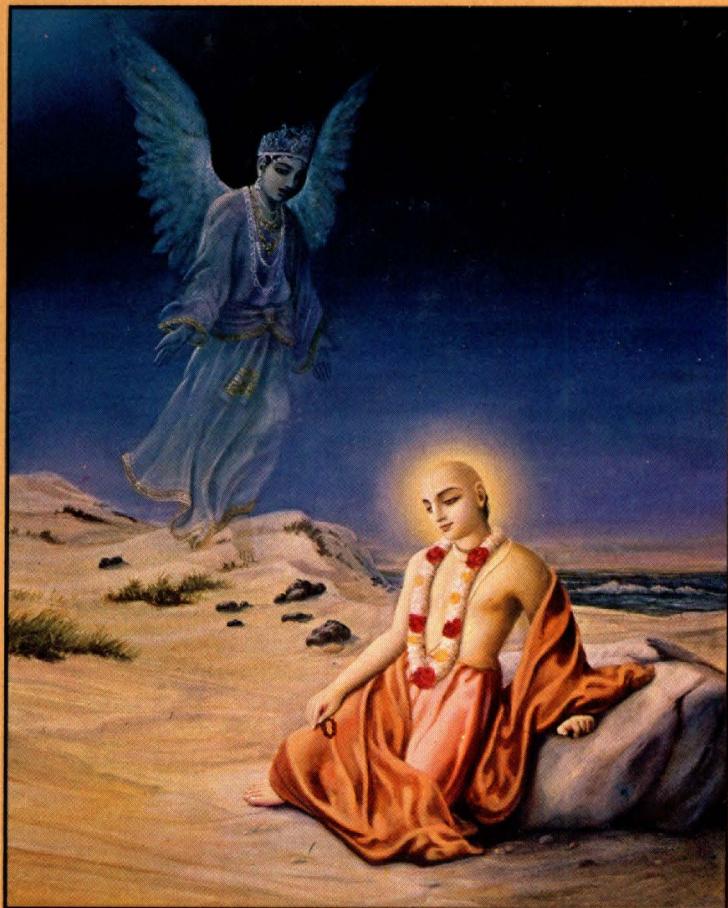


The Pastimes of Lord Caitanya Mahāprabhu

SRI CAITANYA-CARITĀMṛTA

ANTYA-LILĀ Volume 1



HIS DIVINE GRACE
A.C. Bhaktivedanta Swami Prabhupāda

ŚRĪ CAITANYA-CARITĀMRITA

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

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

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

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

(continued on back flap)

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All Glory to Śrī Guru and Gaurāṅga

ŚRĪ CAITANYA-CARITĀMṛTA

of Kṛṣṇadāsa Kavirāja Gosvāmī

Antya-līlā
Volume One

“The Lord’s Pastimes with Śrīla Rūpa Gosvāmī,
Junior Haridāsa and Śrīla Haridāsa Ṭhākura”

*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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Introduction

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

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

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

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

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

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

Śrī Caitanya-caritāmṛta

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

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

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

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

Śrī Caitanya-caritāmṛta

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

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

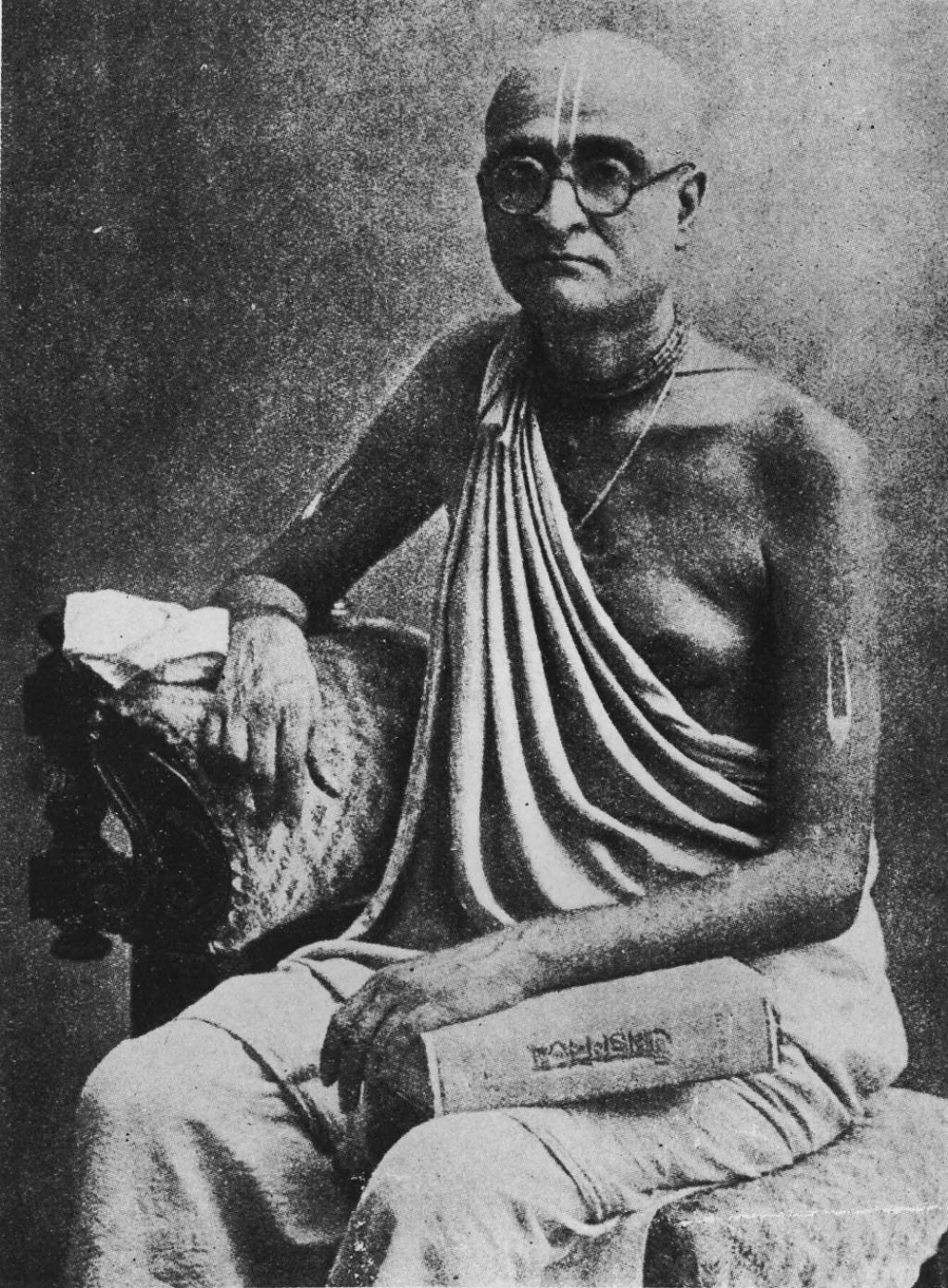
This English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His commentary is based upon two Bengali commentaries, one by his teacher Śrīla Bhaktisiddhānta Sarasvatī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

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

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

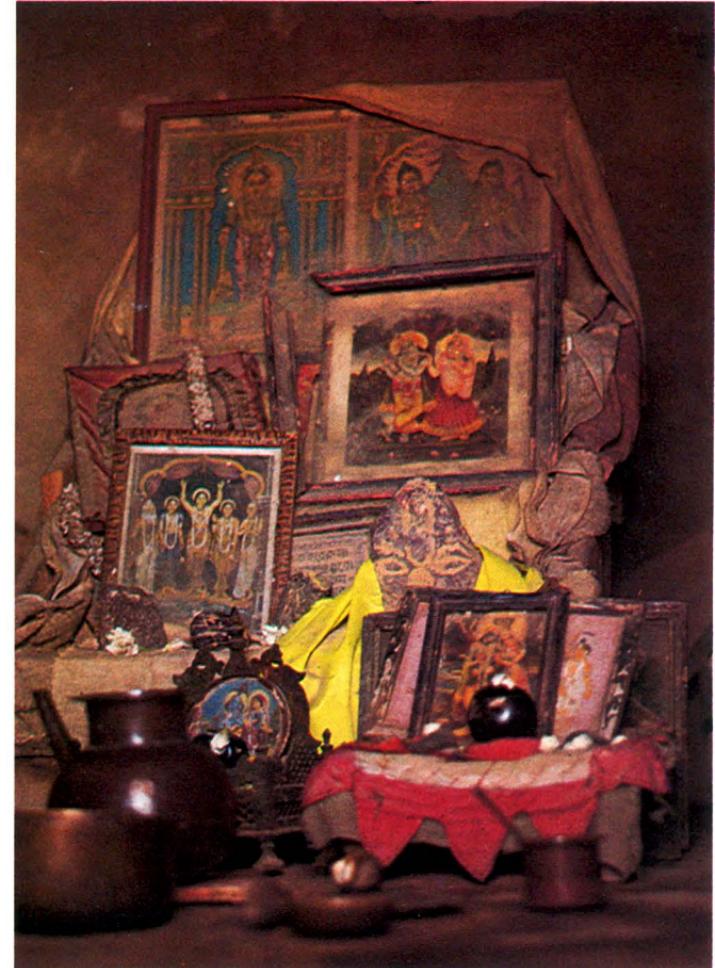


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ŚRĪLA BHAKTISIDDHĀNTA SARASVATĪ GOSVĀMĪ MAHĀRĀJĀ
the spiritual master of

His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
and foremost scholar and devotee in the recent age.



The historic site where *Śrī Caitanya-caritāmṛta* was completed in the year 1616 by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

PLATE SEVEN

"Thus at the end of one night, Junior Haridāsa, after offering Śrī Caitanya Mahāprabhu his respectful obeisances, departed for Prayāga without saying anything to anyone. Junior Haridāsa had conclusively decided to attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu. Thus he entered deep into the water at Trivenī, the confluence of the Ganges and Yamunā at Prayāga, and in this way gave up his life. Immediately after committing suicide in this way, he went in his spiritual body to Śrī Caitanya Mahāprabhu and received the mercy of the Lord. However, he still remained invisible. In a spiritual body resembling that of a Gandharva, Junior Haridāsa, although invisible, would sing at night for Śrī Caitanya Mahāprabhu to hear. No one but the Lord, however, knew of this."

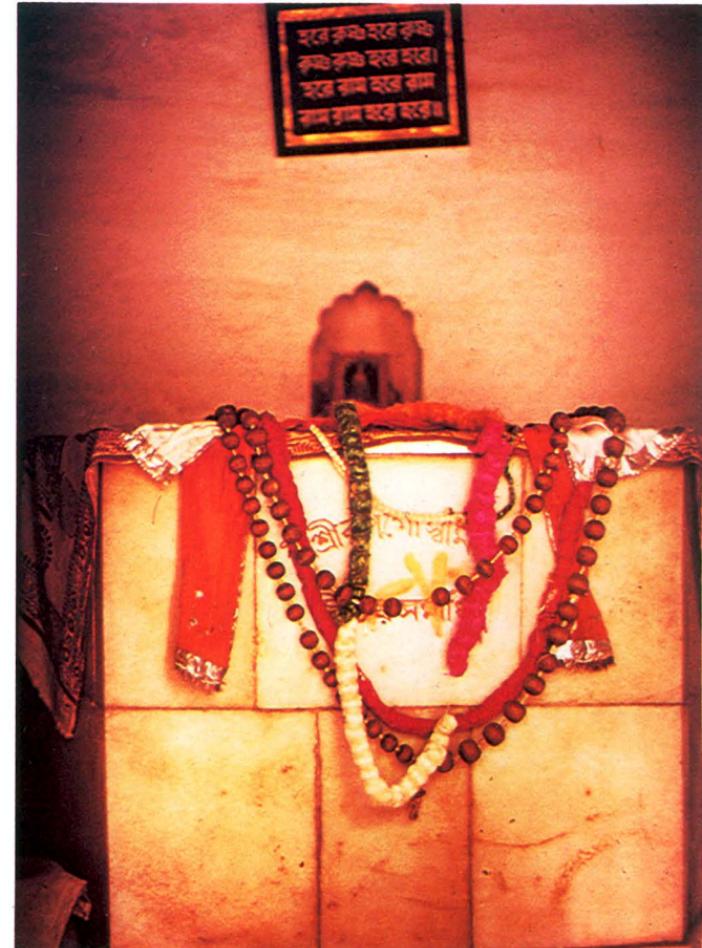
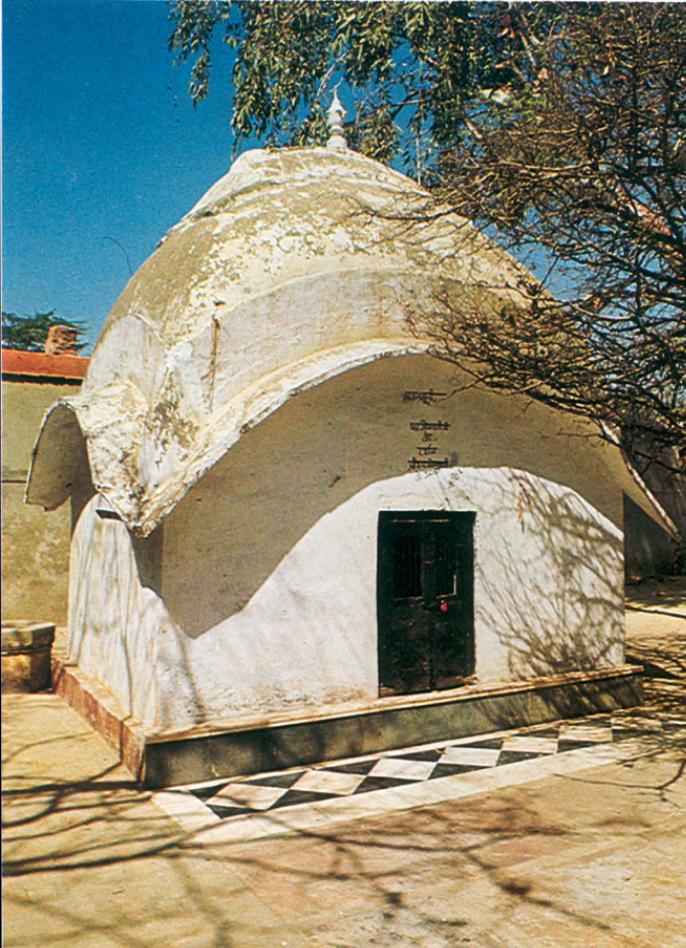
(pp. 194-195)



PLATE EIGHT

"After thus instructing the prostitute about the process of chanting the Hare Kṛṣṇa *mantra*, Haridāsa Ṭhākura stood up and left, continuously chanting 'Hari, Hari.' Thereafter, the prostitute distributed to the brāhmaṇas whatever household possessions she had, following the order of her spiritual master. The prostitute shaved her head clean in accordance with Vaiṣṇava principles and stayed in that room wearing only one cloth. Following in the footsteps of her spiritual master, she began chanting the Hare Kṛṣṇa *mahā-mantra* 300,000 times a day. She chanted throughout the entire day and night. She worshiped the *tulasī* plant, following in the footsteps of her spiritual master. Instead of eating regularly, she chewed whatever food she received as alms, and if nothing was supplied she would fast. Thus by eating frugally and fasting she conquered her senses, and as soon as her senses were controlled, symptoms of love of Godhead appeared in her person." (pp. 279-281)

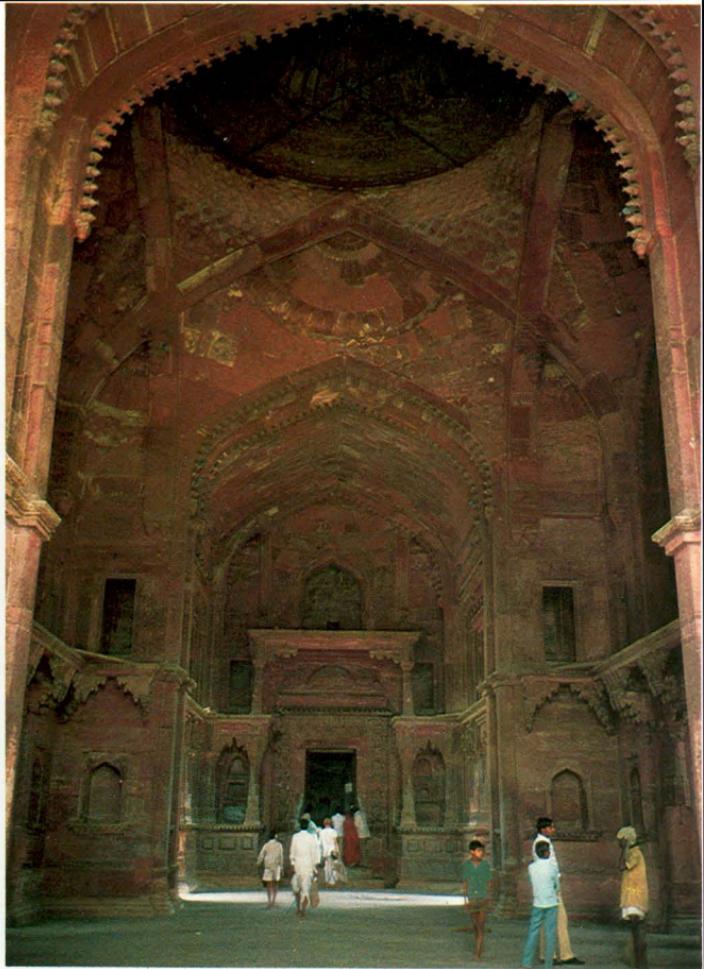




The place of worship and chanting beads of Śrīla Rūpa Gosvāmī, the recipient of the special mercy of Lord Caitanya. Being empowered by the Lord, he wrote many transcendental literatures on the science of devotional service.



The Deities and temple of Sri Sri Rādhā-Govindajī, established by Śrīla Rūpa Gosvāmī on the order of Caitanya Mahāprabhu.





Distribution of *prasāda* (food offered to Kṛṣṇa) at the Māyāpur-candrodaya-mandira near the birthplace of Śrī Caitanya Mahāprabhu.



The Deities of Lord Caitanya and His associates at the house of Śrīvāsa Ṭhākura, one of the four sites where Caitanya Mahāprabhu would always visit when kirtana was performed.

PLATE ONE

Lord Kṛṣṇa Caitanya surrounded (from left to right) by His avatāra (Advaita Ācārya), His expansion (Lord Nityānanda), His manifest internal energy (Śrī Gadādhara), and His perfect devotee (Śrī Śrīvāsa). These five *tattvas* incarnate with Lord Caitanya Mahāprabhu, and thus the Lord executes His *saṅkīrtana* movement with great pleasure.



Sri Rukymānanda

Sri Gaurāṅga

Sri Gadādhara

Sri Advaita

Sri Śrīvāsa

PLATE TWO

The characteristics of Kṛṣṇa are understood to be a storehouse of transcendental love. Although that storehouse of love certainly came with Kṛṣṇa when He was present, it was sealed. But when Śrī Caitanya Mahāprabhu came with His other associates of the Pañca-tattva, they broke the seal and plundered the storehouse to taste transcendental love for Kṛṣṇa. The more they tasted it, the more their thirst for it grew. Śrī Pañca-tattva themselves danced again and again and thus made it easier to drink nectarean love of God-head.



PLATE THREE

"When all the devotees came to the place of Śrī Caitanya Mahāprabhu, they saw that the same dog was sitting a little apart from the Lord. Furthermore, Śrī Caitanya Mahāprabhu was throwing remnants of green coconut pulp to the dog. Smiling in His own way, He was saying to the dog, 'Chant the holy names Rāma, Kṛṣṇa and Hari.' Seeing the dog eating the green coconut pulp and chanting 'Kṛṣṇa, Kṛṣṇa' again and again, all the devotees present were very much surprised. When he saw the dog sitting in that way and chanting the name of Kṛṣṇa, Śivānanda, because of his natural humility, immediately offered his obeisances to the dog just to counteract his offenses to it. The next day, no one saw that dog, for it had obtained its spiritual body and departed for Vaikuṇṭha, the spiritual kingdom." (pp. 15-17)



PLATE FOUR

"O most beautiful friend, please accept the Supreme Personality of Godhead, who is standing before you full of transcendental bliss. The borders of His eyes roam from side to side, and His eyebrows move slowly like bumblebees on His lotuslike face. Standing with His right foot placed below the knee of His left leg, the middle of His body curved in three places, and His neck gracefully tilted to the side, He takes His flute to His pursed lips and moves His fingers upon it here and there." (p. 93)



PLATE FIVE

"O beautiful-faced one, who is this creative person standing before us? With the sharp chisels of His loving glances, He is splitting the hard stones of many women's devotion to their husbands. And with the luster of His body, surpassing the brilliance of countless emeralds, He is simultaneously constructing private meeting places for His pastimes." (p. 94)



PLATE SIX

"Beginning early in the morning, Nṛsiṁhānanda Brahmacārī cooked many varieties of food, including vegetables, cakes, sweet rice and other preparations. After he finished cooking, he brought separate dishes for Jagannātha and Śrī Caitanya Mahāprabhu. He also separately offered dishes to Nṛsiṁhadeva, his worshipable Deity. Thus he divided all the food into three offerings. Then, outside the temple, he began to meditate upon the Lord. In his meditation he saw Śrī Caitanya Mahāprabhu quickly come, sit down and eat all three offerings, leaving behind no remnants." (pp. 153-154)



CHAPTER 1

Śrīla Rūpa Gosvāmī's Second Meeting with the Lord

A summary of the First Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows. When Śrī Caitanya Mahāprabhu returned to Jagannātha Purī from Vṛndāvana, all His devotees from other parts of India, upon receiving the auspicious news, came to Puruṣottama-kṣetra, or Jagannātha Purī. Śivānanda Sena took a dog with him and even paid fees for it to cross the river. One night, however, the dog could not get any food and therefore went directly to Śrī Caitanya Mahāprabhu at Jagannātha Purī. The next day, when Śivānanda and his party reached Jagannātha Purī, Śivānanda saw the dog eating some coconut pulp offered to it by Śrī Caitanya Mahāprabhu. After this incident, the dog was liberated and went back home, back to Godhead.

Meanwhile, Śrīla Rūpa Gosvāmī reached Bengal, after returning from Vṛndāvana. Although he could not follow the Bengali devotees, after some time he then came to Jagannātha Purī, where he stayed with Haridāsa Ṭhākura. Śrīla Rūpa Gosvāmī composed an important verse, beginning with the words *priyah so 'yam*, and Śrī Caitanya Mahāprabhu relished it very much. One day when Śrī Caitanya Mahāprabhu, Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya went to see Haridāsa Ṭhākura, the Lord saw the verse Rūpa Gosvāmī had composed as an introduction to his books *Lalita-mādhava* and *Vidagdha-mādhava*. After examining the manuscripts of these two books, Rāmānanda Rāya approved and appreciated them very much. After the period of Cāturmāsyā, all the devotees who had come from Bengal returned to their homes. Śrīla Rūpa Gosvāmī, however, remained at Jagannātha Purī for some time.

TEXT 1

পঙ্কুং লঙ্ঘয়তে শৈলং শুকমাৰ্ত্তয়েছ তিমি ।
যৎক্রপা তমহং বন্দে কৃষ্ণচেতনামীশ্বরম্ ॥ ১ ॥

*pañgurū lañghayate śailarū
mūkam āvartayec chrutim
yat-kṛpā tam aharū vande
kṛṣṇa-caitanyam iśvaram*

SYNONYMS

paṅgum—one who is lame; *laṅghayate*—causes to cross over; *śailam*—a mountain; *mūkam*—one who is dumb; *āvartayet*—can cause to recite; *śrutiṁ*—Vedic literature; *yat-kṛpā*—the mercy of whom; *tam*—unto Him; *aham*—I; *vande*—offer obeisances; *kṛṣṇa-caitanyam*—Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself; *iśvaram*—the Lord.

TRANSLATION

I offer my respectful obeisances to Śrī Kṛṣṇa Caitanya Mahāprabhu, by whose mercy even a lame man can cross over a mountain and a dumb man recite Vedic literature.

TEXT 2

**দুর্গমে পথি গেহক্ষন্ত অংশপাদগতেমুহুঃ ।
স্বকৃপা-যষ্টিদানেন সন্তঃ সন্তুবলস্থনম্ ॥ ২ ॥**

*durgame pathi me 'ndhasya
skhalat-pāda-gater muhuḥ
sva-kṛpā-yaṣṭi-dānena
santah santv avalambanam*

SYNONYMS

durgame—very difficult; *pathi*—on the path; *me*—of me; *andhasya*—one who is blind; *skhalat*—slipping; *pāda*—on feet; *gateḥ*—whose manner of moving; *muhuḥ*—again and again; *sva-kṛpā*—of their own mercy; *yaṣṭi*—the stick; *dānena*—by giving; *santah*—those saintly persons; *santu*—let that become; *avalambanam*—my support.

TRANSLATION

My path is very difficult. I am blind, and my feet are slipping again and again. Therefore, may the saints help me by granting me the stick of their mercy as my support.

TEXT 3-4

**ଶ୍ରୀକ୍ରପ, ସନ୍ତାନ, ଭଟ୍-ରଘୁନାଥ ।
ଶ୍ରୀଜୀବ, ଗୋପାଲଭଟ୍, ଦାସ-ରଘୁନାଥ ॥ ৩ ॥
ଏই ଛୟ ଗୁରୁର କରେଁ । ଚରଣ ବନ୍ଧନ ।
ଯାହା ହେତେ ବିମ୍ବନାଶ, ଅଭିଷ୍ଟ-ପୂରଣ ॥ ৪ ॥**

*śrī-rūpa, sanātana, bhaṭṭa-raghunātha
śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha*

*ei chaya gurura karoṇ caraṇa vandana
yāhā haite vighna-nāśa, abhiṣṭa-pūraṇa*

SYNONYMS

Śrī-rūpa—of the name Śrī Rūpa; sanātana—of the name Sanātana; bhaṭṭa-raghunātha—of the name Bhaṭṭa Raghuṇātha; śrī-jīva—of the name Śrī Jīva; gopāla-bhaṭṭa—of the name Gopāla Bhaṭṭa; dāsa-raghunātha—of the name Dāsa Raghuṇātha; ei chaya—these six; gurura—of spiritual masters; karoṇ—I offer; caraṇa vandana—prayers to the lotus feet; yāhā haite—from which; vighna-nāśa—destruction of all impediments; abhiṣṭa-pūraṇa—fulfillment of desires.

TRANSLATION

I pray to the lotus feet of the six Gosvāmīs—Śrī Rūpa, Sanātana, Bhaṭṭa Raghuṇātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghuṇātha—so that all impediments to my writing this literature will be annihilated and my real desire will be fulfilled.

PURPORT

If one wants to benefit the entire world, he will certainly find persons like hogs and pigs who will put forward many impediments. That is natural. But if a devotee seeks shelter at the lotus feet of the six Gosvāmīs, the merciful Gosvāmīs will certainly give the Lord's servitor all protection. It is not astonishing that impediments are placed before those who are spreading the Kṛṣṇa consciousness movement all over the world. Nevertheless, if we adhere to the lotus feet of the six Gosvāmīs and pray for their mercy, all impediments will be annihilated, and the transcendental devotional desire to serve the Supreme Lord will be fulfilled.

TEXT 5

জয়তাং সুরতো পঙ্গোর্ম মন্দমত্তেগতৌ ।
মৎসবস্বপদাঞ্জলো রাধা-মদনমোহনো ॥ ৫ ॥

*jayatāṁ suratau paṅgor
mama manda-mater gatī
mat-sarvasva-padāṁbhojau
rādhā-madana-mohanau*

SYNONYMS

jayatām—all glory to; su-ratau—most merciful, or attached in conjugal love; paṅgoḥ—of one who is lame; mama—of me; manda-mateḥ—foolish; gatī—

refuge; *mat*—my; *sva-sva*—everything; *pada-ambhojau*—whose lotus feet; *rādhā-madana-mohanau*—Rādhārāṇī and Madana-mohana.

TRANSLATION

Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill-advised, yet They are my directors, and Their lotus feet are everything to me.

TEXT 6

दीव्यद्रुष्टारण्यकल्पमाधः-
त्रिमद्रत्नागारसिंहासनस्ते ।
त्रिमद्राधा-त्रिलोकविश्वदेवे
प्रेष्ठालीक्षिः सेव्यमानै स्मरामि ॥ ६ ॥

divyat—shining; vṛndā-aranya—in the forest of Vṛndāvana; kalpa-druma—desire tree; adhah—beneath; śrimat—most beautiful; ratna-āgāra—in a temple of jewels; śimha-āsana-sthau—sitting on a throne; śrimat—very beautiful; rādhā—Śrimati Rādhārāṇī; śrla-govinda-devau—and Śri Govindadeva; preṣṭha-ālibhiḥ—by most confidential associates; sevyamānau—being served; smarāmi—I remember.

SYNONYMS

dīvyat—shining; *vṛndā-aranya*—in the forest of Vṛndāvana; *kalpa-druma*—desire tree; *adhah*—beneath; *śrimat*—most beautiful; *ratna-āgāra*—in a temple of jewels; *śimha-āsana-sthau*—sitting on a throne; *śrimat*—very beautiful; *rādhā*—Śrimati Rādhārāṇī; *śrla-govinda-devau*—and Śri Govindadeva; *preṣṭha-ālibhiḥ*—by most confidential associates; *sevyamānau*—being served; *smarāmi*—I remember.

TRANSLATION

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

TEXT 7

त्रिमान्रासरसारम्भी वंशीबट्टच्छितः ।
कर्ष्म् बेणुस्त्रैगोपीर्गोपीनाथः श्रियेहस्त नः ॥ ७ ॥

śrimān-rāsa-rasārambhī
varṣīśvāta-taṭa-sthitāḥ
karṣṭa veṇu-svanair gopīr
gopī-nāthāḥ śriye 'stu nah

SYNOMYS

śrimān—most beautiful; *rāsa*—of the *rāsa* dance; *rasa*—of the mellow; *ārambhi*—the initiator; *varṇī-vāṭa*—of the name *Vaiṣṇīvaṭa*; *taṭa*—on the shore; *sthitaḥ*—standing; *karṣan*—attracting; *vēṇu*—of the flute; *svanaiḥ*—by the sounds; *gopīḥ*—the cowherd girls; *gopī-nāṭhaḥ*—Śrī Gopīnātha; *śriye*—benediction; *astu*—let there be; *nah*—our.

TRANSLATION

Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the rāsa dance, stands on the shore at Vaiṣṇīvaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

TEXT 8

জয় জয় শ্রীচৈতন্ত্য জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্র জয় গোরভক্তবৃন্দ ॥ ৮ ॥

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

SYNOMYS

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

TRANSLATION

**All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda!
All glories to Advaita Ācārya! All glories to the devotees of Lord Śrī Caitanya
Mahāprabhu!**

TEXT 9

মধ্যলীলা সংক্ষেপেতে করিলুণ্ঠ বর্ণন ।
অন্ত্যলীলা-বর্ণন কিছু শুন, ভক্তগণ ॥ ৯ ॥

*madhya-lilā saṅkṣepete kariluṇṭh varṇana
antya-lilā-varṇana kichu śuna, bhakta-gaṇa*

SYNOMYS

madhya-lilā—pastimes known as *Madhya-lilā*; *saṅkṣepete*—in brief; *kariluṇṭh*
varṇana—I have described; *antya-lilā*—the last pastimes; *varṇana*—description;
kichu—something; *śuna*—hear; *bhakta-gaṇa*—O devotees.

TRANSLATION

I have briefly described the pastimes of Śrī Caitanya Mahāprabhu in the Madhya-lilā. Now I shall attempt to describe something about His last pastimes, which are known as the Antya-lilā.

TEXT 10

ମଧ୍ୟଲୀଳା-ମଧ୍ୟେ ଅନ୍ୟଲୀଳା-ସୂତ୍ରଗଣ ।
ପୂର୍ବଗ୍ରହେ ସଂକ୍ଷେପେତେ କରିଯାଛି ବର୍ଣନ ॥ ୧୦ ॥

*madhya-lilā-madhye antya-lilā-sūtra-gaṇa
pūrva-granthe saṅkṣepete kariyāchi varṇana*

SYNOMYMS

madhya-lilā-madhye—within the *Madhya-lilā* chapters; *antya-lilā-sūtra-gaṇa*—the codes of the *Antya-lilā*; *pūrva-granthe*—in the previous chapter; *saṅkṣepete*—in brief; *kariyāchi varṇana*—I have described.

TRANSLATION

I have briefly described the Antya-lilā in codes within the Madhya-lilā.

TEXT 11

ଆମি ଜରାଗ୍ରସ୍ତ, ନିକଟେ ଜାନିଯା ମରଣ ।
ଅନ୍ୟ କୋମୋ କୋମୋ ଲୀଳା କରିଯାଛି ବର୍ଣନ ॥ ୧୧ ॥

*āmi jarā-grasta, nikaṭe jāniyā maraṇa
antya kono kono līlā kariyāchi varṇana*

SYNOMYMS

āmi jarā-grasta—I am invalid because of old age; *nikaṭe*—very near; *jāniyā*—knowing; *maraṇa*—death; *antya*—final; *kono kono*—some; *līlā*—pastimes; *kariyāchi varṇana*—I have described.

TRANSLATION

I am now almost an invalid because of old age, and I know that at any moment I may die. Therefore I have already described some portions of the Antya-lilā.

PURPORT

Following in the footsteps of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, I am trying to translate the *Bhāgavata* literatures as quickly as possible. However, knowing myself to be an old man and almost an invalid because of rheumatism, I have already translated the essence of all literatures, the Tenth Canto of *Śrimad-Bhāgavatam*, as a summary study in English. I started the Kṛṣṇa consciousness movement at the age of seventy. Now I am seventy-eight, and so my death is imminent. I am trying to finish the translation of *Śrimad-Bhāgavatam* as soon as possible, but before finishing it, I have given my readers the book *Kṛṣṇa, the Supreme Personality of Godhead*, so that if I die before finishing the whole task, they may enjoy this book, which is the essence of *Śrimad-Bhāgavatam*.

TEXT 12

পূর্বলিখিত গ্রন্থসূত্র-অনুসারে ।
যেই নাহি লিখি, তাহা লিখিয়ে বিস্তারে ॥ ১২ ॥

*pūrva-likhita grantha-sūtra-anusāre
yei nāhi likhi, tāhā likhiye vistāre*

SYNONYMS

pūrva-likhita—previously mentioned; *grantha-sūtra*—the codes of the literature; *anusāre*—according to; *yei*—whatever; *nāhi likhi*—I have not mentioned; *tāhā*—that; *likhiye*—I shall write; *vistāre*—elaborately.

TRANSLATION

In accordance with the codes previously written, I shall describe in detail whatever I have not mentioned.

TEXT 13

বৃন্দাবন হৈতে প্রভু নীলাচলে আইলା ।
স্বরূপ-গোসাঙ্গি গৌড়ে বার্তা পাঠাইଲା ॥ ১৩ ॥

*vrndavana haite prabhu nilacale ailā
svarūpa-gosāñi gauḍe vārtā pāṭhāilā*

SYNONYMS

vrndavana haite—from Vṛndāvana; *prabhu*—Śrī Caitanya Mahāprabhu; *nilacale*—returned to Jagannātha Purī, Nīlācala; *svarūpa-gosāñi*—Svarūpa Dāmodara; *gauḍe*—to Bengal; *vārtā pāṭhāilā*—sent news.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to Jagannātha Puri from Vṛndāvana, Svarūpa Dāmodara Gosāñi immediately sent news of the Lord's arrival to the devotees in Bengal.

TEXT 14

শুনি' শচী আনন্দিত, সব ভক্তগণ ।
সবে মিলি' নীলাচলে করিলা গমন ॥ ১৪ ॥

*śuni' śacī ānandita, saba bhakta-gaṇa
sabe mili' nilācale karilā gamana*

SYNOMYMS

śuni'—hearing; *śacī*—mother Śacī; *ānandita*—very pleased; *saba bhakta-gaṇa*—as well as all the other devotees of Navadvīpa; *sabe mili'*—meeting together; *nilācale*—to Jagannātha Puri, Nilācala; *karilā gamana*—departed.

TRANSLATION

Upon hearing this news, mother Śacī and all the other devotees of Navadvīpa were very joyful, and they all departed together for Nilācala [Jagannātha Puri].

TEXT 15

কুলীনগ্রামী ভক্ত আর যত খণ্ডবাসী ।
আচার্য শিবানন্দ সনে মিলিলা সবে আসি' ॥১৫॥

*kulīna-grāmī bhakta āra yata khaṇḍa-vāśi
ācārya śivānanda sane mililā sabe āsi'*

SYNOMYMS

kulīna-grāmī—residents of the village known as Kulīna-grāma; *bhakta*—devotees; *āra*—and; *yata*—all; *khaṇḍa-vāśi*—the residents of Śrī Khaṇḍa; *ācārya*—Advaita Ācārya; *śivānanda*—Śivānanda Sena; *sane*—with; *mililā*—met; *sabe āsi'*—all coming together.

TRANSLATION

Thus all the devotees of Kulīna-grāma and Śrī Khaṇḍa, as well as Advaita Ācārya, came together to meet Śivānanda Sena.

TEXT 16

শিবানন্দ করে সবার ঘাটি সমাধান ।
সবারে পালন করে, দেয় বাসা-স্থান ॥ ১৬ ॥

*śivānanda kare sabāra ghāṭi samādhāna
sabāre pālana kare, deya vāsā-sthāna*

SYNONYMS

Śivānanda—of the name Śivānanda; *kare*—does; *sabāra*—of everyone; *ghāṭi*—the camp; *samādhāna*—arrangement; *sabāre*—of everyone; *pālana*—maintenance; *kare*—performs; *deya*—gives; *vāsā-sthāna*—residential quarters.

TRANSLATION

Śivānanda Sena arranged for the journey. He maintained everyone and provided residential quarters.

TEXT 17

এক কুক্কুর চলে শিবানন্দ-সনে ।
ভক্ষ্য দিয়া লঞ্চ চলে করিয়া পালনে ॥ ১৭ ॥

*eka kukkura cale śivānanda-sane
bhakṣya diyā lañā cale kariyā pālane*

SYNONYMS

eka—one; *kukkura*—dog; *cale*—goes; *śivānanda-sane*—with Śivānanda Sena; *bhakṣya*—food; *diyā*—giving; *lañā*—taking; *cale*—goes; *kariyā pālane*—maintaining the dog.

TRANSLATION

While going to Jagannātha Puri, Śivānanda Sena allowed a dog to go with him. He supplied it food to eat and maintained it.

TEXT 18

একদিন একস্থানে নদী পার হৈতে ।
উড়িয়া মাবিক কুক্কুর না চড়ায় নৌকাতে ॥ ১৮ ॥

*eka-dina eka-sthāne nadī pāra haite
uḍiyā nāvika kukkura nā caḍāya naukāte*

SYNONYMS

eka-dina—one day; *eka-sthāne*—in one place; *nadī*—a river; *pāra*—crossing; *haite*—to do; *udiyā nāvika*—a boatman who was an Oriyā (Orissan); *kukkura*—the dog; *nā caḍāya*—does not allow to mount; *naukāte*—on the boat.

TRANSLATION

One day, when they needed to cross a river, an Orissan boatman would not allow the dog to get in the boat.

TEXT 19

কুক্কুর রাহিলা,—শিবানন্দ দুঃখী হৈলା ।
দশ পণ কড়ি দিয়া কুক্কুরে পার কৈলା ॥ ১৯ ॥

kukkura rahilā,—śivānanda duḥkhī hailā
daśa paṇa kaḍi diyā kukkure pāra kailā

SYNONYMS

kukkura rahilā—the dog remained; *śivānanda duḥkhī hailā*—Śivānanda became very unhappy; *daśa paṇa*—ten *paṇa*; *kaḍi*—small conchshells; *diyā*—paying; *kukkure*—the dog; *pāra kailā*—crossed to the other side of the river.

TRANSLATION

Śivānanda Sena, unhappy that the dog had to stay behind, paid the boatman ten *paṇa* of conchshells to take the dog across the river.

PURPORT

One *paṇa* is eighty *kaḍis*, or small conchshells. Formerly, even fifty or sixty years ago, there was no paper currency in India. Coins were generally made not of base metal but of gold, silver and copper. In other words, the medium of exchange was really something valuable. Four pieces of *kaḍi* made one *gaṇḍā*, and twenty such *gaṇḍās* equaled one *paṇa*. This *kaḍi* was also used as a medium of exchange; therefore Śivānanda Sena paid for the dog with *daśa paṇa*, or eighty times ten pieces of *kaḍi*. In those days one paisa was also subdivided into small conchshells, but at the present moment the prices for commodities have gone so high that there is nothing one can get in exchange for only one paisa. With one paisa in those days, however, one could purchase sufficient vegetables to provide for a whole family. Even thirty years ago, vegetables were occasionally so inexpensive that one paisa's worth could provide for a whole family for a day.

TEXT 20

একদিন শিবানন্দে ঘাটিয়ালে রাখিলা ।
কুক্কুরকে ভাত দিতে সেবক পাসরিলା ॥ ২০ ॥

*eka-dina śivānande ghātiyāle rākhilā
kukkurake bhāta dite sevaka pāsarilā*

SYNONYMS

eka-dina—one day; *śivānande*—Śivānanda Sena; *ghātiyāle*—tollman; *rākhilā*—detained; *kukkurake*—unto the dog; *bhāta* *dite*—to supply rice; *sevaka*—the servant; *pāsarilā*—forgot.

TRANSLATION

One day while Śivānanda was detained by a tollman, his servant forgot to give the dog its cooked rice.

TEXT 21

রাত্রে আসি' শিবানন্দ ভোজনের কালে ।
'কুক্কুর পাএগাছে ভাত ?'—সেবকে পুছিলে ॥ ২১ ॥

*rātre āsi' śivānanda bhojanera kāle
'kukkura pāñāche bhāta?'—sevake puchile*

SYNONYMS

rātre āsi'—returning at night; *śivānanda*—Śivānanda Sena; *bhojanera kāle*—at the time of eating; *kukkura*—the dog; *pāñāche*—has gotten; *bhāta*—rice; *sevake*—from the servant; *puchile*—he inquired.

TRANSLATION

At night, when Śivānanda Sena returned and was taking his meal, he inquired from the servant whether the dog had gotten its meals.

TEXT 22

কুক্কুর নাহি পায় ভাত শুনি' দুঃখী হৈলା ।
কুক্কুর চাহিতে দশ-মনুষ্য পাঠাইଲା ॥ ২২ ॥

*kukkura nāhi pāya bhāta śuni' duḥkhī hailā
kukkura cāhite daśa-manuṣya pāṭhāilā*

SYNONYMS

kukkura—the dog; *nāhi*—did not; *pāya*—get; *bhāta*—rice; *śuni'*—hearing; *duḥkhī hailā*—Śivānanda Sena became very unhappy; *kukkura cāhite*—to look for the dog; *daśa-manuṣya*—ten men; *pāṭhāilā*—sent.

TRANSLATION

When he learned that the dog had not been supplied food in his absence, he was very unhappy. He then immediately sent ten men to find the dog.

TEXT 23

চাহিয়া না পাইল কুক্কুর, লোক সব আইলা ।
দুঃখী হওঁগা শিবানন্দ উপবাস কৈলা ॥ ২৩ ॥

*cāhiyā nā pāila kukkura, loka saba āilā
duḥkhī hañā śivānanda upavāsa kailā*

SYNONYMS

cāhiyā—looking; *nā*—not; *pāila*—found; *kukkura*—the dog; *loka saba āilā*—all the men returned; *duḥkhī hañā*—being unhappy; *śivānanda*—Śivānanda Sena; *upavāsa*—fast; *kailā*—observed.

TRANSLATION

When the men returned without success, Śivānanda Sena became very unhappy and fasted for the night.

TEXT 24

প্রভাতে কুক্কুর চাহি' কাহা না পাইল ।
সকল বৈষ্ণবের মনে চমৎকার হৈল ॥ ২৪ ॥

*prabhāte kukkura cāhi' kānhā nā pāila
sakala vaiṣṇavera mane camatkāra haila*

SYNONYMS

prabhāte—in the morning; *kukkura*—the dog; *cāhi'*—looking for; *kānhā*—anywhere; *nā pāila*—not found; *sakala vaiṣṇavera*—of all the Vaiṣṇavas present; *mane*—in the minds; *camatkāra haila*—there was great astonishment.

TRANSLATION

**In the morning they looked for the dog, but it could not be found anywhere.
All the Vaiṣṇavas were astonished.**

PURPORT

Śivānanda Sena's attachment to the dog was a great boon for that animal. The dog appears to have been a street dog. Since it naturally began to follow Śivānanda Sena while he was going to Jagannātha Purī with his party, he accepted it into his party and maintained it the same way he was maintaining the other devotees. It appears that although on one occasion the dog was not allowed aboard a boat, Śivānanda did not leave the dog behind but paid more money just to induce the boatman to take the dog across the river. Then when the servant forgot to feed the dog and the dog disappeared, Śivānanda, being very anxious, sent ten men to find it. When they could not find it, Śivānanda observed a fast. Thus it appears that somehow or other Śivānanda had become attached to the dog.

As will be evident from the following verses, the dog got the mercy of Śrī Caitanya Mahāprabhu and was immediately promoted to Vaikuṇṭha to become an eternal devotee. Śrīla Bhaktivinoda Ṭhākura has therefore sung, *tumi ta' ṭhākura, tomāra kukkura, baliyā jānaha more* (Śaraṇāgati 19). He thus offers to become the dog of a Vaiṣṇava. There are many other instances in which the pet animal of a Vaiṣṇava was delivered back home to Vaikuṇṭhaloka, back to God-head. Such is the benefit of somehow or other becoming the favorite of a Vaiṣṇava. Śrīla Bhaktivinoda Ṭhākura has also sung, *kiṭa-janma ha-u yathā tuyā dāsa* (Śaraṇāgati 11). There is no harm in taking birth again and again. Our only desire should be to take birth under the care of a Vaiṣṇava. Fortunately we had the opportunity to be born of a Vaiṣṇava father who took care of us very nicely. He prayed to Śrimatī Rādhārāṇī that in the future we would become a servant of the eternal consort of Śrī Kṛṣṇa. Thus somehow or other we are now engaged in that service. We may conclude that even as dogs we must take shelter of a Vaiṣṇava. The benefit will be the same as that which accrues to an advanced devotee under a Vaiṣṇava's care.

TEXT 25

**উৎকণ্ঠায় চলি' সবে আইলা নীলাচলে ।
পূর্ববৎ মহাপ্রভু মিলিলা সকলে ॥ ২৫ ॥**

*utkaṇṭhāya cali' sabe āilā nilācale
pūrvavat mahāprabhu mililā sakale*

SYNONYMS

utkaṇṭhāya—in great anxiety; *cali'*—walking; *sabe*—all the devotees; *āīlā nilācale*—came to Jagannātha Puri, Nilācala; *pūrvavat*—as usual; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mililā sakale*—met all of them.

TRANSLATION

Thus in great anxiety they all walked to Jagannātha Puri, where Śrī Caitanya Mahāprabhu met them as usual.

TEXT 26

সবা লঞ্চা কৈলা জগন্নাথ দরশন ।
সবা লঞ্চা মহাপ্রভু করেন ভোজন ॥ ২৬ ॥

*sabā lañā kailā jagannātha daraśana
sabā lañā mahāprabhu karena bhojana*

SYNONYMS

sabā lañā—taking all of them; *kailā*—did; *jagannātha daraśana*—visiting the Jagannātha temple; *sabā lañā*—with all of them; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karena bhojana*—took *prasāda*.

TRANSLATION

Śrī Caitanya Mahāprabhu went with them to see the Lord in the temple, and on that day He also took lunch in the company of all those devotees.

TEXT 27

পূর্ববৎ সবারে প্রভু পাঠাইলা বাসা-স্থানে ।
অঙ্গু-ঢাঁকি প্রাতঃকালে আইলা আর দিনে ॥ ২৭ ॥

*pūrvavat sabāre prabhu pāṭhāilā vāsā-sthāne
prabhu-ṭhāñi prātaḥ-kāle āīlā āra dine*

SYNONYMS

pūrvavat—as it was previously; *sabāre*—everyone; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *pāṭhāilā*—sent; *vāsā-sthāne*—to their respective residential quarters; *prabhu-ṭhāñi*—to the place of Śrī Caitanya Mahāprabhu; *prātaḥ-kāle*—in the morning; *āīlā*—they came; *āra dine*—on the next day.

TRANSLATION

As previously, the Lord provided them all with residential quarters. And the next morning all the devotees came to see the Lord.

TEXT 28

ଆସିଯା ଦେଖିଲ ସବେ ମେହି ତ କୁକୁରେ ।
ପ୍ରଭୁ-ପାଶେ ବସିଯାଛେ କିଛୁ ଅଳଦୂରେ ॥ ୨୮ ॥

*āsiyā dekhila sabe sei ta kukkure
prabhu-pāše vasiyāche kichu alpa-düre*

SYNONYMS

āsiyā—coming; *dekhila*—they saw; *sabe*—everyone; *sei ta kukkure*—that very same dog; *prabhu-pāše*—near Lord Śrī Caitanya Mahāprabhu; *vasiyāche*—sat; *kichu alpa-düre*—a little bit away from the Lord.

TRANSLATION

When all the devotees came to the place of Śrī Caitanya Mahāprabhu, they saw that the same dog was sitting a little apart from the Lord.

TEXT 29

ପ୍ରାସାଦ ନାରିକେଳ-ଶଞ୍ଜ ଦେନ ଫେଲାଏଣା ।
‘ରାମ’ ‘କୃଷ୍ଣ’ ‘ହରି’ କହ—ବଲେନ ହାସିଯା ॥ ୨୯ ॥

*prasāda nārikela-śasya dena phelāñā
'rāma' 'kṛṣṇa' 'hari' kaha'—balena hāsiyā*

SYNONYMS

prasāda—food; *nārikela-śasya*—the pulp of green coconut; *dena*—gives; *phelāñā*—throwing; *rāma*—Lord Rāmacandra; *kṛṣṇa*—Śrī Kṛṣṇa; *hari*—the holy name of Hari; *kaha*—say; *balena*—Śrī Caitanya Mahāprabhu says; *hāsiyā*—smiling.

TRANSLATION

Furthermore, Śrī Caitanya Mahāprabhu was throwing remnants of green coconut pulp to the dog. Smiling in His own way, He was saying to the dog, "Chant the holy names Rāma, Kṛṣṇa, and Hari."

TEXT 30

ଶଙ୍ଖ ଖାୟ କୁକୁର, ‘କୃଷ୍ଣ’ କହେ ବାର ବାର ।
ଦେଖିଯା ଲୋକେର ମନେ ହୈଲ ଚମ୍ପକାର ॥ ୩୦ ॥

śasya khāya kukkura, 'krṣṇa' kahe bāra bāra
dekhiyā lokera mane haila camatkāra

SYNONYMS

śasya khāya—eats the pulp of green coconut; kukkura—the dog; krṣṇa—the holy name of Kṛṣṇa; kahe—chants; bāra bāra—again and again; dekhiyā—seeing this; lokera—of all the people; mane—in the minds; haila—there was; camatkāra—astonishment.

TRANSLATION

Seeing the dog eating the green coconut pulp and chanting “Kṛṣṇa, Kṛṣṇa” again and again, all the devotees present were very much surprised.

TEXT 31

ଶିବାନନ୍ଦ କୁକୁର ଦେଖି’ ଦଗ୍ଧବ୍ୟ କୈଲା ।
ଦୈତ୍ୟ କରି’ ନିଜ ଅପରାଧ କ୍ଷମାଇଲା ॥ ୩୧ ॥

śivānanda kukkura dekhi' dañḍavat kailā
dainya kari' nija aparādha kṣamāilā

SYNONYMS

śivānanda—Śivānanda Sena; kukkura—the dog; dekhi’—seeing there; dañḍavat kailā—offered obeisances; dainya kari’—exhibiting humbleness; nija—personal; aparādha—offenses; kṣamāilā—was forgiven.

TRANSLATION

When he saw the dog sitting in that way and chanting the name of Kṛṣṇa, Śivānanda, because of his natural humility, immediately offered his obeisances to the dog just to counteract his offenses to it.

TEXT 32

ଆମ ଦିଲ କେହ ତାର ଦେଖା ନା ପାଇଲା ।
ସିଙ୍କ-ଦେହ ପାଏଗ କୁକୁର ବୈକୁଞ୍ଜେତେ ଗେଲା ॥ ୩୨ ॥

*āra dina keha tāra dekhā nā pāilā
siddha-deha pāñā kukkura vaikuṇṭhete gelā*

SYNONYMS

āra dina—the next day; *keha*—all of them; *tāra*—of the dog; *dekhā nā pāilā*—did not get sight; *siddha-deha pāñā*—obtaining a spiritual body; *kukkura*—the dog; *vaikuṇṭhete gelā*—went to the spiritual kingdom, Vaikuṇṭha.

TRANSLATION

The next day, no one saw that dog, for it had obtained its spiritual body and departed for Vaikuṇṭha, the spiritual kingdom.

PURPORT

This is the result of *sādhu-saṅga*, consequent association with Śrī Caitanya Mahāprabhu and promotion back home, back to Godhead. This result is possible even for a dog, by the mercy of the Vaiṣṇava. Therefore, everyone in the human form of life should be induced to associate with devotees. By rendering a little service, even by eating *prasāda*, not to speak of chanting and dancing, everyone could be promoted to Vaikuṇṭhaloka. It is therefore requested that all our devotees in the ISKCON community become pure Vaiṣṇavas, so that by their mercy all the people of the world will be transferred to Vaikuṇṭhaloka, even without their knowledge. Everyone should be given a chance to take *prasāda* and thus be induced to chant the holy names Hare Kṛṣṇa and also dance in ecstasy. By these three processes, although performed without knowledge or education, even an animal went back to Godhead.

TEXT 33

**ଏହେ ଦିଵ୍ୟଲିଳା କରେ ଶତୀର ନନ୍ଦନ ।
କୁକୁରକେ କୃଷ୍ଣ କହାଏଣ କରିଲା ମୋଚନ ॥ ୩୩ ॥**

*aiche divya-lilā kare śacīra nandana
kukkurake kṛṣṇa kahāñā karilā mocana*

SYNONYMS

aiche—in that way; *divya-lilā*—transcendental activities; *kare*—performs; *śacīra nandana*—the son of mother Śacī; *kukkurake*—even a dog; *kṛṣṇa kahāñā*—inducing to chant the holy name “Kṛṣṇa”; *karilā mocana*—delivered.

TRANSLATION

Such are the transcendental pastimes of Śrī Caitanya Mahāprabhu, the son of mother Śacī. He even delivered a dog simply by inducing it to chant the mahā-mantra, Hare Kṛṣṇa.

TEXT 34

এথা প্রভু-আজ্ঞায় রূপ আইলা। বৃন্দাবন ।
কৃষ্ণলীলা-নাটক করিতে হৈল মন ॥ ৩৪ ॥

*ethā prabhu-ājñāya rūpa āilā vṛndāvana
krṣṇa-līlā-nāṭaka karite haila mana*

SYNONYMS

ethā—on the other side; *prabhu-ājñāya*—upon the order of Śrī Caitanya Mahāprabhu; *rūpa*—Rūpa Gosvāmī; *āilā*—went; *vṛndāvana*—to Vṛndāvana; *krṣṇa-līlā-nāṭaka*—a drama on Lord Kṛṣṇa's pastimes; *karite*—to compose; *haila*—it was; *mana*—the mind.

TRANSLATION

Meanwhile, following the order of Śrī Caitanya Mahāprabhu, Śrīla Rūpa Gosvāmī returned to Vṛndāvana. He desired to write dramas concerning the pastimes of Lord Kṛṣṇa.

TEXT 35

বৃন্দাবনে নাটকের আরম্ভ করিলা।
মঙ্গলাচরণ ‘নান্দি-শ্লোক’ তথাই লিখিলা ॥ ৩৫ ॥

*vṛndāvane nāṭakera ārambha karilā
maṅgalācaraṇa ‘nāndi-śloka’ tathāi likhilā*

SYNONYMS

vṛndāvane—at Vṛndāvana; *nāṭakera*—of the drama; *ārambha*—the beginning; *karilā*—wrote; *maṅgalācaraṇa*—invoking auspiciousness; *nāndi-śloka*—introductory verse; *tathāi*—there; *likhilā*—he wrote.

TRANSLATION

In Vṛndāvana, Rūpa Gosvāmī began to write a drama. In particular, he composed the introductory verses to invoke good fortune.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes his notes from the *Nāṭaka-candrikā*, wherein he has written:

*prastāvanāyās tu mukhe
 nāndi kāryāśubhāvahā
 āśir-namaskriyā-vastu-
 nirdeśānyatamānvitā*

*aṣṭābhīr daśabhir yuktā
 kirīvā dvādaśabhiḥ padaiḥ
 candranāmāṅkitā prāyo
 maṅgalārtha-padojjvalā
 maṅgalaṁ cakra-kamala-
 cakora-kumudādikam*

Similarly, in the Sixth Chapter of the *Sāhitya-darpaṇa*, text 282, he has said:

*āśir-vacana-samyuktā
 stutir yasmāt prayujyate
 deva-dvija-ṇī-pādinārī
 tasmān nāndīti samjñītā*

The introductory portion of a drama, which is written to invoke good fortune, is called *nāndī-śloka*.

TEXT 36

ପଥେ ଚଲି' ଆଇସେ ନାଟକେର ସ୍ଟନା ଭାବିତେ ।
କଡ଼ଚା କରିଯା କିଛୁ ଲାଗିଲା ଲିଖିତେ ॥ ୩୬ ॥

*pathe cali' āise nāṭakera ghaṭanā bhāvite
 kaḍacā kariyā kichu lāgilā likhite*

SYNONYMS

pathe cali'—walking on the road; *āise*—goes; *nāṭakera*—of the drama; *ghaṭanā*—events; *bhāvite*—thinking of; *kaḍacā kariyā*—making notes; *kichu*—something; *lāgilā likhite*—he began to write.

TRANSLATION

On his way to Gauḍa-deśa, Rūpa Gosvāmī had been thinking of how to write the action of the drama. Thus he had made some notes and begun to write.

TEXT 37

ଏହିଗତେ ଦୁଇ ଭାଇ ଗୋଡ଼ଦେଶେ ଆଇଲା ।
ଗୋଡ଼େ ଆସି' ଅମୁପନେର ଗଞ୍ଜା-ପ୍ରାଣ୍ତି ହେଲା ॥ ୩୭ ॥

*ei-mate dui bhāi gauḍa-deśe āīlā
gauḍe āsi' anupamera gaṅgā-prāpti hailā*

SYNONYMS

ei-mate—in this way; *dui bhāi*—Rūpa Gosvāmī and his younger brother, Anupama; *gauḍa-deśe āīlā*—reached Bengal, which is known as Gauḍa-deśa; *gauḍe āsi'*—coming to Gauḍa; *anupamera*—of Anupama; *gaṅgā-prāpti hailā*—there was obtainment of the shelter of mother Ganges (passing away).

TRANSLATION

In this way the two brothers Rūpa and Anupama reached Bengal, but when they arrived there Anupama died.

PURPORT

Formerly when a person died it was commonly said that he had attained the shelter of mother Ganges, even if he did not die on the bank of the Ganges. It is customary among Hindus to carry a dying person to a nearby bank of the Ganges, for if one dies on the bank of the Ganges, his soul is considered to reach the lotus feet of Lord Viṣṇu, wherefrom the Ganges flows.

TEXT 38

ରୂପ-ଗୋସାନୀ ଅଭୂପାଶେ କରିଲା ଗମନ ।
ଅଭୂରେ ଦେଖିତେ ତୀର ଉତ୍କଞ୍ଠିତ ମନ ॥ ୩୮ ॥

*rūpa-gosāñi prabhu-pāśe karilā gamana
prabhure dekhite tāñra utkāñthita mana*

SYNONYMS

rūpa-gosāñi—of the name Rūpa Gosvāmī; *prabhu-pāśe*—the place of Śrī Caitanya Mahāprabhu; *karilā gamana*—departed for; *prabhure dekhite*—to see Lord Śrī Caitanya Mahāprabhu; *tāñra*—his; *utkāñthita*—full of anxiety; *mana*—mind.

TRANSLATION

Rūpa Gosvāmī then departed to see Śrī Caitanya Mahāprabhu, for he was very eager to see Him.

TEXT 39

ଅମୁପମେର ଲାଗି' ତୀର କିଛୁ ବିଲଦ୍ଧ ହଇଲ ।
ଭଜଗଣ-ପାଶ ଆଇଲା, ଲାଗ ନା ପାଇଲ ॥ ୩୯ ॥

*anupamera lāgi' tānra kichu vilamba ha-ila
bhakta-gaṇa-pāśa āilā, lāg nā pāila*

SYNOMYS

anupamera lāgi'—on account of the passing away of Anupama; *tānra*—of Rūpa Gosvāmī; *kichu*—some; *vilamba*—delay; *ha-ila*—there was; *bhakta-gaṇa-pāśa*—to the devotees in Bengal; *āilā*—came; *lāg nā pāila*—he could not contact them.

TRANSLATION

There was some delay because of the death of Anupama, and therefore when Rūpa Gosvāmī went to Bengal to see the devotees there, he could not get in touch with them because they had already left.

TEXT 40

ଉଡ଼ିଆ-ଦେଶେ 'ସତ୍ୟଭାମାପୁର'-ନାମେ ଗ୍ରାମ ।
ଏକ ରାତ୍ରି ସେଇ ଗ୍ରାମେ କରିଲା ବିଅାମ ॥ ୪୦ ॥

*uḍiyā-deśe 'satyabhāmā-pura'-nāme grāma
eka rātri sei grāme karilā viśrāma*

SYNOMYS

uḍiyā-deśe—in the state of Orissa; *satyabhāmā-pura*—Satyabhāmā-pura; *nāme*—named; *grāma*—a village; *eka rātri*—one night; *sei grāme*—in that village; *karilā viśrāma*—he rested.

TRANSLATION

In the province of Orissa there is a place known as Satyabhāmā-pura. Śrīla Rūpa Gosvāmī rested for a night in that village on his way to Jagannātha Puri.

PURPORT

There is a place known as Satyabhāmā-pura in the district of Kaṭaka (Cuttak) in Orissa. It is near the village known as Jānkādei-pura.

TEXT 41

ରାତ୍ରେ ଘୃଥେ ଦେଖେ, —ଏକ ଦିଵ୍ୟରୂପା ନାରୀ ।
ସମୁଖେ ଆସିଯା ଆଜା ଦିଲା ବହୁ କୃପା କରି' ॥ ୪୧ ॥

*rātre svapne dekhe,—eka divya-rūpā nārī
sammukhe āsiyā ājñā dīlā bahu kṛpā kari'*

SYNONYMS

rātre—at night; *svapne dekhe*—he dreamed; *eka*—one; *divya-rūpā nāī*—celestially beautiful woman; *sammukhe āsiyā*—coming before him; *ājñā dilā*—ordered; *bahu kṛpā kari'*—showing him much mercy.

TRANSLATION

While resting in Satyabhāmā-pura, he dreamed that a celestially beautiful woman had come before him and very mercifully gave him the following order.

TEXT 42

“আমাৰ নাটক পৃথক্ কৰহ রচন।
আমাৰ কৃপাতে নাটক হৈবে বিলক্ষণ ॥” ৪২ ॥

“āmāra nāṭaka pṛthak karaha racana
āmāra kṛpātē nāṭaka haibe vilakṣaṇa”

SYNONYMS

āmāra nāṭaka—my drama; *pṛthak karaha racana*—write separately; *āmāra kṛpātē*—by my mercy; *nāṭaka*—the drama; *haibe*—will be; *vilakṣaṇa*—extraordinarily beautiful.

TRANSLATION

“Write a separate drama about me,” she said. “By my mercy, it will be extraordinarily beautiful.”

TEXT 43

স্বপ্ন দেখি' রূপ-গোসাঙ্গি কৱিলা বিচার।
সত্যভামার আজ্ঞা—পৃথক্ নাটক কৱিবার ॥ ৪৩ ॥

svapna dekhi' rūpa-gosāñi karilā vicāra
satya-bhāmāra ājñā—pṛthak nāṭaka karibāra

SYNONYMS

svapna dekhi'—after dreaming; *rūpa-gosāñi*—Rūpa Gosvāmī; *karilā vicāra*—considered; *satya-bhāmāra ājñā*—the order of Śrīmatī Satyabhāmā; *pṛthak nāṭaka karibāra*—to write a separate drama.

TRANSLATION

After having that dream, Śrīla Rūpa Gosvāmī considered, “It is the order of Satyabhāmā that I write a separate drama for her.

TEXT 44

ଭର୍ଜ-ପୁର-ଲୀଳା ଏକତ୍ର କରିଯାଛି ଘଟନା ।
ଦୁଇ ଭାଗ କରି' ଏବେ କରିମୁ ରଚନା ॥ 88 ॥

*vraja-pura-lilā ekatra kariyāchi ghaṭanā
dui bhāga kari' ebe karimu racanā*

SYNOMYMS

vraja-pura-lilā—Lord Kṛṣṇa’s pastimes in Vraja and Dvārakā; *ekatra*—in one place; *kariyāchi*—I have collected; *ghaṭanā*—all the events; *dui bhāga kari'*—dividing into two different parts; *ebe*—now; *karimu racanā*—I shall write.

TRANSLATION

“I have brought together in one work all the pastimes performed by Lord Kṛṣṇa in Vṛndāvana and in Dvārakā. Now I shall have to divide them into two dramas.”

TEXT 45

ଭାବିତେ ଭାବିତେ ଶିଘ୍ର ଆଇଲା ନୀଳାଚଳେ ।
ଆସି’ ଉତ୍ତରିଲା ହରିଦାସ-ବାସାଞ୍ଚଳେ ॥ 85 ॥

*bhāvite bhāvite śighra āilā nilācale
āsi’ uttarilā haridāsa-vāsā-sthale*

SYNOMYMS

bhāvite bhāvite—thinking and thinking; *śighra*—very soon; *āilā nilācale*—reached Nilācala (Jagannātha Puri); *āsi’*—coming; *uttarilā*—approached; *hari-dāsa-vāsā-sthale*—the place where Haridāsa Ṭhākura was residing.

TRANSLATION

Thus absorbed in thought, he quickly reached Jagannātha Puri. When he arrived, he approached the hut of Haridāsa Ṭhākura.

TEXT 46

হরিদাস-ঠাকুর তাঁরে বহুকপা কৈলা ।
 ‘তুমি আসিবে,—মোরে প্রভু যে কহিলা’ ॥ ৪৬ ॥

*haridāsa-ṭhākura tāñre bahu-kṛpā kailā
 ‘tumi āsibe,—more prabhu ye kahila’*

SYNOMYS

hari-dāsa-ṭhākura—of the name Haridāsa Ṭhākura; *tāñre*—unto him; *bahu-kṛpā kailā*—showed much affection because of love and mercy; *tumi āsibe*—you will come; *more*—me; *prabhu*—Śrī Caitanya Mahāprabhu; *ye*—that; *kahila*—informed.

TRANSLATION

Out of affectionate love and mercy, Haridāsa Ṭhākura told Śrīla Rūpa Gosvāmī, “Śrī Caitanya Mahāprabhu has already informed me that you would come here.”

TEXT 47

‘উপল-ভোগ’ দেখি’ হরিদাসেরে দেখিতে ।
 প্রতিদিন আইসেন, প্রভু আইলা আচম্বিতে ॥ ৪৭ ॥

*‘upala-bhoga’ dekhi’ haridāsere dekhite
 pratidina āisenā, prabhu āilā ācambite*

SYNOMYS

upala-bhoga—the offering of food to Lord Jagannātha at noon; *dekhi*—seeing; *hari-dāsere dekhite*—to see Haridāsa Ṭhākura; *pratidina*—daily; *āisenā*—comes; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—He reached there; *ācambite*—all of a sudden.

TRANSLATION

After seeing the upala-bhoga ceremony at the Jagannātha temple, Lord Śrī Caitanya Mahāprabhu would regularly come to see Haridāsa every day. Thus He suddenly arrived there.

TEXT 48

‘রূপ দণ্ডবৎ করে’,—হরিদাস কহিলা ।
 হরিদাসে মিলি’ প্রভু রূপে আলিঙ্গিলা ॥ ৪৮ ॥

*‘rūpa daṇḍavat kare’,—haridāsa kahilā
 haridāse mili’ prabhu rūpe ālingilā*

SYNONYMS

rūpa—Rūpa Gosvāmī; *daṇḍavat kare*—offers You obeisances; *hari-dāsa kahilā*—Haridāsa informed Śrī Caitanya Mahāprabhu; *hari-dāse mili'*—after meeting Haridāsa; *prabhu*—Śrī Caitanya Mahāprabhu; *rūpe āliṅgilā*—embraced Rūpa Gosvāmī.

TRANSLATION

When the Lord arrived, Rūpa Gosvāmī immediately offered his obeisances. Haridāsa informed the Lord, "This is Rūpa Gosvāmī offering You obeisances," and the Lord embraced him.

TEXT 49

**হরিদাস-রূপে লঞ্চ প্রভু বসিলা একস্থানে ।
কুশল-প্রশ্ন, ইষ্টগোষ্ঠী কৈলা কতক্ষণে ॥ ৪৯ ॥**

*haridāsa-rūpe lañā prabhu vasilā eka-sthāne
kuśala-praśna, iṣṭa-goṣṭhī kailā kata-kṣaṇe*

SYNONYMS

hari-dāsa-rūpe—both Haridāsa Ṭhākura and Rūpa Gosvāmī; *lañā*—with; *prabhu*—Śrī Caitanya Mahāprabhu; *vasilā*—sat down; *eka-sthāne*—in one place; *kuśala-praśna*—questions about auspicious news; *iṣṭa-goṣṭhī*—talking together; *kailā kata-kṣaṇe*—continued for some time.

TRANSLATION

Śrī Caitanya Mahāprabhu then sat down with Haridāsa and Rūpa Gosvāmī. They inquired from one another about auspicious news, and then continued to talk together for some time.

TEXT 50

**সনাতনের বার্তা যবে গোসাঙ্গি পুচ্ছল ।
কল কহে,—'তার সঙ্গে দেখা না হইল ॥ ৫০ ॥**

*sanātanera vārtā yabe gosāñi puchila
rūpa kahe,—'tāra saṅge dekhā nā ha-ila*

SYNONYMS

sanātanera vārtā—news of Sanātana Gosvāmī; *yabe*—when; *gosāñi*—Śrī Caitanya Mahāprabhu; *puchila*—inquired; *rūpa kahe*—Rūpa Gosvāmī says; *tāra saṅge*—with him; *dekhā nā ha-ila*—there was not meeting.

TRANSLATION

When Śrī Caitanya Mahāprabhu inquired about Sanātana Gosvāmī, Rūpa Gosvāmī replied, “I did not meet him.

TEXT 51

ଆମি ଗଞ୍ଜାପଥେ ଆଇଲାଙ୍କ, ତିନ୍ହୋ ରାଜପଥେ ।
ଅତଏବ ଆମାର ଦେଖା ନହିଲ ତୁମ୍ଭା ସାଥେ ॥ ୫୧ ॥

*āmi gaṅgā-pathe āilāṅka, tinho rāja-pathe
ataeva āmāra dekhā nahila tānra sāthe*

SYNONYMS

āmi—I; gaṅgā-pathe—on the path on the bank of the Ganges; āilāṅka—I came; tinho—he; rāja-pathe—on the public road; ataeva—therefore; āmāra—my; dekhā—meeting; nahila—was not possible; tānra sāthe—with him.

TRANSLATION

“I came by the path on the bank of the Ganges, whereas Sanātana Gosvāmī came by the public road. Therefore we did not meet.

TEXT 52

ପ୍ରୟାଗେ ଶୁଣିଲୁଁ,— ତେନ୍ହୋ ଗେଲା ବୃଜାବନେ ।
ଅନୁପମେର ଗଞ୍ଜା-ପ୍ରାପ୍ତିକୈଳ ନିବେଦନେ ॥” ୫୨ ॥

*prayāge śuniluṇ,— teñho gelā vṛndāvane
anupamera gaṅgā-prāpti kaila nivedane”*

SYNONYMS

prayāge—in Prayāga; śuniluṇ—I heard; teñho—he; gelā vṛndāvane—has gone to Vṛndāvana; anupamera—of Anupama; gaṅgā-prāpti—getting the mercy of the Ganges (death); kaila nivedane—he informed.

TRANSLATION

“In Prayāga I heard that he had already gone to Vṛndāvana.” Rūpa Gosvāmī next informed the Lord about the death of Anupama.

TEXT 53

ରୂପେ ତାହିଁ ବାସା ଦିଯା ଗୋସାଞ୍ଜି ଚଲିଲା ।
ଗୋସାଞ୍ଜିର ସନ୍ଧୀ ଭକ୍ତ ରୂପେରେ ମିଲିଲା ॥ ୫୩ ॥

*rūpe tāhān vāsā diyā gosāñi calilā
gosāñira saṅgī bhakta rūpere mililā*

SYNOMYMS

rūpe—to Rūpa; *tāhān*—there; *vāsā diyā*—offered a residence; *gosāñi calilā*—Śrī Caitanya Mahāprabhu left the place; *gosāñira saṅgī*—the associates of Śrī Caitanya Mahāprabhu; *bhakta*—all the devotees; *rūpere mililā*—met Rūpa Gosvāmī.

TRANSLATION

After allotting residential quarters there to Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu left. Then all of the Lord's personal associates met Śrīla Rūpa Gosvāmī.

TEXT 54

ଆର ଦିନ ମହାପ୍ରଭୁ ସବ ଭକ୍ତ ଲାଗ୍ନି ।
ରୂପେ ମିଲାଇଲା ସବାୟ କୃପା ତ' କରିଯା ॥ ୫୪ ॥

*āra dina mahāprabhu saba bhakta lañā
rūpe milālā sabāya kṛpā ta' kariyā*

SYNOMYMS

āra dina—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *bhakta lañā*—taking the devotees; *rūpe milālā*—introduced Rūpa Gosvāmī; *sabāya*—to all of them; *kṛpā ta' kariyā*—showing His mercy.

TRANSLATION

On the next day, Caitanya Mahāprabhu again met Rūpa Gosvāmī, and with great mercy the Lord introduced him to all the devotees.

TEXT 55

ସବାର ଚରଣ ରୂପ କରିଲା ବନ୍ଦନ ।
କୃପା କରି' ରୂପେ ସବେ କୈଲା ଆଲିଙ୍ଗନ ॥ ୫୫ ॥

*sabāra caraṇa rūpa karilā vandana
kṛpā kari' rūpe sabe kailā āliṅgana*

SYNONYMS

sabāra—of all the devotees; *carāṇa*—to the lotus feet; *rūpa*—Śrīla Rūpa Gosvāmī; *kariā vandana*—offered prayers; *kṛpā kari'*—showing great mercy; *rūpe*—Rūpa Gosvāmī; *sabe*—all the devotees; *kailā*—did; *āliṅgana*—embracing.

TRANSLATION

Śrīla Rūpa Gosvāmī offered his respectful obeisances unto the lotus feet of them all, and all the devotees, by their mercy, embraced him.

TEXT 56

‘ଅର୍ଦେତ ନିତ୍ୟାନନ୍ଦ, ତୋମରା ଦୁଇଜନେ ।
ଓভু କହେ—ରାପେ କୃପା କର କାଯାମନେ ॥ ୫୬ ॥

*'advaita nityānanda, tomarā dui-jane
prabhu kahe—rūpe kṛpā kara kāya-mane*

SYNONYMS

advaita—Advaita Ācārya; *nityānanda*—Nityānanda Prabhu; *tomarā dui-jane*—both of You; *prabhu kahe*—Lord Caitanya Mahāprabhu says; *rūpe*—to Rūpa Gosvāmī; *kṛpā*—mercy; *kara*—show; *kāya-mane*—wholeheartedly.

TRANSLATION

Śrī Caitanya Mahāprabhu told Advaita Ācārya and Nityānanda Prabhu, "You should both show Your mercy wholeheartedly to Rūpa Gosvāmī.

TEXT 57

ତୋମା-ଦୁଁହାର କୃପାତେ ଇହାର ହଉ ତୈଛେ ଶକ୍ତି ।
ସାତେ ବିବରିତେ ପାରେନ କୃଷ୍ଣରସଭକ୍ତି ॥ ୫୭ ॥

*tomā-duriñhāra kṛpāte iñhāra ha-u taiche śakti
yāte vivarite pārena kṛṣṇa-rasa-bhakti*

SYNONYMS

tomā-duriñhāra kṛpāte—by the mercy of both of You; *iñhāra*—of Rūpa Gosvāmī; *ha-u*—let there be; *taiche*—such; *śakti*—power; *yāte*—by which; *vivarite*—to describe; *pārena*—is able; *kṛṣṇa-rasa-bhakti*—the transcendental mellow of devotional service.

TRANSLATION

“May Rūpa Gosvāmī, by Your mercy, become sò powerful that he will be able to describe the transcendental mellites of devotional service.”

TEXT 58

গৌড়িয়া, উড়িয়া, যত প্রভুর ভক্তগণ।
সবার হইল রূপ স্নেহের ভাজন ॥ ১৮ ॥

*gauḍiyā, uḍiyā, yata prabhura bhakta-gaṇa
sabāra ha-ila rūpa snehera bhājana*

SYNOMYMS

gauḍiyā—devotees from Bengal; *uḍiyā*—devotees belonging to Orissa; *yata*—all; *prabhura bhakta-gaṇa*—devotees of Lord Śrī Caitanya Mahāprabhu; *sabāra*—of all of them; *ha-ila*—was; *rūpa*—Rūpa Gosvāmī; *snehera bhājana*—an object of love and affection.

TRANSLATION

Thus Rūpa Gosvāmī became the object of love and affection for all the devotees of the Lord, including those who came from Bengal and those who resided in Orissa.

TEXT 59

প্রতিদিন আসি' রূপে করেন মিলনে।
মন্দিরে যে প্রসাদ পান, দেন দুই জনে ॥ ১৯ ॥

*pratidina āsi' rūpe karena milane
mandire ye prasāda pāna, dena dui jane*

SYNOMYMS

pratidina—every day; *āsi'*—going; *rūpe*—Rūpa Gosvāmī; *karena milane*—Caitanya Mahāprabhu meets; *mandire*—at the Jagannātha temple; *ye*—whatever; *prasāda pāna*—prasāda He gets; *dena*—gives; *dui jane*—to two persons, Śrīla Rūpa Gosvāmī and Haridāsa Ṭhākura.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu would go to see Rūpa Gosvāmī, and whatever prasāda He received from the temple He would deliver to Rūpa Gosvāmī and Haridāsa Ṭhākura.

TEXT 60

ইষ্টগোষ্ঠী দুঃহা সনে করি' কতক্ষণ ।
মধ্যাহ্ন করিতে প্রভু করিলা গমন ॥ ৬০ ॥

*iṣṭa-goṣṭhi duḥhā sane kari' kata-kṣaṇa
madhyāhna karite prabhu karilā gamana*

SYNONYMS

iṣṭa-goṣṭhī—conversation; *duḥhā* *sane*—with both Rūpa Gosvāmī and Haridāsa; *kari'*—doing; *kata-kṣaṇa*—for some time; *madhya-ahna* *karite*—to execute daily noontime duties; *prabhu*—Śrī Caitanya Mahāprabhu; *karilā gamana*—left that place.

TRANSLATION

He would talk for some time with them both and then leave to perform His noontime duties.

TEXT 61

এইমত প্রতিদিন প্রভুর ব্যবহার ।
প্রভুকৃপা পাঞ্চা রূপের আনন্দ অপার ॥ ৬১ ॥

*ei-mata pratidina prabhura vyavahāra
prabhu-kṛpā pāñā rūpera ānanda apāra*

SYNONYMS

ei-mata—in this way; *pratidina*—daily; *prabhura vyavahāra*—the dealings of Śrī Caitanya Mahāprabhu; *prabhu-kṛpā*—the mercy of Lord Caitanya; *pāñā*—getting; *rūpera*—of Śrīla Rūpa Gosvāmī; *ānanda apāra*—unlimited happiness.

TRANSLATION

In this way Lord Caitanya Mahāprabhu's dealings with them continued every day. Thus receiving the transcendental favor of the Lord, Śrīla Rūpa Gosvāmī felt unlimited pleasure.

TEXT 62

ভক্তগণ লঙ্ঘা কৈলা গুণ্ডিচা মার্জন ।
অাইটোটা আসি' কৈলা বন্ধ-ভোজন ॥ ৬২ ॥

*bhakta-gana lañā kailā gunḍicā mārjana
aiṭoṭā āsi' kailā vanya-bhojana*

SYNOMYS

bhakta-gaṇa—all the devotees; *lañā*—taking; *kailā*—performed; *guṇḍicā mār-jana*—cleansing and washing of the Guṇḍicā temple; *āītoṭā āsi'*—coming to the nearby garden named Āītoṭā; *kailā*—had; *vanya-bhojana*—a picnic within the garden.

TRANSLATION

After Śrī Caitanya Mahāprabhu, taking all His devotees with Him, performed the Guṇḍicā-mārjanā [washing and cleansing the temple Guṇḍicā], He went to the garden known as Āītoṭā and accepted prasāda at a picnic within the garden.

TEXT 63

প্রসাদ খায়, ‘হরি’ বলে সর্বভক্তজন।
দেখি’ হরিদাস-রূপের হরষিত মন ॥ ৬৩ ॥

*prasāda khāya, 'hari' bale sarva-bhakta-jana
dekhi' haridāsa-rūpera haraṣita mana*

SYNOMYS

prasāda khāya—eat the *prasāda*; *hari bale*—chant the holy name of Hari; *sarva-bhakta-jana*—all the devotees; *dekhi'*—seeing this; *hari-dāsa*—of Haridāsa Ṭhākura; *rūpera*—and of Rūpa Gosvāmī; *haraṣita*—jubilant; *mana*—the minds.

TRANSLATION

When Haridāsa Ṭhākura and Rūpa Gosvāmī saw that all the devotees were accepting *prasāda* and chanting the holy name of Hari, they both were greatly pleased.

TEXT 64

গোবিন্দবারা প্রভুর শেষ-প্রসাদ পাইলা।
প্ৰেমে মত্ত দুইজন নাচিতে লাগিলা ॥ ৬৪ ॥

*govinda-dvārā prabhura śeṣa-prasāda pāilā
preme matta dui-jana nācite lāgilā*

SYNOMYS

govinda-dvārā—through Govinda; *prabhura*—of Śrī Caitanya Mahāprabhu; *śeṣa-prasāda*—remnants of food; *pāilā*—they got; *preme matta*—overwhelmed by ecstasy; *dui-jana*—both of them; *nācite lāgilā*—began to dance.

TRANSLATION

When they received the remnants of Śrī Caitanya Mahāprabhu's prasāda through Govinda, they respected it, and then they both began to dance in ecstasy.

TEXT 65

ଆର ଦିନ ପ୍ରଭୁ କ୍ଲାପେ ଶିଳ୍ପୀଙ୍କା ବସିଲା ।
ସର୍ବଜ୍ଞ-ଶିରୋମଣି ପ୍ରଭୁ କହିତେ ଲାଗିଲା ॥ ୬୫ ॥

āra dina prabhu rūpe miliyā vasilā
sarvajña-siromani prabhu kahite lägilā

SYNONYMS

āra dina—the next day; *prabhu*—Śrī Caitanya Mahāprabhu; *rūpe*—with Śrīla Rūpa Gosvāmī; *miliyā*—meeting; *vasilā*—sat down; *sarva-jñā-siromani*—Śrī Caitanya Mahāprabhu, the best of the omniscient; *prabhu*—Śrī Caitanya Mahāprabhu; *kahite lägilā*—began to speak.

TRANSLATION

On the next day, when Śrī Caitanya Mahāprabhu went to see Śrīla Rūpa Gosvāmī, the omniscient Lord spoke as follows.

TEXT 66

“କୃଷ୍ଣରେ ବାହିର ନାହିଁ କରିଛ ଭର୍ଜ ହେତେ ।
ଭର୍ଜ ଛାଡ଼ି’ କୃଷ୍ଣ କହୁ ନା ଯାନ କାହାଟେ ॥ ୬୬ ॥

“kṛṣṇere bāhira nāhi kariha vraja haite
vraja chāḍi’ kṛṣṇa kabhu nā yāna kāhāṇte

SYNONYMS

kṛṣṇere—Kṛṣṇa; *bāhira*—outside; *nāhi*—do not; *kariha*—take; *vraja haite*—from Vṛndāvana; *vraja chāḍi’*—leaving Vṛndāvana; *kṛṣṇa*—Lord Kṛṣṇa; *kabhu*—at any time; *nā*—not; *yāna*—goes; *kāhāṇte*—anywhere.

TRANSLATION

“Do not try to take Kṛṣṇa out of Vṛndāvana, for He does not go anywhere else at any time.

TEXT 67

কৃষ্ণোঁখন্ত্রে যদুসম্ভূতো যঃ পূর্ণঃ মোহস্ত্বাতঃ পৱঃ ।
বৃন্দাবনং পরিত্যজ্য স কচিত্বৈর গচ্ছতি ॥ ৬৭ ॥

*kṛṣṇo 'nyo yadu-sambhūto
yaḥ pūrṇaḥ so 'sty ataḥ paraḥ
vṛndāvanarāḥ parityajya
sa kvacin naiva gacchati*

SYNONYMS

kṛṣṇaḥ—Lord Kṛṣṇa; *anyah*—another Lord Vāsudeva; *yadu-sambhūtaḥ*—born in the Yadu dynasty; *yaḥ*—who; *pūrṇaḥ*—the full Supreme Personality of Godhead, Kṛṣṇa; *sah*—He; *asti*—is; *ataḥ*—than Him (Vāsudeva); *paraḥ*—different; *vṛndāvanam*—the place Vṛndāvana; *parityajya*—giving up; *sah*—He; *kvacit*—at any time; *na eva gacchati*—does not go.

TRANSLATION

“The Kṛṣṇa known as *Yadukumāra* is *Vāsudeva Kṛṣṇa*. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. *Yadukumāra Kṛṣṇa* manifests His pastimes in the cities of Mathurā and Dvārakā, but Kṛṣṇa the son of Nanda Mahārāja never at any time leaves Vṛndāvana!”

PURPORT

This verse is included in the *Laghu-bhāgavatāmrta* (1.5.461), by Śrīla Rūpa Gosvāmī.

TEXT 68

এত কহি' মহাপ্রভু মধ্যাহ্নে চলিলা ।
রূপ-গোসানি মনে কিছু বিস্ময় হইলা ॥ ৬৮ ॥

*eta kahi' mahāprabhu madhyāhne calilā
rūpa-gosāñi mane kichu vismaya ha-ilā*

SYNONYMS

eta kahi'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *madhya-ahne* *calilā*—left to execute noon duties; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *mane*—in mind; *kichu*—some; *vismaya ha-ilā*—there was surprise.

TRANSLATION

After saying this, Caitanya Mahāprabhu went to perform His noontime duties, leaving Śrila Rūpa Gosvāmī somewhat surprised.

TEXT 69

“পৃথক নাটক করিতে সত্যভামা আজ্ঞা দিল
জানিলু, পৃথক নাটক করিতে প্রভু-আজ্ঞা হৈল ॥৬৯ ॥

*“prthak nāṭaka karite satyabhāmā ājñā dila
jānilu, pṛthak nāṭaka karite prabhu-ājñā haila*

SYNONYMS

pṛthak nāṭaka—different dramas; *karite*—to write; *satyabhāmā*—of the name Satyabhāmā; *ājñā dila*—ordered; *jānilu*—now I understand; *pṛthak nāṭaka*—different dramas; *karite*—to write; *prabhu-ājñā*—the order of the Lord; *haila*—there was.

TRANSLATION

“Satyabhāmā ordered me to write two different dramas,” Śrila Rūpa Gosvāmī thought. “Now I understand that this order has been confirmed by Śrī Caitanya Mahāprabhu.

TEXT 70

পূর্বে দুই নাটক ছিল একত্র রচনা।
দুইভাগ করি এবে করিমু ঘটনা ॥ ৭০ ॥

*pūrve dui nāṭaka chila ekatra racanā
dui-bhāga kari ebe karimu ghaṭanā*

SYNONYMS

pūrve—previously; *dui nāṭaka*—two dramas; *chila*—there was; *ekatra*—together; *racanā*—composition; *dui-bhāga kari*—dividing into two; *ebe*—now; *karimu ghaṭanā*—I shall write the incidents.

TRANSLATION

“Formerly I wrote the two dramas as one composition. Now I shall divide it and describe the incidents in two separate works.

TEXT 71

দুই ‘নান্দি’ ‘প্ৰস্তাৱনা’, দুই ‘সংঘটনা’।
পৃথক কৰিয়া লিখি কৰিয়া ভাবনা ॥ ৭১ ॥

*dui 'nāndi' 'prastāvanā', dui 'saṅghaṭanā'
pṛthak kariyā likhi kariyā bhāvanā*

SYNONYMS

dui nāndi—two invocations of good fortune; *prastāvanā*—introductions; *dui*—two; *saṅghaṭanā*—chains of events; *pṛthak kariyā*—making separate; *likhi*—I shall write; *kariyā bhāvanā*—thinking about them.

TRANSLATION

“I shall write two separate invocations of good fortune and two different introductions. Let me think deeply about the matter and then describe two different sets of incidents.”

PURPORT

The two works are *Vidagdha-mādhava* and *Lalita-mādhava*. *Vidagdha-mādhava* describes pastimes in *Vṛndāvana*, and *Lalita-mādhava* describes pastimes in *Dvārakā* and *Mathurā*.

TEXT 72

রথযাত্রায় জগন্নাথ দর্শন কৰিলା ।
রথ-অগ্ৰে প্ৰভুৰ নৃত্য-কীর্তন দেখিলା ॥ ৭২ ॥

ratha-yātrāya jagannātha darśana karilā
ratha-agre prabhura nṛtya-kirtana dekhilā

SYNONYMS

ratha-yātrāya—during the function of *Ratha-yātrā*; *jagannātha*—Lord Jagannātha; *darśana karilā*—he saw; *ratha-agre*—the front of the *ratha*, or chariot; *prabhura*—of Śrī Caitanya Mahāprabhu; *nṛtya*—dancing; *kīrtana*—chanting; *dekhilā*—he saw.

TRANSLATION

During the *Ratha-yātrā* ceremony Rūpa Gosvāmī saw Lord Jagannātha. He also saw Lord Caitanya Mahāprabhu dancing and chanting in front of the *ratha*.

TEXT 73

ପ୍ରଭୁର ନୃତ୍ୟ-ଶୋକ ଶୁଣି' ଶ୍ରୀରାମ-ଗୋସାଙ୍ଗି ।
ଲେଇ ଶୋକାର୍ଥ ଲଞ୍ଚା ଶୋକ କରିଲା ତଥାଇ ॥ ୭୩ ॥

*prabhura nr̄tya-śloka śuni' śrī-rūpa-gosāñi
sei ślokārtha lañā śloka kariłā tathāi*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *nr̄tya-śloka*—verse uttered during His dancing; *śuni'*—hearing; *śrī-rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *sei śloka-artha*—the meaning of that verse; *lañā*—taking; *śloka kariłā*—composed another verse; *tathāi*—on the spot.

TRANSLATION

When Rūpa Gosvāmī heard a verse uttered by Śrī Caitanya Mahāprabhu during the ceremony, he immediately composed another verse dealing with the same subject.

TEXT 74

ପୂର୍ବେ ଦେଇ ସବ କଥା କରିଯାଛି ବର୍ଣ୍ଣନ ।
ତଥାପି କହିଯେ କିଛୁ ସଂକ୍ଷେପେ କଥନ ॥ ୭୪ ॥

*pūrve sei saba kathā kariyāchi varṇana
tathāpi kahiye kichu saṅkṣepe kathana*

SYNONYMS

pūrve—previously; *sei*—these; *saba*—all; *kathā*—words; *kariyāchi* *varṇana*—have described; *tathāpi*—still; *kahiye*—let me say; *kichu*—something; *saṅkṣepe*—in brief; *kathana*—telling.

TRANSLATION

I have already described all these incidents, but I still wish to add briefly something more.

TEXT 75

ସାମାଜି ଏକ ଶୋକ ପ୍ରଭୁ ପଡ଼େନ କୌରତଳେ ।
କେନେ ଶୋକ ପଡ଼େ—ଇହା କେହ ନାହିଁ ଜାନେ ॥ ୭୫ ॥

*sāmānya eka śloka prabhu pañcena kīrtane
kene śloka pañce—ihā keha nāhi jāne*

SYNONYMS

sāmānya—generally; *eka*—one; *śloka*—verse; *prabhu*—Śrī Caitanya Mahāprabhu; *pañcena*—recites; *kīrtane*—while chanting; *kene*—why; *śloka*—that verse; *pañce*—He recites; *ihā*—this; *keha nāhi jāne*—no one knows.

TRANSLATION

Generally Śrī Caitanya Mahāprabhu recited a verse while dancing and chanting before the ratha, but no one knew why He was reciting that particular verse.

TEXT 76

সবে একা স্বরূপ গোসাঙ্গি শ্লোকের অর্থ জানে ।
শ্লোকানুরূপ পদ অভুক্তে করান আস্বাদনে ॥ ৭৬ ॥

*sabe ekā svarūpa gosāñi ślokera artha jāne
ślokānurūpa pada prabhuke karāna āsvādane*

SYNONYMS

sabe—only; *ekā*—one; *svarūpa gosāñi*—Svarūpa Dāmodara Gosvāmī; *ślokera artha*—the meaning of that verse; *jāne*—knows; *śloka-anurūpa pada*—other verses following that particular verse; *prabhuke*—Śrī Caitanya Mahāprabhu; *karāna*—causes; *āsvādane*—tasting.

TRANSLATION

Only Svarūpa Dāmodara Gosvāmī knew the purpose for which the Lord recited that verse. According to the Lord's attitude, he used to quote other verses to enable the Lord to relish mellow.

TEXT 77

রূপ-গোসাঙ্গি অভুর জানিয়া অভিপ্রায় ।
সেই অর্থে শ্লোক কৈলা প্রভুরে ষে ভায় ॥ ৭৭ ॥

*rūpa-gosāñi prabhura jāniyā abhiprāya
sei arthe śloka kailā prabhure ye bhāya*

SYNONYMS

rūpa-gosāñi—Śrīla Rūpa Gosvāmī; *prabhura*—of Śrī Caitanya Mahāprabhu; *jāniyā*—knowing; *abhiprāya*—the intention; *sei arthe*—in that meaning; *śloka*—a verse; *kailā*—composed; *prabhure*—to Śrī Caitanya Mahāprabhu; *ye*—which; *bhāya*—appealed.

TRANSLATION

Rūpa Gosvāmī, however, could understand the intention of the Lord, and thus he composed another verse that appealed to Śrī Caitanya Mahāprabhu.

TEXT 78

যঃ কৌমারহরঃ স এব হি বরস্তা এব চৈত্রক্ষপা-
 স্তে চোমীলিতমালতীশুরভযঃ প্রৌঢ়াঃ কদম্বানিলাঃ ।
 সা চৈবাশ্মি তথাপি তত্ত্ব সুরতব্যাপারলীলাবিধী
 রেবারোধসি বেতসীতকৃতলে চেতঃ সমৃৎকৃষ্টতে॥ ৭৮ ॥

*yah kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapāḥ
 te conmilita-mālati-surabhayaḥ prauḍhāḥ kadambānilāḥ
 sā caivāsmi tathāpi tatra surata-vyāpāra-lilā-vidhau
 revā-rodhasi vetasi-taru-tale cetaḥ samutkānṭhate*

SYNONYMS

yah—that same person who; *kaumāra-haraḥ*—the thief of my heart during youth; *sah*—he; *eva hi*—certainly; *varah*—lover; *tāḥ*—these; *eva*—certainly; *caitra-kṣapāḥ*—moonlit nights of the month of Caitra; *te*—those; *ca*—and; *unmilita*—fructified; *mālati*—of *mālati* flowers; *surabhayaḥ*—fragrances; *prauḍhāḥ*—full; *kadamba*—with the fragrance of the *kadamba* flower; *anilāḥ*—the breezes; *sā*—that one; *ca*—also; *eva*—certainly; *asmī*—I am; *tathāpi*—still; *tatra*—there; *surata-vyāpāra*—in intimate transactions; *lilā*—of pastimes; *vidhau*—in the manner; *revā*—of the river named Revā; *rodhasi*—on the bank; *vetasi*—of the name *Vetasī*; *taru-tale*—underneath the tree; *cetaḥ*—my mind; *samutkānṭhate*—is very eager to go.

TRANSLATION

“That very personality who stole my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of *mālati* flowers is there, and the same sweet breezes are blowing from the *kadamba* forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the *Vetasī* tree. That is my desire.”

PURPORT

This is the verse recited by Śrī Caitanya Mahāprabhu.

TEXT 79

প্রিযঃ সোহযং কৃষঃ সহচরি কুরুক্ষেত্রমিলিত-
স্তথাহং সা রাধা তদিদমুভয়োঃ সঙ্গমস্থথম्।
তথাপ্যস্তঃখেলমধুরমুরলীপঞ্চমজুষে
মনো মে কালিন্দীপুলিনবিপিনায় স্পৃহয়তি ॥ ৭৯ ॥

*priyah so 'yam krṣṇah sahacari kuru-kṣetra-militas
tathāharāṁ sā rādhā tad idam ubhayoh̄ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spr̄hayati*

SYNONYMS

priyah—very dear; *sah*—He; *ayam*—this; *krṣṇah*—Lord Kṛṣṇa; *saha-cari*—O My dear friend; *kuru-kṣetra-militah*—who is met on the field of Kurukṣetra; *tathā*—also; *aham*—I; *sā*—that; *rādhā*—Rādhārāṇī; *tat*—that; *idam*—this; *ubhayoh*—of both of Us; *saṅgama-sukham*—the happiness of meeting; *tathāpi*—still; *antaḥ*—within; *khelan*—playing; *madhura*—sweet; *muralī*—of the flute; *pañcama*—the fifth note; *juṣe*—which delights in; *manah*—the mind; *me*—My; *kālindi*—of the River Yamunā; *pulina*—on the bank; *vipināya*—the trees; *spṛhayati*—desires.

TRANSLATION

“My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but I would still like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana.”

PURPORT

This is the verse composed by Śrīla Rūpa Gosvāmī. It is included in his book *Padyāvalī*(383).

TEXT 80

তালপত্রে শ্লোক লিখি' চালেতে রাখিলা।
সমুদ্ভাব করিবারে কৃপ-গোসাঙ্গি' গেলা ॥ ৮০ ॥

*tāla-patre śloka likhi' cālete rākhilā
samudra-snāna karibāre rūpa-gosāñi gelā*

SYNONYMS

tāla-patre—on a palm leaf; *śloka*—the verse; *likhi'*—writing; *cālete*—in the thatched roof; *rākhilā*—kept it; *samudra-snāna*—bath in the sea; *karibāre*—for taking; *rūpa-gosāñi*—of the name Rūpa Gosvāmī; *gelā*—departed.

TRANSLATION

After writing this verse on a palm leaf, Rūpa Gosvāmī put it somewhere in his thatched roof and went to bathe in the sea.

TEXT 81

ହେନକାଳେ ଅଭ୍ୟ ଆଇଲା ତାହାରେ ମିଲିତେ ।
ଚାଲେ ଶ୍ଲୋକ ଦେଖି ଅଭ୍ୟ ଲାଗିଲା ପଡ଼ିତେ ॥ ୮୧ ॥

*hena-kāle prabhu āilā tānhāre milite
cāle śloka dekhi prabhu lāgilā paḍite*

SYNONYMS

hena-kāle—at that time; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came there; *tānhāre milite*—to meet him; *cāle*—in the thatched roof; *śloka*—verse; *dekhi*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *lāgilā*—began; *paḍite*—to read.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu went there to meet him, and when He saw the leaf pushed into the roof and saw the verse, He began to read it.

TEXT 82

ଶ୍ଲୋକ ପଡ଼ି' ଅଭ୍ୟ ସୁଖେ ପ୍ରେମାବିଷ୍ଟ ହୈଲା ।
ହେନକାଳେ ରୂପ-ଗୋସାତ୍ରି ସ୍ନାନ କରି' ଆଇଲା ॥ ୮୨ ॥

*śloka paḍi' prabhu sukhe premāviṣṭa hailā
hena-kāle rūpa-gosāñi snāna kari' āilā*

SYNONYMS

śloka paḍi'—reading this verse; *prabhu*—Śrī Caitanya Mahāprabhu; *sukhe*—in great happiness; *prema-āviṣṭa* *hailā*—became overwhelmed by ecstatic love;

hena-kāle—at that time; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *snāna kari'*—after taking his bath; *āilā*--came back.

TRANSLATION

After reading the verse, Śrī Caitanya Mahāprabhu was overwhelmed by ecstatic love. At that very time, Rūpa Gosvāmī returned, having finished bathing in the sea.

TEXT 83

ଅଭୁ ଦେଖି' ଦଶବ୍ଦ ପ୍ରାଙ୍ଗଣେ ପଡ଼ିଲା ।
ଅଭୁ ତାରେ ଚାପଡ଼ ମାରି' କହିତେ ଲାଗିଲା ॥ ୮୩ ॥

prabhu dekhi' *dañdavat prāṅgaṇe paḍilā*
prabhu tāñre cāpaḍa māri' *kahite lāgilā*

SYNOMYMS

prabhu dekhi'—after seeing the Lord there; *dañdavat*—obeisances; *prāṅgaṇe*—in the courtyard; *paḍilā*—fell down; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—to Rūpa Gosvāmī; *cāpaḍa māri'*—giving a mild slap; *kahite lāgilā*—began to speak.

TRANSLATION

Seeing the Lord, Śrī Rūpa Gosvāmī fell flat in the courtyard to offer obeisances. The Lord slapped him mildly in love and spoke as follows.

TEXT 84

‘ଗୁଡ଼ ମୋର ହଦୟ ଭୁଞ୍ଜି ଜାନିଲା କେମନେ ?’
ଏତ କହି’ ରୂପେ କୈଲା ଦୃଢ଼ ଆଲିଙ୍ଗନେ ॥ ୮୪ ॥

‘*gūḍha mora hṛdaya tuñi jānilā kemane?*’
eta kahi' *rūpe kailā dṛḍha āliṅgane*

SYNOMYMS

gūḍha—very confidential; *mora*--My; *hṛdaya*—heart; *tuñi*—you; *jānilā*—knew; *kemane*—how; *eta kahi'*—saying this; *rūpe*—to Rūpa Gosvāmī; *kailā*—did; *dṛḍha āliṅgane*—firm embracing.

TRANSLATION

“My heart is very confidential. How did you know My mind in this way?” After saying this, He firmly embraced Rūpa Gosvāmī.

TEXT 85

ମେହି ଶ୍ଲୋକ ଲାଗ୍ରା ଅଭୁ ସ୍ଵରୂପେ ଦେଖାଇଲା ।
ସ୍ଵରୂପେର ପରୀକ୍ଷା ଲାଗି' ତ୍ରୀହାରେ ପୁଛିଲା ॥ ୮୫ ॥

*sei śloka lañā prabhu svarūpe dekhāilā
svarūpera parikṣā lāgi' tāñhāre puchilā*

SYNONYMS

sei śloka—that verse; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *svarūpe dekhāilā*—showed to Svarūpa Dāmodara; *svarūpera*—of Svarūpa Dāmodara Gosāñi; *parikṣā lāgi'*—for the examination; *tāñhāre puchilā*—He inquired from him.

TRANSLATION

Śrī Caitanya Mahāprabhu took that verse and showed it to Svarūpa Dāmodara for him to examine. Then the Lord questioned him.

TEXT 86

‘ମୋର ଅନ୍ତର-ବାର୍ତ୍ତା ରୂପ ଜାନିଲ କେମନେ ?’
ସ୍ଵରୂପ କହେ—“ଜାନି, କୃପା କରିଯାଇ ଆପଣେ ॥ ୮୬ ॥

*'mora antara-vārtā rūpa jānila kemane?'
svarūpa kahe—“jāni, kṛpā kariyācha āpane*

SYNONYMS

mora antara-vārtā—My internal intentions; *rūpa*—Rūpa Gosvāmī; *jānila*—knew; *kemane*—how; *svarūpa kahe*—Svarūpa replied; *jāni*—I can understand; *kṛpā kariyācha*—You have bestowed Your mercy; *āpane*—personally.

TRANSLATION

“How could Rūpa Gosvāmī have understood My heart?” the Lord asked. Svarūpa Dāmodara replied, “I can understand that You have already bestowed Your causeless mercy upon him.”

TEXT 87

ଅନ୍ତର୍ଥା ଏ ଅର୍ଥ. କାର ନାହି ହୟ ଜାନ ।
ତୁମି ପୂର୍ବେ କୃପା କୈଲା, କରି ଅନୁମାନ ॥” ୮୭ ॥

*anyathā e artha kāra nāhi haya jñāna
tumi pūrve kṛpā kailā, kari anumāna”*

SYNONYMS

anyathā—otherwise; *e artha*—this confidential meaning; *kāra*—of anyone; *nāhi*—not; *haya*—is; *jñāna*—the knowledge; *tumi*—You; *pūrve*—before this; *kṛpā kailā*—bestowed mercy; *kari anumāna*—I can conjecture.

TRANSLATION

“No one could otherwise understand this meaning. I can therefore guess that previously You bestowed upon him Your causeless mercy.”

TEXT 88

ପ୍ରଭୁ କହେ,—“ଇଂହୋ ଆମାୟ ପ୍ରୟାଗେ ମିଲିଲ ।
ଯୋଗ୍ୟପାତ୍ର ଜାନି ଇଂହାୟ ମୋର କୃପା ॥” ୮୮ ॥

*prabhu kahe,—“iñho āmāya prayāge milila
yogya-pātra jāni iñhāya mora kṛpā ta’ ha-ila*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replies; *iñho*—Rūpa Gosvāmī; *āmāya*—with Me; *prayāge*—at Prayāga; *milila*—met; *yogya-pātra jāni*—knowing him to be a suitable person; *iñhāya*—unto him; *mora*—My; *kṛpā ta’ ha-ila*—there was mercy.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “Rūpa Gosvāmī met Me at Prayāga. Knowing him to be a suitable person, I naturally bestowed My mercy upon him.

TEXT 89

ତବେ ଶକ୍ତି ସଞ୍ଚାରି’ ଆମି କୈଲୁଁ ଉପଦେଶ ।
ତୁମିହ କହିଓ ଇହାୟ ରସେର ବିଶେଷ ॥” ୮୯ ॥

*tabe śakti sañcāri’ āmi kailuṇ upadeśa
tumiha kahio ihānya rasera višeṣa”*

SYNONYMS

tabe—thereupon; *śakti sañcāri’*—empowering him with My transcendental potency; *āmi*—I; *kailuṇ upadeśa*—gave instruction; *tumiha*—you also; *kahio*—

inform; *inhāṇya*—unto him; *rasera viśeṣa*—particular information about transcendental mellites.

TRANSLATION

“I thereupon also bestowed upon him My transcendental potency. Now you also should give him instructions. In particular, instruct him in transcendental mellites.”

TEXT 90

স্বরূপ কহে—“যাতে এই শ্লোক দেখিলুঁ।
তুমি করিয়াছ কৃপা, তবেহি জানিলু ॥ ১০ ॥

svarūpa kahe—“yāte ei śloka dekhiluṇ
tumi kariyācha kṛpā, tavaṇhi jānilu

SYNOMYS

svarūpa kahe—Svarūpa Dāmodara says; *yāte*—since; *ei śloka*—this verse; *dekhiluṇ*—I have seen; *tumi*—You; *kariyācha kṛpā*—have bestowed Your mercy; *tavaṇhi*—immediately; *jānilu*—I could understand.

TRANSLATION

Svarūpa Dāmodara said, “As soon as I saw the unique composition of this verse, I could immediately understand that You had bestowed upon him Your special mercy.

TEXT 91

“ফলেন ফলকাৰণমুমীয়তে ॥” ১১

phalena phala-kāraṇam anumīyate

SYNOMYS

phalena—by the result; *phala-kāraṇam*—the origin of the result; *anumīyate*—one can guess.

TRANSLATION

“By seeing a result, one can understand the cause of that result.”

PURPORT

This verse is from the doctrines of *nyāya*, or logic.

TEXT 92

“স্বর্গাপগা-হেমমৃণালিনীনাঃ
 নানা-মৃণালা গভুজে। ভজামঃ ।
 অন্নানুরূপাঃ তনুরূপখদ্ধিঃ
 কার্যঃ নির্দানাদি গুণানবীতে ॥” ২২ ॥

*svargāpagā-hema-mṛṇālinināṁ
 nānā-mṛṇālāgra-bhujo bhajāmaḥ
 annānurūpāṁ tanu-rūpa-ṛddhim
 kāryāṁ nidānād dhi guṇān adhīte*

SYNONYMS

svarga-āpagā—of the Ganges water flowing in the heavenly planets; *hema*—golden; *mṛṇālinināṁ*—of the lotus flowers; *nānā*—various; *mṛṇāla-agra-bhujaḥ*—those who eat the tops of the stems; *bhajāmaḥ*—we get; *anna-anurūpāṁ*—according to the food; *tanu-rūpa-ṛddhim*—an abundance of bodily beauty; *kāryam*—the effect; *nidānāt*—from the cause; *hi*—certainly; *guṇān*—qualities; *adhīte*—one obtains.

TRANSLATION

“‘The River Ganges flowing from the heavenly planets is full of golden lotus flowers, and we, the residents of those planets, eat the stems of the flowers. Thus we are very beautiful, more so than the inhabitants of any other planet. This is due to the law of cause and effect, for if one eats food in the mode of goodness, the mode of goodness increases the beauty of his body.’”

PURPORT

One's bodily luster and beauty, one's constitution, one's activities and one's qualities all depend on the law of cause and effect. There are three qualities in material nature, and as stated in *Bhagavad-gītā* (13.22), *kāraṇāṁ guṇa-saṅgo 'syā sad-asad-yoni-janmasu*: one takes birth in a good or bad family according to his previous association with the qualities of material nature. Therefore one seriously eager to achieve transcendental perfection, Kṛṣṇa consciousness, must eat Kṛṣṇa *prasāda*. Such food is *sāttvika*, or in the material quality of goodness, but when offered to Kṛṣṇa it becomes transcendental. Our Kṛṣṇa consciousness movement distributes Kṛṣṇa *prasāda*, and those who eat such transcendental food are sure to become devotees of the Lord. This is a very scientific method, as stated in this verse from *Nala-naiṣadha* (3.17): *kāryāṁ nidānād dhi guṇān adhīte*. If in all one's activities he strictly adheres to the mode of goodness, he will certainly develop

his dormant Kṛṣṇa consciousness and ultimately become a pure devotee of Lord Kṛṣṇa.

Unfortunately at the present moment the bodily constitutions of the leaders of society, especially the governmental leaders, are polluted. As described in Śrimad-Bhāgavatam (12.1.42):

asārṅskṛtāḥ kriyā-hinā
rajasā tamasāvrtāḥ
prajās te bhakṣayiṣyanti
mlecchā rājany arūpiṇāḥ

Such leaders have no chance to purify their eating. Politicians meet together and exchange good wishes by drinking liquor, which is so polluted and sinful that naturally drunkards and meat-eaters develop a degraded mentality in the mode of ignorance. The processes of eating in different modes are explained in Bhagavad-gītā, wherein it is stated that those who eat rice, wheat, vegetables, milk products, fruit and sugar are situated in the elevated quality of goodness. Therefore if we want a happy and tranquil political situation, we must select leaders who eat Kṛṣṇa prasāda. Otherwise the leaders will eat meat and drink wine, and thus they will be asārṅskṛtāḥ, unreformed, and *kriyā-hināḥ*, devoid of spiritual behavior. In other words, they will be *mlecchas* and *yavanas*, or men who are unclean in their habits. Through taxation, such men exploit the citizens as much as possible, and in this way they devour the citizens of the state instead of benefiting them. We therefore cannot expect a government to be efficient if it is headed by such unclean *mlecchas* and *yavanas*.

TEXT 93

চাতুর্মাস্য রহি' গোড়ে বৈষ্ণব চলিলা ।
রূপ-গোসাঙ্গি মহাপ্রভুর চরণে রহিলা ॥ ১৩ ॥

cāturmāsyā rahi' gaude vaiṣṇava calilā
rūpa-gosāñi mahāprabhura caraṇe rahilā

SYNOMYMS

cāturmāsyā rahi'—remaining four months for Cāturmāsyā; *gaude*—to Bengal; *vaiṣṇava*—all the devotees; *calilā*—returned; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe*—at the shelter of His lotus feet; *rahilā*—remained.

TRANSLATION

After the four months of Cāturmāsyā [Śrāvāna, Bhādra, Āśvina and Kārttika], all the Vaiṣṇavas of Bengal returned to their homes, but Śrīla Rūpa Gosvāmī

remained in Jagannātha Purī under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 94

একদিন রূপ করেন নাটক লিখন ।
আঢ়িতে মহাপ্রভুর হৈল আগমন ॥ ৯৪ ॥

*eka-dina rūpa karena nāṭaka likhana
ācambite mahāprabhura haila āgamana*

SYNONYMS

eka-dina—one day; *rūpa*—Rūpa Gosvāmī; *karena*—does; *nāṭaka*—drama; *likhana*—writing; *ācambite*—all of a sudden; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *haila*—there was; *āgamana*—the coming.

TRANSLATION

One day while Rūpa Gosvāmī was writing his book, Śrī Caitanya Mahāprabhu suddenly appeared.

TEXT 95

সম্ভৰে দুঁহে উঠি' দণ্ডবৎ হৈলা ।
দুঁহে আলিঙ্গিয়া প্ৰভু আসনে বসিলা ॥ ৯৫ ॥

*sambhrame duñhe uṭhi' dañḍavat hailā
duñhe āliṅgiyā prabhu āsane vasilā*

SYNONYMS

sambhrame—with great respect; *duñhe*—Haridāsa Ṭhākura and Rūpa Gosvāmī; *uṭhi'*—standing up; *dañḍavat* *hailā*—fell down to offer obeisances; *duñhe*—the two of them; *āliṅgiyā*—embracing; *prabhu*—Śrī Caitanya Mahāprabhu; *āsane vasilā*—sat down on a seat.

TRANSLATION

As soon as Haridāsa Ṭhākura and Rūpa Gosvāmī saw the Lord coming, they both stood up and then fell down to offer Him their respectful obeisances. Śrī Caitanya Mahāprabhu embraced them both and then sat down.

TEXT 96

‘ক্যা পুঁথি লিখ ?’ বলি’ একপত্ৰ বিলা ।
অজ্ঞ দেখিয়া প্ৰভু মনে স্থধী হৈলা ॥ ৯৬ ॥

*'kyā puṇhi likha?' bali' eka-patra nilā
akṣara dekhiyā prabhu mane sukhi hailā*

SYNONYMS

kyā—what; *puṇhi*—book; *likha*—you are writing; *bali'*—saying this; *eka-patra* *nilā*—took one page written on a palm leaf; *akṣara*—the good handwriting; *dekhiyā*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *mane*—in the mind; *sukhi* *hailā*—became very happy.

TRANSLATION

The Lord inquired, “What kind of book are you writing?” He held up a palm leaf that was a page of the manuscript, and when He saw the fine handwriting, His mind was very pleased.

TEXT 97

ଶ୍ରୀରୂପେର ଅକ୍ଷର—ଯେନ ମୁକୁତାର ପାନ୍ତି ।
ଶ୍ରୀତ ହଞ୍ଚା କରେନ ପ୍ରଭୁ ଅକ୍ଷରେର ସ୍ତୁତି ॥ ୧୭ ॥

śrī-rūpera akṣara—yena mukutāra pāñti
prita hañā karena prabhu akṣarera stuti

SYNONYMS

śrī-rūpera akṣara—the handwriting of Rūpa Gosvāmī; *yena*—like; *mukutāra pāñti*—a row of pearls; *prita hañā*—being pleased; *karena*—does; *prabhu*—Śrī Caitanya Mahāprabhu; *akṣarera stuti*—praise of the handwriting of Śrīla Rūpa Gosvāmī.

TRANSLATION

Thus being pleased, the Lord praised the writing by saying, “The handwriting of Rūpa Gosvāmī is just like rows of pearls.”

TEXT 98

ସେଇ ପତ୍ରେ ପ୍ରଭୁ ଏକ ଶ୍ଲୋକ ସେ ଦେଖିଲା ।
ପଡ଼ିତେଇ ଶ୍ଲୋକ, ପ୍ରେମେ ଆବିଷ୍ଟ ହଇଲା ॥ ୧୮ ॥

*sei patre prabhu eka śloka ye dekhilā
paḍitei śloka, preme āviṣṭa ha-ilā*

SYNONYMS

sei patre—on that palm leaf; *prabhu*—Śrī Caitanya Mahāprabhu; *eka śloka*—one verse; *ye*—which; *dekhilā*—He saw; *pađitei*—by reading; *śloka*—the verse; *preme*—ecstatic love; *āviṣṭa ha-ilā*—was overwhelmed.

TRANSLATION

While reading the manuscript, Śrī Caitanya Mahāprabhu saw a verse on that page, and as soon as He read it He was overwhelmed by ecstatic love.

TEXT 99

তুণ্ডে তাণ্ডবিনী রতিং বিতমুতে তুণ্ডাবলীলকয়ে
কর্ণঝোড়কড়স্থিনী ঘটয়তে কর্ণাৰূদেভ্যঃ স্পৃহাম্।
চেতঃপ্রাঙ্গনমজ্জিনী বিজয়তে সর্বেন্দ্রিয়াণাং কৃতিং
নে। জানে অনিতা কিশঙ্কিরমৃতৈঃ কৃষ্ণেতি বর্ষময়ী ॥ ১৯ ॥

*tuṇḍe tāṇḍavini ratim vitanute tuṇḍāvalī-labdhyaye
karṇa-kroda-kaḍambini ghaṭayate karṇārbudebhyah spṛhām
cetaḥ-prāṅgaṇa-saṅgini vijayate sarvendriyāṇāṁ kṛtim
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī*

SYNONYMS

tuṇḍe—in the mouth; *tāṇḍavini*—dancing; *ratim*—the inspiration; *vitanute*—expands; *tuṇḍāvalī-labdhyaye*—to achieve many mouths; *karṇa*—of the ear; *kroda*—in the hole; *kaḍambini*—sprouting; *ghaṭayate*—causes to appear; *karṇārbudebhyah spṛhām*—the desire for millions of ears; *cetaḥ-prāṅgaṇa*—in the courtyard of the heart; *saṅgini*—being a companion; *vijayate*—conquers; *sarva-indriyāṇām*—of all the senses; *kṛtim*—the activity; *no*—not; *jāne*—I know; *janitā*—produced; *kiyadbhiḥ*—of what measure; *amṛtaiḥ*—by nectar; *kṛṣṇa*—the name of Kṛṣṇa; *iti*—thus; *varṇa-dvayī*—the two syllables.

TRANSLATION

“I do not know how much nectar the two syllables ‘Kṛṣ-ṇa’ have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert.”

PURPORT

This verse is included in the *Vidagdha-mādhava* (1.15), a seven-act play written by Śrīla Rūpa Gosvāmī describing the pastimes of Śrī Kṛṣṇa in Vṛndāvana.

TEXT 100

শ্লোক শুনি' হরিদাস হইলা উলাসী ।
নাচিতে লাগিলা শ্লোকের অর্থ প্রশংসি' ॥ ১০০ ॥

śloka śuni' haridāsa ha-ilā ullāsi
nācite lāgilā ślokera artha praśārṇsi'

SYNONYMS

śloka śuni'—hearing this verse; *hari-dāsa*—Haridāsa Ṭhākura; *ha-ilā ullāsi*—became very jubilant; *nācite lāgilā*—he began to dance; *ślokera*—of the verse; *artha praśārṇsi'*—praising the meaning.

TRANSLATION

When Śrī Caitanya Mahāprabhu chanted this verse, Haridāsa Ṭhākura, upon hearing the vibration, became jubilant and began dancing and praising its meaning.

TEXT 101

কৃষ্ণনামের অহিমা শাস্ত্র-সাধু-মুখে জানি ।
নামের মাধুরী ঐছে কাহাঁ নাহি শুনি ॥ ১০১ ॥

kṛṣṇa-nāmera mahimā sāstra-sādhu-mukhe jāni
nāmera mādhurī aiche kāhān nāhi śuni

SYNONYMS

kṛṣṇa-nāmera mahimā—the glories of the holy name of Lord Kṛṣṇa; *sāstra*—of the revealed scriptures; *sādhu*—of the devotees; *mukhe*—in the mouth; *jāni*—we can understand; *nāmera mādhurī*—the sweetness of the holy name; *aiche*—in that way; *kāhān*—anywhere else; *nāhi śuni*—we do not hear.

TRANSLATION

One has to learn about the beauty and transcendental position of the holy name of the Lord by hearing the revealed scriptures from the mouths of devotees. Nowhere else can we hear of the sweetness of the Lord's holy name.

PURPORT

It is said in the *Padma Purāṇa*, *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*. Chanting and hearing of the transcendental holy name of the Lord cannot be performed by the ordinary senses. The transcendental vibration of the Lord's holy name is completely spiritual. Thus it must be received from spiritual sources and must be chanted after having been heard from a spiritual master. One who hears the chanting of the Hare Kṛṣṇa mantra must receive it from the spiritual master by aural reception. Śrīla Sanātana Gosvāmī has forbidden us to hear the holy name of Kṛṣṇa chanted by non-Vaiṣṇavas, such as professional actors and singers, for it will have no effect. It is like milk touched by the lips of a serpent, as stated in the *Padma Purāṇa*:

avaiṣṇava-mukhodgirṇāṁ
pūtarāṁ hari-kathāmṛtam
śravaṇāṁ naiva kartavyāṁ
sarpocchiṣṭāṁ yathā payāḥ

As far as possible, therefore, the devotees in the Kṛṣṇa consciousness movement gather to chant the holy name of Kṛṣṇa in public so that both the chanters and the listeners may benefit.

TEXT 102

তবে মহাপ্রভু দুঃহে করি' আলিঙ্গন ।
মধ্যাহ্ন করিতে সমুদ্রে করিলা গমন ॥ ১০২ ॥

tabe mahāprabhu duṅhe kari' āliṅgana
madhyāhna karite samudre karilā gamana

SYNOMYS

tabe—then; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *duṅhe*—unto both Rūpa Gosvāmī and Haridāsa Ṭhākura; *kari'*—doing; *āliṅgana*—embracing; *madhyāhna* *karite*—to perform His noontime duties; *samudre*—to the seaside; *karilā* *gamana*—went.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu embraced both Haridāsa and Rūpa Gosvāmī and left for the seaside to perform His noontime duties.

TEXTS 103-104

আৱ দিন মহাপ্রভু দেখি' জগন্নাথ ।
সাৰ্বভৌম-রামানন্দ-স্বক্ষপাদি-সাথ ॥ ১০৩ ॥

সবে মিলি' চলি আইলা শ্রীকৃপে মিলিতে ।
পথে তাঁর গুণ সবারে লাগিলা কহিতে ॥ ১০৮ ॥

*āra dina mahāprabhu dekhi' jagannātha
sārvabhauma-rāmānanda-svarūpādi-sātha*

*sabe mili' cali āilā śrī-rüpe milite
pathe tāñra guṇa sabāre lāgilā kahite*

SYNONYMS

āra dina—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *jagannātha*—Lord Jagannātha in the temple; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *rāmānanda*—Rāmānanda Rāya; *svarūpa-ādi*—Svarūpa Dāmodara Gosvāmī; *sātha*—along with; *sabe mili'*—meeting all together; *cali āilā*—came there; *śrī-rüpe milite*—to meet Śrīla Rūpa Gosvāmī; *pathe*—on the way; *tāñra*—of Rūpa Gosvāmī; *guṇa*—all the good qualities; *sabāre*—unto all the personal associates; *lāgilā kahite*—began to speak.

TRANSLATION

On the next day, after visiting the temple of Jagannātha as usual, Śrī Caitanya Mahāprabhu met Sārvabhauma Bhaṭṭācārya, Rāmānanda Rāya and Svarūpa Dāmodara. They all went together to Śrīla Rūpa Gosvāmī, and on the way the Lord greatly praised his qualities.

TEXT 105

তুই শ্লোক কহি' প্রভুর হৈল মহাসুখ ।
নিজ-ভক্তের গুণ কহে হঞ্চা পঞ্চমুখ ॥ ১০৫ ॥

*dui śloka kahi' prabhura haila mahā-sukha
nija-bhaktera guṇa kahe hañā pañca-mukha*

SYNONYMS

dui śloka kahi'—reciting two verses; *prabhura*—of Śrī Caitanya Mahāprabhu; *haila*—there was; *mahā-sukha*—great pleasure; *nija-bhaktera*—of His own devotee; *guṇa*—the qualities; *kahe*—describes; *hañā*—as if becoming; *pañca-mukha*—five-mouthed.

TRANSLATION

When Śrī Caitanya Mahāprabhu recited the two important verses, He felt great pleasure; thus, as if He had five mouths, He began to praise His devotee.

PURPORT

The two verses referred to are those beginning with *priyah so 'yam* (79) and *tunde tāñḍavini* (99).

TEXT 106

সার্বভৌম-রামানন্দে পরীক্ষা করিতে ।
শ্রীরূপের গুণ দ্রুঁহারে লাগিলা কহিতে ॥ ১০৬ ॥

sārvabhauma-rāmānande parikṣā karite
śrī-rūpera guṇa duñhāre lāgilā kahite

SYNOMYS

sārvabhauma-rāmānanda—Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya; *parikṣā karite*—to examine; *śrī-rūpera guṇa*—the transcendental qualities of Śrīla Rūpa Gosvāmī; *duñhāre*—unto both of them; *lāgilā kahite*—He began to praise.

TRANSLATION

Just to examine Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya, the Lord began to praise the transcendental qualities of Śrī Rūpa Gosvāmī before them.

TEXT 107

‘ঈশ্বর-স্বভাব’—ভক্তের না লয় অপরাধ ।
অল্পসেবা বহু মানে আত্মপর্যন্ত প্রসাদ ॥ ১০৭ ॥

‘īśvara-svabhāva’—bhaktera nā laya aparādha
alpa-sevā bahu māne ātma-paryanta prasāda

SYNOMYS

īśvara-svabhāva—the characteristic of the Supreme Personality of Godhead; *bhaktera*—of the pure devotee; *nā laya*—does not take; *aparādha*—any offense; *alpa-sevā*—very small service; *bahu māne*—the Lord accepts as very great; *ātma-paryanta*—giving Himself; *prasāda*—mercy.

TRANSLATION

Characteristically, the Supreme Personality of Godhead does not take seriously an offense committed by a pure devotee. The Lord accepts whatever small service a devotee renders as being such a great service that He is prepared to give even Himself, not to speak of other benedictions.

TEXT 108

তৃত্যশ্চ পঞ্চতি গুরুনগি নাপরাধান
 সেবাং মনাগাপি কৃতাং বহুধাত্তু)প্রেতি ।
 আবিষ্করোতি পিশুনেষপি নাভ্যস্থাং
 শীলেন নির্মলমতিঃ পুরুষোভ্রূমোহয়ম् ॥ ১০৮ ॥

*bhṛtyasya paśyati gurūn api nāparādhān
 sevāṁ manāg api kṛtāṁ bahudhābhypaiti
 āviṣkaroti piśuneṣv api nābhyaśūyāṁ
 śilena nirmala-matiḥ puruṣottamo 'yam*

SYNOMYMS

bhṛtyasya—of the servant; *paśyati*—He sees; *gurūn*—very great; *api*—although; *na*—not; *aparādhān*—the offenses; *sevāṁ*—service; *manāk api*—however small; *kṛtāṁ*—performed; *bahu-dhā*—as great; *abhyupaiti*—accepts; *āviṣkaroti*—manifests; *piśuneṣu*—on the enemies; *api*—also; *na*—not; *abhyasūyāṁ*—envy; *śilena*—by gentle behavior; *nirmala-matiḥ*—naturally clean-minded; *puruṣottamah*—the Supreme Personality of Godhead, the best of all personalities; *ayam*—this.

TRANSLATION

“The Supreme Personality of Godhead, who is known as Puruṣottama, the greatest of all persons, has a pure mind. He is so gentle that even if His servant is implicated in a great offense, He does not take it very seriously. Indeed, if His servant renders some small service, the Lord accepts it as being very great. Even if an envious person blasphemes the Lord, the Lord never manifests anger against him. Such are His great qualities.”

PURPORT

This verse is from the *Bhakti-rasāmṛta-sindhu* (2.1.138) by Śrīla Rūpa Gosvāmī.

TEXT 109

ভক্তসঙ্গে প্রভু আইলা, দেখি' হৃষি জন ।
 দণ্ডবৎ হঞ্চ। কৈলা চরণ বন্দন ॥ ১০৯ ॥

*bhakta-saṅge prabhu āīlā, dekhi' dui jana
 daṇḍavat hañā kailā caraṇa vandana*

SYNOMYS

bhakta-saṅge—accompanied by other devotee associates; *prabhu*—Śrī Caitanya Mahāprabhu; *ailā*—came; *dekhi'*—seeing this; *dui jana*—Rūpa Gosvāmī and Haridāsa Ṭhākura; *daṇḍavat hañā*—falling flat like logs; *kailā*—did; *caraṇa vandana*—prayers to their lotus feet.

TRANSLATION

When Haridāsa Ṭhākura and Rūpa Gosvāmī saw that Śrī Caitanya Mahāprabhu had come with His intimate devotees, they both immediately fell down like logs and offered prayers to their lotus feet.

TEXT 110

ভক্তসঙ্গে কৈলা প্রভু দুঁহারে মিলন ।
পিণ্ডাতে বসিলা প্রভু লঞ্চ ভক্তগণ ॥ ১১০ ॥

*bhakta-saṅge kailā prabhu duñhāre milana
piṇḍātē vasilā prabhu lañā bhakta-gaṇa*

SYNOMYS

bhakta-saṅge—with His intimate associates; *kailā*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *duñhāre*—the two (Rūpa Gosvāmī and Haridāsa Ṭhākura); *milana*—meeting; *piṇḍātē*—on a raised place; *vasilā*—sat down; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇa*—with His personal devotees.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu and His personal devotees met Rūpa Gosvāmī and Haridāsa Ṭhākura. The Lord then sat down in an elevated place with His devotees.

TEXT 111

রূপ হরিদাস দুঁহে বসিলা পিণ্ডাতলে ।
সবার আগ্রহে না উঠিলা পিঁড়ার উপরে ॥ ১১১ ॥

*rūpa haridāsa duñhe vasilā piṇḍā-tale
sabāra āgrahe nā uṭhilā piṇḍāra upare*

SYNOMYS

rūpa hari-dāsa—Rūpa Gosvāmī and Haridāsa Ṭhākura; *duñhe*—both of them; *vasilā*—sat down; *piṇḍā-tale*—at the foot of the raised place where Śrī Caitanya

Mahāprabhu was sitting; *sabāra*—of all of the devotees; *āgrahe*—the insistence; *nā uṭhilā*—did not rise; *piṅḍāra upare*—the top of the raised place where Śrī Caitanya Mahāprabhu was sitting with His devotees.

TRANSLATION

Rūpa Gosvāmī and Haridāsa Ṭhākura sat at the foot of the elevated place where Śrī Caitanya Mahāprabhu was sitting. Although everyone asked them to sit on the same level as the Lord and His associates, they did not do so.

TEXT 112

‘পূর্বশ্লোক পড়, রূপ, গ্রন্থ আজ্ঞা কৈলা ।
লজ্জাতে না পড়ে রূপ মৌন ধরিলা ॥ ১১২ ॥

*'pūrva-śloka paṭa, rūpa' prabhu ājñā kailā
lajjātē nā paṭe rūpa mauna dharilā*

SYNOMYMS

pūrva-śloka—the previous verse; *paṭa*—just read; *rūpa*—My dear Rūpa; *prabhu*—Śrī Caitanya Mahāprabhu; *ājñā kailā*—ordered; *lajjātē*—in great shyness; *nā paṭe*—did not read; *rūpa*—Rūpa Gosvāmī; *mauna dharilā*—remained silent.

TRANSLATION

When Śrī Caitanya Mahāprabhu ordered Rūpa Gosvāmī to read the verse they had previously heard, Rūpa Gosvāmī, because of great shyness, did not read it but instead remained silent.

TEXT 113

স্বরূপ-গোসাঙ্গি তবে সেই শ্লোক পড়িল ।
শুনি' সবাকার চিত্তে চমৎকার হৈল ॥ ১১৩ ॥

*svarūpa-gosāñi tabe sei śloka paḍila
śuni' sabākāra citte camatkāra haila*

SYNOMYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; *tabe*—then; *sei*—that; *śloka paḍila*—recited the verse; *śuni'*—hearing this; *sabākāra*—of all of them; *citte*—in the minds; *camatkāra haila*—there was great wonder.

TRANSLATION

Then Svarūpa Dāmodara Gosvāmī recited the verse, and when all the devotees heard it, their minds were struck with wonder.

TEXT 114

প্রিযঃ সোহঁ কুঁফঃ সহচরি কুরক্ষেত্রমিলিত-
 স্তথাহং সা বাধা তদিদমুভয়োঃ সঙ্গমস্থথম्।
 তথাপ্যস্তঃখেলমধুরমুরলীপঞ্চমজুষে
 মনো মে কালিন্দীপুলিনবিপিনায় স্মৃহযতি ॥ ১১৪ ॥

*priyah so 'yam kṛṣṇah sahacari kuru-kṣetra-militas
 tathāham sā rādhā tad idam ubhayoh saṅgama-sukham
 tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
 mano me kālindī-pulina-vipināya spṛhayati*

SYNOMYMS

priyah—very dear; *sah*—He; *ayam*—this; *kṛṣṇah*—Lord Kṛṣṇa; *saha-cari*—O My dear friend; *kuru-kṣetra-militaḥ*—who is met on the field of Kurukṣetra; *tathā*—also; *aham*—I; *sā*—that; *rādhā*—Rādhārāṇī; *tat*—that; *idam*—this; *ubhayoh*—of both of Us; *saṅgama-sukham*—the happiness of meeting; *tathāpi*—still; *antaḥ*—within; *khelan*—playing; *madhura*—sweet; *muralī*—of the flute; *pañcama*—the fifth note; *juṣe*—which delights in; *manah*—the mind; *me*—My; *kālindī*—of the River Yamunā; *pulina*—on the bank; *vipināya*—the trees; *spṛhayati*—desires.

TRANSLATION

"My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but I would still like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana."

TEXT 115

রায়, ভট্টাচার্য বলে,—“তোমার প্রসাদ বিনে ।
 তোমার হৃদয় এই জানিল কেমনে ॥ ১১৫ ॥

*rāya, bhaṭṭācārya bale,— "tomāra prasāda vine
 tomāra hṛdaya ei jānila kemane*

SYNONYMS

rāya—Rāmānanda Rāya; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *bale*—say; *tomāra prasāda vine*—without Your special mercy; *tomāra hṛdaya*—Your mind; *ei*—this Rūpa Gosvāmī; *jānila*—understood; *kemane*—how.

TRANSLATION

After hearing this verse, both Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya said to Caitanya Mahāprabhu, “Without Your special mercy, how could this Rūpa Gosvāmī have understood Your mind?”

TEXT 116

ଆମାତେ ସଞ୍ଚାରି' ପୂର୍ବେ କହିଲା ସିଦ୍ଧାନ୍ତ ।
ସେ ସବ ସିଦ୍ଧାନ୍ତେ ବ୍ରଜା ନାହିଁ ପାୟ ଅନ୍ତ ॥ ୧୧୬ ॥

*āmāte sañcāri' pūrve kahilā siddhānta
ye saba siddhānte brahmā nāhi pāya anta*

SYNONYMS

āmāte—within me; *sañcāri'*—creating all logical truths; *pūrve*—previously; *kahilā*—You express; *siddhānta*—conclusive statements; *ye*—which; *saba*—all of; *siddhānte*—conclusive statements; *brahmā*—even Lord Brahmā; *nāhi pāya anta*—cannot understand the limit.

TRANSLATION

Śrīla Rāmānanda Rāya admitted that previously Śrī Caitanya Mahāprabhu had empowered his heart so that he could express elevated and conclusive statements to which even Lord Brahmā has no access.

TEXT 117

ତାତେ ଜାନି—ପୂର୍ବେ ତୋମାର ପାଞ୍ଚାଛେ ଅସାଦ ।
ତାହା ବିନା ନହେ ତୋମାର ହୃଦୟାନୁଵାଦ ॥” ୧୧୭ ॥

*tāte jāni—pūrve tomāra pāñčāche prasāda
tāhā vinā nahe tomāra hṛdayānuvāda”*

SYNONYMS

tāte—in such instances; *jāni*—I can understand; *pūrve*—previously; *tomāra*—Your; *pāñčāche prasāda*—he has obtained special mercy; *tāhā vinā*—without that; *nahe*—there is not; *tomāra*—Your; *hṛdaya-anuvāda*—expression of feelings.

TRANSLATION

"Had you not previously bestowed Your mercy on him," they said, "it would not have been possible for him to express Your internal feelings."

PURPORT

Devotees acknowledge Śrī Caitanya Mahāprabhu's special mercy upon Śrīla Rūpa Gosvāmī in the following words:

*śrī-caitanya-mano 'bhīṣṭarīn
 sthāpitāṁ yena bhū-tale
 svayāṁ rūpaḥ kadā mahyāṁ
 dadāti sva-padāntikam*

"When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?"

The special function of Śrīla Rūpa Gosvāmī is to establish the feelings of Śrī Caitanya Mahāprabhu. These feelings are His desires that His special mercy be spread throughout the world in this Kali-yuga.

*prthivite āche yata nagarādi-grāma
 sarvatra pracāra haibe mora nāma*

His desire is that all over the world everyone, in every village and every town, know of Śrī Caitanya Mahāprabhu and His *saṅkīrtana* movement. These are the inner feelings of Śrī Caitanya Mahāprabhu. Śrī Rūpa Gosvāmī committed to writing all these feelings of the Lord. Now again, by the mercy of Śrī Caitanya Mahāprabhu, the same feelings are being spread all over the world by the servants of the Gosvāmīs, and devotees who are pure and simple will appreciate this attempt. As concluded by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, however, those who are on the level of hogs and dogs will never appreciate such a great attempt. Yet this does not matter to the preachers of Śrī Caitanya Mahāprabhu's cult, for all over the world they will continue to perform this responsible work, even though persons who are like cats and dogs do not appreciate them.

TEXT 118

**ପ୍ରବୁ କହେ,—କହ “ରୂପ, ନାଟକେର ଶୋକ ।
 ସେ ଶୋକ ଶୁଣିଲେ ଲୋକେର ସାମ୍ବଦ୍ଧଖଣ୍ଡଶୋକ ॥ ୧୧୮ ॥**

*prabhu kahe,—“kaha rūpa, nāṭakera śloka
 ye śloka śunile lokera yāya duḥkha-śoka*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; kaha—please recite; rūpa—My dear Rūpa; nātakera śloka—the verse of your drama; ye—which; śloka—verse; śunile—hearing; lokera—of all people; yāya—go away; duḥkha-śoka—the unhappiness and lamentation.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu said, “My dear Rūpa, please recite that verse from your drama which, upon being heard, makes all people’s unhappiness and lamentation go away.”

TEXT 119

বার বার প্রভু যদি তারে আজ্ঞা দিল ।
তবে সেই শ্লোক রূপগোসাঙ্গি কহিল ॥ ১১৯ ॥

*bāra bāra prabhu yadi tare ājñā dila
tabe sei śloka rūpa-gosāñi kahila*

SYNONYMS

bāra bāra—again and again; prabhu—Śrī Caitanya Mahāprabhu; yadi—when; tare—him; ājñā dila—ordered; tabe—at that time; sei śloka—that particular verse; rūpa-gosāñi—of the name Rūpa Gosvāmī; kahila—recited.

TRANSLATION

When the Lord persisted in asking this again and again, Rūpa Gosvāmī recited that verse [as follows].

TEXT 120

তৃণে তাণ্ডবিনী রতিঃ বিতন্তে তৃণাবলীলকয়ে
কর্ণক্রোড়কড়ম্বিনী ঘটিয়তে কর্ণাৰ্বদেভ্যঃ স্পৃহাম् ।
চেতঃ প্রাঙ্গমসঙ্গিনী বিজয়তে সর্বেন্দ্ৰিযাণাং কৃতিঃ
নো জানে জনিতা কিয়ত্তিৰমৃতৈঃ কৃফেতি বৰ্ণন্দয়ী ॥ ১২০ ॥

*tuṇḍe tāṇḍavini ratinī vitanute tuṇḍāvali-labdhaye
karṇa-kroḍa-kaḍambini ghaṭayate karṇārbudebhyaḥ sprhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtiṁ
no jāne janitā kiyadbhīr amṛtaiḥ kṛṣṇeti varṇa-dvayī*

SYNONYMS

tunḍe—in the mouth; *tāṇḍavini*—dancing; *ratim*—the inspiration; *vitanute*—expands; *tunḍa-āvali-labdhye*—to achieve many mouths; *karṇa*—of the ear; *kroḍa*—in the hole; *kaḍambini*—sprouting; *ghaṭayate*—causes to appear; *karṇa-arbudebhyaḥ sprhām*—the desire for millions of ears; *cetah-prāṅgaṇa*—in the courtyard of the heart; *saṅginī*—being a companion; *vijayate*—conquers; *svaraindriyāṇām*—of all the senses; *kṛtim*—the activity; *no*—not; *jāne*—I know; *janitā*—produced; *kiyadbhiḥ*—of what measures by; *amṛtaih*—by nectar; *kṛṣṇa*—the name of Kṛṣṇa; *iti*—thus; *varṇa-dvayī*—the two syllables.

TRANSLATION

“I do not know how much nectar the two syllables ‘Kṛṣṇa’ have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert.”

TEXT 121

যত ভক্তবৃন্দ আর রামানন্দ রায় ।
শ্লোক শুনি' সবার হইল আনন্দ-বিশ্ময় ॥ ১২১ ॥

*yata bhakta-vṛṇḍa āra rāmānanda rāya
śloka śuni' sabāra ha-ila ānanda-vismaya*

SYNONYMS

yata bhakta-vṛṇḍa—all the personal devotees of Śrī Caitanya Mahāprabhu; *āra*—and; *rāmānanda rāya*—of the name Rāmānanda Rāya; *śloka śuni'*—hearing this verse; *sabāra*—of everyone; *ha-ila*—there was; *ānanda-vismaya*—transcendental bliss and astonishment.

TRANSLATION

When all the devotees of Śrī Caitanya Mahāprabhu, especially Śrī Rāmānanda Rāya, heard this verse, they were all filled with transcendental bliss and were struck with wonder.

TEXT 122

সবে বলে,—‘নাম-গহিমা শুনিয়াছি অপার ।
এমন মাথুর্য কেহ নাহি বর্ণে আর ॥ ১২২ ॥

*sabe bale,—'nāma-mahimā śuniyāchi apāra
emana mādhurya keha nāhi varṇe āra'*

SYNONYMS

sabe bale—every one of them said; *nāma-mahimā*—the glories of chanting the holy name; *śuniyāchi*—we have heard; *apāra*—many times; *emana*—this kind of; *mādhurya*—sweetness; *keha*—someone; *nāhi*—not; *varṇe*—describes; *āra*—else.

TRANSLATION

Everyone admitted that although they had heard many statements glorifying the holy name of the Lord, they had never heard such sweet descriptions as those of Rūpa Gosvāmī.

TEXT 123

ରାୟ କହେ,—କୋଣ ପ୍ରକୃତ କର ହେନ ଜାନି ?
ଯାହାର ଭିତରେ ଏହି ସିଦ୍ଧାନ୍ତେର ଖଣି ?” ୧୨୩ ॥

*rāya kahe,—“kon grantha kara hena jāni?
yāhāra bhitar ei siddhāntera khani?”*

SYNONYMS

rāya kahe—Rāmānanda Rāya inquired; *kon*—what; *grantha*—dramatic literature; *kara*—you are writing; *hena*—such; *jāni*—I can understand; *yāhāra bhitar*—within which; *ei*—these; *siddhāntera khani*—a mine of conclusive statements.

TRANSLATION

Rāmānanda Rāya inquired, “What kind of drama are you writing? We can understand that it is a mine of conclusive statements.”

TEXT 124

ସ୍ଵରୂପ କହେ,—କୃଷ୍ଣଲୀଳାର ନାଟକ କରିଲେ ।
ଅଜଲୀଳ-ପୁରଲୀଳା ଏକତ୍ର ବର୍ଣ୍ଣିତେ ॥ ୧୨୪ ॥

*svarūpa kahe,—“kṛṣṇa-lilāra nāṭaka karite
vraja-lilā-pura-lilā ekatra varṇite*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara replied on behalf of Rūpa Gosvāmī; *kṛṣṇa-lilāra*—of the pastimes of Lord Kṛṣṇa; *nāṭaka karite*—composing a drama; *vraja-*

lilā-pura-lilā—His pastimes in Vṛndāvana and His pastimes in Mathurā and Dvārakā; *ekatra*—in one book; *varṇite*—to describe.

TRANSLATION

Svarūpa Dāmodara replied for Śrīla Rūpa Gosvāmī: “He wanted to compose a drama about the pastimes of Lord Kṛṣṇa. He planned to describe in one book both the pastimes of Vṛndāvana and those of Dvārakā and Mathurā.

TEXT 125

ଆରମ୍ଭିଯାଚିଲା, ଏବେ ପ୍ରଭୁ-ଆଜ୍ଞା ପାଏଣି ।
ଦୁଇ ନାଟକ କରିତେଛେ ବିଭାଗ କରିଯା ॥ ୧୨୫ ॥

ārambhiyāchilā, ebe prabhu-ājñā pāñā
dui nāṭaka kariteche vibhāga kariyā

SYNONYMS

ārambhiyāchilā—Śrīla Rūpa Gosvāmī began; *ebe*—now; *prabhu-ājñā pāñā*—getting the order of Śrī Caitanya Mahāprabhu; *dui nāṭaka*—two different dramas; *kariteche*—he is compiling; *vibhāga kariyā*—dividing the original idea.

TRANSLATION

“He began it in that way, but now, following the order of Śrī Caitanya Mahāprabhu, he has divided it in two and is writing two plays, one concerning the pastimes of Mathurā and Dvārakā and the other concerning the pastimes of Vṛndāvana.

TEXT 126

ବିଦକ୍ଷମାଧବ ଆର ଲଲିତମାଧବ ।
ଦୁଇ ନାଟକେ ପ୍ରେମରସ ଅଦଭୂତ ସବ ॥” ୧୨୬ ॥

vidagdha-mādhava āra lalita-mādhava
dui nāṭake prema-rasa adabhuta saba”

SYNONYMS

vidagdha-mādhava—one is named *Vidagdha-mādhava*; *āra*—and; *lalita-mādhava*—named *Lalita-mādhava*; *dui nāṭake*—in two plays; *prema-rasa*—ecstatic mellows of emotional love for Kṛṣṇa; *adabhuta*—wonderful; *saba*—all.

TRANSLATION

“The two plays are called Vidagdha-mādhava and Lalita-mādhava. Both of them wonderfully describe ecstatic emotional love of God.”

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura informs us in this connection that Śrīla Rūpa Gosvāmī composed the drama known as *Vidagdha-mādhava* in the year Śakābda 1454, and he finished *Lalita-mādhava* in Śakābda 1459. The discussion between Rāmānanda Rāya and Śrīla Rūpa Gosvāmī at Jagannātha Puri took place in Śakābda 1437.

TEXT 127

ରାୟ କହେ,—“ନାନ୍ଦି-ଶ୍ଲୋକ ପଡ଼ ଦେଖି, ଶୁଣି ?”
ଆଜିପଥ ଶ୍ଲୋକ ପଡ଼େ ପ୍ରଭୁ-ଆଜା ମାନି’ ॥ ୧୨୭ ॥

rāya kahe, —“nāndi-śloka paṭa dekhi, śuni?”
śrī-rūpa śloka paṭe prabhu-ājñā māni’

SYNOMYS

rāya kahe—Śrī Rāmānanda Rāya says; nāndi-śloka paṭa—please recite the introductory verse; dekhi—so that I can see; śuni—so that I can hear; śrī-rūpa śloka paṭe—Rūpa Gosvāmī recites the verse; prabhu-ājñā māni’—accepting the order of Śrī Caitanya Mahāprabhu.

TRANSLATION

Rāmānanda Rāya said, “Please recite the introductory verse of *Vidagdha-mādhava* so that I can hear and examine it.” Thus Śrī Rūpa Gosvāmī, being ordered by Śrī Caitanya Mahāprabhu, recited the verse (1.1).

TEXT 128

সুধানাং চান্দ্ৰিণামপি মধুরিমোমাদ-দমনী
দধানা রাধাদিপ্ৰণয়ঘনসাতৈৰঃ সুৱভিত্তাম् ।
সমষ্টাং সম্ভাপোক্তাম-বিষমসংসার-সৱণী-
প্রণীতাং তে তৃষ্ণাঃ হৰতু হৱিলীলা-শিখরিণী ॥ ১২৮ ॥

sudhānāṁ cāndriṇām api madhurimomāda-damanī
dadhdānā rādhādi-praṇaya-ghana-sāraīḥ surabhitām
samantāt santāpodgama-viṣama-saṁsāra-saraṇī-
praṇītām te tṛṣṇāṁ haratu hari-lilā-śikhariṇī

SYNONYMS

sudhānām—of the nectar; *cāndriṇām*—produced on the moon; *api*—even; *madhurimā*—the sweetness; *unmāda-damāni*—overpowering the pride; *dadhānā*—distributing; *rādhā-ādi*—of Śrimatī Rādhārāṇī and Her companions; *praṇaya-ghana*—of the concentrated loving affairs; *sāraiḥ*—by the essence; *surabhitām*—a good fragrance; *samantāt*—everywhere; *santāpa*—miserable conditions; *udgama*—generating; *viṣama*—very dangerous; *saṁsāra-saraṇi*—on the path of material existence; *praṇitām*—created; *te*—your; *trṣṇām*—desires; *haratu*—let it take away; *hari-līlā*—the pastimes of Śrī Kṛṣṇa; *śikhariṇī*—exactly like a combination of yogurt and sugar candy.

TRANSLATION

“May the pastimes of Śrī Kṛṣṇa reduce the miseries existing in the material world and nullify all unwanted desires. The pastimes of the Supreme Personality of Godhead are like śikhariṇī, a blend of yogurt and sugar candy. They overpower the pride of even the nectar produced on the moon, for they distribute the sweet fragrance of the concentrated loving affairs of Śrimatī Rādhārāṇī and the gopīs.”

TEXT 129

ରାୟ କହେ,—‘କହ ଇଷ୍ଟଦେବେର ବର୍ଣନ’ ।
ଅଭୂର ସଙ୍କୋଚେ ରୂପ ନା କରେ ପାଠନ ॥ ୧୨୯ ॥

*rāya kahe, —‘kaha iṣṭa-devera varṇana’
prabhura saṅkoce rūpa nā kare paṭhana*

SYNONYMS

rāya kahe—Rāmānanda Rāya says; *kaha*—now speak; *iṣṭa-devera varṇana*—description of your worshipable Deity; *prabhura saṅkoce*—embarrassment in the presence of Śrī Caitanya Mahāprabhu; *rūpa*—Rūpa Gosvāmī; *nā kare*—does not do; *paṭhana*—recitation.

TRANSLATION

Rāmānanda Rāya said, “Now please recite the description of the glories of your worshipable Deity.” Rūpa Gosvāmī, however, hesitated due to embarrassment because Śrī Caitanya Mahāprabhu was present.

TEXT 130

ଅଭୂ କହେ,—“କହ, କେମେ କର ସଙ୍କୋଚ-ଲାଜେ ?
ଗ୍ରେହର ଫଳ ଶୁନାଇବା ବୈଶ୍ୱ-ସମାଜେ ?” ୧୩୦ ॥

*prabhu kahe,—“kaha, kene kara saṅkoca-lāje?
grantha phala śunāibā vaiṣṇava samāje?”*

SYNOMYS

prabhu kahe—Śrī Caitanya Mahāprabhu says; *kaha*—speak up; *kene*—why; *kara*—you do; *saṅkoca-lāje*—in shame and embarrassment; *grantha*—of the book; *phala*—the fruit; *śunāibā*—you should make heard; *vaiṣṇava-samāje*—in the society of pure devotees.

TRANSLATION

The Lord, however, encouraged Rūpa Gosvāmī, saying, “Why are you embarrassed? You should recite it so the devotees can hear the good fruit of your writing.”

TEXT 131

তবে রূপ-গোসান্তি যদি শ্লোক পড়িল ।
শুনি’ অভু কহে,—‘এই অতি স্মৃতি হৈল’ ॥ ১৩১ ॥

*tabe rūpa-gosāñi yadi śloka padila
śuni’ prabhu kahe,—‘ei ati stuti haila’*

SYNOMYS

tabe—at that time; *rūpa-gosāñi*—of the name Rūpa Gosvāmī; *yadi*—when; *śloka paḍila*—recited the verse; *śuni’*—hearing this; *prabhu kahe*—Śrī Caitanya Mahāprabhu says; *ei*—this; *ati stuti*—exaggerated offering of prayers; *haila*—was.

TRANSLATION

When Rūpa Gosvāmī thus recited his verse, Caitanya Mahāprabhu disapproved of it because it described His personal glories. He expressed the opinion that it was an exaggerated explanation.

TEXT 132

অনপিতচরীঃ চিৰাং কক্ষণয়াবতীর্ণঃ কলেঁ
সমপ্যিতুমুন্তোজ্জলৱসাং স্বভক্তিশ্রিয়ম् ।
হরিঃ পুরটস্মৃন্দৰদ্ধা তিকদম্বসন্দীপিতঃ
সদা হৃদয়কন্দরে স্ফুরতু বং শচীনন্দনঃ ॥ ১৩২ ॥

*anarpita-carīm cirāt karuṇayāvatirṇah kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandipitah
sadā hrdaya-kandare sphuratu vah śaci-nandanaḥ*

SYNONYMS

anarpita—not bestowed; *carīm*—having been formerly; *cirāt*—for a long time; *karuṇayā*—by causeless mercy; *avatirṇah*—descended; *kalau*—in the age of Kali; *samarpayitum*—to bestow; *unnata*—elevated; *ujjvala-rasām*—the conjugal mellow; *sva-bhakti*—of His own service; *śriyam*—the treasure; *hariḥ*—the Supreme Lord; *puraṭa*—than gold; *sundara*—more beautiful; *dyuti*—of splendor; *kadamba*—with a multitude; *sandipitah*—illuminated; *sadā*—always; *hrdaya-kandare*—in the cavity of the heart; *sphuratu*—let Him be manifest; *vah*—your; *śaci-nandanaḥ*—the son of mother Śaci.

TRANSLATION

"May the Supreme Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love."

PURPORT

This verse (*Vidagdha-mādhava* 1.2) also appears in *Ādi-lilā* (1.4 and 3.4). In his commentary on *Vidagdha-mādhava*, Śrīla Viśvanātha Cakravartī Ṭhākura remarks: *mahā-prabhoḥ sphūrtim vinā hari-lilā-rasāsvādanānupapatter iti bhāvah*. Without the mercy of Śrī Caitanya Mahāprabhu, one cannot describe the pastimes of the Supreme Personality of Godhead. Therefore Śrīla Rūpa Gosvāmī said, *vah yuṣmākarāḥ hrdaya-rūpa-guhāyāṁ śaci-nandano hariḥ, pakṣe, sirīḥaḥ sphuratu*: "May Śrī Caitanya Mahāprabhu, who is exactly like a lion that kills all the elephants of desire, be awakened within everyone's heart, for by His merciful blessings one can understand the transcendental pastimes of Kṛṣṇa."

TEXT 133

সব ভক্তগণ কহে শ্লোক শুনিয়া ।
কৃতার্থ করিলা সবাই শ্লোক শুনাএঞ্চা ॥১৩৩ ॥

*saba bhakta-gaṇa kahe śloka śuniyā
kṛtārtha karilā sabāya śloka śunāñā*

SYNONYMS

saba bhakta-gaṇa—all the devotees present there; *kahe*—say; *śloka śuniyā*—hearing this verse; *kṛta-artha kari�ā*—you have obliged; *sabāya*—everyone; *śloka śunāñā*—by reciting this verse.

TRANSLATION

All the devotees present so greatly appreciated this verse that they expressed their gratitude to Śrī Rūpa Gosvāmī for his transcendental recitation.

TEXT 134

রায় কহে,—“কোম্ব আমুখে পাত্ৰ-সন্নিধান ?”
রূপ কহে,—“কালসাম্যে ‘প্ৰবৰ্তক’ নাম” ॥ ১৩৪ ॥

rāya kahe,—“kon āmukhe pātra-sannidhāna?”
rūpa kahe,—“kāla-sāmye ‘pravartaka’ nāma”

SYNONYMS

rāya kahe—Rāmānanda Rāya says; *kon*—what; *āmukhe*—by introduction; *pātra-sannidhāna*—presence of the players; *rūpa kahe*—Śrīla Rūpa Gosvāmī replies; *kāla-sāmye*—in agreement of time; *pravartaka nāma*—the introduction called *pravartaka*.

TRANSLATION

Rāmānanda Rāya inquired, “How have you introduced the assembly of the players?” Rūpa Gosvāmī replied, “The players assemble at a suitable time under the heading of *pravartaka*.

PURPORT

In a drama all the actors are called *pātra*, or players. This is stated by Viśvanātha Kavirāja in the *Sāhitya-darpaṇa* (6.283):

*divya-martye sa tad-rūpo
miśram anyataras tayoh
sūcayed vastu-bijarī vā-
mukharī pātram athāpi vā*

The meaning of *āmukha* is stated by Śrīla Rūpa Gosvāmī in the *Nāṭaka-candrikā*:

*sūtra-dhāro naṭī brūte
sva-kāryarī pratiyuktitaḥ*

*prastutākṣepicitroktyā
yat tad āmukham īritam*

When Śrīla Rāmānanda Rāya inquired about the arrangement for introducing the assembly of players in the drama, Rūpa Gosvāmī replied that when the players first enter the stage in response to the time, the introduction is technically called *pravartaka*. For an example one may consult the *Antya-līlā*, First Chapter, verse 17. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the introduction, which is technically called *āmukha*, may be of five different kinds, according to the *Sāhitya-darpana* (6.288):

*udghātyakah kathodghātah
prayogātiśayas tathā
pravartakāvalagite
pañca prastāvanā-bhidāḥ*

Introductions may be classified as follows: (1) *udghātyaka*, (2) *kathodghāta*, (3) *prayogātiśaya*, (4) *pravartaka* and (5) *avalagita*. These five kinds of introduction are called *āmukha*. Thus Śrīla Rāmānanda Rāya asked which of the five introductions had been employed, and Śrīla Rūpa Gosvāmī replied that he had used the introduction called the *pravartaka*.

TEXT 135

ଆକ୍ଷିପ୍ତଃ କାଳସାମ୍ୟେନ ପ୍ରବେଶଃ ଶାଂ ପ୍ରବର୍ତ୍ତକଃ ॥ ୧୩୫ ॥

*ākṣiptah kāla-sāmyena
praveśah syāt pravartakah*

SYNONYMS

ākṣiptah—set in motion; *kāla-sāmyena*—by a suitable time; *praveśah*—the entrance; *syāt*—should be; *pravartakah*—named *pravartaka*.

TRANSLATION

“ ‘When the entrance of the actors is set in motion by the arrival of a suitable time, the entrance is called *pravartaka*.’ ”

PURPORT

This verse is from *Nāṭaka-candrikā* (12) by Śrīla Rūpa Gosvāmī.

TEXT 136

ମୋହୟଂ ବସନ୍ତସମୟଃ ସମ୍ମିଳାଯ ଯଶ୍ଚିନ୍

ପୂର୍ଣ୍ଣ ତମୀଖରମୁପୋଢ଼-ନବାହୁରାଗମ୍ ।

গৃঢ় গ্রহা কুচিরয়া সহ রাধিয়াসো
বঙ্গায় সঞ্চমিতা নিশি পৌর্ণমাসী ॥ ১৩৬ ॥

*so 'yam vasanta-samayah samiyāya yasmin
pūrṇam tam iśvaram upoḍha-nava-nurāgam
gūḍha-grahā rucirayā saha rādhayāsau
raṅgāya saṅgamayitā niśi paurṇamāśi*

SYNONYMS

sah—that; *ayam*—this; *vasanta-samayah*—springtime; *samiyāya*—had arrived; *yasmin*—in which; *pūrṇam*—the complete; *tam*—Him; *iśvaram*—the Supreme Personality of Godhead; *upoḍha*—obtained; *nava-anurāgam*—new attachment; *gūḍha-grahā*—which covered the stars; *rucirayā*—very beautiful; *saha*—with; *rādhayā*—Śrīmatī Rādhārāṇī; *asau*—that full-moon night; *raṅgāya*—for increasing the beauty; *saṅgamayitā*—caused to meet; *niśi*—at night; *paurṇamāśi*—the full-moon night.

TRANSLATION

“Springtime had arrived, and the full moon of that season inspired the Supreme Personality of Godhead, who is complete in everything, with new attraction to meet the beautiful Śrīmatī Rādhārāṇī at night to increase the beauty of Their pastimes!”

PURPORT

Śrīla Bhaktivinoda Ṭhākura interprets this verse (*Vidagdha-mādhava* 1.10) in two ways, for Lord Kṛṣṇa and for Śrīmatī Rādhārāṇī. When interpreted for Kṛṣṇa, the night is understood to have been a dark moon night, and when interpreted for Śrīmatī Rādhārāṇī, it is considered to have been a full moon night.

TEXT 137

রায় কহে,—“প্ররোচনাদি কহ দেখি, শুনি ?”
রূপ কহে,—মহাপ্রভুর শ্রবণেচ্ছা জানি ॥ ১৩৭ ॥

rāya kahe,—“prarocanādi kaha dekhi, śuni?”
rūpa kahe,—“mahāprabhura śravaṇecchā jāni”

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya says; *prarocanādi kaha*—please recite the *prarocanā*; *dekhi*—I shall see; *śuni*—and hear; *rūpa kahe*—Śrīla Rūpa Gosāñi replies; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *śravaṇa-icchā*—desired to hear; *jāni*—I think.

TRANSLATION

Rāmānanda Rāya said, "Please recite the prarocanā portion so that I may hear and examine it." Śrī Rūpa replied, "I think that the desire to hear of Śrī Caitanya Mahāprabhu is prarocanā.

PURPORT

The method of inducing the audience to become more and more eager to hear by praising the time and place, the hero and the audience is called prarocanā. This is the statement regarding prarocanā in the *Nāṭaka-candrikā*:

deśa-kāla-kathā-vastu-
 sabhyādināṁ praśārīnsayā
 śrotṛṇām unmukhī-kāraḥ
 kathiteyāṁ prarocanā

Similarly the *Sāhitya-darpaṇa* (6.286) says:

tasyāḥ prarocanā vithī
 tathā prahasanā-mukhe
 aṅgānyatronmukhī-kāraḥ
 praśārīnsātah prarocanā

Any literature presented in Sanskrit must follow the rules and regulations mentioned in the authoritative reference books. The technical inquiries by Śrila Rāmānanda Rāya and the replies of Śrila Rūpa Gosvāmī indicate that both of them were expert and fully conversant with the techniques of writing drama.

TEXT 138

भक्तानामूदगादर्गलधियां वर्गो निसर्गोऽच्छलः
 शीलेः पञ्चवितः स बल्लवधूबन्धोः प्रबन्धोऽप्यसौ।
 लेभे चतुरताङ्गं ताङ्गविधेर्वृद्धाटवीगर्भत्तु-
 र्घ्न्ये मद्विपूण्यमण्डलपौपाकोहयमूलिति ॥ १३८ ॥

*bhaktānām udagād anargala-dhiyāṁ vargo nisargojjvalaḥ
 śīlaiḥ pallavitaḥ sa ballava-vadhū-bandho prabandho 'py asau
 lebhe catvaratāṁ ca tāñḍava-vidher vṛṇḍāṭavī-garbha-bhūr
 manye mad-vidha-puṇya-maṇḍala-parīpāko 'yam unmilati*

SYNONYMS

bhaktānām—of devotees; *udagāt*—has appeared; *anargala-dhiyām*—constantly thinking of Rādhā-Kṛṣṇa; *vargah*—the assembly; *nisarga-ujjvalah*—naturally very advanced; *śilaiḥ*—with natural poetic decorations; *pallavitaḥ*—spread like the leaves of a tree; *sah*—that; *ballava-vadhū-bandhaḥ*—of the friend of the gopis, Śrī Kṛṣṇa; *prabandhaḥ*—a literary composition; *api*—even; *asau*—that; *lebhe*—has achieved; *catvaratām*—the quality of a quadrangular place with level ground; *ca*—and; *tāñḍava-vidheḥ*—fodancing; *vṛndā-ātavī*—of the forest of Vṛndāvana; *garbha-bhūḥ*—the inner grounds; *manye*—I consider; *mat-vidha*—of persons like me; *puṇya-maṇḍala*—of groups of pious activities; *paripākaḥ*—the full development; *ayam*—this; *unmilati*—appears.

TRANSLATION

“The devotees now present are constantly thinking of the Supreme Lord and are therefore highly advanced. This work named *Vidagdha-mādhava* depicts the characteristic pastimes of Lord Kṛṣṇa with decorations of poetic ornaments. And the inner grounds of the forest of Vṛndāvana provide a suitable platform for the dancing of Kṛṣṇa with the gopis. Therefore I think that the pious activities of persons like us, who have tried to advance in devotional service, have now attained maturity.”

PURPORT

This is verse eight of the First Act of *Vidagdha-mādhava*.

TEXT 139

অভিব্যক্তা মত্ত: প্রকৃতিলঘুরূপাদপি বুধ।
বিধাত্বী সিদ্ধার্থান হরিশ্চনময়ী বঃ কৃতিরিষ্ম্ ।
পুলিন্দেনাপ্যঞ্চঃ কিমু সমিধমুগ্নথ্য জনিতো
হিরণ্যশ্রেণীনামপহরতি নান্তঃকলুষতাম্ ॥ ১৩৯ ॥

*abhibhyaktā mattaḥ prakṛti-laghu-rūpād api budhā
vidhātri siddhārthān hari-guṇa-mayī vāḥ kṛtitir iyam
pulindenāpy agnih kimu samidham-unmathya janito
hiranya-śreṇinām apaharati nāntaḥ-kaluṣatām*

SYNONYMS

abhibhyaktā—manifested; *mattaḥ*—from me; *prakṛti*—by nature; *laghu-rūpāt*—situated in a lower position; *api*—although; *budhāḥ*—O learned devotees;

vidhātri—which may bring about; *siddha-artha*n—all the objects of perfection; *hari-guṇa-mayī*—whose subject matter is the attributes of Kṛṣṇa; *vah*—of you; *kṛtiḥ*—the poetic play known as *Vidagdha-mādhava*; *iyam*—this; *pulindena*—by the lowest class of men; *api*—although; *agniḥ*—a fire; *kimu*—whether; *samidham*—the wood; *unmathya*—rubbing; *janitah*—produced; *hiranya*—of gold; *śreṇīnām*—of quantities; *apaharati*—vanquishes; *na*—not; *antaḥ*—inner; *kaluṣatām*—dirty things.

TRANSLATION

“‘O learned devotees, I am by nature ignorant and low, yet even though it is from me that *Vidagdha-mādhava* has come, it is filled with descriptions of the transcendental attributes of the Supreme Personality of Godhead. Therefore, will not such literature bring about the attainment of the highest goal of life? Although its wood may be ignited by a low-class man, fire can nevertheless purify gold. Although I am very low by nature, this book may help cleanse the dirt from within the hearts of the golden devotees.’”

PURPORT

This verse is also from *Vidagdha-mādhava* (1.6).

TEXT 140

राय कहे,—“कह देखि प्रेमोऽपत्ति-कारण ?
पूर्वराग, विकार, चेष्टा, कामलिखन ?” ॥ १४० ॥

rāya kahe,—“kaha dekhi premotpatti-kāraṇa?
pūrva-rāga, vikāra, ceṣṭā, kāma-likhana?”

SYNOMYS

rāya kahe—Śrīla Rāmānanda Rāya further inquires; *kaha*—please recite; *dekhi*—so that I may know; *prema-utpatti-kāraṇa*—the causes of awakening the loving propensity; *pūrva-rāga*—previous attachment; *vikāra*—transformation; *ceṣṭā*—endeavor; *kāma-likhana*—writing of letters disclosing the gopīs' attachment for Kṛṣṇa.

TRANSLATION

Then Rāmānanda Rāya inquired from Rūpa Gosvāmī about the causes of the loving affairs between Kṛṣṇa and the gopīs, such as previous attachment, transformations of love, endeavors for love, and exchanges of letters disclosing the gopīs' awakening love for Kṛṣṇa.

TEXT 141

ତମେ ଶ୍ରୀରୂପ-ଗୋସାଙ୍ଗେ ସକଳ କହିଲ ।
ଶୁଣି' ପ୍ରଭୁର ଭଜନଗେର ଚମତ୍କାର ହୈଲ ॥ ୧୪୧ ॥

*krame śri-rūpa-gosāñi sakali kahila
śuni' prabhura bhakta-gaṇera camatkāra haila*

SYNONYMS

krame—gradually; *śri-rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *sakali kahila*—explained everything; *śuni'*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇera*—of the devotees; *camatkāra*—astonishment; *haila*—there was.

TRANSLATION

Śrīla Rūpa Gosvāmī gradually informed Rāmānanda Rāya about everything he asked. Hearing his explanations, all the devotees of Śrī Caitanya Mahāprabhu were struck with wonder.

PURPORT

Śrīla Rūpa Gosvāmī has explained *kāma-likhana* in his book *Ujjvala-nīlamanī* (Vipralambha-prakaraṇa 26):

*sa lekhaḥ kāma-lekhaḥ syāt
yah sva-prema-prakāśakah
yuvatyā yūni yūnā ca
yuvatyāṁ saṁprahiyate*

"Exchanges of letters between a young boy and young girl concerning their awakening of attachment for one another are called *kāma-lekha*."

TEXT 142

ଏକଶ୍ରୀରୂପରେ ଲୁଷ୍ଟତି ମତିଃ କୁଷ୍ଠେତି ନାମକରଣ
ସାନ୍ଦ୍ରୋମାଦ-ପରମ୍ପରାମୁନ୍ୟତ୍ୟଶ୍ଵର ବଂଶୀକଳଃ ।
ଏସ ଶିଖିଦିନରୁ ତିର୍ଥନମି ଯେ ଲକ୍ଷଃ ପଟ୍ଟେ ବୀକଣାଃ
କଷ୍ଟଃ ଧିକ୍ ପ୍ରକ୍ରମତ୍ୟେ ରତ୍ନିରତ୍ନଗ୍ରେ ମୃତିଃ ଶ୍ରେଯସୀ ॥ ୧୪୨ ॥

*ekasya śrutam eva lumpati matim kṛṣneti nāmākṣaram
sāndronmāda-paramparām upanayaty anyasya varṁśi-kalah*

*eṣa snigdha-ghana-dyutir manasi me lagnah paṭe vikṣaṇāt
kaṣṭam dhik puruṣa-traye ratir abhūn manye mṛtiḥ śreyasi*

SYNONYMS

ekasya—of one person; *śrutam*—heard; *eva*—certainly; *lumpati*—take away; *matim*—the mind; *kṛṣṇa iti*—Kṛṣṇa; *nāma-akṣaram*—the letters of the name; *sāndra-unmāda*—of intense madness; *paramparām*—a shower; *upanayati*—brings; *anyasya*—of another; *varṇī-kalah*—the sound vibration of the flute; *eṣāḥ*—this third one; *snigdha*—giving love; *ghana-dyutiḥ*—lightninglike effulgence; *manasi*—in the mind; *me*—My; *lagnah*—attachment; *paṭe*—in the picture; *vikṣaṇāt*—by seeing; *kaṣṭam dhik*—oh, shame upon Me; *puruṣa-traye*—to three persons; *ratiḥ*—attachment; *abhūt*—has appeared; *manye*—I think; *mṛtiḥ*—death; *śreyasi*—better.

TRANSLATION

Experiencing previous attachment to Kṛṣṇa [pūrva-rāga], Śrīmatī Rādhārāṇī thought: “Since I have heard the name of a person called Kṛṣṇa, I have practically lost My good sense. Then, there is another person who plays His flute in such a way that after I hear the vibration, intense madness arises in My heart. And again there is still another person to whom My mind becomes attached when I see His beautiful lightning effulgence in His picture. Therefore I think that I am greatly condemned, for I have become simultaneously attached to three persons. It would be better for Me to die because of this.”

PURPORT

This verse is from *Vidagdha-mādhava* (2.9).

TEXT 143

ଇସଂ ସଥି ଶୁଦ୍ଧମାଧ୍ୟା ରାଧା ହୃଦୟବେଦନା ।
କୃତା ଯତ୍ର ଚିକିତ୍ସାପି କୁଣ୍ଡମାଧ୍ୟାଂ ପର୍ଯ୍ୟବସ୍ତୁତି ॥ ୧୪୩ ॥

*iyaṁ sakhi suduḥsādhyā
rādhā hṛdaya-vedanā
kṛtā yatra cikitsāpi
kutsāyāṁ paryavasyati*

SYNONYMS

iyaṁ—this; *sakhi*—my dear friend; *suduḥsādhyā*—incurable; *rādhā*—of Śrīmatī Rādhārāṇī; *hṛdaya-vedanā*—palpitation of the heart; *kṛtā*—done; *yatra*—

in which; *cikitsā*—treatment; *api*—although; *kutsāyām*—in defamation; *paryavasyati*—ends in.

TRANSLATION

“My dear friend, these palpitations of Śrīmatī Rādhārāṇī’s heart are extremely difficult to cure. Even if one applied some medical treatment, it would only end in defamation.”

PURPORT

This verse (*Vidagdha-mādhava* 2.8) is spoken by Śrīmatī Rādhārāṇī Herself.

TEXT 144

ধরিআ পড়িচন্দনগুণং
সুন্দর মহ মন্দিরে তুমং বসসি ।
তহ তহ রুক্ষসি বলিঅং
জহ জহ চইদা পলাএমুহি ? ১৪৪ ॥

*dhari-a paḍicchanda-guṇam
sundara maha mandire tumarṇ vasasi
taha taha rundhasi bali-arṇ
jaha jaha ca-idā palāemhi*

SYNONYMS

dhari-a—capturing; *paḍicchanda-guṇam*—the quality of an artistic picture; *sundara*—O most beautiful one; *maha*—my; *mandire*—within the heart; *tumam*—You; *vasasi*—reside; *taha taha*—that much; *rundhasi*—You block; *bali-am*—by force; *jaha jaha*—as much as; *ca-idā*—being disturbed; *palāemhi*—I try to escape.

TRANSLATION

“O dearly beautiful, the artistic loveliness of Your picture is now impressed within My mind. Since You are now living within My mind, wherever I wish to run because I am agitated by impressions of You, I find that You, O My friend, are blocking My way.”

PURPORT

This verse (*Vidagdha-mādhava* 2.33) is written in the Prākṛta language, not in Sanskrit. When transformed into Sanskrit, it reads as follows:

*dhṛtvā praticchanda-guṇarāṇi sundara mama mandire tvarāṁ vasasi
tathā tathā ruṇatsi balitarāṇi yathā yathā cakitā palāye*

The meaning is the same, but the native language is different. It was spoken by Madhumaṅgala to Śrī Kṛṣṇa.

TEXT 145

ଅଗ୍ରେ ବୀକ୍ଷ୍ୟ ଶିଥୁରଗୁମଚିରାଦୃକମ୍ପମାଲସ୍ତେ
ଗୁଞ୍ଜାନାଙ୍କ ବିଲୋକ ନାମୁହରସୌ ସାତ୍ରଂ ପରିଭ୍ରୋଶତି ।
ନୋ ଜାନେ ଜନୟମପୂର୍ବନଟନକ୍ରୀଡ଼ା-ଚମ୍ରକାରିତାଃ
ବାଲାଯାଃ କିଳ ଚିତ୍ତଭୂମିମବିଶ୍ରେ କୋହୟଃ ନବୀନ ଗ୍ରହଃ ॥୧୪୫॥

agre vikṣya śikhaṇḍa-khaṇḍam acirād utkampam ālambate
guñjānānāṁ ca vilokanān muhur asau sāsraṁ parikrośati
no jāne janayann apūrva-naṭana-krīḍā-camatkāritān
bālāyāḥ kila citta-bhūmim aviśat ko 'yāṁ navīna-grahaḥ

SYNONYMS

agree—in front; *vikṣya*—seeing; *śikhaṇḍa-khaṇḍam*—some peacock feathers; *acirāt*—all of a sudden; *utkampam*—trembling of the heart and body; *ālambate*—takes to; *guñjānām*—of a garland of *guñjā* (small conchshells); *ca*—also; *vilokanāt*—by seeing; *muhuḥ*—constantly; *asau*—She; *sa-asram*—with tears; *parikrośati*—goes around crying; *no*—not; *jāne*—I know; *janayan*—awakening; *apūrva-naṭana*—like unheard-of dramatic dancing; *krīḍā*—of activities; *camatkāritām*—the madness; *bālāyāḥ*—of this poor girl; *kila*—certainly; *citta-bhūmim*—within the heart; *aviśat*—has entered; *kaḥ*—what; *ayam*—this; *navīna-grahaḥ*—new ecstatic influence.

TRANSLATION

"Upon seeing peacock feathers in front of Her, this girl suddenly begins trembling. When She sometimes sees a necklace of *guñjā* [small conchshells], She sheds tears and cries loudly. I do not know what kind of new ecstatic influence has entered the heart of this poor girl. It has imbued Her with the dancing attitude of a player creating wonderful, unprecedented dances on a stage."

PURPORT

This verse (*Vidagdha-mādhava* 2.15) is spoken by Mukharā, Lord Kṛṣṇa's grandmother, in a conversation with the grandmother of Rādhārāṇī, Paurṇamāsi.

TEXT 146

অকারুণ্যঃ কৃষ্ণে যদি ময়ি তবাগঃ কথগিদং
 মৃধা মা বোদীর্থে কুরু পরমিমামুত্তরকৃতিম্।
 তমালশ্চ স্বকে বিনিহিত-ভূজবল্লব্রিয়ং
 যথা বৃন্দারণ্যে চিরমবিচলা তিষ্ঠতি তমঃ ॥ ১৪৬ ॥

*akārunyah kṛṣṇo yadi mayi tavāgah katham idaṁ
 mudhā mā rodī me kuru param imām uttara-kṛtim
 tamālasya skandhe vinihita-bhuja-vallarir iyāṁ
 yathā vṛndāraṇye ciram avicalā tiṣṭhati tanuh*

SYNONYMS

akārunyah—very cruel; *kṛṣṇah*—Lord Kṛṣṇa; *yadi*—if; *mayi*—unto Me; *tava*—your; *āgah*—offense; *katham*—how; *idaṁ*—this; *mudhā*—uselessly; *mā rodī*—do not cry; *me*—for Me; *kuru*—do; *param*—but afterwards; *imām*—this; *uttara-kṛtim*—final act; *tamālasya*—of a *tamāla* tree; *skandhe*—the trunk; *vinihita*—fixed upon; *bhuja-vallarīḥ*—arms like creepers; *iyam*—this; *yathā*—as far as possible; *vṛndā-aranye*—in the forest of Vṛndāvana; *ciram*—forever; *avicalā*—without being disturbed; *tiṣṭhati*—remains; *tanuh*—the body.

TRANSLATION

Śrīmatī Rādhārāṇī said to Her constant companion Viśākhā: “My dear friend, if Kṛṣṇa is unkind to Me, there will be no need for you to cry, for it will not be due to any fault of yours. I shall then have to die, but afterwards please do one thing for Me: to observe My funeral ceremony, place My body with its arms embracing a *tamāla* tree like creepers so that I may remain forever in Vṛndāvana undisturbed. That is My last request.”(Vidagdha-mādhava 2.47)

TEXT 147

ରାୟ କହେ,—“କହ ମେଖି ଭାବେର ସଭାବ ?”
 ରୂପ କହେ,—“ଏହେ ହୟ କୃଷ୍ଣବିଷୟକ ‘ଭାବ’ ॥” ୧୪୭ ॥

rāya kahe,—“kaha dekhi bhāvera svabhāva?”
rūpa kahe,—“aiche haya kṛṣṇa-viṣayaka ‘bhāva’”

SYNONYMS

rāya kahe—Rāmānanda Rāya says; *kaha*—kindly recite; *dekhi*—so that I may see; *bhāvera svabhāva*—the characteristic of emotional love; *rūpa kahe*—Rūpa

Gosvāmī replies; *aiche*—such; *haya*—is; *kṛṣṇa-viśayaka*—concerning Kṛṣṇa; *bhāva*—emotional love.

TRANSLATION

Rāmānanda Rāya inquired, “What are the characteristics of emotional love?” Rūpa Gosvāmī replied, “This is the nature of emotional love for Kṛṣṇa.

TEXT 148

পীড়াভিন্নবকালকূটকটুতা-গর্বস্তু নির্বাসনো
নিঃশব্দেন মুদাং স্বধা-মধুরিমাহঙ্কার-সঙ্কোচনঃ ।
প্ৰেমা শুন্দিৰ নন্দননন্দনপৰো জাগৰ্তি যস্তান্তৰে
জ্ঞায়স্তে শুটমস্য বক্রমধুৰাঞ্চলেৰ বিক্রান্তযঃ ॥ ১৪৮ ॥

*pīḍābhīr nava-kāla-kūṭa-kaṭutā-garvasya nirvāsano
nisyandena mudāṁ sudhā-madhurimāhaṅkāra-saṅkocanāḥ
premā sundari nanda-nandana-paro jāgarti yasyāntare
jñāyante sphuṭam asya vakra-madhurāḥ tenaiva vikrāntayah*

SYNONYMS

pīḍābhīḥ—by the sufferings; *nava*—fresh; *kāla-kūṭa*—of poison; *kaṭutā*—of the severity; *garvasya*—of pride; *nirvāsanaḥ*—banishment; *nisyandena*—by pouring down; *mudāṁ*—happiness; *sudhā*—of nectar; *madhurimā*—of the sweetness; *ahaṅkāra*—the pride; *saṅkocanāḥ*—minimizing; *premā*—love; *sundari*—beautiful friend; *nanda-nandana-parāḥ*—fixed upon the son of Mahārāja Nanda; *jāgarti*—develops; *yasya*—of whom; *antare*—in the heart; *jñāyante*—are perceived; *sphuṭam*—explicitly; *asya*—of that; *vakra*—crooked; *madhurāḥ*—and sweet; *tēna*—by him; *eva*—alone; *vikrāntayah*—the influences.

TRANSLATION

“My dear beautiful friend, if one develops love of Godhead, love of Kṛṣṇa, the son of Nanda Mahārāja, all the bitter and sweet influences of this love will manifest in one’s heart. Such love of Godhead acts in two ways. The poisonous effects of love of Godhead defeat the severe and fresh poison of the serpent. Yet there is simultaneously transcendental bliss, which pours down and defeats the poisonous effects of a snake, as well as the happiness derived from pouring nectar on one’s head. It is perceived as doubly effective, simultaneously poisonous and nectarean!”

PURPORT

This verse is from the *Vidagdha-mādhava* (2.18). It also appears in *Madhya-lilā*, Chapter Two, verse 52. It is spoken by Paurnamāsi.

TEXT 149

ରାୟ କହେ'—“କହ ସହଜ-ପ୍ରେମେର ଲକ୍ଷଣ” ।

ରୂପ-ଗୋସାନୀ କହେ, “ସାହଜିକ ପ୍ରେମଧର୍ମ” ॥୧୪୯॥

*rāya kahe,—“kaha sahaja-premera lakṣaṇa”
rūpa-gosāñi kahe,—“sāhajika prema-dharma”*

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya inquires; kaha—please tell me; sahaja-premera—of natural love; lakṣaṇa—the characteristics; rūpa-gosāñi kahe—Rūpa Gosvāmī replies; sāhajika—spontaneous; prema-dharma—character of love of Godhead.

TRANSLATION

Rāmānanda Rāya further inquired, “What are the natural characteristics of awakening love of Godhead?” Rūpa Gosvāmī replied, “These are the natural characteristics of love of God.

TEXT 150

ସ୍ତୋତ୍ରଃ ଯତ୍ ତଟସ୍ଥତାଃ ପ୍ରାକ୍ଟୟଚିନ୍ତମ୍ ଧନ୍ତେ ବ୍ୟଥାଃ

ନିନ୍ଦାପି ପ୍ରମଦଃ ପ୍ରୟଞ୍ଚତି ପରିହାସଶ୍ରିଯଃ ବିଭତୀ ।

ଦୋଷେଣ କ୍ଷୟିତାଃ ଗୁଣେନ ଗୁରୁତାଃ କେନାପ୍ୟନାତସ୍ତତୀ

ପ୍ରେମଃ ସାରମିକମ୍ କମ୍ୟଚିଦିଯଃ ବିକ୍ରିଡ଼ତି ପ୍ରକ୍ରିୟା ॥୧୫୦॥

stotram yatra taṭa-sthatām prakaṭayac cittasya dhatte vyathām
nindāpi pramadāḥ prayacchati parihāsa-śriyāṁ bibhratī¹
doṣena kṣayitām guṇena gurutām kenaḥ anātanvatī
premāḥ svārasikasya kasyacit iyaṁ vikriḍati prakriyā

SYNONYMS

stotram—praising; yatra—in which; taṭa-sthatām—neutrality; prakaṭayat—manifesting; cittasya—to the heart; dhatte—gives; vyathām—painful reaction; nindā—blaspheming; api—also; pramadāḥ—pleasure; prayacchati—delivers; parihāsa—of joking; śriyām—the beauty; bibhratī—bringing forth; doṣena—by accusation; kṣayitām—the quality of diminishing; guṇena—by good qualities; gurutām—the importance; kena api—by any; anātanvatī—not increasing; premāḥ—of love of Godhead; svārasikasya—spontaneous; kasyacit—of any; iyaṁ—this; vikriḍati—acts within the heart; prakriyā—the manner of action.

TRANSLATION

“ ‘When one hears praise from his beloved, he outwardly remains neutral but feels pain within his heart. When he hears his beloved making accusations about him, he takes them to be jokes and enjoys pleasure. When he finds faults in his beloved, they do not diminish his love, nor do the beloved’s good qualities increase his spontaneous affection. Thus spontaneous love continues under all circumstances. That is how spontaneous love of Godhead acts within the heart.’

PURPORT

This verse from *Vidagdha-mādhava* (5.4) is spoken by Paurṇamāśī, the grandmother of Rādhārāṇī and mother of Sāndīpani Muni.

TEXT 151

श्रुता निष्ठृतां ममेन्दुवदना प्रेमाङ्गुरं भिन्दती
 स्वान्ते शास्त्रधुरां विधाय विधुरे प्रायः पराञ्चिष्यति ।
 किंवा पामर-काम-कामूकपरित्रष्टा विमोक्ष्यत्यसून्
 हा मोग्ध्यां फलिनी मनोरथलतः मृद्वी मयोन्मूलितः ॥१५१

śrutvā niṣṭhuratāṁ mamañdu-vadanā premāṅkurāṁ bhindatī
 svānte śānti-dhurāṁ vidhāya vidhure prāyah parāñciyatī¹
 kirīvā pāmara-kāma-kārmuka-paritṛastā vimokṣyaty asūn
 hā maugdhyāt phalini manoratha-latā mṛdvī mayonmūlitā

SYNONYMS

śrutvā—by hearing; *niṣṭhuratām*—cruelty; *mama*—My; *indu-vadanā*—moon-faced; *prema-aṅkuram*—the seed of love; *bhindatī*—splitting; *sva-ante*—within Her heart; *śānti-dhurām*—great toleration; *vidhāya*—taking; *vidhure*—aggrieved; *prāyah*—almost; *parāñciyatī*—may turn against; *kirīvā*—or; *pāmara*—most formidable; *kāma*—of lusty desires or Cupid; *kārmuka*—of the bow; *paritṛastā*—frightened; *vimokṣyati*—will give up; *asūn*—life; *hā*—alas; *maugdhyāt*—on account of bewilderment; *phalini*—almost fruitful; *manah-ratha-latā*—the creeper of growing love; *mṛdvī*—very soft; *mayā*—by Me; *unmūlitā*—uprooted.

TRANSLATION

“ ‘Upon hearing of My cruelty, moon-faced Rādhārāṇī may establish some kind of tolerance in Her aggrieved heart. But then She might turn against Me. Or, indeed, being fearful of the lusty desires invoked by the bow of formidable Cupid, She might even give up Her life. Alas! I have foolishly uprooted the soft creeper of Her desire just when it was ready to bear fruit!’

PURPORT

Having been very cruel to Śrīmatī Rādhārāṇī, Kṛṣṇa is repenting in this way (*Vidagdha-mādhava* 2.40).

TEXT 152

যমোঁসক্ষমথাশয়া শিথিলিতা গুর্বী গুরুভ্যন্দপা
 প্রাণেভ্যোহপি স্ফুতমাঃ সথি তথা যুং পরিক্লেশিতাঃ ।
 ধর্মঃ মোহপি মহান্ময়া ন গণিতঃ সাধ্বীভিরধ্যাসিতে।
 ধিগ্ধৈর্দং তচুপেক্ষিতাপি যদহং জীবামি পাপীষসী ॥১৫২॥

yasyotsaṅga-sukhāśayā śithilitā gurvī gurubhyas trapā
 prānebhyo 'pi suhṛt-tamāḥ sakhi tathā yūyāṁ parikleśitāḥ
 dharmāḥ so 'pi mahān mayā na gaṇitāḥ sādhvibhir adhyāsito
 dhig dhairyāṁ tad-upekṣitāpi yad aham jīvāmi pāpiyasi

SYNONYMS

yasya—of whom; *utsaṅga*—association; *sukha*—happiness; *āśayā*—by the desire for the happiness of the association; *śithilitā*—slackened; *gurvī*—very great; *gurubhyāḥ*—unto the superiors; *trapā*—bashfulness; *prānebhyāḥ*—than My life; *api*—although; *suhṛt-tamāḥ*—more dear; *sakhi*—O My dear friend; *tathā*—similarly; *yūyām*—you; *parikleśitāḥ*—so much troubled; *dharmāḥ*—duties to My husband; *sah*—that; *api*—also; *mahān*—very great; *mayā*—by Me; *na*—not; *gaṇitāḥ*—cared for; *sādhvibhiḥ*—by the most chaste women; *adhyāsitaḥ*—practiced; *dhik dhairyam*—to hell with patience; *tat*—by Him; *upekṣitā*—neglected; *api*—although; *yat*—which; *aham*—I; *jīvāmi*—am living; *pāpiyasi*—the most sinful.

TRANSLATION

“‘Desiring the happiness of His association and embraces, My dear friend, I disregarded even My superiors and relaxed My shyness and gravity before them. Furthermore, although you are My best friend, more dear to Me than My own life, I have given you so much trouble. Indeed, I even put aside the vow of dedication to My husband, a vow kept by the most elevated women. Oh, alas! Although He is now neglecting Me, I am so sinful that I am still living. Therefore I must condemn My so-called patience.’

PURPORT

Śrīmatī Rādhārāṇī is speaking this verse (*Vidagdha-mādhava* 2.41) to Her intimate friend Viśākhādevī.

TEXT 153

গৃহান্তঃখেলন্ত্রে। নিজসহজবাল্যস্য বলনা-
দভজ্ঞং ভজ্ঞং বা কিমপি হি ন জানীমহি মনাক ।
বয়ং নেতুং যুক্তাঃ কথমশরণাং কামপি দশাঃ
কথৎ বা গ্রাম্যা তে প্রথযিতুমূদাসীনপদবী ॥ ১৫৩ ॥

*gr̄ha-antah-khelantyo nija-sahaja-bālyasya balanād
abhadram bhadram vā kim api hi na jānimahi manāk
vayam neturam yuktāḥ katham aśaraṇām kām api daśām
katham vā nyāyā te prathayitum udāśina-padavī*

SYNONYMS

gr̄ha-antah-khelantyah—who were engaged in childish play within the house; *nija*—one's own; *sahaja*—simple; *bālyasya*—of childhood; *balanāt*—on account of influence; *abhadram*—bad; *bhadram*—good; *vā*—or; *kim api*—what; *hi*—certainly; *na*—not; *jānimahi*—we did know; *manāk*—even slightly; *vayam*—we; *netum*—to lead; *yuktāḥ*—suitable; *katham*—how; *aśaraṇām*—without surrender; *kām api*—such as this; *daśām*—to the condition; *katham*—how; *vā*—or; *nyāyā*—correct; *te*—of You; *prathayitum*—to manifest; *udāśina*—of carelessness; *padavī*—the position.

TRANSLATION

“I was engaged in My own playful activities in My home, and because of My childish innocence I did not know right from wrong. Therefore, is it good for You to have forced us into being so much attracted to You and then to have neglected us? Now You are indifferent to us. Do You think that is right?”

PURPORT

This verse (*Vidagdha-mādhava* 2.46) is spoken to Kṛṣṇa by Śrīmatī Rādhārāṇī.

TEXT 154

অন্তঃক্লেশকলঙ্কিতাঃ কিল বয়ং যামোহত্ত যাম্যাং পুরৌং
নায়ং বঞ্চনসঞ্চয়প্রণয়নং হাসং তথাপুজ্ঞাতি ।
অশ্বিন সম্পূর্ণিতে গভীরকপটেরাভীরপল্লীবিটে
হী মেধাবিনি রাধিকে তব কথৎ প্রেম। গরীয়ানভৃং ॥ ১৫৪ ॥

*antaḥ-kleśa-kalaṅkitāḥ kila vayam yāmo 'dyā yāmyāṁ purīṁ
nāyāṁ vañcana-sañcaya-praṇayināṁ hāśarāṁ tathāpy ujjhati*

*asmin sampuṭite gabhīra-kapaṭair ābhīra-pallī-viṭe
hā medhāvini rādhike tava kathāṁ premā gariyān abhūt*

SYNONYMS

antaḥ-kleśa-kalaṅkitāḥ—polluted by inner miserable conditions that continue even after death; kila—certainly; vayam—all of us; yāmaḥ—are going; adya—now; yāmyām—of Yamarāja; purīm—to the abode; na—not; ayam—this; vañcana-saṅcaya—cheating activities; praṇayinam—aiming at; hāsam—smiling; tathāpi—still; ujjhati—gives up; asmin—in this; sampuṭite—filled; gabhīra—deep; kapaṭaiḥ—with deceit; ābhīra-pallī—from the village of the cowherd men; viṭe—in a debauchee; hā—alas; medhāvini—O intelligent one; rādhike—Śrīmatī Rādhārāṇī; tava—Your; katham—how; premā—love; gariyān—so great; abhūt—became.

TRANSLATION

“Our hearts are so polluted by miserable conditions that we are certainly going to Pluto’s kingdom. Nevertheless, Kṛṣṇa does not give up His beautiful loving smiling, which is full of cheating tricks. O Śrīmatī Rādhārāṇī, You are very intelligent. How could You have developed such great loving affection for this deceitful debauchee from the neighborhood of the cowherds?”

PURPORT

This verse (*Vidagdha-mādhava* 2.37) is spoken to Rādhārāṇī by Lalitā-sakhī, another confidential friend.

TEXT 155

হিত্বা দূরে পথি ধবতরোৱারন্তিকং ধর্মসেতোঃ-
ভঙ্গোদগ্রা গুরুশিখরিণং রংহসা লজয়ন্তৌ ।
লেভে কৃষ্ণোৰ্ব নবৰসা রাধিক-বাহিনী ভাৎঃ
বাথীচিভিঃ কিমিব বিমুখীভাবমস্যাস্তনোৰি ॥ ১৫

*hitvā dūre pathi dhava-taror antikāṁ dharma-setor
bhaṅgodagrā guru-śikhariṇāṁ rāṁhasā laṅghayantī¹
lebhe kṛṣṇārṇava nava-rasā rādhikā-vāhini tvāṁ
vāg-vicibhiḥ kim iva vimukhī-bhāvam asyās tanośi*

SYNONYMS

hitvā—giving up; dūre—far away; pathi—on the road; dhava-taroh—of the tree of the husband; antikam—the vicinity; dharma-setoḥ—the bridge of religion; bhaṅga-udagrā—being strong enough for breaking; guru-śikhariṇam—the hill of

the superior relatives; *raṁhasā*—with great force; *laṅghayantī*—crossing over; *lebhe*—has obtained; *kṛṣṇa-arṇava*—O ocean of Kṛṣṇa; *nava-rasā*—being influenced by new ecstatic love; *rādhikā*—Śrīmatī Rādhārāṇī; *vāhīnī*—like a river; *tvāṁ*—You; *vāk-vicibhiḥ*—only by the waves of words; *kim*—how; *iva*—like this; *vimukhī-bhāvam*—indifference; *asyāḥ*—toward Her; *tanośi*—You are spreading.

TRANSLATION

“‘O Lord Kṛṣṇa, You are just like an ocean. The river of Śrīmatī Rādhārāṇī has reached You from a long distance—leaving far behind the tree of Her husband, breaking through the bridge of social convention, and forcibly crossing the hills of elder relatives. Coming here because of fresh feelings of love for You, that river has now received Your shelter, but now You are trying to turn Her back by the waves of unfavorable words. How is it that You are spreading this attitude?’”

PURPORT

This verse from *Vidagdha-mādhava* (3.9) is spoken to Lord Kṛṣṇa by Paurṇamāśī, the grandmother of Śrīmatī Rādhārāṇī.

TEXT 156

ରାୟ କହେ,—“ବୃନ୍ଦାବନ, ମୁରଲୀ-ନିଃସନ ।
କୃଷ୍ଣ, ରାଧିକାର କୈଛେ କରିଯାଛ ବର୍ଣନ ? ୧୫୬ ॥

*rāya kahe,—“vṛndāvana, muralī-niḥsvana
kr̥ṣṇa, rādhikāra kaiche kariyācha varṇana*

SYNONYMS

rāya kahe—Rāmānanda Rāya says; *vṛndāvana*—the place named Vṛndāvana; *muralī-niḥsvana*—the vibration of Kṛṣṇa’s flute; *kṛṣṇa*—Lord Kṛṣṇa; *rādhikāra*—of Śrīmatī Rādhārāṇī; *kaiche*—how; *kariyācha* *varṇana*—you have described.

TRANSLATION

Śrīla Rāmānanda Rāya further inquired: “How have you described Vṛndāvana, the vibration of the transcendental flute, and the relationship between Kṛṣṇa and Rādhikā?”

TEXT 157

କହ, ତୋମାର କବିତ ଶୁଣି’ ହୟ ଚମ୍ପକାର ।”
କହେ କ୍ଲପ-ଗୋଟାଙ୍ଗ କହେ କରି’ ନମ୍ବକାର ॥୧୫୭॥

*kaha, tomāra kavitva śuni' haya camatkāra"
krame rūpa-gosāñi kahe kari' namaskāra*

SYNONYMS

kaha—kindly let me know; *tomāra kavitva śuni'*—by hearing your poetic ability; *haya*—there is; *camatkāra*—much astonishment; *krame*—gradually; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *kahe*—continues to speak; *kari' namaskāra*—offering obeisances.

TRANSLATION

"Please tell me all this, for your poetic ability is wonderful." After offering obeisances to Rāmānanda Rāya, Rūpa Gosvāmī gradually began answering his inquiries.

TEXT 158

সুগন্ধী মাকন্দপ্রকরমকরন্দস্য মধুরে
বিনিস্যন্দে বন্দীকৃতমধুপবন্দং মুহুরিদম্।
কৃতান্দোলং মন্দোন্তিভিরন্তৈশচদনগিরে-
র্মানন্দং বৃন্দা-বিপিনমতুলং তুন্দিলয়তি ॥ ১৮ ॥

*sugandhau mākanda-prakara-makarandasya madhure
vinisyande vandi-kṛta-madhupa-vṛṇḍam muhur idam
kṛtāndolarṁ mandonnatibhir anilaiś candana-girer
mamānandaṁ vṛṇdā-vipinam atularṁ tundilayati*

SYNONYMS

su-gandhau—in the fragrance; *mākanda-prakara*—of the bunches of mango buds; *makarandasya*—of the honey; *madhure*—sweet; *vinisyande*—in the oozing; *vandi-kṛta*—grouped together; *madhupa-vṛṇdam*—bumblebees; *muhuḥ*—again and again; *idam*—this; *kṛta-andolam*—agitated; *manda-unnatibhiḥ*—moving softly; *anilaiḥ*—by the breezes; *candana-gireḥ*—from the Malaya Hills; *mama*—My; *ānandam*—pleasure; *vṛṇdā-vipinam*—the forest of Vṛṇdāvana; *atulam*—very much; *tundilayati*—increases more and more.

TRANSLATION

"The sweet, fragrant honey oozing from newly grown mango buds is again and again attracting groups of bumblebees, and this forest is trembling in the softly moving breezes from the Malaya Hills, which are full of sandalwood trees. Thus the forest of Vṛṇdāvana is increasing My transcendental pleasure."

PURPORT

This verse from *Vidagdha-mādhava* (1.23) is spoken by Lord Kṛṣṇa Himself.

TEXT 159

वृन्दावनं दिव्यलता-परीतः
लतांश्च पुष्पस्फुरिताग्रभाजः ।
पुष्पाणि च फौतमधुव्रतानि
मधुव्रतांश्च श्रुतिहारिताः ॥ १९ ॥

*vṛndāvanam divya-latā-paritam
latāś ca puṣpa-sphuritāgra-bhājāḥ
puṣpāṇi ca sphīta-madhu-vratāni
madhu-vratāś ca śruti-hāri-gītāḥ*

SYNONYMS

vṛndāvanam—the forest of Vṛndāvana; *divya-latā-paritam*—surrounded by transcendental creepers; *latāḥ* ca—and the creepers; *puṣpa*—by flowers; *sphurita*—distinguished; *agra-bhājāḥ*—possessing ends; *puṣpāṇi*—the flowers; *ca*—and; *sphīta-madhu-vratāni*—having many maddened bumblebees; *madhu-vratāḥ*—the bumblebees; *ca*—and; *śruti-hāri-gītāḥ*—whose songs defeat the Vedic hymns and are pleasing to the ear.

TRANSLATION

“My dear friend, see how this forest of Vṛndāvana is full of transcendental creepers and trees. The tops of the creepers are full of flowers, and intoxicated bumblebees are buzzing around them, humming songs that please the ear and surpass even the Vedic hymns.”

PURPORT

This verse from *Vidagdha-mādhava* (1.24) is spoken by Lord Balarāma to His friend Śridāmā.

TEXT 160

कृचिद्भृगीताः कृचिदनिलभञ्जी-शिशिरता
कृचिद्बल्लीलास्याः कृचिदमलमल्लीपरिमलः ।
कृचिद्वाराशाली कृचिदफलपाली-रसतरो
हस्तीकाणां वृन्दावनमिदम् ॥ १६० ॥

*kvacid bṛṅgī-gītam kvacid anila-bhaṅgī-śisiratā
 kvacid vallī-lāsyam kvacid amala-malli-parimalah
 kvacid dhārā-śāli karaka-phala-pāli-rasa-bharo
 hṛṣikānām vṛndām pramadayati vṛndāvanam idam*

SYNONYMS

kvacit—somewhere; bṛṅgī-gītam--the humming songs of the bumblebees; kvacit—somewhere; anila-bhaṅgī-śisiratā—coolness from the waves of the mild breezes; kvacit—somewhere; vallī-lāsyam—the dancing of the creepers; kvacit—somewhere; amala-malli-parimalah—the pure fragrance of the mallikā flowers; kvacit—somewhere; dhārā-śāli—abounding in showers; karaka-phala-pāli—of pomegranate fruits; rasa-bharah—overabundance of juice; hṛṣikānām—of the senses; vṛndām—to the group; pramadayati—is giving pleasure; vṛndāvanam—the forest of Vṛndāvana; idam—this.

TRANSLATION

“My dear friend, this forest of Vṛndāvana is giving great pleasure to our senses in various ways. Somewhere bumblebees are singing in groups, and in some places mild breezes are cooling the entire atmosphere. Somewhere the creepers and tree twigs are dancing, the mallikā flowers are expanding their fragrance, and an overabundance of juice is constantly flowing in showers from pomegranate fruits.”

PURPORT

This verse from *Vidagdha-mādhava* (1.31) is spoken by Lord Kṛṣṇa to His cowherd friend Madhumaṅgala.

TEXT 161

পরামৃষ্টাঙ্গুষ্ঠত্রয়মসিতরত্বেক্ষণতো
 বহন্তী সংকীর্ণৈ মণিভিরক্ষণগুৎপরিসরেঁ।
 তয়োর্মধ্যে হীরোজ্জ্বলবিমল-জাঞ্চনদময়ী
 করে কল্যাণীয়ং বিহৃতি হরেঁ কেলিমুরলীঁ ॥ ১৬১ ॥

*parāmr̄iṣṭāṅguṣṭha-trayam asita-ratnair ubhayato
 vahanti saṅkīrnau maṇibhir aruṇais tat-parisarau
 taylor madhye hīrojjvala-vimala-jāmbūnada-mayī
 kare kalyāṇīyām viharati hareḥ keli-muralī*

SYNONYMS

parāmr̥ṣṭā—measured; *anguṣṭha-trayam*—a length of three fingers; *asita-ratnaiḥ*—with valuable *indra-nīla* jewels; *ubhayataḥ*—from both ends; *vahantī*—having; *saṅkīrṇau*—bedecked; *manibhiḥ*—by gems; *aruṇaiḥ*—rubies; *tat-parisarau*—the two ends of the flute; *tayoḥ madhye*—between them; *hīra*—with diamonds; *ujjvala*—blazing; *vimala*—pure; *jāmbūnada-mayī*—covered with gold plate; *kare*—in the hand; *kalyāṇī*—very auspicious; *iyam*—this; *viharati*—glitters; *hareḥ*—of Kṛṣṇa; *keli-muralī*—the pastime flute.

TRANSLATION

“The flute of Kṛṣṇa’s pastimes measures three fingers in length, and it is bedecked with *indra-nīla* gems. At the ends of the flute are *aruṇa* gems [rubies], glittering beautifully, and in between the flute is plated with gold, set ablaze by diamonds. This auspicious flute, pleasing to Kṛṣṇa, is glittering in His hand with transcendental brilliance.”

PURPORT

This verse from *Vidagdha-mādhava* (3.1) is spoken to Lalitādevī by Paurṇamāśī, the grandmother of Rādhārāṇī.

TEXT 162

সংশত্তৰ জনিৎ পুরুষোত্তমস্য
পাণে স্থিতিমূরলিকে সরলাসি জাত্যা ।
কস্মাত্তয়া সথি গুরোবিষমা গৃহীতা।
গোপাঙ্গনাগণবিমোহনমন্ত্রদীক্ষা ॥ ১৬২ ॥

*sad-varṇśatas tava janīḥ puruṣottamasya
pāṇau sthitir muralike saralāsi jātyā
kasmāt tvayā sakhi guror viṣamā gr̥hitā
gopāṅganā-gaṇa-vimohana-mantra-dikṣā*

SYNONYMS

sat-varṇśataḥ—very respectable families; *tava*—your; *janīḥ*—birth; *puruṣottamasya*—of Lord Śrī Kṛṣṇa; *pāṇau*—in the hands; *sthitiḥ*—residence; *muralike*—O good flute; *saralā*—simple; *asi*—you are; *jātyā*—by birth; *kasmāt*—why; *tvayā*—by you; *sakhi*—O my dear friend; *guroḥ*—from the spiritual master; *viṣamā*—dangerous; *gr̥hitā*—taken; *gopā-āṅganā-gaṇa-vimohana*—for bewildering the groups of the *gopīs*; *mantra-dikṣā*—initiation in the *mantra*.

TRANSLATION

“ ‘My dear friend the flute, it appears that you have been born of a very good family, for your residence is in the hands of Śrī Kṛṣṇa. By birth you are simple and are not at all crooked. Why then have you taken initiation into this dangerous mantra that enchants the assembled gopīs?’

PURPORT

This verse (*Vidagdha-mādhava* 5.17) is spoken by Śrīmatī Rādhārāṇī.

TEXT 163

সখি মুরলি বিশালচ্ছিঙ্গালেন পূর্ণ।
 লঘুরতিকঠিনা হৎ গ্রহিলা নীরসাসি ।
 তদপি ভজসি শ্বশচুম্বনানন্দসান্দ্ৰঃ
 হরিকরপরিবৰ্ষং কেন পুণ্যোদয়েন ॥ ১৬৩ ॥

sakhi murali viśāla-cchidra-jälena pūrṇā
 laghuḥ atikāthinā tvarṇ granthilā nīrasāsi
 tad api bhajasi śvaśvac cumbanānanda-sāndram
 hari-kara-parirambham kena puṇyodayena

SYNONYMS

sakhi murali—O dear friend the flute; *viśāla-chidra-jälena*—with so many big holes in your body (in other words, full of *chidra*, which also means “faults”); *pūrṇā*—full; *laghuḥ*—very light; *atikāthinā*—very hard in constitution; *tvarṇ*—you; *granthilā*—full of knots; *nīrasāsi*—without juice; *asi*—are; *tat api*—therefore; *bhajasi*—you obtain through service; *śvaśvat*—continuously; *cumbana-ānanda*—the transcendental bliss of kissing by the Lord; *sāndram*—intense; *hari-kara-parirambham*—embracing by the hands of Śrī Kṛṣṇa; *kena*—by what; *puṇyodayena*—means of pious activities.

TRANSLATION

“ ‘My dear friend the flute, you are actually full of many holes or faults. You are light, hard, juiceless and full of knots. But what kind of pious activities have engaged you in the service of being kissed by the Lord and embraced by His hands?’

PURPORT

This verse (*Vidagdha-mādhava* 4.7) is spoken by *Candrāvalī-sakhī*, the *gopī* competitor of Śrīmatī Rādhārāṇī.

TEXT 164

କଞ୍ଚମୟୁତ୍ତତଶ୍ଚ ମେତ୍ରତିପରଃ କୁର୍ବମୂହସ୍ତ୍ରମୁହୁଃ
 ଧ୍ୟାନାଦସ୍ତରଯନ୍ ସନନ୍ଦନମୁଖାନ୍ ବିଷ୍ଣୁପଯନ୍ ବେଧସମୁଃ ।
 ଶ୍ରେଷ୍ଠକ୍ୟାବଲିଭିର୍ବଲିଂ ଚଟୁଳଯନ୍ ତୋଗୀଜ୍ଞମାୟୁର୍ଯ୍ୟନ୍
 ଭିନ୍ନମୁଖଟାହଭିତ୍ତିମଭିତୋ ବଭାମ ବଂଶୀଧ୍ଵନିଃ ॥ ୧୬୪ ॥

*rundhann ambu-bhṛtaś camatkṛti-parami kurvan muhus tumburum
 dhyānād antarayan sanandana-mukhān vismāpayan vedhasam
 autsukyāvalibhir balirñ cātulayan bhogīndram āghūrṇayan
 bhindann aṅḍa-kaṭāha-bhittim abhito babhrāma varṇśi-dhvaniḥ*

SYNONYMS

rundhan—blocking; *ambu-bhṛtaḥ*—the clouds bearing rain; *camatkṛti-parami*—full of wonder; *kurvan*—making; *muhuḥ*—at every moment; *tumburum*—the King of the Gandharvas, Tumburu; *dhyānāt*—from meditation; *antarayan*—disturbing; *sanandana-mukhān*—the great saintly persons headed by Sanandana; *vismāpayan*—causing wonder; *vedhasam*—even to Lord Brahmā; *autsukya-āvalibhiḥ*—with thoughts of curiosity; *balirñ*—King Bali; *cātulayan*—agitating; *bhogī-indram*—the King of the Nāgas; *āghūrṇayan*—whirling around; *bhindan*—penetrating; *aṅḍa-kaṭāha-bhittim*—the strong coverings of the universe; *abhitaḥ*—all around; *babhrāma*—circulated; *varṇśi-dhvaniḥ*—the transcendental vibration of the flute.

TRANSLATION

“The transcendental vibration of Kṛṣṇa’s flute blocked the movements of the rain clouds, struck the Gandharvas full of wonder, and agitated the meditation of great saintly persons like Sanaka and Sanandana. It created wonder in Lord Brahmā, wrought intense curiosity that agitated the mind of Bali Mahārāja, who was otherwise firmly fixed, made Mahārāja Ananta, the carrier of the planets, whirl around, and penetrated the strong coverings of the universe. Thus the sound of the flute in the hands of Kṛṣṇa created a wonderful situation.”

PURPORT

This verse (*Vidagdha-mādhava* 1.27) is spoken by Madhumaṅgala, a cowherd friend of Kṛṣṇa’s.

TEXT 165

ଅୟଃ ନୟନଦ୍ୱାତପ୍ରବରପୁଣ୍ୟରୀକପ୍ରଭଃ
 ଅଭାତି ନବଜାଗ୍ନ୍ଦ-ଦ୍ୟତିବିଡ଼ିଷ୍ଟ-ପୀତାଷ୍ଵରଃ ।

ଅରଣ୍ୟଜପରିକ୍ଷୟା-ଦମିତବ୍ୟବେଶାଦରୋ
ହରିନ୍ଦିମନୋହରହୃତିଭରଙ୍ଗଲାଙ୍କୋ ହରିଃ ॥ ୧୬୫ ॥

*ayarān nayana-danḍita-pravara-puṇḍarika-prabhāḥ
prabhāti nava-jāguḍa-dyuti-viḍambī-pīṭāmbarāḥ
aranya-ja-pariṣkriyā-damita-divya-veśādarāḥ
harin-maṇi-manohara-dyutibhiḥ ujjvalāṅgo hariḥ*

SYNONYMS

ayam—this; nayana—by whose beautiful eyes; danḍita—defeated; pravara—best; puṇḍarika-prabhāḥ—the luster of the white lotus flower; prabhāti—looks beautiful; nava-jāguḍa-dyuti—the brilliance of newly painted kurukuma; viḍambī—deriding; pīṭāmbarāḥ—whose yellow dress; aranya-ja—picked up from the forest; pariṣkriyā—by whose ornaments; damita—subdued; divya-veśā-ādarāḥ—the hankering for first-class dress; harin-maṇi—of emeralds; manohara—mind-attracting; dyutibhiḥ—with splendor; ujjvala-āṅgah—whose beautiful body; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

“The beauty of Kṛṣṇa’s eyes surpasses the beauty of white lotus flowers, His yellow garments surpass the brilliance of fresh decorations of kurukuma, His ornaments of selected forest flowers surpass the hankering for the best of garments, and His bodily beauty possesses mind-attracting splendor greater than the jewels known as marakata-maṇi [emeralds].”

PURPORT

This verse from *Vidagdha-mādhava* (1.17) is spoken by Paurṇamāśī.

TEXT 166

ଜ୍ଞାଧୁସ୍ତୁତସଙ୍ଗିଦକ୍ଷିଣମଂ କିଞ୍ଚିଦ୍ବ୍ରତଗ୍ରିକଃ
ସାଚିନ୍ତ୍ୟତକଙ୍କରଂ ସଥି ତିରଃ-ମଞ୍ଚାରିନେତାଖଲମ୍ ।
ବଂଶୀ କୁଟମଲିତେ ଦଧାନମଧ୍ୟରେ ଲୋଲାହୁଲୀମଙ୍ଗତାଃ
ରିଙ୍ଗଦ୍ରଭମରଂ ବରାଙ୍ଗି ପରମାନନ୍ଦଂ ପୁରଃ ସ୍ଵୀକୁଳ ॥ ୧୬୬ ॥

*jaṅghādhas-taṭa-saṅgi-dakṣiṇa-padaṁ kiñcid vibhugna-trikāraṁ
sāci-stambhita-kandharam sakhi tirah-saṅcāri-netrāñcalam
varāñśīṁ kuṭmalite dadhānam adhare lolāṅguli-saṅgatāṁ
riṅgad-bhrū-bhramaraṁ varāṅgi paramānandaṁ puraḥ svikuru*

SYNONYMS

jaṅghā—of the shin; *adhaḥ-taṭa*—at the lower border; *saṅgi*—connected; *dakṣiṇa-padam*—the right foot; *kiñcit*—slightly; *vibhugna-trikam*—the middle of the body bent in three places; *sāci-stumbhita-kandharam*—whose neck is fixed in a curve to the side; *sakhi*—O friend; *tiraḥ-sañcāri*—roaming sideways; *netra-āñcalam*—whose borders of the eyes; *varṇśim*—flute; *kuṭmalite*—shut like a flower bud; *dadhānam*—placing; *adhare*—on the lips; *lolā-aṅguli-saṅgatām*—joined with fingers moving here and there; *riṅgat-bhrū*—whose slowly moving eyebrows; *bhramaram*—like bumblebees; *varāṅgi*—O most beautiful one; *paramānandam*—the personality of bliss; *puraḥ*—situated in front; *svi-kuru*—just accept.

TRANSLATION

“O most beautiful friend, please accept the Supreme Personality of Godhead, who is standing before you full of transcendental bliss. The borders of His eyes roam from side to side, and His eyebrows move slowly like bumblebees on His lotuslike face. Standing with His right foot placed below the knee of His left leg, the middle of His body curved in three places, and His neck gracefully tilted to the side, He takes His flute to His pursed lips and moves His fingers upon it here and there!”

PURPORT

This verse is from the *Lalita-mādhava-nāṭaka* (4.27), a ten-act play by Śrīla Rūpa Gosvāmī. The speaker here is Lalitādevī.

TEXT 167

କୁଳବର ତହୁଧର୍ମଗ୍ରାବୃନ୍ଦାନି ଭିନ୍ଦନ
ସୁମୁଖି ନିଶିତଦୀର୍ଘାପାଞ୍ଚଟକଚ୍ଛଟାଭିଃ ।
ସୁଗପଦୟମପୂର୍ବଃ କଃ ପୁରୋ ବିଶ୍ଵକର୍ମୀ
ମରକତମଣିଲକ୍ଷ୍ମର୍ଗେଷ୍ଟକକ୍ଷାଂ ଚିନୋତି ॥ ୧୬୭ ॥

*kula-varatanu-dharma-grāva-vṛṇdāni bhindan
sumukhi niśita-dirghāpāṅga-ṭaṅka-cchaṭābhīḥ
yugapad ayam apūrvah kah puro viśva-karmā
marakata-maṇi-lakṣair goṣṭha-kakṣāṁ cinoti*

SYNONYMS

kula-varatanu—of the family women; *dharma*—in the form of dedication to the husband, etc.; *grāva-vṛṇdāni*—the stones; *bhindan*—splitting; *sumukhi*—O

beautiful-faced one; *niśita*—sharp; *dirgha-apāṅga*—in the form of long outer corners of the eyes; *ṭarīka-chaṭābhīḥ*—by chisels; *yugapat*—simultaneously; *ayam*—this; *apūrvah*—unprecedented; *kaḥ*—who; *puraḥ*—in front; *viśva-karmā*—creative person; *marakata-maṇi-lakṣaiḥ*—with countless emeralds; *goṣṭha-kakṣām*—a private room for meeting; *cino*—He is constructing.

TRANSLATION

“O beautiful-faced one, who is this creative person standing before us? With the sharp chisels of His loving glances, He is splitting the hard stones of many women’s devotion to their husbands. And with the luster of His body, surpassing the brilliance of countless emeralds, He is simultaneously constructing private meeting places for His pastimes.”

PURPORT

This verse (*Lalita-mādhava* 1.52) is spoken by Rādhārāṇī to Lalitādevī.

TEXT 168

ମହେନ୍ଦ୍ରମଣିମଣ୍ଡଳୀମଦବିଡ଼ସିଦେହତ୍ୟତି-
ବ୍ରଜେନ୍ଦ୍ରକୁଳଚନ୍ଦ୍ରମା: ଶ୍ଫୁରତି କୋହପି ନବ୍ୟୋ ଯୁଵା ।
ସଥି ଶ୍ଥିରକୁଳାଙ୍ଗନା-ନିକର-ନୀବି-ବଙ୍କାର୍ଗଳ-
ଛିଦାକରଣ-କୌତୁକୀ ଜୟତି ଯଷ୍ଟ ବଂଶୀଧରନିଃ ॥ ୧୬୮ ॥

*mahendra-maṇi-maṇḍali-mada-viḍambi-deha-dyutir
vrajendra-kula-candramāḥ sphurati ko 'pi navyo yuvā
sakhi sthira-kulāṅganā-nikara-nīvi-bandhārgala-
cchidākaraṇa-kautukī jayati yasya varṇī-dhvaniḥ*

SYNONYMS

mahendra-maṇi—of jewels of the name *mahendra-maṇi*; *maṇḍali*—of masses; *mada-viḍambi*—defeating the pride; *deha-dyutiḥ*—one whose bodily luster; *vrajendra-kula-candramāḥ*—the moon of the family of Vrajarāja (*Nanda Mahārāja*); *sphurati*—manifests; *kaḥ api*—some; *navyah yuvā*—newly youthful person; *sakhi*—O my dear friend; *sthira*—steady; *kula-aṅganā*—of family ladies; *nikara*—of groups; *nīvi-bandha-argala*—of the impediments such as tightened dresses and belts; *chidā-karaṇa*—in causing the cutting; *kautukī*—very cunning; *jayati*—all glories; *yasya*—of whom; *varṇī-dhvaniḥ*—to the vibration of the flute.

TRANSLATION

“My dear friend, this newly youthful Lord Śrī Kṛṣṇa, the moon in the family of Nanda Mahārāja, is so beautiful that He defies the beauty of clusters of

valuable jewels. All glories to the vibration of His flute, for it is cunningly breaking the patience of chaste ladies by loosening their belts and tight dresses.'

PURPORT

This verse from *Lalita-mādhava* (1.49) is spoken by Lalitādevī to Rādhārāṇī.

TEXT 169

বলাদক্ষোর্লক্ষ্মীঃ কবলযতি নব্যং কুবলযং
 মূখোজ্জ্বাসঃ ফুলঃ কমলবনমূলভ্যযতি চ ।
 দশাঃ কষ্টামষ্টাপদমপি নযত্যাঙ্গিকরচি-
 র্বিচিত্রং রাধায়াঃ কিমপি কিল রূপং বিলসতি ॥১৬৯॥

*balād akṣnor lakṣmīḥ kavalayati navyarī kuvalayari
 mukhollāsaḥ phullam kamala-vanam ullaṅghayati ca
 daśāṁ kaṣṭāṁ aṣṭā-padam api nayaty āṅgika-ruciḥ
 vicitram rādhāyāḥ kim api kila rūpaṁ vilasati*

SYNOMYMS

balāt—by force; *akṣnoḥ*—of the two eyes; *lakṣmīḥ*—the beauty; *kavalayati*—devours; *navyam*—newly awakened; *kuvalayam*—lotus flower; *mukha-ullāsaḥ*—the beauty of the face; *phullam*—fructified; *kamala-vanam*—a forest of lotus flowers; *ullaṅghayati*—surpasses; *ca*—also; *daśām*—to a situation; *kaṣṭām*—painful; *aṣṭā-padam*—gold; *api*—even; *nayati*—brings; *āṅgika-ruciḥ*—the luster of the body; *vicitram*—wonderful; *rādhāyāḥ*—of Śrimatī Rādhārāṇī; *kim api*—some; *kila*—certainly; *rūpaṁ*—the beauty; *vilasati*—manifests.

TRANSLATION

"The beauty of Śrimatī Rādhārāṇī's eyes forcibly devours the beauty of newly grown blue lotus flowers, and the beauty of Her face surpasses that of an entire forest of fully blossomed lotuses. Her bodily luster seems to place even gold in a painful situation. Thus the wonderful, unprecedented beauty of Śrimatī Rādhārāṇī is awakening in Vṛndāvana."

PURPORT

This verse is from *Vidagdha-mādhava* (1.32). It is spoken by Paurṇamāsī.

TEXT 170

বিধুরেতি দিবা বিরূপতাঃ
 শতপত্রং বত শর্বরীমুথে ।

ইতি কেন সদা শ্রিযোজ্জলঃ
তুলনামহীতি মৎপ্রিয়াননম् ॥ ১৭০ ॥

*vidhur eti divā virūpatāṁ
śata-patrāḥ bata śarvarī-mukhe
iti kena sadā śriyojjvalam
tulanām arhati mat-priyānanam*

SYNONYMS

vidhuḥ—the moon; *eti*—becomes; *divā*—by daytime; *virūpatām*—faded away; *śata-patram*—the lotus flower; *bata*—alas; *śarvarī-mukhe*—in the beginning of evening; *iti*—thus; *kena*—with what; *sadā*—always; *śriyā-ujjvalam*—brilliant with beauty; *tulanām*—comparison; *arhati*—deserves; *mat*—of Me; *priyā*—of the dear one; *ānanam*—the face.

TRANSLATION

“Although the effulgence of the moon is brilliant initially at night, in the daytime it fades away. Similarly, although the lotus is beautiful during the daytime, at night it closes. But, O My friend, the face of My most dear Śrimati Rādhārāṇī is always bright and beautiful, both day and night. Therefore, to what can Her face be compared?”

PURPORT

This verse (*Vidagdha-mādhava* 5.20) is spoken by Śrī Kṛṣṇa to Madhumaṅgala.

TEXT 171

প্রমদরসতরঙ্গস্মেরগণুহলায়াঃ
শ্বরধনুরহুবঞ্জক্রলতা-লাশ্বভাজঃ ।
মদকলচলভূজীভ্রাণ্তিভজীঃ দধানো
হৃদয়মিদমদাজ্জীৰ পঞ্চলাক্ষ্যঃ কটাক্ষঃ ॥ ১৭১ ॥

*pramada-rasa-taraṅga-smera-gaṇḍa-sthalāyāḥ
smara-dhanur anubandhi-bhrū-latā-lāsyā-bhājaḥ
mada-kala-cala-bhṛṅgi-bhrānti-bhaṅgiṇī dadhāno
hṛdayam idam adāñkṣit pakṣmalākṣyāḥ kaṭākṣaḥ*

SYNONYMS

pramada—of joy; *rasa-taraṅga*—by the continuous waves of the mellow; *smera*—mildly smiling; *gaṇḍa-sthalāyāḥ*—whose cheeks; *smara-dhanuh*—the

bow of Cupid; *anubandhi*—related with; *bhrū-latā*—of the arched eyebrows; *lāsyā*—dancing; *bhājaḥ*—of one who has; *mada-kala*—intoxicated; *calā*—unsteady; *bhrṅgi-bhrānti*—the moving to and fro of bees; *bhaṅgīm*—the semblance of; *dadhānah*—giving; *hṛdayam idam*—this heart; *adārṅkṣit*—has bitten; *pakṣmala*—possessing exquisite eyelashes; *akṣyāḥ*—of whose two eyes; *kāṭa-akṣāḥ*—the glance.

TRANSLATION

“When Śrimatī Rādhārāṇī smiles, waves of joy overtake Her cheeks, and Her arched eyebrows dance like the bow of Cupid. Her glance is so enchanting that it is like a dancing bumblebee, moving unsteadily due to intoxication. That bee has bitten the whorl of My heart.”

PURPORT

This verse from *Vidagdha-mādhava* (2.51) is also spoken by Lord Kṛṣṇa.

TEXT 172

ରାୟ କହେ,—“ତୋମାର କବିତ୍ବ ଅମୃତେର ଧାର ।
ଦ୍ୱିତୀୟ ନାଟକେର କହ ନାନ୍ଦୀ-ବ୍ୟବହାର ॥” ୧୭୨ ॥

*rāya kahe,—“tomāra kavitva amṛtera dhāra
dvitiya nāṭakera kaha nāndī-vyavahāra”*

SYNONYMS

rāya kahe—Rāmānanda Rāya says; *tomāra*—you; *kavitva*—superexcellence in poetic presentation; *amṛtera dhāra*—a continuous shower of nectar; *dvitiya nāṭakera*—of the second drama; *kaha*—please tell; *nāndī-vyavahāra*—treatment of the introduction.

TRANSLATION

Having heard these verses recited by Rūpa Gosvāmī, Śrīla Rāmānanda Rāya said, “Your poetic expressions are like continuous showers of nectar. Kindly let me hear the introductory portion of the second drama.”

TEXT 173

କୁଳପ କହେ,—“କାହାନ୍ତି ତୁମି ସୂର୍ଯୋପମ ଭାସ ।
ଶୁଣି କୋଷ କୁଞ୍ଜ,—ଯେନ ଖତୋତ-ପ୍ରକାଶ ॥ ୧୭୩ ॥

*rūpa kahe,—“kāhān̄ tumi sūryopama bhāsa
muñi kon kṣudra,—yena khadyota-prakāśa*

SYNONYMS

rūpa kahe—Rūpa Gosvāmī says; *kāhānī*—where; *tumi*—you; *sūrya-upama*—like the sun; *bhāsa*—brilliance; *muñi*—I; *kon*—some; *kṣudra*—insignificant; *yena*—exactly like; *khadyota-prakāśa*—the brilliance of the glowworm.

TRANSLATION

Śrīla Rūpa Gosvāmī said, “In your presence, which is just like brilliant sunshine, I am as insignificant as the light of a glowworm.

TEXT 174

তোমার আগে ধাষ্টঃ এই মুখ-ব্যাদান ।”
এত বলি’ নান্দি-শ্লোক করিলা ব্যাখ্যান ॥ ১৭৪ ॥

*tomāra āge dhārṣṭya ei mukha-vyādāna”
eta bali’ nāndi-śloka karilā vyākhyāna*

SYNONYMS

tomāra āge—before you; *dhārṣṭya*—impudence; *ei*—this; *mukha-vyādāna*—simply opening the mouth; *eta bali’*—saying this; *nāndi-śloka*—the introductory verses; *karilā vyākhyāna*—explained.

TRANSLATION

“It is even impudent for me to open my mouth before you.” Then, having said this, he recited the introductory verse of Lalita-mādhava.

TEXT 175

সুরিপুস্তুশামুরোজকোকা-
মুখকমলানি চ খেদযন্ত্রণঃ।
চিরমথিলসুহচকেরনন্দী
দিশতু মুকুন্দযশঃশাসী মুদং বঃ ॥ ১৭৫ ॥

*sura-ripu-sudṛśām uroja-kokān
mukha-kamalāni ca khedayann akhaṇḍah
ciram akhila-suḥṛc-cakora-nandī_i
diśatu mukunda-yaśāḥ-śāśi mudarī vah*

SYNONYMS

sura-ripu—of the enemies of the demigods; *sudṛśām*—of the wives; *uroja*—the breasts; *kokān*—like birds known as cakravāka birds; *mukha*—faces;

kamalāni—like lotuses; *ca*—also; *khedayan*—distressing; *akhaṇḍah*—completely without distortion; *ciram*—for a long time; *akhila*—of all; *suhṛt*—the friend; *cakora-nandī*—pleasing to the cakora birds; *diśatu*—let it give; *mukunda*—of Śrī Kṛṣṇa; *yaśah*—the glories; *śaśi*—like the moon; *mudam*—pleasure; *vah*—to all of you.

TRANSLATION

“The beautiful moonlike glories of Mukunda give distress to the lotuslike faces of the wives of the demons and to their raised breasts, which are like gleaming cakravāka birds. Those glories, however, are pleasing to all His devotees, who are like cakora birds. May those glories forever give pleasure to you all.”

PURPORT

This is the first verse of Act One of *Lalita-mādhava*.

TEXT 176

‘ଦ୍ୱିତୀୟ ନାନ୍ଦୀ କହ ଦେଖି ?’—ରାୟ ପୁଛିଲା ।
ସଙ୍କୋଚ ପାଞ୍ଚ ରୂପ ପଡ଼ିତେ ମାଗିଲା ॥ ୧୭୬ ॥

‘dvitīya nāndī kaha dekhi?’—rāya puchilā
saṅkoca pāñā rūpa paḍite lāgilā

SYNOMYMS

dvitīya nāndī—the second introductory verse; *kaha*—recite; *dekhi*—so that we can see; *rāya puchilā*—Śrīla Rāmānanda Rāya again inquired; *saṅkoca pāñā*—becoming a little hesitant; *rūpa*—Śrīla Rūpa Gosvāmī; *paḍite lāgilā*—began to read.

TRANSLATION

When Śrīla Rāmānanda Rāya further inquired about the second introductory verse, Śrīla Rūpa Gosvāmī was somewhat hesitant, but nevertheless he began to read.

TEXT 177

ନିଜ ପ୍ରଗ୍ରହିତାଃ ସ୍ଵଧାମୁଦୟମାପ୍ତୁବନ୍ୟଃ କ୍ରିତୋ
କିରତ୍ୟଳସ୍ତ୍ରୀକୃତସ୍ତରିଜ୍ଜକୁଳାଧିରାଜସ୍ଥିତିଃ ।
ମ ଲୁକ୍ଷିତ-ତମ୍ଭୁତିର୍ଯ୍ୟମ ଶଟ୍ଟୀଶ୍ଵତାଖ୍ୟଃ ଶଶୀ
ବଶୀକୃତଜଗମ୍ନାଃ କିମପି ଶର୍ମ ବିନ୍ଦୁସ୍ତ୍ରୁ ॥ ୧୭୭ ॥

*nija-praṇayitāṁ sudhāṁ udayam āpnuvan yaḥ kṣitau
kiraty alam urikṛta-dvija-kulādhirāja-sthitih
sa luñcita-tamas-tatir mama śacī-sutākhyah śāśi
vaśikṛta-jagan-manāḥ kim api śarma vinyasyatu*

SYNONYMS

nija-praṇayitām—own devotional love; *sudhām*—the nectar; *udayam*—appearance; *āpnuvan*—obtaining; *yaḥ*—one who; *kṣitau*—on the surface of the world; *kirati*—expands; *alam*—extensively; *uri-kṛta*—accepted; *dvija-kula-adhirāja-sthitih*—the situation of the most exalted of the brāhmaṇa community; *sah*—He; *luñcita*—driven away; *tamaḥ*—of darkness; *tatiḥ*—mass; *mama*—my; *śacī-suta-ākhyah*—known as Śacīnandana, the son of mother Śacī; *śāśi*—the moon; *vaśi-kṛta*—subdued; *jagat-manāḥ*—the minds of the whole world; *kim api*—somehow; *śarma*—auspiciousness; *vinyasyatu*—let it be bestowed.

TRANSLATION

“The moonlike Supreme Personality of Godhead, who is known as the son of mother Śacī, has now appeared on earth to spread devotional love of Himself. He is emperor of the brāhmaṇa community. He can drive away all the darkness of ignorance and control the mind of everyone in the world. May that rising moon bestow upon us all good fortune.”

PURPORT

This is the third verse of Act One of *Vidagdha-mādhava*.

TEXT 178

শুনিযা প্রভুর যদি অন্তরে উলাস ।
বাহিরে কহেন কিছু করি' রোষাভাস ॥ ১৭৮ ॥

*śuniyā prabhura yadi antare ullāsa
bāhire kahena kichu kari' roṣābhāsa*

SYNONYMS

śuniyā—hearing this; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *yadi*—although; *antare*—within; *ullāsa*—great jubilation; *bāhire*—externally; *kahena*—says; *kichu*—something; *kari'*—making; *roṣā-abhāsa*—as if angry.

TRANSLATION

Although Śrī Caitanya Mahāprabhu was inwardly greatly pleased when He heard this verse, externally He spoke as if angry.

TEXT 179

“କୋହା ତୋମାର କୃଷ୍ଣରସକାବ୍ୟ-ସୁଧାସିନ୍ଧୁ ।
ତାର ମଧ୍ୟେ ମିଥ୍ୟା କେନେ ସ୍ତୁତି-କ୍ଷାରବିନ୍ଦୁ” ॥ ୧୭୯ ॥

*kānhā tomāra kṛṣṇa-rasa-kāvya-sudhā-sindhu
tāra madhye mithyā kene stuti-kṣāra-bindu*

SYNONYMS

kānhā—where; *tomāra*—your; *kṛṣṇa-rasa-kāvya*—of exalted poetry concerning the mellow of Lord Kṛṣṇa's pastimes; *sudhā-sindhu*—ocean of the nectar; *tāra madhye*—within that; *mithyā*—false; *kene*—why; *stuti*—prayer; *kṣāra-bindu*—like a drop of alkali.

TRANSLATION

“Your exalted poetic descriptions of the mellow of Lord Kṛṣṇa's pastimes are like an ocean of nectar. But why have you put in a false prayer about Me? It is like a drop of detestful alkali.”

TEXT 180

ରାୟ କହେ,—“ରୂପେର କାବ୍ୟ ଅମୃତେର ପୂର ।
ତାର ମଧ୍ୟେ ଏକ ବିନ୍ଦୁ ଦିଶାତେ କର୍ପୂର ॥” ୧୮୦ ॥

*rāya kahe,—“rūpera kāvya amṛtera pūra
tāra madhye eka bindu diyāche karpūra”*

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya says; *rūpera kāvya*—the poetic expression of Śrīla Rūpa Gosvāmī; *amṛtera pūra*—filled with all nectar; *tāra madhye*—within that; *eka bindu*—one drop; *diyāche*—he has given; *karpūra*—camphor.

TRANSLATION

Śrīla Rāmānanda Rāya objected, “It is not alkali at all. It is a particle of camphor he has put into the nectar of his exalted poetic expression.”

TEXT 181

ପ୍ରଭୁ କହେ,—“ରାୟ, ତୋମାର ଈହାତେ ଉତ୍ତାପ ।
ଶୁଣିତେଇ ଲଜ୍ଜା, ଲୋକେ କରେ ଉପହାସ ॥” ୧୮୧ ॥

*prabhu kahe,—“rāya, tomāra ihāte ullāsa
śunitei lajjā, loke kare upahāsa”*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu says; *rāya*—Rāmānanda Rāya; *tomāra*—your; *ihāte*—in this; *ullāsa*—jubilation; *śunitei*—to hear; *lajjā*—ashamed; *loke*—the people in general; *kare*—do; *upahāsa*—joking.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “My dear Rāmānanda Rāya, you are jubilant at hearing these poetic expressions, but I am ashamed to hear them, for people in general will joke about the subject of this verse.”

TEXT 182

ରାୟ କହେ,—“ଲୋକେର ସୁଖ ଇହାର ଶ୍ରବଣେ ।
ଅଭିଷ୍ଟ-ଦେବେର ସ୍ମୃତି ମନ୍ତ୍ରାଚରଣେ ॥” ୧୮୨ ॥

*rāya kahe,—“lokera sukha ihāra śravaṇe
abhiṣṭa-devera smṛti maṅgalācaraṇe”*

SYNONYMS

rāya kahe—Rāmānanda Rāya says; *lokera*—of the people in general; *sukha*—happiness; *ihāra śravaṇe*—in hearing such poetic expressions; *abhiṣṭa-devera*—of the worshipable Deity; *smṛti*—remembrance; *maṅgalācaraṇe*—in the performance of auspiciousness in the beginning.

TRANSLATION

Rāmānanda Rāya said, “Instead of joking, people in general will feel great pleasure in hearing such poetry, for the initial remembrance of the worshipable Deity invokes good fortune.”

TEXT 183

ରାୟ କହେ,—“କୋମ୍ପ ଅଜେ ପାତ୍ରେର ପ୍ରବେଶ ?”
ତବେ ରୂପ-ଗୋସାଙ୍ଗ କହେ ତାହାର ବିଶେଷ ॥ ୧୮୩ ॥

*rāya kahe,—“kon aṅge pātrera praveśa?”
tabe rūpa-gosāñi kahe tāhāra viśeṣa*

SYNONYMS

rāya kahe—Rāmānanda Rāya says; *kon*—what; *aṅge*—subdivision of style; *pātrera praveśa*—the entrance of the players; *tabe*—at that time; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *kahe*—continues to speak; *tāhāra viśeṣa*—specifically on this matter.

TRANSLATION

Rāmānanda Rāya inquired, “By which subdivision of style do the players enter?” Rūpa Gosvāmī then began to speak specifically about this subject.

TEXT 184

নটতা কি রাতৰাজং নিহত্য রক্ষলে কলানিধিন।।
সময়ে তেন বিধেযং গুণবতি তারাক রগ্রহণমু ॥ ১৮৪ ॥

*naṭatā kirāta-rājam
nihatya rāṅga-sthale kalā-nidhinā
samaye tena vidheyam
guṇavati tārā-kara-grahaṇam*

SYNONYMS

naṭatā—dancing on the stage; *kirāta-rājam*—the ruler of the *kirāta* (uncivilized men), *Kāṁsa*; *nihatya*—killing; *rāṅga-sthale*—on the stage; *kalā-nidhinā*—the master of all arts; *samaye*—at the time; *tena*—by Him; *vidheyam*—to be done; *guṇa-vati*—at the qualified moment; *tārā-kara*—of the hand of *Tārā* (*Rādhā*); *grahaṇam*—the acceptance.

TRANSLATION

“‘While dancing on the stage after having killed the ruler of uncivilized men [Kāṁsa], Lord Kṛṣṇa, master of all arts, will at the proper time accept the hand of Śrimatī Rādhārāṇī, who is qualified with all transcendental attributes.’ (Lalita-mādhava 1.11)

TEXT 185

‘উদ্ঘাত্যক’ নাম এই ‘আমুখ’—‘বীধী’ অজ ।
তোমার আগে কহি—ইহা ধার্ষ্যের তরঙ্গ ॥ ১৮৫ ॥

*‘udghātyaka’ nāma ei ‘āmukha’—‘vithi’ aṅga
tomāra āge kahi—ihā dhārṣṭyera tarāṅga*

SYNONYMS

'udghātyaka' *nāma*—a dancing appearance of the player, technically known as *udghātyaka*; *ei āmukha*—this is the introduction; *vīthī arṅga*—the part is called *vīthī*; *tomāra āge*—before you; *kahi*—I say; *ihā*—this; *dhārṣṭyera tarāṅga*—a wave of impudence.

TRANSLATION

"This introduction is technically called udghātyaka, and the whole scene is called vīthī. You are so expert in dramatic expression that each of my statements before you is like a wave from an ocean of impudence.

PURPORT

In this connection Śrila Bhaktisiddhānta Sarasvatī Ṭhākura again quotes the following verse from the *Sāhitya-darpaṇa* (6.288):

*udghātyakah kathodghātah
prayogātiśayas tathā
pravartakāvalagite
pañca prastāvanā-bhidāḥ*

Thus the technical names for the five kinds of introductory scenes of the drama are listed as *udghātyaka*, *kathodghātā*, *prayogātiśaya*, *pravartaka* and *avalagita*. When Śrila Rāmānanda Rāya inquired which of these five Śrīla Rūpa Gosvāmī had used to accomplish the technical introduction to his drama *Lalita-mādhava*, Rūpa Gosvāmī replied that he had used the introduction technically called *udghātyaka*. According to *Bhāratī-vṛtti*, three technical terms used are *prarocanā*, *vīthī* and *prahasanā*. Thus Rūpa Gosvāmī also mentioned *vīthī*, which is a technical term for a certain type of expression. According to the *Sāhitya-darpaṇa* (6.520):

*vīthyām eko bhaved arṅkah
kaścid eko 'tra kalpyate
ākāśa-bhāṣitair uktais
citrāṁ pratyuktim āśritah*

The *vīthī* beginning of a drama consists of only one scene. In that scene, one of the heroes enters the stage, and by means of opposing statements uttered by a voice from the sky (offstage), he introduces the abundant conjugal mellow and other mellows to some degree. In the course of the introduction, all the seeds of the play are planted. This introduction is called *udghātyaka* because the player dances on the stage. This term also indicates that the full moon enters the stage. In this case, when the word *naṭatā* ("dancing on the stage") is linked with the

moon, its meaning is obscure, but because the meaning becomes very clear when the word *naṭatā* is linked with Kṛṣṇa, this type of introduction is called *udghātyaka*.

Śrīla Rāmānanda Rāya used highly technical terms when he discussed this with Śrīla Rūpa Gosvāmī. Rūpa Gosvāmī admitted that Śrīla Rāmānanda Rāya was a greatly learned scholar of bona fide dramatic composition. Thus although Śrīla Rūpa Gosvāmī was quite fit to answer Śrīla Rāmānanda Rāya's questions, due to his Vaiṣṇava humility he admitted that his words were impudent. Actually both Rūpa Gosvāmī and Rāmānanda Rāya were scholarly experts in composing poetry and presenting it strictly according to the *Sāhitya-darpaṇa* and other Vedic literatures.

TEXT 186

“পদানি অগতার্থানি তদর্থগতয়ে নরাঃ ।
যোজয়ন্তি পদৈরঐশ্চঃ স উদ্যাত্যক উচ্যতে ॥” ১৮৬ ॥

*padāni tv agatārthāni
tad-artha-gataye narāḥ
yojayanti padair anyaiḥ
sa udghātyaka ucyate*

SYNONYMS

padāni—words; *tu*—but; *agata-arthāni*—having an unclear meaning; *tat*—that; *artha-gataye*—to understand the meaning; *narāḥ*—men; *yojayanti*—join; *padaiḥ*—with words; *anyaiḥ*—other; *sah*—that; *udghātyakah*—*udghātyaka*; *ucyate*—is called.

TRANSLATION

“To explain an unclear word, men generally join it with other words. Such an attempt is called *udghātyaka*. ”

PURPORT

This verse is quoted from the *Sāhitya-darpaṇa* (6.289).

TEXT 187

ରାୟ କହେ,—“କହ ଆଗେ ଅଜ୍ଞେର ବିଶେଷ” ।
ଶ୍ରୀରୂପ କହେନ କିଛୁ ସଂକ୍ଷେପ-ଉଦ୍ଦେଶ ॥ ୧୮୭ ॥

*rāya kahe,—“kaha āge aṅgera viśeṣa”
śrī-rūpa kahena kichu saṅkṣepa-uddeśa*

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya says; kaha—please tell me; āge—further; aṅgera viśeṣa—particular portions; śrī-rūpa kahena—Śrīla Rūpa Gosvāmī says; kichu—something; saṅkṣepa—in brief; uddeśa—reference.

TRANSLATION

When Rāmānanda Rāya requested Śrīla Rūpa Gosvāmī to speak further about various portions of the play, Śrīla Rūpa Gosvāmī briefly quoted his Lalita-mādhava.

TEXT 188

হরিমুদ্ধিশতে রঞ্জোভরঃ, পূরতঃ সঙ্গমযত্যমুং তমঃ ।
অজবামদশাং ন পদ্ধতিঃ, প্রকটা সর্বদৃশঃ শ্রতেরপি ॥ ১৮৮॥

*harim uddiśate rajo-bharaḥ
purataḥ saṅgamayaty amurū tamah
vrajavāma-dṛśāṁ na paddhatih
prakaṭā sarva-dṛśāḥ śruter api*

SYNONYMS

harim—Kṛṣṇa; *uddiśate*—it indicates; *rajaḥ-bharaḥ*—dust from the cows; *purataḥ*—in front; *saṅgamayati*—causes to meet; *amurū*—Kṛṣṇa; *tamah*—the darkness; *vrajavāma-dṛśām*—of the damsels of Vṛndāvana; *na*—not; *paddhatih*—the course of activities; *prakaṭā*—manifested; *sarva-dṛśāḥ*—who know everything; *śruteḥ*—of the Vedas; *api*—as well as.

TRANSLATION

“The dust from cows and calves on the road creates a kind of darkness indicating that Kṛṣṇa is returning home from the pasture. Also, the darkness of evening provokes the gopis to meet Kṛṣṇa. Thus the pastimes of Kṛṣṇa and the gopis are covered by a kind of transcendental darkness and are therefore impossible for ordinary scholars of the Vedas to see!”

PURPORT

This verse from the *Lalita-mādhava* (1.23) is spoken by Paurṇamāśī in a conversation with Gārgī.

Kṛṣṇa stated in *Bhagavad-gītā*, *traiguṇya-viśayā vedā nistraiguṇyo bhavārjuna*. Thus He advised Arjuna to rise above the modes of material nature, for the entire Vedic system is filled with descriptions involving *sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*. People are generally covered by the quality of *rajo-guṇa* and are therefore

unable to understand the pastimes of Kṛṣṇa with the gopīs of Vraja. Moreover, the quality of *tamo-guṇa* further disturbs their understanding. In Vṛndāvana, however, although Kṛṣṇa is covered by the hazy darkness of the dust, the gopīs can nevertheless understand that within the dust storm is Kṛṣṇa. Because they are His topmost devotees, they can perceive His hand in everything. Thus even in the dark or in a hazy storm of dust, devotees can understand what Kṛṣṇa is doing. The purport of this verse is that Kṛṣṇa is never lost, under any circumstances, to the vision of exalted devotees like the *gopīs*.

TEXT 189

হিয়মবগৃ গৃহেভ্যঃ কর্ষতি রাধাং বনায় যা নিপুণা ।
সা জয়তি নিস্তৃতার্থা বরবংশজকাকলী দৃতী ॥ ১৮৯ ॥

*hriyam avagrhya grhebhyah karṣati
rādhāṁ vanāya yā nipuṇā
sā jayati nisṛṣṭārthā
vara-varṇsaja-kākali dūti*

SYNONYMS

hriyam—bashfulness; *avagrhya*—impeding; *grhebhyah*—from private houses; *karṣati*—attracts; *rādhām*—Śrimatī Rādhārāṇī; *vanāya*—to the forest; *yā*—which; *nipuṇā*—being expert; *sā*—that; *jayati*—let it be glorified; *nisṛṣṭārthā*—authorized; *vara-varṇsaja*—of the bamboo flute; *kākali*—the sweet tone; *dūti*—the messenger.

TRANSLATION

“‘May the sweet sound of Lord Kṛṣṇa’s flute, His authorized messenger, be glorified, for it expertly releases Śrimatī Rādhārāṇī from Her shyness and attracts Her from Her home to the forest!’

PURPORT

This verse from *Lalita-mādhava* (1.24) is spoken by Gārgī, the daughter of Gargamuni.

TEXT 190

সহচরি নিরাতকঃ কোইয়ং যুবা মুদিরহ্যতি-
অর্জত্বি কৃতঃ প্রাপ্তে মাঞ্চলতঙ্গজিভগঃ ।
অহহ চটুলেক্ষসপ্তস্তুর্গঞ্জলতঙ্গৈ-
র্ম শুতিধনং চেতঃকোষাদ্বিলুষ্টযতীহ যঃ ॥ ১৯০ ॥

sahacari nirātaṅkah ko 'yam yuvā mudira-dyutir
 vraja-bhūvi kutah prāpto mādyan mataṅgaja-vibhramah
 ahaha caṭulair utsarpadbhir dṛg-añcala-taskarair
 mama dhṛti-dhanam cetaḥ-koṣād viluṇṭhayatiha yaḥ

SYNONYMS

saha-cari—O My dear friend; *nirātaṅkah*—without fear; *kaḥ*—who; *ayam*—this; *yuvā*—young man; *mudira-dyutih*—as effulgent as a lightning cloud; *vraja-bhūvi*—in the land of Vraja, Vṛndāvana; *kutah*—from where; *prāptah*—obtained; *mādyan*—being intoxicated; *mataṅgaja*—like an elephant; *vibhramah*—whose pastimes; *ahaha*—alas; *caṭulaiḥ*—very unsteady; *utsarpadbhiḥ*—with wanderings in all directions; *dṛg-añcala-taskaraiḥ*—by the glances of His eyes like thieves; *mama*—My; *dhṛti-dhanam*—the treasure of My patience; *cetaḥ*—of the heart; *koṣād*—from the core; *viluṇṭhayati*—plunders; *iha*—here in Vṛndāvana; *yaḥ*—the person who.

TRANSLATION

“‘My dear friend, who is this fearless young man? He is as bright as a lightning cloud, and He wanders in His pastimes like a maddened elephant. From where has He come to Vṛndāvana? Alas, by His restless movements and attractive glances He is plundering from the vault of My heart the treasure of My patience.’

PURPORT

This verse (*Lalita-mādhava* 2.11) is spoken by Śrīmatī Rādhārāṇī to Her friend Lalitādevī.

TEXT 191

বিহারসুরদীঘিকা মম মনঃকরীন্দ্ৰিয়া যা।
 বিলোচন-চকোরয়োঁ শৰদমন্দচন্দ্ৰপ্ৰভা।
 উরোহস্তৰতটিশ চাভৰণচাকৰতাৰাবলী
 মঘোন্নতমনোৱারথেৰিষমলস্তি সা রাধিকা॥” ১৯১॥

vihāra-sura-dirghikā mama manah-karindrasya yā
 vilocana-cakorayoh śarad-amanda-candra-prabhā
 uro 'mbara-taṭasya cābharaṇa-cāru-tārāvalī
 mayonnata-manorathair iyam alambhi sā rādhikā

SYNONYMS

vihāra-sura-dirghikā—the Ganges flowing in the heavenly planets; *mama*—My; *manah-kari-indrasya*—of the elephant-like mind; *yā*—She who; *vilocana*—

glancing; cakorayoh—of My two eyes, which are like cakora birds; śarat-amanda-candra-prabhā—like the shine of the full moon in the autumn; uraḥ—of My chest; ambara—like the sky; taṭasya—on the edge; ca—also; ābharaṇa—ornaments; cāru—beautiful; tārā-āvalī—like the stars; mayā—by Me; unnata—highly elevated; manorathaiḥ—by mental desires; iyam—this; alambhi—attained; sā—She; rādhikā—Śrīmatī Rādhārāṇī.

TRANSLATION

“‘Śrīmatī Rādhārāṇī is the Ganges in which the elephant of My mind enjoys pastimes. She is the shining of the full autumn moon for the cakora birds of My eyes. She is the dazzling ornament, the bright and beautiful arrangement of stars, on the border of the sky of My chest. Now today I have gained Śrīmatī Rādhārāṇī because of the highly elevated state of My mind.’”

PURPORT

This verse from *Lalita-mādhava* (2.10) expresses the thoughts of Lord Kṛṣṇa in relation with Rādhārāṇī.

TEXT 192

এত শুনি' রায় কহে প্রভুর চরণে ।
রূপের কবিত্ব প্রশংসি' সহস্র-বদনে ॥ ১৯২ ॥

eta śuni' rāya kahe prabhura caraṇe
rūpera kavitva praśāṁsi' sahasra-vadane

SYNONYMS

eta śuni'—hearing this; rāya—Rāmānanda Rāya; kahe—says; prabhura caraṇe—at the lotus feet of Śrī Caitanya Mahāprabhu; rūpera—of Rūpa Gosvāmī; kavitva—poetic art; praśāṁsi'—glorifying; sahasra-vadane—as if with a thousand mouths.

TRANSLATION

After hearing this, Śrīla Rāmānanda Rāya submitted at the lotus feet of Śrī Caitanya Mahāprabhu the superexcellence of Śrīla Rūpa Gosvāmī's poetic expression and began to praise it as if he had thousands of mouths.

TEXT 193

“কবিত্ব না হয় এই অঘতের ধার ।
মাটক-লক্ষণ সব সিদ্ধান্তের সার ॥ ১৯৩ ॥

"kavitva nā haya ei amṛtera dhāra
nāṭaka-lakṣaṇa saba siddhāntera sāra

SYNONYMS

kavita—poetic art; *nā haya*—is not; *ei*—this; *amṛtera dhāra*—constant shower of nectar; *nāṭaka*—a drama; *lakṣaṇa*—appearing as; *saba*—all; *siddhāntera sāra*—essences of ultimate realization.

TRANSLATION

Śrīla Rāmānanda Rāya said, "This is not a poetic presentation; it is a continuous shower of nectar. Indeed, it is the essence of all ultimate realizations, appearing in the form of plays.

TEXT 194

প্ৰেম-পৱিপাতি এই অস্তুত বৰ্ণন ।
শুনি' চিন্ত-কৰ্ণেৱ হয় আনন্দ-গুর্ণন ॥ ১৯৪ ॥

*prema-paripāti ei adbhuta varṇana
śuni' citta-karṇera haya ānanda-ghūrṇana*

SYNONYMS

prema-paripāti—a first-class arrangement to express loving affairs; *ei*—this; *adbhuta varṇana*—wonderful description; *śuni'*—hearing; *citta-karṇera*—of the heart and the ear; *haya*—there is; *ānanda-ghūrṇana*—a whirlpool of transcendental bliss.

TRANSLATION

"The wonderful descriptions of Rūpa Gosvāmī are superb arrangements to express loving affairs. Hearing them will plunge the heart and ears of everyone into a whirlpool of transcendental bliss.

TEXT 195

"কিং কাব্যেন কবেত্স্য কিং কাণ্ডেন ধনুশতঃ ।
পৰস্য দ্বন্দ্বে লগ্নং ন ঘূৰ্ণয়তি যচ্ছিৱঃ ॥" ১৯৫ ॥

*kirin kāvyeṇa kaves tasya
kirin kāñḍena dhanuś-mataḥ
parasya hṛdaye lagnam
na ghūrṇayati yac chiraḥ*

SYNONYMS

kim—what use; *kāvyena*—with poetry; *kaveḥ*—of the poet; *tasya*—that; *kim*—what use; *kāñḍena*—with the arrow; *dhanuh-mataḥ*—of the bowman; *parasya*—of another; *hṛdaye*—in the heart; *lagnam*—penetrating; *na ghūrṇayati*—does not cause to roll about; *yat*—which; *śirah*—the head.

TRANSLATION

“‘What is the use of a bowman’s arrow or a poet’s poetry if they penetrate the heart but do not cause the head to spin?’

TEXT 196

তোমার শক্তি বিনা জীবের নহে এই বাণী ।
তুমি শক্তি দিয়া কহাও,—হেন অনুমানি ॥ ১৯৬ ॥

*tomāra śakti vinā jivera nahe ei vāṇī
tumi śakti diyā kahāo,—hena anumāni”*

SYNONYMS

tomāra śakti vinā—without Your special power; *jivera*—of an ordinary living being; *nahe*—there is not; *ei vāṇī*—these words; *tumi*—You; *śakti diyā*—giving power; *kahāo*—make him say; *hena*—such; *anumāni*—I guess.

TRANSLATION

“Without Your mercy such poetic expressions would be impossible for an ordinary living being to write. My guess is that You have given him the power.”

TEXT 197

প্রভু কহে,— “প্রয়াগে ইহার হৃষেল মিলন ।
ইহার গুণে ইহাতে আমার তুষ্ট হৈল মন ॥ ১৯৭ ॥

*prabhu kahe,— “prayāge ihāra ha-ila milana
ihāra guṇe ihāte āmāra tuṣṭa haila mana*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu says; *prayāge*—at Prayāga; *ihāra*—of him; *ha-ila*—there was; *milana*—meeting; *ihāra guṇe*—by his transcendental qualities; *ihāte*—in him; *āmāra*—of Me; *tuṣṭa*—satisfied; *haila*—became; *mana*—the mind.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “I met Śrīla Rūpa Gosvāmī at Prayāga. He attracted and satisfied Me because of his qualities.”

PURPORT

The Supreme Personality of Godhead is not partial to some and neutral to others. One can actually draw the attention of the Supreme Personality of Godhead by service. Then one is further empowered by the Lord to act in such a way that everyone can appreciate his service. This is confirmed in *Bhagavad-gītā* (4.11): *ye yathā māṁ prapadyante tāṁś tathaiva bhajāmy aham*. Kṛṣṇa is responsive. If one tries to render his best service to the Lord, the Lord gives him the power to do so. Kṛṣṇa also says in *Bhagavad-gītā*:

teṣāṁ satata-yuktānāṁ
bhajatāṁ pṛiti-pūrvakam
dadāmi buddhi-yogān tāṁ
yena māṁ upayānti te

“To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.” (Bg. 10.10) Śrī Caitanya Mahāprabhu bestowed His special favor upon Śrīla Rūpa Gosvāmī because Rūpa Gosvāmī wanted to serve the Lord to the best of his ability. Such is the reciprocation between the devotee and the Lord in the discharge of devotional duties.

TEXT 198

ଅଧୂର ପ୍ରସନ୍ନ ଇହାର କାଵ୍ୟ ସାଲକାର ।
ଏହେ କବିତ୍ବ ବିନୁ ମହେ ରାସେର ପ୍ରଚାର ॥ ୧୯୮ ॥

madhura prasanna iħāra kāvya sālākāra
aiche kavitva vinu nahe rasera pracāra

SYNONYMS

madhura—sweet; *prasanna*—pleasing; *iħāra*—his; *kāvya*—poetry; *sālākāra*—with metaphors and other ornaments; *aiche*—such as that; *kavitva*—poetic qualifications; *vinu*—without; *nahe*—there is not; *rasera*—of mellites; *pracāra*—preaching.

TRANSLATION

Śrī Caitanya Mahāprabhu praised the metaphors and other literary ornaments of Śrīla Rūpa Gosvāmī’s transcendental poetry. Without such poetic attributes, He said, there is no possibility of preaching transcendental mellites.

TEXT 199

সবে কৃপা করি' ই'হারে দেহ' এই বর ।
অজলীলা-প্রেমরস যেন বর্ণে নিরন্তর ॥ ১৯৯ ॥

*sabe kṛpā kari' iñhāre deha' ei vara
vraja-lilā-prema-rasa yena varṇe nirantara*

SYNOMYS

sabe—all of you; *kṛpā kari'*—showing your mercy; *iñhāre*—unto Śrīla Rūpa Gosvāmī; *deha'*—give; *ei vara*—this benediction; *vraja-lilā-prema-rasa*—transcendental mellows of the pastimes of Vṛndāvana; *yena*—so that; *varṇe*—he can describe; *nirantara*—without cessation.

TRANSLATION

Śrī Caitanya Mahāprabhu requested all His personal associates to bless Rūpa Gosvāmī so that he might continuously describe the pastimes of Vṛndāvana, which are full of emotional love of Godhead.

TEXT 200

ই'হার যে জ্যেষ্ঠাভাতা, নাম—‘সনাতন’ ।
পৃথিবীতে বিজ্ঞবন নাহি তাঁর সম ॥ ২০০ ॥

iñhāra ye jyeṣṭha-bhrātā, nāma—‘sanātana’
pṛthivite vijñā-vara nāhi tānra sama

SYNOMYS

iñhāra—of Śrīla Rūpa Gosvāmī; *ye*—who; *jyeṣṭha-bhrātā*—the elder brother; *nāma*—named; *sanātana*—Sanātana Gosvāmī; *pṛthivite*—on the surface of the world; *vijñā-vara*—most learned; *nāhi*—there is none; *tānra sama*—equal to him.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “Śrīla Rūpa Gosvāmī's elder brother, whose name is Sanātana Gosvāmī, is such a wise and learned scholar that no one is equal to him.”

TEXT 201

তোমার ঘৈছে বিষয়ত্যাগ, তৈছে তাঁর রীতি ।
দেন্ত-বৈরাগ্য-পাণ্ডিত্যের তাহাতেই স্থিতি ॥ ২০১ ॥

*tomāra yaiche viṣaya-tyāga, taiche tāṅra rīti
dainya-vairāgya-pāṇḍityera tāṅhātei sthiti*

SYNOMYS

tomāra—your; *yaiche*—just as; *viṣaya-tyāga*—renunciation of material connections; *taiche*—similarly; *tāṅra rīti*—his manner of activity; *dainya*—humblessness; *vairāgya*—renunciation; *pāṇḍityera*—of learned scholarship; *tāṅhātei*—in him; *sthiti*—existing.

TRANSLATION

Śrī Caitanya Mahāprabhu told Rāmānanda Rāya, “Sanātana Gosvāmī’s renunciation of material connections is just like yours. Humility, renunciation and excellent learning exist in him simultaneously.

TEXT 202

**ଏই ଦୁଇ ଭାଇଯେ ଆମি ପାଠାଇଲୁଣ୍ଡ ବୃକ୍ଷାବନେ ।
ଶକ୍ତି ଦିଯା ଭକ୍ତିଶାସ୍ତ୍ର କରିତେ ପ୍ରବର୍ତ୍ତନେ ॥ ୨୦୨ ॥**

*ei dui bhāiye āmi pāṭhāiluṇḍ vr̄ndāvane
śakti diyā bhakti-śāstra karite pravartane*

SYNOMYS

ei—these; *dui*—two; *bhāiye*—brothers; *āmi*—I; *pāṭhāiluṇḍ*—sent; *vr̄ndāvane*—to Vṛndāvana; *śakti* *diyā*—empowering them; *bhakti-śāstra*—transcendental literature regarding devotional service; *karite*—to do; *pravartane*—establishing.

TRANSLATION

“I empowered both of these brothers to go to Vṛndāvana to expand the literature of bhakti.”

PURPORT

Śrī Caitanya Mahāprabhu informed Śrīla Rāmānanda Rāya that he and Sanātana Gosvāmī had engaged equally in devotional service after giving up all relationships with material activity. Such renunciation is a symptom of an unalloyed devotee engaged in the service of the Lord with no tinge of material contamination. According to Śrī Caitanya Mahāprabhu, this is the position of *ṭṛṇād api sunicena taror api sahiṣṇunā*. A pure devotee, free from the reactions of the material modes of nature, executes devotional service with tolerance like that of a tree. He also feels humbler than the grass. Such a devotee, who is called *niṣkiñcana*, or free

from all material possessions, is always absorbed in emotional love of Godhead. He is reluctant to perform any kind of sense gratification. In other words, such a devotee is free from all material bondage, but he engages in Kṛṣṇa conscious activities. Such expert devotional service is performed without hypocrisy. Humility, renunciation and learned scholarship were combined in Sanātana Gosvāmī, the ideal pure devotee, who was on the same level of understanding as Śrīla Rāmānanda Rāya. Like Rāmānanda Rāya, Sanātana Gosvāmī was a fully cognizant expert in the conclusions of devotional service and was therefore able to describe such transcendental knowledge.

TEXT 203

ରାୟ କହେ,—“ଦେଖିବ ତୁମି ସେ ଚାହ କରିବେ ।
କାଷ୍ଠେର ପୁତଳୀ ତୁମି ପାର ନାଚାଇବେ ॥ ୨୦୩ ॥

*rāya kahe,—“iśvara tumi ye cāha karite
kāṣṭhera putalī tumi pāra nācāite*

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya says; *iśvara tumi*—You are the Supreme Personality of Godhead; *ye*—whatever; *cāha*—You want; *karite*—to do; *kāṣṭhera*—of wood; *putalī*—a doll; *tumi*—You; *pāra*—are able; *nācāite*—to make dance.

TRANSLATION

Śrīla Rāmānanda Rāya replied to Śrī Caitanya Mahāprabhu, “My Lord, You are the Supreme Personality of Godhead. If You like, You can cause even a wooden doll to dance.

TEXT 204

ମୋର ମୃଥେ ସେ ସବ ରସ କରିଲା ପ୍ରାଚାରଣେ ।
ସେଇ ରସ ଦେଖି ଏହି ଇହାର ଲିଖନେ ॥ ୨୦୪ ॥

*mora mukhe ye saba rasa karilā pracāraṇe
sei rasa dekhi ei ihāra likhane*

SYNONYMS

mora mukhe—through my mouth; *ye*—whatever; *saba rasa*—all such transcendental mellows; *karilā*—You did; *pracāraṇe*—preaching; *sei rasa*—those same transcendental mellows; *dekhi*—I see; *ei*—this; *ihāra likhane*—in the writing of Śrīla Rūpa Gosvāmī.

TRANSLATION

“I see that the truths regarding transcendental mellow that You have expounded through my mouth are all explained in the writings of Śrīla Rūpa Gosvāmī.

TEXT 205

ভক্তে কৃপা-হেতু প্রকাশিতে চাহ অজ-রস ।
যারে করাও, সেই করিবে জগৎ তোমার বশ ॥২০৫

*bhakte kṛpā-hetu prakāśite cāha vraja-rasa
yāre karāo, sei karibe jagat tomāra vaśa*

SYNONYMS

bhakte—unto the devotees; *kṛpā-hetu*—because of mercy; *prakāśite*—to show; *cāha*—You want; *vraja-rasa*—the transcendental mélées in Vṛndāvana; *yāre*—whomever; *karāo*—You may empower; *sei*—he; *karibe*—will make; *jagat*—the whole world; *tomāra* *vaśa*—under Your control.

TRANSLATION

“Because of Your causeless mercy toward Your devotees, You want to describe the transcendental pastimes in Vṛndāvana. Anyone empowered to do this can bring the entire world under Your influence.”

PURPORT

This passage parallels the statement *kṛṣṇa-śakti vinā nahe tāra pravartana*, which means that unless empowered by the Supreme Personality of Godhead, Kṛṣṇa, one cannot spread the holy name of the Lord throughout the entire world (Cc. Antya 7.11). Under the protection of the Supreme Personality of Godhead, a pure devotee can preach the holy name of the Lord so that everyone may take advantage of this facility and thus become Kṛṣṇa conscious.

TEXT 206

তবে মহাপ্রভু কৈলা রূপে আলিঙ্গন ।
ঠারে করাইলা সবার চরণ বন্ধন ॥ ২০৬ ॥

*tabe mahāprabhu kailā rūpe āliṅgana
tāre karāilā sabāra caraṇa vandana*

SYNONYMS

tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; kailā—did; rūpe—unto Rūpa Gosvāmī; āliṅgana—embracing; tāṭre—him; karāilā—induced to do; sabāra—of all of them; caraṇa vandana—worshiping the lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Rūpa Gosvāmī and asked him to offer prayers at the lotus feet of all the devotees present.

TEXT 207

ଅଦ୍ୱୈତ-ନିତ୍ୟାନନ୍ଦାଦି ସବ ଭକ୍ତଗଣ ।
କୃପା କରି' କ୍ଲପେ ସବେ କୈଳା ଆଲିଙ୍ଗନ ॥ ୨୦୭ ॥

*advaita-nityānandādi saba bhakta-gaṇa
kṛpā kari' rūpe sabe kailā āliṅgana*

SYNONYMS

advaita—Advaita Ācārya; nityānanda-ādi—Śrī Nityānanda Prabhu and others; saba—all; bhakta-gaṇa—personal devotees; kṛpā kari’—being very merciful; rūpe—unto Rūpa Gosvāmī; sabe—all of them; kailā āliṅgana—embraced.

TRANSLATION

Advaita Ācārya, Nityānanda Prabhu and all the other devotees showed their causeless mercy to Rūpa Gosvāmī by embracing him in return.

TEXT 208

ପ୍ରଭୁ-କୃପା କ୍ଲପେ, ଆର କ୍ଲପେର ସଦ୍ଗୁଣ ।
ଦେଖି' ଚମକାର ହୈଲା ସବାକାର ମନ ॥ ୨୦୮ ॥

*prabhu-kṛpā rūpe, āra rūpera sad-guṇa
dekhi' camatkāra haila sabākāra mana*

SYNONYMS

prabhu-kṛpā—Lord Caitanya's mercy; rūpe—upon Rūpa Gosvāmī; āra—and; rūpera sat-guṇa—the transcendental qualities of Śrīla Rūpa Gosvāmī; dekhi’—seeing; camatkāra haila—there was astonishment; sabākāra—of all of them; mana—in the minds.

TRANSLATION

Seeing Śrī Caitanya Mahāprabhu's special mercy toward Śrīla Rūpa Gosvāmī and seeing his personal qualities, all the devotees were struck with wonder.

TEXT 209

তবে মহাপ্রভু সব ভক্ত লঞ্চা গেলା ।
হরিদাস-ঠাকুর রূপে আলিঙ্গন কৈলା ॥ ২০৯ ॥

*tabe mahāprabhu saba bhakta lañā gelā
haridāsa-ṭhākura rūpe āliṅgana kailā*

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *bhakta*—devotees; *lañā*—with; *gelā*—departed from the place; *hari-dāsa-ṭhākura*—of the name Haridāsa Ṭhākura; *rūpe*—unto Rūpa Gosvāmī; *āliṅgana* *kailā*—embraced.

TRANSLATION

Then, when Śrī Caitanya Mahāprabhu left with all of His devotees, Haridāsa Ṭhākura also embraced Śrīla Rūpa Gosvāmī.

TEXT 210

হরিদাস কহে,— “তোমার ভাগ্যের নাহি সীমা ।
যে সব বর্ণলা, ইহার কে জানে মহিমা ?” ২১০ ॥

*haridāsa kahe,— “tomāra bhāgyera nāhi sīmā
ye saba varṇilā, ihāra ke jāne mahimā?”*

SYNONYMS

hari-dāsa kahe—Haridāsa Ṭhākura says; *tomāra*—your; *bhāgyera*—of fortune; *nāhi sīmā*—there is no limit; *ye*—whatever; *saba*—all; *varṇilā*—you have described; *ihāra*—of this; *ke jāne*—who can understand; *mahimā*—the glories.

TRANSLATION

Haridāsa Ṭhākura told him: “There is no limit to your good fortune. No one can understand the glories of what you have described.”

TEXT 211

ଶ୍ରୀରୂପ କହେନ,—ଆମି କିଛୁଏ ନା ଜାନି ।
ଯେହି ମହାପ୍ରଭୁ କହାନ, ସେଇ କହି ବାଣୀ ॥” ୨୧୧ ॥

*śrī-rūpa kahena,—āmi kichui nā jāni
yei mahāprabhu kahāna, sei kahi vāṇī*

SYNONYMS

śrī-rūpa kahena—Śrīla Rūpa Gosvāmī replies; *āmi*—I; *kichui*—anything; *nā jāni*—do not know; *yei*—whatever; *mahāprabhu* *kahāna*—Śrī Caitanya Mahāprabhu makes me say or write; *sei*—that; *kahi*—I speak; *vāṇī*—transcendental words.

TRANSLATION

Śrī Rūpa Gosvāmī said, “I do not know anything. The only transcendental words I can utter are those which Śrī Caitanya Mahāprabhu makes me speak.

PURPORT

The poet or writer dealing with transcendental subject matters is not an ordinary writer or translator. Because he is empowered by the Supreme Personality of Godhead, whatever he writes becomes very effective. The principle of being empowered by the Supreme Personality of Godhead is essential. A materialistic poet who describes in his poetry the material activities of man and woman cannot describe the transcendental pastimes of the Lord or the transcendental conclusions of devotional service. Śrīla Sanātana Gosvāmī has therefore warned all neophyte devotees that one should not hear from the mouth of a non-Vaiṣṇava.

avaiṣṇava-mukhodgirṇarī²
pūtarī hari-kathāmrītam
śravaṇarī naiva kartavyarī³
sarrocchiṣṭarī yathā payah (Padma Purāṇa)

Unless one is a fully unalloyed devotee of the Lord, one should not try to describe the pastimes of Kṛṣṇa in poetry, for it will be only mundane. There are many descriptions of Kṛṣṇa's *Bhagavad-gītā* written by persons whose consciousness is mundane and who are not qualified by pure devotion. Although they attempted to write transcendental literature, they could not fully engage even a single devotee in Kṛṣṇa's service. Such literature is mundane, and therefore, as warned by Śrī Sanātana Gosvāmī, one should not touch it.

TEXT 212

হৃদি যস্য প্ৰেৰণযা প্ৰবৰ্তিতোহহং বৱাকুলপোহপি ।
তস্য হৰেঃ পদকমলং বন্দে চৈতন্যদেবস্য ॥ ২১২ ॥

*hṛdi yasya preranayā
pravartito 'harin varāka-rūpo 'pi
tasya hareḥ pada-kamalaṁ
vande caitanya-devasya*

SYNONYMS

hṛdi—within the heart; *yasya*—of whom (the Supreme Personality of Godhead, who gives His pure devotees the intelligence to spread the Kṛṣṇa consciousness movement); *preraṇayā*—by the inspiration; *pravartitaḥ*—engaged; *aham*—I; *varāka*—insignificant and low; *rūpaḥ*—Rūpa Gosvāmī; *api*—although; *tasya*—of Him; *hareḥ*—of Hari, the Supreme Personality of Godhead; *pada-kamalam*—to the lotus feet; *vande*—let me offer my prayers; *caitanya-devasya*—of Śrī Caitanya Mahāprabhu.

TRANSLATION

“‘Although I am the lowest of men and have no knowledge, the Lord has mercifully bestowed upon me the inspiration to write transcendental literature about devotional service. Therefore I offer my obeisances at the lotus feet of Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, who has given me the chance to write these books.’”

PURPORT

This verse is from *Bhakti-rasāmṛta-sindhu* (1.1.2).

TEXT 213

এইমত দুইজন কৃষ্ণকথাৱন্তে ।
সুখে কাল গোঙায় রূপ হরিদাস-সঙ্গে ॥ ২১৩ ॥

*ei-mata dui-jana kṛṣṇa-kathā-raṅge
sukhe kāla goṅāya rūpa haridāsa-saṅge*

SYNONYMS

ei-mata—in this way; *dui-jana*—Haridāsa Ṭhākura and Śrīla Rūpa Gosvāmī; *kṛṣṇa-kathā-raṅge*—in the pleasure of discussing topics about Kṛṣṇa; *sukhe*—in happiness; *kāla*—time; *goṅāya*—passes; *rūpa*—Śrīla Rūpa Gosvāmī; *hari-dāsa-saṅge*—in the company of Haridāsa Ṭhākura.

TRANSLATION

In this way Śrīla Rūpa Gosvāmī passed his time in close association with Haridāsa Ṭhakura by discussing the pastimes of Lord Kṛṣṇa in great happiness.

TEXT 214

চারি মাস রহি' সব প্রভুর ভক্তগণ।
গোসাঙ্গি বিদায় দিলা, গৌড়ে করিলা গমন ॥২১৪॥

*cāri māsa rahi' saba prabhura bhakta-gaṇa
gosāñi vidāya dilā, gauḍe karilā gamana*

SYNOMYS

cāri māsa—four months; *rahi'*—staying; *saba*—all; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇa*—the devotees; *gosāñi*—Caitanya Mahāprabhu; *vidāya dilā*—bade farewell; *gauḍe*—to Bengal; *karilā gamana*—they returned.

TRANSLATION

All the devotees of Śrī Caitanya Mahāprabhu thus spent four months with Him. Then the Lord bade them farewell, and they returned to Bengal.

TEXT 215

শ্রীরূপ প্রভুপদে নীলাচলে রহিলা।
দোলযাত্রা প্রভুসঙ্গে আনন্দে দেখিলা ॥ ২১৫ ॥

*śrī-rūpa prabhu-pade nilācale rahilā
dola-yātrā prabhu-saṅge ānande dekhilā*

SYNOMYS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *prabhu-pade*—at the feet of Śrī Caitanya Mahāprabhu; *nilācale*—at Jagannātha Puri; *rahilā*—remained; *dola-yātrā*—the festival of Dola-yātrā; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *ānande*—in great happiness; *dehilā*—saw.

TRANSLATION

Śrīla Rūpa Gosvāmī, however, stayed at the lotus feet of Śrī Caitanya Mahāprabhu, and when the Dola-yātrā festival took place, he saw it in great happiness with the Lord.

TEXT 216

ଦୋଳ ଅନନ୍ତରେ ପ୍ରଭୁ ରୂପେ ବିଦାୟ ଦିଲା ।
ଅନେକ ପ୍ରସାଦ କରି' ଶକ୍ତି ସଞ୍ଚାରିଲା ॥ ୨୧୬ ॥

*dola anantare prabhu rūpe vidāya dilā
aneka prasāda kari' śakti sañcārilā*

SYNONYMS

dola anantare—after the Dola-yātrā; *prabhu*—Śrī Caitanya Mahāprabhu; *rūpe*—unto Rūpa Gosvāmī; *vidāya* *dilā*—bade farewell; *aneka prasāda kari'*—endowing with all kinds of mercy; *śakti sañcārilā*—empowered him.

TRANSLATION

After the Dola-yātrā festival ended, Śrī Caitanya Mahāprabhu bade farewell to Rūpa Gosvāmī also. The Lord empowered him and bestowed upon him all kinds of mercy.

TEXT 217

“ବୃନ୍ଦାବନେ ଯାହଁ ତୁମି, ରହିଛ ବୃନ୍ଦାବନେ ।
ଏକବାର ଈହା ପାଠାଇଛ ସନାତନେ ॥ ୨୧୭ ॥

*“vṛndāvane yāha’ tumi, rahiha vṛndāvane
ekabāra ihān pāṭhāiha sanātane*

SYNONYMS

vṛndāvane—to Vṛndāvana; *yāha’*—now go; *tumi*—you; *rahiha*—stay; *vṛndāvane*—in Vṛndāvana; *eka-bāra*—once; *ihān*—here; *pāṭhāiha*—send; *sanātane*—your elder brother, Sanātana Gosvāmī.

TRANSLATION

“Now go to Vṛndāvana and stay there,” the Lord said. “You may send here your elder brother, Sanātana.

TEXT 218

ଓଜେ ସାହି ରସଶାସ୍ତ୍ର କରିଛ ନିରୂପଣ ।
ଜୁଣ୍ଡ-ତୀର୍ଥ ସବ ତାହା କରିଛ ପ୍ରଚାରଣ ॥ ୨୧୮ ॥

*vraje yāi rasa-śāstra kariha nirūpaṇa
lupta-tīrtha saba tāhān kariha pracāraṇa*

SYNONYMS

vraje yāi—going to Vṛndāvana; *rasa-śāstra*—all transcendental literature concerning the pastimes of Lord Śrī Kṛṣṇa; *kariha nirūpaṇa*—write carefully; *lupta-tīrtha*—the lost holy places; *saba*—all; *tāhān*—there; *kariha pracāraṇa*—make known.

TRANSLATION

“When you go to Vṛndāvana, stay there, preach transcendental literature and excavate the lost holy places.

TEXT 219

**কৃষ্ণসেবা, রসভক্তি করিহ প্রচার ।
আমিহ দেখিতে তাহাই যাইমু একবার ॥ ২১৯ ॥**

*kṛṣṇa-sevā, rasa-bhakti kariha pracāra
āmiha dekhite tāhān yāimu ekabāra”*

SYNONYMS

kṛṣṇa-sevā—the service of Lord Kṛṣṇa; *rasa-bhakti*—devotional service; *kariha pracāra*—preach; *āmiha*—I also; *dekhite*—to see; *tāhān*—there to Vṛndāvana; *yāimu*—I shall go; *eka-bāra*—once more.

TRANSLATION

“Establish the service of Lord Kṛṣṇa and preach the mellows of Lord Kṛṣṇa’s devotional service. I shall also go to Vṛndāvana once more.”

TEXT 220

**এত বলি’ প্রভু তাঁরে কৈলা আলিঙ্গন ।
রূপ গোসাঙ্গি শিরে ধরে প্রভুর চরণ ॥ ২২০ ॥**

*eta bali’ prabhu tāñre kailā āliṅgana
rūpa gosāñi śire dhare prabhura caraṇa*

SYNONYMS

eta bali’—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto Rūpa Gosvāmī; *kailā āliṅgana*—embraced; *rūpa gosāñi*—Śrīla Rūpa Gosvāmī; *śire*—on the head; *dhare*—takes; *prabhura caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Having thus spoken, Śrī Caitanya Mahāprabhu embraced Rūpa Gosvāmī, who then placed the lotus feet of the Lord upon his head.

TEXT 221

ଅଭୂତ ଭକ୍ତଗଣ-ପାଶେ ବିଦ୍ୟାୟ ଲାଇଲା ।
ପୁନରପି ଗୋଡ଼-ପଥେ ବୃଜାବନେ ଆଇଲା ॥ ୨୨୧ ॥

*prabhura bhakta-gaṇa-pāśe vidāya la-ilā
punarapi gauḍa-pathe vṛndāvane āilā*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-pāśe*—from the devotees; *vidāya la-ilā*—took leave; *punarapi*—again; *gauḍa-pathe*—on the way to Bengal; *vṛndāvane*—to Vṛndāvana; *āilā*—returned.

TRANSLATION

Śrīla Rūpa Gosvāmī took leave of all the devotees of Śrī Caitanya Mahāprabhu and returned to Vṛndāvana by the path to Bengal.

TEXT 222

ଏହି ତ' କହିଲାଙ୍ଗ ପୁନଃ ରୂପେର ମିଳନ ।
ଇହା ଯେହି ଶୁଣେ, ପାଯ ଚିତ୍ତବ୍ୟାଚରଣ ॥ ୨୨୨ ॥

*ei ta' kahilāṅga punaḥ rūpera milana
ihā yei śune, pāya caitanya-caraṇa*

SYNONYMS

ei ta' kahilāṅga—thus I have said; *punaḥ*—again; *rūpera milana*—the meeting with Śrīla Rūpa Gosvāmī; *ihā*—this narration; *yei śune*—anyone who hears; *pāya*—gets; *caitanya-caraṇa*—the shelter of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the second meeting of Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu. Anyone who hears of this incident will certainly attain the shelter of Śrī Caitanya Mahāprabhu.

TEXT 223

ଶ୍ରୀରୂପ-ରଘୁନାଥ-ପଦେ ସାର ଆଶ ।
ଚେତ୍ସ୍ତାଚରିତାମୃତ କହେ କୃଷ୍ଣଦାସ ॥ ୨୨୩ ॥

*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; **kṛṣṇa-dāsa**—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, First Chapter, describing the second meeting of Śrīla Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu.

CHAPTER 2

The Chastisement of Junior Haridāsa

The purport of this chapter is explained by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-prāvaha-bhāṣya* as follows. Kṛṣṇadāsa Kavirāja Gosvāmī, the author of Śrī Caitanya-caritāmṛta, wanted to explain direct meetings with Śrī Caitanya Mahāprabhu, meetings with those empowered by Him, and His āvirbhāva appearance. Thus he described the glories of Nṛsiṁhānanda and other devotees. A devotee named Bhagavān Ācārya was exceptionally faithful to the lotus feet of Śrī Caitanya Mahāprabhu. Nevertheless, his brother, Gopāla Bhaṭṭā Ācārya, discoursed upon the commentary of impersonalism (Māyāvāda). Śrīla Svarūpa Dāmodara Gosvāmī, the secretary of Śrī Caitanya Mahāprabhu, forbid Bhagavān Ācārya to indulge in hearing that commentary. Later, when Junior Haridāsa, following the order of Bhagavān Ācārya, went to collect alms from Mādhavīdevī, he committed an offense by talking intimately with a woman although he was in the renounced order. Because of this, Śrī Caitanya Mahāprabhu rejected Junior Haridāsa, and despite all the requests of the Lord's stalwart devotees, the Lord did not accept him again. One year after this incident, Junior Haridāsa went to the confluence of the Ganges and Yamunā and committed suicide. In his spiritual body, however, he continued to sing devotional songs, and Śrī Caitanya Mahāprabhu heard them. When the Vaiṣṇavas of Bengal went to see Śrī Caitanya Mahāprabhu, these incidents became known to Svarūpa Dāmodara and others.

TEXT 1

বন্দেহঃ শ্রীগুরোঃ শ্রীযুতপদকমলং শ্রীগুরুন् বৈষ্ণবাংশ
শ্রীকৃপং সাগজাতং সহগণরযুনাথাঞ্চিতং তং সজীবম্।
সামৈত্বেতৎ সাবধূতং পরিজনসহিতং কুষ্ঠচৈতত্ত্বদেবং
শ্রীরাধাকৃষ্ণপাদানু সহগণলিতা-শ্রীবিশ্বাথাঞ্চিতাংশ ॥ ১ ॥

vande 'harin śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiśnavāṁś ca
śrī-rūparāṁ sāgrajātāṁ saha-gaṇa-raghunāthānvitāṁ tarāṁ sa-jīvam
sādvaitāṁ sāvadhūtāṁ parijanā-sahitāṁ kṛṣṇa-caitanya-devarāṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

SYNONYMS

vande—offer my respectful obeisances; *aham—I*; *śri-guroḥ*—of my initiating spiritual master or instructing spiritual master; *śri-yuta-pada-kamalam*—unto the opulent lotus feet; *śri-gurūn*—unto the spiritual masters in the *paramparā* system, beginning from Mādhavendra Purī down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda; *vaiṣṇavān*—unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very start of the creation; *ca—and*; *śri-rūpam*—unto Śrīla Rūpa Gosvāmī; *sa-agra-jātam*—with his elder brother, Śrī Sanātana Gosvāmī; *saha-gaṇa-raghunātha-anvitam*—with Raghunātha dāsa Gosvāmī and his associates; *tam—unto him*; *sa-jīvam*—with Jīva Gosvāmī; *sa-advaitam*—with Advaita Ācārya; *sa-avadhūtam*—with Nityānanda Prabhu; *pari-jana-sahitam*—and with Śrīvāsa Ṭhākura and all the other devotees; *kṛṣṇa-caitanya-devam*—unto Lord Śrī Caitanya Mahāprabhu; *śri-rādhā-kṛṣṇa-pādān*—unto the lotus feet of the all-opulent Śrī Kṛṣṇa and Rādhārāṇī; *saha-gaṇa*—with associates; *lalitā-śri-viśākhā-anvitān*—accompanied by Lalitā and Śrī Viśākhā; *ca—also*.

TRANSLATION

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তব্যন্দ ॥ ২ ॥

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

SYNONYMS

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

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu!
All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya
Mahāprabhu!

TEXT 3

সর্ব-লোক উদ্ধারিতে গোর-অবতার ।
নিষ্ঠারের হেতু তার ত্রিবিধ প্রকার ॥ ৩ ॥

*sarva-loka uddhārite gaura-avatāra
nistārera hetu tāra trividha prakāra*

SYNOMYS

sarva-loka—all the worlds; *uddhārite*—to deliver; *gaura-avatāra*—the incarnation of Lord Śrī Caitanya Mahāprabhu; *nistārera hetu*—causes of the deliverance of all people; *tāra*—His; *tri-vidha prakāra*—three kinds.

TRANSLATION

In His incarnation as Śrī Caitanya Mahāprabhu, Lord Śrī Kṛṣṇa descended to deliver all the living beings in the three worlds, from Brahmaloka down to Pātālaloka. He caused their deliverance in three ways.

TEXT 4

সাক্ষাত-দর্শন, আর যোগ্যভক্ত-জীবে ।
'আবেশ' করয়ে কাহাঁ, কাহাঁ 'আবির্ভাবে' ॥ ৪ ॥

*sākṣat-darśana, āra yogya-bhakta-jīve
'āveśa' karaye kāhān, kāhān 'āvirbhāve'*

SYNOMYS

sākṣat-darśana—direct meeting; *āra*—and; *yogya-bhakta*—perfect devotee; *jīve*—living beings; *āveśa* *karaye*—empowers with specific spiritual potencies; *kāhān*—somewhere; *kāhān*—in other places; *āvirbhāve*—by appearing Himself.

TRANSLATION

The Lord delivered the fallen souls in some places by meeting them directly, in other places by empowering a pure devotee, and in still other places by appearing before someone Himself.

TEXTS 5-6

‘সাক্ষাত্-দর্শনে’ প্রায় সব নিষ্ঠারিলা ।
 নকুল-ব্রহ্মচারীর দেহে ‘আবিষ্ট’ হইলা ॥ ৫ ॥
 প্রদ্যুম্ন-নৃসিংহানন্দ আগে কৈলা ‘আবিষ্ঠা’ ।
 ‘লোক নিষ্ঠারিব’,—এই দ্বিতীয়-স্থভাব ॥ ৬ ॥

*'sākṣat-darśane' prāya saba nistārilā
 nakula-brahmacārīra dehe 'āviṣṭa' ha-ilā
 pradyumna-nṛsiṁhānanda āge kailā 'āvirbhāva'
 'loka nistāriba',—ei iśvara-svabhāva*

SYNONYMS

sākṣat-darśane—by direct meeting; *prāya*—almost; *saba*—all; *nistārilā*—delivered; *nakula-brahmacārīra*—of a *brahmacārī* named Nakula; *dehe*—in the body; *āviṣṭa* *ha-ilā*—entered; *pradyumna-nṛsiṁhānanda*—Pradyumna Nṛsiṁhānanda; *āge*—in front of; *kailā*—made; *āvirbhāva*—appearance; *loka nistāriba*—I shall deliver all the fallen souls; *ei*—this; *iśvara-svabhāva*—the characteristic of the Supreme Personality of Godhead.

TRANSLATION

Śrī Caitanya Mahāprabhu delivered almost all the fallen souls by directly meeting them. He delivered others by entering the body of Nakula Brahma-cārī and by appearing before Nṛsiṁhānanda Brahma-cārī. “I shall deliver the fallen souls.” This statement characterizes the Supreme Personality of Godhead.

PURPORT

The Lord always manifested His *āvirbhāva* appearance in the following four places: (1) the house of Śrīmatī Śacīmātā, (2) wherever Nityānanda Prabhu danced in ecstasy, (3) the house of Śrīvāsa (when *kirtana* was performed), and (4) the house of Rāghava Paṇḍita. Lord Caitanya Himself appeared in these four places. (In this connection, one may consult text 34.)

TEXT 7

সাক্ষাত্-দর্শনে সব জগৎ তারিলা ।
 একবার যে দেখিলা, সে কৃতার্থ হইলা ॥ ৭ ॥

*sākṣat-darśane saba jagat tārilā
 eka-bāra ye dekhilā, se kṛtārtha ha-ilā*

SYNONYMS

sākṣāt-darśane—by direct meetings; *saba*—all; *jagat*—the universe; *tārilā*—He delivered; *eka-bāra*—once; *ye*—anyone who; *dekhilā*—saw; *se*—he; *kṛta-artha*—fully satisfied; *ha-ilā*—became.

TRANSLATION

When Śrī Caitanya Mahāprabhu was personally present, anyone in the world who met Him even once was fully satisfied and became spiritually advanced.

TEXT 8

গৌড়-দেশের ভক্তগণ প্রত্যক্ষ আসিয়া ।
পুনঃ গৌড়দেশে যায় প্রভুরে মিলিয়া ॥ ৮ ॥

*gauḍa-deśera bhakta-gaṇa pratyabda āsiyā
punah gauḍa-deśe yāya prabhure miliyā*

SYNONYMS

gauḍa-deśera—of Bengal; *bhakta-gaṇa*—devotees; *prati-abda*—every year; *āsiyā*—coming; *punah*—again; *gauḍa-deśe*—to Bengal; *yāya*—return; *prabhure*—Śrī Caitanya Mahāprabhu; *miliyā*—after meeting.

TRANSLATION

Every year, devotees from Bengal would go to Jagannātha Puri to meet Śrī Caitanya Mahāprabhu, and after the meeting they would return to Bengal.

TEXT 9

আর নানা-দেশের লোক আসি' জগন্নাথ ।
চৈতন্য-চরণ দেখি' হইল কৃতার্থ ॥ ৯ ॥

*āra nānā-deśera loka āsi' jagannātha
caitanya-caraṇa dekhi' ha-ila kṛtartha*

SYNONYMS

āra—again; *nānā-deśera*—of different provinces; *loka*—people; *āsi'*—coming; *jagannātha*—to Jagannātha Puri; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *ha-ila*—became; *kṛta-artha*—fully satisfied.

TRANSLATION

Similarly, people who went to Jagannātha Puri from various provinces of India were fully satisfied after seeing the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 10

সপ্তদ্বীপের লোক আর নবখণ্ডবাসী ।
দেব, গন্ধর্ব, কিন্নর মনুষ্য-বেশে আসি' ॥ ১০ ॥

*sapta-dvīpera loka āra nava-khaṇḍa-vāśī¹
deva, gandharva, kinnara manusya-veśe āśi'*

SYNONYMS

sapta-dvīpera loka—people from all of the seven islands within the universe; *āra*—and; *nava-khaṇḍa-vāśī*—the inhabitants of the nine *khaṇḍas*; *deva*—demigods; *gandharva*—the inhabitants of Gandharvaloka; *kinnara*—the inhabitants of Kinnaraloka; *manuṣya-veśe*—in the form of human beings; *āśi'*—coming.

TRANSLATION

People from all over the universe, including the seven islands, the nine *khaṇḍas*, the planets of the demigods, Gandharvaloka and Kinnaraloka, would go there in the forms of human beings.

PURPORT

For an explanation of *sapta-dvīpa*, see *Madhya-lilā*, Chapter Twenty, verse 218, and *Śrīmad-Bhāgavatam*, Fifth Canto, Chapters Sixteen and Twenty. In the *Siddhānta-śiromāṇi*, Chapter One (*Colādhyāya*), in the *Bhuvana-kośa* section, the nine *khaṇḍas* are mentioned as follows:

*aindrāṁ kaśeru sakalam kila tāmraparṇam
anyad gabhastimad ataś ca kumārikākhyam
nāgarāṁ ca saumyam iha vāruṇam antya-khaṇḍam
gāndharva-saṁjñam iti bhārata-varṣa-madhye*

"Within Bhārata-varṣa, there are nine *khaṇḍas*. They are known as (1) Aindra, (2) Kaśeru, (3) Tāmraparṇa, (4) Gabhastimat, (5) Kumārikā, (6) Nāga, (7) Saumya, (8) Vāruṇa and (9) Gāndharva."

TEXT 11

প্রভুরে দেখিয়া যাই 'বৈশ্ণব' হঠাৎ ।
কৃষ্ণ বলি' নাচে সব প্রেমাবিষ্ট হঠাৎ ॥ ১১ ॥

*prabhure dekhīyā yāya 'vaiṣṇava' hañā
krīṣṇa bali' nāce saba premāviṣṭa hañā*

SYNOMYS

prabhure dekhiyā—by seeing the Lord; *yāya*—they return; *vaiṣṇava hañā*—having become devotees of the Supreme Personality of Godhead, Kṛṣṇa; *kṛṣṇa bali'*—chanting Kṛṣṇa; *nāce*—dance; *saba*—all of them; *prema-āviṣṭa hañā*—overwhelmed by ecstatic love.

TRANSLATION

Having seen the Lord, they all became Vaiṣṇavas. Thus they danced and chanted the Hare Kṛṣṇa mantra in ecstatic love of Godhead.

TEXT 12

**এইমত দর্শনে ত্রিজগৎ নিষ্ঠারি ।
যে কেহ আসিতে নারে অনেক সংসারী ॥ ১২ ॥**

*ei-mata darśane trijagat nistāri
ye keha āsite nāre aneka sarīsārī*

SYNOMYS

ei-mata—in this way; *darśane*—by direct visits; *tri-jagat*—the three worlds; *nistāri*—delivering; *ye keha*—some who; *āsite nāre*—could not come; *aneka*—many; *saṁsārī*—persons entangled in this material world.

TRANSLATION

Thus by direct meetings, Śrī Caitanya Mahāprabhu delivered the three worlds. Some people, however, could not go and were entangled in material activities.

TEXT 13

**তা-সবা তাৰিতে প্ৰভু সেই সব দেশে ।
যোগ্যভক্ত জীবদেহে কৱেন ‘আবেশে’ ॥ ১৩ ॥**

*tā-sabā tārite prabhu sei saba deśe
yogya-bhakta jīva-dehe karena ‘āveśe’*

SYNOMYS

tā-sabā—all of them; *tārite*—to deliver; *prabhu*—Śrī Caitanya Mahāprabhu; *sei*—those; *saba*—all; *deśe*—in countries; *yogya-bhakta*—a suitable devotee; *jīva-dehe*—in the body of such a living entity; *karena*—does; *āveśe*—entrance.

TRANSLATION

To deliver people in regions throughout the universe who could not meet Him, Śrī Caitanya Mahāprabhu personally entered the bodies of pure devotees.

TEXT 14

সেই জীবে নিজ-ভক্তি করেন প্রকাশে ।
তাহার দর্শনে ‘বৈষ্ণব’ হয় সর্বদেশে ॥ ১৪ ॥

*sei jīve nija-bhakti karena prakāśe
tāhāra darśane ‘vaiṣṇava’ haya sarva-deśe*

SYNONYMS

sei jīve—in that living being; *nija-bhakti*—His own devotion; *karena prakāśe*—manifests directly; *tāhāra darśane*—by seeing such an empowered devotee; *vaiṣṇava*—devotees of Kṛṣṇa; *haya*—become; *sarva-deśe*—in all other countries.

TRANSLATION

Thus He empowered living beings [His pure devotees] by manifesting in them so much of His own devotion that people in all other countries became devotees by seeing them.

PURPORT

As stated in *Caitanya-caritāmṛta* (Antya 7.11):

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

Unless one is empowered by the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, one cannot spread the holy names of the Hare Kṛṣṇa *mahā-mantra* throughout the world. Persons who do so are empowered. Therefore they are sometimes called *āveśa-avatāras* or incarnations, for they are endowed with the power of Śrī Caitanya Mahāprabhu.

TEXT 15

এইমত আবেশে তারিল ত্রিভুবন ।
গৌড়ে ঘৈছে আবেশ, করি দিগ্ দরশন ॥ ১৫ ॥

*ei-mata āveśa tārlila tribhuvana
gauḍe yaiche āveśa, kari dig daraśana*

SYNONYMS

ei-mata—in this way; *āveśe*—by empowering; *tārila tri-bhuvana*—delivered the entire three worlds; *gauḍe*—in Bengal; *yaiche*—how; *āveśa*—empowering; *kari dik darasana*—I shall describe in brief.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu delivered the entire three worlds, not only by His personal presence but also by empowering others. I shall briefly describe how He empowered a living being in Bengal.

TEXT 16

ଆମ୍ବୁୟା-ମୁଲୁକେ ହୟ ନକୁଳ-ବ୍ରଜଚାରୀ ।
ପରମ-ବୈଷ୍ଣବ ତେହୋ ବଡ଼ ଅଧିକାରୀ ॥ ୧୬ ॥

*āmbuyā-muluke haya nakula-brahmacārī
parama-vaiṣṇava teñho bađa adhikāri*

SYNONYMS

āmbuyā-muluke—in the province known as Āmbuyā; *haya*—there is; *nakula-brahmacārī*—a person known as Nakula Brahmacārī; *parama-vaiṣṇava*—a perfectly pure devotee; *teñho*—he; *bađa adhikāri*—very advanced in devotional service.

TRANSLATION

In Āmbuyā-muluka there was a person named Nakula Brahmacārī, who was a perfectly pure devotee, greatly advanced in devotional service.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says that Āmbuyā-muluka is the present Ambikā, a city in the Vardhamāna district of West Bengal. Formerly, during the Mohammedian regime, it was known as Āmbuyā-muluka. In this city there is a neighborhood called Pyārīgañja, and that is where Nakula Brahmacārī used to live.

TEXT 17

ଗୌଡ଼ଦେଶେର ଲୋକ ନିଷ୍ଠାରିତେ ମନ ହୈଲ ।
ନକୁଳ-ହର୍ଦୟେ ପ୍ରଭୁ ‘ଆବେଶ’ କରିଲ ॥ ୧୭ ॥

*gauḍa-deśera loka nistārite mana haila
nakula-hṛdaye prabhu ‘āveśa’ karila*

SYNONYMS

gauḍa-deśera loka—the people of Bengal; *nistārite*—to deliver; *mana haila*—wanted; *nakula-hṛdaye*—in the heart of Nakula Brahmacārī; *prabhu*—Śrī Caitanya Mahāprabhu; *āveśa karila*—entered.

TRANSLATION

Desiring to deliver all the people of Bengal, Śrī Caitanya Mahāprabhu entered the heart of Nakula Brahmacārī.

TEXT 18

গ্রহগ্রস্তপ্রায় নকুল প্ৰেমাবিষ্ট হঞ্চ।
হাসে, কান্দে, নাচে, গায় উন্মত্ত হঞ্চ॥ ১৮ ॥

*graha-grasta-prāya nakula premāviṣṭa hañā
hāse, kānde, nāce, gāya unmatta hañā*

SYNONYMS

graha-grasta-prāya—exactly like one haunted by a ghost; *nakula*—Nakula Brahmacārī; *prema-āviṣṭa* *hañā*—being overwhelmed by ecstatic love of God; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *gāya*—chants; *unmatta hañā*—just like a madman.

TRANSLATION

Nakula Brahmacārī became exactly like a man haunted by a ghost. Thus he sometimes laughed, sometimes cried, sometimes danced and sometimes chanted like a madman.

TEXT 19

অশ্রু, কম্প, শৃঙ্খল, শ্বেদ, সাত্ত্বিক বিকার।
নিরস্তর প্ৰেমে নৃত্য, সঘন হৃষ্কাৰ॥ ১৯ ॥

*aśru, kampa, stambha, sveda, sāttvika vikāra
nirantara preme nritya, sa-ghana huṇkāra*

SYNONYMS

aśru—tears; *kampa*—trembling; *stambha*—becoming stunned; *sveda*—perspiration; *sāttvika vikāra*—all such transcendental transformations; *nirantara*—continuously; *preme nritya*—dancing in ecstatic love; *sa-ghana huṇkāra*—a sound like that of a cloud.

TRANSLATION

He continuously exhibited bodily transformations of transcendental love. Thus he cried, trembled, became stunned, perspired, danced in love of Godhead and made sounds like those of a cloud.

TEXT 20

ତୈଛେ ଗୌରକାନ୍ତି, ତୈଛେ ସଦା ପ୍ରେମାବେଶ ।
ତାହା ଦେଖିବାରେ ଆଇସେ ସର୍ବ ଗୋଡ଼ଦେଶ ॥ ୨୦ ॥

*taiche gaura-kānti, taiche sadā premāveśa
tāhā dekhibāre āise sarva gauḍa-deśa*

SYNONYMS

taiche—in that way; *gaura-kānti*—a bodily luster like that of Lord Śrī Caitanya Mahāprabhu; *taiche*—similarly; *sadā*—always; *prema-āveśa*—absorbed in ecstatic love; *tāhā dekhibāre*—to see that; *āise*—come; *sarva*—all; *gauḍa-deśa*—people from all provinces of Bengal.

TRANSLATION

His body shone with the same luster as that of Śrī Caitanya Mahāprabhu, and he showed the same absorption in ecstatic love of Godhead. People came from all provinces of Bengal to see these symptoms.

TEXT 21

ଯାରେ ଦେଖେ ତାରେ କହେ,—‘କହ କୃଷ୍ଣନାମ’ ।
ତାହାର ଦର୍ଶନେ ଲୋକ ହୟ ପ୍ରେମୋଡ଼ାମ ॥ ୨୧ ॥

*yāre dekhe tāre kahe,—‘kaha kṛṣṇa-nāma’
tāñhāra darśane loka haya premoddāma*

SYNONYMS

yāre dekhe—to whomever he saw; *tāre kahe*—he addresses him; *kaha kṛṣṇa-nāma*—my dear friend, chant Kṛṣṇa's holy name; *tāñhāra darśane*—by seeing him; *loka haya*—people became; *prema-uddāma*—highly elevated in love of Godhead.

TRANSLATION

He advised whomever he met to chant the holy names Hare Kṛṣṇa. Thus upon seeing him, people were overwhelmed with love of Godhead.

TEXT 22

চেতন্ত্রের আবেশ হয় নকুলের দেহে।
শুনি' শিবানন্দ আইলা করিয়া সম্ভেহে ॥ ২২ ॥

*caitanyera āveśa haya nakulera dehe
śuni' śivānanda āīlā kariyā sandehe*

SYNONYMS

caitanyera—of Śrī Caitanya Mahāprabhu; *āveśa*—taking possession; *haya*—there is; *nakulera dehe*—in the body of Nakula Brahmacārī; *śuni'*—hearing; *śivānanda āīlā*—Śivānanda Sena came; *kariyā sandehe*—doubting.

TRANSLATION

When Śivānanda Sena heard that Śrī Caitanya Mahāprabhu had entered the body of Nakula Brahmacārī, he went there with doubts in his mind.

TEXT 23

পরীক্ষা করিতে তাঁর যবে ইচ্ছা হৈল ।
বাহিরে রহিয়া তবে বিচার করিল ॥ ২৩ ॥

*parikṣā karite tānra yabe icchā haila
bāhire rahiyā tabe vicāra karila*

SYNONYMS

parikṣā karite—to test; *tānra*—of Śivānanda Sena; *yabe*—when; *icchā*—desire; *haila*—there was; *bāhire rahiyā*—staying outside; *tabe*—at that time; *vicāra karila*—considered.

TRANSLATION

Desiring to test the authenticity of Nakula Brahmacārī, he stayed outside, thinking as follows.

TEXTS 24-25

“আপনে বোলান ঘোরে, ইহা যদি জানি ।
আমার ইষ্ট-মন্ত্র জানি’ কহেন আপনি ॥ ২৪ ॥
তবে জানি, ইঁহাতে হয় চেতন্ত্র-আবেশে ।”
এত চিন্তি’ শিবানন্দ রহিলা দূরদেশে ॥ ২৫ ॥

“āpane bolāna more, ihā yadi jāni
āmāra iṣṭa-mantra jāni’ kahena āpani

tabe jāni, iñhāte haya caitanya-āveśe”
eta cintī’ śivānanda rahilā dūra-deśe

SYNONYMS

āpane—personally; bolāna—calls; more—me; ihā—this; yadi—if; jāni—I understand; āmāra—my; iṣṭa-mantra—worshipable mantra; jāni’—knowing; kahena āpani—he says himself; tabe jāni—then I shall understand; iñhāte—in him; haya—there is; caitanya-āveśe—being possessed by Śrī Caitanya Mahāprabhu; eta cintī’—thinking this; śivānanda—Śivānanda Sena; rahilā—remained; dūra-deśe—a little far off.

TRANSLATION

“If Nakula Brahmacārī personally calls me and knows my worshipable mantra, then I shall understand that he is inspired by the presence of Śrī Caitanya Mahāprabhu.” Thinking in this way, he stayed some distance apart.

TEXT 26

অসংখ্য লোকের ঘটা,—কেহ আইসে যায়।
লোকের সংঘট্টে কেহ দর্শন না পায় ॥ ২৬ ॥

asaṅkhyā lokera ghaṭā,—keha āise yāya
lokera saṅghaṭte keha darśana nā pāya

SYNONYMS

asaṅkhyā lokera ghaṭā—a great crowd of people; keha—some; āise—come; yāya—go; lokera saṅghaṭte—in the great crowd of people; keha—some of them; darśana nā pāya—could not see Nakula Brahmacārī.

TRANSLATION

There was a large crowd of people, some coming and some going. Indeed, some people in that great crowd could not even see Nakula Brahmacārī.

TEXT 27

আবেশে ত্রক্ষচারী কহে,—‘শিবানন্দ আছে দূরে।
জন দ্রুই চারি যাহ, বোলাই তাহারে ॥’ ২৭ ॥

āveśe brahmacārī kahe,—‘śivānanda āche dūre
jana dui cāri yāha, bolāha tāhāre’

SYNOMYS

āveśe—in that state of possession; *brahmacārī kahe*—Nakula Brahmacārī said; *śivānanda*—Śivānanda Sena; *āche dūre*—is staying some distance off; *jana*—persons; *dui*—two; *cāri*—four; *yāha*—go; *bolāha tāhāre*—call him.

TRANSLATION

In his inspired state, Nakula Brahmacārī said, “Śivānanda Sena is staying some distance away. Two or four of you go call him.”

TEXT 28

চারিদিকে ধায় লোকে ‘শিবানন্দ’ বলি।
শিবানন্দ কোন, তোমায় বোলায় ব্রহ্মচারী ॥ ২৮ ॥

*cāri-dike dhāya loke ‘śivānanda’ bali
śivānanda kon, tomāya bolāya brahmacārī*

SYNOMYS

cāri-dike—in four directions; *dhāya loke*—people began to run; *śivānanda bali*—calling loudly the name of Śivānanda; *śivānanda kon*—whoever is Śivānanda; *tomāya*—unto you; *bolāya*—calls; *brahmacārī*—Nakula Brahmacārī.

TRANSLATION

Thus people began running here and there, calling in all directions, “Śivānanda! Whoever is Śivānanda, please come. Nakula Brahmacārī is calling you.”

TEXT 29

শুনি’ শিবানন্দ সেন তাহা শীଘ্র আইল।
নমস্কার করি’ তার নিকটে বসিল ॥ ২৯ ॥

*śuni’ śivānanda sena tānhā śighra āila
namaskāra kari’ tānra nikaṭe vasila*

SYNOMYS

śuni’—hearing; *śivānanda sena*—of the name Śivānanda Sena; *tānhā*—there; *śighra*—quickly; *āila*—came; *namaskāra kari’*—offering obeisances; *tānra nikaṭe*—near him; *vasila*—sat down.

TRANSLATION

Hearing these calls, Śivānanda Sena quickly went there, offered obeisances to Nakula Brahmačārī, and sat down near him.

TEXT 30

অজ্ঞারী বলে,—“তুমি করিলা সংশয় ।
এক-মনা হঞ্চা শুন তাহার নিষ্ঠয় ॥ ৩০ ॥

*brahmačārī bale,— “tumi karilā samsaya
eka-manā hañā śuna tāhāra niścaya*

SYNOMYS

brahmačārī bale—Nakula Brahmačārī said; *tumi*—you; *karilā samsaya*—have doubted; *eka-manā hañā*—with great attention; *śuna*—please hear; *tāhāra*—for that; *niścaya*—settlement.

TRANSLATION

Nakula Brahmačārī said, “I know that you are doubtful. Now please hear this evidence with great attention.

TEXT 31

‘গৌরগোপাল মন্ত্র’ তোমার চারি অক্ষর ।
অবিশ্বাস ছাড়, যেই করিয়াছ অন্তর ॥” ৩১ ॥

‘gaura-gopāla mantra’ tomāra cāri akṣara—
aviśvāsa chāḍa, yei kariyācha antara”

SYNOMYS

gaura-gopāla mantra—the Gaura-gopāla *mantra*; *tomāra*—your; *cāri akṣara*—composed of four syllables; *aviśvāsa chāḍa*—give up your doubts; *yei*—which; *kariyācha antara*—you have kept within your mind.

TRANSLATION

“You are chanting the Gaura-gopāla mantra composed of four syllables. Now please give up the doubts that have resided within you.”

PURPORT

Śrīla Bhaktivinoda Ṭhākura explains the Gaura-gopāla *mantra* in his *Amṛta-pravāha-bhāṣya*. Worshippers of Śrī Gaurasundara accept the four syllables *gau-ra-añ-*

ga as the Gaura *mantra*, but pure worshipers of Rādhā and Kṛṣṇa accept the four syllables *rā-dhā kṛṣṇa* as the Gaura-gopāla *mantra*. However, Vaiṣṇavas consider Śrī Caitanya Mahāprabhu nondifferent from Rādhā-Kṛṣṇa (*śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya*). Therefore one who chants the *mantra* Gaurāṅga and one who chants the names of Rādhā and Kṛṣṇa are on the same level.

TEXT 32

তবে শিবানন্দের মনে প্রতীতি হইল ।
অনেক সম্মান করি' বহু ভক্তি কৈল ॥ ৩২ ॥

*tabe śivānandera mane pratiti ha-ila
aneka sammāna kari' bahu bhakti kaila*

SYNONYMS

tabe—thereupon; *śivānandera*—of Śivānanda Sena; *mane*—in the mind; *pratiti ha-ila*—there was confidence; *aneka sammāna kari'*—offering him much respect; *bahu bhakti kaila*—offered him devotional service.

TRANSLATION

Śivānanda Sena thereupon developed full confidence in his mind that Nakula Brahmacārī was filled with the presence of Śrī Caitanya Mahāprabhu. Śivānanda Sena then offered him respect and devotional service.

TEXT 33

এইমত মহাপ্রভুর অচিন্ত্য প্রভাব ।
এবে শুন প্রভুর ধৈছে হয় ‘আবির্ভাৰ ॥’ ৩৩ ॥

*ei-mata mahāprabhura acintya prabhāva
ebe śuna prabhura yaiche haya 'āvirbhāva'*

SYNONYMS

ei-mata—in this way; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *acintya prabhāva*—inconceivable influence; *ebe*—now; *śuna*—hear; *prabhura*—of Śrī Caitanya Mahāprabhu; *yaiche*—in which way; *haya*—there is; *āvirbhāva*—appearance.

TRANSLATION

In this way, one should understand the inconceivable potencies of Śrī Caitanya Mahāprabhu. Now please hear how His appearance [āvirbhāva] takes place.

TEXTS 34-35

শটৌর মন্দিরে, আর নিত্যানন্দ-নর্তনে ।
 শ্রীবাস-কীর্তনে, আর রাঘব-ভবনে ॥ ৩৪ ॥
 এই চারি ঠাণ্ডি প্রভুর সদা ‘আবির্ভাব’ ।
 প্রেমাকৃষ্ট হয়,—প্রভুর সহজ প্রভাব ॥ ৩৫ ॥

*śacīra mandire, āra nityānanda-nartane
 śrīvāsa-kirtane, āra rāghava-bhavane
 ei cāri ṭhāñī prabhura sadā ‘āvirbhāva’
 premākṛṣṭa haya,—prabhura sahaja svabhāva*

SYNOMYMS

śacīra mandire—in the household temple of mother Śacī; *āra*—and; *nityānanda-nartane*—at the time of Śrī Nityānanda Prabhu’s dancing; *śrīvāsa-kirtane*—at the time of congregational chanting headed by Śrīvāsa Paṇḍita; *āra*—and; *rāghava-bhavane*—in the house of Rāghava; *ei cāri ṭhāñī*—in these four places; *prabhura*—of Śrī Caitanya Mahāprabhu; *sadā*—always; *āvirbhāva*—appearance; *prema-ākṛṣṭa haya*—is attracted by love; *prabhura*—of Śrī Caitanya Mahāprabhu; *sahaja sva-bhāva*—natural characteristic.

TRANSLATION

Śrī Caitanya Mahāprabhu always appeared in four places—in the household temple of mother Śacī, in the places where Śrī Nityānanda Prabhu danced, in the house of Śrīvāsa Paṇḍita during congregational chanting and in the house of Rāghava Paṇḍita. He appeared because of His attraction to the love of His devotees. That is His natural characteristic.

TEXT 36

নৃসিংহানন্দের আগে আবিভূত হণ্ডি ।
 ভোজন করিলা, তাহা শুন মন দিয়া ॥ ৩৬ ॥

*nṛsīṁhānandera āge āvirbhūta hañā
 bhojana karilā, tāhā śuna mana diyā*

SYNOMYMS

nṛsīṁhānandera—the brahmacārī known as Nṛsiṁhānanda; *āge*—before; *āvirbhūta hañā*—appearing; *bhojana karilā*—He accepted offerings of food; *tāhā*—that; *śuna*—hear; *mana diyā*—with attention.

TRANSLATION

Śrī Caitanya Mahāprabhu appeared before Nr̄siṁhānanda Brahmacārī and ate his offerings. Please hear about this with attention.

TEXT 37

শিবানন্দের ভাগিনা শ্রীকান্ত-সেন নাম ।
অভুর কৃপাতে তেঁহো বড় ভাগ্যবান ॥ ৩৭ ॥

*śivānandera bhāgīnā śrī-kānta-sena nāma
prabhura kṛpātē teñho bađa bhāgyavān*

SYNOMYS

śivānandera—of Śivānanda Sena; *bhāgīnā*—nephew; *śrī-kānta-sena nāma*—named Śrīkānta Sena; *prabhura kṛpātē*—by the causeless mercy of Śrī Caitanya Mahāprabhu; *teñho*—he; *bađa*—very; *bhāgyavān*—fortunate.

TRANSLATION

Śivānanda Sena had a nephew named Śrīkānta Sena, who by the grace of Śrī Caitanya Mahāprabhu was extremely fortunate.

TEXT 38

এক বৎসর তেঁহো প্রথম একেশ্বর ।
অভু দেখিবারে আইলা। উৎকর্ষ-অন্তর ॥ ৩৮ ॥

*eka vatsara teñho prathama ekeśvara
prabhu dekhibāre āilā utkaṇṭhā-antara*

SYNOMYS

eka vatsara—one year; *teñho*—Śrīkānta Sena; *prathama*—first; *ekeśvara*—alone; *prabhu dekhibāre*—to see the Lord; *āilā*—came; *utkaṇṭhā-antara*—with great anxiety in the mind.

TRANSLATION

One year, Śrīkānta Sena came alone to Jagannātha Puri in great eagerness to see the Lord.

TEXT 39

মহাপ্রভু তারে দেখি' বড় কৃপা কৈলা ।
মাস-দুই তেঁহো অভুর নিকটে রহিলা ॥ ৩৯ ॥

*mahāprabhu tāre dekhi' baḍa kṛpā kailā
māsa-dui teñho prabhura nikaṭe rahilā*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *tāre*—him; *dekhi'*—seeing; *baḍa kṛpā*—bestowed great mercy; *māsa-dui*—for two months; *teñho*—Śrīkānta Sena; *prabhura nikaṭe*—near Śrī Caitanya Mahāprabhu; *rahilā*—stayed.

TRANSLATION

Seeing Śrīkānta Sena, Śrī Caitanya Mahāprabhu bestowed causeless mercy upon him. Śrīkānta Sena stayed near Śrī Caitanya Mahāprabhu for about two months at Jagannātha Puri.

TEXT 40

তবে প্রভু তাঁরে আজ্ঞা কৈলা গোড়ে যাইতে ।
“ভক্তগণে নিষেধিঃ এথাকে আসিতে ॥ ৪০ ॥

*tabe prabhu tāñre ājñā kailā gauḍe yāite
“bhakta-gaṇe niṣedhiha ethāke āsite*

SYNONYMS

tabe—then; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *ājñā kailā*—ordered; *gauḍe yāite*—returning to Bengal; *bhakta-gaṇe*—the devotees; *niṣedhiha*—forbid; *ethāke āsite*—to come to this place.

TRANSLATION

When he was about to return to Bengal, the Lord told him, “Forbid the devotees of Bengal to come to Jagannātha Puri this year.

TEXT 41

ঐ-বৎসর তাঁহা আমি যাইয়ু আপনে ।
তাহাই মিলিমু সব অবৈতাদি সনে ॥ ৪১ ॥

*e-vatsara tāñhā āmi yāimu āpane
tāhāi milimu saba advaitādi sane*

SYNONYMS

e-vatsara—this year; *tāñhā*—there (to Bengal); *āmi*—I; *yāimu*—shall go; *āpane*—personally; *tāhāi*—there; *milimu*—I shall meet; *saba*—all; *advaitādi*—beginning with Advaita Ācārya; *sane*—with.

TRANSLATION

"This year I shall personally go to Bengal and meet all the devotees there, headed by Advaita Ācārya.

TEXT 42

শিবানন্দে কহিছ,—আমি এই পৌষ-মাসে ।
আচম্বিতে অবশ্য আমি যাইব তাঁর পাশে ॥ ৪২ ॥

śivānande kahiha,—āmi ei pauṣa-māse
ācambite avaśya āmi yāiba tāṅra pāše

SYNONYMS

Śivānande kahiha—speak to Śivānanda Sena; āmi—I; ei—this; pauṣa-māse—in the month of December; ācambite—all of a sudden; avaśya—certainly; āmi—I; yāiba—shall go; tāṅra pāše—to his place.

TRANSLATION

"Please inform Śivānanda Sena that this December I shall certainly go to his home.

TEXT 43

জগদানন্দ হয় তাঁহা, তেঁহো ভিক্ষা দিবে ।
সবারে কহিছ,—এ বৎসর কেহ না আসিবে ॥” ৪৩ ॥

jagadānanda haya tāhān, teñho bhikṣā dibe
sabāre kahiha,—e vatsara keha nā āsibe”

SYNONYMS

jagadānanda—Jagadānanda; haya—is; tāhān—there; teñho—he; bhikṣā—dibe—will give offerings of food; sabāre kahiha—inform all of them; e vatsara—this year; keha nā āsibe—no one should come.

TRANSLATION

"Jagadānanda is there, and he will give Me offerings of food. Inform them all that no one should come to Jagannātha Purī this year."

TEXT 44

ত্রিকান্ত আসিয়া গৌড়ে সম্মেশ কহিল ।
শুনি' ভক্তগণ-মনে আনন্দ হইল ॥ ৪৪ ॥

śri-kānta āsiyā gauḍe sandeśa kahila
śuni' bhakta-gaṇa-mane ānanda ha-ila

SYNOMYS

śri-kānta—Śrikānta Sena; āsiyā—coming back; gauḍe—in Bengal; sandeśa—message; kahila—delivered; śuni'—hearing; bhakta-gaṇa-mane—in the minds of the devotees; ānanda ha-ila—there was great happiness.

TRANSLATION

When Śrikānta Sena returned to Bengal and delivered this message, the minds of all the devotees were very pleased.

TEXT 45

চলিতেছিলা আচার্য, রহিলা স্থির হঞ্চ।
শিবানন্দ, জগদানন্দ রহে প্রত্যাশা করিয়া ॥ ৮৫ ॥

calitechilā ācārya, rahilā sthira hañā
śivānanda, jagadānanda rahe pratyāśā kariyā

SYNOMYS

calitechilā—was ready to go; ācārya—Advaita Ācārya; rahilā—remained; sthira hañā—being without movement; śivānanda—Śivānanda; jagadānanda—Jagadānanda; rahe—remain; pratyāśā kariyā—expecting.

TRANSLATION

Advaita Ācārya was just about to go to Jagannātha Puri with the other devotees, but upon hearing this message, He waited. Śivānanda Sena and Jagadānanda also stayed back, awaiting the arrival of Śrī Caitanya Mahāprabhu.

TEXT 46

পৌষ-মাসে আইল দুর্হে সামগ্ৰী করিয়া।
সন্ধ্যা-পৰ্যন্ত রহে অপেক্ষা করিয়া ॥ ৮৬ ॥

pauṣa-māse āila duñhe sāmagrī kariyā
sandhyā-paryanta rahe apekṣā kariyā

SYNOMYS

pauṣa-māse—the month of Pauṣa (December-January); āila—came; duñhe—Śivānanda Sena and Jagadānanda; sāmagrī kariyā—making all arrangements; sandhyā-paryanta—until the evening; rahe—remain; apekṣā kariyā—waiting.

TRANSLATION

When the month of Pauṣa arrived, both Jagadānanda and Śivānanda collected all kinds of paraphernalia for the Lord's reception. Every day, they would wait until evening for the Lord to come.

TEXT 47

ଏଇମତ ମାସ ଗେଲ, ଗୋସାନୀ ନା ଆଇଲା ।
ଜଗଦାନନ୍ଦ, ଶିଵାନନ୍ଦ ଦୁଃଖିତ ହେଲା ॥ ୪୭ ॥

ei-mata māsa gela, gosāñi nā āilā
jagadānanda, śivānanda duḥkhita ha-ilā

SYNONYMS

ei-mata—in this way; māsa gela—the month passed; gosāñi nā āilā—Śrī Caitanya Mahāprabhu did not come; jagadānanda—Jagadānanda; śivānanda—Śivānanda; duḥkhita ha-ilā—became very unhappy.

TRANSLATION

As the month passed but Śrī Caitanya Mahāprabhu did not come, Jagadānanda and Śivānanda became most unhappy.

TEXTS 48-49

ଆଚର୍ଷିତେ ନୃସିଂହାନନ୍ଦ ତାହାରେ ଆଇଲା ।
ଦୁଁହେ ତାରେ ମିଳି' ତବେ ଆନେ ବସାଇଲା ॥ ୪୮ ॥
ଦୁଁହେ ଦୁଃଖୀ ଦେଖି' ତବେ କହେ ନୃସିଂହାନନ୍ଦ ।
'ତୋମା ଦୁଇକାରେ କେନେ ଦେଖି ନିରାନନ୍ଦ ?' ୪୯ ॥

ācambite nr̥sir̥nhānanda tāhāñi āilā
duñhe tāñre mili' tabe sthāne vasāilā

duñhe duhkhi dekhi' tabe kahe nr̥sir̥nhānanda
'tomā duñhākāre kene dekhi nirānanda?'

SYNONYMS

ācambite—all of a sudden; nr̥sir̥nhānanda—Nr̥sir̥nhānanda; tāhāñi āilā—came there; duñhe—Śivānanda and Jagadānanda; tāñre—him; mili'—meeting; tabe—then; sthāne vasāilā—caused to sit; duñhe—both; duḥkhi—unhappy; dekhi'—seeing; tabe—then; kahe nr̥sir̥nhānanda—Nr̥sir̥nhānanda began to speak; tomā duñhākāre—both of you; kene—why; dekhi—I see; nirānanda—unhappy.

TRANSLATION

Suddenly Nr̄sīmhbānanda arrived, and Jagadānanda and Śivānanda arranged for him to sit near them. Seeing them both so unhappy, Nr̄sīmhbānanda inquired, "Why do I see that you are both despondent?"

TEXT 50

তবে শিবানন্দ তাঁরে সকল কহিলা ।
‘আমির আজ্ঞা দিলা প্রভুকেনে না আইলা ॥’ ৫০ ॥

*tabe śivānanda tāñre sakala kahilā
'āsiba ājñā dilā prabhu kene nā āilā?'*

SYNOMYS

tabe—thereupon; *śivānanda*—Śivānanda; *tāñre*—unto Nr̄sīmhbānanda; *sakala kahilā*—said everything; *āsiba*—I shall come; *ājñā* *dilā*—promised; *prabhu*—Śrī Caitanya Mahāprabhu; *kene*—why; *nā āilā*—has He not come.

TRANSLATION

Then Śivānanda Sena told him, "Śrī Caitanya Mahāprabhu promised that He would come. Why, then, has He not arrived?"

TEXT 51

শুনি' ব্রহ্মচারী কহে,— ‘করহ সন্তোষে ।
আমি ত' আমির তাঁরে তৃতীয় দিবসে ॥’ ৫১ ॥

śuni' *brahmacārī* *kahe*, — 'karaha santoṣe
āmi ta' *āniba tāñre tṛtyā divase'*

SYNOMYS

śuni'—hearing; *brahmacārī*—Nr̄sīmhbānanda Brahmacārī; *kahe*—said; *karaha santoṣe*—become happy; *āmi*—I; *ta'*—certainly; *āniba*—shall bring; *tāñre*—Him (Śrī Caitanya Mahāprabhu); *tṛtyā divase*—on the third day.

TRANSLATION

Hearing this, Nr̄sīmhbānanda Brahmacārī replied, "Please be satisfied. assure you that I shall bring Him here three days from now."

TEXT 52

তাহার প্রভাব-প্রেম জানে দুইজনে ।
আমিবে প্রভুরে এবে নিশ্চয় কৈলা গনে ॥ ৫২ ॥

*tāñhāra prabhāva-prema jāne dui-jane
ānibe prabhure ebe niścaya kailā mane*

SYNONYMS

tāñhāra—his; *prabhāva*—influence; *prema*—love of Godhead; *jāne*—know; *dui-jane*—both of them; *ānibe prabhure*—he will bring Śrī Caitanya Mahāprabhu; *ebe*—now; *niścaya kailā mane*—they were greatly assured within their minds.

TRANSLATION

Sivānanda and Jagadānanda knew of Nṛsiṁhānanda Brahmacārī's influence and love of Godhead. Therefore they now felt assured that he would certainly bring Śrī Caitanya Mahāprabhu.

TEXT 53

‘প্ৰদ্যুম্ন ব্ৰহ্মচাৰী’— তাঁৰ নিজ-নাম ।
‘নৃসিংহানন্দ’ মাঘ তাঁৰ কৈলা গৌৱধাম ॥ ৫৩ ॥

'pradyumna brahmacārī'—*tāñra nija-nāma*
'nṛsiṁhānanda' *nāma tāñra kailā gaura-dhāma*

SYNONYMS

pradyumna brahmacārī—Pradyumna Brahmacārī; *tāñra*—his; *nija-nāma*—real name; *nṛsiṁhānanda*—Nṛsiṁhānanda; *nāma*—name; *tāñra*—his; *kailā gaura-dhāma*—was given by Śrī Caitanya Mahāprabhu.

TRANSLATION

His real name was Pradyumna Brahmacārī. The name Nṛsiṁhānanda had been given to him by Lord Gaurasundara Himself.

TEXT 54

তুই দিন ধ্যান করি' শি঵ানন্দেৰে কহিল ।
“পাণিহাতি গ্ৰামে আমি প্ৰভুৰে আঁনিল ॥ ৫৪ ॥

dui dina dhyāna kari' śivānandere kahila
'pāñihāti grāme āmi prabhure ānila'

SYNONYMS

dui dina—for two days; *dhyāna kari'*—after meditating; *śivānandere kahila*—he said to Śivānanda Sena; *pāñihāti grāme*—to the village called Pāñihāti; *āmi*—I; *prabhure ānila*—have brought Śrī Caitanya Mahāprabhu.

TRANSLATION

After meditating for two days, Nṛsiṁhānanda Brahmacārī told Śivānanda Sena, “I have already brought Śrī Caitanya Mahāprabhu to the village known as Pāñihāṭi.

TEXT 55

কালি মধ্যাহ্নে তেঁহো আসিবেন তোমার ঘরে ।
পাক-সামগ্ৰী আনহ, আমি ভিক্ষা দিমু তঁ'রে ॥ ৫৫ ॥

*kāli madhyāhne teñho āśibena tomāra ghare
pāka-sāmagri ānaha, āmi bhikṣā dimu tāñre*

SYNONYMS

kāli madhyāhne—tomorrow at noon; *teñho*—He; *āśibena*—will come; *tomāra ghare*—to your place; *pāka-sāmagri ānaha*—please bring everything necessary for cooking; *āmi*—I; *bhikṣā dimu*—shall cook and offer food; *tāñre*—to Him.

TRANSLATION

“Tomorrow at noon He will come to your home. Therefore please bring all kinds of cooking ingredients. I shall personally cook and offer Him food.

TEXT 56

তবে তারে এথা আমি আনিব সত্ত্বর ।
নিশ্চয় কহিলাঙ, কিছু সন্দেহ না কর ॥ ৫৬ ॥

*tabe tāñre ethā āmi āniba satvara
niścaya kahilāṅa, kichu sandeha nā kara*

SYNONYMS

tabe—in this way; *tāñre*—Him; *ethā*—here; *āmi*—I; *āniba satvara*—shall bring very soon; *niścaya*—with certainty; *kahilāṅa*—I spoke; *kichu sandeha nā kara*—do not be doubtful.

TRANSLATION

“In this way I shall bring Him here very soon. Be assured that I am telling you the truth. Do not be doubtful.

TEXT 57

যে চাহিয়ে, তাহা কর হএগ তৎপর ।
অতি ভৱায় করিব পাক, শুন অতঃপর ॥ ৫৭ ॥

ye cāhiye, tāhā kara hañā tat-para
ati tvarāya kariba pāka, śuna atahpara

SYNONYMS

ye cāhiye—whatever I want; *tāhā kara*—arrange for that; *hañā tat-para*—being intent; *ati tvarāya*—very soon; *kariba pāka*—I shall begin cooking; *śuna atahpara*—just hear.

TRANSLATION

“Bring all the ingredients very soon, for I want to begin cooking immediately. Please do what I say.”

TEXT 58

পাক-সামগ্ৰী আনহ, আমি যাহা চাই ।
যে মাগিল, শিবানন্দ আনি’ দিলা তাই ॥ ৫৮ ॥

*pāka-sāmagrī ānaha, āmi yāhā cāi’
ye māgila, śivānanda āni’ dilā tāi*

SYNONYMS

pāka-sāmagrī ānaha—bring all cooking ingredients; *āmi yāhā cāi’*—whatever I want; *ye māgila*—whatever he wanted; *śivānanda*—Śivānanda Sena; *āni’*—bringing; *dilā tāi*—delivered everything.

TRANSLATION

Nṛsiṁhānanda Brahmacārī said to Śivānanda, “Please bring whatever cooking ingredients I want.” Thus Śivānanda Sena immediately brought whatever he asked for.

TEXT 59

প্রাতঃকাল হৈতে পাক কৰিলা অপার ।
নানা ব্যাঙ্গন, পিঠা, ক্ষীর নানা উপহার ॥ ৫৯ ॥

*prātaḥ-kāla haite pāka karilā apāra
nānā vyañjana, piṭhā, kṣīra nānā upahāra*

SYNONYMS

prātaḥ-kāla haite—beginning from the morning; *pāka karilā apāra*—cooked many varieties of food; *nānā vyañjana*—varieties of vegetables; *piṭhā*—cakes; *kṣīra*—sweet rice; *nānā*—various; *upahāra*—offerings of food.

TRANSLATION

Beginning early in the morning, Nr̄sīrīnānanda Brahmacārī cooked many varieties of food, including vegetables, cakes, sweet rice and other preparations.

TEXT 60

অগন্তাথের ভিন্ন ভোগ পৃথক বাড়িল ।
চৈতন্য প্রভুর লাগি' আর ভোগ কৈল ॥ ৬০ ॥

*jagannāthera bhinna bhoga pṛthak bāḍila
caitanya prabhura lāgi' āra bhoga kaila*

SYNOMYMS

jagannāthera—of Lord Jagannātha; *bhinna*—separate; *bhoga*—offerings; *pṛthak*—separately; *bāḍila*—arranged; *caitanya prabhura lāgi'*—for Śrī Caitanya Mahāprabhu; *āra*—other; *bhoga*—offerings of food; *kaila*—made.

TRANSLATION

After he finished cooking, he brought separate dishes for Jagannātha and Śrī Caitanya Mahāprabhu.

TEXT 61

ইষ্টদেব নৃসিংহ লাগি' পৃথক বাড়িল ।
তিন-জনে সমর্পিয়া বাহিরে ধ্যান কৈল ॥ ৬১ ॥

*iṣṭa-deva nr̄sīṁha lāgi' pṛthak bāḍila
tina-jane samarpiyā bāhire dhyāna kaila*

SYNOMYMS

iṣṭa-deva—the worshipable Deity; *nr̄sīṁha*—Lord Nr̄sīṁhadeva; *lāgi'*—for; *pṛthak*—separately; *bāḍila*—arranged; *tina-jane*—to the three Deities; *samarpiyā*—offering; *bāhire*—outside; *dhyāna kaila*—meditated.

TRANSLATION

He also separately offered dishes to Nr̄sīṁhadeva, his worshipable Deity. Thus he divided all the food into three offerings. Then, outside the temple, he began to meditate upon the Lord.

TEXT 62

দেখে, শীত্র আসি' বসিলা চৈতন্য-গোসাঙ্গি ।
তিন ভোগ খাইলা, কিছু অবশিষ্ট নাই ॥ ৬২ ॥

*dekhe, śighra āsi' vasilā caitanya-gosāñi
tina bhoga khāilā, kichu avaśiṣṭa nāi*

SYNONYMS

dekhe—he sees; śighra āsi'—coming quickly; vasilā—sat down; caitanya-gosāñi—Śrī Caitanya Mahāprabhu; tina bhoga—the three separate offerings; khāilā—He ate; kichu avaśiṣṭa nāi—there were no remnants left.

TRANSLATION

In his meditation he saw Śrī Caitanya Mahāprabhu quickly come, sit down and eat all three offerings, leaving behind no remnants.

TEXT 63

ଆନନ୍ଦେ ବିହଳ ପ୍ରଦ୍ୟୁମ୍ନ, ପଡେ ଅଞ୍ଚଧାର ।
“ହାହା କିବା କର” ବଲି କରଯେ ଫୁଁକାର ॥ ୬୩ ॥

*ānande vihala pradyumna, paḍe aśru-dhāra
“hāhā kibā kara” bali’ karaye phutkāra*

SYNONYMS

ānande vihala—overwhelmed by transcendental ecstasy; pradyumna—Pradyumna Brahmācāri; paḍe aśru-dhāra—tears fell from his eyes; hāhā—alas, alas; kibā kara—what are You doing; bali’—saying; karaye phut-kāra—began to express disappointment.

TRANSLATION

Pradyumna Brahmācāri was overwhelmed by transcendental ecstasy upon seeing Caitanya Mahāprabhu eating everything. Thus tears flowed from his eyes. Nevertheless, he expressed dismay, saying, ‘Alas, alas! My dear Lord, what are You doing? You are eating everyone’s food!

TEXT 64

‘ଜଗନ୍ନାଥ-ତୋମାଯ ଏକବୀ, ଖାଓ ତୁମର ଭୋଗ ।
ଲୃଙ୍ଘର ଭୋଗ କେବେ କର ଉପଧୋଗ ? ୬୪ ॥

*'jagannāthe-tomāya aikya, khāo tāñra bhoga
nṛsiṁhera bhoga kene kara upayoga?*

SYNOMYS

jagannāthe—with Lord Jagannātha; *tomāya*—and You; *aikya*—oneness; *khāo tāñra bhoga*—You may eat His offering; *nṛsiṁhera bhoga*—the offering of Nṛsiṁhadeva; *kene kara upayoga*—why are You eating.

TRANSLATION

"My dear Lord, You are one with Jagannātha; therefore I have no objection to Your eating His offering. But why are You touching the offering to Lord Nṛsiṁhadeva?"

TEXT 65

**নৃসিংহের হৈল জানি আজি উপবাস।
ঠাকুর উপবাসী রহে, জিয়ে কৈছে দাস? ॥ ৬৫ ॥**

*nṛsiṁhera haila jāni āji upavāsa
ṭhākura upavāsi rahe, jiye kaiche dāsa?*

SYNOMYS

nṛsiṁhera—of Lord Nṛsiṁha; *haila*—there was; *jāni*—I understand; *āji*—today; *upavāsa*—fasting; *ṭhākura upavāsi rahe*—the master remains fasting; *jiye kaiche dāsa*—how can the servant sustain his life.

TRANSLATION

"I think that Nṛsiṁhadeva could not eat anything today, and therefore He is fasting. If the master fasts, how can the servant live?"

TEXT 66

**ভোজন দেখি' যদ্যপি তাঁর হৃদয়ে উল্লাস।
নৃসিংহ লক্ষ্য করি' বাহে কিছু করে দুঃখাভাস ॥ ৬৬ ॥**

*bhojana dekhi' yadyapi tāñra hṛdaye ullāsa
nṛsiṁha lakṣya kari' bāhye kichu kare duḥkhābhāsa*

SYNOMYS

bhojana dekhi'—seeing the eating; *yadyapi*—although; *tāñra hṛdaye*—within his heart; *ullāsa*—jubilation; *nṛsiṁha*—Lord Nṛsiṁhadeva; *lakṣya kari'*—for the

sake of; *bāhye*—externally; *kicchu*—some; *kare*—does; *duḥkha-ābhāsa*—expression of disappointment.

TRANSLATION

Although Nṛsiṁha Brahmācāri felt jubilation within his heart to see Śrī Caitanya Mahāprabhu eating everything, for the sake of Lord Nṛsiṁhadeva he externally expressed disappointment.

TEXT 67

ସ୍ଵୟଂ ଭଗବାନ୍ କୃଷ୍ଣଚେତ୍ତନ୍-ଗୋସାଙ୍ଗି ।
ଜଗନ୍ନାଥ-ନୃସିଂହ-ସହ କିଛୁ ଭେଦ ନାହିଁ ॥ ୬୭ ॥

*svayam bhagavān kṛṣṇa-caitanya-gosāñi
jagannātha-nṛsiṁha-saha kicchu bheda nāi*

SYNONYMS

svayam—personally; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa-caitanya-gosāñi*—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *jagannātha-nṛsiṁha-saha*—with Lord Jagannātha and Nṛsiṁhadeva; *kicchu bheda*—any difference; *nāi*—there is not.

TRANSLATION

Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself. Therefore there is no difference between Him, Lord Jagannātha and Lord Nṛsiṁhadeva.

TEXT 68

ଇହା ଜାନିବାରେ ପ୍ରଦ୍ୟୁମ୍ନେର ଗୃହ ହେତ ମନ ।
ତାହା ଦେଖାଇଲା ଅଭ୍ୟ କରିଯା ଭୋଜନ ॥ ୬୮ ॥

*ihā jānibāre pradyumnera gūḍha haita mana
tāhā dekhāilā prabhu kariyā bhojana*

SYNONYMS

ihā—this fact; *jānibāre*—to know; *pradyumnera*—of Pradyumna Brahmācāri; *gūḍha*—deeply; *haita mana*—was eager; *tāhā*—that; *dekhāilā*—exhibited; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyā bhojana*—by eating.

TRANSLATION

Pradyumna Brahmācāri was deeply eager to understand this fact. Therefore Śrī Caitanya Mahāprabhu revealed it to him by a practical demonstration.

TEXT 69

ভোজন করিয়া প্রভু গেলা পাণিহাতি ।
সন্তোষ পাইলা দেখি' ব্যঞ্জন-পরিপাটী ॥ ৬৯ ॥

*bhojana kariyā prabhu gelā pāñihāti
santoṣa pāilā dekhi' vyāñjana-paripāṭī*

SYNOMYMS

bhojana kariyā—after eating all the offerings; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā pāñihāti*—started for Pāñihāti; *santoṣa pāilā*—He became very satisfied; *dekhi'*—seeing; *vyāñjana-paripāṭī*—arrangement of vegetables.

TRANSLATION

After eating all the offerings, Śrī Caitanya Mahāprabhu started for Pāñihāti. There, He was greatly satisfied to see the different varieties of vegetables prepared in the house of Rāghava.

TEXT 70

শিবানন্দ কহে,—‘কেনে করহ ফুৎকার ?’
তেঁহে কহে,—“দেখ তোমার প্রভুর ব্যবহার ॥ ৭০ ॥

*śivānanda kahe,— ‘kene karaha phutkāra?’
teriha kahe,— “dekha tomāra prabhura vyavahāra*

SYNOMYMS

śivānanda kahe—Śivānanda Sena said; *kene karaha phut-kāra*—why are you expressing dismay; *teriha kahe*—he replied; *dekha*—see; *tomāra prabhura*—of your Lord; *vyayahāra*—the behavior.

TRANSLATION

Śivānanda said to Nr̄siṁhānanda, “Why are you expressing dismay?” Nr̄siṁhānanda replied, “Just see the behavior of your Lord Śrī Caitanya Mahāprabhu.

TEXT 71

তিন জনার ভোগ তেঁহো একেলা খাইলা ।
জগন্নাথ-নৃসিংহ উপবাসী হইলা ॥” ৭১ ॥

*tina janāra bhoga teñho ekelā khāilā
jagannātha-nṛsiṁha upavāsī ha-ilā”*

SYNONYMS

tina janāra—of the three Deities; *bhoga*—offerings; *teñho*—He; *ekelā*—alone; *khāilā*—ate; *jagannātha-nṛsiṁha*—Lord Jagannātha and Lord Nṛsiṁhadeva; *upavāsī ha-ilā*—remained fasting.

TRANSLATION

“He alone has eaten the offerings for all three Deities. Because of this, both Jagannātha and Nṛsiṁhadeva remain fasting.”

TEXT 72

**ଶୁଣି ଶିବାନନ୍ଦେର ଚିତ୍ତେ ହେଲ ସଂଶୟ ।
କିବା ପ୍ରେମାବେଶେ କହେ, କିବା ସତ୍ୟ ହୟ ॥ ୭୨ ॥**

*śuni śivānandera citte ha-ila saṁśaya
kibā premāvēśe kahe, kibā satya haya*

SYNONYMS

śuni—hearing; *śivānandera*—of Śivānanda; *citte*—in the mind; *ha-ila saṁśaya*—there was some doubt; *kibā*—whether; *prema-āvēśe kahe*—was speaking something in ecstatic love; *kibā*—or; *satya haya*—it was a fact.

TRANSLATION

When Śivānanda Sena heard this statement, he was unsure whether Nṛsiṁhānanda Brahmacārī was speaking that way because of ecstatic love or because it was actually a fact.

TEXT 73

**ତବେ ଶିବାନନ୍ଦେ କିଛୁ କହେ ବ୍ରଜଚାରୀ ।
ସାମଗ୍ରୀ ଆନ ନୃସିଂହ ଲାଗି ପୁନଃ ପାକ କରି' ॥ ୭୩ ॥**

*tabe śivānande kichu kahe brahmacārī
sāmagrī āna nṛsiṁha lāgi punah pāka kari'*

SYNONYMS

tabe—upon this; *śivānande*—unto Śivānanda; *kichu*—something; *kahe*—says; *brahmacārī*—Nṛsiṁhānanda Brahmacārī; *sāmagrī āna*—bring more ingredients; *nṛsiṁha lāgi'*—for Lord Nṛsiṁhadeva; *punah*—again; *pāka kari'*—let me cook.

TRANSLATION

When Śivānanda Sena was thus perplexed, Nṛsiṁhānanda Brahmacārī said to him, “Bring more food. Let me cook again for Lord Nṛsiṁhadeva.”

TEXT 74

তবে শিবানন্দ ভোগ-সামগ্ৰী আবিলা ।
পাক কৰি' নৃসিংহেৰ ভোগ লাগাইলা ॥ ৭৪ ॥

*tabe śivānanda bhoga-sāmagrī ānilā
pāka kari' nṛsiṁhera bhoga lāgāilā*

SYNONYMS

tabe—thereupon; *śivānanda*—Śivānanda Sena; *bhoga-sāmagrī*—ingredients for preparing food; *ānilā*—brought; *pāka kari'*—after cooking; *nṛsiṁhera*—of Lord Nṛsiṁhadeva; *bhoga lāgāilā*—offered the food.

TRANSLATION

Then Śivānanda Sena again brought the ingredients with which to cook, and Pradyumna Brahmacāri again cooked and offered the food to Nṛsiṁhadeva.

TEXT 75

বৰ্ষান্তৰে শিবানন্দ লঞ্চ ভক্তগণ ।
মৌলাচলে দেখে ষাণ্ঠি প্ৰভুৰ চৱণ ॥ ৭৫ ॥

*varṣāntare śivānanda lañā bhakta-gaṇa
nilācale dekhe yāñā prabhura caraṇa*

SYNONYMS

varṣā-antare—the next year; *śivānanda*—Śivānanda Sena; *lañā*—taking; *bhakta-gaṇa*—all the devotees; *nilācale*—at Jagannātha Puri; *dekhe*—sees; *yāñā*—going; *prabhura caraṇa*—the lotus feet of the Lord.

TRANSLATION

The next year, Śivānanda went to Jagannātha Puri with all the other devotees to see the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 76

একদিন সভাতে প্ৰভু বাত চালাইলা ।
নৃসিংহানন্দেৰ গুণ কহিতে লাগিলা ॥ ৭৬ ॥

*eka-dina sabhāte prabhu vāta cālāilā
nṛsiṁhānandera guṇa kahite lāgilā*

SYNONYMS

eka-dina—one day; *sabhāte*—in the presence of all the devotees; *prabhu*—Śrī Caitanya Mahāprabhu; *vāta cālāilā*—raised the topic (of eating at Nṛsiṁhānanda's house); *nṛsiṁhānandera*—of Nṛsiṁhānanda Brahmacārī; *guṇa*—transcendental qualities; *kahite lāgilā*—began to speak.

TRANSLATION

One day, in the presence of all the devotees, the Lord raised these topics concerning Nṛsiṁhānanda Brahmacārī and praised his transcendental qualities.

TEXT 77

‘গতবর্ষ পৌষে মোরে করাইল ভোজন ।
কভু নাহি থাই ঐছে মিষ্টান্ন-ব্যাঞ্জন ॥’ ৭৭ ॥

‘gata-varṣa pauṣe more karāila bhojana
kabhu nāhi khāi aiche miṣṭānna-vyañjana’

SYNONYMS

gata-varṣa—last year; *pauṣe*—in the month of Pauṣa (December-January); *more*—unto Me; *karāila bhojana*—offered many foodstuffs; *kabhu nāhi khāi*—I never tasted; *aiche*—such; *miṣṭānna*—sweetmeats; *vyañjana*—vegetables.

TRANSLATION

The Lord said, “Last year in the month of Pauṣa, when Nṛsiṁhānanda gave me varieties of sweetmeats and vegetables to eat, they were so good that I had never before eaten such preparations.”

TEXT 78

শুনি' ভক্তগণ মনে আশ্চর্য মানিল ।
শিবানন্দের মনে তবে প্রত্যয় জন্মিল ॥ ৭৮ ॥

śuni' bhakta-gaṇa mane āścarya mānila
śivānandera mane tabe prat�aya janmila

SYNONYMS

śuni'—hearing; *bhakta-gaṇa*—all the devotees; *mane*—in the mind; *āścarya mānila*—felt wonder; *śivānandera*—of Śivānanda Sena; *mane*—in the mind; *tabe*—thereupon; *prat�aya janmila*—there was confidence.

TRANSLATION

Hearing this, all the devotees were struck with wonder, and Śivānanda became confident that the incident was true.

TEXT 79

ଏହିଗୁଡ଼ ଶଚୀଗୃହେ ସତତ ଭୋଜନ ।
ଶ୍ରୀବାସେର ଘୃହେ କରେନ କୌର୍ତ୍ତନ-ଦର୍ଶନ ॥ ୭୯ ॥

*ei-mata śaci-grhe satata bhojana
 śrīvāsera gr̥he karena kirtana-darśana*

SYNOMYS

ei-mata—in this way; *śaci-grhe*—at the house of Śacimātā; *satata*—always; *bhojana*—eating; *śrīvāsera gr̥he*—in the house of Śrīvāsa Ṭhākura; *karena*—performs; *kirtana-darśana*—visiting the *kirtana* performances.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu used to eat at the temple of Śacimātā every day and also visit the house of Śrīvāsa Ṭhākura when *kirtana* was performed.

TEXT 80

ନିତ୍ୟାନନ୍ଦେର ନୃତ୍ୟ ଦେଖେନ ଆସି' ବାରେ ବାରେ ।
‘ନିରନ୍ତର ଆବିର୍ଭାବ’ ରାଘବେର ଘରେ ॥ ୮୦ ॥

*nityānandera nr̥tya dekhena āsi' bāre bāre
 'nirantara āvirbhāva' rāghavera ghare*

SYNOMYS

nityānandera nr̥tya—the dancing of Śrī Nityānanda Prabhu; *dekhena*—He sees; *āsi'*—coming; *bāre bāre*—again and again; *nirantara āvirbhāva*—constant appearance; *rāghavera ghare*—in the house of Rāghava.

TRANSLATION

Similarly, He was always present when Nityānanda Prabhu danced, and He regularly appeared at the house of Rāghava.

TEXT 81

ପ୍ରେସବଶ ଗୋରାପ୍ରଭୁ, ଯାହା ପ୍ରେମୋତ୍ସମ ।
ପ୍ରେସବଶ ହଙ୍ଗା ତାହା ଦେନ ଦରଶନ ॥ ୮୧ ॥

*prema-vaśa gaura-prabhu, yāhāṁ premottama
prema-vaśa hañā tāhā dena daraśana*

SYNOMYS

prema-vaśa—subdued by loving service; *gaura-prabhu*—Śrī Caitanya Mahāprabhu, Gaurasundara; *yāhāṁ prema-uttama*—wherever there is pure love; *prema-vaśa hañā*—being subdued by such love; *tāhā*—there; *dena daraśana*—appears personally.

TRANSLATION

Lord Gaurasundara is greatly influenced by the love of His devotees. Therefore wherever there is pure devotion to the Lord, the Lord Himself, subdued by such love, appears, and His devotees see Him.

TEXT 82

ଶିବାନନ୍ଦେର ପ୍ରେମସීମା କେ କହିତେ ପାରେ ?
ସାଂଗ୍ରେ ପ୍ରେମେ ବଣ ଅନ୍ତୁ ଆଇସେ ବାରେ ବାରେ ॥ ୮୨ ॥

*śivānandera prema-simā ke kahite pāre?
yāñra preme vaśa prabhu āise bāre bāre*

SYNOMYS

śivānandera—of Śivānanda Sena; *prema-simā*—the limit of love; *ke*—who; *kahite pāre*—can estimate; *yāñra*—whose; *preme*—by loving affairs; *vaśa*—influenced; *prabhu*—Śrī Caitanya Mahāprabhu; *āise*—comes; *bāre bāre*—again and again.

TRANSLATION

Influenced by the loving affairs of Śivānanda Sena, Śrī Caitanya Mahāprabhu came again and again. Therefore who can estimate the limits of his love?

TEXT 83

ଏହି ତ' କହିଲୁ ଗୌରେର ‘ଆବିର୍ଭାବ’ ।
ଇହା ଯେଇ ଶୁଣେ, ଜାନେ ଚୈତନ୍ୟ-ପ୍ରଭାବ ॥ ୮୩ ॥

*ei ta' kahilu gaurera 'āvirbhāva'
ihā yei śune, jāne caitanya-prabhāva*

SYNONYMS

ei ta'—thus; *kahilu*—I have described; *gaurera*—of Śrī Caitanya Mahāprabhu; *āvirbhāva*—appearance; *ihā*—this incident; *yei śune*—whoever hears; *jāne*—knows; *caitanya-prabhāva*—the opulence of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the appearance of Śrī Caitanya Mahāprabhu. Anyone who hears about these incidents can understand the transcendental opulence of the Lord.

TEXT 84

ପୁରୁଷମୋତ୍ସମେ ପ୍ରଭୁ-ପାଶେ ଭଗବାନ୍ ଆଚାର୍ୟ ।
ପରମ ବୈଷ୍ଣବ ତେହୋ ସୁପଣ୍ଡିତ ଆର୍ୟ ॥ ୮୪ ॥

*puruṣottame prabhu-pāśe bhagavān ācārya
parama vaiṣṇava teiho supaṇḍita ārya*

SYNONYMS

puruṣottame—at Jagannātha Puri; *prabhu-pāśe*—in the association of Śrī Caitanya Mahāprabhu; *bhagavān ācārya*—Bhagavān Ācārya; *parama vaiṣṇava*—pure devotee; *teiho*—he; *su-paṇḍita*—very learned scholar; *ārya*—gentleman.

TRANSLATION

At Jagannātha Puri, in the association of Śrī Caitanya Mahāprabhu, lived Bhagavān Ācārya, who was certainly a gentleman, a learned scholar and a great devotee.

PURPORT

For a description of Bhagavān Ācārya, one may refer to the *Ādi-lilā*, Tenth Chapter, verse 136.

TEXT 85

ସଖ୍ୟଭାବାକ୍ରାନ୍ତ-ଚିନ୍ତ, ଗୋପ-ଅବତାର ।
ସ୍ଵରୂପ-ଗୋସାଙ୍ଗ-ସହ ସଖ୍ୟ-ବ୍ୟବହାର ॥ ୮୫ ॥

*sakhya-bhāvākrānta-citta, gopa-avatāra
svarūpa-gosāñi-saha sakhya-vyavahāra*

SYNONYMS

sakhya-bhāva—by fraternal love; *ākrānta*—overwhelmed; *citta*—heart; *gopavatāra*—an incarnation of one of the cowherd boys; *svarūpa-gosāñi-saha*—with Svarūpa Dāmodara; *sakhya-vyavahāra*—dealings just like those of a friend.

TRANSLATION

He was fully absorbed in thoughts of fraternal relationships with God. He was an incarnation of a cowherd boy, and thus his dealings with Svarūpa Dāmodara Gosvāmī were very friendly.

TEXT 86

একান্তভাবে আশ্রিয়াছেন চৈতন্যচরণ ।
মধ্যে মধ্যে প্রভুর তেঁহো করেন নিমন্ত্রণ ॥ ৮৬ ॥

*ekānta-bhāve āśriyāchena caitanya-caraṇa
madhye madhye prabhura teṅho karena nimantraṇa*

SYNONYMS

ekānta-bhāve—with full attention; *āśriyāchena*—has taken shelter of; *caitanya-caraṇa*—the lotus feet of Lord Caitanya; *madhye madhye*—sometimes; *prabhura*—of Śrī Caitanya Mahāprabhu; *teṅho*—he; *karena*—does; *nimantraṇa*—invitation.

TRANSLATION

He sought the shelter of Śrī Caitanya Mahāprabhu with full surrender. Sometimes he would invite the Lord to dine at his home.

TEXT 87

ঘরে ভাত করি' করেন বি঵িধ ব্যুঞ্জন ।
একলে গোসাঁও লঞ্চ করান ভোজন ॥ ৮৭ ॥

*ghare bhāta kari' karena vividha vyañjana
ekale gosāñi lañā karāna bhojana*

SYNONYMS

ghare—at home; *bhāta kari'*—preparing rice; *karena*—prepares; *vividha vyañjana*—varieties of vegetables; *ekale*—alone; *gosāñi lañā*—taking Śrī Caitanya Mahāprabhu; *karāna bhojana*—makes to eat.

TRANSLATION

Bhagavān Ācārya prepared varieties of rice and vegetables at home and brought the Lord there alone to eat.

PURPORT

Generally those who invited Śrī Caitanya Mahāprabhu for dinner used to offer Him the remnants of food that had first been offered to Lord Jagannātha. Bhagavān Ācārya, however, instead of giving Him the remnants of Jagannātha's food, prepared dinner at his home. In Orissa, food offered to Lord Jagannātha is called *prasādi*, and that which is not offered to Lord Jagannātha is known as *āmāni* or *ghara-bhāta*, rice prepared at home.

TEXT 88

তাঁর পিতা ‘বিষয়ী’ বড় শতানন্দ-ঢাঁচ ।
‘বিষয়াবিমুখ’ আচার্য—‘বৈরাগ্যপ্রধান’ ॥ ৮৮ ॥

*tāñra pitā ‘viṣayī’ baḍa śatānanda-khāñna
‘viṣaya-vimukha’ ācārya — ‘vairāgya-pradhāna’*

SYNONYMS

tāñra pitā—his father; *viṣayī*—a statesman; *baḍa*—expert; *śatānanda-khāñna*—named Śatānanda Khāñ; *viṣaya-vimukha*—not interested in state management; *ācārya*—Bhagavān Ācārya; *vairāgya-pradhāna*—mostly in the renounced order of life.

TRANSLATION

Bhagavān Ācārya's father, whose name was Śatānanda Khāñ, was an expert statesman, whereas Bhagavān Ācārya was not at all interested in the management of the state. Indeed, he was almost in the renounced order of life.

TEXT 89

‘গোপাল-ভট্টাচার্য’ নাম তাঁর ছোট-ভাই ।
কাশীতে বেদান্ত পড়ি’ গেলা তাঁর ঠাণ্ডি ॥ ৮৯ ॥

*‘gopāla-bhaṭṭācārya’ nāma tāñra choṭa-bhāi
kāśite vedānta paḍi’ gelā tāñra ṭhāni*

SYNONYMS

gopāla-bhaṭṭācārya—Gopāla Bhaṭṭācārya; *nāma*—named; *tāṅra*—his; *choṭa-bhāī*—younger brother; *kāśite*—at Benares; *vedānta paḍī*—studying Vedānta philosophy; *gelā*—went; *tāṅra ṭhāñi*—to his place.

TRANSLATION

Bhagavān Ācārya's brother, whose name was Gopāla Bhaṭṭācārya, had studied Vedānta philosophy at Benares and had then returned to Bhagavān Ācārya's home.

PURPORT

During those days and also at the present, Vedānta philosophy is understood through the commentary of Śāṅkarācārya, which is known as Śāṅkiraka-bhāṣya. Thus it appears that Gopāla Bhaṭṭācārya, the younger brother of Bhagavān Ācārya, had studied Vedānta according to the way of the Śāṅkiraka-bhāṣya, which expounds the Māyāvāda philosophy of the impersonalists.

TEXT 90

**আচার্য তাহারে প্রভুপদে মিলাইলা ।
অন্তর্যামী প্রভু চিত্তে সুখ না পাইলা ॥ ৯০ ॥**

ācārya tāhāre prabhu-pade milāilā
antaryāmī prabhu citte sukha nā pāilā

SYNONYMS

ācārya—Bhagavān Ācārya; *tāhāre*—him (his brother); *prabhu-pade* *milāilā*—got to meet Śrī Caitanya Mahāprabhu; *antaryāmī prabhu*—Lord Śrī Caitanya Mahāprabhu, who could study anyone's heart; *citte*—within Himself; *sukha*—happiness; *nā pāilā*—could not get.

TRANSLATION

Bhagavān Ācārya took his brother to meet Śrī Caitanya Mahāprabhu, but the Lord, knowing that Gopāla Bhaṭṭācārya was a Māyāvādi philosopher, could not get much happiness from meeting him.

TEXT 91

**আচার্য-সম্বন্ধে বাছে করে শ্রীভ্যান্তাম ।
কৃষ্ণভক্তি বিনা প্রভুর না হয় উন্নাম ॥ ৯১ ॥**

ācārya-sambandhe bāhye kare prītyābhāsa
krṣṇa-bhakti vinā prabhura nā haya ullāsa

SYNONYMS

ācārya-sambandhe—because he was related with Bhagavān Ācārya; bāhye—externally; kare—does; prītyābhāsa—appearance of pleasure; krṣṇa-bhakti—devotional service to Lord Kṛṣṇa; vinā—without; prabhura—of Śrī Caitanya Mahāprabhu; nā haya—there is no; ullāsa—jubilation.

TRANSLATION

Śrī Caitanya Mahāprabhu derives no happiness from meeting one who is not a pure devotee of Kṛṣṇa. Thus because Gopāla Bhaṭṭācārya was a Māyāvādī scholar, the Lord felt no jubilation in meeting him. Nevertheless, because Gopāla Bhaṭṭācārya was related to Bhagavān Ācārya, Śrī Caitanya Mahāprabhu feigned pleasure in seeing him.

TEXT 92

স্বরূপ গোসাঙ্গিরে আচার্য কহে আর দিনে ।
‘বেদান্ত পড়িয়া গোপাল আইসাচে এখানে ॥ ৯২ ॥

svarūpa gosāñire ācārya kahe āra dine
'vedānta paḍiyā gopāla āisāche ekhāne

SYNONYMS

svarūpa gosāñire—unto Svarūpa Dāmodara Gosvāmī; ācārya—Bhagavān Ācārya; kahe—says; āra dine—the next day; vedānta paḍiyā—after studying Vedānta; gopāla—Gopāla; āisāche—has come back; ekhāne—here.

TRANSLATION

Bhagavān Ācārya said to Svarūpa Dāmodara, “Gopāla, my younger brother, has returned to my home, having concluded his study of Vedānta philosophy.”

TEXT 93

সবে মেলি’ আইস, শুনি ‘ভাষ্য’ ইহার স্থানে’।
প্ৰেম-ক্ৰোধ কৰি’ স্বরূপ বলয় বচনে ॥ ৯৩ ॥

sabe meli' āisa, śuni 'bhāṣya' ihāra sthāne'
prema-krodha kari' svarūpa balaya vacane

SYNOMYS

sabe meli'—all together; *āisa*—come; *śuni*—let us hear; *bhāṣya*—the commentary; *ihāra sthāne*—from him; *prema-kroḍha kari'*—in an angry mood of love; *svarūpa*—Svarūpa Dāmodara; *balaya vacane*—said these words.

TRANSLATION

Bhagavān Ācārya requested Svarūpa Dāmodara to hear from Gopāla the commentary upon Vedānta. Svarūpa Dāmodara Gosvāmī, however, somewhat angry because of love, spoke as follows.

TEXT 94

“বুদ্ধি অষ্ট হৈল তোমার গোপালের সঙ্গে !
মায়াবাদ শুনিবারে উপজিল রংগে ॥ ৯৪ ॥

“buddhi bhraṣṭa haila tomāra gopālera saṅge
māyāvāda śunibāre upajila rāṅge

SYNOMYS

buddhi—intelligence; *bhraṣṭa*—lost; *haila*—has been; *tomāra*—your; *gopālera saṅge*—in the association of Gopāla; *māyāvāda śunibāre*—to hear the commentary of Māyāvāda philosophy; *upajila rāṅge*—has awakened the propensity.

TRANSLATION

“You have lost your intelligence in the association of Gopāla, and therefore you are eager to hear the Māyāvāda philosophy.

TEXT 95

বৈশ্বন হঞ্জা ঘেবা শারীরক-ভাস্য শুনে ।
সেব্য-সেবক-ভাব ছাড়ি' আপনারে ‘ঈশ্বর’ মানে ॥৯৫॥

vaiṣṇava hañā yebā śārīraka-bhāṣya śune
sevya-sevaka-bhāva chāḍi' āpanāre 'iśvara' māne

SYNOMYS

vaiṣṇava hañā—being a Vaiṣṇava; *yebā*—anyone who; *śārīraka-bhāṣya*—the Māyāvāda commentary *Śārīraka-bhāṣya*; *śune*—listens to; *sevya-sevaka-bhāva*—the Kṛṣṇa conscious attitude that the Lord is the master and the living entity is His servant; *chāḍi'*—giving up; *āpanāre*—himself; *iśvara*—the Supreme Lord; *māne*—considers.

TRANSLATION

“When a Vaiṣṇava listens to the Śārīraka-bhāṣya, the Māyāvāda commentary upon Vedānta-sūtra, he gives up the Kṛṣṇa conscious attitude that the Lord is the master and the living entity is His servant. Instead, he considers himself the Supreme Lord.

PURPORT

The philosophers known as kevalādvaita-vādīs generally occupy themselves with hearing the Śārīraka-bhāṣya, a commentary by Śaṅkarācārya advocating that one impersonally consider oneself the Supreme Lord. Such Māyāvāda philosophical commentaries upon Vedānta are simply imaginary, but there are other commentaries on Vedānta philosophy. The commentary by Śrīla Rāmānujācārya, known as Śrī-bhāṣya, establishes the viśiṣṭādvaita-vāda philosophy. Similarly, in the Brahma-sampradāya, Madhvācārya's Pūrṇaprajña-bhāṣya establishes śuddhādvaita-vāda. In the Kumāra-sampradāya, or Nimbārka-sampradāya, Śrī Nimbārka establishes the philosophy of dvaitādvaita-vāda in the Pārijāta-saurabha-bhāṣya. And in the Viṣṇusvāmi-sampradāya, or Rudra-sampradāya, which comes from Lord Śiva, Viṣṇusvāmī has written a commentary called Sarvajña-bhāṣya, which establishes śuddhādvaita-vāda.

A Vaiṣṇava should study the commentaries on Vedānta-sūtra written by the four sampradāya-ācāryas, namely Śrī Rāmānujācārya, Madhvācārya, Viṣṇusvāmī and Nimbārka, for these commentaries are based upon the philosophy that the Lord is the master and that all living entities are His eternal servants. One interested in studying Vedānta philosophy properly must study these commentaries, especially if he is a Vaiṣṇava. These commentaries are always adored by Vaiṣṇavas. The commentary by Śrīla Bhaktisiddhānta Sarasvatī is elaborately given in the Ādi-līlā, Chapter Seven, text 101. The Māyāvāda commentary Śārīraka-bhāṣya is like poison for a Vaiṣṇava. It should not be touched at all. Śrīla Bhaktivinoda Ṭhākura remarks that even a mahā-bhāgavata, or highly elevated devotee who has surrendered himself unto the lotus feet of Kṛṣṇa, sometimes falls down from pure devotional service if he hears the Māyāvāda philosophy of Śārīraka-bhāṣya. This commentary should therefore be shunned by all Vaiṣṇavas.

TEXT 96

**ମହାଭାଗବତ ଯେଇ, କୃଷ୍ଣ ଆଶଧନ ସାର ।
ମାୟାବାଦ-ଶ୍ରବଣେ ଚିନ୍ତା ଅବଶ୍ୟ ଫିରେ ତାହା ॥” ୯୬ ॥**

*mahā-bhāgavata yei, kṛṣṇa prāṇa-dhana yāra
māyāvāda-śravaṇe citta avaśya phire tāhā”*

SYNONYMS

mahā-bhāgavata yei—one who is a highly elevated devotee; *kṛṣṇa*—Lord Kṛṣṇa; *prāṇa-dhana yāra*—whose life and soul; *māyāvāda-śravaṇe*—by hearing the Māyāvāda philosophy; *citta*—the heart; *avaśya*—certainly; *phire*—changes; *tānra*—his.

TRANSLATION

“The Māyāvāda philosophy presents such a jugglery of words that even a highly elevated devotee who has accepted Kṛṣṇa as his life and soul changes his decision when he reads the Māyāvāda commentary on Vedānta-sūtra.”

TEXT 97

ଆଚାର୍ୟ କହେ, - ‘ଆମା ସବାର କୃଷ୍ଣନିଷ୍ଠ-ଚିତ୍ତେ ।
ଆମା ସବାର ମନ ଭାଷ୍ୟ ନାରେ ଫିରାଇତେ ॥’ ୯୭ ॥

*ācārya kahe,—‘āmā sabāra kṛṣṇa-niṣṭha-citte
āmā sabāra mana bhāṣya nāre phirāite’*

SYNONYMS

ācārya kahe—Bhagavān Ācārya replied; *āmā sabāra*—of all of us; *kṛṣṇa-niṣṭha*—devoted to Kṛṣṇa; *citte*—hearts; *āmā sabāra*—of all of us; *mana*—minds; *bhāṣya*—Śārīraka-bhāṣya; *nāre phirāite*—cannot change.

TRANSLATION

In spite of Svarūpa Dāmodara’s protest, Bhagavān Ācārya continued, “We are all fixed at the lotus feet of Kṛṣṇa with our hearts and souls. Therefore the Śārīraka-bhāṣya cannot change our minds.”

TEXT 98

ସ୍ଵରୂପ କହେ, “ତଥାପି ମାୟାବାଦ-ଶ୍ରବଣେ ।
‘ଚିତ୍, ବ୍ରହ୍ମ, ମାୟା, ମିଥ୍ୟା’—ଏଇମାତ୍ର ଶୁଣେ ॥ ୯୮ ॥

*svarūpa kahe, “tathāpi māyāvāda-śravaṇe
‘cit, brahma, māyā, mithyā’—ei-māṭra śune*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara replied; *tathāpi*—still; *māyāvāda-śravaṇe*—by hearing the Māyāvāda commentary; *cit*—knowledge; *brahma*—the Absolute Truth; *māyā*—external energy; *mithyā*—false; *ei-māṭra*—only these; *śune*—hears.

TRANSLATION

Svarūpa Dāmodara replied, "Nevertheless, when we hear the Māyāvāda philosophy, we hear that Brahman is knowledge and that the universe of māyā is false, but we gain no spiritual understanding.

TEXT 99

জীবাজ্ঞান-কল্পিত ঈশ্বরে, সকলই অজ্ঞান ।
যাহার শ্রবণে ভক্তের ফাটে মন প্রাণ ॥” ৯৯ ॥

*jīvājñāna-kalpita iśvare, sakala-i ajñāna
yāhāra śravaṇe bhaktera phāṭe mana prāṇa”*

SYNOMYMS

jīva—the ordinary living being; *ajñāna*—by ignorance; *kalpita*—imagined; *iśvare*—in the Supreme Lord; *sakala-i ajñāna*—all ignorance; *yāhāra śravaṇe*—hearing of which; *bhaktera*—of the devotee; *phāṭe*—breaks; *mana prāṇa*—mind and life.

TRANSLATION

“The Māyāvādī philosopher tries to establish that the living entity is only imaginary and that the Supreme Personality of Godhead is under the influence of māyā. Hearing this kind of commentary breaks the heart and life of a devotee.”

PURPORT

Śrīla Svarūpa Dāmodara Gosvāmī wanted to impress upon Bhagavān Ācārya that even though someone firmly fixed in devotion to Kṛṣṇa's service might not be deviated by hearing the Māyāvāda *bhāṣya*, that *bhāṣya* is nevertheless full of impersonal words and ideas such as Brahman which represent knowledge but which are impersonal. The Māyāvādīs say that the world created by *māyā* is false, and that actually there is no living entity but only one spiritual effulgence. They further say that God is imaginary, that people think of God only because of ignorance, and that when the Supreme Absolute Truth is befooled by the external energy, *māyā*, He becomes a *jīva*, or living entity. Upon hearing all these nonsensical ideas from the nondevotee, a devotee is greatly afflicted, as if his heart and soul were broken.

TEXT 100

লজ্জা-ভয় পাণ্ডা আচার্য গোন হইলা ।
আর দিন গোপালেরে দেশে পাঠাইলা ॥ ১০০ ॥

*lajjā-bhaya pāñā ācārya mauna ha-ilā
āra dina gopälere deśe pāṭhālā*

SYNONYMS

lajjā-bhaya—fear and shame; *pāñā*—getting; *ācārya*—Bhagavān Ācārya; *mauna ha-ilā*—became silent; *āra dina*—the next day; *gopälere*—Gopāla Bhaṭṭācārya; *deśe*—to his own country; *pāṭhālā*—sent.

TRANSLATION

Thus Bhagavān Ācārya, greatly ashamed and fearful, remained silent. The next day, he asked Gopāla Bhaṭṭācārya to return to his own district.

TEXT 101

একদিন আচার্য প্রভুরে কৈলা নিমন্ত্রণ ।
ঘরে ভাত করি' করে বিবিধ ব্যাঞ্জন ॥ ১০১ ॥

*eka-dina ācārya prabhure kailā nimantraṇa
ghare bhāta kari' kare vividha vyāñjana*

SYNONYMS

eka-dina—one day; *ācārya*—Bhagavān Ācārya; *prabhure*—unto Śrī Caitanya Mahāprabhu; *kailā nimantraṇa*—made an invitation for dinner; *ghare*—at home; *bhāta kari'*—cooking rice; *kare*—prepares; *vividha vyāñjana*—varieties of vegetable preparations.

TRANSLATION

One day Bhagavān Ācārya invited Śrī Caitanya Mahāprabhu to dine at his home. Thus he was preparing rice and various types of vegetables.

TEXT 102

‘ছোট-হরিদাস’ নাম প্রভুর কৌর্তনীয়া ।
তাহারে কহেন আচার্য ডাকিয়া আনিয়া ॥ ১০২ ॥

*'choṭa-haridāsa' nāma prabhura kirtaniyā
tāhāre kahena ācārya dākiyā āniyā*

SYNONYMS

choṭa-haridāsa nāma—a devotee named Choṭa Haridāsa; *prabhura kirtaniyā*—a chanter of songs for Śrī Caitanya Mahāprabhu; *tāhāre*—unto him; *kahena*—says; *ācārya*—the ācārya; *dākiyā āniyā*—calling him to his place.

TRANSLATION

A devotee named Choṭa Haridāsa used to sing for Śrī Caitanya Mahāprabhu. Bhagavān Ācārya called him to his home and spoke as follows.

TEXT 103

‘মোর নামে শিখি-মাহিতির ভগিনী-স্থানে গিয়া।
শুক্লচাউল এক মান আনহ মাগিয়া ॥’ ১০৩ ॥

‘mora nāme śikhi-māhitira bhagini-sthāne giyā
śukla-cāula eka māna ānaha māgiyā’

SYNOMYS

mora nāme—in my name; *śikhi-māhitira*—of Śikhi Māhiti; *bhagini-sthāne*—at the place of the sister; *giyā*—going; *śukla-cāula*—white rice; *eka māna*—the measurement of one *māna*; *ānaha*—please bring; *māgiyā*—requesting.

TRANSLATION

“Please go to the sister of Śikhi Māhiti. In my name, ask her for a *māna* of white rice and bring it here.”

PURPORT

In India *śukla-cāula* (white rice) is also called *ātapa-cāula*, or rice that has not been boiled before being threshed. Another kind of rice, called *siddha-cāula* (brown rice), is boiled before being threshed. Generally, first-class fine white rice is required for offerings to the Deity. Thus Bhagavān Ācārya asked Choṭa Haridāsa, or Junior Haridāsa, a singer in the assembly of Śrī Caitanya Mahāprabhu, to get some of this rice from the sister of Śikhi Māhiti. A *māna* is a standard of measurement in Orissa for rice and other food grains.

TEXT 104

মাহিতির ভগিনী সেই, নাম—মাধবী-দেবী।
বৃক্ষা তপস্বিনী আর পরমা বৈষ্ণবী ॥ ১০৪ ॥

māhitira bhagini sei, nāma—*mādhavī-devī*
vṛddhā tapasvī āra paramā vaiṣṇavī

SYNOMYS

māhitira bhagini—sister of Śikhi Māhiti; *sei*—that; *nāma*—named; *mādhavī-devī*—of the name Mādhavīdevī; *vṛddhā*—an elderly lady; *tapasvī*—very strict in executing devotional service; *āra*—and; *paramā vaiṣṇavī*—a first-class devotee.

TRANSLATION

Śikhi Māhitī's sister was named Mādhavīdevī. She was an elderly lady who always performed austerities. She was very advanced in devotional service.

TEXT 105

ପ୍ରଭୁ ଲେଖା କରେ ଯାରେ—ରାଧିକାର 'ଗଣ' ।
ଜଗତେର ମଧ୍ୟେ 'ପାତ୍ର'—ସାଡେ ତିନ ଜନ ॥ ୧୦୫ ॥

*prabhu lekhā kare yāre—rādhikāra 'gāṇa'
jagatera madhye 'pātra'—sāde tina jana*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *lekhā kare*—accepts; *yāre*—whom; *rādhikāra gāṇa*—as one of the associates of Śrimatī Rādhārāṇī; *jagatera madhye*—throughout the whole world; *pātra*—most confidential devotees; *sāde tina*—three and a half; *jana*—persons.

TRANSLATION

Śrī Caitanya Mahāprabhu accepted her as having formerly been an associate of Śrimatī Rādhārāṇī. In the entire world, three and a half people were His intimate devotees.

TEXT 106

ସ୍ଵରୂପ ଗୋସାନ୍ତି, ଆର ରାୟ ରାମାନନ୍ଦ ।
ଶିଖି-ମାହିତି—ତିନ, ତା'ର ଭଗିନୀ—ଅର୍ଜନ ॥ ୧୦୬ ॥

*svarūpa gosāñi, āra rāya rāmānanda
śikhi-māhitī—tina, tānra bhaginī—ardha-jana*

SYNONYMS

svarūpa gosāñi—of the name Svarūpa Gosvāmī; *āra*—and; *rāya rāmānanda*—Rāmānanda Rāya; *śikhi-māhitī*—Śikhi Māhitī; *tina*—three; *tānra bhaginī*—his sister; *ardha-jana*—half a person.

TRANSLATION

The three were Svarūpa Dāmodara Gosvāmī, Rāmānanda Rāya and Śikhi Māhitī, and the half a person was Śikhi Māhitī's sister.

TEXT 107

ତୀର ଠାଣ୍ଡିଙ୍ଗ ତଞ୍ଚୁଳ ମାଗି' ଆନିଲ ହରିଦାସ ।
ତଞ୍ଚୁଳ ଦେଖି' ଆଚାର୍ୟେର ଅଧିକ ଉଲ୍ଲାସ ॥ ୧୦୭ ॥

*tāñra ḫhāñi tañdula māgi' ānila haridāsa
tañdula dekhi' ācāryera adhika ullāsa*

SYNONYMS

tāñra ḫhāñi—from her; *tañdula māgi'*—begging rice; *ānila haridāsa*—Haridāsa brought; *tañdula dekhi'*—seeing the rice; *ācāryera*—of Bhagavān Ācārya; *adhika ullāsa*—very great satisfaction.

TRANSLATION

After begging the rice from her, Junior Haridāsa brought it to Bhagavān Ācārya, who was very pleased to see its quality.

TEXT 108

ସ୍ନେହେ ରାନ୍ଧିଲ ପ୍ରଭୁର ପ୍ରିୟ ଯେ ବ୍ୟଞ୍ଜନ ।
ଦେଉଳ ପ୍ରସାଦ, ଆଦା-ଚାକି, ଲେମ୍ବୁ-ସଲାବଣ ॥ ୧୦୮ ॥

*snehe rāndhila prabhura priya ye vyāñjana
deula prasāda, ādā-cāki, lembu-salavaṇa*

SYNONYMS

snehe—in great affection; *rāndhila*—cooked; *prabhura*—of Śrī Caitanya Mahāprabhu; *priya*—dear; *ye*—whatever; *vyāñjana*—vegetables; *deula prasāda*—remnants from the temple of Jagannātha; *ādā-cāki*—ground ginger; *lembu*—lime; *sa-lavaṇa*—with salt.

TRANSLATION

In great affection, Bhagavān Ācārya cooked varieties of vegetables and other preparations dear to Śrī Caitanya Mahāprabhu. He also obtained remnants of food from Lord Jagannātha and digestive aids such as ground ginger and also lime with salt.

TEXT 109

ଅଧ୍ୟାତ୍ମେ ଆସିଲା ପ୍ରଭୁ ଭୋଜନେ ବସିଲା ।
ଶାଲ୍ୟର ଦେଖି' ପ୍ରଭୁ ଆଚାର୍ୟେ ପୁଛିଲା ॥ ୧୦୯ ॥

*madhyāhne āsiyā prabhu bhojane vasilā
śālyanna dekhi' prabhu ācārye puchilā*

SYNONYMS

madyāhne—at noon; *āsiyā*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *bhojane vasilā*—sat down to eat; *śāli-anna*—the rice of fine quality; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *ācārye puchilā*—inquired from Bhagavān Ācārya.

TRANSLATION

At noon, when Śrī Caitanya Mahāprabhu came to eat the offerings of Bhagavān Ācārya, He first appreciated the fine rice and therefore questioned him.

TEXT 110

উত্তম অন্ন এত তঙুল কান্ধাতে পাইলা ?
আচার্য কহে,—মাধবী-পাশ মাগিয়া আনিলা ॥ ১১০ ॥

*uttama anna eta taṇḍula kāñdhātē pāilā?
ācārya kahe,—mādhavī-pāśa māgiyā ānilā*

SYNONYMS

uttama anna—fine rice; *eta*—such; *taṇḍula*—rice; *kāñdhātē pāilā*—where did you get; *ācārya kahe*—Bhagavān Ācārya replied; *mādhavī-pāśa*—from Mādhavīdevī; *māgiyā*—begging; *ānilā*—have brought.

TRANSLATION

"Where did you get such fine rice?" the Lord asked. Bhagavān Ācārya replied, "I got it by begging from Mādhavīdevī."

TEXT 111

প্রভু কহে,—‘কোন্ত ষাই’ মাগিয়া আনিল ?
ছোট-হরিদাসের নাম আচার্য কহিল ॥ ১১১ ॥

*prabhu kahe,—‘kon yāi’ māgiyā ānila?’
choṭa-haridāsera nāma ācārya kahila*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *kon yāi'*—who went; *māgiyā*—begging; *ānila*—brought; *choṭa-haridāsera*—of Junior Haridāsa; *nāma*—the name; *ācārya kahila*—Bhagavān Ācārya informed.

TRANSLATION

When Śrī Caitanya Mahāprabhu asked who had begged the rice and brought it back, Bhagavān Ācārya mentioned the name of Junior Haridāsa.

TEXT 112

অন্ন প্রশংসিয়া প্রভু ভোজন করিলା ।
নিজগৃহে আসি' গোবিন্দেরে আজ্ঞা দিলା ॥ ১১২ ॥

*anna praśārṇsiyā prabhu bhojana karilā
nija-gṛhe āsi' govindere ājñā dilā*

SYNOMYS

anna praśārṇsiyā—praising the rice; *prabhu*—Śrī Caitanya Mahāprabhu; *bhojana karilā*—partook of the *prasāda*; *nija-gṛhe*—to His own residence; *āsi'*—coming back; *govindere*—to Govinda; *ājñā dilā*—He gave order.

TRANSLATION

Praising the quality of the rice, Śrī Caitanya Mahāprabhu partook of the *prasāda*. Then, after returning to His residence, He gave the following order to Govinda, His personal assistant.

TEXT 113

‘আজি হৈতে এই মোর আজ্ঞা পালিবা ।
ছোট হরিদাসে ইহাঁ আসিতে না দিবা ॥’ ১১৩ ॥

*'āji haite ei mora ājñā pālibā
choṭa haridāse ihān̄ āsite nā dibā'*

SYNOMYS

āji haite—from today; *ei*—this; *mora*—My; *ājñā*—order; *pālibā*—you should carry out; *choṭa haridāsa*—Choṭa Haridāsa; *ihān̄*—here; *āsite*—to come; *nā dibā*—do not allow.

TRANSLATION

“From this day forward, do not allow Choṭa Haridāsa to come here.”

TEXT 114

দ্বার মানা হৈল, হরিদাস দুঃখী হৈল ঘনে ।
কি লাগিয়া দ্বার-মানা কেহ নাহি জানে ॥ ১১৪ ॥

*dvāra mānā haila, haridāsa duḥkhī haila mane
ki lāgiyā dvāra-mānā keha nāhi jāne*

SYNOMYS

dvāra mānā—closed door; *haila*—there was; *haridāsa*—Choṭa Haridāsa; *duḥkhī*—very unhappy; *haila mane*—became within his mind; *ki lāgiyā*—for what reason; *dvāra-mānā*—the door was closed; *keha nāhi jāne*—no one could understand.

TRANSLATION

When Junior Haridāsa heard that he had been ordered not to approach Śrī Caitanya Mahāprabhu, he was very unhappy. No one could understand why he had been ordered not to come.

TEXT 115

তিনদিন হৈল হরিদাস করে উপবাস ।
স্বরূপাদি আসি, পুচ্ছিলা মহাপ্রভুর পাশ ॥ ১১৫ ॥

*tina-dina haila haridāsa kare upavāsa
svarūpa-ādi āsi, puchilā mahāprabhura pāśa*

SYNOMYS

tina-dina *haila*—for three days; *haridāsa*—Junior Haridāsa; *kare upavāsa*—was fasting; *svarūpa-ādi*—Svarūpa Dāmodara and other confidential devotees; *āsi*—coming; *puchilā*—inquired; *mahāprabhura pāśa*—from Śrī Caitanya Mahāprabhu.

TRANSLATION

Haridāsa fasted continuously for three days. Then Svarūpa Dāmodara Gosvāmī and other confidential devotees approached Śrī Caitanya Mahāprabhu to inquire from Him.

TEXT 116

“কোন্ত অপরাধ, প্রভু, কৈল হরিদাস ?
কি লাগিয়া দ্বার-মানা, করে উপবাস ?” ১১৬ ॥

*“kon aparādha, prabhu, kaila haridāsa?
ki lāgiyā dvāra-mānā, kare upavāsa?”*

SYNONYMS

kon aparādha—what great offense; *prabhu*—O Lord; *kaila haridāsa*—has Haridāsa committed; *ki lāgiyā*—for what reason; *dvāra-mānā*—the closed door; *kare upavāsa*—he is now fasting.

TRANSLATION

“What great offense has Junior Haridāsa committed? Why has he been forbidden to come to Your door? He has now been fasting for three days.”

TEXT 117

ଅତୁ କହେ,—“ବୈରାଗୀ କରେ ଅକୃତି ସମ୍ପାଦଣ ।
ଦେଖିତେ ନା ପାରେଁ । ଆମି ତାହାର ବଦନ ॥ ୧୧୭ ॥

prabhu kahe,—“vairāgī kare prakṛti sambhāṣaṇa
dekhite nā pāroñ āmi tāhāra vadana

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *vairāgī*—a person in the renounced order of life; *kare*—does; *prakṛti sambhāṣaṇa*—intimate talking with a woman; *dekhite nā pāroñ*—cannot see; *āmi*—I; *tāhāra vadana*—his face.

TRANSLATION

The Lord replied, “I cannot tolerate seeing the face of a person who has accepted the renounced order of life but who still talks intimately with a woman.”

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that *saralatā*, or simplicity, is the first qualification of a Vaiṣṇava, whereas duplicity or cunning behavior is a great offense against the principles of devotional service. As one advances in Kṛṣṇa consciousness, one must gradually become disgusted with material attachment and thus become more and more attached to the service of the Lord. If one is not factually detached from material activities but still proclaims himself advanced in devotional service, he is cheating. No one will be happy to see such behavior.

TEXT 118

ଦୁର୍ବାର ଇଶ୍ଵର କରେ ବିଷୟ-ଗ୍ରହଣ ।
ମାରବୀ ଅକୃତି ହରେ ମୁଲେଗପି ମନ ॥ ୧୧୮ ॥

*durvāra indriya kare viṣaya-grahaṇa
dāravī prakṛti hare munerapi mana*

SYNOMYS

durvāra—uncontrollable; *indriya*—the senses; *kare*—do; *viṣaya-grahaṇa*—accepting sense objects; *dāravī prakṛti*—a wooden statue of a woman; *hare*—attracts; *munerapi*—even of a great sage; *mana*—the mind.

TRANSLATION

“So strongly do the senses adhere to the objects of their enjoyment that indeed a wooden statue of a woman attracts the mind of even a great saintly person.

PURPORT

The senses and the sense objects are so intimately connected that the mind of even a great saintly person is attracted to a wooden doll if it is attractively shaped like a young woman. The sense objects, namely form, sound, smell, taste and touch, are always attractive for the eyes, ears, nose, tongue and skin. Since the senses and sense objects are naturally intimately related, sometimes even a person claiming control over his senses remains always subject to the control of sense objects. The senses are impossible to control unless purified and engaged in the service of the Lord. Thus even though a saintly person vows to control his senses, the senses are still sometimes perturbed by sense objects.

TEXT 119

मात्रा स्वरा दृष्टिरा वा नाविष्यकासनो भवेः ।
बलवानिन्जियग्रामो विद्वांसमपि कर्षति ॥ ११९ ॥

*mātrā svasrā duhitrā vā
nā viviktāsano bhavet
balavān indriya-grāmo
vidvāṁsam api karṣati*

SYNOMYS

mātrā—with one's mother; *svasrā*—with one's sister; *duhitrā*—with one's daughter; *vā*—or; *nā*—not; *vivikta-āsanah*—sitting together; *bhavet*—there should be; *balavān*—very strong; *indriya-grāmāḥ*—the group of senses; *vidvāṁsam*—a person with knowledge of liberation; *api*—even; *karṣati*—attract.

TRANSLATION

“‘One should not sit closely with one’s mother, sister or daughter, for the senses are so strong that they may attract even a person advanced in knowledge.’

PURPORT

This verse appears in the *Manu-saṁhitā* (2.215) and *Śrīmad-Bhāgavatam* (9.19.17).

TEXT 120

क्षुद्रजीव सब अकृट-वैराग्य करिया ।
इत्तिम चराणा बुले ‘प्रकृति’ सम्भाषिया ॥” १२० ॥

*kṣudra-jīva saba markaṭa-vairāgya kariyā
indriya carāñā bule ‘prakṛti’ sambhāṣiyā”*

SYNONYMS

kṣudra-jīva—poor living entities; *saba*—all; *markaṭa vairāgya*—a renounced life like that of a monkey; *kariyā*—accepting; *indriya carāñā*—satisfying the senses; *bule*—wander here and there; *prakṛti sambhāṣiyā*—talking intimately with women.

TRANSLATION

“There are many persons with little in their possession who accept the renounced order of life like monkeys. They go here and there engaging in sense gratification and speaking intimately with women.”

PURPORT

One should strictly follow the regulative principles, namely no illicit sex, no meat-eating, no intoxication and no gambling, and in this way one should make progress in spiritual life. If an unfit person sentimentally accepts *vairāgya* or takes *sannyāsa* but at the same time remains attached to women, he is in a very dangerous position. His renunciation is called *markaṭa-vairāgya*, or renunciation like that of a monkey. The monkey lives in the forest, eats fruit and does not even cover itself with a cloth. In this way it resembles a saint, but the monkey always thinks of female monkeys and sometimes keeps dozens of them for sexual intercourse. This is called *markaṭa-vairāgya*. Therefore one who is unfit should not accept the renounced order of life. One who accepts the order of *sannyāsa* but again becomes agitated by sensual disturbances and talks privately with women is

called *dharma-dhvajī* or *dharma-kalarīka*, which means that he brings condemnation upon the religious order. Therefore one should be extremely careful in this connection. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains the word *markaṭa* to mean “restless.” A restless person cannot be steady; therefore he simply wanders about, gratifying his senses. Just to get praise from others, to get cheap adoration from his followers or people in general, such a person sometimes accepts the dress of a *sannyāsi* or *bābāji* in the renounced order, but he cannot give up desires for sense gratification, especially for the association of women. Such a person cannot make advancement in spiritual life. There are eight different kinds of sensual enjoyment with women, including talking about them and thinking about them. Thus for a *sannyāsi*, a person in the renounced order, talking intimately with women is a great offense. Śrī Rāmānanda Rāya and Śrīla Narottama dāsa Ṭhākura actually achieved the most elevated stage of the renounced order, but those who imitate them, accepting them as ordinary human beings, fall under the influence of the material energy, for that is a great misunderstanding.

TEXT 121

ଏତ କହି' ମହାପ୍ରଭୁ ଅଭ୍ୟନ୍ତରେ ଗୋଲା ।
ଗୋସାନ୍ଧିର ଆବେଶ ଦେଖି' ସବେ ମୌନ ହୈଲା ॥୧୨୧॥

eta kahi' mahāprabhu abhyantare gelā
gosāñira āveśa dekhi' sabe mauna hailā

SYNONYMS

eta kahi'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *abhyantare*—entered His room; *gosāñira*—of Śrī Caitanya Mahāprabhu; *āveśa*—absorption in anger; *dekhi'*—seeing; *sabe*—all the devotees; *mauna hailā*—became silent.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu entered His room. Seeing Him in such an angry mood, all the devotees fell silent.

TEXT 122

ଆର ଦିନେ ସବେ ମେଲି' ପ୍ରଭୁର ଚରଣେ ।
ହରିଦାସ ଲାଗି, କିଛୁ କୈଲା ନିବେଦନେ ॥ ୧୨୨ ॥

āra dine sabe meli' prabhura caraṇe
haridāsa lāgi, kichu kailā nivedane

SYNONYMS

āra dine—the next day; sabē melī—all the devotees, coming together; prabhura carāṇe—unto the lotus feet of Śrī Caitanya Mahāprabhu; haridāsa lägi—on behalf of Junior Haridāsa; kicu—some; kailā nivedane—submitted petition.

TRANSLATION

The next day, all the devotees together approached the lotus feet of Śrī Caitanya Mahāprabhu to submit an appeal on behalf of Junior Haridāsa.

TEXT 123

“অল্প অপরাধ, প্রভু করহ প্রসাদ ।
এবে শিক্ষা হইল না করিবে অপরাধ” ॥ ১২৩ ॥

“alpa aparādha, prabhu karaha prasāda
ebe śikṣā ha-ila nā karibe aparādha”

SYNONYMS

alpa aparādha—the offense is not very great; prabhu—O Lord; karaha prasāda—be merciful; ebe—now; śikṣā ha-ila—he has gotten a sufficient lesson; nā karibe—he will not do; aparādha—offense.

TRANSLATION

“Haridāsa has committed a small offense,” they said. “Therefore, O Lord, please be merciful to him. Now he has received a sufficient lesson. In the future he will not commit such an offense.”

TEXT 124

প্রভু কহে,—“মোর বশ নহে মোর মন ।
প্রকৃতিসম্ভাষী বৈরাগী না করে দর্শন ॥ ১২৪ ॥

prabhu kahe,—“mora vaśa nahe mora mana
prakṛti-sambhāṣī vairāgī nā kare darśana

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; mora vaśa—under My control; nahe—is not; mora—My; mana—mind; prakṛti-sambhāṣī—one who talks with women; vairāgī—a person in the renounced order; nā kare darśana—does not see.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “My mind is not under My control. It does not like to see anyone in the renounced order who talks intimately with women.

TEXT 125

ନିଜ କାର୍ଯ୍ୟେ ଯାହ ସବେ, ଛାଡ଼ ବ୍ୟଥା କଥା ।
ପୁନଃ ଯଦି କହ ଆମା ନା ଦେଖିବେ ହେଥା ॥” ୧୨୫ ॥

*nija kārye yāha sabे, chāḍa vṛthā kathā
punah yadi kaha āmā nā dekhibe hethā”*

SYNONYMS

nija kārye—your own business; *yāha sabē*—you can all go about; *chāḍa*—give up; *vṛthā kathā*—useless talk; *punah*—again; *yadi kaha*—if you speak; *āmā*—Me; *nā dekhibe*—you will not see; *hethā*—here.

TRANSLATION

“You should all tend to your respective engagements. Give up this useless talk. If you speak this way again, I shall go away, and you will no longer see Me here.”

TEXT 126

ଏତ ଶୁଣି’ ସବେ ନିଜ-କର୍ଣ୍ଣ ହଞ୍ଚ ଦିଯା ।
ନିଜ ନିଜ କାର୍ଯ୍ୟେ ସବେ ଗେଲ ତ’ ଉଠିଯା ॥ ୧୨୬ ॥

*eta śuni’ sabē nija-karṇe hasta diyā
nija nija kārye sabē gela ta’ uṭhiyā*

SYNONYMS

eta śuni’—hearing this; *sabē*—all the devotees; *nija-karṇe*—over their ears; *hasta diyā*—putting their hands; *nija nija kārye*—to their respective duties; *sabē*—all of them; *gela*—went; *ta’*—certainly; *uṭhiyā*—getting up.

TRANSLATION

Hearing this, all the devotees covered their ears with their hands, got up and went about their respective duties.

TEXT 127

মহাপ্রভু মধ্যাহ্ন করিতে চলি, গেলা ।
বুঝন না যায় এই মহাপ্রভুর লীলা ॥ ১২৭ ॥

*mahāprabhu madhyāhna karite cali, gelā
bujhana nā yāya ei mahāprabhura līlā*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *madhyāhna karite*—to execute His noon activities; *cali*—walking; *gelā*—left; *bujhana nā yāya*—no one could understand; *ei*—this; *mahāprabhura līlā*—pastime of Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu also left that place to perform His noon duties. No one could understand His pastimes.

TEXT 128

আর দিন সবে পরমানন্দপুরী-স্থানে ।
'প্রভুকে প্রসন্ন কর'—কৈলা নিবেদনে ॥ ১২৮ ॥

*āra dina sabe paramānanda-purī-sthāne
'prabhuke prasanna kara'—kailā nivedane*

SYNONYMS

āra dina—the next day; *sabe*—all the devotees; *paramānanda-purī-sthāne*—at the place of Paramānanda Purī; *prabhuke*—Śrī Caitanya Mahāprabhu; *prasanna kara*—please try to pacify; *kailā nivedane*—submitted.

TRANSLATION

The next day, all the devotees went to Śrī Paramānanda Purī and requested him to pacify the Lord.

TEXT 129

তবে পুরী-গোসাঙ্গি একা প্রভুস্থানে আইলা ।
নমস্করি' প্রভু তাঁরে সম্ভরে বসাইলা ॥ ১২৯ ॥

*tabe purī-gosāñi ekā prabhu-sthāne āilā
namaskari' prabhu tāñre sambhrame vasāilā*

SYNOMYS

tabe—thereupon; *puri-gosāñi*—Paramānanda Purī; *ekā*—alone; *prabhusthāne*—to the place of Śrī Caitanya Mahāprabhu; *āīlā*—came; *namaskari'*—after offering obeisances; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—him; *sambhrame*—with great respect; *vasāīlā*—got to sit down.

TRANSLATION

Paramānanda Purī thereupon went alone to the residence of Śrī Caitanya Mahāprabhu. The Lord, after offering him obeisances, seated him by His side with great respect.

TEXT 130

**ପୁଛିଲା,— କି ଆଜ୍ଞା, କେନେ ହୈଲ ଆଗମନ ?
ହରିଦାସେ ପ୍ରସାଦ ଲାଗି' କୈଲା ନିବେଦନ ॥ ୧୩୦ ॥**

*puchilā,—ki ājñā, kene haila āgamana?
'haridāse prasāda lāgi' kailā nivedana*

SYNOMYS

puchilā—the Lord inquired; *ki ājñā*—what is your order; *kene haila āgamana*—what is the reason you have come; *haridāse prasāda lāgi'*—for a favor to Junior Haridāsa; *kailā nivedana*—he made a request.

TRANSLATION

The Lord inquired, "What is your order? For what purpose have you come here?" Paramānanda Purī then submitted his prayer that the Lord show favor to Junior Haridāsa.

TEXT 131

**ଶୁଣିଯା କହେନ ପ୍ରଭୁ,—“ଶୁନହ, ଗୋସାନୀଙ୍ଗି ।
ସବ ବୈଷ୍ଣବ ଲାଙ୍ଘା ତୁମି ରହ ଏହି ଠାଙ୍ଗି ॥ ୧୩୧ ॥**

*śuniyā kahena prabhu,—“śunaha, gosāñi
saba vaiṣṇava lañā tumi raha ei ṭāñi*

SYNOMYS

śuniyā—hearing; *kahena prabhu*—Śrī Caitanya Mahāprabhu said; *śunaha*—please hear; *gosāñi*—my lord; *saba vaiṣṇava*—all the Vaiṣṇavas; *lañā*—taking; *tumi*—your lordship; *raha*—stay; *ei ṭāñi*—in this place.

TRANSLATION

Hearing this request, Śrī Caitanya Mahāprabhu replied, “My dear lord, please hear me. It is better for you to stay here with all the Vaiṣṇavas.

TEXT 132

গোরে আজ্ঞা হয়, মুণ্ডি ষাণ্ঠি আলালনাথ ।
একলে রহিব তাহাই, গোবিন্দ-মাত্র সাথ ॥” ১৩২ ॥

*more ājñā haya, muñi yāñā ālālanātha
ekale rahiba tāhāñ, govinda-mātra sātha”*

SYNOMYS

more—to Me; ājñā haya—please give permission; muñi—I; yāñā—go; ālālanātha—to the place known as Ālālanātha; ekale rahiba—I shall remain alone; tāhāñ—there; govinda-mātra sātha—with only Govinda.

TRANSLATION

“Please give Me permission to go to Ālālanātha. I shall remain there alone; only Govinda will go with Me.”

TEXT 133

এত বলি’ প্রভু যদি গোবিন্দে বোলাইলা ।
পুরীরে নমস্কার করি’ উঠিযা চলিলা ॥ ১৩৩ ॥

*eta bali' prabhu yadi govinde bolāilā
purīre namaskāra kari' uṭhiyā calilā*

SYNOMYS

eta bali’—saying this; prabhu—Śrī Caitanya Mahāprabhu; yadi—when; govinde bolāilā—called for Govinda; purīre—to Paramānanda Purī; namaskāra kari’—offering respect; uṭhiyā calilā—got up and began to go away.

TRANSLATION

After saying this, the Lord called for Govinda. Offering obeisances to Paramānanda Purī, He got up and began to leave.

TEXT 134

আচ্ছে-ব্যস্তে পুরী-গোসাঙ্গি প্রভু আগে গেলা ।
অনুনয় করি’ প্রভুরে ঘরে বসাইলা ॥ ১৩৪ ॥

āste-vyaste purī-gosāñī prabhu āge gelā¹
anunaya kari' prabhure ghare vasāilā

SYNONYMS

āste-vyaste—with great haste; purī-gosāñī—Paramānanda Purī; prabhu āge—in front of Śrī Caitanya Mahāprabhu; gelā—went; anunaya kari'—with great humility; prabhure—Śrī Caitanya Mahāprabhu; ghare—in His room; vasāilā—got to sit down.

TRANSLATION

In great haste Paramānanda Purī Gosāñī went before Him and with great humility persuaded Him to sit down in His own room.

TEXT 135

“তোমার যে ইচ্ছা, কর, স্বতন্ত্র ঈশ্বর।
কেবা কি বলিতে পারে তোমার উপর? ১৩৫ ॥

“tomāra ye icchā, kara, svatantra iśvara
kebā ki balite pāre tomāra upara?

SYNONYMS

tomāra ye icchā—whatever is Your desire; kara—You can do; svatantra iśvara—the independent Supreme Personality of Godhead; kebā—who; ki balite pāre—can speak; tomāra upara—above You.

TRANSLATION

Paramānanda Purī said, “My dear Lord Caitanya, You are the independent Personality of Godhead. You can do whatever You like. Who can say anything above You?

TEXT 136

লোক-হিত লাগি’ তোমার সব ব্যবহার।
আমি সব না জানি গম্ভীর হৃদয় তোমার ॥” ১৩৬ ॥

loka-hita lāgi' tomāra saba vyavahāra
āmi saba nā jāni gambhīra hṛdaya tomāra”

SYNONYMS

loka-hita lāgi’—for the benefit of people in general; tomāra—Your; saba—all; vyavahāra—activities; āmi saba—all of us; nā jāni—cannot understand; gambhīra—very deep and grave; hṛdaya—heart; tomāra—Your.

TRANSLATION

“All Your activities are for the benefit of people in general. We cannot understand them, for Your intentions are deep and grave.”

TEXT 137

**এত বলি' পুরী-গোসাঙ্গি গেলা নিজ-স্থানে ।
হরিদাস-স্থানে গেলা সব ভক্তগণে ॥ ১৩৭ ॥**

eta bali' purī-gosāñi gelā nija-sthāne
haridāsa-sthāne gelā saba bhakta-gaṇe

SYNOMYMS

eta bali'—saying this; purī-gosāñi—Paramānanda Gosāñi; gelā—left; nija-sthāne—for his own place; haridāsa-sthāne—unto the place of Junior Haridāsa; gelā—went; saba bhakta-gaṇe—all the other devotees.

TRANSLATION

After saying this, Paramānanda Purī Gosāñi left for his own home. Then all the devotees went to see Junior Haridāsa.

TEXT 138

**স্বরূপ-গোসাঙ্গি কহে,—“শুন, হরিদাস ।
সবে তোমার হিত বাঞ্ছি, করহ বিশ্বাস ॥ ১৩৮ ॥**

svarūpa-gosāñi kahe,— “śuna, haridāsa
sabe tomāra hita vāñchi, karaha viśvāsa

SYNOMYMS

svarūpa-gosāñi kahe—Svarūpa Dāmodara Gosāñi said; śuna haridāsa—just hear, Haridāsa; sabe—all of us; tomāra hita vāñchi—wish well for you; karaha viśvāsa—just believe it.

TRANSLATION

Svarūpa Dāmodara Gosāñi said, “Please hear us, Haridāsa, for we all wish you well. Please believe this.

TEXT 139

**প্রভু হচ্ছে পঢ়িয়াছে দ্বতন্ত্র ঈশ্বর ।
কভু কৃপা করিবেন যাতে দয়ালু অন্তর ॥ ১৩৯ ॥**

*prabhu haṭhe paḍiyāche svatantra iśvara
kabhu kṛpā karibena yāte dayālu antara*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *haṭhe paḍiyāche*—has taken up a persistently angry mood; *svatantra iśvara*—the independent Personality of Godhead; *kabhu*—some time; *kṛpā karibena*—He will be merciful (to you); *yāte*—because; *dayālu*—merciful; *antara*—at heart.

TRANSLATION

“At present Śrī Caitanya Mahāprabhu is persisting in His mood of anger because He is the independent Supreme Personality of Godhead. At some time, however, He will surely be merciful, for at heart He is very kind.

TEXT 140

তুমি হঠ কেলে ওার হঠ সে বাড়িবে।
স্নান ভোজন কর, আপনে ক্রোধ যাবে ॥” ১৪০॥

*tumi haṭha kaile tāñra haṭha se bāḍibe
snāna bhojana kara, āpane krodha yābe”*

SYNONYMS

tumi haṭha kaile—if you go on persisting; *tāñra*—His; *haṭha*—persistence; *se*—that; *bāḍibe*—will increase; *snāna bhojana kara*—take your bath and take *prasāda*; *āpane krodha yābe*—automatically His anger will subside.

TRANSLATION

“The Lord is persisting, and if you also persist, His persistence will increase. It is better for you to bathe and take *prasāda*. In due course, His anger will automatically subside.”

TEXT 141

এত বলি তারে স্নান ভোজন করাএগ।
আপন ভবন আইলা তারে আশ্঵াসিয়া ॥ ১৪১ ॥

*eta bali tāre snāna bhojana karāñā
āpana bhavana āilā tāre āśvāsiyā*

SYNONYMS

eta bali—saying this; tāre—him; snāna bhojana karāñā—inducing to bathe and take prasāda; āpana bhavana—to his own place; āilā—returned; tāre āśvāsiyā—assuring him.

TRANSLATION

Having said this, Svarūpa Dāmodara Gosvāmī induced Haridāsa to bathe and take prasāda. After thus reassuring him, he returned home.

TEXT 142

**ପ୍ରଭୁ ଯଦି ଯାନ ଜଗନ୍ନାଥ-ଦରଶନେ ।
ଦୂରେ ରହି' ହରିଦାସ କରେନ ଦର୍ଶନେ ॥ ୧୪୨ ॥**

*prabhu yadi yāna jagannātha-daraśane
dūre rahi' haridāsa karena darśane*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; yadi—when; yāna—goes; jagannātha-daraśane—to see Lord Jagannātha; dūre rahi'—remaining in a distant place; haridāsa—Junior Haridāsa; karena darśane—sees.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to see Lord Jagannātha in the temple, Haridāsa would stay a long distance away and see Him.

TEXT 143

**ମହାପ୍ରଭୁ—କୃପାସିନ୍ଧୁ, କେ ପାରେ ବୁଝିତେ ?
ପ୍ରିୟ ଭକ୍ତେ ଦଣ୍ଡ କରେନ ଧର୍ମ ବୁଝାଇତେ ॥ ୧୪୩ ॥**

*mahāprabhu—kṛpā-sindhu, ke pāre bujhite?
priya bhakte daṇḍa karena dharma bujhāite*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; kṛpā-sindhu—the ocean of mercy; ke pāre bujhite—who can understand; priya bhakte—unto His dear devotees; daṇḍa karena—makes chastisement; dharma bujhāite—to establish principles of religion or duty.

TRANSLATION

Śrī Caitanya Mahāprabhu is the ocean of mercy. Who can understand Him? When He chastises His dear devotees, He certainly does so to reestablish the principles of religion or duty.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says in this connection that Śrī Caitanya Mahāprabhu, the ocean of mercy, chastised Junior Haridāsa, although Junior Haridāsa was His dear devotee, to establish that one in the devotional line, engaged in pure devotional service, should not be a hypocrite. For a person engaged in devotional service in the renounced order, having intimate relationships with women is certainly hypocrisy. This chastisement was given to Junior Haridāsa as an example to future sahajiyās who might adopt the dress of the renounced order to imitate Rūpa Gosvāmī and other bona fide sannyāsīs but secretly have illicit connections with women. To teach such men, Śrī Caitanya Mahāprabhu chastised His dear devotee Haridāsa for a slight deviation from the regulative principles. Śrimatī Mādhavidevī was a highly elevated devotee; therefore approaching her to ask for some rice to serve Śrī Caitanya Mahāprabhu was certainly not very offensive. Nevertheless, just to preserve the regulative principles for the future, Śrī Caitanya Mahāprabhu enforced the hard-and-fast rule that no one in the renounced order should intimately mix with women. Had Śrī Caitanya Mahāprabhu not chastised Junior Haridāsa for this slight deviation, so-called devotees of the Lord would have exploited the example of Junior Haridāsa to continue their habit of illicit connections with women unrestrictedly. Indeed, they still preach that such behavior is allowed for a Vaiṣṇava. But it is strictly not allowed. Śrī Caitanya Mahāprabhu is the teacher of the entire world, and therefore He enforced this exemplary punishment to establish that illicit sexual connections are never allowed by Vaiṣṇava philosophy. This was His purpose in chastising Junior Haridāsa. Śrī Caitanya Mahāprabhu is in fact the most magnanimous incarnation of the Supreme Personality of Godhead, but He strictly prohibited illicit sex.

TEXT 144

দেখি' তাম উপজিল সব ভক্তগণে ।
স্বপ্নেহ ছাড়িল সবে স্ত্রী-সম্ভাষণে ॥ ১৪৪ ॥

dekhi' trāsa upajila saba bhakta-gaṇe
svapne-ha chāḍila sabe stri-sambhāṣaṇe

SYNONYMS

dekhi'—seeing; trāsa—an atmosphere of fear; upajila—grew; saba bhakta-gaṇe—among all the devotees; svapne-ha—even in dreams; chāḍila—gave up; sabe—all; stri-sambhāṣaṇe—talk with women.

TRANSLATION

After all the devotees saw this example, a mentality of fear grew among them. Therefore they all stopped talking with women, even in dreams.

PURPORT

In connection with *stri-sambhāṣaṇa*, talking with women, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that talking with women for the purpose of mingling with them for sense gratification, subtle or gross, is strictly prohibited. Cāṇakya Pañḍita, the great moral instructor, says, *māṭrvat para-dāreṣu*. Thus not only a person in the renounced order or one engaged in devotional service but everyone should avoid mingling with women. One should consider another's wife his mother.

TEXT 145

এইমতে হরিদাসের এক বৎসর গেল।
তবু মহাপ্রভুর মনে প্রসাদ নহিল ॥ ১৪৫ ॥

*ei-mate haridāsera eka vatsara gela
tabu mahāprabhura mane prasāda nahila*

SYNONYMS

ei-mate—in this way; *haridāsera*—of Junior Haridāsa; *eka vatsara*—one year; *gela*—passed; *tabu*—still; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *prasāda* *nahila*—there were no symptoms of mercy.

TRANSLATION

In this way a complete year passed for Junior Haridāsa, but still there was not a sign of Śrī Caitanya Mahāprabhu's mercy toward him.

TEXT 146

রাত্রি অবশেষে প্রভুরে দণ্ডবৎ হগ্নি।
অস্থাগতে গেল কারেহ কিছু না বলিয়া ॥ ১৪৬ ॥

*rātri avaśeṣe prabhure dandanavat hañā
prayāgete gela kāreha kichu nā baliyā*

SYNONYMS

rātri *avaśeṣe*—at the end of one night; *prabhure*—unto Śrī Caitanya Mahāprabhu; *dandanavat* *hañā*—offering obeisances; *prayāgete*—to the holy place known as Prayāga (Allahabad); *gela*—went; *kāreha*—to anyone; *kichu*—anything; *nā baliyā*—not saying.

TRANSLATION

Thus at the end of one night, Junior Haridāsa, after offering Śrī Caitanya Mahāprabhu his respectful obeisances, departed for Prayāga without saying anything to anyone.

TEXT 147

প্রভুপদপ্রাপ্তি লাগি' সন্ধর করিল ।
ত্রিবেণী প্রবেশ করি' প্রাণ ছাড়িল ॥ ১৪৭ ॥

*prabhu-pada-prāpti lāgi' saṅkalpa karila
tri-veṇī praveśa kari' prāṇa chāḍila*

SYNOMYS

prabhu-pada—the lotus feet of Śrī Caitanya Mahāprabhu; *prāpti lāgi'*—with a view to getting; *saṅkalpa karila*—decided definitely; *tri-veṇī praveśa kari'*—entering into the water at the confluence of the Ganges and Yamunā at Prayāga; *prāṇa chāḍila*—give up his life.

TRANSLATION

Junior Haridāsa had conclusively decided to attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu. Thus he entered deep into the water at Trivenī, the confluence of the Ganges and Yamunā at Prayāga, and in this way gave up his life.

TEXT 148

সেইক্ষণে দিব্যদেহে প্রভুস্থানে আইলা ।
প্রভুক্রপা পাঞ্চ অনুর্ধ্বানেই রহিলা ॥ ১৪৮ ॥

*sei-kṣaṇe divya-dehe prabhu-sthāne āilā
prabhu-kṛpā pāñcā antardhānei rahilā*

SYNOMYS

sei-kṣaṇe—immediately thereupon; *divya-dehe*—in a spiritual body; *prabhu-sthāne āilā*—came to Śrī Caitanya Mahāprabhu; *prabhu-kṛpā*—the mercy of Śrī Caitanya Mahāprabhu; *pāñcā*—getting; *antardhānei rahilā*—remained invisible.

TRANSLATION

Immediately after committing suicide in this way, he went in his spiritual body to Śrī Caitanya Mahāprabhu and received the mercy of the Lord. However, he still remained invisible.

TEXT 149

গন্ধর্ব-দেহে গান করেন অন্তর্ধানে ।
রাত্রে প্রভুরে শুনায় গীত, অন্যে নাহি জানে ॥১৪৯॥

*gandharva-dehe gāna karena antardhāne
rātrye prabhure śunāya gīta, anye nāhi jāne*

SYNONYMS

gandharva-dehe—in the body of a Gandharva; *gāna karena*—he sings; *antardhāne*—without being visible; *rātrye*—at night; *prabhure*—unto Śrī Caitanya Mahāprabhu; *śunāya gīta*—he was singing; *anye*—others; *nāhi jāne*—could not understand.

TRANSLATION

In a spiritual body resembling that of a Gandharva, Junior Haridāsa, although invisible, would sing at night for Śrī Caitanya Mahāprabhu to hear. No one but the Lord, however, knew of this.

TEXT 150

একদিন মহাপ্রভু পুচিলা ভক্তগণে ।
'হরিদাস কাহা ? তারে আনহ এখানে' ॥ ১৫০ ॥

*eka-dina mahāprabhu puchilā bhakta-gaṇe
'haridāsa kāñhā? tāre ānaha ekhāne'*

SYNONYMS

eka-dina—one day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *puchilā bhakta-gaṇe*—inquired from the devotees; *haridāsa kāñhā*—where is Haridāsa; *tāre*—him; *ānaha ekhāne*—bring here.

TRANSLATION

One day Śrī Caitanya Mahāprabhu inquired from the devotees, "Where is Haridāsa? Now you may bring him here."

TEXT 151

সবে কহে,—'হরিদাস বর্ষপূর্ণ দিনে ।
রাত্রে উঠি কাহা গোলা, কেহ নাহি জানে ॥' ১৫১ ॥

*sabe kahe,—‘haridāsa varṣa-pūrṇa dine
rātre uṭhi kāñhā gelā, keha nāhi jāne’*

SYNONYMS

sabe kahe—everyone spoke; *haridāsa*—Haridāsa; *varṣa-pūrṇa dine*—at the end of one full year; *rātre*—at night; *uṭhi*—getting up; *kāñhā gelā*—where he went; *keha nāhi jāne*—no one knows.

TRANSLATION

The devotees all replied, “One night at the end of a full year, Junior Haridāsa got up and went away. No one knows where he has gone.”

TEXT 152

শুনি' মহাপ্রভু ইষৎ হাসিয়া রহিলা।
সব ভক্তগণ মনে বিশ্ময় হইলা ॥ ১৫২ ॥

śuni' mahāprabhu iṣat hāsiyā rahilā
saba bhakta-gaṇa mane vismaya ha-ilā

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *iṣat*—slightly; *hāsiyā rahilā*—remained smiling; *saba bhakta-gaṇa*—all the devotees; *mane*—in the minds; *vismaya ha-ilā*—became surprised.

TRANSLATION

While hearing the devotees lament, Śrī Caitanya Mahāprabhu was mildly smiling. Thus all the devotees were very astonished.

TEXTS 153-154

একদিন জগদানন্দ, স্বরূপ, গোবিন্দ ।
কাশীশ্বর, শঙ্কর, দামোদর, মুকুন্দ ॥ ১৫৩ ॥
সমুদ্রস্নানে গোলা সবে, শুনে কথো দুরে ।
হরিদাস গায়েন, ধেন ডাকি' কণ্ঠস্বরে ॥ ১৫৪ ॥

eka-dina jagadānanda, svarūpa, govinda
kāśīśvara, śaṅkara, dāmodara, mukunda

samudra-snāne gelā sabe, śune katho dūre
haridāsa gāyena, yena ḍāki' kanṭha-svare

SYNOMYS

eka-dina—one day; jagadānanda—Jagadānanda; svarūpa—Svarūpa; govinda—Govinda; kāśīvara—Kāśīvara; śaṅkara—Śaṅkara; dāmodara—Dāmodara; mukunda—Mukunda; samudra-snāne—bathing in the sea; gelā—went; sabe—all of them; śune—could hear; katho dūre—from a distant place; haridāsa gāyena—Junior Haridāsa was singing; yena—as if; dāki’—calling; kanṭha-svare—in his original voice.

TRANSLATION

One day Jagadānanda, Svarūpa, Govinda, Kāśīvara, Śaṅkara, Dāmodara and Mukunda all went to bathe in the sea. They could hear Haridāsa singing from a distant place as if calling them in his original voice.

TEXT 155

**ମନୁଷ୍ୟ ନା ଦେଖେ—ଅଧୂର ଗୀତମାତ୍ର ଶୁଣେ ।
ଗୋବିନ୍ଦାଦି ସବେ ମେଲି' କୈଳ ଅନୁମାନେ ॥ ୧୫୫ ॥**

*manuṣya nā dekhe—madhura gīta-mātra śune
govindādi sabe meli' kaila anumāne*

SYNOMYS

manuṣya—a man; nā dekhe—could not see; madhura—very sweet; gīta—singing; mātra—only; śune—one could hear; govinda-ādi sabe—all the devotees, headed by Govinda; meli’—coming together; kaila anumāne—guessed.

TRANSLATION

No one could see him, but they could hear him singing in a sweet voice. Therefore all the devotees, headed by Govinda, made this guess.

TEXT 156

**‘ବିଷାଦି ଖାଣା ହରିଦାସ ଆୟୁଧାତ କୈଳ ।
ସେଇ ପାପେ ଜାନି ‘ବ୍ରଜରାକ୍ଷସ’ ହୈଲା ॥ ୧୫୬ ॥**

*‘viṣādi khāñā haridāsa ātma-ghāta kaila
sei pāpe jāni ‘brahma-rākṣasa’ haila*

SYNOMYS

viṣā-ādi khāñā—by drinking poison; haridāsa—Junior Haridāsa; ātma-ghāta kaila—has committed suicide; sei pāpe—on account of that sinful activity; jāni—we understand; brahma-rākṣasa—a brāhmaṇa ghost; haila—he has become.

TRANSLATION

“Haridāsa must have committed suicide by drinking poison, and because of this sinful act, he has now become a brāhmaṇa ghost.

TEXT 157

ଆକାର ମା ଦେଖି, ମାତ୍ର ଶୁଣି ତାର ଗାନ ।
ସ୍ଵରୂପ କହେନ,—“ଏହି ମିଥ୍ୟା ଅନୁମାନ ॥ ୧୯ ॥

ākāra nā dekhi, mātra śuni tāra gāna/
svarūpa kahena,—“ei mithyā anumāna

SYNONYMS

ākāra—form; nā dekhi—we cannot see; mātra—only; śuni—we hear; tāra—his; gāna—singing; svarūpa kahena—Svarūpa Dāmodara said; ei—this; mithyā—false; anumāna—guess.

TRANSLATION

“We cannot see his material form,” they said, “but still we hear his sweet singing. Therefore he must have become a ghost.” Svarūpa Dāmodara, however, protested, “This is a false guess.

TEXT 158

ଆଜଞ୍ଚଳ କୃଷ୍ଣକୀର୍ତ୍ତନ, ପ୍ରଭୁର ସେବନ ।
ପ୍ରଭୁ-କୃପାପାତ୍ର, ଆର କ୍ଷେତ୍ରେର ମରଣ ॥ ୧୫୮ ॥

ājanma kṛṣṇa-kīrtana, prabhura sevana
prabhu-kṛpā-pātra, āra kṣetrera maraṇa

SYNONYMS

ājanma—throughout the whole life; kṛṣṇa-kīrtana—chanting of the Hare Kṛṣṇa mantra; prabhura sevana—service to Śrī Caitanya Mahāprabhu; prabhu-kṛpā-pātra—very dear to the Lord; āra—and; kṣetrera maraṇa—his death in a holy place.

TRANSLATION

“Junior Haridāsa chanted the Hare Kṛṣṇa mantra throughout his entire life and served the Supreme Lord Śrī Caitanya Mahāprabhu. Moreover, he is dear to the Lord and has died in a holy place.

TEXT 159

দুর্গতি না হয় তার, সদগতি সে হয় ।
প্রভু-ভঙ্গী এই, পাছে জানিবা নিষ্ঠয় ॥” ১৫৯ ॥

*durgati nā haya tāra, sad-gati se haya
prabhu-bhaṅgi ei, pāche jānibā niścaya”*

SYNONYMS

durgati—a bad result; *nā haya tāra*—is not his; *sat-gati se haya*—he must have achieved liberation; *prabhu-bhaṅgi*—a sport of Śrī Caitanya Mahāprabhu; *ei*—this; *pāche*—later; *jānibā*—you will understand; *niścaya*—the real fact.

TRANSLATION

“Haridāsa cannot have been degraded; he must have attained liberation. This is a pastime of Śrī Caitanya Mahāprabhu. You will all understand it later.”

TEXT 160

প্রয়াগ হইতে এক বৈষ্ণব মবদ্বীপ আইল ।
হরিদাসের বার্তা তেঁহো সবারে কহিল ॥ ১৬০ ॥

*prayāga ha-ite eka vaiṣṇava navadvipa āila
haridāsera vārtā teñho sabāre kahila*

SYNONYMS

prayāga ha-ite—from Prayāga; *eka*—one; *vaiṣṇava*—devotee of Lord Kṛṣṇa; *navadvipa āila*—came to Navadvīpa; *haridāsera vārtā*—the news of Haridāsa; *teñho*—he; *sabāre kahila*—informed everyone.

TRANSLATION

A devotee returned to Navadvīpa from Prayāga and told everyone the details of Junior Haridāsa's suicide.

TEXT 161

যৈছে সংকল্প, যৈছে ত্রিবেণী প্রবেশিল ।
সুনি' শ্রীবাসাদির মনে বিশ্ময় হইল ॥ ১৬১ ॥

*yaiche saṅkalpa, yaiche triveṇī praveśila
suni' śrīvāsādīra mane vismaya ha-ila*

SYNONYMS

yaiche sarikalpa—how he was determined; *yaiche*—how; *triveṇi praveśila*—he entered into Triveṇī; *śuni'*—hearing; *śrīvāsa-ādira*—of Śrīvāsa Ṭhākura and others; *mane*—in the minds; *vismaya ha-ila*—there was surprise.

TRANSLATION

He explained how Junior Haridāsa had made his resolution and had thus entered the waters at the confluence of the Yamunā and Ganges. Hearing these details, Śrīvāsa Ṭhākura and the other devotees were very surprised.

TEXT 162

বর্ষান্তরে শি঵ানন্দ সব ভক্ত লাগে।
প্রভুরে মিলিলা আসি' আনন্দিত হওণ। ॥ ১৬২ ॥

*varṣāntare śivānanda saba bhakta lañā
prabhure mililā āsi' ānandita hañā*

SYNONYMS

varṣa-antare—at the end of the year; *śivānanda*—Śivānanda Sena; *saba*—all; *bhakta lañā*—taking the devotees; *prabhure mililā*—met Śrī Caitanya Mahāprabhu; *āsi'*—coming; *ānandita hañā*—becoming greatly happy.

TRANSLATION

At the end of the year, Śivānanda Sena came to Jagannātha Purī as usual, accompanied by the other devotees, and thus in great happiness met Śrī Caitanya Mahāprabhu.

TEXT 163

‘হরিদাস কান্হার?’ যদি শ্রীবাস পুচ্ছিলা।
“স্বকর্মফলভূক্ত পুমান”—প্রভু উত্তর দিলা। ॥ ১৬৩ ॥

*'haridāsa kāñhā?' yadi śrīvāsa puchilā
"sva-karma-phala-bhuk pumān"—prabhu uttara dilā*

SYNONYMS

haridāsa kāñhā—where is Junior Haridāsa; *yadi*—when; *śrīvāsa puchilā*—Śrīvāsa Ṭhākura inquired; *sva-karma-phala-bhuk*—sure to accept the resultant action of his fruitive activities; *pumān*—a person; *prabhu*—Śrī Caitanya Mahāprabhu; *uttara dilā*—replied.

TRANSLATION

When Śrīvāsa Ṭhākura inquired from Śrī Caitanya Mahāprabhu, "Where is Junior Haridāsa?" The Lord replied, "A person is sure to achieve the results of his fruitive activities."

TEXT 164

তবে শ্রীবাস তার বৃত্তান্ত কহিল ।
যৈছে সংকল্প, যৈছে ত্রিবেণী প্রবেশিল ॥ ১৬৪ ॥

*tabe śrīvāsa tāra vṛttānta kahila
yaiche saṅkalpa, yaiche trivenī praveśila*

SYNOMYMS

tabe—at that time; *śrīvāsa*—Śrīvāsa Ṭhākura; *tāra*—of Junior Haridāsa; *vṛttānta*—story; *kahila*—spoke; *yaiche*—how; *saṅkalpa*—he decided; *yaiche*—how; *trivenī praveśila*—he entered the waters at the confluence of the Ganges and Yamunā.

TRANSLATION

Then Śrīvāsa Ṭhākura related the details of Haridāsa's decision and his entering the waters at the confluence of the Ganges and Yamunā.

TEXT 165

শুনি' প্রভু হাসি' কহে সুপ্রসন্ন চিন্ত ।
'প্রকৃতি দর্শন কৈলে এই প্রায়চিন্ত' ॥ ১৬৫ ॥

*śuni' prabhu hāsi' kahe suprasanna citta
'prakṛti darśana kaile ei prāyaścitta'*

SYNOMYMS

śuni'—hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *hāsi'*—smiling; *kahe*—replied; *su-prasanna citta*—being in a happy mood; *prakṛti darśana kaile*—if someone sees women with a sensual propensity; *ei prāyaścitta*—this is the atonement.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard these details, He smiled in a pleased mood and said, "If with sensual intentions one looks at women, this is the only process of atonement."

TEXT 166

স্বরূপাদি মিলি' তবে বিচার করিলা ।
ত্রিবেণী-প্রভাবে হরিদাস প্রভুপদ পাইলা ॥ ১৬৬ ॥

*svarūpa-ādi mili' tabe vicāra karilā
trivenī-prabhāve haridāsa prabhu-pada pāilā*

SYNONYMS

svarūpa-ādi—devotees headed by Svarūpa Dāmodara; *.mili'*—coming together; *tabe*—then; *vicāra karilā*—discussed; *trivenī-prabhāve*—by the influence of the holy place at the confluence of the Ganges and Yamunā; *haridāsa*—Junior Haridāsa; *prabhu-pada pāilā*—achieved the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Then all the devotees, headed by Svarūpa Dāmodara Gosvāmī, concluded that because Haridāsa had committed suicide at the confluence of the rivers Ganges and Yamunā, he must have ultimately attained shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

PURPORT

Śrīla Bhaktivinoda Ṭhākura remarks that after one adopts the renounced order and accepts the dress of either a *sannyāsi* or a *bābājī*, if he entertains the idea of sense gratification, especially in relationship with a woman, the only atonement is to commit suicide in the confluence of the Ganges and Yamunā. Only by such atonement can his sinful life be purified. If such a person is thus punished, it is possible for him to attain the shelter of Śrī Caitanya Mahāprabhu. Without such punishment, however, the shelter of Śrī Caitanya Mahāprabhu is very difficult to regain.

TEXT 167

এইমত লীলা করে শচীর নন্দন ।
যাহা শুনি' ভক্তগণের যুড়ায় কর্ণ-মন ॥ ১৬৭ ॥

*ei-mata lilā kare śacīra nandana
yāhā śuni' bhakta-ganera yuḍāya karṇa-mana*

SYNONYMS

ei-mata—in this way; *lilā kare*—continues to execute pastimes; *śacīra nandana*—the son of mother Śacī; *yāhā śuni'*—hearing which; *bhakta-ganera*—of the devotees; *yudāya*—satisfies; *karṇa-mana*—the ears and the mind.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu, the son of mother Śacī, performs His pastimes, which greatly satisfy the ears and minds of pure devotees who hear about them.

TEXT 168

ଆପନ କାରୁଣ୍ୟ, ଲୋକେ ବୈରାଗ୍ୟ-ଶିକ୍ଷଣ ।
ସ୍ଵଭକ୍ତେର ଗୀତ-ଅନୁରାଗ-ପ୍ରକାଳୀକରଣ ॥ ୧୬୮ ॥

*āpana kāruṇya, loke vairāgya-śikṣaṇa
sva-bhaktera gāḍha-anurāga-prakaṭī-karaṇa*

SYNONYMS

āpana—personal; *kāruṇya*—favor; *loke*—to the people in general; *vairāgya-śikṣaṇa*—teaching about the order of renunciation; *sva-bhaktera*—of His devotees; *gāḍha*—deep; *anurāga*—of attachment; *prakaṭī*—manifestation; *karaṇa*—causing.

TRANSLATION

This incident manifests the mercy of Śrī Caitanya Mahāprabhu, His teaching that a sannyāsi should remain in the renounced order, and the deep attachment to Him felt by His faithful devotees.

TEXT 169

ତୀର୍ଥେର ମହିମା, ନିଜ ଭକ୍ତେ ଆସାନ୍ ।
ଏକ ଲୀଲାୟ କରେନ ଅତ୍ୱ କାର୍ଯ୍ୟ ପାଞ୍ଚ-ସାତ ॥ ୧୬୯ ॥

*tīrthera mahimā, nija bhakte ātmasāt
eka lilāya karena prabhu kārya pāñca-sāta*

SYNONYMS

tīrthera mahimā—the glories of a holy place; *nija bhakte ātmasāt*—accepting His devotee again; *eka lilāya*—by one pastime; *karena*—executes; *prabhu*—Śrī Caitanya Mahāprabhu; *kārya pāñca-sāta*—five to seven different purposes.

TRANSLATION

It also demonstrates the glories of holy places and shows how the Lord accepts His faithful devotee. Thus the Lord fulfilled five or seven purposes by performing one pastime.

TEXT 170

ମୃଦୁର ଚିତ୍ତଶୂଳୀଲା—ସମୁଜ୍ଜ-ଗଞ୍ଜୀର ।
ଲୋକେ ନାହିଁ ବୁଝେ, ବୁଝେ ଯେହି ‘ଭକ୍ତ’ ‘ଧୀର’ ॥ ୧୭୦ ॥

*madhura caitanya-līlā—samudra-gambhira
loke nāhi bujhe, bujhe yei ‘bhakta’ ‘dhīra’*

SYNONYMS

madhura—sweet; *caitanya-līlā*—pastimes of Lord Śrī Caitanya Mahāprabhu; *samudra-gambhira*—as deep as the ocean; *loke nāhi bujhe*—people in general cannot understand; *bujhe*—can understand; *yei*—one who; *bhakta*—devotee; *dhīra*—sober.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are like nectar, and they are deep like the ocean. People in general cannot understand them, but a sober devotee can.

TEXT 171

ବିଶ୍ଵାସ କରିଯା ଶୁଣ ଚିତ୍ତଶୂଳରିତ ।
ତର୍କ ନା କରିଛ, ତର୍କେ ହେବେ ବିପରୀତ ॥ ୧୭୧ ॥

*viśvāsa kariyā śuna caitanya-carita
tarka nā kariha, tarke habe viparita*

SYNONYMS

viśvāsa kariyā—with faith and confidence; *śuna*—just hear; *caitanya-carita*—the pastimes of Śrī Caitanya Mahāprabhu; *tarka nā kariha*—do not uselessly argue; *tarke*—by argument; *habe viparita*—will get the opposite result.

TRANSLATION

Please hear the pastimes of Śrī Caitanya Mahāprabhu with faith and confidence. Do not argue, for arguments will produce a contrary result.

TEXT 172

ଶ୍ରୀକୃପ-ରଘୁନାଥ-ପାଦେ ଯାର ଆଶ ।
ଚିତ୍ତଶୂଳରିତାଗ୍ନତ କହେ କୃଷ୍ଣମାସ ॥ ୧୭୨ ॥

*śri-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śri-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, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Instructions from this Chapter

Summarizing this chapter, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that one should derive from it the following lessons. (1) Although Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is an incarnation of mercy, He nevertheless gave up the company of one of His personal associates, namely Junior Haridāsa, for if He had not done so, pseudo-devotees would have taken advantage of Junior Haridāsa's fault by using it as an excuse to live as devotees and at the same time have illicit sexual connections. Such activities would have demoralized the cult of Śrī Caitanya Mahāprabhu, and as a result, devotees would surely have gone to a hellish life in the name of Śrī Caitanya Mahāprabhu. (2) By chastising Junior Haridāsa, the Lord set the standard for ācāryas, or the heads of institutions propagating the Caitanya cult, and for all actual devotees. Śrī Caitanya Mahāprabhu wanted to maintain the highest standard. (3) Śrī Caitanya Mahāprabhu instructed that a pure devotee should be simple and free from sinful activities, for thus one can be His bona fide servant. Śrī Caitanya Mahāprabhu taught His followers how to observe the renounced order strictly. (4) Śrī Caitanya Mahāprabhu wanted to prove that His devotees are exalted and that their character is ideal. He kindly accepts His faithful devotees and teaches them how much tribulation and disturbance can be produced by even a slight deviation from the strict principles of devotional life. (5) By chastising Junior Haridāsa, Śrī Caitanya Mahāprabhu exhibited His mercy toward him, thus showing how elevated was Junior Haridāsa's devotion for Him. Because of this transcendental relationship, the Lord corrected even a slight offense committed by His pure devotee. Therefore one who wants to be a pure devotee of Śrī Caitanya Mahāprabhu should give up all material sense gratification; otherwise, the lotus feet of Śrī

Caitanya Mahāprabhu are very difficult to attain. (6) If one dies in such a celebrated holy place as Prayāga, Mathurā or Vṛndāvana, one can be relieved of the reactions to sinful life and then attain the shelter of the Supreme Personality of Godhead. (7) Although a pure or faithful devotee may fall down, he nevertheless ultimately gets the chance to go back home, back to Godhead, by the mercy of the Lord.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, Second Chapter, describing the chastisement of Junior Haridāsa.

CHAPTER 3

The Glories of Śrīla Haridāsa Ṭhākura

A summary of this Third Chapter of *Antya-lilā* is given by Śrīla Bhaktivinoda Ṭhākura as follows. A beautiful young *brāhmaṇa* girl in Jagannātha Purī had a very handsome son who was coming every day to Śrī Caitanya Mahāprabhu. This was not very much to the liking of Dāmodara Paṇḍita, however, who therefore told Śrī Caitanya Mahāprabhu, "If You display so much love for this boy, people will doubt Your character." Hearing these words from Dāmodara Paṇḍita, the Lord sent him to Navadvīpa to supervise the affairs of His mother, Śacīdevī. He also especially requested Dāmodara Paṇḍita to remind His mother that He was sometimes going to her home to accept the food she offered. Thus, following the order of Śrī Caitanya Mahāprabhu, Dāmodara Paṇḍita went to Navadvīpa, taking with him all kinds of *prasāda* from Lord Jagannātha.

On another occasion, Śrī Caitanya Mahāprabhu once inquired from Haridāsa Ṭhākura, who was known as Brahma Haridāsa, how the *yavanas*, or persons bereft of Vedic culture, would be delivered in Kali-yuga. Haridāsa Ṭhākura replied that their deliverance would be possible if they very loudly chanted the Hare Kṛṣṇa *mantra*, for hearing the Hare Kṛṣṇa *mantra* chanted loudly, even with but little realization, would help them.

After describing this incident, the author of *Caitanya-caritāmṛta* also describes how Haridāsa Ṭhākura was tested at Benāpola, a village near Śāntipura. A person named Rāmacandra Khān, who was envious of Haridāsa Ṭhākura, sent a professional prostitute to attempt to defame him, but by the mercy of Haridāsa Ṭhākura, even the prostitute was delivered. Because of offending a pure Vaiṣṇava, Rāmacandra Khān was later cursed by Nityānanda Prabhu and ruined.

From Benāpola, Haridāsa Ṭhākura went to the village known as Cāndapura, where he lived at the house of Balarāma Ācārya. Thereafter, Haridāsa Ṭhākura was received by two brothers known as Hiranya and Govardhana Majumadāra, but in the course of a discussion he was offended by a caste *brāhmaṇa* known as Gopāla Cakravartī. Because of this offense, Gopāla Cakravartī was punished by being afflicted with leprosy.

Haridāsa Ṭhākura later left Cāndapura and went to the house of Advaita Ācārya, where he was tested by Māyādevī, the personification of the external energy. She also received his favor by being blessed with the chanting of the Hare Kṛṣṇa *mahā-mantra*.

TEXT 1

বন্দেহং শ্রীগুরোঃ শ্রীযুক্তপদকমলং শ্রীগুরুন বৈষ্ণবাংশ
 শ্রীকৃপং সাগ্রজাতং সহগণরযুনাথাৰ্থিতং তং সজীবম्।
 সাদৈতং সাবধূতং পরিজনসহিতং কৃষ্ণচেতন্যদেবং
 শ্রীরাধাকৃষ্ণপাদান্ সহগললিতা-শ্রীবিশ্বার্থাৰ্থিতাংশ ॥ ১ ॥

vande 'harān śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
 śrī-rūpaṁ sāgrajātarāṁ saha-gaṇa-raghunāthānvitarāṁ tam sa-jīvam
 sādvaitarāṁ sāvadhūtarāṁ parijana-sahitarāṁ kṛṣṇa-caitanya-devarāṁ
 śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

SYNOMYMS

vande—offer my respectful obeisances; *aham—I*; *śrī-guroḥ*—of my spiritual master; *śrī-yuta-pada-kamalam*—unto the opulent lotus feet; *śrī-gurūn*—unto the spiritual masters in the paramparā system, beginning from Mādhavendra Purī down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda; *vaiṣṇavāṁ*—unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very point of creation; *ca—and*; *śrī-nūpam*—unto Śrīla Rūpa Gosvāmī; *sa-agra-jātam*—with his elder brother, Śrī Sanātana Gosvāmī; *saha-gaṇa*—with associates; *raghunātha-anvitāṁ*—with Raghunātha dāsa Gosvāmī; *taṁ—unto him*; *sa-jīvam*—with Jīva Gosvāmī; *sa-advaitam*—with Advaita Ācārya; *sa-avadhūtam*—with Nityānanda Prabhu; *parijana-sahitam*—and with Śrīvāsa Ṭhākura and all the other devotees; *kṛṣṇa-caitanya-devam*—unto Lord Śrī Caitanya Mahāprabhu; *śrī-rādhā-kṛṣṇa-pādān*—unto the lotus feet of the all-opulent Śrī Kṛṣṇa and Rādhārāṇī; *saha-gaṇa*—with Their associates; *lalitā-śrī-viśākhā-anvitān*—accompanied by Lalitā and Śrī Viśākhā; *ca—also*.

TRANSLATION

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service, unto all the Vaiṣṇavas and unto the six Gosvāmis, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu and Śrī Caitanya Mahāprabhu, as well as all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa and Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.

TEXT 2

অয় অয় গৌরচন্দ্ৰ অয় নিত্যানন্দ ।
অয়াদ্বৈতচন্দ্ৰ অয় গৌরভক্তব্যন্দি ॥ ২ ॥

*jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛṇda*

SYNONYMS

jaya jaya—all glories; *gaura-candra*—to Śrī Caitanya; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya advaita-candra*—all glories to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛṇda*—to the devotees of Lord Caitanya.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu!
All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

পুরুষোত্তমে এক উড়িয়া-ব্ৰাজগুৰুমাৰ ।
পিতৃশূণ্য, মহাসুন্দৱ, মৃদুব্যবহাৰ ॥ ৩ ॥

*puruṣottame eka uḍiyā-brāhmaṇa-kumāra
pitṛ-śūnya, mahā-sundara, mṛdu-vyavahāra*

SYNONYMS

puruṣottame—in Jagannātha Puri; *eka*—one; *uḍiyā-brāhmaṇa-kumāra*—young son of a brāhmaṇa from Orissa; *pitṛ-śūnya*—without his father; *mahā-sundara*—possessing very beautiful bodily features; *mṛdu-vyavahāra*—having very gentle behavior.

TRANSLATION

In Jagannātha Puri there was a young boy who had been born of an Orissan brāhmaṇa but had later lost his father. The boy's features were very beautiful, and his behavior was extremely gentle.

TEXTS 4-5

প্ৰভু-সনে নিত্য আইসে, কৱে নমক্ষাৰ ।
প্ৰভু-সনে বাত্ কহে প্ৰভু-'প্ৰাণ' তাৰ ॥ ৪ ॥

ପ୍ରଭୁତେ ତାହାର ଶ୍ରୀଭି, ପ୍ରଭୁ ଦୟା କରେ ।
ଦାମୋଦର ତାର ଶ୍ରୀଭି ରହିତେ ନା ପାରେ ॥ ୯ ॥

*prabhu-sthāne nitya āise, kare namaskāra
prabhu-sane vāt kahe prabhu-'prāṇa' tāra*

*prabhute tāhāra priti, prabhu dayā kare
dāmodara tāra priti sahite nā pāre*

SYNONYMS

prabhu-sthāne—to the place of Śrī Caitanya Mahāprabhu; *nitya*—daily; *āise*—comes; *kare namaskāra*—offers respectful obeisances; *prabhu-sane*—with the Lord; *vāt kahe*—talks; *prabhu-prāṇa tāra*—his life and soul was Śrī Caitanya Mahāprabhu; *prabhute*—unto the Lord; *tāhāra priti*—his affection; *prabhu*—the Lord; *dayā kare*—reciprocates His mercy; *dāmodara*—Dāmodara Pañḍita; *tāra*—his; *priti*—love of Lord Śrī Caitanya Mahāprabhu; *sahite nā pāre*—could not tolerate.

TRANSLATION

The boy came daily to Śrī Caitanya Mahāprabhu and offered Him respectful obeisances. He was free to talk with Śrī Caitanya Mahāprabhu because the Lord was his life and soul, but the boy's intimacy with the Lord and the Lord's mercy toward him were intolerable to Dāmodara Pañḍita.

TEXT 6

ବାର ବାର ନିଷେଧ କରେ ବ୍ରାହ୍ମଣକୁମାରେ ।
ଅଭୂରେ ନା ଦେଖିଲେ ସେଇ ରହିତେ ନା ପାରେ ॥ ୧୦ ॥

*bāra bāra niṣedha kare brāhmaṇa-kumāre
prabhure nā dekhile sei rahite nā pāre*

SYNONYMS

bāra bāra—again and again; *niṣedha kare*—forbids; *brāhmaṇa-kumāre*—the son of the brāhmaṇa; *prabhure*—Śrī Caitanya Mahāprabhu; *nā dekhile*—without seeing; *sei*—that boy; *rahite nā pāre*—could not stay.

TRANSLATION

Dāmodara Pañḍita again and again forbade the son of the brāhmaṇa to visit the Lord, but the boy could not bear staying home and not seeing Śrī Caitanya Mahāprabhu.

TEXT 7

ନିତ୍ୟ ଆଇସେ, ପ୍ରଭୁ ତାରେ କରେ ମହାପ୍ରିତ ।
ସାହା ଶ୍ରୀତି ତାହା ଆଇସେ,— ବାଲକେର ରୀତ ॥ ୭ ॥

*nitya āise, prabhu tāre kare mahā-prīta
yāñhā prīti tāñhā āise,— bālakera rīta*

SYNONYMS

nitya āise—he comes daily; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāre*—to him; *kare*—does; *mahā-prīta*—very affectionate behavior; *yāñhā prīti*—wherever there is love; *tāñhā āise*—one comes there; *bālakera rīta*—the nature of a small boy.

TRANSLATION

The boy came every day to Śrī Caitanya Mahāprabhu, who treated him with great affection. It is the nature of any boy to go see a man who loves him.

TEXT 8

ତାହା ଦେଖି' ଦାମୋଦର ଦୁଃଖ ପାଯ ମନେ ।
ବଲିତେ ନା ପାରେ, ବାଲକ ନିସେଧ ନା ମାନେ ॥ ୮ ॥

tāhā dekhi' dāmodara duḥkha pāya mane
balite nā pāre, bālaka niṣedha nā māne

SYNONYMS

tāhā dekhi'—seeing that; *dāmodara*—Dāmodara Pañdita; *duḥkha pāya*—gets unhappiness; *mane*—in his mind; *balite nā pāre*—could not say anything; *bālaka*—the boy; *niṣedha*—prohibition; *nā māne*—would not care for.

TRANSLATION

This was intolerable for Dāmodara Pañdita. He became greatly unhappy, but there was nothing he could say, for the boy would ignore his restrictions.

TEXT 9

ଆର ଦିନ ସେଇ ବାଲକ ପ୍ରଭୁଷ୍ଠାନେ ଆଇଲା ।
ଗୋଦାଗ୍ରି ତାରେ ଶ୍ରୀତି କରି' ବାର୍ତ୍ତା ପୁଛିଲା ॥ ୯ ॥

*āra dina sei bālaka prabhu-sthānē āilā
gosāñi tāre prīti kari' vārtā puchilā*

SYNONYMS

āra dina—one day; sei bālaka—that boy; prabhu-sthāne āilā—came to Lord Śrī Caitanya Mahāprabhu; gosāñī—Lord Śrī Caitanya Mahāprabhu; tāre—unto him; prīti kari—with great affection; vārtā—news; puchilā—inquired.

TRANSLATION

One day when the boy came to Śrī Caitanya Mahāprabhu, the Lord very affectionately inquired from him about all kinds of news.

TEXT 10

কতক্ষণে সে বালক উঠি' যবে গেলা ।
সহিতে না পারে, দামোদর কহিতে লাগিলা ॥ ১০ ॥

*kata-kṣaṇe se bālaka uṭhi' yabe gelā
sahite nā pāre, dāmodara kahite lāgilā*

SYNONYMS

kata-kṣaṇe—after some time; *se bālaka*—that boy; *uṭhi'*—standing up; *yabe*—when; *gelā*—left; *sahite nā pāre*—could not tolerate; *dāmodara*—Dāmodara Pañḍita; *kahite lāgilā*—began to say.

TRANSLATION

After some time, when the boy stood up and left, the intolerant Dāmodara Pañḍita began to speak.

TEXT 11

অঙ্গোপদেশে পঞ্চত—কহে গোসাঙ্গির ঠাঙ্গি ।
'গোসাঙ্গি' 'গোসাঙ্গি' এবেজানিমু 'গোসাঙ্গি' ॥১॥

anyopadeśe pañḍita—*kahe gosāñira ṭhāñi*
'*gosāñi*' '*gosāñi*' *ebe jānimu 'gosāñi'*

SYNONYMS

anya-upadeśe—by instructing others; *pañḍita*—learned teacher; *kahe*—says; *gosāñira ṭhāñi*—in front of Śrī Caitanya Mahāprabhu; *gosāñi gosāñi*—Lord Śrī Caitanya Mahāprabhu, the supreme teacher; *ebe*—now; *jānimu*—we shall know; *gosāñi*—what kind of teacher.

TRANSLATION

Dāmodara Pañdita impudently said to the Lord, “Everyone says that You are a great teacher because of Your instructions to others, but now we shall find out what kind of teacher You are.

PURPORT

Dāmodara Pañdita was a great devotee of Śrī Caitanya Mahāprabhu. Sometimes, however, a person in such a position becomes impudent, being influenced by the external energy and material considerations. Thus a devotee mistakenly dares to criticize the activities of the spiritual master or the Supreme Personality of Godhead. Despite the logic that “Caesar’s wife must be above suspicion,” a devotee should not be disturbed by the activities of his spiritual master and should not try to criticize him. A devotee should be fixed in the conclusion that the spiritual master cannot be subject to criticism and should never be considered equal to a common man. Even if there appears to be some discrepancy according to an imperfect devotee’s estimation, the devotee should be fixed in the conviction that even if his spiritual master goes to a liquor shop, he is not a drunkard; rather, he must have some purpose in going there. It is said in a Bengali poem:

*yadyapi nityānanda surā-bāḍi yāya
tathāpi haya nityānanda-rāya*

“Even if I see that Lord Nityānanda has entered a liquor shop, I shall not be diverted from my conclusion that Nityānanda Rāya is the Supreme Personality of Godhead.”

TEXT 12

ଏବେ ଗୋସାନ୍ତିର ଗୁଣ-ଯଶ ସବ ଲୋକେ ଗାହିବେ ।
ତବେ ଗୋସାନ୍ତିର ଅର୍ତ୍ତା ପୁରୁଷୋତ୍ତମେ ହହିବେ ॥୧୨ ॥

*ebe gosāñira guṇa-yaśa saba loke gāibe
tabe gosāñira pratiṣṭhā puruṣottame ha-ibe*

SYNONYMS

ebe—now; gosāñira—of Lord Śrī Caitanya Mahāprabhu; guṇa-yaśa—attributes and reputation; saba loke—everyone; gāibe—will talk about; tabe—at that time; gosāñira—of the Lord; pratiṣṭhā—the position; puruṣottama—in Puruṣottama (Jagannātha Puri); ha-ibe—will be.

TRANSLATION

"You are known as Gosāñi [teacher or ācārya], but now talk about Your attributes and reputation will spread throughout the city of Puruṣottama. How Your position will be impaired!"

TEXT 13

শুনি' প্রভু কহে,—‘ক্যা কহ, দামোদর ?’
দামোদর কহে,—“তুমি স্বতন্ত্র ‘ঈশ্বর’ ॥ ১৩ ॥

śuni' prabhu kahe,—‘kyā kaha, dāmodara?’
dāmodara kahe,—“tumi svatantra ‘iśvara’”

SYNONYMS

śuni'—hearing; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *kyā kaha*—what nonsense are you speaking; *dāmodara*—My dear Dāmodara; *dāmodara kahe*—Dāmodara Paṇḍita replied; *tumi*—You; *svatantra*—independent; *iśvara*—the Supreme Personality of Godhead.

TRANSLATION

Although Śrī Caitanya Mahāprabhu knew that Dāmodara Paṇḍita was a pure and simple devotee, upon hearing this impudent talk the Lord said, "My dear Dāmodara, what nonsense are you speaking?" Dāmodara Paṇḍita replied, "You are the independent Personality of Godhead, beyond all criticism."

TEXT 14

স্বচ্ছন্দে আচার কর, কে পারে বলিতে ?
মুখৰ জগতেৰ মুখ পাৰ আচ্ছাদিতে ? ১৪ ॥

svacchande ācāra kara, ke pāre balite?
mukhara jagatera mukha pāra ācchādite?

SYNONYMS

svacchande—without restriction; *ācāra kara*—You behave; *ke pāre balite*—who can talk; *mukhara*—talkative; *jagatera*—of the whole world; *mukha*—mouth; *pāra acchādite*—can You cover.

TRANSLATION

"My dear Lord, You can act as You please. No one can say anything to restrict You. Nevertheless, the entire world is impudent. People can say anything. How can You stop them?"

TEXT 15

পঞ্জিত হঞ্জে মনে কেনে বিচার না কর ?
প্রাণ্ডী আজগীর বালকে প্রীতি কেনে কর ? ১৫ ||

*paññita hañā mane kene vicāra nā kara?
rāñḍī brāhmaṇīra bālakē priti kene kara?*

SYNONYMS

paññita hañā—being a learned teacher; *mane*—in the mind; *kene*—why; *vicāra nā kara*—do You not consider; *rāñḍī brāhmaṇīra*—of a widowed wife of a *brāhmaṇa*; *bālakē*—unto the son; *priti*—affection; *kene kara*—why do You show.

TRANSLATION

“Dear Lord, You are a learned teacher. Why then don’t You consider that this boy is the son of a widowed brāhmaṇī? Why are You so affectionate to him?

TEXT 16

যদ্যপি আজলী সেই তপস্বিনী সতী ।
তথাপি তাহার দোষ—সুন্দরী যুবতী ॥ ১৬ ॥

*yadyapi brāhmaṇī sei tapasvinī satī
tathāpi tāhāra doṣa—sundarī yuvatī*

SYNONYMS

yadyapi—although; *brāhmaṇī*—wife of a *brāhmaṇa*; *sei*—that; *tapasvinī*—austere; *satī*—chaste; *tathāpi*—still; *tāhāra*—her; *doṣa*—fault; *sundarī*—very beautiful; *yuvatī*—young girl.

TRANSLATION

“Although the boy’s mother is completely austere and chaste, she has one natural fault—she is a very beautiful young girl.

TEXT 17

তুমিহ—পরম যুবা, পরম সুন্দর ।
লোকের কাণাকাণি-বাতে দেহ অবসর ॥” ১৭ ॥

*tumi-ha—parama yuvā, parama sundara
lokera kāñākāñi-vāte deha avasara”*

SYNONYMS

tumi-ha—You also; *parama yuvā*—young man; *parama sundara*—very beautiful; *lokera*—of the people in general; *kāñākāñi*—whispering; *vāte*—talks; *dēha avasara*—You are giving an opportunity for.

TRANSLATION

“And You, my dear Lord, are a handsome, attractive young man. Therefore certainly people will whisper about You. Why should You give them such an opportunity?”

PURPORT

As a simple and staunch devotee of Lord Śrī Caitanya Mahāprabhu, Dāmodara Paṇḍita could not tolerate criticism of the Lord, but unfortunately he himself was criticizing Lord Śrī Caitanya Mahāprabhu in his own way. The Lord could understand that it was because of Dāmodara Paṇḍita’s simplicity that he impudently dared criticize Him. Nevertheless, such behavior by a devotee is not very good.

TEXT 18

**এত বলি' দামোদর ঘোন হইলা ।
অন্তরে সন্তোষ প্রভু হাসি' বিচারিলা ॥ ১৮ ॥**

*eta bali' dāmodara mauna ha-ilā
antare santoṣa prabhu hāsi' vicārilā*

SYNONYMS

eta bali'—saying this; *dāmodara*—Dāmodara Paṇḍita; *mauna ha-ilā*—became silent; *antare*—within Himself; *santoṣa*—pleased; *prabhu*—Śrī Caitanya Mahāprabhu; *hāsi'*—smiling; *vicāralā*—considered.

TRANSLATION

Having said this, Dāmodara Paṇḍita became silent. Śrī Caitanya Mahāprabhu smiled, pleased within Himself, and considered the impudence of Dāmodara Paṇḍita.

TEXT 19

**“ইহারে কহিয়ে শুক্ষপ্রেমের তরঙ্গ ।
দামোদর-সম মোর নাহি ‘অন্তরঙ্গ’ ॥” ১৯ ॥**

*“ihāre kahiye śuddha-premera taraṅga
dāmodara-sama mora nāhi ‘antaraṅga’”*

SYNOMYS

ihāre—such behavior; *kahiye*—I can say; *śuddha-premera tarāṅga*—waves of pure devotional service; *dāmodara-sama*—like Dāmodara; *mora*—My; *nāhi*—there is not; *antaraṅga*—intimate friend.

TRANSLATION

“This impudence is also a sign of pure love for Me. I have no other intimate friend like Dāmodara Pañdita.”

TEXT 20

ଏତେକ ବିଚାରି' ପ୍ରଭୁ ମଧ୍ୟାହ୍ନେ ଚଲିଲା ।
ଆର ଦିନେ ଦାମୋଦରେ ନିଭୃତେ ବୋଲାଇଲା ॥ ୨୦ ॥

eteke vicāri' prabhu madhyāhne calilā
āra dine dāmodare nibhṛte bolāilā

SYNOMYS

eteke vicāri'—considering like this; *prabhu*—Śrī Caitanya Mahāprabhu; *madhyāhne calilā*—went to perform His noon duties; *āra dine*—the next day; *dāmodare*—unto Dāmodara Pañdita; *nibhṛte*—in a solitary place; *bolāilā*—called.

TRANSLATION

Thinking in this way, Śrī Caitanya Mahāprabhu went to perform His noon duties. The next day, He called Dāmodara Pañdita to a solitary place.

TEXT 21

ଅଭୁ କହେ,— “ଦାମୋଦର, ଚଳହ ନଦୀଯା ।
ମାତାର ସମୀପେ ତୁମି ରହ ତାହା ଯାଏଣା ॥ ୨୧ ॥

prabhu kahe,— “dāmodara, calaha nadīyā
mātāra samīpe tumi raha tānhā yāñā

SYNOMYS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *dāmodara*—My dear friend Dāmodara; *calaha nadīyā*—you had better go to Nadia (Navadvīpa); *mātāra samīpe*—in the care of My mother; *tumi*—you; *raha*—stay; *tānhā*—there; *yāñā*—going.

TRANSLATION

The Lord said, “My dear friend Dāmodara, you had better go to Nadia and stay with My mother.

TEXT 22

তোমা বিনা তাহার রক্ষক নাহি দেখি আন।
আমাকেহ যাতে তুমি কৈলা সাবধান ॥ ২২ ॥

*tomā vinā tāñhāra rakṣaka nāhi dekhi āna
āmāke-ha yāte tumi kailā sāvadhāna*

SYNOMYS

tomā vinā—besides you; *tāñhāra*—of mother Śacidevī; *rakṣaka*—protector; *nāhi*—not; *dekhi*—I see; *āna*—anyone else; *āmāke-ha*—even unto Me; *yāte*—by which; *tumi*—you; *kailā*—did; *sāvadhāna*—care.

TRANSLATION

“I see no one but you to protect her, for you are so careful that you can caution even Me.

TEXT 23

তোমা সম ‘নিরপেক্ষ’ নাহি মোর গণে।
‘নিরপেক্ষ’ নহিলে ‘ধর্ম’ না যায় রক্ষণে ॥ ২৩ ॥

*tomā sama ‘nirapekṣa’ nāhi mora gaṇe
‘nirapekṣa’ nahile ‘dharma’ nā yāya rakṣaṇe*

SYNOMYS

tomā sama—like you; *nirapekṣa*—neutral; *nāhi*—there is not; *mora gaṇe*—among My associates; *nirapekṣa*—neutral; *nahile*—without being; *dharma*—religious principles; *nā yāya rakṣaṇe*—cannot be protected.

TRANSLATION

“You are the most neutral among My associates. This is very good, for without being neutral one cannot protect religious principles.

TEXT 24

আমা হৈতে যে না হয়, সে তোমা হৈতে হয়।
আমারে করিলা দণ্ড, আন কেবা হয় ॥ ২৪ ॥

*āmā haite ye nā haya, se tomā haite haya
āmāre karilā danḍa, āna kebā haya*

SYNOMYS

āmā haite—from Me; *ye*—whatever; *nā haya*—is not; *se*—that; *tomā haite*—from you; *haya*—becomes possible; *āmāre*—Me; *kariłā daṇḍa*—punished; *āna*—others; *kebā haya*—what to speak of.

TRANSLATION

“You can do whatever I cannot. Indeed, you can chastise even Me, not to speak of others.

TEXT 25

মাতার গৃহে রহ যাই মাতার চরণে ।
তোমার আগে নহিবে কারো স্বচ্ছন্দাচরণে ॥ ২৫ ॥

*mātāra gr̥he raha yāi mātāra caraṇe
tomāra āge nahibe kāro svacchandācaraṇe*

SYNOMYS

mātāra—of My mother; *gr̥he*—at the home; *raha*—stay; *yāi*—going; *mātāra caraṇe*—at the shelter of My mother’s lotus feet; *tomāra āge*—in front of you; *nahibe*—there will not be; *kāro*—of anyone; *svacchanda-ācaraṇe*—independent activities.

TRANSLATION

“It is best for you to go to the shelter of My mother’s lotus feet, for no one will be able to behave independently in front of you.

TEXT 26

মধ্যে মধ্যে আসিবা কভু আমার দরশনে ।
শীঘ্র করি’ পুনঃ তাঁই করহ গমনে ॥ ২৬ ॥

*madhye madhye āśibā kabhu āmāra daraśane
śīghra kari’ punah tāhān karaha gamane*

SYNOMYS

madhye madhye—at intervals; *āśibā*—you will come; *kabhu*—sometimes; *āmāra daraśane*—to see Me; *śīghra kari’*—very soon; *punah*—again; *tāhān*—there; *karaha gamane*—arrange to go.

TRANSLATION

“At intervals you may come see Me here and then soon again go there.

TEXT 27

মাতারে কহিহ মোর কোটি নমস্কারে ।
মোর সুখ-কথা কহি' সুখ দিহ' তারে ॥ ২৭ ॥

*mātāre kahiha mora koti namaskāre
mora sukha-kathā kahi' sukha diha' tāñre*

SYNOMYS

mātāre—to My mother; *kahiha*—inform; *mora*—My; *koti*—ten million; *namaskāre*—obeisances; *mora*—My; *sukha*—of happiness; *kathā*—topics; *kahi'*—saying; *sukha*—happiness; *diha'* *tāñre*—give to her.

TRANSLATION

“Offer My mother millions of My obeisances. Please speak to her about My happiness here and thus give her happiness.

TEXT 28

‘নিরস্তর নিজ-কথা তোমারে শুনাইতে ।
এই লাগি’ প্রভু মোরে পাঠাইলা ইহাঁতে’॥ ২৮ ॥

*‘nirantara nija-kathā tomāre śunāite
ei lāgi’ prabhu more pāṭhāilā ihāñte’*

SYNOMYS

nirantara—constantly; *nija-kathā*—personal activities; *tomāre śunāite*—to inform you; *ei lāgi'*—for this reason; *prabhu*—Śrī Caitanya Mahāprabhu; *more*—me; *pāṭhāilā*—has sent; *ihāñte*—here.

TRANSLATION

“Tell her that I sent you to inform her of My personal activities so that she may share in My happiness.

TEXT 29

এত কহি' মাতার মনে সন্তোষ জন্মাইছ ।
আর গুহ্যকথা তারে শ্মরণ করাইছ ॥ ২৯ ॥

*eta kahi' mātāra mane santoṣa janmāiha
āra guhya-kathā tāñre smarāṇa karāiha*

SYNONYMS

eta kahi'—saying this; *mātāra mane*—in the mind of My mother; *santoṣa janmāhiha*—give satisfaction; *āra*—another; *guhya-kathā*—very confidential message; *tārīre*—her; *smaraṇa karāhiha*—make to remember.

TRANSLATION

“Speaking in this way, satisfy the mind of mother Śacī. Also, remind her of one most confidential incident with this message from Me.

TEXT 30

‘বারে বারে আসি’ আগি তোমার ভবনে।
মিষ্টান্ন ব্যাঞ্জন সব করিয়ে ভোজনে ॥ ৩০ ॥

*'bāre bāre āsi' āmi tomāra bhavane
miṣṭānna vyañjana saba kariye bhojane*

SYNONYMS

bāre bāre—again and again; *āsi'*—coming; *āmi*—I; *tomāra bhavane*—at your place; *miṣṭānna*—sweetmeats; *vyañjana*—vegetables; *saba*—all; *kariye*—do; *bhojane*—eating.

TRANSLATION

“I come to your home again and again to eat all the sweetmeats and vegetables you offer.

TEXT 31

ভোজন করিয়ে আগি, তুমি তাহা জান।
বাহু বিরহে তাহা স্বপ্ন করি মান ॥ ৩১ ॥

*bhojana kariye āmi, tumi tāhā jāna
bāhya virahe tāhā svapna kari māna*

SYNONYMS

bhojana—dining; *kariye*—do; *āmi*—I; *tumi*—you; *tāhā*—that; *jāna*—know; *bāhya*—externally; *virahe*—in separation; *tāhā*—that; *svapna*—dream; *kari*—as; *māna*—you accept.

TRANSLATION

“You know that I come and eat the offerings, but because of external separation, you consider this a dream.

PURPORT

Because mother Śacī was feeling separation from Śrī Caitanya Mahāprabhu, she thought she was dreaming that her son had come to her. Śrī Caitanya Mahāprabhu, however, wanted to inform her that actually it was not a dream. He actually came there and ate whatever His mother offered Him. Such are the dealings of advanced devotees with the Supreme Personality of Godhead. As stated in the *Brahma-saṁhitā*:

*premāñjana-cchurita-bhakti-vilocanena
 santaḥ sadaiva hrdayeṣu vilokayanti
 yarṁ śyāmasundaram acintya-guṇa-svarūpaṁ
 govindam ādi-puruṣaṁ tam ahaṁ 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." (Bs. 5.38) Pure devotees realize dealings with the Lord on the transcendental plane, but because the devotees are still in the material world, they think that these are dreams. The Lord, however, talks with the advanced devotee, and the advanced devotee also sees Him. It is all factual; it is not a dream.

TEXT 32

**ଏହି ମାଘ-ସଂକ୍ରାନ୍ତେ ତୁମি ରଙ୍ଘନ କରିଲା ।
 ଆମା ବ୍ୟଞ୍ଜନ, କ୍ଷୀର, ପିଠା, ପାଯସ ରାନ୍ଧିଲା ॥ ୩୨ ॥**

*ei māgha-saṅkrāntye tumi randhana karilā
 nānā vyañjana, kṣīra, piṭhā, pāyasa rāndhilā*

SYNONYMS

ei—this; *māgha-saṅkrāntye*—on the occasion of the Māgha-saṅkrānti festival; *tumi*—you; *randhana karilā*—cooked; *nānā vyañjana*—varieties of vegetables; *kṣīra*—condensed milk; *piṭhā*—cakes; *pāyasa*—sweet rice; *rāndhilā*—cooked.

TRANSLATION

"During the last Māgha-saṅkrānti festival, you cooked varieties of vegetables, condensed milk, cakes and sweet rice for Me.

TEXT 33

**ଫୁକେ ଭୋଗ ଲାଗାଏଣା ଯବେ କୈଳା ଧ୍ୟାନ ।
 ଆମାର ଶ୍ରୁତି ହୈଲ, ଅକ୍ଷ୍ମ ଶରିଲ ଉଯନ ॥ ୩୩ ॥**

*kṛṣṇe bhoga lāgāñā yabe kailā dhyāna
āmāra sphūrti haila, aśru bharila nayana*

SYNONYMS

kṛṣṇe—unto Lord Kṛṣṇa; *bhoga*—offering; *lāgāñā*—giving; *yabe*—when; *kailā dhyāna*—you meditated; *āmāra*—My; *sphūrti*—sudden appearance; *haila*—there was; *aśru*—tears; *bharila*—filled; *nayana*—your eyes.

TRANSLATION

“You offered the food to Lord Kṛṣṇa, and while you were in meditation I suddenly appeared, and your eyes filled with tears.

TEXT 34

আস্তে-ব্যস্তে আমি গিয়া সকলি খাইল ।
আমি খাই,—দেখি’ তোমার সুখ উপজিল ॥ ৩৪ ॥

*āste-vyaste āmi giyā sakali khāila
āmi khāi,—dekhi’ tomāra sukha upajila*

SYNONYMS

āste-vyaste—in great haste; *āmi*—I; *giyā*—going; *sakali khāila*—ate everything; *āmi khāi*—I eat; *dekhi’*—seeing; *tomāra*—your; *sukha*—happiness; *upajila*—grew.

TRANSLATION

“I went there in great haste and ate everything. When you saw Me eating, you felt great happiness.

TEXT 35

অগেকে অঙ্গ শুচিয়া শূন্য দেখি’ পাত ।
স্মরণ দেখিলুঁ, ‘যেন নিমাণি খাইল ভাত’ ॥ ৩৫ ॥

*kṣaneke aśru muchiyā śūnya dekhi’ pāta
svapana dekhiluṅ, ‘yena nimāñi khāila bhāta’*

SYNONYMS

kṣaneke—in a moment; *aśru*—tears; *muchiyā*—wiping; *śūnya*—vacant; *dekhi’*—seeing; *pāta*—the plate; *svapana dekhiluṅ*—I saw a dream; *yena*—as if; *nimāñi*—Śrī Caitanya Mahāprabhu; *khāila bhāta*—ate the food.

TRANSLATION

“In a moment, after you had wiped your eyes, you saw that the plate you had offered Me was empty. Then you thought, “I dreamt as if Nīmāi were eating everything.”

TEXT 36

বাহ্য-বিরহ-দশায় পুনঃ ভাস্তি হৈল ।
 ‘ভোগ না লাগাইলুঁ,—এই জ্ঞান হৈল ॥ ৩৬ ॥

*bāhya-viraha-daśāya punah bhrānti haila
 ‘bhoga nā lāgāiluṇ,—ei jñāna haila*

SYNONYMS

bāhya-viraha—of external separation; *daśāya*—by the condition; *punah*—again; *bhrānti haila*—there was illusion; *bhoga*—offering to the Deity; *nā lāgāiluṇ*—I have not given; *ei*—this; *jñāna haila*—you thought.

TRANSLATION

“In the condition of external separation, you were again under illusion, thinking that you had not offered the food to Lord Viṣṇu.

TEXT 37

পাকপাত্রে দেখিলা সব অন্ন আছে ভরি’ ।
 পুনঃ ভোগ লাগাইলা স্থান-সংস্কার করি’ ॥ ৩৭ ॥

*pāka-pātre dekhilā saba anna āche bhari’
 punah bhoga lāgāilā sthāna-saṁskāra kari’*

SYNONYMS

pāka-pātre—the cooking pots; *dekhilā*—she saw; *saba*—all; *anna*—food; *āche bhari’*—were filled with; *punah*—again; *bhoga lāgāilā*—offered the food; *sthāna*—the place for offering; *saṁskāra kari’*—cleansing.

TRANSLATION

“Then you went to see the cooking pots and found that every pot was filled with food. Therefore you again offered the food, after cleansing the place for the offering.

TEXT 38

এইমত বার বার করিয়ে ভোজন ।
তোমার শুদ্ধপ্রেমে মোরে করে আকর্ষণ ॥ ৩৮ ॥

*ei-mata bāra bāra kariye bhojana
tomāra śuddha-preme more kare ākaraṣṇa*

SYNONYMS

ei-mata—in this way; *bāra bāra*—again and again; *kariye bhojana*—I eat; *tomāra*—your; *śuddha-preme*—pure love; *more*—Me; *kare ākaraṣṇa*—attracts.

TRANSLATION

“Thus I again and again eat everything you offer Me, for I am attracted by your pure love.

TEXT 39

তোমার আজ্ঞাতে আমি আছি নীলাচলে ।
নিকটে লঞ্চা যাও আমা তোমার প্রেমবলে’॥ ৩৯ ॥

*tomāra ājñāte āmi āchi nīlācale
nikāte lañā yāo āmā tomāra prema-bale’*

SYNONYMS

tomāra ājñāte—on your order; *āmi*—I; *āchi*—reside; *nīlācale*—at Jagannātha Purī; *nikāte*—nearby; *lañā yāo*—you take away; *āmā*—Me; *tomāra*—your; *prema*—transcendental love; *bale*—on the strength of.

TRANSLATION

“Only by your order am I living in Nīlācala [Jagannātha Purī]. Nevertheless, you still pull Me near you because of your great love for Me.”

TEXT 40

এইমত বার বার করাইহ স্মরণ ।
মোর নাম লঞ্চা তাঁর বন্দিহ চরণ ॥” ৪০ ॥

*ei-mata bāra bāra karāiha smarana
mora nāma lañā tāñra vandiha caraṇa”*

SYNONYMS

ei-mata—in this way; *bāra bāra*—again and again; *karāha*—cause; *smaraṇa*—remembrance; *mora*—My; *nāma*—name; *lañā*—taking; *tāñra*—her; *vandiḥa*—worship; *caraṇa*—feet.

TRANSLATION

Śrī Caitanya Mahāprabhu told Dāmodara Pañdita, “Remind mother Śacī in this way again and again and worship her lotus feet in My name.”

TEXT 41

এত কহি' জগন্নাথের প্রসাদ আনাইল ।
মাতাকে বৈষ্ণবে দিতে পৃথক পৃথক দিল ॥ ৮১ ॥

eta kahi' jagannāthera prasāda ānāila
mātāke vaiṣṇave dite pṛthak pṛthak dila

SYNONYMS

eta kahi'—saying this; *jagannāthera*—of Jagannātha; *prasāda*—remnants of food; *ānāila*—ordered to be brought; *mātāke*—to His mother; *vaiṣṇave*—and all the Vaiṣṇavas; *dite*—to deliver; *pṛthak pṛthak*—separately; *dila*—he gave.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu ordered that varieties of prasāda offered to Lord Jagannātha be brought. The Lord then gave him the prasāda, separately packed, to offer to various Vaiṣṇavas and His mother.

TEXT 42

তবে দামোদর চলি' নদীয়া আইলা ।
মাতারে মিলিয়া তাঁর চরণে রহিলা ॥ ৮২ ॥

tabe dāmodara cali' nadīyā āilā
mātāre miliyā tāñra caraṇe rahilā

SYNONYMS

tabe—then; *dāmodara*—Dāmodara Pañdita; *cali'*—walking; *nadīyā āilā*—reached Nadia (Navadvīpa); *mātāre miliyā*—just after meeting Śacīmātā; *tāñra caraṇe*—at her lotus feet; *rahilā*—remained.

TRANSLATION

In this way Dāmodara Pañdita went to Nadia [Navadvīpa]. After meeting mother Śacī, he stayed under the care of her lotus feet.

TEXT 43

ଆଚାର୍ଯ୍ୟାଦି ବୈଷ୍ଣବେରେ ମହାପ୍ରସାଦ ଦିଲା ।
ଅଞ୍ଚୁର ମୈଛେ ଆଜ୍ଞା, ପଣ୍ଡିତ ତାହା ଆଚରିଲା ॥ ୪୩ ॥

ācāryādi vaiṣṇavere mahā-prasāda dilā
prabhura yaiche ājñā, pañdita tāhā ācarilā

SYNOMYMS

ācārya-ādi—headed by Advaita Ācārya; vaiṣṇavere—to all the Vaiṣṇavas; mahā-prasāda dilā—delivered all the *prasāda* of Lord Jagannātha; prabhura—of Śrī Caitanya Mahāprabhu; yaiche—as; ājñā—the order; pañdita—Dāmodara Pañdita; tāhā—that; ācarilā—performed.

TRANSLATION

He delivered all the *prasāda* to such great Vaiṣṇavas as Advaita Ācārya. Thus he stayed there and behaved according to the order of Śrī Caitanya Mahāprabhu.

TEXT 44

ଦାମୋଦର ଆଗେ ସ୍ଵାତନ୍ତ୍ର୍ୟ ନା ହୟ କାହାର ।
ତାର ଭୟେ ସବେ କରେ ସଙ୍କୋଚ ସ୍ୟବହାର ॥ ୪୪ ॥

dāmodara āge svātantrya nā haya kāhāra
tāra bhaye sabe kare saṅkoca vyavahāra

SYNOMYMS

dāmodara āge—in front of Dāmodara Pañdita; svātantrya—Independent behavior; nā haya kāhāra—no one dares to do; tāra bhaye—due to fear of him; sabe—all of them; kare—do; saṅkoca vyavahāra—dealings with great care.

TRANSLATION

Everyone knew that Dāmodara Pañdita was strict in practical dealings. Therefore everyone was afraid of him and dared not do anything independent.

TEXT 45

ପ୍ରଭୁଗଣେ ଯାଁର ଦେଖେ ଅଲ୍ପମର୍ଯ୍ୟାଦା-ଲଙ୍ଘନ ।
ବାକ୍ୟଦଣ୍ଡ କରି' କରେ ମର୍ଯ୍ୟାଦା ସ୍ଥାପନ ॥ ୪୫ ॥

*prabhu-gane yā̄ra dekhe alpa-maryādā-laṅghana
vākyā-dan̄ḍa kari' kare maryādā sthāpana*

SYNONYMS

prabhu-gaṇe—in the associates of Śrī Caitanya Mahāprabhu; *yā̄ra*—whose; *dekhe*—sees; *alpa-maryādā-laṅghana*—a slight deviation from the standard etiquette and behavior; *vākyā-dan̄ḍa kari'*—chastising with words; *kare*—does; *maryādā*—etiquette; *sthāpana*—establishing.

TRANSLATION

Dāmodara Pañḍita would verbally chastise every devotee of Śrī Caitanya Mahāprabhu whom he found deviating even slightly from proper behavior. Thus he established the standard etiquette.

TEXT 46

ଏହିତ କହିଲ ଦାମୋଦରେର ବାକ୍ୟଦଣ୍ଡ ।
ସାହାର ଶ୍ରାଵଣେ ଭାଗେ ‘ଅଜ୍ଞାନ ପାଷଣ୍ଡ’ ॥ ୪୬ ॥

*ei-ta kahila dāmodarera vākyā-dan̄ḍa
yāhāra śravaṇe bhāge ‘ajñāna pāṣaṇḍa’*

SYNONYMS

ei-ta—in this way; *kahila*—I have described; *dāmodarera*—of Dāmodara Pañḍita; *vākyā-dan̄ḍa*—chastisement by words; *yāhāra śravaṇe*—by hearing which; *bhāge*—goes away; *ajñāna pāṣaṇḍa*—the atheist of ignorance.

TRANSLATION

In this way I have described Dāmodara Pañḍita's verbal chastisements. As one hears about this, atheistic principles and ignorance depart.

TEXT 47

ଚିତ୍ତଲୋକ ଲୀଳା—ଗନ୍ଧୀର, କୋଟିସମୁଜ୍ଜ ହେତେ ।
କି ଲାଗି' କି କରେ, କେହ ନା ପାରେ ବୁଝିତେ ॥ ୪୭ ॥

*caitanyera lilā—gambhira, koṭi-samudra haite
ki lāgi' ki kare, keha nā pāre bujhite*

SYNONYMS

caitanyera lilā—the pastimes of Śrī Caitanya Mahāprabhu; gambhira—very deep; koṭi-samudra haite—more than millions of seas; ki lāgi'—for what reason; ki kare—what He does; keha—anyone; nā—not; pāre bujhite—can understand.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are deeper than millions of seas and oceans. Therefore no one can understand what He does nor why He does it.

TEXT 48

অতএব গুরু অর্থ কিছুই না জানি ।
বাহু অর্থ করিবারে করি টানাটানি ॥ ৪৮ ॥

*ataeva gūḍha artha kichui nā jāni
bāhya artha karibāre kari tānātāni*

SYNONYMS

ataeva—therefore; gūḍha artha—deep meaning; kichui—any; nā jāni—I do not know; bāhya artha karibāre—to explain the external meanings; kari—I make; tānātāni—hard endeavor.

TRANSLATION

I do not know the deep meaning of Śrī Caitanya Mahāprabhu's activities. As far as possible I shall try to explain them externally.

TEXT 49

একদিন প্রভু হরিদাসেরে মিলিলା ।
তাহା লାଙ୍ଘ গୋଷ୍ଠୀ কରି' ତାହାରେ ପୁଛିଲା ॥ ৪৯ ॥

*eka-dina prabhu haridāsere mililā
tāñhā lañā goṣṭhī kari' tāñhāre puchilā*

SYNONYMS

eka-dina—one day; prabhu—Śrī Caitanya Mahāprabhu; haridāsere—with Haridāsa Ṭhākura; mililā—met; tāñhā lañā—taking him; goṣṭhī kari'—making a discussion; tāñhāre puchilā—the Lord inquired from him.

TRANSLATION

One day Śrī Caitanya Mahāprabhu met Haridāsa Ṭhākura as usual, and in the course of discussion He inquired as follows.

TEXT 50

“হরিদাস, কলিকালে যবন অপার।
গো-ব্রাহ্মণে হিংসা করে মহা দুরাচার ॥ ৫০ ॥

“*haridāsa, kali-kāle yavana apāra
go-brāhmaṇe hirīṣā kare mahā durācāra*

SYNONYMS

haridāsa—My dear Haridāsa; *kali-kāle*—in this age of Kali; *yavana*—demons against the Vedic principles; *apāra*—unlimited; *go-brāhmaṇe*—cows and brahminical culture; *hirīṣā kare*—do violence against; *mahā durācāra*—extremely fallen.

TRANSLATION

“My dear Ṭhākura Haridāsa, in this age of Kali most people are bereft of Vedic culture, and therefore they are called yavanas. They are concerned only with killing cows and brahminical culture. In this way they all engage in sinful acts.

PURPORT

From this statement by Śrī Caitanya Mahāprabhu we can clearly understand that the word *yavana* does not refer only to a particular class of men. Anyone who is against the behavior of the Vedic principles is called a *yavana*. Such a *yavana* may be in India or outside of India. As described here, the symptom of *yavanas* is that they are violent killers of cows and brahminical culture. We offer our prayers to the Lord by saying, *namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca*. The Lord is the maintainer of brahminical culture. His first concern is to see to the benefit of cows and *brāhmaṇas*. As soon as human civilization turns against brahminical culture and allows unrestricted killing of cows, we should understand that men are no longer under the control of the Vedic culture but are all *yavanas* and *mlecchas*. It is said that the Kṛṣṇa consciousness movement will be prominent within the next ten thousand years, but after that people will all become *mlecchas* and *yavanas*. Thus at the end of the yuga, Kṛṣṇa will appear as the Kalki avatāra and kill them without consideration.

TEXT 51

ইহা-সবার কোনু গতে হইবে নিষ্ঠার ?
তাহার হেতু না দেখিয়ে,—এ দুঃখ অপার ॥”৫১ ॥

*ihā-sabāra kon mate ha-ibe nistāra?
tāhāra hetu nā dekhiye,—e duḥkha apāra”*

SYNONYMS

ihā-sabāra—of all these yavanas; *kon mate*—by which way; *ha-ibe nistāra*—will be deliverance; *tāhāra hetu*—the cause of such deliverance; *nā dekhiye*—I do not see; *e duḥkha apāra*—it is My great unhappiness.

TRANSLATION

“How will these yavanas be delivered? To My great unhappiness, I do not see any way.”

PURPORT

This verse reveals the significance of Lord Śrī Caitanya’s appearance as *patita-pāvana*, the deliverer of all the fallen souls. Śrīla Narottama dāsa Ṭhākura sings, *patita-pāvana-hetu tava avatāra*: “O my Lord, You have appeared just to deliver all the fallen souls.” *mo-sama patita prabhu nā pāibe āra*: “And among all the fallen souls, I am the lowest.” How Śrī Kṛṣṇa Caitanya Mahāprabhu was always thinking about the deliverance of the fallen souls is shown by the statement *e duḥkha apāra* (“It is My great unhappiness”). This statement indicates that Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead Kṛṣṇa Himself, is always very unhappy to see the fallen souls in the material world. Therefore He Himself comes as He is, or He comes as a devotee in the form of Śrī Caitanya Mahāprabhu, to deliver love of Kṛṣṇa directly to the fallen souls. *Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te*. Śrī Caitanya Mahāprabhu is so merciful that He not only gives knowledge of Kṛṣṇa but by His practical activities teaches everyone how to love Kṛṣṇa (*kṛṣṇa-prema-pradāya te*).

Those who are following in the footsteps of Śrī Caitanya Mahāprabhu should take the Lord’s mission most seriously. In this age of Kali, people are gradually becoming less than animals. Nevertheless, although they are eating the flesh of cows and are envious of brahminical culture, Śrī Caitanya Mahāprabhu is considering how to deliver them from this horrible condition of life. Thus He asks all Indians to take up His mission.

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

“One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.” (Cc. Ādi-līlā 9.41) It is therefore the duty of every advanced and cultured Indian to take this cause very seriously. All Indians should help the Kṛṣṇa consciousness movement in its progress, to the best of their ability. Then they will be considered real followers of Śrī Caitanya Mahāprabhu.

Unfortunately, even some so-called Vaiṣṇavas enviously refuse to cooperate with this movement but instead condemn it in so many ways. We are very sorry to say that these people try to find fault with us, being unnecessarily envious of our activities, although we are trying to the best of our ability to introduce the Kṛṣṇa consciousness movement directly into the countries of the *yavanas* and *mlecchas*. Such *yavanas* and *mlecchas* are coming to us and becoming purified Vaiṣṇavas who follow in the footsteps of Śrī Caitanya Mahāprabhu. One who identifies himself as a follower of Śrī Caitanya Mahāprabhu should feel like Śrī Caitanya Mahāprabhu, who said, *ihā-sabāra kon mate ha-ibe nistāra*: “How will all these *yavanas* be delivered?” Śrī Caitanya Mahāprabhu was always anxious to deliver the fallen souls because their fallen condition gave Him great unhappiness. That is the platform on which one can propagate the mission of Śrī Caitanya Mahāprabhu.

TEXT 52

হরিদাস কহে,—“প্রভু, চিন্তা না করিহ ।
যবনের সংসার দেখি’ দুঃখ না ভাবিহ ॥ ৫২ ॥

*haridāsa kahe,—“prabhu, cintā nā kariha
yavanera sarisāra dekhi’ duhkha nā bhāviha*

SYNONYMS

haridāsa kahe—Haridāsa replied; *prabhu*—my dear Lord; *cintā nā kariha*—do not be in anxiety; *yavanera sarisāra*—the material condition of the *yavanas*; *dekhi’*—seeing; *duhkha nā bhāviha*—do not be sorry.

TRANSLATION

Haridāsa Ṭhākura replied, “My dear Lord, do not be in anxiety. Do not be unhappy to see the condition of the *yavanas* in material existence.”

PURPORT

These words of Haridāsa Ṭhākura are just befitting a devotee who has dedicated his life and soul to the service of the Lord. When the Lord is unhappy because of the condition of the fallen souls, the devotee consoles Him, saying, “My dear Lord, do not be in anxiety.” This is service. Everyone should adopt the cause of Śrī Caitanya Mahāprabhu to try to relieve Him from the anxiety He feels. This is actually service to the Lord. One who tries to relieve Śrī Caitanya Mahāprabhu’s anxiety for the fallen souls is certainly a most dear and confidential devotee of the Lord. To blaspheme such a devotee who is trying his best to spread the cult of Śrī Caitanya Mahāprabhu is the greatest offense. One who does so is simply awaiting punishment for his envy.

TEXT 53

যবনসকলের ‘মুক্তি’ হবে অনায়াসে ।
‘হা রাম, হা রাম’ বলি’ কহে নামাভাসে ॥ ৫৩ ॥

yavana-sakalera 'mukti' habe anāyāse
'hā rāma, hā rāma' bali' kahe nāmābhāse

SYNOMYMS

yavana-sakalera—of all the yavanas; *mukti*—liberation; *habe*—there will be; *anāyāse*—very easily; *hā rāma hā rāma*—O Lord Rāma, O Lord Rāma; *bali'*—saying; *kahe*—they say; *nāma-ābhāse*—almost chanting the holy name of the Lord without offenses.

TRANSLATION

“Because the yavanas are accustomed to saying, ‘hā rāma, hā rāma’ [O Lord Rāmacandra], they will very easily be delivered by this nāmābhāsa.

TEXT 54

মহাপ্রেমে ভক্ত কহে,—‘হা রাম, হা রাম’ ।
যবনের ভাগ্য দেখ, লয় সেই নাম ॥ ৫৪ ॥

mahā-preme bhakta kahe,— 'hā rāma, hā rāma'
yavanera bhāgya dekha, laya sei nāma

SYNOMYMS

mahā-preme—in great ecstatic love; *bhakta kahe*—a devotee says; *hā rāma hā rāma*—O Lord Rāmacandra, O Lord Rāmacandra; *yavanera*—of the yavanas; *bhāgya*—fortune; *dekha*—just see; *laya sei nāma*—they are also chanting the same holy name.

TRANSLATION

“A devotee in advanced ecstatic love exclaims, ‘O my Lord Rāmacandra! O my Lord Rāmacandra!’ But the yavanas also chant, ‘hā rāma, hā rāma!’ Just see their good fortune!”

PURPORT

If a child touches fire, the fire will burn him, and if an elderly man touches fire, it will burn him also. Haridāsa Ṭhākura says that a great devotee of the Lord exclaims, “hā rāma, hā rāma,” but although yavanas do not know the transcendental

meaning of "hā rāma, hā rāma," they say those words in the course of their ordinary life. For the yavanas the words "hā rāma" mean "abominable," whereas the devotee exclaims the words "hā rāma" in ecstatic love. Nevertheless, because the words "hā rāma" are the spiritual *summum bonum*, the fact is the same, whether they are uttered by yavanas or by great devotees, just as fire is the same both for a child and for an elderly man. In other words, the holy name of the Lord, "hā rāma," always acts, even when the holy names are chanted without reference to the Supreme Lord. Yavanas utter the holy name in a different attitude than devotees, but the holy name "hā rāma" is so powerful spiritually that it acts anywhere, whether one knows it or not. This is explained as follows.

TEXT 55

যদ্যপি অন্য সঙ্কেতে অন্য হয় নামাভাস ।
তথাপি নামের তেজ না হয় বিনাশ ॥ ৫৫ ॥

*yadyapi anya saṅkete anya haya nāmābhāsa
tathāpi nāmera teja nā haya vināśa*

SYNONYMS

yadyapi—although; *anya*—another; *saṅkete*—by intimation; *anya*—that other; *haya*—is; *nāma-ābhāsa*—almost equal to the holy name; *tathāpi*—still; *nāmera teja*—the transcendental power of the holy name; *nā haya vināśa*—is not destroyed.

TRANSLATION

Nāmācārya Haridāsa Ṭhākura, the authority on the chanting of the holy name, said, "The chanting of the Lord's holy name to indicate something other than the Lord is an instance of nāmābhāsa. Even when the holy name is chanted in this way, its transcendental power is not destroyed."

TEXT 56

দংশ্ট্ৰাহতো ম্লেচ্ছা হা রামেতি পুনঃ পুনঃ ।
উক্তাপি মুক্তিমাপ্নোতি কিং পুনঃ অক্ষয়া গৃণন ॥ ৫৬ ॥

*dariṇṣṭri-dariṇṣṭrāhato mleccho
hā rāmeti punah punah
uktvāpi muktim āpnoti
kim punah śraddhayā gr̥nan*

SYNONYMS

dariṣṭri—of a boar; *dariṣṭra*—by the teeth; *āhataḥ*—killed; *mlecchaḥ*—a meat-eater; *hā*—O; *rāma*—my Lord Rāma; *iti*—thus; *punah punah*—again and again; *uktvā*—saying; *api*—even; *muktim*—liberation; *āpnoti*—gets; *kim*—what; *punah*—again; *śraddhayā*—with faith and veneration; *grṇan*—chanting.

TRANSLATION

“Even a mleccha who is being killed by the tusk of a boar and who cries in distress again and again, “hā rāma, hā rāma” attains liberation. What then to speak of those who chant the holy name with veneration and faith?”

PURPORT

This refers to an instance in which a meat-eating boar killed by a boar uttered the words “hā rāma, hā rāma” again and again at the time of his death. Since this is a quotation from the *Nṛsiṁha Purāṇa*, this indicates that in the purāṇic age there must also have been mlecchas and yavanas (meat-eaters), and the words “hā rāma,” meaning “condemned,” were also uttered in those days. Thus Haridāsa Ṭhākura gives evidence that even a meat-eater who condemns something by uttering the words “hā rāma” gets the benefit of chanting the holy name that the devotee chants to mean “O my Lord Rāma.”

TEXT 57

অজামিল পুত্রে বোলায় বলি ‘নারায়ণ’।
বিশুদ্ধত আসি’ ছাড়ায় তাহার বন্ধন ॥ ৫৭ ॥

*ajāmila putre bolāya bali ‘nārāyaṇa’
viṣṇu-dūta āsi’ chāḍāya tāhāra bandhana*

SYNONYMS

ajāmila—Ajāmila; *putre*—unto his son; *bolāya*—calls; *bali*—saying; *nārāyaṇa*—the holy name of Nārāyaṇa; *viṣṇu-dūta*—the attendants of Lord Viṣṇu; *āsi’*—coming; *chāḍāya*—remove; *tāhāra*—of him; *bandhana*—the bonds.

TRANSLATION

“Ajāmila was a great sinner during his life, but at the time of death he accidentally called for his youngest son, whose name was Nārāyaṇa, and the attendants of Lord Viṣṇu came to relieve him from the bonds of Yamarāja, the superintendent of death.

TEXT 58

‘ରାମ’ ଦୁଇ ଅକ୍ଷର ଇହା ନହେ ବ୍ୟବହିତ ।
ପ୍ରେମବାଚୀ ‘ହା’-ଶବ୍ଦ ତାହାତେ ଭୂଷିତ ॥ ୧୮ ॥

*'rāma' dui akṣara iha nahe vyavahita
prema-vācī 'hā'-śabda tāhāte bhūṣita*

SYNONYMS

rāma—the holy name of the Lord; dui—two; akṣara—syllables; iha—these; nahe—are not; vyavahita—separated; prema-vācī—a word indicating love; hā—“O”; śabda—the word; tāhāte—by that; bhūṣita—decorated.

TRANSLATION

“The word ‘rāma’ consists of the two syllables, ‘rā’ and ‘ma.’ These are un-separated and are decorated with the loving word ‘hā,’ meaning ‘O.’

TEXT 59

ନାମେର ଅକ୍ଷର-ସବେର ଏହି ତ' ସ୍ଵଭାବ ।
ବ୍ୟବହିତ ହୈଲେ ନା ଛାଡେ ଆପନ-ପ୍ରଭାବ ॥ ୧୯ ॥

*nāmera akṣara-sabera ei ta' svabhāva
vyavahita haile nā chāde āpana-prabhāva*

SYNONYMS

nāmera—of the holy name; akṣara—letters; sabera—of all; ei—this; ta’—certainly; sva-bhāva—the characteristic; vyavahita haile—even when improperly uttered; nā—do not; chāde—give up; āpana-prabhāva—their own spiritual influence.

TRANSLATION

“The letters of the holy name have so much spiritual potency that they act even when uttered improperly.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that the word *vyavahita* (“improperly uttered”) is not used here to refer to the mundane vibration of the letters of the alphabet. Such negligent utterance for the sense gratification of materialistic persons is not a vibration of transcendental sound. Utterance of the holy

name while one engages in sense gratification is an impediment on the path toward achieving ecstatic love for Kṛṣṇa. On the other hand, if one who is eager for devotional service utters the holy name even partially or improperly, the holy name, who is identical with the Supreme Personality of Godhead, exhibits its spiritual potency because of that person's offenseless utterance. Thus one is relieved from all unwanted practices, and one gradually awakens his dormant love for Kṛṣṇa.

TEXT 60

ନାମେକଃ ସତ୍ୟ ବାଚି ଶ୍ଵରଣପଥଗତଃ ଶ୍ରୋତ୍ମୂଳଃ ଗତଃ ବା
ଶୁଦ୍ଧଃ ବାଶୁଦ୍ଧବର୍ଣ୍ଣ ବ୍ୟବହିତ-ରହିତଃ ତାରପତ୍ୟେବ ସତ୍ୟମ୍ ।
ତଚ୍ଛେଦେହ-ଦ୍ରୁବିଣ-ଜନତା-ଲୋଭ-ପାଷଣ୍ଡ-ମଧ୍ୟ
ନିକ୍ଷିପ୍ତଃ ଶାଖା ଫଳଜନକଃ ଶୀଘ୍ରମେବାତ୍ମ ବିପ୍ର ॥ ୬୦ ॥

*nāmaikarṁ yasya vāci smaraṇa-patha-gataṁ śrotra-mūlam gataṁ vā
śuddhaṁ vāśuddha-varṇaṁ vyavahita-rahitam tārayatya eva satyam
tat cet deha-draviṇa-janatā-lobha-pāṣandā-madhye
nikṣiptam syāt na phala-janakam śighram evātra vipra*

SYNONYMS

nāma—the holy name; *ekam*—once; *yasya*—whose; *vāci*—in the mouth; *smaraṇa-patha-gatam*—entered the path of remembrance; *śrotra-mūlam gataṁ*—entered the roots of the ears; *vā*—or; *śuddham*—pure; *vā*—or; *aśuddha-varṇam*—impurely uttered; *vyavahita-rahitam*—without offenses or without being separated; *tārayati*—delivers; *eva*—certainly; *satyam*—truly; *tat*—that name; *cet*—if; *deha*—the material body; *draviṇa*—material opulence; *janatā*—public support; *lobha*—greed; *pāṣandā*—atheism; *madhye*—toward; *nikṣiptam*—directed; *syāt*—may be; *na*—not; *phala-janakam*—producing the results; *śighram*—quickly; *eva*—certainly; *atra*—in this matter; *vipra*—O brāhmaṇa.

TRANSLATION

"'If a devotee once utters the holy name of the Lord, or if it penetrates his mind or enters his ear, which is the channel of aural reception, that holy name will certainly deliver him from material bondage, whether vibrated properly or improperly, with correct or incorrect grammar, and properly joined or vibrated in separate parts. O brāhmaṇa, the potency of the holy name is therefore certainly great. However, if one uses the vibration of the holy name for the benefit of the material body, for material wealth and followers, or under the influence of greed or atheism—in other words, if one utters the

name with offenses—such chanting will not produce the desired result very soon. Therefore one should diligently avoid offenses in chanting the holy name of the Lord! ”

PURPORT

This verse from the *Padma Purāṇa* is included in the *Hari-bhakti-vilāsa* (11.527) by Sanātana Gosvāmī. Therein Śrīla Sanātana Gosvāmī gives the following explanation:

vāci gataṁ prasaṅgād vāñ-madhye pravṛttam api, smaraṇa-patha-gataṁ kathañcin manah-sprīṣṭam api, śrotra-mūlarām gataṁ kiñcit śrutam api; śuddha-varṇaṁ vā aśuddha-varṇam api vā; ‘vyavahitarām’ śabdāntareṇa yad-vyavadhānari vakṣyamāṇa-nārāyaṇa-śabdasya kiñcid uccāraṇānantarām prasāriḍād āpatitām śabdāntarām tena rahitarām sat.

This means that if one somehow or other hears, utters or remembers the holy name, or if it catches his mind while coming near his ears, that holy name, even if vibrated in separate words, will act. An example of such separation is given as follows:

yadvā, yadyapi ‘halaṁ riktam’ ity ādy-uktau hakāra-rikārayor vṛttyā hariti-nāmāsty eva, tathā ‘rāja-mahiṣī’ ity atra rāma-nāmāpi, evam anyad apy ühyam, tathāpi tat-tan-nāma-madhye vyavadhāyakam akṣarāntaram astīty etādṛṣa-vyavadhāna-rahitam ity arthaḥ; yadvā, vyavahitarām ca tad-rahitarām cāpi vā; tatra ‘vyavahitarām’—nāmnaḥ kiñcid uccāraṇānantarām kathañcid āpatitām śabdāntarām samādhāya paścān nāmāvaśiṣṭākṣara-grahaṇam ity evaṁ rūpaṁ, madhye śabdāntareṇāntaritam ity arthaḥ, ‘rahitarām’ paścād avaśiṣṭākṣara-grahaṇa-varjitaṁ, kenacid arṁśena hinam ity arthaḥ, tathāpi tārayaty eva.

Suppose one is using the two words “halaṁ riktam.” Now the syllable ha in the word “halam” and the syllable ri in “riktam” are separately pronounced, but nevertheless it will act because one somehow or other utters the word “hari.” Similarly, in the word “rāja-mahiṣī,” the syllables rā and ma appear in two separate words, but because they somehow or other appear together, the holy name rāma will act, provided there are no offenses.

sarvebhyaḥ pāpebhyo ‘parādhebhyoś ca samsārād apy uddhārayaty eveti satyam eva; kintu nāma-sevanasya mukhyarām yat phalarām, tan na sadyah sampadyate. tathā deha-bharaṇādy-artham api nāma-sevanena mukhyarām phalam āśu na sidhyatity āha—tac ced iti.

The holy name has so much spiritual potency that it can deliver one from all sinful reactions and material entanglements, but utterance of the holy name will not be very soon fruitful if done to facilitate sinning.

tan nāma ced yadi dehādi-madhye nikṣiptarīn—deha-bharanādy-artham eva vinyastam, tadāpi phala-janakarī na bhavati kim? api tu bhavaty eva, kintu atra iha loke śighrarīn na bhavati, kintu vilambenaiva bhavatīty arthaḥ.

The holy name is so powerful that it must act, but when one utters the holy name with offenses, its action will be delayed, not immediate, although in favorable circumstances the holy names of the Lord act very quickly.

TEXT 61

নামাভাস হৈতে হয় সর্বপাপক্ষয় ॥ ৬১ ॥

nāmābhāsa haite haya sarva-pāpa-kṣaya

SYNONYMS

nāma-ābhāsa haite—from the vibration of *nāmābhāsa*; *haya*—is; *sarva-pāpa*—of all reactions to sins; *kṣaya*—destruction.

TRANSLATION

Nāmācārya Haridāsa Ṭhākura continued, “If one offenselessly utters the holy name even imperfectly, one can be freed from all the results of sinful life.

TEXT 62

তৎ নির্ব্যাজং ভজ গুণনিধে পাবনং পাবনানাঃ
শ্রদ্ধা-রজ্যাভ্যতিরতিতরামূলভংশ্লোকমৌলিম্।
প্রোগ্রামস্তঃকরণকুহরে ইত্ত যম্বামভানো-
রাভাম্বোধপি ক্ষপযতি মহাপাতকধ্বান্তরাশিম্ ॥ ৬২ ॥

*tarīn nirvyājam bhaja guṇa-nidhe pāvanarīn pāvanānāṁ
śraddhā-rajyan-matir atitarām uttamah-śloka-maulim
prodyann antah-karaṇa-kuhare hanta yan-nāma-bhānor
ābhāso 'pi kṣapayati mahā-pātaka-dhvānta-rāśim*

SYNONYMS

tam—Him; *nirvyājam*—without duplicity; *bhaja*—worship; *guṇa-nidhe*—O reservoir of all good qualities; *pāvanam*—purifier; *pāvanānām*—of all other purifiers; *śraddhā*—with faith; *rajyat*—being enlivened; *matih*—mind; *atitarām*—exceedingly; *uttamah-śloka-maulim*—the best of the personalities who are worshiped by choice poetry or who are transcendental to all material positions;

prodyan—manifesting; *antah-karaṇa-kuhare*—in the core of the heart; *hanta*—alas; *yat-nāma*—whose holy name; *bhānoḥ*—of the sun; *ābhāsaḥ*—slight appearance; *api*—even; *kṣapayati*—eradicates; *mahā-pātaka*—the resultant actions of greatly sinful activities; *dhvānta*—of ignorance; *rāśim*—the mass.

TRANSLATION

“‘O reservoir of all good qualities, just worship Śrī Kṛṣṇa, the purifier of all purifiers, the most exalted of the personalities worshiped by choice poetry. Worship Him with a faithful, unflinching mind, without duplicity and in a highly elevated manner. Thus worship the Lord, whose name is like the sun, for just as a slight appearance of the sun dissipates the darkness of night, so a slight appearance of the holy name of Kṛṣṇa can drive away all the darkness of ignorance that arises in the heart due to greatly sinful activities performed in previous lives.’

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (2.1.103).

TEXT 63

ନାମାଭାସ ହେତେ ହୟ ସଂସାରେର କ୍ଷୟ ॥ ୬୩ ॥

nāmābhāsa haite haya saṁsārera kṣaya

SYNONYMS

nāma-ābhāsa haite—even on account of *nāmābhāsa*; *haya*—there is; *saṁsārera kṣaya*—deliverance from material bondage.

TRANSLATION

“Even a faint light from the holy name of the Lord can eradicate all the reactions of sinful life.

TEXT 64

ଶ୍ରୀଯମାଣୋ ହରେନାମ ଗୃଣନ୍ ପୁତ୍ରୋପଚାରିତମ୍ ।
ଅଜାମିଲୋହପ୍ୟଗାନ୍ଧାମ କିମୁତ ଶ୍ରଦ୍ଧୟା ଗୃଣନ୍ ॥ ୬୪ ॥

*mriyamāṇo harer nāma
gṛṇan putropacāritam
ajāmilo 'py agād dhāma
kim uta śraddhayā gṛṇan*

SYNONYMS

mriyamāṇah—dying; *hareḥ nāma*—the holy name of the Supreme Lord; *gr̥ṇan*—chanting; *putra-upacāritam*—though spoken for his son; *ajāmilah*—Ajāmila; *api*—also; *agāt*—attained; *dhāma*—the spiritual world; *kim uta*—what to speak of; *śraddhayā*—with faith and reverence; *gr̥ṇan*—chanting.

TRANSLATION

“‘While dying, Ajāmila chanted the holy name of the Lord, intending to call his son Nārāyaṇa. Nevertheless, he attained the spiritual world. What then to speak of those who chant the holy name with faith and reverence?’

PURPORT

This is a verse from *Śrimad-Bhāgavatam* (6.2.49).

TEXT 65

**নামভাসে ‘মুক্তি’ হয় সর্বশাস্ত্রে দেখি ।
শ্রীভাগবতে তাতে অজামিল – সাক্ষী ॥” ৬৫ ॥**

*nāmābhāse ‘mukti’ haya sarva-śāstre dekhi
śrī-bhāgavate tāte ajāmila—sākṣī”*

SYNONYMS

nāma-ābhāse—simply by a glimpse of the rays of the holy name; *mukti*—liberation; *haya*—there is; *sarva-śāstre*—in all the revealed scriptures; *dekhi*—I find; *śrī-bhāgavate*—in *Śrimad-Bhāgavatam*; *tāte*—to that; *ajāmila*—Ajāmila; *sākṣī*—witness.

TRANSLATION

“Because of even the faintest rays of the effulgence of the Lord’s holy name, one can attain liberation. We can see this in all the revealed scriptures. The evidence appears in the story of Ajāmila in *Śrimad-Bhāgavatam*.”

TEXT 66

**শুনিযা প্রভুর সুখ বাড়য়ে অস্তরে ।
পুনরপি ভঙ্গী করি’ পুছয়ে তাঁহারে ॥ ৬৬ ॥**

*śuniyā prabhura sukha bādaye antare
punarapi bhangī kari’ puchaye tānhāre*

SYNONYMS

śuniyā—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *sukha*—happiness; *bādaye*—increased; *antare*—within the heart; *punarapi*—still; *bhaṅgī kari'*—as a matter of course; *puchaye tāñhāre*—inquires from Haridāsa Ṭhākura.

TRANSLATION

As Śrī Caitanya Mahāprabhu heard this from Haridāsa Ṭhākura, the happiness within His heart increased, but as a matter of course, He still inquired further.

TEXT 67

“পৃথিবীতে বহুজীব—স্থাবর-জন্ম ।
ইহা-সবার কি প্রকারে হইবে মোচন ॥” ৬৭ ॥

*“prthivite bahu-jiva—sthāvara-jaṅgama
ihā-sabāra ki prakāre ha-ibe mocana?”*

SYNONYMS

prthivite—on this earth; *bahu-jiva*—many living entities; *sthāvara*—not moving; *jaṅgama*—moving; *ihā-sabāra*—of all of these; *ki prakāre*—how; *ha-ibe mocana*—there will be deliverance.

TRANSLATION

“On this earth there are many living entities,” the Lord said, “some moving and some not moving. What will happen to the trees, plants, insects and other living entities? How will they be delivered from material bondage?”

TEXT 68

হরিদাস কহে,—“প্রভু, সে ক্রপা তোমার ।
স্থাবর-জন্ম আগে করিযাছ নিষ্ঠার ॥ ৬৮ ॥

*haridāsa kahe,— “prabhu, se kṛpā tomāra
sthāvara-jaṅgama āge kariyācha nistāra*

SYNONYMS

haridāsa kahe—Haridāsa replied; *prabhu*—my dear Lord; *se*—that; *kṛpā*—mercy; *tomāra*—Your; *sthāvara-jaṅgama*—nonmoving and moving living entities; *āge*—previously; *kariyācha nistāra*—You have delivered.

TRANSLATION

Haridāsa Ṭhākura replied, "My dear Lord, the deliverance of all moving and nonmoving living entities takes place only by Your mercy. You have already granted this mercy and delivered them.

TEXT 69

**তুমি যে করিয়াছ এই উচ্চ সঙ্কীর্তন ।
স্থাবর-জঙ্গমের সেই হয়ত' অবণ ॥ ৬৯ ॥**

*tumi ye kariyācha ei ucca saṅkirtana
sthāvara-jaṅgamera sei hayata' śravaṇa*

SYNOMYMS

tumi—You; *ye*—what; *kariyācha*—have executed; *ei*—this; *ucca*—loud; *saṅkirtana*—chanting; *sthāvara-jaṅgamera*—of all living entities, moving and non-moving; *sei*—they; *hayata'*—there is; *śravaṇa*—hearing.

TRANSLATION

"You have loudly chanted the Hare Kṛṣṇa mantra, and everyone, moving or not moving, has benefited by hearing it.

TEXT 70

**শুনিয়া জঙ্গমের হয় সংসার-ক্ষয় ।
স্থাবরে সে শব্দ লাগে, প্রতিধ্বনি হয় ॥ ৭০ ॥**

*śuniyā jaṅgamera haya saṁsāra-kṣaya
sthāvare se śabda lāge, pratidhvani haya*

SYNOMYMS

śuniyā—hearing; *jaṅgamera*—of the living entities who can move; *haya*—there is; *saṁsāra-kṣaya*—annihilation of bondage to the material world; *sthāvare*—unto the nonmoving living entities; *se śabda*—that transcendental vibration; *lāge*—touches; *prati-dhvani*—echo; *haya*—there is.

TRANSLATION

"My Lord, the moving entities who have heard Your loud saṅkirtana have already been delivered from bondage to the material world, and after the non-moving living entities like trees hear it, there is an echo.

TEXT 71

‘প্রতিধ্বনি’ নহে, সেই করয়ে ‘কীর্তন’।
তোমার কৃপার এই অকথ্য কথন ॥ ৭১ ॥

*'pratidhvani' nahe, sei karaye 'kīrtana'
tomāra kṛpāra ei akathya kathana*

SYNOMYS

prati-dhvani nahe—that sound vibration is not an echo; *sei*—they; *karaye kirtana*—are chanting; *tomāra kṛpāra*—of Your mercy; *ei*—this; *akathya kathana*—inconceivable incident.

TRANSLATION

“Actually, however, it is not an echo; it is the kīrtana of the nonmoving living entities. All this, although inconceivable, is possible by Your mercy.

TEXT 72

সকল জগতে হয় উচ্চ সঙ্কীর্তন।
শুনিয়া প্রেমাবেশে নাচে স্থাবর-জনম ॥ ৭২ ॥

*sakala jagate haya ucca saṅkīrtana
śuniyā premāvēśe nāce sthāvara-janigama*

SYNOMYS

sakala jagate—all over the universe; *haya*—there is; *ucca saṅkīrtana*—loud chanting of the Hare Kṛṣṇa mantra; *śuniyā*—hearing; *prema-āvēśe*—in ecstatic emotional love; *nāce*—dance; *sthāvara-janigama*—all living entities, nonmoving and moving.

TRANSLATION

“When loud chanting of the Hare Kṛṣṇa mantra is performed all over the world by those who follow in Your footsteps, all living entities, moving and nonmoving, dance in ecstatic devotional love.

TEXT 73

ଯୈଛେ କୈଳା ବାରିଖଣ୍ଡ ବୃଦ୍ଧାବନ ଯାଇତେ ।
ବଲଭଜ-ଭଟ୍ଟାଚାର୍ଯ୍ୟ କହିଯାଛେନ ଆମାତେ ॥ ୭୩ ॥

*yaiche kailā jhārikhaṇḍe vrndāvana yāite
balabhadra-bhaṭṭācārya kahiyāchena āmāte*

SYNOMYS

yaiche—as; *kailā*—You have performed; *jhārikhaṇḍe*—in the forest known as Jhārikhaṇḍa; *vrndāvana yāite*—while going to Vṛndāvana; *balabhadra-bhaṭṭācārya*—Your servant Balabhadra Bhaṭṭācārya; *kahiyāchena āmāte*—has said to me.

TRANSLATION

“My dear Lord, all the incidents that took place while You were going to Vṛndāvana through the forest known as Jhārikhaṇḍa have been related to me by Your servant Balabhadra Bhaṭṭācārya.

TEXT 74

বাসুদেব জীব লাগি' কৈল নিবেদন ।
তবে অঙ্গিকার কৈলা জীবের মোচন ॥ ৭৪ ॥

*vāsudeva jīva lāgi' kaila nivedana
tabe aṅgikāra kailā jīvera mocana*

SYNOMYS

vāsudeva—the Lord's devotee named Vāsudeva; *jīva lāgi'*—for all living entities; *kaila nivedana*—submitted his appeal; *tabe*—at that time; *aṅgikāra kailā*—You accepted; *jīvera mocana*—the deliverance of all living entities.

TRANSLATION

“When Your devotee Vāsudeva Datta submitted his plea at Your lotus feet for the deliverance of all living entities, You accepted that request.

TEXT 75

জগৎ নিষ্ঠারিতে এই তোমার অবতার ।
ভক্তভাব আগে তাতে কৈলা অঙ্গিকার ॥ ৭৫ ॥

*jagat nistārite ei tomāra avatāra
bhakta-bhāva āge tāte kailā aṅgikāra*

SYNONYMS

jagat nistārite—to deliver the whole world; *ei*—this; *tomāra avatāra*—Your incarnation; *bhakta-bhāva*—the mood of a devotee; *āge*—previously; *tāte*—therefore; *kailā arīgikāra*—You accepted.

TRANSLATION

“My dear Lord, You have accepted the form of a devotee just to deliver all the fallen souls of this world.

TEXT 76

**উচ্চ সঙ্কীর্তন তাতে করিলা প্রচার ।
স্থিরচর জীবের সব খণ্ডাইলা সংসার ॥”** ৭৬ ॥

*ucca saṅkirtana tāte karilā pracāra
sthira-cara jīvera saba khaṇḍāilā sarṣāra”*

SYNONYMS

ucca saṅkirtana—loud chanting of the Hare Kṛṣṇa mantra; *tāte*—therefore; *karilā pracāra*—You have spread; *sthira-cara*—nonmoving and moving; *jīvera*—of the living entities; *saba*—all; *khaṇḍāilā*—You finished; *sarṣāra*—the bondage to material existence.

TRANSLATION

“You have preached the loud chanting of the Hare Kṛṣṇa mahā-mantra and in this way freed all moving and nonmoving living entities from material bondage.”

TEXT 77

**প্রভু কহে,—“সব জীব মুক্তি যবে পাবে ।
এই ত’ ব্রহ্মাণ্ড তবে জীবশূন্য হবে !”** ৭৭ ॥

*prabhu kahe,—“saba jīva mukti yabe pābe
ei ta’ brahmāṇḍa tabe jīva-śūnya habe!”*

SYNONYMS

prabhu kahe—the Lord replied; *saba jīva*—all living entities; *mukti*—liberation; *yabe*—when; *pābe*—will achieve; *ei*—this; *ta’*—certainly; *brahmāṇḍa*—universe; *tabe*—then; *jīva-śūnya*—devoid of living entities; *habe*—will be.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “If all living entities were liberated, the entire universe would be devoid of living beings.”

TEXTS 78-79

হরিদাস বলে,— “তোমার যাবৎ মর্ত্যে স্থিতি ।
 তাৰঁ স্থাবৱ-জন্ম, সৰ্ব জীব-জাতি ॥ ৭৮ ॥
 সব মৃক্ষ করি' তুমি বৈকুণ্ঠে পাঠাইবা ।
 সূক্ষ্মজীবে পুনঃ কৰ্মে উদ্বৃক্ষ কৰিবা ॥ ৭৯ ॥

*haridāsa bale,— “tomāra yāvat martye sthiti
 tāvat sthāvara-jaṅgama, sarva jīva-jāti*

*saba mukta kari' tumi vaikuṇṭhe pāṭhāibā
 sūkṣma-jīve punah karme udbuddha karibā*

SYNONYMS

haridāsa bale—Haridāsa Ṭhākura said; *tomāra*—Your; *yāvat*—as long as; *martye*—in this material world; *sthiti*—situation; *tāvat*—for that duration of time; *sthāvara-jaṅgama*—nonmoving and moving; *sarva*—all; *jīva-jāti*—species of living entities; *saba*—all; *mukta kari'*—liberating; *tumi*—You; *vaikuṇṭhe*—to the spiritual world; *pāṭhāibā*—will send; *sūkṣma-jīve*—the undeveloped living entities; *punah*—again; *karme*—in their activities; *udbuddha karibā*—You will awaken.

TRANSLATION

Haridāsa said, “My Lord, as long as You are situated within the material world, You will send to the spiritual sky all the developed moving and non-moving living entities in different species. Then again You will awaken the living entities who are not yet developed and engage them in activities.

TEXT 80

সেই জীব হবে ইহানি স্থাবৱ-জন্ম ।
 তাহাতে ভরিবে ব্ৰহ্মাণ্ড যেন পূৰ্ব-সম ॥ ৮০ ॥

*sei jīva habe ihaṇi sthāvara-jaṅgama
 tāhāte bharibe brahmāṇḍa yena pūrva-sama*

SYNONYMS

sei jīva—such living entities; *habe*—will be; *iḥān*—in this material world; *sthāvara-jāṅgama*—nonmoving and moving living entities; *tāhāte*—in that way; *bharibe*—You will fill; *brahmāṇḍa*—the entire universe; *yena*—as; *pūrva-sama*—the same as previously.

TRANSLATION

“In this way all moving and nonmoving living entities will come into existence, and the entire universe will be filled as it was previously.

PURPORT

While we are preaching, opposing elements sometimes argue, “If all living entities were delivered by the Kṛṣṇa consciousness movement, what would happen then? The universe would be devoid of living entities.” In answer to this, we may say that in a prison there are many prisoners, but if one thinks that the prison would be empty if all the prisoners adopted good behavior, he is incorrect. Even if all the prisoners within a jail are freed, other criminals will fill it again. A prison will never be vacant, for there are many prospective criminals who will fill the prison cells, even if the present criminals are freed by the government. As confirmed in *Bhagavad-gītā*, *kāraṇam guṇa-saṅgo ‘syā sad-asad-yoni-janmasu*: “Because of the living entity’s association with material nature, he meets with good and evil among various species.” (Bg. 13.22) There are many unmanifested living entities covered by the mode of ignorance who will gradually come to the mode of passion. Most of them will become criminals because of their fruitive activities and again fill the prisons.

TEXT 81

পূর্বে যেন রঘুনাথ সব আশোধ্যা লএগ।
বৈকুণ্ঠকে গেলা, অন্তজীবে অশোধ্যা ভরাএগ। ॥ ৮১ ॥

*pūrve yena raghunātha saba āyodhyā lañā
vaikuṇṭhake gelā, anya-jive āyodhyā bharāñā*

SYNONYMS

pūrve—previously; *yena*—as; *raghunātha*—Rāmacandra; *saba*—all; *āyodhyā*—the population of Āyodhyā; *lañā*—taking with Him; *vaikuṇṭhake* *gelā*—went back to Vaikuṇṭhaloka; *anya-jive*—other living entities; *āyodhyā*—Āyodhyā; *bharāñā*—filling.

TRANSLATION

“Previously, when Lord Rāmacandra left this world, He took with Him all the living entities of Āyodhyā. Then He filled Āyodhyā again with other living entities.

TEXT 82

অবতরি' তুমি ঐছে পাতিয়াছ হাট ।
কেহ না বুঝিতে পারে তোমার গৃঢ় নাট ॥ ৮২ ॥

*avatari' tumi aiche pātiyācha hāṭa
keha nā bujhite pāre tomāra gūḍha nāṭa*

SYNONYMS

avatari'—descending; *tumi*—You; *aiche*—like that; *pātiyācha hāṭa*—have set up a market; *keha nā bujhite pāre*—no one can understand; *tomāra*—Your; *gūḍha nāṭa*—deep acting.

TRANSLATION

“My dear Lord, You have set a plan in motion by descending on the material world, but no one can understand how You are acting.

TEXT 83

পূর্বে যেন ভজে কৃষ্ণ করি' অবতার ।
সকল ব্রহ্মাণ্ড-জীবের খণ্ডাইলা সংসার ॥ ৮৩ ॥

*pūrve yena vraje kṛṣṇa kari' avatāra
sakala brahmāṇḍa-jīvera khaṇḍāilā sarīṣāra*

SYNONYMS

pūrve—previously; *yena*—as; *vraje*—in Vṛndāvana; *kṛṣṇa*—Lord Kṛṣṇa; *kari'*—*avatāra*—descending as an incarnation; *sakala*—all; *brahmāṇḍa-jīvera*—of living entities within this universe; *khaṇḍāilā*—destroyed; *sarīṣāra*—the material existence.

TRANSLATION

“Formerly, when Lord Kṛṣṇa descended in Vṛndāvana, He freed all living entities in the universe from material existence in the same way.

TEXT 84

ন চৈবং বিশ্ময়ঃ কার্য্যে ভবতা ভগবত্যজে ।
যোগেশ্বরেশ্বরে কৃষ্ণে যত এতদ্বিমুচ্যতে ॥ ৮৪ ॥

*na caivaṁ vismayaḥ kāryo
bhavatā bhagavaty aje
yogeśvareśvare kṛṣṇe
.yata etad vimucyate*

SYNONYMS

na—not; ca—also; evam—thus; vismayah—wonder; kāryah—to be done; bhavatā—by You; bhagavati—unto the Supreme Personality of Godhead; aje—the unborn; yoga-iśvara-iśvare—the master of all masters of mystic power; kṛṣṇe—unto Lord Kṛṣṇa; yataḥ—by whom; etat—all living entities; vimucyate—are delivered.

TRANSLATION

“Kṛṣṇa, the unborn Supreme Personality of Godhead, master of all of the masters of mystic power, delivers all living entities, moving and nonmoving. Nothing is astonishing in the activities of the Lord.”

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.29.16).

TEXT 85

“অযং হি ভগবান দৃষ্টঃ কীর্তিঃ সংস্মৃতশ
দ্বেষাভ্যবক্ষেনাপ্য খিলস্ত্রাভ্যরাদি-
দুর্ভিঃ ফলং প্রযচ্ছতি, কিমুত সম্যগ়
ভক্তিমতাম্” ইতি ॥ ৮৫ ॥

“ayam hi bhagavān dṛṣṭah kīrtitaḥ saṁsmṛtaś ca
dveṣānubandhenāpy akhila-surāsurādi-durlabham
phalam prayacchati, kim uta samyag bhaktimatām” iti

SYNONYMS

ayam—this; hi—certainly; bhagavān—Supreme Personality of Godhead; dṛṣṭah—seen; kīrtitaḥ—glorified; saṁsmṛtaḥ—remembered; ca—and; dveṣa—of envy; anubandhena—with the conception; api—although; akhila-sura-asura-ādi—by all demigods and demons; durlabham—very rarely achieved; phalam—result; prayacchati—awards; kim uta—what to speak of; samyak—fully; bhaktimatām—of those engaged in devotional service; iti—thus.

TRANSLATION

“Although the Supreme Personality of Godhead may be seen, glorified or remembered with an attitude of envy, He nevertheless awards the most confidential liberation, which is rarely achieved by the demigods and demons. What, then, can be said of those who are already fully engaged in devotional service to the Lord?”

PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (4.15.17).

TEXT 86

ତୈଚେ ତୁମି ନବଦୀପେ କରି' ଅବତାର ।
ସକଳ-ବ୍ରଜାଣୁ-ଜୀବେର କରିଲା ନିଷ୍ଠାର ॥ ୮୬ ॥

*taiche tumi navadvīpe kari' avatāra
sakala-brahmāṇḍa-jīvera karilā nistāra*

SYNONYMS

taiche—in that way; *tumi*—You; *navadvīpe*—at Navadvīpa; *kari'* *avatāra*—descending as an incarnation; *sakala*—all; *brahmāṇḍa*—of the universe; *jīvera*—the living entities; *karilā nistāra*—have delivered.

TRANSLATION

“By descending as an incarnation at Navadvīpa, You, just like Kṛṣṇa, have already delivered all the living entities of the universe.

TEXT 87

ଯେ କହେ,—‘ଚୈତନ୍ୟ-ମହିମା ମୋର ଗୋଚର ହୟ’ ।
ସେ ଜାନୁକ, ମୋର ପୁନଃ ଏହି ତ’ ନିଷ୍ଠାର ॥ ୮୭ ॥

*ye kahe,—‘caitanya-mahimā mora gocara haya’
se jānuka, mora punah ei ta’ niścaya*

SYNONYMS

ye kahe—whoever says; *caitanya-mahimā*—the glories of Śrī Caitanya Mahāprabhu; *mora gocara*—known to me; *haya*—are; *se jānuka*—he may know; *mora*—of me; *punah*—again; *ei ta’ niścaya*—this is the decision.

TRANSLATION

“One may say that he understands the glories of Śrī Caitanya Mahāprabhu. He may know whatever he may know, but as far as I am concerned, this is my conclusion.

TEXT 88

তোমার যে লীলা মহা-অঘৃতের সিন্ধু ।
মোর অনোগোচর নহে তার এক বিন্দু ॥” ৮৮ ॥

*tomāra ye līlā mahā-amṛterā sindhu
mora mano-gocara nahe tāra eka bindu”*

SYNONYMS

tomāra—Your; *ye*—whatever; *līlā*—pastimes; *mahā-amṛterā sindhu*—a great ocean of nectar; *mora*—for me; *manoh-gocara nahe*—it is not possible to conceive; *tāra*—of it; *eka bindu*—one drop.

TRANSLATION

“My dear Lord, Your pastimes are just like an ocean of nectar. It is not possible for me to conceive how great that ocean is or even to understand a drop of it.”

TEXT 89

এত শুনি’ প্রভুর মনে চমৎকার হৈল ।
‘মোর গৃদ্ধলীলা হরিদাস কেমনে জানিল ?’ ৮৯ ॥

*eta śuni’ prabhura mane camatkāra haila
'mora gūḍha-līlā haridāsa kemane jānila?’*

SYNONYMS

eta śuni’—hearing this; *prabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *camatkāra haila*—there was astonishment; *mora*—My; *gūḍha-līlā*—confidential pastimes; *haridāsa*—Haridāsa; *kemane*—how; *jānila*—has understood.

TRANSLATION

Hearing all this, Śrī Caitanya Mahāprabhu was astonished. “These are actually My confidential pastimes,” He thought. “How could Haridāsa have understood them?”

TEXT 90

মনের সন্তোষে তাঁরে কেলা আলিঙ্গন ।
বাছে প্রকাশিতে এ-সব করিলা বজ্রন ॥ ৯০ ॥

*manera santoṣe tāṅre kailā āliṅgana
bāhye prakāśite e-saba karilā varjana*

SYNOMYS

manera santoṣe—with complete satisfaction of the mind; *tāṅre*—him; *kailā āliṅgana*—He embraced; *bāhye*—externally; *prakāśite*—to disclose; *e-saba*—all this; *karilā varjana*—He avoided.

TRANSLATION

Greatly satisfied by the statements of Haridāsa Ṭhākura, Śrī Caitanya Mahāprabhu embraced him. Outwardly, however, He avoided further discussions of these matters.

TEXT 91

ଈଶ୍ଵର-ସ୍ବଭାବ, — ଐଶ୍ୱର୍ୟ ଚାହେ ଆଚ୍ଛାଦିତେ ।
ଭକ୍ତ-ଠାଣ୍ଡି ଲୁକାଇତେ ନାରେ, ହୟ ତ' ବିଦିତେ ॥ ୯୧ ॥

*iśvara-svabhāva,—aiśvarya cāhe ācchādite
bhakta-ṭhāñi lukāite nāre, haya ta' vidite*

SYNOMYS

iśvara-svabhāva—the characteristic of the Supreme Personality of Godhead; *aiśvarya*—opulence; *cāhe*—wants; *ācchādite*—to cover; *bhakta-ṭhāñi*—before His devotee; *lukāite nāre*—He cannot cover; *haya ta' vidite*—is well-known.

TRANSLATION

This is a characteristic of the Supreme Personality of Godhead. Although He wants to cover His opulence, He cannot do so before His devotees. This is well-known everywhere.

TEXT 92

ଉଳାଙ୍ଗିତ-ତ୍ରିବିଧୀମମା-ତିଶ୍ୟ-
ସଂକ୍ଷାବନଂ ତବ ପରିବ୍ରାତିମସ୍ତଭାବମ୍ ।
ମାୟାବଲେନ ଭବତାପି ନିଗ୍ରହମାନଂ
ପଞ୍ଚନ୍ତି କେଚିଦନିଶଂ ଅନନ୍ତଭାବଃ ॥ ୯୨ ॥

*ullaṅghita-trividha-sīma-samātiśāyi-
sambhāvanāṁ tava parivraḍhima-svabhāvam*

*māyā-balena bhavatāpi niguhyamānarī¹
paśyanti kecid aniśāṁ tvad-ananya-bhāvāḥ*

SYNONYMS

ullaṅghita—passed over; *tri-vidha*—three kinds; *sīma*—the limitations; *sama*—of equal; *atiśāyi*—and of excelling; *sambhāvanam*—by which the adequacy; *tava*—Your; *parivraḍhima*—of supremacy; *sva-bhāvam*—the real nature; *māyā-balena*—by the strength of the illusory energy; *bhavatā*—Your; *api*—although; *niguhyamānam*—being hidden; *paśyanti*—they see; *kecīt*—some; *aniśām*—always; *tvat*—to You; *ananya-bhāvāḥ*—those who are exclusively devoted.

TRANSLATION

“O my Lord, everything within material nature is limited by time, space and thought. Your characteristics, however, being unequaled and unsurpassed, are always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances.”

PURPORT

This is a verse from the Stotra-ratna of Yāmunācārya.

TEXT 93

তবে মহাপ্রভু নিজভক্তপাশে যাএঁ।
হরিদাসের গুণ কহে শতমুখ হঞ্চ। ॥ ৯৩ ॥

*tabe mahāprabhu nija-bhakta-pāśe yāñā
haridāsera guṇa kahe śata-mukha hañā*

SYNONYMS

tabe—after this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nija-bhakta-pāśe*—to His personal devotees; *yāñā*—going; *haridāsera* *guṇa*—the transcendental qualities of Haridāsa Ṭhākura; *kahe*—explains; *śata-mukha*—as if with hundreds of mouths; *hañā*—becoming.

TRANSLATION

Then Śrī Caitanya Mahāprabhu went to His personal devotees and began speaking about Haridāsa Ṭhākura’s transcendental qualities as if He had hundreds of mouths.

TEXT 94

ভক্তের গুণ কহিতে প্রভুর বাড়য়ে উল্লাস ।
ভক্তগণ-শ্রেষ্ঠ তাতে শ্রীহরিদাস ॥ ১৪ ॥

*bhaktera guṇa kahite prabhura bāḍaye ullāsa
bhakta-gaṇa-śreṣṭha tāte śrī-haridāsa*

SYNONYMS

bhaktera—of the devotees; *guṇa*—qualities; *kahite*—speaking; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāḍaye*—increases; *ullāsa*—jubilation; *bhakta-gaṇa*—of all devotees; *śreṣṭha*—topmost; *tāte*—in that; *śrī-haridāsa*—Haridāsa Ṭhākura.

TRANSLATION

Śrī Caitanya Mahāprabhu derives great pleasure from glorifying His devotees, and among the devotees, Haridāsa Ṭhākura is the foremost.

TEXT 95

হরিদাসের গুণগণ—অসংখ্য, অপার ।
কেহ কোন অংশে বর্ণে, নাহি পায় পার ॥ ১৫ ॥

haridāsera guṇa-gaṇa—asaṅkhya, apāra
keha kona arīṣe varṇe, nāhi pāya pāra

SYNONYMS

haridāsera guṇa-gaṇa—the stock of transcendental qualities of Haridāsa Ṭhākura; *asaṅkhya*—innumerable; *apāra*—unfathomable; *keha*—someone; *kona arīṣe*—some part; *varṇe*—describes; *nāhi pāya pāra*—cannot reach the limit.

TRANSLATION

The transcendental qualities of Haridāsa Ṭhākura are innumerable and unfathomable. One may describe a portion of them, but to count them all is impossible.

TEXT 96

চৈতান্যমাঙ্গলে শ্রীবৃন্দাবন-দাস ।
হরিদাসের গুণ কিছু করিয়াছেন প্রকাশ ॥ ১৬ ॥

*caitanya-maṅgale śrī-vṛndāvana-dāsa
haridāsera guṇa kichu kariyāchena prakāśa*

SYNONYMS

caitanya-maṅgale—in the book known as *Caitanya-maṅgala* (*Caitanya-bhāgavata*); *śrī-vṛṇdāvana-dāsa*—Śrī Vṛṇdāvana dāsa Ṭhākura; *haridāsera*—of Haridāsa Ṭhākura; *guṇa*—qualities; *kichu*—some; *kariyāchena prakāśa*—manifested.

TRANSLATION

In *Caitanya-maṅgala*, Śrīla Vṛṇdāvana dāsa Ṭhākura has described the attributes of Haridāsa Ṭhākura to some extent.

TEXT 97

সব কহা না যায় হরিদাসের চরিত্র ।
কেহ কিছু কহে করিতে আপনা পবিত্র ॥ ৯৭ ॥

*saba kahā nā yāya haridāsera caritra
keha kichu kahe karite āpanā pavitra*

SYNONYMS

saba—all; *kahā*—to speak; *nā yāya*—is not possible; *haridāsera caritra*—the characteristics of Haridāsa Ṭhākura; *keha kichu kahe*—someone says something; *karite*—just to make; *āpanā*—himself; *pavitra*—purified.

TRANSLATION

No one can describe all the qualities of Haridāsa Ṭhākura. One may say something about them just to purify himself.

TEXT 98

বৃন্দাবন-দাস ষাহা না কৈল বর্ণন ।
হরিদাসের গুণ কিছু শুন, ভক্তগণ ॥ ৯৮ ॥

*vṛṇdāvana-dāsa yāhā nā kaila varṇana
haridāsera guṇa kichu śuna, bhakta-gaṇa*

SYNONYMS

vṛṇdāvana-dāsa—Śrīla Vṛṇdāvana dāsa Ṭhākura; *yāhā*—whatever; *nā*—not; *kaila varṇana*—described; *haridāsera guṇa*—qualities of Haridāsa Ṭhākura; *kichu*—something; *śuna*—hear; *bhakta-gaṇa*—O devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

O devotees of Śrī Caitanya Mahāprabhu, please hear something about the qualities of Haridāsa Ṭhākura that Śrīla Vṛndāvana dāsa Ṭhākura has not described in detail.

TEXT 99

হরিদাস যবে নিজ-গৃহ ভ্যাগ কৈলা ।
বেনাপোলের বন-মধ্যে কতদিন রহিলা ॥ ৯৯ ॥

*haridāsa yabe nija-grha tyāga kailā
benāpolera vana-madhye kata-dina rahilā*

SYNOMYMS

haridāsa—Haridāsa Ṭhākura; *yabe*—when; *nija-grha*—his own residence; *tyāga kailā*—gave up; *benāpolera*—of the village known as Benāpola; *vana-madhye*—in the forest; *kata-dina*—for some time; *rahilā*—stayed.

TRANSLATION

After leaving his home, Haridāsa Ṭhākura stayed for some time in the forest of Benāpola.

TEXT 100

নির্জন-বনে কুটির করি' তুলসী সেবন ।
রাত্রি-দিনে তিন লক্ষ নাম-সঙ্কীর্তন ॥ ১০০ ॥

*nirjana-vane kuṭira kari' tulasi sevana
rātri-dine tina lakṣa nāma-saṅkīrtana*

SYNOMYMS

nirjana-vane—in a solitary forest; *kuṭira*—a cottage; *kari'*—making; *tulasi*—the *tulasi* plant; *sevana*—worshiping; *rātri-dine*—throughout the entire day and night; *tina*—three; *lakṣa*—hundred thousand; *nāma-saṅkīrtana*—chanting of the holy name.

TRANSLATION

Haridāsa Ṭhākura constructed a cottage in a solitary forest. There he planted a *tulasi* plant, and in front of the *tulasi* he would chant the holy name of the Lord 300,000 times daily. He chanted throughout the entire day and night.

PURPORT

The village of Benāpola is situated in the district of Yaśohara, which is now in Bangladesh. Benāpola is near the Banagāṅga station, which is at the border of Bangladesh and may be reached by the eastern railway from Shelda Station in Calcutta. Haridāsa Ṭhākura, being the ācārya of chanting the Hare Kṛṣṇa *mahā-mantra*, is called Nāmācārya Haridāsa Ṭhākura. From his personal example we can understand that chanting the Hare Kṛṣṇa *mantra* and becoming highly elevated in Kṛṣṇa consciousness is very simple. Without difficulty one can sit down anywhere, especially on the bank of the Ganges, Yamunā or any sacred river, devise a sitting place or cottage, plant a *tulasī*, and before the *tulasī* chant the Hare Kṛṣṇa *mahā-mantra* undisturbed.

Haridāsa Ṭhākura used to chant the holy name on his beads 300,000 times daily. Throughout the entire day and night, he would chant the sixteen names of the Hare Kṛṣṇa *mahā-mantra*. One should not, however, imitate Haridāsa Ṭhākura, for no one else can chant the Hare Kṛṣṇa *mahā-mantra* 300,000 times a day. Such chanting is for the *mukta-puruṣa*, or liberated soul. We can follow his example, however, by chanting sixteen rounds of the Hare Kṛṣṇa *mahā-mantra* on beads every day and offering respect to the *tulasī* plant. This is not at all difficult for anyone, and the process of chanting the Hare Kṛṣṇa *mahā-mantra* with a vow before the *tulasī* plant has such great spiritual potency that simply by doing this one can become spiritually strong. Therefore we request the members of the Hare Kṛṣṇa movement to follow Haridāsa Ṭhākura's example rigidly. Chanting sixteen rounds does not take much time, nor is offering respects to the *tulasī* plant difficult. The process has immense spiritual potency. One should not miss this opportunity.

TEXT 101

ଆଜଗେର ସରେ କରେ ଭିକ୍ଷା ନିର୍ବାହଣ ।
ଅଭାବେ ସକଳ ଲୋକ କରମେ ପୂଜନ ॥ ୧୦୧ ॥

*brāhmaṇera ghare kare bhikṣā nirvāhaṇa
prabhāve sakala loka karaye pūjana*

SYNOMYS

brāhmaṇera ghare—in the house of a *brāhmaṇa*; *kare*—does; *bhikṣā* *nirvāhaṇa*—asking alms of food; *prabhāve*—by spiritual potency; *sakala loka*—all people; *karaye pūjana*—worship.

TRANSLATION

For his bodily maintenance he would go to a *brāhmaṇa*'s house and beg some food. He was spiritually so influential that all the neighboring people worshiped him.

PURPORT

In the days of Haridāsa Ṭhākura, all the *brāhmaṇas* worshiped Nārāyaṇa in the form of the *śālagrama-sīlā*. Therefore begging from a *brāhmaṇa*'s house meant taking *kṛṣṇa-prasāda*, which is transcendental (*nirguṇa*). If we take food from the house of others, such as *karmīs*, we shall have to share the qualities of those from whom we take alms. Therefore Śrī Caitanya Mahāprabhu took *prasāda* in the houses of Vaiṣṇavas. This is the general process. The members of the Kṛṣṇa consciousness movement are advised not to take food from anywhere but a Vaiṣṇava's or *brāhmaṇa*'s house where Deity worship is performed. Śrī Caitanya Mahāprabhu has said, *viṣayīra anna khāile duṣṭa haya mana*: if a devotee takes alms or food from the house of a *karmī* who is simply interested in money, his mind will be unclean. We must always remember that a devotee's life is one of *vairāgya-vidyā*, or renunciation and knowledge. Therefore all devotees are warned not to live unnecessarily luxurious lives at the cost of others. *Gṛhasthas* living within the jurisdiction of the temple must be especially careful not to imitate *karmīs* by acquiring opulent clothing, food and conveyances. As far as possible, these should be avoided. A member of the temple, whether *gṛhastha*, *brahmacāri* or *sannyāsi*, must practice a life of renunciation, following in the footsteps of Haridāsa Ṭhākura and the six Gosvāmīs. Otherwise, because *māyā* is very strong, at any time one may become a victim of *māyā* and fall down from spiritual life.

TEXT 102

সেই দেশাধ্যক্ষ নাম—রামচন্দ্র খাঁন।
বৈষ্ণববিদ্বেষী সেই পাশঙ্গ-প্রধান ॥ ১০২ ॥

*sei deśādhyakṣa nāma—rāmacandra khāṇa
vaiṣṇava-vidveṣī sei pāṣanḍa-pradhāna*

SYNOMYS

sei—that; *deśa-adhyakṣa*—landholder; *nāma*—whose name; *rāmacandra khāṇa*—Rāmacandra Khān; *vaiṣṇava-vidveṣī*—envious of Vaiṣṇavas; *sei*—that; *pāṣanḍa-pradhāna*—chief of the atheists.

TRANSLATION

A landholder named Rāmacandra Khān was the zamindar of that district. He was envious of Vaiṣṇavas and was therefore a great atheist.

TEXT 103

হরিদাসে লোকে পূজে, সহিতে না পারে।
তাঁর অপমান করিতে নানা উপায় করে ॥ ১০৩ ॥

*haridāse loke pūje, sahite nā pāre
tānra apamāna karite nānā upāya kare*

SYNONYMS

haridāse—unto Haridāsa Ṭhākura; *loke*—people; *pūje*—offer respect; *sahite nā pāre*—he could not tolerate; *tānra*—his; *apamāna*—dishonor; *karite*—to do; *nānā*—various; *upāya*—means; *kare*—plans.

TRANSLATION

Unable to tolerate that such respect was being offered to Haridāsa Ṭhākura, Rāmacandra Khān planned in various ways to dishonor him.

TEXT 104

কোনপ্রকারে হরিদাসের ছিদ্র নাহি পায় ।
বেশ্যাগণে আনি' করে ছিদ্রের উপায় ॥ ১০৪ ॥

*kona-prakāre haridāsera chidra nāhi pāya
veśyā-gaṇe āni' kare chidrera upāya*

SYNONYMS

kona-prakāre—by any means; *haridāsera*—of Haridāsa Ṭhākura; *chidra*—fault; *nāhi*—not; *pāya*—gets; *veśyā-gaṇe*—prostitutes; *āni'*—bringing; *kare*—makes; *chidrera* *upāya*—a means to find some fault.

TRANSLATION

By no means could he find any fault in the character of Haridāsa Ṭhākura. Therefore he called for local prostitutes and began a plan to discredit His Holiness.

PURPORT

This is typical of atheistic men, but even among so-called religionists, *sādhus*, mendicants, *sannyāsīs* and *brahma-cārīs*, there are many enemies of the Kṛṣṇa consciousness movement who always try to find faults in it, not considering that the movement is spreading automatically by the grace of Lord Śrī Caitanya Mahāprabhu, who wanted it spread all over the world, in every town and village. We are trying to fulfill the Lord's desire, and our attempt has become fairly successful, but the enemies of this movement unnecessarily try to find faults in it, exactly like the old rascal Rāmacandra Khān, who opposed Haridāsa Ṭhākura.

TEXT 105

বেশ্যাগণে কহে,— “এই বৈরাগী হরিদাস ।
তুমি-সব কর ইহার বৈরাগ্য-ধর্ম নাশ ॥” ১০৫ ॥

*veśyā-gaṇe kahe,— “ei vairāgī haridāsa
tumi-saba kara ihāra vairāgya-dharma nāśa”*

SYNONYMS

veśyā-gaṇe—unto the prostitutes; *kahe*—said; *ei*—this; *vairāgī*—mendicant; *haridāsa*—Haridāsa Ṭhākura; *tumi-saba*—all of you; *kara*—cause; *ihāra*—his; *vairāgya-dharma*—from the life of a mendicant; *nāśa*—deviation.

TRANSLATION

Rāmacandra Khān said to the prostitutes, “There is a mendicant named Haridāsa Ṭhākura. All of you devise a way to deviate him from his vows of austerity.”

PURPORT

Devotional service is the path of *vairāgya-vidyā* (renunciation and knowledge). Haridāsa Ṭhākura was following this path, but Rāmacandra Khān planned to induce him to break his vows. Renunciation means renunciation of sensual pleasure, especially the pleasure of sex. Therefore a *brahmacārī*, *sannyāsī* or *vānaprastha* is strictly prohibited from having relationships with women. Haridāsa Ṭhākura was strictly renounced, and thus Rāmacandra Khān called for prostitutes because prostitutes know how to break a man’s vow of celibacy by their feminine influence and thus pollute a mendicant or a person engaged in devotional life. It was impossible for Rāmacandra Khān to induce any other women to break Haridāsa Ṭhākura’s vow, and therefore he called for prostitutes. Free mingling with women has never been possible in India, but for one who wanted to associate with society girls, they were available in a district of prostitutes. There were prostitutes in human society even in Lord Kṛṣṇa’s time, for it is said that the prostitutes of Dvārakā City came forth to receive the Lord. Although they were prostitutes, they were also devotees of Kṛṣṇa.

TEXT 106

বেশ্যাগণ-মধ্যে এক সুন্দরী যুবতী ।
সে কহে,—“তিনদিনে হরিব তাঁর গতি” ॥ ১০৬ ॥

*veśyā-gaṇa-madhye eka sundarī yuvatī
se kahe,— “tina-dine hariba tāñra mati”*

SYNONYMS

veśyā-gaṇa-madhye—among the prostitutes; *eka*—one; *sundarī*—attractive; *yuvatī*—young; *se*—she; *kahe*—said; *tina-dine*—in three days; *hariba*—I shall attract; *tāñra*—his; *mati*—mind.

TRANSLATION

Among the prostitutes, one attractive young girl was selected. “I shall attract the mind of Haridāsa Ṭhākura,” she promised, “within three days.”

TEXT 107

ঢাঁচ কহে,—“মোর পাইক যাউক তোমার জনে ।
তোমার সহিত একত্র তারে ধরি’ যেন আনে ॥” ১০৭॥

khānna kahe,—“mora pāika yāuka tomāra sane
tomāra sahitā ekatra tāre dhari’ yena āne”

SYNONYMS

khānna kahe—Rāmacandra Khān said; *mora pāika*—my constable; *yāuka*—let him go; *tomāra sane*—with you; *tomāra sahitā*—with you; *ekatra*—together; *tāre*—him; *dhari’*—arresting; *yena*—so that; *āne*—can bring.

TRANSLATION

Rāmacandra Khān said to the prostitute, “My constable will go with you so that as soon as he sees you with Haridāsa Ṭhākura, immediately he will arrest him and bring both of you to me.”

TEXT 108

বেশ্যা কহে,—“মোর সঙ্গ হউক একবার ।
দ্বিতীয়বারে ধরিতে পাইক লইমু তোমার ॥” ১০৮॥

veśyā kahe,—“mora saṅga ha-uka eka-bāra
dvitiya-bāre dharite pāika la-imu tomāra”

SYNONYMS

veśyā kahe—the prostitute said; *mora saṅga*—union with me; *ha-uka*—let there be; *eka-bāra*—one time; *dvitiya-bāre*—the second time; *dharite*—to arrest; *pāika*—constable; *la-imu*—I shall take; *tomāra*—your.

TRANSLATION

The prostitute replied, “First let me have union with him once; then the second time I shall take your constable with me to arrest him.”

TEXT 109

ରାତ୍ରିକାଳେ ସେଇ ବେଶ୍ୟା ସୁବେଶ ଧରିଯା ।
ହରିଦାସେର ବାସାୟ ଗେଲ ଉଲ୍ଲସିତ ହେଣ୍ଠା ॥ ୧୦ ॥

*rātri-kāle sei veśyā suveśa dhariyā
haridāsera vāsāya gela ullaśita hañā*

SYNOMYS

rātri-kāle—at night; *sei*—that; *veśyā*—prostitute; *su-veśa dhariyā*—dressing herself very nicely; *haridāsera*—of Haridāsa Ṭhākura; *vāsāya*—to the place; *gela*—went; *ullaśita hañā*—with great jubilation.

TRANSLATION

At night the prostitute, after dressing herself most attractively, went to the cottage of Haridāsa Ṭhākura with great jubilation.

TEXT 110

ତୁଳସୀ ନମସ୍କରି' ହରିଦାସେର ଦ୍ୱାରେ ଯାଏଣା ।
ଗୋସାଙ୍ଗିରେ ନମସ୍କରି' ରହିଲା ଦାନ୍ତାଏଣା ॥ ୧୧୦ ॥

*tulasī namaskari' haridāsera dvāre yāñā
gosāñire namaskari' rahilā dāñdāñā*

SYNOMYS

tulasī namaskari'—after offering obeisances to the *tulasī* plant; *haridāsera*—of Ṭhākura Haridāsa; *dvāre*—at the door; *yāñā*—going; *gosāñire*—unto the ācārya; *namaskari'*—offering obeisances; *rahilā dāñdāñā*—remained standing.

TRANSLATION

After offering obeisances to the *tulasī* plant, she went to the door of Haridāsa Ṭhākura, offered him obeisances and stood there.

TEXT 111

ଅଙ୍ଗ ଉଘାଡିଯା ଦେଖାଇ ବସିଲା ଦୁଃଖାରେ ।
କହିତେ ଲାଗିଲା କିଛୁ ସୁଅଧୁର ଅରେ ॥ ୧୧୧ ॥

*aṅga ughāḍiyā dekhāi vasilā duyāre
kahite lāgilā kichu sumadhura svare*

SYNONYMS

aṅga ughādiyā—exposing part of her body; *dekhāi*—visible; *vasilā*—sat down; *duyāre*—on the threshold of the door; *kahite lāgilā*—began to speak; *kichu*—something; *su-madhura svare*—in very sweet language.

TRANSLATION

Exposing part of her body to his view, she sat down on the threshold of the door and spoke to him in very sweet words.

TEXT 112

**“ঠাকুর, তুমি—পরমসুন্দর, প্রথম যৌবন।
তোমা দেখি’ কোম্ল নারী ধরিতে পারে মন ১১২ ॥**

“ṭhākura, tumi—parama-sundara, prathama yauvana
tomā dekhi’ kon nārī dharite pāre mana?

SYNONYMS

ṭhākura—O great devotee *aśārī*; *tumi*—you; *parama-sundara*—very beautifully constructed; *prathama yauvana*—the beginning of youth; *tomā dekhi'*—seeing you; *kon nārī*—what woman; *dharite pāre*—can control; *mana*—her mind.

TRANSLATION

“My dear Ṭhākura, O great preacher, great devotee, you are so beautifully built, and your youth is just beginning. Who is the woman who could control her mind after seeing you?

TEXT 113

**তোমার সঙ্গম লাগি’ লুক্ষ মোর মন।
তোমা না পাইলে আণ না যায় ধারণ ॥” ১১৩ ॥**

tomāra saṅgama lāgi’ lubdha mora mana
tomā nā pāile prāṇa nā yāya dhāraṇa”

SYNONYMS

tomāra saṅgama—union with you; *lāgi'*—for the sake of; *lubdha*—greedy; *mora mana*—my mind; *tomā*—you; *nā pāile*—if I do not get; *prāṇa*—my life; *nā*—not; *yāya*—can be; *dhāraṇa*—maintained.

TRANSLATION

“I am eager to be united with you. My mind is greedy for this. If I don’t obtain you, I shall not be able to keep my body and soul together.”

TEXTS 114-115

হরিদাস কহে,—“তোমা করিমু অঙ্গিকার ।
সংখ্যা-নাম-সমাপ্তি যাবৎ না হয় আমার ॥ ১১৪ ॥
তাবৎ তুমি বসি’ শুন নাম-সঙ্কীর্তন ।
নাম-সমাপ্তি হৈলে করিমু যে তোমার মন ॥” ১১৫ ॥

*haridāsa kahe,— “tomā karimu arīgikāra
saṅkhyā-nāma-samāpti yāvat nā haya āmāra*

*tāvat tumi vasi’ śuna nāma-saṅkirtana
nāma-samāpti haile karimu ye tomāra mana”*

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura said; *tomā*—you; *karimu arīgikāra*—I shall accept; *saṅkhyā-nāma*—the number of holy names; *samāpti*—finishing; *yāvat*—as long as; *nā*—not; *haya*—it is; *āmāra*—my; *tāvat*—so long; *tumi*—you; *vasi'*—sitting; *śuna*—hear; *nāma-saṅkirtana*—chanting of the holy name; *nāma*—of the holy name; *samāpti*—finishing; *haile*—when there is; *karimu*—I shall do; *ye*—what; *tomāra*—your; *mana*—mind.

TRANSLATION

Haridāsa Ṭhākura replied, “I shall accept you without fail, but you will have to wait until I have finished chanting my regular rounds on my beads. Until that time, please sit and listen to the chanting of the holy name. As soon as I am finished, I shall fulfill your desire.”

TEXT 116

এত শুনি’ সেই বেশ্যা বসিয়া রহিলা ।
কীর্তন করে হরিদাস প্রাতঃকাল হৈলা ॥ ১১৬ ॥

*eta śuni’ sei veśyā vasiyā rahilā
kīrtana kare haridāsa prātaḥ-kāla hailā*

SYNONYMS

eta śuni'—hearing this; sei veśyā—that prostitute; vasiyā rahilā—stayed there sitting; kīrtana—chanting; kare—performs; haridāsa—Haridāsa Ṭhākura; prātaḥ-kāla hailā—there was the light of morning.

TRANSLATION

Hearing this, the prostitute remained sitting there while Haridāsa Ṭhākura chanted on his beads until the light of morning appeared.

TEXT 117

ଆତଃକାଳ ଦେଖି' ବେଶ୍ୟ | ଉଠିଯା ଚଲିଲା ।
ସବ ସମାଚାର ଯାଇ ଖାନେରେ କହିଲା ॥ ୧୧ ॥

*prātaḥ-kāla dekhi' veśyā uṭhiyā calilā
saba samācāra yāi khāṇnere kahilā*

SYNONYMS

prātaḥ-kāla dekhi'—seeing the morning; *veśyā*—the prostitute; *uṭhiyā calilā*—stood up and left; *saba samācāra*—all information; *yāi*—going; *khāṇnere kahilā*—she spoke to Rāmacandra Khān.

TRANSLATION

When she saw that it was morning, the prostitute stood up and left. Coming before Rāmacandra Khān, she informed him of all the news.

TEXT 118

‘ଆଜି ଆମା ଅନ୍ତୀକାର କରିଯାଛେ ବଚନେ ।
କାଲି ଅବଶ୍ୟ ତାହାର ସଙ୍ଗେ ହିବେ ସନ୍ଗମେ ॥’ ୧୧୮ ॥

*'āji āmā aṅgikāra kariyāche vacane
kāli avaśya tāhāra saṅge ha-ibe saṅgame'*

SYNONYMS

āji—today; *āmā*—me; *aṅgikāra*—acceptance; *kariyāche*—he has done; *vacane*—by word; *kāli*—tomorrow; *avaśya*—certainly; *tāhāra saṅge*—with him; *ha-ibe*—there will be; *saṅgame*—union.

TRANSLATION

“Today Haridāsa Ṭhākura has promised to enjoy with me. Tomorrow certainly I shall have union with him.”

TEXT 119

ଆର ଦିନ ରାତ୍ରି ହେଲେ ବେଶ୍ୟା ଆଇଲ ।
ହରିଦାସ ତାରେ ବହୁ ଆସ୍ଵାସ କରିଲ ॥ ୧୧୯ ॥

*āra dina rātri haile veśyā āila
haridāsa tāre bahu āsvāsa karila*

SYNONYMS

āra dina—the next day; *rātri*—night; *haile*—when there was; *veśyā*—the prostitute; *āila*—came; *haridāsa*—Haridāsa Ṭhākura; *tāre*—unto her; *bahu*—many; *āsvāsa karila*—gave assurances.

TRANSLATION

The next night, when the prostitute came again, Haridāsa Ṭhākura gave her many assurances.

TEXT 120

‘କାଳି ଦୁଃଖ ପାଇଲା, ଅପରାଧ ନା ଲଈବା ମୋର ।
ଅବଶ୍ୟ କରିମୁ ଆମି ତୋମାଯ ଅନ୍ତୀକାର ॥ ୧୨୦ ॥

*'kāli duḥkha pāilā, aparādha nā la-ibā mora
avaśya karimu āmi tomāya aṅgikāra*

SYNONYMS

kāli—yesterday; *duḥkha pāilā*—you were disappointed; *aparādha*—offense; *nā la-ibā*—please do not take; *mora*—my; *avaśya*—certainly; *karimu*—shall do; *āmi*—I; *tomāya*—unto you; *aṅgikāra*—acceptance.

TRANSLATION

“Last night you were disappointed. Please excuse my offense. I shall certainly accept you.

TEXT 121

ତାବେ ଇହା ବସି’ ଶୁଣ ନାମ-ସଙ୍କିର୍ତ୍ତନ ।
ନାମ ପୂର୍ଣ୍ଣହେଲେ, ପୂର୍ଣ୍ଣ ହବେ ତୋମାର ମନ ॥’ ୧୨୧ ॥

*tāvat ihañ vasi' śuna nāma-saṅkīrtana
nāma pūrṇa haile, pūrṇa habe tomāra mana'*

SYNONYMS

tāvat—until that time; *iḥāṅ*—here; *vasi'*—sitting; *śuna*—hear; *nāma-saṅkirtana*—chanting of the holy name of the Lord; *nāma pūrṇa haile*—as soon as the regular chanting is fulfilled; *pūrṇa*—satisfied; *habe*—will be; *tomāra mana*—your mind.

TRANSLATION

“Please sit down and hear the chanting of the Hare Kṛṣṇa mahā-mantra until my regular chanting is finished. Then your desire will surely be fulfilled.”

TEXT 122

**তুলসীরে তাঁকে বেশ্যা নমস্কার করি’ ।
দ্বারে বসি’ নাম শুনে বলে ‘হরি’ ‘হরি’ ॥ ১২২ ॥**

*tulasire tāṅke veśyā namaskāra kari'
dvāre vasi' nāma śune bale 'hari' 'hari'*

SYNONYMS

tulasire—unto the *tulasī* plant; *tāṅke*—unto Haridāsa Ṭhākura; *veśyā*—the prostitute; *namaskāra kari'*—offering obeisances; *dvāre vasi'*—sitting at the door; *nāma*—the holy name; *śune*—hears; *bale*—says; *hari hari*—O my Lord Hari, O my Lord Hari.

TRANSLATION

After offering her obeisances to the *tulasī* plant and Haridāsa Ṭhākura, she sat down at the door. Hearing Haridāsa Ṭhākura chanting the Hare Kṛṣṇa mantra, she also chanted, “O my Lord Hari, O my Lord Hari.”

PURPORT

Herein one can clearly see how a Vaiṣṇava delivers a fallen soul by a transcendental trick. The prostitute came to pollute Haridāsa Ṭhākura, but he took it as his duty to deliver the prostitute. As clearly demonstrated here, the process of deliverance is very simple. With faith and reverence the prostitute associated with Haridāsa Ṭhākura, who personally treated her material disease by chanting the Hare Kṛṣṇa *mahā-mantra*. Although the prostitute had an ulterior motive, somehow or other she got the association of a Vaiṣṇava and satisfied him by occasionally chanting in imitation, “O my Lord Hari, O my Lord Hari.” The conclusion is that associating with a Vaiṣṇava, chanting the holy name of the Lord and offering obeisances to the *tulasī* plant or a Vaiṣṇava all lead one to become a transcendental devotee who is completely cleansed of all material contamination.

TEXT 123

ରାତ୍ରି-ଶେଷ ହେଲ, ବେଶ୍ୟା ଉସିମିସି କରେ ।
ତାର ରୀତି ଦେଖି' ହରିଦାସ କହେନ ତାହାରେ ॥ ୧୨୩ ॥

*rātri-śeṣa haila, veśyā usimisi kare
tāra rīti dekhi' haridāsa kahena tāhāre*

SYNONYMS

rātri—night; *śeṣa* *haila*—came to an end; *veśyā*—the prostitute; *usimisi*—restless; *kare*—became; *tāra*—her; *rīti*—activities; *dekhi'*—seeing; *haridāsa*—Haridāsa Ṭhākura; *kahena*—says; *tāhāre*—unto her.

TRANSLATION

When the night came to an end, the prostitute was restless. Seeing this, Haridāsa Ṭhākura spoke to her as follows.

TEXT 124

“କୋଟିନାମଗ୍ରହଣ-ୟଜ୍ଞ କରି ଏକମାସେ ।
ଏହି ଦୀକ୍ଷା କରିଯାଛି, ହେଲ ଆସି’ ଶେଷେ ॥ ୧୨୪ ॥

*“koṭi-nāma-grahaṇa-yajña kari eka-māse
ei dīkṣā kariyāchi, haila āsi’ śeṣe*

SYNONYMS

koṭi-nāma-grahaṇa—chanting ten million names; *yajña*—such a sacrifice; *kari*—I perform; *eka-māse*—in one month; *ei*—this; *dīkṣā*—vow; *kariyāchi*—I have taken; *haila*—it was; *āsi'*—nearing; *śeṣe*—the end.

TRANSLATION

“I have vowed to chant ten million names in a month. I have taken this vow, but now it is nearing its end.

PURPORT

If one regularly chants 333,333 times daily for a month and then chants one time more, he will thus chant ten million times. In this way a devotee worships the Supreme Personality of Godhead. Such worship is called *yajña*. *Yajñaiḥ saṅkirtana-prāyair yajanti hi sumedhasaḥ*: those whose intelligence is brilliant accept this *hari-nāma-yajña*, the *yajña* of chanting the holy name of the Lord. By performing this *yajña*, one satisfies the Supreme Personality of Godhead and thus attains perfection in spiritual life.

According to external vision, Haridāsa Ṭhākura belonged to a Mohammedan family. Nevertheless, because he engaged himself in performing the *yajña* of chanting the Hare Kṛṣṇa *mahā-mantra*, he became a regularly initiated *brāhmaṇa*. As stated in *Śrīmad-Bhāgavatam* (3.33.6):

yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo 'pi sadyah savanāya kalpate
kutah punas te bhagavan nu darśanāt

Even if a devotee comes from a family of dog-eaters, if he surrenders to the Personality of Godhead he immediately becomes a qualified *brāhmaṇa* and is immediately fit to perform *yajña*, whereas a person born in a family of *brāhmaṇas* has to wait until completing the reformatory processes before he may be called *sarīskṛta*, purified. It is further said in *Śrīmad-Bhāgavatam* (12.1.42):

asarīskṛtāḥ kriyā-hinā
rajasā tamasāvṛtāḥ
prajāḥ te bhakṣayiṣyanti
mlecchā rājanya-rūpiṇāḥ

"In the age of Kali, *mlecchas*, or lowborn people who have not undergone the purifying process of *sarīskāra*, who do not know how to apply that process in actual life and who are covered by the modes of passion and ignorance, will take the posts of administrators. They will devour the citizens with their atheistic activities." A person who is not purified by the prescribed process of *sarīskāra* is called *asarīskṛta*, but if one remains *kriyā-hina* even after being purified by initiation—in other words, if one fails to actually apply the principles of purity in his life—he remains an unpurified *mleccha* or *yavana*. On the other hand, we find that Haridāsa Ṭhākura, although born in a *mleccha* or *yavana* family, became Nāmācārya Haridāsa Ṭhākura because he performed the *nāma-yajña* a minimum of 300,000 times every day.

Herein we find that Haridāsa Ṭhākura strictly followed his regulative principle of chanting 300,000 times. Thus when the prostitute became restless, he informed her that first he had to finish his chanting and then he would be able to satisfy her. Actually Haridāsa Ṭhākura chanted the holy name of the Lord for three nights continuously and gave the prostitute a chance to hear him. Thus she became purified, as will be seen in the following verses.

TEXT 125

ଆজি সমাপ্ত হইবে,—হেন আন ছিল ।
সমাপ্ত রাত্ৰি নিলুঁ নাম সমাপ্ত না হৈল ॥ ১২৫ ॥

*āji samāpta ha-ibe,—hena jñāna chila
samasta rātri niluṇ nāma samāpta nā haila*

SYNONYMS

āji—today; *samāpta ha-ibe*—will be finished; *hena jñāna chila*—I thought that; *samasta rātri*—all night; *niluṇ*—I took; *nāma*—the holy name of the Lord; *samāpta*—finished; *nā haila*—was not.

TRANSLATION

“I thought that today I would be able to finish my performance of *yajña*, my chanting of the Hare Kṛṣṇa mantra. I tried my best to chant the holy name all night, but I still did not finish.

TEXT 126

কালি সমাপ্ত হবে, তবে হবে অতঙ্গ ।
স্বচ্ছন্দে তোমার সঙ্গে হইবেক সঙ্গ ॥” ১২৬ ॥

*kāli samāpta habe, tabe habe vrata-bhaṅga
svacchande tomāra saṅge ha-ibeka saṅga”*

SYNONYMS

kāli—tomorrow; *samāpta habe*—it will end; *tabe*—at that time; *habe*—there will be; *vrata-bhaṅga*—the end of my vow; *svacchande*—in full freedom; *tomāra saṅge*—with you; *ha-ibeka*—there will be; *saṅga*—union.

TRANSLATION

“Tomorrow I will surely finish, and my vow will be fulfilled. Then it will be possible for me to enjoy with you in full freedom.”

PURPORT

Haridāsa Ṭhākura never wanted to enjoy the prostitute, but he tricked her to deliver her by giving her a chance to hear the holy name of the Lord while he chanted. Pure devotees chant the Hare Kṛṣṇa mantra, and simply by hearing this chanting from a purified transcendental person, one is purified of all sinful activities, no matter how lowborn or fallen one may be. As soon as one is thus completely free from the reactions of sinful activities, he is eligible to render devotional service to the Lord. This is the process for engaging the fallen souls in devotional service. As Lord Kṛṣṇa says in *Bhagavad-gītā* (7.28):

yeśāṁ tv anta-gatarin pāparin
janānāṁ puṇya-karmaṇāṁ
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

“Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination.”

TEXT 127

বেশ্যা গিয়া সমাচার খানেরে কহিল ।
আর দিন সক্ষ্য হইতে ঠাকুর-ঠাণ্ডি আইল ॥ ১২৭ ॥

veśyā giyā samācāra khāñnere kahila
āra dina sandhyā ha-ite ṭhākura-ṭhāñi āila

SYNONYMS

veśyā—the prostitute; giyā—returning; samācāra—information; khāñnere kahila—spoke to Rāmacandra Khān; āra dina—the next day; sandhyā ha-ite—beginning from the evening; ṭhākura-ṭhāñi āila—she came and remained at the residence of Haridāsa Ṭhākura.

TRANSLATION

The prostitute returned to Rāmacandra Khān and informed him of what had happened. The next day she came earlier, at the beginning of the evening, and stayed with Haridāsa Ṭhākura.

TEXT 128

তুলসীকে, ঠাকুরকে নমস্কার করি’ ।
দ্বারে বসি’ নাম শুনে, বলে ‘হরি’ ‘হরি’ ॥ ১২৮ ॥

tulasike, ṭhākurake namaskāra kari'
dvāre vasi' nāma śune, bale 'hari' 'hari'

SYNONYMS

tulasike—unto the *tulasī* plant; ṭhākurake—and unto Haridāsa Ṭhākura; *namaskāra kari'*—offers her obeisances; *dvāre vasi'*—sitting at the door; *nāma śune*—hears the holy name; *bale*—chants; *hari hari*—the holy name of the Lord.

TRANSLATION

After offering obeisances to the tulasi plant and Haridāsa Ṭhākura, she sat down on the threshold of the room. Thus she began to hear Haridāsa Ṭhākura's chanting, and she also personally chanted "Hari, Hari," the holy name of the Lord.

TEXT 129

'নাম পূর্ণ হবে আজি',—বলে হরিদাস।
 'তবে পূর্ণ করিমু আজি তোমার অভিলাষ' ॥ ১২৯ ॥

'nāma pūrṇa habe āji', —bale haridāsa
 'tabe pūrṇa karimu āji tomāra abhilāṣa'

SYNOMYMS

nāma—chanting of the holy name; *pūrṇa*—complete; *habe*—will be; *āji*—today; *bale haridāsa*—Haridāsa Ṭhākura said; *tabe*—then; *pūrṇa karimu*—I shall satisfy; *āji*—today; *tomāra abhilāṣa*—your desires.

TRANSLATION

"Today it will be possible for me to finish my chanting," Haridāsa Ṭhākura informed her. "Then I shall satisfy all your desires."

TEXT 130

কীর্তন করিতে ঐছে রাত্রি-শেষ হৈল ।
 ঠাকুরের সনে বেশ্যার মন ফিরি' গেল ॥ ১৩০ ॥

kirtana karite aiche rātri-śeṣa haila
 ṭhākurera sane veṣyāra mana phiri' gela

SYNOMYMS

kirtana karite—chanting and chanting; *aiche*—in that way; *rātri-śeṣa haila*—the night ended; *ṭhākurera sane*—by the association of Haridāsa Ṭhākura; *veṣyāra*—of the prostitute; *mana*—mind; *phiri'*—was converted.

TRANSLATION

The night ended while Haridāsa Ṭhākura was chanting, but by his association the mind of the prostitute had changed.

TEXT 131

দণ্ডবৎ হঞ্চ পড়ে ঠাকুর-চরণে ।
রামচন্দ্র-খানের কথা কৈল নিবেদনে ॥ ১৩১ ॥

*daṇḍavat hañā paṭe ṭhākura-caraṇe
rāmacandra-khāñnera kathā kaila nivedane*

SYNONYMS

daṇḍavat hañā—offering obeisances; *paṭe*—she fell down; *ṭhākura-caraṇe*—at the lotus feet of Haridāsa Ṭhākura; *rāmacandra-khāñnera*—of Rāmacandra Khān; *kathā*—policy; *kaila*—did; *nivedane*—submission.

TRANSLATION

The prostitute, now purified, fell at the lotus feet of Haridāsa Ṭhākura and confessed that Rāmacandra Khān had appointed her to pollute him.

TEXT 132

“বেশ্যা হঞ্চ মুক্তি পাপ করিয়াছেঁ। অপার ।
কৃপা করি’ কর মো-অধমে নিষ্ঠার ॥” ১৩২ ॥

*“veśyā hañā muñi pāpa kariyāchoṅ apāra
kr̥pā kari’ kara mo-adhame nistāra”*

SYNONYMS

veśyā hañā—being a prostitute; *muñi*—I; *pāpa*—sinful activities; *kariyāchoṅ*—have done; *apāra*—unlimited; *kr̥pā kari’*—being merciful; *kara*—please do; *mo-adhame*—unto me, the most fallen; *nistāra*—deliverance.

TRANSLATION

“Because I have taken the profession of a prostitute,” she said, “I have performed unlimited sinful acts. My lord, be merciful to me. Deliver my fallen soul.”

TEXT 133

ঠাকুর কহে,—খানের কথা সব আমি জানি ।
অজ্ঞ মূর্খ সেই, তারে দুঃখ নাহি মানি ॥ ১৩৩ ॥

*ṭhākura kahe,—khāñnera kathā saba āmi jāni
ajña mūrkha sei, tāre duḥkha nāhi māni*

SYNONYMS

ṭhākura kahe—Haridāsa Ṭhākura said; *khāñnera kathā*—the plans of Rāmacandra Khān; *saba*—all; *āmi jāni*—I know; *ajña mūrkha sei*—he is an ignorant fool; *tāre*—by that; *duḥkha nāhi māni*—I do not feel unhappiness.

TRANSLATION

Haridāsa Ṭhākura replied, “I know everything about the conspiracy of Rāmacandra Khān. He is nothing but an ignorant fool. Therefore his activities do not make me feel unhappy.

TEXT 134

সেইদিন যাইতাম এছান ছাড়িয়া ।
তিন দিন রহিলাঙ তোমা নিষ্ঠার লাগিয়া ॥ ১৩৪ ॥

*sei-dina yāitāma e-sthāna chāḍiyā
tina dina rahilāṇa tomā nistāra lāgiyā*

SYNONYMS

sei-dina—on that very day; *yāitāma*—I would have left; *e-sthāna*—this place; *chāḍiyā*—giving up; *tina dina*—for three days; *rahilāṇa*—I stayed; *tomā*—you; *nistāra lāgiyā*—for delivering.

TRANSLATION

“On the very day Rāmacandra Khān was planning his intrigue against me, I would have left this place immediately, but because you came to me I stayed here for three days to deliver you.”

TEXT 135

বেশ্যা কহে,—“ক্রপা করি’ করহ উপদেশ ।
কি মোর কর্তব্য, যাতে যায় ভব-ক্লেশ ॥” ১৩৫ ॥

*veśyā kahe,—“kṛpā kari’ karaha upadeśa
ki mora kartavya, yāte yāya bhava-kleśa”*

SYNONYMS

veśyā kahe—the prostitute said; *kṛpā kari'*—being merciful; *karaha upadeśa*—please give instructions; *ki*—what; *mora kartavya*—my duty; *yāte*—by which; *yāya*—go away; *bhava-kleśa*—all material tribulations.

TRANSLATION

The prostitute said, “Kindly act as my spiritual master. Instruct me in my duty by which to get relief from material existence.”

TEXT 136

ঠাকুর কহে,—“ঘরের দ্রব্য ভাঙ্গে কর দান।
এই ঘরে আসি’ তুমি করহ বিশ্রাম ॥ ১৩৬ ॥

*ṭhākura kahe,— “gharera dravya brāhmaṇe kara dāna
ei ghare āsi’ tumi karaha viśrāma*

SYNOMYS

ṭhākura kahe—Śrīla Haridāsa Ṭhākura said; *gharera*—at home; *dravya*—articles; *brāhmaṇe*—to the *brāhmaṇas*; *kara dāna*—give as charity; *ei ghare*—in this room; *āsi’*—returning; *tumi*—you; *karaha viśrāma*—stay.

TRANSLATION

Haridāsa Ṭhākura replied, “Immediately go home and distribute to the brāhmaṇas whatever property you have. Then come back to this room and stay here forever in Kṛṣṇa consciousness.

PURPORT

Haridāsa Ṭhākura’s instruction that the prostitute should distribute to the brāhmaṇas all the property she had at home is very significant. Haridāsa Ṭhākura never advised the prostitute to give charity to the so-called *daridra-nārāyaṇa* (“poor Nārāyaṇa”) or any other such persons. According to Vedic civilization, charity should be given only to the qualified brāhmaṇas. As stated in *Bhagavad-gītā* (18.42):

*śamo damas tapaḥ śaucarī
kṣāntir ārjavam eva ca
jñānarī vijñānam āstikyārī
brahma-karma svabhāva-jam*

The brahminical qualifications are truthfulness, control of the senses and mind, tolerance, simplicity, knowledge, practical application of transcendental knowledge in one’s life, and full faith in the Supreme Personality of Godhead. Persons engaged in pursuing spiritual understanding have no time to earn their livelihood. They depend completely on the mercy of the Lord, who says in *Bhagavad-gītā* (9.22) that He personally carries to them all their necessities (*yoga-kṣemarī*

vahāmy aham). The Vedic civilization recommends that one give charity to brāhmaṇas and sannyāsīs, not to the so-called *daridra-nārāyaṇa*. Nārāyaṇa cannot be *daridra*, nor can *daridra* be Nārāyaṇa, for these are contradictory terms. Atheistic men invent such concoctions and preach them to fools, but charity should actually be given to brāhmaṇas and sannyāsīs because whatever money they get they spend for Kṛṣṇa. Whatever charity one gives to a brāhmaṇa goes to Kṛṣṇa, who says in *Bhagavad-gītā* (9.27):

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

"O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." Everything actually belongs to Kṛṣṇa, but so-called civilized men unfortunately think that everything belongs to them. This is the mistake of materialistic civilization. The prostitute (*veśyā*) had earned money by questionable means, and therefore Haridāsa Ṭhākura advised her to distribute to the brāhmaṇas whatever she possessed. When Śrīla Rūpa Gosvāmī retired from family life, he distributed fifty percent of his income to the brāhmaṇas and Vaiṣṇavas. A brāhmaṇa knows what the Absolute Truth is, and a Vaiṣṇava, knowing the Absolute Truth, acts on behalf of the Absolute Truth, the Supreme Personality of Godhead. Generally one earns money by many questionable means. Therefore at some time one should retire and distribute whatever one has to the brāhmaṇas and Vaiṣṇavas who engage in devotional service by preaching the glories of the Supreme Personality of Godhead.

TEXT 137

**নিরন্তর নাম লাও, কর তুলসী সেবন।
অচিরাতি পাবে তবে কৃষ্ণের চরণ ॥” ১৩৭ ॥**

*nirantara nāma lao, kara tulasi sevana
acirāt pābe tabe kṛṣṇera caraṇa”*

SYNONYMS

nirantara—twenty-four hours a day; *nāma lao*—chant the Hare Kṛṣṇa mantra; *kara*—perform; *tulasi sevana*—worship of the *tulasi* plant; *acirāt*—very soon; *pābe*—you will get; *tabe*—then; *kṛṣṇera caraṇa*—the lotus feet of Kṛṣṇa.

TRANSLATION

“Chant the Hare Kṛṣṇa mantra continuously and render service to the tulasi plant by watering her and offering prayers to her. In this way you will very soon get the opportunity to be sheltered at the lotus feet of Kṛṣṇa.”

PURPORT

At least five thousand years ago, Lord Śrī Kṛṣṇa expressed His desire that everyone surrender to Him (*sarva-dharmāṇ parityajya mām ekaṁ śaraṇāṁ vraja*). Why is it that people cannot do this? Kṛṣṇa assures, *aharān tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ*: “I shall deliver you from all sinful reactions. Do not fear.” Everyone is suffering from the results of sinful activities, but Kṛṣṇa says that if one surrenders unto Him, He will protect one from sinful reactions. Modern civilization, however, is interested neither in Kṛṣṇa nor in getting relief from sinful acts. Therefore men are suffering. Surrender is the ultimate instruction of *Bhagavad-gītā*, but for one who cannot surrender to the lotus feet of Kṛṣṇa, it is better to chant the Hare Kṛṣṇa *mantra* constantly, under the instruction of Haridāsa Ṭhākura.

In our Kṛṣṇa consciousness movement we are teaching our followers to chant the Hare Kṛṣṇa *mantra* continuously on beads. Even those who are not accustomed to this practice are advised to chant at least sixteen rounds on their beads so that they may be trained. Otherwise, Śrī Caitanya Mahāprabhu recommended:

*tṛṇād api sunicena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyah sadā hariḥ*

“One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.” *Sadā* means “always.” Haridāsa Ṭhākura says, *nirantara nāma lao*: “Chant the Hare Kṛṣṇa *mantra* without stopping.”

Although Kṛṣṇa wants everyone to surrender to His lotus feet, because of people’s sinful activities they cannot do this. *Na māṁ duṣkṛtino mūḍhāḥ prapa-dyante narādhamāḥ*: rascals and fools, the lowest of men, who engage in sinful activities, cannot suddenly surrender to the lotus feet of Kṛṣṇa. Nevertheless, if they begin chanting the Hare Kṛṣṇa *mantra* and rendering service unto the *tulasi* plant, they will very soon be able to surrender. One’s real duty is to surrender to the lotus feet of Kṛṣṇa but if one is unable to do so, he should adopt this process, as introduced by Śrī Caitanya Mahāprabhu and His most confidential servant,

Nāmācārya Śrīla Haridāsa Ṭhākura. This is the way to achieve success in Kṛṣṇa consciousness.

TEXT 138

এত বলি' তারে 'নাম' উপদেশ করি'।
উঠিয়া চলিলা ঠাকুর বলি' 'হরি' 'হরি' ॥ ১৩৮ ॥

eta bali' tare 'nāma' upadeśa kari'
uṭhiyā calilā ṭhākura bali' 'hari' 'hari'

SYNONYMS

eta bali'—saying this; *tare*—her; *nāma upadeśa kari'*—instructing about the process of chanting the Hare Kṛṣṇa *mahā-mantra*; *uṭhiyā*—standing up; *calilā*—left; *ṭhākura*—Haridāsa Ṭhākura; *bali'*—chanting; *hari hari*—the Hare Kṛṣṇa *mahā-mantra*.

TRANSLATION

After thus instructing the prostitute about the process of chanting the Hare Kṛṣṇa mantra, Haridāsa Ṭhākura stood up and left, continuously chanting "Hari, Hari."

TEXT 139

তবে সেই বেশ্যা গুরুর আজ্ঞা লইল ।
গৃহবিস্ত যেবা ছিল, ব্রাজণেরে দিল ॥ ১৩৯ ॥

tabe sei veśyā gurura ājñā la-ila
gr̥ha-vitta yebā chila, brāhmaṇere dila

SYNONYMS

tabe—thereafter; *sei*—that; *veśyā*—prostitute; *gurura*—of the spiritual master; *ājñā*—order; *la-ila*—took; *gr̥ha-vitta*—all household possessions; *yebā*—whatever; *chila*—there was; *brāhmaṇere*—to the *brāhmaṇas*; *dila*—gave.

TRANSLATION

Thereafter, the prostitute distributed to the brāhmaṇas whatever household possessions she had, following the order of her spiritual master.

PURPORT

Sometimes the word *gr̥ha-vṛtti* is substituted for the word *gr̥ha-vitta*. *Vṛtti* means "profession." The *gr̥ha-vṛtti* of the prostitute was to enchant foolish people and induce them to indulge in sex. Here, however, *gr̥ha-vṛtti* is not a suitable

word. The proper word is *gr̥ha-vitta*, which means "all the possessions she had in her home." All the girl's possessions had been earned by professional prostitution and were therefore products of her sinful life. When such possessions are given to brāhmaṇas and Vaiṣṇavas who can engage them in the service of the Lord because of their advancement in spiritual life, this indirectly helps the person who gives the charity, for he is thus relieved of sinful reactions. As Kṛṣṇa promises, *aham tvāṁ sarva-pāpebhyo mokṣayisyāmi*: "I shall save you from all sinful reactions." When our Kṛṣṇa conscious devotees go out to beg charity or collect contributions in the form of membership fees, the money thus coming to the Kṛṣṇa consciousness movement is strictly employed to advance Kṛṣṇa consciousness all over the world. The Kṛṣṇa conscious devotees collect the money of others for the service of Kṛṣṇa, and they are satisfied with Kṛṣṇa's *prasāda* and whatever He gives them for their maintenance. They do not desire material comforts. However, they go to great pains to engage the possessions of prostitutes, or persons who are more or less like prostitutes, in the service of the Lord and thus free them from sinful reactions. A Vaiṣṇava *guru* accepts money or other contributions, but he does not employ such contributions for sense gratification. A pure Vaiṣṇava thinks himself unfit to help free even one person from the reactions of sinful life, but he engages one's hard-earned money in the service of the Lord and thus frees one from sinful reactions. A Vaiṣṇava *guru* is never dependent on the contributions of his disciples. Following the instructions of Haridāsa Ṭhākura, a pure Vaiṣṇava does not personally take even a single paisa from anyone, but he induces his followers to spend for the service of the Lord whatever possessions they have.

TEXT 140

ମାଥା ଶୁଡ଼ି' ଏକବଞ୍ଚେ ରହିଲ ସେଇ ଘରେ ।
ରାତ୍ରି-ଦିନେ ତିନ-ଲକ୍ଷ ନାମ ଗ୍ରହଣ କରେ ॥ ୧୪୦ ॥

*māthā muḍi' eka-vastre rahila sei ghare
rātri-dine tina-lakṣa nāma grahaṇa kare*

SYNOMYS

māthā muḍi'—shaving her head; *eka-vastre*—wearing one cloth; *rahila*—remained; *sei ghare*—in that room; *rātri-dine*—throughout the entire day and night; *tina-lakṣa*—300,000; *nāma*—holy names; *grahaṇa kare*—chants.

TRANSLATION

The prostitute shaved her head clean in accordance with Vaiṣṇava principles and stayed in that room wearing only one cloth. Following in the footsteps of her spiritual master, she began chanting the Hare Kṛṣṇa mahā-mantra 300,000 times a day. She chanted throughout the entire day and night.

TEXT 141

তুলসী সেবন করে, চর্বণ, উপবাস ।
ইন্দ্রিয়-দমন হৈল, প্রেমের প্রকাশ ॥ ১৪১ ॥

*tulasī sevana kare, carvāṇa, upavāsa
indriya-damana haila, premera prakāśa*

SYNOMYS

tulasī—the *tulasī* plant; *sevana kare*—she worshiped; *carvāṇa*—chewing; *upavāsa*—fasting; *indriya-damana*—controlling the senses; *haila*—there was; *premera prakāśa*—manifestations symptomizing love of Godhead.

TRANSLATION

She worshiped the *tulasī* plant, following in the footsteps of her spiritual master. Instead of eating regularly, she chewed whatever food she received as alms, and if nothing was supplied she would fast. Thus by eating frugally and fasting she conquered her senses, and as soon as her senses were controlled, symptoms of love of Godhead appeared in her person.

TEXT 142

প্রসিদ্ধা বৈশ্ণবী হৈল পরম-মহান্তি ।
বড় বড় বৈশ্ণব ঝাঁর মর্মনেতে যান্তি ॥ ১৪২ ॥

*prasiddhā vaiṣṇavī haila parama-mahānti
baḍa baḍa vaiṣṇava tāñra darśanete yānti*

SYNOMYS

prasiddhā—celebrated; *vaiṣṇavī*—devotee of the Lord; *haila*—became; *parama-mahānti*—very advanced; *baḍa baḍa vaiṣṇava*—many recognized, highly situated devotees; *tāñra*—her; *darśanete*—to see; *yānti*—used to go.

TRANSLATION

Thus the prostitute became a celebrated devotee. She became very advanced in spiritual life, and many stalwart Vaiṣṇavas would come to see her.

PURPORT

Stalwart, highly advanced Vaiṣṇava devotees are not interested in seeing prostitutes, but when a prostitute or any other fallen soul becomes a Vaiṣṇava, stalwart Vaiṣṇavas are interested in seeing them. Anyone can be turned into a

Vaiṣṇava if he or she follows the Vaiṣṇava principles. A devotee who follows these principles is no longer on the material platform. Therefore, it is one's strict adherence to the principles that should be considered, not the country of one's birth. Many devotees join our Kṛṣṇa consciousness movement from Europe and America, but one should not therefore consider them European Vaiṣṇavas or American Vaiṣṇavas. A Vaiṣṇava is a Vaiṣṇava and should therefore be given all the respect due a Vaiṣṇava.

TEXT 143

বেশ্যার চরিত্র দেখি' লোকে চমৎকার ।
হরিদাসের মহিমা কহে করি' নমস্কার ॥ ১৪৩ ॥

*veśyāra caritra dekhi' loke camatkāra
haridāsera mahimā kahe kari' namaskāra*

SYNONYMS

veśyāra—of the prostitute; *caritra*—character; *dekhi'*—seeing; *loke*—all people; *camatkāra*—astonished; *haridāsera*—of Ṭhākura Haridāsa; *mahimā*—glories; *kahe*—speak; *kari'* *namaskāra*—offering obeisances.

TRANSLATION

Seeing the sublime character of the prostitute, everyone was astonished. Everyone glorified the influence of Haridāsa Ṭhākura and offered him obeisances.

PURPORT

It is said, *phalena paricīyate*: one is recognized by the result of his actions. In Vaiṣṇava society there are many types of Vaiṣṇavas. Some of them are called *gosvāmis*, some are called *svāmis*, some are *prabhus*; and some are *prabhupāda*. One is not recognized, however, simply by such a name. A spiritual master is recognized as an actual *guru* when it is seen that he has changed the character of his disciples. Haridāsa Ṭhākura actually changed the character of the professional prostitute. People greatly appreciated this, and therefore they all offered obeisances to Haridāsa Ṭhākura and glorified him.

TEXT 144

রামচন্দ্র খাঁন অপরাধ-বীজ কৈল ।
সেই বীজ বৃক্ষ হওঁ। আগেতে ফলিল ॥ ১৪৪ ॥

rāmacandra khāṇna aparādha-bīja kaila
sei bīja vṛkṣa hañā āgete phalila

SYNONYMS

rāmacandra khāṇna—Rāmacandra Khāṇ; *aparādha*—of the offense; *bīja*—seed; *kaila*—caused to germinate; *sei bīja*—that seed; *vṛkṣa hañā*—becoming a tree; *āgete*—later; *phalila*—fructified.

TRANSLATION

By inducing a prostitute to disturb Haridāsa Ṭhākura, Rāmacandra Khāṇ caused a seed of offense at his lotus feet to germinate. This seed later became a tree, and when it fructified, Rāmacandra Khāṇ ate its fruits.

TEXT 145

মহদপরাধের ফল অস্তুত কথন ।
প্রস্তাব পাণ্ডা কহি, শুন, ভক্তগণ ॥ ১৪৫ ॥

*mahat-aparādhera phala adbhuta kathana
prastāva pāñā kahi, śuna, bhakta-gaṇa*

SYNONYMS

mahat-aparādhera—of a great offense at the feet of the exalted devotee; *phala*—the result; *adbhuta*—wonderful; *kathana*—narration; *prastāva*—opportunity; *pāñā*—taking advantage of; *kahi*—I say; *śuna*—hear; *bhakta-gaṇa*—O devotees.

TRANSLATION

This offense at the lotus feet of an exalted devotee has resulted in a wonderful narration. Taking advantage of the opportunity afforded by these incidents, I shall explain what happened. O devotees, please listen.

TEXT 146

সহজেই অবৈষ্ণব রামচন্দ্র-ঢান ।
হরিদাসের অপরাধে হৈল অস্ত্র-সমান ॥ ১৪৬ ॥

*sahajei avaiṣṇava rāmacandra-khāṇna
haridāsera aparādhe haila asura-samāna*

SYNONYMS

sahajei—naturally; *avaiṣṇava*—nondevotee; *rāmacandra-khāṇna*—Rāmacandra Khāṇ; *haridāsera*—at the lotus feet of Haridāsa; *aparādhe*—by offenses; *haila*—was; *asura-samāna*—exactly like a demon.

TRANSLATION

Rāmacandra Khāṇ was naturally a nondevotee. Now, having offended the lotus feet of Haridāsa Ṭhākura, he became just like a demoniac atheist.

TEXT 147

বৈষ্ণবধর্ম নিন্দা করে, বৈষ্ণব-অপমান ।
বছদিনের অপরাধে পাইল পরিণাম ॥ ১৪৭ ॥

*vaiṣṇava-dharma nindā kare, vaiṣṇava-apamāna
bahu-dinera aparādhe pāila pariṇāma*

SYNONYMS

vaiṣṇava-dharma—the cult of Vaiṣṇavism; *nindā kare*—blasphemes; *vaiṣṇava apamāna*—insults to the devotees; *bahu-dinera*—for a long time; *aparādhe*—by offensive activities; *pāila*—got; *pariṇāma*—the resultant action.

TRANSLATION

Because of blaspheming the cult of Vaiṣṇavism and insulting the devotees for a long time, he now received the results of his offensive activities.

PURPORT

Rāmacandra Khāṇ was a great offender at the lotus feet of the Vaiṣṇavas and Viṣṇu. Just as Rāvaṇa, although born of a *brāhmaṇa* father, Viśvāśravā, was nevertheless called an *asura* or *rākṣasa* because of his offenses against Lord Rāmacandra (Viṣṇu) and Hanumān (a Vaiṣṇava), so Rāmacandra Khāṇ also became such an *asura* because of his offenses against Haridāsa Ṭhākura and many others.

TEXT 148

নিত্যানন্দ-গোসাঙ্গি গৌড়ে যবে আইলা ।
প্রেম প্রচারিতে তবে ভগিতে লাগিলা ॥ ১৪৮ ॥

*nityānanda-gosāñi gauḍe yabe āilā
prema pracārite tabe bhramite lāgilā*

SYNONYMS

nityānanda-gosāñi—Lord Nityānanda; *gauḍe*—in Bengal; *yabe*—when; *āilā*—came back; *prema pracārite*—to preach the cult of *bhakti*, love of Godhead; *tabe*—at that time; *bhramite lāgilā*—began to tour.

TRANSLATION

When Lord Nityānanda returned to Bengal to preach the cult of bhakti, love of Godhead, He began touring all over the country.

TEXT 149

প্ৰেম-প্ৰচাৰণ আৱ পাশংদালন ।
দুইকাৰ্যে অবধৃত কৱেন ভগণ ॥ ১৪৯ ॥

*prema-pracāraṇa āra pāṣanḍa-dalana
dui-kārye avadhūta karena bhramaṇa*

SYNONYMS

prema-pracāraṇa—preaching the cult of *bhakti*; *āra*—and; *pāṣanḍa-dalana*—subduing atheistic men; *dui-kārye*—with two kinds of activities; *avadhūta*—the great devotee and mendicant; *karena*—does; *bhramaṇa*—touring.

TRANSLATION

For two purposes—to spread the cult of bhakti and to defeat and subdue the atheists—Lord Nityānanda, the most dedicated devotee of the Lord, moved throughout the country.

PURPORT

As stated in *Bhagavad-gītā* (4.8):

*paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
saṁbhavāmi yuge yuge*

Lord Kṛṣṇa appears in every millennium for two purposes, namely to deliver the devotees and kill the nondevotees. His devotees also have two similar purposes—to preach the *bhakti* cult of Kṛṣṇa consciousness and defeat all kinds of agnostics and atheistic demons. Nityānanda Prabhu carried out the order of Lord Śrī Caitanya Mahāprabhu in this way, and those who strictly follow Nityānanda

Prabhu perform the same activities. There are two classes of devotees. One is called *goṣṭhyānandī*, and the other is called *bhajanānandī*. A devotee who does not preach but always engages in devotional activities is called a *bhajanānandī*, whereas a devotee who not only is expert in devotional service but who also preaches the cult of *bhakti* and defeats all kinds of agnostics is called a *goṣṭhyānandī*.

TEXT 150

সৰজন নিত্যানন্দ আইলা তার ঘরে ।
আসিয়া বসিলা দুর্গামণ্ডপ-উপরে ॥ ১৫০ ॥

*sarvajña nityānanda āilā tāra ghare
āsiyā vasilā durgā-maṇḍapa-upare*

SYNONYMS

svar-jiñña—omniscient; *nityānanda*—Lord Nityānanda; *āilā*—came; *tāra ghare*—at his house; *āsiyā*—coming; *vasilā*—sat down; *durgā-maṇḍapa-upare*—on the altar of the Durgā-maṇḍapa.

TRANSLATION

Lord Nityānanda, who is omniscient because He is the Supreme Personality of Godhead, came to the house of Rāmacandra Khān and sat down on the altar of the Durgā-maṇḍapa.

PURPORT

Well-to-do Hindu gentlemen constructed their houses with a place called the Durgā-maṇḍapa for the worship of the goddess Durgā. There they generally held worship of the goddess every year in the month of Āśvina (October). Rāmacandra Khān possessed such a Durgā-maṇḍapa at his residence.

TEXT 151

অনেক লোকজন সঙ্গে অঙ্গন ভরিল ।
ভিতর হৈতে রামচন্দ্র সেবক পাঠাইল ॥ ১৫১ ॥

*aneka loka-jana saṅge aṅgana bharila
bhitara haite rāmacandra sevaka pāṭhāila*

SYNONYMS

aneka—many; *loka-jana*—crowds of people; *saṅge*—accompanied by; *aṅgana*—the courtyard; *bharila*—became filled; *bhitara haite*—from inside; *rāma-candra*—Rāmacandra Khān; *sevaka*—servant; *pāṭhāila*—sent.

TRANSLATION

When the Durgā-maṇḍapa and courtyard were filled with crowds of men, Rāmacandra Khān, who was inside the house, sent his servant to Lord Nityā-nanda.

PURPORT

In those days, and also even now, the palatial buildings of respectable people, especially in the villages of Bengal, were divided into two parts. The inside part was especially meant for the family, and the ladies would live there unexposed to men. That part was called the *bhitara-bāḍi*, or inside house. In the outside house, or *bahir-bāḍi*, the respectable gentleman received visitors and kept his business office. The Durgā-maṇḍapa would be part of the outside house. Thus when Lord Nityānanda entered the outside house, Rāmacandra Khān was in the inside house with the members of his family. When Nityānanda Prabhu arrived, Rāmacandra Khān did not receive Him personally but sent his servant to inform Him indirectly to go away.

TEXT 152

সেবক বলে—“গোশাঙ্গি, মোরে পাঠাইল থাঁন ।
গৃহস্থের ঘরে তোমায় দিব বাসাচ্ছান ॥ ১৫২ ॥

sevaka bale—“gosāñi, more pāṭhāila khāñna
grasthera ghare tomāya diba vāsā-sthāna

SYNONYMS

sevaka bale—the servant said; *gosāñi*—my dear Lord; *more*—me; *pāṭhāila*—sent; *khāñna*—Rāmacandra Khān; *grasthera ghare*—at the house of some ordinary person; *tomāya*—unto You; *diba*—I shall give; *vāsā-sthāna*—residential place.

TRANSLATION

The servant informed Lord Nityānanda, “My dear sir, Rāmacandra Khān has sent me to accommodate You in some common man’s house.

TEXT 153

গোয়ালার গোশালা হয় অত্যন্ত বিস্তার ।
ইহাঁ সঙ্কীর্ণ-স্থল, তোমার মনুষ্য—অপার” ॥ ১৫৩ ॥

*goyālāra gośalā haya atyanta vistāra
ihānī sāṅkīrṇa-sthala, tomāra manuṣya—apāra”*

SYNONYMS

goyālāra—of a milkman; *go-śālā*—cow shed; *haya*—is; *atyanta*—very; *vistāra*—spacious; *ihān*—here; *saṅkīrṇa-sthala*—very narrow place; *tomāra*—Your; *manuṣya*—adherents; *apāra*—unlimited.

TRANSLATION

“You might go to the house of a milkman, for the cow shed is spacious, whereas the space here in the Durgā-maṇḍapa is insufficient because You have many followers with You.”

TEXT 154

ভিতরে আছিলা, শুনি' ক্রোধে বাহিরিলা ।
অট্ট অট্ট হাসি' গোমাণ্ডি কহিতে লাগিলা ॥ ১৪৮ ॥

bhitare āchilā, śuni' krodhe bāhirilā
aṭṭa aṭṭa hāsi' gosāñi kahite lāgilā

SYNONYMS

bhitare āchilā—was staying inside; *śuni'*—hearing; *krodhe*—in anger; *bāhirilā*—came out; *aṭṭa aṭṭa*—very loudly; *hāsi'*—laughing; *gosāñi*—Lord Nityā-nanda Prabhu; *kahite lāgilā*—began to say.

TRANSLATION

When Nityānanda Prabhu heard this order from the servant of Rāmacandra Khān, He became very angry and came out. Laughing very loudly, He spoke as follows.

TEXT 155

“সত্য কহে,—এই ঘর মোর যোগ্য নয় ।
ম্লেচ্ছ গো-বধ করে, তার যোগ্য হয় ॥” ১৫৫ ॥

“satya kahe,—ei ghara mora yogya naya
mleccha go-vadha kare, tāra yogya haya”

SYNONYMS

satya kahe—Rāmacandra Khān says rightly; *ei ghara*—this house; *mora*—for Me; *yogya naya*—is not fit; *mleccha*—the meat-eaters; *go-vadha kare*—who kill cows; *tāra*—for them; *yogya haya*—it is fit.

TRANSLATION

“Rāmacandra Khān has spoken rightly. This place is unfit for Me. It is fit for cow-killing meateaters.”

TEXT 156

**ଏତ ବଲି' କ୍ରୋଧେ ଗୋସାଙ୍ଗି ଉଠିଯା ଚଲିଲା ।
ତାରେ ଦନ୍ତ ଦିତେ ଲେ ଗ୍ରାମେ ନା ରହିଲା ॥ ୧୫୬ ॥**

eta bali' krodhe gosāñi uṭhiyā calilā
tāre danda dite se grāme nā rahilā

SYNOMYMS

eta bali'—saying this; krodhe—in anger; gosāñi—Lord Nityānanda; uṭhiyā calilā—got up and left; tāre—him; danda dite—to chastise; se—that; grāme—in the village; nā rahilā—did not stay.

TRANSLATION

Having said this, Lord Nityānanda stood up and left in an angry mood. To chastise Rāmacandra Khān, He did not even stay in that village.

TEXT 157

**ଇହା ରାମଚନ୍ଦ୍ର ଥାନ ସେବକେ ଆଜ୍ଞା ଦିଲ ।
ଗୋସାଙ୍ଗି ଯାହାନ ବସିଲା, ତାର ମାଟି ଖୋଦାଇଲ ॥ ୧୫୭ ॥**

ihān rāmacandra khāna sevake ājñā dila
gosāñi yāhān vasilā, tāra māti khodāila

SYNOMYMS

ihān—here; rāmacandra khāna—Rāmacandra Khān; sevake—to the servant; ājñā dila—ordered; gosāñi—Lord Nityānanda Prabhu; yāhān—where; vasilā—sat down; tāra—of that place; māti—earth; khodāila—caused to dig.

TRANSLATION

Rāmacandra Khān ordered the servant to dig up the dirt in the place where Nityānanda Prabhu had sat.

TEXT 158

**ଗୋପଯ-ଜଳେ ଲେପିଲା ସବ ମନ୍ଦିର-ପ୍ରାନ୍ତଗ ।
ତବୁ ରାମଚନ୍ଦ୍ରର ଘନ ନା ହୈଲ ପରସନ୍ନ ॥ ୧୫୮ ॥**

*gomaya-jale lepilā saba mandira-prāṅgaṇa
tabu rāmacandrera mana nā haila parasanna*

SYNONYMS

go-maya-jale—with water mixed with cow dung; *lepilā*—smeared; *saba*—all; *mandira*—the Durgā-maṇḍapa temple; *prāṅgaṇa*—the courtyard; *tabu*—still; *rāmacandrera mana*—the mind of Rāmacandra Khān; *nā haila parasanna*—was not happy.

TRANSLATION

To purify the Durgā-maṇḍapa temple and the courtyard, Rāmacandra Khān sprinkled and smeared it with water mixed with cow dung, but still his mind was unsatisfied.

TEXT 159

দস্যুবৃত্তি করে রামচন্দ্র রাজারে না দেয় কর ।
কুক্ষ হওঁ। ম্লেচ্ছ উজির আইল তার ঘর ॥ ১৫৯ ॥

*dasyu-vṛtti kare rāmacandra rājāre nā deya kara
kruddha hañā mleccha ujira āila tāra ghara*

SYNONYMS

dasyu-vṛtti—the business of a thief; *kare*—does; *rāmacandra*—Rāmacandra; *rājāre*—to the government; *nā*—does not; *deya*—pay; *kara*—tax; *kruddha*—being angry; *mleccha*—the Mohammedan; *ujira*—minister; *āila*—came; *tāra ghara*—to his house.

TRANSLATION

Rāmacandra Khān's business was questionable, for he tried to avoid paying income tax to the government. Therefore the government's minister of finance was angry and came to his residence.

TEXT 160

আসি' সেই দুর্গামণ্ডপে বাসা কৈল ।
অবধ্য বধ করি' মাংস সে-ঘরে রাঙ্কাইল ॥ ১৬০ ॥

*āsi' sei durgā-maṇḍape vāsā kaila
avadhy vadha kari' māṁsa se-ghare rāndhāila*

SYNONYMS

āsi'—coming; *sei durgā-maṇḍape*—at that very place of the Durgā-maṇḍapa; *vāsā kaila*—made his residence; *avadhya*—a cow or calf, which is not to be killed; *vadha kari'*—killing; *māṁsa*—meat; *se-ghare*—in that place; *rāndhāila*—cooked.

TRANSLATION

The Mohammedan minister made his residence in the Durgā-maṇḍapa of Rāmacandra Khān. He killed a cow and cooked the meat at that very place.

TEXT 161

**ଶ୍ରୀ-ପୁତ୍ର-ସହିତ ରାମଚନ୍ଦ୍ରେ ବାଞ୍ଜିଯା ।
ତାର ସର-ଗ୍ରାମ ଲୁଟେ ତିନଦିନ ରହିଯା ॥ ୧୬୧ ॥**

*stri-putra-sahita rāmacandrere bāndhiyā
tāra sara-grāma luṭe tina-dina rahiyyā*

SYNONYMS

stri-putra—his wife and children; *sahita*—with; *rāmacandrere bāndhiyā*—arresting Rāmacandra Khān; *tāra*—his; *ghara-grāma*—house and village; *luṭe*—plundered; *tina-dina rahiyyā*—staying three days.

TRANSLATION

He arrested Rāmacandra Khān, along with his wife and sons, and then he continuously plundered the house and village for three days.

TEXT 162

**ସେଇ ଘରେ ତିନ ଦିନ କରେ ଅମେଧ୍ୟ ରଙ୍ଘନ ।
ଆର ଦିନ ସବା ଲଞ୍ଗା କରିଲା ଗମନ ॥ ୧୬୨ ॥**

*sei ghare tina dina kare amedhya randhana
āra dina sabā lañā karilā gamana*

SYNONYMS

sei ghare—in that room; *tina dina*—for three days; *kare*—does; *amedhya randhana*—cooking the flesh of a cow; *āra dina*—the next day; *sabā lañā*—accompanied by his followers; *karilā gamana*—left.

TRANSLATION

In that very room he cooked the flesh of a cow for three consecutive days. Then the next day he left, accompanied by his followers.

TEXT 163

জাতি-ধন-জন খানের সকল লইল ।
বছদিন পর্যন্ত গ্রাম উজাড় রহিল ॥ ১৬৩ ॥

*jāti-dhana-jana khānera sakala la-ila
bahu-dina paryanta grāma ujāda rahila*

SYNONYMS

jāti—birthright; *dhana*—riches; *jana*—followers; *khānera*—of Rāmacandra Khān; *sakala*—everything; *la-ila*—he took away; *bahu-dina*—a long time; *paryanta*—for; *grāma*—the village; *ujāda rahila*—remained deserted.

TRANSLATION

The Mohammedan minister took away Rāmacandra Khān's position, wealth and followers. For many days the village remained deserted.

TEXT 164

মহান্তের অপমান যে দেশ-গ্রামে হয় ।
এক জনার দোষে সব দেশ উজাড়য় ॥ ১৬৪ ॥

*mahāntera apamāna ye deśa-grāme haya
eka janāra doṣe saba deśa ujādaya*

SYNONYMS

mahāntera—of persons who are highly advanced in spiritual life; *apamāna*—disrespect; *ye deśa-grāme*—in which country or village; *haya*—is; *eka janāra*—of one man; *doṣe*—for the fault; *saba deśa*—the whole country; *ujādaya*—becomes afflicted.

TRANSLATION

Wherever an advanced devotee is insulted, for one man's fault the entire town or place is afflicted.

TEXT 165

হরিদাস-ঠাকুর চলি' আইলা চাঞ্চপুরে ।
আঙিয়া রহিলা বলরাম-আচার্যের ঘরে ॥ ১৬৫ ॥

*haridāsa-ṭhākura cali' āilā cāndapure
āsiyā rahilā balarāma-ācāryera ghare*

SYNOMYS

haridāsa-ṭhākura—Haridāsa Ṭhākura; *cali'*—walking; *āilā*—came; *cāndapure*—in the village known as Cāndapura; *āsiyā*—coming; *rahilā*—remained; *balarāma-ācāryera ghare*—at the residence of Balarāma Ācārya.

TRANSLATION

Haridāsa Ṭhākura walked until he came to the village known as Cāndapura. There he stayed at the house of Balarāma Ācārya.

PURPORT

The village of Cāndapura is situated near the confluence of the rivers Ganges and Yamunā at Saptagrāma in the district of Huglī. Cāndapura is just east of the house of the two brothers Hiranya and Govardhana, the father and uncle of Raghunātha dāsa Gosvāmī. In Cāndapura lived Balarāma Ācārya and Yadunandana Ācārya, the priests of these two personalities, and when Haridāsa Ṭhākura went there he lived with them. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the name of this village was later changed to Kṛṣṇapura.

TEXT 166

**ହିରଣ୍ୟ, ଗୋଵର୍ଧନ—ଦୁଇ ମୂଲ୍ୟକେର ମଜୁମଦାର ।
ତାର ପୁରୋହିତ—‘ବଲରାମ’ ନାମ ତାର ॥ ୧୬୬ ॥**

hiranya, govardhana—dui mulukera majumadāra
tāra purohita—‘balarāma’ nāma tāra

SYNOMYS

hiranya—Hiranya; *govardhana*—Govardhana; *dui*—two; *mulukera*—of that country; *majumadāra*—treasurers of the government; *tāra*—their; *purohita*—priest; *balarāma*—Balarāma; *nāma*—name; *tāra*—his.

TRANSLATION

Hiranya and Govardhana were the two governmental treasurers in that division of the country. Their priest was named Balarāma Ācārya.

PURPORT

The word *majumadāra* refers to a treasurer who keeps accounts of revenue.

TEXT 167

হরিদাসের কৃপাপাত্র, তাতে ভক্তিমানে ।
যত্ন করি' ঠাকুরেরে রাখিলা সেই গ্রামে ॥ ১৬৭ ॥

*haridāsera kṛpā-pātra, tāte bhakti-māne
yatna kari' ṭhākurere rākhilā sei grāme*

SYNONYMS

haridāsera kṛpā-pātra—favored by Haridāsa Ṭhākura; *tāte*—therefore; *bhakti-māne*—a great devotee of Haridāsa Ṭhākura; *yatna kari'*—with great care and attention; *ṭhākurere*—Haridāsa Ṭhākura; *rākhilā*—kept; *sei grāme*—in the village.

TRANSLATION

Balarāma Ācārya, being favored by Haridāsa Ṭhākura, was very attached to him. Therefore he kept Haridāsa Ṭhākura in the village with great care and attention.

TEXT 168

নির্জন পর্ণশালায় করেন কীর্তন ।
বলরাম-আচার্য-গৃহে ভিক্ষা-নির্বাহণ ॥ ১৬৮ ॥

*nirjana parṇa-śālāya karena kīrtana
balarāma-ācārya-grhe bhikṣā-nirvāhaṇa*

SYNONYMS

nirjana—solitary; *parṇa-śālāya*—in a thatched cottage; *karena*—performs; *kīrtana*—chanting of the Hare Kṛṣṇa mantra; *balarāma-ācārya-grhe*—at the house of Balarāma Ācārya; *bhikṣā-nirvāhaṇa*—accepting alms.

TRANSLATION

In the village, Haridāsa Ṭhākura was given a solitary thatched cottage, where he performed the chanting of the Hare Kṛṣṇa mahā-mantra. He accepted prasāda at the house of Balarāma Ācārya.

TEXT 169

রঘুনাথ-দাস বালক করেন অধ্যয়ন ।
হরিদাস-ঠাকুরেরে ষাহৈ' করেন দর্শন ॥ ১৬৯ ॥

*raghunātha-dāsa bālaka karena adhyayana
haridāsa-ṭhākurere yāi' karena darśana*

SYNONYMS

raghunātha-dāsa—Raghunātha dāsa; *bālaka*—a boy; *karena adhyayana*—was engaged in study; *haridāsa-ṭhākurere*—to Haridāsa Ṭhākura; *yāi'*—going; *karena darśana*—used to see.

TRANSLATION

Raghunātha dāsa, who was the son of Hiranya Majumadāra and was later to become Raghunātha dāsa Gosvāmī, was at that time a boy engaged in study. He came to see Haridāsa Ṭhākura daily.

TEXT 170

হরিদাস কৃপা করে তাঁহার উপরে ।
সেই কৃপা ‘কারণ’ হৈল চৈতন্য পাইবারে ॥ ১৭০ ॥

*haridāsa kṛpā kare tānhāra upare
sei kṛpā ‘kāraṇa’ haila caitanya pāibāre*

SYNONYMS

haridāsa—Ṭhākura Haridāsa; *kṛpā kare*—shows mercy; *tānhāra upare*—upon him; *sei kṛpā*—that mercy; *kāraṇa*—the cause; *haila*—became; *caitanya*—Śrī Caitanya Mahāprabhu; *pāibāre*—to attain.

TRANSLATION

Naturally Haridāsa Ṭhākura was merciful toward him, and because of the merciful benediction of this Vaiṣṇava, he later attained the shelter of Śrī Caitanya Mahāprabhu's lotus feet.

TEXT 171

তাহাঁ যৈছে হৈল হরিদাসের মহিমা কথন ।
ব্যাখ্যান,—অস্তুত কথা শুন, ভজগণ ॥ ১৭১ ॥

*tāhān yaiche haila haridāsera mahimā kathana
vyākhyāna,—adbhuta kathā śuna, bhakta-gaṇa*

SYNONYMS

tāhān—at that place; *yaiche*—just as; *haila*—there was; *haridāsera*—of Haridāsa Ṭhākura; *mahimā*—glories; *kathana*—discussion; *vyākhyāna*—dis-

course; *adbhuta*—wonderful; *kathā*—incident; *śuna*—hear; *bhakta-gana*—O devotees.

TRANSLATION

At the residence of Hiraṇya and Govardhana, discourses took place by which Haridāsa Ṭhākura was glorified. O devotees, please listen to that wonderful story.

TEXT 172

একদিন বলরাম অবনতি করিয়া ।
মজুমদারের সভায় আইনা ঠাকুরে লঞ্চা ॥ ১৭২ ॥

*eka-dina balarāma minati kariyā
majumadārerā sabhāya āilā ṭhākure lañā*

SYNOMYS

eka-dina—one day; *balarāma*—Balarāma Ācārya; *minati kariyā*—in great humility; *majumadārerā*—of the Majumadāras, Hiraṇya and Govardhana; *sabhāya*—at the assembly; *āilā*—came; *ṭhākure*—Haridāsa Ṭhākura; *lañā*—taking with him.

TRANSLATION

One day Balarāma Ācārya requested Haridāsa Ṭhākura with great humility to come to the assembly of the Majumadāras, Hiraṇya and Govardhana. Thus Balarāma Ācārya went there with Haridāsa Ṭhākura.

TEXT 173

ঠাকুর দেখি' দুই ভাই কৈলা অভ্যুত্থান ।
পায় পড়ি' আসন দিলা করিয়া সম্মান ॥ ১৭৩ ॥

ṭhākura dekhi' dui bhāi kailā abhyutthāna
pāya paḍi' āsana dilā kariyā sammāna

SYNOMYS

ṭhākura dekhi'—seeing Haridāsa Ṭhākura; *dui bhāi*—the two brothers; *kailā abhyutthāna*—stood up; *pāya paḍi'*—falling at the lotus feet; *āsana dilā*—offered a sitting place; *kariyā sammāna*—with great respect.

TRANSLATION

Seeing Haridāsa Ṭhākura, the two brothers immediately stood up and fell at his lotus feet. Then with great respect they offered him a place to sit.

TEXT 174

**ଅନେକ ପଣ୍ଡିତ ସଙ୍ଗୀ, ବ୍ରାହ୍ମଣ, ସଜ୍ଜନ ।
ଦୁଇ ଭାଇ ମହାପଣ୍ଡିତ—ହିରଣ୍ୟ, ଗୋଵର୍ଧନ ॥ ୧୭୮ ॥**

*aneka pañdita sabhāya, brāhmaṇa, sajjana
dui bhāi mahā-pañdita—hiranya, govardhana*

SYNOMYMS

aneka pañdita—many learned scholars; *sabhāya*—in that assembly; *brāhmaṇa*—*brāhmaṇas*; *sat-jana*—respectable gentlemen; *dui bhāi*—the two brothers; *mahā-pañdita*—very learned scholars; *hiranya*—Hiranya; *govardhana*—Govardhana.

TRANSLATION

In that assembly were many learned scholars, brāhmaṇas and respectable gentlemen. The two brothers Hiranya and Govardhana were also greatly learned.

TEXT 175

**ହରିଦାସେର ଗୁଣ ସବେ କହେ ପଞ୍ଚମୁଖେ ।
ଶୁଣିଯା ତ' ଦୁଇ ଭାଇ ପାଇଲା ବଡ଼ ସୁଖେ ॥ ୧୭୯ ॥**

*haridāsera guṇa sabe kahe pañca-mukhe
śuniyā ta' dui bhāi pāilā baḍa sukhe*

SYNOMYMS

haridāsera—of Haridāsa Ṭhākura; *guṇa*—the qualities; *sabe*—all of them; *kahe*—began to speak; *pañca-mukhe*—as if speaking with five mouths; *śuniyā*—hearing; *ta'*—certainly; *dui bhāi*—the two brothers; *pāilā*—got; *baḍa sukhe*—very great happiness.

TRANSLATION

Everyone there began to speak of Haridāsa Ṭhākura's great qualities as if they had five mouths. Hearing this, both brothers were extremely happy.

TEXT 176

তিন-লাখ নাম ঠাকুর করেন কীর্তন ।
নামের মহিমা উঠাইল পণ্ডিতগণ ॥ ১৭৬ ॥

*tina-lakṣa nāma ṭhākura karena kīrtana
nāmera mahimā uṭhāila paṇḍita-gaṇa*

SYNONYMS

tina-lakṣa—300,000; *nāma*—holy names of the Lord; *ṭhākura*—Haridāsa Ṭhākura; *karena kīrtana*—used to chant; *nāmera*—of the holy name; *mahimā*—glories; *uṭhāila*—raised; *paṇḍita-gaṇa*—all the learned scholars.

TRANSLATION

It was mentioned in the assembly that Haridāsa Ṭhākura chanted the holy names of Kṛṣṇa 300,000 times a day. Thus all the learned scholars began to discuss the glories of the holy name.

TEXT 177

কেহ বলে,—‘নাম হৈতে হয় পাপক্ষয়’ ।
কেহ বলে,—‘নাম হৈতে জীবের মোক্ষ হয়’ ॥ ১৭৭ ॥

keha bale, —‘*nāma haite haya pāpa-kṣaya*’
keha bale, —‘*nāma haite jivera mokṣa haya*’

SYNONYMS

keha bale—some of them said; *nāma haite*—by chanting the Hare Kṛṣṇa mantra; *haya*—there is; *pāpa-kṣaya*—disappearance of all reactions to sinful activities; *keha bale*—some of them said; *nāma haite*—by chanting the holy name; *jivera*—of the living entities; *mokṣa haya*—there is liberation.

TRANSLATION

Some of them said, “By chanting the holy name of the Lord, one is freed from the reactions of all sinful life.” Others said, “Simply by chanting the holy name of the Lord, a living being is liberated from material bondage.”

TEXT 178

হরিদাস কহেন,—‘নামের এই দুই ফল ময় ।
নামের ফলে কৃষ্ণপদে প্রেম উপজয়’ ॥ ১৭৮ ॥

*haridāsa kahena, — “nāmera ei dui phala naya
nāmera phale kṛṣṇa-pade prema upajaya*

SYNOMYS

haridāsa kahena—Haridāsa Ṭhākura replied; *nāmera*—of chanting the holy name of the Lord; *ei*—these; *dui*—two; *phala*—results; *naya*—are not; *nāmera phale*—by the result of chanting the holy name; *kṛṣṇa-pade*—at the lotus feet of Kṛṣṇa; *prema upajaya*—awakening of ecstatic love.

TRANSLATION

Haridāsa Ṭhākura protested, “These two benedictions are not the true result of chanting the holy name. By actually chanting the holy name without offenses, one awakens his ecstatic love for the lotus feet of Kṛṣṇa.

TEXT 179

এবংত্রতঃ স্বপ্রিয়নামকীর্ত্যা।
জাতানুরাগে দ্রুতচিত্ত উচ্চেঃ ।
হস্যত্যথো রোদিতি রৌতি গায়-
ত্যমাদবন্মুত্যতি লোকবাহঃ ॥ ১৭৯ ॥

*evarī-vrataḥ sva-priya-nāma-kirtyā
jātānurāgo druta-cittauccaiḥ
hasaty atho roditi rauti gāyaty
unmādavan nr̥tyati loka-bāhyāḥ*

SYNOMYS

evam-vrataḥ—when one thus engages in the vow to chant and dance; *sva*—own; *priya*—very dear; *nāma*—holy name; *kirtyā*—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; *nr̥tyati*—dances; *loka-bāhyāḥ*—not 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

For an explanation of this verse (*Bhāg.* 11.2.40) one may consult Chapter Seven, text 94, of the *Ādi-līlā*.

TEXT 180

ଆମୁସନ୍ଧିକ ଫଳ ନାମେର —‘ମୁକ୍ତି’, ‘ପାପନାସ’ ।
ତାହାର ଦୃଷ୍ଟାନ୍ତ ଦୈତ୍ୟ ସୂର୍ଯ୍ୟର ପ୍ରକାଶ ॥ ୧୮୦ ॥

ānusaṅgika phala nāmera—‘mukti’, ‘pāpa-nāśa’
tāhāra dṛṣṭānta yaiche sūryera prakāśa

SYNONYMS

ānusaṅgika—concomitant; *phala*—result; *nāmera*—of the holy name; *mukti*—liberation; *pāpa-nāśa*—extinction of the resultant actions of sinful life; *tāhāra*—of that; *dṛṣṭānta*—example; *yaiche*—as; *sūryera prakāśa*—light of the sun.

TRANSLATION

“Liberation and extinction of the reactions of sinful life are two concomitant by-products of chanting the holy name of the Lord. An example is found in the gleams of morning sunlight.

TEXT 181

ଅଙ୍ଗ: ସଂହରନ୍ଥିଲଂ ସକ୍ରଦ୍ଦଯାଦେବ ସକଳ-ଲୋକନ୍ତ ।
ତରଣିରିବ ତିମିରଜଳଧିଃ ଜୟତି ଜଗନ୍ମଞ୍ଜଳଂ ହରେନ୍ମନ୍ମ ॥ ୧୮୧ ॥

*arīhaḥ sarīharad akhilāni sakṛd
udayād eva sakala-lokasya
tarāṇir iva timira-jaladhirī
jayati jagat-maṅgalāni harer nāma*

SYNONYMS

arīhaḥ—the resultant action of sinful life, which causes material bondage; *sarīharat*—completely eradicating; *akhilam*—all; *sakṛt*—once only; *udayāt*—by rising; *eva*—certainly; *sakala*—all; *lokasya*—of the people of the world; *tarāṇiḥ*—the sun; *iva*—like; *timira*—of darkness; *jala-dhim*—the ocean; *jayati*—all glories to; *jagat-maṅgalam*—auspicious for the whole world; *hareḥ nāma*—the holy name of the Lord.

TRANSLATION

“As the rising sun immediately dissipates all the world’s darkness, which is deep like an ocean, so the holy name of the Lord, if chanted once without offenses, can dissipate all the reactions of a living being’s sinful life. All glories to that holy name of the Lord, which is auspicious for the entire world.””

PURPORT

This verse is found in the *Padyāvalī* (16).

TEXT 182

**এই শ্লোকের অর্থ কর পণ্ডিতের গণ ।
সবে কহে,—‘তুমি কহ অর্থ-বিবরণ’ ॥ ১৮২ ॥**

ei ślokera artha kara paṇḍitera gaṇa"
sabe kahe, —‘tumi kaha artha-vivarāṇa’

SYNONYMS

ei ślokera—of this verse; artha—meaning; kara—explain; paṇḍitera gaṇa—O groups of learned scholars; sabē kahe—everyone said; tumi kaha—you speak; artha-vivaraṇa—the meaning and explanation.

TRANSLATION

After reciting this verse, Haridāsa Ṭhākura said, “O learned scholars, please explain the meaning of this verse.” But the audience requested Haridāsa Ṭhākura, “It is better for you to explain the meaning of this important verse.”

TEXT 183

**হরিদাস কহেন,—‘বৈছে সূর্যের উদয় ।
উদয় না হৈতে আরম্ভে তমের হয় ক্ষয় ॥ ১৮৩ ॥**

haridāsa kahena, —“yaiche sūryera udaya
udaya nā haite ārambhe tamera haya kṣaya

SYNONYMS

haridāsa kahena—Haridāsa Ṭhākura began to explain; yaiche—like; sūryera udaya—sunrise; udaya nā haite—although not visible; ārambhe—from the beginning; tamera—of darkness; haya kṣaya—there is dissipation.

TRANSLATION

Haridāsa Ṭhākura said, "As the sun begins to rise, even before visible it dissipates the darkness of night.

TEXT 184

চৌর-প্রেত-রাক্ষসাদির ভয় হয় নাশ ।
উদয় হৈলে ধর্ম-কর্ম-আদি পরকাশ ॥ ১৮৪ ॥

caura-preta-rākṣasādira bhaya haya nāśa
udaya haile dharma-karma-ādi parakāśa

SYNOMYMS

caura—thieves; preta—ghosts; rākṣasa—demons; ādira—of them and others; bhaya—fear; haya—becomes; nāśa—destroyed; udaya haile—when the sunrise is actually visible; dharma-karma—all religious activities and regulative principles; ādi—everything; parakāśa—becomes manifest.

TRANSLATION

"With the first glimpse of sunlight, fear of thieves, ghosts and demons immediately disappears, and when the sun is actually visible, everything is manifest, and everyone begins performing his religious activities and regulative duties.

TEXT 185

ঐছে নামোদয়ারম্বে পাপ-আদির ক্ষয় ।
উদয় কৈলে কৃষ্ণপদে হয় প্রেমোদয় ॥ ১৮৫ ॥

aiche nāmodayārambhe pāpa-ādira kṣaya
udaya kaile kṛṣṇa-pade haya premodaya

SYNOMYMS

aiche—similarly; nāma-udaya—of the appearance of the holy name; ārambhe—by the beginning; pāpa—reactions of sinful activities; ādira—of them and others; kṣaya—dissipation; udaya kaile—when there is actually awakening of offenseless chanting; kṛṣṇa-pade—at the lotus feet of Kṛṣṇa; haya premaya—there is awakening of ecstatic love.

TRANSLATION

"Similarly, the first hint that offenseless chanting of the Lord's holy name has awakened dissipated the reactions of sinful life immediately. And when

one chants the holy name offenselessly, one awakens to service in ecstatic love at the lotus feet of Kṛṣṇa.

TEXT 186

‘मुक्ति’ तुच्छ-फल हय नामाभास हैते ॥ १८६ ॥

‘mukti’ tuccha-phala haya nāmābhāsa haite

SYNONYMS

mukti—liberation; *tuccha-phala*—insignificant result; *haya*—is; *nāma-ābhāsa* *haite*—from a glimpse of awakening of offenseless chanting of the holy name.

TRANSLATION

“Liberation is the insignificant result derived from a glimpse of awakening of offenseless chanting of the holy name.

TEXT 187

म्रियमाणे हरेनाम् गृणन् पुत्रोपचारितम् ।
अजामिलोऽप्यगान्धाम् किमुत अद्वया गृणन् ॥ १८७ ॥

*mriyamāṇah harer nāma
gr̥nan putropacāritam
ajāmilo 'py agād dhāma
kim uta śraddhayā gr̥nan*

SYNONYMS

mriyamāṇah—dying; *hareḥ nāma*—the holy name of the Supreme Lord; *gr̥nan*—chanting; *putra-upacāritam*—though spoken for his son; *ajāmilaḥ*—Ajāmila; *api*—also; *agāt*—attained; *dhāma*—the spiritual world; *kim uta*—what to speak of; *śraddhayā*—with faith and reverence; *gr̥nan*—chanting.

TRANSLATION

“‘While dying, Ajāmila chanted the holy name of the Lord, intending to call his son Nārāyaṇa. Nevertheless, he attained the spiritual world. What then to speak of those who chant the holy name with faith and reverence?’

PURPORT

This is a verse from Śrīmad-Bhāgavatam (6.2.49).

TEXT 188

যে মুক্তি ভক্ত না লয়, সে কৃষ্ণ চাহে দিতে ॥ ১৮৮ ॥

ye mukti bhakta nā laya, se kṛṣṇa cāhe dite"

SYNONYMS

ye—which; *mukti*—liberation; *bhakta*—a devotee; *nā laya*—does not take; se—that; *kṛṣṇa*—Lord Kṛṣṇa; *cāhe dite*—wants to offer.

TRANSLATION

"Liberation, which is unacceptable for a pure devotee, is always offered by Kṛṣṇa without difficulty.

TEXT 189

সালোক্য-সার্ষ্টি-সারূপ্য-সামীপ্যক স্থমপ্যত ।
দীয়মানং ন গৃহন্তি বিনা মৎসেবনং জনাঃ ॥ ১৮৯ ॥

sālokya-sārṣṭi-sārūpya-
sāmipyaikatvam apy uta
diyamānarñ na gṛhṇanti
vinā mat-sevanarñ janāḥ

SYNONYMS

sālokya—to live on the same planet; *sārṣṭi*—to acquire the same opulence; *sārūpya*—to achieve the same bodily features; *sāmipy*—to live always near the Supreme Lord; *ekatvam*—to merge into the existence of the Lord; *api*—even; *uta*—certainly; *diyamānam*—being offered; *na gṛhṇanti*—do not take; *vinā*—without; *mat-sevanam*—My service; *janāḥ*—the devotees.

TRANSLATION

"'My devotees do not accept sālokya, sārṣṭi, sārūpya, sāmipy, or oneness with Me—even if I offer these liberations—in preference to serving Me!'

PURPORT

This verse is spoken by Lord Kapila, an avatāra of the Supreme Personality of Godhead, in Śrimad-Bhāgavatam (3.29.13).

TEXT 190

‘গোপাল চক্ৰবৰ্তী’ নাম একজন ।
অজ্ঞমন্দারের ঘরে সেই আরিঙ্গা প্রধান ॥ ১৯০ ॥

'gopāla cakravartī' nāma eka-jana
majumadārera ghare sei ārindā pradhāna

SYNOMYS

gopāla cakravartī—Gopāla Cakravartī; *nāma*—named; *eka-jana*—one person; *majumadārera ghare*—at the residence of Hiranya and Govardhana Majumadāra; *sei*—he; *ārindā pradhāna*—the chief tax collector.

TRANSLATION

At the house of Hiranya and Govardhana Majumadāra, a person named Gopāla Cakravartī was officially the chief tax collector.

TEXT 191

গোড়ে রহি' পাত্সাহা-আগে আরিঙ্গাগিরি করে ।
বার-লক্ষ মুদ্রা সেই পাত্সার ঠাণ্ডি ভরে ॥ ১১ ॥

gauḍe rahi' pātsāhā-āge ārindā-giri kare
bāra-lakṣa mudrā sei pātsāra ḥāñi bhare

SYNOMYS

gauḍe rahi'—living in Bengal; *pātsāhā-āge*—on behalf of the emperor; *ārindā-giri kare*—acts as the chief tax collector; *bāra-lakṣa*—twelve hundred thousand; *mudrā*—coins; *sei*—he; *pātsāra ḥāñi*—for the emperor; *bhare*—collects.

TRANSLATION

This Gopāla Cakravartī lived in Bengal. His duty as chief tax collector was to collect 1,200,000 coins to deposit in the treasury of the emperor.

TEXT 192

পরম-সুন্দর, পণ্ডিত, নৃতন-যৌবন ।
নামাভাসে 'মুক্তি' শুনি' না হষ্টল সহন ॥ ১২ ॥

parama-sundara, paṇḍita, nūtana-yauvana
nāmābhāse 'mukti' śuni' nā ha-ila sahana

SYNOMYS

parama-sundara—very beautiful; *paṇḍita*—learned; *nūtana*—new; *yauvana*—youth; *nāmā-ābhāse*—by the glimpse of awakening of pure chanting of the holy name; *mukti*—liberation; *śuni'*—hearing; *nā ha-ila sahana*—could not tolerate.

TRANSLATION

He had handsome bodily features, and he was learned and youthful, but he could not tolerate the statement that simply by glimpsing the awakening of the Lord's holy name one can attain liberation.

PURPORT

Vaiṣṇavas strictly follow the directions of the śāstras regarding how one can be liberated simply by a slight awakening of pure chanting of the holy name. Māyāvādīs cannot tolerate the statements of the śāstras about how easily liberation can be achieved, for as stated in *Bhagavad-gītā* (12.5), *kleśo 'dhikaratas teṣām avyaktāsakta-cetasām*: impersonalists must work hard for many, many births, and only then will they perhaps be liberated. Vaiṣṇavas know that simply by chanting the holy name of the Lord offenselessly, one achieves liberation as a by-product. Thus there is no need to endeavor separately for liberation. Śrīla Bilvamaṅgala Ṭhākura has said, *muktih svayam mukulitāñjali sevate 'smān*: liberation stands at one's door, ready to render any kind of service, if one is a pure devotee with unflinching faith and reverence. This the Māyāvādīs cannot tolerate. Therefore the ārindā *pradhāna*, chief tax collector, although very learned, handsome and youthful, could not tolerate the statements of Haridāsa Ṭhākura.

TEXT 193

ତୁମ୍ଭ ହଣ୍ଡା ବଲେ ସେଇ ସରୋଷ ବଚନ ।
“ଭାବୁକେନ୍ତି ସିଦ୍ଧାନ୍ତ ଶୁଣ, ପଞ୍ଜିତେର ଗଣ ॥ ୧୯୩ ॥

*kruddha hañā bale sei saroṣa vacana
“bhāvukera siddhānta śuna, pañjitera gaṇa*

SYNOMYMS

kruddha hañā—becoming very angry; *bale*—said; *sei*—he; *sa-roṣa vacana*—angry words; *bhāvukera*—of an emotional person; *siddhānta*—conclusion; *śuna*—just hear; *pañjitera gaṇa*—O assembly of learned scholars.

TRANSLATION

This young man, Gopāla Cakravartī, became very angry upon hearing the statements of Haridāsa Ṭhākura. He immediately criticized him. “O assembly of learned scholars,” he said, “just hear the conclusion of the emotional devotee.

TEXT 194

କୋଟି-ଜନେ ଅଜ୍ଞାନେ ଯେଇ ‘ଶୁଦ୍ଧି’ ନୟ ।
ଏଇ କହେ,—ନାମାନ୍ତାନେ ସେଇ ‘ଶୁଦ୍ଧି’ ହୟ ॥ ୧୯୪ ॥

*koṭi-janme brahma-jñāne yei 'mukti' naya
ei kahe, —nāmābhāse sei 'mukti' haya"*

SYNOMYS

koṭi-janme—after millions upon millions of births; *brahma-jñāne*—by absolute knowledge; *yei*—which; *mukti naya*—liberation is not possible; *ei*—this person; *kahe*—says; *nāma-ābhāse*—simply by the awakening of a glimpse of the pure chanting of the holy name; *sei*—that; *mukti*—liberation; *haya*—becomes possible.

TRANSLATION

"After many millions upon millions of births, when one is complete in absolute knowledge, one still may not attain liberation, yet this man says that one may attain it simply by the awakening of a glimpse of the holy name."

TEXT 195

হরিদাস কহেন,— কেমে করছ সংশয় ?
শাস্ত্রে কহে,—নামাভাস-মাত্রে ‘মুক্তি’ হয় ॥ ১৯৫ ॥

*haridāsa kahena, —kene karaha sarīṣaya?
śāstre kahe, —nāmābhāsa-mātre 'mukti' haya*

SYNOMYS

haridāsa kahena—Haridāsa Ṭhākura said; *kene*—why; *karaha sarīṣaya*—are you doubtful; *śāstre kahe*—it is stated in the revealed scriptures; *nāma-ābhāsā-mātre*—simply by a glimpse of the chanting of the holy name; *mukti haya*—there is liberation.

TRANSLATION

Haridāsa Ṭhākura said, "Why are you doubtful? The revealed scriptures say that one can attain liberation simply by a glimpse of offenseless chanting of the holy name.

TEXT 196

ভক্তিস্বর্থ-আগে 'মুক্তি' অতি-তুচ্ছ হয় ।
অভিএব ভক্তগণ 'মুক্তি' নাহি লয় ॥ ১৯৬ ॥

*bhakti-sukha-āge 'mukti' ati-tuccha haya
ataeva bhakta-gaṇa 'mukti' nāhi laya*

SYNONYMS

bhakti-sukha—transcendental bliss derived from devotional service; *āge*—before; *mukti*—liberation; *ati-tuccha*—extremely insignificant; *haya*—is; *ataeva*—therefore; *bhakta-gaṇa*—pure devotees; *mukti*—liberation; *nāhi laya*—do not accept.

TRANSLATION

“For a devotee who enjoys the transcendental bliss of devotional service, liberation is most insignificant. Therefore pure devotees never desire to achieve liberation.

TEXT 197

ত্বৎসাক্ষাত্করণাহ্লাদবিশুद্ধাক্ষিতশ্চ মে ।
সুখানি গোপদায়ন্তে আক্ষাণ্যপি জগদগুরো ॥ ১৯৭ ॥

tvat-sākṣāt-karaṇāhhlāda-
viśuddhābdhi-sthitasya me
sukhāni gośpadāyante
brāhmāṇi api jagad-guro

SYNONYMS

tvat—You; *sākṣāt-karaṇa*—by meeting; *āhhlāda*—of pleasure; *viśuddha*—spiritually purified; *abdhi*—in an ocean; *sthitasya*—situated; *me*—of me; *sukhāni*—happiness; *gośpadāyante*—is like a calf’s hoofprint; *brāhmāṇi*—derived from understanding of impersonal Brahman; *api*—also; *jagad-guro*—O master of the universe.

TRANSLATION

“‘My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness, including even brahmānanda, to be like the water contained in the hoofprint of a calf.’”

PURPORT

This verse is quoted from the *Hari-bhakti-sudhodaya* (14.36).

TEXT 198

বিপ্র কহে,—“নামাভাসে যদি ‘মুক্তি’ নয় ।
তবে তোমার নাক কাটি’ করছ নিশ্চয় ॥” ১৯৮ ॥

*vipra kahe, —“nāmābhāse yadi ‘mukti’ naya
tabe tomāra nāka kāṭi’ karaha niścaya”*

SYNONYMS

vipra kahe—the *brāhmaṇa* said; *nāma-ābhāse*—simply by the awakening of offenseless chanting of the holy name; *yadi*—if; *mukti naya*—liberation is not attainable; *tabe*—then; *tomāra*—your; *nāka*—nose; *kāti*—I shall cut off; *karaha niścaya*—take it as certain.

TRANSLATION

Gopāla Cakravartī said, “If one is not liberated by nāmābhāsa, then you may be certain that I shall cut off your nose.”

TEXT 199

**হরিদাস কহেন,— “যদি নামাভাসে ‘মুক্তি’ নয়।
তবে আমার নাক কাটিবু,— এই সুনিশ্চয় ॥” ১৯৯ ॥**

haridāsa kahena, —“yadi nāmābhāse ‘mukti’ naya
tabe āmāra nāka kātimu, —*ei suniścaya”*

SYNONYMS

haridāsa kahena—Haridāsa Ṭhākura said; *yadi*—if; *nāma-ābhāse*—simply by the awakening of the holy name of the Lord; *mukti naya*—*mukti* is not available; *tabe*—then; *āmāra*—my; *nāka*—nose; *kātimu*—I shall cut off; *ei*—this; *su-niścaya*—certain.

TRANSLATION

Then Haridāsa Ṭhākura accepted the challenge offered by Gopāla Cakravartī. “If by nāmābhāsa liberation is not available,” he said, “certainly I shall cut off my nose.”

TEXT 200

**শুনি' সভাসদ উঠে করি' হাহাকার।
মজুমদার সেই বিপ্রে করিল ধিক্কার ॥ ২০০ ॥**

*śuni' sabhā-sad uṭhe kari' hāhākāra
majumadāra sei vipre karila dhikkāra*

SYNONYMS

śuni'—hearing; *sabhā-sat*—all the members of the assembly; *uṭhe*—got up; *kari'* *hāhā-kāra*—making a tumultuous sound; *majumadāra*—Hiranya and Govardhana Majumadāra; *sei vipre*—unto that *brāhmaṇa* who was their servant; *karila*—made; *dhik-kāra*—chastisement.

TRANSLATION

All the members of the assembly who had heard the challenge were greatly agitated, and they got up, making a tumultuous sound. Hiranya and Govardhana Majumadāra both immediately chastised the brāhmaṇa tax collector.

TEXT 201

বলাই-পুরোহিত ভারে করিলা ভৎসন ।
“ঘট-পটিয়া মূর্খ তুঞ্জি ভক্তি কাহা জান ? ২০১ ॥

*balāi-purohita tāre karilā bhartsana
“ghaṭa-patiyā mūrkha tuñi bhakti kāñhā jāna?*

SYNONYMS

balāi-purohita—the priest named Balarāma Ācārya; *tāre*—unto Gopāla Cakravartī; *karilā*—did; *bhartsana*—chastisement; *ghaṭa-patiyā*—interested in the pot and the earth; *mūrkha*—fool; *tuñi*—you; *bhakti*—devotional service; *kāñhā*—what; *jāna*—do know.

TRANSLATION

The priest named Balarāma Ācārya chastised Gopāla Cakravartī. “You are a foolish logician,” he said. “What do you know about the devotional service of the Lord?

PURPORT

The philosophy enunciated by the Māyāvādīs is called *ghaṭa-patiyā* philosophy. According to this philosophy, everything is one, everything is earth, and therefore anything made of earth, such as different pots, is also the same earth. Such philosophers see no distinction between a pot made of earth and the earth itself. Since Gopāla Cakravartī was a *ghaṭa-patiyā* logician, a gross materialist, what could he understand about the transcendental devotional service of the Lord?

TEXT 202

হরিদাস-ঠাকুরে তুঞ্জি কৈলি অপমান !
সর্বনাশ হবে তোর, না হবে কল্যাণ ॥” ২০২ ॥

*haridāsa-ṭhākure tuñi kaili apamāna!
sarva-nāśa habe tora, nā habe kalyāṇa”*

SYNONYMS

haridāsa-ṭhākure—unto Haridāsa Ṭhākura; *tuñi*—you; *kaili*—did; *apamāna*—insult; *svā-nāśa*—destruction of everything; *habe*—there will be; *tora*—your; *nā*—not; *habe*—will be; *kalyāṇa*—auspicious result.

TRANSLATION

“You have insulted Haridāsa Ṭhākura. Thus there will be a dangerous position for you. You should not expect anything auspicious.”

TEXT 203

**শুনি' হরিদাস তবে উঠিয়া চলিলা ।
মজুমদার সেই বিপ্রে ত্যাগ করিলা ॥ ২০৩ ॥**

śuni' haridāsa tabe *uṭhiyā calilā*
majumadāra sei vipre tyāga karilā

SYNONYMS

śuni'—hearing; *haridāsa*—Haridāsa Ṭhākura; *tabe*—then; *uṭhiyā calilā*—got up and began to go away; *majumadāra*—Hiraṇya and Govardhana Majumadāra; *sei* *vipre*—this *brāhmaṇa*; *tyāga karilā*—kicked out.

TRANSLATION

Then Haridāsa Ṭhākura got up to leave, and the Majumadāras, the masters of Gopāla Cakravartī, immediately dismissed Gopāla Cakravartī from their service.

TEXT 204

**সভা-সহিতে হরিদাসের পড়িলা চরণে ।
হরিদাস হাসি' কহে মধুর-বচনে ॥ ২০৪ ॥**

sabhā-sahite haridāsera paḍilā carane
haridāsa hāsi' *kahe madhura-vacane*

SYNONYMS

sabhā-sahite—with all the members of the assembly; *haridāsera*—of Haridāsa Ṭhākura; *paḍilā carane*—fell down at the lotus feet; *haridāsa*—Haridāsa Ṭhākura; *hāsi'*—smiling; *kahe*—said; *madhura-vacane*—in a sweet voice.

TRANSLATION

With all the members of the assembly, the two Majumadāras fell at the lotus feet of Haridāsa Ṭhākura. Haridāsa Ṭhākura was smiling, however, and he spoke in a sweet voice.

TEXT 205

“তোমা-সবার দোষ নাহি, এই অজ্ঞ ব্রাজগ ।
তার দোষ নাহি, তার তর্কনিষ্ঠ মন ॥ ২০৫ ॥

*“tomā-sabāra doṣa nāhi, ei ajñā brāhmaṇa
tāra doṣa nāhi, tāra tarka-niṣṭha mana*

SYNONYMS

tomā-sabāra—of all of you; *doṣa*—fault; *nāhi*—there is not; *ei*—this; *ajñā*—ignorant; *brāhmaṇa*—so-called *brāhmaṇa*; *tāra doṣa nāhi*—he is also not at fault; *tāra*—his; *tarka-niṣṭha*—accustomed to speculation; *mana*—mind.

TRANSLATION

“None of you are at fault,” he said. “Indeed, even this ignorant so-called brāhmaṇa is not at fault, for he is accustomed to dry speculation and logic.

TEXT 206

তর্কের গোচর নহে নামের মহুষ ।
কোথা হৈতে জানিবে সে এই সব তত্ত্ব ? ২০৬ ॥

*tarkera gocara nahe nāmera mahattva
kothā haite jānibe se ei saba tattva?*

SYNONYMS

tarkera—by argument and logic; *gocara*—appreciable; *nahe*—is not; *nāmera*—of the holy name; *mahattva*—the glory; *kothā haite*—from where; *jānibe*—will know; *se*—he; *ei*—this; *saba*—all; *tattva*—truth.

TRANSLATION

“One cannot understand the glories of the holy name simply by logic and argument. Therefore this man cannot possibly understand the glories of the holy name.

TEXT 207

ষাহ ঘর, কৃষ্ণ করুন কুশল সবার !
আমার সমকে দুঃখ না হউক কাহার ॥” ২০৭ ॥

*yāha ghara, kṛṣṇa karuna kuśala sabāra
āmāra sambandhe duḥkha nā ha-uka kāhāra”*

SYNONYMS

yāha ghara—go to your homes; *kṛṣṇa karuna*—may Lord Kṛṣṇa bestow; *kuśala sabāra*—blessings to everyone; *āmāra sambandhe*—on my account; *duḥkha*—unhappiness; *nā ha-uka*—may there not be; *kāhāra*—of anyone.

TRANSLATION

“All of you may now go to your homes. May Lord Kṛṣṇa bestow his blessings upon you all. Do not be sorry because of my being insulted.”

PURPORT

From this statement by Haridāsa Ṭhākura, it is understood that a pure Vaiṣṇava never takes anyone’s insults seriously. This is the teaching of Śrī Caitanya Mahāprabhu:

*ṭṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyah sadā hariḥ*

“One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly.” A Vaiṣṇava is always tolerant and submissive like trees and grass. He tolerates insults offered by others, for he is simply interested in chanting the holy name of the Lord without being disturbed.

TEXT 208

তবে সে হিরণ্যদাস নিজ ঘরে আইল ।
সেই ব্রাহ্মণে নিজ দ্বার-মানা কৈল ॥ ২০৮ ॥

*tabe se hiranya-dāsa nije ghare āila
sei brāhmaṇe nije dvāra-mānā kaila*

SYNONYMS

tabe—thereupon; *se*—that; *hiranya-dāsa*—Hiranya Majumadāra; *nija*—own; *ghare*—to home; *āila*—returned; *sei*—that; *brāhmaṇe*—to Gopāla Cakravartī; *nija*—own; *dvāra*—door; *mānā*—prohibition; *kaila*—issued.

TRANSLATION

Then Hiranya dāsa Majumadāra returned to his home and ordered that Gopāla Cakravartī not be admitted therein.

TEXT 209

তিন দিন ভিতরে সেই বিপ্রের ‘কুষ্ঠ’ হৈল ।
অতি উচ্চ নাসা তার গলিয়া পড়িল ॥ ২০৯ ॥

*tina dina bhitare sei vprera 'kuṣṭha' haila
ati ucca nāsā tāra galiyā paḍila*

SYNONYMS

tina dina—three days; *bhitare*—within; *sei*—that; *viprera*—of the *brāhmaṇa*; *kuṣṭha*—leprosy; *haila*—appeared; *ati*—very; *ucca*—raised; *nāsā*—nose; *tāra*—his; *galiyā*—melting; *paḍila*—fell.

TRANSLATION

Within three days that brāhmaṇa was attacked by leprosy, and as a result his highly raised nose melted away and fell off.

TEXT 210

চম্পক-কলি-সম হন্ত-পদাঙ্গুলি ।
কোকড় হইল সব, কুষ্ঠে গেল গলি' ॥ ২১০ ॥

*campaka-kali-sama hasta-padaṅguli
koṅkaṇa ha-ila saba, kuṣṭhe gela gali'*

SYNONYMS

campaka—of a golden-hued flower; *kali*—buds; *sama*—like; *hasta-pada-ṅguli*—fingers and toes; *koṅkaṇa* *ha-ila*—became crumpled; *saba*—all; *kuṣṭhe*—because of leprosy; *gela gali'*—melted away.

TRANSLATION

The brāhmaṇa's toes and fingers were beautiful like golden-colored campaka buds, but because of leprosy they all withered and gradually melted away.

TEXT 211

দেখিয়া সকল লোক হৈল চমৎকার ।
হরিদাসে প্রশংসি' তাঁরে করে নমস্কার ॥ ২১১ ॥

dekhiyā sakala loka haila camatkāra
haridāse praśārīsi' tānre kare namaskāra

SYNONYMS

dekhiyā—seeing; sakala loka—all people; haila—became; camatkāra—astonished; haridāse—Haridāsa Ṭhākura; praśārīsi'—praising; tānre—unto him; kare—offer; namaskāra—obeisances.

TRANSLATION

Seeing the condition of Gopāla Cakravartī, everyone was astonished. Everyone praised the influence of Haridāsa Ṭhākura and offered him obeisances.

TEXT 212

যদপি হরিদাস বিপ্রের দোষ না লইলা ।
তথাপি ঈশ্বর তারে ফল ভুঁজাইলা ॥ ২১২ ॥

yadyapi haridāsa vīprera doṣa nā la-ilā
tathāpi iśvara tāre phala bhuñjāilā

SYNONYMS

yadyapi—although; haridāsa—Haridāsa Ṭhākura; vīprera—of the brāhmaṇa; doṣa—offense; nā—did not; la-ilā—take seriously; tathāpi—still; iśvara—the Supreme Personality of Godhead; tāre—unto him; phala—the result of insulting a Vaiṣṇava; bhuñjāilā—made to suffer.

TRANSLATION

Although Haridāsa Ṭhākura, as a Vaiṣṇava, did not take seriously the brāhmaṇa's offense, the Supreme Personality of Godhead could not tolerate it, and thus he made the brāhmaṇa suffer the consequences.

TEXT 213

ভক্ত-স্বভাব,—অজ্ঞ-দোষ ক্ষমা করে ।
কৃষ্ণ-স্বভাব,—ভক্ত-নিন্দা সহিতে না পারে ॥ ২১৩ ॥

*bhakta-svabhāva, —ajña-doṣa kṣamā kare
krṣṇa-svabhāva, —bhakta-nindā sahite nā pāre*

SYNONYMS

bhakta-svabhāva—the characteristic of a pure devotee; *ajña-doṣa*—offense by an ignorant rascal; *kṣamā kare*—excuses; *krṣṇa-svabhāva*—the characteristic of Kṛṣṇa; *bhakta-nindā*—blaspheming the devotees; *sahite nā pāre*—cannot tolerate.

TRANSLATION

A characteristic of a pure devotee is that he excuses any offense by an ignorant rascal. The characteristic of Kṛṣṇa, however, is that He cannot tolerate blasphemy of His devotees.

PURPORT

Śrī Caitanya Mahāprabhu taught:

*trīṇād api sunicena
taror api sahiṣṇunā
amāninā mānadena
kirtaniyāḥ sadā hariḥ*

A Vaiṣṇava strictly follows this principle of being humbler than the grass and more tolerant than a tree, expecting no honor from others but offering honor to everyone. In this way, a Vaiṣṇava is simply interested in chanting about the Supreme Personality of Godhead and glorifying Him. Haridāsa Ṭhākura epitomized this foremost order of Vaiṣṇavism. Kṛṣṇa cannot tolerate any insults or blasphemy against a Vaiṣṇava. For example, Prahlāda Mahārāja was chastised by his father, Hiranyakāśipu, in so many ways, but although Prahlāda tolerated this, Kṛṣṇa did not. The Lord therefore came in the form of Nr̄siṁhadeva to kill Hiranyakāśipu. Similarly, although Śrīla Haridāsa Ṭhākura tolerated the insult by Gopāla Cakravartī, Kṛṣṇa could not. The Lord immediately punished Gopāla Cakravartī by making him suffer from leprosy. While instructing Śrīla Rūpa Gosvāmī about the many restrictive rules and regulations for Vaiṣṇavas, Śrī Caitanya Mahāprabhu has very vividly described the effects of offenses at the lotus feet of a Vaiṣṇava. *Yadi vaiṣṇava-aparādhā uṭhe hāti mātā* (*Madhya* 19.156). Offending or blaspheming a Vaiṣṇava

has been described as the greatest offense, and it has been compared to a mad elephant. When a mad elephant enters a garden, it ruins all the creepers, flowers and trees. Similarly, if a devotee properly executing his devotional service becomes an offender at the lotus feet of his spiritual master or a Vaiṣṇava, his devotional service is spoiled.

TEXT 214

বিপ্রের কুষ্ঠ শুনি' হরিদাস মনে দুঃখী হৈলା ।
বলাই-পুরোহিতে কহি' শান্তিপুর আইଲା ॥২১৪ ॥

*viprera kuṣṭha śuni' haridāsa mane duḥkhī hailā
balāi-purohite kahi' śāntipura āilā*

SYNONYMS

viprera—of the *brāhmaṇa*; *kuṣṭha*—leprosy; *śuni'*—hearing; *haridāsa*—Haridāsa Ṭhākura; *mane*—within the mind; *duḥkhī* *hailā*—became unhappy; *balāi-purohite*—unto Balarāma Ācārya; *kahi'*—speaking; *śāntipura* *āilā*—came to Śāntipura.

TRANSLATION

Haridāsa Ṭhākura was unhappy when he heard that the brāhmaṇa Gopāla Cakravartī had been attacked by leprosy. Thus after informing Balarāma Ācārya, the priest of Hiraṇya Majumadāra, he went to Śāntipura, the home of Advaita Ācārya.

TEXT 215

আচার্যে মিলিয়া কৈলা দণ্ডবৎ প্রণাম ।
অর্দেত আলিঙ্গন করি' করিলা সম্মান ॥ ২১৫ ॥

*ācārye miliyā kailā danḍavat pranāma
advaita āliṅgana kari' karilā sammāna*

SYNONYMS

ācārye miliyā—meeting Advaita Ācārya; *kailā*—offered; *danḍavat* *pranāma*—obeisances and respects; *advaita*—Advaita Ācārya; *āliṅgana* *kari'*—embracing; *karilā* *sammāna*—showed respect.

TRANSLATION

Upon meeting Advaita Ācārya, Haridāsa Ṭhākura offered Him respect and obeisances. Advaita Ācārya embraced him and showed respect to him in return.

TEXT 216

গঙ্গা তীরে গোঁফা করিবি নির্জনে তাঁরে দিলা।
ভাগবত-গীতার ভক্তি-অর্থ শুনাইলা ॥ ২১৬ ॥

*gaṅgā-tire goṇphā kari' nirjane tānre dilā
bhāgavata-gītāra bhakti-artha śunāīlā*

SYNOMYS

gaṅgā-tire—on the bank of the Ganges; *goṇphā kari'*—constructing a small cavelike residence; *nirjane*—in a solitary place; *tānre*—unto him; *dilā*—offered; *bhāgavata*—of Śrimad-Bhāgavatam; *gītāra*—of Bhagavad-gītā; *bhakti-artha*—the real meaning of devotional service; *śunāīlā*—spoke to him.

TRANSLATION

On the bank of the Ganges, in a solitary place, Advaita Ācārya made a cavelike home for Haridāsa Ṭhākura and spoke to him about the real meaning of Śrimad-Bhāgavatam and Bhagavad-gītā in terms of devotional service.

TEXT 217

আচার্যের ঘরে নিত্য ভিক্ষা-নির্বাহণ।
দুই জনা মিলি' কৃষ্ণ-কথা-আস্বাদন ॥ ২১৭ ॥

*ācāryera ghare nitya bhikṣā-nirvāhaṇa
dui janā mili' kṛṣṇa-kathā-āsvādana*

SYNOMYS

ācāryera ghare—at the house of Advaita Ācārya; *nitya*—daily; *bhikṣā-nirvāhaṇa*—accepting food as alms; *dui janā*—the two of them; *mili'*—meeting together; *kṛṣṇa-kathā*—discourses on the subject matter of Kṛṣṇa; *āsvādana*—tasting.

TRANSLATION

Haridāsa Ṭhākura accepted food daily at the house of Advaita Ācārya. Meeting together, the two of them would taste the nectar of discourses on the subject matter of Kṛṣṇa.

TEXT 218

হরিদাস কহে,—“গোসাঙ্গি, করি নিবেদনে।
মোরে প্রত্যহ অগ্ন দেহ’ কোম্প প্রয়োজনে ? ২১৮ ॥

*haridāsa kahe, — “gosāñi, kari nivedane
more pratyaha anna deha’ kon prayojane?*

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura said; *gosāñi*—my dear Advaita Ācārya; *kari nivedane*—let me submit one prayer; *more*—unto me; *prati-aha*—daily; *anna deha’*—You give food; *kon prayojane*—what is the necessity.

TRANSLATION

Haridāsa Ṭhākura said, “My dear Advaita Ācārya, let me submit something before Your Honor. Every day You give me alms of food to eat. What is the necessity of this?

TEXT 219

মহা-মহা-বিপ্র এথা কুলীন-সমাজ ।
নীচে আদর কর, না বাসহ ভয় লাজ !! ২১৯ !!

*mahā-mahā-vipra ethā kulina-samāja
nice ādara kara, nā vāsaha bhaya lāja!!*

SYNONYMS

mahā-mahā-vipra—great, great brāhmaṇas; *ethā*—here; *kulina-samāja*—aristocratic society; *nice*—to a low-class person; *ādara kara*—You show honor; *nā vāsaha*—You do not care for; *bhaya lāja*—fear or shame.

TRANSLATION

“Sir, You are living within a society of great, great brāhmaṇas and aristocrats, but without fear or shame You adore a lower-class man like me.

TEXT 220

অলৌকিক আচার তোমার কহিতে পাই ভয় ।
সেই কৃপা করিবা,—যাতে মোর রক্ষা হয় !!” ২২০ !!

*alaukika ācāra tomāra kahite pāi bhaya
sei kṛpā karibā, — yāte mora rakṣā haya”*

SYNONYMS

alaukika ācāra—uncommon behavior; *tomāra*—Your; *kahite*—to speak; *pāi bhaya*—I am afraid; *sei kṛpā*—that favor; *karibā*—kindly do; *yāte*—by which; *mora*—my; *rakṣā*—protection; *haya*—there is.

TRANSLATION

“My dear sir, Your behavior is uncommon. Indeed, sometimes I am afraid to speak to You. But please favor me by protecting me from the behavior of society.”

PURPORT

While Haridāsa Ṭhākura was staying under the care of Advaita Ācārya, he was afraid of the behavior of society in Śāntipura, Navadvīpa, which was full of exceedingly aristocratic brāhmaṇas, kṣatriyas and vaiśyas. Haridāsa Ṭhākura was born in a Mohammedan family and was later recognized as a great Vaiṣṇava, but nevertheless the brāhmaṇas were very critical of him. Thus Haridāsa Ṭhākura was afraid that Advaita Ācārya would be put into some difficulty because of His familiarity with Haridāsa Ṭhākura. Śrī Advaita Ācārya treated Haridāsa Ṭhākura as a most elevated Vaiṣṇava, but others, like Rāmacandra Khān, were envious of Haridāsa Ṭhākura. Of course, we have to follow in the footsteps of Advaita Ācārya, not caring for people like Rāmacandra Khān. At present, many Vaiṣṇavas are coming to our Kṛṣṇa consciousness movement from among the Europeans and Americans, and although a man like Rāmacandra Khān is always envious of such Vaiṣṇavas, one should follow in the footsteps of Śrī Advaita Ācārya by treating all of them as Vaiṣṇavas. Although they are not as exalted as Haridāsa Ṭhākura, such Americans and Europeans, having accepted the principles of Vaiṣṇava philosophy and behavior, should never be excluded from Vaiṣṇava society.

TEXT 221

**আচার্য কহেন,—“তুমি না করিছ ভয়।
সেই আচরিব, যেই শাস্ত্রমত হয় ॥ ২২১ ॥**

ācārya kahena, —“tumi nā kariha bhaya
sei ācariba, yei śāstra-mata haya

SYNONYMS

ācārya kahena—Advaita Ācārya said; tumi—you; nā—not; kariha—do; bhaya—fear; sei ācariba—I shall behave in that way; yei—whatever; śāstra-mata—sanctioned by the revealed scriptures; haya—is.

TRANSLATION

Advaita Ācārya replied, “My dear Haridāsa, do not be afraid. I shall behave strictly according to the principles of the revealed scriptures.

PURPORT

Śrīla Advaita Ācārya was not afraid of the strict brahminical culture and customs of society. As stated in the śāstric injunctions, which are the true medium of evidence or proof, anyone can go back to Godhead, even if born of a low family. Kṛṣṇa says in *Bhagavad-gītā*:

*mānī hi pārtha vyapāśritya
 ye 'pi syuḥ pāpa-yonayaḥ
 striyo vaiśyās tathā sūdrās
 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 sūdras [workers]—can approach the supreme destination." (Bg. 9.32) Though having taken a low birth in human society, one who accepts Kṛṣṇa as the Supreme Personality of Godhead is quite competent to go back home, back to Godhead; and one who is a bona fide candidate for going back to Godhead should not be considered lowborn, or *candāla*. That is also a śāstric injunction. As stated in *Śrimad-Bhāgavatam* (2.4.18):

*kirāta-hūṇāndhra-pulinda-pulkaśā
 ābhira-śumbhā yavanāḥ khasādayaḥ
 ye 'nye ca pāpā yad-apāśrayāśrayaḥ
 śudhyanti tasmai prabhaviṣṇave namaḥ*

Not only the *yavanas* and *khasādayaḥ* but even those born in still lower families can be purified (*śudhyanti*) by the grace of a devotee of Lord Kṛṣṇa, for Kṛṣṇa empowers such devotees to perform this purification. Advaita Ācārya had confidence in the śāstric evidence and did not care about social customs. The Kṛṣṇa consciousness movement, therefore, is a cultural movement that does not care about local social conventions. Following in the footsteps of Śrī Caitanya Mahāprabhu and Advaita Ācārya, we can accept a devotee from any part of the world and recognize him as a *brāhmaṇa* as soon as he is qualified due to following the principles of Vaiṣṇava behavior.

TEXT 222

**তুমি খাইলে হয় কোটিব্রাহ্মণ-ভোজন।”
 এত বলি, শ্রাদ্ধ-পাত্র করাইলা ভোজন ॥ ২২২ ॥**

*tumi khāile haya koṭi-brāhmaṇa-bhojana”
 eta bali, śrāddha-pātra karāilā bhojana*

SYNONYMS

tumi khāile—if you eat; *haya*—there is; *koti-brāhmaṇa-bhojana*—feeding ten million *brāhmaṇas*; *eta bali*—saying this; *śrāddha-pātra*—the dish offered to the forefathers; *karāilā bhojana*—made to eat.

TRANSLATION

“Feeding you is equal to feeding ten million brāhmaṇas,” Advaita Ācārya said. **“Therefore, accept this śrāddha-pātra.”** Thus Advaita Ācārya made him eat.

PURPORT

Śrāddha is *prasāda* offered to the forefathers at a certain date of the year or month. The śrāddha-pātra, or plate offered to the forefathers, is then offered to the best of the *brāhmaṇas* in society. Instead of offering the śrāddha-pātra to any other *brāhmaṇa*, Advaita Ācārya offered it to Haridāsa Ṭhākura, considering him greater than any of the foremost *brāhmaṇas*. This act by Śrī Advaita Ācārya proves that Haridāsa Ṭhākura was always situated in a transcendental position and was therefore always greater than even the most exalted *brāhmaṇa*, for he was situated above the mode of goodness of the material world. Referring to the *Bhaktisandarbha*, verse 177, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following statements from the *Caruḍa Purāṇa* in this connection:

brāhmaṇānāṁ sahasrebhyah
satra-yāji viśiṣyate
satra-yāji-sahasrebhyah
sarva-vedānta-pāragah

sarva-vedānta-vit-koṭyā
viṣṇu-bhakto viśiṣyate
vaiṣṇavānānāṁ sahasrebhyah
ekānty eko viśiṣyate

“A *brāhmaṇa* qualified to offer sacrifices is better than an ordinary *brāhmaṇa*, and better than such a *brāhmaṇa* is one who has studied all the Vedic scriptures. Among many such *brāhmaṇas*, one who is a devotee of Lord Viṣṇu is the best; and among many such Vaiṣṇavas, one who fully engages in the service of the Lord is the best.”

bhaktir aşṭa-vidhā hy eşā
yasmin mlecche 'pi vartate
sa viprendro muni-śreṣṭhah
sa jñāni sa ca pañcitaḥ
tasmai deyarḥ tato grāhyam
sa ca pūjyo yathā hariḥ

"There are many different kinds of devotees, but even a Vaiṣṇava coming from a family of *mlecchas* or *yavanas* is understood to be a learned scholar, complete in knowledge, if he knows the Vaiṣṇava philosophy. He should therefore be given charity, for such a Vaiṣṇava is as worshipable as the Supreme Personality of Godhead."

*na me 'bhaktaś catur-vedi
mad-bhaktah śva-pacah priyah
tasmai deyam tato grāhyam
sa ca pūjyo yathā hy aham*

Lord Kṛṣṇa says, "Even if a nondevotee comes from a *brāhmaṇa* family and is expert in studying the *Vedas*, he is not very dear to Me, whereas even if a sincere devotee comes from a low family of meat-eaters, he is very dear to Me. Such a sincere pure devotee should be given charity, for he is as worshipable as I."

TEXT 223

অগৎ-নিষ্ঠার লাগি' করেন চিন্তন।
ଆবেষ্যব-অগৎ কেমনে হইবে মোচন ? ২২৩ ॥

*jagat-nistāra lāgi' karena cintana
avaiṣṇava-jagat kemane ha-ibe mocana?*

SYNOMYS

jagat-nistāra—the deliverance of the people of the whole world; *lāgi'*—for; *karena cintana*—was always thinking; *avaiṣṇava*—full of nondevotees; *jagat*—the whole world; *kemane*—how; *ha-ibe mocana*—will be delivered.

TRANSLATION

Advaita Ācārya was always absorbed in thoughts of how to deliver the fallen souls of the entire world. "The entire world is full of nondevotees," He thought. "How will they be delivered?"

PURPORT

Śrīla Advaita Ācārya sets the standard for ācāryas in the Vaiṣṇava sampradāya. An ācārya must always be eager to deliver the fallen souls. A person who establishes a temple or *māṭha* to take advantage of people's sentiments by using for his livelihood what people contribute for the worship of the Deity cannot be called a *gospāmī* or ācārya. One who knows the conclusion of the śāstras, follows in the footsteps of his predecessors and endeavors to preach the *bhakti* cult all over the world is to be considered an ācārya. The role of an ācārya is not to earn his livelihood through the income of the temple. Śrīla Bhaktisiddhānta Sarasvatī

Ṭhākura used to say that if one earns his livelihood by displaying the Deity in the temple, he is not an ācārya or gosvāmi. It would be better for him to accept service even as a sweeper in the street, for that is a more honorable means of earning one's living.

TEXT 224

କୃଷ୍ଣ ଅବତାରିତେ ଅନ୍ଦେତ ପ୍ରତିଜ୍ଞା କରିଲା ।
ଜଳ-ତୁଳସୀ ଦିଯା ପୂଜା କରିତେ ଲାଗିଲା ॥ ୨୨୪ ॥

*kṛṣṇe avatārite advaita pratijñā karilā
jala-tulasī diyā pūjā karite lāgilā*

SYNONYMS

kṛṣṇe—Lord Kṛṣṇa; *avatārite*—to cause to descend; *advaita*—Advaita Ācārya; *pratijñā*—promise; *karilā*—made; *jala-tulasī*—Ganges water and *tulasī* leaves; *diyā*—offering; *pūjā*—worship; *karite*—to do; *lāgilā*—began.

TRANSLATION

Determined to deliver all the fallen souls, Advaita Ācārya decided to cause Kṛṣṇa to descend. With this vow, he began to offer Ganges water and *tulasī* leaves to worship the Lord.

TEXT 225

ହରିଦାସ କରେ ଗୋଫାୟ ନାମ-ସଙ୍କିର୍ତ୍ତନ ।
କୃଷ୍ଣ ଅବତୀର୍ଣ୍ଣ ହଇବେନ,— ଏହି ତା'ର ମନ ॥ ୨୨୫ ॥

*haridāsa kare goñphāya nāma-saṅkīrtana
kṛṣṇa avatīrṇa ha-ibena,—ei tānra mana*

SYNONYMS

haridāsa—Haridāsa Ṭhākura; *kare*—performed; *goñphāya*—in the cave; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *kṛṣṇa*—Lord Kṛṣṇa; *avatīrṇa ha-ibena*—will descend; *ei*—this; *tānra mana*—his mind.

TRANSLATION

Similarly, Haridāsa Ṭhākura chanted in his cave on the bank of the Ganges with the intention to cause Kṛṣṇa's descent.

TEXT 226

ଦୁଇଜନେର ଭକ୍ତ୍ୟ ଚୈତନ୍ୟ କୈଳା ଅବତାର ।
ନାମ-ପ୍ରେମ ପ୍ରଚାରି' କୈଳା ଜଗତ ଉଦ୍ଧାର ॥ ୨୨୬ ॥

*dui-janera bhaktye caitanya kailā avatāra
nāma-prema pracāri' kailā jagat uddhāra*

SYNONYMS

dui-janera—of these two persons; *bhaktye*—because of the devotional service; *caitanya*—Lord Śrī Caitanya Mahāprabhu; *kailā*—made; *avatāra*—incarnation; *nāma-prema*—the holy name and love of Kṛṣṇa; *pracāri'*—preaching; *kailā*—did; *jagat uddhāra*—deliverance of the whole world.

TRANSLATION

Because of the devotional service of these two persons, Lord Śrī Caitanya Mahāprabhu descended as an incarnation. Thus He preached the holy name of the Lord and ecstatic love of Kṛṣṇa to deliver the entire world.

TEXT 227

ଆର ଅଲୋକିକ ଏକ ଚାରିତ୍ର ତୀହାର ।
ସାହାର ଶ୍ରୀବନେ ଲୋକେ ହୟ ଚମତ୍କାର ॥ ୨୨୭ ॥

*āra alaukika eka caritra tāñhāra
yāhāra śravaṇe loke haya camatkāra*

SYNONYMS

āra—another; *alaukika*—uncommon; *eka*—one; *caritra*—characteristic; *tāñhāra*—of Haridāsa Ṭhākura; *yāhāra* *śravaṇe*—in hearing which; *loke*—in human society; *haya*—there is; *camatkāra*—astonishment.

TRANSLATION

There is another incident concerning Haridāsa Ṭhākura's uncommon behavior. One will be astonished to hear about it.

TEXT 228

ଡର୍କ ନା କରିଛ, ଡକ୍କାଗୋଚର ତୁଁର ରୀତି ।
ବିଶ୍ଵାସ କରିଯାଣୁ ଶୁଣ କରିଯା ଅଭୀତି ॥ ୨୨୮ ॥

*tarka nā kariha, tarkāgocara tāṅra rīti
viśvāsa kariyā śuna kariyā pratīti*

SYNONYMS

tarka nā kariha—do not argue; *tarkāgocara*—beyond argument; *tāṅra*—his; *rīti*—behavior; *viśvāsa* *kariyā*—believing; *śuna*—listen; *kariyā pratīti*—having confidence.

TRANSLATION

Hear about such incidents without putting forth dry arguments, for these incidents are beyond our material reasoning. One must believe in them with faith.

TEXT 229

একদিন হরিদাস গোঁফাতে বসিয়া ।
নাম-সঙ্কীর্তন করেন উচ্চ করিয়া ॥ ২২৯ ॥

*eka-dina haridāsa gorṇphāte vasiyā
nāma-saṅkīrtana karena ucca kariyā*

SYNONYMS

eka-dina—one day; *haridāsa*—Haridāsa Ṭhākura; *gorṇphāte* *vasiyā*—sitting in his cave; *nāma-saṅkīrtana* *karena*—was chanting the holy name of the Lord; *ucca kariyā*—resounding very loudly.

TRANSLATION

One day Haridāsa Ṭhākura was sitting in his cave, reciting very loudly the holy name of the Lord.

TEXT 230

জ্যোৎস্নাবতী রাত্রি, দশ দিক্ সুনির্মল ।
গঙ্গার লহরী জ্যোৎস্নায় করে ঝল-মল ॥ ২৩০ ॥

*jyotsnāvatī rātri, daśa dik sunirmala
gaṅgāra laharī jyotsnāya kare jhala-mala*

SYNONYMS

jyotsnāvatī—full of moonlight; *rātri*—the night; *daśa dik*—ten directions; *su-nirmala*—very clear and bright; *gaṅgāra laharī*—the waves of the Ganges; *jyotsnāya*—in the moonlight; *kare jhala-mala*—appear dazzling.

TRANSLATION

The night was full of moonlight, which made the waves of the Ganges look dazzling. All directions were clear and bright.

TEXT 231

ଦୀର୍ଘରେ ତୁଳସୀ ଲେପା-ପିଣ୍ଡିର ଉପର ।
ଗୋକାର ଶୋଭା ଦେଖି' ଲୋକେର ଜୁଡ଼ାଯ ଅନ୍ତର ॥୨୩୧॥

*dvāre tulasi lepā-piṇḍira upara
goṅphāra śobhā dekhi' lokera juḍāya antara*

SYNOMYS

dvāre—at the door; *tulasi*—the *tulasi* plant; *lepā*—very clean; *piṇḍira upara*—on the altar; *goṅphāra* *śobhā*—the beauty of the cave; *dekhi'*—seeing; *lokera*—of everyone; *juḍāya*—was satisfied; *antara*—the heart.

TRANSLATION

Thus everyone who saw the beauty of the cave, with the *tulasi* plant on a clean altar, was astonished and satisfied at heart.

TEXT 232

ହେନକାଳେ ଏକ ନାରୀ ଅନ୍ଦନେ ଆଇଲ ।
ତାଙ୍କ ଅନ୍ଦକାଷ୍ଟେ ସ୍ଥାନ ପିତାବର୍ଗ ହଇଲ ॥ ୨୩୨ ॥

*hena-kāle eka nārī arīgane āila
tāṅra arīga-kāntye sthāna pīta-varṇa ha-ila*

SYNOMYS

hena-kāle—at this time; *eka*—one; *nārī*—woman; *arīgane āila*—came to the courtyard; *tāṅra*—her; *arīga-kāntye*—by the beauty of the body; *sthāna*—that place; *pīta-varṇa* *ha-ila*—became yellowish.

TRANSLATION

At that time, in that beautiful scene, a woman appeared in the courtyard. The beauty of her body was so bright that it tinged the entire place with a hue of yellow.

TEXT 233

ତୀର ଅଙ୍ଗ-ଗଞ୍ଜେ ଦଶ ଦିକ୍ ଆମୋଡ଼ିତ ।
ଭୂଷଣ-ଘନିତେ କର୍ଣ୍ଣ ହସ୍ତ ଚମକିତ ॥ ୨୩୩ ॥

*tāñra aṅga-gandhe daśa dik āmodita
bhūṣaṇa-dhvanite karṇa haya camakita*

SYNONYMS

tāñra—her; *aṅga-gandhe*—the scent of the body; *daśa dik*—ten directions; *āmodita*—perfumed; *bhūṣaṇa-dhvanite*—by the tinkling of her ornaments; *karṇa*—the ear; *haya*—becomes; *camakita*—startled.

TRANSLATION

The scent of her body perfumed all directions, and the tinkling of her ornaments startled the ear.

TEXT 234

ଆସିଯା ତୁଳସୀରେ ସେଇ କୈଲା ନମସ୍କାର ।
ତୁଳସୀ ପରିକ୍ରମା କରି' ଗେଲା ଗୌପ୍ରାଦ୍ଵାର ॥ ୨୩୪ ॥

*āsiyā tulasi-re sei kailā namaskāra
tulasī parikramā kari' gelā goriphā-dvāra*

SYNONYMS

āsiyā—coming; *tulasi-re*—unto the *tulasi* plant; *sei*—that woman; *kailā*—did; *namskāra*—obeisances; *tulasi*—the *tulasi* plant; *parikramā*—circumambulating; *kari'*—doing; *gelā*—went; *goriphā-dvāra*—to the door of the cave.

TRANSLATION

After coming there, the woman offered obeisances to the *tulasi* plant, and after circumambulating the *tulasi* plant she came to the door of the cave where Haridāsa Ṭhākura was sitting.

TEXT 235

ଯୋଡ଼-ହାତେ ହରିଦାସେର ବନ୍ଦିଲା ଚରଣ ।
ଦାରେ ବସି' କହେ କିଛୁ ମଧୁର ବଚନ ॥ ୨୩୫ ॥

*yoga-hāte haridāsera vandilā caraṇa
dvāre vasi' kahe kichu madhura vacana*

SYNONYMS

yoga-hāte—with folded hands; *haridāsera*—of Haridāsa Ṭhākura; *vandilā caraṇa*—offered prayers at the lotus feet; *dvāre vasi'*—sitting at the door; *kahe*—says; *kicchu*—some; *madhura vacana*—sweet words.

TRANSLATION

With folded hands she offered obeisances at the lotus feet of Haridāsa Ṭhākura. Sitting at the door, she then spoke in a very sweet voice.

TEXT 236

“জগতের বক্তু তুমি রূপগুণবান् ।
তব সঙ্গ লাগি’ মোর এথাকে প্রয়াণ ॥ ২৩৬ ॥

*“jagatera bandhu tumi rūpa-guṇavān
tava saṅga lāgi’ mora ethāke prayāṇa*

SYNONYMS

jagatera—of the whole world; *bandhu*—friend; *tumi*—you; *rūpa-guṇa-vān*—so beautiful and qualified; *tava saṅga*—your union; *lāgi'*—for; *mora*—my; *ethāke prayāṇa*—coming here.

TRANSLATION

“My dear friend,” she said, “you are the friend of the entire world. You are so beautiful and qualified. I have come here only for union with you.

TEXT 237

মোরে অঙ্গিকার কর হণ্ডা সদয় ।
দীনে দয়া করে,—এই সাধু-স্বভাব হয় ॥” ২৩৭ ॥

*more aṅgikāra kara hañā sadaya
dīne dayā kare, —ei sādhu-svabhāva haya”*

SYNONYMS

more—me; *aṅgikāra kara*—accept; *hañā sa-daya*—being very kind; *dīne*—to the fallen souls; *dayā kare*—show favor; *ei*—this; *sādhu-svabhāva*—the characteristic of saintly persons; *haya*—is.

TRANSLATION

“My dear sir, kindly accept me and be merciful toward me, for it is a characteristic of all saintly persons to be kind toward the poor and fallen.”

TEXT 238

ଏତ ବଲି' ନାନା-ଭାବ କରୁଥେ ପ୍ରକାଶ ।
ସାହାର ଦର୍ଶନେ ମୁନିର ହୟ ଧୈର୍ଯ୍ୟନାଶ ॥ ୨୩୮ ॥

*eta bali' nānā-bhāva karaye prakāśa
yāhāra darśane munira haya dhairyā-nāśa*

SYNONYMS

eta bali'—saying this; *nānā-bhāva*—various postures; *karaye prakāśa*—began to manifest; *yāhāra darśane*—seeing which; *munira*—of even the great philosophers; *haya*—there is; *dhairyā-nāśa*—loss of patience.

TRANSLATION

After saying this, she began to manifest various postures, which even the greatest philosopher would lose his patience upon seeing.

TEXT 239

ନିର୍ବିକାର ହରିଦାସ ଗଞ୍ଜୀର-ଆଶ୍ୟ ।
ବଲିତେ ଲାଗିଲା ତାଂରେହଣୀ ସଦୟ ॥ ୨୩୯ ॥

*nirvikāra haridāsa gambhīra-āśaya
balite lāgilā tāñre hañā sadaya*

SYNONYMS

nirvikāra—unmoved; *haridāsa*—Haridāsa Ṭhākura; *gambhīra*—very deep; *āśaya*—determination; *balite lāgilā*—began to speak; *tāñre*—unto her; *hañā sadaya*—being merciful.

TRANSLATION

Haridāsa Ṭhākura was immovable, for he was deeply determined. He began to speak to her, being very merciful toward her.

TEXT 240

“ଶଙ୍ଖ୍ୟ-ନାମ-ସଙ୍କିର୍ତ୍ତନ— ଏହି ‘ମହା-ଯାଜ୍ଞ’ ଅଛେ ।
ତାହାତେ ଦୀକ୍ଷିତ ଆମି ହେଉ ପ୍ରତିଦିନେ ॥ ୨୪୦ ॥

*“saṅkhyā-nāma-saṅkirtana—ei ‘mahā-yajña’ manye
tāhāte dīkṣita āmi ha-i prati-dine*

SYNONYMS

sankhyā-nāma-saṅkirtana—numerical chanting of the holy name; *ei*—this; *mahā-yajña*—great sacrifice; *manye*—I have vowed; *tāhāte dikṣita*—initiated in that; *āmi*—I; *ha-i*—am; *prati-dine*—every day.

TRANSLATION

"I have been initiated into a vow to perform a great sacrifice by chanting the holy name a certain number of times every day.

TEXT 241

ଯାବେ କୌର୍ତ୍ତନ ସମାପ୍ତ ନହେ, ନା କରି ଅଞ୍ଚ କାମ ।
କୌର୍ତ୍ତନ ସମାପ୍ତ ହେଲେ, ହୟ ଦୀକ୍ଷାର ବିଶ୍ରାମ ॥ ୨୪୧ ॥

*yāvat kirtana samāpta nahe, nā kari anya kāma
kirtana samāpta haile, haya dikṣāra viśrāma*

SYNONYMS

yāvat—as long as; *kirtana*—chanting; *samāpta*—finished; *nahe*—is not; *nā*—not; *kari*—I do; *anya*—other; *kāma*—desire; *kirtana*—chanting; *samāpta*—finished; *haile*—becoming; *haya*—there is; *dikṣāra*—of initiation; *viśrāma*—rest.

TRANSLATION

"As long as the vow to chant is unfulfilled, I do not desire anything else. When I finish my chanting, then I have an opportunity to do anything.

TEXT 242

ଦାରେ ବସି' ଶୁଣ ତୁମି ନାମ-ସଙ୍କିର୍ତ୍ତନ ।
ନାମ ସମାପ୍ତ ହେଲେ କରିଯୁ ତବ ଶ୍ରୀଭି-ଆଚରଣ ॥ ୨୪୨ ॥

*dvāre vasi' śuna tumi nāma-saṅkirtana
nāma samāpta haile karimu tava priti-ācarana*

SYNONYMS

dvāre vasi'—sitting at the door; *śuna*—hear; *tumi*—you; *nāma-saṅkirtana*—chanting of the holy names; *nāma*—the holy name; *samāpta haile*—when finished; *karimu*—I shall do; *tava*—your; *priti*—pleasure; *ācarana*—activities.

TRANSLATION

“Sit down at the door and hear the chanting of the Hare Kṛṣṇa mahā-mantra. As soon as the chanting is finished, I shall satisfy you as you desire.”

TEXT 243

এত বলি' করেন তেহো নাম-সঙ্কীর্তন ।
সেই নারী বসি' করে শ্রীনাম-শ্রবণ ॥ ২৪৩ ॥

*eta bali' karena teñho nāma-saṅkirtana
sei nārī vasi' kare śrī-nāma-śravaṇa*

SYNONYMS

eta bali'—saying this; *karena*—performs; *teñho*—he; *nāma-saṅkirtana*—chanting of the holy name; *sei nārī*—that woman; *vasi'*—sitting; *kare*—does; *śrī-nāma-śravaṇa*—hearing the holy name.

TRANSLATION

After saying this, Haridāsa Ṭhākura continued to chant the holy name of the Lord. Thus the woman sitting before him began to hear the chanting of the holy name.

TEXT 244

কৌর্তন করিতে আসি' প্রাতঃকাল ছৈল ।
প্রাতঃকাল দেখি' নারী উঠিয়া চলিল ॥ ২৪৪ ॥

*kīrtana karite āsi' prātaḥ-kāla haila
prātaḥ-kāla dekhi' nārī uṭhiyā calila*

SYNONYMS

kīrtana karite—chanting and chanting; *āsi'*—coming; *prātaḥ-kāla*—morning; *haila*—appeared; *prātaḥ-kāla dekhi'*—seeing the morning light; *nārī*—the woman; *uṭhiyā calila*—got up and left.

TRANSLATION

In this way, as he chanted and chanted, the morning approached, and when the woman saw that it was morning, she got up and left.

TEXT 245

ଏଇମତ ତିନଦିନ କରେ ଆଗମନ ।
ନାନା ଭାବ ଦେଖାୟ, ସାତେ ବ୍ରଜାର ହରେ ମନ ॥ ୨୪୫ ॥

*ei-mata tina-dina kare āgamana
nānā bhāva dekhāya, yāte brahmāra hare mana*

SYNONYMS

ei-mata—in this way; *tina-dina*—three days; *kare*—she does; *āgamana*—approaching; *nānā bhāva*—all kinds of feminine postures; *dekhāya*—exhibits; *yāte*—by which; *brahmāra*—even of Lord Brahmā; *hare*—attracts; *mana*—mind.

TRANSLATION

For three days she approached Haridāsa Ṭhākura in this way, exhibiting various feminine postures that would bewilder the mind of even Lord Brahmā.

TEXT 246

କୃଷ୍ଣେ ନାମାଵିଷ୍ଟ-ମନା ସଦା ହରିଦାସ ।
ଅରଣ୍ୟେ ରୋଦିତ ହେଲ ଜ୍ଵୀଭାବ-ପ୍ରକାଶ ॥ ୨୪୬ ॥

*kṛṣṇe nāmāviṣṭa-manā sadā haridāsa
aranye rodita haila stri-bhāva-prakāśa*

SYNONYMS

kṛṣṇe—unto Lord Kṛṣṇa; *nāma-āviṣṭa*—absorbed in chanting the holy name; *manā*—mind; *sadā*—always; *haridāsa*—Haridāsa Ṭhākura; *aranye*—in the wilderness; *rodita*—crying; *haila*—became; *stri-bhāva-prakāśa*—exhibition of feminine postures.

TRANSLATION

Haridāsa Ṭhākura was always absorbed in thoughts of Kṛṣṇa and the holy name of Kṛṣṇa. Therefore the feminine poses the woman exhibited were just like crying in the forest.

TEXT 247

ଭୂତୀଯ ଦିବସେର ରାତ୍ରି-ଶେଷ ସବେ ହେଲ ।
ଠାକୁରେର ଛାନେ ନାରୀ କହିତେ ଲାଗିଲ ॥ ୨୪୭ ॥

*tṛtīya divasera rātri-śeṣa yabe haila
ṭhākurera sthāne nāri kahite lāgila*

SYNONYMS

tṛtīya divasera—of the third day; *rātri-śeṣa*—the end of the night; *yabe*—when; *haila*—there was; *ṭhākurera*—of Haridāsa Ṭhākura; *sthāne*—at the place; *nāri*—the woman; *kahite lāgila*—began to speak.

TRANSLATION

At the end of the night of the third day, the woman spoke to Haridāsa Ṭhākura as follows.

TEXT 248

“**তিন দিন বঞ্চিলা আমা করি’ আশ্বাসন।
রাত্রি-দিনে নহে তোমার নাম-সমাপন ॥**” ২৪৮ ॥

“*tina dina vañcīlā āmā kari’ āsvāsana
rātri-dine nahe tomāra nāma-samāpana*”

SYNONYMS

tina dina—for three days; *vañcīlā*—you have cheated; *āmā*—me; *kari’*—giving assurance; *rātri-dine*—throughout the entire day and night; *nahe*—is not; *tomāra*—your; *nāma-samāpana*—finishing of the chanting of the holy name.

TRANSLATION

“My dear sir, for three days you have cheated me by giving me false assurances, for I see that throughout the entire day and night your chanting of the holy name is never finished.”

TEXT 249

হরিদাস ṭhākura kahena,— “আমি কি করিমু?
নিয়ম করিযাছি, তাহা কেমনে ছাড়িমু?” ২৪৯ ॥

*haridāsa ṭhākura kahena, — “āmi ki karimu?
niyama kariyāchi, tāhā kemane chāḍimu?”*

SYNONYMS

haridāsa ṭhākura—Haridāsa Ṭhākura; *kahena*—said; *āmi ki karimu*—what shall I do; *niyama kariyāchi*—I have made a vow; *tāhā*—that; *kemane*—how; *chāḍimu*—shall I give up.

TRANSLATION

Haridāsa Ṭhākura said, “My dear friend, what can I do? I have made a vow. How, then, can I give it up?”

TEXT 250

**তবে নারী কহে তাঁরে করি' নমস্কার।
‘আমি—মায়া’ করিতে আইলাঙ্গ পরীক্ষা তোমার॥২৫০॥**

*tabe nārī kahe tā̄re kari' namaskāra
‘āmi —māyā’ karite āilāṅga parikṣā tomāra*

SYNOMYS

tabe—at that time; *nārī*—the woman; *kahe*—said; *tā̄re*—unto Haridāsa Ṭhākura; *kari'* *namaskāra*—offering obeisances; *āmi*—I; *māyā*—the illusory energy; *karite*—to do; *āilāṅga*—I came; *parikṣā*—testing; *tomāra*—your.

TRANSLATION

After offering obeisances to Haridāsa Ṭhākura, the woman said: “I am the illusory energy of the Supreme Personality of Godhead. I came here to test you.

PURPORT

In *Bhagavad-gītā* (7.14) Lord Kṛṣṇa says:

*daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te*

“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.” This was actually proved by the behavior of Haridāsa Ṭhākura. Māyā enchanters the entire world. Indeed, people have forgotten the ultimate goal of life because of the dazzling attractions of the material world. But this dazzling attraction, especially the attractive beauty of a woman, is meant for persons who are not surrendered to the Supreme Personality of Godhead. The Lord says, *mām eva ye prapadyante māyām etāṁ taranti te*: “One who is surrendered unto Me cannot be conquered by the illusory energy.” The illusory energy personally came to test Haridāsa Ṭhākura, but herein she admits her defeat, for she was unable to captivate him. How is this possible? It was because Haridāsa Ṭhākura, fully surrendered to the lotus feet of Kṛṣṇa, was always absorbed in thoughts of Kṛṣṇa by chanting the holy names of the Lord 300,000 times daily as a vow.

TEXT 251

ବ୍ରଜାଦି ଜୀବ, ଆମି ସବାରେ ମୋହିଲୁଣ୍ ।
ଏକେଳା ତୋମାରେ ଆମି ମୋହିତେ ନାରିଲୁଣ୍ ॥ ୨୧ ॥

*brahmādi jīva, āmi sabāre mohiluṇ
ekelā tomāre āmi mohite nāriluṇ*

SYNONYMS

brahma-ādi jīva—all living entities, beginning from Lord Brahmā; *āmi*—I; *sabāre mohiluṇ*—captivated everyone; *ekelā*—alone; *tomāre*—you; *āmi*—I; *mohite nāriluṇ*—could not attract.

TRANSLATION

“I have previously captivated the mind of even Brahmā, not to speak of others. Your mind alone have I failed to attract.

PURPORT

Beginning from Lord Brahmā down to the insignificant ant, everyone, without exception, is attracted by the illusory energy of the Supreme Personality of Godhead. The demigods, human beings, animals, birds, beasts, trees and plants are all attracted by sexual desire. That is the illusion of *māyā*. Everyone, whether man or woman, thinks that he is the enjoyer of the illusory energy. In this way, everyone is captivated and engaged in material activities. However, because Haridāsa Ṭhākura was always thinking of the Supreme Personality of Godhead and was always busy satisfying the senses of the Lord, this process alone saved him from the captivation of *māyā*. This is practical proof of the strength of devotional service. Because of his full engagement in the service of the Lord, he could not be induced to enjoy *māyā*. The verdict of the *śāstras* is that a pure Vaiṣṇava, or devotee of the Lord, never thinks of enjoying the material world, which culminates in sex life. He never thinks himself an enjoyer; instead, he always wants to be enjoyed by the Supreme Personality of Godhead. Therefore the conclusion is that the Supreme Personality of Godhead is eternal, transcendental, beyond the perception of sense gratification and beyond the material qualities. Only if a living entity gives up the false conception that the body is the self and always thinks himself an eternal servant of Kṛṣṇa and the Vaiṣṇavas can he surpass the influence of *māyā* (*mām eva ye prapadyante māyām etāṁ taranti te*). A pure living entity who thus attains the stage of *anartha-nivṛtti*, cessation of everything unwanted, has nothing to enjoy in the material world. One attains this stage only by properly performing the functions of devotional service. Śrīla Rūpa Gosvāmī has written:

*adau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ*

"In the beginning one must have a preliminary desire for self-realization. This will bring one to the stage of trying to associate with persons who are spiritually elevated. In the next stage, one becomes initiated by an elevated spiritual master, and under his instruction the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes freed from all material attachments, attains steadiness in self-realization and acquires a taste for hearing about the Absolute Personality of Godhead, Śrī Kṛṣṇa." (B.r.s. 1.4.15) If one is actually executing devotional service, then *anarthas*, the unwanted things associated with material enjoyment, will automatically disappear.

TEXTS 252-253

ମହାଭାଗବତ ତୁମি,— ତୋମାର ଦର୍ଶନେ ।
ତୋମାର କୃଷ୍ଣନାମ-କିର୍ତ୍ତନ-ଆବାଣେ ॥ ୨୫୨ ॥
ଚିତ୍ତ ଶୁଦ୍ଧ ହୈଲ, ଚାହେ କୃଷ୍ଣନାମ ଲୈତେ ।
କୃଷ୍ଣନାମ ଉପଦେଶି' କୃପା କର ଘୋଟେ ॥ ୨୫୩ ॥

*mahā-bhāgavata tumi,—tomāra darśane
tomāra kṛṣṇa-nāma-kirtana-śravaṇe*

*citta śuddha haila, cāhe kṛṣṇa-nāma laite
kṛṣṇa-nāma upadeśi' kṛpā kara mote*

SYNONYMS

mahā-bhāgavata—the foremost devotee; *tumi*—you; *tomāra darśane*—by seeing you; *tomāra*—your; *kṛṣṇa-nāma*—of the holy name of Kṛṣṇa; *kirtana*—chanting; *śravaṇe*—by hearing; *citta*—consciousness; *śuddha haila*—became purified; *cāhe*—wants; *kṛṣṇa-nāma laite*—to chant the holy name of Lord Kṛṣṇa; *kṛṣṇa-nāma upadeśi'*—instructing about chanting the Hare Kṛṣṇa *mahā-mantra*; *kṛpā kara*—show mercy; *mote*—unto me.

TRANSLATION

"My dear sir, you are the foremost devotee. Simply seeing you and hearing you chant the holy name of Kṛṣṇa has purified my consciousness. Now I want to chant the holy name of the Lord. Please be kind to me by instructing me about the ecstasy of chanting the Hare Kṛṣṇa *mahā-mantra*.

TEXT 254

চেতন্যাবতারে বহে প্ৰেমামৃত-বন্ধ।
সব জীব প্ৰেমে ভাসে, পৃথিবী হৈল ধন্য। ॥ ২০৪ ॥

*caitanyāvatāre vahe premāmṛta-vanyā
saba jīva preme bhāse, pṛthivī haila dhanyā*

SYNOMYS

caitanya-avatāre—by the incarnation of Śrī Caitanya Mahāprabhu; *vahe*—flows; *prema-amṛta*—of the eternal nectar of love of Godhead; *vanyā*—the flood; *saba jīva*—all living entities; *preme*—in ecstatic love; *bhāse*—float; *pṛthivī*—the whole world; *haila*—became; *dhanyā*—thankful.

TRANSLATION

“There is now a flood of the eternal nectar of love of Godhead due to the incarnation of Lord Caitanya. All living entities are floating in that flood. The entire world is now thankful to the Lord.

TEXT 255

এ-বন্ধায় যে না ভাসে, সেই জীব ছার।
কোটি কঞ্জে কঙ্গু তার নাহিক নিষ্টার। ॥ ২০৫ ॥

*e-vanyāya ye nā bhāse, sei jīva chāra
koṭi-kalpe kabhu tāra nāhika nistāra*

SYNOMYS

e-vanyāya—in this inundation; *ye*—anyone who; *nā bhāse*—does not float; *sei*—that; *jīva*—living entity; *chāra*—most condemned; *koṭi-kalpe*—in millions of *kalpas*; *kabhu*—at any time; *tāra*—his; *nāhika*—there is not; *nistāra*—deliverance.

TRANSLATION

“Anyone who does not float in this inundation is most condemned. Such a person cannot be delivered for millions of kalpas.

PURPORT

The *kalpa* is explained in *Bhagavad-gītā*. *Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ*. One day of Brahmā is called a *kalpa*. A *yuga*, or *mahā-yuga*, consists of 4,320,000 years, and one thousand such *mahā-yugas* constitute one *kalpa*.

The author of *Śrī Caitanya-caritāmṛta* says that if one does not take advantage of the Kṛṣṇa consciousness movement of Śrī Caitanya Mahāprabhu, he cannot be delivered for millions of such *kalpas*.

TEXT 256

**পূর্বে আমি রাম-নাম পাগোছি ‘শিব’ হৈতে ।
তোমার সঙ্গে লোভ হৈল কৃষ্ণনাম লৈতে ॥ ২৫৬ ॥**

*pūrve āmi rāma-nāma pāñāchi 'śiva' haite
tomāra saṅge lobha haila kṛṣṇa-nāma laite*

SYNONYMS

pūrve—formerly; *āmi*—I; *rāma-nāma*—the holy name of Lord Rāma; *pāñāchi*—got; *śiva haite*—from Lord Śiva; *tomāra saṅge*—by your association; *lobha haila*—I became greedy; *kṛṣṇa-nāma laite*—to chant the Hare Kṛṣṇa *mahā-mantra*.

TRANSLATION

“Formerly I received the holy name of Lord Rāma from Lord Śiva, but now, due to your association, I am greatly eager to chant the holy name of Lord Kṛṣṇa.

TEXT 257

**মুক্তি-হেতুক তাৱক হয় ‘রামনাম’ ।
‘কৃষ্ণনাম’ পাৱক হঞ্চা কৱে প্ৰেমদান ॥ ২৫৭ ॥**

*mukti-hetuka tāraka haya 'rāma-nāma'
'kṛṣṇa-nāma' pāraka hañā kare prema-dāna*

SYNONYMS

mukti-hetuka—the cause of liberation; *tāraka*—deliverer; *haya*—is; *rāma-nāma*—the holy name of Lord Rāma; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *pāraka*—that which gets one to the other side of the ocean of nescience; *hañā*—being; *kare*—gives; *prema-dāna*—the gift of love of Kṛṣṇa.

TRANSLATION

“The holy name of Lord Rāma certainly gives liberation, but the holy name of Kṛṣṇa transports one to the other side of the ocean of nescience and at last gives one ecstatic love of Kṛṣṇa.

PURPORT

In an indirect way, this verse explains the chanting of the Hare Kṛṣṇa *mahā-mantra*. The Hare Kṛṣṇa *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—includes both the holy name of Lord Kṛṣṇa and the name of Lord Rāma. Lord Rāma gives one the opportunity to be liberated, but simply by liberation one does not get actual spiritual benefit. Sometimes if one is liberated from the material world but has no shelter at the lotus feet of Kṛṣṇa, one falls down to the material world again. Liberation is like a state of convalescence, in which one is free from a fever but is still not healthy. Even in the stage of convalescence, if one is not very careful, one may have a relapse. Similarly, liberation does not offer as much security as the shelter of the lotus feet of Kṛṣṇa. It is stated in the *śāstra*:

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

"O Lord, the intelligence of those who think themselves liberated but who have no devotion is impure. Even though they rise to the highest point of liberation by dint of severe penances and austerities, they are sure to fall down again into material existence, for they do not take shelter at Your lotus feet." (*Śrimad-Bhāgavatam* 10.2.32) *Yuṣmad-aṅghrayaḥ* refers to the lotus feet of Kṛṣṇa. If one does not take shelter of Kṛṣṇa's lotus feet, he falls down (*patanty adhaḥ*), even from liberation. The Hare Kṛṣṇa *mahā-mantra*, however, gives liberation and at the same time offers shelter at the lotus feet of Kṛṣṇa. If one takes shelter at the lotus feet of Kṛṣṇa after liberation, he develops his dormant ecstatic love for Kṛṣṇa. That is the highest perfection of life.

TEXT 258

কৃষ্ণনাম দেহ' তুমি মোরে কর ধন্যা ।
আমারে ভাসায় ঘৈছে এই প্রেমবন্ধা ॥ ২৫৮ ॥

*kṛṣṇa-nāma deha' tumi more kara dhanyā
āmāre bhāsāya yaiche ei prema-vanyā*

SYNONYMS

kṛṣṇa nāma—the holy name of Lord Kṛṣṇa; *deha'*—please give; *tumi*—you; *more*—me; *kara dhanyā*—make fortunate; *āmāre*—me; *bhāsāya*—may cause to float; *yaiche*—so that; *ei*—this; *prema-vanyā*—inundation of ecstatic love of Lord Kṛṣṇa.

TRANSLATION

“Please give me the holy name of Kṛṣṇa and thus make me fortunate, so that I also may float in the flood of love of Godhead inaugurated by Śrī Caitanya Mahāprabhu.”

TEXT 259

**এত বলি' বন্ধিলা হরিদাসের চরণ।
হরিদাস কহে,—“কর কৃষ্ণ-সঙ্কীর্তন” ॥ ২৫৯ ॥**

eta bali' vandilā haridāsera caraṇa
haridāsa kahe,—“kara kṛṣṇa-saṅkīrtana”

SYNOMYS

eta bali'—saying this; vandilā—worshiped; haridāsera caraṇa—the lotus feet of Haridāsa Ṭhākura; haridāsa kahe—Haridāsa said; kara—just perform; kṛṣṇa-saṅkīrtana—chanting of the holy name of Kṛṣṇa.

TRANSLATION

After speaking in this way, Māyā worshiped the lotus feet of Haridāsa Ṭhākura, who initiated her by saying, “Just perform chanting of the Hare Kṛṣṇa mahā-mantra.”

PURPORT

Now even Māyā wanted to be favored by Haridāsa Ṭhākura. Therefore Haridāsa Ṭhākura formally initiated her by asking her to chant the Hare Kṛṣṇa mahā-mantra.

TEXT 260

**উপদেশ পান্না মায়া চলিলা হণ্ডা প্রীত।
এ-সব কথাতে কারো না জন্মে প্রতীত ॥ ২৬০ ॥**

upadeśa pāññā māyā calilā hañā prīta
e-saba kathāte kāro nā janme pratīta

SYNOMYS

upadeśa pāññā—getting this instruction; māyā—Māyā; calilā—left; hañā prīta—being very pleased; e-saba kathāte—in all these narrations; kāro—of someone; nā—not; janme—there is; pratīta—faith.

TRANSLATION

After thus being instructed by Haridāsa Ṭhākura, Māyā left with great pleasure. Unfortunately, some people have no faith in these narrations.

TEXT 261

প্রতীত করিতে কহি কারণ ইহার ।
ষাহার শ্রবণে হয় বিশ্বাস সবার ॥ ২৬১ ॥

*pratīta karite kahi kāraṇa ihāra
yāhāra śravaṇe haya viśvāsa sabāra*

SYNOMYS

pratīta karite—just to make one faithful; *kahi*—I say; *kāraṇa ihāra*—the reason for this; *yāhāra śravaṇe*—hearing which; *haya*—there is; *viśvāsa*—faith; *sabāra*—of everyone.

TRANSLATION

Therefore I shall explain the reasons why people should have faith. Everyone who hears this will be faithful.

TEXT 262

চেতনাবতারে কৃষ্ণপ্রেমে লুক হঞ্চি ।
ব্ৰহ্ম-শি঵-সনকাদি পৃথিবীতে জন্মিয়া ॥ ২৬২ ॥

*caitanyāvatāre kṛṣṇa-preme lubdha hañā
brahma-śiva-sanakādi pṛthivite janmiyā*

SYNOMYS

caitanya-avatāre—in the incarnation of Śrī Caitanya Mahāprabhu; *kṛṣṇa-preme*—for ecstatic love of Kṛṣṇa; *lubdha hañā*—being very greedy; *brahma*—Lord Brahmā; *śiva*—Lord Śiva; *sanaka-ādi*—the Kumāras and others; *pṛthivite*—on this earth; *janmiyā*—taking birth.

TRANSLATION

During the incarnation of Lord Caitanya to inaugurate the Kṛṣṇa consciousness movement, even such personalities as Lord Brahmā, Lord Śiva and the four Kumāras took birth upon this earth, being allured by ecstatic love of Lord Kṛṣṇa.

TEXT 263

কৃষ্ণাম লঞ্চি নাচে, প্ৰেমবন্ধাম ভাসে ।
মাৰণ-প্ৰলাদাদি আসে মনুষ-অকাশে ॥ ২৬৩ ॥

*kṛṣṇa-nāma lañā nāce, prema-vanyāya bhāse
nārada-prahlādādi āse manusya-prakāśe*

SYNONYMS

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; *lañā*—chanting; *nāce*—dance; *prema-vanyāya*—in the inundation of the flood of love of Godhead; *bhāse*—float; *nārada*—the sage Nārada; *prahlāda-ādi*—and devotees like Prahlāda; *āse*—come; *manusya-prakāśe*—as if human beings.

TRANSLATION

All of them, including the great sage Nārada and devotees like Prahlāda, came here as if human beings, chanting the holy names of Lord Kṛṣṇa together and dancing and floating in the inundation of love of Godhead.

TEXT 264

**লক্ষ্মী-আদি করি' কৃষ্ণপ্রেমে লুব্ধ হণ্ডি ।
মাম-প্রেম আস্বাদিলা মনুষ্যে জন্মিয়া ॥ ২৬৪ ॥**

*lakṣmī-ādi kari' kṛṣṇa-preme lubdha hañā
nāma-prema āsvādilā manusye janmiyā*

SYNONYMS

lakṣmī-ādi—the goddess of fortune and others; *kari'*—in this way; *kṛṣṇa-preme*—for love of Kṛṣṇa; *lubdha hañā*—being greedy; *nāma-prema*—the holy name of Kṛṣṇa in love; *āsvādilā*—tasted; *manusye janmiyā*—taking birth in human society.

TRANSLATION

The goddess of fortune and others, allured by love of Kṛṣṇa, also came down in the form of human beings and tasted the holy name of the Lord in love.

TEXT 265

**অঙ্গের কা' কথা, আপনে ভ্রজেন্দ্রনন্দন ।
অবতরি' করেন প্রেম-রস আস্বাদন ॥ ২৬৫ ॥**

*anyera kā kathā, āpane vrajendra-nandana
avatari' karena prema-rasa āsvādana*

SYNONYMS

anyera kā kathā—what to speak of others; āpane—personally; vrajendra-nan-dana—the son of Nanda Mahārāja, Kṛṣṇa; avatari’—descending; karena—performs; prema-rasa āsvādana—tasting of the nectar of love of Kṛṣṇa.

TRANSLATION

What to speak of others, even Kṛṣṇa, the son of Nanda Mahārāja, personally descends to taste the nectar of love of Godhead in the form of the chanting of Hare Kṛṣṇa.

TEXT 266

**ମାୟା-ଦାସୀ ‘ପ୍ରେମ’ ମାଗେ,—ଇଥେ କି ବିଶ୍ୱାସ ?
‘ସାଧୁ-କୃପା’-‘ନାମ’ ବିନା ‘ପ୍ରେମ’ ନା ଜନ୍ମୟ ॥ ୨୬୬ ॥**

*māyā-dāsī ‘prema’ māge,—ithe ki vismaya?
'sādhu-kṛpā-'nāma' vinā 'prema' nā janmaya*

SYNONYMS

māyā-dāsī—the external energy is a maid servant; *prema māge*—she wants love of Godhead; *ithe*—in this; *ki vismaya*—what is the wonder; *sādhu-kṛpā*—the mercy of the devotee; *nāma*—chanting of the holy name; *vinā*—without; *prema*—love of Godhead; *nā janmaya*—is not possible.

TRANSLATION

What is the wonder if the maid servant of Kṛṣṇa, His external energy, begs for love of Godhead? Without the mercy of a devotee and without the chanting of the holy name of the Lord, love of Godhead cannot be possible.

TEXT 267

**ଚିତ୍ୱା-ଗୋ-ସାଙ୍ଗିର ଲୀଲାର ଏହି ତ’ ସ୍ଵଭାବ ।
ତ୍ରିଭୁବନ ନାଚେ, ଗାୟ, ପାଞ୍ଚା ପ୍ରେମଭାବ ॥ ୨୬୭ ॥**

*caitanya-gosāñira lilāra ei ta' svabhāva
tribhuvana nāce, gāya, pāñā prema-bhāva*

SYNONYMS

caitanya-gosāñira—of Lord Śrī Caitanya Mahāprabhu; *lilāra*—of the pastimes; *ei*—this; *ta'*—certainly; *sva-bhāva*—the characteristic; *tri-bhuvana* *nāce*—the three worlds dance; *gāya*—chant; *pāñā*—getting; *prema-bhāva*—love of Kṛṣṇa.

TRANSLATION

In the activities of Lord Śrī Caitanya Mahāprabhu, the three worlds dance and chant, having come in touch with love of Godhead. This is the characteristic of His pastimes.

TEXT 268

কৃষ্ণ-আদি, আর যত স্থাবর-জঙ্গমে ।
কৃষ্ণপ্রেমে মন্ত করে কৃষ্ণ-সঙ্কৌর্তনে ॥ ২৬৮ ॥

*kṛṣṇa-ādi, āra yata sthāvara-jāṅgame
kṛṣṇa-preme matta kare kṛṣṇa-saṅkīrtane*

SYNOMYMS

kṛṣṇa-ādi—beginning from Kṛṣṇa; *āra*—and; *yata*—all; *sthāvara-jāṅgame*—moving and nonmoving creatures; *kṛṣṇa-preme*—in love of Kṛṣṇa; *matta*—mad-dened; *kare*—make; *kṛṣṇa-saṅkīrtane*—chanting the holy name of Kṛṣṇa.

TRANSLATION

The holy name of Kṛṣṇa is so attractive that anyone who chants it—including all living entities, moving and nonmoving, and even Lord Kṛṣṇa Himself—becomes imbued with love of Kṛṣṇa. This is the effect of chanting the Hare Kṛṣṇa mahā-mantra.

TEXT 269

স্বরূপ-গোসাঙ্গি কড়চায় যে-লীলা লিখিল ।
রঘুনাথদাস-মুখে যে সব শুনিল ॥ ২৬৯ ॥

*svarūpa-gosāñi kaḍacāya ye-lilā likhila
raghunātha-dāsa-mukhe ye saba śunila*

SYNOMYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *kaḍacāya*—in his notes; *ye*—whatever; *lilā*—pastimes; *likhila*—has noted; *raghunātha-dāsa-mukhe*—from the mouth of Raghunātha dāsa Gosvāmī; *ye*—that; *saba*—all; *śunila*—I have heard.

TRANSLATION

I have heard from the mouth of Raghunātha dāsa Gosvāmī all that Svarūpa Dāmodara Gosvāmī recorded in his notes about the pastimes of Śrī Caitanya Mahāprabhu.

TEXT 270

সেই সব লীলা কহি সংক্ষেপ করিয়া ।
চেতন্ত-কৃপাতে লিখি কুসুজীব হঞ্চা ॥ ২৭০ ॥

*sei saba līlā kahi saṅkṣepa kariyā
caitanya-kṛpātē likhi kṣudra-jīva hañā*

SYNONYMS

sei saba—all those; *līlā*—pastimes; *kahi*—I say; *saṅkṣepa kariyā*—in brief; *caitanya-kṛpātē*—by the mercy of Lord Śrī Caitanya Mahāprabhu; *likhi*—I write; *kṣudra-jīva hañā*—being a very insignificant living entity.

TRANSLATION

I have briefly described those pastimes. Whatever I have written is by the mercy of Śrī Caitanya Mahāprabhu, since I am an insignificant living being.

TEXT 271

হরিদাস ঠাকুরের কহিলুঁ মহিমার কণ ।
শাহার শ্রবণে ভক্তের জুড়াম শ্রবণ ॥ ২৭১ ॥

*haridāsa ṭhākurera kahiluṇ mahimāra kaṇa
yāhāra śravaṇe bhaktera juḍāya śravaṇa*

SYNONYMS

haridāsa ṭhākurera—of Haridāsa ṭhākura; *kahiluṇ*—I have described; *mahimāra*—of the glories; *kaṇa*—a fragment; *yāhāra*—of which; *śravaṇe*—the hearing; *bhaktera*—of the devotees; *juḍāya*—satisfies; *śravaṇa*—the aural reception.

TRANSLATION

I have described but a fragment of the glories of Haridāsa ṭhākura. Hearing this satisfies the aural reception of every devotee.

TEXT 272

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চেতন্তচরিতামৃত কহে কৃষ্ণদাস ॥ ২৭২ ॥

*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; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, Third Chapter, describing the glories of Śrīla Haridāsa Ṭhākura.

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.

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Ujjvala-nīlāmaṇi (Rūpa Gosvāmī), 74

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Glossary

A

Āmāni—that food which is not offered to Lord Jagannātha.

Amukha—technical term for drama introduction, further classified into five kinds.

Anartha-nivṛtti—the cessation of everything unwanted.

Antya-lilā—last pastimes of Caitanya.

Aruṇa gems—rubies decorating Kṛṣṇa's flute.

Asaṁskṛtāḥ—unreformed.

Asura—a demon.

Ātapa-cāula—white rice.

Avatāra—one who descends from the spiritual sky.

Āveśa-avatāras—incarnations, or empowered living beings.

B

Bābājī—renounced order beyond *sannyāsa*, in which one chants and reads.

Bhajanānandi—a devotee who always engages in devotional activities but doesn't preach.

Brahmānanda—pleasure derived from impersonal liberation.

C

Candāla—lowborn.

Cāturmāsyā—four months of the rainy season when *sannyāsis* do not travel.

D

Dharma-dhvaji—one who accepts *sannyāsa* but again becomes agitated by senses.

Dharma-kalanika—one who accepts *sannyāsa* but again becomes agitated by senses.

G

Gandharvas—celestial singers.

Gaura-gopāla *mantra*—mantra composed of four syllables: rā-dhā-kṛṣ-ṇa.

Gaura *mantra*—Gau-ra-aṅga.

Chara-bhāta—rice prepared at home, not offered to Lord Jagannātha at temple.

Chaṭa-paṭiyā—Māyāvāda philosophy which sees no distinctions, stating that every-
thing is one.

Gosāñī—a teacher or ācārya.

Goṣṭhyānandi—a devotee who is expert in devotional activities and is also a
preacher.

Guṇḍicā-mārjana—washing and cleansing the temple Guṇḍicā.

I

Indra-nīla—gems decorating Kṛṣṇa's flute.

J

Jīva—the living entity.

K

Kalpa—a day of Brahmā.

Kāma-lekha—exchanges of letters between a young boy and young girl concerning their awakening of attachment for one another.

Karmīs—fruitive workers.

Kevalādvaita-vādis—Māyāvādī philosophers.

Khasādayah—low born.

Kriyā-hināḥ—devoid of spiritual behavior.

M

Mad elephant offense—offense against the lotus feet of a Vaiṣṇava.

Mahā-bhāgavata—highly elevated devotee.

Mānā—standard of measurement in Orissa for rice and grains.

Manu-saṁhitā—lawbook for mankind.

Markaṭa-vairāgya—renunciation of the monkeys.

Maṭha—temple.

Māyā—the external energy of the Lord.

Mlecchas—men who are unclean in their habits.

Mukta-puruṣa—a liberated soul.

N

Nāmābhāsa—awakening of the offenseless chanting of the holy name.

Nanda Mahārāja—father of Kṛṣṇa.

Nāndī-śloka—the introductory portion of a drama, which is written to invoke good fortune.

Niṣkiñcana—free from all material possessions.

Nirguṇa—having no material qualities.

P

Patita-pāvana—Lord Caitanya, the deliverer of all fallen souls.

Pātra—players in a drama.

Prarocanā—the method inducing the audience to become more and more eager to hear by praising the time and place, the hero and the audience.

Prasāda—mercy of Kṛṣṇa.

Prasādī—food offered to Lord Jagannātha.

Prasāda—remnants of foodstuff offered to Kṛṣṇa.

Pravartaka—introduction to a drama, when the players first enter the stage in response to the time.

R

Rādhikā—same as Rādhārāṇī.

S

Sādhu—saintly person.

Sādhu-saṅga—association with devotees.

Sālokya—liberation of living on a Vaikuṇṭha planet.

Sāmipyā—liberation of living as a personal associate of the Lord.

Sampradāya-ācāryas—Śrī Rāmānujācārya, Madhvācārya, Viṣṇusvāmī and Nimbarka.

Saṅkirtana—congregational chanting of the holy name.

Saṁskṛta—purified.

Sapta-dvīpa—the seven islands.

Saralatā—simplicity.

Sārīraka-bhāṣya—Śaṅkarācārya's commentary on Vedānta.

Sārṣṭi—liberation of achieving opulences equal to those of the Lord.

Sārūpya—liberation of having a form the same as the Lord's.

Śāstras—Vedic scriptures.

Sāttvika—the material quality of goodness.

Siddha-cāula—brown rice.

Śikharīṇī—a blend of yogurt and sugar candy.

Śrī-bhāṣya—commentary on Vedānta by Rāmānujācārya.

Śukla-cāula—white rice.

Śrāddha—*prasāda* offered to the forefathers at a certain date of the year or month.

Śrāddha-pātra—plate offered to the forefathers and then to the best of the brāhmaṇas.

Strī-sambhāṣaṇa—talking with women.

T

Tulasi—a pure devotee in the form of a tree, most beloved by Kṛṣṇa.

U

Udghātyaka—a dancing appearance of a player in drama.

V

Vaiṣṇava-aparādha—offenses at the lotus feet of a Vaiṣṇava.

Vidagdha-mādhava—a seven-act play written by Śrīla Rūpa Gosvāmī describing the pastimes of Śrī Kṛṣṇa in Vṛndāvana.

Vidyā—knowledge.

Vairāgya—renunciation.

Vaikuṇṭha—the spiritual kingdom.

Viśiṣṭādvaita-vāda—philosophy established by the commentary *Śrī-bhāṣya* by Rāmānujācārya.

Vithī—beginning of a drama consisting of only one scene.

Y

Yadukumāra—Kṛṣṇa who manifests pastimes in Mathurā and Dvārakā, known as.

Yajña—sacrifice.

Yavanas—men who are bereft of Vedic culture and unclean in their habits.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a আ â ই i ঈ ī উ u ঔ ū এ e
় া এ e ঐ ai ও o ঔ au

় m (anusvāra) • n (candra-bindu) ॥ h (visarga)

Consonants

Gutterals:	ক ka	খ kha	গ ga	ঘ gha	ঙ nia
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঞ ña
Cerebrals:	ট ṭa	ঢ ṣha	ড ḍa	ঢ ḍha	ণ ḡa
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	ৱ ra	ল la	ৱ va	
Sibilants:	শ śa	ষ ṣa	স sa	হ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

ঁâ ি ই i উ u ঔ ū ে r ষ ট ে e ৈ ai েো o ৈো au
For example: কা kā কি ki কী kī কু ku কু kū কৃ kr
 কু kr কে ke কৈ kai কো ko কো 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;	d —like the <i>d</i> in dawn.
final <i>a</i> is usually silent.	dh —like the <i>dh</i> in good-house.
ା —like the <i>a</i> in far.	ନ —like the <i>n</i> in gnaw.
i, ି —like the <i>ee</i> in meet.	t—as in talk but with the tongue against the teeth.
u, ି —like the <i>u</i> in rule.	th—as in hot-house but with the tongue against the teeth.
r —like the <i>ri</i> in rim.	d—as in dawn but with the tongue against the teeth.
ର —like the <i>ree</i> in reed.	dh—as in good-house but with the tongue against the teeth.
e —like the <i>ai</i> in pain; rarely like <i>e</i> in bet.	n—as in nor but with the tongue against the teeth.
ai —like the <i>oi</i> in boil.	p —like the <i>p</i> in pine.
o —like the <i>o</i> in go.	ph —like the <i>ph</i> in philosopher.
au —like the <i>ow</i> in owl.	b —like the <i>b</i> in bird.
ନ —(<i>anusvāra</i>) like the <i>ng</i> in song.	bh —like the <i>bh</i> in rub-hard.
ହ —(<i>visarga</i>) a final <i>h</i> sound like in Ah.	m —like the <i>m</i> in mother.
ନ —(<i>candra-bindu</i>) a nasal <i>n</i> sound like in the French word <i>bon</i> .	y —like the <i>j</i> in jaw. 
k —like the <i>k</i> in kite.	y —like the <i>y</i> in year. 
kh —like the <i>kh</i> in Eckhart.	r —like the <i>r</i> in run.
g —like the <i>g</i> in got.	l —like the <i>l</i> in law.
gh —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.
c —like the <i>ch</i> in chalk.	s —like the <i>s</i> in sun.
ch —like the <i>chh</i> in much-haste.	ହ—like the <i>h</i> in home.
j —like the <i>j</i> in joy.	
jh —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.

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<i>brāhmaṇera ghare kare bhikṣa nirvāhaṇa</i>	3.101	258	<i>daṇḍavat hañā kailā caraṇa vandana</i>	3.5	210
<i>brahma-śiva-sanakādi pṛthivite janmīyā</i>	3.262	342	<i>daṇḍavat hañā paḍe ṭhākura-caraṇe</i>	3.56	234
<i>“buddhi bhraṣṭa haila tomāra gopālera saṅge</i>	2.94	168	<i>dārāvi prakṛti hare munerapi mana</i>	1.109	54
<i>bujhāna nā yāya ei mahāprabhura līlā</i>	2.127	185			
C					
<i>cāhiyā nā pāila kukkanra, loka saba āīlā</i>	1.23	12	<i>daśārin kaṣṭām asṭā-padam api nayaty āṅgika-</i>	1.169	95
<i>caura-preta-rākṣasādira bhaya haya nāśa</i>	3.184	302	<i>daśā paṇa kaḍi diyā kukkanra pāra kailā</i>	1.19	10
<i>caitanya-caraṇa dekhi’ ha-ila kṛtārtha</i>	2.9	131	<i>dasyu-vṛtti kare rāmacandra rājāre nā deya</i>	3.159	290
<i>caitanya-caritāmṛta kahe kṛṣṇadāsa</i>	1.223	125	<i>dekhe, śīghra āśi’ vasilā caitanya-gosāñi</i>	2.62	154
<i>caitanya-caritāmṛta kahe kṛṣṇadāsa</i>	2.172	205	<i>dekhi’ camatkāra haila sabākāra mana</i>	1.208	117
<i>caitanya-caritāmṛta kahe kṛṣṇadāsa</i>	3.272	346	<i>dekhi’ haridāsa-rūpera haraṣīta mana</i>	1.63	31
<i>caitanya-gosāñīra līlāra ei ta’ svabhāva</i>	3.267	344	<i>dekhitē nā pāroñi āmi tāhāre vadana</i>	2.117	179
<i>caitanya-kṛpāte likhi kṣudra-jīva hañā</i>	3.270	346	<i>dekhi’ trāsa upajīla saba bhakta-gaṇe</i>	2.144	192
<i>caitanya-maṅgale śri-vṛṇḍāvana-dāsa</i>	3.96	255	<i>dekhiyā lokera mane haila camatkāra</i>	1.30	16
 			<i>dekhiyā sakala loka haila camatkāra</i>	3.211	315
<i>caitanya prabhura lāgi’ āra bhoga kaila</i>	2.60	153	<i>deula prasāda, ādā-cāki, lembu-salavaṇa</i>	2.108	175
<i>caitanyāvatāre kṛṣṇa-preme lubdhā hañā</i>	3.262	342	<i>deva, gandharva, kinnara manuṣya-veṣe āśi’</i>	2.10	132
<i>caitanyāvatāre vahe premāmṛta-vanyā</i>	3.254	338	<i>dhāraṇī so ‘pi mahān mayā na gaṇītaḥ</i>	1.144	76
 			<i>dine dayā kare,— ei sādhu-svabhāva haya”</i>	1.152	82
				3.237	329

divyad-vṛndāranya-kalpa-drumādhāḥ diyamānān na gṛhṇanti	1.6 3.189	4 304	ei ghare āśi' tumi karaha viśrāma ei kahe,—nāmābhāse sei 'mukti' haya"	3.136 3.194	276 307
dola anantare prabhu rūpe vidāya dilā dola-yātrā prabhu-saṅge ānande dekhilā doṣena kṣayitāṁ guṇena gurutāṁ kenāpy	1.216 1.215 1.150	122 121 80	ei lāgi' prabhu more pāṭhālā ihānte' ei māgha-saṅkrāntye tumi randhana karilā ei-mata āveśe tārila tribhuvana	3.28 3.32 2.15	220 222 134
dui-bhāga kari ebe karimu ghaṭanā dui bhāga kari' ebe karimu racanā dui bhāi mahā-pañḍita—hiranya, dui dina dhyāna kari' śivānandere kahila dui janā mili' krṣṇa-kathā-āsvādāna	1.70 1.44 3.174 2.54 3.217	34 23 297 150 318	ei-mata bāra bāra karāhiha smaraṇa ei-mata bāra bāra kariye bhojana ei-mata darśane trijagat nistāri ei-mata dui-jana krṣṇa-kathā-raṅge ei-mata līlā kare śacīra nandana	3.40 3.38 2.12 1.213 2.167	225 225 133 120 202
dui-janera bhakte caitanya kailā avatāra dui-kārye avadhūta karena bhramaṇa dui 'nāndī' 'prastāvānā', dui 'saṅghātānā' dui nāṭaka kariteche vibhāga kariyā dui nāṭake prema-rasa adabhuta saba"	3.226 3.149 1.71 1.125 1.126	325 285 35 63 63	ei-mata mahāprabhura acintya prabhāva ei-mata māṣa gela, gosāñi nā āīlā ei-mata pratidina prabhura vyavahāra ei-mata śaci-gṛhe satata bhojana ei-mata tīna-dīna kare āgamana	2.33 2.47 1.61 2.79 3.245	142 148 30 161 333
dui śloka kahī' prabhura haila mahā-sukha duḥkhi hañā śivānanda upavāsa kailā duñhe āliṅgaya prabhu āsane vasilā ¹ duñhe duḥkhi dekhi' tabe kahe nṛsiṁhānanda duñhe tāñre mili' tabe sthāne vasālā	1.105 1.23 1.95 2.49 2.48	52 12 47 148 148	ei-mate dui bhāi gauḍa-deśe āīlā ei-mate haridāsera eka vatsara gela ei ślokerā artha kara pañḍitera gana" ei ta' brahmāṇḍa tabe jīva-śūnya habe!" ei-ta kahila dāmodarera vākyā-danḍa	1.37 2.145 3.182 3.77 3.46	20 193 301 246 228
dūre rahi' haridāsa karena darśane durgame pathi me 'ndhasya durgati nā haya tāra, sad-gati se haya durvāra indriya kare viṣaya-grahaṇa dvāra māna haila, haridāsa duḥkhi haila mane	2.142 1.2 2.159 2.118 2.114	191 2 199 180 178	ei ta' kahilāna punaḥ rūpera milana ei ta' kahilo gaurera 'āvirbhāvā' ekabāra ihān pāṭhālā sanātane eka-bāra ye dekhilā, se kṛthārtha ha-ilā eka-dīna ācārya prabhure kailā nimantraṇa	2.122 2.83 1.217 2.7 2.101	124 162 122 130 172
dvāre tulasi lepā-piṇḍira upara dvāre vasi' kahe kichu madhura vacana dvāre vasi' nāma śune bale 'hari' 'hari' dvāre vasi' nāma śune, bale 'hari' 'hari' dvāre vasi' śuna tumi nāma-saṅkīrtana	3.231 3.235 3.122 3.128 3.242	327 328 268 272 331	eka-dīna balarāma minati kariyā eka-dīna eka-sthāne nadī pāra haite eka-dīna haridāsa goṇphāte vasiyā eka-dīna jagadānanda, svarūpa, govinda eka-dīna mahāprabhu puchilā bhakta-gane	3.172 1.18 3.229 2.153 2.150	296 9 326 196 195
dvītiya-bāre dharite pāika la-imu tomāra" dvītiya nāndī kaha dekhi?"—rāya puchilā dvītiya nāṭakerā kaha nāndī-vyavahāra"	3.108 1.176 1.172	262 99 97	eka-dīna prabhu haridāsere mililā eka-dīna rūpa karena nāṭaka likhana eka-dīna sabhāte prabhu vāta cālālā eka-dīna śivānandē ghāṭiyāle rākhilā eka janāra doṣe saba deśa ujādaya	3.49 1.94 2.76 1.20 3.164	229 47 159 11 292
E					
ebi gosāñira guṇa-yaśa saba loke gāibe ebi sīkṣā ha-ilā nā karibe aparādhā" ebi śuna prabhura yaiche haya 'āvirbhāvā' ei cāri ihañī prabhura sadā 'āvirbhāvā' ei chaya gurura karoṇ caraṇa vandana ei dīkṣā kariyāchi, haila āśi' śeṣe ei dui bhāiye āmi pāṭhāluṇ vṛṇḍāvane	3.12 2.123 2.33 2.35 1.4 3.124 1.202	213 183 142 143 3 269 114	eka kukkanā cale śivānanda-sane ekale gosāñi lañā karāna bhojana ekale rahiba tāhān, govinda-māṭrā-sāthā" eka līlāya karena prabhu kārya pāñca-sāta eka-manā hañā śuna tāhāra niścaya eka rātri sei grāme karilā viśrāma ekasya śrutam eva lumpati matirī krṣneti	1.17 2.87 2.132 2.169 2.30 1.40 1.142	9 164 187 203 141 21 74

eka vatsara teñho prathama ekeśvara	2.38	144	gauđe yaiche āveśā, kari dig daraśana	2.15	134	
ekelā tomāre āmī mohite nāriluñ	3.251	336	gaudiyā, udiyā, yata prabhura bhakta-gaṇa	1.58	29	
emana mādhurya keha nāhi varṇe āra'	1.122	62	'gaura-gopāla mantra' tomāra cāri akṣara	2.31	141	
e-saba kathāte kāro nā janme pratīta	3.260	341	ghare bhāta kari' karena vividha vyāñjana	2.87	164	
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eta bali' dāmodara mauna ha-ilā	3.18	216	"ghaṭa-patiyā mūrkha tuñi bhakti kāñhā jāna?	3.201	310	
eta bali' karena teñho nāma-saṅkirtana	3.243	332	go-brāhmaṇe hirñsa kare mahā durācāra	3.50	230	
eta bali' krodhe gosāñi ut्थiyā calilā	3.156	289	gomaya-jale lepilā saba mandira-prāṅgīṇa	3.158	290	
eta bali' nānā-bhāva karaye prakāśa	3.238	330	goñphāra 'śobhā dekhi' lokera juḍāya antara	3.231	327	
eta bali' nāndi-śloka kariłā vyākhyāna	1.174	98	'gopāla-bhaṭṭācārya' nāma tānra choṭa-bhāī	2.89	165	
etabali' prabhu tānre kailā āliṅgana	1.220	123	'gopāla cakravarti' nāma eka-jana	3.190	305	
eta bali' prabhu yadi govinde bolālā	2.133	187	'gosāñi''gosāñi' ebe jānimu 'gosāñi'	3.11	212	
eta bali' puri-gosāñi gelā nija-sthāne	2.137	189	gosāñira āveśa dekhi' sabe mauna hailā	2.121	182	
eta bali', śrāddha-pātra karālā bhojana	3.222	321	gosāñira sahgi bhakta rūpere mililā	1.53	27	
eta bali' tāre 'nāma' upadeśa kari'	3.138	279	gosāñire namaskari' rahilā dāñqāñā	3.110	263	
eta bali' tāre snāna bhojana karāñā	2.141	190	gosāñi tare priti kari' vārtā puchilā	3.9	211	
eta bali' vandilā haridāsera caraṇa	3.259	341	gosāñi vidāya dilā, gauđe karilā gamana	1.214	121	
eta cinti' śivānanda rahilā dūra-deśe	2.25	139	gosāñi yāhān vasilā, tāra māṭi khodāila	3.157	289	
eta kahi' jagannāthera prasāda ānāila	3.41	226	govindādi sabe meli' kaila anumāne	2.155	197	
eta kahi' mahāprabhu abhyantare gelā	2.121	182	govinda-dvārā prabhura śeṣa-prasāda pāilā	1.64	31	
eta kahi' mahāprabhu madhyāhne calilā	1.68	33	goyālāra gośālā haya atyanta vistāra	3.153	287	
eta kahi' mātāra mane santoṣa janmāhiha	3.29	220	graha-grasta-prāya nakula premāviṣṭa hañā	2.18	136	
eta kahi' rūpe kailā dṛḍha āliṅgane	1.84	41	grīhāntaḥ-khelantyo nija-sahaja-bālyasya	1.153	83	
eta śuni' prabhura mane carnatkāra haila	3.89	252	grīhasthera ghare tomāya diba vāsa-sthāna	3.152	287	
eta śuni' rāya kahe prabhura caraṇe	1.192	109	grīha-vitta yebā chila, brāhmaṇere dila	3.139	279	
eta śuni' sabe nija-karne hasta diyā	2.126	184	gūḍha-grahā rucirayā saha rādhāyāsau	1.136	70	
eta śuni' sei veṣyā vasiyā rahilā	3.116	265	'gūḍha mora hṛdāya tuñi jānilā kemane?'	1.84	41	
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e-vanyāya ye nā bhāse, sei jīva chāra	3.255	338	haridāsa bale, —"tomāra yāvat martye sthitī	3.78	247	
e-vatsara tāñhā āmī yāimu āpane	2.40	145	haridāsa gāyena, yena dāki' kanṭha-svare	2.154	196	
G			haridāsa hāsi' kahe madhura-vacane	3.204	311	
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gañgā-tire goñphā kari' nirjane tānre dilā	3.216	318	haridāsa kahe, —"kara kṛṣṇa-saṅkīrtana"	3.259	341	
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			haridāsa kahena, —"nāmera ei due phala naya	3.178	299	
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haridāsa-tāre bahu āśvāsa karila	3.119	267	ihā yei śune, pāya caitanya-carāṇa	1.222	124
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<i>prabhu-pada-prāpti lāgi' saṅkalpa karila</i>	2.147	194	<i>prema-vāci 'hā'-śabda tāhāte bhūṣita</i>	3.58	236
<i>prabhu-pāše vasiyāche kīchu alpa-dūre</i>	1.28	15	<i>prema-vaśa gaura-prabhu, yāhān premottama</i>	2.81	162
<i>prabhura bhakta-gaṇa-pāše vidāya la-ilā</i>	1.221	124	<i>prema-vaśa hañā tāhā dena daraśana</i>	2.81	162
<i>prabhura kṛpāte teṅho baḍa bhāgavān</i>	2.37	144	<i>preme matta duī-jana nācīte lāgilā</i>	1.64	31
<i>prabhura nṛtya-'śloka Śuni' śrī-rūpa gosāñi</i>	1.73	36	<i>pṛīta hañā karena prabhu akṣarera stuti</i>	1.97	48
<i>prabhura saṅkoce rūpa nā kare paṭhana</i>	1.129	65	<i>priya bhakte daṇḍa karena dharma bujhāite</i>	2.143	191
<i>prabhura yaiche ājñā, pañḍita tāhā ācarilā</i>	3.43	227	<i>priyah so yārī krīṣṇah sahacari kuru-kṣetra-</i>	1.79	39
<i>prabhure dekhite tānra utkāṇṭhitā mana</i>	1.38	20	<i>priyah so 'yārī krīṣṇah sahacari kuru-kṣetra-</i>	1.114	57
<i>prabhure dekhiyā yāya 'vaiṣṇava' hañā</i>	2.11	132	<i>prodyann antaḥ-karana-kuhare hanta yan-</i>	1.71	35
<i>prabhure mililā āsi' ānandita hañā</i>	2.162	200	<i>pṛīthak kariyā likhi kari-ā bhāvanā</i>	1.71	35
<i>prabhure nā dekhile sei rahite nā pāre</i>	3.6	210	<i>"pṛīthak nātaka karite satyabhāmā ājñā dila</i>	1.69	34
<i>prabhu-sane vāt kahe prabhu-prāṇa' tāra</i>	3.4	210	<i>"pṛīthivite bahu-jīva —sthāvara-jāṅgamā</i>	3.67	242
<i>prabhu-sthāne nitya āīse, kare namaskāra</i>	3.4	210	<i>pṛīthivite vījñā-vara nāhi tānra sama</i>	1.200	113
<i>prabhute tāhāra pṛīti, prabhu dayā kare</i>	3.5	210	<i>puchilā, —ki ājñā, kene haila āgamanā?</i>	2.130	186
<i>prabhu tānre cāpaḍa māri' kahite lāgilā</i>	1.83	41	<i>pulindenāpī agniḥ kīmu samidham-</i>	1.139	72
<i>prabhu-thāñi prātah-kāle āīlā āra dine</i>	1.27	14	<i>punaḥ bhoga lāgīlā sthāna-saṅskāra kari'</i>	3.37	224
<i>prabhu yadi yāna jagannātha-daraśāne</i>	2.142	191	<i>punaḥ gauḍa-deśe yāya prabhure miliyā</i>	2.8	131
<i>'pradyumna brahmācāri' — tānra niija-nāma</i>	2.53	150	<i>punaḥ yadi kaha āmā nā dekhibe hethā"</i>	2.125	184
<i>pradyumna-nṛsiṁhānanda āge kailā 'āvirbhāv'</i>	2.5	130	<i>punarapi bhaṅgi kari' puchaye tānhāre</i>	3.66	241
<i>prakṛti darśana kaile ei prāyaścitta'</i>	2.165	201	<i>punarapi gauḍa-pathe vṛndāvane āīlā</i>	1.221	124
<i>prakṛti-sambhāsi vairāgi nā kare darśana</i>	2.124	183	<i>puriṇe namaskāra kari' uṭhiyā calilā</i>	2.133	187
<i>pramada-rasa-taraṅga-smera-gaṇḍa-sthalāyāḥ</i>	1.171	96	<i>puruṣottame eka uḍiyā-brāhmaṇa-kumāra</i>	3.3	209
<i>prasāda khāya, 'hari' bale sarva-bhakta-jana</i>	1.63	31	<i>puruṣottame prabhu-pāše bhagavān ācārya</i>	2.84	163
<i>prasāda nārikela-śasya dena phelāñā</i>	1.29	15	<i>pūrva-granthe saṅkṣepete kariyāchi varṇana</i>	1.10	6
<i>prasiddhā vaiṣṇavī haila parama-mahānti</i>	3.142	281	<i>pūrva-liṅghita grantha-sūtra-anusāre</i>	1.12	7
<i>prastāva pāñña kahi, śuna, bhakta-gaṇa</i>	3.145	283	<i>pūrva-rāga, vikāra, ceṣṭā, kāma-liṅghana?"</i>	1.140	73
<i>prātah-kāla dekhi' nāri uṭhiyā calila</i>	3.244	332	<i>pūrva-śloka paṭa, rūpa' prabhu ājñā kailā</i>	1.112	56
<i>prātah-kāla dekhi' veśyā uṭhiyā calilā</i>	3.117	266	<i>pūrvavat mahāprabhu mililā sakale</i>	1.25	13

pūrvavat sabāre prabhu pāthālā vāsā-sthāne	1.27	14	rāya kahe, — “vrndāvana, murali-nihsvana	1.156	85
pūrve āmi rāma-nāma pāñchāchi ‘śiva’ haite	3.256	339	rundhann ambu-bhṛtaś camatkṛti-parar̄	1.164	91
pūrve dui nātaka chila ekatra racanā	1.70	34	rūpa danḍavat kare’, — haridāsa kahilā	1.48	24
pūrve sei saba kathā kariyāchi varṇana	1.74	36	rūpa-gosāñi kahe, — “sāhajika prema-	1.149	80
pūrve yena raghunātha saba āyodhyā lañā	3.81	248	rūpa-gosāñi mahāprabhura carane rahilā	1.93	46
pūrve yena vraje krṣṇa kari’ avatāra	3.83	249			
puṣpāni ca sphīta-madhu-vratāni	1.159	87	rūpa-gosāñi mane kichu vismaya ha-ilā	1.68	33

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raghunātha dāsa bālaka karena adhyayana	3.169	295	rūpa kahe, — “aiche haya krṣṇa-viṣayaka	1.147	78
raghuñatha dāsa-mukhe ye saba śunila	3.69	345	rūpa kahe, — “kāhātumisūryopama bhāsa	1.173	97
rāmacandra khāñna aparādha-bija kaila	3.144	283	rūpa kahe, — “kāla-sāmye ‘pravartaka’ nāma”	1.134	68
rāmacandra-khāñnera kathā kaila nivedane	3.131	274	rūpa kahe, — “mahāprabhura śravaṇecchā	1.137	70
‘rāma’ dai akṣara ihā nahe vyavahita	3.58	236	rūpa kahe, — ‘tāra saṅge dekhā nā ha-ila	1.50	25
‘rāma’ ‘krṣṇa’ ‘hari’ ‘kaha’ — balena hāsiyā	1.29	15			
rāñḍi brāhmaṇira bālakē priti kene kara?	3.15	215	rūpe milālā sabāya krpā ta’ kariyā	1.54	27
ratha-agre prabhure nṛtya-kirtana dekhilā	1.72	35	rūperakavita praśāṁsi’ sahasra-vadane	1.192	109
ratha-yātrāya jagannātha darśana kariłā	1.72	35	rūpe tāhānā vāsā diyā gosāñi calilā	1.53	27
rātre āsi’ śivānanda bhojanera kāle	1.21	11			

rātre svapne dekhe, — eka divya-rūpā nārī	1.41	21			S
rātre uthi kānhā gelā, keha nāhi jāne”	2.151	196			
rātri avaśe prabhure danḍavat hañā	2.146	193	saba bhakta-gaṇa kahe śloka śuniyā	1.133	67
rātri-dine nahe tomāra nāma-samāpana”	3.248	334	saba bhakta-gaṇa mane vismaya ha-ilā	2.152	196
rātri-dine tina-lakṣa nāma grahaṇa kare	3.140	280	saba jīva preme bhāse, pṛthivī haila dhanyā	3.254	338
rātri-dine tina lakṣa nāma-saṅkirtana	3.100	257	saba kahā nā yāya haridāsera caritra	3.97	256
rātri-kāle sei veśyā suvēśa dhariyā	3.109	263	sabā lañā kailā jagannātha daraśana	1.26	14
rātri-śeṣa haila, veśyā usimisi kare	3.123	269	sabā lañā mahāprabhu karena bhojana	1.26	14
rātrye prabhure śunāya gīta, anye nāhi jāne	2.149	195	sabā mukta kari’ tumi vaikuṇṭhe pāthāibā	3.79	247
rāya, bhaṭṭācārya bale, — “tomāra prasāda	1.115	57	sabārā ḍāgrahe nā uḥilā piṇḍāra upare	1.111	55
rāya kahe, — “iśvara tumi ye cāha karite	1.203	115	sabārā carāṇa rūpa kariłā vandana	1.55	27
rāya kahe, — “kaha āge aṅgera višeṣa”	1.187	105	sabārā ha-ilā rūpa snehera bhājana	1.58	29
rāya kahe, — “kaha dekhi bhāvera svabhāva?”	1.147	78			
rāya kahe, — “kaha dekhi premotpatti-	1.140	73	sabārā kahila, — e vatsara keha nā āsibe”	2.43	146
rāya kahe, — “kaha iṣṭa-devera varṇana”	1.129	65	sabārā pālana kare, deya vāsā-sthāna	1.16	9
rāya kahe, — “kaha sahaja-premera lakṣaṇa”	1.149	80	sabārā samācāra yāi khāñnera kahilā	3.117	266
rāya kahe, — “kon āmukhe pātra-	1.134	68	sabārā vaisṇava lañā tumi raha ei thāñi	2.131	186
rāya kahe, — “kon arīga pātrera praveśa?”	1.183	102	sabē bale, — “nāma-mahimā śuniyāchi apāra	1.122	62
rāya kahe, — “kon grantha kara hena jāni?	1.123	62	sabē ekā svarūpa gosāñi ślokera artha jāne	1.76	37
rāya kahe, — “lokera sukha ihārā śravaṇe	1.182	102	sabē kahe, — ‘haridāsa varṣa-pūrṇa dine	2.151	196
rāya kahe, — “nāndī-śloka pada dekhi, śuni?”	1.127	64	sabē kahe, — ‘tumi kaha artha-vivaraṇa’	3.182	301
rāya kahe, — “prarocanādi kaha dekhi, śuni?”	1.137	70			
rāya kahe, — “rūpera kāvya amṛterā dhāra	1.180	101	sabē kṛpākari’ iñhāre deha’ ei vara	1.199	113
rāya kahe, — “tomāra kavita amṛterā dhāra	1.172	97	sabē meli’ āisa, śuni ‘bhāṣya’ ihārā sthāne’	2.93	167
			sabē mili’ cali’ āīlā śri-tūpe milite	1.104	52
			sabē mili’ nilācale karilā gamana	1.14	8

sabe tomāra hita vāñchi, karaha viśvāsa sabhbhā-sahite haridāsera pañilā carane sā caivāsmi tathāpi tatra surata-vyāpāra-lilā- śacira mandire, āra nityānanda-nartane 'sādhu-kṛpā-'nāma' vinā 'prema' nā janmaya	2.138 3.204 1.78 2.34 3.266	189 311 38 143 344	sarva-loka uddhārite gaura-avatāra sarva-nāśa habe tora, nā habe kalyāṇa" śāstre kahe, —nāmābhāsa-mātre 'mukti' haya 3.195 śasya khāya kukkanā, 'kṛṣṇa' kahe bāra bāra satya-bhāmāra ājnā —prithak nātaka karibāre	2.3 3.202 3.195 1.30 1.43	129 310 307 16 22
sādvaitarān sāvadhūtarān parijana-sahitarān sādvaitarān sāvadhūtarān parijana-sahitarān sad-varināśatas tava janih puruṣottamasya sahacari nirātaṅkāḥ ko 'yāṁ yuvā mudira- sahajei avaiṣṇava rāmacandra khāṇna	2.1 3.1 1.162 1.190 3.146	127 208 89 108 283	"satya kahe, —ei ghara mora yogya naya sei ācariba, yei śāstra-mata haya sei arthe śloka kailā prabhure ye bhāya sei bija vr̄kṣa hañā āgete phalila sei brāhmaṇe nije dvāra-mānā kaila	3.155 3.221 1.77 3.144 3.208	288 320 37 283 313
sahite nā pāre, dāmodara kahite lāgilā sakala brahmāṇḍa-jivera khañḍilā sarīṣāra sakala-brahmāṇḍa-jivera karilā nīstāra sakala jagate haya ucca saṅkirtana sakala vaiṣṇavera mane camatkāra haila	3.10 3.83 3.86 3.72 1.24	212 249 251 244 12	sei deśādhyaṅka nāma —rāmācandra khāṇna sei-dina yātītāma e-sthāna chādiyā sei ghare tīna dina kare amedhya randhana sei jīva habe ihāñ sthāvara-jāṅgama sei jīve nije-bhakti karena prakāše	3.102 3.134 3.162 3.80 2.14	259 275 291 247 134
sakhi murali viśāla-cchidra-jālēna pūrṇā sakhi sthira-kulāṅganā-nikara-nivi- sakhyā-bhāvākrānta-citta, gopa-avatāra sākṣāt-darśana, ārā yogya-bhakta-jīve 'sākṣāt-darśane' prāya saba nīstārilā	1.163 1.168 2.85 2.4 2.5	90 94 163 129 130	sei kṛpā 'kāraṇa' haila caitanya pāibāre sei kṛpā karibā, —yāte mora rakṣā haya" sei-kṣaṇe divya-dehe prabhu-sthāne āīlā sei nārī vasi' kare śrī-nāma-śravaṇa sei pāpe jāni 'brahma-rākṣasa' haila	3.170 3.220 2.148 3.243 2.156	295 319 194 332 197
sākṣāt-darśane saba jagat tārlā śakti diyā bhakti-śāstra karite pravartane sālokya-sārṣṭi-sārūpya- śālyanna dekhi' prabhu ācārye puchilā samantāt santāpodgama-viśama-samīṣāra-	2.7 1.202 3.189 2.109 1.128	130 114 304 176 64	sei patre prabhu eka śloka ye dekhilā sei rasa dekhi ei ihār likhane sei saba lilā kahi saṅkṣepa kariyā sei śloka lañā prabhu svarūpe dekhilā sei ślokārtha lañā śloka karilā tathāi	1.98 1.204 3.270 1.85 1.73	48 115 346 42 36
sāmānya eka śloka prabhu pañdena kīrtane samasta rātri niluri nāma samāpta nā haila samaye tena vidheyān sambhramē duñhe uthi' dāñdavat hailā sammukhe āsiyā ājñā dīlā bahu kṛpā kari'	1.75 3.125 1.184 1.95 1.41	37 271 103 47 21	se jānuka, mora punaḥ ei ta' niścaya se kahe, —"tina-dine hariba tānra mati" sevakā bale —"gosāñi, more pāthāila khāṇna sevya-sevakā-bhāva chāḍi' āpanāre 'īvara' siddha-deha pāñā kukkanā vaikuṇṭhete gelā	3.87 3.106 3.152 2.95 1.32	251 261 287 168 17
sañudra-snāna karibāre rūpa-gosāñi gelā sañudra-snāne gelā sabe, śune katho dūre sanātanera vārtā yabe gosāñi puchila sandhyā-paryanta rahe apekṣā kariyā saṅkhyā-nāma-samāpti yāvat nā haya āmāra	1.80 2.154 1.50 2.46 3.114	40 196 25 147 265	śīghra kari' punaḥ tāhāri karaha gamane śīkhi-māhitī —tina, tānra bhaginī —ardha- śīvānanda, jagadānanda, rahe pratyāśa kariyā śīvānanda kahe, —'kene karaha phutkāra?' śīvānanda kare sabāra ghāti samādhāna	3.26 2.106 2.45 2.70 1.16	219 174 147 157 9
"saṅkhyā-nāma-saṅkirtana —ei 'mahā- saṅkoca pāñā rūpa padite lāgilā santoṣa pālī dekhi' vyāñjana-paripāṭī sapta-dvīpera loka āra nava-khanḍa-vāsi sārvabhauma-rāmānanda-svarūpādi-sātha	3.240 1.175 2.69 2.10 1.103	330 99 157 132 52	śīvānanda kon, tomāya bolāya brahmācāri śīvānanda kukkanā dekhi' dāñdavat kailā śīvānande kahīha, —āmi ei pauṣa-māse śīvānandera bhāgīnā śrī-kānta-sena nāma śīvānandera mane tabe pratyaya janmila	2.28 1.31 2.42 2.37 2.78	140 16 146 144 160
sārvabhauma-rāmānande parikṣā karite sarvajñā nityānanda āīlā tāra ghare sarvajñā-śiromāṇi prabhu kahite lāgilā	1.106 3.150 1.65	53 286 32	śīvānandera prema-simā ke kahite pāre? śloka pañi' prabhu sukhe premāviṣṭa hailā	2.82 1.76 1.82	162 37 40

śloka śuni' haridāsa ha-ilā ullāsī	1.100	50	śuni' prabhu kahe, — 'ei ati stuti haila'	1.131	66
śloka śuni' sabāra ha-ilā ānanda-vismaya	1.121	61	śuni' prabhu kahe — 'kyā kaha, dāmodara?'	3.13	214
snāna bhojana kara, āpane krodhā yābe"	2.140	190	śuni' prabhura bhakta-gaṇera camatkāra haila	1.141	74
snehe rāndhila prabhura priya ye vyājana	2.108	175	śuni' sabākāra citte camatkāra haila	1.113	56
so 'yām vasanta-samaya samiyāya yasmin	1.136	70	śuni' śacī ānandita, saba bhakta-gaṇa	1.14	8
śri-bhāgavate tāte ajāmila — sākṣī"	3.65	241	śuni' sabhā-sad uṭhe kari' hāhākāra	3.200	309
śri-jīva, gopāla-bhaṭṭa, dāsa-raghunātha	1.3	3	śuni' śivānanda āīlā kariyā sandehe	2.22	138
śri-kānta āśiyā gaude sandeśa kahila	2.44	147	śuni' śivānanda sena tāñha sīghā āīla	2.29	140
śrimad-rādhā-śrīla-govinda-devau	1.6	4	śuni' śivānandera citte ha-ilā sāṁśaya	2.72	158
śrimān-rāsa-rasārambhi	1.7	4	śuni' śrīvāsādīra mane vismaya ha-ilā	2.161	199
śri-rūpa kahena, — āmi kichui nā jāni	1.211	119	śunitei lajjā, loke kare upahāsa"	1.181	102
śri-rūpa kahena kichu saṅkṣepa-uddesa	1.187	105	śuniyā jaṅgamera haya sāṁśara-kṣaya	3.70	243
śri-rūpa prabhu-pade nilācale rahilā	1.215	121	śuniyā kahena prabhu, — "sunaha, gosāñi	2.131	186
śri-rūpa-raghunātha-pade yāra āśa	1.223	125	śuniyā prabhura sukha bāḍye antare	3.66	241
śri-rūpa-raghunātha-pade yāra āśa	2.172	205	śuniyāprabhura yadi antare ullāsa	1.178	100
śri-rūpa-raghunātha-pade yāra āśa	3.272	346	śuniyā premāveśe nāce sthāvara-jaṅgama	3.72	244
śri-rūpa, sanātana, bhaṭṭa-raghunātha	1.3	3	sura-ripu-sudṛśām uroja-kokān	1.175	98
śri-rūpa śloka paḍe prabhu-ājñā māni'	1.127	64	sva-bhaktera gāḍha-anurāga-prakaṭi-karaṇa	2.168	203
śri-rūpera akṣara — yena mukutāra pāṇti	1.97	48	svacchande ācāra kara, ke pāre balite?	3.14	214
śri-rūpera guna duñhāre lāgi lākahite	1.106	53	svacchande tomāra saṅge ha-ibeka saṅga"	3.126	271
śri-vāsa-kirtane, āra rāghava-bhavane	2.34	143	"sva-karma-phala-bhuk pumān" — prabhu	2.163	200
śrīvāsera grhe karena kirtana-darśana	2.79	161	sva-kṛpā-yaṣṭi-dānena	1.2	2
śrutvā niṣṭhuratāṁ māmendu-vadanā	1.151	81	svapana dekhiluṇ, 'yena nimāñi khāila bhāṭa'	3.35	223
sthāvara-jaṅgama āge kariyācha nīstāra	3.68	242	svapna dekhi' rūpa-gosāñi karilā vicāra	1.43	22
sthāvara-jaṅgamerā sei hayata' śravaṇa	3.69	243	svapne ha chāḍila sabe strī-sambhāṣane	2.144	192
sthāvare se śabda lāge, pratidhvani haya	3.70	243	svargāpagā-hema-mṛṇālinīnāṁ	1.92	45
sthira-cara jivera saba khaṇḍālī sāṁśāra"	3.76	246	svarūpādī āsi, puchilā mahāprabhura pāśa	2.115	178
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Madhya-lilā (the middle period), the longest of the three, is a detailed narration of Śrī Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. Finally, *Antya-lilā* (the final period) concerns the last eighteen years of Caitanya Mahāprabhu's manifest presence, spent in semiseclusion in Jagannātha Puri, Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western.

Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Śrī Caitanya-caritāmṛta*, was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmī, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

The English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished scholar and teacher of Indian religious and philosophical thought. He himself is a disciplic descendant of Śrī Caitanya, and his intimate familiarity with the precepts of Caitanya Mahāprabhu eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon Śrī Caitanya's precepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

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.

ANTYA-LILĀ

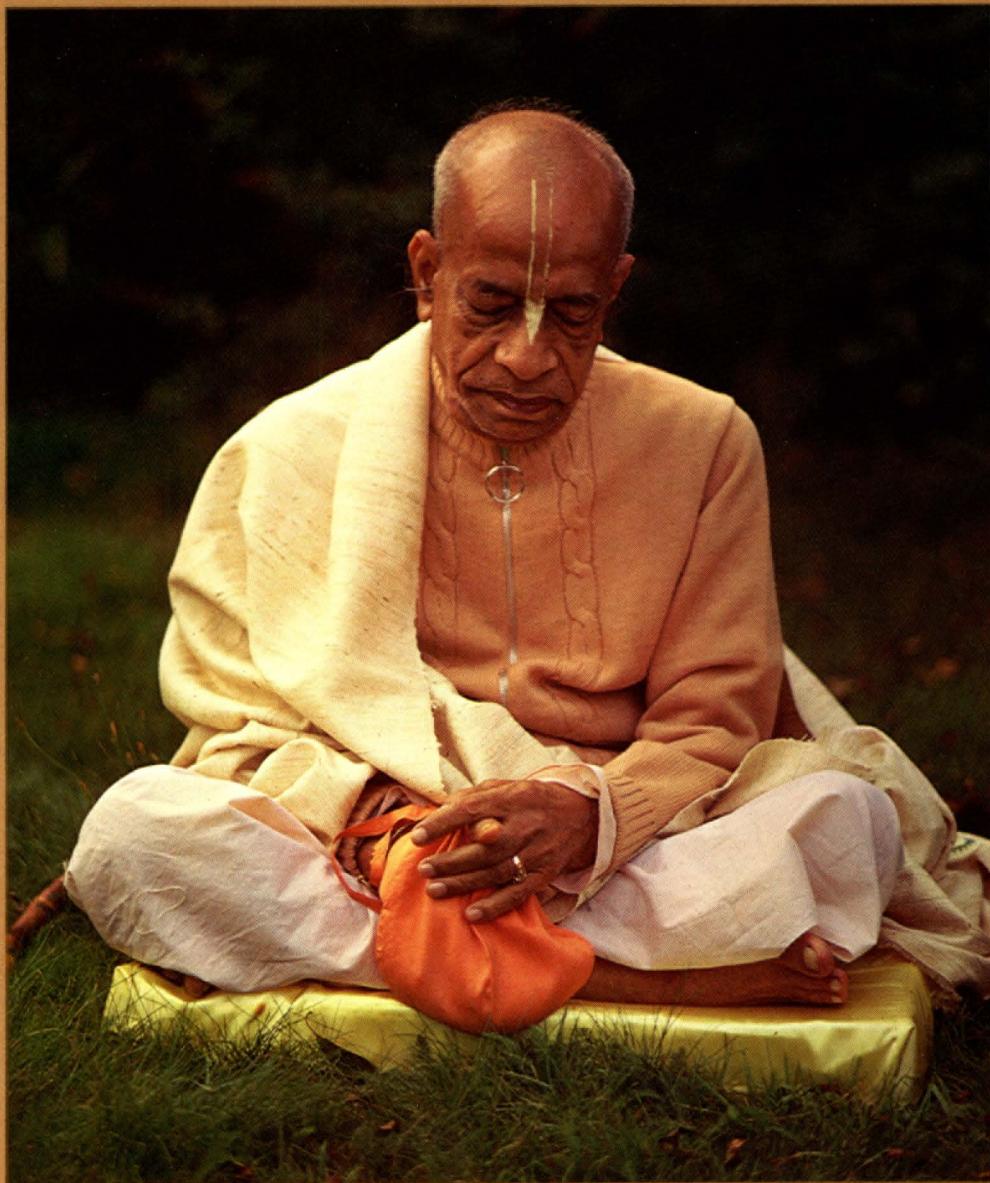
Volume 1

ŚRI
CAITANYA-
CARITĀMṛTA

The
Pastimes of
Lord Caitanya
Mahāprabhu

HIS DIVINE GRACE

A.C. Bhaktivedanta
Swami
Prabhupāda



Śrī Caitanya-caritāmṛta is the authorized work on the life and teachings of Śrī Kṛṣṇa Caitanya—the philosopher, saint, spiritual preceptor, mystic and divine incarnation who pioneered a great social and religious movement in Sixteenth Century India. His teachings, which embody the highest philosophical and theological truths, have affected centuries of religious and philosophical thinkers until the present day.

This translation and commentary on the original Bengali text is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda (pictured above), the world's most distinguished scholar and teacher of Indian thought and culture and author of the best-selling *Bhagavad-gītā As It Is*. This translation of Śrī Caitanya-caritāmṛta represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.



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