā
balabhadra-bhaṭṭa-sthāne saba likhi' nilā*

SYNONYMS

ye-pathe—on which path; *ye*—which; *grāma*—villages; *nadi*—rivers; *saila*—hills; *yāhān*—where; *yei*—which; *līlā*—pastimes; *balabhadra-bhaṭṭa-sthāne*—from Balabhadra Bhaṭṭa; *saba*—everything; *likhi'*—writing; *nilā*—he took.

TRANSLATION

Sanātana Gosvāmī noted from Balabhadra Bhaṭṭācārya all the villages, rivers and hills where Śrī Caitanya Mahāprabhu had performed His pastimes.

TEXT 211

**মহাপ্রভুর ভক্তগণে সবারে মিলিয়া।
সেইপথে চলি' যায় সে-স্থান দেখিয়া ॥ ২১১ ॥**

*mahāprabhura bhakta-gaṇe sabāre miliyā
sei-pathe cali' yāya se-sthāna dekhiyā*

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *bhakta-gane*—the devotees; *sabāre*—all; *miliyā*—meeting; *sei-pathe*—on the path; *cali'* *yāya*—passed through; *se*—those; *sthāna*—places; *dekhiyā*—visiting.

TRANSLATION

Sanātana Gosvāmī met all the devotees of Śrī Caitanya Mahāprabhu and then, traveling by that same path, visited the places through which Śrī Caitanya Mahāprabhu had passed.

PURPORT

Śrīla Bhaktivinoda Ṭhākura writes in a song (*Śaraṇāgati* 31.3):

gaura āmāra, ye saba sthāne,
 karala bhramaṇa raṅge
 se-saba sthāna, heriba āmi,
 praṇayi-bhakata-saṅge.

"May I visit all the holy places associated with the *līlās* of Lord Caitanya and His devotees." A devotee should make a point of visiting all the places where Śrī Caitanya Mahāprabhu performed His pastimes. Indeed, pure devotees of Śrī Caitanya Mahāprabhu even want to see the places He simply visited for only hours or minutes.

TEXT 212

যে-যে-লীলা প্রভু পথে কৈলা যে-যে-স্থানে ।
 তাহা দেখি' প্রেমাবেশ হয় সনাতনে ॥ ২১২ ॥

*ye-ye-līlā prabhu pathe kailā ye-ye-sthāne
 tāhā dekhi' premāvēśa haya sanātane*

SYNONYMS

ye-ye—whatever; *līlā*—pastimes; *prabhu*—Śrī Caitanya Mahāprabhu; *pathe*—on the way; *kailā*—performed; *ye-ye-sthāne*—in whatever places; *tāhā*—those places; *dekhi'*—by seeing; *prema-āvēśa*—ecstatic love; *haya*—there is; *sanātane*—in Sanātana Gosvāmī.

TRANSLATION

As soon as Sanātana Gosvāmī visited a place where Śrī Caitanya Mahāprabhu had performed His pastimes on the way, he was immediately filled with ecstatic love.

TEXT 213

এইগতে সনাতন বৃক্ষাবনে আইলা ।
 পাছে আসি' ক্লপ-গোসাঞ্জি তাঁহারে মিলিলা ॥ ২১৩ ॥

*ei-mate sanātana vṛṇdāvane āilā
pāche āsi' rūpa-gosāñi tāñhāre mililā*

SYNONYMS

ei-mate—in this way; *sanātana*—Sanātana Gosvāmī; *vṛṇdāvane* *āilā*—came to Vṛṇdāvana; *pāche* *āsi'*—coming after; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *tāñhāre*—him; *mililā*—met.

TRANSLATION

In this way Sanātana Gosvāmī reached Vṛṇdāvana. Later Rūpa Gosvāmī came and met him.

TEXT 214

একবৎসর রূপ-গোসানির গৌড়ে বিলম্ব হৈল ।
কুটুম্বের ‘স্থিতি’-অর্থ বিভাগ করি’ দিল ॥ ২১৮ ॥

*eka-vatsara rūpa-gosāñira gauḍe vilamba haila
kuṭumbera 'sthiti'-artha vibhāga kari' dila*

SYNONYMS

eka-vatsara—for one year; *rūpa-gosāñira*—of Śrīla Rūpa Gosvāmī; *gauḍe*—in Bengal; *vilamba*—delay; *haila*—there was; *kuṭumbera*—of the relatives; *sthiti-artha*—wealth for maintenance; *vibhāga*—shares; *kari'*—making; *dila*—gave.

TRANSLATION

Śrīla Rūpa Gosvāmī was delayed in Bengal for a year because he was dividing his money among his relatives to situate them in their proper positions.

PURPORT

Although Śrīla Rūpa Gosvāmī renounced his family life, he nevertheless was not unjust to his family members. Even after renunciation, he returned to Bengal, where he properly divided whatever money he had and gave it to his relatives so that they would not be inconvenienced.

TEXT 215

গৌড়ে যে অর্থ ছিল, তাহা আনাইলা ।
কুটুম্ব-ব্রাহ্মণ-দেবালয়ে বাঁচি’ দিলা ॥ ২১৫ ॥

*gauḍe ye artha chila, tāhā ānāilā
kuṭumba-brāhmaṇa-devālaye bāñchi' dilā*

SYNOMYS

gauḍe—in Bengal; *ye*—whatever; *artha*—money; *chila*—there was; *tāhā*—that; *ānāilā*—collected; *kutumba*—to relatives; *brāhmaṇa*—*brāhmaṇas*; *devālaye*—temples; *bāñti’ dilā*—divided and distributed.

TRANSLATION

He collected whatever money he had accumulated in Bengal and divided it among his relatives, the brāhmaṇas and the temples.

TEXT 216

সব মনঃকথা গোসাঙ্গি করি' নির্বাহণ ।
নিশ্চিন্ত হঞ্চি শীଘ্র আইলা বৃন্দাবন ॥ ২১৬ ॥

*saba manah-kathā gosāñi kari' nirvāhaṇa
niścinta hañā śighra āilā vṛndāvana*

SYNOMYS

saba—all; *manah-kathā*—decisions; *gosāñi*—Rūpa Gosvāmī; *kari'* *nirvāhaṇa*—executing properly; *niścinta* *hañā*—being freed from all anxiety; *śighra* *āilā*—very soon returned; *vṛndāvana*—to Vṛndāvana.

TRANSLATION

Thus after finishing all the tasks he had on his mind, he returned to Vṛndāvana fully satisfied.

TEXT 217

তুই ভাই মিলি' বৃন্দাবনে বাস কৈলা ।
প্রভুর যে আজ্ঞা, তুঁহে সব নির্বাহিলা ॥ ২১৭ ॥

*dui bhāi mili' vṛndāvane vāsa kailā
prabhura ye ājñā, duṇhe saba nirvāhilā*

SYNOMYS

dui bhāi—both brothers; *mili'*—meeting; *vṛndāvane*—in Vṛndāvana; *vāsa* *kailā*—resided; *prabhura* *ye* *ājñā*—whatever was ordered by Śrī Caitanya Mahāprabhu; *duṇhe*—both of them; *saba*—all; *nirvāhilā*—executed.

TRANSLATION

The brothers met at Vṛndāvana, where they stayed to execute the will of Śrī Caitanya Mahāprabhu.

PURPORT

*śrī-caitanya-mano-'bhīṣṭam
 sthāpitam yena bhū-tale
 svayaṁ rūpaḥ kadā mahyam
 dadāti sva-padāntikam*

"When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within the material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?" Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī were previously ministers directly in charge of the government of Nawab Hussain Shah, and they were also householders, but later they became *gosvāmis*. A *gosvāmi*, therefore, is one who executes the will of Śrī Caitanya Mahāprabhu. The title "gosvāmi" is not an inherited designation; it is meant for a person who has controlled his sense gratification and dedicated his life to executing the order of Śrī Caitanya Mahāprabhu. Therefore Śrīla Sanātana Gosvāmī and Śrīla Rūpa Gosvāmī became genuine *gosvāmis* after dedicating their lives to the service of the Lord.

TEXT 218

ନାନାସାତ୍ର ଆନି' ଲୁପ୍ତ-ତୀର୍ଥ ଉଡ଼ାଇଲା ।
ବୃଦ୍ଧାବନେ କୃଷ୍ଣସେଵା ପ୍ରକାଶ କରିଲା ॥ ୨୧୮ ॥

*nānā-śāstra āni' lupta-tīrtha uddhārilā
 vṛndāvane kṛṣṇa-sevā prakāśa karilā*

SYNOMYMS

nānā-śāstra—different types of revealed scripture; *āni'*—bringing together; *lupta-tīrtha*—the lost sites of the holy places; *uddhārilā*—excavated; *vṛndāvane*—at Vṛndāvana; *kṛṣṇa-sevā*—Lord Kṛṣṇa's direct service; *prakāśa karilā*—manifested.

TRANSLATION

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī collected many revealed scriptures, and from the evidence in those scriptures they excavated all the lost sites of pilgrimage. Thus they established temples for the worship of Lord Kṛṣṇa.

TEXT 219

সনাতন গ্রন্থ কৈলা ‘ভাগবতামৃতে’।
ভক্ত-ভক্তি-কৃষ্ণ-তত্ত্ব জানি যাহা হৈতে ॥ ২১৯ ॥

*sanātana grantha kailā ‘bhāgavatāmṛte’
bhakta-bhakti-kṛṣṇa-tattva jāni yāhā haite*

SYNONYMS

sanātana—Sanātana Gosvāmī; *grantha*—books; *kailā*—compiled; *bhāgavata-*
amṛte—in the *Bhāgavatāmṛta*; *bhakta*—devotee; *bhakti*—devotional service;
kṛṣṇa-tattva—Kṛṣṇa, the Absolute Truth; *jāni*—we know; *yāhā haite*—from
which.

TRANSLATION

Śrīla Sanātana Gosvāmī compiled the Bhāgavatāmṛta. From this book one can understand who is a devotee, what is the process of devotional service, and who is Kṛṣṇa, the Absolute Truth.

TEXT 220

সিদ্ধান্তসার গ্রন্থ কৈলা ‘দশম-টিপ্পনী’।
কৃষ্ণলীলারস-প্রেম যাহা হৈতে জানি ॥ ২২০ ॥

*siddhānta-sāra grantha kailā ‘daśama-ṭippanī’
kṛṣṇa-līlā-rasa-prema yāhā haite jāni*

SYNONYMS

siddhānta-sāra—mature understanding; *grantha*—book; *kailā*—compiled;
daśama-ṭippanī—commentary on the Tenth Canto; *kṛṣṇa-līlā*—of pastimes of
Lord Kṛṣṇa; *rasa*—of the transcendental mellow; *prema*—ecstatic love; *yāhā haite*—from which; *jāni*—we can understand.

TRANSLATION

Śrīla Sanātana Gosvāmī wrote a commentary on the Tenth Canto known as Daśama-ṭippanī, from which we can understand the transcendental pastimes and ecstatic love of Lord Kṛṣṇa.

TEXT 221

‘হরিভক্তিবিলাস’-গ্রন্থ কৈলা বৈষ্ণব-আচার।
বৈষ্ণবের কর্তব্য যাহা পাইয়ে পার ॥ ২২১ ॥

'hari-bhakti-vilāsa'-grantha kailā vaiṣṇava-ācāra
vaiṣṇavera kartavya yāhān pāyiye pāra

SYNONYMS

hari-bhakti-vilāsa—of the name *Hari-bhakti-vilāsa*; *grantha*—book; *kailā*—compiled; *vaiṣṇava-ācāra*—the standard behavior of a Vaiṣṇava; *vaiṣṇavera*—of a devotee; *kartavya*—duty; *yāhān*—in which; *pāyiye pāra*—one can understand up to the extreme limit.

TRANSLATION

He also compiled the Hari-bhakti-vilāsa, from which we can understand the standard behavior of a devotee and the full extent of a Vaiṣṇava's duty.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes: "The *Hari-bhakti-vilāsa* was originally compiled by Śrīla Sanātana Gosvāmī. Later, Gopāla Bhaṭṭa Gosvāmī produced a shortened version of it and added the *Dig-darśini-ṭikā*. In the *Hari-bhakti-vilāsa* there are so many quotations from the sātvata scriptures that sometimes it is inquired how the atheistic *smārtas* can refuse to accept them and instead imagine some other opinions. What is recorded in the *Hari-bhakti-vilāsa* strictly follows the Vedic scriptures and is certainly pure, but the attitude of the *karmīs* is always one of giving up the conclusion of pure Vaiṣṇava understanding. Because the *karmīs* are very much attached to the world and material activities, they always try to establish atheistic principles that oppose the understanding of the Vaiṣṇavas.

TEXT 222

ଆର ସତ ଗ୍ରନ୍ଥ କୈଲା, ତାହା କେ କରେ ଗଣନ ।
'ମଦମ୍ଭୋପାଳ-ଗୋବିନ୍ଦର ସେଵା'-ପ୍ରକାଶନ ॥ ୨୨୨ ॥

āra yata grantha kailā, tāhā ke kare gaṇana
'madana-gopāla-govindera sevā'-prakāśana

SYNONYMS

āra yata—all other; *grantha*—books; *kailā*—compiled; *tāhā*—that; *ke kare gaṇana*—who can enumerate; *madana-gopāla*—the Deity named Madanamohana; *govindera*—of the Deity named Śrī Govinda; *sevā*—service; *prakāśana*—exhibition.

TRANSLATION

Śrīla Sanātana Gosvāmī also compiled many other books. Who can enumerate them? The basic principle of all these books is to show us how to love Madana-mohana and Govindajī.

PURPORT

The *Bhakti-ratnākara* refers to the following books by Śrīla Sanātana Gosvāmī: (1) *Bṛhad-bhāgavatāmṛta*, (2) *Hari-bhakti-vilāsa* and his commentary known as *Dig-darśini*, (3) *Lilā-stava* and (4) the commentary on the Tenth Canto of Śrimad-Bhāgavatam known as *Vaiṣṇava-toṣaṇi*. Sanātana Gosvāmī compiled many, many books, all with the aim of describing how to serve the principal Deities of Vṛndāvana—Govinda and Madana-gopālā. Later, other Deities were gradually established, and the importance of Vṛndāvana increased.

TEXT 223

ରୂପ-ଗୋସାନ୍ତିଗ୍ରହଣ କୈଲା ‘ରସାମୃତସିନ୍ଧୁ’ ସାର ।
କୃଷ୍ଣଭକ୍ତି-ରସେର ସାହିତ୍ୟ ପାଇଁୟେ ବିଶ୍ଵାର ॥ ୨୨୩ ॥

*rūpa-gosāñi kailā ‘rasāmṛta-sindhu’ sāra
kṛṣṇa-bhakti-rasera yāhān pāiye vistāra*

SYNONYMS

rūpa-gosāñi—Śrīla Rūpa Gosvāmī; *kailā*—compiled; *rasāmṛta-sindhu*—the book known as *Bhakti-rasāmṛta-sindhu*; *sāra*—the essence of knowledge in devotional service; *kṛṣṇa-bhakti-rasera*—of the transcendental mellow in devotional service; *yāhān*—wherein; *pāiye*—we can get; *vistāra*—elaboration.

TRANSLATION

Śrīla Rūpa Gosvāmī also wrote many books, the most famous of which is *Bhakti-rasāmṛta-sindhu*. From that book one can understand the essence of devotional service to Kṛṣṇa and the transcendental mellow one can derive from such service.

TEXT 224

‘ଉଜ୍ଜ୍ଵଳନୀଲାମଣି’-ନାମ ଗ୍ରହଣ କୈଲା ଆର ।
ରାଧାକୃଷ୍ଣ-ନୀଲାରସ ତାହା ପାଇଁୟେ ପାଯ ॥ ୨୨୪ ॥

*ujjvala-nīlamaṇi’-nāma grantha kaila āra
rādhā-kṛṣṇa-lilā-rasa tāhān pāiye pāra*

SYNONYMS

ujjvala-nīla-maṇi—*Ujjvala-nīlamaṇi*; *nāma*—named; *grantha*—scripture; *kaila*—compiled; *āra*—also; *rādhā-kṛṣṇa-lilā-rasa*—the transcendental mellow of the pastimes of Rādhā and Kṛṣṇa; *tāhān*—there; *pāiye*—we get; *pāra*—the extreme limit.

TRANSLATION

Śrīla Rūpa Gosvāmī also compiled the book named Ujjvala-nīlamanī, from which one can understand, to the fullest limits, the loving affairs of Śrī Śrī Rādhā and Kṛṣṇa.

TEXT 225

‘বিদগ্ধমাধব’, ‘জলিতমাধব’,—নাটকযুগল ।
কৃষ্ণলৌলা-রস তাহাঁ পাইয়ে সকল ॥ ২২৫ ॥

‘vidagdha-mādhava’, ‘lalita-mādhava’, —nāṭaka-yugala
kr̄ṣṇa-lilā-rasa tāhān pāyiye sakala

SYNONYMS

vidagdha-mādhava—Vidagdha-mādhava; *lalita-mādhava*—Lalita-mādhava; *nāṭaka-yugala*—two dramas; *kr̄ṣṇa-lilā-rasa*—the mellow derived from the pastimes of Lord Kṛṣṇa; *tāhān*—there; *pāyiye sakala*—we can understand all.

TRANSLATION

Śrīla Rūpa Gosvāmī also compiled two important dramas named Vidagdha-mādhava and Lalita-mādhava, from which one can understand all the mellows derived from the pastimes of Lord Kṛṣṇa.

TEXT 226

‘দানকেলিকৌমুদী’ আদি লক্ষগ্রন্থ কৈল ।
সেই সব গ্রন্থে খ্রজের রস বিচারিল ॥ ২২৬ ॥

‘dāna-keli-kaumudī’ ādi lakṣa-grantha kaila
sei saba granthe vrajera rasa vicārla

SYNONYMS

dāna-keli-kaumudī—the book named *Dāna-keli-kaumudī*; *ādi*—beginning with; *lakṣa*—100,000; *grantha*—verses; *kaila*—compiled; *sei*—those; *saba*—all; *granthe*—in scriptures; *vrajera*—of Vṛndāvana; *rasa vicārla*—elaborately explained the transcendental mellows.

TRANSLATION

Śrīla Rūpa Gosvāmī compiled 100,000 verses, beginning with the book *Dāna-keli-kaumudī*. In all these scriptures he elaborately explained the transcendental mellows of the activities of Vṛndāvana.

PURPORT

Referring to the words *lakṣa-grantha* ("100,000 verses"), Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the total number of verses written by Śrīla Rūpa Gosvāmī is 100,000 (*eka-lakṣa* or *lakṣa-grantha*). The copyists count both the verses and the prose sections of the Sanskrit works. One should not mistakenly think that Śrīla Rūpa Gosvāmī compiled 100,000 books. He actually wrote sixteen books, as mentioned in the First Wave of the *Bhakti-ratnākara* (*śrī-rūpa-gosvāmī grantha* *śoḍaśa karila*).

TEXT 227

ତୀର ଲଘୁଭ୍ରାତା—ଶ୍ରୀବଲ୍ଲଭ-ଅନୁପମ ।
ତୀର ପୁତ୍ର ମହାପଣ୍ଡିତ—ଜୀବଗୋସାଙ୍ଗୀ ନାମ ॥ ୨୨୭ ॥

tāñra laghu-bhrātā—śrī-vallabha-anupama
tāñra putra mahā-paṇḍita—jīva-gosāñi nāma

SYNOMYS

tāñra—his; *laghu-bhrātā*—younger brother; *śrī-vallabha-anupama*—named Śrī Vallabha or Anupama; *tāñra putra*—his son; *mahā-paṇḍita*—very learned scholar; *jīva-gosāñi*—Śrīla Jīva Gosvāmī; *nāma*—named.

TRANSLATION

The son of Śrī Vallabha, or Anupama, Śrīla Rūpa Gosvāmī's younger brother, was the great learned scholar named Śrīla Jīva Gosvāmī.

TEXT 228

ସର୍ବ ତ୍ୟାଜି' ତେହୋ ପାଛେ ଆଇଲା ବୃନ୍ଦାବନ ।
ତେହେ ଭକ୍ତିଶାସ୍ତ୍ର ସହ କୈଲା ପ୍ରଚାରଣ ॥ ୨୨୮ ॥

sarva tyāji' teñho pāche āilā vṛndāvana
teñha bhakti-śāstra bahu kailā pracāraṇa

SYNOMYS

sarva tyāji'—renouncing everything; *teñho*—he (Śrīla Jīva Gosvāmī); *pāche*—later; *āilā vṛndāvana*—came to Vṛndāvana; *teñha*—he; *bhakti-śāstra*—books on devotional service; *bahu*—many; *kailā*—did; *pracāraṇa*—spreading.

TRANSLATION

After renouncing everything, Śrīla Jīva Gosvāmī went to Vṛndāvana. Later he also wrote many books on devotional service and expanded the work of preaching.

TEXT 229

‘ভাগবত-সন্দর্ভ’-নাম কৈল গ্রন্থ-সার ।
ভাগবত-সিদ্ধান্তের তাহাঁ পাইয়ে পার ॥ ২২৯ ॥

*‘bhāgavata-sandarbha’-nāma kaila grantha-sāra
bhāgavata-siddhāntera tāhānī pāiye pāra*

SYNOMYS

bhāgavata-sandarbha—the *Bhāgavata-sandarbha*, which is also known as *Saṭ-sandarbha*; *nāma*—named; *kaila*—made; *grantha-sāra*—the essence of all scriptures; *bhāgavata-siddhāntera*—of conclusive information about the Supreme Personality of Godhead and His service; *tāhānī*—there; *pāiye*—we get; *pāra*—the limit.

TRANSLATION

In particular, Śrīla Jīva Gosvāmī compiled the book named *Bhāgavata-sandarbha*, or *Saṭ-sandarbha*, which is the essence of all scriptures. From this book one can obtain a conclusive understanding of devotional service and the Supreme Personality of Godhead.

TEXT 230

‘গোপাল-চম্পু’ নাম গ্রন্থ সার কৈল ।
ব্রজ-প্রেম-লীলা-রস-সার দেখাইল ॥ ২৩০ ॥

*‘gopāla-campū’ nāma grantha sāra kaila
vraja-prema-lilā-rasa-sāra dekhāila*

SYNOMYS

gopāla-campū—*Copāla-campū*; *nāma*—named; *grantha sāra*—the essence of all Vedic literature; *kaila*—made; *vraja*—of Vṛndāvana; *prema*—of love; *lilā*—of pastimes; *rasa*—of mellows; *sāra*—essence; *dekhāila*—exhibited.

TRANSLATION

He also compiled the book named *Gopāla-campū*, which is the essence of all Vedic literature. In this book he has exhibited the ecstatic loving transactions and pastimes of Rādhā and Kṛṣṇa in Vṛndāvana.

TEXT 231

‘ষট্ট সন্দর্ভ’ কৃষ্ণপ্রেম-তত্ত্ব অকাশিন ।
চারিলক্ষ গ্রন্থ তেঁহো বিশ্বার করিল ॥ ২৩১ ॥

'ṣat sandarbhe' kṛṣṇa-prema-tattva prakāśila
cāri-lakṣa grantha teñho vistāra karila

SYNONYMS

ṣat sandarbhe—in the Ṣaṭ-sandarbha; kṛṣṇa-prema-tattva—the truth about transcendental love of Kṛṣṇa; prakāśila—he exhibited; cāri-lakṣa grantha—400,000 verses; teñho—he; vistāra karila—expanded.

TRANSLATION

In the Ṣaṭ-sandarbha Śrīla Jīva Gosvāmī set forth the truths about the transcendental love of Kṛṣṇa. In this way he expanded 400,000 verses in all his books.

TEXT 232

জীব-গোসাঙ্গি গৌড় হৈতে মথুরা চলিলা।
নিত্যানন্দপ্রভু-ঠাণ্ডি আজ্ঞা মাগিলা ॥ ২৩২ ॥

jīva-gosāñi gauḍa haite mathurā calilā
nityānanda-prabhu-ṭhāñi ājñā māgilā

SYNONYMS

jīva-gosāñi—Śrīpāda Jīva Gosvāmī; gauḍa haite—from Bengal; mathurā calilā—started for Mathurā; nityānanda-prabhu-ṭhāñi—from Śrīla Nityānanda Prabhu; ājñā māgilā—he asked permission.

TRANSLATION

When Jīva Gosvāmī wanted to go to Mathurā from Bengal, he requested permission from Śrīla Nityānanda Prabhu.

TEXT 233

প্রভু প্রিয়ে তাঁর মাথে ধরিলা চরণ।
রূপ-সনাতন-সম্বন্ধে কৈলা আলিঙ্গন ॥ ২৩৩ ॥

prabhu prīye tāñra māthe dharilā caraṇa
rūpa-sanātana-sambandhe kailā āliṅgana

SYNONYMS

prabhu prīye—because of the mercy of Śrī Caitanya Mahāprabhu; tāñra—his; māthe—on the head; dharilā caraṇa—rested His lotus feet; rūpa-sanātana-sam-

bandhe—because of his relationship with Rūpa Gosvāmī and Sanātana Gosvāmī; *kailā āliṅgana*—embraced.

TRANSLATION

Because of Jīva Gosvāmī's relationship with Rūpa Gosvāmī and Sanātana Gosvāmī, who were greatly favored by Śrī Caitanya Mahāprabhu, Lord Nityānanda Prabhu placed His feet on the head of Śrīla Jīva Gosvāmī and embraced him.

TEXT 234

আজ্ঞা দিলା,—“শীଘ্র তুমি যাহ বৃন্দাবনে ।
তোমার বংশে অভু দিয়াছেন সেইস্থানে ॥ ২৩৪ ॥

ājñā dilā, —“śighra tumi yāha vṛndāvane
tomāra varṁśe prabhu diyāchena sei-sthāne

SYNONYMS

ājñā dilā—He gave orders; śighra—very soon; tumi—you; yāha—go; vṛndāvane—to Vṛndāvana; tomāra—your; varṁśe—to the family; prabhu—Lord Śrī Caitanya Mahāprabhu; diyāchena—has given; sei-sthāne—that place.

TRANSLATION

Lord Nityānanda Prabhu ordered, “Yes, go soon to Vṛndāvana. That place has been awarded to your family, to your father and uncles, by Śrī Caitanya Mahāprabhu, and therefore you must go there immediately.”

TEXT 235

ତୋର ଆজ্ঞାଯ ଆଇଲା, ଆজ୍ଞା-ଫଳ ପାଇଲା ।
ଶାਸ୍ତ୍ର କରି' କତକାଳ ‘ଭକ୍ତି’ ପ୍ରଚାରିଲା ॥ ২৩৫ ॥

tāñra ājñāya āilā, ājñā-phala pāilā
śāstra kari' kata-kāla 'bhakti' pracārilā

SYNONYMS

tāñra ājñāya—by His order; āilā—came; ājñā-phala—the result of His order; pāilā—got; śāstra kari'—compiling various scriptures; kata-kāla—for a long time; bhakti pracārilā—preached devotional service.

TRANSLATION

By the order of Nityānanda Prabhu, he went and actually achieved the result of His order, for he compiled many books for a long time and preached the cult of bhakti from Vṛndāvana.

TEXT 236

এই তিনগুরু, আর রঘুনাথদাস ।
ইঁহা-সবার চরণ বলেঁ।, যাঁর গুণি ‘দাস’ ॥২৩৬॥

*ei tina-guru, āra raghunātha-dāsa
iñhā-sabāra caraṇa vandoñ, yāñra muñi ‘dāsa’*

SYNONYMS

ei—these; *tina-guru*—three spiritual masters; *āra*—also; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *iñhā-sabāra*—of all of them; *caraṇa*—the lotus feet; *vandoñ*—I worship; *yāñra*—of whom; *muñi*—I; *dāsa*—the servant.

TRANSLATION

These three—Rūpa Gosvāmī, Sanātana Gosvāmī and Jīva Gosvāmī—are my spiritual masters, and so also is Raghunātha dāsa Gosvāmī. I therefore offer prayers at their lotus feet, for I am their servant.

TEXT 237

এই ত' কহিলুঁ পুনঃ সনাতন-সঙ্গমে ।
প্রভুর আশয় জানি যাহার শ্রবণে ॥ ২৩৭ ॥

*ei ta' kahiluñ punah sanātana-saṅgame
prabhura āśaya jāni yāhāra śravaṇe*

SYNONYMS

ei ta' kahiluñ—thus I have described; *punah*—again; *sanātana-saṅgame*—the meeting with Sanātana Gosvāmī; *prabhura āśaya*—Lord Śrī Caitanya Mahāprabhu's desire; *jāni*—I can understand; *yāhāra śravaṇe*—by hearing of which.

TRANSLATION

Thus I have described the Lord's meeting again with Sanātana Gosvāmī. By hearing this I can understand the Lord's desire.

TEXT 238

চেতন্তুচরিত্ এই—ইক্ষুদণ্ড-সম ।
চর্বণ করিতে হয় রস-আস্বাদন ॥ ২৩৮ ॥

*caitanya-caritra ei—ikṣu-danḍa-sama
carvaṇa karite haya rasa-āsvādāna*

SYNONYMS

caitanya-caritra—the characteristics of Lord Śrī Caitanya Mahāprabhu; *ei*—this; *ikṣu-danḍa-sama*—exactly like sugar cane; *carvaṇa karite*—chewing; *haya*—there is; *rasa-āsvādāna*—a taste of juice.

TRANSLATION

These characteristics of Śrī Caitanya Mahāprabhu are like sugar cane that one can chew to relish transcendental juice.

TEXT 239

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চেতন্তুচরিতামৃত কহে কৃষ্ণদাস ॥ ২৩৯ ॥

*śri-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

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

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghusūdana, 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, Fourth Chapter, describing Sanātana Gosvāmī's stay with the Lord at Jagannātha Puri.

CHAPTER 5

How Pradyumna Miśra Received Instructions from Rāmānanda Rāya

The following summary of the Fifth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. Pradyumna Miśra, a resident of Śrihaṭṭa, came to see Śrī Caitanya Mahāprabhu to hear from Him about Lord Kṛṣṇa and His pastimes. The Lord, however, sent him to Śrīla Rāmānanda Rāya. Śrīla Rāmānanda Rāya was training the *deva-dāsī* dancing girls in the temple, and when Pradyumna Miśra heard about this, he returned to Śrī Caitanya Mahāprabhu. The Lord, however, elaborately described the character of Śrīla Rāmānanda Rāya. Then Pradyumna Miśra went to see Rāmānanda Rāya again to hear about the transcendental truth from him.

A brāhmaṇa from Bengal composed a drama about the activities of Śrī Caitanya Mahāprabhu and went to Jagannātha Purī to show it to the associates of the Lord. When Śrī Caitanya Mahāprabhu's secretary, Svarūpa Dāmodara Gosvāmī, heard the drama, he discerned a tinge of Māyāvāda philosophy and pointed it out to the author. Although Svarūpa Dāmodara condemned the entire drama, by reference to secondary meanings of the introductory verse he nevertheless satisfied the brāhmaṇa. That brāhmaṇa poet thus became greatly obliged to Svarūpa Dāmodara Gosvāmī, renounced his family connections and stayed at Jagannātha Purī with the associates of Śrī Caitanya Mahāprabhu.

TEXT 1

বৈগুণ্যকীটকলিতঃ পৈশুন্ত-অণপীড়িতঃ ।
দৈন্যার্ণবে নিমগ্নোহহং চৈত্য-বৈচ্ছমাঞ্জে ॥ ১ ॥

vaiguṇya-kīṭa-kalitaḥ
paiśunya-vraṇa-piḍitaḥ
dainyārṇave nimagno 'ham
caitanya-vaidyam āśraye

SYNONYMS

vaiguṇya—of material activities; *kīṭa*—by the germs; *kalitaḥ*—bitten; *paiśunya*—of envy; *vraṇa*—from boils; *piḍitaḥ*—suffering; *dainya*—arṇave—in the

ocean of humility; *nimagnah*—merged; *aham*—I; *caitanya-vaidyam*—to the physician known as Lord Śrī Caitanya Mahāprabhu; *āśraye*—I surrender.

TRANSLATION

I am infected by germs of material activity and suffering from boils due to envy. Therefore, falling in an ocean of humility, I take shelter of the great physician Lord Śrī Caitanya Mahāprabhu.

TEXT 2

জয় জয় শচীসুত শ্রীকৃষ্ণচেতন্ত ।
জয় জয় কৃপাময় নিত্যানন্দ ধন্ত ॥ ২ ॥

*jaya jaya śacī-suta śrī-kṛṣṇa-caitanya
jaya jaya kṛpā-maya nityānanda dhanya*

SYNOMYMS

jaya jaya—all glories; *śacī-suta*—to the son of mother Śacī; *śrī-kṛṣṇa-caitanya*—Śrī Caitanya Mahāprabhu; *jaya jaya*—all glories; *kṛpā-maya*—to the most merciful; *nityānanda dhanya*—the glorious Śrīla Nityānanda Prabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, the son of mother Śacī! All glories to Śrī Nityānanda Prabhu! Indeed, He is the most glorious and merciful.

TEXT 3

জয়াদ্বৈত কৃপাসিন্ধু জয় ভক্তগণ ।
জয় স্বরূপ, গদাধর, রূপ, সনাতন ॥ ৩ ॥

*jayādvaita kṛpā-sindhu jaya bhakta-gaṇa
jaya svarūpa, gadādhara, rūpa, sanātana*

SYNOMYMS

jaya advaita—all glories to Advaita Prabhu; *kṛpā-sindhu*—the ocean of mercy; *jaya bhakta-gaṇa*—all glories to the devotees; *jaya svarūpa*—all glories to Svarūpa Dāmodara; *gadādhara*—Gadādhara Pañḍita; *rūpa*—Śrīla Rūpa; *sanātana*—Sanātana Gosvāmī.

TRANSLATION

I offer my respectful obeisances unto Advaita Prabhu, the ocean of mercy, and to all the devotees, such as Svarūpa Dāmodara Gosvāmī, Gadādhara Pañḍita, Śrī Rūpa Gosvāmī and Śrī Sanātana Gosvāmī.

TEXT 4

একদিন প্রদ্যুম্ন-মিশ্র অভূত চরণে ।
দণ্ডবৎ করি' কিছু করে নিবেদনে ॥ ৮ ॥

*eka-dina pradyumna-miśra prabhura caraṇe
daṇḍavat kari' kichu kare nivedane*

SYNOMYS

eka-dina—one day; *pradyumna-miśra*—the devotee named Pradyumna Miśra; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *daṇḍavat kari'*—offering his respects; *kichu*—something; *kare nivedane*—submits as a petition.

TRANSLATION

One day Pradyumna Miśra came to see Śrī Caitanya Mahāprabhu, offering his respects and inquiring from Him with great submission.

TEXT 5

“শুন, প্রভু, মুঞ্জি দীন গ্ৰহষ্ট অধম !
কোন ভাগ্যে পাণ্ডোহেঁ। তোমার দুর্লভ চরণ ॥ ৫ ॥

*“śuna, prabhu, muñi dina gr̥hastha adhama!
kona bhāgye pāñāchoñ tomāra durlabha caraṇa*

SYNOMYS

śuna—please hear; *prabhu*—my Lord; *muñi*—I; *dina*—very fallen; *gr̥hastha*—householder; *adhama*—the lowest of men; *kona bhāgye*—by some good fortune; *pāñāchoñ*—I have gotten; *tomāra*—Your; *durlabha*—rarely achieved; *caraṇa*—lotus feet.

TRANSLATION

“My Lord,” he said, “kindly hear me. I am a cripple-minded householder, the most fallen of men, but somehow, by my good fortune, I have received the shelter of Your lotus feet, which are rarely to be seen.”

TEXT 6

কৃষ্ণকথা শুনিবারে মোর ইচ্ছা হয় ।
কৃষ্ণকথা কহ মোরে হঞ্চি সদয় ॥” ৬ ॥

*kṛṣṇa-kathā śunibāre mora icchā haya
kṛṣṇa-kathā kaha more hañā sadaya”*

SYNONYMS

kṛṣṇa-kathā—discussions on the subject of Lord Kṛṣṇa; *śunibāre*—to hear; *mora*—my; *icchā*—desire; *haya*—is; *kṛṣṇa-kathā*—talks about Lord Śrī Kṛṣṇa; *kaha*—kindly speak; *more*—unto me; *hañā*—being; *sa-daya*—kind.

TRANSLATION

“I wish to hear topics concerning Lord Kṛṣṇa constantly. Be merciful unto me and kindly tell me something about Kṛṣṇa.”

TEXT 7

প্রভু কহেন,—“কৃষ্ণকথা আবি নাহি জানি ।
সবে রামানন্দ জানে, তাঁর মুখে শুনি ॥ ৭ ॥

*prabhu kahena,—“kṛṣṇa-kathā āmi nāhi jāni
sabe rāmānanda jāne, tāñra mukhe śuni*

SYNONYMS

prabhu kahena—the Lord replied; *kṛṣṇa-kathā*—talks about Lord Kṛṣṇa; *āmi*—I; *nāhi jāni*—do not know; *sabe*—only; *rāmānanda jāne*—Rāmānanda Rāya knows; *tāñra mukhe*—from his mouth; *śuni*—I hear.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “I do not know about topics concerning Lord Kṛṣṇa. I think that only Rāmānanda Rāya knows, for I hear these topics from him.”

TEXT 8

ভাগ্যে তোমার কৃষ্ণকথা শুনিতে হয় মন ।
রামানন্দ-পাশ যাই’ করহ শ্রবণ ॥ ৮ ॥

*bhāgye tomāra kṛṣṇa-kathā śunite haya mana
rāmānanda-pāśa yāi’ karaha śravaṇa*

SYNONYMS

bhāgye—by fortune; *tomāra*—your; *kṛṣṇa-kathā*—topics about Lord Kṛṣṇa; *śunite*—to hear; *haya mana*—there is an inclination; *rāmānanda-pāśa*—to Rāmānanda Rāya; *yā'ī*—going; *karaha śravaṇa*—hear.

TRANSLATION

"It is your good fortune that you are inclined to hear topics regarding Kṛṣṇa. The best course for you would be to go to Rāmānanda Rāya and hear these topics from him.

TEXT 9

কৃষ্ণকথায় রুচি তোমার—বড় ভাগ্যবান्।
যার কৃষ্ণকথায় রুচি, সেই ভাগ্যবান্॥ ৯ ॥

kṛṣṇa-kathāya ruci tomāra—*baḍa bhāgyavān*
yāra kṛṣṇa-kathāya ruci, sei bhāgyavān

SYNONYMS

kṛṣṇa-kathāya—in talking of Kṛṣṇa; *ruci*—taste; *tomāra*—your; *baḍa bhāgyavān*—very fortunate; *yāra*—of whom; *kṛṣṇa-kathāya*—in hearing about Kṛṣṇa; *ruci*—taste; *sei bhāgyavān*—he is very fortunate.

TRANSLATION

"I see that you have acquired a taste for hearing talks regarding Kṛṣṇa. Therefore you are extremely fortunate. Not only you but anyone who has awakened such a taste is considered most fortunate.

TEXT 10

ধর্মঃ স্বনুষ্ঠিতঃ পুংসাং বিষ্঵ক্সেনকথামৃ যঃ।
নোৎপাদয়েদ্যদি বতিং শ্রম এব হি কেবলমু ॥ ১০ ॥

dharmaḥ svanuṣṭhitah purṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratīṁ
śrama eva hi kevalam

SYNONYMS

dharmaḥ—execution of the system of varṇa and āśrama; *su-anuṣṭhitah*—properly executed; *purṁsām*—of men; *viṣvaksena-kathāsu*—in talks about Viṣvaksena,

or Kṛṣṇa; *yah*—which; *na*—not; *utpādayet*—awakens; *yadi*—if; *ratim*—taste; *śrama*—labor; *eva*—without doubt; *hi*—certainly; *kevalam*—only.

TRANSLATION

“A person who properly performs his regulative duties according to varṇa and āśrama but does not develop his dormant attachment for Kṛṣṇa or awaken his taste to hear and chant about Kṛṣṇa is certainly laboring fruitlessly.”

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (1.2.8).

TEXT 11

তবে প্রদ্যুম্ন-মিশ্র গেলা রামানন্দের স্থানে ।
রায়ের সেবক তাঁরে বসাইল আসনে ॥ ১১ ॥

*tabe pradyumna-miśra gelā rāmānandera sthāne
rāyera sevaka tāñre vasāila āsane*

SYNONYMS

tabe—thereafter; *pradyumna-miśra*—of the name Pradyumna Miśra; *gelā*—went; *rāmānandera sthāne*—to the place of Rāmānanda Rāya; *rāyera sevaka*—the servant of Rāmānanda Rāya; *tāñre*—unto him; *vasāila āsane*—gave a sitting place.

TRANSLATION

Pradyumna Miśra, being thus advised by Śrī Caitanya Mahāprabhu, went to the home of Rāmānanda Rāya. There the servant of Rāmānanda Rāya gave him a proper place to sit down.

TEXT 12

দর্শন না পান্না মিশ্র সেবকে পুছিল ।
রায়ের বৃত্তান্ত সেবক কহিতে লাগিল ॥ ১২ ॥

*darśana nā pāñña miśra sevake puchila
rāyera vṛttānta sevaka kahite lāgila*

SYNONYMS

darśana—audience; *nā*—not; *pāñña*—getting; *miśra*—Pradyumna Miśra; *sevake*—unto the servant; *puchila*—inquired; *rāyera*—of Rāmānanda Rāya; *vṛttānta*—description; *sevaka*—the servant; *kahite lāgila*—began to speak.

TRANSLATION

Unable to see Rāmānanda Rāya immediately, Pradyumna Miśra inquired from the servant, who then gave a description of Śrī Rāmānanda Rāya.

TEXT 13

**“দুই দেব-কন্যা হয় পরম-সুন্দরী ।
নৃত্য-গীতে সুনিপুণা, বয়সে কিশোরী ॥ ১৩ ॥**

*“dui deva-kanyā haya parama-sundari
nrtya-gite sunipuṇā, vayase kiśorī*

SYNONYMS

dui—two; *deva-kanyā*—dancing girls; *haya*—are; *parama-sundari*—very, very beautiful; *nrtya-gite*—in singing and dancing; *su-nipuṇā*—very expert; *vayase*—in age; *kiśorī*—very young.

TRANSLATION

“There are two dancing girls who are extremely beautiful. They are very youthful, and they are expert in dancing and singing.

TEXT 14

**সেই দুই লঙ্গা রায় নিষ্ঠৃত উদ্যানে ।
নিজ-নাটক-গীতের শিখায় নর্তনে ॥ ১৪ ॥**

*sei duñhe lañā rāya nibhṛta udyāne
nija-nāṭaka-gitera śikhāya nartane*

SYNONYMS

sei duñhe—those two; *lañā*—taking; *rāya*—Rāmānanda Rāya; *nibhṛta udyāne*—in a solitary place in the garden; *nija-nāṭaka*—of the drama composed by him; *gitera*—of the songs; *śikhāya*—gives direction; *nartane*—in dancing.

TRANSLATION

“Śrīla Rāmānanda Rāya has taken these two girls to a solitary place in his garden, where he is teaching and directing them to dance according to the songs he has composed for his drama.

PURPORT

The drama being rehearsed by Rāmānanda Rāya and the two young girls was the well-known *Jagannātha-vallabha-nāṭaka*. The songs and dances were meant for the pleasure of Lord Jagannātha; therefore Rāmānanda Rāya was personally giving instructions on how to sing and dance for the drama.

TEXT 15

তুমি ইঁহা বসি' রহ, ক্ষণেকে আসিবেন।
তবে যেই আজ্ঞা দেহ, সেই করিবেন ॥” ১৫ ॥

*tumi ihān vasi' raha, kṣaṇeke āśibena
tabe yei ājñā deha, sei karibena”*

SYNONYMS

tumi—you; *ihān*—here; *vasi'*—sitting; *raha*—just wait; *kṣaṇeke āśibena*—he will come within a moment; *tabe*—then; *yei*—whatever; *ājñā*—order; *deha*—you give; *sei*—he; *karibena*—will do.

TRANSLATION

“Please sit here and wait for a few moments. As soon as he comes, he will execute whatever order you give him.”

TEXT 16

তবে প্রদ্যুম্ন-মিশ্র তাহাঁ রহিল বসিয়া।
রামানন্দ নিষ্ঠতে সেই দুই-জন লঞ্চ। ॥ ১৬ ॥

*tabe pradyumna-miśra tāhān rahila vasiyā
rāmānanda nibhṛte sei dui-jana lañā*

SYNONYMS

tabe—then; *pradyumna-miśra*—of the name Pradyumna Miśra; *tāhān*—there; *rahila vasiyā*—remained seated; *rāmānanda*—Rāmānanda Rāya; *nibhṛte*—in a solitary place; *sei*—those; *dui-jana*—two girls; *lañā*—taking.

TRANSLATION

While Pradyumna Miśra remained seated there, Rāmānanda Rāya took the two girls to a solitary place.

TEXT 17

ସ୍ଵହଣ୍ତେ କରେନ ତାର ଅଭ୍ୟଙ୍ଗ-ମର୍ଦନ ।
ସ୍ଵହଣ୍ତେ କରାନ ସ୍ନାନ, ଗାତ୍ର ସଂମାର୍ଜନ ॥ ୧୭ ॥

*sva-haste karena tāra abhyarīga-mardana
sva-haste karāna snāna, gātra sammārjana*

SYNONYMS

sva-haste—with his own hand; *karena*—does; *tāra*—of those two girls; *abhyarīga-mardana*—massaging the body with oil; *sva-haste*—with his own hand; *karāna snāna*—bathes them; *gātra sammārjana*—cleansing the whole body.

TRANSLATION

With his own hand, Śrī Rāmānanda Rāya massaged their bodies with oil and bathed them with water. Indeed, Rāmānanda Rāya cleansed their entire bodies with his own hand.

TEXT 18

ସ୍ଵହଣ୍ତେ ପରାନ ବସ୍ତ୍ର, ସର୍ବାଙ୍ଗ ମଞ୍ଜନ ।
ତବୁ ନିର୍ବିକାର ରାୟ-ରାମାନନ୍ଦେର ମନ ॥ ୧୮ ॥

*sva-haste parāna vastra, sarvāṅga mañjana
tabu nirvikāra rāya-rāmānandera mana*

SYNONYMS

sva-haste—with his own hand; *parāna vastra*—dresses them; *sarvāṅga mañjana*—decorating the whole body; *tabu*—still; *nirvikāra*—without transformation; *rāya-rāmānandera*—of Rāmānanda Rāya; *mana*—the mind.

TRANSLATION

Although he dressed the two young girls and decorated their bodies with his own hand, he remained unchanged. Such is the mind of Śrila Rāmānanda Rāya.

TEXT 19

କାର୍ତ୍ତ-ପାଯାଣ-ସ୍ପର୍ଶେ ହୟ ଘେଚେ ଭାବ ।
ତବଳୀ-ସ୍ପର୍ଶେ ରାମାନନ୍ଦେର ତୈତେ ‘ସ୍ଵଭାବ’ ॥ ୧୯ ॥

*kāṣṭha-pāṣāṇa-sparśe haya yaiche bhāva
taruṇī-sparśe rāmānandera taiche ‘svabhāva’*

SYNONYMS

kāṣṭha—wood; *pāṣāṇa*—stone; *sparśe*—by touching; *haya*—there is; *yaiche*—as; *bhāva*—mental position; *taruṇī-sparśe*—by touching the young girls; *rāmānandera*—of Rāmānanda Rāya; *taiche*—like that; *svabhāva*—nature.

TRANSLATION

While touching the young girls, he was like a person touching wood or stone, for his body and mind were unaffected.

TEXT 20

**সেব্য-বুজি আরোপিয়া করেন সেবন ।
স্বাভাবিক দাসীভাব করেন আরোপণ ॥ ২০ ॥**

*sevya-bujhi āropiyā karena sevana
svābhāvika dāsī-bhāva karena āropaṇa*

SYNONYMS

sevya-bujhi āropiyā—considering worshipable; *karena sevana*—engages in service; *svābhāvika*—by his natural position; *dāsī-bhāva*—as a maidservant; *karena āropaṇa*—considers.

TRANSLATION

Śrīla Rāmānanda Rāya used to act in that way because he thought of himself in his original position as a maidservant of the gopis. Thus although externally he appeared to be a man, internally, in his original spiritual position, he considered himself a maidservant and considered the two girls gopis.

PURPORT

Śrīla Bhaktivinoda Ṭhākura writes in his *Amṛita-pravāha-bhāṣya*: “Śrīla Rāmānanda Rāya composed a drama named *Jagannātha-vallabha-nāṭaka*, and he engaged two young girls who were professional dancers and singers to demonstrate the ideology of the drama. Such girls, who are called *deva-dāsīs*, are still employed in the temple of Jagannātha, where they are called *māhāris*. Śrī Rāmānanda Rāya engaged two such girls, and because they were meant to play the parts of *gopis*, he taught them how to awaken thoughts like those of the *gopis*. Because the *gopis* are worshipable personalities, Rāmānanda Rāya, who considered the two

girls gopis and himself their maidservant, engaged in their service by massaging their bodies with oil to cleanse them completely. Because Rāmānanda Rāya always placed himself in the position of a maidservant of the gopis, his rehearsal with the girls was actually on the spiritual platform."

Because there was no question of personal sense gratification when Śrī Rāmānanda Rāya was serving the girls, his mind was steady and his body untransformed. This is not to be imitated, nor is such a mentality possible for anyone but Śrī Rāmānanda Rāya, as Śrī Caitanya Mahāprabhu will explain. The example of Śrī Rāmānanda Rāya is certainly unique. The author of Śrī Caitanya-caritāmṛta has given this description because in perfect devotional service one can attain such a position. Nevertheless, one must understand this subject very seriously and never attempt to imitate such activities.

TEXT 21

ମହାପ୍ରଭୁର ଭକ୍ତଗଣେର ଦୁର୍ଗମ ମହିମା ।
ତାହେ ରାମାନନ୍ଦେର ଭାବଭକ୍ତି-ପ୍ରେମ-ସିମା ॥ ୨୧ ॥

*mahāprabhura bhakta-ganera durgama mahimā
tāhe rāmānandera bhāva-bhakti-prema-simā*

SYNONYMS

mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; *bhakta-ganera*—of the devotees; *durgama*—difficult to understand; *mahimā*—greatness; *tāhe*—in that connection; *rāmānandera*—of Śrī Rāmānanda Rāya; *bhāva-bhakti*—of ecstatic devotion; *prema-simā*—the limit of love of Kṛṣṇa.

TRANSLATION

The greatness of the devotees of Śrī Caitanya Mahāprabhu is exceedingly difficult to understand. Śrī Rāmānanda Rāya is unique among them all, for he showed how one can extend his ecstatic love to the extreme limit.

TEXT 22

ତବେ ସେଇ ଦୁଇଜନେ ଲୃତ୍ୟ ଶିଖାଇଲା ।
ଗୀତେର ଗୃଦ୍ଧ ଅର୍ଥ ଅଭିନୟ କରାଇଲା ॥ ୨୨ ॥

*tabe sei dui-jane nr̄tya śikhāilā
gitera gūḍha artha abhinaya karāilā*

SYNONYMS

tabe—thereupon; *sei*—those; *dui-jane*—two young girls; *nṛtya śikhāilā*—directed how to dance; *gīterā*—of the songs; *gūḍha artha*—the deep meaning; *abhinaya karāilā*—taught how to express by dramatic performances.

TRANSLATION

Rāmānanda Rāya directed the two girls how to dance and express the deep meaning of his songs through dramatic performances.

TEXT 23

সঞ্চারী, সাত্ত্বিক, স্থায়ি-ভাবের লক্ষণ ।
মুখে নেত্রে অভিনয় করে প্রকটন ॥ ২৩ ॥

*sañcāri, sāttvika, sthāyi-bhāvera lakṣaṇa
mukhe netre abhinaya kare prakaṭana*

SYNONYMS

sañcāri—passing; *sāttvika*—natural; *sthāyi*—continuously existing; *bhāvera*—of ecstasies; *lakṣaṇa*—symptoms; *mukhe*—in the facial expressions; *netre*—in the movement of the eyes; *abhinaya*—the dramatic performance; *kare prakaṭana*—he demonstrates.

TRANSLATION

He taught them how to express the symptoms of continuous, natural and transitional ecstasies with the movements of their faces, their eyes and the other parts of their bodies.

TEXT 24

ভাবপ্রকটন-লাস্য রায় যে শিখায় ।
জগন্নাথের আগে দুইহে প্রকট দেখায় ॥ ২৪ ॥

*bhāva-prakaṭana-lāsyā rāya ye śikhāya
jagannāthera āge duñhe prakaṭa dekhāya*

SYNONYMS

bhāva—ecstasy; *prakaṭana*—manifesting; *lāsyā*—feminine poses and dancing; *rāya*—Rāmānanda Rāya; *ye*—which; *śikhāya*—was teaching; *jagannāthera āge*—in front of Lord Jagannātha; *duñhe*—both of them; *prakaṭa dekhāya*—demonstrated.

TRANSLATION

Through the feminine poses and dances they were taught by Rāmānanda Rāya, the two girls precisely exhibited all these expressions of ecstasy before Lord Jagannātha.

TEXT 25

তবে সেই দুইজনে প্রসাদ খাওয়াইলା ।
নিষ্ঠভূতে দুঃহারে নিজ-ঘরে পাঠাইଲା ॥ ২৫ ॥

*tabe sei dui-jane prasāda khāoyāilā
nibhṛte duṇhāre nija-ghare pāṭhāilā*

SYNONYMS

tabe—then; *sei*—to those; *dui-jane*—two girls; *prasāda* *khāoyāilā*—gave *prasāda* to eat; *nibhṛte*—without being exposed; *duṇhāre*—both of them; *nija-ghare*—their homes; *pāṭhāilā*—sent.

TRANSLATION

Then Rāmānanda Rāya fed the two girls sumptuous *prasāda* and sent them to their homes unexposed.

TEXT 26

প্রতিদিন রায় এইচে করায় সাধন ।
কোন্তামে কুড় জীব কাহা তাঁর মন ? ২৬ ॥

*prati-dina rāya aiche karāya sādhana
kon jāne kṣudra jīva kāñhā tāñra mana?*

SYNONYMS

prati-dina—daily; *rāya*—Rāmānanda Rāya; *aiche*—in this way; *karāya* *sādhana*—teaches regularly; *kon jāne*—who can know; *kṣudra jīva*—an insignificant living entity; *kāñhā*—where; *tāñra*—his; *mana*—mind.

TRANSLATION

Every day he trained the two deva-dāsīs how to dance. Who among the small living entities, their minds always absorbed in material sense gratification, could understand the mentality of Śrī Rāmānanda Rāya?

PURPORT

Rāmānanda Rāya's service to the gopīs for the satisfaction of Kṛṣṇa is purely an affair of the spiritual world. Unless one is fully situated in the spiritual atmosphere, the activities of Rāmānanda Rāya are most difficult to understand.

TEXT 27

ମିଶ୍ରେର ଆଗମନ ରାୟେ ସେବକ କହିଲା ।
ଶୀଘ୍ର ରାମାନନ୍ଦ ତବେ ସଭାତେ ଆଇଲା ॥ ୨୭ ॥

*miśrera āgamana rāye sevaka kahilā
śighra rāmānanda tabe sabhātē āilā*

SYNOMYS

miśrera—of Pradyumna Miśra; *āgamana*—arrival; *rāye*—to Rāmānanda Rāya; *sevaka kahilā*—the servant informed; *śighra*—very soon; *rāmānanda*—Rāmānanda Rāya; *tabe*—thereupon; *sabhātē āilā*—came to the assembly room.

TRANSLATION

When the servant informed Rāmānanda Rāya of Pradyumna Miśra's arrival, Rāmānanda Rāya immediately went to the assembly room.

TEXT 28

ଶିଖେରେ ନମ୍ବକାର କରେ ସମ୍ମାନ କରିଯା ।
ନିବେଦନ କରେ କିଛୁ ବିଲୀତ ହେଣା ॥ ୨୮ ॥

*miśrere namaskāra kare sammāna kariyā
nivedana kare kichu vinīta hañā*

SYNOMYS

miśrere—unto Pradyumna Miśra; *namaskāra kare*—offers respectful obeisances; *sammāna kariyā*—with all respect; *nivedana kare*—submitted; *kichu*—something; *vinīta hañā*—with great humility.

TRANSLATION

He offered his obeisances to Pradyumna Miśra with all respect and then, with great humility, spoke as follows.

TEXT 29

“বহুক্ষণ আইলা, মোরে কেহ না কহিল ।
তোমার চরণে মোর অপরাধ হইল ॥ ২৯ ॥

*“bahu-kṣaṇa āīlā, more keha nā kahila
tomāra caraṇe mora aparādha ha-ila*

SYNONYMS

bahu-kṣaṇa—long ago; *āīlā*—you came; *more*—me; *keha nā kahila*—no one informed; *tomāra caraṇe*—unto your lotus feet; *mora*—my; *aparādha*—offense; *ha-ila*—there was.

TRANSLATION

“Sir, you came here long ago, but no one informed me. Therefore I have certainly become an offender at your lotus feet.

TEXT 30

তোমার আগমনে মোর পবিত্র হৈল ঘর ।
আজ্ঞা কর, ক্যাং করেঁ। তোমার কিন্কর ॥” ৩০ ॥

*tomāra āgamane mora pavitra haila ghara
ājñā kara, kyā karon tomāra kiñkara”*

SYNONYMS

tomāra āgamane—because of your arrival; *mora*—my; *pavitra*—purified; *haila*—became; *ghara*—house; *ājñā kara*—kindly order; *kyā karon*—what can I do; *tomāra kiñkara*—I am your servant.

TRANSLATION

“My entire home has been purified by your arrival. Kindly order me. What can I do for you? I am your servant.”

TEXT 31

মিশ্র কহে,—“তোমা দেখিতে হৈল আগমনে ।
আপনা পবিত্র কৈলুঁ তোমার দরশনে ॥” ৩১ ॥

*miśra kahe,—“tomā dekhite haila āgamane
āpanā pavitra kailuṇ tomāra daraśane”*

SYNONYMS

miśra kahe—Pradyumna Miśra replied; tomā—you; dekhite—to see; haila āgamane—I came; āpanā—myself; pavitra kailuṇ—I have purified; tomāra daraśane—by seeing you.

TRANSLATION

Pradyumna Miśra replied, “I came simply to see you. Now I have purified myself by seeing Your Honor.”

TEXT 32

অতিকাল দেখি' মিশ্র কিছু না কহিল ।
বিদায় হইয়া মিশ্র নিজঘর গেল ॥ ৩২ ॥

*atikāla dekhi' miśra kichu nā kahila
vidāya ha-iyā miśra nija-ghara gela*

SYNONYMS

atikāla dekhi'—seeing that it was too late; miśra—Pradyumna Miśra; kichu—anything; nā kahila—did not say; vidāya ha-iyā—taking leave; miśra—Pradyumna Miśra; nija-ghara—to his own place; gela—returned.

TRANSLATION

Because Pradyumna Miśra saw that it was late, he did not say anything else to Rāmānanda Rāya. Instead, he took leave of him and returned to his own home.

TEXT 33

আর দিন মিশ্র আইল প্রভু-বিদ্যমানে ।
প্রভু কহে,—‘কৃষ্ণকথা শুনিলা রায়স্থানে’ ? ৩৩ ॥

*āra dina miśra āila prabhu-vidyamāne
prabhu kahe,—‘krṣṇa-kathā śunilā rāya-sthāne’?*

SYNONYMS

āra dina—the next day; miśra—Pradyumna Miśra; āila—came; prabhu-vidyamāne—in the presence of Śrī Caitanya Mahāprabhu; prabhu kahe—Śrī Caitanya Mahāprabhu inquired; krṣṇa-kathā—talks about Kṛṣṇa; śunilā—have you heard; rāya-sthāne—from Śrī Rāmānanda Rāya.

TRANSLATION

The next day, when Pradyumna Miśra arrived in the presence of Śrī Caitanya Mahāprabhu, the Lord inquired, "Have you heard talks about Kṛṣṇa from Śrī Rāmānanda Rāya?"

TEXT 34

তবে মিশ্র রামানন্দের বৃত্তান্ত কহিলা ।
শুনি' মহাপ্রভু তবে কহিতে লাগিলা ॥ ৩৪ ॥

*tabe miśra rāmānandera vṛttānta kahilā
śuni' mahāprabhu tabe kahite lāgilā*

SYNONYMS

tabe—thereupon; *miśra*—Pradyumna Miśra; *rāmānandera*—of Śrī Rāmānanda Rāya; *vṛttānta kahilā*—described the activities; *śuni'*—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tabe*—then; *kahite lāgilā*—began to speak.

TRANSLATION

Pradyumna Miśra thereupon described the activities of Śrī Rāmānanda Rāya. After hearing about these activities, Śrī Caitanya Mahāprabhu began to speak.

TEXTS 35-36

“আমি ত’ সন্ধ্যাসী, আপনারে বিরক্ত করি’ মানি ।
দর্শন রহ দূরে, ‘প্রকৃতির’ নাম যদি শুনি ॥ ৩৫ ॥
তবহি’ বিকার পায় মোর তনু-মন ।
প্রকৃতি-দর্শনে স্থির হয় কোম্প জন ?” ৩৬ ॥

“āmi ta' sannyāsi, āpanāre virakta kari' māni
darśana rahu dure, 'prakṛti' nāma yadi śuni

tabahiṅ vikāra pāya mora tanu-mana
prakṛti-darśane sthira haya kon jana?”

SYNONYMS

āmi—I; *ta'*—certainly; *sannyāsi*—in the renounced order of life; *āpanāre*—Myself; *virakta kari'*—having renounced everything; *māni*—I consider; *darśana*

rahu dūre—what to speak of seeing; *prakṛtira*—of a woman; *nāma*—name; *yadi*—if; *śuni*—I hear; *tabahiḥ*—immediately; *vikāra*—transformation; *pāya*—gets; *mora*—My; *tanu-mana*—mind and body; *prakṛti-darśane*—by seeing a woman; *sthira*—steady; *haya*—is; *kon jana*—what person.

TRANSLATION

“I am a sannyāsī,” He said, “and I certainly consider Myself renounced. But not to speak of seeing a woman, if I even hear the name of a woman, I feel changes in My mind and body. Therefore who could remain unmoved by the sight of a woman? It is very difficult.

TEXT 37

রামানন্দ রায়ের কথা শুন, সর্বজন।
কহিবার কথা নহে, যাহা আশ্চর্য-কথন ॥ ৩৭ ॥

rāmānanda rāyera kathā śuna, sarva-jana
kahibāra kathā nahe, yāhā āścarya-kathana

SYNONYMS

rāmānanda rāyera—of Śrī Rāmānanda Rāya; *kathā*—topics; *śuna*—please hear; *sarva-jana*—all people; *kahibāra*—to be spoken; *kathā*—talks; *nahe*—they are not; *yāhā*—which; *āścarya-kathana*—wonderful and uncommon talks.

TRANSLATION

“Everyone please hear these topics about Rāmānanda Rāya, although they are so wonderful and uncommon that they should not be spoken.

TEXT 38

একে দেবদাসী, আর সুন্দরী তরুণী।
তার সব অঙ্গ-সেবা করেন আপনি ॥ ৩৮ ॥

eke deva-dāsī, āra sundari taruṇī
tāra saba aṅga-sevā karena āpani

SYNONYMS

eke—on one side; *deva-dāsī*—the professional dancing girls; *āra*—and; *sundari* *taruṇī*—very beautiful and youthful; *tāra*—their; *saba*—all; *aṅga*—of the body; *sevā*—service; *karena āpani*—performs personally.

TRANSLATION

“The two professional dancing girls are beautiful and youthful, yet Śrī Rāmānanda Rāya personally massages oil upon their bodies.

TEXT 39

ଆନାଦି କରାୟ, ପରାୟ ବାସ-ବିଭୁଷଣ ।
ଗୁହ୍ୟ ଅଙ୍ଗେର ହୟ ତାହା ଦର୍ଶନ-ସ୍ପର୍ଶନ ॥ ୩୯ ॥

*snānādi karāya, parāya vāsa-vibhūṣaṇa
guhya aṅgera haya tāhā darśana-sparśana*

SYNOMYMS

snāna-ādi karāya—he performs their bathing and so on; *parāya vāsa-vibhūṣaṇa*—dresses and decorates the body with various types of ornaments; *guhya aṅgera*—of the private parts of the body; *haya*—there is; *tāhā*—that; *darśana-sparśana*—seeing and touching.

TRANSLATION

“He personally bathes and dresses them and decorates them with ornaments. In this way, he naturally sees and touches the private parts of their bodies.

TEXT 40

ତୁ ନିର୍ଵିକାର ରାୟ-ରାମାନନ୍ଦେର ମନ ।
ନାନାଭାବୋଦ୍ଗାର ତାରେ କରାୟ ଶିକ୍ଷଣ ॥ ୪୦ ॥

*tabu nirvikāra rāya-rāmānandera mana
nānā-bhāva-udgāra tāre karāya śikṣaṇa*

SYNOMYMS

tabu—still; *nirvikāra*—unchanged; *rāya-rāmānandera mana*—the mind of Śrī Rāmānanda Rāya; *nānā-bhāva-udgāra*—all the symptoms and transformations of ecstasy; *tāre*—unto them; *karāya śikṣaṇa*—he teaches.

TRANSLATION

“Nevertheless, the mind of Śrī Rāmānanda Rāya never changes, although he teaches the girls how to physically express all the transformations of ecstasy.

TEXT 41

ନିର୍ବିକାର ଦେହ-ମନ—କାଷ୍ଠ-ପାଷାଣ-ସମ !
ଆଶ୍ଚର୍ଯ୍ୟ,—ତରୁଣୀ-ସ୍ପର୍ଶ ନିର୍ବିକାର ମନ ॥ ୮୧ ॥

*nirvikāra deha-mana—kāṣṭha-pāṣāṇa-sama!
āścarya,—taruṇi-sparśe nirvikāra mana*

SYNONYMS

nirvikāra—unchanged; *deha-mana*—body and mind; *kāṣṭha-pāṣāṇa-sama*—like wood or stone; *āścarya*—wonderful; *taruṇi-sparśe*—in touching young girls; *nirvikāra*—unchanged; *mana*—mind.

TRANSLATION

“His mind is as steady as wood or stone. Indeed, it is wonderful that even when he touches such young girls, his mind never changes.

TEXT 42

এক রামানন্দের হয় এই অধিকার ।
তাতে জানি অপ্রাকৃত-দেহ তাঁহার ॥ ৪২ ॥

*eka rāmānandera haya ei adhikāra
tāte jāni aprākṛta-deha tāñhāra*

SYNONYMS

eka—only one; *rāmānandera*—of Śrī Rāmānanda Rāya; *haya*—there is; *ei*—this; *adhikāra*—special authority; *tāte*—in that way; *jāni*—we can understand; *aprākṛta*—spiritual; *deha*—body; *tāñhāra*—his.

TRANSLATION

“The authority for such acts is the prerogative of Rāmānanda Rāya alone, for I can understand that his body is not material but has been completely transformed into a spiritual entity.

TEXT 43

তাঁহার মনের ভাব তেঁহ জানে মাত্র ।
তাহা জানিবারে আর দ্বিতীয় নাহি পাত্র ॥ ৪৩ ॥

*tāñhāra manera bhāva teñha jāne mātra
tāhā jānibāre āra dvitiya nāhi pātra*

SYNOMYS

tāñhāra—his; *manera*—of the mind; *bhāva*—position; *terīha*—he; *jāne*—knows; *mātra*—only; *tāhā jānibāre*—to understand that; *āra*—other; *dvitīya*—second; *nāhi*—there is not; *pātra*—eligible person.

TRANSLATION

“He alone, and no one else, can understand the position of his mind.

TEXT 44

**କିନ୍ତୁ ଶାସ୍ତ୍ରଦୃଷ୍ୟେ ଏକ କରି ଅନୁମାନ ।
ଶ୍ରୀଭାଗବତ-ଶାସ୍ତ୍ର—ତାହାତେ ପ୍ରେସାଣ ॥ 88 ॥**

*kintu śāstra-dṛṣṭye eka kari anumāna
śrī-bhāgavata-śāstra—tāhāte pramāṇa*

SYNOMYS

kintu—but; *śāstra-dṛṣṭye*—according to the direction of the *śāstra*; *eka*—one; *kari anumāna*—I make a guess; *śrī-bhāgavata-śāstra*—*Śrimad-Bhāgavatam*, the Vedic scripture; *tāhāte*—in that connection; *pramāṇa*—evidence.

TRANSLATION

“But I can make a guess in terms of directions from the śāstra. Śrimad-Bhāgavatam, the Vedic scripture, gives the direct evidence in this matter.

TEXTS 45-46

**ବ୍ରଜବ୍ଧୁ-ସନ୍ଧେ କୃଷ୍ଣେର ରାସାଦି-ବିଲାସ ।
ଯେହି ଜନ କହେ, ଶୁଣେ କରିଯା ବିଶ୍ଵାସ ॥ 85 ॥
ହର୍ଦୋଗ-କାମ ତୋର ତେକାଳେ ହୟ କ୍ଷୟ ।
ତିନଗୁଣ-କ୍ଷୋଭ ନହେ, ‘ମହାଧିର’ ହୟ ॥ 86 ॥**

*vraja-vadhū-saṅge kṛṣṇera rāsādi-vilāsa
yei jana kahe, śune kariyā viśvāsa*

*hṛd-roga-kāma tāñra tat-kāle haya kṣaya
tina-guṇa-kṣobha nahe, ‘mahā-dhira’ haya*

SYNOMYS

vraja-vadhū-saṅge—in the association of the damsels of Vrajabhūmi; *kṛṣṇera*—of Lord Kṛṣṇa; *rāsādi-vilāsa*—pastimes like the *rāsa* dance; *yei*—which; *jana*—

person; *kahe*—describes; *śune*—hears; *kariyā viśvāsa*—with great faith; *hṛt-rogā*—the disease of the heart; *kāma*—lust; *tāñra*—of him; *tat-kāle*—at that time; *haya kṣaya*—becomes nullified; *tina-guṇa*—of the three modes of material nature; *kṣobha*—agitation; *nahe*—is not; *mahā-dhīra*—very sober; *haya*—becomes.

TRANSLATION

“When one hears or describes with great faith the pastimes of Lord Kṛṣṇa, such as His rāsa dance with the gopīs, the disease of lusty desires in his heart and the agitation caused by the three modes of material nature are immediately nullified, and he becomes sober and silent.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection, “Any person seriously inclined to hear about the pastimes of Kṛṣṇa’s rāsa dance, as mentioned in Śrimad-Bhāgavatam, with great faith and a transcendental, spiritually inspired mind, is immediately freed from the natural lusty desires found within the heart of a materialistic man.”

When a pure Vaiṣṇava speaks on Śrimad-Bhāgavatam and another pure Vaiṣṇava hears Śrimad-Bhāgavatam from such a realized soul, both of them live in the transcendental world, where the contamination of the modes of material nature cannot touch them. Freed from the contamination of the modes of nature, the speaker and hearer are fixed in a transcendental mentality, knowing that their position on the transcendental platform is to serve the Supreme Lord. The class known as *prākṛta-sahajiyā*, who consider the transcendental pastimes of Lord Kṛṣṇa something like the behavior between a man and a woman in the material field, artificially think that hearing the rāsa-lilā will help them by diminishing the lusty desires of their diseased hearts. But because they do not follow the regulative principles but instead violate even ordinary morals, their contemplation of rāsa-lilā is a futile attempt, which sometimes results in their imitating the dealings of the gopīs and Lord Kṛṣṇa. To forbid such habits of the *prākṛta-sahajiyās*, Śrī Caitanya Mahāprabhu has excluded their material intelligence by using the word *viśvāsa* (“faith”). In Śrimad-Bhāgavatam (10.33.31), Śrīla Śukadeva Gosvāmī says:

*naitat samācarej jātu
manasāpi hy aniśvaraḥ
vinaśyatā ācaran mauḍhyād
yathā rudro 'bdhijarān viṣam*

“Certainly one who is not the Supreme Personality of Godhead should never, even within his mind, imitate the activities of the transcendental rāsa-lilā of Kṛṣṇa. If out of ignorance one does so, he will be destroyed, just as if he were to imitate Lord Śiva, who drank poison produced from the ocean.”

TEXT 47

উজ্জল মধুর প্রেমভক্তি সেই পায় ।
আনন্দে কৃষ্ণমাধুর্যে বিহরে সদায় ॥ ৪৭ ॥

*ujjvala madhura prema-bhakti sei pāya
ānande kṛṣṇa-mādhurye vihare sadāya*

SYNONYMS

ujjvala—illuminated; *madhura*—sweet; *prema-bhakti*—ecstatic love of Kṛṣṇa; *sei*—he; *pāya*—gets; *ānande*—in transcendental bliss; *kṛṣṇa-mādhurye*—the sweetness of Kṛṣṇa's pastimes; *vihare*—enjoys; *sadāya*—always.

TRANSLATION

“Tasting the transcendental, effulgent, sweetly ecstatic love of Kṛṣṇa, such a person can enjoy life twenty-four hours a day in the transcendental bliss of the sweetness of Kṛṣṇa's pastimes.

TEXT 48

বিক্রীড়িতং অজবধূভিরদঞ্চ বিক্ষেণঃ
শ্রদ্ধাস্থিতে ইহমৃগুয়াদথ বর্ণঘেদ্যঃ ।
ভক্তিঃ পরাং ভগবতি প্রতিলভ্য কামং
হৃদরোগমাশপহিনোত্যচিরেণ ধীরঃ ॥ ৪৮ ॥

*vikriḍitam vraja-vadhūbhīr idarān ca viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktirān parārān bhagavati pratilabhyā kāmān
hṛt-rogam āsv apahinoty acireṇa dhīraḥ*

SYNONYMS

vikriḍitam—the activity of the *rāsa* dance; *vraja-vadhūbhīḥ*—the damsels of Vraja, the *gopis*; *idam*—this; *ca*—and; *viṣṇoḥ*—of Lord Kṛṣṇa; *śraddhā-anvitāḥ*—with transcendental faith; *anuśṛṇuyāt*—continuously hears in the *paramparā* system; *atha*—also; *varṇayet*—describes; *yaḥ*—one who; *bhaktim*—devotional service; *parām*—transcendental; *bhagavati*—unto the Supreme Personality of Godhead; *pratilabhyā*—attaining; *kāmām*—lusty material desires; *hṛt-rogam*—the disease of the heart; *āśv*—very soon; *apahinoti*—gives up; *acireṇa*—without delay; *dhīraḥ*—one who is sober because of advanced devotional service.

TRANSLATION

“‘A transcendently sober person who, with faith and love continuously hears from a realized soul about the activities of Lord Kṛṣṇa in His rāsa dance with the gopīs, or one who describes such activities, can attain full transcendental devotional service at the lotus feet of the Supreme Personality of Godhead. Thus lusty material desires, which are the heart disease of all materialistic persons, are for him quickly and completely vanquished.’

PURPORT

All the activities of Lord Kṛṣṇa are transcendental, and the gopīs are also transcendently situated. Therefore the activities of the gopīs and Lord Kṛṣṇa, if seriously understood, will certainly free one from material attachment. Then there is no possibility that lusty material desires will awaken.

TEXTS 49-50

যে শুনে, যে পড়ে, তাঁর ফল এতাদৃশী ।
 সেই ভাবাবিষ্ট যেই সেবে অহর্নিশি ॥ ৪৯ ॥
 তাঁর ফল কি কহিমু, কহনে না যায় ।
 নিত্যসিদ্ধ সেই, প্রায়-সিদ্ধ তাঁর কায় ॥ ৫০ ॥

*ye śune, ye paṭe, tānra phala etādṛśi
 sei bhāvāviṣṭa yei seve ahar-niśi*

*tānra phala ki kahimu, kahane nā yāya
 nitya-siddha sei, prāya-siddha tānra kāya*

SYNONYMS

ye śune—anyone who hears; *ye paṭe*—anyone who recites; *tānra*—of him; *phala*—the result; *etādṛśi*—this; *sei*—he; *bhāvā-āviṣṭa*—always absorbed in thoughts of Kṛṣṇa; *yei seve*—who serves; *aḥaḥ-niśi*—day and night; *tānra*—his; *phala*—result; *ki kahimu*—what shall I say; *kahane nā yāya*—it is impossible to express; *nitya-siddha*—eternally liberated; *sei*—such a person; *prāya-siddha*—transcendental; *tānra*—his; *kāya*—body.

TRANSLATION

“If a transcendently situated person, following in the footsteps of Śrīla Rūpa Gosvāmī, hears and speaks about the rāsa-lilā dance of Kṛṣṇa and is always absorbed in thoughts of Kṛṣṇa while serving the Lord day and night within his mind, what shall I say about the result? It is so spiritually exalted that it

cannot be expressed in words. Such a person is an eternally liberated associate of the Lord, and his body is completely spiritualized. Although he is visible to material eyes, he is spiritually situated, and all his activities are spiritual. By the will of Kṛṣṇa, such a devotee is understood to possess a spiritual body.

TEXT 51

ରାଗାନୁଗ-ମାର୍ଗେ ଜାନି ରାୟେର ଭଜନ ।
ସିଦ୍ଧା-ଦେହ-ତୁଳ୍ୟ, ତାତେ ‘ପ୍ରାକୃତ’ ନହେ ମନ ॥ ୯୧ ॥

rāgānuga-mārge jāni rāyera bhajana
siddha-deha-tulya, tāte ‘prākṛta’ nahe mana

SYNONYMS

rāgānuga-mārge—on the path of spontaneous love of Kṛṣṇa; jāni—we can understand; rāyera bhajana—the devotional service of Rāmānanda Rāya; siddha-deha—spiritual body; tulya—equal to; tāte—therefore; prākṛta—material; nahe—is not; mana—mind.

TRANSLATION

“Śrīla Rāmānanda Rāya is situated on the path of spontaneous love of Godhead. Therefore he is in his spiritual body, and his mind is not materially affected.

TEXT 52

ଆମିହ ରାୟେର ସ୍ଥାନେ ଶୁଣି କୃଷ୍ଣକଥା ।
ଶୁଣିତେ ଇଚ୍ଛା ହ୍ୟ ସଦି, ପୁନଃ ସାହ ତଥା ॥ ୯୨ ॥

āmiha rāyera sthāne śuni kṛṣṇa-kathā
śunite icchā haya yadi, punah yāha tathā

SYNONYMS

āmiha—I also; rāyera sthāne—from Rāmānanda Rāya; śuni—hear; kṛṣṇa-kathā—talks of Kṛṣṇa; śunite—to hear; icchā—desire; haya—there is; yadi—if; punah—again; yāha—go; tathā—there.

TRANSLATION

“I also hear topics about Kṛṣṇa from Rāmānanda Rāya. If you want to hear such topics, go to him again.

TEXT 53

ମୋର ନାମ ଲଇଛ,—‘ତେହୋ ପାଠାଇଲା ମୋରେ ।
ତୋମାର ସ୍ଥାନେ କୃଷ୍ଣକଥା ଶୁଣିବାର ତରେ ॥’ ୫୩ ॥

*mora nāma la-iha, —‘teho pāṭhāilā more
tomāra sthāne kṛṣṇa-kathā śunibāra tare’*

SYNONYMS

mora—My; *nāma*—name; *la-iha*—take; *teho*—He; *pāṭhāilā*—sent; *more*—me; *tomāra sthāne*—from you; *kṛṣṇa-kathā*—topics of Kṛṣṇa; *śunibāra tare*—to hear.

TRANSLATION

“You can take My name before him, saying, ‘He has sent me to hear about Lord Kṛṣṇa from you.’”

TEXT 54

ଶୀଘ୍ର ଯାହ, ଯାବେ ତେହୋ ଆଚେନ ସଭାତେ ।”
ଏତ ଶୁଣି’ ପ୍ରଦ୍ୟମ୍ନ-ମିଶ୍ର ଚଲିଲା ତୁରିତେ ॥ ୫୮ ॥

*śīghra yāha, yāvat teñho āchena sabhāte”
eta śuni’ pradyumna-miśra calilā turite*

SYNONYMS

śīghra yāha—go hastily; *yāvat*—while; *teñho*—he; *āchena*—is; *sabhāte*—in the assembly room; *eta śuni’*—hearing this; *pradyumna-miśra*—Pradyumna Miśra; *calilā*—went; *turite*—very hastily.

TRANSLATION

“Go hastily while he is in the assembly room.” Hearing this, Pradyumna Miśra immediately departed.

TEXT 55

ରାୟ-ପାଶ ଗେଲ, ରାୟ ପ୍ରାଣି କରିଲ ।
‘ଆଜା କର, ଯେ ଲାଗି’ ଆଗମନ ହୈଲ’ ॥ ୫୯ ॥

*rāya-pāśa gela, rāya praṇati karila
'ājñā kara, ye lāgi' āgamana haila'*

SYNONYMS

rāya-pāśa—to Rāmānanda Rāya; *gela*—he went; *rāya*—Rāmānanda Rāya; *pra-nati karila*—offered his respects; *ājñā kara*—please order me; *ye lāgi'*—for what purpose; *āgamana haila*—have you come.

TRANSLATION

Pradyumna Miśra went to Rāmānanda Rāya, who offered him respectful obeisances and said, “Please order me. For what purpose have you come?”

TEXT 56

মিশ্র কহে,—‘মহাপ্রভু পাঠাইলা মোরে ।
তোমার স্থানে কৃষ্ণকথা শুনিবার তরে’ ॥ ১৬ ॥

*miśra kahe,—‘mahāprabhu pāṭhāilā more
tomāra sthāne kṛṣṇa-kathā śunibāra tare’*

SYNONYMS

miśra kahe—Pradyumna Miśra said; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *pāṭhāilā more*—has sent me; *tomāra sthāne*—from you; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *śunibāra tare*—to hear.

TRANSLATION

Pradyumna Miśra answered, “Śrī Caitanya Mahāprabhu has sent me to hear topics about Lord Kṛṣṇa from you.”

TEXT 57

শুনি' রামানন্দ রায় হৈলা প্রেমাবেশে ।
কহিতে লাগিলা কিছু মনের হরিষে ॥ ৫৭ ॥

*śuni' rāmānanda rāya hailā premāveśe
kahite lāgilā kichu manera hariṣe*

SYNONYMS

śuni'—hearing; *rāmānanda rāya*—Rāmānanda Rāya; *hailā*—became; *prema-āveśe*—absorbed in ecstatic love; *kahite lāgilā*—began to speak; *kichu*—something; *manera hariṣe*—in transcendental pleasure.

TRANSLATION

Hearing this, Rāmānanda Rāya became absorbed in ecstatic love and began to speak with great transcendental pleasure.

TEXT 58

“ପ୍ରଭୁର ଆଜ୍ଞାଯ କୃଷ୍ଣକଥା ଶୁଣିତେ ଆଇଲା ଏଥା ।
ଇହା ବହୁ ମହାଭାଗ୍ୟ ଆମି ପାବ କୋଥା ?” ୫୮ ॥

“prabhura ājñāya kṛṣṇa-kathā śunite āīlā ethā
ihā va-i mahā-bhāgya āmi pāba kothā?”

SYNONYMS

prabhura ājñāya—under the instruction of Śrī Caitanya Mahāprabhu; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *śunite*—to hear; *āīlā ethā*—you have come here; *ihā va-i*—without this; *mahā-bhāgya*—great fortune; *āmi*—I; *pāba*—will get; *kothā*—where.

TRANSLATION

“Following the instruction of Śrī Caitanya Mahāprabhu, you have come to hear about Kṛṣṇa. This is my great fortune. How else would I get such an opportunity?”

TEXT 59

ଏତ କହି ତାରେ ଲାଙ୍ଘା ନିଭୃତେ ବସିଲା ।
‘କି କଥା ଶୁଣିତେ ଚାହ ?’ ମିଶ୍ରେରେ ପୁଛିଲା ॥ ୫୯ ॥

eta kahi tare lañā nibhṛte vasilā
'ki kathā śunite cāha?' miśrere puchilā

SYNONYMS

eta kahi—saying this; *tare*—him; *lañā*—taking; *nibhṛte vasilā*—sat in a secluded place; *ki kathā*—what kind of topics; *śunite cāha*—do you want to hear; *miśrere puchilā*—he inquired from Pradyumna Miśra.

TRANSLATION

Saying this, Śrī Rāmānanda Rāya took Pradyumna Miśra to a secluded place and inquired from him, “What kind of kṛṣṇa-kathā do you want to hear from me?”

TEXT 60

তেঁহো কহে,—“যে কহিলা বিদ্যানগরে ।
সেই কথা ক্রমে তুমি কহিবা আমারে ॥ ৬০ ॥

*teñho kahe,—“ye kahilā vidyā-nagare
sei kathā krame tumi kahibā āmāre*

SYNONYMS

teñho kahe—he replied; *ye*—what; *kahilā*—you spoke; *vidyā-nagare*—at Vidyānagara; *sei kathā*—those topics; *krame*—according to the order; *tumi*—you; *kahibā*—please speak; *āmāre*—to me.

TRANSLATION

Pradyumna Miśra replied, “Kindly tell me about the same topics you spoke about at Vidyānagara.

TEXT 61

আনের কি কথা, তুমি—প্রভুর উপদেষ্টা !
আমি ত' ভিক্ষুক বিপ্র, তুমি—মোর পোষ্টা ॥ ৬১ ॥

*ānera ki kathā, tumi—prabhura upadeṣṭā!
āmi ta' bhikṣuka vipra, tumi—mora poṣṭā*

SYNONYMS

ānera ki kathā—what to speak of others; *tumi*—you; *prabhura upadeṣṭā*—an instructor of Śrī Caitanya Mahāprabhu; *āmi*—I; *ta'*—certainly; *bhikṣuka*—beggar; *vipra*—brāhmaṇa; *tumi*—you; *mora*—my; *poṣṭā*—maintainer.

TRANSLATION

“You are an instructor even for Śrī Caitanya Mahāprabhu, not to speak of others. I am but a beggar brāhmaṇa, and you are my maintainer.

TEXT 62

ভাল, মন্দ—কিছু আমি পুছিতে না জানি ।
'দীন' দেখি' ক্রপা করি' কহিবা আপনি ॥” ৬২ ॥

*bhāla, manda—kichu āmi puchite nā jāni
'dīna' dekhi' kṛpā kari' kahibā āpani”*

SYNONYMS

bhāla—good; *manda*—bad; *kichu*—something; *āmi*—I; *puchite*—to inquire; *nā jāni*—do not know; *dina*—very poor in knowledge; *dekhī*—seeing (me); *kṛpā kari*—very mercifully; *kahibā*—please; *āpani*—by your own good will.

TRANSLATION

“I do not know how to inquire, for I do not know what is good and what is bad. Seeing me to be poor in knowledge, kindly speak whatever is good for me by your own good will.”

TEXT 63

তবে রামানন্দ ক্রমে কহিতে লাগিলା ।
কৃষ্ণকথা-রসামৃত-সিন্ধু উথলিলା ॥ ৬৩ ॥

*tabe rāmānanda krame kahite lāgilā
kṛṣṇa-kathā-rasāmṛta-sindhu uthalilā*

SYNONYMS

tabe—thereupon; *rāmānanda*—Rāmānanda Rāya; *krame*—gradually; *kahite* *lāgilā*—began to speak; *kṛṣṇa-kathā*—of the topics of Kṛṣṇa; *rasāmṛta-sindhu*—the ocean of transcendental mellow; *uthalilā*—became agitated.

TRANSLATION

Thereupon Rāmānanda Rāya gradually began speaking on topics of Kṛṣṇa. Thus the ocean of the transcendental mellow of those topics became agitated.

TEXT 64

আপনে প্রশ্ন করি' পাছে করেন সিদ্ধান্ত ।
তৃতীয় প্রহর হৈল, নহে কথা-অন্ত ॥ ৬৪ ॥

*āpane praśna kari' pāche karena siddhānta
tṛtiya prahara haila, nahe kathā-anta*

SYNONYMS

āpane—personally; *praśna kari'*—making the question; *pāche*—after that; *karena siddhānta*—gives the conclusion; *tṛtiya prahara haila*—it became afternoon; *nahe kathā-anta*—there was no end to such topics.

TRANSLATION

He began personally posing questions and then answering them with conclusive statements. When afternoon came, the topics still did not end.

TEXT 65

বক্তা শ্রোতা কহে শুনে দু'হে প্রেমাবেশে ।
আত্মস্মৃতি নাহি, কাহাঁ জানিব দিন-শেষে ॥ ৬৫ ॥

vaktā śrotā kahe śune du'nhe premāvēśe
ātma-smṛti nāhi, kāhān jāniba dina-śeṣe

SYNONYMS

vaktā—the speaker; śrotā—the listener; kahe—speaks; śune—hears; du'nhe—both of them; premāvēśe—in ecstatic love; ātma-smṛti nāhi—there was no bodily consciousness; kāhān—where; jāniba—can understand; dina-śeṣe—the end of day.

TRANSLATION

The speaker and listener spoke and heard in ecstatic love. Thus they forgot their bodily consciousness. How, then, could they perceive the end of the day?

TEXT 66

সেবক কহিল,—‘দিন হৈল অবসান’ ।
তবে রায় কৃষ্ণকথাৱ কৱিলা বিশ্রাম ॥ ৬৬ ॥

sevaka kahila,—‘dina haila avasāna’
tabe rāya kṛṣṇa-kathāra karilā viśrāma

SYNONYMS

sevaka kahila—the servant informed; dina—the day; haila avasāna—has ended; tabe—at that time; rāya—Rāmānanda Rāya; kṛṣṇa-kathāra—the talks of Kṛṣṇa; karilā viśrāma—ended.

TRANSLATION

The servant informed them, “The day has already ended.” Then Rāmānanda Rāya ended his discourses about Kṛṣṇa.

TEXT 67

বহুসম্মান করি' মিশ্রে বিদায় দিলা ।
 ‘কৃতার্থ হইলাঙ্গ’ বলি’ মিশ্র নাচিতে লাগিলা ॥ ৬৭ ॥

*bahu-sammāna kari' miśre vidāya dilā
 'kṛtārtha ha-ilāṅga' bali' miśra nācite lāgilā*

SYNONYMS

bahu-sammāna—much respectful behavior; *kari'*—doing; *miśre*—unto Pradyumna Miśra; *vidāya dilā*—bade farewell; *kṛtārtha ha-ilāṅga*—I have become very satisfied; *bali'*—saying; *miśra*—Pradyumna Miśra; *nācite lāgilā*—began to dance.

TRANSLATION

Rāmānanda Rāya paid great respect to Pradyumna Miśra and bade him farewell. Pradyumna Miśra said, “I have become very satisfied.” He then began to dance.

TEXT 68

ঘরে গিয়া মিশ্র কৈল স্নান, ভোজন ।
 সন্ধ্যাকালে দেখিতে আইল প্রভুর চরণ ॥ ৬৮ ॥

*ghare giyā miśra kaila snāna, bhojana
 sandhyā-kāle dekhite āila prabhura caraṇa*

SYNONYMS

ghare giyā—returning home; *miśra*—Pradyumna Miśra; *kaila*—performed; *snāna*—bathing; *bhojana*—eating; *sandhyā-kāle*—in the evening; *dekhite*—to see; *āila*—came; *prabhura caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

After returning home, Pradyumna Miśra bathed and ate his meal. In the evening he came to see the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 69

প্রভুর চরণ বন্দে উল্লসিত-গনে ।
 প্রভু কহে,—‘কৃষ্ণকথা হইল শ্রবণে’ ? ৬৯ ॥

*prabhura caraṇa vande ullaśita-mane
 prabhu kake,—'kṛṣṇa-kathā ha-ila śravaṇe'?*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *caraṇa*—the lotus feet; *vande*—he worships; *ullasita-mane*—in great happiness; *prabhu kahe*—Śrī Caitanya Mahāprabhu says; *kṛṣṇa-kathā*—talks of Kṛṣṇa; *ha-ila śravaṇe*—did you hear.

TRANSLATION

In great happiness he worshiped the lotus feet of Śrī Caitanya Mahāprabhu. The Lord inquired, “Have you heard topics about Kṛṣṇa?”

TEXT 70

ମିଶ୍ର କହେ,— “ପ୍ରଭୁ, ମୋରେ କୃତାର୍ଥ କରିଲା ।
କୃଷ୍ଣକଥାମୃତାର୍ଣ୍ଵେ ମୋରେ ଡୁବାଇଲା ॥ ୭୦ ॥

miśra kahe,—“*prabhu, more kṛtārtha karilā*
kṛṣṇa-kathāmṛtārṇave more dubāilā

SYNONYMS

miśra kahe—Pradyumna Miśra said; *prabhu*—my dear Lord; *more*—me; *kṛtārtha*—satisfied; *karilā*—You have made; *kṛṣṇa-kathā*—of talks about Kṛṣṇa; *amṛta-arnava*—in the ocean of the nectar; *more*—me; *ḍubāilā*—You have drowned.

TRANSLATION

Pradyumna Miśra said, “My dear Lord, You have made me extremely obliged to You because You have drowned me in a nectarean ocean of talks about Kṛṣṇa.

TEXT 71

ରାମାନନ୍ଦ ରାୟ-କଥା କହିଲେ ନା ହୟ ।
‘ମନୁଷ୍ୟ’ ନହେ ରାୟ, କୃଷ୍ଣଭକ୍ତିରଜଗୟ ॥ ୭୧ ॥

rāmānanda rāya-kathā kahile nā haya
‘manuṣya’ nahe rāya, kṛṣṇa-bhakti-rasa-maya

SYNONYMS

rāmānanda rāya-kathā—the speeches of Rāmānanda Rāya; *kahile*—describing; *nā haya*—is not possible; *manuṣya*—an ordinary human being; *nahe*—is not; *rāya*—Rāmānanda Rāya; *kṛṣṇa-bhakti-rasa-maya*—absorbed in the devotional service of Lord Kṛṣṇa.

TRANSLATION

“I cannot properly describe the discourses of Rāmānanda Rāya, for he is not an ordinary human being. He is fully absorbed in the devotional service of the Lord.

PURPORT

One is forbidden to accept the *guru*, or spiritual master, as an ordinary human being (*guruṣu nara-matiḥ*). When Rāmānanda Rāya spoke to Pradyumna Miśra, Pradyumna Miśra could understand that Rāmānanda Rāya was not an ordinary human being. A spiritually advanced person who acts with authority, as the spiritual master, speaks as the Supreme Personality of Godhead dictates from within. Thus it is not he that is personally speaking. When a pure devotee or spiritual master speaks, what he says should be accepted as having been directly spoken by the Supreme Personality of Godhead in the *paramparā* system.

TEXT 72

ଆର ଏକ କଥା ରାୟ କହିଲା ଆମାରେ ।
‘କୃଷ୍ଣକଥା-ବକ୍ତା କରି’ ନା ଜାନିହ ମୋରେ ॥ ୭୨ ॥

āra eka kathā rāya kahilā āmāre
'kṛṣṇa-kathā-vaktā kari' nā jāniha more

SYNONYMS

āra—another; eka—one; kathā—topic; rāya—Rāmānanda Rāya; kahilā āmāre—said to me; kṛṣṇa-kathā-vaktā—the speaker on the talks of Kṛṣṇa; kari’—as; nā jāniha more—do not consider me.

TRANSLATION

“There is one other thing Rāmānanda Rāya said to me. ‘Do not consider me the speaker in these talks about Kṛṣṇa.

TEXT 73

ମୋର ମୁଖେ କଥା କହେନ ଆପନେ ଗୌରଚନ୍ଦ୍ର ।
ଘୈଛେ କହାୟ, ତୈଛେ କହି,—ଯେନ ବୀଣାଯନ୍ତ୍ର ॥ ୭୩ ॥

mora mukhe kathā kahena āpane gauracandra
yaiche kahāya, taiche kahi,—yena viñā-yantra

SYNONYMS

mora mukhe—in my mouth; kathā—topics; kahena—speaks; āpane—personally; gaura-candra—Lord Śrī Caitanya Mahāprabhu; yaiche kahāya—as He causes to speak; taiche kahi—so I speak; yena—like; viṇā-yantra—the stringed instrument called the viṇā.

TRANSLATION

“ ‘Whatever I speak is personally spoken by Lord Śrī Caitanya Mahāprabhu. Like a stringed instrument, I vibrate whatever He causes me to speak.

TEXT 74

**ମୋର ମୁଖେ କହାଯ କଥା, କରେ ପରଚାର ।
ପୃଥିବୀତେ କେ ଜାନିବେ ଏ-ଲିଳା ତାନ୍ହାର ?’ ୧୫ ॥**

*mora mukhe kahāya kathā, kare paracāra
prthivite ke jānibe e-lilā tānhāra?*

SYNONYMS

mora mukhe—in my mouth; kahāya—causes to speak; kathā—words; kare paracāra—preaches; prthivite—in this world; ke jānibe—who will understand; e-lilā—this pastime; tānhāra—His.

TRANSLATION

“ ‘In this way the Lord speaks through my mouth to preach the cult of Kṛṣṇa consciousness. Within the world, who will understand this pastime of the Lord?’

TEXT 75

**ସେ-ସବ ଶୁଣିଲୁଣ୍ଠିବାନ୍ତିରେ - କୃଷ୍ଣ - ରସେର ସାଗର ।
ବ୍ରହ୍ମାଦି-ଦେଵେର ଏ ସବ ନା ହୟ ଗୋଚର ॥ ୧୫ ॥**

*ye-saba śuniluṇṭhi-vañcānāt, kṛṣṇa-rasera sāgara
brahmādi-devera e saba nā haya gocara*

SYNONYMS

ye-saba—all that; śuniluṇṭhi—I heard; kṛṣṇa-rasera—of the nectar of Lord Kṛṣṇa; sāgara—the ocean; brahmā-ādi-devera—of the demigods, beginning with Lord Brahmā; e saba—all this; nā haya gocara—is not possible to be understood.

TRANSLATION

“What I have heard from Rāmānanda Rāya is like a nectarean ocean of discourses about Kṛṣṇa. Even the demigods, beginning with Lord Brahmā, cannot understand all these topics.

TEXT 76

হেন ‘রস’ পান গোরে করাইলা তুমি ।
জগ্মে জগ্মে তোমার পায় বিকাইলাঙ্গ আমি ॥” ৭৬ ॥

*hena 'rasa' pāna more karāilā tumi
janme janme tomāra pāya vikāilāṅga āmi*

SYNOMYMS

hena rasa—such transcendental mellows; *pāna*—to drink; *more*—me; *karāilā tumi*—You have caused; *janme janme*—life after life; *tomāra pāya*—at Your feet; *vikāilāṅga āmi*—I have become sold.

TRANSLATION

“My dear Lord, You have made me drink this transcendental nectar of kṛṣṇa-kathā. Therefore I am sold to Your lotus feet, life after life.”

TEXT 77

প্ৰভু কহে,—“রামানন্দ বিনয়েৰ খণি ।
আপনাৰ কথা পৱনুণ্ডে দেন আনি’ ॥ ৭৭ ॥

*prabhu kahe,—“rāmānanda vinayera khani
āpanāra kathā para-munḍe dena āni’*

SYNOMYMS

prabhu kahe—the Lord replied; *rāmānanda*—Rāmānanda Rāya; *vinayera khani*—the mine of humility; *āpanāra kathā*—his own words; *para-munḍe*—on another's head; *dena*—confers; *āni'*—bringing.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “Rāmānanda Rāya is a source of all humility. Therefore he has attributed his own words to another's intelligence.

TEXT 78

মহামুভবের এই সহজ ‘স্বভাব’ হয়।
আপনার গুণ নাহি আপনে কহয় ॥” ৭৮ ॥

*mahānubhavera ei sahaja ‘svabhāva’ haya
āpanāra guṇa nāhi āpane kahaya”*

SYNONYMS

mahānubhavera—of those who are advanced in realization; *ei*—this; *sahaja*—natural; *svabhāva*—characteristic; *haya*—is; *āpanāra guṇa*—their own personal qualities; *nāhi*—do not; *āpane*—personally; *kahaya*—speak.

TRANSLATION

“This is a natural characteristic of those advanced in devotional service.
They do not personally speak of their own good qualities.”

TEXT 79

রামানন্দরায়ের এই কহিলু গুণ-লেশ।
প্রদ্যুম্ন মিশ্রের ঘৈছে কৈলা উপদেশ ॥ ৭৯ ॥

*rāmānanda-rāyera ei kahilu guṇa-leśa
pradyumna miśrere yaiche kailā upadeśa*

SYNONYMS

rāmānanda-rāyera—of Śrī Rāmānanda Rāya; *ei*—this; *kahilu*—I have spoken; *guṇa-leśa*—a fraction of the transcendental attributes; *pradyumna miśrere*—unto Pradyumna Miśra; *yaiche*—in which way; *kailā upadeśa*—he gave instruction.

TRANSLATION

I have described but a fraction of the transcendental attributes of Rāmānanda Rāya, as revealed when he instructed Pradyumna Miśra.

TEXT 80

‘গৃহস্থ’ হঞ্চা নহে রায় ষড়বর্গের বশে।
‘বিষয়ী’ হঞ্চা সন্ধ্যাসৌরে উপদেশে ॥ ৮০ ॥

*‘grīhastha’ hañā nahe rāya ṣad-vargera vaśe
‘viṣayī’ hañā sannyāsire upadeśe*

SYNONYMS

gr̥hastha hañā—being a householder; *nahe*—is not; *rāya*—Rāmānanda Rāya; *ṣaṭ-vargera vaśe*—under the control of the six kinds of bodily change; *viṣayī hañā*—being a pounds-and-shillings man; *sannyāsire upadeśe*—advises persons in the renounced order of life.

TRANSLATION

Although Rāmānanda Rāya was a householder, he was not under the control of the six kinds of bodily change. Although apparently a pounds-and-shillings man, he advised even persons in the renounced order.

PURPORT

Śrī Rāmānanda Rāya externally appeared to be a *gr̥hastha* who was under the influence of the external, material energy, not a self-controlled *brahmacāri*, *vānaprastha* or *sannyāsi*. *Gr̥hasthas* (householders) who are under the influence of the external energy accept householder life for the purpose of sense enjoyment, but a transcendently situated Vaiṣṇava is not subjected to the influence of the senses by the Lord's material rule of the six kinds of bodily change (*kāma*, *krodha*, *lobha*, *moha*, *mada*, and *mātsarya*), even when he plays the part of a *gr̥hastha*. Thus although Śrīla Rāmānanda Rāya acted as a *gr̥hastha* and was accepted as an ordinary pounds-and-shillings man, he was always absorbed in the transcendental pastimes of Lord Kṛṣṇa. Therefore his mind was spiritually situated, and he was interested only in the subject of Kṛṣṇa. Rāmānanda Rāya was not among the Māyāvādī impersonalists or materialistic logicians who are opposed to the principles of Lord Kṛṣṇa's transcendental pastimes. He was already spiritually situated in the order of renounced life; therefore he was able to turn sand into gold by spiritual potency, or, in other words, to elevate a person from a material to a spiritual position.

TEXT 81

**ଏଇସବ ଗୁଣ ତୀର ପ୍ରକାଶ କରିତେ ।
ମିଶ୍ରେରେ ପାଠାଇଲା ତାହା ଶ୍ରବଣ କରିତେ ॥ ୮୧ ॥**

*ei-saba guṇa tāñra prakāśa karite
miśrere pāṭhāilā tāhān śravaṇa karite*

SYNONYMS

ei-saba—all these; *guṇa*—attributes; *tāñra*—of Rāmānanda Rāya; *prakāśa karite*—to demonstrate; *miśrere*—Pradyumna Miśra; *pāṭhāilā*—He sent; *tāhān*—there; *śravaṇa karite*—to hear.

TRANSLATION

To demonstrate the transcendental attributes of Rāmānanda Rāya, Śrī Caitanya Mahāprabhu sent Pradyumna Miśra to hear discourses about Krṣṇa from him.

TEXT 82

**ଭକ୍ତଗୁଣ ଅକାଶିତେ ଅଭୂ ଭାଲ ଜାନେ ।
ନାନା-ଭକ୍ତୀତେ ଗୁଣ ଅକାଶି' ନିଜ-ଲାଭ ମାନେ ॥ ୮୨ ॥**

*bhakta-guṇa prakāśite prabhu bhāla jāne
nānā-bhaṅgīte guṇa prakāśi' nija-lābha māne*

SYNOMYMS

bhakta-guṇa—the attributes of a devotee; *prakāśite*—to manifest; *prabhu*—Śrī Caitanya Mahāprabhu; *bhāla jāne*—knows very well how; *nānā-bhaṅgīte*—by various ways; *guṇa*—attributes; *prakāśi'*—manifesting; *nija-lābha*—His profit; *māne*—He considers.

TRANSLATION

The Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, knows very well how to demonstrate the qualities of His devotees. Therefore, acting like an artistic painter, He does so in various ways and considers this His personal profit.

TEXT 83

**ଆର ଏକ 'ସଭାବ' ଗୌରେର ଶୁଣ, ଭକ୍ତଗୁଣ ।
ଐଶ୍ୱର-ସଭାବ ଗୃଦ୍ଧ କରେ ପ୍ରକଟନ ॥ ୮୩ ॥**

*āra eka 'svabhāva' gaurera śuna, bhakta-gaṇa
aiśvarya-svabhāva gūḍha kare prakaṭana*

SYNOMYMS

āra—another; *eka*—one; *svabhāva*—characteristic; *gaurera*—of Lord Śrī Caitanya Mahāprabhu; *śuna*—hear; *bhakta-gaṇa*—O devotees; *aiśvarya-svabhāva*—opulences and characteristics; *gūḍha*—very deep; *kare*—does; *prakaṭana*—manifestation.

TRANSLATION

There is yet another characteristic of Lord Śrī Caitanya Mahāprabhu. O devotees, listen carefully to how He manifests His opulence and characteristics, although they are exceptionally deep.

TEXT 84

সন্ন্যাসী পণ্ডিতগণের করিতে গর্বনাশ ।
নীচ-শূদ্র-ধ্বাৰা কৱেন ধৰ্মেৰ প্ৰকাশ ॥ ৮৪ ॥

*sannyāsi paṇḍita-gaṇera karite garva nāśa
nica-sūdra-dvārā karena dharmera prakāśa*

SYNONYMS

sannyāsi—persons in the renounced order; *paṇḍita-gaṇera*—of the learned scholars; *karite*—to do; *garva*—pride; *nāśa*—vanquishing; *nica*—lowborn; *sūdra*—a fourth-class man; *dvārā*—through; *karena*—does; *dharmera prakāśa*—spreading of real religious principles.

TRANSLATION

To vanquish the false pride of so-called renunciants and learned scholars, He spreads real religious principles, even through a sūdra, or lowborn fourth-class man.

PURPORT

When a man is greatly learned in the *Vedānta-sūtras*, he is known as *paṇḍita*, or a learned scholar. Generally this qualification is attributed to *brāhmaṇas* and *sannyāsīs*. *Sannyāsa*, the renounced order of life, is the topmost position for a *brāhmaṇa*, a member of the highest of the four *varṇas* (*brāhmaṇa*, *kṣatriya*, *vaiśya* and *sūdra*). According to public opinion, a person born in a *brāhmaṇa* family, duly reformed by the purificatory processes and properly initiated by a spiritual master, is an authority on Vedic literature. When such a person is offered the *sannyāsa* order, he comes to occupy the topmost position. The *brāhmaṇa* is supposed to be the spiritual master of the other three *varṇas*, namely *kṣatriya*, *vaiśya* and *sūdra*, and the *sannyāsi* is supposed to be the spiritual master even of the exalted *brāhmaṇas*.

Generally *brāhmaṇas* and *sannyāsīs* are very proud of their spiritual positions. Therefore, to cut down their false pride, Śrī Caitanya Mahāprabhu preached Kṛṣṇa consciousness through Rāmānanda Rāya, who was neither a member of the renounced order nor a born *brāhmaṇa*. Indeed, Śrī Rāmānanda Rāya was a *grhaṣṭha* belonging to the *sūdra* class, yet Śrī Caitanya Mahāprabhu arranged for him to be the master who taught Pradyumna Miśra, a highly qualified *brāhmaṇa* born in a *brāhmaṇa* family. Even Śrī Caitanya Mahāprabhu Himself, although belonging to the renounced order, took instruction from Śrī Rāmānanda Rāya. In this way Śrī Caitanya Mahāprabhu exhibited His opulence through Śrī Rāmānanda Rāya. That is the special significance of this incident.

According to Śrī Caitanya Mahāprabhu's philosophy, *yei kṛṣṇa-tattva-vettā, sei 'guru' haya*: anyone who knows the science of Kṛṣṇa can become a spiritual master, without reference to whether or not he is a brāhmaṇa or sannyāsi. Ordinary people cannot understand the essence of śāstra, nor can they understand the pure character, behavior and abilities of strict followers of Śrī Caitanya Mahāprabhu's principles. The Kṛṣṇa consciousness movement is creating pure, exalted Vaiṣṇavas even from those born in families considered lower than those of śūdras. This is proof that a Vaiṣṇava may appear in any family, as confirmed in Śrimad-Bhāgavatam:

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayāḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

"Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśā, Ābhīra, Śumbha, Yavana and the Khasa races, and even others addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord, for He is the supreme power. I beg to offer my respectful obeisances unto Him." (Bhāg. 2.4.18) By the grace of the Supreme Lord Viṣṇu, one can be completely purified, become a preacher of Kṛṣṇa consciousness, and become the spiritual master of the entire world. This principle is accepted in all Vedic literature. Evidence can be quoted from authoritative śāstras showing how a lowborn person can become the spiritual master of the entire world. Śrī Caitanya Mahāprabhu is to be considered the most munificent personality, for He distributes the real essence of Vedic śāstras to anyone who becomes qualified by becoming His sincere servant.

TEXT 85

‘ভক্তি’, ‘প্ৰেম’, ‘তত্ত্ব’ কহে রায়ে কৰি’ ‘বক্তা’।
আপনি প্ৰদ্যুম্নমিশ্র-সহ হয় ‘শ্ৰোতা’॥ ৮৫ ॥

‘bhakti’, ‘prema’, ‘tattva’ kahe rāye kari’ ‘vaktā’
āpani pradyumna-miśra-saha haya ‘śrotā’

SYNOMYS

bhakti—devotional service; *prema*—ecstatic love; *tattva*—truth; *kahe*—He says; *rāye*—Rāmānanda Rāya; *kari'*—by making; *vaktā*—the speaker; *āpani*—Himself; *pradyumna-miśra*—Pradyumna Miśra; *saha*—with; *haya* *śrotā*—becomes the listener.

TRANSLATION

Śrī Caitanya Mahāprabhu preached about devotional service, ecstatic love and the Absolute Truth by making Rāmānanda Rāya, a gṛhastha born in a low family, the speaker. Then Śrī Caitanya Mahāprabhu Himself, the exalted brāhmaṇa-sannyāsī, and Pradyumna Miśra, the purified brāhmaṇa, both became the hearers of Rāmānanda Rāya.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says in his *Amṛta-pravāha-bhāṣya* that *sannyāsīs* in the line of Śāṅkarācārya always think that they have performed all the duties of brāhmaṇas and that, furthermore, having understood the essence of *Vedānta-sūtra* and become *sannyāsīs*, they are the natural spiritual masters of all society. Similarly, persons born in brāhmaṇa families think that because they execute the ritualistic ceremonies recommended in the *Vedas* and follow the principles of *smṛti*, they alone can become spiritual masters of society. These highly exalted brāhmaṇas think that unless one is born in a brāhmaṇa family, one cannot become a spiritual master and teach the Absolute Truth. To cut down the pride of these birthright brāhmaṇas and Māyāvādī *sannyāsīs*, Śrī Caitanya Mahāprabhu proved that a person like Rāmānanda Rāya, although born in a śūdra family and situated in the *gṛhastha-āśrama*, can become the spiritual master of such exalted personalities as Himself and Pradyumna Miśra. This is the principle of the Vaiṣṇava cult, as evinced in the teachings of Śrī Caitanya Mahāprabhu. A person who knows what is spiritual and what is material and who is firmly fixed in the spiritual position can be *jagad-guru*, the spiritual master of the entire world. One cannot become *jagad-guru* simply by advertising oneself as *jagad-guru* without knowing the essential principles for becoming *jagad-guru*. Even people who never see what a *jagad-guru* is and never talk with other people become puffed-up *sannyāsīs* and declare themselves *jagad-gurus*. Śrī Caitanya Mahāprabhu did not like this. Any person who knows the science of Kṛṣṇa and who is fully qualified in spiritual life can become *jagad-guru*. Thus Śrī Caitanya Mahāprabhu personally took lessons from Śrī Rāmānanda Rāya and also sent Pradyumna Miśra, an exalted brāhmaṇa, to take lessons from him.

TEXT 86

হরিদাস-দ্বারা নাম-মাহাত্ম্য-প্রকাশ ।
সনাতন-দ্বারা ভক্তি-সিদ্ধান্তবিলাস ॥ ৮৬ ॥

*haridāsa-dvārā nāma-māhātmya-prakāśa
sanātana-dvārā bhakti-siddhānta-vilāsa*

SYNOMYS

haridāsa-dvārā—by Haridāsa Ṭhākura; *nāma-māhātmya*—of the glories of chanting the Hare Kṛṣṇa *mahā-mantra*; *prakāśa*—manifestation; *sanātana-dvārā*—by Sanātana Gosvāmī; *bhakti-siddhānta-vilāsa*—spreading the essence of devotional life.

TRANSLATION

Śrī Caitanya Mahāprabhu exhibited the glories of the holy name of the Lord through Haridāsa Ṭhākura, who was born in a Mohammedan family. Similarly, He exhibited the essence of devotional service through Sanātana Gosvāmī, who had almost been converted into a Mohammedan.

TEXT 87

ଶ୍ରୀରୂପ-ଦ୍ଵାରା ବ୍ରଜେର ପ୍ରେମ-ରସ-ଲୀଳା ।
କେ ବୁଝିତେ ପାରେ ଗଞ୍ଜିର ଚିତ୍ତନ୍ୟେର ଖେଳା ॥ ୮୭ ॥

*śri-rūpa-dvārā vrajera prema-rasa-lilā
ke bujhite pāre gambhira caitanyera khelā?*

SYNOMYS

śri-rūpa-dvārā—through Śrī Rūpa Gosvāmī; *vrajera*—of Vṛndāvana; *prema-rasa-lilā*—description of ecstatic love and pastimes; *ke*—who; *bujhite pāre*—can understand; *gambhira*—deep; *caitanyera khelā*—the activities of Śrī Caitanya Mahāprabhu.

TRANSLATION

The Lord also fully exhibited the ecstatic love and transcendental pastimes of Vṛndāvana through Śrīla Rūpa Gosvāmī. Considering all this, who can understand the deep plans of Lord Śrī Caitanya Mahāprabhu?

TEXT 88

ଶ୍ରୀଚିତ୍ତନ୍ୟଲୀଳା ଏଇ—ଅମ୍ରତେର ସିନ୍ଧୁ ।
ତ୍ରିଜଗତ ଭାସାଇତେ ପାରେ ଯାର ଏକ ବିନ୍ଦୁ ॥ ୮୮ ॥

*śri-caitanya-lilā ei—amṛtera sindhu
trijagat bhāsāite pāre yāra eka bindu*

SYNONYMS

śrī-caitanya-līlā—transcendental activities of Śrī Caitanya Mahāprabhu; ei—these; amṛterā sindhu—the ocean of nectar; tri-jagat—the three worlds; bhāsāite—to inundate; pāre—is able; yāra—of which; eka bindu—one drop.

TRANSLATION

The activities of Śrī Caitanya Mahāprabhu are just like an ocean of nectar. Even a drop of this ocean can inundate all the three worlds.

PURPORT

To inundate the three worlds with nectar is the purpose of the pastimes of Śrī Caitanya Mahāprabhu. How this could be possible was exhibited by Śrīla Raghunātha Gosvāmī and later by Ṭhākura Narottama dāsa and Śyāmānanda Gosvāmī, who all represented the mercy of Śrī Caitanya Mahāprabhu. Now that same mercy is overflowing the entire world through the Kṛṣṇa consciousness movement. The present Kṛṣṇa consciousness movement is nondifferent from the pastimes performed by Śrī Caitanya Mahāprabhu when He was personally present, for the same principles are being followed and the same actions performed without fail.

TEXT 89

চেতন্তচরিতান্বৃত নিত্য কর পান ।
যাহা হৈতে ‘প্ৰেমানন্দ’, ‘ভক্তিতত্ত্ব-জ্ঞান’ ॥ ৮৯ ॥

caitanya-caritāmṛta nitya kara pāna
yāhā haite ‘premānanda’, ‘bhakti-tattva-jñāna’

SYNONYMS

caitanya-caritāmṛta—this transcendental literature known as Caitanya-caritāmṛta; nitya—daily; kara pāna—do relish; yāhā haite—by which; premānanda—transcendental bliss; bhakti-tattva-jñāna—transcendental knowledge in devotional service.

TRANSLATION

O devotees, relish daily the nectar of Śrī Caitanya-caritāmṛta and the pastimes of Śrī Caitanya Mahāprabhu, for by doing so one can merge in the transcendental bliss and full knowledge of devotional service.

TEXT 90

এইমত মহাপ্রভু ভক্তগণ লঞ্চ।
নৌলাচলে বিহরয়ে ভক্তি প্রচারিয়া ॥ ৯০ ॥

*ei-mata mahāprabhu bhakta-gaṇa lañā
nilācale viharaye bhakti pracāriyā*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa* *lañā*—accompanied by His pure devotees; *nilācale*—at Jagannātha Puri; *viharaye*—enjoys transcendental bliss; *bhakti pracāriyā*—preaching the cult of devotional service.

TRANSLATION

Thus Lord Śrī Caitanya Mahāprabhu, accompanied by His associates, His pure devotees, enjoyed transcendental bliss in Jagannātha Puri [Nilācala] preaching the bhakti cult in many ways.

TEXT 91

বঙ্গদেশী এক বিপ্র প্রভুর চরিতে।
নাটক করি' লঞ্চ আইল প্রভুকে শুনাইতে ॥৯১॥

*baṅga-deśi eka vipra prabhura carite
nāṭaka kari' lañā āila prabhuke śunāite*

SYNONYMS

baṅga-deśi—from Bengal; *eka vipra*—one brāhmaṇa; *prabhura carite*—about Śrī Caitanya Mahāprabhu's characteristics; *nāṭaka kari'*—making a drama; *lañā*—taking; *āila*—came; *prabhuke śunāite*—to induce Lord Śrī Caitanya Mahāprabhu to hear.

TRANSLATION

A brāhmaṇa from Bengal wrote a drama about the characteristics of Śrī Caitanya Mahāprabhu and came with his manuscript to induce the Lord to hear it.

TEXT 92

ভগবান্ত্বার্থ-সনে তার পরিচয়।
তঁরে মিলি' তঁর ঘরে করিল আলয় ॥ ৯২ ॥

*bhagavān-ācārya-sane tāra paricaya
tāṅre mili' tāṅra ghare karila ālaya*

SYNONYMS

bhagavān-ācārya—the devotee of Lord Śrī Caitanya Mahāprabhu named Bhagavān Ācārya; *sane*—with; *tāra paricaya*—his acquaintance; *tāṅre mili'*—meeting him; *tāṅra ghare*—at his place; *karila ālaya*—made residence.

TRANSLATION

The brāhmaṇa was acquainted with Bhagavān Ācārya, one of the devotees of Śrī Caitanya Mahāprabhu. Therefore after meeting him at Jagannātha Puri, the brāhmaṇa made his residence at Bhagavān Ācārya's home.

TEXT 93

ପ୍ରଥମେ ନାଟକ ତେଣ୍ହୋ ତାରେ ଶୁଣାଇଲ ।
ତାର ସଙ୍ଗେ ଅନେକ ବୈଷ୍ଣବ ନାଟକ ଶୁଣିଲ ॥ ୯୩ ॥

*prathame nāṭaka teñho tāṅre śunāila
tāṅra saṅge aneka vaiṣṇava nāṭaka śunila*

SYNONYMS

prathame—at first; *nāṭaka*—the drama; *teñho*—he; *tāṅre*—him; *śunāila*—made to hear; *tāṅra saṅge*—with him; *aneka*—many; *vaiṣṇava*—devotees; *nāṭaka śunila*—listened to the drama.

TRANSLATION

First the brāhmaṇa induced Bhagavān Ācārya to hear the drama, and then many other devotees joined Bhagavān Ācārya in listening to it.

TEXT 94

ସବେଇ ପ୍ରାଶନେ ନାଟକ ‘ପରମ ଉତ୍ତମ’ ।
ମହାପ୍ରଭୁରେ ଶୁଣାଇତେ ସବାର ହୈଲ ମନ ॥ ୯୪ ॥

*sabei praśāñse nāṭaka ‘parama uttama’
mahāprabhure śunāite sabāra haila mana*

SYNONYMS

sabei—all; *praśāñse*—praised; *nāṭaka*—the drama; *parama uttama*—“very good, very good”; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *śunāite*—to cause to hear; *sabāra*—of everyone; *haila*—there was; *mana*—mind.

TRANSLATION

All the Vaiṣṇavas praised the drama, saying, “Very good, very good.” They also desired for Śrī Caitanya Mahāprabhu to hear the drama.

TEXT 95

গীত, শ্লোক, গ্রন্থ, কবিত্ব – যেই করি' আনে।
প্রথমে শুনায় সেই স্বরূপের স্থানে ॥ ৯৫ ॥

*gīta, śloka, grantha, kavitva—yei kari' āne
prathame śunāya sei svarūpera sthāne*

SYNOMYS

gīta—song; *śloka*—verse; *grantha*—literature; *kavitva*—poetry; *yei*—anyone who; *kari'*—making; *āne*—brings; *prathame*—first; *śunāya*—recites; *sei*—that person; *svarūpera sthāne*—before Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Customarily, anyone who composed a song, verse, literary composition or poem about Śrī Caitanya Mahāprabhu first had to bring it to Svarūpa Dāmodara Gosvāmī to be heard.

TEXT 96

স্বরূপ-ঠাণ্ডি উত্তরে যদি, লঞ্চা, তাঁর মন।
তবে মহাপ্রভু-ঠাণ্ডি করায় শ্রবণ ॥ ৯৬ ॥

*svarūpa-ṭhāñi uttare yadi, lañča, tāñra mana
tabe mahāprabhu-ṭhāñi karāya śravaṇa*

SYNOMYS

svarūpa-ṭhāñi—before Svarūpa Dāmodara Gosvāmī; *uttare*—passes; *yadi*—if one; *lañča*—taking; *tāñra mana*—his mind; *tabe*—thereafter; *mahāprabhu-ṭhāñi*—before Śrī Caitanya Mahāprabhu; *karāya śravaṇa*—causes to be heard.

TRANSLATION

If passed by Svarūpa Dāmodara Gosvāmī, it could be presented for Śrī Caitanya Mahāprabhu to hear.

TEXT 97

‘রসান্তাস’ হয় যদি ‘সিঙ্কান্তবিরোধ’।
সহিতে না পারে প্রভু, মনে হয় ক্রোধ ॥ ৯৭ ॥

*'rasābhāsa' haya yadi 'siddhānta-virodha'
sahite nā pāre prabhu, mane haya krodha*

SYNOMYS

rasa-ābhāsa—overlapping of transcendental mellites; *haya*—there is; *yadi*—if; *siddhānta-virodha*—against the principles of the *bhakti* cult; *sahite nā pāre*—cannot tolerate; *prabhu*—Śrī Caitanya Mahāprabhu; *mane*—within the mind; *haya*—is; *krodha*—anger.

TRANSLATION

If there were a hint that transcendental mellites overlapped in a manner contrary to the principles of the *bhakti* cult, Śrī Caitanya Mahāprabhu would not tolerate it and would become very angry.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following definition of *rasābhāsa* from the *Bhakti-rasāmṛta-sindhu* (*Uttara-vibhāga*, Ninth Wave, 1-3,20,22,24):

*pūrvam evānuśiṣṭena
vikalā rasa-lakṣaṇā
rasā eva rasābhāsā
rasajñair anukīrtitāḥ*

*syus tridhoparasāś cānu-
rasāś cāparasāś ca te
uttamā madhyamāḥ proktāḥ
kaniṣṭhāś cety ami kramāt*

*prāptaiḥ sthāyi-vibhāvānu-
bhāvādyais tu virūpatām
śāntādayo rasā eva
dvādaśoparasā matāḥ*

*bhaktādibhir vibhāvādyaiḥ
krṣṇa-sambandha-varjitaīḥ
rasā hāsyādayaḥ sapta
śāntāś cānurasā matāḥ*

*krṣṇa-tat-pratipakṣāś ced
viṣayāśrayatāṁ gatāḥ
hāsādīnāṁ tadā te 'tra
prājñaiḥ aparasā matāḥ*

*bhāvāḥ sarve tadābhāsā
rasābhāsāś ca kecana
amī proktā rasābhijñaiḥ
sarve 'pi rasanād rasāḥ*

A mellow temporarily appearing transcendental but contradicting mellows previously stated and lacking some of a mellow's necessities is called *rasābhāsa*, an overlapping mellow, by advanced devotees who know how to taste transcendental mellows. Such mellows are called *uparasa* (submellows), *anurasa* (imitation transcendental mellows) and *aparasa* (opposing transcendental mellows). Thus the overlapping of transcendental mellows is described as being first grade, second grade or third grade. When the twelve mellows—such as neutrality, servitorship and friendship—are characterized by adverse *sthāyi-bhāva*, *vibhāva* and *anubhāva* ecstasies, they are known as *uparasa*, submellows. When the seven indirect transcendental mellows and the dried up mellow of neutrality are produced by devotees and moods not directly related to Kṛṣṇa and devotional service in ecstatic love, they are described as *anurasa*, imitation mellows. If Kṛṣṇa and the enemies who harbor feelings of opposition toward Him are respectively the object and abodes of the mellow of laughter, the resulting feelings are called *aparasa*, opposing mellows. Experts in distinguishing one mellow from another sometimes accept some overlapping transcendental mellows (*rasābhāsa*) as *rasas* due to their being pleasurable and tasteful. Śrīla Viśvanātha Cakravartī Ṭhākura says, *paraspara-vairayor yadi yogas tadā rasābhāsaḥ*: "When two opposing transcendental mellows overlap, they produce *rasābhāsa*, or an overlapping of transcendental mellows."

TEXT 98

অতএব প্রভু কিছু আগে নাহি শুনে ।
এই মর্যাদা প্রভু করিয়াছে নিয়মে ॥ ৯৮ ॥

*ataeva prabhu kichu āge nāhi śune
ei maryādā prabhu kariyāche niyame*

SYNONYMS

ataeva—therefore; *prabhu*—Śrī Caitanya Mahāprabhu; *kichu*—anything; *āge*—ahead; *nāhi śune*—does not hear; *ei maryādā*—this etiquette; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyāche niyame*—has made a regulative principle.

TRANSLATION

Therefore Śrī Caitanya Mahāprabhu would not hear anything before Svarūpa Dāmodara heard it first. The Lord made this etiquette a regulative principle.

TEXT 99

ସ୍ଵରୂପେର ଠାଣ୍ଡିଗ୍ରାମ ଆଚାର୍ୟ କୈଲା ନିବେଦନ ।
ଏକ ବିପ୍ର ପ୍ରଭୁର ନାଟକ କରିଯାଛେ ଉତ୍ତମ ॥ ୯୯ ॥

*svarūpera ṭhāñi ācārya kailā nivedana
eka vipra prabhura nāṭaka kariyāche uttama*

SYNONYMS

svarūpera ṭhāñi—before Svarūpa Dāmodara Gosvāmī; *ācārya*—Bhagavān Ācārya; *kailā*—did; *nivedana*—submission; *eka* *vipra*—one brāhmaṇa; *prabhura*—of Śrī Caitanya Mahāprabhu; *nāṭaka*—drama; *kariyāche*—has composed; *uttama*—very nice.

TRANSLATION

Bhagavān Ācārya submitted to Svarūpa Dāmodara Gosvāmī, “A good brāhmaṇa has prepared a drama about Śrī Caitanya Mahāprabhu that appears exceptionally well composed.

TEXT 100

ଆଦୋ ତୁମି ଶୁଣ, ଯଦି ତୋମାର ମନ ମାନେ ।
ପାଛେ ମହାପ୍ରଭୁରେ ତବେ କରାଇଗୁ ଶ୍ରବଣେ ॥ ୧୦୦ ॥

*ādau tumi śuna, yadi tomāra mana māne
pāche mahāprabhure tabe karāimu śravaṇe*

SYNONYMS

ādau—in the beginning; *tumi*—you; *śuna*—hear; *yadi*—if; *tomāra* *mana* *māne*—you accept; *pāche*—thereafter; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *tabe*—then; *karāimu* *śravaṇe*—I shall request to hear.

TRANSLATION

“First you hear it, and if it is acceptable to your mind, I shall request Śrī Caitanya Mahāprabhu to hear it.”

TEXT 101

ସ୍ଵରୂପ କହେ,—“ତୁମି ‘ଗୋପ’ ପରମ-ଉଦାର ।
ଯେ-ସେ ଶାସ୍ତ୍ର ଶୁଣିତେ ଇଚ୍ଛା ଉପଜେ ତୋମାର ॥ ୧୦୧ ॥

*svarūpa kahe,— “tumi ‘gopa’ parama-udāra
ye-se śāstra śunite icchā upaje tomāra*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī said; tumi—you; gopa—cowherd boy; parama-udāra—very liberal; ye-se śāstra—anything written as scripture; śunite—to hear; icchā—desire; upaje—awakens; tomāra—of you.

TRANSLATION

Svarūpa Dāmodara Gosvāmī replied, “Dear Bhagavān Ācārya, you are a very liberal cowherd boy. Sometimes the desire awakens within you to hear any kind of poetry.

TEXT 102

‘যদ্বা-তদ্বা’ কবির বাক্যে হয় ‘রসাভাস’।
সিদ্ধান্ত-বিরুদ্ধ শুনিতে না হয় উল্লাস ॥ ১০২ ॥

*‘yadvā-tadvā’ kavira vākye haya ‘rasābhāsa’
siddhānta-viruddha śunite nā haya ullāsa*

SYNONYMS

yadvā-tadvā kavira—of any so-called poet; vākye—in the words; haya—there is; rasa-ābhāsa—overlapping of transcendental mellites; siddhānta-viruddha—against the conclusive understanding; śunite—to hear; nā—not; haya—there is; ullāsa—joy.

TRANSLATION

“In the writings of so-called poets there is generally a possibility of overlapping transcendental mellites. When the mellites thus go against the conclusive understanding, no one likes to hear such poetry.

PURPORT

Yadvā-tadvā kavi refers to anyone who writes poetry without knowledge of how to do so. Writing poetry, especially poetry concerning the Vaiṣṇava conclusion, is very difficult. If one writes poetry without proper knowledge, there is every possibility that the mellites will overlap. When this occurs, no learned or advanced Vaiṣṇava will like to hear it.

TEXT 103

‘রস’, ‘রসাভাস’ যার নাহিক বিচার।
ভক্তি-সিদ্ধান্ত-সিঙ্গু নাহি পায় পার ॥ ১০৩ ॥

*‘rasa’, ‘rasābhāsa’ yāra nāhika vicāra
bhakti-siddhānta-sindhu nāhi pāya pāra*

SYNOMYS

rasa—transcendental mewlows; *rasa-ābhāsa*—overlapping of transcendental mewlows; *yāra*—of whom; *nāhika vicāra*—there is no consideration; *bhakti-sidhānta-sindhu*—the ocean of the conclusions of devotional service; *nāhi*—not; *pāya*—attains; *pāra*—the limit.

TRANSLATION

“A so-called poet who has no knowledge of transcendental mewlows and the overlapping of transcendental mewlows cannot cross the ocean of the conclusions of devotional service.

TEXTS 104-105

‘ব্যাকরণ’ নাহি জানে, না জানে ‘অলঙ্কার’।
 ‘নাটকালঙ্কার’-জ্ঞান নাহিক যাহার ॥ ১০৪ ॥
 কৃষ্ণলীলা। বর্ণিতে না জানে সেই ছার !
 বিশেষে দুর্গম এই চৈতন্য-বিহার ॥ ১০৫ ॥

‘vyākaraṇa’ nāhi jāne, nā jāne ‘alaṅkāra’
 ‘nāṭakālaṅkāra’-jñāna nāhika yāhāra

kṛṣṇa-līlā varṇite nā jāne sei chāra!
 višeṣe durgama ei caitanya-vihāra

SYNOMYS

vyākaraṇa—grammar; *nāhi jāne*—does not know; *nā jāne*—does not know; *alaṅkāra*—metaphorical ornaments; *nāṭaka-alāṅkāra*—of the metaphorical ornaments of drama; *jñāna*—knowledge; *nāhika*—there is not; *yāhāra*—of whom; *kṛṣṇa-līlā*—the pastimes of Lord Kṛṣṇa; *varṇite*—to describe; *nā jāne*—does not know; *sei*—he; *chāra*—condemned; *višeṣe*—especially; *durgama*—very, very difficult; *ei*—these; *caitanya-vihāra*—the pastimes of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

“A poet who does not know the grammatical regulative principles, who is unfamiliar with metaphorical ornaments, especially those employed in drama, and who does not know how to present the pastimes of Lord Kṛṣṇa is condemned. Moreover, the pastimes of Śrī Caitanya Mahāprabhu are especially difficult to understand.

TEXT 106

কৃষ্ণলীলা, গৌরলীলা সে করে বর্ণন ।
গৌর-পাদপদ্ম যাঁর হয় প্রাণ-ধন ॥ ১০৬ ॥

*kṛṣṇa-lilā, gaura-lilā se kare varṇana
gaura-pāda-padma yāra haya prāṇa-dhana*

SYNOMYMS

kṛṣṇa-lilā—the pastimes of Lord Kṛṣṇa; *gaura-lilā*—the pastimes of Lord Śrī Caitanya Mahāprabhu; *se*—he; *kare varṇana*—describes; *gaura-pāda-padma*—the lotus feet of Lord Śrī Caitanya Mahāprabhu; *yāra*—whose; *haya*—is; *prāṇa-dhana*—the life and soul.

TRANSLATION

“One who has accepted the lotus feet of Śrī Caitanya Mahāprabhu as his life and soul can describe the pastimes of Lord Kṛṣṇa or the pastimes of Lord Śrī Caitanya Mahāprabhu.

TEXT 107

গ্রাম্য-কবির কবিত্ব শুনিতে হয় ‘দুঃখ’ ।
বিদঞ্চ-আত্মীয়-বাক্য শুনিতে হয় ‘সুখ’ ॥ ১০৭ ॥

*grāmya-kavira kavita śunite haya ‘duḥkha’
vidagdha-ātmiya-vākyā śunite haya ‘sukha’*

SYNOMYMS

grāmya-kavira—of a poet who writes poetry concerning man and woman; *kavita*—poetry; *śunite*—to hear; *haya*—there is; *duḥkha*—unhappiness; *vidagdha-ātmiya*—of a devotee fully absorbed in ecstatic love; *vākyā*—the words; *śunite*—to hear; *haya*—there is; *sukha*—happiness.

TRANSLATION

“Hearing the poetry of a person who has no transcendental knowledge and who writes about the relationships between man and woman simply causes unhappiness, whereas hearing the words of a devotee fully absorbed in ecstatic love causes great happiness.

PURPORT

Grāmya-kavi refers to a poet or writer such as the authors of novels and other fiction who write only about the relationships between man and woman.

Vidagdha-ātmīya-vākya, however, refers to words written by a devotee who fully understands pure devotional service. Such devotees, who follow the *paramparā* system, are sometimes described as *sajātiyāśaya-snigdha*, or “pleasing to the same class of people.” Only the poetry and other writings of such devotees are accepted with great happiness by devotees.

TEXT 108

ରୂପ ଯୈଛେ ଦୁଇ ନାଟକ କରିଯାଇଛେ ଆରମ୍ଭେ ।
ଶୁଣିତେ ଆନନ୍ଦ ବାଡେ ସାର ମୁଖବଙ୍କେ ॥” ୧୦୮ ॥

*rūpa yaiche dui nātaka kariyāche ārambhe
śunite ānanda bāde yāra mukha-bandhe”*

SYNONYMS

rūpa—Rūpa Gosvāmī; *yaiche*—as; *dui*—two; *nātaka*—dramas; *kariyāche*—*ārambhe*—has compiled; *śunite*—to hear; *ānanda bāde*—transcendental happiness increases; *yāra*—of which; *mukha-bandhe*—even the introductory portion.

TRANSLATION

“The standard for writing dramas has been set by Rūpa Gosvāmī. If a devotee hears the introductory portions of his two dramas, they enhance his transcendental pleasure.”

TEXT 109

ଭଗବାନ୍-ଆଚାର୍ୟ କହେ,—‘ଶୁନ ଏକବାର ।
ତୁମି ଶୁଣିଲେ ଭାଲ-ମନ୍ଦ ଜାନିବେ ବିଚାର ॥’ ୧୦୯ ॥

*bhagavān-ācārya kahe,— ‘śuna eka-bāra
tumi śunile bhāla-manda jānibe vicāra’*

SYNONYMS

bhagavān-ācārya—Bhagavān Ācārya; *kahe*—says; *śuna*—please hear; *eka-bāra*—once; *tumi śunile*—if you hear; *bhāla-manda*—good or bad; *jānibe*—will be able to understand.

TRANSLATION

Despite the explanation of Svarūpa Dāmodara, Bhagavān Ācārya requested, “Please hear the drama once. If you hear it, you can consider whether it is good or bad.”

TEXT 110

ଦୁଇ ତିନ ଦିନ ଆଚାର୍ୟ ଆଗ୍ରହ କରିଲ ।
ତୀର ଆଗ୍ରହେ ସ୍ଵରୂପେର ଶୁଣିତେ ଇଚ୍ଛା ହେଲ ॥ ୧୧୦ ॥

*dui tina dina ācārya āgraha karila
tā̄ra āgrahe svarūpera śunite icchā ha-ila*

SYNONYMS

dui tina dina—for two or three days; *ācārya*—Bhagavān Ācārya; *āgraha karila*—expressed his ardent desire; *tā̄ra āgrahe*—by his eagerness; *svarūpera*—of Svarūpa Dāmodara; *śunite*—to hear; *icchā*—desire; *ha-ila*—there was.

TRANSLATION

For two or three days Bhagavān Ācārya continually asked Svarūpa Dāmodara Gosvāmī to hear the poetry. Because of his repeated requests, Svarūpa Dāmodara Gosvāmī wanted to hear the poetry written by the brāhmaṇa from Bengal.

TEXT 111

ସବା ଲାଙ୍ଗୋ ସ୍ଵରୂପ ଗୋସାନ୍ତିଃ ଶୁଣିତେ ବସିଲା ।
ତବେ ସେଇ କବି ନାନ୍ଦି-ଶ୍ଲୋକ ପଡ଼ିଲା ॥ ୧୧୧ ॥

*sabā lañā svarūpa gosāñi śunite vasilā
tabe sei kavi nāndi-śloka paḍilā*

SYNONYMS

sabā lañā—in the company of other devotees; *svarūpa gosāñi*—Svarūpa Dāmodara Gosvāmī; *śunite vasilā*—sat down to hear; *tabe*—thereafter; *sei kavi*—that poet; *nāndi-śloka*—the introductory verse; *paḍilā*—read.

TRANSLATION

Svarūpa Dāmodara Gosvāmī sat down with other devotees to hear the poetry, and then the poet began to read the introductory verse.

TEXT 112

ବିକଚକମଳନେତ୍ରେ ଶ୍ରୀଜଗନ୍ଧାଥମଂଜ୍ଜେ
କନକରୁଚିରିହାଞ୍ଚାଞ୍ଚତାଃ ଯଃ ପ୍ରପନ୍ନଃ ।

প্রকৃতিজড়মশেষং চেতয়না বিরাসীং
স দিশতু তব ভব্যং কৃষ্ণচেতগুদেবঃ ॥ ১১২ ॥

*vikaca-kamala-netre śrī-jagannātha-sarṇjñe
kanaka-ruciḥ ihaṁtmany ātmatāṁ yaḥ prapannaḥ
prakṛti-jaḍam aśeṣam cetayann āvirāśit
sa diśatu tava bhavyaḥ kṛṣṇa-caitanya-devaḥ*

SYNOMYS

vikaca—expanded; *kamala-netre*—whose lotus eyes; *śrī-jagannātha-sarṇjñe*—named Śrī Jagannātha; *kanaka-ruciḥ*—possessing a golden hue; *iha*—here in Jagannātha Purī; *ātmani*—in the body; *ātmatāṁ*—the state of being the self; *yaḥ*—who; *prapannaḥ*—has obtained; *prakṛti*—matter; *jaḍam*—inert; *aśeṣam*—unlimitedly; *cetayān*—enlivening; *āvirāśit*—has appeared; *sah*—He; *diśatu*—may bestow; *tava*—unto you; *bhavyam*—auspiciousness; *kṛṣṇa-caitanya-devaḥ*—Lord Śrī Caitanya Mahāprabhu, known as Kṛṣṇa Caitanya.

TRANSLATION

“The Supreme Personality of Godhead has assumed a golden complexion and has become the soul of the body named Lord Jagannātha, whose blooming lotus eyes are widely expanded. Thus He has appeared in Jagannātha Purī and brought dull matter to life. May that Lord, Śrī Kṛṣṇa Caitanyadeva, bestow upon you all good fortune.”

TEXT 113

শ্লোক শুনি' সর্বলোক তাহারে বাখানে ।
স্বরূপ কহে,—‘এই শ্লোক করছ ব্যাখ্যানে’ ॥ ১১৩ ॥

śloka śuni' sarva-loka tāhāre vākhāne
svarūpa kahe,—‘ei śloka karaha vyākhyāne’

SYNOMYS

śloka śuni'—hearing the verse; *sarva-loka*—everyone; *tāhāre*—him; *vākhāne*—praised; *svarūpa kahe*—Svarūpa Dāmodara Gosvāmī said; *ei śloka*—this verse; *karaha vyākhyāne*—kindly explain.

TRANSLATION

When everyone present heard the verse, they all commended the poet, but Svarūpa Dāmodara Gosvāmī requested him, “Kindly explain this verse.”

TEXT 114

কবি কহে,—“জগন্নাথ—সুন্দর-শরীর ।
চৈতন্য-গোসাঙ্গি—শরীরী মহাধীর ॥ ১১৪ ॥

*kavi kahe,—“jagannātha—sundara-śarīra
caitanya-gosāñi—śarīri mahā-dhīra*

SYNONYMS

kavi kahe—the poet said; *jagannātha*—Lord Jagannātha; *sundara-śarīra*—very beautiful body; *caitanya-gosāñi*—Śrī Caitanya Mahāprabhu; *śarīri*—possessor of the body; *mahā-dhīra*—very grave.

TRANSLATION

The poet said, “Lord Jagannātha is a most beautiful body, and Śrī Caitanya Mahāprabhu, who is exceptionally grave, is the owner of that body.

PURPORT

Śarīri refers to a person who owns the śarīra, or body. As stated in *Bhagavad-gītā*:

*dehino 'smin yathā dehe
kaumārarāṁ yauvanārāṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati*

“As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.” (Bg. 2.13) For the ordinary living being in material existence there is a division or distinction between the body and the owner of the body. In spiritual existence, however, there is no such distinction, for the body is the owner himself and the owner is the body itself. In spiritual existence, everything must be spiritual. Therefore there is no distinction between the body and its owner.

TEXT 115

সহজে জড়জগতের চেতন করাইতে ।
নীলাচলে মহাপ্রভু হৈলা আবিভূতে ॥” ১১৫ ॥

*sahaje jaḍa-jagatera cetana karāite
nilācale mahāprabhu hailā āvirbhute*

SYNONYMS

sahaje—naturally; *jaḍa-jagatera*—the dull material world; *cetana karāite*—to inspire to spiritual consciousness; *nilācale*—at Jagannātha Purī; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hailā āvīrbhute*—has appeared.

TRANSLATION

“Śrī Caitanya Mahāprabhu has appeared here in Nilācala [Jagannātha Puri] to spiritualize the entire dull material world.”

TEXT 116

শুনিযা সবার হৈল আনন্দিত-মন ।
দুঃখ পাঞ্চা স্বরূপ কহে সত্ত্বেধ বচন ॥ ১১৬ ॥

*śuniyā sabāra haila ānandita-mana
duḥkha pāñā svarūpa kahe sakrodha vacana*

SYNONYMS

śuniyā—hearing; *sabāra*—of all of them; *haila*—there was; *ānandita-mana*—great happiness in the mind; *duḥkha pāñā*—becoming unhappy; *svarūpa kahe*—Svarūpa Dāmodara Gosvāmī began to speak; *sa-krodha vacana*—angry words.

TRANSLATION

Hearing this, everyone present was greatly happy. But Svarūpa Dāmodara, who alone was very unhappy, began to speak in great anger.

TEXT 117

“আরে মূর্খ, আপনার কৈলি সর্বনাশ !
দুই ত’ ইঁখেরে তোর নাহিক বিশ্বাস ॥ ১১৭ ॥

*“āre mūrkha, āpanāra kaili sarva-nāśa!
dui ta’ iśvare tora nāhika viśvāsa*

SYNONYMS

āre mūrkha—O fool; *āpanāra*—of yourself; *kaili*—you have done; *sarva-nāśa*—loss of all auspiciousness; *dui ta’ iśvare*—in the two controllers; *tora*—your; *nāhika viśvāsa*—there is no faith.

TRANSLATION

“You are a fool,” he said. “You have brought ill fortune upon yourself, for you have no knowledge of the existence of the two Lords, Jagannāthadeva and Śrī Caitanya Mahāprabhu, nor have you faith in Them.

TEXT 118

পূর্ণানন্দ-চিত্তস্বরূপ জগন্নাথ-রায় ।
তাঁরে কৈলি জড়-নশ্বর-প্রাকৃত-কায় !! ১১৮ !!

*pūrṇānanda-cit-svarūpa jagannātha-rāya
tāñre kaili jaṭa-naśvara-prākṛta-kāya!!*

SYNONYMS

pūrṇa-ānanda—complete transcendental bliss; *cit-svarūpa*—the spiritual identity; *jagannātha-rāya*—Lord Jagannātha; *tāñre*—Him; *kaili*—you have made; *jaṭa*—inert; *naśvara*—perishable; *prākṛta*—material; *kāya*—possessing a body.

TRANSLATION

“Lord Jagannātha is completely spiritual and full of transcendental bliss, but you have compared Him to a dull, destructible body composed of the inert, external energy of the Lord.

PURPORT

If one thinks that the form of Lord Jagannātha is an idol made of wood, he immediately brings ill fortune into his life. According to the direction of the *Padma Purāṇa*: *arcye viṣṇau śilā-dhiḥ...yasya vā nārakī saḥ*. Thus one who thinks that the body of Lord Jagannātha is made of matter and who distinguishes between Lord Jagannātha’s body and soul is condemned, for he is an offender. A pure devotee who knows the science of Kṛṣṇa consciousness makes no distinction between Lord Jagannātha and His body. He knows that they are identical, just as Lord Kṛṣṇa and His soul are one and the same. When one’s eyes are purified by devotional service performed on the spiritual platform, one can actually envision Lord Jagannātha and His body as being completely spiritual. The advanced devotee, therefore, does not see the worshipable Deity to have a soul within a body like an ordinary human being. There is no distinction between the body and soul of Lord Jagannātha, for Lord Jagannātha is *sac-cid-ānanda-vigraha*, just as the body of Kṛṣṇa is *sac-cid-ānanda-vigraha*. There is actually no difference between Lord Jagannātha and Śrī Caitanya Mahāprabhu, but the ignorant poet from Bengal applied a material distinction to the body of Lord Śrī Jagannātha.

TEXT 119

পূর্ণ-ষড়েশ্বর্য চৈতন্য—স্বয়ং ভগবান् ।
তাঁরে কৈলি ক্ষুদ্র জীব স্ফুলিঙ্গ-সমান !! ১১৯ !!

*pūrṇa-ṣad-aiśvarya caitanya—svayam bhagavān
tāñre kaili kṣudra jīva sphuliṅga-samāna!!*

SYNONYMS

pūrṇa—complete; *ṣaṭ-aiśvarya*—possessing six opulences; *caitanya*—Lord Śrī Caitanya Mahāprabhu; *svayam*—Himself; *bhagavān*—the Supreme Personality of Godhead; *tāre*—Him; *kaili*—you have made; *kṣudra jīva*—an ordinary living entity; *sphuliṅga-samāna*—exactly equal to the spark.

TRANSLATION

“You have calculated Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead, full in six opulences, to be on the level of an ordinary living being. Instead of knowing Him as the supreme fire, you have accepted Him as a spark.”

PURPORT

In the *Upaniṣads* it is said, *yathāgnे visphuliṅgā vyuccaranti*: the living entities are like sparks of fire, and His Lordship the Supreme Personality of Godhead is considered the original great fire. When we hear this *śruti-vākyā*, or message from the *Vedas*, we should understand the distinction between the Supreme Lord Kṛṣṇa and the living entities. A person under the control of the external energy, however, cannot understand that distinction. Such a person cannot understand that the Supreme Person is the original great fire, whereas the living entities are simply small fragmental parts of that Supreme Personality of Godhead. As Kṛṣṇa says in *Bhagavad-gītā* (15.7):

*mamaivāṁśo jīva-loke
 jīva-bhūtaḥ sanātanah
 manah ṣaṣṭhānindriyāṇi
 prakṛti-sthāni karṣati*

“The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.”

There is a distinction between the body and soul of the materially existing living being, but because Śrī Caitanya Mahāprabhu and Lord Jagannātha do not possess material bodies, there is no distinction between Their bodies and souls. On the spiritual platform, body and soul are identical; there is no distinction between them. As stated in *Śrīmad-Bhāgavatam*:

*etad iśanam iśasya
 prakṛti-stho 'pi tad-guṇaiḥ
 na yujyate sadātmā-sthair
 yathā buddhis tad-āśrayā*

"This is the divinity of the Personality of Godhead. He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord cannot be influenced by the material qualities." (*Bhāg.* 1.11.38) His Lordship the Supreme Personality of Godhead, Kṛṣṇa, is unaffected by the influence of the three modes of material nature. Indeed, His devotees are also unpolluted by the influence of the external energy because they engage in the service of His Lordship. Even the very body of a devotee becomes spiritualized, just as an iron rod put into fire becomes as qualified as fire because it becomes red hot and will immediately burn anything it touches. Therefore the poet from Bengal committed a great offense by treating Lord Jagannātha's body and Lord Jagannātha, the Supreme Personality of Godhead, as two different entities, material and spiritual, as if the Lord were an ordinary living being. The Lord is always the master of the material energy; therefore He is not doomed to be covered by the material energy like an ordinary living entity.

TEXT 120

দুই-ঠাণ্ডি অপরাধে পাইবি দুর্গতি !
অতত্ত্বজ্ঞ ‘তত্ত্ব’ বর্ণে, তার এই রীতি ! ১২০ ॥

*dui-ṭhāñi aparādhe pāibi durgati!
atattva-jñā 'tattva' varṇe, tāra ei rīti!*

SYNONYMS

dui-ṭhāñi—unto both; *aparādhe*—by offense; *pāibi*—you will get; *durgati*—hellish destination; *a-tattva-jñā*—one who has no knowledge of the Absolute Truth; *tattva varṇe*—describes the Absolute Truth; *tāra*—his; *ei*—this; *rīti*—course.

TRANSLATION

Svarūpa Dāmodara continued, "Because you have committed an offense to Lord Jagannātha and Śrī Caitanya Mahāprabhu, you will attain a hellish destination. You do not know how to describe the Absolute Truth, but nevertheless you have tried to do so. Therefore you must be condemned."

PURPORT

The brāhmaṇa poet from Bengal was an offender in the estimation of Svarūpa Dāmodara Gosvāmī, for although the poet had no knowledge of the Absolute Truth, he had nevertheless tried to describe it. The Bengali poet was an offender to both Śrī Caitanya Mahāprabhu and Lord Jagannātha. Because he had made a distinction between Lord Jagannātha's body and soul and because he had indi-

cated that Lord Śrī Caitanya Mahāprabhu was different from Lord Jagannātha, he had committed offenses to Them both. A-tattva-jñā refers to one who has no knowledge of the Absolute Truth or who worships his own body as the Supreme Personality of Godhead. If an *ahaṅgrahopāsaka-māyāvādi*, a person engaged in fruitive activities or a person interested only in sense gratification, describes the Absolute Truth, he immediately becomes an offender.

TEXT 121

ଆର ଏକ କରିଯାଇ ପରମ ‘ପ୍ରମାଦ’ !
ଦେହ-ଦେହି-ଭେଦ ଈଶ୍ଵରେ କୈଲେ ‘ଅପରାଧ’ ! ୧୨୧ ॥

*āra eka kariyācha parama ‘pramāda’!
deha-dehi-bheda iśvare kaile ‘aparādha’!*

SYNONYMS

āra eka—another one; *kariyācha*—you have done; *parama*—the supreme; *pramāda*—illusion; *deha-dehi-bheda*—the distinction between the body and soul; *iśvare*—in His Lordship; *kaile*—you have done; *aparādha*—an offense.

TRANSLATION

“You are in complete illusion, for you have distinguished between the body and soul of His Lordship [Lord Jagannātha or Śrī Caitanya Mahāprabhu]. That is a great offense.

PURPORT

When one differentiates between the body and soul of the Supreme Personality of Godhead, he immediately becomes an offender. Because the living entities in the material world are generally covered by material bodies, the body and soul of an ordinary human being cannot be identical. The Supreme Lord bestows the fruits of one's activities, for He is the Lord of the results of fruitive action. He is also the cause of all causes, and He is the master of the material energy. Therefore He is supreme. An ordinary living being, however, in his material condition, enjoys the results of his own fruitive activities and therefore falls under their influence. Even in the liberated stage of *brahma-bhūta* identification, he engages in rendering service to His Lordship. Thus there are distinctions between an ordinary human being and the Supreme Lord. *Karmīs* and *jñānīs* who ignore these distinctions are offenders against the lotus feet of the Supreme Personality of Godhead.

An ordinary human being is prone to be subjugated by the material energy, whereas His Lordship the Supreme Personality of Godhead—Śrī Caitanya Mahāprabhu, Lord Kṛṣṇa or Lord Jagannātha—is always the master of the material energy and is therefore never subject to its influence. His Lordship the Supreme

Personality of Godhead has an unlimited spiritual identity, never to be broken, whereas the consciousness of the living entity is limited and fragmented. The living entities are fragmental portions of the Supreme Personality of Godhead eternally (*mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*). It is not that they are covered by the material energy in conditioned life but become one with the Supreme Personality of Godhead when freed from the influence of material energy. Such an idea is offensive.

According to the considerations of Māyāvādī fools, the Supreme Personality of Godhead accepts a material body when He appears in the material world. A Vaiṣṇava, however, knows perfectly well that for Kṛṣṇa, Lord Jagannātha or Śrī Caitanya Mahāprabhu—unlike ordinary human beings—there is no distinction between the body and the soul. Even in the material world His Lordship retains His spiritual identity; therefore Lord Kṛṣṇa exhibited all opulences even in His childhood body. There is no distinction between the body and soul of Kṛṣṇa; whether He is in His childhood body or His youthful body, He is always identical with His body. Even though Kṛṣṇa appears like an ordinary human being, He is never subjected to the rules and regulations of the material world. He is svarāt, or fully independent. He can appear in the material world, but contrary to the offensive conclusion of the Māyāvāda school, He has no material body. In this connection one may again refer to the above-mentioned verse from Śrīmad-Bhāgavatam (1.11.38):

*etad iśanam iśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā*

The Supreme Person has an eternal spiritual body. If one tries to distinguish between the body and soul of the Supreme Personality of Godhead, he commits a great offense.

TEXT 122

ଈশ୍ୱରେ ନାହିଁ କଞ୍ଚୁ ଦେହ-ଦେହି-ଭେଦ ।
ସ୍ଵରୂପ, ଦେହ,—ଚିଦାନନ୍ଦ, ନାହିକ ବିଭେଦ ॥ ୧୨୨ ॥

*iśvarera nāhi kabhu deha-dehi-bheda
svarūpa, deha,—cid-ānanda, nāhika vibheda*

SYNONYMS

iśvarera—of the Supreme Personality of Godhead; *nāhi*—there is not; *kabhu*—at any time; *deha-dehi-bheda*—distinction between the body and soul;

svarūpa—personal identity; *deha*—body; *cit-ānanda*—all made of blissful spiritual energy; *nāhika vibheda*—there is no distinction.

TRANSLATION

“At no time is there a distinction between the body and soul of the Supreme Personality of Godhead. His personal identity and His body are made of blissful spiritual energy. There is no distinction between them.

PURPORT

Lord Kṛṣṇa, the son of Nanda Maharāja, is *advaya-jñāna*; in other words, there is no distinction between His body and soul, for His existence is completely spiritual. According to the verse from *Śrimad-Bhāgavatam* beginning with the words *vadanti tat tattva-vidas tattvam* (1.2.11), the Absolute Truth is always to be understood from three angles of vision as Brahman, Paramātmā and Bhagavān. Unlike the objects of the material world, however, the Absolute Truth is always one and always the same. Thus there is no distinction between His body and soul. His form, name, attributes and pastimes, therefore, are completely distinct from those of the material world. One should know perfectly well that there is no difference between the body and soul of the Supreme Personality of Godhead. When one conceives of a distinction between His body and soul, one is immediately conditioned by material nature. Because a person in the material world makes such distinctions, he is called *baddha-jīva*, a conditioned soul.

TEXT 123

“দেহ-দেহি-বিভাগাহ্যং নেশ্বরে বিদ্যতে কচিঃ ॥” ১২৩ ॥

“*deha-dehi-vibhāgo 'yam
neśvare vidyate kvacit'*”

SYNOMYS

deha—of the body; *dehi*—of the embodied; *vibhāgaḥ*—distinction; *ayam*—this; *na*—not; *iśvare*—in the Supreme Personality of Godhead; *vidyate*—exists; *kvacit*—at any time.

TRANSLATION

“There is no distinction between the body and soul of the Supreme Personality of Godhead at any time.”

PURPORT

This quotation, which is included in the *Laghu-bhāgavatāmrta* (1.5.342), is from the *Kūrma Purāṇa*.

TEXTS 124-125

नातः परं परम वस्तुतः स्वरूप-
मानन्दमात्रमविकल्पमविक्षेपः ।
पश्यामि विश्वस्त्रज्ञेकमविश्वमात्रान्
भूतेन्द्रियात्मकमदन्तु उपास्त्रितोहन्ति ॥ १२४ ॥
तद्वा इदं भूतवस्त्रल मक्षलाय
धारने स्त्रेनो दरशितं त उपासकानाम् ।
तैष्ये नमो भगवतेहस्तविधेम तु भ्यः
योहनादृतो नरकभाग्भिरसंप्रसौक्षः ॥ १२५ ॥

*nātah param parama yad bhavataḥ svarūpam
ānanda-mātram avikalpam aviddha-varcaḥ
paśyāmi viśva-srjam ekam aviśvam ātman
bhūtendriyātmaka-madas ta upāśrito 'smi*

*tad vā idam bhuvana-maṅgala maṅgalāya
dhyāne sma no daraśitam ta upāśakānām
tasmai namo bhagavate 'nuvidhema tubhyarāṁ
yo 'nādṛto naraka-bhāgbhir asat-prasāṅgaiḥ*

SYNONYMS

na—do not; *ataḥ param*—here after; *parama*—O Supreme; *yat*—that which; *bhavataḥ*—of Your Lordship; *svarūpam*—eternal form; *ānanda-mātram*—impersonal Brahman effulgence; *avikalpam*—without changes; *aviddha-varcaḥ*—without deterioration of potency; *paśyāmi*—do I see; *viśva-srjam*—creator of the cosmic manifestation; *ekam*—one without a second; *aviśvam*—and yet not of matter; *ātman*—O supreme cause; *bhūta*—body; *indriya*—senses; *ātmaka*—on such identification; *madaḥ*—pride; *te*—unto You; *upāśritah*—surrendered; *asmi*—I am; *tat*—the Supreme Personality of Godhead; *vā*—or; *idam*—this present form; *bhuvana-maṅgala*—they are all-auspicious for all the universes; *maṅgalāya*—for the sake of all prosperity; *dhyāne*—in meditation; *sma*—as it were; *nah*—unto us; *daraśitam*—manifested; *te*—Your; *upāśakānām*—of the devotees; *tasmai*—

unto Him; *namah*—my respectful obeisances; *bhagavate*—unto the Personality of Godhead; *anuvidhema*—I perform; *tubhyam*—unto You; *yah*—which; *anādṛtaḥ*—is neglected; *naraka-bhāgbiḥ*—by persons destined for hell; *asat-prasarāṇgaiḥ*—by material topics.

TRANSLATION

“‘O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge. In Your impersonal Brahman effulgence in the spiritual sky, there is no occasional change and no deterioration of internal potency. I surrender unto You because, whereas I am proud of my material body and senses, Your Lordship is the cause of the cosmic manifestation. Yet You are untouched by matter.

“‘This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Śrī Kṛṣṇa, is equally auspicious for all the universes. Since You have manifested this eternal personal form upon whom Your devotees meditate, I therefore offer my respectful obeisances unto You. Those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics.’

PURPORT

These verses from Śrimad-Bhāgavatam (3.9.3,4) were spoken by Lord Brahmā.

TEXT 126

কাহাঁ ‘পূর্ণানন্দেশ্঵র’ কৃষ্ণ ‘মায়েশ্বর’!
কাহাঁ ‘ক্ষুদ্র’ জীব ‘দুঃখী’, ‘মায়ার কিঙ্কর’! ১২৬ ॥

kāhān ‘pūrnānandaśvarya’ *kṛṣṇa* ‘māyeśvara’!
kāhān ‘kṣudra’ *jīva* ‘duḥkhi’, ‘māyāra kiṅkara’!

SYNOMYS

kāhān—whereas; *pūrṇa*—full; *ānanda*—bliss; *aiśvarya*—opulences; *kṛṣṇa*—Lord Kṛṣṇa; *māyā-īśvara*—the master of the material energy; *kāhān*—whereas; *kṣudra* *jīva*—the little conditioned soul; *duḥkhi*—unhappy; *māyāra kiṅkara*—the servant of the material energy.

TRANSLATION

“Whereas Kṛṣṇa, the Absolute Truth, the Supreme Personality of Godhead, is full of transcendental bliss, possesses all six spiritual opulences in full, and is the master of the material energy, the small conditioned soul, who is always unhappy, is the servant of the material energy.

PURPORT

The living entity is an ever-conditioned servant of the material energy, whereas Kṛṣṇa, the Supreme Personality of Godhead, is master of the material energy. How, then, could they be on an equal level? There can be no comparison between them. His Lordship is always in a happy condition of transcendental bliss, whereas the conditioned soul is always unhappy because of his contact with the material energy. The Supreme Lord controls the material energy, and the material energy controls the conditioned souls. There is therefore no comparison between the Supreme Personality of Godhead and the ordinary living entities.

TEXT 127

“হ্লাদিন্যা সম্বিদা শিষ্টাঃ সচিদানন্দ ঈশ্বরঃ ।
স্বাবিদ্যা-সংবৃতো জীবঃ সংক্লেশনিক রাকরঃ ॥” ১২৭ ॥

*“hlādinyā samvidāśliṣṭah
sac-cid-ānanda-iśvaraḥ
svāvidyā saṁvṛto jīvaḥ
saṅkleśa-nikārākara”*

SYNOMYS

hlādinyā—by the *hlādinī* potency; *samvit* potency; *āśliṣṭah*—surrounded; *sat-cit-ānanda*—always transcendently blissful; *iśvaraḥ*—the Supreme Controller; *sva*—own; *avidyā*—by ignorance; *saṁvṛtaḥ*—surrounded; *jīvaḥ*—the living entity; *saṅkleśa*—of the three fold miseries; *nikāra*—of the multitude; *ākara*—the mine.

TRANSLATION

“The Supreme Personality of Godhead, the Supreme Controller, is always full of transcendental bliss and is accompanied by the potencies known as *hlādinī* and *samvit*. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure house of all kinds of tribulations.”

PURPORT

This verse is found in Śrīdhara Svāmī's *Bhāvārtha-dīpikā* (1.7.6), wherein he quotes Śrī Viṣṇusvāmī.

TEXT 128

‘শুনি’ সভাসদের চিত্তে হৈল চমৎকার ।
‘সত্য কহেগোসাঞ্চি, দুঁহার করিয়াছে তিরস্কার’ ॥

śuni' sabhā-sadera citte haila camatkāra
 'satya kahe gosāñi, duṇhāra kariyāche tiraskāra'

SYNOMYS

śuni'—hearing; sabhā-sadera—of all the members of the assembly; citte—in the minds; haila—there was; camatkāra—wonder; satya—the truth; kahe—said; gosāñi—Svarūpa Dāmodara Gosvāmī; duṇhāra—of both; kariyāche—has done; tiraskāra—offense.

TRANSLATION

Hearing this explanation, all the members of the assembly were struck with wonder. "Svarūpa Dāmodara Gosvāmī has spoken the real truth," they admitted. "The brāhmaṇa from Bengal has committed an offense by wrongly describing Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu."

TEXT 129

শুনিযা কবির হৈল লজ্জা, ভয়, বিস্ময় ।
 হংস-মধ্যে বক যৈছে কিছু নাহি কয় ॥ ১২৯ ॥

śuniyā kavira haila lajjā, bhaya, vismaya
 harṣa-madhye baka yaiche kichu nāhi kaya

SYNOMYS

śuniyā—hearing; kavira—of the poet; haila—there was; lajjā—shame; bhaya—fear; vismaya—astonishment; harṣa-madhye—in a society of white swans; baka—a duck; yaiche—just as; kichu—anything; nāhi—not; kaya—utters.

TRANSLATION

When the Bengali poet heard this chastisement from Svarūpa Dāmodara Gosvāmī, he was ashamed, fearful and astonished. Indeed, being like a duck in a society of white swans, he could not say anything.

TEXT 130

তার দুঃখ দেখি, স্বরূপ সদয়-হৃদয় ।
 উপদেশ কেলা তারে যৈছে 'হিত' হয় ॥ ১৩০ ॥

tāra duḥkha dekhi, svarūpa sadaya-hṛdaya
 upadeśa kailā tāre yaiche 'hita' haya

SYNONYMS

tāra—his; *duḥkha dekhi*—observing the unhappiness; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *sadaya-hṛdaya*—very kindhearted; *upadeśa kailā*—gave instruction; *tāre*—unto him; *yaiche*—so that; *hita*—benefit; *haya*—there can be.

TRANSLATION

Seeing the poet's unhappiness, Svarūpa Dāmodara Gosvāmī, who was naturally very kindhearted, advised him so that he could derive some benefit.

TEXT 131

**“যাহ, ভাগবত পড় বৈষ্ণবের স্থানে ।
একান্ত আশ্রয় কর চেতনা-চরণে ॥ ১৩১ ॥**

“yāha, bhāgavata paṭa vaiṣṇavera sthāne
ekānta āśraya kara caitanya-caraṇe

SYNONYMS

yāha—just go; *bhāgavata paṭa*—read *Śrimad-Bhāgavatam*; *vaiṣṇavera sthāne*—from a self-realized Vaiṣṇava; *ekānta āśraya kara*—fully surrender; *caitanya-caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

“If you want to understand *Śrimad-Bhāgavatam*,” he said, “you must approach a self-realized Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu.”

PURPORT

Herein Svarūpa Dāmodara Gosvāmī instructs the poet from Bengal to hear *Śrimad-Bhāgavatam* from a pure Vaiṣṇava and learn from him. In India especially, there is now a class of professional *Bhāgavatam* readers whose means of livelihood is to go from village to village, town to town, reading *Bhāgavatam* and collecting *dakṣiṇa*, or rewards, in the form of money or goods, like umbrellas, cloth and fruit. Thus there is now a system of *Bhāgavata* business, with recitations called *Bhāgavata-saptāha* that continue for one week, although this is not mentioned in *Śrimad-Bhāgavatam*. Nowhere does *Śrimad-Bhāgavatam* say that the *Bhāgavatam* should be heard for one week from professionals. Rather, *Śrimad-Bhāgavatam* (1.2.17) says: *śrīvatāṁ sva-kathāḥ kṛṣṇah puṇya-śravaṇa-kirtanah*. One should regularly hear *Śrimad-Bhāgavatam* from a self-realized Vaiṣṇava. By such hearing, one becomes pious. *Hṛdy antahstho hy abhadraṇi vidhunoti suhṛt-satām*. As one

thus hears the *Bhāgavatam* regularly and sincerely, his heart is purified of all material contamination.

naṣṭa-prāyeṣv abhadreṣu
nityarṇ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī

“As one regularly hears the *Bhāgavatam* or renders service unto the pure devotee, all that is troublesome to the heart is practically destroyed, and loving service unto the glorious Lord, who is praised with transcendental songs, is established as an irrevocable fact.” (*Bhāg.* 1.2.18)

This is the proper process, but people are accustomed to being misled by professional *Bhāgavatam* reciters. Therefore Svarūpa Dāmodara Gosvāmī herein advises that one should not hear *Śrimad-Bhāgavatam* from professional reciters. Instead, one must hear and learn the *Bhāgavatam* from a self-realized Vaiṣṇava. Sometimes it is seen that when a Māyāvādī *sannyāsi* reads the *Bhāgavatam*, flocks of men go to hear jugglery of words that cannot awaken their dormant love for Kṛṣṇa. Sometimes people go to see professional dramas and offer food and money to the players, who are expert at collecting these offerings very nicely. The result is that the members of the audience remain in the same position of *gr̥ham andha-kūpam*, family affection, and do not awaken their love for Kṛṣṇa.

In the *Bhāgavatam* (7.5.30), it is said, *matir na kṛṣṇe parataḥ svato vā mito 'bhipadyeta gr̥ha-vratānām*: the *gr̥havratas*, those who are determined to continue following the materialistic way of life, will never awaken their dormant love of Kṛṣṇa, for they hear the *Bhāgavatam* only to solidify their position in household life and to be happy in family affairs and sex. Condemning this process of hearing the *Bhāgavatam* from professionals, Svarūpa Dāmodara Gosvāmī says, *yāha, bhāgavata paḍa vaiṣṇavera sthāne*: “To understand the *Śrimad-Bhāgavatam*, you must approach a self-realized Vaiṣṇava.” One should rigidly avoid hearing the *Bhāgavatam* from a Māyāvādī or other nondevotee who simply performs a grammatical jugglery of words to twist some meaning from the text, collect money from the innocent public, and thus keep people in darkness.

Svarūpa Dāmodara Gosvāmī strictly prohibits the behavior of the materialistic so-called hearers of *Śrimad-Bhāgavatam*. Instead of awakening real love for Kṛṣṇa, such hearers of the *Bhāgavatam* become more and more attached to household affairs and sex life (*yan maithunādi-grhamedhi-sukharṇ hi tuccham*). One should hear *Śrimad-Bhāgavatam* from a person who has no connection with material activities, or, in other words, from a *paramahaṁsa* Vaiṣṇava, one who has achieved the highest stage of *sannyāsa*. This, of course, is not possible unless one takes shelter of the lotus feet of Śrī Caitanya Mahāprabhu. The *Śrimad-Bhāgavatam* is understandable only for one who can follow in the footsteps of Śrī Caitanya Mahāprabhu.

TEXT 132

চেতন্ত্রে ভক্তগণের নিত্য কর ‘সঙ্গ’।
তবেত জানিবা সিদ্ধান্তসমুদ্র-তরঙ্গ ॥ ১৩২ ॥

*caitanyera bhakta-ganera nitya kara 'saṅga'
tabeta jānibā siddhānta-samudra-taraṅga*

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; *bhakta-ganera*—of the devotees; *nitya*—regularly; *kara*—do; *saṅga*—association; *tabeta*—then only; *jānibā*—you will understand; *siddhānta-samudra-taraṅga*—the waves of the ocean of devotional service.

TRANSLATION

Svarūpa Dāmodara continued, “Associate regularly with the devotees of Śrī Caitanya Mahāprabhu, for then only will you understand the waves of the ocean of devotional service.

PURPORT

It is clearly to be understood in this connection that the followers of Śrī Caitanya Mahāprabhu’s way of devotional service are eternally associates of the Supreme Personality of Godhead and perfect knowers of the Absolute Truth. If one immediately follows the principles of Śrī Caitanya Mahāprabhu by associating with His devotees, lusty desires for material enjoyment will vanish from one’s heart. Then one will be able to understand the meaning of Śrimad-Bhāgavatam and the purpose of listening to it. Otherwise such understanding is impossible.

TEXT 133

তবেত পাণ্ডিত্য তোমার হইবে সফল ।
কৃষ্ণের স্বরূপ-জীলা বর্ণিবা নির্মল ॥ ১৩৩ ॥

*tabeta pāṇḍitya tomāra ha-ibe saphala
kṛṣṇera svarūpa-lilā varṇibā nirmala*

SYNONYMS

tabeta—then only; *pāṇḍitya*—learning; *tomāra*—your; *ha-ibe*—will become; *sa-phala*—successful; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa-lilā*—the transcendental pastimes; *varṇibā*—you will describe; *nirmala*—without material contamination.

TRANSLATION

“Only if you follow the principles of Śrī Caitanya Mahāprabhu and His devotees will your learning be successful. Then you will be able to write about the transcendental pastimes of Kṛṣṇa without material contamination.

TEXT 134

এই শ্লোক করিয়াছ পাণ্ডি সন্তোষ।
তোমার হৃদয়ের অর্থে দুঃহায় লাগে ‘দোষ’ ॥১৩৪॥

*ei śloka kariyācha pāñā santosa
tomāra hrdayera arthe duñhāya lāge ‘doṣa’*

SYNOMYMS

ei śloka—this verse; *kariyācha*—you have composed; *pāñā santosa*—getting satisfaction; *tomāra hrdayera*—of your heart; *arthe*—by the meaning; *duñhāya*—to both; *lāge doṣa*—there is an offense.

TRANSLATION

“You have composed this introductory verse to your great satisfaction, but the meaning you have expressed is contaminated by offenses to both Lord Jagannātha and Śrī Caitanya Mahāprabhu.

TEXT 135

তুমি যৈছে-তৈছে কহ, না জানিয়া রীতি।
সরস্বতী সেই-শব্দে করিয়াছে স্তুতি ॥ ১৩৫ ॥

*tumi yaiche-taiche kaha, nā jāniyā riti
sarasvatī sei-śabde kariyāche stuti*

SYNOMYMS

tumi—you; *yaiche-taiche*—somehow or other; *kaha*—speak; *nā jāniyā riti*—not knowing the regulative principles; *sarasvatī*—the goddess of learning; *sei-śabde*—in those words; *kariyāche stuti*—has made prayers.

TRANSLATION

“You have written something irregular, not knowing the regulative principles, but the goddess of learning, Sarasvatī, has used your words to offer her prayers to the Supreme Lord.

PURPORT

Svarūpa Dāmodara Gosvāmī informed the Bengali poet, "Because of your ignorance and your leaning toward Māyāvāda philosophy, you cannot distinguish the difference between the Māyāvāda and Vaiṣṇava philosophies. Therefore the process you have adopted to praise Lord Śrī Caitanya Mahāprabhu and Lord Jagannātha does not follow the proper system; indeed, it is irregular and offensive. Fortunately, however, through your words, the goddess of learning, mother Sarasvatī, has tactfully offered her prayers to her master, Lord Śrī Caitanya Mahāprabhu."

TEXT 136

যৈছে ইন্দ্র, দৈত্যাদি করে ক্ষেত্রে ভৎসন।
সেইশব্দে সরস্বতী করেন স্তবন ॥ ১৩৬ ॥

*yaiche indra, daityādi kare krṣṇera bhartsana
sei-śabde sarasvatī karena stavana*

SYNONYMS

yaiche—just like; *indra*—Lord Indra, the King of heaven; *daitya*—demons; *ādi*—and others; *kare*—do; *krṣṇera bhartsana*—chastisement to Kṛṣṇa; *sei-śabde*—by those words; *sarasvatī*—the goddess of learning; *karena stavana*—offers prayers.

TRANSLATION

"Sometimes demons, and even Lord Indra, the King of heaven, chastised Kṛṣṇa, but mother Sarasvatī, taking advantage of their words, offered prayers to the Lord.

TEXT 137

বাচালং বালিশং স্তকমজ্জং পশ্চিতমানিনম্।
কৃষ্ণং মর্ত্যমৃপাশ্রিতং গোপা মে চক্রুপ্রিয়ম্ ॥ ১৩৭ ॥

*vācālam bāliśam stabdham
ajñam pañḍita-māninam
krṣṇam martyam upāśritya
gopā me cakrur apriyam*

SYNONYMS

vācālam—talkative; *bāliśam*—childish; *stabdham*—impudent; *ajñam*—foolish; *pañḍita-māninam*—thinking Himself a very learned scholar; *krṣṇam*—Kṛṣṇa; *mar-*

tyam—an ordinary mortal human being; *upāśritya*—taking shelter of; *gopāḥ*—the cowherd men; *me*—unto me; *cakruḥ*—committed; *apriyam*—that which is not very much appreciated.

TRANSLATION

“[Lord Indra said:] ‘This Kṛṣṇa, who is an ordinary human being, is talkative, childish, impudent and ignorant, although He thinks Himself very learned. The cowherd men in Vṛndāvana have offended me by accepting Him. This has not been greatly appreciated by me.’

PURPORT

This verse is from Śrimad-Bhāgavatam (10.25.5).

TEXT 138

ଏଇସ୍ଵର୍ଯ୍ୟ-ମନ୍ଦେ ମତ୍ତ ଇନ୍ଦ୍ର, — ଯେନ ମାତୋୟାଳ ।
ବୁଦ୍ଧିନାଶ ହୈଲା, କେବଳ ନାହିକ ସାଂଖାଳ ॥ ୧୩୮ ॥

aiśvarya-made matta indra,— yena mātoyāla
buddhi-nāśa haila, kevala nāhika sāmbhāla

SYNONYMS

aiśvarya-made—being proud of his opulence; *matta*—maddened; *indra*—the King of heaven; *yena*—as if; *mātoyāla*—a mad person; *buddhi-nāśa*—bereft of intelligence; *haila*—became; *kevala*—only; *nāhika*—there is not; *sāmbhāla*—caution.

TRANSLATION

“Indra, the King of heaven, being too proud of his heavenly opulences, became like a madman. Thus bereft of his intelligence, he could not restrain himself from speaking nonsensically about Kṛṣṇa.

TEXT 139

ଇନ୍ଦ୍ର ବଲେ,— “ମୁଣି କୃଷ୍ଣର କରିଯାଛି ନିନ୍ଦନ” ।
ତାରଇ ଘୁଖେ ସରସତୀ କରେନ ପ୍ରବନ୍ଦ ॥ ୧୩୯ ॥

indra bale,— “muñi kṛṣṇera kariyāchi nindana”
tāra-i mukhe sarasvatī karena stavana

SYNONYMS

indra bale—Indra says; *muñi*—I; *kṛṣṇera*—of Lord Kṛṣṇa; *kariyāchi*—have done; *nindana*—chastisement and defamation; *tāra-i mukhe*—from his mouth; *sarasvatī*—mother Sarasvatī, the goddess of learning; *karena stavana*—offers prayers.

TRANSLATION

“Thus Indra thought, ‘I have properly chastised Kṛṣṇa and defamed Him.’ But Sarasvatī, the goddess of learning, took this opportunity to offer prayers to Kṛṣṇa.

TEXT 140

‘বাচাল’ কহিয়ে—‘বেদপ্রবর্তক’ ধন্ত ।
 ‘বালিশ’—তথাপি ‘শিশু-প্রায়’ গর্বশূন্ত ॥ ১৪০ ॥

‘vācāla kahiye—‘veda-pravartaka’ dhanya
 . ‘bāliśa’—tathāpi ‘śiśu-prāya’ garva-śūnya

SYNONYMS

vācāla—talkative; *kahiye*—I say; *veda-pravartaka*—one who can speak with the authority of the Vedas; *dhanya*—glorious; *bāliśa*—childish; *tathāpi*—still; *śiśu-prāya*—like a child; *garva-śūnya*—without pride.

TRANSLATION

“The word ‘vācāla’ is used to refer to a person who can speak according to Vedic authority, and the word ‘bāliśa’ means ‘innocent.’ Kṛṣṇa spoke the Vedic knowledge, yet He always presents Himself as a prideless, innocent boy.

TEXT 141

বন্দ্যাভাবে ‘অন্মা’—‘স্তব’-শব্দে কয় ।
 যাহা হৈতে অন্মা ‘বিজ্ঞ’ নাহি—সে ‘অজ্ঞ’ হয় ॥১৪১॥

vandyābhāve ‘anamra’—‘stabdha-śabde kaya
yāhā haite anya ‘vijña’ nāhi—se ‘ajña’ haya

SYNONYMS

vandyā-abhāve—because there is no one else to be offered obeisances; *anamra*—the one who does not offer obeisances; *stabdha-śadbe*—by the word *stabdha* (“impudent”); *kaya*—says; *yāhā haite*—than whom; *anya*—other; *vijña*—learned scholar; *nāhi*—is not; *se*—He; *ajña*—one by whom nothing is unknown; *haya*—is.

TRANSLATION

“When there is no one else to receive obeisances, one may be called ‘anamra,’ or one who offers obeisances to no one. This is the meaning of the word ‘stabdha.’ And because no one is found to be more learned than Kṛṣṇa, He may be called ‘ajña,’ indicating that nothing is unknown to Him.

TEXT 142

‘পঞ্জিতের মান্য-পাত্র – হয় ‘পঞ্জিতমানী’।
তথাপি ভক্তবাঙ্সলে মনুষ্য অভিমানী ॥ ১৪২ ॥

*‘pañjitera mānya-pātra—haya ‘pañjita-mānī’
tathāpi bhakta-vātsalye ‘manuṣya’ abhimānī*

SYNONYMS

pañjitera—of learned scholars; *mānya-pātra*—worshipable object; *haya*—is; *pañjita-mānī*—a person honored by the learned scholars; *tathāpi*—still; *bhakta-vātsalye*—because of being very affectionate to the devotees; *manuṣya abhi-mānī*—presents Himself as an ordinary human being.

TRANSLATION

“The word ‘pañjita-mānī’ can be used to indicate that Kṛṣṇa is honored even by learned scholars. Nevertheless, because of affection for His devotees, Kṛṣṇa appears like an ordinary human being and may therefore be called ‘martya.’

TEXT 143

জরাসন্ধ কহে,—“কৃষ্ণ—পুরুষ-অধম ।
তোর সঙ্গে না যুবিষ্য, “যাহি বন্ধুহন্” ॥ ১৪৩ ॥

*jarāsandha kahe,—“kṛṣṇa—puruṣa-adhama
tora saṅge nā yujhimu, “yāhi bandhu-han”*

SYNONYMS

jarāsandha kahe—Jarāsandha says; *kṛṣṇa*—Kṛṣṇa; *puruṣa-adhama*—the lowest of human beings; *tora saṅge*—with You; *nā yujhimu*—I shall not fight; *yāhi*—because; *bandhu-han*—killer of Your own relatives.

TRANSLATION

“The demon Jarāsandha chastised Kṛṣṇa, saying, ‘You are the lowest of human beings. I shall not fight with You, for You killed Your own relatives.’

PURPORT

In this verse also, mother Sarasvatī offers prayers to Kṛṣṇa. The word *puruṣa-adhama* refers to the Personality of Godhead, under whom all other persons remain, or, in other words, *puruṣa-uttama*, the best of all living beings. Similarly, the word *bandhu-han* means “the killer of *māyā*.“ In the conditioned state of life, one is closely related with *māyā* as a friend, but when one comes in contact with Kṛṣṇa one is freed from that relationship.

TEXT 144

যাহা। হৈতে অন্ত পুরুষসকল—‘অধম’।
সেই হয় ‘পুরুষাধম’—সরস্বতীর মন ॥ ১৮৮ ॥

yāhā haite anya puruṣa-sakala—‘adhama’
sei haya ‘puruṣādhama’—*sarasvatīra mana*

SYNONYMS

yāhā *haite*—from whom; *anya*—other; *puruṣa*—persons; *sakala*—all; *adhama*—subordinate; *sei*—he; *haya*—is; *puruṣa-adhama*—the person under whom all others remain; *sarasvatīra mana*—the explanation of mother Sarasvatī.

TRANSLATION

“Mother Sarasvatī takes ‘puruṣādhama’ to mean ‘puruṣottama,’ He to whom all men are subordinate.

TEXT 145

‘বাক্ষে সবারে’—তাতে অবিদ্যা ‘বন্ধু’ হয়।
‘অবিদ্যা-নাশক’—‘বন্ধুহন’-শব্দে কয় ॥ ১৮৫ ॥

‘*bāndhe sabāre*’—*tātē avidyā ‘bandhu’ haya*
‘*avidyā-nāśaka*’—‘*bandhu-han*-śabde kaya

SYNONYMS

bāndhe—binds; *sabāre*—everyone; *tātē*—therefore; *avidyā*—nescience, or *māyā*; *bandhu*—binder or relative; *haya*—is; *avidyā-nāśaka*—vanquisher of *māyā*; *bandhu-han-śabde*—by the word “*bandhu-han*”; *kaya*—mother Sarasvatī says.

TRANSLATION

“Nescience, or maya, may be called ‘bandhu’ because she entangles everyone in the material world. Therefore by using the word ‘bandhu-han,’ mother Sarasvatī says that Lord Kṛṣṇa is the vanquisher of *māyā*.

PURPORT

Everyone is entangled in the illusory energy, but as stated in *Bhagavad-gītā*, *mām eva ye prapadyante māyām etāṁ taranti te*: as soon as one surrenders to Kṛṣṇa, he is freed from *māyā*. Therefore Kṛṣṇa may be called *bandhu-han*, the killer of *māyā*.

TEXT 146

এইমত শিশুপাল করিল নিষ্ফল ।
সেইবাকে সরস্বতী করেন স্তবন ॥ ১৪৬ ॥

*ei-mata śiśupāla karila nindana
sei-vākye sarasvatī karena stavana*

SYNOMYS

ei-mata—in this way; *śiśu-pāla*—of the name Śiśupāla; *karila nindana*—blasphemed; *sei-vākye*—by those words; *sarasvatī*—the goddess of learning; *karena stavana*—offers prayers.

TRANSLATION

“Śiśupāla also blasphemed Kṛṣṇa in this way, but the goddess of learning, Sarasvatī, offered her prayers to Kṛṣṇa even by his words.

TEXT 147

তৈছে এই শ্লোকে তোমার অর্থে ‘নিষ্ফা’ আইসে ।
সরস্বতীর অর্থ শুন, যাতে ‘স্তুতি’ ভাসে ॥ ১৪৭ ॥

*taiche ei śloke tomāra arthe ‘nindā’ āise
sarasvatīra artha śuna, yāte ‘stuti’ bhāse*

SYNOMYS

taiche—in that way; *ei śloke*—in this verse; *tomāra*—your; *arthe*—by the meaning; *nindā*—blasphemy; *āise*—comes; *sarasvatīra artha*—the meaning of mother Sarasvatī; *śuna*—hear; *yāte*—by which; *stuti*—prayers; *bhāse*—appear.

TRANSLATION

“In that way, although your verse is blasphemous according to your meaning, mother Sarasvatī has taken advantage of it to offer prayers to the Lord.

TEXT 148

জগন্নাথ হন কৃষ্ণের ‘আত্মস্বরূপ’।
কিন্তু ইহার দারুত্বক—স্থাবর-স্বরূপ ॥ ১৪৮ ॥

*jagannātha hana kṛṣṇera ‘ātma-svarūpa’
kintu ihāṅ dāru-brahma—sthāvara-svarūpa*

SYNONYMS

jagannātha—Lord Jagannātha; *hana*—is; *kṛṣṇera* *ātma-svarūpa*—identical with Kṛṣṇa; *kintu*—but; *ihāṅ*—here, at Jagannātha Puri; *dāru-brahma*—the Absolute appearing as wood; *sthāvara-svarūpa*—nonmoving identity.

TRANSLATION

“There is no difference between Lord Jagannātha and Kṛṣṇa, but here Lord Jagannātha is fixed as the Absolute Person appearing in wood. Therefore He does not move.

TEXT 149

তাহা-সহ আত্মতা একরূপ হণ্ড।
কৃষ্ণ একত্বরূপ—দুই রূপ হণ্ড ॥ ১৪৯ ॥

*tāñhā-saha ātmatā eka-rūpa hañā
kṛṣṇa eka-tattva-rūpa—dui rūpa hañā*

SYNONYMS

tāñhā-saha—with Him; *ātmatā*—the quality of being the self; *eka-rūpa hañā*—being one form; *kṛṣṇa*—Lord Kṛṣṇa; *eka-tattva-rūpa*—one principle; *dui*—two; *rūpa*—forms; *hañā*—becoming.

TRANSLATION

“Thus Lord Jagannātha and Śrī Caitanya Mahāprabhu, although appearing as two, are one because They are both Kṛṣṇa, who is one alone.

TEXT 150

সংসারভারণ-হেতু যেই ইচ্ছা-শক্তি।
তাহার মিলন করি’ একতা ঘৈছে প্রাপ্তি ॥ ১৫০ ॥

*saṁsāra-tāraṇa-hetu yei icchā-śakti
tāhāra milana kari’ ekatā yaiche prāpti*

SYNONYMS

sarīṣāra-tāraṇa-hetu—for delivering the entire world; *yei*—that; *icchā-śakti*—the potency of will; *tāhāra*—of that will; *milana kari'*—by the meeting; *ekatā*—oneness; *yaiche*—so that; *prāpti*—obtainment.

TRANSLATION

"The supreme desire to deliver the entire world meets in both of Them, and for that reason also They are one and the same.

TEXT 151

সকল সংসারী লোকের করিতে উদ্ধার ।
গৌর-জন্ম-রূপে কৈলা অবতার ॥ ১৫১ ॥

*sakala sarīṣāri lokera karite uddhāra
gaura-jāṅgama-rūpe kailā avatāra*

SYNONYMS

sakala—all; *sarīṣāri*—materially contaminated; *lokera*—persons; *karite uddhāra*—to deliver; *gaura*—Śrī Caitanya Mahāprabhu; *jāṅgama*—moving; *rūpe*—in the form; *kailā avatāra*—has descended.

TRANSLATION

"To deliver all the materially contaminated people of the world, that same Kṛṣṇa has descended, moving as Lord Śrī Caitanya Mahāprabhu.

TEXT 152

জগন্নাথের দর্শনে খণ্ডায় সংসার ।
সব-দেশের সব-লোক নারে আসিবার ॥ ১৫২ ॥

*jagannāthera darśane khaṇḍāya sarīṣāra
saba-deśera saba-loka nāre āśibāra*

SYNONYMS

jagannāthera—of Lord Jagannātha; *darśane*—by visiting; *khaṇḍāya sarīṣāra*—one is freed from material existence; *saba-deśera*—of all countries; *saba-loka*—all men; *nāre āśibāra*—cannot come.

TRANSLATION

“By visiting Lord Jagannātha one is freed from material existence, but not all men of all countries can come or be admitted here in Jagannātha Puri.

TEXT 153

ଶ୍ରୀକୃଷ୍ଣଚୈତନ୍ୟପ୍ରଭୁ ଦେଶେ ଦେଶେ ଯାଏଣା ।
ସବ-ଲୋକେ ନିଷ୍ଠାରିଲା ଜନମ-ବ୍ରହ୍ମ ହେଣା ॥ ୧୫୩ ॥

*śrī-kṛṣṇa-caitanya-prabhu deśe deśe yāñā
saba-loke nistārilā jaṅgama-brahma hañā*

SYNONYMS

śrī-kṛṣṇa-caitanya-prabhu—Lord Śrī Caitanya Mahāprabhu; *deśe deśe yāñā*—moving from one country to another; *saba-loke nistārilā*—delivered all conditioned souls; *jaṅgama-brahma*—moving Brahman; *hañā*—being.

TRANSLATION

“Śrī Caitanya Mahāprabhu, however, moves from one country to another, personally or by His representative. Thus He, as the moving Brahman, delivers all the people of the world.

TEXT 154

ସରସ୍ଵତୀର ଅର୍ଥ ଏହି କହିଲୁଁ ବିବରଣ ।
ଏହୋ ଭାଗ୍ୟ ତୋମାର ଐଛେ କରିଲେ ବର୍ଣ୍ଣନ ॥ ୧୦୮ ॥

*sarasvatīra artha ei kahiluṇ vivaraṇa
eho bhāgya tomāra aiche karile varṇana*

SYNONYMS

sarasvatīra—of Sarasvatī; *artha*—meaning; *ei*—this; *kahiluṇ vivaraṇa*—I have explained; *eho*—this; *bhāgya*—great fortune; *tomāra aiche*—in such a way; *karile varṇana*—you have described.

TRANSLATION

“Thus I have explained the meaning intended by mother Sarasvatī, the goddess of learning. It is your great fortune that you have described Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu in that way.

TEXT 155

ক্রষ্ণে গালি দিতে করে নাম উচ্চারণ ।
সেই নাম হয় তার ‘মুক্তির’ কারণ ॥” ১৫৫ ॥

*kṛṣṇe gāli dite kare nāma uccāraṇa
sei nāma haya tāra ‘muktira’ kāraṇa”*

SYNONYMS

kṛṣṇe—Lord Kṛṣṇa; *gāli dite*—to blaspheme or chastise; *kare nāma uccāraṇa*—chants the name of Kṛṣṇa; *sei nāma*—that holy name; *haya*—becomes; *tāra*—his; *muktira kāraṇa*—the cause of liberation.

TRANSLATION

“Sometimes it so happens that one who wants to chastise Kṛṣṇa utters the holy name, and thus the holy name becomes the cause of his liberation.”

TEXT 156

তবে সেই কবি সবার চরণে পড়িয়া ।
সবার শরণ লৈল দন্তে তৃণ লঞ্চ। ॥ ১৫৬ ॥

*tabe sei kavi sabāra caraṇe paḍiyā
sabāra śarāṇa laila dante tṛṇa lañā*

SYNONYMS

tabe—thereupon; *sei*—that; *kavi*—poet; *sabāra*—of all; *caraṇe*—at the feet; *paḍiyā*—falling down; *sabāra*—of all the devotees; *śarāṇa laila*—took shelter; *dante*—in the mouth; *tṛṇa lañā*—taking a straw.

TRANSLATION

Upon hearing this proper explanation by Svarūpa Dāmodara Gosvāmī, the Bengali poet fell down at the feet of all the devotees and took shelter of them with a straw in his mouth.

TEXT 157

তবে সব ভক্ত তারে অঙ্গীকার কৈলা ।
তার গুণ কহি’ মহাপ্রভুরে মিলাইলা ॥ ১৫৭ ॥

*tabe saba bhakta tāre aṅgikāra kailā
tāra guṇa kahi’ mahāprabhure milāilā*

SYNONYMS

tabe—thereupon; *saba bhakta*—all the devotees; *tare*—him; *aṅgikāra kailā*—accepted as one of the associates; *tāra guṇa kahi'*—explaining his humble behavior; *mahāprabhure milālī*—introduced him to Śrī Caitanya Mahāprabhu.

TRANSLATION

Thereupon all the devotees accepted his association. Explaining his humble behavior, they introduced him to Śrī Caitanya Mahāprabhu.

TEXT 158

**সেই কবি সর্ব ত্যজি' রহিলা নীলাচলে ।
গোরভক্তগণের কৃপা কে কহিতে পারে ? ১৫৮ ॥**

*sei kavi sarva tyaji' rahilā nilācale
gaura-bhakta-ganera kṛpā ke kahite pāre?*

SYNONYMS

sei kavi—that poet; *sarva tyaji'*—giving up all nonsensical activities; *rahilā*—remained; *nilācale*—at Jagannātha Puri; *gaura-bhakta-ganera*—of the devotees of Lord Śrī Caitanya Mahāprabhu; *kṛpā*—the mercy; *ke*—who; *kahite pāre*—can explain.

TRANSLATION

By the mercy of the devotees of Lord Śrī Caitanya Mahāprabhu, that poet from Bengal gave up all other activities and stayed with them at Jagannātha Puri. Who can explain the mercy of the devotees of Śrī Caitanya Mahāprabhu?

TEXT 159

**এই ত' কহিলুঁ প্রদ্যুম্নমিশ্র-বিবরণ ।
অভূত আজ্ঞায় কৈল কৃষ্ণকথার শ্রবণ ॥ ১৫৯ ॥**

*ei ta' kahiluṇ pradyumna-miśra-vivaraṇa
prabhura ājñāya kaila kṛṣṇa-kathāra śravaṇa*

SYNONYMS

ei ta' kahiluṇ—thus I have described; *pradyumna-miśra-vivaraṇa*—the descriptive narration of Pradyumna Miśra; *prabhura ājñāya*—on the order of Śrī Caitanya Mahāprabhu; *kaila*—did; *kṛṣṇa-kathāra śravaṇa*—listening to discourses on topics concerning Kṛṣṇa.

TRANSLATION

I have thus described the narration concerning Pradyumna Miśra and how, following the order of Śrī Caitanya Mahāprabhu, he listened to discourses about Kṛṣṇa spoken by Rāmānanda Rāya.

TEXT 160

তার মধ্যে কহিলুঁ রামানন্দের মহিমা ।
আপনে শ্রীমুখে প্রভু বর্ণে যাঁর সীমা ॥ ১৬০ ॥

*tāra madhye kahiluṁ rāmānandera mahimā
āpane śrī-mukhe prabhu varṇe yāñra sīmā*

SYNOMYS

tāra madhye—within these statements; *kahiluṁ*—I have explained; *rāmānandera mahimā*—the glories of Rāmānanda Rāya; *āpane*—personally; *śrī-mukhe*—from his mouth; *prabhu*—the Lord; *varṇe*—explains; *yāñra*—of whom; *sīmā*—the limit of ecstatic love.

TRANSLATION

Within the narration I have explained the glorious characteristics of Śrī Rāmānanda Rāya, through whom Śrī Caitanya Mahāprabhu personally described the limits of ecstatic love for Kṛṣṇa.

TEXT 161

প্রস্তাবে কহিলুঁ কবির নাটক-বিবরণ ।
অজ্ঞ হণ্ডা অজ্ঞায় পাইল প্রভুর চরণ ॥ ১৬১ ॥

*prastāve kahiluṁ kavira nāṭaka-vivaraṇa
ajña hañā śraddhāya pāila prabhura caraṇa*

SYNOMYS

prastāve—by the way; *kahiluṁ*—I have explained; *kavira*—of the poet; *nāṭaka-vivaraṇa*—description of the drama; *ajña hañā*—although being ignorant; *śraddhāya*—with faith and love; *pāila*—got; *prabhura caraṇa*—the shelter of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

In the course of the narration, I have also told about the drama by the poet from Bengal. Although he was ignorant, because of his faith and humility he nevertheless obtained the shelter of Śrī Caitanya Mahāprabhu.

TEXT 162

ଶ୍ରୀକୃଷ୍ଣଚିତ୍ତଲୀଳା—ଅଗ୍ନତେର ସାର ।
ଏକଲୀଳା-ପ୍ରବାହେ ବହେ ଶତ-ଶତ ଧାର ॥ ୧୬୨ ॥

*śri-kṛṣṇa-caitanya-lilā —amṛterā sāra
eka-lilā-pravāhe vahe śata-śata dhāra*

SYNONYMS

śri-kṛṣṇa-caitanya-lilā—the pastimes of Lord Śrī Caitanya Mahāprabhu; *amṛterā sāra*—the essence of nectar; *eka-lilā*—of one pastime; *pravāhe*—by the stream; *vahe*—flow; *śata-śata dhāra*—hundreds and hundreds of branches.

TRANSLATION

The pastimes of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu are the essence of nectar. From the stream of one of His pastimes flow hundreds and thousands of branches.

TEXT 163

ଆଜା କରି' ଏହି ଲୀଳା ଯେହି ପଡେ, ଶୁଣେ ।
ଗୌରଲୀଳା, ଭକ୍ତି-ଭକ୍ତା-ରସ-ତତ୍ତ୍ଵ ଜାନେ ॥ ୧୬୩ ॥

*śraddhā kari' ei lilā yei pađe, śune
gaura-lilā, bhakti-bhakta-rasa-tattva jāne*

SYNONYMS

śraddhā kari'—with faith and love; *ei lilā*—these pastimes; *yei*—anyone who; *pađe, śune*—reads and hears; *gaura-lilā*—the pastimes of Lord Śrī Caitanya Mahāprabhu; *bhakti-bhakta-rasa-tattva*—the truth about devotional service, devotees and their transcendental mellites; *jāne*—understands.

TRANSLATION

Anyone who reads and hears these pastimes with faith and love can understand the truth about devotional service, devotees and the transcendental mellites of the pastimes of Lord Śrī Caitanya Mahāprabhu.

TEXT 164

ଶ୍ରୀକୃପ-ରଘୁନାଥ-ପଦେ ଧାର ଆଶ ।
ଚିତ୍ତଲୁଚରିତାମୃତ କହେ କୃଷ୍ଣଦାସ ॥ ୧୬୪ ॥

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, Fifth Chapter, describing how Pradyumna Miśra received instructions from Rāmānanda Rāya.

CHAPTER 6

The Meeting of Śrī Caitanya Mahāprabhu and Raghunātha dāsa Gosvāmī

A summary of this chapter is given by Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows. When Śrī Caitanya Mahāprabhu went into transcendental fits of ecstatic love, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī attended to Him and satisfied Him as He desired. Raghunātha dāsa Gosvāmī had been attempting to come to the lotus feet of Śrī Caitanya Mahāprabhu for a long time, and finally he left his home and met the Lord. When Śrī Caitanya Mahāprabhu had gone to Śāntipura on His way to Vṛndāvana, Raghunātha dāsa Gosvāmī had offered to dedicate his life at the Lord's lotus feet. In the meantime, however, a Mohammedan official became envious of Hiranya dāsa, Raghunātha dāsa Gosvāmī's uncle, and induced some big official court minister to have him arrested. Thus Hiranya dāsa left his home, but by the intelligence of Raghunātha dāsa the misunderstanding was mitigated. Then Raghunātha dāsa went to Pāniḥāṭi, and, following the order of Nityānanda Prabhu, he observed a festival (*cīḍā-dadhi-mahotsava*) by distributing chipped rice mixed with yogurt. The day after the festival, Nityānanda Prabhu gave Raghunātha dāsa the blessing that he would very soon attain the shelter of Śrī Caitanya Mahāprabhu. After this incident, Raghunātha dāsa, with the help of his priest, whose name was Yadunandana Ācārya, got out of his house by trickery and thus ran away. Not touching the general path, Raghunātha dāsa Gosvāmī secretly went to Jagannātha Puri. After twelve days, he arrived in Jagannātha Puri at the lotus feet of Śrī Caitanya Mahāprabhu.

Śrī Caitanya Mahāprabhu entrusted Raghunātha dāsa Gosvāmī to Svarūpa Dāmodara Gosvāmī. Therefore another name for Raghunātha dāsa Gosvāmī is Svarūpera Raghu, or the Raghunātha of Svarūpa Dāmodara. For five days Raghunātha dāsa Gosvāmī took *prasāda* at the temple, but later he would stand at the Sirīha-dvāra gate and eat only whatever he could gather by alms. Later he lived by taking alms from various *chatras*, or food distributing centers. When Raghunātha's father received news of this, he sent some men and money, but Raghunātha dāsa Gosvāmī refused to accept the money. Understanding that Raghunātha dāsa Gosvāmī was living by begging from the *chatras*, Śrī Caitanya Mahāprabhu presented him with His own *guñjā-mālā* and a stone from Govardhana Hill. Thereafter, Raghunātha dāsa Gosvāmī used to eat rejected food that he had collected and washed. This renounced life greatly pleased both

Svarūpa Dāmodara Gosvāmī and Śrī Caitanya Mahāprabhu. One day Śrī Caitanya Mahāprabhu took by force some of the same food, thus blessing Raghunātha dāsa Gosvāmī for his renunciation.

TEXT 1

কৃপাগুণৈর্যঃ কুগৃহাঙ্ককৃপা-
দুন্ধিত্য ভঙ্গ্যা রঘুনাথদাসম् ।
অন্ত স্বরূপে বিদধেহস্তরঙ্গ
ত্রীকৃষ্ণচেতন্তুমগুং প্রপত্তে ॥ ১ ॥

*kṛpā-guṇair yaḥ kugṛhāṅha-kūpād
uddhṛtya bhaṅg্যা raghunātha-dāsam
nyasya svarūpe vidadhe 'ntaraṅgarin
śrī-kṛṣṇa-caitanyam amurūn prapadye*

SYNONYMS

kṛpā-guṇaiḥ—by the ropes of causeless mercy; *yaḥ*—who; *ku-**gr̥ha*—of contemptible family life; *andha-**kūpāt*—from the blind well; *uddhṛtya*—having raised; *bhaṅg্যā*—by a trick; *raghunātha-dāsam*—Raghunātha dāsa Gosvāmī; *nyasya*—giving over; *svarūpe*—to Svarūpa Dāmodara Gosvāmī; *vidadhe*—made; *antaraṅgam*—one of His personal associates; *śrī-kṛṣṇa-caitanyam*—unto Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *amum*—unto Him; *prapadye*—I offer my obeisances.

TRANSLATION

With the ropes of His causeless mercy, Śrī Kṛṣṇa Caitanya Mahāprabhu employed a trick to deliver Raghunātha dāsa Gosvāmī from the blind well of contemptible family life. He made Raghunātha dāsa Gosvāmī one of His personal associates, placing him under the charge of Svarūpa Dāmodara Gosvāmī. I offer my obeisances unto Him.

TEXT 2

জয় জয় শ্রীচেতন্তু জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তব্রন্দ ॥ ২ ॥

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

SYNONYMS

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

TRANSLATION

All glory to Lord Caitanya Mahāprabhu! All glory to Lord Nityānanda! All glory to Śrī Advaita Ācārya! And all glory to all the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 3

**এইগত গৌরচন্দ্র ভক্তগণ-সঙ্গে ।
নীলাচলে নানা লীলা করে নানা-রঙে ॥ ৩ ॥**

*ei-mata gauracandra bhakta-gaṇa-saṅge
nilācale nānā līlā kare nānā-raṅge*

SYNONYMS

ei-mata—in this way; *gauracandra*—Lord Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—with His associates; *nilācale*—at Nilācala (Jagannātha Puri); *nānā*—various; *līlā*—pastimes; *kare*—performs; *nānā-raṅge*—in varieties of transcendental pleasure.

TRANSLATION

Thus Lord Gauracandra performed various pastimes with His associates at Jagannātha Puri in varieties of transcendental pleasure.

TEXT 4

**যদ্যপি অন্তরে কৃষ্ণ-বিয়োগ বাধয়ে ।
বাহিরে না প্রকাশয় ভক্ত-দুঃখ-ভয়ে ॥ ৪ ॥**

*yadyapi antare kṛṣṇa-viyoga bādhaye
bāhire nā prakāśaya bhakta-duḥkha-bhaye*

SYNONYMS

yadyapi—although; *antare*—within the heart; *kṛṣṇa-viyoga*—separation from Kṛṣṇa; *bādhye*—obstructs; *bāhire*—externally; *nā prakāśaya*—does not exhibit; *bhakta-duḥkha-bhaye*—fearing the unhappiness of the devotees.

TRANSLATION

Although Śrī Caitanya Mahāprabhu felt pangs of separation from Kṛṣṇa, He did not manifest His feelings externally, for He feared the unhappiness of His devotees.

TEXT 5

উৎকট বিরহ-দুঃখ যবে বাহিরায় ।
তবে যে বৈকল্য প্রভুর বর্ণন না যায় ॥ ৫ ॥

*utkāta viraha-duḥkha yabe bāhirāya
tabe ye vaikalya prabhura varṇana nā yāya*

SYNONYMS

utkāta—severe; *viraha-duḥkha*—unhappiness of separation; *yabe*—when; *bāhirāya*—is manifested; *tabe*—at that time; *ye*—what; *vaikalya*—transformations; *prabhura*—of the Lord; *varṇana nā yāya*—cannot be described.

TRANSLATION

The transformations undergone by the Lord when He manifested severe unhappiness due to separation from Kṛṣṇa cannot be described.

TEXT 6

রামানন্দের কৃষ্ণকথা, স্বরূপের গান ।
বিরহ-বেদনায় প্রভুর রাখয়ে পরাণ ॥ ৬ ॥

*rāmānandera kṛṣṇa-kathā, svarūpera gāna
viraha-vedanāya prabhura rākhaye parāṇa*

SYNONYMS

rāmānandera—of Rāmānanda Rāya; *kṛṣṇa-kathā*—talks of Lord Kṛṣṇa; *svarūpera gāna*—the songs of Svarūpa Dāmodara; *viraha-vedanāya*—at the time of pangs of separation; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *rākhaye*—keep; *parāṇa*—the life.

TRANSLATION

When the Lord acutely felt pangs of separation from Kṛṣṇa, only Śrī Rāmānanda Rāya's talk about Kṛṣṇa and the sweet songs of Svarūpa Dāmodara kept Him alive.

TEXT 7

ଦିନେ ପ୍ରଭୁ ନାନା-ସଙ୍ଗେ ହୟ ଅନ୍ତ୍ଯ ମନ ।
ରାତ୍ରିକାଳେ ବାଡେ ପ୍ରଭୁର ବିରହ-ବେଦନ ॥ ୭ ॥

*dine prabhu nānā-saṅge haya anya mana
rātri-kāle bāde prabhura viraha-vedana*

SYNONYMS

dine—during the daytime; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nañā-saṅge*—by different association; *haya*—becomes; *anya*—diverted; *mana*—His mind; *rātri-kāle*—at night; *bāde*—increase; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *viraha-vedana*—pangs of separation.

TRANSLATION

Because the Lord associated with various devotees during the day, His mind was somewhat diverted, but at night the pangs of separation from Kṛṣṇa increased very rapidly.

TEXT 8

ତାର ସୁଖ-ହେତୁ ସଙ୍ଗେ ରହେ ଦୁଇ ଜନା ।
କୃଷ୍ଣରସ-ଶ୍ଲୋକ-ଗୀତେ କରେନ ସାନ୍ତ୍ଵନା ॥ ୮ ॥

*tāñra sukha-hetu saṅge rahe dui janā
kṛṣṇa-rasa-sloka-gite karena sāntvanā*

SYNONYMS

tāñra sukha-hetu—for His happiness; *saṅge*—in His association; *rahe*—remain; *dui janā*—two personalities; *kṛṣṇa-rasa*—of the transcendental mellow of Kṛṣṇa; *śloka*—verses; *gite*—by songs; *karena sāntvanā*—they pacified.

TRANSLATION

Two people—Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī—stayed with the Lord to pacify Him by reciting various verses about Kṛṣṇa's pastimes and by singing appropriate songs for His satisfaction.

TEXT 9

ଶ୍ରୀବଲ ମୈଛେ ପୂର୍ବେ କୃଷ୍ଣସ୍ଵର୍ଖେର ସହାୟ ।
ଗୌରସୁଖଦାନ-ହେତୁ ତୈଛେ ରାମ-ରାୟ ॥ ୯ ॥

*subala yaiche pūrve kṛṣṇa-sukhera sahāya
gaura-sukha-dāna-hetu taiche rāma-rāya*

SYNONYMS

subala—Subala, one of the cowherd boy friends of Kṛṣṇa; *yaiche*—just as; *pūrve*—previously; *kṛṣṇa-sukhera*—to give happiness to Kṛṣṇa; *sahāya*—helper; *gaura-sukha-dāna-hetu*—for giving happiness to Lord Śrī Caitanya Mahāprabhu; *taiche*—similarly; *rāma-rāya*—Rāmānanda Rāya.

TRANSLATION

Previously, when Lord Kṛṣṇa was personally present, Subala, one of His cowherd boy friends, gave Him happiness when He felt separation from Rādhārāṇī. Similarly, Rāmānanda Rāya helped give happiness to Lord Śrī Caitanya Mahāprabhu.

TEXT 10

**পূর্বে যেছে রাধার ললিতা সহায়-প্রধান।
তেছে স্বরূপ-গোসাঙ্গি রাখে মহাপ্রভুর প্রাণ ॥১০॥**

*pūrve yaiche rādhāra lalitā sahāya-pradhāna
taiche svarūpa-gosāñi rākhe mahāprabhura prāṇa*

SYNONYMS

pūrve—previously; *yaiche*—just as; *rādhāra*—of Śrīmatī Rādhārāṇī; *lalitā*—Her companion named Lalitā; *sahāya-pradhāna*—the best helper; *taiche*—similarly; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *rākhe*—keeps; *mahāprabhura* *prāṇa*—the life of Śrī Caitanya Mahāprabhu.

TRANSLATION

Previously, when Śrīmatī Rādhārāṇī felt the pangs of separation from Kṛṣṇa, Her constant companion Lalitā kept Her alive by helping Her in many ways. Similarly, when Śrī Caitanya Mahāprabhu felt Rādhārāṇī's emotions, Svarūpa Dāmodara Gosvāmī helped Him maintain His life.

TEXT 11

**এই দুই জনার সৌভাগ্য কহন না যায়।
অভূত ‘অন্তরঙ্গ’ বলি’ যাঁরে লোকে গায় ॥ ১১ ॥**

*ei dui janāra saubhāgya kahana nā yāya
prabhura 'antaraṅga' bali' yāñre loke gāya*

SYNONYMS

ei dui janāra—of these two personalities; *saubhāgya*—fortune; *kahana nā yāya*—cannot be described; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *antaṅga*—very intimate and confidential associates; *bali'*—as; *yāñre*—whom; *loke*—people; *gāya*—say.

TRANSLATION

To describe the fortunate position of Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī is extremely difficult. They were renowned as intimately confidential friends of Śrī Caitanya Mahāprabhu.

TEXT 12

এইমত বিহরে গৌর লঞ্চা ভক্তগণ ।
রঘুনাথ-মিলন এবে শুন, ভক্তগণ ॥ ১২ ॥

*ei-mata vihare gaura lañā bhakta-gaṇa
raghunātha-milana ebe śuna, bhakta-gaṇa*

SYNONYMS

ei-mata—in this way; *vihare*—enjoys; *gaura*—Lord Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇa*—keeping company with His devotees; *raghunātha-milana*—meeting with Raghunātha dāsa Gosvāmī; *ebe*—now; *śuna*—hear; *bhakta-gaṇa*—O devotees.

TRANSLATION

The Lord thus enjoyed His life with His devotees. O devotees of Lord Śrī Caitanya Mahāprabhu, now hear how Raghunātha dāsa Gosvāmī met the Lord.

TEXT 13

পূর্বে শান্তিপুরে রঘুনাথ যবে আইলা ।
মহাপ্রভু কৃপা করি' তারে শিখাইলা ॥ ১৩ ॥

*pūrve śāntipure raghunātha yabe āilā
mahāprabhu kṛpā kari' tāñre śikhāilā*

SYNONYMS

pūrve—previously; *śāntipure*—to Śāntipura; *rāghunātha*—Rāghunātha dāsa; *yabe āīlā*—when he came; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kṛpā kari'*—showing causeless mercy; *tāñre śikhālā*—gave him lessons.

TRANSLATION

When Rāghunātha dāsa, during his family life, went to meet Śrī Caitanya Mahāprabhu at Śāntipura, the Lord gave him worthy instructions by His causeless mercy.

TEXT 14

ଅଭୂର ଶିକ୍ଷାତେ ତେହୋ ନିଜ-ଘରେ ଯାଯା ।
ମର୍କଟ-ବୈରାଗ୍ୟ ଛାଡ଼ି' ହେଲା ‘ବିଷୟ-ପ୍ରାୟ’ ॥ ୧୪ ॥

*prabhura śikṣāte teñho nija-ghare yāya
markaṭa-vairāgya chāḍi' hailā 'viṣayi-prāya'*

SYNONYMS

prabhura śikṣāte—by the instruction of Śrī Caitanya Mahāprabhu; *teñho*—he; *nija-ghare yāya*—returned to his home; *markaṭa-vairāgya*—monkey renunciation; *chāḍi'*—giving up; *hailā*—became; *viṣayi-prāya*—like a pounds-and-shillings man.

TRANSLATION

Instead of becoming a so-called renunciate, Rāghunātha dāsa, following the instructions of the Lord, returned home and played exactly like a pounds-and-shillings man.

TEXT 15

ଭିତରେ ବୈରାଗ୍ୟ, ବାହିରେ କରେ ସର୍ବ-କର୍ମ ।
ଦେଖିଯା ତ' ମାତା-ପିତାର ଆନନ୍ଦିତ ମନ ॥ ୧୫ ॥

*bhitare vairāgya, bāhire kare sarva-karma
dekhiyā ta' mātā-pitāra ānandita mana*

SYNONYMS

bhitare—within his heart; *vairāgya*—complete renunciation; *bāhire*—externally; *kare*—does; *sarva*—all; *karma*—activities; *dekhiyā*—seeing; *ta'*—certainly; *mātā-pitāra*—of the father and mother; *ānandita*—satisfied; *mana*—the mind.

TRANSLATION

Raghunātha dāsa was inwardly completely renounced, even in family life, but he did not express his renunciation externally. Instead, he acted just like an ordinary businessman. Seeing this, his father and mother were satisfied.

TEXT 16

‘ମୁଖୁରା ହେତେ ଅଭୁ ଆଇଲା’,—ବାର୍ତ୍ତା ଯବେ ପାଇଲା ।
ଅଭୁ-ପାଶ ଚଲିବାରେ ଉଦ୍ୟୋଗ କରିଲା ॥ ୧୬ ॥

*'mathurā haite prabhu āilā',—vārtā yabe pāilā
prabhu-pāśa calibāre udyoga karilā*

SYNOMYS

mathurā haite—from Mathurā; *prabhu āilā*—Lord Śrī Caitanya Mahāprabhu has come back; *vārtā*—message; *yabe pāilā*—when he received; *prabhu-pāśa*—to Śrī Caitanya Mahāprabhu; *calibāre*—to go; *udyoga karilā*—made an endeavor.

TRANSLATION

When he received a message that Lord Śrī Caitanya Mahāprabhu had returned from Mathurā City, Raghunātha dāsa endeavored to go to the lotus feet of the Lord.

TEXT 17

ହେନ-କାଳେ ମୁଲୁକେର ଏକ ମ୍ଲେଚ୍ଛ ଅଧିକାରୀ ।
ସପ୍ତଗ୍ରାମ-ମୁଲୁକେର ସେ ହୟ ‘ଚୌଧୁରୀ’ ॥ ୧୭ ॥

*hena-kāle mulukera eka mleccha adhikāri—
saptagrāma-mulukera se haya 'caudhuri'*

SYNOMYS

hena-kāle—at this time; *mulukera*—of the country; *eka*—one; *mleccha*—Mohammedan; *adhikāri*—official; *saptagrāma-mulukera*—of the place known as Saptagrāma; *se*—that person; *haya*—is; *caudhuri*—tax collector.

TRANSLATION

At that time there was a Mohammedan official collecting the taxes of Saptagrāma.

PURPORT

Formerly, when the Mohammedan government was in power, the person appointed tax collector would collect the taxes of the local Zamindars, or land-holders. He would keep one-fourth of the collection for himself as a profit, and the balance he would deliver to the treasury of the government.

TEXT 18

হিরণ্যদাস মূলুক নিল ‘মক্ররি’ করিয়া ।
তার অধিকার গেল, অরে সে দেখিয়া ॥ ১৮ ॥

*hiranya-dāsa muluka nila 'makrari' kariyā
tāra adhikāra gela, mare se dekhiyā*

SYNONYMS

hiranya-dāsa—the uncle of Raghunātha dāsa Gosvāmī; *muluka nila*—took charge of the country; *makrari kariyā*—by some agreement; *tāra adhikāra gela*—the Mohammedan caudhūrī lost his position; *mare se dekhiyā*—became extremely envious of Hiranya dāsa.

TRANSLATION

When Hiranya dāsa, Raghunātha dāsa's uncle, made an agreement with the government to collect taxes, the Mohammedan caudhūrī, or tax collector, having lost his position, became extremely envious of him.

TEXT 19

বার লক্ষ দেয় রাজায়, সাধে বিশ লক্ষ ।
সে ‘তুরুক’ কিছু না পাওয়া হৈল প্রতিপক্ষ ॥ ১৯ ॥

*bāra lakṣa deya rājāya, sādhe biśa lakṣa
se 'turuk' kichu nā pāñā haila pratipakṣa*

SYNONYMS

bāra lakṣa—1,200,000 coins; *deya*—delivers; *rājāya*—unto the Mohammedan government; *sādhe*—collects; *biśa lakṣa*—2,000,000 coins; *se turuk*—that Turk; *kichu*—anything; *nā pāñā*—not getting; *haila pratipakṣa*—became his rival.

TRANSLATION

Hiranya dāsa was collecting 2,000,000 coins and therefore should have delivered 1,500,000 to the government. Instead, he was giving only 1,200,-

000, thus making an extra profit of 300,000 coins. Seeing this, the Mohammedan caudhūrī, who was a Turk, became his rival.

TEXT 20

রাজ-ঘরে কৈফিয়ৎ দিয়া উজীরে আনিল ।
হিরণ্যদাস পলাইল, রঘুনাথেরে বাঞ্ছিল ॥ ২০ ॥

*rāja-ghare kaiphiyat diyā ujire ānila
hiranya-dāsa palāila, raghunāthere bāndhila*

SYNONYMS

rāja-ghare—to the government treasury; *kaiphiyat* *diyā*—sending a confidential account; *ujire ānila*—brought the minister in charge; *hiranya-dāsa* *palāila*—Hiranya dāsa fled; *raghunāthere* *bāndhila*—he arrested Raghunātha dāsa.

TRANSLATION

After sending a confidential account to the government treasury, the caudhūrī brought the minister in charge. The caudhūrī came, wanting to arrest Hiranya dāsa, but Hiranya dāsa had left home. Therefore the caudhūrī arrested Raghunātha dāsa.

TEXT 21

প্রতিদিন রঘুনাথে করয়ে ভৎসনা ।
'বাপ-জ্যেষ্ঠারে আন', নহে পাইবা যাতনা ॥ ২১ ॥

*prati-dina raghunāthe karaye bhartsanā
'bāpa-jyēsthāre āna', nahe pāibā yātanā*

SYNONYMS

prati-dina—daily; *raghunāthe*—Raghunātha dāsa; *karaye* *bhartsanā*—he chastised; *bāpa-jyēsthāre āna*—bring your father and his elder brother; *nahe*—otherwise; *pāibā yātanā*—you will be punished.

TRANSLATION

Every day, the Mohammedan would chastise Raghunātha dāsa and tell him, "Bring your father and his elder brother. Otherwise you will be punished."

TEXT 22

মারিতে আনয়ে যদি দেখে রঘুনাথে ।
মন ফিরিয়া যায়, তবে ন পারে মারিতে ॥ ২২ ॥

*mārite ānaye yadi dekhe raghunāthe
mana phiri' yāya, tabe nā pāre mārite*

SYNOMYS

mārite—to beat; *ānaye*—brings; *yadi*—when; *dekhe*—sees; *raghunāthe*—Raghunātha dāsa; *mana*—his mind; *phiri'* *yāya*—becomes changed; *tabe*—at that time; *nā pāre mārite*—he could not beat.

TRANSLATION

The caudhūri wanted to beat him, but as soon as he saw Raghunātha's face, his mind changed, and he could not beat him.

TEXT 23

বিশেষে কায়স্থ-বুদ্ধে অন্তরে করে ডৰ ।
মুখে তর্জে গর্জে, মারিতে সভয় অন্তর ॥ ২৩ ॥

*višeṣe kāyastha-buddhye antare kare ḍara
mukhe tarje garje, mārite sabhaya antara*

SYNOMYS

višeṣe—specifically; *kāyastha-buddhye*—considering a *kāyastha*; *antare*—within his heart; *kare ḍara*—is afraid; *mukhe*—with his mouth; *tarje garje*—threatens; *mārite*—to beat; *sa-bhaya*—afraid; *antara*—at heart.

TRANSLATION

Indeed, the caudhūri was afraid of Raghunātha dāsa because Raghunātha dāsa belong to the kāyastha community. Although the caudhūri would chastise him with oral vibrations, he was afraid to beat him.

PURPORT

Raghunātha dāsa belonged to a very aristocratic family of the *kāyastha* community. He had substantial influence with the local people, and therefore the caudhūri, or minister, was afraid to beat him. Superficially he would chastise Raghunātha dāsa with threatening vibrations, but he did not beat him. The members of the *kāyastha* community in India are generally very intelligent and expert in business management. Formerly they were mostly government officers. They were mentioned even by Yājñavalkya, as quoted by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*:

cāta-taśkara-durvṛttair
 mahā-sāhasikādibhiḥ
 piḍyamānā prajā rakṣet
 kāyasthaiś ca viśeṣṭah

From this verse it appears that the governmental officials of the *kāyastha* community would sometimes chastise the citizens, and thus it was the duty of the king to protect the people in general from the atrocities of the *kāyasthas*. In Bengal the *kāyastha* community is honored almost as much as the *brāhmaṇa* community, but in the up-country of India the *kāyasthas* are considered *sūdras* because they generally eat meat and drink wine. In any case, from history the *kāyasthas* appear very intelligent. Thus the Mohammedan *caudhuri* was afraid of Raghunātha dāsa because he belonged to the *kāyastha* community.

TEXT 24

তবে রঘুনাথ কিছু চিন্তিলা উপায় ।
 বিনতি করিয়া কহে সেই ম্লেচ্ছ-পায় ॥ ২৪ ॥

*tabe raghunātha kichu cintilā upāya
 vinati kariyā kahe sei mleccha-pāya*

SYNONYMS

tabe—then; *raghunātha*—Raghunātha dāsa Gosvāmī; *kichu*—some; *cintilā*—thought of; *upāya*—means; *vinati kariyā*—in great humility; *kahe*—he says; *sei mleccha*—of that Mohammedan *caudhuri*; *pāya*—at the feet.

TRANSLATION

While this was going on, Raghunātha dāsa thought of a tricky method of escape. Thus he humbly submitted this plea at the feet of the Mohammedan *caudhuri*.

TEXT 25

“আমার পিতা, জ্যেষ্ঠা হয় তোমার দ্বাই ভাই ।
 ভাই-ভাইয়ে তোমরা কলহ কর সর্বদাই ॥ ২৫ ॥

*“āmāra pitā, jyeṣṭhā haya tomāra dui bhāi
 bhāi-bhāiye tomāra kalaha kara sarvadāi*

SYNONYMS

āmāra pitā—my father; jyethā—and his elder brother; haya—are; tomāra—your; dui bhāi—two brothers; bhāi-bhāiye—between brother and brother; tomāra—all of you; kalaha kara—fight; sarvadāi—always.

TRANSLATION

“My dear sir, my father and his elder brother are both your brothers. All brothers always fight about something.

TEXT 26

কভু কলহ, কভু প্রিতি—ইহার নিশ্চয় নাই।
কালি পুনঃ তিন ভাই হইবা এক-ঠাণ্ডি ॥ ২৬ ॥

kabhu kalaha, kabhu priti—ihāra niścaya nāi
kāli punah tina bhāi ha-ibā eka-ṭhāñi

SYNONYMS

kabhu—sometimes; *kalaha*—fight; *kabhu*—sometimes; *priti*—very intimate friendly behavior; *ihāra*—of these things; *niścaya nāi*—there is no certainty; *kāli*—the next day; *punah*—again; *tina bhāi*—three brothers; *ha-ibā*—will be; *eka-ṭhāñi*—at one place.

TRANSLATION

“Sometimes brothers fight among themselves, and sometimes they have very friendly dealings. There is no certainty when such changes will take place. Thus I am sure that although today you are fighting, tomorrow you three brothers will be sitting together in peace.

TEXT 27

আমি যেছে পিতার, তেছে তোমার বালক।
আমি তোমার পাল্য, তুমি আমার পালক ॥ ২৭ ॥

āmi yaiche pitāra, taiche tomāra bālaka
āmi tomāra pālya, tumi āmāra pālaka

SYNONYMS

āmi—I; *yaiche*—just like; *pitāra*—of my father; *taiche*—similarly; *tomāra*—your; *bālaka*—son; *āmi*—I; *tomāra*—your; *pālya*—person to be maintained; *tumi*—you; *āmāra*—my; *pālaka*—maintainer.

TRANSLATION

“Just as I am my father’s son, so I am also yours. I am your dependent, and you are my maintainer.

TEXT 28

পালক হঞ্চি পাল্যেরে তাড়িতে না যুয়ায় ।
তুমি সর্বশাস্ত্র জান ‘জিন্দাপীর’-প্রায় ॥” ২৮ ॥

*pālaka hañā pālyere tāḍite nā yuyāya
tumi sarva-śāstra jāna ‘jindā-pīra’-prāya”*

SYNONYMS

pālaka hañā—being a maintainer; *pālyere*—the person who is maintained; *tāḍite*—to punish; *nā yuyāya*—is not good; *tumi*—you; *sarva-śāstra*—all scriptures; *jāna*—know; *jindā-pīra*—a living saintly person; *prāya*—just like.

TRANSLATION

“For a maintainer to punish the person he maintains is not good. You are expert in all the scriptures. Indeed, you are like a living saint.”

TEXT 29

এত শুনি’ সেই ম্লেচ্ছের মন আর্দ্র হৈল ।
দাঢ়ি বাহি’ অঞ্চ পড়ে, কান্দিতে লাগিল ॥ ২৯ ॥

*eta śuni’ sei mlecchera mana ārdra haila
dāḍi vāhi’ aśru paḍe, kāndite lāgila*

SYNONYMS

eta śuni’—hearing this; *sei mlecchera*—of that Mohammedan; *mana*—mind; *ārdra haila*—became softened; *dāḍi vāhi’*—flowing over his beard; *aśru paḍe*—tears fell; *kāndite lāgila*—began to cry.

TRANSLATION

Hearing Raghunātha dāsa’s appealing voice, the Mohammedan’s heart softened. He began to cry, and tears glided down his beard.

TEXT 30

ম্লেচ্ছ বলে,—“আজি হৈতে তুমি—মোর ‘পুত্র’ ।
আজি ছাড়াইযু তোমা’ করি’ এক সূত্র ॥” ৩০ ॥

*mleccha bale,—“āji haite tumi—mora ‘putra’
āji chāḍāimu tomā’ kari’ eka sūtra”*

SYNONYMS

mleccha bale—the Mohammedan said; *āji haite*—from this day; *tumi*—you; *mora putra*—my son; *āji*—today; *chāḍāimu tomā’*—I shall get you released; *kari’ eka sūtra*—by some means.

TRANSLATION

The Mohammedan caudhūrī told Raghunātha dāsa, “You are my son from this day on. Today, by some means, I shall have you released.”

TEXT 31

উজিরে কহিয়া রঘুনাথে ছাড়াইল ।
প্রীতি করি’ রঘুনাথে কহিতে লাগিল ॥ ৩১ ॥

*ujire kahiyā raghunāthe chāḍāila
prīti kari’ raghunāthe kahite lāgila*

SYNONYMS

ujire—unto the minister; *kahiyā*—speaking; *raghunāthe chāḍāila*—released Raghunātha dāsa; *prīti kari’*—with great affection; *raghunāthe*—unto Raghunātha dāsa; *kahite lāgila*—began to say.

TRANSLATION

After informing the minister, the caudhūrī released Raghunātha dāsa and then began to speak to him with great affection.

TEXT 32

“তোমার জ্যেষ্ঠা নির্বুদ্ধি অষ্টলক্ষ খায় ।
আমি—ভাগী, আমারে কিছু দিবারে যুয়ায় ॥ ৩২ ॥

*“tomāra jyeṣṭhā nirbuddhi aṣṭa-lakṣa khāya
āmi—bhāgi, āmāre kichu dibāre yuyāya*

SYNONYMS

tomāra jyeṣṭhā—the elder brother of your father; *nirbuddhi*—bereft of intelligence; *aṣṭa-lakṣa khāya*—enjoys 800,000 coins; *āmi*—I; *bhāgi*—shareholder; *āmāre*—unto me; *kichu*—something; *dibāre*—to give; *yuyāya*—is proper.

TRANSLATION

"The elder brother of your father is less intelligent," he said. "He enjoys 800,000 coins, but since I am also a shareholder, he should give some portion of it to me.

TEXT 33

ষাহ তুমি, তোমার জ্যেষ্ঠারে মিলাই আমারে ।
যে-মতে ভাল হয় করুন, ভার দিলুঁ তাঁরে ॥ ৩৩ ॥

yāha tumi, tomāra jyeṣṭhāre milāha āmāre
ye-mate bhāla haya karuna, bhāra diluṇ tāñre

SYNONYMS

yāha—go; tumi—you; tomāra—your; jyeṣṭhāre—the elder brother of your father; milāha āmāre—arrange to meet with me; ye-mate—in whatever way; bhāla—good; haya—is; karuna—let him do; bhāra diluṇ tāñre—I shall completely depend upon him.

TRANSLATION

"Now you go arrange a meeting between me and your uncle. Let him do whatever he thinks best. I shall completely depend on his decision."

TEXT 34

রঘুনাথ আসি' তবে জ্যেষ্ঠারে মিলাইল ।
ম্লেচ্ছ-সহিত বশ কৈল—সব শান্ত হৈল ॥ ৩৪ ॥

raghunātha āsi' tabe jyeṣṭhāre milāila
mleccha-sahita vaśa kaila—saba śānta haila

SYNONYMS

raghunātha—Raghunātha dāsa; āsi'—coming; tabe—then; jyeṣṭhāre milāila—arranged a meeting between the caudhuri and the elder brother of his father; mleccha-sahita—with the Mohammedan; vaśa kaila—he settled; saba—everything; śānta haila—became peaceful.

TRANSLATION

Raghunātha dāsa arranged a meeting between his uncle and the caudhuri. He settled the matter, and everything was peaceful.

TEXT 35

এইমত রঘুনাথের বৎসরেক গেল ।
দ্বিতীয় বৎসরে পলাইতে মন কৈল ॥ ৩৫ ॥

*ei-mata raghunāṭhāra vatsareka gela
dvitīya vatsare palāite mana kaila*

SYNONYMS

ei-mata—in this way; *raghunāṭhāra*—of Raghunātha dāsa; *vatsareka*—one year; *gela*—passed; *dvitīya vatsare*—the next year; *palāite*—to go away from home; *mana kaila*—he decided.

TRANSLATION

In this way Raghunātha dāsa passed one year exactly like a first-class business manager, but the next year he again decided to leave home.

TEXT 36

রাত্রে উঠি' একেলা চলিলা পলাএগ।
দূর হৈতে পিতা তাঁরে আনিল ধরিয়া ॥ ৩৬ ॥

*rātre uṭhi' ekelā calilā palāñā
dūra haite pitā tā̄re ānila dhariyā*

SYNONYMS

rātre—at night; *uṭhi'*—getting up; *ekelā*—alone; *calilā*—left; *palāñā*—running away; *dūra haite*—from a distant place; *pitā*—his father; *tā̄re*—him; *ānila*—brought back; *dhariyā*—catching.

TRANSLATION

He got up alone one night and left, but his father caught him in a distant place and brought him back.

TEXT 37

এইমতে বারে বারে পলায়, ধরি' আনে ।
তবে তাঁর মাতা কহে তাঁর পিতা সনে ॥ ৩৭ ॥

*ei-mate bāre bāre palāya, dhari' āne
tabe tā̄ra mātā kahe tā̄ra piṭā sane*

SYNONYMS

ei-mate—in this way; bāre bāre—again and again; palāya—he goes away; dhari' āne—brings him back; tabe—then; tānra mātā—his mother; kahe—speaks; tānra pitā sane—with his father.

TRANSLATION

This became almost a daily affair. Raghunātha would run away from home, and his father would again bring him back. Then Raghunātha dāsa's mother began speaking to his father.

TEXT 38

**“পুত্র ‘বাতুল’ হইল, ইহায় রাখহ বাঞ্জিয়া”।
তাঁর পিতা কছে তাঁরে নির্বিষ্ণু হও। ॥ ৩৮ ॥**

“putra ‘bātula’ ha-ila, ihāya rākhaha bāndhiyā”
tānra pitā kahe tāre nirviṇṇa hañā

SYNONYMS

putra—son; bātula ha-ila—has become mad; ihāya—him; rākhaha bāndhiyā—just keep by binding; tānra pitā—his father; kahe—says; tāre—to her; nirviṇṇa hañā—being very unhappy.

TRANSLATION

“Our son has become mad,” she said. “Just keep him by binding him with ropes.” His father, being very unhappy, replied to her as follows.

TEXT 39

**“ইন্দ্ৰসম ঐশ্বৰ্য, স্ত্ৰী অপ্সৱা-সম।
এ সব বাঞ্জিতে নারিলেক যাঁৱ মন। ॥ ৩৯ ॥**

“indra-sama aiśvarya, strī apsarā-sama
e saba bāndhite nārileka yāñra mana

SYNONYMS

indra-sama—like the heavenly King, Indra; aiśvarya—material opulence; strī—wife; apsarā-sama—like an angel of heaven; e saba—all this; bāndhite—to bind; nārileka—was not able; yāñra mana—whose mind.

TRANSLATION

“Raghunātha dāsa, our son, has opulences like Indra, the heavenly King, and his wife is as beautiful as an angel. Yet all this could not tie down his mind.

TEXT 40

দড়ির বন্ধনে তাঁরে রাখিবা কেমতে ?
জন্মদাতা পিতা নারে ‘প্রারব্দ’ খণ্ডাইতে ॥ ৪০ ॥

*dañira bandhane tāñre rākhibā ke-mate?
janma-dātā pitā nāre 'prārabdha' khañḍāite*

SYNOMYMS

dañira bandhane—by bonds of ropes; *tāñre*—him; *rākhibā*—will you keep; *ke-mate*—how; *janma-dātā* *pitā*—the father who begets the child; *nāre*—is not able; *prārabdha*—the reaction of previous activities; *khañḍāite*—to nullify.

TRANSLATION

“How then could we keep this boy home by binding him with ropes? It is not possible even for one's father to nullify the reactions of one's past activities.

TEXT 41

চেতনাচন্দ্রের কৃপা হঞ্চাছে ইঁহারে ।
চেতনাচন্দ্রের ‘বাতুল’ কে রাখিতে পারে ?” ॥ ৪১ ॥

*caitanya-candrera kṛpā hañāche iñhāre
caitanya-candrera 'bātula' ke rākhite pāre?"*

SYNOMYMS

caitanya-candrera—of Lord Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *hañāche iñhāre*—has been bestowed upon him; *caitanya-candrera*—of Lord Śrī Caitanya Mahāprabhu; *bātula*—madman; *ke*—who; *rākhite pāre*—can keep.

TRANSLATION

“Lord Śrī Caitanya Mahāprabhu has fully bestowed His mercy on him. Who can keep home such a madman of Caitanyacandra?”

TEXT 42

তবে রঘুনাথ কিছু বিচারিলা মনে ।
নিত্যানন্দ-গোসানির পাশ চলিলা আর দিনে ॥ ৪২ ॥

*tabe raghunātha kichu vicārilā mane
nityānanda-gosāñira pāśa calilā āra dine*

SYNOMYS

tabe—thereupon; *raghunātha*—Raghunātha dāsa; *kichu*—something; *vicārilā mane*—considered within his mind; *nityānanda-gosāñira pāśa*—unto Nityānanda Gosāñi; *calilā*—went; *āra dine*—the next day.

TRANSLATION

Then Raghunātha dāsa considered something in his mind, and the next day he went to Nityānanda Gosāñi.

TEXT 43

পানিহাটি-গ্রামে পাইলা প্রভুর দরশন ।
কীর্তনীয়া সেবক সঙ্গে আর বছজন ॥ ৪৩ ॥

*pānihāṭi-grāme pāilā prabhura daraśana
kirtanīyā sevaka saṅge āra bahu-jana*

SYNOMYS

pānihāṭi-grāme—in the village known as Pānihāṭi; *pāilā*—got; *prabhura daraśana*—the audience of Nityānanda Prabhu; *kirtanīyā sevaka*—performers of *saṅkīrtana* and servants; *saṅge*—with; *āra*—and; *bahu-jana*—many other persons.

TRANSLATION

In the village of Pānihāṭi, Raghunātha dāsa obtained an interview with Nityānanda Prabhu, who was accompanied by many kirtana performers, servants and others.

TEXT 44

গঙ্গাতীরে বৃক্ষ-মূলে পিণ্ডার উপরে ।
বসিয়াছেন—যেন কোটি সূর্যোদয় করে ॥ ৪৪ ॥

*gaṅgā-tire vṛkṣa-mūle piṇḍāra upare
vasiyāchena—yena koṭi sūryodaya kare*

SYNONYMS

gaṅgā-tire—on the bank of the Ganges; *vṛkṣa-mūle*—underneath a tree; *piṇḍāra upare*—on a rock; *vasiyāchena*—was sitting; *yena*—as if; *koṭi sūrya*—hundreds of thousands of suns; *udaya kare*—rise.

TRANSLATION

Sitting on a rock under a tree on the bank of the Ganges, Lord Nityānanda seemed as effulgent as hundreds and thousands of rising suns.

TEXT 45

তলে উপরে বহুভক্ত হঞ্চাছে বেষ্টিত ।
দেখি' প্রভুর প্রভাব রঘুনাথ—বিস্মিত ॥ ৪৫ ॥

*tale upare bahu-bhakta hañāche veṣṭita
dekhī' prabhura prabhāva raghunātha—vismita*

SYNONYMS

tale—the surface; *upare*—upon; *bahu-bhakta*—many devotees; *hañāche* *veṣṭita*—He was surrounded; *dekhī'*—seeing; *prabhura prabhāva*—the influence of Nityānanda Prabhu; *raghunātha*—Raghunātha dāsa; *vismita*—astonished.

TRANSLATION

Many devotees sat on the ground surrounding Him. Seeing the influence of Nityānanda Prabhu, Raghunātha dāsa was astonished.

TEXT 46

দণ্ডবৎ হঞ্চা সেই পড়িলা কতদূরে ।
সেবক কহে,—‘রঘুনাথ দণ্ডবৎ করে’ ॥ ৪৬ ॥

*daṇḍavat hañā sei paḍilā kata-düre
sevaka kahe,—‘raghunātha daṇḍavat kare’*

SYNONYMS

daṇḍavat hañā—falling flat like a rod; *sei*—he; *paḍilā kata-düre*—fell down at a distant place; *sevaka kahe*—the servant of Nityānanda Prabhu said; *raghunātha*—Raghunātha dāsa; *daṇḍavat kare*—is offering obeisances.

TRANSLATION

Raghunātha dāsa offered his obeisances by falling prostrate at a distant place, and the servant of Nityānanda Prabhu pointed out, "There is Raghunātha dāsa, offering You obeisances."

TEXT 47

শুনি' প্রভু কহে,—“চোরা দিলি দরশন ।
আয়, আয়, আজি তোর করিমু দণ্ডন” ॥ ৪৭ ॥

śuni' prabhu kahe,— “corā dili daraśana
āya, āya, āji tora karimu daṇḍana”

SYNOMYS

śuni'—hearing; *prabhu kahe*—Lord Nityānanda Prabhu said; *corā*—thief; *dili* *daraśana*—you have come to see Me; *āya* *āya*—come here, come here; *āji*—today; *tora*—your; *karimu*—I shall do; *daṇḍana*—punishment.

TRANSLATION

Hearing this, Lord Nityānanda Prabhu said, "You are a thief. Now you have come to see Me. Come here, come here. Today I shall punish you!"

TEXT 48

প্রভু বোলায়, তেঁহো নিকটে না করে গমন।
আকর্ষিয়া তাঁর মাথে প্রভু ধরিলা চরণ ॥ ৪৮ ॥

*prabhu bolāya, teñho nikāte nā kare gamana
ākarṣiyā tāñra māthe prabhu dharilā caraṇa*

SYNOMYS

prabhu bolāya—the Lord calls; *teñho*—he; *nikāte*—nearby; *nā kare gamana*—does not come; *ākarṣiyā*—bringing him near; *tāñra māthe*—on his head; *prabhu*—Nityānanda Prabhu; *dharilā caraṇa*—placed His feet.

TRANSLATION

The Lord called him, but Raghunātha dāsa did not go near the Lord. Then the Lord forcibly caught him and placed His lotus feet upon Raghunātha dāsa's head.

TEXT 49

কৌতুকী নিত্যানন্দ সহজে দয়াময় ।
রঘুনাথে কহে কিছু হঞ্চি সদয় ॥ ৪৯ ॥

*kautuki nityānanda sahaje dayāmaya
raghunāthe kahe kichu hañā sadaya*

SYNONYMS

kautuki—very funny; *nityānanda*—Lord Nityānanda; *sahaje*—by nature; *dayāmaya*—very merciful; *raghunāthe*—unto Raghunātha dāsa; *kahe*—says; *kichu*—something; *hañā* *sa-daya*—being merciful.

TRANSLATION

Lord Nityānanda was by nature very merciful and funny. Being merciful, He spoke to Raghunātha dāsa as follows.

TEXT 50

“নিকটে না আইস, চোরা, ভাগ’ দূরে দূরে ।
আজি লাগ, পাঞ্চাছি, দশমু তোমারে ॥ ৫০ ॥

*“nikate nā āisa, corā, bhāga’ dūre dūre
āji lāg pāñachi, dañdimu tomāre*

SYNONYMS

nikate—nearby; *nā āisa*—you do not come; *corā*—thief; *bhāga’*—you go away; *dūre dūre*—a long distance; *āji*—today; *lāg pāñachi*—I have caught; *dañdimu tomāre*—I shall punish you.

TRANSLATION

“You are just like a thief, for instead of coming near, you stay away at a distant place. Now that I have captured you, I shall punish you.

TEXT 51

দধি, চিড়া ভক্ষণ করাহ মোর গণে ।”
শুনি’ আনন্দিত হৈল রঘুনাথ মনে ॥ ৫১ ॥

*dadhi, ciḍā bhakṣaṇa karāha mora gaṇe”
śuni’ ānandita haila raghunātha mane*

SYNONYMS

dadhi—yogurt; *cīḍā*—chipped rice; *bhakṣaṇa karāha*—feed; *mora gaṇe*—My associates; *śuni'*—hearing; *ānandita haila*—became very happy; *raghunātha*—Raghunātha dāsa; *mane*—in the mind.

TRANSLATION

"Make a festival and feed all My associates yogurt and chipped rice." Hearing this, Raghunātha dāsa was greatly pleased.

TEXT 52

সেইক্ষণে নিজ-লোক পাঠাইলা গ্রামে।
ভক্ষ্য-দ্রব্য লোক সব গ্রাম হৈতে আনে ॥ ৫২ ॥

sei-kṣaṇe nija-loka pāṭhāilā grāme
bhakṣya-dravya loka saba grāma haite āne

SYNONYMS

sei-kṣaṇe—immediately; *nija-loka*—his servants; *pāṭhāilā grāme*—he sent to the nearby village; *bhakṣya-dravya*—eatables; *loka saba*—all the persons; *grāma haite*—from the village; *āne*—bring.

TRANSLATION

Raghunātha dāsa immediately sent his own men to the village to purchase all kinds of eatables and bring them back.

TEXT 53

চিড়া, দধি, দুষ্ক, সংস্কশ, আর চিনি, কলা।
সব দ্রব্য আনাঞ্চা চৌদিকে ধরিলা ॥ ৫৩ ॥

cīḍā, dadhi, dugdha, sandeśa, āra cini, kalā
saba dravya ānāñā caudike dharilā

SYNONYMS

cīḍā—chipped rice; *dadhi*—yogurt; *dugdha*—milk; *sandeśa*—sweetmeats; *āra*—and; *cini*—sugar; *kalā*—banana; *saba*—all; *dravya*—materials; *ānāñā*—causing to be brought; *cau-dike*—all around; *dharilā*—kept.

TRANSLATION

Raghunātha dāsa brought chipped rice, yogurt, milk, sweetmeats, sugar, bananas and other eatables and placed them all around.

TEXT 54

‘ମହୋତସବ’-ନାମ ଶୁଣି’ ବ୍ରାହ୍ମଣ-ସଜ୍ଜନ ।
ଆସିତେ ଲାଗିଲ ଲୋକ ଅସଞ୍ଚୟ-ଗଣନ ॥ ୫୮ ॥

‘mahotsava’-nāma śuni’ brāhmaṇa-sajjana
āsite lāgila loka asaṅkhyā-gaṇana

SYNONYMS

mahotsava—festival; *nāma*—name; *śuni*—hearing; *brāhmaṇa-sat-jana*—*brāhmaṇas* and other gentlemen; *āsite lāgila*—began to pour in; *loka*—people; *asaṅkhyā-gaṇana*—innumerable.

TRANSLATION

As soon as they heard that a festival was going to be held, all kinds of *brāhmaṇas* and other gentlemen began to arrive. Thus there were innumerable people.

TEXT 55

ଆର ଗ୍ରାମାନ୍ତର ହେତେ ସାମଗ୍ରୀ ଆନିଲ ।
ଶତ ଦୁଇ-ଚାରି ହୋଲନା ତାନ୍ହା ଆନାଇଲ ॥ ୫୯ ॥

āra grāma-antara haite sāmagrī ānila
śata dui-cāri holnā tānhā ānāila

SYNONYMS

āra—also; *grāma-antara* *haite*—from other villages; *sāmagrī*—articles; *ānila*—brought; *śata*—hundred; *dui-cāri*—two to four; *holnā*—round earthen pots; *tānhā*—there; *ānāila*—caused to be brought.

TRANSLATION

Seeing the crowd increasing, Raghunātha dāsa arranged to get more eatables from other villages. He also brought two to four hundred large, round earthen pots.

TEXT 56

ବଡ଼ ବଡ଼ ମୃଦୁଳାଙ୍ଗିକା ଆନାଇଲ ପୌଛ ସାତେ ।
ଏକ ବିପ୍ର ପ୍ରଭୁ ଲାଗି? ଚିଡ଼ା ଭିଜାଯ ତାତେ ॥ ୫୬ ॥

*baḍa baḍa mṛt-kuṇḍikā ānāila pāñca sāte
eka vipra prabhu lāgi' ciḍā bhijāya tāte*

SYNONYMS

baḍa baḍa—big, big; *mṛt-kuṇḍikā*—earthen basins; *ānāila*—arranged to be brought; *pāñca sāte*—five or seven; *eka vipra*—one brāhmaṇa; *prabhu lāgi'*—for Nityānanda Prabhu; *ciḍā*—the chipped rice; *bhijāya*—soaked; *tāte*—in those.

TRANSLATION

He also obtained five or seven especially large earthen pots, and in these pots a brāhmaṇa began soaking chipped rice for the satisfaction of Lord Nityā-nanda.

TEXT 57

এক-ঠাণ্ডি তপ্ত-দুধে চিঢ়া ভিজাএ ।
অর্ধেক ছানিল দধি, চিনি, কলা দিয়া ॥ ৫৭ ॥

*eka-ṭhāñi tapta-dugdhe ciḍā bhijāñā
ardheka chānila dadhi, cini, kalā diyā*

SYNONYMS

eka-ṭhāñi—in one place; *tapta-dugdhe*—in hot milk; *ciḍā*—the chipped rice; *bhijāñā*—soaking; *ardheka*—half of it; *chānila*—mixed; *dadhi*—yogurt; *cini*—sugar; *kalā*—bananas; *diyā*—putting in.

TRANSLATION

In one place, chipped rice was soaked in hot milk in each of the large pots. Then half the rice was mixed with yogurt, sugar and bananas.

TEXT 58

আর অর্ধেক ঘনাবৃত-দুধেতে ছানিল ।
ঢাপাকলা, চিনি, ঘৃত, কর্পূর তাতে দিল ॥ ৫৮ ॥

*āra ardheka ghanāvṛta-dugdhete chānila
cāñpā-kalā, cini, ghṛta, karpūra tāte dila*

SYNONYMS

āra ardheka—the other half; *ghana-āvṛta*—condensed; *dugdhete*—in milk; *chānila*—mixed; *cāñpā-kalā*—a special type of banana; *cini*—sugar; *ghṛta*—clarified butter, ghee; *karpūra*—camphor; *tāte dila*—put into that.

TRANSLATION

The other half was mixed with condensed milk and a special type of banana known as cāñpā-kalā. Then sugar, clarified butter and camphor were added.

TEXT 59

ধূতি পরি' প্রভু যদি পিণ্ডাতে বসিলା ।
সাতকুণ্ডী বিষ্ণু তাঁর আগেতে ধরিলା ॥ ৫৯ ॥

*dhuti pari' prabhu yadi piṇḍātē vasilā
sāta-kuṇḍī vipra tā̄ra āgete dharilā*

SYNONYMS

dhuti pari'—putting on a new cloth; *prabhu*—Lord Nityānanda; *yadi*—when; *piṇḍātē vasilā*—sat on a high platform; *sāta-kuṇḍī*—the seven big, big earthen pots; *vipra*—the brāhmaṇa; *tā̄ra āgete*—in front of Him; *dharilā*—placed.

TRANSLATION

After Nityānanda Prabhu had changed His cloth for a new one and sat on a raised platform, the brāhmaṇa brought before Him the seven huge pots.

TEXT 60

চবুতরা-উপরে যত প্রভুর নিজগণে ।
বড় বড় লোক বসিলା মণ্ডলী-রচনে ॥ ৬০ ॥

*cabutarā-upare yata prabhura nija-gaṇe
baḍa baḍa loka vasilā maṇḍali-racane*

SYNONYMS

cabutarā-upare—on the raised platform; *yata*—all; *prabhura nija-gaṇe*—very intimate associates of the Lord; *baḍa baḍa loka*—big, big people; *vasilā*—sat down; *maṇḍali-racane*—in a circle.

TRANSLATION

On that platform, all the most important associates of Śrī Nityānanda Prabhu, as well as other important men, sat down in a circle around the Lord.

TEXT 61

রংগদাস, শুল্করামজ্ঞ, দাস-গদাধর ।
গুরারি, কমলাকর, সদাশিব, পুরন্ধর ॥ ৬১ ॥

*rāmadāsa, sundarānanda, dāsa-gadādhara
murāri, kamalākara, sadāśiva, purandara*

SYNONYMS

rāmadāsa—Rāmadāsa; *sundarānanda*—Sundarānanda; *dāsa-gadādhara*—Gadādhara dāsa; *murāri*—Murāri; *kamalākara*—Kamalākara; *sadāśiva*—Sadāśiva; *purandara*—Purandara.

TRANSLATION

Among them were Rāmadāsa, Sundarānanda, Gadādhara dāsa, Murāri, Kamalākara, Sadāśiva and Purandara.

TEXT 62

ধনঞ্জয়, জগদীশ, পরমেশ্বর-দাস ।
মহেশ, গৌরীদাস, হোড়-কৃষ্ণদাস ॥ ৬২ ॥

*dhanañjaya, jagadīśa, parameśvara-dāsa
maheśa, gauridāsa, hoḍa-kṛṣṇadāsa*

SYNONYMS

dhanañjaya—Dhanañjaya; *jagadīśa*—Jagadīśa; *parameśvara-dāsa*—Parameśvara dāsa; *maheśa*—Maheśa; *gauridāsa*—Gauridāsa; *hoḍa-kṛṣṇadāsa*—Hoḍa Kṛṣṇadāsa.

TRANSLATION

Dhanañjaya, Jagadīśa, Parameśvara dāsa, Maheśa, Gauridāsa and Hoḍa Kṛṣṇadāsa were also there.

TEXT 63

উদ্ধাৰণ দত্ত আদি যত নিজগণ ।
উপৱে বসিলା সব, কে কৱে গণন ? ৬৩ ॥

*uddhāraṇa datta ādi yata nija-gaṇa
upare vasilā saba, ke kare gaṇana?*

SYNONYMS

uddhāraṇa datta—Uddhāraṇa Datta; *ādi*—and similar other persons; *yata nija-gaṇa*—all personal associates; *upare*—above; *vasilā*—sat down; *saba*—all; *ke*—who; *kare gaṇana*—can count.

TRANSLATION

Similarly, Uddhāraṇa Datta Ṭhākura and many other personal associates of the Lord sat on the raised platform with Nityānanda Prabhu. No one could count them all.

PURPORT

The devotees mentioned herein are described by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his *Anubhāṣya*. For further information one may consult the following references in the *Ādi-līlā*. Rāmadāsa—Chapter Ten, texts 116 and 118, and Chapter Eleven, texts 13 and 16. Sundarānanda—11.23. Gadādhara dāsa—10.53, 11.13-14 and 11.17. The Murāri mentioned herein is different from Murāri Gupta. His full name is Murāri Caitanya dāsa, and he is a personal associate of Nityānanda Prabhu. Thus one should consult Chapter Eleven, text 20. Kamalākara—11.24. Sadāśiva—11.38. Purandara—11.28. Dhanañjaya—11.31. Jagadīśa—11.30. Parameśvara—11.29. Maheśa—11.32. Gauridāsa—11.26. Hoda Kṛṣṇadāsa—11.47. Uddhāraṇa Datta Ṭhākura—11.41.

TEXT 64

শুনি' পশ্চিতঃ ভট্টাচার্য যত বিপ্র আইলা ।
মান্ত্র করি' প্রভু সবারে উপরে বসাইলা ॥ ৬৪ ॥

*śuni' pañqita bhaṭṭācārya yata vipra āīlā
mānya kari' prabhu sabāre upare vasāīlā*

SYNONYMS

śuni'—hearing; *pañqita bhaṭṭācārya*—learned scholars and priests; *yata*—all; *vipra*—brāhmaṇas; *āīlā*—came; *mānya kari'*—giving honor; *prabhu*—Lord Nityānanda Prabhu; *sabāre*—all of them; *upare vasāīlā*—seated on the top.

TRANSLATION

Hearing about the festival, all kinds of learned scholars, brāhmaṇas and priests went there. Lord Nityānanda Prabhu honored them and made them sit on the raised platform with Him.

TEXT 65

দুই দুই শৃঙ্খলাঙ্গিকা সবার আগে দিল ।
একে দুষ্ট-চিঢ়া, আরে দধি-চিঢ়া কৈল ॥ ৬৫ ॥

*dui dui mṛt-kuṇḍikā sabāra āge dila
eke dugdha-ciḍā, āre dadhi-ciḍā kaila*

SYNONYMS

dui dui—two and two; *mṛt-kuṇḍikā*—earthen pots; *sabāra āge*—before everyone; *dila*—offered; *eke*—in one; *dugdha-ciḍā*—chipped rice with condensed milk; *āre*—in the other; *dadhi-ciḍā*—chipped rice with yogurt; *kaila*—put.

TRANSLATION

Everyone was offered two earthen pots. In one was put chipped rice with condensed milk and in the other chipped rice with yogurt.

TEXT 66

ଆର ସତ ଲୋକ ସବ ଚୌତରା-ତଳାନେ ।
ମଞ୍ଜୁଲୀ-ବଙ୍କେ ବସିଲା, ତାର ନା ହୟ ଗଣନେ ॥ ୬୬ ॥

*āra yata loka saba cotarā-talāne
mañḍali-bandhe vasilā, tāra nā haya gaṇane*

SYNONYMS

āra—other; *yata*—as many as; *loka*—people; *saba*—all; *cotarā-talāne*—at the base of the platform; *mañḍali-bandhe*—in groups; *vasilā*—sat down; *tāra*—of them; *nā haya gaṇane*—there was no counting.

TRANSLATION

All the other people sat in groups around the platform. No one could count how many people there were.

TEXT 67

ଏକେକ ଜନାରେ ଦୁଇ ଦୁଇ ହୋଲନା ଦିଲ ।
ଦଧି-ଚିଡ଼ା ଦୁଫ୍କ-ଚିଡ଼ା, ଦୁଇତେ ଭିଜାଇଲ ॥ ୬୭ ॥

*ekēka janāre dui dui holnā dila
dadhi-ciḍā dugdha-ciḍā, duite bhijāila*

SYNONYMS

ekēka janāre—to each and every one of them; *dui dui*—two and two; *holnā dila*—earthen pots were supplied; *dadhi-ciḍā*—chipped rice with yogurt; *dugdha-ciḍā*—chipped rice with condensed milk; *duite*—in the two pots; *bhijāila*—were soaked.

TRANSLATION

Each and every one of them was supplied two earthen pots—one of chipped rice soaked in yogurt and the other of chipped rice soaked in condensed milk.

TEXT 68

কোন কোন বিপ্র উপরে স্থান না পাএঁ।
দুই হোলনায় চিড়া ভিজায় গঙ্গাতীরে গিয়া ॥ ৬৮ ॥

*kona kona vipra upare sthāna nā pāñā
dui holnāya ciḍā bhijāya gaṅgā-tire giyā*

SYNONYMS

kona kona—some; *vipra*—brāhmaṇas; *upare*—on the platform; *sthāna nā pāñā*—not having gotten a place; *dui holnāya*—in two earthen pots; *ciḍā bhijāya*—soak chipped rice; *gaṅgā-tire*—on the bank of the Ganges; *giyā*—going.

TRANSLATION

Some of the brāhmaṇas, not having gotten a place on the platform, went to the bank of the Ganges with their two earthen pots and soaked their chipped rice there.

TEXT 69

তীরে স্থান না পাএঁ আর কত জন ।
জলে নামি’ দধি-চিড়া করয়ে ভক্ষণ ॥ ৬৯ ॥

*tire sthāna nā pāñā āra kata jana
jale nāmi’ dadhi-ciḍā karaye bhakṣaṇa*

SYNONYMS

tire—on the bank; *sthāna*—place; *nā pāñā*—not having gotten; *āra*—other; *kata*—some; *jana*—persons; *jale nāmi’*—getting down into the water; *dadhi-ciḍā*—yogurt and chipped rice; *karaye bhakṣaṇa*—began to eat.

TRANSLATION

Others, who could not get a place even on the bank of the Ganges, got down into the water and began eating their two kinds of chipped rice.

TEXT 70

কেহ উপরে, কেহ তলে, কেহ গঙ্গাতীরে ।
বিশজন তিন-ঠাণি পরিবেশন করে ॥ ৭০ ॥

*keha upare, keha tale, keha gaṅgā-tire
biśa-jana tina-thāni pariveśana kare*

SYNONYMS

keha upare—some on the platform; *keha tale*—some at the base of the platform; *keha gaṅgā-tire*—some on the bank of the Ganges; *biśa-jana*—twenty men; *tina-ṭhāni*—in three places; *pariveśana kare*—distributed.

TRANSLATION

Thus some sat on the platform, some at the base of the platform, and some on the bank of the Ganges, and they were all supplied two pots each by the twenty men who distributed the food.

TEXT 71

হেনকালে আইলা তথা রাঘব পঞ্চিত ।
হাসিতে লাগিলা দেখি' হঞ্জা বিস্মিত ॥ ৭১ ॥

*hena-kāle āilā tathā rāghava pañcita
hāsite lāgilā dekhi' hañā vismita*

SYNONYMS

hena-kāle—at this time; *āilā*—arrived; *tathā*—there; *rāghava pañcita*—the great scholar named Rāghava Pañcita; *hāsite lāgilā*—began to laugh; *dekhi'*—seeing; *hañā vismita*—being astonished.

TRANSLATION

At that time, Rāghava Pañcita arrived there. Seeing the situation, he began to laugh in great surprise.

TEXT 72

নি-সকড়ি নানামত প্রসাদ আনিল ।
প্রভুরে আগে দিয়া ভক্তগণে বাঁটি দিল ॥ ৭২ ॥

*ni-sakḍi nānā-mata prasāda ānila
prabhure āge diyā bhakta-gaṇe bāñti dila*

SYNONYMS

ni-sakḍi—food cooked in ghee; *nānā-mata*—various types; *prasāda*—remnants of the Lord's food; *ānila*—he brought; *prabhure āge*—in front of Lord Nityānanda; *diyā*—placing; *bhakta-gaṇe*—to all the devotees; *bāñti dila*—distributed.

TRANSLATION

He brought many other kinds of food cooked in ghee and offered to the Lord. This prasāda he first placed before Lord Nityānanda and then distributed among the devotees.

TEXT 73

ଅଭୁରେ କହେ,—“ତୋମା ଲାଗି” ଭୋଗ ଲାଗାଇଲ ।
ତୁମି ଇହା ଉତ୍ସବ କର, ଘରେ ପ୍ରସାଦ ରହିଲ ॥” ୭୩ ॥

*prabhure kahe, —“tomā lāgi’ bhoga lāgāila
tumi ihān utsava kara, ghare prasāda rahila”*

SYNONYMS

prabhure kahe—he said to Lord Nityānanda Prabhu; *tomā lāgi’*—for You; *bhoga lāgāila*—I have offered food to the Deity; *tumi*—You; *ihān*—here; *utsava kara*—are engaged in a festival; *ghare*—at home; *prasāda*—the *prasāda*; *rahila*—remained.

TRANSLATION

Rāghava Paṇḍita said to Lord Nityānanda, “For You, sir, I have already offered food to the Deity, but You are engaged in a festival here, and so the food is lying there untouched.”

TEXT 74

ଅଭୁ କହେ,—“ଏ-ଦ୍ରବ୍ୟ ଦିନେ କରିଯେ ଭୋଜନ ।
ରାତ୍ରେ ତୋମାର ଘରେ ପ୍ରସାଦ କରିମୁ ଭକ୍ଷଣ ॥ ୧୫ ॥

*prabhu kahe, —“e-dravya dine kariye bhojana
rātrye tomāra ghare prasāda karimu bhakṣaṇa*

SYNONYMS

prabhu kahe—Lord Nityānanda Prabhu said; *e-dravya*—this food; *dine*—during the daytime; *kariye bhojana*—let Me eat; *rātrye*—at night; *tomāra ghare*—in your house; *prasāda*—the *prasāda*; *karimu bhakṣaṇa*—I shall eat.

TRANSLATION

Lord Nityānanda replied, “Let Me eat all this food here during the day, and I shall eat at your home at night.

TEXT 75

গোপ-জাতি আমি বছ গোপগণ সঙ্গে ।
আমি স্মৃথ পাই এই পুলিনভোজন-রংজে ॥” ৭৫ ॥

*gopa-jāti āmi bahu gopa-gaṇa saṅge
āmi sukha pāi ei pulina-bhojana-raṅge”*

SYNONYMS

gopa-jāti—belonging to the community of cowherd boys; *āmi*—I; *bahu*—many; *gopa-gaṇa*—cowherd boys; *saṅge*—with; *āmi*—I; *sukha pāi*—become very happy; *ei*—this; *pulina*—by the riverside; *bhojana-raṅge*—in the enjoyment of eating.

TRANSLATION

“I belong to a community of cowherd boys, and therefore I generally have many cowherd associates with Me. I am happy when we eat together in a picnic like this by the sandy bank of the river.”

TEXT 76

রাঘবে বসাঞ্চা দুই কুণ্ডি দেওয়াইলା ।
রাঘব দ্বিধি চিড়া তাতে ভিজাইଲା ॥ ৭৬ ॥

*rāghave vasāñčā dui kūṇḍi deoyāilā
rāghava dvividha ciḍā tātē bhijāilā*

SYNONYMS

rāghave—Rāghava Paṇḍita; *vasāñčā*—making sit down; *dui*—two; *kūṇḍi*—earthen pots; *deoyāilā*—arranged to be delivered to him; *rāghava*—Rāghava Paṇḍita; *dvi-vidha*—two kinds; *ciḍā*—chipped rice; *tātē*—in them; *bhijāilā*—soaked.

TRANSLATION

Lord Nityānanda made Rāghava Paṇḍita sit down and had two pots delivered to him also. There were two kinds of chipped rice soaked in them.

TEXT 77

সকল-লোকের চিড়া পূর্ণ যবে হইল ।
ধ্যানে তবে প্রভু মহাপ্রভুরে আনিল ॥ ৭৭ ॥

*sakala-lokera ciḍā pūrṇa yabe ha-ila
dhyāne tabe prabhu mahāprabhure ānila*

SYNOMYS

sakala-lokera—of everyone; *ciḍā*—chipped rice; *pūrṇa*—full; *yabe*—when; *ha-ila*—was; *dhyāne*—in meditation; *tabe*—at that time; *prabhu*—Lord Nityānanda Prabhu; *mahāprabhure ānila*—brought Śrī Caitanya Mahāprabhu.

TRANSLATION

When chipped rice had been served to everyone, Lord Nityānanda Prabhu, in meditation, brought Śrī Caitanya Mahāprabhu.

TEXT 78

ମହାପ୍ରଭୁ ଆଇଲା ଦେଖି' ନିତାଇ ଉଠିଲା ।
ତାଙ୍କେ ଲାଗ୍ରା ସବାର ଚିଡା ଦେଖିତେ ଲାଗିଲା ॥ ୧୮ ॥

*mahāprabhu āilā dekhi' nitāi uṭhilā
tāṅre lañā sabāra ciḍā dekhite lāgilā*

SYNOMYS

mahāprabhu—Śrī Caitanya Mahāprabhu; *āilā*—came; *dehki'*—seeing; *nitāi*—Lord Nityānanda; *uṭhilā*—stood up; *tāṅre lañā*—with Him; *sabāra*—of everyone; *ciḍā*—chipped rice; *dekhite lāgilā*—began to see.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived, Lord Nityānanda Prabhu stood up. They then saw how the others were enjoying the chipped rice with yogurt and condensed milk.

TEXT 79

সকল কুণ্ডীর, হোলনার চিড়ার এক এক গ্রাস ।
মহାପ୍ରଭୁর মুখে দেন কରି' ପରିହାସ ॥ ୧୯ ॥

*sakala kuṇḍīra, holnāra ciḍāra eka eka grāsa
mahāprabhura mukhe dena kari' parihāsa*

SYNOMYS

sakala kuṇḍīra—from all the pots; *holnāra*—from the big pots; *ciḍāra*—of chipped rice; *eka eka grāsa*—one morsel; *mahāprabhura mukhe*—into the mouth of Śrī Caitanya Mahāprabhu; *dena*—puts; *kari'* *parihāsa*—making a joke.

TRANSLATION

From each and every pot, Lord Nityānanda Prabhu took one morsel of chipped rice and pushed it into the mouth of Śrī Caitanya Mahāprabhu as a joke.

TEXT 80

হাসি' মহাপ্রভু আর এক গ্রাস লঞ্চ।
তাঁর মুখে দিয়া খাওয়ায় হাসিয়া হাসিয়া ॥ ৮০ ॥

*hāsi' mahāprabhu āra eka grāsa lañā
tāñra mukhe diyā khāoyāya hāsiyā hāsiyā*

SYNONYMS

hāsi'—smiling; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *āra*—another; *eka grāsa*—one morsel; *lañā*—taking; *tāñra mukhe*—in the mouth of Lord Nityānanda Prabhu; *diyā*—putting; *khāoyāya*—makes eat; *hāsiyā hāsiyā*—laughing.

TRANSLATION

Śrī Caitanya Mahāprabhu, also smiling, took a morsel of food, pushed it into the mouth of Nityānanda and laughed as He made Lord Nityānanda eat it.

TEXT 81

এইমত নিতাই বুলে সকল মণ্ডলে ।
দাঙ্গাণ্ডা রঞ্জ দেখে বৈষ্ণব সকলে ॥ ৮১ ॥

*ei-mata nitāi bule sakala maṇḍale
dāṅḍāñā raṅga dekhe vaiṣṇava sakale*

SYNONYMS

ei-mata—in this way; *nitāi bule*—Lord Nityānanda was walking; *sakala maṇḍale*—through all the groups; *dāṅḍāñā*—standing; *raṅga dekhe*—see the fun; *vaiṣṇava sakale*—all the Vaiṣṇavas.

TRANSLATION

In this way Lord Nityānanda was walking through all the groups of eaters, and all the Vaiṣṇavas standing there were seeing the fun.

TEXT 82

কি করিয়া বেড়ায়,— ইহা কেহ নাহি জানে ।
মহাপ্রভুর দর্শন পায় কোন ভাগ্যবানে ॥ ৮২ ॥

*ki kariyā beḍāya, —ihā keha nāhi jāne
mahāprabhura darśana pāya kona bhāgyavāne*

SYNONYMS

ki kariyā—doing what; *beḍāya*—walks through; *ihā*—this; *keha nāhi jāne*—no one could understand; *mahāprabhura darśana pāya*—see Śrī Caitanya Mahāprabhu; *kona bhāgyavāne*—some fortunate men.

TRANSLATION

No one could understand what Nityānanda Prabhu was doing as He walked about. Some, however, who were very fortunate, could see that Lord Śrī Caitanya Mahāprabhu was also present.

TEXT 83

তবে হাসি' নিত্যানন্দ বসিলা আসনে ।
চারি কুণ্ডি আরোয়া চিড়া রাখিলা ডাহিনে ॥ ৮৩ ॥

*tabe hāsi' nityānanda vasilā āsane
cāri kundī āroyā ciḍā rākhilā dāhine*

SYNONYMS

tabe hāsi'—thereupon smiling; *nityānanda*—Lord Nityānanda Prabhu; *vasilā āsane*—sat down on His seat; *cāri kundī*—four earthen pots; *āroyā ciḍā*—chipped rice not made from boiled paddy; *rākhilā dāhine*—He kept on His right side.

TRANSLATION

Then Nityānanda Prabhu smiled and sat down. On His right side He kept four pots of chipped rice that had not been made from boiled paddy.

TEXT 84

আসন দিয়া মহাপ্রভুরে তাহাঁ বসাইলা ।
দুই ভাই তবে চিড়া খাইতে লাগিলা ॥ ৮৪ ॥

*āsana diyā mahāprabhure tāhān̄ vasāilā
dui bhāi tabe ciḍā khāite lāgilā*

SYNONYMS

āsana diyā—offering a sitting place; *mahāprabhure*—unto Śrī Caitanya Mahāprabhu; *tāhān̄*—there; *vasāilā*—made sit; *dui bhāi*—the two brothers; *tabe*—at that time; *ciḍā*—chipped rice; *khāite lāgilā*—began to eat.

TRANSLATION

Lord Nityānanda offered Śri Caitanya Mahāprabhu a place and had Him sit down. Then together the two brothers began eating chipped rice.

TEXT 85

**দেখি' নিত্যানন্দপ্রভু আনন্দিত হৈলা।
কত কত ভাবাবেশ প্রকাশ করিলা ॥ ৮৫ ॥**

*dekhi' nityānanda-prabhu ānandita hailā
kata kata bhāvāvēśa prakāśa karilā*

SYNOMYMS

dekhi'—seeing; *nityānanda-prabhu*—Lord Nityānanda Prabhu; *ānandita* *hailā*—became very happy; *kata kata*—so much; *bhāva-āvēśa*—ecstatic love; *prakāśa* *karilā*—He manifested.

TRANSLATION

Seeing Lord Caitanya Mahāprabhu eating with Him, Lord Nityānanda Prabhu became very happy and exhibited varieties of ecstatic love.

TEXT 86

**আজ্ঞা দিলা,—‘হরি বলি’ করহ ভোজন’।
‘হরি’ ‘হরি’-ধ্বনি উঠি’ ভরিল ভুবন ॥ ৮৬ ॥**

*ājñā dilā, —'hari bali' karaha bhojana'
'hari' 'hari'-dhvani uthi' bharila bhuvana*

SYNOMYMS

ājñā dilā—He ordered; *hari bali*—saying “Hari”; *karaha bhojana*—all of you eat; *hari hari-dhvani*—the resounding of “Hari, Hari”; *uthi*—rising; *bharila bhuvana*—filled the universe.

TRANSLATION

Lord Nityānanda Prabhu ordered, “All of you eat, chanting the holy name of Hari.” Immediately the holy names “Hari, Hari” resounded, filling the entire universe.

TEXT 87

**‘হরি’ ‘হরি’ বলি’ বৈষ্ণব করয়ে ভোজন।
পুনিন-ভোজন সবার হইল শ্মরণ ॥ ৮৭ ॥**

'hari' 'hari' bali' vaiṣṇava karaye bhojana
pulina-bhojana sabāra ha-ila smaraṇa

SYNOMYS

hari hari bali—chanting Hari, Hari; *vaiṣṇava*—all the Vaiṣṇavas; *karaye bhojana*—eat; *pulina-bhojana*—eating on the bank of the Yamunā; *sabāra ha-ila smaraṇa*—everyone could remember.

TRANSLATION

When all the Vaiṣṇavas were chanting the holy names “Hari, Hari” and eating, they remembered how Kṛṣṇa and Balarāma ate with Their companions the cowherd boys on the bank of the Yamunā.

TEXT 88

ନିତ୍ୟାନନ୍ଦ ମହାପ୍ରଭୁ—କୃପାଲୁ, ଉଦାର ।
ରଘୁନାଥେର ଭାଗ୍ୟ ଏତ କୈଳା ଅଙ୍ଗିକାର ॥ ୮୮ ॥

nityānanda mahāprabhu—*kṛpālu, udāra*
raghunāthera bhāgye eta kailā aṅgikāra

SYNOMYS

nityānanda mahāprabhu—Lord Nityānanda Prabhu and Lord Śrī Caitanya Mahāprabhu; *kṛpālu*—merciful; *udāra*—liberal; *raghunāthera bhāgye*—by the great fortune of Raghunātha dāsa; *eta*—all this; *kailā aṅgikāra*—They accepted.

TRANSLATION

Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu are extremely merciful and liberal. It was Raghunātha dāsa's good fortune that They accepted all these dealings.

TEXT 89

ନିତ୍ୟାନନ୍ଦ-ପ୍ରଭାବ-କୃପା ଜାନିବେ କୋମ୍ ଜନ ?
ମହାପ୍ରଭୁ ଆନି' କରାୟ ପୁଲିନ-ଭୋଜନ ॥ ୮୯ ॥

nityānanda-prabhāva-kṛpā jānibe kon jana?
mahāprabhu āni' karāya pulina-bhojana

SYNOMYS

nityānanda—of Nityānanda Prabhu; *prabhāva-kṛpā*—influence and mercy; *jānibe*—can know; *kon jana*—who; *mahāprabhu āni'*—bringing Śrī Caitanya Mahāprabhu; *karāya pulina-bhojana*—induces Him to eat on the river bank.

TRANSLATION

Who can understand the influence and mercy of Lord Nityānanda Prabhu? He is so powerful that He induced Lord Śrī Caitanya Mahāprabhu to come eat chipped rice on the bank of the Ganges.

TEXT 90

ଶ୍ରୀରାମଦାସାଦି ଗୋପ ପ୍ରେମାବିଷ୍ଟ ହୈଲା ।
ଗଙ୍ଗାତୌରେ ‘ସୟମୁନା-ପୁଲିନ’ ଜ୍ଞାନ କୈଲା ॥ ୯୦ ॥

*śrī-rāmadāsa-ādi gopa premāviṣṭa hailā
gaṅgā-tire 'yamunā-pulina' jñāna kailā*

SYNOMYMS

śrī-rāmadāsa-ādi—headed by Śrī Rāmadāsa; *gopa*—the cowherd boys; *prema-āviṣṭa* *hailā*—became absorbed in ecstatic love; *gaṅgā-tire*—the bank of the Ganges River; *yamunā-pulina*—the bank of the Yamunā River; *jñāna kailā*—they thought.

TRANSLATION

All the confidential devotees who were cowherd boys, headed by Śrī Rāmadāsa, were absorbed in ecstatic love. They thought the bank of the Ganges to be the bank of the Yamunā.

TEXT 91

ମହୋତସବ ଶୁଣି' ପ୍ରସାରି ନାନା-ଗ୍ରାମ ହୈତେ ।
ଚିଡା, ଦଧି, ସନ୍ଦେଶ, କଳା ଆନିଲ ବେଚିତେ ॥ ୯୧ ॥

*mahotsava śuni' pasāri nānā-grāma haite
ciḍā, dadhi, sandesa, kalā ānila vecite*

SYNOMYMS

mahotsava śuni'—hearing about this festival; *pasāri*—the shopkeepers; *nānā-grāma*—various villages; *haite*—from; *ciḍā*—chipped rice; *dadhi*—yogurt; *sandesa*—sweetmeats; *kalā*—bananas; *ānila*—brought; *vecite*—to sell.

TRANSLATION

When the shopkeepers of many other villages heard about the festival, they arrived there to sell chipped rice, yogurt, sweetmeats and bananas.

TEXT 92

ଯତ ଜ୍ଵବ୍ୟ ଲାଗ୍ନ ଆଇସେ, ସବ ମୂଲ୍ୟ କରି' ଲାୟ ।
ତାର ଜ୍ଵବ୍ୟ ମୂଲ୍ୟ ଦିଲା ତାହାରେ ଖାଓଯାଯ ॥ ୯୨ ॥

*yata dravya lañā āise, saba mūlya kari' laya
tāra dravya mūlya diyā tāhāre khāoyāya*

SYNONYMS

yata dravya—all materials; *lañā*—bringing; *āise*—come; *saba*—all; *mūlya kari'*—*laya*—Raghunātha purchased; *tāra dravya*—of their goods; *mūlya diyā*—giving the price; *tāhāre khāoyāya*—fed them.

TRANSLATION

As they came, bringing all kinds of food, Raghunātha dāsa purchased it all. He gave them the price for their goods and later fed them the very same food.

TEXT 93

କୌତୁକ ଦେଖିତେ ଆଇଲ ଥିଲ ଯତ ଜନ ।
ସେଇ ଚିଡା, ଦଧି, କଳା କରିଲ ଭକ୍ଷଣ ॥ ୯୩ ॥

*kautuka dekhite āila yata yata jana
sei cidā, dadhi, kalā karila bhakṣaṇa*

SYNONYMS

kautuka—these funny things; *dekhite*—to see; *āila*—arrived; *yata yata jana*—all kinds of men; *sei*—they; *cidā*—chipped rice; *dadhi*—yogurt; *kalā*—bananas; *karila bhakṣaṇa*—ate.

TRANSLATION

Anyone who came to see how these funny things were going on was also fed chipped rice, yogurt and bananas.

TEXT 94

ଭୋଜନ କରି' ନିତ୍ୟାନନ୍ଦ ଆଚମନ କୈଲା ।
ଚାରି କୁଣ୍ଡୀର ଅବଶେଷ ରଘୁନାଥେ ଦିଲା ॥ ୯୪ ॥

*bhojana kari' nityānanda ācamana kailā
cāri kuṇḍīr avaśeṣa raghunāthe dilā*

SYNONYMS

bhojana kari'—after finishing eating; *nityānanda*—Nityānanda Prabhu; *ācamana kailā*—washing His hands and mouth; *cāri kuṇḍīra*—of the four pots; *avaśeṣa*—what was remaining; *raghunātha dilā*—delivered to Raghunātha dāsa.

TRANSLATION

After Lord Nityānanda Prabhu finished eating, He washed His hands and mouth and gave Raghunātha dāsa the food remaining in the four pots.

TEXT 95

ଆର ତିନ କୁଣ୍ଡିକାୟ ଅବଶେଷ ଛିଲ ।
ଗ୍ରାସେ-ଗ୍ରାସେ କରି' ବିପ୍ର ସବ ଭକ୍ତେ ଦିଲ ॥ ୯୫ ॥

*āra tina kuṇḍikāya avaśeṣa chila
grāse-grāse kari' vipra saba bhakte dila*

SYNONYMS

āra—other; *tina kuṇḍikāya*—in three pots; *avaśeṣa chila*—there was food remaining; *grāse-grāse*—by morsel; *kari'*—delivering; *vipra*—a *brāhmaṇa*; *saba bhakte*—to all the devotees; *dila*—delivered.

TRANSLATION

There was food remaining in the three other big pots of Lord Nityānanda, and a brāhmaṇa distributed it to all the devotees, giving a morsel to each.

TEXT 96

ପୁଷ୍ପମାଳା ବିପ୍ର ଆନି' ପ୍ରଭୁ-ଗଲେ ଦିଲ ।
ଚନ୍ଦନ ଆନିୟା ପ୍ରଭୁର ସର୍ଵାଙ୍ଗେ ଲେପିଲ ॥ ୯୬ ॥

*puṣpa-mālā vipra āni' prabhu-gale dila
candana āniyā prabhura sarvāṅge lepila*

SYNONYMS

puṣpa-mālā—a flower garland; *vipra*—one *brāhmaṇa*; *āni'*—bringing; *prabhu-gale*—on the neck of Lord Nityānanda Prabhu; *dila*—placed; *candana āniyā*—bringing sandalwood pulp; *prabhura*—of Lord Nityānanda Prabhu; *sarvāṅge* *lepila*—smeared all over the body.

TRANSLATION

Then a brāhmaṇa brought a flower garland, placed the garland on Nityānanda Prabhu's neck and smeared sandalwood pulp all over His body.

TEXT 97

সেবক তাম্বুল লঞ্চা করে সমর্পণ ।
হাসিয়া হাসিয়া প্রভু করয়ে চর্বণ ॥ ৯৭ ॥

*sevaka tāmbūla lañā kare samarpaṇa
hāsiyā hāsiyā prabhu karaye carvana*

SYNONYMS

sevaka—servant; *tāmbūla*—betel nuts; *lañā*—bringing; *kare samarpaṇa*—offers; *hāsiyā hāsiyā*—smiling; *prabhu*—Lord Nityānanda Prabhu; *karaye carvana*—chews.

TRANSLATION

When a servant brought betel nuts and offered them to Lord Nityānanda, the Lord smiled and chewed them.

TEXT 98

মালা-চন্দন-তাম্বুল শেষ যে আছিল ।
শ্রীহস্তে প্রভু তাহা সবাকারে বাঁটি' দিল ॥ ৯৮ ॥

*mālā-candana-tāmbūla śeṣa ye āchila
śrī-haste prabhu tāhā sabākāre bāṇṭi' dila*

SYNONYMS

mālā-candana-tāmbūla—the flower garlands, sandalwood pulp and betel; *śeṣa ye āchila*—whatever remained; *śrī-haste*—in His own hand; *prabhu*—Nityānanda Prabhu; *tāhā*—that; *sabākāre*—to all; *bāṇṭi' dila*—distributed.

TRANSLATION

With His own hands Lord Nityānanda Prabhu distributed to all the devotees whatever flower garlands, sandalwood pulp and betel nuts remained.

TEXT 99

আনন্দিত রঘুনাথ প্রভুর 'শেষ' পাঞ্চা ।
আপনার গণ-সহ খাইলা বাঁটিয়া ॥ ৯৯ ॥

*ānandita raghunātha prabhura ‘śeṣa’ pāñā
āpanāra gaṇa-saha khāilā bāñtiyā*

SYNOMYS

ānandita—being very happy; *raghunātha*—Raghunātha dāsa; *prabhura śeṣa*—*pāñā*—after getting the remnants left by Lord Nityānanda Prabhu; *āpanāra gaṇa*—his own associates; *saha*—with; *khāilā*—ate; *bāñtiyā*—distributing.

TRANSLATION

After receiving the remnants of food left by Lord Nityānanda Prabhu, Raghunātha dāsa, who was greatly happy, ate some and distributed the rest among his own associates.

TEXT 100

এই ত' কহিলুঁ নিত্যানন্দের বিহার।
‘চিড়া-দধি-মহোৎসব’-নামে খ্যাতি যাই ॥ ১০০ ॥

*ei ta' kahiluṇ nityānandera vihāra
'ciḍā-dadhi-mahotsava'-nāme khyāti yāra*

SYNOMYS

ei ta'—in this way; *kahiluṇ*—I have described; *nityānandera vihāra*—the pastimes of Lord Nityānanda Prabhu; *ciḍā-dadhi-mahotsava*—the festival of eating chipped rice and yogurt; *nāme*—of the name; *khyāti*—the fame; *yāra*—of which.

TRANSLATION

Thus I have described the pastimes of Lord Nityānanda Prabhu in relation to the celebrated festival of chipped rice and yogurt.

TEXT 101

প্রভু বিশ্রাম কৈলা, যদি দিন-শেষ হৈল।
রাঘব-মন্দিরে তবে কীর্তন আরম্ভিল ॥ ১০১ ॥

*prabhu viśrāma kailā, yadi dina-śeṣa haila
rāghava-mandire tabe kirtana ārambhila*

SYNOMYS

prabhu—Nityānanda Prabhu; *viśrāma kailā*—took rest; *yadi*—when; *dina-śeṣa haila*—the day was ended; *rāghava-mandire*—at the temple of Rāghava Pāṇḍita;

tabe—at that time; kirtana ārambhila—began congregational chanting of the holy name.

TRANSLATION

Nityānanda Prabhu rested for the day, and when the day ended He went to the temple of Rāghava Pañḍita and began congregational chanting of the holy name of the Lord.

TEXT 102

ভক্ত সব নাচাএগা নিত্যানন্দ-রায় ।
শেষে নৃত্য করে প্রেমে জগৎ ভাসায় ॥ ১০২ ॥

*bhakta saba nācāñā nityānanda-rāya
śeṣe nṛtya kare preme jagat bhāsāya*

SYNONYMS

bhakta saba—all the devotees; *nācāñā*—making to dance; *nityānanda-rāya*—Lord Nityānanda Prabhu; *śeṣe*—at the end; *nṛtya kare*—began to dance; *preme*—in ecstatic love; *jagat bhāsāya*—inundated the entire world.

TRANSLATION

Lord Nityānanda Prabhu first influenced all the devotees to dance, and finally He Himself began dancing, thus inundating the entire world in ecstatic love.

TEXT 103

মহাপ্রভু তাঁর নৃত্য করেন দরশন ।
সবে নিত্যানন্দ দেখে, না দেখে অন্যজন ॥ ১০৩ ॥

*mahāprabhu tāñra nṛtya karena daraśana
sabe nityānanda dekhe, nā dekhe anya-jana*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *tāñra*—His; *nṛtya*—dancing; *karena* *daraśana*—sees; *sabe*—all; *nityānanda dekhe*—Nityānanda Prabhu sees; *nā dekhe*—do not see; *anya-jana*—others.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu was observing the dancing of Lord Nityānanda Prabhu. Nityānanda Prabhu could see this, but the others could not.

TEXT 104

ନିତ୍ୟାନନ୍ଦେର ନୃତ୍ୟ,—ଯେଣ ତୀହାର ନର୍ତ୍ତନେ ।
ଉପମା ଦିବାର ନାହି ଏ-ତିନ ଭୂବନେ ॥ ୧୦୪ ॥

*nityānandera nr̄tya, —yena tāñhāra nartane
upamā dibāra nāhi e-tina bhuvane*

SYNONYMS

nityānandera nr̄tya—the dancing of Lord Nityānanda Prabhu; *yena*—as; *tāñhāra nartane*—with the dancing of Śrī Caitanya Mahāprabhu; *upamā dibāra nāhi*—there cannot be any comparison; *e-tina bhuvane*—within these three worlds.

TRANSLATION

The dancing of Lord Nityānanda Prabhu, like the dancing of Śrī Caitanya Mahāprabhu, cannot be compared to anything within these three worlds.

TEXT 105

ନୃତ୍ୟେର ମାଧୁରୀ କେବା ବଣିବାରେ ପାରେ ।
ମହାପ୍ରଭୁ ଆଇସେ ଯେଇ ନୃତ୍ୟ ଦେଖିବାରେ ॥ ୧୦୫ ॥

*nr̄tyera mādhuri kebā varṇibāre pāre
mahāprabhu āise yei nr̄tya dekhibāre*

SYNONYMS

nr̄tyera mādhuri—the sweetness of the dancing; *kebā*—who; *varṇibāre pāre*—can describe; *mahāprabhu āise*—Śrī Caitanya Mahāprabhu comes; *yei*—that; *nr̄tya*—dancing; *dekhibāre*—to see.

TRANSLATION

No one can properly describe the sweetness of Lord Nityānanda's dancing. Śrī Caitanya Mahāprabhu personally comes to see it.

TEXT 106

ନୃତ୍ୟ କରି' ପ୍ରଭୁ ଯବେ ବିଶ୍ରାମ କରିଲା ।
ଶୋଜନେର ଲାଗି' ପଣ୍ଡିତ ନିବେଦନ କୈଲା ॥ ୧୦୬ ॥

*nr̄tya kari' prabhu yabe viśrāma kari'lā
bhojanera lāgi' pañḍita nivedana kailā*

SYNOMYS

nṛtya kari'—after dancing; *prabhu*—Lord Nityānanda; *yabe*—when; *viśrāma kari*—took rest; *bhojanera lāgi'*—for His eating; *pañdita*—Rāghava Pañdita; *nivedana kailā*—submitted a request.

TRANSLATION

After the dancing and after Lord Nityānanda had rested, Rāghava Pañdita submitted his request that the Lord take supper.

TEXT 107

ভোজনে বসিলা প্রভু নিজগণ লঞ্চ।
মহাপ্রভুর আসন ডাহিনে পাতিয়া ॥ ১০৭ ॥

*bhojane vasilā prabhu nija-gaṇa lañā
mahāprabhura āsana dāhine pātiyā*

SYNOMYS

bhojane—to eat; *vasilā*—sat down; *prabhu*—Lord Nityānanda Prabhu; *nija-gaṇa* *lañā*—with His own personal associates; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *āsana*—sitting place; *dāhine pātiyā*—setting on the right side.

TRANSLATION

Lord Nityānanda Prabhu sat down for supper with His personal associates and made a sitting place on His right side for Śrī Caitanya Mahāprabhu.

TEXT 108

মহাপ্রভু আসি' সেই আসনে বসিল।
দেখি' রাঘবের মনে আনন্দ বাঢ়িল ॥ ১০৮ ॥

*mahāprabhu āsi' sei āsane vasila
dekhī' rāghavera mane ānanda bāḍila*

SYNOMYS

mahāprabhu—Śrī Caitanya Mahāprabhu; *āsi'*—coming; *sei āsane*—on that seat; *vasila*—sat down; *dekhī'*—seeing; *rāghavera mane*—in the mind of Rāghava Pañdita; *ānanda*—great happiness; *bāḍila*—increased.

TRANSLATION

Śrī Caitanya Mahāprabhu came there and sat down at His place. Seeing this, Rāghava Pañdita felt increasing happiness.

TEXT 109

দুইভাই-আগে প্রসাদ আনিয়া ধরিলা ।
সকল বৈষ্ণবে পিছে পরিবেশন কৈলা ॥ ১০৯ ॥

*dui-bhāi-āge prasāda āniyā dharilā
sakala vaiṣṇave piche pariveśana kailā*

SYNONYMS

dui-bhāi-āge—in front of the two brothers; *prasāda*—the remnants of food offered to Lord Kṛṣṇa; *āniyā*—bringing; *dharilā*—put; *sakala vaiṣṇave*—to all the Vaiṣṇavas; *piche*—thereafter; *pariveśana kailā*—distributed.

TRANSLATION

Rāghava Pañdita brought the prasāda before the two brothers and thereafter distributed prasāda to all the other Vaiṣṇavas.

TEXT 110

নানাপ্রকার পিঠা, পায়স, দিব্য শাল্যন্ন ।
অমৃত নিন্দয়ে ঐছে বিবিধ ব্যঞ্জন ॥ ১১০ ॥

*nānā-prakāra piṭhā, pāyasa, divya śālyanna
amṛta nindaye aiche vividha vyāñjana*

SYNONYMS

nānā-prakāra piṭhā—various types of cake; *pāyasa*—sweet rice; *divya śālyanna*—fine cooked rice; *amṛta*—nectar; *nindaye*—surpassed; *aiche*—such; *vividha*—varieties of vegetables; *vyāñjana*—varieties of vegetables.

TRANSLATION

There were varieties of cakes, sweet rice and fine cooked rice that surpassed the taste of nectar. There were also varieties of vegetables.

TEXT 111

রাঘব-ঠাকুরের প্রসাদ অমৃতের সার ।
মহাপ্রভু যাহা খাইতে আইসে বার বার ॥ ১১১ ॥

*rāghava-ṭhākurera prasāda amṛtera sāra
mahāprabhu yāhā khāite āise bāra bāra*

SYNONYMS

rāghava-thākura—of Rāghava Paṇḍita; *prasāda*—food offered to the Deity; *amṛtera sāra*—the essence of nectar; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *yāhā*—which; *khāite*—to eat; *āise*—came; *bāra bāra*—again and again.

TRANSLATION

The food prepared and offered to the Deity by Rāghava Paṇḍita was like the essence of nectar. Śrī Caitanya Mahāprabhu came there again and again to eat such *prasāda*.

TEXT 112

পাক করি' রাঘব যবে ভোগ লাগায়।
মহাপ্রভুর লাগি' ভোগ পৃথক্ বাড়য় ॥ ১১২ ॥

pāka kari' rāghava *yabe bhoga lāgāya*
mahāprabhura lāgi' *bhoga pṛthak bāḍaya*

SYNONYMS

pāka kari'—after cooking; *rāghava*—Rāghava Paṇḍita; *yabe*—when; *bhoga lāgāya*—offers food to the Deity; *mahāprabhura lāgi'*—for Lord Śrī Caitanya Mahāprabhu; *bhoga*—offering; *pṛthak*—separate; *bāḍaya*—arranges.

TRANSLATION

When Rāghava Paṇḍita offered the food to the Deity after cooking, he would make a separate offering for Śrī Caitanya Mahāprabhu.

TEXT 113

প্রতিদিন মহাপ্রভু করেন ভোজন।
মধ্যে মধ্যে প্রভু তাঁরে দেন দরশন ॥ ১১৩ ॥

prati-dina mahāprabhu karena bhojana
madhye madhye prabhu tāñre dena daraśana

SYNONYMS

prati-dina—daily; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karena bhojana*—eats; *madhye madhye*—sometimes; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *dena daraśana*—gives His audience.

TRANSLATION

Every day, Śrī Caitanya Mahāprabhu would eat at the house of Rāghava Paṇḍita. Sometimes He would give Rāghava Paṇḍita the opportunity to see Him.

TEXT 114

ଦୁଇ ଭାଇରେ ରାଘବ ଆନି' ପରିବେଶେ ।
ଯତ୍ନ କରି' ଖାଓୟାୟ, ନା ରହେ ଅବଶ୍ୟେ ॥ ୧୧୮ ॥

*dui bhāire rāghava āni' pariveśe
yatna kari' khāoyāya, nā rahe avaśeṣe*

SYNOMYS

dui bhāire—to the two brothers; *rāghava*—Rāghava Paṇḍita; *āni'*—bringing; *pariveśe*—distributed; *yatna kari'*—with great attention; *khāoyāya*—fed Them; *nā rahe avaśeṣe*—there were no remnants.

TRANSLATION

Rāghava Paṇḍita would bring and distribute prasāda to the two brothers, feeding Them with great attention. They ate everything, and therefore there were no remnants left.

TEXT 115

କତ ଉପହାର ଆନେ, ହେନ ନାହି ଜାନି ।
ରାଘବେର ଘରେ ରାଙ୍ଗେ ରାଧା-ଠାକୁରାଣୀ ॥ ୧୧୫ ॥

*kata upahāra āne, hena nāhi jāni
rāghavera ghare rāndhe rādhā-ṭhākurāṇī*

SYNOMYS

kata upahāra—many presentations; *āne*—brings; *hena*—such; *nāhi jāni*—I cannot understand; *rāghavera ghare*—at the house of Rāghava Paṇḍita; *rāndhe*—cooks; *rādhā-ṭhākurāṇī*—the supreme mother, Śrimatī Rādhārāṇī.

TRANSLATION

He brought so many presentations that no one could know them perfectly. Indeed, it was a fact that the supreme mother, Rādhārāṇī, personally cooked in the house of Rāghava Paṇḍita.

TEXT 116

দুর্বাসার ঠাণ্ডি তেঁহো পাঞ্চাচেন বর ।
অমৃত হইতে পাক তাঁৰ অধিক মধুৱ ॥ ১১৬ ॥

*durvāsāra ṛhāñi teñho pāñāchena vara
amṛta ha-ite pāka tāñra adhika madhura*

SYNOMYS

durvāsāra ṛhāñi—from Durvāsā Muni; *teñho*—She; *pāñāchena vara*—got the benediction; *amṛta ha-ite*—than nectar; *pāka*—cooking; *tāñra*—Her; *adhika madhura*—more sweet.

TRANSLATION

Śrīmatī Rādhārāṇī received from Durvāsā Muni the benediction that whatever She cooked would be sweeter than nectar. That is the special feature of Her cooking.

TEXT 117

সুগন্ধি সুন্দর প্রসাদ—মাধুর্যের সার ।
দুই ভাই তাহা খাঞ্চা সন্তোষ অপার ॥ ১১৭ ॥

sugandhi sundara prasāda—*mādhuryera sāra*
dui bhāi tāhā khāñā santoṣa apāra

SYNOMYS

su-gandhi—fragrant; *sundara*—beautiful; *prasāda*—food; *mādhuryera sāra*—the essence of all sweetness; *dui bhāi*—the two brothers; *tāhā*—that; *khāñā*—eating; *santoṣa apāra*—very, very happy.

TRANSLATION

Aromatic and pleasing to see, the food was the essence of all sweetness. Thus the two brothers, Lord Caitanya Mahāprabhu and Lord Nityānanda Prabhu, ate it with great satisfaction.

TEXT 118

ভোজনে বসিতে রঘুনাথে কহে সর্বজন ।
পণ্ডিত কহে,—‘ইঁহ পাছে করিবে ভোজন ॥’ ১১৮ ॥

*bhojane vasite raghunāthe kahe sarva-jana
pañdita kahe, — iñha pāche karibe bhojana'*

SYNONYMS

bhojane—to eat; *vasite*—to sit down; *raghunāthe*—unto Raghunātha dāsa; *kahe*—requested; *sarva-jana*—everyone; *pañdita* *kahe*—Rāghava Pañdita said; *iñha*—this; *pāche*—later; *karibe bhojana*—will take food.

TRANSLATION

All the devotees present requested Raghunātha dāsa to sit down and take prasāda, but Rāghava Pañdita told them, "He will take prasāda later."

TEXT 119

ভক্তগণ আকর্ষ ভরিয়া করিল ভোজন ।
‘হরি’ ধ্বনি করি’ উঠি’ কৈলা আচমন ॥ ১১৯ ॥

*bhakta-gaṇa ākṛṣha bhariyā karila bhojana
'hari' dhvani kari' uṭhi' kailā ācamana*

SYNONYMS

bhakta-gaṇa—all the devotees; *ākṛṣha*—up to the neck; *bhariyā*—filling; *karila bhojana*—took prasāda; *hari dhvani*—chanting of the holy name of Hari; *kari'*—doing; *uṭhi'*—getting up; *kailā ācamana*—washed their mouths and hands.

TRANSLATION

All the devotees took prasāda, filling themselves to the brim. Thereafter, chanting the holy name of Hari, they stood up and washed their hands and mouths.

TEXT 120

ভোজন করি’ দুই ভাই কৈলা আচমন ।
রাঘব আনি’ পরাইলা মাল্য-চন্দন ॥ ১২০ ॥

*bhojana kari' dui bhāi kailā ācamana
rāghava āni' parāilā mālyā-candana*

SYNONYMS

bhojana kari'—after eating; *dui bhāi*—the two brothers; *kailā ācamana*—washed Their hands and mouths; *rāghava*—Rāghava Pañdita; *āni'*—bringing;

parāīlā—decorated Them with; *mālya-candana*—flower garlands and sandalwood pulp.

TRANSLATION

After eating, the two brothers washed Their hands and mouths. Then Rāghava Paṇḍita brought flower garlands and sandalwood pulp and decorated Them.

TEXT 121

বিড়া খাওয়াইলা, কৈলা চরণ বস্তন ।
ভক্তগণে দিলা বিড়া, মাল্য-চস্তন ॥ ১২১ ॥

*biḍā khāoyāilā, kailā caraṇa vandana
bhakta-gaṇe dilā biḍā, māly-a-candana*

SYNONYMS

biḍā khāoyāilā—he offered betel nuts; *kailā caraṇa vandana*—prayed to the lotus feet; *bhakta-gaṇe*—unto the devotees; *dilā*—gave; *biḍā*—betel nuts; *māly-a-candana*—garlands and sandalwood pulp.

TRANSLATION

Rāghava Paṇḍita offered Them betel nuts and worshiped Their lotus feet. He also distributed betel nuts, flower garlands and sandalwood pulp to the devotees.

TEXT 122

রাঘবের কৃপা রঘুনাথের উপরে ।
দুই ভাইএর অবশিষ্ট পাত্র দিলা তাঁরে ॥ ১২২ ॥

*rāghavera kṛpā raghunāthera upare
dui bhāiera avaśiṣṭa pātra dilā tāñre*

SYNONYMS

rāghavera—of Rāghava Paṇḍita; *kṛpā*—mercy; *raghunāthera* *upare*—unto Raghunātha dāsa; *dui bhāiera*—of the two brothers; *avaśiṣṭa*—of remnants of food; *pātra*—the dishes; *dilā tāñre*—offered to him.

TRANSLATION

Rāghava Paṇḍita, being very merciful toward Raghunātha dāsa, offered him the dishes with the remnants of food left by the two brothers.

TEXT 123

କହିଲା,—“ଚେତନ୍ତ ଗୋସାଙ୍ଗି କରିଯାଛେନ ଭୋଜନ ।
ତୋମାର ଶେଷ ପାଇଲେ, ତୋମାର ଖଣ୍ଡିଲ ବଞ୍ଚନ ॥” ୧୨୩ ॥

*kahilā, — “caitanya gosāñi kariyāchena bhojana
tā̄ra śeṣa pāile, tomāra khaṇḍila bandhana”*

SYNONYMS

kahilā—he said; *caitanya gosāñi*—Lord Śrī Caitanya Mahāprabhu; *kariyāchena bhojana*—has eaten; *tā̄ra śeṣa*—His remnants; *pāile*—if you take; *tomāra*—your; *khaṇḍila*—will cease; *bandhana*—bondage.

TRANSLATION

He said, “Lord Śrī Caitanya Mahāprabhu has eaten this food. If you take His remnants, you will be released from the bondage of your family.”

TEXT 124

ଭକ୍ତ-ଚିନ୍ତେ ଭକ୍ତ-ଗୃହେ ସଦା ଅବସ୍ଥାନ ।
କବୁ ଗୁଣ୍ଠ, କବୁ ବ୍ୟକ୍ତ, ସ୍ଵତନ୍ତ୍ର ଭଗବାନ୍ ॥ ୧୨୪ ॥

*bhakta-citte bhakta-grhe sadā avasthāna
kabhu gupta, kabhu vyakta, svatantra bhagavān*

SYNONYMS

bhakta-citte—in the heart of a devotee; *bhakta-grhe*—at the house of a devotee; *sadā avasthāna*—always resides; *kabhu gupta*—sometimes hidden; *kabhu vyakta*—sometimes manifest; *svatantra*—fully independent; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

The Supreme Personality of Godhead always resides either in the heart or in the home of a devotee. This fact is sometimes hidden and sometimes manifest, for the Supreme Personality of Godhead is fully independent.

TEXT 125

ସର୍ବତ୍ର ‘ବ୍ୟାପକ’ ପ୍ରଭୂର ସଦା ସର୍ବତ୍ର ବାସ ।
ଇହାତେ ସଂଶୟ ଯାର, ସେଇ ଯାଯ୍ ନାଶ ॥ ୧୨୫ ॥

*sarvatra 'vyāpaka' prabhura sadā sarvatra vāsa
ihāte samsaya yāra, sei yāya nāśa*

SYNOMYS

sarvatra—everywhere; *vyāpaka*—pervading; *prabhura*—of the Supreme Personality of Godhead; *sadā*—always; *sarvatra*—everywhere; *vāsa*—residence; *ihāte*—about this; *samsaya*—doubt; *yāra*—of whom; *sei*—he; *yāya nāśa*—becomes annihilated.

TRANSLATION

The Supreme Personality of Godhead is all-pervasive, and therefore He resides everywhere. Anyone who doubts this will be annihilated.

TEXT 126

ଆପେ ନିତ୍ୟାନନ୍ଦ ଅଭୁ ଗଞ୍ଜାନାନ କରିଯା ।
ସେଇ ବୃକ୍ଷମୂଳେ ବସିଲା ନିଜଗଣ ଲାଗ୍ରା ॥ ୧୨୬ ॥

*prāte nityānanda prabhu gaṅgā-snāna kariyā
sei vṛkṣa-mūle vasilā nija-gaṇa lañā*

SYNOMYS

prāte—in the morning; *nityānanda prabhu*—Lord Nityānanda Prabhu; *gaṅgā-snāna*—bathing in the Ganges; *kariyā*—after doing; *sei vṛkṣa-mūle*—under that tree; *vasilā*—sat down; *nija-gaṇa lañā*—with His associates.

TRANSLATION

In the morning, after taking His bath in the Ganges, Nityānanda Prabhu sat down with His associates beneath the same tree under which He had previously sat.

TEXT 127

ରଘୁନାଥ ଆସି' କୈଲା ଚରଣ ବଞ୍ଚନ ।
ରାଘବପଣ୍ଡିତ-ଦାରା କୈଲା ନିବେଦନ ॥ ୧୨୭ ॥

*raghunātha āsi' kailā caraṇa vandana
rāghava-paṇḍita-dvārā kailā nivedana*

SYNONYMS

raghunātha—Raghunātha dāsa; *āsi'*—coming; *kailā caraṇa vandana*—worshiped His lotus feet; *rāghava-paṇḍita-dvārā*—through Rāghava Paṇḍita; *kailā nivedana*—submitted his desire.

TRANSLATION

Raghunātha dāsa went there and worshiped Lord Nityānanda's lotus feet. Through Rāghava Paṇḍita, he submitted his desire.

TEXT 128

“অধম, পামর মুই হীন জীবাধম !
মোৱ ইচ্ছা হয়—পান চৈতন্য-চৰণ ॥ ১২৮ ॥

“adhamā, pāmara mui hina jīvādhama!
mora icchā haya—pāna caitanya-caraṇa

SYNONYMS

adhamā—the most fallen; *pāmara*—the most sinful; *mui*—I; *hina*—condemned; *jīva-adhamā*—the lowest of all living beings; *mora*—my; *icchā*—desire; *haya*—is; *pāna*—I can get; *caitanya-caraṇa*—the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

“I am the lowest of men, the most sinful, fallen and condemned. Nevertheless, I desire to attain the shelter of Śrī Caitanya Mahāprabhu.

TEXT 129

বামন হঞ্চি যেন চান্দা ধরিবারে চায়।
অনেক যত্ন কৈমু, তাতে কভু সিদ্ধ নয় ॥ ১২৯ ॥

vāmanā hañā yena cānda dharibāre cāya
aneka yatna kainu, tāte kabhu siddha naya

SYNONYMS

vāmanā hañā—being a dwarf; *yena*—as if; *cānda*—the moon; *dharibāre*—to catch; *cāya*—wants; *aneka yatna*—many attempts; *kainu*—I have made; *tāte*—in that; *kabhu siddha naya*—I have not been successful.

TRANSLATION

“Like a dwarf who wants to catch the moon, I have tried my best many times, but I have never been successful.

TEXT 130

ষতবार पलाइ आमि गृहादि छाड़िया ।
पिता, माता—दुइ मोरे राखये बांधिया ॥ १३० ॥

*yata-bāra palāi āmi gr̥hādi chāḍiyā
pitā, mātā—dui more rākhaye bāndhiyā*

SYNOMYS

yata-bāra—as many times; *palāi*—go away; *āmi*—I; *gr̥ha-ādi chāḍiyā*—giving up my relationship with home; *pitā mātā*—father and mother; *dui*—both of them; *more*—me; *rākhaye bāndhiyā*—keep bound.

TRANSLATION

“Every time I tried to go away and give up my home relationships, my father and mother unfortunately kept me bound.

TEXT 131

তোমার কৃপা বিনা কেহ ‘চৈতন্য’ না পায় ।
তুমি কৃপা কৈলে তাঁরে অধমেহ পায় ॥ ১৩১ ॥

*tomāra kṛpā vinā keha ‘caitanya’ nā pāya
tumi kṛpā kaile tānre adhameha pāya*

SYNOMYS

tomāra kṛpā—Your mercy; *vinā*—without; *keha*—anyone; *caitanya*—Lord Śrī Caitanya Mahāprabhu; *nā pāya*—cannot get; *tumi kṛpā kaile*—if You are merciful; *tānre*—Him; *adhameha*—even the fallen soul; *pāya*—can get.

TRANSLATION

“No one can attain the shelter of Śrī Caitanya Mahāprabhu without Your mercy, but if You are merciful, even the lowest of men can attain shelter at His lotus feet.

TEXT 132

ଅୟୋଗ୍ୟ ମୁହଁ ନିବେଦନ କରିତେ କରି ଭୟ ।
ମୋରେ ‘ଚୈତନ୍ୟ’ ଦେହ’ ଗୋସାଙ୍ଗି ହସ୍ତା ସଦୟ ॥ ୧୩୨ ॥

*ayoga mui nivedana karite kari bhaya
more ‘caitanya’ deha’ gosāñi hañā sadaya*

SYNONYMS

ayogya—unfit; mui—I; nivedana karite—to submit my desires; kari bhaya—I am afraid; more—unto me; caitanya deha’—kindly give the shelter of Lord Śrī Caitanya Mahāprabhu; gosāñi—O my Lord; hañā sa-daya—being merciful.

TRANSLATION

“Although I am unfit and greatly afraid to submit this plea, I nevertheless request You, sir, to be especially merciful toward me by granting me shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 133

ମୋର ମାଥେ ପଦ ଧରି’ କରହ ପ୍ରସାଦ ।
‘ନିର୍ବିଘ୍ନେ ଚୈତନ୍ୟ ପାଞ୍ଚ—କର ଆଶୀର୍ବାଦ ॥” ୧୩୩ ॥

*mora māthe pada dhari’ karaha prasāda
nirvighne caitanya pāñā—kara āśīrvāda”*

SYNONYMS

mora māthe—upon my head; pada dhari’—keeping Your feet; karaha prasāda—bless me; nirvighne—without difficulty; caitanya pāñā—I may get the shelter of Śrī Caitanya Mahāprabhu; kara āśīrvāda—give this benediction.

TRANSLATION

“Placing Your feet on my head, give me the benediction that I may achieve the shelter of Śrī Caitanya Mahāprabhu without difficulty. I pray for this benediction.”

TEXT 134

ଶୁଣି’ ହାସି’ କହେ ଅଭୂ ସବ ଭକ୍ତଗଣେ ।
“ଇହାର ବିସୟମୁଖ—ଇନ୍ଦ୍ରମୁଖ-ମନେ ॥ ୧୩୪ ॥

śuni' hāsi' kahe prabhu saba bhakta-gaṇe
“ihāra viṣaya-sukha—indra-sukha-sama

SYNOMYS

śuni'—hearing; hāsi'—smiling; kahe—says; prabhu—Lord Nityānanda Prabhu; saba bhakta-gaṇe—unto all the devotees; ihāra—of Raghunātha dāsa; viṣaya-sukha—material happiness; indra-sukha—the material happiness of the King of heaven, Indra; sama—equal to.

TRANSLATION

After hearing this appeal by Raghunātha dāsa, Lord Nityānanda Prabhu smiled and told all the devotees, “Raghunātha dāsa’s standard of material happiness is equal to that of Indra, the King of heaven.

TEXT 135

চৈতন্য-কৃপাতে সেহ নাহি ভায় মনে ।
সবে আশীর্বাদ কর—পাউক চৈতন্য-চরণে ॥ ১৩৫ ॥

caitanya-kṛpāte seha nāhi bhāya mane
sabe āśīrvāda kara—pāuka caitanya-caraṇe

SYNOMYS

caitanya-kṛpāte—by the mercy of Lord Śrī Caitanya Mahāprabhu; seha—such a standard of material happiness; nāhi bhāya—he does not take as valuable; mane—at mind; sabe—all of you; āśīrvāda kara—give the benediction; pāuka—let him get; caitanya-caraṇe—the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

“Because of the mercy bestowed upon him by Śrī Caitanya Mahāprabhu, Raghunātha dāsa, although situated in such material happiness, does not like it at all. Therefore let every one of you be merciful toward him and give him the benediction that he may very soon attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 136

কৃষ্ণপাদপদ্ম-গঞ্জ যেই জন পায় ।
অঙ্গলোক-আদি-স্থথ তাঁরে নাহি ভায় ॥” ১৩৬ ॥

*kṛṣṇa-pāda-padma-gandha yei jana pāya
brahma-loka-ādi-sukha tāñre nāhi bhāya”*

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *pāda-padma*—of the lotus feet; *gandha*—the fragrance; *yei jana*—anyone who; *pāya*—gets; *brahma-loka*—of Brahma-loka; *ādi*—and so on; *sukha*—happiness; *tāñre*—to him; *nāhi bhāya*—does not appear valuable.

TRANSLATION

“One who experiences the fragrance of the lotus feet of Lord Kṛṣṇa does not even value the standard of happiness available in Brahma-loka, the topmost planet. And what to speak of heavenly happiness?

TEXT 137

যো দ্রুত্যজান্ দারসুতান্ শৃঙ্গবৰ্জ্যং হৃদিস্পৃশঃ ।
জহো যুবেব মলবদ্ধম-শ্লোকলালসঃ ॥ ১৩৭

*yo dustyajān dāra-sutān
suhṛd-rājyarān hṛdi-sprśāḥ
jahau yuvaiva malavad
uttama-śloka-lālasāḥ*

SYNONYMS

yāḥ—who (Bharata Mahārāja); *dustyajān*—difficult to give up; *dāra-sutān*—wife and children; *suhṛt*—friends; *rājyam*—kingdom; *hṛdi-sprśāḥ*—dear to the core of the heart; *jahau*—gave up; *yuvā*—youth; *eva*—at that time; *malavat*—like stool; *uttama-śloka-lālasāḥ*—being captivated by the transcendental qualities, pastimes and association of the Supreme Personality of Godhead.

TRANSLATION

“Lord Kṛṣṇa, the Supreme Personality of Godhead, is offered sublime, poetic prayers by those trying to attain His favor. Thus He is known as Uttama-śloka. Being very eager to gain the association of Lord Kṛṣṇa, King Bharata, although in the prime of youth, gave up his very attractive wife, affectionate children, most beloved friends and opulent kingdom, exactly as one gives up stool after excreting it.”

PURPORT

This verse is from *Śrimad-Bhāgavatam* (5.14.43).

TEXT 138

তবে রঘুনাথে প্রভু নিকটে বোলাইলা ।
ঁর মাথে পদ ধরি' কহিতে লাগিলা ॥ ১৩৮ ॥

*tabe raghunāthe prabhu nikāte bolāilā
tānra māthe pada dhari' kahite lāgilā*

SYNONYMS

tabe—then; raghunāthe—Raghunātha dāsa; prabhu—Lord Nityānanda Prabhu; nikāte bolāilā—called nearby; tānra māthe—on his head; pada dhari'—keeping His feet; kahite lāgilā—began to speak.

TRANSLATION

Then Lord Nityānanda Prabhu called Raghunātha dāsa near Him, placed His lotus feet upon Raghunātha dāsa's head and began to speak.

TEXT 139

“তুমি যে করাইলা এই পুলিন-ভোজন ।
তোমায় কৃপা করি' গৌর কৈলা আগমন ॥ ১৩৯ ॥

*"tumi ye karāilā ei pulina-bhojana
tomāya kṛpā kari' gaura kailā āgamana*

SYNONYMS

tumi—you; ye—that; karāilā—caused to do; ei—this; pulina-bhojana—picnic on the bank of the Ganges; tomāya—unto you; kṛpā kari'—being merciful; gaura—Lord Śrī Caitanya Mahāprabhu; kailā āgamana—came.

TRANSLATION

“My dear Raghunātha dāsa,” He said, “since you arranged the feast on the bank of the Ganges, Śrī Caitanya Mahāprabhu came here just to show you His mercy.

TEXT 140

কৃপা করি' কৈলা চিড়া-দুষ্ট ভোজন ।
নৃত্য দেখি' রাত্রে কৈলা প্রসাদ ভক্ষণ ॥ ১৪০ ॥

*kṛpā kari' kailā cidā-dugdha bhojana
nṛtya dekhi' rātrye kailā prasāda bhakṣana*

SYNONYMS

kṛpā kari'—by His causeless mercy; *kailā*—did; *cīḍā-dugdha bhojana*—eating of the chipped rice and milk; *nṛtya dekhi'*—after seeing the dancing; *rātrye*—at night; *kailā prasāda bhakṣaṇa*—ate the *prasāda*.

TRANSLATION

"By His causeless mercy He ate the chipped rice and milk. Then, after seeing the dancing of the devotees at night, He took His supper.

TEXT 141

তোমা উক্তারিতে গৌর আইলা আপনে ।
চুটিল তোমার যত বিঘ্নাদি-বন্ধনে ॥ ১৪১ ॥

*tomā uddhārite gaura āilā āpanē
chuṭila tomāra yata vighnādi-bandhane*

SYNONYMS

tomā—you; *uddhārite*—to deliver; *gaura*—Lord Śrī Caitanya Mahāprabhu, Gaurahari; *āilā āpanē*—came personally; *chuṭila*—have gone; *tomāra*—your; *yata*—all kinds of; *vighna-ādi-bandhane*—impediments for bondage.

TRANSLATION

"Lord Śrī Caitanya Mahāprabhu, Gaurahari, came here personally to deliver you. Now rest assured that all the impediments meant for your bondage are gone.

TEXT 142

স্঵রূপের স্থানে তোমা করিবে সমর্পণে ।
'অন্তরঙ্গ' ভৃত্য বলি' রাখিবে চরণে ॥ ১৪২ ॥

*svarūpera sthāne tomā karibe samarpaṇe
'antaraṅga' bhṛtya bali' rākhibe caraṇe*

SYNONYMS

svarūpera sthāne—unto Svarūpa Dāmodara; *tomā*—you; *karibe samarpaṇe*—He will give; *antaraṅga*—very confidential; *bhṛtya*—servant; *bali'*—as; *rākhibe caraṇe*—will keep under His lotus feet.

TRANSLATION

“Śrī Caitanya Mahāprabhu will accept you and place you under the charge of His secretary, Svarūpa Dāmodara. You will thus become one of the most confidential internal servants and will attain the shelter of Śrī Caitanya Mahāprabhu.

TEXT 143

ନିଶ୍ଚିନ୍ତ ହେଣ୍ଗ ସାହ ଆପନ-ଭବନ ।
ଅଚିରେ ନିର୍ବିଲ୍ଲେ ପାବେ ଚୈତନ୍ୟ-ଚରଣ ॥” ୧୪୩ ॥

*niścinta hañā yāha āpana-bhavana
acire nirvighne pābe caitanya-caraṇa”*

SYNOMYS

niścinta—without anxiety; *hañā*—being; *yāha*—go; *āpana-bhavana*—to your own place; *acire*—very soon; *nirvighne*—without impediments; *pābe*—you will get; *caitanya-caraṇa*—the shelter of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

“Being assured of all this, return to your own home. Very soon, without impediments, you will attain the shelter of Lord Śrī Caitanya Mahāprabhu.”

TEXT 144

ସବ ଭକ୍ତଦ୍ୱାରେ ତାରେ ଆଶୀର୍ବାଦ କରାଇଲା ।
ତାଁ-ସବାର ଚରଣ ରଘୁନାଥ ବଞ୍ଜିଲା ॥ ୧୪୪ ॥

*saba bhakta-dvāre tāṅre āśīrvāda karāilā
tāṅ-sabāra caraṇa raghunātha vandilā*

SYNOMYS

saba—all; *bhakta-dvāre*—by the devotees; *tāṅre* *āśīrvāda* *karāilā*—had him blessed; *tāṅ-sabāra*—of all of them; *caraṇa*—the lotus feet; *raghunātha*—Raghunātha dāsa; *vandilā*—worshiped.

TRANSLATION

Lord Nityānanda had Raghunātha dāsa blessed by all the devotees, and Raghunātha dāsa offered his respects to their lotus feet.

TEXT 145

ପ୍ରଭୁ-ଆଜ୍ଞା ଲାଗ୍ର ବୈଷ୍ଣବେର ଆଜ୍ଞା ଲାଇଲା ।
ରାଘବ-ସହିତେ ନିଷ୍ଠିତେ ଯୁକ୍ତି କରିଲା ॥ ୧୮୫ ॥

*prabhu-ājñā lañā vaiṣṇavera ājñā la-ilā
rāghava-sahite nibhṛte yukti karilā*

SYNONYMS

prabhu-ājñā—the order of Lord Nityānanda Prabhu; *lañā*—taking; *vaiṣṇavera ājñā*—the permission of all the Vaiṣṇavas; *la-ilā*—he took; *rāghava-sahite*—with Rāghava Paṇḍita; *nibhṛte*—in a solitary place; *yukti karilā*—he consulted.

TRANSLATION

After taking leave of Lord Nityānanda Prabhu and then all the other Vaiṣṇavas, Śrī Raghunātha dāsa consulted secretly with Rāghava Paṇḍita.

TEXT 146

ଯୁକ୍ତି କରି' ଶତ ମୁଦ୍ରା, ସୋଣ ତୋଳା-ସାତେ ।
ନିଷ୍ଠିତେ ଦିଲା ପ୍ରଭୁର ଭାଣ୍ଡାରୀର ହାତେ ॥ ୧୮୬ ॥

*yukti kari' śata mudrā, soñā tolā-sāte
nibhṛte dilā prabhura bhāṇḍārīra hāte*

SYNONYMS

yukti kari'—after consultation; *śata mudrā*—one hundred coins; *soñā*—in gold pieces; *tolā-sāte*—about seven tolās (about two and a half ounces); *nibhṛte*—secretly; *dilā*—delivered; *prabhura*—of Lord Nityānanda Prabhu; *bhāṇḍārīra*—of the treasurer; *hāte*—into the hand.

TRANSLATION

After consulting with Rāghava Paṇḍita, he secretly delivered one hundred gold coins and about seven tolās of gold to the hand of Nityānanda Prabhu's treasurer.

TEXT 147

ତୁମେ ନିଷେଧିଲା,—“ପ୍ରଭୁରେ ଏବେ ନା କହିବା ।
ନିଜ-ଘରେ ଯାବେନ ସବେ ତବେ ନିବେଦିବା ॥” ୧୮୭ ॥

*tāṅre niṣedhilā, —“prabhure ebe nā kahibā
nija-ghare yābena yabe tabe nivedibā”*

SYNOMYS

tāṅre—him; *niṣedhilā*—he forbade; *prabhure*—unto Lord Nityānanda Prabhu; *ebe*—now; *nā kahibā*—do not speak; *nija-ghare*—to His home; *yābena*—will return; *yabe*—when; *tabe*—then; *nivedibā*—kindly inform Him.

TRANSLATION

Raghunātha dāsa admonished the treasurer, “Do not speak about this to Lord Nityānanda Prabhu now, but when He returns home, kindly inform Him about this presentation.”

TEXT 148

তবে রাঘব-পঞ্জিত তাঁরে ঘরে লঞ্চা গেলা ।
ঠাকুর দর্শন করাঞ্চা মালা-চম্পন দিলা ॥ ১৪৮ ॥

*tabe rāghava-paṇḍita tāṅre ghare lañā gelā
ṭhākura darśana karāñā mālā-candana dilā*

SYNOMYS

tabe—thereupon; *rāghava-paṇḍita*—Rāghava Paṇḍita; *tāṅre*—him; *ghare lañā gelā*—took to his home; *ṭhākura darśana karāñā*—after inducing him to see the Deity; *mālā-candana*—a garland and sandalwood pulp; *dilā*—delivered.

TRANSLATION

Thereupon, Rāghava Paṇḍita took Raghunātha dāsa to his home. After inducing him to see the Deity, he gave Raghunātha dāsa a garland and sandalwood pulp.

TEXT 149

অনেক ‘প্রসাদ’ দিলা পথে খাইবারে ।
তবে পুনঃ রঘুনাথ কহে পঞ্জিতেরে ॥ ১৪৯ ॥

*aneka ‘prasāda’ dilā pathe khāibāre
tabe punaḥ raghunātha kahe paṇḍitere*

SYNOMYS

aneka prasāda—much *prasāda*; *dilā*—delivered; *pathe khāibāre*—to eat on his way; *tabe*—then; *punaḥ*—again; *raghunātha kahe*—Raghunātha dāsa said; *paṇḍitere*—to Rāghava Paṇḍita.

TRANSLATION

He gave Raghunātha dāsa a large quantity of prasāda to eat on his way home. Then Raghunātha dāsa again spoke to Rāghava Pāṇdita.

TEXT 150

“প্ৰভুৰ সঙ্গে যত মহান্ত, ভৃত্য, আশ্রিত জন ।
পূজিতে চাহিয়ে আমি সবার চরণ ॥ ১৫০ ॥

*“prabhura saṅge yata mahānta, bhṛtya, āśrita jana
pūjite cāhiye āmi sabāra caraṇa*

SYNONYMS

prabhura saṅge—with Lord Nityānanda Prabhu; *yata*—all; *mahānta*—great devotees; *bhṛtya*—servants; *āśrita jana*—subservient people; *pūjite*—to worship; *cāhiye*—want; *āmi*—I; *sabāra caraṇa*—the lotus feet of all of them.

TRANSLATION

“I want to give money,” he said, “just to worship the lotus feet of all the great devotees, servants and subservants of Lord Nityānanda Prabhu.

TEXT 151

বিশ, পঞ্চদশ, বার, দশ, পঞ্চ হয় ।
মুদ্রা দেহ’ বিচারি’ যার যত যোগ্য হয় ॥ ১৫১ ॥

*biśa, pañca-daśa, bāra, daśa, pañca haya
mudrā deha’ vicāri’ yāra yata yogya haya*

SYNONYMS

biśa—twenty; *pañca-daśa*—fifteen; *bāra*—twelve; *daśa*—ten; *pañca*—five; *haya*—are; *mudrā*—coins; *deha’*—give; *vicāri’*—considering; *yāra*—of whom; *yata*—as much; *yogya haya*—is fit.

TRANSLATION

“As you think fit, give twenty, fifteen, twelve, ten or five coins to each of them.”

TEXT 152

সব লেখা করিয়া রাঘব-পাশ দিলা ।
ষাঁৱ নামে যত রাঘব চিঠি লেখাইলা ॥ ১৫২ ॥

*saba lekhā kariyā rāghava-pāśa dilā
yāñra nāme yata rāghava cīthi lekhāilā*

SYNONYMS

saba—all; *lekhā kariyā*—writing; *rāghava-pāśa* *dilā*—delivered to Rāghava Pañdita; *yāñra nāme*—in whose name; *yata*—as much; *rāghava*—Rāghava Pañdita; *cīthi*—a list; *lekhāilā*—had written.

TRANSLATION

Raghunātha dāsa drew up an account of the amount to be given and submitted it to Rāghava Pañdita, who then made up a list showing how much money was to be paid to each and every devotee.

TEXT 153

একশত মুজা আর মোণা তোলা-দ্বয় ।
পশ্চিমের আগে দিল করিয়া বিনয় ॥ ১৫৩ ॥

*eka-śata mudrā āra soñā tolā-dvaya
pañditera āge dila kariyā vinaya*

SYNONYMS

eka-śata mudrā—one hundred coins; *āra*—and; *soñā*—gold; *tolā-dvaya*—two *tolās*; *pañditera āge*—before Rāghava Pañdita; *dila*—presented; *kariyā vinaya*—with great humility.

TRANSLATION

With great humility, Raghunātha dāsa placed one hundred gold coins and about two *tolās* of gold before Rāghava Pañdita for all the other devotees.

TEXT 154

ঞার পদধূলি লএগ স্বগৃহে আইলা ।
নিত্যানন্দ-কৃপা পাএগ কৃতার্থ মানিলা ॥ ১৫৪ ॥

*tāñra pada-dhūli lañā svagṛhe āilā
nityānanda-kṛpā pāñā kṛtārtha mānilā*

SYNONYMS

tāñra—his; *pada-dhūli*—the dust of the feet; *lañā*—taking; *sva-gṛhe* *āilā*—returned to his home; *nityānanda-kṛpā*—the mercy of Lord Nityānanda Prabhu; *pāñā*—getting; *kṛtārtha mānilā*—he felt greatly obliged.

TRANSLATION

After taking dust from the feet of Rāghava Pañdita, Raghunātha dāsa returned to his home, feeling greatly obligated to Lord Nityānanda Prabhu because of having received His merciful benediction.

TEXT 155

সেই হৈতে অভ্যন্তরে না করেন গমন।
বাহিরে দুর্গামণ্ডপে যাএগ করেন শয়ন॥ ১৫৫ ॥

*sei haite abhyantare nā karena gamana
bāhire durgā-maṇḍape yāñā karena śayana*

SYNOMYMS

sei haite—from that day; *abhyantare*—in the interior rooms; *nā karena gamana*—did not go; *bāhire*—outside; *durgā-maṇḍape*—to the place where Durgā worship was performed; *yāñā*—going; *karena śayana*—he sleeps.

TRANSLATION

From that day on, he did not go into the interior section of the house. Instead, he would sleep on the Durgā-maṇḍapa [the place where mother Durgā was worshiped].

TEXT 156

তাঁহা জাগি' রহে সব রক্ষকগণ।
পলাইতে করেন নানা উপায় চিন্তন॥ ১৫৬ ॥

*tāñhā jāgi' rahe saba rakṣaka-gana
palāite karena nānā upāya cintana*

SYNOMYMS

tāñhā—there; *jāgi'*—keeping awake; *rahe*—stay; *saba*—all; *rakṣaka-gana*—the watchmen; *palāite*—to go away; *karena*—does; *nānā*—various; *upāya*—means; *cintana*—thinking of.

TRANSLATION

There, however, the watchmen alertly kept guard. Raghunātha dāsa was thinking of various means by which to escape their vigilance.

TEXT 157

হেনকালে গৌড়দেশের সব ভক্তগণ।
অভুরে দেখিতে নীলাচলে করিলা গমন॥ ১৫৭ ॥

*hena-kāle gauḍa-deśera saba bhakta-gaṇa
prabhure dekhite nilācale karilā gamana*

SYNONYMS

hena-kāle—at this time; *gauḍa-deśera*—of Bengal; *saba*—all; *bhakta-gaṇa*—devotees; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *dekhite*—to see; *nilācale*—to Jagannātha Puri; *karilā gamana*—went.

TRANSLATION

At that time, all the devotees of Bengal were going to Jagannātha Puri to see Lord Caitanya Mahāprabhu.

TEXT 158

ঁ-সবার সঙ্গে রঘুনাথ যাইতে না পারে ।
প্রসিদ্ধ প্রকট সঙ্গ, তবহিঁ ধরা পড়ে ॥ ১৫৮ ॥

*tāñ-sabāra saṅge raghunātha yāite nā pāre
prasiddha prakaṭa saṅga, tabahiñ dharā pađe*

SYNONYMS

tāñ-sabāra—all of them; *saṅge*—with; *raghunātha*—Raghunātha dāsa; *yāite nā pāre*—could not go; *prasiddha*—famous; *prakaṭa*—known; *saṅga*—group; *tabahiñ*—immediately; *dharā pađe*—he would be caught.

TRANSLATION

Raghunātha dāsa could not accompany them, for they were so famous that he would immediately have been caught.

TEXTS 159-160

এইমত চিন্তিতে দৈবে একদিনে ।
বাহিরে দেবীমণ্ডপে করিয়াছেন শয়নে ॥ ১৫৯ ॥
দণ্ড-চারি রাত্রি যবে আছে অবশেষ ।
যদুনন্দন-আচার্য তবে করিল প্রবেশ ॥ ১৬০ ॥

*ei-mata cintite daive eka-dine
bāhire devi-maṇḍape kariyāchena śayane*

*daṇḍa-cāri rātri yabe āche avaśeṣa
yadunandana-ācārya tabe karilā praveśa*

SYNONYMS

ei-mata—in this way; *cintite*—while he was thinking; *daive*—by chance; *eka-dine*—one day; *bāhire*—outside the house; *devī-maṇḍape*—on the Durgā platform; *kariyāchena śayane*—was sleeping; *daṇḍa-cāri*—four *daṇḍas* (ninety-six minutes); *rātri*—night; *yabe*—when; *āche avaśeṣa*—there remained; *yadunandana-ācārya*—the priest of the name Yadunandana Ācārya; *tabe*—then; *karilā praveśa*—entered.

TRANSLATION

Thus Raghunātha dāsa thought deeply about how to escape, and one night while he was sleeping on the Durgā-maṇḍapa, the priest Yadunandana Ācārya entered the house when only four daṇḍas remained until the end of the night.

TEXT 161

বাসুদেব-দত্তের তেঁহ হয় ‘অনুগ্রহীত’ ।
রঘুনাথের ‘গুরু’ তেঁহো হয় ‘পুরোহিত’ ॥ ১৬১ ॥

*vāsudeva-dattera teñha haya 'anugṛhīta'
raghunāthera 'guru' teñho haya 'purohita'*

SYNONYMS

vāsudeva-dattera—of Vāsudeva Datta; *teñha*—he; *haya anugṛhīta*—was given the mercy; *raghunāthera*—of Raghunātha dāsa; *guru*—the spiritual master; *teñho*—he; *haya*—was; *purohita*—the priest.

TRANSLATION

Yadunandana Ācārya was the priest and spiritual master of Raghunātha dāsa. Although born in a brāhmaṇa family, he had accepted the mercy of Vāsudeva Datta.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that although the atheists who have deviated from the order of Śrī Advaita Ācārya introduce themselves as followers of Advaita Ācārya, they do not accept Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead, Kṛṣṇa. Yadunandana Ācārya, one of the most confidential followers of Śrī Caitanya Mahāprabhu, was the initiated disciple of Advaita Ācārya. He was not polluted by sentimental distinctions classifying Vaiṣṇavas according to birth. Therefore although Vāsudeva Datta had not been born in a brāhmaṇa family, Yadunandana Ācārya accepted Vāsudeva Datta as his spiritual master.

TEXT 162

ଅବୈତ-ଆଚାର୍ଥେ ତେଁହଁ ‘ଶିଷ୍ୟ ଅନ୍ତରଙ୍ଗ’ ।
ଆଚାର୍ଥ-ଆଜ୍ଞାତେ ମାନେ—ଚିତ୍ତରୁ ‘ପ୍ରାଣଧନ’ ॥ ୧୬୨ ॥

*advaita-ācāryera terīha ‘śiṣya antaraṅga’
ācārya-ājñātē māne—caitanya ‘prāṇa-dhana’*

SYNONYMS

advaita-ācāryera—of Advaita Ācārya; *teñha*—Yadunandana Ācārya; *śiṣya*—disciple; *antaraṅga*—very confidential; *ācārya-ājñātē*—by the order of Advaita Ācārya; *māne*—he accepted; *caitanya prāṇa-dhana*—Lord Śrī Caitanya Mahāprabhu as his life and soul.

TRANSLATION

Yadunandana Ācārya had been officially initiated by Advaita Ācārya. Thus he considered Lord Caitanya his life and soul.

TEXT 163

ଅଗଳେ ଆସିଯା ତେଁହଁ ସବେ ଦାଙ୍ଗାଇଲା ।
ରଘୁନାଥ ଆସି’ ତବେ ଦଙ୍ଗବର କୈଲା ॥ ୧୬୩ ॥

*aṅgane āsiyā terīho yabe dāñḍāilā
raghunātha āsi’ tabe dañḍavat kailā*

SYNONYMS

aṅgane—in the courtyard; *āsiyā*—entering; *terīho*—Yadunandana Ācārya; *yabe*—when; *dāñḍāilā*—stood up; *raghunātha*—Raghunātha dāsa; *āsi’*—coming; *tabe*—at that time; *dañḍavat kailā*—offered his respects, falling down.

TRANSLATION

When Yadunandana Ācārya entered the house of Raghunātha dāsa and stood in the courtyard, Raghunātha dāsa went there and fell down to offer his obeisances.

TEXT 164

ତୀର ଏକ ଶିଷ୍ୟ ତୀର ଠାକୁରେର ସେବା କରେ ।
ସେବା ଛାଡ଼ିଯାଛେ, ତାରେ ସାଧିବାର ତରେ ॥ ୧୬୪ ॥

tānra eka śiṣya tānra ṭhākurera sevā kare
sevā chādiyāche, tāre sādhibāra tare

SYNONYMS

tānra—his; eka—one; śiṣya—disciple; tānra—his; ṭhākurera—of the Deity; sevā—service; kare—does; sevā chādiyāche—he has left that service; tāre—him; sādhibāra tare—to induce.

TRANSLATION

One of Yadunandana Ācārya's disciples had been worshiping the Deity but had left that service. Yadunandana Ācārya wanted Raghunātha dāsa to induce the disciple to take up that service again.

TEXT 165

ରଘୁନାଥେ କହେ,—“ତାରେ କରହ ସାଧନ ।
ମେବା ଯେନ କରେ, ଆର ନାହିକ ବ୍ରାହ୍ମଣ ॥” ୧୬୫ ॥

*raghunāthe kahe, —“tāre karaha sādhana
sevā yena kare, āra nāhika brāhmaṇa”*

SYNONYMS

raghunāthe kahe—he said to Raghunātha dāsa; *tāre*—him; *karaha sādhana*—induce to accept the service; *sevā*—service; *yena*—that; *kare*—he does; *āra*—other; *nāhika*—there is no; *brāhmaṇa*—brāhmaṇa.

TRANSLATION

Yadunandana Ācārya requested Raghunātha dāsa, “Please induce the brāhmaṇa to resume the service, for there is no other brāhmaṇa to do it.”

TEXT 166

ଏତ କହି' ରଘୁନାଥେ ଲାଞ୍ଚ ଚଲିଲା ।
ରକ୍ଷକ ସବ ଶେଷରାତ୍ରେ ନିଦ୍ରାୟ ପଡ଼ିଲା ॥ ୧୬୬ ॥

*eta kahi' raghunāthe lañā calilā
rakṣaka saba śeṣa-rātre nidrāya paḍilā*

SYNOMYS

eta kahi'—saying this; raghunātha lañā—taking Raghunātha dāsa; calilā—he went out; rakṣaka saba—all the watchmen; śeṣa-rātre—at the end of night; nindrāya paḍilā—fell asleep.

TRANSLATION

After saying this, Yadunandana Ācārya took Raghunātha dāsa with him and went out. By that time all the watchmen were deeply asleep because it was the end of the night.

TEXT 167

ଆଚାର୍ଯେର ଘର ଇହାର ପୂର୍ବଦିଶାତେ ।
କହିତେ ଶୁଣିତେ ଦୁଃଖେ ଚଲେ ଦେଇ ପଥେ ॥ ୧୬୭ ॥

ācāryera ghara iħāra pūrva-diśāte
kahite śunate duṅhe cale sei pathe

SYNOMYS

ācāryera ghara—the house of Yadunandana Ācārya; iħāra—of this; pūrva-diśāte—to the east; kahite—talking; śunate—listening; duṅhe—both of them; cale—go; sei pathe—on that path.

TRANSLATION

East of the house of Raghunātha dāsa was the house of Yadunandana Ācārya. Yadunandana Ācārya and Raghunātha dāsa talked together as they went toward that house.

TEXT 168

ଅର୍ଧପଥେ ରଘୁନାଥ କହେ ଶୁକ୍ଳର ଚରଣେ ।
“ଆମି ଦେଇ ବିପ୍ରେ ସାଧି’ ପାଠାଇମୁ ତୋମା ସ୍ଥାନେ ॥

ardha-pathe raghunātha kahe gurura caraṇe
“āmi sei vipre sādhi’ pāṭhāimu tomā sthāne

SYNOMYS

ardha-pathe—halfway along the path; raghunātha kahe—Raghunātha dāsa said; gurura caraṇe—unto the lotus feet of his spiritual master; āmi—I; sei—that; vipre—brāhmaṇa; sādhi’—inducing; pāṭhāimu—shall send; tomā sthāne—to your place.

TRANSLATION

Halfway along the path, Raghunātha dāsa submitted at the lotus feet of his spiritual master, “I shall go to the home of that brāhmaṇa, induce him to return, and send him to your home.

TEXT 169

তুমি সুখে ঘরে যাহ—মোরে আজ্ঞা হয়” ।
এই ছলে আজ্ঞা মাগি’ করিলা নিশ্চয় ॥ ১৬৯ ॥

*tumi sukhe ghare yāha—more ājñā haya”
ei chale ājñā māgi’ karilā niścaya*

SYNOMYMS

tumi—you; *sukhe*—in happiness; *ghare yāha*—go to your place; *more*—to me; *ājñā*—order; *haya*—is; *ei chale*—on this plea; *ājñā māgi’*—asking permission; *karilā niścaya*—decided.

TRANSLATION

“You may go home without anxiety. Following your order, I shall persuade the brāhmaṇa.” On this plea, after asking permission, he decided to go away.

TEXT 170

“সেবক রক্ষক আৱ কেহ নাহি সঙ্গে ।
পলাইতে আমাৱ ভাল এইত প্ৰসঙ্গে ॥” ১৭০ ॥

*“sevaka rakṣaka āra keha nāhi saṅge
palāite āmāra bhāla eita prasaṅge*

SYNOMYMS

sevaka—servant; *rakṣaka*—watchman; *āra*—and; *keha nāhi*—there is no one; *saṅge*—along; *palāite*—to go away; *āmāra*—my; *bhāla*—good; *eita*—this; *prasaṅge*—opportunity.

TRANSLATION

Raghunātha dāsa thought, “This is the greatest opportunity to go away because this time there are no servants or watchmen with me.”

TEXT 171

এত চিন্তি' পূর্বমুখে করিলা গমন।
উলটিয়া চাহে পাছে,—নাহি কোন জন ॥ ১৭১ ॥

*eta cinti' pūrva-mukhe karilā gamana
ulaṭiyā cāhe pāche, —nāhi kona jana*

SYNONYMS

eta cinti'—thinking this; *pūrva-mukhe*—toward the east; *karilā gamana*—began to proceed; *ulaṭiyā*—turning around; *cāhe*—looks; *pāche*—behind; *nāhi kona jana*—there was no one.

TRANSLATION

Thinking in this way, he quickly proceeded toward the east. Sometimes he turned around and looked back, but no one was following him.

TEXT 172

শ্রীচৈতন্য-নিত্যানন্দ-চরণ চিন্তিয়া।
পথ ছাড়ি' উপপথে যায়েন ধারণা ॥ ১৭২ ॥

*śrī-caitanya-nityānanda-caraṇa cintiyā
patha chāḍi' upapathe yāyena dhāñā*

SYNONYMS

śrī-caitanya—of Śrī Caitanya Mahāprabhu; *nityānanda*—of Lord Nityānanda Prabhu; *caraṇa*—the lotus feet; *cintiyā*—thinking of; *patha chāḍi'*—giving up the general pathway; *upapathe*—by the path not generally used; *yāyena dhāñā*—he went very swiftly.

TRANSLATION

Thinking of the lotus feet of Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu, he left the general path and proceeded with great haste on the one not generally used.

TEXT 173

গ্রাম-গ্রামের পথ ছাড়ি' যায় বলে বলে।
কায়মনোবাকেঢ় চিন্তে চৈতন্য-চরণে ॥ ১৭৩ ॥

*grāme-grāmera patha chādi' yāya vane vane
kāya-mano-vākye cinte caitanya-carane*

SYNOMYS

grāme-grāmera—from village to village; *patha*—the general path; *chādi'*—giving up; *yāya*—goes; *vane vane*—through the jungles; *kāya-mano-vākye*—with body, mind and words; *cinte*—thinks; *caitanya carane*—of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Giving up the general path from village to village, he passed through the jungles, thinking with heart and soul about the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 174

পঞ্চদশ-ক্রোশ-পথ চলি' গেলা একদিনে।
সঞ্চ্যাকালে রহিলা এক গোপের বাথানে ॥ ১৭৪ ॥

*pañca-daśa-krośa-patha cali' gelā eka-dine
sandhyā-kāle rahilā eka gopera bāthāne*

SYNOMYS

pañca-daśa-krośa—about thirty miles; *patha cali'*—walking on the path; *gelā*—went; *eka-dine*—in one day; *sandhyā-kāle*—in the evening; *rahilā*—remained; *eka gopera*—of a milkman; *bāthāne*—in the cowshed.

TRANSLATION

He walked about thirty miles in one day, and in the evening he took rest in the cowshed of a milkman.

TEXT 175

উপবাসী দেখি' গোপ দুষ্ক আনি' দিলা।
সেই দুষ্ক পান করি' পড়িয়া রহিলা ॥ ১৭৫ ॥

*upavāsi dekhi' gopa dugdha āni' dilā
sei dugdha pāna kari' paḍiyā rahilā*

SYNOMYS

upavāsi—fasting; *dekhi'*—seeing; *gopa*—the milkman; *dugdha*—milk; *āni'*—bringing; *dilā*—gave; *sei dugdha*—that milk; *pāna kari'*—drinking; *paḍiyā*—lying down; *rahilā*—he remained.

TRANSLATION

When the milkman saw that Raghunātha dāsa was fasting, he gave him some milk. Raghunātha dāsa drank the milk and lay down to rest there for the night.

TEXT 176

এথা তাঁর সেবক রক্ষক তাঁরে না দেখিয়।
তাঁর গুরুপাশে বার্তা পুছিলেন গিয়। ১৭৬ ॥

*ethā tānra sevaka rakṣaka tānre nā dekhiyā
tānra guru-pāśe vārtā puchilena guyā*

SYNONYMS

ethā—here, at his home; *tānra*—his; *sevaka*—servant; *rakṣaka*—watchman; *tānre*—him; *nā dekhiyā*—not seeing; *tānra guru-pāśe*—from his spiritual master; *vārtā*—news; *puchilena*—inquired; *guyā*—going.

TRANSLATION

At the house of Raghunātha dāsa, the servant and watchman, not seeing him there, immediately went to inquire about him from his spiritual master, Yadunandana Ācārya.

TEXT 177

তেঁহ কহে, ‘আজ্ঞা মাগি’ গেলা নিজ-ঘর।
‘পলাইল রঘুনাথ’—উঠিল কোলাহল। ১৭৭ ॥

*teñha kahe, ‘ājñā māgi’ gelā nija-ghara’
'palāila raghunātha'—uṭhila kolāhala*

SYNONYMS

teñha kahe—he said; *ājñā māgi'*—asking my permission; *gelā*—went; *nija ghara*—to his home; *palāila raghunātha*—Raghunātha dāsa has gone away; *uṭhila*—arose; *kolāhala*—a tumultuous sound.

TRANSLATION

Yadunandana Ācārya said, “He has already asked my permission and returned home.” Thus there arose a tumultuous sound, as everyone cried, “Now Raghunātha has gone away!”

TEXT 178

ତୀର ପିତା କହେ,—“ଗୌଡ଼େର ସବ ଭକ୍ତଗଣ ।
ପ୍ରଭୁ-ସ୍ଥାନେ ନୀଳାଚଳେ କରିଲା ଗମନ ॥ ୧୭୮ ॥

*tāñra pitā kahe, —“gauḍera saba bhakta-gaṇa
prabhu-sthāne nilācale karilā gamana*

SYNONYMS

tāñra—his; *pitā*—father; *kahe*—said; *gauḍera*—of Bengal; *saba*—all; *bhakta-gaṇa*—the devotees; *prabhu-sthāne*—to the place of Śrī Caitanya Mahāprabhu; *nilācale*—at Jagannātha Purī; *karilā gamana*—have gone.

TRANSLATION

Raghunātha dāsa's father said, "Now all the devotees from Bengal have gone to Jagannātha Purī to see Lord Śrī Caitanya Mahāprabhu.

TEXT 179

ସେଇ-ସଜ୍ଜେ ରଘୁନାଥ ଗେଲ ପଲାଞ୍ଚା ।
ଦଶ ଜନ ସାହ, ତାରେ ଆନହ ଧରିଯା ॥” ୧୭୯ ॥

*sei-saṅge raghunātha gela palāñčā
daśa jana yāha, tāre ānaha dhariyā”*

SYNONYMS

sei-saṅge—with them; *raghunātha*—Raghunātha dāsa; *gela palāñčā*—has fled; *daśa jana*—ten men; *yāha*—go; *tāre*—him; *ānaha*—bring; *dhariyā*—catching.

TRANSLATION

"Raghunātha dāsa has fled with them. Ten men should immediately go catch him and bring him back."

TEXT 180

ଶିବାନନ୍ଦେ ପତ୍ରୀ ଦିଲ ବିନୟ କରିଯା ।
‘ଆମାର ପୁତ୍ରେରେ ତୁମି ଦିବା ବାଛୁଡ଼ିଯା’ ॥ ୧୮୦ ॥

*śivānande patrī dila vinaya kariyā
'āmāra putrere tumi dibā bāhuḍiyā'*

SYNONYMS

śivānande—unto Śivānanda Sena; *patri*—a letter; *dila*—sent; *vinaya kariyā*—with great humility; *āmāra putrere*—my son; *tumi*—you; *dibā*—please give; *bāhuḍiyā*—returning.

TRANSLATION

Raghunātha dāsa's father wrote a letter to Śivānanda Sena, asking him with great humility, "Please return my son."

TEXT 181

ঝঁকড়া পর্যন্ত গেল সেই দশ জনে ।
ঝঁকড়াতে পাইল গিয়া বৈষ্ণবের গণে ॥ ১৮১ ॥

*jhāṅkarā paryanta gela sei daśa jane
jhāṅkarātē pāila guyā vaiṣṇavera gaṇe*

SYNONYMS

jhāṅkarā paryanta—to the place known as Jhāṅkarā; *gela*—went; *sei daśa jane*—those ten men; *jhāṅkarātē*—at Jhāṅkarā; *pāila*—caught up to; *guyā*—going; *vaiṣṇavera gaṇe*—the group of Vaiṣṇavas.

TRANSLATION

In Jhāṅkarā, the ten men caught up with the group of Vaiṣṇavas going to Nilācala.

TEXT 182

পত্রী দিয়া শিবানন্দে বার্তা পুছিল ।
শিবানন্দ কহে,—‘তেঁহ এথা না আইল’ ॥ ১৮২ ॥

*patri diyā śivānande vārtā puchila
śivānanda kahe, —‘teñha ethā nā āila’*

SYNONYMS

patri—letter; *diyā*—delivering; *śivānande*—unto Śivānanda Sena; *vārtā*—news; *puchila*—inquired; *śivānanda kahe*—Śivānanda said; *teñha*—he; *ethā*—here; *nā āila*—did not come.

TRANSLATION

After delivering the letter, the men inquired from Śivānanda Sena about Raghunātha dāsa, but Śivānanda Sena replied, "He did not come here."

TEXT 183

ବାହୁଡ଼ିଆ ମେହି ଦଶ ଜନ ଆଇଲ ସର୍ବା
ତୁମର ମାତା-ପିତା ହେଲ ଚିନ୍ତିତ ଅନ୍ତର ॥ ୧୮୩ ॥

*bāhuḍiyā sei daśa jana āila ghara
tānra mātā-pitā ha-ila cintita antara*

SYNONYMS

bāhuḍiyā—returning; *sei*—those; *daśa jana*—ten men; *āila ghara*—came back home; *tānra*—his; *mātā-pitā*—mother and father; *ha-ila*—became; *cintita*—full of anxiety; *antara*—within themselves.

TRANSLATION

The ten men returned home, and Raghunātha dāsa's father and mother were filled with anxiety.

TEXT 184

ଏଥା ରଘୁନାଥ-ଦାସ ପ୍ରଭାତେ ଉଠିଯା ।
ପୂର୍ବମୁଖ ଛାଡ଼ି' ଚଲେ ଦକ୍ଷିଣ-ମୁଖ ହଣ୍ଡା ॥ ୧୮୪ ॥

*ethā raghunātha-dāsa prabhāte uṭhiyā
pūrva-mukha chāḍi' cale dakṣiṇa-mukha hañā*

SYNONYMS

ethā—here; *raghunātha-dāsa*—Raghunātha dāsa; *prabhāte*—early in the morning; *uṭhiyā*—rising; *pūrva-mukha*—facing the east; *chāḍi'*—giving up; *cale*—began to proceed; *dakṣiṇa-mukha*—facing south; *hañā*—being.

TRANSLATION

Raghunātha dāsa, who had been resting at the milkman's house, got up early in the morning. Instead of going to the east, he turned his face south and proceeded.

TEXT 185

ଛତ୍ରଭୋଗ ପାର ହଣ୍ଡା ଛାଡ଼ିଯା ସରାଣ ।
କୁଗ୍ରାମ ଦିଯା ଦିଯା କରିଲ ପ୍ରଯାଣ ॥ ୧୮୫ ॥

*chatrabhoga pāra hañā chāḍiyā sarāṇa
kugrāma diyā diyā karila prayāṇa*

SYNONYMS

chatra-bhoga—the place named Chatrabhoga; *pāra hañā*—crossing; *chāḍiyā*—giving up; *sarāṇa*—the royal road; *kugrāma diyā diyā*—going through village pathways; *karila prayāṇa*—proceeded.

TRANSLATION

He crossed Chatrabhoga, but instead of going on the general path, he proceeded on the path that went from village to village.

PURPORT

Chatrabhoga, known now as Chāḍa-khāḍi, is in the district of twenty-four pargāṇās in West Bengal. It is situated near the celebrated village Jayanagara-majilapura. Formerly the Ganges or some of its branches flowed through this region. Sometimes Chatrabhoga is misunderstood to have been a village on the River Kāṅsāi-nadī in Benāpola.

TEXT 186

ଭକ୍ଷଣ ଅପେକ୍ଷା ନାହିଁ, ସମସ୍ତ ଦିବସ ଗମନ ।
କୁଧା ନାହିଁ ବାଧେ, ଚୈତନ୍ୟଚରଣ-ପ୍ରାପ୍ତ୍ୟ ମନ ॥ ୧୮୬ ॥

*bhakṣaṇa apekṣā nāhi, samasta divasa gamana
kṣudhā nāhi bādhe, caitanya-caraṇa-prāptye mana*

SYNONYMS

bhakṣaṇa apekṣā nāhi—did not care for eating; *samasta divasa*—all day; *gamana*—traveling; *kṣudhā*—hunger; *nāhi bādhe*—did not become an impediment; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu; *prāptye*—on obtaining; *mana*—mind.

TRANSLATION

Not caring about eating, he traveled all day. Hunger was not an impediment, for his mind was concentrated upon obtaining shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 187

କତୁ ଚର୍ବଣ, କତୁ ରଙ୍ଘନ, କତୁ ଦୁଃଖପାନ ।
ଯବେ ଯେଇ ମିଳେ, ତାହେ ରାଖେ ନିଜ ପ୍ରାଣ ॥ ୧୮୭ ॥

*kabhu carvaṇa, kabhu randhana, kabhu dugdha-pāna
yabe yei mile, tāhe rākhe niija prāṇa*

SYNONYMS

kabhu carvana—sometimes chewing; *kabhu randhana*—sometimes cooking; *kabhu dugdha-pāna*—sometimes drinking milk; *yabe*—when; *yei*—whoever; *mile*—meets; *tāhe*—in that way; *rākhe*—keeps; *nija prāṇa*—his life.

TRANSLATION

Sometimes he chewed fried grains, sometimes he cooked, and sometimes he drank milk. In this way he kept his life and soul together with whatever was available wherever he went.

TEXT 188

বার দিনে চলি' গোলা শ্রীপুরুষোত্তম ।
পথে তিনিদিন মাত্র করিলা ভোজন ॥ ১৮৮ ॥

bāra dine cali' gelā śrī-puruṣottama
pathē tina-dina mātra karilā bhojana

SYNONYMS

bāra dine—for twelve days; *cali'*—traveling; *gelā*—reached; *śrī-puruṣottama*—Jagannātha Puri, or Nīlācala, the place of Puruṣottama; *pathē*—on the path; *tina-dina*—on three days; *mātra*—only; *karilā bhojana*—he ate.

TRANSLATION

He reached Jagannātha Puri in twelve days but could only eat for three days on the way.

TEXT 189

স্বরূপাদি-সহ গোসাঙ্গি আছেন বসিয়া ।
হেনকালে রঘুনাথ মিলিল আসিয়া ॥ ১৮৯ ॥

svarūpa-ādi-saha gosāñi āchena vasiyā
hena-kāle raghunātha milila āsiyā

SYNONYMS

svarūpa-ādi-saha—in the company of devotees, headed by Svarūpa Dāmodara; *gosāñi*—Lord Śrī Caitanya Mahāprabhu; *āchena vasiyā*—was sitting; *hena-kāle*—at this time; *raghunātha*—Raghunātha dāsa; *milila*—met; *āsiyā*—coming.

TRANSLATION

When Raghunātha dāsa met Śrī Caitanya Mahāprabhu, the Lord was sitting with His companions, headed by Svarūpa Dāmodara.

TEXT 190

অঙ্গনেতে দূরে রহি' করেন প্রণিপাত ।
মুকুন্দ-দত্ত কহে,—‘এই আইল রঘুনাথ’ ॥ ১৯০ ॥

*aṅganete dūre rahi' karena pranipāta
mukunda-datta kahe, —'ei āila raghunātha'*

SYNONYMS

aṅganete—in the courtyard; *dūre rahi'*—keeping himself at a distant place; *karena pranipāta*—offered his obeisances; *mukunda-datta* *kahe*—Mukunda Datta said; *ei*—this; *āila*—has come; *raghunātha*—Raghunātha dāsa.

TRANSLATION

Staying at a distant place in the courtyard, he fell down to offer obeisances. Then Mukunda Datta said, “Here is Raghunātha.”

TEXT 191

প্রভু কহেন,—‘আইস’, তেঁহো ধরিলা চরণ ।
উঠি’ প্রভু কৃপায় তাঁরে কৈলা আলিঙ্গন ॥ ১৯১ ॥

*prabhu kahena, —'āisa', teñho dharilā caraṇa—
uṭhi' prabhu kṛpāya tāñre kailā āliṅgana*

SYNONYMS

prabhu kahena—the Lord said; *āisa*—come here; *teñho*—he; *dharilā caraṇa*—caught His lotus feet; *uṭhi'*—standing up; *prabhu*—the Lord; *kṛpāya*—out of mercy; *tāñre*—him; *kailā āliṅgana*—embraced.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu heard these words, He immediately welcomed Raghunātha dāsa. “Come here,” He said. Raghunātha dāsa then clasped the lotus feet of the Lord, but the Lord stood up and embraced him out of His causeless mercy.

TEXT 192

স্বরূপাদি সব শক্তের চরণ বন্দিলা ।

প্রভু-কৃপা দেখি’ সবে আলিঙ্গন কৈলা ॥ ১৯২ ॥

*svarūpādi saba bhaktera caraṇa vandilā
prabhu-kṛpā dekhi' sabe āliṅgana kailā*

SYNONYMS

svarūpa-ādi—headed by Svarūpa Dāmodara; *saba bhaktera*—of all the devotees; *caraṇa vandilā*—offered prayers to the lotus feet; *prabhu-kṛpā*—the mercy of Lord Caitanya; *dekhi'*—seeing; *sabe*—all of them; *āliṅgana kailā*—embraced.

TRANSLATION

Raghunātha dāsa offered prayers at the lotus feet of all the devotees, headed by Svarūpa Dāmodara Gosvāmī. Seeing the special mercy Śrī Caitanya Mahāprabhu had bestowed upon Raghunātha dāsa, they embraced him also.

TEXT 193

ଅଭ୍ୟୁ କହେ,—“କୃଷ୍ଣକୃପା ବଲିଷ୍ଠ ସବା ହେତେ ।
ତୋମାରେ କାଡ଼ିଲ ବିଷୟ-ବିଷ୍ଟା-ଗର୍ତ୍ତ ହେତେ ॥” ୧୯୩ ॥

*prabhu kahe, —“kṛṣṇa-kṛpā baliṣṭha sabā haite
tomāre kāḍila viṣaya-viṣṭhā-garta haite”*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *kṛṣṇa-kṛpā*—the mercy of Lord Kṛṣṇa; *baliṣṭha*—more powerful; *sabā haite*—than anything; *tomāre*—you; *kāḍila*—He has delivered; *viṣaya*—of material enjoyment; *viṣṭhā*—of stool; *gar-*—the ditch; *haite*—from.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, “The mercy of Lord Kṛṣṇa is stronger than anything else. Therefore the Lord has delivered you from the ditch of materialistic life, which is like a hole into which people pass stool.”

PURPORT

According to the law of *karma*, everyone is destined to suffer or enjoy according to a certain material standard, but the mercy of Lord Kṛṣṇa is so powerful that the Lord can change all the reactions of one's past *karma*, or fruitive activities. Lord Śrī Caitanya Mahāprabhu specifically drew attention to the mercy of Lord Kṛṣṇa. That mercy is more powerful than anything else, for it had saved Raghunātha dāsa from the strong bondage of materialistic life, which the Lord compared to a hole where people pass stool. Śrī Caitanya Mahāprabhu gave His verdict that those ad-

dicted to the materialistic way of life are like worms that are living in stool but cannot give it up. A *gr̄havrata*, one who has decided to live in a comfortable home although it is actually miserable, is in a condemned position. Only the mercy of Kṛṣṇa can save one from such misery. Without Kṛṣṇa's mercy, one cannot get out of the filthy entanglement of materialistic life. The poor living entity cannot give up his materialistic position on his own; only when granted the special mercy of Kṛṣṇa can he give it up. Lord Caitanya Mahāprabhu knew very well that Raghunātha dāsa was already liberated. Nevertheless He emphasized that Raghunātha dāsa's life of material comfort as a very rich man's son with a very beautiful wife and many servants to attend him was like a ditch of stool. The Lord thus specifically indicated that ordinary men who are very happy with material comforts and family life are in no better position than worms in stool.

TEXT 194

ରଘୁନାଥ ମନେ କହେ,—‘କୃଷ୍ଣ ନାହିଁ ଜାନି ।
ତବ କୃପା କାହିଁଲ ଆମା,— ଏହି ଆମି ମାନି ॥’ ୧୯୪ ॥

*raghunātha mane kahe, —'kṛṣṇa nāhi jāni
tava kṛpā kāḍila āmā, —ei āmi māni'*

SYNONYMS

raghunātha—Raghunātha dāsa; *mane kahe*—answered within his mind; *kṛṣṇa*—Lord Kṛṣṇa; *nāhi jāni*—I do not know; *tava*—Your; *kṛpā*—mercy; *kāḍila*—has delivered; *āmā*—me; *ei*—this; *āmi māni*—I accept.

TRANSLATION

Raghunātha dāsa answered within his mind, “I do not know who Kṛṣṇa is. I simply know that Your mercy, O my Lord, has saved me from my family life.”

TEXT 195

ଅଭୂ କହେନ,—“ତୋମାର ପିତା-ଜୟେଠା ଦୁଇ ଜନେ ।
ଚକ୍ରବର୍ତ୍ତି-ସଂବନ୍ଧେ ହାମ ‘ଆଜା’ କରି’ ମାନେ ॥ ୧୯୫ ॥

*prabhu kahena, —“tomāra pitā-jyēthā duī jane
cakravarti-sambandhe hāma ‘ājā’ kari’ māne*

SYNONYMS

prabhu kahena—Lord Caitanya Mahāprabhu said; *tomāra*—your; *pitā-jyēthā*—father and his elder brother; *duī jane*—both of them; *cakravarti-sambandhe*—be-

cause of a relationship with Nīlāmbara Cakravartī; *hāma*—I; *ājā kari'*—as My grandfathers; *māne*—consider.

TRANSLATION

The Lord continued, “Your father and his elder brother are both related as brothers to My grandfather, Nīlāmbara Cakravartī. Therefore I consider them My grandfathers.

PURPORT

Nīlāmbara Cakravartī, the grandfather of Śrī Caitanya Mahāprabhu, was very intimately related to Raghunātha dāsa's father and uncle. Nīlāmbara Cakravartī used to call them his younger brothers because both of them were very devoted to the brāhmaṇas and were very respectable gentlemen. Similarly, they used to call him Dādā Cakravartī, addressing him as an elder brother *brāhmaṇa*. Raghunātha dāsa, however, was almost the same age as Lord Śrī Caitanya Mahāprabhu. Generally a grandchild may joke about his grandfather. Therefore Śrī Caitanya Mahāprabhu took advantage of the relationship between His grandfather and Raghunātha dāsa's father and uncle to speak in a joking way.

TEXT 196

চক্রবর্তী'র দুহে হয় আতৃক্ষপ দাস ।
অতএব তারে আমি করি পরিহাস ॥ ১৯৬ ॥

*cakravartīra duhe haya bhrātṛ-rūpa dāsa
ataeva tāre āmi kari parihāsa*

SYNONYMS

cakravartīra—of Nīlāmbara Cakravartī; *duhe*—both; *haya*—are; *bhrātṛ-rūpa dāsa*—servants as younger brothers; *ataeva*—therefore; *tāre*—unto them; *āmi*—I; *kari parihāsa*—say something jokingly.

TRANSLATION

“Since your father and his elder brother are younger brothers of Nīlāmbara Cakravartī, I may joke about them in this way.

TEXT 197

তোমার বাপ-জ্যেষ্ঠা – বিষয়বিষ্টা-গর্ভের কীড়া ।
সুখ করি’ মানে বিষয়-বিষের মহাপীড়া ॥ ১৯৭ ॥

*tomāra bāpa-jyeṣṭhā — viṣaya-viṣṭhā-gartera kīḍā
sukha kari' māne viṣaya-viṣera mahā-pīḍā*

SYNONYMS

tomāra—your; *bāpa*—father; *jyeṣṭhā*—his elder brother; *viṣaya*—of material enjoyment; *viṣṭhā*—stool; *gartera*—of the ditch; *kīḍā*—worms; *sukha kari'*—as happiness; *māne*—they consider; *viṣaya*—of material enjoyment; *viṣera*—of the poison; *mahā-pīḍā*—the great disease.

TRANSLATION

"My dear Raghunātha dāsa, your father and his elder brother are just like worms in stool in the ditch of material enjoyment, for the great disease of the poison of material enjoyment is what they consider happiness."

PURPORT

When a man is attached to material enjoyment, he is attached to many miserable conditions, but nevertheless he accepts his condemned position as one of happiness. Sense enjoyment is so strong for such a person that he cannot give it up, exactly as a worm in stool cannot give up the stool. From the spiritual point of view, when a person is too absorbed in material enjoyment, he is exactly like a worm in stool. Although such a position is utterly miserable to the eyes of liberated souls, the materialistic enjoyer is greatly attached to it.

TEXT 198

**যদ্যপি ব্রহ্মণ্য করে ভাঙ্গণের সহায়।
'শুদ্ধবৈষ্ণব' নহে, হয়ে 'বৈষ্ণবের প্রায়' ॥ ১৯৮ ॥**

*yadyadi brahmaṇya kare brāhmaṇera sahāya
'śuddha-vaiṣṇava' nahe, haye 'vaiṣṇavera prāya'*

SYNONYMS

yadyapi—although; *brahmaṇya* *kare*—give charity to the *brāhmaṇas*; *brāhmaṇera sahāya*—great helpers to the *brāhmaṇas*; *śuddha-vaiṣṇava*—pure Vaiṣṇavas; *nahe*—not; *haye*—they are; *vaiṣṇavera prāya*—almost like Vaiṣṇavas.

TRANSLATION

"Although your father and uncle are charitable to brāhmaṇas and greatly help them, they are nevertheless not pure Vaiṣṇavas. However, they are almost like Vaiṣṇavas."

PURPORT

As stated by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*, some people, usually very rich men, dress like Vaiṣṇavas and give charity to brāhmaṇas. They are also attached to Deity worship, but because of their attachment to material enjoyment, they cannot be pure Vaiṣṇavas. *Anyābhilāṣitā-sūnyatā jñāna-karmādy-anāvṛtam*. The pure Vaiṣṇava has no desire for material enjoyment. That is the basic qualification of a pure Vaiṣṇava. There are men, especially rich men, who regularly worship the Deity, give charity to brāhmaṇas and are pious in every respect, but they cannot be pure Vaiṣṇavas. Despite their outward show of Vaiṣṇavism and charity, their inner desire is to enjoy a higher standard of material life. Raghunātha dāsa's father, Hiranya dāsa, and uncle, Govardhana, were both very charitable to brāhmaṇas. Indeed, the brāhmaṇas from the Gauḍiya district were practically dependent upon them. Thus they were accepted as very pious gentlemen. However, they presented themselves as Vaiṣṇavas to the eyes of people in general, although from a purely spiritual point of view they were ordinary human beings, not pure Vaiṣṇavas. Actual Vaiṣṇavas considered them almost Vaiṣṇavas, not pure Vaiṣṇavas. In other words, they were *kaniṣtha-adhikārīs*, for they were ignorant of higher Vaiṣṇava regulative principles. Nevertheless, they could not be called *viṣayīs*, or blind materialistic enjoyers.

TEXT 199

তথাপি বিষয়ের স্বভাব—করে মহা-অঙ্গ ।
সেই কর্ম করায়, যাতে হয় ভব-বন্ধ ॥ ১৯৯ ॥

tathāpi viṣayera svabhāva—kare mahā-andha
sei karma karāya, yāte haya bhava-bandha

SYNONYMS

tathāpi—still; *viṣayera svabhāva*—the potency of material enjoyment; *kare mahā-andha*—makes one completely blind; *sei karma karāya*—causes one to act in that way; *yāte*—by which; *haya*—there is; *bhava-bandha*—the bondage of birth and death.

TRANSLATION

“Those who are attached to materialistic life and are blind to spiritual life must act in such a way that they are bound to repeated birth and death by the actions and reactions of their activities.

PURPORT

As clearly stated in *Bhagavad-gītā* (3.9), *yajñārthāt karmano 'nyatra loko 'yam karma-bandhanah*: If one does not act as a pure devotee, whatever acts he per-

forms will produce reactions of fruitive bondage (*karma-bandhanah*). In *Śrīmad-Bhāgavatam* it is said:

*nūnarṇ pramattah kurute vikarma
yad-indriya-prityaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ*

"A materialistic person, madly engaged in activities for sense enjoyment, does not know that he is entangling himself in repeated birth and death and that his body, although temporary, is full of miseries." (*Śrīmad-Bhāgavatam* 5.5.4) A *viṣayī*, a person blindly caught in a web of materialistic life, remains in the cycle of birth and death perpetually. Such a person cannot understand how to execute pure devotional service, and therefore he acts as a *karmī*, *jñānī*, *yogī* or something else, according to his desire, but he does not know that the activities of *karma*, *jñāna* and *yoga* simply bind one to the cycle of birth and death.

TEXT 200

হেন ‘বিষয়’ হৈতে কৃষ্ণ উদ্ধারিলা তোমা’।
কহন না যায় কৃষ্ণকৃপার অঙ্গিমা ॥” ২০০ ॥

*hena ‘viṣaya’ haite krṣṇa uddhārilā tomā’
kahana nā yāya krṣṇa-kṛpāra mahimā”*

SYNONYMS

hena viṣaya—such a fallen condition of material enjoyment; *haite*—from; *krṣṇa*—Lord Kṛṣṇa; *uddhārilā tomā'*—has delivered you; *kahana nā yāya*—cannot be described; *krṣṇa-kṛpāra*—of the mercy of Lord Kṛṣṇa; *mahimā*—the glories.

TRANSLATION

“By His own free will, Lord Kṛṣṇa has delivered you from such a condemned materialistic life. Therefore the glories of Lord Kṛṣṇa’s causeless mercy cannot be expressed.”

PURPORT

In the *Brahma-saṁhitā* (5.54) it is said, *karmāṇi nirdahati kintu ca bhakti-bhājām*. Lord Kṛṣṇa is so merciful that He can stop the reaction of *karma* for His devotee. Everyone—from a small insect called *indra-gopa* up to Indra, the King of heaven—is bound by the reactions of fruitive activities.

yas tv indra-gopam athavendram aho sva-karma-
 bandhānurūpa-phala-bhājanam ātanoti
 karmāṇi nirdahati kintu ca bhakti-bhājāṁ
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Everyone, whether like an insect or the King of heaven, is entangled and bound by the actions and reactions of his *karma*. However, when one becomes a pure devotee, free from material desires and from bondage to *karma*, *jñāna* and *yoga*, one is freed from material actions and reactions by the causeless mercy of Kṛṣṇa. One cannot express sufficient gratitude to Kṛṣṇa for being freed from the materialistic way of life.

TEXT 201

ରଘୁନାଥେର କ୍ଷୀଣତା-ମାଲିନ୍ତ ଦେଖିଯା ।
 ସ୍ଵରୂପେରେ କହେନ ଅଭୂ କୃପାର୍ଜ-ଚିତ୍ତ ହେଣା ॥ ୨୦୧ ॥

*raghunāthera kṣīṇatā-mālinya dekhiyā
 svarūpere kahena prabhu kṛpārdra-citta hañā*

SYNONYMS

raghunāthera—of Raghunātha dāsa; *kṣīṇatā*—thinness; *mālinya*—dirty condition of the body; *dekhiyā*—seeing; *svarūpere kahena*—said to Svarūpa Dāmodara Gosvāmī; *prabhu*—Lord Caitanya Mahāprabhu; *kṛpā*—out of mercy; *ārdra*—melted; *citta*—heart; *hañā*—being.

TRANSLATION

Seeing Raghunātha dāsa skinny and dirty because of having traveled for twelve days and fasted, Lord Śrī Caitanya Mahāprabhu, His heart melting due to causeless mercy, spoke to Svarūpa Dāmodara.

TEXT 202

“ଏହି ରଘୁନାଥେ ଆମି ସଂପିନ୍ଦୁ ତୋମାରେ ।
 ପୁତ୍ର-ଭୃତ୍ୟ-ରାପେ ତୁମି କର ଅନ୍ତିକାରେ ॥ ୨୦୨ ॥

*“ei raghunāthe āmi saṅpinu tomāre
 putra-bhṛtya-rūpe tumi kara arṅgikāre*

SYNONYMS

ei raghunāthe—this Raghunātha dāsa; *āmi*—I; *saṅpinu tomāre*—am entrusting to you; *putra*—son; *bhṛtya*—servant; *rūpe*—as; *tumi*—you (Svarūpa Dāmodara Gosvāmī); *kara arṅgikāre*—please accept.

TRANSLATION

"My dear Svarūpa," He said, "I entrust this Raghunātha dāsa to you. Please accept him as your son or servant.

TEXT 203

তিনি 'রঘুনাথ'-নাম হয় আমার গণে ।
‘স্বরূপের রঘু’—আজি হৈতে ইহার নামে ॥” ২০৩ ॥

*tina 'raghunātha'-nāma haya āmāra gaṇe—
'svarūpera raghu'—āji haite iħāra nāme"*

SYNONYMS

tina raghunātha—three Raghunāthas; *nāma*—named; *haya*—are; *āmāra gaṇe*—among My associates; *svarūpera raghu*—the Raghunātha of Svarūpa Dāmodara; *āji haite*—from this day; *iħāra*—of this one; *nāme*—the name.

TRANSLATION

"There are now three Raghunāthas among My associates. From this day forward, this Raghunātha should be known as the Raghu of Svarūpa Dāmodara."

PURPORT

Lord Śrī Caitanya Mahāprabhu had three Raghus among His associates—Vaidya Raghunātha (vide Ādi-lilā 11.22), Bhaṭṭa Raghunātha and Dāsa Raghunātha. Dāsa Raghunātha became celebrated as the Raghunātha of Svarūpa.

TEXT 204

এত কহি' রঘুনাথের হস্ত ধরিলা ।
‘স্বরূপের হস্তে তাঁরে সমর্পণ কৈলা ॥ ২০৪ ॥

*eta kahi' raghunāthera hasta dharilā
svarūpera haste tāñre samarpaṇa kailā*

SYNONYMS

eta kahi'—saying this; *raghunāthera*—of Raghunātha dāsa; *hasta dharilā*—caught the hand; *svarūpera haste*—in the hands of Svarūpa Dāmodara; *tāñre*—him; *samarpaṇa kailā*—entrusted.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu grasped the hand of Raghunātha dāsa and entrusted him to the hands of Svarūpa Dāmodara Gosvāmī.

TEXT 205

ସକଳ କହେ,—‘ମହାପ୍ରଭୁର ସେ ଆଜ୍ଞା ହେଲା’ ।
ଏତ କହି ରଘୁନାଥେ ପୁନଃ ଆଲିଙ୍ଗିଲା ॥ ୨୦୫ ॥

*svarūpa kahe, —‘mahāprabhura ye ājñā haila’
eta kahi’ raghunāthe punah āliṅgila*

SYNOMYS

svarūpa kahe—Svarūpa Dāmodara said; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *ye*—whatever; *ājñā*—order; *haila*—there is; *eta kahi'*—saying this; *raghunāthe*—Raghunātha dāsa; *punah*—again; *āliṅgila*—he embraced.

TRANSLATION

Svarūpa Dāmodara Gosvāmī accepted Raghunātha dāsa, saying, “Śrī Caitanya Mahāprabhu, whatever You order is accepted.” He then embraced Raghunātha dāsa again.

TEXT 206

ଚୈତନ୍ୟେର ଭକ୍ତବାନ୍ସଲ୍ୟ କହିତେ ନା ପାରି ।
ଗୋଵିନ୍ଦେରେ କହେ ରଘୁନାଥେ ଦୟା କରି’ ॥ ୨୦୬ ॥

*caitanyera bhakta-vātsalya kahite nā pāri
govindere kahe raghunāthe dayā kari’*

SYNOMYS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; *bhakta-vātsalya*—affection for devotees; *kahite nā pāri*—I cannot express properly; *govindere*—to Govinda; *kahe*—He said; *raghunāthe*—upon Raghunātha; *dayā kari'*—being very merciful.

TRANSLATION

I cannot properly express the affection of Śrī Caitanya Mahāprabhu for His devotees. Being merciful toward Raghunātha dāsa, the Lord spoke as follows to Govinda.

TEXT 207

“পথে ইঁহ করিয়াছে বহুত লজ্জন ।
কতদিন কর ইহার ভাল সন্তর্পণ ॥” ২০৭ ॥

*“pathe iñha kariyāche bahuta lañghana
kata-dina kara ihāra bhāla santarpaṇa”*

SYNONYMS

pathe—on the way; *iñha*—this Raghunātha dāsa; *kariyāche*—has done; *bahuta*—much; *lañghana*—fasting and difficult endeavor; *kata-dina*—for some days; *kara*—do; *ihāra*—of him; *bhāla*—good; *santarpaṇa*—attention.

TRANSLATION

“On the way, Raghunātha dāsa has fasted and undergone hardships for many days. Therefore, take good care of him for some days so that he may eat to his satisfaction.”

TEXT 208

রঘুনাথে কহে—“যাণা, কর সিঙ্গুনান ।
জগন্নাথ দেখি’ আসি’ করহ ভোজন ॥” ২০৮ ॥

raghunāthe kahe—“yāñā, kara sindhu-snāna
jagannātha dekhi’ āsi’ karaha bhojana”

SYNONYMS

raghunāthe kahe—He said to Raghunātha dāsa; *yāñā*—going; *kara sindhu-snāna*—bathe in the sea; *jagannātha dekhi’*—after seeing Lord Jagannātha; *āsi’*—after coming; *karaha bhojana*—take your meal.

TRANSLATION

Then Śrī Caitanya Mahāprabhu told Raghunātha dāsa, “Go bathe in the sea. Then see Lord Jagannātha in the temple and return here to take your meal.”

TEXT 209

এত বলি’ প্রভু মধ্যাহ্ন করিতে উঠিলা ।
রঘুনাথ-দাস সব ভক্তেরে ঘিলিলা ॥ ২০৯ ॥

*eta bali’ prabhu madhyāhna karite uthilā
raghunātha-dāsa saba bhaktere mililā*

SYNONYMS

eta bali'—after saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *madhyāhna karite*—for performing His midday duties; *uṭhilā*—got up; *raghunātha-dāsa*—Raghunātha dāsa; *saba*—all; *bhaktere*—devotees; *mililā*—met.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu got up and went to perform His midday duties, and Raghunātha met all the devotees present.

TEXT 210

ରଘୁନାଥେ ଅଭୂର କୃପା ଦେଖି, ଭକ୍ତଗଣ ।
ବିଶ୍ଵାସ ହେବା କରେ ତୀର ଭାଗ୍ୟ-ପ୍ରାଶର୍ଣ୍ଣନ ॥ ୨୧୦ ॥

*raghunāthe prabhura kṛpā dekhi, bhakta-gaṇa
vismita hañā kare tāñra bhāgya-prāśarṇsana*

SYNONYMS

raghunāthe—unto Raghunātha dāsa; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *dekhi*—seeing; *bhakta-gaṇa*—all the devotees; *vismita*—struck with wonder; *hañā*—being; *kare*—do; *tāñra*—his; *bhāgya*—fortune; *praśarṇsana*—praise.

TRANSLATION

Having seen the causeless mercy of Śrī Caitanya Mahāprabhu upon Raghunātha dāsa, all the devotees, struck with wonder, praised his good fortune.

TEXT 211

ରଘୁନାଥ ସମୁଦ୍ରେ ଯାଏବା ଆନ କରିଲା ।
ଜଗନ୍ନାଥ ଦେଖି' ପୁନଃ ଗୋବିନ୍ଦ-ପାଶ ଆଇଲା ॥ ୨୧୧ ॥

*raghunātha samudre yāñā snāna karilā
jagannātha dekhi' punah govinda-pāśa āilā*

SYNONYMS

raghunātha—Raghunātha dāsa; *samudre*—to the sea; *yāñā*—going; *snāna karilā*—took a bath; *jagannātha dekhi'*—after seeing Lord Jagannātha; *punah*—again; *govinda-pāśa āilā*—came to Govinda.

TRANSLATION

Raghunātha dāsa took his bath in the sea and saw Lord Jagannātha. Then he returned to Govinda, the personal servant of Śrī Caitanya Mahāprabhu.

TEXT 212

ପ୍ରଭୁର ଅବଶିଷ୍ଟ ପାତ୍ର ଗୋବିନ୍ଦ ତାରେ ଦିଲା ।
ଆନନ୍ଦିତ ହଞ୍ଚା ରଘୁନାଥ ପ୍ରସାଦ ପାଇଲା ॥ ୨୧୨ ॥

*prabhura avaśiṣṭa pātra govinda tāṅre dilā
ānandita hañā raghunātha prasāda pāilā*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *avaśiṣṭa pātra*—a plate of remnants of food; *govinda*—the personal servant of the Lord; *tāṅre*—to him; *dilā*—offered; *ānandita hañā*—becoming very happy; *raghunātha*—Raghunātha dāsa; *prasāda pāilā*—accepted the *prasāda*.

TRANSLATION

Govinda offered him a plate with the remnants of food left by Śrī Caitanya Mahāprabhu, and Raghunātha dāsa accepted the *prasāda* with great happiness.

TEXT 213

ଏଇମତ ରହେ ତେଣ ସ୍ଵରୂପ-ଚରଣେ ।
ଗୋବିନ୍ଦ ପ୍ରସାଦ ତାରେ ଦିଲ ପଞ୍ଚ ଦିନେ ॥ ୨୧୩ ॥

*ei-mata rahe teñha svarūpa-caraṇe
govinda prasāda tāṅre dila pañca dine*

SYNONYMS

ei-mata—in this way; *rahe*—remained; *teñha*—he; *svarūpa-caraṇe*—under the shelter of Svarūpa Dāmodara Gosvāmī; *govinda*—the personal servant of Śrī Caitanya Mahāprabhu; *prasāda*—the remnants of the food of Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *dila*—gave; *pañca dine*—for five days.

TRANSLATION

Raghunātha dāsa stayed under the care of Svarūpa Dāmodara Gosvāmī, and Govinda supplied him remnants of Śrī Caitanya Mahāprabhu's food for five days.

TEXT 214

ଆର ଦିନ ହୈତେ ‘ପୁଷ୍ପ-ଅଞ୍ଜଳି’ ଦେଖିଯା ।
ସିଂହଧାରେ ଥାଡ଼ା ରହେ ଭିକ୍ଷାର ଲାଗିଯା ॥ ୨୧୪ ॥

*āra dina haite ‘puṣpa-añjali’ dekhiyā
simha-dvāre khāḍā rahe bhikṣāra lāgiyā*

SYNONYMS

āra dina—the next day; *haite*—from; *puṣpa-añjali*—the ceremony of offering flowers to the Lord; *dekhiyā*—after seeing; *simha-dvāre*—at the main gate; *khāḍā rahe*—remains standing; *bhikṣāra lāgiyā*—for begging some alms.

TRANSLATION

Beginning from the sixth day, Raghunātha dāsa would stand at the gate known as Simha-dvāra to beg alms after the puṣpa-añjali ceremony, in which flowers were offered to the Lord.

TEXT 215

ଅଗନ୍ନାଥେର ସେବକ ଯତ—‘ବିଷୟୀର ଗଣ’ ।
ସେବା ସାରି’ ରାତ୍ରେ କରେ ଗୃହେତେ ଗମନ ॥ ୨୧୫ ॥

jagannāthera sevaka yata—‘viṣayīra gaṇa’
sevā sāri’ rātrye kare gṛhete gamana

SYNONYMS

jagannāthera—of Lord Jagannātha; *sevaka*—servants; *yata*—all; *viṣayīra gaṇa*—generally known as *viṣayī*; *sevā sāri’*—after finishing their service; *rātrye*—at night; *kare*—do; *gṛhete gamana*—returning home.

TRANSLATION

After finishing their prescribed duties, the many servants of Lord Jagannātha, who are known as *viṣayīs*, return home at night.

TEXT 216

ସିଂହଧାରେ ଅଗନ୍ନାର୍ଥୀ ବୈଷ୍ଣବେ ଦେଖିଯା ।
ପରୀରାର ଠାଙ୍ଗି ଅନ୍ଧ ଦେନ କୃପା ତ’ କରିଯା ॥ ୨୧୬ ॥

*sirṅha-dvāre annārthī vaiṣṇave dekhiyā
pasārira ṭhāñi anna dena kṛpā ta' kariyā*

SYNOMYS

sirṅha-dvāre—at the Sirṅha gate; *anna-arthī*—in need of some eatables; *vaiṣṇave*—Vaiṣṇavas; *dekhiyā*—seeing; *pasārira ṭhāñi*—from the shopkeepers; *anna dena*—deliver some eatables; *kṛpā ta' kariyā*—out of mercy.

TRANSLATION

If they see a Vaiṣṇava standing at the Sirṅha-dvāra begging alms, out of mercy they arrange with the shopkeepers to give him something to eat.

TEXT 217

ଏଇମତ ସର୍ବକାଳ ଆଛେ ବ୍ୟବହାର ।
ନିଷକ୍ଷିଳନ ଭକ୍ତ ଥାଡ଼ା ହୁଯ ସିଂହଦ୍ଵାର ॥ ୨୧୭ ॥

*ei-mata sarva-kāla āche vyavahāra
niṣkiñcana bhakta khādā haya sirṅha-dvāra*

SYNOMYS

ei-mata—in this way; *sarva-kāla*—for all time; *āche*—is; *vyavahāra*—the etiquette; *niṣkiñcana bhakta*—a devotee who has no other support; *khādā haya*—stands; *sirṅha-dvāra*—at the gate known as Sirṅha-dvāra.

TRANSLATION

Thus it is a custom for all time that a devotee who has no other means of support stands at the Sirṅha-dvāra gate to receive alms from the servants.

TEXT 218

ସର୍ବଦିନ କରେନ ବୈଶନ୍ତବ ନାମ-ସଙ୍କିର୍ତ୍ତନ ।
ସ୍ଵଚ୍ଛଲେ କରେନ ଜଗନ୍ନାଥ ଦରଶନ ॥ ୨୧୮ ॥

*sarva-dina karena vaiṣṇava nāma-saṅkirtana
svacchande karena jagannātha daraśana*

SYNOMYS

sarva-dina—the whole day; *karena*—performs; *vaiṣṇava*—a Vaiṣṇava; *nāma-saṅkirtana*—chanting of the holy name of the Lord; *svacchande*—with full freedom; *karena*—does; *jagannātha daraśana*—seeing Lord Jagannātha.

TRANSLATION

A completely dependent Vaiṣṇava thus chants the holy name of the Lord all day and sees Lord Jagannātha with full freedom.

TEXT 219

কেহ ছত্রে মাগি' খায়, যেবা কিছু পায় ।
কেহ রাত্রে ভিক্ষা লাগি' সিংহদ্বারে রয় ॥ ২১৯ ॥

*keha chatre māgi' khāya, yebā kichu pāya
keha rātre bhikṣā lāgi' siṁha-dvāre raya*

SYNONYMS

keha—some; *chatre*—at the almshouse; *māgi'*—begging; *khāya*—eat; *yebā*—whatever; *kichu*—little; *pāya*—they receive; *keha*—some; *rātre*—at night; *bhikṣā lāgi'*—for begging alms; *siṁha-dvāre raya*—stand at the gate known as Siṁha-dvāra.

TRANSLATION

It is a custom for some Vaiṣṇavas to beg from the charity booths and eat whatever they obtain, whereas others stand at night at the Siṁha-dvāra gate, begging alms from the servants.

TEXT 220

মহাপ্রভুর ভক্তগণের বৈরাগ্য অধান ।
যাহা দেখি' প্রিত হন গৌর-ভগবান् ॥ ২২০ ॥

*mahāprabhura bhakta-gaṇera vairāgya pradhāna
yāhā dekhi' pṛita hana gaura-bhagavān*

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇera*—of the devotees; *vairāgya*—renunciation; *pradhāna*—the basic principle; *yāhā dekhi'*—seeing which; *pṛita hana*—becomes satisfied; *gaura-bhagavān*—Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead.

TRANSLATION

Renunciation is the basic principle sustaining the lives of Śrī Caitanya Mahāprabhu's devotees. Seeing this renunciation, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is extremely satisfied.

PURPORT

Anyone, whether an ordinary materialistic person or a pure devotee, can understand the behavior of Śrī Caitanya Mahāprabhu's devotees if he studies it minutely. One will thus find that the devotees of Śrī Caitanya Mahāprabhu are not at all attached to any kind of material enjoyment. They have completely given up sense enjoyment to engage fully in the service of Lord Śrī Kṛṣṇa and dedicate their lives and souls to serving Kṛṣṇa without material desires. Because their devotional service is free from material desires, it is unimpeded by material circumstances. Although ordinary men have great difficulty understanding this attitude of the devotees, it is greatly appreciated by the Supreme Personality of Godhead, Lord Śrī Caitanya Mahāprabhu.

TEXT 221

ପ୍ରଭୁରେ ଗୋବିନ୍ଦ କହେ,—“ରଘୁନାଥ ‘ପ୍ରସାଦ’ ନା ଲାୟ ।
ରାତ୍ରେ ସିଂହଧାରେ ଖାଡା ହେଣା ମାଗି’ ଖାୟ ॥” ୨୨୧ ॥

*prabhure govinda kahe, —“raghunātha ‘prasāda’ nā laya
rātrye siṁha-dvāre khāḍā hañā māgi’ khāya”*

SYNOMYS

prabhure—unto Lord Śrī Caitanya Mahāprabhu; *govinda kahe*—Govinda said; *raghunātha*—Raghunātha dāsa; *prasāda nā laya*—does not take *prasāda*; *rātrye*—at night; *siṁha-dvāre*—at the Siṁha-dvāra gate; *khāḍā hañā*—standing; *māgi’*—begging; *khāya*—he eats.

TRANSLATION

Govinda said to Śrī Caitanya Mahāprabhu, “Raghunātha dāsa no longer takes *prasāda* here. Now he stands at the Siṁha-dvāra, where he begs some alms to eat.”

TEXT 222

ଶୁଣି’ ତୁଷ୍ଟ ହେଣା ପ୍ରଭୁ କହିତେ ଲାଗିଲ ।
“ଭାଲ କୈଲ, ବୈରାଗୀର ଧର୍ମ ଆଚରିଲ ॥ ୨୨୨ ॥

*śuni’ tuṣṭa hañā prabhu kahite lāgila
“bhāla kaila, vairāgīra dharma ācarila*

SYNOMYS

śuni’—hearing; *tuṣṭa hañā*—being very satisfied; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kahite lāgila*—began to say; *bhāla kaila*—he has done well;

vairāgī—of a person in the renounced order; *dharma*—the principles; *ācarila*—he has performed.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard this, He was greatly satisfied. “Raghunātha dāsa has done well,” He said. “He has acted suitably for a person in the renounced order.

TEXT 223

ବୈରାଗୀ କରିବେ ସଦା ନାମ-ସଙ୍କିର୍ତ୍ତନ ।
ମାଗିଯା ଖାଏଗା କରେ ଜୀବନ ରକ୍ଷଣ ॥ ୨୨୩ ॥

*vairāgi karibe sadā nāma-saṅkirtana
māgiyā khānā kare jīvana rakṣaṇa*

SYNONYMS

vairāgi—a person in the renounced order; *karibe*—will do; *sadā*—always; *nāma-saṅkirtana*—chanting of the holy name of the Lord; *māgiyā*—by begging; *khānā*—eating; *kare jīvana rakṣaṇa*—he sustains his life.

TRANSLATION

“A person in the renounced order should always chant the holy name of the Lord. He should beg some alms to eat, and he should sustain his life in this way.

PURPORT

As stated in the *Hari-bhakti-vilāsa* at the end of the Twentieth *Vilāsa* (366, 379, 382):

*kṛtyānyetāni tu prāyo
grhiṇāṁ dhanināṁ satām
likhitāni na tu tyakta-
parigraha-mahātmanām*

*prabhāte cārdha-rātre ca
madhyāhne divasa-kṣaye
kīrtayanti harin y e vai
te taranti bhavārṇavam*

*evam ekāntināṁ prāyah
kīrtanāṁ smaraṇāṁ prabhoḥ*

*kurvatāṁ parama-prītyā
kṛtyam anyan na rocate*

A well-to-do householder Vaiṣṇava cannot live like a person in the renounced order who completely takes shelter of the holy name. Such a householder should chant the holy name of Kṛṣṇa in the morning, at midday and in the evening. Then he will be able to cross beyond nescience. Pure devotees in the renounced order, however, who fully surrender to the lotus feet of Kṛṣṇa, should chant the holy name of the Lord with great love and faith, always thinking of Kṛṣṇa's lotus feet. They should have no other occupation than chanting the holy name of the Lord. In the *Bhakti-sandarbha*, Śrīla Jīva Gosvāmī says:

*yadyapi śrī-bhāgavata-mate pañca-rātrādivad-arcana-mārgasyāvaśyakatvarāṁ nāsti,
tad vināpi śaraṇāpattyādīnāṁ ekatarenāpi puruṣārtha-siddher abhihitatvā.*

TEXT 224

বৈরাগী হওা যেবা করে পরাপেক্ষা ।
কার্যসিদ্ধি নহে, কৃষ্ণ করেন উপেক্ষা ॥ ২২৪ ॥

*vairāgī hañā yebā kare parāpekṣā
kārya-siddhi nahe, kṛṣṇa karena upekṣā*

SYNONYMS

vairāgī hañā—being in the renounced order; *yebā*—anyone who; *kare*—does; *parāpekṣā*—dependence on others; *kārya-siddhi nahe*—he does not become successful; *kṛṣṇa*—Lord Kṛṣṇa; *karena upekṣā*—neglects.

TRANSLATION

“A *vairāgī* [a person in the renounced order] should not depend on others. If he does so, he will be unsuccessful, and he will be neglected by Kṛṣṇa.

TEXT 225

বৈরাগী হওা করে জিহ্বার লালস ।
পরমার্থ যাম, আর হয় রসের বশ ॥ ২২৫ ॥

*vairāgī hañā kare jihvāra lālasa
paramārtha yāya, āra haya rasera vaśa*

SYNONYMS

vairāgī hañā—being in the renounced order; *kare*—does; *jihvāra*—of the tongue; *lālasa*—lust; *parama-artha*—the goal of life; *yāya*—goes; *āra*—and; *haya*—becomes; *rasera vaśa*—dependent on taste.

TRANSLATION

“If a renunciant is eager for his tongue to taste different foods, his spiritual life will be lost, and he will be subservient to the tastes of his tongue.

TEXT 226

বৈরাগীর কৃত্য—সদা নাম-সঙ্কীর্তন ।
শাক-পত্র-ফল-মূলে উদর-ভরণ ॥ ২২৬ ॥

vairāgīra kṛtya—*sadā nāma-saṅkīrtana*
śāka-patra-phala-mūle udara-bharana

SYNONYMS

vairāgīra—of a person in the renounced order; *kṛtya*—duty; *sadā*—always; *nāma-saṅkīrtana*—chanting the holy name of the Lord; *śāka*—vegetables; *patra*—leaves; *phala*—fruit; *mūle*—by roots; *udara-bharana*—filling the belly.

TRANSLATION

“The duty of a person in the renounced order is to chant the Hare Kṛṣṇa mantra always. He should satisfy his belly with whatever vegetables, leaves, fruits and roots are available.

TEXT 227

জিহ্বার লালসে যেই ইতি-উতি ধায় ।
শিশ্নোদরপরায়ণ কৃষ্ণ নাহি পায় ॥” ২২৭ ॥

jihvāra lālase yei iti-uti dhāya
śiśnodara-parāyāṇa kṛṣṇa nāhi pāya”

SYNONYMS

jihvāra—of the tongue; *lālase*—because of greed; *yei*—anyone who; *iti-uti*—here and there; *dhāya*—goes; *śiśna*—genitals; *udara*—belly; *parāyāṇa*—devoted to; *kṛṣṇa*—Lord Kṛṣṇa; *nāhi pāya*—does not get.

TRANSLATION

“One who is subservient to the tongue and who thus goes here and there, devoted to the genitals and the belly, cannot attain Kṛṣṇa.”

TEXT 228

ଆର ଦିନ ରଘୁନାଥ ସ୍ଵରୂପ-ଚରଣେ ।
ଆପନାର କୃତ୍ୟ ଲାଗି’ କୈଳା ନିବେଦନେ ॥ ୨୨୮ ॥

*āra dina raghunātha svarūpa-caraṇe
āpanāra kṛtya lāgi' kailā nivedane*

SYNONYMS

āra dina—the next day; *raghunātha*—Raghunātha dāsa; *svarūpa-caraṇe*—unto the lotus feet of Svarūpa Dāmodara Gosvāmī; *āpanāra*—his; *kṛtya*—duty; *lāgi'*—for; *kailā nivedane*—submitted.

TRANSLATION

The next day, Raghunātha dāsa inquired at the lotus feet of Svarūpa Dāmodara about his duty.

TEXT 229

“କି ଲାଗି” ଛାଡ଼ାଇଲା ଘର, ନା ଜାନି ଉଦେଶ ।
କି ମୋର କର୍ତ୍ତବ୍ୟ, ପ୍ରଭୁ କର ଉପଦେଶ ॥” ୨୨୯ ॥

*“ki lāgi” chāḍāilā ghara, nā jāni uddeśa
ki mora kartavya, prabhu kara upadeśa”*

SYNONYMS

ki lāgi'—for what reason; *chāḍāilā ghara*—have I been obliged to give up my household life; *nā jāni*—I do not know; *uddeśa*—the purpose; *ki*—what; *mora kartavya*—my duty; *prabhu*—my dear Lord; *kara upadeśa*—please give instruction.

TRANSLATION

“I do not know why I have given up household life,” he said. “What is my duty? Kindly give me instructions.”

TEXT 230

ପ୍ରଭୁର ଆଗେ କଥା-ମାତ୍ର ନା କହେ ରଘୁନାଥ ।
ସ୍ଵରୂପ-ଗୋବିନ୍ଦ-ଦାରା କହାଯ ନିଜ-ବାତ ॥ ୨୩୦ ॥

*prabhura āge kathā-mātra nā kahe raghunātha
svarūpa-govinda-dvārā kahāya nija-vāt*

SYNONYMS

prabhura āge—in front of Śrī Caitanya Mahāprabhu; *kathā-mātra*—any speaking; *nā kahe*—does not say; *raghunātha*—Raghunātha dāsa; *svarūpa-govinda-dvārā*—through Govinda and Svarūpa Dāmodara Gosvāmī; *kahāya*—he informs; *nija-vāt*—his intention.

TRANSLATION

Raghunātha dāsa never even spoke a word before the Lord. Instead, he informed the Lord of his desires through Svarūpa Dāmodara Gosvāmī and Govinda.

TEXT 231

ପ୍ରଭୁର ଆଗେ ସ୍ଵରୂପ ନିବେଦିଲା ଆର ଦିନେ ।
ରଘୁନାଥ ନିବେଦୟ ପ୍ରଭୁର ଚରଣେ ॥ ୨୩୧ ॥

*prabhura āge svarūpa nivedilā āra dine
raghunātha nivedaya prabhura caraṇe*

SYNONYMS

prabhura āge—in front of Śrī Caitanya Mahāprabhu; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *nivedilā*—submitted; *āra dine*—on the next day; *raghunātha nivedaya*—Raghunātha dāsa inquires; *prabhura caraṇe*—at the lotus feet of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

The next day, Svarūpa Dāmodara Gosvāmī submitted to Lord Śrī Caitanya Mahāprabhu, “Raghunātha dāsa has this to say at Your lotus feet.

TEXT 232

“କି ମୋର କର୍ତ୍ତବ୍ୟ, ମୁଖିଣ ନା ଜାନି ଉପଦେଶ ।
ଆପନି ଶ୍ରୀମୁଖେ ମୋରେ କର ଉପଦେଶ ॥” ୨୩୨ ॥

"ki mora kartavya, muñi nā jāni uddeśa
āpani śrī-mukhe more kara upadeśa"

SYNONYMS

ki—what; *mora kartavya*—my duty; *muñi*—I; *nā jāni*—do not know; *uddeśa*—the goal of my life; *āpani*—personally; *śrī-mukhe*—through Your transcendental mouth; *more*—unto me; *kara upadeśa*—please give instructions.

TRANSLATION

"I do not know my duty or the goal of my life. Therefore, please personally give me instructions from Your transcendental mouth."

TEXT 233

হাসি' মহাপ্রভু রঘুনাথেরে কহিল ।
“তোমার উপদেষ্টা করি’ স্বরূপেরে দিল ॥ ২৩৩ ॥

hāsi' *mahāprabhu raghunātthere kahila*
“*tomāra upadeṣṭā kari'* *svarūpere dila*

SYNONYMS

hāsi'—smiling; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *raghunātthere*—to Raghunātha dāsa; *kahila*—said; *tomāra*—your; *upadeṣṭā*—instructor; *kari'*—as; *svarūpere dila*—I have appointed Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Smiling, Śrī Caitanya Mahāprabhu told Raghunātha dāsa, "I have already appointed Svarūpa Dāmodara Gosvāmī as your instructor."

TEXT 234

‘সাধ্য’-‘সাধন’-তত্ত্ব শিখ ইঁহার স্থানে ।
আমি তত নাহি জানি, ইঁহো যত জানে ॥ ২৩৪ ॥

'*sādhya*'-'*sādhana*'-tattva *śikha iñhāra sthāne*
āmi tata nāhi jāni, iñho yata jāne

SYNONYMS

sādhya—duty; *sādhana*—how to execute it; *tattva*—truth; *śikha*—learn; *iñhāra sthāne*—from him; *āmi*—I; *tata*—so much; *nāhi jāni*—do not know; *iñho*—he; *yata*—as much as; *jāne*—knows.

TRANSLATION

“You may learn from him what your duty is and how to discharge it. I do not know as much as he.

TEXT 235

**তথাপি আমার আজ্ঞায় শ্রদ্ধা যদি হয় ।
আমার এই বাকেয় তবে করিহ নিশ্চয় ॥ ২৩৫ ॥**

tathāpi āmāra ājñāya śraddhā yadi haya
āmāra ei vākye tabe kariha niścaya

SYNOMYS

tathāpi—still; āmāra ājñāya—in My instruction; śraddhā—faith; yadi—if; haya—there is; āmāra—My; ei—these; vākye—by words; tabe—then; kariha niścaya—you can ascertain.

TRANSLATION

“Nevertheless, if you want to take instructions from Me with faith and love, you may ascertain your duties from the following words.

TEXT 236

**গ্রাম্যকথা না শুনিবে, গ্রাম্যবার্তা না কহিবে ।
ভাল না খাইবে আর ভাল না পরিবে ॥ ২৩৬ ॥**

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe

SYNOMYS

grāmya-kathā—ordinary talks of common men; nā śunibe—never hear; grāmya-vārtā—ordinary news; nā kahibe—do not speak; bhāla—well; nā khāibe—do not eat; āra—and; bhāla—nicely; nā paribe—do not dress.

TRANSLATION

“Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely.

TEXT 237

**অমানী মানদ হঞ্চা কৃষ্ণনাম সদা ল'বে ।
অজে রাধাকৃষ্ণ-সেবা গানমে করিবে ॥ ২৩৭ ॥**

*amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe*

SYNONYMS

amānī—not expecting any respect; *māna-da*—offering respect to others; *hañā*—becoming; *kṛṣṇa-nāma*—the holy name of the Lord; *sadā*—always; *la'be*—you should chant; *vraje*—in Vṛndāvana; *rādhā-kṛṣṇa-sevā*—service to Rādhā and Kṛṣṇa; *mānase*—within the mind; *karibe*—you should do.

TRANSLATION

“Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says in his *Amṛta-pravāha-bhāṣya* that when a man and woman are married, they beget children and are thus entangled in family life. Talk concerning such family life is called *grāmya-kathā*. A person in the renounced order never indulges in either hearing or talking about such subjects. He should not eat palatable dishes, since that is unfit for a person in the renounced order. He should show all respect to others, but should not expect respect for himself. In this way, one should chant the holy name of the Lord and think of how to serve Rādhā and Kṛṣṇa in Vṛndāvana.

TEXT 238

**এই ত' সংক্ষেপে আমি কৈলুঁ উপদেশ ।
অরূপের ঠাণ্ডি ইহার পাইবে বিশেষ ॥ ২৩৮ ॥**

*ei ta' saṅkṣepe āmi kailuṇ upadeśa
svarūpera ṭhāñi ihāra pāibe višeṣa*

SYNONYMS

ei—this; *ta'*—certainly; *saṅkṣepe*—in brief; *āmi*—I; *kailuṇ* *upadeśa*—have given instruction; *svarūpera* *ṭhāñi*—from Svarūpa Dāmodara; *ihāra*—of this instruction; *pāibe*—you will get; *višeṣa*—all details.

TRANSLATION

“I have briefly given you My instructions. Now you will get all details about them from Svarūpa Dāmodara.

TEXT 239

তৃণাদপি শ্রীচেন তরোরিব সহিষ্ণুনা ।
অমানিনা মানদেন কৈর্তনীয়ঃ সদা হরিঃ ॥ ২৩৯ ॥

*tṛṇād api sunicena
taror iva sahiṣṇunā
amāninā mānadena
kirtanīyah sadā hariḥ*

SYNONYMS

tṛṇāt api—than downtrodden grass; *sunicena*—being lower; *taroh*—than a tree; *iva*—indeed; *sahiṣṇunā*—with more tolerance; *amāninā*—without being puffed up by false pride; *mānadena*—giving respect to all; *kirtanīyah*—to be chanted; *sadā*—always; *hariḥ*—the holy name of the Lord.

TRANSLATION

“One who thinks himself lower than grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give respect to others, can very easily always chant the holy name of the Lord.”

TEXT 240

এত শুনি’ রঘুনাথ বন্দিলা চরণ ।
মহাপ্রভু কৈলা তাঁরে কৃপা-আলিঙ্গন ॥ ২৪০ ॥

*eta śuni' raghunātha vandilā caraṇa
mahāprabhu kailā tāñre kṛpā-āliṅgana*

SYNONYMS

eta śuni'—hearing this; *raghunātha*—Raghunātha dāsa; *vandilā caraṇa*—offered prayers to the lotus feet; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *tāñre*—him; *kṛpā-āliṅgana*—embracing out of mercy.

TRANSLATION

Having heard this, Raghunātha dāsa offered prayers at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord, with great mercy, embraced him.

TEXT 241

পুনঃ সম্পিলা তাঁরে স্বরূপের স্থানে ।
‘অস্ত্ররূপ-সেবা’ করে স্বরূপের সনে ॥ ২৪১ ॥

*punaḥ samarpilā tāṅre svarūpera sthāne
'antaraṅga-sevā' kare svarūpera sane*

SYNOMYS

punaḥ—again; *samarpilā*—handed over; *tāṅre*—him; *svarūpera sthāne*—to Svarūpa Dāmodara; *antaraṅga-sevā*—very confidential service; *kare*—he renders; *svarūpera sane*—with Svarūpa Dāmodara.

TRANSLATION

Śrī Caitanya Mahāprabhu again entrusted him to Svarūpa Dāmodara. Thus Raghunātha dāsa rendered very confidential service with Svarūpa Dāmodara Gosvāmī.

PURPORT

Antaraṅga-sevā refers to service performed in one's spiritual body. Svarūpa Dāmodara Gosvāmī was formerly Lalitādevī. Raghunātha dāsa Gosvāmī, who was among his assistants, now also began to serve Rādhā and Kṛṣṇa within his mind.

TEXT 242

হেন-কালে আইলা সব গোড়ের ভক্তগণ ।
পূর্ববৎ প্রভু সবায় করিলা মিলন ॥ ২৪২ ॥

*hena-kāle āīlā saba gauḍera bhakta-gaṇa
pūrvavat prabhu sabāya karilā milana*

SYNOMYS

hena-kāle—at this time; *āīlā*—came; *saba*—all; *gauḍera bhakta-gaṇa*—devotees from Bengal; *pūrvavat*—as formerly; *prabhu*—Śrī Caitanya Mahāprabhu; *sabāya*—every one of them; *karilā milana*—met.

TRANSLATION

At this time, all the devotees from Bengal arrived, and, as previously, Śrī Caitanya Mahāprabhu met them with great feeling.

TEXT 243

সবা লঞ্চা কৈলা প্রভু গুণ্ডিচা-মার্জন ।
সবা লঞ্চা কৈলা প্রভু বন্ধা-ভোজন ॥ ২৪৩ ॥

*sabā lañā kailā prabhu guṇḍicā-mārjana
sabā lañā kailā prabhu vanya-bhojana*

SYNONYMS

sabā lañā—taking all of them; *kailā*—performed; *prabhu*—Śrī Caitanya Mahāprabhu; *gundicā-mārjana*—washing of the Gundicā temple; *sabā lañā*—with all of them; *kailā*—performed; *prabhu*—Śrī Caitanya; *vanya-bhojana*—eating in the garden.

TRANSLATION

As He had previously done, He cleansed the Gundicā temple and held a picnic feast in the garden with the devotees.

TEXT 244

ରଥ୍ୟାତ୍ରାସ ସବା ଲଞ୍ଗ କରିଲା ନର୍ତ୍ତନ ।
ଦେଖି' ରଘୁନାଥେର ଚମକାର ହୈଲା ମନ ॥ ୨୪୪ ॥

*ratha-yātrāya sabā lañā karilā nartana
dekhi' raghunāthera camatkāra haila mana*

SYNONYMS

ratha-yātrāya—during the Ratha-yātrā performance; *sabā lañā*—taking all of them; *karilā nartana*—danced; *dekhi'*—seeing; *raghunāthera*—of Raghunātha dāsa; *camatkāra*—struck with wonder; *haila*—became; *mana*—the mind.

TRANSLATION

The Lord again danced with the devotees during the Ratha-yātrā festival. Seeing this, Raghunātha dāsa was struck with wonder.

TEXT 245

ରଘୁନାଥ-ଦାସ ସବେ ସବାରେ ମିଲିଲା ।
ଅଦ୍ଵେତ-ଆଚାର୍ୟ ତା'ରେ ବଛ କୃପା କୈଲା ॥ ୨୪୫ ॥

*raghunātha-dāsa yabe sabāre mililā
advaita-ācārya tāñre bahu kṛpā kailā*

SYNONYMS

raghunātha-dāsa—Raghunātha dāsa; *yabe*—when; *sabāre mililā*—met all the devotees; *advaita-ācārya*—Advaita Ācārya; *tāñre*—unto him; *bahu*—much; *kṛpā*—mercy; *kailā*—did.

TRANSLATION

When Raghunātha dāsa met all the devotees, Advaita Ācārya showed him great mercy.

TEXT 246

শিবানন্দ-সেন তাঁরে কহেন বিবরণ ।
তোমা লৈতে তোমার পিতা পাঠাইল দশ জন ॥২৪৬

śivānanda-sena tāñre kahena vivaraṇa
tomā laite tomāra pitā pāṭhāila daśa jana

SYNOMYS

śivānanda-sena—Śivānanda Sena; tāñre—unto him; kahena—says; vivaraṇa—description; tomā laite—to take you; tomāra pitā—your father; pāṭhāila—sent; daśa jana—ten men.

TRANSLATION

He also met Śivānanda Sena, who informed him, "Your father sent ten men to take you away.

TEXT 247

তোমারে পাঠাইতে পতী পাঠাইল মোরে ।
বাঁকরা হইতে তোমা না পাঞ্চা গেল ঘরে ॥ ২৪৭

tomāre pāṭhāite patrī pāṭhāila more
jhāṅkarā ha-ite tomā nā pāñā gela ghare

SYNOMYS

tomāre—you; pāṭhāite—to send back; patrī—letter; pāṭhāila more—sent to me; jhāṅkarā ha-ite—from Jhāṅkarā; tomā—you; nā pāñā—not getting; gela ghare—returned home.

TRANSLATION

"He wrote me a letter asking me to send you back, but when those ten men received no information about you, they returned home from Jhāṅkarā."

TEXT 248

চারি মাস রহি' শক্তগণ গৌড়ে গেলা ।
শুনি' রঘুনাথের পিতা অনুষ্ট পাঠাইলা ॥ ২৪৮ ॥

cāri māsa rahi' bhakta-gaṇa gauḍe gelā
 śuni' raghunāthera pitā manusya pāṭhāilā

SYNONYMS

cāri māsa—for four months; rahi'—remaining; bhakta-gaṇa—all the devotees; gauḍe gelā—returned to Bengal; śuni'—hearing; raghunāthera pitā—the father of Raghunātha dāsa; manusya—a man; pāṭhāilā—sent.

TRANSLATION

When all the devotees from Bengal returned home after staying at Jagannātha Puri for four months, Raghunātha dāsa's father heard about their arrival and therefore sent a man to Śivānanda Sena.

TEXT 249

ଗେ ମନୁୟ ଶିଵାନନ୍ଦ-ସେନେରେ ପୁଛିଲ ।
 “ମହାପ୍ରଭୁର ଥାନେ ଏକ ‘ବୈରାଗୀ’ ଦେଖିଲ ॥ ୨୪୯ ॥

se manusya śivānanda-senere puchila
 “mahāprabhura sthāne eka ‘vairāgī’ dekhila

SYNONYMS

se manusya—that messenger; śivānanda-senere—from Śivānanda Sena; puchila—inquired; mahāprabhura sthāne—at the place of Śrī Caitanya Mahāprabhu; eka vairāgī—a person in the renounced order; dekhila—did you see.

TRANSLATION

That man inquired from Śivānanda Sena, “Did you see anyone in the renounced order at the residence of Śrī Caitanya Mahāprabhu?

TEXT 250

ଗୋବର୍ଧନେର ପୁତ୍ର ତେଣୋ, ନାମ—‘ରଘୁନାଥ’ ।
 ନିଳାଚଳେ ପରିଚୟ ଆଛେ ତୋମାର ସାଥ ?” ୨୫୦ ॥

govardhanera putra teñho, nāma—‘raghunātha’
 nilācale paricaya āche tomāra sātha?”

SYNONYMS

govardhanera—of Govardhana; *putra*—the son; *teñho*—he; *nāma*—named; *raghunātha*—Raghunātha dāsa; *nilācale*—in Nilācala; *paricaya āche*—is there acquaintance; *tomāra sātha*—with you.

TRANSLATION

“That person is Raghunātha dāsa, the son of Govardhana Majumadāra. Did you meet him in Nilācala?”

TEXT 251

শিবানন্দ কহে,—“তেঁহো হয় প্রভুর স্থানে ।
পরম বিখ্যাত তেঁহো, কেবা নাহি জানে ॥ ২১ ॥

śivānanda kahe, —“teñhohaya prabhura sthāne
parama vikhyāta teñho, kebā nāhi jāne

SYNONYMS

śivānanda kahe—Śivānanda Sena replied; *teñho*—he; *haya*—is; *prabhura sthāne*—with Lord Śrī Caitanya Mahāprabhu; *parama vikhyāta*—very famous; *teñho*—he; *kebā*—who; *nāhi jāne*—does not know.

TRANSLATION

Śivānanda Sena replied, “Yes, sir. Raghunātha dāsa is with Śrī Caitanya Mahāprabhu and is a very famous man. Who does not know him?”

TEXT 252

স্বরূপের স্থানে তারে করিযাচেন সমর্পণ ।
অভুর ভক্তগণের তেঁহো হয় প্রাণসম ॥ ২৫২ ॥

svarūpera sthāne tāre kariyāchena samarpaṇa
prabhura bhakta-gaṇera teñho haya prāṇa-sama

SYNONYMS

svarūpera sthāne—to Svarūpa Dāmodara; *tāre*—him; *kariyāchena samarpaṇa*—Lord Caitanya has given charge of; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇera*—of all the devotees; *teñho*—he; *haya*—is; *prāṇa*—the life; *sama*—like.

TRANSLATION

“Śrī Caitanya Mahāprabhu has placed him under the charge of Svarūpa Dāmodara. Raghunātha dāsa has become just like the life of all the Lord’s devotees.

TEXT 253

ରାତ୍ରି-ଦିନ କରେ ତେହୋ ନାମ-ସଙ୍କିର୍ତ୍ତନ ।
କ୍ଷଣମାତ୍ର ନାହିଁ ଛାଡ଼େ ପ୍ରଭୁର ଚରଣ ॥ ୨୫୩ ॥

rātri-dina kare teiho nāma-saṅkirtana
kṣaṇa-mātra nāhi chāde prabhura caraṇa

SYNOMYMS

rātri-dina—all day and night; *kare*—performs; *teiho*—he; *nāma-saṅkirtana*—chanting of the Hare Kṛṣṇa mantra; *kṣaṇa-mātra*—even for a moment; *nāhi chāde*—does not give up; *prabhura caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

“He chants the Hare Kṛṣṇa mahā-mantra all day and night. He never gives up the shelter of Śrī Caitanya Mahāprabhu, not even for a moment.

TEXT 254

ପରମ ବୈରାଗ୍ୟ ତାର, ନାହିଁ ଭକ୍ଷ୍ୟ-ପରିଧାନ ।
ଯେହେ ତେହେ ଆହାର କରି’ ରାଖ୍ୟେ ପରାଣ ॥ ୨୫୪ ॥

parama vairāgya tāra, nāhi bhakṣya-paridhāna
yaiche taiche āhāra kari’ rākhaye parāṇa

SYNOMYMS

parama—supreme; *vairāgya*—renunciation; *tāra*—his; *nāhi*—not; *bhakṣya*—eating; *paridhāna*—dressing; *yaiche taiche*—somehow or other; *āhāra kari’*—eating; *rākhaye parāṇa*—keeps life.

TRANSLATION

“He is in the supreme order of renounced life. Indeed, he does not care about eating or dressing. Somehow or other he eats and maintains his life.

TEXT 255

দশদণ্ড রাত্রি গেলে ‘পুঞ্জাঞ্জলি’ দেখিয়া ।
সিংহদ্বারে খাড়া হয় আহার লাগিয়া ॥ ২৫৫ ॥

*daśa-danṣṭa rātri gele ‘puṣpāñjali’ dekhiyā
siṁha-dvāre khāḍā haya āhāra lāgiyā*

SYNONYMS

daśa-danṣṭa—ten *danṣṭas* (240 minutes); *rātri*—night; *gele*—having gone; *puṣpāñjali*—the *puṣpāñjali* performance; *dekhiyā*—after seeing; *siṁha-dvāre*—at the *Siṁha-dvāra* gate; *khāḍā haya*—stands; *āhāra lāgiyā*—to get some alms for eating.

TRANSLATION

“After ten *danṣṭas* [four hours] of the night have passed and Raghunātha dāsa has seen the performance of *puṣpāñjali*, he stands at the *Siṁha-dvāra* gate to beg some alms to eat.

TEXT 256

কেহ যদি দেয়, তবে করয়ে ভক্ষণ ।
কভু উপবাস, কভু করয়ে চর্বণ ॥” ২৫৬ ॥

*keha yadi deya, tabe karaye bhakṣaṇa
kabhu upavāsa, kabhu karaye carvaṇa”*

SYNONYMS

keha—someone; *yadi*—if; *deya*—offers; *tabe*—then; *karaye bhakṣaṇa*—he eats; *kabhu*—sometimes; *upavāsa*—fasting; *kabhu*—sometimes; *karaye carvaṇa*—he chews.

TRANSLATION

“He eats if someone gives him something to eat. Sometimes he fasts, and sometimes he chews fried grains.”

TEXT 257

এত শুনি’ সেই গনুঘু গোবধন-স্থানে ।
কহিল গিয়া সব রঘুনাথ-বিবরণে ॥ ২৫৭ ॥

eta śuni' sei manusya govardhana-sthāne
kahila giyā saba raghunātha-vivaraṇe

SYNONYMS

eta śuni'—hearing this; sei manusya—that messenger; govardhana-sthāne—to Govardhana Majumadāra; kahila—spoke; giyā—going; saba—everything; raghunātha-vivaraṇe—the description of Raghunātha dāsa.

TRANSLATION

After hearing this, the messenger returned to Govardhana Majumadāra and informed him all about Raghunātha dāsa.

TEXT 258

শুনি' তাঁর মাতা পিতা দুঃখিত হইল ।
পুত্র-ঠাণ্ডি দ্রব্য-মনুষ্য পাঠাইতে মন কৈল ॥ ২৫৮ ॥

śuni' tānra mātā pitā duḥkhita ha-ila
putra-ṭhāñi dravya-manuṣya pāṭhāite mana kaila

SYNONYMS

śuni'—hearing; tānra—his; mātā pitā—father and mother; duḥkhita ha-ila—became very unhappy; putra-ṭhāñi—to their son; dravya-manuṣya—articles and men; pāṭhāite—to send; mana kaila—decided.

TRANSLATION

Hearing the description of Raghunātha dāsa's behavior in the renounced order, his father and mother were very unhappy. Therefore they decided to send him some men with goods for his comfort.

TEXT 259

চারিশত মুদ্রা, দুই ভূত্য, এক ব্রাহ্মণ ।
শিবানন্দের ঠাণ্ডি পাঠাইল ততক্ষণ ॥ ২৫৯ ॥

cāri-śata mudrā, dui bhṛtya, eka brāhmaṇa
śivānandera ṭhāñi pāṭhāila tata-kṣaṇa

SYNONYMS

cāri-śata mudrā—four hundred coins; *dui bhṛtya*—two servants; *eka brāhmaṇa*—one brāhmaṇa; *śivānandera ṭhāni*—to Śivānanda Sena; *pāṭhāila*—sent; *tata-kṣaṇa*—immediately.

TRANSLATION

Raghunātha dāsa's father immediately sent four hundred coins, two servants and one brāhmaṇa to Śivānanda Sena.

TEXT 260

শিবানন্দ কহে,—“তুমি সব যাইতে নারিবা ।
আমি যাই যবে, আমার সঙ্গে যাইবা ॥ ২৬০ ॥

śivānanda kahe, — “tumi saba yāite nāribā
āmi yāi yabe, āmāra saṅge yāibā

SYNONYMS

śivānanda kahe—Śivānanda Sena said; *tumi*—you; *saba*—all; *yāite nāribā*—cannot go; *āmi yāi*—I go; *yabe*—when; *āmāra saṅge*—with me; *yāibā*—you will go.

TRANSLATION

Śivānanda Sena informed them, “You cannot go to Jagannātha Purī directly. When I go there, you may accompany me.

TEXT 261

এবে ঘর যাহ, যবে আমি সব চলিমু।
তবে তোমা সবাকারে সঙ্গে লওঢ়া যামু ॥ ২৬১ ॥

ebe ghara yāha, yabe āmi saba calimu
tabe tomā sabākāre saṅge lañā yāmu

SYNONYMS

ebe—now; *ghara yāha*—go home; *yabe*—when; *āmi*—we; *saba*—all; *calimu*—will go; *tabe*—then; *tomā sabākāre*—all of you; *saṅge*—with; *lañā*—taking; *yāmu*—I shall go.

TRANSLATION

“Now go home. When all of us go, I shall take all of you with me.”

TEXT 262

এই ত' প্রস্তাবে শ্রীকবিকর্ণপুর ।
রঘুনাথ-মহিমা গ্রন্থে লিখিলা প্রচুর ॥ ২৬২ ॥

*ei ta' prastāve śrī kavi-karṇapūra
raghunātha-mahimā granthe likhilā pracura*

SYNONYMS

ei ta' prastāve—in this connection; *śrī kavi-karṇapūra*—the poet named Kavi-karṇapūra; *raghunātha-mahimā*—the glories of Raghunātha dāsa; *granthe*—in his book; *likhilā*—wrote; *pracura*—much.

TRANSLATION

Describing this incident, the great poet Śrī Kavi-karṇapūra has written extensively about the glorious activities of Raghunātha dāsa in his book.

TEXT 263

আচার্যো যদুনন্দনঃ শ্রমধূরঃ শ্রীবাস্তুদেবপ্রিয়-
স্তুচিষ্যো রঘুনাথ ইত্যাধিষ্ঠণঃ প্রাণাধিকো মাদৃশাম্ ।
শ্রীচৈতান্যক্রপাতিরেকসততস্মিন্দঃ অক্রপানুগো
বৈরাগ্যকনিধির্ন কশ্চ বিদিতো নীলাচলে তিষ্ঠতাম্ ॥২৬৩॥

*ācāryo yadunandanaḥ sumadhurah śrī-vāsudeva-priyas
tac-chiṣyo raghunātha ity adhiguṇah prāṇādhiko mādṛśām
śrī-caitanya-kṛpātireka-satata-snigdhaḥ svarūpānugō
vairāgyaika-nidhir na kasya vidito nīlācale tiṣṭhatām*

SYNONYMS

ācāryaḥ *yadunandanaḥ*—Yadunandana Ācārya; *su-madhurah*—very well behaved; *śrī-vāsudeva-priyaḥ*—very dear to Śrī Vāsudeva Datta Ṭhākura; *tatiṣyāḥ*—his disciple; *raghunāthaḥ*—Raghunātha dāsa; *iti*—thus; *adhiguṇaḥ*—so qualified; *prāṇa-adhikāḥ*—more dear than life; *mā-dṛśām*—of all the devotees of Śrī Caitanya Mahāprabhu like me; *śrī-caitanya-kṛpā*—by the mercy of Śrī Caitanya Mahāprabhu; *atireka*—excess; *satata-snigdhaḥ*—always pleasing; *svarūpa-anugāḥ*—following in the footsteps of Svarūpa Dāmodara; *vairāgya*—of renunciation; *eka-nidhiḥ*—the ocean; *na*—not; *kasya*—by whom; *viditāḥ*—known; *nīlācale*—at Jagannātha Purī; *tiṣṭhatām*—of those who were staying.

TRANSLATION

“Raghunātha dāsa is a disciple of Yadunandana Ācārya, who is very gentle and is extremely dear to Vāsudeva Datta, a resident of Kāñcanapallī. Because of Raghunātha dāsa’s transcendental qualities, he is always more dear than life for all of us devotees of Śrī Caitanya Mahāprabhu. Since he has been favored by the abundant mercy of Śrī Caitanya Mahāprabhu, he is always pleasing. Vividly providing a superior example for the renounced order, this very dear follower of Svarūpa Dāmodara Gosvāmī is the ocean of renunciation. Who among the residents of Nilācala [Jagannātha Puri] does not know him very well?

PURPORT

This verse is from Śrī Caitanya-candrodaya-nāṭaka (10.3) of Kavi-karṇapūra.

TEXT 264

যঃ সর্বলোকেককমনোভিকৃচ্ছা।
সৌভাগ্যভূঃ কাচিদকষ্টপচ্ছা ।
যত্রায়মারোপণতুল্যকালঃ
তৎপ্রেমশাখী ফলবানতুল্যঃ ॥ ২৬৪ ॥

*yah sarva-lokaika-manobhirucyā
saubhāgya-bhūḥ kācid akṛṣṭa-pacyā
yatrāyām āropaṇa-tulya-kālam
tat-prema-śākhī phalavān atulyah*

SYNOMYMS

yah—who; *sarva-loka*—of all the devotees in Puri; *eka*—foremost; *manah*—of the minds; *abhirucyā*—by the affection; *saubhāgya-bhūḥ*—the ground of good fortune; *kācit*—indescribable; *akṛṣṭa-pacyā*—perfect without tilling or perfect without practice; *yatra*—in which; *ayam*—this; *āropaṇa-tulya-kālam*—at the same time as the sowing of the seed; *tat-prema-śākhī*—a tree of the love of Śrī Caitanya Mahāprabhu; *phalavān*—fruitful; *atulyah*—the matchless.

TRANSLATION

“Because he is very pleasing to all the devotees, Raghunātha dāsa Gosvāmī easily became like the fertile earth of good fortune in which it was suitable for the seed of Lord Caitanya Mahāprabhu to be sown. At the same time that the seed was sown, it grew into a matchless tree of the love of Śrī Caitanya Mahāprabhu and produced fruit.”

PURPORT

This is the next verse from Śrī Caitanya-candrodaya-nāṭaka (10.4).

TEXT 265

শিবানন্দ ঘৈছে সেই মনুষ্যে কহিলা ।
কর্ণপূর সেইরূপে শ্লোক বর্ণিলା ॥ ২৬৫ ॥

Śivānanda yaiche sei manuṣye kahilā
karṇapūra sei-rūpe śloka varṇilā

SYNONYMS

śivānanda—Śivānanda Sena; yaiche—as; sei—unto the; manuṣye—messenger; kahilā—said; karṇapūra—the great poet Kavi-karṇapūra; sei rūpe—in that way; śloka varṇilā—composed verses.

TRANSLATION

In these verses, the great poet Kavi-karṇapūra gives the same information that Śivānanda Sena conveyed to the messenger from Raghunātha dāsa's father.

TEXT 266

বর্ষান্তরে শিবানন্দ চলে নৌলাচলে ।
রঘুনাথের সেবক, বিপ্র তাঁর সঙ্গে চলে ॥ ২৬৬ ॥

varṣāntare śivānanda cale nilācale
raghunāthera sevaka, vipra tāṅra saṅge cale

SYNONYMS

varṣā-antare—the next year; śivānanda—Śivānanda Sena; cale nilācale—was going to Jagannātha Purī; raghunāthera—of Raghunātha dāsa; sevaka—the servants; vipra—and the brāhmaṇa; tāṅra saṅge—with him; cale—go.

TRANSLATION

The next year, when Śivānanda Sena was going to Jagannātha Purī as usual, the servants and the brāhmaṇa, who was a cook, went with him.

TEXT 267

সেই বিপ্র ভৃত্য, চারি-শত মুজা লঞ্চা ।
নৌলাচলে রঘুনাথে মিলিলা আসিলା ॥ ২৬৭ ॥

*sei vipra bhṛtya, cāri-śata mudrā lañā
nilācale raghunāthe mililā āsiyā*

SYNONYMS

sei vipra—that *brāhmaṇa*; *bhṛtya*—the servants; *cāri-śata mudrā*—four hundred coins; *lañā*—bringing; *nilācale*—at Jagannātha Puri; *raghunāthe*—with Raghunātha dāsa; *mililā*—met; *āsiyā*—coming.

TRANSLATION

The servants and brāhmaṇa brought four hundred coins to Jagannātha Puri, and there they met Raghunātha dāsa.

TEXT 268

ରଘୁନାଥ-ଦାସ ଅଞ୍ଜିକାର ନା କରିଲ ।
ଅବ୍ୟ ଲଗ୍ନ ଛୁଇଜନ ତାହାରେ ରହିଲ ॥ ୨୬୮ ॥

*raghunātha-dāsa aṅgikāra nā karila
dravya lañā dui-jana tāhārī rahila*

SYNONYMS

raghunātha-dāsa—Raghunātha dāsa; *aṅgikāra nā karila*—did not accept; *dravya lañā*—taking the wealth; *dui-jana*—two persons; *tāhārī rahila*—remained there.

TRANSLATION

Raghunātha dāsa did not accept the money and men sent by his father. Therefore a servant and the brāhmaṇa stayed there with the money.

TEXT 269

ତବେ ରଘୁନାଥ କରି' ଅନେକ ଯତନ ।
ମାସେ ଛୁଇଦିନ କୈଲା ପ୍ରଭୁର ନିମନ୍ତ୍ରଣ ॥ ୨୬୯ ॥

*tabe raghunātha kari' aneka yatana
māse dui-dina kailā prabhura nimantraṇa*

SYNONYMS

tabe—at that time; *raghunātha*—Raghunātha dāsa; *kari' aneka yatana*—with great attention; *māse*—every month; *dui-dina*—two days; *kailā*—he made; *prabhura nimantraṇa*—invitation to Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

At that time, Raghunātha dāsa invited Śrī Caitanya Mahāprabhu to his house with great attention for two days every month.

TEXT 270

ହୁଇ ନିମନ୍ତ୍ରଣେ ଲାଗେ କୌଡ଼ି ଅଷ୍ଟପଦ ।
ଆଜାଗ-ଭୃତ୍ୟ-ଠାଣ୍ଡି କରେନ ଏତେକ ଗ୍ରହଣ ॥ ୨୭୦ ॥

*dui nimantraṇe lāge kauḍi aṣṭa-paṇa
brāhmaṇa-bhṛtya-thāñi karena eteka grahaṇa*

SYNONYMS

dui nimantraṇe—these two invitations; *lāge*—cost; *kauḍi aṣṭa-paṇa*—640 *kauḍis*; *brāhmaṇa-bhṛtya-thāñi*—from the *brāhmaṇa* and the servant; *karena*—does; *eteka*—so much; *grahaṇa*—accepting.

TRANSLATION

The cost for these two occasions was 640 *kauḍis*. Therefore he would take that much from the servant and the *brāhmaṇa*.

TEXT 271

ଏଇମତ ନିମନ୍ତ୍ରଣ ବର୍ଷ ଦୁଇ କୈଲା ।
ପାଛେ ରଘୁନାଥ ନିମନ୍ତ୍ରଣ ଛାଡ଼ି' ଦିଲା ॥ ୨୭୧ ॥

*ei-mata nimantraṇa varṣa dui kailā
pāche raghunātha nimantraṇa chāḍi' dilā*

SYNONYMS

ei-mata—in this way; *nimantraṇa*—invitation; *varṣa dui*—for two years; *kailā*—continued; *pāche*—at the end; *raghunātha*—Raghunātha dāsa; *nimantraṇa*—invitation; *chāḍi'* *dilā*—gave up.

TRANSLATION

Raghunātha dāsa continued to invite Śrī Caitanya Mahāprabhu in this way for two years, but at the end of the second year he stopped.

TEXT 272

ମାସ-ଦୁଇ ଯବେ ରଘୁନାଥ ନା କରେ ନିମନ୍ତ୍ରଣ ।
ସ୍ଵରୂପେ ପୁଛିଲା ତବେ ଶଟୀର ନମ୍ବନ ॥ ୨୭୨ ॥

*māsa-dui yabe raghunātha nā kare nimantraṇa
svarūpe puchilā tabe śacīra nandana*

SYNONYMS

māsa-dui—for two months; *yabe*—when; *raghunātha*—Raghunātha dāsa; *nā kare nimantraṇa*—does not invite; *svarūpe puchilā*—inquired from Svarūpa Dāmodara; *tabe*—at that time; *śacīra nandana*—the son of mother Śacī, Śrī Caitanya Mahāprabhu.

TRANSLATION

When Raghunātha dāsa neglected to invite Lord Śrī Caitanya Mahāprabhu for two consecutive months, the Lord, the son of Śacī, questioned Svarūpa Dāmodara.

TEXT 273

‘রঘু কেনে আমায় নিমন্ত্রণ ছাড়ি’ দিল ?
স্বরূপ কহে,—“মনে কিছু বিচার করিল ॥ ২৭৩ ॥

*‘raghu kene āmāya nimantraṇa chāḍi’ dila?’
svarūpa kahe, —“mane kichu vicāra karila*

SYNONYMS

raghu—Raghunātha dāsa; *kene*—why; *āmāya*—to Me; *nimantraṇa*—invitation; *chāḍi’ dila*—has stopped; *svarūpa kahe*—Svarūpa Dāmodara replied; *mane*—within his mind; *kichu*—something; *vicāra karila*—he has thought.

TRANSLATION

The Lord asked, “Why has Raghunātha dāsa stopped inviting Me?” Svarūpa Dāmodara replied, “He must have reconsidered something in his mind.

TEXT 274

বিষয়ীর দ্রব্য লঞ্চ করি নিমন্ত্রণ ।
প্রসন্ন না হয় ইহায় জানি প্রভুর মন ॥ ২৭৪ ॥

*viṣayīra dravya lañā kari nimantraṇa
prasanna nā haya ihāya jāni prabhura mana*

SYNONYMS

viṣayīra dravya—things supplied by materialistic men; *lañā*—accepting; *kari nimantraṇa*—I invite; *prasanna*—satisfied; *nā haya*—is not; *ihāya*—in this con-

nection; *jāni*—I can understand; *prabhura mana*—the mind of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

“I invite Śrī Caitanya Mahāprabhu by accepting goods from materialistic people. I know that the Lord’s mind is not satisfied by this.

TEXT 275

ମୋର ଚିତ୍ତ ଅବ୍ୟ ଲାଇତେ ନା ହୟ ନିର୍ମଳ ।
ଏହି ନିମନ୍ତ୍ରଣେ ଦେଖି,—‘ପ୍ରତିଷ୍ଠା’-ମାତ୍ର ଫଳ ॥ ୨୭୯ ॥

*mora citta dravya la-ite nā haya nirmala
ei nimantranē dekhi, —‘pratiṣṭhā’-mātra phala*

SYNONYMS

mora citta—my consciousness; *dravya la-ite*—to accept the goods; *nā haya*—is not; *nirmala*—pure; *ei nimantranē*—by this invitation; *dekhi*—I see; *pratiṣṭhā*—reputation; *mātra*—only; *phala*—the result.

TRANSLATION

“My consciousness is impure because I accept all these goods from people who are interested only in pounds, shillings and pence. Therefore by this kind of invitation I only get some material reputation.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that people who are under the bodily conception of life are called materialists. If we accept the offerings of such people, place them before the Lord and invite Vaiṣṇavas to partake of the *prasāda*, that attempt will gain us only a material reputation, not the actual benefit of service to a pure Vaiṣṇava. One should therefore try to serve the Supreme Personality of Godhead by fully surrendering at His lotus feet. If one engages for the service of the Lord whatever money one has honestly earned, that is spiritual service to the Supreme Personality of Godhead, the spiritual master and the Vaiṣṇavas.

TEXT 276

ଉପରୋଧେ ପ୍ରଭୁ ମୋର ମାନେନ ନିମନ୍ତ୍ରଣ ।
ନା ମାନିଲେ ଦୁଃଖୀ ହିବେକ ଗୁର୍ଵ ଜନ ॥ ୨୭୬ ॥

*uparodhe prabhu mora mānena nimantraṇa
nā mānile duḥkhī ha-ibeka mūrkha jana*

SYNOMYS

uparodhe—by my request; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *mora*—my; *mānena*—accepts; *nimantraṇa*—invitation; *nā mānile*—if He does not accept; *duḥkhī*—unhappy; *ha-ibeka*—will become; *mūrkha jana*—foolish person.

TRANSLATION

“‘At my request Śrī Caitanya Mahāprabhu accepts the invitations because He knows that a foolish person like me would be unhappy if He did not accept them.’

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that people who are advanced in learning but attached to material enjoyment, who are puffed up by material possessions, by birth in an elevated aristocratic family or by education, may offer showbottle devotional service to the Deity and also offer *prasāda* to Vaiṣṇavas. Because of their ignorance, however, they cannot understand that since their minds are materially polluted, neither the Supreme Personality of Godhead, Lord Kṛṣṇa, nor the Vaiṣṇavas accept their offerings. If one accepts money from such materialistic persons to offer food to the Deity and Vaiṣṇavas, a pure Vaiṣṇava does not accept it. This causes unhappiness for the materialists because they are fully absorbed in the bodily conception of life. Therefore they sometimes turn against the Vaiṣṇavas.

TEXT 277

এত বিচারিয়া নিমন্ত্রণ ছাড়ি' দিল" ।
শুনি' মহাপ্রভু হাসি' বলিতে লাগিল ॥ ২৭৭ ॥

eta vicāriyā nimantraṇa chāḍi' dila"
śuni' mahāprabhu hāsi' balite lāgila

SYNOMYS

eta vicāriyā—considering this; *nimantraṇa*—invitation; *chāḍi'* *dila*—he has stopped; *śuni'*—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hāsi'*—smiling; *balite lāgila*—began to say.

TRANSLATION

“Considering all these points,” Svarūpa Dāmodara concluded, “he has stopped inviting You.” Hearing this, Śrī Caitanya Mahāprabhu smiled and spoke as follows.

TEXT 278

“বিষয়ীর অন্ন খাইলে মলিন হয় মন ।
মলিন মন হৈলে নহে কৃষ্ণের স্মরণ ॥ ২৭৮ ॥

*“viṣayīra anna khāile malina haya mana
malina mana haile nahe kṛṣṇera smaraṇa*

SYNONYMS

viṣayīra—of materialistic persons; anna—food; khāile—if one eats; malina—contaminated; haya mana—the mind becomes; malina—contaminated; mana haile—when the mind becomes; nahe—is not; kṛṣṇera—of Lord Kṛṣṇa; smaraṇa—remembrance.

TRANSLATION

“When one eats food offered by a materialistic man, one’s mind becomes contaminated, and when the mind is contaminated, one is unable to think of Kṛṣṇa properly.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura suggests that people who are materially inclined and sahajiyās, or so-called Vaiṣṇavas who take everything very casually, are both viṣayī, materialists. Eating food offered by them causes contamination, and as a result of such contamination, even a serious devotee becomes like a materialistic man. There are six kinds of association—giving charity, accepting charity, accepting food, offering food, talking confidentially and inquiring confidentially. One should very carefully avoid associating with both the sahajiyās, who are sometimes known as Vaiṣṇavas, and the non-Vaiṣṇavas, or avaiṣṇavas. Their association changes the transcendental devotional service of Lord Kṛṣṇa into sense gratification, and when sense gratification enters the mind of a devotee, he is contaminated. The materialistic person who aspires after sense gratification cannot properly think of Kṛṣṇa.

TEXT 279

বিষয়ীর অন্ন হয় ‘রাজস’ নিমন্ত্রণ ।
দাতা, ভোক্তা—দুঃহার মলিন হয় মন ॥ ২৭৯ ॥

*viṣayīra anna haya ‘rājasa’ nimantraṇa
dātā, bhoktā—duḥhāra malina haya mana*

SYNONYMS

viṣayīra—offered by materialistic men; anna—food; haya—is; rājasa—in the mode of passion; nimantraṇa—invitation; dātā—the person who offers; bhoktā—

the person who accepts such an offering; *duihāra*—of both of them; *malina*—contaminated; *haya mana*—the mind becomes.

TRANSLATION

“When one accepts an invitation from a person contaminated by the material mode of passion, the person who offers the food and the person who accepts it are both mentally contaminated.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says that there are three varieties of invitations—those in the mode of goodness, those in passion and those in ignorance. An invitation accepted from a pure devotee is in the mode of goodness, an invitation accepted from a person who is pious but materially attached is in the mode of passion, and an invitation accepted from a person who is materially very sinful is in the mode of ignorance.

TEXT 280

ଇହାର ସଙ୍କୋଚେ ଆମି ଏତ ଦିନ ନିଲ ।
ଭାଲ ହୈଲ—ଜାନିଯା ଆପନି ଛାଡ଼ିଦିଲ ॥”୨୮୦ ॥

*iñhāra saṅkoce āmi eta dina nila
bhāla haila—jāniyā āpani chāḍi dila”*

SYNOMYS

iñhāra saṅkoce—because of his eagerness; *āmi*—I; *eta dina*—for so many days; *nila*—I accepted; *bhāla haila*—it is very good; *jāniyā*—knowing; *āpani*—automatically; *chāḍi dila*—he has given up.

TRANSLATION

“Because of Raghunātha dāsa’s eagerness, I accepted his invitation for many days. It is very good that Raghunātha dāsa, knowing this, has now automatically given up this practice.”

TEXT 281

କତ ଦିନେ ରଘୁନାଥ ସିଂହଦାର ଛାଡ଼ିଲା ।
ଛତ୍ରେ ଯାଇ’ ମାଗିଯା ଖାଇତେ ଆରମ୍ଭ କରିଲା ॥ ୨୮୧ ॥

*kata dine raghunātha sirinha-dvāra chāḍilā
chatre yai’ māgiyā khāite ārambha karilā*

SYNONYMS

kata dine—after some days; *raghunātha*—Raghunātha dāsa; *siṁha-dvāra chāḍilā*—gave up standing at the gate known as Siṁha-dvāra; *chatre yāi'*—going to an alms booth; *māgiyā*—begging; *khāite*—to eat; *ārambha kari lā*—he began.

TRANSLATION

After some days, Raghunātha dāsa gave up standing near the Siṁha-dvāra gate and instead began eating by begging alms from a booth for free distribution of food.

TEXT 282

গোবিন্দ-পাশ শুনি' অভু পুচেন স্বরূপেরে ।
‘রঘু ভিক্ষা লাগি’ ঠাড় কেনে নহে সিংহদ্বারে’ ১২৮২॥

*govinda-pāśa śuni' prabhu puchena svarūpere
'raghu bhikṣā lāgi' ṭhāḍa kene nahe siṁha-dvāre'?*

SYNONYMS

govinda-pāśa—from Govinda; *śuni'*—hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *puchena svarūpere*—inquired from Svarūpa Dāmodara Gosvāmī; *raghu*—Raghunātha dāsa; *bhikṣā lāgi'*—for begging; *ṭhāḍa kene nahe*—why does he not stand; *siṁha-dvāre*—at the Siṁha-dvāra gate.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard this news from Govinda, He inquired from Svarūpa Dāmodara, “Why does Raghunātha dāsa no longer stand at the Siṁha-dvāra gate to beg alms?”

TEXT 283

স্বরূপ কহে,—“সিংহদ্বারে দুঃখ অমৃতবিয়া ।
ছত্রে আগি’ খায় অধ্যাহকালে গিয়া” ১৮৩ ॥

*svarūpa kahe, — “siṁha-dvāre duḥkha anubhaviyā
chatre māgi' khāya madhyāhna-kāle giyā”*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara replied; *siṁha-dvāre*—at the Siṁha-dvāra gate; *duḥkha anubhaviyā*—feeling unhappy; *chatre*—at the charity booth; *māgi'*—begging; *khāya*—he eats; *madhyāhna-kāle*—at midday; *giyā*—going.

TRANSLATION

Svarūpa Dāmodara replied, “Raghunātha dāsa felt unhappy standing at the Sirintha-dvāra. Therefore he is now going at midday to beg alms from the charity booth.”

TEXT 284

প্রভু কহে,—“ভাল কৈল, ছাড়িল সিংহদ্বার।
সিংহদ্বারে ভিক্ষা-বৃত্তি—বেশ্যার আচার ॥ ২৮৪ ॥

*prabhu kahe, —“bhāla kaila, chāḍila sirinha-dvāra
sirinha-dvāre bhikṣā-vṛtti—veṣyāra ācāra*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *bhāla kaila*—he has done well; *chāḍila sirinha-dvāra*—he has given up standing at the Sirintha-dvāra; *sirinha-dvāre bhikṣā-vṛtti*—to beg alms standing at the Sirintha-dvāra; *veṣyāra ācāra*—the behavior of a prostitute.

TRANSLATION

Hearing this news, Śrī Caitanya Mahāprabhu said, “He has done very well by no longer standing at the Sirintha-dvāra gate. Such begging of alms resembles the behavior of a prostitute.

TEXT 285

তথাহি—কিমর্থময়মাগচ্ছতি, অযঃ দাশ্তি, অনেন দত্তময়-
মপরঃ । সমেত্যযঃ দাশ্তি, অনেনাপি ন দত্তমযঃ সমেষ্টতি,
স দাশ্তি ইত্যাদি ॥ ২৮৫ ॥

*kim artham ayam āgacchatī, ayar̄ dāsyati, anena dattam ayam
aparah. samety ayar̄ dāsyati, anenāpi na dattam
anyah sameṣyati, sa dāsyati iti ādi.*

SYNONYMS

kim artham—why; *ayam*—this person; *āgacchatī*—is coming; *ayam*—this person; *dāsyati*—will give; *anena*—by this person; *dattam*—given; *ayam*—this; *aparah*—other; *sameti*—comes near; *ayam*—this person; *dāsyati*—will give; *anena*—by this person; *api*—also; *na*—not; *dattam*—given; *anyah*—another; *sameṣyati*—will come near; *sah*—he; *dāsyati*—will give; *iti*—thus; *ādi*—and so on.

TRANSLATION

“‘Here is a person coming near. He will give me something. This person gave me something last night. Now another person is coming near. He may give me something. The person who just passed did not give me anything, but another person will come, and he will give me something.’ Thus a person in the renounced order gives up his neutrality and depends on the charity of this person or that. Thinking in this way, he adopts the occupation of a prostitute.

TEXT 286

ছত্রে যাই যথা-লাভ উদর-ভরণ ।
অন্তু কথা নাহি, সুখে কৃষ্ণসঙ্কীর্তন ॥” ২৮৬ ॥

*chatre yāi yathā-lābha udara-bharāṇa
anya kathā nāhi, sukhe kṛṣṇa-saṅkīrtana”*

SYNONYMS

chatre yāi—going to the booth for free food distribution; *yathā-lābha*—with whatever is obtained; *udara-bharāṇa*—filling the belly; *anya*—other; *kathā*—talk; *nāhi*—there is not; *sukhe*—happily; *kṛṣṇa-saṅkīrtana*—chanting the Hare Kṛṣṇa *mahā-mantra*.

TRANSLATION

“If one goes to the booth where free food is distributed and fills his belly with whatever he obtains, there is no chance of further unwanted talk, and one can very peacefully chant the Hare Kṛṣṇa *mahā-mantra*.”

TEXT 287

এত বলি’ তাঁরে পুনঃ অসাদ করিলা ।
‘গোবর্ধনের শিলা’, ‘গুঞ্জা-মালা’ তাঁরে দিলা ॥ ২৮৭ ॥

*eta bali’ tāñre punah prasāda karilā
'govardhanera śilā', 'guñjā-mālā' tāñre dilā*

SYNONYMS

eta bali’—saying this; *tāñre*—unto him; *punah*—again; *prasāda karilā*—gave something in mercy; *govardhanera śilā*—a stone from Govardhana Hill; *guñjā-mālā*—a garland of small conchshells; *tāñre dilā*—delivered to him.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu again bestowed His mercy upon Raghunātha dāsa by giving him a piece of stone from Govardhana Hill and a garland of small conchshells.

TEXT 288

শান্করানন্দ-সরস্বতী বৃন্দাবন হৈতে আইলା ।
তেহ সেই শিলা-গুঞ্জামালা লওয়া গେଲା ॥ ২৮৮ ॥

śāṅkarānanda-sarasvatī vṛndāvana haite āīlā
teñha sei śilā-guñjā-mālā lañā gelā

SYNONYMS

śāṅkarānanda-sarasvatī—one of the devotees of Śrī Caitanya Mahāprabhu; vṛndāvana haite—from Vṛndāvana; āīlā—came; teñha—he; sei—that; śilā-guñjā-mālā—stone and the garland of small conchshells; lañā—taking; gelā—went.

TRANSLATION

Previously, when Śāṅkarānanda Sarasvatī had returned from Vṛndāvana, he had brought the piece of stone from Govardhana Hill and also the garland of conchshells.

TEXT 289

পার্শ্ব গাঁথা গুঞ্জামালা, গোবর্ধনশিলা ।
দুই বস্তু মহাপ্রভুর আগে আনি' দিলା ॥ ২৮৯ ॥

pārśve gāñthā guñjā-mālā, govardhana-śilā
dui vastu mahāprabhura āge āni' dilā

SYNONYMS

pārśve—on one side; gāñthā—strung together; guñjā-mālā—the garland of small conchshells; govardhana-śilā—the stone from Govardhana; dui vastu—two things; mahāprabhura āge—in front of Śrī Caitanya Mahāprabhu; āni' dilā—presented.

TRANSLATION

He presented Śrī Caitanya Mahāprabhu these two items—the garland of conchshells and the stone from Govardhana Hill.

TEXT 290

ଦୁଇ ଅପୂର୍ବ-ବସ୍ତୁ ପାଞ୍ଚା ଗ୍ରୂ ହୃଦୟ ହେଲା ।
ସମ୍ମରଣେର କାଳେ ଗଲେ ପରେ ଗୁଞ୍ଜାମାଳା ॥ ୨୯୦ ॥

*dui apūrva-vastu pāñā prabhu tuṣṭa hailā
smaraṇera kāle gaie pare guñjā-mālā*

SYNONYMS

dui—two; *apūrva-vastu*—uncommon things; *pāñā*—getting; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tuṣṭa hailā*—became very happy; *smaraṇera kālā*—at the time of remembering (when He was chanting Hare Kṛṣṇa); *gale*—on the neck; *pare*—wears; *guñjā-mālā*—the garland of small conchshells.

TRANSLATION

Upon receiving these two uncommon items, Śrī Caitanya Mahāprabhu was extremely happy. While chanting, He would put the garland around His neck.

TEXT 291

ଗୋବର୍ଧନ-ଶିଳା ଗ୍ରୂ ହୃଦୟେ-ନେତ୍ରେ ଧରେ ।
କଭୁ ନାସାୟ ଭ୍ରାଣ ଲୟ, କଭୁ ଶିରେ କରେ ॥ ୨୯୧ ॥

*govardhana-śilā prabhu hrdaye-netre dhare
kabhu nāsāya ghrāṇa laya, kabhu śire kare*

SYNONYMS

govardhana-śilā—the stone from Govardhana Hill; *prabhu*—Śrī Caitanya Mahāprabhu; *hrdaye*—on the heart; *netre*—on the eyes; *dhare*—puts; *kabhu*—sometimes; *nāsāya*—with the nose; *ghrāṇa laya*—smells; *kabhu*—sometimes; *śire kare*—He puts on His head.

TRANSLATION

The Lord would put the stone to His heart or sometimes to His eyes. Sometimes He would smell it with His nose and sometimes place it on His head.

TEXT 292

ନେତ୍ରଜଳେ ଦେଇ ଶିଳା ଭିଜେ ନିରକ୍ଷର ।
ଶିଳାରେ କହେନ ଗ୍ରୂ—‘କୃଷ୍ଣ-କଲେବର’ ॥ ୨୯୨ ॥

*netra-jale sei śilā bhije nirantara
śilāre kahena prabhu — kṛṣṇa-kalevara'*

SYNOMYS

netra-jale—by the tears of His eyes; *sei*—that; *śilā*—stone; *bhije*—remains wet; *nirantara*—always; *śilāre*—the stone; *kahena*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛṣṇa-kalevara*—the body of Lord Kṛṣṇa.

TRANSLATION

The stone from Govardhana was always moist with tears from His eyes. Śrī Caitanya Mahāprabhu would say, "This stone is directly the body of Lord Kṛṣṇa."

TEXT 293

এইভাবে তিনবৎসর শিলা-মালা ধরিলା।
তুষ্ট হওঁগা শিলা-মালা রঘুনাথে দিলା ॥ ২৯৩ ॥

*ei-mata tina-vatsara śilā-mālā dharilā
tuṣṭa hañā śilā-mālā raghunāthe dilā*

SYNOMYS

ei-mata—in this way; *tina-vatsara*—for three years; *śilā-mālā*—the stone and the garland of conchshells; *dharilā*—He kept; *tuṣṭa hañā*—when He became very happy; *śilā-mālā*—the stone and the garland; *raghunāthe*—to Raghunātha dāsa; *dilā*—He delivered.

TRANSLATION

For three years He kept the stone and garland. Then, greatly satisfied by the behavior of Raghunātha dāsa, the Lord delivered both of them to him.

TEXT 294

প্রভু কহে,—“এই শিলা কৃষ্ণের বিগ্রহ ।
ইঁহার সেবা কর তুমি করিয়া আগ্রহ ॥ ২৯৪ ॥

*prabhu kahe, — “ei śilā kṛṣṇera vigraha
iñhāra sevā kara tumi kariyā āgraha*

SYNOMYS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ei śilā*—this stone; *kṛṣṇera vigraha*—the form of Lord Kṛṣṇa; *iñhāra*—of this; *sevā*—worship; *kara*—do; *tumi*—you; *kariyā āgraha*—with great eagerness.

TRANSLATION

Śrī Caitanya Mahāprabhu instructed Raghunātha dāsa, “This stone is the transcendental form of Lord Kṛṣṇa. Worship the stone with great eagerness.”

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his *Anubhāṣya* that in the opinion of Śrī Caitanya Mahāprabhu, the *govardhana-śilā*, the stone from Govardhana Hill, was directly the form of Kṛṣṇa, the son of Mahārāja Nanda. The Lord used the stone for three years, and then in the heart of Raghunātha dāsa the Lord awakened devotional service to the stone. The Lord then gave the stone to Raghunātha dāsa, accepting him as one of His most confidential servants. However, some envious people conclude that because Raghunātha dāsa had not taken birth in the family of a *brāhmaṇa*, Śrī Caitanya Mahāprabhu did not give him the right to worship the Deity directly, but instead gave him a stone from Govardhana. This kind of thought is *nāraki*, or hellish. As stated in the *Padma Purāṇa*, *arcye viṣṇau śilādhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ...yasya vā nāraki saḥ*: “One who considers the *arcā-mūrti* (the worshipable Deity of Lord Viṣṇu) to be stone, the spiritual master to be an ordinary human being, or a Vaiṣṇava to belong to a particular creed is possessed of hellish intelligence.” If one thinks that the worshipable *śālagrāma-śilā* is a mere stone, that the spiritual master is an ordinary human being or that a pure Vaiṣṇava preaching the *bhakti* cult all over the world is a member of a particular caste or material division of society, he is considered a *nāraki*, a candidate for hellish life. When Śrī Caitanya Mahāprabhu instructed that the *govardhana-śilā*, the stone taken from Govardhana, is nondifferent from the body of Śrī Kṛṣṇa, the Supreme Personality of Godhead, He indirectly advised such foolish persons that one should not be envious of a Vaiṣṇava who belongs to a different caste or sect. One should accept a Vaiṣṇava as transcendental. In this way one can be saved; otherwise, one is surely awaiting a hellish life.

TEXT 295

**এই শিলার কর তুমি সাত্ত্বিক পূজন।
অচিরাত পাবে তুমি কৃষ্ণপ্রেমধন ॥ ২৯৫ ॥**

*ei śilāra kara tumi sāttvika pūjana
acirāt pābe tumi kṛṣṇa-prema-dhana*

SYNONYMS

ei śilāra—of this stone; *kara*—do; *tumi*—you; *sāttvika pūjana*—worshiping like a perfect *brāhmaṇa*, or in the mode of goodness; *acirāt*—very soon; *pābe tumi*—you will get; *kṛṣṇa-prema*—ecstatic love of Kṛṣṇa; *dhana*—wealth.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, “Worship this stone in the mode of goodness like a perfect brāhmaṇa, for by such worship you will surely attain ecstatic love of Kṛṣṇa without delay.

TEXT 296

এক কুঁজা জল আর তুলসী-মঞ্জরী ।
সাত্ত্বিক-সেবা এই—শুদ্ধভাবে করি ॥ ২৯৬ ॥

eka kuṇjā jala āra tulasi-mañjari
sāttvika-sevā ei —śuddha-bhāve kari

SYNONYMS

eka—one; *kuṇjā*—jug; *jala*—water; *āra*—and; *tulasi-mañjari*—flowers of the *tulasi* tree; *sāttvika-sevā*—worship in goodness; *ei*—this; *śuddha-bhāve*—in complete purity; *kari*—performing.

TRANSLATION

“For such worship, one needs a jug of water and a few flowers from a *tulasi* tree. This is worship in complete goodness when performed in complete purity.

TEXT 297

তুইদিকে দুইপত্র মধ্যে কোমল মঞ্জরী ।
এইগত অষ্টমঞ্জরী দিবে শ্রদ্ধা করি’ ॥” ২৯৭ ॥

dui-dike dui-patra madhye komala mañjari
ei-mata aṣṭa-mañjari dibe śraddhā kari’ ”

SYNONYMS

dui-dike—on two sides; *dui-patra*—two *tulasi* leaves; *madhye*—within; *komala mañjari*—very soft *tulasi* flower; *ei-mata*—in this way; *aṣṭa-mañjari*—eight *tulasi* flowers; *dibe*—you should offer; *śraddhā kari’*—with faith and love.

TRANSLATION

“With faith and love, you should offer eight soft *tulasi* flowers, each with two *tulasi* leaves, one on each side of each flower.”

TEXT 298

ଶ୍ରୀହଞ୍ଜେ ଶିଳା ଦିଯା ଏହି ଆଜ୍ଞା ଦିଲା ।
ଆନନ୍ଦେ ରଘୁନାଥ ସେବା କରିତେ ଲାଗିଲା ॥ ୨୯୮ ॥

*śri-haste śilā diyā ei ājñā dilā
ānande raghunātha sevā karite lāgilā*

SYNONYMS

śri-haste—by His own transcendental hand; *śilā*—the stone from Govardhana Hill; *diyā*—delivering; *ei ājñā*—this order; *dilā*—He gave; *ānande*—in great happiness; *raghunātha*—Raghunātha dāsa; *sevā karite lāgilā*—began to worship.

TRANSLATION

After thus advising him how to worship, Lord Śrī Caitanya Mahāprabhu personally offered Raghunātha dāsa the govardhana-śilā with His transcendental hand. As advised by the Lord, Raghunātha dāsa worshiped the śilā in great transcendental jubilation.

TEXT 299

ଏକ-ବିତଞ୍ଜି ଦୁଇବନ୍ତ, ପିଁଡ଼ା ଏକଖାନି ।
ସ୍ଵରୂପ ଦିଲେନ କୁଞ୍ଜା ଆନିବାରେ ପାନି ॥ ୨୯୯ ॥

*eka-vitasti dui-vastra, piṇḍā eka-khāni
svarūpa dilena kunjā ānibāre pāni*

SYNONYMS

eka-vitasti—about six inches long; *dui-vastra*—two cloths; *piṇḍā* *eka-khāni*—one wooden platform; *svarūpa dilena*—Svarūpa Dāmodara Gosvāmī delivered; *kunjā*—a jug; *ānibāre pāni*—for bringing water.

TRANSLATION

Svarūpa Dāmodara gave Raghunātha dāsa two cloths, each about six inches long, a wooden platform and a jug in which to keep water.

TEXT 300

ଏହିଗତ ରଘୁନାଥ କରେନ ପୂଜନ ।
ପୂଜା-କାଳେ ଦେଖେ ଶିଳାଯ় ‘ଭଜେଣ୍ଟନମନ’ ॥ ୩୦୦ ॥

*ei-mata raghunātha karena pūjana
pūjā-kale dekhe śilāya ‘vrajendra-nandana’*

SYNONYMS

ei-mata—in this way; *raghunātha*—Raghunātha dāsa Gosvāmī; *karena pūjana*—worships; *pūjā-kale*—while worshiping; *dekhe*—he sees; *śilāya*—in the stone from Govardhana; *vrajendra-nandana*—the son of Nanda Mahārāja.

TRANSLATION

Thus Raghunātha dāsa began worshiping the stone from Govardhana, and as he worshiped he saw the Supreme Personality of Godhead, Kṛṣṇa, the son of Nanda Mahārāja, directly in the stone.

TEXT 301

‘প্রভুর অহস্ত-দত্ত গোবর্ধন-শিলা।
এই চিন্তি’ রঘুনাথ প্রেমে ভাসি’ গেলা॥ ৩০১॥

*‘prabhura svahasta-datta govardhana-śilā
ei cinti’ raghunātha preme bhāsi’ gelā*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *sva-hasta*—own hand; *datta*—handed over by; *govardhana-śilā*—the stone from Govardhana Hill; *ei cinti'*—thinking this; *raghunātha*—Raghunātha dāsa; *preme*—in ecstatic love; *bhāsi'* *gelā*—became overflowed.

TRANSLATION

Thinking of how he had received the govardhana-śilā directly from the hands of Śrī Caitanya Mahāprabhu, Raghunātha dāsa was always overflowed with ecstatic love.

TEXT 302

জল-তুলসীর সেবায় তাঁর যত স্বখোদয়।
মোড়শোপচার-পূজায় তত স্বথ নয়॥ ৩০২॥

*jala-tulasira sevāya tāṅra yata sukhodaya
śoḍāśopacāra-pūjāya tata sukha naya*

SYNONYMS

jala-tulasira sevāya—by worshiping with water and *tulasī*; *tāñra*—his; *yata*—as much as; *sukha-udaya*—rise of transcendental happiness; *śoḍaśa-upacāra-pūjāya*—by worshiping with sixteen kinds of paraphernalia; *tata*—so much; *sukha*—happiness; *naya*—is not.

TRANSLATION

The amount of transcendental bliss that Raghunātha dāsa enjoyed simply by offering water and *tulasī* is impossible to achieve even if one worships the Deity with sixteen kinds of paraphernalia.

TEXT 303

ଏଇମତ କତ ଦିନ କରେନ ପୂଜନ ।
ତବେ ସ୍ଵରୂପ-ଗୋସାଞ୍ଜିତ୍ ତା'ରେ କହିଲା ବଚନ ॥ ୩୦୩ ॥

*ei-mata kata dina karena pūjana
tabe svarūpa-gosāñi tāñre kahilā vacana*

SYNONYMS

ei-mata—in this way; *kata dina*—for some days; *karena pūjana*—he worshiped; *tabe*—at that time; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *tāñre*—to him; *kahilā vacana*—said some words.

TRANSLATION

After Raghunātha dāsa had thus worshiped the govardhana-śilā for some time, Svarūpa Dāmodara one day spoke to him as follows.

TEXT 304

“ଅଷ୍ଟ-କୌଡ଼ିର ଖାଜା-ସନ୍ଦେଶ କର ସମର୍ପଣ ।
ଆଜ୍ଞା କରି’ ଦିଲେ, ସେଇ ଅନୁତେର ସମ ॥” ୩୦୪ ॥

*“aṣṭa-kauḍira khājā-sandeśa kara samarpaṇa
śraddhā kari’ dile, sei amṛtera sama*

SYNONYMS

aṣṭa-kauḍira—costing eight *kauḍis*; *khājā-sandeśa*—*khājā* and *sandeśa* sweet-meats; *kara samarpaṇa*—offer; *śraddhā kari'*—with love and faith; *dile*—if you offer; *sei*—that; *amṛtera sama*—just like nectar.

TRANSLATION

“Offer the Govardhana stone eight kauḍis worth of the first-class sweet-meats known as khājā and sandeśa. If you offer them with faith and love, they will be just like nectar.”

TEXT 305

তবে অষ্ট-কৌড়ির খাজা করে সমর্পণ ।
স্বরূপ-আজ্ঞায় গোবিন্দ তাহা করে সমাধান ॥ ৩০৫ ॥

*tabe aṣṭa-kauḍira khājā kare samarpana
svarūpa-ājñāya govinda tāhā kare samādhāna*

SYNOMYS

tabe—then; *aṣṭa-kauḍira*—costing eight kauḍis; *khājā*—the sweetmeat named *khājā*; *kare samarpana*—offers; *svarūpa-ājñāya*—by the order of Svarūpa Dāmodara; *govinda*—the personal servant of Śrī Caitanya Mahāprabhu; *tāhā*—that; *kare samādhāna*—arranges.

TRANSLATION

Raghunātha dāsa then began offering the costly sweetmeats known as khājā, which Govinda, following the order of Svarūpa Dāmodara, would supply.

TEXT 306

রঘুনাথ সেই শিলা-মালা যবে পাইলা ।
গোসাঙ্গির অভিপ্রায় এই ভাবনা করিলা ॥ ৩০৬ ॥

*raghunātha sei śilā-mālā yabe pāilā
gosāñira abhiprāya ei bhāvanā karilā*

SYNOMYS

raghunātha—Raghunātha dāsa Gosvāmī; *sei śilā*—that stone; *mālā*—garland; *yabe*—when; *pāilā*—he got; *gosāñira*—of Śrī Caitanya Mahāprabhu; *abhiprāya*—intention; *ei*—this; *bhāvanā karilā*—he thought.

TRANSLATION

When Raghunātha dāsa received from Śrī Caitanya Mahāprabhu the stone and the garland of conchshells, he could understand the Lord's intention. Thus he thought as follows.

TEXT 307

“শিলা দিয়া গোসাঙ্গি সমর্পিলা ‘গোবর্ধনে’।
গুঞ্জামালা দিয়া দিলা ‘রাধিকা-চরণে’ ॥” ৩০৭ ॥

“śilā diyā gosāñi samarpilā ‘govardhane’
guñjā-mālā diyā dilā ‘rādhikā-caraṇe’

SYNONYMS

śilā diyā—by offering this stone; gosāñi—Śrī Caitanya Mahāprabhu; samarpilā—offered; govardhane—a place near Govardhana Hill; guñjā-mālā diyā—by offering the garland of small conchshells; dilā—offered; rādhikā-caraṇe—shelter at the lotus feet of Śrimatī Rādhārāṇī.

TRANSLATION

“By offering me the govardhana-śilā, Śrī Caitanya Mahāprabhu has offered me a place near Govardhana Hill, and by offering me the garland of conch shells, He has offered me shelter at the lotus feet of Śrimatī Rādhārāṇī.”

TEXT 308

ଆନନ୍ଦେ ରଘୁନାଥେର ବାହ୍ୟ ବିଶ୍ଵରଣ ।
କାୟମନେ ସେବିଲେନ ଗୌରାଙ୍ଗ-ଚରଣ ॥ ୩୦୮ ॥

ānande raghunāthera bāhya vismarāṇa
kāya-mane sevilena gaurāṅga-caraṇa

SYNONYMS

ānande—in transcendental bliss; raghunāthera—of Raghunātha dāsa; bāhya vismarāṇa—forgetting everything external; kāya-mane—by mind and body; sevilena—served; gaurāṅga-caraṇa—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Raghunātha dāsa's transcendental bliss was boundless. Forgetting everything external, he served the lotus feet of Śrī Caitanya Mahāprabhu with his body and mind.

TEXT 309

ଅନ୍ତ ଶୁଣ ରଘୁନାଥେର କେ କରିବେ ଲେଖା ।
ରଘୁନାଥେର ନିୟମ,—ଯେନ ପାଷାଣେର ରେଖା ॥ ୩୦୯ ॥

*ananta guṇa raghunāthera ke karibe lekhā?
raghunāthera niyama, —yena pāṣāṇera rekha*

SYNOMYS

ananta guṇa—unlimited transcendental attributes; *raghunāthera*—of Raghunātha dāsa; *ke*—who; *karibe lekhā*—can write; *raghunāthera*—of Raghunātha dāsa; *niyama*—the strict regulative principles; *yena*—like; *pāṣāṇera rekha*—lines on a stone.

TRANSLATION

**Who could list the unlimited transcendental attributes of Raghunātha dāsa?
His strict regulative principles were exactly like lines on a stone.**

PURPORT

The words *pāṣāṇera rekha* are very significant. Raghunātha dāsa Gosvāmī followed the regulative principles so strictly and rigidly that they were compared to the lines on a stone. As such lines cannot be erased at any time, so the regulative principles observed by Śrī Raghunātha dāsa Gosvāmī could not be changed under any circumstances.

TEXT 310

**সাতে সাত প্রহর যায় কীর্তন-স্মরণে ।
আহার-নিদ্রা চারি দণ্ড সেহ নহে কোন দিনে ॥৩১০**

*sāde sāta prahara yāya kirtana-smaraṇe
āhāra-nidrā cāri daṇḍa seha nahe kona dine*

SYNOMYS

sāde sāta prahara—7.5 *praharas* (one *prahara* equals three hours); *yāya*—is spent; *kirtana-smaraṇe*—in chanting the Hare Kṛṣṇa *māhā-mantra* and remembering the lotus feet of Kṛṣṇa; *āhāra-nidrā*—eating and sleeping; *cāri daṇḍa*—four *daṇḍas* (one *daṇḍa* equals twenty-four minutes); *seha*—that; *nahe*—is not; *kona dine*—some days.

TRANSLATION

Raghunātha dāsa spent more than twenty-two hours out of every twenty-four chanting the Hare Kṛṣṇa *māhā-mantra* and remembering the lotus feet of the Lord. He ate and slept for less than an hour and a half, and on some days that also was impossible.

TEXT 311

ବୈରାଗ୍ୟେର କଥା ତୀର ଅନ୍ତୁ ତ-କଥନ ।
ଆଜମ୍ବା ନା ଦିଲ ଜିହ୍ଵାୟ ରସେର ସପରନ ॥ ୩୧ ॥

vairāgyera kathā tānra adbhuta-kathana
ājanma nā dila jihvāya rasera sparsāna

SYNONYMS

vairāgyera—of the renunciation; *kathā*—talks; *tānra*—of him; *adbhuta-kathana*—wonderful topics; *ājanma*—from birth; *nā dila*—did not allow; *jihvāya*—to the tongue; *rasera sparsāna*—tasting.

TRANSLATION

Topics concerning his renunciation are wonderful. Throughout his life he never allowed his tongue sense gratification.

TEXT 312

ଛିଣ୍ଡା କାନି କାନ୍ଠା ବିନା ନା ପରେ ବସନ ।
ସାବଧାନେ ପ୍ରଭୁର କୈଳା ଆଜାର ପାଲନ ॥ ୩୨ ॥

chinḍā kāni kāñṭhā vinā nā pare vasana
sāvadhāne prabhura kailā ājñāra pālana

SYNONYMS

chinḍā kāni—a small torn cloth; *kāñṭhā*—a patchwork cotton wrapper; *vinā*—except; *nā pare*—does not wear; *vasana*—clothing; *sāvadhāne*—with great care; *prabhura*—of Śrī Caitanya Mahāprabhu; *kailā*—performed; *ājñāra pālana*—execution of the order.

TRANSLATION

He never touched anything to wear except a small torn cloth and a patch-work wrapper. Thus he very rigidly executed the order of Śrī Caitanya Mahāprabhu.

PURPORT

The principle of very rigidly carrying out the order of the spiritual master must be observed. The spiritual master gives different orders to different people. For example, Śrī Caitanya Mahāprabhu ordered Jīva Gosvāmī, Rūpa Gosvāmī and

Sanātana Gosvāmī to preach, and He ordered Raghunātha dāsa Gosvāmī to strictly follow the rules and regulations of the renounced order. All six Gosvāmīs strictly followed the instructions of Śrī Caitanya Mahāprabhu. This is the principle for progress in devotional service. After receiving an order from the spiritual master, one must strictly try to execute the order. That is the way of success.

TEXT 313

ପ୍ରାଣ-ରକ୍ଷା ଲାଗି' ସେବା କରେନ ଶକ୍ତି ।
ତାହା ଖାଣ୍ଡା ଆପନାକେ କହେ ନିର୍ବେଦ-ବଚନ ॥ ୩୧୩ ॥

*prāṇa-rakṣā lāgi' yebā karena bhakṣaṇa
tāhā khāñā āpanāke kahe nirveda-vacana*

SYNONYMS

prāṇa-rakṣā lāgi'—to maintain life; *yebā*—whatever; *karena bhakṣaṇa*—he ate; *tāhā khāñā*—eating that; *āpanāke*—to himself; *kahe*—said; *nirveda-vacana*—words of reproach.

TRANSLATION

Whatever he ate was only to keep his body and soul together, and when he ate he would reproach himself thus.

TEXT 314

ଆଜ୍ଞାନଂ ଚେଦ୍ଵିଜାନୀଯାଂ ପରଂ ଜ୍ଞାନଧୂତାଶୟଃ ।
କିମିଚ୍ଛନ୍ତ କଷ୍ଟ ବା ହେତୋଦେହଃ ପୁଷ୍ଣାତି ଲମ୍ପଟଃ ॥ ୩୧୪ ॥

*ātmānam cet vijānīyat
param jñāna-dhūtāśayah
kim icchan kasya vā hetor
deham puṣṇāti lampataḥ*

SYNONYMS

ātmānam—the soul; *cet*—if; *vijānīyat*—one understands; *param*—supreme; *jñāna*—by knowledge; *dhūta*—thrown off; *āśayah*—material desires; *kim*—what; *icchan*—desiring; *kasya*—what; *vā*—or; *hetor*—for reason; *deham*—the material body; *puṣṇāti*—maintains; *lampataḥ*—debauchee.

TRANSLATION

"If one's heart has been cleansed by perfect knowledge and one has understood Kṛṣṇa, the Supreme Brahman, he then gains everything. Why should

such a person act like a debauchee by trying very carefully to maintain his material body?"

PURPORT

This verse (*Bhāg.* 7.15.40) was spoken by Nārada to Yudhiṣṭhīra Mahārāja regarding a householder's liberation from material bondage. On the spiritual platform, one does not unnecessarily care for the body. Śrīla Narottama dāsa Ṭhākura has said, *deha-smṛti nāhi yāra, sarīsāra bandhana kāhāni tāra*. One who is spiritually situated does not think that he is the body. Therefore he can transcendently execute severe penances in the renounced order of life. The best example of such renunciation is Raghunātha dāsa Gosvāmī.

TEXT 315

ଅସାଦାନ୍ତ ପେଶାରୀର ସତ ନା ବିକାୟ ।
ଦୁଇ-ତିନ ଦିନ ହେଲେ ଭାତ ସାଡି' ଘାର ॥ ୩୧୫ ॥

*prasādānna pasārira yata nā vikāya
dui-tina dina haile bhāta saḍi' yāya*

SYNONYMS

prasāda-anna—food of Jagannātha; *pasārira*—of the shopkeepers; *yata*—as much as; *nā vikāya*—is not sold; *dui-tina dina*—two and three days; *haile*—after; *bhāta*—the rice; *saḍi' yāya*—becomes decomposed.

TRANSLATION

Lord Jagannātha's *prasāda* is sold by shopkeepers, and that which is not sold decomposes after two or three days.

TEXT 316

ସିଂହଦ୍వାରେ ଗାଭୀ-ଆଗେ ସେଇ ଭାତ ଭାରେ ।
ସଡ଼ା-ଗନ୍ଧେ ତୈଳାଂଗି-ଗାଇ ଖାଇତେ ନା ପାରେ ॥ ୩୧୬ ॥

*sirīha-dvāre gābhī-āge sei bhāta ḍāre
saḍā-gandhe tailāṅgi-gāi khāite nā pāre*

SYNONYMS

sirīha-dvāre—at the gate known as Sirīha-dvāra; *gābhī-āge*—in front of the cows; *sei bhāta*—that food; *ḍāre*—they throw; *saḍā-gandhe*—because of a rotten smell; *tailāṅgi-gāi*—the cows from Tailāṅga; *khāite nā pāre*—cannot eat.

TRANSLATION

All the decomposed food is thrown before the cows from Tailaṅga at the Siṁha-dvāra gate. Because of its rotten odor, even the cows cannot eat it.

TEXT 317

সেই ভাত রঘুনাথ রাত্রে ঘরে আনি'।
ভাত পাখালিয়া ফেলে ঘরে দিয়া বহু পানি ॥৩১৭॥

*sei bhāta raghunātha rātre ghare āni'
bhāta pākhāliyā phele ghare diyā bahu pāni*

SYNOMYS

sei bhāta—that rejected rice; *raghunātha*—Raghunātha dāsa; *rātre*—at night; *ghare āni'*—bringing home; *bhāta*—the rice; *pākhāliyā*—washing; *phele*—throws; *ghare*—at home; *diyā*—putting; *bahu pāni*—much water.

TRANSLATION

At night Raghunātha dāsa would collect that decomposed rice, bring it home and wash it with ample water.

TEXT 318

ভিতরের দৃঢ় যেই মাজি ভাত পায়।
লবণ দিয়া রঘুনাথ সেই অন্ন খায় ॥ ৩১৮ ॥

*bhitarerā dṛḍha yei māji bhāta pāya
lavaṇa diyā raghunātha sei anna khāya*

SYNOMYS

bhitarerā—within; *dṛḍha*—the harder portion; *yei*—which; *māji*—the core; *bhāta*—rice; *pāya*—he gets; *lavaṇa* *diyā*—with a little salt; *raghunātha*—Raghunātha dāsa Gosvāmī; *sei anna*—that rice; *khāya*—eats.

TRANSLATION

Then he ate the hard inner portion of the rice with salt.

TEXT 319

একদিন ষষ্ঠীপ তাহা করিতে দেখিলা।
হাসিয়া তাহার কিছু মাগিয়া খাইলা ॥ ৩১৯ ॥

*eka-dina svarūpa tāhā karite dekhilā
hāsiyā tāhāra kichu māgiyā khāilā*

SYNONYMS

eka-dina—one day; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *tāhā*—that; *karite*—doing; *dekhilā*—saw; *hāsiyā*—smiling; *tāhāra*—of that; *kichu*—some; *māgiyā khāilā*—he begged and ate.

TRANSLATION

One day Svarūpa Dāmodara saw the activities of Raghunātha dāsa. Thus he smiled and asked for a small portion of that food and ate it.

TEXT 320

**ସ୍ଵରୂପ କହେ,—“ଏହେ ଅମୃତ ଖାଓ ନିତি-ନିତି ।
ଆମା-ସବାୟ ନାହିଁଦେହ”,—କି ତୋମାର ପ୍ରକୃତି ?” ୩୨୦ ॥**

svarūpa kahe, — “aiche amṛta khāo niti-niti
āmā-sabāya nāhi deha’, —ki tomāra prakṛti?”

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara said; *aiche*—such; *amṛta*—nectar; *khāo*—you eat; *niti-niti*—daily; *āmā-sabāya*—to us; *nāhi deha’*—you do not offer; *ki*—what; *tomāra*—your; *prakṛti*—nature.

TRANSLATION

Svarūpa Dāmodara said, “You eat such nectar every day, but you never offer it to us. Where is your character?”

TEXT 321

**ଗୋବିନ୍ଦେର ମୁଖେ ପ୍ରଭୁ ସେ ବାର୍ତ୍ତା ଶୁଣିଲା ।
ଆମ ଦିନ ଆସି’ ପ୍ରଭୁ କହିତେ ଲାଗିଲା ॥ ୩୨୧ ॥**

*govindera mukhe prabhu se vārtā śunilā
āra dina āsi’ prabhu kahite lāgilā*

SYNONYMS

govindera mukhe—from the mouth of Govinda; *prabhu*—Śrī Caitanya Mahāprabhu; *se vārtā*—that news; *śunilā*—heard; *āra dina*—the next day; *āsi’*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *kahite lāgilā*—began to say.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard news of this from the mouth of Govinda, He went there the next day and spoke as follows.

TEXT 322

କୀହା ବଞ୍ଚ ଥାଓ ସବେ, ମୋରେ ନା ଦେହ' କେନେ ?'
ଏତ ବଲି' ଏକ ଗ୍ରାସ କରିଲା ଭକ୍ଷଣେ ॥ ୩୨ ॥

*kāñhā vastu khāo sabe, more nā deha' kene?'
eta bali' eka grāsa karilā bhakṣane*

SYNOMYS

kāñhā—what; *vastu*—things; *khāo*—you eat; *sabe*—all; *more*—to Me; *nā deha' kene*—why do you not give; *eta bali'*—saying this; *eka grāsa*—one morsel; *karilā bhakṣane*—ate.

TRANSLATION

“What nice things are you eating? Why don’t you give anything to Me?”
Saying this, He forcibly took a morsel and began to eat.

TEXT 323

ଆର ଗ୍ରାସ ଲୈତେ ସ୍ଵରୂପ ହାତେତେ ଧରିଲା ।
‘ତବ ଯୋଗ୍ୟ ନହେ’ ବଲି’ ବଲେ କାଡ଼ି’ ନିଲା ॥ ୩୨୩ ॥

*āra grāsa laite svarūpa hātete dharilā
'tava yogya nahe' bali' bale kādi' nilā*

SYNOMYS

āra—another; *grāsa*—morsel; *laite*—taking; *svarūpa*—Svarūpa Dāmodara; *hātete*—the hand; *dharilā*—caught; *tava*—for You; *yogya*—fit; *nahe*—is not; *bali'*—saying; *bale*—by force; *kādi'*—snatching; *nilā*—he took.

TRANSLATION

When Śrī Caitanya Mahāprabhu was taking another morsel of food, Svarūpa Dāmodara caught Him by the hand and said, “It is not fit for You.” Thus he forcibly took the food away.

TEXT 324

ଅଭ୍ୟୁ ବଲେ, —“ନିତି-ନିତି ନାନା ପ୍ରସାଦ ଖାଇ ।
ଏହିଛେ ସ୍ଵାଦ ଆର କୋନ ପ୍ରସାଦେ ନା ପାଇ ॥ ୩୨୪ ॥”

*prabhu bale, —“niti-niti nānā prasāda khāi
aiche svāda āra kona prasāde nā pāi”*

SYNONYMS

prabhu bale—Lord Śrī Caitanya Mahāprabhu said; *niti-niti*—day after day; *nānā prasāda*—varieties of *prasāda*; *khāi*—I eat; *aiche svāda*—such a nice taste; *āra*—other; *kona*—any; *prasāde*—in the remnants of Lord Jagannātha's food; *nā pāi*—I do not get.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “Of course, every day I eat varieties of *prasāda*, but I have never tasted such nice *prasāda* as that which Raghunātha is eating.”

TEXT 325

ଏହିଏତ ମହାପ୍ରଭୁ ନାନା ଲିଲା କରେ ।
ରଘୁନାଥରେ ବୈରାଗ୍ୟ ଦେଖି ସନ୍ତୋଷ ଅନ୍ତରେ ॥ ୩୨୫ ॥

*ei-mata mahāprabhu nānā lilā kare
raghunāthera vairāgya dekhi' santoṣa antare*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nānā lilā*—many pastimes; *kare*—performs; *raghunāthera*—of Raghunātha dāsa; *vairāgya*—renunciation; *dekhi'*—by seeing; *santoṣa antare*—satisfied within.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu performed many pastimes at Jagannātha Puri. Seeing the severe penances performed by Raghunātha dāsa in the renounced order, the Lord was greatly satisfied.

TEXT 326

ଆପନ-ଡକ୍ଟାର ଏହି ରଘୁନାଥଦାମ ।
'ଗୌରାଜଶ୍ଵରକଳ୍ପକୁଞ୍ଜେ' କରିଯାଚେନ ପ୍ରକାଶ ॥ ୩୨୬ ॥

āpana-uddhāra ei raghunātha-dāsa
'gaurāṅga-stava-kalpa-vṛkṣe' kariyāchena prakāśa

SYNONYMS

āpana-uddhāra—his personal deliverance; ei raghunātha-dāsa—this Raghunātha dāsa Gosvāmī; gaurāṅga-stava-kalpa-vṛkṣe—in his poem known as Gaurāṅga-stava-kalpavṛkṣa; kariyāchena prakāśa—has manifested.

TRANSLATION

In his own poem known as the Gaurāṅga-stava-kalpavṛkṣa, Raghunātha dāsa has described his personal deliverance.

TEXT 327

মহাসংপদাবাদপি পতিতমুক্ত্য কৃপয়া
স্বরূপে যঃ স্বীয়ে কুজনমপি মাং ন্যস্ত মুদিতঃ ।
উরোগুঞ্জাহারং প্রিয়মপি চ গোবর্ধনশিলাং
দদৌ মে গৌরাঙ্গে হৃদয় উদয়ম্বাং মদয়তি ॥ ৩২৭ ॥

*mahā-sampad-dāvād api patitam uddhṛtya kṛpayā
svarūpe yaḥ sviyē kujanam api māṁ nyasya muditaḥ
uro-guñjā-hāram priyam api ca govardhana-śilāṁ
dadau me gaurāṅgo hṛdaya udyan māṁ madayati*

SYNONYMS

mahā-sampat—of profuse material opulence; *dāvāt*—from a forest fire; *api*—although; *patitam*—fallen; *uddhṛtya*—delivering; *kṛpayā*—by mercy; *svarūpe*—unto Svarūpa Dāmodara Gosvāmī; *yaḥ*—He who (Lord Śrī Caitanya Mahāprabhu); *sviyē*—His personal associate; *ku-janam*—low person; *api*—although; *māṁ*—me; *nyasya*—having delivered; *muditaḥ*—pleased; *urāḥ*—of the chest; *guñjā-hāram*—the garland of conchshells; *priyam*—dear; *api*—although; *ca*—and; *govardhana-śilāṁ*—a stone from Govardhana Hill; *dadau*—delivered; *me*—to me; *gaurāṅgaḥ*—Lord Gaurāṅga; *hṛdaye*—in my heart; *udayan*—by manifesting; *māṁ*—me; *madayati*—maddens.

TRANSLATION

"Although I am a fallen soul, the lowest of men, Śrī Caitanya Mahāprabhu delivered me from the blazing forest fire of great material opulence by His mercy. He handed me over in great pleasure to Svarūpa Dāmodara, His per-

sonal associate. The Lord also gave me the garland of small conchshells that He wore on His chest and a stone from Govardhana Hill, although they were very dear to Him. That same Lord Śrī Caitanya Mahāprabhu awakens within my heart and makes me mad after Him."

PURPORT

This verse is from Śrī Gaurāṅga-stava-kalpa-vṛkṣa (11), written by Raghunātha dāsa Gosvāmī.

TEXT 328

এই ত' কহিলুঁ রঘুনাথের মিলন ।
ইহা ষেই শুনে পায় চৈতান্তচরণ ॥ ৩২৮ ॥

*ei ta' kahiluṇi raghunāthera milana
ihā yei śune pāya caitanya-caraṇa*

SYNONYMS

ei—this; *ta'*—certainly; *kahiluṇi*—I have described; *raghunāthera milana*—the meeting of Raghunātha dāsa; *ihā*—this; *yei*—anyone who; *śune*—hears; *pāya*—gets; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the meeting of Raghunātha dāsa with Śrī Caitanya Mahāprabhu. Anyone who hears about this incident attains the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 329

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চৈতান্তচরিতাম্রত কহে কৃষনদাস ॥ ৩২৯ ॥

*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, Sixth Chapter, describing Lord Caitanya's meeting with Raghunātha dāsa Gosvāmī.

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), 1-2, 117, 126, 158, 203-204, 215, 291, 310

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Bhagavad-gītā, **85**, 86, 173, 176, 194, 291

Bhakti-rasāmṛta-sindhu (Rūpa Gosvāmī), **108**, 164-165

Bhakti-ratnākara (Narahari Cakravartī), 108, 110

Bhakti-sandarbha (Jīva Gosvāmī), 35-36, 304

Bhāvārtha-dīpikā (Śrīdhara Svāmī), 183

Brahma-saṁhitā, 292-293

Bṛhad-bhāgavatāmṛta (Sanātana Gosvāmī), 36, **106**

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Gaurāṅga-stava-kalpavṛkṣa (Raghunātha dāsa Gosvāmī), 352-353

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Kalyāṇa-kalpataru (Bhaktivinoda Ṭhākura), 82

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Śikṣāṣṭaka (Caitanya Mahāprabhu), 37

Śrī Caitanya-candrodaya-nāṭaka (Kavi-Karṇapūra),

Śrīmad-Bhāgavatam, **27, 33, 34, 35, 37, 84, 94, 122, 138, 176, 179, 182, 186, 190, 263, 292, 346-347.**

Glossary

A

Ācārya—one who teaches by example.

Acintya-bhedābheda-tattva—Lord Caitanya's "simultaneously one and different" doctrine, which establishes the inconceivable simultaneous existence of the Absolute Truth as both personal and impersonal.

Ahaṅgrahopāsaka-māyāvādi—a person engaged in fruitive activities or a person interested only in sense gratification.

Ajña—a description of Kṛṣṇa indicating that nothing is unknown to Him.

Anamra—one who offers obeisances to no one.

Antaraṅga-sevā—service performed in one's spiritual body.

Anurasa—imitation transcendental mellows.

Aparasa—opposing transcendental mellows.

Arcā-mūrti—worshipable Deity of Lord Viṣṇu.

Āśramas—the four spiritual orders of life—brahmācārya, gṛhastha, vanaprāsthā and sannyāsa.

Aṣṭāṅga-yoga—the mystic yoga system to control the senses.

A-tattva-jñā—one who has no knowledge of the Absolute Truth or who worships his own body as the Supreme Personality of Godhead.

B

Baddha-jñā—a conditioned soul who distinguishes between the Lord's body and soul.

Bhagavān—one who possesses all opulences in full.

Bāliśa—innocent, as a young boy.

Bandhu-ham—the killer of māyā.

Brahmaloka—topmost planet in this universe.

Brahman—the all-pervading impersonal aspect of Kṛṣṇa.

Brahma-bhūta—stage of realization at which one becomes joyful knowing he is not the body.

Brāhmaṇas—the intelligent class of men.

C

Caṇḍāla—dog-eaters.

Catuḥsama—mixture of sandalwood pulp, camphor, aguru, and musk.

D

Dakṣiṇa—an offering made by the disciple to the spiritual master at the time of initiation.

Deva-dāsī—māhārīs, professional dancing and singing girls trained to dramatize Vaiṣṇava ideology.

Dola-yātrā ceremony—swing festival for the Deities.

Durgā-maṇḍapa—the place in a house where mother Durgā is worshiped.

G

Gosvāmī—one who controls his sense gratification and serves Caitanya.

Govardhana-sīlā—a stone from Govardhana hill in Vṛndāvana which is worshipable as Kṛṣṇa Himself.

Grāmya-kathā—talk concerning family life.

Grāmya-kavi—one who writes only about the relationship between man and woman.

Gr̥ham andhakūpam—family affection.

Gr̥hastha—a householder who follows the rules of saintly life.

Gr̥havrata—one who is attached to living in a comfortable home although it is actually miserable.

Gr̥havratas—those determined to continue following the materialistic way of life.

Guru—spiritual master.

Impersonal monism—philosophy that everything is one, and that the Absolute Truth is not a person.

Indra—the King of heaven.

J

Jagad-guru—the spiritual master of the entire world.

Jñāna—knowledge.

Jñānī—a transcendentalist interested in speculative philosophy.

K

Kaniṣṭha-adhikārī—lowest class of devotee.

Karma—fruitive work, for which one must accept good or bad reactions.

Karma-bandanāḥ—bondage to the reactions of fruitive activities.

Karmī—a fruitive worker.

Khājā—a kind of light sweetmeat.

Kṛṣṇa-kathā—topics of Kṛṣṇa.

M

Mahā-mantra—the great chanting of deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Martya—a description of Kṛṣṇa indicating that because of His affection for His devotees, He appears like an ordinary human being.
Māyā—illusion; Kṛṣṇa's external energy.

N

Nārakī—candidate for hellish life.

P

Paṇḍita—one greatly learned in the *Vedānta-sūtras*.
Paṇḍita-mānī—word indicating that Kṛṣṇa is honored even by learned scholars.
Paramahariṣa—topmost swanlike devotee.
Paramātmā—Supersoul; Kṛṣṇa as He is present within every heart and every atom.
Prabhu-datta deśa—place of residence given by the spiritual master or Lord Kṛṣṇa.
Prahara—three hours.
Prākṛta-sahajiyā—materialistic so-called devotees who take everything very lightly.
Prasāda—the mercy of the Lord; or foodstuffs offered to Him.
Purāṇas—the eighteen very old books which are histories of this and other planets.
Puruṣa-adharma—the Personality of Godhead, under whom all other persons remain.
Puṣpa-añjali—the ceremony of offering flowers to the Lord.

R

Rasa—mellow.
Rāsa-lilā—Kṛṣṇa's pastime of dancing with the gopīs.
Ratha-yātrā festival—Lord Jagannātha's car festival.

S

Sac-cid-ānanda-vigraha—the form of eternality, bliss and knowledge—characteristic of Kṛṣṇa.
Sahajiyās—See: *Prākṛta-sahajiyās*.
Sajātiyāsaya-snigdha—pleasing to the same class of people.
Śalagrāma-sīlā—a special stone worshipable as Lord Viṣṇu.
Sandesa—a delicate sweetmeat made with curd and sugar.

Sannyāsī—one in the renounced order of life.
Sarasvatī—goddess of learning.
Śarīri—the owner of the body.
Śāstra—revealed scripture.
Simha-dvāra—the main gate of the Jagannātha temple.
Śūdra—the working or servant class of men.
Śvapaca—lowborn person.
Svarāt—independent quality of the Supreme Lord.

T

Tulasi—a great devotee in the form of a plant. This plant is very dear to the Lord, and its leaves are always offered to His lotus feet.

U

Upala-bhoga—morning refreshments offered to the Deity.
Uparasa—submellows.
Uttama-śloka—name of Kṛṣṇa which means “one who is praised by sublime prayers.”

V

Vācāla—a person who can speak according to Vedic authority.
Vairāgi—a person in the renounced order of life.
Vaiṣṇava-aparādha—an offense to the devotee of Kṛṣṇa.
Varṇas—the social orders—*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*.
Viṣayis—blind materialistic enjoyers.
Vṛndāvana—the site of Kṛṣṇa’s transcendental village pastimes, exhibited when He was present on earth about 5,000 years ago.

Y

Yadvā-tadvā kavi—one who writes poetry without proper knowledge.
Yoga—process of linking with the Supreme Lord.
Yogi—one who practices faithfully a system of yoga.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a	আ ā	ই i	ঈ ī	উ u	ঔ ū	ঢ় র	
ঞ ট	এ e	ঐ ai	ও o	খ	ু	ু	
ঁ	ମ (anusvāra)	ନ (candra-bindu)	ହ (visarga)				

Consonants

Gutterals:	ক ka	খ kha	গ ga	ঘ gha	ঙ ঙ na
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঢ় ণ na
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ় ḍha	ণ ণ na
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	ৱ ra	ল la	ৱ va	
Sibilants:	শ śa	ষ ḍa	স sa	হ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

ତା	ଫି	ଈ	ସୁ	ବୁ	କ୍ରି	ଶୀ	ଚେ	ବୈ	ଗୋ	ବୌ	ଅୁ
For example:	କା	କି	କି	କି	କି	କି	କୁ	କୁ	କୁ	କୁ	କୁ

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;	d –like the <i>d</i> in dawn.
final <i>a</i> is usually silent.	dh –like the <i>dh</i> in good-house.
ā –like the <i>a</i> in far.	ṇ –like the <i>n</i> in gnaw.
i, ī –like the <i>ee</i> in meet.	t –as in talk but with the tongue against the teeth.
u, ū –like the <i>u</i> in rule.	th –as in hot-house but with the tongue against the teeth.
ṛ –like the <i>ri</i> in rim.	d –as in dawn but with the tongue against the teeth.
ṝ –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.
ṁ –(anusvāra) like the <i>ng</i> in song.	bh –like the <i>bh</i> in rub-hard.
ḥ –(visarga) a final <i>h</i> sound like in Ah.	m –like the <i>m</i> in mother.
ñ –(candra-bindu) a nasal <i>n</i> sound.	y –like the <i>j</i> in jaw. ॥
like in the French word <i>bon</i> .	y –like the <i>y</i> in year. ॥
k –like the <i>k</i> in kite.	r –like the <i>r</i> in run.
kh –like the <i>kh</i> in Eckhart.	l –like the <i>l</i> in law.
g –like the <i>g</i> in got.	v –like the <i>b</i> in bird or like the <i>w</i> in dwarf.
gh –like the <i>gh</i> in big-house.	ś, ṣ –like the <i>sh</i> in shop.
n –like the <i>n</i> in bank.	s –like the <i>s</i> in sun.
c –like the <i>ch</i> in chalk.	h –like the <i>h</i> in home.
ch –like the <i>chh</i> in much-haste.	
j –like the <i>j</i> in joy.	
jh –like the <i>geh</i> in college-hall.	
ñ –like the <i>n</i> in bunch.	
ṭ –like the <i>t</i> in talk.	
ঠ –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, 3959 Landmark St., Culver City, California 90230.

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

‘ācāra’, ‘pracāra’, —nāmera karaha ‘dui’	4.103	51	āmāra ei vākye tabe kariha niścaya	6.235	309		
ācārya-ājñāte māne —caitanya ‘prāṇa-	6.162	274	“āmāra pitā, jyeṣṭhā haya tomāra dui bhāi	6.25	215		
ācāryera ghara ihāra pūrva-diśate	6.167	276	‘āmāra putrere tumi dibā bāhudūjyā’	6.180	281		
ācāryo yadunandanaḥ sumadhuḥraḥ śri-	6.262	321	āmāra upadeṣṭā tumi—prāmāṇika ārya	4.160	76		
acirāt pābe tabe krṣṇera caraṇa	4.65	31	āmā-sabaḥ saṅge krṣṇa-kathā, bhāgavata śune	4.182	88		
acirāt pābe tumi krṣṇa-prema-dhana	6.295	337	āmā-sabāya nāhi deha’, —ki tomāra	4.33	16		
acire nirvighne pābe caitanya-caraṇa”	6.143	266	āmi āra rūpa—tāra jyeṣṭha-sahodara	6.320	349		
ādau tumi śuna, yadi tomāra mana māne	5.100	166	āmi—bhāgi, āñnare kichu dibāre yuyāya	4.32	16		
“adharma, pāmara mui hina jīvadhama!	6.128	259	āmīha rāyera sthāne śuni krṣṇa-kathā	6.32	218		
adharma anyāya yata, —āmāra kula-dharma	4.28	14	“āmi sei vipre sādhī” pāṭhāimū tomā sthāne	5.52	141		
advaita-ācārya tāhre bahu kṛpā kailā	6.245	313	āmi sukha pāi ei pulina-bhojana-raṅge”	6.168	276		
advaita-ācāryera teñha ‘śiṣya antaraha’	6.162	274	āmi ta’ bhikṣuka vipra, tumi—mora poṣṭā	6.75	237		
advaita, nityānanda, śrīvāsa, vakreśvara	4.108	54	āmi ta’—sannyāsi, āñnara ‘sama-dṛṣṭi’	5.61	145		
aiche svāda āra kona prasāde nā pāi”	6.324	351	“āmi ta’ sannyāsi, āpanāre virakta kari’ māni	4.179	86		
aīsvarya-made matta indra,	5.137	190	āmi tata nāhi jāni, iñho yata jāne	6.27	216		
aiśvarya-svabhāva gūḍha kare prakāṭana	5.83	155	āmi tomāra pālāya, tumi āmāra pālaka	6.27	216		
ājanma nā dila jihvāya rasera sparśana	6.311	345	āmi yaiche pitāra, taiche tomāra bālaka	6.27	216		
āji chāḍāimū tomā’ kari’ eka sūtra”	6.30	218	āmi yāi yabe, āmāra saṅge yāibā	6.260	320		
ājiha nahi more ātmiyatā-jñāna!	4.164	78	amṛta ha-ite pāka tāhra adhika madhura	6.116	254		
āji lāg pāñčāchi, dañḍimu tomāre	6.50	226	āmīra nindaye aiche vividha vyāñjana	6.110	251		
ājñā deha—ratha dekhī’ yāha vṛndāvana	4.155	74	ānande krṣṇa-mādhurye vihare sadāya	5.47	139		
ājñā dīlā, —‘hari bali’ karaha bhojana’	6.86	241	ānande raghunātha sevā karite lāgilā	6.298	339		
ājñā dīlā, —“śīghra tumi yāha vṛndāvane	4.234	113	ānandita haññā raghunātha prasāda pālīla	6.212	298		
ajña haññā śraddhāya pālīla prabhura	5.161	200	ānandita raghunātha prabhura ‘sēṣa’ pāññā	6.99	247		
ājñā kara, kyā karoñ tomāra kiñkara”	5.30	131	ananta guna raghunāthera ke karibe lekhā?	6.309	344		
‘ājñā kara, ye lāgi’ āgamana haila’	5.55	142	aneka ‘prasāda’ dīlā pathe khāibāre	6.149	268		
ākarṣiyā tāhre māthe prabhu dharilā caraṇa	6.48	225	aneka yatna kainu, tāte kabhu siddha naya	6.129	259		
āliṅgiyā kailā tāra kandarpa-sama arṅga	4.190	91	ānera ki kathā, tumi—prabhura upadeṣṭā!	5.61	145		
āmā-donhā-saṅge teñha rahe nirantara	4.32	16	āṅgane āsiyā teñho yabe dañḍāilā	6.163	274		
āmā-dunhāra gaurave kichu phiri’ gela mana	4.36	17	āṅganete dūre rahi’ karena pranipāta	6.190	286		
āmākeha bujhāite tumi dhara śakti	4.168	79	arṅge rasā lāge, duḷkhā pāya sanātana	4.134	64		
amāni mānada haññā krṣṇa-nāma sadā la’be	6.237	310	‘antaraṅga’ bṛhṛtya bali’ rākhibe caraṇe	6.142	265		
amāniñā mānadena	6.239	311	‘antaraṅga-sevā’ kare svarūpera sane	6.241	312		
āmā parikṣite ihāñ dīlā pāṭhāñā	4.195	94	anya kathā nāhi, sukhe krṣṇa-saṅkirtana”	6.286	333		
āmāra ei deha prabhura kārye nā lāgila	4.98	48	āpanā pavitra kailuñ tomāra daraśāne”	5.31	131		
			āpanāra ‘asaubhāgya’ āji haila jñāna	4.162	77		
			āpanāra gaṇa-saha khālī bāñtiyā	6.99	247		

āpanāra guṇa nāhi āpane kahaya"	5.78	153	ātmānām̄ ced vijāniyāt	6.314	346
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āpanāra kathā para-muṇḍe dena āni'	5.77	152	avatāra-kaīya prabhura—nāma-pracāre	4.100	50
āpanāra kṛtya lāgi' kailā nivedane	6.228	306	'avidyā-nāśaka—'bandhu-han'-	5.145	193
āpana-uddhāra ei raghunātha-dāsa	6.326	352	āya, āya, āji tora karimu danḍana"	6.47	225
			ayogya mui nivedana karite kari bhaya	6.132	261
āpane ācare deha, nā kare pracāra	4.102	51		B	
āpane nā jāne, putalī kibā nāce gāya!	4.85	43	bāda bāda loka vasīlā mandali-racane	6.60	230
āpane praśna kari' pāche karena siddhānta	5.64	146	bāda bāda mṛt-kuṇḍikā ānālā pāñca sātē	6.56	229
āpane śrī-mukhe prabhu varṇe	5.160	200	bahiraṅga-jñāne tomāre nā kari stavana	4.170	80
āpani pradyumna-miśra-saha haya 'śrotā'	5.85	157	bāhire devi-maṇḍape kariyāchena śayane	6.159	272
āpani śrī-mukhe more kara upadeśa"	6.232	308	bāhire durgā-maṇḍape yāñā karena śayana	6.155	271
aparādhā-bhaye teñha milite nā āila	4.148	71	bāhire nā prakāśya bhakta-duḥkha-bhaye	6.4	205
aparādhā haya mora, nāhika nistāra	4.139	67	bāhuḍiyā sei daśa jana āīla ghara	6.183	283
'aprākṛta' deha bhaktera 'cid-ānanda-maya'	4.191	92	"bahu-kṣaṇa āīlā, more keha nā kahila	5.29	131
aprākṛta-deha tomāra 'prākṛta' kabhu naya	4.173	81	bahu-sammāna kari' miśre vidāya dilā	5.67	148
aprākṛta-dehe tānra caraṇa bhajaya	4.193	93	balabhadra-bhaṭṭa-sthāne saba likhi' nilā	4.210	101
āra ardheka ghanāvṛta-dugdhetē chānila	6.58	229	balātkāre dhari, prabhu kailā āliṅgana	4.149	71
āra dina āśi' prabhu kahite lāgilā	6.321	349	balātkāre prabhu tānre āliṅgana kailā	4.21	11
āra dina haite 'puṣpa-añjali' dekhiyā	6.214	299	'baliśa'-tathāpi 'śiśu-prāya'	5.140	191
āra dina jagadānanda sanātanere mililā	4.135	65	'bāndhe sabāpē'—tāte avidyā	5.145	193
āra dina mahāprabhu milibāre āīlā	4.145	70	baṅga-deśi eka vipra prabhura carite	5.91	161
āra dina miśra āīla prabhu-vidyāmāne	5.33	132	'bāpa-jyethāre āna', nahe pāībā yātanā	6.21	213
āra dina raghunātha svarūpa-carane	6.228	306	bāra bāra niśedhena, tabu kare āliṅgana	4.134	64
āra eka kariyācha paraṇa	5.121	178	bāra dine cali' gelā śrī-purusottama	6.188	285
āra eka kathā rāya kahilā āmāre	5.72	150	bāra lakṣa deya rājāya, sādhe biśa lakṣa	6.19	212
āra eka 'svabhāva' gaurera śuna, bhakta-gaṇa	5.83	155	bhadrābhadrā-vastu-jñāna nāhika 'prākṛte'	4.174	83
āra grāmāntara haite sāmagri ānila	6.55	228	bhagavān-ācārya keha, —'śuna eka-bāra	5.109	170
āra grāsa laite svarūpa hātete dharilā	6.323	350	bhagavān-ācārya-sane tāra paricaya	5.92	162
āra tina kuṇḍikāya avašeṣa chila	6.95	245	'bhāgavata-sandarbha'-nāma kailā grantha-	4.229	111
āra yata grantha kailā, tāhā ke kare ganana	4.222	107	bhāgavata-siddhāntera tāhān pāyiya pāra	4.229	111
āra yata loka saba cotār-talāne	6.66	233	bhāgye tomāra krṣṇa-kathā ūnīte haya mana	5.8	120
ardha-pathē raghunātha kahe gurura caraṇe	6.168	276	bhāi-bhāiye tomarā kalaha kara sarvadāi	6.25	215
ardheka chānila dadhi, cini, kalā diyā	6.57	229	bhajanera madhye śreṣṭha nava-vidhā bhakti	4.70	34
"āre mūrkha, āpanāra kaili sarva-nāśa!"	5.117	174	bhakṣana apekṣā nāhi, samasta divasa	6.186	284
āsana diyā mahāprabhure tāhān vasālā	6.84	240	bhakṣya-dravya loka saba grāma haite āne	6.52	227
āścarya, —taruṇi-sparśe nirvikāra mana	5.41	136	bhakta-anurodhe tāhān bhikṣā ye kari lā	4.116	57
āsite lāgilā loka asārikhya-ganana	6.54	228	bhakta-bhakti-krṣṇaprema-tattvera nidhāra	4.79	40
"aṣṭa-kaudīra khājā-sandeṣa kara	6.304	341	bhakta-bhakti-krṣṇa-tattva jāni yāhā haite	4.219	106
ataeva prabhu kichu āge nāhi śune	5.98	165	bhakta-citte bhakta-grhe sadā avasthāna	6.124	257
ataeva tāre āmi kari parihāṣa	6.196	289	bhakta-gaṇa ākanṭha bhariyā karila bhojana	6.119	255
ataeva tāre āmi kariyā bhartsana	4.169	80	bhakta-gaṇe dilā biḍā, mālyā-candana	6.121	256
atattva-jña 'tattva' varṇe, tāra ei	5.120	177			
atiķāla dekhi' miśra kichu nā kahila	5.32	132			

<i>bhakta-guṇa prakāśite prabhu bhāla jāne</i>	5.82	155	<i>caitanya-caritra ei—ikṣu-dāṇḍa-sama</i>	4.238	115
<i>bhakta saba nācāñā nityānanda-rāya</i>	6.102	248	<i>caitanya-gosāñī—śarīrī mahā-dhira</i>	5.114	173
<i>bhaktiṁ parāṁ bhagavatī pratilabhyā kāmarī ‘bhakti’, ‘prema’, ‘tattva’ kahe rāye kari’</i>	5.48	139	<i>caitanya-kṛpātē seha nāhi bhāya mane</i>	6.135	262
<i>bhakti-siddhānta, śāstra-ācārya-nirṇaya</i>	5.85	157	<i>caitanya-erā bhakta-ganera nitya</i>	5.132	187
	4.97	48	<i>caitanya-erā bhakta-vātsalya kahite nā pāri</i>	6.206	295
<i>bhakti-siddhānta-sindhu nāhi pāya pāra</i>	5.103	167	<i>cakravartīr duhe haya bhrāṭṛ-rūpa dāsa</i>	6.176	289
<i>‘bhakti’ vinā kṛṣṇe kabhu nahe ‘premodaya’</i>	4.58	27	<i>cakravarti-sambandhe hāma ‘ājā’ kari’</i>	6.195	288
<i>bhāla chila, raghunāthe dṛḍha tāra bhakti’</i>	4.27	13	<i>calite nā pāra, kemane karilā sahanā?’</i>	4.124	60
<i>bhāla haila—jāniyā āpani chāḍi dila’</i>	6.280	330	<i>candana āniyā prabhura sarvāṅge lepila</i>	6.96	245
<i>bhāla haila, tomāra ihānī haila āgamane</i>	4.48	22	<i>candana-pāñkete āmāra jñāna haya ‘sama’</i>	4.179	86
<i>“bhāla kaila, vairāgīra dharma ācarila</i>	6.222	302	<i>cāñpā-kalā, cini, ghrta, karpūra tāte dila</i>	6.58	229
<i>bhāla, manda—kicu āmi puchite nā jāni</i>	5.62	145	<i>cārī kundi āroyā ciḍā rākhilā dāhine</i>	6.83	240
<i>bhāla nā khāibe āra bhāla nā paribe</i>	6.236	309	<i>cārī kuṇḍīra avašeṣa raghunāthe dilā</i>	6.94	244
<i>bhārata-bhūmite janmī’ ei deha vyarthā haila</i>	4.98	48	<i>cārī-lakṣa grantha teñho vistāra karila</i>	4.231	112
<i>bhāta pākāhāliyā phele ghare diyā bahu pāni</i>	6.317	348	<i>cārī māsa rahi’ bhakta-gaṇa gaudē gelā</i>	6.248	315
<i>bhāva-prakatana-lāsyā rāya ye śikhāya</i>	5.24	128	<i>cārī-śāta mudrā, dui bhr̄tya, eka brāhmaṇa</i>	6.259	319
<i>bhikṣā-avašeṣa-pātra govinda tāre dilā</i>	4.121	59	<i>carvaṇa karite haya rasa-āsvādāna</i>	4.238	115
<i>bhikṣā kari’ mahāprabhu kariyāchena viśrāme</i>	4.120	58	<i>chāḍībāra mana haile prāṇa phāṭī’ yāya’</i>	4.42	20
<i>bhitarerā dṛḍha yei māji bhāta pāya</i>	6.318	348	<i>chatrabhoga pāra hañā chādiyā sarāna</i>	6.185	283
<i>bhitare vairāgya, bāhire kare sarva-karma</i>	6.15	210	<i>chatre māgi’ khāya madhyāhna-kāle giyā’</i>	6.283	331
<i>bhōjana kari’ dui bhāi kailā ācamana</i>	6.120	255	<i>chatre yāi’ māgiyā khāite ārambha karilā</i>	6.281	330
<i>bhōjana kari’ nityānanda ācamana kailā</i>	6.94	244	<i>chatre yāi yathā-lābha udara-bharaṇa</i>	6.286	333
<i>bhōjanera lāgi’ pañcita nivedana kailā</i>	6.106	249	<i>chiṇḍā kāni kāñthā vinā nā pare vasana</i>	6.312	345
<i>bhōjane vasiñā prabhu nija-gaṇa lañā</i>	6.107	250	<i>chuṭīla tomāra yata vighnādi-bandhane</i>	6.141	265
<i>bhōjane vasite raghunāthe kahe sarva-jana</i>	6.118	255	<i>ciḍā, dadhi, dugdha, sandeṣa, āra cini, kalā</i>	6.53	227
<i>bibhatsa sparśite nā kara ghṛṇā-leśe</i>	4.154	73	<i>‘ciḍā-dadhi-mahotsava’-nāmē khyāti yāra</i>	6.100	247
<i>bidā khāoyālā, kailā caraṇa vandana</i>	6.121	256	<i>ciḍā, dadhi, sandeṣa, kalā ānila vecite</i>	6.91	243
<i>bīṣa-jana tīna-thāñī pariveśana kare</i>	6.70	234			
<i>bīṣa, pañca-daśa, bāra, daśa, pañca haya</i>	6.151	269			
<i>brahmādī-devera e saba nā haya govara</i>	5.75	151			
<i>brahmaloka-ādi-sukha tānre nāhi bhāya”</i>	6.136	263	D		
<i>brāhmaṇa-bhr̄tya-thāñī karena eteka grahaṇa</i>	6.270	325	<i>dadhi, ciḍā bhakṣaṇa karāha mora gaṇe”</i>	6.51	226
<i>buddhi-nāśa haila, kevala nāhika</i>	5.138	190	<i>dadhi-ciḍā dugdha-ciḍā, duite bhijāila</i>	6.67	233
<i>bujhite nā pāri tomāra kṛpāra tarāṅga”</i>	4.190	91	<i>dañḍīra bandhane tānre rākhībā ke-mate?</i>	6.40	222
			<i>dādi vāhi’ asru paḍe, kāñdhātā lāgīla</i>	6.29	217
			<i>dainyārṇave nimago ‘harīn</i>	5.1	117
C					
<i>cabutarā-upare yata prabhura nija-gaṇe</i>	6.60	230	<i>‘dāna-keli-kaumudi’ ādi lakṣa-grantha kaila</i>	4.226	109
<i>caitanya-candrera ‘bāṭula’ ke rākhite pāre?”</i>	6.41	222	<i>danḍā-cārī rātri yabe āche avašeṣa</i>	6.160	272
<i>caitanya-candrera kṛpā hañāche iñhāre</i>	6.41	222	<i>danḍāñāñā rāṅga dekhe vaisnava sakale</i>	6.81	239
<i>caitanya-caritāmṛta kahe kṛṣṇadāsa</i>	4.239	115	<i>danḍavat hañā sei pañīla kata-dūre</i>	6.46	224
<i>caitanya-caritāmṛta kahe kṛṣṇadāsa</i>	5.164	202	<i>danḍavat kari’ kichu kare nivedane</i>	5.4	119
<i>caitanya-caritāmṛta kahe kṛṣṇadāsa</i>	6.329	353	<i>darśana nā pāñā miśra sevake puchila</i>	5.12	122
<i>caitanya-caritāmṛta nitya kara pāna</i>	5.89	160	<i>darśana rahu dūre, ‘prakrtīra’ nāmā yadi śuni</i>	5.35	133
			<i>daśa-danḍā rātri gele ‘puṣpāñjali’ dekhīyā</i>	6.255	318
			<i>daśa jana yāha, tāre ānaha dhariyā”</i>	6.179	281

dātā, bhoktā—duñhāra malina haya	6.279	329	dui jana lañā prabhu vasilā piñdāte	4.150	72
deha-dehi-bheda iśvare kailā	5.121	178	dui-jana vas'ī krṣṇa-kathā-goṣṭhi kailā	4.136	65
deha-pātād avan snehāt	4.1	2	dui nimantraṇe lāge kauḍi aṣṭa-pana	6.270	325
deha-tyāgādi tamo-dharma—pātaka-kāraṇa	4.60	28	dui pāye phoskā hailā, tabu gelā prabhū-	4.120	58
deha-tyāgādi yata, saba—tamo-dharma	4.57	26	dui ta' iśvare tora nāhika viśvāsa	5.117	174
deha-tyāge krṣṇa nā pa, pāye bhajane	4.56	26	dui-thāni aparādhe pāibi durgati!	5.120	177
dekhi camatkāra haila sanātana mana	4.106	53	dui tina dina ācārya āgraha karila	5.110	171
dekhi' haridāsa mane hailā camatkāra	4.202	98	dui-tina dina haile bhāta sadi' yāya	6.315	347
dekhi' nityānanda-prabhu ānandita hailā	6.85	241	dui vastu mahāprabhura āge āni' dilā	6.289	334
dekhi' prabhura prabhāva raghunātha	6.45	224	durihe ālingyā prabhu gelā nijālaya	4.205	99
dekhi' rāghavera mane ānanda bādila	6.108	250	dūra haite danḍa-parāṇāma kare sanātana	4.147	70
dekhi' raghunāthera camatkāra haila mana	6.244	313	dūra haite pitā tānre ānila dhariyā	6.36	220
dekhiyā ta' mātā-pitārā ānandita mana	6.15	210	durdaiye sevaka yadi yāya anya sthāne	4.47	22
dhanañjaya, jagadīśa, parameśvara-dāsa	6.62	231	durvāsārā thāni teñho pāñāchenā vara	6.116	254
dharma-dharma vicāra kibā nā pāra karite?	4.77	39	'dvaite' bhadrābhadrā-jñāna, saba	4.176	84
			dvitiya vatsare palāite mana kaila	6.35	220
				E	
dharmaḥ svanuṣṭhitah purīnsāṁ	5.10	121	ebe ghara yāha, yabe āmi saba calimu	6.261	320
dhuti pari' prabhu yadi piñdāte vasilā	6.59	230	eho bhāgya tomāra aiche karile	5.154	197
dhyāne tabe prabhu mahāprabhure ānila	6.77	238	ei aparādhe mora habe sarva-nāše	5.154	73
dikṣā-kāle bhakta kare ātmā-samarpāna	4.192	92	ei 'bāhya pratāraṇā' nāhi māni āmi	4.181	87
dikṣā-mantra deha' krṣṇa-bhajana karimu'	4.37	18	'ei bhāla, ei manda', —ei saba 'bhrama'	4.176	84
dīna-dayālu-guṇa tomāra tāhāte pracāra"	4.182	88	ei chale ājñā māgi' karilā niścaya	6.169	277
'dīna' dekhi' krpā kari' kabhibā āpani"	5.62	145	ei cinti' raghunātha preme bhāsi' gelā	6.301	340
dīne-dīne prabhu-saṅge ānanda bādila	4.114	56	ei dui janāra saubhāgya kahanā nā yāya	6.11	209
dīne prabhu nānā-saṅge haya anya mana	6.7	207	ei ghare raha ihān haridāsa-sane	4.48	22
dinere adhika dayā kare bhagavān	4.68	32	ei lāgi' tomā tyāga karite nā yuyāya	4.180	87
divya prasāda pāya nitya jagannātha-mandire	4.53	25	ei lilā-bhāigī tomāra keha nāhi jāne"	4.204	98
dola-yātrā-ādi prabhura saṅgete dekhila	4.114	56	ei maryādā prabhu kariyāche niyame	5.98	165
dola-yātrā dekhi' prabhu tānre vidāya dilā	4.207	100	ei-mata aṣṭa-mañjari dibe śraddhā kari'"	6.297	338
dravya lañā dui-jana tāhāni rahila	6.268	324	ei-mata bāra-bāra kahi dui-jana	4.36	17
duḥkha pāñā svarūpa kahe sakrodha vacana	5.116	174	ei-mata cintite daive eka-dīne	6.159	272
duḥkha-śānti haya āra sad-gati pāyiye	4.10	6	ei-mata dui-jana nānā-kathā-raṅge	4.104	52
dui apūrva-vastu pāñā prabhu tuṣṭa hailā	6.290	335	ei-mata gauracandra bhakta-gaṇa-saṅge	6.3	205
dui-bhāi-āge prasāda āniyā dharilā	6.109	251	ei-mata kata dina karenā pūjana	6.303	341
dui bhāiera avaśiṣṭa pātra dilā tānre	6.122	256	ei-mata mahāprabhu bhakta-gaṇa lañā	5.90	161
dui bhāi mili' vṛndāvane vāsa kailā	4.217	104	ei-mata mahāprabhu nānā lilā kare	6.325	351
dui bhāire rāghava āni' pariveśe	6.114	253	ei-mata nimantraṇe varṣa dui kailā	6.271	325
dui bhāi tabe ciḍā khāite lāgilā	6.84	240	ei-mata nitāi bule sakala mañḍale	6.81	239
dui bhāi tāhā khāñā santoṣa apāra	6.117	254	ei-mata raghunāthera karenā pūjana	6.300	340
"dui deva-kanyā haya parama-sundari	5.13	123	ei-mata raghunātha vatsareka gela	6.35	220
			ei-mata rahe teñha svarūpa-caraṇe	6.213	298
dui-dike dui-patra madhye komala mañjari	6.297	338			
dui dui mṛt-kuṇḍikā sabāra āge dila	6.65	232			
dui holnāya ciḍā bhījāya gaṅgā-tire giyā	6.68	234			
dui-janāra viccheda-daśā nā yāya varṇane	4.208	100			

ei-mata sanātana rahe prabhu-sthāne	4.51	24	eta bali' mahāprabhu uṭhiyā calilā	4.50	23	
ei-mata sanātana rahe prabhu-sthāne	4.206	99	eta bali' prabhu madhyāhna karite uṭhilā	6.209	296	
ei-mata sarva-kāla āche vyavahāra	6.217	300	eta bali' prabhu tāhre āliṅgana kailā	4.133	64	
ei-mata śīśupāla karila nindana	5.146	194	eta bali' punaḥ tāhre kailā āliṅgana	4.201	97	
ei-mata tina-vatsara śīlā-mālā dharilā	6.293	336	eta bali' tāhre punaḥ prasāda kariłā	6.287	333	
ei-mata vihare gaura lañā bhakta-gaṇa	6.12	209	eta cinti' pūrvā-mukhe kariłā gamana	6.171	278	
ei-mate bāre bāre palāya, dhari' āne	6.37	220	etādṛśa tumi iñhāre kariyāchā ahigikāra	4.91	45	
ei-mate sanātana vṛndāvane āīlā	4.213	103	eta kahi' raghunātha lañā calilā	6.166	275	
ei-mate sevaka-prabhu duñhe ghara gelā	4.135	65	eta kahi' raghunātha punaḥ āliṅgila	6.205	295	
ei-nimantranē dekhi, —pratiṣṭhā'-mātra	6.275	327	eta kahi' raghunātha hasta dharilā	6.204	294	
"ei raghunātha āmi sañcipuṇi tomāre	6.202	293	eta kahi' rātri-kāle karena cintana	4.38	18	
ei-saba guna tāhra prakāśa karite	5.81	154	eta kahi tāre lañā nibhṛte vasiłā	5.59	144	
ei śīlāra kara tumi sāttvika pūjana	6.295	337	eta saba karma āmi ye-dehe karimu	4.83	42	
ei śloka kariyāchā pāñā santoṣa	5.134	188	eta saubhāgya iñhān nā haya kāhāra"	4.91	45	
ei ta' kahiluñ nityānandera vihāra	6.100	247	eta śuni' mahāprabhu saroṣa-antare	4.157	75	
ei ta' kahiluñ pradyumna-miśra-	5.159	199	eta śuni' pradyumna-miśra calilā turite	5.54	142	
ei ta' kahiluñ punaḥ sanātana-saṅgame	5.237	114	eta śuni' raghunātha vandilā carana	6.240	311	
ei ta' kahiluñ raghunātha milana	6.238	353	eta śuni' sanātanera haila camatkāra	4.72	37	
ei ta' niścaya kari' nilācale āīlā	4.13	8	eta śuni' sei manuṣya govardhana-sthāne	6.257	319	
ei ta' prastāve śri kavi-karṇapūra	6.262	321	eta śuni' sei mlecchera mana ārdra haila	6.29	217	
ei ta' saṅkṣepe āmi kailuñ upadeśa	6.238	310	eta vicāriyā nimantranā chāḍi' dila"	6.277	328	
ei tina-guru, āra raghunātha-dāsa	4.236	114	ethā raghunātha-dāsa prabhāte uṭhiyā	6.184	283	
eka-dina āśi' prabhu duñhāre mililā	4.54	25	ethā tāhre sevaka rakṣaka tāhre nā dekhiyā	6.176	280	
eka-dina pradyumna-miśra prabhura caraṇe	5.4	119	e-vatsara tumi hāñ raha āmā-sane	4.200	97	
eka-dina svarūpa tāhā karite dekhilā	6.319	349				
eka kuñjā jala āra tulasi-mañjari	6.296	338	G			
eka-lilā-pravāhe vahe śata śata	5.162	201				
ekānta aśraya kara caitanya-caraṇe	5.131	185	gāḍhānurāgera viyoga nā yāya sahanā	4.62	29	
eka rāmānandera haya ei adhikāra	5.42	136	gaṅgā-tire vṛkṣa-mūle piñḍāra upare	6.44	224	
eka-śata mudrā āra soñā tolā-dvaya	6.153	270	gaṅgā-tire 'yamunā-pulina' jñāna kailā	6.90	243	
eka-īhāni tapta-dugdhe ciḍā bhijāñā	6.57	229	gātre kañdu haila, rasā paḍe khājuyāite	4.5	4	
eka-vatsara rūpa-gosāñīra gaude vilamba	4.214	103	gaude ye artha chila, tāhā ānālā	4.215	103	
eka vipra prabhu lāgi' ciḍā bhijāya tātē	6.56	229	gaura-bhakta-ganera kṛpā ke kahite	5.158	199	
eka vipra prabhura nātaka kariyāche uttama	5.99	166	gaura-jaṅgama-rūpe kailā avatāra	5.151	196	
eka-vitasti dui-vastra, piñḍā eka-khāni	6.299	339	gaura-lilā, bhakti-bhakta-rasa-tattva	5.163	201	
eko deva-dāsi, āra sundarī taruṇi	5.38	134	'gaurāṅga-stava-kalpa-vṛkṣe' kariyāchena	6.326	352	
eko dugdha-ciḍā, āre dadhi-ciḍā kaila	6.65	232	gaura-pāda-padma yāhra haya purāṇa-dhana	5.106	169	
ekēka janāre dui dui holnā dila	6.67	233	gaura-sukha-dāna-hetu taiche rāma-rāya	6.9	208	
eko ničā-jāti adhama, āra kañdu-rasā gāya	4.20	10	ghare guyā miśra kaila snāna, bhojana	5.68	148	
e saba bāndhite nārileka yāhra mana	6.39	221	ghṛṇā-buddhi kari yadi, niṣa-dharma yāya"	4.180	87	
e śarīre sādhimu āmi bahu prayojana	4.78	40	ghṛṇā kari' āliṅgana nā karitāma yabe	4.196	95	
eta bali' duñhe nija-kārye uṭhi' gelā	4.145	70	ghṛṇā nāhi janme, āra mahā-sukha pāya	4.186	89	
eta bali' eka grāsa kariłā bhakṣane	6.322	350	gīta, śloka, grantha, kavitva—yei kari' āne	5.95	163	
			gīterā gūḍha artha abhinaya karālīlā	5.22	127	

Śrī Caitanya-caritāmṛta

gopa-jāti āmi bahu gopa-gaṇa saṅge
'gopāla-campū' nāma grantha sāra kaila
gosāñi kahena,— "ei-mata murāri-gupta
gosāñira abhiprāya ei bhāvanā kari lā
govardhana-silā prabhu hrdaye-netre dhare

govardhanera putra teñho, nāma
'govardhanera silā', 'guñjā-mālā' tāñre dilā
govinda-dvārāya duñhe prasāda pāñhāila
govinda-pāśa śuni' prabhu puchena
govinda prasāda tāñre dila pañca dine

govindera mukhe prabhu se vārtā śunilā
govindere kahe raghunāthe dayā kari'
grāme-grāmera patha chāḍi' yāya vane vane
grāmya-kathā nā śunibe, grāmya-vārtā nā
grāmya-kavira kavita śunite haya 'duñkha'

grāse-grāse kari' vipra saba bhakte dila
'grhastha' hañā nahe rāya śad-vargera vaše
guhya arṅgera haya tāñha darśana-śparśana
guñjā-mālā diyā dilā 'rādhikā-carane'

H

harīsa-madhye baka yaiche kichu
'hari-bhakti-vilāsa'-grantha kailā vaisñava-
haridāsa-dvārā nāma-māhātmya-prakāśa
haridāsa kahe,— "mithyā abhimāna kari
haridāsa kahe,— 'prabhu' aśibena ekhana'

haridāsa kahe,— "prabhu, ye kahilā tumi
haridāsa kake,— 'sanātana kare namaskāra'
haridāsa kahe,— "tumi iśvara dayā-maya
haridāsa kailā prabhura caraṇa vandana
haridāsa kahe prabhu,— "śuna, haridāsa

haridāse kailā prabhu prema-āliṅgana
haridāse milite āilā bhakta-gaṇa lañā
haridāsera kailā teñha caraṇa vandana
'hari' dhvani kari' uṭhi' kailā ācamana
'hari' 'hari' bali' vaisñava karaye bhojana

'hari' 'hari'-dhvani uṭhi' bharila bhuvana
hañi' mahāprabhu āra eka grāsa lañā
hañi' mahāprabhu raghunāthera kahila
hāsite lāgilā dekhi' hañā vismita
hāsiyā hāsiyā prabhu karaye carvana
hāsiyā tāñhā kichu māgiyā khāilā

6.75 237 hena-kāle āilā saba gaudera bhakta-gaṇa 6.242 312
4.230 111 hena-kāle āilā tathā rāghava pañdita 6.71 235
4.45 21 hena-kāle gauḍa-deśera saba bhakta-gaṇa 6.157 272
6.306 342 hena-kāle mulukera eka mleccha adhikārī 6.17 211
6.291 335 hena-kāle prabhu 'upala-bhoga' dekhiyā 4.16 9

govardhanera putra teñho, nāma
'govardhanera silā', 'guñjā-mālā' tāñre dilā
govinda-dvārāya duñhe prasāda pāñhāila
govinda-pāśa śuni' prabhu puchena
govinda prasāda tāñre dila pañca dine

govindera mukhe prabhu se vārtā śunilā
govindere kahe raghunāthe dayā kari'
grāme-grāmera patha chāḍi' yāya vane vane
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grāmya-kavira kavita śunite haya 'duñkha'

grāse-grāse kari' vipra saba bhakte dila
'grhastha' hañā nahe rāya śad-vargera vaše
guhya arṅgera haya tāñha darśana-śparśana
guñjā-mālā diyā dilā 'rādhikā-carane'

6.321 349 hirañya-dāsa palāila, raghunāthera bāndhila 6.10 213
6.206 295 "hita lāgi' āinu muñi, haila vīparita 4.151 72
6.173 279 hita-nimitta āilāñha āmi, haila vīparite 4.140 67
6.236 309 "hlādinīya samvidāśliṣṭaḥ 5.127 183
5.107 169 hṛd-roga-kāma tāñra tat-kāle haya kṣaya 5.46 137

ihā-loka, para-loka—dui haya nāśa 4.131 63

"ihāñ āilāñ prabhure dekhi' duñkha khañdāite 4.137 66

ihāñ haite gauḍe gelā, haila dina daśa 4.26 13

"ihāra viṣaya-sukha—indra-sukha-sama 6.134 262

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4.89 45 "indra-sama aiśvaryā, strī apsarā-sama 6.39 221
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4.181 87 iñhāra sāṅkoce āmi eta dina nila 6.280 330
4.18 10 iñhāra sevākara tumi kariyā āgraḥa 6.294 336
4.188 90 iñhā-sabāra carāṇa vandoñ, yāñra muñi 4.236 114
4.146 70 iṣṭa-goṣṭhī, kṛṣṇa-kathā kahe kata-kṣaṇe 4.52 24
4.87 44 iśvarerā nāhi kabhu deha-dehi- 5.122 179

4.146 70 jagadānanda-pañdite āmi yukti puchila 4.156 74
4.16 9 "jagadānanda priya āmāra nahe tomā haite 4.166 78
4.14 8 jagadānande kruddha hañā kare tiraskāre 4.157 75
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6.80 239 jagannātha dekhi' punaḥ govinda-pāśa āilā 6.211 297
6.233 308 jagannātha dekhi' punaḥ govinda-pāśa āilā 5.148 195
6.71 235 jagannātha dekhi' punaḥ govinda-pāśa āilā 6.211 297
6.97 246 jagannātha dekhi' punaḥ govinda-pāśa āilā 5.148 195
6.319 349 jagannātha hana kṛṣṇera 'ātma-

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jagannātha ratha-yātrāya ha-ibena bāhira	4.11	7	kabhu upavāsa, kabhu carvana kariyā	4.4	4
jagannāthe gele tāhra darśana nā pāīmu	4.7	5	kabhu upavāsa, kabhu karaye carvana”	6.256	318
jagannātheha nā dekhīye,—e duhkha	4.139	67	kādīte nā pāroñ māthā, pāra bañga vyathā	4.40	19
jagannāthera āge duñhe prakaña dekhāya	5.24	128	kahana nā yāya krṣṇa-kṛpāra mahimā”	6.200	292
jagannāthera cakra dekhi’ karena prañāme	4.51	24	kāhāñ jagā—kālikāra bañuyā navīna!	4.167	79
jagannāthera darśane khanḍāya	5.152	196	kāhāñ ‘kṣudra’ jīva ‘duhkhi’	5.126	182
jagannāthera sevaka phere kārya-anurodhhe	4.9	6	kāhāñ ‘pūrñāndaiśvaryā’ krṣṇa	5.126	182
jagannāthera sevaka yata—‘viśayira gaṇa’	6.215	299	kāhāñ tumi—prāmānika, śāstre pravīṇa!	4.167	79
jagate nāhi jagadānanda-sama bhāgyavān	4.162	77	kahibāra kathā nahe, yāhā āścarya-kathana	5.37	134
jahau yuvāvā malavad	6.137	263	kahilā,—“caitanya gosāñi kariyāchena	6.123	257
jahyām asūn vrata-krṣṇā chata-janmabhīḥ	4.63	29	kahili giyā saba raghunātha-vivaraṇe	6.257	319
jala-tulasirā sevāya tāhra yata sukhodaya	6.302	340	kahite lāgilā kichu manera hariṣe	5.57	143
jale nāmī’ dadhi-ciḍā karaye bhakṣaṇa	6.69	234	kahite śunate duñhe cale sei pathe	6.167	276
jāni’ haridāsa tāre kailā ālingana	4.14	8	kaicche nāce, kebā nācāya, seha nāhi jāne”	4.86	43
janma-dātā pitā nāre ‘prārabdha’ khanḍāite	6.40	222	“kālikāra bañuyā jagā aiche garvi haila	4.158	75
janme-janme sevoñ raghunāthera caraṇa	4.41	19	kāli punaḥ tina bhāi ha-ibā eka-ṭhāñi	6.26	216
janme janme tomāra pāya vikāilāñā āmi”	5.76	152	kanḍu gela, arṅga haila suvarṇera sama	4.201	97
jarāsandha kahe,—“krṣṇa	5.143	192	kanḍu kari’ parikṣā karile sanātane	4.204	98
jayādvaita-candra jaya gaura-bhakta-vrinda	4.2	3	kanḍu-kleda mahāprabhura śri-arṅge lāgila	4.21	11
jayādvaita-candra, jaya gaura-bhakta-vrinda	6.2	204	kāñhā vastu khā sabē, more nā deha’	6.322	350
jayādvaita kṛpā-sindhu jaya bhakta-gaṇa	5.3	118	 		
 			karṇapūra sei-rūpe śloka varṇilā	6.265	323
jaya jaya kṛpā-maya nityānanda dhanya	5.2	118	kārya-siddhi nahe, krṣṇa karena upekṣā	6.224	304
jaya jaya śaci-suta śri-krṣṇa-caitanya	5.2	118	kāśīvara, govindādi yata bhakta-gaṇa	4.110	54
jaya jaya śri-caitanya jaya nityānanda	4.2	3	kāṣṭha-pāṣāṇa-sparśe haya yaiche bhāva	5.19	126
jaya jaya śri-caitanya, jaya nityānanda	6.2	204	kāṣṭhera putali yena kuhake nācāya	4.85	43
jaya svarūpa, gadādhara, rūpa, sanātana	5.3	118	 		
 			kata-dina kara ihā bhāla santarpaṇa”	6.207	296
jhāñkarā ha-ite tomā nā pāñha gela ghare	6.247	314	kata dine raghunātha śiṁha-dvāra chāḍilā	6.281	330
jhāñkarā paryanta gela sei daśa Jane	6.181	282	kata kata bhāvāveśa prakāśa karilā	6.85	241
jhāñkarāte pāila giyā vaisṇavera gaṇe	6.181	282	kata thāñi bujhāñcha vyavahāra-bhakti	4.168	79
jhārikhañda-vanapathe āīlā ekelā caliyā	4.4	4	kata upahāra āne, hena nāhi jāni	6.115	253
jhārikhañderā jalera doṣe, upavāsa haite	4.5	4	 		
 			kautuka dekhite āīla yata yata jana	6.93	244
jihvārā lālase yei iti-uti dhāya	6.227	305	kautukī nityānanda sahaje dayāmaya	6.49	226
jīva-gosāñi gauda haite mathurā calilā	4.232	112	kavi kahe,—“jagannātha—sundara-śāriṇi	5.114	173
jñāna-vijñāna-ṭṛptātmā	4.178	85	kāya-mane sevilena gaurāṅga-caraṇa	6.308	343
jyaiṣṭha-māse prabhu tāre parikṣā karilā	4.115	56	kāya-mano-vākye cintē caitanya-caraṇe	6.173	273
jyaiṣṭha-māse prabhu yameśvara-ṭoñā āīlā	4.116	57	 		
 			ke bujhite pāre gambhīra caitanyera khelā?	5.87	159
K			keha chatre māgi’ khāya, yebā kichu pāya	6.219	301
 			keha rātre bhikṣā lāgi’ śiṁha-dvāre	6.219	301
kabhu carvana, kabhu randhana, kabhu	6.187	284	keha upare, keha tale, keha gaṅgā-tire	6.70	234
kabhu gupta, kabhu vyakta, svatantra	6.124	257	 		
kabhu kalaha, kabhu pṛiti—iñhāra niścaya	6.26	216	keha yadi deya, tabe karaye bhakṣaṇa	6.256	318
kabhu nāśaya ghrāṇa laya, kabhu śire kare	6.291	335	kemane chāḍimu raghunātherere caraṇa	4.38	18
			ki karile hita haya nāri nirdhārite”	4.140	67

Śrī Caitanya-caritāmṛta

ki kariyā beḍāya, —ihā keha nāhi jāne
 ‘ki kathā śunite cāha?’ miśrere puchilā
 ‘ki lāgi’ chāḍīlā għara, nā jāni uddeśa
 kim artham ayam āgacchati, ayam dāsyati,
 kim bhadraṇ kim abhadraṇ vā

kim icchan kasya vā hetor
 “ki mora kartavya, muñi nā jāni uddeśa
 ki mora kartavya, prabhu kara upadeśa”
 kintu ihān dāru-brahma
 kintu śāstra-dṛṣṭye eka kari anumāna

kirtanīyā sevaka saṅge āra bahu-jana
 kona bhāgye pāñchāḥoṇ tomāra durlabha
 kona kona vipra upare sthāna nā pāñā
 kon jāne kṣudra jīva kāñhā tānra mana?
 kon kon kārya tumi kara kon dvāre

koti-deha kṣaneke tabe chāḍite pāriye
 kṛpa-guṇair yaḥ kugṛhāndha-kūpād
 kṛpa kari’ kailā ciḍā-dugdha bhojana
 kṛpa kari’ more ājñā deha’ dui-jana
 kṛṣṇa-bhajana kara tumi āmā-dunhāra saṅge

kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra
 kṛṣṇa-bhakta, kṛṣṇaprema-sevā-pravartana
 kṛṣṇa-bhakti-rase dūnhe parama pradhāna
 kṛṣṇa-bhakti-rasera yāhān pāiye vistāra
 kṛṣṇa-caitanya-guṇa-kathā haridāsa-sane

kṛṣṇa eka-tattva-rūpa—dui rūpa
 kṛṣṇa-kathā ḫāsvādaya rahi’ eka-saṅge
 kṛṣṇa-kathāṁṛtārave more dubhālā
 kṛṣṇa-kathā-rasāṁṛta-sindhu uthililā
 kṛṣṇa-kathā śunibare mora icchā haya

‘kṛṣṇa-kathā-vaktā kari’ nā jāniha more
 kṛṣṇa-kathāya ruci tomāra—baḍa
 kṛṣṇa-lilā, gaura-lilā se kare varṇana
 kṛṣṇa-lilā-rasa-prema yāhā haite jāni
 kṛṣṇa-lilā-rasa tāhān pāiye sakala

kṛṣṇa-lilā varṇite nā jāne sei chāra!
 kṛṣṇaṁṛtā martyam upāśritya
 kṛṣṇa-pāda-padma-gandha yei jana pāya
 kṛṣṇa-prāptyera upāya kona nāhi ‘bhakti’

‘kṛṣṇa-prema’, ‘kṛṣṇa’ dite dhare mahā-śakti
 kṛṣṇa-rasa ḫāsvādana kara, laha kṛṣṇa-nāma”
 kṛṣṇa-rasa-śloka-gīte karena sāntvanā
 kṛṣṇa-īhāni aparāḍha-dāṇḍa pāitāma tabe

6.82 240 kṛṣṇe gāli dite kare nāma uccāraṇa 5.155 198
 5.59 144 kṛṣṇera svarūpa-lilā varṇibā 5.133 187
 6.229 306 ‘kṛtārtha ha-ilāna’ bali’ miśra nācīte lāgilā 5.67 148
 6.285 332 kṣaṇa-māṭra nāhi chāḍe prabhura caraṇa 6.253 317
 4.175 83 kṣudhā nāhi bādhe, caitanya-caraṇa-prāptye 6.186 284

kim icchan kasya vā hetor 6.314 346 kubuddhi chāḍiyā kara śravaṇa-kirtana 4.65 31
 “ki mora kartavya, muñi nā jāni uddeśa 6.232 308 kugrāma diyā diyā karila prayāna 6.185 283
 6.229 306 kulina, pandita, dhanīra bāda abhimāna 4.68 32
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 kintu śāstra-dṛṣṭye eka kari anumāna 5.44 137 kuṭumba-brāhmaṇa-devālaye bāṭī’ dīlā 4.215 103
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 loke puchi’ haridāsa-sthāne uttarīlā 4.13 8
 lupta-tīrtha-uddhāra, āra vairāgya-sikṣāṇa 4.80 40

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 madhyāhna-bhikṣā-kāle sanātane bolālīla 4.117 57
 ‘madhyāhna’ karite uṭhī’ kari lāgamana 4.92 46
 madhyāhne samudra-vālu hañčche agni-sama 4.118 57
 madhyē madhyē prabhu tāhre dena dāraśāna 6.113 252

māgiyā khāñā kare jivana rakṣāṇa 6.223 303
 mahānubhavera ei sahaja ‘svabhāva’ haya 5.78 153
 mahāprabhu āīlā dekhī’ nitāi uṭhilā 6.78 238
 mahāprabhu āise yei nrtya dekhibāre 6.105 249
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mahāprabhu āsi’ sei āsane vasīla 6.108 250
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<i>mahāprabhura mukhe dena kari' pariḥāṣa</i>	6.79	238	<i>mora kaṇḍu-rasā lāge prabhura śarīre</i>	4.138	66
<i>"mahāprabhura sthāne eka 'vairāgi' dekhila</i>	6.249	315	<i>mora māṭhe pada dhari' karaha prasāda</i>	6.133	261
<i>mahāprabhure śunāite sabāra haila mana</i>	5.94	162	<i>mora mukhe kahāya kathā, kare paracāra</i>	5.74	151
<i>mahāprabhu tāñra nṛtya karena daraśana</i>	6.103	248	<i>mora mukhe kathā kahena āpane</i>	5.73	150
<i>mahāprabhu yāhā khāite āise bāra bāra</i>	6.111	251	<i>mora nāma la-iha, —'teho pāṭhāilā more</i>	5.53	142
<i>mahā-sampad-dvādapi patitam uddhṛtya</i>	6.327	352	<i>more 'caitanya' deha' gosāñi hañā sadaya</i>	6.132	261
<i>maheśa, gauridāsa, hoḍa-kṛṣṇadāsa</i>	6.62	231	<i>more jiyāile tomāra kibā habe lābha?"</i>	4.75	38
<i>'mahotsava'-nāma 'śuni' brāhmaṇa-sajjana</i>	6.54	228	<i>"more nā chūñiha, prabhu, paḍoñi tomāra</i>	4.20	10
			<i>more piyāo gaurava-stuti-nimba-niśindā-rasa</i>	4.163	77
<i>mahotsava 'śuni' pasāri nānā-grāma haitē</i>	6.91	243	 		
<i>mālā-candana-tāmbūla śesa ye ḥchila</i>	6.98	246	<i>more tumi churiile mora aparādhā haya</i>	4.152	73
<i>malina mana haile nahe kṛṣṇera smarana</i>	6.278	329	<i>mudrā deha' vicāri' yāra yata yogya haya</i>	6.151	269
<i>mana phiri' yāya, tabe nā pāre mārite</i>	6.22	214	<i>mukhe netre abhinaya kare prakaṭana</i>	5.23	128
<i>maṇḍali-bandhe vasiñlā, tāra nā haya gañane</i>	6.66	233	<i>mukhe tarje garje, mārite sabhaya antara</i>	6.23	214
			<i>mukunda-datta kahe, —'ei āīla</i>	6.190	286
<i>mandira-nikāte 'śuni' tāñra vāsā-sthiti</i>	4.8	5	<i>murāri, kamalākara, sadāśiva, purandara</i>	6.61	231
<i>mandira-nikāte yāite mora nāhi śakti</i>	4.8	5			
<i>'manuṣya' nahe rayā, kṛṣṇa-bhakti-rasa-maya</i>	5.71	149			
<i>mānya kari' prabhu sabāre upare vasāñlā</i>	6.64	232			
<i>manyē tad-arpita-mano-vacane 'hitārtha-</i>	4.69	33			
<i>mārite ānaye yadi dekhe raghunāṭhe</i>	6.22	214	N		
<i>markaṭa-vairāgya chāḍī' hailā 'viṣayi-prāya'</i>	6.14	210	<i>nā mānile duḥkhi ha-ibeka mūrkha jana</i>	6.276	328
<i>martyo yadā tyakta-samasta-karmā</i>	4.194	93	<i>nānā-bhaṅgīte guṇa prakāśi' niña-lābha māne</i>	5.82	155
<i>maryādā-laṅghana āmī nā pāroñ sahite</i>	4.166	78	<i>nānā-bhāvodbhāgā tāre karāya śikṣaṇa</i>	5.40	135
<i>maryādā-laṅghane loka kare upahāsa</i>	4.131	63	<i>nānā-prakāra piṭhā, pāyasa, divya śālyanna</i>	6.110	251
			<i>nānā-śāstra āmī' lupta-tīrtha uddhārilā</i>	4.218	105
<i>maryādā-pālana haya sādhura bhūṣaṇa</i>	4.130	63	<i>na sādhyati mārīn yogo</i>	4.59	27
<i>maryādā-rākhi, tuṣṭa kailē mora mana</i>	4.132	64	<i>na svādhyāyas tapas tyāgo</i>	4.59	27
<i>māse dui-dinā kailā prabhura niṁantraṇa</i>	6.269	324	<i>nātāḥ paraṁ parama yad bhavataḥ</i>	5.124	181
<i>māsā-dui yabe raghunāṭha nā kare</i>	6.272	326	<i>nātāka kari' lañā āīla prabhuke śunāite</i>	5.91	161
<i>mātāra ājñāya āmī vasi nilācale</i>	4.82	42	<i>'nātākālañkāra'-jñāna nāhika yāhāra</i>	5.104	168
<i>mātāra yaiche bālakera 'amedhya' lāge gāya</i>	4.186	89	<i>netra-jale sei śilā bhije nirantara</i>	6.292	336
<i>'mathurā haite prabhu āīlā', —vārtā yabe pālīlā</i>	6.16	211	<i>nibhṛte dilā prabhura bhāñḍāira hāte</i>	6.146	267
<i>mathurā haite sanātana nilācalā āīlā</i>	4.3	3	<i>nibhṛte duñhāre niña-ghare pāṭhāilā</i>	5.25	129
<i>mathurāra vaishṇava-sabera kuśala puchiñlā</i>	4.25	13	<i>nīca, adhama, pāmara muñi pāmara-svabhāva</i>	4.75	38
<i>miśra kahe, —'mahāprabhu pāṭhāilā more</i>	5.56	143	<i>'nīca-jāti, deha mora—atyanta asāra</i>	4.6	4
<i>miśra kahe, —"prabhu, more kṛtārtha kariñlā</i>	5.70	149	<i>nīca-jāti nahe kṛṣṇa-bhajane ayogya</i>	4.66	31
<i>miśra kahe, —"tomā dekhite haila āgamane</i>	5.31	131	<i>nīca-śūdra-dvārā karena dharmera prakāśa</i>	5.84	156
<i>miśrera āgamana rāye sevaka kahilā</i>	5.27	130	<i>nīja-dehe ye kārya nā pārena karite</i>	4.95	47
<i>miśrere namaskāra kare sammāna kariyā</i>	5.28	130	<i>nīja-ghare yābena yabe tabe nivedibā"</i>	6.147	268
<i>miśrere pāṭhāilā tāhāñ śravaṇa kariite</i>	5.81	154	<i>nīja-nātāka-gīterā śikhāya nartane</i>	5.14	123
<i>mleccha bale, —"ājī haite tumi—mora</i>	6.30	218	<i>nīja-priya-sthāna mora—mathurā-vṛndāvana</i>	4.81	41
<i>mleccha-sahita vaśa kailā—saba śānta haila</i>	6.34	219	<i>"nikate nā āīsa, corā, bhāga' dūre dūre</i>	6.50	226
<i>mora abhāgya, tumi—svatantra bhagavān!"</i>	4.164	78	<i>nilācalā haite rūpa gaudē yabe gelā</i>	4.3	3
<i>moracitta dravya la-ite nā haya nirmala</i>	6.275	327	<i>nilācale mahāprabhu hailā āvirbhute</i>	5.115	173
			<i>nilācale nānā līlā kare nānā-raṅge</i>	6.3	205

<i>nilācale paricaya āche tomāra sāthā?</i>	6.250	315	<i>pañdīta kahe,—“tomāra vāsa-yogya</i>	4.141	67
<i>nilācale raghunāthe mililā āsiyā</i>	6.267	324	<i>pañdīterā āge dila kariyā vinaya</i>	6.153	270
<i>nilācale viharaye bhakti pracāriyā</i>	5.90	161	<i>‘pañdīterā mānya-pātra—haya</i>	5.142	192
<i>niraparādhē nāma laile pāya prema-dhana</i>	4.71	35	<i>pañdīterē sanātana duḥkha-nivedilā</i>	4.136	65
<i>nirveda ha-ila pathe, karena vicāra</i>	4.6	4	<i>pānihāti-grāme pālī prabhura daraśana</i>	6.43	223
<i>nirvighne caitanya pānā—kara āśīrvāda”</i>	6.133	261	<i>paramārtha yāya, āra haya rasera vaśa</i>	6.225	304
<i>nirvikāra deha-mana—kāṣṭha-pāṣāṇa-sama!</i>	5.41	136	<i>parama vairāgya tāra, nāhi bhakṣya-</i>	6.254	317
<i>nirviṇṇa sanātana lāgilā kahite</i>	4.150	72	<i>parama vikhyāta teñho, kebā nāhi jāne</i>	6.251	316
<i>ni-sakḍi nānā-mata prasāda ānila</i>	6.72	235	<i>parera dravya iñho cāhena karite vināśa</i>	4.87	44
<i>niścinta hañā śīghra āilā vṛṇḍāvana</i>	4.216	104	<i>parera dravya tumi kene cāha vināśite?</i>	4.77	39
<i>niścinta hañā yāha āpana-bhavana</i>	6.143	266	<i>parera sthāpya dravya keha nā khāya, vilāya</i>	4.88	44
<i>niśedhiha iñhāre,—yena nā kare anyāya”</i>	4.88	44	<i>pāriṣada-deha ei, nā haya durgandha</i>	4.197	95
<i>niśedhīte prabhu ālingana karena more</i>	4.138	66	<i>pārśve gāñthā guñjā-mālā govardhana-śilā</i>	6.289	334
<i>niśkiñcana bhakta khāḍā haya siñiha-dvāra</i>	6.217	300	<i>pasārira ṭhāñi anna dena kṛpā ta’ kariyā</i>	6.216	300
<i>nityānanda-gosāñira pāśa calilā āra dine</i>	6.42	223	<i>paśyāmi viśva-sṛjam ekam aviśvam</i>	5.124	181
<i>nityānanda-kṛpā pānā kṛtārtha mānīlā</i>	6.154	270	<i>patha chāḍī’ upapathe yāyena dhāñā</i>	6.172	278
<i>nityānanda mahāprabhu—kṛpālu, udāra</i>	6.88	242	<i>“pathē iñha kariyāche bahuta laṅghana</i>	6.207	296
<i>nityānanda-prabhāvā-kṛpā jānibe kon jana?</i>	6.89	242	<i>pathē tīna-dina māṭra karilā bhojana</i>	6.188	285
<i>nityānanda-prabhu-ṭhāñi ājñā māgīlā</i>	4.232	112	<i>patri diyā śivānande vārtā puchila</i>	6.182	282
<i>nityānandera nṛtya,—yena tāñhāra nartane</i>	6.104	249	<i>pāye vraṇa hañāche tāñhā nā jāniluḥ</i>	4.125	61
<i>nitya-siddha sei, prāya-siddha tāñhārā kāya</i>	5.50	140	<i>piñdāra tale vasiłā haridāsa sanātana</i>	4.23	12
<i>nivedana kare kichu vinita haña</i>	5.28	130	<i>pitā, mātā—dui more rākhayē bāndhiyā</i>	6.130	260
<i>no ced vayarī virahajāgny-upayukta-dehā</i>	4.64	30	<i>prabhu-ājñā lañā vaiṣṇavera ājñā la-ilā</i>	6.145	267
<i>notpādayed yadi ratim</i>	5.10	121	<i>prabhu ālingilā haridāsere uthāñā</i>	4.17	9
<i>nṛtya dekhi’ rātrye kailā prasāda bhakṣana</i>	6.140	264	<i>prabhu āsi prati-dina milena dui-jane</i>	4.52	24
<i>nṛtya-gīte sunipuṇā, vayase kiśori</i>	5.13	123	<i>prabhu bale,—“niti-niti nānā prasāda khāi</i>	6.324	351
<i>nṛtya kari’ prabhu yabe viśrāma karilā</i>	6.106	249	<i>prabhu bolilā, tāñra ānanda bādila</i>	4.117	57
<i>nṛtyera mādhuri kebā varṇibāre pāre</i>	6.105	249	<i>‘prabhu bolānāche’,—ei ānandita mane</i>	4.119	58
<i>nyasya svarūpe vidadhe ‘ntarāṅgarān</i>	6.1	204	<i>prabhu bolāya bāra bāra karite ālingana</i>	4.147	70
 			<i>prabhu bolāya, teñho nikāte nā kare gamana</i>	6.48	225
 P					
<i>pāche āsi’ rūpa-gosāñi tāñhāre mililā</i>	4.213	103	<i>prabhu dekhi’ duñhe pađe danḍavat hañā</i>	4.17	9
<i>pāche bhāge sanātana kahite lāgilā</i>	4.19	10	<i>prabhu hāśī’ kahe,—“śuna, haridāsa, sanātana</i>	4.183	88
<i>pāche mahāprabhure tabe karāimu śravaṇe</i>	5.100	166	<i>prabhu kahe,—“bhāla kaila, chādila</i>	6.284	332
<i>pāche raghunātha nimantraṇa chāḍī’ dilā</i>	6.271	325	<i>prabhukahe,—“e-dravya dine kariye</i>	6.74	236
<i>pāka kari’ rāghava yabe bhoga lāgāya</i>	6.112	252	<i>prabhu kahe,—“ei śilā kṛṣṇera vigraha</i>	6.294	336
<i>‘palāila raghunātha’—uṭhila kolāhala</i>	6.177	280	<i>prabhu kahe,—“ihāñ rūpa chila daśa-</i>	4.26	13
 			<i>prabhu kahe,—“kon pathē āilā, sanātana?”</i>	4.122	59
<i>palāite āmāra bhāla eita prasārge</i>	6.170	77	<i>prabhu kahe,—‘kṛṣṇa-kathā ha-ila śravaṇe?’</i>	5.69	148
<i>palāite karena nānā upāya cintana</i>	6.156	271	<i>prabhu kahe,—‘kṛṣṇa-kathā śunilā rāya-</i>	5.33	132
<i>pālaka hañā pālyere tādīte nā yuyāya</i>	6.28	217	<i>prabhu kahe,—‘kṛṣṇa-kṛpā baliṣṭha sabā</i>	6.193	287
<i>pañca-dāsa-kroṣa-patha cali’ gelā eka-dine</i>	6.174	279	<i>prabhu kahena,—‘āīsa’, teñho dharilā</i>	6.191	286
<i>pañdīta kahe,—‘iñha pāche karibe bhojana’</i>	6.118	255	<i>prabhu kahena,—‘kṛṣṇa-kathā āmi nāhi jāni</i>	5.7	120
 			<i>prabhu kahena,—“tomāra pitā-jyेत्हा</i>	6.195	288

<i>prabhu kahe,—“rāmānanda vinayera khani</i>	5.77	152	<i>prasanna nā haya ihāya jāni prabhura</i>	6.274	326
<i>prabhu kahe,—“sanātana, nā māniha</i>	4.199	96	<i>prasiddha prakāta saṅga, tabahiḥ dharā paṇe</i>	6.158	272
<i>prabhu kahe,—“tapta-vālukāte kemane</i>	4.123	60	<i>prastāve kahiluṇ kavira nāṭaka-</i>	5.161	200
<i>prabhu kahe,—“tomāra deha mora nija-</i>	4.76	39	<i>prāṭhā-kāle āmā-duḥhāya kaila nivedana</i>	4.39	19
<i>prabhu kahe,—“vaiṣṇava-deha ‘prākṛta’</i>	4.191	92	<i>prāṭe nityānanda prabhu gaṅgā-snāna kariyā</i>	6.126	258
<i>prabhu-kṛpā dekhi’ sabe āliṅgana kailā</i>	6.192	287	<i>prathama divase pailuṇ catuḥsama-gandha”</i>	4.197	95
<i>prabhu lañā vasilā piṇḍāra upare bhakta-</i>	4.23	12	<i>prathame nāṭaka teṛho tāñre śunāīla</i>	5.93	162
<i>prabhu-pāśa calibāre udīyoga karilā</i>	6.16	211	<i>prathame śūnaya sei svarūpera sthāne</i>	5.95	163
<i>prabhu prītye tārhe māthe dhariłā caraṇa</i>	4.233	112	<i>prati-dina mahāprabhu karena bhojana</i>	6.113	252
<i>prabhura āge kathā-māṭra nā kahe raghunātha</i>	6.230	307	<i>prati-dina raghunāthe karaye bhartsanā</i>	6.21	213
<i>prabhura āge svarūpa nivedilā āra dine</i>	6.231	307	<i>prati-dina rāya aiche karāya sādhana</i>	5.26	129
<i>prabhura ājñā hañāche tomā’’ dui bhāye</i>	4.142	68	<i>pratyaha kara tina-lakṣa nāma-saṅkirtana</i>	4.101	50
<i>prabhura ājñāya kaila kṛṣṇa-kathāra</i>	5.159	199	<i>prema vinā kṛṣṇa-prāpti anya haite naya</i>	4.58	27
<i>‘prabhura ājñāya kṛṣṇa-kathā’ śunite āīlā ethā</i>	5.58	144	<i>preme kṛṣṇa mile, seha nā pāre marite</i>	4.61	28
<i>prabhura ‘antaraṅga’ balī’ yāñre loke gāya</i>	6.11	209	<i>premī bhakta viyoge cāhe deha chāḍite</i>	4.61	28
<i>prabhura āśaya jāni yāhāra śravaṇe</i>	4.237	114	<i>prthivite ke jānibe e-lilā tāñhāra?’</i>	5.74	151
<i>prabhura avasiṣṭa pāṭra govinda tāñre dilā</i>	6.212	298	<i>pṛiti kari’ raghunāthe kahile lāgila</i>	6.31	218
<i>prabhura bhakta-ganera teṛho haya prāṇa-</i>	6.252	316	<i>pṛiti-svabhāvē kāhāte kona bhāvodaya</i>	4.171	81
<i>prabhura caraṇa dhari’ kahena tāñhāre</i>	4.73	37	<i>pūjā-kāle dekhe śīlāya ‘vrajendra-nandana’</i>	6.300	340
<i>prabhura caraṇa vande ullasita-mane</i>	5.69	148	<i>pūjite cāhiye āmi sabāra caraṇa</i>	6.150	269
<i>prabhura darśana sadā karite nārimu</i>	4.7	5	<i>pulina-bhojana sabāra ha-ila smaraṇa</i>	6.87	242
<i>prabhura guṇa kahe durihe hañā prema-</i>	4.205	99	<i>punaḥ samarpilā tāñre svarūpera sthāne</i>	6.241	312
<i>‘prabhura saṅge yata mahānta, bhītya, āśrita</i>	6.150	269	<i>puri, bhārati, svarūpa, pañḍita-gadādhara</i>	4.109	54
<i>prabhura ūkṣāte teṛho nija-ghare yāya</i>	6.14	210	<i>pūrṇānanda-cit-svarūpa jagannātha-rāya</i>	1.118	175
<i>‘prabhura svahasta-datta govardhana-śīla</i>	6.301	340	<i>pūrṇa-ṣaḍ-aiśvarya caitanya</i>	5.119	175
<i>prabhura ye ājñā, duñhe saba nirvāhīlā</i>	4.217	104	<i>pūrva-mukha chāḍi’ cale dakṣiṇa-mukha</i>	6.184	283
<i>prabhure āge diyā bhakta-gane bāñti dila</i>	6.72	235	<i>pūrvavat kailā sabē ratha-yātrā daraśana</i>	4.105	52
<i>prabhure dekhite nilācale karilā gamana</i>	6.157	272	<i>pūrvavat prabhu sabāya karilā milana</i>	6.242	312
<i>prabhure govinda kahe,—“raghunātha</i>	6.221	302	<i>pūrve āmi parikṣiluṇ tāra ei rita</i>	4.45	21
<i>prabhure kahena,—“ei bhaṅgi’ ye tomāra</i>	4.202	98	<i>pūrve śāntipure raghunātha yabe āīlā</i>	6.13	209
<i>prabhure kahe,—“tomā lāgi’ bhoga lāgāila</i>	6.73	236	<i>pūrve vaiśākha-māse sanātana yabe āīlā</i>	4.115	56
<i>prabhure nā bhāya mora maraṇa-vicāra</i>	4.72	37	<i>pūrve yaiche rādhāra lalitā sahāya-pradhāna</i>	6.10	208
<i>prabhu-sthāne nilācale karilā gamana</i>	6.178	281	<i>pūṣpa-mālā vīpra āni’ prabhu-gale dila</i>	6.96	245
<i>prabhuviśrāma kailā, yadi dina-śeṣa haila</i>	6.101	247	<i>“putra ‘bāṭula’ ha-ila, ihāya rākhabha</i>	6.38	221
<i>pracāra karena keha, nā karena ācāra</i>	4.102	51	<i>putra-bhītya-rūpe tumi kara aṅgikāre</i>	6.202	293
 			<i>putra-ṭhāñi dravya-manuṣya pāṭhāite mana</i>	6.258	319
<i>pradyumna miśrere yaiche kailā upadeśa</i>	5.79	153			
<i>‘prākṛta’ haile ha tomāra vapu nāri upekṣite</i>	4.174	83			
<i>prakṛti-darśane sthira haya kon jana?’</i>	5.36	133			
<i>prakṛti-jaḍam aśeṣān cetayann āvirāśit</i>	5.112	172			
<i>prāṇa-rakṣa lāgi’ yebā karena bhakṣaṇa</i>	6.313	346	<i>rādhā-kṛṣṇa-lilā-rasa tāhāṇ pāyiye pāra</i>	4.224	109
<i>prasādānna pasārira yata nā vikāya</i>	6.315	347	<i>rāgānuga-mārge jāni rāyera bhajana</i>	5.51	141
<i>prasāda pāñā sanātana prabhu-pāśe āīlā</i>	4.121	59	<i>rāghava āni’ parālīlā mālyā-candana</i>	6.120	255
			<i>rāghava dvividha ciḍā tāte bhijālā</i>	6.76	237

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rāghava-mandire tabe kirtana ārambhila	6.101	247	rāmāyana niravadhi śune, kare gāna	4.31	15
rāghava-paṇḍita-dvārā kailā nivedana	6.127	258	'rasābhāṣa' haya yadi 'siddhānta-virodha'	5.97	164
rāghava-sahite nibhrte yukti karilā	6.145	267	'rasa', 'rasābhāṣa' yāra nāhika vicāra	5.103	167
rāghava-ṭhākurera prasāda amṛtera sāra	6.111	251	ratha-agre prabhu taiche karilā nartana	4.106	53
rāghavera ghare rāndhe rādhā-ṭhākurāṇi	6.115	253	ratha-yātrā dekhi' tāhāṇi karaha gamana	4.141	67
rāghavera kṛpā raghunāthera upare	6.122	256	ratha-yātrāya sabā lañā karilā nartana	6.244	313
rāghave vasāñā dui kundi deoyāilā	6.76	237	rathe deha chāḍimu,—ei parama-	4.12	7
'raghu bhiṣṭā lāgi' ṭhāḍa kene nahe siṁha-	6.282	331	rathe jagannātha dekhi' karaha gamana"	4.143	68
'raghu kene āmāya nimantranā chāḍi'	6.273	326	rātre uṭhi' ekelā calilā palāñā	6.36	220
raghunātha āśi' kailā caraṇa vandana	6.127	258	rātri-dina kare teñho nāma-saṅkirtana	6.253	317
raghunātha āśi' tabe danḍavat kailā	6.163	274	rātri-dine raghunāthera 'nāma' āra 'dhyāna'	4.31	15
raghunātha āśi' tabe jyeṣṭhāre milāila	6.34	219	rātri-kāle bāḍe prabhura viraha-vedana	6.7	207
raghunātha-dāsa arṅgikāra nā karila	6.268	324	rātrye siṁha-dvāre k hāḍā hañā māgi' khāya"	6.221	302
raghunātha-dāsa saba bhaktre mililā	6.209	296	rātrye tomāra ghare prasāda karimu bhakṣaṇa	6.74	236
raghunātha-dāsa yabe sabāre mililā	6.245	313	rāya-pāśa gela, rāya praṇati' karila	5.55	142
raghunātha-mahimā granthe likhilā pracura	6.262	321	rāyera sevaka tāhre vasāila āsane	5.11	122
raghunātha mane kahe, —'krṣṇa nāhī jāni	6.194	288	rāyera vṛttānta sevaka kahiite lāgilā	5.12	122
raghunātha-milana ebe śuna, bhakta-gaṇa	6.12	209	rūpa-gosāñi kailā 'rasāmṛta-sindhu' sāra	4.223	108
raghunātha nivedaya prabhura caraṇe	6.231	307	rūpa-sanātana-sambandhe kailā āliṅgana	4.233	112
raghunātha samudre yāñā snāna karilā	6.211	297	rūpa yaiche dui nāṭaka kariyāche ārambhe	5.108	170
raghunātha sei sīlā-mālā yabe pāilā	6.306	342			
raghunātha-upāsanā kare dṛḍha-citte	4.30	15			
raghunātha kahe kichu hañā sadaya	6.49	226			
raghunātha kahe, —"tāre karaha sādhana	6.165	275			
raghunātha kahe —"yāñā, kara sindhu-	6.208	296	saba bhakta-dvāre tāhre āśīrvāda karāilā	6.144	266
raghunātha prabhura kṛpā dekhi, bhakta-gaṇa	6.210	297	saba bhakta-gaṇe prabhu milāilā sanātane	4.22	11
raghunātha bhāgye eta kailā arṅgikāra	6.88	242	saba-deśera saba-loka nāre āsibāra	5.152	196
raghunātha 'guru' teñho haya 'purohita'	6.161	273	saba dravya ānāñā caudike dharilā	6.53	227
raghunātha kṣīṇatā-mālinya dekhiyā	6.201	293	sabā lañā kailā prabhu gunḍicā-mārjana	6.243	312
raghunātha niyama, —yena pāṣāṇera	6.309	344	sabā lañā kailā prabhu vanya-bhojana	6.243	312
raghunātha pāda-padma chāḍāna nā yāya	4.42	20	sabā lañā svarūpa gosāñi śunite vasilā	5.111	171
'raghunātha pāda-padme veciyāchoñ	4.40	19	saba lekhā kariyā rāghava-pāśa dilā	6.152	270
raghunātha sevaka, vīpra tāhre sārge cale	6.266	323	saba loke nīstārīlā jaṅgama-	5.153	197
raghunātha vairāgya dekhi' santoṣa antare	6.325	351	saba manāḥ-kathā gosāñi kari' nirvāhaṇa	4.216	104
rāja-ghare kaiphiyat diyā ujire ānila	6.20	213	sabārā āge kare nāmera mahimā kathana	4.101	50
rakṣaka saba sēṣā-rātre nidrāya padilā	6.166	275	sabārā kuśala sanātana jāñālīlā	4.25	13
rāmadāsa, sundarānanda, dāsa-gadādhara	6.61	231	saba rātri krandana kari' kailā jāgarāṇa	4.39	19
rāmānanda nibhrte sei dui-jana lañā	5.16	124	sabārā śāraṇa laila dante ṭrāṇa lañā	1.156	198
rāmānanda-pāśa yāi' karaha śravaṇa	5.8	120	sabārā-sane sanātanera karāila milana	4.110	54
rāmānanda rāya-kathā kahile nā hāya	5.71	149	sabārā-saṅge prabhu milāilā sanātane	4.107	53
rāmānanda-rāyera ei kahilu gunā-lesā	5.79	153	sabe āśīrvāda kara —pāuka caitanya-caraṇe	6.135	262
rāmānanda rāyera kathā śuna, sarva-jana	5.37	134	sabei praśārīse nāṭaka 'parama uttama'	5.94	162
rāmānandera krṣṇa-kathā, svarūpera gāṇa	6.6	206	sabe nityānanda dekhe, nā dekhe anya-jana	6.103	248
			sabe rāmānanda jāne, tāhre mukhe śuni	5.7	120
			saḍā-gandhe tailāṅgl-gāi khāite nā pāre	6.316	347

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sāde sāta prahara yāya kirtana-smarane	6.310	344	"sarvajñā, kṛpālu tumi iśvara svatantra	4.74	38
sad-guṇe, pāṇḍitye, sabāra priya—sanātana	4.112	55	sarvajñā mahāprabhu niṣedhilā more	4.73	37
sādhaka nā pāya tāte krṣṇera caraṇa	4.60	28	sarvatra 'vyāpaka' prabhura sadā sarvatra vāsa	6.125	258
'sādhu, dr̥ḍha-bhakti tomāra'—kahi'	4.43	20	svaṁ tyājī' terho pāche āīlā vṛṇḍavana	4.228	110
'sādhyā'-sādhana'-tattva śikha iñhāra sthāne	6.234	308	śāstra kari' kata-kāla 'bhakti' pracārilā	4.235	113
 sahaje jaṭa-jagatera cetana karāite	5.115	173	sāta dui-cāri holnā tāñhā ānāila	6.55	228
sahaje nica-jāti muñi, duṣṭa, 'pāpāśaya'	4.152	73	sāta-kuṇḍi vipra tāñhā āgete dhari'lā	6.59	230
sahite nā pāre prabhu, mane haya kroḍha	5.97	164	sat-kula-vipra nahe bhajanera yogya	4.66	31
sakala kuṇḍīra, holnāra ciḍāra eka eka grāsa	6.79	238	'ṣat sandarbhe' krṣṇa-prema-tattva prakāśile	4.231	112
sakala-lokera ciḍā pūrṇa yabe ha-ila	6.77	238	sāttvika-sevā ei—śuddha-bhāve kari	6.296	338
sakala maṅgala tāhe khanḍe saba kleśā'	4.44	21	 'satya kahe gosāñi, duñhāra	5.128	184
 sakala sarīśāri lokera karite	5.151	196	saundarya, mādhurya, prema-vilāsa	4.34	16
sakala vaiśnavā yabe gauda-deśe gelā	4.113	55	sāvadhāne prabhura kailā ājñāra pālana	6.312	345
sakala vaiśnavē piche pariveśāna kailā	6.109	251	sei anupama-bhāī śiśu-kāla haite	4.30	15
śākā-patra-phala-mūle udara-bharaṇa	6.226	305	sei bhakta dhanya, ye nā chāde prabhura	4.46	21
śārīśāra-tāraṇa-hetu yei icchā-	5.150	195	 sei bhāta raghunātha rātre ghare āni'	6.317	348
 sanātana bhāgi' pāche karena gamana	4.149	71	sei bhāvāviṣṭa yei seve ahar-niśi	5.49	140
"sanātana, deha-tyāge krṣṇa yadi pāye	4.55	25	sei ciḍā, dadhi, kālā karila bhākṣaṇa	6.93	244
sanātana-dvārā bhakti-siddhānta-vilāsa	5.86	158	sei deha kare tāra cid-ānanda-maya	4.193	93
sanātana grantha kailā 'bhāgavatāmr̥te'	4.219	106	sei dugdha pāna kari' pañiyā rahilā	6.175	279
sanātana kahe,— "bhāla kailā upadeśa	4.144	69	 sei duñhe lañā rāya nibhṛta udyāne	5.14	123
 sanātana kahe,— "duḥkha bahuta nā pāliuñ	4.125	61	sei haite abhyantare nā karena gamana	6.155	271
sanātana kahe,— "nīca-varniśe mora janma	4.28	14	sei haya 'puruṣādhama'	5.144	193
sanātana kahe,— "tomā-sama kebā āche	4.99	49	sei jhārikhaṇḍera pānī tumi khāyāilā	4.203	98
sanātana kailā sabāra caraṇa vandane	4.22	11	sei-kāle krṣṇa tāre kare ātma-sama	4.192	92
sanātana mahāprabhura caraṇe rahilā	4.113	55	 sei karma karāya, yāte haya bhava-bandha	6.199	291
 sanātane ācambhite kahite lāgilā	4.54	25	sei kathā krame tumi kahibā āmāre	5.60	145
sanātane āliṅgite prabhu āgu hailā	4.19	10	sei kavi sarva tyājī' rahilā nilācale	5.158	199
sanātane dekhi' prabhu hailā camatkāra	4.18	10	sei-kuṇḍe nija-loka pāṭhālā grāme	6.52	227
sanātane kahe haridāsa kari' āliṅgana	4.93	46	sei nāma haya tāra 'muktira'	5.155	198
sanātanera dehe krṣṇa kanḍu upajāñā	4.195	94	 sei nija-kārya prabhu karena tomāra dvāre	4.100	50
 sanātanera klede āmāra ghr̥īñā nā upajāya"	4.187	90	sei pānī-lakṣye iñhāra kanḍu upajāilā	4.203	98
sañcāri, sāttvika, sthāyi-bhāvera lakṣaṇa	5.23	128	sei-pathe calī' yāya se-sthāna dekhiyā	4.211	101
sandhyā-kāle dekhite āīla prabhura caraṇa	5.68	148	sei-pathe sanātana kārīlā gamana	4.118	57
sandhyā-kale rahilā eka gopera bāthāne	6.174	279	sei-pathe yāite mana kailā sanātana	4.209	100
śāṅkarānanda-sarasvatī vṛṇḍavana haite āīlā	6.288	334	 sei prabhu dhanya, ye nā chāde nija-jana	4.46	21
 sannyāsi pañḍita-ganera karite garva nāśa	5.84	156	sei saba granthe vrajera rasa vicārlī	4.226	109
saptagrāma-mulukera se haya 'caudhuri'	6.17	211	sei-śabde sarasvatī karena stavana	5.136	189
sarasvatīra artha ei kahiluñ vivaraṇa	5.154	197	sei-śaṅge raghunātha gela palāñā	6.179	281
sarasvatīra artha śuna, yāte 'stuti'	5.147	194	 sei ḫākura dhanya tāre cule dhari' āne	4.47	22
 saravatī sei-śabde kariyāche stuti	5.135	188	sei-vākye sarasvatī karena stavana	5.146	194
sārvabhauma, rāmānanda, jagadānanda,	4.109	54	sei vipra bhṛtya, cāri-śata mudrā lañā	6.267	324
sva-dina karena vaiśnavā nāma-saṅkirtana	6.218	300	sei vrkṣa-mūle vasilā nija-gaṇa lañā	6.126	258

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se kārya karāibe tomā, seha mathurāte se manusya śivānanda-senere puchila šeṣe nṛtya kare preme jagat bhāṣaya se 'turuk' kichu nā pāñā haila pratipakṣa sevā chāḍiyāche, tāre sādhībāra tare	4.95 47 6.249 315 6.102 248 6.19 212 6.164 275	śrī-bhāgavata-śāstra—tāhāte pramāṇa śrī-caitanya-kṛpātireka-satata-snigdhaḥ śrī-caitanya-lilā ei—amṛterā sindhu śrī-caitanya-nityānanda-caraṇa cintiyā śrī-haste prabhu tāhā sabākāre bāñṭi' dila	5.44 137 6.262 321 5.88 159 6.172 278 6.98 246
sevaka gatāgati kare, nāhi avasara sevaka kahe,—'raghunātha dañḍavat kare' sevaka kahila,—'dīna haila avasāna' "sevaka rakṣaka āra keha nāhi sarṣe sevaka tāmbūla lanā kare samarpāṇa	4.127 61 6.46 224 5.66 174 6.170 277 6.97 246	śrī-haste śilā diyā ei ājñā dilā śrī-kṛṣṇa-caitanya-lilā—amṛterā śrī-kṛṣṇa-caitanya-prabhu deśe śrī-rāmadāsādi gopa premāviṣṭa hailā śrī-rūpa-dvārā vrajera prema-rasa-lilā	6.298 339 5.162 201 5.153 197 6.90 243 5.87 158
sevā sāri' rātrye kare gr̄hete gamana sevā yena kare, āra nāhīka brāhmaṇa" sevā-yogya nahi, aparādhā karoṇ niti niti sevya-bujhi āropiyā karena sevana siddha-deha-tulya, tāte 'prākṛta' nahe mana	6.215 299 6.165 275 4.151 72 5.20 126 5.51 141	śrī-rūpa-raghunātha-pade yāra āśa śrī-rūpa-raghunātha-pade yāra āśa śrī-rūpa-raghunātha-pade yāra āśa subala yaiche pūrve kṛṣṇa-sukhera sahāya 'śuddha-vaiṣṇava' nahe, haye 'vaiṣṇavera	4.239 115 5.164 202 6.329 353 6.9 208 6.198 290
siddhānta-sāra grantha kailā 'daśama- siddhānta-viruddha śunite nā haya ullāsa śighra rāmānanda tabe sabhāte āīlā śighra yāha, yāvat teñho āchena sabhāte" "śilā diyā gosāñi samarpilā 'govardhanē'	4.220 160 5.102 167 5.27 130 5.54 142 6.307 343	sugandhi sundara prasāda—mādhuryera sāra sukha kari' māne viṣaya-viṣera mahā-piḍā śunaha vallabha, kṛṣṇa—parama- "śuna, prabhu, muñi dīna gr̄hastha adhama! śuni' ānandita haila raghunātha mane	6.117 254 6.197 290 4.34 16 5.5 119 6.51 226
śilāre kahena prabhu—'kṛṣṇa-kalevara' sirha-dvāra khāḍā haya āhāra lāgiyā sirha-dvāre annārthī vaiṣṇave dekhiyā siriha-dvāre bhikṣā-vṛtti—veṣyāra ācāra sirha-dvāre gābhī-äge sei bhāta ḍāre	6.292 336 6.255 318 6.216 300 6.284 332 6.316 347	śuni caiva śvapāke ca śuni' hāsi' kahe prabhu saba bhakta-gaṇe śuni' mahāprabhu hāsi' balite lāgila śuni' mahāprabhu kichu lajjita hailā mane śuni' mahāprabhu mane santoṣa pāīlā	4.177 85 6.134 262 6.277 328 4.165 78 4.128 62
sirha-dvāre khāḍā rahe bhikṣāra lāgiyā sirha-dvāre patha—śītalā, kene nā āīlā? sirha-dvāre yāite mora nāhi adhikāra siñcāṅga nas tvad-adharāṁṛta-pūrakeṇa śisnodara-parāyaṇa kṛṣṇa nāhi pāya"	6.214 299 4.123 60 4.126 61 4.64 30 6.227 305	śuni' mahāprabhu tabe kahite lāgilā śuni' pañḍita bhaṭṭācārya yata vipra āīlā śuni' prabhu kahe,—"corā dili daraśāna śuni' raghunāthera pitā manuṣya pāṭhālā śuni' rāmānanda rāya hailā premāveśe	5.34 133 6.64 232 6.47 225 6.248 315 5.57 143
śivānanda kahe,—'teñha ethā nā āīlā' śivānanda kahe,—"teñho haya prabhura śivānanda kahe,—"tumi saba yāite śivānanda-sena tāñre kahena vivaraṇa śivānanda yaiche sei manuṣye kahilā	6.182 282 6.251 316 6.260 320 6.246 314 6.265 323	śuni' sabhā-saderā citte haila śuni' sanātana pāye dhari' prabhure kahila śuni' tāhāra mātā pitā pīṭa duḥkhita ha-ila śunite ānanda bāḍe yāra mukha-bandhe" śunite icchāhaya yadi, punah yāha tathā	5.128 184 4.161 76 6.258 319 5.108 170 5.52 141
śivānande patri dila vinaya kariyā śivānandera ṭhāni pāṭhāila tata-kṣaṇa śloka śuni' sarva-loka tāhāre vākhaṇe smarāṇera kāle gale pare guñjā-malā	6.180 81 6.259 319 5.113 172 6.290 335	śuni' tuṣṭa hāñā prabhu kahite lāgilā śuniyākavira haila lajjā, bhaya, śuniyā sabāra haila ānandita-mana svābhāvika dāsi-bhāva karena āropana	6.222 302 5.129 184 5.116 174 5.20 126
snānādi karāya, parāya vāsa-vibhūṣaṇa śoḍāśopacāra-pūjāya tata sukha naya śraddhā kari' dile, sei amṛterā sama śraddhā kari' ei lilā yei pađe, śune	5.39 135 6.302 340 6.304 341 5.163 201	svacchande karena jagannātha daraśāna sva-haste karāna snāna, gāṭra sammārjana sva-haste karena tāra abhyaṅga-mardana sva-haste parāna vastra, sarvāṅga maṇḍana	6.218 300 5.17 125 5.17 125 5.18 125

svarūpa-ājñāya govinda tāhā kare samādhāna	6.305	342	tabe sei dui-jane nṛtya śikhālā	5.22	127
svarūpa, deha,—cid-ānanda	5.122	179	tabe sei dui-jane prasāda khāoyāilā	5.25	129
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