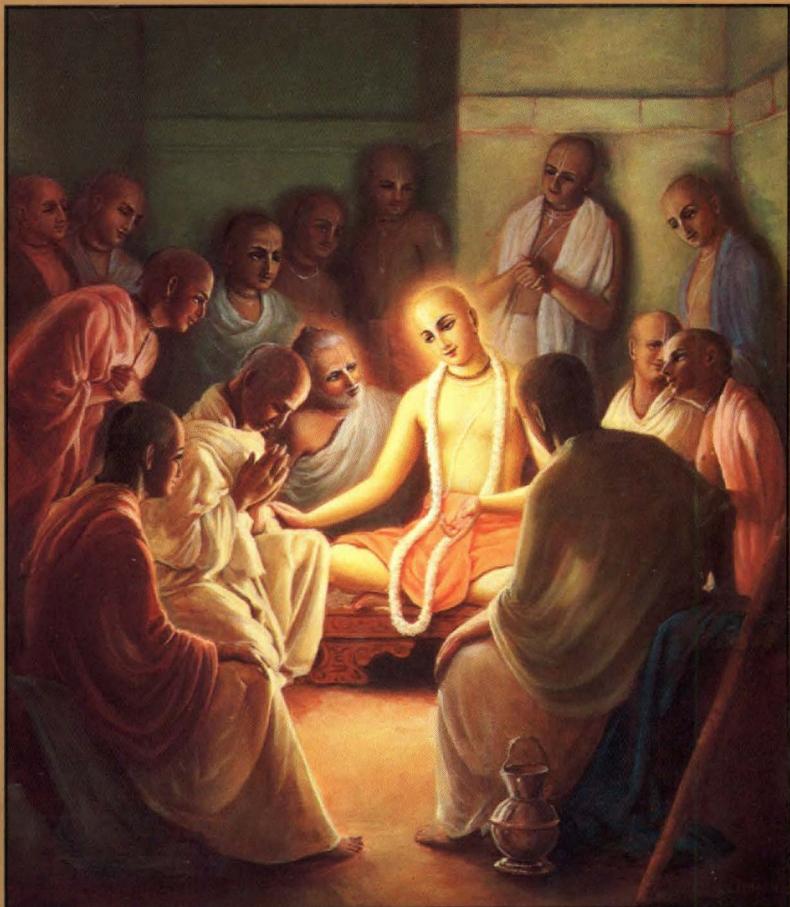


*The Pastimes of Lord Caitanya Mahāprabhu*

# ŚRĪ CAITANYA-CARITĀMṛTA

MADHYA- LīLĀ Volume 4



HIS DIVINE GRACE

**A.C. Bhaktivedanta Swami Prabhupāda**

# SRI CAITANYA-CARITAMRTA

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

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

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

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

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# ŚRĪ CAITANYA-CARITĀMṛTA

of Kṛṣṇadāsa Kavirāja Gosvāmī

*Madhya-lilā*  
*Volume Four*

“The Lord’s Return to Jagannātha Puri”

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

*by*

**HIS DIVINE GRACE**

# A.C. Bhaktivedanta Swami Prabhupāda

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



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# Contents

Introduction	vi
<b>Chapter 9 (part 2)</b>	Lord Śrī Caitanya Mahāprabhu’s Travels to the Holy Places 1
<b>Chapter 10</b>	The Lord’s Return to Jagannātha Puri 109
<b>Chapter 11</b>	The <i>Beḍā-kirtana</i> Pastimes of Śrī Caitanya Mahāprabhu 207
References	335
Glossary	337
Bengali Pronunciation Guide	341
Index of Bengali and Sanskrit Verses	343
General Index	359

# Introduction

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

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

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

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

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

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

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

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

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

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

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.

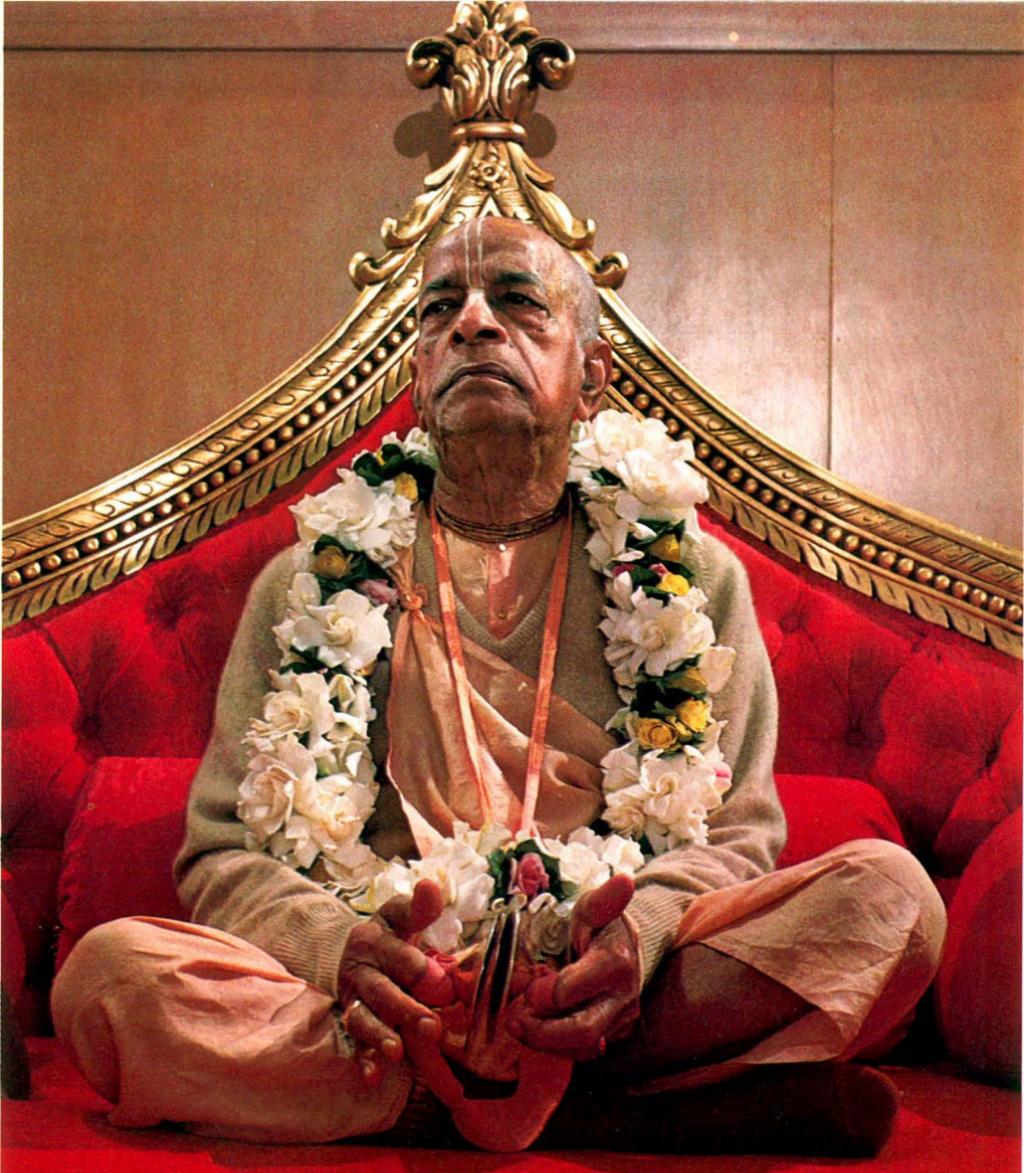
He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a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

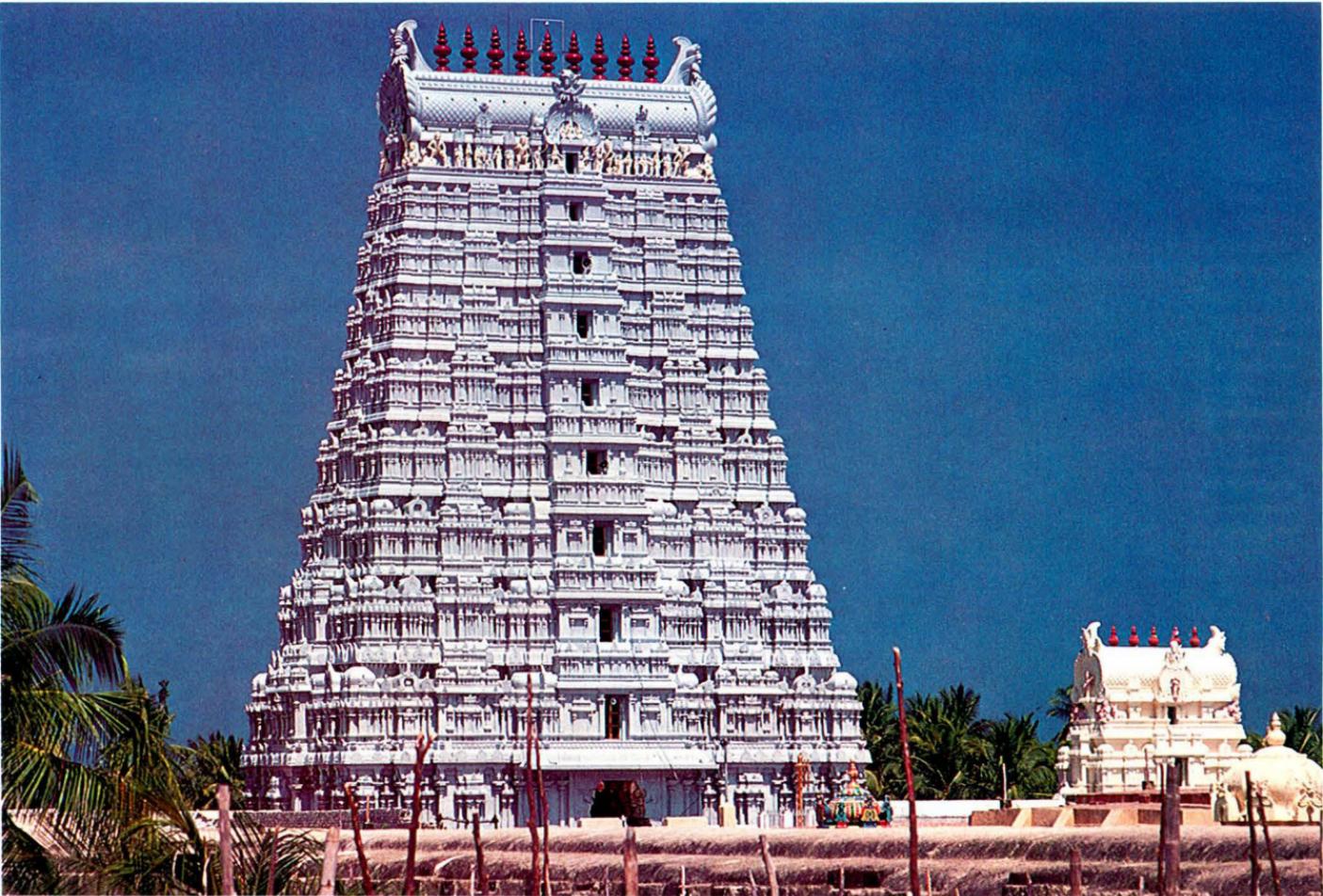
His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda is himself a disciplic descendant of Śrī Caitanya Mahāprabhu, and he is the first scholar to execute systematic English translations of the major works of Śrī Caitanya's followers. His consummate Bengali and Sanskrit scholarship and intimate familiarity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

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

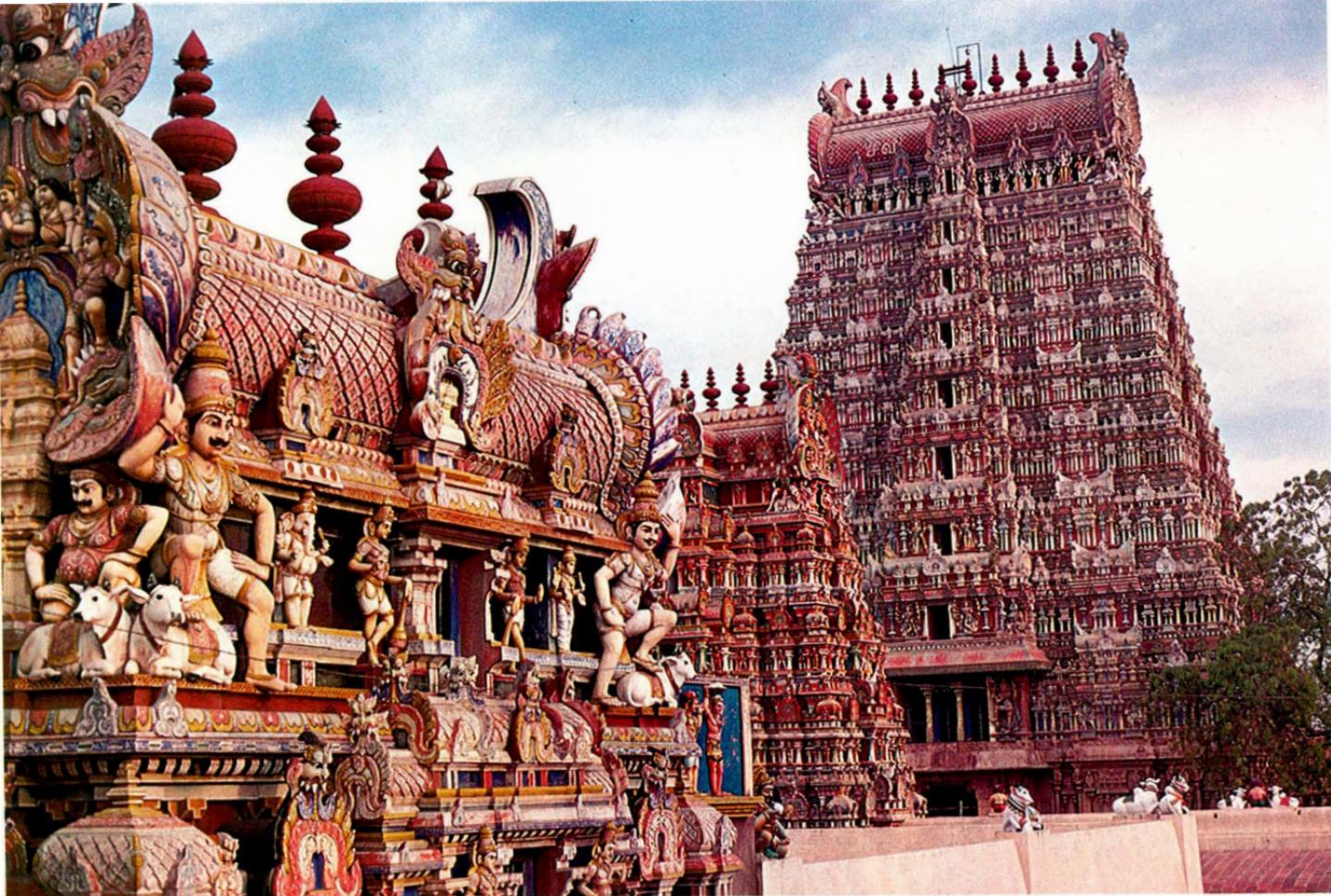
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The Rāmeśvara temple in southern Mathurā (Mādurā), where Caitanya Mahāprabhu bestowed His mercy upon a great devotee of Lord Rāmacandra. (p.7)



The Minakshi-Devi temple in Mādurā. (p. 7)



The Rameśvara temple in Setubandha, where Lord Caitanya took possession of the original manuscript of the Kūrma Purāṇa. (p.17)



A monument commemorating the site where Caitanya Mahāprabhu first saw the Jagannātha Puri temple.

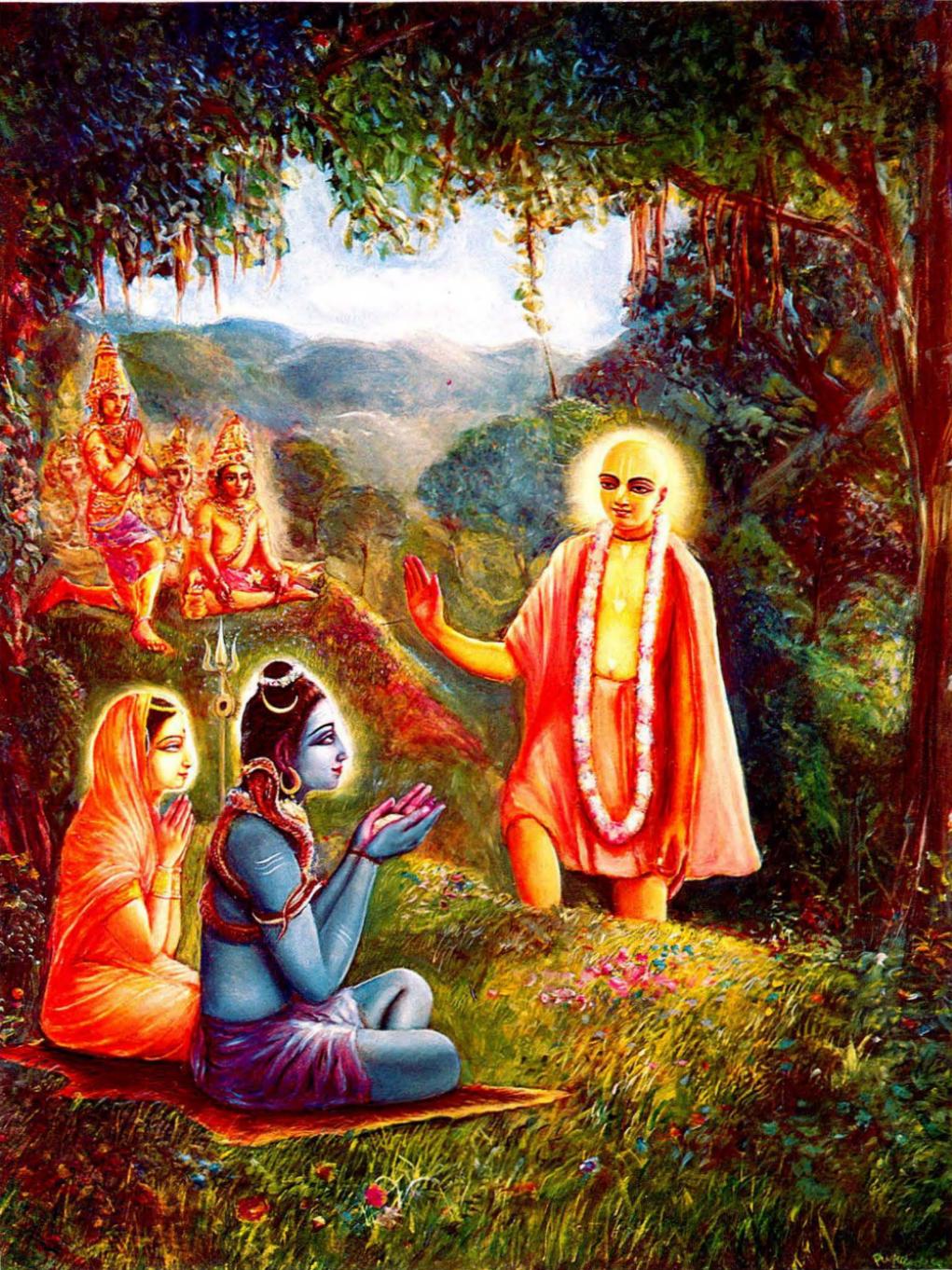
## PLATE ONE

Śrī Ṣaḍbhūja, the six-armed form of the Supreme Lord, was revealed by Śrī Caitanya Mahāprabhu during His stay on this planet. In two of His hands He holds a bow and arrow, the symbols of Lord Rāmacandra; two hands hold a flute, the symbol of Lord Kṛṣṇa; and two hands hold a *dāṇḍa* and waterpot, the symbols of Caitanya Mahāprabhu. By manifesting this form, Lord Caitanya conclusively proves that he is Bhagavān, the original Supreme Personality of Godhead.



## PLATE TWO

"It was in Śrī Śaila that Lord Śiva and his wife Durgā lived in the dress of *brāhmaṇas*, and when they saw Śrī Caitanya Mahāprabhu, they became very pleased. Lord Śiva, dressed like a *brāhmaṇa*, gave alms to Śrī Caitanya Mahāprabhu and invited Him to spend three days in a solitary place. Sitting there together, they talked very confidentially. After talking with Lord Śiva, Śrī Caitanya Mahāprabhu took his permission to leave." (pp.5-6)



### PLATE THREE

"Śrīmatī Sītādevī is the mother of the three worlds and the wife of Lord Rāmacandra. Among chaste women, she is supreme, and she is the daughter of King Janaka. When Rāvaṇa came to kidnap mother Sītā and she saw him, she took shelter of the fire-god, Agni. The fire-god covered the body of mother Sītā, and in this way she was protected from the hands of Rāvaṇa. The fire-god, Agni, took away the real Sītā and brought her to the place of Pārvatī, goddess Durgā. An illusory form of mother Sītā was then delivered to Rāvaṇa, and in this way Rāvaṇa was cheated. After Rāvaṇa was killed by Lord Rāmacandra, Sītādevī was brought before the fire. When the illusory Sītā was brought before the fire by Lord Rāmacandra, the fire-god made the illusory form disappear and delivered the real Sītā to Lord Rāmacandra." (pp.18-20)



## PLATE FOUR

"Śrīpāda Madhvācārya is the fifth ācārya in the disciplic succession bearing his name (the Mādhva-gauḍīya-sampradāya). His devotion to the Lord and his erudite scholarship are known throughout India. After traveling all over India, Madhvācārya went to Badarikāśrama, where he met Vyāsadeva and explained his commentary on *Bhagavad-gītā* before him. Thus he became a great scholar by studying before Vyāsadeva. Aside from his great spiritual power, it is also said that there was no limit to his bodily strength, and he performed many astonishing pastimes testifying to this fact. His disciple Padmanābha Tīrtha followed him in the disciplic succession." (pp.41-44)



## PLATE FIVE

"Śrī Caitanya Mahāprabhu then visited a place within the forest called Saptatāla. All the trees there were very old, very bulky and very high. After seeing the seven palm trees, Śrī Caitanya Mahāprabhu embraced them. As a result, they all returned to Vaikuṇṭhaloka, the spiritual world. After the seven palm trees departed for the Vaikuṇṭhas, everyone was astonished to see them gone. The people then began to say, 'This *sanyāsī* called Śrī Caitanya Mahāprabhu must be an incarnation of Lord Rāmacandra. Only Lord Rāmacandra has the power to send seven palm trees to the spiritual Vaikuṇṭha planets.' " (pp.81-82)



## PLATE SIX

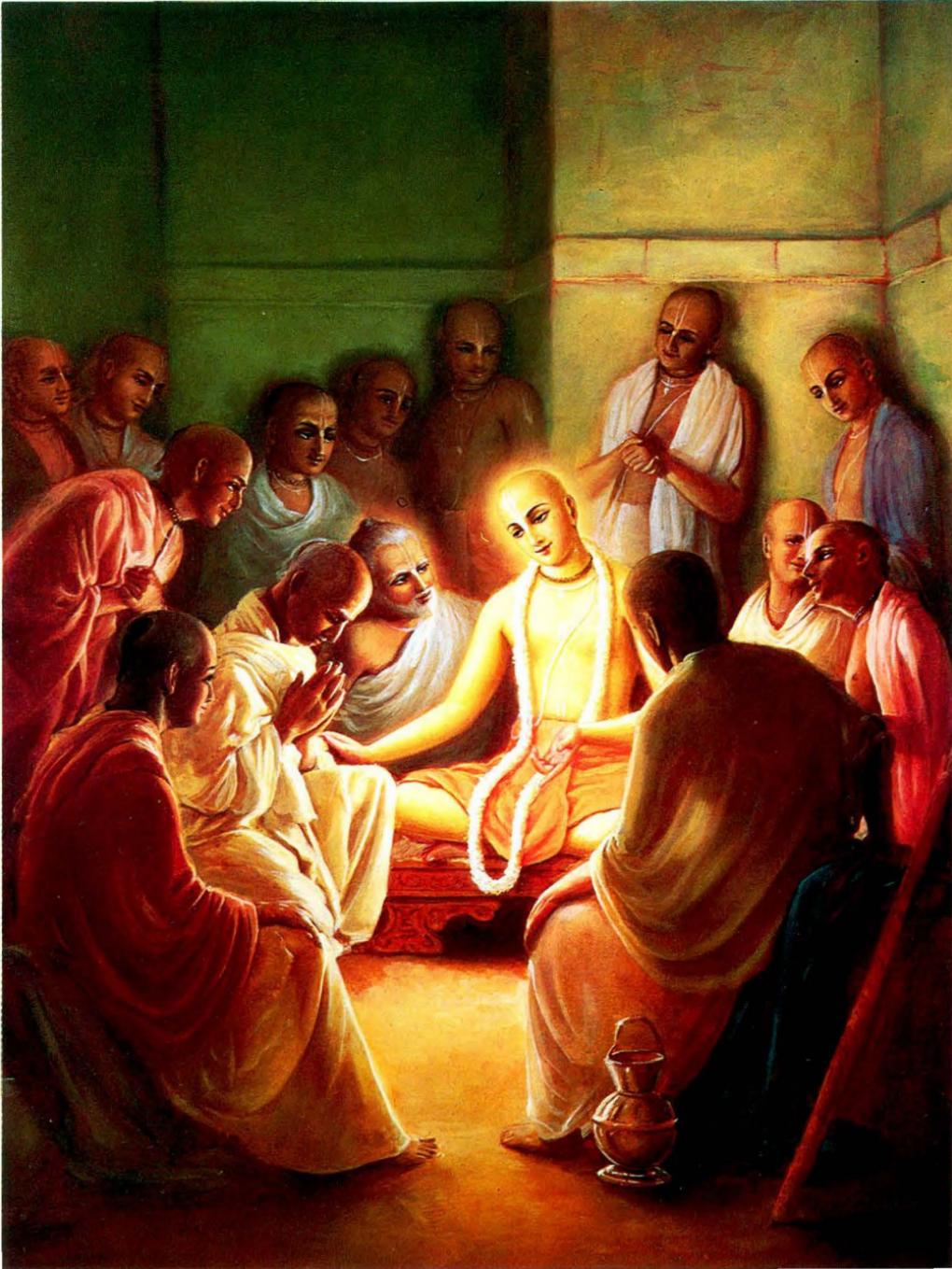
" 'Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel, and ran toward me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way.'

Kṛṣṇa promised not to fight in the Battle of Kurukṣetra, but in order to break Kṛṣṇa's promise, Bhīṣma attacked Arjuna in such a vigorous way that Kṛṣṇa was obliged to take up a chariot wheel and attack Bhīṣma. The Lord did this to show that His devotee was being maintained at the sacrifice of His own promise." (p. 196)



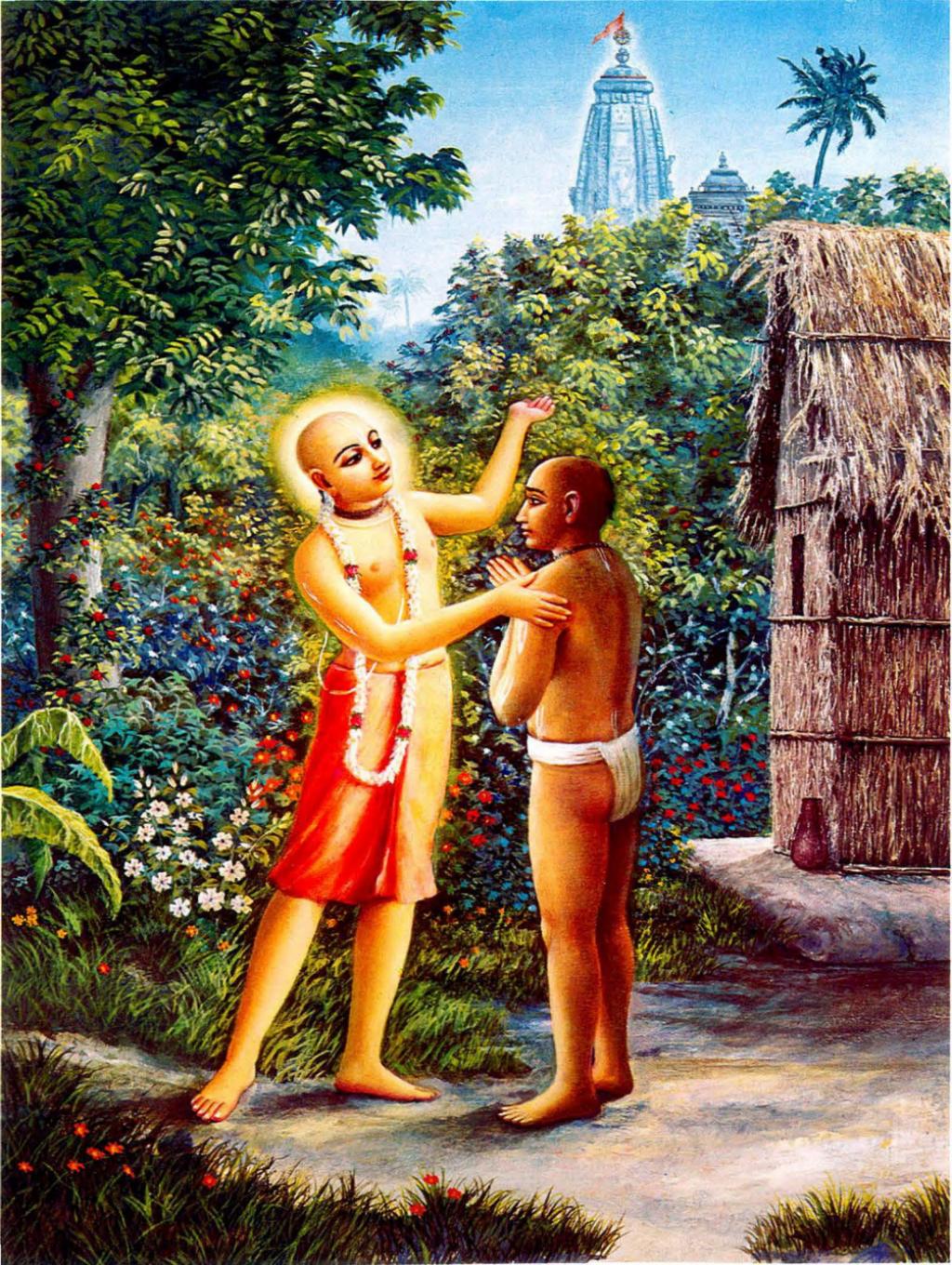
## PLATE SEVEN

"Śrī Caitanya Mahāprabhu, accompanied by His personal associates, met all the Vaiṣṇavas on the road with great jubilation. First Advaita Ācārya offered prayers to the lotus feet of the Lord, and the Lord immediately embraced Him in ecstatic love. After this, all the devotees, headed by Śrīvāsa Ṭhākura, offered prayers to the lotus feet of the Lord, and the Lord embraced each and every one of them in great love and ecstasy. The Lord addressed all the devotees one after another and took all of them with Him into the house. Since the residence of Kāśī Miśra was insufficient, all the assembled devotees were very overcrowded. Śrī Caitanya Mahāprabhu made all the devotees sit at His side, and with His own hand He offered them garlands and sandalwood pulp." (pp.277-280)



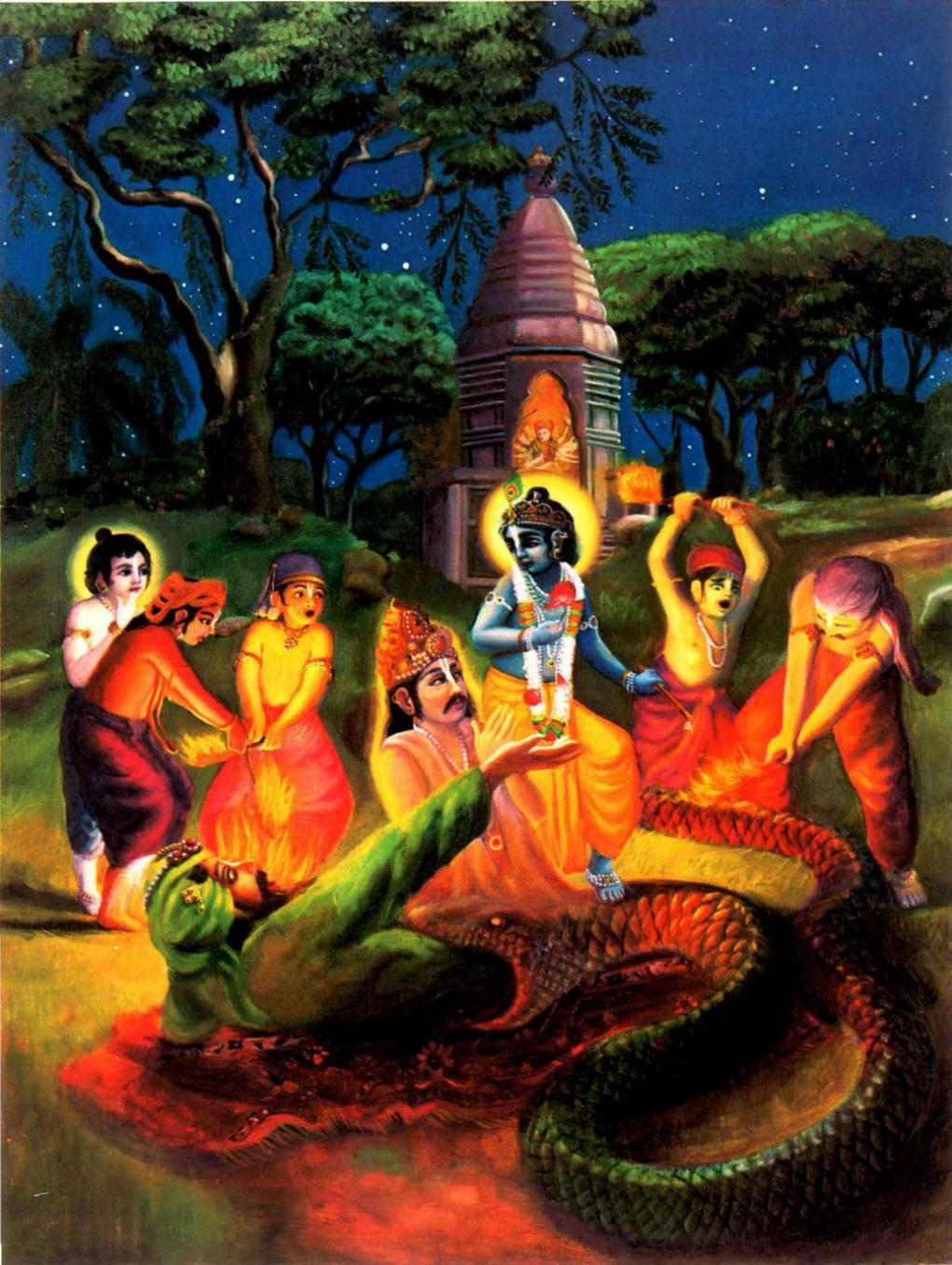
## PLATE EIGHT

"After this, Śrī Caitanya Mahāprabhu went to meet Haridāsa Ṭhākura, and He saw him engaged in chanting the *mahā-mantra* with ecstatic love. Haridāsa chanted, 'Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.' As soon as Haridāsa Ṭhākura saw Śrī Caitanya Mahāprabhu, he immediately fell down like a stick to offer Him obeisances, and Lord Śrī Caitanya Mahāprabhu raised him up and embraced him. Then both the Lord and His servant began to cry in ecstatic love. Śrī Caitanya took Haridāsa Ṭhākura within the flower garden, and there, in a very secluded place, He showed him his residence. The Lord requested: 'Remain here and chant the Hare Kṛṣṇa *mahā-mantra*. I shall personally come here to meet you daily. Remain here peacefully and look at the *cakra* on the top of the temple and offer obeisances. As far as your *prasāda* is concerned, I shall arrange to have that sent here.' " (pp.305-311)



## PLATE EIGHT

"The inhabitants of Vṛndāvana, under the leadership of Nanda Mahārāja, once wanted to go to the bank of the Sarasvatī on a pilgrimage. Nanda Mahārāja was fasting, and he lay down near the forest. At that time a serpent, who was formerly cursed by Āṅgirasa Ṛṣi, appeared. This serpent had formerly been named Sudarśana, and he had belonged to the Gandharvaloka planet. However, because he joked with the Ṛṣi, he was condemned to take on the body of a big snake. When this serpent attacked Nanda Mahārāja, Nanda Mahārāja began to call, 'Kṛṣṇa! Help!' Kṛṣṇa immediately appeared and began to kick the serpent with His lotus feet. Due to being touched by the Lord's lotus feet, the serpent was immediately freed from the reactions of his sinful life. Being freed, he again assumed his original form of Sudarśana, the Gandharva." (p.338)



## CHAPTER 9

# Lord Śrī Caitanya Mahāprabhu's Travels to the Holy Places

(continued from the previous volume)

### TEXT 166

ଅସଭ-ପର୍ବତେ ଚଲି' ଆଇଲା ଗୌରହରି ।  
ନାରାୟଣ ଦେଖିଲା ତାଙ୍କ ନତି-ସ୍ତୁତି କରି' ॥ ୧୬୬ ॥

r̥śabha-parvate cali' āīlā gaurahari  
nārāyaṇa dekhilā tāñhā nati-stuti kari'

### SYNONYMS

r̥śabha-parvate—to the R̥śabha Hill; cali'—walking; āīlā—arrived; gaura-hari—Lord Śrī Caitanya Mahāprabhu; nārāyaṇa—the Deity of Lord Nārāyaṇa; dekhilā—saw; tāñhā—there; nati-stuti kari'—offering obeisances and prayers.

### TRANSLATION

When the Lord arrived at R̥śabha Hill, He saw the temple of Lord Nārāyaṇa and offered obeisances and various prayers.

### PURPORT

R̥śabha Hill is in southern Karnāṭa in the district of Mādūrā. Twelve miles north of Mādūrā City is a place called Ānāgaḍa-malaya-parvata, which is situated within the forest of Kuṭakācalā. Within this forest Lord R̥śabhadeva burned Himself to ashes. Now this place is known as Pālni Hill.

### TEXT 167

ପରମାନନ୍ଦପୁରୀ ତାହାନ୍ତରେ ଚତୁରମାସ ।  
ଶୁଣି' ମହାପ୍ରଭୁ ଗେଲା ପୁରୀ-ଗୋସାନ୍ତିର ପାଶ ॥ ୧୬୭ ॥

paramānanda-puri tāhān̄ rahe catur-māsa  
śuni' mahāprabhu gelā purī-gosāñira pāśa

### SYNONYMS

*paramānanda-puri*—Paramānanda Purī; *tāhāñ*—there; *rahe*—remained; *catuh-māsa*—four months; *śuni'*—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *puri*—Paramānanda Purī; *gosāñira*—the spiritual master; *pāśa*—near.

### TRANSLATION

Paramānanda Purī was staying at R̥ṣabha Hill, and when Śrī Caitanya Mahāprabhu heard this, He immediately went to see him.

### TEXT 168

পুরী-গোসান্তির অঙ্গু কৈল চরণ বন্দন ।  
প্ৰেমে পুরী গোসান্তি তাঁৰে কৈল আলিঙ্গন ॥১৬৮॥

*puri-gosāñira prabhu kaila caraṇa vandana  
preme puri gosāñi tāñre kaila āliṅgana*

### SYNONYMS

*puri-gosāñira*—of Paramānanda Purī; *prabhu*—Śrī Caitanya Mahāprabhu; *kaila*—did; *caraṇa vandana*—worship of the lotus feet; *preme*—in ecstasy; *puri gosāñi*—Paramānanda Purī; *tāñre*—unto Him; *kaila*—did; *āliṅgana*—embracing.

### TRANSLATION

Upon meeting Paramānanda Purī, Śrī Caitanya Mahāprabhu offered him all respects, touching his lotus feet, and Paramānanda Purī embraced the Lord in ecstasy.

### TEXT 169

তিনদিন প্ৰেমে দোঁহে কৃষ্ণকথা-ৱাঙ্গে ।  
সেই বিপ্র-ঘৰে দোঁহে রাহে একসঙ্গে ॥ ১৬৯ ॥

*tina-dina preme doñhe kṛṣṇa-kathā-raṅge  
sei vipra-ghare doñhe rahe eka-saṅge*

### SYNONYMS

*tina-dina*—three days; *preme*—in ecstasy; *doñhe*—both; *kṛṣṇa-kathā*—discussing topics of Kṛṣṇa; *raṅge*—in jubilation; *sei vipra-ghare*—in the home of a brāhmaṇa; *doñhe*—both of them; *rahe*—stayed; *eka-saṅge*—together.

### TRANSLATION

Śrī Caitanya Mahāprabhu stayed with Paramānanda Purī in a brāhmaṇa's house where Paramānanda Purī was residing. Both of them passed three days there discussing topics of Kṛṣṇa.

### TEXT 170

পুরী-গোসাঙ্গি বলে,—আমি যাব পুরুষোত্তমে।  
পুরুষোত্তম দেখি' গৌড়ে যাব গঙ্গাস্নানে ॥ ১৭০ ॥

*puri-gosāñi bale,—āmi yāba puruṣottame  
puruṣottama dekhi' gauḍe yāba gaṅgā-snāne*

### SYNONYMS

*puri-gosāñi*—Paramānanda Purī; *bale*—said; *āmi*—I; *yāba*—shall go; *puruṣot-tame*—to Jagannātha Purī; *puruṣottama dekhi'*—after visiting Jagannātha Purī; *gauḍe yāba*—I shall go to Bengal; *gaṅgā-snāne*—for bathing in the Ganges.

### TRANSLATION

Paramānanda Purī informed Śrī Caitanya Mahāprabhu that he was going to see Puruṣottama at Jagannātha Purī. After seeing Lord Jagannātha there, he would go to Bengal to bathe in the Ganges.

### TEXT 171

অভু কহে,—তুমি পুনঃ আইস নৌলাচলে।  
আমি সেতুবন্ধ হৈতে আসিব অল্পকালে ॥ ১৭১ ॥

*prabhu kahe,—tumi punah āisa nilācale  
āmi setubandha haite āsiba alpa-kāle*

### SYNONYMS

*prabhu kahe*—the Lord said; *tumi*—you; *punah*—again; *āisa*—come; *nilācale*—to Jagannātha Purī; *āmi*—I; *setubandha haite*—from Rāmeśvara; *āsiba*—shall return; *alpa-kāle*—very soon.

### TRANSLATION

Śrī Caitanya Mahāprabhu then told him, "Please return to Jagannātha Purī, for I will return there very soon from Rāmeśvara [Setubandha]."

## TEXT 172

তোমার নিকটে রহি,—হেন বাঞ্ছা হয়।  
নীলাচলে আসিবে মোরে হেণ্ডা সদয় ॥ ১৭২ ॥

*tomāra nikaṭe rahi, —hena vāñchā haya  
nilācale āsibe more hañā sadaya*

## SYNOMYS

*tomāra nikaṭe*—with you; *rahi*—I may stay; *hena*—such; *vāñchā haya*—is My desire; *nilācale*—to Jagannātha Puri; *āsibe*—please come; *more*—unto Me; *hañā*—being; *sa-daya*—merciful.

## TRANSLATION

“It is My desire to stay with you, and therefore if you would return to Jagannātha Puri, you would show great mercy upon Me.”

## TEXT 173

এত বলি' তাঁর ঠাণ্ডি এই আজ্ঞা লঞ্চ।  
দক্ষিণে চলিলা প্রভু হরষিত হেণ্ডা ॥ ১৭৩ ॥

*eta bali' tānra ṭhāni ei ājñā lañā  
dakṣiṇe calilā prabhu haraṣita hañā*

## SYNOMYS

*eta bali'*—saying this; *tānra ṭhāni*—from him; *ei ājñā lañā*—taking permission; *dakṣiṇe calilā*—departed for southern India; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *haraṣita hañā*—being very pleased.

## TRANSLATION

After talking in this way with Paramānanda Puri, the Lord took his permission to leave and departed for southern India. The Lord Himself was very pleased.

## TEXT 174

পরমানন্দ পুরী তবে চলিলা নীলাচলে।  
মহাপ্রভু চলি চলি আইলা শ্রীশৈলে ॥ ১৭৪ ॥

*paramānanda purī tabe calilā nilācale  
mahāprabhu cali cali āilā śrī-saile*

### SYNONYMS

*paramānanda purī*—Paramānanda Purī; *tabe*—then; *calilā nilācale*—departed for Jagannātha Purī; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *cali cali*—walking; *āilā*—came; *śrī-śaile*—to Śrī Śaila.

### TRANSLATION

Thus Paramānanda Purī started for Jagannātha Purī, and Śrī Caitanya Mahāprabhu began walking toward Śrī Śaila.

### PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks, "Which Śrī Śaila is being indicated by Kṛṣṇadāsa Kavirāja Gosvāmī is not clearly understood. There is no temple of Mallikārjuna in this area because the Śrī Śaila located in the district of Dhāravāḍa cannot possibly be there. That Śrī Śaila is on the southern side of Belagrāma, and the Śiva temple of Mallikārjuna is located there. (Refer to text fifteen of this chapter.) It is said that there on that hill Lord Śiva lived with Devī. Also Lord Brahmā lived there with all the demigods."

### TEXT 175

শিব-দুর্গা রাহে তাহাঁ আক্ষণের বেশে ।  
মহাপ্রভু দেখি' দোহার হইল উল্লাসে ॥ ১৭৫ ॥

*śiva-durgā rahe tāhān brāhmaṇera veśe  
mahāprabhu dekhi' doñhāra ha-ila ullāse*

### SYNONYMS

*śiva-durgā*—Lord Śiva and his wife Durgā; *rahe tāhān*—stayed there; *brāhmaṇera veśe*—in the dress of brāhmaṇas; *mahāprabhu dekhi'*—seeing Śrī Caitanya Mahāprabhu; *doñhāra*—of both of them; *ha-ila*—there was; *ullāse*—great pleasure.

### TRANSLATION

It was in Śrī Śaila that Lord Śiva and his wife Durgā lived in the dress of brāhmaṇas, and when they saw Śrī Caitanya Mahāprabhu, they became very pleased.

### TEXT 176

তিন দিন ভিক্ষা দিল করি' নিমন্ত্রণ ।  
নিষ্ঠতে বসি' গুপ্তবার্তা কহে দ্বৈ জন ॥ ১৭৬ ॥

*tina dina bhikṣā dila kari' nimantraṇa  
nibhṛte vasi' gupta-vārtā kahe dui jana*

### SYNONYMS

*tina dina*—for three days; *bhikṣā dila*—offered alms; *kari' nimantraṇa*—inviting Him; *nibhṛte*—in a solitary place; *vasi'*—sitting together; *gupta-vārtā*—confidential talks; *kahe*—speak; *dui jana*—both of them.

### TRANSLATION

**Lord Śiva, dressed like a brāhmaṇa, gave alms to Śrī Caitanya Mahāprabhu and invited Him to spend three days in a solitary place. Sitting there together, they talked very confidentially.**

### TEXT 177

তাঁর সঙ্গে মহাপ্রভু করি ইষ্টগোষ্ঠী ।  
তাঁর আজ্ঞা লঞ্চা আইলা পূরী কামকোষ্ঠী ॥১৭৭॥

*tāñra saṅge mahāprabhu kari iṣṭagoṣṭhī  
tāñra ājñā lañā āilā purī kāmakoṣṭhī*

### SYNONYMS

*tāñra saṅge*—with him; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kari iṣṭagoṣṭhī*—discussing spiritual subject matter; *tāñra*—his; *ājñā*—order; *lañā*—taking; *āilā*—came; *purī kāmakoṣṭhī*—to Kāmakoṣṭhī-purī.

### TRANSLATION

**After talking with Lord Śiva, Śrī Caitanya Mahāprabhu took his permission to leave and went to Kāmakoṣṭhī-purī.**

### TEXT 178

দক্ষিণ-মথুরা আইলা কামকোষ্ঠী হৈতে ।  
তাইঁ দেখা হৈল এক ব্রাহ্মণ-সহিতে ॥ ১৭৮ ॥

*dakṣiṇa-mathurā āilā kāmakoṣṭhī haite  
tāhān dekhā haila eka brāhmaṇa-sahite*

### SYNONYMS

*dakṣiṇa-mathurā*—at southern Mathurā; *āilā*—arrived; *kāma-koṣṭhī haite*—from Kāmakoṣṭhī; *tāhān*—there; *dekhā haila*—He met; *eka*—one; *brāhmaṇa-sahite*—with a brāhmaṇa.

### TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at southern Mathurā from Kāmakoṣṭhi, He met a brāhmaṇa.

### PURPORT

This southern Mathurā, presently known as Mādurā, is situated on the banks of the Bhāgāi River. This place of pilgrimage is specifically meant for the devotees of Lord Śiva; therefore it is called Śaivakṣetra, that is, the place where Lord Śiva is worshiped. In this area there are mountains and forests. There are also two Śiva temples, one known as Rāmeśvara and the other known as Sundareśvara. There is also a temple to Devī called Mīnākṣī-Devī, which is a very great architectural achievement. It was built under the supervision of the kings of the Pāṇḍya Dynasty, and when the Mohammedans attacked this temple, as well as the temple of Sundareśvara, great damage was done. In the Christian year 1372, a king named Kampanna Udaiyara reigned on the throne of Mādurā. Long ago, Emperor Kulaśekhara ruled this area, and during his reign he established a colony of brāhmaṇas. A well-known king named Anantaguṇa Pāṇḍya is an eleventh generation descendant of Emperor Kulaśekhara.

### TEXT 179

সেই বিপ্র মহাপ্রভুকে কৈল নিমন্ত্রণ ।  
রামভক্ত সেই বিপ্র—বিরক্ত মহাজন ॥ ১৭৯ ॥

*sei vipra mahāprabhuke kaila nimantraṇa  
rāma-bhakta sei vipra—virakta mahājana*

### SYNONYMS

*sei* —vipra—that brāhmaṇa; *mahāprabhuke*—unto Lord Śrī Caitanya Mahāprabhu; *kaila*—did; *nimantraṇa*—invitation; *rāma-bhakta*—devotee of Lord Rāmacandra; *sei*—that; *vipra*—brāhmaṇa; *virakta*—very detached; *mahājana*—a great devotee and authority.

### TRANSLATION

The brāhmaṇa who met Śrī Caitanya Mahāprabhu invited the Lord to his home. This brāhmaṇa was a great devotee and authority on Lord Śrī Rāmacandra. He was always detached from material activities.

### TEXT 180

কৃতমালায় স্নান করি' আইলা তাঁর ঘরে ।  
ভিক্ষা কি দিবেন বিপ্র,—পাক নাহি করে ॥ ১৮০ ॥

*kṛtamālāya snāna kari' āilā tāñra ghare  
bhikṣā ki dibena vipra,—pāka nāhi kare*

### SYNONYMS

*kṛta-mālāya*—in the Kṛtamālā River; *snāna kari'*—bathing; *āilā*—came; *tāñra*—of the brāhmaṇa; *ghare*—to the home; *bhikṣā*—offering of alms; *ki dibena*—what shall give; *vipra*—the brāhmaṇa; *pāka*—cooking; *nāhi kare*—did not do.

### TRANSLATION

After bathing in the River Kṛtamālā, Śrī Caitanya Mahāprabhu went to the brāhmaṇa's house, but before taking lunch, He saw that the food was unprepared because the brāhmaṇa had not cooked it.

### TEXT 181

মহাপ্রভু কহে তারে,—শুন মহাশয় ।  
মধ্যাহ্ন হৈল, কেনে পাক নাহি হয় ॥ ১৮১ ॥

*mahāprabhu kahe tāñre,—śuna mahāśaya  
madhyāhna haila, kene pāka nāhi haya*

### SYNONYMS

*mahāprabhu kahe*—Śrī Caitanya Mahāprabhu said; *tāñre*—unto him; *śuna* *mahāśaya*—please hear, My dear sir; *madhyāhna haila*—it is already noon; *kene*—why; *pāka nāhi haya*—you did not cook.

### TRANSLATION

Seeing this, Śrī Caitanya Mahāprabhu said, "My dear sir, please tell me why you have not cooked. It is already noon."

### TEXT 182

বিপ্র কহে,—প্রভু, মোর অরণ্যে বসতি ।  
পাকের সামগ্ৰী বনে না গিলে সম্প্ৰতি ॥ ১৮২ ॥

*vipra kahe,—prabhu, mora aranye vasati  
pākera sāmagrī vane nā mile samprati*

### SYNONYMS

*vipra kahe*—the brāhmaṇa replied; *prabhu*—O Lord; *mora*—my; *aranye*—in the forest; *vasati*—residence; *pākera sāmagrī*—the ingredients for cooking; *vane*—in the forest; *nā mile*—are not available; *samprati*—at this time.

### TRANSLATION

The brāhmaṇa replied, "My dear Lord, we are living in the forest. For the time being we cannot get all the ingredients for cooking.

### TEXT 183

বন্য শাক-ফল-মূল আনিবে লক্ষ্মণ ।  
তবে সীতা করিবেন পাক-প্রয়োজন ॥ ১৮৩ ॥

*vanya śāka-phala-mūla ānibe lakṣmaṇa  
tabe sītā karibena pāka-prayojana*

### SYNOMYS

*vanya*—of the forest; *śāka*—vegetables; *phala-mūla*—fruits and roots; *ānibe*—will bring; *lakṣmaṇa*—Lakṣmaṇa; *tabe*—that time; *sītā*—mother Sītā; *karibena*—will do; *pāka-prayojana*—the necessary cooking.

### TRANSLATION

"When Lakṣmaṇa brings all the vegetables, fruits and roots from the forest, Sītā will arrange the necessary cooking."

### TEXT 184

তাঁর উপাসনা শুনি' প্রভু তুষ্ট হৈলା ।  
আস্তে-ব্যস্তে সেই বিপ্র রন্ধন করিলା ॥ ১৮৪ ॥

*tāñra upāsanā śuni' prabhu tuṣṭa hailā  
āste-vyaste sei vipra randhana karilā*

### SYNOMYS

*tāñra*—his; *upāsanā*—method of worship; *śuni'*—hearing; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tuṣṭa hailā*—was very much pleased; *āste-vyaste*—with great haste; *sei*—that; *vipra*—brāhmaṇa; *randhana karilā*—began to cook.

### TRANSLATION

Śrī Caitanya Mahāprabhu was very satisfied to hear about the brāhmaṇa's method of worship. Finally the brāhmaṇa hastily made arrangements for cooking.

### TEXT 185

প্রভু ভিক্ষা কৈল দিনের তৃতীয়প্রহরে ।  
নির্বিশ সেই বিপ্র উপবাস করে ॥ ১৮৫ ॥

*prabhu bhikṣā kaila dinera tṛtīya-prahare  
nirviṇṇa sei vipra upavāsa kare*

### SYNONYMS

*prabhu*—Lord Caitanya Mahāprabhu; *bhikṣā* *kaila*—took His luncheon; *dinera*—of the day; *tṛtīya-prahare*—at about three o'clock; *nirviṇṇa*—sorrowful; *sei*—that; *vipra*—brāhmaṇa; *upavāsa* *kare*—fasted.

### TRANSLATION

**Śrī Caitanya Mahāprabhu took His lunch at about three o'clock, but the brāhmaṇa, being very sorrowful, fasted.**

### TEXT 186

প্রভু কহে,—বিপ্র কাহে কর উপবাস।  
কেনে এত দুঃখ, কেনে করহ হৃতাশ ॥ ১৮৬ ॥

*prabhu kahe,—vipra kāhe kara upavāsa  
kene eta duḥkha, kene karaha hutāśa*

### SYNONYMS

*prabhu kahe*—Lord Śrī Caitanya Mahāprabhu said; *vipra*—My dear brāhmaṇa; *kāhe*—why; *kara upavāsa*—you are fasting; *kene*—why; *eta*—so much; *duḥkha*—unhappiness; *kene*—why; *karaha hutāśa*—you express so much worry.

### TRANSLATION

**While the brāhmaṇa was fasting, Śrī Caitanya Mahāprabhu asked him, "Why are you fasting? Why are you so unhappy? Why are you so worried?"**

### TEXT 187

বিপ্র কহে,—জীবনে মোর নাহি প্রয়োজন।  
অগ্নি-জলে প্রবেশিযা ছাড়িব জীবন ॥ ১৮৭ ॥

*vipra kahe,—jīvane mora nāhi prayojana  
agni-jale praveśiyā chāḍiba jīvana*

### SYNONYMS

*vipra kahe*—the brāhmaṇa said; *jīvane mora*—for my life; *nāhi*—there is not; *prayojana*—necessity; *agni*—in fire; *jale*—in water; *praveśiyā*—entering; *chāḍiba*—I shall give up; *jīvana*—life.

### TRANSLATION

The brāhmaṇa replied, "I have no reason to live. I shall give up my life by entering either fire or water.

### TEXT 188

জগন্মাতা মহালক্ষ্মী সীতারঞ্জিকুরাণি ।  
রাক্ষসে স্পর্শিল তাঁরে,—ইহা কানে শুনি ॥ ১৮৮ ॥

*jagan-mātā mahā-lakṣmī sītā-ṭhākurāṇī  
rākṣase sparśila tāñre,—ihā kāne śuni*

### SYNONYMS

*jagat-mātā*—the mother of the universe; *mahā-lakṣmī*—the supreme goddess of fortune; *sītā-ṭhākurāṇī*—mother Sītā; *rākṣase*—the demon Rāvaṇa; *sparśila*—touched; *tāñre*—her; *ihā*—this; *kāne śuni*—I have heard.

### TRANSLATION

"My dear sir, mother Sītā is the mother of the universe and the supreme goddess of fortune. She has been touched by the demon Rāvaṇa, and I am troubled upon hearing this news.

### TEXT 189

এ শরীর ধরিবারে কভু না যুয়ায় ।  
এই দুঃখে জলে দেহ, প্রাণ নাহি যায় ॥ ১৮৯ ॥

*e śarīra dharibāre kabhu nā yuyāya  
ei duḥkhe jvale deha, prāṇa nāhi yāya*

### SYNONYMS

*e śarīra*—this body; *dharibāre*—to keep; *kabhu*—ever; *nā*—not; *yuyāya*—deserve; *ei duḥkhe*—in this unhappiness; *jvale deha*—my body is burning; *prāṇa*—my life; *nāhi yāya*—does not go away.

### TRANSLATION

"Sir, due to my unhappiness I cannot continue living. Although my body is burning, my life is not leaving."

### TEXT 190

প্রভু কহে,— এ ভাবনা না করিছ আর ।  
পশ্চিত হঞ্চা কেনে না করছ বিচার ॥ ১৯০ ॥

*prabhu kahe,—e bhāvanā nā kariha āra  
paṇḍita hañā kene nā karaha vicāra*

### SYNONYMS

*prabhu kahe*—the Lord said; *e bhāvanā*—this kind of thinking; *nā*—do not; *kariha*—do; *āra*—anymore; *paṇḍita hañā*—being a learned *paṇḍita*; *kena*—why; *nā karaha*—you do not make; *vicāra*—consideration.

### TRANSLATION

Śrī Caitanya Mahāprabhu replied, “Please do not think this way any longer. You are a learned pandita. Why don’t you consider the case?”

### TEXT 191

ঈশ্বর-প্রেয়সী সীতা—চিদানন্দমূর্তি ।  
আকৃত-ইন্দ্ৰিয়েৰ তাঁৰে দেখিতে নাহি শক্তি ॥১৯১॥

*iśvara-preyasi sītā*—*cid-ānanda-mūrti*  
*prākṛta-indriyera tāñre dekhite nāhi śakti*

### SYNONYMS

*iśvara-preyasi*—the dearest wife of the Lord; *sītā*—mother Sītā; *cit-ānanda-mūrti*—spiritual blissful form; *prākṛta*—material; *indriyera*—of the senses; *tāñre*—her; *dekhite*—to see; *nāhi*—there is not; *śakti*—power.

### TRANSLATION

Śrī Caitanya Mahāprabhu continued, “Sītādevī, the dearest wife of the Supreme Lord Rāmacandra, certainly has a spiritual form full of bliss. No one can see her with material eyes, for no one material has such power.”

### TEXT 192

স্পর্শিবার কার্য আছুক, না পায় দর্শন ।  
সীতার আকৃতি-মায়া হরিল রাবণ ॥ ১৯২ ॥

*sparśibāra kārya āchuka, nā pāya darśana*  
*sītāra ākṛti-māyā harila rāvaṇa*

### SYNONYMS

*sparśibāra*—to touch; *kārya*—business; *āchuka*—let it be; *nā*—does not; *pāya*—get; *darśana*—sight; *sītāra*—of mother Sītā; *ākṛti-māyā*—the form made of *māyā*; *harila*—took away; *rāvaṇa*—the demon Rāvaṇa.

### TRANSLATION

**"To say nothing of touching mother Sītā, a person with material senses cannot even see her. When Rāvaṇa kidnapped her, he kidnapped only her material illusory form.**

### TEXT 193

ରାବଣ ଆସିତେଇ ସୀତା ଅନ୍ତର୍ଧାନ କୈଳ ।  
ରାବଣେର ଆଗେ ମାୟା-ସୀତା ପାଠାଇଲ ॥ ୧୯୩ ॥

*rāvaṇa āsitei sītā antardhāna kaila  
rāvaṇera āge māyā-sītā pāṭhāila*

### SYNOMYS

*rāvaṇa*—the demon Rāvaṇa; *āsitei*—as soon as he arrived; *sītā*—mother Sītā; *antardhāna kaila*—disappeared; *rāvaṇera āge*—before the demon Rāvaṇa; *māyā-sītā*—illusory material form of Sītā; *pāṭhāila*—sent.

### TRANSLATION

**"As soon as Rāvaṇa arrived before Sītā, she disappeared. It was just to cheat Rāvaṇa that she sent an illusory material form.**

### TEXT 194

ଅପ୍ରାକୃତ ବସ୍ତୁ ନହେ ପ୍ରାକୃତ-ଗୋଚର ।  
ବେଦ-ପୁରାଣେତେ ଏହି କହେ ନିରନ୍ତର ॥ ୧୯୪ ॥

*aprākṛta vastu nahe prākṛta-gocara  
veda-purāṇete ei kahe nirantara*

### SYNOMYS

*aprākṛta*—spiritual; *vastu*—substance; *nahe*—not; *prākṛta*—of matter; *gocara*—within the jurisdiction; *veda-purāṇete*—the Vedas and the Purāṇas; *ei*—this; *kahe*—say; *nirantara*—always.

### TRANSLATION

**"Spiritual substance is never within the jurisdiction of the material conception. This is always the verdict of the Vedas and Purāṇas."**

### PURPORT

As stated in *Kaṭha Upaniṣad* (2.3.9,12):

*na sarindriṣe tiṣṭhati rūpam asya  
 na cakṣuṣā paśyati kaścanainam  
 hṛdā manīṣā manasābhiklpto  
 ya etad vidur amṛtās te bhavanti  
 naiva vācā na manasā  
 prāpturṁ śākyo na cakṣuṣā*

"Spirit is not within the jurisdiction of material eyes, words or mind."

Similarly in Śrīmad-Bhāgavatam (10.84.13):

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
 sva-dhiḥ kalatrādiṣu bhauma-ijya-dhiḥ  
 yat-tīrtha-buddhiḥ salile na karhicij  
 janeṣv abhijñeṣu sa eva go-kharah*

Spiritual substance cannot be seen by the unintelligent because they do not have the eyes or the mentality to see spirit soul. Consequently they think that there is no such thing as spirit. However, followers of the Vedic injunctions take their information from Vedic statements, as found in Śrīmad-Bhāgavatam and Kaṭha Upaniṣad.

### TEXT 195

**বিশ্বাস করহ তুমি আমার বচনে ।  
 পুনরপি কু-ভাবনা না করিহ মনে ॥ ১৯৫ ॥**

*viśvāsa karaha tumi āmāra vacane  
 punarapi ku-bhāvanā nā kariha mane*

### SYNONYMS

'Viśvasa—karaha—believe; tumi—you; āmāra—My; vacane—in the words; punarapi—again; ku-bhāvanā—misconception; nā kariha—do not do; mane—in the mind.'

### TRANSLATION

**Śrī Caitanya Mahāprabhu then assured the brāhmaṇa, "Have faith in My words and do not burden your mind any longer with this misconception."**

### PURPORT

This is the process of spiritual understanding. *Acintyā khalu ye bhāvā na tāṁs tarkena yojayet*. We should not try to understand things beyond our material con-

ception by argument and counter argument. *Mahājano yena gataḥ sa panthāḥ*: we have to follow in the footsteps of great authorities coming down in the *paramparā* system. If we approach a bona fide ācārya and keep faith in his words, spiritual realization will be easy.

### TEXT 196

প্রভুর বচনে বিপ্রের হাইল বিশ্বাস ।  
ভোজন করিল, হৈল জীবনের আশ ॥ ১৯৬ ॥

*prabhura vacane vīprera ha-ila viśvāsa  
bhojana karila, haila jīvanera āśa*

### SYNONYMS

*prabhura vacane*—in the words of Lord Śrī Caitanya Mahāprabhu; *vīprera*—of the *brāhmaṇa*; *ha-ila*—was; *viśvāsa*—faith; *bhojana karila*—he took his lunch; *haila*—there was; *jīvanera*—for living; *āśa*—hope.

### TRANSLATION

Although the brāhmaṇa was fasting, he had faith in the words of Śrī Caitanya Mahāprabhu and accepted food. In this way his life was saved.

### TEXT 197

তাঁরে আশ্বাসিয়া প্রভু করিলা গমন ।  
কৃতমালায় স্নান করি আইলা দুর্বশন ॥ ১৯৭ ॥

*tāñre āśvāsiyā prabhu karilā gamana  
kṛtamālāya snāna kari āilā durvaśana*

### SYNONYMS

*tāñre āśvāsiyā*—assuring him; *prabhu*—Śrī Caitanya Mahāprabhu; *karilā gamana*—departed; *kṛta-mālāya*—in the river known as Kṛtamālā; *snāna kari*—bathing; *āilā*—came; *durvaśana*—to Durvaśana.

### TRANSLATION

After thus assuring the brāhmaṇa, Śrī Caitanya Mahāprabhu proceeded further into southern India and finally arrived at Durvaśana, where He bathed in the River Kṛtamālā.

### PURPORT

Presently this Kṛtamālā River is known as the River Bhāgāi. This river has three tributaries, named Surulī, Varāhanadī and Battilla-guṇḍu. The River Kṛtamālā is also mentioned in Śrīmad-Bhāgavatam (11.5.39) by the sage Karabhājana.

### TEXT 198

দুর্বশনে রঘুনাথে কৈল দরশন ।  
মহেন্দ্র-শৈলে পরশুরামের কৈল বন্দন ॥ ১৯৮ ॥

*durvaśane raghu-nāthe kaila daraśana  
mahendra-śaile paraśurāmera kaila vandana*

### SYNOMYS

*durvaśane*—at Durvaśana; *raghu-nāthe*—Lord Rāmacandra; *kaila daraśana*—Śrī Caitanya Mahāprabhu visited; *mahendra-śaile*—on Mahendra-śaila; *paraśurāmera*—to Lord Paraśurāma; *kaila vandana*—offered prayers.

### TRANSLATION

At Durvaśana Śrī Caitanya Mahāprabhu visited the temple of Lord Rāmacandra, and on the hill known as Mahendra-śaila, He saw Lord Paraśurāma.

### PURPORT

In Durvaśana, or Darbhaśayana, there is a temple of Lord Rāmacandra, located seven miles east of Rāmanāda. The temple overlooks the ocean. The hill known as Mahendra-śaila is near Tinebheli, and at the end of this hill is a city known as Tricinaguṇḍi. West of Mahendra-śaila is the territory of Tribāṅkura. There is mention of Mahendra-śaila in the Rāmāyaṇa.

### TEXT 199

সেতুবন্ধে আসি' কৈল ধনুষ্টীর্থে আন ।  
রামেশ্বর দেখি' তাহানি করিল বিশ্রাম ॥ ১৯৯ ॥

*setubandhe āsi' kaila dhanustirthe snāna  
rāmeśvara dekhi' tāhān karila viśrāma*

### SYNOMYS

*setu-bandhe āsi'*—coming to Setubandha; *kaila*—did; *dhanuh-tirthe snāna*—bathing at the holy place known as Dhanustīrtha; *rāmeśvara dekhi'*—visiting the holy place Rāmeśvara; *tāhān*—there; *karila viśrāma*—took rest.

### TRANSLATION

Śrī Caitanya Mahāprabhu then went to Setubandha [Rāmeśvara], where He took His bath at a place called Dhanusūrtha. From there He visited the Rāmeśvara temple and then took rest.

### PURPORT

The path through the ocean to the islands known as Maṇḍapam and Pambam consists partly of sand and partly of water. The island of Pambam is about eleven miles long and six miles wide. From the Pambam Harbor four miles to the north is a temple known as Rāmeśvara. It is said, *devī-pattanam ārabhya gaccheyuḥ setubandhanam*: "After visiting the temple of the goddess Durgā, one should go to the temple of Rāmeśvara." In this area there are twenty-four different holy places, one of which is Dhanusūrtha, located about twelve miles southeast of Rāmeśvara. It is near the last station of the South Indian Railway, a station called Rāmanāda. It is said that here, due to the request of Vibhiṣaṇa, the younger brother of Rāvaṇa, Lord Rāmacandra destroyed a small bridge with His bow upon returning to His capital. If one visits Dhanusūrtha, he is liberated from the cycle of birth and death. It is also said that if one bathes at Dhanusūrtha, he gets all the fruitive results of performing the *yajña* known as *agniṣṭoma*.

Setubandha is on the island of Pambam. There is a temple of Lord Śiva there called Rāmeśvara. This indicates that Lord Śiva is a great personality whose worshipable Deity is Lord Rāma. Thus the Lord Śiva found in the temple of Rāmeśvara is a great devotee of Lord Rāmacandra.

### TEXT 200

বিপ্র-সভায় শুনে তাহা কুর্ম-পূর্ণাৎ ।  
তার মধ্যে আইলা পতিতা-উপাখ্যান ॥ ২০০ ॥

*vipra-sabhāya śune tāñhā kūrma-purāṇa  
tāra madhye āilā pativratā-upākhyāna*

### SYNOMYS

*vipra-sabhāya*—among the assembly of brāhmaṇas; *śune*—hears; *tāñhā*—there; *kūrma-purāṇa*—the Kūrma Purāṇa; *tāra madhye*—within that book; *āilā*—there was; *pati-vratā*—of the chaste woman; *upākhyāna*—narration.

### TRANSLATION

There, among the brāhmaṇas, Śrī Caitanya Mahāprabhu heard the Kūrma Purāṇa, wherein was mentioned the chaste woman's narration.

### PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Thākura remarks that in the *Kūrma Purāṇa* there are only two *khaṇḍas*, namely the *Pūrva-khaṇḍa* and *Uttara-khaṇḍa*. Sometimes it is said that the *Kūrma Purāṇa* contains six thousand verses, but originally the *Kūrma Purāṇa* contains seventeen thousand verses. According to *Śrimad-Bhāgavatam*, there are seventeen thousand verses in the *Kūrma Purāṇa*, which is one of the eighteen *Mahā-purāṇas*. The *Kūrma Purāṇa* is considered the fifteenth of these *Mahā-purāṇas*.

### TEXT 201

পতিত্রতা-শিরোঘণি অনক-মন্দিনী ।  
অগতের মাতা সীতা—রামের গৃহিণী ॥ ২০১ ॥

*pativratā-siromani janaka-nandinī  
jagatera mātā sītā —rāmera gṛhiṇī*

### SYNONYMS

*pati-vratā*—chaste woman; *siromani*—the topmost; *janaka-nandinī*—is the daughter of King Janaka; *jagatera*—of all the three worlds; *mātā*—the mother; *sītā*—Sītā; *rāmera*—of Lord Rāmacandra; *gṛhiṇī*—wife.

### TRANSLATION

Śrīmatī Sītādevī is the mother of the three worlds and the wife of Lord Rāmacandra. Among chaste women, she is supreme, and she is the daughter of King Janaka.

### TEXT 202

রাবণ দেখিয়া সীতা লৈল অগ্নির শরণ ।  
রাবণ হৈতে অগ্নি কৈল সীতাকে আবরণ ॥ ২০২ ॥

*rāvaṇa dekhiyā sītā laila agnira śaraṇa  
rāvaṇa haite agni kaila sītāke āvaraṇa*

### SYNONYMS

*rāvaṇa dekhiyā*—after seeing Rāvaṇa; *sītā*—mother Sītā; *laila*—took; *agnira*—of fire; *śaraṇa*—shelter; *rāvaṇa*—Rāvaṇa; *haite*—from; *agni*—fire; *kaila*—did; *sītāke*—unto mother Sītā; *āvaraṇa*—covering.

### TRANSLATION

When Rāvaṇa came to kidnap mother Sītā and she saw him, she took shelter of the fire-god, Agni. The fire-god covered the body of mother Sītā, and in this way she was protected from the hands of Rāvaṇa.

## TEXT 203

‘ମାୟାସୀତା’ ରାବଣ ନିଲ, ଶୁନିଲା ଆଖ୍ୟାନେ ।  
 ଶୁନି’ ମହାପ୍ରଭୁ ହେଲ ଆନନ୍ଦିତ ଗନେ ॥ ୨୦୩ ॥

*'māyā-sītā' rāvaṇa nila, śunilā ākhyāne  
 śuni' mahāprabhu haila ānandita mane*

## SYNONYMS

*māyā-sītā*—false, illusory Sītā; *rāvaṇa*—the demon Rāvaṇa; *nila*—took; *śunilā*—heard; *ākhyāne*—in the narration of the Kūrma Purāṇa; *śuni'*—hearing this; *mahāprabhu*—Lord Śrī Caitanya Mahāprabhu; *haila*—became; *ānandita*—very happy; *mane*—within the mind.

## TRANSLATION

Upon hearing from the Kūrma Purāṇa how Rāvaṇa had kidnapped the false form of mother Sītā, Śrī Caitanya Mahāprabhu became very satisfied.

## TEXT 204

ସୀତା ଲଞ୍ଛା ରାଖିଲେନ ପାର୍ଵତୀର ଦ୍ୱାନେ ।  
 ‘ମାୟାସୀତା’ ଦିଯା ଅଗ୍ନି ବକ୍ଷିଲା ରାବଣେ ॥ ୨୦୪ ॥

*sītā lañā rākhilena pārvatīra sthāne  
 'māyā-sītā' diyā agni vañcilā rāvane*

## SYNONYMS

*sītā lañā*—taking away mother Sītā; *rākhilena*—kept; *pārvatīra sthāne*—with mother Pārvatī, or goddess Durgā; *māyā-sītā*—the false, illusory form of Sītā; *diyā*—delivering; *agni*—fire-god; *vañcilā*—cheated; *rāvane*—the demon Rāvaṇa.

## TRANSLATION

The fire-god, Agni, took away the real Sītā and brought her to the place of Pārvatī, goddess Durgā. An illusory form of mother Sītā was then delivered to Rāvaṇa, and in this way Rāvaṇa was cheated.

## TEXT 205

ରଘୁନାଥ ଆଜି’ ସବେ ରାବଣେ ମାରିଲ ।  
 ଅଗ୍ନି-ପରୀକ୍ଷା ଦିତେ ସବେ ସୀତାରେ ଆନିଲ ॥ ୨୦୫ ॥

*raghunātha āsi' yabe rāvaṇe mārila  
agni-parikṣā dite yabe sītāre ānila*

### SYNOMYMS

*raghu-nātha*—Lord Rāmacandra; *āsi'*—coming; *yabe*—when; *rāvaṇe*—Rāvaṇa; *mārila*—killed; *agni-parikṣā*—test by fire; *dite*—to give; *yabe*—when; *sītāre*—Sītā; *ānila*—brought.

### TRANSLATION

**After Rāvaṇa was killed by Lord Rāmacandra, Sītādevī was brought before the fire.**

### TEXT 206

তবে মায়াসীতা অগ্নি করি অন্তর্ধান।  
সত্য-সীতা আনি' দিল রাম-বিদ্যমান ॥ ২০৬ ॥

*tabe māyā-sītā agni kari antardhāna  
satya-sītā āni' dila rāma-vidyamāna*

### SYNOMYMS

*tabe*—at that time; *māyā-sītā*—the illusory form of Sītā; *agni*—the fire-god; *kari*—doing; *antardhāna*—disappearing; *satya-sītā*—real Sītā; *āni'*—bringing; *dila*—delivered; *rāma*—of Rāmacandra; *vidyamāna*—in the presence.

### TRANSLATION

**When the illusory Sītā was brought before the fire by Lord Rāmacandra, the fire-god made the illusory form disappear and delivered the real Sītā to Lord Rāmacandra.**

### TEXT 207

শুনিএণ প্রভুর আনন্দিত হৈল মন।  
রামদাস-বিপ্রের কথা হইল শ্মরণ ॥ ২০৭ ॥

*śuniñā prabhura ānandita haila mana  
rāmadāsa-viprera kathā ha-ila smarāṇa*

### SYNOMYMS

*śuniñā*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānandita*—very pleased; *haila*—became; *mana*—the mind; *rāma-dāsa-viprera*—of the brāhmaṇa known as Rāmadāsa; *kathā*—words; *ha-ila smarāṇa*—He remembered.

### TRANSLATION

When Śrī Caitanya Mahāprabhu heard this story, He was very pleased, and He remembered the words of Rāmadāsa Vipra.

### TEXT 208

ଏ-ସବ ସିଦ୍ଧାନ୍ତ ଶୁଣି' ପ୍ରଭୁର ଆନନ୍ଦ ହେଲ ।  
ଆଜଗେର ଷ୍ଟାନେ ମାଗି' ଦେଇ ପତ୍ର ନିଳ ॥ ୨୦୮ ॥

*e-saba siddhānta śuni' prabhura ānanda haila  
brāhmaṇera sthāne māgi' sei patra nila*

### SYNONYMS

*e-saba siddhānta*—all these conclusive statements; *śuni'*—hearing; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *ānanda*—happiness; *haila*—there was; *brāhmaṇera sthāne*—from the *brāhmaṇas*; *māgi'*—asking; *sei*—those; *patra*—leaves; *nila*—took.

### TRANSLATION

Indeed, when Śrī Caitanya Mahāprabhu heard these conclusive statements from Kūrma Purāṇa, He felt great happiness. After asking the brāhmaṇa's permission, He took possession of those manuscript scrolls. In this way Śrī Caitanya Mahāprabhu received the old manuscript of the Kūrma Purāṇa.

### TEXT 209

ନୂତନ ପତ୍ର ଲେଖାଏଗ ପୁସ୍ତକେ ଦେଓଯାଇଲ ।  
ପ୍ରତିତି ଲାଗି' ପୁରାତନ ପତ୍ର ମାଗି' ନିଳ ॥ ୨୦୯ ॥

*nūtana patra lekhāñā pustake deoyāila  
pratiti lāgi' purātana patra māgi' nila*

### SYNONYMS

*nūtana*—new; *patra*—leaves; *lekhāñā*—getting written; *pustake*—the book; *deoyāila*—He gave; *pratiti lāgi'*—for direct evidence; *purātana*—the old; *patra*—leaves; *māgi'*—requesting; *nila*—He took.

### TRANSLATION

Since the Kūrma Purāṇa was very old, the manuscript was also very old. Śrī Caitanya Mahāprabhu took possession of the original leaves in order to have direct evidence. The text was copied on to a new scroll in order that the Purāṇa be replaced.

## TEXT 210

পত্র লঞ্চা পুনঃ দক্ষিণ-মথুরা আইলা ।  
রামদাস বিপ্রে সেই পত্র আনি দিলা ॥ ২১০ ॥

*patra lañā punah dakṣiṇa-mathurā āilā  
rāmadāsa vipre sei patra āni dilā*

## SYNONYMS

*patra lañā*—taking those leaves; *punah*—again; *dakṣiṇa-mathurā*—to southern Mathurā; *āilā*—came; *rāma-dāsa* *vipre*—unto the brāhmaṇa known as Rāmadāsa; *sei patra*—those leaves; *āni*—bringing back; *dilā*—delivered.

## TRANSLATION

Śrī Caitanya Mahāprabhu returned to southern Mathurā [Mādurā] and delivered the original manuscript of the Kūrma Purāṇa to Rāmadāsa Vipra.

## TEXTS 211-212

সীতারাধিতে। বহিশ্ছায়া-সীতামভীজনঃ ।  
তাঃ জহার দশগ্রীবঃ সীতা বহিপুরঃ গতা ॥ ২১১ ॥  
পরীক্ষা-সময়ে বহিং ছায়া-সীতা বিবেশ সা ।  
বহিঃ সীতাঃ সমানীয় তৎপুরস্তাদনীনয় ॥ ২১২ ॥

*sītayārādhito vahniś  
chāyā-sītām ajijanat  
tāṁ jahāra daśa-grīvaḥ  
sītā vahni-purāṁ gatā*

*parikṣā-samaye vahnirā  
chāyā-sītā viveśa sā  
vahnirā sītāṁ samānīya  
tat-purastādī anīnayat*

## SYNONYMS

*sītayā*—by mother Sītā; *ārādhitaḥ*—being called for; *vahnih*—the fire-god; *chāyā-sītām*—the illusory form of mother Sītā; *ajijanat*—created; *tām*—her; *jahāra*—kidnapped; *daśa-grīvaḥ*—the ten-faced Rāvaṇa; *sītā*—mother Sītā; *vahni-puram*—to the abode of the fire-god; *gatā*—departed; *parikṣā-samaye*—at

the time of testing; *vahnim*—the fire; *chāyā-sitā*—the illusory form of Sītā; *viveśa*—entered; *sā*—she; *vahniḥ*—the fire-god; *sitām*—the original mother Sītā; *samāniya*—bringing back; *tat-purastāt*—in His presence; *anīnayat*—brought back.

### TRANSLATION

**“When he was petitioned by mother Sītā, the fire-god, Agni, brought forth an illusory form of Sītā, and Rāvaṇa, who had ten heads, kidnapped the false Sītā. The original Sītā then went to the abode of the fire-god. When Lord Rāmacandra tested the body of Sītā, it was the false illusory Sītā that entered the fire. At that time the fire-god brought the original Sītā from his abode and delivered her to Lord Rāmacandra.”**

### PURPORT

These two verses are taken from the *Kūrma Purāṇa*.

### TEXT 213

পত্র পাঞ্চা বিপ্রের হৈল আনন্দিত মন ।  
অঙ্গুর চরণে ধরি' করয়ে ক্রমন ॥ ২১৩ ॥

*patra pāñā vīprera haila ānandita mana  
prabhura caraṇe dhari' karaye krandana*

### SYNOMYS

*patra pāñā*—getting the leaves; *vīprera*—of the *brāhmaṇa*; *haila*—there was; *ānandita*—pleased; *mana*—mind; *prabhura caraṇe*—the lotus feet of Lord Śrī Caitanya Mahāprabhu; *dhari'*—taking; *karaye*—does; *krandana*—crying.

### TRANSLATION

Rāmadasa Vipra was very pleased to receive the original scrolls of the Kūrma Purāṇa, and he immediately fell down before the lotus feet of Śrī Caitanya Mahāprabhu and began to cry.

### TEXT 214

বিপ্র কহে,—তুমি সাক্ষাৎ শ্রীরঘুনন্দন ।  
সন্ন্যাসীর বেষে মোরে দিলা দরাশন ॥ ২১৪ ॥

*vīpra kahe,—tumi sāksāt śrī-raghunandana  
sannyāsīra veṣe more dilā daraśana*

### SYNONYMS

*vipra kahe—the brāhmaṇa said; tumi—You; sākṣāt—directly; śrī-raghunandan—Lord Śrī Rāmacandra; sannyāsīrā veṣe—in the dress of a mendicant; more—unto me; dilā—You gave; daraśana—audience.*

### TRANSLATION

After receiving the manuscript, the brāhmaṇa, being very pleased, said, “Sir, You are Lord Rāmacandra Himself and have come in the dress of a sannyāsī to give me audience.

### TEXT 215

**মহা-দুঃখ হইতে মোরে করিলা নিষ্ঠার ।  
আজি মোর ঘরে ভিক্ষা কর অঙ্গীকার ॥ ২১৫ ॥**

*mahā-duḥkha ha-ite more karilā nistāra  
āji mora ghare bhikṣā kara aṅgikāra*

### SYNONYMS

*mahā-duḥkha—great unhappiness; ha-ite—from; more—me; karilā nistāra—You delivered; āji—today; mora—my; ghare—at home; bhikṣā—lunch; kara—do; aṅgikāra—accept.*

### TRANSLATION

“My dear sir, You have delivered me from a very unhappy condition. I request that You take Your lunch at my place. Please accept this invitation.

### TEXT 216

**মনোদুঃখে ভাল ভিক্ষা না দিল সেই দিনে ।  
মোর ভাগ্যে পুনরপি পাইলুঁ দরশনে ॥ ২১৬ ॥**

*mano-duḥkhe bhāla bhikṣā nā dila sei dine  
mora bhāgye punarapi pāiluṅ darashane*

### SYNONYMS

*mano-duḥkhe—out of great mental distress; bhāla bhikṣā—good lunch; nā dila—could not give You; sei dine—that day; mora bhāgye—because of my fortune; punarapi—again; pāiluṅ—I have gotten; darashane—visit.*

### TRANSLATION

"Due to my mental distress I could not give You a very nice lunch the other day. Now, by good fortune, You have come again to my home."

### TEXT 217

এত বলি' সেই বিপ্র সুখে পাক কৈল ।  
উত্তম প্রকারে প্রভুকে ভিক্ষা করাইল ॥ ২১৭ ॥

*eta bali' sei vipra sukhe pāka kaila  
uttama prakāre prabhuke bhikṣā karāila*

### SYNONYMS

*eta bali'*—saying this; *sei vipra*—that *brāhmaṇa*; *sukhe*—in great happiness; *pāka kaila*—cooked; *uttama prakāre*—very nicely; *prabhuke*—unto Lord Śrī Caitanya Mahāprabhu; *bhikṣā*—lunch; *karāila*—gave.

### TRANSLATION

Saying this, the brāhmaṇa very happily cooked food, and a first-class dinner was offered to Śrī Caitanya Mahāprabhu.

### TEXT 218

সেই রাত্রি তাহান রহি' তাঁরে কৃপা করি' ।  
পাণ্ডুদেশে তাম্রপর্ণী গেলা গৌরহরি ॥ ২১৮ ॥

*sei rātri tāhān rahi' tāñre kṛpā kari'  
pāñḍya-deśe tāmraparṇī gelā gaurahari*

### SYNONYMS

*sei rātri*—that night; *tāhān*—there; *rahi'*—staying; *tāñre*—unto the *brāhmaṇa*; *kṛpā kari'*—showing mercy; *pāñḍya-deśe*—in the country known as Pāñḍya-deśa; *tāmra-parṇī*—to the place named Tāmraparṇī; *gelā*—went; *gaura-hari*—Lord Śrī Caitanya Mahāprabhu.

### TRANSLATION

Śrī Caitanya Mahāprabhu passed that night in the house of the brāhmaṇa. Then, after showing him mercy, the Lord started toward Tāmraparṇī in Pāñḍya-deśa.

### PURPORT

Pāṇḍya-deśa is situated in the southern part of India known as Kerala. In all these areas there were many kings with the title Pāṇḍya who ruled over places known as Mādura and Rāmeśvara. In the Rāmāyaṇa the name of Tāmraparṇī is mentioned. Tāmraparṇī is also known as Puruṇai and is situated on the bank of the Tinebheli River. This river flows into the Bay of Bengal. Tāmraparṇī is also mentioned in Śrimad-Bhāgavatam (11.5.39).

### TEXT 219

তাম্রপর্ণী স্নান করি' তাম্রপর্ণী-তীরে ।  
নয় ত্রিপতি দেখি' বুলে কৃতুহলে ॥ ২১৯ ॥

*tāmraparṇī snāna kari' tāmraparṇī-tire  
naya tripati dekhi' bule kutuhale*

### SYNONYMS

*tāmra-parṇī*—in the Tāmraparṇī River; *snāna kari'*—taking a bath; *tāmra-parṇī-tire*—on the bank of the Tāmraparṇī River; *naya tripati*—the Deity named Naya-tripati; *dekhi'*—after seeing; *bule*—wandered on; *kutuhale*—in great curiosity.

### TRANSLATION

There was also a temple of Lord Viṣṇu at Naya-tripati on the bank of the River Tāmraparṇī, and after bathing in the river, Lord Caitanya Mahāprabhu saw the Deity with great curiosity and wandered on.

### PURPORT

This Naya-tripati is also called Ālovara Tirunagarī. It is a town about seventeen miles southeast of Tinebheli. There are nine temples there of Śrīpati, or Viṣṇu. All the Deities of the temples assemble together during a yearly festival in the town.

### TEXT 220

চিয়ড়তলা তীর্থে দেখি' শ্রীরাম-লক্ষ্মণ ।  
তিলকাঞ্চী আসি' কৈল শিব দরশন ॥ ২২০ ॥

*ciyadatalā tirthe dekhi' śri-rāma-lakṣmaṇa  
tilakāñcī āsi' kaila śiva darasana*

### SYNOMYS

*cīyaḍataiā*—named Ciyaḍatalā; *tīrthe*—at the holy place; *dekhī'*—seeing; *śri-rāma-lakṣmaṇa*—the Deity of Lord Rāma and Lakṣmaṇa; *tilakāñcī*—to Tilakāñcī; *āsi'*—coming; *kaila*—did; *śiva darāśana*—visiting the temple of Lord Śiva.

### TRANSLATION

After this, Śrī Caitanya Mahāprabhu went to a holy place known as Ciyaḍatalā, where He saw the Deities of the two brothers, Lord Rāmacandra and Lakṣmaṇa. He then proceeded to Tilakāñcī, where He saw the temple of Lord Śiva.

### PURPORT

Ciyaḍatalā is sometimes known as Cheratalā. It is near the city of Kaila, and there is a temple there dedicated to Lord Śrī Rāmacandra and His brother Lakṣmaṇa. Tilankāñcī is about thirty miles northeast of the city of Tinebheli.

### TEXT 221

গজেন্দ্রমোক্ষণ-তীর্থে দেখি বিষ্ণুমূর্তি ।  
পানাগড়ি-তীর্থে আসি' দেখিল সীতাপতি ॥ ২২১ ॥

*gajendra-mokṣaṇa-tīrthe dekhi viṣṇu-mūrti  
pānāgaḍi-tīrthe āsi' dekhila sītāpati*

### SYNOMYS

*gajendra-mokṣaṇa-tīrthe*—at the holy place named Gajendra-mokṣaṇa; *dekhi*—seeing; *viṣṇu-mūrti*—the Deity of Lord Viṣṇu; *pānāgaḍi-tīrthe*—to the holy place Pānāgaḍi; *āsi'*—coming; *dekhila*—saw; *sītā-pati*—Lord Śrī Rāmacandra and Sītādevi.

### TRANSLATION

Lord Śrī Caitanya Mahāprabhu then visited the holy place named Gajendra-mokṣaṇa, where He went to a temple of Lord Viṣṇu. He then came to Pānāgaḍi, a holy place where He saw the Deities of Lord Rāmacandra and Sītā.

### PURPORT

The Gajendra-mokṣaṇa temple is sometimes mistaken for a temple of Lord Śiva. It is about two miles south of the city of Kaivera. Actually the Deity is not of Lord Śiva but of Viṣṇu. Pānāgaḍi is about thirty miles south of the Tinebheli. Formerly the temple there contained the Deity of Śrī Rāmacandra, but later the devotees of

Lord Śiva replaced Lord Rāmacandra with a deity of Lord Śiva named Rāmeśvara or Rāmaliṅga Śiva.

### TEXT 222

চাম্তাপুরে আসি' দেখি' শ্রীরাম-লক্ষ্মণ ।  
শ্রীবৈকুণ্ঠে আসি' কৈল বিষ্ণু দরশন ॥ ২২২ ॥

cāmtāpure āsi' dekhi' śrī-rāma-lakṣmaṇa  
śrī-vaikuṇṭhe āsi' kaila viṣṇu daraśana

### SYNONYMS

cāmtāpure—to Cāmtāpura; āsi'—coming; dekhi'—seeing; śrī-rāma-lakṣmaṇa—Lord Rāmacandra and Lakṣmaṇa; śrī-vaikuṇṭha āsi'—coming to Śrī Vaikuṇṭha; kaila—did; viṣṇu daraśana—seeing the temple of Lord Viṣṇu.

### TRANSLATION

Later the Lord went to Cāmtāpura, where He saw the Deities of Lord Rāmacandra and Lakṣmaṇa. He then went to Śrī Vaikuṇṭha and saw the temple of Lord Viṣṇu there.

### PURPORT

This Cāmtāpura is sometimes called Ceṅgānura and is located in the state of Tribāṅkura. A temple of Lord Rāmacandra and Lakṣmaṇa is located there. Śrī Vaikuṇṭha—about four miles north of Āloyāra Tirunagarī and sixteen miles southeast of Tinebheli—is situated on the bank of the Tāmraraparṇī River.

### TEXT 223

মলয়-পর্বতে কৈল অগস্ত্য-বজ্ঞন ।  
কঙ্গাকুমারী তাঁহাঁ কৈল দরশন ॥ ২২৩ ॥

malaya-parvate kaila agastya-vandana  
kanyā-kumārī tāñhāñ kaila daraśana

### SYNONYMS

malaya-parvate—in the Malaya Hills; kaila—did; agastya-vandana—obeisances to Agastya Muni; kanyā-kumārī—Kanyākumārī; tāñhāñ—there; kaila daraśana—visited.

### TRANSLATION

Śrī Caitanya Mahāprabhu then went to Malaya-parvata and offered prayers to Agastya Muni. He then visited a place known as Kanyākumārī [presently Cape Comorin].

### PURPORT

The range of mountains in South India beginning at Kerala and extending up to Cape Comorin is called Malaya-parvata. Concerning Agastya there are four opinions: (1) There is a temple of Agastya Muni in the village of Agastyam-pallī in the district of Tāñjor. (2) There is a temple of Lord Skanda on a hill known as Śivagiri, and it is supposed to have been established by Agastya Muni. (3) Some say that near Cape Comorin there is a hill known as Paṭhiyā, which was supposed to have served as Agastya Muni's residence. (4) There is another place known as Agastya-malaya, which is a range of hills on both sides of the Tāmraparṇī River. Cape Comorin itself is known as Kanyākumārī.

### TEXT 224

ଆମ୍ଲିତଳାୟ ଦେଖି' ଶ୍ରୀରାମ ଗୌରହରି ।  
ମଲାର-ଦେଶେତେ ଆଇଲା ଯଥା ଭାଟ୍ଟଥାରି ॥ ୨୨୪ ॥

āmlitalāya dekhi' śrī-rāma gaurahari  
mallāra-deśete āilā yathā bhaṭṭathāri

### SYNOMYS

āmlitalāya—at Āmlitalā; dekhi'—seeing; śrī-rāma—the Deity of Rāmacandra; gaura-hari—Śrī Caitanya Mahāprabhu; mallāra-deśete—to Mallāra-deśa; āilā—came; yathā—where; bhaṭṭathāri—the Bhaṭṭathāri community.

### TRANSLATION

After visiting Kanyākumārī, Śrī Caitanya Mahāprabhu came to Āmlitalā, where He saw the Deity of Śrī Rāmacandra. Thereafter He went to a place known as Mallāra-deśa, where a community of Bhaṭṭathāris lived.

### PURPORT

North of Mallāra-deśa is South Kānāḍā. To the east is Kurga and Mahīśūra. To the south is Kocina, and to the west is the Arabian Sea. As far as the Bhaṭṭathāris are concerned, they are a nomadic community. They camp wherever they like and have no fixed place of residence. Outwardly they take up the dress of sannyāsīs, but their real business is stealing and cheating. They allure others to supply

women for their camp, and they cheat many women and keep them within their community. In this way they increase their population. In Bengal also there is a similar community. Actually, all over the world there are nomadic communities whose business is simply to allure, cheat and steal innocent women.

### TEXT 225

তমাল-কার্তিক দেখি' আইল বেতাপনি ।  
রঘুনাথ দেখি' তাই বঞ্চিলা রঞ্জনী ॥ ২২৫ ॥

*tamāla-kārtika dekhi' āila vetāpani  
raghunātha dekhi' tāhān vañcīlā rājanī*

### SYNONYMS

*tamāla-kārtika*—the place named Tamāla-kārtika; *dekhi'*—seeing; *āila*—came; *vetāpani*—to Vetāpani; *raghu-nātha* *dekhi'*—seeing the temple of Lord Rāmacandra; *tāhān*—there; *vañcīlā* *rajanī*—passed the night.

### TRANSLATION

After visiting Mallāra-deśa, Caitanya Mahāprabhu went to Tamāla-kārtika and then to Vetāpani. There He saw the temple of Raghunātha, Lord Rāmacandra, and passed the night.

### PURPORT

Tamāla-kārtika is forty-four miles south of Tinebheli and two miles south of the Aramavallī mountain. It is located within the jurisdiction of Tobala. There is situated there a temple of Subrahmanyā, or Lord Kārtika, the son of Lord Śiva. Vetāpani, or Vātāpāṇī, is north of Kaila in the Tribāṇkura state. It is known also as Bhūtapanḍī and is within the jurisdiction of the Tobala district. It is understood that formerly there was a Deity of Lord Rāmacandra there. Later the Deity was replaced with a deity of Lord Śiva known as Rāmeśvara or Bhūtanātha.

### TEXT 226

গোসাগ্রির সঙ্গে রহে কৃষদাস ভাঙ্গণ ।  
ভট্টাচারি-সহ তাই হৈল দরশন ॥ ২২৬ ॥

*gosāñira saṅge rahe kṛṣṇadāsa brāhmaṇa  
bhaṭṭāchāri-saha tāhān haila darasana*

### SYNONYMS

*gosāñira*—the Lord; *saṅge*—with; *rahe*—there was; *kṛṣṇa-dāsa brāhmaṇa*—a brāhmaṇa servant named Kṛṣṇadāsa; *bhaṭṭathāri-saha*—with the Bhaṭṭathāris; *tāhān*—there; *haila*—there was; *daraśana*—a meeting.

### TRANSLATION

Srī Caitanya Mahāprabhu was accompanied by His servant called Kṛṣṇadāsa. He was a brāhmaṇa, but he met with the Bhaṭṭathāris there.

### TEXT 227

ଶ୍ରୀଧନ ଦେଖାଏଗୁ ତୀର ଲୋଭ ଜାଗାଇଲ ।  
ଆର୍ଯ୍ୟ ସରଳ ବିପ୍ରେର ବୁଦ୍ଧିନାସ କୈଲ ॥ ୨୨୭ ॥

*stri-dhana dekhānā tānra lobha janmāila  
ārya sarala viprera buddhi-nāsa kaila*

### SYNONYMS

*stri-dhana*—women; *dekhānā*—showing; *tānra*—his; *lobha*—attraction; *janmāila*—they created; *ārya*—gentleman; *sarala*—simple; *viprera*—of the brāhmaṇa; *buddhi-nāsa*—loss of intelligence; *kaila*—they made.

### TRANSLATION

The Bhaṭṭathāris allured the brāhmaṇa Kṛṣṇadāsa, who was simple and gentle. By virtue of their bad association, they polluted his intelligence.

### TEXT 228

ପ୍ରାତେ ଉଠି' ଆଇଲା ବିପ୍ର ଭୃତ୍ୟାନ୍ତି-ଘରେ ।  
ତାହାର ଉଦ୍‌ଦେଶେ ପ୍ରଭୁ ଆଇଲା ସତ୍ଵରେ ॥ ୨୨୮ ॥

*prāte uṭhi' āilā vipra bhaṭṭathāri-ghare  
tāhāra uddeśe prabhu āilā satvare*

### SYNONYMS

*prāte*—in the morning; *uṭhi'*—rising from bed; *āilā*—came; *vipra*—the brāhmaṇa Kṛṣṇadāsa; *bhaṭṭathāri-ghare*—to the place of the Bhaṭṭathāris; *tāhāra* *uddeśe*—for him; *prabhu*—Lord Caitanya Mahāprabhu; *āilā*—came; *satvare*—very soon.

### TRANSLATION

The allured Kṛṣṇadāsa went to their place early in the morning. Just to find him out, the Lord also went there very quickly.

### TEXT 229

ଆସିଯା କହେନ ସବ ଭଟ୍ଟଥାରିଗଣେ ।  
ଆମାର ବ୍ରାହ୍ମଣ ତୁମି ରାଖ କି କାରଣେ ॥ ୨୨୯ ॥

āsiyā kahena saba bhaṭṭathāri-gaṇe  
āmāra brāhmaṇa tumi rākha ki kāraṇe

### SYNONYMS

āsiyā—coming; kahena—He said; saba—all; bhaṭṭathāri-gaṇe—to the Bhaṭṭāthāris; āmāra—My; brāhmaṇa—brāhmaṇa assistant; tumi—you; rākha—are keeping; ki—for what; kāraṇe—reason.

### TRANSLATION

Upon reaching their community, Śrī Caitanya Mahāprabhu asked the Bhaṭṭāthāris, “Why are you keeping My brāhmaṇa assistant?

### TEXT 230

ଆମିହ ସନ୍ଧ୍ୟାସୀ ଦେଖ, ତୁମିହ ସନ୍ଧ୍ୟାସୀ ।  
ମୋରେ ଦୁଃଖ ଦେହ,—ତୋମାର ‘ନ୍ୟାୟ’ ନାହି ବାସି ॥ ୨୩୦ ॥

āmi-ha sannyāsī dekha, tumi-ha sannyāsī  
more duḥkha deha,—tomāra ‘nyāya’ nāhi vāsi

### SYNONYMS

āmi-ha—I; sannyāsī—in the renounced order of life; dekha—you see; tumi—  
you; sannyāsī—in the renounced order of life; more—unto Me; duḥkha—  
pains; deha—you give; tomāra—your; nyāya—logic; nāhi vāsi—I do not find.

### TRANSLATION

“I am in the renounced order of life, and so are you. Yet you are purposefully giving Me pain, and I do not see any good logic in this.”

### TEXT 231

ଶୁନ’ ସବ ଭଟ୍ଟଥାରି ଉଡ଼ିଛ ଅଞ୍ଚଳ ଲାଞ୍ଚା ।  
ମାରିବାରେ ଆଇଲ ସବେ ଚାରିଦିକେ ଧାଞ୍ଚା ॥ ୨୩୧ ॥

*suna' saba bhaṭṭathāri uṭhe astra lañā  
māribāre āila sabe cāri-dike dhāñā*

### SYNONYMS

*suna'*—hearing; *saba*—all; *bhaṭṭathāri*—nomads; *uṭhe*—rise up; *astra*—weapons; *lañā*—taking; *māribāre*—to kill; *āila*—came; *sabe*—all; *cāri-dike*—all around; *dhāñā*—running.

### TRANSLATION

**Upon hearing Śrī Caitanya Mahāprabhu, all the Bhaṭṭathāris came running, with weapons in their hands, desiring to hurt the Lord.**

### TEXT 232

তার অন্তে তার অন্তে পড়ে হাত ছেতে ।  
খণ্ড খণ্ড হৈল ভট্টধাৱি পলায় চারি ভিত্তে ॥ ২৩২ ॥

*tāra astra tāra aṅge paḍe hāta haite  
khanḍa khanḍa haila bhaṭṭathāri palāya cāri bhite*

### SYNONYMS

*tāra astra*—their weapons; *tāra aṅge*—on their bodies; *paḍe*—fall; *hāta haite*—from their hands; *khanḍa khanḍa*—cut into pieces; *haila*—became; *bhaṭṭathāri*—the nomads; *palāya*—run away; *cāri bhite*—in the four directions.

### TRANSLATION

**However, their weapons fell from their hands and struck their own bodies. When some of the Bhaṭṭathāris were thus cut to pieces, the others ran away in the four directions.**

### TEXT 233

ভট্টধাৱি-ঘৰে মহা উঠিল ক্ৰন্দন ।  
কেশে ধৰি' বিপ্ৰে লঞ্চা কৱিল গমন ॥ ২৩৩ ॥

*bhaṭṭathāri-ghare mahā uthila krandana  
keše dhari' vipre lañā karila gamana*

### SYNONYMS

*bhaṭṭathāri-ghare*—at the home of the Bhaṭṭathāris; *mahā*—great; *uthila*—there arose; *krandana*—crying; *keše dhari'*—catching by the hair; *vipre*—the brāhmaṇa Kṛṣṇadāsa; *lañā*—taking; *karila*—did; *gamana*—departure.

### TRANSLATION

While there was much roaring and crying at the Bhāṭṭathāri community, Śrī Caitanya Mahāprabhu grabbed Kṛṣṇadāsa by the hair and took him away.

### TEXT 234

সেই দিন চলি' আইলা পয়স্বিনী-তীরে ।  
স্নান করি' গেলা আদিকেশব-মন্দিরে ॥ ২৩৮ ॥

*sei dina cali' āilā payasvinī-tire  
snāna kari' gelā ādi-keśava-mandire*

### SYNOMYS

*sei dina*—on that very day; *cali'*—walking; *āilā*—came; *payasvinī-tire*—to the bank of the Payasvinī River; *snāna kari'*—bathing; *gelā*—went; *ādi-keśava-mandire*—to the temple of Ādi-keśava.

### TRANSLATION

That very night, Śrī Catianya Mahāprabhu and His assistant Kṛṣṇadāsa arrived at the bank of the Payasvinī River. They took their bath and then went to see the temple of Ādi-keśava.

### TEXT 235

কেশব দেখিয়া প্রেমে আবিষ্ট হৈলା ।  
নতি, স্তুতি, নৃত্য, গীত, বহুত করিলା ॥ ২৩৫ ॥

*keśava dekhiyā preme āviṣṭa hailā  
nati, stuti, nṛtya, gīta, bahuta karilā*

### SYNOMYS

*keśava dekhiyā*—after seeing the Deity of Lord Keśava; *preme*—in ecstasy; *āviṣṭa hailā*—became overwhelmed; *nati*—obeisances; *stuti*—prayer; *nṛtya*—dancing; *gīta*—chanting; *bahuta karilā*—performed in various ways.

### TRANSLATION

When the Lord saw the Ādi-keśava temple, He was immediately overwhelmed with ecstasy. Offering various obeisances and prayers, He chanted and danced.

## TEXT 236

প্ৰেম দেখি' লোকে হৈল মহা-চমৎকার ।  
সৰ্বলোক কৈল প্ৰভুৰ পৰম সৎকাৰ ॥ ২৩৬ ॥

*prema dekhi' loke haila mahā-camatkāra  
sarva-loka kaila prabhura parama satkāra*

## SYNONYMS

*prema dekhi'*—seeing His ecstatic features; *loke*—people; *haila*—became; *mahā-camatkāra*—greatly astonished; *sarva-loka*—all people; *kaila*—did; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *parama satkāra*—great reception.

## TRANSLATION

All the people there were greatly astonished to see the ecstatic pastimes of Śrī Caitanya Mahāprabhu. They all received the Lord very well.

## TEXT 237

মহাভক্তগণসহ তাহাঁ গোষ্ঠী কৈল ।  
'ব্ৰহ্মসংহিতাধ্যায়'-পুঁথি তাহাঁ পাইল ॥ ২৩৭ ॥

*mahā-bhakta-gaṇa-saha tāhāṅ goṣṭhī kaila  
'brahma-saṁhitādhya-yā'-puñthi tāhāṅ pāila*

## SYNONYMS

*mahā-bhakta-gaṇa-saha*—among highly advanced devotees; *tāhāṅ*—there; *goṣṭhī kaila*—discussed; *brahma-saṁhitā-adhyāya*—one chapter of *Brahma-saṁhitā*; *puñthi*—scripture; *tāhāṅ*—there; *pāila*—found.

## TRANSLATION

In the temple of Ādi-keśava, Śrī Caitanya Mahāprabhu discussed spiritual matters among highly advanced devotees. While there, He found a chapter of the *Brahma-saṁhitā*.

## TEXT 238

পুঁথি পাণ্ডা প্ৰভুৰ হৈল আনন্দ অপার ।  
কম্পান্ত-স্বেদ-স্তন্ত-পুলক বিকাৰ ॥ ২৩৮ ॥

*puṇthi pāñā prabhura haila ānanda apāra  
kampāśru-sveda-stambha-pulaka vikāra*

### SYNONYMS

*puṇthi pāñā*—getting that scripture; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *haila*—there was; *ānanda*—happiness; *apāra*—unlimited; *kampa*—trembling; *āśru*—tears; *sveda*—perspiration; *stambha*—being stunned; *pulaka*—jubilation; *vikāra*—transformations.

### TRANSLATION

Śrī Caitanya Mahāprabhu was greatly happy to find a chapter of that scripture, and symptoms of ecstatic transformation—trembling, tears, perspiration, trance and jubilation—were manifest in His body.

### TEXTS 239-240

সিদ্ধান্ত-শাস্ত্র নাহি ‘ত্রিমূলক’-র সম ।  
গোবিন্দমহিমা জ্ঞানের পরম কারণ ॥ ২৩৯ ॥  
অল্লাঙ্করে কহে সিদ্ধান্ত অপার ।  
সকল-ব্রেষ্ণবশাস্ত্র-মধ্যে অতি সার ॥ ২৪০ ॥

*siddhānta-śāstra nāhi ‘brahma-saṁhitā’ra sama  
govinda-mahimā jñānera parama kāraṇa*

*alpākṣare kahe siddhānta apāra  
sakala-vaiṣṇava-śāstra-madhye ati sāra*

### SYNONYMS

*siddhānta-śāstra*—conclusive scripture; *nāhi*—there is not; *brahma-saṁhitāra sama*—like the scripture *Brahma-saṁhitā*; *govinda-mahimā*—of the glories of Lord Govinda; *jñānera*—of knowledge; *parama*—final; *kāraṇa*—cause; *alpa-akṣare*—briefly; *kahe*—expresses; *siddhānta*—conclusion; *apāra*—unlimited; *sakala*—all; *vaiṣṇava-śāstra*—devotional scriptures; *madhye*—among; *ati sāra*—very essential.

### TRANSLATION

There is no scripture equal to the Brahma-saṁhitā as far as the final spiritual conclusion is concerned. Indeed, that scripture is the supreme revelation of the glories of Lord Govinda, for it reveals the topmost knowledge about Him. Since all conclusions are briefly presented in Brahma-saṁhitā, it is essential among all the Vaiṣṇava literatures.

### PURPORT

The *Brahma-saṁhitā* is a very important scripture. Śrī Caitanya Mahāprabhu acquired the Fifth Chapter from the Ādi-keśava temple. In that Fifth Chapter, the philosophical conclusion of *acintya-bhedābheda-tattva* (simultaneous oneness and difference) is presented. The chapter also presents methods of devotional service, the eighteen-syllable Vedic hymn, discourses on the soul, the Supersoul and fruitive activity, an explanation of *kāma-gāyatri*, *kāma-bija* and the original Mahā-Viṣṇu, and a specific description of the spiritual world, specifically Goloka Vṛndāvana. *Brahma-saṁhitā* also explains the demigod Gaṇeśa, the Garbhodakaśāyī Viṣṇu, the origin of the Gāyatrī mantra, the form of Govinda and His transcendental position and abode, the living entities, the highest goal, the goddess Durgā, the meaning of austerity, the five gross elements, love of God-head, impersonal Brahman, the initiation of Lord Brahmā, and the vision of transcendental love enabling one to see the Lord. The steps of devotional service are also explained. The mind, *yoga-nidrā*, the goddess of fortune, devotional service in spontaneous ecstasy, incarnations beginning with Lord Rāmacandra, Deities, the conditioned soul and its duties, the truth about Lord Viṣṇu, prayers, Vedic hymns, Lord Śiva, Vedic literature, personalism and impersonalism, good behavior and many other subjects are also discussed. There is also a description of the sun and the universal forms of the Lord. All these subjects are conclusively explained in a nutshell in this *Brahma-saṁhitā*.

### TEXT 241

বহু যত্নে সেই পুঁথি নিল লেখাইয়া ।  
 ‘অনন্ত-পদ্মনাভ’ আইলা হরষিত হঞ্চ ॥ ২৪১ ॥

*bahu yatne sei puṇthi nila lekhāiyā  
 'ananta padmanābha' āilā haraṣita hañā*

### SYNOMYS

*bahu yatne*—with great attention; *sei puṇthi*—that scripture; *nila*—took; *lekhāiyā*—having it copied; *ananta-padmanābha*—to Ananta Padmanābha; *āilā*—came; *haraṣita*—in great happiness; *hañā*—being.

### TRANSLATION

Śrī Caitanya Mahāprabhu copied the *Brahma-saṁhitā* and afterwards, with great pleasure, went to a place known as Ananta Padmanābha.

### PURPORT

Concerning Ananta Padmanābha, one should refer to *Madhya-lilā*, Chapter One, text 115.

## TEXT 242

ଦିନ-ଦୁଇ ପଦ୍ମନାଭେର କୈଳ ଦରଶନ ।  
ଆନନ୍ଦେ ଦେଖିତେ ଆଇଲା ଶ୍ରୀଜନାର୍ଦନ ॥ ୨୪୨ ॥

*dina-dui padmanābhera kailā daraśana  
ānande dekhite āilā śrī-janārdana*

## SYNONYMS

*dina-dui*—two days; *padma-nābhera*—of the Deity known as Padmanābha; *kailā* *daraśana*—visited the temple; *ānande*—in great ecstasy; *dekhite*—to see; *āilā*—came; *śrī-janārdana*—to the temple of Śrī Janārdana.

## TRANSLATION

Śrī Caitanya Mahāprabhu remained for two or three days at Ananta Padmanābha and visited the temple there. Then, with great ecstasy, He went to see the temple of Śrī Janārdana.

## PURPORT

The temple of Śrī Janārdana is situated twenty-six miles north of Trivāndrama near the Varkālā railway station.

## TEXT 243

ଦିନ-ଦୁଇ ତାହାର କରି' କୀର୍ତ୍ତନ-ନର୍ତ୍ତନ ।  
ପଯାସ୍ଵିନୀ ଆସିଯା ଦେଖେ ଶକ୍ତର ନାରାୟଣ ॥ ୨୪୩ ॥

*dina-dui tāhān kari' kirtana-nartana  
payasvinī āsiyā dekhe śaktar nārāyaṇa*

## SYNONYMS

*dina-dui*—two days; *tāhān*—there; *kari'*—performing; *kirtana-nartana*—chanting and dancing; *payasvinī āsiyā*—coming to the bank of the Payasvini; *dekhe*—sees; *śaṅkara nārāyaṇa*—the temple of Śaṅkara-nārāyaṇa.

## TRANSLATION

Śrī Caitanya Mahāprabhu chanted and danced at Śrī Janārdana for two days. He then went to the bank of the Payasvini River and visited the temple of Śaṅkara-nārāyaṇa.

## TEXT 244

শৃঙ্গেরি-মঠে আইলা শঙ্করাচার্য-স্থানে ।  
মৎস্য-তীর্থ দেখি' কৈল তুঙ্গভদ্রায় স্নানে ॥ ২৪৮ ॥

*śṛṅgeri-maṭhe āilā śaṅkarācārya-sthāne  
matsya-tīrtha dekhi' kaila tuṅgabhadrāya snāne*

## SYNONYMS

*śṛṅgeri-maṭhe*—to the Śṛṅgeri monastery; *āilā*—came; *śaṅkarācārya-sthāne*—at the place of Śaṅkarācārya; *matsya-tīrtha*—the holy place named Matsya-tīrtha; *dekhi'*—seeing; *kaila*—did; *tuṅgabhadrāya snāne*—bathing in the River Tuṅgabhadrā.

## TRANSLATION

There He saw the monastery known as Śṛṅgeri-maṭha, the abode of Ācārya Śaṅkara. He then visited Matsya-tīrtha, a place of pilgrimage, and took a bath in the River Tuṅgabhadrā.

## PURPORT

The monastery known as Śṛṅgeri-maṭha is situated in the province of Mysore (Mahīśūra) in the district of Śimogā. This monastery is located on the left bank of the River Tuṅgabhadrā, seven miles south of Harihara-pura. The real name of this place is Śṛṅga-giri or Śṛṅgavera-purī, and it is the headquarters of Śaṅkarācārya. Śaṅkarācārya had four principal disciples, and he established four centers under their management.

In North India at Badarikāśrama, the monastery named Jyotir-maṭha was established. At Puruṣottama, the Bhogavardhana or Govardhana monastery was established. In Dvārakā, the Sāradā monastery was established, and the fourth monastery, established in South India, is known as Śṛṅgeri-maṭha. In the Śṛṅgeri-maṭha, the *sannyāsīs* assume the designations Sarasvatī, Bhāratī and Purī. They are all *ekadaṇḍi-sannyāsīs*, distinguished from the Vaiṣṇava *sannyāsīs*, who are known as *tridāṇḍi-sannyāsīs*. The Śṛṅgeri-maṭha is situated in South India in a portion of the country known as Āndhra, Draviḍa, Karnāṭa and Kerala. The community is called Bhūvibāra, and the dynasty is called Bhūr-bhuvaḥ. The place is called Rāmeśvara, and the slogan is "Aham brahmāsmi." The Deity is Lord Varāha, and the energetic power is Kāmākṣī. The ācārya is Hastāmalaka, and the *brahma-cāri* assistants of the *sannyāsīs* are known as Caitanya. The place of pilgrimage is called Tuṅgabhadrā, and the subject for Vedic study is the Yajur Veda.

The list of the disciplic succession from Śaṅkarācārya is available, and the names of the ācāryas and their dates according to the Śaka Era (or Śakābda) are as follows: Śaṅkarācārya, 622 Śaka; Sureśvara-cārya, 630; Bodhanācārya, 680; Jñānadhanācārya, 768; Jñānottama-śivācārya, 827; Jñānagiri Ācārya, 871; Śimhagiri Ācārya, 958; Iṣvara Tīrtha, 1019; Narasiṁha Tīrtha, 1067; Vidyātīrtha Vidyāśāṅkara, 1150; Bhāratī-Kṛṣṇa Tīrtha, 1250; Vidyāraṇya Bhāratī, 1253; Candraśekhara Bhāratī, 1290; Narasiṁha Bhāratī, 1309; Puruṣottama Bhāratī, 1328; Śaṅkarānanda, 1350; Candraśekhara Bhāratī, 1371; Narasiṁha Bhāratī, 1386; Puruṣottama Bhāratī, 1394; Rāmacandra Bhāratī, 1430; Narasiṁha Bhāratī, 1479; Narasiṁha Bhāratī, 1485; Dhanamadī-narasiṁha Bhāratī, 1498; Abhinava-narasiṁha Bhāratī, 1521; Saccidānanda Bhāratī, 1544; Narasiṁha Bhāratī, 1585; Saccidānanda Bhāratī, 1627; Abhinava-saccidānanda Bhāratī, 1663; Nṛsiṁha Bhāratī, 1689; Saccidānanda Bhāratī, 1692; Abhinava-saccidānanda Bhāratī, 1730; Narasiṁha Bhāratī, 1739; Saccidānanda Śivābhīnava Vidyā-narasiṁha Bhāratī, 1788.

Regarding Śaṅkarācārya, it is understood that he was born in the year 608 of the Śakābda Era in the month of Vaiśākha, on the third day of the waxing moon, in a place in South India known as Kālāḍī. His father's name was Śivaguru, and he lost his father at an early age. When Śaṅkarācārya was only eight years old, he completed his study of all scriptures and took *sannyāsa* from Govinda, who was residing on the banks of the Narmadā. After accepting *sannyāsa*, Śaṅkarācārya stayed with his spiritual master for some days. He then took his permission to go to Vārāṇasī and from there went to Badarikāśrama, where he stayed until his twelfth year. While there, he wrote a commentary on *Brahma-sūtra*, as well as ten *Upaniṣads* and *Bhagavad-gītā*. He also wrote *Sanat-sujātīya* and *Nṛsiṁha-tāpīni*. Among his many disciples, his four chief disciples are Padmapāda, Sureśvara, Hastārnalaka and Troṭaka. After departing from Vārāṇasī, Śaṅkarācārya went to Prayāga, where he met a great learned scholar called Kumārila Bhaṭṭa. Śaṅkarācārya wanted to discuss the authority of the scriptures, but Kumārila Bhaṭṭa, being on his deathbed, sent him to his disciple Maṇḍana, in the city of Māhiṣmatī. It was there that Śaṅkarācārya defeated Maṇḍana Miśra in a discussion of the śāstras. Maṇḍana had a wife named Sarasvatī, or Ubhaya-bhāratī, who served as mediator between Śaṅkarācārya and her husband. It is said that she wanted to discuss erotic principles and amorous love with Śaṅkarācārya, but Śaṅkarācārya had been a *brahmacāri* since birth and therefore had no experience in amorous love. He took a month's leave from Ubhaya-bhāratī and, by his mystic power, entered the body of a king who had recently died. In this way Śaṅkarācārya experienced the erotic principles. After attaining this experience, he wanted to discuss erotic principles with Ubhaya-bhāratī, but without hearing his discussion, she blessed him and assured the continuous existence of the Śringerimāṭha. She then took leave of material life. Afterwards, Maṇḍana Miśra took the order of *sannyāsa* from Śaṅkarācārya and became known as Sureśvara.

Śaṅkarācārya defeated many scholars throughout India and converted them to his Māyāvāda philosophy. He left the material body at the age of thirty-three.

As far as Matsya-tīrtha is concerned, it was supposedly situated beside the ocean in the district of Mālābāra.

### TEXT 245

ମଧ୍ୱାଚାର୍ୟ-ଥାନେ ଆଇଲା ଯାହା ‘ତ୍ତ୍ଵବାଦୀ’ ।  
ଉଦୁପୀତେ ‘କୃଷ୍ଣ’ ଦେଖି, ତାହା ହେଲ ପ୍ରେମୋଦ୍ଦୀନୀ॥୨୪୫

*madhvācārya-sthāne āilā yāñhā 'tattvavādī'  
uḍupīte 'kṛṣṇa' dekhi, tāhān haila premonmādī*

### SYNONYMS

*madhva-ācārya-sthāne*—at the place of Madhvācārya; *āilā*—arrived; *yāñhā*—where; *tattvavādī*—philosophers known as Tattvavādīs; *uḍupīte*—at the place known as Uḍupī; *kṛṣṇa*—the Deity of Lord Kṛṣṇa; *dekhi*—seeing; *tāhān*—there; *haila*—became; *prema-unmādī*—mad in ecstasy.

### TRANSLATION

Caitanya Mahāprabhu next arrived at the place of Madhvācārya, where the philosophers known as Tattvavādīs resided. He stayed there at a place known as Uḍupī, where he saw the Deity of Lord Kṛṣṇa and became mad with ecstasy.

### PURPORT

Śrīpāda Madhvācārya took his birth at Uḍupī, which is situated in the South Kānāḍā district of South India, just west of Sāhyādri. This is the chief city of the South Kānāḍā province and is near the city of Maṇgalore, which is situated to the south of Uḍupī. In the city of Uḍupī is a place called Pājakā-kṣetra, where Madhvācārya took his birth in a śivālli-brāhmaṇa dynasty as the son of Madhyageha Bhaṭṭa, in the year 1040 of Śākabda. According to some, he was born in the year 1160 Śākabda.

In his childhood, Madhvācārya was known as Vāsudeva, and there are some wonderful stories surrounding him. It is also said that his father piled up many debts, and Madhvācārya converted tamarind seeds into actual coins to pay them off. When he was five years old, he was offered the sacred thread. One demon named Maṇimān lived near his abode in the form of a snake, and at the age of five Madhvācārya killed that snake with the toe of his left foot. When his mother was very disturbed, he would appear before her in one jump. He was a great scholar even in childhood, and although his father did not agree, he accepted *sannyāsa* at the age of twelve. After receiving *sannyāsa* from Acyuta Prekṣa, he received the

name Pūrṇaprajña Tīrtha. After traveling all over India, he finally discussed scriptures with Vidyāśāṅkara, the exalted leader of Śrīgeri-maṭha. Vidyāśāṅkara was actually diminished in the presence of Madhvācārya. Accompanied by Satya Tīrtha, Madhvācārya went to Badarikāśrama. It was there that he met Vyāsadeva and explained his commentary on *Bhagavad-gītā* before him. Thus he became a great scholar by studying before Vyāsadeva.

By the time he came to the Ānanda-maṭha from Badarikāśrama, Madhvācārya had finished his commentary on *Bhagavad-gītā*. His companion Satya Tīrtha wrote down the entire commentary. When Madhvācārya returned from Badarikāśrama, he went to Gañjāma, which is on the bank of the River Godāvarī. He met there with two learned scholars named Śobhana Bhaṭṭa and Svāmī Śāstri. Later these scholars became known in the disciplic succession of Madhvācārya as Padmanābha Tīrtha and Narahari Tīrtha. When he returned to Uḍupī, he would sometimes bathe in the ocean. On such an occasion he composed one prayer in five chapters. Once, while sitting beside the sea engrossed in meditation upon Lord Śrī Kṛṣṇa, he saw that a large boat containing goods for Dvārakā was in danger. He gave some signs by which the boat could approach the shore, and it was saved. The owners of the boat wanted to give him a present, and at the time Madhvācārya agreed to take some *gopī-candana*. He received a big lump of *gopī-candana*, and as it was being brought to him, it broke apart and revealed a large Deity of Lord Kṛṣṇa. The Deity had a stick in one hand and a lump of food in the other. As soon as Madhvācārya received the Deity of Kṛṣṇa in this way, he composed a prayer. The Deity was so heavy that not even thirty people could raise it. Madhvācārya personally brought this Deity to Uḍupī. Madhvācārya had eight disciples, all of whom took *sannyāsa* from him and became directors of his eight monasteries. Worship of the Lord Kṛṣṇa Deity is still going on at Uḍupī according to the plans Madhvācārya established.

Madhvācārya then for the second time visited Badarikāśrama. While he was passing through Mahārāṣṭra, the local king was digging a big lake for the public benefit. As Madhvācārya passed through that area with his disciples, he was also obliged to help in the excavation. After some time, when Madhvācārya visited the king, he engaged the king in that work and departed with his disciples.

Often in the province of Gāṅga Pradesha there were fights between Hindus and Mohammedans. The Hindus were on one bank of the river, and the Mohammedans on the other. Due to the community tension, no boat was available for crossing the river. The Mohammedan soldiers were always stopping passengers on the other side, but Madhvācārya did not care for these soldiers. He crossed the river anyway, and when he met the soldiers on the other side, he was brought before the king. The Mohammedan king was so pleased with him that he wanted to give him a kingdom and some money, but Madhvācārya refused. While walking on the road, he was attacked by some dacoits, but by his bodily strength he

killed them all. When his companion Satya Tīrtha was attacked by a tiger, Madhvācārya separated them by virtue of his great strength. When he met Vyāsadeva, he received from him the *śālagrama-silā* known as Aṣṭamūrti. After this, he summarized the *Mahābhārata*.

Madhvācārya's devotion to the Lord and his erudite scholarship are known throughout India. Because of this, the owners of the Śṛṅgeri-maṭha established by Śaṅkarācārya became a little perturbed. At that time the followers of Śaṅkarācārya were afraid of Madhvācārya's rising power, and they began to tease Madhvācārya's disciples in many ways. There was even an attempt to prove that the disciplic succession of Madhvācārya was not in line with Vedic principles. One person named Puṇḍarīka Purī, a follower of the Māyāvāda philosophy of Śaṅkarācārya, came before Madhvācārya to discuss the *sāstras*. It is said that all of Madhvācārya's books were taken away, but later they were found with the help of King Jayasīrīha, ruler of Kumla. In discussion, Puṇḍarīka Purī was defeated by Madhvācārya. A great personality named Trivikramācārya, who was a resident of Viṣṇumāngala, became Madhvācārya's disciple, and his son later became Nārāyaṇācārya, the composer of *Śrī Madhva-vijaya*. After the death of Trivikramācārya, the younger brother of Nārāyaṇācārya took *sannyāsa* and later became known as Viṣṇu Tīrtha.

At that time it was reputed that there was no limit to the bodily strength of Pūrṇaprajña, Madhvācārya. There was a person named Kaḍañjari who was famed for possessing the strength of thirty men. Madhvācārya placed the big toe of his foot upon the ground and asked the man to separate it from the ground, but the great strong man could not do so even after great effort. Śrīla Madhvācārya passed from this material world at the age of eighty while writing a commentary on the *Aitareya Upaniṣad*. For further information about Madhvācārya, one should read *Madhva-vijaya* by Nārāyaṇā Ācārya. The ācāryas of the Madhva-sampradāya established Udupī as the chief center, and the monastery there was known as Uttaraṛādhī-maṭha. A list of the different centers of the Madhvācārya-sampradāya can be found at Udupī, and their maṭha commanders are (1) Viṣṇu Tīrtha (Śodamaṭha), (2) Janārdana Tīrtha (Kṛṣṇapura-maṭha), (3) Vāmana Tīrtha (Kanuramaṭha), (4) Narasīrīha Tīrtha (Adamara-maṭha), (5) Upendra Tīrtha (Puttugī-maṭha), (6) Rāma Tīrtha (Śirura-maṭha), (7) Hṛṣīkeśa Tīrtha (Palimara-maṭha), and (8) Akṣobhya Tīrtha (Pejāvara-maṭha). The disciplic succession of the Madhvācārya-sampradāya is as follows: (1) Harīṣa Paramātmā; (2) Caturmukha Brahmā; (3) Sanakādi; (4) Durvāsā; (5) Jñānanidhi; (6) Garuḍa-vāhana; (7) Kaivalya Tīrtha; (8) Jhāneśa Tīrtha; (9) Para Tīrtha; (10) Satyaprajña Tīrtha; (11) Prājña Tīrtha; (12) Acyuta Prekṣācārya Tīrtha; (13) Śrī Madhvācārya, 1040 Śaka; (14) Padmanābha, 1120; Narahari, 1127; Mādhava, 1136; and Akṣobhya, 1159; (15) Jaya Tīrtha, 1167; (16) Vidyādhirāja, 1190; (17) Kavīndra, 1255; (18) Vāgiśa, 1261; (19) Rāmacandra, 1269; (20) Vidyānidhi, 1298; (21) Śrī Raghunātha, 1366; (22)

Rayuvarya (who spoke with Śrī Caitanya Mahāprabhu), 1424; (23) Raghūttama, 1471; (24) Vedavyāsa, 1517; (25) Vidyādhīśa, 1541; (26) Vedanidhi, 1553; (27) Satyavrata, 1557; (28) Satyanidhi, 1560; (29) Satyanātha, 1582; (30) Satyābhinava, 1595; (31) Satyapūrṇa, 1628; (32) Satyavijaya, 1648; (33) Satyapriya, 1659; (34) Satyabodha, 1666; (35) Satyasandha, 1705; (36) Satyavara, 1716; (37) Satyadharma, 1719; (38) Satyasaṅkalpa, 1752; (39) Satyasantuṣṭa, 1763; (40) Satyaparāyaṇa, 1763; (41) Satyakāma, 1785; (42) Satyeṣṭa, 1793; (43) Satyaparākrama, 1794; (44) Satyadhīra, 1801; (45) Satyadhīra Tīrtha, 1808.

After the sixteenth ācārya (Vidyādhīra Tīrtha), there was another disciplic succession, including Rājendra Tīrtha, 1254; Vijayadhvaja; Puruṣottama; Subrahmanyā; Vyāsa Rāya, 1470-1520. The nineteenth ācārya, Rāmacandra Tīrtha, had another disciplic succession, including Vibudhendra, 1218; Jitāmitra, 1348; Raghunandana; Surendra; Vijendra; Sudhīndra; Rāghavendra Tīrtha, 1545.

To date, in the Uḍupī monastery there are another fourteen Madhva-tīrtha sannyāsīs. As stated, Uḍupī is situated in South Kānāḍā, about thirty-six miles north of Māngalore. It is situated beside the sea. This information is available from the *South Kānāḍā Manual* and the *Bombay Gazette*.

### TEXT 246

‘নর্তক গোপাল দেখে পরম-মোহনে ।  
মধ্বাচার্যে স্বপ্ন দিয়া আইলা তাঁ’র স্থানে ॥ ২৪৬ ॥

*nartaka gopāla dekhe parama-mohane  
madhvācārye svapna diyā āilā tānra sthāne*

### SYNONYMS

*nartaka gopāla*—dancing Gopāla; *dekhe*—saw; *parama-mohane*—most beautiful; *madhvā-ācārye*—unto Madhvācārya; *svapna diyā*—appearing in a dream; *āilā*—came; *tānra*—his; *sthāne*—to the place.

### TRANSLATION

While at the Uḍupī monastery, Śrī Caitanya Mahāprabhu saw “dancing Gopāla,” a most beautiful Deity. This Deity appeared to Madhvācārya in a dream.

### TEXT 247

গোপীচন্দন-তলে আছিল ডিঙ্গাতে ।  
মধ্বাচার্য সেই কৃষ্ণ পাইলা কোনমতে ॥ ২৪৭ ॥

*gopi-candana-tale āchila ḍiṅgāte  
madhvācārya sei kṛṣṇa pāīlā kona-mate*

### SYNONYMS

*gopi-candana-tale*—under heaps of *gopi-candana* (yellowish clay used for *tilaka*); *āchila*—came; *ḍiṅgāte*—in a boat; *madhvācārya*—*Madhvācārya*; *sei kṛṣṇa*—that *Kṛṣṇa* Deity; *pāīlā*—got; *kona-mate*—somehow or other.

### TRANSLATION

**Madhvācārya had somehow or other acquired the Deity of Kṛṣṇa from a heap of gopi-candana that had been transported in a boat.**

### TEXT 248

ମାଧ୍ୱାଚାର୍ୟ ଆନି' ତୋରେ କରିଲା ସ୍ଥାପନ ।  
ଅଗ୍ରାବଧି ସେବା କରେ ତତ୍ତ୍ଵାଦିଗଣ ॥ ୨୪୮ ॥

*madhvācārya āni'* tā̄re karilā sthāpana  
*adyāvadhi sevā kare tattvavādi-gaṇa*

### SYNONYMS

*madhvācārya*—*Madhvācārya*; *āni'*—bringing; *tā̄re*—Him; *karilā sthāpana*—installed; *adyāvadhi*—to date; *sevā kare*—worship; *tattvavādi-gaṇa*—the *Tat-tvavādīs*.

### TRANSLATION

**Madhvācārya brought this dancing Gopāla Deity to Uḍupi and installed Him in the temple. To date, the followers of Madhvācārya, known as Tat-tvavādīs, worship this Deity.**

### TEXT 249

କୃଷ୍ଣମୂର୍ତ୍ତି ଦେଖି' ପ୍ରଭୁ ମହାସୁଖ ପାଇଲ ।  
ପ୍ରେମାବେଶେ ବନ୍ଦକ୍ଷଣ ନୃତ୍ୟ-ଗୀତ କୈଲ ॥ ୨୪୯ ॥

*kṛṣṇa-mūrti dekhi'* prabhu mahā-sukha pāila  
*premāveśe bahu-kṣaṇa nṛtya-gita kaila*

### SYNONYMS

*kṛṣṇa-mūrti dekhi'*—seeing the Deity of Lord *Kṛṣṇa*; *prabhu*—Lord *Śrī Caitanya* *Mahāprabhu*; *mahā-sukha*—great happiness; *pāila*—got; *prema-āveśe*—in

ecstatic love; *bahu-kṣaṇa*—for a long time; *nṛtya-gīta*—dancing and singing; *kaila*—performed.

### TRANSLATION

Śrī Caitanya Mahāprabhu received great pleasure in seeing this beautiful form of Gopāla. For a long time He danced and chanted in ecstatic love.

### TEXT 250

তত্ত্বাদিগণ প্রভুকে ‘মায়াবাদী’ জ্ঞানে।  
অথবা দর্শনে প্রভুকে না কৈল সম্ভাষণে ॥ ২৫০ ॥

*tattvavādi-gaṇa prabhuke ‘māyāvādī’ jñāne  
prathama darśane prabhuke nā kaila sambhāṣane*

### SYNOMYMS

*tattva-vādi-gaṇa*—the Tattvavādīs; *prabhuke*—Śrī Caitanya Mahāprabhu; *māyāvādī jñāne*—considering as a Māyāvādī *sannyāsī*; *prathama darśane*—in the first meeting; *prabhuke*—Śrī Caitanya Mahāprabhu; *nā*—did not; *kaila*—do; *sambhāṣane*—addressing.

### TRANSLATION

At first sight, the Tattvavādī Vaiṣṇavas considered Śrī Caitanya Mahāprabhu a Māyāvādī *sannyāsī*. Therefore they did not talk to Him.

### TEXT 251

পাছে প্রেমাবেশ দেখি’ হৈল চমৎকার।  
বৈষ্ণব-জ্ঞানে বছত করিল সৎকার ॥ ২৫১ ॥

*pāche premāvēśa dekhi’ haila camatkāra—  
vaiṣṇava-jñāne bahuta karila satkāra*

### SYNOMYMS

*pāche*—later; *prema-āvēśa*—ecstatic love; *dekhi’*—seeing; *haila camatkāra*—became struck with wonder; *vaiṣṇava-jñāne*—understanding as a Vaiṣṇava; *bahuta*—much; *karila*—did; *satkāra*—reception.

### TRANSLATION

Later, after seeing Śrī Caitanya Mahāprabhu in ecstatic love, they were struck with wonder. Then, considering Him a Vaiṣṇava, they gave Him a nice reception.

### TEXT 252

‘বৈষ্ণবতা’ সবার অন্তরে গর্ব জানি ।  
ঈষৎ হাসিয়া কিছু কহে গৌরমণি ॥ ২৫২ ॥

*'vaiṣṇavatā' sabāra antare garva jāni'  
īṣat hāsiyā kichu kahe gauramaṇi*

### SYNONYMS

vaiṣṇavatā—Vaiṣṇavism; sabāra—of all of them; antare—within the mind; garva—pride; jāni—knowing; īṣat—mildly; hāsiyā—smiling; kichu—something; kahe—says; gaura-maṇi—Lord Śrī Caitanya Mahāprabhu.

### TRANSLATION

Śrī Caitanya Mahāprabhu could understand that the Tattvavādīs were very proud of their Vaiṣṇavism. He therefore smiled and began to speak to them.

### TEXT 253

তাঁ-সবার অন্তরে গর্ব জানি গৌরচন্দ ।  
তাঁ-সবা-সঙ্গে গোষ্ঠী করিলা আরম্ভ ॥ ২৫৩ ॥

*tāñ-sabāra antare garva jāni gauracandra  
tāñ-sabā-saṅge goṣṭhī karilā ārambha*

### SYNONYMS

tāñ-sabāra—of all of them, antare—within the mind; garva—pride; jāni—knowing; gaura-candra—Śrī Caitanya Mahāprabhu; tāñ-sabā-saṅge—with them; goṣṭhī—discussion; karilā—made; ārambha—beginning.

### TRANSLATION

Considering them very proud, Caitanya Mahāprabhu began His discussion.

### TEXT 254

তত্ত্ববাদী আচার্য—সব শাস্ত্রেতে প্রবীণ ।  
তাঁরে প্রশ্ন কৈল প্রভু হঞ্চা যেন দীন ॥ ২৫৪ ॥

*tattvavādī ācārya—saba śāstrete pravīṇa  
tāñre praśna kaila prabhu hañā yena dina*

### SYNONYMS

tattva-vādī ācārya—the chief preacher of the Tattvavāda community; *saba*—all; *sāstre*—in revealed scriptures; *pravīṇa*—experienced; *tāhre*—unto him; *praśna*—question; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *hañā*—becoming; *yena*—as if; *dīna*—very humble.

### TRANSLATION

**The chief ācārya of the Tattvavāda community was very learned in the revealed scriptures. Out of humility, Śrī Caitanya Mahāprabhu questioned him.**

### TEXT 255

সাধ্য-সাধন আগ্রি না জানি ভালবাতে ।  
সাধ্য-সাধন-শ্রেষ্ঠ জানাই আমাতে ॥ ২৫৫ ॥

*sādhya-sādhana āmi nā jāni bhāla-mate  
sādhya-sādhana-śreṣṭha jānāha āmāte*

### SYNONYMS

*sādhya-sādhana*—the aim of life and how to achieve it; *āmi*—I; *nā*—not; *jāni*—know; *bhāla-mate*—very well; *sādhya-sādhana*—the aim of life and how to achieve it; *śreṣṭha*—the best; *jānāha*—kindly explain; *āmāte*—unto Me.

### TRANSLATION

**Caitanya Mahāprabhu said, “I do not know very well the aim of life and how to achieve it. Please tell me of the best ideal for humanity and how to attain it.”**

### TEXT 256

আচার্য কহে,—‘বর্ণাশ্রম-ধর্ম, কৃষ্ণে সমর্পণ’ ।  
এই হয় কৃষ্ণভক্তের শ্রেষ্ঠ ‘সাধন’ ॥ ২৫৬ ॥

*ācārya kahe, — ‘varṇāśrama-dharma, kṛṣṇe samarpāṇa’  
ei haya kṛṣṇa-bhaktera śreṣṭha ‘sādhana’*

### SYNONYMS

*ācārya kahe*—the ācārya said; *varṇāśrama-dharma*—the institution of four castes and four āśramas; *kṛṣṇe*—unto Kṛṣṇa; *samarpāṇa*—to dedicate; *ei haya*—this is; *kṛṣṇa-bhaktera*—of the devotee of Kṛṣṇa; *śreṣṭha sādhana*—the best means of achievement.

### TRANSLATION

The ācārya replied, "When the activities of the four castes and the four āśramas are dedicated to Kṛṣṇa, they constitute the best means whereby one can attain the highest goal of life.

### TEXT 257

‘পঞ্চবিধ মুক্তি’ পাণ্ডি বৈকুণ্ঠে গমন ।  
‘সাধ্য-শ্রেষ্ঠ’ হয়,—এই শাস্ত্র-নিরূপণ ॥ ২৫৭ ॥

*'pañca-vidha mukti' pāñā vaikuṇṭhe gamana  
'sādhy-aśreṣṭha' haya,— ei śāstra-nirūpaṇa*

### SYNOMYS

*pañca-vidha mukti*—five kinds of liberation; *pāñā*—getting; *vaikuṇṭhe*—in the spiritual world; *gamana*—transference; *sādhy-aśreṣṭha haya*—is the highest achievement of the goal of life; *ei*—this; *śāstra-nirūpaṇa*—the verdict of all revealed scriptures.

### TRANSLATION

"When one dedicates the duties of varṇāśrama-dharma to Kṛṣṇa, he is eligible for five kinds of liberation. Thus he is transferred to the spiritual world in Vaikuṇṭha. This is the highest goal of life and the verdict of all revealed scriptures."

### TEXT 258

প্ৰভু কহে,—শাস্ত্ৰে কহে শ্রবণ-কীর্তন ।  
কৃষ্ণপ্ৰেমসেৱা-ফলেৱ ‘পৰম-সাধন’ ॥ ২৫৮ ॥

*prabhu kahe,—śāstre kahe śravaṇa-kīrtana  
krṣṇa-prema-sevā-phalera 'parama-sādhana'*

### SYNOMYS

*prabhu kahe*—Lord Śrī Caitanya Mahāprabhu said; *śāstre kahe*—in the śāstra it is said; *śravaṇa-kīrtana*—the process of chanting and hearing; *krṣṇa-prema-sevā*—of loving service to Lord Kṛṣṇa; *phalera*—of the result; *parama-sādhana*—best process of achievement.

### TRANSLATION

Śrī Caitanya Mahāprabhu said, "According to the verdict of the śāstras, the process of hearing and chanting is the best means to attain loving service to Kṛṣṇa.

### PURPORT

According to the Tattvavādīs, the best process is to execute the duties of the four varṇas and āśramas. In the material world, unless one is situated in one of the varṇas (*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*) one cannot manage social affairs properly to attain the ultimate goal. One also has to follow the principles of the āśramas (*brahmacarya*, *grhaṣṭha*, *vānaprastha* and *sannyāsa*), which are considered essential for the attainment of the highest goal. In this way the Tattvavādīs establish that the execution of the principles of varṇa and āśrama for the sake of Kṛṣṇa is the best way to attain the topmost goal. The Tattvavādīs thus established their principles in terms of human society. Śrī Caitanya Mahāprabhu, however, differed when He said that the best process is hearing and chanting about Lord Viṣṇu. According to the Tattvavādīs, the highest goal is returning home, back to Godhead, but in Śrī Caitanya Mahāprabhu's opinion the highest goal is attaining love of Godhead, either in the material or spiritual world. In the material world this is practiced according to śāstric injunction, and in the spiritual world the real achievement is already there.

### TEXTS 259-260

শ্রবণং কীর্তনং বিষ্ণোঃ শ্মরণং পাদসেবনম् ।  
 অচনং বন্ধনং দাসং সথ্যমাঞ্চনিবেদনম্ ॥ ২৫৯ ॥  
 ইতি পুঁসাপিতা বিষ্ণোঃ ভক্তিশেবলক্ষণা ।  
 ক্রিয়েত ভগবত্যুক্তা তত্ত্বাত্মকৈত্যুক্তমম্ ॥ ২৬০ ॥

śravaṇam kīrtanam viṣṇoh  
 smaraṇam pāda-sevanam  
 arcanam vandanam dāsyaram  
 sakhyam ātma-nivedanam

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

### SYNONYMS

śravaṇam—hearing of the holy name, form, qualities, entourage and pastimes, which must pertain to Lord Viṣṇu; *kīrtanam*—vibrating transcendental sounds pertaining to the holy name, form, qualities and entourage, and inquiring about them (these also should be only in relationship to Viṣṇu); *viṣṇoh*—of Lord Viṣṇu; *smaraṇam*—remembering the holy name, form and entourage, and inquiring about them, also only for Viṣṇu; *pāda-sevanam*—executing devotional service according to time, circumstances and situation, only in relationship with Viṣṇu; *ar-*

*canam*—worshiping the Deity of Lord Kṛṣṇa, Lord Rāmacandra, Lakṣmī-Nārāyaṇa or the other forms of Viṣṇu; *vandanam*—offering prayers to the Supreme Personality of Godhead; *dāsyam*—always thinking oneself an eternal servant of the Supreme Personality of Godhead; *sakhyam*—making friends with the Supreme Personality of Godhead; *ātma-nivedanam*—dedicating everything (body, mind and soul) for the service of the Lord; *iti*—thus; *purīnsā*—by the human being; *arpitā*—dedicated; *viṣṇau*—unto the Supreme Personality of Godhead, Viṣṇu; *bhaktih*—devotional service; *cet*—if; *nava-lakṣaṇā*—possessing nine different systems, as above mentioned; *kriyeta*—one should execute; *bhagavati*—unto the Supreme Personality of Godhead; *addhā*—directly (not indirectly through *karma*, *jñāna* or *yoga*); *tat*—that; *manye*—I understand; *adhitam*—studied; *uttamam*—first class.

### TRANSLATION

“This process entails hearing, chanting and remembering the holy name, form, pastimes, qualities and entourage of the Lord, offering service according to the time, place and performer, worshiping the Deity, offering prayers, always considering oneself the eternal servant of Kṛṣṇa, making friends with Him and dedicating everything unto Him. These nine items of devotional service, when directly offered to Kṛṣṇa, constitute the highest attainment of life. This is the verdict of revealed scriptures.”

### PURPORT

Śrī Caitanya Mahāprabhu quoted these verses from Śrimad-Bhāgavatam (7.5.23-24).

### TEXT 261

ଆବଣ-କିର୍ତ୍ତନ ହାଇତେ କୃଷ୍ଣେ ହୁଯ ‘ପ୍ରେମା’ ।  
ସେଇ ପଞ୍ଚମ ପୁରୁଷାର୍ଥ—ପୁରୁଷାର୍ଥେର ସିମା ॥ ୨୬୧ ॥

śravaṇa-kirtana ha-ite kṛṣṇe haya 'premā'  
sei pañcama puruṣārtha—puruṣārthera sīmā

### SYNOMYS

*śravana-kirtana*—hearing and chanting; *ha-ite*—from; *kṛṣṇe*—unto Lord Kṛṣṇa; *haya*—there is; *premā*—transcendental love; *sei*—that; *pañcama* *puruṣa-artha*—the fifth platform of perfection of life; *puruṣa-arthera* *sīmā*—the limit of goals of life.

### TRANSLATION

“When one comes to the platform of loving service to Lord Kṛṣṇa by executing these nine processes, he has attained the fifth platform of success and the limit of life’s goals.

### PURPORT

Everyone is after success in religion, economic development, sense gratification and ultimately merging into the existence of Brahman. These are the general practices of the common man, but according to the strict principles of the Vedas, the highest attainment is to rise to the platform of śravaṇam, kirtanam—chanting and hearing about the Supreme Personality of Godhead. This is confirmed in Śrimad-Bhāgavatam (1.1.2):

*dharmaḥ projhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ  
vedyāṁ vāstavam atra vastu śivadarāṁ tāpa-trayonmūlanam  
śrīmad-bhāgavate mahāmuni-kṛte kirin vā parair iśvarah  
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

"Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Śrī Vyāsadeva, is sufficient in itself for God realization. As soon as one attentively and submissively hears the message of Bhāgavatam, he becomes attached to the Supreme Lord."

According to Śridhara Svāmī, the material conception of success (*mokṣa* or liberation) is desired by those in material existence. Not being situated in material existence, the devotees have no desire for liberation.

A devotee is always liberated in all stages of life because he is always engaged in the nine items of devotional service (śravaṇam, kirtanam, etc.). Śrī Caitanya Mahāprabhu's philosophy holds that devotional service to Kṛṣṇa always exists in everyone's heart. It simply has to be awakened by the process of śravaṇāṁ kīrtanāṁ viṣṇoh. Śravaṇādi śuddha-citte karaye udaya (Cc. Madhya 22.107). When a person is actually engaged in devotional service, his eternal relationship with the Lord, the servant-master relationship, is awakened.

### TEXT 262

এবং ব্রতঃ স্বপ্রিয়নাম-কীর্ত্যা  
জাতানুরাগে দ্রুতচিত্ত উচ্চেঃ ।  
হস্ত্যাথো রোচিতি রৌতি গায়-  
ত্বামাদবস্ত্রত্বতি লোকবাহঃ ॥ ২৬২ ॥

evāṁ-vratāḥ sva-priya-nāma-kīrtyā  
jātānurāgo druta-cittauccaiḥ

*hasaty atho roditi rauti gāyaty  
unmādavan nṛtyati loka-bāhyah*

### SYNONYMS

*evam-vrataḥ*—when one thus engages in a vow to chant and dance; *sva*—own; *priya*—very dear; *nāma*—holy name; *kīrtvā*—by chanting; *jāta*—in this way develops; *anurāgah*—attachment; *druta-cittah*—very eagerly; *uccaiḥ*—loudly; *hasati*—laughs; *atho*—also; *roditi*—cries; *rauti*—becomes agitated; *gāyati*—chants; *unmāda-vat*—like a madman; *nṛtyati*—dances; *loka-bāhyah*—without caring for outsiders.

### TRANSLATION

“When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.”

### PURPORT

This verse is a quotation from *Śrimad-Bhāgavatam* (11.2.40).

### TEXT 263

কর্মনিষ্ঠা, কর্মত্যাগ, সর্বশাস্ত্রে কহে ।  
কর্ম হৈতে প্রেমভক্তি কৃষ্ণে কভু নহে ॥ ২৬৩ ॥

*karma-nindā, karma-tyāga, sarva-śāstre kahe  
karma haite prema-bhakti kṛṣṇe kabhu nahe*

### SYNONYMS

*karma-nindā*—condemnation of fruitive activities; *karma-tyāga*—renunciation of fruitive activities; *sarva-śāstre kahe*—is announced in every revealed scripture; *karma haite*—from fruitive activities; *prema-bhakti*—devotional service in ecstatic love; *kṛṣṇe*—for Kṛṣṇa; *kabhu nahe*—can never be achieved.

### TRANSLATION

“In every revealed scripture there is condemnation of fruitive activity. It is advised everywhere to give up engagement in fruitive activity, for by it no one can attain the highest goal of life, love of Godhead.”

### PURPORT

In the *Vedas* there are three *kāṇḍas*, or divisions: *karma-kāṇḍa*, *jñāna-kāṇḍa*, and *upāsanā-kāṇḍa*. The *karma-kāṇḍa* portion stresses the execution of fruitive activities, although ultimately it is advised that one abandon both *karma-kāṇḍa* and *jñāna-kāṇḍa* (speculative knowledge) and accept only *upāsanā-kāṇḍa*, or *bhakti-kāṇḍa*. One cannot attain love of Godhead by executing *karma-kāṇḍa* or *jñāna-kāṇḍa*. However, by dedicating one's *karma*, or fruitive activities, to the Supreme Lord, one may be relieved from the polluted mind. But when one is actually free from mental pollution, one must be elevated to the spiritual platform. It is then that one needs the association of a pure devotee, for only by a pure devotee's association can one become a pure devotee of the Supreme Personality of Godhead, Kṛṣṇa. When one comes to the stage of pure devotional service, the process of *śravaṇaṁ kīrtanam* is very essential. By executing the nine items of devotional service, one is completely purified. *Anyābhilāṣitā-sūnyarī jñāna-karmādy-anāvṛtam* (B.r.s. 1.1.12). Only then is one able to execute the order of Kṛṣṇa.

*man-manā bhava mad-bhakto  
 mad-yājī māṁ namaskuru  
 māṁ evaiṣyasi satyam te  
 pratijāne priyo 'si me*

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend." (Bg. 18.65)

*sarva-dharmān parityajya  
 māṁ ekarī śaraṇāṁ vraja  
 ahaṁ tvāṁ sarva-pāpebhyo  
 mokṣayiṣyāmi mā śucāḥ*

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

In this way one develops his original constitutional position by which he can render loving service to the Lord. One cannot be elevated to the highest platform of devotional service by *karma-kāṇḍa* or *jñāna-kāṇḍa*. Pure devotional service can be understood and attained only through the association of pure devotees. In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that there are two types of *karma-kāṇḍa* activities—pious and impious. Pious activities are certainly preferred to impious activities, but even pious activities cannot assure one ecstatic love of God, Kṛṣṇa. Pious and impious activities can bring about material happiness or distress, but there is no possibility in one's becoming a pure devotee simply by acting piously or impiously. *Bhakti*, devotional service, means satisfying Kṛṣṇa. In every

revealed scripture—whether *jñāna-kāṇḍa* or *karma-kāṇḍa* is stressed—the principle of renunciation is always praised. The ripened fruit of Vedic knowledge, *Śrimad-Bhāgavatam*, is the supreme Vedic evidence. In *Śrimad-Bhāgavatam* it is said:

*naiśkarmyam apy acyuta-bhāva-varjitarī<sup>1</sup>  
na śobhate jñānam alarī nirañjanam  
kutah punah śāśvad abhadram iśvare  
na cārpitam karma yad apy akāraṇam*

"Knowledge of self-realization, even though freed from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?" (*Bhāg.* 1.5.12) This means that even knowledge, which is superior to fruitive activity, is not successful if it is devoid of devotional service. In all scriptures—in the beginning, middle and end—*karma-kāṇḍa* and *jñāna-kāṇḍa* are condemned. In *Śrimad-Bhāgavatam* it is said: *dharmaḥ projjhita-kaitavo 'tra*.

This is explained in the following verses taken from *Śrimad-Bhāgavatam* (11.11.32) and *Bhagavad-gītā* (18.66).

#### TEXT 264

ଆজ୍ଞାଇୟବଂ ଶୁଣାନ୍ ଦୋଷାମୟାଦିଷ୍ଠାନପି ସ୍ଵକାନ୍ ।  
ଧର୍ମାନ୍ ମନ୍ତ୍ରଜ୍ଞ ସଃ ସର୍ଵାଚାରଙ୍ଗାଂ ଭଜେହ ସ ଚ ମନ୍ତ୍ରମଃ ॥ ୨୬୪ ॥

*ājñāyaivaṁ guṇān doṣān  
mayādiṣṭān api svakān  
dharmān santyajya yaḥ sarvān  
mām bhajet sa ca sattamāḥ*

#### SYNONYMS

*ājñāya*—knowing perfectly; *evam*—thus; *guṇān*—qualities; *doṣān*—faults; *mayā*—by Me; *adiṣṭān*—instructed; *api*—although; *svakān*—own; *dharmān*—occupational duties; *santyajya*—giving up; *yaḥ*—anyone who; *sarvān*—all; *mām*—unto Me; *bhajet*—may render service; *sah*—he; *ca*—and; *sat-tamāḥ*—first-class person.

#### TRANSLATION

“‘Occupational duties are described in the religious scriptures. If one analyzes them, he can fully understand their qualities and faults and then give them up completely to render service unto the Supreme Personality of Godhead. A person who does so is considered to be a first-class man.’

## TEXT 265

সর্বধর্মান् পরিত্যজ্য মামেকং শরণং অজ ।  
অহং স্বাং সর্বপাপেভ্যো মোক্ষযিষ্যামি মা শুচঃ ॥ ২৬৫ ॥

*sarva-dharmān parityajya  
mām ekaṁ śaraṇāṁ vraja  
aharṇ tvāṁ sarva-pāpebhyaḥ  
mokṣayiṣyāmi mā śucāḥ*

## SYNONYMS

*sarva-dharmān*—all kinds of occupational duties; *parityajya*—giving up; *mām ekam*—unto Me only; *śaraṇām*—as shelter; *vraja*—go; *aham*—I; *tvāṁ*—unto you; *sarva-pāpebhyaḥ*—from all the reactions of sinful life; *mokṣayiṣyāmi*—will give liberation; *mā*—do not; *śucāḥ*—worry.

## TRANSLATION

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.”

## TEXT 266

তাবৎ কর্মাণি কুর্বীত ন নির্বিদ্ধেত যাবতা ।  
মৎকথা-শ্রবণাদৈ বা শ্রদ্ধা-যাবন্ন জায়তে ॥ ২৬৬ ॥

*tāvat karmāṇi kurvīta  
na nirvidyeta yāvatā  
mat-kathā-śravaṇādau vā  
śraddhā yāvan na jāyate*

## SYNONYMS

*tāvat*—up to that time; *karmāṇi*—fruitive activities; *kurvīta*—one should execute; *na nirvidyeta*—is not satiated; *yāvatā*—as long as; *mat-kathā*—of discourses about Me; *śravaṇā-ādau*—in the matter of *śravaṇam*, *kirtanam*, and so on; *vā*—or; *śraddhā*—faith; *yāvat*—as long as; *na*—not; *jāyate*—is awakened.

## TRANSLATION

“As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by *śravaṇam* *kirtanam* *viṣṇoh*, one has to act according to the regulative principles of the Vedic injunctions.”

### PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.20.9).

### TEXT 267

পঞ্চবিধি মুক্তি ত্যাগ করে ভক্তগণ ।  
ফল্তু করি' 'মুক্তি' দেখে নরকের সম ॥ ২৬৭ ॥

*pañca-vidha mukti tyāga kare bhakta-gaṇa  
phalgu kari' 'mukti' dekhe narakera sama*

### SYNONYMS

*pañca-vidha*—five kinds of; *mukti*—liberation; *tyāga kare*—give up; *bhakta-gaṇa*—devotees; *phalgu*—insignificant; *kari'*—considering; *mukti*—liberation; *dekhe*—see; *narakera*—to hell; *sama*—equal.

### TRANSLATION

"Pure devotees reject the five kinds of liberation; indeed, liberation for them is very insignificant because they see it as hellish."

### TEXT 268

সালোক্য-সার্ষ্টি-সামীপ্য-সারূপ্যকৃতমপ্যাত ।  
দীয়মানং ন গৃহন্তি বিনা মৎসেবনং জনাঃ ॥ ২৬৮ ॥

*sālokya-sārṣṭi-sāmipyā-  
sārūpyaikatvam apy uta  
diyamānāṁ na gr̄hṇanti  
vinā mat-sevanāṁ janāḥ*

### SYNONYMS

*sālokya*—to live on the same planet as the Supreme Personality of Godhead; *sārṣṭi*—to possess equal opulence; *sāmipyā*—always associating with the Supreme Personality of Godhead; *sārūpya*—possessing equal bodily features; *ekatvam*—merging into the body of the Supreme Personality of Godhead; *api*—even; *uta*—certainly; *diyamānam*—being offered; *na*—never; *gr̄hṇanti*—accept; *vinā*—without; *mat*—My; *sevanam*—devotional service; *janāḥ*—devotees.

### TRANSLATION

"Pure devotees always reject the five kinds of liberation, which include living in the spiritual *Vaikuṇṭha* planets, possessing the same opulences

**possessed by the Supreme Lord, having the same bodily features as the Lord, associating with the Lord and merging into the body of the Lord. The pure devotees do not accept these benedictions without the service of the Lord.'**

### PURPORT

This is a verse from *Śrimad-Bhāgavatam* (3.29.13).

### TEXT 269

যো দুষ্ট্যজান্ ক্ষিতিসূতস্বজনাৰ্থদাৱান্  
প্ৰাৰ্থ্যঃ শ্ৰীয়ঃ সুৱৰ্বৈৱঃ সদয়াবলোকাম্।  
নেচন্নপ্রত্যচিতং মহতাঃ মধুবিট্-  
মেৰাহুৱাঙ্গমনসামভবোহপি ফল্লঃ ॥ ২৬৯ ॥

yo dustyajān kṣiti-suta-svajanārtha-dārān  
prārthyāṁ śriyāṁ sura-varaiḥ sadayāvalokām  
naicchan nṛpas tad ucitam mahatām madhu-dviṭ-  
sevānurakta-manasām abhavo 'pi phalguḥ

### SYNONYMS

*yāḥ*—one who; *dustyajān*—very difficult to give up; *kṣiti*—land; *suta*—children; *svajana*—relatives; *artha*—riches; *dārān*—and wife; *prārthyām*—desirable; *śriyām*—fortune; *sura-varaiḥ*—by the best of the demigods; *sa-dayā*—merciful; *avalokām*—whose glance; *na aicchat*—did not desire; *nṛpaḥ*—the King (Mahārāja Bharata); *tat*—that; *ucitam*—is befitting; *mahatām*—of great personalities; *madhu-dviṭ*—of the killer of the demon Madhu; *sevā-anurakta*—engaged in the service; *manasām*—the minds of whom; *abhavaḥ*—cessation of the repetition of birth and death; *api*—even; *phalguḥ*—insignificant.

### TRANSLATION

"It is very difficult to give up material opulence, land, children, society, friends, riches, wife, or the blessings of the goddess of fortune, which are desired even by great demigods. King Bharata did not desire such things, and this was quite befitting his position because for a pure devotee whose mind is always engaged in service of the Lord, even liberation or merging into the existence of the Lord is insignificant. And what to speak of material opportunity?"

### PURPORT

This is a verse from *Śrimad-Bhāgavatam* (5.14.44) concerning the glorification of King Bharata, whom Śukadeva Gosvāmī was describing to King Parīkṣit.

## TEXT 270

নারায়ণপুরাঃ সর্বে ন কৃতশ্চন বিভ্যতি ।  
স্বর্গাপবর্গনরকেষপি তুল্যাৰ্থদৰ্শিনঃ ॥ ২৭০ ॥

*nārāyaṇa-parāḥ sarve  
na kutaścana bibhyati  
svargāpavarga-narakeṣv  
api tulyārtha-darśināḥ*

## SYNONYMS

*nārāyaṇa-parāḥ*—persons who are devotees of the Supreme Personality of Godhead Nārāyaṇa; *sarve*—all; *na*—never; *kutaścana*—anywhere; *bibhyati*—are afraid; *svarga*—in the heavenly planetary system; *apavarga*—on the path of liberation; *narakeṣu*—or in a hellish condition of life; *api*—even; *tulya*—equal; *artha*—value; *darśināḥ*—seers of.

## TRANSLATION

“A person who is a devotee of Lord Nārāyaṇa is not afraid of a hellish condition because he considers it the same as elevation to heavenly planets or liberation. The devotees of Lord Nārāyaṇa are accustomed to seeing all these things on the same level.”

## PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (6.17.28) regarding the personality of Citraketu. Once when Citraketu saw the goddess Pārvatī sitting on the lap of Lord Śambhu (Śiva), he became a little ashamed and criticized Lord Śiva, who was sitting just like an ordinary man with his wife on his lap. For this reason Citraketu was cursed by Pārvatī. Later he became a demon named Vṛtrāsura. Citraketu was a very powerful king and a devotee, and he could certainly retaliate even against Lord Śiva, but when Pārvatī cursed him, he immediately accepted the curse with a bowed head. When he agreed to accept this curse, Lord Śiva praised him and told Pārvatī that a devotee of Lord Nārāyaṇa is never afraid of accepting any position provided there is a chance to serve the Supreme Personality of Godhead. This is the purport of *nārāyaṇa-parāḥ sarve na kutaścana bibhyati*.

## TEXT 271

মুক্তি, কর্ম—তুই বস্তু ত্যজে শক্তগণ ।  
সেই দুই স্থাপ' তুমি 'সাধ্য', 'সাধন' ॥ ২৭১ ॥

*mukti, karma*—*dui vastu tyaje bhakta-gaṇa*  
*sei dui sthāpa'* *tumi 'sādhyā', 'sādhana'*

### SYNONYMS

*mukti*—liberation; *karma*—fruitive activities; *dui*—two; *vastu*—things; *tyaje*—give up; *bhakta-gaṇa*—the devotees; *sei*—those; *dui*—two; *sthāpa'*—establish; *tumi*—you; *sādhya*—the goal of life; *sādhana*—the process of achievement.

### TRANSLATION

**“Both liberation and fruitive activity are rejected by devotees. You are trying to establish these things as life’s goal and the process to attain it.”**

### TEXT 272

সন্ন্যাসী দেখিয়া মোরে করহ বঞ্চন ।  
না কহিলা তেঞ্চি সাধ্য-সাধন-লক্ষণ ॥ ২৭২ ॥

*sannyāsi dekhiyā more karaha vañcana  
nā kahilā teñi sādhya-sādhana-lakṣaṇa*

### SYNONYMS

*sannyāsi*—a person in the renounced order of life; *dekhiyā*—seeing; *more*—unto Me; *karaha*—you do; *vañcana*—duplicity; *nā kahilā*—did not describe; *teñi*—therefore; *sādhya*—objective; *sādhana*—process of achievement; *lakṣaṇa*—symptoms.

### TRANSLATION

**Śrī Caitanya Mahāprabhu continued speaking to the Tattvavādī ācārya: “Seeing that I am a mendicant in the renounced order of life, you have been playing with Me in a duplicitous way. You have not actually described the process and ultimate objective.”**

### TEXT 273

শুনি’ তত্ত্বাচার্য হৈলা অন্তরে লজ্জিত ।  
প্রভুর বৈষ্ণবতা দেখি, হইলা বিশ্মিত ॥ ২৭৩ ॥

*śuni’ tattvācārya hailā antare lajjiita  
prabhura vaiṣṇavatā dekhi, ha-ilā vismita*

### SYNONYMS

*śuni’*—hearing; *tattva-ācārya*—the ācārya of the Tattvavāda *saṃpradāya*; *ha-ilā*—became; *antare*—within the mind; *lajjiita*—ashamed; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *vaiṣṇavatā*—devotion in Vaiṣṇavism; *dekhi*—seeing; *ha-ilā*—became; *vismita*—struck with wonder.

### TRANSLATION

After hearing Śrī Caitanya Mahāprabhu, the ācārya of the Tattvavāda sampradāya became very ashamed. Upon observing Śrī Caitanya Mahāprabhu's rigid faith in Vaiṣṇavism, he was struck with wonder.

### TEXT 274

ଆଚାର୍ୟ କହେ,—ତୁମি ଯେହି କହ, ସେହି ଜତ୍ୟ ହୟ ।  
ସର୍ବଶାସ୍ତ୍ରେ ବୈଷ୍ଣବେର ଏହି ସୁନିଶ୍ଚୟ ॥ ୨୭୪ ॥

*ācārya kahe,—tumi yei kaha, sei satya haya  
sarva-śāstre vaiṣṇavera ei suniścaya*

### SYNOMYS

ācārya *kahe*—the Tattvavādī ācārya said; *tumi*—You; *yei*—whatever; *kaha*—say; *sei*—that; *satya*—truth; *haya*—is; *sarva-śāstre*—in all revealed scriptures; *vaiṣṇavera*—of the devotees of Lord Viṣṇu; *ei*—this; *su-niścaya*—conclusion.

### TRANSLATION

The Tattvavādī ācārya replied, “What You have said is certainly factual. It is the conclusion of all the revealed scriptures of the Vaiṣṇavas.

### TEXT 275

ତଥାପି ମଧ୍ୱାଚାର୍ୟ ଯେ କରିଯାଛେ ନିର୍ବକ୍ତ ।  
ସେହି ଆଚାରିଯେ ସବେ ସମ୍ପ୍ରଦାୟ-ସଂସକ୍ତ ॥ ୨୭୫ ॥

*tathāpi madhvācārya ye kariyāche nirbandha  
sei ācariye sabe sampradāya-sambandha*

### SYNOMYS

*tathāpi*—still; *madhva-ācārya*—Madhvācārya; *ye*—whatever; *kariyāche*—formulated; *nirbandha*—rules and regulations; *sei*—that; *ācariye*—we practice; *sabe*—all; *sampradāya*—party; *sambandha*—relationship.

### TRANSLATION

“Still, whatever Madhvācārya has ascertained to be the formula for our party, we practice as a party policy.”

## TEXT 276

ଅଭୁ କହେ,—କର୍ମୀ, ଜୀନୀ,—ଦୁଇ ଭକ୍ତିହୀନ ।  
ତୋମାର ସମ୍ପ୍ରଦାୟେ ଦେଖି ଦେଖେ ଦୁଇ ଚିହ୍ନ ॥ ୨୭୬ ॥

*prabhu kahe, —karmī, jñānī, —dui bhakti-hīna  
tomāra sampradāye dekhi sei dui cihna*

## SYNONYMS

*prabhu kahe*—Lord Śrī Caitanya Mahāprabhu said; *karmī*—fruitive worker; *jñānī*—mental speculator; *dui*—both of them; *bhakti-hīna*—nondevotees; *tomāra*—your; *sampradāye*—in the community; *dekhi*—I see; *sei*—those; *dui*—both; *cihna*—symptoms.

## TRANSLATION

Śrī Caitanya Mahāprabhu said, “Both the fruitive worker and the speculative philosopher are considered nondevotees. We see both elements present in your sampradāya.

## TEXT 277

ଜବେ, ଏକ ଗୁଣ ଦେଖି ତୋମାର ସମ୍ପ୍ରଦାୟେ ।  
ଯତ୍ୟବିଗ୍ରହ କରି’ ଈଶରେ କରାହ ନିଶ୍ଚଯେ ॥ ୨୭୭ ॥

*sabe, eka guṇa dekhi tomāra sampradāye  
satya-vigraha kari' iśvare karaha niścaye*

## SYNONYMS

*sabe*—in all; *eka*—one; *guṇa*—quality; *dekhi*—I see; *tomāra*—your; *sampradāye*—in the party; *satya-vigraha*—the form of the Lord as truth; *kari'*—accepting; *iśvare*—the Supreme Personality of Godhead; *karaha*—you do; *niścaye*—ascertain.

## TRANSLATION

“The only qualification that I see in your sampradāya is that you accept the form of the Lord as truth.”

## PURPORT

Śrī Caitanya Mahāprabhu wanted to point out to the Tattvavādī ācārya, who belonged to the Madhvācārya-sampradāya, that their general behavior did not

favor pure devotional service, which must be devoid of the taints of fruitive activity and speculative knowledge. As far as fruitive activity is concerned, the contamination is elevation to a higher standard of life, and for speculative knowledge the contamination is merging into the existence of the Absolute Truth. The Tattvādā *sampradāya* of the Madhvācārya school sticks to the principle of *varṇāśrama-dharma*, which involves fruitive activity. Their ultimate goal (*mukti*) is simply a form of desire. A pure devotee should be free from all kinds of desire. He simply engages in the service of the Lord. Nonetheless, Caitanya Mahāprabhu was pleased that the Madhvācārya-*sampradāya*, or the Tattvādā *sampradāya*, accepted the transcendental form of the Lord. This is the great qualification of these Vaiṣṇava *sampradāyas*.

It is the Māyāvāda *sampradāya* that does not accept the transcendental form of the Lord. If a Vaiṣṇava *sampradāya* is also carried away by that impersonal attitude, that *sampradāya* has no position at all. It is a fact that there are many so-called Vaiṣṇavas whose ultimate aim is to merge into the existence of the Lord. The *sahajiyās'* Vaiṣṇava philosophy is to become one with the Supreme. Śrī Caitanya Mahāprabhu points out that Śrī Mādhavendra Purī accepted Madhvācārya only because his *sampradāya* accepted the transcendental form of the Lord.

### TEXT 278

ଏଇମତ ତୀର ସରେ ଗର୍ବ ଚର୍ଣ୍ଣ କରି' ।  
ଫନ୍ଦୁତୀର୍ଥେ ତବେ ଚଲି ଆଇଲା ଗୌରହରି ॥ ୨୭୮ ॥

*ei-mata tāra ghare garva cūrṇa kari'  
phalgu-tirthe tabe cali āilā gaurahari*

### SYNONYMS

*ei-mata*—in this way; *tāra* *ghare*—at his place; *garva*—pride; *cūrṇa*—broken; *kari'*—making; *phalgu-tirthe*—to the holy place named Phalgu-tīrtha; *tabe*—then; *cali*—walking; *āilā*—came; *gaura-hari*—Lord Śrī Caitanya Mahāprabhu.

### TRANSLATION

Thus Śrī Caitanya Mahāprabhu broke the pride of the Tattvādīs to pieces. He then went to the holy place known as Phalgu-tīrtha.

### TEXT 279

ତିତକୁପେ ବିଶାଳାର କରି' ଦରଶନ ।  
ପଞ୍ଚାଙ୍ଗରା-ତୀର୍ଥେ ଆଇଲା ଶଟୀର ନମନ ॥ ୨୭୯ ॥

*tritakūpe viśālāra kari' daraśana  
pañcāpsarā-tīrthe āīlā śacīra nandana*

### SYNONYMS

*tritakūpe*—to Tritakūpa; *viśālāra*—of the Deity named Viśālā; *kari'*—doing; *daraśana*—visiting; *pañca-apsarā-tīrthe*—to Pañcāpsarā-tīrtha; *āīlā*—came; *śacīra nandana*—the son of mother Śacī.

### TRANSLATION

**Śrī Caitanya Mahāprabhu, the son of mother Śacī, went to Tritakūpa, and after seeing the Viśālā Deity there, He went to the holy place known as Pañcāpsarā-tīrtha.**

### PURPORT

The Apsarās, denizens of the heavenly planets, are generally known as dancing girls. The girls in the heavenly planets are exquisitely beautiful, and if a woman on earth is found to be very beautiful, she is compared to the Apsarās. There were five Apsarās named Latā, Budbudā, Samīcī, Saurabheyī and Varnā. It is said that these five beautiful dancing girls were sent by Indra to break the severe austerity of a saintly person called Acyuta Ṛṣi. This action was typical of Indra, the King of heaven. Whenever Indra discovered someone undergoing severe austerities, he would begin to fear for his post. Indra is always anxious about his position, fearing that if someone becomes more powerful than him, he would lose his elevated position. As soon as he would see a saint undergoing severe austerities, he would send dancing girls to distract him. Even the great saint Viśvāmitra Muni fell victim to his plan.

When the five Apsarās went to break Acyuta Ṛṣi's meditation, they were all chastised and cursed by the saint. As a result, the girls turned into crocodiles in a lake that came to be known as Pañcāpsarā. Lord Rāmacandra also visited this place. From Śrī Nārada Muni's narration, it is understood that when Arjuna went to visit the holy places, he learned about the condemnation of the five Apsarās. He delivered them from their abominable condition, and from that day the lake came to be known as Pañcāpsarā, and it became a place of pilgrimage.

### TEXT 280

গোকর্ণে শিব দেখি' আইলা দ্বাপায়নি ।  
সৃপারক-তীর্থে আইলা শ্রাসিশরোমণি ॥ ২৮০ ॥

*gokarṇe śiva dekhi' āīlā dvaipāyani  
sūrpāraka-tīrthe āīlā nyāsi-śiromani*

### SYNONYMS

*gokarṇe*—in the place named Gokarṇa; *śīva*—the temple of Lord Śīva; *dekhi'*—seeing; *āilā*—came; *dvaipāyani*—to Dvaipāyani; *sūrpāraka-tīrtha*—to the holy place named Sūrpāraka; *āilā*—came; *nyāsi-śiromāṇi*—the best of the *sannyāsīs*, Śrī Caitanya Mahāprabhu.

### TRANSLATION

After seeing Pañcāpsarā, Śrī Caitanya Mahāprabhu went to Gokarṇa. While there, He visited the temple of Lord Śīva, and then He went to Dvaipāyani. Śrī Caitanya Mahāprabhu, the crown jewel of all *sannyāsīs*, then went to Sūrpāraka-tīrtha.

### PURPORT

Gokarṇa is situated in North Kānādā in the Mahārāṣṭra province. It is about twenty miles southeast of Kāraoyāra. This place is very famous for the temple of Lord Śīva known as Mahā-baleśvara. Hundreds and thousands of pilgrims come to see this temple. Sūrpāraka is about twenty-six miles north of Bombay. In the Mahārāṣṭra province near Bombay is a district known as Thānā and a place known as Sopārā. Sūrpāraka is mentioned in the *Mahābhārata* (*Śānti-parva*, Chapter 41, verses 66-67).

### TEXT 281

কোলাপুরে লক্ষ্মী দেখি' দেখেন ক্ষীর-ভগবতী ।  
লাঙ-গণেশ দেখি' দেখেন চোর-পার্বতী ॥ ২৮১ ॥

*kolāpure lakṣmī dekhi' dekhena kṣīra-bhagavatī  
lāṅga-gaṇeśa dekhi' dekhena cora-pārvatī*

### SYNONYMS

*kolāpure*—at Kolāpura; *lakṣmī*—the goddess of fortune; *dekhi'*—seeing; *dekhena*—he visited; *kṣīra-bhagavatī*—the temple of Kṣīra-bhagavatī; *lāṅga-gaṇeśa*—the deity Lāṅga-gaṇeśa; *dekhi'*—seeing; *dekhena*—He sees; *cora-pārvatī*—the goddess Pārvatī, who is known as a thief.

### TRANSLATION

Śrī Caitanya Mahāprabhu then visited the town of Kolāpura, where He saw the goddess of fortune in the temple of Kṣīra-bhagavatī and Lāṅga-gaṇeśa in another temple, known as Cora-pārvatī.

### PURPORT

Kolāpura is a town in the Mahārāṣṭra province formerly known as Bombay Pradesh. Formerly it was a native state, and it is bordered on the north by the district of Sāntārā, on the east and south by the district of Belagāma, and on the west by the district of Ratnagiri. In this place there is a river named Urṇā. From the *Bombay Gazette* it is understood that there were about 250 temples there, out of which six are very famous. These are (1) Ambābāī, or Mahālakṣmī Mandira, (2) Viṣṭobā Mandira, (3) Ṭemblāī Mandira, (4) Mahākālī Mandira, (5) Phirāṅga-i, or Pratyāṅgirā Mandira, and (6) Yyāllāmmā Mandira.

### TEXT 282

তথা হৈতে পাঞ্জরপুরে আইলা গৌরচন্দ্ৰ ।  
বিঠ্ঠল-ঠাকুৰ দেখি' পাইলা আনন্দ ॥ ২৮২ ॥

*tathā haite pāñdarapure āīlā gauracandra  
vithṭhala-ṭhākura dekhi' pāīlā ānanda*

### SYNOMYMS

*tathā haite*—from there; *pāñdara-pure*—to Pāñdarapura; *āīlā*—came; *gaura-candra*—Lord Śrī Caitanya Mahāprabhu; *vithṭhala-ṭhākura*—the Deity known as Vithṭhala; *dekhi'*—seeing; *pāīlā*—got; *ānanda*—great happiness.

### TRANSLATION

From there Śrī Caitanya Mahāprabhu went to Pāñdarapura, where He happily saw the temple of Viṣṭhala Ṭhākura.

### PURPORT

This city of Pāñdarapura is situated on the River Bhīmā. It is said that Śrī Caitanya Mahāprabhu initiated Tukārāma when He visited Pāñdarapura. This Tukārāma Ācārya became very famous in the Mahārāṣṭra province, and he spread the *sākīrtana* movement all over the province. The *sākīrtana* party belonging to Tukārāma is still very popular in Bombay in the province of Mahārāṣṭra. Tukārāma was a disciple of Śrī Caitanya Mahāprabhu, and his book is known as *Abhaīga*. His *sākīrtana* party exactly resembles the Gauḍīya-Vaiṣṇava *sākīrtana* parties, for they chant the holy name of the Lord with *mṛdarīga* and *karatālas*.

The Lord Viṣṭhaladeva mentioned in this verse is a form of Lord Viṣṇu with four hands. He is Nārāyaṇa.

## TEXT 283

প্ৰেমাবেশে কৈল বহুত কৌর্তন-নৰ্তন ।  
তাহাঁ এক বিপ্র তাঁৰে কৈল নিমন্ত্ৰণ ॥ ২৮৩ ॥

*premāvēśe kaila bahuta kīrtana-nartana  
tāhān eka vipra tānre kaila nimantraṇa*

## SYNONYMS

*prema-āvēśe*—in the great ecstasy of love; *kaila*—performed; *bahuta*—much; *kīrtana-nartana*—chanting and dancing; *tāhān*—there; *eka*—one; *vipra*—brāhmaṇa; *tānre*—unto Him; *kaila*—did; *nimantraṇa*—invitation.

## TRANSLATION

Śrī Caitanya Mahāprabhu chanted and danced in various ways as usual, and one brāhmaṇa, seeing Him in ecstatic love, was very pleased. He even invited the Lord to his home for lunch.

## TEXT 284

বহুত আদরে প্ৰভুকে ভিক্ষা কৰাইল ।  
ভিক্ষা কৰি' তথা এক শুভবাৰ্তা পাইল ॥ ২৮৪ ॥

*bahuta ādare prabhuke bhikṣā karāila  
bhikṣā kari' tathā eka śubha-vārtā pāila*

## SYNONYMS

*bahuta ādare*—with great love; *prabhuke*—unto Lord Śrī Caitanya Mahāprabhu; *bhikṣā karāila*—offered lunch; *bhikṣā kari'*—after finishing His lunch; *tathā*—there; *eka*—one; *śubha-vārtā*—auspicious news; *pāila*—got.

## TRANSLATION

This brāhmaṇa offered Śrī Caitanya Mahāprabhu food with great respect and love. After finishing His lunch, the Lord received auspicious news.

## TEXT 285

মাধব-পুৱীৰ শিশু ‘শ্ৰীরঞ্জ-পুৱী’ নাম ।  
সেই গ্রামে বিপ্ৰগৃহে কৱেন বিশ্রাম ॥ ২৮৫ ॥

*mādhava-purīra śiṣya ‘śrī-raṅga-purī’ nāma  
sei grāme vipra-grhe karena viśrāma*

### SYNONYMS

*mādhava-purīra śiṣya*—one disciple of Mādhavendra Purī; *śrī-raṅga-purī*—Śrī Raṅga Purī; *nāma*—named; *sei grāme*—in that village; *vipra-grhe*—in the house of a brāhmaṇa; *karena viśrāma*—rests.

### TRANSLATION

Śrī Caitanya Mahāprabhu received word that Śrī Raṅga Purī, one of the disciples of Śrī Mādhavendra Purī, was present in that village at the home of a brāhmaṇa.

### TEXT 286

শুনিয়া চলিলা প্রভু তাঁরে দেখিবারে ।  
বিপ্রগৃহে বসি' আছেন, দেখিলা তাঁহারে ॥ ২৮৬ ॥

*śuniyā calilā prabhu tāñre dekhibāre  
vipra-grhe vasi' āchena, dekhilā tāñhāre*

### SYNONYMS

*śuniyā*—hearing; *calilā*—went; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—him; *dekhibāre*—to see; *vipra-grhe*—at the house of the brāhmaṇa; *vasi'*—sitting; *āchena*—was; *dekhilā*—saw; *tāñhāre*—him.

### TRANSLATION

Hearing this news, Śrī Caitanya Mahāprabhu immediately went to see Śrī Raṅga Purī at the brāhmaṇas home. Upon entering, the Lord saw him sitting there.

### TEXT 287

প্ৰেমাবেশে কৱে তাঁৰে দণ্ড-পৱণাম ।  
অশ্ৰু, পুলক, কম্পা, সৰ্বাঙ্গে পড়ে ঘাম ॥ ২৮৭ ॥

*premāvēśe kare tāñre dañḍa-parāñāma  
aśru, pulaka, kampa, sarvāṅge paḍe ghāma*

### SYNONYMS

*prema-āvēśe*—in ecstatic love; *kare*—does; *tāñre*—unto him; *dañḍa-parāñāma*—obeisances, falling flat; *aśru*—tears; *pulaka*—jubilation; *kampa*—

trembling; *sa*rva-*a*ṅge—all over the body; *pa*de—there was; *ghāma*—perspiration.

### TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw the brāhmaṇa, He immediately began to offer him obeisances in ecstatic love, falling flat to the ground. The symptoms of transcendental transformation were visible—namely, tears, jubilation, trembling and perspiration.

### TEXT 288

দেখিয়া বিশ্মিত হৈল শ্রীরং-পুরীর মন ।  
‘উঠহ শ্রীপাদ’ বলি’ বলিলা বচন ॥ ২৮৮ ॥

*dekhiyā vismita haila śrī-raṅga-purīra mana  
'uṭhaha śripāda' bali' balilā vacana*

### SYNOMYS

*dekhiyā*—seeing; *vismita*—astonished; *haila*—became; *śrī-raṅga-purīra*—of Śrī Raṅga Puri; *mana*—the mind; *uṭhaha*—get up; *śrī-pāda*—Your Holiness; *bali'*—saying; *balilā vacana*—began to speak.

### TRANSLATION

Upon seeing Śrī Caitanya Mahāprabhu in such an ecstatic mood, Śrī Raṅga Puri said, "Your Holiness, please get up.

### TEXT 289

শ্রীপাদ, ধর মোর গোসাঙ্গির সম্বন্ধ ।  
তাহা বিনা অন্যত্র নাহি এই প্রেমার গন্ধ ॥ ২৮৯ ॥

*śripāda, dhara mora gosāñira sambandha  
tāhā vinā anyatra nāhi ei premāra gandha*

### SYNOMYS

*śrī-pāda*—O Your Holiness; *dhara*—You hold; *mora*—my; *gosāñira*—with Śrī Mādhavendra Puri; *sambandha*—relationship; *tāhā vinā*—without him; *anyatra*—elsewhere; *nāhi*—there is not; *ei*—this; *premāra*—of ecstasy; *gandha*—flavor.

### TRANSLATION

"Your Holiness is certainly related to Śrī Mādhavendra Puri, without whom there is no flavor of ecstatic love."

### PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that in the disciplic succession of Madhvācārya —up to the advent of His Holiness Śrīpāda Lakṣmīpati Tīrtha—only Lord Kṛṣṇa was worshiped. After Śrīla Mādhavendra Purī, worship of both Rādhā and Kṛṣṇa was established. For this reason Śrī Mādhavendra Purī is accepted as the root of worship in ecstatic love. Unless one is connected to the disciplic succession of Mādhavendra Purī, there is no possibility of awakening the symptoms of ecstatic love. The word *gosāñi* is significant in this connection. The spiritual master who is fully surrendered unto the Supreme Personality of Godhead and has no business other than the Lord's service is called the best of the *paramahaṁsas*. A *paramahaṁsa* has no program for sense gratification; he is interested only in satisfying the senses of the Lord. One who has control of the senses in this way is called a *gosāñi* or a *gosvāmī*, master of the senses. The senses cannot be controlled unless one is engaged in the service of the Lord; therefore the bona fide spiritual master, who has full control over his senses, engages twenty-four hours a day in the Lord's service. He can therefore be addressed as *gosāñi* or *gosvāmī*. The title *gosvāmī* cannot be inherited but can be given only to a bona fide spiritual master.

There were six great *Gosvāmīs* of Vṛndāvana—Śrīla Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha—and none of them inherited the title of *gosvāmī*. All the *Gosvāmīs* of Vṛndāvana were bona fide spiritual masters situated on the highest platform of devotional service, and for that reason they were called *gosvāmīs*. All the temples of Vṛndāvana were certainly started by the six *Gosvāmīs*. Later the worship in the temples was entrusted to some householder disciples of the *Gosvāmīs*, and since then the hereditary title of *gosvāmī* has been used. However, only one who is a bona fide spiritual master expanding the cult of Śrī Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement, and who is in full control of his senses can be addressed as a *gosvāmī*. Unfortunately, the hereditary process is going on; therefore at the present moment, in most cases the title is being misused due to ignorance of the word's etymology.

### TEXT 290

এত বলি' প্রভুকে উঠাএগ। কৈল আলিঙ্গন।  
গলাগলি করি' দুঁহে করেন ক্রমন॥ ২৯০॥

eta bali' prabhuke uṭhāñā kaila āliṅgana  
galāgali kari' duñhe karena krandana

### SYNONYMS

*eta bali'*—saying this; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *uṭhāñā*—getting up; *kaila*—did; *āliṅgana*—embracing; *galāgali*—shoulder to shoulder; *kari'*—doing; *duñhe*—both of them; *karena*—do; *krandana*—crying.

### TRANSLATION

After saying this, Śrī Raṅga Purī lifted Śrī Caitanya Mahāprabhu and embraced Him. When they both embraced, they began to cry in ecstasy.

### TEXT 291

କ୍ଷାଣେକ ଆବେଶ ଛାଡ଼ି' ଦୁଃଖର ଧୈର୍ୟ ହେଲ ।  
ଦେଖର-ପୁରୀର ସମ୍ବନ୍ଧ ଗୋସାଙ୍ଗ ଜାନାଇଲ ॥ ୨୯୧ ॥

*kṣaṇeke āveśa chāḍi' duñhāra dhairyā haila  
iśvara-purīra sambandha gosāñi jānāila*

### SYNOMYS

*kṣaṇeke*—after just a few moments; *āveśa*—ecstasy; *chāḍi'*—giving up; *duñhāra*—of both of them; *dhairyā*—patience; *haila*—there was; *iśvara-purīra*—of Iśvara Purī; *sambandha*—relationship; *gosāñi*—Śrī Caitanya Mahāprabhu; *jānāila*—disclosed.

### TRANSLATION

After some moments, they came to their senses and became patient. Śrī Caitanya Mahāprabhu then informed Śrī Raṅga Purī about His relationship with Iśvara Purī.

### TEXT 292

ଅନ୍ତୁତ ପ୍ରେମେର ବନ୍ଧୁ ଦୁଃଖର ଉଥଲିଲ ।  
ଦୁଃଖେ ମାନ୍ୟ କରି' ଦୁଃଖେ ଆନନ୍ଦେ ବସିଲ ॥ ୨୯୨ ॥

*adbhuta premera vanyā duñhāra uthalila  
duñhe mānya kari' duñhe ānande vasila*

### SYNOMYS

*adbhuta*—wonderful; *premera*—of love of Godhead; *vanyā*—inundation; *duñhāra*—of both of them; *uthalila*—arose; *duñhe*—both of them; *mānya kari'*—offering respect; *duñhe*—both of them; *ānande*—with great happiness; *vasila*—sat down.

### TRANSLATION

They were both inundated by the wonderful ecstasy of love, which was aroused in both of them. They finally sat down and respectfully began to converse.

## TEXT 293

ଦୁଇ ଜନେ କୃଷ୍ଣକଥା କହେ ରାତ୍ରି-ଦିନେ ।  
ଏଇଗତେ ଗୋଟାଇଲ ପାଞ୍ଚ-ସାତ ଦିନେ ॥ ୨୯୩ ॥

*dui jane kṛṣṇa-kathā kahe rātri-dine  
ei-mate goṅāila pāñca-sāta dine*

## SYNOMYS

*dui jane*—both the persons; *kṛṣṇa-kathā*—topics of Kṛṣṇa; *kahe*—speak; *rātri-dine*—day and night; *ei-mate*—in this way; *goṅāila*—passed; *pāñca-sāta*—five to seven; *dine*—days.

## TRANSLATION

In this way they discussed topics about Lord Kṛṣṇa continuously for five to seven days.

## TEXT 294

କୌତୁକେ ପୁରୀ ତାଙ୍କେ ପୁଛିଲ ଜନ୍ମସ୍ଥାନ ।  
ଗୋଟାଇଲ କୌତୁକେ କହେନ ‘ନବଦ୍ଵୀପ’ ନାମ ॥ ୨୯୪ ॥

*kautuke purī tāṅre puchila janma-sthāna  
gosāñi kautuke kahena ‘navadvīpa’ nāma*

## SYNOMYS

*kautuke*—out of curiosity; *purī*—Śrī Raṅga Purī; *tāṅre*—Him; *puchila*—asked; *janma-sthāna*—the place of birth; *gosāñi*—Śrī Caitanya Mahāprabhu; *kautuke*—as a matter of course; *kahena*—said; *nava-dvīpa*—Navadvīpa; *nāma*—name.

## TRANSLATION

Out of curiosity, Śrī Raṅga Purī asked Śrī Caitanya Mahāprabhu about His birthplace, and the Lord informed him that it was Navadvīpa-dhāma.

## TEXT 295

ଶ୍ରୀମାଧବ-ପୁରୀର ସଙ୍ଗେ ଶ୍ରୀରଙ୍ଗ-ପୁରୀ ।  
ପୂର୍ବେ ଆସିଯାଛିଲା ତେହେ ନଦୀଯା-ନଗରୀ ॥ ୨୯୫ ॥

*śrī-mādhava-purīra saṅge śrī-raṅga-purī  
pūrve āsiyāchilā teñho nadīyā-nagarī*

### SYNONYMS

*śrī-mādhava-purī saṅge—with Śrī Mādhavendra Purī; śrī-raṅga-puri—Śrī Raṅga Purī; pūrve—formerly; āsiyāchilā—came; teṅho—he; nadīyā-nagari—to the city of Nadia.*

### TRANSLATION

**Śrī Raṅga Purī had formerly gone to Navadvīpa with Śrī Mādhavendra Purī, and he therefore remembered the incidents that took place there.**

### TEXT 296

ଅଗନ୍ନାଥମିଶ୍ର-ଘରେ ଭିକ୍ଷା ଯେ କରିଲ ।  
ଅପୂର୍ବ ମୋଚାର ସଂତ ତାହା ଯେ ଖାଇଲ ॥ ୨୯୬ ॥

*jagannātha-miśra-ghare bhikṣā ye karila  
apūrva mocāra ghaṇṭa tāhān ye khāila*

### SYNONYMS

*jagannātha-miśra-ghare—in the house of Śrī Jagannātha Miśra; bhikṣā—lunch; ye—that; karila—took; apūrva—unprecedented; mocāra ghaṇṭa—curry made of plantain flowers; tāhān—there; ye—that; khāila—ate.*

### TRANSLATION

**As soon as Śrī Raṅga Purī recalled Navadvīpa, he also recalled accompanying Śrī Mādhavendra Purī to the house of Jagannātha Miśra, where he took lunch. He even remembered the taste of an unprecedented curry made of banana flowers.**

### TEXT 297

ଅଗନ୍ନାଥେର ବ୍ରାହ୍ମଣୀ, ତେଁହ—ମହା-ପତିଵ୍ରତା ।  
ବାଂସଲେ ହେବ ତେଁହ ଯେନ ଜଗମାତା ॥ ୨୯୭ ॥

*jagannāthera brāhmaṇī, teṅha—mahā-pativratā  
vātsalye hayena teṅha yena jagan-mātā*

### SYNONYMS

*jagannāthera—of Jagannātha Miśra; brāhmaṇī—wife; teṅha—she; mahā—great; pati-vratā—devoted to her husband; vātsalye—in affection; hayena—was; teṅha—she; yena—as if; jagat-mātā—the mother of the whole universe.*

### TRANSLATION

Śrī Raṅga Purī also remembered the wife of Jagannātha Miśra. She was very devoted and chaste. As for her affection, she was exactly like the mother of the universe.

### TEXT 298

ରଙ୍ଗନେ ନିପୁଣା ତାଁ-ସମ ନାହିଁ ତିଭୁବନେ ।  
ପୁତ୍ରସମ ସେହ କରେନ ସନ୍ଧ୍ୟାସି-ଭୋଜନେ ॥ ୨୯୮ ॥

*randhane nipiṇā tāñ-sama nāhi tribhuvane  
putra-sama sneha karena sannyāsi-bhojane*

### SYNONYMS

*randhane*—in cooking; *nipiṇā*—very expert; *tāñ-sama*—like her; *nāhi*—there is none; *tri-bhuvane*—in the three worlds; *putra-sama*—like to her own sons; *sneha karena*—she was affectionate; *sannyāsi-bhojane*—in feeding the *sannyāsīs*.

### TRANSLATION

He also remembered how Śrī Jagannātha Miśra's wife, Śacimātā, was expert in cooking. He recalled that she was very affectionate toward the *sannyāsīs* and fed them exactly like her own sons.

### TEXT 299

ତାଁର ଏକ ଯୋଗ୍ୟ ପୁତ୍ର କରିଯାଛେ ସନ୍ଧ୍ୟାସ ।  
'ଶନ୍କରାରଣ୍ୟ' ନାମ ତାଁର ଅଳ୍ପ ବୟସ ॥ ୨୯୯ ॥

*tāñra eka yogya putra kariyāche sannyāsa  
'śaṅkarāraṇya' nāma tāñra alpa vayasa*

### SYNONYMS

*tāñra*—her; *eka*—one; *yoga*—deserving; *putra*—son; *kariyāche*—has accepted; *sannyāsa*—the renounced order of life; *śaṅkarāraṇya*—Śaṅkarāraṇya; *nāma*—named; *tāñra*—his; *alpa*—little; *vayasa*—age.

### TRANSLATION

Śrī Raṅga Purī also understood that one of her deserving sons accepted the renounced order at a very young age. His name was Śaṅkarāraṇya.

### TEXT 300

এই তীর্থে শঙ্করারণ্যের সিদ্ধিপ্রাপ্তি হৈল ।  
প্রস্তাবে শ্রীরং-পুরী এতেক কহিল ॥ ৩০০ ॥

*ei tīrthe śāṅkarāraṇyera siddhi-prāpti haila  
prastāve śrī-raṅga-puri eteka kahila*

### SYNONYMS

*ei tīrthe*—in this holy place; *śāṅkarāraṇyera*—of Śāṅkarāraṇya; *siddhi-prāpti*—attainment of perfection; *haila*—became fulfilled; *prastāve*—in the course of conversation; *śrī-raṅga-puri*—Śrī Raṅga Purī; *eteka*—thus; *kahila*—spoke.

### TRANSLATION

Śrī Raṅga Purī informed Śrī Caitanya Mahāprabhu that in this holy place, Pāñḍarapura, the sannyāsī named Śāṅkarāraṇya attained perfection.

### PURPORT

Śrī Caitanya Mahāprabhu's elder brother was named Viśvarūpa. He left home before Śrī Caitanya Mahāprabhu and accepted the *sannyāsī* order under the name of Śāṅkarāraṇya Svāmī. He traveled all over the country and finally went to Pāñḍarapura, where he passed away after attaining perfection. In other words, he entered the spiritual world after giving up his mortal body at Pāñḍarapura.

### TEXT 301

প্রভু কহে,—পূর্বাশ্রমে তেঁহ মোর ভাতা ।  
জগন্নাথ মিশ্র—পূর্বাশ্রমে মোর পিতা ॥ ৩০১ ॥

*prabhu kahe,—pūrvāśrama teṅha mora bhrātā  
jagannātha miśra—pūrvāśrama mora pitā*

### SYNONYMS

*prabhu kahe*—the Lord replied; *pūrvāśrama*—in My previous āśrama; *teṅha*—He; *mora bhrātā*—My brother; *jagannātha miśra*—Jagannātha Miśra; *pūrvāśrama*—in My previous āśrama; *mora pitā*—My father.

### TRANSLATION

Śrī Caitanya Mahāprabhu said, "In My previous āśrama, Śāṅkarāraṇya was My brother, and Jagannātha Miśra was My father."

## TEXT 302

এইমত দুইজনে ইষ্টগোষ্ঠী করি' ।  
ধারকা দেখিতে চলিলা শ্ৰীরংগপুরী ॥ ৩০২ ॥

*ei-mata dui-jane iṣṭa-goṣṭhī kari'  
dvārakā dekhite calilā śrī-raṅga-puri'*

## SYNONYMS

*ei-mata*—in this way; *dui-jane*—both of them; *iṣṭa-goṣṭhī kari'*—discussing many topics; *dvārakā dekhite*—to see Dvārakā; *calilā*—started; *śrī-raṅga-puri*—Śrī Raṅga Puri.

## TRANSLATION

After finishing his talks with Śrī Caitanya Mahāprabhu, Śrī Raṅga Puri started for Dvārakā-dhāma.

## TEXT 303

দিন চারি তথা প্রভুকে রাখিল আচ্ছণ ।  
ভীমানদী স্নান করি' করেন বিঠ্ঠল দর্শন ॥ ৩০৩ ॥

*dina cāri tathā prabhuke rākhila brāhmaṇa  
bhīmā-nadi snāna kari' karena viṭhṭhala darśana*

## SYNONYMS

*dina*—days; *cāri*—four; *tathā*—there; *prabhuke*—Lord Caitanya Mahāprabhu; *rākhila*—kept; *brāhmaṇa*—the brāhmaṇa; *bhīmā-nadi*—in the River Bhīmā; *snāna kari'*—bathing; *karena*—does; *viṭhṭhala darśana*—visit the temple of Viṭhṭhala.

## TRANSLATION

After Śrī Raṅga Puri departed for Dvārakā, Śrī Caitanya Mahāprabhu remained with the brāhmaṇa at Pāṇḍarapura for four more days. He took His bath in the Bhīmā River and visited the temple of Viṭhṭhala.

## TEXT 304

তবে মহাপ্রভু আইলা কৃষ্ণবেধা-তীরে ।  
নানা তীর্থ দেখি' ভাই দেবতা-মন্দিরে ॥ ৩০৪ ॥

*tabe mahāprabhu āilā kṛṣṇa-venvā-tire  
nānā tīrtha dekhi' tāhān devatā-mandire*

### SYNONYMS

*tabe*—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *kṛṣṇa-venvā-tire*—to the bank of the River Kṛṣṇa-venvā; *nānā*—various; *tīrtha*—holy places; *dekhi'*—seeing; *tāhān*—there; *devatā-mandire*—in the temples of some gods.

### TRANSLATION

**Śrī Caitanya Mahāprabhu next went to the bank of the Kṛṣṇa-venvā River, where He visited many holy places and the temples of various gods.**

### PURPORT

This river is another branch of the River Kṛṣṇā. It is said that Thākura Bilvamaṅgala resided on the banks of this river. This river is sometimes called the Vīṇā, the Venī, the Sinā and the Bhīmā.

### TEXT 305

ত্রাঙ্গণ-সমাজ সব—বৈষ্ণব-চরিত ।  
বৈষ্ণব সকল পড়ে ‘কৃষ্ণকর্ণামৃত’ ॥ ৩০৫ ॥

*brāhmaṇa-samāja saba*—vaiṣṇava-carita  
*vaiṣṇava sakala paḍe* ‘kṛṣṇa-karṇāmṛta’

### SYNONYMS

*brāhmaṇa-samāja*—the community of *brāhmaṇas*; *saba*—all; *vaiṣṇava-carita*—pure devotees; *vaiṣṇava sakala*—all the Vaiṣṇavas; *paḍe*—study; *kṛṣṇa-karṇāmṛta*—the *Kṛṣṇa-karṇāmṛta* of Bilvamaṅgala Thākura.

### TRANSLATION

**The brāhmaṇa community there was composed of pure devotees, who regularly studied a book entitled Kṛṣṇa-karṇāmṛta, which was composed by Bilvamaṅgala Thākura.**

### PURPORT

This book was composed by Bilvamaṅgala Thākura in 112 verses. There are two or three other books bearing the same name, and there are also two commen-

taries on Bilvamaṅgala's book. One commentary was written by Kṛṣṇadāsa Kavirāja Gosvāmī and the other by Caitanya dāsa Gosvāmī.

### TEXT 306

কৃষ্ণকর্ণামৃত শুনি' প্রভুর আনন্দ হৈল ।  
আগ্রহ করিয়া পুঁথি লেখাগ্রন্থ লৈল ॥ ৩০৬ ॥

*kṛṣṇa-karṇāmṛta suni' prabhura ānanda haila  
āgraha kariyā puṇthi lekhāñā laila*

### SYNONYMS

*kṛṣṇa-karṇāmṛta śuni'*—after hearing *Kṛṣṇa-karṇāmṛta*; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *ānanda haila*—there was great happiness; *āgraha kariyā*—with great eagerness; *puṇthi*—the book; *lekhāñā*—getting copied; *laila*—took.

### TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to hear the book Kṛṣṇa-karṇāmṛta, and with great eagerness He had it copied and took it with Him.

### TEXT 307

‘কর্ণামৃত’-সম বস্তু নাহি ত্রিভুবনে ।  
যাহা হৈতে হয় কুফে শুদ্ধপ্রেমজ্ঞানে ॥ ৩০৭ ॥

*'karṇāmṛta'-sama vastu nāhi tribhuvane  
yāhā haite haya kṛṣṇe śuddha-prema-jñāne*

### SYNONYMS

*karṇāmṛta*—Kṛṣṇa-karṇāmṛta; *sama*—like; *vastu nāhi*—there is nothing; *tribhuvane*—in the three worlds; *yāhā haite*—from which; *haya*—there is; *kṛṣṇe*—unto Lord Kṛṣṇa; *śuddha-prema-jñāne*—knowledge of pure devotional service.

### TRANSLATION

There is no comparison to Kṛṣṇa-karṇāmṛta within the three worlds. By studying this book, one is elevated to the knowledge of pure devotional service to Kṛṣṇa.

### TEXT 308

সৌম্পর্য-মাধুর্য-কৃষ্ণলীলার অবধি ।  
গেই জালে, যে ‘কর্ণামৃত’ পড়ে নিরবধি ॥ ৩০৮ ॥

*saundarya-mādhurya-kṛṣṇa-lilāra avadhi  
sei jāne, ye 'karṇāmrta' paḍe niravadhi*

### SYNONYMS

*saundarya*—beauty; *mādhurya*—sweetness; *kṛṣṇa-lilāra*—of the pastimes of Lord Kṛṣṇa; *avadhi*—limit; *sei jāne*—he knows; *ye*—one who; *karṇāmrta*—the book *Kṛṣṇa-karṇāmrta*; *paḍe*—studies; *niravadhi*—constantly.

### TRANSLATION

**One who constantly reads Kṛṣṇa-karṇāmrta can fully understand the beauty and melodious taste of the pastimes of Lord Kṛṣṇa.**

### TEXT 309

**'ব্রহ্মসংহিতা', 'কর্ণামৃত' দ্বই পুঁথি পাঁঞ্চা ।  
মহারত্নপ্রায় পাই আইলা সঙে লঞ্চা ॥ ৩০৯ ॥**

*'brahma-saṁhitā', 'karṇāmrta' dui puṇthi pāñā  
mahā-ratna-prāya pāi āilā saṅge lañā*

### SYNONYMS

*brahma-saṁhitā*—the book *Brahma-saṁhitā*; *karṇāmrta*—the book *Kṛṣṇa-karṇāmrta*; *dui*—two; *puṇthi*—books; *pāñā*—getting; *mahā-ratna-prāya*—like the most valuable jewels; *pāi*—getting; *āilā*—came back; *saṅge*—with Him; *lañā*—taking.

### TRANSLATION

**The Brahma-saṁhitā and Kṛṣṇa-karṇāmrta were two books that Śrī Caitanya Mahāprabhu considered to be most valuable jewels. Therefore He took them with Him on His return trip.**

### TEXT 310

**তাপী স্নান করি' আইলা মাহিষ্মতীপুরে ।  
নানা তীর্থ দেখি তাহা নর্মদার তৌরে ॥ ৩১০ ॥**

*tāpi snāna kari' āilā māhiṣmati-pure  
nānā tīrtha dekhi tāhān narmadārā tire*

### SYNONYMS

*tāpi*—in the Tāpī River; *snāna kari'*—taking a bath; *āilā*—arrived; *māhiṣmati-pure*—at Māhiṣmatī-pura; *nānā tīrtha*—many holy places; *dekhi*—seeing; *tāhān*—there; *narmadārā tire*—on the bank of the River Narmadā.

### TRANSLATION

Śrī Caitanya Mahāprabhu next arrived at the banks of the River Tāpi. After bathing there, He went to Māhiṣmatī-pura. While there, He saw many holy places on the banks of the River Narmadā.

### PURPORT

The River Tāpi is presently known as Tāpti. The river's source is a mountain called Multāi, and the river flows through the state of Saurāṣṭra and into the western Arabian Sea. Māhiṣmatī-pura is mentioned in Mahābhārata in connection with Sahadeva's victory. Sahadeva, the youngest brother of the Pāṇḍavas, conquered that part of the country. As stated in Mahābhārata:

tato ratnāny upādāya  
purīṁ māhiṣmatīṁ yayau  
tatra nilena rājñā sa  
cakre yuddharān nararśabhaḥ

"After acquiring jewels, Sahadeva went to the city of Māhiṣmatī, where he fought with a king called Nīla."

### TEXT 311

ধনুষ্টীর্থ দেখি' করিলা নির্বিন্ধ্যাতে স্নানে ।  
ঋষ্যমূক-গিরি আইলা দণ্ডকারণ্যে ॥ ৩১১ ॥

dhanus-tīrtha dekhi' karilā nirvindhyāte snāne  
ṛṣyamūka-giri āīlā daṇḍakāraṇye

### SYNOMYS

*dhanuḥ-tīrtha*—Dhanus-tīrtha; *dekhi'*—seeing; *karilā*—did; *nirvindhyāte*—in the River Nirvindhya; *snāne*—bathing; *ṛṣyamūka-giri*—at the Ṛṣyamūka Mountain; *āīlā*—arrived; *daṇḍaka-aranye*—in the forest known as Daṇḍakāraṇya.

### TRANSLATION

The Lord next arrived at Dhanus-tīrtha, where He took His bath in the River Nirvindhya. He then arrived at Ṛṣyamūka Mountain and then went to Daṇḍakāraṇya.

### PURPORT

According to some opinions, Ṛṣyamūka is a chain of mountains beginning at the village of Hāmpi-grāma in the district of Belāri. The mountain chain begins along

the bank of the River Tuṅgabhadrā, which gradually reaches the state of Hyderabad. According to other opinions, this hill is situated in Madhya Pradesh and bears the present name of Rāmpa. Daṇḍakāraṇya is a spacious tract of land which begins north of Khāndeśa and extends up to the southern Āhammadā-nagara through Nāsika and Āuraṅgābāda. The Godāvarī River flows through this tract of land, and there is a great forest there where Lord Rāmacandra lived.

### TEXT 312

‘সপ্ততাল-বৃক্ষ’ দেখে কানন-ভিতর ।  
অতি বৃক্ষ, অতি স্থূল, অতি উচ্চতর ॥ ৩১২ ॥

*'saptatāla-vṛkṣa'* dekhe kānana-bhitara  
ati vṛddha, ati sthūla, ati uccatara

### SYNONYMS

*sapta-tāla-vṛkṣa*—seven palm trees; *dekhe*—sees; *kānana bhitara*—within the forest; *ati vṛddha*—very old; *ati sthūla*—very bulky; *ati uccatara*—very high.

### TRANSLATION

Śrī Caitanya Mahāprabhu then visited a place within the forest called Saptatāla. All the trees there were very old, very bulky and very high.

### PURPORT

The name Saptatāla is mentioned in the *Kiṣkindhyā-kāṇḍa* Chapter of the *Rāmāyaṇa* and is described in the eleventh and twelfth sections of this chapter.

### TEXT 313

সপ্ততাল দেখি' প্রভু আলিঙ্গন কৈল ।  
সশরীরে সপ্ততাল বৈকুণ্ঠে চলিল ॥ ৩১৩ ॥

*saptatāla dekhi'* prabhu āliṅgana kaila  
saśarīre saptatāla vaikuṇṭhe calila

### SYNONYMS

*sapta-tāla dekhi'*—after seeing the seven palm trees; *prabhu*—Lord Caitanya Mahāprabhu; *āliṅgana kaila*—embraced; *saśarīre*—with their bodies; *saptatāla*—the seven palm trees; *vaikuṇṭhe calila*—returned to Vaikuṇṭhaloka.

### TRANSLATION

After seeing the seven palm trees, Śrī Caitanya Mahāprabhu embraced them. As a result, they all returned to Vaikuṇṭhaloka, the spiritual world.

### TEXT 314

শুণ্যস্থল দেখি' লোকের হৈল চমৎকার ।  
লোকে কহে, এ সন্ধ্যাসী—রাম-অবতার ॥ ৩১৪ ॥

śūnya-sthala dekhi' lokera haila camatkāra  
loke kahe, e sannyāsī—rāma-avatāra

### SYNONYMS

śūnya-sthala—the vacant place; dekhi'—seeing; lokera—of the people in general; haila—there was; camatkāra—astonishment; loke kahe—all people began to say; e sannyāsī—this sannyāsi; rāma-avatāra—incarnation of Lord Rāmacandra.

### TRANSLATION

After the seven palm trees departed for the Vaikuṇṭhas, everyone was astonished to see them gone. The people then began to say, "This sannyāsī called Śrī Caitanya Mahāprabhu must be an incarnation of Lord Rāmacandra.

### TEXT 315

সশরীরে তাল গেল শ্রীবেঙ্গুষ্ঠ-ধাম ।  
ঞেছে শক্তি কার হয়, বিনা এক রাম ॥ ৩১৫ ॥

saśarire tāla gela śrī-vaiküñṭha-dhāma  
aiche śakti kāra haya, vinā eka rāma

### SYNONYMS

sa-śarire—with the material body; tāla—the palm trees; gela—went; śrī-vaiküñṭha-dhāma—to the spiritual kingdom, known as Vaikuṇṭha; aiche—such; śakti—power; kāra—whose; haya—is; vinā—without; eka—one; rāma—Lord Rāmacandra.

### TRANSLATION

"Only Lord Rāmacandra has the power to send seven palm trees to the spiritual Vaikuṇṭha planets."

## TEXT 316

ପ୍ରଭୁ ଆସି' କେଳ ପମ୍ପା-ସରୋବରେ ଶ୍ଵାନ ।  
ପଞ୍ଚବଟୀ ଆସି, ତାହା କରିଲ ବିଶ୍ରାମ ॥ ୩୧୬ ॥

*prabhu āsi' kaila pampā-sarovare snāna  
pañcavaṭī āsi, tāhān karila viśrāma*

## SYNONYMS

*prabhu*—Śrī Caitanya Mahāprabhu; *āsi'*—coming; *kaila*—did; *pampā-sarovare*—in the lake known as Pampā; *snāna*—bathing; *pañcavaṭī āsi*—then coming to Pañcavaṭī; *tāhān*—there; *karila*—took; *viśrāma*—rest.

## TRANSLATION

Eventually Śrī Caitanya Mahāprabhu arrived at a lake known as Pampā, where He took His bath. He then went to a place called Pañcavaṭī, where He rested.

## PURPORT

According to some, the old name of the Tuṅgabhadrā River was Pambā. According to others, Vijaya-nagara, the capital of the state, was known as Pampā-tīrtha. Yet according to others, there is a lake near Anāguṇḍi in the direction of Hyderabad. The River Tuṅgabhadrā also flows through there. There are many different opinions about the lake called Pampā-sarovara.

## TEXT 317

ନାସିକେ ତ୍ୟାସକ ଦେଖି' ଗେଲା ବ୍ରାହ୍ମଗିରି ।  
କୁଶାବର୍ତ୍ତେ ଆଇଲା ସାହା ଜମିଲା ଗୋଦାବରୀ ॥ ୩୧୭ ॥

*nāsike tryambaka dekhi' gelā brahmagiri  
kuśāvarte āilā yāhān janmilā godāvarī*

## SYNONYMS

*nāsike*—at the holy place Nāsika; *tryambaka*—a deity of Lord Śiva; *dekhi'*—after seeing; *gelā*—went; *brahmagiri*—to the place known as Brahmagiri; *kuśāvarte āilā*—then He came to the holy place known as Kuśāvarta; *yāhān*—where; *janmilā*—took birth; *godāvarī*—the River Godāvarī.

## TRANSLATION

Śrī Caitanya Mahāprabhu then visited Nāsika, where He saw the deity Tryambaka. He then went to Brahma-giri and then to Kuśāvarta, the source of the River Godāvarī.

### PURPORT

Kuśāvarta is located in the western *ghāṭa*, at Sahyādri. It is near Nāsika, a holy place, but according to some it was situated in the valley of Vindhya.

### TEXT 318

সপ্ত গোদাবরী আইলা করি' তীর্থ বহুতর ।  
পুনরপি আইলা প্রভু বিদ্যানগর ॥ ৩১৮ ॥

*sapta godāvari āilā kari' tīrtha bahutara  
punarapi āilā prabhu vidyānagara*

### SYNONYMS

*sapta godāvari*—to the place known as Sapta-godāvarī; *āilā*—came; *kari'* *tīrtha bahutara*—visiting various holy places; *punarapi*—again; *āilā*—came back; *prabhu*—Śrī Caitanya Mahāprabhu; *vidyā-nagara*—to the place where He met Rāmānanda Rāya.

### TRANSLATION

After visiting many other holy places, the Lord went to Sapta-godāvari. At last he returned to Vidyānagara.

### PURPORT

In this way Śrī Caitanya Mahāprabhu traveled from the source of the Godāvarī River and eventually visited the northern side of Hyderabad state. He finally arrived at the state of Kaliṅga.

### TEXT 319

রামানন্দ রায় শুনি' প্রভুর আগমন ।  
আনন্দে আসিয়া কৈল প্রভুসহ মিলন ॥ ৩১৯ ॥

*rāmānanda rāya suni' prabhura āgamana  
ānande āsiyā kaila prabhu-saha milana*

### SYNONYMS

*rāmānanda rāya*—Rāmānanda Rāya; *śuni'*—hearing; *prabhura*—of Lord Caitanya Mahāprabhu; *āgamana*—return; *ānande*—in great happiness; *āsiyā*—coming; *kaila*—did; *prabhu-saha*—with Lord Caitanya Mahāprabhu; *milana*—meeting.

### TRANSLATION

When Rāmānanda Rāya heard of Śrī Caitanya Mahāprabhu's arrival, he was very pleased, and he immediately went to see Him.

## TEXT 320

ଦନ୍ତବଂ ହଣ୍ଡା ପାଡେ ଚରଣେ ଧରିଯା ।  
ଆଲିଙ୍ଗନ କୈଲ ପ୍ରଭୁ ତା'ରେ ଉଠାଏଣା ॥ ୩୨୦ ॥

*danḍavat hañā paḍe caraṇe dhariyā  
āliṅgana kaila prabhu tā're uṭhāñā*

## SYNOMYS

*danḍavat hañā*—like a stick; *paḍe*—fell; *caraṇe*—the lotus feet; *dhariyā*—catching; *āliṅgana*—embracing; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *tā're*—him; *uṭhāñā*—getting up.

## TRANSLATION

When Rāmānanda Rāya fell flat, touching the lotus feet of Śrī Caitanya Mahāprabhu, the Lord immediately raised him to his feet and embraced him.

## TEXT 321

ଦୁଇ ଜନେ ପ୍ରେମାବେଶେ କରେନ କ୍ରମନ ।  
ପ୍ରେମାନନ୍ଦେ ଶିଥିଲ ହେଲ ଦୁଃଖାକାର ମନ ॥ ୩୨୧ ॥

*dui jane premāvēše karena krandana  
premānande śithila haila duṁhākāra mana*

## SYNOMYS

*dui jane*—both of them; *prema-āvēše*—in ecstatic love; *karena*—do; *kran-dana*—crying; *prema-ānande*—in ecstatic love; *śithila haila*—became slackened; *duṁhākāra*—of both of them; *mana*—minds.

## TRANSLATION

In great ecstatic love they both began to cry, and thus their minds were slackened.

## TEXT 322

କତକ୍ଷଣେ ଦୁଇ ଜନା ସୁତ୍ଥିର ହଣ୍ଡା ।  
ନାମା ଇଷ୍ଟଗୋଟୀ କରେ ଏକତ୍ର ବସିଯା ॥ ୩୨୨ ॥

*kata-kṣaṇe dui janā susthira hañā  
nānā iṣṭa-goṣṭhī kare ekatra vasiyā*

### SYNOMYS

kata-kṣane—after some time; *dui*—two; *janā*—people; *su-sthira hañā*—coming to their senses; *nānā*—various; *iṣṭa-goṣṭhī*—discussions; *kare*—do; *ekatra*—together; *vasiyā*—sitting.

### TRANSLATION

**After some time, they both regained their senses and sat together to discuss various subjects.**

### TEXT 323

তীর্থাত্মা-কথা প্রভু সকল কহিলା ।  
কর্ণামৃত, ব্রহ্মসংহিতা,—দুই পুঁথি দিলା ॥ ৩২৩ ॥

*tīrtha-yātrā-kathā prabhu sakala kahilā  
karṇāmṛta, brahma-saṁhitā, —dui puṇthi dilā*

### SYNOMYS

*tīrtha-yātrā-kathā*—topics of His pilgrimage; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *sakala kahilā*—described everything; *karṇāmṛta*—the book named *Kṛṣṇa-karṇāmṛta*; *brahma-saṁhitā*—the book named *Brahma-saṁhitā*; *dui*—two; *puṇthi*—scriptures; *dilā*—delivered.

### TRANSLATION

**Śrī Caitanya Mahāprabhu gave Rāmānanda Rāya a vivid description of His travels to the holy places and told him how He had acquired the two books named Kṛṣṇa-karṇāmṛta and Brahma-saṁhitā. The Lord delivered the books to Rāmānanda Rāya.**

### TEXT 324

প্রভু কহে,—তুমি যেই সিদ্ধান্ত কছিলে ।  
এই দুই পুঁথি সেই সব সাক্ষী দিলে ॥ ৩২৪ ॥

*prabhu kahe, —tumi yei siddhānta kahile  
ei dui puṇthi sei saba sākṣi dile*

### SYNOMYS

*prabhu kahe*—the Lord said; *tumi*—you; *yei*—whatever; *siddhānta*—conclusion; *kahile*—informed; *ei dui*—these two; *puṇthi*—books; *sei*—that; *saba*—everything; *sākṣi*—evidence; *dile*—gave.

### TRANSLATION

The Lord said, "Whatever you have told Me about devotional service is all supported by these two books."

### TEXT 325

ରାୟେର ଆନନ୍ଦ ହେଲ ପୁସ୍ତକ ପାଇୟା ।  
ପ୍ରଭୁ-ସହ ଆସ୍ଵାଦିଲ, ରାଖିଲ ଲିଖିୟା ॥ ୩୨୫ ॥

*rāyera ānanda haila pustaka pāiyā  
prabhu-saha āsvādila, rākhila likhiyā*

### SYNOMYMS

*rāyera*—of Rāya Rāmānanda; *ānanda*—happiness; *haila*—there was; *pustaka* *pāiyā*—getting those two books; *prabhu-saha*—with the Lord; *āsvādila*—tasted; *rākhila*—kept; *likhiyā*—writing.

### TRANSLATION

Rāmānanda Rāya was very happy to receive these books. He tasted their contents along with the Lord and made a copy of each.

### TEXT 326

‘ଗୋସାନୀ’ ଆଇଲା’ ଗ୍ରାମେ ହେଲ କୋଳାହଳ ।  
ପ୍ରଭୁକେ ଦେଖିତେ ଲୋକ ଆଇଲ ସକଳ ॥ ୩୨୬ ॥

*'gosāñī' āilā' grāme haila kolāhala  
prabhuke dekhite loka āila sakala*

### SYNOMYMS

*gosāñī*—Śrī Caitanya Mahāprabhu; *āilā*—has returned; *grāme*—in the village; *haila*—there was; *kolāhala*—commotion; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *dekhite*—to see; *loka*—people; *āila*—came there; *sakala*—all.

### TRANSLATION

News spread in the village of Vidyānagara about Śrī Caitanya Mahāprabhu's arrival, and everyone came to see Him once again.

## TEXT 327

ଲୋକ ଦେଖି' ରାମାନନ୍ଦ ଗେଲା ନିଜ-ଘରେ ।  
ମଧ୍ୟାହ୍ନେ ଉଠିଲା ପ୍ରଭୁ ଭିକ୍ଷା କରିବାରେ ॥ ୩୨୭ ॥

*loka dehki' rāmānanda gelā nija-ghare  
madhyāhne uṭhilā prabhu bhikṣā karibāre*

## SYNOMYS

*loka dehki'*—seeing the people; *rāmānanda*—Rāya Rāmānanda; *gelā*—departed; *nija-ghare*—to his own home; *madhyāhne*—at noon; *uṭhilā prabhu*—Śrī Caitanya Mahāprabhu got up; *bhikṣā karibāre*—to take His lunch.

## TRANSLATION

After seeing the people who gathered there, Śrī Rāmānanda Rāya returned to his own home. At noon, Śrī Caitanya Mahāprabhu got up to take His lunch.

## TEXT 328

ରାତ୍ରିକାଳେ ରାୟ ପୁନଃ କୈଲ ଆଗମନ ।  
ଦୁଇ ଅନେ କୃଷ୍ଣକଥାରୁ କୈଲ ଜାଗରଣ ॥ ୩୨୮ ॥

*rātri-kāle rāya punah kaila āgamana  
dui jane kṛṣṇa-kathāya kaila jāgarāṇa*

## SYNOMYS

*rātri-kāle*—at night; *rāya*—Rāmānanda Rāya; *punah*—again; *kaila*—did; *āgamana*—coming; *dui jane*—the two of them; *kṛṣṇa-kathāya*—in discourses on topics of Kṛṣṇa; *kaila*—did; *jāgarāṇa*—keeping the night.

## TRANSLATION

Śrī Rāmānanda Rāya returned at night, and both he and the Lord discussed topics concerning Kṛṣṇa. Thus they passed the night.

## TEXT 329

ଦୁଇ ଅନେ କୃଷ୍ଣକଥା କହେ ରାତ୍ରି-ଦିନେ ।  
ପରମ-ଆନନ୍ଦେ ଗେଲ ପାଞ୍ଚ-ସାତ ଦିନେ ॥ ୩୨୯ ॥

*dui jane kṛṣṇa-kathā kahe rātri-dine  
parama-ānande gela pāñca-sāta dine*

### SYNONYMS

*dui jane*—both of them; *kṛṣṇa-kathā*—topics of Kṛṣṇa; *kahe*—speak; *rātri-dine*—day and night; *parama-ānande*—in great happiness; *gela*—passed; *pāhca-sāta dine*—five to seven days.

### TRANSLATION

Rāmānanda Rāya and Śrī Caitanya Mahāprabhu discussed Kṛṣṇa day and night, and thus they passed from five to seven days in great happiness.

### TEXT 330

ରାମାନନ୍ଦ କହେ,—ଅଭୂ, ତୋମାର ଆଜ୍ଞା ପାଏଣ୍ଟି ।  
ରାଜାକେ ଲିଖିଲୁଣ୍ଠାମି ବିନ୍ୟ କରିଯା ॥ ୩୩୦ ॥

*rāmānanda kahe, —prabhu, tomāra ājñā pāñā  
rājāke likhiluṇ̄ āmi vinaya kariyā*

### SYNONYMS

*rāmānanda kahe*—Rāmānanda Rāya said; *prabhu*—my dear Lord; *tomāra ājñā*—Your permission; *pāñā*—getting; *rājāke likhiluṇ̄*—have written a letter to the king; *āmi*—I; *vinaya kariyā*—with great humility.

### TRANSLATION

Rāmānanda Rāya said, "My dear Lord, with Your permission I have already written a letter to the king with great humility."

### TEXT 331

ରାଜା ମୋରେ ଆଜ୍ଞା ଦିଲ ନୀଳାଚଳେ ଯାଇତେ ।  
ଚଲିବାର ଉଦ୍ଘୋଗ ଆମି ଲାଗିଯାଛି କରିତେ ॥ ୩୩୧ ॥

*rājā more ājñā dila nilācale yāite  
calibāra udyoga āmi lāgiyāchi karite*

### SYNONYMS

*rājā*—the king; *more*—unto me; *ājñā dila*—has given an order; *nilācale yāite*—to go to Jagannātha Purī; *calibāra*—to go; *udyoga*—arrangement; *āmi*—I; *lāgiyāchi*—began; *karite*—to do.

### TRANSLATION

"The king has already given me an order to return to Jagannātha Purī, and I am making arrangements to do this."

## TEXT 332

ଅଭ୍ୟ କହେ,—ଏଥା ମୋର ଏ-ନିମିତ୍ତେ ଆଗମନ ।  
ତୋମା ଲଞ୍ଚା ବୀଳାଚଳେ କରିବ ଗମନ ॥ ୩୩୨ ॥

*prabhu kahe, —ethā mora e-nimitte āgamana  
tomā lañā nilācale kariba gamana*

## SYNONYMS

*prabhu kahe*—Lord Śrī Caitanya Mahāprabhu said; *ethā*—here; *mora*—My; *e-nimitte*—for this reason; *āgamana*—coming back; *tomā lañā*—taking you; *nilācale*—to Jagannātha Puri; *kariba*—I shall do; *gamana*—going.

## TRANSLATION

Śrī Caitanya Mahāprabhu then said, “It is for this purpose alone that I have returned. I want to take you with Me to Jagannātha Puri.”

## TEXT 333

ରାୟ କହେ,—ଅଭ୍ୟ, ଆଗେ ଚଳ ବୀଳାଚଳେ ।  
ମୋର ସମେ ହାତୀ-ଘୋଡ଼ା, ସୈନ୍ୟ-କୋଳାହଳେ ॥ ୩୩୩ ॥

*rāya kahe, —prabhu, āge cala nilācale  
mora saṅge hāti-ghoḍā, sainya-kolāhale*

## SYNONYMS

*rāya kahe*—Rāmānanda Rāya replied; *prabhu*—Lord; *āge cala*—You go ahead; *nilācale*—to Jagannātha Puri; *mora saṅge*—with me; *hāti-ghoḍā*—elephants and horses; *sainya*—soldiers; *kolāhale*—tumultuous roaring.

## TRANSLATION

Rāmānanda Rāya said, “My dear Lord, it is better that You proceed to Jagannātha Puri alone because with me there will be many horses, elephants and soldiers, all roaring tumultuously.

## TEXT 334

ଦିନ-ଦଶେ ଇହା-ସବାର କରି’ ସମାଧାନ ।  
ତୋମାର ପାଛେ ପାଛେ ଆମି କରିବ ପ୍ରୟାଣ ॥ ୩୩୪ ॥

*dina-daśe ihā-sabāra kari’ samādhāna  
tomāra pāche pāche āmi kariba prayāṇa*

### SYNONYMS

*dina-daśe*—within ten days; *ihā-sabāra*—of all of this; *kari' samādhāna*—making adjustment; *tomāra*—You; *pāche pāche*—following; *āmi—I*; *kariba*—shall do; *prayāṇa*—going.

### TRANSLATION

**"I shall make arrangements within ten days. Following You, I shall go to Nīlācala without delay."**

### TEXT 335

তবে মহাপ্রভু তাঁরে আসিতে আজ্ঞা দিয়া ।  
নীলাচলে চলিলা প্রভু আনন্দিত হঞ্চ। ॥ ৩৩ ॥

*tabe mahāprabhu tā̄re āsite ājñā diyā  
nilācale calilā prabhu ānandita hañā*

### SYNONYMS

*tabe*—then; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tā̄re*—unto him; *āsite*—to come; *ājñā diyā*—giving an order; *nilācale*—to Jagannātha Puri; *calilā*—departed; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *ānandita hañā*—with great pleasure.

### TRANSLATION

**Giving orders to Rāmānanda Rāya to come to Nīlācala, Śrī Caitanya Mahāprabhu departed for Jagannātha Puri with great pleasure.**

### TEXT 336

যেই পথে পূর্বে প্রভু কৈলা আগমন ।  
সেই পথে চলিলা দেখি, সর্ব বৈষ্ণবগণ ॥ ৩৩ ॥

*yei pathe pūrve prabhu kailā āgamana  
sei pathe calilā dekhi, sarva vaiṣṇava-gaṇa*

### SYNONYMS

*yei pathe*—the path by which; *pūrve*—formerly; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kailā āgamana*—came; *sei pathe*—by that way; *calilā*—departed; *dekhi*—seeing; *sarva*—all; *vaiṣṇava-gaṇa*—Vaiṣṇavas.

### TRANSLATION

**Śrī Caitanya Mahāprabhu returned by the same road He formerly took to Vidyānagara, and all the Vaiṣṇavas along the way saw Him again.**

## TEXT 337

যাইা যায়, লোক উঠে হরিধ্বনি করি' ।  
দেখি' আনন্দিত-মন হৈলা গোরহরি ॥ ৩৩ ॥

*yāhān yāya, loka uṭhe hari-dhvani kari'  
dekhi' ānandita-mana hailā gaurahari*

## SYNONYMS

*yāhān yāya*—wherever He goes; *loka uṭhe*—people stand up; *hari-dhvani kari'*—vibrating the holy name of Hare Kṛṣṇa mantra; *dekhi'*—by seeing; *ānandita*—happy; *mana*—in mind; *hailā*—became; *gaura-hari*—Lord Śrī Caitanya Mahāprabhu.

## TRANSLATION

Wherever Śrī Caitanya Mahāprabhu went, the holy name of Śrī Hari was vibrated. Seeing this, the Lord became very happy.

## TEXT 338

ଆଳାଳନାଥେ ଆସି' କୃଷ୍ଣଦାସେ ପାଠାଇଲ ।  
ନିତ୍ୟାନନ୍ଦ-ଆଦି ନିଜଗଣେ ବୋଲାଇଲ ॥ ৩৩৮ ॥

*ālālanāthe āsi' kṛṣṇadāse pāṭhāila  
nityānanda-ādi nija-gaṇe bolāila*

## SYNONYMS

*ālālanāthe*—to the place known as Ālālanātha; *āsi'*—coming; *kṛṣṇa-dāse*—Kṛṣṇadāsa, His assistant; *pāṭhāila*—sent ahead; *nityānanda*—Lord Nityānanda; *ādi*—and others; *nija-gaṇe*—personal associates; *bolāila*—called for.

## TRANSLATION

When the Lord reached Ālālanātha, He sent His assistant Kṛṣṇadāsa ahead to call for Nityānanda and other personal associates.

## TEXT 339

ପ୍ରଭୁର ଆଗମନ ଶୁଣି' ନିତ୍ୟାନନ୍ଦ ରାୟ ।  
ଉଠିଯା ଚଲିଲା, ପ୍ରେମେ ଥେବ ନାହି ପାଯ ॥ ৩৩৯ ॥

*prabhura āgamana śuni' nityānanda rāya  
uṭhiyā calilā, preme theha nāhi pāya*

### SYNONYMS

*prabhura*—of Lord Śrī Caitanya Mahāprabhu; *āgamana*—arrival; *śuni'*—hearing; *nityānanda rāya*—Lord Nityānanda; *uṭhiyā calilā*—got up and started; *preme*—in great ecstasy; *theha*—patience; *nāhi pāya*—does not get.

### TRANSLATION

As soon as Nityānanda received news of Śrī Caitanya Mahāprabhu's arrival, He immediately got up and started out to see Him. Indeed, He was very impatient in His great ecstasy.

### TEXT 340

**ଜଗଦାନନ୍ଦ, ଦାମୋଦର-ପଣ୍ଡିତ, ମୁକୁନ୍ଦ ।  
ନାଚିୟା ଚଲିଲା, ଦେହେ ନା ଧରେ ଆନନ୍ଦ ॥ ୩୪୦ ॥**

*jagadānanda, dāmodara-paṇḍita, mukunda  
nāciyā calilā, dehe nā dhare ānanda*

### SYNONYMS

*jagadānanda*—Jagadānanda; *dāmodara-paṇḍita*—Dāmodara Paṇḍita; *mukunda*—Mukunda; *nāciyā*—dancing; *calilā*—departed; *dehe*—the body; *nā dhare*—does not hold; *ānanda*—happiness.

### TRANSLATION

Śrī Nityānanda Rāya, Jagadānanda, Dāmodara Paṇḍita and Mukunda all became ecstatic in their happiness, and dancing along the way, they went to meet the Lord.

### TEXT 341

**ଗୋପୀନାଥାଚାର୍ୟ ଚଲିଲା ଆନନ୍ଦିତ ହଣ୍ଠ ।  
ଅଭୁରେ ମିଲିଲା ସବେ ପଥେ ଲାଗ୍ ପାଞ୍ଚ ॥ ୩୪୧ ॥**

*gopināthācārya calilā ānandita hañā  
prabhure mililā sabe pathe lāg pāñā*

### SYNONYMS

*gopinātha-ācārya*—Copīnātha Ācārya; *calilā*—departed; *ānandita*—in happiness; *hañā*—being; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *mililā*—met; *sabe*—all; *pathe*—along the way; *lāg*—contact; *pāñā*—getting.

### TRANSLATION

Gopinātha Ācārya also went in a very happy mood. They all went to meet the Lord, and they finally contacted Him on the way.

### TEXT 342

ପ୍ରେସୁ ପ୍ରେମାବେଶେ ସବାମ କୈଳ ଆଲିଙ୍ଗନ ।  
ପ୍ରେମାବେଶେ ସବେ କରେ ଆନନ୍ଦ-କ୍ରମନ ॥ ୩୪୨ ॥

*prabhu premāveśe sabāya kaila āliṅgana  
premāveśe sabe kare ānanda-krandana*

### SYNONYMS

*prabhu*—Lord Śrī Caitanya Mahāprabhu; *prema-āveśe*—in ecstatic love; *sabāya*—all of them; *kaila āliṅgana*—embraced; *prema-āveśe*—in ecstatic love; *sabe kare*—all of them did; *ānanda-krandana*—crying in pleasure.

### TRANSLATION

The Lord was also filled with ecstatic love, and He embraced them all. Out of their love, they began to cry with pleasure.

### TEXT 343

ସାର୍ବତୋମ ଭାଟ୍ଟାଚାର୍ଯ୍ୟ ଆନନ୍ଦେ ଚଲିଲା ।  
ସମୁଦ୍ରର ତୀରେ ଆସି' ପ୍ରଭୁରେ ମିଲିଲା ॥ ୩୪୩ ॥

*sārvabhauma bhaṭṭācārya ānande calilā  
samudrera tire āsi' prabhure mililā*

### SYNONYMS

*sārvabhauma bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *ānande*—in pleasure; *calilā*—went; *samudrera tire*—on the beach by the ocean; *āsi'*—coming; *prabhure mililā*—met the Lord.

### TRANSLATION

Sārvabhauma Bhaṭṭācārya also went to see the Lord with great pleasure, and he met Him on the beach by the sea.

### TEXT 344

ସାର୍ବତୋମ ମହାପ୍ରଭୁର ପଡ଼ିଲା ଚରଣେ ।  
ପ୍ରେସୁ ତୀରେ ଉଠାଏଣା କୈଳ ଆଲିଙ୍ଗନେ ॥ ୩୪୪ ॥

*sārvabhauma mahāprabhura paḍilā caraṇe  
prabhu tāñre uṭhāñā kaila āliṅgane*

### SYNONYMS

*sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *paḍilā*—fell down; *caraṇe*—at the feet; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—him; *uṭhāñā*—getting up; *kaila āliṅgane*—embraced.

### TRANSLATION

Sārvabhauma Bhaṭṭācārya fell down at the lotus feet of the Lord, and the Lord pulled him up and embraced him.

### TEXT 345

প্রেমাবেশে সার্বভৌম করিলা রোদনে ।  
সবা-সঙ্গে আইলা প্রভু ঈশ্বর-দরশনে ॥ ৩৪৫ ॥

*premāveśe sārvabhauma karilā rodane  
sabā-saṅge āilā prabhu iśvara-daraśane*

### SYNONYMS

*prema-āveśe*—in ecstatic love; *sārvabhauma*—Sārvabhauma; *karilā rodane*—cried; *sabā-saṅge*—with all of them; *āilā*—came; *prabhu*—Śrī Caitanya Mahāprabhu; *iśvara-daraśane*—to see the Jagannātha temple.

### TRANSLATION

Sārvabhauma Bhaṭṭācārya cried in great ecstatic love. Then, accompanied by them all, the Lord went to the temple of Jagannātha.

### TEXT 346

জগন্নাথ-দরশন প্রেমাবেশে কৈল ।  
কঞ্চ-স্বে�-পুলকাঙ্গতে শরীর ভাসিল ॥ ৩৪৬ ॥

*jagannātha-daraśana premāveśe kaila  
kampa-sveda-pulakaśrute śarīra bhāsila*

### SYNONYMS

*jagannātha-daraśana*—visiting Lord Jagannātha; *prema-āveśe*—in ecstatic love; *kaila*—made; *kampa*—trembling; *sveda*—perspiration; *pulaka*—jubilation; *āśrute*—with tears; *śarīra*—the whole body; *bhāsila*—was inundated.

### TRANSLATION

**Due to ecstatic love experienced upon visiting Lord Jagannātha, inundations of trembling, perspiration, tears and jubilation swept the body of Śrī Caitanya Mahāprabhu.**

### TEXT 347

বছ বৃত্যগীত কৈল প্ৰেমাবিষ্ট হঞ্চ।  
পাণ্ডুপাল আইল সবে মালা-প্ৰসাদ লঞ্চ। ॥ ৩৪৭ ॥

*bahu nṛtya-gīta kaila premāviṣṭa hañā  
pāṇḍā-pāla āila sabe mālā-prasāda lañā*

### SYNOMYS

*bahu*—much; *nṛtya-gīta*—dancing and chanting; *kaila*—performed; *prema-aviṣṭa*—in ecstatic love; *hañā*—being; *pāṇḍā-pāla*—the priests and attendants; *āila*—came; *sabe*—all; *mālā-prasāda*—a garland and remnants of the food of Jagannātha; *lañā*—offering.

### TRANSLATION

**In ecstatic love Śrī Caitanya Mahāprabhu danced and chanted. At that time all the attendants and priests came to offer Him a garland and the remnants of Lord Jagannātha's food.**

### PURPORT

Those who are priests engaged in Lord Jagannātha's service are called *pāṇḍās* or *paṇḍitas*, and they are *brāhmaṇas*. The attendants who look after the temple's external affairs are called *pālas*. Both priests and attendants went together to see Śrī Caitanya Mahāprabhu.

### TEXT 348

মালা-প্ৰসাদ পাঞ্চ প্ৰভু সুস্থিৰ হইলা।  
জগন্নাথেৱ সেবক সব আনন্দে মিলিলা। ॥ ৩৪৮ ॥

*mālā-prasāda pāñā prabhu susthira ha-ilā  
jagannāthera sevaka saba ānande mililā*

### SYNOMYS

*mālā-prasāda*—the garland and *prasāda*; *pāñā*—getting; *prabhu*—Śrī Caitanya Mahāprabhu; *su-sthira* *ha-ilā*—became patient; *jagannāthera*—of Lord Jagannātha; *sevaka*—servants; *saba*—all; *ānande* *mililā*—met Him in great pleasure.

### TRANSLATION

Śrī Caitanya Mahāprabhu became patient after receiving the garland and prasāda of Lord Jagannātha. All the servants of Lord Jagannātha met Śrī Caitanya Mahāprabhu with great pleasure.

### TEXT 349

কাশীমিশ্র আসি' প্রভুর পড়িলা চরণে ।  
মান্য করি' প্রভু তাঁরে কৈল আলিঙ্গনে ॥ ৩৪৯ ॥

*kāśī-miśra āsi' prabhura paḍilā caraṇe  
mānya kari' prabhu tāñre kaila āliṅgane*

### SYNOMYMS

*kāśī-miśra*—Kāśī Miśra; *āsi'*—coming; *prabhura*—of the Lord; *paḍilā*—fell down; *caraṇe*—at the feet; *mānya kari'*—with great respect; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *kaila*—did; *āliṅgane*—embracing.

### TRANSLATION

Afterward, Kāśī Miśra came and fell down at the lotus feet of the Lord, and the Lord respectfully embraced him.

### TEXT 350

প্রভু লঙ্ঘন সার্বভৌম নিজ-ঘরে গেলা ।  
মোর ঘরে ভিক্ষা বলি' নিমন্ত্রণ কৈলা ॥ ৩৫০ ॥

*prabhu lañā sārvabhauma nija-ghare gelā  
mora ghare bhikṣā bali' nimantraṇa kailā*

### SYNOMYMS

*prabhu lañā*—taking Lord Śrī Caitanya Mahāprabhu; *sārvabhauma*—Sārvabhauma Bhāṭṭācārya; *nija-ghare*—to his own home; *gelā*—went; *mora*—my; *ghare*—at home; *bhikṣā*—luncheon; *bali'*—saying; *nimantraṇa* *kailā*—invited.

### TRANSLATION

Sārvabhauma Bhāṭṭācārya then took the Lord with him to his home, saying, "Today's luncheon will be at my home." In this way he invited the Lord.

## TEXT 351

ଦିବ୍ୟ ମହାପ୍ରସାଦ ଅନେକ ଆନାଇଲ ।  
ପିଠା-ପାନା ଆଦି ଜଗନ୍ନାଥ ଯେ ଖାଇଲ ॥ ୩୫୧ ॥

*divya mahā-prasāda aneka ānāila  
piṭhā-pānā ādi jagannātha ye khāila*

## SYNONYMS

*divya*—very nice; *mahā-prasāda*—remnants of food from Jagannātha; *aneka*—various; *ānāila*—brought; *piṭhā-pānā ādi*—such as cakes and condensed milk; *jagannātha*—Lord Jagannātha; *ye*—which; *khāila*—ate.

## TRANSLATION

Sārvabhauma Bhaṭṭācārya brought various types of food remnants that had been left by Lord Jagannātha. He brought all kinds of cakes and condensed milk preparations.

## TEXT 352

ମଧ୍ୟାହ୍ନ କରିଲା ପ୍ରଭୁ ନିଜଗଣ ଲାଗ୍ନୀ ।  
ସାର୍ଵଭୌମ-ଘରେ ଭିକ୍ଷା କରିଲା ଆସିଯା ॥ ୩୫୨ ॥

*madhyāhna karilā prabhu nija-gaṇa lañā  
sārvabhauma-ghare bhikṣā karilā āsiyā*

## SYNONYMS

*madhyāhna*—noon lunch; *karilā*—performed; *prabhu*—Śrī Caitanya Mahāprabhu; *nija-gaṇa lañā*—accompanied by associates; *sārvabhauma-ghare*—at the home of Sārvabhauma Bhaṭṭācārya; *bhikṣā*—lunch; *karilā*—performed; *āsiyā*—coming.

## TRANSLATION

Accompanied by all His associates, Śrī Caitanya Mahāprabhu went to Sārvabhauma Bhaṭṭācārya's house and took His noon lunch there.

## TEXT 353

ଭିକ୍ଷା କରାଏଗୁ ତୋରେ କରାଇଲା ଶୟମ ।  
ଆପଣେ ସାର୍ଵଭୌମ କରେ ପାଦମସରାହନ ॥ ୩୫୩ ॥

*bhikṣā karāñā tāñre karāila śayana  
āpane sārvabhauma kare pāda-sarīvāhana*

### SYNONYMS

*bhikṣā karāñā*—after giving lunch; *tāñre*—Him; *karāila*—made; *śayana*—lie down to rest; *āpane*—personally; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kare*—does; *pāda-sarīvāhana*—massaging the legs.

### TRANSLATION

After offering food to Śrī Caitanya Mahāprabhu, Sārvabhauma Bhaṭṭācārya made Him lie down to rest, and he personally began to massage the legs of the Lord.

### TEXT 354

ଅଭ୍ୟ ତାରେ ପାଥାଇଲ ଭୋଜନ କରିତେ ।  
ସେଇ ରାତ୍ରି ତାର ସରେ ରହିଲା ତାର ଶ୍ରୀତେ ॥ ୩୫୪ ॥

*prabhu tāñre pāthāila bhojana karite  
sei rātri tāñra ghare rahilā tāñra prite*

### SYNONYMS

*prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—him; *pāthāila*—sent; *bhojana* *karite*—to take lunch; *sei rātri*—that night; *tāñra ghare*—at his home; *rahilā*—remained; *tāñra prite*—just to satisfy him.

### TRANSLATION

Śrī Caitanya Mahāprabhu then sent Sārvabhauma Bhaṭṭācārya to take his lunch, and the Lord remained that night in his home just to please him.

### TEXT 355

ସାର୍ବତୋମ-ସଙ୍ଗେ ଆର ଲଞ୍ଚା ନିଜଗଣ ।  
ତୀର୍ଥ୍ୟାତ୍ମା-କଥା କହି' କୈଳ ଜାଗରଣ ॥ ୩୫୫ ॥

*sārvabhauma-saṅge āra lañā nija-gaṇa  
tīrtha-yātrā-kathā kahi' kaila jāgaraṇa*

### SYNONYMS

*sārvabhauma-saṅge*—with Sārvabhauma Bhaṭṭācārya; *āra*—and; *lañā nija-gaṇa*—taking His own associates; *tīrtha-yātrā-kathā*—topics of the pilgrimage; *kahi'*—telling; *kaila*—did; *jāgaraṇa*—keeping the night.

### TRANSLATION

Śrī Caitanya Mahāprabhu and His personal associates remained with Sārvabhauma Bhaṭṭācārya. They stayed awake the entire night hearing the narration of the Lord's pilgrimage.

### TEXT 356

ପ୍ରଭୁ କହେ,—ଏତ ତୀର୍ଥ କୈଲୁଁ ପର୍ଯ୍ୟଟନ ।  
ତୋମା-ସମ ବୈଶନ୍ଵ ନା ଦେଖିଲୁଁ ଏକଜନ ॥ ୩୫୬ ॥

*prabhu kahe, —eta tīrtha kailuṇ paryātana  
tomā-sama vaiṣṇava nā dekhiluṇ eka-jana*

### SYNONYMS

*prabhu kahe*—the Lord said; *eta tīrtha*—to so many holy places; *kailuṇ paryātana*—I have traveled; *tomā-sama*—like you; *vaiṣṇava*—devotee; *nā*—not; *dekhiluṇ*—I could see; *eka-jana*—one man.

### TRANSLATION

The Lord told Sārvabhauma Bhaṭṭācārya, “I have traveled to many holy places, but I could not find a Vaiṣṇava as good as you anywhere.”

### TEXT 357

ଏକ ରାମାନନ୍ଦ ରାୟ ବହୁ ସୁଖ ଦିଲ ।  
ଭାଟ୍ଟା କହେ,—ଏହି ଲାଗି’ ମିଲିତେ କହିଲ ॥ ୩୫୭ ॥

*eka rāmānanda rāya bahu sukha dila  
bhaṭṭā kahe, —ei lāgi’ milite kahila*

### SYNONYMS

*eka*—one; *rāmānanda rāya*—Rāmānanda Rāya; *bahu sukha*—much pleasure; *dila*—gave; *bhaṭṭā kahe*—Sārvabhauma Bhaṭṭācārya replied; *ei lāgi’*—for this reason; *milite*—to meet; *kahila*—I requested.

### TRANSLATION

Śrī Caitanya Mahāprabhu continued, “I received much pleasure from the talks of Rāmānanda Rāya.” Bhaṭṭācārya replied, “For this reason I requested that You meet him.”

### PURPORT

In the *Śrī Caitanya-candrodaya* (eighth part) Śrī Caitanya Mahāprabhu said, "Sārvabhauma, I have traveled to many holy places, but I cannot find a Vaiṣṇava as good as you anywhere. However, I must admit that Rāmānanda Rāya is wonderful."

Sārvabhauma Bhaṭṭācārya replied, "Therefore, my Lord, I requested that You see him."

Śrī Caitanya Mahāprabhu then said, "There are, of course, many Vaiṣṇavas in these holy places, and most of them worship Lord Nārāyaṇa. Others, who are called Tattvavādīs, are also Lakṣmī-Nārāyaṇa worshipers, but they do not belong to the pure Vaiṣṇava cult. There are many worshipers of Lord Śiva, and there are also many atheists. Regardless, My dear Bhaṭṭācārya, I very much like Rāmānanda Rāya and his opinions."

### TEXT 358

তীর্থ্যাত্রা-কথা এই কৈলুঁ সমাপন ।  
সংক্ষেপে বহিলুঁ, বিস্তার না ঘায় বর্ণন ॥ ৩৫৮ ॥

*tīrtha-yātrā-kathā ei kailuṇ samāpana  
saṅkṣepe kahiluṇ, vistāra nā yāya varṇana*

### SYNOMYMS

*tīrtha-yātrā-kathā*—topics of the pilgrimage; *ei*—these; *kailuṇ samāpana*—I have finished; *saṅkṣepe kahiluṇ*—I have described in brief; *vistāra*—expansively; *nā yāya varṇana*—it is not possible to describe.

### TRANSLATION

Thus I have ended my narration about Śrī Caitanya Mahāprabhu's pilgrimage, describing it in brief. It cannot be described very broadly.

### PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that in the seventy-fourth verse of this chapter it is stated that Śrī Caitanya Mahāprabhu visited the temple of Śiyālī-bhairavī, but actually at Śiyālī, Śrī Caitanya Mahāprabhu visited the temple of Śrī Bhū-varāha. Near Śiyālī and Cidambaram there is a temple known as Śrī Muṣṇam. In this temple there is a Deity of Śrī Bhū-varāha. In the jurisdiction of Cidambaram there is a district known as southern Ārkaṭa. The town of Śiyālī is in that district. There is a temple of Śrī Bhū-varāhadeva nearby, not Bhairavī-devī. This is Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's conclusion.

## TEXT 359

ଅନନ୍ତ ଚିତ୍ତଶୁଣୀଲା କହିତେ ନା ଜାନି ।  
ଲୋଭେ ମଞ୍ଚା ଖାଣ୍ଗା ତାର କରି ଟାନାଟାନି ॥ ୩୯ ॥

*ananta caitanya-līlā kahite nā jāni  
lobhe lajā khāñā tāra kari ṭānāṭāni*

## SYNOMYS

*ananta*—unlimited; *caitanya-līlā*—pastimes of Lord Caitanya; *kahite*—to speak; *nā jāni*—I do not know; *lobhe*—out of greed; *lajā khāñā*—becoming shameless; *tāra*—of them; *kari*—I do; *ṭānāṭāni*—some attempt only.

## TRANSLATION

The pastimes of Lord Caitanya are unlimited. No one can properly describe His activities, yet I make the attempt out of greed. This but reveals my shamelessness.

## TEXT 360

ପ୍ରଭୁର ତୌର୍ଯ୍ୟାତ୍ମା-କଥା ଶୁଣେ ଯେହି ଜନ ।  
ଚିତ୍ତଶୁଣରଣେ ପାଯ ଗାଢ଼ ପ୍ରେମଧନ ॥ ୩୬୦ ॥

*prabhura tīrtha-yātrā-kathā śune yei jana  
caitanya-caraṇe pāya gāḍha prema-dhana*

## SYNOMYS

*prabhura*—of Lord Śrī Caitanya Mahāprabhu; *tīrtha-yātrā*—touring of sacred pilgrimages; *kathā*—topics about; *śune*—hears; *yei*—who; *jana*—person; *caitanya-caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *pāya*—gets; *gāḍha*—deep; *prema-dhana*—riches of ecstatic love.

## TRANSLATION

Whoever hears of Śrī Caitanya Mahāprabhu's pilgrimage to various holy places attains the riches of very deep ecstatic love.

## PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks, "The impersonalists imagine some forms of the Absolute Truth through the direct perception of their senses. The impersonalists worship such imaginary forms, but neither Śrīmad-Bhāgavatam

nor Śrī Caitanya Mahāprabhu accepts this sense gratificatory worship to be of any spiritual significance." The Māyāvādīs imagine themselves to be the Supreme. They imagine that the Supreme has no personal form and that all His forms are imaginary like the will-o'-the-wisp or a flower in the sky. Both Māyāvādīs and those who imagine forms of God are misguided. According to them, worship of the Deity or any form of the Lord is a result of the conditioned soul's illusion. However, Śrī Caitanya Mahāprabhu confirms the conclusion of *Śrimad-Bhāgavatam* on the strength of His philosophy of *acintya-bhedābheda-tattva*. That philosophy holds that the Supreme Lord is simultaneously one with and different from His creation. That is to say, there is unity in diversity. In this way Śrī Caitanya Mahāprabhu proved the impotence of fruitive workers, speculative empiric philosophers and mystic yogīs. The realization of such men is simply a waste of time and energy.

To set the example, Śrī Caitanya Mahāprabhu personally visited temples in various holy places. Wherever He visited, He immediately exhibited His ecstatic love for the Supreme Personality of Godhead. When a Vaiṣṇava visits the temple of a demigod, his vision of that demigod is different from the vision of the impersonalists and Māyāvādīs. *Brahma-saṁhitā* supports this. A Vaiṣṇava's visit to the temple of Lord Śiva is different from a nondevotee's visit. The nondevotee considers the deity of Lord Śiva an imaginary form because he ultimately thinks that the Supreme Absolute Truth is void. However, a Vaiṣṇava sees Lord Śiva as being simultaneously one with and different from the Supreme Lord. In this regard, the example of milk and yogurt is given. Yogurt is actually nothing but milk, but at the same time it is not milk. It is simultaneously one with milk yet different from it. This is the philosophy of Śrī Caitanya Mahāprabhu, and it is confirmed by *Bhagavad-gītā*:

*mayā tatam idarṇi sarvarṇ  
jagad avyakta-mūrtinā  
mat-sthāni sarva-bhūtāni  
na cāhaṁ teṣv avasthitah*

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." (Bg. 9.4)

The Absolute Truth, God, is everything, but this does not mean that everything is God. For this reason Śrī Caitanya Mahāprabhu and His followers visited the temples of all the demigods, but they did not see them in the same way an impersonalist sees them. Everyone should follow in the footsteps of Śrī Caitanya Mahāprabhu and visit all temples. Sometimes mundane sahajiyās suppose that the gopīs visited the temple of Kātyāyanī in the same way mundane people visit the temple of Devī. However, the gopīs prayed to Kātyāyanī to grant them Kṛṣṇa as their husband. Mundaners visit the temple of Kātyāyanī to receive some ma-

terial profit. That is the difference between a Vaiṣṇava's visit and a nondevotee's visit.

Not understanding the process of the disciplic succession, so-called logicians put forward the theory of henotheism (*pañcopāsanā*); that is, they believe that the worship of one god does not deny the existence of other gods. Such philosophical speculation is not accepted by Śrī Caitanya Mahāprabhu or by Vaiṣṇavas. Impersonalists may accept any number of deities, but Vaiṣṇavas only accept Kṛṣṇa as the Supreme and reject all others. Māyāvāda deity worship is certainly idolatry, and their imaginary deity worship has recently been transformed into Māyāvāda impersonalism. For want of Kṛṣṇa consciousness, people are victimized by the Māyāvāda philosophy, and consequently they sometimes become staunch atheists. However, Śrī Caitanya Mahāprabhu established the process of self-realization by His own personal behavior. As stated in *Caitanya-caritāmṛta*:

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti  
sarvatra haya nija iṣṭa-deva-sphūrti

"The *mahā-bhāgavata*, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he sees the form of the Supreme Lord immediately manifest. Seeing the energy of the Supreme Personality of Godhead, the Vaiṣṇava immediately remembers the transcendental form of the Lord." (Cc. Madhya 8.274)

### TEXT 361

চেতন্তু চরিত শুন শ্রদ্ধা-ভক্তি করি' ।  
মাংসর্থ ছাড়িয়া মুখে বল 'হরি' 'হরি' ॥ ৩৬১ ॥

caitanya-carita śuna śraddhā-bhakti kari'  
mātsarya chāḍiyā mukhe bala 'hari' 'hari'

### SYNOMYMS

*caitanya-carita*—the activities of Lord Śrī Caitanya Mahāprabhu; *śuna*—hear; *śraddhā*—faith; *bhakti*—devotion; *kari'*—accepting; *mātsarya*—envy; *chāḍiyā*—giving up; *mukhe*—by the mouth; *bala*—say; *hari hari*—the holy name of the Lord (Hari, Hari).

### TRANSLATION

Please hear the transcendental pastimes of Lord Śrī Caitanya Mahāprabhu with faith and devotion. Giving up envy of the Lord, everyone chant the Lord's holy name, Hari.

### TEXT 362

এই কলিকালে আর নাহি কোন ধর্ম।  
 বৈষ্ণব, বৈষ্ণবশাস্ত্র, এই কহে মর্ম ॥ ৩৬২ ॥

*ei kali-kāle āra nāhi kona dharma  
 vaisñava, vaisñava-śāstra, ei kahe marma*

### SYNONYMS

*ei kali-kāle*—in this age of Kali; *āra*—other; *nāhi kona*—there is not any; *dharma*—religious principle; *vaisñava*—devotee; *vaisñava-śāstra*—devotional literature; *ei kahe marma*—this is the purport.

### TRANSLATION

**In this age of Kali, there are no genuine religious principles. There are only the Vaiṣṇava devotees and the Vaiṣṇava devotional scriptures. This is the sum and substance of everything.**

### PURPORT

One must have firm faith in the process of devotional service and the scriptures that support it. If one hears the activities of Śrī Caitanya Mahāprabhu with faith, he can be freed from his envious position. *Śrimad-Bhāgavatam* is meant for such nonenvious persons (*nirmatsarāṇāṁ satām*). In this age a person should not envy Śrī Caitanya Mahāprabhu's movement but should chant the holy names of Hari and Kṛṣṇa, the *mahā-mantra*. That is the sum and substance of eternal religion, known as *sanātana-dharma*. The real Vaiṣṇava is a pure devotee and fully realized soul, and a Vaiṣṇava *śāstra* refers to *śruti*, or the *Vedas*, which are called *śabda-pramāṇa*, the evidence of transcendental sound. If one strictly follows the Vedic literature and chants the holy name of the Supreme Personality of Godhead, he will actually be situated in the transcendental disciplic succession. Those who want to attain life's ultimate goal must follow this principle. In *Śrimad-Bhāgavatam* (11.19.17), it is said:

*śrutiḥ pratyakṣam aitihyam  
 anumānāṇ catuṣṭayam  
 pramāṇeṣv anavasthānād  
 vikalpāt sa virajyate*

"Vedic literature, direct perception, history and hypothesis are the four kinds of evidential proofs. Everyone should stick to these principles for the realization of the Absolute Truth."

## TEXT 363

চৈতন্যচর্জের লীলা—অগাধ, গভীর।  
প্রবেশ করিতে নাই,— স্পর্শি রহি' তীর ॥ ৩৬৩ ॥

*caitanya-candrera līlā*—agādha, *gambhira*  
*praveśa karite nāri*, —sparsī *rahi' tīra*

## SYNONYMS

*caitanya-candrera līlā*—the pastimes of Lord Śrī Caitanya Mahāprabhu; *agādha*—unfathomable; *gambhira*—deep; *praveśa karite*—to enter into; *nāri*—I am unable; *sparsī*—I touch; *rahi' tīra*—standing on the bank.

## TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are just like an unfathomable ocean. It is not possible for me to enter into them. Simply standing on the shore, I am but touching the water.

## TEXT 364

চৈতন্যচরিত শ্রদ্ধায় শুনে যেই জন।  
যতেক বিচারে, তত পায় প্রেমধন ॥ ৩৬৪ ॥

*caitanya-caritra śraddhāya śune yei jana*  
*yateka vicāre, tata pāya prema-dhana*

## SYNONYMS

*caitanya-carita*—the pastimes of Śrī Caitanya Mahāprabhu; *śraddhāya*—with faith; *śune*—hears; *yei jana*—which person; *yateka vicāre*—as far as he analytically studies; *tata*—so far; *pāya*—he gets; *prema-dhana*—the riches of ecstatic love.

## TRANSLATION

Whoever hears the pastimes of Śrī Caitanya Mahāprabhu with faith, analytically studying them, attains the ecstatic riches of love of Godhead.

## TEXT 365

শ্রীক্রপ-রঘুনাথ-পদে ঘার আশ।  
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ৩৬৫ ॥

*śrī-rūpa-raghunātha pade yāra āśā  
caitanya-caritāmṛta kahe kṛṣṇadāsa*

### SYNONYMS

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

### TRANSLATION

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

### PURPORT

As usual the author concludes the chapter by reciting the names of Śrī Rūpa and Raghunātha and reinstating himself at their lotus feet.

*Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, Ninth Chapter, describing Śrī Caitanya Mahāprabhu's travels to many holy places in South India.*

## CHAPTER 10

### The Lord's Return to Jagannātha Purī

While Śrī Caitanya Mahāprabhu was traveling in South India, Sārvabhauma Bhaṭṭācārya had many talks with King Pratāparudra. When Mahārāja Pratāparudra requested the Bhaṭṭācārya to arrange an interview with the Lord, Bhaṭṭācārya assured him that he would try to do so as soon as Caitanya Mahāprabhu returned from South India. When the Lord returned to Jagannātha Purī from His South Indian tour, He lived at the home of Kāśī Miśra. Sārvabhauma Bhaṭṭācārya introduced many Vaiṣṇavas to Śrī Caitanya Mahāprabhu after His return. The father of Rāmānanda Rāya, Bhavānanda Rāya, offered another son named Vāṇīnātha Paṭṭanāyaka for the Lord's service. Śrī Caitanya Mahāprabhu informed His associates about the pollution of Kṛṣṇadāsa brought about by his association with the Bhaṭṭāchāris, and thus the Lord proposed to give him leave. Nityānanda Prabhu sent Kṛṣṇadāsa to Bengal to inform the Navadvīpa devotees about the Lord's return to Jagannātha Purī. All the devotees of Navadvīpa thus began arranging to come to Jagannātha Purī. At this time Paramānanda Purī was at Navadvīpa, and immediately upon hearing news of the Lord's return, he started for Jagannātha Purī accompanied by a brāhmaṇa named Kamalākānta. Puruṣottama Bhaṭṭācārya, a resident of Navadvīpa, was educated at Vārāṇasī. He accepted the renounced order from Caitanyānanda, but he himself took the name of Svarūpa. Thus he arrived at the lotus feet of Śrī Caitanya Mahāprabhu. After the demise of Śrī Tīvara Purī, his disciple Govinda, following his instructions, went to see Caitanya Mahāprabhu. Due to his relationship with Keśava Bhāratī, Brahmānanda Bhāratī was also respectfully received by Śrī Caitanya Mahāprabhu. When he arrived at Jagannātha Purī, he was advised to give up the deerskin clothing he wore. When Brahmānanda understood Śrī Caitanya Mahāprabhu correctly, he accepted Him as Kṛṣṇa himself. However, when Sārvabhauma Bhaṭṭācārya addressed Śrī Caitanya Mahāprabhu as Kṛṣṇa, the Lord immediately protested. In the meantime, Kāśīvara Gosvāmī also came to see Caitanya Mahāprabhu. In this chapter, devotees from many different areas come to see Caitanya Mahāprabhu, and they are exactly like many rivers that come from many places to finally flow into the sea.

#### TEXT 1

তঁ বন্দে গৌরজলদং স্বস্ত্য যো দর্শনার্থৈতেঃ ।  
বিচ্ছদাৰগ্রহণ-ভক্তশস্ত্রাঞ্জীবয়ঃ ॥ ১ ॥

tarṇi vande gaura-jaladarṇi  
 svasya yo darśanāmṛtaiḥ  
 vicchedāvagraha-mlāna-  
 bhakta-śasyāny ajīvayat

### SYNONYMS

*tam*—unto Him; *vande*—I offer my respectful obeisances; *gaura*—Śrī Caitanya Mahāprabhu; *jala-dam*—rain cloud; *svasya*—of Himself; *yah*—He who; *darśana-amṛtaiḥ*—by the nectar of the audience; *viccheda*—because of separation; *avagraha*—scarcity of rain; *mlāna*—morose, dried up; *bhakta*—devotees; *śasyāni*—food grains; *ajīvayat*—saved.

### TRANSLATION

I offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu, who is compared to a cloud that pours water on fields of grain, which are like devotees suffering due to a shortage of rain. Separation from Śrī Caitanya Mahāprabhu is like a drought, but when the Lord returns, His presence is like a nectarean rain that falls on all the grains and saves them from perishing.

### TEXT 2

ଜୟ ଜୟ ଶ୍ରୀଚିତନ୍ୟ ଜୟ ନିତ୍ୟାନନ୍ଦ ।  
 ଜୟାଦ୍ଵୈତଚନ୍ଦ୍ର ଜୟ ଗୋରାଭକ୍ତବୃନ୍ଦ ॥ ୨ ॥

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

### SYNONYMS

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

### TRANSLATION

All glories to Lord Caitanya. All glories to Nityānanda. All glories to Advaitacandra. And all glories to all the devotees of Lord Caitanya.

### TEXT 3

ପୁରେ ସବେ ମହାପ୍ରଭୁ ଚଲିଲା ଦକ୍ଷିଣେ ।  
 ଅତାପରମ୍ଭ ରାଜା ତବେ ବୋଲାଇଲ ସାରଂଭୋମେ ॥ ୩ ॥

*pūrve yabe mahāprabhu calilā dakṣīne  
pratāparudra rājā tabe bolāila sārvabhaume*

### SYNONYMS

*pūrve*—formerly; *yabe*—when; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *calilā*—departed; *dakṣīne*—for His South Indian tour; *pratāparudra*—Pratāparudra; *rājā*—the King; *tabe*—at that time; *bolāila*—called for; *sārvabhaume*—Sārvabhauma Bhaṭṭācārya.

### TRANSLATION

When Śrī Caitanya Mahāprabhu departed for South India, King Pratāparudra called Sārvabhauma Bhaṭṭācārya to his palace.

### TEXT 4

বসিতে আসন দিল করি' নমস্কারে ।  
মহাপ্রভুর বার্তা তবে পুঁছিল তাঁহারে ॥ ৮ ॥

*vasite āsana dila kari' namaskāre  
mahāprabhura vārtā tabe puchila tānhāre*

### SYNONYMS

*vasite*—to sit; *āsana*—sitting place; *dila*—offered; *kari'*—doing; *namaskāre*—obeisances; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *vārtā*—news; *tabe*—at that time; *puchila*—inquired; *tānhāre*—from him.

### TRANSLATION

When Sārvabhauma Bhaṭṭācārya met with the King, the King offered him a seat with all respects and inquired about news of Śrī Caitanya Mahāprabhu.

### TEXT 5

শুনিলাঙ তোমার ঘরে এক মহাশয় ।  
গৌড় হইতে আইলা, তেঁহো মহা-কৃপাময় ॥ ৫ ॥

*śunilāṅa tomāra ghare eka mahāśaya  
gauḍa ha-ite āilā, teñho mahā-kṛpāmaya*

### SYNONYMS

*śunilāṅa*—I have heard; *tomāra*—your; *ghare*—at home; *eka*—one; *mahāśaya*—great personality; *gauḍa* *ha-ite*—from Bengal; *āilā*—has come; *teñho*—He; *mahā-kṛpā-maya*—very merciful.

### TRANSLATION

The King said to the Bhaṭṭācārya, “I have heard that one great personality has come from Bengal and is staying at your home. I have also heard that He is very, very merciful.

### TEXT 6

তোমারে বহু কৃপা কৈলা, কহে সর্বজন !  
কৃপা করি' করাহ মোরে তাঁহার দর্শন ॥ ৬ ॥

*tomāre bahu kṛpā kailā, kahe sarva-jana  
kṛpā kari' karāha more tāñhāra darśana*

### SYNONYMS

*tomāre*—unto you; *bahu kṛpā*—great mercy; *kailā*—showed; *kahe*—says; *sarva-jana*—everyone; *kṛpā kari'*—being merciful; *karāha*—arrange; *more*—for me; *tāñhāra*—His; *darśana*—interview.

### TRANSLATION

“I have also heard that this great personality has shown you great favor. At any rate, this is what I hear from many different people. Now, being merciful upon me, you should do me the favor of arranging an interview.”

### TEXT 7

ভট্ট কহে,—যে শুনিলা সব সত্য হয়।  
তাঁর দর্শন তোমার ঘটন না হয় ॥ ৭ ॥

*bhaṭṭa kahe,—ye śunilā saba satya haya  
tāñra darśana tomāra ghaṭana nā haya*

### SYNONYMS

*bhaṭṭa kahe*—Bhaṭṭācārya replied; *ye*—what; *śunilā*—you have heard; *saba*—all; *satya*—true; *haya*—is; *tāñra darśana*—His interview; *tomāra*—of you; *ghaṭana*—happening; *nā haya*—is not.

### TRANSLATION

The Bhaṭṭācārya replied, “All that you have heard is true, but as far as an interview is concerned, it is very difficult to arrange.

## TEXT 8

বিরক্ত সন্ন্যাসী তেঁহো রহেন নির্জনে ।  
স্বপ্নেহ না করেন তেঁহো রাজদরশনে ॥ ৮ ॥

*virakta sannyāsī teñho rahena nirjane  
svapneha nā karena teñho rāja-daraśane*

## SYNONYMS

*virakta*—detached; *sannyāsī*—in the renounced order; *teñho*—He; *rahena*—keeps Himself; *nirjane*—in a solitary place; *svapneha*—even in dreams; *nā*—does not; *karena*—do; *teñho*—he; *rāja-daraśane*—interview with a king.

## TRANSLATION

“Śrī Caitanya Mahāprabhu is in the renounced order and is very much detached from worldly affairs. He stays in solitary places, and even in dreams He does not grant interviews to a king.

## TEXT 9

তথাপি প্রকারে তোমা করাইতাম দরশন ।  
সম্প्रতি করিলা তেঁহো দক্ষিণ গমন ॥ ৯ ॥

*tathāpi prakāre tomā karāitāma daraśana  
samprati karilā teñho dakṣiṇa gamana*

## SYNONYMS

*tathāpi*—yet; *prakāre*—somehow or other; *tomā*—you; *karāitāma*—I would have arranged; *daraśana*—interview; *samprati*—recently; *karilā*—has done; *teñho*—He; *dakṣiṇa*—to the southern part of India; *gamana*—departure.

## TRANSLATION

“Still, I would have tried to arrange your interview, but He has recently left to tour South India.”

## TEXT 10

রাজা কহে,—জগন্নাথ ছাড়ি’ কেনে গেলা ।  
ভট্ট কহে,—মহাস্ত্রের এই এক লীলা ॥ ১০ ॥

rājā kahe, —jagannātha chāḍī' kene gelā  
bhaṭṭa kahe, —mahāntera ei eka līlā

### SYNONYMS

*rājā kahe*—the King said; *jagannātha chāḍī'*—leaving the palace of Lord Jagannātha; *kene gelā*—why did He leave; *bhaṭṭa kahe*—Sārvabhauma Bhaṭṭācārya replied; *mahāntera*—of a great person; *ei*—this; *eka*—one; *līlā*—pastime.

### TRANSLATION

The King asked, "Why has He left Jagannātha Puri?" Bhaṭṭācārya replied, "Such are the pastimes of a great personality."

### TEXT 11

তীর্থ পবিত্র করিতে করে তীর্থভ্রমণ ।  
সেই ছলে নিষ্ঠারয়ে সাংসারিক জন ॥ ১১ ॥

*tīrtha pavitra karite kare tīrtha-bhramaṇa*  
*sei chale nistāraye sāṁsārika jana*

### SYNONYMS

*tīrtha*—holy places; *pavitra* *karite*—to purify; *kare*—does; *tīrtha-bhramaṇa*—touring in places of pilgrimage; *sei chale*—on that plea; *nistāraye*—delivers; *sāṁsārika*—conditioned; *jana*—souls.

### TRANSLATION

"Great saints go to holy places of pilgrimage in order to purify them. For that reason Caitanya Mahāprabhu is visiting many tīrthas and delivering many, many conditioned souls."

### TEXT 12

ভবদ্বিধা ভাগবতান্ত্রীর্থীভৃতাঃ স্বয়ং বিভোঁ ।  
তীর্থীকূর্বন্তি তীর্থানি স্বান্তঃস্থেন গদাভৃতা ॥ ১২ ॥

*bhavad-vidhā bhāgavatāḥ*  
*tīrthī-bhūtāḥ svayam vibho*  
*tīrthī-kurvanti tīrthāni*  
*svāntaḥ-sthena gadābhṛtā*

### SYNONYMS

*bhavat*—your good self; *vidhāḥ*—like; *bhāgavatāḥ*—devotees; *tīrthī*—as holy places of pilgrimage; *bhūtāḥ*—existing; *svayam*—themselves; *vibho*—O almighty

one; *tīrthī-kurvanti*—make into holy places of pilgrimage; *tīrthāni*—the holy places; *sva-antah-sthenā*—being situated in their hearts; *gadā-bhṛtā*—by the Personality of Godhead.

### TRANSLATION

**“Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.”**

### PURPORT

This verse spoken by Mahārāja Yudhiṣṭhīra to Vidura in the *Śrīmad-Bhāgavatam* (1.13.10) is also quoted in the *Ādi-līlā* (1.63).

### TEXT 13

বৈষ্ণবের এই হয় এক স্বভাব নিশ্চল ।  
তেঁহো জীব নহেন, হন স্বতন্ত্র ঈশ্বর ॥ ১৩ ॥

vaiṣṇavera ei haya eka svabhāva niścala  
teñho jīva nahena, hana svatantra iśvara

### SYNONYMS

*vaiṣṇavera*—of great devotees; *ei*—this; *haya*—is; *eka*—one; *sva-bhāva*—nature; *niścala*—unflinching; *teñho*—he; *jīva*—conditioned soul; *nahena*—is not; *hana*—is; *svatantra*—independent; *iśvara*—controller.

### TRANSLATION

**“A Vaiṣṇava travels to places of pilgrimage to purify them and reclaim fallen conditioned souls. This is one of the duties of a Vaiṣṇava. Actually, Śrī Caitanya Mahāprabhu is not a living entity but the Supreme Personality of Godhead Himself. Consequently, He is a fully independent controller, yet in His position as a devotee, He carries out the activities of a devotee.”**

### PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that because there are many permanent residents in holy places who do not precisely follow the rules and regulations governing living in a sacred place, exalted devotees have to go to these places to reclaim them. This is the business of a Vaiṣṇava. A Vaiṣṇava is unhappy to see others materially enmeshed. Although Śrī Caitanya Mahāprabhu is the worshipable Deity of all Vaiṣṇavas, the activities of a Vaiṣṇava were taught by Him. Nonetheless, He is the complete and independent Supreme Personality of

Godhead. He is *pūrṇah śuddho nitya-muktaḥ*. He is complete, completely uncontaminated and eternal. He is *sanātana*, for He has no beginning or end.

#### TEXT 14

রাজা কহে,—তাঁরে তুমি যাইতে কেনে দিলে।  
পায় পড়ি' যত্ন করি' কেনে না রাখিলে ॥ ১৪ ॥

*rājā kahe, —tānre tumi yāite kene dile  
pāya paḍi' yatna kari' kene nā rākhile*

#### SYNONYMS

*rājā kahe*—the King said; *tānre*—Him; *tumi*—you; *yāite*—to go; *kene*—why; *dile*—allowed; *pāya*—at His lotus feet; *paḍi'*—falling; *yatna kari'*—endeavoring very much; *kene*—why; *nā*—not; *rākhile*—kept.

#### TRANSLATION

Upon hearing this, the King replied, “Why did you allow Him to leave? Why didn’t you fall at His lotus feet and keep Him here?”

#### TEXT 15

ভট্টাচার্য কহে,—তেঁহো স্বয়ং ঈশ্বর স্বতন্ত্র ।  
সাক্ষাত শ্রীকৃষ্ণ, তেঁহো নহে পরাতন্ত্র ॥ ১৫ ॥

*bhaṭṭācārya kahe, —teñho svayam iśvara svatantra  
sākṣāt śrī-kṛṣṇa, teñho nahe para-tantra*

#### SYNONYMS

*bhaṭṭācārya kahe*—Sārvabhauma replied; *teñho*—He; *svayam*—personally; *iśvara*—the Supreme Personality of Godhead; *svatantra*—independent; *sākṣāt*—directly; *śrī-kṛṣṇa*—Lord Kṛṣṇa; *teñho*—He; *nahe*—is not; *para-tantra*—dependent on anyone.

#### TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, “Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself and is completely independent. Being Lord Kṛṣṇa Himself, He is not dependent on anyone.”

#### TEXT 16

তথাপি রাখিতে তাঁরে বছ যত্ন কৈলুঁ ।  
ঈশ্বরের স্বতন্ত্র ইচ্ছা, রাখিতে নারিলুঁ ॥ ১৬ ॥

*tathāpi rākhite tāñre bahu yatna kailuñ  
iśvarera svatantra icchā, rākhite nārīluñ*

### SYNONYMS

*tathāpi*—still; *rākhite*—to keep; *tāñre*—Him; *bahu*—various; *yatna*—endeavors; *kailuñ*—I made; *iśvarera*—of the Supreme Personality of Godhead; *svatantra*—independent; *icchā*—desire; *rākhite*—to keep; *nārīluñ*—I was unable.

### TRANSLATION

**“Still, I endeavored very hard to keep Him here, but because He is the Supreme Personality of Godhead and completely independent, I was not successful.”**

### TEXT 17

ରାଜୀ କହେ,—ଭଟ୍ଟ ଭୂମି ବିଜ୍ଞଶିରୋମଣି ।  
ଭୂମି ତୁମେ ‘କୃଷ୍ଣ’ କହ, ତାତେ ସତ୍ୟ ମାନି ॥ ୧୭ ॥

*rājā kahe, —bhaṭṭa tumi vijña-śiromaṇi  
tumi tāñre ‘krṣṇa’ kaha, tāte satya māni*

### SYNONYMS

*rājā kahe*—the King said; *bhaṭṭa*—Sārvabhauma Bhaṭṭācārya; *tumi*—you; *vijña-śiromaṇi*—the most experienced learned scholar; *tumi*—you; *tāñre*—Him; *krṣṇa*—address as Lord Kṛṣṇa; *tāte*—your statement; *satya māni*—I accept as true.

### TRANSLATION

**The King said, “Bhaṭṭācārya, you are the most learned and experienced person I know. Therefore when you address Śrī Caitanya Mahāprabhu as Lord Kṛṣṇa, I accept this as the truth.**

### PURPORT

This is the way to advance in spiritual science. One must accept the words of an ācārya, a bona fide spiritual master, to clear the path for spiritual advancement. This is the secret of success. However, one's guide must be a spiritual master who is actually an unalloyed devotee strictly following the instructions of the previous ācārya without deviation. Whatever the spiritual master says must be accepted by the disciple. Only then is success certain. This is the Vedic system.

Sārvabhauma Bhaṭṭācārya was a *brāhmaṇa* and a realized soul, whereas Pratāparudra was a *kṣatriya*. *Kṣatriya* kings used to obey very faithfully the orders of learned *brāhmaṇas* and saintly persons, and in this way they would rule their

country. Similarly, vaiśyas used to follow the king's orders, and the śūdras used to serve the three higher castes. In this way the brāhmaṇas, kṣatriyas, vaiśyas and śūdras used to live cooperatively performing their respective duties. Consequently society was peaceful, and people were able to discharge the duties of Kṛṣṇa consciousness. Thus they were happy in this life and able to return home, back to Godhead.

### TEXT 18

পুনরপি ইহাঁ তাঁর হৈলে আগমন ।  
একবার দেখি' করি সফল নয়ন ॥ ১৮ ॥

*punarapi ihaṁ tāra haile āgamana  
eka-bāra dekhi' kari saphala nayana*

### SYNONYMS

*punarapi*—again; *ihaṁ*—here; *tāra*—His; *haile*—when there is; *āgamana*—arrival; *eka-bāra*—once; *dekhi'*—seeing; *kari*—I make; *sa-phala*—fruitful; *nayana*—my eyes.

### TRANSLATION

“When Śrī Caitanya Mahāprabhu returns again, I wish to see Him just once in order to make my eyes perfect.”

### TEXT 19

ভট্টাচার্য কহে,—তেঁহো আসিবে অল্পকালে ।  
রহিতে তাঁরে এক স্থান চাহিয়ে বিরলে ॥ ১৯ ॥

*bhaṭṭācārya kahe, —teñho āsibe alpa-kāle  
rahite tāñre eka sthāna cāhiye virale*

### SYNONYMS

*bhaṭṭācārya kahe*—Sārvabhauma Bhaṭṭācārya replied; *teñho*—He; *āsibe*—will come; *alpa-kāle*—very soon; *rahite*—to keep; *tāñre*—Him; *eka*—one; *sthāna*—place; *cāhiye*—I want; *virale*—secluded.

### TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, “His Holiness Lord Śrī Caitanya Mahāprabhu will return very soon. I wish to have a nice place ready for Him, a place solitary and peaceful.

## TEXT 20

ঠাকুরের নিকট, আর হইবে নির্জনে ।  
এমত নির্ঘন করি' দেহ' এক স্থানে ॥ ২০ ॥

*ṭhākurera nikaṭa, āra ha-ibe nirjane  
e-mata nirṇaya kari' deha' eka sthāne*

## SYNOMYS

*ṭhākurera nikaṭa*—near the place of Lord Jagannātha; *āra*—also; *ha-ibe*—must be; *nirjane*—secluded; *e-mata*—in this way; *nirṇaya kari'*—considering carefully; *deha'*—please give; *eka sthāne*—one place.

## TRANSLATION

"Lord Caitanya's residence should be very secluded and also near the temple of Jagannātha. Please consider this proposal and give me a nice place for Him."

## TEXT 21

রাজা কহে,—ঐছে কাশীমিরের ভবন ।  
ঠাকুরের নিকট, হয় পরম নির্জন ॥ ২১ ॥

*rājā kahe, —aiche kāśī-miśrera bhavana  
ṭhākurera nikaṭa, haya parama nirjana*

## SYNOMYS

*rājā kahe*—the King replied; *aiche*—exactly like that; *kāśī-miśrera bhavana*—the house of Kāśī Miśra; *ṭhākurera nikaṭa*—near Lord Jagannātha; *haya*—is; *parama*—very; *nirjana*—secluded.

## TRANSLATION

The King replied, "Kāśī Miśra's house is exactly what you require. It is near the temple and is very secluded, calm and quiet."

## TEXT 22

এত কহি' রাজা রহে উৎকর্ষিত হঞ্চ।  
ভট্টাচার্য কাশীমিরে কহিল আসিয়া ॥ ২২ ॥

*eta kahi' rājā rahe utkāñṭhita hañā  
bhaṭṭācārya kāśī-miśre kahila āsiyā*

### SYNONYMS

*eta kahi'*—saying this; *rājā*—the King; *rahe*—remained; *utkan̄thita*—very anxious; *hañā*—being; *bhaṭṭācārya*—Sārvabhauma Bhāṭṭācārya; *kāśī-miśre*—unto Kāśī Miśra; *kahila*—said; *āsiyā*—coming.

### TRANSLATION

After saying this, the King became very anxious for the Lord to return. Sārvabhauma Bhāṭṭācārya then went to Kāśī Miśra to convey the King's desire.

### TEXT 23

কাশীমিশ্র কহে,—আমি বড় ভাগ্যবান्।  
মোর ঘৰে ‘প্ৰভুপাদেৱ’ হবে অবস্থান ॥ ২৩ ॥

*kāśī-miśra kahe, —āmi baḍa bhāgyavān  
mora gṛhe ‘prabhu-pādera’ habe avasthāna*

### SYNONYMS

*kāśī-miśra kahe*—Kāśī Miśra said; *āmi*—I; *baḍa*—very much; *bhāgyavān*—fortunate; *mora gṛhe*—in my home; *prabhu-pādera*—of the Lord of the *prabhus*; *habe*—there will be; *avasthāna*—staying.

### TRANSLATION

When Kāśī Miśra heard the proposal, he said, “I am very fortunate that Śrī Caitanya Mahāprabhu, the Lord of all *prabhus*, will stay at my home.”

### PURPORT

In this verse the word *Prabhupāda*, referring to Śrī Caitanya Mahāprabhu, is significant. Regarding this, Śīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda comments, “Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself, Śrī Kṛṣṇa, and all His servants address Him as *Prabhupāda*. This means that there are many *prabhus* taking shelter under His lotus feet.” The pure Vaiṣṇava is addressed as *prabhu*, and this address is an etiquette observed between Vaiṣṇavas. When many *prabhus* remain under the shelter of the lotus feet of another *prabhu*, the address *Prabhupāda* is given. Śrī Nityānanda Prabhu and Śrī Advaita Prabhu are also addressed as *Prabhupāda*. Śrī Caitanya Mahāprabhu, Śrī Advaita Prabhu and Śrī Nityānanda Prabhu are all *viṣṇu-tattva*, the Supreme Personality of Godhead, Lord Viṣṇu. Therefore all living entities are under Their lotus feet. Lord Viṣṇu is the eternal Lord of everyone, and the representative of Lord Viṣṇu is the Lord's confidential servant. Such a person acts as the spiritual master for neophyte Vaiṣṇavas;

therefore the spiritual master is as respectable as Śrī Kṛṣṇa Caitanya or Lord Viṣṇu Himself. For this reason the spiritual master is addressed as Oṁ Viṣṇupāda or Prabhupāda. The ācārya, the spiritual master, is generally respected by others as Śrīpāda, and the initiated Vaiṣṇavas are addressed as Prabhu. Prabhu, Prabhupāda and Viṣṇupāda are described in revealed scriptures like Śrimad-Bhāgavatam, Caitanya-caritāmṛta and Caitanya-bhāgavata. In this regard, these scriptures present evidence accepted by unalloyed devotees.

The prākṛta-sahajiyās are not even worthy of being called Vaiṣṇavas. They think that only caste gosvāmis should be called Prabhupāda. Such ignorant sahajiyās call themselves vaiṣṇava-dāsa-anudāsa, which means the servant of the servant of the Vaiṣṇavas. However, they are opposed to addressing a pure Vaiṣṇava as Prabhupāda. In other words, they are envious of a bona fide spiritual master who is addressed as Prabhupāda, and they commit offenses by considering a bona fide spiritual master an ordinary human being or a member of a certain caste. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura describes such sahajiyās as most unfortunate. Because of their misconceptions, they fall into a hellish condition.

#### TEXT 24

ଏଇମତ ପୁରୁଷୋତ୍ତମବାସୀ ଯତ ଜନ ।  
ଅଭୂକେ ମିଲିତେ ସବାର ଉତ୍କଞ୍ଠିତ ମନ ॥ ୨୪ ॥

*ei-mata puruṣottama-vāsi yata jana  
prabhuke milite sabāra utkan̄ṭhita mana*

#### SYNONYMS

*ei-mata*—in this way; *puruṣottama-vāsi*—the residents of Jagannātha Purī; *yata*—all; *jana*—persons; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *milite*—to meet; *sabāra*—of everyone; *utkan̄ṭhita*—anxious; *mana*—mind.

#### TRANSLATION

Thus all the residents of Jagannātha Purī, which is also known as Puruṣottama, were very anxious to meet Śrī Caitanya Mahāprabhu again.

#### TEXT 25

ସର୍ବଲୋକେର ଉତ୍କଞ୍ଠା ଯବେ ଅତ୍ୟନ୍ତ ବାଢିଲା ।  
ମହାପ୍ରଭୁ ଦକ୍ଷିଣ ହୈତେ ତବହି ଆଇଲ ॥ ୨୫ ॥

*sarva-lokera utkan̄ṭhā yabe atyanta bāḍila  
mahāprabhu dakṣiṇa haite tabahi āila*

### SYNONYMS

*śarva-lokera*—of all people; *utkaṇṭhā*—anxieties; *yabe*—when; *atyanta*—very much; *bāḍila*—increased; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dakṣiṇa haite*—from South India; *tabahi*—at that very time; *āila*—returned.

### TRANSLATION

While all the residents of Jagannātha Puri were thus anxious, the Lord returned from South India.

### TEXT 26

শুনি' আনন্দিত হৈল সবাকার মন ।  
সবে আসি' সার্বভৌমে কৈল নিবেদন ॥ ২৬ ॥

*śuni'* ānandita haila sabākāra mana  
sabe āsi' sārvabhaume kaila nivedana

### SYNONYMS

*śuni'*—hearing; *ānandita*—happy; *haila*—were; *sabākāra*—of everyone; *mana*—the minds; *sabe āsi'*—everyone coming; *sārvabhauma*—unto Sārvabhauma Bhaṭṭācārya; *kaila*—did; *nivedana*—submission.

### TRANSLATION

Hearing of the Lord's return, everyone became very happy, and they all went to Sārvabhauma Bhaṭṭācārya and spoke to him as follows.

### TEXT 27

প্রভুর সহিত আমা-সবার করাহ মিলন ।  
তোমার প্রসাদে পাই প্রভুর চরণ ॥ ২৭ ॥

*prabhura sahita āmā-sabāra karāha milana*  
*tomāra prasāde pāi prabhura caraṇa*

### SYNONYMS

*prabhura sahita*—with Śrī Caitanya Mahāprabhu; *āmā-sabāra*—of all of us; *karāha*—arrange; *milana*—meeting; *tomāra*—your; *prasāde*—by mercy; *pāi*—we get; *prabhura caraṇa*—the lotus feet of the Lord.

### TRANSLATION

"Please arrange our meeting with Śrī Caitanya Mahāprabhu. It is only by your mercy that we can attain the shelter of the lotus feet of the Lord."

## TEXT 28

ভট্টাচার্য কহে,—কালি কাশীমিরের ঘরে ।  
প্রভু যাইবেন, তাহাঁ মিলাব সবাবে ॥ ২৮ ॥

*bhaṭṭācārya kahe, —kāli kāśī-miśrera ghare  
prabhu yāibena, tāhān̄ milāba sabāre*

## SYNONYMS

*bhaṭṭācārya kahe*—Bhaṭṭācārya replied; *kāli*—tomorrow; *kāśī-miśrera ghare*—in the house of Kāśī Miśra; *prabhu*—the Lord; *yāibena*—will go; *tāhān̄*—there; *milāba sabāre*—I shall arrange for a meeting with all of you.

## TRANSLATION

The Bhaṭṭācārya replied to the people, “Tomorrow the Lord will be at the house of Kāśī Miśra. I shall arrange for you all to meet Him.”

## TEXT 29

আর দিন মহাপ্রভু ভট্টাচার্যের সঙ্গে ।  
জগন্নাথ দরশন কৈল মহারঞ্জে ॥ ২৯ ॥

*āra dina mahāprabhu bhaṭṭācāryera saṅge  
jagannātha daraśana kaila mahā-raṅge*

## SYNONYMS

*āra dina*—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhaṭṭācāryera saṅge*—with Sārvabhauma Bhaṭṭācārya; *jagannātha*—of Lord Jagannātha; *daraśana*—visiting the temple; *kaila*—did; *mahā-raṅge*—with great enthusiasm.

## TRANSLATION

The next day Śrī Caitanya Mahāprabhu arrived and went with Sārvabhauma Bhaṭṭācārya, with great enthusiasm, to see the temple of Lord Jagannātha.

## TEXT 30

মহাপ্রসাদ দিয়া তাহাঁ মিলিলা সেবকগণ ।  
মহাপ্রভু সবাকাবে কৈল আলিঙ্গন ॥ ৩০ ॥

*mahā-prasāda diyā tāhān̄ mililā sevaka-gana  
mahāprabhu sabākāre kaila āliṅgana*

### SYNONYMS

*mahā-prasāda*—remnants of the food of Lord Jagannātha; *diyā*—delivering; *tāhān*—there; *mililā*—met; *sevaka-gaṇa*—the servants of Lord Jagannātha; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sabākāre*—unto all of them; *kaila*—did; *āliṅgana*—embracing.

### TRANSLATION

All the servants of Lord Jagannātha delivered remnants of the Lord's food to Śrī Caitanya Mahāprabhu. In return, Caitanya Mahāprabhu embraced them all.

### TEXT 31

দর্শন করি' মহাপ্রভু চলিলা বাহিরে ।  
ক্ষট্টাচার্য আনিল তাঁরে কাশীমিশ্র-ঘরে ॥ ৩১ ॥

*darśana kari' mahāprabhu calilā bāhire  
bhaṭṭācārya ānila tānre kāśī-miśra-ghare*

### SYNONYMS

*darśana kari'*—seeing Lord Jagannātha; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *calilā*—departed; *bāhire*—outside; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *ānila*—brought; *tānre*—Him; *kāśī-miśra-ghare*—to the house of Kāśī Miśra.

### TRANSLATION

After seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu left the temple. Bhaṭṭācārya then took Him to the house of Kāśī Miśra.

### TEXT 32

কাশীমিশ্র আসি' পড়িল প্রভুর চরণে ।  
গৃহ-সহিত আসা তাঁরে কৈল নিবেদনে ॥ ৩২ ॥

*kāśī-miśra āsi' paḍila prabhura carane  
grha-sahita ātmā tānre kaila nivedane*

### SYNONYMS

*kāśī-miśra*—Kāśī Miśra; *āsi'*—coming; *paḍila*—fell down; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *carane*—at the lotus feet; *grha-sahita*—with his house; *ātmā*—his personal self; *tānre*—unto Him; *kaila*—did; *nivedane*—submit.

### TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at his house, Kāśī Miśra immediately fell down at His lotus feet and surrendered himself and all his possessions.

### TEXT 33

ପ୍ରଭୁ ଚତୁର୍-ଭୂର୍-ଜୁର୍ତ୍ତି ତାରେ ଦେଖାଇଲ ।  
ଆସାଏ କରି' ତାରେ ଆଲିଙ୍ଗନ କୈଲ ॥ ୩୩ ॥

*prabhu catur-bhuja-mūrti tānre dekhāila  
ātmasāt kari' tāre āliṅgana kaila*

### SYNOMYMS

*prabhu*—Śrī Caitanya Mahāprabhu; *catuḥ-bhuja-mūrti*—four-armed form; *tānre*—unto him; *dekhāila*—showed; *ātmasāt kari'*—accepting; *tāre*—him; *āliṅgana kaila*—embraced.

### TRANSLATION

Śrī Caitanya Mahāprabhu then showed Kāśī Miśra His four-armed form. Then, accepting him for His service, the Lord embraced him.

### TEXT 34

ତବେ ମହାପ୍ରଭୁ ତାହାନ୍ତି ବସିଲା ଆସନେ ।  
ଚୌଦିକେ ବସିଲା ନିତ୍ୟାନନ୍ଦାଦି ଭକ୍ତଗଣେ ॥ ୩୮ ॥

*tabe mahāprabhu tāhān vasilā āsane  
caudike vasilā nityānandādi bhakta-gaṇe*

### SYNOMYMS

*tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāhān*—there; *vasilā*—sat down; *āsane*—on His seat; *cau-dike*—on four sides; *vasilā*—sat down; *nityānanda-ādi*—headed by Lord Nityānanda; *bhakta-gaṇe*—all the devotees.

### TRANSLATION

Śrī Caitanya Mahāprabhu next sat down at the place prepared for Him, and all the devotees, headed by Lord Nityānanda Prabhu, surrounded Him.

## TEXT 35

সুখী হৈলা দেখি' প্রভু বাসার সংস্থান।  
যেই বাসায় হয় প্রভুর সর্ব-সমাধান ॥ ৩৫ ॥

*sukhī hailā dekhi' prabhu vāsāra sarinsthāna  
yei vāsāya haya prabhura sarva-samādhāna*

## SYNONYMS

*sukhī hailā*—became very happy; *dekhi'*—by seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *vāsāra*—of the residential quarters; *sarinsthāna*—situation; *yei vāsāya*—at which place; *haya*—there is; *prabhura*—of Śrī Caitanya Mahāprabhu; *sarva-samādhāna*—fulfillment of all necessities.

## TRANSLATION

Śrī Caitanya Mahāprabhu was very happy to see His residential quarters, in which all His necessities were taken care of.

## TEXT 36

সার্বভৌম কহে,—প্রভু, যোগ্য তোমার বাস।  
তুমি অঙ্গিকার কর,—কাশীমিশ্রের আশ। ॥ ৩৬ ॥

*sārvabhauma kahe, —prabhu, yogya tomāra vāsā  
tumi aṅgikāra kara, —kāśī-miśrera āśā*

## SYNONYMS

*sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kahe*—said; *prabhu*—my dear Lord; *yogya*—just befitting; *tomāra*—Your; *vāsā*—residential quarters; *tumi*—You; *aṅgikāra kara*—accept; *kāśī-miśrera āśā*—the hope of Kāśī Miśra.

## TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "This place is just befitting You. Please accept it. It is the hope of Kāśī Miśra that You do."

## TEXT 37

প্রভু কহে,—এই দেহ তোমা-সবাকার।  
যেই তুমি কহ, সেই সম্মত আমার ॥ ৩৭ ॥

*prabhu kahe, —ei deha tomā-sabākāra  
yei tumi kaha, sei sammata āmāra*

### SYNONYMS

*prabhu kahe—Śrī Caitanya Mahāprabhu said; ei deha—this body; tomā-sabākāra—of all of you; yei—whatever; tumi—you; kaha—say; sei—that; sam-mata āmāra—accepted by Me.*

### TRANSLATION

**Śrī Caitanya Mahāprabhu said, “My body belongs to all of you. Therefore I agree to whatever you say.”**

### TEXT 38

**তবে সার্বভৌম প্রভুর দক্ষিণ-পার্শ্বে বসি’।  
মিলাইতে লাগিলা সব পুরুষোত্তমবাসী ॥ ৩৮ ॥**

*tabe sārvabhauma prabhura dakṣiṇa-pārśve vasi'  
milāite lāgilā saba puruṣottama-vāsī*

### SYNONYMS

*tabe—thereafter; sārvabhauma—Sārvabhauma; prabhura—of Śrī Caitanya Mahāprabhu; dakṣiṇa-pārśve—by the right side; vasi’—sitting; milāite—to introduce; lāgilā—began; saba—all; puruṣottama-vāsī—residents of Puruṣottama (Jagannātha Puri).*

### TRANSLATION

**After this, Sārvabhauma Bhāṭṭācārya, sitting at the right hand of the Lord, began to introduce all the inhabitants of Puruṣottama, Jagannātha Puri.**

### TEXT 39

**এই সব লোক, প্রভু, বৈসে নীলাচলে।  
উৎকর্ণিত হঞ্চাছে সবে তোমা মিলিবারে ॥ ৩৯ ॥**

*ei saba loka, prabhu, vaise nīlācale  
utkan̄ṣhita hañāche sabe tomā milibāre*

### SYNONYMS

*ei saba loka—all these people; prabhu—my Lord; vaise—reside; nīlācale—at Jagannātha Puri; utkan̄ṣhita hañāche—they have become very anxious; sabe—all; tomā—You; milibāre—to meet.*

### TRANSLATION

**The Bhāṭṭācārya said, “My dear Lord, all these people who are residents of Nīlācalā, Jagannātha Puri, have been very anxious to meet You.**

## TEXT 40

তৃষিত চাতক যৈছে করে হাহাকার ।  
তৈছে এই সব,—সবে কর অঙ্গীকার ॥ ৪০ ॥

*trṣita cātaka yaiche kare hāhākāra  
taiche ei saba, —sabe kara aṅgikāra*

## SYNONYMS

*trṣita*—thirsty; *cātaka*—the *cātaka* bird; *yaiche*—just as; *kare*—does; *hāhākāra*—vibration of disappointment; *taiche*—similarly; *ei saba*—all of these; *sabe*—all of them; *kara aṅgikāra*—kindly accept.

## TRANSLATION

“In Your absence all these people have been exactly like thirsty *cātaka* birds crying in disappointment. Kindly accept them.”

## TEXT 41

জগন্নাথ-সেবক এই, নাম - জনার্দন ।  
অনবসরে করে প্রভুর শ্রীঅঙ্গ-সেবন ॥ ৪১ ॥

*jagannātha-sevaka ei, nāma —janārdana  
anavasare kare prabhura śrī-aṅga-sevana*

## SYNONYMS

*jagannātha-sevaka*—servitor of Lord Jagannātha; *ei*—this; *nāma*—named; *janārdana*—Janārdana; *anavasare*—during the time of renovation; *kare*—does; *prabhura*—of the Lord; *śrī-aṅga*—of the transcendental body; *sevana*—service.

## TRANSLATION

Sārvabhauma Bhāttācārya first introduced Janārdana, saying, “Here is Janārdana, servant of Lord Jagannātha. He renders service to the Lord when it is time to renovate His transcendental body.”

## PURPORT

During Anavasara, after the Snāna-yātrā ceremony, Lord Jagannātha is absent from the temple for fifteen days so He can be renovated. This occurs annually. Janārdana, who is here being introduced to Śrī Caitanya Mahāprabhu, was rendering this service at the time. The renovation of Lord Jagannātha is also known as Nava-yauvana, which indicates that the Jagannātha Deity is being fully restored to youth.

## TEXT 42

କୃଷ୍ଣଦାସ-ନାମ ଏହି ସୁଵର୍ଣ୍ଣ-ବେତ୍ରଧାରୀ ।  
ଶିଖି ମାହାତ୍ମି-ନାମ ଏହି ଲିଖନାଧିକାରୀ ॥ ୪୨ ॥

*kṛṣṇadāsa-nāma ei suvarṇa-vetra-dhāri  
śikhi māhātī-nāma ei likhanādhikārī*

## SYNOMYS

*kṛṣṇa-dāsa*—Kṛṣṇadāsa; *nāma*—named; *ei*—this; *suvarṇa*—golden; *vetra-dhāri*—carrier of the cane; *śikhi māhātī*—Śikhi Māhiti; *nāma*—named; *ei*—this; *likhana-adhikārī*—entrusted with writing.

## TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, “This is Kṛṣṇadāsa, who carries a golden cane, and here is Śikhi Māhiti, who is in charge of writing.

## PURPORT

The person in charge of writing is also called *deulakaraṇa-padaprāpta karmacārī*. He is employed especially to write a calendar called *Mātalā-pāñji*.

## TEXT 43

ଅପ୍ରଦ୍ୟାମ୍ବଗିଣ୍ଣ ଇହଁ ବୈଶନ୍ଵ ପ୍ରଧାନ ।  
ଜଗନ୍ନାଥେର ମହା-ସୋୟାର ଇହଁ ‘ଦାସ’ ନାମ ॥ ୪୩ ॥

*pradyumna-miśra iñha vaiṣṇava pradhāna  
jagannāthera mahā-soyāra iñha ‘dāsa’ nāma*

## SYNOMYS

*pradyumna-miśra*—Pradyumna Miśra; *iñha*—this person; *vaiṣṇava pradhāna*—chief of all the Vaiṣṇavas; *jagannāthera*—of Lord Jagannātha; *mahā-soyāra*—great servitor; *iñha*—this; *dāsa nāma*—designated as *dāsa*.

## TRANSLATION

“This is Pradyumna Miśra, who is chief of all Vaiṣṇavas. He is a great servitor of Jagannātha, and his name is *dāsa*.

## PURPORT

In Orissa most of the *brāhmaṇas* have the title *dāsa*. Generally it is understood that the word *dāsa* refers to those other than the *brāhmaṇas*, but in Orissa the

brāhmaṇas use the *dāsa* title. This is confirmed by Culli Bhaṭṭa. Actually, everyone is *dāsa* because everyone is a servant of the Supreme Personality of Godhead. In that sense, the bona fide brāhmaṇa has first claim to the appellation *dāsa*. Therefore in this case the designation *dāsa* is not incompatible.

#### TEXT 44

মুরারি মাহাতি ইঁহ—শিখিমাহাতির ভাই  
তোমার চরণ বিনু আর গতি নাই ॥ 88 ॥

*murāri māhāti iñha—śikhi-māhātira bhāi  
tomāra caraṇa vinu āra gati nāi*

#### SYNONYMS

*murāri māhāti*—Murāri Māhiti; *iñha*—this; *śikhi-māhātira*—of Śikhi Māhiti; *bhāi*—younger brother; *tomāra*—Your; *caraṇa*—lotus feet; *vinu*—without; *āra*—any other; *gati*—destination; *nāi*—he does not have.

#### TRANSLATION

“This is Murāri Māhiti, the brother of Śikhi Māhiti. He has nothing other than Your lotus feet.

#### TEXT 45

চন্দনেশ্বর, সিংহেশ্বর, মুরারি ব্রাহ্মণ ।  
বিষ্ণুদাস,—ইঁহ ধ্যায়ে তোমার চরণ ॥ ৮৫ ॥

*candaneśvara, siṁheśvara, murāri brāhmaṇa  
viṣṇu-dāsa, —iñha dhyāye tomāra caraṇa*

#### SYNONYMS

*candaneśvara*—Candaneśvara; *siṁheśvara*—Siṁheśvara; *murāri brāhmaṇa*—the brāhmaṇa named Murāri; *viṣṇu-dāsa*—Viṣṇudāsa; *iñha*—all of them; *dhyāye*—meditate; *tomāra*—Your; *caraṇa*—on the lotus feet.

#### TRANSLATION

“Here are Candaneśvara, Siṁheśvara, Murāri Brāhmaṇa and Viṣṇudāsa. They are all constantly engaged in meditating on Your lotus feet.

## TEXT 46

প্ৰহৱৱাজ মহাপাত্ৰ ইঁহ মহামতি ।  
পৰমানন্দ মহাপাত্ৰ ইঁহাৰ সংহতি ॥ ৪৬ ॥

*prahara-rāja mahā-pātra iñha mahā-mati  
paramānanda mahā-pātra iñhāra sañhati*

## SYNONYMS

*prahara-rāja*—Prahatarāja; *mahā-pātra*—Mahāpātra; *iñha*—this; *mahā-mati*—very intelligent; *paramānanda* *mahā-pātra*—Paramānanda Mahāpātra; *iñhāra*—of him; *sañhati*—combination.

## TRANSLATION

“This is Paramānanda Prahararāja, who is also known as Mahāpātra. He is very, very intelligent.

## PURPORT

Prahatarāja is a designation given to brāhmaṇas who represent the king when the throne is vacant. In Orissa, between the time of a king's death and the enthronement of another king, a representative must sit on the throne. This representative is called Prahararāja. The Prahararāja is generally selected from a family of priests close to the king. During the time of Śrī Caitanya Mahāprabhu, the Prahararāja was Paramānanda Prahararāja.

## TEXT 47

এ-সব বৈষ্ণব—এই ক্ষেত্ৰেৰ ভূষণ ।  
একান্তভাবে চিন্তে সবে তোমাৰ চৱণ ॥ ৪৭ ॥

*e-saba vaiṣṇava*—*ei kṣetrera bhūṣaṇa*  
*ekānta-bhāve cinte sabe tomāra caraṇa*

## SYNONYMS

*e-saba vaiṣṇava*—all these pure devotees; *ei kṣetrera*—of this holy place; *bhūṣaṇa*—ornaments; *ekānta-bhāve*—without deviation; *cinte*—meditate; *sabe*—all; *tomāra caraṇa*—on Your lotus feet.

## TRANSLATION

“All these pure devotees serve as ornaments to Jagannātha Puri. They are always undeviatingly meditating upon Your lotus feet.”

## TEXT 48

তবে সবে ভূমে পড়ে দণ্ডবৎ হওঁ।  
সবা আলিঙ্গিলা প্রভু প্রসাদ করিয়া ॥ ৮৮ ॥

*tabe sabe bhūme pađe danḍavat hañā  
sabā āliṅgilā prabhu prasāda kariyā*

## SYNONYMS

*tabe*—thereafter; *sabe*—all of them; *bhūme*—on the ground; *pađe*—fell down; *danḍa-vat*—flat like rods; *hañā*—becoming; *sabā*—all of them; *āliṅgilā*—embraced; *prabhu*—Śrī Caitanya Mahāprabhu; *prasāda kariyā*—being very merciful.

## TRANSLATION

After this introduction, everyone fell to the ground like rods. Being very merciful upon them all, Śrī Caitanya Mahāprabhu embraced each and every one of them.

## TEXT 49

হেনকালে আইলা তথা ভবানন্দ রায় ।  
চারিপুত্র-সঙ্গে পড়ে মহাপ্রভুর পায় ॥ ৮৯ ॥

*hena-kāle āilā tathā bhavānanda rāya  
cāri-putra-saṅge pađe mahāprabhura pāya*

## SYNONYMS

*hena-kāle*—at this time; *āilā*—came; *tathā*—there; *bhavānanda rāya*—Bhavānanda Rāya; *cāri-putra-saṅge*—with his four sons; *pađe*—fell down; *mahāprabhura pāya*—at the lotus feet of Śrī Caitanya Mahāprabhu.

## TRANSLATION

At this time Bhavānanda Rāya appeared with his four sons, and all of them fell down at the lotus feet of Śrī Caitanya Mahāprabhu.

## PURPORT

Bhavānanda Rāya had five sons, one of whom was the exalted personality known as Rāmānanda Rāya. Bhavānanda Rāya first met Śrī Caitanya Mahāprabhu after His return from South India. At that time Rāmānanda Rāya was still serving at

his government post; therefore when Bhavānanda Rāya went to see Śrī Caitanya Mahāprabhu, he went with his other four sons. They were named Vāṇīnātha, Gopinātha, Kalānidhi and Sudhānidhi. A description of Bhavānanda Rāya and his five sons is given in the *Ādi-lilā* (10.133).

### TEXT 50

সার্বভৌম কহে,—এই রায় ভবানন্দ ।  
ইঁহার প্রথম পুত্ৰ—রায় রামানন্দ ॥ ৫০ ॥

*sārvabhauma kahe, — ei rāya bhavānanda  
iñhāra prathama putra—rāya rāmānanda*

### SYNONYMS

*sārvabhauma kahe*—Sārvabhauma Bhaṭṭācārya continued to speak; *ei*—this person; *rāya bhavānanda*—Bhavānanda Rāya; *iñhāra*—his; *prathama putra*—first son; *rāya rāmānanda*—Rāmānanda Rāya.

### TRANSLATION

**Sārvabhauma Bhaṭṭācārya continued, “This is Bhavānanda Rāya, the father of Śrī Rāmānanda Rāya, who is his first son.”**

### TEXT 51

তবে মহাপ্রভু তাঁরে কৈল আলিঙ্গন ।  
স্তুতি করিঃ কহে রামানন্দ-বিবরণ ॥ ৫১ ॥

*tabe mahāprabhu tāñre kaila āliṅgana  
stuti kari' kahe rāmānanda-vivaraṇa*

### SYNONYMS

*tabe*—thereupon; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *kaila*—did; *āliṅgana*—embracing; *stuti kari'*—praising very highly; *kahe*—said; *rāmānanda*—of Rāmānanda Rāya; *vivaraṇa*—description.

### TRANSLATION

**Śrī Caitanya Mahāprabhu embraced Bhavānanda Rāya and with great respect spoke of his son Rāmānanda Rāya.**

## TEXT 52

ରାମାନନ୍ଦ-ହେନ ରତ୍ନ ସ୍ଥାହାର ତନୟ ।  
ତୁମାର ମହିମା ଲୋକେ କହନ ନା ଯାୟ ॥ ୫୨ ॥

rāmānanda-hena ratna yāñhāra tanaya  
tāñhāra mahimā loke kahana nā yāya

## SYNONYMS

*rāmānanda-hena*—like Rāmānanda Rāya; *ratna*—jewel; *yāñhāra*—whose; *tanaya*—son; *tāñhāra*—his; *mahimā*—glorification; *loke*—within this world; *kahana*—to describe; *nā*—not; *yāya*—is possible.

## TRANSLATION

Śrī Caitanya Mahāprabhu honored Bhavānanda Rāya by saying, “The glories of a person who has a jewel of a son like Rāmānanda Rāya cannot be described within this mortal world.”

## TEXT 53

ସାଙ୍କାତ୍ତ ପାଣ୍ଡୁ ତୁମୀ, ତୋମାର ପତ୍ନୀ କୁଣ୍ଠୀ ।  
ପଞ୍ଚପାଣ୍ଡବ ତୋମାର ପଞ୍ଚପୁତ୍ର ମହାମତି ॥ ୫୩ ॥

sākṣāt pāṇḍu tumi, tomāra patnī kuntī  
pañca-pāṇḍava tomāra pañca-putra mahā-mati

## SYNONYMS

*sākṣāt pāṇḍu*—directly Mahārāja Pāṇḍu; *tumi*—you; *tomāra*—your; *patnī*—wife; *kuntī*—like Kuntidevī; *pañca-pāṇḍava*—five Pāṇḍavas; *tomāra*—your; *pañca-putra*—five sons; *mahā-mati*—all highly intellectual.

## TRANSLATION

“You are Mahārāja Pāṇḍu himself, and your wife is Kuntidevī herself. All your highly intellectual sons are representatives of the five Pāṇḍavas.”

## TEXT 54

ରାଯ କହେ,—ଆମି ଶୂଦ୍ର, ବିଷୟୀ, ଅଧମ ।  
ତବୁ ତୁମି ସ୍ପର୍ଶ,—ଏହି ଈଶ୍ଵର-ଲକ୍ଷଣ ॥ ୧୮ ॥

rāya kahe, —āmi śūdra, viṣayī, adhama  
tabu tumi sparśa, —ei iśvara-lakṣaṇa

### SYNONYMS

*rāya kahe*—Bhavānanda Rāya replied; *āmi śūdra*—I belong to the fourth class of the social divisions; *viśayī*—engaged in mundane affairs; *adharma*—very fallen; *tabu*—still; *tumi*—You; *sparśa*—touch; *ei*—this; *iśvara-lakṣaṇa*—sign of the Supreme Personality of Godhead.

### TRANSLATION

After hearing Śrī Caitanya Mahāprabhu's praise, Bhavānanda Rāya submitted, "I am in the fourth class of the social order, and I engage in mundane affairs. Although I am very fallen, You have still touched us. This is proof that You are the Supreme Personality of Godhead."

### PURPORT

As stated in *Bhagavad-gītā* (5.18):

*vidyā-vinaya-sampanne  
 brāhmaṇe gavi hastini  
 śuni caiva śvapāke ca  
 pañdītāḥ sama-darśināḥ*

"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 [outcaste]."

Those who are highly advanced in spiritual understanding do not care about a person's material condition. A spiritually advanced person sees the spiritual identity of every living being, and consequently he makes no distinction between a learned *brāhmaṇa*, a dog, a *cāṇḍāla* or anyone else. He is not influenced by the material body but sees a person's spiritual identity. Consequently Bhavānanda Rāya appreciated Śrī Caitanya Mahāprabhu's statement, which showed that the Lord did not consider the social position of Bhavānanda Rāya, who belonged to the *śūdra* caste engaged in mundane activities. Rather, the Lord considered the spiritual position of Bhavānanda Rāya, Rāmānanda Rāya and his brothers. The servant of the Lord is also similarly inclined. He gives shelter to any person—any living entity—regardless of whether one belongs to a *brāhmaṇa* family or is a *cāṇḍāla*. The spiritual master reclaims all people and encourages everyone in spiritual life. By taking shelter of such a devotee, one can make his life successful. As confirmed in *Śrimad-Bhāgavatam* (2.4.18):

*kirāta-hūṇāndhra-pulinda-pulkaśā  
 ābhīra-śumbhā yavanāḥ khasādayaḥ  
 ye 'nye ca pāpā yad-apāśrayāśrayāḥ  
 śudhyanti tasmai prabhaviṣṇave namah*

"Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and the Khasa races, and even others who are addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord due to His being the supreme power. I beg to offer my respectful obeisances unto Him."

Whoever takes shelter of the Supreme Personality of Godhead or His pure devotee is elevated to the spiritual order and purified from material contamination. This is also confirmed in *Bhagavad-gītā* (9.32):

*mānī hi pārtha vyapāśritya  
ye 'pi syuḥ pāpa-yonayah  
striyo vaiśyās tathā śūdrās  
te 'pi yānti parām gatim*

"O son of Pṛthī, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants], as well as śūdras [workers]—can approach the supreme destination."

### TEXT 55

ନିଜ-ଗୃହ-ବିଷ୍ଟ-ଭୃତ୍ୟ-ପଞ୍ଚପୁତ୍ର-ସନେ ।  
ଆଜ୍ଞା ସମର୍ପିଲୁଁ ଆମି ତୋମାର ଚରଣେ ॥ ୧୫ ॥

*nija-gr̥ha-vitta-bhṛtya-pañca-putra-sane  
ātmā samarpiluṇ āmi tomāra caraṇe*

### SYNONYMS

*nija*—own; *gr̥ha*—house; *vitta*—wealth; *bhṛtya*—servants; *pañca-putra*—five sons; *sane*—with; *ātmā*—self; *samarpiluṇ*—surrender; *āmi*—I; *tomāra*—Your; *caraṇe*—at the lotus feet.

### TRANSLATION

Appreciating Śrī Caitanya Mahāprabhu's favor, Bhavānanda Rāya also said, "Along with my home, riches, servants and five sons, I surrender myself at Your lotus feet.

### PURPORT

This is the process of surrender. As Śrīla Bhaktivinoda Ṭhākura sings:

*mānasa, deha, geha, yo kichu mora  
arpiluṇ tuyā pade nanda-kīṣora!  
(Śaraṇāgati)*

When one surrenders unto the lotus feet of the Lord, he does so with everything in his possession—his house, his body, his mind and whatever else he possesses. If there is any obstruction to this surrendering process, one should immediately give it up without attachment. If one can surrender with all his family members, there is no need to take *sannyāsa*. However, if the surrendering process is hampered by so-called family members, one should immediately give them up to complete the surrendering process.

### TEXT 56

এই বাণীনাথ রহিবে তোমার চরণে ।  
যবে যেই আজ্ঞা, তাহা করিবে সেবনে ॥ ৫৬ ॥

*ei vāṇīnātha rahibe tomāra carane  
yabe yei ājñā, tāhā karibe sevane*

### SYNONYMS

*ei vāṇīnātha*—this Vāṇīnātha; *rahibe*—will remain; *tomāra carane*—at Your lotus feet; *yabe*—when; *yei*—whatever; *ājñā*—order; *tāhā*—that; *karibe*—will execute; *sevane*—service.

### TRANSLATION

"This son Vāṇīnātha will remain at Your lotus feet to always immediately attend to Your orders and serve You.

### TEXT 57

আঞ্জীয়-তানে মোরে সঙ্কোচ না করিবে ।  
যেই যবে ইচ্ছা, তবে সেই আজ্ঞা দিবে ॥ ৫৭ ॥

*ātmīya-jñāne more saṅkoca nā karibe  
yei yabe icchā, tabe sei ājñā dibe*

### SYNONYMS

*ātmīya-jñāne*—by considering as a relative; *more*—me; *saṅkoca*—hesitation; *nā*—do not; *karibe*—do; *yei*—whatever; *yabe*—whenever; *icchā*—Your desire; *tabe*—then; *sei*—that; *ājñā*—order; *dibe*—kindly give.

### TRANSLATION

"My dear Lord, please consider me Your relative. Do not hesitate to order whatever You desire at any time You desire it."

## TEXT 58

ଅଭୁ କହେ,—କି ସଙ୍କୋଚ, ତୁମି ନହ ପର ।  
ଜମେ ଜମେ ତୁମି ଆମାର ସବଂଶେ କିନ୍କର ॥ ୫୮ ॥

*prabhu kahe,—ki saṅkoca, tumi naha para  
janme janme tumi āmāra savarṁśe kiṅkara*

## SYNONYMS

*prabhu kahe*—the Lord replied; *ki saṅkoca*—what hesitation; *tumi*—you; *naḥa*—are not; *para*—outsider; *janme janme*—birth after birth; *tumi*—you; *āmāra*—My; *sa-varṁśe*—with family members; *kiṅkara*—servant.

## TRANSLATION

Śrī Caitanya Mahāprabhu accepted Bhavānanda Rāya's offer, saying, "I accept without hesitation because you are not an outsider. Birth after birth you have been my servant along with your family members."

## TEXT 59

ଦିନ-ପାଞ୍ଚ-ସାତ ଭିତରେ ଆସିବେ ରାମାନନ୍ଦ ।  
ତୀର ସଙ୍ଗେ ପୂର୍ଣ୍ଣ ହବେ ଆମାର ଆନନ୍ଦ ॥ ୫୯ ॥

*dina-pāñca-sāta bhitare āsibe rāmānanda  
tāñra saṅge pūrṇa habe āmāra ānanda*

## SYNONYMS

*dina-pāñca-sāta*—five or seven days; *bhitare*—within; *āsibe*—will come; *rāmā-nanda*—Rāmānanda; *tāñra saṅge*—with him; *pūrṇa habe*—will be full; *āmāra*—my; *ānanda*—pleasure.

## TRANSLATION

"Śrī Rāmānanda Rāya is coming within five to seven days. As soon as he arrives, my desires will be fulfilled. I take great pleasure in his company."

## TEXT 60

ଏତ ବଲି' ଅଭୁ ତୀରେ କୈଳ ଆଲିନ୍ଧନ ।  
ତୀର ପୁତ୍ର ସବ ଶିରେ ଧରିଲ ଚରଣ ॥ ୬୦ ॥

*eta bali' prabhu tānre kaila āliṅgana  
tānra putra saba śire dharila caraṇa*

### SYNONYMS

*eta bali'*—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *tānre*—unto him; *kaila*—did; *āliṅgana*—embracing; *tānra putra*—his sons; *saba*—all; *śire*—on the head; *dharila*—kept; *caraṇa*—His feet.

### TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu embraced Bhavānanda Rāya. The Lord then touched the heads of his sons with His lotus feet.

### TEXT 61

তবে মহাপ্রভু তারে ঘরে পাঠাইল ।  
বাণীনাথ-পট্টনায়কে নিকটে রাখিল ॥ ৬১ ॥

*tabe mahāprabhu tānre ghare pāṭhāila  
vāṇīnātha-paṭṭanāyake nikaṭe rākhila*

### SYNONYMS

*tabe*—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tānre*—him (Bhavānanda Rāya); *ghare*—to his home; *pāṭhāila*—sent back; *vāṇīnātha-paṭṭanāyaka*—Vāṇīnātha Paṭṭanāyaka; *nikaṭe*—near; *rākhila*—kept.

### TRANSLATION

Śrī Caitanya Mahāprabhu then sent Bhavānanda Rāya back to his home, and He kept only Vāṇīnātha Paṭṭanāyaka in His personal service.

### TEXT 62

ভট্টাচার্য সব লোকে বিদায় করাইল ।  
তবে প্রভু কালা-কৃষনদাসে বোলাইল ॥ ৬২ ॥

*bhaṭṭācārya saba loke vidāya karāila  
tabe prabhu kālā-kṛṣṇadāse bolāila*

### SYNONYMS

*bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *saba loke*—all persons; *vidāya karāila*—asked to leave; *tabe*—at that time; *prabhu*—Śrī Caitanya Mahāprabhu; *kālā-kṛṣṇadāsa*—Kālā Kṛṣṇadāsa; *bolāila*—called for.

### TRANSLATION

Sārvabhauma Bhaṭṭācārya then asked all the people to leave. Afterward, Śrī Caitanya Mahāprabhu called for Kālā Kṛṣṇadāsa, who accompanied the Lord during His South Indian tour.

### TEXT 63

ଅଭ୍ୟ କହେ,—ଭାଟ୍ଟାଚାର୍ୟ, ଶୁନହ ଈଂହାର ଚାରିତ ।  
ଦକ୍ଷିଣ ଗିଯାଛିଲ ଈଂହ ଆମାର ସହିତ ॥ ୬୩ ॥

*prabhu kahe,—bhaṭṭācārya, śunaha iñhāra carita  
dakṣiṇa giyāchila iñha āmāra sahita*

### SYNOMYMS

*prabhu kahe*—Śrī Caitanya Mahāprabhu said; *bhaṭṭācārya*—My dear Bhaṭṭācārya; *śunaha*—just hear; *iñhāra carita*—his character; *dakṣiṇa giyāchila*—went to South India; *iñha*—this man; *āmāra sahita*—with Me.

### TRANSLATION

Śrī Caitanya Mahāprabhu said, “My dear Bhaṭṭācārya, just consider this man’s character. He went with Me to South India.

### TEXT 64

ଭାଟ୍ଟଥାରି-କାହେ ଗେଲା ଆମାରେ ଛାଡ଼ିଯା ।  
ଭାଟ୍ଟଥାରି ହେତେ ଈଂହାରେ ଆନିଲୁଣ୍ଡ ଉଦ୍ଧାରିଯା ॥ ୬୪ ॥

*bhaṭṭathāri-kāche gelā āmāre chāḍiyā  
bhaṭṭathāri haite iñhāre āniluṇḍ uddhāriyā*

### SYNOMYMS

*bhaṭṭathāri-kāche*—in the association of the Bhaṭṭathāris; *gelā*—he went; *āmāre chāḍiyā*—giving up My company; *bhaṭṭathāri haite*—from the Bhaṭṭathāris; *iñhāre*—him; *āniluṇḍ*—I brought; *uddhāriyā*—after rescuing.

### TRANSLATION

“He left My company to associate with the Bhaṭṭathāris, but I rescued him from their company and brought him here.

## TEXT 65

ଏବେ ଆମି ଈହା ଆନି' କରିଲାଙ୍ଗ ବିଦାୟ ।  
ଯାହା ଈଚ୍ଛା, ଯାହ, ଆମା-ସନେ ନାହି ଆର ଦାୟ ॥ ୬୫ ॥

ebe āmi ihān āni' karilāñā vidāya  
yāhān icchā, yāha, āmā-sane nāhi āra dāya

## SYNONYMS

ebe—now; āmi—I; ihān—here; āni'—bringing; karilāñā vidāya—have asked to go away; yāhān icchā—wherever he likes; yāha—go; āmā-sane—with Me; nāhi āra—there is no more; dāya—responsibility.

## TRANSLATION

**"Now that I have brought him here, I am asking him to leave. Now he can go wherever he likes, for I am no longer responsible for him."**

## PURPORT

Kālā Kṛṣṇadāsa was influenced and allured by nomads or gypsies, who enticed him with women. Māyā is so strong that Kālā Kṛṣṇadāsa left Śrī Caitanya Mahāprabhu's company to join gypsy women. Even though a person may associate with Śrī Caitanya Mahāprabhu, he can be allured by māyā and leave the Lord's company due to his slight independence. Only one who is overwhelmed by māyā can be so unfortunate as to leave Śrī Caitanya Mahāprabhu's company, yet unless one is very conscientious, the influence of māyā can drag one away, even though he be the personal assistant of Śrī Caitanya Mahāprabhu. And what to speak of others? The Bhaṭṭāchāris used to increase their numbers by using women to allure outsiders. This is factual evidence showing that it is possible at any time to fall down from the Lord's association. One need only misuse his little independence. Once fallen and separated from the Supreme Personality of Godhead's association, one becomes a candidate for suffering in the material world. Although rejected by Śrī Caitanya Mahāprabhu, Kālā Kṛṣṇadāsa was given another chance, as the following verses relate.

## TEXT 66

ଏତ ଶୁଣି' କୃଷ୍ଣଦାସ କାନ୍ଦିତେ ଲାଗିଲ ।  
ମଧ୍ୟାହ୍ନ କରିତେ ମହାପ୍ରଭୁ ଚଳି' ଗୋଲ ॥ ୬୬ ॥

eta śuni' kṛṣṇadāsa kāndite lāgila  
madhyāhna karite mahāprabhu cali' gela

### SYNONYMS

eta śuni'—hearing this; kṛṣṇadāsa—Kālā Kṛṣṇadāsa; kāndite lāgila—began to cry; madhyāhna—noon lunch; karite—to execute; mahāprabhu—Śrī Caitanya Mahāprabhu; cali' gela—left.

### TRANSLATION

Hearing the Lord reject him, Kālā Kṛṣṇadāsa began to cry. However, Śrī Caitanya Mahāprabhu, not caring for him, immediately left to take His noon lunch.

### TEXT 67

ନିତ୍ୟାନନ୍ଦ, ଜଗଦାନନ୍ଦ, ମୁକୁନ୍ଦ, ଦାମୋଦର ।  
ଚାରିଜନେ ଯୁକ୍ତି ତବେ କରିଲା ଅନ୍ତର ॥ ୬୭ ॥

*nityānanda, jagadānanda, mukunda, dāmodara  
cāri-jane yukti tabe karilā antara*

### SYNONYMS

*nityānanda*—Lord Nityānanda Prabhu; *jagadānanda*—Jagadānanda; *mukunda*—Mukunda; *dāmodara*—Dāmodara; *cāri-jane*—four persons; *yukti*—plan; *tabe*—thereupon; *karilā*—did; *antara*—within the mind.

### TRANSLATION

After this, the other devotees—headed by Nityānanda Prabhu, Jagadānanda, Mukunda and Dāmodara—began to consider a certain plan.

### PURPORT

Even though a person is rejected by the Supreme Personality of Godhead, the devotees of the Lord do not reject him; therefore the Lord's devotees are more merciful than the Lord Himself. Śrīla Narottama dāsa Ṭhākura thus sings, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā*: one cannot be relieved from material clutches without engaging in the service of pure devotees. The Lord Himself may sometimes be very hard, but the devotees are always kind. Thus Kālā Kṛṣṇadāsa received the mercy of the four devotees mentioned above.

### TEXT 68

ଗୌଡ଼ଦେଶେ ପାଠାଇତେ ଚାହି ଏକଜନ ।  
‘ଆଇ’କେ କହିବେ ସାଇ, ପ୍ରଭୁର ଆଗମ ॥ ୬୮ ॥

gauḍa-deśe pāṭhāite cāhi eka-jana  
'āike kahibe yāi, prabhura āgamana

### SYNOMYS

*gauḍa-deśe*—to Bengal; *pāṭhāite*—to send; *cāhi*—we want; *eka-jana*—one person; *āike*—mother Śacidevi; *kahibe*—will inform; *yāi*—going; *prabhura*—of Śrī Caitanya Mahāprabhu; *āgamana*—arrival.

### TRANSLATION

The Lord's four devotees considered, "We want a person to go to Bengal just to inform Śacimātā about Śrī Caitanya Mahāprabhu's arrival at Jagannātha Puri.

### TEXT 69

অবৈত্ত-শ্রীবাসাদি যত ভক্তগণ ।  
সবেই আসিবে শুনি' প্রভুর আগমন ॥ ৬৯ ॥

*advaita-śrīvāsādī yata bhakta-gaṇa  
sabei āsibe śuni' prabhura āgamana*

### SYNOMYS

*advaita*—Advaita Prabhu; *śrīvāsa-ādī*—and all the devotees like Śrīvāsa; *yata*—all; *bhakta-gaṇa*—devotees; *sabei*—all; *āsibe*—will come; *śuni'*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *āgamana*—arrival.

### TRANSLATION

"After hearing news of Śrī Caitanya Mahāprabhu's arrival, devotees like Advaita and Śrīvāsa will certainly come to see Him.

### TEXT 70

এই কৃষ্ণদাসে দিব গোড়ে পাঠাএঞ্চ ।  
এত কহি' তারে রাখিলেন আশ্঵াসিয়া ॥ ৭০ ॥

*ei krṣṇadāse diba gauḍe pāṭhāñā  
eta kahi' tāre rākhilena āsvāsiyā*

### SYNOMYS

*ei*—this; *krṣṇadāse*—Kālā Krṣṇadāsa; *diba*—away; *gauḍe*—to Bengal; *pāṭhāñā*—let us send; *eta kahi'*—saying this; *tāre*—him; *rākhilena*—they kept; *āsvāsiyā*—giving assurance.

### TRANSLATION

**"Let us therefore send Kṛṣṇadāsa to Bengal."** Saying this, they kept Kṛṣṇadāsa engaged in the service of the Lord and gave him assurance.

### PURPORT

Because Śrī Caitanya Mahāprabhu rejected him, Kālā Kṛṣṇadāsa became very, very sorry and began to cry. Therefore the Lord's devotees took compassion upon him, gave him assurance and encouraged him to continue to engage in the Lord's service.

### TEXT 71

ଆର ଦିନେ ପ୍ରଭୁଙ୍କାମେ କୈଲ ନିବେଦନ ।  
ଆଜା ଦେହ' ଗୋଡ଼-ଦେଶେ ପାଠାଇ ଏକଜନ ॥ ୭୧ ॥

*āra dine prabhu-sthāne kaila nivedana  
ājñā deha' gauḍa-deśe pāṭhāi eka-jana*

### SYNONYMS

*āra* *dine*—next day; *prabhu-sthāne*—before Lord Śrī Caitanya Mahāprabhu; *kaila*—did; *nivedana*—submission; *ājñā* *deha'*—please give permission; *gauḍa-deśe*—to Bengal; *pāṭhāi*—we may send; *eka-jana*—one person.

### TRANSLATION

The next day, all the devotees asked Śrī Caitanya Mahāprabhu, "Please give permission for a person to go to Bengal.

### TEXT 72

ତୋମାର ଦକ୍ଷିଣ-ଗମନ ଶୁଣି' ଶଚୀ 'ଆଇ' ।  
ଅଦ୍ଵୈତାଦି ଭକ୍ତ ସବ ଆଛେ ଦୁଃଖ ପାଇ' ॥ ୭୨ ॥

*tomāra dakṣiṇa-gamana śuni' śacī 'āi'  
advaitādi bhakta saba āche duḥkha pāi'*

### SYNONYMS

*tomāra*—Your; *dakṣiṇa-gamana*—South Indian tour; *śuni'*—hearing; *śacī āi*—mother Śacī; *advaitā-ādi*—Śrī Advaita Prabhu and others; *bhakta*—devotees; *saba*—all; *āche*—remain; *duḥkha pāi'*—in great unhappiness.

### TRANSLATION

**“Mother Śacī and all the devotees headed by Advaita Prabhu are all very unhappy due to not receiving news about Your return from Your South Indian tour.**

### TEXT 73

**একজন যাই' কহুক শুভ সমাচার ।  
অভু কহে,—সেই কর, যে ইচ্ছাতোমার ॥ ৭৩ ॥**

*eka-jana yāi' kahuk śubha samācāra  
prabhu kahe, —sei kara, ye icchā tomāra*

### SYNOMYMS

*eka-jana*—one person; *yāi'*—going; *kahuk*—may inform; *śubha samācāra*—this auspicious news; *prabhu kahe*—the Lord replied; *sei kara*—do that; *ye*—whatever; *icchā*—desire; *tomāra*—your.

### TRANSLATION

**“One person should go to Bengal and inform them about the auspicious news of Your return to Jagannātha Puri.” Upon hearing this, Śrī Caitanya Mahāprabhu replied, “Do whatever you decide.”**

### TEXT 74

**তবে সেই কৃষ্ণদাসে গৌড়ে পাঠাইল ।  
বৈষ্ণব-সবাকে দিতে মহাপ্রসাদ দিল ॥ ৭৪ ॥**

*tabe sei kṛṣṇadāse gauḍe pāṭhāila  
vaiṣṇava-sabāke dite mahā-prasāda dila*

### SYNOMYMS

*tabe*—thereafter; *sei*—that; *kṛṣṇadāse*—Kṛṣṇadāsa; *gauḍe*—to Bengal; *pāṭhāila*—sent; *vaiṣṇava-sabāke*—to all the Vaiṣṇavas; *dite*—to deliver; *mahā-prasāda*—the remnants of Jagannātha’s food; *dila*—they gave.

### TRANSLATION

**In this way Kālā Kṛṣṇadāsa was sent to Bengal, and he was given sufficient quantities of Lord Jagannātha’s food remnants to distribute there.**

## TEXT 75

তবে গোড়দেশে আইলা কালা-কৃষ্ণদাস ।  
নবদ্বীপে গেল তেঁহ শচী-আই-পাশ ॥ ৭৫ ॥

*tabe gauḍa-deśe āilā kālā-kṛṣṇadāsa  
navadvīpe gela teṅha śacī-āi-pāśa*

## SYNONYMS

*tabe*—then; *gauḍa-deśe*—to Bengal; *āilā*—came; *kālā-kṛṣṇadāsa*—Kālā Kṛṣṇadāsa; *navadvīpe*—to Navadvīpa; *gela*—went; *teṅha*—he; *śacī-āi-pāśa*—before mother Śacī.

## TRANSLATION

Thus Kālā Kṛṣṇadāsa went to Bengal, and he first went to Navadvīpa to see mother Śacī.

## TEXT 76

মহাপ্রসাদ দিয়া তাঁরে কৈল নমস্কার ।  
দক্ষিণ হৈতে আইলা প্রভু,—কহে সমাচার ॥ ৭৬ ॥

*mahā-prasāda diyā tāṅre kaila namaskāra  
dakṣiṇa haite āilā prabhu, —kahe samācāra*

## SYNONYMS

*mahā-prasāda diyā*—delivering the *mahā-prasāda*; *tāṅre*—unto Śacimātā; *kaila namaskāra*—he offered respects by bowing down; *dakṣiṇa haite*—from the South India tour; *āilā*—came back; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kahe samācāra*—he delivered this news.

## TRANSLATION

Upon reaching mother Śacī, Kālā Kṛṣṇadāsa first offered his obeisances and delivered the food remnants [mahā-prasāda]. He then informed her of the good news that Śrī Caitanya Mahāprabhu had returned from His South Indian tour.

## TEXT 77

শুনিয়া আনন্দিত হৈল শচীমাতার মন ।  
ত্ৰিবাসাদি আৱ যত যত ভজগণ ॥ ৭৭ ॥

*śuniyā ānandita haila śacimātāra mana  
śrīvāsādi āra yata yata bhakta-gaṇa*

### SYNONYMS

*śuniyā*—hearing; *ānandita*—very happy; *haila*—became; *śaci-mātāra*—of mother Śaci; *mana*—mind; *śrīvāsa-ādi*—headed by Śrīvāsa; *āra*—and others; *yata*—all; *bhakta-gaṇa*—devotees.

### TRANSLATION

**This good news gave much pleasure to mother Śaci, as well as to all the devotees of Navadvīpa, headed by Śrīvāsa Ṭhākura.**

### TEXT 78

**শুনিয়া সবার হৈল পরম উলাস ।  
অবিত্ব-আচার্য-গৃহে গেলা কৃষনদাস ॥ ৭৮ ॥**

*śuniyā sabāra haila parama ullāsa  
advaita-ācārya-grhe gelā kṛṣṇadāsa*

### SYNONYMS

*śuniyā*—hearing; *sabāra*—of all; *haila*—there was; *parama*—supreme; *ullāsa*—happiness; *advaita-ācārya*—of Advaita Ācārya Prabhu; *grhe*—to the home; *gelā*—went; *kṛṣṇadāsa*—Kṛṣṇadāsa.

### TRANSLATION

**Hearing of Lord Caitanya's return to Puri, everyone became very glad. Kṛṣṇadāsa next went to the house of Advaita Ācārya.**

### TEXT 79

**আচার্যেরে প্ৰসাদ দিয়া কৰি' নমস্কাৱ ।  
সম্যকু কহিল মহাপ্ৰভুৰ সমাচাৱ ॥ ৭৯ ॥**

*ācāryere prasāda diyā kari' namaskāra  
samyak kahila mahāprabhura samācāra*

### SYNONYMS

*ācāryere*—unto Śrī Advaita Ācārya; *prasāda*—the remnants of Jagannātha's food; *diyā*—delivering; *kari'*—making; *namaskāra*—obeisances; *samyak*—completely; *kahila*—informed; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *samācāra*—news.

### TRANSLATION

After paying Him respectful obeisances, Kṛṣṇadāsa offered mahā-prasāda to Advaita Ācārya. He then informed Him of the news of Lord Caitanya in complete detail.

### TEXT 80

শুনি' আচার্য-গোসান্নির আনন্দ হইল ।  
প্ৰেমাবেশে হৃক্ষাৰ বহু নৃত্য-গীত কৈল ॥ ৮০ ॥

*śuni' ācārya-gosāñira ānanda ha-ila  
premāveśe huṅkāra bahu nṛtya-gīta kaila*

### SYNOMYS

*śuni'*—hearing; *ācārya*—Advaita Ācārya; *gosāñira*—of the spiritual master; *ānanda ha-ila*—there was much jubilation; *prema-āveśe*—in great ecstasy; *huṅkāra*—rumbling sound; *bahu*—various; *nṛtya-gīta*—chanting and dancing; *kaila*—performed.

### TRANSLATION

When Advaita Ācārya Gosvāmī heard of Śrī Caitanya Mahāprabhu's return, He became very pleased. In His great ecstasy of love, He made a rumbling sound and danced and chanted for a long time.

### TEXT 81

হরিদাস ঠাকুরের হৈল পরম আনন্দ ।  
বাসুদেব দত্ত, গুপ্ত মুৱারি, সেন শিবানন্দ ॥ ৮১ ॥

*haridāsa ṭhākurera haila parama ānanda  
vāsudeva datta, gupta murāri, sena śivānanda*

### SYNOMYS

*haridāsa ṭhākurera*—of Haridāsa ṭhākura; *haila*—was; *parama*—topmost; *ānanda*—ecstasy; *vāsudeva datta*—Vāsudeva Datta; *gupta murāri*—Murāri Gupta; *sena śivānanda*—Śivānanda Sena.

### TRANSLATION

Also hearing this auspicious news, Haridāsa ṭhākura became very pleased. So also did Vāsudeva Datta, Murāri Gupta and Śivānanda Sena.

## TEXT 82

ଆଚାର୍ଯ୍ୟରତ୍ନ, ଆର ପଣ୍ଡିତ ବକ୍ରେଶ୍ୱର ।  
ଆଚାର୍ଯ୍ୟନିଧି, ଆର ପଣ୍ଡିତ ଗଦାଧର ॥ ୮୨ ॥

ācāryaratna, āra pañḍita vakreśvara  
ācāryanidhi, āra pandita gadādhara

## SYNONYMS

ācāryaratna—Ācāryaratna; āra—and; pañḍita vakreśvara—Vakreśvara Pañḍita;  
ācāryanidhi—Ācāryanidhi; āra—also; pañḍita gadādhara—Gadādhara Pañḍita.

## TRANSLATION

**Ācāryaratna, Vakreśvara Pañḍita, Ācāryanidhi and Gadādhara Pañḍita were all very pleased to hear this news.**

## TEXT 83

ଶ୍ରୀରାମ ପଣ୍ଡିତ ଆର ପଣ୍ଡିତ ଦାମୋଦର ।  
ଶ୍ରୀମାନ୍ ପଣ୍ଡିତ, ଆର ବିଜୟ, ଶ୍ରୀଧର ॥ ୮୩ ॥

śrīrāma pañḍita āra pañḍita dāmodara  
śrimān pañḍita, āra vijaya, śridhara

## SYNONYMS

śrī-rāma pañḍita—Śrīrāma Pañḍita; āra—and; pañḍita dāmodara—Dāmodara Pañḍita; śrimān pañḍita—Śrimān Pañḍita; āra—and; vijaya—Vijaya; śridhara—Śridhara.

## TRANSLATION

**Śrīrāma Pañḍita, Dāmodara Pañḍita, Śrimān Pañḍita, Vijaya and Śridhara were also very pleased to hear it.**

## TEXT 84

ରାଘ୍ୟବପଣ୍ଡିତ, ଆର ଆଚାର୍ଯ୍ୟ ନନ୍ଦନ ।  
କତେକ କହିବ ଆର ଯତ ପ୍ରଭୁର ଗଣ ॥ ୮୪ ॥

rāghava-pañḍita, āra ācārya nandana  
kateka kahiba āra yata prabhura gaṇa

### SYNONYMS

*rāghava-paṇḍita*—Rāghava Paṇḍita; *āra*—and; *ācārya nandana*—the son of Advaita Ācārya; *kateka*—how many; *kahiba*—shall I describe; *āra*—other; *yata*—all; *prabhura gaṇa*—associates of Śrī Caitanya Mahāprabhu.

### TRANSLATION

**Rāghava Paṇḍita, the son of Advaita Ācārya and all the devotees became very satisfied.**

### TEXT 85

শুনিয়া সবার হৈল পরম উল্লাস ।  
সবে মেলি' গেলা শ্রীঅদ্বৈতের পাশ ॥ ৮৫ ॥

*śuniyā sabāra haila parama ullāsa  
sabe meli' gelā śrī-advaitera pāśa*

### SYNONYMS

*śuniyā*—hearing; *sabāra*—of everyone; *haila*—there was; *parama ullāsa*—great ecstasy; *sabe meli'*—all together; *gelā*—went; *śrī-advaitera pāśa*—to the house of Śrī Advaita Ācārya.

### TRANSLATION

**Everyone was very much pleased, and together they arrived at the house of Advaita Ācārya.**

### TEXT 86

আচার্যের সবে কৈল চরণ বস্তন ।  
আচার্য-গোসাঁই সবারে কৈল আলিঙ্গন ॥ ৮৬ ॥

*ācāryera sabe kaila caraṇa vandana  
ācārya-gosāñi sabāre kaila āliṅgana*

### SYNONYMS

*ācāryera*—of Advaita Ācārya; *sabe*—all; *kaila*—did; *caraṇa vandana*—offering obeisances at the lotus feet; *ācārya-gosāñi*—Advaita Ācārya; *sabāre*—to all; *kaila*—did; *āliṅgana*—embracing.

### TRANSLATION

**All the devotees offered respectful obeisances at the lotus feet of Advaita Ācārya, and in return Advaita Ācārya embraced them all.**

## TEXT 87

ଦିନ ଦୁଇ-ତିନ ଆଚାର୍ୟ ମହୋତସବ କୈଳ ।  
ନୀଳାଚଳ ଯାଇତେ ଆଚାର୍ୟ ଯୁକ୍ତି ଦୃଢ଼ କୈଳ ॥ ୮୭ ॥

*dina dui-tina ācārya mahotsava kaila  
nilācala yāite ācārya yukti dr̥dha kaila*

## SYNONYMS

*dina dui-tina*—for two or three days; *ācārya*—Advaita Ācārya; *mahotsava*—festival; *kaila*—performed; *nilācala*—to Jagannātha Puri; *yāite*—to go; *ācārya*—Advaita Ācārya; *yukti*—consideration; *dr̥dha*—firm; *kaila*—made.

## TRANSLATION

Advaita Ācārya then held a festival that lasted two or three days. Thereafter, they all made a firm decision to go to Jagannātha Puri.

## TEXT 88

সବେ ମେଲି' ନବଦ୍ଵିପେ ଏକତ୍ର ହଣ୍ଡା ।  
ନୀଳାଜି ଚଲିଲ ଶଟୀମାତାର ଆଜଣା ଲାନା ॥ ୮୮ ॥

*sabe meli'* navadvīpe ekatra hañā  
*nilādri calila śacīmātāra ājñā lañā*

## SYNONYMS

*sabe*—all; *meli'*—meeting; *navadvīpa*—at Navadvīpa; *ekatra* *hañā*—being together; *nilādri*—to Jagannātha Puri; *calila*—departed; *śacī-mātāra*—of mother Śacī; *ājñā*—permission; *lañā*—taking.

## TRANSLATION

All the devotees met together at Navadvīpa and, with mother Śacī's permission, departed for Nilādri, Jagannātha Puri.

## TEXT 89

ପ୍ରଭୁର ସମାଚାର ଶୁଣି' କୁଳୀଗ୍ରାମବାସୀ ।  
ସତ୍ୟରାଜ-ରାମାନନ୍ଦ ମିଲିଲା ସବେ ଆସି' ॥ ୮୯ ॥

*prabhura samācāra śuni'* kulīna-grāma-vāsi  
*satyarāja-rāmānanda mililā sabe āsi'*

### SYNONYMS

*prabhura*—of Śrī Caitanya Mahāprabhu; *samācāra*—news; *śuni'*—hearing; *kulīna-grāma-vāsi'*—the inhabitants of Kulīna-grāma; *satyarāja*—Satyarāja; *rāmā-nanda*—Rāmānanda; *mililā*—met; *sabe*—all; *āsi'*—coming.

### TRANSLATION

The inhabitants of Kulīna-grāma—Satyarāja, Rāmānanda and all the other devotees there—came and joined Advaita Ācārya.

### TEXT 90

ମୁକୁନ୍ଦ, ନରହରି, ରଘୁନନ୍ଦନ ଖଣ୍ଡ ହେତେ ।  
ଆଚାର୍ଯେର ଠାକ୍ରି ଆଇଲା ନୀଳାଚଳ ସାଇତେ ॥ ୧୦ ॥

*mukunda, narahari, raghunandana khaṇḍa haite  
ācāryera ṭhāñi āilā nilācala yāite*

### SYNONYMS

*mukunda*—Mukunda; *narahari*—Narahari; *raghunandana*—Raghunandana; *khaṇḍa haite*—from the place known as Khaṇḍa; *ācāryera ṭhāñi*—to Advaita Ācārya; *āilā*—came; *nilācala yāite*—to go to Nilācala (Jagannātha Puri).

### TRANSLATION

Mukunda, Narahari, Raghunandana and all the others came from Khaṇḍa to Advaita Ācārya's home to accompany Him to Jagannātha Puri.

### TEXT 91

ସେକାଳେ ଦକ୍ଷିଣ ହେତେ ପରମାନନ୍ଦପୁରୀ ।  
ଗଙ୍ଗାତୀରେ-ତୀରେ ଆଇଲା ନଦୀଯା ନଗରୀ ॥ ୧୧ ॥

*se-kāle dakṣiṇa haite paramānanda-puri  
gaṅgā-tīre-tīre āilā nadīyā nagarī*

### SYNONYMS

*se-kāle*—at that time; *dakṣiṇa haite*—from the South; *paramānanda-puri*—Paramānanda Puri; *gaṅgā-tīre-tīre*—along the bank of the Ganges; *āilā*—came; *nadīyā nagarī*—to the town of Nadia.

### TRANSLATION

At that time Paramānanda Puri also came from South India. Traveling along the banks of the Ganges, he ultimately reached the town of Nadia.

### TEXT 92

ଆଇର ମନ୍ଦିରେ ସୁଖେ କରିଲା ବିଶ୍ରାମ ।  
ଆଇ ତୁମେ ଭିକ୍ଷା ଦିଲା କରିଯା ସମ୍ମାନ ॥ ୯୨ ॥

*āira mandire sukhe karilā viśrāma  
āi tānre bhikṣā dilā kariyā sammāna*

### SYNONYMS

*āira mandire*—at the house of Śacimātā; *sukhe*—in happiness; *karilā*—took; *viśrāma*—lodging; *āi*—mother Śaci; *tānre*—unto him; *bhikṣā* *dilā*—gave boarding; *kariyā sammāna*—with great respect.

### TRANSLATION

At Navadvīpa, Paramānanda Puri took his board and lodging at the house of Śacimātā. She provided him with everything very respectfully.

### TEXT 93

ପ୍ରଭୁର ଆଗମନ ତେହେ ତାହାଣିଙ୍ଗ ଶୁଣିଲ ।  
ଶୀଘ୍ର ନୀଳାଚଳ ଯାଇତେ ତୁମେ ଇଚ୍ଛା ହେଲ ॥ ୯୩ ॥

*prabhura āgamana teñha tāhāññi śunila  
śighra nilācala yāite tānra icchā haila*

### SYNONYMS

*prabhura āgamana*—Śrī Caitanya Mahāprabhu's return; *teñha*—he; *tāhāññi*—there; *śunila*—heard; *śighra*—very soon; *nilācala*—to Jagannātha Puri; *yāite*—to go; *tānra*—his; *icchā*—desire; *haila*—became.

### TRANSLATION

While residing at the house of Śacimātā, Paramānanda Puri heard the news of Śrī Caitanya Mahāprabhu's return to Jagannātha Puri. He therefore decided to go there as soon as possible.

## TEXT 94

ପ୍ରଭୁର ଏକ ଭଙ୍ଗ – ‘ଦ୍ଵିଜ କମଳାକାନ୍ତ’ ନାମ ।  
ତୁମେ ଲାଗ୍ନା ନିଲାଚଳେ କରିଲା ପ୍ରସାଦ ॥ ୯୪ ॥

*prabhura eka bhakta—‘dvija kamalākānta’ nāma  
tāṅre lañā nīlācale karilā prayāṇa*

## SYNONYMS

*prabhura*—of Śrī Caitanya Mahāprabhu; *eka bhakta*—one devotee; *dvija kamalākānta*—Dvija Kamalākānta; *nāma*—named; *tāṅre*—him; *lañā*—accepting as his companion; *nīlācale*—to Jagannātha Purī; *karilā*—did; *prayāṇa*—departure.

## TRANSLATION

There was a devotee of Śrī Caitanya Mahāprabhu named Dvija Kamalākānta, whom Paramānanda Purī took with him to Jagannātha Purī.

## TEXT 95

ସତ୍ତରେ ଆସିଯା ତେହେ ମିଲିଲା ପ୍ରଭୁରେ ।  
ପ୍ରଭୁର ଆନନ୍ଦ ହୈଲ ପାଞ୍ଚା ତାହାରେ ॥ ୯୫ ॥

*satvare āsiyā teṅha mililā prabhure  
prabhura ānanda haila pāñā tāñhāre*

## SYNONYMS

*satvare*—very soon; *āsiyā*—coming; *teṅha*—he; *mililā*—met; *prabhure*—Śrī Caitanya Mahāprabhu; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda*—happiness; *haila*—was; *pāñā*—getting; *tāñhāre*—him.

## TRANSLATION

Paramānanda Purī very soon arrived at Śrī Caitanya Mahāprabhu’s place. The Lord was very happy to see him.

## TEXT 96

ପ୍ରେମାବେଶେ କୈଲ ତୀର ଚରଣ ବନ୍ଦନ ।  
ତେହେ ପ୍ରେମାବେଶେ କୈଲ ପ୍ରଭୁରେ ଆଲିଙ୍ଗନ ॥ ୯୬ ॥

*premāveśe kaila tāṅra caraṇa vandana  
teṅha premāveśe kaila prabhure āliṅgana*

### SYNONYMS

*prema-āveśe—in great ecstasy; kaila—did; tāṅra—his; caraṇa vandana—worshiping the feet; teṅha—Paramānanda Purī; prema-āveśe—in great ecstasy; kaila—did; prabhure—unto Śrī Caitanya Mahāprabhu; āliṅgana—embracing.*

### TRANSLATION

**In a great ecstasy of love, the Lord worshiped the lotus feet of Paramānanda Purī, and in turn Paramānanda Purī embraced the Lord in great ecstasy.**

### TEXT 97

**ପ୍ରଭୁ କହେ,—ତୋମା-ସଙ୍ଗେ ରହିତେ ବାଞ୍ଚା ହୟ ।  
ମୋରେ କୃପା କରି' କର ନୀଳାଜି ଆଶ୍ରୟ ॥ ୯୭ ॥**

*prabhu kahe, —tomā-saṅge rahite vāñchā haya  
more kṛpā kari' kara nilādri āśraya*

### SYNONYMS

*prabhu kahe—Śrī Caitanya Mahāprabhu said; tomā-saṅge—with you; rahite—to stay; vāñchā haya—I desire; more—unto Me; kṛpā kari'—doing a favor; kara—accept; nilādri—at Jagannātha Purī; āśraya—shelter.*

### TRANSLATION

**Śrī Caitanya Mahāprabhu said, “Please stay with Me and thus show Me favor, accepting the shelter of Jagannātha Purī.”**

### TEXT 98

**ପୁରୀ କହେ,—ତୋମା-ସଙ୍ଗେ ରହିତେ ବାଞ୍ଚା କରି' ।  
ଗୋଡ଼ ହୈତେ ଚଲି' ଆଇଲାଙ୍ଗ ନୀଳାଚଳ-ପୁରୀ ॥ ୧୮ ॥**

*puri kahe, —tomā-saṅge rahite vāñchā kari'  
gauḍa haite cali' āilāṅga nilācala-purī*

### SYNONYMS

*puri kahe—Paramānanda Purī replied; tomā-saṅge—with You; rahite—to stay; vāñchā kari'—desiring; gauḍa haite—from Bengal; cali'—traveling; āilāṅga—I have come; nilācala-purī—to Jagannātha Purī.*

### TRANSLATION

Paramānanda Puri replied, "I also wish to stay with You. Therefore I have come from Bengal, Gauḍa, to Jagannātha Puri.

### TEXT 99

দক্ষিণ হৈতে শুনি' তোমার আগমন।  
শচী আনন্দিত, আর যত ভক্তগণ ॥ ১৯ ॥

*dakṣiṇa haite śuni' tomāra āgamana  
śacī ānandita, āra yata bhakta-gaṇa*

### SYNONYMS

*dakṣiṇa*—from South India; *śuni'*—hearing; *tomāra āgamana*—Your return; *śacī*—mother Śacī; *ānandita*—very happy; *āra*—and; *yata*—all; *bhakta-gaṇa*—devotees.

### TRANSLATION

"At Navadvīpa, mother Śacī and all the other devotees were very glad to hear about Your return from South India.

### TEXT 100

সবে আসিতেছেন তোমারে দেখিতে।  
তঁ-সবার বিলম্ব দেখি' আইলাঙ ত্বরিতে ॥ ১০০ ॥

*sabe āsitechena tomāre dekhite  
tāñ-sabāra vilamba dekhi' āilāñā tvarite*

### SYNONYMS

*sabe*—all; *āsitechena*—are coming; *tomāre*—You; *dekhite*—to see; *tāñ-sabāra*—of all of them; *vilamba*—delay; *dekhi'*—seeing; *āilāñā*—I have come; *tvarite*—very quickly.

### TRANSLATION

"They are all coming here to see You, but seeing that they were delayed, I came alone very quickly."

### TEXT 101

কাশীঘিশ্বের আবাসে নিভৃতে এক ঘর।  
প্রভু তাঁরে দিল, আর সেবার কিছুর ॥ ১০১ ॥

*kāśī-miśrera āvāse nibhṛte eka ghara  
prabhu tāñre dila, āra sevāra kiṅkara*

### SYNONYMS

*kāśī-miśrera*—of Kāśī Miśra; *āvāse*—at the house; *nibhṛte*—solitary; *eka*—one; *ghara*—room; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto Paramānanda Puri; *dila*—gave; *āra*—and; *sevāra*—to serve him; *kiṅkara*—one servant.

### TRANSLATION

**T**here was a solitary room at Kāśī Miśra's house, and Śrī Caitanya Mahāprabhu gave it to Paramānanda Puri. He also gave him one servant.

### TEXT 102

ଆର ଦିନେ ଆଇଲା ସ୍ଵରୂପ ଦାମୋଦର ।  
ପ୍ରଭୁର ଅତ୍ୟନ୍ତ ମର୍ମୀ, ରସେର ସାଗର ॥ ୧୦୨ ॥

*āra dine āilā svarūpa dāmodara  
prabhura atyanta marmī, rasera sāgara*

### SYNONYMS

*āra* *dine*—next day; *āilā*—came; *svarūpa dāmodara*—Svarūpa Dāmodara; *prabhura*—of Śrī Caitanya Mahāprabhu; *atyanta*—very; *marmī*—intimate friend; *rasera*—of transcendental mellows; *sāgara*—ocean.

### TRANSLATION

**S**varūpa Dāmodara also arrived the next day. He was a very intimate friend of Śrī Caitanya Mahāprabhu, and he was an ocean of transcendental mellows.

### PURPORT

Svarūpa is the name of a *brahmacārī* in Śaṅkarācārya's disciplic succession. In the Vedic discipline there are ten names for *sannyāsīs*, and it is customary for a *brahmacārī* assisting a *sannyāsī* of the designation Tīrtha or Āśrama to receive the title Svarūpa. Dāmodara Svarūpa was formerly a resident of Navadvīpa, and his name was Puruṣottama Ācārya. When he went to Vārāṇasī, he took *sannyāsa* from a *sannyāsī* designated Tīrtha. Although he received the title Svarūpa in his *brahmacārī* stage, he did not change his name when he took *sannyāsa*. Actually as a *sannyāsī* he should have been called Tīrtha, but he chose to retain his original *brahmacārī* title as Svarūpa.

## TEXT 103

‘পুরুষোত্তম আচার্য’ তাঁর নাম পূর্বাশ্রমে।  
নবদ্বীপে ছিলা তেঁহে প্রভুর চরণে ॥ ১০৩ ॥

*'puruṣottama ācārya' tāñra nāma pūrvāśrame  
navadvipe chilā teñha prabhura caraṇe*

## SYNONYMS

*puruṣottama ācārya*—Puruṣottama Ācārya; *tāñra*—his; *nāma*—name; *pūrvāśrame*—in the previous āśrama; *navadvipe*—at Navadvīpa; *chilā*—was; *teñha*—he; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe*—at the feet.

## TRANSLATION

When Svarūpa Dāmodara was residing at Navadvīpa under the shelter of Śrī Caitanya Mahāprabhu, his name was Puruṣottama Ācārya.

## TEXT 104

প্রভুর সন্ন্যাস দেখি’ উন্মত্ত হঞ্চি ।  
সন্ন্যাস গ্রহণ কৈল বারাণসী গিয়া ॥ ১০৪ ॥

*prabhura sannyāsa dekhi' unmatta hañā  
sannyāsa grahaṇa kaila vārāṇasī giyā*

## SYNONYMS

*prabhura*—of Lord Śrī Caitanya Mahāprabhu; *sannyāsa dekhi'*—when he saw the *sannyāsa* order; *unmatta hañā*—he became just like a madman; *sannyāsa grahaṇa kaila*—he also accepted the renounced order of life; *vārāṇasī*—to Vārāṇasī; *giyā*—going.

## TRANSLATION

After seeing that Śrī Caitanya Mahāprabhu accepted the renounced order, Puruṣottama Ācārya became like a madman and immediately went to Vārāṇasī to take *sannyāsa*.

## TEXT 105

‘চেতনানন্দ’ শুরু তাঁর আজ্ঞা দিলেন তাঁরে ।  
বেদান্ত পড়িয়া পড়াও সগন্ত লোকেরে ॥ ১০৫ ॥

*'caitanyānanda' guru tāñra ājñā dilena tāñre  
vedānta pañiyā pañdāo samasta lokere*

### SYNOMYS

*caitanya-ānanda*—of the name Caitanyānanda Bhāratī; *guru*—spiritual master; *tāñra*—his; *ājñā*—order; *dilena*—gave; *tāñre*—to him; *vedānta pañiyā*—reading the *Vedanta-sūtra*; *pañdāo*—teach; *samasta*—all; *lokere*—people.

### TRANSLATION

At the conclusion of his sannyāsa, his spiritual master, Caitanyānanda Bhāratī, ordered him, “Read Vedanta-sūtra and teach it to all others.”

### TEXT 106

পরম বিরক্ত তেঁহে পরম পঞ্জিত ।  
কায়মনে আশ্রিয়াছে শ্রীকৃষ্ণ-চরিত ॥ ১০৬ ॥

*parama virakta teñha parama pañdita  
kāya-mane áśriyāche śrī-kṛṣṇa-carita*

### SYNOMYS

*parama*—very; *virakta*—renounced; *teñha*—he; *parama*—great; *pañdita*—learned scholar; *kāya-mane*—with body and mind; *áśriyāche*—took shelter of; *śrī-kṛṣṇa-carita*—the Personality of Godhead Śrī Kṛṣṇa.

### TRANSLATION

Svarūpa Dāmodara was a great renunciate as well as a great learned scholar. With heart and soul he took shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa.

### TEXT 107

‘নিশ্চিন্তে কৃষ্ণ ভজিব’ এই ত’ কারণে ।  
উমাদে করিল তেঁহে সন্ন্যাস গ্রহণে ॥ ১০৭ ॥

*'niścinte kṛṣṇa bhajiba' ei ta' kāraṇe  
unmāde karila teñha sannyāsa grahaṇe*

### SYNOMYS

*niścinte*—without disturbance; *kṛṣṇa*—Lord Kṛṣṇa; *bhajiba*—I shall worship; *ei*—for this; *ta'*—certainly; *kāraṇe*—reason; *unmāde*—ecstatic; *karila*—did; *teñha*—he; *sannyāsa*—the renounced order of life; *grahaṇe*—taking.

### TRANSLATION

He was very enthusiastic to worship Śrī Kṛṣṇa without disturbance; therefore it was almost in madness that he accepted the sannyāsa order.

### TEXT 108

সন্ন্যাস করিলা শিখা-সূত্রত্যাগ-রূপ।  
যোগপট্ট না নিল, নাম হৈল ‘স্বরূপ’ ॥ ১০৮ ॥

*sannyāsa karilā śikhā-sūtra-tyāga-rūpa  
yoga-paṭṭa nā nila, nāma haila 'svarūpa'*

### SYNONYMS

*sannyāsa* *karilā*—accepted the *sannyāsa* order; *śikhā*—tuft of hair; *sūtra*—sacred thread; *tyāga*—giving up; *rūpa*—in the form of; *yoga-paṭṭa*—saffron colored dress; *nā nila*—did not accept; *nāma*—name; *haila*—was; *svarūpa*—Svarūpa.

### TRANSLATION

Upon accepting *sannyāsa*, Puruṣottama Ācārya followed the regulative principles by giving up his tuft of hair and sacred thread, but he did not accept the saffron colored dress. Also, he did not accept a *sannyāsi* title but remained as a *naiṣṭhika-brahmacārī*.

### PURPORT

There are regulative principles governing the renounced order. One has to perform eight kinds of *śrāddha*. One must offer oblations to one's forefathers and perform the sacrifice of *virajā-homa*. Then one must cut off the tuft of hair called a *śikhā* and also give up the sacred thread. These are preliminary processes in the acceptance of *sannyāsa*, and Svarūpa Dāmodara accepted all these. However, Puruṣottama Ācārya did not accept the saffron color, a *sannyāsi* name or a *daṇḍa*. He retained his *brahmacārī* name. Actually Puruṣottama Ācārya did not accept the *sannyāsa* order formally, but he renounced worldly life. He did not want to be disturbed by the formality of the *sannyāsa* order. He simply wanted to worship Lord Śrī Kṛṣṇa without disturbance; therefore with heart and soul he took up the renounced order but not the formalities accompanying it. Renunciation means not doing anything but serving the Supreme Personality of Godhead, Śrī Kṛṣṇa. When one acts on this platform, trying to please the Supreme Personality of Godhead, one is both a *sannyāsi* and a *yogī*. This is confirmed in *Bhagavad-gītā* (6.1):

*śrī bhagavān uvāca  
anāśritah karma-phalarin  
kāryam karma karoti yaḥ  
sa sannyāsi ca yogī ca  
na niragnir na cākriyah*

"The Blessed Lord said: One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no work."

### TEXT 109

**গুরু-ঠাণ্ডি আজ্ঞা মাগি' আইলা নীলাচলে ।  
রাত্রিদিনে কৃষ্ণপ্রেম-আনন্দ-বিহুলে ॥ ১০৯ ॥**

*guru-ṭhāñi ājñā māgi' āilā nilācale  
rātri-dine kṛṣṇa-prema-ānanda-vihvale*

### SYNONYMS

*guru-ṭhāñi*—from his spiritual master; *ājñā māgi'*—asking permission; *āilā*—came; *nilācale*—to Jagannātha Puri; *rātri-dine*—day and night; *kṛṣṇa-prema-ānanda*—by ecstatic love of Kṛṣṇa; *vihvale*—overwhelmed.

### TRANSLATION

After taking permission from his sannyāsa-guru, Svarūpa Dāmodara went to Nilācala and accepted the shelter of Śrī Caitanya Mahāprabhu. Then all day and night, in ecstatic love of Kṛṣṇa, he enjoyed transcendental mellowes in the loving service of the Lord.

### TEXT 110

**পাণ্ডিত্যের অবধি, বাক্য নাহি কারো সনে ।  
নির্জনে রহয়ে, লোক সব নাহি জানে ॥ ১১০ ॥**

*pāṇḍityera avadhi, vākyā nāhi kāro sane  
nirjane rahaye, loka saba nāhi jāne*

### SYNONYMS

*pāṇḍityera avadhi*—the limit of learned scholarship; *vākyā nāhi*—no word; *kāro sane*—with anyone; *nirjane*—in a solitary place; *rahaye*—stays; *loka*—people in general; *saba*—all; *nāhi jāne*—do not know.

### TRANSLATION

Svarūpa Dāmodara was the limit of all learned scholarship, but he did not exchange words with anyone. He simply remained in a solitary place, and no one could understand where he was.

### TEXT 111

কৃষ্ণরস-তত্ত্ব-বেত্তা, দেহ—প্ৰেমরূপঃ ।  
সাক্ষাত্ মহাপ্ৰভুৰ দ্বিতীয় স্বরূপঃ ॥ ১১১ ॥

*kṛṣṇa-rasa-tattva-vettā, deha—prema-rūpa  
sākṣat mahāprabhura dvitīya svarūpa*

### SYNOMYMS

*kṛṣṇa-rasa*—of transcendental mellow in relationship with Kṛṣṇa; *tattva*—of the truth; *vettā*—cognizant; *deha*—body; *prema-rūpa*—personified *prema*; *sākṣat*—directly; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *dvitīya*—second; *sva-rūpa*—representation.

### TRANSLATION

Śrī Svarūpa Dāmodara was the personification of ecstatic love, fully cognizant of the transcendental mellow in relationship with Kṛṣṇa. He directly represented Śrī Caitanya Mahāprabhu as His second expansion.

### TEXT 112

গ্রন্থ, শ্লোক, গীত কেহ প্ৰভু-পাশে আনে ।  
স্বরূপ পৰীক্ষা কৈলে, পাচে প্ৰভু শুনে ॥ ১১২ ॥

*grantha, śloka, gīta keha prabhu-pāše āne  
svarūpa parikṣā kaile, pāche prabhu śune*

### SYNOMYMS

*grantha*—scriptures; *śloka*—verses; *gīta*—songs; *keha*—anyone; *prabhu-pāše*—to Śrī Caitanya Mahāprabhu; *āne*—brings; *svarūpa*—Svarūpa Dāmodara; *parikṣā kaile*—after he examined; *pāche*—later; *prabhu*—Śrī Caitanya Mahāprabhu; *śune*—hears.

### TRANSLATION

If someone wrote a book or composed verses and songs and wanted to recite them before Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara would first

examine them and then correctly present them. Only then would Śrī Caitanya Mahāprabhu agree to listen.

### TEXT 113

ভক্তিসিদ্ধান্ত-বিরুদ্ধ, আর রসাভাস ।  
শুনিতে না হয় প্রভুর চিত্তের উল্লাস ॥ ১১৩ ॥

*bhakti-siddhānta-viruddha, āra rasābhāsa  
śunite nā haya prabhura cittera ullāsa*

### SYNOMYS

*bhakti-siddhānta*—conclusive statements about the science of devotional service; *viruddha*—opposing; *āra*—and; *rasa-ābhāsa*—overlapping of transcendental mellites; *śunite*—to hear; *nā*—not; *haya*—becomes; *prabhura*—of Śrī Caitanya Mahāprabhu; *cittera*—of the heart; *ullāsa*—jubilation.

### TRANSLATION

Śrī Caitanya Mahāprabhu was never pleased to hear books or verses opposed to the conclusive statements of devotional service. The Lord did not like hearing *rasābhāsa*, the overlapping of transcendental mellites.

### PURPORT

*Bhakti-siddhānta-viruddha* refers to that which is against the principle of unity in diversity, philosophically known as *acintya-bhedābheda*—simultaneously oneness and difference. *Rasābhāsa* may appear to be a transcendental mellow, but actually it is not. Those who are pure Vaiṣṇavas should avoid these things opposed to devotional service. These misconceptions practically parallel the Māyāvāda philosophy. If one indulges in Māyāvāda philosophy, he gradually falls down from the platform of devotional service. By overlapping mellites (*rasābhāsa*) one eventually becomes a *prākṛta-sahajiyā* and takes everything to be very easy. One may also become a member of the *bāula* community and gradually become attracted to material activities. Śrī Caitanya Mahāprabhu has therefore advised us to avoid *bhakti-siddhānta-viruddha* and *rasābhāsa*. In this way the devotee can remain pure and free from falldowns. Everyone should try to remain aloof from *bhakti-siddhānta-viruddha* and *rasābhāsa*.

### TEXT 114

অতএব স্বরূপ আগে করে পরীক্ষণ ।  
শুন্দ হয় যদি, প্রভুরে করা'ন শ্রবণ ॥ ১১৪ ॥

ataeva svarūpa āge kare parikṣaṇa  
śuddha haya yadi, prabhure karā'na śravaṇa

### SYNONYMS

ataeva—therefore; *svarūpa*—Svarūpa Dāmodara; *āge*—at first; *kare*—does; *parikṣaṇa*—examination; *śuddha*—pure; *haya*—is; *yadi*—if; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *karā'na*—causes; *śravaṇa*—hearing.

### TRANSLATION

**It was the practice for Svarūpa Dāmodara Gosvāmī to examine all literatures to find out whether their conclusions were correct. Only then would he allow them to be heard by Śrī Caitanya Mahāprabhu.**

### PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that if something impedes the execution of devotional service, it should be understood to be impure. Pure devotees of the Lord do not accept impure principles. Impure devotees accept *rasābhāsa*, or overlapping, contradictory mélées, and other principles opposed to the *bhakti* path. The followers of such impure principles are never accepted as pure devotees. There are many parties following the path of *rasābhāsa*, and the followers are sometimes adored by ordinary men. Those who adopt the conclusions of *rasābhāsa* and *bhakti-siddhānta-viruddha* are never accepted as devotees of Śrī Caitanya Mahāprabhu. Svarūpa Dāmodara Gosvāmī never approved such followers as Gauḍīya Vaiṣṇavas, nor did he allow them even to meet the Supreme Lord Śrī Caitanya Mahāprabhu.

### TEXT 115

বিদ্যাপতি, চণ্ডীদাস, শ্রীগীতগোবিন্দ ।  
এই তিন গীতে করান অভুন আনন্দ ॥ ১১৫ ॥

*vidyā-pati, caṇḍīdāsa, śrī-gīta-govinda  
ei tina gīte karā'na prabhura ānanda*

### SYNONYMS

*vidyā-pati*—an old Vaiṣṇava poet from the province of Mithilā; *caṇḍī-dāsa*—a Bengali Vaiṣṇava poet born in the village of Nānnura in the Birbhum district; *śrī-gīta-govinda*—a celebrated poem by Jayadeva Gosvāmī; *ei*—these; *tina*—three; *gīte*—songs; *karā'na*—cause; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda*—happiness.

### TRANSLATION

Śrī Svarūpa Dāmodara used to read the poems of Vidyāpati and Caṇḍīdāsa and Jayadeva Gosvāmī's Śrī Gita-govinda. He used to make Śrī Caitanya Mahāprabhu very happy by singing these songs.

### TEXT 116

সঙ্গীতে—গন্ধর্ব-সম, শাস্ত্রে বৃহস্পতি ।  
দামোদর-সম আর নাহি মহামতি ॥ ১১৬ ॥

*saṅgite —gandharva-sama, śāstre bṛhaspati  
dāmodara-sama āra nāhi mahā-mati*

### SYNONYMS

*saṅgīte*—in music; *gandharva-sama*—just like the Gandharvas; *śāstre*—in discussions of revealed scriptures; *bṛhaspati*—like Bṛhaspati, the priest of the heavenly demigods; *dāmodara-sama*—equal to Svarūpa Dāmodara; *āra*—anyone else; *nāhi*—there is not; *mahā-mati*—great personality.

### TRANSLATION

Svarūpa Dāmodara was as expert a musician as the Gandharvas, and in scriptural discussion he was just like Bṛhaspati, the priest of the heavenly gods. Therefore it is to be concluded that there was no great personality quite like Svarūpa Dāmodara.

### PURPORT

Svarūpa Dāmodara Gosvāmī was very expert in music as well as Vedic scriptures. Śrī Caitanya Mahāprabhu used to call him Dāmodara because of his expert singing and musical skills. The name Dāmodara was given by Śrī Caitanya Mahāprabhu and added to the name given by his *sannyāsa-guru*. He was therefore known as Svarūpa Dāmodara, or Dāmodara Svarūpa. He compiled a book of music named *Saṅgita-dāmodara*.

### TEXT 117

অৰ্বেত-নিত্যানন্দের পরম প্ৰিয়তম ।  
ত্ৰিবাসাদি ভক্তগণেৰ হয় প্ৰাণ-সম ॥ ১১৭ ॥

*advaita-nityānandera parama priyatama  
śrīvāsādi bhakta-gaṇera haya prāna-sama*

### SYNONYMS

*advaita*—of Advaita Ācārya; *nityānandera*—of Lord Nityānanda Prabhu; *parama*—very much; *priya-tama*—dear; *śrīvāsa-ādi*—beginning with Śrīvāsa; *bhakta-gaṇera*—of the devotees; *haya*—is; *prāṇa-sama*—exactly like the life and soul.

### TRANSLATION

**Śrī Svarūpa Dāmodara was very dear to Advaita Ācārya and Nityānanda Prabhu, and he was the life and soul of all the devotees, headed by Śrīvāsa Thākura.**

### TEXT 118

সেই দামোদর আসি' দণ্ডবৎ হৈলা ।  
চরণে পড়িয়া শ্লোক পড়িতে জাগিলা ॥ ১১৮ ॥

*sei dāmodara āsi' daṇḍavat hailā  
caraṇe paḍiyā śloka paḍite lāgilā*

### SYNONYMS

*sei dāmodara*—that Svarūpa Dāmodara; *āsi'*—coming; *daṇḍa-vat* *hailā*—fell flat to offer obeisances; *caraṇe paḍiyā*—falling down at the lotus feet; *śloka*—a verse; *paḍite lāgilā*—began to recite.

### TRANSLATION

**It was Svarūpa Dāmodara who came to Jagannātha Purī and fell flat before the lotus feet of Śrī Caitanya Mahāprabhu, offering Him obeisances and reciting a verse.**

### TEXT 119

হেলোদু নিত-খেদয়া বিশদয়া প্রোমীলনামোদয়া।  
শাম্যচ্ছাস্ত্রিবিবাদয়া রসদয়া চিত্তাপিতোগ্রাদয়া।  
শশ্কৃতিবিনোদয়া স-মদয়া মাধুর্যমর্যাদয়া।  
শ্রীচৈতন্য দয়ানিধে তব দয়া ভূয়াদমন্দোদয়া ॥ ১১৯ ॥

*heloddhūnita-khedayā viśadayā pronmilad-āmodayā  
śāmyac-chāstra-vivādayā rasadayā cittāpitonmādayā  
śāśvad-bhakti-vinodayā sa-madayā mādhurya-maryādayā  
śrī-caitanya dayā-nidhe tava dayā bhūyād amandodayā*

### SYNOMYS

*helā*—very easily; *uddhūnita*—driven away; *khedayā*—lamentation; *viśadayā*—which purifies everything; *pronmilat*—awakening; *āmodayā*—transcendental bliss; *sāmyat*—mitigating; *sāstra*—of revealed scriptures; *vivādayā*—disagreements; *rasa-dayā*—distributing all transcendental mellows; *citta*—in the heart; *arpita*—fixed; *unmādayā*—jubilation; *śāsvat*—always; *bhakti*—devotional service; *vinodayā*—stimulating; *sa-madayā*—full of ecstasy; *mādhurya*—of conjugal love; *maryādayā*—the limit; *śrī-caitanya*—O Lord Śrī Caitanya Mahāprabhu; *dayā-nidhe*—ocean of mercy; *tava*—Your; *dayā*—mercy; *bhūyāt*—let it be; *amanda*—of good fortune; *udayā*—in which there is awakening.

### TRANSLATION

**“O ocean of mercy, Śrī Caitanya Mahāprabhu! Let there be an awakening of Your auspicious mercy, which easily drives away all kinds of material lamentation. By Your mercy, everything is made pure and blissful. It awakens transcendental bliss and covers all gross material pleasures. By Your auspicious mercy, quarrels and disagreements arising among different scriptures are vanquished. Your auspicious mercy causes the heart to jubilate by pouring forth transcendental mellows. Your mercy always stimulates devotional service, which is full of joy. You are always glorifying the conjugal love of God. May transcendental bliss be awakened within my heart by Your causeless mercy.”**

### PURPORT

This important verse quoted from *Śrī Caitanya-candrodaya-nāṭaka* (8.10) specifically describes the Lord's causeless mercy. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that Śrī Caitanya Mahāprabhu, who is the most magnanimous Personality of Godhead, distributes His causeless mercy in three ways to the conditioned soul. Every living entity is morose in the material world because he is always in want. He undergoes a great struggle for existence and tries to minimize his miserable condition by squeezing the utmost pleasure out of this world. However, the living entity is never successful in this endeavor. While in a miserable condition, a person sometimes seeks the favor of the Supreme Personality of Godhead, but this is very difficult for materialistic people to obtain. However, when one becomes Kṛṣṇa conscious by the grace of the Lord, the flavor of the lotus feet of the Lord expands, and in this way a materialist may gain freedom from his miseries. Actually his mind is cleansed by his transcendental connection with the lotus feet of the Lord. At such a time one is enlightened by the loving service of the Lord.

There are many different kinds of scripture, and by reading them one often becomes puzzled. However, when one receives the mercy of the Lord, his confusion is mitigated. Not only are scriptural disparities resolved, but a kind of transcen-

tal bliss is awakened, and in this way one is fully satisfied. The transcendental loving service of the Lord constantly engages the conditioned soul in serving the Lord's lotus feet. Through such fortunate engagement, one's transcendental love for Kṛṣṇa is increased. One's position is thus completely purified, and one is filled with transcendental bliss accompanied by the spirit soul's jubilation.

Thus the transcendental causeless mercy of Lord Kṛṣṇa is manifest in the heart of the devotee. At such a time, material needs no longer exist. The lamentation that invariably accompanies material desires also vanishes. By the grace of the Lord one is elevated to the transcendental position, and then the transcendental mellow of the spiritual world are manifest in him. One's devotional service then becomes firm, and one engages in the Lord's transcendental loving service with great determination. All these combine to fully awaken the devotee's heart with love of Kṛṣṇa.

In the beginning, a conditioned soul is bereft of Kṛṣṇa consciousness and is always morose in his material activities. Later, by associating with a pure devotee, one becomes inquisitive to know the Absolute Truth. In this way one begins to engage in the transcendental service of the Lord.

It is by the Lord's grace that all misconceptions are vanquished and the heart cleansed of all material dirt. It is only then that the pleasure of transcendental bliss is awakened. By the Lord's mercy one is finally convinced of the value of devotional service. When one can see the pastimes of the Lord everywhere, he is firmly situated in transcendental bliss. Such a devotee is relieved of all kinds of material desires, and he preaches the glories of the Lord all over the world. Kṛṣṇa conscious activities separate one from material activities and the desire for liberation. At every step the devotee feels himself connected with the Supreme Personality of Godhead. Although such a devotee may sometimes be involved in household life, he is untouched by material existence due to his constant engagement in devotional service. Thus everyone is advised to take shelter of devotional service to become happy and liberated.

### TEXT 120

উঠাণ্গ মহাপ্রভু কৈল আলিঙ্গন ।  
দুইজনে প্রেমাবেশে হৈল অচেতন ॥ ১২০ ॥

*uthāñā mahāprabhu kaila āliṅgana  
dui-jane premāvēśe haila acetana*

### SYNOMYS

*uthāñā*—after raising him; *mahāprabhu*—Lord Śrī Caitanya Mahāprabhu; *kaila*—made; *āliṅgana*—embracing; *dui-jane*—two persons; *prema-āvēśe*—in the ecstasy of love; *haila*—became; *acetana*—unconscious.

### TRANSLATION

Śrī Caitanya Mahāprabhu raised Svarūpa Dāmodara to his feet and embraced him. They both became ecstatic in love and fell unconscious.

### TEXT 121

কতক্ষণে দুই জনে স্থির যবে হৈলা ।  
তবে মহা প্রভু তাঁরে কহিতে লাগিলা ॥ ১২১ ॥

*kata-kṣaṇe dui jane sthira yabe hailā  
tabe mahāprabhu tāñre kahite lāgilā*

### SYNOMYMS

*kata-kṣaṇe*—after some time; *dui jane*—both persons; *sthira*—patient; *yabe*—when; *hailā*—became; *tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *kahite*—to speak; *lāgilā*—began.

### TRANSLATION

After they had both regained their patience, Śrī Caitanya Mahāprabhu began to speak.

### TEXT 122

তুমি যে আসিবে, আজি স্বপ্নেতে দেখিল ।  
ভাল হৈল, অক্ষ যেন দুই নেত্র পাইল ॥ ১২২ ॥

*tumi ye āsibe, āji svapnete dekhila  
bhāla haila, andha yena dui netra pāila*

### SYNOMYMS

*tumi*—you; *ye*—that; *āsibe*—will come; *āji*—today; *svapnete*—in dream; *dekhila*—I saw; *bhāla haila*—it is very good; *andha*—a blind man; *yena*—as if; *dui*—two; *netra*—eyes; *pāila*—got back.

### TRANSLATION

Śrī Caitanya Mahāprabhu said, "I saw in a dream that you were coming, and so this is very auspicious. I have been like a blind man, but your coming here restores My vision."

### TEXT 123

স্঵রূপ কহে,—প্রভু, মোর ক্ষম' অপরাধ ।  
তোমা ছাড়ি' অন্তর্গত গেলু, করিলু প্রমাদ ॥ ১২৩ ॥

*svarūpa kahe,—prabhu, mora kṣama' aparādha  
tomā chāḍi' anyatra genu, karinu pramāda*

### SYNONYMS

*svarūpa kahe—Svarūpa Dāmodara said; prabhu—my Lord; mora—my; kṣama’—please excuse; aparādha—offense; tomā—You; chāḍi’—giving up; anyatra—elsewhere; genu—I went; karinu—I have done; pramāda—great mistake.*

### TRANSLATION

**Svarūpa said, “My dear Lord, please excuse my offense. I gave up Your company to go elsewhere, and that was my great mistake.”**

### TEXT 124

তোমার চরণে মোর নাহি প্রেম-লেশঁ ।  
তোমা ছাড়ি’ পাপী মুগ্রিণ গেমু অন্ত দেশ ॥ ১২৪ ॥

*tomāra caraṇe mora nāhi prema-leśa  
tomā chāḍi’ pāpi muñi genu anya deśa*

### SYNONYMS

*tomāra caraṇe—at Your lotus feet; mora—my; nāhi—there is not; prema-leśa—a trace of love; tomā—You; chāḍi’—giving up; pāpi—sinful; muñi—I; genu—went; anya deśa—to another country.*

### TRANSLATION

**“My dear Lord, I do not even possess a trace of love at Your lotus feet. If I did, how could I go to another country? I am therefore a most sinful man.”**

### TEXT 125

মুগ্রিণ তোমা ছাড়িল, তুমি মোরে না ছাড়িলা ।  
কৃপা-পাশ গলে বান্ধি’ চরণে আনিলা ॥ ১২৫ ॥

*muñi tomā chāḍila, tumi more nā chāḍilā  
kṛpā-pāśa gale bāndhi’ caraṇe ānilā*

### SYNONYMS

*muñi—I; tomā—You; chāḍila—gave up; tumi—You; more—me; nā—did not; chāḍilā—give up; kṛpā—of mercy; pāśa—by the rope; gale—by the neck; bāndhi’—binding; caraṇe—at Your lotus feet; ānilā—You brought back.*

### TRANSLATION

**"I gave up your company, but You did not give me up. By Your merciful rope You have bound me by the neck and brought me back again to Your lotus feet."**

### TEXT 126

তবে স্বরূপ কৈল নিতাইর চরণ বন্ধন ।  
নিত্যানন্দপ্রভু কৈল প্রেম-আলিঙ্গন ॥ ১২৬ ॥

*tabe svarūpa kaila nitāira caraṇa vandana  
nityānanda-prabhu kaila prema-āliṅgana*

### SYNOMYMS

*tabe—thereafter; svarūpa—Svarūpa Dāmodara; kaila—did; nitāira—of Nityā-nanda Prabhu; caraṇa—of the lotus feet; vandana—worship; nityānanda-prabhu—Lord Nityānanda; kaila—did; prema-āliṅgana—embracing in love.*

### TRANSLATION

**Svarūpa Dāmodara then worshiped the lotus feet of Nityānanda Prabhu, and Nityānanda in turn embraced him in the ecstasy of love.**

### TEXT 127

জগদানন্দ, মুকুন্দ, শঙ্কর, সার্বভৌম ।  
সবা-সঙ্গে যথাযোগ্য করিল মিলন ॥ ১২৭ ॥

*jagadānanda, mukunda, śaṅkara, sārvabhauma  
sabā-saṅge yathā-yogya karila milana*

### SYNOMYMS

*jagadānanda—Jagadānanda; mukunda—Mukunda; śaṅkara—Śaṅkara; sārvabhauma—Sārvabhauma; sabā-saṅge—with all; yathā-yogya—as is befitting; karila—did; milana—meeting.*

### TRANSLATION

**After worshiping Nityānanda Prabhu, Svarūpa Dāmodara met Jagadānanda, Mukunda, Śaṅkara and Sārvabhauma, as was befitting.**

### TEXT 128

পুরুষানন্দ পুরীর কৈল চরণ বন্ধন ।  
পুরী-গোসাঞ্জি তাঁরে কৈল প্রেম-আলিঙ্গন ॥ ১২৮ ॥

*paramānanda purīra kaila caraṇa vandana  
puri-gosāñi tāñre kaila prema-āliṅgana*

### SYNONYMS

*paramānanda purīra*—of Paramānanda Purī; *kaila*—he did; *caraṇa vandana*—worshiping the lotus feet; *puri-gosāñi*—Paramānanda Purī; *tāñre*—unto him; *kaila*—did; *prema-āliṅgana*—embracing in love.

### TRANSLATION

Svarūpa Dāmodara also offered his worshipful prayers at the lotus feet of Paramānanda Purī, who, in return, embraced him in ecstatic love.

### TEXT 129

ମହାପ୍ରଭୁ ଦିଲ ତଁରେ ନିଭୃତେ ବାସାଘର ।  
ଜଳାଦି-ପରିଚର୍ୟା ଲାଗି' ଦିଲ ଏକ କିନ୍କର ॥ ୧୨୯ ॥

*mahāprabhu dila tāñre nibhṛte vāsā-ghara  
jalādi-paricaryā lāgi' dila eka kiñkara*

### SYNONYMS

*mahāprabhu*—Śrī Caitanya Mahāprabhu; *dila*—gave; *tāñre*—unto him; *nibhṛte*—in a solitary place; *vāsā-ghara*—residential quarters; *jala-ādi*—supplying water, etc.; *paricaryā*—service; *lāgi'*—for the purpose of; *dila*—gave; *eka*—one; *kiñkara*—servant.

### TRANSLATION

Śrī Caitanya Mahāprabhu then gave Svarūpa Dāmodara residence in a solitary place and ordered one servant to serve him with a supply of water and other necessities.

### TEXT 130

ଆର ଦିନ ସାର୍ବତୌମ-ଆଦି ଭକ୍ତ-ସଙ୍ଗେ ।  
ବସିଯା ଆଛେନ ମହାପ୍ରଭୁ କୃଷ୍ଣକଥା-ରଙ୍ଗେ ॥ ୧୩୦ ॥

*āra dina sārvabhauma-ādi bhakta-saṅge  
vasiyā āchena mahāprabhu kṛṣṇa-kathā-raṅge*

### SYNONYMS

*āra dina*—the next day; *sārvabhauma-ādi*—headed by Sārvabhauma Bhaṭṭācārya; *bhakta-saṅge*—with the devotees; *vasiyā āchena*—was sitting;

*mahāprabhu*—Śrī Caitanya Mahāprabhu; *kṛṣṇa-kathā-rāṅge*—engaged in discussions of topics concerning Kṛṣṇa.

### TRANSLATION

The next day Śrī Caitanya Mahāprabhu sat with all the devotees, headed by Sārvabhauma Bhaṭṭācārya, and they discussed the pastimes of Kṛṣṇa.

### TEXT 131

হেনকালে গোবিন্দের হৈল আগমন।  
দণ্ডবৎ করি' কহে বিনয়-বচন ॥ ১৩১ ॥

*hena-kāle govindera haila āgamana  
dañdavat kari' kahe vinaya-vacana*

### SYNOMYS

*hena-kāle*—at that time; *govindera*—of Govinda; *haila*—there was; *āgamana*—arrival; *dañdavat kari'*—offering obeisances; *kahe*—says; *vinaya-vacana*—submissive words.

### TRANSLATION

At that time Govinda appeared on the scene, offered his respectful obeisances and spoke submissively.

### TEXT 132

ঈশ্বর-পুরীর ভৃত্য,—‘গোবিন্দ’ মোর নাম।  
পুরী-গোসাঙ্গের আজ্ঞায় আইনু তোমার স্থান॥ ১৩২॥

*iśvara-purīra bhṛtya,—‘govinda’ mora nāma  
purī-gosāñira ājñāya āinu tomāra sthāna*

### SYNOMYS

*iśvara-purīra bhṛtya*—servant of Iśvara Purī; *govinda mora nāma*—my name is Govinda; *purī-gosāñira*—of Iśvara Purī; *ājñāya*—on the order; *āinu*—I have come; *tomāra*—to your; *sthāna*—place.

### TRANSLATION

“I am the servant of Iśvara Purī. My name is Govinda, and, following the orders of my spiritual master, I have come here.

## TEXT 133

সিদ্ধি-প্রাপ্তি-কালে গোসাঙ্গি আজ্ঞা কৈল মোরে ।  
কৃষ্ণচৈতন্য-নিকটে রহি সেবিহ তাঁহারে ॥ ১৩৩ ॥

*siddha-prāpti-kāle gosāñi ājñā kaila more  
kṛṣṇa-caitanya-nikāṭe rahi seviha tāñhāre*

## SYNOMYS

*siddhi-prāpti-kāle*—at the time of his departure from this mortal world to achieve the highest perfection of life; *gosāñi*—my spiritual master; *ājñā*—order; *kaila*—made; *more*—unto me; *kṛṣṇa-caitanya-nikāṭe*—at the place of Śrī Kṛṣṇa Caitanya; *rahi*—remaining; *seviha*—render service; *tāñhāre*—unto Him.

## TRANSLATION

“Just before his departure from this mortal world to attain the highest perfection, Iśvara Purī told me that I should go to Śrī Caitanya Mahāprabhu and render service unto Him.

## TEXT 134

কাশীবর আসিবেন সব তীর্থ দেখিয়া ।  
প্রভু-আজ্ঞায় গুণে আইনু তোমা-পদে ধাএগ। ॥১৩৪॥

*kāśīśvara āśibena saba tīrtha dekhiyā  
prabhu-ājñāya muñi āinu tomā-pade dhānā*

## SYNOMYS

*kāśīśvara*—Kāśīśvara; *āśibena*—will come; *saba*—all; *tīrtha*—holy places; *dekhiyā*—visiting; *prabhu-ājñāya*—under the order of my spiritual master; *muñi*—I; *āinu*—have come; *tomā*—to your; *pade*—lotus feet; *dhānā*—running.

## TRANSLATION

“Kāśīśvara will also come here after visiting all the holy places. However, following the orders of my spiritual master, I have hastily come to be present at Your lotus feet.”

## TEXT 135

গোসাঙ্গি কহিল, ‘পুরীবর’ বাংসল্য করে মোরে ।  
কৃপা করি’ মোর ঠাঙ্গি পাঠাইলা তোমারে ॥ ১৩৫ ॥

*gosāñi kahila, 'puriśvara' vātsalya kare more  
kṛpā kari' mora ṭhāñi pāṭhāilā tomāre*

### SYNONYMS

*gosāñi kahila*—Śrī Caitanya Mahāprabhu replied; *puriśvara*—Īśvara Puri; *vātsalya*—paternal affection; *kare*—does; *more*—unto Me; *kṛpā kari'*—being merciful; *mora ṭhāñi*—to My place; *pāṭhāilā*—sent; *tomāre*—you.

### TRANSLATION

Śrī Caitanya Mahāprabhu replied, “My spiritual master, Īśvara Puri, always favors me with paternal affection. Therefore, out of his causeless mercy, he has sent you here.”

### TEXT 136

এত শুনি' সার্বভৌম প্রভুরে পুছিল ।  
পুরু-গোসাঙ্গি শুড়ি-সেবক কাহে ত' রাখিল ॥১৩৬॥

*eta śuni' sārvabhauma prabhure puchila  
puri-gosāñi śūdra-sevaka kāñhe ta' rākhila*

### SYNONYMS

*eta śuni'*—hearing this; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *prabhure*—unto the Lord; *puchila*—inquired; *puri-gosāñi*—Īśvara Puri; *śūdra-sevaka*—a servant who is a śūdra; *kāñhe ta'*—why; *rākhila*—kept.

### TRANSLATION

After hearing this, Sārvabhauma Bhaṭṭācārya asked Śrī Caitanya Mahāprabhu, “Why did Īśvara Puri keep a servant who comes from a śūdra family?”

### PURPORT

Both Kāśīvara and Govinda were personal servants of Īśvara Puri. After Īśvara Puri's demise, Kāśīvara went to visit all the holy places of India. Following the orders of his spiritual master, Govinda immediately went to Śrī Caitanya Mahāprabhu for shelter. Govinda came from a śūdra family, but because he was initiated by Īśvara Puri, he was certainly a brāhmaṇa. Sārvabhauma Bhaṭṭācārya here asked Śrī Caitanya Mahāprabhu why Īśvara Puri accepted a disciple from a śūdra family. According to the *smṛti-śāstra*, which gives directions for the management of the *varṇāśrama* institution, a brāhmaṇa cannot accept a disciple from the lower castes. In other words, a *kṣatriya*, *vaiśya* or śūdra cannot be accepted as a

servant. If a spiritual master accepts such a person, he is contaminated. Śārvabhauma Bhaṭṭācārya therefore asked why Iśvara Purī accepted a servant or disciple born of a *sūdra* family.

In answer to this, Śrī Caitanya Mahāprabhu replied that his spiritual master, Iśvara Purī, was so empowered that he was as good as the Supreme Personality of Godhead. As such, Iśvara Purī was the spiritual master of the whole world. He was not a servant to any mundane rule or regulation. An empowered spiritual master like Iśvara Purī can bestow his mercy upon anyone, irrespective of caste or creed. The conclusion is that an empowered spiritual master is authorized by Kṛṣṇa and should be considered to be as good as the Supreme Personality of Godhead Himself. That is the verdict of Viśvanātha Cakravartī: *sākṣād-dharitvena samasta-sāstraiḥ*. An authorized spiritual master is as good as Hari, the Supreme Personality of Godhead. If Hari is free to act as He likes, the empowered spiritual master is also free. As Hari is not subject to the criticism of mundane rules and regulations, the spiritual master empowered by Him is also not subjected. According to *Caitanya-caritāmṛta* (Antya-lilā 7.11): *kṛṣṇa-śakti vinā nahe tāra pravartana*. An authorized spiritual master empowered by Kṛṣṇa can spread the glories of the holy name of the Lord, for he has power of attorney from the Supreme Personality of Godhead. In the mundane world, anyone possessing his master's power of attorney can act on behalf of his master. Similarly, a spiritual master empowered by Kṛṣṇa through his bona fide spiritual master should be considered as good as the Supreme Personality of Godhead Himself. That is the meaning of *sākṣād-dharitvena*. Śrī Caitanya Mahāprabhu therefore describes the activities of the Supreme Personality of Godhead and the bona fide spiritual master as follows.

### TEXT 137

ପ୍ରଭୁ କହେ,—ଈଶ୍ଵର ହୟ ପରମ ସ୍ଵତନ୍ତ୍ର ।  
ଈଶ୍ଵରେର କୃପା ନହେ ବେଦ-ପରତନ୍ତ୍ର ॥ ୧୩୭ ॥

*prabhu kahe,—iśvara haya parama svatantra  
iśvarera kṛpā nahe veda-paratantra*

### SYNOMYMS

*prabhu kahe*—Śrī Caitanya Mahāprabhu said; *iśvara*—the Supreme Personality of Godhead or Iśvara Purī; *haya*—is; *parama*—supremely; *svatantra*—independent; *iśvarera*—of the Supreme Personality of Godhead or of Iśvara Purī; *kṛpā*—the mercy; *nahe*—is not; *veda-paratantra*—subjected to the Vedic rules.

### TRANSLATION

Śrī Caitanya Mahāprabhu said, “Both the Supreme Personality of Godhead and the spiritual master, Iśvara Purī, are completely independent. Therefore

**the mercy of the Supreme Personality of Godhead and Īśvara Puri is not subjected to any Vedic rules and regulations.**

### TEXT 138

ঈশ্বরের কৃপা জাতি-কুলাদি না মানে ।  
বিদুরের ঘরে কৃষ্ণ করিলা ভোজনে ॥ ১৩৮ ॥

iśvarera kṛpā jāti-kulādi nā māne  
vidurera ghare kṛṣṇa karilā bhojane

### SYNONYMS

iśvarera kṛpā—the mercy of the Lord; jāti—caste; kula-ādi—family, etc.; nā māne—does not obey; vidurera—of Vidura; ghare—at the home; kṛṣṇa—Lord Kṛṣṇa; karilā—did; bhojane—eating.

### TRANSLATION

**“The mercy of the Supreme Personality of Godhead is not restricted to the jurisdiction of caste and creed. Vidura was a śūdra, yet Kṛṣṇa accepted lunch at his home.**

### TEXT 139

সন্ধে-লেশাপেক্ষা মাত্র শ্রীকৃষ্ণ-কৃপার ।  
সন্ধেবশ হঞ্চি করে স্বতন্ত্র আচার ॥ ১৩৯ ॥

sneha-leśāpekṣā mātra śrī-kṛṣṇa-kṛpāra  
sneha-vaśā hañā kare svatantra ācāra

### SYNONYMS

sneha—of affection; leśā—on a trace; apekṣā—reliance; mātra—only; śrī-kṛṣṇa—of Lord Śrī Kṛṣṇa; kṛpāra—of the mercy; sneha-vaśā—obliged by affection; hañā—being; kare—does; svatantra—independent; ācāra—behavior.

### TRANSLATION

**“Lord Kṛṣṇa's mercy is dependent only on affection. Being obliged only by affection, Lord Kṛṣṇa acts very independently.**

### PURPORT

Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, is merciful, but His mercy does not depend on mundane rules and regulations. He is dependent only on

affection and nothing else. Service to Lord Kṛṣṇa can be rendered in two ways. One can serve the Lord in affection or in veneration. When service is rendered in affection, it is the Lord's special mercy. When service is rendered in veneration, it is doubtful whether Kṛṣṇa's mercy is actually involved. If Kṛṣṇa's mercy is there, it is not dependent on any prescribed caste or creed. Śrī Caitanya Mahāprabhu wanted to inform Sārvabhauma Bhaṭṭācārya that Lord Kṛṣṇa is the spiritual master of everyone, and He does not care for mundane caste or creed. Therefore Śrī Caitanya Mahāprabhu cited the example of Lord Kṛṣṇa's accepting food at the house of Vidura, who was a *sūdra* by birth. By the same token, Tīvara Puri, an empowered spiritual master, could show mercy to anyone. As such, he accepted Govinda, although the boy was born in a *sūdra* family. When Govinda was initiated, he became a *brāhmaṇa* and was accepted as Tīvara Puri's personal servant. In the *Hari-bhakti-vilāsa*, Śrī Sanātana Gosvāmī states that if one is initiated by a bona fide spiritual master, he immediately becomes a *brāhmaṇa*. A pseudo spiritual master cannot transform a person into a *brāhmaṇa*, but an authorized spiritual master can do so. This is the verdict of *śāstra*, Śrī Caitanya Mahāprabhu and all the Gosvāmīs.

#### TEXT 140

ମର୍ୟାଦା ହେତେ କୋଟି ସୁଖ ସ୍ନେହ-ଆଚରଣେ ।  
ପରମାନନ୍ଦ ହ୍ୟ ଯାର ନାମ-ଶ୍ରାଵଣେ ॥ ୧୪୦ ॥

*maryādā haite koṭi sukha sneha-ācarane  
paramānanda haya yāra nāma-śravaṇe*

#### SYNOMYMS

*maryādā* *haite*—greater than veneration and awe; *koṭi*—millions of times; *sukha*—happiness; *sneha*—with affection; *ācarane*—in dealings; *parama-ānanda*—transcendental bliss; *haya*—there is; *yāra*—whose; *nāma*—holy name; *śravaṇe*—by hearing.

#### TRANSLATION

**“In conclusion, dealings in affection with the Supreme Personality of Godhead bring happiness many millions of times greater than dealings with Him in awe and veneration. Simply by hearing the holy name of the Lord, the devotee is merged in transcendental bliss.”**

#### TEXT 141

ଏତ ବଲି' ଗୋବିନ୍ଦେରେ କୈଳ ଆଲିଙ୍ଗନ ।  
ଗୋବିନ୍ଦ କରିଲ ପ୍ରଭୁର ଚରଣ ସନ୍ଦର୍ଭ ॥ ୧୪୧ ॥

*eta bali' govindere kaila āliṅgana  
govinda karila prabhura caraṇa vandana*

### SYNONYMS

*eta bali'*—saying this; *govindere*—unto Govinda; *kaila*—did; *āliṅgana*—embracing; *govinda*—Govinda; *karila*—did; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa vandana*—worshiping the lotus feet.

### TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Govinda, and Govinda in turn offered his respectful obeisances unto Śrī Caitanya Mahāprabhu's lotus feet.

### TEXT 142

ଅଭୁ କହେ,—ଭାତ୍ତାର୍ଥ, କରହ ବିଚାର ।  
ଗୁରୁର କିନ୍କର ହୟ ମାନ୍ୟ ସେ ଆମାର ॥ ୧୪୨ ॥

*prabhu kahe,—bhaṭṭācārya, karaha vicāra  
gurura kiñkara haya mānya se āmāra*

### SYNONYMS

*prabhu kahe*—Śrī Caitanya Mahāprabhu said; *bhaṭṭācārya*—My dear Bhaṭṭācārya; *karaha vicāra*—just consider; *gurura kiñkara*—the servant of the spiritual master; *haya*—is; *mānya*—respectable; *se*—he; *āmāra*—to Me.

### TRANSLATION

Śrī Caitanya Mahāprabhu then continued speaking to Sārvabhauma Bhaṭṭācārya. "Consider this point. The servant of the spiritual master is always respectable for Me.

### TEXT 143

ତୀହାରେ ଆପନ-ସେବା କରାଇତେ ନା ଯୁଯାଯ ।  
ଗୁରୁ ଆଜ୍ଞା ଦିଯାଚେନ, କି କରି ଉପାୟ ॥ ୧୪୩ ॥

*tāñhāre āpana-sevā karāite nā yuyāya  
guru ājñā diyāchena, ki kari upāya*

### SYNONYMS

*tāñhāre*—him; *āpana-sevā*—personal service; *karāite*—to engage to do; *nā yuyāya*—is not befitting; *guru*—the spiritual master; *ājñā*—order; *diyāchena*—has given; *ki*—what; *kari*—can I do; *upāya*—remedy.

### TRANSLATION

**“As such, it is not befitting that the guru’s servant should engage in My personal service. Yet My spiritual master has given this order. What shall I do?”**

### PURPORT

If a *guru*’s servant or disciple becomes Godbrother to another disciple, they respect one another as *prabhu*, or master. No one should disrespect his Godbrother. For this reason Śrī Caitanya Mahāprabhu asked Sārvabhauma Bhaṭṭācārya what to do about Govinda. Govinda was the personal servant of Tīvara Puri, Śrī Caitanya Mahāprabhu’s spiritual master. Tīvara Puri ordered Govinda to become Śrī Caitanya Mahāprabhu’s personal servant, so what was to be done? Śrī Caitanya Mahāprabhu was therefore inquiring from Bhaṭṭācārya, an experienced friend.

### TEXT 144

ভট্ট কহে,—গুরুর আজ্ঞা হয় বলবান्।  
গুরু-আজ্ঞা না লঙ্ঘয়ে, শাস্ত্র—প্রমাণ ॥ ১৪৪ ॥

*bhaṭṭa kahe,—gurura ājñā haya balavān  
guru-ājñā nā laṅghiyē, śāstra—pramāṇa*

### SYNOMYS

*bhaṭṭa kahe*—Sārvabhauma Bhaṭṭācārya said; *gurura ājñā*—the order of the spiritual master; *haya*—is; *balavān*—strong; *guru-ājñā*—the order of the spiritual master; *nā*—not; *laṅghiyē*—we can disobey; *śāstra*—scriptural; *pramāṇa*—junction.

### TRANSLATION

Sārvabhauma Bhaṭṭācārya said, “The order of the spiritual master is very strong and cannot be disobeyed. That is the injunction of the śāstras, the revealed scriptures.

### TEXT 145

স শুশ্রামাতিরি ভার্গবেণ পিতৃনিয়োগাং প্রহতং দিষ্টৎ।  
প্রত্যগৃহীদগ্রজশাসনং তদাজ্ঞা গুরুণাং হবিচারণীয়া ॥ ১৪৫ ॥

*sa śūśravān mātari bhārgaveṇa  
pitur niyogāt prahṛtam dviṣadvat  
pratyagṛhid agraja-sāsanāṁ tad  
ājñā gurūṇāṁ hy avicāraṇīyā*

### SYNONYMS

*sah*—He; *śuśruvān*—the brother of Lord Rāmacandra; *mātari*—unto the mother; *bhārgaveṇa*—by Paraśurāma; *pituh*—of the father; *niyogāt*—by the order; *prahṛtam*—killing; *dviṣat-vat*—like an enemy; *pratyagṛhit*—accepted; *agraja-śāsanam*—the order of the elder brother; *tat*—that; *ājñā*—order; *gurūṇām*—of superior persons, such as the spiritual master or father; *hi*—because; *avicāraṇiyā*—to be obeyed without consideration.

### TRANSLATION

“ ‘Being ordered by his father, Paraśurāma killed his mother, Renukā, just as if she were an enemy. Lakṣmaṇa, the younger brother of Lord Rāmacandra, immediately engaged Himself in the service of His elder brother and accepted His orders. The order of the spiritual master must be obeyed without consideration.’ ”

### PURPORT

This is a quotation from the *Purāṇas* (*Raghu-varīśa* 14.46). Lord Rāmacandra’s statement to Sītā given below is from the *Rāmāyaṇa* (*Ayodhyā-kāṇḍa* 22.9).

### TEXT 146

ନିର୍ବିଚାରଂ ଗୁରୋରାଜ୍ଞା ମୟା କାର୍ଯ୍ୟୀ ମହାତ୍ମାନଃ ।  
ଶ୍ରେୟୋ ହେବଂ ଭବତ୍ୟାଚ ମମ ଚୈବ ବିଶେଷତଃ ॥ ୧୪୬ ॥

*nirvicārāṁ guro rājñā  
mayā kāryā mahātmanāḥ  
śreyo hy evam bhavatyāś ca  
mama caiva viśeṣataḥ*

### SYNONYMS

*nirvicāram*—to be obeyed without consideration; *guroḥ*—of the spiritual master; *ājñā*—the order; *mayā*—by Me; *kāryā*—must be done; *mahā-ātmanāḥ*—of the great soul; *śreyāḥ*—good fortune; *hi*—indeed; *evam*—thus; *bhavatyāḥ*—for you; *ca*—and; *mama*—for Me; *ca*—also; *eva*—certainly; *viśeṣataḥ*—specifically.

### TRANSLATION

“ ‘The order of a great personality like a father must be executed without consideration because there is good fortune in such an order for both of us. In particular, there is good fortune for Me.’ ”

## TEXT 147

তবে মহাপ্রভু তাঁরে কৈল অঙ্গীকার ।  
আপন-শ্রীঅন্ন-সেবায় দিল অধিকার ॥ ১৪৭ ॥

*tabe mahāprabhu tānre kaila ar̄igikāra  
āpana-śrī-ar̄īga-sevāya dila adhikāra*

## SYNOMYMS

*tabe*—after that; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tānre*—unto Govinda; *kaila*—did; *ar̄igikāra*—acceptance; *āpana*—personal; *śrī-ar̄īga*—of the transcendental body; *sevāya*—in the service; *dila*—gave; *adhikāra*—responsibility.

## TRANSLATION

After Sārvabhauma Bhaṭṭācārya said this, Śrī Caitanya Mahāprabhu embraced Govinda and engaged him in the service of His personal body.

## TEXT 148

প্রভুর প্রিয় ভৃত্য করি' সবে করে মান ।  
সকল বৈষ্ণবের গোবিন্দ করে সমাধান ॥ ১৪৮ ॥

*prabhura priya bhṛtya kari' sabe kare māna  
sakala vaiṣṇavera govinda kare samādhāna*

## SYNOMYMS

*prabhura*—of Lord Śrī Caitanya Mahāprabhu; *priya*—dear; *bhṛtya*—servant; *kari'*—understanding; *sabe*—all; *kare*—do; *māna*—respect; *sakala*—all; *vaiṣṇavera*—of devotees; *govinda*—Govinda; *kare*—does; *samādhāna*—service.

## TRANSLATION

Everyone respected Govinda as the dearest servant of Śrī Caitanya Mahāprabhu, and Govinda served all the Vaiṣṇavas and saw to their needs.

## TEXT 149

ছোট-বড়-কীর্তনীয়া—দুই হরিদাস ।  
রামাই, নন্দাই রহে গোবিন্দের পাশ ॥ ১৪৯ ॥

*choṭa-baḍa-kirtanīyā—dui haridāsa  
rāmāi, nandāi rahe govindera pāśa*

### SYNONYMS

*choṭa-baḍa*—junior and senior; *kīrtanīyā*—musicians; *dui*—two; *hari-dāsa*—Haridāsa; *rāmāi*—Rāmāi; *nandāi*—Nandāi; *rahe*—stay; *govindera pāśa*—with Govinda.

### TRANSLATION

**Both Haridāsa senior and Haridāsa junior, who were musicians, as well as Rāmāi and Nandāi, used to stay with Govinda.**

### TEXT 150

গোবিন্দের সঙ্গে করে প্রভুর সেবন ।  
গোবিন্দের ভাগ্যসীমা না যায় বর্ণন ॥ ১৫০ ॥

*govindera saṅge kare prabhura sevana*  
*govindera bhāgya-simā nā yāya varṇana*

### SYNONYMS

*govindera saṅge*—with Govinda; *kare*—do; *prabhura*—of Śrī Caitanya Mahāprabhu; *sevana*—service; *govindera*—of Govinda; *bhāgya-simā*—the limit of fortune; *nā*—not; *yāya* *varṇana*—can be described.

### TRANSLATION

**They all remained with Govinda to serve Śrī Caitanya Mahāprabhu; therefore no one could estimate the good fortune of Govinda.**

### TEXT 151

আর দিনে মুকুন্দদত্ত কহে প্রভুর স্থানে ।  
অক্ষানন্দ-ভারতী আইলা তোমার দরশনে ॥ ১৫১ ॥

*āra dine mukunda-datta kahe prabhura sthāne*  
*brahmānanda-bhāratī āilā tomāra daraśane*

### SYNONYMS

*āra dine*—the next day; *mukunda-datta*—Mukunda Datta; *kahe*—said; *prabhura*—of Śrī Caitanya Mahāprabhu; *sthāne*—at the place; *brahmānanda-bhāratī*—Brahmānanda Bhāratī; *āilā*—has come; *tomāra daraśane*—to see You.

### TRANSLATION

**The next day Mukunda Datta informed Śrī Caitanya Mahāprabhu, "Brahmānanda Bhāratī has come to see You."**

## TEXT 152

আজ্ঞা দেহ' যদি তারে আনিয়ে এথাই ।  
অভু কহে,—গুরু তেঁহে, যাৰ তার ঠাণ্ডি ॥ ১৫২ ॥

ājñā deha' yadi tāṅre āniye ethāi  
prabhu kahe,—guru teṅha, yāba tāṅra ṭhāñi

## SYNOMYS

*ājñā deha'*—order; *yadi*—if; *tāṅre*—him; *āniye*—I can bring; *ethāi*—here; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *guru teṅha*—he is My spiritual master; *yāba*—I shall go; *tāṅra ṭhāñi*—to his place.

## TRANSLATION

Mukunda Datta then asked the Lord, "Shall I bring him here?" Śrī Caitanya Mahāprabhu said, "Brahmānanda Bhāratī is like My spiritual master. It is better that I go to him."

## TEXT 153

এত বলি' মহাপ্রভু ভক্তগণ-সঙ্গে ।  
চলি' আইলা ব্ৰহ্মনন্দ-ভাৱতীৰ আগে ॥ ১৫৩ ॥

*eta bali'* mahāprabhu bhakta-gaṇa-saṅge  
*cali'* āilā brahmānanda-bhāratīra āge

## SYNOMYS

*eta bali'*—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—with the devotees; *cali'*—walking; *āilā*—came; *brahmānanda-bhāratīra*—of Brahmānanda Bhāratī; *āge*—in the presence.

## TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu and His devotees came before the presence of Brahmānanda Bhāratī.

## TEXT 154

ব্ৰহ্মনন্দ পৰিয়াছে মৃগচৰ্মাষ্টৰ ।  
তাহা দেখি' প্ৰভু দুঃখ পাইলা অন্তৱ ॥ ১৫৪ ॥

*brahmānanda pariyāche mrga-carmāmbara*  
*tāhā dekhi'* prabhu duḥkha pāilā antara

### SYNONYMS

*brahmānanda*—Brahmānanda; *paryāche*—did wear; *mṛga-carma-ambara*—a garment made of deerskin; *tāhā dekhī*—seeing that; *prabhu*—Śrī Caitanya Mahāprabhu; *duḥkha*—unhappiness; *pālā*—got; *antara*—within Himself.

### TRANSLATION

When Śrī Caitanya Mahāprabhu and His devotees approached him, they saw that he was covered with a deerskin. Seeing this, Śrī Caitanya Mahāprabhu became very unhappy.

### PURPORT

Brahmānanda Bhāratī belonged to the Śaṅkara-sampradāya. The title *bhāratī* indicates one of the ten *sannyāsīs* in the Śaṅkara-sampradāya. It is customary for a person who has renounced the world to cover his body with a deerskin or the bark of a tree. This is enjoined by *Manu-saṁhitā*. However, if a *sannyāsī* who has renounced the world simply wears a deerskin and does not spiritually advance, he is simply puffed up and conceited. Śrī Caitanya Mahāprabhu did not like to see Brahmānanda Bhāratī wearing a deerskin.

### TEXT 155

দেখিযা ত' ছল কৈল যেন দেখে নাগ্নি ।  
মুকুন্দেরে পুছে,—কাহাঁ ভারতী-গোসানি ॥ ১৫৫ ॥

dekhiyā ta' chadma kaila yena dekhe nāñi  
mukundere puche,—kālāñi bhāratī-gosāñi

### SYNONYMS

*dekhiyā*—seeing; *ta'*—certainly; *chadma kaila*—pretended; *yena*—as if; *dekhe*—sees; *nāñi*—not; *mukundere puche*—inquired from Mukunda; *kāhāñi*—where; *bhāratī-gosāñi*—Brahmānanda Bhāratī, my spiritual master.

### TRANSLATION

Seeing Brahmānanda Bhāratī thus attired, Caitanya Mahāprabhu pretended not to see him. Instead, He asked Mukunda Datta, “Where is Brahmānanda Bhāratī, My spiritual master?”

### TEXT 156

মুকুন্দ কহে,—এই আগে দেখ বিষ্ণবান ।  
প্রভু কহে,—তেই নহেন, তুমি অগেয়ান ॥ ১৫৬ ॥

*mukunda kahe,—ei āge dekha vidyamāna  
prabhu kahe,—teṅha nahena, tumi ageyāna*

### SYNONYMS

*mukunda kahe*—Mukunda said; *ei āge*—here in front; *dekha*—see; *vidyamāna*—present; *prabhu kahe*—Śrī Caitanya Mahāprabhu replied; *teṅha nahena*—he is not; *tumi ageyāna*—you are incorrect.

### TRANSLATION

Mukunda Datta replied, “Here is Brahmānanda Bhāratī, in Your presence.” The Lord replied, “You are incorrect. This is not Brahmānanda Bhāratī.

### TEXT 157

অন্ত্যেরে অন্ত্য কহ, নাহি তোমার জ্ঞান ।  
ভারতী-গোসাঙ্গি কেনে পরিবেল চাম ॥ ১৫৭ ॥

*anyere anya kaha, nāhi tomāra jñāna  
bhāratī-gosāñi kene paribena cāma*

### SYNONYMS

*anyere*—another; *anya kaha*—you talk of someone else; *nāhi*—there is not; *tomāra*—your; *jñāna*—knowledge; *bhāratī*—Brahmānanda Bhāratī; *gosāñi*—My spiritual master; *kene*—why; *paribena*—should wear; *cāma*—skin.

### TRANSLATION

“You must be talking of someone else, for this is surely not Brahmānanda Bhāratī. You simply have no knowledge. Why should Brahmānanda Bhāratī wear a deerskin?”

### TEXT 158

শুনি’ ব্রহ্মানন্দ করে হৃদয়ে বিচারে ।  
মোর চৰ্মাম্বর এই না ভায় ইঁহারে ॥ ১৫৮ ॥

*śuni’ brahmānanda kare hṛdaye vicāre  
mora carmāmbara ei nā bhāya iñhāre*

### SYNONYMS

*śuni’*—hearing; *brahmānanda*—Brahmānanda; *kare*—does; *hṛdaye*—within himself; *vicāre*—consideration; *mora*—my; *carma-ambara*—deerskin garment; *ei*—this; *nā*—not; *bhāya*—is approved; *iñhāre*—by Śrī Caitanya Mahāprabhu.

### TRANSLATION

When Brahmānanda Bhāratī heard this, he thought, "My deerskin is not approved by Śrī Caitanya Mahāprabhu."

### TEXT 159

ভাল কহেন,—চর্মাদ্বর দম্ভ লাগি' পরি ।  
চর্মাদ্বর-পরিধানে সংসার না তরি ॥ ১৫৯ ॥

*bhāla kahena, —carmāmbara dambha lāgi' pari  
carmāmbara-paridhāne sarīsāra nā tari*

### SYNOMYS

*bhāla*—well; *kahena*—He said; *carma-ambara*—the garment of deerskin; *dambha*—prestige; *lāgi'*—for the matter of; *pari*—I put on; *carma-ambara-paridhāne*—by putting on a garment of skin; *sarīsāra*—the material world; *nā tari*—I cannot cross.

### TRANSLATION

Thus admitting his mistake, Brahmānanda Bhāratī thought, "He spoke well. I put on this deerskin only for prestige. I cannot cross over the ocean of ne-science simply by wearing a deerskin."

### TEXT 160

আজি হৈতে না পরিব এই চর্মাদ্বর ।  
প্রভু বহিৰ্বাস আনাইলা জানিয়া অন্তর ॥ ১৬০ ॥

*āji haite nā pariba ei carmāmbara  
prabhu bahirvāsa ānāilā jāniyā antara*

### SYNOMYS

*āji haite*—from today; *nā pariba*—I shall not put on; *ei*—this; *carma-ambara*—deerskin garment; *prabhu*—Śrī Caitanya Mahāprabhu; *bahiḥ-vāsa*—the cloth of a *sannyāsi*; *ānāilā*—had someone bring; *jāniyā*—knowing; *antara*—his contemplation.

### TRANSLATION

"From today on I shall not wear this deerskin." As soon as Brahmānanda Bhāratī decided this, Śrī Caitanya Mahāprabhu, understanding his mind, immediately sent for the robes of a *sannyāsi*.

## TEXT 161

চর্মাম্বর ছাড়ি' ব্ৰহ্মানন্দ পৱিল বসন ।  
অভু আসি' কৈল তাঁৰ চৱণ বন্দন ॥ ১৬১ ॥

*carmāmbara chāḍi' brahmānanda parila vasana  
prabhu āsi' kaila tā̄ra caraṇa vandana*

## SYNONYMS

carma-ambara chāḍi—giving up the deerskin garment; brahmānanda—Brahmānanda Bhāratī; parila—put on; vasana—cloth garment; prabhu—Śrī Caitanya Mahāprabhu; āsi—coming; kaila—did; tā̄ra—his; caraṇa vandana—worshiping the feet.

## TRANSLATION

As soon as Brahmānanda Bhāratī gave up his deerskin and covered himself with sannyāsī robes, Śrī Caitanya Mahāprabhu came and offered His respects at his lotus feet.

## TEXT 162

ভাৱতী কহে,—তোমার আচাৰ লোক শিখাইতে ।  
পুনঃ না কৱিবে নতি, ভয় পাণ চিত্তে ॥ ১৬২ ॥

*bhāratī kahe,—tomāra ācāra loka śikhāite  
punaḥ nā karibe nati, bhaya pāṇa citte*

## SYNONYMS

bhāratī kahe—Brahmānanda Bhāratī said; tomāra—Your; ācāra—behavior; loka—people in general; śikhāite—to teach; punaḥ—again; nā—not; karibe—will do; nati—obeisances; bhaya—fear; pāṇa—I get; citte—within the mind.

## TRANSLATION

Brahmānanda Bhāratī said, “You instruct the general populace by Your behavior. I will not do anything against Your wishes; otherwise You will not offer me respects but will neglect me. I am afraid of this.”

## TEXT 163

সাম্প্রতিক ‘হুই ব্ৰহ্ম’ ইঁঠা ‘চলাচল’ ।  
জগন্নাথ—চলন ব্ৰহ্ম, তুমি ত’ সচল ॥ ১৬৩ ॥

*sāmpratika 'dui brahma' ihañ 'calācala'  
jagannātha—acala brahma, tumi ta' sacala*

### SYNONYMS

*sāmpratika*—at the present moment; *dui brahma*—two Brahmans, or spiritual identities; *ihañ*—here; *cala-acala*—moving and not moving; *jagannāthā*—Lord Jagannātha; *acala brahma*—not moving Brahman; *tumi*—You; *ta'*—but; *sa-cala*—moving Brahman.

### TRANSLATION

"At the present moment I see two Brahmans. One Brahman is Lord Jagannātha, who does not move and the other Brahman, who is moving, is You. Lord Jagannātha is arcā-vigraha, the worshipable Deity, and it is He who is the non-moving Brahman. However, You are Lord Śrī Caitanya Mahāprabhu, and You are moving here and there. Both of You are the same Brahman, master of material nature, but You are playing two parts—one moving and one not moving. In this way two Brahmans are now residing at Jagannātha Puri, Puruṣottama."

### TEXT 164

তুমি—গোরবর্ণ, তেঁহ—শ্যামলবরণ ।  
হৃষি ব্রক্ষে কৈল সব জগৎ-তারণ ॥ ১৬৪ ॥

*tumi*—gaura-varṇa, *teñha*—śyāmala-varṇa  
*dui brahme kaila saba jagat-tāraṇa*

### SYNONYMS

*tumi*—You; *gaura-varṇa*—having a golden or fair complexion; *teñha*—He; *śyāmala-varṇa*—having a blackish complexion; *dui brahme*—both Brahmans; *kaila*—performed; *saba jagat*—of the whole world; *tāraṇa*—deliverance.

### TRANSLATION

"Of the two Brahmans, You are fair complexioned, and the other, Lord Jagannātha, is blackish. However, both of You are delivering the whole world."

### TEXT 165

অভূ কহে,—সত্য কহি, তোমার আগমনে ।  
হৃষি ব্রক্ষ প্রকটিল ত্রিপুরুষমোত্তমে ॥ ১৬৫ ॥

*prabhu kahe,—satya kahi, tomara āgamane  
dui brahma prakaṭila śrī-puruṣottame*

### SYNONYMS

*prabhu kahe*—Lord Śrī Caitanya Mahāprabhu said; *satya kahi*—I speak the truth; *tomāra āgamane*—by your presence; *dui brahma*—two Brahmans; *prakaṭila*—appeared; *śrī-puruṣottame*—at Jagannātha Puri.

### TRANSLATION

**Lord Śrī Caitanya Mahāprabhu replied,** “Actually, to tell you the truth, due to your presence there are now two Brahmans at Jagannātha Puri.”

### TEXT 166

‘**ব্ৰহ্মনন্দ**’ নাম তুমি—গৌর-ব্ৰহ্ম ‘চল’।  
শ্যামবৰ্ণ জগন্নাথ বসিয়াছেন ‘অচল’॥ ১৬৬॥

‘brahmānanda’ nāma tumi—gaura-brahma ‘cala’  
śyāma-varṇa jagannātha vasiyāchena ‘acala’

### SYNONYMS

*brahmānanda*—Brahmānanda; *nāma tumi*—your name; *gaura-brahma*—the Brahman of the name Gaura; *cala*—both of them are moving; *śyāma-varṇa*—of blackish hue; *jagannātha*—Lord Jagannātha; *vasiyāchena*—is sitting; *acala*—without movement.

### TRANSLATION

“Both Brahmānanda and Gaurahari are moving, whereas the blackish Lord Jagannātha is sitting tight and immobile.”

### PURPORT

Brahmānanda Bhāratī wanted to prove that there is no difference between the Supreme Lord and the *jīva*, and Caitanya Mahāprabhu wanted to prove that He and Brahmānanda Bhāratī were *jīvas*. Although the *jīvas* are Brahman, they are many, but the Supreme Lord, the Supreme Brahman, is one. On the other hand, Brahmānanda Bhāratī wanted to prove that Jagannātha and Śrī Caitanya Mahāprabhu are one, the Supreme Personality of Godhead, but to fulfill His mission, Śrī Caitanya Mahāprabhu appeared to be moving, whereas Lord Jagannātha appeared to be inert. However, both of them are one and the same. Thus this jolly argument was going on. Finally, Brahmānanda Bhāratī referred the whole matter to Sārvabhauma Bhaṭṭācārya for a final decision.

## TEXT 167

ভারতী কহে,—সার্বভৌম, মধ্যস্থ হওঁ।  
ইঁহার সনে আমার ‘ন্যায়’ বুঝা’ মন দিয়া ॥ ১৬৭ ॥

*bhāratī kahe,—sārvabhauma, madhyastha hañā  
iñhāra sane āmāra ‘nyāya’ bujha’ mana diyā*

## SYNONYMS

*bhāratī kahe*—Brahmānanda Bhāratī said; *sārvabhauma*—O Sārvabhauma Bhaṭṭācārya; *madhya-stha hañā*—becoming a mediator; *iñhāra sane*—with Lord Śrī Caitanya Mahāprabhu; *āmāra*—my; *nyāya*—logic; *bujha’*—try to understand; *mana diyā*—with attention.

## TRANSLATION

Brahmānanda Bhāratī said, “My dear Sārvabhauma Bhaṭṭācārya, please become the mediator in this logical argument between Śrī Caitanya Mahāprabhu and me.”

## TEXT 168

‘ব্যাপ্য’ ‘ব্যাপক’-ভাবে ‘জীব’-‘ব্রহ্ম’ জানি ।  
জীব—ব্যাপ্য, ব্রহ্ম—ব্যাপক, শাস্ত্রেতে বাখানি ॥ ১৬৮ ॥

*‘vyāpya’ ‘vyāpaka’-bhāve ‘jīva’-‘brahme’ jāni  
jīva—vyāpya, brahma—vyāpaka, śāstrete vākhāni*

## SYNONYMS

*vyāpya*—localized; *vyāpaka*—all-pervading; *bhāve*—in this way; *jīva*—living entity; *brahme*—the Supreme Lord; *jāni*—I know; *jīva*—the living entity; *vyāpya*—localized; *brahma*—the Supreme Lord; *vyāpaka*—all-pervading; *śāstre*—in the revealed scripture; *vākhāni*—description.

## TRANSLATION

Brahmānanda Bhāratī continued, “The living entity is localized, whereas the Supreme Brahman is all-pervading. That is the verdict of the revealed scriptures.

## PURPORT

Brahmānanda Bhāratī drew Sārvabhauma Bhaṭṭācārya’s attention because he wanted him to judge the argument. He then stated that Brahman, the Supreme Lord, is all-pervading. This is confirmed by *Bhagavad-gītā*:

kṣetrajñarī cāpi māṁ viddhi  
 sarva-kṣetreṣु bhārata  
 kṣetra-kṣetrajñayor jñānarī<sup>2</sup>  
 yat taj jñānarī mataṁ mama

"O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion." (Bg. 13.3)

The Supreme Personality of Godhead in His Paramātmā feature is expanded everywhere. The *Brahma-saṁhitā* says, *aṇḍāntara-stha-paramāṇu-cayāntarastham*: by virtue of His all-pervasive nature, the Supreme Lord is within the universe as well as within all elements of the universe. He is even within the atom. In this way the Supreme Lord Govinda is all-pervasive. On the other hand, the living entities are very, very small. It is said that the living entity is one ten-thousandth of the tip of a hair. Therefore the living entity is localized. Living entities rest on the Brahman effulgence, the bodily rays of the Supreme Personality of Godhead.

### TEXT 169

চর্ম ঘুচাএগা কৈল আমারে শোধন ।  
 দেঁহার ব্যাপ্য-ব্যাপকত্বে এই ত' কারণ ॥ ১৬৯ ॥  
 carma ghucāñā kaila āmāre śodhana  
 doñhāra vyāpya-vyāpakatve ei ta' kāraṇa

### SYNOMYMS

carma—deerskin; *ghucāñā*—taking away; *kaila*—did; *āmāre*—unto me; *śodhana*—purification; *doñhāra*—of both of us; *vyāpya*—being localized; *vyāpakatve*—being all-pervasive; *ei*—this; *ta'*—indeed; *kāraṇa*—the cause.

### TRANSLATION

"Śrī Caitanya Mahāprabhu purified me by taking away my deerskin. This is proof that He is all-pervasive and all-powerful and that I am subordinate to Him."

### PURPORT

Brahmānanda Bhāratī herein asserts that Śrī Caitanya Mahāprabhu is the Supreme Brahman and that he is the subordinate Brahman. This is confirmed in the Vedas: *nityo nityānāṁ cetanāś cetanānām*. The Supreme Personality of Godhead is Brahman or Paraṁ Brahman, the chief of all living entities. Both the Supreme Brahman, or the Personality of Godhead, and the living entities are persons, but the Supreme Brahman is the predominator, whereas the living entities are predominated.

## TEXT 170

সুবর্ণবর্ণো হেমাঙ্গো বরাঙ্গচনাঙ্গদী ।  
সন্ধাসকৃত্তমঃ শান্তো নিষ্ঠা-শান্তি-পরামৰ্শঃ ॥ ১৭০ ॥

*suvarṇa-varṇo hemāṅgaḥ  
varaṅgaś candanāṅgadī  
sannyāsa-kṛc chamaḥ śānto  
niṣṭhā-śānti-parāyaṇaḥ*

## SYNONYMS

*suvarṇa*—of gold; *varṇaḥ*—having the color; *hem-aṅgaḥ*—whose body was like molten gold; *vara-aṅgaḥ*—having a most beautiful body; *candana-aṅgadī*—whose body was smeared with sandalwood; *sannyāsa-kṛt*—practicing the renounced order of life; *śamah*—equipoised; *śāntah*—peaceful; *niṣṭhā*—of devotion; *śānti*—and of peace; *parāyaṇaḥ*—the highest resort.

## TRANSLATION

“His bodily hue is golden, and His whole body is like molten gold. Every part of His body is very beautifully constructed and smeared with sandalwood pulp. Accepting the renounced order, the Lord is always equipoised. He is firmly fixed in His mission of chanting the Hare Kṛṣṇa mantra, and He is firmly situated in His dualistic conclusion and in His peace.”

## PURPORT

This is a quote from the *Mahābhārata*, *Viṣṇu-sahasra-nāma-stotra* (127.92.75).

## TEXT 171

এই সব নামের ইঁহ হয় নিজাস্পদ ।  
চন্দনাক্ত প্রসাদ-ডোর—শ্রীভুজে অঙ্গদ ॥ ১৭১ ॥

*ei saba nāmera iñha haya nijāspada  
candanākta prasāda-dōra—śrī-bhuje aṅgada*

## SYNONYMS

*ei saba*—all these; *nāmera*—of names; *iñha*—Śrī Caitanya Mahāprabhu; *haya*—is; *nija-āspada*—the reservoir; *candana-akta*—smeared with the pulp of sandalwood; *prasāda-dōra*—the thread received from Jagannātha temple; *śrī-bhuje*—on His arms; *aṅgada*—ornaments.

### TRANSLATION

"All the symptoms mentioned in the verse from Viṣṇu-sahasra-nāma-stotra are visible in the body of Śrī Caitanya Mahāprabhu. His arms are decorated with ornamental bangles made of sandalwood pulp and with the thread received from the Śrī Jagannātha Deity."

### TEXT 172

ভট্টাচার্য কহে,—ভারতী, দেখি তোমার জয়।  
প্রভু কহে,—যেই কহ, সেই সত্য হয় ॥ ১৭২ ॥

*bhaṭṭācārya kahe,—bhāratī, dekhi tomāra jaya  
prabhu kahe,—yei kaha, sei satya haya*

### SYNOMYS

*bhaṭṭācārya kahe*—Bhaṭṭācārya said; *bhāratī*—O Brahmānanda Bhāratī; *dekhi*—I see; *tomāra jaya*—your victory; *prabhu kahe*—Lord Caitanya Mahāprabhu said; *yei kaha*—whatever you say; *sei*—that; *satya*—true; *haya*—is.

### TRANSLATION

After hearing this, Sārvabhauma Bhaṭṭācārya rendered his judgment, saying, "Brahmānanda Bhāratī, I see that you are victorious." Śrī Caitanya Mahāprabhu immediately said, "I accept whatever Brahmānanda Bhāratī has said. It is quite all right with Me."

### TEXT 173

গুরু-শিষ্য-ন্যায়ে সত্য শিষ্যের পরাজয়।  
ভারতী কহে,— এহো নহে, অন্য হেতু হয় ॥ ১৭৩ ॥

*guru-śiṣya-nyāye satya śiṣyera parājaya  
bhāratī kahe,—eho nahe, anya hetu haya*

### SYNOMYS

*guru-śiṣya-nyāye*—when there is a logical argument between the spiritual master and the disciple; *satya*—certainly; *śiṣyera*—of the disciple; *parājaya*—defeat; *bhāratī kahe*—Brahmānanda Bhāratī said; *eho nahe*—in this case it is not the fact; *anya hetu*—another cause; *haya*—there is.

### TRANSLATION

Śrī Caitanya Mahāprabhu thus posed Himself as a disciple and accepted Brahmānanda Bhāratī as His spiritual master. He then said, "The disciple is

certainly defeated in an argument with the spiritual master." Brahmānanda Bhāratī immediately countered these words, saying, "This is not the cause of Your defeat. There is another cause.

### TEXT 174

ভক্ত ঠাণ্ডি হার' তুমি,—এ তোমার স্বভাব।  
আর এক শুন তুমি আপন প্রভাব ॥ ১৭৪ ॥

*bhakta thāñi hāra' tumi,—e tomāra svabhāva  
āra eka śuna tumi āpana prabhāva*

### SYNONYMS

*bhakta thāñi*—in the presence of a devotee; *hāra'*—become defeated; *tumi*—You; *e*—this; *tomāra*—Your; *sva-bhāva*—nature; *āra*—another; *eka*—one; *śuna*—hear; *tumi*—You; *āpana prabhāva*—Your own influence.

### TRANSLATION

"This is Your natural characteristic. You accept defeat at the hands of Your devotee. There is also another glory of Yours, which I ask You to hear attentively.

### TEXT 175

আজম্ব করিমু মুণ্ডি 'নিরাকার'-ধ্যান।  
তোমা দেখি' 'কৃষ্ণ' হৈল মোর বিষ্টমান ॥ ১৭৫ ॥

*ājanma karinu muñi 'nirākāra'-dhyāna  
tomā dekhi' 'krṣṇa' haila mora vidyamāna*

### SYNONYMS

*a-janma*—since my birth; *karinu*—have done; *muñi*—I; *nirākāra-dhyāna*—meditation on impersonal Brahman; *tomā dekhi'*—by seeing You; *krṣṇa*—Lord Kṛṣṇa; *haila*—became; *mora*—my; *vidyamāna*—experience.

### TRANSLATION

"I have been meditating on the impersonal Brahman since my birth, but since I have seen You, I have fully experienced Kṛṣṇa."

### PURPORT

Brahmānanda Bhāratī admitted that when there is an argument between the spiritual master and the disciple, the spiritual master is naturally victorious, al-

though the disciple may put forward a strong argument. In other words, it is customary that the words of the spiritual master are more worshipable than the words of a disciple. Under the circumstances, since Brahmānanda Bhāratī was in the position of a spiritual master, he emerged victorious over Śrī Caitanya Mahāprabhu, who considered Himself Brahmānanda Bhāratī's disciple. However, Brahmānanda Bhāratī reversed the argument and took the position of a devotee, admitting that Śrī Caitanya Mahāprabhu was the Supreme Personality of Godhead, Kṛṣṇa. This means that the Lord was voluntarily defeated out of affection for the devotee. He was defeated voluntarily because no one can defeat the Supreme Lord. Concerning this, the words of Bhīṣma in Śrimad-Bhāgavatam are important:

*sva-nigamam apahāya mat-pratijñām  
ṛtam adhikartum avapluto ratha-sthāḥ  
dhṛta-ratha-caraṇo 'bhayāc caladgur  
harir iva hantum ibhāri gatottarīyah*

"Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel, and ran toward me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way." (Bhāg. 1.9.37)

Kṛṣṇa promised not to fight in the Battle of Kurukṣetra, but in order to break Kṛṣṇa's promise, Bhīṣma attacked Arjuna in such a vigorous way that Kṛṣṇa was obliged to take up a chariot wheel and attack Bhīṣma. The Lord did this to show that His devotee was being maintained at the sacrifice of His own promise. Brahmānanda Bhāratī said, "Since the beginning of my life I was attached to impersonal Brahman realization, but as soon as I saw You, I became very much attached to the Personality of Godhead, Kṛṣṇa." Therefore Śrī Caitanya Mahāprabhu is Lord Kṛṣṇa Himself, and thus Brahmānanda Bhāratī became His devotee.

### TEXT 176

কৃষ্ণনাম স্ফুরে মুখে , মনে নেত্রে কৃষ্ণ ।  
তোমাকে তরুপ দেখি' হৃদয়—সতৃষ্ণ ॥ ১৭৬ ॥

*kṛṣṇa-nāma sphure mukhe, mane netre kṛṣṇa  
tomāke tad-rūpa dekhi' hrdaya—satrṣṇa*

### SYNOMYS

*kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *sphure*—is manifest; *mukhe*—in the mouth; *mane*—in the mind; *netre*—before the eyes; *kṛṣṇa*—the presence of Lord Kṛṣṇa; *tomāke*—You; *tat-rūpa*—His form; *dekhi'*—I see; *hrdaya*—my heart; *sa-trṣṇa*—very eager.

### TRANSLATION

Brahmānanda Bhāratī continued, "Since I have seen You, I have been feeling Lord Kṛṣṇa's presence in my mind and have been seeing Him before my eyes. I now want to chant the holy name of Lord Kṛṣṇa. Over and above this, within my heart I consider You to be Kṛṣṇa, and I am therefore very eager to serve You.

### TEXT 177

বিলভাঙ্গল কৈল যৈছে দশা আপনার ।  
ইহাঁ দেখি' সেই দশা হইল আমার ॥ ১৭ ॥

*bilvamaṅgala kaila yaiche daśā āpanāra  
ihān dekhi' sei daśā ha-ila āmāra*

### SYNONYMS

*bilva-maṅgala*—Bilvamaṅgala; *kaila*—did; *yaiche*—as; *daśā*—condition; *āpanāra*—his own; *ihān*—here; *dekhi'*—I see; *sei daśā*—that condition; *ha-ila*—became; *āmāra*—mine.

### TRANSLATION

"Bilvamaṅgala Ṭhākura abandoned his impersonal realization for the realization of the Personality of Godhead. I now see that my condition is similar to his, for it has already changed."

### PURPORT

In his early life, Bilvamaṅgala Ṭhākura was an impersonalist monist, and he used to meditate upon the impersonal Brahman effulgence. Later he became a devotee of Lord Kṛṣṇa, and his explanation for this change is given in a verse [text 178] that is quoted in *Bhakti-rasāmṛta-sindhu*. Gradually one comes to the stage of Bhagavān realization, realization of the Supreme Person, after having attained the lower stages of realization—impersonal Brahman realization and localized Paramātmā realization. This is described in *Caitanya-candrāmṛta* (5) by Prabodhā-nanda Sarasvatī:

kaivalyam narakāyate tridaśa-pūr ākāśa-puṣpāyate  
durdāntendriya-kāla-sarpa-paṭalī protkhāta-darīṣṭrāyate  
viśvarūpā-pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate  
yat-kāruṇya-katākṣa-vaibhava-vatān tarān gauram eva stamaḥ

Kaivalya, oneness in the effulgence of Brahman, appears hellish to the devotee. The heavenly planets, the abodes of the demigods, appear to a devotee like

phantasmagoria. The yogīs meditate for sense control, but for the devotee the senses appear like serpents with broken teeth. The devotee doesn't have to control his senses, for his senses are already engaged in the Lord's service. Consequently there is no possibility that the senses will act like serpents. In the material condition, the senses are as strong as poisonous snakes. When the teeth are broken, the snake is no longer dangerous. The entire world is a replica of Vaikuṇṭha for the devotee because he has no anxiety. He sees that everything belongs to Kṛṣṇa, and he does not want to enjoy anything for himself. He does not even aspire for the position of Lord Brahmā or Indra. He simply wants to engage everything in the service of the Lord; therefore he has no problem. He stands in his original constitutional position. All this is possible when one receives Śrī Caitanya Mahāprabhu's merciful glance.

In the *Caitanya-candrāmṛta* there are many more verses illustrating this same principle.

*dhik kurvati ca brahma-yoga-viduṣas tarṇ gauracandrar̄i numah  
 tāvad brahma-kathā vimukta-padavī tāvan na tiktibhavet  
 tāvac cāpi viśr̄nkhatalvatvam ayate no loka-veda-sthitih  
 tāvac chāstra-vidārṇ mithaḥ kalakalo nānā-bahir-vartmasu  
 śrī-caitanya-padāmbuja-priya-jano yāvan na dig-gocarāḥ  
 gauraś cauraḥ sakala-maharat ko 'pi me tīvra-vīryaḥ*

A discussion of the impersonal Brahman is not very palatable to a devotee. The so-called regulations of the śāstras also appear null and void to him. There are many people who argue over the śāstras, but for a devotee such discussions are but tumultuous roaring. By the influence of Śrī Caitanya Mahāprabhu, all these problems disappear.

### TEXT 178

অবৈত্বীপথিকরপান্তঃ, স্বানন্দসিংহাসন-লক্ষণীক্ষাঃ ।  
 শঠেন কেনাপি বয়ং হঠেন, দাসীকৃতা গোপবধুবিটেন॥১৭৮॥

*advaita-vīthī-pathikair upāsyāḥ  
 svānanda-simhāsana-labdha-dikṣāḥ  
 śaṭhena kenāpi vayaṁ haṭhena  
 dāsi-kṛtā gopa-vadhū-viṭena*

### SYNONYMS

*advaita-vīthī*—of the path of monism; *pathikaiḥ*—by the wanderers; *upāsyāḥ*—worshipable; *sva-ānanda*—of self-realization; *simhāsana*—on the

throne; *labdha-dikṣāḥ*—being initiated; *śāṭhena*—by a cheater; *kenāpi*—some; *vayam*—I; *hṛathena*—by force; *dāsi-kṛtā*—made into a maidservant; *gopa-vadhū-viṭena*—by a boy engaged in joking with the *gopīs*.

### TRANSLATION

Brahmānanda Bhāratī concluded, “‘Although I was worshiped by those on the path of monism and initiated into self-realization through the yoga system, I am nonetheless forcibly turned into a maidservant by some cunning boy who is always joking with the *gopīs*.’”

### PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura. It is found in *Bhakti-rasāmṛta-sindhu* (3.1.44).

### TEXT 179

ପ୍ରଭୁ କହେ,—କୁଣ୍ଡଳ ତୋମାର ଗାଁଢ଼ ପ୍ରେମା ହୟ ।  
ଯାହା ନେତ୍ର ପଡେ, ତାହା ଶ୍ରୀକୃଷ୍ଣ ସୁରଯ ॥ ୧୭୯ ॥

*prabhu kahe,—krṣṇe tomāra gāḍha premā haya  
yāhān netra pade, tāhān śrī-krṣṇa sphuraya*

### SYNONYMS

*prabhu kahe*—Lord Śrī Caitanya Mahāprabhu replied; *krṣṇe*—unto Kṛṣṇa; *tomāra*—your; *gāḍha*—deep; *premā*—love; *haya*—there is; *yāhān*—wherever; *netra*—eyes; *pade*—fall; *tāhān*—there; *śrī-krṣṇa*—Lord Śrī Kṛṣṇa; *sphuraya*—becomes manifest.

### TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, “You have a deep ecstatic love for Kṛṣṇa; therefore wherever your eyes turn, you simply heighten your Kṛṣṇa consciousness.”

### TEXT 180

ଭାଟ୍ଟାଚାର୍ୟ କହେ,—ଦୋହାର ସୁସତ୍ୟ ବଚନ ।  
ଆଗେ ଯଦି କୃଷ୍ଣ ଦେନ ସାକ୍ଷାତ ଦରଶନ ॥ ୧୮୦ ॥

*bhaṭṭācārya kahe,—doñhāra susatya vacana  
āge yadi krṣṇa dena sākṣat̄ daraśana*

### SYNONYMS

*bhaṭṭācārya kahe—Sārvabhauma Bhaṭṭācārya said; doīhāra—of both; su-satya—correct; vacana—statements; āge—first; yadi—if; kṛṣṇa—Lord Kṛṣṇa; dena—gives; sākṣat—direct; daraśana—audience.*

### TRANSLATION

Sārvabhauma Bhaṭṭācārya said, “Both Your statements are correct. Kṛṣṇa gives direct audience through His own mercy.

### TEXT 181

প্ৰেম বিনা কভু নহে তাঁৰ সাক্ষাত্কাৰ।  
ইঁহার কৃপাতে হয় দৱশন ইঁহার ॥ ১৮১ ॥

*prema vinā kabhu nahe tāṅra sākṣatkāra  
iñhāra krpāte haya daraśana iñhāra*

### SYNONYMS

*prema vinā—without ecstatic love; kabhu nahe—there is never; tāṅra—His; sākṣatkāra—direct meeting; iñhāra krpāte—by the mercy of Śrī Caitanya Mahāprabhu; haya—becomes possible; daraśana—visit; iñhāra—of Brahmānanda Bhāratī.*

### TRANSLATION

“Without having ecstatic love for Kṛṣṇa, one cannot see Him directly. Therefore through the mercy of Śrī Caitanya Mahāprabhu, Brahmānanda Bhāratī has acquired direct vision of the Lord.”

### PURPORT

Śrī Caitanya Mahāprabhu said, “You are Brahmānanda Bhāratī, an advanced devotee who ecstatically loves the Supreme Lord. Therefore you see Kṛṣṇa everywhere, and there is no doubt about it.” Sārvabhauma Bhaṭṭācārya was a mediator between Śrī Caitanya Mahāprabhu and Brahmānanda Bhāratī, and his judgment was that an advanced devotee like Brahmānanda Bhāratī sees Kṛṣṇa by Kṛṣṇa’s mercy. Kṛṣṇa directly presents Himself before the vision of an advanced devotee. Since Brahmānanda Bhāratī was an advanced devotee, he saw Kṛṣṇa in the person of Śrī Caitanya Mahāprabhu. In the words of *Brahma-saṁhitā* (5.38):

*premāñjana-cchurita-bhakti-vilocanena  
santaḥ sadaiva hṛdayeṣu vilokayanti  
yam śyāmasundaram acintya-guṇa-svarūpaṁ  
govindam ādi-puruṣāṁ tam aharā bhajāmi*

"I worship the primeval Lord Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāma-sundara situated within the heart of the devotee."

### TEXT 182

ଅଭୁ କହେ,—‘ବିଷ୍ଣୁ’ ‘ବିଷ୍ଣୁ’, କି କହ ସାରଭୋମ ।  
‘ଅତିସ୍ତୁତି’ ହୟ ଏହି ନିନ୍ଦାର ଲକ୍ଷଣ ॥ ୧୮୨ ॥

*prabhu kahe,—‘viṣṇu’ ‘viṣṇu’, ki kaha sārvabhauma  
‘ati-stuti’ haya ei nindāra lakṣaṇa*

### SYNOMYS

*prabhu kahe—Śrī Caitanya Mahāprabhu said; viṣṇu viṣṇu—O Lord Viṣṇu, Lord Viṣṇu; ki kaha—what are you speaking; sārvabhauma—Sārvabhauma Bhaṭṭācārya; ati-stuti—overly glorifying; haya—is; ei—this; nindāra lakṣaṇa—symptom of blasphemy.*

### TRANSLATION

Śrī Caitanya Mahāprabhu said, “Sārvabhauma Bhaṭṭācārya, what are you saying? Lord Viṣṇu, save Me! Such glorification is simply another form of blasphemy.”

### PURPORT

Śrī Caitanya Mahāprabhu was a little embarrassed by Bhaṭṭācārya’s statement; therefore He uttered the name Viṣṇu to save Himself. The Lord herein confirms that if one is overestimated, glorification is just another form of blasphemy. In this way He protests this so-called offensive statement.

### TEXT 183

ଏତ ବଲି’ ଭାରତୀରେ ଲଞ୍ଚା ନିଜ-ବାସା ଆଇଲା ।  
ଭାରତୀ-ଗୋସାଙ୍ଗ ଅଭୁର ନିକଟେ ରହିଲା ॥ ୧୮୩ ॥

*eta bali' bhāratire lañā nija-vāsā āīlā  
bhāratī-gosāñi prabhura nikāte rahilā*

### SYNOMYS

*eta bali’—saying this; bhāratīre—Brahmānanda Bhāratī; lañā—taking with Him; nija-vāsā āīlā—returned to His own residence; bhāratī-gosāñi—Brahmānanda Bhāratī; prabhura nikāte—in the shelter of Śrī Caitanya Mahāprabhu; rahilā—remained.*

### TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu took Brahmānanda Bhāratī with Him to His residence. From that time on, Brahmānanda Bhāratī remained with Śrī Caitanya Mahāprabhu.

### TEXT 184

রামভদ্রাচার্য, আর ভগবান্ আচার্য।  
প্রভু-পদে রহিলা দুঁহে ছাড়ি' সর্ব কার্য ॥ ১৮৪ ॥

rāmabhadrācārya, āra bhagavān ācārya—  
prabhu-pade rahilā duñhe chāḍi' sarva kārya—all other responsibilities.

### SYNOMYS

rāmabhadra-ācārya—Rāmabhadra Ācārya; āra—and; bhagavān-ācārya—Bhagavān Ācārya; prabhu-pade—under the shelter of Śrī Caitanya Mahāprabhu; rahilā—remained; duñhe—both of them; chāḍi'—giving up; sarva kārya—all other responsibilities.

### TRANSLATION

Later, Rāmabhadra Ācārya and Bhagavān Ācārya also joined them, and, giving up all other responsibilities, remained under Śrī Caitanya Mahāprabhu's shelter.

### TEXT 185

কাশীশ্঵র গোসাঙ্গি আইলা আর দিনে ।  
সম্মান করিযা প্রভু রাখিলা নিজ স্থানে ॥ ১৮৫ ॥

kāśīśvara gosāñi āilā āra dine  
sammāna kariyā prabhu rākhilā nija sthāne

### SYNOMYS

kāśīśvara gosāñi—another devotee; āilā—came; āra dine—next day; sammāna kariyā—giving all respect; prabhu—Lord Śrī Caitanya Mahāprabhu; rākhilā—kept; nija sthāne—at His own place.

### TRANSLATION

The next day, Kāśīśvara Gosāñi also came and remained with Śrī Caitanya Mahāprabhu, who received him with great respect.

## TEXT 186

ପ୍ରଭୁକେ ଲାଗ୍ନ କରା'ନ ଈଶ୍ଵର ଦରଶନ ।  
ଆଗେ ଲୋକ-ଭିଡ଼ ସବ କରି' ନିବାରଣ ॥ ୧୮୬ ॥

*prabhuke lañā karā'na iśvara daraśana  
āge loka-bhiḍa saba kari' nivāraṇa*

## SYNONYMS

*prabhuke*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *karā'na*—helps in; *iśvara* *daraśana*—visiting Lord Jagannātha; *āge*—in front of; *loka-bhiḍa*—crowds of people; *saba*—all; *kari'* *nivāraṇa*—restraining.

## TRANSLATION

Kāśīśvara used to usher Śrī Caitanya Mahāprabhu into the Jagannātha temple. He would precede the Lord into the crowd and keep the people from touching Him.

## TEXT 187

ଯତ ନଦ ନଦୀ ଯୈଛେ ସମୁଦ୍ରେ ମିଲୟ ।  
ଏହିଚେ ମହାପ୍ରଭୁର ଭକ୍ତ ଯାହା ତାହା ହୟ ॥ ୧୮୭ ॥

*yata* *nada* *nadi* *yaiche* *samudre* *milaya*  
*aiche* *mahāprabhura* *bhakta* *yāhān* *tāhān* *haya*

## SYNONYMS

*yata*—all; *nada nadi*—rivers; *yaiche*—as; *samudre*—in the sea; *milaya*—meet; *aiche*—similarly; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *bhakta*—devotees; *yāhān tāhān*—wherever; *haya*—they were.

## TRANSLATION

As all the rivers flow into the sea, all the devotees throughout the country finally came to Śrī Caitanya Mahāprabhu's shelter.

## TEXT 188

ସବେ ଆସି' ମିଲିଲା ପ୍ରଭୁର ଶ୍ରୀଚରଣେ ।  
ପ୍ରଭୁ କୃପା କରି' ସବାମ ରାଖିଲ ନିଜ ସ୍ଥାନେ ॥ ୧୮୮ ॥

*sabe āsi' mililā prabhura śri-caraṇe  
prabhu kṛpā kari' sabāya rākhila nija sthāne*

### SYNOMYS

*sabe*—all; *āsi'*—coming; *mililā*—met; *prabhura*—of Śrī Caitanya Mahāprabhu; *śri-caraṇe*—under the shelter; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛpā kari'*—showing mercy; *sabāya*—every one of them; *rākhila*—kept; *nija sthāne*—under His protection.

### TRANSLATION

Since all the devotees came to Him for shelter, Lord Śrī Caitanya Mahāprabhu showed them all mercy and kept them under His protection.

### TEXT 189

এই ত' কহিল প্রভুর বৈশ্বন-মিলন।  
ইহা যেই শুনে, পায় চৈতন্ত-চরণ ॥ ১৮৯ ॥

*ei ta' kahila prabhura vaiṣṇava-milana  
ihā yei śune, pāya caitanya-caraṇa*

### SYNOMYS

*ei ta'*—thus; *kahila*—I have described; *prabhura*—of Lord Caitanya Mahāprabhu; *vaiṣṇava-milana*—meeting with all the Vaiṣṇavas; *ihā*—this narration; *yei*—anyone who; *śune*—hears; *pāya*—gets; *caitanya-caraṇa*—the shelter of Śrī Caitanya Mahāprabhu.

### TRANSLATION

Thus I have described the meeting of all the Vaiṣṇavas with Śrī Caitanya Mahāprabhu. Whoever hears this description ultimately attains His shelter.

### TEXT 190

শ্রীরূপ-রঘুনাথ-পদে যার আশ।  
চৈতন্তচরিতাগৃত কহে কৃষদাস ॥ ১৯০ ॥

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

### SYNOMYS

*śrī-rūpa*—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—

the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

#### TRANSLATION

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

*Thus end the Bhaktivedanta purports to the Śri Caitanya-caritāmṛta, Madhya-līlā, Tenth Chapter, describing the Lord's meeting the Vaiṣṇavas upon His return to Jagannātha Purī from South India.*

## CHAPTER 11

# The *Bedā-kīrtana* Pastimes of Śrī Caitanya Mahāprabhu

Bhaktinivoda Ṭhākura summarizes the Eleventh Chapter in his *Amṛta-pravāha-bhāṣya*.

When Sārvabhauma Bhaṭṭācārya tried his best to arrange a meeting between Śrī Caitanya Mahāprabhu and King Pratāparudra, the Lord flatly denied his request. At this time Śrī Rāmānanda Rāya returned from his governmental post, and he praised King Pratāparudra highly in Lord Caitanya's presence. Because of this, the Lord became a little soft. The King also made promises to Sārvabhauma Bhaṭṭācārya, who hinted how the King might meet the Lord. During Anavasara, while Lord Jagannātha was resting for fifteen days, Śrī Caitanya Mahāprabhu, being unable to see Lord Jagannātha, went to Ālālanātha. Later, when the devotees from Bengal came to see Him, He returned to Jagannātha Puri. While Advaita Ācārya and the other devotees were coming to Jagannātha Puri, Svarūpa Dāmodara and Govinda, Śrī Caitanya Mahāprabhu's two personal assistants, went to receive all the devotees with garlands. From the roof of his palace, King Pratāparudra could see all the devotees arriving. Gopīnātha Ācārya stood on the roof with the King, and, following Sārvabhauma Bhaṭṭācārya's instructions, identified each and every devotee. The King discussed the devotees with Gopīnātha Ācārya, and he mentioned that the devotees were accepting *prasāda* without observing the regulative principles governing pilgrimages. They accepted *prasāda* without having shaved, and they neglected to fast in a holy place. Nonetheless, the King arranged residential quarters for all the devotees and saw to their *prasāda*. Śrī Caitanya Mahāprabhu talked very happily with Vāsudeva Datta and other devotees. Haridāsa Ṭhākura also came, and due to his humble and submissive attitude, Śrī Caitanya Mahāprabhu gave him a nice solitary place near the temple. After this, the Lord began performing *sāṅkīrtana*, dividing all the devotees into four divisions. After *sāṅkīrtana*, all the devotees left for their residential quarters.

### TEXT 1

অত্যন্ত তাঙুং গৌরচন্দ্ৰঃ  
কুৰ্ম্ম ভক্তেঃ শ্ৰীজগন্নাথগোহে ।

ନାନାଭାବାଲଙ୍ଘତାଙ୍ଗଃ ସ୍ଵଧାମ୍ବା  
ଚକ୍ରେ ବିଶ୍ଵଂ ପ୍ରେମବନ୍ଦ୍ରା-ନିମଗ୍ନମ् ॥ ୧ ॥

atyuddaṇḍarīn tāñḍavarīn gauracandraḥ  
kurvan bhaktaiḥ śrī-jagannātha-gehe  
nānā-bhāvālāṅkṛtāṅgah sva-dhāmnā  
cakre viśvarīn prema-vanyā-nimagnam

### SYNONYMS

*ati*—very much; *uddaṇḍam*—high jumping; *tāñḍavam*—very graceful dancing; *gaura-candraḥ*—Lord Śrī Caitanya Mahāprabhu; *kurvan*—performing; *bhaktaiḥ*—with the devotees; *śrī-jagannātha-gehe*—in the temple of Lord Jagannātha; *nānā-bhāva-alāṅkṛta-āṅgah*—having many ecstatic symptoms manifested in His transcendental body; *sva-dhāmnā*—by the influence of His ecstatic love; *cakre*—made; *viśvam*—the whole world; *prema-vanyā-nimagnam*—merged into the inundation of ecstatic love.

### TRANSLATION

**Śrī Caitanya Mahāprabhu merged the entire world into the ocean of ecstatic love by performing His beautiful dances within the temple of Jagannātha. He danced exquisitely and jumped high.**

### TEXT 2

ଜୟ ଜୟ ଶ୍ରୀଚିତ୍ତନ୍ଦୁ ଜୟ ନିତ୍ୟାନନ୍ଦ ।  
ଜୟାଦ୍ଵୈତଚନ୍ଦ୍ର ଜୟ ଗୌରଭକ୍ତବୃନ୍ଦ ॥ ୨ ॥

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

### SYNONYMS

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

### TRANSLATION

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

## TEXT 3

ଆର ଦିନ ସାର୍ବତୋମ କହେ ପ୍ରଭୁତ୍ସାନେ ।  
ଅଭୟ-ଦାନ ଦେହ' ଯଦି, କରି ନିବେଦନେ ॥ ୩ ॥

*āra dina sārvabhauma kahe prabhu-sthāne  
abhaya-dāna deha' yadi, kari nivedane*

## SYNONYMS

*āra dina*—the next day; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kahe*—says; *prabhu-sthāne*—in the presence of Lord Caitanya Mahāprabhu; *abhaya-dāna*—the charity of fearlessness; *deha'*—You give; *yadi*—if; *kari*—I do; *nivedane*—submission.

## TRANSLATION

The next day Sārvabhauma Bhaṭṭācārya requested Lord Śrī Caitanya Mahāprabhu to give him permission to submit a statement without fear.

## TEXT 4

ଅଭୁ କହେ,— କହ ତୁମି, ନାହି କିଛୁ ଭୟ ।  
ଯୋଗ୍ୟ ହେଲେ କରିବ, ଅଯୋଗ୍ୟ ହେଲେ ନୟ ॥ ୪ ॥

*prabhu kahe,—kaha tumi, nāhi kichu bhaya  
yogya haile kariba, ayogya haile naya*

## SYNONYMS

*prabhu kahe*—Lord Śrī Caitanya Mahāprabhu said; *kaha tumi*—yes, you can speak; *nāhi*—there is not; *kichu*—any; *bhaya*—fear; *yogya*—befitting; *haile*—if it is; *kariba*—I shall grant; *ayogya*—not befitting; *haile*—if it is; *naya*—then I shall not.

## TRANSLATION

The Lord gave the Bhaṭṭācārya assurance that He could speak without fear, but added that if his statement were suitable He would accept it, and if it were not, He would reject it.

## TEXT 5

ସାର୍ବତୋମ କହେ—ଏହି ପ୍ରଭାପରକ୍ଷା ରାଯ ।  
ଉତ୍ସକର୍ତ୍ତା ହେବାରେ, ତୋମା ମିଳିବାରେ ଚାଯ ॥ ୫ ॥

*sārvabhauma kahe—ei pratāparudra rāya  
utkanṭhā hañāche, tomā milibāre cāya*

### SYNONYMS

*sārvabhauma kahe*—Sārvabhauma Bhaṭṭācārya said; *ei*—this; *pratāparudra rāya*—King Pratāparudra of Jagannātha Puri; *utkanṭhā hañāche*—has been very anxious; *tomā*—You; *milibāre*—to meet; *cāya*—he wants.

### TRANSLATION

Sārvabhauma Bhaṭṭācārya said, “There is a king named Pratāparudra Rāya. He is very anxious to meet You, and he wants Your permission.”

### TEXT 6

কর্ণে হস্ত দিয়া প্রভু আরে ‘নারায়ণ’।  
সার্বভৌম, কহ কেন অযোগ্য বচন ॥ ৬ ॥

*karṇe hasta diyā prabhu smare ‘nārāyaṇa’  
sārvabhauma, kaha kena ayogya vacana*

### SYNONYMS

*karṇe*—on the ears; *hasta*—hands; *diyā*—placing; *prabhu*—Śrī Caitanya Mahāprabhu; *smare*—remembers; *nārāyaṇa*—the holy name of Lord Nārāyaṇa; *sārvabhauma*—My dear Sārvabhauma; *kaha*—you say; *kena*—why; *ayogya* *vacana*—a request that is not suitable.

### TRANSLATION

As soon as Śrī Caitanya Mahāprabhu heard this proposal, He immediately covered His ears with His hands and said, “My dear Sārvabhauma, why are you requesting such an undesirable thing from Me?”

### TEXT 7

বিরক্ত সন্ন্যাসী আমার রাজ-দরশন।  
স্ত্রী-দরশন-সম বিষের ভক্ষণ ॥ ৭ ॥

*virakta sannyāsī āmāra rāja-daraśana  
strī-daraśana-sama viṣera bhakṣaṇa*

### SYNOMYS

*virakta*—unattached; *sannyāsi*—person in the renounced order; *āmāra*—My; *rāja-daraśana*—meeting a king; *stri-daraśana*—meeting a woman; *sama*—like; *vिशेरा*—of poison; *bhakṣaṇa*—drinking.

### TRANSLATION

**“Since I am in the renounced order, it is as dangerous for Me to meet a king as to meet a woman. They are both just like drinking poison.”**

### TEXT 8

निष्किञ्चनश्च भगवद्भजनोनुभवः  
 पारं परं जिगमिषोर्बसागरश्च ।  
 सन्दर्शनं विषयिणामथ योषितांश्च  
 हा हन्त हन्त विषक्षणतोहप्यसाधु ॥ ८ ॥

*niṣkiñcanasya bhagavad-bhajanonmukhasya*  
*pāraṁ param jigmīṣor bhava-sāgarasya*  
*sandarśanam viṣayiṇām atha yoṣitāṁ ca*  
*hā hanta hanta viṣa-bhakṣaṇato 'py asādhu*

### SYNOMYS

*niṣkiñcanasya*—of a person who has completely detached himself from material enjoyment; *bhagavat*—the Supreme Personality of Godhead; *bhajana*—in serving; *unmukhasya*—who is eager to be engaged; *pāram*—to the other side; *param*—distant; *jigmīṣoh*—who is desiring to go; *bhava-sāgarasya*—of the ocean of material existence; *sandarśanam*—the seeing (for some material purpose); *viṣayiṇām*—of persons engaged in material activities; *atha*—as well as; *yoṣitāṁ*—of women; *ca*—also; *hā*—alas; *hanta hanta*—expression of great lamentation; *viṣa-bhakṣaṇataḥ*—than the act of drinking poison; *api*—even; *asādhu*—more abominable.

### TRANSLATION

**Greatly lamenting, the Lord then informed Sārvabhauma Bhāṭṭācārya, “Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification and seeing a woman who is similarly interested is more abominable than drinking poison willingly.”**

### PURPORT

This is a quotation from Śrī Caitanya-candrodaya-nāṭaka (8.23). Thus Śrī Caitanya Mahāprabhu enunciates the principles for a sannyāsi renouncing the material world for spiritual advancement. Spiritual advancement is not meant for magic shows and jugglery but for crossing the material world and being transferred to the spiritual world. Pāraṇ parāṇ jigamiṣoh means desiring to go to the other side of the material world. There is a river called Vaitaranī, and on one side of this river is the material world, and on the other side is the spiritual world. Since the Vaitaranī River is compared to a great ocean, it is named *bhava-sāgara*, the ocean of repeated birth and death. Spiritual life aims at stopping this repetition of birth and death and entering into the spiritual world, where one can live eternally cognizant and blissful.

Unfortunately, the general populace does not know anything about spiritual life or the spiritual world. The spiritual world is mentioned in *Bhagavad-gītā* (8.20):

paras tasmāt tu bhāvo 'nyo  
 'vyakto 'vyaktāt sanātanah  
 yaḥ sa sarveṣu bhūteṣu  
 naśyatsu na vinaśyati

"Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is."

Thus there is a spiritual nature beyond this material world, and that spiritual nature exists eternally. Spiritual advancement means stopping material activities and entering into spiritual activities. This is the process of *bhakti-yoga*. In the material world, the via media for sense gratification is mainly a woman. One who is seriously interested in spiritual life should strictly avoid women. A sannyāsi should never see a man or a woman for material benefit. In addition, talks with materialistic men and women are also dangerous, and they are compared to drinking poison. Śrī Caitanya Mahāprabhu was very strict on this point. He therefore refused to see King Pratāparudra, who was naturally always engaged in political and economic affairs. The Lord even refused to see the King despite the request of a personality like Sārvabhauma Bhaṭṭācārya, who was the Lord's intimate friend and devotee.

### TEXT 9

सार्बत्रोम कहे,— सत्य तोमार बচन ।  
 जगन्नाथ-मेवक राजा किञ्चु भक्तोन्म ॥ ९ ॥

*sārvabhauma kahe,—satya tomāra vacana  
jagannātha-sevaka rājā kintu bhaktottama*

### SYNONYMS

*sārvabhauma kahe*—Sārvabhauma Bhaṭṭācārya replied; *satya*—true; *tomāra*—Your; *vacana*—statement; *jagannātha-sevaka*—servant of Lord Jagannātha; *rājā*—the King; *kintu*—but; *bhakta-uttama*—a great devotee.

### TRANSLATION

**Sārvabhauma Bhaṭṭācārya replied, “My dear Lord, what You have said is correct, but this King is not an ordinary king. He is a great devotee and servant of Lord Jagannātha.”**

### TEXT 10

ଅଭୁ କହେ,— ତଥାପି ରାଜା କାଳସର୍ପକାର ।  
କାଷ୍ଠନାରୀ-ସପରେ ଯୈଛେ ଉପଜେ ବିକାର ॥ ୧୦ ॥

*prabhu kahe,—tathāpi rājā kāla-sarpākāra  
kāṣṭha-nārī-sparśe yaiche upaje vikāra*

### SYNONYMS

*prabhu kahe*—Lord Śrī Caitanya Mahāprabhu replied; *tathāpi*—still; *rājā*—the King; *kāla-sarpa-ākāra*—just like a venomous snake; *kāṣṭha-nārī*—a woman made of wood; *sparśe*—by touching; *yaiche*—as; *upaje*—arises; *vikāra*—agitation.

### TRANSLATION

**Śrī Caitanya Mahāprabhu said, “Although it is correct that the King is a great devotee, he is still to be considered a venomous snake. Similarly, even though a woman be made of wood, one becomes agitated simply by touching her form.**

### PURPORT

Śrī Cāṇakya Pañḍita in his moral instructions has stated: *tyaja durjana-saṁ-sargariṁ bhaja sādhu-samāgamam*. This means that one has to abandon the association of materialistic people and associate with spiritually advanced people. However qualified a materialist may be, he is no better than a venomous serpent. Everyone knows that a snake is dangerous and poisonous, and when its hood is decorated with jewels, it is no less poisonous or dangerous. However qualified a materialist may be, he is no better than a snake decorated with jewels. One

should therefore be careful in dealing with such materialists, just as one would be careful in dealing with a bejeweled serpent.

Even though a woman be made of wood or stone, she becomes attractive when decorated. One becomes sexually agitated even by touching the form. Therefore one should not trust his mind, which is so fickle that it can give way to enemies at any moment. The mind is always accompanied by six enemies—namely, *kāma*, *krodha*, *mada*, *moha*, *mātsarya* and *bhaya*—that is, lust, anger, intoxication, illusion, envy and fear. Although the mind may be merged in spiritual consciousness, one should always be very careful in dealing with it, just as one is careful in dealing with a snake. One should never think that his mind is trained and that he can do whatever he likes. One interested in spiritual life should always engage his mind in the service of the Lord so that the enemies of the mind, who always accompany the mind, will be subdued. If the mind is not engaged in Kṛṣṇa consciousness at every moment, there is a chance that it will give way to its enemies. In this way we become victims of the mind.

Chanting the Hare Kṛṣṇa *mantra* engages the mind at the lotus feet of Kṛṣṇa constantly; thus the mind's enemies do not have a chance to strike. Following Śrī Caitanya Mahāprabhu's example in these verses, we should be very careful in dealing with the mind, which should not be indulged in any circumstance. Once we indulge the mind, it can create havoc in this life, even though we may be spiritually advanced. The mind is specifically agitated through the association of materialistic men and women. Therefore Śrī Caitanya Mahāprabhu, through His personal behavior, warns everyone to avoid meeting a materialistic person or a woman.

### TEXT 11

আকারাদপি ভেতব্যঃ স্তুণাং বিষয়িণামপি ।  
যথাহের্মনমঃ ক্ষোভস্তথা তশ্চাক্তেরপি ॥ ১১ ॥

ākārād api bhetavyam  
strīnām viṣayiṇām api  
yathāher manasah kṣobhas  
tathā tasyākṛter api

### SYNOMYMS

ākārāt—from bodily features; *api*—even; *bhetavyam*—to be feared; *strīnām*—of women; *viṣayiṇām*—of materialistic persons; *api*—even; *yathā*—as; *aheḥ*—from a serpent; *manasah*—of the mind; *kṣobhaḥ*—agitation; *tathā*—so; *tasya*—of it; *ākṛteḥ*—from the appearance; *api*—even.

### TRANSLATION

“Just as one is immediately frightened upon seeing a live serpent or even the form of a serpent, one endeavoring for self-realization should similarly

fear a materialistic person and a woman. Indeed, he should not even glance at their bodily features.'

### PURPORT

This is a quotation from *Śrī Caitanya-candrodaya-nāṭaka* (8.24).

### TEXT 12

ଏହେ ବାତ ପୁନରପି ମୁଖେ ନା ଆନିବେ ।  
କହ ଯଦି, ତବେ ଆମାୟ ଏଥା ନା ଦେଖିବେ ॥ ୧୨ ॥

*aiche vāta punarapi mukhe nā ānibe  
kaha yadi, tabe āmāya ethā nā dekhibe*

### SYNONYMS

*aiche vāta*—such a request; *punarapi*—again; *mukhe*—in the mouth; *nā*—do not; *ānibe*—bring; *kaha yadi*—if you speak; *tabe*—then; *āmāya*—Me; *ethā*—here; *nā*—not; *dekhibe*—you will see.

### TRANSLATION

"Bhaṭṭācārya, if you continue to speak like this, you will never see Me here again. Therefore you should never let such a request come from your mouth."

### TEXT 13

ଭୟ ପାଞ୍ଚା ସାର୍ବଭୌମ ନିଜ ଘରେ ଗେଲା ।  
ବାସାୟ ଗିଯା ଭାଟ୍ଟାଚାର୍ୟ ଚିନ୍ତିତ ହଇଲା ॥ ୧୩ ॥

*bhaya pāñčā sārvabhauma nija ghare gelā  
vāsāya giyā bhaṭṭācārya cintita ha-ilā*

### SYNONYMS

*bhaya pāñčā*—being afraid; *sārvabhauma*—Sārvabhauma; *nija*—own; *ghare*—to home; *gelā*—returned; *vāsāya giyā*—reaching his residential place; *bhaṭṭācārya*—Bhaṭṭācārya; *cintita ha-ilā*—became meditative.

### TRANSLATION

Being afraid, Sārvabhauma returned home and began to meditate on the matter.

### TEXT 14

ହେବ କାଳେ ପ୍ରତାପରଜ ପୁରୁଷୋତ୍ତମେ ଆଇଲା ।  
ପାତ୍ର-ମିତ୍ର-ସଜେ ରାଜା ଦରଶନେ ଚଲିଲା ॥ ୧୪ ॥

*hena kāle pratāparudra puruṣottame āilā  
pātra-mitra-saṅge rājā daraśane calilā*

### SYNOMYS

*hena kāle*—at this time; *pratāparudra*—King Pratāparudra; *puruṣottame*—at Jagannātha Puri; *āilā*—arrived; *pātra-mitra-saṅge*—accompanied by his secretaries, ministers, military officers and so on; *rājā*—the King; *daraśane*—to visit Lord Jagannātha; *calilā*—departed.

### TRANSLATION

At this time, Mahārāja Pratāparudra arrived at Jagannātha Puri, Puruṣottama, and, accompanied by his secretaries, ministers and military officers, went to visit the temple of Lord Jagannātha.

### PURPORT

It appears that Mahārāja Pratāparudra used to live at Kāṭaka, his capital. Later he shifted his capital to Khurdā, a few miles from Jagannātha Puri. Presently there is a railway station there called Khurdā Road.

### TEXT 15

ରାମାନন୍ଦ ରାୟ ଆଇଲା ଗଜପତି-ସଙ୍ଗେ ।  
ଅଥମେଇ ପ୍ରଭୁରେ ଆସି' ମିଲିଲା ବହୁରଙ୍ଗେ ॥ ୧୫ ॥

*rāmānanda rāya āilā gajapati-saṅge  
prathamei prabhure āsi' mililā bahu-raṅge*

### SYNOMYS

*rāmānanda rāya*—Rāmānanda Rāya; *āilā*—came; *gaja-pati-saṅge*—with the King; *prathamei*—in the first instance; *prabhure*—unto Lord Caitanya Mahāprabhu; *āsi'*—coming; *mililā*—met; *bahu-raṅge*—with great pleasure.

### TRANSLATION

When King Pratāparudra returned to Jagannātha Puri, Rāmānanda Rāya also came with him. Rāmānanda Rāya immediately went to meet Śrī Caitanya Mahāprabhu with great pleasure.

### PURPORT

All Indian kings are given titles. Sometimes they are known as Chatrapati, sometimes Narapati and sometimes Aśvapati. The King of Orissa is addressed as Gajapati.

## TEXT 16

ରାୟ ପ୍ରଗତି କୈଲ, ପ୍ରଭୁ କୈଲ ଆଲିଙ୍ଗନ ।  
ଦୁଇ ଜନେ ପ୍ରେମାବେଶେ କରେନ କ୍ରମନ ॥ ୧୬ ॥

*rāya prapati kaila, prabhu kaila āliṅgana  
dui jane premāvēśe karena krandana*

## SYNONYMS

*rāya prapati kaila*—Rāmānanda Rāya offered his obeisances; *prabhu*—the Lord; *kaila*—did; *āliṅgana*—embracing; *dui jane*—both of them; *prema-āvēśe*—in ecstatic love; *karena*—did; *krandana*—crying.

## TRANSLATION

Upon meeting Śrī Caitanya Mahāprabhu, Rāmānanda Rāya offered his obeisances. The Lord embraced him, and both of them began to cry in the great ecstasy of love.

## TEXT 17

ରାୟ-ସଜେ ପ୍ରଭୁର ଦେଖି' ସ୍ନେହ-ବ୍ୟବହାର ।  
ସର୍ବ ଭକ୍ତଗଣେର ମନେ ହେଲ ଚମକାର ॥ ୧୭ ॥

*rāya-saṅge prabhura dekhi' sneha-vyavahāra  
sarva bhakta-gaṇera mane haila camatkāra*

## SYNONYMS

*rāya-saṅge*—with Rāmānanda Rāya; *prabhura*—of Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *sneha-vyavahāra*—very intimate behavior; *sarva*—all; *bhakta-gaṇera*—of all the devotees; *mane*—in the mind; *haila*—there was; *camatkāra*—astonishment.

## TRANSLATION

Seeing Lord Śrī Caitanya Mahāprabhu's intimate dealings with Śrī Rāmānanda Rāya, all the devotees there were astonished.

## TEXT 18

ରାୟ କହେ,—ତୋମାର ଆଜ୍ଞା ରାଜାକେ କହିଲ ।  
ତୋମାର ଇଚ୍ଛାୟ ରାଜା ମୋର ବିଷୟ ଛାଡ଼ାଇଲ ॥ ୧୮ ॥

rāya kahe,—tomāra ājñā rājāke kahila  
tomāra icchāya rājā mora viṣaya chāḍāila

### SYNONYMS

*rāya kahe*—Rāmānanda Rāya said; *tomāra ājñā*—Your order; *rājāke kahila*—I informed the King; *tomāra icchāya*—by Your grace; *rājā*—the King; *mora*—my; *viṣaya*—material activities; *chāḍāila*—gave me relief from.

### TRANSLATION

Rāmānanda Rāya said, “I duly informed King Pratāparudra of Your order for me to retire from service. By Your grace, the King was pleased to relieve me of these material activites.

### PURPORT

Śrī Caitanya Mahāprabhu requested Rāmānanda Rāya to retire from his governorship, and according to the Lord’s desire, Rāmānanda Rāya petitioned the King. The King was very pleased to give him relief, and thus Rāmānanda Rāya retired from service and received a pension from the government.

### TEXT 19

আমি কহি,— আমা হৈতে না হয় ‘বিষয়’।  
চেতন্ত্রণে রাহো, যদি আজ্ঞা হয় ॥ ১৯ ॥

āmi kahi,—āmā haite nā haya ‘viṣaya’  
caitanya-caraṇe rahoḥ, yadi ājñā haya

### SYNONYMS

*āmi kahi*—I said; *āmā haite*—by me; *nā*—not; *haya*—is possible; *viṣaya*—government service; *caitanya-caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *rahoḥ*—I may stay; *yadi ājñā haya*—if you kindly give me permission.

### TRANSLATION

“I said, ‘Your Majesty, I am now not willing to engage in political activities. I desire only to stay at the lotus feet of Śrī Caitanya Mahāprabhu. Kindly give me permission.’

### TEXT 20

তোমার নাম শুনি’ রাজা আনন্দিত হৈল ।  
আসন হৈতে উঠি’ মোরে আলিঙ্গন কৈল ॥ ২০ ॥

*tomāra nāma śuni' rājā ānandita haila  
āsana haite uṭhi' more āliṅgana kaila*

### SYNOMYS

*tomāra*—Your; *nāma*—name; *śuni'*—hearing; *rājā*—the King; *ānandita*—very pleased; *haila*—became; *āsana haite*—from his throne; *uṭhi'*—standing; *more*—me; *āliṅgana kaila*—embraced.

### TRANSLATION

“When I submitted this proposal, the King, immediately upon hearing Your name, was very pleased. Indeed, he instantly arose from his throne and embraced me.

### TEXT 21

তোমার নাম শুনি' হৈল মহা-প্রেমাবেশ ।  
মোর হাতে ধরি' করে পিরীতি বিশেষ ॥ ২১ ॥

*tomāra nāma śuni' haila mahā-premāveśa  
mora hāte dhari' kare pirīti višeṣa*

### SYNOMYS

*tomāra*—Your; *nāma*—name; *śuni'*—hearing; *haila*—became; *mahā*—great; *prema-āveśa*—ecstasy of love; *mora hāte*—my hand; *dhari'*—catching; *kare*—does; *pirīti*—loving symptoms; *višeṣa*—specific.

### TRANSLATION

“My dear Lord, as soon as the King heard Your holy name, he was immediately overwhelmed by a great ecstatic love. Catching my hand, he displayed all the symptoms of love.

### TEXT 22

তোমার যে বর্তন, তুমি খাও সেই বর্তন ।  
নিশ্চিন্ত হঞ্চি ভজ চৈতন্যের চরণ ॥ ২২ ॥

*tomāra ye vartana, tumi khāo sei vartana  
niścinta hañā bhaja caitanyera caraṇa*

### SYNONYMS

*tomāra*—Your; *ye*—whatever; *vartana*—remuneration; *tumi*—you; *khāo*—take; *sei*—that; *vartana*—pension; *niścinta hañā*—without anxiety; *bhaja*—just worship; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *carāṇa*—the lotus feet.

### TRANSLATION

**“As soon as he heard my petition, he immediately granted me a pension without reductions. Thus the King granted me a full salary as a pension and requested me to engage without anxiety in the service of Your lotus feet.**

### TEXT 23

ଆମি – ଛାର, ଯୋଗ୍ୟ ନହି ତାଁର ଦରଶନେ ।  
ତାଁରେ ସେଇ ଭଜେ ତାଁର ସଫଳ ଜୀବନେ ॥ ୨୩ ॥

*āmi*—*chāra*, *yogya* *nahi* *tānra* *daraśane*  
*tānre* *yei* *bhaje* *tānra* *saphala* *jīvane*

### SYNONYMS

*āmi*—I; *chāra*—very fallen; *yogya*—fit; *nahi*—not; *tānra*—His; *daraśane*—for interviewing; *tānre*—Him; *yei*—anyone who; *bhaje*—worships; *tānra*—his; *saphala*—successful; *jīvane*—life.

### TRANSLATION

**“Then Mahārāja Pratāparudra very humbly said, ‘I am most fallen and abominable, and I am unfit to receive an interview with the Lord. One’s life is successful if one engages in His service.’**

### TEXT 24

ପରମ କୃପାଲୁ ତେହ ଅଜେନ୍ଦ୍ରନନ୍ଦମ ।  
କୋନ-ଜମ୍ବେ ମୋରେ ଅବଶ୍ୟ ଦିବେନ ଦରଶନ ॥ ୨୪ ॥

*parama kṛpālu teḥha vrajendra-nandana*  
*kona-janme more avaśya dibena daraśana*

### SYNONYMS

*parama*—very much; *kṛpālu*—merciful; *teḥha*—Lord Caitanya Mahāprabhu; *vrajendra-nandana*—the son of Mahārāja Nanda; *kona-janme*—in some future birth; *more*—unto me; *avaśya*—certainly; *dibena*—will give; *daraśana*—interview.

### TRANSLATION

"The King then said, 'Śrī Caitanya Mahāprabhu is Kṛṣṇa, the son of Mahārāja Nanda. He is very merciful, and I hope that in a future birth He will allow me an interview.'

### TEXT 25

যে তাহার প্রেম-আর্তি দেখিলুঁ তোমাতে ।  
তার এক প্রেম-লেশ নাহিক আমাতে ॥ ২৫ ॥

*ye tāñhāra prema-ārti dekhiluṁ tomāte  
tāra eka prema-leśa nāhika āmāte*

### SYNONYMS

*ye*—whatever; *tāñhāra*—his; *prema-ārti*—painful feelings of love of Godhead; *dekhiluṁ*—I saw; *tomāte*—unto You; *tāra*—of that; *eka*—one; *prema-leśa*—fraction of love; *nāhika*—there is not; *āmāte*—in me.

### TRANSLATION

"My Lord, I don't think that there is even a fraction of Mahārāja Pratāparudra's loving ecstasy in me."

### TEXT 26

প্রভু কহে,—তুমি কৃষ্ণ-ভক্তপ্রধান ।  
তোমাকে যে প্রীতি করে, সেই ভাগ্যবান ॥ ২৬ ॥

*prabhu kahe,—tumi kṛṣṇa-bhakata-pradhāna  
tomāke ye priti kare, sei bhāgyavān*

### SYNONYMS

*prabhu kahe*—Lord Śrī Caitanya Mahāprabhu said; *tumi*—you; *kṛṣṇa-bhakata-pradhāna*—the chief of the devotees of Lord Kṛṣṇa; *tomāke*—unto you; *ye*—anyone who; *priti kare*—shows love; *sei*—such a person; *bhāgyavān*—most fortunate.

### TRANSLATION

Śrī Caitanya Mahāprabhu then said, "My dear Rāmānanda Rāya, you are the foremost of all the devotees of Kṛṣṇa; therefore whoever loves you is certainly a very fortunate person."

## TEXT 27

তোমাতে যে এত প্রীতি হইল রাজাৱ ।  
এই গুণে কৃষ্ণ তারে করিবে অঙ্গীকার ॥ ২৭ ॥

*tomāte ye eta priti ha-ila rājāra  
ei gune kṛṣṇa tāṅre karibe aṅgikāra*

## SYNONYMS

tomāte—unto you; ye—that; eta—so much; priti—love; ha-ila—was; rājāra—of the King; ei gune—for this reason; kṛṣṇa—Lord Kṛṣṇa; tāṅre—him; karibe aṅgikāra—will accept.

## TRANSLATION

“Because the King has shown so much love for you, Lord Kṛṣṇa will certainly accept him.

## PURPORT

King Pratāparudra requested an interview with Śrī Caitanya Mahāprabhu through the Bhaṭṭācārya, who duly submitted the request. The Lord, however, immediately refused this interview. Now when Rāmānanda Rāya informed the Lord how eager the King was to see Him, the Lord was immediately pleased. Śrī Caitanya Mahāprabhu requested Rāmānanda Rāya to retire from his government post and come to Śrī Puruṣottama-kṣetra (Jagannātha Puri) to live with Him. When this proposal was submitted to King Pratāparudra, he immediately accepted it and also encouraged Rāmānanda Rāya by allowing him a full pension. This was very much appreciated by the Lord, and this confirms the fact that the Lord is more pleased when one serves the servant of the Lord. In ordinary parlance it is said, “If you love me, love my dog.” To approach the Supreme Personality of Godhead, one has to go through His confidential servant. This is the method. Śrī Caitanya Mahāprabhu clearly says, “Because the King loves you, Rāmānanda Rāya, he is very fortunate. Kṛṣṇa will certainly accept him due to his love for you.”

## TEXT 28

যে মে ভক্তজনাঃ পার্থ ন মে ভক্তাশ্চ তে জনাঃ ।  
মন্ত্রভক্তানাং যে ভক্তাণ্তে মে ভক্ততমা মতাঃ ॥ ২৮ ॥

*ye me bhakta-janāḥ pārtha  
na me bhaktāś ca te janāḥ  
mad-bhaktānāṁ ca ye bhaktās  
te me bhaktatamā matāḥ*

### SYNONYMS

ye—those who; me—My; *bhakta-janāḥ*—devotees; *pārtha*—O Pārtha; *na*—not; me—My; *bhaktāḥ*—devotees; *ca*—and; *te*—those; *janāḥ*—persons; *mat-bhaktānām*—of My devotees; *ca*—certainly; ye—those who; *bhaktāḥ*—devotees; *te*—such persons; me—My; *bhaktatamāḥ*—most advanced devotees; *matāḥ*—that is My opinion.

### TRANSLATION

**“Lord Kṛṣṇa told Arjuna, ‘Those who are My direct devotees are actually not My devotees, but those who are the devotees of My servant are factually My devotees.’”**

### PURPORT

Śrī Caitanya Mahāprabhu quotes this verse from the Ādi Purāṇa. The verse is also included in the *Laghu-bhāgavatāṁṛta* (2.6).

### TEXTS 29-30

ଆଦରଃ ପରିଚର୍ଯ୍ୟାଃ ସର୍ବାଦୈରଭିବନ୍ଦନମ् ।  
ମନ୍ତ୍ରକର୍ମାଭ୍ୟଧିକା ସର୍ବଭୂତେସୁ ମନ୍ତ୍ରିତଃ ॥ ୨୯ ॥  
ମଦର୍ଥେସ୍ଵରଚେଷ୍ଟା ଚ ବଚମା ମନ୍ତ୍ରଣେବଗମ୍ ।  
ମୟାର୍ପଣକମନ୍ତ୍ରଃ ମନ୍ମଃ ସର୍ବକାମବିବର୍ଜନମ୍ ॥ ୩୦ ॥

ādarah̄ paricaryāyāṁ  
sarvāṅgair abhivandanam  
mad-bhakta-pūjābhyaḍhikā  
sarva-bhūteṣu man-matiḥ

mad-artheśv arṅga-ceṣṭā ca  
vacasā mad-guṇeraṇam  
mayy arpaṇāṁ ca manasaḥ  
sarva-kāma-vivarjanam

### SYNONYMS

ādarah̄—respect, care; *paricaryāyām*—in service; *sarva-arṅgaiḥ*—by all the parts of the body; *abhivandanam*—offering obeisances; *mat-bhakta*—of My devotees; *pūjā*—worshiping; *abhyadhiकā*—very high; *sarva-bhūteṣu*—in all living entities; *mat-matiḥ*—realization of having a relationship with Me; *mat-artheṣu*—for the sake of My service; *arṅga-ceṣṭāḥ*—engaging the bodily energy; *ca*—and; *vacasā*—by words; *mat-guṇa-īraṇam*—describing My glories; *mayi*—unto Me; *arpaṇam*—dedicating; *ca*—and; *manasaḥ*—of the mind; *sarva-kāma*—all material desires; *vivarjanam*—giving up.

### TRANSLATION

“ ‘My devotees take great care and respect in rendering Me service. They offer obeisances to Me with all their bodily limbs. They worship My devotees and find all living entities related to Me. For Me they engage the entire energy of their bodies. They engage the power of speech in the glorification of My qualities and form. They also dedicate their minds unto Me and try to give up all kinds of material desires. Thus My devotees are characterized.’

### PURPORT

These two verses are quoted from Śrīmad-Bhāgavatam (11.19.21-22). They were spoken by the Supreme Personality of Godhead, Lord Kṛṣṇa, who was answering Uddhava’s inquiry about devotional service.

### TEXT 31

ଆରାଧନାନାଂ ସର୍ଵେଷାଂ ବିଷ୍ଣୋରାରାଧନଂ ପରମ୍ ।  
ତ୍ୟାଂ ପରତରଂ ଦେବି ତତ୍ତ୍ଵିଗୀନାଂ ସମର୍ଚନମ୍ ॥ ୩୧ ॥

ārādhanānāṁ sarveśāṁ  
viṣṇor ārādhanāṁ param  
tasmāt parataram devi  
tadiyānāṁ samarcanam

### SYNOMYS

ārādhanānām—of varieties of worship; sarveśām—all; viṣṇoḥ—of Lord Viṣṇu; ārādhanam—worship; param—the most exalted; tasmāt—and above such worship of Lord Viṣṇu; parataram—of greater value; devi—O goddess; tadiyānām—of persons in relationship with Lord Viṣṇu; samarcanam—rigid and firm worship.

### TRANSLATION

“Lord Śiva told the goddess Durgā, ‘My dear Devī, although the Vedas recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.’

### PURPORT

The Vedas are divided into three divisions—*karma-kāṇḍa*, *jñāna-kāṇḍa* and *upāsanā-kāṇḍa*. These are activities dealing with fruitive work, empiric philosophical speculation and worship. There are recommendations in the Vedas for the worship of various demigods as well as Lord Viṣṇu. Lord Śiva answers Durgā’s question in this quotation from *Padma Purāṇa*. This verse is also included in *Laghu-*

*bhāgavatāmr̄ta* (2.4) by Śrīla Rūpa Gosvāmī. The words *viṣṇor ārādhanam* refer to the worship of Lord Viṣṇu, or Kṛṣṇa. Thus the supreme form of worship is the satisfaction of the Supreme Personality of Godhead Śrī Kṛṣṇa. It is further concluded that the worshiper of Lord Viṣṇu renders better service by worshiping the devotee of Lord Kṛṣṇa. There are different types of devotees—those in the *sānta-rasa*, *dāsy-a-rasa*, *sakhya-rasa*, *vātsalya-rasa* and *mādhurya-rasa*. Although all the rasas are on the transcendental platform, the *mādhurya-rasa* is the supreme transcendental mellow. Consequently it is concluded that the worship of devotees engaged in the Lord's service in the *mādhurya-rasa* is the supreme spiritual activity. Śrī Caitanya Mahāprabhu and His followers mainly worship Lord Kṛṣṇa in the *mādhurya-rasa*. Other Vaiṣṇava ācāryas recommended worship up to the *vātsalya-rasa*. Therefore Śrīla Rūpa Gosvāmī in his *Vidagdha-mādhava* (1.2) describes Śrī Caitanya Mahāprabhu's cult as supreme:

*anarpita-carīṁ cirāt karuṇayāvatirṇah kalau  
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam*

Śrī Caitanya Mahāprabhu appeared in this age of Kali to exhibit the superexcellence of *mādhurya-rasa*, a gift never previously bestowed by any ācārya or incarnation. Consequently Śrī Caitanya Mahāprabhu is accepted as the most magnanimous incarnation. It is He only who distributed love of Kṛṣṇa while exhibiting the superexcellence of loving Kṛṣṇa in the conjugal *rasa*.

### TEXT 32

ଦୂରାପା ଅନ୍ତତମଃ ମେବା ବୈକୁଞ୍ଠବର୍ତ୍ତରୁ ॥  
ଯତ୍ରୋପଗୀୟତେ ନିତ୍ୟଃ ଦେବଦେବୋ ଜନାର୍ଦନଃ ॥ ୩୨ ॥

*durāpā hy alpa-tapasaḥ  
sevā vaikuṇṭha-vartmasu  
yatropagīyate nityam  
deva-devo janārdanaḥ*

### SYNONYMS

*durāpā*—very difficult to achieve; *hi*—certainly; *alpa-tapasaḥ*—by a person not advanced in spiritual life; *sevā*—service; *vaikuṇṭha-vartmasu*—unto persons on the path back home, back to Godhead; *yatra*—wherein; *upagīyate*—is worshiped and glorified; *nityam*—regularly; *deva-devaḥ*—the Supreme Personality of Godhead; *janārdanaḥ*—Lord Kṛṣṇa.

### TRANSLATION

“Those whose austerity is meager can hardly obtain the service of the pure devotees progressing on the path back to the kingdom of Godhead, the

**Vaikuṇṭhas. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities.'"**

### PURPORT

This is a quotation from Śrimad-Bhāgavatam (3.7.20). This was spoken by Vidura in his conversation with Maitreya Ṛṣi, a great devotee of the Lord.

### TEXT 33

পুরী, ভারতী-গোসাঙ্গি, স্বরূপ, নিত্যানন্দ।  
জগদানন্দ, মুকুন্দাদি যত ভক্তবৃন্দ ॥ ৩৩ ॥

*puri, bhāratī-gosāñi, svarūpa, nityānanda  
jagadānanda, mukundādi yata bhakta-vṛnda*

### SYNONYMS

*puri*—Paramānanda Purī; *bhāratī*—Brahmānanda Bhāratī; *gosāñi*—on the level of the spiritual master; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *nityānanda*—Lord Nityānanda Prabhu; *jagadānanda*—Jagadānanda; *mukunda*—Mukunda; *ādi*—and others; *yata*—all; *bhakta-vṛnda*—devotees of Śrī Caitanya Mahāprabhu.

### TRANSLATION

Paramānanda Purī, Brahmānanda Bhāratī Gosāñi, Svarūpa Dāmodara Gosāñi, Lord Nityānanda, Jagadānanda, Mukunda and others were present before the Lord at that time.

### TEXT 34

চারি গোসাঙ্গির কৈল রায় চরণ বজ্জন।  
যথাযোগ্য সব ভক্তের করিল মিলন ॥ ৩৪ ॥

*cāri gosāñira kaila rāya caraṇa vandana  
yathā-yoga saba bhaktera karila milana*

### SYNONYMS

*cāri gosāñira*—of the four *gosāñis*, or spiritual masters; *kaila*—did; *rāya*—Rāmā-nanda Rāya; *caraṇa vandana*—worshiping the lotus feet; *yathā-yoga*—as it is befitting; *saba*—all; *bhaktera*—of the devotees; *karila*—did; *milana*—meeting.

### TRANSLATION

Śrī Rāmānanda Rāya therefore offered his obeisances to all the Lord's devotees, in particular to the four spiritual masters. Thus Rāmānanda Rāya suitably met all the devotees.

### PURPORT

The four spiritual masters referred to in this verse are Paramānanda Purī, Brahmānanda Bhāratī, Svarūpa Dāmodara and Lord Nityānanda.

### TEXT 35

ଅଭୁ କହେ,— ରାୟ, ଦେଖିଲେ କମଳନ୍ୟନ ?  
ରାୟ କହେ—ଏବେ ସାଇ ପାବ ଦରଶନ ॥ ୩୫ ॥

*prabhu kahe, —rāya, dekhile kamala-nayana?  
rāya kahe—ebe yāi pāba daraśana*

### SYNOMYS

*prabhu kahe*—the Lord said; *rāya*—My dear Rāmānanda Rāya; *dekhile*—have you seen; *kamala-nayana*—the lotus-eyed Lord Jagannātha; *rāya kahe*—Rāmānanda Rāya replied; *ebe yāi*—now I shall go; *pāba daraśana*—I shall visit the temple.

### TRANSLATION

Śrī Caitanya Mahāprabhu next asked Rāmānanda Rāya, “Have you already visited the temple of the lotus-eyed Lord Jagannātha?” Rāmānanda Rāya replied, “I shall now go visit the temple.”

### TEXT 36

ଅଭୁ କହେ,—ରାୟ, ତୁମି କି କାର୍ଯ୍ୟ କରିଲେ ?  
ଈଶ୍ଵରେ ନା ଦେଖି' କେନେ ଆଗେ ଥା ଆଇଲେ ? ୩୬ ॥

*prabhu kahe, —rāya, tumi ki kārya karile?  
iśvare nā dekhi' kene āge ethā āile?*

### SYNOMYS

*prabhu kahe*—Śrī Caitanya Mahāprabhu said; *rāya*—My dear Rāmānanda Rāya; *tumi*—you; *ki kārya*—what; *karile*—have done; *iśvare*—the Supreme Personality of Godhead; *nā dekhi'*—without seeing; *kene*—why; *āge*—first; *ethā*—here; *āile*—you came.

### TRANSLATION

**Śrī Caitanya Mahāprabhu replied, "What have you done, My dear Rāya? Why did you not first see Lord Jagannātha and then come here? Why have you come here first?"**

### TEXT 37

ରାୟ କହେ, ଚରଣ—ରଥ, ହୃଦୟ—ସାରଥି ।  
ସାହିତ୍ୟରେ ଯାଏ, ତାହିତ୍ୟ ଯାଏ ଜୀବ-ରଥୀ ॥ ୩୭ ॥

*rāya kahe, caraṇa—ratha, hrdaya—sārathi  
yāhān lañā yāya, tāhān yāya jīva-rathī*

### SYNONYMS

*rāya kahe*—Rāmānanda Rāya replied; *caraṇa*—the legs; *ratha*—chariot; *hrdaya*—the heart; *sārathi*—chariot driver; *yāhān*—wherever; *lañā*—taking; *yāya*—goes; *tāhān*—there; *yāya*—goes; *jīva-rathī*—the living entity on the chariot.

### TRANSLATION

**Rāmānanda Rāya said, "The legs are like the chariot, and the heart is like the charioteer. Wherever the heart takes the living entity, the living entity is obliged to go."**

### PURPORT

In *Bhagavad-gītā* (18.61) Lord Kṛṣṇa explains:

iśvarah sarva-bhūtānāṁ  
hṛd-deśe 'rjuna tiṣṭhati  
bhrāmayan sarva-bhūtāni  
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine made of material energy."

Thus the living entity wanders within this universe riding upon a chariot (the body) bestowed by material nature. A similar explanation is given in the *Kaṭha Upaniṣad* (1.3.3,4):

ātmānāṁ rathināṁ viddhi  
śārīrāṁ ratham eva tu  
buddhirāṁ tu sārathirāṁ viddhi  
manah pragraham eva ca

*indriyāni hayān āhur  
viṣayāṁś teṣu gocarān  
ātmendriya-mano-yuktāṁ  
bhoktety āhur maniṣināḥ*

"The individual is the passenger in the car of the material body, and intelligence is the driver. Mind is the driving instrument, and the senses are the horses. The self is thus the enjoyer or sufferer in the association of the mind and senses. In this way it is understood by great thinkers."

Thus the living entity is the charioteer and the body the chariot offered by material nature. The mind is the reins controlling the horses, and the senses are the horses. Thus the living entity is the false enjoyer of the material world. One who is advanced in Kṛṣṇa consciousness can control the mind and intelligence. In other words, he can control the reins and the horses (the senses), even though the horses are very powerful. One who can control the senses by his mind and intelligence can very easily approach the Supreme Personality of Godhead, or Viṣṇu, who is the ultimate goal of life. *Tad viṣṇoh paramāṁ padāṁ sadā paśyanti sūrayah.* Those who are actually advanced approach Lord Viṣṇu, their ultimate goal. Such people are never captivated by Lord Viṣṇu's external energy, the material world.

### TEXT 38

ଆମি କି କରିବ, ଅନ ଈହଁ ଲାଗ୍ବା ଆଇଲ ।  
ଜଗନ୍ନାଥ-ଦରଶନେ ବିଚାର ନା କୈଳ ॥ ୩୮ ॥

*āmi ki kariba, mana ihañ lañā āila  
jagannātha-daraśane vicāra nā kaila*

### SYNONYMS

āmi—I; ki—what; kariba—shall do; mana—my mind; ihañ—here; lañā—taking; āila—arrived; jagannātha-daraśane—to see Lord Jagannātha; vicāra—consideration; nā—did not; kaila—make.

### TRANSLATION

Śrī Rāmānanda Rāya continued, "What shall I do? My mind has brought me here. I could not consider going first to Lord Jagannātha's temple."

### TEXT 39

ପ୍ରଭୁ କହେ,—ଶୀଘ୍ର ଗିଯା କର ଦରଶନ ।  
ଝିଛେ ସର ସାଇ' କର କୁଟୁମ୍ବ ଘିଲନ ॥ ୩୯ ॥

*prabhu kahe, —śighra giyā kara daraśana  
aiche ghara yāi' kara kuṭumba milana*

### SYNONYMS

*prabhu kahe*—Lord Śrī Caitanya Mahāprabhu said; *śighra giyā*—going hastily; *kara daraśana*—see Lord Jagannātha; *aiche*—similarly; *ghara yāi'*—going home; *kara*—just do; *kuṭumba*—family; *milana*—meeting.

### TRANSLATION

**Śrī Caitanya Mahāprabhu advised, “Immediately go to Lord Jagannātha’s temple to see the Lord. Then go home and meet your family members.”**

### TEXT 40

ଅଭ୍ୟୁ ଆଜ୍ଞା ପାଞ୍ଚା ରାୟ ଚଲିଲା ଦରଶନେ ।  
ରାୟେର ପ୍ରେମଭକ୍ତି-ରୀତି ବୁଝେ କୋଣ୍ଠିଙ୍ଗେ ॥ ୪୦ ॥

*prabhu ājñā pāñā rāya calilā daraśane  
rāyera prema-bhakti-rīti bujhe kon jane*

### SYNONYMS

*prabhu ājñā*—the Lord’s permission; *pāñā*—getting; *rāya*—Rāmānanda Rāya; *calilā*—departed; *daraśane*—to see Lord Jagannātha; *rāyera*—of Rāmānanda Rāya; *prema-bhakti*—of ecstatic love for Kṛṣṇa; *rīti*—process; *bujhe*—understands; *kon jane*—what person.

### TRANSLATION

**Having received Śrī Caitanya Mahāprabhu’s permission, Rāmānanda Rāya hastily went to the temple of Lord Jagannātha. Who can understand the devotional service of Rāya Rāmānanda?**

### TEXT 41

କ୍ଷେତ୍ରେ ଆସି’ ରାଜା ସାରଭୋମେ ବୋଲାଇଲା ।  
ସାରଭୋମେ ନମକ୍ଷରି’ ତାହାରେ ପୁଛିଲା ॥ ୪୧ ॥

*kṣetre āsi' rājā sārvabhaume bolālī  
sārvabhaume namaskari' tānhāre puchilā*

### SYNONYMS

*kṣetre*—to Jagannātha Purī; *āsi'*—coming; *rājā*—the King; *sārvabhaume*—for Sārvabhauma Bhaṭṭācārya; *bolālīlā*—called; *sārvabhaume*—unto Sārvabhauma Bhaṭṭācārya; *namaskari'*—offering obeisances; *tāñhāre puchilā*—he asked him.

### TRANSLATION

When King Pratāparudra returned to Jagannātha Purī, he called for Sārvabhauma Bhaṭṭācārya. When Bhaṭṭācārya went to see the King, the King offered him respects and made the following inquiries.

### TEXT 42

**ମୋର ଲାଗି' ପ୍ରଭୁପଦେ କୈଲେ ନିବେଦନ ?  
ସାର୍ଵଭୌମ କହେ, —କୈମୁ ଅନେକ ଯତନ ॥ ୪୨ ॥**

*mora lāgi' prabhu-pade kaile nivedana?  
sārvabhauma kahe, —kainu aneka yatana*

### SYNONYMS

*mora lāgi'*—on my behalf; *prabhu-pade*—at the lotus feet of the Lord; *kaile nivedana*—did you submit my petition; *sārvabhauma kahe*—Sārvabhauma replied; *kainu*—I did; *aneka yatana*—much endeavor.

### TRANSLATION

The King asked, "Have you submitted my petition to the Lord?" Sārvabhauma replied, "Yes, with much endeavor I have tried my best.

### TEXT 43

**ତଥାପି ନା କରେ ତେଣୁ ରାଜ-ଦରଶନ ।  
କ୍ଷେତ୍ର ଛାଡ଼ି' ଯାବେନ ପୁନଃ ଯଦି କରି ନିବେଦନ ॥ ୪୩ ॥**

*tathāpi nā kare teṇha rāja-daraśana  
kṣetra chāḍi' yābena punaḥ yadi kari nivedana*

### SYNONYMS

*tathāpi*—yet; *nā kare*—does not do; *teṇha*—He; *rāja-daraśana*—visiting a king; *kṣetra chāḍi'*—leaving Jagannātha-kṣetra; *yābena*—He will go away; *punaḥ*—again; *yadi*—if; *kari nivedana*—I request.

### TRANSLATION

"Yet despite my great endeavor, the Lord would not agree to see a king. Indeed, He said that if He were asked again, He would quit Jagannātha Puri and go elsewhere."

### TEXT 44

শুনিযা রাজাৰ মনে দুঃখ উপজিল ।  
বিষাদ করিযা কিছু কহিতে লাগিল ॥ 88 ॥

*śuniyā rājāra mane duḥkha upajila  
viṣāda kariyā kichu kahite lāgila*

### SYNONYMS

*śuniyā*—hearing; *rājāra*—of the King; *mane*—in the mind; *duḥkha*—unhappiness; *upajila*—arose; *viṣāda*—lamentation; *kariyā*—doing; *kichu*—something; *kahite*—to speak; *lāgila*—began.

### TRANSLATION

Hearing this, the King became very unhappy and, greatly lamenting, began to speak as follows.

### TEXT 45

পাপী নীচ উদ্ধারিতে তাঁৰ অবতার ।  
জগাই মাধাই তেঁহে করিলা উদ্ধাৰ ॥ 85 ॥

*pāpi nīca uddhārite tāñra avatāra  
jagāi mādhāi teñha karilā uddhāra*

### SYNONYMS

*pāpi*—sinful; *nīca*—lowborn; *uddhārite*—to deliver; *tāñra*—His; *avatāra*—incarnation; *jagāi*—Jagāi; *mādhāi*—Mādhāi; *teñha*—he; *karilā uddhāra*—delivered.

### TRANSLATION

The King said, "Śrī Caitanya Mahāprabhu has descended just to deliver all kinds of sinful, lowborn persons. Consequently He has delivered sinners like Jagāi and Mādhāi.

### TEXT 46

প্রতাপরুদ্র ছাড়ি' করিবে জগৎ নিষ্ঠার ।  
এই প্রতিজ্ঞা করি' করিয়াছেন অবতার ? ৪৬ ॥

*pratāparudra chāḍi' karibe jagat nistāra  
ei pratijñā kari' karyāchena avatāra?*

### SYNONYMS

*pratāparudra chāḍi'*—except for Pratāparudra; *karibe*—he will do; *jagat*—of the whole universe; *nistāra*—deliverance; *ei pratijñā*—this promise; *kari'*—making; *karyāchena*—has made; *avatāra*—incarnation.

### TRANSLATION

"Alas, has Śrī Caitanya Mahāprabhu incarnated to deliver all kinds of sinners with the exception of a king named Mahārāja Pratāparudra?

### PURPORT

Śrī Caitanya Mahāprabhu's mission is thus described by Narottama dāsa Ṭhākura: *patita-pāvana-hetu tava avatāra/ mo-sama patita prabhu nā pāibe āra*. If Śrī Caitanya Mahāprabhu descended to reclaim sinners, then one who is the most sinful and lowborn is the first candidate for the Lord's consideration. Mahārāja Pratāparudra considered himself a most fallen soul because he had to deal with material things constantly and enjoy material profits. Śrī Caitanya Mahāprabhu's business was the deliverance of the most fallen. How, then, could He reject the King? The more fallen a person is, the more he has the right to be delivered by the Lord—provided, of course, he surrenders unto the Lord. Mahārāja Pratāparudra was a fully surrendered soul; therefore the Lord could not refuse him on the grounds that he was a worldly pounds-shillings man.

### TEXT 47

অদর্শনীয়ানপি নীচজাতীন्  
সংবীক্ষতে হস্ত তথাপি নো মাম্ ।  
মদেকবর্জং কৃপযিষ্যতীতি  
নির্ণীয় কিং সোহতত্ত্বার দেবঃ ॥ ৪৭ ॥

*adarśanīyān api nīca-jātīn  
saṁvīkṣate hanta tathāpi no mām*

*mad-eka-varjam kṛpayiṣyatiti  
nirṇiya kiṁ so 'vatatāra devaḥ*

### SYNOMYS

*adarśanīyān*—upon those who are unfit to be seen; *api*—although; *nīca-jātīn*—the lower class of men; *samīkṣate*—puts His merciful glance; *hanta*—alas; *tathāpi*—still; *no*—not; *mām*—upon me; *mat*—myself; *eka*—alone; *varjam*—rejecting; *kṛpayiṣyati*—He will bestow His mercy; *iti*—thus; *nirṇiya*—deciding; *kim*—whether; *sāḥ*—Lord Śrī Caitanya Mahāprabhu; *avatatāra*—has descended; *devaḥ*—the Supreme Personality of Godhead.

### TRANSLATION

“‘Alas, has Śrī Caitanya Mahāprabhu made His advent deciding that He will deliver all others with the exception of me? He bestows His merciful glance upon many lower-class men who are usually not even to be seen.’”

### PURPORT

This verse is found in the Śrī Caitanya-candrodaya-nāṭaka (8.28).

### TEXT 48

ঁৰ প্ৰতিজ্ঞা - মোৱে না কৱিবে দৱশন।  
মোৱ প্ৰতিজ্ঞা - তাহা বিনা ছাড়িব জীৱন ॥ ৪৮ ॥

*tāñra pratijñā*—more *nā* *karibe* *daraśana*  
*mora pratijñā*—*tāñhā vinā chāḍiba* *jīvana*

### SYNOMYS

*tāñra pratijñā*—His determination; *more*—unto me; *nā*—not; *karibe*—will do; *daraśana*—seeing; *mora pratijñā*—my promise; *tāñhā vinā*—without Him; *chāḍiba*—I will give up; *jīvana*—life.

### TRANSLATION

Mahārāja Pratāparudra continued, “If Śrī Caitanya Mahāprabhu is determined not to see me, then I am determined to give up my life if I do not see Him.”

### PURPORT

A devotee with Mahārāja Pratāparudra’s determination will certainly be victorious in advancing in Kṛṣṇa consciousness. Śrī Kṛṣṇa confirms this in *Bhagavad-gītā* (9.14):

*satatarāṁ kīrtayanto mārī  
 yatantaś ca dṛḍha-vratāḥ  
 namasyantaś ca mārī bhaktyā  
 nitya-yuktā upāsate*

"Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion."

These are the symptoms of a *mahātmā* engaged in the Lord's service in full Kṛṣṇa consciousness. Thus Mahārāja Pratāparudra's determination is very exalted and is called *dṛḍha-vrata*. Because of this determination, he was finally able to receive Lord Caitanya's direct mercy.

#### TEXT 49

**ଯদି ସେଇ ମହାପ୍ରଭୁର ନା ପାଇ କୃପା-ଧନ ।  
 କିବା ରାଜ୍ୟ, କିବା ଦେହ,—ସବ ଅକାରଣ ॥ ୫୯ ॥**

*yadi sei mahāprabhura nā pāi kṛpā-dhana  
 kibā rājya, kibā deha, —saba akāraṇa*

#### SYNONYMS

*yadi—if; sei—that; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; nā—not; pāi—I get; kṛpā-dhana—the treasure of mercy; kibā rājya—what is the value of my kingdom; kibā deha—what is the value of this body; saba akāraṇa—everything useless.*

#### TRANSLATION

**"If I do not receive Śrī Caitanya Mahāprabhu's mercy, my body and my kingdom are certainly useless."**

#### PURPORT

This is an excellent example of *dṛḍha-vrata*, determination. If one does not receive the Supreme Personality of Godhead's mercy, one's life is defeated. In *Śrimad-Bhāgavatam* (5.5.5) it is said: *parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam*. Unless one inquires into spiritual life, everything is useless. Without spiritual inquiry, our labor and the object of our labor are simply a waste of time.

#### TEXT 50

**ଏତ ଶୁଣି' ସାର୍ବତୋମ ହଇଲା ଚିନ୍ତିତ ।  
 ରାଜାର ଅନୁରାଗ ଦେଖି' ହଇଲା ବିଶ୍ଵିତ ॥ ୫୦ ॥**

eta śuni' sārvabhauma ha-ilā cintita  
rājāra anurāga dekhi' ha-ilā vismita

### SYNOMYS

eta śuni'—hearing this; sārvabhauma—Sārvabhauma; ha-ilā—became; cintita—very thoughtful; rājāra—of the King; anurāga—attachment; dekhi'—seeing; ha-ilā—became; vismita—astonished.

### TRANSLATION

**Hearing King Pratāparudra's determination, Sārvabhauma Bhaṭṭācārya became thoughtful. Indeed, he was very astonished to see the King's determination.**

### PURPORT

Sārvabhauma Bhaṭṭācārya was astonished because such determination is not possible for a worldly man attached to material enjoyment. The King certainly had ample opportunity for material enjoyment, but he was thinking that his kingdom and everything else was useless if he could not see Śrī Caitanya Mahāprabhu. This is certainly sufficient cause for astonishment. In *Śrīmad-Bhāgavatam* it is stated that *bhakti*, devotional service, must be unconditional. No material impediments can actually check the advancement of devotional service, be it executed by a common man or a king. In any case, devotional service rendered to the Lord is always complete, despite the devotee's material position. Devotional service is so exalted that it can be executed by anyone in any position. One simply must be *dr̥dha-vrata*, firmly determined.

### TEXT 51

ଭଟ୍ଟାଚାର୍ୟ କହେ—ଦେବ ନା କର ବିଶାଦ ।  
ତୋମାରେ ପ୍ରଭୁର ଅବଶ୍ୟ ହିବେ ପ୍ରସାଦ ॥ ୫୧ ॥

bhaṭṭācārya kahe—deva nā kara viṣāda  
tomāre prabhura avaśya ha-ibe prasāda

### SYNOMYS

bhaṭṭācārya kahe—Bhaṭṭācārya said; deva—O King; nā kara viṣāda—do not be worried; tomāre—unto you; prabhura—of Lord Śrī Caitanya Mahāprabhu; avaśya—certainly; ha-ibe—there must be; prasāda—mercy.

### TRANSLATION

**Finally Sārvabhauma Bhaṭṭācārya said, "My dear King, do not worry. Because of your firm determination, I am sure that Śrī Caitanya Mahāprabhu's mercy will definitely be bestowed upon you."**

### PURPORT

Due to King Pratāparudra's firm determination, Bhaṭṭācārya predicted that Śrī Caitanya Mahāprabhu's mercy would be there without fail. As confirmed elsewhere in *Caitanya-caritāmṛta* (*Madhya*, 19.151), *guru-kṛṣṇa-prasāde pāya bhakti-latā-bija*: "By the mercy of the spiritual master and Kṛṣṇa, one gets the seed of devotional service." Bhaṭṭācārya was supposed to be the spiritual master of King Pratāparudra, and he gave his blessings to the effect that the Lord would be merciful upon the King. The mercy of the spiritual master and Kṛṣṇa combine to grant success to a devotee engaged in Kṛṣṇa consciousness. This is confirmed by the *Vedas*:

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

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

Mahārāja Pratāparudra had firm faith in Bhaṭṭācārya, who declared Śrī Caitanya Mahāprabhu to be the Supreme Personality of Godhead. Having firm faith in Bhaṭṭācārya as his spiritual master, King Pratāparudra immediately accepted Śrī Caitanya Mahāprabhu as the Supreme Lord. Thus he began worshiping Śrī Caitanya Mahāprabhu in his mind. This is the process of devotional service. According to *Bhagavad-gītā* (9.34):

man-manā bhava mad-bhakto  
mad-yājī māṁ namaskuru  
māṁ evaiṣyasi yuktvaivam  
ātmānarā mat-parāyaṇaḥ

"Engage your mind always in thinking of Me, become My devotee, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me."

This process is very simple. One need only be firmly convinced by the spiritual master that Kṛṣṇa is the Supreme Personality of Godhead. If one decides this, he can make further progress by thinking of Kṛṣṇa, chanting of Kṛṣṇa and glorifying Him. There is then no doubt that such a fully surrendered devotee will receive the blessings of Lord Kṛṣṇa. Śrīla Sārvabhauma Bhaṭṭācārya explains this further.

### TEXT 52

তেঁহ—প্রেমাধীন, তোমার প্রেম—গাঢ়তর ।  
অবশ্য করিবেন কৃপা তোমার উপর ॥ ৫২ ॥

teñha—premādhina, tomāra prema—gāḍhatara  
avaśya karibena kṛpā tomāra upara

### SYNONYMS

*teñha*—He (Śrī Caitanya Mahāprabhu); *prema-adhina*—under the control of love; *tomāra prema*—your love; *gāḍha-tara*—very deep; *avaśya*—certainly; *karibena kṛpā*—He will bestow mercy; *tomāra upara*—upon you.

### TRANSLATION

As soon as Bhaṭṭācārya saw the King's firm determination, he declared, "The Supreme Lord is approached only by pure love. Your love for Śrī Caitanya Mahāprabhu is very, very deep; therefore without a doubt He will be merciful upon you."

### PURPORT

Such determination is the first qualification. As confirmed by Rūpa Gosvāmī (*Upadeśāmṛta*, 3): *utsāhān niścayād dhairyāt*. One must first have firm determination, firm faith. When one engages in devotional service, he must maintain this firm determination. Then Kṛṣṇa will be pleased with his service. The spiritual master can show the path of devotional service. If the disciple follows the principles rigidly and undeviatingly, he will certainly receive the mercy of Kṛṣṇa. This is confirmed by the śāstras.

### TEXT 53

তথাপি কহিয়ে আমি এক উপায় ।  
এই উপায় কর' প্রভু দেখিবে যাহায় ॥ ৫৩ ॥

*tathāpi kahiye āmi eka upāya  
ei upāya kara' prabhu dekhibe yāhāya*

### SYNONYMS

*tathāpi*—still; *kahiye*—say; *āmi*—I; *eka upāya*—one means; *ei upāya*—this means; *kara'*—try to adopt; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *dekhibe*—will see you; *yāhāya*—by that.

### TRANSLATION

Sārvabhauma Bhaṭṭācārya then suggested, "There is one means by which you can directly see Him."

## TEXT 54

ରଥ୍ୟାତ୍ରା-ଦିନେ ପ୍ରଭୁ ସବ ଭକ୍ତ ଲାଗା ।  
ରଥ-ଆଗେ ନୃତ୍ୟ କରିବେଳ ପ୍ରେମାବିଷ୍ଟିହଙ୍ଗ ॥ ୫୪ ॥

*ratha-yātrā-dine prabhu saba bhakta lañā  
ratha-āge nṛtya karibena premāviṣṭa hañā*

## SYNONYMS

*ratha-yātrā-dine*—on the day of the car festival ceremony; *prabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *bhakta*—devotees; *lañā*—taking with Him; *ratha*—the chariot; *āge*—in front of; *nṛtya karibena*—will dance; *prema-āviṣṭa hañā*—in great ecstatic love.

## TRANSLATION

“On the day of the car festival, Śrī Caitanya Mahāprabhu will dance before the Deity in great ecstatic love.

## TEXT 55

ପ୍ରେମାବେଶେ ପୁଷ୍ପୋଡ଼ାନେ କରିବେଳ ପ୍ରବେଶ ।  
ସେଇକାଳେ ଏକଲେ ତୁମି ଛାଡ଼ି’ ରାଜବେଶ ॥ ୫୫ ॥

*prema-āveśe puṣpodyāne karibena praveśa  
sei-kāle ekale tumi chāḍi’ rāja-veśa*

## SYNONYMS

*prema-āveśe*—in ecstatic love; *puṣpa-udyāne*—into the garden at Gundicā where the Lord stays; *karibena praveśa*—will enter; *sei-kāle*—at that time; *ekale*—alone; *tumi*—you; *chāḍi’*—giving up; *rāja-veśa*—the royal dress.

## TRANSLATION

“On that Ratha-yātrā festival day, after dancing before the Lord, Śrī Caitanya Mahāprabhu will enter the Gundicā garden. At that time you should go there alone, stripped of your royal dress.

## TEXT 56

‘କୁଞ୍ଚ-ରାସପଞ୍ଚାଧ୍ୟାୟ’ କରିତେ ପର୍ଠନ ।  
ଏକଲେ ସାଇ’ ମହାପ୍ରଭୁର ଧରିବେ ଚରଣ ॥ ୫୬ ॥

*'kṛṣṇa-rāsa-pañcādhyāya' karite paṭhana  
ekale yāi' mahāprabhura dharibe caraṇa*

### SYNONYMS

*kṛṣṇa-rāsa-pañca-adhyāya*—the five chapters in the Tenth Canto of Śrimad-Bhāgavatam in which Lord Kṛṣṇa's pastimes of the *rāsa* dance are described; *karite paṭhana*—to recite; *ekale yāi'*—going alone; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *dharibe caraṇa*—catch hold of the lotus feet.

### TRANSLATION

**"When Śrī Caitanya Mahāprabhu enters the Gūḍīcā, you should also go there and read five chapters about Lord Kṛṣṇa's dancing with the gopīs. In this way you can catch hold of the Lord's lotus feet.**

### TEXT 57

**বাহুজ্ঞান নাহি, সে-কালে কৃষ্ণনাম শুনি' ।  
আলিঙ্গন করিবেন তোমায় 'বৈশ্বন্ব' জানি' ॥ ৫৭ ॥**

*bāhya-jñāna nāhi, se-kāle kṛṣṇa-nāma śuni'  
āliṅgana karibena tomāya 'vaiṣṇava' jāni'*

### SYNONYMS

*bāhya-jñāna nāhi*—without external consciousness; *se-kāle*—at that time; *kṛṣṇa-nāma śuni'*—by hearing the holy name of Lord Kṛṣṇa; *āliṅgana karibena*—He will embrace; *tomāya*—you; *vaiṣṇava jāni'*—taking you to be a Vaiṣṇava.

### TRANSLATION

**"Lord Śrī Caitanya Mahāprabhu will be in a mood of ecstatic love without external consciousness. At that time you should begin to recite those chapters from Śrimad-Bhāgavatam. Then He will embrace you, knowing you to be a pure Vaiṣṇava.**

### PURPORT

A Vaiṣṇava is always ready to help another Vaiṣṇava progress toward realization of the Absolute Truth. Sārvabhauma Bhaṭṭācārya could understand the King's position as a pure Vaiṣṇava. The King was always thinking of Śrī Caitanya Mahāprabhu, and Bhaṭṭācārya wanted to help him approach the Lord. A Vaiṣṇava is always compassionate, especially when he sees a prospective devotee very determined (*dr̥ḍha-vrata*). Consequently Bhaṭṭācārya was ready to help the King.

## TEXT 58

ରାମାନନ୍ଦ ରାୟ, ଆଜି ତୋମାର ପ୍ରେମ-ଗୁଣ ।  
ଅଭୂ-ଆଗେ କହିତେ ଅଭୂର ଫିରି' ଗେଲ ମନ ॥ ୫୮ ॥

*rāmānanda rāya, āji tomāra prema-guṇa  
prabhu-āge kahite prabhura phiri' gela mana*

## SYNONYMS

*rāmānanda rāya*—Rāmānanda Rāya; *āji*—today; *tomāra*—your; *prema-guṇa*—quality of love; *prabhu-āge*—in front of the Lord; *kahite*—when he described; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *phiri'* *gela*—became changed; *mana*—the mind.

## TRANSLATION

**“The Lord has already changed His mind due to Rāmānanda Rāya’s description of your pure love for Him.”**

## PURPORT

At first the Lord did not want to see the King, but due to Bhāṭṭācārya’s and Rāmānanda Rāya’s earnest endeavors, the Lord’s mind was changed. The Lord already declared that Kṛṣṇa would be merciful upon the King due to the King’s service to the devotees. This is the process by which one can advance in Kṛṣṇa consciousness. First there must be the devotee’s mercy; then Kṛṣṇa’s mercy will descend. *Yasya prasādād bhagavat-prasādo/ yasyāprasādān na gatiḥ kuto ‘pi.* Our first duty, therefore, is to satisfy the spiritual master, who can arrange for the Lord’s mercy. A common man must first begin to serve the spiritual master or the devotee. Then, through the mercy of the devotee, the Lord will be satisfied. Unless one receives the dust of a devotee’s lotus feet on one’s head, there is no possibility of advancement. This is also confirmed by a statement of Prahlāda Mahārāja in *Śrimad-Bhāgavatam* (7.5.32):

*naiśāṁ matis tāvad urukramāṅghriṁ  
sprśaty anarthāpagamo yad-arthaḥ  
mahiyasāṁ pāda-rajo ‘bhiṣekar  
niṣkiñcanānāṁ na vṛṇīta yāvat*

Unless one approaches a pure devotee, he cannot understand the Supreme Personality of Godhead. Mahārāja Pratāparudra worshiped both Rāmānanda Rāya and Sārvabhauma Bhāṭṭācārya. Thus he touched the lotus feet of pure devotees and was able thereby to approach Śrī Caitanya Mahāprabhu.

## TEXT 59

শুনি' গজপতির মনে স্বৰ্খ উপজিল ।  
অভুরে মিলিতে এই মন্ত্রণা দৃঢ় কৈল ॥ ৫৯ ॥

*śuni' gajapatira mane sukha upajila  
prabhure milite ei mantraṇā dṛḍha kaila*

## SYNONYMS

*śuni'*—hearing; *gaja-patira*—of King Pratāparudra; *mane*—in the mind; *sukha*—happiness; *upajila*—awakened; *prabhure*—Śrī Caitanya Mahāprabhu; *milite*—to meet; *ei*—this; *mantraṇā*—instruction; *dṛḍha kaila*—decided to accept rigidly.

## TRANSLATION

Mahārāja Pratāparudra took Bhaṭṭācārya's advice and firmly decided to follow his instructions. Thus he felt transcendental happiness.

## TEXT 60

স্নানযাত্রা কবে হবে পুছিল ভট্টেরে ।  
উট কহে,—তিনি দিন আছয়ে যাত্রারে ॥ ৬০ ॥

*snāna-yātrā kabe habe puchila bhaṭṭere  
bhaṭṭa kahe, —tina dina āchaye yātrāre*

## SYNONYMS

*snāna-yātrā*—the bathing ceremony of Lord Jagannātha; *kabe*—when; *habe*—will be; *puchila*—he inquired; *bhaṭṭere*—from Bhaṭṭācārya; *bhaṭṭa kahe*—Bhaṭṭācārya said; *tina dina*—three days; *āchaye*—there are still; *yātrāre*—until the festival.

## TRANSLATION

When the King asked Bhaṭṭācārya when the bathing ceremony [Snāna-yātrā] of Lord Jagannātha would take place, Bhaṭṭācārya replied that there were only three days left before the ceremony.

## TEXT 61

রাজারে প্রবোধিয়া উট গেলা নিজালয় ।  
স্নানযাত্রা-দিনে প্রভুর আনন্দ দূনয় ॥ ৬১ ॥

*rājāre prabodhiyā bhaṭṭa gelā nijālaya  
snāna-yātrā-dine prabhura ānanda hrdaya*

### SYNONYMS

*rājāre*—the King; *prabodhiyā*—encouraging; *bhaṭṭa*—Sārvabhauma Bhaṭṭācārya; *gelā*—departed; *nija-ālaya*—to his own home; *snāna-yātrā-dine*—on the day of the bathing ceremony of Lord Jagannātha; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda*—full of happiness; *hrdaya*—heart.

### TRANSLATION

After thus encouraging the King, Sārvabhauma Bhaṭṭācārya returned home. On the day of Lord Jagannātha's bathing ceremony, Śrī Caitanya Mahāprabhu was very happy at heart.

### TEXT 62

আনযাত্রা দেখি' প্ৰভুৱ হৈল বড় সুখ ।  
ইশ্বরেৱ 'অনবসৱে' পাইল বড় দুঃখ ॥ ৬২ ॥

*snāna-yātrā dekhi' prabhura haila baḍa sukha  
iśvarera 'anavasare' pāila baḍa duḥkha*

### SYNONYMS

*snāna-yātrā*—the bathing ceremony of Lord Jagannātha; *dekhi'*—seeing; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *haila*—became; *baḍa*—very much; *sukha*—happiness; *iśvarera*—of the Lord; *anavasare*—during the pastime of retirement; *pāila*—got; *baḍa*—very much; *duḥkha*—unhappiness.

### TRANSLATION

After seeing the bathing ceremony of Lord Jagannātha, Śrī Caitanya Mahāprabhu became very happy. But when Lord Jagannātha retired after the ceremony, Lord Caitanya became very unhappy because He could not see Him.

### PURPORT

After the bathing ceremony of Śrī Jagannātha, which takes place just a fortnight before the Ratha-yātrā ceremony, the body of the Lord Jagannātha Deity is repainted, and this takes just about a fortnight to complete. This period is called Anavasara. There are many who visit the temple to see Lord Jagannātha regularly every day, and for them His retirement after the bathing ceremony is unbearable.

Śrī Caitanya Mahāprabhu felt Lord Jagannātha's absence from the temple very much.

### TEXT 63

গোপীভাবে বিরহে প্রভু ব্যাকুল হঞ্চ।  
আলালনাথে গেলা প্রভু সবারে ছাড়িয়া ॥ ৬৩ ॥

*gopī-bhāvē virahe prabhu vyākula hañā  
ālālanāthe gelā prabhu sabāre chāḍiyā*

### SYNONYMS

*gopī-bhāvē*—in the mood of the *gopīs*; *virahe*—in separation; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *vyākula*—agitated; *hañā*—being; *ālālanāthe*—to Ālālanātha; *gelā*—went; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *sabāre*—all; *chāḍiyā*—having given up.

### TRANSLATION

Due to the separation of Lord Jagannātha, Śrī Caitanya Mahāprabhu felt great anxiety such as the gopis feel in separation from Kṛṣṇa. In this condition He gave up all association and went to Ālālanātha.

### TEXT 64

পাছে প্রভুর নিকট আইলা ভক্তগণ।  
গোড় হৈতে ভক্ত আইসে,— কৈল নিবেদন ॥ ৬৪ ॥

*pāche prabhura nikaṭa āilā bhakta-gaṇa  
gauḍa haite bhakta āise, —kaila nivedana*

### SYNONYMS

*pāche*—behind; *prabhura*—of Śrī Caitanya Mahāprabhu; *nikaṭa*—in the presence; *āilā*—came; *bhakta-gaṇa*—the devotees; *gauḍa haite*—from Bengal; *bhakta*—devotees; *āise*—come; *kaila nivedana*—submitted.

### TRANSLATION

The devotees following the Lord came into His presence and requested Him to return to Puri. They submitted that the devotees from Bengal were coming to Puruṣottama-kṣetra.

## TEXT 65

সার্বভৌম নীলাচলে আইলা প্রভু লঞ্চ।  
প্রভু আইলা,— রাজা-ঠাণ্ডি কহিলেন গিয়া ॥ ৬৫ ॥

*sārvabhauma nīlācale āilā prabhu lañā  
prabhu āilā, —rājā-ṭhāñi kahilena giyā*

## SYNONYMS

*sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *nīlācale*—to Jagannātha Puri; *āilā*—came; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—arrived; *rājā-ṭhāñi*—to the King; *kahilena*—said; *giyā*—after going.

## TRANSLATION

In this way Sārvabhauma Bhaṭṭācārya brought Lord Caitanya back to Jagannātha Puri. He then went to King Pratāparudra and informed him of the Lord's arrival.

## TEXT 66

হেনকালে আইলা তথা গোপীনাথাচার্য।  
রাজাকে আশীর্বদ করি' কহে,— শুন ভট্টাচার্য ॥ ৬৬ ॥

*hena-kāle āilā tathā gopināthācārya  
rājāke āśirvāda kari' kahe, —śuna bhaṭṭācārya*

## SYNONYMS

*hena-kāle*—during this time; *āilā*—came; *tathā*—there; *gopinātha-ācārya*—Gopinātha Ācārya; *rājāke*—unto the King; *āśirvāda kari'*—offering a benediction; *kahe*—said; *śuna bhaṭṭācārya*—my dear Bhaṭṭācārya, kindly listen.

## TRANSLATION

At this time, Gopinātha Ācārya came there while Sārvabhauma Bhaṭṭācārya was with King Pratāparudra. Being a brāhmaṇa, he offered his benediction to the King and addressed Sārvabhauma Bhaṭṭācārya as follows.

## TEXT 67

গৌড় হৈতে বৈষ্ণব আসিতেছেন প্রুইশত।  
মহাপ্রভুর ভক্ত সব— মহাভাগবত ॥ ৬৭ ॥

*gauḍa haite vaiṣṇava āsitechena dui-śata  
mahāprabhura bhakta saba—mahā-bhāgavata*

### SYNOMYS

*gauḍa haite*—from Bengal; *vaiṣṇava*—devotees; *āsitechena*—are coming; *dui-śata*—numbering about two hundred; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *bhakta*—the devotees; *saba*—all; *mahā-bhāgavata*—greatly advanced devotees.

### TRANSLATION

**“About two hundred devotees are coming from Bengal. All of them are greatly advanced devotees and specifically devoted to Śrī Caitanya Mahāprabhu.”**

### TEXT 68

ନରେଣ୍ଟେ ଆସିଯା ସବେ ହୈଲ ବିଦ୍ୟମାନ ।  
ତୁଁ-ସବାରେ ଚାହି ବାସା ପ୍ରସାଦ-ସମାଧାନ ॥ ୬୮ ॥

*narendra āsiyā sabe haila vidyamāna  
tān-sabāre cāhi vāsā prasāda-samādhāna*

### SYNOMYS

*narendra*—on the bank of Lake Narendra; *āsiyā*—coming; *sabe*—all of them; *haila vidyamāna*—staying; *tān-sabāre*—for all of them; *cāhi*—I want; *vāsā*—residential quarters; *prasāda*—for distributing *prasāda*; *samādhāna*—arrangement.

### TRANSLATION

**“All of them have already arrived on the bank of Lake Narendra and are waiting there. I desire residential quarters and prasāda arrangements for them.”**

### PURPORT

Narendra is a small lake still existing in Jagannātha Purī, where the Candana-yātrā festival takes place. Up to the present date, all the Bengali devotees who visit the Jagannātha temple first take their bath in the lake. There they wash their hands and feet before entering the temple.

### TEXT 69

ରାଜା କହେ,—ପଡ଼ିଛାକେ ଆଗି ଆଜା ଦିବ ।  
ବାସା ଆଦି ଯେ ଚାହିୟେ,— ପଡ଼ିଛା ସବ ଦିବ ॥ ୬୯ ॥

rājā kahe, —paḍichāke āmi ājñā diba  
vāsā ādi ye cāhiye, —paḍichā saba diba

### SYNONYMS

rājā kahe—the King said; paḍichāke—unto the attendant; āmi—I; ājñā diba—shall give orders; vāsā—residential quarters; ādi—and other arrangements; ye cāhiye—whatever you want; paḍichā—the attendant; saba—everything; diba—will supply.

### TRANSLATION

The King replied, “I shall give orders to the attendant in the temple. He will arrange for everyone’s residential quarters and prasāda, as you desire.

### TEXT 70

মহাপ্রভুর গণ যত আইল গৌড় হৈতে ।  
ভট্টাচার্য, একে একে দেখাহ আমাতে ॥ ৭০ ॥

*mahāprabhura gaṇa yata āila gauḍa haite  
bhaṭṭācārya, eke eke dekhāha āmāte*

### SYNONYMS

*mahāprabhura*—of Śrī Caitanya Mahāprabhu; *gaṇa*—associates; *yata*—all; *āila*—who have come; *gauḍa haite*—from Bengal; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *eke eke*—one after another; *dekhāha*—please show; *āmāte*—to me.

### TRANSLATION

“Sārvabhauma Bhaṭṭācārya, please show me, one after another, all of Śrī Caitanya Mahāprabhu’s devotees who are coming from Bengal.”

### TEXT 71

ভট্ট কহে,—অট্টালিকায় কর আরোহণ ।  
গোপীনাথ চিনে সবারে, করাবে দরশন ॥ ৭১ ॥

*bhaṭṭa kahe, —aṭṭālikāya kara ārohaṇa  
gopinātha cine sabāre, karābe daraśana*

### SYNONYMS

*bhaṭṭa kahe*—Bhaṭṭācārya said; *aṭṭālikāya*—on the roof of the palace; *kara ārohaṇa*—just get up; *gopinātha*—Gopinātha Ācārya; *cine*—knows; *sabāre*—everyone; *karābe daraśana*—he will show.

### TRANSLATION

Sārvabhauma Bhaṭṭācārya requested the King, “Go up on the roof of the palace. Gopinātha Ācārya knows every one of the devotees. He will identify them for you.

### TEXT 72

ଆମି କାହୋ ନାହି ଚିନି, ଚିନିତେ ଘନ ହୟ ।  
ଗୋପୀନାଥାଚାର୍ଯ୍ୟ-ସବାରେ କରା'ବେ ପରିଚୟ ॥ ୭୨ ॥

*āmi kāho nāhi cini, cinite mana haya  
gopināthācārya sabāre karā'be paricaya*

### SYNONYMS

*āmi*—I; *kāho*—anyone; *nāhi*—do not; *cini*—know; *cinite mana haya*—I desire to know; *gopināthācārya*—Gopinātha Ācārya; *sabāre*—all of them; *karā'be paricaya*—will identify.

### TRANSLATION

“Actually I do not know any of them, although I have a desire to know them. Since Gopinātha Ācārya knows them all, he will give you their names.”

### TEXT 73

ଏତ ବଲି' ତିନ ଜନ ଅଟ୍ଟାଲିକାଯ ଚଢ଼ିଲ ।  
ହେନକାଳେ ବୈଷ୍ଣବ ସବ ନିକଟେ ଆଇଲ ॥ ୭୩ ॥

*eta bali' tina jana aṭṭālikāya caḍila  
hena-kāle vaisñava saba nikāṭe āila*

### SYNONYMS

*eta bali'*—saying this; *tina jana*—the three persons (namely, the King, Gopinātha Ācārya and Sārvabhauma Bhaṭṭācārya); *aṭṭālikāya*—on the roof of the palace; *caḍila*—got up; *hena-kāle*—at this time; *vaiṣṇava*—the Vaiṣṇava devotees; *saba*—all; *nikāṭe*—nearby; *āila*—came.

### TRANSLATION

After Sārvabhauma said this, he went up to the top of the palace with the King and Gopinātha Ācārya. At this time all the Vaiṣṇava devotees from Bengal drew closer to the palace.

## TEXT 74

দামোদর-স্বরূপ, গোবিন্দ,—দুই জন।  
মালা-প্রসাদ লঞ্চ যায়, যাহাঁ। বৈষ্ণবগণ ॥ ৭৪ ॥

*dāmodara-svarūpa, govinda, —dui jana  
mālā-prasāda lañā yāya, yāhān̄ vaiṣṇava-gaṇa*

## SYNONYMS

*dāmodara-svarūpa*—Svarūpa Dāmodara; *govinda*—Govinda; *dui jana*—two persons; *mālā-prasāda*—flower garlands and remnants of Lord Jagannātha’s food; *lañā*—taking; *yāya*—went; *yāhān̄*—where; *vaiṣṇava-gaṇa*—the Vaiṣṇavas.

## TRANSLATION

Svarūpa Dāmodara and Govinda, taking the flower garlands and prasāda of Lord Jagannātha, proceeded to where all the Vaiṣṇavas were standing.

## TEXT 75

প্রথমেতে মহাপ্রভু পাঠাইলা দুঃহারে।  
রাজা কহে, এই দুই কোনু চিনাহ আমারে ॥ ৭৫ ॥

*prathamete mahāprabhu pāṭhāilā duñhāre  
rājā kahe, ei dui kon cināha āmāre*

## SYNONYMS

*prathamete*—at first; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *pāṭhāilā*—sent; *duñhāre*—two persons; *rājā kahe*—the King said; *ei dui*—these two; *kon*—who are they; *cināha*—kindly identify; *āmāre*—to me.

## TRANSLATION

Lord Śrī Caitanya Mahāprabhu first sent them both in advance. The King inquired, “Who are these two? Please let me know their identity.”

## TEXT 76

শট্টাচার্য কহে,—এই স্বরূপ-দামোদর।  
মহাপ্রভুর হয় ইঁহ দ্বিতীয় কলেবর ॥ ৭৬ ॥

*bhaṭṭācārya kahe, —ei svarūpa-dāmodara  
mahāprabhura haya iñha dvitiya kalevara*

### SYNONYMS

*bhaṭṭācārya kahe*—Bhaṭṭācārya said; *ei*—this gentleman; *svarūpa-dāmodara*—his name is Svarūpa Dāmodara; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *haya*—is; *iñha*—he; *dvitīya*—the second; *kalevara*—expansion of the body.

### TRANSLATION

**Śrī Sārvabhauma Bhaṭṭācārya replied, “Here is Svarūpa Dāmodara, who is practically the second expansion of the body of Śrī Caitanya Mahāprabhu.”**

### TEXT 77

ଦ୍ୱିତୀୟ, ଗୋବିନ୍ଦ—ଭୃତ୍ୟ, ଇହା ଦୋହା ଦିଯା ।  
ମାଲା ପାଠାଣାଚେନ ପ୍ରଭୁ ଗୌରବ କରିଯା ॥ ୭୭ ॥

*dvitīya, govinda—bhṛtya, ihāñ doñhā diyā  
mālā pāṭhāñāchena prabhu gaurava kariyā*

### SYNONYMS

*dvitīya*—the second; *govinda*—Govinda; *bhṛtya*—personal servant; *ihāñ*—here; *doñhā diyā*—through these two persons; *mālā*—flower garlands; *pāṭhāñāchena*—has sent; *prabhu*—Śrī Caitanya Mahāprabhu; *gaurava kariyā*—giving much honor.

### TRANSLATION

**“The second person is Govinda, Lord Caitanya’s personal servant. The Lord has sent garlands and remnants of Lord Jagannātha’s food with these two persons simply to honor the devotees from Bengal.”**

### TEXT 78

ଆର୍ଦ୍ଦୀ ମାଲା ଅଦୈତେରେ ସ୍ଵରୂପ ପରାଇଲ ।  
ପାଛେ ଗୋବିନ୍ଦ ଦ୍ୱିତୀୟ ମାଲା ଆନି’ ତାରେ ଦିଲ ॥ ୭୮ ॥

*ādau mālā advaitere svarūpa parāila  
pāche govinda dvitīya mālā āni’ tānre dila*

### SYNONYMS

*ādau*—in the beginning; *mālā*—a garland; *advaitere*—unto Advaita Ācārya; *svarūpa*—Svarūpa Dāmodara; *parāila*—offered; *pāche*—after that; *govinda*—the Lord’s personal servant named Govinda; *dvitīya*—a second; *mālā*—garland; *āni’*—bringing; *tānre dila*—delivered to him.

### TRANSLATION

At the beginning, Svarūpa Dāmodara came forward and garlanded Advaita Ācārya. Govinda next came and offered a second garland to Advaita Ācārya.

### TEXT 79

তবে গোবিন্দ দণ্ডবৎ কৈল আচার্যেরে ।  
তাঁরে নাহি চিনে আচার্য, পুছিল দামোদরে ॥ ৭৯ ॥

*tabe govinda dandavat kaila ācāryere  
tā̄re nāhi cine ācārya, puchila dāmodare*

### SYNOMYMS

*tabe*—at that time; *govinda*—Govinda; *dandavat*—falling flat to offer obeisances; *kaila*—did; *ācāryere*—unto Advaita Ācārya; *tā̄re*—him; *nāhi*—not; *cine*—recognized; *ācārya*—Advaita Ācārya; *puchila*—inquired; *dāmodare*—to Svarūpa Dāmodara.

### TRANSLATION

After Govinda offered his obeisances by falling down flat before Advaita Ācārya, Advaita Ācārya asked Svarūpa Dāmodara about his identity, for He did not know Govinda at that time.

### TEXT 80

দামোদর কহে,—ইহার ‘গোবিন্দ’ নাম ।  
ঈশ্বর-পুরীর সেবক অতি গুণবান् ॥ ৮০ ॥

*dāmodara kahe, —ihāra ‘govinda’ nāma  
iśvara-purīra sevaka ati guṇavān*

### SYNOMYMS

*dāmodara kahe*—Dāmodara said; *ihāra*—of him; *govinda*—Govinda; *nāma*—the name; *iśvara-purīra sevaka*—servant of Iśvara Purī; *ati guṇavān*—very qualified.

### TRANSLATION

Svarūpa Dāmodara informed Him, “Govinda was the servant of Iśvara Purī. He is very highly qualified.

## TEXT 81

ଅଭୂର ସେବା କରିତେ ପୁରୀ ଆଜ୍ଞା ଦିଲ ।  
ଅତଏବ ଅଭୂ ହିଁହାକେ ନିକଟେ ରାଖିଲ ॥ ୮୧ ॥

*prabhura sevā karite purī ājñā dila  
ataeva prabhu iihāke nikāte rākhila*

## SYNONYMS

*prabhura*—of Śrī Caitanya Mahāprabhu; *sevā*—the service; *karite*—to perform; *purī*—Īśvara Purī; *ājñā* *dila*—ordered; *ataeva*—therefore; *prabhu*—Śrī Caitanya Mahāprabhu; *iihāke*—him; *nikāte*—by His side; *rākhila*—kept.

## TRANSLATION

“Īśvara Purī ordered Govinda to serve Śrī Caitanya Mahāprabhu. Thus the Lord keeps him by His side.”

## TEXT 82

ରାଜା କହେ,—ଯାରେ ମାଳା ଦିଲ ଦୁଇଜନ ।  
ଆଶ୍ଚର୍ଯ୍ୟ ତେଜ, ବଡ଼ ମହାନ୍ତ,— କହ କୋନ୍ ଜନ ? ୮୨ ॥

*rājā kahe, —yānre mālā dila dui-jana  
āścarya teja, baḍa mahānta, —kaha kon jana?*

## SYNONYMS

*rājā kahe*—the King inquired; *yānre*—unto which person; *mālā*—garlands; *dila*—offered; *dui-jana*—Svarūpa Dāmodara and Govinda; *āścarya teja*—wonderfully effulgent; *baḍa mahānta*—a very great devotee; *kaha kon jana*—kindly let me know who He is.

## TRANSLATION

The King inquired, “To whom did Svarūpa Dāmodara and Govinda offer the two garlands? His bodily effulgence is so great that He must be a very great devotee. Please let me know who He is.”

## TEXT 83

ଆଚାର୍ଯ୍ୟ କହେ, —ହିଁହାର ନାମ ଅନୈତ ଆଚାର୍ଯ୍ୟ ।  
ମହାଅଭୂର ମାତ୍ରପାତ୍ର, ସର୍-ଶିରୋଧାର୍ୟ ॥ ୮୩ ॥

ācārya kahe, —iñhāra nāma advaita ācārya  
mahāprabhura mānya-pātra, sarva-śirodhārya

### SYNOMYS

\* ācarya kahe—Gopīnātha Ācārya said; iñhāra nāma—His name; advaita ācārya—Advaita Ācārya; mahāprabhura—of Śrī Caitanya Mahāprabhu; mānya-pātra—honorable; sarva-śirodhārya—the topmost devotee.

### TRANSLATION

**Gopīnātha Ācārya replied, “His name is Advaita Ācārya. He is honored even by Śrī Caitanya Mahāprabhu, and He is therefore the topmost devotee.**

### TEXT 84

ଶ୍ରୀବାସ-ପଣ୍ଡିତ ଇଂହ, ପଣ୍ଡିତ-ବକ୍ରେସ୍ଵର ।  
ବିଦ୍ୟାନିଧି-ଆଚାର୍ୟ, ଇଂହ ପଣ୍ଡିତ-ଗଦାଧର ॥ ୮୪ ॥

śrīvāsa-paṇḍita iñha, paṇḍita-vakreśvara  
vidyānidhi-ācārya, iñha paṇḍita-gadādhara

### SYNOMYS

śrīvāsa-paṇḍita—Śrīvāsa Paṇḍita; iñha—here; paṇḍita-vakreśvara—Vakreśvara Paṇḍita; vidyānidhi-ācārya—Vidyānidhi Ācārya; iñha—here; paṇḍita-gadādhara—Gadādhara Paṇḍita.

### TRANSLATION

**“Here are Śrīvāsa Paṇḍita, Vakreśvara Paṇḍita, Vidyānidhi Ācārya and Gadādhara Paṇḍita.**

### TEXT 85

ଆଚାର୍ୟରତ୍ନ ଇଂହ, ପଣ୍ଡିତ-ପୁରନ୍ଦର ।  
ଗଙ୍ଗାଦାସ ପଣ୍ଡିତ ଇଂହ, ପଣ୍ଡିତ-ଶଙ୍କର ॥ ୮୫ ॥

ācāryaratna iñha, paṇḍita-purandara  
gaṅgādāsa paṇḍita iñha, paṇḍita-śāṅkara

### SYNOMYS

ācāryaratna—Candraśekhara; iñha—here; paṇḍita-purandara—Purandara Paṇḍita; gaṅgādāsa paṇḍita—Gaṅgādāsa Paṇḍita; iñha—here; paṇḍita-śāṅkara—Śāṅkara Paṇḍita.

### TRANSLATION

**“Here are Ācāryaratna, Purandara Pañdita, Gaṅgādāsa Pañdita and Śaṅkara Pañdita.**

#### TEXT 86

**এই মুরারি গুপ্ত, ইঁহ পশ্চিম নারায়ণ।  
হরিদাস ঠাকুর ইঁহ ভুবনপাবন ॥ ৮৬ ॥**

*ei murāri gupta, iñha pañdita nārāyaṇa  
haridāsa ṭhākura iñha bhuvana-pāvana*

### SYNOMYMS

*ei*—this; *murañi gupta*—Murāri Gupta; *iñha*—here; *pañdita nārāyaṇa*—Nārāyaṇa Pañdita; *haridāsa ṭhākura*—Haridāsa ṭhākura; *iñha*—here; *bhuvana-pāvana*—deliverer of the whole universe.

### TRANSLATION

**“Here are Murāri Gupta, Pañdita Nārāyaṇa and Haridāsa ṭhākura, the deliverer of the whole universe.**

#### TEXT 87

**এই হরি-ভট্ট, এই শ্রীনৃসিংহানন্দ।  
এই বাসুদেব দত্ত, এই শি঵ানন্দ ॥ ৮৭ ॥**

*ei hari-bhaṭṭa, ei śrī-nṛsiṁhānanda  
ei vāsudeva datta, ei śivānanda*

### SYNOMYMS

*ei*—this; *hari-bhaṭṭa*—Hari Bhaṭṭa; *ei*—this; *śrī-nṛsiṁhānanda*—Śrī Nṛsiṁhānanda; *ei*—this; *vāsudeva datta*—Vāsudeva Datta; *ei*—this; *śivānanda*—Śivānanda.

### TRANSLATION

**“Here is Hari Bhaṭṭa, and there is Nṛsiṁhānanda. Here are Vāsudeva Datta and Śivānanda Sena.**

#### TEXT 88

**গোবিন্দ, মাধব ঘোষ, এই বাসুঘোষ।  
তিন ভাইর কৌর্তনে প্রভু পায়েন সন্তোষ ॥ ৮৮ ॥**

*govinda, mādhava ghoṣa, ei vāsu-ghoṣa  
tina bhāira kirtane prabhu pāyena santoṣa*

### SYNONYMS

*govinda*—Govinda Ghosh; *mādhava ghoṣa*—Mādhava Ghosh; *ei*—this; *vāsu-ghoṣa*—Vāsudeva Ghosh; *tina bhāira*—of the three brothers; *kirtane*—in the saṅkīrtana; *prabhu*—the Lord; *pāyena santoṣa*—gets very much pleasure.

### TRANSLATION

**“Here also are Govinda Ghosh, Mādhava Ghosh and Vāsudeva Ghosh. They are three brothers, and their saṅkīrtana, congregational chanting, pleases the Lord very much.**

### PURPORT

Govinda Ghosh belonged to the *kāyastha* dynasty of the *Uttara-rādhīya* section, and he was known as Ghosh Ṭhākura. Even to the present day there is a place named Agradvipa, near Katwa, where a fair takes place and is named after Ghosh Ṭhākura. As far as Vāsudeva Ghosh is concerned, he composed many nice songs about Lord Śrī Caitanya Mahāprabhu, and these are all authorized Vaiṣṇava songs, like the songs of Narottama dāsa Ṭhākura, Bhaktivinoda Ṭhākura, Locana dāsa Ṭhākura, Govinda dāsa Ṭhākura and other great Vaiṣṇavas.

### TEXT 89

ରାଘବ ପଣ୍ଡିତ, ଇହ ଆଚାର୍ୟ ନନ୍ଦନ ।  
ଶ୍ରୀମାନ୍ ପଣ୍ଡିତ ଏହି, ଶ୍ରୀକାନ୍ତ, ନାରାୟଣ ॥ ୮୯ ॥

*rāghava paṇḍita, iñha ācārya nandana  
śrimān paṇḍita ei, śrikānta, nārāyaṇa*

### SYNONYMS

*rāghava paṇḍita*—Rāghava Paṇḍita; *iñha*—here; *ācārya nandana*—Ācārya Nandana; *śrimān paṇḍita*—Śrimān Paṇḍita; *ei*—this; *śri-kānta*—Śrikānta; *nārāyaṇa*—and also Nārāyaṇa.

### TRANSLATION

**“Here is Rāghava Paṇḍita, here is Ācārya Nandana, there is Śrimān Paṇḍita, and here are Śrikānta and Nārāyaṇa.”**

### PURPORT

Narottama dāsa Ṭhākura, honoring the personal associates of Lord Śrī Caitanya Mahāprabhu, has sung as follows (*Prārthanā* 13):

*gaurangera sangī-gaṇe nitya-siddha kari' māne  
se yāya vrajendra-suta-pāśa*

One who is intelligent understands that all the personal associates and devotees of Lord Śrī Caitanya Mahāprabhu are ever liberated. This means that they do not belong to this material world because they are always engaged in the devotional service of the Lord. One who is engaged in the Lord's devotional service twenty-four hours daily and never forgets the Lord is called *nitya-siddha*. Śrīla Rūpa Gosvāmī also confirms this statement:

*iḥā yasya harer dāsyे  
karmaṇā manasā girā  
nikhilāsv apy avasthāsu  
jīvan-muktaḥ sa ucyate*

"A person acting in the service of Kṛṣṇa with body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activites." (*Bhakti-rasāmṛta-sindhu*, 1.2.187)

A devotee is always thinking of how better to serve Lord Kṛṣṇa, the Supreme Personality of Godhead, and how to broadcast His name, fame and qualities throughout the world. One who is *nitya-siddha* has no business other than broadcasting the glories of the Lord all over the world according to his ability. Such people are already associates of Lord Caitanya Mahāprabhu. Therefore Narottama dāsa Ṭhākura says, *nitya-siddha kari' māne*. One should not think that because Śrī Caitanya Mahāprabhu was personally present five hundred years ago, only His associates were liberated. Rather, Śrīla Narottama dāsa Ṭhākura says that anyone is a *nitya-siddha* if he acts on behalf of Śrī Caitanya Mahāprabhu by spreading the glories of the holy name of the Lord. We should respect those devotees preaching the glories of the Lord as *nitya-siddha* and should not consider them conditioned.

*māṁ ca yo 'vyabhicāreṇa  
bhakti-yogena sevate  
sa guṇān samatītyaitān  
brahma-bhūyāya kalpate  
(Bg. 14.26)*

One who has transcended the material modes of nature is supposed to be on the Brahman platform. That is also the platform of *nitya-siddha*. The *nitya-siddha* not

only stays on the Brahman platform but also works on that platform. Simply by accepting the associates of Lord Caitanya Mahāprabhu as *nitya-siddha*, one can very easily go back home, back to Godhead.

### TEXT 90

শুক্লাম্বর দেখ, এই শ্রীধর, বিজয়।  
বলভ-সেন, এই পুরুষোত্তম, সঞ্জয় ॥ ৯০ ॥

*śuklāmbara dekha, ei śridhara, vijaya  
vallabha-sena, ei puruṣottama, sañjaya*

### SYNONYMS

*śuklāmbara*—Śuklāmbara; *dekha*—see; *ei*—this; *śridhara*—Śrīdhara; *vijaya*—Vijaya; *vallabha-sena*—Vallabha Sena; *ei*—this; *puruṣottama*—Puruṣottama; *sañjaya*—Sañjaya.

### TRANSLATION

Gopinātha Ācārya continued to point out the devotees. “Here is Śuklāmbara. See, there is Śrīdhara. Here is Vijaya, and there is Vallabha Sena. Here is Puruṣottama, and there is Sañjaya.

### TEXT 91

কুলীন-গ্রামবাসী এই সত্যরাজ-খান।  
রামানন্দ-আদি সবে দেখ বিষ্টগান ॥ ৯১ ॥

*kulina-grāma-vāsi ei satyarāja-khāna  
rāmānanda-ādi sabe dekha vidyamāna*

### SYNONYMS

*kulina-grāma-vāsi*—residents of the village known as Kulīna-grāma; *ei*—these; *satyarāja-khāna*—Satyarāja Khān; *rāmānanda-ādi*—headed by Rāmānanda; *sabe*—everyone; *dekha*—you see; *vidyamāna*—present.

### TRANSLATION

“And here are all the residents of Kulīna-grāma, such as Satyarāja Khān and Rāmānanda. Indeed, all of them are present here. Please see.

### TEXT 92

মুকুন্দনাস, নরহরি, শ্রীরঘূনন্দন।  
খণ্ডবাসী চিরঙ্গীব, আৱ স্বল্পাচন ॥ ৯২ ॥

*mukunda-dāsa, narahari, śrī-raghunandana  
khaṇḍa-vāsi cirañjīva, āra sulocana*

### SYNOMYS

*mukunda-dāsa*—Mukunda dāsa; *narahari*—Narahari; *śrī-raghunandana*—Śrī Raghuṇandana; *khaṇḍa-vāsi*—residents of Khaṇḍa; *cirañjīva*—Cirañjīva; *āra*—and; *sulocana*—Sulocana.

### TRANSLATION

**“Here are Mukunda dāsa, Narahari, Śrī Raghuṇandana, Cirañjīva and Sulocana, all residents of Khaṇḍa.**

### TEXT 93

କତେକ କହିବ, ଏହି ଦେଖ ସତ ଜନ ।  
ଚୈତନ୍ୟେର ଗଣ, ସବ—ଚୈତନ୍ୟଜୀବନ ॥ ୯୩ ॥

*kateka kahiba, ei dekha yata jana  
caitanyera gaṇa, saba—caitanya-jīvana*

### SYNOMYS

*kateka kahiba*—how many I shall speak; *ei*—these; *dekha*—see; *yata jana*—all the persons; *caitanyera gaṇa*—associates of Śrī Caitanya Mahāprabhu; *saba*—all of them; *caitanya-jīvana*—consider Śrī Caitanya Mahāprabhu their life and soul.

### TRANSLATION

**“How many names shall I speak to you? All the devotees you see here are associates of Śrī Caitanya Mahāprabhu, who is their life and soul.”**

### TEXT 94

ରାଜା କହେ—ଦେଖି’ ମୋର ହୈଲ ଚମତ୍କାର ।  
ବୈଶନ୍ଦୀର ଓଛେ ତେଜ ଦେଖି ନାହି ଆର ॥ ୯୪ ॥

*rājā kahe—dekhī’ mora haila camatkāra  
vaiṣṇavera aiche teja dekhi nāhi āra*

### SYNOMYS

*rājā kahe*—the King said; *dekhī’*—after seeing; *mora*—my; *haila*—there is; *camatkāra*—astonishment; *vaiṣṇavera*—of the devotees of the Lord; *aiche*—such; *teja*—effulgence; *dekhi*—I see; *nāhi*—not; *āra*—anyone else.

### TRANSLATION

The King said, "Upon seeing all these devotees, I am much astonished, for I have never seen such an effulgence.

### TEXT 95

কোটিসূর্য-সম সব—উজ্জল-বরণ ।  
কভু নাহি শুনি এই মধুর কীর্তন ॥ ৯৫ ॥

*koṭi-sūrya-sama saba—ujjvala-varaṇa  
kabhu nāhi śuni ei madhura kirtana*

### SYNOMYS

*koṭi-sūrya-sama*—equal to the shining of millions of suns; *saba*—all of them; *ujjvala-varaṇa*—very bright luster; *kabhu nāhi śuni*—I have never heard; *ei*—this; *madhura kirtana*—such melodious performance of congregational chanting.

### TRANSLATION

"Indeed, their effulgence is like the brilliance of a million suns. Nor have I ever heard the Lord's names chanted so melodiously.

### PURPORT

Such are the symptoms of pure devotees when they are chanting. All the pure devotees are as bright as sunshine, and their bodily luster is very effulgent. In addition, their performance of *saṅkirtana* is unparalleled. There are many professional chanters who can perform congregational chanting with various musical instruments in an artistic and musical way, but their chanting cannot be as attractive as the congregational chanting of pure devotees. If a devotee sticks strictly to the principles governing Vaiṣṇava behavior, his bodily luster will naturally be attractive, and his singing and chanting of the holy names of the Lord will be effective. People will appreciate such *kīrtana* without hesitation. Even dramas about the pastimes of Lord Caitanya or Śrī Kṛṣṇa should be played by devotees. Such dramas will immediately interest an audience and be full of potency. The students of the International Society for Krishna Consciousness should note these two points and try to apply these principles in their spreading of the Lord's glories.

### TEXT 96

ঐছে প্রেম, ঐছে নৃত্য, ঐছে হরিক্ষমনি ।  
কাহী নাহি দেখি, ঐছে কাহী নাহি শুনি ॥ ৯৬ ॥

*aiche prema, aiche nṛtya, aiche hari-dhvani  
kāhān nāhi dekhi, aiche kāhān nāhi śuni*

### SYNONYMS

*aiche*—such; *prema*—ecstatic love; *aiche nṛtya*—such dancing; *aiche hari-dhvani*—such vibration of the chanting of the holy name; *kāhān*—anywhere; *nāhi dekhi*—I have never seen; *aiche*—such; *kāhān*—anywhere; *nāhi śuni*—I never heard.

### TRANSLATION

**“I have never before seen such ecstatic love, nor heard the vibration of the holy name of the Lord chanted in such a way, nor seen such dancing during saṅkirtana.”**

### PURPORT

Because the temple of Lord Jagannātha is situated at Jagannātha Puri, many devotees from all parts of the world came to perform *saṅkirtana* in glorification of the Lord. All these devotees were certainly seen and heard by Mahārāja Pratāparudra, but he herein admits that the *kirtana* performed by the associates of the Lord was unique. He had never before heard such *saṅkirtana* nor seen such attractive features manifest by the devotees. The members of the International Society for Krishna Consciousness should go to India during the birthday ceremony of Lord Caitanya Mahāprabhu at Māyāpur and perform *saṅkirtana* congregationally. This will attract the attention of all the important personalities in India, just as the beauty, bodily luster and *saṅkirtana* performance by the associates of Śrī Caitanya Mahāprabhu attracted the attention of Mahārāja Pratāparudra. The associates of Śrī Caitanya Mahāprabhu were unlimited during the Lord's presence on this planet, but anyone who is pure in life and devoted to the mission of Śrī Caitanya Mahāprabhu is to be understood as a *nitya-siddha* associate of the Lord.

### TEXT 97

**ভট্টাচার্য কহে এই মধুর বচন ।  
চৈতন্যের স্মষ্টি—এই প্রেম-সংকীর্তন ॥ ৯৭ ॥**

*bhaṭṭācārya kahe ei madhura vacana  
caitanyera sṛṣti—ei prema-saṅkirtana*

### SYNONYMS

*bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *kahe*—replied; *ei*—this; *madhura vacana*—transcendental sweetness of the voice; *caitanyera sṛṣti*—the creation of

Lord Śrī Caitanya Mahāprabhu; *ei*—this; *prema-saṅkīrtana*—chanting in the ecstasy of love of Godhead.

### TRANSLATION

Sārvabhauma Bhāṭṭācārya replied, “This sweet transcendental sound is a special creation of the Lord known as *prema-saṅkīrtana*, congregational chanting in love of Godhead.

### TEXT 98

ଅବତରି' ଚୈତନ୍ୟ କୈଳ ଧର୍ମପ୍ରାଚାରଣ ।  
କଲିକାଳେ ଧର୍ମ—କୃଷ୍ଣନାମ-ସଂକୀର୍ତ୍ତନ ॥ ୯୮ ॥

*avatari'* caitanya kaila dharma-pracāraṇa  
*kali-kāle dharma*—*kṛṣṇa-nāma-saṅkīrtana*

### SYNOMYMS

*avatari'*—descending; *caitanya*—Śrī Caitanya Mahāprabhu; *kaila*—did; *dharma-pracāraṇa*—preaching of real religion; *kali-kāle*—in this age of Kali; *dharma*—religious principle; *kṛṣṇa-nāma*—of the holy name of Lord Kṛṣṇa; *saṅkīrtana*—chanting.

### TRANSLATION

“In this age of Kali, Śrī Caitanya Mahāprabhu has descended to preach the religion of Kṛṣṇa consciousness. Therefore the chanting of the holy names of Lord Kṛṣṇa is the religious principle for this age.

### TEXT 99

ସଂକୀର୍ତ୍ତନ-ୟଜେ ତୀରେ କରେ ଆରାଧନ ।  
ସେଇ ତ' ସୁମେଧା, ଆର—କଲିହତ୍ତଜନ ॥ ୯୯ ॥

*saṅkīrtana-yajñe tāñre kare ārādhana*  
*sei ta' sumedhā, āra*—*kali-hata-jana*

### SYNOMYMS

*saṅkīrtana-yajñe*—in the performance of congregational chanting; *tāñre*—unto Śrī Caitanya Mahāprabhu; *kare*—does; *ārādhana*—worship; *sei ta'*—such a person; *su-medhā*—sharply intelligent; *āra*—others; *kali-hata-jana*—victims of this age of Kali.

### TRANSLATION

**“Anyone who worships Lord Caitanya Mahāprabhu by congregational chanting should be understood to be very intelligent. One who does not do so must be considered a victim of this age and bereft of all intelligence.**

### PURPORT

Rascals propose that anyone can invent his own religious process, and this proposition is condemned herein. If one actually wants to become religious, he must take up the chanting of the Hare Kṛṣṇa *mahā-mantra*. The real meaning of religion is stated in *Śrimad-Bhāgavatam* (6.3.19-22).

*dharmaṁ tu sākṣād-bhagavat-praṇītarṁ  
 na vai vidur ṇayo nāpi devāḥ  
 na siddha-mukhyā asurā manusyāḥ  
 kutaś ca vidyādhara-cāraṇādayaḥ*

*svayambhūr nāradāḥ śambhuḥ  
 kumārah kapilo manuḥ  
 prahlādo janako bhīṣmo  
 balir vaiyāsakir vayam*

*dvādaśaite vijānīmo  
 dharmarṁ bhāgavatarṁ bhaṭāḥ  
 guhyam viśuddhāṁ durbodhāṁ  
 yām jñātvāṁṛtam aśnute*

*etāvān eva loke 'smiḥ  
 purīṣāṁ dharmāḥ parāḥ smṛtaḥ  
 bhakti-yoga bhagavati  
 tan-nāma-grahaṇādibhiḥ*

The purport of these verses is that *dharma*, or religion, cannot be manufactured by a human being. Religion is the law or code of the Lord. Consequently religion cannot be manufactured even by great saintly persons, demigods or *siddha-mukhyas*, and what to speak of asuras, human beings, Vidyādharaś, Cāraṇas, and so on. The principles of *dharma*, religion, come down in the *paramparā* system beginning with twelve personalities—namely, Lord Brahmā; the great saint Nārada; Lord Śiva; the four Kumāras; Kapila, the son of Devahūti; Svāyambhuva Manu; Prahlāda Mahārāja; King Janaka; grandfather Bhīṣma; Bali Mahārāja; Śukadeva Gosvāmī; and Yamarāja. The principles of religion are known to these twelve personalities. *Dharma* refers to the religious principles by which one can

understand the Supreme Personality of Godhead. *Dharma* is very confidential, uncontaminated by all material influence, and very difficult for ordinary men to understand. However, if one actually understands *dharma*, he immediately becomes liberated and is transferred to the kingdom of God. *Bhāgavata-dharma*, or the principle of religion enunciated by the *paramparā* system, is the supreme principle of religion. In other words, *dharma* refers to the science of *bhakti-yoga*, which begins by the novice's chanting the holy name of the Lord (*tan-nāma-grahaṇādibhiḥ*).

In this age of Kali it is recommended in *Caitanya-caritāmṛta*, *kali-kāle dharma—krṣṇa-nāma-saṅkīrtana*. In the age of Kali the chanting of the holy name of the Lord is the method of religion approved by all Vedic scriptures. In the next text of this *Caitanya-caritāmṛta*, from *Śrimad-Bhāgavatam* (11.5.32), it is further stressed.

## TEXT 100

কৃষ্ণবর্ণং ত্বিষাহকৃষ্ণং সাঙ্গোপাঙ্গান্ত্রপার্ধদম্।  
যজ্ঞেः সংকীর্তনপ্রাইয়ৈর্জন্তি হি সুমেধসঃ ॥ ১০ ॥

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārśadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi sumedhasaḥ*

## SYNONYMS

*kṛṣṇa-varṇam*—repeating the syllables *kṛṣ-ṇa*; *tviṣā*—with a luster; *akṛṣṇam*—not black (golden); *sa-aṅga*—along with associates; *upāṅga*—servitors; *astra*—weapons; *pārśadam*—confidential companions; *yajñaiḥ*—by sacrifice; *saṅkīrtana-prāyaiḥ*—consisting chiefly of congregational chanting; *yajanti*—they worship; *hi*—certainly; *su-medhasaḥ*—intelligent persons.

## TRANSLATION

“ ‘In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Krṣṇa. Although His complexion is not blackish, He is Krṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.’ ”

## PURPORT

For an explanation of this verse, refer to *Ādi-lilā*, Chapter Three, verse 52.

## TEXT 101

রাজা কহে,—শাস্ত্রপ্রমাণে চৈতন্য হন কৃষ্ণ।  
তবে কেনে পঞ্জিত সব তাঁহাতে বিত্তুষ্ণ ? ১০১ ॥

*rājā kahe, —śāstra-pramāṇe caitanya hana krṣṇa  
tabe kene pañdita saba tānhāte vitṛṣṇa?*

## SYNONYMS

*rājā kahe*—the King said; *śāstra-pramāṇe*—by the evidence of revealed scripture; *caitanya*—Śrī Caitanya Mahāprabhu; *hana*—is; *krṣṇa*—the Supreme Personality of Godhead, Lord Kṛṣṇa; *tabe*—therefore; *kene*—why; *pañdita*—so-called learned scholars; *saba*—all; *tānhāte*—unto Him; *vitṛṣṇa*—indifferent.

## TRANSLATION

The King said, “According to evidence given in revealed scriptures, it is concluded that Lord Śrī Caitanya Mahāprabhu is Lord Kṛṣṇa Himself. Why, then, are learned scholars sometimes indifferent to Him?”

## TEXT 102

ভট্ট কহে,— তাঁর কৃপা-লেশ হয় যাঁরে ।  
সেই সে তাঁহারে ‘কৃষ্ণ’ করি’ লইতে পারে ॥ ১০২ ॥

*bhaṭṭa kahe, —tānra kṛpā-leśa haya yānre  
sei se tānhāre ‘krṣṇa’ kari’ la-ite pāre*

## SYNONYMS

*bhaṭṭa kahe*—Sārvabhauma Bhaṭṭācārya said; *tānra* *kṛpā*—of Lord Kṛṣṇa’s mercy; *leśa*—even a fraction; *haya*—there is; *yānre*—unto whom; *sei se*—that person only; *tānhāre*—Lord Śrī Caitanya Mahāprabhu; *krṣṇa kari’*—accepting as Kṛṣṇa; *la-ite pāre*—can take up.

## TRANSLATION

Bhaṭṭācārya replied, “Only a person who has received but a small fraction of mercy from the Lord can understand that Lord Śrī Caitanya Mahāprabhu is Kṛṣṇa. No one else can.”

## PURPORT

The *saṅkīrtana* movement can be spread by a person who is especially favored by Lord Kṛṣṇa (*krṣṇa-śakti vinā nahe tāra pravartana*). Without first obtaining the

mercy of the Lord, one cannot spread the holy name of the Lord. One who can spread the Lord's name is called *labdha-caitanya* in the words of Bhaktisiddhānta Sarasavtī. The *labdha-caitanya* is one who has actually awakened his original consciousness, Kṛṣṇa consciousness. The influence of the pure devotees in Kṛṣṇa consciousness is such that it can awaken others to become immediately Kṛṣṇa conscious and engage themselves in the transcendental loving service of Kṛṣṇa. In this way the descendants of pure devotees increase, and Lord Caitanya Mahāprabhu takes much pleasure in seeing the increase of His devotees. The word *su-medhasāḥ* means "sharply intelligent." When one's intelligence is sharp, he can increase the interests of common men in loving Caitanya Mahāprabhu and through Him in loving Rādhā-Kṛṣṇa. Those not interested in understanding Śrī Caitanya Mahāprabhu are simply material in their attempts at professional chanting and dancing for money, despite their supposed artistry. If one does not have full faith in Śrī Caitanya Mahāprabhu, he cannot properly chant and dance in the *saṅkīrtana* movement. Artificial chanting and dancing may be due to sentiments or sentimental agitation, but this cannot help one advance in Kṛṣṇa consciousness.

### TEXT 103

তাঁর কৃপা নহে যারে, পঞ্জিত নহে কেনে ।  
দেখিলে শুনিলেহ তাঁরে ‘ঈশ্বর’ না মানে ॥ ১০৩ ॥

*tāñra kṛpā nahe yāre, pañjita nahe kene  
dekhile śunileha tāñre ‘iśvara’ nā māne*

### SYNONYMS

*tāñra kṛpā*—His mercy; *nahe*—there is not; *yāre*—unto whom; *pañjita*—learned scholar; *nahe*—even though; *kene*—nevertheless; *dekhile*—even by seeing; *śunileha*—even by listening; *tāñre*—Him; *iśvara*—as the Supreme Personality of Godhead; *nā māne*—does not accept.

### TRANSLATION

**“If the mercy of Śrī Caitanya Mahāprabhu is not bestowed upon a person—regardless of how learned a scholar that person may be and regardless of his seeing or listening—he cannot accept the Lord as the Supreme Personality of Godhead.**

### PURPORT

The same principles can be applied to demoniac persons, even though they be in the *sampradāya* of Lord Śrī Caitanya Mahāprabhu. Without receiving the Lord's special power, one cannot preach His glories all over the world. Even though one

may celebrate himself as a learned follower of Śrī Caitanya Mahāprabhu, and even though one may attempt to preach the holy name of the Lord all over the world, if he is not favored by Śrī Caitanya Mahāprabhu he will find fault with the pure devotee and will not be able to understand how a preacher is empowered by Lord Caitanya. One must be considered bereft of the mercy of Śrī Caitanya Mahāprabhu when he criticizes the Kṛṣṇa consciousness movement now spreading all over the world or finds fault with this movement or the leader of the movement.

### TEXT 104

অথাপি তে দেব পদাম্বুজব্য-  
প্রসাদলেশানুগ্রহীত এব হি ।  
জানাতি তত্ত্বং ভগবন্ধিম্বা  
ন চাগ একোহপি চিরং বিচিন্বন् ॥ ১০৪ ॥

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugṛhita eva hi  
jānāti tattvarin bhagavan-mahimno  
na cānya eko 'pi ciram vicinvan*

### SYNONYMS

*atha*—therefore; *api*—indeed; *te*—Your; *deva*—my Lord; *pada-ambuja-dvaya*—of the two lotus feet; *prasāda*—of the mercy; *leśa*—by only a trace; *anugṛhitah*—favored; *eva*—certainly; *hi*—indeed; *jānāti*—one knows; *tattvam*—the truth; *bhagavat*—of the Supreme Personality of Godhead; *mahimnah*—of the greatness; *na*—never; *ca*—and; *anyah*—another; *ekah*—one; *api*—although; *ciram*—for a long period; *vicinvan*—speculating.

### TRANSLATION

“ ‘My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.’ ”

### PURPORT

This verse is a quotation from the *Śrimad-Bhāgavatam* (10.14.29). It is explained in the *Madhya-līlā*, in the Sixth Chapter, text 84.

## TEXT 105

ରାଜା କହେ,—ସବେ ଜଗନ୍ନାଥ ନା ଦେଖିଯା ।  
ତୈତନ୍ତ୍ରେର ବାସା-ଗୃହେ ଚଲିଲା ଧାଏଣୀ ॥ ୧୦୫ ॥

*rājā kahe, —sabe jagannātha nā dekhiyā  
caitanyera vāsā-gr̥he calilā dhāñā*

## SYNONYMS

*rājā kahe*—the King said; *sabe*—all of them; *jagannātha*—Lord Jagannātha; *nā dekhiyā*—without visiting; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *vāsā-gr̥he*—to the residential place; *calilā*—they went; *dhāñā*—running.

## TRANSLATION

The King said, “Instead of visiting the temple of Lord Jagannātha, all the devotees are running toward the residence of Śrī Caitanya Mahāprabhu.”

## TEXT 106

ଭାଟ୍ଟ କହେ,— ଏହି ତ' ସ୍ଵାଭାବିକ ପ୍ରେମ-ରୀତ ।  
ବହାଗ୍ରହ ମିଲିବାରେ ଉତ୍ୱକର୍ତ୍ତିତ ଚିତ ॥ ୧୦୬ ॥

*bhaṭṭa kahe, —ei ta' svābhāvika prema-rīta  
mahāprabhu milibāre utkāñṭhitā cita*

## SYNONYMS

*bhaṭṭa kahe*—Bhaṭṭācārya replied; *ei ta'*—this is; *svābhāvika*—spontaneous; *prema-rīta*—attraction of love; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *milibāre*—for meeting; *utkāñṭhitā*—anxious; *cita*—mind.

## TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, “This is spontaneous love. All the devotees are very anxious to meet Śrī Caitanya Mahāprabhu.”

## TEXT 107

ଆଗେ ତୁମିରେ ମିଳି’ ସବେ ତୁମିରେ ସଜେ ଲାଗେ ।  
ତୁମିର ସଜେ ଜଗନ୍ନାଥ ଦେଖିବେଳ ଗିଯା ॥ ୧୦୭ ॥

āge tāṅre mili' sabe tāṅre saṅge lañā  
tāṅra saṅge jagannātha dekhibena giyā

### SYNOMYS

āge—first; tāṅre—Śrī Caitanya Mahāprabhu; mili'—meeting; sabe—all the devotees; tāṅre—Him; saṅge—with them; lañā—taking; tāṅra saṅge—with Him; jagannātha—Lord Jagannātha; dekhibena—they will see; giyā—going.

### TRANSLATION

**“First the devotees will meet Śrī Caitanya Mahāprabhu and then take Him with them to the temple to see Lord Jagannātha.”**

### TEXT 108

ରାଜা କହେ,—ଭବାନନ୍ଦେର ପୁତ୍ର ବାଣୀନାଥ ।  
ଅସାଦ ଲଞ୍ଛା ସଙ୍ଗେ ଚଲେ ପାଂଚ-ସାତ ॥ ୧୦୮ ॥

rājā kahe,—bhavānandera putra vāṇīnātha  
prasāda lañā saṅge cale pāñca-sāta

### SYNOMYS

rājā kahe—the King said; bhavānandera putra—the son of Bhavānanda; vāṇīnātha—Vāṇīnātha; prasāda lañā—taking mahā-prasāda; saṅge—along; cale—goes; pāñca-sāta—five or seven men.

### TRANSLATION

**The King said, “The son of Bhavānanda Rāya named Vāṇīnātha, along with five or seven other men, is going there to take the remnants of Lord Jagannātha’s food.**

### TEXT 109

ମହାପ୍ରଭୁର ଆଲୟେ କରିଲ ଗମନ ।  
ଏତ ମହାପ୍ରସାଦ ଚାହି’—କହ କି କାରଣ ॥ ୧୦୯ ॥

mahāprabhura ālaye karila gamana  
eta mahā-prasāda cāhi’—kaha ki kāraṇa

### SYNOMYS

mahāprabhura—of Śrī Caitanya Mahāprabhu; ālaye—the residential place; karila gamana—he has already gone; eta—so much; mahā-prasāda—mahā-prasāda; cāhi’—requiring; kaha—please tell; ki kāraṇa—what is the reason.

### TRANSLATION

**“Indeed, Vāṇīnātha has already gone to the residence of Lord Śrī Caitanya Mahāprabhu and has taken a huge quantity of mahā-prasāda. Please let me know the reason for this.”**

### TEXT 110

ভট্ট কহে,—ভক্তগণ আইল জানিএগু।  
প্রভুর ইঙিতে প্রসাদ যায় তাঁরা লঞ্চে ॥ ১১০ ॥

*bhaṭṭa kahe,—bhakta-gaṇa āila jāniñā  
prabhura iṅgite prasāda yāya tāñrā lañā*

### SYNOMYS

*bhaṭṭa kahe—Sārvabhauma Bhaṭṭācārya said; bhakta-gaṇa—all the devotees; āila—have come; jāniñā—knowing; prabhura—of Lord Śrī Caitanya Mahāprabhu; iṅgite—by the indication; prasāda—remnants of the food of Jagannātha; yāya—go; tāñrā—all of them; lañā—taking.*

### TRANSLATION

**Sārvabhauma Bhaṭṭācārya said, “Understanding that all the devotees have come, Lord Caitanya gave the sign, and therefore they have brought such great quantities of mahā-prasāda.”**

### TEXT 111

রাজা কহে,—উপবাস, ক্ষৌর—তীর্থের বিধান।  
তাহা না করিয়া কেনে খাইব অন্ন-পান ॥ ১১১ ॥

*rājā kahe,—upavāsa, kṣaura—tīrthera vidhāna  
tāhā nā kariyā kene khāiba anna-pāna*

### SYNOMYS

*rājā kahe—the King said; upavāsa—fasting; kṣaura—shaving; tīrthera vidhāna—this is the regulation for visiting a holy place; tāhā—that; nā kariyā—without performing; kene—why; khāiba—they shall eat; anna-pāna—solid and liquid food.*

### TRANSLATION

**The King then asked Bhaṭṭācārya, “Why have they not observed the regulations for visiting the pilgrimage place, such as fasting, shaving and so on? Why have they first eaten prasāda?”**

## TEXT 112

ভট্ট কহে,— তুঃ যেই কহ, সেই বিধি-ধর্ম।  
এই রাগমার্গে আছে সূক্ষ্মধর্ম-মর্ম ॥ ১১২ ॥

*bhaṭṭa kahe,—tumi yei kaha, sei vidhi-dharma  
ei rāga-mārge āche sūkṣma-dharma-marma*

## SYNONYMS

*bhaṭṭa kahe*—Bhaṭṭācārya said; *tumi yei kaha*—whatever you say; *sei vidhi-dharma*—that is a regulative principle; *ei rāga-mārge*—in this spontaneous love; *āche*—there are; *sūkṣma-dharma-marma*—subtle intricacies of the religious system.

## TRANSLATION

**Bhaṭṭācārya told the King, “What you have said is right according to the regulative principles governing the visiting of holy places, but there is another path, which is the path of spontaneous love. According to those principles, there are subtle intricacies involved in the execution of religious principles.**

## PURPORT

According to the Vedic regulative principles, one has to be celibate before entering a holy place of pilgrimage. Generally people are very much addicted to sense gratification, and unless they have sex at night, they cannot sleep. The regulative principles therefore enjoin that before a common man goes to a holy place of pilgrimage, he should observe complete celibacy. As soon as one enters a holy place, he must observe fasting for the day, and after shaving his head clean, he must take a bath in a river or ocean near the holy place. These methods are adopted to neutralize the effects of sinful activities. Visiting a holy place of pilgrimage means neutralizing the reactions of a sinful life. Those who go to holy places of pilgrimage actually unload the reactions of their sinful lives, and consequently holy places are overloaded with sinful activities left there by visitors.

When a saintly person or pure devotee visits such a holy place, he absorbs the sinful effects left by the common man and again purifies the holy place. *Tīrthi-kurvanti tīrthāṇī* (*Bhāg. 1.13.10*). Therefore a common man's visit to a holy place and an exalted saintly person's visit there are different. The common man leaves his sins in the holy place, and a saintly person or devotee cleanses these sins simply by his presence. The devotees of Lord Caitanya Mahāprabhu were not common men, and they could not be subjected to the rules and regulations governing the visiting of holy places. Rather, they exhibited their spontaneous love for Śrī Caitanya Mahāprabhu. Immediately upon arrival at the holy place, they went to

see Lord Caitanya, and by His order they took *mahā-prasāda* without following the regulations governing holy places.

### TEXT 113

ଇଶ୍ଵରେର ପରୋକ୍ଷ ଆଜ୍ଞା—କ୍ଷୋର, ଉପୋଷଣ ।  
ଅଭୂର ସାକ୍ଷାତ ଆଜ୍ଞା—ପ୍ରସାଦ-ଭୋଜନ ॥ ୧୧୩ ॥

*iśvarera parokṣa ājñā*—*kṣaura, upoṣaṇa*  
*prabhura sākṣat ājñā*—*prasāda-bhojana*

### SYNONYMS

*iśvarera*—of the Supreme Personality of Godhead; *parokṣa*—indirect; *ājñā*—order; *kṣaura*—shaving; *upoṣaṇa*—fasting; *prabhura*—of the Lord; *sākṣat*—direct; *ājñā*—order; *prasāda-bhojana*—to take the *prasāda*.

### TRANSLATION

“The scriptural injunctions for shaving and fasting are indirect orders of the Supreme Personality of Godhead. However, when there is a direct order from the Lord to take *prasāda*, naturally the devotees take *prasāda* as their first duty.

### TEXT 114

ତାହା ଉପବାସ, ଯାହା ନାହି ମହାପ୍ରସାଦ ।  
ଅଭୂ-ଆଜ୍ଞା-ପ୍ରସାଦ-ତ୍ୟାଗେ ହୟ ଅପରାଧ ॥ ୧୧୪ ॥

*tāhān̄ upavāsa, yāhān̄ nāhi mahā-prasāda  
prabhu-ājñā-prasāda-tyāge haya aparādha*

### SYNONYMS

*tāhān̄*—there; *upavāsa*—fasting; *yāhān̄*—where; *nāhi*—there is not; *mahā-prasāda*—remnants of foodstuffs of the Lord; *prabhu-ājñā*—direct order of Śrī Caitanya Mahāprabhu; *prasāda*—remnants of foodstuffs; *tyāge*—giving up; *haya*—there is; *aparādha*—offense.

### TRANSLATION

“When *mahā-prasāda* is not available, there must be fasting, but when the Supreme Personality of Godhead orders one directly to take *prasāda*, neglecting such an opportunity is offensive.

## TEXT 115

বিশেষে ত্রিহস্তে প্রভু করে পরিবেশন ।  
এত লাভ ছাড়ি' কোম্প করে উপোষণ ॥ ১১৫ ॥

višeṣe śrī-haste prabhu kare pariveśana  
eta lābha chāḍi' kon kare upoṣaṇa

## SYNOMYS

višeṣe—especially; śrī-haste—with His transcendental hands; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *pariveśana*—distribution; *eta*—so much; *lābha*—profit; *chāḍi'*—giving up; *kon*—who; *kare*—does; *upoṣaṇa*—fasting.

## TRANSLATION

“When Śrī Caitanya Mahāprabhu is distributing prasāda with His transcendental hand, who will neglect such an opportunity and accept the regulative principles of fasting?

## TEXT 116

পূর্বে প্রভু মোরে প্রসাদ-অন্ন আনি' দিল ।  
আতে শয্যায় বসি' আমি সে অন্ন খাইল ॥ ১১৬ ॥

pūrve prabhu more prasāda-anna āni' dila  
prāte śayyāya vasi' āmi se anna khāila

## SYNOMYS

*pūrve*—before this; *prabhu*—Śrī Caitanya Mahāprabhu; *more*—unto me; *prasāda-anna*—rice *mahā-prasāda*; *āni'*—bringing; *dila*—delivered; *prāte*—early in the morning; *śayyāya*—on my bed; *vasi'*—sitting; *āmi*—I; *se*—that; *anna*—rice; *khāila*—ate.

## TRANSLATION

“Previously the Lord gave me mahā-prasāda rice one morning, and I ate that just sitting on my bed, without having even washed out my mouth.

## TEXT 117

যাঁরে কৃপা করি' করেন হৃদয়ে প্রেরণ ।  
কৃষ্ণাঞ্জয় হয়, ছাড়ে বেদ-লোক-ধর্ম ॥ ১১৭ ॥

*yāñre kṛpā kari' karena hṛdaye preraṇa  
krṣṇāśraya haya, chāde veda-loka-dharma*

### SYNONYMS

*yāñre—in whomever; kṛpā—mercy; kari'—bestowing; karena—does; hṛdaye—in the heart; preraṇa—inspiration; krṣṇa-āśraya—shelter of Lord Krṣṇa; haya—there is; chāde—he gives up; veda—Vedic principles; loka-dharma—social etiquette.*

### TRANSLATION

**"The man to whom the Lord shows His mercy by inspiring him within the heart takes shelter only of Lord Krṣṇa and abandons all Vedic and social customs.**

### PURPORT

This is also the teaching of *Bhagavad-gītā*:

*sarva-dharmān parityajya  
mām ekāṁ śaraṇāṁ vraja  
aham tvāṁ sarva-pāpebhyo  
mokṣayiṣyāmi mā ūcaḥ*

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) Such firm faith in the Supreme Personality of Godhead is possible only by the mercy of the Lord. The Lord is sitting within everyone's heart, and when He personally inspires His devotee, the devotee does not stick to the Vedic principles or social customs but rather devotes himself to the transcendental loving service of the Lord. This is confirmed in the following verse from *Śrimad-Bhāgavatam* (4.29.47).

### TEXT 118

যদা যমশুগ্নাতি ভগবানাঞ্চাবিতঃ ।  
স জহাতি মতিং লোকে বেদে চ পরিনিষ্ঠিতাম্ ॥ ১১৮ ॥

*yadā yam anugṛhṇāti  
bhagavān ātmā-bhāvitah  
sa jahāti matim loke  
vede ca pariniṣṭhitām*

### SYNONYMS

*yadā*—when; *yam*—to whom; *anugṛhṇāti*—shows special favor; *bhagavān*—the Supreme Personality of Godhead; *ātma-bhāvitah*—who is seated in everyone's heart; *sah*—that person; *jahāti*—gives up; *matim*—attention; *loke*—to social behavior; *vede*—to Vedic injunctions; *ca*—also; *pariniṣṭhitām*—attached.

### TRANSLATION

“‘When one is inspired by the Lord, who is sitting in everyone's heart, he does not care for social custom or Vedic regulative principles.’”

### PURPORT

This instruction was given by Nārada Gosvāmī to King Prācīnabarhi in connection with the story of Purañjana. Without the mercy of the Supreme Personality of Godhead, one cannot extricate himself from the fruitive activities that are under the jurisdiction of the Vedas. Even personalities like Lord Brahmā, Lord Śiva, Manu, the Prajāpatis headed by Dakṣa, the four Kumāras, Marīci and even Nārada himself could not properly receive the causeless mercy of the Lord.

### TEXT 119

তবে রাজা অট্টালিকা হৈতে তলেতে আইলା ।  
কাশীমিৰ্শা, পঢ়িছা-পাত্ৰ, দুঁহে আনাইলା ॥ ১১৯ ॥

*tabe rājā aṭṭalikā haite talete āilā  
kāśī-miśra, paḍichā-pātra, duñhe ānāilā*

### SYNONYMS

*tabe*—thereafter; *rājā*—the King; *aṭṭalikā* *haite*—from the top of the palace; *talete*—to the ground; *āilā*—came down; *kāśī-miśra*—of the name Kāśī Miśra; *paḍichā-pātra*—the inspector of the temple; *duñhe*—both of them; *ānāilā*—called for.

### TRANSLATION

After this, King Pratāparudra came down from the top of his palace to the ground and called for Kāśī Miśra and the inspector in the temple.

### TEXTS 120-121

প্রভাপুরস্ত আজ্ঞা দিল সেই দুই জনে ।  
অভু-স্থানে আশিয়াছেন যত প্রভূর গণে ॥ ১২০ ॥

সবারে স্বচ্ছন্দ বাসা, স্বচ্ছন্দ প্রসাদ ।  
স্বচ্ছন্দ দর্শন করাইহ, নহে যেন বাধ ॥ ১২১ ॥

*pratāparudra ājñā dila sei dui jane  
prabhu-sthāne āsiyāchena yata prabhura gaṇe*

*sabāre svacchanda vāsā, svacchanda prasāda  
svacchanda darśana karāha, nahe yena bādha*

### SYNONYMS

*pratāparudra*—King Pratāparudra; *ājñā dila*—ordered; *sei dui jane*—to those two persons; *prabhu-sthāne*—at the place of Śrī Caitanya Mahāprabhu; *āsiyāchena*—have arrived; *yata*—all the devotees who; *prabhura gaṇe*—associates of the Lord; *sabāre*—to all of them; *svacchanda*—convenient; *vāsā*—residential place; *svacchanda*—convenient; *prasāda*—remnants of the food of Jagannātha; *svacchanda darśana*—convenient visit; *karāha*—arrange for; *nahe yena bādha*—so that there will not be any difficulties.

### TRANSLATION

Mahārāja Pratāparudra then told both Kāśī Miśra and the temple inspector, “Provide all the devotees and associates of Śrī Caitanya Mahāprabhu with comfortable residences, convenient eating facilities for prasāda and convenient visiting arrangements at the temple so that there will not be any difficulty.”

### TEXT 122

প্রভুর আজ্ঞা পালিহ দ্রুঁহে সাবধান হণ্ডা ।  
আজ্ঞা নহে, তবু করিহ, ইঙ্গিত বুঝিয়া ॥ ১২২ ॥

*prabhura ājñā pāliha duṛhe sāvadhāna hañā  
ājñā nahe, tabu kariha, iṅgita bujhīyā*

### SYNONYMS

*prabhura*—of Lord Śrī Caitanya Mahāprabhu; *ājñā*—the order; *pāliha*—carry out; *duṛhe*—both of you; *sāvadhāna*—careful; *hañā*—becoming; *ājñā nahe*—although there is no direct order; *tabu*—still; *kariha*—do; *iṅgita*—indication; *bujhīyā*—understanding.

### TRANSLATION

**“The orders of Śrī Caitanya Mahāprabhu must be carefully carried out. Although the Lord may not give direct orders, you are still to carry out His desires simply by understanding His indications.”**

### TEXT 123

এত বলি' বিদায় দিল সেই দ্বুই-জনে ।  
সার্বভৌম দেখিতে আইল বৈষ্ণব-মিলনে ॥ ১২৩ ॥

eta bali' vidāya dila sei dui-jane  
sārvabhauma dekhite āila vaiṣṇava-milane

### SYNONYMS

eta bali'—saying this; vidāya dila—granted permission to go; sei dui-jane—to those two persons; sārvabhauma—Sārvabhauma Bhāṭṭācārya; dekhite—to see; āila—came; vaiṣṇava-milane—in the meeting of all the Vaiṣṇavas.

### TRANSLATION

**Saying this, the King gave permission to them to leave. Sārvabhauma Bhāṭṭācārya also went to see the assembly of all the Vaiṣṇavas.**

### TEXT 124

গোপীনাথাচার্য ভট্টাচার্য সার্বভৌম ।  
দূরে রহি' দেখে প্রভুর বৈষ্ণব-মিলন ॥ ১২৪ ॥

gopinātha-ācārya bhaṭṭācārya sārvabhauma  
dūre rahi' dekhe prabhura vaiṣṇava-milana

### SYNONYMS

gopinātha-ācārya—Gopinātha Ācārya; bhaṭṭācārya sārvabhauma—Sārvabhauma Bhāṭṭācārya; dūre rahi'—standing a little off; dekhe—see; prabhura—of Śrī Caitanya Mahāprabhu; vaiṣṇava-milana—meeting with the Vaiṣṇavas.

### TRANSLATION

**From a distant place both Gopinātha Ācārya and Sārvabhauma Bhāṭṭācārya watched the meeting of all the Vaiṣṇavas with Śrī Caitanya Mahāprabhu.**

## TEXT 125

সিংহদ্বার ডাহিনে ছাড়ি' সব বৈকুণ্ঠগণ ।  
কাশীমিশ্র-গৃহ-পথে করিলা গমন ॥ ১২৫ ॥

*sirinha-dvāra dāhine chādi' saba vaiṣṇava-gaṇa  
kāśī-miśra-gr̥ha-pathe kariłā gamana*

## SYNONYMS

*sirinha-dvāra dāhine*—on the right side of the lion gate; *chādi'*—leaving aside; *saba*—all; *vaiṣṇava-gaṇa*—devotees of Lord Śrī Caitanya Mahāprabhu; *kāśī-miśra-*  
*gr̥ha*—to the house of Kāśī Miśra; *pathe*—on the way; *kariłā gamana*—began to proceed.

## TRANSLATION

Beginning from the right side of the lion gate, or the main gate of the temple, all the Vaiṣṇavas began to proceed toward the house of Kāśī Miśra.

## TEXT 126

হেনকালে মহাপ্রভু নিজগণ-সঙ্গে ।  
বৈকুণ্ঠে মিলিলা আসি' পথে বহুরঞ্জে ॥ ১২৬ ॥

*hena-kāle mahāprabhu nija-gaṇa-saṅge  
vaiṣṇave mililā āsi' pathe bahu-raṅge*

## SYNONYMS

*hena-kāle*—at this time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nija-gaṇa-*  
*saṅge*—in the association of His personal assistants; *vaiṣṇave*—all the Vaiṣṇavas;  
*mililā*—met; *āsi'*—coming; *pathe*—on the road; *bahu-raṅge*—in great jubilation.

## TRANSLATION

In the meantime, Śrī Caitanya Mahāprabhu, accompanied by His personal associates, met all the Vaiṣṇavas on the road with great jubilation.

## TEXT 127

অদ্যেত করিল প্রভুর চরণ বস্তন ।  
আচার্যেরে কৈল প্রভু প্রেম-আলিঙ্গন ॥ ১২৭ ॥

*advaita karila prabhura caraṇa vandana  
ācāryere kaila prabhu prema-āliṅgana*

### SYNOMYS

*advaita*—Advaita Ācārya; *karila*—did; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa*—of the lotus feet; *vandana*—worship; *ācāryere*—unto Advaita Ācārya; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āliṅgana*—embracing in ecstatic love.

### TRANSLATION

First Advaita Ācārya offered prayers to the lotus feet of the Lord, and the Lord immediately embraced Him in ecstatic love.

### TEXT 128

প্ৰেমানন্দে হৈলা দুঁহে পৱন অস্থিৱ ।  
সময় দেখিয়া প্ৰভু হৈলা কিছু ধীৱ ॥ ১২৮ ॥

*premānande hailā duṅhe parama asthira  
samaya dekhiyā prabhu hailā kichu dhīra*

### SYNOMYS

*prema-ānande*—in ecstatic love; *hailā*—became; *duṅhe*—both of them; *parama asthira*—greatly agitated; *samaya*—the time; *dekhiyā*—seeing; *prabhu*—the Lord; *hailā*—became; *kichu*—a little; *dhīra*—patient.

### TRANSLATION

Indeed, Śrī Caitanya Mahāprabhu and Advaita Ācārya displayed agitation due to ecstatic love. Seeing the time and circumstance, however, Lord Caitanya Mahāprabhu remained patient.

### TEXT 129

শ্ৰীবাসাদি কৱিল প্ৰভুৰ চৱণ বদ্ধন ।  
প্ৰত্যেকে কৱিল প্ৰভু প্ৰেম-আলিঙ্গন ॥ ১২৯ ॥

*śrīvāsa-ādi karila prabhura caraṇa vandana  
pratyekē karila prabhu prema-āliṅgana*

### SYNOMYS

*śrīvāsa-ādi*—devotees headed by Śrīvāsa Ṭhākura; *karila*—did; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇa vandana*—worshiping the lotus feet; *pratyekē*—to

everyone; *karila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āliṅgana*—embracing in love.

### TRANSLATION

After this, all the devotees, headed by Śrīvāsa Ṭhākura, offered prayers to the lotus feet of the Lord, and the Lord embraced each and every one of them in great love and ecstasy.

### TEXT 130

একে একে সর্বভক্তে কৈল সম্ভাষণ ।  
সবা লঞ্চা অভ্যন্তরে করিলা গমন ॥ ১৩০ ॥

*eke eke sarva-bhakte kaila sambhāṣaṇa  
sabā lañā abhyantare karilā gamana*

### SYNONYMS

*eke eke*—one after another; *sarva-bhakte*—to every devotee; *kaila*—did; *sambhāṣaṇa*—address; *sabā lañā*—taking all of them; *abhyantare*—inside; *karilā gamana*—entered.

### TRANSLATION

The Lord addressed all the devotees one after another and took all of them with Him into the house.

### TEXT 131

মিশ্রের আবাস সেই হয় অল্প স্থান ।  
অসংখ্য বৈষ্ণব তাহাঁ হৈল পরিমাণ ॥ ১৩১ ॥

*miśrera āvāsa sei haya alpa sthāna  
asaṅkhya vaiṣṇava tāhān̄ haila parimāṇa*

### SYNONYMS

*miśrera āvāsa*—the residence of Kāśī Miśra; *sei*—that; *haya*—is; *alpa sthāna*—insufficient place; *asaṅkhya*—unlimited; *vaiṣṇava*—devotees; *tāhān̄*—there; *haila*—were; *parimāṇa*—overcrowded.

### TRANSLATION

Since the residence of Kāśī Miśra was insufficient, all the assembled devotees were very overcrowded.

## TEXT 132

আপন-নিকটে প্রভু সবা বসাইলা ।  
আপনি শ্রীহস্তে সবারে মাল্য-গন্ধ দিলা ॥ ১৩২ ॥

*āpana-nikaṭe prabhu sabā vasāilā  
āpani śrī-haste sabāre mālyya-gandha dilā*

## SYNONYMS

*āpana-nikaṭe*—by His own side; *prabhu*—Śrī Caitanya Mahāprabhu; *sabā*—all of them; *vasāilā*—made sit; *āpani*—personally Himself; *śrī-haste*—with His hand; *sabāre*—unto everyone; *mālyya*—garland; *gandha*—sandalwood pulp; *dilā*—offered.

## TRANSLATION

Śrī Caitanya Mahāprabhu made all the devotees sit at His side, and with His own hand He offered them garlands and sandalwood pulp.

## TEXT 133

ভট্টাচার্য, আচার্য তবে মহাপ্রভুর স্থানে ।  
যথাযোগ্য মিলিলা সবাকার সনে ॥ ১৩৩ ॥

*bhaṭṭācārya, ācārya tabe mahāprabhura sthāne  
yathā-yogya mililā sabākāra sane*

## SYNONYMS

*bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *ācārya*—Gopīnātha Ācārya; *tabe*—thereafter; *mahāprabhura sthāne*—at the place of Śrī Caitanya Mahāprabhu; *yathā-yogya*—as it is befitting; *mililā*—met; *sabākāra sane*—with all the Vaiṣṇavas assembled there.

## TRANSLATION

After this, Gopīnātha Ācārya and Sārvabhauma Bhaṭṭācārya met all the Vaiṣṇavas at the place of Śrī Caitanya Mahāprabhu in a befitting manner.

## TEXT 134

অঠৈতেরে কহেন প্রভু মধুর বচনে ।  
আজি আমি পূর্ণ হইলাও তোমার আগমনে ॥ ১৩৪ ॥

*advaitere kahena prabhu madhura vacane  
āji āmi pūrṇa ha-ilāḥa tomāra āgamane*

### SYNONYMS

*advaitere*—unto Advaita Ācārya Prabhu; *kahena*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *madhura vacane*—in sweet language; *āji*—today; *āmi*—I; *pūrṇa*—perfect; *ha-ilāḥa*—became; *tomāra*—Your; *āgamane*—on arrival.

### TRANSLATION

Śrī Caitanya Mahāprabhu addressed Advaita Ācārya Prabhu, saying sweetly, “My dear sir, today I have become perfect because of Your arrival.”

### TEXTS 135-136

ଅଦ୍ଵୈତ କହେ,—ଈଶ୍ୱରେର ଏହି ସ୍ଵଭାବ ହୟ ।  
ସତ୍ତ୍ଵପି ଆପନେ ପୂର୍ଣ୍ଣ, ସର୍ବେଶ୍ୱରମ୍ୟ ॥ ୧୩୫ ॥  
ତଥାପି ଭକ୍ତସଙ୍ଗେ ହୟ ସୁଖୋଳାସ ।  
ଭକ୍ତ-ସଙ୍ଗେ କରେ ନିତ୍ୟ ବିବିଧ ବିଲାସ ॥ ୧୩୬ ॥

*advaita kahe, —iśvarera ei svabhāva haya  
yadyapi āpane pūrṇa, sarvaiśvaryamaya*

*tathāpi bhakta-saṅge haya sukholāsa  
bhakta-saṅge kare nitya vividha vilāsa*

### SYNONYMS

*advaita kahe*—Advaita Ācārya Prabhu said; *iśvarera*—of the Lord; *ei*—this; *svabhāva*—feature; *haya*—becomes; *yadyapi*—although; *āpane*—Himself; *pūrṇa*—all-perfect; *sva-aiśvaryamaya*—full of all opulences; *tathāpi*—still; *bhakta-saṅge*—in the association of devotees; *haya*—there is; *sukha-ullāsa*—great jubilation; *bhakta-saṅge*—with devotees; *kare*—does; *nitya*—eternally; *vividha*—various; *vilāsa*—pastimes.

### TRANSLATION

Advaita Ācārya Prabhu replied, “This is a natural characteristic of the Supreme Personality of Godhead. Although He is personally complete and full of all opulences, He takes transcendental pleasure in the association of His devotees, with whom He has a variety of eternal pastimes.”

## TEXT 137

বাসুদেব দেখি' প্রভু আনন্দিত হঞ্চ।  
তাঁরে কিছু কহে তাঁর অঙ্গে হস্ত দিয়া ॥ ১৩৭ ॥

vāsudeva dekhi' prabhu ānandita hañā  
tāñre kichu kahe tāñra ar̄ge hasta diyā

## SYNONYMS

vāsudeva—Vāsudeva; dekhi’—seeing; prabhu—Lord Śrī Caitanya Mahāprabhu; ānandita hañā—becoming very much pleased; tāñre—unto him; kichu kahe—says something; tāñra ar̄ge—on his body; hasta diyā—placing His hand.

## TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw Vāsudeva Datta, the father of Mukunda Datta, He immediately became very happy and, placing His hand on his body, began to speak.

## TEXT 138

যদ্যপি মুকুন্দ—আমা-সঙ্গে শিশু হৈতে ।  
তাঁহা হৈতে অধিক শুখ তোমারে দেখিতে ॥ ১৩৮ ॥

yadyapi mukunda—āmā-saṅge śiśu haite  
tāñhā haite adhika sukha tomāre dekhite

## SYNONYMS

yadyapi—although; mukunda—Mukunda; āmā-saṅge—with me; śiśu haite—from childhood; tāñhā haite—than him; adhika—still more; sukha—happiness; tomāre dekhite—to see you.

## TRANSLATION

Śrī Caitanya Mahāprabhu said, “Although Mukunda is My friend from childhood, I nonetheless take greater pleasure in seeing you than in seeing him.”

## PURPORT

Vāsudeva Datta was the father of Mukunda Datta, who was the childhood friend of Śrī Caitanya Mahāprabhu. It is naturally a great pleasure to see a friend, but Śrī Caitanya Mahāprabhu informed the father that although it was His pleasure to see His friend, His pleasure was increased by seeing the father.

## TEXT 139

বাসু কহে,—মুকুন্দ আদৌ পাইল তোমার সঙ্গ ।  
তোমার চরণ পাইল সেই পুনর্জন্ম ॥ ১৩৯ ॥

*vāsu kahe, —mukunda ādau pāila tomāra saṅga  
tomāra carana pāila sei punar-janma*

## SYNONYMS

*vāsu kahe*—Vāsudeva Datta said; *mukunda*—Mukunda; *ādau*—in the beginning; *pāila*—got; *tomāra saṅga*—Your association; *tomāra carana*—Your lotus feet; *pāila*—got; *sei*—that; *punaḥ-janma*—transcendental rebirth.

## TRANSLATION

Vāsudeva replied, “Mukunda got Your association in the beginning. As such, he has taken shelter at Your lotus feet. That is his transcendental rebirth.”

## TEXT 140

ছোট হঞ্চি মুকুন্দ এবে হৈল আমার জ্যেষ্ঠ ।  
তোমার কৃপাপাত্র তাতে সর্বগুণে শ্রেষ্ঠ ॥ ১৪০ ॥

*choṭa hañā mukunda ebe haila āmāra jyeṣṭha  
tomāra kṛpā-pātra tāte sarva-guṇe śreṣṭha*

## SYNONYMS

*choṭa hañā*—being junior; *mukunda*—Mukunda; *ebe*—now; *haila*—has become; *āmāra*—my; *jyeṣṭha*—senior; *tomāra*—Your; *kṛpā-pātra*—favorite; *tāte*—therefore; *sarva-guṇe*—in all good qualities; *śreṣṭha*—superior.

## TRANSLATION

Thus Vāsudeva Datta admitted his inferiority to Mukunda, his son. “Although Mukunda is my junior,” he said, “he first received Your favor. Consequently he became transcendently senior to me. Besides that, You very much favored Mukunda. Thus he is superior in all good qualities.”

## TEXT 141

পুনঃ প্রভু কহে—আঘি তোমার নিমিত্তে ।  
দুই পুন্তক আনিয়াছি ‘দক্ষিণ’ হইতে ॥ ১৪১ ॥

*punaḥ prabhu kahe—āmi tomāra nimitte  
dui pustaka āniyāchi 'dakṣiṇa' ha-ite*

### SYNONYMS

*punaḥ*—again; *prabhu kahe*—the Lord said; *āmi*—I; *tomāra nimitte*—for your sake; *dui*—two; *pustaka*—books; *āniyāchi*—have brought; *dakṣiṇa ha-ite*—from South India.

### TRANSLATION

**The Lord said, “For your sake only, I have brought two books from South India.**

### TEXT 142

স্বরূপের ঠাণি আছে, লহ তা লিখিয়া।  
বাসুদেব আনন্দিত পুস্তক পাঞ্জা ॥ ১৪২ ॥

*svarūpera ṛhāni āche, laha tā likhiyā  
vāsudeva ānandita pustaka pāñjā*

### SYNONYMS

*svarūpera ṛhāni*—in the possession of Svarūpa Dāmodara; *āche*—they are; *laha*—you take; *tā*—them; *likhiyā*—copying; *vāsudeva*—Vāsudeva; *ānandita*—very glad; *pustaka*—the books; *pāñjā*—getting.

### TRANSLATION

**“The books are kept with Svarūpa Dāmodara, and you can get them copied.” Hearing this, Vāsudeva became very glad.**

### TEXT 143

প্রত্যেক বৈষ্ণব সবে লিখিয়া লইল ।  
ক্রমে ক্রমে দুই গ্রন্থ সর্বত্র ব্যাপিল ॥ ১৪৩ ॥

*pratyeka vaiṣṇava sabe likhiyā la-ila  
krame krame dui grantha sarvatra vyāpila*

### SYNONYMS

*pratyeka*—each and every; *vaiṣṇava*—devotee; *sabe*—all; *likhiyā*—copying; *la-ila*—took; *krame krame*—by and by; *dui grantha*—the two books; *sarvatra*—everywhere; *vyāpila*—become broadcast.

### TRANSLATION

Indeed, each and every Vaiṣṇava copied the two books. By and by, the two books [Brahma-saṁhitā and Śrī Kṛṣṇa-karṇāmrta] were broadcast all over India.

### TEXT 144

ଶ୍ରୀବାସାଦ୍ୟେ କହେ ପ୍ରଭୁ କରି' ମହାପ୍ରିତ ।  
ତୋମାର ଚାରି-ଭାଇର ଆମି ହୈନୁ ବିକ୍ରିତ ॥ ୧୪୪ ॥

śrīvāsādye kahe prabhu kari' mahā-prīta  
tomāra cāri-bhāira āmi ha-inu vikrīta

### SYNOMYS

śrīvāsa-ādye—unto the Śrīvāsa and his three brothers; *kahe*—says; *prabhu*—the Lord; *kari'*—giving; *mahā-prīta*—great love; *tomāra*—of you; *cāri-bhāira*—of four brothers; *āmi*—I; *ha-inu*—became; *vikrīta*—purchased.

### TRANSLATION

The Lord addressed Śrīvāsa and his brothers with great love and affection, saying, "I am so obliged that I am purchased by you four brothers."

### TEXT 145

ଶ୍ରୀବାସ କହେନ,— କେଳେ କହ ବିପରୀତ ।  
କୃପା-ମୂଲ୍ୟେ ଚାରି ଭାଇ ହୈ ତୋମାର କ୍ରିତ ॥ ୧୪୫ ॥

śrīvāsa kahena, —kene kaha viparīta  
kṛpā-mūlye cāri bhāi ha-i tomāra krīta

### SYNOMYS

śrīvāsa kahena—Śrīvāsa Ṭhākura replied; *kene*—why; *kaha viparīta*—do You speak just the opposite; *kṛpā-mūlye*—by the price of Your mercy; *cāri bhāi*—we four brothers; *ha-i*—become; *tomāra*—of You; *krīta*—purchased.

### TRANSLATION

Śrīvāsa then replied to the Lord, "Why are You speaking in a contradictory way? Rather, we four brothers have been purchased by Your mercy."

## TEXT 146

শঙ্করে দেখিয়া প্রভু কহে দামোদরে ।  
সগৌরব-প্রীতি আমার তোমার উপরে ॥ ১৪৬ ॥

*śaṅkare dekhiyā prabhu kahe dāmodare  
sagaurava-priti āmāra tomāra upare*

## SYNONYMS

*śaṅkare dekhiyā*—seeing Śaṅkara; *prabhu*—the Lord; *kahe*—says; *dāmodare*—unto Dāmodara; *sa-gaurava-priti*—affection with awe and reverence; *āmāra*—My; *tomāra upare*—upon you.

## TRANSLATION

After seeing Śaṅkara, Lord Śrī Caitanya Mahāprabhu told Dāmodara, “My affection for you is on the platform of affection with awe and reverence.

## PURPORT

Here the Lord is addressing Dāmodara Pañḍita, who is different from Svarūpa Dāmodara. Dāmodara Pañḍita is the elder brother of Śaṅkara. Thus the Lord informed Dāmodara that His affection toward him was on the platform of awe and reverence. However, the Lord’s affection toward his younger brother, Śaṅkara, was on the platform of pure love.

## TEXT 147

শুন্দ কেবল-প্রেম শঙ্কর-উপরে ।  
অতএব তোমার সঙ্গে রাখহ শঙ্করে ॥ ১৪৭ ॥

*śuddha kevala-prema śaṅkara-upare  
ataeva tomāra saṅge rākhaha śaṅkare*

## SYNONYMS

*śuddha kevala-prema*—pure unalloyed affection; *śaṅkara-upare*—upon Śaṅkara; *ataeva*—therefore; *tomāra saṅge*—along with you; *rākhaha*—keep; *śaṅkare*—Śaṅkara.

## TRANSLATION

“Therefore keep your younger brother Śaṅkara with you because he is connected to Me by pure unalloyed love.”

## TEXT 148

দামোদর কহে,—শঙ্কর ছোট আমা হৈতে ।  
এবে আমাৰ বড় ভাই তোমাৰ কৃপাতে ॥ ১৪৮ ॥

*dāmodara kahe, —śaṅkara chota āmā haite  
ebe āmāra baḍa bhāi tomāra kṛpāte*

## SYNONYMS

*dāmodara kahe—Dāmodara Pañdita replied; śaṅkara—Śaṅkara; chota—  
younger; āmā haite—than me; ebe—now; āmāra—my; baḍa bhāi—elder  
brother; tomāra—of You; kṛpāte—by the mercy.*

## TRANSLATION

Dāmodara Pañdita replied, “Śaṅkara is my younger brother, but from today  
he becomes my elder brother because of Your special mercy upon him.”

## TEXT 149

শিবানন্দে কহে প্ৰভু,—তোমাৰ আমাতে ।  
গাঢ় অনুৱাগ হয়, জানি আগে হৈতে ॥ ১৪৯ ॥

*śivānande kahe prabhu, —tomāra āmāte  
gāḍha anurāga haya, jāni āge haite*

## SYNONYMS

*śivānande—unto Śivānanda Sena; kahe—says; prabhu—the Lord; tomāra—  
your; āmāte—upon Me; gāḍha anurāga—deep affection; haya—there is; jāni—I  
know; āge haite—from the very beginning.*

## TRANSLATION

Then turning toward Śivānanda Sena, the Lord said, “I know that from the  
very beginning your affection for Me has been very great.”

## TEXT 150

শুনি' শিবানন্দ-সেন প্ৰেমাবিষ্ট হঞ্চা ।  
দণ্ডবৎ হঞ্চা পড়ে শ্লোক পড়িয়া ॥ ১৫০ ॥

*śuni' śivānanda-sena premāviṣṭa hañā  
daṇḍavat hañā paḍe śloka paḍiyā*

### SYNONYMS

*śuni'*—hearing; *śivānanda-sena*—Śivānanda Sena; *prema-āviṣṭa hañā*—becoming absorbed in pure love; *daṇḍavat hañā*—offering obeisances; *paḍe*—falls down; *śloka*—a verse; *paḍiyā*—reciting.

### TRANSLATION

**Immediately upon hearing this, Śivānanda Sena became absorbed in ecstatic love and fell down on the ground, offering obeisances to the Lord. He then began to recite the following verse.**

### TEXT 151

নিমজ্জতোহনন্ত ভবাৰ্ণবাস্তুচিৱায় মে কুলমিবাসি লক্ষঃ ।  
ত্বয়াপি লক্ষং ভগবন্নিদানীমহুভূমং পাত্ৰমিদং দয়ায়ঃ ॥১৫১॥

*nimajjato 'nanta bhavārṇavāntas'*  
*cirāya me kūlam ivāsi labdhah*  
*tvayāpi labdham bhagavann idānim*  
*anuttamam pātram idam dayāyāḥ*

### SYNONYMS

*nimajjataḥ*—being immersed; *ananta*—O unlimited one; *bhava-arṇava-antah*—within the ocean of nescience; *cirāya*—after a long time; *me*—of me; *kūlam*—the shore; *iva*—like; *asi*—You are; *labdhah*—obtained; *tvayā*—by You; *api*—also; *labdham*—has been gained; *bhagavan*—O my Lord; *idānim*—now; *anuttamam*—the best; *pātram*—candidate; *idam*—this; *dayāyāḥ*—for showing Your mercy.

### TRANSLATION

**“O my Lord! O unlimited one! Although I was merged in the ocean of nescience, I have now, after a long time, attained You, just as one may attain the seashore. My dear Lord, by getting me, You have obtained the right person upon whom to bestow Your causeless mercy.”**

### PURPORT

This is a verse composed by Ālabandāru Yamunācārya. One's relationship with the Supreme Personality of Godhead may be reestablished even after one has fallen into the ocean of nescience, which is the ocean of material existence involving the repetition of birth, death, old age and disease, all arising out of the acceptance of the material body. There are 8,400,000 species of material life, but in the human body one attains a chance to get release from the repetition of birth and death. When one becomes the Lord's devotee, he is rescued from this

dangerous ocean of birth and death. The Lord is always prepared to show His mercy upon fallen souls struggling against miserable material conditions. As stated in *Bhagavad-gītā*:

*mamaivāṁśo jīva-loke  
jīva-bhūtaḥ sanātanaḥ  
manah-śaṣṭhānindriyāṇi  
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." (Bg. 15.7)

Thus every living being is struggling hard in this material nature. Actually the living entity is part and parcel of the Supreme Lord, and when he surrenders unto the Supreme Personality of Godhead, he attains release from the ocean of birth and death. The Lord, being very kind to fallen souls, is always anxious to get the living entity out of the ocean of nescience. If the living entity understands his position and surrenders to the Lord, his life becomes successful.

### TEXT 152

ପ୍ରଥମେ ମୁରାରି-ଗୁପ୍ତ ଅଭୂରେ ନା ମିଲିଯା ।  
ବାହିରେତେ ପଡ଼ି' ଆଛେ ଦଶବର୍ଷ ହେଣା ॥ ୧୫୨ ॥

*prathame murāri-gupta prabhure nā miliyā  
bāhirete paḍi' āche dañdavat hañā*

### SYNONYMS

*prathame*—at first; *murāri-gupta*—Murāri Gupta; *prabhure*—to Śrī Caitanya Mahāprabhu; *nā*—without; *miliyā*—meeting; *bāhirete*—outside; *paḍi'*—falling down; *āche*—was there; *dañdavat*—falling flat like a stick; *hañā*—becoming so.

### TRANSLATION

Murāri Gupta at first did not meet the Lord but rather remained outside the door, falling down like a stick to offer obeisances.

### TEXT 153

ମୁରାରି ନା ଦେଖିଯା ପ୍ରଭୁ କରେ ଅନ୍ଧେଷଗ ।  
ମୁରାରି ଲଈତେ ଧାଏଗ ଆଇଲା ବଜୁଜନ ॥ ୧୫୩ ॥

*murāri nā dekhiyā prabhu kare anveṣaṇa  
murāri la-ite dhāñā āīlā bahu-jana*

### SYNONYMS

*murāri*—Murāri; *nā*—without; *dekhiyā*—seeing; *prabhu*—the Lord; *kare*—does; *anveṣaṇa*—inquiry; *murāri*—Murāri Gupta; *la-ite*—to take; *dhāñā*—running; *āīlā*—came; *bahu-jana*—many persons.

### TRANSLATION

When Lord Śrī Caitanya Mahāprabhu could not see Murāri amongst the devotees, He inquired about him. Thereupon many people immediately went to Murāri, running to take him to the Lord.

### TEXT 154

তৃণ দুইগুচ্ছ মুরারি দশনে ধরিয়া ।  
মহাপ্রভু আগে গেলা দৈন্যাধীন হঞ্চে ॥ ১৫৪ ॥

*tṛṇa dui-guccha murāri daśane dhariyā  
mahāprabhu āge gelā dainyādhīna hañā*

### SYNONYMS

*tṛṇa*—of straw; *dui*—two; *guccha*—bundles; *murāri*—Murāri; *daśane*—in his teeth; *dhariyā*—catching; *mahāprabhu*—of Śrī Caitanya Mahāprabhu; *āge*—in front; *gelā*—went; *dainyā-adhīna*—under obligation of meekness; *hañā*—becoming.

### TRANSLATION

Thus Murāri Gupta, catching two bunches of straw in his teeth, went before Śrī Caitanya Mahāprabhu with humility and meekness.

### TEXT 155

মুরারি দেখিয়া প্রভু আইলা মিলিতে ।  
পাছে ভাগে মুরারি, লাগিলা কহিতে ॥ ১৫৫ ॥

*murāri dekhiyā prabhu āīlā milite  
pāche bhāge murāri, lāgilā kahite*

### SYNONYMS

*murāri*—Murāri; *dekhiyā*—seeing; *prabhu*—Lord Caitanya Mahāprabhu; *āilā*—came out; *milite*—to meet; *pāche*—thereafter; *bhāge*—runs away; *murāri*—Murāri; *lāgilā*—began; *kahite*—to speak.

### TRANSLATION

**Upon seeing Murāri come to meet Him, Lord Śrī Caitanya Mahāprabhu went up to him, but Murāri began to run away and speak as follows.**

### TEXT 156

ମୋରେ ନା ଛୁଁଇଛ, ପ୍ରଭୁ, ମୁଣ୍ଡ ତ' ପାମର ।  
ତୋମାର ସ୍ପର୍ଶଯୋଗ୍ୟ ନହେ ପାପ କଲେବର ॥ ୧୫୬ ॥

*more nā chuniha, prabhu, muñi ta' pāmara  
tomāra sparśa-yoga nahe pāpa kalevara*

### SYNONYMS

*more*—me; *nā chuniha*—do not touch; *prabhu*—my Lord; *muñi*—I; *ta'*—certainly; *pāmara*—most abominable; *tomāra*—of You; *sparśa-yoga*—fit to be touched; *nahe*—not; *pāpa*—sinful; *kalevara*—body.

### TRANSLATION

**“My Lord, please do not touch me. I am most abominable and am not fit for You to touch because my body is sinful.”**

### TEXT 157

ପ୍ରଭୁ କହେ,—ମୁରାରି, କର ଦୈତ୍ୟ ସର୍ବରଣ ।  
ତୋମାର ଦୈତ୍ୟ ଦେଖି' ମୋର ବିଦିର୍ଣ୍ଣ ହୟ ମନ ॥ ୧୫୭ ॥

*prabhu kahe, —murāri, kara dainya sarīvaraṇa  
tomāra dainya dekhi' mora vidirṇa haya mana*

### SYNONYMS

*prabhu kahe*—the Lord said; *murāri*—My dear Murāri; *kara dainya sarīvaraṇa*—please restrain your great humility; *tomāra*—your; *dainya*—humility; *dekhi'*—seeing; *mora*—My; *vidirṇa haya mana*—mind becomes distorted.

## TRANSLATION

The Lord said, “My dear Murāri, please restrain your unnecessary humility. My mind is disturbed to see your meekness.”

## TEXT 158

এত বলি' প্রভু তাঁরে কৈল আলিঙ্গন ।  
নিকটে বসাএঢ়া করে অঙ্গ সম্মার্জন ॥ ১৫৮ ॥

*eta bali' prabhu tāṅre kaila āliṅgana  
nikāṭe vasāñā kare aṅga sammārjana*

## SYNOMYMS

*eta bali'*—saying this; *prabhu*—the Lord; *tāṅre*—him; *kaila*—did; *āliṅgana*—embrace; *nikāṭe*—nearby; *vasāñā*—making sit down; *kare*—does; *aṅga*—of his body; *sammārjana*—cleansing.

## TRANSLATION

Saying this, the Lord embraced Murāri and had him sit down by His side. The Lord then began to cleanse his body with His own hands.

## TEXT 159-160

আচার্যরত্ন, বিদ্যানিধি, পণ্ডিত গদাধর ।  
গঙ্গাদাস, হরিভট্ট, আচার্য পুরন্দর ॥ ১৫৯ ॥  
প্রত্যেকে সবার প্রভু করি' শুণ গান ।  
পুনঃ পুনঃ আলিঙ্গিয়া করিল সম্মান ॥ ১৬০ ॥

*ācāryaratna, vidyānidhi, paṇḍita gadādhara  
gaṅgādāsa, hari-bhaṭṭa, ācārya purandara*

*pratyekে sabāra prabhu kari' guṇa gāna  
punaḥ punaḥ āliṅgiyā karila sammāna*

## SYNOMYMS

*ācāryaratna*—Ācāryaratna; *vidyānidhi*—Vidyānidhi; *paṇḍita gadādhara*—Paṇḍita Gadādhara; *gaṅgādāsa*—Gaṅgādāsa; *hari-bhaṭṭa*—Hari Bhaṭṭa; *ācārya purandara*—Ācārya Purandara; *pratyekē*—each and every one of them; *sabāra*—of all of them; *prabhu*—the Lord; *kari' guṇa gāna*—glorifying the qualities; *punaḥ punaḥ*—again and again; *āliṅgiyā*—embracing; *karila*—did; *sammāna*—honor.

### TRANSLATION

Lord Śrī Caitanya Mahāprabhu then again and again embraced all the devotees, including Ācāryaratna, Vidyānidhi, Pañḍita Gadādhara, Gaṅgādāsa, Hari Bhāṭṭa and Ācārya Purandara. The Lord described their good qualities and glorified them again and again.

### TEXT 161

সবারে সম্মানি' প্রভুর হইল উল্লাস ।  
হরিদাসে না দেখিয়া কহে,—কাহাঁ হরিদাস ॥ ১৬১ ॥

*sabāre sammāni' prabhura ha-ila ullāsa  
haridāse nā dekhiyā kahe, —kāhān haridāsa*

### SYNOMYMS

*sabāre sammāni'*—respecting everyone; *prabhura*—of the Lord; *ha-ila*—there was; *ullāsa*—jubilation; *haridāse*—Haridāsa Ṭhākura; *nā dekhiyā*—without seeing; *kahe*—says; *kāhān haridāsa*—where is Haridāsa.

### TRANSLATION

After thus offering respect to each and every devotee, Lord Śrī Caitanya Mahāprabhu became very jubilant. However, not seeing Haridāsa Ṭhākura, He inquired, "Where is Haridāsa?"

### TEXT 162

দূর হৈতে হরিদাস গোসাঁণে দেখিয়া ।  
রাজপথ-প্রান্তে পড়ি' আছে দণ্ডবৎ হঞ্চা ॥ ১৬২ ॥

*dūra haite haridāsa gosāñe dekhiyā  
rājapatha-prānte paḍi' āche daṇḍavat hañā*

### SYNOMYMS

*dūra haite*—from a distance; *haridāsa gosāñe*—Haridāsa Ṭhākura; *dekhiyā*—seeing; *rājapatha-prānte*—at the side of the common road; *paḍi'*—falling down; *āche*—he was; *daṇḍavat hañā*—offering obeisances.

### TRANSLATION

Śrī Caitanya Mahāprabhu then saw in the distance that Haridāsa Ṭhākura was lying down flat on the road offering obeisances.

## TEXT 163

মিলন-স্থানে আসি' প্রভুরে না মিলিলা ।  
রাজপথ-প্রান্তে দূরে পড়িয়া রহিলা ॥ ১৬৩ ॥

*milana-sthāne āsi' prabhure nā mililā  
rājapatha-prānte dūre paḍiyā rahilā*

## SYNONYMS

*milana-sthāne*—in the meeting place; *āsi'*—coming; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *nā*—not; *mililā*—did meet; *rājapatha-prānte*—on the side of the common road; *dūre*—at a distant place; *paḍiyā*—falling flat; *rahilā*—remained.

## TRANSLATION

**Haridāsa Ṭhākura did not come to the Lord's meeting place but remained fallen flat on the common road at a distance.**

## TEXT 164

ভক্ত সব ধাএগা আইল হরিদাসে নিতে ।  
প্রভু তোমায় মিলিতে চাহে, চলহ স্বরিতে ॥ ১৬৪ ॥

*bhakta saba dhāñā āila haridāse nite  
prabhu tomāya milite cāhe, calaha tvarite*

## SYNONYMS

*bhakta*—devotees; *saba*—all; *dhāñā*—running; *āila*—came; *haridāse*—Haridāsa; *nite*—to take; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tomāya*—you; *milite*—to meet; *cāhe*—wants; *calaha*—just come; *tvarite*—very soon.

## TRANSLATION

**All the devotees then went to Haridāsa Ṭhākura, saying, "The Lord wants to meet you. Please come immediately."**

## TEXT 165

হরিদাস কহে,—মুণি নিচ-জাতি ছার ।  
মন্দির-নিকটে যাইতে ঘোর নাহি আধিকার ॥ ১৬৫ ॥

*haridāsa kahe, —muñi nica-jāti chāra  
mandira-nikāte yāite mora nāhi ādhikāra*

### SYNONYMS

*haridāsa kahe*—Haridāsa Ṭhākura said; *muñi*—I; *nīca-jāti*—low caste; *chāra*—abominable; *mandira-nikāte*—near the temple; *yāite*—to go; *mora*—my; *nāhi*—there is not; *ādhikāra*—authority.

### TRANSLATION

**Haridāsa Ṭhākura replied, “I cannot go near the temple because I am a low-caste abominable person. I have no authority to go there.”**

### PURPORT

Although Haridāsa Ṭhākura was such a highly exalted Vaiṣṇava that he was addressed as Haridāsa Gosvāmī, he still did not like to disturb the common sense of the general populace. Haridāsa Ṭhākura was so exalted that he was addressed as *ṭhākura* and *gosāñi*, and these titles are offered to the most advanced Vaiṣṇavas. The spiritual master is generally called *gosāñi*, and *ṭhākura* is used to address the *paramahaṁsas*, those in the topmost rank of spirituality. Nonetheless Haridāsa Ṭhākura did not want to go near the temple, although he was called there by Śrī Caitanya Mahāprabhu Himself. The Jagannātha temple still accepts only those Hindus who are in the *varṇāśrama* order. Other castes, especially those who are not Hindu, are not allowed to enter the temple. This is a long-standing regulation and thus Haridāsa Ṭhākura, although certainly competent and qualified to enter the temple, did not want even to go near it. This is called Vaiṣṇava humility.

### TEXT 166

**ନିଭୃତେ ଟୋଟା-ମଧ୍ୟେ ସ୍ଥାନ ସଦି ପାଞ୍ଚ ।  
ତାହୀ ପଡ଼ି' ରହୋ, ଏକଲେ କାଳ ଗୋଣାଙ୍କ ॥ ୧୬୬ ॥**

*nibhṛte ṭoṭā-madhye sthāna yadi pāñca  
tāhāñ paḍi' raho, ekale kāla goṇāṅka*

### SYNONYMS

*nibhṛte*—in a solitary place; *ṭoṭā-madhye*—within the gardens; *sthāna*—place; *yadi*—if; *pāñca*—I get; *tāhāñ*—there; *paḍi' raho*—I shall stay; *ekale*—alone; *kāla*—time; *goṇāṅka*—I shall pass.

### TRANSLATION

**Haridāsa Ṭhākura then expressed his desire: “If I could just get to a solitary place near the temple, I could stay there alone and pass my time.**

## TEXT 167

জগন্নাথ-সেবকের মোর স্পর্শ নাহি হয়।  
তাই পড়ি' রহেই,—মোর এই বাঞ্ছা হয় ॥ ১৬৭ ॥

*jagannātha-sevakera mora sparsā nāhi haya  
tāhān paḍi' rahoñ, —mora ei vāñchā haya*

## SYNONYMS

*jagannātha-sevakera*—of the servants of Lord Jagannātha; *mora*—my; *sparsā*—touching; *nāhi*—not; *haya*—takes place; *tāhān*—there; *paḍi'* *rahoñ*—I stay; *mora*—my; *ei*—this; *vāñchā*—desire; *haya*—is.

## TRANSLATION

“I do not wish the servants of Lord Jagannātha to touch me. I would remain there in the garden alone. That is my desire.”

## TEXT 168

এই কথা লোক গিয়া প্রভুরে কহিল ।  
শুনিয়া প্রভুর মনে বড় সুখ হইল ॥ ১৬৮ ॥

*ei kathā loka giyā prabhure kahila  
śuniyā prabhura mane baḍa sukha ha-ila*

## SYNONYMS

*ei kathā*—this message; *loka*—people; *giyā*—going; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *kahila*—informed; *śuniyā*—hearing; *prabhura mane*—in the mind of the Lord; *baḍa*—very much; *sukha*—happiness; *ha-ila*—became.

## TRANSLATION

When this message was relayed to Śrī Caitanya Mahāprabhu by the people, the Lord became very happy to hear it.

## TEXT 169

হেনকালে কাশীমিশ্র, পড়িছাঃ,—দুই জন ।  
আসিয়া করিল প্রভুর চরণ বন্দন ॥ ১৬৯ ॥

*hena-kāle kāśi-miśra, paḍiçchā, —dui jana  
āsiyā karila prabhura caraṇa vandana*

### SYNOMYS

*hena-kāle*—at this time; *kāśī-miśra*—Kāśī Miśra; *paḍichā*—the superintendent; *dui jana*—two persons; *āsiyā*—coming; *karila*—did; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa vandana*—worshiping the lotus feet.

### TRANSLATION

**At this time, Kāśī Miśra, along with the superintendent of the temple, came and offered his respects unto the lotus feet of Lord Śrī Caitanya Mahāprabhu.**

### TEXT 170

**সর্ববৈষ্ণব দেখি' সুখ বড় পাইলা ।  
যথাযোগ্য সবা-সনে আনন্দে মিলিলা ॥ ১৭০ ॥**

*sarva vaiṣṇava dekhi' sukha baḍa pāilā  
yathā-yogya sabā-sane ānande mililā*

### SYNOMYS

*sarva vaiṣṇava*—all the Vaiṣṇavas; *dekhi'*—seeing; *sukha*—happiness; *baḍa*—very much; *pāilā*—got; *yathā-yogya*—as is befitting; *sabā-sane*—along with everyone; *ānande*—in happiness; *mililā*—met.

### TRANSLATION

**Upon seeing all the Vaiṣṇavas together, both Kāśī Miśra and the superintendent became very happy. With great happiness they met with them in a befitting manner.**

### TEXT 171

**প্ৰভুপদে দুই জনে কৈল নিবেদনে ।  
আজ্ঞা দেহ', —বৈষ্ণবেৰ কৱি সমাধানে ॥ ১৭১ ॥**

*prabhu-pade dui jane kaila nivedane  
ājñā deha', —vaiṣṇavera kari samādhāne*

### SYNOMYS

*prabhu-pade*—unto the lotus feet of Śrī Caitanya Mahāprabhu; *dui jane*—both of them; *kaila*—did; *nivedane*—submission; *ājñā deha'*—please order; *vaiṣṇavera*—of all the Vaiṣṇavas; *kari*—let us do; *samādhāne*—accommodation.

### TRANSLATION

Both submitted to Lord Śrī Caitanya Mahāprabhu: “Please give us orders so that we may make proper arrangements to accommodate all the Vaiṣṇavas.

### TEXT 172

সবার করিয়াছি বাসা-গৃহ-স্থান ।  
মহা-প্রসাদ সবাকারে করি সমাধান ॥ ১৭২ ॥

*sabāra kariyāchi vāsā-gr̄ha-sthāna  
mahā-prasāda sabākāre kari samādhāna*

### SYNOMYS

*sabāra*—for all of them; *kariyāchi*—we have arranged; *vāsā-gr̄ha-sthāna*—residential place for staying; *mahā-prasāda*—remnants of foodstuff of Jagannātha; *sabākāre*—to all of them; *kari*—let us do; *samādhāna*—distribution.

### TRANSLATION

“Accommodations have been arranged for all the Vaiṣṇavas. Now let us distribute mahā-prasāda to all of them.”

### TEXT 173

প্রভু কহে,—গোপীনাথ, যাহ’ বৈকুণ্ঠ লঞ্চ।  
যাইা যাইা কহে বাসা, তাইা দেহ’ লঞ্চ ॥ ১৭৩ ॥

*prabhu kahe, —gopinātha, yāha’ vaiṣṇava lañā  
yāhāñ yāhāñ kahe vāsā, tāhāñ deha’ lañā*

### SYNOMYS

*prabhu kahe*—the Lord Caitanya Mahāprabhu said; *gopinātha*—My dear Gopinātha; *yāha’*—please go; *vaiṣṇava lañā*—taking all the Vaiṣṇavas; *yāhāñ yāhāñ*—wherever; *kahe*—they say; *vāsā*—staying place; *tāhāñ*—there; *deha’*—give; *lañā*—accepting.

### TRANSLATION

Śrī Caitanya Mahāprabhu immediately told Gopinātha Ācārya, “Please go with the Vaiṣṇavas and accommodate them in whatever residence Kāśī Miśra and the temple superintendent offer.”

## TEXT 174

ମହାପ୍ରସାଦାନ୍ତ ଦେହ ବାଣୀନାଥ-ସ୍ଥାନେ ।  
ସର୍ବ ବୈଷ୍ଣବେର ଇଂହୋ କରିବେ ସମାଧାନେ ॥ ୧୭୪ ॥

*mahā-prasāda-anna deha vāṇīnātha-sthāne  
sarva-vaiṣṇavera iñho karibe samādhāne*

## SYNONYMS

*mahā-prasāda-anna*—the remnants of food; *deha*—deliver; *vāṇīnātha-sthāne*—unto Vāṇīnātha; *sarva-vaiṣṇavera*—unto all the Vaiṣṇavas; *iñho*—he; *karibe*—will do; *samādhāne*—distribution.

## TRANSLATION

Then the Lord told Kāśī Miśra and the temple superintendent, “As for the remnants of food left by Jagannātha, let them be delivered to Vāṇīnātha Rāya’s charge, for he can take care of all the Vaiṣṇavas and distribute mahā-prasāda to them.”

## TEXT 175

ଆମାର ନିକଟେ ଏହି ପୁଷ୍ପେର ଉଡ଼ାନେ ।  
ଏକଖାନି ଘର ଆଛେ ପରମ-ନିର୍ଜନେ ॥ ୧୭୫ ॥

*āmāra nikaṭe ei puṣpera udyāne  
eka-khāni ghara āche parama-nirjane*

## SYNONYMS

*āmāra nikaṭe*—nearby My place; *ei*—this; *puṣpera udyāne*—in a garden of flowers; *eka-khāni*—one; *ghara*—room; *āche*—there is; *parama-nirjane*—in a very solitary place.

## TRANSLATION

Śrī Caitanya Mahāprabhu then said, “Nearby My place in this garden of flowers is one single room that is very solitary.

## TEXT 176

ଶେଇ ଘର ଆମାକେ ଦେହ’—ଆଛେ ପ୍ରଯୋଜନ ।  
ନିଭୃତେ ବସିଲା ତାହା କରିବ ସ୍ମରଣ ॥ ୧୭୬ ॥

*sei ghara āmāke deha'—āche prayojana  
nibhrte vasiyā tāhān̄ kariba smarāṇa*

### SYNONYMS

*sei ghara*—that room; *āmāke deha'*—please give to Me; *āche prayojana*—there is necessity; *nibhrte*—in the solitary place; *vasiyā*—sitting; *tāhān̄*—there; *kariba smarāṇa*—I shall remember the lotus feet of the Lord.

### TRANSLATION

**"Please give that room to Me, for I have need for it. Indeed, I shall remember the lotus feet of the Lord sitting in that solitary place."**

### PURPORT

This statement of Śrī Caitanya Mahāprabhu is significant. *Nibhrte vasiyā tāhān̄ kariba smarāṇa*: "I shall sit down there in that solitary place and remember the lotus feet of the Lord." Neophyte students are not to imitate sitting in a solitary place and remembering the lotus feet of the Lord by chanting the Hare Kṛṣṇa *mahā-mantra*. We should always remember that it was Śrī Caitanya Mahāprabhu Himself who wanted such a place, either for Himself or Haridāsa Ṭhākura. No one can suddenly attain the level of Haridāsa Ṭhākura and sit down in a solitary place to chant the Hare Kṛṣṇa *mahā-mantra* and remember the lotus feet of the Lord. Only an exalted person like Haridāsa Ṭhākura or Śrī Caitanya Mahāprabhu, who is personally exhibiting the proper behavior for an ācārya, can engage in such a practice.

At the present moment we see that some of the members of the International Society for Krishna Consciousness are tending to leave their preaching activities in order to sit in a solitary place. This is not a very good sign. It is a fact that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has condemned this process for neophytes. He has even stated in a song: *pratiṣṭhāra tare, nirjanera ghare, tava hari-nāma kevala kaitava*. Sitting in a solitary place intending to chant the Hare Kṛṣṇa *mahā-mantra* is considered a cheating process. This practice is not possible for neophytes at all. The neophyte devotee must act and work very laboriously under the direction of the spiritual master, and he must thus preach the cult of Śrī Caitanya Mahāprabhu. Only after maturing in devotion can he sit down in a solitary place to chant the Hare Kṛṣṇa *mahā-mantra* as Śrī Caitanya Mahāprabhu Himself did. Although Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He nonetheless traveled all over India continuously for six years and then retired at Jagannātha Puri to teach us a lesson. Even at Jagannātha Puri the Lord chanted the Hare Kṛṣṇa *mahā-mantra* in a great meeting at the Jagannātha temple. The point is that one should not try to imitate Haridāsa Ṭhākura at the beginning of one's transcendental life. One must first become very mature in devotion and thus receive the ap-

proval of Śrī Caitanya Mahāprabhu. Only at such a time may one actually sit down peacefully in a solitary place to chant the Hare Kṛṣṇa *mahā-mantra* and remember the lotus feet of the Lord. The senses are very strong, and if a neophyte devotee imitates Haridāsa Ṭhākura, his enemies (*kāma*, *krodha*, *lobha*, *moha*, *mada* and *mātsarya*) will disturb and fatigue him. Instead of chanting the Hare Kṛṣṇa *mahā-mantra*, the neophyte will simply sleep soundly. Preaching work is meant for advanced devotees, and when an advanced devotee is further elevated on the devotional scale, he may retire to chant the Hare Kṛṣṇa *mantra* in a solitary place. However, if one simply imitates advanced spiritual life, he will fall down, just like the *sahajiyās* in Vṛndāvana.

### TEXT 177

ମିଶ୍ର କହେ,—ସବ ତୋଗାର, ଚାହ କି କାରଣେ ?  
ଆପନ-ଇଚ୍ଛାୟ ଲହ, ଯେହି ତୋଗାର ମନେ ॥ ୧୭ ॥

*miśra kahe, —saba tomāra, cāha ki kāraṇe?  
āpana-icchāya laha, yei tomāra mane*

### SYNONYMS

*miśra kahe*—Kāśī Miśra said; *saba*—everything; *tomāra*—Yours; *cāha ki kāraṇe*—why do You beg; *āpana-icchāya*—by Your own will; *laha*—You take; *yei*—whatever; *tomāra mane*—is in Your mind.

### TRANSLATION

Kāśī Miśra then told Śrī Caitanya Mahāprabhu: “Everything belongs to You. What is the use of Your begging? By Your own will You can take whatever You like.

### TEXT 178

ଆମି-ଦୁଇ ହେଇ ତୋଗାର ଦାସ ଆଜ୍ଞାକାରୀ ।  
ଯେ ଚାହ, ସେହି ଆଜ୍ଞା ଦେହ' କୃପା କରି' ॥ ୧୭ ॥

*āmi-dui ha-i tomāra dāsa ājñākārī  
ye cāha, sei ājñā deha' kṛpā kari'*

### SYNONYMS

*“amī*—we; *dui*—two; *ha-i*—are; *tomāra*—Your; *dāsa*—servants; *ājñā-kārī*—order-carriers; *ye cāha*—whatever you want; *sei ājñā*—that order; *deha'*—give; *kṛpā kari'*—being merciful.

## TRANSLATION

"My Lord, we are Your two servants and are here just to carry out Your orders. By Your mercy, please tell us to do whatever You want."

## TEXT 179

এত কহি' দুই জনে বিদায় লইল ।  
গোপীনাথ, বাণীনাথ—দুঁহে সঙ্গে নিল ॥ ১৭৯ ॥

eta kahi' dui jane vidāya la-ila  
gopinātha, vāṇīnātha—duñhe saṅge nila

## SYNOMYS

eta kahi'—saying this; dui jane—both of them; vidāya la-ila—took departure; gopinātha—Gopinātha Ācārya; vāṇīnātha—Vāṇīnātha Rāya; duñhe saṅge nila—took both of them with them.

## TRANSLATION

Saying this, Kāśī Miśra and the temple inspector took their departure, and Gopinātha and Vāṇīnātha went with them.

## TEXT 180

গোপীনাথে দেখাইল সব বাসা-ঘর ।  
বাণীনাথ-ঠাণ্ডি দিল প্রসাদ বিস্তর ॥ ১৮০ ॥

gopināthe dekhāila saba vāsā-ghara  
vāṇīnātha-ṭhāñi dila prasāda vistara

## SYNOMYS

gopināthe—unto Gopinātha Ācārya; dekhāila—showed; saba—all; vāsā-ghara—residential places; vāṇīnātha-ṭhāñi—unto Vāṇīnātha Rāya; dila—delivered; prasāda vistara—remnants of food in large quantity.

## TRANSLATION

Gopinātha was then shown all the residential places, and Vāṇīnātha was given large quantities of food [mahā-prasāda] left by Lord Jagannātha.

## TEXT 181

বাণীনাথ আইলা বছ প্রসাদ পিঠা লঞ্চি ।  
গোপীনাথ আইলা বাসা সংস্কার করিয়া ॥ ১৮১ ॥

vāṇīnātha āilā bahu prasāda piṭhā lañā  
gopīnātha āilā vāsā sarṇskāra kariyā

### SYNONYMS

vāṇīnātha—Vāṇīnātha; āilā—returned; bahu—a very large quantity of; prasāda—remnants of food; piṭhā lañā—also taking cakes with them; gopīnātha—Gopīnātha Ācārya; āilā—returned; vāsā—residential places; sarṇskāra kariyā—cleansing.

### TRANSLATION

Thus Vāṇīnātha Rāya returned with large quantities of Lord Jagannātha's food remnants, along with cakes and other good eatables. Gopīnātha Ācārya also returned after cleansing all the residential quarters.

### TEXT 182

মহাপ্রভু কহে,—শুন, সর্ববৈষ্ণবগণ।  
নিজ-নিজ-বাসা সবে করহ গমন ॥ ১৮২ ॥

*mahāprabhu kahe, —śuna, sarva vaiṣṇava-gaṇa  
nija-nija-vāsā sabe karaha gamana*

### SYNONYMS

*mahāprabhu kahe*—Lord Śrī Caitanya Mahāprabhu said; *śuna*—kindly listen; *sarva vaiṣṇava-gaṇa*—all Vaiṣṇavas; *nija-nija-vāsā*—to the respective residential quarters; *sabe*—all of you; *karaha*—make; *gamana*—departure.

### TRANSLATION

Śrī Caitanya Mahāprabhu then addressed all the Vaiṣṇavas and requested that they listen to Him. He said, "Now you can go to your respective residential quarters.

### TEXT 183

সমুদ্রস্নান করি' কর চূড়া দরশন।  
তবে আজি ইই আসি' করিবে ভোজন ॥ ১৮৩ ॥

*samudra-snāna kari' kara cūḍā daraśana  
tabe āji ihaṇ āsi' karibe bhojana*

### SYNOMYS

*samudra-snāna*—bathing in the sea; *kari'*—finishing; *kara*—just do; *cūḍā* *daraśana*—observing the top of the temple; *tabe*—thereafter; *āji*—today; *ihañ*—here; *āsi'*—coming back; *karibe bhojana*—take your lunch.

### TRANSLATION

**“Go to the sea and bathe and look at the top of the temple. After so doing, please come back here and take your lunch.”**

### TEXT 184

ପ୍ରଭୁ ନମଶ୍କରି' ସବେ ବାସାତେ ଚଲିଲା ।  
ଗୋପୀନାଥାଚାର୍ୟ ସବେ ବାସ-ସ୍ଥାନ ଦିଲା ॥ ୧୮୪ ॥

*prabhu namaskari' sabe vāsāte calilā  
gopinātha-ācārya sabe vāsā-sthāna dilā*

### SYNOMYS

*prabhu namaskari'*—after offering obeisances to Lord Śrī Caitanya Mahāprabhu; *sabe*—all the devotees; *vāsāte calilā*—departed for their residential quarters; *gopinātha-ācārya*—Gopinātha Ācārya; *sabe*—to everyone; *vāsā*—residential quarters; *sthāna*—place; *dilā*—delivered.

### TRANSLATION

**After offering obeisances to Śrī Caitanya Mahāprabhu, all the devotees departed for their residences, and Gopinātha Ācārya showed them their respective quarters.**

### TEXT 185

ମହାପ୍ରଭୁ ଆଇଲା ତବେ ହରିଦାସ-ମିଳନେ ।  
ହରିଦାସ କରେ ପ୍ରେମେ ନାମ-ସଂକୀର୍ତ୍ତନେ ॥ ୧୮୫ ॥

*mahāprabhu āilā tabe haridāsa-milane  
haridāsa kare preme nāma-saṅkirtane*

### SYNOMYS

*mahāprabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *tabe*—thereafter; *haridāsa-milane*—to meet Ṭhākura Haridāsa; *haridāsa*—Ṭhākura Haridāsa; *kare*—does; *preme*—in ecstatic love; *nāma-saṅkirtane*—chanting of the holy name.

### TRANSLATION

After this, Śrī Caitanya Mahāprabhu went to meet Haridāsa Ṭhākura, and He saw him engaged in chanting the mahā-mantra with ecstatic love. Haridāsa chanted, “Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.”

### TEXT 186

ଅଭୁ ଦେଖି' ପଡେ ଆଗେ ଦଣ୍ଡବଢ଼ ହେଣା ।  
ଅଭୁ ଆଲିଙ୍ଗନ କୈଳ ତାରେ ଉଠାଏଣା ॥ ୧୮୬ ॥

*prabhu dekhi' paḍe āge dañḍavat hañā  
prabhu āliṅgana kaila tāñre uṭhāñā*

### SYNOMYS

*prabhu dekhi'*—after seeing the Lord; *paḍe*—fell down; *āge*—in front of Him; *dañḍavat*—flat like a stick; *hañā*—becoming; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *āliṅgana kaila*—embraced; *tāñre*—him; *uṭhāñā*—raising him up.

### TRANSLATION

As soon as Haridāsa Ṭhākura saw Śrī Caitanya Mahāprabhu, he immediately fell down like a stick to offer Him obeisances, and Lord Śrī Caitanya Mahāprabhu raised him up and embraced him.

### TEXT 187

ଦୁଇଜନେ ପ୍ରେମାବେଶେ କରେନ କ୍ରମନେ ।  
ଅଭୁ-ଗୁଣେ ଭୃତ୍ୟ ବିକଳ, ଅଭୁ ଭୃତ୍ୟ-ଗୁଣେ ॥ ୧୮୭ ॥

*dui-jane premāvēśe karena krandane  
prabhu-guṇe bhṛtya vikala, prabhu bhṛtya-guṇe*

### SYNOMYS

*dui-jane*—both of them; *premāvēśe*—in loving ecstasy; *karena krandane*—were crying; *prabhu-guṇe*—by the quality of the Lord; *bhṛtya*—servant; *vikala*—transformed; *prabhu*—the Lord; *bhṛtya-guṇe*—by the quality of the servant.

### TRANSLATION

Then both the Lord and His servant began to cry in ecstatic love. Indeed, the Lord was transformed by the quality of His servant, and the servant was transformed by the quality of his master.

### PURPORT

The Māyāvādī philosophers say that the living entity and the Supreme Lord are nondifferent, and therefore they equate the transformation of the living entity with the transformation of the Lord. In other words, Māyāvādīs say that if the living entity is pleased, the Lord is also pleased, and if the living entity is displeased, the Lord is also displeased. By juggling words in this way, Māyāvādīs try to prove that there is no difference between the living entity and the Lord. This, however, is not a fact. In this verse Kṛṣṇadāsa Kavirāja Gosvāmī explains: *prabhu-guṇe bhṛtya vikala, prabhu bhṛtya-guṇe*. The Lord and the living entity are not equal, for the Lord is always the master, and the living entity is always the servant. Transformation takes place due to transcendental qualities, and it is thus said that the servant of the Lord is the heart of the Lord, and the Lord is the heart of the servant. This is also explained in *Bhagavad-gītā*:

ye yathā māriṇ prapadyante  
tāriṇs tathaiva bhajāmy aham  
mama vartmānuvartante  
manuṣyāḥ pārtha sarvaśah

"All of them—as they surrender unto Me—I reward accordingly. Everyone follows My path in all respects, O son of Pṛthī." (Bg. 4.11)

The Lord is always eager to congratulate the servant because of the servant's transcendental quality. The servant pleasingly renders service unto the Lord, and the Lord also very pleasingly reciprocates, rendering even more than the servant.

### TEXT 188

হরিদাস কহে,—প্রভু, না ছুঁইও মোরে।  
মুণ্ড—নীচ, অস্পৃশ্য, পরম পামরে ॥ ১৮৮ ॥

*haridāsa kahe, —prabhu, nā chunio more  
muñi—nīca, aspr̄syā, parama pāmare*

### SYNONYMS

*haridāsa kahe*—Haridāsa Ṭhākura said; *prabhu*—my dear Lord; *nā chunio more*—please do not touch me; *muñi*—I; *nīca*—most fallen; *aspr̄syā*—untouchable; *parama pāmare*—the lowest of mankind.

### TRANSLATION

**Haridāsa Ṭhākura said, "My dear Lord, please do not touch me, for I am most fallen and untouchable and am lowest among men."**

## TEXT 189

ପ୍ରଭୁ କହେ,—ତୋମା ସ୍ପର୍ଶ ପରିତ୍ର ହେଇତେ ।  
ତୋମାର ପରିତ୍ର ଧର୍ମ ନାହିକ ଆମାତେ ॥ ୧୮୯ ॥

*prabhu kahe, —tomā sparsī pavitra ha-ite  
tomāra pavitra dharma nāhika āmāte*

## SYNOMYS

*prabhu kahe*—the Lord said; *tomā sparsī*—I touch you; *pavitra ha-ite*—just to become purified; *tomāra*—your; *pavitra*—purified; *dharma*—occupation; *nāhika*—is not; *āmāte*—in Me.

## TRANSLATION

The Lord said, “I wish to touch you just to be purified, for your purified activities do not exist in Me.”

## PURPORT

This is an example of the reciprocation of feelings between master and servant. The servant thinks that he is most impure and that the master should not touch him, and the master thinks that because He has become impure by associating with so many impure living entities, He should touch a pure devotee like Haridāsa Ṭhākura just to purify Himself. Actually both the servant and the master are already purified because neither of them is in touch with the impurities of material existence. They are already equal in quality because both of them are the purest. There is a difference in quantity, however, because the master is unlimited and the servant is limited. Consequently the servant always remains subordinate to the master, and this relationship is eternal and undisturbed. As soon as the servant feels like becoming the master, he falls into *māyā*. Thus it is by misuse of free will that one falls under the influence of *māyā*.

The Māyāvādī philosophers try to explain the equality of master and servant in terms of quantity, but they fail to explain why, if the master and servant are equal, the servant falls victim of *māyā*. They try to explain that when the servant, the living entity, is out of the clutches of *māyā*, he immediately becomes the so-called master again. Such an explanation is never satisfactory. Being unlimited, the master cannot become a victim of *māyā*, for in such a case His unlimitedness is crippled or limited. Thus the Māyāvāda explanation is not correct. The fact is that the master is always master and unlimited, and the servant, being limited, is sometimes curtailed by the influence of *māyā*. *Māyā* is also the master's energy and is also unlimited; therefore the limited servant or limited living entity is forced to remain under the master or the master's potency, *māyā*. Being freed from *māyā*'s

influence, one can again become a pure servant and equal qualitatively to the Lord. The relationship between master and servant continues due to their being unlimited and limited respectively.

### TEXT 190

କ୍ଷାଣେ କ୍ଷାଣେ କର ତୁମି ସରତୀର୍ଥେ ଶାନ ।  
କ୍ଷାଣେ କ୍ଷାଣେ କର ତୁମି ଯଜ୍ଞ-ତପୋ-ଦାନ ॥ ୧୯୦ ॥

*kṣaṇe kṣaṇe kara tumi sarva-tīrthe snāna  
kṣaṇe kṣaṇe kara tumi yajña-tapō-dāna*

### SYNONYMS

*kṣaṇe kṣaṇe*—at every moment; *kara*—do; *tumi*—you; *sarva-tīrthe snāna*—bathing in all the holy places of pilgrimage; *kṣaṇe kṣaṇe*—at every moment; *kara*—perform; *tumi*—you; *yajña*—sacrifices; *tapah*—austerities; *dāna*—charity.

### TRANSLATION

Śrī Caitanya Mahāprabhu exalted Haridāsa Ṭhākura, stating, “At every moment you take your bath in all the holy places of pilgrimage, and at every moment you perform great sacrifices, austerity and charity.

### TEXT 191

ନିରାନ୍ତର କର ଚାରି ବେଦ ଅଧ୍ୟଯନ ।  
ଦ୍ଵିଜ-ଶ୍ରାସୀ ହୈତେ ତୁମି ପରମ-ପାବନ ॥ ୧୯୧ ॥

*nirantara kara cāri veda adhyayana  
dvija-nyāsī haite tumi parama-pāvana*

### SYNONYMS

*nirantara*—constantly; *kara*—you do; *cāri*—four; *veda*—of the Vedas; *adhyayana*—study; *dvija*—brāhmaṇa; *nyāsī*—sannyāsī; *haite*—than; *tumi*—you; *parama-pāvana*—supremely pure.

### TRANSLATION

“You are constantly studying the four Vedas, and you are far better than any brāhmaṇa or sannyāsī.”

## TEXT 192

অহো বত শ্বপচোহতো গরীয়ান্  
 যজ্জ্বলাগ্রে বর্ততে নাম তুভ্যম্।  
 তেপুস্তপস্তে জুহুবৃং সন্ধুরার্যা  
 অক্ষানুচূর্ণম গৃণন্তি যে তে ॥ ১৯২ ॥

aho bata śva-paco 'to garīyān  
 yaj-jihvāgre vartate nāma tubhyam  
 tepus tapas te juhuvuh sasnur āryā  
 brahmānūcur nāma gṛṇanti ye te

## SYNONYMS

*aho bata*—how wonderful it is; *śva-pacah*—dog-eaters; *atah*—than the initiated *brāhmaṇa*; *garīyān*—more glorious; *yat*—of whom; *jihvā-agre*—on the tongue; *vartate*—remains; *nāma*—holy name; *tubhyam*—of You, my Lord; *tepuḥ*—have performed; *tapah*—austerity; *te*—they; *juhuvuh*—have performed sacrifices; *sasnuh*—have bathed in all holy places; *āryāḥ*—really belonging to the Āryan race; *brahma*—all the Vedas; *anūcuḥ*—have studied; *nāma*—holy name; *gṛṇanti*—chant; *ye*—who; *te*—they.

## TRANSLATION

Śrī Caitanya Mahāprabhu then recited the following verse: “ ‘My dear Lord, one who always keeps Your holy name on his tongue becomes greater than an initiated brāhmaṇa. Although he may be born in a family of dog-eaters and therefore by material calculation may be the lowest among men, he is still glorious. This is the wonderful effect of chanting the holy name of the Lord. It is therefore concluded that one who chants the holy name of the Lord should be understood to have performed all kinds of austerities and great sacrifices mentioned in the Vedas. He has already taken his bath in all the holy places of pilgrimage. He has studied all the Vedas, and he is actually an Āryan.’ ”

## PURPORT

The word Āryan means advanced. Unless one is spiritually advanced, he cannot be called an Āryan, and this is the difference between Āryan and non-Āryan. Non-Āryans are those who are not spiritually advanced. By following the Vedic culture, by performing great sacrifices and by becoming a strict follower of the Vedic instructions, one may become a brāhmaṇa, a sannyāsi or an Āryan. It is not possible to become a brāhmaṇa, sannyāsi or Āryan without being properly qualified.

*Bhāgavata-dharma* never allows one to become a cheap *brāhmaṇa*, *sannyāsi* or Āryan. The qualities or qualifications described herein are quoted from *Śrimad-Bhāgavatam* (3.33.7) and were spoken by Devahūti, the mother of Kapiladeva, when she understood the influence of devotional service (*bhakti-yoga*). In this way Devahūti praised the devotee, pointing out his greatness in all respects.

### TEXT 193

এত বলি তারে লঞ্চ গেলা পুষ্পেদ্যানে ।  
অতি নিষ্ঠৃতে তারে দিলা বাসা-স্থানে ॥ ১৯৩ ॥

*eta bali tāñre lañā gelā puṣpodyāne  
ati nibhṛte tāñre dilā vāsā-sthāne*

### SYNONYMS

*eta bali*—saying this; *tāñre lañā*—taking him; *gelā*—went; *puṣpa-udyāne*—in the flower garden; *ati nibhṛte*—in a very secluded place; *tāñre*—unto him; *dilā*—delivered; *vāsā-sthāne*—a place to remain.

### TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu took Haridāsa Ṭhākura within the flower garden, and there, in a very secluded place, He showed him his residence.

### TEXT 194

এইস্থানে রহি' কর নাম সংকীর্তন ।  
প্রতিদিন আসি' আমি করিব মিলন ॥ ১৯৪ ॥

*ei-sthāne rahi' kara nāma saṅkīrtana  
prati-dina āsi' āmi kariba milana*

### SYNONYMS

*ei-sthāne*—in this place; *rahi'*—remaining; *kara*—perform; *nāma saṅkīrtana*—chanting of the holy name; *prati-dina*—every day; *āsi'*—coming; *āmi*—I; *kariba*—shall do; *milana*—meeting.

### TRANSLATION

Śrī Caitanya Mahāprabhu requested Haridāsa Ṭhākura: “Remain here and chant the Hare Kṛṣṇa mahā-mantra. I shall personally come here to meet you daily.”

## TEXT 195

ମନ୍ଦିରେର ଚକ୍ର ଦେଖି' କରିଛ ପ୍ରଣାମ ।  
ଏହି ଠାଣ୍ଡି ତୋମାର ଆସିବେ ପ୍ରସାଦାନ୍ତ ॥ ୧୯୫ ॥

*mandirera cakra dekhi' kariha pranama  
ei ṭhāñi tomāra āsibe prasādānna*

## SYNONYMS

*mandirera*—of the temple of Jagannātha; *cakra*—the wheel on the top; *dekhi'*—seeing; *kariha pranama*—offer your obeisances; *ei ṭhāñi*—in this place; *tomāra*—your; *āsibe*—will come; *prasāda-anna*—remnants of foodstuff of Jagannātha.

## TRANSLATION

**“Remain here peacefully and look at the cakra on the top of the temple and offer obeisances. As far as your prasāda is concerned, I shall arrange to have that sent here.”**

## PURPORT

Since he was born in a Mohammedan family, Śrīla Haridāsa Ṭhākura could not enter the temple of Jagannātha due to temple restrictions. Nonetheless, he was recognized by Śrī Caitanya Mahāprabhu as Nāmācārya Haridāsa Ṭhākura. Haridāsa Ṭhākura, however, considered himself unfit to enter the Jagannātha temple. Śrī Caitanya Mahāprabhu could have personally taken Haridāsa Ṭhākura in the Jagannātha temple if He wished, but the Lord did not like to disturb a popular custom. Consequently the Lord asked His servant simply to look at the Viṣṇu wheel on top of the temple and offer obeisances (*namaskāra*). This means that if one is not allowed to enter the temple, or if he thinks himself unfit to enter the temple, he can look at the wheel from outside the temple, and that is as good as seeing the Deity within.

Śrī Caitanya Mahāprabhu promised to come daily to see Śrīla Haridāsa Ṭhākura, and this indicates that Śrīla Haridāsa Ṭhākura was so advanced in spiritual life that, although considered unfit to enter the temple, he was being personally visited by the Lord every day. Nor was there any need for his going outside his residence to collect food. Śrī Caitanya Mahāprabhu assured Haridāsa Ṭhākura that the remnants of His foodstuffs would be sent there. *Yoga-kṣemāṁ vahāmy aham* (Bg. 9.22). As stated in *Bhagavad-gītā*, the Lord arranges all life's necessities for His devotees.

One reference is made here for those who are very anxious to imitate the behavior of Ṭhākura Haridāsa in an unnatural way. One must receive the order of

Śrī Caitanya Mahāprabhu or His representative before adopting such a way of life. The duty of a pure devotee or a servant of the Lord is to carry out the order of the Lord. Śrī Caitanya Mahāprabhu asked Nityānanda Prabhu to go to Bengal and preach, and He asked the Gosvāmīs, Rūpa and Sanātana, to go to Vrndāvana and excavate the lost places of pilgrimage. In this case the Lord asked Haridāsa Ṭhākura to remain there at Jagannātha Purī and constantly chant the holy names of the Lord. Thus Śrī Caitanya Mahāprabhu gave different persons different orders, and consequently one should not try to imitate the behavior of Haridāsa Ṭhākura without being ordered by Śrī Caitanya Mahāprabhu or His representative. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura condemns such imitations in this way:

*duṣṭa mana! tumi kisera vaiṣṇava?  
pratiṣṭhāra tare,       nirjanera ghare,  
                            tava hari-nāma kevala kaitava*

"My dear mind, you are trying to imitate Haridāsa Ṭhākura and chant the Hare Kṛṣṇa *mantra* in a secluded place, but you are not worth being called a Vaiṣṇava because what you want is cheap popularity and not the actual qualifications of Haridāsa Ṭhākura. If you try to imitate him you will fall down, for your neophyte position will cause you to think of women and money. Thus you will fall into the clutches of *māyā*, and your so-called chanting in a secluded place will bring about your downfall."

### TEXT 196

ନିତ୍ୟାନନ୍ଦ, ଜଗଦାନନ୍ଦ, ଦାମୋଦର, ମୁକୁନ୍ଦ ।  
ହରିଦାସେ ମିଲି' ଜବେ ପାଇଲ ଆନନ୍ଦ ॥ ୧୯୬ ॥

*nityānanda, jagadānanda, dāmodara, mukunda  
haridāse mili' sabe pāila ānanda*

### SYNONYMS

*nityānanda*—Nityānanda; *jagadānanda*—Jagadānanda; *dāmodara*—Dāmodara; *mukunda*—Mukunda; *haridāsa*—Haridāsa; *mili'*—meeting; *sabe*—all of them; *pāila*—got; *ānanda*—great pleasure.

### TRANSLATION

When Nityānanda Prabhu, Jagadānanda Prabhu, Dāmodara Prabhu and Mukunda Prabhu met Haridāsa Ṭhākura, they all became very much pleased.

## TEXT 197

সমুদ্রস্নান করি' প্রভু আইলা নিজ স্থানে ।  
অবৈতাদি গেলা সিন্ধু করিবারে স্নানে ॥ ১৯৭ ॥

*samudra-snāna kari' prabhu āilā nija sthāne  
advaitādi gelā sindhu karibāre snāne*

## SYNONYMS

*samudra-snāna kari'*—after bathing in the sea; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *nija sthāne*—to His own place; *advaita-ādi*—devotees, headed by Advaita Prabhu; *gelā*—went; *sindhu*—to the ocean; *karibāre*—just to take; *snāne*—bath.

## TRANSLATION

When Śrī Caitanya Mahāprabhu returned to His residence after taking a bath in the sea, all the devotees, headed by Advaita Prabhu, went to bathe in the sea.

## TEXT 198

আসি' জগন্নাথের কৈল চূড়া দরশন ।  
প্রভুর আবাসে আইলা করিতে ভোজন ॥ ১৯৮ ॥

*āsi' jagannāthera kaila cūḍā daraśana  
prabhura āvāse āilā karite bhojana*

## SYNONYMS

*āsi'*—coming back; *jagannāthera*—of Lord Jagannātha; *kaila*—did; *cūḍā darasana*—looking at the top of the temple; *prabhura*—of Lord Caitanya Mahāprabhu; *āvāse*—at the residence; *āilā*—came; *karite bhojana*—to take their luncheon.

## TRANSLATION

After bathing in the sea, all the devotees, headed by Advaita Prabhu, returned, and on their return they saw the top of the Jagannātha temple. They then went to the residence of Śrī Caitanya Mahāprabhu to take their luncheon.

## TEXT 199

সবারে বসাইলা প্রভু ঘোগ্য ক্রম করি' ।  
ত্রিহন্তে পরিবেশন কৈল গৌরহরি ॥ ১৯৯ ॥

*sabāre vasāilā prabhu yogya krama kari'  
śri-haste pariveśana kaila gaurahari*

### SYNONYMS

*sabāre*—all the devotees; *vasāilā*—made to sit; *prabhu*—Śrī Caitanya Mahāprabhu; *yogya*—befitting; *krama*—in order, one after another; *kari'*—setting; *śri-haste*—by His own transcendental hand; *pariveśana*—distribution; *kaila*—did; *gaurahari*—Lord Śrī Caitanya Mahāprabhu.

### TRANSLATION

One after the other, Śrī Caitanya Mahāprabhu made all the devotees sit in their proper places. He then began to distribute prasāda with His own transcendental hand.

### TEXT 200

অল্প অন্ন নাহি আইসে দিতে প্ৰভুৰ হাতে ।  
দুই-তিনেৰ অন্ন দেন এক এক পাতে ॥ ২০০ ॥

*alpa anna nāhi āise dite prabhura hāte  
dui-tinera anna dena eka eka pāte*

### SYNONYMS

*alpa anna*—a small quantity of *prasāda*; *nāhi*—does not; *āise*—come; *dite*—to give; *prabhura*—of Śrī Caitanya Mahāprabhu; *hāte*—in the hand; *dui*—two; *tinera*—or of three; *anna*—food; *dena*—He delivers; *eka eka pāte*—on each and every plantain leaf.

### TRANSLATION

All the devotees were served *prasāda* on plantain leaves, and Śrī Caitanya Mahāprabhu distributed on each leaf a quantity suitable for two or three men to eat, for His hand could not distribute less than that.

### TEXT 201

প্ৰভু না খাইলে কেহ না কৰে ভোজন ।  
উৰ্ধ্ব-হণ্ডে বসি' রহে সৰ্ব ভক্তগণ ॥ ২০১ ॥

*prabhu nā khāile keha nā kare bhojana  
ūrdhv-haste vasi' rahe sarva bhakta-gaṇa*

### SYNOMYS

*prabhu*—Śrī Caitanya Mahāprabhu; *nā khāile*—without eating; *keha*—anyone; *nā*—not; *kare*—does; *bhojana*—eating; *ūrdhva-haste*—raising the hand; *vasi'*—sitting; *rahe*—remain; *sarva*—all; *bhakta-gaṇa*—devotees.

### TRANSLATION

All the devotees kept their hands raised over the prasāda distributed to them, for they did not want to eat without seeing the Lord eat first.

### TEXT 202

স্বরূপ-গোসাঙ্গি প্রভুকে কৈল নিবেদন।  
তুমি না বসিলে কেহ না করে ভোজন ॥ ২০২ ॥

*svarūpa-gosāñi prabhuke kaila nivedana  
tumi nā vasile keha nā kare bhojana*

### SYNOMYS

*svarūpa-gosāñi*—Svarūpa Dāmodara Gosāñi; *prabhuke*—unto Śrī Caitanya Mahāprabhu; *kaila*—did; *nivedana*—submission; *tumi*—You; *nā vasile*—if not sitting; *keha*—anyone; *nā*—not; *kare*—does; *bhojana*—eating.

### TRANSLATION

Svarūpa Dāmodara Gosvāmī then informed Śrī Caitanya Mahāprabhu: "Unless You sit and take prasāda, no one will accept it."

### TEXT 203

তোমা-সঙ্গে রাহে যত সন্ধ্যাসীর গণ।  
গোপীনাথাচার্য তাঁরে করিয়াছে নিমন্ত্রণ ॥ ২০৩ ॥

*tomā-saṅge rahe yata sannyāsīra gaṇa  
gopīnātha-ācārya tāṅre kariyāche nimantraṇa*

### SYNOMYS

*tomā-saṅge*—along with You; *rahe*—remain; *yata*—as many as; *sannyāsīra gaṇa*—rank of *sannyāsīs*; *gopīnātha-ācārya*—Gopīnātha Ācārya; *tāṅre*—all of them; *kariyāche*—has done; *nimantraṇa*—invitation.

### TRANSLATION

**“Gopinātha Ācārya has invited all the sannyāsīs who remained with You to come and take prasāda.**

### TEXT 204

**ଆଚାର୍ୟ ଆସିଲାଛେମ ଭିକ୍ଷାର ପ୍ରସାଦାର୍ଥ ଲାଞ୍ଚା ।  
ପୁରୀ, ଭାରତୀ ଆହେନ ତୋମାର ଅପେକ୍ଷା କରିଲା ॥ ୨୦୪**

*ācārya āsiyāchena bhikṣāra prasādānna lañā  
puri, bhāratī āchena tomāra apekṣā kariyā*

### SYNONYMS

ācārya—Gopinātha Ācārya; āsiyāchena—has come; bhikṣāra—for eating; prasāda-anna lañā—taking the remnants of all kinds of food; purī—Paramānanda Purī; bhāratī—Brahmānanda Bhāratī; āchena—are; tomāra—for You; apekṣā kariyā—waiting.

### TRANSLATION

**“Gopinātha Ācārya has already come bringing sufficient remnants of food to distribute to all the sannyāsīs, and sannyāsīs like Paramānanda Purī and Brahmānanda Bhāratī are waiting for You.**

### TEXT 205

**ନିତ୍ୟାନନ୍ଦ ଲାଞ୍ଚା ଭିକ୍ଷା କରିତେ ବୈସ ତୁମି ।  
ବୈଷ୍ଣବେର ପରିବେଶନ କରିତେଛି ଆମି ॥ ୨୦୫ ॥**

*nityānanda lañā bhikṣā karite vaisa tumi  
vaiṣṇavera pariveśana karitechhi āmi*

### SYNONYMS

nityānanda lañā—taking along Śrī Nityānanda Prabhu; bhikṣā—luncheon; karite—to take; vaisa—sit down; tumi—You; vaiṣṇavera—to all the devotees; pariveśana—distribution of prasāda; karitechhi—am doing; āmi—I.

### TRANSLATION

**“You may sit down and accept the luncheon with Nityānanda Prabhu, and I shall distribute the prasāda to all the Vaiṣṇavas.”**

## TEXT 206

তবে প্রভু প্রসাদান্ন গোবিন্দ-হাতে দিলା ।  
যত্ন করি' হরিদাস-ঠাকুরে পাঠাইଲା ॥ ২০৬ ॥

*tabe prabhu prasādānna govinda-hāte dilā  
yatna kari' haridāsa-ṭhākure pāṭhāilā*

## SYNONYMS

*tabe*—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *prasāda-anna*—remnants of Jagannātha's food; *govinda-hāte*—in the hand of Govinda; *dilā*—delivered; *yatna kari'*—with great attention; *haridāsa-ṭhākure*—unto Haridāsa Ṭhākura; *pāṭhāilā*—sent.

## TRANSLATION

After this, Śrī Caitanya Mahāprabhu carefully delivered some prasāda into the hands of Govinda to be given to Haridāsa Ṭhākura.

## TEXT 207

আপনে বসিলା সব সন্ন্যাসীରে লঞ্চା ।  
পরিবেশন করে আচার্য হরষিত হঞ্চା ॥ ২০৭ ॥

*āpane vasilā saba sannyāsire lañā  
pariveśana kare ācārya haraṣita hañā*

## SYNONYMS

*āpane*—personally; *vasilā*—sat down; *saba*—all; *sannyāsire lañā*—taking with Him the *sannyāsīs*; *pariveśana kare*—distributes; *ācārya*—Gopīnātha Ācārya; *haraṣita hañā*—with great pleasure.

## TRANSLATION

Then Śrī Caitanya Mahāprabhu personally sat down to accept lunch with the other *sannyāsīs*, and Gopīnātha Ācārya began to distribute the *prasāda* with great pleasure.

## TEXT 208

মুকুপ গোসাঙ্গি, দামোদর, জগদানন্দ ।  
বৈষ্ণবেরে পরিবেশে তিনি জনে—আনন্দ ॥ ২০৮ ॥

*svarūpa gosāñi, dāmodara, jagadānanda  
vaiṣṇavere pariveśe tina jane—ānanda*

### SYNONYMS

*svarūpa gosāñi*—Svarūpa Gosāñi; *dāmodara*—Dāmodara; *jagadānanda*—Jagadānanda; *vaiṣṇavere pariveśe*—distributed to the Vaiṣṇavas; *tina Jane*—the three persons; *ānanda*—very jubilant.

### TRANSLATION

Then Svarūpa Dāmodara Gosvāmī, Dāmodara Pañḍita and Jagadānanda all began to distribute prasāda to the devotees with great pleasure.

### TEXT 209

ଅନା ପିଠାପାନା ଖାଇ ଆକଣ୍ଠ ପୂରିଯା ।  
ଅଧ୍ୟ ମଧ୍ୟେ ‘ହରି’ କହେ ଆନନ୍ଦିତ ହଏଗୁ ॥ ୨୦୯ ॥

*nānā piṭhā-pānā khāya ākaṇṭha pūriyā  
madhye madhye ‘hari’ kahe ānandita hañā*

### SYNONYMS

*nānā*—various; *piṭhā-pānā*—cakes and sweet rice; *khāya*—eat; *ākaṇṭha pūriyā*—filling up to the throat; *madhye madhye*—occasionally; *hari*—the holy name of Kṛṣṇa; *kahe*—they speak; *ānandita hañā*—in great jubilation.

### TRANSLATION

They ate all kinds of cakes and sweet rice, filling themselves up to their throats, and at intervals they vibrated the holy name of the Lord in great jubilation.

### PURPORT

It is the practice of Vaiṣṇavas while taking *prasāda* to chant the holy name of Lord Hari at intervals and also sing various songs, such as *śarīra avidyā-jāla*. Those who are honoring *prasāda*, accepting the remnants of food offered to the Deity, must always remember that *prasāda* is not ordinary food. *Prasāda* is transcendental. We are therefore reminded:

*mahā-prasāde govinde  
nāma-brahmaṇi vaiṣṇave  
svalpa-puṇya-vatām rājan  
viśvāso naiva jāyate*

Those who are not pious cannot understand the value of *mahā-prasāda* and the holy name of the Lord. Both *prasāda* and the Lord's name are on the Brahman or spiritual platform. One should never consider *prasāda* to be like ordinary hotel cooking. Nor should one touch any kind of food not offered to the Deity. Every Vaiṣṇava strictly follows this principle and does not accept any food that is not *prasāda*. One should take *prasāda* with great faith and should chant the holy name of the Lord and worship the Deity in the temple, always remembering that the Deity, *mahā-prasāda* and the holy name do not belong to the mundane platform. By worshiping the Deity, eating *prasāda* and chanting the Hare Kṛṣṇa *mahā-mantra*, one can always remain on the spiritual platform (*brahma-bhūyāya kāl-pate*).

### TEXT 210

ভোজন সমাপ্ত হৈল, কৈল আচমন।  
সবারে পরাইল প্রভু মাল্য-চমন ॥ ২১০ ॥

*bhojana samāpta haila, kaila ācamana  
sabāre parāila prabhu mālya-candana*

### SYNONYMS

*bhojana*—lunch; *samāpta*—ending; *haila*—there was; *kaila*—did; *ācamana*—washing the mouth; *sabāre*—on everyone; *parāila*—put; *prabhu*—Śrī Caitanya Mahāprabhu; *mālya-candana*—a garland and sandalwood pulp.

### TRANSLATION

After everyone had finished his lunch and washed his mouth and hands, Śrī Caitanya Mahāprabhu personally decorated everyone with flower garlands and sandalwood pulp.

### TEXT 211

বিশ্রাম করিতে সবে নিজ বাসা গেলা।  
সন্ধ্যাকালে আসি' পুনঃ প্রভুকে মিলিলা ॥ ২১১॥

*viśrāma karite sabe nija vāsā gelā  
sandhyā-kāle āsi' punah prabhuke mililā*

### SYNONYMS

*viśrāma karite*—going to take rest; *sabe*—all the Vaiṣṇavas; *nija*—to their own; *vāsā*—residential quarters; *gelā*—went; *sandhyā-kāle*—in the evening; *āsi'*—coming; *punah*—again; *prabhuke* *mililā*—met Śrī Caitanya Mahāprabhu.

### TRANSLATION

After thus accepting prasāda, they all went to take rest at their respective residences, and in the evening they again came to meet Śrī Caitanya Mahāprabhu.

### TEXT 212

হেনকালে রামানন্দ আইলা প্রভু-স্থানে ।  
প্রভু মিলাইল তাঁরে সব বৈষ্ণবগণে ॥ ২১২ ॥

*hena-kāle rāmānanda āīlā prabhu-sthāne  
prabhu milāila tānre saba vaiṣṇava-gaṇe*

### SYNOMYS

*hena-kāle*—at this time; *rāmānanda*—Rāmānanda; *āīlā*—came; *prabhu-sthāne*—at the place of Śrī Caitanya Mahāprabhu; *prabhu*—Śrī Caitanya Mahāprabhu; *milāila*—caused to meet; *tānre*—him (Śrī Rāmānanda Rāya); *saba*—all; *vaiṣṇava-gaṇe*—the devotees of the Lord.

### TRANSLATION

At this time Rāmānanda Rāya also came to meet Śrī Caitanya Mahāprabhu, and the Lord took the opportunity to introduce all the Vaiṣṇavas to him.

### TEXT 213

সবা লঞ্চা গেলা প্রভু জগন্নাথালয় ।  
কীর্তন আরম্ভ তথা কৈল মহাশয় ॥ ২১৩ ॥

*sabā lañā gelā prabhu jagannāthālaya  
kīrtana ārambha tathā kaila mahāśaya*

### SYNOMYS

*sabā lañā*—taking all of them; *gelā*—went; *prabhu*—Śrī Caitanya Mahāprabhu; *jagannātha-ālaya*—to the temple of Lord Jagannātha; *kīrtana*—congregational chanting; *ārambha*—beginning; *tathā*—there; *kaila*—did; *mahāśaya*—the great personality.

### TRANSLATION

The great Personality of Godhead, Śrī Caitanya Mahāprabhu, then took all of them to the temple of Jagannātha and began the congregational chanting of the holy name there.

## TEXT 214

সঞ্চয়-ধূপ দেখি' আরভিলা সংকীর্তন ।  
পড়িছা আসি' সবারে দিল মাল্য-চন্দন ॥ ২১৮ ॥

*sandhyā-dhūpa dekhi' ārambhilā saṅkīrtana  
paḍichā āsi' sabāre dila mālyā-candana*

## SYNOMYMS

*sandhyā-dhūpa—dhūpa-ārati* just in the beginning of the evening; *dekhi'*—they all saw; *ārambhilā*—began; *saṅkīrtana*—congregational chanting; *paḍichā*—the inspector of the temple; *āsi'*—coming; *sabāre*—unto everyone; *dila*—offered; *mālyā-candana*—flower garlands and sandalwood pulp.

## TRANSLATION

After seeing the dhūpa-ārati of the Lord, they all began congregational chanting. Then the paḍichā, the superintendent of the temple, came and offered flower garlands and sandalwood pulp to everyone.

## TEXT 215

চারিদিকে চারি সম্প্রদায় করেন কীর্তন ।  
অধ্যে নৃত্য করে প্রভু শচীর নন্দন ॥ ২১৫ ॥

*cāri-dike cāri sampradāya karena kīrtana  
madhye nṛtya kare prabhu śacīra nandana*

## SYNOMYMS

*cāri-dike*—in the four directions; *cāri*—four; *sampradāya*—groups; *karena*—performed; *kīrtana*—congregational chanting; *madhye*—in the middle; *nṛtya* *kare*—dances; *prabhu*—Śrī Caitanya Mahāprabhu; *śacīra nandana*—the son of mother Śacī.

## TRANSLATION

Four parties were then distributed in four directions to perform saṅkīrtana, and in the middle of them the Lord Himself, known as the son of mother Śaci, began to dance.

## TEXT 216

অষ্ট মৃদুজ বাজে, বত্তিশ করতাল ।  
হরিখনি করে সবে, বলে— ভাল, ভাল ॥ ২১৬ ॥

*aṣṭa mṛdaṅga bāje, batriśa karatāla  
hari-dhvani kare sabe, bale—bhāla, bhāla*

### SYNONYMS

*aṣṭa mṛdaṅga*—eight *mṛdaṅgas*; *bāje*—sounded; *batriśa*—thirty-two; *karatāla*—cymbals; *hari-dhvani*—vibrating the transcendental sound; *kare*—does; *sabe*—every one of them; *bale*—says; *bhāla bhāla*—very good, very good.

### TRANSLATION

In the four groups there were eight *mṛdaṅgas* and thirty-two cymbals. All together they began to vibrate the transcendental sound, and everyone said, “Very good! Very good!”

### TEXT 217

কীর্তনের ধ্বনি মহামঙ্গল উঠিল ।  
চতুর্দশ লোক ভরি' ব্রহ্মাণ্ড ভেদিল ॥ ২১৭ ॥

*kīrtanera dhvani mahā-maṅgala uṭhila  
catuḥdaśa loka bhari' brahmāṇḍa bhedila*

### SYNONYMS

*kīrtanera dhvani*—the vibration of the *saṅkīrtana*; *mahā-maṅgala* *uṭhila*—all good fortune awakened; *catuḥ-daśa*—fourteen; *loka*—planetary systems; *bhari'*—filling up; *brahmāṇḍa*—the whole universe; *bhedila*—penetrated.

### TRANSLATION

When the tumultuous vibration of *saṅkīrtana* resounded, all good fortune immediately awakened, and the sound penetrated the whole universe through the fourteen planetary systems.

### TEXT 218

কীর্তন-আরম্ভে প্রেম উঠলি' চলিল ।  
নৌলাচলবাসী লোক ধান্তি আইল ॥ ২১৮ ॥

*kīrtana-ārambhe prema uthali' calila  
nilācala-vāsī loka dhāñā āīla*

### SYNONYMS

*kīrtana-ārambhe*—in the beginning of the *sāṅkīrtana*; *prema*—ecstasy of love; *uthali'*—overpowering; *calila*—began to proceed; *nīlācala-vāśī*—all the residents of Jagannātha Purī; *loka*—people; *dhāñā*—running; *āila*—came.

### TRANSLATION

**When the congregational chanting began, ecstatic love immediately overflooded everything, and all the residents of Jagannātha Purī came running.**

### TEXT 219

**কীর্তন দেখি' সবার মনে হৈল চমৎকার ।  
কভু নাহি দেখি ঐছে প্রেমের বিকার ॥ ২১৯ ॥**

*kīrtana dekhi' sabāra mane haila camatkāra  
kabhu nāhi dekhi aiche premera vikāra*

### SYNONYMS

*kīrtana dekhi'*—seeing the performance of *sāṅkīrtana*; *sabāra*—of all of them; *mane*—in the mind; *haila*—there was; *camatkāra*—astonishment; *kabhu*—at any time; *nāhi*—never; *dekhi*—see; *aiche*—such; *premera*—of ecstatic love; *vikāra*—transformation.

### TRANSLATION

**Everyone was astonished to see such a performance of sāṅkīrtana, and they all agreed that never before had kīrtana been so performed and ecstatic love of God so exhibited.**

### TEXT 220

**তবে প্রভু জগন্নাথের মন্দির বেড়িয়া ।  
প্রদক্ষিণ করি' বুলেন নর্তন করিয়া ॥ ২২০ ॥**

*tabe prabhu jagannāthera mandira bediyā  
pradakṣiṇa kari' bulena nartana kariyā*

### SYNONYMS

*tabe*—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *jagannāthera*—of Lord Jagannātha; *mandira*—temple; *bediyā*—walking all around; *pradakṣiṇa*—circumambulation; *kari'*—doing; *bulena*—walks; *nartana kariyā*—dancing.

### TRANSLATION

At this time Śrī Caitanya Mahāprabhu circumambulated the temple of Jagannātha and continuously danced about the whole area.

#### TEXT 221

ଆଗେ-ପାଛେ ଗାନ କରେ ଚାରି ସମ୍ପ୍ରଦାୟ ।  
ଆହାଡ଼େର କାଳେ ଧରେ ନିତ୍ୟାନନ୍ଦ ରାୟ ॥ ୨୨୧ ॥

*āge-pāche gāna kare cāri sampradāya  
āchāḍera kāle dhare nityānanda rāya*

#### SYNOMYS

*āge-pāche*—in front and in the rear; *gāna*—singing; *kare*—do; *cāri*—four; *sampradāya*—groups; *āchāḍera*—of falling down; *kāle*—at the time; *dhare*—captures; *nityānanda rāya*—Lord Śrī Nityānanda Prabhu.

### TRANSLATION

As the circumambulation was performed, the four kirtana parties sang in front and in the rear. When Śrī Caitanya Mahāprabhu fell down to the ground, Śrī Nityānanda Rāya Prabhu lifted Him up.

#### TEXT 222

ଅଶ୍ରୁ, ପୁଲକ, କଞ୍ଚା, ସ୍ଵେଦ, ଗଂଭୀର ହୃଦ୍ଦାର ।  
ପ୍ରେମେର ବିକାର ଦେଖି' ଲୋକେ ଚମତ୍କାର ॥ ୨୨୨ ॥

*āśru, pulaka, kampa, sveda, gambhīra huṇkāra  
premera vikāra dekhi' loke camatkāra*

#### SYNOMYS

*āśru*—tears; *pulaka*—jubilation; *kampa*—trembling; *sveda*—perspiration; *gambhīra huṇkāra*—deep resounding; *premera*—of ecstatic love; *vikāra*—transformation; *dekhi'*—seeing; *loke*—all the people; *camatkāra*—were astonished.

### TRANSLATION

While kirtana was going on, there was a transformation of ecstatic love and much tears, jubilation, trembling, perspiration and deep resounding in the body of Śrī Caitanya Mahāprabhu. Upon seeing this transformation, all the people present became very much astonished.

## TEXT 223

পিচ্কারিধারা জিনি' অন্ত নয়নে ।  
চারিদিকের লোক সব করয়ে সিনানে ॥ ২২৩ ॥

*pickāri-dhārā jini' aśru nayane  
cāri-dikera loka saba karaye sināne*

## SYNOMYS

*pickāri-dhārā*—like water coming in force from a syringe; *jini'*—conquering; *aśru*—tears; *nayane*—in the eyes; *cāri-dikera*—in all four directions; *loka*—people; *saba*—all; *karaye* *sināne*—moistened.

## TRANSLATION

The tears from the eyes of the Lord came out with great force, like water from a syringe. Indeed, all the people who surrounded Him were moistened by His tears.

## TEXT 224

‘বেড়ান্ত’ মহাপ্রভু করি’ কতক্ষণ ।  
মন্দিরের পাছে রহি’ করয়ে কীর্তন ॥ ২২৪ ॥

*'bedā-nṛtya' mahāprabhu kari' kata-kṣaṇa  
mandirera pāche rahi' karaye kīrtana*

## SYNOMYS

*bedā-nṛtya*—the dancing surrounding the temple; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kari'*—performing; *kata-kṣaṇa*—for some time; *mandirera pāche*—at the rear of the temple; *rahi'*—staying; *karaye*—performed; *kīrtana*—congregational chanting.

## TRANSLATION

After circumambulating the temple, Śrī Caitanya Mahāprabhu for some time remained at the rear of the temple and continued His saṅkīrtana.

## TEXT 225

চারিদিকে চারি সম্প্রদায় উচ্ছেষ্টব্রহ্মে গায় ।  
মধ্যে তাঙ্গুব-নৃত্য করে গৌরবায় ॥ ২২৫ ॥

cāri-dike cāri sampradāyauccaiḥsvare gāya  
madhye tāṇḍava-nṛtya kare gaurarāya

### SYNOMYS

cāri-dike—on four sides; cāri sampradāya—the four groups; uccaiḥ-svare—very loudly; gāya—chant; madhye—in the middle; tāṇḍava-nṛtya—jumping and dancing; kare—performs; gaurarāya—Śrī Caitanya Mahāprabhu.

### TRANSLATION

**On all four sides the four sankirtana groups chanted very loudly, and in the middle Śrī Caitanya Mahāprabhu danced, jumping high.**

### TEXT 226

বহুক্ষণ নৃত্য করি' প্রভু শির হৈলা ।  
চারি মহান্তেরে তবে নাচিতে আজ্ঞা দিলা॥ ২২৬ ॥

bahu-kṣaṇa nṛtya kari' prabhu sthira hailā  
cāri mahāntere tabe nācite ājñā dilā

### SYNOMYS

bahu-kṣaṇa—for a long period; nṛtya kari'—dancing; prabhu—Śrī Caitanya Mahāprabhu; sthira hailā—became silent; cāri mahāntere—to four great personalities; tabe—then; nācite—to dance; ājñā dilā—ordered.

### TRANSLATION

**After dancing for a long time, Śrī Caitanya Mahāprabhu became still and ordered four great personalities to begin to dance.**

### TEXT 227

এক সম্প্রদায়ে নাচে নিত্যানন্দ-রায়ে ।  
অবৈত্ত-আচার্য নাচে আর সম্প্রদায়ে ॥ ২২৭ ॥

eka sampradāye nāce nityānanda-rāye  
advaita-ācārya nāce āra sampradāye

### SYNOMYS

eka sampradāye—in one group; nāce—dances; nityānanda-rāye—Lord Nityānanda; advaita-ācārya—Advaita Ācārya Prabhu; nāce—dances; āra—another; sampradāye—in a group.

### TRANSLATION

In one group Nityānanda Prabhu began to dance, and in another group Advaita Ācārya began to dance.

### TEXT 228

ଆର ସମ୍ପ୍ରଦାୟେ ନାଚେ ପଣ୍ଡିତ-ବକ୍ରେଶ୍ୱର ।  
ଶ୍ରୀବାସ ନାଚେ ଆର ସମ୍ପ୍ରଦାୟ-ଭିତର ॥ ୨୨୮ ॥

*āra sampradāye nāce paṇḍita-vakreśvara  
śrīvāsa nāce āra sampradāya-bhitara*

### SYNONYMS

*āra sampradāye*—in another *sampradāya*, or group; *nāce*—dances; *paṇḍita-vakreśvara*—Vakreśvara Paṇḍita; *śrīvāsa*—Śrīvāsa Ṭhākura; *nāce*—dances; *āra*—another; *sampradāya-bhitara*—in the middle of a group.

### TRANSLATION

In another group Vakreśvara Paṇḍita and in another group Śrīvāsa Ṭhākura began to dance.

### TEXT 229

ମଧ୍ୟେ ରହି' ମହାପ୍ରଭୁ କରେନ ଦରଶନ ।  
ତାହାନ୍ ଏକ ଐସ୍ୱର ତାନ୍ତ୍ର ହଇଲ ପ୍ରକଟନ ॥ ୨୨୯ ॥

*madhye rahi' mahāprabhu karena daraśana  
tāhān eka aiśvarya tānra ha-ila prakaṭana*

### SYNONYMS

*madhye rahi'*—keeping in the middle; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karena* *daraśana*—looks over; *tāhān*—there; *eka*—one; *aiśvarya*—miracle; *tānra*—of Him; *ha-ila*—became; *prakaṭana*—exhibited.

### TRANSLATION

While this dancing was going on, Śrī Caitanya Mahāprabhu watched them and performed a miracle.

### TEXT 230

ଚାରିଦିକେ ବୃତ୍ୟଗୀତ କରେ ସତ ଜନ ।  
ସବେ ଦେଖେ,—ପ୍ରଭୁ କରେ ଆମାରେ ଦରଶନ ॥ ୨୩୦ ॥

cāri-dike nr̄tya-gīta kare yata jana  
sabe dekhe, —prabhu kare āmāre darāśana

### SYNONYMS

cāri-dike—on four sides; nr̄tya-gīta—chanting and dancing; kare—does; yata jana—all people; sabe dekhe—everyone sees; prabhu—Śrī Caitanya Mahāprabhu; kare—does; āmāre darāśana—looking at me.

### TRANSLATION

**Śrī Caitanya Mahāprabhu stood in the middle of the dancers, and all the dancers in all directions perceived that Śrī Caitanya Mahāprabhu was looking at them.**

### TEXT 231

চারি জনের বৃত্ত দেখিতে প্রভুর অভিলাষ ।  
সেই অভিলাষে করে ঐশ্বর্য আকাশ ॥ ২৩১ ॥

cāri janera nr̄tya dekhite prabhura abhilāṣa  
sei abhilāṣe kare aiśvarya prakāśa

### SYNONYMS

cāri janera—of the four persons; nr̄tya—dancing; dekhite—to see; prabhura—of Śrī Caitanya Mahāprabhu; abhilāṣa—desire; sei abhilāṣe—for that purpose; kare—does; aiśvarya prakāśa—exhibition of a miracle.

### TRANSLATION

**Wanting to see the dancing of the four great personalities, Śrī Caitanya Mahāprabhu exhibited Himself in such a way to appear as if He were seeing everyone.**

### TEXT 232

দর্শনে আবেশ তাঁর দেখি' মাত্র জানে ।  
কেমনে চৌদিকে দেখে,—ইহা নাহি জানে ॥ ২৩২ ॥

darśane āveśa tāñra dekhi' mātra jāne  
kemane caudike dekhe, —ihā nāhi jāne

### SYNONYMS

darśane—while looking over; āveśa—emotional ecstasy; tāñra—His; dekhi'—seeing; mātra jāne—only knows; kemane—how; cau-dike—on four sides; dekhe—He sees; ihā nāhi jāne—one does not know.

### TRANSLATION

**E**veryone who saw Śrī Caitanya Mahāprabhu could understand that He was performing a miracle, but they did not know how it was that He could see from all four sides.

### TEXT 233

পুলিন-ভোজনে যেন কৃষ্ণ মধ্য-স্থানে ।  
চৌদিকের সথা কহে,—আমারে নেহানে ॥ ২৩৩ ॥

*pulina-bhojane yena kṛṣṇa madhya-sthāne  
caudikera sakha kahe, —āmāre nehāne*

### SYNONYMS

*pulina-bhojane*—eating on the bank of Yamunā; *yena*—as; *kṛṣṇa*—Lord Kṛṣṇa; *madhya-sthāne*—sitting in the middle; *cau-dikera*—on four sides; *sakha*—cowherd boy friends; *kahe*—say; *āmāre nehāne*—just seeing me.

### TRANSLATION

**I**n His own pastimes in Vṛndāvana, when Kṛṣṇa used to eat on the bank of the Yamunā and sit in the center of His friends, every one of the cowherd boys would perceive that Kṛṣṇa was looking at him. In the same way, when Caitanya Mahāprabhu was dancing, everyone saw that Caitanya Mahāprabhu was facing him.

### TEXT 234

নৃত্য করিতে যেই আইসে সন্নিধানে ।  
মহাপ্রভু করে তাঁরে দৃঢ় আলিঙ্গনে ॥ ২৩৪ ॥

*nṛtya karite yei āise sannidhāne  
mahāprabhu kare tānre dṛḍha āliṅgane*

### SYNONYMS

*nṛtya karite*—dancing; *yei*—anyone who; *āise*—comes; *sannidhāne*—nearby; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *tānre*—unto him; *dṛḍha*—tight; *āliṅgane*—embracing.

### TRANSLATION

**W**hen someone came nearby while dancing, Śrī Caitanya Mahāprabhu would tightly embrace him.

## TEXT 235

ମହାନୃତ୍ୟ, ମହାପ୍ରେମ, ମହାସଂକୀର୍ତ୍ତନ ।  
ଦେଖି' ପ୍ରେମାବେଶେ ଭାସେ ନୀଳାଚଳ-ଜନ ॥ ୨୩୫ ॥

*mahā-nṛtya, mahā-prema, mahā-saṅkīrtana  
dekhi' premāvēśe bhāse nilācala-jana*

## SYNONYMS

*mahā-nṛtya*—great dancing; *mahā-prema*—great love; *mahā-saṅkīrtana*—great congregational chanting; *dekhi'*—seeing; *prema-āvēśe*—in ecstatic love; *bhāse*—flow; *nilācala-jana*—all the residents of Jagannātha Puri.

## TRANSLATION

Upon seeing the great dancing, great love and great saṅkīrtana, all the people of Jagannātha Puri floated in an ecstatic ocean of love.

## TEXT 236

ଗଜପତି ରାଜା ଶୁଣି' କୌରତନ-ମହତ୍ୱ ।  
ଅଟ୍ଟାଲିକା ଚଡ଼ି' ଦେଖେ ଅଗାମ-ସହିତ ॥ ୨୩୬ ॥

*gajapati rājā śuni' kīrtana-mahattva  
atṭālikā caḍi' dekhe svagaṇa-sahita*

## SYNONYMS

*gajapati rājā*—the King of Orissa; *śuni'*—hearing; *kīrtana-mahattva*—the greatness of *saṅkīrtana*; *atṭālikā caḍi'*—ascending to the top of the palace; *dekhe*—sees; *svagaṇa-sahita*—along with his personal associates.

## TRANSLATION

Hearing the greatness of the *saṅkīrtana*, King Pratāparudra went up to the top of his palace and watched the performance with his personal associates.

## TEXT 237

କୌରତନ ଦେଖିଯା ରାଜାର ହୈଲା ଚମତ୍କାର ।  
ପ୍ରଭୁକେ ମିଲିତେ ଉତ୍କଞ୍ଠା ବାଢିଲ ଅପାର ॥ ୨୩୭ ॥

*kīrtana dekhiyā rājāra haila camatkāra  
prabhuke milite utkanṭhā bāḍila apāra*

### SYNONYMS

*kīrtana dekhiyā*—seeing the performance of *kīrtana*; *rājāra*—of the King; *haila*—there was; *camatkāra*—astonishment; *prabhuke*—Śrī Caitanya Mahāprabhu; *milite*—to meet; *utkānṭhā*—anxiety; *bāḍila*—increased; *apāra*—unlimitedly.

### TRANSLATION

The King was very astonished to see Śrī Caitanya Mahāprabhu's *kīrtana*, and the King's anxiety to meet Him increased unlimitedly.

### TEXT 238

কীর্তন-সমাপ্ত্যে প্রভু দেখি' পুষ্পাঞ্জলি ।  
সর্ববৈশ্বর লংগা প্রভু আইলা বাসা চলি' ॥ ২৩৮ ॥

*kīrtana-samāptye prabhu dekhi' puṣpāñjali  
sarva vaiṣṇava lañā prabhu āilā vāsā cali'*

### SYNONYMS

*kīrtana-samāptye*—at the end of the performance of *kīrtana*; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhi'*—after seeing; *puṣpāñjali*—offering flowers to the Lord Jagannātha Deity; *sarva vaiṣṇava*—all the devotees; *lañā*—accompanying; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—returned; *vāsā*—to His residential place; *cali'*—going.

### TRANSLATION

After the saṅkīrtana ended, Śrī Caitanya Mahāprabhu watched the offering of flowers to the Lord Jagannātha Deity. Then He and all the Vaiṣṇavas returned to His residence.

### TEXT 239

পদ্ধিছা আনিয়া দিল প্রসাদ বিস্তর ।  
সবারে বাটিয়া তাহা দিলেন ঈশ্বর ॥ ২৩৯ ॥

*paḍīchā āniyā dila prasāda vistara  
sabāre bāñtiyā tāhā dilena iśvara*

### SYNONYMS

*paḍīchā*—the superintendent of the temple; *āniyā*—bringing; *dila*—delivered; *prasāda*—of remnants of Jagannātha's food; *vistara*—a large quantity; *sabāre*—

unto everyone; *bāñṭiyā*—distributing; *tāhā*—that; *dilena*—gave; *iśvara*—the Lord.

### TRANSLATION

The superintendent of the temple then brought large quantities of prasāda, which Śrī Caitanya Mahāprabhu personally distributed to all the devotees.

### TEXT 240

সবারে বিদায় দিল করিতে শয়ন ।  
এইমত লীলা করে শচীর নন্দন ॥ ২৪০ ॥

*sabāre vidāya dila karite śayana  
ei-mata līlā kare śacīra nandana*

### SYNOMYMS

*sabāre*—unto everyone; *vidāya*—bidding farewell; *dila*—gave; *karite śayana*—to take rest; *ei-mata*—in this way; *līlā*—pastimes; *kare*—performed; *śacīra nandana*—the son of Śacī.

### TRANSLATION

Finally they all departed to rest in bed. In this way Śrī Caitanya Mahāprabhu, the son of Śacimātā, performed His pastimes.

### TEXT 241

যাবৎ আছিলা সবে মহাপ্রভু-সঙ্গে ।  
প্রতিদিন এইমত করে কীর্তন-রঙে ॥ ২৪১ ॥

*yāvat āchilā sabe mahāprabhu-saṅge  
prati-dina ei-mata kare kirtana-raṅge*

### SYNOMYMS

*yāvat*—so long; *āchilā*—remained; *sabe*—all the devotees; *mahāprabhu-saṅge*—along with Śrī Caitanya Mahāprabhu; *prati-dina*—every day; *ei-mata*—in this way; *kare*—performed; *kirtana-raṅge*—saṅkirtana in great pleasure.

### TRANSLATION

As long as the devotees remained at Jagannātha Puri with Śrī Caitanya Mahāprabhu, the pastime of saṅkirtana was performed with great jubilation every day.

## TEXT 242

এই ত' কহিলুঁ প্রভুর কীর্তন-বিলাস ।  
যেবা ইহা শুনে, হয় চৈতন্যের দাস ॥ ২৪২ ॥

*ei ta' kahiluṇ prabhura kīrtana-vilāsa  
yebā ihā śune, haya caitanyera dāsa*

## SYNONYMS

*ei ta' kahiluṇ*—thus I have explained; *prabhura*—of the Lord; *kīrtana-vilāsa*—pastimes in *saṅkīrtana*; *yebā*—anyone who; *ihā*—this; *śune*—listens to; *haya*—becomes; *caitanyera dāsa*—a servant of Śrī Caitanya Mahāprabhu.

## TRANSLATION

In this way I have explained the Lord's pastime of *saṅkīrtana*, and I bless everyone with this benediction: By listening to this description, one will surely become a servant of Śrī Caitanya Mahāprabhu.

## TEXT 243

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।  
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ২৪৩ ॥

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

## SYNONYMS

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

## TRANSLATION

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

Thus end the *Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, Eleventh Chapter*, describing the bedā-kīrtana pastimes of Śrī Caitanya Mahāprabhu.

## 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.

*Ādi Purāṇa*, **223**

*Bhagavad-gītā*, 03, 135, 136, 166, 192

*Bhakti-rasāmṛta-sindhu* (Rūpa Gosvāmī), 197, **199**

*Brahma-saṁhitā*, 37, **87**, 103, 192, 200-201

*Caitanya-bhāgavata* (Vṛndāvana dāsa Ṭhākura), 121

*Caitanya-candrāmṛta* (Prabhodhānanda Sarasvatī), 197, 198

*Caitanya-candrodaya-nāṭaka* (Kavi Karṇapura), 101, 212, **214-215, 234**

*Hari-bhakti-vilāsa* (Sanātana Gosvāmī), 178

*Kaṭha Upaniṣad*, 14, 228-229

*Kurma Purāṇa*, **19, 23**

*Laghu-bhāgavatāmṛta* (Rūpa Gosvāmī), **223, 224**

*Mahābhārata*, 65, 80, **193**

*Manu-saṁhitā*, 185

*Padma Purāṇa*, 224

*Rāmāyaṇa*, 16, 81, **181**

*Śrīmad-Bhāgavatam*, 14, 18, 52, **53**, 58, 59, 105, 115, 135-6, 196, **224**, 241, 262, 263, **273-274**

*Śvetāśvatara Upaniṣad*, 237

*Upadeśāmṛta* (Rūpa Gosvāmī), 238

*Vidagdha-mādhava* (Rūpa Gosvāmī), 225

# Glossary

## A

Ācārya—spiritual master who teaches by his example.

Acintya-bhedābheda-tattva—simultaneous oneness and difference.

Agni—the fire-god.

Anavasara—period of a fortnight between bathing ceremony and Ratha-yātrā when the body of Jagannātha Deity is repainted.

Apsarās—beautiful dancing girls on heavenly planets.

Arcā-vigraha—the worshipable Deity.

Āryan—a person who believes in advancing in spiritual life.

Aśramas—four orders of spiritual life—brahmacārya, gṛhastha, vānaprastha and sannyāsa.

Asuras—demons.

## B

Bāula community—one of the *apa-sampradāyas*, or unauthorized devotional groups.

Bhakti-siddhānta-viruddha—that which is against the philosophy of acintya-bhedābheda.

Bhāgavata-dharma—the transcendental religion that is the eternal function of the living being.

Bhakti—devotional service.

Bhava-sāgara—the ocean of repeated birth and death.

Brahmā—the first living being in and the creator of this universe.

Brahmacāri—celibate student.

Brahman—the Lord's all-pervading feature.

Brāhmaṇa—the intelligent class of men.

Bhaya—fear.

## C

Cakra—wheel of Viṣṇu on top of temples.

## D

Dāsa—servant.

Dharma—religious principles by which one can understand the Supreme Personality of Godhead.

Dāsy-a-rasa—relationship with Kṛṣṇa in servitude.

Devahūti—mother of Kapiladeva.

*Dhūpa-ārati*—ceremony of offering incense and a flower to the Deity.

*Drḍha-vrata*—firm determination.

## G

*Copī-candana*—type of clay used for *tilaka*.

*Gosāñi*—See: Gosvāmī.

*Gosvāmī*—Master of the senses.

*Govinda*—the name of Kṛṣṇa which means “He who pleases the senses and the cows”.

*Guru*—the spiritual master.

## I

*Indra*—the King of the heavenly planets.

## J

*Jīva*—the spirit soul.

*Jñāna-kāṇḍa*—the section of the *Vedas* which deals with empiric philosophical speculation.

## K

*Kaivalya*—oneness in the effulgence of Brahman.

*Kāma*—lust.

*Kāṇḍas*—three divisions of the *Vedas*.

*Karatālas*—hand cymbals.

*Karma*—material activities subject to reaction.

*Karma-kāṇḍa*—the section of the *Vedas* which deals with fruitive activites.

*Krodha*—anger.

*Kṣatriya*—the administrative and warrior class of men.

## L

*Lobha*—greed.

## M

*Māda*—intoxication.

*Mādhurya-rasa*—relationship with Kṛṣṇa in conjugal love.

*Mahā-bhāgavata*—a devotee in the highest stage of devotional life.

*Mahā-mantra*—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

*Mātsarya*—envy.

*Moha*—illusion.

*Mokṣa*—liberation.

*Mṛdarīga*—a double-headed drum.

## N

*Nitya-siddha*—eternal perfection attained by never forgetting Kṛṣṇa.

## P

*Pañchīchā*—superintendent of the temple.

*Pālas*—attendants who look after a temple's external affairs.

*Pañcopāsanā*—worship of the five deities (Viṣṇu, Śiva, Durgā, Ganeśa and Sūrya) which is performed by Māyāvādīs.

*Pāṇḍās*—See: *Pāṇḍitas*.

*Pandita*—a learned scholar.

*Pāṇḍya*—title of kings who ruled over Mādurā and Rāmeśvara.

*Paramahaṁsa*—the topmost class of God-realized devotees.

*Parām Brahman*—the Supreme Lord, the chief of all living entities.

*Paramparā*—disciplic succession.

*Prabhu*—master.

*Prabhupāda*—master at whose feet all other masters surrender.

*Praharāja*—a designation given to brāhmaṇas who represent the king when the throne is vacant.

*Prajāpatis*—progenitors of mankind.

*Prakṛta-sahajiyā*—a materialistic devotee.

*Prema-saṅkirtana*—a special creation of the Lord of congregational chanting in love of Godhead.

## R

*Rasa*—mellow, or the sweet taste of a relationship.

*Rasābhāsa*—incompatible overlapping of transcendental mélodies.

## S

*Śabda-pramāṇa*—the evidence of transcendental sound.

*Sakhya-rasa*—relationship with Kṛṣṇa in friendship.

Śālagrāma-śilā—a Deity of Nārāyaṇa in the form of a small stone.

Sampradāya—a line of disciplic succession.

Sanātana—eternal, having no beginning or end.

Sanātana-dharma—eternal religion, the sum and substance of which is chanting the *mahā-mantra*.

Saṅkirtana—congregational chanting of the Lord's holy names.

Sannyāsa—the renounced order of spiritual life.

Śānta-rasa—relationship with Kṛṣṇa in neutral appreciation.

Saptatāla—the seven palm trees in Rāmacandra's forest.

Śāstras—the revealed scriptures.

Snāna-yātra—the bathing ceremony of Lord Jagannātha.

Śruti—the Vedas.

Śūdra—the working or servant class of men.

## T

Tattvavādīs—the followers of Madhvācārya's *śuddha-dvaita* philosophy.

Tīrtha—holy place of pilgrimage.

## U

Upāsanā-kāṇḍa—section of the Vedas dealing with processes of worship.

## V

Vaikuṇṭha—the place without anxiety—the spiritual world.

Vaiśya—the mercantile and farming class of men.

Varṇas—the four social orders of society—*brāhmaṇas, kṣatriyas, vaiśyas, śūdras*.

Varṇāśrama-dharma—the four castes and four orders of spiritual life.

Vātsalya-rasa—relationship with Kṛṣṇa in the mood of parenthood.

Vidyādharaḥ—attendants of Lord Śiva.

Viṣṇu-tattva—a primary expansion of Kṛṣṇa having full status as Godhead.

## Y

Yajña—sacrifice.

Yoga-nidrā—mystic slumber in which Mahā-Viṣṇu creates universes.

# Bengali Pronunciation Guide

## BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

## Vowels

ଅ a	ଆ â	ଇ i	ଈ ī	ଉ u	ଔ ū	ଖ ḫ
ଏ ē	ଏ e	ଐ ai	ଓ o	ାଉ au		

॒ m (*anusvāra*)      ॑ n (*candra-bindu*)      ॒ h (*visarga*)

## Consonants

<b>Gutterals:</b>	କ ka	ଖ kha	ଗ ga	ଘ gha	ଓ ña
<b>Palatals:</b>	ଚ ca	ଛ cha	ଝ ja	ଝ jha	ঞ ña
<b>Cerebrals:</b>	ଟ ṭa	ଠ ṭha	ଡ ḍa	ଡ ḍha	ণ ᱥa
<b>Dentals:</b>	ତ ta	ଥ tha	ଦ da	ଧ dha	ন na
<b>Labials:</b>	ପ pa	ଫ pha	ବ ba	ଭ bha	ম ma
<b>Semivowels:</b>	ସ ya	ର ra	ଲ la	ବ va	
<b>Sibilants:</b>	ଶ śa	ଶ sa	ଶ sa	ଶ ha	

## Vowel Symbols

The vowels are written as follows after a consonant:

ଠା fi ၏ି ଙୁ ଙୁ ଣ୍ଟ ଣ୍ଟ ଚେ ତୈ ଚୋ ଚୋ  
 For example: କା kā କି ki କି kī କୁ ku କୁ kū କି kି  
 କି kି କେ ke କୈ kai କୋ ko କୌ kau

The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (॥) indicates that there is no final vowel. ॥ k

The letters above should be pronounced as follows:

a —like the <i>o</i> in hot; sometimes like the <i>o</i> in go;	া —like the <i>d</i> in dawn.
final <i>a</i> is usually silent.	ঢ —like the <i>dh</i> in good-house.
ା —like the <i>a</i> in far.	ণ —like the <i>n</i> in draw.
i, ି —like the <i>ee</i> in meet.	t—as in talk but with the tongue against the teeth.
u, ି —like the <i>u</i> in rule.	ଥ—as in hot-house but with the tongue against the teeth.
ର —like the <i>ri</i> in rim.	ଦ—as in dawn but with the tongue against the teeth.
ର —like the <i>ree</i> in reed.	ଧ—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.	ନ—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.	ଫ —like the <i>ph</i> in philosopher.
au —like the <i>ow</i> in owl.	b —like the <i>b</i> in bird.
ମ —( <i>anusvāra</i> ) like the <i>ng</i> in song.	ଭ —like the <i>bh</i> in rub-hard.
ହ —( <i>visarga</i> ) a final <i>h</i> sound like in Ah.	ମ —like the <i>m</i> in mother.
ନ —( <i>candra-bindu</i> ) a nasal <i>n</i> sound like in the French word <i>bon</i> .	ଯ —like the <i>j</i> in jaw. ୟ
k —like the <i>k</i> in kite.	ଯ —like the <i>y</i> in year. ୟ
ଖ —like the <i>kh</i> in Eckhart.	r —like the <i>r</i> in run.
ଗ —like the <i>g</i> in got.	ଲ —like the <i>l</i> in law.
ଘ —like the <i>gh</i> in big-house.	v —like the <i>b</i> in bird or like the <i>w</i> in dwarf.
ନ —like the <i>n</i> in bank.	ଶ, ଶ —like the <i>sh</i> in shop.
ଚ —like the <i>ch</i> in chalk.	s —like the <i>s</i> in sun.
ଛ —like the <i>chh</i> in much-haste.	ହ—like the <i>h</i> in home.
ଜ —like the <i>j</i> in joy.	
ଝ —like the <i>geh</i> in college-hall.	
ନ —like the <i>n</i> in bunch.	
ତ —like the <i>t</i> in talk.	
ଥ —like the <i>th</i> in hot-house.	

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 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

			āgraha kariyā purṇthi lekhāñā laila	9.206	78
abhaya-dāna deha' yadi, kari nivedane	11.3	209	aharī tvāñā sarva-pāpebhyo	9.265	56
ācārya āsiyāchenabhiṣṭā prasādānna lañā	11.204	316	aho bata śva-paco 'to gariyāñ	11.192	309
ācārya-gosāñī sabāre kaila āliṅgana	10.86	150	aiche ghara yā' kara kuṭumba milana	11.39	230
ācārya kahe, —iñhāra nāma advaita ācārya	11.83	253	aiche mahāprabhura bhakta yāhāñ tāhāñ haya	10.187	203
ācārya kahe, —tumi yei kaha, sei satya haya	9.274	61	aiche prema, aiche nr̄tya, aiche hari-dhvani	11.96	260
ācārya kahe, —'varṇāśrama-dharma, kṛṣṇe	9.256	48	aiche śakti kāra haya, vinā eka rāma	9.315	82
ācāryanidhi, āra pañḍita gadādhara	10.82	149	aiche vāta punarapi mukhe nā ānibe	11.12	215
ācāryaratna, āra pañḍita vakrēśvara	10.82	149	'āi' ke kahibe yā', prabhura āgamana	10.68	143
ācāryaratna iñhā, pañḍita-purandara	11.85	253	āira mandire sukhe karilā viśrāma	10.92	153
ācāryaratna, vidyānidhi, pañḍita gadādhara	11.159	291	āi tāhre bhikṣā dilā kariyā sammāna	10.92	153
ācāryera sabe kaila carana vandana	10.86	150	ājanma karinu muñi 'nirākāra'-dhyāna	10.175	195
ācāryere kaila prabhu prema-āliṅgana	11.127	278	āji āmī pūrṇa ha-ilāna tomāra āgamane	11.134	281
ācāryere prasāda diyā kari' namaskāra	10.79	147	āji haite nā pariba ei carmāmbara	10.160	187
āchādéra kāle dhare nityānanda rāya	11.221	324	āji mora ghare bhikṣā kara arigikāra	9.215	24
ādarāḥ paricaryāñān	11.29	223	ājñā deha' gauḍa-deśe pāṭhāi eka-jana	10.71	144
adarśāniyān api nica-jātīn	11.47	233	ājñā deha', —vaiṣṇavera kari samādhāne	11.171	297
ādau mālā adyaitere svarūpa parāīla	11.78	250	ājñā deha' yadi tāhre āniye ethāi	10.152	184
adbhuta premara vanyā dūrīhāra uthalila	9.292	71	ājñā nahe, tabu kariha, iñgita bujhīyā	11.122	275
advaita-ācārya-grhe gelā kṛṣṇadāsa	10.78	147	ājñāyaivarāñ gunāñ doṣān	9.264	55
advaita-ācārya nācē āra sampradāye	11.227	326	ākārad api bhetavyāṁ	11.11	6
adavaitādi bhakta saba āche duḥkha pā'	10.72	144	ālālanāthē āśi' kṛṣṇadāse pāṭhāla	9.338	92
adavaitādi gelā sindhu karibāre snāne	11.197	313	ālālanāthē gelā prabhu sabāre chādiyā	11.63	244
advaita kahe, —iśvarera ei svabhāva haya	11.135	281	āliṅgana kaila prabhu tānre uṭhāñā	9.320	85
advaita karila prabhura caraṇa vandana	11.127	278	āliṅgana karibena tomāya 'vaiṣṇava' jāni'	11.57	240
advaita-nityānanda parama priyatama	10.117	165	alpa anna nāhi āise dite prabhura hāte	11.200	314
advaita-sīrvasādi yata bhakta-gaṇa	10.69	143	alpākṣare kahe siddhānta apāra	9.240	36
advaita-vīthi-pathikair upāsyāḥ	10.178	198	āmāra brāhmaṇa tumi rākha ki karane	9.229	32
advaitere kahena prabhu madhura vacane	11.134	281	āmāra nikāte ei puṣpera udýāne	11.175	299
adyāvadhi sevā kare tattvavādī-gaṇa	9.248	45	āmi-chāra, yogya nāhi tāhre daraśane	11.23	220
āge loka-bhiḍa saba kari' nivāraṇa	10.186	203	āmi-dui ha-i tomāra dāsā ājñākārī	11.178	301
āge-pāche gāna kare cāri sampradāya	11.221	324	āmi-ha sannyāsi dekha, tumi-ha sannyāsi	9.230	32
āge tāhre milī' sabe tāhre saṅge lañā	11.107	268	āmi kahi, —āmā haite nā haya 'viśaya'	11.19	218
āge yadi kṛṣṇa dena sākṣat̄ daraśana	10.180	199	āmi kāho nāhi cīni, cīnīte mana haya	11.72	248
agni-jale praveśyā chāḍība jīvana	9.187	10	āmi ki kariba, mana ihāñ lañā āīla	11.38	229
agni-parikṣā dite yabe sitāre ānila	9.205	20	āmi setubandha haite āsiba alpa-kāle	9.171	3
			āmlitalāya dekhi' śrī-rāma gaurahari	9.224	29
			ānande āsiyā kaila prabhu-saha milana	9.319	84

## Śrī Caitanya-caritāmṛta

ānande dekhite āīlā śrī-janārdana  
ananta caitanya-lilā kahite nā jāni  
'ananta-padmanābha' āīlā haraṣita hañā  
anavasare kare prabhura śrī-āṅga-sevana  
anyere anya kaha, nāhi tomāra jñāna

āpana-icchāya laha, yei tomāra mane  
āpana-nikate prabhu sabā vasāīlā  
āpana-śrī-āṅga-sevāya dila adhikāra  
āpane sārvabhauma kare pāda-sarīvāhana  
āpane vasilā saba sannyāsire lañā

āpani śrī-haste sabāre mālya-gandha dīlā  
aprakṛta vastu nahe prākṛta-gocara  
apūrva mocāra ghaṇṭa tāhān ye khāila  
ārādhānānānār sarveśāṁ  
āra dina mahāprabhu bhaṭṭācāryera saṅge

āra dina sārvabhauma-ādi bhakta-saṅge  
āra dina sārvabhauma kahe prabhu-sthāne  
āra dine āīla svarūpa dāmodara  
āra dine mukunda-datta kahe prabhura  
āra dine prabhu-sthāne kaila nivedana

āra eka śuna tumi āpana prabhāva  
āra sampradāye nāce pañdita-vakrēsvara  
arcanaṁ vandanānār dāsyāṁ  
ārya sarala vīprera buddhi-nāśa kaila  
āsana haite uṭhi' more āliṅgana kaila

asaṅkhyā vaiṣṇava tāhān hails parimāṇa  
āścarya teja, baḍa mahānta, — kaha kon  
āśi' jagannāthera kaila cūḍā daraśāna  
āsiyā kahena saba bhaṭṭāhāri-gaṇe  
āsiyā karila prabhu caraṇa vandana

aśru, pulaka, kampa, sarvāṅge paṭe ghāma  
aśru, pulaka, kampa, sveda, gambhīra  
aṣṭa mṛdaṅga bāje, batriśa karatāla  
ataeva prabhu iñhāke nikāte rākhila  
ataeva svarūpa āge kare parikṣāṇa

ataeva tomāra saṅge rākhaha ṣaṅkare  
athāpi te deva padāmbuja-dvaya  
ati nibhṛte tānre dilā vāsā-sthāne  
'ati-stuti' haya ei nindāra lakṣaṇa  
ati vīḍdhā, ati sthūla, atiuccatara

ātmā samarpiluṇā ūmi tomāra carane  
ātmasāt kari' tāre āliṅgana kaila  
ātmiya-jñāne more saṅkoca nā karibe

9.242 38 aṭṭalikā caḍi' dekhe svagaṇa-sahita  
9.359 102 atyuddanḍarī tāñḍavarī gauracandraḥ  
9.241 37 avaśya karibena kṛpā tomāra upara  
10.41 128 avatari' caitanya kaila dharma-pracāraṇa  
10.157 186

11.177 301 bāhirete padi' āche danḍavat hañā  
11.132 280 bahu-kṣaṇa nṛtya kari' prabhu sthira hailā  
10.147 182 bahu nṛtya-gita kaila premāviṣṭa hañā  
9.353 99 bahuta ādare prabhuke bhikṣā karāila  
11.207 317 bahu yatne sei puṇthi niла lekhāīyā  
9.194 13

9.296 73 bāhya-jñāna nāhi, se-kāle krṣṇa-nāma śuni'  
11.31 224 'beḍā-nṛtya' mahāprabhu kari' kata-kṣaṇa  
10.29 123 bhakta saba dāhānā āīla haridāse nite  
10.130 172 bhakta-saṅge kare nitya vividha vilāsa  
11.3 209

10.102 157 bhakti-siddhānta-viruddha, āra rasābhāsa  
10.151 183 bhāla kahena, — carmāmbara dambha lāgi'  
10.71 144 bhāla haila, andha yena duī netra pāīla  
10.174 195 bhārati-gosāñi kene paribena cāma  
10.174 195 bhārati-gosāñi prabhura nikāte rahilā

10.174 195 bhārati kahe, — eho nahe, anya hetu haya  
11.228 327 bhārati kahe, — sārvabhauma, madhyastha  
9.259 50 bhārati kahe, — tomāra ācāra loka śikhāite  
9.227 31 bhāṭṭācārya, ācārya tabe mahāprabhu sthāne  
11.20 219 bhāṭṭācārya ānīla tānre kāśī-miśra-ghare

11.131 279 bhāṭṭācārya, eke eke dekhāha āmāte  
11.82 252 bhāṭṭācārya kahe, — bhāratī, dekhi tomāra  
11.198 313 bhāṭṭācārya kahe, — deva nā kara viṣāḍa  
9.229 32 bhāṭṭācārya kahe, — doñhāra susatya vacana  
11.169 296 bhāṭṭācārya kahe ei madhura vacana

9.287 68 bhāṭṭācārya kahe, — ei svarūpa-dāmodara  
11.222 324 bhāṭṭācārya kahe, — kāli kāśī miśra ghare  
11.216 322 bhāṭṭācārya kahe, — tenho āsibe alpa-kāle  
11.81 252 bhāṭṭācārya kahe, — tenho svayārī iśvara  
10.114 164 bhāṭṭācārya kahe ei madhura vacana

11.147 286 bhāṭṭācārya kāśī-miśre kahila āsiyā  
11.104 266 bhāṭṭācārya saba loke vidāya karāila  
11.193 310 bhāṭṭāhāri haite iñhare āniluṇ uddhāriyā  
10.182 201 bhāṭṭāhāri-kāche gelā āmāre chāḍiyā  
9.312 81 bhāṭṭā kahe, — aṭṭalikāya kara ārohanā  
10.55 136 bhāṭṭā kahe, — bhakta-gaṇa āīla jāniñā  
10.33 125 bhāṭṭā kahe, — ei lāgi' milite kahila  
10.57 137 bhāṭṭā kahe, — ei ta' svābhāvika prema-rita

## B

11.236 330  
11.1 208  
11.52 238  
11.98 261

11.152 289  
11.226 326  
9.347 96  
9.284 67

9.241 37  
11.57 240  
11.224 325  
11.164 294

11.136 281  
10.174 195  
10.113 163  
10.159 187

10.122 169  
10.157 186  
10.183 201  
10.173 194

10.167 191  
10.162 188  
11.133 280  
10.31 124

11.70 247  
10.172 194  
11.51 236  
10.180 199  
11.97 260

11.76 249  
10.28 123  
10.19 118  
10.15 116  
10.22 119  
10.62 139

10.64 140  
10.64 140  
11.71 247

11.110 269  
9.357 100

11.106 267

bhaṭṭa kahe,—gurura ājñā haya balavān	10.144	180	caraṇe paḍiyā śloka padite lāgilā	10.118	166		
bhaṭṭa kahe,—māhāntera ei eka līlā	10.10	114	cāri-dike cāri sampradāya karena kirtana	11.215	321		
bhaṭṭa kahe,—tāñra krpa-leśa haya yātre	11.102	264	cāri dike cāri sampradāya uccaiḥsvare gāyā	11.225	326		
bhaṭṭa kahe,—tumi yei kāha, sei vidhi-	11.112	270	cāri-dike nṛtya-gīta kare yata jana	11.230	328		
bhaṭṭa kahe,—ye śunilā saba satya haya	10.7	112	cāri-dikera loka saba karaye sināne	11.223	325		
bhaṭṭathāri-ghare māhā uthila krandana	9.233	33	cāri gosāñira kaila rāya carana vandana	11.34	226		
bhaṭṭathāri-saha tāhān haila daraśana	9.226	30	cāri janera nṛtya dekhite prabhura abhilāṣa	11.231	328		
bhaṭṭe kahe,—tina dina ṛachaye yātrāre	11.60	242	cāri-jane yukti tabe karilā antara	10.67	142		
bhavad-vidhā bhāgavatās	10.12	114	cāri mahāntere tabe nācīte ājñā dilā	11.226	326		
bhaya pāñña sārvabhauma niṣa ghare gelā	11.13	215	cāri-putra-saṅge paṭe māhāprabhura pāya	10.49	132		
bhikṣā karāñña tāhre karāila śayana	9.353	99	carma ghucāñā kaila āmāre śodhana	10.169	192		
bhikṣā kari' tathā eka śubha-vārtā pāila	9.284	67					
bhikṣā ki dibena vipra,—pāka nāhi kare	9.180	8	carmāmbara chāḍī brahmānanda parila	10.161	188		
bhimā-nadi snāna kari' karena viṭhthalā	9.303	76	carmāmbara-paridhāne sarīsnāra nā tari	10.159	187		
bhojana karila, haila jivanaera āśa	9.196	15	caturdaśa loka bhari' brahmāṇḍa bhedila	11.217	322		
bhojana samāpta hailsa, kaila ācamana	11.210	319	caudikera sakha kahe,—āmāre nehāne	11.233	329		
bilvamaṅgala kaila yaiche daśā āpanāra	10.177	197					
brahmānanda-hārati āīlā tomāra darsāne	10.151	183	caudike vasilā nityānandādi bhakta-gaṇe	10.34	125		
'brahmānanda' nāma tumi—gaura-brahma	10.166	190	choṭa-baḍa-kīrtanīy —dui haridāsa	10.149	182		
brahmānanda pariyāche mrga-carmāmbara	10.154	184	choṭa hañā mukunda ebe hailsa āmāra jyeṣṭha	11.140	283		
brāhmaṇa-samājā saba—vaiṣṇava-carita	9.305	77	ciyaqatalā tīrthe dekhi' śrī-rāma-lakṣmaṇa	9.220	26		
brāhmaṇera sthāne māgi' sei patra nila	9.208	21					
'brahma-saṁhitādhyāya'-puṇthi tāhān pāila	9.237	35					
'brahma-saṁhitā', 'karṇāmṛta' dui-puṇthi	9.309	79					
C	<b>D</b>						
caitanya-candrera līlā-agādhā, gambhīra	9.363	106	dāmodara kahe,—ihārā 'govinda' nāma	11.80	251		
caitanya-caraṇe pāya-gāḍha prema-dhāna	9.360	102	dāmodara kahe,—śārikārā choṭa āmā haite	11.148	287		
caitanya-caraṇe rahoī, yadi ājñā haya	11.19	218	dāmodara-sama āra nāhi mahā-mati	10.116	165		
caitanya-cariṭāṁṭa kahe kṛṣṇadāsa	9.365	107	dāmodara-svarūpa, govinda,—dui jana	11.74	249		
caitanya-cariṭāṁṭa kahe kṛṣṇadāsa	10.190	204	danḍavat hañā paṭe caraṇe dhariyā	9.320	85		
caitanya-caritāṁṭa kahe kṛṣṇadāsa	11.243	333	danḍavat hañā śloka paḍiyā	11.150	287		
caitanya-carita śraddhāyā śune yei jana	9.364	106	danḍavat kari' kahe vinaya-vacana	10.131	173		
caitanya-carita śuna śraddhā-bhakti kari'	9.361	104	darśana kari' mahāprabhu calīlā bāhire	10.31	124		
'caitanyānanda' guru tāñra ājñā dilena tāhre	10.105	159	darśane āveśā tāñra dekhi' māṭra jāne	11.232	328		
caitanyera gana, saba—caitanya-jīvana	11.93	258	dekhi' ānandita-mana hailā gaurahari	9.337	92		
caitanyera sr̄ṣṭi—ei-prema-saṅkīrtana	11.97	260	dekhiile śūnileha tāñre 'īśvara' nā māne	11.103	265		
caitanyera vāsā-gṛhe calīlā dhāñā	11.105	267	dekhi' premāveśe bhāṣe nilācala-jana	11.235	330		
calī' āīlā brahmānanda-bhāratiā āge	10.153	184	dekhiyā ta' chadma kaila yena dekhe nāñi	10.155	185		
calibāra udyoga āmī lāgiyāčhi karite	9.331	89	dekhiyā vismita haila śrī-raṅga-purīra mana	9.288	69		
cāmītāpure āśi' dekhi' śrī-rāma-lakṣmaṇa	9.222	28	dhanus-tīrtha dekhi' karilā nirvindhyāte	9.311	80		
candanākta prasāda-ḍora—śrī-bhuje	10.171	193	dharmaṇī sāntyajya yaḥ sarvān	9.264	55		
candaneśvara, śrīheśvara, murāri brāhmaṇa	10.45	130	dina cāri tāthā prabhuke rākhila brāhmaṇa	9.303	76		

## Śrī Caitanya-caritāmṛta

dina-daśe ihā-sabāra kari' samādhāna  
 dina-dui padmaṇābhera kaila daraśana  
 dina-dui tāhān kari' kirtana-nartana  
 dina dui-tina ācārya māhotsava kaila  
 dina-pāñca-sātā bhitarē āsibe rāmānanda

divya mahā-prasāda aneka ānāila  
 diyamānārī na gṛhṇanti  
 doñhāra vyāpya-vyāpakatve ei ta' kāraṇa  
 dui brahma prakaṭila śrī-puruṣottame  
 dui brahme kaila saba jagat-tāraṇa

dui jane krṣṇa-kathā kahe rātri-dine  
 dui jane krṣṇa-kathā kahe rātri-dine  
 dui jane krṣṇa-kathāya kaila jāgarāṇa  
 dui-jane premāvēṣe haila acetana  
 dui jane premāvēṣe karena krandana

dui jane premāvēṣe karena krandana  
 dui-jane premāvēṣe karena krandane  
 dui pustaka āniyāchi 'dakṣiṇā' ha-ite  
 dui-tinera anna dena eka pāte  
 duñhe mānya kari' duñhe ānande vasila

dūra haite haridāsa gosāñe dekhīyā  
 durāpā hy alpa-tapasāḥ  
 dūre rahi' dekhe prabhura vaiṣṇava-milana  
 durvaśāne raghunāṭhe kaila daraśana  
 dvārakā dekhite calilā śrī-raṅga-puri  
 dvija-nyāsi haite tumi parama-pāvana  
 dvitiya, govinda—bhṛtya, ihān doñhādiyā

## E

ebe āmāra baḍa bhāi tomāra kṛpāte  
 ebe āmi ihān āni' karilānā vidāya  
 ei duḥkhe jvale deha, prāṇa nāhi yāya  
 ei dui puñhi sei saba sākṣi dile  
 ei guṇe krṣṇa tānre karibe aṅgikāra

ei hari-bhaṭṭa, ei śrī-nṛsiṁhānanda  
 ei haya krṣṇa-bhaktera śreṣṭha 'sādhanā  
 ei kali-kāle āra nāhi kona dharma  
 ei kathā loka giyā prabhure kahila  
 ei krṣṇadāse diba gauḍe pāṭhānā

ei-mata dui-jane iṣṭa-goṣṭhi kari'  
 ei-mata līlā kare śacīra nandana  
 ei-mata puruṣottama-vāsi yata jana  
 ei-mata tānra ghare garva cūrṇa kari'

9.334	90	ei-mate goñāila pāñca-sātā dine	9.293	72
9.242	38	ei murāri gupta, iñha pañḍita nārāyaṇa	11.86	254
9.243	38	ei pratijñā kari' kariyāchena avatāra?	11.46	233
10.87	151	ei rāga-mārge āche sūkṣma-dharma-marma	11.112	270
10.59	138	ei saba loka, prabhu, vaise nilācale	10.39	127
9.351	98	ei saba nāmera iñha haya nijāspada	10.171	193
9.268	57	ei-sthāne rahi' kara nāma sāṅkīrtana	11.194	310
10.169	192	ei ta' kahila prabhura vaiṣṇava-milana	10.189	204
10.165	190	ei ta' kahiluṇ prabhura kirtana-vilāsa	11.242	333
10.164	189	ei ṭhāni tomāra āsibe prasādānna	11.195	311
9.293	72	ei tina gitē karā'na prabhura ānanda	10.115	164
9.329	88	ei tirtha śāṅkarānaya siddhi-prāpti haila	9.300	75
9.328	88	ei upāya kara' prabhu dekhibe yāhāya	11.53	238
10.120	168	ei vāṇīnātha rahiibe tomāra carane	10.56	137
9.321	85	ei vāsudeva datta, ei śivānanda	11.87	254
11.16	217	eka-bāra dekhī' kari saphala nayana	10.18	118
11.187	305	eka-jana yāi' kahuk śubha samācāra	10.73	145
11.141	284	eka-khāni ghara āche parama-nirjane	11.175	299
11.200	314	ekale yāi' mahāprabhura dharibe caraṇa	11.56	240
9.202	71	ekānta-bhāvē cintē sabē tomāra caraṇa	10.47	131
11.162	293	eka rāmānanda rāya bahu sukha dila	9.357	100
11.32	225	eka sampradāye nāce nityānanda-rāye	11.227	326
11.124	276	eke eke sarva-bhakte kaila sambhāṣaṇa	11.130	279
9.198	16	e-mata nirṇaya kari' deha' eka sthāne	10.20	119
9.302	76	e-saba siddhānta śuni' prabhura ānanda haila	9.208	21
11.191	308	e-saba vaiṣṇava—ei kṣetrare bhūṣaṇa	10.47	131
11.77	250	e-sarira dharibare kabhu nā yuyāya	9.189	11
		eta bali' bhāratire lañā nija-vāṣā āīlā	10.183	201
		eta bali' govindere kaila āliṅgana	10.141	179
		eta bali' mahāprabhu bhakta-gaṇa-saṅge	10.193	184
11.148	287	eta bali' prabhuke uṭhānā kaila āliṅgana	9.290	70
10.65	141	eta bali' prabhu tānre kaila āliṅgana	10.60	139
9.189	11	eta bali' prabhu tānre kaila āliṅgana	11.158	291
9.324	86	eta bali' sei vipra sukhe pāka kaila	9.217	25
11.27	222	eta bali' tānre thāni ei ājñā lañā	9.173	4
		eta bali' tānre lañā gelā puṣpodyāne	11.193	310
11.87	254	eta bali' tānre lañā gelā puṣpodyāne	11.73	248
9.256	48	eta bali' vidāya dila sei dui-jane	11.123	276
9.362	105	eta bali' vidāya lañā la-ila	11.179	302
11.168	296	eta kahī' dui jana vidāya la-ila	10.22	119
10.70	143	eta kahī' rājā rahe utkanṭhitahañā		
9.302	76	eta kahī' tānre rakhilena āsvāsiyā	10.70	143
11.240	332	eta lābha chāḍī' kon kare upoṣaṇa	11.115	272
10.24	121	eta mahā-prasāda cāhi'—kaha ki kāraṇa	11.109	268
9.278	63			

eta śuni' kṛṣṇadāsa kāndite lāgila	10.66	141	guru-ājñā nā laṅghiye, śāstra-pramāṇa	10.144	180
eta śuni' sārvabhauma ha-ilā cintita	11.50	236	gurura kiṅkara haya mānya se āmāra	10.142	179
eta śuni' sārvabhauma prabhure puchila evam-vrataḥ sva-priya-nāma-kīrt�	10.136	175	guru-śiṣya-nyāye ṣatya śiṣyera parājaya	10.173	194
	9.262	52	guru-ṭhāni ājñā māgi' ilā nilācale	10.109	161

**G**

gāḍha anurāga haya, jāni āge haite  
gajapati rājā śuni' kirtana-mahattva  
gajendra-mokṣaṇa-tirthe dekhi viṣṇu-mūrti  
galāgali kari' duṛhe karena krandana  
gaṅgādāsa, hari-bhaṭṭa, ācārya purandara

gāḍha anurāga haya, jāni āge haite	11.149	287	haridāsa kahe, —muñi nica-jāti chāra	11.165	294
gajapati rājā śuni' kirtana-mahattva	11.236	330	haridāsa kahe, —prabhu nā chuṇio more	11.188	306
gajendra-mokṣaṇa-tirthe dekhi viṣṇu-mūrti	9.221	27	haridāsa kare preme nāma-saṅkirtane	11.185	304
galāgali kari' duṛhe karena krandana	9.290	70	haridāsa ṭhākura iñhā bhuvana-pāvana	11.86	254
gaṅgādāsa, hari-bhaṭṭa, ācārya purandara	11.159	291	haridāsa ṭhākurerā haila paraṇa ānanda	10.81	148

gaṅgādāsa pañḍita iñhā, pañḍita-śāṅkara  
gaṅgā-tire-tire āilā nadīyā nagari  
gauḍa-deśe pāṭhātē cāhi eka-jana  
gauḍa ha-ite āilā, teñho mahā-kṛpāmaya  
gauḍa haite bhakta āise, —kaila nivedana

gaṅgādāsa pañḍita iñhā, pañḍita-śāṅkara	11.85	253	haridāse mili' sabē pāila ānanda	11.196	312
gaṅgā-tire-tire āilā nadīyā nagari	10.91	152	haridāse nā dekhiyā kahe, —kāhān haridāsa	11.161	293
gauḍa-deśe pāṭhātē cāhi eka-jana	10.68	143	hari-dhvani kare sabē, bale —bhāla, bhāla	11.216	322
gauḍa ha-ite āilā, teñho mahā-kṛpāmaya	10.5	111	hasaty atho roditi rauti gāyatry	9.262	52
gauḍa haite bhakta āise, —kaila nivedana	11.64	244	heloddhūnita-khedyā viśadāyā pronmilad-hena-kāle āilā tathā bhavānanda rāya	10.119	166
				10.49	132

gauḍa haite cali' āilāñca nilācalā-puri  
gauḍa haite vaisṇava āśitechena dui'-śata  
gokarne śiva dekhi' āilā dvaiḍpāyani  
gopī-bhāvē virahe prabhu vyākula hañā  
gopī-candana-tale āchila dīngāte

gauḍa haite cali' āilāñca nilācalā-puri	10.98	155	hena-kāle āilā tathā gopināthācārya	11.66	245
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gauḍa haite vaisṇava āśitechena dui'-śata	11.67	246	hena-kāle govindera haila āgamanā	10.131	173
gokarne śiva dekhi' āilā dvaiḍpāyani	9.280	64	hena-kāle kāśi-miśra, padīchā, —dui jana	11.169	296
gopī-bhāvē virahe prabhu vyākula hañā	11.63	244	hena-kāle mahāprabhu niṣa-gaṇa-saṅge	11.126	227
gopī-candana-tale āchila dīngāte	9.247	45	hena-kāle rāmānanda āilā prabhu-sthāne	11.212	320

gopinātha āilā vāsā sarṅskāra kariyā  
gopināthācārya bhaṭṭācārya sārvabhauma  
gopināthācārya calilā ānandita hañā  
gopināthācārya sabāre karā'be paricaya  
gopināthācārya saba vāsā-sthana dilā

gopināthācārya āilā vāsā sarṅskāra kariyā	11.181	303	hena-kāle vaisṇava saba nikāte āila	11.73	248
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gopināthācārya bhaṭṭācārya sārvabhauma	11.124	276			
gopināthācārya calilā ānandita hañā	9.341	93			
gopināthācārya sabāre karā'be paricaya	11.72	248			
gopināthācārya saba vāsā-sthana dilā	11.184	304			

gopināthācārya tāñre kariyāche nimantraṇa  
gopinātha cine sabāre, karābe darasāna  
gopinātha, vāñinātha —duṛhe saṅge nila  
gopināthe dekhāila saba vāsā-ghara  
'gosāñi' āilā' grāme haila kolāhala

gopināthācārya tāñre kariyāche nimantraṇa	11.203	315	iñhān dekhi' sei daśā ha-ilā āmāra	10.177	197
gopinātha cine sabāre, karābe darasāna	11.71	247	iñhā yei śune, pāya caitanya-caraṇa	10.189	204
gopinātha, vāñinātha —duṛhe saṅge nila	11.179	302	iñhāra kṛpātē haya daraśāna iñhāra	10.181	200
gopināthe dekhāila saba vāsā-ghara	11.180	302	iñhāra prathama putra —rāya rāmānanda	10.50	133
'gosāñi' āilā' grāme haila kolāhala	9.326	87	iñhāra sane āmāra 'nyāya' bujha' mana diyā	10.167	191

gosāñi kahila, 'puriśvara' vātsalya kare more  
gosāñi kautuke kahena 'navadvipa' nāma  
gosāñira saṅge rahe kṛṣṇadāsa brāhmaṇa  
govinda karila prabhura carāṇa vandana  
govinda, mādhava ghoṣa, ei vasu-ghoṣa  
govinda-mahimā jñānera paraṇa kāraṇa

gosāñi kahila, 'puriśvara' vātsalya kare more	10.135	175	iṣat hāsiyā kichu kahe gauramaṇi	9.252	47
gosāñi kautuke kahena 'navadvipa' nāma	9.294	72	iṣvara-preyasi sitā —cid-ānanda-mūrti	9.191	12
gosāñira saṅge rahe kṛṣṇadāsa brāhmaṇa	9.226	30	iṣvara-purīra bhṛtya, —'govinda' mora nāma	10.132	173
govinda karila prabhura carāṇa vandana	10.141	179	iṣvara-purīra sevaka ati guṇavān	11.80	251
govinda, mādhava ghoṣa, ei vasu-ghoṣa	11.88	255	iṣvara nā dekhi' kene āge ethā āile?	11.36	227
govinda-mahimā jñānera paraṇa kāraṇa	9.239	36			

govindera bhāgya-simā nā yāya varṇana  
govindera saṅge kare prabhura sevana  
grantha, śloka, gīta keha prabhu-pāśe āne  
gīha-sahita ātmā tāñre kaila nivedane  
guru ājñā diyāchenā, ki kari upāya

govindera bhāgya-simā nā yāya varṇana	10.150	183	iṣvarera 'anavasare' pāila baḍa duḥkha	11.62	243
govindera saṅge kare prabhura sevana	10.150	183	iṣvarera kṛpā jāti-kulādi nā māne	10.138	177
grantha, śloka, gīta keha prabhu-pāśe āne	10.112	162	iṣvarera kṛpā nahe veda-paratantra	10.137	176
gīha-sahita ātmā tāñre kaila nivedane	10.32	124	iṣvarera parokṣa ājñā —kṣaura, upoṣana	11.113	271
guru ājñā diyāchenā, ki kari upāya	10.143	179	iṣvarera svatantra icchā, rākhite nārīluṇ iti purisārpitā viṣṇau	10.16	117
				9.260	50

**H**

gāḍha anurāga haya, jāni āge haite	11.149	287	haridāsa kahe, —muñi nica-jāti chāra	11.165	294
gajapati rājā śuni' kirtana-mahattva	11.236	330	haridāsa kahe, —prabhu nā chuṇio more	11.188	306
gajendra-mokṣaṇa-tirthe dekhi viṣṇu-mūrti	9.221	27	haridāsa kare preme nāma-saṅkirtane	11.185	304
galāgali kari' duṛhe karena krandana	9.290	70	haridāsa ṭhākura iñhā bhuvana-pāvana	11.86	254
gaṅgādāsa, hari-bhaṭṭa, ācārya purandara	11.159	291	haridāsa ṭhākurerā haila paraṇa ānanda	10.81	148

**I**

## J

jagadānanda, dāmodara-paṇḍita, mukunda	9.340	93	kārṇe hasta diyā prabhu smare 'nārāyaṇa'	11.6	210
jagadānanda, mukundādī yata bhakta-vṛnda	11.33	226	kāśī-miśra āśi' paḍila prabhura caraṇe	10.32	124
jagadānanda, mukunda, śāṅkara	10.127	171	kāśī-miśra āśi' prabhura paḍilā caraṇe	9.349	97
jaṅgā mādhāi teḥha karilā uddhāra	11.45	232	kāśī-miśra gṛha-pathē karilā gamana	11.125	277
jagan-mātā mahā-lakṣmi sitā-ṭhākurāṇi	9.188	11	kāśī-miśra kahe,—āmi baḍa bhāgavavān	10.23	120
jagannātha—acala-brahma, tumi ta' sacala	10.162	189	kāśī-miśra, paḍīchā-pātra, duṇhe ānāilā	11.119	274
jagannātha daraśana kaila mahā-raṅge	10.29	123	kāśī-miśra āvāse nibhṛte eka ghara	10.101	157
jagannātha-daraśana premāvēṣe kaila	9.346	95	kāśīvara ṣiṣibena saba tīrtha dekhiyā	10.134	174
jagannātha-daraśane vicāra nā kaila	11.38	229	kāśīvara gosāṇi āīlā āra dine	10.185	202
jagannātha-miśra-ghare bhikṣā ye karila	9.296	73	kāṣṭha-nārī-sparśe yaiche upaje vikāra	11.10	213
jagannātha miśra-pūrvāśrame mora pitā	9.301	75	kata-kṣaṇe duī janā sushira hañā	9.322	85
jagannātha-sevaka ei, nāma-janārdana	10.41	128	kata-kṣaṇe duī jana sthira yabe hailā	10.121	169
jagannātha-sevaka rājā kintu bhaktottama	11.9	213	kateka kahiba āra yata prabhura gaṇa	10.84	149
jagannātha-sevakera mora sparśa nāhi haya	11.167	296	kateka kahiba, ei dekha yata jana	11.93	258
jagannāthera brāhmaṇi, teñha—mahā-	9.297	73	kautuke puri tāñre puchila janma-sthāna	9.294	72
jagannāthera mahā-soyāra iñha 'dāsa' nāma	10.43	129	kāya-mane āśriyāche śrī-kṛṣṇa-carita	10.106	159
jagannāthera sevaka sabā ānande mililā	9.348	96	kemane caudike dekhe,—ihā nāhi jāne	11.232	328
jalādi-paricaryā lāgi' dila eka kiñkara	10.129	172	kena kāle pratāparudra puruṣottame āīlā	11.14	216
jānāti tattvarī bhagavan-mahimno	11.104	266	kene eta duḥkha, kene karaha hutāśa	9.186	10
janme janme tumi āmāra savarīśe kiñkara	10.58	138	keśe dhari' vipre lañā karila gamana	9.233	33
jayādvaita-candra jaya gaura-bhakta-vṛnda	10.1	110	keśeva dekhiyā preme āviṣṭa hailā	9.23	34
jayādvaita-candra jaya gaura-bhakta-vṛnda	11.2	208	khaṇḍa khaṇḍa hails bhaṭṭāṭhārī palāya cāri	9.232	33
jaya jaya śrī-caitanya jaya nityānanda	10.2	110	khaṇḍa-vāsī cīrañjīva, āra sulocana	11.92	258
jaya jaya śrī-caitanya jaya nityānanda	11.2	208	kībā rājya, kībā deha,—saba akāraṇa	11.49	235
jīva—vyāpya, brahma—vyāpaka, śāstrete	10.168	191	kīrtana ārambha tathā kaila mahāśaya	11.213	320
			kīrtana-ārambhe prema uthalī' calila	11.218	322
			kīrtana dekhi' sabāra mane hails camatkāra	11.219	323
			kīrtana-samāptye prabhu dekhi' puṣpāñjali	11.238	331
			kīrtanera dhvani mahā-mangala uthila	11.217	322
			kolāpure lakṣmī dekhi' dekhena kṣīra-	9.281	65

## K

kabhu nāhi dekhi aiche premera vikāra	11.219	323	kona-janme more avaśya dibena daraśana	11.24	220
kabhu nāhi śuni ei madhura kīrtana	11.95	259	koṭi-sūrya-sama saba—ujjvala-varaṇa	11.95	259
kāhānā nāhi dekhi, aiche kāhānā nāhi śuni	11.96	260	krame krame duī grantha sarvatra vyāpila	11.143	284
kaḥa yadi, tabe āmāya ethā nā dekhibe	11.12	215	kriyeta bhagavaty addhā	9.260	50
kali-kāle dharma—kṛṣṇa-nāma-saṅkīrtana	11.98	261	kṛpākari' karāha more tāñhāra darśana	10.6	112
kampāśru-sveda-stambha-pulaka vikāra	9.238	36	kṛpākari' mora ṭhāni pāṭhāilā tomāre	10.135	175
kampa-sveda-pulakāśrute śarīra bhāsila	9.346	95	kṛpā-mūlye cāri' bhāi ha-i tomāra krīta	11.145	285
kanyā-kumāri tāñhānā kaila daraśana	9.223	28	kṛpā-pāśa gale bāndhi' caraṇe ānilā	10.125	170
karma haite prema-bhakti kṛṣṇa kabhu nahe	9.263	53	kṛṣṇa-caitanya-nikate rahi sevīha tāñhāre	10.133	174
karma-nindā, karma-tyāga, sarva-śāstre kahe	9.263	53	kṛṣṇadāsa-nāma ei suvarṇa-vetra-dhāri	10.42	129
karṇāmṛta, brahma-saṁhitā,—dui puṇthi	9.232	86	kṛṣṇa-karṇāmṛta sunī' prabhura ānanda hails	9.306	78
'karṇāmṛta'-sama vastu nāhi tribhuvane	9.307	78	kṛṣṇa-mūrti dekhi' prabhu mahā-sukha pāīla	9.249	45
			kṛṣṇa-nāma sphure mukhe, mane netre kṛṣṇa	10.176	19

kr̄ṣṇa-prema-sevā-phalera 'parama-sādhana'	9.258	49	mahā-nṛtya, mahā-prema, mahā-saṅkirtana	11.235	330
'kr̄ṣṇa-rāsa-pañcādhyāya' karite paṭhana	11.56	240	mahāprabhu āge gelā dainyādhina hañā	11.154	290
kr̄ṣṇa-rasa-tattva-vettā, deha-prema-rūpa	10.110	162	mahāprabhu āīlā tabe haridāsa-milane	11.185	304
kr̄ṣṇāśraya haya, chāde veda-loka-dharma	11.117	273	mahāprabhu cali cali āīlā śrī-śailē		
kr̄ṣṇa-varṇāṁ tviṣākṛṣṇāṁ	11.100	263	mahāprabhu dakṣīna haite tabahi āīla	10.25	121
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kṛtamālāya snāna kari āīlā durvaśana	9.197	15	mahāprabhu dekhi' doñhāra ha-ila ullāse	9.175	5
kṛtamālāya snāna kari' āīlā tānra ghare	9.180	8	mahāprabhu dila tānre nibhṛte vāsā-ghara	10.129	172
kṣaṇeke āveśa chāḍi' duñhāra dhairyā haila	9.291	71	mahāprabhu kahe,—śuna, sarva vaiṣṇava-	11.182	303
kṣaṇe kṣaṇe kara tumi sarva-tirthe snāna	11.190	308	mahāprabhu kahe tānre,—śuna mahāśaya	9.181	8
kṣaṇe kṣaṇe kara tumi yajña-tapo-dāna	11.190	308	mahāprabhu kare tānre dr̄dha āliṅgane	11.234	329
<hr/>					
kṣetra chāḍi' yābena punāḥ yadi kari	11.43	231	mahāprabhu milibāre utkānthatita cīta	11.106	267
kṣetre āsi' rājā sārvabhauma bolālā	11	230	mahāprabhura ālaye karila gamana	11.109	268
kulina-grāma-vāsi ei satyarāja-khāna	11.91	257	mahāprabhura bhakta saba—mahā-	11.67	246
kuśavarte āīlā yāhāñ janmilā godāvari	9.317	83	mahāprabhura gāna yata āīla gauḍa haite	11.70	247
			mahāprabhura haya iñha dvitīya kalevara	11.76	249
<hr/>					
L					
lāṅga-gaṇeśa dekhi' dekhena cora-pārvati	9.281	65	mahāprabhura mānya-pātra, sarva-śirodhārya	11.83	253
lobhe lajjā khāñā tāra kari īāñātāni	9.359	102	mahāprabhura vārtā tabe puchila tāñhāre	10.4	111
loka dekhi' rāmānanda gelā nija-ghare	9.327	88	mahāprabhu sabākāre kaila āliṅgana	10.30	123
loke kahe, e sannyāsi-rāma-avatāra	9.314	82	mahā-prasāda diyā tāhāñ mililā sevaka-gaṇa	10.30	123
			mahā-prasāda diyā tānre kaila namaskāra	10.76	146
<hr/>					
M					
mad-artheṣv aṅga-ceṣṭā ca	11.30	223	mahā-prasādānna deha vāñinātha-sthāne	11.174	299
mad-bhaktānāṁ ca ye bhaktās	11.28	222	mahā-prasāda sabākāre kari samādhāna	11.172	298
mad-bhakta-pūjābhyañdhikā	11.29	223	mahā-ratna-prāya pāi āīlā saṅge lañā	9.309	79
mad-eka-varjanī kṛpayiṣyatīti	11.47	234	mahendra-śaile parāśurāmera kaila vandana	9.198	16
mādhava-purīra śiṣya 'śrī-rāṅga-puri' nāma	9.285	68	mālā pātñāñchena prabhu gaurava kariyā	11.77	250
madhvācārya āni' tānre kari lā sthāpana	9.248	45	mālā-prasāda lañā yāya, yāhāñ vaiṣṇava-gaṇa	11.74	249
madhvācārya sei kr̄ṣṇa pālā kona-mate	9.247	45	mālā-prasāda pāñā prabhu susthira ha-ilā	9.348	96
madhvācārya-sthāne āīlā yāñhā 'tattvādī'	9.245	41	malaya-parvate kaila agastya-vandana	9.223	28
madhvācārye svapna diyā āīlā tānra sthāne	9.246	44	mallāra-deśete āīlā yathā bhaṭṭathāri	9.224	29
madhyāhna haila, kene pāka nāhi haya	9.181	8	mandira-nikāte yāite mora nāhi ādhikāra	11.165	294
madhyāhna kari lā prabhu nija-gana lañā	9.352	98	mandirera cakra dekhi' kariha prāṇāma	11.195	311
madhyāhna karite mahāprabhu cali' gela	10.66	141	mandirera pāche rahi' karaye kīrtana	11.224	325
madhyāhne uthilā prabhu bhikṣā karibāre	9.327	88	mano-duḥkhe bhāla bhikṣā nā dila sei dine	9.216	24
madhye madhye 'hari' kahe ānandita hañā	11.209	318	mānya kari' prabhu tānre kaila āliṅgane	9.349	97
madhye nṛtya kare prabhu śacīra nandana	11.215	321	māribāre āīla sabe cāri-dike dhañā	9.231	33
madhye rahi' mahāprabhu karena daraśana	11.229	327	maryādā haite koṭi sukha sneha-ācarane	10.140	178
madhye tāñdava-nṛtya kare gaurarāya	11.225	326	mat-kathā-śravaṇādau vā	9.266	56
māhā-bhakta-gaṇa-saha tāhāñ goṣṭhī kaila	9.237	35	mātsarya chāḍiyā mukhe bala 'hari' 'hari'	9.361	104
māhā-duḥkha ha-ite more kari lā nistāra	9.215	24	matsya-tīrtha dekhi' kaila tuṅgabhadrāya	9.244	39
			'māyā-sitā' diyā agni vañcīlā rāvaṇe	9.204	19
			'māyā-sitā' rāvaṇa nila, śunilā akhyāne	9.203	19
			māyā arpaṇāṁ ca manasāḥ	11.30	223
			milāite lāgilā saba puruṣottama-vāsi	10.38	127

## Śrī Caitanya-caritāmṛta

<i>milana-sthāne āsi' prabhure nā mililā miśra kahe, — saba tomāra, cāha ki kārane? miśrera āvāsa sei haya alpa sthāna mora bhāgye punarapi pālili dāraśane mora carmāmbara ei nā bhāya iñhāre</i>	11.163 294 11.177 301 11.131 279 9.216 24 10.158 186	<i>navadvipe gela teñha śacī-āi-pāśa naya tripati dekhi' bule kutūhale nibhṛte ṭoṭā-madhye sthāna yadi pāñā nibhṛte vasi' gupta-vārtā kahe duijana nibhṛte vasiyātāhān kariba smaraṇa</i>	10.75 146 9.219 26 11.166 295 9.176 6 11.176 300
<i>mora ghare bhikṣa bali' nimantraṇa kailā mora gṛhe 'prabhu-pādera' habe avasthāna mora hāte dhari' kare pīrīti višeṣa mora lāgi' prabhu-pade kaila nivedana? mora pratijñā — tāñhā vinā chāḍiba jīvana</i>	9.350 97 10.23 120 11.21 219 11.42 231 11.48 234	<i>nija-gha-vitta-bhṛtya-pañca-putra-sane nija-nija-vāsa sabe karaha gamana nikāṭe vasāñā kare aṅga sammārjanā nilācala-vāsi loka dhāñā āila nilācala yāite ācārya yukti drdhā kaila</i>	10.55 136 11.182 303 11.158 291 11.218 322 10.87 151
<i>mora saṅge hāti-ghoḍā, sainya-kolāhale more duḥkha deha, — tomāra 'nyāya' nāhi more kṛpā kari' kara nilādri āśraya more nā chūniha, prabhu, muñi ta' pāmara mukti, karma — dui vastu tyaje bhakta-gaṇa</i>	9.333 90 9.230 32 10.97 155 11.156 291 9.271 59	<i>nilācale āsibe more hañā sadaya nilācale calilā prabhu ānandita hañā nilādri calila śacimātāra ājñā lañā nimajjato 'nanta bhavāñavāntas nirantara kara cāri veda adhyayana</i>	9.172 4 9.335 91 10.88 151 11.151 288 11.191 308
<i>mukunda-dāsa, narahari, śrī-raghunandana mukunda kahe, — ei āge dekha vidyamāna mukunda, narahari, raghunandana khaṇḍa mukundere puche, — kāñhān bhāratī-gosāñi muñi — nīca, asprīya, parama pāmara</i>	11.92 258 10.156 186 10.90 152 10.155 185 11.188 306	<i>nirjane rahaye, loka saba nāhi jāne nirvicāram guror ājñā nirviṇṇa sei vipra upavāsa kare niścinta hañā bhaja caitanyera caraṇa niścinte kṛṣṇa bhajiba' ei ta' kāraṇe</i>	10.110 161 10.146 181 9.185 10 11.22 219 10.107 159
<i>muñi tomā chāḍila, tumi more nā chāḍilā murāri dekhiyā prabhu āīlā milite murāri la-ite dhāñā āīlā bahu-jana murāri māhāti iñha — śikhi-māhātira bhāi murāri nā dekhiyā prabhu kare anveṣaṇa</i>	10.125 170 11.155 290 11.153 290 10.44 230 11.153 290	<i>niśkiñcanasya bhagavad-bhajanonmukhasya nityānanda-ādi nija-gaṇe bolālīla nityānanda, jagadānanda, dāmodara nityānanda, jagadānanda, mukunda nityānanda lañā bhikṣā karite vaisa tumi</i>	11.8 211 9.338 92 11.196 312 10.67 142 11.205 316
<b>N</b>		<i>nityānanda-prabhu kaila prema-āliṅgana nṛtya karite yei āise sannidhāne nūtana patra lekhāñā pustake deoyāila</i>	10.126 171 11.234 329 9.209 21
<i>nāciyā calilā, dehe nā dhare ānanda naicchan nṛpas tad ucitān mahatānī madhu- nā kahilā teñi sādhya-sādana-lakṣaṇa nānā-bhāvālāñkṛtāṅgah sva-dhāmnā nānā iṣṭa-goṣṭhi kare ekatra vasiyā</i>	9.340 93 9.269 58 9.272 60 11.1 208 9.322 85	<i>pāche bhāge murāri, lāgilā kahite pāche govinda dvitiya mālā ānī' tāñre dila pāche prabhura nikāṭa āīlā bhakta-gaṇa pāche premāvēśa dekhi' haila camatkāra paḍīchā āsi' sabāre dila mālyā-candana</i>	11.155 290 11.78 250 11.64 244 9.251 46 11.214 321
<i>nānā piṭhā-pānā khāya ākanṭha pūriyā nānā tīrtha dekhi' tāñhān devatā-mandire nānā tīrtha dekhi tāñhān narmadārā tire nārāyaṇa dekhlā tāñhā nati-stuti kari' nārāyaṇa-parāḥ sarve</i>	11.209 318 9.304 77 9.310 79 9.166 1 9.270 59	<i>pākera sāmagri vane nā mile samprati pānāgaḍi-tīrthe āsi' dekhila sitāpati pañca-pāñdava tomāra pañca-putra mahā- pañcāpsarā-tīrthe āīlā śacīrā nandana pañcavāṭī āsi, tāñhān karila visīrāma</i>	9.182 8 9.221 27 10.53 134 9.279 64 9.316 83
<i>narendra āsiyā sabe haila vidyamāna nartaka gopāla dekhe parama-mohane nāsike tryambaka dekhi' gelā brahmagiri nati, stuti, nṛtya, gīta, bahuta karilā navadvipe chilā teñha prabhura caraṇe</i>	11.68 246 9.246 44 9.317 83 9.235 34 10.103 158	<i>'pañca-vidha mukti' pāñā vaikuṇṭhe gamana pañca-vidha mukti tyāga kare bhakta-gaṇa</i>	9.257 49 9.267 57

pāñḍa-pāla āīla sabe mālā-prasāda lañā	9.347	96	prabhu kahe, —eta tīrtha kailuṇ paryatana	9.356	100
pañḍita hañā kene nā karaha vicāra	9.190	12	prabhu kahe, —ethā mora e-nimitte	9.332	90
pāñḍityera avadhi, vākyā nāhi kāro sane	10.110	161	prabhu kahe, —gopinātha, yāha' vaiṣṇava	11.173	298
pāñḍya-deśe tāmrarapnī gelā gaurahari	9.218	25	prabhu kahe, —gurū teiha, yāba tānra thāni	10.152	184
pāpi nīca uddhārīte tānra avatāra	11.45	232	prabhu kahe, —iśvara haya parama svatantra	10.137	176
parama-ānande gela pāñca-sāta dine	9.329	88	prabhu kahe, —kaha tumi, nāhi kichu bhaya	11.4	209
parama krīpālu teiha vrajendra-nandana	11.24	220	prabhu kahe, —karmi, jñāni, —dui bhakta-	9.276	62
paramānanda haya yāra nāma-śravane	10.140	178	prabhu kahe, —ki sañkoca, tumi naha para	10.58	138
paramānanda mahā-pātra iñhāra sarīhati	10.46	131	prabhu kahe, —krīṣṇe tomāra gāḍha premā	10.179	199
paramānanda purira kaila caraṇa vandana	10.128	172	prabhu kahe, —murāri, kara dainya	11.157	291
paramānanda puri tabe calilā nilācale	9.174	4	prabhu kahe, —pūrvāśrama teiha mora	9.301	75
paramānanda puri tāhāri rahe catur-māsa	9.167	1	prabhu kahe, —rāya, dekhile kamala-	11.35	227
parama virakta teiha parama pañḍita	10.106	159	prabhu kahe, —rāya, tumi ki kārya karile?	11.36	227
parikṣa-samaye vahnīm	9.212	22	prabhu kahe —śāstre kāre śravaṇa-kirtana	9.258	49
pariveśana kare ācārya haraśita hañā	11.208	317	prabhu kahe, —satya kahi, tomāra āgamane	10.165	190
pativrata-śiromani janaka-nandinī	9.201	18	prabhu kahe, —sei kara, ye icchā tomāra	10.73	145
patra lañā punaḥ dakṣina-mathurā āīlā	9.210	22	prabhu kahe, —śigra giyā kara daraśana	11.39	230
pātra-mitra-saṅge rājā daraśane calilā	11.14	216	prabhu kahe, —tathāpi rājā kāla-sarpākāra	11.10	213
patra pāñā vīprera haila ānandita mana	9.213	23	prabhu kahe, —teiha nahena, tumi ageyāna	10.156	186
pāya pađi' yatraṇa kari' kene nā rākhile	10.14	116	prabhu kahe, —tomā-saṅge rahite vāñchā	10.97	155
payasvini āsiyā dekhe śāṅkara-nārāyaṇa	9.243	38	prabhu kahe, —tomā sparśi pavitra ha-ite	11.189	307
phalgu kari' 'mukti' dekhe narakera sama	9.267	57	prabhu kahe, —tumi krīṣṇa-bhakata-	11.26	221
phalgu-tīrthe tabe cali āīlā gaurahari	9.278	63	prabhu kahe, —tumi punaḥ āīsa nilācale	9.171	3
pickāri-dhārā jinī' aśru nayane	11.223	325	prabhu kahe, —tumi yei siddhānta kahile	9.324	86
piṭha-pānā ādi jagannātha ye khāila	9.351	98	prabhu kahe, —'viṣṇu' 'viṣṇu', ki kaha	10.182	201
prabhu-āge kahite prabhura phiri' gela mana	11.58	241	prabhu kahe, —yei kaha, sei satya haya	10.172	194
prabhu āīlā, —rājā-ḥāñī kahilena giyā	11.65	245	prabhuke lañā karā'na iśvara daraśana	10.186	203
prabhu āīñā pāñā rāya calilā daraśane	11.40	230	prabhuke dekhite loka āīlā sakala	9.326	87
prabhu-āīñā-prasāda-tyāge haya aparādha	11.114	271	prabhuke milite sabāra utkāntha mana	10.24	121
prabhu-āīñāya muñī āīnu tomā-pade dhāñā	10.134	174	prabhuke milite utkāntha bādīlā apāra	11.237	330
prabhu ālīngana kaila tānre uṭhāñā	11.186	305	prabhu kṛpā kari' sabāya rākhila nija sthāne	10.188	204
prabhu āśi' kaila pampā-sarovare snāna	9.316	83	prabhu lañā sārvabhauma nija-ghare gela	9.350	97
prabhu āśi' kailatāiha caraṇa vandana	10.161	188	prabhu nā khāile keha nā kare bhojana	11.201	314
prabhu bahir-vāsa ānālī janīyā antara	10.160	187	prabhu namaskari' sabe vāsāte calilā	11.184	304
prabhu bhikṣā kaila dinera tṛtya-prahare	9.185	10	prabhu-pade dui Jane kaila nivedane	11.171	297
prabhu catur-bhuja-mūrti tānre dekhāila	10.33	125	prabhu-pade rahilā duñhe chāḍī' sarva kārya	10.184	202
prabhu dekhī' pađe āge danḍavat hañā	11.186	305	prabhu premāveśe sabāya kaila ālīngana	9.342	94
prabhu-gune bhṛtya vikala, prabhu bhṛtya-	11.187	305	prabhura āgamana śuni' nityānanda rāya	9.339	92
prabhu kahe, —bhāṭācārya, karaha vicāra	10.142	179	prabhura āgamana teiha tāhāñī śunila	10.93	153
prabhu kahe, —bhāṭācārya, śunaha iñhāra	10.63	140	prabhura ājñā pāliha duñhe sāvadhanā hañā	11.122	275
prabhu kahe, —e bhāvanā nā kariha āra	9.190	12	prabhura ānanda haila pāñā tānhare	10.95	154
prabhu kahe, —ei deha tomā-sabākāra	10.37	126	prabhura atyanta marmi, rasera sāgara	10.162	157

prabhura āvāse āīlā karite bhojana	11.198	313	pratyeka sabāra prabhu kari' guṇa gāna	11.160	291
prabhura carane dhari' karaye krandana	9.213	23	praveśa karite nāri,—sparśi rahi' tira	9.363	106
prabhura eka bhakta-'dvija kamalākānta' nāma	10.94	154	prema dekhi' loke haila mahā-camatkāra	9.236	35
prabhura īngite prasāda yāya tānṛā lañā	11.118	269	premānande hailā duñhe paraṁa asthira	11.128	278
prabhura priya bhṛtya kari' sabe kare māna	10.148	182	premānande śīthila haila duñhākāra mana	9.321	85
prabhura sahita āmā-sabāra karāha milana	10.27	122	premāveśe bahu-kṣaṇa nritya-gīta kaila	9.249	45
prabhura sākṣat̄ ājñā—prasāda-bhojana	11.113	271	premāveśe hunkāra bahu nritya-gīta kaila	10.80	148
prabhura samācāra śuni' kulina-grāma-vāsī	10.89	151	premāveśe kaila bahuta kirtana-nartana	9.283	67
prabhura sannyāsa dekhi' unmatta hañā	10.104	158	premāveśe kaila tānṛā caraṇa vandana	10.96	155
prabhura sevā karite puri ājñā dila	11.81	252	premāveśe kare tānre dāṇḍa-paranāma	9.287	68
prabhura tīrtha-yātrā-kathā śune yei jana	9.360	102	premāveśe puśpodyāne karibena praveśa	11.55	239
prabhura vacane viprera ha-ila viśvāsa	9.196	15	premāveśe sabe kare ānanda-krandana	9.342	94
prabhura vaisṇavatā dekhi, ha-ilā vismita	9.273	60	premāveśe sārvabhauma karilā rodane	9.345	95
prabhure mililā sabe pathe lāg pāñā	9.341	93	prema vinākabhu nahe tānṛā sākṣat̄kāra	10.181	200
prabhure milite ei mantranā dṛḍha kaila	11.59	242	preme puri' gosāñi tānre kaila āliṅgana	9.168	2
prabhu-saha āsvādila, rākhila likhiyā	9.325	87	premera vikāra dekhi' loke camatkāra	11.222	324
prabhu-sthāne āsiyāchena yata prabhura gaṇe	11.120	275	pulina-bhojane yena krṣṇa madhya-sthāne	11.233	329
prabhu tānre dila, āra sevāra kirkara	10.101	157	punaḥ nā karibe nati, bhaya pāṇa citte	10.162	188
prabhu tānre pāthāila bhojana karite	9.354	99	punaḥ prabhu kahe—āmi tomāra nimitte	11.141	284
prabhu tānre uṭhānā kaila āliṅgane	9.344	95	punaḥ punaḥ āliṅgiyā karila sammāna	11.160	291
prabhu tomāya milite cāhe, calaha tvarite	11.164	294	punarapi āīlā prabhu vidyānagara	9.318	84
prabhu yaibena, tāhān milāba sabāre	10.28	123	punarapi iħānītānra haile āgamana	10.18	118
pradakṣiṇa kari' bulena nartana kariyā	11.220	323	punarapi ku-bhāvanā nā kariba mane	9.195	14
pradyumna-miśra iñha vaisṇava pradhāna	10.43	129	puṇthi pāñā prabhura haila ānanda apāra	9.238	36
prahara-rāja mahā-pātra iñha mahā-mati	10.46	131	purī, bharati āchenā tomāra apekṣa kariyā	11.204	316
prākṛta-indriyera tānre dekhite nāhi śakti	9.191	12	puri, bhāratī-gosāñi, svarūpa, nityānanda	11.33	226
prasāda lañā saṅge cale pāñca-sāta	11.108	268	puri-gosāñi bale,—āmi yāba puruṣottama	9.170	3
prastāvē śri-rahga-purī eteka kahila	9.300	75	puri-gosāñira ājñāya āīnu tomāra sthāna	10.132	173
pratāparudra ājñā dila sei due jāne	11.120	275	puri-gosāñira prabhu kaila caraṇa vandana	9.168	2
pratāparudra chāḍi' karibe jagat nistāra	11.46	233	puri-gosāñi śūdra-sevaka kārhā ta' rākhila	10.136	175
pratāparudra rājā tabe bolāila sārvabhauma	10.3	111	puri-gosāñi tānre kaila prema-āliṅgana	10.128	172
prāte śayyāya vasi' āmi se anna khāila	11.116	272	puri kahe,—tomā-saṅge rahite vāñchā kari'	10.98	155
prāte uṭhi' āīlā vipra bhāṭṭāthāri-ghare	9.228	31	'puruṣottama ācārya' tānra nāma pūrvāśramē	10.103	158
prathama darśane prabhuke nā kaila	9.250	46	puruṣottama dekhi' gauḍe yāba gaṅgā-snāne	9.170	
prathamei prabhure asī' mililā bahu-raṅge	11.15	216	pūrve āsiyāchilā teñho nadīyā-nagari	9.295	72
prathame murāri-gupta prabhura nā miliyā	11.152	289	pūrve prabhu more prasāda-anna āni' dila	11.116	272
prathamei mahāprabhu pāthāila duñhāre	11.75	249	pūrve yabe mahāprabhu calilā dakṣiṇe	10.3	111
prati-dina āśi' āmi kariba milana	11.194	310	putra-sama sneha karena sannyāsi-bhojane	9.298	74
prati-dina ei-mata kare kirtana-raṅge	11.241	332			
pratiti lāg' purātana patra māgi' nila	9.209	21	R		
pratyagrhiid agraja-śāsanān tad	10.145	180	rāghava-paṇḍita, āra ācārya nandana	10.84	149
pratyeka vaiśṇava sabe likhiyā la-ila	11.143	284	rāghava paṇḍita, iñha ācārya nandana	11.89	255
pratyeka karila prabhu prema-āliṅgana	11.129	278	raghunātha āśi' yabe rāvaṇe mārila	9.205	20

raghunātha dekhi' tāhānī vañcīlā rajañī	9.225	30	rāya kahe, —āmi śūdra, viṣayī, adhama	10.54	134			
rahite tānre eka sthāna cāhiye virale	10.19	118	rāya kahe, —ebe yāi pāba dāraśāna	11.35	227			
rājā kahe, —aiche kāśī-miśrera bhavana	10.21	119	rāya kahe, —prabhu, āge cala nilācale	9.333	90			
rājā kahe, —bhāṭṭa tumi vijñā-śiromāṇi	10.17	117	rāya kahe, —tomāra ājñākāhila	11.18	218			
rājā kahe, —bhavānandera putra vāññātāha	11.108	268	rāya praṇati kaila, prabhu kaila āliṅgana	11.16	217			
rājā kahe, —dekhī' mora haila camatkāra	11.94	258	rāya-saṅge prabhura dekhi' sneha-vyavahāra	11.17	217			
rājā kahe, ei dui kon ciñhā āmāre	11.75	249	rāye kahe, carāṇa —ratha, hrdaya —sārathi	11.37	228			
rājā kahe, —jagannātha chāḍī' kene gelā	10.10	114	rāyera ānanda haila pūstaka pāiyā	9.325	87			
rājā kahe, —paḍichāke āmi ājñā diba	11.69	247	rāyera prema-bhakti-ṛiti bujhe kon jāne	11.40	230			
rājā kahe, —sabe jagannātha nā dekhīyā	11.105	267	r̄ṣabha-parvate cali' āīlā gaurahari	9.166	1			
rājā kahe, —śāstra-pramāṇe caitanya hana	11.101	264	r̄ṣyamūka-giri āīlā daṇḍakāraṇye	9.311	80			
rājā kahe, —tānre tumi yāite kene dile	10.14	116	<b>S</b>					
rājā kahe, —upavāsa, kṣaura —tīrthera	11.111	269						
rājā kahe, —yāhre mālā dila dui-jana	11.82	252	sabā āliṅgilā prabhu prasāda kariyā	10.48	132			
rājāke āśīrvāda kari' kabe, —śuna	11.66	245	sabā lañā abhyantare karilā gamana	11.130	279			
rājāke likhiluṇ āmi vinaya kariyā	9.330	89	sabā lañā gelā prabhu jagannāthālaya	11.213	320			
rājā more ājñā dila nilācale yāite	9.331	89	sabārā kariyāčī vāsā-ghra-sthāna	11.172	298			
rājapatha-prānte dūre pāḍiyā rahilā	11.163	294	sabārā bāñtiyā tāhā dilena iśvara	11.239	331			
rājapatha-prānte paḍi' āche dañḍavat	11.162	293						
rājāra anurāga dekhi' ha-ilā vismita	11.50	236	sabārē parāila prabhu mālyā-candana	11.210	319			
rājāre prabodhīyā bhāṭṭa gelā nijālaya	11.61	243	sabārē sammāṇī' prabhura ha-ilā ullāsa	11.161	293			
rākṣase spārśila tāhre, —ihā kāne śuni	9.188	11	sabārē svacchanda vāśā, svacchanda prasāda	11.121	275			
rāmabhadrācārya, āra bhagavān ācārya	10.184	202	sabārē vasālā prabhu yogya krama kari'	11.199	314			
rāma-bhakta sei vipra —virakta mahājana	9.179	7	sabārē vidāya dila karite śayana	11.240	332			
rāmadāsa-viprera kathā ha-ilā smaraṇa	9.207	20						
rāmadāsa vipre sei patra āni dilā	9.210	22	sabā-saṅge āīlā prabhu iśvara-daraśane	9.345	95			
rāmāi, nandāi rahe govindera pāśa	10.149	182	sabā-saṅge yathā-yogya karila milana	10.127	171			
rāmānanda-ādi sabe dekha vidyamāna	11.191	257	sabe āśi' miliā prabhura śri-carane	10.188	204			
rāmānanda-hena ratna yāñhāra tanaya	10.52	134	sabe āśi' sārvabhaume kaila nivedana	10.26	122			
rāmānanda kahe, —prabhu, tomāra ājñā	9.330	89	sabe āśitechena tomāra dekhite	10.100	156			
rāmānanda rāya āīlā gaṇapati-saṅge	11.15	216	sabe dekhe, —prabhu kare āmāre daraśane	11.230	328			
rāmānanda rāya, āji tomāra prema-guna	11.58	241	sabe, eka guna dekhi tomāra sampradāye	9.277	62			
rāmānanda rāya sunī' prabhura āgamana	9.319	84	sabei āsibe śuni' prabhura āgamana	10.69	143			
rāmeśvara dekhi' tāhānī karila viśrāma	9.199	16	sabe melī' gelā śri-advaitera pāśa	10.85	150			
randhane nipiṇḍa tāh-sama nāhi tribhuvane	9.298	74	sabe melī' navadvīpe ekatra hañā	10.88	151			
ratha-āge nrtya karibena premāviṣṭa hañā	11.54	239	śacī ānandita, āra yata bhakta-gaṇa	10.99	156			
ratha-yātrā-dine prabhu saba bhakta lāñā	11.54	239	sādhyā-sādhana āmi nā jāni bhāla-mate	9.255	48			
rātri-dine kṛṣṇa-prema-ānanda-vihvale	10.109	161	sādhyā-sādhana-śreṣṭha jānāha āmāte	9.255	48			
rātri-kāle rāya punaḥ kaila āgamana	9.328	88	'sādhyā-śreṣṭha' haya, —ei śāstra-nirūpana	9.257	49			
rāvana āsitei sītā antardhāna kaila	9.193	13	sagauraṇa-priti āmāra tomāra upare	11.146	286			
rāvana dekhiyā sītā laila agnira śaraṇa	9.202	18						
rāvana haite agni kaila sītāke āvaraṇa	9.202	18	sa jahāti matirī loke	11.118	273			
rāvanera āge māyā-sītā pāṭhāila	9.193	13	sakala-vaiṣṇava-śāstra-madhye ati sāra	9.240	36			

sākṣat̄ śrī-kṛṣṇa, teñho nahe para-tantra  
sālokyā-sārṣṭi-sāmīpya  
samaya dekhiyā prabhu hailā kichu dhira  
sammāna kariyā prabhu rākhilā nije sthāne  
sāmpratika 'dui brahma' ihān 'calācalā'

samprati karilā teñho dakṣiṇa gamana  
samudra-snāna kari' kara cūḍā daraśāna  
samudra-snāna kari' prabhu āīlā nije sthāne  
samudrera tire āśi' prabhure mililā  
samyak kahila mahāprabhura samācāra

sandarśanān viṣayināṁ atha yośitāṁ ca  
sandhyā-dhūpa dekhi' ārambhilā saṅkirtana  
sandhyā-kale āśi' punah prabhuke mililā  
sangite—gandharva-sama, sāstre bṛhaspati  
'saṅkarāraṇya' nāma tāra alpa vayasa

śāṅkare dekhiyā prabhu kahe dāmodare  
saṅkirtana-yajñe tāre kare ārādhana  
sankṣepe kahiluñ, viśtāra nā yāya varṇana  
sannyāsa grahaṇa kaila vāraṇasī giyā  
sannyāsa karilā śikhā-sūtra-tyāga-rūpa

sannyāsa-kṛc chamaḥ śānto  
sannyāsi dekhiyā more karaha vañcana  
sannyāsira veṣe more dilā daraśāna  
sapta godāvāri āīlā kari' tīrtha bahutara  
saptatāla dekhi' prabhu āliṅgana kaila

'saptatāla-vṛkṣa' dekhe kānana-bhitara  
sarva bhakta-ganera mane haila camatkāra  
sārvabhauma bhāttācārya ānande calilā  
sārvabhauma dekhite āīla vaiṣṇava-milane  
sārvabhauma-ghare bhikṣā karilā āsiyā

sārvabhauma, kaha kena ayoga vacana  
sārvabhauma kahe,—ei pratāparudra rāya  
sārvabhauma kahe,—ei rāya bhavānanda  
sārvabhauma kahe,—kainu aneka yatana

sārvabhauma kahe,—prabhu, yoga tomāra  
sārvabhauma kahe,—satya tomāra vacana  
sārvabhauma mahāprabhura padilā carane  
sārvabhauma nilācale āīlā prabhu lañā  
sārvabhauma-saṅge āra lañā nije-gaṇa

śrī-rūpa-raghunātha-pade yāra āśa  
śrī-vaiṣṇu-the āśi' kaila viṣṇu daraśāna  
śrīvāśādi āra yata bhakta-gaṇa  
śrīvāśādi bhakta-ganera haya prāṇa-sama

10.15 116 sārvabhaume namaskari' tānhāre puchilā 11.41 230  
9.268 57 sarva-dharmān parityajya 9.265 56  
11.128 278 sarva-loka kaila prabhura parama satkāra 9.236 35  
10.185 202 sarva-lokera utkānṭhā yabe atyanta bāḍila 10.25 121  
10.162 189 sarva-śāstre vaiṣṇavera ei suniścaya 9.274 61

10.9 113 sarva vaiṣṇava dekhi' sukha baḍa pāīlā 11.170 297  
11.183 303 sarva-vaiṣṇava iñho karibe samāñdhāne 11.174 299  
11.197 313 sarva vaiṣṇava lañā prabhu āīlā vāsā cali' 11.238 331  
9.343 94 saśārire saptatāla vaikuṇṭhe calila 9.313 81  
10.79 147 saśārire tāla gela śrī-vaiṣṇu-the-dhārma 9.315 82

11.8 211 sa śūśrūvān mātari bhārgaveṇa 10.145 180  
11.214 321 śāśvad-bhakti-vinodayā sa-madayā 10.119 166  
11.211 319 śāṭhena kenāpi vayam haṭhena 10.178 198  
10.116 165 satvare āsiyā tānhā mililā prabhure 10.95 154  
9.299 74 satyarājā-rāmānanda mililā sabe āśi' 10.89 151

11.146 286 satya-sitā āni' dila rāma-vidyamāna 9.206 20  
11.99 261 satya-vigraha kari' iśvare karaha niścaye 9.277 62  
9.350 101 saundarya-mādhurya-kṛṣṇa-lilāvara avadhi 9.308 79  
10.104 158 sei abhilāše kare aiśvaryā prakāśa 11.231 328  
10.108 160 sei ācariye sabe sampradāya-sambandha 9.275 61

10.170 193 sei chale nistāraye sāṁsārikajana 10.11 114  
9.272 60 sei dāmodara āśi' danḍavat hailā 10.118 166  
9.214 23 sei dina cali' āīlā payasvini-tire 9.234 34  
9.318 84 sei dui sthāpa' tumi 'sādhyā', 'sādhanā' 9.271 59  
9.313 81 sei ghara āmāke deha'—āche prayojana 11.176 300

9.312 81 sei grāme vipra-grhe karena viśrāma 9.285 68  
11.17 217 sei jāne, ye 'kārnāmrta' pade niravadhi 9.308 79  
9.343 94 sei-kale ekale tumi chāḍi' rāja-veṣa 11.55 239  
11.123 276 sei pañcama puruṣārtha-puruṣārthera sīmā 9.261 51  
9.352 98 sei pathe calilā dekhi, sarva vaiṣṇava-gaṇa 9.336 91

11.6 210 sei rātri tāhān rahi' tāre kṛpā kari' 9.218 25  
11.5 210 sei rātri tāra ghare rahilā tāra prīte 9.354 99  
10.50 133 sei se tārhāre 'kṛṣṇa' kari' la-ite pāre 11.102 264  
11.42 231 sei ta' sumedhā, āra—kali-hata-jana 11.99 261  
sei vipra-ghare doñhe rahe eka-saṅge 9.169 2

10.36 126 sei vipra mahāprabhuke kaila nimantraṇa 9.179 7  
11.9 213 sei vipra mahāprabhuke kaila nimantraṇa 9.179 7  
9.344 95 se-kale dakṣiṇa haite paramānanda-puri 10.91 152  
11.65 245 setubandhe āśi' kaila dhanustirthe snāna 9.199 16  
9.355 99 siddhānta-śāstra nāhi 'brahma-sarīhitāra' 9.239 36

11.243 333 siddha-prāpti-kale gosāni ājñāna kaila more 10.133 174  
9.222 28 śighra nilācalā yāite tāra icchā hailā 10.93 153  
10.77 146 śikhi māhāti-nāma ei likhanādhibikāri 10.42 129  
10.117 165 śirinha-dvāra ḍāhine chāḍi' saba vaiṣṇava- 11.125 277

śiva-durgā rahe tāhārī brāhmaṇera veśe śivānande kahe prabhu,— tomāra āmāte sitā lañā rākhilena pārvatī sthāne sitārā ḍākṛti-māyā harilā rāvaraṇa sitāyārādhitō vahniś	9.175 11.149 9.204 9.192 9.211	5 287 19 12 22	śuni' mahāprabhu haila ānandita mane śuniñā prabhura ānandita haila mana śuni' śivānanda-sena premāviṣṭa hañā śuni' tattvācārya hailā antare lajjita śunite nā haya prabhura cittera ullāsa	9.203 9.207 11.150 9.273 10.113	19 20 287 60 163
snāna kari' gelā ādi-keśava-mandire snāna-yātrā dekhi' prabhura haila bāda sukha snāna-yātrā-dine prabhura ānanda hṛdaya snāna-yātrā kabe puchila bhaṭṭere sneha-leśāpekṣā mātra śrī-kṛṣṇa-kṛpāra	9.234 11.62 11.61 11.60 10.139	34 243 243 242 177	śuniyā ānandita haila śaci-mātāra mana śuniyā calīlā prabhu tānre dekhibāre śuniyā prabhura mane bāda sukha ha-ilā śuniyā rājāra mane duḥkha upajīla śuniyā sabāra haila parama ullāsa	10.77 9.286 11.168 11.44 10.78	146 68 296 232 147
sneha-vaśa hañā kare svatantra ācāra sparśibāra kārya āchuka, nā pāya darśana śravana-kirtana ha-ite krṣṇe haya 'premā' śravanārām kirtanārā viṣṇoḥ śreyo hy evāri bhāvatvayāś ca	10.139 9.192 9.261 9.259 10.146	177 12 51 50 181	śuniyā sabāra haila parama ullāsa śūnya-sthala dekhi' lokera haila camatkāra sūrpāraka-tīrthe āīlā nyāsi-śiromaṇi suvarṇa-varṇo hemāṅgo svacchanda darsana karāhiha, nahe yena svapneha nā karena teñha rāja-daraśane	10.85 9.314 9.280 10.170 11.121	150 82 64 193 275
śrī-haste pariveśana kaila gaurahari śrī-mādhava-purī saṅge śrī-raṅga-purī śrīmān pañḍita, āra vijaya, śrīdhara śrīman pañḍita ei, śrīkānta, nārāyaṇa śrīpāda, dhara mora gosāñira sambandha	11.199 9.295 10.83 11.89 9.289	314 72 149 255 69	svargāpavarga-narakeśv svarūpa gosāñi, dāmodara, jagadānanda svarūpa-gosāñi, prabhuke kaila nivedana svarūpa kahe,—prabhu, mora kṣama' svarūpa parikṣa kaila, pāche prabhu śune	9.270 11.208 11.202 10.123 10.112	59 318 315 170 162
śrīrāma-pañḍita āra pañḍita dāmodara śrī-rūpa-raghunātha-pade yāra āśa śrī-rūpa-raghunātha-pade yāra āśa śrīvāśādi karila prabhura caraṇa vandana śrīvāśādye kahe prabhu kari' mahā-prīta	10.83 9.365 10.190 11.129 11.144	149 107 204 278 285	svarūpera ṭhāni āche, laha tā likhiyā śyāma-varṇa jagannātha vasiyāchena 'acala'	11.142 10.166	284 190
śrīvāsa kahena,—kene kaha viparīta śrīvāsa nāce āra sampradāya-bhītara śrīvāsa-pañḍita iñha, pañḍita-vakrēśvara śrīgerīmathe āīlā ūñākarācārya-sthāne stri-daraśana-sama viṣera bhakṣaṇa	11.145 11.228 11.84 9.244 11.7	285 327 253 39 210	tabe āji iñhai āśi' karibe bhojana tabe gauḍa-deśe āīlā kālā-kṛṣṇadāsa tabe govinda dañḍavat kaila ācāryere tabe kene pañḍita saba tānhāte vitṛṣṇa? tabe mahāprabhu āīlā kṛṣṇa-veṇvā-tīre	11.183 10.75 11.79 11.101 9.304	303 146 251 264 77
stri-dhana dekhāñā tānre lobha janmāila stuti kari' kahe rāmānanda-vivarāṇa śuddha haya yadi, prabhure karā'na śravaṇa śuddha kevala-prema ūñākara-upare sukhi hailā dekhi' prabhu vāsāra sarīsthāna	9.227 10.51 10.114 11.147 10.35	31 133 164 286 126	tabe mahāprabhu tāhān vilasīlā āsane tabe mahāprabhu tānre āśite ājñā diyā tabe mahāprabhu tānre ghare pāṭhāila tabe mahāprabhu tānre kahite lāgīlā tabe mahāprabhu tānre kaila ālīngana	10.34 9.335 10.61 10.121 -10.51	125 91 139 169 133
śuklāmbara dekha, ei śridhara, vijaya suna' saba bhaṭṭāthārī uṭhe astra lañā śuni' ācārya-gosāñira ānanda ha-ilā śuni' ānandita haila sabākāra mana	11.90 9.231 10.80 10.26	257 33 148 122	tabe mahāprabhu tānre kaila aṅgikāra tabe māyā-sitā agni kari antardhāna tabe prabhu jagannāthera mandira beḍiyā tabe prabhu kālā-kṛṣṇadāse bolālīla	10.147 9.206 11.220 10.62	182 20 323 139
śuni' brahmānanda kare hṛdaye vicāre śuni' gajapatīra mane sukha upajīla śunilānā tomāra ghare eka mahāśaya śuni' mahāprabhu gelā purī-gosāñira pāśa	10.158 11.59 10.5 9.167	186 242 111 1	tabe prabhu prasādānna govinda-hāte dilā tabe rājā aṭṭālikā haite talete āīlā tabe sabē bhūme paṭe dañḍavat hañā tabe sārvabhauma prabhura dakṣiṇa-pārśve	11.206 11.119 10.48 10.38	317 274 132 127

## T

tabe sei krṣṇadāse gauḍe pāthāila  
 tabe sitā karibena pāka-prayojanā  
 tabe svarūpa kaila nitāira caraṇa vandana  
 tabu tumi sparśa—ei iśvara-lakṣaṇa  
 tāhā dekhi' prabhu duhkha pālā antara  
 tāhā nā kariyā kene khāiba anna-pāna

tāhān dekhā haila eka brāhmaṇa-sahite  
 tāhān eka aiśvaryā tāhāra ha-ila prakaṭanā  
 tāhān eka vipra tāhre kaila niṁantraṇa  
 tāhān paḍi' raho, ekale kāla goṇāḥā  
 tāhān paḍi' rahoḥ,—mora ei vāñchā haya

tāhān upavāsa, yāhān nāhi mahā-prasāda  
 tāhāra uddeśe prabhu āīlā satvare  
 tāhā vinā anyatra nāhi ei premāra gandha  
 taiche ei saba,—sabe kara angikāra  
 tamāla-kārtika dekhi' āīla vetāpani

tāṁ jahāra daśa-grivāḥ  
 tāṁraparṇī snāna kari' tāṁraparṇī-tire  
 tarin vande gaura-jaladarī  
 tāhā haite adhika sukha tomāre dekhite  
 tāhāra mahimā loke kahana nā yāya

tāhāre āpana-sevā karāite nā yuyāya  
 tāhārā ājñā lañā āīlā puri kāmakoṣṭhi  
 tāhārā darśana tomāra ghaṭana nā haya  
 tāhārā eka yogya putra kariyāche sanīyāsa  
 tāhārā kṛpā nahe yāre, pañḍita nahe kene

tāhārā pratijñā—more nā karibe daraśana  
 tāhārā putra saba śire dharila caraṇa  
 tāhārā saṅge jagannātha dekhibena giyā  
 tāhārā saṅge mahāprabhu kari iṣṭagoṣṭhi  
 tāhārā saṅge pūrṇa habe āmāra ānanda

tāhāre āśvāsiyā prabhu kari lā gamana  
 tāhāre kichu kahe tāhāre arīge hasta diyā  
 tāhāre lañā nilācale kari lā prayāṇa  
 tāhāre nāhi cine ācārya, puchila dāmodare  
 tāhāre praśna kaila prabhu hañā yena dīna  
 tāhāre yei bhaje tāhāre saphala jivane

tāhā-sabāra antare garva jāni gauracandra  
 tāhā-sabāra vilamba dekhi' āīlānā tvarite  
 tāhā-sabāre cāhi vāsā prasāda-samādhāna  
 tāhā-sabā-saṅge goṣṭhi kari lā ārambha  
 tāpī snāna kari' āīlā māhiṣmati-pure  
 tāra astra tāra arīge pađe hāta haite  
 tāra eka prema-leśa nāhika āmāte

10.74	145	tāra madhye āīlā pativrata-upākhyāna	9.200	17
9.183	9	tasmāt paratarān devi	11.31	224
10.126	171	tathā haite pāñḍapure āīlā gauracandra	9.282	66
10.54	134	tathāpi bhakta-saṅge haya sukhollāsa	11.136	281
10.154	184	tathāpi kahiye āmī eka upāya	11.53	238
11.111	269			
9.178	6	tathāpi madhvācārya ye kariyāche nirbandha	9.275	61
11.229	327	tathāpi nā kare teñha rājā-daraśana	11.43	231
9.283	67	tathāpi prakāre tomā karāitāma daraśana	10.9	113
11.166	295	tathāpi rākhitē tāhre bahu yatna kailuñ	10.16	117
11.167	296	tattwāvādī-ācārya—saba-sāstrete pravina	9.254	47
		tattwāvādī-gaṇa prabhuke 'māyāvādī' jñāne	9.250	46
11.114	271	tāvat karmāṇi kurvita	9.266	56
9.228	31	teñha—premādhinā, tomāra prema—	11.52	238
9.289	69	teñha premāveśe kaila prabhure āliṅgana	10.96	155
10.40	128	teñho jīva nahena, hana svatantra iśvara	10.13	115
9.225	30	tepuṣ tapas te juhuvuḥ sasnur āryā	11.192	309
9.211	22	ṭhākurera nikāta, āra ha-ibe nirjane	10.20	119
9.219	26	ṭhākurera nikāta, haya parama nirjana	10.21	119
10.1	110	tilakāñcī āśi' kaila śiva daraśana	9.220	26
11.138	282	tina bhāira kirtane prabhu pāyena santoṣa	11.88	255
10.52	134	tina dina bhikṣā dila kari' niṁantraṇa	9.176	6
10.143	179	tīra-dīna preme doñhe kiṣṭna-kathā raṅge	9.169	2
9.177	6	tīrtha pavitra karite kare tīrtha bhramaṇa	10.11	114
10.7	112	tīrtha-yātrā-kathā ei kailuñ samāpna	9.358	101
9.299	74	tīrtha-yātrā-kathā kahi' kaila jāgarāṇa	9.355	99
11.103	265	tīrtha-yātrā-kathā prabhu sakala kahilā	9.323	86
11.48	234	tīrthī-kurvanti tīrthāni	10.12	114
10.60	139	tomā chāḍī' anyatra genu, karinu pramāda	10.123	170
11.107	268	tomā chāḍī' pāpi muñi genu anya deśa	10.124	170
9.177	6	tomā dekhi' 'kiṣṭna' haila mora vidyamāna	10.179	199
10.59	138	tomākē tad-rūpa dekhi' hṛdaya—satṛṣṇa	10.176	196
9.197	15	tomāke ye priti kare, sei bhagavān	11.26	221
11.137	282	tomā lāñā nilācale kariba gamana	9.332	90
10.94	154	tomāra caraṇa pālī sei punar-janma	11.139	283
11.79	251	tomāra caraṇa viñu āra gati nāi	10.44	130
9.254	47	tomāra caraṇe mora nāhi prema-leśa	10.124	170
11.23	220	tomāra caraṇe mora nāhi prema-leśa	11.144	285
9.253	47	tomāra cāri-bhāira āmī ha-iñu vikṛita	11.157	291
10.100	156	tomāra dainya dekhi' mora vidirṇa haya	10.72	144
11.68	246	tomāra daksīṇa-gamana śuni' śaci 'ā'	11.18	218
9.253	47	tomāra icchāya rājā mora viṣaya chāḍīla	11.140	283
9.310	79	tomāra kṛpā-pātra tāte sarva-gune śreṣṭha	11.21	219
9.232	33	tomāra nāmā śuni' haila mahā-premāveśa	9.172	4
11.25	221	tomāra nikāte rahi,—hena vāñchā haya		

tomāra pāche pāche āmi kariba prayāha  
tomāra pavitra dharma nāhika āmāte  
tomāra prasāde pāi prabhura caraṇa  
tomāra sampradāye dekhi sei due cihna  
tomāra sparśa-yoga nahe pāpa kalevara

tomāra ye vartana, tumi khāo sei vartana  
tomāre bahu kṛpā kailā, kahe sarva-jana  
tomāre prabhura avaśya ha-ibe prasāda  
tomā-sama vaiṣṇava nā dekhiluṇ eka-jana  
tomāte ye eta priti ha-ila rājāra

tritakūpe viśālāra kari' darāśana  
tṛṇa due-guccha murāri daśane dhariyā  
trīṣṭa cātaka yaiche kare hāhākāra  
tumi arīgikāra kara, —kāśi-miśrera āśā

tumi — gaura-varṇa, teñha — śyāmala-  
tumi nā vasile keha nā kare bhojana  
tumi tāhre 'krīṣṇa' kaha, tāte satya māni  
tumi ye āsibe, āji svapnete dekhila  
tvayāpi labdhariṇ bhagavann idānīm

## U

uḍupite 'krīṣṇa' dekhi, tāhān haila  
unmāde karila teñha sannyāsa grahanē  
ūrdhva-haste vasi' rahe sarva bhakta-gaṇa  
'uthaha śripāda' bali' balilā vacana  
uṭhānā mahāprabhu kaila āliṅgana

uṭhiyā calilā, preme theha nāhi pāya  
utkaṇṭhā hañāche, tomā milibāre cāya  
utkaṇṭhita hañāche sabē tomā milibāre  
uttama prakāre prabhuke bhikṣā karāila

## V

vaiṣṇava-jñāne bahuta karila satkāra  
vaiṣṇava-sabāke dite mahā-prasāda dila  
vaiṣṇava sakala paṭe 'krīṣṇa-karṇāmṛta'  
'vaiṣṇavatā' sabāra antare garva jāni'  
vaiṣṇava, vaiṣṇava-śāstra, ei kahe marma

vaiṣṇave mililāāsi' pathē bahu-raṅge  
vaiṣṇavera aiche teja dekhi nāhi āra  
vaiṣṇavera ei haya eka svabhāva niścalā  
vaiṣṇavera pariveśana karitechī āmi  
vaiṣṇavera pariveśe tina Jane — ānanda

9.334 90 vallabha-sena, ei puruṣottama, sañjaya  
11.189 307 vāñinātha āīlā bahu prasāda piṭhā lañā  
10.27 122 vāñinātha-paṭanāyake nikāte rākhila  
9.276 62 vāñinātha-īhāni dila prasāda vistara  
11.156 291 vanya śāka-phala-mūla ānibe lakṣmaṇa

11.22 219 vāsā ādi ye cāhiye, —paḍichā saba dibā  
10.6 112 vāsāya giyā bhāṭṭācārya cintita ha-ilā  
11.51 236 vasite āsana dila kari' namaskāre  
9.356 100 vasiyā āchena mahāprabhu krīṣṇa-kathā-raṅge  
11.27 222 vāsudeva ānandita pustaka pāñā

9.279 64 vāsudeva datta, gupta murāri, sena śivānanda  
11.154 290 vāsudeva dekhi' prabhu ānandita hañā  
10.40 128 vāsu kahe, —mukunda ādau pāila tomāra  
10.36 126 vātsalye hayena teñha yena jagan-mātā  
10.164 189 vedānta paḍiyā paḍō samasta lokere

11.202 315 veda-purānete ei kahe nirantara  
10.17 117 vicchedāvagraha-mlāna-  
10.122 169 vidurera ghare krīṣṇa karilā bhojane  
11.151 288 vidyānidhi-ācārya, iñha paṇḍita-gadādhara  
vidyāpati, caṇḍidāsa, śrī-gita-govinda

10.245 41 vipra-grhe vasi' āchena, dekhilā tāñhāre  
10.107 159 vipra kahe, —jivane mora nāhi prayojana  
11.201 314 vipra kahe, —prabhu, mora aranye vasati  
9.288 69 vipra-sabhbāya śune tāñhā kūrma-purāṇa

10.120 168 virakta sannyāsi āmāra rāja-daraśana  
virakta sannyāsi teñho rahena nirjane  
9.217 25 visāda kariyā kīchū kahite lāgila  
11.339 93 visēṣa śrī-haste prabhu kare pariveśana  
11.5 210 visiñu-dāsa, —iñha dhyāye tomāra caraṇa  
10.39 127

11.217 25 visiñāma karite sabe nija vāsā gelā  
visvāsa karaha tumi āmāra vacane  
11.126 277 yade yei ājñā, tāhā karibe sevane  
11.94 258 yadi yam anugṛhṇāti  
10.13 115 yadi sei mahāprabhura nā pāi kṛpā-dhana  
11.205 316 yadyapi āpane pūrṇa sarvāśvarya-maya  
11.208 318 yadyapi mukunda — āmā-saṅge śiśu haite  
yāhā haite haya krīṣṇa śuddha-prema-jñāne

yāhān icchā, yāha, āmā-sane nāhi āra dāya

## Y

9.251 46 yabe yei ājñā, tāhā karibe sevane  
10.74 145 yadā yam anugṛhṇāti  
9.305 77 yadi sei mahāprabhura nā pāi kṛpā-dhana  
9.252 47 yadyapi āpane pūrṇa sarvāśvarya-maya  
9.362 105 yadyapi mukunda — āmā-saṅge śiśu haite  
11.126 277 yāhā haite haya krīṣṇa śuddha-prema-jñāne  
11.94 258 yāhān icchā, yāha, āmā-sane nāhi āra dāya  
10.13 115 yāhān icchā, yāha, āmā-sane nāhi āra dāya  
11.205 316 yāhān icchā, yāha, āmā-sane nāhi āra dāya  
11.208 318 yāhān icchā, yāha, āmā-sane nāhi āra dāya

yāhān lañā yāya, tāhān yāya jīva-rathi  
yāhān netra paḍe, tāhān śrī-kṛṣṇa sphuraya  
yāhān yāhān kahe vāsā, tāhān deha' lañā  
yāhān yāya, loka uthē hari-dhvani kari'  
yajñaiḥ saṅkirtana-prāyair

yāñre kṛpā kari' karena hṛdaye preraṇa  
yata nada nadi yaiche samudre milaya  
yateka vicāre, tata pāya prema-dhāna  
yathāher manasah kṣobhas

yathā-yogya mililā sabākāra sane  
yathā-yogya saba bhaktera karila milana  
yathā-yogya sabā-sane ānande mililā  
yatna kari' haridāsa-ṭhākure pāṭhāilā

11.37 228      *yatropagiyate nityarāṇi*  
10.179 199     *yāvat ḍāchilā sabē mahāprabhu-saṅge*  
11.173 298     *yebā ihā śune, haya caitanyera dāsa*  
9.337 92       *ye cāha, sei ājñā deha' kṛpā kari'*  
11.100 263     *yei pathe pūrve prabhu kailā āgamana*

11.117 273     *yei turni kaha, sei sammata āmāra*  
10.187 203     *yei vāśāya haya prabhura sarva-samādhāna*  
9.36 106       *yei yabe icchā, tabe sei ājñā dibe*  
11.11 214       *ye me bhakta-janāḥ pārtha*

11.133 280     *ye tāñhāra prema-ārti dekhiluṇi tomāte*  
11.34 226       *yo dustyajān kṣiti-suta-svajānārtha-dārānī*  
11.170 297     *yoga-paṭṭa nā niila, nāma haile 'svarūpa'*  
11.206 317     *yogya haile kariba, ayogya haile naya*

11.32 225  
11.241 332  
11.242 333  
11.178 301  
9.336 91

10.37 126  
10.35 126  
10.57 137  
11.28 222

11.25 221  
9.269 58  
10.108  
11.4

# General Index

Numerals in bold type indicate references to *Śrī Caitanya-caritāmṛta's* verses. Numerals in regular type are references to its purports.

## A

### Absolute Truth

four principles for realization of, 105  
merging into existence of as contamination, 63  
thought to be void by nondevotees, 103

See also: Kṛṣṇa, Supreme Lord

### Ācārya Nandana

identified by Gopīnātha Ācārya, **255**

### Ācāryanidhi

pleased to hear of Caitanya's return, **149**

### Ācāryaratna

embraced and glorified by Caitanya, **293**

identified by Gopīnātha Ācārya, **253**  
pleased to hear of Caitanya's return, **149**

### Ācāryas

can chant in solitary place, 300  
in line of Śāṅkarācārya named, 40  
of Madhva-sampradāya establish Uḍupī monastery, 43  
respected as Śripāda, 121  
spiritual master follows previous, 117  
of Tattvavādīs learned in scripture, **48**  
See also: Spiritual master, Pure devotees

### Acintya-bhedābheda-tattva

philosophy of explained, 103-104  
presented in *Brahma-saṁhitā*, 37

### Acintyā khalu ye bhāvā

cited on process of spiritual understanding, 14

### Activities

impious can cause material happiness or distress, 54  
of castes and āśramas dedicated to Kṛṣṇa, **49**  
of Vaiṣṇavas taught by Caitanya, 115  
pious activities preferred to impious, 54

three kinds of described in *Vedas*, 224  
*brāhmaṇa* detached from material, **7**

### Acyuta Ṛṣi

his meditation broken, 64

### Ādi-keśava

Caitanya discusses spiritual matters at, **35**

Caitanya overwhelmed by temple of, **34**

### Ādi Purāṇa

quoted on devotees of Kṛṣṇa's servant, **223**

### Advaita Ācārya

honored by Caitanya, **253**

as viṣṇu-tattva, 120

glorified by Caitanya, **281**  
embraced the devotees of Navadvīpa, **150**

exhibited ecstatic symptoms, **148**  
Govinda offers garland to, **251-252**

held a festival, **151**

offered prayers to Caitanya, **278**  
ordered to dance by Caitanya, **327**

Svarūpa Dāmodara very dear to, **166**  
unhappy due to not receiving news of Caitanya's return, **145**

### Agastya Muni

four opinions concerning, 29  
prayers offered to, **29**

### Agni

as fire-god, **18**

Sitā takes shelter of, **18**

took Sitā to Pārvatī, **19**

### Aham brahmāsmi

as slogan of Rāmeśvara, 39

### Ālabandāru Yamunācārya

Śivānanda Sena recites verse by, 288

### Ālālanātha

visited by Caitanya, **92, 244**

### Āmlitalā

visited by Caitanya, **29**

### Ananta Padmanābha

Caitanya visits, **37-38**

*Anarpita-cariṇi cirāt karuṇayāvatis-ṇah*  
verses quoted, 225

*Anāśṭaḥ karma-phalaṁ*  
verses quoted, 161

Anavasara  
as period of retirement of Jagannātha,  
243

*Anyābhilāṣitā-śūnyam*  
quoted, 192

Anger  
as enemy of mind, 214

Anxiety  
of Caitanya in Jagannātha's absence,  
**244**

*Anyābhilāṣitā-śūnyam*  
quoted, 54

Apsarās  
sent by Indra to Acyuta Ṛṣi, 64

Aryan  
one who chants the holy name is actually an, **309**

Arjuna  
Kṛṣṇa fought to protect, 196  
statement of Kṛṣṇa to quoted, **223**

Āśramas  
activities of four dedicated to Kṛṣṇa, **49**  
best to execute duties of, 50

Association  
of pure devotee necessary for complete purification, 54  
one can't leave the Lord's at any time, 141  
Supreme Lord takes pleasure in, **281**  
with Caitanya as means of liberation, 256  
with Lord as liberation, **58**

*Ātmānari rathinari viddhi*  
verses quoted, 228

Atom  
Supreme Lord is in, 192

Attachment  
obstructing surrendering process must be given up, 137

Authority  
following in footsteps of, 15

Austerity  
meaning of given in *Brahma-saṁhitā*, 37  
those with meager can't obtain service of devotees, **225-226**

**B**

Badarikāśrama  
monastery of Jyotir-maṭha established at, 39

Śaṅkarācārya visits, 40  
visited by Madhvācārya, 42

Bali Mahārāja  
as part of paramparā, 262

Beauty  
women with great compared to Ap-sarās, 64

Behavior  
good discussed in *Brahma-saṁhitā*, 37

Bengal  
community of Bhaṭṭāṭhāris in, 29  
devotees arrive at Narendra Lake from, **246**

devotees coming to Puruṣottama-kṣetra from, **244**

Gopinātha Ācārya identifies devotees from, **248**

honor given to devotees of, **250**

Kālā Kṛṣṇadāsa sent to, **144-145**

Paramānanda plans pilgrimage to, **3**

*Bhagavad-gītā*  
cited on Lord arranging for necessities of His devotees, 311

commentary on by Śaṅkarācārya, 40

Madhvācārya's commentary on, 42

quoted, 306

quoted on *acintya-bhedābheda-tattva*, 103

quoted on always thinking of Kṛṣṇa, 237

quoted on approaching supreme destination, 136

quoted on body as machine, 228

quoted on determination of devotee, 235

quoted on Lord as knower in all bodies, 192

quoted on nature of spiritual world, 212

quoted on receiving mercy, 273

quoted on struggle with six senses, 289

quoted on transcendental vision, 135

quoted on true sannyāsa, 161

Bhagavān Ācārya  
remained under shelter of Caitanya, **202**

- Bhāgavata-dharma*  
as supreme principle of religion, 263  
never allows one to become cheap  
*bṛahmaṇa, sannyāsi or Āryan*, 310
- Bhāgavata Purāṇa*  
propounds the highest truth, 52  
See also: *Śrimad-Bhāgavatam*
- Bhakti*  
means satisfying Kṛṣṇa, 54  
must be unconditional, 236  
See also: Devotional service
- Bhakti-kāṇḍa*  
same as *upāsanā-kāṇḍa*, 54
- Bhakti-rasāmṛta-sindhu*  
conversion of Bilvamaṅgala Ṭhākura explained in, 197  
quoted on conversion of Bilvamaṅgala Ṭhākura, 199
- Bhakti-yoga*  
as *dharma*, 263  
begins with chanting, 263  
process of described, 212  
See also: Devotional service
- Bhaktisiddhānta Sarasvatī*  
cited on Caitanya's mercy, 167  
cited on Caitanya's visit to Deity, 101  
cited on impediments to devotional service, 164  
cited on *karma-kāṇḍa* activities, 54  
cited on *Kūrma Purāṇa*, 18  
cited on pilgrimage of Vaiṣṇava, 115  
cited on preachers, 265  
cited on Rādhā-Kṛṣṇa worship, 70  
cited on Śrī Śaila, 5  
describes sahajiyās as most unfortunate, 121  
quoted on Caitanya as Prabhupāda, 120  
quoted on imitation of Haridāsa Ṭhākura, 311  
quoted on Māyāvādī worship of imaginary forms, 102-103
- Bhakti-siddhānta-viruddha*  
practically parallels Māyāvāda philosophy, 163
- Bhaktivinoda Ṭhākura*  
as Vaiṣṇava song writer, 255  
quoted on total surrender, 136-137
- Bharata Mahārāja*  
described by Śukadeva to Parīkṣit, 58
- Bhāṭṭathāris*  
as nomads, 141  
characteristics of, 29  
community of at Mallāra-deśa, 29  
cut to pieces, 33  
Kālā Kṛṣṇadāsa rescued from by Caitanya, 140  
meet Kālā Kṛṣṇadāsa, 31-34  
met by Caitanya, 32-34
- Bhavānanda Rāya*  
and sons meet Caitanya, 132-133  
as father of Rāmānanda Rāya, 132-133  
as Pāṇḍu Mahārāja, 134  
as śūdra, 135  
Caitanya touches heads of sons with lotus feet, 139  
surrenders to Caitanya, 136
- Bhīmā River*  
Lord Caitanya bathes in, 76
- Bhiṣma*  
as part of *paramparā*, 262  
quoted on Lord's favor to His devotee, 196
- Bhūtanātha*  
as name of Śiva, 30
- Bilvamaṅgala Ṭhākura*  
abandoned impersonal realization, 197-198  
Kṛṣṇa-karṇāmṛta composed by, 77  
resided on banks of Kṛṣṇa-venvā River, 77  
quoted on his becoming a maid servant of Kṛṣṇa, 199
- Birth*  
chance for release from in human body, 288  
of Madhvācārya, 41  
visiting Dhanustīrtha liberates one from, 17
- Blasphemy*  
glorification can be form of, 201
- Body, material*  
acceptance of gives rise to material existence, 288  
compared to chariot, 228-229
- Brahmā*  
as part of *paramparā*, 262  
as unable to receive the Lord's mercy, 274

- Brahmā  
 devotee doesn't aspire for position of,  
 198  
 initiation of described in *Brahma-saṁhitā*, 37  
 lived at Śrī Śaila, 5  
*Brahma-bhūyāya kalpate*  
 quoted, 319
- Brahmacārī  
 as assistant of *sannyāsīs*, 39  
 Śāṅkarācārya as since birth, 40  
 Svarūpa as name of in Śāṅkarācārya's  
 disciplic succession, 157
- Brahma-giri  
 visited by Caitanya, 83
- Brahman  
 as bodily rays of the Lord, 192  
 attained by transcending modes, 256  
 described in *Brahma-saṁhitā*, 37  
 jīvas are, 190  
 meditated on by Brahmānanda Bhāratī  
 since birth, 195-196  
 merging in as hellish to devotee, 197  
 merging into existence of, 52  
*nitya-siddha* acts on platform of,  
 256-257  
 Supreme is all-pervading, 191-192  
 two parts of seen by Brahmānanda  
 Bhāratī, 189
- Brāhmaṇa  
 as one of four *varṇas*, 50  
 Caitanya and Paramānanda stay in  
 house of, 3  
 can't accept disciple from lower castes,  
 175-176  
 colony of established, 7  
 Govinda as a, 175  
 Kṛṣṇadāsa as, 31  
 of Orissa called *dāsa*, 129-130  
 one who keeps holy name on his  
 tongue is greater than, 309  
 Prahararāja as designation given to, 131  
 Sārvabhauma as, 117  
 Śiva and Durgā lived like, 5  
 spiritual initiation makes one, 178
- Brahmānanda Bhāratī  
 accepted by Caitanya as His spiritual  
 master, 194-195
- Brahmānanda Bhāratī  
 acquired direct vision of Lord, 200  
 Caitanya visited, 183-188  
 his deerskin not approved by Caitanya,  
 185-188  
 Rāmānanda Rāya offers obeisances to,  
 226-227  
 remained at residence of Caitanya, 202
- Brahma-saṁhitā*  
 a chapter of found by Caitanya, 35  
 as supreme revelation of Govinda's glo-  
 ries, 36  
 Caitanya acquired Fifth Chapter of, 37  
 Caitanya copies, 37  
 considered a jewel by Caitanya, 79  
 contents of Fifth Chapter of described,  
 37  
 copied by Vaiṣṇavas, 285  
 given to Rāmānanda Rāya by Caitanya,  
 86  
 kept by Svarūpa Dāmodara, 284  
 quoted on all-pervasive nature of Lord,  
 192  
 quoted on vision of devotee, 200-201  
 supports devotional service, 87  
 supports Vaiṣṇava vision of demigods,  
 103
- Brahma-sūtra*  
 commentary on by Śāṅkarācārya, 40
- Bṛhaspati  
 as priest of the heavenly gods, 165  
 Svarūpa Dāmodara compared to, 165
- C**
- Caitanya Mahāprabhu  
 acquired Fifth Chapter of *Brahma-  
 saṁhitā*, 37  
 affection of for Dāmodara Paṇḍita, 286  
 and Sārvabhauma visit Jagannātha  
 temple, 123  
 and Śrī Raṅga Purī discuss Kṛṣṇa, 72  
 arrives at southern Mathurā, 7  
 as always glorifying conjugal love of  
 God, 167  
 as Brahman, 189-190  
 as crown jewel of *sannyāsīs*, 65

Caitanya Mahāprabhu  
 as incarnation of Lord Rāmacandra, **82**  
 as Kṛṣṇa Himself, 116, 196, **197, 221, 263-264**  
 as life and soul of devotees, **258**  
 as Lord of all prabhus, **120**  
 as mendicant, **60**  
 as Supreme Brahman, 192  
 asked by devotees to send a person to Bengal, **144-145**  
 as son of Śacī, **64**  
 as very merciful, **112**  
 as viṣṇu-tattva, 120  
 bathed in sea with devotees, **313**  
 bathes at Dhanustīrtha, **17**  
 bathes in Bhīmā River, **76**  
 bathes in Pampā Lake, **83**  
 bathes in Payasvinī River, **34**  
 bathes in Tāpī River, **80**  
 bathes in Tuṅgabhadrā River, **39**  
 became happy hearing vibration of Hari, **92**  
 became patient when He received *prasāda*, **97**  
 became very happy on seeing Vāsudeva Datta, **282**  
 Bhavānanda Rāya surrenders to, **136**  
 birthplace of, **72**  
 breaks pride of Tattvavādīs, **63**  
 brought two books for Vāsudeva Datta, **284**  
 cannot understand pride of Tattvavādīs, **47**  
 compared to a cloud, **110**  
 complexion of, **263**  
 confirms conclusion of *Śrīmad-Bhāgavatam*, 103  
 considered a Māyāvādī, **46**  
 considered *Brahma-saṁhitā* and *Kṛṣṇa-karṇāmṛta* as jewels, **79**  
 copies *Brahma-saṁhitā*, **37**  
 could not see Murāri and inquired, **290**  
 danced and chanted before Lord Jagannātha, **96**  
 danced in middle of four *saṅkīrtana* parties, **321-331**  
 decorated devotees with garlands and sandalwood pulp, **319**

Caitanya Mahāprabhu  
 delivered *prasāda* to Govinda for Haridāsa, 317  
 delivers conditioned souls, **114**  
 delivers *Kūrma Purāṇa* to Rāmadāsa Vipra, **22**  
 descends in age of Kali, 261  
 describes travels to Rāmānanda Rāya, **86**  
 devotees request return to Purī by, **244**  
 discussed Kṛṣṇa day and night with Rāmānanda Rāya, **89**  
 discusses spiritual matters at Ādi-keśava, **35**  
 distributed *prasāda* Himself, **314, 332**  
 ecstatic meeting of Paramānanda Purī and, **155-156**  
 ecstatic meeting with devotees after His travels, **93-95**  
 ecstatic meeting with Rāmānanda Rāya, **85**  
 ecstatic symptoms exhibited by, **96**  
 elder brother Viśvarūpa, **75**  
 embraced and glorified devotees, **293**  
 embraced seven palm trees, **82**  
 everything belongs to, 301  
 exhibited ecstatic love in various holy places, 103  
 exhibited ecstatic symptoms, **278**  
 exhibited transformations of ecstatic love during *kīrtana*, **324**  
 experienced ecstatic symptoms visiting Lord Jagannātha, **96**  
 exquisite dancing of, **208**  
 feels absence of Jagannātha, 244  
 finds *Brahma-saṁhitā* chapter, **35**  
 gave Paramānanda Purī one servant, **157**  
 Govinda as personal servant of, **250, 252**  
 honors Advaita Ācārya, **253**  
 informs Śrī Raṅga Purī of relationship with Tīvara Purī, **71**  
 inquires on aim of life, **48**  
 instructed Gopīnātha Ācārya to accommodate Vaiṣṇavas, **298**  
 introduced all the Vaiṣṇavas to Rāmānanda Rāya, **320**

Caitanya Mahāprabhu  
invited to luncheon by Sārvabhauma  
Bhaṭṭācārya, **97**  
is not living entity, **115**  
Īśvara Purī as spiritual master of, **175**  
left Jagannātha Purī, **114**  
made very happy by singing of Svarūpa  
Dāmodara, **165**  
manifests ecstatic symptoms, **36**  
meeting of Vaiṣṇavas and, **276-303**  
meets with Bhaṭṭathāris, **32-34**  
meets Paramānanda Purī, **2-4**  
met Vaiṣṇavas on road with great  
jubilation, **277**  
mind of disturbed by Murāri Gupta's  
meekness, **292**  
mission of, **232-233**  
Mukunda much favored by, **283**  
narrates His pilgrimage for His personal  
associates, **100**  
never pleased by *rasābhāsa*, **163**  
*nitya-siddha* as missionary of, **260**  
offered garlands and sandalwood pulp  
to devotees, **280**  
offered Lord Jagannātha's remnants, **96**  
orders of must be carefully carried out,  
**276**  
orders Rāmānanda Rāya to Jagannātha  
Purī, **90-91**  
overwhelmed by temple at Ādi-Keśava,  
**34**  
performs miracle, **327-328**  
philosophy of confirmed by *Bhagavad-*  
*gitā*, **103**  
philosophy of differs from Tattvavādīs,  
**50**  
pleased by talks with Rāmānanda Rāya,  
**100-101**  
praises Sārvabhauma Bhaṭṭācārya as  
best Vaiṣṇava, **100-101**  
praises Bhavānanda Rāya, **134**  
preaches Kṛṣṇa consciousness religion,  
**261**  
process established by his example, **104**  
purchased by Śrīvāsa and brothers, **285**  
pure devotees undeviatingly meditate  
upon, **131**  
quotes verses on devotional service, **51**

Caitanya Mahāprabhu  
Rāmānanda Rāya fulfills desires of, **138**  
*rasābhāsa* and *bhakti-siddhānta-virud-*  
*dha* followers never accepted as  
devotees of, **164**  
receives alms from Śiva, **6**  
receives old manuscripts of *Kūrma*  
*Purāṇa*, **21**  
recognized Haridāsa Ṭhākura as  
Nāmācārya, **311**  
rejects Kālā Kṛṣṇadāsa, **141**  
relishes *Kṛṣṇa-karṇāmṛta*, **78**  
remained in Sārvabhauma Bhaṭṭācārya's  
home, **99**  
requests solitary room in Jagannātha  
Purī, **300**  
rescued Kālā Kṛṣṇadāsa from Bhaṭ-
tāhāris, **140**  
residents of Jagannātha Purī anxious to  
meet, **121-122**  
respectfully embraces Kāśī Miśra, **97**  
returned to Vidyānagara, **84**  
returns to Jagannātha Purī, **245**  
reveals four-armed form to Kāśī Miśra,  
**125**  
said He became perfect because of  
Advaita's arrival, **281**  
saw deity Tryambaka in Nāsika, **83**  
seen again by Vaiṣṇavas on road to  
Vidyānagara, **91**  
sees bathing of Jagannātha, **243**  
sees "dancing Gopāla" Deity, **44**  
sees goddess of fortune, **65**  
sees Lāṅga-gaṇeśa, **65**  
sees temple of Viṭhūlā Ṭhākura, **66**  
sends Kṛṣṇadāsa ahead from Ālālanātha,  
**92**  
shames Tattvavādī ācārya, **60-61**  
should reside near Jagannātha, **119**  
showed Haridāsa Ṭhākura His resi-
dence, **310**  
Śivānanda Sena's affection for great  
from the beginning, **287**  
special mercy of on Śaṅkara, **287**  
spiritual master as respectable as,  
**121**  
Śrīvāsa and other Vaiṣṇavas offer  
prayers to, **279**

Caitanya Mahāprabhu  
strictly follows rules for *sannyāsa* order,  
**113**  
Svarūpa Dāmodara expansion of body  
of, **250**  
Svarūpa Dāmodara second expansion  
of, **162**  
took lunch with associates at Sār-  
vabhauma's house, **98**  
touches lotus feet to heads of sons of  
Bhavānanda Rāya, **139**  
transformed by quality of His servant,  
**305**  
two books carried by, **79**  
understood by mercy, **264-266**  
uttered name of Viṣṇu to save Himself,  
**201**  
Vāṇīnātha as servant of, **137, 139**  
vision of restored by Svarūpa  
Dāmodara, **169**  
visited Brahma-giri, **83**  
visited Nāsika, **83**  
visited Sapta-godāvarī, **84**  
visited temples of all the demigods, **103**  
visited temples to set example, **103**  
visits Ālālanātha, **244**  
visits Ananta Padmanābha, **37-38**  
visits Ciyaḍatalā, **27**  
visits Daṇḍakāraṇya, **80**  
visits Dhanustīrtha, **80**  
visits Dvaipāyani, **65**  
visits Grakarṇa, **65**  
visits house of Kāśi Miśra, **124**  
visits Kāmakoṣṭhī-purī, **6-7**  
visits Kalāpura, **65**  
visits Kuśāvarta, **83**  
visits Malaya-parvata, **29**  
visits Mallāra-deśa, **29**  
visits Māhiṣmatī-pura, **80**  
visits Matsya-tīrtha, **39**  
visits Pañcāpsarā-tīrtha, **64**  
visits Pāṇḍarapura, **66**  
visits Rāmeśvara, **17**  
visits R̥ṣyamuka mountain, **80**  
visits Saptatāla, **81**  
visits Setubandha, **17**  
visits Śiva temple at Lilakāñcī, **27**  
visits Śrī Raṅga Purī, **68**

Caitanya Mahāprabhu  
visits Śrīgeri-māṭha, **39**  
visits Surpāraka-tīrtha, **65**  
visits Tamāla-kārtika, **30**  
visits temple of Jagannātha, **95**  
visits temple of Kṣīra-bhagavati, **65**  
visits temple of Rāmacandra, **16**  
visits temple of Śrī Janārdana, **38**  
visits temple of Viṭhṭhala, **76**  
visits tīrthas, **114**  
visits Tritakūpa, **64**  
visits Uḍupī, **41**  
visits Vētāpanī, **30**  
visits Viṣṇu temple at Gajendra-  
mohsana, **27**  
walks to Śrī Śaila, **5**  
worships Kṛṣṇa in madhurya-rasa, **225**  
Caitanya-bhāgavata  
addresses of respect described in, **121**  
Caitanya-candrāṁṛita  
quoted on merging in Brahman as  
hellish, **197, 198**  
Caitanya-candrodaya-nāṭaka  
quoted on danger of looking at women,  
**214-215**  
quoted on mercy of Caitanya, **234**  
quoted on principles of renunciation,  
**212**  
Caitanya-caritāṁṛita  
addresses of respect described in,  
**121**  
quoted on empowered spiritual master,  
**176**  
quoted on mercy of spiritual master,  
**237**  
quoted on servant-master relationship,  
**52**  
quoted on vision of Vaiṣṇavas, **104**  
Caitanya dāsa Gosvāmī  
wrote commentary on Bilvamaṅgala's  
book, **78**  
Caitanyānanda Bhāratī  
as spiritual master of Svarūpa  
Dāmodara, **159**  
Cakra  
Śrī Caitanya Mahāprabhu asked  
Haridāsa Ṭhākura to offer obeisances  
to, **311**

- Cāmātpura  
visited by Caitanya, **28**
- Cāṇakya Pañḍita  
quoted on bad association, **213**
- Caṇḍīdāsa  
poems of made Caitanya happy, **165**
- Cape Comorin  
same as Kanyākumāri, **29**
- Celibacy  
required on pilgrimage, **270**
- Chādiyā vaiṣṇava-sevā niśtāra  
quoted, **142**
- Chanting  
about Kṛṣṇa as highest attainment, **52**  
advanced devotees take pleasure in,  
**53**
- as approved method in age of Kali, **263**  
as a profession, **265**
- as best means to attain service to Kṛṣṇa,  
**49**
- as principle of religion, **261**
- as process of devotional service, **51**
- as worship for intelligent, **262-263**
- fixes mind on Kṛṣṇa, **214**
- in solitary place not for neophytes, **300**
- of pure devotee is effective, **259**
- situates one in disciplic succession, **105**
- Chastity  
as quality of Śacīmātā, **74**
- of women narrated in Kūrma Purāṇa, **17**
- of women unsurpassed by Sītā, **18**
- Children  
difficult to give up, **58**
- Cirañjīva  
identified by Gopīnātha Ācārya, **258**
- Citraketu  
cursed by Pārvatī, **59**
- Ciyāḍatalā  
Caitanya visits, **27**
- Conditioned souls  
delivered by Caitanya, **114**
- duties of discussed in Brahma-saṁhitā,  
**37**
- preacher devotees are not considered  
as, **256**
- Cora-pārvatī  
visited by Caitanya, **65**
- D  
Dakṣa  
as head of Prajāpatis, **274**  
as unable to receive the Lord's mercy,  
**274**
- Dāmodara Pañḍita  
heads plan to help Kālā Kṛṣṇadāsa, **142**  
as elder brother of Śāṅkara, **286**  
Caitanya's affection for, **286**  
ecstatic meeting of Caitanya and, **93-95**  
pleased to hear of Caitanya's return,  
**149**
- Śāṅkara transcendently older than,  
**287**
- Dāmodara Svarūpa  
See: Svarūpa Dāmodara
- "Dancing Gopāla"  
Deity installed by Madhvācārya, **45**  
Deity seen by Caitanya, **44**
- Danḍakāraṇya  
Lord Rāmacandra lives in forest of, **81**  
Saptatāla in forest of, **81**  
visited by Caitanya, **80**
- Death  
chance for release from in human body,  
**288**
- of Madhvācārya, **43**
- of Śāṅkarācārya, **41**
- visiting Dhanustīrtha liberates one from,  
**17**
- Deity  
appears to Madhvācārya in dream, **44**
- assemblage for festival, **26**
- Caitanya as worshipable, **115**
- Caitanya sees Viśāla, **64**
- discussed in Brahma-saṁhitā, **37**
- of "dancing Gopāla", **44**
- of Gopāla worshiped by Tattvavādīs, **45**
- of Kṛṣṇa at Uḍupī, **41**
- of Rāmacandra and Lakṣmaṇa, **28**
- of Rāmacandra and Sītā, **27**
- of Rāmacandra at Āmlitalā, **29**
- of Rāmacandra at Vetāpani, **30**
- of Rāmacandra replaced with Śiva  
Deity, **27-28**
- of Śṛṅgeri-maṭha, **39**

## Deity

one can always remain on spiritual pl̄e form by worshiping, 319  
revealed in *gopī-candana*, 42, 45  
worship as process of devotional service, 51

## Demigods

abodes of as phantasmagoria to devotee, 197-198  
desire blessings of goddess of fortune, 58  
lived at Śrī Śaila, 5  
*Vedas* recommend worship of, 224-225

## Demon

*Manimān* as, 41  
may be in Caitanya's *sampradāya*, 265

## Desire

*mukti* as form of Tattvavādīs, 63  
pure devotee free from material, 63

## Determination

of King Pratāparudra, 234-238

## Devahūti

as mother of Kapila, 262  
understood influence of devotional service, 310

## Devī

prayed to by mundaners for material profit, 103

See also: Durgā

## Devotees

accept any position without fear, 59  
all came to Caitanya's shelter, 203-204  
always liberated, 52  
assembled in Kāśī Miśra's residence overcrowded, 279

Caitanya accepts defeat at hands of His, 195

Caitanya is life and soul of, 258  
compared to fields of grain, 110  
compared to rivers, 109  
consider hell, heaven, and liberation the same, 59

different types of, 225  
do not belong to material world, 256  
do not reject a person rejected by the Lord, 142  
exhibit spontaneous love, 267

## Devotees

eyes of anointed with pulp of love, 201  
from Bengal identified by Gopinātha

Ācārya, 248-258

highly advanced, 35

*kaivalya* as hellish to, 197

Kṛṣṇa's favor to His, 196

Kṛṣṇa presents Himself before vision of advanced, 200-201

meditate on lotus feet of Caitanya, 130

mercy of Kṛṣṇa gotten by mercy of, 241

neophyte should work hard, 300

of Khaṇḍa accompanied Advaita to Jagannātha Puri, 152

of Navadvīpa became happy hearing of Caitanya's return, 147

of Navadvīpa decided to go to Jagannātha Puri, 151

of Navadvīpa, departed for Jagannātha Puri, 151

of Navadvīpa embraced by Advaita, 150

of Navadvīpa pleased to hear of Caitanya's return, 148-150

preaching work meant for advanced, 301

qualities of, 224

Rāmānanda Rāya as foremost of, 221

real as servants of Kṛṣṇa's servant, 223

reject liberation, 60

request Caitanya's return to Puri, 244

rescued from birth and death, 288-289

see liberation as hellish, 57

Supreme Lord takes pleasure in association with, 281

Svarūpa Dāmodara as the life and soul of, 166

understand highest truth, 52

unhappy due to not receiving news of Caitanya's return, 145

untouched by material existence, 168

vision of explained, 104

## Devotional service

awakened by śravaṇam kirtanam viṣṇoh, 52

becomes firm, 168

## Devotional service

Caitanya not pleased by statements against, 163  
 Devahūti understood influence of, 310  
 firm determination in, 238  
 fruitive activities must be used for, 55  
 getting seed of, 237  
 impediments to understood to be impure, 164  
 knowledge of gained by studying *Kṛṣṇa-karṇāmṛta*, 78  
 methods of presented in *Brahma-saṁhitā*, 37  
 nine processes of named, 51  
 one engaged in is called *nitya-siddha*, 256  
 pure not favored by Madhvācārya *sampradāya*, 62-63  
 śravaṇaṁ kīrtanam essential in, 54  
 stimulated by Caitanya's mercy, 167  
 supported by *Brahma-saṁhitā* and *Kṛṣṇa-karṇāmṛta*, 87

## Dhanustīrtha

Caitanya bathes at, 17  
 visited by Caitanya, 80

## Dharma

See: Religion

*Dharmaḥ projhita-kaitavo 'tra*

quoted, 52,55

*Dharmān tu sākṣād-bhagavat-praṇītarin*

quoted, 262

## Disciplic succession

from Śāṅkarācārya, 40  
 logicians do not understand, 104  
 of Mādhavendra Purī connected with worship in ecstatic love, 70  
 of Madhvācārya, 42  
 of Madhvācārya-*sampradāya* named, 43-44  
 of Madhvācārya subject to criticism, 43  
 qualifications for situation in, 105

## Disease

chance for release from in human body, 288

## Dream

Deity appears to Madhvācārya in, 44

## Durgā

addressed by Śiva, 224

## Durgā

as Pārvatī, 19  
 as wife of Śiva, 5  
 described in *Brahma-saṁhitā*, 37

## Durvaśāna

Caitanya arrives at, 19  
 Caitanya visited temple at, 16  
*Duṣṭa mana! tumi kisera vaiṣṇava?*  
 quoted, 312

## Duties

occupational given up by first-class man, 55  
 of Vaiṣṇava, 115  
 of varṇāśrama-dharma dedicated to Kṛṣṇa, 49

## Dvaiḍyāni

visited by Caitanya, 65

## Dvārakā

boat heading for is saved, 42  
 Govardhana monastery established at, 39

## Dvija Kamalākānta

taken by Paramānanda Purī to Jagannātha Purī, 154

## E

## Economic development

everyone after success in, 52

## Ecstatic symptoms

exhibited by Advaita, 148  
 exhibited by Advaita and Caitanya, 278  
 exhibited by Śivānanda Sena, 288  
 manifested by Caitanya, 36, 69, 96, 169  
 of one taking pleasure in chanting holy name, 53

## Effulgence

of devotees described, 259

*Ekadaṇḍi-sannyāsī*

distinguished from Vaiṣṇava *sannyāsī*, 39

## Elements

five gross described in *Brahma-saṁhitā*, 37

## Envy

as enemy of mind, 214

hearing with faith frees one from, 105

## Envy

of bona fide spiritual master by saha-jiyās, 121

## F

## Faith

in scriptures necessary, 105  
 hearing Caitanya's pastimes with, 104-105  
 in Caitanya required for *sāṅkirtana*, 265  
 in Caitanya saves life of brāhmaṇa, 15  
 in words of ācārya, 15  
 possible through mercy of Lord, 273

## Fasting

as indirect order of Supreme, 271  
 as regulation for pilgrimage, 269-270  
 performed by Rāmacandra's devotee  
*brāhmaṇa*, 10-15  
 required in absence of *mahā-prasāda*, 271

## Father

order of to be executed without consideration, 181

## Fear

as enemy of mind, 214  
 devotee accepts any position without, 59  
 of losing post by Indra, 64  
 surrender without, 56

## Fire, god of

Agni as, 18  
*brāhmaṇa* to give up life by, 11  
 Sītā brought before, 20, 23

## Food

Caitanya receives remnants of Jagannātha's, 124  
 Caitanya's unprepared, 8  
 cooked for Caitanya, 25  
 offered by *brāhmaṇa* to Caitanya, 67  
 See also: *Prasāda*

## Form of Lord

Caitanya reveals four-armed to Kāśī Miśra, 125  
 rejected by Māyāvāda *saṃpradāya*, 63  
 Fruitive activities  
 as painful and transient by nature, 55  
 condemned in all scripture, 53, 55

## Fruitive activities

contamination associated with, 63  
 dedicated to Lord, 54  
 execution of stressed in *karma-kānda*, 54  
 favored by Madhvācārya-*saṃpradāya*, 62-63  
 knowledge superior to, 55  
 mercy needed for extrication from, 274  
 must be utilized for devotional service, 55  
 rejected by devotees, 60  
 Fruitive workers  
 realization of as waste of time, 103

## G

## Gadādhara Pañḍita

embraced and glorified by Caitanya, 293  
 identified by Gopīnātha Ācārya, 253  
 pleased to hear of Caitanya's return, 149

## Gajendra-mokṣaṇa

Caitanya visits Viṣṇu temple at, 27

## Gandharvas

Svarūpa Dāmodara as expert a musician as, 165

## Gaṇeśa

explained in *Brahma-saṅhitā*, 37

Gaṅgādāsa Pañḍita  
 embraced and glorified by Caitanya, 293

identified by Gopīnātha Ācārya, 254

## Ganges

Paramānanda plans to bathe in, 3

Garbhodakaśāyi Viṣṇu  
 explained in *Brahma-saṅhitā*, 37

## Gauḍīya-Vaiṣṇava

*sāṅkirtana* parties of, 66

## Gaurāṅgera saṅgi-gane

quoted, 256

## Gaurahari

as name of Caitanya, 190

## Gāyatrī mantra

origin of explained in *Brahma-saṅhitā*, 37

## Glorification

can be form of blasphemy, 201  
 devotees engage power of speech in,  
**224**

## Godāvāri River

flows through Daṇḍakāraṇya, 81  
 Kuśāvara source of, 83

## Goddess of fortune

blessings of desired by demigods, 58  
 described in *Brahma-saṁhitā*, 37  
 seen by Caitanya, 65  
 Sītā as supreme, 11

## Gokarṇa

visited by Caitanya, 65

## Goloka Vṛndāvana

described in *Brahma-saṁhitā*, 37

## Gopī-candana

received by Madhvācārya, 42, 45

## Gopīnātha Ācārya

benefits Pratāparudra, 245

Caitanya instructs to serve Vaiṣṇavas,  
**298**

cleansed all the residential quarters, 303  
 ecstatic meeting of Caitanya and, 94-95  
 identifies Bengali devotees, 248  
 invited Caitanya and *sannyāsī*, 316  
 met Vaiṣṇavas at Caitanya's place, 280  
 shown all residential places, 302  
 watched meeting of Caitanya and  
 Vaiṣṇavas, 276

## Gopīs

prayed to Kātyāyanī to get Kṛṣṇa, 103  
 separation of from Kṛṣṇa like Caitanya's,  
**244**

## Gosāñī

See: Gosvāmi

## Gosvāmi

*sahajiyās* call caste Prabhupāda, 121  
 spiritual master as, 70  
 title of cannot be inherited, 70

## Gosvāmis, Six

of Vṛndāvana named, 70

## Govinda

His form, position, and abode discussed  
 in *Brahma-saṁhitā*, 37

His glories revealed in *Brahma-saṁhitā*,  
**36**

is all-pervasive, 192

## Govinda

seen by devotee with eyes of love, 201

## Govinda

as a śūdra, 175-176

as Caitanya's personal servant, 250, 252

as servant of Iśvara Puri, 173-176, 251

offers garland to Advaita Ācārya,  
**251-252**

served all the Vaiṣṇavas, 182

takes *prasāda* of Jagannātha, 249-250

## Govinda dāsa Thākura

as Vaiṣṇava song writer, 255

## Govinda Ghosh

identified by Gopīnātha Ācārya, 255

## Guru-kṛṣṇa-prasāde pāya

quoted, 237

## H

## Happiness

achieved by discharging duties of Kṛṣṇa  
 consciousness, 118  
 of affectionate dealings with Lord, 178  
 pious activities as cause of material, 54

## Hare Kṛṣṇa mantra

Caitanya fixed in His mission of chant-  
 ing, 193

religion means chanting, 262

See also: Holy name

## Hari

spiritual master is as good as, 176

See also: Kṛṣṇa, Supreme Lord

## Hari-bhakti-vilāsa

cited on spiritual initiation, 178

## Hari Bhaṭṭa

embraced and glorified by Caitanya,  
**293**

identified by Gopīnātha Ācārya, 254

## Haridāsa Thākura

better than any *brāhmaṇa* or *sannyāsī*,  
**308**

born in Mohammedan family, 311

Caitanya happy to hear desire of, 296

Caitanya showed His residence to, 310

considered himself most fallen, 306

desire of expressed, 295-296

identified by Gopīnātha Ācārya, 254

- Haridāsa Ṭhākura  
offered obeisances to Caitanya in the road, **293**  
one cannot imitate, 311-312  
personally visited by Caitanya every day, 311  
pleased to hear of Caitanya's return, **148**  
recognized by Caitanya as Nāmācārya, 311  
refused to come near temple, **295**  
solitary chanting of not to be imitated, 300  
stayed with Govinda, **183**
- Hearing  
about Kṛṣṇa as highest attainment, 52  
as process of devotional service, **51**  
*Bhāgavatam* attaches one to Supreme Lord, 52
- Heart  
compared to charioteer, **228-229**  
Śyāmasundara seen in devotee's, 201
- Heaven  
See: Heavenly planets
- Heavenly planets  
as phantasmagoria to devotee, 197-198  
same as hell and liberation to devotee, **59**
- Hell  
same as heaven and liberation to devotee, **59**
- Henotheism  
put forward by logicians, 104
- Holy name  
advanced devotees take pleasure in chanting, **53**  
approved method is chanting of, 263  
*bhakti-yoga* begins with chanting of, 263  
charted with *mṛdaṅga* and *karatālas*, 66  
hearing of merges devotee in bliss, **178**  
of Hari vibrated wherever Caitanya went, **92**  
pure devotee chants effectively, 259  
religious principle is chanting of, **261**
- Householders  
temple worship entrusted to, 70
- Humility  
exemplified by Haridāsa Ṭhākura, 295
- I
- Illusion  
as enemy of mind, 214
- Impersonalism  
Bilvamaṅgala Ṭhākura gave up, **197-198**  
discussed in *Brahma-saṁhitā*, 37  
people victimized by, 104
- Impersonalists  
Bhaktisiddhānta Sarasvatī quoted on, 102-103
- Incarnations  
discussed in *Brahma-saṁhitā*, 37
- Independence  
misused, 141
- India  
titles of kings of, 216
- Indra  
devotee doesn't aspire for position of, 198  
sends Apsarās to Acyuta Rṣi, 64  
*Indriyāṇi hayān āhur*  
verses quoted, 229
- Initiation, spiritual  
one becomes a *brāhmaṇa* by, 178
- Intelligence  
compared to driver of car, 229  
of Kṛṣṇadāsa polluted, **31**  
of Paramānanda Prahararāja praised, **131**  
used in service of Kṛṣṇa liberates one, 256  
used to make devotees, 265  
worship without chanting shows lack of, **262**
- International Society for Krishna Consciousness  
members of leaving preaching activities, 300
- Intoxication  
as enemy of mind, 214
- Īśvara Puri  
as spiritual master of Caitanya, **175**

Tīvara Purī

- Caitanya informs Śrī Raṅga Purī of His relationship with, 71
- Govinda as servant of, 173-176, 251
- orders Govinda to serve Caitanya, 252

Īśvaraḥ sarva-bhūtānāṁ  
verses quoted, 228

## J

Jagadānanda

- ecstatic meeting of Caitanya and, 93-95
- heads plan to help Kālā Krṣṇadāsa, 142
- met Svarūpa Dāmodara, 171
- Rāmānanda Rāya offered obeisances to, 226-227

Jagāi and Mādhāi

- delivered by Caitanya, 232

Jagannātha Deity

- as Brahman, 189-190

Caitanya feels absence of, 244

Caitanya receives remnants of food from servants of, 124

Caitanya's dancing in temple of, 208

Caitanya sees bathing of, 243

Caitanya wore thread from, 194

Janārdana renovates body of, 128

Kāśīvara ushered Caitanya into temple of, 203

Pradyumna Miśra as great servitor of, 129

Pratāparudra inquires about bathing of, 242

Pratāparudra Rāya as servant of, 213

Pratāparudra visits temple of, 216

Rāmānanda Rāya went to temple of, 230

superintendent of temple of offered respects to Caitanya, 297

superintendent of temple of requested orders from Caitanya, 298

Svarūpa Dāmodara and Govinda take prasāda of, 249-250

temple visited by Caitanya and Sārvabhauma, 123

Jagannātha Miśra

Śrī Raṅga Purī and Mādhavendra Purī visited house of, 73

Jagannātha Purī

- Advaita and devotees of Navadvīpa travel to, 152

also known as Puruṣottama, 121

Caitanya awaited by residents of, 121-122

Caitanya left, 114

Caitanya returns to, 245

Caitanya should reside near, 119

description given of saṅkīrtana at, 260

devotees informed of Caitanya's return to, 143-155

devotees request Caitanya's return to, 244

Paramānanda plans pilgrimage to, 3-5

pure devotees serve as ornaments to, 131

residents of compared to cātaka birds, 128

Sārvabhauma introduces inhabitants of, 127

Janaka

as part of paramparā, 262

Janārdana

renovates body of Jagannātha, 128

Jayadeva Gosvāmī

as author of Śrī Citā-govinda, 165

Jñāna-kāṇḍa

condemned in all scripture, 55

love of God not attained by, 54

Junior Haridāsa

stayed with Govinda, 183

## K

Kaivalya

as hellish to devotee, 197

Kaivalyāṁ narakāyate tridaśa-pūr

verses quoted, 197

Kālā Krṣṇadāsa

accompanied Caitanya on His South Indian tour, 140

allured by gypsies' women, 141

as carrier of golden cane, 129

as servant accompanying Caitanya, 31

bathes in Payasvī River, 34

Caitanya considers character of, 140-141

- Kālā Kṛṣṇadāsa  
 Caitanya grabs hair of, **34**  
 Caitanya refuses responsibility for,  
**141**  
 cries upon being rejected by Caitanya,  
**142**, **144**  
 met with Bhāṭṭāḥārīs, **31-34**  
 sent to Bengal, **145**  
 went first to Śacīmātā in Navadvīpa,  
**146**
- Kalāpura  
 visited by Caitanya, **65**
- Kali-kāle-dharma*  
 quoted, **263**
- Kali-yuga  
 chanting as approved method in age of,  
**263**  
 no genuine religious principles in, **105**  
 purpose of Caitanya's appearance in,  
**225**, **261**
- Kāma-gāyatrī*  
 discussed in *Brahma-saṁhitā*, **37**
- Kāmakoṣṭhī-purī  
 Caitanya visits, **6-7**
- Kāṇḍas  
 as divisions of Vedas, **54**
- Kanyākumārī  
 same as Cape Comorin, **29**  
 visited by Caitanya, **29**
- Kapila  
 as part of *paramparā*, **262**  
 as son of Devahūti, **262**
- Karma  
 dedicated to Lord, **54**  
 same as fruitive activities, **54**  
 See also: Fruitive activities
- Karma-kāṇḍa  
 condemned in all scripture, **55**  
 love of God not attained by, **54**
- Kāśī Miśra  
 Caitanya reveals four-armed form to,  
**125**  
 Caitanya visits house of, **124**  
 meets Sārvabhauma, **120**  
 offered respects to Caitanya, **297**  
 Paramānanda Purī stayed at house of,  
**157**  
 residence of insufficient for assembled  
 devotees, **279**
- Kāśī Miśra  
 respectfully embraced by Lord  
 Caitanya, **97**  
 requested orders from Caitanya, **298**  
 special qualifications of house of, **119**  
 Vaiṣṇavas proceeded toward house of,  
**277**
- Kāśīsvara  
 as servant of Īśvara Purī, **174-176**  
 holy places visited by, **174**, **175**  
 ushered Caitanya into Jagannātha  
 temple, **203**
- Kaṭaka  
 as former capitol of King Pratāparudra,  
**216**
- Kaṭha Upaniṣad*  
 quoted on nature of spirit, **14**  
 quoted on soul as passenger in car of  
 body, **228-229**
- Kātyāyanī  
 prayed to by *gopis* to get Kṛṣṇa, **103**
- Khaṇḍa  
 devotees of accompanied Advaita to  
 Jagannātha Purī, **152**  
 Gopinātha Ācārya identifies residents  
 of, **258**
- Khurdā  
 as capitol of King Pratāparudra, **216**
- King  
 one in renounced order shouldn't meet,  
**211-214**
- Kirāta, *hūṇāndhra-pulinda, pulkaśā*  
 verse quoted, **135**
- Knowledge  
 as superior to fruitive activities, **55**  
 as understanding body and its owner,  
**192**  
*Bhāgavatam* as fruit of Vedic, **55**
- Kṛṣṇa-karṇāmṛta  
 Caitanya's reaction to hearing, **78**  
 composed by Bilvamaṅgala Ṭhākura,  
**77**  
 considered a jewel by Caitanya, **79**  
 copied by Vaiṣṇavas, **285**  
 copy of kept by Svarūpa Dāmodara,  
**284**  
 given to Rāmānanda Rāya by Caitanya,  
**86**  
 other books with same name as, **77**

**Kṛṣṇa-karṇāmṛta**

studying of elevates one to knowledge of pure devotional service, **78**  
supports devotional service, **87**

Kṛṣṇadāsa Kavirāja Gosvāmī  
calls himself greedy and shameless, **102**  
wrote commentary on Bilvamaṅgala's book, **78**

Kṛṣṇa-venvā River  
Lord Caitanya visits holy places of, **77**

Kṛṣṇa  
as spiritual master of everyone, **178**  
Caitanya and Śrī Rāṅga Purī discuss, **72**  
Caitanya as, **116**, **196**, **197**, **221**, **263-264**  
chanting fixed mind on, **214**  
complexion of, **263**  
Deity of at Uḍupī, **41**  
Deity of holds lump of food, **42**  
dependent on His affection, **177-178**  
gives direct audience through His mercy, **200**

Madhvācārya's meditation on, **42**  
mercy of gotten by mercy of devotee, **241**  
quoted on qualities of devotees, **224**  
statement of to Arjuna, **223**  
worshiped alone, **70**  
worshiped by Caitanya in mādhurya-rasa, **225**

Kṛṣṇa-śakti vinā nahe tāra  
quoted, **176**

Kṛtamālā River  
Caitanya bathes in, **8**, **15**

Kṣatriya  
as one of four varṇas, **50**  
can't be disciple of brāhmaṇa, **175-176**  
Pratāparudra as, **117**  
follows orders of saintly persons, **117-118**

Kṣetrajñarī cāpi māṁ viddhi  
verses quoted, **192**

Kṣira-bhagavati  
temple of visited by Caitanya, **65**

Kulaśekhara  
as ruler of Mādura, **7**

Kulina-grāma  
Gopīnātha Ācārya identifies residents of, **257**

**Kulina-grāma**

inhabitants of join Advaita, **152**

Kumāras  
as part of paramparā, **262**  
unable to receive the Lord's mercy, **274**

Kuntī  
as wife of Bhavānanda Rāya, **134**

Kūrma Purāṇa  
contains chaste woman's narration, **17**  
Caitanya receives old manuscripts of, **21**

cited on Rāvana kidnapping Sītā, **19**  
quoted on deliverance of Sītā to Rāmacandra, **23**

Kurukṣetra, Battle of  
Kṛṣṇa broke promise not to fight in, **196**  
Kuśāvarta  
visited by Caitanya, **83**

Kutakācala  
as forest where Ṛṣabhadeva burned, **1**

**L****Laghu-bhāgavatāmṛta**

quoted on devotees of Kṛṣṇa's servant, **223**

quoted on service to Vaiṣṇavas, **224**

Lakṣmaṇa  
accepted orders of Rāmacandra, **181**  
brought food from forest for Caitanya, **9**

Deity of at Cāmātpura, **27**, **28**

Lamentation  
accompanying material desire also vanishes, **168**

Lāṅga-gaṇeśa  
seen by Caitanya, **65**

Leaders  
take instruction from saintly persons, **117-118**

Liberation  
by understanding dharma, **263**  
dedication of duties to Kṛṣṇa makes one eligible for, **49**

devotee always on platform of, **52**  
five kinds described, **57-58**

insignificant to pure devotee, **58**, **60**

of associates of Caitanya, **256**

Liberation  
same as hell and heaven to devotee, 57,  
**59**

Lion gate  
as main gate of Jagannātha temple, 277

Living entities  
as localized, 191-192  
as predominated, 192  
attain release upon surrender to Supreme Lord, 289

Caitanya is not one of, 115  
compared to charioteers, 228-229  
described in *Brahma-saṁhitā*, 37  
size of, 192  
struggling hard in material nature, 167,  
289

Locana dāsa Ṭhākura  
as Vaiṣṇava song writer, 255

Lotus feet of Kṛṣṇa  
chanting engages mind at, 214  
mind cleansed by connection with, 167

Love of God  
as highest goal according to Caitanya,  
50

Caitanya's dancing merged world in,  
**208**

Caitanya inundated by ecstasy of, 71  
described in *Brahma-saṁhitā*, 37  
devotees exhibit spontaneous, 267  
distributed by Caitanya, 225  
Kṛṣṇa seen directly by, 200-201

Mādhavendra Puri as root of worship in ecstatic, 69-70  
not attained by karma-kāṇḍa or jñāna-kāṇḍa, 54

*prema-saṅkirtana* as chanting in, 261

Śrī Raṅga Puri inundated by ecstasy of,  
**71**

symptoms of displayed by King Pratāparudra, 219

vision of divine described in *Brahma-saṁhitā*, 37

Lust  
as enemy of mind, 214

**M**

Mādhava Ghosh  
identified by Gopinātha Ācārya, 255

Mādhavendra Puri  
accepted Madhvācārya-sampradāya,  
63  
as root of worship in ecstatic love,  
**69-70**  
as spiritual master of Śrī Raṅga Puri, 68  
visited house of Jagannātha Miśra, 73

Mādhurya-rasa  
as supreme spiritual activity, 225

Madhvācārya  
as authority on party policy, 61  
Caitanya visits place of, 41  
dreams of Deity, 44  
life history of summarized, 41-44

Madhvācārya-sampradāya  
accepted by Mādhavendra Puri, 63  
accepts transcendental form of God, 63

Madhva-vijaya  
as reference on Madhvācārya, 43

Mādūrā  
See: Mathurā

Mahā-baleśvara  
as famous temple of Śiva, 65

Mahābhārata  
cited on Sūrpāraka, 65  
quoted on qualities of Caitanya, 193  
quoted on Sahadeva's victory, 80  
summarized by Madhvācārya, 43

Mahājano yena gataḥ sa  
cited on accepting authority, 15

Mahā-mantra  
chanted by Haridāsa Ṭhākura, 305

Mahā-prasāda  
impious cannot understand value of holy name and, 319

Mahā-prasāde govinde  
verse quoted, 318

Mahārāṣṭra  
*saṅkirtana* spread in province of, 66

Mahātmā  
symptoms of, 235  
See also: Devotee, Pure devotees

Mahā-Viṣṇu  
the original presented in *Brahma-saṁhitā*, 37

Mahendra-śaila  
Caitanya saw Paraśurāma at, 16

Māhiṣmatī-pura  
visited by Caitanya, 80

- Malaya-parvata  
visited by Caitanya, **29**
- Mallāra-deśa  
visited by Caitanya, **29**
- Mān ca yo 'vyabhicāreṇa  
quoted, 256
- Mān hi pārtha vyapāśritya  
verse quoted, 136
- Mamaivāṁśo jīva-loke  
verses quoted, 289
- Mānasa, deha, geha, yo kīchū mora  
quoted, 136
- Manimān  
as demon, 41
- Man-manā bhava mad-bhakto  
verses quoted, 54, 237
- Manu  
as unable to receive the Lord's mercy,  
274
- Manu-saṁhitā  
cited on dress of renounced person,  
185
- Marīci  
unable to receive the Lord's mercy, 274
- Material existence  
arising out of acceptance of the mate-  
rial body, 288
- neither servant nor master in touch with  
impurities of, 307
- Materialists  
as venomous snakes, **213-214**  
seeing of compared to drinking poison,  
**211-214**
- Mathurā  
Caitanya arrives at southern, 1  
Caitanya delivers Kūrma Purāṇa to  
Rāmadāsa Vipra there, **22**
- Matsya-tīrtha  
Caitanya visits, **39**
- Māyā  
being freed from one can again become  
a pure servant, 308  
can allure one away from Caitanya, 141  
one falls under influence of by misuse  
of free will, 307  
unlimited, 307
- Mayā tatam idāṁ sarvarṇ  
quoted, 103
- Māyāpura  
devotees should perform saṅkirtana at,  
260
- Māyāvāda philosophy  
bad results of indulging in, 163  
causes atheism, 104  
Pūḍarīka Purī as follower of, 43  
Śāṅkarācārya converts scholars to, 41
- Māyāvādīs  
believe that the Deity is illusion, 103  
Caitanya mistaken for one of, **46**  
reject transcendental form of Lord, 63  
try to prove there is no difference be-  
tween the living entity and Lord, 306
- Meditation  
of Acyuta Ṛṣi broken, 64  
of devotees on lotus feet of Caitanya,  
**130**  
of pure devotees upon Caitanya is un-  
deviating, **131**
- Mental speculation  
as useless in understanding God, **266**  
contamination associated with, 63
- Mercy  
devotees more merciful than the Lord,  
142  
Kṛṣṇa gives direct audience through His,  
**200**  
needed for extrication from fruitive ac-  
tivities, 274  
not properly received by great devo-  
tees, 274  
of Caitanya drives away material lamen-  
tation, **167**  
of Caitanya for Brahmānanda Bhāratī,  
**200**  
of Caitanya shown to His devotees, **204**  
of Kṛṣṇa gotten by devotee's, 241  
of Lord not subjected to Vedic regula-  
tions, **176-178**  
of Sārvabhauma needed to attain the  
Lord's shelter, **122**  
of spiritual master and Kṛṣṇa, 237  
of spiritual master can be bestowed on  
anyone, 176  
of Supreme Lord always available to  
fallen souls, 289  
of the glance of Caitanya, 198

- Mercy  
 one's life defeated without Lord's, 235  
 required for faith, 273  
 required to understand Caitanya,  
**264-266**  
 Śrīvāsa and brothers purchased by  
 Caitanya's, **285**
- Merging  
 as insignificant to pure devotee, **58**  
 into Lord's body as liberation, **58**
- Mind  
 cleansed by connection with lotus feet  
 of Lord, 167  
 compared to driving instrument, 229  
 distress of interferes with service of  
**brāhmaṇa**, **25**  
 explained in *Brahma-saṁhitā*, 37  
 of devotee dedicated to Kṛṣṇa, **224**  
 of pure devotee fixed in service, **58**  
 polluted relieved by dedicating karma  
 to Lord, 54  
 Pratāparudra worshiped Caitanya in his,  
**237**  
 six enemies of, 214  
 used in service of Kṛṣṇa liberates one,  
**256**
- Miseries  
 threefold uprooted, **52**
- Mukti  
 as form of desire for Tattvavādīs, **63**
- Mukunda  
 as friend of Caitanya's from childhood,  
**282**  
 came from Khanḍa to accompany  
 Advaita to Jagannātha Purī, **152**  
 ecstatic meeting of Caitanya and, **93-95**  
 heads plan to help Kālā Kṛṣṇadāsa, **142**  
 identified by Gopīnātha Ācārya, **258**  
 met Svarūpa Dāmodara, **171**  
 much favored by Caitanya, **283**  
 Rāmānanda Rāya offered obeisances to,  
**226-227**  
 transcendental rebirth of, **283**
- Murāri Brāhmaṇa  
 as constantly meditating on Caitanya,  
**130**
- Murāri Gupta  
 did not meet the Lord at first, **289**
- Murāri Gupta  
 identified by Gopīnātha Ācārya, **254**  
 pleased to hear of Caitanya's return,  
**148**  
 ran away from Caitanya, **291**  
 requested by Caitanya to restrain  
 humility, **292**  
 went before Caitanya with humility,  
**290**
- Murāri Māhiṭi  
 as brother of Śikhi Māhiṭi, **130**
- N**
- Nandāi  
 stayed with Govinda, **183**  
*Naiṣāñ matis tāvad urukramāṅghrin*  
 verses quoted, **241**
- Narendra Lake  
 devotees from Bengal arrive at, **246**
- Narottama dāsa Ṭhākura  
 as Vaiṣṇava song writer, 255  
 mission of Caitanya described by, 233  
 song of quoted on serving devotees,  
**142**  
 quoted on associates of Caitanya, **256**
- Nārada Muni  
 as part of *paramparā*, **262**  
 as unable to receive the Lord's mercy,  
**274**  
 instructs Prācīnabarhi, **274**
- Narahari  
 came from Khanḍa to accompany  
 Advaita to Jagannātha Purī, **152**  
 identified by Gopīnātha Ācārya, **258**
- Nārāyaṇa  
 devotee of accepts any position with-  
 out fear, **59**  
 devotees of consider hell, heaven, and  
 liberation the same, **59**  
 identified by Gopīnātha Ācārya, **255**  
 Viṭṭhala Ṭhākura as form of, **66**
- Narmadā River  
 visited by Caitanya, **80**
- Na sarīdrse tiṣṭhati rūpam asya*  
 verses quoted, **14**

Nāsika

Caitanya visited, **83**

Navadvīpa

as birthplace of Caitanya, **72**visited by Śrī Rāṅga Purī and Mādha-vendra Purī, **73**

Naya-tripati

as location of Viṣṇu temple, **26**

Nilācala

See: Jagannātha Purī, **91**

Nirvindhyā River

Caitanya bathed in, **80**

Nityānanda

addressed as Prabhupāda, **120**as viṣṇu-tattva, **120**ecstatic meeting of Caitanya and, **93-95**embraced Svarūpa Dāmodara in ecstasy of love, **171**heads plan to help Kālā Kṛṣṇadāsa, **142**ordered to dance by Caitanya, **327**Rāmānanda Rāya offered obeisances to, **226-227**Svarūpa Dāmodara very dear to, **166**with Caitanya at Kāśī Miśra's house, **125**

Nitya-siddha

as missionary of Caitanya, **260**devotee is called, **26**preaching as business of, **256**works on Brahman platform, **256-257**

Nitya-siddha kari' māne

quoted, **256**

Nityo nityānām cetanās cetanānām

quoted, **192**

Nr̥siṁhānanda

identified by Gopinātha Ācārya, **254****O**

Offenses

committed against spiritual master, **121**

Old age

chance for release from in human body, **288**

Opulences

difficult to give up material, **58**possessing same as Lord's as liberation, **57-58****P**

Pañcīchā

offered garlands and sandalwood pulp to everyone, **321**

Padma Purāṇa

quoted on service to Vaiṣṇavas, **224**

Pampā Lake

Caitanya bathed in, **83**

Pāñgagaḍi

Caitanya sees Deities at, **27**Deities of Rāmacandra and Sītā at, **27**

Pañcāpsarā-tīrtha

visited by Caitanya, **64**visited by Rāmacandra, **64**

Pañcopāsanā

explained, **104**

Pāñḍarapura

as place where Śaṅkarācārya attained perfection, **75**visited by Caitanya, **66**

Pāñḍavas

as sons of Bhavānanda Rāya, **134**

Pañḍita Nārāyaṇa

identified by Gopinātha Ācārya, **254**

Pāñḍu Mahārāja

as Bhavānanda Rāya, **134**

Pāñḍya-deśa

Tāmrāparṇī in, **25**

Parābhavas tāvad abodha-jāto yāvan

quoted, **235**

Paramānanda Prahararāja

also known as Mahāpātra, **131**

Paramānanda Purī

ecstatic meeting of Caitanya and, **155-156**expresses desire to stay with Caitanya, **156**meets Caitanya, **2-4**plans pilgrimage, **3**Rāmānanda Rāya offered obeisances to, **226-227**stayed at Kāśī Miśra's house, **157**stays at Ṛṣabha Hill, **2**Svarūpa Dāmodara offered prayers to, **172**traveled along the Ganges, **153**

*Paramahārīṣas*

addressed by title *Thākura*, 295  
free from sense gratification, 70

*Paramātmā*

is expanded everywhere, 192  
Pratāparudra arranges for devotees',  
**246-247**

served on plantain leaves, 314

taken by Vāṇīnātha, **268-269**

the Lord orders devotees to take, **271**  
transcendental, not ordinary food, 318

*Pratāparudra*

arranges for devotees' *prasāda*, **246-247**  
as fully surrendered soul, 233

as *kṣatriya*, 117

as servant of Jagannātha, **213**

benedicted by Gopīnātha Ācārya, **245**  
desires audience with Caitanya, **112**

determination of, **234-238**

follows instruction of Sārvabhauma,  
**242**

inquires about bathing of Jagannātha,  
**242**

meets Sārvabhauma, **111-119**

released Rāmānanda Rāya from service,  
**218-220**

Sārvabhauma requested Caitanya to  
meet, **210-213**

visits temple of Jagannātha, **216**

watched *saṅkirtana* from top of palace,  
**330**

## Prayers

composed by Madhvācārya, 42

discussed in *Brahma-saṁhitā*, 37

offered to Agastya Muni, **29**

offered to Caitanya by Advaita first, **278**  
offered to Caitanya by Śrīvāsa Thākura

and other Vaiṣṇavas, **279**

offered to Paramānanda Purī by Svarūpa  
Dāmodara, **172**

offering as process of devotional ser-  
vice, **51**

*Premāñjana-cchurita-bhakti*

verses quoted, 200

*Prema-saṅkirtana*

as chanting in love of God, 261

*Purāṇas*

cited on spiritual substance, **13**

*Purāṇas*

quoted on orders of spiritual master,  
**181**

## Purandara Ācārya

embraced and glorified by Caitanya,  
**293**

identified by Gopīnātha Ācārya, **253**

## Pure devotees

do not accept impure principles, 164

free from all desire, 63

mind of fixed in service, **58**

no relief from *māyā* without service of,  
**142**

obtaining service of, **225-226**

perform unparalleled *saṅkirtana*, 259

purify holy places, 270

reject five kinds of liberation, **57**

serve as ornaments to Jagannātha Purī,  
**131**

study *Kṛṣṇa-karṇāmṛta*, **77**

## Purification

association of devotees necessary for,  
**54**

of places of pilgrimage by saints, **115**

of those addicted to sinful acts, 136

*Paramparā*

personalities of named, 262

principles of religion handed down in,  
**262**

See also: Disciplic succession

*Paras tasmat tu bhāvo 'nyo*

verses quoted, 212

*Parasurāma*

killed his mother, **181**

*Parīkṣit*

Śukadeva described King Bharata to, 58

*Pārvatī*

as goddess Durgā, **19**

curse Citraketu, 59

## Pastimes of Caitanya

as unlimited, **102**

not properly describable, **102**

result of analytical study of, **106**

## Pastimes of Kṛṣṇa

can be seen everywhere, 168

discussed by Sārvabhauma and  
Caitanya, **173**

the Lord takes pleasure in, **281**

Pastimes of Kṛṣṇa  
understood by reading *Kṛṣṇa-karṇāmṛta*,  
**79**

*Patita-pāvana-hetu tava avatāra*  
verses quoted, 233

Payasvini River  
Caitanya and Kṛṣṇadāsa bathe in, **34**  
temple of Śāṅkara-nārāyaṇa at bank of,  
**38**

Peace  
Caitanya firmly situated in His, **193**

Personalism  
discussed in *Brahma-saṁhitā*, **37**

Phalgu-tīrtha  
Caitanya visits, **63**

Pleasure  
of chanting holy name, **53**

*Prabhu-guṇe bhṛtya vikala, prabhu bhṛtye-*  
*guṇe*  
quoted, **306**

Prabhupāda  
Nityānanda addressed as, **120**  
*sahajiyās* don't address Vaiṣṇavas as,  
**121**  
same as Oṁ Viṣṇupāda, **121**

Prabodhānanda Sarasvatī  
as author of *Caitanya-candrāmṛta*, **197**

Prācīnabarhi  
instructed by Nārada, **274**

Pradyumna Miśra  
as great servitor of Jagannātha, **129**

Prahlāda Mahārāja  
as part of *paramparā*, **262**  
quoted on mercy of pure devotee, **241**

Prākṛta-sahajiyā  
by engaging in *rasābhāṣa*, one becomes  
a, **163**

Prasāda  
Caitanya sent Haridāsa, **311**  
Kālā Kṛṣṇadāsa distributed Lord Jagannātha's, **145**  
never to be considered like ordinary  
hotel cooking, **319**  
offense committed by neglecting to  
take, **271-272**  
of Jagannātha taken by Svarūpa  
Dāmodara and Govinda, **249-250**  
pilgrimage of saints meant for, **114**

*Pūrṇaḥ śuddho nityah-muktah*  
quoted, **116**

Puruṣottama  
at Jagannātha Purī, **3**  
identified by Gopīnātha Ācārya, **257**  
same as Jagannātha Purī, **121**  
Sārvabhauma introduces inhabitants of,  
**127**

Puruṣottama Ācārya  
as Svarūpa Dāmodara, **157**  
became madman when Caitanya took  
*sannyāsa*, **158**  
remained as a *naiṣṭhika-brahmacārī*, **160**

## R

Rāghava Pañḍita  
identified by Gopīnātha Ācārya, **255**

Raghunananda  
accompanied Advaita to Jagannātha  
Purī, **152**

Raghunātha  
temple of at Vetāpanī, **30**

Rāmabhadra Ācārya  
remained under shelter of Caitanya,  
**202**

Rāmacandra  
Agni delivered Sītā to, **23**  
as worshipable Deity of Śiva, **17**  
killed Rāvaṇa, **20**  
*brāhmaṇa* meeting Caitanya as great  
devotee of, **1**  
Caitanya as incarnation of, **82**  
Deity of at Āmlitalā, **29**  
Deity of at Cāmātpura, **28**  
Deity of at Pānāgaḍī, **27**  
Deity of at Vetāpanī, **30**  
in dress of *sannyāsi*, **24**  
Lakṣmaṇa accepted orders of, **181**  
lived in forest of Dandakāranya, **81**  
temple of at Durvaśāna, **16**  
visited Pañcāpsarā, **64**

Rāmadāsa Vipra  
Caitanya remembers words of, **21**  
fell down at feet of Caitanya, **23**  
receives Kūrma Purāṇa from Caitanya,  
**22**

- Rāmāī  
stayed with Govinda, **183**
- Rāmaliṅga Śiva  
also known as Rāmeśvara, **28**
- Rāmānanda Rāya  
as foremost of all devotees, **221**  
as resident of Kulīna-grāma, **257**  
as son of Bhavānanda Rāya, **132-133**  
discussed Kṛṣṇa day and night with Caitanya, **89**  
embraced by Caitanya, **85**  
fulfills desires of Caitanya, **138**  
hears description of Caitanya's travels, **86**  
joined Advaita, **152**  
meeting of Caitanya and, **216-217**  
moves to Jagannātha Puri, **90-91**  
offers obeisances to devotees, **227**  
pleased by Caitanya's return, **84**  
receives *Brahma-sarīhitā* and *Kṛṣṇa-karṇāmṛta* from Caitanya, **86**  
released from service by King Pratāparudra, **218-220**  
talks with please Caitanya, **100-101**  
went to Jagannātha temple, **230**
- Rāmāyana  
cited on Mahendra-śaila, **16**  
quoted on order of spiritual master, **181**  
Saptatāla mentioned in, **81**
- Rāmeśvara  
also known as Rāmaliṅga Śiva, **28**  
as name of Śiva, **30**  
as Śiva temple, **7**  
Caitanya visits, **17**  
same as Setubandha, **3**  
slogan of, **39**
- Rasas  
five named, **225**
- Rasābhāsa  
Caitanya did not like to hear, **163**  
followers of sometimes adored by common men, **164**
- Ratha-yātrā  
occurrence of explained, **243**
- Rāvaṇa  
as older brother of Vibhiṣaṇa, **17**  
has ten heads, **23**  
kidnapped illusory form of Sītā, **13, 19**
- Rāvana  
killed by Rāmacandra, **20**  
Sītā touched by, **11**
- Religion  
abandoning all varieties of, **56**  
as law of God, **262**  
*Bhāgavata-dharma* as supreme principle of, **263**  
cannot be manufactured, **262**  
chanting as principle of, **261**  
characteristics of described, **263**  
everyone after success in, **52**  
invented by rascals, **262**  
of Kṛṣṇa consciousness preached by Caitanya, **261**  
materially motivated rejected, **52**  
no principles of in Kali-yuga, **105**  
*paramparā* gives principles of, **262**
- Renounced order  
governed by regulative principles, **160**  
See also: *Sannyāsa*
- Reṇukā  
as mother of Paraśurāma, **181**
- Renunciation  
meaning of, **160**  
principles of for *sannyāsi*, **211-214**  
principle of praised in all scripture, **55**
- Rṣabhadeva  
burned to ashes, **1**
- Rṣabha Hill  
Caitanya arrives at, **1**  
Paramānanda Puri stays at, **2**
- Rṣyamūka Mountain  
Caitanya visits, **80**
- S**
- Śabda-pramāṇa  
Vedas called, **105**
- Śacīmātā  
as mother of Caitanya, **64**  
became happy hearing of Caitanya's return, **147**  
qualities of, **74**  
respectfully provided everything for Paramānanda Puri, **153**

## Śacīmātā

unhappy due to not receiving news of Caitanya's return, **145**  
visited by Kālā Kṛṣṇadāsa, **146**

## Sahadeva

victory of at Māhiṣmatī-pura, **80**

Sākṣād-dharitvena samasta-śāstraiḥ  
quoted, **176**

## Sahajiyās

don't address Vaiṣṇava as Prabhupāda, **121**  
equate gopīs with mundaners, **103**  
philosophy of to become one with Supreme, **63**

## Samapradāya

qualification of Vaiṣṇava, **63**

## Sanātana-dharma

chanting *mahā-mantra* as the sum and substance, **105**

## Saṅgīta-dāmodara

as book of music compiled by Svarūpa Dāmodara, **165**

## Sañjaya

identified by Gopīnātha Ācārya, **257**

## Saṅkara

met Svarūpa Dāmodara, **171**  
special mercy of Caitanya on, **287**  
Dāmodara Pañḍita as elder brother of, **286**

## Saṅkarācārya

disciplic succession from, **40**  
established four centers, **39**  
life history of, **40-41**  
Svarūpa name of a brahmacārī in disciplic succession of, **157**

## Saṅkara-nārāyaṇa

Caitanya visits temple of, **38**

## Saṅkara Pañḍita

identified by Gopīnātha Ācārya, **254**

## Saṅkarāraṇya

accepted *sannyāsa* at young age, **74**  
as son of Śacīmātā, **74**

as Viśvarūpa, **75**

attained perfection at Pāñḍarapura, **75**

## Saṅkara-sampradāya

Brahmānanda Bhāratī belonged to, **185**

## Saṅkirtana

astonished residents of Puri, **323, 330**

## Saṅkirtana

at Jagannātha Purī described, **260**  
movement spread by Tukārāma, **66**  
of Ghoṣa brothers pleases Caitanya, **255**

of pure devotees unparalleled, **259**  
one must be favored to perform, **264-266**

parties of Gauḍiya-Vaiṣṇavas, **66**  
penetrated fourteen planetary systems, **322**

performed on basis of faith, **265**  
performed with great jubilation every day at Purī, **332**

Pratāparudra watched from top of palace, **330**

should be performed at Māyāpura, **260**

## Sannyāsa

accepted by Madhvācārya, **41**  
granted by Śaṅkarācārya to Maṇḍana Miśra, **40**

Madhvācārya initiates disciples into order of, **42**

not required in surrendered family, **137**  
received by Śaṅkarācārya from Govinda, **40**

taken by Viṣṇu Tīrtha, **43**

## Sannyāsi

Rāmacandra in dress of, **24**

assumes designations, **39**

brahmacārī assistants of, **39**

## Sannyāsīs

Caitanya as crown jewel of, **65**  
principles of renunciation for, **211-214**

Śacīmātā affectionate towards, **74**

ten in Saṅkara-sampradāya, **185**

ten names for in the Vedic discipline, **157**

## Sapta-godāvari

visited by Caitanya, **84**

## Saptatāla

mentioned in Rāmāyaṇa, **81**

returned to Vaikuṇṭhaloka, **82**

trees of described, **81**

## Sārvabhauma Bhaṭṭācārya

accepted as authority on Kṛṣṇa, **117**

and Caitanya visit Jagannātha temple, **123**

- Sārvabhauma Bhaṭṭācārya  
 as *brāhmaṇa*, 117  
 asked people to leave, 140  
 astonished at determination of King Pratāparudra, 236  
 brings Caitanya back to Jagannātha Puri, 245  
 Caitanya discussed pastimes of Kṛṣṇa with, 173  
 eats without washing, 272  
 ecstatic meeting of Caitanya and, 94-95  
 hears narration of Caitanya's pilgrimage, 100  
 instructs Pratāparudra, 242  
 introduces inhabitants of Jagannātha Puri, 127  
 invited Caitanya to luncheon, 97  
 massaged Lord Caitanya's legs, 99  
 mediated dispute between Brahmānanda Bhāratī, 191, 194  
 meets Kāśī Miśra, 120  
 meets Pratāparudra, 111-119  
 met Svarūpa Dāmodara, 171  
 met Vaiṣṇava at Caitanya's place, 280  
 praised by Caitanya as best Vaiṣṇava, 100-101  
 requested Caitanya to meet Rāmānanda Rāya, 210-213  
 shelter of the Lord attained by mercy of, 122  
 went to see assembly of Vaiṣṇavas, 276
- Sarva-dharmāṇ parityaya*  
 verse quoted, 54, 273
- Śarīra avidyā-jāla  
 quoted, 318
- Śāstras  
 quoted on order of spiritual master, 180-181
- Satatarām kīrtayanto māṁ  
 verses quoted, 235
- Satyarāja Khān  
 as resident of Kulīna-grāma, 257  
 joined Advaita, 152
- Scriptures  
 disagreements among vanquished by Caitanya's mercy, 167  
 many different kinds of, 167
- Scriptures  
 Svarūpa Dāmodara as expert in as Bṛhaspati, 165
- Self-realization  
 must include conception of God, 55
- Sense gratification  
 as addiction, 270  
 everyone after success in, 52  
*paramahāṁsa* is free from, 70  
 woman as via medium for, 212
- Senses  
 compared to horses, 229  
 controlled by devotional service, 70  
 like serpents with broken teeth to devotee, 198  
 very strong, 301
- Separation  
 from Caitanya compared to drought, 110  
 of Caitanya and Jagannātha, 243-244
- Setubandha  
 Caitanya visits, 17
- Setubandha  
 same as Rāmeśvara, 3
- Sex  
 induces sleep, 270
- Śikhi Māhīti  
 as brother of Murāri Māhīti, 130  
 in charge of writing, 129
- Sīṁheśvara  
 as constantly meditating on Caitanya, 130
- Sin  
 Kṛṣṇa delivers one from reaction to, 56  
 neutralizing effects of, 270
- Sitā  
 arranged cooking for Caitanya, 9  
 as daughter of Janaka, 18  
 as supreme goddess of fortune, 11  
 as wife of Rāmacandra, 12, 18  
 brought before fire, 20, 23  
 can not be seen with material eyes, 12  
 Deity of at Pānāgaḍī, 27  
 delivered to Rāmacandra, 23  
 in real form delivered to Rāmacandra, 20  
 kidnapped by Rāvaṇa, 13, 19  
 taken by Agni to Pārvatī, 19

- Sītā  
takes shelter of Agni, **18**
- Śīva  
also known as Rāmeśvara and Bhūtanātha, **30**  
and Durgā lived as brāhmaṇas, **5-6**  
as part of paramparā, **262**  
as unable to receive the Lord's mercy, **274**  
discussed in *Brahma-saṁhitā*, **37**  
famous temple of called Mahā-baleśvara, **65**  
gives alms to Caitanya, **6**  
his worshipable Deity is Rāma, **17**  
lived with Devī at Śrī Śaila, **5**  
praises Citraketu, **59**  
quoted on service to Vaiṣṇava, **224**  
seen by Vaiṣṇavas as one with and different from the Supreme Lord, **103**  
temple at Gokarṇa, **65**  
temple of at Pambam, **17**  
temple at Tilakāñcī seen by Caitanya, **27**  
temples of named, **7**
- Śivānanda Sena  
affection for Caitanya great from beginning, **287**  
identified by Gopīnātha Ācārya, **254**  
pleased to hear of Caitanya's return, **148**  
recites verse to Caitanya, **288**
- Sleep  
induced by sex, **270**
- Smṛti-śāstra  
directions for managing varṇāśrama in, **175-176**
- Snāna-yātrā  
as annual ceremony of Jagannātha, **128**
- Speculation  
See: Mental speculation
- Spirit soul  
cannot be seen by unintelligent, **14**
- Soul  
discourses on in *Brahma-saṁhitā*, **37**
- Spirit  
never subject to material conception, **13**
- Spiritual master  
as best of the paramahārsas, **70**
- Spiritual master  
as confidential servant of the Lord, **120**  
as gosvāmi, **70**  
Brahmānanda Bhāratī considered by Caitanya as His, **184, 185**  
Caitanya accepted Brahmānanda Bhāratī as His, **194-195**  
can bestow mercy on anyone, **176**  
encourages everyone in spiritual life, **135**  
generally called gosāñi, **295**  
has power of attorney from the Lord, **176**  
mercy of, **237**  
must follow previous ācāryas, **117**  
order of is very strong, **180-181**  
our first duty is to satisfy, **241**  
respected as Śrīpāda, **121**  
saḥajiyās envious of bona fide, **121**  
servant of is always respectable, **179-180**  
shows path of devotional service, **238**  
words of more worshipable than those of disciple, **195-196**
- Śravaṇādi śuddha-citte  
quoted, **52**
- Śravaṇārām kirtanam  
necessary in pure devotional service, **54**  
awakens devotional service, **52**
- Śrī Bhū-Varāha Deity  
visited by Caitanya, **101**
- Śrī Caitanya-candrodaya-nāṭaka  
quoted on Caitanya's praise of Sārvabhauma Bhāṭṭācārya, **101**  
verses quoted on Caitanya's mercy, **167**
- Śrīdara  
identified by Gopīnātha Ācārya, **257**  
pleased to hear of Caitanya's return, **149**
- Śrīdhara Svāmī  
cited on material conception of success, **52**
- Śrī Gitā-govinda  
Caitanya made happy by singing of, **165**
- Śrī Janārdana  
Caitanya visits temple of, **38**
- Śrīkānta  
identified by Gopīnātha Ācārya, **255**

**Śrīmad-Bhāgavatam**

addresses of respect described in, 121  
 as ripened fruit of Vedic knowledge, 55  
 Caitanya confirms conclusion of, 103  
 cited on chanting, 263  
 cited on condemnation of cheating religions, 55  
 cited on River Kṛtamālā, 16  
 compiled by Vyāsadeva, 52  
 meant for nonenvious persons, 105  
 quoted, 309-310  
 quoted on Citraketu, 59  
 quoted on ecstatic symptoms of chanting, 53  
 quoted on four kinds of evidential proofs, 105  
 quoted on glorification of King Bharata, 58  
 quoted on hearing and chanting, 52  
 quoted on importance of devotional service, 55  
 quoted on inspiration, 273-274  
 quoted on liberation, 58  
 quoted on Lord's favor to His devotee, 196  
 quoted on mercy of pure devotee, 241  
 quoted on nature of spirit, 14  
 quoted on processes of devotional service, 51  
 quoted on purification, 115  
 quoted on qualities of devotees, 224, 225-226  
 quoted on religion, 262  
 quoted on spiritual inquiry, 235  
 quoted on taking shelter of devotees, 135-136  
 quoted on understanding the Supreme, 266  
 quoted on Vedic regulative principles, 56-57

**Śrīmān Pañḍita**

identified by Gopinātha Ācārya, 255

**Śrīpati**

same as Viṣṇu, 26

**Śrī Raghunandana**

identified by Gopinātha Ācārya, 258

**Śrīrāma Pañḍita**

pleased to hear of Caitanya's return, 149

**Śrī Raṅga Puri**

and Caitanya discuss Kṛṣṇa, 72  
 as disciple of Mādhavendra Puri, 68  
 departs for Dvārakā, 76  
 informed of relationship between Caitanya and Iśvara Puri, 71  
 remembers Śacimātā's qualities, 74  
 visited by Caitanya, 68  
 visited house of Jagannātha Miśra, 73

**Śrī Śaila**

as location of Śiva temple, 5  
 as residence of Brahmā, 5  
 Caitanya walks to, 5

**Śrīvāsa Ṭhākura**

became happy hearing of Caitanya's return, 147  
 Caitanya purchased by, 285  
 embraced by Caitanya, along with Vaiṣṇavas, 279  
 identified by Gopinātha Ācārya, 253  
 ordered to dance by Caitanya, 327  
 Svarūpa Dāmodara very dear to, 166

**Śrī Vaikuṇṭha**

visited by Caitanya, 28

**Śrīgeri-maṭha**

Caitanya visits, 39  
*Śrutiḥ pratyakṣam aitihyam*  
 verses quoted, 105

**Strength**

of Madhvācārya described, 42-43  
*Sthāvara-jaṅgama dekhe*  
 verses quoted, 104

**Śūdra**

as one of four varṇas, 50  
 Bhavānanda Rāya as, 135  
 can approach supreme destination, 136  
 can't be disciple of brāhmaṇa, 175-176  
 Govinda as a, 175-176  
 serves higher castes, 118  
 Vidura as a, 177-178

**Śukadeva**

as part of *paramparā*, 262  
 describes King Bharata to Parīkṣit, 58

**Śuklāmbara**

identified by Gopinātha Ācārya, 257

**Sulocana**

identified by Gopinātha Ācārya, 258

**Sun**

described in *Brahma-saṁhitā*, 37

- Sundareśvara  
as Śiva temple, 7
- Supreme Lord  
accepted by His mercy, **265-266**  
as completely independent, **116-117**  
as one, jivas as many, 190  
characteristics of, 115-116  
direct and indirect orders of, **271**  
everyone is servant of, 130  
gives inspiration, 273  
no one can defeat, 196  
two ways to render service to, 178  
as kind to fallen souls, 289  
devotees more merciful than, 142  
eager to congraduate servant, 306  
energy of reminds Vaiṣṇava of His form,  
    104  
favor of difficult for materialist to obtain, 167  
has variety of eternal pastimes with devotees, **281**  
hearing and chanting about as highest attainment, 52  
may sometimes be very hard, 142  
one fallen away from a candidate for suffering, 141  
servant of is heart of, 306  
simultaneously one with and different from His creation, 103
- Surpāraka-tīrtha  
Caitanya visits, **65**
- Surrender  
Kāśī Miśra gives himself to Caitanya in full, **125**  
of Bhāvananda Rāya to Caitanya, **136**  
one must give up obstructions to process of, 137  
without fear, **56**
- Sva-nigamam apahāya mat-pratijñām  
verses quoted, 196
- Svarūpa Dāmodara  
accepted sannyāsa almost in madness,  
    **160**  
accepted shelter of Caitanya after taking sannyāsa, **161**  
as different from Dāmodara Pāṇḍita,  
    286
- Svarūpa Dāmodara  
as expansion of Caitanya's body, **250**  
as expert a musician as Gandharvas,  
    **165**  
as expert in scriptures as Br̥haspati, **165**  
as intimate friend of Caitanya, **157**  
as life and soul of all the devotees headed by Śrīvāsa, **166**  
begs pardon for his offense, **170**  
Caitanyānanda Bhāratī spiritual master of, **159**  
called Puruṣottama Ācārya when under Caitanya's shelter at Navadvīpa, **158**  
chose to retain his *bramacāri* title, **157**  
directly represented Caitanya as His second expansion, **162**  
enjoyed transcendental mellows in service of Lord, **161**  
examined all literary works before presenting them to Caitanya, **162-164**  
garlands Advaita Ācārya, **251-252**  
given residence by Caitanya, **172**  
identifies Govinda, **251**  
kept copies of the two books, **284**  
met Sārvabhauma, **171**  
never approved *rasābhāsa* or *bhakti-siddhānta-viruddha* followers as Gauḍīya Vaiṣṇavas, **164**  
offered prayers to Paramānanda Purī,  
    **172**  
paid obeisances and recited verse to Caitanya, **166-167**  
Rāmānanda Rāya offered obeisances to,  
    **226-227**  
restored Caitanya's vision, **169**  
sang poems of Caṇḍīdāsa to Caitanya,  
    **165**  
takes *prasāda* of Jagannātha, **249-250**  
worshipped lotus feet of Nityānanda,  
    **171**
- Svayambhuva Manu  
as part of *paramparā*, 262
- Śvetāśvatara Upaniṣad  
quoted on mercy of spiritual master,  
    237
- Śyāmasundara  
seen in devotee's heart, 201

## T

*Tad viṣṇoḥ paramāṇu padāṇu sadā*  
quoted, 229  
**Tamāla-kārtika**  
visited by Caitanya, 30  
**Tāmaparṇī River**  
Caitanya baths in, 26  
Śrī Vaikuṇṭha situated on, 28  
the Lord starts for, 25  
**Tan-māmā-grahaṇādibhiḥ**  
quoted, 263  
**Tāpī River**  
Caitanya bathed in, 80  
*tato ratnāṇy upādāya*  
verses quoted, 80  
**Tattvavādīs**  
advocate executing duties of *varṇas*  
and *āśramas*, 50  
as followers of Madhvācārya, 45  
as worshipers of Lakṣmī-Nārāyaṇa, 101  
considered Caitanya a Māyāvādī, 46  
not pure Vaiṣṇavas, 101  
proud of their Vaiṣṇavism, 47  
residence of, 41  
their leader learned in scripture, 48  
worship "dancing Gopālā", 45  
**Thākura**  
as title to address the *paramahārīṣas*, 295  
**Tilakāñcī**  
Caitanya visits Śiva temple at, 27  
**Tirthī-kurvanti tīrthāni**  
quoted, 270  
**Tridandī-sannyāsīs**  
as Vaiṣṇavas, 39  
**Tritakūpa**  
Caitanya visits, 64  
**Tryambaka** deity  
visited by Caitanya, 83  
**Tukārāma**  
spreads *saṅkirtana* movement, 66  
**Tungabhadrā River**  
Caitanya bathes in, 39  
**Tyaja durajana-saṁsargāṇu bhaja**  
quoted, 213

## U

**Uḍupī**  
visited by Caitanya, 41  
**Universal form**  
described in *Brahma-saṁhitā*, 37  
**Upadeśāṁṛta**  
quoted on firm faith, 238  
**Upaniṣads**  
commentary on by Śaṅkarācārya, 40  
**Upāsanā-kāṇḍa**  
same as *bhakti-kāṇḍa*, 54  
**Utsāhān niścayād dhairyāt**  
quoted, 238

## V

**Vaikuṇṭha**  
entire world like to devotee, 198  
living in as liberation, 57  
spiritual world is in, 49  
**Vaiṣṇava**  
accepts only Kṛṣṇa as Supreme, 104  
accepts only *prasāda*, 319  
addressed as *prabhu*, 120  
as copied two books, 285  
always ready to help other Vaiṣṇavas, 240  
Caitanya as rigid, 61  
Caitanya praises Sārvabhauma Bhāṭṭācārya as best of, 100-101  
chant holy name at intervals while taking *prasāda*, 318  
duty of, 115  
Govinda served all the, 182  
meeting of Caitanya and, 276-303  
met Kāśi Miśra and superintendent of Jagannātha temple, 297  
Pradyumna Miśra as chief of, 129  
pilgrimage of, 115  
qualification of *sampradāyas*, 63  
remember transcendental form of the Lord, 104  
rendering service to, 224-225  
*sahajiyās* not worthy of being called, 121

- Vaiṣṇava  
*sannyāsī* known as *tridandī-sannyāsī*,  
 39  
 should avoid *rasābhāsa* and *bhakti-sid-  
 dhānta viruddha*, 163  
 song writers named, 255  
*Tattvavādīs* not pure, 101
- Vaiśya  
 as one of four *varṇas*, 50  
 can approach supreme destination, 136  
 can't be disciple of *brāhmaṇa*, 175-176  
 follows king's orders, 118
- Vaitarāṇī River  
 separates material and spiritual worlds,  
 212
- Vakreśvara Pandita  
 identified by Gopīnātha Ācārya, 253  
 ordered to dance by Caitanya, 327  
 pleased to hear of Caitanya's return,  
 149
- Vallabha Sena  
 identified by Gopīnātha Ācārya, 257
- Vāṇīnātha  
 as servant of Caitanya, 137, 139  
 as son of Bhavānanda Rāya, 137  
 distributed *mahā-prasāda* to the  
     Vaiṣṇavas, 299  
 given large quantities of *mahā-prasāda*,  
 302  
 takes *mahā-prasāda*, 268-269
- Vārāṇasī  
 Śāṅkarācārya visits, 40
- Varāha  
 Deity of at Śṛṅgeri-maṭha, 39
- Varnas  
 best to execute duties of, 50  
 four named, 50
- Varṇāśrama-dharma  
 duties of dedicated to Kṛṣṇa, 49  
 Madhvācārya school follows principle  
     of, 63  
 rules for managing *smṛti-śāstra*, 175-176
- Vāsudeva Datta  
 admitted his inferiority to his son, 283  
 as father of Mukunda, 282  
 Caitanya took greater pleasure seeing  
     him than seeing his son, 282  
 identified by Gopīnātha Ācārya, 254
- Vāsudeva Datta  
 pleased to hear of Caitanya's return,  
 148
- Vāsudeva Chōṣa  
 composed Vaiṣṇava songs, 255  
 identified by Gopīnātha Ācārya, 255
- Vedas  
 cited on spiritual substance, 13  
 cited on *śravaṇam*, *kirtanam*, 52  
 Haridāsa Ṭhākura constantly studying,  
 308  
 hymns of discussed in *Brahma-saṁhitā*,  
 37  
 quoted on Supreme and subordinate  
     Brahman, 192  
 recommend demigod worship, 224-225  
 regulative principles of must be  
     followed, 56  
 speculators cannot understand God by  
     studying of, 266  
 three divisions of, 54, 224
- Vedic culture  
 ten names for *sannyāsīs* in, 157
- Vetāpani  
 visited by Caitanya, 30
- Vibhiṣana  
 as younger brother of Rāvaṇa, 17
- Vidagdha-mādhava  
 quoted on Caitanya's cult as supreme,  
 225
- Vidura  
 as a śūdra, 177-178  
 quoted on qualities of devotees,  
 225-226
- Yudhiṣṭhīra spoke of purification to,  
 115
- Vidyānagara  
 Caitanya's return to, 84
- Vidyānidhi Ācārya  
 embraced and glorified by Caitanya,  
 293  
 identified by Gopīnātha Ācārya, 253
- Vidyāpati  
 poems of made Caitanya happy, 165
- Vidyā-vinaya-sampañne  
 verse quoted, 135
- Vijaya  
 identified by Gopīnātha Ācārya, 257

## Viṣṭaya

pleased to hear of Caitanya's return,  
**149**

## Viśāla

Deity of seen by Caitanya, **64**

## Viṣṇu

also known as Śrīpati, **26**  
as ultimate goal of life, **229**  
Caitanya uttered name of to save Himself, **201**  
spiritual master as respectable as, **121**  
temple of Gajendra-mahāṣṭa, **27**  
temple of at Naya-tripati, **26**  
temple at Śri Vaikunṭha, **28**  
truth about discussed in *Brahma-saṁhitā*, **37**  
Viṭhṭhala Ṭhākura as form of, **66**  
worship of as topmost, **224-225**

## Viṣṇudāsa

as constantly meditating on Caitanya,  
**130**

## Viṣṇu-tattva

Caitanya, Advaita, and Nityānanda as,  
**120**

## Viśvāmitra Muni

fell victim to Indra's plan, **64**

## Viśvānātha Cakravartī

quoted on spiritual master as good as  
Hari, **176**

## Viśvarūpa

as Śāṅkarāraṇya Svāmī, **75**

## Viṭhṭhala Ṭhākura

as form of Nārāyaṇa, **66**  
as form of Viṣṇu, **66**  
temple of seen by Caitanya, **66**  
temple visited by Lord Caitanya, **76**

## Vṛṇḍāvana

Gosvāmīs started temples of, **70**

## Vyāsadeva

compiled *Śrimad-Bhāgavatam*, **52**  
gives śālagrama-śilā to Madhvācārya, **43**  
meets with Madhvācārya, **42**

## W

## Women

as via media for sense gratification, **212**

## Women

beautiful compared to Apsarās, **64**  
can approach supreme destination, **136**  
cheated by Bhṛṣṭatharīs, **28-29**  
distract saints, **64**  
even made of wood are agitating,  
**213-214**

narration of chaste mentioned in *Kurma Purāṇa*, **17**

one in renounced order shouldn't meet,  
**211-214**

Sītā as supreme of chaste, **18**

## World, material

devotees do not belong to, **256**  
living being as false enjoyer of, **229**  
living entity morose in, **167**  
love of God in, **50**  
woman as via medium for sense gratification, **212**

## World, spiritual

described as *Brahma-saṁhitā*, **37**  
described in *Gītā*, **212**  
love of God in, **50**  
one eligible for liberation is transferred to, **49**

## Worship

by chanting is intelligent, **262-263**  
Caitanya pleased with method of  
*brāhmaṇa*'s, **9**  
in temples entrusted to householders,  
**70**  
of both Rādhā and Kṛṣṇa established,  
**70**  
of Deity at Uḍḍupī, **42**  
of Deity by Tattvavādīs, **45**  
supreme form of, **224-225**

## Y

## Yamarāja

as part of *paramparā*, **262**

## Yajur Veda

as subject for Vedic study, **39**

Yasya prasādād bhagavat-prasādo  
quoted, **241**

. Yasyātma-buddhiḥ kuṇape

verses quoted, **14**

*Ye yathā māṁ prapadyante*  
verse quoted, 306

*Yoga-kṣemamāṁ vahāmy aham*  
quoted, 311

*Yoga-nidra*  
explained in *Brahma-saṁhitā*, 37

*Yogīs*  
meditate for sense control, 198  
realization of a waste of time and en-  
ergy, 103

*Yudhiṣṭhīra*  
quoted on purification, 115

(continued from front flap)

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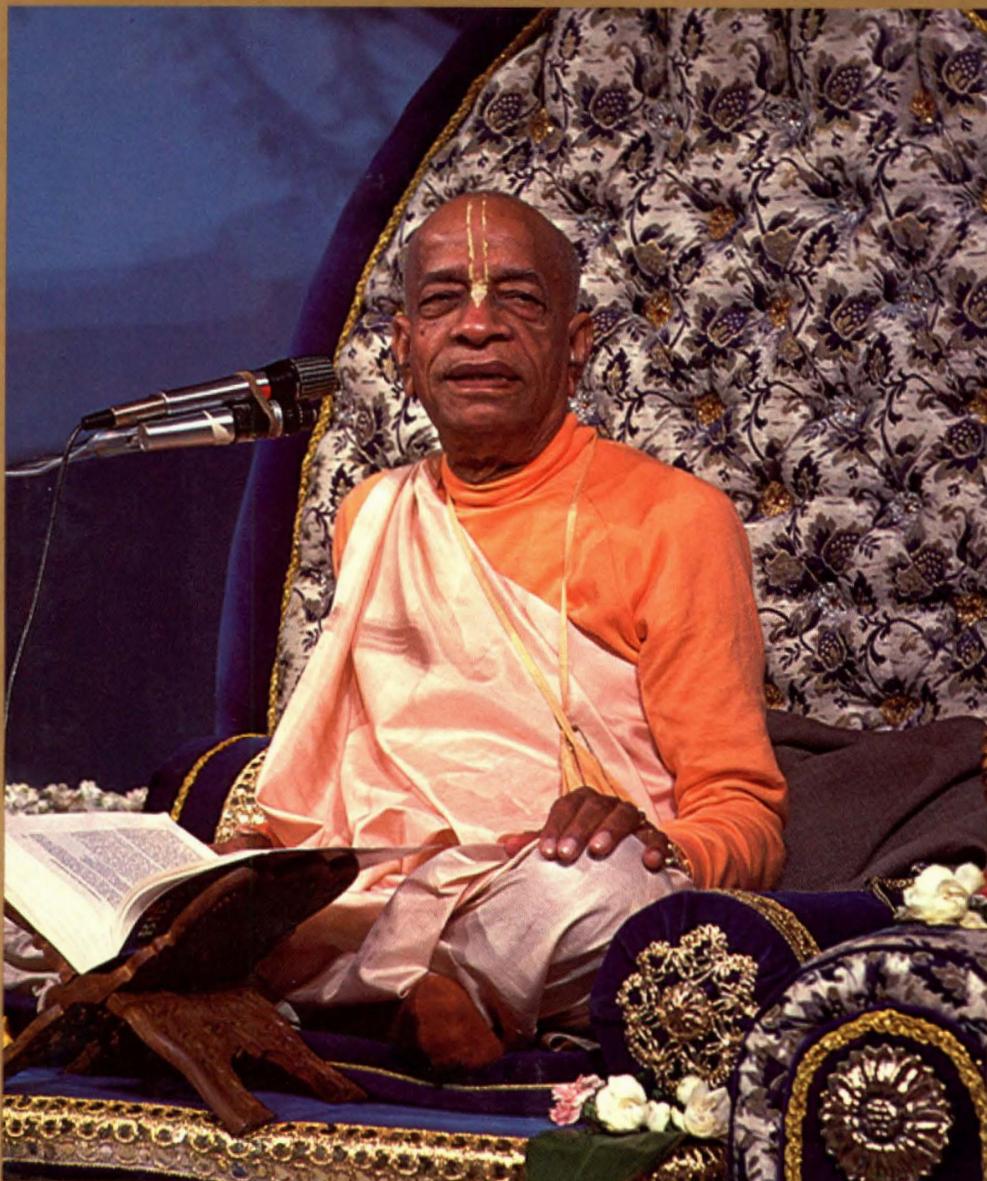
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MADHYA-LĪLĀ

Volume 4

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CARITĀMṛTA

*The  
Pastimes of  
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