

The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA-CARITĀMRITA

ADI-LILĀ Volume 3



HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

ŚRI CAITANYA-CARITĀMṚTA

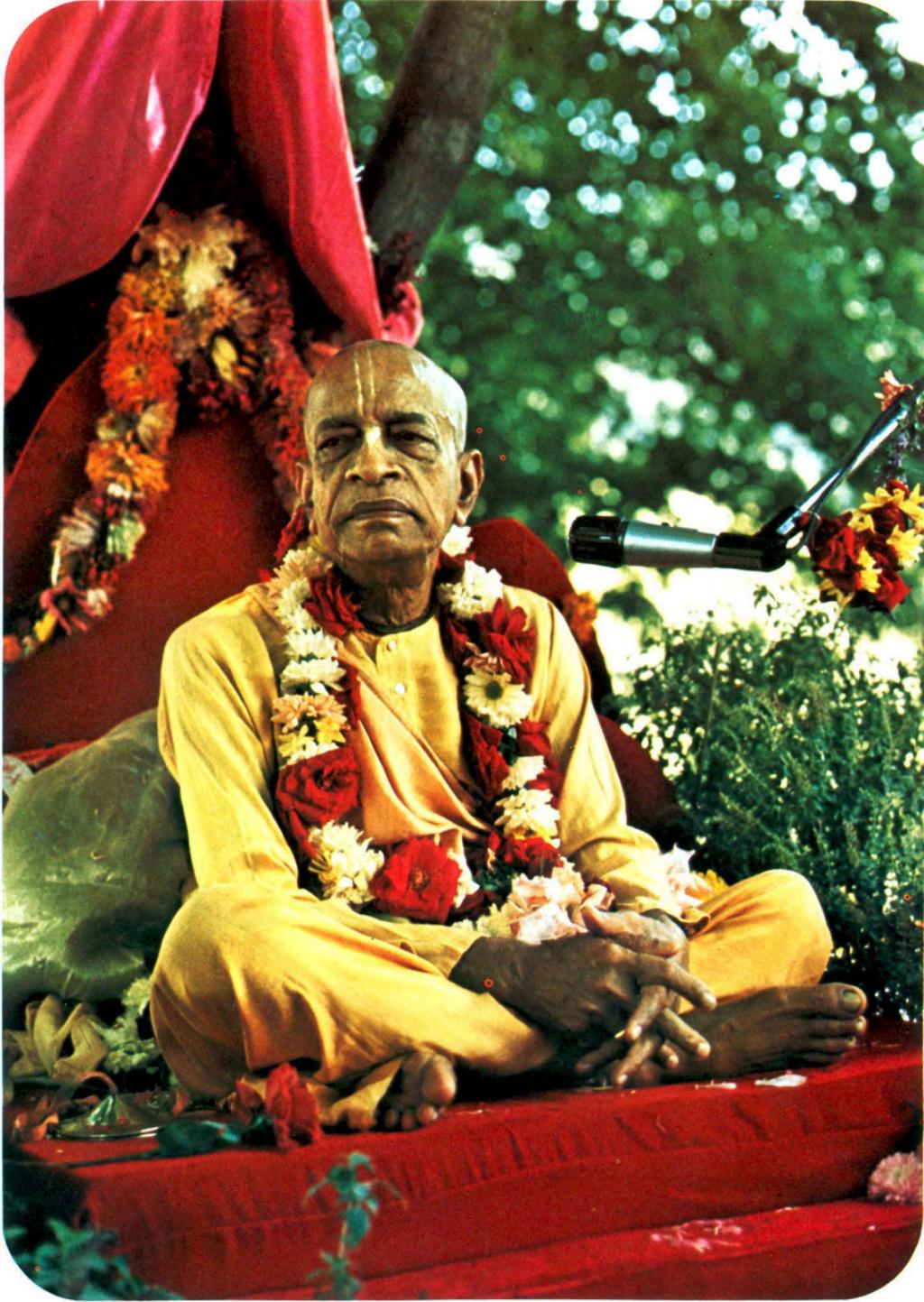
FOUR HUNDRED YEARS AGO, at the earnest request of the holy devotees of Vṛndāvana, the most sacred city in all of India, Kṛṣṇadāsa Kavirāja Gosvāmī wrote his famous spiritual treatise *Caitanya-caritāmṛta*, describing the wonderful pastimes and precepts of Lord Śrī Caitanya Mahāprabhu. "By the mercy of Lord Caitanya," he wrote, "a dumb man can recite perfect poetry, a lame man can cross over mountains, and a blind man can see the stars in the sky."

Who was Lord Caitanya? A teacher, certainly, for His philosophical brilliance astounded the greatest scholars and logicians of His day. But besides being a teacher, He was a true saint, for He was always chanting the names of God and dancing, absorbed in ecstatic love for the Supreme Lord. Yet Kṛṣṇadāsa regards Him as more than a teacher and more than a saint. Lord Caitanya, he asserts, is the Supreme Lord Himself playing the role of the Supreme Lord's devotee; no one, therefore, can be greater than Him.

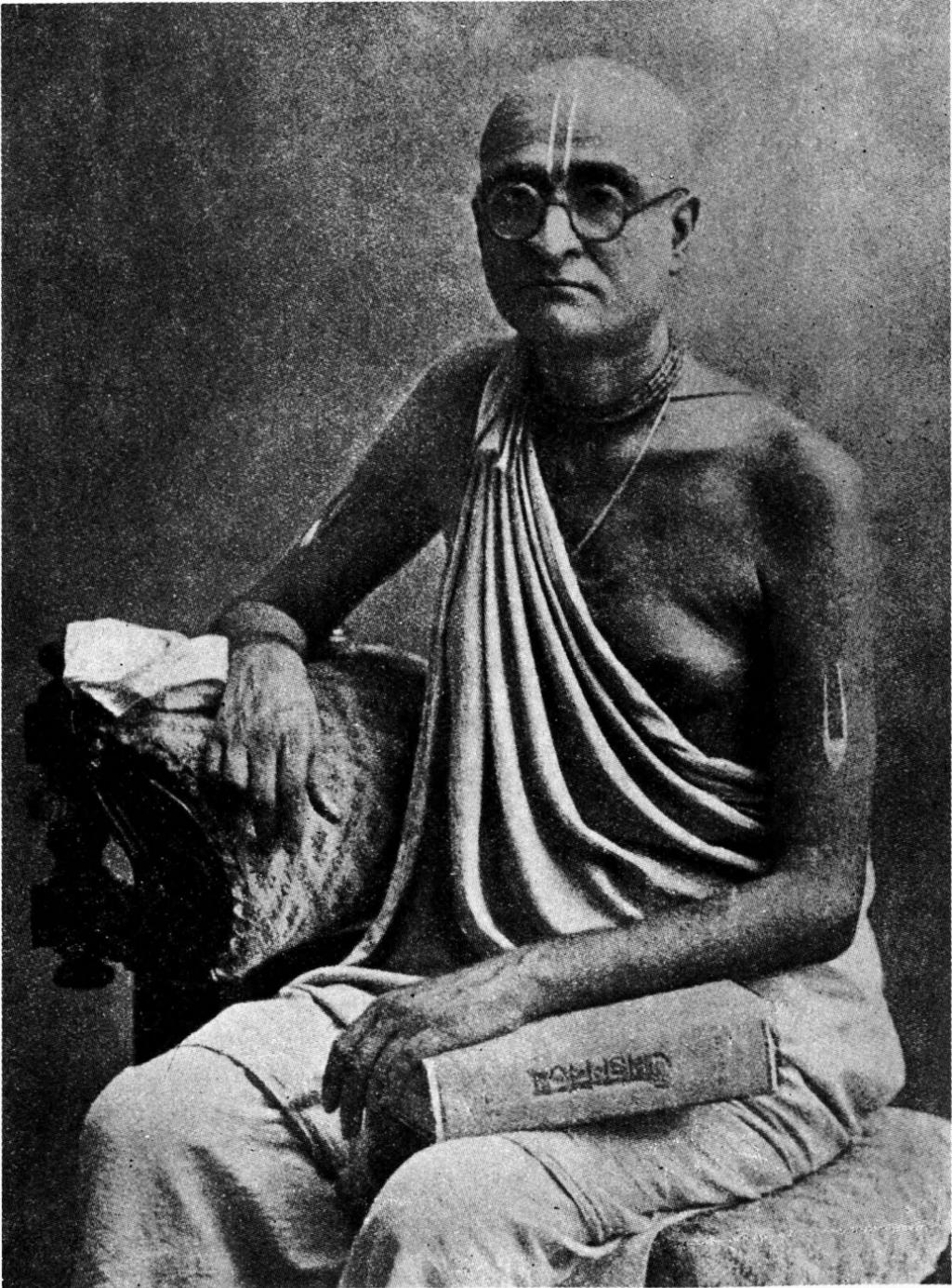
But *Caitanya-caritāmṛta*, unlike today's many sentimental exaltations of bogus paperback Gods, is a book of reason and evidence; indeed, it is a unique book of spiritual science. Now, the author of *Bhagavad-gītā As It Is*, *The Nectar of Devotion*, Śrī Īśopaniṣad and a host of other important spiritual texts has presented *Caitanya-caritāmṛta* in its fullness, verse by verse, with explanatory purports of extraordinary clarity and profundity. This book, therefore, offers sublime knowledge to one sincerely seeking the highest truth.

On the cover

*Lord Caitanya Mahāprabhu instructs the Kazi
in the science of Kṛṣṇa consciousness.*



His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness



Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja
the spiritual master of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
and foremost scholar and devotee in the recent age.



Śrī Pañca-tattva

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).



Śrīdhāma Māyāpur

The birthplace of the Supreme Lord Śrī Kṛṣṇa Caitanya in the province of Gauda in Bengal.



The ISKCON International Center at Lord Caitanya's birthplace in Māyāpur, West Bengal.



Distribution of prasāda (food offered to Kṛṣṇa) in West Bengal, India.



In 1885, Śrīla Thākura Bhaktivinoda wrote: "Oh, for that day when the fortunate English, French, Russian, German and American people will take up banners, mṛdaṅgas and karatālas and raise kīrtana through their streets and towns. . .and join with the Bengali devotees. When will that day be?" In 1974, on the anniversary of Lord Caitanya's appearance, Śrīla Bhaktivinoda's desire was fulfilled by the disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda.

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Devotees of the International Society for Kṛṣṇa Consciousness performing saṅkīrtana, congregational chanting of the holy names of Lord Kṛṣṇa, in New York City.



Plate 1 Sitādevī appreciated that except for a difference in color, the child was directly Kṛṣṇa of Gokula Himself. (p. 119)



Plate 2 Mother Saci snatched the dirt from the hands of the Lord and inquired why He was eating it. (p. 143)



Plate 3 *The Lord would take all the offerings meant for Lord Šiva. (p. 158)*

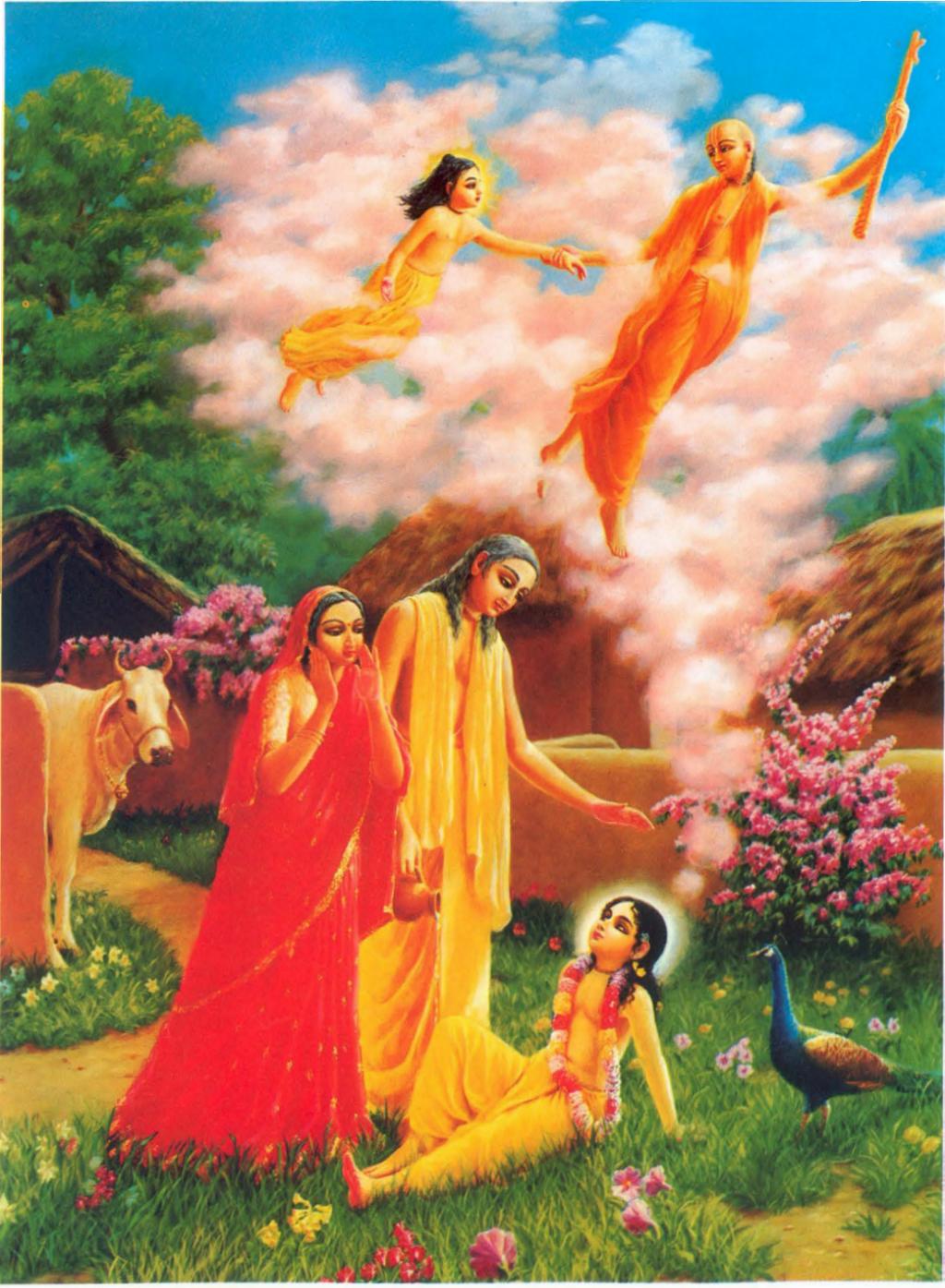


Plate 4 Lord Caitanya dreamed that Viśvarūpa took Him away and requested Him to accept the sannyāsa order. (p. 192)



Plate 5 Advaita Ācārya had a vision of the Lord's universal form. (p. 261)



Plate 6 While Lord Caitanya was in the ecstasy of Baladeva, all the devotees assembled together and danced, overwhelmed by ecstasy. (p. 321)



Plate 7 In the evening Lord Gaurasundara went out and formed three parties to perform kīrtana.
p. 330



Plate 8 *Srī Caitanya Mahāprabhu assured the Kazi that he was free from all sinful reactions.* (p. 370)

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ŚRĪ CAITANYA-CARITĀMṛTA

of Kṛṣṇadāsa Kavirāja Gosvāmī

Ādi-līlā
Volume Three

“The Early Pastimes
of
Lord Caitanya Mahāprabhu”

*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

“HARE KRŚNA” has become a household phrase in cities, towns and villages throughout the world, fulfilling a prophecy made almost five hundred years ago by Lord Śrī Caitanya Mahāprabhu. From Los Angeles to London, from Bombay to Buenos Aires, from Pittsburgh and Melbourne to Paris and even Moscow, people of all ages, colors, creeds and faiths are feeling the bliss of the dynamic *yoga* system called “Krṣṇa consciousness.”

This Krṣṇa consciousness movement began in full force some five hundred years ago, when Lord Śrī Caitanya Mahāprabhu, an incarnation of Krṣṇa (God), flooded the subcontinent of India with the chanting of the *mantra* Hare Krṣṇa, Hare Krṣṇa, Krṣṇa Krṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. To reveal the secret of what real love is, Krṣṇa came to earth five hundred years ago in the guise of His own devotee—as Lord Caitanya Mahāprabhu. With His chief associates—Nityānanda, Advaita, Gadādhara and Śrīvāsa—He taught how to develop love of Godhead simply by chanting Hare Krṣṇa and dancing in ecstasy.

Śrī Caitanya-caritāmṛta, which was written by the great saint Kṛṣṇadāsa Kavirāja Gosvāmī shortly after Lord Caitanya’s disappearance, vividly describes Lord Caitanya’s blissful pastimes and probes deeply into His profound spiritual philosophy.

The translations and purports, the explanations of the verses, are the work of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, author of *Bhagavad-gītā As It Is; The Nectar of Devotion; Krṣṇa, the Supreme Personality of Godhead* (first published in 1970 with the kind help of Mr. George Harrison); and numerous other books about *yoga* and self-realization.

Although this is the third volume of *Śrī Caitanya-caritāmṛta*, one need not have read Volume Two to understand and appreciate this book. Śrīla Prabhupāda remarks that such a spiritual work is like sugar, for wherever you begin tasting it you will surely enjoy its sweetness.

The Expansions of Advaita Ācārya and Gadādhara Paṇḍita

Bhaktivinoda Ṭhākura gives a summary of the Twelfth Chapter of *Ādi-Itīḥāsa* in his *Amṛta-pravāha-bhāṣya*. This Twelfth Chapter describes the followers of Advaita Prabhu, among whom the followers of Acyutānanda, the son of Advaita Ācārya, are understood to be the pure followers who received the cream of the philosophy Śrī Advaita Ācārya enunciated. Other so-called descendants and followers of Advaita Ācārya are not to be recognized. This chapter also includes narrations concerning the son of Advaita Ācārya named Gopāla Miśra and Advaita Ācārya's servant named Kamalākānta Viśvāsa. In his early life Gopāla fainted during the cleansing of the Gūḍīcā *mandira* at Jagannātha Purī and thus became a recipient of the mercy of Lord Caitanya Mahāprabhu. The story of Kamalākānta Viśvāsa concerns his borrowing three hundred rupees from Pratāparudra Mahārāja to clear the debts of Advaita Ācārya, for which Śrī Caitanya Mahāprabhu chastised him when He came to know of it. Kamalākānta Viśvāsa was then purified by the request of Śrī Advaita Ācārya. After describing the descendants of Advaita Ācārya, the chapter concludes by describing the followers of Gadādhara Paṇḍita Gosvāmī.

TEXT 1

অদ্বৈতাঙ্গ অজভূতাংস্তাৎ সারাসারভৃতোহখিলাম।
হিত্বাহসারাম সারভৃতো নৌমি চৈতন্যজীবনান ॥১॥

*advaitāṅghry-abja-bhṛṅgāṁś tān sārāsāra-bhṛto 'khilān
hitvā 'sārān sāra-bhṛto naumi caitanya-jīvanān*

SYNOMYS

advaita-aṅghri—the lotus feet of Advaita Ācārya; *abja*—lotus flower; *bhṛṅgān*—bumblebees; *tān*—all of them; *sāra-asāra*—real and not real; *bhṛtaḥ*—accepting; *akhilān*—all of them; *hitvā*—giving up; *asārān*—not real; *sāra-bhṛtaḥ*—those who are real; *naumi*—offer my obeisances; *caitanya-jīvanān*—whose life and soul were Lord Caitanya Mahāprabhu.

TRANSLATION

The followers of Śrī Advaita Prabhu were of two kinds. Some were real followers, and the others were false. Rejecting the false followers, I offer my respectful obeis-

sances to the real followers of Śrī Advaita Ācārya whose life and soul were Śrī Caitanya Mahāprabhu.

TEXT 2

জয় জয় মহাপ্রভু শ্রীকৃষ্ণচেতন্ত ।
জয় জয় নিত্যানন্দ জয়াদ্বৈত ধন্ত ॥ ২ ॥

*jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya
jaya jaya nityānanda jayādvaita dhanya*

SYNONYMS

jaya jaya—all glories; mahāprabhu—Mahāprabhu; śrī-kṛṣṇa-caitanya—of the name Śrī Kṛṣṇa Caitanya; jaya jaya—all glories; nityānanda—to Lord Nityānanda Prabhu; jaya advaita—all glories to Advaita Prabhu; dhanya—who are all very glorious.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Śrī Advaita Prabhu! All of them are glorious.

TEXT 3

শ্রীচৈতন্যামরাতরোদ্বিতীয়স্কন্দপিণঃ ।
শ্রীমদ্বৈতচন্দ্রস্য শাখারূপামৃগণান্তুমঃ ॥ ৩ ॥

*śrī-caitanyāmara-taror dvitīya-skandha-rūpiṇāḥ
śrīmad-advaitacandrasya śākhā-rūpān gaṇān numāḥ*

SYNONYMS

śrī-caitanya—Lord Śrī Caitanya Mahāprabhu; amara—eternal; taroḥ—of the tree; dvitīya—second; skandha—big branch; rūpiṇāḥ—in the form of; śrīmat—the all-glorious; advaitacandrasya—of Lord Advaitacandra; śākhā-rūpān—in the form of branches; gaṇān—to all the followers; numāḥ—I offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances to the all-glorious Advaita Prabhu, who forms the second branch of the eternal Caitanya tree, and to His followers, who form His sub-branches.

TEXT 4

বৃক্ষের দ্বিতীয় স্কন্দ—আচার্য-গোসাঙ্গি ।
তার যত শাখা হইল, তার লেখা নাঞ্চি ॥ ৪ ॥

*vṛkṣera dvitīya skandha—ācārya-gosāñi
tāṅra yata sākhā ha-ila, tāra lekhā nāñi*

SYNONYMS

vṛkṣera—of the tree; *dvitīya skandha*—the second big branch; *ācārya-gosāñi*—Śrī Advaita Ācārya Gosvāmī; *tāṅra*—His; *yata*—all; *sākhā*—branches; *ha-ila*—became; *tāra*—of that; *lekhā*—description; *nāñi*—there is not.

TRANSLATION

Śrī Advaita Prabhu was the second big branch of the tree. There are many sub-branches, but it is impossible to mention them all.

TEXT 5

চৈতন্য-মালীর কৃপাজলের সেচনে ।
সেই জলে পুষ্ট শক্ত বাঢ়ে দিনে দিনে ॥ ৫ ॥

*caitanya-mālīra kṛpā-jalera secane
sei jale puṣṭa skandha bāḍe dine dine*

SYNONYMS

caitanya-mālīra—of the gardener named Caitanya; *kṛpā-jalera*—of the water of His mercy; *secane*—by sprinkling; *sei jale*—by that water; *puṣṭa*—nourished; *skandha*—branches; *bāḍe*—increased; *dine dine*—day after day.

TRANSLATION

Śrī Caitanya Mahāprabhu was also the gardener, and as He poured the water of His mercy on the tree, all the branches and sub-branches grew, day after day.

TEXT 6

সেই শক্ত ষত প্রেমফল উপজিল ।
সেই কৃষ্ণপ্রেমফলে জগৎ ভরিল ॥ ৬ ॥

*sei skandhe yata prema-phala upajila
sei kṛṣṇa-prema-phale jagat bharila*

SYNONYMS

sei skandhe—on that branch; *yata*—all; *prema-phala*—fruits of love of Godhead; *upajila*—grew; *sei*—those; *kṛṣṇa-prema-phale*—fruits of love of Kṛṣṇa; *jagat*—the whole world; *bharila*—spread over.

TRANSLATION

The fruits of love of Godhead that grew on those branches of the Caitanya tree were so large that they flooded the entire world with love of Kṛṣṇa.

TEXT 7

গেই জল শক্তে করে শাখাতে সঞ্চার ।
ফলে-ফুলে বাড়ে, — শাখা হইল বিষ্টার ॥ ৭ ॥

*sei jala skandhe kare śākhātē sañcāra
phale-phule bāde,—śākhā ha-ila vistāra*

SYNONYMS

sei jala—that water; *skandhe*—on the branches; *kare*—does; *śākhātē*—on the sub-branches; *sañcāra*—growing; *phale-phule*—in fruits and flowers; *bāde*—increases; *śākhā*—the branches; *ha-ila*—became; *vistāra*—widespread.

TRANSLATION

As the trunk and branches were watered, the branches and sub-branches spread lavishly, and the tree grew full with fruits and flowers.

TEXT 8

প্রথমে ত' একমত আচার্যের গণ ।
পাছে দ্বিমত হৈল দৈবের কারণ ॥ ৮ ॥

*prathame ta' eka-mata ācāryera gaṇa
pāche dui-mata haila daivera kāraṇa*

SYNONYMS

prathame—in the beginning; *ta'*—however; *eka-mata*—one opinion; *ācāryera*—of Advaita Ācārya; *gaṇa*—followers; *pāche*—later; *dui-mata*—two opinions; *haila*—became; *daivera*—of providence; *kāraṇa*—the cause.

TRANSLATION

At first all the followers of Advaita Ācārya shared a single opinion. But later they followed two different opinions, as ordained by providence.

PURPORT

The words *daivera kāraṇa* indicate that by dint of providence, or by God's will, the followers of Advaita Ācārya divided into two parties. Such disagreement among the disciples of one Ācārya is also found among the members of the Gauḍīya Māṭha.

In the beginning, during the presence of Oṁ Viṣṇupāda Paramahariṣa Parivrājakācārya Aṣṭottara-śata Śrī Śrimad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, all the disciples worked in agreement; but just after his disappearance, they disagreed. One party strictly followed the instructions of Bhaktisiddhānta Sarasvatī Ṭhākura, but another group created their own concoction about executing his desires. Bhaktisiddhānta Sarasvatī Ṭhākura, at the time of his departure, requested all his disciples to form a governing body and conduct missionary activities cooperatively. He did not instruct a particular man to become the next ācārya. But just after his passing away, his leading secretaries made plans, without authority, to occupy the post of ācārya, and they split in two factions over who the next ācārya would be. Consequently, both factions were *asāra*, or useless, because they had no authority, having disobeyed the order of the spiritual master. Despite the spiritual master's order to form a governing body and execute the missionary activities of the Gauḍīya Maṭha, the two unauthorized factions began litigation that is still going on after forty years with no decision.

Therefore, we do not belong to any faction. But because the two parties, busy dividing the material assets of the Gauḍīya Maṭha institution, stopped the preaching work, we took up the mission of Bhaktisiddhānta Sarasvatī Ṭhākura and Bhaktivinoda Ṭhākura to preach the cult of Caitanya Mahāprabhu all over the world, under the protection of all the predecessor ācāryas, and we find that our humble attempt has been successful. We followed the principles especially explained by Śrīla Viśvanātha Cakravartī Ṭhākura in his commentary on the *Bhagavad-gītā* verse *vyavasāyātmikā buddhir ekeha kuru-nandana*. According to this instruction of Viśvanātha Cakravartī Ṭhākura, it is the duty of a disciple to follow strictly the orders of his spiritual master. The secret of success in advancement in spiritual life is the firm faith of the disciple in the orders of his spiritual master. The *Vedas* confirm this:

*yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāṣante mahātmanāḥ*

"To one who has staunch faith in the words of the spiritual master and the words of the Supreme Personality of Godhead the secret of success in Vedic knowledge is revealed." The Kṛṣṇa consciousness movement is being propagated according to this principle, and therefore our preaching work is going on successfully, in spite of the many impediments offered by antagonistic demons, because we are getting positive help from our previous ācāryas. One must judge every action by its result. The members of the self-appointed ācārya's party who occupied the property of the Gauḍīya Maṭha are satisfied, but they could make no progress in preaching. Therefore by the result of their actions one should know that they are *asāra*, or useless, whereas the success of the ISKCON party, the International Society for Krishna Consciousness, which strictly follows *guru* and *Gaurāṅga*, is increasing daily all over the world. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura wanted to print as many books as possible

and distribute them all over the world. We have tried our best in this connection, and we are getting results beyond our expectations.

TEXT 9

কেহ ত' আচার্য আজ্ঞায়, কেহ ত' স্বতন্ত্র ।
স্বমত কল্পনা করে দৈব-প্রতন্ত্র ॥ ৯ ॥

*keha ta' ācārya ājñāya, keha ta' svatantra
sva-mata kalpanā kare daiva-paratantra*

SYNONYMS

keha ta'—some; *ācārya*—the spiritual master; *ājñāya*—upon His order; *keha ta'*—some; *sva-tantra*—independently; *sva-mata*—their own opinions; *kalpanā kare*—they concoct; *daiva-paratantra*—under the spell of *māyā*.

TRANSLATION

Some of the disciples strictly accepted the orders of the ācārya, and others deviated, independently concocting their own opinions under the spell of *daivī māyā*.

PURPORT

This verse describes the beginning of a schism. When disciples do not stick to the principle of accepting the order of their spiritual master, immediately there are two opinions. Any opinion different from the opinion of the spiritual master is useless. One cannot infiltrate materially concocted ideas into spiritual advancement. That is deviation. There is no scope for adjusting spiritual advancement to material ideas.

TEXT 10

আচার্যের মত যেই, সেই মত সার ।
তাঁর আজ্ঞা লঙ্ঘি' চলে, সেই ত' অসার ॥ ১০ ॥

*ācāryera mata yei, sei mata sāra
tānra ājñā laṅghi' cale, sei ta' asāra*

SYNONYMS

ācāryera—of the spiritual master (Advaita Prabhu); *mata*—opinion; *yei*—what is; *sei*—that; *mata*—opinion; *sāra*—active principle; *tānra*—his; *ājñā*—order; *laṅghi'*—transgressing; *cale*—becomes; *sei*—that; *ta'*—however; *asāra*—useless.

TRANSLATION

The order of the spiritual master is the active principle in spiritual life. Anyone who disobeys the order of the spiritual master immediately becomes useless.

PURPORT

Here is the opinion of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī. Persons who strictly follow the orders of the spiritual master are useful in executing the will of the Supreme, whereas persons who deviate from the strict order of the spiritual master are useless.

TEXT 11

অসারের নামে ইহান নাহি প্রয়োজন।
ভেদ জানিবারে করি একত্র গণন ॥ ১১ ॥

*asārera nāme ihān nāhi prayojana
bheda jānibāre kari ekatra gaṇana*

SYNONYMS

asārera—of the useless persons; *nāme*—in their name; *ihān*—in this connection; *nāhi*—there is no; *prayojana*—use; *bheda*—differences; *jānibāre*—to know; *kari*—I do; *ekatra*—in one list; *gaṇana*—counting.

TRANSLATION

There is no need to name those who are useless. I have mentioned them only to distinguish them from the useful devotees.

TEXT 12

ধান্যরাশি মাপে যৈছে পাতনা সহিতে।
পশ্চাতে পাতনা উড়াও সংস্কার করিতে ॥ ১২ ॥

*dhānya-rāśi māpe yaiche pātnā sahite
paścāte pātnā uḍāñā saṁskāra karite*

SYNONYMS

dhānya-rāśi—heaps of paddy; *māpe*—measures; *yaiche*—as it is; *pātnā*—useless straw; *sahite*—with; *paścāte*—later; *pātnā*—useless straw; *uḍāñā*—fanning; *saṁskāra*—purification; *karite*—to do.

TRANSLATION

Paddy is mixed with straw at first, and one must fan it to separate the paddy from the straw.

PURPORT

This example given by Kṛṣṇadāsa Kavirāja Gosvāmī is very appropriate. In the case of the Gauḍiya Maṭha members, one can apply a similar process. There are many disciples of Bhaktisiddhānta Sarasvatī Thākura, but to judge who is actually his

disciple, to divide the useful from the useless, one must measure the activities of such disciples in executing the will of the spiritual master. Bhaktisiddhānta Sarasvatī Ṭhākura tried his best to spread the cult of Śrī Caitanya Mahāprabhu to countries outside India. When he was present he patronized the disciples to go outside India to preach the cult of Śrī Caitanya Mahāprabhu, but they were unsuccessful because within their minds they were not actually serious about preaching His cult in foreign countries; they simply wanted to take credit for having gone to foreign lands and utilize this recognition in India by advertising themselves as repatriated preachers. Many *svāmīs* have adopted this hypocritical means of preaching for the last eighty years or more, but no one could preach the real cult of Kṛṣṇa consciousness all over the world. They merely came back to India falsely advertising that they had converted all the foreigners to the ideas of Vedānta or Kṛṣṇa consciousness, and then they collected funds in India and lived satisfied lives of material comfort. As one fans paddy to separate the real paddy from useless straw, by accepting the criterion recommended by Kṛṣṇadāsa Kavirāja Gosvāmī one can very easily understand who is a genuine world-preacher and who is useless.

TEXT 13

ଅଚୁତାନନ୍ଦ—ବଡ଼ ଶାଖା, ଆଚାର୍ଯ୍ୟ-ନନ୍ଦନ ।
ଆଜମ୍ବ୍ର ସେବିଲା ତେଣ୍ହୋ ଚୈତନ୍ୟ-ଚରଣ ॥ ୧୩ ॥

acyutānanda—*bāḍa sākhā*, *ācārya-nandana*
ājanma sevilā teñho caitanya-caraṇa

SYNONYMS

acyutānanda—of the name Acyutānanda; *bāḍa sākhā*—a big branch; *ācārya-nandana*—the son of Advaita Ācārya; *ājanma*—from the very beginning of life; *sevilā*—served; *teñho*—he; *caitanya-caraṇa*—the lotus feet of Lord Caitanya.

TRANSLATION

A big branch of Advaita Ācārya was Acyutānanda, His son. From the beginning of his life he engaged in the service of the lotus feet of Lord Caitanya.

TEXT 14

ଚୈତନ୍ୟ ଗୋସାନ୍ନିର ଶୁକ୍ଳ— କେଶବ ଭାରତୀ ।
ଏହି ପିତାର ବାକ୍ୟ ଶୁଣି' ଦୁଃଖ ପାଇଲ ଅତି ॥ ୧୪ ॥

caitanya-gosāñnira guru—*keśava bhāratī*
ei pitāra vākyā ūni' *duḥkha pāila ati*

SYNONYMS

caitanya—Lord Caitanya; *gosāñnira*—the spiritual master; *guru*—His spiritual master; *keśava bhāratī*—of the name Keśava Bhāratī; *ei*—these; *pitāra*—his father's; *vākyā*—words; *ūni'*—hearing; *duḥkha*—unhappiness; *pāila*—got; *ati*—very much.

TRANSLATION

When Acyutānanda heard from his father that Keśava Bhāratī was the spiritual master of Lord Caitanya Mahāprabhu, he was very unhappy.

TEXT 15

**জগত্গুরুতে তুমি কর এই উপদেশ ।
তোমার এই উপদেশে নষ্ট হইল দেশ ॥ ১৫ ॥**

*jagad-gurute tumi kara aiche upadeśa
tomāra ei upadeśe naṣṭa ha-ila deśa*

SYNOMYMS

jagat-gurute—on the spiritual master of the universe; *tumi*—You; *kara*—do; *aiche*—such; *upadeśa*—instruction; *tomāra*—Your; *ei upadeśe*—by this instruction; *naṣṭa*—spoiled; *ha-ila*—will become; *deśa*—the country.

TRANSLATION

He told his father, “Your instruction that Keśava Bhāratī is the spiritual master of Caitanya Mahāprabhu will spoil the entire country.

TEXT 16

**চৌক ভূবনের গুরু—চৈতন্য-গোসাঙ্গি ।
তাঁর গুরু—অন্য, এই কোন শাস্ত্রে নাই ॥ ১৬ ॥**

caudda bhuvanera guru—*caitanya-gosāñi*
tāṅra guru—*anya*, *ei kona śāstre nāi*

SYNOMYMS

caudda—fourteen; *bhuvanera*—planetary systems; *guru*—master; *caitanya-gosāñi*—Lord Śrī Caitanya Mahāprabhu; *tāṅra guru*—His spiritual master; *anya*—someone else; *ei*—this; *kona*—any; *śāstre*—in scripture; *nāi*—there is no mention.

TRANSLATION

“Lord Caitanya Mahāprabhu is the spiritual master of the fourteen worlds, but You say that someone else is His spiritual master. This is not supported by any revealed scripture.”

TEXT 17

**পঞ্চম বর্ষের বালক কহে সিঙ্গাস্ত্রের সাম ।
শুনিয়া পার্হিলা আচার্য সন্তোষ অপার ॥ ১৭ ॥**

*pañcama varṣera bālaka kahe siddhāntera sāra
śuniyā pāilā ācārya santosa apāra*

SYNONYMS

pañcama—five; *varṣera*—years; *bālaka*—small boy; *kahe*—says; *siddhāntera*—conclusive; *sāra*—essence; *śuniyā*—hearing; *pāilā*—got; *ācārya*—Advaita Ācārya; *santosa*—satisfaction; *apāra*—very much.

TRANSLATION

When Advaita Ācārya heard this statement from His five-year-old son Acyutānanda, He felt great satisfaction because of his conclusive judgement.

PURPORT

Commenting on verses 13 through 17, Bhaktisiddhānta Sarasvatī Thākura gives an extensive description of the descendants of Advaita Ācārya. The *Caitanya-bhāgavata*, *Antya-khaṇḍa*, Chapter Nine, states that Acyutānanda was the eldest son of Advaita Ācārya. The Sanskrit book *Advaita-carita* states, “Advaita Ācārya Prabhu had three sons named Acyuta, Kṛṣṇa Miśra and Gopālā dāsa, all born of the womb of His wife Sītādevī, who were devotees of Lord Caitanya. Advaita Ācārya also had three more sons, whose names were Balarāma, Svarūpa and Jagadīśa. Thus there were six sons of Advaita Ācārya.” Among the six sons, three were strict followers of Lord Caitanya Mahāprabhu, and of these three, Acyutānanda was the eldest.

Advaita Prabhu married in the beginning of the Fifteenth Century *śakābda*. When Lord Caitanya Mahāprabhu wanted to visit the village of Rāmakeli while going from Jagannātha Purī to Vṛndāvana during the *śakābda* years 1433 and 1434, Acyutānanda was only five years old. The *Caitanya-bhāgavata*, *Antya-khaṇḍa*, Fourth Chapter, describes Acyutānanda at that time as *pañca-varṣa vayasa madhura digambara*, “only five years old and standing naked.” Therefore it is to be concluded that Acyutānanda was born sometime in the year 1428. Before the birth of Acyutānanda, Advaita Prabhu’s wife, Sītādevī, came to see Lord Caitanya Mahāprabhu at His birth. Thus it is not impossible that she had the other three sons by Advaita within the twenty-one years between 1407 and 1428 *śakābda*. In an unauthorized book of the name *Sītādvaita-carita* published in Bengali in the unauthorized newspaper *Nityānanda-dāyinī* in 1792 *śakābda*, it is mentioned that Acyutānanda was a class friend of Śrī Caitanya Mahāprabhu. According to *Caitanya-bhāgavata*, this statement is not at all valid. When Caitanya Mahāprabhu accepted the renounced order of *sannyāsa*, He came to the house of Advaita Prabhu at Sāntipura in the year 1431 *śakābda*. At that time, as stated in *Caitanya-bhāgavata*, *Antya-khaṇḍa*, Chapter One, Acyutānanda was only three years old. The *Caitanya-bhāgavata* further states that the naked child, the son of Advaita Prabhu, immediately came and fell down at the lotus feet of Lord Śrī Caitanya Mahāprabhu. The Lord immediately took him on His lap, although he was not very clean, having dust all over his body. Lord Caitanya said, “My dear Acyuta, Advaita Ācārya is My father, and thus we are brothers.”

Before Śrī Caitanya Mahāprabhu exhibited His spiritual forms during His residence at Navadvīpa, He asked Śrī Rāma Paṇḍita, Śrinivāsa Ācārya’s brother, to go to

Śāntipura and bring back Advaita Ācārya. Acyutānanda joined his father at that time. It is said, *advaitera tanaya 'acyutānanda' nāma/ parama-bälaka, seho kānde avirāma*. Acyutānanda also joined in crying in transcendental bliss. Again, when Lord Caitanya beat Advaita Ācārya for explaining Śrīmad-Bhāgavatam from an impersonalist viewpoint opposed to the principles of *bhakti-yoga*, Acyutānanda was also present. Therefore all these incidents must have occurred only two or three years before Lord Caitanya accepted the *sannyāsa* order. In the *Caitanya-bhāgavata*, *Antya-khaṇḍa*, Chapter Nineteen, it is stated that Acyutānanda, the son of Advaita Ācārya, offered his obeisances to the Lord. Therefore it should be concluded that from the very beginning of his life Acyutānanda was a great devotee of Lord Caitanya Mahāprabhu.

There is no information that Acyutānanda ever married, but he is described as the biggest branch of the Advaita Ācārya family. From a book named *Śākhā-nirṇayāmrta* it is understood that Acyutānanda was a disciple of Gadādhara and that he took shelter of Lord Caitanya in Jagannātha Purī and engaged in devotional service. The *Caitanya-caritāmrta*, *Ādi-līlā*, Chapter Ten, states that Acyutānanda, the son of Advaita Ācārya, lived in Jagannātha Purī, taking shelter of Lord Caitanya Mahāprabhu. Gadādhara Pañdita, in the last years of his life, also lived with Lord Caitanya Mahāprabhu at Jagannātha Purī. There is no doubt, therefore, that Acyutānanda was a disciple of Pañdita Gadādhara. In the accounts of Lord Caitanya Mahāprabhu's dancing in front of the car during the Rathayātrā festival, Acyutānanda's name is to be found many times. It is stated that in the party of Advaita Ācārya from Śāntipura, Acyutānanda was dancing and others were singing. At that time the boy was only six years old. The *Gaura-gaṇoddeśa-dīpikā* compiled by Śrī Kavi-kṛṣṇapūra has described Acyutānanda as a disciple of Gadādhara Pañdita and a great and dear devotee of Lord Caitanya Mahāprabhu. According to the opinion of some, he was an incarnation of Kārttikeya, the son of Lord Śiva, and according to others he was formerly the *gopī* named Acyuta. The *Gaura-gaṇoddeśa-dīpikā* has supported both these opinions. Another book, *Narottama-vilāsa*, compiled by Śrī Narahari dāsa, mentions Acyutānanda's presence during the festival at Khetari. According to Śrī Narahari dāsa, during the last days of his life Acyutānanda stayed in his house at Śāntipura, but during the presence of Lord Caitanya Mahāprabhu he lived at Jagannātha Purī with Gadādhara Pañdita.

Of the six sons of Advaita Ācārya, three, Acyutānanda, Kṛṣṇa Miśra and Gopāla dāsa, lived faithfully in the service of Caitanya Mahāprabhu. Since Acyutānanda did not accept a wife, he had no issue. The second son of Advaita Ācārya, Kṛṣṇa Miśra, had two sons, Raghunātha Cakravartī and Dolagovinda. The descendants of Raghunātha still live in Śāntipura in the neighborhoods of Madana-gopāla-pāda, Gaṇakara, Mṛjāpura and Kumārakhāli. Dolagovinda had three sons, namely, Cāriḍa, Kandarpa and Gopīnātha. The descendants of Kandarpa live in Maldah in the village Jikābāḍī. Gopīnātha had three sons, Śrī Vallabha, Prāṇavallabha and Keśava. The descendants of Śrī Vallabha live in the villages known as Maśiyāḍārā (Maśiṣaderā), Dāmukadiyā and Caṇḍīpura. There is a genealogical table for the family of Śrī Vallabha beginning from his eldest son, Garigā-nārāyaṇa. The descendants of Śrī Vallabha's youngest son, Rāmagopāla, still live in Dāmukadiyā, Caṇḍīpura, Śolamāri, and so on. The descendants of Prāṇavallabha and Keśava live in Uthalī. The son of

Prāṇavallabha was Ratneśvara, and his son was Kṛṣṇarāma, whose youngest son was Lakṣmī-nārāyaṇa. His son was Navakiśora, and Navakiśora's second son was Rāmamohana, whose eldest son was Jagabandhu and whose third son, Vīracandra, accepted the *sannyāsa* order and established a Deity of Lord Caitanya Mahāprabhu in Katwa. These two sons of Rāmamohana were known as Baḍa Prabhu and Choṭa Prabhu, and they inaugurated the circumambulation of Navadvīpa-dhāma. One may refer to the *Vaiṣṇava-maṇjuṣṭa* for the complete genealogical table of Advaita Prabhu in the line of Kṛṣṇa Miśra.

TEXT 18

କୃଷ୍ଣମିଶ୍ର-ମାତ୍ର ଆର ଆଚାର୍ୟ-ତମୟ ।
ତେତ୍ତା-ଗୋସାଙ୍ଗୀ ବୈସେ ସାହାର ତମୟ ॥ ୧୮ ॥

*kṛṣṇa-miśra-nāma āra ācārya-tanaya
caitanya-gosāñi baise yāñhāra hṛdaya*

SYNONYMS

kṛṣṇa-miśra—of the name Kṛṣṇa Miśra; *nāma*—name; *āra*—and; *ācārya-tanaya*—the son of Advaita Ācārya; *caitanya-gosāñi*—Lord Caitanya Mahāprabhu; *baise*—sits; *yāñhāra*—in whose; *hṛdaya*—heart.

TRANSLATION

Kṛṣṇa Miśra was a son of Advaita Ācārya. Lord Caitanya Mahāprabhu always sat in his heart.

TEXT 19

ଶ୍ରୀଗୋପାଳ-ନାମେ ଆର ଆଚାର୍ୟେର ଶୁଣ ।
ତାହାର ଚରିତ୍ର, ଶୁଣ, ଅତ୍ୟନ୍ତ ଅନ୍ତୁତ ॥ ୧୯ ॥

*śrī-gopāla-nāme āra ācāryera suta
tāñhāra caritra, śuna, atyanta adbhuta*

SYNONYMS

śrī-gopāla—of the name Śrī Gopāla; *nāme*—by the name; *āra*—another; *ācāryera*—of Advaita Ācārya; *suta*—son; *tāñhāra*—his; *caritra*—character; *śuna*—hear; *atyanta*—very; *adbhuta*—wonderful.

TRANSLATION

Śrī Gopāla was another son of Śrī Advaita Ācārya Prabhu. Now just hear about his characteristics, for they are all very wonderful.

PURPORT

Śrī Gopāla was one of the three devoted sons of Advaita Ācārya. The *Madhya-līlā* of *Caitanya-caritāmṛta*, Chapter Twelve, texts 143 through 149, describe his life and character.

TEXT 20

গুণ্ডিচা-মন্দিরে মহাপ্রভুর সম্মুখে ।
কীর্তনে নৃত্য করে বড় প্রেম-সুখে ॥ ২০ ॥

*guṇḍicā-mandire mahāprabhura sammukhe
kīrtane nartana kare baḍa prema-sukhe*

SYNONYMS

guṇḍicā-mandire—in the Guṇḍicā mandira in Jagannātha Puri; *mahāprabhura*—of Lord Caitanya Mahāprabhu; *sammukhe*—in front; *kīrtane*—in *sāṅkīrtana*; *nartana*—dancing; *kare*—does; *baḍa*—very much; *prema-sukhe*—in transcendental bliss.

TRANSLATION

When Lord Caitanya personally cleansed the Guṇḍicā mandira in Jagannātha Puri, Gopāla danced in front of the Lord with great love and happiness.

PURPORT

The Guṇḍicā *mandira* is situated in Jagannātha Puri, and every year Jagannātha, Balabhadra and Subhadrā come there from the Jagannātha temple to stay for eight days. When Lord Caitanya Mahāprabhu lived at Jagannātha Puri, every year He personally cleansed this temple with His principal devotees. The *Guṇḍicā-marjana* chapter of *Caitanya-caritāmṛta* describes this vividly.

TEXT 21

মানন্তাবোদগম দেহে অদ্ভুত নৃত্য ।
দুই গোসাঙ্গি ‘হরি’ বলে, আনন্দিত মন ॥ ২১ ॥

*nānā-bhāvodbhaga dehe adbhuta nartana
dui gosāñi 'hari' bale, ānandita mana*

SYNONYMS

nānā—various; *bhāva-udbhaga*—ecstatic symptoms; *dehe*—in the body; *adbhuta*—wonderful; *nartana*—dancing; *dui gosāñi*—the two *gosāñis* (Caitanya Mahāprabhu and Advaita Prabhu); *hari bale*—chant Hare Kṛṣṇa; *ānandita*—pleased; *mana*—mind.

TRANSLATION

While Lord Caitanya Mahāprabhu and Advaita Prabhu danced and chanted the Hare Kṛṣṇa mantra, there were various ecstatic symptoms in Their bodies, and Their minds were very pleased.

TEXT 22

**নাচিতে নাচিতে গোপাল হইল মুর্চ্ছিত ।
ভূমেতে পড়িল, দেহে নাহিক সর্বিত ॥ ২২ ॥**

*nācite nācite gopāla ha-ila mūrcchita
bhūmete padila, dehe nāhika sarvita*

SYNONYMS

nācite—while dancing; *nācite*—while dancing; *gopāla*—the son of Advaita Prabhu; *ha-ila*—became; *mūrcchita*—unconscious; *bhūmete*—on the ground; *padila*—fell down; *dehe*—in the body; *nāhika*—there was no; *sarvita*—knowledge (consciousness).

TRANSLATION

While all of them danced, Gopāla, dancing and dancing, fainted and fell to the ground unconscious.

TEXT 23

**দৃঃখিত হইলা আচার্য পুত্র কোলে লঞ্চা ।
রক্ষা করে নৃসিংহের মন্ত্র পড়িয়া ॥ ২৩ ॥**

*duḥkhita ha-ilā ācārya putra kole lañā
rakṣā kare nṛsiṁhera mantra paḍiyā*

SYNONYMS

duḥkhita—unhappy; *ha-ilā*—became; *ācārya*—Advaita Prabhu; *putra*—His son; *kole*—on the lap; *lañā*—taking; *rakṣā*—protection; *kare*—does; *nṛsiṁhera*—of Lord Nṛsiṁha; *mantra*—the hymn; *paḍiyā*—by chanting.

TRANSLATION

Advaita Ācārya Prabhu became very unhappy. Taking His son on His lap, He began to chant the Nṛsiṁha mantra for his protection.

TEXT 24

**মানা মন্ত্র পঢ়েন আচার্য, না হয় চেতন ।
আচার্যের দৃঃখে বৈকৃত করেন ক্রমন ॥ ২৪ ॥**

*nānā mantra pañena ācārya, nā haya cetana
ācāryera duḥkhe vaiṣṇava karena krandana*

SYNONYMS

nānā—various; *mantra*—hymns; *pañena*—chants; *ācārya*—Advaita Ācārya; *nā*—not; *haya*—became; *cetana*—conscious; *ācāryera*—of Advaita Ācārya; *duḥkhe*—in unhappiness; *vaiṣṇava*—all the Vaiṣṇavas; *karena*—do; *krandana*—cry.

TRANSLATION

Advaita Ācārya chanted various mantras, but Gopāla did not come to consciousness. Thus all the Vaiṣṇavas present cried in sorrow at His plight.

TEXT 25

তবে মহাপ্রভু, তাঁর হৃদে হস্ত ধরি' ।
‘উঠহ, গোপাল,’ কৈল বল ‘হরি’ ‘হরি’ ॥ ২৫ ॥

*tabe mahāprabhu, tā̄ra hṛde hasta dhari'
'uṭhaha, gopāla,' kaila bala 'hari' 'hari'*

SYNONYMS

tabe—at that time; *mahāprabhu*—Lord Caitanya Mahāprabhu; *tā̄ra*—His; *hṛde*—on the heart; *hasta*—hand; *dhari'*—keeping; *uṭhaha*—get up; *gopāla*—My dear Gopāla; *kaila*—did say; *bala*—chant; *hari hari*—the holy name of the Lord.

TRANSLATION

Lord Caitanya Mahāprabhu then put His hand on the chest of Gopāla and told him, “My dear Gopāla, get up and chant the holy name of the Lord!”

TEXT 26

উঠিল গোপাল প্রভুর স্পর্শ-ধ্বনি শুনি' ।
আনন্দিত হঞ্চা সবে করে হরিধ্বনি ॥ ২৬ ॥

uṭhila gopāla prabhura sparśa-dhvani śuni'
ānandita hañā sabe kare hari-dhvani

SYNONYMS

uṭhila—got up; *gopāla*—of the name Gopāla; *prabhura*—of the Lord; *sparśa*—touch; *dhvani*—sound; *śuni'*—hearing; *ānandita*—jubilant; *hañā*—becoming; *sabe*—all; *kare*—did; *hari-dhvani*—chanting of the Hare Kṛṣṇa *mahā-mantra*.

TRANSLATION

When he heard this sound and felt the touch of the Lord, Gopāla immediately got up, and all the Vaiṣṇavas chanted the Hare Kṛṣṇa mahā-mantra in jubilation.

TEXT 27

**আচার্যের আর পুত্র—শ্রীবলরাম।
আর পুত্র—‘স্বরূপ’-শাখা, ‘জগদীশ’ নাম ॥ ২৭ ॥**

*ācāryera āra putra—śrī-balarāma
āra putra—‘svarūpa’-śākhā, ‘jagadīśa’ nāma*

SYNONYMS

ācāryera—of Śrīla Advaita Ācārya; *āra*—another; *putra*—son; *śrī-balarāma*—of the name Śrī Balarāma; *āra putra*—another son; *svarūpa*—of the name Svarūpa; *śākhā*—branch; *jagadīśa nāma*—of the name Jagadīśa.

TRANSLATION

The other sons of Advaita Ācārya were Śrī Balarāma, Svarūpa and Jagadīśa.

PURPORT

The Sanskrit book *Advaita-carita* states that Balarāma, Svarūpa and Jagadīśa were the fourth, fifth and sixth sons of Advaita Ācārya. Therefore Śrī Advaita Ācārya had six sons. Balarāma, Svarūpa and Jagadīśa, being *smārtas* or Māyāvādīs, were rejected by Vaiṣṇava society. Sometimes Māyāvādīs pose themselves as Vaiṣṇavas, or worshipers of Lord Viṣṇu, but actually they do not believe in Lord Viṣṇu as the Supreme Personality of Godhead, for they consider demigods like Lord Śiva, Durgā, the sun-god and Gaṇeśa equal to Him. They are generally known as *pañcopāsaka-smārtas*, and one should not count them among the Vaiṣṇavas.

Balarāma had three wives and nine sons. The youngest son of his first wife was known as Madhusūdana Gosvāmī. He took the title Bhaṭṭācārya and accepted the path of the *smārta* or Māyāvāda philosophy. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura notes that the son of Gosvāmī Bhaṭṭācārya, Śrī Rādhāramaṇa Gosvāmī Bhaṭṭācārya, refused the title *gosvāmī* because it is generally meant for *sannyāsīs*, those who have taken the renounced order of life. One who is still in family life should not misuse the title *gosvāmī*. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura did not recognize the caste *gosvāmīs* because they were not in the line of the six Gosvāmīs in the renounced order who were direct disciples of Lord Caitanya Mahāprabhu—namely, Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Bhaṭṭa Raghunātha Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura said that the *grhasthāśrama*, or the status of family life, is a sort of concession for sense gratification. Therefore a *grhastha* should not falsely adopt the title *gosvāmī*. The ISKCON movement has never conferred the

title *gosvāmī* upon a householder. Although all the *sannyāsīs* we have initiated in ISKCON are young, we have awarded them the titles of the renounced order of life, *svāmī* and *gosvāmī*, because they have completely dedicated their lives to preach the cult of Śrī Caitanya Mahāprabhu. Śrīla Bhaktisiddhānta Sarasvatī Thākura mentions that not only do the householder caste *gosvāmīs* disrespect the title *gosvāmī*, but also, following the principles of the *smārtas* Raghunandana, they exhibit great foolishness by burning a straw image of Advaita Ācārya in a *śrāddha* ceremony, thus acting as Rākṣasas and disrespecting the cause of *Hari-bhakti-vilāsa*, which is the guide for Vaiṣṇavas. Śrīla Bhaktisiddhānta Sarasvatī Thākura says that sometimes these *smārtas* caste *gosvāmīs* write books on Vaiṣṇava philosophy or commentaries on the original scriptures, but a pure devotee should cautiously avoid reading them.

TEXT 28

**‘কমলাকান্ত বিশ্বাস’-নাম আচার্যকিঙ্কর ।
আচার্য-ব্যবহার সব – তাহার গোচর ॥ ২৮ ॥**

*'kamalākānta viśvāsa'-nāma ācārya-kiṅkara
ācārya-vyavahāra saba—tāñhāra gocara*

SYNONYMS

kamalākānta viśvāsa—of the name Kamalākānta Viśvāsa; *nāma*—name; *ācārya-kiṅkara*—servant of Advaita Ācārya; *ācārya-vyavahāra*—the dealings of Advaita Ācārya; *saba*—all; *tāñhāra*—his; *gocara*—within the knowledge.

TRANSLATION

Advaita Ācārya's very confidential servant named Kamalākānta Viśvāsa knew all the dealings of Advaita Ācārya.

PURPORT

The name Kamalānanda mentioned in the *Ādi-līlā* (10.149) and the name Kamalākānta mentioned in the *Madhya-līlā* (10.94) both refer to the same man. Kamalākānta, a very confidential servant of Lord Caitanya Mahāprabhu born in a *brāhmaṇa* family, engaged in the service of Śrī Advaita Ācārya as His secretary. When Paramānanda Purī went from Navadvīpa to Jagannātha Purī, he took Kamalākānta Viśvāsa with him, and they both went to see Lord Caitanya at Jagannātha Purī. It is mentioned in the *Madhya-līlā* (10.94) that one of the devotees of Lord Caitanya, a *brāhmaṇa*, Kamalākānta, went with Paramānanda Purī to Jagannātha Purī.

TEXT 29

**মীলাচলে তেঁহো এক পত্রিকা লিখিছা ।
অতাপক্ষত্রের পাশ দিল পাঠাইছা ॥ ২৯ ॥**

*nīlācale teñho eka patrikā likhiyā
pratāparudrera pāśa dila pāṭhāiyā*

SYNONYMS

nīlācale—at Jagannātha Purī; *teñho*—Kamalākānta; *eka*—one; *patrikā*—note; *likhiyā*—writing; *pratāparudrera*—Pratāparudra Mahārāja; *pāśa*—addressed to him; *dila pāṭhāiyā*—sent.

TRANSLATION

When Kamalākānta Viśvāsa was in Jagannātha Purī, he sent a note through someone to Mahārāja Pratāparudra.

TEXT 30

ମେହି ପତ୍ରୀର କଥା ଆଚାର୍ସ ନାହିଁ ଜାନେ ।
କୋଣ ପାକେ ମେହି ପତ୍ରୀ ଆଇଲ ପ୍ରଭୁ-ସ୍ଥାନେ ॥ ୩୦ ॥

*sei patrīra kathā ācārya nāhi jāne
kona pāke sei patrī āila prabhu-sthāne*

SYNONYMS

sei patrīra—of that note; *kathā*—information; *ācārya*—Śrī Advaita Ācārya; *nāhi*—does not; *jāne*—know; *kona*—somehow or other; *pāke*—by means; *sei*—that; *patrī*—note; *āila*—came; *prabhu-sthāne*—in the hand of Lord Caitanya Mahāprabhu.

TRANSLATION

No one knew of that note, but somehow or other it reached the hands of Śrī Caitanya Mahāprabhu.

TEXT 31

ମେ ପତ୍ରୀତେ ଲେଖା ଆଛେ—ଏହି ତ' ଲିଖମ ।
ଈଶ୍ୱରରେ ଆଚାର୍ସରେ କରିଯାଇଛେ ଥାପନ ॥ ୩୧ ॥

*se patrīte lekhā āche—ei ta' likhana
īśvaratve ācāryere kariyāche sthāpana*

SYNONYMS

se—that; *patrīte*—in the note; *lekhā āche*—it is written; *ei ta'*—this; *likhana*—writing; *īśvaratve*—in the place of the Supreme Lord; *ācāryere*—unto Advaita Ācārya; *kariyāche*—established; *sthāpana*—situation.

TRANSLATION

That note established Advaita Ācārya as an incarnation of the Supreme Personality of Godhead.

TEXT 32

**କିନ୍ତୁ ତୀର ଦୈଵେ କିଛୁ ହିୟାଛେ ଖଣ ।
ଖଣ ଶୋଧିବାରେ ଚାହି ତଙ୍କା ଖତ-ତିନ ॥ ୩୨ ॥**

*kintu tā̄ra daive kichu ha-iyāche ḥna
ṝṇa Šodhibāre cāhi tañkā Šata-tina*

SYNONYMS

kintu—but; *tā̄ra*—His; *daive*—in due course of time; *kichu*—some; *ha-iyāche*—there was; *ṝṇa*—debt; *ṝṇa*—debt; *śodhibāre*—to liquidate; *cāhi*—I want; *tañkā*—rupees; *Šata-tina*—about three hundred.

TRANSLATION

But it also mentioned that Advaita Ācārya had recently incurred a debt of about three hundred rupees that Kamalākānta Viśvāsa wanted to liquidate.

TEXT 33

**ପତ୍ର ପଡ଼ିଯା ପ୍ରଭୁର ମନେ ହୈଲ ଦୁଃଖ ।
ବାହିରେ ହାସିଯା କିଛୁ ବଲେ ଚନ୍ଦ୍ରମୁଖ ॥ ୩୩ ॥**

*patra paḍiyā prabhura mane haila duḥkha
bāhire hāsiyā kichu bale candra-mukha*

SYNONYMS

patra—note; *paḍiyā*—reading; *prabhura*—of Lord Caitanya Mahāprabhu; *mane*—in the mind; *haila*—became; *duḥkha*—unhappiness; *bāhire*—externally; *hāsiyā*—smiling; *kichu*—something; *bale*—says; *candra-mukha*—the moon-faced.

TRANSLATION

Lord Caitanya Mahāprabhu became unhappy upon reading the note, although His face still shone as brightly as the moon. Thus, smiling, He spoke as follows.

TEXT 34

**ଆଚାର୍ଯେରେ ଘାପିଯାଛେ କରିଯା ଈଶ୍ଵର ।
ଈଶ୍ଵେ ଦୋଷ ମାହି, ଆଚାର୍ଯ୍ୟ - ଦୈବତ ଈଶ୍ଵର ॥ ୩୪ ॥**

*ācāryere sthāpiyāche kariyā īsvara
ithe doṣa nāhi, ācārya—daivata īsvara*

SYNONYMS

ācāryere—unto Śrī Advaita Ācārya; *sthāpiyāche*—he established; *kariyā*—mentioning; *īsvara*—as the Supreme Personality of Godhead; *ithe*—in this; *doṣa*—fault; *nāhi*—there is not; *ācārya*—Advaita Ācārya; *daivata īsvara*—He is actually the Supreme Personality of Godhead.

TRANSLATION

“He has established Advaita Ācārya as an incarnation of the Supreme Personality of Godhead. There is nothing wrong in this, for He is indeed the Lord Himself.

TEXT 35

**ଈଶ୍ଵରେର ଦୈତ୍ୟ କରି' କରିଗ୍ରାହେ ଶିକ୍ଷା ।
ଅତଏବ ଦଣ୍ଡ କରି' କରାଇବ ଶିକ୍ଷା ॥ ୩୫ ॥**

*īśvarera dainya kari' kariyāche bhikṣā
ataeva danḍa kari' karāiba śikṣā*

SYNONYMS

īśvarera—of the Supreme Personality of Godhead; *dainya*—poverty; *kari'*—establishing; *kariyāche*—has done; *bhikṣā*—begging; *ataeva*—therefore; *danḍa*—punishment; *kari'*—giving him; *karāiba*—shall cause; *śikṣā*—instruction.

TRANSLATION

“But he has made the incarnation of Godhead a poverty-stricken beggar. Therefore I shall punish him for his correction.”

PURPORT

To describe a man as an incarnation of God, or Nārāyaṇa, and at the same time present him as poverty-stricken is contradictory, and it is the greatest offense. The Māyāvādī philosophers, engaged in the missionary work of spoiling the Vedic culture by preaching that everyone is God, describe a poverty-stricken man as *daridra-nārāyaṇa*, or “poor Nārāyaṇa.” Lord Caitanya Mahāprabhu never accepted such foolish and unauthorized ideas. He strictly warned, *māyāvādi-bhāṣya ūnile haya sarva-nāśa*: “Anyone who follows the principles of Māyāvāda philosophy is certainly doomed.” Such a fool needs to be reformed by punishment.

Although it is contradictory to say that the Supreme Personality of Godhead or His incarnation is poverty-stricken, we find in the revealed scriptures that when the Lord incarnated as Vāmana, He begged some land from Mahārāja Bali. Everyone knows, however, that Vāmanadeva was not at all poverty-stricken. His begging from

Mahārāja Bali was a device to favor him. When Mahārāja Bali actually gave the land, Vāmanadeva exhibited His all-powerful position by covering the three worlds with three steps. One should not accept the so-called *daridra-nārāyaṇas* as incarnations because they are completely unable to show the opulence of the genuine incarnations of God.

TEXT 36

গোবিন্দেরে আজ্ঞা দিল,—“ইঁহা আজি হৈতে ।
বাউলিয়া বিশ্বাসে এখা না দিবে আসিতে ॥” ৩৬ ॥

*govindere ājñā dila, — “iñhā āji haite
bāuliyā viśvāse ethā nā dibe āsite”*

SYNONYMS

govindere—unto Govinda; *ājñā* *dila*—ordered; *iñhā*—to this place; *āji*—today; *haite*—from; *bāuliyā*—the Māyāvādī; *viśvāse*—unto Kamalākānta Viśvāsa; *ethā*—here; *nā*—do not; *dibe*—allow; *āsite*—to come.

TRANSLATION

The Lord ordered Govinda, “From today on, do not allow that bāuliyā Kamalākānta Viśvāsa to come here.”

PURPORT

The *bāuliyās*, or *bāulas*, are one of thirteen unauthorized sects that pass as followers of Caitanya Mahāprabhu. The Lord ordered Govinda, His personal assistant, not to allow Kamalākānta Viśvāsa to come in His presence because he had become a *bāuliyā*. Thus although the *bāula-sampradāya*, *āula-sampradāya* and *sahajiyā-sampradāya*, as well as the *smārtas*, *jāta-gosāñis*, *atibādis*, *cūḍādhāris* and *gaurāṅga-nāgarīs*, claim to belong to the disciplic succession of Caitanya Mahāprabhu, the Lord actually rejected them.

TEXT 37

দণ্ড শুনি' 'বিশ্বাস' হইল পরম দুঃখিত ।
শুনিয়া প্রভুর দণ্ড আচার্য হর্ষিত ॥ ৩৭ ॥

*daṇḍa śuni' 'viśvāsa' ha-ila parama duḥkhita
śuniyā prabhura daṇḍa ācārya harṣita*

SYNONYMS

daṇḍa—punishment; *śuni'*—hearing; *viśvāsa*—Kamalākānta Viśvāsa; *ha-ila*—became; *parama*—very much; *duḥkhita*—unhappy; *śuniyā*—hearing; *prabhura*—of Lord

Caitanya Mahāprabhu; *daṇḍa*—punishment; ācārya—Śrī Advaita Ācārya Prabhu; *harsita*—very much pleased.

TRANSLATION

When Kamalākānta Viśvāsa heard about this punishment by Śrī Caitanya Mahāprabhu, he was very much unhappy, but when Advaita Prabhu heard about it, He was greatly pleased.

PURPORT

In *Bhagavad-gītā* the Lord says, *samo 'ham sarva-bhūteṣu na me dveṣyo 'sti na priyah*: "I envy no one, nor am I partial to anyone. I am equal to all." (Bg. 9.29) The Supreme Personality of Godhead being equal to everyone, no one can be His enemy, nor can anyone be His friend. Since everyone is a part or son of the Supreme Personality of Godhead, the Lord cannot partially regard someone as a friend and someone as an enemy. Thus when Lord Caitanya Mahāprabhu punished Kamalākānta Viśvāsa by no longer allowing him to come in His presence, although the punishment was actually very hard on him, Śrī Advaita Prabhu, understanding the inner meaning of such punishment, was happy because He appreciated that the Lord had actually favored Kamalākānta Viśvāsa. Therefore he was not at all unhappy. Devotees should always be happy with all the dealings of their master, the Supreme Personality of Godhead. A devotee may be put into difficulty or opulence, but he should accept both as gifts of the Supreme Personality of Godhead and jubilantly engage in the service of the Lord in all circumstances.

TEXT 38

বিশ্বাসেরে কহে,—তুমি বড় ভাগ্যবান् ।
তোমারে করিল দণ্ড প্রভু ভগবান् ॥ ৩৮ ॥

*viśvāsere kahe,—tumi baḍa bhāgyavān
tomāre karila daṇḍa prabhu bhagavān*

SYNONYMS

viśvāsere—unto Kamalākānta Viśvāsa; *kahe*—said; *tumi*—you; *baḍa*—very much; *bhāgyavān*—fortunate; *tomāre*—unto you; *karila*—did; *daṇḍa*—punishment; *prabhu*—the Lord; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

Seeing Kamalākānta Viśvāsa unhappy, Advaita Ācārya Prabhu told him, "You are greatly fortunate to have been punished by the Supreme Lord, the Personality of Godhead, Lord Caitanya Mahāprabhu.

PURPORT

This is an authoritative judgment by Śrī Advaita Prabhu. He clearly advises that one should not be unhappy when reverses come upon him by the order of the Supreme Personality of Godhead. A devotee should always be happy to receive the fortune awarded him by the Supreme Lord, which seems pleasant or unpleasant according to one's judgment.

TEXT 39

**পূর্বে মহাপ্রভু মোরে করেন সম্মান ।
দুঃখ পাই' মনে আমি কৈলুঁ অমুমান ॥ ৩৯ ॥**

*pūrve mahāprabhu more karena sammāna
duḥkha pāi' mane āmi kailuṇ anumāna*

SYNOMYS

pūrve—previously; *mahāprabhu*—Lord Caitanya Mahāprabhu; *more*—unto Me; *karena*—does; *sammāna*—respect; *duḥkha*—unhappy; *pāi'*—becoming; *mane*—in the mind; *āmi*—I; *kailuṇ*—made; *anumāna*—a plan.

TRANSLATION

"Formerly Lord Caitanya Mahāprabhu always respected Me as His senior, but I did not like such respect. Therefore, My mind being afflicted by unhappiness, I made a plan.

TEXT 40

**মুক্তি—শ্রেষ্ঠ করি' কৈছু বাশিষ্ঠ ব্যাখ্যান ।
ক্রুদ্ধ হঞ্চা প্রভু প্রভুরে কৈল অপমান ॥ ৪০ ॥**

*mukti—śreṣṭha kari' kainu vāśiṣṭha vyākhyāna
kruddha hañā prabhu more kaila apamāna*

SYNOMYS

mukti—liberation; *śreṣṭha*—the topmost; *kari'*—accepting; *kainu*—I did; *vāśiṣṭha*—the book known as *Yoga-vāśiṣṭha*; *vyākhyāna*—explanation; *kruddha*—angry; *hañā*—becoming; *prabhu*—the Lord; *more*—unto Me; *kaila*—did; *apamāna*—disrespect.

TRANSLATION

"Thus I expounded the *Yoga-vāśiṣṭha*, which considers liberation the ultimate goal of life. For this the Lord became angry at Me and treated Me with apparent disrespect.

PURPORT

There is a book of the name *Yoga-vāśiṣṭha* that Māyāvādīs greatly favor because it is full of impersonal misunderstandings regarding the Supreme Personality of Godhead, with no touch of Vaiṣṇavism. Factually, all Vaiṣṇavas should avoid such a book, but Advaita Ācārya Prabhu, wanting punishment from the Lord, began to support the impersonal statements of the *Yoga-vāśiṣṭha*. Thus Lord Caitanya Mahāprabhu became extremely angry at Him and seemingly treated Him disrespectfully.

TEXT 41

ଦନ୍ତ ପାଞ୍ଚ ହୈଲ ମୋର ପରମ ଆନନ୍ଦ ।
ସେ ଦନ୍ତ ପାଇଲ ଭାଗ୍ୟବାନ୍ ଶ୍ରୀମୁକୁନ୍ଦ ॥ ୪୧ ॥

*dañḍa pāñā haila mora parama ānanda
ye dañḍa pāila bhāgavān ūrī-mukunda*

SYNONYMS

dañḍa pāñā—receiving the punishment; *haila*—became; *mora*—My; *parama*—very great; *ānanda*—happiness; *ye dañḍa*—the punishment; *pāila*—got; *bhāgavān*—the most fortunate; *śrī-mukunda*—of the name Śrī Mukunda.

TRANSLATION

"When chastised by Lord Caitanya, I was very happy to receive a punishment similar to that awarded Śrī Mukunda.

PURPORT

Śrī Mukunda, a great friend and associate of Lord Caitanya Mahāprabhu, used to visit many places where people were against the Vaiṣṇava cult. When Lord Caitanya Mahāprabhu came to know of this, He punished Mukunda, forbidding him to see Him again. Although Caitanya Mahāprabhu was soft like a flower, He was also strict like a thunderbolt, and everyone was afraid to allow Mukunda to come again into the presence of Śrī Caitanya Mahāprabhu. Mukunda, therefore, being very sorry, asked his other friends whether he would one day be allowed to see Lord Caitanya Mahāprabhu. When the devotees brought this inquiry to Lord Caitanya, the Lord replied, "Mukunda will get permission to see Me after many millions of years." When they gave this information to Mukunda, he danced with jubilation, and when Lord Caitanya Mahāprabhu heard that Mukunda was so patiently waiting to meet Him after millions of years, He immediately asked him to return. There is a statement about this punishment of Mukunda in the *Caitanya-bhāgavata*, *Madhya-līlā*, Tenth Chapter.

TEXT 42

যে দণ্ড পাইল শ্রীশচৈ ভাগ্যবতী ।
সে দণ্ড প্রসাদ অন্ত লোক পাবে কতি ॥ ৪২ ॥

*ye daṇḍa pāila śrī-śacī bhāgyavatī
se daṇḍa prasāda anya loka pābe kati*

SYNONYMS

ye daṇḍa—the punishment; *pāila*—got; *śrī-śacī bhāgyavatī*—the most fortunate mother Śacīdevī; *se daṇḍa*—the same punishment; *prasāda*—favor; *anya*—other; *loka*—person; *pābe*—can get; *kati*—how.

TRANSLATION

“A similar punishment was awarded to mother Śacīdevī. Who could be more fortunate than she to receive such punishment?”

PURPORT

Mother Śacīdevī was similarly punished, as mentioned in the *Caitanya-bhāgavata*, *Madhya-līlā*, Chapter Twenty-two. Mother Śacīdevī, apparently showing her feminine nature, accused Advaita Prabhu of encouraging her son to become a *sannyāsī*. Caitanya Mahāprabhu, taking this accusation as an offense, asked Śacīdevī to touch the lotus feet of Advaita Ācārya to mitigate the offense she had supposedly committed.

TEXT 43

এত কহি' আচার্য তাঁরে করিয়া আশ্বাস ।
আনন্দিত হইয়া আইল মহাপ্রভু-পাশ ॥ ৪৩ ॥

*eta kahi' ācārya tāñre kariyā āśvāsa
ānandita ha-iyā āila mahāprabhu-pāśa*

SYNONYMS

eta kahi'—speaking thus; *ācārya*—Śrī Advaita Ācārya Prabhu; *tāñre*—unto Kamalākānta Viśvāsa; *kariyā*—doing; *āśvāsa*—pacification; *ānandita*—happy; *ha-iyā*—becoming; *āila*—went; *mahāprabhu-pāśa*—to the place of Lord Caitanya Mahāprabhu.

TRANSLATION

After pacifying Kamalākānta Viśvāsa in this way, Śrī Advaita Ācārya Prabhu went to see Caitanya Mahāprabhu.

TEXT 44

ଅତୁକେ କହେନ, – ତୋଷାର ନା ବୁଝି ଏ ଜୀଳା ।
ଆମା ହେତେ ପ୍ରସାଦପାତ୍ର କରିଲା କମଳା ॥ ୪୪ ॥

*prabhuke kahena—tomāra nā bujhi e līlā
āmā haite prasāda-pātra karilā kamalā*

SYNONYMS

prabhuke—unto the Lord; *kahena*—says; *tomāra*—Your; *nā*—do not; *bujhi*—I understand; *e*—these; *līlā*—pastimes; *āmā*—Myself; *haite*—more than; *prasāda-pātra*—object of favor; *karilā*—You did; *kamalā*—unto Kamalā Viśvāsa.

TRANSLATION

Śrī Advaita Ācārya told Lord Caitanya, “I cannot understand Your transcendental pastimes. You have shown more favor to Kamalakānta than You generally show to Me.

TEXT 45

ଆମାରେହ କହୁ ସେଇ ନା ହୟ ପ୍ରସାଦ ।
ତୋଷାର ଚରଣେ ଆମି କି କୈମୁ ଅପରାଧ ॥ ୪୫ ॥

*āmāreha kabhu yei nā haya prasāda
tomāra caraṇe āmi ki kainu aparādha*

SYNONYMS

āmāreha—even upon Me; *kabhu*—at any time; *yei*—that; *nā*—never; *haya*—becomes; *prasāda*—favor; *tomāra caraṇe*—at Your lotus feet; *āmi*—I; *ki*—what; *kainu*—have done; *aparādha*—offense.

TRANSLATION

“The favor You have shown Kamalakānta is so great that even to Me You have never shown such favor. What offense have I committed at Your lotus feet so as not to be shown such favor?”

PURPORT

This is a reference to Lord Caitanya Mahāprabhu's former punishment of Advaita Ācārya. When Advaita Ācārya Prabhu was reading *Yoga-vāśiṣṭha*, Lord Caitanya Mahāprabhu beat Him, but He never told Him not to come in His presence. But Kamalakānta was punished with the order never to come in the Lord's presence. Therefore Śrī Advaita Ācārya Prabhu wanted to impress upon Caitanya Mahāprabhu that He had shown more favor to Kamalakānta Viśvāsa because He had prohibited

Kamalākānta from seeing Him, whereas He had not done so to Advaita Ācārya. Therefore the favor shown Kamalākānta Viśvāsa was greater than that shown Advaita Ācārya.

TEXT 46

এত শুনি' মহাপ্রভু হাসিতে লাগিলা ।
বোলাইয়া কমলাকান্তে প্রসন্ন হইলা ॥ ৪৬ ॥

*eta ūni' mahāprabhu hāsite lāgilā
bolāiyā kamalākānte prasanna ha-ilā*

SYNONYMS

eta ūni'—thus hearing; *mahāprabhu*—Lord Caitanya Mahāprabhu; *hāsite*—to laugh; *lāgilā*—began; *bolāiyā*—calling; *kamalākānte*—unto Kamalākānta; *prasanna*—satisfied; *ha-ilā*—became.

TRANSLATION

Hearing this, Lord Caitanya Mahāprabhu laughed with satisfaction and immediately called Kamalākānta Viśvāsa.

TEXT 47

আচার্য কহে, ইহাকে কেনে দিলে দরশন ।
দুই প্রকারেতে করে ঘোরে বিড়ঘন ॥ ৪৭ ॥

*ācārya kahe, iħāke kene dile daraśana
dui prakārete kare more viḍambana*

SYNONYMS

ācārya kahe—Śrī Advaita Ācārya said; *iħāke*—unto him; *kene*—why; *dile*—You gave; *daraśana*—audience; *dui*—two; *prakārete*—in ways; *kare*—does; *more*—unto Me; *viḍambana*—cheating.

TRANSLATION

Advaita Ācārya then said to Caitanya Mahāprabhu, “Why have You called back this man and allowed him to see You? He has cheated Me in two ways.”

TEXT 48

শুনিয়া প্রভুর মন প্রসন্ন হইল ।
দুঃহার অন্তর-কথা দুঃহে সে জানিল ॥ ৪৮ ॥

*śuniyā prabhura mana prasanna ha-ilā
duñhāra antara-kathā duñhe se jānila*

SYNONYMS

śuniyā—hearing this; *prabhura*—of Caitanya Mahāprabhu; *mana*—mind; *prasanna*—satisfaction; *ha-ila*—felt; *duṇhāra*—of both of Them; *antara-kathā*—confidential talks; *duṇhe*—both of Them; *se*—that; *jānila*—could understand.

TRANSLATION

When Caitanya Mahāprabhu heard this, His mind was satisfied. Only They could understand each other's minds.

TEXT 49

**ଅଭୁ କହେ, - ବାଉଲିଯା, ଐଛେ କାହେ କର ।
ଆଚାର୍ୟେର ଲଜ୍ଜା-ଧର୍ମ-ହାନି ସେ ଆଚର ॥ ୫୯ ॥**

prabhu kahe—*bāuliyā*, *aiche kāhe kara*
ācāryera lajjā-dharma-hāni se ācara

SYNONYMS

prabhu kahe—the Lord said; *bāuliyā*—one who does not know what is right; *aiche*—in that way; *kāhe*—why; *kara*—do; *ācāryera*—of Śrī Advaita Ācārya; *lajjā*—privacy; *dharma*—religion; *hāni*—loss; *se*—that; *ācara*—you act.

TRANSLATION

Lord Caitanya Mahāprabhu instructed Kamalākānta, "You are a *bāuliyā*, one who does not know things as they are. Why do you act in this way? Why do you invade the privacy of Advaita Ācārya and damage His religious principles?

PURPORT

Kamalākānta Viśvāsa, out of his ignorance, asked the King of Jagannātha Puri, Mahārāja Pratāparudra, to liquidate the three-hundred-rupee debt of Advaita Ācārya, but at the same time he established Advaita Ācārya as an incarnation of the Supreme Personality of Godhead. This is contradictory. An incarnation of the Supreme Godhead cannot be indebted to anyone in this material world. Caitanya Mahāprabhu is never satisfied by such a contradiction, which is technically called *rasābhāsa*, or overlapping of one humor (*rasa*) with another. This is the same type of idea as the contradiction that Nārāyaṇa is poverty-stricken (*daridra-nārāyaṇa*).

TEXT 50

**ପ୍ରତିଗ୍ରହ କବୁ ନା କରିବେ ରାଜଧନ ।
ବିଷୟିର ଅନ୍ନ ଖାଇଲେ ଦୁଷ୍ଟ ହୟ ମନ ॥ ୫୦ ॥**

pratigraha kabhu nā karibe rāja-dhana
viṣayīra anna khāile duṣṭa haya mana

SYNONYMS

pratigraha—accepting of alms; *kabhu*—any time; *nā*—not; *karibe*—should do; *rājadhana*—charity by kings; *vिषयीरा*—of men who are materialistic; *anna*—foodstuffs; *khāile*—by eating; *duṣṭa*—polluted; *haya*—becomes; *mana*—mind.

TRANSLATION

“Advaita Ācārya, My spiritual master, should never accept charity from rich men or kings because if a spiritual master accepts money or grains from such materialists his mind becomes polluted.

PURPORT

It is very risky to accept money or foodstuffs from materialistic persons, for such acceptance pollutes the mind of the charity's recipient. According to the Vedic system, one should give charity to *sannyāsīs* and *brāhmaṇas* because one who thus gives charity becomes free from sinful activities. Formerly, therefore, *brāhmaṇas* would not accept charity from a person unless he were very pious. Lord Caitanya Mahāprabhu gave this instruction for all spiritual masters. Materialistic persons who are not inclined to give up their sinful activities like illicit sex, intoxication, gambling and meat-eating sometimes want to become our disciples, but, unlike professional spiritual masters who accept disciples regardless of their condition, Vaiṣṇavas do not accept such cheap disciples. One must at least agree to abide by the rules and regulations for a disciple before a Vaiṣṇava ācārya can accept him. In fact, a Vaiṣṇava should not even accept charity or foodstuffs from persons who do not follow the rules and regulations of the Vaiṣṇava principles.

TEXT 51

**ମନ ଦୁଷ୍ଟ ହେଲେ ନହେ କୃଷ୍ଣେର ଶ୍ଵରଣ ।
କୃଷ୍ଣମୂର୍ତ୍ତି ବିମୁ ହୟ ନିଷଫଳ ଜୀବନ ॥ ୧ ॥**

*mana duṣṭa ha-ile nahe kṛṣṇera smaraṇa
kṛṣṇa-smṛti vinu haya niṣphala jīvana*

SYNONYMS

mana—mind; *duṣṭa*—polluted; *ha-ile*—becoming; *nahe*—is not possible; *kṛṣṇera*—of Lord Kṛṣṇa; *smaraṇa*—remembrance; *kṛṣṇa-smṛti*—remembrance of Lord Kṛṣṇa; *vinu*—without; *haya*—becomes; *niṣphala*—without any result; *jīvana*—life.

TRANSLATION

“When one's mind is polluted, it is very difficult to remember Kṛṣṇa; and when remembrance of Lord Kṛṣṇa is hampered, one's life is unproductive.

PURPORT

A devotee should always be alert, keeping his mind in a sanguine state so that he can always remember Lord Śrī Kṛṣṇa. The śāstras state, *smartavyaḥ satataṁ viṣṇuḥ*: in devotional life one should always remember Lord Viṣṇu. Śrīla Śukadeva Gosvāmī also advised Mahārāja Parīkṣit, *smartavyo nityaśaḥ*. In the Second Canto, First Chapter, of *Śrīmad-Bhāgavatam*, Śukadeva Gosvāmī advised Parīkṣit Mahārāja:

*tasmād bhārata sarvātmā bhagavān iśvara hariḥ
śrotavyaḥ kīrtitavyaś ca smartavyaś cecchatābhayam*

“O descendant of King Bharata, one who desires to be free from all miseries must hear, glorify and also remember the Supreme Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries.” (*Bhāg.* 2.1.5) This is the summary of all the activities of a Vaiṣṇava, and the same instruction is repeated here (*kṛṣṇa-smṛti vinu haya niṣphala jīvana*). Śrīla Rūpa Gosvāmī states in *Bhakti-rasāmṛta-sindhu, avyartha-kālatvam*: A Vaiṣṇava must be very alert not to waste even a second of his valuable lifetime. This is a symptom of a Vaiṣṇava. But association with pounds-and-shillings men, or *viṣayīs*, materialists who are simply interested in sense gratification, pollutes one’s mind and hampers such continuous remembrance of Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu therefore advised, *asat-saṅga-tyāga—ei vaiṣṇava-ācāra*: a Vaiṣṇava should behave in such a way as to never associate with nondevotees or materialists (*Cc. Madhya* 22.87). One can avoid such association simply by always remembering Kṛṣṇa within his heart.

TEXT 52

ଲୋକଲାଜ୍ଞା ହୟ, ଧର୍ମ-କୌର୍ତ୍ତି ହୟ ହାନି ।
ଏହେ କର୍ମ ନା କରିଛ କହୁ ଇହା ଜାନି' ॥ ୫୨ ॥

*loka-lajjā haya, dharma-kīrti haya hāni
aiche karma nā kariha kabhu ihā jāni'*

SYNONYMS

loka-lajjā—unpopularity; *haya*—becomes; *dharma*—religion; *kīrti*—reputation; *haya*—becomes; *hāni*—damaged; *aiche*—such; *karma*—work; *nā*—do not; *kariha*—execute; *kabhu*—ever; *ihā*—this; *jāni'*—knowing.

TRANSLATION

“Thus one becomes unpopular in the eyes of the people in general, for this damages his religiosity and fame. A Vaiṣṇava, especially one who acts as a spiritual master, must not act in such a way. One should always be conscious of this fact.”

TEXT 53

এই শিক্ষা সবাকারে, সবে মনে কৈল ।
আচার্য-গোসাঙ্গি মনে আনন্দ পাইল ॥ ৫৭ ॥

*ei Śikṣā sabākāre, sabe mane kaila
ācārya-gosāñi mane ānanda pāila*

SYNOMYS

ei—this; *Śikṣā*—instruction; *sabākāre*—for all; *sabe*—all present; *mane*—in the mind; *kaila*—took it; *ācārya-gosāñi*—Advaita Ācārya; *mane*—within the mind; *ānanda*—pleasure; *pāila*—felt.

TRANSLATION

When Caitanya Mahāprabhu gave this instruction to Kamalākānta, all present considered it to be meant for everyone. Thus Advaita Ācārya was greatly pleased.

TEXT 54

আচার্যের অভিপ্রায় প্রভুমাত্র বুঝে ।
প্রভুর গম্ভীর বাক্য আচার্য সমুজ্বে ॥ ৫৮ ॥

*ācāryera abhiprāya prabhu-mātra bujhe
prabhura gambhīra vākyā ācārya samujhe*

SYNOMYS

ācāryera—of Advaita Ācārya; *abhiprāya*—intention; *prabhu-mātra*—only Lord Caitanya Mahāprabhu; *bujhe*—can understand; *prabhura*—of Lord Caitanya Mahāprabhu; *gambhīra*—grave; *vākyā*—instruction; *ācārya*—Advaita Ācārya; *samujhe*—can understand.

TRANSLATION

Only Lord Caitanya Mahāprabhu could understand the intentions of Advaita Ācārya, and Advaita Ācārya appreciated the grave instruction of Lord Caitanya Mahāprabhu.

TEXT 55

এই ত' প্রস্তাবে আছে বহুত বিচার ।
গ্রন্থ-বাহুল্য-ভয়ে নারি লিখিবার ॥ ৫৫ ॥

*ei ta' prastābe āche bahuta vicāra
grantha-bāhulya-bhaye nāri likhibāra*

SYNONYMS

ei ta'—in this; *prastābe*—statement; *āche*—there are; *bahuta*—many; *vicāra*—considerations; *grantha*—of the book; *bāhulya*—of the expansion; *bhaye*—out of fear; *nāri*—I do not; *likhibāra*—write.

TRANSLATION

In this statement there are many confidential considerations. I do not write of them all, fearing an unnecessary increase in the volume of the book.

TEXT 56

ଶ୍ରୀଯଦୁନନ୍ଦନାଚାର୍ୟ—ଅବୈତର ଶାଖା ।
ତୋର ଶାଖା-ଉପଶାଖାର ନାହି ହୟ ଲେଖା ॥ ୫୬ ॥

*śrī-yadunandanācārya—advaitera sākhā
tānra sākhā-upasākhāra nāhi haya lekhā*

SYNONYMS

śrī-yadunandanācārya—of the name Śrī Yadunandana Ācārya; *advaitera*—of Advaita Ācārya; *sākhā*—branch; *tānra*—his; *sākhā*—branches; *upasākhāra*—sub-branches; *nāhi*—not; *haya*—there is; *lekhā*—writing.

TRANSLATION

The fifth branch of Advaita Ācārya was Śrī Yadunandana Ācārya, who had so many branches and sub-branches that it is impossible to write of them.

PURPORT

Yadunandana Ācārya was the official initiator spiritual master of Raghunātha dāsa Gosvāmī. In other words, when Raghunātha dāsa Gosvāmī was a householder, Yadunandana Ācārya initiated him at home. Later Raghunātha dāsa Gosvāmī took shelter of Śrī Caitanya Mahāprabhu at Jagannātha Puri.

TEXT 57

ବାସୁଦେବ ଦତ୍ତେର ତେଣ୍ଠୋ କୃପାର ଭାଜନ ।
ସର୍ବଭାବେ ଆଶ୍ରିୟାଛେ ଚୈତନ୍ୟ-ଚରଣ ॥ ୫୭ ॥

*vāsudeva dattera teñho kṛpāra bhājana
sarva-bhāve āśriyāche caitanya-caraṇa*

SYNONYMS

vāsudeva dattera—of Vāsudeva Datta; *teñho*—he was; *kṛpāra*—of the mercy; *bhājana*—competent to receive; *sarva-bhāve*—in all respects; *āśriyāche*—took shelter; *caitanya-carāṇa*—of the lotus feet of Lord Caitanya.

TRANSLATION

Śrī Yadunandana Ācārya was a student of Vāsudeva Datta, and he received all his mercy. Therefore he could accept Lord Caitanya's lotus feet, from all angles of vision, as the supreme shelter.

PURPORT

The *Gaura-ganoddeśa-dīpikā*, verse 140, describes that Vāsudeva Datta was formerly Madhuvrata, a singer in Vṛndāvana.

TEXT 58

**ভাগবতাচার্য, আর বিষ্ণুদাসাচার্য ।
চক্রপাণি আচার্য, আর অনন্ত আচার্য ॥ ১৮ ॥**

*bhāgavatācārya, āra viṣṇudāsācārya
cakrapāṇi ācārya, āra ananta ācārya*

SYNONYMS

bhāgavatācārya—of the name Bhāgavata Ācārya; *āra*—and; *viṣṇudāsācārya*—of the name Viṣṇudāsa Ācārya; *cakrapāṇi ācārya*—of the name Cakrapāṇi Ācārya; *āra*—and; *ananta ācārya*—of the name Ananta Ācārya.

TRANSLATION

Bhāgavata Ācārya, Viṣṇudāsa Ācārya, Cakrapāṇi Ācārya and Ananta Ācārya were the sixth, seventh, eighth and ninth branches of Advaita Ācārya.

PURPORT

In his *Anubhāṣya* Śrī Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda says that Bhāgavata Ācārya was formerly among the followers of Advaita Ācārya but was later counted among the followers of Gadādhara Pañḍita. The sixth verse of *Sākhā-nirṇayāṁṛta*, a book written by Yadunandana dāsa, states that Bhāgavata Ācārya compiled a famous book of the name *Prema-taraṅgiṇī*. According to the *Gaura-ganoddeśa-dīpikā*, verse 195, Bhāgavata Ācārya formerly lived in Vṛndāvana as Śveta-mañjarī. Viṣṇudāsa Ācārya was present during the Khetarī-mahotsava. He went there with Acyutānanda, as stated in the *Bhakti-ratnākara*, Tenth *Taraṅga*. Ananta Ācārya was one of the eight principal *gopīs*. His former name was Sudevī. Although he was

among Advaita Ācārya's followers, he later became an important devotee of Gadādhara Gosvāmī.

TEXT 59

ନନ୍ଦିନୀ, ଆର କାମଦେବ, ଚିତ୍ତଶ୍ରଦ୍ଧାସ ।
ଦୁର୍ଲଭ ବିଶ୍ଵାସ, ଆର ବନମାଲିଦୀସ ॥ ୫୯ ॥

*nandinī, āra kāmadeva, caitanya-dāsa
durlabha viśvāsa, āra vanamāli-dāsa*

SYNONYMS

nandinī—of the name Nandinī; *āra*—and; *kāmadeva*—of the name Kāmadeva; *caitanya-dāsa*—of the name Caitanya dāsa; *durlabha viśvāsa*—of the name Durlabha Viśvāsa; *āra*—and; *vanamāli-dāsa*—of the name Vanamāli dāsa.

TRANSLATION

Nandinī, Kāmadeva, Caitanya dāsa, Durlabha Viśvāsa and Vanamāli dāsa were the tenth, eleventh, twelfth, thirteenth and fourteenth branches of Śrī Advaita Ācārya.

TEXT 60

ଜଗନ୍ନାଥ କର, ଆର କର ଭବନାଥ ।
ହୃଦୟାନନ୍ଦ ସେନ, ଆର ଦାସ ଭୋଲନାଥ ॥ ୬୦ ॥

*jagannātha kara, āra kara bhavanātha
hṛdayānanda sena, āra dāsa bholānātha*

SYNONYMS

jagannātha kara—of the name Jagannātha Kara; *āra*—and; *kara bhavanātha*—of the name Bhavanātha Kara; *hṛdayānanda sena*—of the name Hṛdayānanda Sena; *āra*—and; *dāsa bholānātha*—of the name Bholānātha dāsa.

TRANSLATION

Jagannātha Kara, Bhavanātha Kara, Hṛdayānanda Sena and Bholānātha dāsa were the fifteenth, sixteenth, seventeenth and eighteenth branches of Advaita Ācārya.

TEXT 61

ସାଦବଦୀସ, ବିଜୟଦୀସ, ଦାସ ଜନାର୍ଦନ ।
ଅନନ୍ତଦୀସ, କାନୁପଣ୍ଡିତ, ଦାସ ନାରାୟଣ ॥ ୬୧ ॥

*yādava-dāsa, vijaya-dāsa, dāsa janārdana
ananta-dāsa, kānu-paṇḍita, dāsa nārāyaṇa*

SYNONYMS

yādava-dāsa—of the name Yādava dāsa; *vijaya-dāsa*—of the name Vijaya dāsa; *dāsa janārdana*—of the name Janārdana dāsa; *ananta-dāsa*—of the name Ananta dāsa; *kānu-paṇḍita*—of the name Kānu Paṇḍita; *dāsa nārāyaṇa*—of the name Nārāyaṇa dāsa.

TRANSLATION

Yādava dāsa, Vijaya dāsa, Janārdana dāsa, Ananta dāsa, Kānu Paṇḍita and Nārāyaṇa dāsa were the nineteenth, twentieth, twenty-first, twenty-second, twenty-third and twenty-fourth branches of Advaita Ācārya.

TEXT 62

ଶ୍ରୀବଂସ ପଣ୍ଡିତ, ବ୍ରଜଚାରୀ ହରିଦାସ ।
ପୁରୁଷୋତ୍ତମ ବ୍ରଜଚାରୀ, ଆର କୃଷ୍ଣଦାସ ॥ ୬୨ ॥

*śrīvatsa paṇḍita, brahmacārī haridāsa
puruṣottama brahmacārī, āra kṛṣṇadāsa*

SYNONYMS

śrīvatsa paṇḍita—of the name Śrīvatsa Paṇḍita; *brahmacārī haridāsa*—of the name Haridāsa Brahmacārī; *puruṣottama brahmacārī*—of the name Puruṣottama Brahma-cārī; *āra*—and; *kṛṣṇadāsa*—of the name Kṛṣṇadāsa.

TRANSLATION

Śrīvatsa Paṇḍita, Haridāsa Brahmacārī, Puruṣottama Brahmacārī and Kṛṣṇadāsa were the twenty-fifth, twenty-sixth, twenty-seventh and twenty-eighth branches of Advaita Ācārya.

TEXT 63

ପୁରୁଷୋତ୍ତମ ପଣ୍ଡିତ, ଆର ରଘୁନାଥ ।
ବନମାଲୀ କବିଚନ୍ଦ୍ର, ଆର ଵୈଦ୍ୟନାଥ ॥ ୬୩ ॥

*puruṣottama paṇḍita, āra raghunātha
vanamālī kavicandra, āra vaidyanātha*

SYNONYMS

puruṣottama paṇḍita—of the name Puruṣottama Paṇḍita; *āra raghunātha*—and Raghunātha; *vanamālī kavicandra*—of the name Vanamālī Kavicandra; *āra*—and; *vaidyanātha*—of the name Vaidyanātha.

TRANSLATION

Puruṣottama Paṇḍita, Raghunātha, Vanamālī Kavicandra and Vaidyanātha were the twenty-ninth, thirtieth, thirty-first and thirty-second branches of Advaita Ācārya.

TEXT 64

ଲୋକନାଥ ପଣ୍ଡିତ, ଆର ମୁରାରି ପଣ୍ଡିତ ।
ଶ୍ରୀହରିଚରଣ, ଆର ମାଧ୍ୱ ପଣ୍ଡିତ ॥ ୬୪ ॥

*lokanātha pañdita, āra murāri pañdita
śrī-haricaraṇa, āra mādhava pañdita*

SYNONYMS

lokanātha pañdita—of the name Lokanātha Pañdita; *āra*—and; *murāri pañdita*—of the name Murāri Pañdita; *śrī-haricaraṇa*—of the name Śrī Haricaraṇa; *āra*—and; *mādhava pañdita*—of the name Mādhava Pañdita.

TRANSLATION

Lokanātha Pañdita, Murāri Pañdita, Śrī Haricaraṇa and Mādhava Pañdita were the thirty-third, thirty-fourth, thirty-fifth and thirty-sixth branches of Advaita Ācārya.

TEXT 65

ବିଜୟ ପଣ୍ଡିତ, ଆର ପଣ୍ଡିତ ଶ୍ରୀରାମ ।
ଅସଂଖ୍ୟ ଅଦେତ-ଶାଖା କତ ଲଈବ ନାମ ॥ ୬୫ ॥

*vijaya pañdita, āra pañdita śrīrāma
asaṅkhya advaita-śākhā kata la-iba nāma*

SYNONYMS

vijaya-pañdita—of the name Vijaya Pañdita; *āra*—and; *pañdita śrīrāma*—of the name Śrīrāma Pañdita; *asaṅkhya*—innumerable; *advaita-śākhā*—branches of Advaita Ācārya; *kata*—how many; *la-iba*—shall I enumerate; *nāma*—their names.

TRANSLATION

Vijaya Pañdita and Śrīrāma Pañdita were two important branches of Advaita Ācārya. There are innumerable branches, but I am unable to mention them all.

PURPORT

Since Śrīvāsa Pañdita was an incarnation of Nārada Muni, his younger brother, Śrīrāma Pañdita, is accepted as an incarnation of Parvata Muni, Nārada Muni's most intimate friend.

TEXT 66

ମାଲି-ଦୃଢ଼ ଜଳ ଅଦେତ-ସ୍ଵକ୍ଷ ଯୋଗୀମ ।
ସେଇ ଭଲେ ଜୀମେ ଶାଖା,—ଯୁଜ-କଳ ପାଇ ॥ ୬୬ ॥

*mālī-datta jala advaita-skandha yogāya
sei jale jīye sākhā,—phula-phala pāya*

SYNONYMS

mālī-datta—given by the gardener; *jala*—water; *advaita-skandha*—the branch known as Advaita Ācārya; *yogāya*—supplies; *sei*—by that; *jale*—water; *jīye*—lives; *sākhā*—branches; *phula-phala*—fruits and flowers; *pāya*—grow.

TRANSLATION

The Advaita Ācārya branch received the water supplied by the original gardener, Śrī Caitanya Mahāprabhu. In this way, the sub-branches were nourished, and their fruits and flowers grew luxuriantly.

PURPORT

The branches of Advaita Ācārya nourished by the water (*jala*) supplied by Śrī Caitanya Mahāprabhu are to be considered bona fide ācāryas. As we have discussed hereinbefore, the representatives of Advaita Ācārya later divided into two groups—the bona fide branches of the ācārya's disciplic succession and the pretentious branches of Advaita Ācārya. Those who followed the principles of Caitanya Mahāprabhu flourished, whereas the others, who are mentioned below in the sixty-seventh verse, dried up.

TEXT 67

ଇହାର ମଧ୍ୟେ ମାଲୀ ପାହେ କୋନ ଶାଖାଗଣ ।
ନା ମାନେ ଚୈତନ୍ୟ-ମାଲୀ ଦୁର୍ଦେବ କାରଣ ॥ ୬୭ ॥

*ihāra madhye mālī pāche kona śākhā-gaṇa
nā māne caitanya-mālī durdaiva kāraṇa*

SYNONYMS

ihāra—of them; *madhye*—within; *mālī*—the gardener; *pāche*—later on; *kona*—some; *śākhā-gaṇa*—branches; *nā*—does not; *māne*—accept; *caitanya-mālī*—the gardener Lord Caitanya; *dardaiva*—unfortunate; *kāraṇa*—reason.

TRANSLATION

After the disappearance of Lord Caitanya Mahāprabhu, some of the branches, for unfortunate reasons, deviated from His path.

TEXT 68

କୁଞ୍ଜାଇଲ, ଜୀଙ୍ଗାଇଲ, ତା'ରେ ନା ମାମିଲ ।
କୁତୁଳ ହାଇଲା, ତା'ରେ ଅକ୍ଷ କ୍ରୂର ହାଇଲ ॥ ୬୮ ॥

*sṛjāila, jīyāila, tāṅre nā mānila
kṛtaghma ha-ilā, tāṅre skandha kruddha ha-ila*

SYNOMYS

sṛjāila—fructified; *jīyāila*—maintained; *tāṅre*—Him; *nā*—not; *mānila*—accepted; *kṛtaghma*—ungrateful; *ha-ilā*—thus became; *tāṅre*—to them; *skandha*—trunk; *kruddha*—angry; *ha-ila*—became.

TRANSLATION

Some branches did not accept the original trunk that vitalized and maintained the entire tree. When they thus became ungrateful, the original trunk was angry at them.

TEXT 69

কুরু হঞ্চি শুক তারে জল না সঞ্চারে ।
জলাভাবে কৃশ শাখা শুকাইয়া মরে ॥ ৬৯ ॥

*kruddha hañā skandha tāre jala nā sañcāre
jalābhāve kṛśa śākhā šukāiyā mare*

SYNOMYS

kruddha hañā—being angry; *skandha*—the trunk; *tāre*—onto them; *jala*—water; *nā*—did not; *sañcāre*—sprinkle; *jala-abhāve*—for want of water; *kṛśa*—thinner; *śākhā*—branch; *śukāiyā*—dried up; *mare*—died.

TRANSLATION

Thus Lord Caitanya did not sprinkle upon them the water of His mercy, and they gradually withered and died.

TEXT 70

চেতনা-রহিত দেহ— শুষ্ককাষ্ঠ-সম ।
জীবিতেই শূত সেই, মেলে দণ্ডে যম ॥ ৭০ ॥

*caitanya-rahita deha—śuṣka-kāṣṭha-sama
jīvitei mṛta sei, maile dāṇḍe yama*

SYNOMYS

caitanya-rahita—without consciousness; *deha*—body; *śuṣka-kāṣṭha-sama*—exactly like dry wood; *jīvitei*—while living; *mṛta*—dead; *sei*—that; *maile*—after death; *dāṇḍe*—punishes; *yama*—Yamarāja.

TRANSLATION

A person without Kṛṣṇa consciousness is no better than dry wood or a dead body. He is understood to be dead while living, and after death he is punishable by Yamarāja.

PURPORT

In the *Śrīmad-Bhāgavatam*, Sixth Canto, Third Chapter, twenty-ninth verse, Yamarāja, the superintendent of death, tells his assistants what class of men they should bring before him. There he states, "A person whose tongue never describes the qualities and holy name of the Supreme Personality of Godhead, whose heart never throbs as he remembers Kṛṣṇa and His lotus feet, and whose head never bows in obeisances to the Supreme Lord, must be brought before me for punishment." In other words, nondevotees are brought before Yamarāja for punishment, and thus material nature awards them various types of bodies. After death, which is *dehāntara*, a change of body, nondevotees are brought before Yamarāja for justice. By the judgment of Yamarāja, material nature gives them bodies suitable for the resultant actions of their past activities. This is the process of *dehāntara*, or transmigration of the self from one body to another. Kṛṣṇa conscious devotees, however, are not subject to be judged by Yamarāja. For devotees there is an open road, as confirmed in *Bhagavad-gītā*. After giving up the body (*tyaktvā deham*), a devotee never again has to accept another material body, for in a spiritual body he goes back home, back to Godhead. The punishments of Yamarāja are meant for persons who are not Kṛṣṇa conscious.

TEXT 71

কেবল এ গণ-প্রতি নহে এই দণ্ড ।
চৈতন্য-বিমুখ যেই সেই ত' পাষণ্ড ॥ ৭১ ॥

*kevala e gaṇa-prati nahe ei dandan
caitanya-vimukha yei sei ta' pāṣaṇḍa*

SYNONYMS

kevala—only; *e*—this; *gaṇa*—group; *prati*—unto them; *nahe*—it is not; *ei*—this; *dandan*—punishment; *caitanya-vimukha*—against Śrī Caitanya Mahāprabhu; *yei*—any; one; *sei*—he; *ta'*—but; *pāṣaṇḍa*—atheist.

TRANSLATION

Not only the misguided descendants of Advaita Ācārya but anyone who is against the cult of Śrī Caitanya Mahāprabhu should be considered an atheist subject to be punished by Yamarāja.

TEXT 72

କି ପଣ୍ଡିତ, କି ତପସୀ, କିବା ଗୃହୀ, ସତି ।
ଚୈତନ୍ୟ-ବିମୁଖ ସେଇ, ତାର ଏହି ଗତି ॥ ୭୨ ॥

*ki paṇḍita, ki tapasvī, kibā gr̥hī, yati
caitanya-vimukha yei, tāra ei gati*

SYNONYMS

ki paṇḍita—whether a learned scholar; *ki tapasvī*—whether a great ascetic; *kibā*—or; *gr̥hī*—householder; *yati*—or *sannyāsī*; *caitanya-vimukha*—one who is against the cult of Śrī Caitanya Mahāprabhu; *yei*—anyone; *tāra*—his; *ei*—this; *gati*—destination.

TRANSLATION

Be one a learned scholar, a great ascetic, a successful householder or a famous *sannyāsī*, if one is against the cult of Śrī Caitanya Mahāprabhu, he is destined to suffer the punishment meted out by Yamarāja.

TEXT 73

ସେ ସେ ଲୈଲ ଶ୍ରୀଅଚ୍ୟୁତାନନ୍ଦେର ମତ ।
ସେଇ ଆଚାର୍ଯ୍ୱର ଗଣ—ମହାଭାଗବତ ॥ ୭୩ ॥

*ye ye laila śrī-acyutānandera mata
sei ācāryera gaṇa—mahā-bhāgavata*

SYNONYMS

ye ye—anyone who; *laila*—accepted; *śrī-acyutānandera*—of Śrī Acyutānanda; *mata*—the path; *sei*—those; *ācāryera gaṇa*—descendants of Advaita Ācārya; *mahā-bhāgavata*—are all great devotees.

TRANSLATION

The descendants of Advaita Ācārya who accepted the path of Śrī Acyutānanda were all great devotees.

PURPORT

In this connection, Śrīla Bhaktivinoda Ṭhākura, in his *Amṛta-pravāha-bhāṣya*, gives this short note: “Śrī Advaita Ācārya is one of the important trunks of the *bhakti-kalpataru*, or desire tree of devotional service. Lord Śrī Caitanya Mahāprabhu, as a gardener, poured water on the root of the *bhakti* tree and thus nourished all its trunks and branches. But nevertheless, under the spell of *māyā*, the most unfortunate condition of a living entity, some of the branches, not accepting the gardener who poured water on them, considered the trunk the only cause of the great *bhakti*-

kalpataru. In other words, the branches or descendants of Advaita Ācārya who considered Advaita Ācārya the original cause of the devotional creeper, and who thus neglected or disobeyed the instructions of Śrī Caitanya Mahāprabhu, deprived themselves of the effect of being watered and thus dried up and died. It is further to be understood that not only the misguided descendants of Advaita Ācārya but anyone who has no connection with Caitanya Mahāprabhu—even if he is independently a great *sannyāsī*, learned scholar or ascetic—is like a dead branch of a tree.”

This analysis by Śrī Bhaktivinoda Ṭhākura, supporting the statements of Śrī Kṛṣṇadāsa Kavirāja Gosvāmī, depicts the position of the present so-called Hindu religion, which, being predominantly conducted by the Māyāvāda philosophy, has become a hodgepodge institution of various concocted ideas. Māyāvādīs greatly fear the Kṛṣṇa consciousness movement and accuse it of spoiling the Hindu religion because it accepts people from all parts of the world and all religious sects and scientifically engages them in the *daiva-varṇāśrama-dharma*. As we have explained several times, however, we find no such word as “Hindu” in the Vedic literature. The word most probably came from Afghanistan, a predominantly Mohammedan country, and originally referred to a pass in Afghanistan known as Hindukush that is still a part of a trade route between India and various Mohammedan countries.

The actual Vedic system of religion is called *varṇāśrama-dharma*, as confirmed in the *Viṣṇu Purāṇa*:

*varṇāśramācārvatā puruṣeṇa paraḥ pumān
viṣṇur ārādhya te panthā nānyat tat-toṣa-kāraṇam*
(*Viṣṇu Purāṇa*, 3.8.9)

The Vedic literature recommends that a human being follow the principles of *varṇāśrama-dharma*. Accepting the process of *varṇāśrama-dharma* will make a person's life successful because this will connect him with the Supreme Personality of Godhead, who is the goal of human life. Therefore the Kṛṣṇa consciousness movement is meant for all of humanity. Although human society has different sections or subdivisions, all human beings belong to one species, and therefore we accept that they all have the ability to understand their constitutional position in connection with the Supreme Personality of Godhead, Viṣṇu. Śrī Caitanya Mahāprabhu confirms, *jivera 'svarūpa' haya—kṛṣṇera nitya-dāsa*: “Every living entity is an eternal part, an eternal servant, of the Supreme Personality of Godhead.” Every living entity who attains the human form of life can understand the importance of his position and thus become eligible to become a devotee of Lord Kṛṣṇa. We take it for granted, therefore, that all humanity should be educated in Kṛṣṇa consciousness. Indeed, in all parts of the world, in every country where we preach the *sāṅkīrtana* movement, we find that people very easily accept the Hare Kṛṣṇa *māhā-mantra* without hesitation. The visible effect of this chanting is that the members of the Hare Kṛṣṇa movement, regardless of their backgrounds, all give up the four principles of sinful life and come to an elevated standard of devotion.

Although posing as great scholars, ascetics, householders and *svāmīs*, the so-called followers of the Hindu religion are all useless, dried-up branches of the Vedic reli-

gion. They are impotent; they cannot do anything to spread the Vedic culture for the benefit of human society. The essence of the Vedic culture is the message of Śrī Caitanya Mahāprabhu. Lord Caitanya instructed:

*yāre dekha, tāre kaha 'kṛṣṇa' upadeśa
āmāra ājñāya guru haṁna tāra' ei deśa*
(Cc. Madhya 7.128)

One should simply instruct everyone he meets regarding the principles of *kṛṣṇa-kathā*, as expressed in *Bhagavad-gītā As It Is* and *Śrīmad-Bhāgavatam*. One who has no interest in *kṛṣṇa-kathā* or the cult of Śrī Caitanya Mahāprabhu is like dry, useless wood with no living force. The ISKCON branch, being directly watered by Śrī Caitanya Mahāprabhu, is becoming undoubtedly successful, whereas the disconnected branches of the so-called Hindu religion that are envious of ISKCON are drying up and dying.

TEXT 74

**সেই সেই,—আচার্যের কৃপার ভাজন।
অনায়াসে পাইল সেই চৈতন্য-চরণ ॥ ৭৪ ॥**

*sei sei,—ācāryera kṛpāra bhājana
anāyāse pāila sei caitanya-caraṇa*

SYNONYMS

sei sei—whoever; *ācāryera*—of Advaita Ācārya; *kṛpāra*—of the mercy; *bhājana*—eligible candidate; *anāyāse*—without difficulty; *pāila*—got; *sei*—he; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

By the mercy of Advaita Ācārya, the devotees who strictly followed the path of Caitanya Mahāprabhu attained the shelter of Lord Caitanya's lotus feet without difficulty.

TEXT 75

**অচুতের যেই মত, সেই মত সার।
আর যত মত সব হেল ছারখার ॥ ৭৫ ॥**

*acyutera yei mata, sei mata sāra
āra yata mata saba haila chārakhāra*

SYNONYMS

acyutera—of Acyutānanda; *yei*—which; *mata*—direction; *sei*—that; *mata*—direction; *sāra*—essential; *āra*—other; *yata*—all; *mata*—directions; *saba*—all; *haila*—became; *chārakhāra*—dismantled.

TRANSLATION

It should be concluded, therefore, that the path of Acyutānanda is the essence of spiritual life. Those who did not follow this path simply scattered.

TEXT 76

**সেই আচার্যগণে মোর কোটি নমস্কার ।
অচুতানন্দ-প্রায়, চৈতন্য—জীবন যাঁহার ॥ ৭৬ ॥**

*sei ācārya-gaṇe mora koṭi namaskāra
acyutānanda-prāya, caitanya—jīvana yāñhāra*

SYNONYMS

sei—those; *ācārya-gaṇe*—unto the spiritual masters; *mora*—my; *koṭi*—millions; *namaskāra*—obeisances; *acyutānanda-prāya*—almost as good as Acyutānanda; *caitanya*—Caitanya Mahāprabhu; *jīvana*—life; *yāñhāra*—whose.

TRANSLATION

I therefore offer my respectful obeisances millions of times to the actual followers of Acyutānanda whose life and soul were Śrī Caitanya Mahāprabhu.

TEXT 77

**এই ত' কহিলাণ আচার্য-গোসাঙ্গির গণ ।
তিনি স্কন্ধ-শাখার কৈল সংক্ষেপ গণন ॥ ৭৭ ॥**

*ei ta' kahilāṇ ācārya-gosāñira gaṇa
tina skandha-śākhāra kaila saṅkṣepa gaṇana*

SYNONYMS

ei ta'—thus; *kahilāṇ*—I have spoken; *ācārya*—Advaita Ācārya; *gosāñira*—of the spiritual master; *gaṇa*—descendants; *tina*—three; *skandha*—of the trunk; *śākhāra*—of branches; *kaila*—was done; *saṅkṣepa*—in brief; *gaṇana*—counting.

TRANSLATION

Thus I have briefly described the three branches [Acyutānanda, Kṛṣṇa Miśra and Gopāla] of Śrī Advaita Ācārya's descendants.

TEXT 78

**শাখা-উপশাখা, তার নাহিক গণন ।
কিছুমাত্র কহি' করি দিগ্ধুরণ ॥ ৭৮ ॥**

*śākhā-upaśākhā, tāra nāhika gaṇana
kīchu-mātra kahi' kari dig-daraśana*

SYNOMYS

śākhā-upaśākhā—branches and sub-branches; *tāra*—of them; *nāhika*—there is no; *gaṇana*—counting; *kīchu-mātra*—something about them; *kahi'*—describing; *kari*—I am simply giving; *dig-daraśana*—a glimpse of the direction.

TRANSLATION

There are multifarious branches and sub-branches of Advaita Ācārya. It is very difficult to enumerate them fully. I have simply given a glimpse of the whole trunk and its branches and sub-branches.

TEXT 79

**ଶ୍ରୀଗଦାଧର ପଣ୍ଡିତ ଶାଖାତେ ମହୋତ୍ସମ ।
ତୀର୍ତ୍ତାନ ଉପଶାଖା କିଛୁ କରି ଯେ ଗଣନ ॥ ୭୯ ॥**

*śrī-gadādhara paṇḍita śākhāte mahottama
tānra upaśākhā kīchu kari ye gaṇana*

SYNOMYS

śrī-gadādhara paṇḍita—Śrī Gadādhara Paṇḍita; *śākhāte*—of the branch; *mahottama*—very great; *tānra*—his; *upaśākhā*—branches and sub-branches; *kīchu*—something; *kari*—let me do; *ye*—that; *gaṇana*—counting.

TRANSLATION

After describing the branches and sub-branches of Advaita Ācārya, I shall now attempt to describe some of the descendants of Śrī Gadādhara Paṇḍita, the most important among the branches.

TEXT 80

**ଶାଖା-ଶ୍ରେଷ୍ଠ ଦ୍ରୁଵନନ୍ଦ, ଶ୍ରୀଧର ବ୍ରଜଚାରୀ ।
ତାଗବତାଚାର୍ଯ୍ୟ, ହରିଦୀଶ ବ୍ରଜଚାରୀ ॥ ୮୦ ॥**

*śākhā-śreṣṭha dhruvānanda, śrīdhara brahmacārī
bhāgavatācārya, haridāsa brahmacārī*

SYNOMYS

śākhā-śreṣṭha—the chief branch; *dhruvānanda*—of the name Dhruvānanda; *śrīdhara brahmacārī*—of the name Śrīdhara Brahmacārī; *bhāgavatācārya*—of the name Bhāgavatācārya; *haridāsa brahmacārī*—of the name Haridāsa Brahmacārī.

TRANSLATION

The chief branches of Śrī Gadādhara Pañdita were (1) Śrī Dhruvānanda, (2) Śrīdhara Brahmacārī, (3) Haridāsa Brahmacārī and (4) Raghunātha Bhāgavatācārya.

PURPORT

Verse 152 of the *Gaura-gaṇoddeśa-dīpikā* describes Śrī Dhruvānanda Brahmacārī as an incarnation of Lalitā, and verse 194 describes Śrīdhara Brahmacārī as the *gopī* known as Candralatikā.

TEXT 81

**ଅନନ୍ତ ଆଚାର୍ୟ, କବିଦତ୍ତ, ମିଶ୍ରନୟନ ।
ଗଙ୍ଗାମନ୍ତ୍ରୀ, ମାମୁ ଠାକୁର, କଣ୍ଠାଭରାଣ ॥ ୮୧ ॥**

*ananta ācārya, kavidatta, miśra-nayana
gaṅgāmantrī, māmu ṭhākura, kaṇṭhabharāṇa*

SYNONYMS

ananta ācārya—of the name Ananta Ācārya; *kavidatta*—of the name Kavi Datta; *miśra-nayana*—of the name Nayana Miśra; *gaṅgāmantrī*—of the name Gaṅgāmantrī; *māmu ṭhākura*—of the name Māmu ṭhākura; *kaṇṭhabharāṇa*—of the name Kanṭhabharāṇa.

TRANSLATION

The fifth branch was Ananta Ācārya; the sixth, Kavi Datta; the seventh, Nayana Miśra; the eighth, Gaṅgāmantrī; the ninth, Māmu ṭhākura; and the tenth, Kanṭhabharāṇa.

PURPORT

Verses 197 and 207 of the *Gaura-gaṇoddeśa-dīpikā* describe Kavi Datta as the *gopī* named Kalakaṇṭī, verses 196 and 207 describe Nayana Miśra as the *gopī* named Nitya-maṇjari, and verses 196 and 205 describe Gaṅgāmantrī as the *gopī* named Candrikā. Māmu ṭhākura, whose real name was Jagannātha Cakravartī, was the nephew of Śrī Nīlāmbara Cakravartī, Śrī Caitanya Mahāprabhu's grandfather. In Bengal a maternal uncle is called *māmā*, and in East Bengal and Orissa, *māmu*. Thus Jagannātha Cakravartī was known as Māmā or Māmu ṭhākura. Māmu ṭhākura's residence was in the district of Faridpur in the village known as Magadobā. After the demise of Śrī Gadādhara Pañdita, Māmu ṭhākura became the priest in charge of the temple known as Ṭoṭā-gopīnātha in Jagannātha Puri. According to the opinion of some Vaiṣṇavas, Māmu ṭhākura was formerly known as Śrī Rūpa-maṇjari. The followers of Māmu ṭhākura were Raghunātha Gosvāmī, Rāmacandra, Rādhāvallabha, Kṛṣṇajīvana, Śyāmasundara, Sāntamāṇi, Harinātha, Navīnacandra, Matilāla, Dayāmayī and Kuṇjavihārī.

Kanṭhabharāṇa, whose original name was Śrī Ananta Caṭṭarāja, was the *gopī* named Gopālī in *kṛṣṇa-līlā*.

TEXT 82

ভুগর্ভ গোসানি, আর ভাগবতদাস ।
যেই দ্বই আসি' কৈল বৃন্দাবনে বাস ॥ ৮২ ॥

*bhūgarbha gosāñi, āra bhāgavata-dāsa
yei dui āsi' kaila vṛndāvane vāsa*

SYNONYMS

bhūgarbha gosāñi—of the name Bhūgarbha Gosāñi; *āra*—and; *bhāgavata-dāsa*—of the name Bhāgavata dāsa; *yei dui*—both of them; *āsi'*—coming; *kaila*—did; *vṛndāvane vāsa*—residing in Vṛndāvana.

TRANSLATION

The eleventh branch of Gadādhara Gosvāmī was Bhūgarbha Gosāñi, and the twelfth was Bhāgavata dāsa. Both of them went to Vṛndāvana and resided there for life.

PURPORT

Bhūgarbha Gosāñi, formerly known as Prema-mañjarī, was a great friend of Lokanātha Gosvāmī, who constructed the temple of Gokulānanda, one of the seven important temples of Vṛndāvana—namely, Govinda, Gopīnātha, Madana-mohana, Rādhāramaṇa, Śyāmasundara, Rādhā-Dāmodara and Gokulānanda—that are authorized institutions of Gauḍīya Vaiṣṇavas.

TEXT 83

বাণীনাথ ব্রহ্মচারী—বড় মহাশয় ।
বলভট্টেচ্ছন্দাস—কৃষ্ণপ্রেমময় ॥ ৮৩ ॥

vāṇīnātha brahmacārī—*baḍa mahāśaya*
vallabha-caitanya-dāsa—*kṛṣṇa-premamaya*

SYNONYMS

vāṇīnātha brahmacārī—of the name Vāṇīnātha Brahmacārī; *baḍa mahāśaya*—very great personality; *vallabha-caitanya-dāsa*—of the name Vallabha-caitanya dāsa; *kṛṣṇa-prema-maya*—always filled with love of Kṛṣṇa.

TRANSLATION

The thirteenth branch was Vāṇīnātha Brahmacārī, and the fourteenth was Vallabha-caitanya dāsa. Both of these great personalities were always filled with love of Kṛṣṇa.

PURPORT

Śrī Vāṇīnātha Brahmācārī is described in the Tenth Chapter, 114th verse, of *Ādi-līlā*. A disciple of Vallabha-caitanya named Nalinī-mohana Gosvāmī established a temple of Madana-gopāla in Navadvīpa.

TEXT 84

ଶ୍ରୀମାତ୍ ଚକ୍ରବର୍ତ୍ତୀ, ଆର ଉଦ୍ଧବ ଦାସ ।
ଜିତାମିତ୍ର, କାଷ୍ଠକାଟ୍-ଜଗନ୍ନାଥଦାସ ॥ ୮୪ ॥

*Śrīnātha cakravartī, āra uddhava dāsa
jītāmitra, kāṣṭhakāṭā-jagannātha-dāsa*

SYNONYMS

Śrīnātha cakravartī—of the name Śrīnātha Cakravartī; *āra*—and; *uddhava dāsa*—of the name Uddhava dāsa; *jītāmitra*—of the name Jitāmitra; *kāṣṭhakāṭā-jagannātha-dāsa*—of the name Kāṣṭhakāṭā Jagannātha dāsa.

TRANSLATION

The fifteenth branch was Śrīnātha Cakravartī; the sixteenth, Uddhava; the seventeenth, Jitāmitra; and the eighteenth, Jagannātha dāsa.

PURPORT

The *Śākhā-nirṇaya*, verse 13, mentions Śrīnātha Cakravartī as a reservoir of all good qualities and an expert in the service of Lord Kṛṣṇa. Similarly, verse 35 mentions Uddhava dāsa as being greatly qualified in distributing love of Godhead to everyone. The *Gaura-gaṇoddeśa-dīpikā*, verse 202, mentions Jitāmitra as the *gopī* named Śyāma-mañjarī. Jitāmitra wrote a book entitled *Kṛṣṇa-māyurya*. Jagannātha dāsa was a resident of Vikramapura, near Dacca. His birthplace was the village known as Kāṣṭhakāṭā or Kāṭhādiyā. His descendants now reside in villages known as Āḍiyala, Kāṁrapāḍā and Pākipāḍā. He established a temple of Yaśomādhava. The worshipers in this temple are the Gosvāmīs of Āḍiyala. As one of the sixty-four *sakhīs*, he was formerly an assistant of Citrādevī-gopī named Tilakinī. The following is a list of his descendants: Rāmanṛsiṁha, Rāmagopāla, Rāmacandra, Sanātana, Muktārāma, Gopīnātha, Goloka, Harimohana Śiromaṇi, Rākhālarāja, Mādhava and Lakṣmīkānta. The *Śākhā-nirṇaya* mentions that Jagannātha dāsa preached the Hare Kṛṣṇa movement in the district or state of Tripura.

TEXT 85

ଶ୍ରୀହରି ଆଚାର୍ଣ୍ଵ, ସାରି-ପୁରିଆ ଗୋପାଳ ।
କୃକୁଳାସ ବ୍ରଜଚାରୀ, ପୁଞ୍ଜଗୋପାଳ ॥ ୮୫ ॥

*śrī-hari ācārya, sādi-puriyā gopāla
kṛṣṇadāsa brahmacārī, puṣpa-gopāla*

SYNONYMS

śrī-hari ācārya—of the name Śrī Hari Ācārya; *sādi-puriyā gopāla*—of the name Sādipuriyā Gopāla; *kṛṣṇadāsa brahmacārī*—of the name Kṛṣṇadāsa Brahmacārī; *puṣpa-gopāla*—of the name Puṣpagopāla.

TRANSLATION

The nineteenth branch was Śrī Hari Ācārya; the twentieth, Sādipuriyā Gopāla; the twenty-first, Kṛṣṇadāsa Brahmacārī; and the twenty-second, Puṣpagopāla.

PURPORT

The *Gaura-gaṇoddeśa-dīpikā*, verses 196 and 207, mentions that Hari Ācārya was formerly the *gopī* named Kālāksī. Sādipuriyā Gopāla is celebrated as a preacher of the Hare Kṛṣṇa movement in Vikramapura in East Bengal. Kṛṣṇadāsa Brahmacārī was formerly among the group of *sakhīs* known as the *aṣṭa-sakhīs*. His name was Indulekhā. Kṛṣṇadāsa Brahmacārī lived in Vṛndāvana. There is a tomb in the Rādhā-Dāmodara temple known as Kṛṣṇadāsa's tomb. Some say that this is the tomb of Kṛṣṇadāsa Brahmacārī and others Kṛṣṇadāsa Kavirāja Gosvāmī. In either case we offer our respects because both of them were expert in distributing love of Godhead to the fallen souls of this age. The *Śākhā-nirṇaya* mentions that Puṣpagopāla was formerly known as Svarṇagrāmaka.

TEXT 86

শ্ৰীহৰ্ষ, রঘুমিশ্বা, পণ্ডিত লক্ষ্মীনাথ ।
বঙ্গবাটী-চেতনামাস, শ্ৰীরঘুনাথ ॥ ৮৬ ॥

*śrīharṣa, raghu-miśra, paṇḍita lakṣmīnātha
baṅgavāṭī-caitanya-dāsa, śrī-raghunātha*

SYNONYMS

śrīharṣa—of the name Śrīharṣa; *raghu-miśra*—of the name Raghu Miśra; *paṇḍita lakṣmīnātha*—of the name Lakṣmīnātha Paṇḍita; *baṅgavāṭī-caitanya-dāsa*—of the name Baṅgavāṭī Caitanya dāsa; *śrī-raghunātha*—of the name Śrī Raghunātha.

TRANSLATION

The twenty-third branch was Śrīharṣa; the twenty-fourth, Raghu Miśra; the twenty-fifth, Lakṣmīnātha Paṇḍita; the twenty-sixth, Caitanya dāsa; and the twenty-seventh, Raghunātha.

PURPORT

Raghu Miśra is described in the *Gaura-gaṇoddeśa-dīpikā*, verses 195 and 201, as Karpūra-mañjarī. Similarly, Lakṣmīnātha Pañdita is mentioned as Rasonmādā, and Baṅgavāṭī Caitanya dāsa is mentioned as Kālī. The *Śākhā-nirṇaya* states that Baṅgavāṭī Caitanya dāsa was always seen with eyes full of tears. He also had a branch of descendants. Their names were Mathurāprasāda, Rukminīkānta, Jīvanakṛṣṇa, Yugalakiśora, Ratanakṛṣṇa, Rādhāmādhava, Üṣamaṇi, Vaikuṇṭhanātha and Lālamohana, or Lālamohana Sāhā Śāṅkhānidhi. Lālamohana was a great merchant in Dacca City. The *Gaura-gaṇoddeśa-dīpikā*, verses 194 and 200, mentions that Raghunātha was formerly Varāṅgadā.

TEXT 87

ଅମୋଘ ପଣ୍ଡିତ, ହସ୍ତିଗୋପାଳ, ଚୈତନ୍ୟବଲ୍ଲଭ ।
ଯଦୁ ଗାନ୍ଧୁଲି ଆର ମନ୍ଗଲ ବୈଷ୍ଣବ ॥ ୮୭ ॥

*amogha pañdita, hasti-gopāla, caitanya-vallabha
yadu gāṅguli āra maṅgala vaisṇava*

SYNONYMS

amogha pañdita—of the name Amogha Pañdita; *hasti-gopāla*—of the name Hastigopāla; *caitanya-vallabha*—of the name Caitanya-vallabha; *yadu gāṅguli*—of the name Yadu Gāṅguli; *āra*—and; *maṅgala vaisṇava*—of the name Maṅgala Vaiṣṇava.

TRANSLATION

The twenty-eighth branch was Amogha Pañdita; the twenty-ninth, Hastigopāla; the thirtieth, Caitanya-vallabha; the thirty-first, Yadu Gāṅguli; and the thirty-second, Maṅgala Vaiṣṇava.

PURPORT

Śrī Maṅgala Vaiṣṇava was a resident of the village Ṭitakaṇā in the district of Murśidābāda. His forefathers were Śāktas who worshiped the goddess Kiriṭesvarī. It is said that Maṅgala Vaiṣṇava, formerly a staunch *brahmācārī*, left home and later married the daughter of his disciple Prāṇanātha Adhikārī in the village of Mayanāḍāla. The descendants of this family are known as the Ṭhākuras of Kāṇḍāḍā, which is a village in the district of Burdwan near Katwa. Scattered descendants of Maṅgala Vaiṣṇava, thirty-six families altogether, still live there. Among the celebrated disciples of Maṅgala Ṭhākura are Prāṇanātha Adhikārī, Puruṣottama Cakravartī of the village of Kāṇḍāḍā, and Nṛsiṁha-prasāda Mitra, whose family members are well-known *mṛdaṅga* players. Sudhākṛṣṇa Mitra and Nikuṇjavihārī Mitra are both especially famous *mṛdaṅga* players. In the family of Puruṣottama Cakravartī there are famous persons like Kuṇjavihārī Cakravartī and

Rādhāvallabha Cakravartī, who now live in the district of Birbhum. They professionally recite songs from *Caitanya-maṅgala*. It is said that when Maṅgala Thākura was constructing a road from Bengal to Jagannātha Purī, he found a Deity of Rādhāvallabha while digging a lake. At that time he was living in the locality of Kāñdaḍā in the village named Rāṇipura. The *sālagrāma-silā* personally worshiped by Marigala Thākura still exists in the village of Kāñdaḍā. A temple has been constructed there for the worship of Vṛndāvana-candra. Marigala Thākura had three sons—Rādhikāprasāda, Gopīramaṇa and Śyāmakiśora. The descendants of these three sons are still living.

TEXT 88

চক্রবর্তী শি঵ানন্দ সদা ব্রজবাসী ।
মহাশাখা-মধ্যে তেঁহো সুদৃঢ় বিশ্বাসী ॥ ৮৮ ॥

cakravartī Śivānanda sadā vrajavāśī
mahā-sākhā-madhye teñho sudṛḍha viśvāśī

SYNONYMS

cakravartī Śivānanda—of the name Śivānanda Cakravartī; *sadā*—always; *vrajavāśī*—resident of Vṛndāvana; *mahā-sākhā-madhye*—amongst the great branches; *terñho*—he is; *sudṛḍha viśvāśī*—possessing firm faith.

TRANSLATION

Śivānanda Cakravartī, the thirty-third branch, who always lived in Vṛndāvana with firm conviction, is considered an important branch of Gadādhara Pañdita.

PURPORT

The *Gaura-gaṇoddeśa-dīpikā*, verse 183, mentions that Śivānanda Cakravartī was formerly Labaṅga-mañjarī. The *Sākhā-nirṇaya*, written by Yadunandana dāsa, also names other branches, as follows: (1) Mādhava Ācārya, (2) Gopāla dāsa, (3) Hṛdayānanda, (4) Vallabha Bhaṭṭa (the Vallabha-sampradāya, or Puṣṭimārga-sampradāya, is very famous), (5) Madhu Pañdita (this famous devotee lived near Khaḍadaha in the village known as Sāñibonā-grāma, about two miles east of the Khaḍadaha station, and constructed the temple of Gopīnāthaṭī in Vṛndāvana), (6) Acyutānanda, (7) Candra-śekhara, (8) Vakresvara Pañdita, (9) Dāmodara, (10) Bhagavān Ācārya, (11) Ananta Ācāryavarya, (12) Kṛṣṇadāsa, (13) Paramānanda Bhaṭṭācārya, (14) Bhavānanda Gosvāmī, (25) Caitanya dāsa, (16) Lokanātha Bhaṭṭa, (this devotee, who lived in the village of Tālakhāḍī in the district of Yaśohara and constructed the temple of Rādhā-vinoda, was the spiritual master of Narottama dāsa Ṭhākura and a great friend of Bhūgarbha Gosvāmī), (17) Govinda Ācārya, (18) Akrūra Ṭhākura, (19) Saṅketa Ācārya, (20) Pratāpāditya, (21) Kamalākānta Ācārya, (22) Yādava Ācārya and (23) Nārāyaṇa Paḍihārī (a resident of Jagannātha Purī).

TEXT 89

এই ত' সংক্ষেপে কহিলাণ্ঠ পণ্ডিতের গণ।
ঐচ্ছে আর শাখা-উপশাখার গণন ॥ ৮৯ ॥

*ei ta' saṅkṣepe kahilāṇṭa paṇḍitera gaṇa
aiche āra sākhā-upaśākhāra gaṇana*

SYNONYMS

ei ta'—thus; *saṅkṣepe*—in brief; *kahilāṇṭa*—I have described; *paṇḍitera gaṇa*—the branches of Śrī Gadādhara Paṇḍita; *aiche*—similarly; *āra*—another; *sākhā-upaśākhāra gaṇana*—description of branches and sub-branches.

TRANSLATION

Thus I have briefly described the branches and sub-branches of Gadādhara Paṇḍita. There are still many more that I have not mentioned here.

TEXT 90

পণ্ডিতের গণ সব,— ভাগবত দষ্ট।
প্রাণবল্লভ—সবার শ্ৰীকৃষ্ণচৈতন্য ॥ ৯০ ॥

*paṇḍitera gaṇa saba,—bhāgavata dhanya
prāṇa-vallabha—sabāra śrī-kṛṣṇa-caitanya*

SYNONYMS

paṇḍitera—of Gadādhara Paṇḍita; *gaṇa*—followers; *saba*—all; *bhāgavata dhanya*—glorious devotees; *prāṇa-vallabha*—the heart and soul; *sabāra*—of all of them; *śrī-kṛṣṇa-caitanya*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All the followers of Gadādhara Paṇḍita are considered great devotees because they have Lord Śrī Caitanya Mahāprabhu as their life and soul.

TEXT 91

এই তিনি কলুণ্ঠ শাখার গণন।
যান-সবা-স্মরণে ভববন্ধ-বিমোচন ॥ ৯১ ॥

*ei tina skandhera kailuṇ sākhāra gaṇana
yāṇ-sabā-smaraṇe bhava-bandha-vimocana*

SYNONYMS

ei tina—of all these three; *skandhera*—trunks; *kailuṇ*—described; *śākhāra gaṇana*—enumeration of the branches; *yāñ-sabā*—all of them; *smaraṇe*—by remembering; *bhava-bandha*—from entanglement in the material world; *vimocana*—freedom.

TRANSLATION

Simply by remembering the names of all these branches and sub-branches of the three trunks I have described [Nityānanda, Advaita and Gadādhara], one attains freedom from the entanglement of material existence.

TEXT 92

**ॐ-সবা-শূরণে পাই ৰেচত্বুচৱণ ।
ঋঁ-সবা-শূরণে হয় বাঞ্ছিত পুৱণ ॥ ১২ ॥**

*yāñ-sabā-smaraṇe pāi caitanya-caraṇa
yāñ-sabā-smaraṇe haya vāñchita pūraṇa*

SYNONYMS

yāñ-sabā—all of them; *smaraṇe*—by remembering; *pāi*—I get; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu; *yāñ-sabā*—all of them; *smaraṇe*—by remembering; *haya*—becomes; *vāñchita pūraṇa*—fulfillment of all desires.

TRANSLATION

Simply by remembering the names of all these Vaiṣṇavas, one can attain the lotus feet of Śrī Caitanya Mahāprabhu. Indeed, simply by remembering their holy names, one achieves the fulfillment of all desires.

TEXT 93

**অভগ্রে ঋঁ-সবাৱ বন্দিৱে চৱণ ।
ৰেচত্ব-মালীৱ কহি মীলা-অনুক্ৰম ॥ ১৩ ॥**

*ataeva tāñ-sabāra vandiye caraṇa
caitanya-mālīra kahi mīlā-anukrama*

SYNONYMS

ataeva—therefore; *tāñ-sabāra*—of all of them; *vandiye*—I offer prayers; *caraṇa*—to the lotus feet; *caitanya-mālīra*—of the gardener known as Śrī Caitanya Mahāprabhu; *kahi*—I speak; *mīlā-anukrama*—the pastimes in chronological order.

TRANSLATION

Therefore, offering my obeisances at the lotus feet of them all, I shall describe the pastimes of the gardener Śrī Caitanya Mahāprabhu in chronological order.

TEXT 94

ଗୋରଲୀଲାମୃତସିନ୍ଧୁ - ଅପାର ଅଗାଧ ।
କେ କରିତେ ପାରେ ତାହାଁ ଅବଗାହ-ସାଧ ॥ ୧୮ ॥

*gaura-līlāmṛta-sindhu—apāra agādha
ke karite pāre tāhān̄ avagāha-sādha*

SYNONYMS

gaura-līlāmṛta-sindhu—the ocean of the pastimes of Lord Caitanya; *apāra*—im-measurable; *agādha*—unfathomable; *ke*—who; *karite*—to do; *pāre*—is able; *tāhān̄*—in that ocean; *avagāha*—taking a dip; *sādha*—execution.

TRANSLATION

The ocean of the pastimes of Lord Caitanya Mahāprabhu is immeasurable and unfathomable. Who can take the courage to measure that great ocean?

TEXT 95

ତାହାର ମାଧୁର୍ଯ୍ୟ-ଗନ୍ଧେ ଦୂର ହୟ ମନ ।
ଅତଏବ ତାତେ ରହି' ଚାକି ଏକ କଣ ॥ ୧୯ ॥

*tāhāra mādhurya-gandhe lubdha haya mana
ataeva taṭe rahi' cāki eka kāṇa*

SYNONYMS

tāhāra—His; *mādhurya*—mellow; *gandhe*—by the flavor; *lubdha*—attracted; *haya*—becomes; *mana*—mind; *ataeva*—therefore; *taṭe*—on the beach; *rahi'*—standing; *cāki*—I taste; *eka*—one; *kāṇa*—particle.

TRANSLATION

It is not possible to dip into that great ocean, but its sweet mellow flavor attracts my mind. I therefore stand on the shore of that ocean to try to taste but a drop of it.

TEXT 96

ଶ୍ରୀକୃପ-ରଘୁମାଧ-ପଙ୍ଜେ ସାର ଆଶ ।
ତୈଷ୍ମୁଚରିତାମୃତ କହେ କୃଷ୍ଣାସ ॥ ୧୬ ॥

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

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at their 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 of Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Twelve, describing the expansions of Advaita Ācārya and Gadādhara Pāṇḍita.

The Advent of Lord Śrī Caitanya Mahāprabhu

This Thirteenth Chapter of *Śrī Caitanya-caritāmṛta* describes Lord Caitanya Mahāprabhu's appearance. The entire *Ādi-līlā* section describes Lord Caitanya Mahāprabhu's household life, and similarly the *Antya-līlā* describes His life in the *sannyāsa* order. Within the *Antya-līlā*, the first six years of His *sannyāsa* life are called *Madhya-līlā*. During this time, Caitanya Mahāprabhu toured southern India, went to Vṛndāvana, returned from Vṛndāvana and preached the *sahkīrtana* movement.

A learned *brāhmaṇa* named Upendra Miśra who resided in the district of Śrīhaṭṭa was the father of Jagannātha Miśra, who came to Navadvīpa to study under the direction of Nīlāmbara Cakravartī and then settled there after marrying Nīlāmbara Cakravartī's daughter, Śacīdevī. Śrī Śacīdevī gave birth to eight children, all daughters, who died one after another immediately after birth. After her ninth pregnancy, she gave birth to a son, who was named Viśvarūpa. Then, in 1407 Śaka Era on the full-moon evening of the month of Phālguna, during the constellation of *sirhalagna*, Lord Caitanya Mahāprabhu appeared as the son of Śrī Śacīdevī and Jagannātha Miśra. After hearing of the birth of Caitanya Mahāprabhu, learned scholars and *brāhmaṇas*, bringing many gifts, came to see the newly born baby. Nīlāmbara Cakravartī, who was a great astrologer, immediately prepared a horoscope, and by astrological calculation he saw that the child was a great personality. This chapter describes the symptoms of this great personality.

TEXT 1

স প্রসীদত্ব ত্রেতায়নে দেবো ষষ্ঠ প্রসাদতঃ ।
জ্ঞানীলাবর্ণনে শোগ্যঃ সত্ত্বঃ ক্ষামধমোহপ্যস্থ ॥ ১ ॥

sa prasīdatu caitanya-
devo yasya prasādataḥ
tal-līlā-varṇane yogyaḥ
sadyaḥ syād adhamo 'py ayam

SYNONYMS

sah—He; *prasīdatu*—may bestow His blessings; *caitanya-devaḥ*—Lord Śrī Caitanya Mahāprabhu; *yasya*—of whom; *prasādataḥ*—by the grace; *tal-līlā*—His pastimes; *varṇane*—in the description; *yogyaḥ*—able; *sadyaḥ*—immediately; *syāt*—becomes possible; *adhamoḥ*—the most fallen; *api*—although; *ayam*—I am.

TRANSLATION

I wish the grace of Lord Caitanya Mahāprabhu, by whose mercy even one who is fallen can describe the pastimes of the Lord.

PURPORT

To describe Śrī Caitanya Mahāprabhu or Lord Śrī Kṛṣṇa, one needs supernatural power, which is the grace and mercy of the Lord. Without this grace and mercy, one cannot compose transcendental literature. By dint of the grace of the Lord, however, even one who is unfit for a literary career can describe wonderful transcendental topics. Description of Kṛṣṇa is possible for one who is empowered. *Kṛṣṇa-sakti vinā nahe tāra pravartana* (Cc. Antya 7.11). Unless endowed with the mercy of the Lord, one cannot preach of the Lord's name, fame, quality, form, entourage and so on. It should be concluded, therefore, that the description of *Caitanya-caritāmṛta* by Kṛṣṇadāsa Kavirāja Gosvāmī manifests specific mercy bestowed upon the author, although he thought of himself as the most fallen. We should not consider him fallen because he describes himself as such. Rather, anyone who is able to compose such transcendental literature is our esteemed master.

TEXT 2

**জয় জয় শ্রীকৃষ্ণচেতনা গৌরচন্দ্র।
জ্ঞানাদ্বৈতচন্দ্র এব জয় নিত্যানন্দ॥২॥**

*jaya jaya śrī-kṛṣṇa-caitanya gauracandra
jayādvaitacandra jaya jaya nityānanda*

SYNONYMS

jaya jaya—all glories; *śrī-kṛṣṇa-caitanya*—Lord Śrī Caitanya Mahāprabhu; *gaura-candra*—Lord Gauracandra; *jayādvaitacandra*—all glories to Advaita Ācārya; *jaya jaya*—all glories to; *nityānanda*—Lord Nityānanda Prabhu.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu! All glories to Advaitacandra! All glories to Lord Nityānanda Prabhu!

TEXT 3

**জয় জয় গদাধর জয় শ্রীনিবাস।
জয় মুকুন্দ বাসুদেব জয় হরিদাস॥৩॥**

*jaya jaya gadādhara jaya śrīnivāsa
jaya mukunda vāsudeva jaya haridāsa*

SYNONYMS

jaya jaya gadādhara—all glories to Gadādhara Prabhu; *jaya śrīnivāsa*—all glories to Śrīnivāsa Ācārya; *jaya mukunda*—all glories to Mukunda; *vāsudeva*—all glories to Vāsudeva; *jaya haridāsa*—all glories to Haridāsa Ṭhākura.

TRANSLATION

All glories to Gadādhara Prabhu! All glories to Śrīnivāsa Ācārya Prabhu! All glories to Mukunda Prabhu and Vāsudeva Prabhu! All glories to Haridāsa Ṭhākura!

TEXT 4

**ଜୟ ଦାମୋଦର-ସରୁପ ଜୟ ମୂରାରି ଗୁପ୍ତ ।
ଏହି ସବ ଚନ୍ଦ୍ରାସମେ ତମଃ କୈଳ ଲୁପ୍ତ ॥ ୫ ॥**

*jaya dāmodara-svarūpa jaya murāri gupta
ei saba candrodaye tamaḥ kaila lupta*

SYNONYMS

jaya—all glories; *dāmodara-svarūpa*—of the name Svarūpa Dāmodara; *jaya*—all glories; *murāri gupta*—of the name Murāri Gupta; *ei saba*—of all these; *candra-udaye*—such moons having arisen; *tamaḥ*—darkness; *kaila*—made; *lupta*—dissipated.

TRANSLATION

All glories to Svarūpa Dāmodara and Murāri Gupta! All these brilliant moons have together dissipated the darkness of this material world.

TEXT 5

**ଜୟ ଶ୍ରୀକାତ୍ଯାନ୍ତରେନ ଭକ୍ତ ଚନ୍ଦ୍ରଗଣ ।
ସବାର ପ୍ରେମ-ଜ୍ୟୋତ୍ସ୍ନାୟ ଉତ୍ସନ୍ନ ତ୍ରିଭୁବନ ॥ ୬ ॥**

*jaya śrī-caitanya-candrera bhakta candra-gaṇa
sabāra prema-jyotsnāya ujjvala tri-bhuvana*

SYNONYMS

jaya—all glories; *śrī-caitanya*—of Lord Caitanya Mahāprabhu; *candrera*—who is as bright as the moon; *bhakta*—devotees; *candra-gaṇa*—other moons; *sabāra*—of all of them; *prema-jyotsnāya*—by the full light of love of Godhead; *ujjvala*—bright; *tri-bhuvana*—all the three worlds.

TRANSLATION

All glories to the moons who are devotees of the principal moon, Lord Caitanya-candra! Their bright moonshine illuminates the entire universe.

PURPORT

In this verse we find the moon described as *candra-gaṇa*, which is plural in number. This indicates that there are many moons. In *Bhagavad-gītā* the Lord says, *nakṣatrāṇāṁ ahaṁ śāśvī*: "Among the stars, I am the moon." (Bg. 10.21) All the stars are like the moon. Western astronomers consider the stars to be suns, but Vedic astronomers, following the Vedic scriptures, consider them moons. The sun has the ability to shine powerfully, and the moons reflect the sunshine and therefore look brilliant. In *Caitanya-caritāmṛta* Kṛṣṇa is described to be like the sun. The supreme powerful is the Supreme Personality of Godhead Śrī Kṛṣṇa, or Lord Śrī Caitanya Mahāprabhu, and His devotees are also bright and illuminating because they reflect the supreme sun. The *Caitanya-caritāmṛta* states:

*kṛṣṇa—sūrya-sama; māyā haya andhakāra
yāhān kṛṣṇa, tāhān nāhi māyāra adhikāra*

"Kṛṣṇa is bright like the sun. As soon as the sun appears, there is no question of darkness or nescience." (Cc. Madhya 22.31) Similarly, this verse also describes that by the illumination of all the moons, brightened by the reflection of the Kṛṣṇa sun, or by the grace of all the devotees of Caitanya Mahāprabhu, the entire world will be illuminated, despite the darkness of Kali-yuga. Only the devotees of Lord Caitanya Mahāprabhu can dissipate the darkness of Kali-yuga, the ignorance of the population of this age. No one else can do so. We therefore wish that all the devotees of the Kṛṣṇa consciousness movement may reflect the supreme sun and thus dissipate the darkness of the entire world.

TEXT 6

ଏହେ ତ' କହିଲ ଗ୍ରନ୍ଥାରମ୍ଭେ ମୁଖବନ୍ଧ ।
ଓବେ କହି ଚିତ୍ୟ-ଲିଳା-କ୍ରମ-ଅନୁବନ୍ଧ ॥ ୬ ॥

*ei ta' kahila granthārambhe mukha-bandha
ebe kahi caitanya-lilā-krama-anubandha*

SYNONYMS

ei ta'—thus; *kahila*—I have spoken; *grantha-ārambhe*—in the beginning of the book; *mukha-bandha*—preface; *ebe*—now; *kahi*—I speak; *caitanya*—of Lord Caitanya Mahāprabhu; *lilā-krama*—the chronological order of His pastimes; *anubandha*—as they are combined together.

TRANSLATION

Thus I have spoken the preface of *Caitanya-caritāmṛta*. Now I shall give a synopsis of the entire book in the form of codes.

TEXT 7

ପ୍ରଥମେ ତ' ସୂତ୍ରରୂପେ କରିଯେ ଗଣନ ।
ପାଛେ ତାହା ବିଜ୍ଞାନି କରିବ ବିବରଣ ॥ ୭ ॥

*prathame ta' sūtra-rūpe kariye gaṇana
pāche tāhā vistāri kariba vivarāṇa*

SYNONYMS

prathame—in the beginning; *ta'*—however; *sūtra-rūpe*—in the form of codes; *kariye*—do; *gaṇana*—counting; *pāche*—thereafter; *tāhā*—that; *vistāri*—describing; *kariba*—I shall do; *vivarāṇa*—expansion.

TRANSLATION

First let me state the pastimes of the Lord in codes. Then I shall describe them in detail.

TEXT 8

ଶ୍ରୀକୃତ୍ତେଷ୍ଟ ମହାପେ ଅବତରି ।
ଆଟଚଲିଶ ସତ୍ସର ପ୍ରକଟ ବିହରି ॥ ୮ ॥

*Śrī-kṛṣṇa-caitanya navadvīpe avatari
āṭa-calliśa vatsara prakata vihari*

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; *navadvīpe*—at Navadvīpa; *avatari*—adventing Himself; *āṭa-calliśa*—forty-eight; *vatsara*—years; *prakata*—visible; *vihari*—enjoying.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu, adventing Himself in Navadvīpa, was visible for forty-eight years, enjoying His pastimes.

TEXT 9

ଚୌଦ୍ଦଶତ ସାତ ଶକେ ଜନ୍ମେର ପ୍ରମାଣ ।
ଚୌଦ୍ଦଶତ ପଞ୍ଚାରେ ହାଇଲ ଅନ୍ତର୍ଧାନ ॥ ୯ ॥

*caudda-śata sāta śake janmera pramāṇa
caudda-śata pañcārē ha-ila antardhāna*

SYNONYMS

caudda-śata—1400; sāta—and seven; śake—in the Śaka Era; janmera—of birth; pramāṇa—evidence; caudda-śata pañcānne—in the year 1455; ha-ila—became; antardhāna—disappearance.

TRANSLATION

In the year 1407 of the Śaka Era, Lord Śrī Caitanya Mahāprabhu appeared, and in the year 1455 He disappeared from this world.

TEXT 10

চক্রিশ বৎসর প্রাতুল কৈল গৃহবাস ।
নিরন্তর কৈল কৃষ্ণ-কীর্তন-বিলাস ॥ ১০ ॥

*cabbīśa vatsara prabhu kaila gṛha-vāsa
nirantara kaila kṛṣṇa-kīrtana-vilāsa*

SYNONYMS

cabbīśa—twenty-four; vatsara—years; prabhu—the Lord; kaila—did; gṛha-vāsa—residing at home; nirantara—always; kaila—did; kṛṣṇa-kīrtana—chanting of the Hare Kṛṣṇa mantra; vilāsa—pastimes.

TRANSLATION

For twenty-four years Lord Caitanya lived in the gṛhastha-āśrama [household life], always engaging in the pastimes of the Hare Kṛṣṇa movement.

TEXT 11

চক্রিশ বৎসর-শেষে করিয়া সন্ন্যাস ।
আর চক্রিশ বৎসর কৈল নীলাচলে বাস ॥ ১১ ॥

*cabbīśa vatsara-śeṣe kariyā sannyāsa
āra cabbīśa vatsara kaila nīlācale vāsa*

SYNONYMS

cabbīśa—twenty-four; vatsara—years; śeṣe—at the end of; kariyā—accepting; sannyāsa—renounced order; āra—another; cabbīśa—twenty-four; vatsara—years; kaila—did; nīlācale—at Jagannātha Puri; vāsa—reside.

TRANSLATION

After twenty-four years He accepted the renounced order of life, sannyāsa, and He resided for twenty-four years more at Jagannātha Puri.

TEXT 12

তার মধ্যে ছয় বৎসর—গমনাগমন।
কহু দক্ষিণ, কহু গোড়, কহু বৃন্দাবন ॥ ১২ ॥

*tāra madhye chaya vatsara—gamanāgamana
kabhu dakṣiṇa, kabhu gauḍa, kabhu vṛndāvana*

SYNONYMS

tāra madhye—out of that; *chaya vatsara*—six years; *gamanāgamana*—touring; *kabhu*—sometimes; *dakṣiṇa*—in South India; *kabhu*—sometimes; *gauḍa*—in Bengal; *kabhu*—sometimes; *vṛndāvana*—in Vṛndāvana.

TRANSLATION

Of these last twenty-four years, He spent the first six years continuously touring India, sometimes in South India, sometimes in Bengal and sometimes in Vṛndāvana.

TEXT 13

অষ্টাদশ বৎসর রহিলা নীলাচলে ।
কৃষ্ণপ্রেম-নামাম্রতে ভাসা'ল সকলে ॥ ১৩ ॥

*aṣṭādaśa vatsara rahilā nilācale
kr̥ṣṇa-prema-nāmāmr̥te bhāsā'la sakale*

SYNONYMS

aṣṭādaśa—eighteen; *vatsara*—years; *rahilā*—remained; *nilācale*—at Jagannātha Puri; *kr̥ṣṇa-prema*—love of Godhead; *nāma-amr̥te*—in the nectar of the Hare Kṛṣṇa mantra; *bhāsā'la*—inundated; *sakale*—everyone.

TRANSLATION

For the remaining eighteen years He continuously stayed in Jagannātha Puri. Chanting the nectarean Hare Kṛṣṇa mahā-mantra, He inundated everyone there in a flood of love of Kṛṣṇa.

TEXT 14

গার্হস্থ্যে প্রভুর লীলা—‘আদি’-নীলাধ্যাম ।
‘মধ্যা’-‘অন্ত্যা’-লীলা—শেষলীলার পুরী নাম ॥ ১৪ ॥

*gārhasthye prabhura līlā—‘ādi’-līlākhyāma
'madhya'-‘antya’-līlā—śeṣa-līlāra dui nāma*

SYNONYMS

gārhasthye—in household life; *prabhura*—of the Lord; *līlā*—pastimes; *ādi*—the original; *līlā*—pastimes; *ākhyāna*—has the name of; *madhya*—middle; *antya*—last; *līlā*—pastimes; *śesa-līlā*—the last part of the pastimes; *dui*—two; *nāma*—names.

TRANSLATION

The pastimes of His household life are known as Ādi-līlā, or the original pastimes. His later pastimes are known as Madhya-līlā and Antya-līlā, or the middle and final pastimes.

TEXT 15

ଆଦିଲୀଳା-ମଧ୍ୟେ ଅଭୂର ଯତେକ ଚରିତ ।
ସୃଜନପେ ମୁରାରି ଗୁଣ୍ଡ କରିଲା ଗ୍ରଥିତ ॥ ୧୫ ॥

*ādi-līlā-madhye prabhura yateka carita
sūtra-rūpe murāri gupta kariā grathita*

SYNONYMS

ādi-līlā—the original pastimes; *madhye*—within; *prabhura*—of the Lord; *yateka*—whatever; *carita*—activities; *sūtra-rūpe*—in the form of codes or notes; *murāri gupta*—of the name Murāri Gupta; *kariā*—has; *grathita*—recorded.

TRANSLATION

All the pastimes enacted by Lord Śrī Caitanya Mahāprabhu in His Ādi-līlā were recorded in the form of codes by Murāri Gupta.

TEXT 16

ଓଭୂର ଯେ ଶୈଖଲୀଳା ସ୍ଵରୂପ-ଦାମୋଦର ।
ସୃଜ କରି' ଗ୍ରହିଲେନ ଗ୍ରହେର ଭିତର ॥ ୧୬ ॥

*prabhura ye śesa-līlā svarūpa-dāmodara
sūtra kari' granthilena granthera bhitarā*

SYNONYMS

prabhura—of the Lord; *ye*—whatever; *śesa-līlā*—pastimes at the end; *svarūpa-dāmodara*—of the name Svarūpa Dāmodara; *sūtra kari'*—in the form of notes; *granthilena*—recorded; *granthera*—a book; *bhitara*—within.

TRANSLATION

His later pastimes [Madhya-līlā and Antya-līlā] were recorded by His secretary, Svarūpa Dāmodara Gosvāmī, and thus kept within a book.

TEXT 17

এই দুই জনের সূত্র দেখিয়া শুনিয়া ।
বর্ণনা করেন বৈষ্ণব ক্রম যে করিয়া ॥ ১৭ ॥

*ei dui janera sūtra dekhiyā ūnīyā
varṇanā karena vaiṣṇava krama ye kariyā*

SYNONYMS

ei—of these; *dui*—two; *janera*—persons; *sūtra*—notes; *dekhiyā*—after looking at; *śunīyā*—and hearing; *varṇanā*—description; *karena*—does; *vaiṣṇava*—the devotee; *krama*—chronological; *ye*—which; *kariyā*—making.

TRANSLATION

By seeing and hearing the notes recorded by these two great personalities, a Vaiṣṇava, a devotee of the Lord, can know these pastimes one after another.

TEXT 18

বাল্য, পৌগণ্ড, কৈশোর, যৌবন,—চারি জন্ম ।
অতএব আদিখণ্ডে লীলা চারি জন্ম ॥ ১৮ ॥

*bālyā, paugṛḍā, kaiśora, yauvana,—cāri bheda
ataeva ādi-khaṇḍe līlā cāri bheda*

SYNONYMS

bālyā—childhood; *paugṛḍā*—early boyhood; *kaiśora*—later boyhood; *yauvana*—youth; *cāri*—four; *bheda*—divisions; *ataeva*—therefore; *ādi-khaṇḍe*—in the original part; *līlā*—of the pastimes; *cāri*—four; *bheda*—divisions.

TRANSLATION

In His original pastimes there are four divisions: *bālyā*, *paugṛḍā*, *kaiśora* and *yauvana* [childhood, early boyhood, later boyhood and youth].

TEXT 19

সর্বসন্তুণপূর্ণাং তাং বন্দে ফান্তমপূর্ণিমাম ।
ষষ্ঠাং শ্রীকৃষ্ণচেতভোধবজীৰ্ণঃ কৃষ্ণনামভিঃ ॥ ১৯ ॥

*sarva-sad-guṇa-pūrṇāṁ tāṁ
vande phālguna-pūrṇimām
yasyāṁ śrī-kṛṣṇa-caitanyo
'vatīrṇah kṛṣṇa-nāmabhiḥ*

SYNONYMS

sarva—all; *sat*—auspicious; *guṇa*—qualities; *pūrṇām*—filled with; *tām*—that; *vande*—I offer obeisances; *phālguna*—of the month of Phālguna; *pūrṇimām*—the full-moon evening; *yasyām*—in which; *śrī-kṛṣṇa-caitanyaḥ*—Lord Śrī Caitanya Mahāprabhu; *avatīrṇaḥ*—advented; *kṛṣṇa*—Lord Kṛṣṇa's; *nāmabhīḥ*—with the chanting of the holy names.

TRANSLATION

I offer my respectful obeisances unto the full-moon evening in the month of Phālguna, an auspicious time full of auspicious symptoms, when Lord Śrī Caitanya Mahāprabhu advented Himself with the chanting of the holy name, Hare Kṛṣṇa.

TEXT 20

कात्सुगुणिमा-सन्ध्याया प्रभुर जन्मोदय ।
सै-काले दैवयोगे चन्द्रग्रहणं हर ॥ २० ॥

phālguna-pūrṇimā-sandhyāya prabhura janmodaya sei-kāle daiva-yoge candra-grahaṇa haya

SYNONYMS

phālguna-pūrṇimā—of the full moon of the month of Phālguna; *sandhyāya*—in the evening; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *janma-udaya*—at the time of His birth; *sei-kāle*—at that moment; *daiva-yoge*—accidentally; *candra-grahaṇa*—lunar eclipse; *haya*—takes place.

TRANSLATION

On the full-moon evening of the month of Phālguna when the Lord took birth, coincidentally there was also a lunar eclipse.

TEXT 21

‘हरि’ ‘हरि’ बले लोक हराशित हरिः ।
जन्मिला चेतना प्रभु ‘नाम’ जन्मार्हिः ॥ २१ ॥

*'hari' 'hari' bale loka haraśita hañā
janmilā caitanya-prabhu 'nāma' janmāiyā*

SYNONYMS

hari hari—the holy names of the Lord; *bale*—speak; *loka*—the people; *haraśita*—jubilant; *hañā*—becoming; *janmilā*—took birth; *caitanya-prabhu*—Lord Śrī Caitanya Mahāprabhu; *nāma*—the holy name; *janmāiyā*—after causing to appear.

TRANSLATION

In jubilation everyone was chanting the holy name of the Lord—“Hari! Hari!”—and Lord Śrī Caitanya Mahāprabhu then appeared, after first causing the appearance of the holy name.

TEXT 22

**জন্ম-বাল্য-পৌগন্ডি-কেশোর-যুবাকালে ।
হরিমাম লওয়াইলা প্রসূ মানা ছলে ॥ ২২ ॥**

*janma-bālyā-pauganda-kaiśora-yuvā-kāle
hari-nāma laoyāilā prabhu nānā chale*

SYNONYMS

janma—time of birth; *bālyā*—childhood; *pauganda*—early boyhood; *kaiśora*—end of boyhood; *yuvā-kāle*—youth; *hari-nāma*—the holy name of the Lord; *laoyāilā*—caused to take; *prabhu*—the Lord; *nānā*—various; *chale*—under different pleas.

TRANSLATION

At His birth, in His childhood, in His early and later boyhood as well as in His youth, Lord Caitanya Mahāprabhu, under different pleas, induced people to chant the holy name of Hari [the Hare Kṛṣṇa mahā-mantra].

TEXT 23

**বাল্যভাব ছলে প্রসূ করেন ক্রমন ।
'কৃষ্ণ' 'হরি' নাম শুনি' রহয়ে রোদন ॥ ২৩ ॥**

*bālyā-bhāva chale prabhu karena krandana
'kṛṣṇa' 'hari' nāma śuni' rahaye rodana*

SYNONYMS

bālyā-bhāva chale—as if in His childhood state; *prabhu*—the Lord; *karena*—does; *krandana*—crying; *kṛṣṇa*—Lord Kṛṣṇa; *hari*—Lord Hari; *nāma*—names; *śuni'*—hearing; *rahaye*—stops; *rodana*—crying.

TRANSLATION

In His childhood, when the Lord was crying, He would stop immediately upon hearing the holy names Kṛṣṇa and Hari.

TEXT 24

**অঙ্গের 'হরি' 'হরি' বলে মাঝীগণ ।
মেধিতে আহিসে মেবা সর্ব বড়ুজন ॥ ২৪ ॥**

*ataeva 'hari' 'hari' bale nārīgāṇa
dekhite āise yebā sarva bandhu-jana*

SYNONYMS

ataeva—therefore; hari hari—the holy name of the Lord; bale—chant; nārīgāṇa—all the ladies; dekhite—to see; āise—they come; yebā—whoever; sarva—all; bandhu-jana—friends.

TRANSLATION

All the friendly ladies who came to see the child would chant the holy names, “Hari, Hari!” as soon as the child would cry.

TEXT 25

**‘গৌরহরি’ বলি’ তারে হাসে সর্ব মানী।
অভিষব ধৈল তাঁর নাম ‘গৌরহরি’ ॥ ২৫ ॥**

*'gaurahari' bali' tāre hāse sarva nārī
ataeva haila tāñra nāma 'gaurahari'*

SYNONYMS

gaurahari—of the name Gaurahari; bali’—addressing Him thus; tāre—unto the Lord; hāse—laugh; sarva nārī—all the ladies; ataeva—therefore; haila—became; tāñra—His; nāma—name; gaurahari—of the name Gaurahari.

TRANSLATION

When all the ladies saw this fun, they enjoyed laughing and called the Lord “Gaurahari.” Since then, Gaurahari became another of His names.

TEXT 26

**বাল্য বয়স— শাবৎ হাতে খড়ি দিল।
পৌগণ্ডা বয়স— শাবৎ বিবাহ না কৈল। ॥ ২৬ ॥**

*bālyā vayasa—yāvat hāte khaḍi dila
paugaṇḍa vayasa—yāvat vivāha nā kaila*

SYNONYMS

bālyā vayasa—childhood age; yāvat—until the time; hāte—in His hand; khaḍi—chalk; dila—was given; paugaṇḍa vayasa—the part of boyhood known as paugaṇḍa; yāvat—until; vivāha—marriage; nā—not; kaila—did take place.

TRANSLATION

His childhood lasted until the date of hāte khādi, the beginning of His education, and His age from the end of His childhood until He married is called paugāṇḍa.

TEXT 27

**বিবাহ করিলে হৈল নবীন যৌবন ।
সর্বত্র লঙ্ঘয়াইল প্রভু মাম-সংকীর্তন ॥ ২৭ ॥**

*vivāha karile haila navīna yauvana
sarvatra laoyāila prabhu nāma-saṅkīrtana*

SYNONYMS

vivāha karile—after getting married; *haila*—began; *navīna*—new; *yauvana*—youth; *sarvatra*—everywhere; *laoyāila*—caused to take; *prabhu*—the Lord; *nāma-saṅkīrtana*—*saṅkīrtana* movement.

TRANSLATION

After His marriage His youth began, and in His youth He induced everyone to chant the Hare Kṛṣṇa mahā-mantra anywhere and everywhere.

TEXT 28

**পৌগাণ্ড-বয়সে পড়েন, পড়ান শিষ্যগণে ।
সর্বত্র করেন কৃকূমামের ব্যাখ্যামে ॥ ২৮ ॥**

*paugaṇḍa-vayase pañena, pañāna śiṣyagaṇe
sarvatra karena kṛṣṇa-nāmera vyākhyāne*

SYNONYMS

paugaṇḍa-vayase—in the age of *paugaṇḍa*; *pañena*—studies; *pañāna*—teaches; *śiṣya-gaṇe*—disciples; *sarvatra*—everywhere; *karena*—does; *kṛṣṇa-nāmera*—the holy name of Lord Kṛṣṇa; *vyākhyāne*—description.

TRANSLATION

During His paugāṇḍa age He became a serious student and also taught disciples. In this way He used to explain the holy name of Kṛṣṇa everywhere.

TEXT 29

**সূজ-বৃত্তি-গীতি-টীকা কৃফেতে ভাগ্যধ ।
শিষ্যের অভীত হয়,— অভাৰ আচ্ছদ ॥ ২৯ ॥**

*sūtra-vṛtti-pāñji-ṭīkā kṛṣṇete tātparya
śiṣyera pratīta haya,—prabhāva āścarya*

SYNONYMS

sūtra—codes; *vṛtti*—explanation; *pāñji*—application; *ṭīkā*—notes; *kṛṣṇete*—unto Kṛṣṇa; *tātparya*—culmination; *śiṣyera*—of the disciple; *pratīta*—realization; *haya*—becomes; *prabhāva*—influence; *āścarya*—wonderful.

TRANSLATION

When teaching a course in grammar [vyākaraṇa] and explaining it with notes, Śrī Caitanya Mahāprabhu taught His disciples about the glories of Lord Kṛṣṇa. All explanations culminated in Kṛṣṇa, and His disciples would understand them very easily. Thus His influence was wonderful.

PURPORT

Śrīla Jīva Gosvāmī compiled a grammar in two parts named *Laghu-hari-nāmāmṛta-vyākaraṇa* and *Bṛhad-dhari-nāmāmṛta-vyākaraṇa*. If someone studies these two texts in *vyākaraṇa*, or grammar, he learns the grammatical rules of the Sanskrit language and simultaneously learns how to become a great devotee of Lord Kṛṣṇa.

In the *Caitanya-bhāgavata*, First Chapter, there is a statement about the method by which Lord Śrī Caitanya Mahāprabhu taught grammar. Lord Caitanya Mahāprabhu explained the codes of grammar to be eternal, like the holy name of Kṛṣṇa. As stated in *Bhagavad-gītā* (15.15), *vedaiś ca sarvair aham eva vedyah*. The purport of all revealed scriptures is understanding of Kṛṣṇa. Therefore if a person explains anything that is not Kṛṣṇa, he simply wastes his time laboring hard without fulfilling the aim of his life. If one simply becomes a teacher or professor of education but does not understand Kṛṣṇa, it is to be understood that he is among the lowest of mankind, as stated in *Bhagavad-gītā* (*narādhamāḥ māyayāpahṛta-jñānāḥ*). If one does not know the essence of all revealed scriptures but still becomes a teacher, his teaching is like the disturbing braying of an ass.

TEXT 30

যারে দেখে, তারে কহে,— কহ কৃষ্ণনাম ।
কৃষ্ণনামে ভাসাইল নবদ্বীপ-গ্রাম ॥৩০॥

*yāre dekhe, tāre kahe,— kaha kṛṣṇa-nāma
kṛṣṇa-nāme bhāsāila navadvīpa-grāma*

SYNONYMS

yāre—whomever; *dekhe*—He sees; *tāre*—to him; *kahe*—He says; *kaha*—speak; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *kṛṣṇa-nāme*—by the holy name of Lord Kṛṣṇa; *bhāsāila*—was inundated; *navadvīpa*—the place of the name Navadvīpa; *grāma*—village.

TRANSLATION

When Lord Caitanya Mahāprabhu was a student, He asked whomever He met to chant the Hare Kṛṣṇa mahā-mantra. In this way He inundated the whole town of Navadvīpa with the chanting of Hare Kṛṣṇa.

PURPORT

The present Navadvīpa-dhāma is but a part of the whole of Navadvīpa. Navadvīpa means “nine islands.” These nine islands, which occupy an area of land estimated at thirty-two square miles, are surrounded by different branches of the Ganges. In all nine of those islands of the Navadvīpa area there are different places for cultivating devotional service. It is stated in the *Śrīmad-Bhāgavatam* that there are *nava-vidha bhakti*, nine different activities of devotional service: *śravaṇarūpī kīrtanarūpī viṣṇoḥ smaraṇarūpī pāda-sevanam arcanarūpī vandanarūpī dāsyarūpī sakhyam ātma-nivedanam*. There are different islands in the Navadvīpa area for cultivation of these nine varieties of devotional service. They are as follows: (1) Antardvīpa, (2) Sīmantadvīpa, (3) Godrumadvīpa, (4) Madhyadvīpa, (5) Koladvīpa, (6) R̄tudvīpa, (7) Jahnudvīpa, (8) Modadruma-dvīpa and (9) Rudradvīpa. According to the settlement map, our ISKCON Navadvīpa center is situated on the Rudradvīpa island. Below Rudradvīpa, in Antardvīpa, is Māyāpur. There Śri Jagannātha Miśra, the father of Caitanya Mahāprabhu, used to reside. In all these different islands, Lord Caitanya Mahāprabhu, as a young man, used to lead His *saṅkīrtana* party. He thus inundated the entire area with the waves of love of Kṛṣṇa.

TEXT 31

**କିଶୋର ବ୍ୟାସେ ଆରମ୍ଭିଲା ସଂକୀର୍ତ୍ତନ ।
ରାତ୍ରା-ଦିନେ ପ୍ରେମେ ମୃତ୍ୟ, ସଜେ ଭକ୍ତଗଣ ॥ ୩୧ ॥**

*kīṣora vayase ārambhilō saṅkīrtana
rātra-dine preme nṛtya, saṅge bhakta-gaṇa*

SYNONYMS

kīṣora *vayase*—just before the beginning of His youthful life; *ārambhilō*—began; *saṅkīrtana*—the *saṅkīrtana* movement; *rātra-dine*—night and day; *preme*—in ecstasy; *nṛtya*—dancing; *saṅge*—along with; *bhakta-gaṇa*—the devotees.

TRANSLATION

Just prior to His youthful life, He began the *saṅkīrtana* movement. Day and night He used to dance in ecstasy with His devotees.

TEXT 32

**ନଗରେ ମଗରେ ଝୟେ କୌରମ କରିଲା ।
ଭାସାଇଲ ତ୍ରିଭୂରମ ପ୍ରେସତକ୍ଷି ମିଶା ॥ ୩୨ ॥**

*nagare nagare bhrame kīrtana kariyā
bhāsāila tri-bhuvana prema-bhakti diyā*

SYNONYMS

nagare nagare—in different parts of the town; *bhrame*—wanders; *kīrtana*—chanting; *kariyā*—performing; *bhāsāila*—inundated; *tri-bhuvana*—all the three worlds; *prema-bhakti*—love of Godhead; *diyā*—distributing.

TRANSLATION

The saṅkīrtana movement went on from one part of the town to another, as the Lord wandered everywhere performing kīrtana. In this way He inundated the whole world by distributing love of Godhead.

PURPORT

One may raise the question how all three worlds became inundated with love of Kṛṣṇa since Caitanya Mahāprabhu performed *kīrtana* only in the Navadvīpa area. The answer is that Lord Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself. The entire cosmic manifestation results from the Lord's first setting it in motion. Similarly, since the *saṅkīrtana* movement was first set in motion five hundred years ago by Śrī Caitanya Mahāprabhu's desire that it spread all over the universe, the Kṛṣṇa consciousness movement, in continuity of that same motion, is now spreading all over the world, and in this way it will gradually spread all over the universe. With the spread of the Kṛṣṇa consciousness movement, everyone will merge in an ocean of love of Kṛṣṇa.

TEXT 33

চক্রিণ ২৪সন্ন ছিছে নবদ্বীপ-গ্রামে।
লওয়াইলা সর্বলোকে কৃকৃত্ত্বেম-নামে ॥ ৩৩ ॥

*cabbīśa vatsara aiche navadvīpa-grāme
laoyāilā sarva-loke kṛṣṇa-prema-nāme*

SYNONYMS

cabbīśa—twenty-four; *vatsara*—years; *aiche*—in that way; *navadvīpa*—of the name Navadvīpa; *grāme*—in the village; *laoyāilā*—induced; *sarva-loke*—every man; *kṛṣṇa-prema*—love of Kṛṣṇa; *nāme*—in the holy name.

TRANSLATION

Lord Caitanya Mahāprabhu lived in the Navadvīpa area for twenty-four years, and He induced every person to chant the Hare Kṛṣṇa mahā-mantra and thus merge in love of Kṛṣṇa.

TEXT 34

ଚକ୍ରବନ୍ଧ ବ୍ସର ଛିଲା କରିଯା ସନ୍ଧ୍ୟାସ ।
ଭକ୍ତଗଣ ଲଙ୍ଘା କୈଳା ନୀଳାଚଳେ ବାସ ॥ ୩୪ ॥

*cabbiśa vatsara chilā kariyā sannyāsa
bhakta-gaṇa lañā kailā nilācale vāsa*

SYNONYMS

cabbiśa—twenty-four; *vatsara*—years; *chilā*—remained; *kariyā*—accepting; *sannyāsa*—the renounced order; *bhakta-gaṇa*—devotees; *lañā*—taking with Him; *kailā*—did; *nilācale*—in Jagannātha Puri; *vāsa*—reside.

TRANSLATION

For His remaining twenty-four years, Śrī Caitanya Mahāprabhu, after accepting the renounced order of life, stayed at Jagannātha Puri with His devotees.

TEXT 35

ତାର ମଧ୍ୟେ ନୀଳାଚଳେ ଛୟ ବ୍ସର ।
ନୃତ୍ୟ, ଗୀତ, ପ୍ରେମଭକ୍ତି-ଦାନ ନିରନ୍ତର ॥ ୩୫ ॥

*tāra madhye nilācale chaya vatsara
nṛtya, gīta, premabhakti-dāna nirantara*

SYNONYMS

tāra madhye—out of those twenty-four years; *nilācale*—while He was staying at Jagannātha Puri; *chaya vatsara*—continuously for six years; *nṛtya*—dancing; *gīta*—chanting; *prema-bhakti*—love of Kṛṣṇa; *dāna*—distribution; *nirantara*—always.

TRANSLATION

For six of these twenty-four years in Nilācala [Jagannātha Puri], He distributed love of Godhead by always chanting and dancing.

TEXT 36

ଶେଷୁବନ୍ଧ, ଆର ଗୌଡ଼-ବ୍ୟାପି ବୃନ୍ଦାବନ ।
ପ୍ରେମ-ନାମ ଅଚାର୍ଯ୍ୟା କରିଲା ଭରମା ॥ ୩୬ ॥

*setubandha, āra gauḍa-vyāpi vṛndāvana
prema-nāma pracāriyā karilā bhramaṇa*

SYNONYMS

setubandha—Cape Comorin; *āra*—and; *gauḍa*—Bengal; *vyāpi*—extending; *vṛndāvana*—to Vṛndāvana; *prema-nāma*—love of Kṛṣṇa and the holy name of Kṛṣṇa; *pracāriyā*—distributing; *kari lā*—performed; *bhramaṇa*—touring.

TRANSLATION

Beginning from Cape Comorin and extending through Bengal to Vṛndāvana, during these six years He toured all of India, chanting, dancing and distributing love of Kṛṣṇa.

TEXT 37

ଏହେ ‘ମଧ୍ୟଲୀଳା’ ନାମ— ଲୀଳା-ମୁଖ୍ୟଧାମ ।
ଶେଷ ଅଷ୍ଟାଦଶ ସର୍ଷ—‘ଅନ୍ୟାଲୀଳା’ ନାମ ॥ ୩୭ ॥

ei ‘madhyalilā’ *nāma*—*lilā-mukhyaadhāma*
šeṣa *aṣṭādaśa* *varṣa*—‘*antyalilā*’ *nāma*

SYNONYMS

ei—these; *madhyalilā nāma*—named the middle pastimes; *lilā*—pastimes; *mukhya-*
dhāma—principal place; *šeṣa*—last; *aṣṭādaśa*—eighteen; *varṣa*—years; *antyalilā*—the final pastimes; *nāma*—named.

TRANSLATION

The activities of Lord Caitanya Mahāprabhu in His travels after He accepted sannyāsa are His principal pastimes. His activities during His remaining eighteen years are called *antya-lilā*, or the final portion of His pastimes.

TEXT 38

ତାର ମଧ୍ୟ ଛୟ ବ୍ୟସର ଭକ୍ତଗଣ-ସଙ୍ଗେ ।
ପ୍ରେମଭକ୍ତି ଲାୟାଇଲ ନୃତ୍ୟ-ଗୀତ-ରଞ୍ଜେ ॥ ୩୮ ॥

tāra madhye chaya vatsara bhaktagaṇa-saṅge
prema-bhakti laoyāila nritya-gīta-raṅge

SYNONYMS

tāra madhye—out of that; *chaya vatsara*—six years; *bhakta-gaṇa-saṅge*—along with devotees; *prema-bhakti*—love of Kṛṣṇa; *laoyāila*—induced; *nritya*—dancing; *gīta*—chanting; *raṅge*—in transcendental bliss.

TRANSLATION

For six of the eighteen years He continuously stayed in Jagannātha Puri, He regularly performed kīrtana, inducing all the devotees to love Kṛṣṇa simply by chanting and dancing.

TEXT 39

**dvādaśa vatsara ūṣe rahilā nīlācale
prema-vasthā ūikhāilā āsvādāna-cchale ॥ ३९ ॥**

*dvādaśa vatsara ūṣe rahilā nīlācale
prema-vasthā ūikhāilā āsvādāna-cchale*

SYNONYMS

dvādaśa—twelve; *vatsara*—years; *ūṣe*—balance; *rahilā*—remained; *nīlācale*—at Jagannātha Puri; *prema*-*avasthā*—a state of ecstasy; *ūikhāilā*—instructed everyone; *āsvādāna*-*chale*—under the plea of tasting it Himself.

TRANSLATION

For the remaining twelve years He stayed in Jagannātha Puri, He taught everyone how to taste the transcendental mellow ecstasy of love of Kṛṣṇa by tasting it Himself.

PURPORT

A person who is advanced in Kṛṣṇa consciousness always feels separation from Kṛṣṇa because such a feeling of separation excels the feeling of meeting Kṛṣṇa. Śrī Caitanya Mahāprabhu, in His last twelve years of existence within this world at Jagannātha Puri, taught the people of the world how, with a feeling of separation, one can develop His dormant love of Kṛṣṇa. Such feelings of separation or meeting with Kṛṣṇa are different stages of love of Godhead. These feelings develop in time when a person seriously engages in devotional service. The highest stage is called *prema-bhakti*, but this stage is attained by executing *sādhana-bhakti*. One should not try to elevate himself artificially to the stage of *prema-bhakti* without seriously following the regulative principles of *sādhana-bhakti*. *Prema-bhakti* is the stage of relishing, whereas *sādhana-bhakti* is the stage of improving in devotional service. Śrī Caitanya Mahāprabhu taught this cult of devotional service in full detail by practical application in His own life. It is said, therefore, *āpani ācari' bhakti ūikhāimu sabāre*. Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, and in the role of a *kṛṣṇa-bhakta*, a devotee of Kṛṣṇa, He instructed the entire world how one can execute devotional service and thus go back home, back to Godhead, in due course of time.

TEXT 40

ରାତ୍ରି-ଦିବସେ କୃକବିରହ-ସୁନ୍ମାନ ।
ଉମାଦେର ଚେଷ୍ଟା କରେ ପ୍ରଲାପ-ବଚନ ॥ ୪୦ ॥

*rātri-divase kṛṣṇa-viraha-sphuraṇa
unmādера ceṣṭā kare pralāpa-vacana*

SYNONYMS

rātri-divase—day and night; *kṛṣṇa-viraha*—feelings of separation from Kṛṣṇa; *sphuraṇa*—awakening; *unmādера*—of a madman; *ceṣṭā*—activities; *kare*—performs; *pralāpa*—talking inconsistently; *vacana*—words.

TRANSLATION

Day and night Lord Caitanya Mahāprabhu felt separation from Kṛṣṇa. Manifesting symptoms of this separation, He cried and talked very inconsistently, like a madman.

TEXT 41

ଶ୍ରୀରାଧାର ପ୍ରଲାପ ଯୈଛେ ଉଦ୍ଧବ-ଦର୍ଶନେ ।
ମେହିମତ ଉମାଦ-ପ୍ରଲାପ କରେ ରାତ୍ରି-ଦିନେ ॥ ୪୧ ॥

*śrī-rādhāra pralāpa yaiche uddhava-darśane
seimata unmāda-pralāpa kare rātri-dine*

SYNONYMS

śrī-rādhāra—of Śrīmatī Rādhārāṇī; *pralāpa*—talking; *yaiche*—as She did; *uddhava-darśane*—by meeting Uddhava; *seimata*—exactly like that; *unmāda*—madness; *pralāpa*—talking inconsistently; *kare*—does; *rātri-dine*—day and night.

TRANSLATION

As Śrīmatī Rādhārāṇī talked inconsistently when She met Uddhava, so also Śrī Caitanya Mahāprabhu relished, both day and night, such ecstatic talk in the mood of Śrīmatī Rādhārāṇī.

PURPORT

In this connection one should refer to Śrīmatī Rādhārāṇī's soliloquy after meeting Uddhava in Vṛndāvana. Śrī Caitanya Mahāprabhu presented a similar picture of such ecstatic imaginary talking. Full of jealousy and madness symptomizing neglect of Kṛṣṇa, Śrīmatī Rādhārāṇī, criticizing a bumblebee, talked just like a madwoman. Śrī Caitanya Mahāprabhu, in the last days of His pastimes, exhibited all the symptoms of such ecstasy. In this connection one should refer to the Fourth Chapter of Ādi-līlā, verses 107 and 108.

TEXT 42

বিজ্ঞাপতি, জয়দেব, চণ্ডীনন্দের গীত ।
আশ্বাদেন রামানন্দ-স্বরূপ-সহিত ॥ ৪২ ॥

*vidyāpati, jayadeva, cañḍīdāsera gīta
āsvādena rāmānanda-svarūpa-sahita*

SYNONYMS

vidyāpati—the author of the name Vidyāpati; *jayadeva*—of the name Jayadeva; *cañḍīdāsera*—of the name Cañḍīdāsa; *gīta*—their songs; *āsvādena*—tastes; *rāmānanda*—of the name Rāmānanda; *svarūpa*—of the name Svarūpa; *sahita*—along with.

TRANSLATION

The Lord used to read the books of Vidyāpati, Jayadeva and Cañḍīdāsa, relishing their songs with His confidential associates like Śrī Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī.

PURPORT

Vidyāpati was a famous composer of songs about the pastimes of Rādhā-Kṛṣṇa. He was an inhabitant of Mithilā, born in a *brāhmaṇa* family. It is calculated that he composed his songs during the reign of King Śivasimha and Queen Lachimādevī in the beginning of the Fourteenth Century of the Śaka Era, almost one hundred years before the appearance of Lord Caitanya Mahāprabhu. The twelfth generation of Vidyāpati's descendants is still living. Vidyāpati's songs about the pastimes of Lord Kṛṣṇa express intense feelings of separation from Kṛṣṇa, and Śrī Caitanya Mahāprabhu relished all those songs in His ecstasy of separation from Kṛṣṇa.

Jayadeva was born during the reign of Mahārāja Lakṣmaṇa Sena of Bengal in the Eleventh or Twelfth Century of the Śaka Era. His father was Bhojadeva, and his mother was Vāmādevī. For many years he lived in Navadvīpa, then the capital of Bengal. His birthplace was in the Birbhum district in the village Kendubilva. In the opinion of some authorities, however, he was born in Orissa, and still others say that he was born in Southern India. He passed the last days of his life in Jagannātha Puri. One of his famous books is *Gīta-govinda*, which is full of transcendental mellow feelings of separation from Kṛṣṇa. The *gopīs* felt separation from Kṛṣṇa before the *rāsa* dance, as mentioned in the *Śrīmad-Bhāgavatam*, and the *Gīta-govinda* expresses such feelings. There are many commentaries on the *Gīta-govinda* by many Vaiṣṇavas.

Cañḍīdāsa was born in the village of Nānnura, which is also in the Birbhum district of Bengal. He was born of a *brāhmaṇa* family, and it is said that he also took birth in the beginning of the Fourteenth Century, Śakabda Era. It has been suggested that Cañḍīdāsa and Vidyāpati were great friends because the writings of both express the transcendental feelings of separation profusely. The feelings of ecstasy described by Cañḍīdāsa and Vidyāpati were actually exhibited by Śrī Caitanya Mahāprabhu. He relished all those feelings in the role of Śrī Rādhārāṇī, and His appropriate as-

sociates for this purpose were Śrī Rāmānanda Rāya and Śrī Svarūpa Dāmodara Gosvāmī. These intimate associates of Lord Caitanya Mahāprabhu helped the Lord very much in the pastimes in which He felt like Rādhārāṇī.

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection that such feelings of separation as Lord Caitanya Mahāprabhu enjoyed from the books of Vidyāpati, Caṇḍīdāsa and Jayadeva are especially reserved for persons like Śrī Rāmānanda Rāya and Svarūpa Dāmodara, who were *paramahaṁsas*, men of the topmost perfection, because of their advanced spiritual consciousness. Such topics are not to be discussed by ordinary persons imitating the activities of Lord Caitanya Mahāprabhu. For critical students of mundane poetry and literary men without God consciousness who are after bodily sense gratification, there is no need to read such a high standard of transcendental literature. Persons who are after sense gratification should not try to imitate *rāgānuga* devotional service. In their songs, Caṇḍīdāsa, Vidyāpati and Jayadeva have described the transcendental activities of the Supreme Personality of Godhead. Mundane reviewers of the songs of Vidyāpati, Jayadeva and Caṇḍīdāsa simply help people in general become debauchees, and this leads only to social scandals and atheism in the world. One should not misunderstand the pastimes of Rādhā and Kṛṣṇa to be the activities of a mundane young boy and girl. The mundane sexual activities of young boys and girls are most abominable. Therefore, those who are in bodily consciousness and who desire sense gratification are forbidden to indulge in discussions of the transcendental pastimes of Śrī Rādhā and Kṛṣṇa.

TEXT 43

কৃষ্ণের বিয়োগে ধত প্রেম-চেষ্টিত ।
আস্বাদিয়া পূর্ণ কৈল আপন বাঞ্ছিত ॥ ৪৩ ॥

*kṛṣṇera viyoge yata prema-çeṣṭita
āsvādiyā pūrṇa kaila āpana vāñchita*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *viyoge*—in separation; *yata*—as many; *prema*—loving affairs; *çeṣṭita*—activities; *āsvādiyā*—tasting them; *pūrṇa*—fulfilled; *kaila*—made; *āpana*—own; *vāñchita*—desires.

TRANSLATION

In separation from Kṛṣṇa, Śrī Caitanya Mahāprabhu relished all these ecstatic activities, and thus He fulfilled His own desires.

PURPORT

In the beginning of *Caitanya-caritāmṛta* it is said that Lord Caitanya appeared to taste the feelings Rādhārāṇī felt upon seeing Kṛṣṇa. Kṛṣṇa Himself could not understand the ecstatic feelings of Rādhārāṇī toward Him, and therefore He desired to accept the role of Rādhārāṇī and thereby taste these feelings. Lord Caitanya is Kṛṣṇa

with the feelings of Rādhā-Kṛṣṇa; in other words, He is a combination of Rādhā and Kṛṣṇa. It is therefore said, *śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya*. By worshiping Śrī Caitanya Mahāprabhu alone, one can relish the loving affairs of Rādhā and Kṛṣṇa together. One should therefore try to understand Rādhā-Kṛṣṇa not directly but through Śrī Caitanya Mahāprabhu and through His devotees. Śrīla Narottama dāsa Ṭhākura therefore says, *rūpa-raghunātha-pade haibe ākuti, kabe hāma bujhaba se yugala-pīriti*: “When shall I develop a mentality of service toward Śrī Rūpa Gosvāmī, Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī and the other devotees of Lord Caitanya and thus become eligible to understand the pastimes of Śrī Rādhā and Kṛṣṇa?”

TEXT 44

অনন্ত চৈতান্যলীলা কৃত্তি জীব হঞ্চ।
কে বর্ণিতে পারে, তাহা বিস্তার করিয়া ॥ ৪৪ ॥

*ananta caitanya-lilā kṣudra jīva hañā
ke varṇite pāre, tāhā vistāra kariyā*

SYNONYMS

ananta—unlimited; *caitanya-lilā*—the pastimes of Lord Caitanya; *kṣudra*—a small; *jīva*—living entity; *hañā*—being; *ke*—who; *varṇite*—describe; *pāre*—can; *tāhā*—that; *vistāra*—expanding; *kariyā*—doing so.

TRANSLATION

The pastimes of Lord Caitanya Mahāprabhu are unlimited. How much can a small living entity elaborate about those transcendental pastimes?

TEXT 45

সূত্রে করি' গণে ষদি আপনে অনন্ত।
সহস্র-বদনে তেহো নাহি পায় অন্ত ॥ ৪৫ ॥

*sūtra kari' gaṇe yadi āpane ananta
sahasra-vadane teñho nāhi pāya anta*

SYNONYMS

sūtra—codes; *kari'*—making; *gaṇe*—counts; *yadi*—if; *āpane*—personally; *ananta*—Śeṣāṅga, the Personality of Godhead; *sahasra-vadane*—by thousands of mouths; *teñho*—He also; *nāhi*—does not; *pāya*—get; *anta*—the limit.

TRANSLATION

If Śeṣāṅga Ananta personally were to make the pastimes of Lord Caitanya into codes, even with His thousands of mouths there is no possibility that He could find their limit.

TEXT 46

ଦାମୋଦର-ସରୂପ, ଆର ଗୁଣ ମୁଖାରି ।
ମୁଖ୍ୟମୁଖ୍ୟଲୀଳା ସୃତେ ଲିଖିଯାଛେ ବିଚାରି' ॥ ୪୬ ॥

*dāmodara-svarūpa, āra gupta murāri
mukhya-mukhya-līlā sūtre likhiyāche vicāri'*

SYNONYMS

dāmodara-svarūpa—of the name Svarūpa Dāmodara; *āra*—and; *gupta murāri*—of the name Murāri Gupta; *mukhya-mukhya*—most important; *līlā*—pastimes; *sūtre*—in codes; *likhiyāche*—have written; *vicāri'*—by mature deliberation.

TRANSLATION

Devotees like Śrī Svarūpa Dāmodara and Murāri Gupta have recorded all the principal pastimes of Lord Caitanya in the form of notes, after deliberate consideration.

TEXT 47

ମେଇ, ଅନୁଶାରେ ଲିଖି ଲୀଳା-ସୂତ୍ରଗଣ ।
ବିଜ୍ଞାରି' ବର୍ଣ୍ଣିଯାଛେନ ତାହା ଦାସ-ବୃଦ୍ଧାବନ ॥ ୪୭ ॥

*sei, anusāre likhi līlā-sūtragaṇa
vistāri' varṇiyāchena tāhā dāsa-vṛndāvana*

SYNONYMS

sei—that; *anusāre*—following; *likhi*—I write; *līlā*—pastimes; *sūtragaṇa*—codes; *vistāri'*—very explicitly; *varṇiyāchena*—has described; *tāhā*—that; *dāsa-vṛndāvana*—Vṛndāvana dāsa Thākura.

TRANSLATION

The notes kept by Śrī Svarūpa Dāmodara and Murāri Gupta are the basis of this book. Following those notes, I write of all the pastimes of the Lord. The notes have been described elaborately by Vṛndāvana dāsa Thākura.

TEXT 48

କୈତାନୀଲାର ବ୍ୟାସ,—ଦାସ ବୃଦ୍ଧାବନ ।
ଅମ୍ବ କରିଲା ଲୀଳା କରିଲା ରଚନ ॥ ୪୮ ॥

*caitanya-līlāra vyāsa,—dāsa vṛndāvana
madhura kariyā līlā kariłā racana*

SYNONYMS

caitanya-līlāra—of the pastimes of Lord Caitanya; *vyāsa*—the authorized writer Vyāsadeva; *dāsa vṛndāvana*—Vṛndāvana dāsa Ṭhākura; *madhura*—sweet; *kariyā*—making it; *līlā*—pastimes; *kari līlā*—did; *racana*—compilation.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura, the authorized writer of the pastimes of Śrī Caitanya Mahāprabhu, is as good as Śrīla Vyāsadeva. He has described the pastimes in such a way as to make them sweeter and sweeter.

TEXT 49

গ্রন্থ-বিস্তার-ভয়ে ছাড়িলা যে যে স্থান ।
সেই সেই স্থানে কিছু করিব ব্যাখ্যান ॥ ৪৯ ॥

*grantha-vistāra-bhaye chāḍilā ye ye sthāna
sei sei sthāne kichu kariba vyākhyāna*

SYNONYMS

grantha—of the book; *vistāra*—of expansion; *bhaye*—being afraid; *chāḍilā*—gave up; *ye ye sthāna*—which different places; *sei sei sthāne*—in those places; *kichu*—something; *kariba*—I shall make; *vyākhyāna*—description.

TRANSLATION

Being afraid of his book's becoming too voluminous, he left some places without vivid descriptions. I shall try to fill those places as far as possible.

TEXT 50

প্রভুর লীলামৃত তেঁহো কৈল অস্বাদন ।
তাঁর ভুক্ত-শেষ কিছু করিয়ে চরণ ॥ ৫০ ॥

*prabhura līlāmṛta teñho kaila āsvādana
tāñra bhukta-śesa kichu kariye carvāṇa*

SYNONYMS

prabhura—of the Lord; *līlāmṛta*—the nectar of the pastimes; *teñho*—he (Vṛndāvana dāsa Ṭhākura); *kaila*—did; *āsvādana*—taste; *tāñra*—his; *bhukta*—remnants; *śesa*—balance; *kichu*—something; *kariye*—I do; *carvāṇa*—chew.

TRANSLATION

The transcendental pastimes of Lord Caitanya have actually been relished by Śrīla Vṛndāvana dāsa Ṭhākura. I am simply trying to chew the remnants of food-stuffs left by him.

TEXT 51

ଆଦିଲୀଳା-ସୂତ୍ର ଲିଖି, ଶୁଣ, ଭକ୍ତଗଣ ।
ସଂକ୍ଷେପେ ଲିଖିଯେ ସମ୍ୟକ ମା ସାହ୍ୟ ଲିଖନ ॥ ୫୧ ॥

*ādi-līlā-sūtra likhi, śuna, bhakta-gaṇa
saṅkṣepe likhiye samyak nā yāya likhana*

SYNONYMS

ādi-līlā—the first part of His pastimes; sūtra likhi—I write in codes; śuna—hear; bhakta-gaṇa—all you devotees; saṅkṣepe—in brief; likhiye—I write; samyak—full; nā—not; yāya—possible; likhana—to write.

TRANSLATION

My dear devotees of Lord Caitanya, let me now write the codes of the Ādi-līlā in brief because it is not possible to describe these pastimes in full.

TEXT 52

କୋନ ବାଞ୍ଚା ପୂର୍ଣ୍ଣ ଲାଗି' ଅଜେତ୍ରକୁମାର ।
ଅବତିର୍ଣ୍ଣ ହେତେ ମନେ କରିଲା ବିଚାର ॥ ୫୨ ॥

*kona vāñchā pūraṇa lāgi' vrajendra-kumāra
avatīrṇa haite mane kariлā vicāra*

SYNONYMS

kona—some; vāñchā—desire; pūraṇa—fulfillment; lāgi'—for the matter of; vrajendra-kumāra—Lord Kṛṣṇa; avatīrṇa haite—to descend as an incarnation; mane—in the mind; kariлā—did; vicāra—consideration.

TRANSLATION

To fulfill a particular desire within His mind, Lord Kṛṣṇa, Vrajendra-kumāra, decided to descend on this planet after mature contemplation.

TEXT 53

ଆଗେ ଅବତାରିଲା ଯେ ଯେ ଗୁରୁ-ପରିବାର ।
ସଂକ୍ଷେପେ କହିଯେ, କହା ମା ସାହ୍ୟ ବିଜ୍ଞାର ॥ ୫୩ ॥

*āge avatārīlā ye ye guru-parivāra
saṅkṣepe kahiye, kahā nā yāya vistāra*

SYNONYMS

āge—first of all; *avatārilā*—allowed to descend; *ye ye*—all those; *guru-parivāra*—family of spiritual masters; *saṅkṣepe*—in brief; *kahiye*—I describe; *kahā*—to describe; *nā*—not; *yāya*—possible; *vistāra*—expansively.

TRANSLATION

Lord Kṛṣṇa therefore first allowed His family of superiors to descend on the earth. I shall try to describe them in brief because it is not possible to describe them fully.

TEXTS 54-55

ଶ୍ରୀଶତୀ-କଗନ୍ଧାଖ, ଶ୍ରୀମାଧବପୁରୀ ।
କେଶବ ଭାରତୀ, ଆର ଶ୍ରୀଲୋକର ପୁରୀ ॥ ୫୪ ॥
ଅର୍ଦେତ ଆଚାର୍ଯ୍ୟ, ଆର ପଣ୍ଡିତ ଶ୍ରୀବାସ ।
ଆଚାର୍ଯ୍ୟତ୍ତ, ବିଜ୍ଞାନିଧି, ଠାକୁର ହରିଦାସ ॥ ୫୫ ॥

*śrī-sacī-jagannātha, śrī-mādhava purī
 keśava bhāratī, ūra śrī-iśvara purī*
*advaita ācārya, ūra pañdita śrīvāsa
 ācāryaratna, vidyānidhi, ṭhākura haridāsa*

SYNONYMS

śrī-sacī-jagannātha—Śrīmatī Śacīdevī and Jagannātha Miśra; *śrī-mādhava purī*—Śrī Mādhavendra Purī; *keśava bhāratī*—of the name Keśava Bhāratī; *ūra*—and; *śrī-iśvara purī*—of the name Śrī Iśvara Purī; *advaita ācārya*—of the name Advaita Ācārya; *ūra*—and; *pañdita śrīvāsa*—of the name Śrīvāsa Pañdita; *ācārya-ratna*—of the name Ācāryaratna; *vidyānidhi*—of the name Vidyānidhi; *ṭhākura haridāsa*—of the name Ṭhākura Haridāsa.

TRANSLATION

Lord Śrī Kṛṣṇa, before appearing as Lord Caitanya, requested these devotees to precede Him: Śrī Śacīdevī, Jagannātha Miśra, Mādhavendra Purī, Keśava Bhāratī, Iśvara Purī, Advaita Ācārya, Śrīvāsa Pañdita, Ācāryaratna, Vidyānidhi and Ṭhākura Haridāsa.

TEXT 56

ଶ୍ରୀହଷ୍ଟ-ନିବାସୀ ଶ୍ରୀଉପେଞ୍ଜମିଆ-ନାମ ।
ବୈକୁଣ୍ଠ, ପଣ୍ଡିତ, ଧଳୀ, ସମୃଦ୍ଧ-ଅଥାମ ॥ ୫୬ ॥

śrī-haṭṭa-nivāṣī śrī-upendra-miśra-nāma
vaiṣṇava, paṇḍita, dhanī, sad-guṇa-pradhāna

SYNONYMS

śrī-haṭṭa-nivāṣī—a resident of Śrihaṭṭa; śrī-upendra-miśra-nāma—by the name of Upendra Miśra; vaiṣṇava—a devotee of Lord Viṣṇu; paṇḍita—learned; dhanī—rich; sat-guṇa-pradhāna—qualified with all good qualities.

TRANSLATION

There was also Śrī Upendra Miśra, a resident of the district of Śrihaṭṭa. He was a great devotee of Lord Viṣṇu, a learned scholar, a rich man and a reservoir of all good qualities.

PURPORT

Upendra Miśra is described in the *Gaura-gaṇoddeśa-dīpikā*, verse 35, as the *gopāla* named Parjanya. The same personality who was formerly the grandfather of Lord Kṛṣṇa appeared as Upendra Miśra at Śrihaṭṭa and begot seven sons. He was a resident of Dhākā-dakṣiṇā-grāma in the district of Śrihaṭṭa. There are still many residents of that part of the country who introduce themselves as belonging to the Miśra family of Śrī Caitanya Mahāprabhu.

TEXTS 57-58

সপ্ত মিশ্র তাঁর পুত্র—সপ্ত শব্দীশ্বর ।
কংসারি, পরমানন্দ, পদ্মনাভ, সর্বেশ্বর ॥ ৫৭ ॥
অগ্নিধার, জনার্দন, ত্রৈলোক্যনাথ ।
নদীয়াতে গঙ্গাবাস কৈল জগন্নাথ ॥ ৫৮ ॥

sapta miśra tāñra putra—sapta iṣiśvara
kaṁsāri, paramānanda, padmanābha, sarveśvara

jagannātha, janārdana, trailokyanātha
nadīyāte gaṅgā-vāsa kaila jagannātha

SYNONYMS

sapta miśra—seven Miśras; *tāñra*—his; *putra*—sons; *sapta*—seven; *iṣi*—great saintly persons; *iṣvara*—most influential; *kaṁsāri*—of the name Kaṁsāri; *paramānanda*—of the name Paramānanda; *padmanābha*—of the name Padmanābha; *sarveśvara*—of the name Sarveśvara; *jagannātha*—of the name Jagannātha; *janārdana*—of the name Janārdana; *trailokyanātha*—of the name Trailokyanātha; *nadīyāte*—at Navadvīpa; *gaṅgā-vāsa*—living on the bank of the Ganges; *kaila*—did; *jagannātha*—the fifth son of Upendra Miśra.

TRANSLATION

Upendra Miśra had seven sons, who were all saintly and most influential: (1) Kāṁśāri, (2) Paramānanda, (3) Padmanābha, (4) Sarveśvara, (5) Jagannātha, (6) Janārdana and (7) Trailokyanātha. Jagannātha Miśra, the fifth son, decided to reside on the bank of the Ganges at Nadia.

TEXT 59

ଅଗନ୍ନାଥ ମିଶ୍ରବର—ପଦବୀ ‘ପୁରଙ୍ଦର’ ।
ନନ୍ଦ-ବସୁଦେବ-ରୂପ ସଦୃଷ୍ଣ-ସାଗର ॥ ୫୯ ॥

*jagannātha miśravara—padavī ‘purandara’
nanda-vasudeva-rūpa sadguṇa-sāgara*

SYNONYMS

jagannātha miśravara—Jagannātha Miśra, who was the chief among the seven; *padavī*—designation; *purandara*—another name of Vasudeva; *nanda*—Nanda, the father of Kṛṣṇa; *vasudeva*—the father of Kṛṣṇa; *rūpa*—like; *sat-guṇa*—good qualities; *sāgara*—ocean.

TRANSLATION

Jagannātha Miśra was designated as Purandara. Exactly like Nanda Mahārāja and Vasudeva, he was an ocean of all good qualities.

TEXT 60

ତାହା ପତ୍ନୀ ‘ଶ୍ଚାଚୀ’-ନାମ, ପତିଵ୍ରତୀ ସତୀ ।
ଯାହା ପିତା ‘ନୀଳାମବର’ ନାମ ଚକ୍ରବର୍ତ୍ତୀ ॥ ୬୦ ॥

*tāṅra patnī ‘śacī’-nāma, pativrata satī
yāṅra pitā ‘nilāmbara’ nāma cakravartī*

SYNONYMS

tāṅra patnī—his wife; *śacī*—of the name Śacī; *nāma*—named; *pativrata*—devoted to her husband; *satī*—chaste; *yāṅra*—whose; *pitā*—father; *nilāmbara*—of the name Nilāmbara; *nāma*—named; *cakravartī*—with the title Cakravartī.

TRANSLATION

His wife, Śrimatī Śacīdevī, was a chaste woman highly devoted to her husband. Śacīdevī's father's name was Nilāmbara, and his surname was Cakravartī.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā*, verse 104, it is mentioned that Nilāmbara Cakravartī was formerly Gargamuni. Some of the family descendants of Nilāmbara

Cakravartī still live in the village of the name Magdōbā in the district of Faridpur in Bangladesh. His nephew was Jagannātha Cakravartī, also known as Māmu Ṭhākura, who became a disciple of Pañḍita Gosvāmī and stayed at Jagannātha Purī as the priest of Ṭotā-gopinātha. Nilāmbara Cakravartī lived at Navadvīpa in the neighborhood of Belapukuriyā. This fact is mentioned in the book *Prema-vilāsa*. Because he lived near the house of the Kazi, the Kazi was also considered one of the maternal uncles of Lord Caitanya Mahāprabhu. The Kazi used to address Nilāmbara Cakravartī as *kākā*, or “uncle.” One cannot separate the residence of the Kazi from Vāmanapukura because the tomb of the Kazi is still existing there. Formerly the place was known as Belapukuriyā, and now it is called Vāmanapukura. This has been ascertained by archeological evidence.

TEXT 61

ରାଧଦେଶେ ଜଗିଲା ଠାକୁର ନିତ୍ୟାନନ୍ଦ ।
ଗଙ୍ଗାଦାସ ପଣ୍ଡିତ, ଗୁଣ ମୁରାରୀ, ମୁକୁନ୍ଦ ॥ ୬୧ ॥

*rādhadeśe janmilā ḫhākura nityānanda
gaṅgādāsa pañḍita, gupta murāri, mukunda*

SYNOMYS

rādhadeśe—the place where there is no Ganges; *janmilā*—took birth; *ṭhākura*—Nityānanda Prabhu; *gaṅgādāsa pañḍita*—of the name Gaṅgādāsa Pañḍita; *gupta murāri*—of the name Murāri Gupta; *mukunda*—of the name Mukunda.

TRANSLATION

In Rādhadeśa, the part of Bengal where the Ganges is not visible, Nityānanda Prabhu, Gaṅgādāsa Pañḍita, Murāri Gupta and Mukunda took birth.

PURPORT

Here *rādhadeśe* refers to the village of the name Ekacakrā in the district of Birbhum, next to Burdwan. After the Burdwan railway station there is another branch line, which is called the Loop Line of the eastern railway, and there is a railway station of the name Mallārapura. Eight miles east of this railway station Ekacakrā Village is still situated. Ekacakrā Village extends north and south for an area of about eight miles. Other villages, namely Vīracandra-pura and Vīrabhadra-pura, are situated within the area of the village of Ekacakrā. In honor of the holy name of Vīrabhadra Gosvāmī, these places are renowned as Vīracandra-pura and Vīrabhadra-pura.

In the Bengali year 1331 a thunderbolt struck the temple of Ekacakrā-grāma. Therefore the temple is now in a broken state. Before this, there were no such accidents in that quarter. Within the temple there is a Deity of Śrī Kṛṣṇa established by Śrī Nityānanda Prabhu. The name of the Deity is Baṅkima Rāya or Bāṅkā Rāya.

On the right side of Bañkima Rāya is a Deity of Jāhnava, and on His left side is Śrīmatī Rādhārāṇī. The priests of the temple describe that Lord Nityānanda Prabhu entered within the body of Bañkima Rāya and that the Deity of Jāhnava-mātā was therefore later placed on the right side of Bañkima Rāya. Afterwards, many other Deities were installed within the temple. On another throne within the temple are Deities of Muralīdhara and Rādhā-Mādhava. On another throne are Deities of Manomohana, Vṛndāvana-candra and Gaura-Nitāi. But Bañkima Rāya is the Deity originally installed by Nityānanda Prabhu.

On the eastern side of the temple is a *ghāṭa* known as Kadamba-khaṇḍī on the bank of the Yamunā, and it is said that the Deity of Bañkima Rāya was floating in the water and Lord Nityānanda Prabhu picked Him up and then installed Him in the temple. Thereafter, in a place known as Bhadṛḍāpura in the village of Vīracandrapura, about half a mile west, in a place underneath a *nīma* tree, Śrīmatī Rādhārāṇī was found. For this reason, the Rādhārāṇī of Barikima Rāya was known as Bhadṛḍā-purera Thākūrāṇī, the mistress of Bhadṛḍāpura. On another throne, on the right side of Bañkima Rāya, is a Deity of Yogamāyā.

Now the temple and temple corridor rest on a high plinth, and on a concrete structure in front of the temple is a meeting hall. It is also said that on the northern side of the temple there was a Deity of Lord Śiva named Bhāṇḍīśvara and that the father of Nityānanda Prabhu, Hādai Paṇḍita, used to worship that Deity. At present, however, the Bhāṇḍīśvara Deity is missing, and in his place a Jagannātha Svāmī Deity has been installed. Lord Nityānanda Prabhu did not factually construct any temples. The temple was constructed at the time of Vīrabhadra Prabhu. In the Bengalī year 1298, the temple being in a delapidated condition, a *brahmācārī* of the name Śivānanda Svāmī repaired it.

In this temple there is an arrangement to offer foodstuffs to the Deity on the basis of seventeen seers of rice and necessary vegetables. The present priestly order of the temple belongs to the family of Gopijana-vallabhānanda, one of the branches of Nityānanda Prabhu. There is a land settlement in the name of the temple, and income from this land finances the expenditures for the temple. There are three parties of priestly *gostvāmīs* who take charge of the temple management one after another. A few steps onward from the temple is a place known as Viśrāmatalā, where it is said that Nityānanda Prabhu in His childhood used to enjoy sporting in various pastimes of Vṛndāvana and the pastime of *rāsa-līlā* with His boy friends.

Near the temple is a place named Āmalītalā, which is so named because of a big tamarind tree there. According to a party named the Neḍādi-sampradāya, Vīrabhadra Prabhu, with the assistance of twelve hundred Neḍās, dug a great lake of the name Śvetagaṅgā. Outside of the temple are tombs of the Gosvāmīs, and there is a small river known as the Maudeśvara, which is called the water of Yamunā. Within half a mile from this small river is the birthplace of Śrī Nityānanda Prabhu. It appears that there was a big meeting hall in front of the temple, but later it became dilapidated. It is now covered by banyan trees. Later on, a temple was constructed within which Gaura-Nityānanda Deities are existing. The temple was constructed by the late Prasannakumāra Kārapharmā. A tablet was installed in his memory in the Bengalī year 1323 in the month of Vaisākha (April-May).

The place where Nityānanda Prabhu appeared is called Garbhavāsa. There is an allotment of about forty-three *bighās* of land to continue the worship in a temple there. The Mahārāja of Dinājapura donated twenty *bighās* of land in this connection. It is said that near the place known as Garbhavāsa, Hādai Paṇḍita conducted a primary school. The priests of this place, listed in a genealogical table, were as follows: (1) Śrī Rāghavacandra, (2) Jagadānanda dāsa, (3) Kṛṣṇadāsa, (4) Nityānanda dāsa, (5) Rāmadāsa, (6) Vrajamohana dāsa, (7) Kānai dāsa, (8) Gauradāsa, (9) Śivānanda dāsa and (10) Haridāsa. Kṛṣṇadāsa belonged to the Ciḍiyā-kuñja at Vṛndāvana. The date of his disappearance is Kṛṣṇa-janmāṣṭami. Ciḍiyā-kuñja is a place now managed by the *gosvāmīs* of Śīṅgāra-ghāṭa in Vṛndāvana. They are also known as belonging to the Nityānanda family, most probably on the basis of their relationship with Kṛṣṇadāsa.

Near Garbhavāsa is a place called Bakulataī, where Śrī Nityānanda Prabhu and His boy friends used to take part in sporting activities known as *jhāla-jhapejā*. There is a *bakula* tree there that is wonderful because all its branches and sub-branches look like the hoods of serpents. It has been suggested that by the desire of Śrī Nityānanda Prabhu, Anantadeva manifested Himself in that way. The tree is very old. It is said that formerly it had two branches, but later on, when the playmates of Nityānanda Prabhu felt inconvenience in jumping from one branch to another, Nityānanda Prabhu, by His mercy, merged the two branches into one.

Another place nearby is named Hāṇtugāḍā. It is said that Lord Nityānanda Prabhu brought all the holy places there. Therefore the people in the surrounding villages go there instead of to the Ganges to take bath. It is named Hāṇtugāḍā because Śrīla Nityānanda Prabhu used to perform the *dadhi-ciḍā* festival of distributing chipped rice with yogurt *prasāda* there and He took the *prasāda* kneeling down. A sanctified lake in this place is always full of water throughout the year. A great fair is held there during Goṣṭhāṣṭamī, and there is another big fair on the birthday of Śrī Nityānanda Prabhu. In the *Gaura-gaṇoddeśa-dīpikā* it is described that Halāyudha, Baladeva, Viśvarūpa and Saṅkarṣaṇa appeared as Nityānanda Avadhūta.

TEXT 62

অসংখ্য ভক্তের করাইলা অবতার ।
শেষে অবতীর্ণ হৈলা ব্রজেন্দ্রকুমার ॥ ৬২ ॥

*asaṅkhyā bhaktera karāilā avatāra
šeṣe avatīrṇa hailā vrajendra-kumāra*

SYNONYMS

asaṅkhyā—unlimited; *bhaktera*—of devotees; *karāilā*—made into being; *avatāra*—incarnation; *šeṣe*—at last; *avatīrṇa*—descended; *hailā*—became; *vrajendra-kumāra*—Lord Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

Lord Kṛṣṇa, Vrajendra-kumāra, first caused countless devotees to appear, and at last He appeared Himself.

TEXT 63

ପ୍ରଭୁର ଆବିର୍ଭାବପୂର୍ବେ ସତ ବୈଷ୍ଣବଗଣ ।
ଅଦ୍ଵୈତ-ଆଚାର୍ଯ୍ୟର ଥାନେ କରେନ ଗମନ ॥ ୬୩ ॥

*prabhura āvirbhāva-pūrve yata vaiṣṇava-gaṇa
advaita-ācāryera sthāne karena gamana*

SYNONYMS

prabhura—of the Lord; āvirbhāva—appearance; pūrve—before; yata—all; vaiṣṇava-gaṇa—devotees; advaita-ācāryera—of Advaita Ācārya; sthāne—place; karena—do; gamana—go.

TRANSLATION

Before the appearance of Lord Caitanya Mahāprabhu, all the devotees of Navadvīpa used to gather in the house of Advaita Ācārya.

TEXT 64

ଶୀଘ୍ର-ଭାଗବତ କହେ ଆଚାର୍ଯ୍ୟ-ଗୋସାଙ୍ଗି ।
ଆନ-କର୍ମ ନିନ୍ଦି' କରେ ଭକ୍ତିର ବଡାହେ ॥ ୬୪ ॥

*gitā-bhāgavata kahe ācārya-gosāñi
jñāna-karma nindī' kare bhaktira baḍāi*

SYNONYMS

gitā—Bhagavad-gītā; bhāgavata—Śrīmad-Bhāgavatam; kahe—recites; ācārya-gosāñi—Advaita Ācārya; jñāna—the path of philosophical speculation; karma—fruitive activity; nindī—decrying; kare—establishes; bhaktira—of devotional service; baḍāi—excellence.

TRANSLATION

In these meetings of the Vaiṣṇavas, Advaita Ācārya used to recite Bhagavad-gītā and Śrīmad-Bhāgavatam, decrying the paths of philosophical speculation and fruitive activity and establishing the superexcellence of devotional service.

TEXT 65

ସର୍ବଶାସ୍ତ୍ରେ କହେ କୃକର୍ତ୍ତବ୍ୟନ ବ୍ୟାଖ୍ୟାନ ।
ଆନ, ଯୋଗ, ତପୋ-ଧର୍ମ ନାହିଁ ମାନେ ଆନ ॥ ୬୫ ॥

*sarva-śāstre kahe kṛṣṇa-bhaktira vyākhyāna
jñāna, yoga, tapo-dharma nāhi māne āna*

SYNONYMS

svarā-śāstre—in all revealed scriptures; *kahe*—says; *kṛṣṇa-bhaktira*—of devotional service to Lord Kṛṣṇa; *vyākhyāna*—explanation; *jñāna*—philosophical speculation; *yoga*—mystic *haṭha-yoga*; *tapas*—austerities; *dharma*—religious procedures; *nāhi*—does not; *māne*—accept; *āna*—other.

TRANSLATION

In all the revealed scriptures of Vedic culture, devotional service to Lord Kṛṣṇa is explained throughout. Therefore devotees of Lord Kṛṣṇa do not recognize the processes of philosophical speculation, mystic yoga, unnecessary austerity and so-called religious rituals. They do not accept any process but devotional service.

PURPORT

Our Kṛṣṇa consciousness movement follows this principle. We do not recognize any method for spiritual realization other than Kṛṣṇa consciousness, devotional service. Sometimes we are criticized by groups following *jñāna*, *yoga*, *tapas* or *dharma*, but fortunately we are unable to make any compromises with them. We simply stand on the platform of devotional service and preach the same principles all over the world.

TEXT 66

**ତୀର୍ତ୍ତ ସନ୍ଧେ ଆନନ୍ଦ କରେ ବୈଷ୍ଣବେର ଗଣ ।
କୃଷ୍ଣକଥା, କୃଷ୍ଣପୂଜା, ନାମସଂକିର୍ତ୍ତନ ॥ ୬୬ ॥**

*tāñra saṅge ānanda kare vaiṣṇavera gaṇa
kṛṣṇa-kathā, kṛṣṇa-pūjā, nāma-saṅkīrtana*

SYNONYMS

tāñra saṅge—with Him (Advaita Ācārya); *ānanda*—pleasure; *kare*—takes; *vaiṣṇavera*—of the devotees; *gaṇa*—assembly; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *kṛṣṇa-pūjā*—worship of Kṛṣṇa; *nāma-saṅkīrtana*—chanting of the Hare Kṛṣṇa *mahā-mantra*.

TRANSLATION

In the house of Advaita Ācārya, all the Vaiṣṇavas took pleasure in always talking of Kṛṣṇa, always worshiping Kṛṣṇa and always chanting the Hare Kṛṣṇa *mahā-mantra*.

PURPORT

On these principles only does the Kṛṣṇa consciousness movement go on. We have no business other than to talk of Kṛṣṇa, worship Kṛṣṇa and chant the Hare Kṛṣṇa *mahā-mantra*.

TEXT 67

କିନ୍ତୁ ସର୍ବଲୋକ ଦେଖି' କୃଷ୍ଣବହିମୁଖ ।
ବିଷୟେ ନିମଗ୍ନ ଲୋକ ଦେଖି' ପାଯ ଦୁଃଖ ॥ ୬୭ ॥

*kintu sarva-loka dekhi' kr̄ṣṇa-bahirmukha
viṣaye nimagna loka dekhi' pāya duḥkha*

SYNONYMS

kintu—but; *sarva-loka*—all people; *dekhi'*—seeing; *kr̄ṣṇa-bahirmukha*—without Kṛṣṇa consciousness; *viṣaye*—material enjoyment; *nimagna*—merged; *loka*—all people; *dekhi'*—seeing; *pāya duḥkha*—felt pained.

TRANSLATION

But Śrī Advaita Ācārya Prabhu felt pained to see all the people without Kṛṣṇa consciousness simply merging in material sense enjoyment.

PURPORT

A bona fide devotee of Lord Kṛṣṇa is always pained to see the fallen condition of the whole world. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say, "There is no scarcity of anything within this world. The only scarcity is of Kṛṣṇa consciousness." That is the vision of all pure devotees. Because of this lack of Kṛṣṇa consciousness in human society, people are suffering terribly, being merged in an ocean of nescience and sense gratification. A devotee onlooker is very much aggrieved to see such a situation in the world.

TEXT 68

ଲୋକେର ନିଷାର-ହେତୁ କରେନ ଚିନ୍ତନ ।
କେମତେ ଏ ସବ ଲୋକେର ହାଇବେ ତାରଣ ॥ ୬୮ ॥

*lokera nistāra-hetu karena cintana
kemate e saba lokera ha-ibe tāraṇa*

SYNONYMS

lokera—of all people; *nistāra-hetu*—for the matter of deliverance; *karena*—does; *cintana*—contemplation; *kemate*—how; *e*—these; *saba*—all; *lokera*—of people in general; *ha-ibe*—will become; *tāraṇa*—liberation.

TRANSLATION

Seeing the condition of the world, He began to think seriously of how all these people could be delivered from the clutches of māyā.

TEXT 69

কৃষ্ণ অবতরি' করেন ভক্তির বিস্তার।
তবে ত' সকল লোকের হাইবে নিষ্ঠার ॥ ৬৯ ॥

*kṛṣṇa avatari' karena bhaktira vistāra
tabe ta' sakala lokera ha-ibe nistāra*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *avatari'*—descending; *karena*—does; *bhaktira*—of devotional service; *vistāra*—expansion; *tabe*—then; *ta'*—certainly; *sakala*—all; *lokera*—of the people; *ha-ibe*—there will be; *nistāra*—liberation.

TRANSLATION

Śrīla Advaita Ācārya Prabhu thought: "If Kṛṣṇa Himself appears to distribute the cult of devotional service, then only will liberation be possible for all people."

PURPORT

Just as a condemned person can be relieved by a special favor of the chief executive head, the president or king, so the condemned people of this Kali-yuga can be delivered only by the Supreme Personality of Godhead Himself or a person especially empowered for this purpose. Śrīla Advaita Ācārya Prabhu desired that the Supreme Personality of Godhead advent Himself to deliver the fallen souls of this age.

TEXT 70

কৃষ্ণ অবতারিতে আচার্য প্রতিজ্ঞা করিয়া।
কৃষ্ণপূজা করে তুলসী-গঙ্গাজল দিয়া ॥ ৭০ ॥

*kṛṣṇa avatārite ācārya pratijñā kariyā
kṛṣṇa-pūjā kare tulasi-gaṅgājala diyā*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *avatārite*—to cause His advent; *ācārya*—Advaita Ācārya; *pratijñā*—promise; *kariyā*—making; *kṛṣṇa-pūjā*—worship of Lord Kṛṣṇa; *kare*—does; *tulasi*—*tulasi* leaves; *gaṅgā-jala*—with Gaṅgā-jala, the water of the Ganges.

TRANSLATION

With this consideration, Advaita Ācārya Prabhu, promising to cause Lord Kṛṣṇa to descend, began to worship the Supreme Personality of Godhead, Kṛṣṇa, with *tulasi* leaves and water of the Ganges.

PURPORT

Tulasī leaves and Ganges water, with, if possible, a little pulp of sandalwood, is sufficient paraphernalia to worship the Supreme Personality of Godhead. The Lord says in *Bhagavad-gītā*:

*patraṇ puṣpaṇ phalaṇ toyāṇ
yo me bhaktyā prayacchatī
tad ahaṇ bhaktī-upahṛtam
aśnāmi prayatātmānaḥ*

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26) Following this principle, Advaita Prabhu pleased the Supreme Personality of Godhead with *tulasī* leaves and water of the Ganges.

TEXT 71

কৃষ্ণের আহ্বান করে সঘন হৃষ্টাৱ ।
হৃষ্টাৱে আকৃষ্ট হৈলা ব্ৰজেন্দ্ৰকুমাৰ ॥ ৭১ ॥

*kṛṣṇera āhvāna kare saghana huṇkāra
huṇkāre ākṛṣṭa hailā vrajendra-kumāra*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *āhvāna*—invitation; *kare*—does; *saghana*—with great gravity; *huṇkāra*—vibration; *huṇkāre*—and by such loud cries; *ākṛṣṭa*—attracted; *hailā*—became; *vrajendra-kumāra*—the son of Vrajendra, Lord Kṛṣṇa.

TRANSLATION

By loud cries He invited Kṛṣṇa to appear, and this repeated invitation attracted Lord Kṛṣṇa to descend.

TEXT 72

অগন্নাথমিশ্র-পত্নী শচীৱ উদারে ।
অষ্ট কন্যা ক্রমে হৈল, জন্ম' জন্ম' মৰে ॥ ৭২ ॥

*jagannātha-miśra-patnī śacīra udare
aṣṭa kanyā krame haila, janmi' janmi' mare*

SYNONYMS

jagannātha-miśra—of the name Jagannātha Miśra; *patnī*—his wife; *śacīra*—of Śacīmātā; *udare*—within the womb; *aṣṭa*—eight; *kanyā*—daughters; *krame*—one after another; *haila*—appeared; *janmi'*—after taking birth; *janmi'*—after taking birth; *mare*—all died.

TRANSLATION

Before the birth of Lord Caitanya Mahāprabhu, eight daughters took birth one after another from the womb of Śacimātā, the wife of Jagannātha Miśra. But just after their birth, they all died.

TEXT 73

অপত্য-বিৱহে মিৰেৱা দুঃখী হৈল মন।
পুত্ৰ লাগি' আৱাধিল বিষ্ণুৱ চৱণ ॥ ৭৩ ॥

*apatyā-virahē miśrera duḥkhī haila mana
putra lāgi' ārādhila viṣṇura caraṇa*

SYNONYMS

apatyā—of children; *virahē*—in separation; *miśrera*—of Jagannātha Miśra; *duḥkhī*—unhappy; *haila*—became; *mana*—mind; *putra*—son; *lāgi'*—for the matter of; *ārādhila*—worshiped; *viṣṇura*—of Lord Viṣṇu; *caraṇa*—lotus feet.

TRANSLATION

Jagannātha Miśra was very unhappy at the death of his children one after another. Therefore, desiring a son, he worshiped the lotus feet of Lord Viṣṇu.

TEXT 74

তবে পুত্ৰ জনমিলা 'বিশ্বরূপ' নাম।
মহা-গুণবান् তেঁহ— 'বলদেব'-ধাম ॥ ৭৪ ॥

*tabe putra janamilā 'viśvarūpa' nāma
mahā-guṇavān teñha— 'baladeva'-dhāma*

SYNONYMS

tabe—thereafter; *putra*—son; *janamilā*—took birth; *viśvarūpa*—Viśvarūpa; *nāma*—named; *mahā guṇavān*—highly qualified; *teñha*—He; *baladeva*—of Lord Baladeva; *dhāma*—incarnation.

TRANSLATION

After this, Jagannātha Miśra got a son of the name Viśvarūpa, who was most powerful and highly qualified because He was an incarnation of Baladeva.

PURPORT

Viśvarūpa was the elder brother of Gaurahari, Lord Śrī Caitanya Mahāprabhu. When arrangements were being made for His marriage, He took *sannyāsa* and left

home. He took the *sannyāsa* name of Saṅkarāraṇya. In 1431, Śakabda Era, He disappeared in Pāñcārapura in the district of Solāpura. As an incarnation of Saṅkarṣana, He is both the ingredient and immediate cause of the creation of this material world. He is nondifferent from Śrī Caitanya Mahāprabhu, as *āṁśa* and *āṁśī*, or the part and the whole, are not different. He belongs to the quadruple manifestation of *caturvyūha* as an incarnation of Saṅkarṣana. In the *Gaura-candrodaya* it is said that Viśvarūpa, after His so-called demise, remained mixed within Śrī Nityānanda Prabhu.

TEXT 75

বলদেৱ-প্ৰকাশ—পৱন্মব্যোমে ‘সঙ্কৰ্ষণ’।
তেঁহ—বিশ্বেৱ উপাদান-নিমিত্ত-কাৰণ ॥ ৭৫ ॥

*baladeva-prakāśa—parama-vyome ‘saṅkarṣaṇa’
teṅha—viśvera upādāna-nimitta-kāraṇa*

SYNONYMS

baladeva-prakāśa—manifestation of Baladeva; *parama-vyome*—in the spiritual sky; *saṅkarṣaṇa*—of the name Saṅkarṣana; *teṅha*—He; *viśvera*—the cosmic manifestation; *upādāna*—ingredient; *nimitta-kāraṇa*—immediate cause.

TRANSLATION

The expansion of Baladeva known as Saṅkarṣana in the spiritual world is the ingredient and immediate cause of this material cosmic manifestation.

TEXT 76

তাঁহা বই বিশ্বে কিছু নাহি দেখি আৱ ।
অতএব ‘বিশ্বরূপ’ নাম যে তাঁহার ॥ ৭৬ ॥

*tāṅhā ba-i viśve kichu nāhi dekhi āra
ataeva ‘viśvarūpa’ nāma ye tāṅhāra*

SYNONYMS

tāṅhā ba-i—except Him; *viśve*—within this cosmic manifestation; *kichu*—something; *nāhi*—there is none; *dekhi*—I see; *āra*—further; *ataeva*—therefore; *viśvarūpa*—universal form; *nāma*—name; *ye*—that; *tāṅhāra*—His.

TRANSLATION

The gigantic universal form is called the Viśvarūpa incarnation of Mahā-Saṅkarṣana. Thus we do not find anything within this cosmic manifestation except the Lord Himself.

TEXT 77

ନୈତକ୍ଷିତଃ ଭଗବତି ହନଟେ ଅଗମୀଖରେ ।
ଓତଂ ପ୍ରୋତମିଦଃ ସମ୍ମନ ତଞ୍ଚବ ସଥା ପଟ୍ଟଃ ॥ ୧୧ ॥

*naitac citram bhagavati hy anante jagad-iśvare
otam protam idam yasmin tantuṣv aṅga yathā paṭah*

SYNONYMS

na—not; etat—this; citram—wonderful; bhagavati—in the Supreme Personality of Godhead; hi—certainly; anante—in the unlimited; jagat-iśvare—the master of the universe; otam—lengthwise; protam—breadthwise; idam—this universe; yasmin—in whom; tantuṣu—in the threads; aṅga—O King; yathā—as much as; paṭah—a cloth.

TRANSLATION

"As the thread in a cloth spreads both lengthwise and breadthwise, so everything we see within this cosmic manifestation is directly and indirectly existing in the Supreme Personality of Godhead. This is not very wonderful for Him."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.15.35).

TEXT 78

ଅତେବ ଅକୁ ତାହିଁ ବଲେ, ‘ବଡ଼ ଭାଇ’ ।
କୃଷ୍ଣ, ବଲରାମ ହୁଇ—ଚିତେନ୍ୟ, ନିତାଇ ॥ ୭୮ ॥

*ataeva prabhu tāhre bale, 'baḍa bhāi'
kṛṣṇa, balarāma dui—caitanya, nitāi*

SYNONYMS

ataeva—therefore; prabhu—Lord Caitanya; tāhre—unto Viśvarūpa; bale—says; bāda bhāi—elder brother; kṛṣṇa—Lord Kṛṣṇa; balarāma—and Bāladeva; dui—two; caitanya—Lord Caitanya Mahāprabhu; nitāi—and Lord Nityānanda Prabhu.

TRANSLATION

Because Mahā-Sāṅkarṣaṇa is the ingredient and efficient cause of the cosmic manifestation, He is present in every detail of it. Lord Caitanya therefore called Him His elder brother. The two brothers are known as Kṛṣṇa and Balarāma in the spiritual world, but at the present moment they are Caitanya and Nitāi. Therefore the conclusion is that Nityānanda Prabhu is the original Sāṅkarṣaṇa, Bāladeva.

TEXT 79

পুত্র পাত্রা দম্পতি হৈলা আনন্দিত মন ।
বিশেষে সেবন করে গোবিন্দচরণ ॥ ৭৯ ॥

*putra pāñā dampati hailā ānandita mana
višeṣe sevana kare govinda-caraṇa*

SYNONYMS

putra—son; *pāñā*—having gotten; *dampati*—husband and wife; *hailā*—became; *ānandita*—pleased; *mana*—mind; *višeṣe*—specifically; *sevana*—service; *kare*—render; *govinda-caraṇa*—the lotus feet of Lord Govinda.

TRANSLATION

The husband and wife [Jagannātha Miśra and Śacīmātā], having gotten Viśvarūpa as their son, were very pleased within their minds. Because of their pleasure, they specifically began to serve the lotus feet of Govinda.

PURPORT

There is a common saying in India that everyone goes to worship the Supreme Personality of Godhead when he is in distress, but when a person is in an opulent position, he forgets God. In *Bhagavad-gītā* (7.16) this is also confirmed:

*catur-vidhā bhajante māṁ
janāḥ sukr̥tino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha*

"If backed by pious activities in the past, four kinds of men—namely, those who are distressed, those in need of money, those searching after knowledge and those who are inquisitive—become interested in devotional service." The husband and wife, Jagannātha Miśra and Śacīmātā, were very unhappy because their eight daughters had passed away. Now, when they got Viśvarūpa as their son, certainly they became extremely happy. They knew that it was by the grace of the Lord that they were endowed with such happiness and opulence. Therefore instead of forgetting the Lord, they become more and more adherent in rendering service to the lotus feet of Govinda. When a common man becomes opulent, he forgets God; but the more opulent a devotee becomes by the grace of the Lord, the more he becomes attached to the service of the Lord.

TEXT 80

চৌজন্ত ছস্ব খকে শেষ মাষ মাসে ।
অগঞ্জাথ-শটৌর দেহে কুকোর অবেশে ॥ ৮০ ॥

*caudda-śata chaya śake ṣeṣa māgha māse
jagannātha-śacīra dehe kṛṣṇera praveṣe*

SYNONYMS

caudda-śata—1400; *chaya*—6; *śake*—in the year of the Śaka Era; *ṣeṣa*—last; *māgha*—Māgha; *māse*—in the month; *jagannātha*—of Jagannātha Miśra; *śacīra*—and of Śacīdevī; *dehe*—in the bodies; *kṛṣṇera*—of Lord Kṛṣṇa; *praveṣe*—by the entrance.

TRANSLATION

In the month of January in the year 1406 of the Śaka Era, Lord Kṛṣṇa entered the bodies of both Jagannātha Miśra and Śacī.

PURPORT

Lord Caitanya Mahāprabhu took His birth in the year 1407, Śaka Era, in the month of Phālguna. But here we see that He entered the bodies of His parents in the year 1406 in the month of Māgha. Therefore, the Lord entered the bodies of His parents thirteen full months before His birth. Generally a common child remains within the womb of his mother for ten months, but here we see that the Lord remained within the body of His mother for thirteen months.

TEXT 81

ମିଶ୍ର କହେ ଶଚୀ-ଥାନେ,—ଦେଖି ଆନ ରୀତ ।
ଜ୍ୟୋତିର୍ମୟ ଦେହ, ଗେହ ଲକ୍ଷ୍ମୀ-ଅଧିଷ୍ଠିତ ॥ ୮୧ ॥

*miśra kahe śacī-sthāne,—dekhi āna rīta
jyotirmaya deha, geha lakṣmī-adhiṣṭhita*

SYNONYMS

miśrakahe—Jagannātha Miśra began to speak; *śacī-sthāne*—in the presence of Śacīdevī-mātā; *dekhi*—I see; *āna*—extraordinary; *rīta*—behavior; *jyotirmaya*—effulgent; *deha*—body; *geha*—home; *lakṣmī*—the goddess of fortune; *adhiṣṭhita*—situated.

TRANSLATION

Jagannātha Miśra said to Śacīmātā: "I see wonderful things! Your body is effulgent, and it appears as if the goddess of fortune were now staying personally in my home."

TEXT 82

ଶାହୀ ତାହୀ ସରଲୋକ କରଯେ ସଜ୍ଜାନ ।
ଘରେ ପାଠୀଇଯା ଦେଇ ଧନ, ସନ୍ତ୍ର, ଧାନ ॥ ୮୨ ॥

*yāhān tāhān sarva-loka karaye sammāna
ghare pāṭhāiyā deya dhana, vastra, dhāna*

SYNONYMS

yāhān—wherever; *tāhān*—anywhere; *sarva-loka*—all people; *karaye*—show; *sammāna*—respect; *ghare*—at home; *pāṭhāiyā*—sending; *deya*—give; *dhana*—riches; *vastra*—cloth; *dhāna*—paddy.

TRANSLATION

“Anywhere and everywhere I go, all people offer me respect. Even without my asking, they voluntarily give me riches, clothing and paddy.”

PURPORT

A *brāhmaṇa* does not become anyone's servant. To render service to someone else is the business of the *śūdras*. A *brāhmaṇa* is always independent because he is a teacher, spiritual master and advisor to society. The members of society provide him with all the necessities for life. In *Bhagavad-gītā* the Lord has divided society into four divisions—*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*. A society cannot run smoothly without this scientific division. A *brāhmaṇa* should give good advice to all the members of the society, a *kṣatriya* should look after the administration, law and order of the society, *vaiśyas* should produce and trade in all the needs of the society, whereas *śūdras* should render service to the higher sections of society (the *brāhmaṇas*, *kṣatriyas* and *vaiśyas*).

Jagannātha Miśra was a *brāhmaṇa*. Therefore people would send him all bodily necessities—money, cloth, grain and so on. While Lord Caitanya was in the womb of Śacīmātā, Jagannātha Miśra received all these necessities of life without asking for them. Because of the presence of the Lord in his family, everyone offered him due respect as a *brāhmaṇa*. In other words, if a *brāhmaṇa* or Vaiṣṇava sticks to his position as an eternal servant of the Lord and executes the will of the Lord, there is no question of scarcity for his personal maintenance or the needs of his family.

TEXT 83

**শচী কহে,—মুঞ্জি দেখো আকাশ-উপরে ।
দিব্যমূর্তি লোক সব যেন শ্রতি করে ॥ ৮৩ ॥**

*śacī kahe,—muñji dekhoñ ākāśa-upare
divya-mūrti loka saba yena stuti kare*

SYNONYMS

śacī kahe—mother Śacīdevī replied; *muñji*—I; *dekhoñ*—see; *ākāśa-upare*—in outer space; *divya-mūrti*—brilliant forms; *loka*—people; *saba*—all; *yena*—as if; *stuti*—prayers; *kare*—offering.

TRANSLATION

Śacīmātā told her husband: “I also see wonderfully brilliant human beings appearing in outer space, as if offering prayers.”

PURPORT

Jagannātha Miśra was honored by everyone on the earth and was supplied with all necessities. Similarly, mother Śaci saw many demigods in outer space offering prayers to her because of Lord Caitanya Mahāprabhu's presence in her womb.

TEXT 84

জগন্নাথ মিশ্র কহে,—স্বপ্ন যে দেখিল ।
জ্যোতির্ময়ধাম মোর হৃদয়ে পশিল ॥ ৮৪ ॥

*jagannātha miśra kahe,—svapna ye dekhila
jyotirmaya-dhāma mora hṛdaye paśila*

SYNONYMS

jagannātha miśra kahe—Jagannātha Miśra replied; *svapna*—dream; *ye*—that; *dekhila*—I have seen; *jyotirmaya*—with a brilliant effulgence; *dhāma*—abode; *mora*—my; *hṛdaye*—in the heart; *paśila*—entered.

TRANSLATION

Jagannātha Miśra then replied: “In a dream I saw the effulgent abode of the Lord enter my heart.

TEXT 85

আমাৱ হৃদয় হৈতে গেলা তোমাৱ হৃদয়ে ।
হেন বুঝি, জন্মিবেন কোন মহাশয়ে ॥ ৮৫ ॥

*āmāra hṛdaya haite gelā tomāra hṛdaye
hena bujhi, janmibena kona mahāśaye*

SYNONYMS

āmāra hṛdaya haite—from my heart; *gelā*—transferred; *tomāra hṛdaye*—into your heart; *hena*—like this; *bujhi*—I understand; *janmibena*—will take birth; *kona*—some; *mahāśaye*—very great personality.

TRANSLATION

“From my heart it entered your heart. I therefore understand that a great personality will soon take birth.”

TEXT 86

এত বলি' দু'হে রাহে হরষিত ইএগ।
শালগ্রাম সেবা করে বিশেষ করিয়া ॥ ৮৬ ॥

*eta bali' duñhe rahe haraṣita hañā
śālagrāma sevā kare višeṣa kariyā*

SYNONYMS

eta bali'—after this conversation; *duñhe*—both of them; *rahe*—remained; *haraṣita*—jubilant; *hañā*—becoming; *śālagrāma*—*śālagrāma-nārāyaṇa-śilā*; *sevā*—service; *kare*—rendered; *višeṣa*—with special attention; *kariyā*—giving it.

TRANSLATION

After this conversation, both husband and wife were very jubilant, and together they rendered service to the household *śālagrāma-śilā*.

PURPORT

Especially in every *brāhmaṇa*'s house there must be a *śālagrāma-śilā* to be worshiped by the *brāhmaṇa* family. This system is still current. People who are *brāhmaṇa* by caste, who are born in a *brāhmaṇa* family, must worship the *śālagrāma-śilā*. Unfortunately, with the progress of Kali-yuga, the so-called *brāhmaṇas*, although very proud of taking birth in *brāhmaṇa* families, no longer worship the *śālagrāma-śilā*. But actually it has been a custom since time immemorial that a person born in a *brāhmaṇa* family must worship the *śālagrāma-śilā* in all circumstances. In our Kṛṣṇa consciousness society, some of the members are very anxious to introduce the *śālagrāma-śilā*, but we have purposely refrained from introducing it because most of the members of the Kṛṣṇa consciousness movement do not originally come from families of the *brāhmaṇa* caste. After some time, when we find that they are actually situated strictly in the line of brahminical behavior, this *śālagrāma-śilā* will be introduced.

In this age, the worship of the *śālagrāma-śilā* is not as important as the chanting of the holy name of the Lord. That is the injunction of the *śāstra*. *Harer nāma harer nāma harer nāmaiva kevalam kalau nāsty eva nāsty eva nāsty eva gatir anyathā*. Śrīla Jīva Gosvāmī's opinion is that by chanting the holy name offenselessly one becomes completely perfect. Nevertheless, just to purify the situation of the mind, worship of the Deity in the temple is also necessary. Therefore when one is advanced in spiritual consciousness or is perfectly situated on a spiritual platform he may take to the worship of the *śālagrāma-śilā*.

The transferring of the Lord from the heart of Jagannātha Miśra to the heart of Śacimātā is explained by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura as follows: "It is to be concluded that Jagannātha Miśra and Śacimātā are *nitya-siddhas*, ever purified associates of the Lord. Their hearts are always uncontaminated, and therefore they never forget the Supreme Personality of Godhead. A common man in this material world has a contaminated heart. He must therefore first purify his heart to come to

the transcendental position. But Jagannātha Miśra and Śacīmātā were not a common man and woman with contaminated hearts. When the heart is uncontaminated, it is said to be in the existential position of *vasudeva*. Vasudeva can beget Vāsudeva, or Kṛṣṇa, who is transcendently situated."

It is to be understood that Śacīdevī did not become pregnant as an ordinary woman becomes pregnant because of sense indulgence. One should not think the pregnancy of Śacīmātā to be that of an ordinary woman because that is an offense. One can understand the pregnancy of Śacīmātā when one is actually advanced in spiritual consciousness and fully engaged in the devotional service of the Lord.

In the *Śrīmad-Bhāgavatam* (10.2.16) it is stated:

*bhagavān api viśvātmā
bhaktānām abhayañkaraḥ
āviveśāṁśa-bhāgena
mana ānakadundubheḥ*

This is a statement regarding the birth of Lord Kṛṣṇa. The incarnation of the Lord entered the mind of Vasudeva and was then transferred to the mind of Devakī. Śrīla Śridhara Svāmī gives the following annotation in this connection: 'manā āviveśa' manasy āvirbabhūva; jīvānām iva na dhātu-sambandha ity arthaḥ. There was no question of the seminal discharge necessary for the birth of an ordinary human being. Śrīla Rūpa Gosvāmī also comments in this connection that Lord Kṛṣṇa first appeared in the mind of Ānakadundubhi, Vasudeva, and was then transferred to the mind of Devakī-devī. Thus the spiritual bliss in the mind of Devakī-devī gradually increased, just as the moon increases every night until it becomes a full moon. At the time of His appearance, Lord Kṛṣṇa came out of the mind of Devakī and appeared within the prison house of Kāṁsa by the side of Devakī's bed. At that time, by the spell of *yogamāyā*, Devakī thought that her child had now been born. In this connection, even the demigods from the celestial kingdom were also bewildered. As it is stated, *muhyanti yat sūrayaḥ* (*Bhāg.* 1.1.1). They came to offer their prayers to Devakī, thinking that the Supreme Lord was within her womb. The demigods came to Mathurā from their celestial kingdom. This indicates that Mathurā is still more important than the celestial kingdom of the upper planetary system.

Lord Kṛṣṇa, as the eternal son of Yaśodāmayī, is always present in Vṛndāvana. The pastimes of Lord Kṛṣṇa are continuously going on within both this material world and the spiritual world. In such pastimes, the Lord always thinks Himself the eternal son of mother Yaśodā and father Nanda Mahārāja. In the Tenth Canto of *Śrīmad-Bhāgavatam*, Chapter Six, verse 43, it is stated, "When magnanimous, broad-hearted Nanda Mahārāja came back from a tour, he immediately took his son Kṛṣṇa on his lap and experienced transcendental bliss by smearing His head." Similarly, in the Tenth Canto, Ninth Chapter, verse 21, it is said, "This Personality of Godhead, appearing as the son of a cowherd damsel, is easily available and understandable to devotees, whereas those who are under the concept of bodily life, even though they

are very advanced in austerity and penance or even though they are great philosophers, are unable to understand Him."

Śrīla Bhaktisiddhānta Sarasvatī Thākura next quotes Śrīpāda Baladeva Vidyābhūṣaṇa, who refers to the prayers offered by the demigods to Lord Kṛṣṇa in the womb of Devakī and summarizes the birth of Kṛṣṇa as follows: "As the rising moon manifests light in the east, so Devakī, who was always situated on the transcendental platform, having been initiated in the Kṛṣṇa *mantra* by Vasudeva, the son of Śūrasena, kept Kṛṣṇa within her heart." From this statement of *Śrīmad-Bhāgavatam* (10.2.18) it is understood that the Supreme Personality of Godhead, having been transferred from the heart of Ānakadundubhi, or Vasudeva, manifested Himself in the heart of Devakī. According to Śrīla Baladeva Vidyābhūṣaṇa, the "heart of Devakī" means the womb of Devakī because in the *Śrīmad-Bhāgavatam*, Tenth Canto, Second Chapter, verse 41, the demigods say, *diṣṭyāṁba te kukṣi-gataḥ paraḥ pumān*: "Mother Devakī, the Lord is already within your womb." Therefore, that the Lord was transferred from the heart of Vasudeva to the heart of Devakī means that He was transferred to the womb of Devakī.

Similarly, in regard to the appearance of Lord Caitanya Mahāprabhu as described in the *Caitanya-caritāmṛta*, the words *viśeṣe sevana kare govinda-carāṇa*, "they specifically began to worship the lotus feet of Govinda," indicate that exactly as Kṛṣṇa appeared in the heart of Devakī through the heart of Vasudeva, so Lord Caitanya appeared in the heart of Śacidevī through the heart of Jagannātha Miśra. This is the mystery of the appearance of Lord Caitanya Mahāprabhu. Consequently, one should not think of Lord Caitanya's appearance as that of a common man or living entity. This subject matter is a little difficult to understand, but for devotees of the Lord it will not at all be difficult to realize the statements given by Kṛṣṇadāsa Kavirāja Gosvāmī.

TEXT 87

ହୈତେ ହୈତେ ହୈଲା ଗର୍ଭ ଅନ୍ତୋଦାସ ମାସ ।
ତଥାପି ଭୂର୍ମିଷ୍ଠ ମହେ,— ମିଶ୍ରେର ହୈଲା ତ୍ରାସ ॥୮୭ ॥

*haite haite haila garbha trayodaśa māsa
tathāpi bhūrmiṣṭha nahe,—miśrera haila trāsa*

SYNONYMS

haite haite—thus becoming; *haila*—it so became; *garbha*—pregnancy; *trayodaśa*—thirteenth; *māsa*—month; *tathāpi*—still; *bhūrmiṣṭha*—delivery; *nahe*—there was no sign; *miśrera*—of Jagannātha Miśra; *haila*—became; *trāsa*—apprehension.

TRANSLATION

In this way the pregnancy approached its thirteenth month, but still there was no sign of the delivery of the child. Thus Jagannātha Miśra became greatly apprehensive.

TEXT 88

ନୀଳାମ୍ବର ଚକ୍ରବତ୍ତୀ କହିଲ ଗଣ୍ୟ ।
ଏହି ମାସେ ପୁତ୍ର ହବେ ଶୁଭକଣ ପାଞ୍ଚ ॥ ୮୮ ॥

*nilāmbara cakravartī kahila gaṇiyā
ei māse putra habe śubha-kṣaṇa pāñč*

SYNONYMS

nilāmbara cakravartī—of the name Nilāmbara Cakravartī; *kahila*—said; *gaṇiyā*—by astrological calculation; *ei māse*—in this month; *putra*—son; *habe*—will take birth; *śubha-kṣaṇa*—auspicious moment; *pāñč*—taking advantage of.

TRANSLATION

Nilāmbara Cakravartī [the grandfather of Śrī Caitanya Mahāprabhu] then did an astrological calculation and said that in that month, taking advantage of an auspicious moment, the child would take birth.

TEXT 89

ଚୌଦ୍ଦଶତ ସାତାଶକେ ମାସ ଯେ ଫାଲ୍ଗୁନ ।
ପୌର୍ଣ୍ଣମାସୀର ସନ୍ଧ୍ୟାକାଳେ ହୈଲେ ଶୁଭକଣ ॥ ୮୯ ॥

*caudda-śata sāta-śake māsa ye phālguna
paurṇamāśīra sandhyā-kāle haile śubha-kṣaṇa*

SYNONYMS

caudda-śata sāta-śake—in 1407 of the Śaka Era; *māsa*—month; *ye*—which; *phālguna*—of the name Phālguna; *paurṇamāśīra*—of the full moon; *sandhyā-kāle*—in the evening; *haile*—there was; *śubha-kṣaṇa*—an auspicious constellation.

TRANSLATION

Thus in the year 1407 of the Śaka Era in the month of Phālguna [March-April] on the evening of the full moon, the desired auspicious moment appeared.

PURPORT

Śrīla Bhaktivinoda Thākura, in his *Amṛta-pravāha-bhāṣya*, has presented the horoscope of Śrī Caitanya Mahāprabhu as follows:

śaka 1407/10/22/28/45
dinam

| | | |
|----|----|----|
| 7 | 11 | 8 |
| 15 | 54 | 38 |
| 40 | 37 | 40 |
| 13 | 6 | 23 |

The explanation of the horoscope given by Bhaktivinoda Ṭhākura is that at the time of the birth of Lord Caitanya Mahāprabhu the constellations were situated as follows: Śukra (Venus) and the constellation of the Aśvinī stars were in the Meṣārāśī (Aries); Ketu (the ninth planet) and Uttaraphalgunī were in the Siṁha-rāśī (Leo); Candra (the moon) was in Pūrvaphalgunī (the eleventh lunar mansion); Śani (Saturn) and Jyeṣṭhā were in Vṛścīka (Scorpio); Br̥haspati (Jupiter) and Pūrvāśāḍhā were in Dhanu (Sagittarius); Maṅgala (Mars) and Śravaṇā were in Makara (Capricorn); Ravi (the sun) was in Kumbha-rāśī (Aquarius); Rāhu was in Pūrvabhādrapāda; and Budha (Mercury) and Uttarabhādrapāda were in Mīna (Pisces). The day was *sirñhalagna*.

TEXT 90

সিংহ-নাশি, সিংহ-লগ্ন, উচ্চ গ্রহগণ ।
ষড়-বর্গ, অষ্টা-বর্গ, সর্ব সুলক্ষণ ॥ ১০ ॥

*siṁha-rāśī, siṁha-lagna, ucca graha-gaṇa
ṣaḍ-varga, aṣṭa-varga, sarva su lakṣaṇa*

SYNONYMS

siṁha—the lion; *rāśi*—sign of the zodiac; *siṁha*—the lion; *lagna*—birth moment; *ucca*—high; *graha-gaṇa*—all planets; *ṣaḍ-varga*—six area; *aṣṭa-varga*—eight area; *sarva*—all; *su-lakṣaṇa*—auspiciousness.

TRANSLATION

According to the Jyotir Veda, or Vedic astronomy, when the figure of the lion appears both in the zodiac and the time of birth [lagna], this indicates a very high conjunction of planets, an area under the influence of *ṣaḍ-varga* and *aṣṭa-varga*, which are all-auspicious moments.

PURPORT

The divisions of the *ṣaḍ-varga* area are technically called *kṣetra*, *horā*, *drekkāṇa*, *navāṁśa*, *dvādaśāṁśa* and *triṁśāṁśa*. According to Jyotir-vedic astrology, when it is calculated who rules the constellation of six areas, the auspicious moment is calculated. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who was previously also a great astrologer, says that in the book named *Br̥haj-jötaka* and other books there are directions for knowing the movements of the stars and planets. One who knows the process of drawing a straight line and thus understands the area of *aṣṭa-varga* can explain the auspicious constellations. This science is known especially by persons who are called *horā-śāstra-vit*, or those who know the scripture of the name *Horā*. On the strength of astrological calculations from the *Horā* scripture, Nīlāmbara Cakravartī, the grandfather of Śrī Caitanya Mahāprabhu, ascertained the auspicious moment in which the Lord would appear.

TEXT 91

অ-কলଙ୍କ ଗୌରଚନ୍ଦ୍ର ମିଳା ଦରଶନ ।
স-କଲଙ୍କ ଚନ୍ଦ୍ର ଆର କୋଣ ପ୍ରୟୋଜନ ॥ ୧୧ ॥

*a-kalaṅka gauracandra dilā darasana
sa-kalaṅka candre āra kon prayojana*

SYNONYMS

a-kalaṅka—without contamination; *gauracandra*—the moon of Lord Caitanya Mahāprabhu; *dilā*—gave; *darasana*—audience; *sa-kalaṅka*—with contamination; *candre*—for a moon; *āra*—also; *kon*—what; *prayojana*—necessity.

TRANSLATION

When the spotless moon of Caitanya Mahāprabhu became visible, what would be the need for a moon full of black marks on its body?

TEXT 92

এত জানি' রাহু কৈল চন্দ্ৰের গ্ৰহণ ।
'কৃষ্ণ' 'কৃষ্ণ' 'হরি' নামে ভাসে ত্ৰিভুবন ॥ ୧୨ ॥

*eta jāni' rāhu kaila candrera grahaṇa
'kṛṣṇa' 'kṛṣṇa' 'hari' nāme bhāse tri-bhuvana*

SYNONYMS

eta jāni'—knowing all this; *rāhu*—the zodiac figure Rāhu; *kaila*—attempted; *candrera*—of the moon; *grahaṇa*—eclipse; *kṛṣṇa* *kṛṣṇa*—the holy name of Kṛṣṇa; *hari*—the holy name of Hari; *nāme*—the names; *bhāse*—inundated; *tri-bhuvana*—the three worlds.

TRANSLATION

Considering this, Rāhu, the black planet, covered the full moon, and immediately vibrations of “Kṛṣṇa! Kṛṣṇa! Hari!” inundated the three worlds.

PURPORT

According to the *Jyotir Veda*, the Rāhu planet comes in front of the full moon, and thus a lunar eclipse takes place. It is customary in India that all the followers of the Vedic scriptures take bath in the Ganges or the sea as soon as there is a lunar or solar eclipse. All strict followers of Vedic religion stand up in the water throughout the whole period of the eclipse and chant the Hare Kṛṣṇa *mahā-mantra*. At the time of the birth of Lord Caitanya Mahāprabhu such a lunar eclipse took place, and naturally all the people standing in the water were chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 93

অয় অয় ধ্বনি হৈল সকল ভুবন ।
চমৎকার হৈয়া লোক ভাবে মনে ঘন ॥ ৯৩ ॥

*jaya jaya dhvani haila sakala bhuvana
camatkāra haiyā loka bhāve mane mana*

SYNONYMS

jaya jaya—all glories; dhvani—vibration; haila—there was; sakala—all; bhuvana—worlds; camatkāra—wonderful; haiyā—becoming; loka—all the people; bhāve—state; mane mana—with their minds.

TRANSLATION

All people thus chanted the Hare Kṛṣṇa mahā-mantra during the lunar eclipse, and their minds were struck with wonder.

TEXT 94

জগৎ ভরিয়া লোক বলে —‘হরি’ ‘হরি’ ।
সেইক্ষণে গৌরকৃষ্ণ ভূমে অবতরি ॥ ৯৪ ॥

*jagat bhariyā loka bale—'hari' 'hari'
sei-kṣaṇe gaurakṛṣṇa bhūme avatari*

SYNONYMS

jagat—the whole world; bhariyā—fulfilling; loka—people; bale—said; hari hari—the holy name of the Lord; sei-kṣaṇe—at that time; gaurakṛṣṇa—Lord Kṛṣṇa in the form of Gaurahari; bhūme—on the earth; avatari—adverted.

TRANSLATION

When the whole world was thus chanting the holy name of the Supreme Personality of Godhead, Kṛṣṇa in the form of Gaurahari advented Himself on the earth.

TEXT 95

প্ৰসন্ন হৈল সব জগতেৰ ঘন ।
'হরি' বলি' হিন্দুকে হাস্য কৱয়ে যবন ॥ ৯৫ ॥

*prasanna ha-ila saba jagatera mana
'hari' bali' hinduke hāsyā karaye yavana*

SYNONYMS

prasanna—joyful; *ha-ila*—became; *saba*—all; *jagatera*—of the whole world; *mana*—the mind; *hari*—the holy name of the Lord; *bali*'—saying; *hinduke*—unto the Hindus; *hāsyā*—laughing; *karaye*—do so; *yavana*—the Mohammedans.

TRANSLATION

The whole world was pleased. While the Hindus chanted the holy name of the Lord, the non-Hindus, especially the Mohammedans, jokingly imitated the words.

PURPORT

Although the Mohammedans or non-Hindus have no interest in chanting the holy name of the Lord, the Hare Kṛṣṇa *mahā-mantra*, while the Hindus in Navadvīpa chanted during the lunar eclipse the Mohammedans also imitated them. Thus the Hindus and Mohammedans joined together in chanting the holy name of the Lord when Śrī Caitanya Mahāprabhu advented Himself.

TEXT 96

‘হরি’ বলি’ নারীগণ দেই হুলাহলি ।
স্বর্গে বাঞ্ছন্তু করে দেব কৃতুহলী ॥ ৯৬ ॥

*'hari' bali' nārīgaṇa dei hulāhuli
svarge vāḍya-nṛtya kare deva kutūhalī'*

SYNONYMS

hari bali'—by saying the word Hari; *nārī-gaṇa*—all the ladies; *dei*—chanting; *hulāhuli*—the sound of *hulāhuli*; *svarge*—in the heavenly planets; *vāḍya-nṛtya*—music and dance; *kare*—do; *deva*—demigods; *kutūhalī*—curious.

TRANSLATION

While all the ladies vibrated the holy name of Hari on earth, in the heavenly planets dancing and music were going on, for the demigods were very curious.

TEXT 97

প্রসন্ন হৈল দশ দিক্, প্রসন্ন নদীজল ।
স্থাবর-জংগম হৈল আনন্দে বিহ্বল ॥ ৯৭ ॥

*prasanna haila daśa dik, prasanna nadījala
sthāvara-jaṅgama haila ānande vihvala*

SYNONYMS

prasanna—jubilant; *haila*—became; *daśa*—ten; *dik*—directions; *prasanna*—satisfied; *nadi-jala*—the water of the rivers; *sthāvara*—immovable; *jaṅgama*—movable; *haila*—became; *ānande*—in joy; *vihvala*—overwhelmed.

TRANSLATION

In this atmosphere, all the ten directions became jubilant, as did the waves of the rivers. Moreover, all beings, moving and non-moving, were overwhelmed with transcendental bliss.

TEXT 98

नदीया-उदयगिरि, पूर्णचतुर्ष्व गोरहरि,
 कृपा करि' हृष्ट उमय ।
 पाप-तमः हैला नाश, त्रिजगतेर ऊलास,
 जगभरि' हरिध्वनि हय ॥ ९८ ॥

nadiyā-udayagiri, pūrṇacandra gaurahari,
kṛpā kari' ha-ila udaya
pāpa-tamah haila nāśa, tri-jagatera ullāsa,
jagabhari' hari-dhvani haya

SYNONYMS

nadiyā—the place known as Nadīyā; *udayagiri*—is the appearing place; *pūrṇa-candra*—the full moon; *gaurahari*—Lord Śrī Caitanya Mahāprabhu; *kṛpā*—by mercy; *kari'*—doing so; *ha-ila*—became; *udaya*—risen; *pāpa*—sinful; *tamah*—darkness; *haila*—became; *nāśa*—dissipated; *tri-jagatera*—of the three worlds; *ullāsa*—happiness; *jagabhari'*—filling the whole world; *hari-dhvani*—the transcendental vibration of Hari; *haya*—resounded.

TRANSLATION

Thus by His causeless mercy the full moon, Gaurahari, rose in the district of Nadia, which is compared to Udayagiri, where the sun first becomes visible. His rising in the sky dissipated the darkness of sinful life, and thus the three worlds became joyful and chanted the holy name of the Lord.

TEXT 99

सेहैकाले निजालय, औठिया अटेत राम,
 मृद्यु करने आलम्बित-मने ।
 हरिधारे लक्ष्मा सजे, हस्तार-कीर्तन-रङ्गे,
 केले नाचे, केह माहि जामे ॥ ९९ ॥

*sei-kāle nijālaya, uṭhiyā advaita rāya,
nṛtya kare ānandita-mane
haridāse lañā saṅge, huṇkāra-kīrtana-raṅge
kene nāce, keha nāhi jāne*

SYNONYMS

sei-kāle—at that time; *nija-ālaya*—in His own house; *uṭhiyā*—standing; *advaita*—Advaita Ācārya; *rāya*—the rich man; *nṛtya*—dancing; *kare*—performs; *ānandita*—with joyful; *mane*—mind; *haridāse*—Thākura Haridāsa; *lañā*—taking; *saṅge*—with Him; *huṇkāra*—loudly; *kīrtana*—saṅkīrtana; *raṅge*—performing; *kene*—why; *nāce*—dances; *keha nāhi*—no one; *jāne*—knows.

TRANSLATION

At that time Śrī Advaita Ācārya Prabhu, in His own house at Śāntipura, was dancing in a pleasing mood. Taking Haridāsa Thākura with Him, He danced and loudly chanted Hare Kṛṣṇa. But why they were dancing, no one could understand.

PURPORT

It is understood that Advaita Prabhu, at that time, was in His own paternal house at Śāntipura. Haridāsa Thākura frequently used to meet Him. Coincidentally, therefore, he was also there, and upon the birth of Śrī Caitanya Mahāprabhu both of them immediately began to dance. But no one in Śāntipura could understand why those two saintly persons were dancing.

TEXT 100

দেখি' উপরাগ হাসি', শীঘ্ৰ গভাৰাটে আসি',
আমলে কৰিল গভাৰাম ।
পাঞ্চা উপরাগ-ছলে, আপনাৰ অনোবলে,
ভ্ৰান্তণেৰে দিল মানা দান ॥ ১০০ ॥

*dekhi' uparāga hāsi', sīghra gaṅgā-ghāṭe āsi'
ānande karila gaṅgā-snāna
pāñā uparāga-chale, āpanāra mano-bale,
brāhmaṇere dila nānā dāna*

SYNONYMS

dekhi'—seeing; *uparāga*—the eclipse; *hāsi'*—laughing; *sīghra*—very soon; *gaṅgā-ghāṭe*—on the bank of the Ganges; *āsi'*—coming; *ānande*—in jubilation; *karila*—took; *gaṅgā-snāna*—bath in the Ganges; *pāñā*—taking advantage of; *uparāga-chale*—on the event of the lunar eclipse; *āpanāra*—His own; *mano-bale*—by the strength of mind; *brāhmaṇere*—unto the brāhmaṇas; *dila*—gave; *nānā*—various; *dāna*—charities.

TRANSLATION

Seeing the lunar eclipse and laughing, both Advaita Ācārya and Haridāsa Thākura immediately went to the bank of the Ganges and bathed in the Ganges in great jubilation. Taking advantage of the occasion of the lunar eclipse, Advaita Ācārya, by His own mental strength, distributed various types of charity to the brāhmaṇas.

PURPORT

It is the custom of Hindus to give in charity to the poor as much as possible during the time of a lunar or solar eclipse. Advaita Ācārya, therefore, taking advantage of this eclipse, distributed many varieties of charity to the brāhmaṇas. In the Śrīmad-Bhāgavatam there is a statement in the Tenth Canto, Third Chapter, verse 11, that when Kṛṣṇa took His birth, immediately Vasudeva, taking advantage of this moment, distributed ten thousand cows to the brāhmaṇas. It is customary among Hindus that at the time a child is born, especially a male child, the parents distribute great charity in jubilation. Advaita Ācārya was actually interested in distributing charity because of Lord Caitanya's birth at the time of the lunar eclipse. People could not understand, however, why Advaita Ācārya was giving such a great variety of things in charity. He did so not because of the lunar eclipse but because of the Lord's taking birth at that moment. He distributed charity exactly as Vasudeva did at the time of Lord Kṛṣṇa's appearance.

TEXT 101

ଅଗତ ଆନନ୍ଦମୟ, ଦେଖି' ମନେ ସବିଶ୍ୱାସ,
 ଠାରେଠୋରେ କହେ ହରିଦାସ ।
 ତୋମାର ଝିଛନ ରଙ୍ଗ, ମୋର ମନ ପରମାନ୍ତ,
 ଦେଖି—କିଛୁ କାର୍ଯ୍ୟ ଆଚେ ଭାସ ॥ ୧୦୧ ॥

*jagat ānandamaya, dekhi' mane sa-vismaya,
 ṭhāreṭhore kahe haridāsa
 tomāra aichana raṅga, mora mana parasanna,
 dekhi—kīchū kārye āche bhāsa*

SYNONYMS

jagat—the whole world; *ānandamaya*—full of pleasure; *dekhi'*—seeing; *mane—* within the mind; *sa-vismaya*—with amazement; *ṭhāreṭhore*—by direct and indirect indications; *kahe*—says; *haridāsa*—Haridāsa Thākura; *tomāra*—Your; *aichana*—that kind of; *raṅga*—performance; *mora*—my; *mana*—mind; *parasanna*—very much pleased; *dekhi*—I can understand; *kīchū*—something; *kārye*—in work; *āche*—there is; *bhāsa*—indication.

TRANSLATION

When he saw that the whole world was jubilant, Haridāsa Thākura, his mind astonished, directly and indirectly expressed himself to Advaita Ācārya: "Your

dancing and distributing charity are very pleasing to me. I can understand that there is some special purpose in these actions."

TEXT 102

ଆଚାର୍ୟରଙ୍ଗ, ଶ୍ରୀବାସ, ହୈଲ ମନେ ଶୁଖୋଳାସ,
 ଯାହି' ସ୍ନାନ କୈଳ ଗଞ୍ଜାଲେ ।
 ଆନନ୍ଦେ ବିହଳ ମନ, କରେ ହରିସଂକୀର୍ତ୍ତନ,
 ନାନା ଦାନ କୈଳ ମନୋବଲେ ॥ ୧୦୨ ॥

ācāryaratna, śrīvāsa, haila mane sukholāsa
 yāi' snāna kaila gaṅgā-jale
 ānande vihvala mana, kare hari-saṅkīrtana
 nānā dāna kaila mano-bale

SYNONYMS

ācāryaratna—of the name Ācāryaratna; śrīvāsa—of the name Śrīvāsa; *haila*—became; *mane*—in the mind; *sukha-ullāsa*—happy; *yāi'*—going; *snāna*—bathing; *kaila*—executed; *gaṅgā-jale*—in the water of the Ganges; *ānande*—in jubilation; *vihvala*—overwhelmed; *mana*—mind; *kare*—does; *hari-saṅkīrtana*—performance of *saṅkīrtana*; *nānā*—various; *dāna*—charities; *kaila*—did; *manas-bale*—by the strength of the mind.

TRANSLATION

Ācāryaratna [Candraśekhara] and Śrīvāsa Thākura were overwhelmed with joy, and immediately they went to the bank of the Ganges to take bath in the water of the Ganges. Their minds full of happiness, they chanted the Hare Kṛṣṇa mantra and gave charity by mental strength.

TEXT 103

ଏହି ମତ ଭକ୍ତତତ୍ତ୍ଵ, ଯୀନ୍ର ଯେହି ଦେଶେ ଶିତ୍ତ,
 ତାହା ତାହା ପାଞ୍ଚ ମନୋବଲେ ।
 ନାଚେ, କରେ ସଂକୀର୍ତ୍ତନ, ଆନନ୍ଦେ ବିହଳ ମନ,
 ଦାନ କରେ ଗ୍ରହଣେର ଛଲେ ॥ ୧୦୩ ॥

ei mata bhakta-tati, yāñra yei deše sthiti,
 tāhān tāhān pāñā mano-bale
 nāce, kare saṅkīrtana, ānande vihvala mana,
 dāna kare grahaṇera chale

SYNONYMS

ei mata—in this way; *bhakta-tati*—all the devotees there; *yāñra*—whose; *yei-* whichever; *deśe*—in the country; *sthiti*—resident; *tāhāñ tāhāñ*—there and there; *pāñā*—taking advantage; *manas-bale*—by the strength of the mind; *nāce*—dance; *kare saṅkīrtana*—perform *saṅkīrtana*; *ānande*—in joyfulness; *vihvala*—overwhelmed; *mana*—mind; *dāna*—in charity; *kare*—give; *grahāpera*—of the lunar eclipse; *chale*—on the pretense.

TRANSLATION

In this way all the devotees, wherever they were situated, in every city and every country, danced, performed *saṅkīrtana*, and gave charity by mental strength on the plea of the lunar eclipse, their minds overwhelmed with joy.

TEXT 104

ব্রাহ্মণ-সজ্জন-নারী, মানা-দ্রব্যে ধরী ভরি'
 আইলা সবে ঘোড়ুক লইয়া ।
 যেন কাঠা-সোণা-ছ্যতি, দেখি' বালকের মূর্তি,
 আশীর্বাদ করে সুখ পাণ্ডা ॥ ১০৪ ॥

brāhmaṇa-sajjana-nārī, nānā-dravye thālī bhari'
 āilā sabe yautuka la-iyā
 yena kāñcā-soñā-dyuti, dekhi' bālakera mūrti,
 āśīrvāda kare sukha pāñā

SYNONYMS

brāhmaṇa—the respectful *brāhmaṇas*; *sat-jana*—gentlemen; *nārī*—ladies; *nānā*—varieties; *dravye*—with gifts; *thālī*—plates; *bhari'*—filled up; *āilā*—came; *sabe*—all; *yautuka*—presentations; *la-iyā*—taking; *yena*—like; *kāñcā*—raw; *soñā*—gold; *dyuti*—glaring; *dekhi'*—seeing; *bālakera*—of the child; *mūrti*—form; *āśīrvāda*—blessings; *kare*—offered; *sukha*—happiness; *pāñā*—achieving.

TRANSLATION

All sorts of respectful *brāhmaṇa* gentlemen and ladies, carrying plates filled with various gifts, came with their presentations. Seeing the newborn child, whose form resembled natural glaring gold, all of them with happiness offered their blessings.

TEXT 105

সাবিত্তী, গৌরী, সরম্বতী, খটী, রম্ভা, অনুমতী,
 আর ষত দেব-নারীগণ ।

ନାନା-ତ୍ରୟେ ପାତ୍ର ଭରି', ଆଜ୍ଞାର ବେଶ ଧରି',
ଆସି' ସବେ କରେ ମରଶନ ॥ ୧୦୫ ॥

*sāvitri, gaurī, sarasvatī, śacī, rambhā, arundhatī,
āra yata deva-nārīgaṇa
nānā-dravye pātra bhari', brāhmaṇīra veśa dhari',
āsi' sabe kare daraśana*

SYNONYMS

sāvitri—the wife of Lord Brahmā; gaurī—the wife of Lord Śiva; sarasvatī—the wife of Lord Nṛsiṁhadeva; śacī—the wife of King Indra; rambhā—a dancing girl of heaven; arundhatī—the wife of Vaśiṣṭha; āra—and; yata—all; deva—celestial; nārī-gaṇa—women; nānā—varieties; dravye—with gifts; pātra bhari'—filling up the baskets; brāhmaṇīra—in the forms of brāhmaṇa ladies; veśa dhari'—dressing like that; āsi'—coming there; sabe—all; kare—do; daraśana—visit.

TRANSLATION

Dressing themselves as the wives of brāhmaṇas, all the celestial ladies, including the wives of Lord Brahmā, Lord Śiva, Lord Nṛsiṁhadeva, King Indra and Vaśiṣṭha Ṛṣi, and Rambhā, a dancing girl of heaven, came there with varieties of gifts.

PURPORT

When Lord Caitanya Mahāprabhu was a newly born baby, He was visited by the neighboring ladies, most of whom were the wives of respectable brāhmaṇas. In the dress of brāhmaṇas' wives, celestial ladies like the wives of Lord Brahmā and Lord Śiva also came to see the newly born child. Ordinary people saw them as neighborhood respectable brāhmaṇa ladies, but actually they were all celestial ladies dressed in that way.

TEXT 106

ଅନ୍ତରିକ୍ଷେ ଦେବଗଣ, ଗନ୍ଧର୍ଵ, ସିଦ୍ଧ, ଚାରଣ,
ଶ୍ତୁତି-ମୃତ୍ୟ କରେ ଵାଦ୍ୟ-ଗୀତ ।
ନର୍ତ୍ତକ, ବାଦକ, ଭାଟ୍,
ସବେ ଆସି' ନାଚେ ପାଞ୍ଚା ଶ୍ରୀତ ॥ ୧୦୬ ॥

*antariikṣe deva-gaṇa, gandharva, siddha, cāraṇa,
stuti-nṛtya kare vādya-gīta
nartaka, vādaka, bhāṭa, navadvīpe yāra nāṭa,
sabe āsi' nāce pāñčā prita*

SYNONYMS

antariikṣe—in outer space; deva-gaṇa—the demigods; gandharva—the inhabitants of Gandharvaloka; siddha—the inhabitants of Siddhaloka; cāraṇa—the professional

singers of the heavenly planets; *stuti*—prayers; *nṛtya*—dancing; *kare*—do; *vādyā*—music; *gīta*—song; *nartaka*—dancers; *vādaka*—professional drummers; *bhāṭa*—professional blessing-givers; *navadvīpa*—in the city of Navadvīpa; *yāra*—of whom; *nāṭa*—stage; *sabe*—all of them; *āsi'*—coming; *nāce*—began to dance; *pāñā*—achieving; *pṛīta*—happiness.

TRANSLATION

In outer space all the demigods, including the inhabitants of Gandharvaloka, Siddhaloka and Cāraṇaloka, offered their prayers and danced with musical songs and the beating of drums. Similarly, in Navadvīpa city all the professional dancers, musicians and blessers gathered together, dancing in great jubilation.

PURPORT

As there are professional singers, dancers and reciters of prayers in the heavenly planets, so in India still there are professional dancers, givers of blessings and singers, all of whom assemble together during householder ceremonies, especially marriages and birth ceremonies. These professional men earn their livelihood by taking charity on such occasions from the homes of the Hindus. Eunuchs also take advantage of such ceremonies to receive charity. That is their means of livelihood. Such men never become servants or engage themselves in agriculture or business occupations; they simply take charity from neighborhood friends to maintain themselves peacefully. The *bhāṭas* are a class of *brāhmaṇas* who go to such ceremonies to offer blessings by composing poems with references to the Vedic scriptures.

TEXT 107

কেবা আসে কেবা যায়, কেবা নাচে কেবা গায়,
সম্ভালিতে মারে কার বোল।
ধণ্ডলেক দুঃখ-শোক, প্রমোদপূরিত শোক,
মিশ্র হৈলা আনন্দে বিহুল ॥ ১০৭ ॥

kebā āse kebā yāya, kebā nāce kebā gāya,
sambhālite nāre kāra bola
khaṇḍileka duḥkha-śoka, pramoda-pūrita loka,
miśra hailā ānande vihala

SYNONYMS

kebā—who; *āse*—is coming; *kebā*—who; *yāya*—is going; *kebā*—who; *nāce*—is dancing; *kebā*—who; *gāya*—is singing; *sambhālite*—to understand; *nāre*—cannot; *kāra*—others; *bola*—language; *khaṇḍileka*—dissipated; *duḥkha*—unhappiness; *śoka*—lamentation; *pramoda*—jubilation; *pūrita*—full of; *loka*—all people; *miśra*—Jagannātha Miśra; *hailā*—became; *ānande*—in happiness; *vihala*—overwhelmed.

TRANSLATION

No one could understand who was coming and who was going, who was dancing and who was singing. Nor could they understand each other's language. But in effect all unhappiness and lamentation were immediately dissipated, and people became all-jubilant. Thus Jagannātha Miśra was also overwhelmed with joy.

TEXT 108

ଆଚାର୍ୟରତ୍ନ, ଶ୍ରୀଵାସ, ଅଗନ୍ନାଧମିଶ୍ର-ପାଶ,
 ଆସି' ତାହେ କରେ ସାବଧାନ ।
 କରାଇଲ ଜାତକର୍ମ, ସେ ଆଛିଲ ବିଧିଧର୍ମ,
 ତବେ ଯିଶ୍ଵ କରେ ମାନା ମାନ ॥ ୧୦୮ ॥

*ācāryaratna, śrīvāsa, jagannātha-miśra-pāśa,
 āsi' tāhre kare sāvadhāna
 karāila jātakarma, ye āchila vidhi-dharma,
 tabe miśra kare nānā dāna*

SYNOMYMS

ācāryaratna—Candraśekhara Ācārya; *śrīvāsa*—Śrīvāsa Ṭhākura; *jagannātha-miśra pāśa*—at the house of Jagannātha Miśra; *āsi'*—coming; *tāhre*—unto him; *kare*—do; *sāvadhāna*—attention; *karāila*—executed; *jātakarma*—the auspicious ceremony at the time of birth; *ye*—whatever; *āchila*—there was; *vidhi-dharma*—regulative principles of religion; *tabe*—at that time; *miśra*—Jagannātha Miśra; *kare*—does; *nānā*—varieties; *dāna*—charities.

TRANSLATION

Candraśekhara Ācārya and Śrīvāsa Ṭhākura both came to Jagannātha Miśra and drew his attention in various ways. They performed the ritualistic ceremonies prescribed at the time of birth according to religious principles. Jagannātha Miśra also gave varieties of charity.

TEXT 109

ଘୋଟୁକ ପାଇଲ ସତ, ସରେ ବା ଆଛିଲ କତ,
 ସବ ଧନ ବିପ୍ରେ ଦିଲା ଦାନ ।
 ସତ ମର୍ତ୍ତକ, ଗାୟନ, ଭାଟ, ଅକିଞ୍ଚନ ଜନ,
 ଧନ ଦିଯା କୈଲ ସବାର ମାନ ॥ ୧୦୯ ॥

*yautuka pāila yata, ghare vā āchila kata,
 saba dhana vīpre dila dāna
 yata nartaka, gāyana, bhāta, akiñcana jana,
 dhana diyā kaila sabāra māna*

SYNONYMS

yautuka—presentation; *pāila*—received; *yata*—as much as; *ghare*—in the house; *vā*—or; *āchila*—there was; *kata*—whatever; *saba dhana*—all riches; *vipre*—unto the *brāhmaṇas*; *dīla*—gave; *dāna*—in charity; *yata*—all; *nartaka*—dancers; *gāyana*—singers; *bhāṭa*—blessers; *akiñcana jana*—poor men; *dhana diyā*—giving them riches; *kaila*—did; *sabāra*—everyone's; *mōna*—honor.

TRANSLATION

Whatever riches Jagannātha Miśra collected in the form of gifts and presentations, and whatever he had in his house, he distributed among the brāhmaṇas, professional singers, dancers, bhāṭas and the poor. He honored them all by giving them riches in charity.

TEXT 110

*śrīvāsera brāhmaṇī, nāma tāñña ‘mālinī’,
ācāryaratnera patnī-saṅge
sindūra, haridrā, taila, kha-i, kalā, nārikela,
diyā pūje nārīgana raṅge*

SYNONYMS

śrīvāsera brāhmaṇī—the wife of Śrīvāsa Ṭhākura; *nāma*—name; *tāhra*—her; *mālinī*—of the name Mālinī; *ācāryaratnera*—of Candraśekhara (Ācāryaratna); *patnī*—wife; *sāṅge*—along with; *sindūra*—vermilion; *haridrā*—turmeric; *taila*—oil; *kha-i*—fused rice; *kalā*—banana; *nārikela*—coconut; *diyā*—giving; *pūje*—worship; *nāri-gaṇa*—ladies; *raṅge*—in a happy mood.

TRANSLATION

The wife of Śrīvāsa Thākura, whose name was Mālinī, accompanied by the wife of Candraśekhara [Ācāryaratna] and other ladies, came there in great happiness to worship the baby with paraphernalia such as vermillion, turmeric, oil, fused rice, bananas and coconuts.

PURPORT

Vermilion, *kha-i* (fused rice), bananas, coconuts and turmeric mixed with oil are all auspicious gifts for such a ceremony. As there is puffed rice, so there is another preparation of rice called *kha-i*, or fused rice, which, along with bananas, is taken

as a very auspicious presentation. Also, turmeric mixed with oil and vermillion makes an auspicious ointment that is smeared over the body of a newly born baby or a person who is going to marry. These are all auspicious activities in family affairs. We see that five hundred years ago at the birth of Lord Caitanya Mahāprabhu all these ceremonies were performed rigidly, but at present such ritualistic performances hardly ever take place. Generally a pregnant mother is sent to the hospital, and as soon as her child is born he is washed with an antiseptic, and this concludes everything.

TEXT 111

অক্ষেত্-আচার্য-ভার্দ্ধা, জগৎপুজিতা আর্দ্ধা,
নাম তাঁর ‘সীতা ঠাকুড়াণী’।
আচার্যের আজ্ঞা পাণ্ডি, গেল উপহার লাঙ্গি,
দেখিতে বালক-শিশুমুণি ॥ ১১১ ॥

*advaita-ācārya-bhāryā, jagat-pūjītā āryā,
nāma tōñra 'sītā ṭhākurāñpi'
ācāryera āññā pāññā, gela upahāra laññā,
dekhite bālaka-śiromati*

SYNONYMS

advaita-ācārya-bhārīyā—the wife of Advaita Ācārya; jagat-pūjītā—worshiped by the whole world; āryā—the most advanced cultured lady; nāma—name; tāñra—her; sītā ḥākūrōñī—mother Sītā; ācāryera ḫīñā pāñā—taking the order of Advaita Ācārya; gela—went; upahāra—presentation; lañā—taking; dekhite—to see; bālaka—the child; śiromani—topmost.

TRANSLATION

One day shortly after Lord Caitanya Mahāprabhu was born, Advaita Ācārya's wife Sītādevī, who is worshipable by the whole world, taking permission of her husband, went to see that topmost child with all kinds of gifts and presentations.

PURPORT

It appears that Advaita Ācārya had two different houses, one at Śāntipura and one at Navadvīpa. When Lord Caitanya Mahāprabhu was born, Advaita Ācārya was residing not at His Navadvīpa house but at His Śāntipura house. Therefore, as formerly explained, "nijālaya," from Advaita's old paternal house in Śāntipura, Sītā came to Navadvīpa to present gifts to the newly born child, Caitanya Mahāprabhu.

TEXT 112

ଦୁଃଖରେ ମିଳି ଶୟ,
ନାହାନ୍ତର ଯଶସ୍ଵ,
ସ୍ଵର୍ଗପୂଜାର ନାମ। ହାରଗଣ ॥ ୧୧୨ ॥

*suvarṇera kaḍi-ba-ulī, rajatamudrā-pāśuli,
 suvarṇera aṅgada, kañkana
 du-bāhute divya śaṅkha, rajatera malabāñka,
 svarṇa-mudrāra nānā hāragaṇa*

SYNONYMS

suvarnera—made of gold; *kađi-ba-uli*—bangles worn on the hand; *rajata-mudrā*—gold coins; *pāśuli*—a kind of ornament covering the foot; *suvarnera*—made of gold; *aṅgada*—a kind of ornament; *kañkaṇa*—another kind of ornament for the hand; *du-bāhute*—in two arms; *divya*—celestial; *śaṅkha*—conchshell; *rajatera*—made of gold; *malabāṅka*—bangles for the foot; *svarṇa-mudrāra*—made of gold; *nānā*—varieties; *hāragana*—necklaces.

TRANSLATION

She brought different kinds of golden ornaments, including bangles for the hand, armlets, necklaces and anklets.

TEXT 113

ব্যাখ্যনখ হেমজড়ি, কটি-পটচূর্ত-ভোরী,
হস্ত-পদের ষড় আকরণ ।
চিত্রবর্ণ পট্টসাড়ী, বুলি কোঢো পট্টপাড়ী,
সৰ্গ-নৌপাৎ-যজ্ঞা বজ্রখন ॥ ১১৩ ॥

*vyāghra-nakha hema-jaḍī, kaṭī-paṭṭasūtra-ḍorī
hasta-padera yata ābharaṇa
citra-varṇa paṭṭa-sāḍī, buni photo paṭṭapāḍī,
svarga-raupya-mudrā bahu-dhangā*

SYNONYMS

vyāghra-nakha—tiger nails; *hema-jaḍi*—set in gold; *kaṭi-paṭṭasūtra-dorī*—silken thread for the waist; *hasta-padera*—of the hands and legs; *yata*—all kinds of; *ābharanā*—ornaments; *citra-varṇa*—printed with varieties of colors; *paṭṭa-sādī*—silken sāris; *bunl*—woven; *photo*—small jackets for children; *paṭṭa-pāḍī*—with embroidery of silk; *svarṇa*—gold; *raupya*—silver; *mudrā*—coins; *bahu-dhana*—all kinds of riches.

TRANSLATION

There were also tiger nails set in gold, waist decorations of silk and lace, ornaments for the hands and legs, nicely printed silken sārīs and a child's garment, also

made of silk. Many other riches, including gold and silver coins, were also presented to the child.

PURPORT

From the gifts presented by Sītā Ṭhākurāṇī, Advaita Ācārya's wife, it appears that Advaita Ācārya was at that time a very rich man. Although *brāhmaṇas* are not the rich men of society, Advaita Ācārya, being the leader of the *brāhmaṇas* in Śāntipura, was considerably well-to-do. Therefore He presented many ornaments to the baby, Lord Caitanya Mahāprabhu. But Kamalākānta Viśvāsa's asking for three hundred rupees from the King of Jagannātha Puri, Mahārāja Pratāparudra, on the plea that Advaita Ācārya was in debt for that amount, indicates that such a rich man, who could present many valuable ornaments, *sārīs*, etc., thought it difficult to repay three hundred rupees. Therefore the value of a rupee at that time was many thousands of times greater than it is now. At the present, no one feels difficulty over a debt of three hundred rupees, nor can an ordinary man accumulate such valuable ornaments to present to a friend's son. Probably the value of three hundred rupees at that time was equal to the present value of thirty thousand rupees.

TEXT 114

দুর্বা, ধান্ত, গোরোচন, হরিজ্ঞা, কুকুম, চন্দন,
 মঙ্গল-দ্রব্য পাত্র ভরিয়া ।
 বস্ত্র-গুপ্ত মোলা চড়ি' সঙে লঙ্ঘা দাসী চেড়ি,
 বস্ত্রালংকার পেটারি ভরিয়া ॥ ১১৪ ॥

durvā, dhānya, gorocana, haridrā, kuṇkuma, candana,
maṅgala-dravya pātra bhariyā
vastra-gupta dolā caḍi' saṅge lañā dāsī cedī,
vastrālaṅkāra peṭāri bhariyā

SYNONYMS

durvā—fresh grass; *dhānya*—rice paddy; *gorocana*—a yellow patch for the head of a cow; *haridrā*—turmeric; *kuṇkuma*—a kind of scent produced in Kashmir; *candana*—sandalwood; *maṅgala-dravya*—auspicious things; *pātra* *bhariyā*—filling up a dish; *vastra-gupta*—covered by cloth; *dolā*—palanquin; *caḍi'*—riding; *saṅge*—along with; *lañā*—taking; *dāsī*—maidservant; *cedī*—female attendants; *vastrālaṅkāra*—ornaments and clothes; *peṭāri*—basket; *bhariyā*—filled up.

TRANSLATION

Riding in a palanquin covered with cloth and accompanied by maidservants, Sītā Ṭhākurāṇī came to the house of Jagannātha Miśra, bringing with her many auspicious articles such as fresh grass, paddy, gorocana, turmeric, kuṇkuma and sandalwood. All these presentations filled a large basket.

PURPORT

The words *vastra-gupta dolā* are very significant in this verse. Even fifty or sixty years ago in Calcutta, all respectable ladies would go to a neighboring place riding on a palanquin carried by four men. The palanquin was covered with soft cotton, and in that way there was no chance to see a respectable lady traveling in public. Ladies, especially those coming from respectable families, could not be seen by ordinary men. This system is still current in remote places. The Sanskrit word *asūrya-paśyā* indicates that a respectable lady could not be seen even by the sun. In the oriental culture this system was very much prevalent and was strictly observed by respectable ladies, both Hindu and Moslem. We have actual experience in our childhood that our mother would not go next door to her house to observe an invitation by walking; she would go in either a carriage or a palanquin carried by four men. This custom was also strictly followed five hundred years ago, and the wife of Advaita Ācārya, being a very respectable lady, observed the customary rules current in that social environment.

TEXT 115

ভক্ষ্য, ভোজ্য, উপহার,
সঙ্গে লইল বহু ভার,
শচীগ্রহে হৈল উপনীতি ।
দেখিয়া বালক-ঠাম,
সাক্ষাত গোকুল-কান,
বর্ণমাত্র দেখি বিপরীত ॥ ১১৫ ॥

*bhakṣya, bhojya, upahāra, saṅge la-ila bahu bhāra,
śacīgrhe haila upanīta
dekhīyā bālaka-ṭhāma, sākṣat gokula-kāna,
varṇa-mātra dekhi viparita*

SYNONYMS

bhakṣya—foodstuffs; *bhojya*—fried foodstuffs; *upahāra*—presentation; *saṅge*—along with her; *la-ila*—took; *bahu bhāra*—many packages; *śacī-grhe*—in the house of mother Sacī; *haila*—was; *upanīta*—carried; *dekhīyā*—seeing; *bālaka-ṭhāma*—the feature of the child; *sākṣat*—directly; *gokula-kāna*—Lord Kṛṣṇa of Gokula; *varṇa-mātra*—only the color; *dekhi*—seeing; *viparīta*—opposite.

TRANSLATION

When Sītā Ṭhākurāṇī came to the house of Śacīdevī, bringing with her many kinds of eatables, dresses and other gifts, she was astonished to see the newly born child, for she appreciated that except for a difference in color, the child was directly Kṛṣṇa of Gokula Himself.

PURPORT

A *peṭāri* is a kind of big basket that is carried in pairs on the ends of a rod balanced over the shoulders. The man who carries such a load is called a *bhārī*. This

system of carrying luggage and packages is still current in India and other oriental countries, and we have seen that the same system is still current even in Jakarta, Indonesia.

TEXT 116

সর্ব অংশ—সুনির্মাণ,
সর্ব অংশ—সুলক্ষণময় ।
বালকের দ্রিয়া জ্যোতি, দেখি' পাইল বহু আতি,
বাংসলেজতে দ্রবিল কৃদয় ॥ ১১৬ ।

*sarva aṅga—sunirmāṇa, suvarṇa-pratimā-bhāna,
sarva aṅga—sulakṣaṇamaya
bālakera divya jyoti, dekhi' pāila bahu prīti,
vātsalyete dravila hr̥daya*

SYNONYMS

sarva aṅga—all different parts of the body; *sunirmāṇa*—well constructed; *suvarṇa*—gold; *pratimā*—form; *bhāna*—like; *sarva*—all; *aṅga*—parts of the body; *sulakṣaṇamaya*—full of auspicious signs; *bālakera*—of the child; *divya*—transcendental; *jyoti*—effulgence; *dekhi'*—seeing; *pāila*—got; *bahu*—much; *prīti*—satisfaction; *vātsalyete*—by parental affection; *dravila*—melted; *hr̥daya*—her heart.

TRANSLATION

Seeing the transcendental bodily effulgence of the child, each of His nicely constructed limbs full of auspicious signs and resembling a form of gold, Sītā Ṭhākurāṇī was very much pleased, and because of her maternal affection, she felt as if her heart were melting.

TEXT 117

দুর্বা, ধান্ত, দিল শীর্ষে,
চিরজীবী হও দুই ভাই ।
তাকিনী-ঞাখিনী হৈতে, শকা উপজিল চিতে,
ভরে নাম ধূইল ‘নিমাই’ ॥ ১১৭ ॥

*durvā, dhānya, dila śīrṣe, kaila bahu āśīṣe,
cira{jī}vī hao dui bhāi
ḍākini-śāñkhinī haite, śārkā upajila cite,
dare nāma thuila ‘nimāi’*

SYNONYMS

durvā—fresh grass; *dhānya*—paddy; *dila*—gave; *sīrse*—on the head; *kaila*—did; *bahu*—with much; *āśīse*—blessing; *cirajīvī*—live long; *hao*—become; *dui bhāi*—two brothers; *dākinī-sāṅkhinī*—ghosts and witches; *haite*—from; *sāṅkā*—doubt; *upajila*—grew; *cite*—in the heart; *ḍare*—out of fear; *nāma*—name; *thuila*—kept; *nimāi*—Lord Caitanya's childhood name, derived from the *nima* (*nimba*) tree.

TRANSLATION

She blessed the newly born child by placing fresh grass and paddy on His head and saying, "May You be blessed with a long duration of life." But being afraid of ghosts and witches, she gave the child the name Nimāi.

PURPORT

Dākinī and Sāṅkhinī are two companions of Lord Śiva and his wife who are supposed to be extremely inauspicious, having been born of ghostly life. It is believed that such inauspicious living creatures cannot go near a *nima* tree. At least medically it is accepted that *nima* wood is extremely antiseptic, and formerly it was customary to have a *nima* tree in front of one's house. On very large roads in India, especially in Uttar Pradesh, there are hundreds and thousands of *nima* trees. *Nima* wood is so antiseptic that the Āyurvedic science uses it to cure leprosy. Medical scientists have extracted the active principle of the *nima* tree, which is called margosic acid. *Nima* is used for many purposes, especially to brush the teeth. In Indian villages ninety percent of the people use *nima* twigs for this purpose. Because of all the antiseptic effects of the *nima* tree and because Lord Caitanya was born beneath a *nima* tree, Sītā Ṭhākūrāṇī gave the Lord the name Nimāi. Later in His youth He was celebrated as Nimāi Paṇḍita, and in the neighborhood villages He was called by that name, although His real name was Viśvambhara.

TEXT 118

ପୁରୁଷାତ୍ମା-ଆନନ୍ଦିନେ, ନିଳ ବଞ୍ଚି ବିଭୂଷଣେ,
ପୁରୁଷ ମିଶ୍ରେରେ ସମ୍ମାନି ।
ଶଟୀ-ମିଶ୍ରେର ପୁରୁଷ ଜଣା, ଅନେକେ ହରିଷ ହଣା,
ସରେ ଆହେଲା ସୀତା ଠାକୁରାଣି ॥ ୧୧୮ ॥

*putramātā-snānādine, dīla vastra vibhūṣane,
putra-saha miśrere sammāni'
śacī-miśrera pūjā lañā, manete hariṣa hañā,
ghare āilā sītā thākurānī*

SYNONYMS

putra-mātā—of the mother and child; *snāna-dine*—on the day of bathing; *dila-*
gave; *vastra*—cloth; *vibhūsane*—ornaments; *putra-saha*—with the child; *miśrere*—unto

Jagannātha Miśra; *sammāni'*—congratulating; *śacī*—Śacīdevī; *miśrera*—Jagannātha Miśra; *pūjā*—honor; *lañā*—receiving; *manete*—within the mind; *hariṣa*—pleased; *hañā*—becoming; *ghare*—home; *āilā*—returned; *sītā ṭhākurāṇī*—mother Sītā, wife of Advaita Ācārya.

TRANSLATION

On the day the mother and son took bath and left the maternity home, Sītā ṭhākurāṇī gave them all kinds of ornaments and garments and then also honored Jagannātha Miśra. Then Sītā ṭhākurāṇī, being honored by mother Śacīdevī and Jagannātha Miśra, was greatly happy within her mind, and thus she returned home.

PURPORT

On the fifth day from the birth of a child, as also on the ninth day, the mother takes bath either in the Ganges or in a sacred place. This is called *niṣkrāmaṇa*, or the ceremony of coming out of the maternity home. Nowadays the maternity home is a hospital, but formerly in every respectable house one room was set aside as a maternity home where children would take birth, and on the ninth day after the birth of a child the mother would come into the regular rooms in the ceremony called *niṣkrāmaṇa*. Of the ten purificatory processes, *niṣkrāmaṇa* is one. Formerly, especially in Bengal, the higher castes observed four months after the birth of a child as a quarantine. At the end of the fourth month, the mother first had to see the sun rise. Later the higher castes, namely, the *brāhmaṇas*, *kṣatriyas* and *vaiśyas*, observed only twenty-one days as a quarantine, whereas the *śūdras* had to observe thirty days. For the sections of society known as *kartābhajā* and *satīmā*, the mother of the child was immediately purified after the quarantine by the throwing of *hari-nuṭa*, small pieces of sweetmeat, in *saṅkīrtana*. Śacīdevī and Jagannātha Miśra, with the newly born child, were honored by Sītā ṭhākurāṇī. Similarly, while Sītā ṭhākurāṇī was returning home, she was also honored by Śacīdevī and Jagannātha Miśra. That was the system in respectable families of Bengal.

TEXT 119

ଏହେ ଶତ୍ରୀ-ଅଗନ୍ଧାଖ,
ପୁଣ୍ଡ ପା-ଏଣ ଲକ୍ଷ୍ମୀନାଥ,
ପୁଣ୍ଡ ହିଲେ ସକଳ ବାଞ୍ଚିତ ।
ମନ-ଧାନ୍ୟେ ଭରେ ସର,
ଲୋକମାନ୍ୟ କଲେବର,
ଦିନେ ଦିନେ ହୟ ଆନନ୍ଦିତ ॥ ୧୧୯ ॥

*aiche śacī-jagannātha, putra pāñā lakṣmīnātha,
pūrṇa ha-ila sakala vāñchita
dhana-dhānye bhare ghara, lokamānya kalevara,
dine dine haya ānandita*

SYNOMYS

aiche—in that way; *śacī-jagannātha*—mother Śacīdevī and Jagannātha Miśra; *putra*—son; *pāñā*—having obtained; *lakṣmī-nātha*—personally the husband of the goddess of fortune; *pūrṇa*—fulfilled; *ha-ila*—became; *sakala*—all; *vāñchita*—desires; *dhana-dhānye*—with riches and grains; *bhare ghara*—the house filled up; *lokamānya kalevara*—the body beloved by the people in general; *dine dine*—day after day; *haya*—becomes; *ānandita*—pleased.

TRANSLATION

In this way mother Śacīdevī and Jagannātha Miśra, having obtained a son who was the husband of the goddess of fortune, had all their desires fulfilled. Their house was always filled with riches and grains. As they saw the beloved body of Śrī Caitanya Mahāprabhu, day after day their pleasure increased.

PURPORT

Lord Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead. Therefore everyone offered their respects to Him. Even the denizens of heaven used to come in the dress of ordinary men to offer their respect to the Lord. His father and mother, Jagannātha Miśra and Śacīdevī, seeing the honor of their transcendental son, also became very much pleased within their hearts.

TEXT 120

ମିଶ୍ର—ବୈଷ୍ଣବ, ଶାନ୍ତ,
 ଅଲଙ୍ପଟ, ଶୁଦ୍ଧ, ଧାତ,
 ଧନଭୋଗେ ନାହି ଅଭିମାନ ।
 ପୁତ୍ରେର ଅଭାବେ ସତ,
 ଧନ ଆସି' ମିଳେ, ତତ,
 ବିଷ୍ଣୁପ୍ରିତେ ଘଜେ ଦେମ ଦାନ ॥ ୧୨୦ ॥

miśra—*vaiṣṇava*, *śānta*, *alampāṭa*, *śuddha*, *dānta*,
dhana-bhoge nāhi abhimāna
putrera prabhāve yata, *dhana āsi' mile*, *tata*,
viṣṇu-prīte dvije dena dāna

SYNOMYS

miśra—Jagannātha Miśra; *vaiṣṇava*—a great devotee; *śānta*—peaceful; *alampāṭa*—very regular; *śuddha*—purified; *dānta*—controlled; *dhana-bhoge*—in the matter of enjoying material happiness; *nāhi*—there is no; *abhimāna*—desire; *putrera*—of their son; *prabhāve*—by the influence; *yata*—all; *dhana*—riches; *āsi'*—coming; *mile*—gets; *tata*—so much so; *viṣṇu-prīte*—for the satisfaction of Lord Viṣṇu; *dvije*—to the brāhmaṇas; *dena*—gives; *dāna*—charity.

TRANSLATION

Jagannātha Miśra was an ideal Vaiṣṇava. He was peaceful, restrained in sense gratification, pure and controlled. Therefore he had no desire to enjoy material opulence. Whatever money came because of the influence of his transcendental son, he gave it in charity to the brāhmaṇas for the satisfaction of Viṣṇu.

TEXT 121

ଲ୍ପ ଗଣି ହର୍ଷମତି, ନୀଳାମ୍ବର ଚକ୍ରବର୍ତ୍ତୀ,
ଗୁପ୍ତେ କିଛୁ କହିଲ ମିଶ୍ରରେ ।
ମହାପୁରୁଷର ଚିନ୍ତା, ଲାଗେ ଅନେ ତିର ତିର,
ଦେଖି,—ଏହି ଭାସିବେ ସଂସାରେ ॥ ୧୨୧ ॥

*lagna gaṇi' harṣamati, nilāmbara cakravartī,
gupte kichu kahila miśrere
mahāpuruṣera cihna, lagne aṅge bhinna bhinna,
dekhi,—ei tāribe saṁsāre*

SYNONYMS

lagna gaṇi'—by astrological calculation of the birth moment; *harṣamati*—very pleased; *nilāmbara cakravartī*—of the name Nilāmbara Cakravartī; *gupte*—in private; *kichu*—something; *kahila*—said; *miśrere*—unto Jagannātha Miśra; *mahāpuruṣera cihna*—all the symptoms of a great personality; *lagne*—in the birth moment; *aṅge*—on the body; *bhinna bhinna*—different; *dekhi*—I see; *ei*—this child; *tāribe*—shall deliver; *saṁsāre*—all the three worlds.

TRANSLATION

After calculating the birth moment of Lord Caitanya Mahāprabhu, Nilāmbara Cakravartī privately said to Jagannātha Miśra that he saw all the different symptoms of a great personality in both the body and birth moment of the child. Thus he understood that in the future this child would deliver all the three worlds.

TEXT 122

ଏହେ ପ୍ରଭୁ ଶତୀ-ଘରେ, କୃପାୟ କୈଳ ଅବତାରେ,
ଯେହି ଇହା କରିଯେ ଶ୍ରବଣ ।
ଶୌରପ୍ରଭୁ ହୃଦୟରେ, ତାରେ ହୃଦୟର ନମ୍ବର,
ଲେଇ ପାର ତାହାର ଚରଣ ॥ ୧୨୨ ॥

*aiche prabhu śaci-ghare, kṛpāya kaila avatāre,
yei ihā karaye śravaṇa*

*gaura-prabhu dayāmaya, tāñre hayena sadaya,
sei pāya tāñhāra carāṇa*

SYNONYMS

aiche—in this way; prabhu—Lord Śrī Caitanya Mahāprabhu; śaci-ghare—in the home of Śacidevī; kṛpāya—by His causeless mercy; kaila—made; avatāre—advent; yei—anyone who; ihā—this; karaye—does; śravaṇa—hear; gaura-prabhu—Lord Caitanya Mahāprabhu; dayāmaya—being very merciful; tāñre—upon him; hayena—becomes; sadaya—merciful; sei—that person; pāya—gets; tāñhāra—His; carāṇa—lotus feet.

TRANSLATION

In this way Lord Caitanya Mahāprabhu, out of His causeless mercy, made His advent in the house of Śacidevī. Lord Caitanya is very merciful to anyone who hears this narration of His birth, and thus such a person attains the lotus feet of the Lord.

TEXT 123

ପାଇଁଯା ମାନୁସ ଜନ୍ମ,
ଯେ ନା ଶୁଣେ ଗୋରାଞ୍ଚ,
ହେଲ ଜନ୍ମ ତାର ବ୍ୟର୍ଥ ହୈଲ ।

ପାଇଁଯା ଅମୃତଧୂମୀ,
ପିଶେ ବିଷଗର୍ତ୍ତ-ପାମି,
ଭାଙ୍ଗିୟା କେ କେନେ ନାହି ହୈଲ ॥ ୧୨୩ ॥

*pāiyā mānuṣa janma, ye nā śune gaura-guṇa,
hena janma tāra vyartha haila
pāiyā amṛtadhunī, piye viṣa-garta-pāni
janmiyā se kene nāhi maila*

SYNONYMS

pāiyā mānuṣa janma—anyone who has gotten the form of a human body; ye—who; nā—does not; śune—hear; gaura-guṇa—the qualities of Lord Caitanya Mahāprabhu; hena janma—such a birth; tāra—his; vyartha haila—becomes useless; pāiyā—getting the opportunity; amṛtadhunī—of the river of nectar; piye—drinks; viṣa-garta-pāni—water in a poison pit of material happiness; janmiyā—taking birth as a human being; se—he; kene—why; nāhi—did not; maila—die.

TRANSLATION

Anyone who attains a human body but does not take to the cult of Śrī Caitanya Mahāprabhu is baffled in his opportunity. Amṛtadhunī is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago.

PURPORT

In this connection Śrīmat Prabodhānanda Sarasvatī has composed the following verses in his *Caitanya-candrāmṛta*:

*acaitanyam idam viśvarūpam yadi caitanyam iśvaram
na viduh sarva-śāstra-jñāḥ hy api bhrāmyanti te janāḥ*

"This material world is without Kṛṣṇa consciousness. Lord Caitanya Mahāprabhu is Kṛṣṇa consciousness personified. Therefore if a very learned scholar or scientist does not understand Śrī Caitanya Mahāprabhu, certainly he is wandering uselessly in this world."

*prasārita-mahāprema-pīyūṣa-rasa-sāgare
caitanyacandre prakāte yo dīno dīna eva saḥ*

"A person who does not take advantage of the nectar of devotional service overflowing during the presence of Śrī Caitanya Mahāprabhu's cult is certainly the poorest of the poor."

*avatīrṇe gauracandre vistīrṇe prema-sāgare
suprakāśita-ratnaughe yo dīno dīna eva saḥ*

"The advent of Lord Caitanya Mahāprabhu is just like an expanding ocean of nectar. One who does not collect the valuable jewels within this ocean is certainly the poorest of the poor."

Similarly, the *Śrīmad-Bhāgavatam* (2.3.19, 20, 23) states:

*śva-vigd-varāhoṣṭra-kharaiḥ
sainstutaiḥ puruṣaiḥ paśuḥ
na yat-karṇa-pathopeto
jātu nāma gadāgrajaḥ*

*bile batorukrama-vikramān ye
na ṣṛṇvataḥ karṇa-puṭe narasya
jihvāsatī dārdurikeva sūta
na copagāyat� urugāya-gāthāḥ*

*jīvañchavo bhāgavatāñghri-reṇuīn
na jātu martyo 'bhilabhetā yas tu
śrī-viṣṇu-padyā manu-jas tulasyāḥ
śvasañ chavo yas tu na veda gandham*

"A person who has no connection with Kṛṣṇa consciousness may be a very great personality in so-called human society, but actually he is no better than a great

animal. Such big animals are generally praised by other animals like dogs, hogs, camels and asses. A person who does not lend his aural reception to hearing about the Supreme Personality of Godhead must be considered to have earholes like holes in a field. Although that person has a tongue, it is like the tongue of a frog, which unnecessarily creates a disturbance by croaking, inviting the snake of death. Similarly, a person who neither takes advantage of the dust of the lotus feet of great devotees nor smells the *tulasī* leaves offered to the lotus feet of the Lord must be considered dead even though he is supposedly working."

Similarly, the *Śrīmad-Bhāgavatam*, Tenth Canto, Chapter One, verse 4, states:

*nivṛtta-tarṣair upagīyamānād
bhavauṣadhačchrotra-mano 'bhirāmāt
ka uttama-śloka-guṇānuvādāt
pumān virajyeta vinā paśu-ghnāt*

"Who but the animal-killer or the killer of the soul will not care to hear glorification of the Supreme Personality of Godhead? Such glorification is enjoyed by persons liberated from the contamination of this material world."

Similarly, in the Third Canto, Chapter Twenty-three, verse 56, the *Bhāgavatam* says, *na tīrthapada-sevāyai jīvann api martyo hi saḥ*: "Although a person is apparently living, if he does not serve the lotus feet of great devotees he is to be considered a dead body."

TEXT 124

ଶ୍ରୀକୃତ୍ସୁ-ନିତ୍ୟାନନ୍ଦ,
ଶ୍ଵରୂପ-ରୂପ-ରଘୁନାଥଦାସ ।
ହଁଙ୍ଗା-ସବାର ଶ୍ରୀଚରଣ,
ଶିରେ ବଞ୍ଜି ମିଜଧମ,
ଅନ୍ଧଜୀଲୀ ଗାହିଲ କୃଷ୍ଣଦାସ ॥ ୧୨୪ ॥

*śrī-caitanya-nityānanda, ācārya advaitacandra,
svarūpa-rūpa-raghunātha dāsa
iñhā-sabāra śrī-caraṇa, śire vandi nija-dhana,
janma-līlā gāila kṛṣṇadāsa*

SYNONYMS

śrī-caitanya-nityānanda—Lord Śrī Caitanya Mahāprabhu and Nityānanda Prabhu; *ācārya* *advaitacandra*—Ācārya Śrī Advaitacandra; *svarūpa-rūpa-raghunātha dāsa*—Svarūpa Dāmodara, Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī; *iñhā-sabāra*—of all of them; *śrī-caraṇa*—the lotus feet; *śire*—on the head; *vandi*—offering respect; *nija-dhana*—personal property; *janma-līlā*—narration of the birth; *gāila*—sang; *kṛṣṇadāsa*—Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Taking on my head as my own property the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Ācārya Advaitacandra, Svarūpa Dāmodara, Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī, I, Kṛṣṇadāsa Kavirāja Gosvāmī, have thus described the advent of Śrī Caitanya Mahāprabhu.

PURPORT

Śrī Caitanya Mahāprabhu, Nityānanda, Advaita Prabhu, Svarūpa Dāmodara, Rūpa Gosvāmī, Raghunātha dāsa and their followers are all accepted by Kṛṣṇadāsa Kavirāja Gosvāmī. Anyone who follows in the footsteps of Kavirāja Gosvāmī also accepts the lotus feet of the above-mentioned lords as his personal property. For a materialistic person, material wealth and opulence are only illusory. Actually they are not possessions but entanglements because by enjoying the material world a conditioned soul becomes more and more entangled by incurring debts for his present enjoyment. Unfortunately, a conditioned soul considers property for which he is in debt to be his own, and he is very busy acquiring such property. But a devotee considers such property not real property but simply an entanglement in the material world. If Lord Kṛṣṇa is very much pleased with a devotee, He takes away his material property, as stated in the *Śrīmad-Bhāgavatam* {10.88.8}, where Lord Kṛṣṇa says, *yasyāham anugṛhṇāmi hariṣye tad-dhanair̄ śanaiḥ*: "To show special favor to a devotee, I take away all his material property." Similarly, Narottama dāsa Ṭhākura says:

*dhana mora nityānanda,
rādhākṛṣṇa-śrīcaraṇa
sei mora prāṇadhana*

"My real riches are Nityānanda Prabhu and the lotus feet of Śrī Rādhā and Kṛṣṇa." He further prays, "O Lord, kindly give me this opulence. I do not want anything but Your lotus feet as my property." Śrīla Narottama dāsa Ṭhākura has sung in many places that his real property is the lotus feet of Rādhā and Kṛṣṇa. Unfortunately we are interested in unreal property and are neglecting our real property (*adhane yatana kari' dhana teyāginu*).

Sometimes *smārtas* consider Raghunātha dāsa Gosvāmī a *śūdra*. But Kṛṣṇadāsa Kavirāja Gosvāmī here especially mentions *svarūpa-rūpa-raghunāthadāsa*. Therefore one who considers the lotus feet of Raghunātha dāsa to be transcendental to all divisions of the caste system enjoys the riches of actual spiritual bliss.

Thus end the Bhaktivedanta purports of the Śrī Caitanya-caritāmṛta, Ādi-līlā, Thirteenth Chapter, describing the advent of Lord Śrī Caitanya Mahāprabhu.

Lord Caitanya's Childhood Pastimes

Śrīla Bhaktivinoda Ṭhākura has given a summary of this chapter in his *Amṛta-pravāha-bhāṣya*: "In this Fourteenth Chapter of the *Caitanya-caritāmṛta* there is a description of how Lord Caitanya Mahāprabhu enjoyed His childhood pastimes, crawling, crying and eating dirt, giving intelligence to His mother, favoring a *brāhmaṇa* guest, riding on the shoulders of two thieves and misleading them to His own house, and, on the plea of being diseased, taking *prasāda* in the house of Hiraṇya and Jagadīśa on the Ekādaśī day. The chapter further describes how He displayed Himself as a naughty boy, how when His mother fainted He brought a coconut to her on His head, how He joked with girls of the same age on the banks of the Ganges, how He accepted worshipful paraphernalia from Śrīmatī Lakṣmīdevī, how He sat down in a garbage pit wherefrom He instructed transcendental knowledge, how He left the pit on the order of His mother, and how He dealt with His father with full affection."

TEXT 1

কথକନ ସ୍ମୃତେ ଯଶ୍ଚିନ୍ ଦୁଷ୍କରାମ ସୁକରାମ ଭବେ ।
ବିଜ୍ଞତେ ବିପରୀତଃ ଆଁ କ୍ରୈଚତକ୍ତଃ ନମାମି ତମ ॥ ୧ ॥

*kathañcana smṛte yasmin duṣkaram sukaram bhavet
vismṛte viparītam syāt śrī-caitanyam namāmi tam*

SYNONYMS

kathañcana—somehow or other; *smṛte*—by remembering; *yasmin*—whom; *duṣkaram*—difficult things; *sukaram*—easy; *bhavet*—become; *vismṛte*—by forgetting Him; *viparītam*—just the opposite; *syāt*—become; *śrī-caitanyam*—Lord Śrī Caitanya Mahāprabhu; *namāmi*—I offer my respectful obeisances; *tam*—unto Him.

TRANSLATION

Things that are very difficult to do become easy to execute if one somehow or other simply remembers Lord Caitanya Mahāprabhu. But if one does not remember Him, even easy things become very difficult. To this Lord Caitanya Mahāprabhu I offer my respectful obeisances.

PURPORT

In his book *Caitanya-candramṛta* Śrīla Prabodhānanda Sarasvatī says: "One who receives a little favor from the Lord becomes so exalted that he does not care even

for liberation, which is sought after by many great scholars and philosophers. Similarly, a devotee of Lord Caitanya considers residence in the heavenly planets a will-o'-the-wisp. He surpasses the perfection of mystic *yoga* power because for him the senses are like snakes with broken fangs. A snake is a very fearful and dangerous animal because of his poison fangs, but if these fangs are broken the appearance of a snake is no cause for fear. The *yoga* principles are meant to control the senses, but there is no scope for the senses of one engaged in the service of the Lord to be dangerous like snakes. These are the gifts of Śrī Caitanya Mahāprabhu."

The *Hari-bhakti-viśā* confirms that difficult things become easy to understand if one remembers Śrī Caitanya Mahāprabhu and easy things become very difficult to understand if one forgets Him. We actually see that even those who are very great scientists in the eyes of the general public cannot understand the very simple idea that life comes from life because they do not have the mercy of Caitanya Mahāprabhu. They defend the false understanding that life comes from matter, although they cannot prove this is a fact. Modern civilization, therefore, progressing on the basis of this false scientific theory, is simply creating problems to be solved by the so-called scientists.

The author of *Caitanya-caritāmṛta* takes shelter of Lord Caitanya Mahāprabhu to describe the pastimes of His appearance as a child because one cannot write such transcendental literature by mental speculation. One who writes about the Supreme Personality of Godhead must be especially favored by the Lord. Simply by academic qualifications it is not possible to write such literature.

TEXT 2

জয় জয় শ্রীচৈতন্য, জয় নিত্যানন্দ।
জয় গৌরভক্তব্যন্দি ॥ ২ ॥

*jaya jaya śrī-caitanya, jaya nityānanda
jayādvaitacandra, jaya gaura-bhakta-vṛnda*

SYNONYMS

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

TRANSLATION

All glories to Lord Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu and all the devotees of Lord Caitanya!

TEXT 3

অঙ্গুষ্ঠ কহিল এই জগনীল-সূত ।
ঘণ্টোদা-নমন মৈছে হৈল শচীপুত্র ॥ ৩ ॥

*prabhura kahila ei janmalilā-sūtra
yaśodā-nandana yaiche haila śacī-putra*

SYNONYMS

prabhura—of the Lord; *kahila*—I have spoken; *ei*—thus; *janma-lilā*—pastimes of the birth; *sūtra*—in codes; *yaśodā-nandana*—the son of mother Yaśodā; *yaiche*—as much as; *haila*—became; *śacī-putra*—the son of mother Śacī.

TRANSLATION

I have thus described in codes the advent of Śrī Caitanya Mahāprabhu, who appeared as the son of mother Śacī, exactly as Kṛṣṇa appeared as the son of mother Yaśodā.

PURPORT

Śrīla Narottama dāsa Ṭhākura confirms this statement that now Lord Kṛṣṇa, the son of mother Yaśodā, has appeared again as Lord Caitanya Mahāprabhu, becoming the son of mother Śacī (*vrajendra-nandana yei, śacī-suta haila sei*). The son of Śacī is none other than the son of mother Yaśodā and Nanda Mahārāja, and Nityānanda Prabhu is the same Balarāma (*balarāma ha-ila nitāi*).

TEXT 4

সংক্ষেপে কহিল জন্মলীলা-অনুক্রম।
এবে কহি বাল্যলীলা-সূত্রের গণন ॥ ৪ ॥

*saṅkṣepe kahila janmalilā-anukrama
ebe kahi bālyalilā-sūtrera gaṇana*

SYNONYMS

saṅkṣepe—in brief; *kahila*—I have spoken; *janma-lilā*—the pastimes of birth; *anukrama*—chronological order; *ebe*—now; *kahi*—I shall speak; *bālyalilā*—of the pastimes of childhood; *sūtrera*—of the codes; *gaṇana*—enumeration.

TRANSLATION

I have already briefly spoken about the pastimes of His birth in chronological order. Now I shall enumerate the codes of His childhood pastimes.

TEXT 5

বন্দে চৈতন্যকৃষ্ণন্ত বাল্যলীলাং মনোহরাম।
লৌকিকীশ্বি তামীশ-চেষ্টন্মা বলিভাস্তরাম ॥ ৫ ॥

*vande caitanya-kṛṣṇasya bālyalilāṁ mano-harām
laukikīm api tām iśa-ceṣṭayā valitāntarām*

SYNONYMS

vande—I worship; *caitanya-kṛṣṇasya*—of Lord Caitanya, who is Kṛṣṇa Himself; *bālyā-līlām*—pastimes of childhood; *manas-harām*—which are so beautiful; *laukikīm*—appearing ordinary; *api*—although; *tām*—those; *iśa-çeṣṭayā*—by manifestation of supreme authority; *valita-antarām*—quite fit although appearing differently.

TRANSLATION

Let me offer my respectful obeisances unto the childhood pastimes of Śrī Caitanya Mahāprabhu, who is Lord Kṛṣṇa Himself. Although such pastimes appear exactly like those of an ordinary child, they should be understood as various pastimes of the Supreme Personality of Godhead.

PURPORT

In *Bhagavad-gītā* this statement is confirmed as follows:

*avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam
param bhāvam ajānanto mama bhūta-maheśvaram*

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." (Bg. 9.11) The Supreme Personality of Godhead appears on this planet or within this universe like an ordinary human being or human child to execute His pastimes, yet He maintains His superiority as the Supreme Lord. Lord Kṛṣṇa appeared as a human child, but His uncommon activities, even in His childhood, like the killing of the demon Pūtanā or lifting of Govardana Hill, were not the engagements of an ordinary child. Similarly, although the pastimes of Lord Caitanya, as they will be described in this chapter, appear like the activities of a small boy, they are uncommon pastimes impossible for an ordinary human child to execute.

TEXT 6

**বাল্যলীলার আগে প্রভুর উত্তান শয়ন ।
পিতা-মাতায় দেখাইল চিহ্ন চরণ ॥ ৬ ॥**

*bālyā-līlāya āge prabhura uttāna śayana
pitā-mātāya dekhāila cihna caraṇa*

SYNONYMS

bālyā-līlāya—in His pastimes as a child; *āge*—first of all; *prabhura*—of the Lord; *uttāna*—turning the body; *śayana*—lying down; *pitā-mātāya*—unto the parents; *dekhāila*—showed; *cihna*—marks; *caraṇa*—of the lotus feet.

TRANSLATION

In His first childhood pastimes the Lord turned upside down while lying on His bed, and thus He showed His parents the marks of His lotus feet.

PURPORT

The word *uttāna* is also used to mean "lying down on the bed face upwards" or "lying down flat on the bed." In some readings the word is *utthāna*, which means "standing up." In His childhood pastimes the Lord tried to catch the wall and stand up, but as an ordinary child falls down, so the Lord also fell down and again took to lying on His bed.

TEXT 7

**গৃহে পুরৈ জন দেখি লঘুপদ-চিহ্ন ।
তাহে শোভে ধ্বজ, বজ, শঙ্খ, চক্র, মীন ॥ ৭ ॥**

*grhe dui jana dekhi laghupada-cihna
tâhe śobhe dhvaja, vajra, śaṅkha, cakra, mîna*

SYNONYMS

grhe—at home; *dui jana*—the father and mother; *dekhi*—seeing; *laghupada-cihna*—the marks of the lotus feet, which were very small at that time; *tâhe*—in those; *śobhe*—which were beautifully visible; *dhvaja*—flag; *vajra*—thunderbolts; *śaṅkha*—conchshell; *cakra*—disc; *mîna*—fish.

TRANSLATION

When the Lord tried to walk, in His small footprints the specific marks of Lord Viṣṇu were visible, namely, the flag, thunderbolt, conchshell, disc and fish.

TEXT 8

**দেখিযা দোহার চিত্তে জন্মিল বিস্ময় ।
কার পদচিহ্ন ঘরে, না পায় নিষ্ক্রয় ॥ ৮ ॥**

*dekhiyā doñhāra citte janmila vismaya
kāra pada-cihna ghare, nā pāya niścaya*

SYNONYMS

dekhiyā—seeing all these marks; *doñhāra*—of the parents, Śacīmātā and Jagannātha Miśra; *citte*—in their hearts; *janmila*—there was; *vismaya*—wonder; *kāra*—whose; *pada-cihna*—footprints; *ghare*—at home; *nā*—does not; *pāya*—get; *niścaya*—certainty.

TRANSLATION

Seeing all these marks, neither His father nor His mother could understand whose footprints they were. Thus struck with wonder, they could not understand how those marks could be possible in their home.

TEXT 9

ମିଶ୍ର କହେ,— ବାଲଗୋପାଳ ଆହେ ଶିଳା-ସଙ୍ଗେ ।
ତେଣୁ ମୂର୍ତ୍ତି ହଣ୍ଡା ସରେ ଖେଳେ, ଆନି, ରାନ୍ଗେ ॥ ୯ ॥

*miśra kahe,—bālagopāla āche silā-saṅge
teñho mūrti hañā ghare khele, jāni, raṅge*

SYNONYMS

miśra kahe—Jagannātha Miśra said; bālagopāla—Lord Kṛṣṇa as a child; āche—there is; silā-saṅge—along with the śālagrāma-śilā; teñho—He; mūrti hañā—taking His transcendental form; ghare—within the room; khele—plays; jāni—I understand; raṅge—in curiosity.

TRANSLATION

Jagannātha Miśra said: "Certainly child Kṛṣṇa is with the śālagrāma-śilā. Taking His childhood form, He is playing within the room."

PURPORT

When the śālagrāma-śilā or form of the Lord is engraved in wood, stone or any other element, it is to be understood that the Supreme Personality of Godhead is there. Even logically we can understand that all material elements are expansions of the energy of the Lord. Since the energy of the Supreme Personality of Godhead is nondifferent from His personal body, the Lord is always present in His energy, and He manifests Himself on account of the ardent desire of a devotee. Since the Lord is supremely powerful, it is logical that He can manifest Himself in His energy. The Deity worship or worship of the śālagrāma-śilā is not idol worship. The Deity of the Lord in the house of a pure devotee can act exactly as He can in His original transcendental personality.

TEXT 10

ସେଇ କଣେ ଜାଗି' ନିମାଇ କରିବେ କ୍ରମନ ।
ଅକେ ଲାଣ୍ଡା ଶଚୀ ତାହେ ପିଯାଇଲ ତୁମ ॥ ୧୦ ॥

*sei kṣaṇe jāgi' nimai karaye krandana
anke lañā ūacī tāhre piyāila stana*

SYNONYMS

sei kṣaṇe—immediately; *jāgi'*—awakening; *nimāi*—the Lord of the name Nimāi; *karaye*—does; *krandana*—crying; *āṅke*—on the lap; *lañā*—taking; *śacī*—mother Śacī; *tāhre*—Him; *piyāila*—caused to suck; *stana*—breast.

TRANSLATION

While mother Śacī and Jagannātha Miśra were talking, the child Nimāi woke up and began to cry, and mother Śacī took Him on her lap and allowed Him to suck her breast.

TEXT 11

**তুন পিয়াইতে পুত্রের চরণ দেখিল ।
সেই চিহ্ন পায়ে মেধি' মিশ্রে বোলাইল ॥ ১১ ॥**

*stana piyāite putrera caraṇa dekhila
sei cihna pāye dekhi' miśre bolāila*

SYNONYMS

stana—her breast; *piyāite*—while letting Him suck; *putrera*—of her son; *caraṇa*—lotus feet; *dekhila*—observed; *sei*—those very; *cihna*—marks; *pāye*—on the sole; *dekhi'*—seeing; *miśre*—Jagannātha Miśra; *bolāila*—called for.

TRANSLATION

While mother Śacī was feeding the child from her breast, she saw on His lotus feet all the marks that were visible on the floor of the room, and she called for Jagannātha Miśra.

TEXT 12

**মেধিয়া মিশ্রের হাইল আনন্দিত অভি ।
গুপ্তে বোলাইল নীলাম্বর চক্রবর্তী ॥ ১২ ॥**

*dekhiyā miśrera ha-ila ānandita mati
gupte bolāila nilāmbara cakravartī*

SYNONYMS

dekhiyā—by seeing; *miśrera*—of Jagannātha Miśra; *ha-ila*—became; *ānandita*—satisfied; *mati*—intelligence; *gupte*—privately; *bolāila*—called for; *nilāmbara cakravartī*—of the name Nilāmbara Cakravartī.

TRANSLATION

When Jagannātha Miśra saw the wonderful marks on the sole of his son, he became very much joyful and privately called for Nīlāmbara Cakravartī.

TEXT 13

**চিন্ত দেখি' চক্রবর্তী বলেন হাসিয়া ।
জগ্ন গণি' পুর্বে আমি রাখিয়াছি লিখিয়া ॥ ১৩ ॥**

*cihna dekhi' cakravartī balena hāsiyā
lagna gaṇi' pūrve āmi rākhīyāchi likhiyā*

SYNONYMS

cihna dekhi'—by seeing the marks; *cakravartī*—Nīlāmbara Cakravartī; *balena*—says; *hāsiyā*—smiling; *lagna gaṇi'*—by astrological calculation of the birth moment; *pūrve*—formerly; *āmi*—I; *rākhīyāchi*—have kept; *likhiyā*—after writing all these things.

TRANSLATION

When Nīlāmbara Cakravartī saw those marks, he smilingly said: “Formerly I ascertained all this by astrological calculation and noted it in writing.

TEXT 14

**বত্রিশ লক্ষণ - মহাপুরুষ-ভূষণ ।
এই শিশু অঙ্গে দেখি সে সব লক্ষণ ॥ ১৪ ॥**

*batriṣa lakṣaṇa—mahāpuruṣa-bhūṣaṇa
ei śiśu aṅge dekhi se saba lakṣaṇa*

SYNONYMS

batriṣa—thirty-two; *lakṣaṇa*—symptoms; *mahāpuruṣa*—great personality; *bhūṣaṇa*—ornament; *ei śiśu*—this child; *aṅge*—on the body; *dekhi*—I see; *se*—those; *saba*—all; *lakṣaṇa*—symptoms.

TRANSLATION

“There are thirty-two bodily marks that symptomize a great personality, and I see all those marks on the body of this child.

TEXT 15

**পঞ্চদীৰ্ঘঃ পঞ্চহস্তঃ সপ্তরস্তঃ ষড়ুন্তঃ ।
ত্রিতুষ্ণ-পৃথ্ব-গন্তীরো ধাত্রিংশলক্ষণে মহাম্ ॥ ১৫ ॥**

*pañca-dīrghāḥ pañca-sūkṣmāḥ sapta-raktāḥ ṣaḍ-unnataḥ
tri-hrasva-pṛthu-gambhīro dvātrīṁśal-lakṣaṇo mahān*

SYNONYMS

pañca-dīrghāḥ—five large; *pañca-sūkṣmāḥ*—five fine; *sapta-raktāḥ*—seven reddish; *ṣaḍ-unnataḥ*—six raised; *tri-hrasva*—three small; *pṛthu*—three broad; *gambhīraḥ*—three grave; *dvātrīṁśat*—in this way thirty-two; *lakṣaṇāḥ*—symptoms; *mahān*—for a great personality.

TRANSLATION

"There are thirty-two bodily symptoms of a great person: five of his bodily parts are large, five fine, seven reddish, six raised, three small, three broad and three grave.'

PURPORT

The five large parts are the nose, arms, chin, eyes and knees. The five fine parts are the skin, fingertips, teeth, hair on the body and hair on the head. The seven reddish parts are the eyes, soles, palms, palate, nails, and upper and lower lips. The six raised parts are the chest, shoulders, nails, nose, waist and mouth. The three small parts are the neck, thighs and male organ. The three broad parts are the waist, forehead and chest. The three grave parts are the navel, voice and existence. Altogether these are the thirty-two symptoms of a great personality. This is a quotation from the *Sāmudrika*.

TEXT 16

নারায়ণের চিহ্নযুক্ত শ্রীহস্ত চরণ ।
এই শিশু সর্ব লোকে করিবে তারণ ॥ ১৬ ॥

*nārāyaṇera cihna-yukta śrī-hasta caraṇa
ei śiśu sarva loke karibe tāraṇa*

SYNONYMS

nārāyaṇera—of Lord Nārāyaṇa; *cihna-yukta*—with positive marks; *śrī-hasta caraṇa*—the palm and the sole; *ei*—this; *śiśu*—baby; *sarva loke*—all the three worlds; *karibe*—will; *tāraṇa*—deliver.

TRANSLATION

"This baby has all the symptoms of Lord Nārāyaṇa on His palms and soles. He will be able to deliver all the three worlds.

TEXT 17

এই ত' করিবে বৈক্ষণ-ধর্মের প্রচার ।
ইহা হৈতে হবে দ্রুই ঝুলের নিষ্ঠার ॥ ১৭ ॥

*ei ta' karibe vaiṣṇava-dharmera pracāra
ihā haite habe dui kulera nistāra*

SYNONYMS

ei ta'—this child; *karibe*—will do; *vaiṣṇava*—of Vaiṣṇavism, or devotional service; *dharmera*—of the religion; *pracāra*—preaching; *ihā haite*—from this; *habe*—there will be; *dui*—two; *kulera*—dynasties; *nistāra*—deliverance.

TRANSLATION

"This child will preach the Vaiṣṇava cult and deliver both His maternal and paternal families.

PURPORT

Without Nārāyaṇa Himself or His bona fide representative one cannot preach the cult of Vaiṣṇavism, or devotional service. When a Vaiṣṇava is born, he delivers both his maternal and paternal families simultaneously.

TEXT 18

ମହୋତସବ କର, ସବ ବୋଲାଇ ଭାଜଣ ।
ଆଜି ଦିନ ଭାଲୋ,—କରିବ ନାମକରଣ ॥ ୧୮ ॥

*mahotsava kara, saba bolāha brāhmaṇa
ājī dina bhālo,—kariba nāma-karaṇa*

SYNONYMS

mahotsava—a festival; *kara*—observe; *saba*—all; *bolāha*—call; *brāhmaṇa*—the *brāhmaṇas*; *ājī*—today; *dina*—day; *bhālo*—auspicious; *kariba*—I shall perform; *nāma-karaṇa*—the name giving ceremony.

TRANSLATION

"I propose to perform a name-giving ceremony. We should observe a festival and call for the *brāhmaṇas* because today is very auspicious.

PURPORT

It is the Vedic principle to observe a festival in connection with Nārāyaṇa and *brāhmaṇas*. Giving a child a particular name is among the purificatory processes, which are known as *daśa-vidha-saṅskāra*, and on the day of such a ceremony one should observe a festival by worshiping Nārāyaṇa and distributing *prasāda*, chiefly among the *brāhmaṇas*.

When Nīlāmbara Cakravartī, Śacīmātā and Jagannātha Miśra, recognizing the marks on the Lord's lotus feet, understood that the child Nimāi was not an ordi-

nary child but an incarnation of Nārāyaṇa, they decided that on that very same day, which was very auspicious, they should observe a festival for His name-giving ceremony. In this connection we can particularly see how an incarnation of the Supreme Personality of Godhead is ascertained by His bodily symptoms, His activities and the prediction of the *sāstras*. By factual evidence a person can be accepted as an incarnation of God, not whimsically or by the votes of rascals and fools. There have been many imitation incarnations in Bengal since the appearance of Lord Caitanya, but any impartial devotee or learned man can understand that Lord Caitanya Mahāprabhu was accepted as an incarnation of Kṛṣṇa not on the basis of popular votes but by evidence from the *sāstras* and bona fide scholars. It was not ordinary men who accepted Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead. In the beginning His identity was ascertained by learned scholars like Nīlāmbara Cakravartī, and later all His activities were confirmed by the six Gosvāmīs, especially Śrīla Jīva Gosvāmī and Śrīla Rūpa Gosvāmī, and many other learned scholars, with evidence from the *sāstra*. An incarnation of God is such from the very beginning of His life. It is not that by performing meditation one can become an incarnation of God all of a sudden. Such false incarnations are meant for fools and rascals, not sane men.

TEXT 19

সর্বলোকের করিবে ইহি ধারণ, পোষণ।
 ‘বিশ্বভূর’ নাম ইহার,— এই ত’ কারণ ॥ ১৯ ॥

*sarva-lokera karibe ihañ dhāraṇa, poṣaṇa
 ‘viśvambhara’ nāma ihāra,— ei ta’ kāraṇa*

SYNOMYMS

sarva-lokera—of all people; *karibe*—will do; *ihañ*—this child; *dhāraṇa*—protection; *poṣaṇa*—maintenance; *viśvambhara*—the name Viśvambhara; *nāma*—name; *ihāra*—His; *ei*—this; *ta'*—certainly; *kāraṇa*—the reason.

TRANSLATION

“In the future this child will protect and maintain all the world. For this reason He is to be called Viśvambhara.”

PURPORT

The *Caitanya-bhāgavata* also confirms that Śrī Caitanya Mahāprabhu, by His birth, has made the whole world peaceful, as in the past Nārāyaṇa protected this earth in His incarnation as Varāha. Because of His protecting and maintaining this world in the present Kali-yuga, Lord Caitanya Mahāprabhu is Viśvambhara, which refers to one who feeds the entire world. The movement inaugurated by Śrī Caitanya Mahāprabhu when He was present five hundred years ago is again being propagated all over the world, and factually we are seeing its practical results. People are being

saved, protected and maintained by this Hare Kṛṣṇa movement. Thousands of followers, especially western youths, are taking part in this Hare Kṛṣṇa movement, and how safe and happy they feel can be understood from the expressions of gratitude in their hundreds and thousands of letters. The name Viśvambhara is also mentioned in the *Atharva-veda-saṁhitā* (*viśvambhara viśvena mā bharasā pāhi svāhā*).

TEXT 20

ଶୁଣି' ଶତୀ-ମିଶ୍ରେର ମନେ ଆନନ୍ଦ ବାଡ଼ିଲ ।
ଆଜଗ-ଆଜଗୀ ଆନି' ମହୋତସବ କୈଳ ॥ ୨୦ ॥

*śuni' śacī-miśrera mane ānanda bāḍila
brāhmaṇa-brāhmaṇī āni' mahotsava kaila*

SYNONYMS

śuni'—hearing this; *śacī*—of mother Śacī; *miśrera*—and of Jagannātha Miśra; *mane*—within the minds; *ānanda*—pleasure; *bāḍila*—increased; *brāhmaṇa*—the brāhmaṇas; *brāhmaṇī*—and their wives; *āni'*—inviting them; *mahotsava*—a festival; *kaila*—observed.

TRANSLATION

After hearing Nīlāmbara Cakravartī's prediction, Śacīmātā and Jagannātha Miśra observed the name-giving festival in great joy, inviting all the brāhmaṇas and their wives.

PURPORT

It is the Vedic system to observe all kinds of festivals, including birthday festivals, marriage festivals, name-giving festivals and festivals marking the beginning of education, by especially inviting brāhmaṇas. In every festival the brāhmaṇas are to be fed first, and when the brāhmaṇas are pleased they bless the festival by chanting Vedic mantras or the Hare Kṛṣṇa *mahā-mantra*.

TEXT 21

ତବେ କତ ଫିନେ ପ୍ରଭୁର ଜାନୁ-ଚକ୍ରମଣ ।
ନାନା ଚୟକାର ତଥା କରାଇଲ ଦର୍ଶନ ॥ ୨୧ ॥

*tabe kata dine prabhura jānu-caṅkramāṇa
nānā camatkāra tathā karāīla darśana*

SYNONYMS

tabe—thereafter; *kata*—some; *dine*—days; *prabhura*—of the Lord; *jānu*—knees; *caṅkramāṇa*—the crawling; *nānā*—various; *camatkāra*—wonderful; *tathā*—also; *karāīla*—caused; *darśana*—the sight.

TRANSLATION

After some days the Lord began to crawl on His knees, and He caused various wonderful things to be seen.

PURPORT

The *Caitanya-bhāgavata* describes that one day while the Lord was crawling upon His knees, the bells on His waist ringing very sweetly, a snake came out to crawl in the yard of the Lord, who captured the snake like a curious child. Immediately the snake coiled over Him. The Lord as a child then rested on the snake, and after some time the snake went away, leaving aside the Lord.

TEXT 22

ক্রন্দনের ছলে বলাইল হরিনাম ।
নারী সব 'হরি' বলে,— হাসে গৌরধাম ॥ ২২ ॥

*krandanera chale balāila hari-nāma
nārī saba 'hari' bale,—hāse gaura-dhāma*

SYNONYMS

krandanera—of crying; *chale*—on the pretense of; *balāila*—caused to speak; *hari-nāma*—the holy name of the Lord; *nārī*—ladies; *saba*—all; '*hari*' *bale*—chant the holy name of the Lord; *hāse*—laughs; *gaura-dhāma*—Lord Śrī Caitanya as a child.

TRANSLATION

The Lord caused all the ladies to chant the holy names of the Hare Kṛṣṇa mahā-mantra on the plea of His crying, and while they chanted the Lord would smile.

PURPORT

In the *Caitanya-bhāgavata* this pastime is described as follows: "The Lord, with His beautiful eyes, would cry, but He would stop immediately upon hearing the Hare Kṛṣṇa mahā-mantra. When the ladies, understanding the fun of the Lord, discovered that He would cry and then stop upon hearing the chanting of the Hare Kṛṣṇa mantra, they all took it as a clue to chant Hare Kṛṣṇa as soon as the Lord cried. Thus it became a regular function. The Lord would cry, and the ladies would begin chanting the Hare Kṛṣṇa mahā-mantra, clapping with their hands. In this way all the ladies of the neighboring houses would assemble in the home of Śacīmātā to join in the *sahkīrtana* movement twenty-four hours a day. As long as the ladies continued to chant the Hare Kṛṣṇa mahā-mantra, the Lord would not cry but very pleasingly smile upon them."

TEXT 23

তবে কত দিলে কৈল পদ-চংক্রমণ ।
শিশুগণে মিলি' কৈল বিবিধ খেলন ॥ ২৩ ॥

*tabe kata dine kaila pada-caṅkramaṇa
śiśu-gaṇe mili' kaila vividha khelana*

SYNONYMS

tabe—thereafter; *kata dine*—in a few days; *kaila*—did; *pada*—leg; *caṅkramaṇa*—movement; *śiśu-gaṇe*—all the children; *mili'*—mingling together; *kaila*—executed; *vividha*—varieties; *khelana*—sporting.

TRANSLATION

After some days the Lord began to move His legs and walk. He mixed with other children and exhibited varieties of sports.

TEXT 24

একদিন শচী খাই-সন্দেশ আনিয়া।
বাটা ভরি' দিয়া বৈল,—খাও ত' বসিয়া ॥ ২৪ ॥

*ekadina Śacī kha-i-sandeśa āniyā
bāṭā bhari' diyā baila,—khāo ta' basiyā*

SYNONYMS

ekadina—one day; *śacī*—mother Śacī; *kha-i*—fused rice; *sandeśa*—sweetmeat; *āniyā*—bringing; *bāṭā*—tiffin dish; *bhari'*—filling; *diyā*—delivering; *baila*—said; *khāo*—eat; *ta'*—now; *basiyā*—sitting down.

TRANSLATION

One day while the Lord was enjoying His playful sports with the other little children, mother Śacī brought a dish filled with fused rice and sweetmeats and asked the child to sit down and eat them.

TEXT 25

এত বলি' গোলা শচী গৃহে কর্ম করিতে।
লুকান্না লাগিলা শিশু মৃত্তিকা খাইতে ॥ ২৫ ॥

*eta bali' gelā śacī grhe karma karite
lukāñā lāgilā śiśu mṛttikā khāite*

SYNONYMS

eta bali'—saying this; *gelā*—returned; *śacī*—mother Śacī; *grhe*—in the house; *karma*—duties; *karite*—to execute; *lukāñā*—hiding; *lāgilā*—began; *śiśu*—the child; *mṛttikā*—dirt; *khāite*—to eat.

TRANSLATION

But when she returned to her household duties, the child, hiding from His mother, began to eat dirt.

TEXT 26

**দেখি' শচী ধাঙ্গা আইলা করি' 'হায়, হায়'।
মাটি কাড়ি' লঙ্ঘা কহে 'মাটি কেনে খায়' ॥ ২৬ ॥**

*dekhi' śacī dhāñā āilā kari' 'hāya, hāya'
māti kādi' lañā kahe 'māti kene khāya'*

SYNOMYMS

dekhi'—seeing this; *śacī*—mother Śacī; *dhāñā*—rushing; *āilā*—came back; *kari'*—making a noise; *hāya, hāya*—“What is this! What is this!” *māti*—dirt; *kādi'*—snatching; *lañā*—taking; *kahe*—she said; '*māti kene khāya*'—why is the child eating dirt?

TRANSLATION

Seeing this, mot her Śacī hast ily returned, exclaiming, "What is this! What is this!" She snatched the dirt from the hands of the Lord and inquired why He was eating it.

TEXT 27

**কান্দিয়া বলেন শিশু,—কেনে কর রোষ।
তুমি মাটি খাইতে দিলে, মোর কিবা দোষ ॥ ২৭ ॥**

*kāndiyā balena śiśu,—kene kara roṣa
tumi māti khāite dile, mora kibā doṣa*

SYNOMYMS

kāndiyā—while crying; *balena*—says; *śiśu*—the child; *kene*—why; *kara*—you become; *roṣa*—angry; *tumi*—you; *māti*—dirt; *khāite*—to eat; *dile*—gave Me; *mora*—My; *kibā*—what is; *doṣa*—fault.

TRANSLATION

Crying, the child inquired from His mother, “Why are you angry? You have already given Me dirt to eat. What is My fault?

TEXT 28

**শ্বে-সন্দেশ-অয়, ষতেক—মাটির বিকার।
এহো মাটি, সেহ মাটি, কি তেব-বিচার ॥ ২৮ ॥**

*kha-i-sandeṣa-anna, yateka—māṭira vikāra
eho māṭi, seha māṭi, ki bheda-vicāra*

SYNONYMS

kha-i—fused rice; *sandeṣa*—sweetmeat; *anna*—eatables; *yateka*—all; *māṭira*—of dirt; *vikāra*—transformations; *eho*—this is also; *māṭi*—dirt; *seha*—that; *māṭi*—dirt; *ki*—what; *bheda*—of difference; *vicāra*—consideration.

TRANSLATION

“Fused rice, sweetmeats or anything eatable is all but a transformation of dirt. This is dirt, that is dirt. Please consider. What is the difference between them?

TEXT 29

ମାଟି—ଦେହ, ମାଟି—ଭକ୍ଷ୍ୟ, ଦେଖାହ ବିଚାରି’ ।
ଅବିଚାରେ ଦେହ ଦୋଷ, କି ବଲିତେ ପାରି ॥ ୨୯ ॥

māṭi—*deha*, *māṭi*—*bhakṣya*, *dekhaha vicāri'*
avicāre deha doṣa, *ki balite pārl*

SYNONYMS

māṭi—dirt; *deha*—this body; *māṭi*—dirt; *bhakṣya*—eatable; *dekhaha*—just try to see; *vicāri'*—by consideration; *avicāre*—without considering; *deha*—you put; *doṣa*—fault upon Me; *ki*—what; *balite*—to say; *pārl*—I am able.

TRANSLATION

“This body is a transformation of dirt, and the eatables are also a transformation of dirt. Please reflect upon this. You are blaming Me without consideration. What can I say?”

PURPORT

This is an explanation of the Māyāvāda philosophy, which takes everything to be one. The necessities of the body, namely, eating, sleeping, mating and defending, are all unnecessary in spiritual life. When one is elevated to the spiritual platform there are no more bodily necessities, and in activities pertaining to the bodily necessities there are no spiritual considerations. In other words, the more we eat, sleep, have sex and try to defend ourselves, the more we engage in material activities. Unfortunately, Māyāvādī philosophers consider devotional activities to be bodily activities. They cannot understand the simple explanation in *Bhagavad-gītā*:

*māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate
sa guṇān samatiiyaitān brahma-bhūyāya kalpate*

"Anyone who engages in spiritual devotional service without motivation, rendering such service for the satisfaction of the Lord, is elevated immediately to the spiritual platform, and all his activities are spiritual." (Bg. 14.26) *Brahma-bhūyāya* refers to Brahman (spiritual) activities. Although Māyāvādī philosophers are very much eager to merge in the Brahman effulgence, they have no Brahman activities. To a certain extent they recommend Brahman activities, which for them mean engagement in studying the Vedānta and Sāṅkhya philosophies, but their interpretations are but dry speculation. Lacking the varieties of spiritual activity, they cannot stay for long on that platform of simply studying Vedānta or Sāṅkhya philosophy.

Life is meant for varieties of enjoyment. The living entity is by nature full of an enjoying spirit, as stated in the *Vedānta-sūtra* (1.1.12): *ānandamayo 'bhyāsāt*. In devotional service the activities are variegated and full of enjoyment. As stated in *Bhagavad-gītā* (9.2), all devotional activities are easy to perform (*susukhaṁ kartum*), and they are eternal and spiritual (*avyayam*). Since Māyāvādī philosophers cannot understand this, they take it for granted that a devotee's activities (*śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam*, etc.) are all material and are therefore *māyā*. They also consider Kṛṣṇa's advent in this universe and His activities to be *māyā*. Therefore, because they consider everything *māyā*, they are known as Māyāvādīs.

Actually, any activities performed favorably for the satisfaction of the Lord, under the direction of the spiritual master, are spiritual. But for a person to disregard the order of the spiritual master and act by concoction, accepting his nonsensical activities to be spiritual, is *māyā*. One must achieve the favor of the Supreme Personality of Godhead through the mercy of the spiritual master. Therefore one must first please the spiritual master, and if he is pleased, then we should understand that the Supreme Personality of Godhead is also pleased. But if the spiritual master is displeased by our actions, they are not spiritual. Śrila Viśvanātha Cakravartī Ṭhākura confirms this: *yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi*. Activities that please the spiritual master must be considered spiritual, and they should be accepted as satisfying to the Lord.

Lord Caitanya Mahāprabhu, as the supreme spiritual master, instructed His mother about the Māyāvāda philosophy. By saying that the body is dirt and eatables are also dirt, He implied that everything is *māyā*. This is Māyāvāda philosophy. The philosophy of the Māyāvādīs is defective because it maintains that everything is *māyā* but the nonsense they speak. While saying that everything is *māyā*, the Māyāvādī philosopher loses the opportunity of devotional service, and therefore his life is doomed. Śrī Caitanya Mahāprabhu therefore advised, *māyāvādi-bhāṣya śunile haya sarva-nāśa* (Cc. Madhya 6.169). If one accepts the Māyāvāda philosophy, his advancement is doomed forever.

TEXT 30

অস্তরে বিশ্লিষ্ট ঘটী বলিল তাহারে ।
“মাতি খাইতে জ্ঞানযোগ কে শিখাল তোরে ॥ ৩০ ॥

*antare vismita Śacī balila tāhāre
"māṭi khāite jñāna-yoga ke śikhāla tore*

SYNONYMS

antare—within herself; *vismita*—surprised; *Śacī*—mother Śacī; *balila*—replied; *tāhāre*—unto Him; *māṭi*—dirt; *khāite*—to eat; *jñāna-yoga*—philosophical speculation; *ke*—who; *śikhāla*—taught; *tore*—You.

TRANSLATION

Astonished that the child was speaking Māyāvāda philosophy, mother Śaci replied: "Who has taught You this philosophical speculation that justifies eating dirt?"

PURPORT

In the philosophical discourse between the mother and the son, when the son said that everything is one, as impersonalists say, the mother replied, "If everything is one, why do people in general not eat dirt but eat the food grains produced from the dirt?"

TEXT 31

মাটির বিকার অন্ন খাইলে দেহ-পুষ্টি হয় ।
মাটি খাইলে রোগ হয়, দেহ যায় ক্ষয় ॥ ৩১ ॥

*māṭira vikāra anna khāile deha-puṣṭi haya
māṭi khāile roga haya, deha yāya kṣaya*

SYNONYMS

māṭira—of the dirt; *vikāra*—transformation; *anna*—food grains; *khāile*—by eating; *deha*—of the body; *puṣṭi*—nourishment; *haya*—becomes; *māṭi*—the dirt; *khāile*—by eating; *roga*—disease; *haya*—becomes; *deha*—the body; *yāya*—goes; *kṣaya*—to destruction.

TRANSLATION

Replying to the Māyāvāda idea of the child philosopher, mother Śacī said: "My dear boy, if we eat earth transformed into grains, our body is nourished, and it becomes strong. But if we eat dirt in its crude state, the body becomes diseased instead of nourished, and thus it is destroyed."

TEXT 32

মাটির বিকার ঘটে পানি ভরি' আনি ।
মাটি-পিণ্ডে ধরি ঘবে, শোষি' যায় পানি ॥" ৩২ ॥

*māṭira vikāra ghaṭe pāni bhari' āni
māṭi-piṇḍe dhari yabe, śoṣi' yāya pāni"*

SYNONYMS

māṭīra—of the dirt; *vikāra*—transformation; *ghāṭe*—in the water pot; *pāni*—water; *bhari'*—filling; *āni*—I can bring; *māṭī*—of dirt; *piṇḍe*—on the lump; *dhari*—I hold; *yabe*—when; *śoṣī'*—soaking; *yāya*—goes; *pāni*—the water.

TRANSLATION

"In a water pot, which is a transformation of dirt, I can bring water very easily. But if I poured water on a lump of dirt, the lump would soak up the water, and my labor would be useless."

PURPORT

This simple philosophy propounded by Śacīmātā, even though she is a woman, can defeat the Māyāvādī philosophers who speculate on oneness. The defect of Māyāvāda philosophy is that it does not accept the variety that is useful for practical purposes. Śacīmātā gave the example that although both the lump of dirt and the earthen pot are basically one, for practical purposes the water pot is useful whereas the lump of dirt is useless. Sometimes scientists argue that matter and spirit are one, with no difference between them. Factually, in a higher sense, there is no difference between matter and spirit, but one should have practical knowledge that matter, being an inferior state, is useless for our spiritual blissful life, whereas spirit, being a finer state of existence, is full of bliss. In this connection the *Bhāgavatam* gives the example that dirt and fire are practically one and the same. From the earth grow trees, and from their wood come fire and smoke. Nevertheless, for heat we can utilize the fire but not the earth, smoke or wood. Therefore, for the ultimate realization of the goal of life, we are concerned with the fire of the spirit, but not the dull wood or earth of matter.

TEXT 33

ଆଜ୍ଞା ଗୁକାଇତେ ପ୍ରଭୁ ବନ୍ଦିଲା ତୀହାରେ ।
“ଆଗେ କେନ ଈହା, ମାତା, ନା ଶିଖାଲେ ମୋରେ ॥ ୩୩ ॥

*ātma lukāite prabhu balilā tāñhāre
 “āge kena ihā, mātā, nā Šikhāle more*

SYNONYMS

ātma—Himself; *lukāite*—to hide; *prabhu*—the Lord; *balilā*—replied; *tāñhāre*—unto Śacīmātā; *āge*—in the beginning; *kena*—why; *ihā*—this; *mātā*—My dear mother; *nā Šikhāle*—you didn't teach; *more*—unto Me.

TRANSLATION

The Lord replied to His mother: "Why did you conceal self-realization by not teaching Me this practical philosophy in the beginning?"

PURPORT

If one is taught from the beginning of life the Vaiṣṇava philosophy of duality or variety, the monistic philosophy will not very much bother him. In reality, everything is an emanation from the supreme source (*janmādy asya yataḥ*). The original energy is exhibited in varieties, exactly like the sunshine, the original energy emanating from the sun, which acts as light and heat in variety. One cannot say that light is heat and heat is light, yet one cannot separate one from the other. Therefore Lord Caitanya Mahāprabhu's philosophy is *acintya-bhedābheda*, inconceivable nonseparation and distinction. Although there is an affinity between the two physical manifestations light and heat, there is a difference between them. Similarly, although the whole cosmic manifestation is the Lord's energy, the energy is nevertheless exhibited in varieties of manifestations.

TEXT 34

এবে সে জানিলাঙ্গ, আর মাতি না খাইব ।
কুশা লাগে ববে, তবে তোমার কুন পিব ॥” ৩৪ ॥

*ebe se jānilāñ, āra māti nā khāiba
kṣudhā lāge yabe, tabe tomāra stana piba”*

SYNONYMS

ebe—now; *se*—that; *jānilāñ*—I understand; *āra*—more; *māti*—dirt; *nā*—not; *khāiba*—I shall eat; *kṣudhā*—hunger; *lāge*—arises; *yabe*—when; *tabe*—at that time; *tomāra*—your; *stana*—breast; *piba*—I shall suck.

TRANSLATION

“Now that I can understand this philosophy, no more shall I eat dirt. Whenever I am hungry I shall suck your breast and drink your breast's milk.”

TEXT 35

এত বলি' জননীর কোলেতে চড়িয়া ।
সুন পান করে প্রভু ঝৈয়ৎ হাসিয়া ॥ ৩৫ ॥

*eta bali' jananīra kolete cadiyā
stana pāna kare prabhu iṣat hāsiyā*

SYNONYMS

eta bali'—saying this; *jananīra*—of the mother; *kolete*—on the lap; *cadiyā*—rising; *stana pāna*—sucking the nipple; *kare*—does; *prabhu*—the Lord; *iṣat*—slightly; *hāsiyā*—smiling.

TRANSLATION

After saying this, the Lord, smiling slightly, climbed on the lap of His mother and sucked her breast.

TEXT 36

**ଏହିମତେ ନାମା-ଛଳେ ଐଶ୍ୱର ଦେଖାୟ ।
ବାଲ୍ୟଭାବ ପ୍ରକାତିଯା ପଶ୍ଚାତ ଲୁକାୟ ॥ ୩୬ ॥**

*eimate nānā-chale aiśvarya dekhāya
bālyā-bhāva prakātiyā paścāt lukāya*

SYNONYMS

eimate—in this way; *nānā-chale*—under different excuses; *aiśvarya*—opulence; *dekhāya*—exhibits; *bālyā-bhāva*—the status of a child; *prakātiyā*—manifesting; *paścāt*—thereafter; *lukāya*—hides Himself.

TRANSLATION

Thus under various excuses the Lord exhibited His opulences as much as possible in His childhood, and later, after exhibiting such opulences, He hid Himself.

TEXT 37

**ଅଭିଧି-ବିପ୍ରେର ଅଗ୍ନ ଖାଇଲ ତିନବାର ।
ପାଚେ ଗୁଣେ ସେଇ ବିପ୍ରେ କରିଲ ନିଷାର ॥ ୩୭ ॥**

*atithi-viprera anna khāila tina-bāra
pāche gupte sei vipre karila nistāra*

SYNONYMS

atithi—guest; *viprera*—of a *brāhmaṇa*; *anna*—foodstuff; *khāila*—ate; *tina-bāra*—thrice; *pāche*—afterwards; *gupte*—in privacy; *sei*—that; *vipre*—unto the *brāhmaṇa*; *karila*—made; *nistāra*—deliverance.

TRANSLATION

On one occasion the Lord ate the foodstuffs of a *brāhmaṇa* guest three times, and later, in confidence, the Lord delivered that *brāhmaṇa* from material engagement.

PURPORT

The story of the deliverance of this *brāhmaṇa* is as follows. One *brāhmaṇa* who was touring all over the country, traveling from one place of pilgrimage to another,

reached Navadvīpa and became a guest in the house of Jagannātha Miśra. Jagannātha Miśra gave him all ingredients for cooking, and the *brāhmaṇa* prepared his foodstuffs. When the *brāhmaṇa* was offering the foodstuffs to Lord Viṣṇu in meditation, the child Nimāi came before him and began to eat them, and because of this the *brāhmaṇa* thought the whole offering spoiled. Therefore by the request of Jagannātha Miśra he cooked for a second time, but when he was meditating the child again came before him and began to eat the foodstuffs, again spoiling the offering. By the request of Jagannātha Miśra the *brāhmaṇa* cooked for a third time, but for a third time the Lord came before him and began to eat the foodstuffs, although the child had been locked within a room and everyone was sleeping because it was late at night. Thus, thinking that on that day Lord Viṣṇu was not willing to accept his foodstuffs and that he was therefore ordained to fast, the *brāhmaṇa* became greatly agitated and cried aloud, “*hāya hāya*” (“What has been done! What has been done!”). When Lord Caitanya Mahāprabhu saw the *brāhmaṇa* in that agitated state, He told him, “Formerly I was the son of mother Yaśodā. At that time you also became a guest in the house of Nanda Mahārāja, and I disturbed you in this way. I am very much pleased by your devotion. Therefore I am eating the foodstuffs you have prepared.” Understanding the favor offered to him by the Lord, the *brāhmaṇa* was greatly pleased, and he was overwhelmed with love of Kṛṣṇa. He was thankful to the Lord, for he felt himself greatly fortunate. Then the Lord asked the *brāhmaṇa* not to disclose the incident to anyone else. This is very elaborately explained in the *Caitanya-bhāgavata*, Ādi-līlā, Chapter Three.

TEXT 38

চোরে লঞ্চা গেল প্রভুকে বাহিরে পাইয়া ।
তার কলে চড়ি' আইলা তারে ভুলাইয়া ॥ ৩৮ ॥

*core lañā gela prabhuke bāhire pāiyā
tāra skandhe caḍi' āilā tāre bhulāiyā*

SYNONYMS

core—two thieves; *lañā*—taking; *gela*—went; *prabhuke*—the Lord; *bāhire*—outside; *pāiyā*—finding Him; *tāra*—their; *skandhe*—on the shoulders; *caḍi'*—rising; *āilā*—came back; *tāre*—them; *bhulāiyā*—misleading.

TRANSLATION

In His childhood the Lord was taken away by two thieves outside His home. The Lord, however, got up on the shoulders of the thieves, and while they were thinking they were safely carrying the child to rob His ornaments, the Lord misled them, and thus instead of going to their own home, the thieves came back to the home of Jagannātha Miśra.

PURPORT

In His childhood the Lord was profusely decorated with gold ornaments. Once upon a time He was playing outside His house, and two thieves passing on the street saw the opportunity to rob the Lord and therefore took Him on their shoulders, pleasing Him by offering Him some sweetmeats. The thieves thought they would carry the child to the forest and then kill Him and take away the ornaments. The Lord, however, expanded His illusory energy upon the thieves, so much so that instead of carrying Him to the forest they came right back in front of the house of the Lord. When they came before His house they became afraid because everyone from the house of Jagannātha Miśra and all the inhabitants of that quarter were busy searching for the child. Therefore the thieves, thinking it dangerous to remain, went away and left Him. The child was brought within the house of mother Śacī, who was in great anxiety, and she became satisfied. This incident is also very elaborately explained in the *Ādi-līlā* of *Caitanya-bhāgavata*, Third Chapter.

TEXT 39

व्याधि-चले जगदीश-हिरण्य-सदने ।
विष्णु-नैवेद्य खाले एकादशि-पिने ॥ ३९ ॥

*vyādhi-chale jagadīśa-hiraṇya-sadane
viṣṇu-naivedya khāila ekādaśi-dine*

SYNOMYS

vyādhi-chale—on the plea of being diseased; *jagadīśa-hiraṇya*—of the names Jagadīśa and Hiranya; *sadane*—in the house of; *viṣṇu-naivedya*—foodstuffs offered to Lord Viṣṇu; *khāila*—ate; *ekādaśi*—of Ekādaśi; *dine*—on the day.

TRANSLATION

Pretending to be sick, the Lord asked some foodstuffs from the house of Hiranya and Jagadīśa on the day of Ekādaśi.

PURPORT

The *Caitanya-bhāgavata*, *Ādi-līlā*, Chapter Four, fully describes the Lord's accepting *viṣṇu-prasāda* on the Ekādaśi day at the house of Jagadīśa and Hiranya. Regular *prasāda* is offered to Lord Viṣṇu on Ekādaśi because fasting is recommended for devotees on Ekādaśi but not for Lord Viṣṇu. Once on Ekādaśi in the house of Jagadīśa and Hiranya Pañḍita there were arrangements to prepare special *prasāda* for Lord Viṣṇu, and Lord Caitanya Mahāprabhu asked His father to go there to ask for the *viṣṇu-prasāda* because He was feeling sick. The house of Jagadīśa and Hiranya Pañḍita was situated about two miles off from the house of Jagannātha Miśra. Therefore when Jagannātha Miśra, on the request of Śrī Caitanya Mahāprabhu,

came to ask Jagadīśa and Hiraṇya for the *prasāda*, they were a little astonished. How could the boy understand that special *prasāda* was being prepared for Lord Viṣṇu? They immediately concluded that the boy Nīmāi must have supernatural mystic power. Otherwise how could He understand that they were preparing special *prasāda*? Therefore they immediately sent the foodstuffs to Lord Caitanya Mahāprabhu through His father, Jagannātha Miśra. Nīmāi was feeling sick, but immediately after eating the *viṣṇu-prasāda* He was cured, and He also distributed the *prasāda* among His playmates.

TEXT 40

**শিশু সব লয়ে পাড়া-পড়সীর ঘরে ।
চুরি করি' জ্যো আৰ ধাৰে বালকেৱে ॥ ৪০ ॥**

*śiśu saba laye pāḍā-paḍasīra ghare
curi kari' dravya khāya māre bālakere*

SYNONYMS

śiśu—children; *saba*—all; *laye*—taking with Him; *pāḍā-paḍasīra*—neighboring; *ghare*—in the houses; *curi kari'*—stealing; *dravya*—eatables; *khāya*—eats; *māre*—fights; *bālakere*—with other children.

TRANSLATION

As usual for small children, He learned to play, and with His playmates He went to the houses of neighboring friends, stealing their eatables and eating them. Sometimes the children fought among themselves.

TEXT 41

**শিশু সব শচী-স্থানে কৈল নিকেলন ।
শুনি' শচী পুজ্জে কিছু দিলা ওলাহন ॥ ৪১ ॥**

*śiśu saba śacī-sthāne kaila nivedana
śuni' śacī putre kichu dilā olāhana*

SYNONYMS

śiśu saba—all the children; *śacī-sthāne*—in the presence of mother Śacī; *kaila*—made; *nivedana*—petition; *śuni'*—hearing that; *śacī*—mother Śacī; *putre*—unto her son; *kichu*—some; *dilā*—gave; *olāhana*—chastisement or rebuke.

TRANSLATION

All the children lodged complaints with Śacīmātā about the Lord's fighting with them and stealing from the neighbors' houses. Therefore sometimes she used to chastise or rebuke her son.

TEXT 42

“কেনে চুরি কর, কেনে মারহ শিশুরে ।
কেনে পরা-ঘরে যাহ, কিবা নাহি ঘরে ॥” ৪২ ॥

“*kene curi kara, kene māraha śiśure
kene para-ghare yāha, kibā nāhi ghare*”

SYNONYMS

kene curi kara—why do You steal; *kene māraha śiśure*—why do you beat other children; *kene*—why; *para-ghare*—in others' houses; *yāha*—You go; *kibā*—what; *nāhi*—is not there; *ghare*—in Your own house.

TRANSLATION

Śacīmātā said: “Why do You steal others' things? Why do You beat the other children? And why do You go inside others' houses? What do you not have in Your own house?”

PURPORT

According to the *Vedānta-sūtra* (*janmādy asya yataḥ*), since creation, maintenance and annihilation exist in the Supreme Absolute, whatever we find within this material world is already in the spiritual world. Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, Kṛṣṇa Himself. How is He stealing, and how is He fighting? It is not as a thief or an enemy, but as a friend in a loving condition. He steals as a child, not because He is in want, but as a natural instinct. In this material world also, small children, without enmity or bad will, sometimes go to a neighboring house and steal, and sometimes they fight. Kṛṣṇa also, like other children, did all these things in His childhood. Without the existence of the stealing propensity and fighting propensity in the spiritual world, they cannot exist here in this material world. The difference between the material and spiritual worlds is that stealing in the spiritual world is done in friendship and love, whereas fighting and stealing within this material world are executed on the basis of enmity and envy. Therefore we should understand that in the spiritual world all these activities exist, but there is no inebriety, whereas in the material world all activities are full of miserable conditions.

TEXT 43

শুনি' ক্রুদ্ধ হঞ্চা প্রভু ঘর-ভিতর দাঙ্গা ।
ঘরে ষত ভাণ্ড ছিল, ফেলিল ভাঙিয়া ॥ ৪৩ ॥

*śuni' kruddha hañčā prabhu ghara-bhitara yāñčā
ghare yata bhāñḍa chila, phelila bhāṅgiyā*

SYNONYMS

śuni'—hearing; *kruddha*—angry; *hañā*—becoming; *prabhu*—the Lord; *ghara-bhitara*—within the room; *yāñā*—going; *ghare*—in the room; *yata*—all; *bhāñḍa*—pots; *chila*—there were; *phelila*—He threw them; *bhāṅgiyā*—breaking.

TRANSLATION

Thus rebuked by His mother, the Lord would go in anger to a room and break all the pots within it.

TEXT 44

তবে শচী কোলে করি' করাইল সন্তোষ।
মুর্চিত হইলা প্রভু জানি' নিজ-দোষ ॥ ৪৪ ॥

*tabe śacī kole kari' karāila santoṣa
lajjita ha-ilā prabhu jāni' nija-doṣa*

SYNONYMS

tabe—at that time; *śacī*—mother Śacīdevī; *kole*—on the lap; *kari'*—taking; *karāila*—made; *santoṣa*—pacified; *lajjita*—ashamed; *ha-ilā*—became; *prabhu*—the Lord; *jāni'*—knowing; *nija*—His own; *doṣa*—fault.

TRANSLATION

Then Śacīmātā would take her son on her lap and pacify Him, and the Lord would be very much ashamed, admitting His own faults.

PURPORT

There is a nice description of the faults of Śrī Caitanya Mahāprabhu in His childhood in the *Caitanya-bhāgavata*, Ādi-līlā, Chapter Three, where it is said that the child Lord used to steal all kinds of eatables from the houses of neighboring friends. In some houses He would steal milk and drink it, and in others He would steal and eat prepared rice. Sometimes He would break cooking pots. If there were nothing to eat but there were small babies, the Lord would tease the babies and make them cry. Sometimes a neighbor would complain to Śacīmātā, "My child is very small. But your child puts water in the ears of my child, making the child cry."

TEXT 45

করু মৃদুহাতে কৈল মাতাকে তাড়ণ |
মাতাকে মুর্চিতা দেখি' করায়ে ক্রন্দন ॥ ৪৫ ॥

*kabhu mṛdu-haste kaila mātāke tāḍana
mātāke mūrcchitā dekhi' karaye krandana*

SYNONYMS

kabhu—sometimes; mṛdu-haste—by His soft hand; kaila—did; mātāke—His mother; tādāna—chastise; mātāke—His mother; mūrcchitā—fainted; dekhi’—seeing; karaye—was; krandana—crying.

TRANSLATION

Once the child, Caitanya Mahāprabhu, chastised His mother with His soft hand, and His mother falsely fainted. Seeing this, the Lord began to cry.

TEXT 46

**ନାରୀଗଣ କହେ,—“ନାରିକେଳ ଦେହ ଆନି’ ।
ତବେ ସୁଷ୍ଠ ହିବେଳ ତୋମାର ଜନନୀ ॥” ୪୬ ॥**

*nārīgaṇa kahe,—“nārikela deha āni’
tabe sustha ha-ibena tomāra jananī”*

SYNONYMS

nārīgaṇa—all the ladies; kahe—say; nārikela—coconut; deha—give; āni’—bringing from somewhere; tabe—then; sustha ha-ibena—will be cured; tomāra—Your; jananī—mother.

TRANSLATION

The neighboring ladies told Him: “Dear child, please bring a coconut from somewhere, and then Your mother will be cured.”

TEXT 47

**ବାହିରେ ଯାଏଣା ଆନିଲେନ ଦୁଇ ନାରିକେଳ ।
ଦେଖିଯା ଅପୂର୍ବ ହୈଲ ବିଶ୍ଵିଷ ମକଳ ॥ ୪୭ ॥**

*bāhire yāñā ānilena dui nārikela
dekhiyā apūrva haila vismita sakala*

SYNONYMS

bāhire—outside; yāñā—going; ānilena—He immediately brought; dui—two; nārikela—coconuts; dekhiyā—seeing; apūrva—this wonder; haila—became; vismita—astonished; sakala—all.

TRANSLATION

He then immediately went outside the house and brought two coconuts. All the ladies were astonished to see such wonderful activities.

TEXT 48

କହୁ ଶିଶୁ-ସଙ୍ଗେ ଜ୍ଵାଳ କରିଲ ଗଞ୍ଜାତେ ।
କଞ୍ଚାଗଣ ଆଇଲା ତାହା ମେବତା ପୁଜିତେ ॥ ୫୮ ॥

*kabhu śiśu-saṅge snāna karila gaṅgāte
kanyāgaṇa āilā tāhān devatā pūjite*

SYNONYMS

kabhu—sometimes; *śiśu-saṅge*—along with other children; *snāna*—bathing; *karila*—did; *gaṅgāte*—in the Ganges; *kanyā-gaṇa*—the girls; *āilā*—came there; *tāhān*—on the bank of the Ganges; *devatā*—demigods; *pūjite*—to worship.

TRANSLATION

Sometimes the Lord, with other children, would go to take bath in the Ganges, and the neighboring girls would also come there to worship various demigods.

PURPORT

According to the Vedic system, small girls ten or twelve years old would go to the bank of the Ganges to take their bath and would especially worship Lord Śiva with prayers to get good husbands in the future. They especially wanted to get a husband like Lord Śiva because Lord Śiva is very peaceful and at the same time most powerful. Formerly, therefore, small girls in Hindu families would worship Lord Śiva, especially in the month of Vaiśākha (April-May). To take a bath in the Ganges is a great pleasure for everyone, not only for adults but for children also.

TEXT 49

ଗଞ୍ଜାନାମ କରି' ପୂଜା କରିଲେ ଲାଗିଲା ।
କଞ୍ଚାଗଣ-ମଧ୍ୟେ ପ୍ରଭୁ ଆଶିଷା ସିଲା ॥ ୫୯ ॥

*gaṅgā-snāna kari' pūjā karite lāgilā
kanyāgaṇa-madhye prabhu āsiyā basilā*

SYNONYMS

gaṅgā-snāna—bath in the Ganges; *kari'*—having taken; *pūjā*—worship; *karite*—to do; *lāgilā*—began; *kanyā-gaṇa*—the girls; *madhye*—in the midst of; *prabhu*—the Lord; *āsiyā*—coming there; *basilā*—sat down.

TRANSLATION

When the girls, after bathing in the Ganges, engaged in worshiping the different demigods, the young Lord would come there and sit down among them.

TEXT 50

କଣ୍ଠାରେ କହେ,—ଆମା ପୂଜା, ଆମି ଦିବ ବର ।
ଗନ୍ଧୀ-ଦୁର୍ଗା—ଦାସୀ ମୋର, ମହେଶ—କିନ୍କର ॥ ୫୦ ॥

*kanyāre kahe,—āmā pūja, āmi diba vara
gaṅgā-durgā—dāsī mora, maheśa—kiṅkara*

SYNONYMS

kanyāre kahe—addressing the girls the Lord would say; *āmā pūja*—“Worship Me”; *āmī*—I; *diba*—shall give; *vara*—nice husband; *gaṅgā*—the Ganges; *durgā*—goddess Durgā; *dāsī*—maidservants; *mora*—My; *maheśa*—Lord Śiva; *kiṅkara*—servant.

TRANSLATION

Addressing the girls, the Lord would say: “Worship Me, and I shall give you good husbands or good benedictions. The Ganges and goddess Durgā are My maidservants. Not to speak of other demigods, even Lord Śiva is My servant.”

PURPORT

There is a misconception about the Hindu religion among people who profess other religions, such as Christians and Mohammedans, who say that in the Hindu religion there are many Gods. Actually that is not a fact. God is one, but there are many other powerful living entities who are in charge of different departments of administration. They are called demigods. All the demigods are servants who carry out the orders of the Supreme Lord, the Personality of Godhead. Lord Caitanya Mahāprabhu disclosed this fact in His childhood. Out of ignorance, sometimes people worship the demigods to receive some particular boon, but actually if one becomes a devotee and worshiper of the Supreme Personality of Godhead, he does not need to go to the demigods for any benediction because he obtains everything by the grace of the Supreme Lord. *Bhagavad-gītā* therefore condemns such demigod worship:

*kāmais tais tair hṛta-jñānāḥ
prapadyante 'nya-devatāḥ
tarīn tarīn niyamam āsthāya
prakṛtyā niyatāḥ svayā*

“Only persons whose intelligence is lost and who are mad with lusty desires worship the demigods and follow the particular rules and regulations of worship according to their own natures.” (Bg. 7.20)

*yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ*

"But persons who are freed from all sinful activities and the duality of delusion engage themselves in the worship of the Supreme Personality of Godhead with determination." (Bg. 7.28) Only the less intelligent worship the demigods for their various purposes. The most intelligent worship only the Supreme Personality of Godhead, Kṛṣṇa.

Sometimes we, the members of the Kṛṣṇa consciousness movement, are accused of not approving of the worship of demigods. But how can we approve of this when it is condemned by Lord Caitanya and Lord Kṛṣṇa? How can we allow people to become foolish and *hṛta-jñāna*, bereft of intelligence? Our propaganda is simply meant to enable intelligent people to understand the distinction between matter and spirit and understand the Supreme Personality of Godhead, who is the whole spiritual identity. That is our mission. How could we mislead people to worship so-called gods in material bodies within this material world?

Our position of not allowing worship of the many hundreds of demigods is confirmed by Lord Caitanya Mahāprabhu even in His childhood. Śrīla Narottama dāsa Ṭhākura has sung in this connection:

*anya devāśraya nāi
tomāre kahinu bhāi
ei bhakti parama-kāraṇa*

"To become a staunch, pure devotee of the Supreme Personality of Godhead without deviation [*ananya-bhāk*], one should not divert his attention to the worship of the demigods. Such control is a symptom of pure devotional service."

TEXT 51

**আপনি চমন পরি' পরেন ফুলমালা ।
নৈবেদ্য কাড়িয়া খান - সন্দেশ, চাল, কলা ॥ ৫১ ॥**

*āpani candana pari' parena phula-mālā¹
naivedya kādiyā khā'na—sandesa, cāla, kalā*

SYNONYMS

āpani—Himself; *candana*—pulp of sandalwood; *pari'*—smearing over the body; *parenā*—takes; *phula-mālā*—the flower garlands; *naivedya*—offering of foodstuffs; *kādiyā*—snatching; *khā'na*—begins to eat; *sandeśa*—the sweetmeats; *cāla*—rice; *kalā*—bananas.

TRANSLATION

Without the permission of the girls, the Lord would take the sandalwood pulp and smear it on His own body, put the flower garlands on His neck, and snatch and eat all the offerings of sweetmeats, rice and bananas.

PURPORT

According to the system of worship, when something is offered to deities outside one's home, it is generally not cooked food, but raw rice, bananas and sweetmeats. Out of His causeless mercy, the Lord would snatch the offerings from the girls and eat them, admonishing the girls not to worship the demigods but to worship Him. This worship of Śrī Caitanya Mahāprabhu is recommended in the Śrīmad-Bhāgavatam:

krṣṇa-varṇāṁ tvīśākṛṣṇāṁ
 sāṅgopāṅgāstra-pārṣadām
 yajñaiḥ saṅkīrtana-prāyair
 yajanti hi sumedhasaḥ

"One should worship the Supreme Personality of Godhead who appears in this age of Kali with His associates as Pañca-tattva: the Lord Himself and His associates Nityānanda Prabhu, Śrī Advaita Prabhu, Śrī Gadādhara Prabhu and Śrīvāsa Ṭhākura. In this age, an intelligent person worships the Pañca-tattva by the method of chanting the Hare Kṛṣṇa *mahā-mantra* and, if possible, distributing *prasāda*." (Bhāg. 11.5. 32) Our Kṛṣṇa consciousness movement is introducing this bona fide method of worship in the western world. Its members are going from village to village and town to town with Deities of Lord Caitanya Mahāprabhu, teaching people how to worship the Lord by chanting the Hare Kṛṣṇa *mantra*, offering *prasāda* and distributing it to people in general.

TEXT 52

ক্রোধে কন্যাগণ কহে—শুন, হে নিমাণি !
 গ্রাম-সমষ্টে ইও ভূমি আমা সবান্ন ভাই ॥ ১২ ॥

*krodhe kanyāgaṇa kahe—śuna, he nimāñi
 grāma-sambandhe hao tumi āmā sabāra bhāi*

SYNONYMS

krodhe—in anger; *kanyā-gaṇa*—all the girls; *kahe*—said; *śuna*—hear; *he*—O; *nimāñi*—of the name Nimāi; *grāma*—village; *sambandhe*—in relationship; *hao*—are; *tumi*—You; *āmā*—of us; *sabāra*—every one; *bhāi*—the brother.

TRANSLATION

All the girls became very angry at the Lord for this behavior. "Dear Nimāi," they told Him, "You are just like our brother in our village relationship.

TEXT 53

আমা সবাকান্ন পঞ্জে ইহা কলিতে মা যুগামি !
 মা লহ দেবতা সজ্জা, মা কর অচ্ছাম ॥ ১৩ ॥

*āmā sabākāra pakṣe ihā karite nā yuyāya
nā laha devatā sajja, nā kara anyāya*

SYNONYMS

āmā sabākāra—of all of us; *pakṣe*—on the behalf; *ihā*—this; *karite*—to do; *nā*—not; *yuyāya*—is suitable; *nā*—don't; *laha*—take; *devatā*—demigods; *sajja*—worshipable paraphernalia; *nā*—don't; *kara*—do; *anyāya*—mischief.

TRANSLATION

"Therefore it does not behoove You to act like this. Don't take our paraphernalia for worship of the demigods. Don't create a disturbance in this way."

TEXT 54

ଅତୁ କହେ,—“ତୋମା ସବାକେ ଦିଲ ଏହି ବର ।
ତୋମା ସବାର ଭର୍ତ୍ତା ହେବେ ପରମ ସୁନ୍ଦର ॥ ୧୪ ॥

*prabhu kahe,—“tomā sabāke dila ei vara
tomā sabāra bhartā habe parama sundara*

SYNONYMS

prabhu kahe—the Lord replied; *tomā*—you; *sabāke*—to all; *dila*—I give; *ei*—this; *vara*—benediction; *tomā sabāra*—of all of you; *bhartā*—the husbands; *habe*—will be; *parama*—very; *sundara*—beautiful.

TRANSLATION

The Lord replied: "My dear sisters, I give you the benediction that your husbands will be very handsome."

TEXT 55

ପଣ୍ଡିତ, ବିଦଜ୍ଞ, ଯୁଵା, ଧନାଧ୍ୟବାନ୍ ।
ସାତ ସାତ ପୁତ୍ର ହେବେ - ଚିରାୟ, ମତିମାନ ॥” ୧୫ ॥

*pañḍita, vidagdha, yuvā, dhana-dhānyavān
sāta sāta putra habe—cirāyu, matimān”*

SYNONYMS

pañḍita—learned; *vidagdha*—expert and humorous; *yuvā*—young man; *dhana-dhānyavān*—very rich, possessing wealth and rice; *sāta sāta*—seven each; *putra*—sons; *habe*—you will have; *cirāyu*—born with a long life; *matimān*—and intelligent.

TRANSLATION

“They will be learned, clever and young and possess abundant wealth and rice. Not only that, but you will each have seven sons, who will all live long lives and be very intelligent.”

PURPORT

Generally it is the ambition of a young girl to have a very handsome husband who is learned, clever, young and rich. According to the Vedic culture, one is rich if he possesses a large stock of food grains and a very large number of animals. *Dhānyena dhanavān gavayā dhanavān*: one is rich if he possesses food grains, cows and bulls. A girl also desires to have many children, especially sons (*putra*) who are very intelligent and long living. Now there is propaganda to have one or two children and kill the rest by contraceptive methods because society has deteriorated. But the natural ambition of a girl is to possess not only more than one child but at least half a dozen.

In exchange for the paraphernalia of worship He usurped for Himself, Caitanya Mahāprabhu wanted to bless the girls to fulfill all their ambitions and desires. One can easily become happy and obtain the material benefits of a good husband, wealth, food grains and a number of nice children by worshiping Lord Caitanya Mahāprabhu. Although Śrī Caitanya Mahāprabhu accepted *sannyāsa* at an early age, it is not necessary for His devotees to follow Him by also taking *sannyāsa*. One can stay a householder, but one must be a devotee of Lord Caitanya Mahāprabhu. Then one will be happy, with all the material opulences of a good home, good children, good mate, good wealth and everything he desires. Therefore the *śāstras* advise, *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (*Bhāg. 11.5.32*). Every householder, therefore, who is actually intelligent should introduce the *saṅkīrtana* movement home to home and live peacefully in this life and go back to Godhead in the next.

TEXT 56

**বর শুনি' কল্পাগণের অন্তরে সন্তোষ।
বাহিরে ভৎসন করে করি' মিথ্যা রোষ॥ ৫৬॥**

*vara śuni' kanyā-ganera antare santoṣa
bāhire bhartsana kare kari' mithyā roṣa*

SYNONYMS

vara śuni'—hearing the benediction; *kanyā-ganera*—of the girls; *antare*—within; *santoṣa*—very much satisfaction; *bāhire*—externally; *bhartsana*—rebuking; *kare*—they do; *kari'*—making; *mithyā*—false; *roṣa*—anger.

TRANSLATION

Hearing this benediction of Śrī Caitanya Mahāprabhu, all the girls were inwardly very happy; but externally, as it is natural for girls, they rebuked the Lord under the pretense of anger.

PURPORT

This double-dealing is natural for girls. When they are satisfied within, they externally show dissatisfaction. Such feminine dealings are very palatable to boys who try to make friendships with them.

TEXT 57

**কোন কণ্যা পলাইল নৈবেদ্য লাইয়া ।
তারে ডাকি' কহে প্রভু সক্রোধ হইয়া ॥ ৫৭ ॥**

*kona kanyā palāila naivedya la-iyā
tare dāki' kahe prabhu sakrodha ha-iyā*

SYNONYMS

kona kanyā—some of the girls; *palāila*—fled; *naivedya*—the plate of worshipable things; *la-iyā*—taking away; *tare*—unto them; *dāki'*—calling; *kahe*—says; *prabhu*—the Lord; *sakrodha*—angry; *ha-iyā*—becoming.

TRANSLATION

When some of the girls fled, the Lord called them in anger and advised them as follows:

TEXT 58

**যদি নৈবেদ্য না দেহ হইয়া ক্ষপণী ।
বৃড়া ভর্তা হবে, আর চারি চারি সতিনী ॥ ১৮ ॥**

*yadi naivedya nā deha ha-iyā kṛpaṇī
buḍā bhartā habe, āra cāri cāri satinī*

SYNONYMS

yadi—if; *naivedya*—offering; *nā*—do not; *deha*—give Me; *ha-iyā*—becoming; *kṛpaṇī*—miser; *buḍā*—old; *bhartā*—husband; *habe*—will have; *āra*—and; *cāri*—four; *cāri*—four; *satinī*—co-wives.

TRANSLATION

"If you are miserly and do not give Me the offerings, every one of you will have an old husband with at least four co-wives."

PURPORT

In India in those days and even until fifty years ago, polygamy was freely allowed. Any man, especially of the higher castes—the *brāhmaṇas*, the *vaiśyas* and particular-

ly the *kṣatriyas*—could marry more than one wife. In the *Mahābhārata*, or the old history of India, we see that *kṣatriya* kings especially used to marry many wives. According to Vedic civilization there was no restriction against this, and even a man more than fifty years old could marry. But to be married to a man who had many wives was not a very pleasing situation because the husband's love would be divided among his many wives. Lord Śrī Caitanya Mahāprabhu apparently wanted to curse the girls unwilling to offer Him the *naivedya* to be married to men who had at least four wives.

The social structure allowing a man to marry more than one wife can be supported in this way. Generally in every society the female population is greater in number than the male population. Therefore if it is a principle in the society that all girls should be married, unless polygamy is allowed it will not be possible. If all the girls are not married there is a good chance of adultery, and a society in which adultery is allowed cannot be very peaceful or pure. In our Kṛṣṇa consciousness society we have restricted illicit sex life. The practical difficulty is to find a husband for each and every girl. We are therefore in favor of polygamy, provided, of course, that the husband is able to maintain more than one wife.

TEXT 59

**ଇହା ଶୁଣି' ତା-ସବାର ମନେ ହଇଲ କ୍ଷୟ ।
କୋନ କିଛୁ ଜାନେ, କିବା ଦେଵାବିଷ୍ଟ ହୟ ॥ ୯୯ ॥**

*ihā śuni' tā-sabāra mane ha-ila bhaya
kona kichu jāne, kibā devāviṣṭa haya*

SYNONYMS

ihā śuni'—hearing this; *tā-sabāra*—of all the girls; *mane*—in the minds; *ha-ila*—became; *bhaya*—fear; *kona kichu*—something uncommon; *jāne*—He knows; *kibā*—what if; *devāviṣṭa*—empowered by demigods; *haya*—He is.

TRANSLATION

Hearing this supposed curse by Lord Caitanya, the girls, considering that He might know something uncommon or be empowered by demigods, were afraid that His curse might be effective.

TEXT 60

**ଆନିଯା ନୈବେଦ୍ୟ ତାରା ମଞ୍ଚୁଥେ ଧରିଲ ।
ଖାଇୟା ନୈବେଦ୍ୟ ତାରେ ହିଷ୍ଟବର ଦିଲ ॥ ୬୦ ॥**

*āniyā naivedya tārā sammukhe dharila
khāiyā naivedya tāre iṣṭa-vara dila*

SYNONYMS

āniyā—bringing; *naivedya*—offering; *tārā*—all of them; *sammukhe*—in front; *dharila*—held; *khāiyā*—eating; *naivedya*—offering; *tāre*—them; *iṣṭa-vara*—desired benediction; *dila*—gave.

TRANSLATION

The girls then brought the offerings before the Lord, who ate them all and blessed the girls to their satisfaction.

TEXT 61

এই মত চাপল্য সব লোকেরে দেখায় ।
দুঃখ কারো মনে নহে, সবে স্বুখ পায় ॥ ৬১ ॥

*ei mata cāpalya saba lokere dekhāya
duḥkha kāro mane nahe, sabe sukha pāya*

SYNONYMS

ei mata—in this way; *cāpalya*—cunning behavior; *saba lokere*—unto the people in general; *dekhāya*—exhibits; *duḥkha*—unhappiness; *kāro*—distress; *mane*—in the mind; *nahe*—there is no such thing; *sabe*—everyone; *sukha*—happiness; *pāya*—enjoys.

TRANSLATION

When this cunning behavior of the Lord with the girls became known to the people in general, it did not create misunderstandings among them. Rather, they enjoyed happiness in these dealings.

TEXT 62

একদিন বলভাচার্য-কন্যা ‘লক্ষ্মী’ নাম ।
দেবতা পূজিতে আইল করি গঙ্গাস্নান ॥ ৬২ ॥

*eka-dina vallabhācārya-kanyā 'lakṣmī' nāma
devatā pūjite āila kari gaṅgā-snāna*

SYNONYMS

eka-dina—one day; *vallabhācārya-kanyā*—the daughter of Vallabhācārya; *lakṣmī*—Lakṣmī; *nāma*—named; *devatā*—demigods; *pūjite*—to worship; *āila*—came; *kari*—taking; *gaṅgā-snāna*—bath in the Ganges.

TRANSLATION

One day a girl of the name Lakṣmī, the daughter of Vallabhācārya, came to the bank of the Ganges to take bath in the river and worship the demigods.

PURPORT

According to the *Gaura-gaṇoddeśa-dīpikā*, Lakṣmī was formerly Jānakī, the wife of Lord Rāmacandra, and Rukmiṇī, the wife of Lord Kṛṣṇa in Dvārakā. The same goddess of fortune descended as Lakṣmī to become the wife of Lord Caitanya Mahāprabhu.

TEXT 63

**ତୋରେ ଦେଖି' ପ୍ରଭୁର ହୈଲ ସାହିଳାବ ମନ ।
ଲକ୍ଷ୍ମୀ ଚିତ୍ତେ ଶ୍ରୀତ ପାଇଲ ପ୍ରଭୁର ମର୍ମ ॥ ୬୩ ॥**

*tānre dekhi' prabhura ha-ila sābilāsa mana
lakṣmī citte pṛita pāila prabhura darsana*

SYNONYMS

tānre dekhi'—seeing her; *prabhura*—of the Lord; *ha-ila*—there was; *sa*—her; *abhilāsa*—attachment; *mana*—mind; *lakṣmī*—Lakṣmī also; *citte*—in the heart; *pṛita*—satisfaction; *pāila*—attained; *prabhura*—of the Lord; *darsana*—meeting.

TRANSLATION

Seeing Lakṣmīdevī, the Lord became attached to her, and Lakṣmī, upon seeing the Lord, felt great satisfaction within her mind.

TEXT 64

**ସାହଜିକ ଶ୍ରୀତି ଦୁଃଖର କରିଲ ଉଦୟ ।
ବାଲ୍ୟଭାବାଚନ୍ନ ଭତ୍ତ ହୈଲ ନିଶ୍ଚୟ ॥ ୬୪ ॥**

*sāhajika priti duḥkhāra karila udaya
bālyā-bhāvācchanna tabhu ha-ila niścaya*

SYNONYMS

sāhajika—natural; *pṛiti*—affection; *duḥkhāra*—both of them; *karila*—made; *udaya*—appearance; *bālyā*—childhood; *bhāvā-ācchanna*—covered by emotion; *tabhu*—still; *ha-ila*—it so became; *niścaya*—fixed up.

TRANSLATION

Their natural love for one another awakened, and although it was covered by childhood emotions, it became apparent that they were mutually attracted.

PURPORT

Lord Caitanya Mahāprabhu and Lakṣmīdevī are eternal husband and wife. Therefore it was quite natural for their dormant love to awaken when they saw one another. Their natural feelings were immediately awakened by their meeting.

TEXT 65

দুঁহা দেখি' দুঁহার চিত্তে হইল উলাস ।
দেবপূজা কলে কৈল দুঁহে পরকাশ ॥ ৬৫ ॥

*duñhā dekhi' duñhāra citte ha-ila ullāsa
deva-pūjā chale kaila duñhe parakāśa*

SYNONYMS

duñhā—both of them; *dekhi'*—seeing; *duñhāra*—of both of them; *citte*—in the minds; *ha-ila*—there was; *ullāsa*—pleasure; *deva-pūjā*—worshiping the demigods; *chale*—on the plea of; *kaila*—there was; *duñhe*—both of them; *parakāśa*—manifestation.

TRANSLATION

They both enjoyed natural pleasure in seeing one another, and under the pretext of demigod worship they manifested their feelings.

TEXT 66

ପ୍ରଭୁ କହେ,—‘ଆମା’ ପୂଜ, ଆମି ମହେଶ୍ଵର ।
ଆମାରେ ପୁଜିଲେ ପାବେ ଅଭିଷିତ ବର ॥’ ୬୬ ॥

*prabhu kahe, 'āmā' pūja, āmi maheśvara
āmāre pūjile pābe abhīpsita vara'*

SYNONYMS

prabhu kahe—the Lord said; *āmā pūja*—just worship Me; *āmi*—I am; *maheśvara*—the Supreme Lord; *āmāre*—unto Me; *pūjile*—if you worship; *pābe*—you will get; *abhīpsita*—desired; *vara*—benediction.

TRANSLATION

The Lord told Lakṣmī: “Just worship Me, for I am the Supreme Lord. If you worship Me, certainly you will get the benediction you desire.”

PURPORT

This is the same philosophy declared by Lord Kṛṣṇa Himself:

*sarva-dharmān parityajya
mām ekaṁ śaraṇāṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā ūcāḥ*

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) People do not understand this. They are accustomed to flatter or worship many demigods, human beings, or even cats and dogs, but when requested to worship the Supreme Lord, they refuse. This is called illusion. Factually, if one worships the Supreme Lord there is no need to worship anyone else. For example, in a village of a limited area one may use different wells for different purposes, but when one goes to a river where there is water constantly flowing in waves, that water can serve all his purposes. When there is a river, one can take drinking water, wash his clothes, bathe and so on, for that water will serve all purposes. Similarly, if one worships the Supreme Personality of Godhead, Kṛṣṇa, all his goals will be served. *Kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ*: only men who have lost their intelligence worship the various demigods to fulfill their desires (Bg. 7.20).

TEXT 67

ଲକ୍ଷ୍ମୀ ତୌର ଅଜେ ଦିଲ ପୁଞ୍ଜ-ଚନ୍ଦନ ।
ମଲ୍ଲିକାର ମାଳା ଦିଯା କରିଲ ବନ୍ଦନ ॥ ୬୭ ॥

*lakṣmī tāhra ar̥ge dila puṣpa-candana
mallikāra mālā diyā karila vandana*

SYNONYMS

lakṣmī—Lakṣmīdevī; *tāhra*—His; *ar̥ge*—on the body; *dila*—gave; *puṣpa*—flowers; *candana*—sandalwood pulp; *mallikāra*—of the flower of the name *mallikā*; *mālā*—garland; *diyā*—giving; *karila*—offered; *vandana*—prayers.

TRANSLATION

On hearing the order of the Supreme Lord, Śrī Caitanya Mahāprabhu, Lakṣmī immediately worshiped Him, offering sandalwood pulp and flowers for His body, garlanding Him with mallikā flowers, and offering prayers to the Lord.

TEXT 68

ପ୍ରଭୁ ତୌର ପୂଜା ପାଣ୍ଡା ହାସିତେ ଲାଗିଲା ।
ଶୋକ ପଡ଼ି' ତୌର ଭାବ ଅନ୍ତିକାର କୈଲା ॥ ୬୮ ॥

*prabhu tāhra pūjā pāñā hāsite lāgilā
śloka paḍi' tāhra bhāva aṅgikāra kailā*

SYNONYMS

prabhu—the Lord; *tāhra*—her; *pūjā*—worship; *pāñā*—receiving; *hāsite*—to smile; *lāgilā*—began; *śloka paḍi'*—reciting one verse; *tāhra*—her; *bhāva*—emotion; *aṅgikāra*—accepted.

TRANSLATION

Being worshiped by Lakṣmī, the Lord began to smile. He recited a verse from Śrīmad-Bhāgavatam and thus accepted the emotion she expressed.

PURPORT

The verse quoted in this connection is the twenty-fifth verse of the Twenty-second Chapter, Tenth Canto, of Śrīmad-Bhāgavatam. The gopīs worshiped the goddess Durgā, or Kātyāyanī, but their inner desire was to get Lord Kṛṣṇa as their husband. Kṛṣṇa, as Paramātmā, could realize the ardent desire of the gopīs, and therefore He enjoyed the pastime of *vastra-haraṇa*. When the gopīs went to take bath in the River Yamunā, they left their garments on the land and dipped into the water completely naked. Taking this opportunity, Kṛṣṇa stole all their garments and sat down in the top of a tree with them, desiring to see the girls naked just to become their husband. The gopīs desired to have Kṛṣṇa as their husband, and since it is only before her husband that a woman can be naked, to fulfill their desire Lord Kṛṣṇa accepted their prayers by this pastime of stealing their garments. When the gopīs received their garments back from Kṛṣṇa, Kṛṣṇa recited this verse.

TEXT 69

সংকল্পো বিদিতঃ সাধেন্না ভবতীনাং যদচনম্।
মযানুমোদিতঃ সোহসৌ সত্যঃ ভবিতুমর্হিতি ॥ ৬৯ ॥

*saṅkalpo viditaḥ sādhvyo
bhavatīnāṁ mad-arcanam
mayānumoditaḥ so 'sau
satyo bhavitum arhati*

SYNOMYMS

saṅkalpaḥ—desire; *viditaḥ*—has been understood; *sādhvyaḥ*—O all of you chaste ladies; *bhavatīnām*—of all of you; *mat-arcanam*—for worshiping Me; *mayā*—by Me; *anumoditaḥ*—accepted; *sah*—that; *asau*—that determination or desire; *satyāḥ*—successful; *bhavitum*—to become; *arhati*—deserves.

TRANSLATION

“My dear gopīs, I accept your desire to have Me as your husband and thus worship Me. I wish your desire to be fulfilled because it deserves to be so.”

PURPORT

The gopīs, the girl friends of Kṛṣṇa, were almost of the same age as He. Within their minds they desired that Kṛṣṇa be their husband, but because of feminine bashfulness they could not express their desire. Therefore later on, after stealing their

garments, Kṛṣṇa informed them, "I immediately understood your desire and approved of it. Because I have now stolen your garments, you have presented yourselves before Me completely naked, which means that I have accepted all of you as My wives." Sometimes foolish rascals, not knowing the purpose of the Lord or the purpose of the *gopīs*, unnecessarily criticize from their own angle of vision, but the real purpose of *vastra-haraṇa* is expressed by the Lord in this verse.

TEXT 70

ଏଇମତ ଲୀଳା କରି' ଦୁଃଖ ଗୋଟା ଥାରେ ।
ଗନ୍ଧୀର ଚୈତନ୍ୟ-ଲୀଳା କେ ବୁଝିତେ ପାରେ ॥ ୧୦ ॥

*ei-mata līlā kari' duñhe gelā ghare
gambhīra caitanya-līlā ke bujhite pāre*

SYNONYMS

ei-mata—in this way; *līlā*—pastimes; *kari'*—executing; *duñhe*—both of them; *gelā*—returned; *ghare*—home; *gambhīra*—very grave; *caitanya-līlā*—the pastimes of Lord Caitanya; *ke*—who; *bujhite*—to understand; *pāre*—is able.

TRANSLATION

After thus expressing Their feelings to one another, Lord Caitanya and Lakṣmī returned home. Who can understand the grave pastimes of Lord Caitanya Mahāprabhu?

TEXT 71

ଚୈତନ୍ୟ-ଚାପଳ୍ୟ ଦେଖି' ପ୍ରେମେ ସର୍ବ ଜନ ।
ଶତୀ-ଜଗନ୍ନାଥେ ଦେଖି' ଦେନ ଓଳାହନ ॥ ୧୧ ॥

*caitanya-cāpalya dekhi' preme sarva jana
śatī-jagannāthe dekhi' dena olāhana*

SYNONYMS

caitanya—Lord Caitanya; *cāpalya*—naughtiness; *dekhi'*—seeing; *preme*—out of love; *sarva jana*—all people; *śatī*—before Śacimātā; *jagannātha*—and Jagannātha Miśra; *dekhi'*—seeing them; *dena*—gave; *olāhana*—a little rebuke.

TRANSLATION

Seeing the naughty behavior of Lord Caitanya, the neighboring people, out of love for Him, lodged complaints with Śacimātā and Jagannātha Miśra.

TEXT 72

একদিন শচী-দেবী পুত্রেরে তৎ ‘সিয়া’।
ধরিবারে গেলা, পুত্র গেলা পলাইয়া ॥ ৭২ ॥

*ekadina śacī-devī putrere bhartsiyā
dharibāre gelā, putra gelā palāiyā*

SYNOMYMS

eka-dina—one day; *śacī-devī*—mother Śacī; *putrere*—unto the son; *bhartsiyā*—rebuking; *dharibāre*—to catch Him; *gelā*—went; *putra*—the son; *gelā*—went; *palāiyā*—running away.

TRANSLATION

One day mother Śacī, wanting to rebuke her son, went to catch Him, but He fled from the spot.

TEXT 73

উচ্ছিষ্ট-গর্তে ত্যক্ত-হাতীর উপর ।
বসিয়াছেন সুখে অঙ্গু দেব-বিশ্বভূর ॥ ৭৩ ॥

*ucchiṣṭa-garte tyakta-hāṇḍīra upara
basiyāchena sukhe prabhu deva-viśvambhara*

SYNOMYMS

ucchiṣṭa-garte—in the pit where the remnants of foodstuffs were thrown; *tyakta*—rejected; *hāṇḍīra*—pots; *upara*—upon; *basiyāchena*—sat down; *sukhe*—very pleasingly; *prabhu*—the Lord; *deva*—the Supreme God; *viśvambhara*—the maintainer of the universe.

TRANSLATION

Although He is the maintainer of the entire universe, once the Lord sat upon some rejected pots, in the pit where the remnants of foodstuffs were thrown, after they had been used for cooking.

PURPORT

Formerly it was the custom of *brāhmaṇas* to worship Lord Viṣṇu daily at home and cook food in new pots. This system is still going on in Jagannātha Puri. The foodstuffs would be cooked in earthen pots, all fresh and new, and after cooking, the pots would be thrown away. By the side of the house there was generally a big pit where such pots were thrown. Lord Caitanya Mahāprabhu sat down on the pots very pleasingly, just to give His mother a lesson.

TEXT 74

শচী আসি' কহে,—কেনে অশুচি ছুঁইলা :
গঙ্গাস্নান কর যাই'—অপবিত্র হইলা ॥ ৭৪ ॥

*śacī āsi' kahe,—kene aśuci chūñilā
gaṅgā-snāna kara yāi'—apavitra ha-ilā*

SYNONYMS

śacī āsi'—mother Śacī, coming there; *kahe*—said; *kene*—why; *aśuci*—untouchable; *chūñilā*—You have touched; *gaṅgā-snāna*—bathing in the Ganges; *kara*—do; *yāi'*—going there; *apavitra ha-ilā*—You have become impure.

TRANSLATION

When mother Śacī saw her boy sitting on the rejected pots, she protested, "Why have You touched these untouchable pots? You have now become impure. Go and take bath in the Ganges."

TEXT 75

ইহা শুনি' মাতাকে কহিল ব্রজজ্ঞান।
বিস্মিতা হইয়া মাতা করাইল স্নান ॥ ৭৫ ॥

*ihā śuni' mātāke kahila brahma-jñāna
vismitā ha-iyā mātā karāila snāna*

SYNONYMS

ihā śuni'—hearing this; *mātāke*—unto His mother; *kahila*—explained; *brahma-jñāna*—absolute knowledge; *vismitā*—amazed; *ha-iyā*—becoming; *mātā*—the mother; *karāila*—forced; *snāna*—bathing.

TRANSLATION

Hearing this, Lord Caitanya Mahāprabhu taught His mother about absolute knowledge. Although amazed by this, His mother forced Him to take bath.

PURPORT

The absolute knowledge explained by the Lord to His mother is described by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows: "The Lord said, 'Mother, that this is pure and that is impure is surely a worldly sentiment with no basis in fact. You have cooked foodstuffs for Lord Viṣṇu within these pots and offered the foodstuffs to Him. How then can these pots be untouchable? Everything in relationship with Viṣṇu is to be considered an expansion of Viṣṇu's

energy. Viṣṇu, the Supersoul, is eternal and uncontaminated. How then may these pots be considered pure or impure?" Hearing this discourse on absolute knowledge, His mother was very much astonished and forced Him to take bath."

TEXT 76

কসু পুত্রসঙ্গে শচী করিলা শয়ন ।
দেখে, দিব্যলোক আসি' ভরিল শবন ॥ ৭৬ ॥

*kabhu putra-saṅge Śacī karilā śayana
dekhe, divyaloka āsi' bharila bhavana*

SYNONYMS

kabhu—sometimes; *putra-saṅge*—taking the boy; *Śacī*—mother Śacī; *karilā śayana*—took rest; *dekhe*—sees; *divya-loka*—celestial denizens; *āsi'*—coming there; *bharila*—filled up; *bhavana*—the whole house.

TRANSLATION

Sometimes, taking her son with her, mother Śacī would lie down on her bed, and she would see that denizens of the celestial world had come there, filling the entire house.

TEXT 77

শচী বলে,— যাহ, পুত্র, বোলাহ বাপেরে ।
মাতৃ-আজ্ঞা পাইয়া অসু চলিলা বাহিরে ॥ ৭৭ ॥

*Śacī bale,—yāha, putra, bolāha bāpere
mātṛ-ājñā pāiyā prabhu calilā bāhire*

SYNONYMS

Śacī bale—mother Śacī said; *yāha*—go; *putra*—my dear son; *bolāha*—call; *bāpere*—Your father; *mātṛ-ājñā*—the order of His mother; *pāiyā*—getting; *prabhu*—the Lord; *calilā*—went; *bāhire*—out.

TRANSLATION

Once mother Śacī told the Lord, "Please go call Your father." Receiving this order from His mother, the Lord went out to call him.

TEXT 78

চলিতে চরণে রূপুর বাজে কল্পনা ।
শুনি' চমকিত হৈল পিতা-মাতার মন ॥ ৭৮ ॥

*calite caraṇe nūpura bāje jhanjhan
śuni' camakita haila pitā-mātāra mana*

SYNONYMS

calite—while going; *caraṇe*—on the lotus feet; *nūpura*—ankle bells; *bāje*—sounded; *jhanjhan*—tinkling; *śuni'*—hearing; *camakita*—struck with wonder; *haila*—became; *pitā*—of His father; *mātāra*—and mother; *mana*—the minds.

TRANSLATION

When the child was going out, there was a tinkling of ankle bells from His lotus feet. Hearing this, His father and mother were struck with wonder.

TEXT 79

**ମିଶ୍ର କହେ,—ଏହି ବଡ଼ ଅଦ୍ୱୀତ କାହିନୀ ।
ଶିଶୁର ଶୁଣ୍ୟପଦେ କେମେ ନୂପୁରେର ଧ୍ୱନି ॥ ୭୯ ॥**

*miśra kahe,—ei bāda adbhuta kāhinī
śiśura śūnya-pade kene nūpurera dhvani*

SYNONYMS

miśra kahe—Jagannātha Miśra said; *ei bāda*—this is very; *adbhuta*—wonderful; *kāhinī*—incident; *śiśura*—of the child; *śūnya-pade*—on the naked legs; *kene*—why; *nūpurera*—of the ankle bells; *dhvani*—sound.

TRANSLATION

Jagannātha Miśra said: "This is a very wonderful incident. Why is there a sound of ankle bells from the bare feet of my child?"

TEXT 80

**ଶ୍ରୀ କହେ,—ଆମ ଏକ ଅଦ୍ୱୀତ ଦେଖିଲ ।
ଦିଵ୍ୟ ଦିଵ୍ୟ ଲୋକ ଆସି' ଅଙ୍ଗନ ଭରିଲ ॥ ୮୦ ॥**

*śacī kahe,—āra eka adbhuta dekhila
divya divya loka āsi' aṅgana bharila*

SYNONYMS

śacī kahe—mother Śacī said; *āra*—another; *eka*—one; *adbhuta*—wonderful; *dekhila*—I saw; *divya*—celestial; *divya*—celestial; *loka*—people; *āsi'*—coming there; *aṅgana*—courtyard; *bharila*—filled up.

TRANSLATION

Mother Śacī said: "I also saw another wonder. People were coming down from the celestial kingdom and crowding the entire courtyard.

TEXT 81

**কিবা কেলাহল করে, বুঝিতে না পারি ।
কাহাকে বা শ্রদ্ধি করে—অনুমান করি ॥ ৮১ ॥**

*kibā kelāhala kare, bujhite nā pāri
kāhāke vā stuti kare—anumāna kari*

SYNOMYS

kibā—what; *kelāhala*—rowdy sounds; *kare*—they make; *bujhite*—to understand; *nā*—not; *pāri*—I am able; *kāhāke*—to whom; *vā*—or; *stuti*—prayer; *kare*—they offer; *anumāna*—guess; *kari*—I do.

TRANSLATION

"They made noisy sounds I could not understand. I guess they were offering prayers to someone."

TEXT 82

**মিশ্র বলে,—কিছু হউক, চিন্তা কিছু নাই ।
বিশ্বস্তরের কুশল হউক,—এই মাত্র চাই ॥ ৮২ ॥**

*miśra bale,—kichu ha-uk, cintā kichu nāi
viśvambharera kuśala ha-uk,—ei mātra cāi*

SYNOMYS

miśra bale—Jagannātha Miśra replied; *kichu ha-uk*—whatever it may be; *cintā kichu nāi*—don't be worried; *viśvambharera*—of Viśvambhara; *kuśala*—auspiciousness; *ha-uk*—let there be; *ei*—this; *mātra*—only; *cāi*—I want.

TRANSLATION

Jagannātha Miśra replied: "Never mind what it is. There is no need to worry. Let there always be good fortune for Viśvambhara. This is all I want."

TEXT 83

**একদিন মিশ্র পুজোর চাপল্য মেধিয়া ।
ধর্ম-শিক্ষা মিল বহু জীর্ণনা করিয়া ॥ ৮৩ ॥**

*eka-dina miśra putrera cāpalya dekhiyā
dharma-śikṣā dila bahu bhartsanā kariyā*

SYNONYMS

eka-dina—one day; *miśra*—Jagannātha Miśra; *putrera*—of his son; *cāpalya*—the mischievous behavior; *dekhiyā*—seeing; *dharma-śikṣā*—religious teaching; *dila*—gave; *bahu*—much; *bhartsanā*—rebuking; *kariyā*—doing.

TRANSLATION

On another occasion, Jagannātha Miśra, seeing the mischievous acts of his son, gave Him lessons in morality after rebuking Him greatly.

TEXT 84

**ରାତ୍ରେ ସ୍ଵପ୍ନ ଦେଖେ,—ଏକ ଆସି' ଭାଜଣ ।
ମିଶ୍ରରେ କହୁଁ କିଛୁ ସରୋଧ ବଚନ ॥ ୮୪ ॥**

*rātre svapna dekhe,—eka āsi' brāhmaṇa
miśrere kahaye kichu sa-roṣa vacana*

SYNONYMS

rātre—at night; *svapna dekhe*—he dreamt; *eka*—one; *āsi'*—coming; *brāhmaṇa*—*brāhmaṇa*; *miśrere*—unto Jagannātha Miśra; *kahaye*—spoke; *kichu*—something; *sa-roṣa*—with anger; *vacana*—words.

TRANSLATION

On that very night, Jagannātha Miśra dreamt that a brāhmaṇa had come before him speaking these words in great anger:

TEXT 85

**“ମିଶ୍ର, ତୁମি ପୁରୁଷ ତ୍ୱର କିଛୁହି ନା ଜାନ ।
ତୁ ସମ-ତାଢନ କର,—ପୁଣ କରି’ ମାନ” ॥ ୮୫ ॥**

*“miśra, tumi putrera tattva kichu-i nā jāna
bhartsana-tāḍana kara,—putra kari' māna”*

SYNONYMS

miśra—my dear Jagannātha Miśra; *tumi*—you; *putrera*—of your son; *tattva*—truth; *kichu-i*—something; *nā*—do not; *jāna*—know; *bhartsana*—rebuking; *tāḍana*—chastisement; *kara*—you do; *putra*—son; *kari'*—making Him; *māna*—you regard.

TRANSLATION

“My dear Miśra, you do not know anything about your son. You think Him your son, and therefore you rebuke and chastise Him.”

TEXT 86

**ମିଶ୍ର କହେ,—ଦେବ, ସିଦ୍ଧ, ମୁନି କେମେ ନୟ ।
ଯେ ସେ ବଡ଼ ହୃତ୍କ ମାତ୍ର ଆମାର ତନୟ ॥ ୮୬ ॥**

*miśra kahe,—deva, siddha, muni kene naya
ye se bađa ha-uk mātra āmāra tanaya*

SYNOMYMS

miśra kahe—Jagannātha Miśra replied; *deva*—demigod; *siddha*—mystic yogī; *muni*—great saintly person; *kene naya*—may be so or not; *ye se*—whatever; *bađa*—great; *ha-uk*—He may be; *mātra*—only; *āmāra*—my; *tanaya*—son.

TRANSLATION

Jagannātha Miśra replied: “This boy may be a demigod, a mystic yogī or a great saintly person. It doesn’t matter what He is, for I think He is only my son.”

TEXT 87

**ପୁତ୍ରେର ଲାଲନ-ଶିକ୍ଷା—ପିତାର ସର୍ବର୍ମ ।
ଆମି ମା ଶିଖାଲେ କୈଛେ ଜାନିବେ ଧର୍ମ-ମର୍ମ ॥” ୮୭ ॥**

*putrera lālana-śikṣā—pitāra sva-dharma
āmi nā śikhāle kaiche jānibe dharma-marma*

SYNOMYMS

putrera—of the son; *lālana*—maintenance; *śikṣā*—education; *pitāra*—of the father; *sva-dharma*—duty; *āmi*—if I; *nā*—do not; *śikhāle*—give education; *kaiche*—how; *jānibe*—He will know; *dharma-marma*—religion and morality.

TRANSLATION

“It is the duty of a father to educate his son in both religion and morality. If I do not give Him this education, how will He know of it?”

TEXT 88

**ବିଶ୍ଵ କହେ,—ପୁତ୍ର ସମ୍ମ ଦୈବ-ଶିଦ୍ଧ ହୟ ।
ସ୍ଵତ୍ତ:ଶିଦ୍ଧଜ୍ଞାମ, ତବେ ଶିକ୍ଷା ବ୍ୟଥ ହୟ ॥ ୮୮ ॥**

*vipra kahe,—putra yadi daiva-siddha haya
svataḥ-siddha-jñāna, tabe śikṣā vyartha haya*

SYNONYMS

vipra kahe—the *brāhmaṇa* replied; *putra*—son; *yadi*—if; *daiva*—transcendental; *siddha*—mystic; *haya*—were; *svataḥ-siddha-jñāna*—self-illuminated perfect knowledge; *tabe*—at that time; *śikṣā*—education; *vyartha*—futile; *haya*—becomes.

TRANSLATION

The *brāhmaṇa* replied: “If your son is a transcendental mystic boy with self-effulgent perfect knowledge, what is the use of your education?”

PURPORT

The *brāhmaṇa* Jagannātha Miśra saw in his dream told him that his son was not an ordinary human being. If He were a transcendental person, He would have self-effulgent knowledge, and thus there would be no need to educate Him.

TEXT 89

**ମିଶ୍ର କହେ—“ପୁତ୍ର କେମେ ନାହେ ନାରାୟଣ ।
ତଥାପି ପିତାର ଧର୍ମ—ପୁତ୍ରର ଶିକ୍ଷଣ ॥” ୮୧**

*miśra kahe,—“putra kene nahe nārāyaṇa
tathāpi pitāra dharma—putrera śikṣaṇa”*

SYNONYMS

miśra kahe—Jagannātha Miśra replied; *putra*—my son; *kene*—may be; *nahe*—why not; *nārāyaṇa*—the Supreme Personality of Godhead; *tathāpi*—still; *pitāra*—of a father; *dharma*—the duty; *putrera*—of the son; *śikṣaṇa*—instruction.

TRANSLATION

Jagannātha Miśra replied: “Even if my son is not a common man but Nārāyaṇa, still it is the duty of a father to instruct his son.”

TEXT 90

**ଏଇମତେ ଦୁର୍ଲେଖ କରେମ ଧର୍ମର ବିଚାର ।
ବିଶୁଦ୍ଧବାତ୍ସଳ୍ୟ ବିଶ୍ଵେର, ମାହି ଜାନେ ଆର ॥ ୧୦ ॥**

*ei-mate duṛhe karena dharmera vicāra
viśuddha-vātsalya miśrera, nāhi jāne āra*

SYNONYMS

ei-mate—in this way; *duṇhe*—both of them; *karena*—do; *dharmera*—of religion; *vicāra*—consideration; *viśuddha*—unalloyed; *vātsalya*—parental affection; *miśra*—of Jagannātha Miśra; *nāhi*—there is not; *jāne*—he knew; *āra*—anything else.

TRANSLATION

In this way Jagannātha Miśra and the brāhmaṇa discussed the principles of religion in the dream, yet Jagannātha Miśra was absorbed in unalloyed parental mellow and did not want to know anything else.

PURPORT

In the *Śrīmad-Bhāgavatam* (10.8.45) it is said: "Lord Kṛṣṇa, the Supreme Personality of Godhead, who is worshiped with exalted hymns by all the *Vedas* and *Upaniṣads* and by great personalities through *sāṅkhya-yoga* in the mode of goodness, was considered by mother Yaśodā and Nanda to be their own little son." Similarly, Jagannātha Miśra also considered Lord Caitanya Mahāprabhu his beloved little boy, although He is worshiped with all veneration by learned brāhmaṇas and saintly persons.

TEXT 91

**এত শুনি' দ্বিজ গেলা হণ্ডা অনন্দিত ।
মিশ্র জাগিয়া হইলা পরম বিস্মিত ॥১১॥**

*eta śuni' dvija gelā hañā ānandita
miśra jāgiyā ha-ilā parama vismita*

SYNONYMS

eta śuni'—after hearing so much; *dvija*—the brāhmaṇa; *gelā*—returned; *hañā*—becoming; *ānandita*—very much pleased; *miśra*—Jagannātha Miśra; *jāgiyā*—being awakened; *ha-ilā*—became; *parama*—highly; *vismita*—astonished.

TRANSLATION

Being very much pleased, the brāhmaṇa left after talking with Jagannātha Miśra, and when Jagannātha Miśra awakened from his dream, he was very much astonished.

TEXT 92

**বন্ধু-বান্ধব-স্থানে স্বপ্ন কহিল ।
শুনিয়া সকল লোক বিস্মিত হইল ॥১২॥**

*bandhu-bāndhava-sthāne svapna kahila
śuniyā sakala loka vismita ha-ila*

SYNONYMS

bandhu-bāndhava—of friends and relatives; *sthāne*—in the presence; *svapna*—dream; *kahila*—explained; *śuniyā*—after hearing; *sakala*—all; *loka*—the people; *vismita*—astonished; *ha-ila*—became.

TRANSLATION

He related the dream to his friends and relatives, and every one of them was very much astonished to hear of it.

TEXT 93

ଏହି ମତ ଶିଶୁଲୀଳା କରେ ଗୌରଚନ୍ଦ୍ର ।
ଦିନେ ଦିନେ ପିତା-ମାତାର ବାଢାଯା ଆନନ୍ଦ ॥ ୧୩ ॥

*ei mata śiśu-līlā kare gauracandra
dine dine pitā-mātāra bāḍāya ānanda*

SYNONYMS

ei—this; *mata*—like; *śiśu-līlā*—childhood pastimes; *kare*—does; *gauracandra*—Śrī Gaurahari; *dine*—day after day; *pitā-mātāra*—of His parents; *bāḍāya*—He increases; *ānanda*—the pleasure.

TRANSLATION

In this way Gaurahari performed His childhood pastimes and day after day increased the pleasure of His parents.

TEXT 94

କଞ୍ଚ ଦିନେ ମିଶ୍ର ପୁତ୍ରର ହାତେ ଖାତି ଦିଲ ।
ଅଳ୍ପ ଦିନେ ଦ୍ଵାଦଶ-ଫଳା ଅକ୍ଷର ଶିଖିଲ ॥ ୧୪ ॥

*kata dine miśra putrera hāte khaṭi dila
alpa dine dvādaśa-phalā akṣara śikhila*

SYNONYMS

kata—dine—after some days; *miśra*—Jagannātha Miśra; *putrera*—of his son; *hāte*—in the hand; *khāti*—chalk; *dila*—gave; *alpa*—within a very few; *dine*—days; *dvādaśa-phalā*—twelve combinations of letters; *akṣara*—letters; *śikhila*—learned.

TRANSLATION

After some days Jagannātha Miśra inaugurated the primary education of his son by performing the *hāte khāti* ceremony. Within a very few days the Lord learned all the letters and combinations of letters.

PURPORT

The twelve *phalā*, or combinations of letters, are called *repha*, *mūrdhanya* (cerebral) *ṇa*, *dāntavya* (dental) *na*, *ma*, *ya*, *ra*, *la*, *va*, *r̥*, *f̥*, *l̥* and *ṭ̥*. *Hāte khāḍi* is the primary educational beginning. At the age of four or five years, on an auspicious day called *vidyārambha* marking the beginning of primary education, there is a ceremony worshiping Lord Viṣṇu, and after that the teacher gives the child a long chalk pencil. Then, guiding the hand of the student, he instructs him how to write the letters of the alphabet (*a*, *ā*, *i*, etc.) by writing big letters on the floor. When the child is a little advanced in writing, he is given a slate for his primary education, which ends when he learns the two-letter combinations, which are called *phalā*, as mentioned above.

TEXT 95

বাল্যলীলাসূত্র এই কৈল অনুক্রম।
ইহা বিস্তারিতভাবেন দাস-বৃন্দাবন ॥ ৯৫ ॥

*bālyalīlā-sūtra ei kaila anukrama
ihā vistāriyāchena dāsa-vṛndāvana*

SYNONYMS

bālyalīlā-sūtra—synopsis of the pastimes of childhood; *ei*—this; *kaila*—did; *anukrama*—in chronological order; *ihā*—this; *vistāriyāchena*—has elaborately explained; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

This is a synopsis of the childhood pastimes of Lord Caitanya Mahāprabhu, placed herewith in chronological order. Vṛndāvana dāsa Ṭhākura has already elaborately explained these pastimes in his book *Caitanya-bhāgavata*.

TEXT 96

অতএব এইলীলা সংক্ষেপে সূত্র কৈল।
পুনরুক্তি-ভয়ে বিস্তারিতা না কহিল ॥ ১৬ ॥

*ataeva ei-līlā saṅkṣepe sūtra kaila
punar-ukti-bhaye vistārirā nā kahila*

SYNONYMS

ataeva—therefore; *ei-līlā*—these pastimes; *saṅkṣepe*—in brief; *sūtra*—synopsis; *kaila*—made; *punar-ukti*—repetition; *bhaye*—being afraid of; *vistārirā*—elaborate explanation; *nā*—did not; *kahila*—say.

TRANSLATION

I have therefore made only a brief summary. Being afraid of repetition, I have not elaborated upon this subject matter.

TEXT 97

**শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চেতন্তচরিতামৃত কহে কৃষ্ণদাস ॥ ৯৭ ॥**

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

SYNOMYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; 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 of the Śrī Caitanya-caritāmṛta, Ādi-līlā, Fourteenth Chapter, describing Lord Caitanya's childhood pastimes.

The Lord's Paugāñā-līlā

A synopsis of the Fifteenth Chapter is as follows. The Lord took lessons in grammar from Gaṅgādāsa Paññita and became very expert in commenting upon grammar. He forbade His mother to take grains on the Ekādaśī day. He narrated a story that Viśvarūpa, after accepting the *sannyāsa* order, invited Him in a dream to accept *sannyāsa* also, but the Lord refused and was therefore sent back home. When Jagannātha Miśra passed away, the Lord married the daughter of Vallabhācārya, whose name was Lakṣmī. All these events are summarized in this chapter.

TEXT 1

সুমানি সুমনষ্ঠ হি যাতি বত পদাভয়োঃ ।
সুমনের্পণবাত্রেণ তঃ চৈতুপ্রভুঃ তবে ॥ ১ ॥

*ku-manāḥ su-manastvam hi yāti yasya padābjayoḥ
su-mano 'rpaṇa-mātreṇa tam caitanya-prabhur bhaje*

SYNONYMS

ku-manāḥ—a person interested in activities of material sense enjoyment; *su-manastvam*—the position of a devotee without material desires; *hi*—certainly; *yāti*—gets; *yasya*—whose; *pada-abjayoḥ*—at the lotus feet; *su-manas*—the flower of the name *sumanas*; *arpaṇa*—offering; *mātreṇa*—simply by doing so; *tam*—Him; *caitanya-prabhu*—Lord Caitanya Mahāprabhu; *bhaje*—I worship.

TRANSLATION

I offer my respectful obeisances unto the lotus feet of Lord Caitanya because simply by offering a sumanas flower at His lotus feet even the most ardent materialist becomes a devotee.

TEXT 2

জয় জয় শ্ৰীচৈতন্ত জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্ৰ, জয় গৌরভক্তব্যন্দ ॥ ২ ॥

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra, jaya gaura-bhakta-vṛnda*

SYNONYMS

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

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu!
All glories to Advaita Ācārya! And all glories to the devotees of Lord Caitanya!

TEXT 3

পৌগান্ডা-লিলাৰ সূত্ৰ কৱিয়ে গথন ।
পৌগান্ডা-বয়সে প্ৰভুৰ মুখ্য অধ্যয়ন ॥ ৩ ॥

*paugaṇḍa-lilā sūtra kariye gaṇana
paugaṇḍa-vayase prabhura mukhya adhyayana*

SYNONYMS

paugaṇḍa—of the age from five years to ten years; lilā—of the pastimes; sūtra—synopsis; kariye—I do; gaṇana—enumerate; paugaṇḍa-vayase—in that age between five and ten years; prabhura—of the Lord; mukhya—chief; adhyayana—studying.

TRANSLATION

Let me now enumerate the activities of the Lord between the ages of five and ten. His chief occupation during this period was to engage Himself in study.

TEXT 4

পৌগান্ডা কৃষ্ণায়তিসুবিস্তৃতা ।
বিদ্যারম্ভ মুখ্য পাণি-গ্রহণাত্মা মনোহরা ॥ ৪ ॥

*paugaṇḍa-lilā caitanya-kṛṣṇasyātisuvistṛtā
vidyārambha-mukhā pāṇi-grahaṇāntā mano-harā*

SYNONYMS

paugaṇḍa-lilā—the pastimes of the paugaṇḍa age; caitanya-kṛṣṇasya—of Lord Caitanya, who is Kṛṣṇa Himself; ati-suvistṛtā—very much expanded; vidyā-ārambha—the beginning of education; mukhā—chief business; pāṇi-grahaṇa—marriage; antā—at the end; manas-harā—very beautiful.

TRANSLATION

The pastimes of the Lord during His paugāñā age were very extensive. His education was His chief occupation, and after that His very beautiful marriage took place.

TEXT 5

**গঙ্গাদাস পঞ্জিত-স্থানে পড়েন ব্যক্তিরণ ।
শ্রবণ-মাত্রে কর্ণে কৈল সূত্রব্রহ্মগণ ॥ ৫ ॥**

*gaṅgādāsa paññita-sthāne pañdena vyākarana
śravaṇa-mātre kāñṭhe kaila sūtra-vṛtti-gaṇa*

SYNOMYMS

gaṅgādāsa—of the name Gaṅgādāsa; *paññita-sthāne*—at the place of the teacher; *pañdena*—studies; *vyākarana*—grammar; *śravaṇa-mātre*—simply by hearing; *kāñṭhe*—between the neck and the heart; *kaila*—did; *sūtra-vṛtti-gaṇa*—the codes and their definitions.

TRANSLATION

When the Lord was studying grammar at the place of Gaṅgādāsa Paññita, He would immediately learn grammatical rules and definitions by heart simply by hearing them once.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says that the Lord was given lessons by a teacher named Viṣṇu and another teacher named Sudarśana. Later on, when He was a little grown up, He was under the care of Gaṅgādāsa Paññita, who taught Him grammar of a higher standard. Anyone serious about studying the Sanskrit language should first learn grammar. It is said that simply to finish studying Sanskrit grammar takes at least twelve years, but once one learns the grammatical rules and regulations very nicely, all other scriptures or subject matters in Sanskrit are extremely easy to understand, for Sanskrit grammar is the gateway to education.

TEXT 6

**অল্পকালে হৈলা পঞ্জী-টীকাতে প্রবীণ ।
চিরকালের পড়ুয়া জিনে হইয়া নবীন ॥ ৬ ॥**

*alpa-kāle hailā pañjī-ṭīkāte pravīṇa
cira-kālera pañuyā jine ha-iyā navīna*

SYNONYMS

alpa-kāle—within a very short time; *hailā*—became; *pañjī-tīkāte*—in the commentary on grammar named *Pañjī-tīkā*; *pravīṇa*—very expert; *cira-kālera*—all older; *paḍuyā*—students; *jine*—conquers; *ha-iyā*—being; *navīna*—their junior.

TRANSLATION

He soon became so expert in commenting on the *Pañjī-tīkā* that He could win victory over all the other students, although He was a neophyte.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says there was a commentary on grammar named *Pañjī-tīkā* that was later explained very lucidly by Śrī Caitanya Mahāprabhu.

TEXT 7

অধ্যযন-লিলা প্রভুর দাস-বৃন্দাবন ।
‘চেতন্মঙ্গলে’ কৈল বিস্তারি বর্ণন ॥ ৭ ॥

*adhyayana-līlā prabhura dāsa-vṛndāvana
'caitanya-maṅgale' kaila vistāri varṇana*

SYNONYMS

adhyayana-līlā—pastimes of studying; *prabhura*—of the Lord; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura; *caitanya-maṅgala*—in his book *Caitanya-maṅgala*; *kaila*—has done; *vistāri*—elaborately; *varṇana*—explanation.

TRANSLATION

In his book *Caitanya-maṅgala* [which later became *Caitanya-bhāgavata*], Śrīla Vṛndāvana dāsa Ṭhākura very elaborately described the Lord's pastimes of study.

PURPORT

The *Caitanya-bhāgavata*, Ādi-līlā, Chapters Four, Six, Seven, Eight, Nine and Ten, are a good reference for the studious pastimes of Lord Śrī Caitanya Mahāprabhu.

TEXT 8

এক দিন মাতার পদে করিষ্ঠা প্রণাম ।
প্রভু কহে,—মাতা, মেরে দেহ এক দান ॥ ৮ ॥

*eka dina mātāra pade kariyā pranāma
prabhu kahe,—mātā, more deha eka dāna*

SYNONYMS

eka dina—one day; *mātāra*—of the mother; *pade*—on the feet; *kariyā*—doing; *pranāma*—obeisances; *prabhu*—the Lord; *kahe*—said; *mātā*—My dear mother; *more*—unto Me; *deha*—give; *eka*—one; *dāna*—gift.

TRANSLATION

One day Śrī Caitanya Mahāprabhu fell down at the feet of His mother and requested her to give Him one thing in charity.

TEXT 9

**ମାତା ବଲେ,— ତାହି ଦିବ, ସା ଭୁଗି ମାଗିବେ ।
ଅଛୁ କହେ,— ଏକାଦଶୀତେ ଅନ୍ନ ନା ଖାଇବେ ॥ ୯ ॥**

*mātā bale,—tāi diba, yā tumi māgibe
prabhu kahe,—ekādaśite anna nā khāibe*

SYNONYMS

mātā bale—His mother said; *tāi diba*—I shall give that; *yā*—whatever; *tumi*—You; *māgibe*—should ask me; *prabhu kahe*—the Lord said; *ekādaśīte*—on the Ekādaśī day; *anna*—grains; *nā*—don't; *khāibe*—eat.

TRANSLATION

His mother replied, "My dear son, I will give You whatever You ask." Then the Lord said, "My dear mother, please do not eat grains on the Ekādaśī day."

PURPORT

From the very beginning of His childhood life Śrī Caitanya Mahāprabhu introduced the system of observing a fast on the Ekādaśī day. In the *Bhakti-sandarbha* by Śrīla Jīva Gosvāmī there is a quotation from the *Skanda Purāṇa* admonishing that a person who eats grains on Ekādaśī becomes a murderer of his mother, father, brother and spiritual master, and even if he is elevated to a Vaikuṇṭha planet, he falls down. On Ekādaśī, everything is cooked for Viṣṇu, including regular grains and *dahl*, but it is enjoined that a Vaiṣṇava should not even take *viṣṇu-prasāda* on Ekādaśī. It is said that a Vaiṣṇava does not accept anything eatable that is not offered to Lord Viṣṇu, but on Ekādaśī a Vaiṣṇava should not touch even *mahā-prasāda* offered to Viṣṇu, although such *prasāda* may be kept for being eaten the next day. It is strictly forbidden for one to accept any kind of grain on Ekādaśī, even if it is offered to Lord Viṣṇu.

TEXT 10

**ଶଟୀ କହେ,— ନା ଧାରୈ, ଭାଲାଇ କହିଲା ।
ସେଇ ହେତେ ଏକାଦଶୀ କରିତେ ଲାଗିଲା ॥ ୧୦ ॥**

*śacī kahe,—nā khāiba, bhāla-i kahilā
sei haite ekādaśī karite lāgilā*

SYNONYMS

śacī kahe—mother Śacī said; *nā khāiba*—I shall not take; *bhāla-i kahilā*—You have said very nicely; *sei haite*—from that day; *ekādaśī*—Ekādaśī day; *karite lāgilā*—began to observe.

TRANSLATION

Mother Śacī said: "You have spoken very nicely. I shall not eat grains on Ekādaśī." From that day, she began to observe fasting on Ekādaśī.

PURPORT

It is a prejudice amongst *smārtas-brāhmaṇas* that a widow must observe fasting on Ekādaśī but a woman who has her husband should not. It appears that before the request of Lord Caitanya Śacīmātā was not observing Ekādaśī because of her being *sa-dhava*, which means that her husband was living. Śrī Caitanya Mahāprabhu, however, introduced the system that a woman, even if not a widow, must observe the Ekādaśī day and must not touch any kind of grains, even those offered to the Deity of Viṣṇu.

TEXT 11

**তবে মিশ্র বিশ্বরূপের দেখিয়া ঘোবন ।
কঙ্গা চাহি' বিবাহ দিতে করিলেন মন ॥ ১১ ॥**

*tabe miśra viśvarūpera dekhiyā yauvana
kanyā cāhi' vivāha dite karilena mana*

SYNONYMS

tabe—thereafter; *miśra*—Jagannātha Miśra; *viśvarūpera*—of Viśvarūpa, his elder son; *dekhiyā*—seeing; *yauvana*—youthfulness; *kanyā cāhi'*—wanting to find a girl; *vivāha*—marriage; *dite*—to give; *karilena*—made; *mana*—his mind.

TRANSLATION

Thereafter, seeing Viśvarūpa a grown-up youth, Jagannātha Miśra wanted to find a girl and arrange a marriage ceremony for Him.

TEXT 12

**বিশ্বরূপ শুনি' ঘর ছাড়ি পলাইলা ।
সম্ভাস করিয়া তীর্থ করিবারে গোলা ॥ ১২ ॥**

*viśvarūpa śuni' ghara chādi palāilā
sannyāsa kariyā tīrtha karibāre gelā*

SYNONYMS

viśvarūpa—of the name Viśvarūpa; *śuni'*—hearing this; *ghara*—home; *chādi*—giving up; *palāilā*—went away; *sannyāsa*—the renounced order; *kariyā*—accepting; *tīrtha*—the holy places; *karibāre*—for touring; *gelā*—went away.

TRANSLATION

Hearing of this, Viśvarūpa immediately left home and went away to accept sannyāsa and travel from one place of pilgrimage to another.

TEXT 13

**শুনি' শচী-মিশ্রের দুঃখী হৈল মন।
তবে প্রভু মাতা-পিতার কৈল আশ্বাসন॥ ১৩॥**

*śuni' śacī-miśrera duḥkhī haila mana
tabe prabhu mātā-pitāra kaila āśvāsana*

SYNONYMS

śuni'—hearing this; *śacī*—of mother Śacī; *miśrera*—and of Jagannātha Miśra; *duḥkhī*—very unhappy; *haila*—became; *mana*—minds; *tabe*—at that time; *prabhu*—Lord Caitanya Mahāprabhu; *mātā-pitāra*—of the parents; *kaila*—did; *āśvāsana*—pacification.

TRANSLATION

When Śacimātā and Jagannātha Miśra heard of the departure of their elder son, Viśvarūpa, they were very unhappy, but Lord Caitanya tried to console them.

TEXT 14

**ভাল হৈল,—বিশ্বরূপ সন্ন্যাস করিল।
পিতৃকুল, মাতৃকুল,—দুই উঢ়ারিল॥ ১৪॥**

*bhāla haila,—viśvarūpa sannyāsa karila
pitṛ-kula, mātṛ-kula,—dui uddhārila*

SYNONYMS

bhāla *haila*—it is very good; *viśvarūpa*—of the name Viśvarūpa; *sannyāsa*—the renounced order of life; *karila*—has accepted; *pitṛ-kula*—father's family; *mātṛ-kula*—mother's family; *dui*—both of them; *uddhārila*—delivered.

TRANSLATION

"My dear mother and father," the Lord said, "it is very good that Viśvarūpa has accepted the *sannyāsa* order, for thus He has delivered both His father's family and His mother's family."

PURPORT

It is sometimes said that Lord Caitanya Mahāprabhu did not approve of the acceptance of the *sannyāsa* order in this Kali-yuga because in the *śāstra* it is said:

*aśvamedhaṁ gavālambhaṁ sannyāsaṁ pala-paitṛkam
devareṇa sutotpattiṁ kalau pañca vivarjayet*

"In this Kali-yuga the performance of the *aśvamedha-yajña* or *gomedha-yajña*, sacrifices in which a horse or cow is offered, should be avoided, as should the acceptance of *sannyāsa*, the renounced order of life." (*Brahma-vaivarta Purāṇa, Kṛṣṇa-janma-khaṇḍa* 185.180)

Nevertheless we see that Śrī Caitanya Mahāprabhu Himself accepted *sannyāsa* and approved of the *sannyāsa* of His elder brother, Viśvarūpa. It is clearly said here, *bhāla haila*,—*viśvarūpa sannyāsa karila pitṛ-kula, mātṛ-kula*,—*dui uddhārila*. Therefore, should it be thought that Śrī Caitanya Mahāprabhu made statements that are contradictory? No, actually He did not. It is recommended that one accept *sannyāsa* to dedicate his life for the service of the Lord, and everyone must take that kind of *sannyāsa*, for by accepting such *sannyāsa* one renders the best service to both his paternal and maternal families. But one should not accept the *sannyāsa* order of the Māyāvāda school, which has practically no meaning. We find many Māyāvādī *sannyāsīs* simply loitering in the street thinking themselves Brahman or Nārāyaṇa and spending all day and night begging so they can fill their hungry bellies. Māyāvādī *sannyāsīs* have become so degraded that there is a section of them who eat everything, just like hogs and dogs. It is such degraded *sannyāsa* that is prohibited in this age. Actually, Śrīla Śaṅkarācārya's principles for the acceptance of *sannyāsa* were very strict, but later the so-called Māyāvādī *sannyāsīs* became degraded because of their false philosophy, which propounds that by accepting *sannyāsa* one becomes Nārāyaṇa. Śrī Caitanya Mahāprabhu rejected that kind of *sannyāsa*. But the acceptance of *sannyāsa* is one of the items of the *varṇāśrama-dharma*. How then can it be rejected?

TEXT 15

ଆମି ତ' କରିବ ଡୋବା' ଦୁଃଖର ସେବନ !
ଶୁଣିବା ସଜ୍ଜି ହେଲ ପିତା-ମାତାର ମନ ॥ ୧୦ ॥

*āmi ta' kariba tomā' duḥkhara sevana
śuniyā santuṣṭa haila pitā-mātāra mana*

SYNONYMS

āmi ta'-l; kariba—shall do; tomā—to you; duṇhāra—both; sevana—service; śuniyā—after hearing; santuṣṭa—pleased; haila—became; pitā-mātāra mana—the parents' minds.

TRANSLATION

Śrī Caitanya Mahāprabhu assured His parents that He would serve them, and thus the minds of His father and mother were satisfied.

TEXT 16

**একদিন নৈবেদ্য-তাম্বুল খাইয়া ।
ভূমিতে পড়িলা প্রভু অচেতন হওা ॥ ১৬ ॥**

*eka-dina naivedya-tāmbūla khāiyā
bhūmite padilā prabhu acetana hañā*

SYNONYMS

eka-dina—one day; naivedya—foodstuffs offered to the Deity; tāmbūla—betel nut; khāiyā—after eating; bhūmite—on the ground; padilā—fell; prabhu—the Lord; acetana—unconscious; hañā—becoming.

TRANSLATION

One day Śrī Caitanya Mahāprabhu ate betel nuts offered to the Deity, but they acted as an intoxicant, and He fell down on the ground unconscious.

PURPORT

Betel nuts are an intoxicant, and therefore the regulative principles prohibit eating them. Śrī Caitanya Mahāprabhu's pastime of fainting after eating betel nuts is a solid instruction to all of us that one should not touch betel nuts, even those offered to Viṣṇu, just as one should not touch grains on the Ekādaśī day. Of course, Lord Caitanya Mahāprabhu's fainting had a particular purpose. As the Supreme Personality of Godhead, He can do whatever He likes and eat whatever He wants, but we should not imitate His pastimes.

TEXT 17

**আন্তে-ব্যস্তে পিতা-মাতা মুখে দিল পানি ।
সুস্থ হওা কহে হাতু অপূর্ব কাহিনী ॥ ১৭ ॥**

*āste-vyaste pitā-mātā mukhe dila pāni
sustha hañā kahe prabhu apūrva kāhīnī*

SYNONYMS

āste-vyaste—with great haste; *pitā-mātā*—both the parents; *mukhe*—on the mouth; *dila*—gave; *pāni*—water; *sustha hañā*—being revived; *kahe*—says; *prabhu*—the Lord; *apūrva*—something astonishing; *kāhīnī*—narration.

TRANSLATION

After His father and mother sprinkled water on His mouth with great haste, the Lord revived and said something wonderful they had never heard before.

TEXT 18

এখা হৈতে বিশ্বরূপ ঘোরে লঞ্চা গেলା ।
সন্ন্যাস করহ তুমি, আমাৱে কহিলା ॥ ১৮ ॥

ethā haite viśvarūpa more lañā gelā
sannyāsa karaha tumi, āmāre kahilā

SYNONYMS

ethā—here; *haite*—from; *viśvarūpa*—of the name Viśvarūpa; *more*—Me; *lañā*—taking with Him; *gelā*—went; *sannyāsa*—the renounced order of life; *karaha*—accept; *tumi*—You also; *āmāre*—unto Me; *kahilā*—he said.

TRANSLATION

The Lord said: “Viśvarūpa took Me away from here, and He requested Me to accept the sannyāsa order.

TEXT 19

আমি কহি,—আমার অনাথ পিতা-মাতা ।
আমি বালক,—সন্ন্যাসের কিবা জানি কথা ॥ ১৯ ॥

āmi kahi,—āmāra anātha pitā-mātā
āmi bālaka,—sannyāsera kibā jāni kathā

SYNONYMS

āmi kahi—I said; *āmāra*—My; *anātha*—helpless; *pitā-mātā*—father and mother; *āmi*—I am; *bālaka*—only a child; *sannyāsera*—of the renounced order of life; *kibā*—what; *jāni*—I know; *kathā*—words.

TRANSLATION

“I replied to Viśvarūpa: ‘I have My helpless father and mother, and also I am but a child. What do I know about the sannyāsa order of life?’

TEXT 20

গৃহস্থ হইয়া করিব পিতা-মাতার সেবন।
ইহাতেই তুষ্ট হবেন লক্ষ্মী-নারায়ণ ॥ ২০ ॥

*gr̥hastha ha-iyā kariba pitā-mātāra sevana
ihāte-i tuṣṭa habena lakṣmī-nārāyaṇa*

SYNONYMS

gr̥hastha—a householder; *ha-iyā*—becoming; *kariba*—I shaɪl do; *pitā-mātāra*—of the parents; *sevana*—service; *ihāte-i*—in this; *tuṣṭa*—satisfied; *habena*—will become; *lakṣmī-nārāyaṇa*—the goddess of fortune and Nārāyaṇa.

TRANSLATION

“‘Later I shall become a householder and thus serve My parents, for this action will very much satisfy Lord Nārāyaṇa and His wife, the goddess of fortune.’

TEXT 21

তবে বিশ্বরূপ ইহান পাঠাইল মোরে।
মাতাকে কহিও কোটি কোটি নমস্কারে ॥ ২১ ॥

*tabe viśvarūpa ihān pāthāila more
mātāke kahio koṭi koṭi namaskāre*

SYNONYMS

tabe—then; *viśvarūpa*—of the name Viśvarūpa; *ihān*—here; *pāthāila*—sent; *more*—Me; *mātāke* *kahio*—speak to My mother; *koṭi* *koṭi*—hundreds and thousands; *namaskāre*—obeisances.

TRANSLATION

“Then Viśvarūpa returned Me home and requested, ‘Offer thousands and thousands of obeisances unto My mother, Śacidevi.’”

TEXT 22

এই ঘত মানা লীলা করে গৌরহরি।
কি কারণে লীলা,—ইহা বুঝিতে না পারি ॥ ২২ ॥

*ei mata nānā līlā kare gaurahari
ki kāraṇe līlā,—ihā bujhite nā pāri*

SYNONYMS

ei mata—in this way; nānā—various; lilā—pastimes; kare—does; gaurahari—Śrī Caitanya Mahāprabhu; ki kāraṇe—what is the reason; lilā—pastimes; ihā—this; bujhite—to understand; nā—not; pāri—I am able.

TRANSLATION

In this way Lord Caitanya Mahāprabhu performed various pastimes, but why He did so I cannot understand.

PURPORT

The Supreme Personality of Godhead and His devotees who come to this world are executing a mission, and therefore sometimes they act in a way that is very difficult to understand. It is said, therefore, *vaiṣṇavera kriyā mūḍha vijñe nā bujhaya*: even if one is a very learned and intelligent scholar, he cannot understand the activities of a Vaiṣṇava. A Vaiṣṇava accepts anything favorable for executing his mission. But foolish persons, not knowing the purpose of such exalted Vaiṣṇavas, indulge in criticizing them. That is forbidden. Since no one can understand what a Vaiṣṇava does for the purpose of executing his mission, to criticize such a Vaiṣṇava is the offense called *sādhu-nindā*.

TEXT 23

**কত দিন রহি' মিশ্র গেলা পরলোক।
মাতা-পুত্র দুঃহার বাড়িল হৃদি শোক ॥ ২৩ ॥**

*kata dina rahi' miśra gelā para-loka
mātā-putra duñhāra bāḍila hṛdi śoka*

SYNONYMS

kata dina—some days; rahi'—remaining; miśra—Jagannātha Miśra; gelā—passed away; para-loka—for the transcendental world; mātā—mother; putra—son; duñhāra—of both of them; bāḍila—increased; hṛdi—in the hearts; śoka—lamentation.

TRANSLATION

After some days, Jagannātha Miśra passed away from this world to the transcendental world, and both mother and son were very much aggrieved in their hearts.

TEXT 24

**বন্ধু-বাঙ্কব আসি' দুঃহা প্রবোধিল।
শিত্তক্রিয়া বিধিমতে ঈশ্বর করিল ॥ ২৪ ॥**

*bandhu-bāndhaba āsi' duñhā prabodhila
pitṛ-kriyā vidhi-mate iśvara karila*

SYNONYMS

bandhu—friends; *bāndhava*—relatives; *āsi'*—coming there; *duṇḍhā*—both of them; *prabodhila*—pacified; *pitṛ-kriyā*—rituals performed after the death of the father; *vidhi-mate*—according to the Vedic system; *īśvara*—the Supreme Personality of Godhead; *karila*—executed.

TRANSLATION

Friends and relatives came there to pacify both Lord Caitanya and His mother. Then Lord Caitanya, even though He was the Supreme Personality of Godhead, executed the rituals for His dead father according to the Vedic system.

TEXT 25

**কত দিনে প্রভু চিত্তে করিলা চিন্তন ।
গৃহস্থ হইলাম, এবে চাহি গৃহধর্ম ॥ ২৫ ॥**

*kata dine prabhu citte karilā cintana
grha-stha ha-ilāma, ebe cāhi grha-dharma*

SYNONYMS

kata dine—after some days; *prabhu*—the Lord; *citte*—within His mind; *karilā*—made; *cintana*—consideration; *grha-stha ha-ilāma*—I remained in householder life; *ebe*—now; *cāhi*—I want; *grha-dharma*—activities of family life.

TRANSLATION

After some days the Lord thought: "I did not take *sannyāsa*, and since I am remaining at home it is My duty to act as a *grha-stha*.

TEXT 26

**গৃহিণী বিনা গৃহধর্ম মা হয় শোভন ।
এত চিন্তি' বিবাহ করিতে হৈল মন ॥ ২৬ ॥**

*grhiṇī vinā grha-dharma nā haya śobhana
eta cinti' vivāha karite haila mana*

SYNONYMS

grhiṇī—wife; *vinā*—without; *grha-dharma*—duties of family life; *nā*—not; *haya*—become; *śobhana*—beautiful; *eta cinti'*—thinking thus; *vivāha*—marriage; *karite*—to execute; *haila*—became; *mana*—mind.

SYNONYMS

ei mata—in this way; nānā—various; līlā—pastimes; kare—does; gaurahari—Śrī Caitanya Mahāprabhu; ki kāraṇe—what is the reason; līlā—pastimes; ihā—this; bujhite—to understand; nā—not; pāri—I am able.

TRANSLATION

In this way Lord Caitanya Mahāprabhu performed various pastimes, but why He did so I cannot understand.

PURPORT

The Supreme Personality of Godhead and His devotees who come to this world are executing a mission, and therefore sometimes they act in a way that is very difficult to understand. It is said, therefore, *vaiṣṇavera kriyā mūḍha vijñe nā bujhaya*: even if one is a very learned and intelligent scholar, he cannot understand the activities of a Vaiṣṇava. A Vaiṣṇava accepts anything favorable for executing his mission. But foolish persons, not knowing the purpose of such exalted Vaiṣṇavas, indulge in criticizing them. That is forbidden. Since no one can understand what a Vaiṣṇava does for the purpose of executing his mission, to criticize such a Vaiṣṇava is the offense called *sādhu-nindā*.

TEXT 23

**কত দিন রহি' মিশ্র গোলা পরলোক ।
মাতা-পুত্র দুঃহার বাঢ়িল হৃদি শোক ॥ ২৩ ॥**

*kata dina rahi' miśra gelā para-loka
mātā-putra duñhāra bāḍila hṛdi śoka*

SYNONYMS

kata dina—some days; rahi'—remaining; miśra—Jagannātha Miśra; gelā—passed away; para-loka—for the transcendental world; mātā—mother; putra—son; duñhāra—of both of them; bāḍila—increased; hṛdi—in the hearts; śoka—lamentation.

TRANSLATION

After some days, Jagannātha Miśra passed away from this world to the transcendental world, and both mother and son were very much aggrieved in their hearts.

TEXT 24

**বন্ধু-বাঙ্ব আসি' দুঃহা প্ৰবোধিল ।
পিতৃক্ৰিয়া বিধিমতে ঈশ্বৰ কৱিল ॥ ২৪ ॥**

*bandhu-bāndhava āsi' duñhā prabodhila
pitṛ-kriyā vidhi-mate iśvara karila*

SYNONYMS

bandhu—friends; *bāndhava*—relatives; *āsi'*—coming there; *duñhā*—both of them; *prabodhila*—pacified; *pitṛ-kriyā*—rituals performed after the death of the father; *vidhi-mate*—according to the Vedic system; *īśvara*—the Supreme Personality of Godhead; *karīla*—executed.

TRANSLATION

Friends and relatives came there to pacify both Lord Caitanya and His mother. Then Lord Caitanya, even though He was the Supreme Personality of Godhead, executed the rituals for His dead father according to the Vedic system.

TEXT 25

**কত দিমে প্রভু চিত্তে করিলা চিন্তন ।
গৃহস্থ হইলাম, এবে চাহি গৃহধর্ম ॥ ২৫ ॥**

*kata dine prabhu citte karilā cintana
grha-stha ha-ilāma, ebe cāhi grha-dharma*

SYNONYMS

kata dine—after some days; *prabhu*—the Lord; *citte*—within His mind; *karilā*—made; *cintana*—consideration; *grha-stha ha-ilāma*—I remained in householder life; *ebe*—now; *cāhi*—I want; *grha-dharma*—activities of family life.

TRANSLATION

After some days the Lord thought: "I did not take sannyāsa, and since I am remaining at home it is My duty to act as a gṛhastha.

TEXT 26

**গৃহিণী বিমা গৃহধর্ম না হয় শোভন ।
এত চিন্তি' বিবাহ করিতে হৈল মন ॥ ২৬ ॥**

*grhiṇī vinā grha-dharma nā haya śobhana
eta cinti' vivāha karite haila mana*

SYNONYMS

grhiṇī—wife; *vinā*—without; *grha-dharma*—duties of family life; *nā*—not; *haya*—become; *śobhana*—beautiful; *eta cinti'*—thinking thus; *vivāha*—marriage; *karite*—to execute; *haila*—became; *mana*—mind.

TRANSLATION

"Without a wife," Lord Caitanya considered, "there is no meaning to householder life." Thus the Lord decided to marry.

TEXT 27

ন গৃহং গৃহমিত্যাহুগ্ৰহিণী গৃহমুচ্যতে ।
তয়া হি সহিতঃ সর্বান् পুৰুষার্থান্ সমশ্নুতে ॥ ২৭ ॥

*na gr̄harh gr̄ham ity āhur gr̄hiṇī gr̄ham ucyate
tayā hi sahitāḥ sarvān puruṣārthān samaśnute*

SYNONYMS

na—not; *gr̄ham*—the home; *gr̄ham*—the house; *iti*—thus; *āhuḥ*—said; *gr̄hiṇī*—the wife; *gr̄ham*—home; *ucyate*—it is said; *tayā*—with her; *hi*—certainly; *sahitāḥ*—together; *sarvān*—all; *puruṣa-arthaḥ*—goals of human life; *samaśnute*—perfects.

TRANSLATION

Merely a house is not a home, for it is a wife who gives a home its meaning. If one lives at home with his wife, together they can fulfill all the interests of human life.

TEXT 28

দৈবে এক দিন প্রভু পড়িয়া আসিতে ।
বলভাচার্যের কন্যা দেখে গঙ্গা-পথে ॥ ২৮ ॥

*daive eka dina prabhu padiyā āsite
vallabhācāryera kanyā dekhe gaṅgā-pathe*

SYNONYMS

daive—accidentally; *eka dina*—one day; *prabhu*—the Lord; *padiyā*—after studying; *āsite*—while He was coming back; *vallabhācāryera*—of Vallabhācārya; *kanyā*—daughter; *dekhe*—sees; *gaṅgā-pathe*—on the way to the Ganges.

TRANSLATION

One day when the Lord was coming back from school He accidentally saw the daughter of Vallabhācārya on the way to the Ganges.

TEXT 29

পুৰুষিক তাৰ দুঁহার উদয় কৱিল ।
দৈবে বনমালী ঘটক শচী-ছানে আইল ॥ ২৯ ॥

*pūrva-siddha bhāva duñhāra udaya karila
daive vanamālī ghaṭaka śacī-sthāne āila*

SYNONYMS

pūrva-siddha—as it is already settled; *bhāva*—ecstasy; *duñhāra*—of both of them; *udaya*—awakened; *karila*—was made; *daive*—also accidentally; *vanamālī*—of the name Vanamālī; *ghaṭaka*—the marriage-maker; *śacī-sthāne*—at the place of Śacimātā; *āila*—came.

TRANSLATION

When the Lord and Lakṣmīdevī met, their relationship awakened, having already been settled, and coincidentally the marriage-maker Vanamālī came to see Śacimātā.

PURPORT

Vanamālī Ghaṭaka, a resident of Navadvīpa and a *brāhmaṇa* by caste, arranged the marriage of the Lord to Lakṣmīdevī. He was formerly Viśvāmitra, who negotiated the marriage of Lord Rāmacandra, and later he was the *brāhmaṇa* who negotiated the marriage of Lord Kṛṣṇa with Rukmiṇī. That same *brāhmaṇa* acted as the marriage-maker of the Lord in *caitanya-līlā*.

TEXT 30

শচীর ইঙিতে সম্বন্ধ করিল ঘটন ।
লক্ষ্মীকে বিবাহ কৈল শচীর নন্দন ॥ ৩০ ॥

*śacīra iṅgite sambandha karila ghaṭana
lakṣmīke vivāha kaila śacīra nandana*

SYNONYMS

śacīra iṅgite—by the indication of mother Śacī; *sambandha*—the relationship; *karila*—made; *ghaṭana*—possible; *lakṣmīke*—unto Lakṣmīdevī; *vivāha*—marriage; *kaila*—executed; *śacīra nandana*—the son of mother Śacī.

TRANSLATION

Following the indications of Śacīdevī, Vanamālī Ghaṭaka arranged the marriage, and thus in due course the Lord married Lakṣmīdevī.

TEXT 31

বিজ্ঞারিঙ্গা বর্ণণা ভাবা মৃদ্ধাকু-দাস ।
এই ড' পোগু-লীলার সূত্র-প্রকাশ ।

*vistāriyā varṇilā tāhā vṛndāvana-dāsa
ei ta' pauganḍa-līlāra sūtra-prakāśa*

SYNONYMS

vistāriyā—having elaborated; *varṇilā*—has described; *tāhā*—that; *vṛndāvana-dāsa*—Thākura Vṛndāvana dāsa; *ei ta'*—this is; *pauganḍa-līlāra*—of the pastimes of His early age; *sūtra-prakāśa*—manifestation of the symbols.

TRANSLATION

Vṛndāvana dāsa Thākura has elaborately described all these pastimes of the Lord's early age. What I have given is but a condensed representation of the same pastimes.

TEXT 32

পৌগন্ড বয়সে লীলা বহুত প্রকার ।
বৃন্দাবন-দাস ইহা করিয়াছেন বিস্তার ॥ ৩২ ॥

*pauganḍa vayase līlā bahuta prakāra
vṛndāvana-dāsa ihā kariyāchena vistāra*

SYNONYMS

pauganḍa vayase—in His early age; *līlā*—pastimes; *bahuta prakāra*—of various kinds; *vṛndāvana-dāsa*—Vṛndāvana dāsa Thākura; *ihā*—this; *kariyāchena*—has done; *vistāra*—the elaborate explanation.

TRANSLATION

The Lord performed many varieties of pastimes in His early age, and Śrīla Vṛndāvana dāsa Thākura has described them elaborately.

TEXT 33

অভিএব দিঘাত্রি ইহী দেখাইল ।
'চেতন্ত্যমঙ্গলে' সর্বলোকে খ্যাত হৈল ॥ ৩৩ ॥

*ataeva diñmātra ihāṅ dekhāila
'caitanya-maṅgale' sarva-loke khyāta haila*

SYNONYMS

ataeva—therefore; *diñmātra*—only in the matter of indication; *ihāṅ*—here; *dekhāila*—I have exhibited; *caitanya-maṅgala*—in the book of the name *Caitanya-maṅgala*; *sarva-loke*—all over the world; *khyāta*—famous; *haila*—became.

TRANSLATION

I have given but a single hint of these pastimes, for Vṛndāvana dāsa Ṭhākura, in his book Caitanya-maṅgala [now Caitanya-bhāgavata], has described them all vividly.

TEXT 34

**শ্রীরূপ-রঘুনাথ-পদে যার আশা ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ৩৪ ॥**

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

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Ādi-līlā, Fifteenth Chapter, describing the Lord's pauganđa-līlā.

The Pastimes of the Lord in His Childhood and Youth

This chapter fully describes Lord Caitanya's *kaiśora-līlā*, or the activities He performed just before attaining youth. During this time He studied deeply and was victorious over greatly learned scholars. During His *kaiśora-līlā* the Lord also sported in the water. He went to East Bengal to secure financial assistance, cultivate knowledge and introduce the *sāṅkīrtana* movement, and there He met Tapana Miśra, whom He instructed about spiritual advancement and ordered to go to Vārāṇasī. While Lord Caitanya Mahāprabhu was touring East Bengal, His wife, Lakṣmīdevī, was bitten by a serpent or by the serpent of separation, and thus she left this world. When the Lord returned home, He saw that His mother was overwhelmed with grief because of Lakṣmīdevī's death. Therefore at her request He later married His second wife, Viṣṇupriyā-devī. This chapter also describes the Lord's argument with Keśava Kāśmīrī, the celebrated scholar, and the Lord's criticism of his prayer glorifying mother Ganges. In this prayer the Lord found five kinds of literary ornaments and five kinds of literary faults, thus defeating the *pāṇḍita*. Later the Kāśmīrī Pāṇḍita, who was known to have been victorious all over the country, submitted himself to the goddess of learning, and by her order he met Lord Caitanya Mahāprabhu on the morning of the next day and surrendered unto Him.

TEXT 1

কৃপাসুধা-সরিদ্বন্ধ বিশ্বমাপ্তবয়স্যপি ।
নীচগেব সদা ভাতি তং চৈতন্ত্যঞ্জুং ভজে ॥ ১ ॥

*kṛpā-sudhā-sarid yasya viśvam āplāvayanty api
nīcagaiva sadā bhāti tam caitanya-prabhūm bhaje*

SYNONYMS

*kṛpā-sudhā—*of the nectar of the mercy; *sarid*—river; *yasya*—whose; *viśvam*—the whole universe; *āplāvayanti*—inundating; *api*—although; *nīcagā eva*—more inclined to the poor and fallen; *sadā*—always; *bhāti*—is manifest; *tam*—Him; *caitanya-prabhūm*—Lord Śrī Caitanya Mahāprabhu; *bhaje*—I worship.

TRANSLATION

I worship Lord Śrī Caitanya Mahāprabhu, whose nectarean mercy flows like a great river, inundating the entire universe. Just as a river flows downstream, Lord Caitanya especially extends Himself to the fallen.

PURPORT

Narottama dāsa Ṭhākura has sung, *śrī-kṛṣṇa-caitanya prabhu dayā kara more*. He prays for Lord Caitanya's mercy because He is the mercy incarnation, having appeared especially to claim the fallen souls. The more fallen one is, the greater one's claim to the favor of Lord Śrī Caitanya Mahāprabhu. One must only be very sincere and serious. Despite being contaminated by all the bad qualities of this Kali-yuga, if one surrenders unto the lotus feet of Śrī Caitanya Mahāprabhu, the Lord will surely and certainly deliver him. The best example is Jagāi and Mādhāi. In this age of Kali practically everyone is like Jagāi and Mādhāi, but the *sāṅkīrtana* movement inaugurated by Lord Caitanya Mahāprabhu is still flowing like a great river, inundating the entire world, and thus the International Society for Krishna Consciousness is successfully claiming all fallen souls to free them from contamination.

TEXT 2

অয় অম্ভ শ্রীচৈতন্ত অয় নিত্যানন্দ।
অম্ভাদ্বৈতচন্দ্র অয় গৌরভক্তব্যন্দি ॥২॥

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛṇda*

SYNONYMS

jaya jaya śrī-caitanya—all glories to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda Prabhu; *jaya advaitacandra*—all glories to Advaitacandra; *jaya*—all glories; *gaura-bhakta-vṛṇda*—to all the devotees of the Lord.

TRANSLATION

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

TEXT 3

জীৱোৱ-চেতন্ত্বা মূর্তিমত্যা গৃহাশ্রমাতঃ।
লক্ষ্ম্যাচিত্তোহথ বাণেব্যা দিশাংজয়ি-জয়চ্ছলাতঃ ॥৩॥

*jīyāt kaiśora-caitanyo mūrtimatya gṛhāśramāt
lakṣmyārcito 'tha vāgdevyā diśāṁ jayi-jaya-cchalāt*

SYNONYMS

jīyāt—long live; *kaiśora*—situated in the *kaiśora* age; *caitanyaḥ*—Lord Caitanya Mahāprabhu; *mūrtimatya*—having accepted such a body; *gṛha-āśramāt*—from a householder's life; *lakṣmyā*—by Lakṣmī; *arcitaḥ*—being worshiped; *atha*—then; *vāc-devyā*—by the goddess of learning; *diśām*—of all directions; *jayi*—the conqueror; *jaya-chalāt*—on the plea of conquering.

TRANSLATION

Long live Lord Caitanya Mahāprabhu in His kaiśora age! Both the goddess of fortune and the goddess of learning worship Him. The goddess of learning, Sarasvati, worshiped Him in His victory over the scholar who had conquered all the world, and the goddess of fortune, Lakṣmīdevī, worshiped Him at home. Since He is therefore the husband or Lord of both goddesses, I offer my obeisances unto Him.

TEXT 4

**এই ত' কৈশোরলীলার সূত্র-অনুবন্ধ ।
শিষ্যগণ পড়াইতে করিলা আরম্ভ ॥ ৮ ॥**

*ei ta' kaiśora-līlāra sūtra-anubandha
śiṣya-gaṇa paḍāite karilā ārambha*

SYNOMYMS

ei ta'—thus; *kaiśora*—the age of *kaiśora* (the age between the eleventh and fifteenth years); *līlāra*—of the pastimes; *sūtra anubandha*—chronological synopsis; *śiṣya-gaṇa*—students; *paḍāite*—to teach; *karilā*—did; *ārambha*—begin.

TRANSLATION

At the age of eleven Śrī Caitanya Mahāprabhu began to teach students. This marks the beginning of His kaiśora age.

TEXT 5

**শত শত শিষ্য সঙ্গে সদা অধ্যাপন ।
ব্যাখ্যা শুনি সর্বলোকের চমকিত মন ॥ ৯ ॥**

*śata śata śiṣya saṅge sadā adhyāpana
vyākhyā śuni sarva-lokera camakita mana*

SYNOMYMS

śata śata—very many; *śiṣya*—disciples; *saṅge*—along with Him; *sadā*—always; *adhyāpana*—studying; *vyākhyā*—explanation; *śuni*—hearing; *sarva-lokera*—of all people; *camakita*—astonished; *mana*—minds.

TRANSLATION

As soon as the Lord became a teacher, many, many students came to Him, every one of them astonished to hear His mode of explanation.

TEXT 6

**সর্বশান্তে সর্ব পাতৃত পান পরাজয় ।
বিলম্বত্বীভেতে কারো দুঃখ মাহি হয় ॥ ১০ ॥**

*sarva-śāstre sarva paṇḍita pāya parājaya
vinaya-bhaṅgīte kāro duḥkha nāhi haya*

SYNOMYS

sarva-śāstre—in all scriptures; *sarva*—all; *paṇḍita*—learned scholars; *pāya*—obtain; *parājaya*—defeat; *vinaya*—gentle; *bhaṅgīte*—by behavior; *kāro*—anyone's; *duḥkha*—unhappiness; *nāhi*—does not; *haya*—become.

TRANSLATION

The Lord defeated all kinds of scholars in discourses about all the scriptures, yet because of His gentle behavior, none of them were unhappy.

TEXT 7

**বিবিধ উদ্ধত্য করে শিষ্যগণ-সঙ্গে ।
জাহনবীতে জলকেলি করে নানা রঞ্জে ॥ ৭ ॥**

*vividha auddhatya kare śiṣya-gaṇa-saṅge
jāhnavīte jala-keli kare nānā raṅge*

SYNOMYS

vividha—various; *auddhatya*—impudences; *kare*—does; *śiṣya-gaṇa*—His disciples; *saṅge*—with; *jāhnavīte*—in the water of the Ganges; *jala-keli*—sporting in the water; *kare*—does; *nānā*—in various; *raṅge*—jokes.

TRANSLATION

The Lord, as a teacher, performed various kinds of pranks in His sporting pastimes in the water of the Ganges.

TEXT 8

**কত দিনে কৈল প্রভু বাঙ্গেতে গমন ।
যাহাঁ যাও, তাহাঁ লাওয়ায় নাম-সংকীর্তন ॥ ৮ ॥**

*kata dine kaila prabhu baṅgete gamana
yāhān yāya, tāhān laoyāya nāma-saṅkīrtana*

SYNOMYS

kata dine—after a few days; *kaila*—did; *prabhu*—the Lord; *baṅgete*—in East Bengal; *gamana*—touring; *yāhān yāya*—wherever He goes; *tāhān*—there; *laoyāya*—induces; *nāma-saṅkīrtana*—the *saṅkīrtana* movement.

TRANSLATION

After some days the Lord went to East Bengal, and wherever He went He introduced the *saṅkīrtana* movement.

PURPORT

Although Lord Śrī Caitanya Mahāprabhu and His devotees in disciplic succession can defeat all kinds of learned scholars, scientists and philosophers in arguments, thus establishing the supremacy of the Personality of Godhead, their main business as preachers is to introduce *saṅkīrtana* everywhere. Simply to defeat scholars and philosophers is not the occupation of a preacher. Preachers must simultaneously introduce the *saṅkīrtana* movement, for that is the mission of the Caitanya cult.

TEXT 9

**বিজ্ঞার প্রশংস্য দেখি চমৎকার চিতে ।
শত শত পড়ুয়া আসি লাগিলা পড়িতে ॥ ৯ ॥**

*vidyāra prabhāva dekhi camatkāra cite
śata śata paḍuyā āsi lāgilā padite*

SYNONYMS

vidyāra—of His learning; *prabhāva*—the influence; *dekhi*—seeing; *camatkāra*—wonder; *cite*—within the heart; *śata* *śata*—many hundreds; *paḍuyā*—disciples or students; *āsi*—coming there; *lāgilā*—began; *padite*—to study.

TRANSLATION

Struck with wonder by the influence of Lord Caitanya Mahāprabhu's intellectual prowess, many hundreds of students came to Him and began studying under His direction.

TEXT 10

**সেই মেশে বিপ্র, নাম—মিশ্র তপন ।
মিশ্চর করিতে নারে সাধ্য-সাধন ॥ ১০ ॥**

*sei deśe vipra, nāma—miśra tapana
niścaya karite nāre sādhyā-sādhana*

SYNONYMS

sei deśe—in that region of East Bengal; *vipra*—a *brāhmaṇa*; *nāma*—named; *miśra* *tapana*—Tapana Miśra; *niścaya* *karite*—to ascertain; *nāre*—not able; *sādhyā*—objective; *sādhana*—process.

TRANSLATION

In East Bengal there was a brāhmaṇa named Tapana Miśra who could not ascertain the objective of life nor how to attain it.

PURPORT

One must first ascertain the object of life and then understand how to attain it. The Kṛṣṇa consciousness movement is pointing out to everyone that the object of life is to understand Kṛṣṇa, and to attain that goal of life one must practice Kṛṣṇa consciousness, following the methods prescribed by the Gosvāmīs with reference to the authoritative *śāstras* and *Vedas*.

TEXT 11

**বহুশাস্ত্রে বহুবাক্যে চিন্তে ভয় হয় ।
সাধ্য-সাধন প্রেষ্ঠ না হয় নিশ্চয় ॥ ১১ ॥**

*bahu-śāstre bahu-vākye citte bhrama haya
sādhyā-sādhana śreṣṭha nā haya niścaya*

SYNONYMS

bahu-śāstre—by many books or scriptures; *bahu-vākye*—by many versions of many persons; *citte*—within the heart; *bhrama*—doubt; *haya*—there is; *sādhyā-sādhana*—objective and means; *śreṣṭha*—about the best; *nā*—not; *haya*—there is; *niścaya*—certainty.

TRANSLATION

If one becomes a bookworm, reading many books and scriptures and hearing many commentaries and the instructions of many men, this will produce doubt within his heart. One cannot in this way ascertain the real goal of life.

PURPORT

In *Śrimad-Bhāgavatam* (7.13.8) it is said, *granthān naivābhyaṣed bahūn na vyākhyām upayuñjīta*: “One should not read many books, nor should one try to make a profession of reciting many books, especially if one is a devotee.” One must give up the ambition to be a learned scholar and in this way earn a worldly reputation and financial facilities. If one diverts his attention to studying many books, he cannot fix his mind in devotional service, nor can he understand many scriptures, for they are full of grave statements and meanings. In this connection Śrīla Bhaktisiddhānta Sarasvatī Thākura gives his opinion that those who are attracted to studying many kinds of literature concerning various subject matters, especially fruitive activities and philosophical speculation, are deprived of unalloyed devotional service because of their splayed attention.

Man has a general tendency toward fruitive activities, religious ritualistic ceremonies and philosophical speculation. A living entity thus bewildered since time immemorial does not understand the real goal of life, and thus his activities in life

are wasted. Innocent persons misled in this way are deprived of unalloyed *kṛṣṇa-bhakti*, devotional service to the Lord. Tapana Miśra is a vivid example of such a person. He was a learned scholar, but he could not ascertain what the goal of life is. Therefore he was given a chance to hear Lord Caitanya Mahāprabhu instructing Sanātana Gosvāmī. Lord Caitanya's instruction to Tapana Miśra is especially significant for persons who loiter here and there collecting books and reading none of them, thus becoming bewildered regarding the aim of life.

TEXT 12

স্বপ্নে এক বিপ্র কহে,— শুনহ তপন।
নিমাইপাণ্ডিত পাদে করহ গমন ॥ ১২ ॥

*svapne eka vipra kahe,—śunaha tapana
nimāñi-paṇḍita pāše karaha gamana*

SYNONYMS

svapne—in a dream; *eka*—one; *vipra*—brāhmaṇa; *kahe*—says; *śunaha*—just hear; *tapana*—Tapana Miśra; *nimāñi-paṇḍita*—of the name Nimāi Paṇḍita; *pāše*—unto Him; *karaha gamana*—go.

TRANSLATION

Tapana Miśra, being thus bewildered, was directed by a brāhmaṇa in a dream to go to Nimāi Paṇḍita [Caitanya Mahāprabhu].

TEXT 13

তেঁহো তোমার সাধ্য-সাধন করিবে নিষ্ঠয়।
সাক্ষাৎ ঈশ্বর তেঁহো,— বাহিক সংশয় ॥ ১৩ ॥

*teñho tomāra sādhyo-sādhana karibe niṣcaya
sākṣat̄ iśvara teñho,—nāhika saṁśaya*

SYNONYMS

teñho—He; *tomāra*—your; *sādhyo*—objective of life; *sādhana*—process; *karibe*—will do; *niṣcaya*—ascertain; *sākṣat̄*—direct; *iśvara*—the Lord; *teñho*—He is; *nāhika*—there is no; *saṁśaya*—doubt.

TRANSLATION

"Because He is the Lord [iśvara]," the brāhmaṇa told him, "undoubtedly He can give you proper direction."

TEXT 14

স্বপ্ন দেখি' দিখি' আমি' প্রচুর চলণে।
স্বপ্নের বৃত্তান্ত সব কৈজ নিবেছলে ॥ ১৪ ॥

*svapna dekhi' miśra āsi' prabhura caraṇe
svapnera vṛttānta saba kaila nivedane*

SYNONYMS

svapna dekhi'—by seeing the dream; *miśra*—Tapana Miśra; *āsi'*—coming; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇe*—at the shelter of the lotus feet; *svapnera*—of the dream; *vṛttānta*—details; *saba*—all; *kaila*—did; *nivedane*—inform Him.

TRANSLATION

After seeing the dream, Tapana Miśra came to the shelter of Lord Caitanya's lotus feet, and he described all the details of the dream to the Lord.

TEXT 15

ପ୍ରଭୁ ତୁଷ୍ଟ ହଙ୍ଗା ସାଧ୍ୟ-ସାଧନ କହିଲ ।
ନାମ-ସଂକିର୍ତ୍ତନ କର,—ଉପଦେଶ କୈଲ ॥ ୧୦ ॥

*prabhu tuṣṭa hañā sādhy-aśadhana kahila
nāma-saṅkīrtana kara,—upadeśa kaila*

SYNONYMS

prabhu—the Lord; *tuṣṭa*—satisfied; *hañā*—becoming; *sādhy-aśadhana*—the object and the process; *kahila*—described; *nāma-saṅkīrtana*—chanting of the Hare Kṛṣṇa mantra; *kara*—practice; *upadeśa kaila*—gave him the instruction.

TRANSLATION

The Lord, being satisfied, instructed him about the object of life and the process to attain it. He instructed him that the basic principle of success is to chant the holy name of the Lord [the Hare Kṛṣṇa mahā-mantra].

PURPORT

The Kṛṣṇa consciousness movement is based upon this instruction of Lord Caitanya Mahāprabhu that one must chant the Hare Kṛṣṇa *mahā-mantra* regularly and according to the prescribed principles. We simply ask our western students to chant at least sixteen rounds a day, but sometimes we find that they fail to chant even these sixteen rounds, and instead they bring many austere books and a worshiping method that diverts their attention in so many ways. Śrī Caitanya Mahāprabhu's cult is based upon the chanting of the Hare Kṛṣṇa *mantra*. Lord Caitanya first advised Tapana Miśra to fix his mind in this chanting. We, the members of the Kṛṣṇa consciousness movement, must strictly follow this advice of Caitanya Mahāprabhu.

TEXT 16

ତୀର ଇଚ୍ଛା, - ଅଭୁସଜେ ନବଦୀପେ ସମି ।
ଅଭୁ ଆଜ୍ଞା ଦିଲ, —ତୁ ଯି ମାଓ ବାରାଣସି ॥ ୧୬ ॥

*tāñra icchā,—prabhu-saṅge navadvīpe vasi
prabhu ājñā dila,—tumi yāo vārāṇasī*

SYNONYMS

tāñra icchā—his desire; *prabhu-saṅge*—with the Lord; *navadvīpe*—in Navadvīpa; *vasi*—I live there; *prabhu ājñā dila*—but the Lord advised Him; *tumi*—you; *yāo*—go; *vārāṇasī*—to Benares.

TRANSLATION

Tapana Misra's desire was to live with the Lord in Navadvīpa, but the Lord asked him to go to Vārāṇasī [Benares].

TEXT 17

ତାହା ଆମା-ସମେ ତୋମାର ହବେ ଦରଶନ ।
ଆଜ୍ଞା ପାତ୍ରା କିମ୍ବା କୈଳ କାଶୀତେ ଗମନ ॥ ୧୭ ॥

*tāhāñ āmā-saṅge tomāra habe daraśana
ājñā pāñā miśra kaila kāśīte gamana*

SYNONYMS

tāhāñ—there; *āmā-saṅge*—with Me; *tomāra*—your; *habe*—there will be; *daraśana*—meeting; *ājñā pāñā*—receiving this order; *miśra*—Tapana Miśra; *kaila*—did; *kāśīte*—to Benares; *gamana*—going.

TRANSLATION

The Lord assured Tapana Miśra that they would meet again in Vārāṇasī. Receiving this order, Tapana Miśra went there.

TEXT 18

ଅଭୁର ଅତକ୍ୟାଲୀଳା ବୁଝିତେ ନା ପାରି ।
ଅମର ଛାଡ଼ାଏଣା କେଳେ ପାଠ୍ୟର କାଶିପୁରୀ ॥ ୧୮ ॥

*prabhura atarkya-līlā bujhite nā pāri
sva-saṅga chāḍāñā kene pāṭhāya kāśīpuri*

SYNOMYS

prabhura—Lord Caitanya Mahāprabhu's; *atarkya-līlā*—inconceivable pastimes; *bujhite*—to understand; *nā*—not; *pāri*—able; *sva-saṅga*—personal association; *chāḍāñā*—avoiding; *kene*—why; *pāṭhāya*—sends; *kāśīpuri*—to Benares.

TRANSLATION

I cannot understand the inconceivable pastimes of Lord Caitanya Mahāprabhu, for although Tapana Miśra wanted to live with Him in Navadvīpa, the Lord advised him to go to Vārāṇasī.

PURPORT

When Tapana Miśra met Caitanya Mahāprabhu, Lord Caitanya was living in household life, and there was no indication that in the future He would accept the *sannyāsa* order. But by asking Tapana Miśra to go to Vārāṇasī He indicated that in the future He would accept *sannyāsa* and that when He would teach Sanātana Gosvāmī, Tapana Miśra would take advantage of the opportunity to learn the object of life and the real process of attaining it.

TEXT 19

এই মত বরেন্দ্র লোকের কৈলা মহা হিত ।
‘নাম’ দিয়া ভক্ত কৈল, পড়াঞ্জা পশ্চিত ॥ ১৯ ॥

*ei mata barīgera lokera kailā mahā hita
'nāma' diyā bhakta kaila, padāñā pañdita*

SYNOMYS

ei mata—in this way; *barīgera*—of East Bengal; *lokera*—of the people; *kailā*—contributed; *mahā*—great; *hita*—benefit; *nāma*—the holy name of the Lord; *diyā*—giving them; *bhakta*—devotees; *kaila*—made them; *padāñā*—by educating them; *pañdita*—learned scholars.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu contributed the greatest benefit to the people of East Bengal by initiating them into hari-nāma, the chanting of the Hare Kṛṣṇa mahā-mantra, and making them learned scholars by educating them.

PURPORT

Following in the footsteps of Lord Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement is distributing the Hare Kṛṣṇa *mahā-mantra* and inducing people all over the world to chant. We are giving people an immense treasury of transcendental literature, translated into all the important languages of the world, and by the grace of Lord Śrī Caitanya Mahāprabhu this literature is selling profusely, and people are

chanting the Hare Kṛṣṇa *mahā-mantra* with great delight. This is the preaching process of the Caitanya cult. Since the Lord wanted this cult preached all over the world, the International Society of Krishna Consciousness is acting in a humble way so that the vision of Śrī Caitanya Mahāprabhu may be fulfilled all over the world, especially in the western countries.

TEXT 20

এই মত বন্ধে প্রভু করে নানা লীলা।
এথা নবদ্বীপে লক্ষ্মী বিরহে দুঃখী হৈলା ২০ ॥

*ei mata baṅge prabhu kare nānā līlā
ethā navadvīpe lakṣmī virahe duḥkhī hailā*

SYNOMYS

ei mata—in this way; *baṅge*—in East Bengal; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kare*—does; *nānā*—various; *līlā*—pastimes; *ethā*—here; *navadvīpe*—in Navadvīpa; *lakṣmī*—the wife of Nimiā Pañḍita; *virahe*—in separation; *duḥkhī*—unhappy; *hailā*—became.

TRANSLATION

Because the Lord was engaged in various ways in preaching work in East Bengal, His wife, Lakṣmīdevī, was very unhappy at home in separation from her husband.

TEXT 21

প্রভুর বিরহ-সর্পলজ্জীরে দংশিল ।
বিরহ-সর্প-বিষে তাঁর পরলোক হৈল ॥ ২১ ॥

*prabhura viraha-sarpa lakṣmīre darśila
viraha-sarpa-viṣe tānra paraloka haila*

SYNOMYS

prabhura—of the Lord; *viraha-sarpa*—the separation snake; *lakṣmīre*—Lakṣmīdevī; *darśila*—bit; *viraha-sarpa*—of the separation snake; *viṣe*—by the poison; *tānra*—her; *paraloka*—next world; *haila*—it so happened.

TRANSLATION

The snake of separation bit Lakṣmīdevī, and its poison caused her death. Thus she passed to the next world. She went back home, back to Godhead.

PURPORT

As stated in *Bhagavad-gītā* (8.6), *yam yam vāpi smaran bhāvam tyajaty ante kalevaram*: one's practice in thinking throughout his entire life determines the

quality of his thoughts at death, and thus at death one obtains a suitable body. According to this principle, Lakṣmīdevī, the goddess of fortune from Vaikuṇṭha, who was absorbed in thought of the Lord in separation from Him, certainly went back home to Vaikuṇṭhaloka after death.

TEXT 22

অস্তরে জানিলা প্রভু, যাতে অস্তর্যামী ।
দেশেরে আইলা প্রভু শচী-দুঃখ জানি' ॥ ২২ ॥

*antare jānilā prabhu, yāte antaryāmī
deśere āilā prabhu Śacī-duḥkha jāni'*

SYNONYMS

antare—within Himself; *jānilā*—knew; *prabhu*—the Lord; *yāte*—because; *antaryāmī*—He is the Supersoul; *deśere*—to the country; *āilā*—returned; *prabhu*—the Lord; *śacī*—of mother Śacīdevī; *duḥkha*—the unhappiness; *jāni'*—knowing.

TRANSLATION

Lord Caitanya knew about the disappearance of Lakṣmīdevī because He is the Supersoul Himself. Thus He returned home to solace His mother, Śacīdevī, who was greatly unhappy about the death of her daughter-in-law.

TEXT 23

ঘরে আইলা প্রভু বহু সংগ্রহ ধন-জন ।
তত্ত্ব-জ্ঞানে কৈলা শচীর দুঃখ বিমোচন ॥ ২৩ ॥

*ghare āilā prabhu bahu lañā dhana-jana
tattva-jñāne kailā Śacīra duḥkha vimocana*

SYNONYMS

ghare—home; *āilā*—returned; *prabhu*—the Lord; *bahu*—much; *lañā*—bringing; *dhana*—riches; *jana*—followers; *tattva-jñāne*—by transcendental knowledge; *kailā*—did; *śacīra*—of Śacīmātā; *duḥkha*—the unhappiness; *vimocana*—relieving.

TRANSLATION

When the Lord returned home, bringing with Him great wealth and many followers, He spoke to Śacīdevī about transcendental knowledge to relieve her of the grief she was suffering.

PURPORT

It is stated in *Bhagavad-gītā*:

*dehino 'smiñ yathā dehe
kaumārāñ yauvanāñ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati*

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) Such verses from *Bhagavad-gītā* or any other Vedic literature give valuable instructions on the occasion of someone's passing away. By discussing such instructions from *Bhagavad-gītā* or *Śrimad-Bhāgavatam* a sober man can certainly understand that the soul never dies; it passes from one body to another. This is called transmigration of the soul. A soul comes into this material world and creates bodily relationships with a father, a mother, sisters, brothers, a wife and children, but all these relationships pertain to the body, not the soul. Therefore, as described in *Bhagavad-gītā*, *dhīras tatra na muhyati*: one who is sober is not disturbed by such phenomenal changes within this material world. Such instructions are called *tattva-kathā*, or real truth.

TEXT 24

**শিষ্যগণ লঞ্চে পুনঃ বিদ্যার বিলাস ।
বিজ্ঞা-বলে সবা জিনি' উদ্ধত্য প্রকাশ ॥ ২৪ ॥**

*śiṣya-gaṇa lañā punaḥ vidyāra vilāsa
vidyā-bale sabā jini' auddhatya prakāśa*

SYNONYMS

śiṣya-gaṇa—disciples; *lañā*—taking; *punaḥ*—again; *vidyāra*—of education; *vilāsa*—pastime; *vidyā-bale*—by the strength of education; *sabā*—everyone; *jini'*—conquering; *auddhatya*—of pride; *prakāśa*—manifestation.

TRANSLATION

After coming back from East Bengal, Śrī Caitanya Mahāprabhu again began educating others. By the strength of His education He conquered everyone, and thus He was greatly proud.

TEXT 25

**তবে বিমুক্তিমাঠাকুরাণীর পরিণয় ।
তবে ত' করিল প্রভু দিঘিজয়ী জয় ॥ ২৫ ॥**

*tabe viṣṇupriyā-ṭhākurāṇīra pariṇaya
tabe ta' karila prabhu digvijayī jaya*

SYNONYMS

tabe—after this; *viṣṇupriyā*—of the name Viṣṇupriyā; *ṭhākurāṇīra*—of the goddess of fortune; *pariṇaya*—marriage; *tabe ta'*—thereafter; *karila*—did; *prabhu*—the Lord; *dig-vijayī*—the champion; *jaya*—conquer.

TRANSLATION

Then Lord Caitanya married Viṣṇupriyā, the goddess of fortune, and thereafter He conquered a champion of learning named Keśava Kāsmīrī.

PURPORT

As in the modern day there are many champions in sports, so in bygone days there were many learned scholars in India who were champions in learning. One such person was Keśava Kāsmīrī, who came from the state of Kashmir. He traveled all over India and at last came to Navadvīpa to challenge the learned scholars there. Unfortunately he could not conquer the learned scholars in Navadvīpa, for he was defeated by the boy scholar Caitanya Mahāprabhu. Later he understood that Caitanya Mahāprabhu is none other than the Supreme Personality of Godhead. Thus he surrendered unto Him and later became a pure Vaiṣṇava in the *sampradāya* of Nimbārka. He wrote *Kaustubha-prabhā*, a commentary on the *Vedānta* commentary of the Nimbārka-sampradāya, which is known as the *Pārijāta-bhāṣya*.

The *Bhakti-ratnākara* mentions Keśava Kāsmīrī and lists his predecessors in the disciplic succession of the Nimbārka-sampradāya: (1) Śrīnivāsa Ācārya, (2) Viśva Ācārya, (3) Puruṣottama, (4) Vilāsa, (5) Svarūpa, (6) Mādhava, (7) Balabhadra, (8) Padma, (9) Śyāma, (10) Gopāla, (11) Kṛpā, (12) Deva Ācārya, (13) Sundara Bhaṭṭa, (14) Padmanābha, (15) Upendra, (16) Rāmacandra, (17) Vāmana, (18) Kṛṣṇa, (19) Padmākara, (20) Śravaṇa, (21) Bhuri, (22) Mādhava, (23) Śyāma, (24) Gopāla, (25) Balabhadra, (26) Gopinātha, (27) Keśava, (28) Gokula and (29) Keśava Kāsmīrī. It is stated in the *Bhakti-ratnākara* that Keśava Kāsmīrī was a favorite devotee of mother Sarasvatī, the goddess of learning. By her grace he was an extremely influential scholar, and he was the greatest champion among all the scholars in the four corners of the country. Therefore he got the title *digvijayī*, which means "one who has conquered everyone in all directions." He belonged to a very respectable *brāhmaṇa* family of Kashmir. Later, by the order of Śrī Caitanya Mahāprabhu, he gave up the profession of winning championships and became a great devotee. He joined the Nimbārka-sampradāya, one of the Vaiṣṇava communities of the Vedic culture.

TEXT 26

ବୃକ୍ଷବନଦ୍ୱାସ ଇହା କରିଯାଛେନ ବିଶ୍ଵାମ୍ର ।
ଶୁଣୁ ନାହିଁ କରେ ଦୋଷ-ଗୁଣେର ବିଚାର ॥ ୨୬ ॥

*vṛṇdāvana-dāsa ihā kariyāchena vistāra
sphuṭa nāhi kare doṣa-guṇera vicāra*

SYNONYMS

vṛṇdāvana-dāsa—Śrīla Vṛṇdāvana dāsa Ṭhākura; ihā—this; kariyāchena—has made; vistāra—elaborate description; sphuṭa—what was clear; nāhi—not; kare—does; doṣa-guṇera—of both the faults and the virtues; vicāra—analysis.

TRANSLATION

Vṛṇdāvana dāsa Ṭhākura has previously elaborately described this. That which is clear need not be scrutinized for qualities and faults.

TEXT 27

সেই অংশ কহি, তারে করি' নমস্কার।
যা' শুনি' দিব্যিজ্ঞী' কৈল আপনা ধিক্কার॥ ২৭ ॥

*sei arīśa kahi, tāñre kari' namaskāra
yā' śuni' digvijayī kaila āpanā dhik-kāra*

SYNONYMS

sei—that; arīśa—portion; kahi—I mention; tāñre—unto Śrī Vṛṇdāvana dāsa Ṭhākura; kari'—making; namaskāra—obeisances; yā'—of which; śuni'—hearing; dig-vijayī—the conquering pañdita; kaila—did; āpanā—his own; dhik-kāra—condemnation.

TRANSLATION

Offering my obeisances to Śrīla Vṛṇdāvana dāsa Ṭhākura, I shall try to describe that portion of the Lord's analysis which, when he heard it, made the Digvijayī feel himself condemned.

TEXT 28

জ্যোৎস্নাবতী রাত্রি, প্রভু শিষ্যগণ সঙ্গে।
বসিয়াছেন গঙ্গাতীরে বিচ্ছার প্রসঙ্গে॥ ২৮ ॥

*jyotsnāvatī rātri, prabhu śiṣya-gaṇa saṅge
vasiyāchena gaṅgā-tire vidyāra prasaṅge*

SYNONYMS

jyotsnāvatī—full moon; rātri—night; prabhu—Lord Caitanya Mahāprabhu; śiṣya-gaṇa—disciples; saṅge—along with; vasiyāchena—was sitting; gaṅgā-tire—on the bank of the Ganges; vidyāra—educational; prasaṅge—in discussion.

TRANSLATION

On one full moon night the Lord was sitting on the bank of the Ganges with His many disciples and discussing literary topics.

TEXT 29

হেনকালে দ্বিঘজনী তাহাই আইলা ।
গঙ্গারে বসন করি' প্রভুরে মিলিলা ॥ ২৯ ॥

*hena-kāle digvijayī tāhāni āilā
gaṅgāre vandana kari' prabhure mililā*

SYNONYMS

hena-kāle—at this time; *dig-vijayī*—Keśava Kāsmīrī; *tāhāni*—there; *āilā*—reached; *gaṅgāre*—to mother Ganges; *vandana*—prayers; *kari'*—offering; *prabhure*—the Lord; *mililā*—met.

TRANSLATION

Coincidentally Keśava Kāsmīrī Pañḍita also came there. While offering his prayers to mother Ganges, he met Caitanya Mahāprabhu.

TEXT 30

বসাইলা তারে প্রভু আদর করিয়া ।
দ্বিঘজনী কহে মনে অবজ্ঞা করিয়া ॥ ৩০ ॥

*vasāilā tāre prabhu ādara kariyā
digvijayī kahe mane avajñā kariyā*

SYNONYMS

vasāilā—made seated; *tāre*—him; *prabhu*—the Lord; *ādara*—adoration; *kariyā*—offering him; *dig-vijayī*—Keśava Kāsmīrī; *kahe*—says; *mane*—within his mind; *avajñā*—disregard; *kariyā*—doing.

TRANSLATION

The Lord received him with adoration, but because Keśava Kāsmīrī was very proud, he talked to the Lord very inconsiderately.

TEXT 31

ব্যাকরণ পড়াহ, নিমাত্রিঃ পশ্চিত তোমার নাম ।
বালাশাস্ত্রে লোকে তোমার কহে গুণগ্রাম ॥ ৩১ ॥

*vyākaraṇa padāha, nimāni pañdita tomāra nāma
bālyā-śāstre loke tomāra kahe guṇa-grāma*

SYNONYMS

vyākaraṇa—grammar; *padāha*—You teach; *nimāni pañdita*—Nimāi Parīḍita; *tomāra*—Your; *nāma*—name; *bālyā-śāstre*—in grammar which is considered a study for boys; *loke*—the people in general; *tomāra*—of You; *kahe*—declare; *guṇa-grāma*—very qualified.

TRANSLATION

"I understand that You are a teacher of grammar," he said, "and that Your name is Nimāi Pandita. People speak very highly of Your teaching of beginners' grammar.

PURPORT

Formerly Sanskrit schools first taught grammar very thoroughly, and this system continues even now. A student was supposed to study grammar carefully for twelve years in the beginning of his life, because if one is expert in the grammar of the Sanskrit language, all the Śāstras are open to him. Śrī Caitanya Mahāprabhu was famous for teaching grammar to students, and therefore Keśava Kāśmīrī first referred to His position as a teacher of grammar. He was very proud of his literary career; he was far above the first lessons of grammar, and so he thought the position of Nimāi Pañdita not at all comparable to his own.

TEXT 32

ব্যাকরণ-মধ্যে, জানি, পড়াহ কলাপ ।
শুনিলুণ্ঠ ফাকিতে তোমার শিষ্যের সংলাপ ॥ ৩২ ॥

*vyākaraṇa-madhye, jāni, padāha kalāpa
śuniluṇṭ phāṅkite tomāra śiṣyera saṁlāpa*

SYNONYMS

vyākaraṇa-madhye—among grammars; *jāni*—I understand; *padāha*—You teach; *kalāpa*—the Kalāpa-vyākaraṇa; *śuniluṇṭ*—I have heard; *phāṅkite*—in deceitful word jugglery; *tomāra*—Your; *śiṣyera*—of the disciples; *saṁlāpa*—the specific knowledge.

TRANSLATION

"I understand that You teach Kalāpa-vyākaraṇa. I have heard that Your students are very expert in the word jugglery of this grammar."

PURPORT

There are many schools of grammar in the Sanskrit language, the most famous of which are the systems of Pāṇini and the Kalāpa and Kaumudī grammars. There

were different branches of grammatical knowledge, and a student of grammar was supposed to study them all in twelve years. Caitanya Mahāprabhu, who was famous as Nimāi Pañdita, taught grammar to His students, who became expert in dealing with the word jugglery of complicated grammar. Almost anyone expert in studying grammar interprets the *sāstras* in many ways by changing the root meanings of their words. A student of grammar can sometimes completely change the meaning of a sentence by juggling grammatical rules. Keśava Kāsmīrī indirectly taunted Lord Caitanya Mahāprabhu by implying that although He was a great teacher of grammar, such grammatical jugglery of root meanings did not require great expertise. This was a challenge to Śrī Caitanya Mahāprabhu. Because it was prearranged that Keśava Kāsmīrī would have to discuss the *sāstras* with Nimāi Pañdita, from the very beginning he wanted to bluff the Lord. Thus the Lord replied as follows.

TEXT 33

ଅଛୁ କହେ, ସାକରଣ ପଡାଇ—ଅଭିମାନ କରି ।
ଶିଷ୍ୟେତେ ମା ବୁଝେ, ଆମି ବୁଝାଇତେ ନାହିଁ ॥ ୩୩ ॥

*prabhu kahe, vyākaraṇa paḍāi—abhimāna kari
śiṣyete nā bujhe, āmi bujhāite nāri*

SYNONYMS

prabhu kahe—the Lord replied; *vyākaraṇa paḍāi*—yes, I teach grammar; *abhimāna kari*—I am supposed to do so; *śiṣyete*—amongst My disciples; *nā*—do not; *bujhe*—understand; *āmi*—I also; *bujhāite*—to make them understand; *nāri*—am not able.

TRANSLATION

The Lord said: “Yes, I am known as a teacher of grammar, but factually I cannot impress my students with grammatical knowledge, nor can they understand Me very well.

PURPORT

Since Keśava Kāsmīrī was a little puffed-up, the Lord increased his artificial pride by presenting Himself as subordinate to him. Thus He flattered him as follows.

TEXT 34

କାହାନୀ ତୁମି ସର୍ବଶାସ୍ତ୍ରେ କବିତେ ପ୍ରବିଳି ।
କାହାନୀ ଆମି ସବେ ଶିଶୁ—ପଡୁଣା ନବୀନ ॥ ୩୪ ॥

*kāhānī tumi sarva-sāstre kavitve pravīna
kāhānī āmi sabe śiśu—paḍuyā navīna*

SYNONYMS

kāhāñ—whereas; *tumi*—your good self; *sva-śāstre*—in all scriptures; *kavitve*—in a literary career; *pravīṇa*—very experienced; *kāhāñ*—whereas; *āmi*—I; *sabe*—just; *śiśu*—a boy; *paḍuyā*—student; *navīṇa*—new.

TRANSLATION

"My dear sir, whereas you are a very learned scholar in all sorts of scriptures and are very experienced in composing poetry, I am only a boy, a new student and nothing more."

TEXT 35

**তোমার কবিত্ব কিছু শুনিতে হয় মন ।
কৃপা করি' কর যদি গঙ্গার বর্ণন ॥ ৩৫ ॥**

*tomāra kavitva kichu śunite haya mana
kṛpā kari' kara yadi gaṅgāra varṇana*

SYNONYMS

tomāra—your; *kavitva*—poetic integrity; *kichu*—something; *śunite*—to hear; *haya*—becomes; *mana*—mind; *kṛpā*—mercy; *kari'*—showing Me; *kara*—you do; *yadi*—if; *gaṅgāra*—of mother Ganges; *varṇana*—description.

TRANSLATION

"Therefore I desire to hear your skill in composing poetry. We could hear this if you would mercifully describe the glory of mother Ganges."

TEXT 36

**শুনিযা ব্রাহ্মণ গর্বে বর্ণিতে লাগিলা ।
ঘটী একে শত শ্লোক গঙ্গার বর্ণলা ॥ ৩৬ ॥**

*śuniyā brāhmaṇa garve varṇite lāgilā
ghaṭī eke śata śloka gaṅgāra varṇilā*

SYNONYMS

śuniyā—hearing this; *brāhmaṇa*—the *pūṇḍitā*, Keśava Kāśmīrī; *garve*—in pride; *varṇite*—to describe; *lāgilā*—began; *ghaṭī*—hour; *eke*—one; *śata*—hundred; *śloka*—verses; *gaṅgāra*—of the Ganges; *varṇilā*—described.

TRANSLATION

When the brāhmaṇa, Keśava Kāśmīrī, heard this, he became still more puffed-up, and within one hour he composed one hundred verses describing mother Ganges.

TEXT 37

শুনিয়া করিল প্রস্তু বহুত সৎকার ।
তোমা সম পৃথিবীতে কবি নাহি আৱ ॥ ৩৭ ॥

*śuniyā karila prabhu bahuta satkāra
tomā sama pṛthivīte kavi nāhi āra*

SYNONYMS

śuniyā—hearing this; *karila*—did; *prabhu*—the Lord; *bahuta*—very much; *satkāra*—high praise; *tomā*—you; *sama*—like; *pṛthivīte*—in the world; *kavi*—poet; *nāhi*—there is not; *āra*—anyone else.

TRANSLATION

The Lord praised him, saying: "Sir, there is no greater poet than you in the entire world.

TEXT 38

তোমার কবিতা শ্লোক বুঝিতে কাম শক্তি ।
তুমি ভাল জান অর্থ কিংবা সরস্বতী ॥ ৩৮ ॥

*tomāra kavitā śloka bujhite kāra śakti
tumi bhāla jāna artha kiṁvā sarasvatī*

SYNONYMS

tomāra—your; *kavitā*—poetry; *śloka*—verses; *bujhite*—to understand; *kāra*—whose; *śakti*—power; *tumi*—you; *bhāla*—well; *jāna*—know; *artha*—meaning; *kiṁvā*—or; *sarasvatī*—the goddess of learning.

TRANSLATION

"Your poetry is so difficult that no one can understand it but you and mother Sarasvatī, the goddess of learning.

PURPORT

Replying to Keśava Kāśmīrī sarcastically, Lord Caitanya Mahāprabhu indirectly minimized the value of his poetry by saying, "Yes, your compositions are so nice that no one but you and your worshipable mother, the goddess of learning, can understand them." Keśava Kāśmīrī was a favorite devotee of mother Sarasvatī, the goddess of learning, but Caitanya Mahāprabhu, as the master of the goddess of learning, has the right to speak sarcastically of her devotees. In other words, although Keśava Kāśmīrī was proud of being favored by the goddess of learning, he did not know that she is controlled by Caitanya Mahāprabhu Himself because He is the Supreme Personality of Godhead.

TEXT 39

এক শ্লোকের অর্থ ঘনি কর নিজ-মুখে ।
শুনি' সব লোক তবে পাইব বড়সুখে ॥ ৩৯ ॥

*eka ślokera artha yadi kara nija-mukhe
śuni' saba loka tabe pāiba baḍa-sukhe*

SYNONYMS

eka—one; *ślokera*—of a verse; *artha*—the meaning; *yadi*—if; *kara*—you do; *nija-mukhe*—by your own mouth; *śuni'*—hearing; *saba*—all; *loka*—persons; *tabe*—thereafter; *pāiba*—we shall get; *baḍa-sukhe*—with great happiness.

TRANSLATION

“But if you explain the meaning of one verse, we can all hear it from your own mouth and thus be very happy.”

TEXT 40

তবে দিগ্বিজয়ী ব্যাখ্যার শ্লোক পুছিল ।
শত শ্লোকের এক শ্লোক প্রভু ত' পড়িল ॥ ৪০ ॥

*tabe digvijayī vyākhyāra śloka puchila
śata ślokera eka śloka prabhu ta' paḍila*

SYNONYMS

tabe—thereafter; *dig-vijayī*—Keśava Kāśmīrī; *vyākhyāra*—for explanation; *śloka*—a verse; *puchila*—inquired about; *śata*—one hundred; *ślokera*—of the verses; *eka*—one; *śloka*—verse; *prabhu*—the Lord; *ta'*—then; *paḍila*—recited.

TRANSLATION

The Digvijayī, Keśava Kāśmīrī, inquired which verse He wanted explained. The Lord then recited one of the one hundred verses Keśava Kāśmīrī had composed.

TEXT 41

মহাত্ম গঙ্গায়ঃ সততমাভাতি নিতরাঃ
যদেষা শ্রীবিষ্ণোচরণকমলোৎপত্তিমূগ্না ।
গুরুত্ব-গুলক্ষ্মীরিব শ্রবনবৈরচ্যচরণা
ভবানীভূর্ধা শিরসি বিভূতজ্ঞুতমৃগ্না ॥ ৪১ ॥

*mahattvaiṁ gaṅgāyāḥ satatam idam ābhāti nitarāṁ
yad esā śrī-viṣṇoś caraṇa-kamalotpatti-subhagā*

*dvitīya-śrī-lakṣmīr iva sura-narair arcya-caraṇā
bhavānī-bhartur yā śirasi vibhavaty adbhuta-guṇā*

SYNONYMS

mahattvam—greatness; gaṅgāyāḥ—of mother Ganges; satatam—always; idam—this; ābhāti—shines; nitarām—without comparison; yat—because; eṣā—she; śrī—viṣṇoḥ—of Lord Viṣṇu; caraṇa—feet; kamala—lotus flower; utpatti—generation; subhagā—fortunate; dvitīya—second; śrī—beautiful; lakṣmīḥ—goddess of fortune; iva—like; sura-naraiḥ—by demigods and human beings; arcya—worshipable; caraṇā—feet; bhavānī—of goddess Durgā; bhartuḥ—of the husband; yā—she; śirasi—on the head; vibhavati—flourishes; adbhuta—wonderful; guṇā—qualities.

TRANSLATION

"The greatness of mother Ganges always brilliantly exists. She is the most fortunate because she emanated from the lotus feet of Śrī Viṣṇu, the Personality of Godhead. She is the second goddess of fortune, and therefore she is always worshiped both by demigods and by humanity. Endowed with all wonderful qualities, she flourishes on the head of Lord Śiva."

TEXT 42

'এই শ্লোকের অর্থ কর'—প্রভু ষদি বৈল।
বিস্মিত হঞ্চা দিগ্বিজয়ী প্রভুরে পুছিল ॥ ৪২ ॥

'ei ślokera artha kara'—prabhu yadi baila
vismita hañā digvijayī prabhure puchila

SYNONYMS

ei—this; ślokera—of the verse; artha—explanation; kara—kindly do; prabhu—Lord Caitanya; yadi—when; baila—said; vismita—struck with wonder; hañā—being; dig-vijayī—the champion; prabhure—unto the Lord; puchila—inquired.

TRANSLATION

When Lord Caitanya Mahāprabhu asked him to explain the meaning of this verse, the champion, very much astonished, inquired from Him as follows.

TEXT 43

বশ্লাবান্ত-প্রায় আমি শ্লোক পড়িলি।
তার মধ্যে শ্লোক তুমি কৈছে কষ্টে কৈল ॥ ৪৩ ॥

*jhañjhāvāta-prāya āmi śloka paḍila
tāra madhye śloka tumi kaiche kañthe kaila*

SYNONYMS

jhañjhāvāta—the strong wind of a storm; *prāya*—like; *āmi*—I; *śloka*—verses; *padila*—recited; *tāra*—of them; *madhye*—in the midst; *śloka*—one verse; *tumi*—You; *kaiche*—how; *kāñṭhe*—within the heart; *kaila*—have taken.

TRANSLATION

“I recited all the verses like the blowing wind. How could You completely learn by heart even one among those verses?”

TEXT 44

ଅଛୁ କହେ, ମେବେର ବରେ ତୁମି—‘କବିବନ୍ଦ’ ।
ଏହେ ଦେବେର ବରେ କେହୋ ହୟ ‘ଶ୍ରୁତିଧର’ ॥ 88 ॥

*prabhu kahe, devera vare tumi——‘kavi-vara’
aiche devera vare keho haya ‘śruti-dhara’*

SYNONYMS

prabhu—the Lord; *kahe*—replied; *devera*—of a superior power; *vare*—by benediction; *tumi*—you; *kavi-vara*—the most elevated poet; *aiche*—similarly; *devera*—of the Lord; *vare*—by the benediction; *keho*—someone; *haya*—becomes; *śruti-dhara*—one who can immediately remember.

TRANSLATION

The Lord replied: “By the grace of the Lord someone may become a great poet, and similarly by His grace someone else may become a great śruti-dhara who can memorize anything immediately.”

PURPORT

In this connection, *śruti-dhara* is a very important word. *Śruti* means “hearing,” and *dhara* means “one who can capture.” Formerly, before the beginning of Kali-yuga, almost everyone, especially among the intelligent men, the *brāhmaṇas*, was a *śruti-dhara*. As soon as a student heard any of the Vedic wisdom from his master, he would remember it forever. There was no need to refer to books, and therefore there were no written books in those days. The spiritual master delivered the Vedic hymns and their explanations to the student, who would then remember them forever, without consulting books.

To become a *śruti-dhara*, one who can remember simply by hearing, is a great achievement for a student. In *Bhagavad-gītā* the Lord says:

*yad yad vibhūtimat sattvam
śrīmad ūrjitam eva vā*

*tat tad evāvagaccha tvarṁ
mama tejo 'rha-sambhavam*

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." (Bg. 10.41)

As soon as we find anything extraordinary, we should understand that such an extraordinary manifestation is the special grace of the Supreme Personality of Godhead. Therefore Lord Caitanya Mahāprabhu replied to the champion, Keśava Kāśmīrī, that just as he was greatly proud of being a favorite devotee of mother Sarasvatī, so someone else, like He Himself, being favored by the Supreme Personality of Godhead, could become a śrutidhara and thus memorize anything immediately simply by hearing it.

TEXT 45

শ্লোকের অর্থ'কেল বিপ্র পাইয়া সন্তোষ।
প্রভু কহে—কহ শ্লোকের কিবা গুণ-দোষ ॥ ৪৫ ॥

*ślokera artha kaila vipra pāiyā santoṣa
prabhu kahe—kaha ślokera kibā guṇa-doṣa*

SYNONYMS

ślokera—of the verse; *artha*—explanation; *kaila*—made; *vipra*—the brāhmaṇa; *pāiyā*—obtaining; *santoṣa*—satisfaction; *prabhu*—the Lord; *kahe*—said; *kaha*—kindly speak; *ślokera*—of the verse; *kibā*—what are; *guṇa*—qualities; *doṣa*—faults.

TRANSLATION

Satisfied by the statement of Lord Caitanya Mahāprabhu, the brāhmaṇa [Keśava Kāśmīrī] explained the quoted verse. Then the Lord said: "Now kindly explain the special qualities and faults in the verse."

PURPORT

Not only did Śrī Caitanya Mahāprabhu pick out this one among the one hundred verses and remember it although the brāhmaṇa had recited them like the blowing wind, but He also analyzed its qualities and faults. Not only did He hear the verse, but He immediately made a critical study of it.

TEXT 46

বিপ্র কহে শ্লোকে নাহি দোষের আভাস।
উপমালাঙ্কার গুণ, কিছু অনুপ্রাস ॥ ৪৬ ॥

*vipra kahe śloke nāhi doṣera ābhāsa
upamālaṅkāra guṇa, kichu anuprāsa*

SYNONYMS

vipra kahe—the *brāhmaṇa* replied; *śloke*—in that verse; *nāḥi*—there is not; *doṣera*—of fault; *ābhāṣa*—even a tinge; *upamā-alaṅkāra*—simile or metaphor; *guṇa*—quality; *kicchu*—something; *anuprāṣṭa*—alliteration.

TRANSLATION

The *brāhmaṇa* replied: “There is not a tinge of fault in that verse. Rather, it has the good qualities of similes and alliteration.”

PURPORT

In the last line of the verse quoted by Śrī Caitanya Mahāprabhu, the letter *bha* is repeated many times, as in the words *bhavānī*, *bhartur*, *vibhavati* and *adbhuta*. Such repetition is called *anuprāṣṭa*, or alliteration. The words *lakṣmīr iva* and *viṣṇoś carona-kamalotpatti* are instances of *upamā-alaṅkāra*, for they exhibit metaphorical beauty. The Ganges is water, and Lakṣmī is the goddess of fortune. Since water and a person are not actually similar, the comparison is metaphorical.

TEXT 47

ଅତ୍ୟ କହେନ,— କହି, ସଦି ନା କରାହ ରୋଷ ।
କହ ତୋମାର ଏହି ଶ୍ଲୋକେ କିବା ଆହେ ଦୋଷ ॥ ୪୭ ॥

*prabhu kahena,—kahi, yadi nā karaha roṣa
kaha tomāra ei śloke kibā āche doṣa*

SYNONYMS

prabhu kahena—the Lord replied; *kahi*—let Me say; *yadi*—if; *nā*—do not; *karaha*—you become; *roṣa*—angry; *kaha*—please tell Me; *tomāra*—your; *ei śloke*—in this verse; *kibā*—what; *āche*—there is; *doṣa*—fault.

TRANSLATION

The Lord said: “My dear sir, I may say something to you if you will not become angry. Can you explain the faults in this verse?”

TEXT 48

ଅଭିଭାର କାବ୍ୟ ତୋମାର ଦେବତା ସନ୍ତୋଷେ ।
ଭାଲୁମତେ ବିଚାରିଲେ ଜାନି ଗୁଣଦୋଷେ ॥ ୪୮ ॥

*pratibhāra kāvya tomāra devatā santoṣe
bhāla-mate vicārile jāni guṇa-doṣe*

SYNOMYS

pratibhāra—of ingenuity; *kāvya*—poetry; *tomāra*—your; *devatā*—the Lord; *santoṣe*—satisfies; *bhāla-mate*—scrutinizingly; *vicārile*—on analyzing; *jāni*—I know; *guṇa-doṣe*—there are faults and qualities also.

TRANSLATION

"There is no doubt that your poetry is full of ingenuity, and certainly it has satisfied the Supreme Lord. Yet if we scrutinizingly consider it we can find both good qualities and faults."

TEXT 49

তাতে ভাল করি' শ্লোক করহ বিচার ।
কবি কহে,—যে কহিলে সেই বেদসার ॥ ৪৯ ॥

*tāte bhāla kari' śloka karaha vicāra
kavi kahe,—ye kahile sei veda-sāra*

SYNOMYS

tāte—therefore; *bhāla*—very carefully; *kari'*—doing it; *śloka*—the verse; *karaha-do*; *vicāra*—judgment; *kavi kahe*—the poet said; *ye kahile*—what You have said; *sei*—that is; *veda-sāra*—exactly right.

TRANSLATION

The Lord concluded: "Now, therefore, let us carefully scrutinize this verse." The poet replied: "Yes, the verse You have recited is perfectly correct."

TEXT 50

ব্যাকরণিয়া তুমি মাহি পড় অলকার ।
তুমি কি জানিবে এই কবিত্বের সার ॥ ৫০ ॥

*vyākaraṇiyā tumi nāhi paṭa alaṅkāra
tumi ki jānibe ei kavitvera sāra*

SYNOMYS

vyākaraṇiyā—a student of grammar; *tumi*—You are; *nāhi*—do not; *paṭa*—study; *alaṅkāra*—poetic ornaments; *tumi*—You; *ki*—what; *jānibe*—will know; *ei*—this; *kavitvera*—of poetic quality; *sāra*—review.

TRANSLATION

"You are an ordinary student of grammar. What do You know about literary embellishments? You cannot review this poetry because You do not know anything about it."

PURPORT

Keśava Kāśmīrī first wanted to bluff Śrī Caitanya Mahāprabhu by saying that since He was not an advanced student in literary style, He could not review a verse full of metaphors and literary ornaments. This argument has some basis in fact. Unless one is a medical man one cannot criticize a medical man, and unless one is a lawyer he cannot criticize a lawyer. Therefore Keśava Kāśmīrī first depreciated the Lord's position. Because Śrī Caitanya Mahāprabhu was to the champion a student of grammar, how could He dare criticize a great poet like him? Lord Caitanya, therefore, criticized the poet in a different way. He said that although He was certainly not advanced in a literary career, He had heard from others how to criticize such poetry, and as a *Śrutidhara*, possessing a complete memory, He could understand the process for such a review.

TEXT 51

ଅତୁ କହେ—ଅଜେବ ପୁରୀଯେ ଡେବାରେ ।
କିାରିଗା ଶ୍ରୀନେବ ବୁଝାଇ ଆମାରେ ॥ ୧ ॥

*prabhu kahena—ataeva puchiye tomāre
vicāriyā guṇa-doṣa bujhāha āmāre*

SYNOMYS

prabhu kahena—the Lord said; *ataeva*—therefore; *puchiye*—I am asking; *tomāre—you*; *vicāriyā*—completely reviewing; *guṇa*—qualities; *doṣa*—faults; *bujhāha*—teach; *āmāre*—Me.

TRANSLATION

Taking a humble position, Śrī Caitanya Mahāprabhu said: “Because I am not of your level, I have asked you to teach Me by explaining the faults and qualities in your poetry.

TEXT 52

ନାହି ପଡ଼ି ଅଳକାରୀ, କରିଯାଛି ଶ୍ରାଵଣ ।
ତାତେ ଏହି ଶ୍ଲୋକେ ଦେଖି ବହୁ ଦୋଷ-ଗୁଣ ॥ ୧୨ ॥

*nāhi paḍi alaṅkāra, kariyāchi śravaṇa
tātē ei śloke dekhi bahu doṣa-guṇa*

SYNOMYS

nāhi paḍi—I do not study; *alaṅkāra*—the art of literary embellishment; *kariyāchi—I have done*; *śravaṇa*—hearing; *tātē*—by that; *ei śloke*—in this verse; *dekhi*—I see; *bahu*—many; *doṣa*—faults; *guṇa*—qualities.

TRANSLATION

“Certainly I have not studied the art of literary embellishments. But I have heard about it from higher circles, and thus I can review this verse and find in it many faults and many good qualities.”

PURPORT

The statement *kariyāchi śravaṇa* (“I have heard it”) is very important in the sense that hearing is more important than directly studying or perceiving. If one is expert in hearing and hears from the right source, his knowledge is immediately perfect. This process is called *śrauta-panthā*, or the acquirement of knowledge by hearing from authorities. All Vedic knowledge is based on the principle that one must approach a bona fide spiritual master and hear from the authoritative statements of the *Vedas*. It is not necessary for one to be a highly polished literary man to receive knowledge; to receive perfect knowledge from a perfect person, one must be expert in hearing. This is called the descending process of deductive knowledge, or *avaroha-panthā*.

TEXT 53

**କବି କହେ,— କହ ଦେଖି, କୋଣ୍ଠ ଗୁଣ-ଦୋସ ।
ଅତୁ କହେନ,— କହି, ଶୁଣ, ମା କରିଛ ରୋଷ ॥ ୫୩ ॥**

*kavi kahe,—kaha dekhi, kon guṇa-doṣa
prabhu kahena,—kahi, śuna, nā kariha roṣa*

SYNONYMS

kavi kahe—the poet said; *kaha dekhi*—you say ‘I see’; *kon*—what; *guṇa*—qualities; *doṣa*—faults; *prabhu kahena*—the Lord replied; *kahi*—let Me say; *śuna*—please hear; *nā*—do not; *kariha*—become; *roṣa*—angry.

TRANSLATION

The poet said: “All right, let me see what qualities and faults You have found.” The Lord replied: “Let Me speak, and please hear Me without becoming angry.

TEXT 54

**ପଞ୍ଚ ଦୋସ ଏହି ଶୋକେ ପଞ୍ଚ ଅଳକାର ।
କ୍ରମେ ଆସି କହି, ଶୁଣ, କରହ ବିଚାର ॥ ୫୪ ॥**

*pañca doṣa ei śloke pañca alaṅkāra
krame āmi kahi, śuna, karaha vicāra*

SYNONYMS

pañca—five; *doṣa*—faults; *ei śloke*—in this verse; *pañca*—five; *alaṅkāra*—literary embellishments; *krame*—one after another; *āmi*—I; *kahi*—say; *śuna*—kindly hear; *karaha*—give; *vicāra*—judgment.

TRANSLATION

"My dear sir, in this verse there are five faults and five literary ornaments. I shall state them one after another. Kindly hear Me and then give your judgment.

PURPORT

In the verse beginning with *mahattvarāṁ gaṅgāyāḥ* there are five literary ornaments and five examples of faulty composition. There are two examples of the fault called *avimṛṣṭa-vidheyāṁśa* and one example each of the faults *viruddha-mati*, *punar-ukti* and *bhagna-krama*.

Vimṛṣṭa means "clean," and *vidheyāṁśa* means "predicate." It is a general rule of composition to establish a subject first and then give its predicate. For example, according to Sanskrit grammar if one says, "This man is learned," his composition is in order. But if one says, "Learned is this man," the composition is not in order. Such a flaw is called *avimṛṣṭa-vidheyāṁśa-doṣa*, or the fault of unclean composition. The subject matter to be known of the verse is the glorification of the Ganges, and therefore the word *idam* ("this") or what is known should have been placed before instead of after the glorification. The subject matter already known should be placed before the unknown so that its meaning will not be misconstrued.

The second instance of *avimṛṣṭa-vidheyāṁśa-doṣa* occurs in the words *dvitīya-śrīlakṣmīr iva*. In this composition the word *dvitīya* ("second") is *vidheya*, or unknown. Placing the unknown first to make the compound word *dvitīya-śrīlakṣmīr* is another fault. The words *dvitīya-śrīlakṣmīr iva* were intended to compare the Ganges to the goddess of fortune, but because of this fault the meaning of the compound word was bewildering.

The third fault is that of *viruddha-mati*, or contradictory conception, in the words *bhavānī-bhartuḥ*. The word *bhavānī* refers to the wife of Bhava, Lord Śiva. But since *Bhavānī* is already known as the wife of Lord Śiva, to add the word *bhartā*, "husband," thus forming a compound meaning "the husband of the wife of Lord Śiva," is contradictory, for thus it appears as if the wife of Lord Śiva had another husband.

The fourth fault is *punar-ukti*, or redundancy, which occurs when the verb *vibhavati* ("flourishes"), which should have ended the composition, is further qualified by the unnecessary adjective *adbhuta-guṇā* ("endowed with wonderful qualities"). The fifth fault is *bhagna-krama*, which means "broken order." In the first, third and fourth lines there is *anuprāsa*, or alliteration, created by the sounds *ta*, *ra* and *bha*, but in the second line there is no such *anuprāsa*, and therefore the order is broken.

TEXT 55

‘अविमृष्ट-विधेयांश्’—द्वैर्ह ठाकिः चिन् ।
‘विरुद्धमति’, ‘ताप्तक्रम’, ‘पुनरात्ता’,—दोषः तिन् ॥५०॥

‘*avimṛṣṭa-vidheyāṁśa*’—*dui ṭhāñi cihna*
‘*viruddha-mati*’, ‘*bhagna-krama*’, ‘*punar-ātta*’,—*doṣa tina*

SYNONYMS

avimṛṣṭa-vidheyārīṣa—unclean composition; *dui ṭhāñi*—in two places; *cihna-symptoms*; *viruddha-mati*—a contradictory conception; *bhagna-krama*—broken order; *punar-ātta*—redundancy (also called *punar-uktī*); *dosa*—faults; *tina*—three.

TRANSLATION

"In this verse the fault of *avimṛṣṭa-vidheyārīṣa* occurs twice, and the faults of *viruddha-mati*, *bhagna-krama* and *punar-ātta* occur once each."

TEXT 56

‘গঙ্গার মহত্ত্ব’— শ্লোকে মূল ‘বিধেয়’।
ইদং শব্দে ‘অনুবাদ’— পাচে অবিধেয় ॥ ৫৬ ॥

'gaṅgāra mahattva'—śloke mūla 'vidheya'
idam śabde 'anuvāda'—pāche avidheya

SYNONYMS

gaṅgāra mahattva—glorification of mother Ganges; *śloke*—in the verse; *mūla*—chief; *vidheya*—unknown; *idam*—this; *śabde*—by the word; *anuvāda*—the known; *pāche*—at the end; *avidheya*—improper.

TRANSLATION

"The glorification of the Ganges [mahattvān gaṅgāyāḥ] is the principal unknown subject matter in this verse, and the known subject matter is indicated by the word *idam*, which has been placed after the unknown."

TEXT 57

‘বিধেয়’ আগে কহি’ পাচে কহিলে ‘অনুবাদ’।
এই লাগি’ শ্লোকের অর্থ করিয়াচে বাধ ॥ ৫৭ ॥

'vidheya' āge kahi' pāche kahile 'anuvāda'
ei lägi' ślokera artha kariyāche bādha

SYNONYMS

vidheya—what is unknown; *āge*—first; *kahi'*—after speaking; *pāche*—at the end; *kahile*—if one speaks; *anuvāda*—known things; *ei lägi'*—for this reason; *ślokera*—of the verse; *artha*—meaning; *kariyāche*—has been made; *bādha*—objectionable.

TRANSLATION

"Because you have placed the known subject at the end and that which is unknown at the beginning, the composition is faulty, and the meaning of the words has become doubtful."

TEXT 58

अनुवादमहृकैव न विदेषमूदीरवेः ।
न हमर्काञ्चनः किञ्चि तुञ्चित्र प्रतिष्ठिति ॥ १८ ॥

*anuvādam anuktvaiva na vidheyam udīrayet
na hy alabdha-ñspadam kiñcit kutracit pratitiṣṭhati*

SYNONYMS

anuvādam—things already known; *anuktvā*—without mentioning; *eva*—certainly; *na*—not; *vidheyam*—unknown subject matters; *udīrayet*—one should mention; *na*—not; *hi*—certainly; *alabdha-ñspadam*—without having achieved a proper place; *kiñcit*—something; *kutracit*—anywhere; *pratitiṣṭhati*—has a position.

TRANSLATION

“Without first mentioning what is known, one should not introduce the unknown, for that which has no solid basis can never be established anywhere.

TEXT 59

‘द्वितीय श्रीलक्ष्मी’ इहां ‘द्वितीयत्व’ विदेय ।
समासे गौण हैल, शब्दार्थ गेल क्षय ॥ १९ ॥

'dvitīya śrī-lakṣmī'—ihān '*dvitīyatva*' *vidheya*
samāse gauṇa haila, śabda-artha gela kṣaya

SYNONYMS

dvitīya—a second; *śrī-lakṣmī*—the all-opulent goddess of fortune; *ihān*—this word; *dvitīyatva*—the quality of being a second; *vidheya*—the unknown, which is to be explained; *samāse*—in the compound word; *gauṇa*—secondary; *haila*—became; *śabda-artha*—the word's intended meaning; *gela*—became; *kṣaya*—lost.

TRANSLATION

“In the word *dvitīya-śrilakṣmī* [the second all-opulent goddess of fortune], the quality of being a second *Lakṣmī* is the unknown. In making this compound word, the meaning became secondary and the originally intended meaning was lost.

TEXT 60

‘द्वितीय’ शब्द विदेय, भावा पर्जिन समासे ।
‘लक्ष्मीर समाता’ अर्थ करिल विनाशे ॥ २० ॥

'dvitīya' ūabda—vidheya, tāhā pañila samāse
'lakṣmīra samatā' artha karila vināše

SYNONYMS

dvitīya—secondary; *śabda*—the word; *vidheya*—the unknown; *tāhā*—that; *pañila*—joined; *samāse*—in the compound word; *lakṣmīra*—with Lakṣmī; *samatā*—equality; *artha*—meaning; *karila*—became; *vināše*—lost.

TRANSLATION

"Because the word dvitīya [second] is the unknown, in its combination in this compound word the intended meaning of equality with Lakṣmī is lost.

TEXT 61

‘অবিমৃষ্ট-বিধেয়াংশ’—এই দোষের নাম।
আর এক দোষ আছে, শুন সাবধান ॥ ৬১ ॥

'avimṛṣṭa-vidheyāṁśa'—ei doṣera nāma
āra eka doṣa āche, śuna sāvadhāna

SYNONYMS

avimṛṣṭa-vidheyāṁśa—*avimṛṣṭa-vidheyāṁśa*; *ei*—this; *doṣera*—of the fault; *nāma*—the name; *āra*—another; *eka*—one; *doṣa*—fault; *āche*—there is; *śuna*—hear; *sāvadhāna*—carefully.

TRANSLATION

"Not only is there the fault *avimṛṣṭa-vidheyāṁśa*, but there is also another fault, which I shall point out to you. Kindly hear Me with great attention.

TEXT 62

‘ভবানীভর্ত’-শব্দ দিলে পাইয়া সন্তোষ।
‘বিরুদ্ধমতিক্রত’ নাম এই মহা দোষ ॥ ৬২ ॥

'bhavānī-bhartṛ'-śabda dile pāiyā santoṣa
'viruddha-mati-kṛt' nāma ei mahā doṣa

SYNONYMS

bhavānī-bhartṛ—the husband of Bhavānī; *śabda*—the word; *dile*—you have placed; *pāiyā*—getting; *santoṣa*—very much satisfaction; *viruddha-mati-kṛt*—*viruddha-mati-kṛt* (a statement of opposing elements); *nāma*—named; *ei*—this; *mahā*—great; *doṣa*—fault.

TRANSLATION

"Here is another great fault. You have arranged the word bhavānī-bhartṛ to your great satisfaction, but this betrays the fault of contradiction.

TEXT 63

**ଭବାନୀ-ଶବ୍ଦେ କହେ ମହାଦେଵେର ଗୃହିଣୀ ।
ତୌର ଭର୍ତ୍ତା କହିଲେ ଦ୍ଵିତୀୟ ଭର୍ତ୍ତା ଜାନି ॥ ୬୩ ॥**

*bhavānī-sabde kahe mahādevera grhiṇī^t
tāñra bhartā kahile dvitīya bhartā jāni*

SYNONYMS

bhavānī—bhavānī; sabde—by the word; kahe—is mentioned; mahādevera—of Lord Śiva; grhiṇī—the wife; tāñra—her; bhartā—husband; kahile—if we say; dvitīya—second; bhartā—husband; jāni—we understand.

TRANSLATION

"The word bhavānī means 'the wife of Lord Śiva.' But when we mention her husband, one might conclude that she has another husband.

TEXT 64

**‘ଶିଵପତ୍ନୀର ଭର୍ତ୍ତା ଈହା ଶୁଣିତେ ବିରୁଦ୍ଧ ।
‘ବିରୁଦ୍ଧମତିକୃତ’ ଶବ୍ଦ ଶାସ୍ତ୍ରେ ନହେ ଶୁଦ୍ଧ ॥ ୬୪ ॥**

*'śiva-patnīra bhartā' ihā śunite viruddha
'viruddha-mati-kṛt' śabda śāstre nahe śuddha*

SYNONYMS

śiva-patnīra—of the wife of Lord Śiva; bhartā—husband; ihā—this; śunite—to hear; viruddha—contradiction; viruddha-mati-kṛt—that which creates a contradiction; śabda—such a word; śāstre—in the scriptures; nahe—is not; śuddha—pure.

TRANSLATION

"It is contradictory to hear that Lord Śiva's wife has another husband. The use of such words in literature creates the fault called viruddha-mati-kṛt.

TEXT 65

**‘ବ୍ରାହ୍ମଣ-ପତ୍ନୀର ଭର୍ତ୍ତାର ହଞ୍ଚେ ଦେହ ଦାନ’ ।
ଶବ୍ଦ ଶୁଣିତେହ ହସ୍ତ ଦ୍ଵିତୀୟଭର୍ତ୍ତା ଜାନି ॥ ୬୫ ॥**

*'brāhmaṇa-patnīra bhartāra haste deha dāna'
śabda śunitei haya dvitīya-bhartā jñāna*

SYNOMYS

brāhmaṇa-patnīra—of the wife of a *brāhmaṇa*; *bhartāra*—of the husband; *haste*—in the hand; *deha*—give; *dāna*—charity; *śabda*—these words; *śunitei*—hearing; *haya*—there is; *dvitiya-bhartā*—another husband; *jñāna*—knowledge.

TRANSLATION

“If someone says, ‘Place this charity in the hand of the husband of the wife of the brāhmaṇa,’ when we hear these contradictory words we immediately understand that the brāhmaṇa’s wife has another husband.

TEXT 66

বিভবতি' ক্রিযায় বাক্য—সাম, পুনঃ বিশেষণ ।
‘অন্তু গুণা’—এই পুনরান্ত দূষণ ॥ ৬৬ ॥

'vibhavati' *kriyāya vākyā*—*sāṅga*, *punaḥ višeṣaṇa*
'adbhuta-guṇā'—*ei punar-ātta dūṣaṇa*

SYNOMYS

vibhavati—*vibhavati* [flourishes]; *kriyāya*—by the verb; *vākyā*—statement; *sāṅga*—complete; *punaḥ*—again; *višeṣaṇa*—an adjective; *adbhuta-guṇā*—wonderful qualities; *ei*—this; *punar-ātta*—repetition of the same word; *dūṣaṇa*—fault.

TRANSLATION

“The statement by the word *vibhavati* [flourishes] is complete. Qualifying it with the adjective *adbhuta-guṇā* [wonderful qualities] creates the fault of redundancy.

TEXT 67

তিন পাদে অনুপ্রাস দেখি অনুপম ।
এক পাদে নাহি, এই দোষ ‘ভগ্নক্রম’ ॥ ৬৭ ॥

tina pāde anuprāsa dekhi anupama
eka pāde nāhi, ei doṣa 'bhagna-krama'

SYNOMYS

tina pāde—in three lines; *anuprāsa*—alliteration; *dekhi*—I see; *anupama*—extraordinary; *eka pāde*—in one line; *nāhi*—there is not (alliteration); *ei doṣa*—this fault; *bhagna-krama*—deviation.

TRANSLATION

“There is extraordinary alliteration in three lines of the verse, but in one line there is no such alliteration. This is the fault of deviation.

TEXT 68

যদ্যপি এই শ্লোকে আছে পঞ্চ অলঙ্কার।
এই পঞ্চদোষে শ্লোক কৈল ছারখার ॥ ৬৮ ॥

*yadyapi ei śloke āche pañca alaṅkāra
ei pañca-doṣe śloka kaila chārakhāra*

SYNONYMS

yadyapi—although; *ei śloke*—in this verse; *āche*—there are; *pañca*—five; *alaṅkāra*—literary embellishments; *ei pañca-doṣe*—by the above-mentioned five faults; *śloka*—the verse; *kaila*—has been made; *chārakhāra*—spoiled.

TRANSLATION

“Although there are five literary ornaments decorating this verse, the entire verse has been spoiled by these five most faulty presentations.

TEXT 69

দশ অলঙ্কারে যদি এক শ্লোক হয়।
এক দোষে সব অলঙ্কার হয় ক্ষয় ॥ ৬৯ ॥

*daśa alaṅkāre yadi eka śloka haya
eka doṣe saba alaṅkāra haya kṣaya*

SYNONYMS

daśa alaṅkāre—with ten instances of literary ornamentation; *yadi*—if; *eka*—one; *śloka*—verse; *haya*—there is; *eka doṣe*—by one fault; *saba*—all; *alaṅkāra*—ornaments; *haya kṣaya*—become null and void.

TRANSLATION

“If there are ten literary ornaments in a verse but even one faulty expression, the entire verse is nullified.

TEXT 70

সুন্দর শরীর যৈচে ভূষণে ভূষিত।
এক শ্঵েতকুষ্টে যৈচে করয়ে বিগীত ॥ ৭০ ॥

*sundara śarīra yaiche bhūṣane bhūṣita
eka śveta-kuṣṭhe yaiche karaye vigīta*

SYNONYMS

sundara—beautiful; *śarīra*—body; *yaiche*—as; *bhūṣane*—with ornaments; *bhūṣita*—decorated; *eka*—one; *śveta-kuṣṭhe*—with a white spot of leprosy; *yaiche*—as; *karaye*—is made; *vigīta*—abominable.

TRANSLATION

“One’s beautiful body may be decorated with jewels, but one spot of white leprosy makes the entire body abominable.

PURPORT

The great sage Bharata Muni, an authority on poetic metaphor, has given his opinion in this connection as follows.

TEXT 71

ରୂପାଲଙ୍କାରବଂ କାବ୍ୟାଂ ଦୋଷ୍ୟକୃ ଚେହେତୁଷିତମ୍ ।

ଶ୍ଵାସପୁଃ ଶୁନ୍ଦରମପି ଶିତ୍ରେଣକେନ ଦୁର୍ଭଗମ୍ ॥ ୧୧ ॥

*rasālaṅkāravat kāvyaṁ doṣa-yuk ced vibhūṣitam
syād vapuḥ sundaram api śvitrenaikena durbhagam*

SYNOMYMS

rasa—with humors; *alaṅkāravat*—with ornaments (metaphors, similes, etc.); *kāvyaṁ*—poetry; *doṣa-yuk*—faulty; *cet*—if; *vibhūṣitam*—very nicely decorated; *syāt*—it becomes so; *vapuḥ*—the body; *sundaram*—beautiful; *api*—even though; *śvitrena*—by a white spot of leprosy; *ekena*—one; *durbhagam*—unfortunate.

TRANSLATION

“As one’s body, although well-decorated with ornaments, is made unfortunate by even one spot of white leprosy, so an entire poem is made useless by a fault, despite alliteration, similes and metaphors.”

TEXT 72

ପଞ୍ଚ ଅଳକାରେର ଏବେ ଶୁନ୍ହ ବିଚାର ।

ଦୁଇ ଶବ୍ଦାଲଙ୍କାର, ତିମ ଅର୍ଥ-ଅଳକାର ॥ ୭୨ ॥

*pañca alaṅkārera ebe ūnaha vicāra
dui ūabdālaṅkāra, tina artha-alaṅkāra*

SYNOMYMS

pañca—five; *alaṅkārera*—of the literary embellishments; *ebe*—now; *Ūnaha*—just hear; *vicāra*—description; *dui*—two; *śabda-alaṅkāra*—ornaments of sound or ornaments of words; *tina*—three; *artha-alaṅkāra*—ornaments of meaning.

TRANSLATION

“Now hear the description of the five literary embellishments. There are two ornaments of sound and three ornaments of meaning.

TEXT 73

শব্দালংকার—তিনিপাদে আছে অনুপ্রাস ।
 ‘শ্ৰীলক্ষ্মী’ শব্দে ‘পুনৰুক্তবদ্ধাভাস’ ॥ ৭৩ ॥

*śabdālaṅkāra—tina-pāde āche anuprāsa
 ‘śrī-lakṣmī’ śabde ‘punar-uktavat-ābhāsa’*

SYNONYMS

śabda-alāṅkāra—ornamentation of sound; *tina-pāde*—in three lines; *āche*—there is; *anuprāsa*—alliteration; *śrī-lakṣmī*—*śrī-lakṣmī*; *śabde*—in the word; *punar-ukta-yat*—of repetition of the same word; *ābhāsa*—there is a tinge.

TRANSLATION

“There is a sound ornament of alliteration in three lines. And in the combination of words śrī and lakṣmī there is the ornament of a tinge of redundancy.

TEXT 74

প্ৰথম-চৰণে পঞ্চ ‘তা’-কাৰেৱ পাণ্ডি ।
 তৃতীয়-চৰণে হয় পঞ্চ ‘রেপা’-স্থিতি ॥ ৭৪ ॥

prathama-caraṇe pañca 'ta'-kārera pāṇti
tṛtīya-caraṇe haya pañca 'repha'-sthiti

SYNONYMS

prathama-caraṇe—in the first line; *pañca*—five; *ta-kārera*—of the letter *ta*; *pāṇti*—very nice composition; *tṛtīya-caraṇe*—in the third line; *haya*—there is; *pañca*—five; *repha*—of the letter *ra*; *sthiti*—composition.

TRANSLATION

“In the arrangement of the first line the letter *ta* occurs five times, and the arrangement of the third line repeats the letter *ra* five times.

TEXT 75

চতুর্থ-চৰণে চাৰি ‘ভা’-কাৰ-প্ৰকাশ ।
 অভিবৰ শব্দালংকার অনুপ্রাস ॥ ৭৫ ॥

caturtha-caraṇe cāri 'bha'-kāra-prakāśa
ataeva śabdālaṅkāra anuprāsa

SYNONYMS

caturtha-carane—in the fourth line; *cāri*—four; *bha-kāra*—of the letter *bha*; *prakāśa*—manifestations; *ataeva*—therefore; *śabda-alāñkāra*—ornamental use of different sounds; *anuprāsa*—alliteration.

TRANSLATION

“In the fourth line the letter *bha* occurs four times. This arrangement of alliteration is a pleasing ornamental use of sounds.

TEXT 76

‘**ଶ୍ରୀ**’-ଶବେ, ‘ଲକ୍ଷ୍ମୀ’-ଶବେ— ଏକ ବନ୍ଦ ଉକ୍ତ ।
ପୁନରୁକ୍ତପ୍ରାୟ ଭାସେ, ନହେ ପୁନରୁକ୍ତ ॥ ୧୬ ॥

'śrī-śabde, 'lakṣmī'-śabde—*eka vastu ukta
punar-ukta-prāya bhāse, nahe punar-ukta*

SYNONYMS

śrī-śabde—by the word *śrī*; *lakṣmī-śabde*—by the word *lakṣmī*; *eka vastu*—one thing; *ukta*—is indicated; *punar-ukta-prāya*—almost repetition; *bhāse*—appears; *nahe*—but actually it is not; *punar-ukta*—repetition.

TRANSLATION

“Although the words *śrī* and *lakṣmī* convey the same meaning and are therefore almost redundant, they are nevertheless not redundant.

TEXT 77

‘**ଶ୍ରୀ**-**ଯୁକ୍ତ** ଲକ୍ଷ୍ମୀ’ ଅର୍ଥେ ଅର୍ଥେର ବିଭେଦ ।
ପୁନରୁକ୍ତବଦାଭାସ, ଶବ୍ଦାଲାଙ୍କାର-ଜ୍ଞେ ॥ ୧୭ ॥

'śrī-yukta lakṣmī' arthe arthera vibheda
punar-uktavad-ābhāsa, śabdālaṅkāra-bheda

SYNONYMS

śrī-yukta lakṣmī—*Lakṣmī*, possessed of opulence; *arthe*—in the sense; *arthera*—of the meaning; *vibheda*—difference; *punar-ukta-vad-ābhāsa*—tinge of *punar-ukta-vat*; *śabda-alāñkāra*—ornamental use of words; *bheda*—different.

TRANSLATION

“Describing *Lakṣmī* as possessed of *śrī* [opulence] offers a difference in meaning with a tinge of repetition. This is the second ornamental use of words.

TEXT 78

‘ଲକ୍ଷ୍ମୀନିବ’ ଅର୍ଥାଳକାର—ଉପମା-ପ୍ରକାଶ ।
ଆର ଅର୍ଥାଳକାର ଆଛେ, ନାମ—‘ବିରୋଧାତାମ’ ॥ ୭୮ ॥

*'lakṣmīr iva' artha-alāṅkāra—upamā-prakāśa
āra artha-alāṅkāra āche, nāma—'virodhābhāsa'*

SYNONYMS

lakṣmīr iva—like Lakṣmī; *artha-alāṅkāra*—ornamental use of the meaning; *upamā*—analogy; *prakāśa*—manifestation; *āra*—also; *artha-alāṅkāra*—ornamental use of meaning; *āche*—there is; *nāma*—which is named; *virodhābhāsa*—possibility of contradiction.

TRANSLATION

“The use of *lakṣmīr iva* [like Lakṣmī] manifests the ornament of meaning called *upamā* [analogy]. There is also the further ornament of meaning called *virodhābhāsa*, or a contradictory indication.

TEXT 79

‘ଗଙ୍ଗାତେ କମଳ ଜନ୍ମେ’—ସବାର ଜ୍ଞାନୋଧ ।
‘କମଳେ ଗଙ୍ଗାର ଜନ୍ମ’—ଅତ୍ୟନ୍ତ ବିରୋଧ ॥ ୭୯ ॥

'gaṅgātē kamala janme'—*sabāra subodha*
'kamale gaṅgāra janma'—*atyanta virodha*

SYNONYMS

gaṅgātē—in the River Ganges; *kamala*—lotus flower; *janme*—grows; *sabāra*—of everyone; *subodha*—understanding; *kamale*—in the lotus flower; *gaṅgāra*—of the Ganges; *janma*—birth; *atyanta*—very much; *virodha*—contradiction.

TRANSLATION

“Everyone knows that lotus flowers grow in the water of the Ganges. But to say that the Ganges takes birth from a lotus flower seems extremely contradictory.

TEXT 80

‘ଇହା ବିଶ୍ଵପାଦପଦେ ଗଜାର ଉତ୍ପତ୍ତି’ ।
ବିରୋଧାଳକାର ଇହା ମହା-ଚମତ୍କର୍ତ୍ତି ॥ ୮୦ ॥

'ihān viśnu-pāda-padme gaṅgāra utpatti'
virodhālaṅkāra ihā mahā-camatkṛti

SYNONYMS

ihāñ—in this connection; viṣṇu-pāda-padme—in the lotus feet of Lord Viṣṇu; gaṅgāra—of mother Ganges; utpatti—beginning; virodha—contradiction; alaṅkāra—literary decoration; ihā—it; mahā—very great; camatkṛti—wonder.

TRANSLATION

“The existence of mother Ganges begins from the lotus feet of the Lord. Although this statement that water comes from a lotus flower is a contradiction, in connection with Lord Viṣṇu it is a great wonder.

TEXT 81

**ଈଶ୍ୱର-ଅଚିନ୍ୟଶକ୍ତେ ଗଙ୍ଗାର ପ୍ରକାଶ ।
ଈହାତେ ବିରୋଧ ନାହିଁ, ବିରୋଧ-ଆଜାନ ॥୮୧ ॥**

*iśvara-acintya-śaktye gaṅgāra prakāśa
ihāte virodha nāhi, virodha-ābhāsa*

SYNONYMS

iśvara-acintya-śaktye—by the inconceivable potency of the Supreme Lord; gaṅgāra—of the Ganges; prakāśa—emanation; ihāte—in this; virodha nāhi—there is no contradiction; virodha-ābhāsa—appears to be a contradiction.

TRANSLATION

“In this birth of the Ganges, by the inconceivable potency of the Lord, there is no contradiction although it appears contradictory.

PURPORT

The central point of all Vaiṣṇava philosophy is to accept the inconceivable potency of Lord Viṣṇu. What sometimes appears contradictory from a material viewpoint is understandable in connection with the Supreme Personality of Godhead because He can perform contradictory activities by dint of His inconceivable potencies. Modern scientists are puzzled. They cannot even explain how such a large quantity of chemicals has formed the atmosphere. Scientists explain that water is a combination of hydrogen and oxygen, but when asked where such a large quantity of hydrogen and oxygen came from and how they combined to manufacture the great oceans and seas, they cannot answer because they are atheists who will not accept that everything comes from life. Their thesis is that life comes from matter.

Where do all these chemicals come from? The answer is that they are produced by the inconceivable energy of the Supreme Personality of Godhead. Living entities are part of the Supreme Godhead, and from their bodies come many chemicals.

For example, the lemon tree is a living entity that produces many lemons, and within each lemon is a great deal of citric acid. Therefore, if even an insignificant living entity who is but a part of the Supreme Lord can produce so much of a chemical, how much potency there must be in the body of the Supreme Personality of Godhead.

Scientists cannot perfectly explain where the chemicals of the world are manufactured, but one can explain this perfectly by accepting the inconceivable energy of the Supreme Lord. There is no reason for denying this argument. Since there are potencies in the living entities who are samples of the Personality of Godhead, how much potency there must be in the Supreme Godhead Himself. As described in the *Vedas*, *nityo nityānāṁ cetanaś cetanānām*: "He is the chief eternal of all eternals and the chief living entity among all living entities." (*Kaṭha Upaniṣad*, 2.2.13)

Unfortunately, atheistic science will not accept that matter comes from life. Scientists insist upon their most illogical and foolish theory that life comes from matter, although this is quite impossible. They cannot prove in their laboratories that matter can produce life, yet there are thousands and thousands of examples illustrating that matter comes from life. Therefore in *Śrī Caitanya-caritāmṛta* Kṛṣṇadāsa Kavirāja Gosvāmī says that as soon as one accepts the inconceivable potency of the Supreme Personality of Godhead, no great philosopher or scientist can put forward any thesis to contradict the Lord's power. This is expressed in the following Sanskrit verse.

TEXT 82

অমৃজমসুনি জাতং কচিসপি ন জাত যমৃজাম্বু।
মৃবভিন্নি তত্পিরীতং পাদাঞ্জোজারহানহী জাতা ॥ ৮২ ॥

*ambujam ambūni jātam kvacit
api na jātam ambujād ambu
mura-bhidi tad-viparītam
pādāmbhojān mahā-nadī jātā*

SYNONYMS

ambujam—lotus flower; *ambūni*—in the water; *jātam*—is grown; *kvacit*—at any time; *api*—certainly; *na*—not; *jātam*—grown; *ambujāt*—from a lotus flower; *ambu*—water; *mura-bhidi*—in the killer of Murāsura (Kṛṣṇa); *tat-viparītam*—just the opposite of that; *pāda-ambhojāt*—from the lotus flower of His feet; *mahā-nadī*—the great river; *jātā*—has grown.

TRANSLATION

"Everyone knows that lotus flowers grow in the water but water never grows from a lotus. All such contradictions, however, are wonderfully possible in Kṛṣṇa. The great River Ganges has grown from His lotus feet."

TEXT 83

গঙ্গার মহত্ত্ব—সাধ্য, সাধন ও হার ।
বিষ্ণুপদেৎপত্তি—‘অনুমান’ অলংকার ॥ ৮৩ ॥

gaṅgāra mahattva—*sādhyā, sādhana tāhāra*
viṣṇu-pādopatti—‘*anumāna*’ *alaṅkāra*

SYNONYMS

gaṅgāra—of the Ganges; *mahattva*—opulences; *sādhyā*—subject matter; *sādhana*—means; *tāhāra*—of that; *viṣṇu-pāda-utpatti*—her origin from the lotus feet of the Lord; *anumāna*—called *anumāna* (hypothesis); *alaṅkāra*—an ornament.

TRANSLATION

“The real glory of mother Ganges is that she has grown from the lotus feet of Lord Viṣṇu. Such a hypothesis is another ornament called *anumāna*.

TEXT 84

তুল এই পঞ্চ দোষ, পঞ্চ অলংকার ।
সূক্ষ্ম বিচারিয়ে যদি আছয়ে অপার ॥ ৮৪ ॥

sthūla ei pañca doṣa, pañca alaṅkāra
sūkṣma vicāriye yadi āchaye apāra

SYNONYMS

sthūla—gross; *ei*—these; *pañca*—five; *doṣa*—faults; *pañca*—five; *alaṅkāra*—literary ornaments; *sūkṣma*—in detail; *vicāriye*—we consider; *yadi*—if; *āchaye*—there are; *apāra*—unlimited.

TRANSLATION

“I have simply discussed the five gross faults and five literary embellishments of this verse, but if we consider it in fine detail we will find unlimited faults.

TEXT 85

প্রতিভা, কবিতা তোমার দেবতা-প্রসাদে ।
অবিচার কাব্যে অবশ্য পড়ে দোষ-বাধে ॥ ৮৫ ॥

pratibhā, kavitva tomāra devatā-prasāde
avicāra kāvya avaśya pade doṣa-vādhe

SYNONYMS

pratibhā—ingenuity; *kavitva*—poetic imagination; *tomāra*—your; *devatā*—of a demigod; *prasāde*—by the grace; *avicāra*—without good judgment; *kāvye*—in the poetry; *avaśya*—certainly; *pade*—there is; *dosa*—fault; *vādhe*—obstruction.

TRANSLATION

“You have achieved poetic imagination and ingenuity by the grace of your worshipable demigod. But poetry not well reviewed is certainly subject to criticism.

TEXT 86

**বিচারি' কবিত কৈলে হয় সুনির্মল ।
সালান্কার হৈলে অর্থ করে জহালমল ॥ ৮৬ ॥**

vicāri' kavitva *kaile haya sunirmala*
sālāṅkāra haile artha kare jhalamala

SYNONYMS

vicāri'—with proper consideration; *kavitva*—poetic explanation; *kaile*—if done; *haya*—it becomes; *sunirmala*—very pure; *sa-alaṅkāra*—with metaphorical use of words; *haile*—if it is; *artha*—meaning; *kare*—does; *jhalamala*—dazzle.

TRANSLATION

“Poetic skill used with due consideration is very pure, and with metaphors and analogies it is dazzling.”

TEXT 87

**শুনিযা প্ৰভুৰ ব্যাখ্যা দিগ্বিজয়ী বিশ্মিত ।
মুখে না বিঃসন্নে বাক্য, প্ৰতিভা শক্তিত ॥ ৮৭ ॥**

śuniyā prabhura vyākhyā digvijayī vismita
mukhe nā niḥsare vākyā, pratibhā stambhita

SYNONYMS

śuniyā—hearing; *prabhura*—of the Lord; *vyākhyā*—explanation; *dig-vijayī*—the champion; *vismita*—struck with wonder; *mukhe*—in the mouth; *nā*—did not; *niḥsare*—come out; *vākyā*—words; *pratibhā*—ingenuity; *stambhita*—choked up.

TRANSLATION

After hearing the explanation of Lord Caitanya Mahāprabhu, the champion poet, struck with wonder, his cleverness stunned, could not say anything.

TEXT 88

କହିତେ ଚାହୁଁସେ କିଛୁ, ନା ଆଇସେ ଉତ୍ତର ।
ତଥେ ବିଚାରୟେ ମନେ ହଇୟା କାଂଫର ॥ ୮୮ ॥

*kahite cāhaye kichu, nā āise uttara
tabe vicāraye mane ha-iyā phāñphara*

SYNONYMS

kahite—to speak; *cāhaye*—wants; *kichu*—something; *nā*—not; *āise*—comes; *uttara*—any reply; *tabe*—thereafter; *vicāraye*—considers; *mane*—within the mind; *ha-iyā*—becoming; *phāñphara*—puzzled.

TRANSLATION

He wanted to say something, but no reply could come from his mouth. He then began to consider this puzzle within his mind.

TEXT 89

ପଢୁଁ ମା ବାଲକ କୈଳ ମୋର ବୁଦ୍ଧି ଲୋପ ।
ଜାନି—ସରସତୀ ମୋରେ କରିଯାଇବେ କୋପ ॥ ୮୯ ॥

*pañcuyā bālaka kaila mora buddhi lopa
jāni*—*sarasvatī more kariyāchenā kopa*

SYNONYMS

pañcuyā—student; *bālaka*—a boy; *kaila*—made; *mora*—my; *buddhi*—intelligence; *lopa*—lost; *jāni*—I can understand; *sarasvatī*—mother Sarasvatī; *more*—with me; *kariyāchenā*—must have been; *kopa*—angry.

TRANSLATION

"This mere boy has blocked my intelligence. I can therefore understand that mother Sarasvatī has become angry with me.

PURPORT

In *Bhagavad-gītā* it is clearly said that all intelligence comes from the Supreme Personality of Godhead, who is situated in everyone's heart as Paramātmā. The Paramātmā gave the *pāñḍita* the intelligence to understand that because he was proud of his learning and wanted to defeat even the Supreme Lord, by the will of the Lord and through the agency of mother Sarasvatī he had been defeated. One should not, therefore, be too proud of one's position. Even if one is a greatly learned scholar, if he commits an offense to the lotus feet of the Lord he will not

be able to speak properly, in spite of his learning. In every respect, we are controlled. Our only duty, therefore, is to surrender always to the lotus feet of the Lord and not be falsely proud. Mother Sarasvatī created this situation to favor the champion *pāṇḍita* so that he might surrender unto Lord Caitanya Mahāprabhu.

TEXT 90

**ମେ ସ୍ୟାଖ୍ୟା କରିଲ, ତେ ମନୁଷ୍ୟେ ନହେ ଶକ୍ତି ।
ନିମାନୀମୁଖେ ରାହି' ବଳେ ଆପମେ ସରବତୀ ॥ ୧୦ ॥**

*ye vyākhyā karila, se manuṣyera nahe śakti
nimāñi-mukhe rahi' bale āpane sarasvatī*

SYNONYMS

ye vyākhyā—which explanation; *karila*—He has made; *se*—that; *manuṣyera*—of any human being; *nahe*—there is not; *śakti*—power; *nimāñi-mukhe*—in the mouth of this boy Nimāi; *rahi'*—remaining; *bale*—speaks; *āpane*—personally; *sarasvatī*—mother Sarasvatī.

TRANSLATION

"The wonderful explanation the boy has given could not have been possible for a human being. Therefore mother Sarasvatī must have spoken personally through His mouth."

TEXT 91

**ଏତ ଭାବି' କହେ,— ଶୁଣ, ନିମାନୀ ପଞ୍ଜିତ ।
ତବ ସ୍ୟାଖ୍ୟା ଶୁଣି' ଆମି ହିଲାଣ ବିସ୍ମିତ ॥ ୧୧ ॥**

*eta bhāvi' kahe—śuna, nimāñi pañjīta
tava vyākhyā śuni' āmi ha-ilāñ vismita*

SYNONYMS

eta bhāvi'—thinking like this; *kahe*—the *pāṇḍita* says; *śuna*—hear; *nimāñi pañjīta*—O Nimāi *Pāṇḍita*; *tava*—your; *vyākhyā*—explanations; *śuni'*—hearing; *āmi*—I; *ha-ilāñ*—have become; *vismita*—struck with wonder.

TRANSLATION

Thinking thus, the *pāṇḍita* said: "My dear Nimāi *Pāṇḍita*, please hear me. Hearing Your explanation, I am simply struck with wonder.

TEXT 92

**ଅଲକ୍ଷାର ନାହି ପଡ଼, ମାହି ଶାନ୍ତିଯାମ ।
କେବଳେ ଏ ମୂର ଅର୍ଥ କରିଲେ ଏକାଶ ॥**

*alaṅkāra nāhi paṭa, nāhi śāstrābhyāsa
kemane e saba artha karile prakāśa*

SYNONYMS

alaṅkāra—the literary use of words; *nāhi paṭa*—You never read; *nāhi*—nor is there; *śāstra-abhyāsa*—long practice in the discussion of the *śāstras*; *kemane*—by which method; *e saba*—all these; *artha*—explanations; *karile*—You have made; *prakāśa*—manifestation.

TRANSLATION

"I am surprised. You are not a literary student and do not have long experience in studying the *śāstras*. How have You been able to explain all these critical points?"

TEXT 93

**ইହା ଶୁଣି' ମହାପ୍ରବୁ ଅତି ବଡ଼ ରଙ୍ଗି ।
ତୋହାର କହେ ଜାନି' କହେ କରି' ଭାଙ୍ଗି ॥ ୧୩ ॥**

*ihā ūuni' mahāprabhu ati baḍa raṅg
tāñhāra hṛdaya jāni' kahe kari' bhaṅgi*

SYNONYMS

ihā ūuni'—hearing this; *mahāprabhu*—Caitanya Mahāprabhu; *ati*—very; *baḍa*—much; *raṅgi*—funny; *tāñhāra*—his; *hṛdaya*—heart; *jāni'*—understanding; *kahe*—says; *kari'*—doing; *bhaṅgi*—indication.

TRANSLATION

Hearing this and understanding the pāṇḍita's heart, Śrī Caitanya Mahāprabhu replied in a humorous way.

TEXT 94

**ଶାஸ୍ତ୍ରର ବିଚାର ଭାଲ-ମନ୍ଦ ନାହି ଆମି ।
ସରସତୀ ସେ ବଳାୟ ସେଇ ବଳି ବାଣି ॥ ୧୪ ॥**

*śāstrera vicāra bhāla-manda nāhi jāni
sarasvatī ye balāya, sei bali vāṇī*

SYNONYMS

śāstrera vicāra—discussion of *śāstra*; *bhāla-manda*—good or bad; *nāhi jāni*—do not know; *sarasvatī*—mother Sarasvatī; *ye balāya*—whatever she speaks; *sei*—those; *bali*—I say; *vāṇī*—words.

TRANSLATION

"My dear sir, I do not know what is good composition and what is bad. But whatever I have spoken must be understood to have been spoken by mother Sarasvatî."

TEXT 95

**ଇହା ତନି' ଦିଗ୍ବିଜୟୀ କରିଲ ନିଚ୍ଚୟ ।
ଶିଶୁଦ୍ଵାରେ ମେଦୀ ମୋରେ କୈଳ ପରାଜୟ ॥ ୧୫ ॥**

*ihā ūnī' digvijayī karila niścaya
śiśu-dvāre devī more kaila parājaya*

SYNOMYMS

ihā ūnī'—hearing this; *dig-vijayī*—the champion; *karila*—admitted; *niścaya*—decision; *śiśu-dvāre*—through this boy; *devī*—mother Sarasvatî; *more*—unto me; *kaila*—has done; *parājaya*—defeat.

TRANSLATION

When he heard this judgment from Lord Caitanya Mahâprabhu, the pandita sorrowfully wondered why mother Sarasvatî wanted to defeat him through a small boy.

TEXT 96

**ଆଜି ତାହେ ନିବେଦିବ, କରି' ଜପ-ଧ୍ୟାନ ।
ଶିଶୁଦ୍ଵାରେ କୈଳ ମୋରେ ଏତ ଅପମାନ ॥ ୧୬ ॥**

*āji tāhre nivediba, kari' japa-dhyāna
śiśu-dvāre kaila more eta apamāna*

SYNOMYMS

āji—today; *tāhre*—unto her; *nivediba*—I shall offer my prayers; *kari'*—performing; *japa*—chanting; *dhyāna*—meditation; *śiśu-dvāre*—through a boy; *kaila*—has done; *more*—unto me; *eta*—so much; *apamāna*—insult.

TRANSLATION

"I shall offer prayers and meditation to the goddess of learning," the champion concluded, "and ask her why she has insulted me so greatly through this boy."

TEXT 97

**ବସ୍ତ୍ରତ: ମସନ୍ଦତି ଅନୁଷ୍ଠାନିକ କରାଇଲ ।
ବିଚାର-ସମ୍ବନ୍ଧ ତାର ବୃଦ୍ଧି ଆଛାଦିଲ ॥ ୧୭ ॥**

*vastutah sarasvatī aśuddha śloka karāila
vicāra-samaya tāṅra buddhi ācchādila*

SYNONYMS

vastutah—in fact; *sarasvatī*—mother Sarasvatī; *aśuddha*—impure; *śloka*—verse; *karāila*—caused him to compose; *vicāra-samaya*—at the time of reviewing; *tāṅra*—his; *buddhi*—intelligence; *ācchādila*—covered.

TRANSLATION

Sarasvatī had in fact induced the champion to compose his verse in an impure way. Furthermore, when it was discussed she covered his intelligence, and thus the Lord's intelligence was triumphant.

TEXT 98

তবে শিষ্যগণ সব হাসিতে লাগিল ।
তা'সবা নিষেধি' প্রভু কবিরে কহিল ॥ ১৮ ॥

*tabe śiṣya-gaṇa saba hāsite lāgila
tā'-sabā niṣedhi' prabhu kavire kahila*

SYNONYMS

tabe—at that time; *śiṣya-gaṇa*—the disciples; *saba*—all; *hāsite*—to laugh; *lāgila*—began; *tā'-sabā*—all of them; *niṣedhi'*—forbidding; *prabhu*—the Lord; *kavire*—unto the poet; *kahila*—addressed.

TRANSLATION

When the poetic champion was thus defeated, all the Lord's disciples sitting there began to laugh loudly. But Lord Caitanya Mahāprabhu asked them not to do so, and He addressed the poet as follows.

TEXT 99

তুমি বড় পণ্ডিত, মহাকবি-শিরোমণি ।
যাঁর মুখে বাহিরায় এইে কাব্যবাণী ॥ ১৯ ॥

*tumi bāḍa pañḍita, mahākavi-śiromaṇi
yāñra mukhe bāhirāya aiche kāvya-vāṇī*

SYNONYMS

tumi—you; *bāḍa pañḍita*—greatly learned scholar; *mahā-kavi*—of all great poets; *śiromaṇi*—the topmost; *yāñra*—of whom; *mukhe*—in the mouth; *bāhirāya*—emanates; *aiche*—such; *kāvya-vāṇī*—poetic language.

TRANSLATION

“You are the most learned scholar and the topmost of all great poets, for otherwise how could such fine poetry come from your mouth?

TEXT 100

**তোমার কবিতা যেন গঙ্গাজলধার ।
তোমাসম কবি কোথা নাহি দেখি আর ॥ ১০০ ॥**

*tomāra kavitva yena gaṅgā-jala-dhāra
tomā-sama kavi kothā nāhi dekhi āra*

SYNONYMS

tomāra—your; *kavitva*—poetic ingenuity; *yena*—like; *gaṅgā-jala-dhāra*—the flowing of the waters of the Ganges; *tomā-sama*—like you; *kavi*—poet; *kothā*—anywhere; *nāhi*—not; *dekhi*—I see; *āra*—anyone else.

TRANSLATION

“Your poetic skill is like the constant flow of the waters of the Ganges. I find no one in the world who can compete with you.

TEXT 101

**ভবভূতি, জয়দেব, আর কালিদাস !
তান্তৰার কবিত্বে আছে দোষের প্রকাশ ॥ ১০১ ॥**

*bhavabhūti, jayadeva, āra kālidāsa
tāñ-sabāra kavitve āche dosera prakāśa*

SYNONYMS

bhavabhūti—of the name Bhavabhūti; *jayadeva*—of the name Jayadeva; *āra*—and; *kālidāsa*—of the name Kālidāsa; *tāñ-sabāra*—of all of them; *kavitve*—in the poetic power; *āche*—there is; *dosera*—of faults; *prakāśa*—manifestation.

TRANSLATION

“Even in the poetic compositions of such great poets as Bhavabhūti, Jayadeva and Kālidāsa there are many examples of faults.

TEXT 102

**দোষ-গুণ-বিচার—এই অস্ত করিব' মানি ।
কবিত্ব-করণে শক্তি, তাহা সে বাধানি ॥ ১০২ ॥**

*doṣa-guṇa-vicāra—ei alpa karī' māṇi
kavitva-karaṇe śakti, tāñhā se vākhāni*

SYNONYMS

doṣa-guṇa-vicāra—therefore to criticize one's poetry as good or bad; *ei*—this; *alpa*—negligible; *kari'*—making; *māṇi*—I consider; *kavitva*—poetic ingenuity; *karaṇe*—in performing; *śakti*—power; *tāñhā*—that; *se*—we; *vākhāni*—describe.

TRANSLATION

"Such mistakes should be considered negligible. One should see only how such poets have displayed their poetic power."

PURPORT

In *Śrīmad-Bhāgavatam* it is said:

*tad-vāg-vīsargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāṇy anantasya yaśo 'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ*

"In explaining the glories of the Lord, inexperienced men may compose poetry with many faults, but because it contains glorification of the Lord, great personalities read it, hear it and chant it." (*Bhāg.* 1.5.11) Despite its minute literary discrepancies, one must study poetry on the merit of its subject matter. According to Vaiṣṇava philosophy, any literature that glorifies the Lord, whether properly written or not, is first class. There need be no other considerations. The poetic compositions of Bhavabhūti, or Śrī Kāṇṭha, include *Mālatī-mādhava*, *Uttara-carita*, *Vīra-carita* and many other similar Sanskrit dramas. This great poet was born during the time of Bhojarāja as the son of Nilakaṇṭha, a brāhmaṇa. Kālidāsa flourished during the time of Mahārāja Vikramāditya, and he became the state poet. He composed some thirty or forty Sanskrit dramas, including *Kumāra-sambhava*, *Abhijñāna-śakuntala* and *Megha-dūta*. His drama *Raghu-varīṣa* is especially famous. We have already described Jayadeva in Chapter Thirteen of this Ādi-līlā.

TEXT 103

ଶୈଶବ-ଚାପଣ୍ୟ କିଛୁ ନା ଲବେ ଆମାର ।
ଶିଶ୍ୱେର ସମାନ ମୁଣ୍ଡ ନା ହୁଏ ତୋମାର ॥ ୧୦୩ ॥

*Śaiśava-cāpalya kichu nā labe āmāra
śiśyera samāna muṇḍi nā haṇi tomāra*

SYNONYMS

śaiśava—childish; *cāpalya*—impudence; *kichu*—anything; *nā*—do not; *labe*—please take; *āmāra*—My; *śisyera*—of disciples; *samāna*—the equal; *muñi*—I; *nā*—not; *hañ*—am; *tomāra*—your.

TRANSLATION

“I am not even fit to be your disciple. Therefore kindly do not take seriously whatever childish impudence I have shown.

TEXT 104

**আজি বাসা' শাহ, কালি মিলিব আবারু ।
শুনিব তোমার মুখে শাস্ত্রের বিচার ॥ ১০৪ ॥**

*āji vāsa' yāha, kāli miliba ābāra
śuniba tomāra mukhe śāstrera vicāra*

SYNONYMS

āji—today; *vāsa'*—resting place; *yāha*—go back; *kāli*—tomorrow; *miliba*—we will meet; *ābāra*—again; *śuniba*—I shall hear; *tomāra mukhe*—from your mouth; *śāstrera*—on the *śāstras*; *vicāra*—discussion.

TRANSLATION

“Please go back home, and tomorrow we may meet again so that I may hear discourses on the *śāstras* from your mouth.”

TEXT 105

**এইমতে নিজ ঘরে গেলা দ্বাই জন ।
কবি রাত্রে কৈল সরস্বতী-প্রারাধন ॥ ১০৫ ॥**

*ei-mate nija ghare gelā dui jana
kavi rātre kaila sarasvatī-ārādhana*

SYNONYMS

ei-mate—in this way; *nija ghare*—to their respective homes; *gelā*—went back; *dui jana*—both of them; *kavi*—poet; *rātre*—at night; *kaila*—performed; *sarasvatī*—of mother Sarasvatī; *ārādhana*—worship.

TRANSLATION

In this way both the poet and Caitanya Mahāprabhu went back to their homes, and at night the poet worshiped mother Sarasvatī.

TEXT 106

সরস্বতী অশ্বে তাঁরে উপদেশ কৈল
সাক্ষৎ ঈশ্বর করি' প্রভুকে জানিল ॥ ১০৬ ॥

*sarasvatī svapne tāhre upadeśa kaila
sākṣat̄ iśvara kari' prabhuke jānila*

SYNONYMS

sarasvatī—mother Sarasvatī; *svapne*—in a dream; *tāhre*—unto him; *upadeśa*—advice; *kaila*—gave; *sākṣat̄*—directly; *iśvara*—the Supreme Person; *kari'*—accepting; *prabhuke*—the Lord; *jānila*—he understood.

TRANSLATION

In a dream the goddess informed him of the Lord's position, and the poetic champion could understand that Lord Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself.

TEXT 107

প্রাতে আসি' প্রভুপদে লাইল শরণ ।
প্রভু কৃপা কৈল, তাঁর বন্ধন বন্ধন ॥ ১০৭ ॥

*prāte āsi' prabhu-pade la-ila śarana
prabhu kṛpā kaila, tāhra khaṇḍila bandhana*

SYNONYMS

prāte—in the morning; *āsi'*—coming back; *prabhu-pade*—at the lotus feet of the Lord; *la-ila*—took; *śarana*—shelter; *prabhu*—the Lord; *kṛpā*—mercy; *kaila*—showed; *tāhra*—his; *khaṇḍila*—cut off; *bandhana*—all bondage.

TRANSLATION

On the next morning the poet came to Lord Caitanya and surrendered unto His lotus feet. The Lord bestowed His mercy upon him and cut off all his bondage to material attachment.

PURPORT

The same process advocated by Lord Śrī Kṛṣṇa in His teachings of *Bhagavad-gītā* as it is—"Surrender unto Me in all instances"—was advocated by Lord Caitanya Mahāprabhu. The champion surrendered unto the Lord, and the Lord favored him. One who is favored by the Lord is freed from material bondage, as stated in *Bhagavad-gītā* (*tyaktvā deham punar janma na iti mām eti so 'rjuna*).

TEXT 108

ভাগ্যবন্ত দিবিজয়ী সফল-বীরন ।
বিদ্যা-বলে পাইল মহাপ্রভুর চরণ ॥ ১০৮ ॥

*bhāgvyavanta digvijayī saphala-jīvana
vidyā-bale pāila mahāprabhura caraṇa*

SYNONYMS

bhāgvyavanta—very fortunate; *dig-vijayī*—the poetic champion; *sa-phala*—successful; *jīvana*—life; *vidyā-bale*—by the strength of learning; *pāila*—got; *mahā-prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa*—lotus feet.

TRANSLATION

The poetic champion was certainly most fortunate. His life was successful by dint of his vast learning and erudite scholarship, and thus he attained the shelter of Lord Caitanya Mahāprabhu.

PURPORT

Śrī Narottama dāsa Ṭhākura has sung that the best qualification for taking shelter of the lotus feet of Lord Caitanya is to be the most fallen because the Lord came specifically to deliver the fallen souls. In this age there are very few scholars. Almost everyone is a fallen meat-eater, drunkard, woman-hunter or gambler. Such persons are never considered learned scholars, even if they pose as such. Because these so-called scholars superficially see that Caitanya Mahāprabhu associates with the fallen souls, they think that He is meant for a lower class of men but that they do not need Him. Thus such scholars do not take to the Kṛṣṇa consciousness movement. To be puffed-up with false learning, therefore, is a disqualification for accepting the Kṛṣṇa consciousness movement. But here is a special example, for although the poetic champion was a greatly learned scholar, the Lord also favored him because of his humble submission.

TEXT 109

এ-সব লীলা বর্ণিয়াছেন বৃন্দাবনদাস ।
যে কিছু বিশেষ ইহঁ। করিল প্রকাশ ॥ ১০৯ ॥

*e-saba līlā varṇiyāchena vṛndāvana-dāsa
ye kichu viśeṣa ihañ karila prakāśa*

SYNONYMS

e-saba—all these; *līlā*—pastimes; *varṇiyāchena*—has described; *vṛndāvana-dāsa*—Vṛndāvana dāsa Ṭhākura; *ye kichu*—whatever; *viśeṣa*—specifics; *ihañ*—in this connection; *kariла*—I have made; *prakāśa*—presentation.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura has described all these incidents elaborately. I have only presented the specific incidents he has not described.

TEXT 110

চেতু-গোসানিক্রি লীলা—অমৃতের ধার ।
সর্বেন্দ্রিয় তৃপ্ত হয় শ্রবণে যাহার ॥ ১১০ ॥

*caitanya-gosāñīra līlā—amṛṭera dhāra
sarvendriya tṛpta haya śravaṇe yāhāra*

SYNOMYMS

caitanya-gosāñīra līlā—the pastimes of Lord Caitanya Mahāprabhu; *amṛṭera dhāra*—drops of nectar; *sarva-indriya*—all senses; *tṛpta*—satisfied; *haya*—become; *śravaṇe*—by hearing; *yāhāra*—of them all.

TRANSLATION

The nectarean drops of Śrī Caitanya Mahāprabhu's pastimes can satisfy the senses of everyone who hears them.

TEXT 111

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চেতন্তুচরিতামৃত কহে কৃষ্ণদাস ॥ ১১১ ॥

*śrīrūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNOMYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports of the Śrī Caitanya-caritāmṛta, Ādi-līlā, Sixteenth Chapter, describing the pastimes of the Lord in His childhood and youth.

The Pastimes of Lord Caitanya Mahāprabhu in His Youth

This Seventeenth Chapter, as summarized by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*, describes Lord Caitanya Mahāprabhu's pastimes from His sixteenth year until the time He accepted the renounced order of life. Śrīla Vṛndāvana dāsa Ṭhākura has already vividly described these pastimes in the *Caitanya-bhāgavata*. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī describes them only briefly. Vivid descriptions of some portions of His pastimes are seen in this chapter, however, because Vṛndāvana dāsa Ṭhākura has not elaborately described them.

In this chapter we shall find descriptions of the mango distribution festival and Lord Caitanya's discourses with Chand Kazi. Finally, the chapter shows that the same son of mother Yaśodā, Lord Kṛṣṇa, tasted four transcendental mellows of devotional service in His form of Śacīnandana, the son of mother Śacī. To understand Śrīmatī Rādhārāṇī's ecstatic love for Him, Lord Śrī Kṛṣṇa assumed the form of Lord Caitanya Mahāprabhu. The attitude of Śrīmatī Rādhārāṇī is considered the superexcellent devotional mentality. As Caitanya Mahāprabhu, Kṛṣṇa Himself assumed the position of Śrīmatī Rādhārāṇī to taste Her ecstatic situation. No one else could do this.

When Śrī Kṛṣṇa assumed the form of the four-armed Nārāyaṇa, the *gopīs* showed their respect, but they were not very much interested in Him. In the ecstatic love of the *gopīs*, all worshipable forms but Kṛṣṇa are rejected. Among all the *gopīs*, Śrīmatī Rādhārāṇī has the highest ecstatic love. When Kṛṣṇa in His form of Nārāyaṇa saw Rādhārāṇī, He could not keep His position as Nārāyaṇa, and again He assumed the form of Kṛṣṇa.

The King of Vrajabhūmi is Nanda Mahārāja, and the same person in Navadvīpa is Jagannātha Miśra, the father of Caitanya Mahāprabhu. Similarly, mother Yaśodā is the Queen of Vrajabhūmi, and in the pastimes of Lord Caitanya she is Śacīmātā. Therefore the son of Śacī is the son of Yaśodā. Śrī Nityānanda occupies an ecstatic position of parental love in servitude and fraternal attraction. Śrī Advaita Prabhu exhibits the ecstasy of both fraternity and servitude. All the Lord's other associates, situated in their original love, engage in the service of Lord Caitanya Mahāprabhu.

The same Absolute Truth who enjoys as Kṛṣṇa, Śyāmasundara, who plays His flute and dances with the *gopīs*, sometimes takes birth in a brāhmaṇa family and plays the part of Śrī Caitanya Mahāprabhu, accepting the renounced order of life. It appears contradictory that the same Kṛṣṇa accepted the ecstasy of the *gopīs*, and of course this is very difficult for an ordinary person to understand. But if we accept the inconceivable energy of the Supreme Personality of Godhead, we can understand that everything is possible. There is no need of mundane arguments in this connection because mundane arguments are meaningless arguments in regard to inconceivable potency.

In the end of this Seventeenth Chapter Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, following in the footsteps of Śrīla Vyāsadeva, has analyzed all the Ādi-līlā pastimes separately.

TEXT 1

বন্দে স্বারাধুতেহং তং চৈতায় প্ৰসাদতঃ ।
ষমাঃ সুমনায়ন্তে কৃষ্ণনামপ্রজপকাঃ ॥ ১ ॥

*vande svairādbhuteharin tam
caitanyarīn yat-prasādataḥ
yavanāḥ sumanāyante
kṛṣṇa-nāma-prajalpakaḥ*

SYNONYMS

vande—let me offer my obeisances; *svaira*—completely independent; *adbhuta*—and uncommon; *iham*—whose activities; *tam*—unto Him; *caitanyam*—Śrī Caitanya Mahāprabhu; *yat*—of whom; *prasādataḥ*—by the mercy; *yavanāḥ*—even the unclean; *sumanāyante*—are transformed into gentlemen; *kṛṣṇa-nāma*—of the holy name of Lord Kṛṣṇa; *prajalpakaḥ*—taking to the chanting.

TRANSLATION

Let me offer my respectful obeisances to Śrī Caitanya Mahāprabhu, by whose mercy even unclean yavanas become perfectly well-bred gentlemen by chanting the holy name of the Lord. Such is the power of Lord Śrī Caitanya Mahāprabhu.

PURPORT

There is a persistent misunderstanding between caste *brāhmaṇas* and advanced Vaiṣṇavas or *gosvāmīs* because caste *brāhmaṇas*, or *smārtas*, are of the opinion that one cannot become a *brāhmaṇa* unless he changes his body. As we have discussed several times, it is to be understood that by the supremely powerful potency of the Lord, as described by Kṛṣṇadāsa Kavirāja Gosvāmī, everything is possible. Caitanya Mahāprabhu is as fully independent as Kṛṣṇa. Therefore no one can interfere with His activities. If He wants, by His mercy He can convert even a *yavaṇa*, an unclean follower of non-Vedic principles, into a perfectly well-behaved gentleman. This is actually happening in our propagation of the Kṛṣṇa consciousness movement. The members of the present Kṛṣṇa consciousness movement were not born in India, nor do they belong to the Vedic culture, but within the short time of four or five years they have become such wonderful devotees, simply by chanting the Hare Kṛṣṇa *mantra*, that even in India they are well received as perfectly well-behaved Vaiṣṇavas wherever they go.

Although less intelligent men cannot understand it, this is the special power of Lord Caitanya Mahāprabhu. Actually, the body of a Kṛṣṇa conscious person

changes in many ways. Even in the United States, when our devotees chant on the street, American ladies and gentlemen inquire from them whether they are actually Americans because no one could expect Americans to become such nice devotees all of a sudden. Even Christian priests are greatly surprised that all these boys from Jewish and Christian families have joined this Kṛṣṇa consciousness movement; before joining, they never regarded any principles of religion seriously, but now they have become sincere devotees of the Lord. Everywhere people express this astonishment, and we take great pride in the transcendental behavior of our students. Such wonders are possible, however, only by the mercy of Śrī Caitanya Mahāprabhu. They are not ordinary or mundane.

TEXT 2

জয় অয় শ্রীচৈতন্য অয় নিত্যানন্দ ;
অগুরভেতচন্দ্র অয় গৌরভক্তব্যন্দ ॥ ২ ॥

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda*

SYNONYMS

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

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu!
All glories to Advaita Ācārya! And all glories to the devotees of Lord Caitanya!

TEXT 3

কৈশোরলিলার সূত্র করিল গণন |
যৌবনলিলার সূত্র করি অনুক্রম ॥ ৩ ॥

*kaiśora-līlāra sūtra karila gaṇana
yauvana-līlāra sūtra kari anukrama*

SYNONYMS

kaiśora-līlāra—of the activities before His youth; sūtra—synopsis; karila—I have done; gaṇana—an enumeration; yauvana-līlāra—of the pastimes of youth; sūtra—synopsis; kari—I enumerate; anukrama—in chronological order.

TRANSLATION

I have already given a synopsis of the kaiśora-līlā of Śrī Caitanya Mahāprabhu. Now let me enumerate His youthful pastimes in chronological order.

TEXT 4

বিদ্যা-সৌন্দর্য-সঙ্গে-সংগোগ-নৃত্য-কীর্তনৈः ।
প্ৰেমনামপ্রদানৈষ্ঠেশ গোৱো দীৰ্ঘতি ঘোৰমে ॥ ৪ ॥

*vidyā-saundarya-sadveśa-
sambhoga-nṛtya-kīrtanaiḥ
prema-nāma-pradānaiś ca
gauro dīvyati yauvane*

SYNONYMS

vidyā—education; *saundarya*—beauty; *sat-veśa*—nice dress; *sambhoga*—enjoyment; *nṛtya*—dancing; *kīrtanaiḥ*—by chanting; *prema-nāma*—the holy name of the Lord, which induces one to become a devotee; *pradānaiḥ*—by distributing; *ca*—and; *gaurah*—Lord Śrī Gaurasundara; *dīvyati*—illuminates; *yauvane*—in His youth.

TRANSLATION

Exhibiting His scholarship, beauty and fine dress, Lord Caitanya danced, chanted and distributed the holy name of the Lord to awaken dormant love of Kṛṣṇa. Thus Lord Śrī Gaurasundara shone in His youthful pastimes.

TEXT 5

বৌবন-প্ৰবেশে অঞ্জেৱ অঞ্চ বিভুষণ ।
দিব্য বঞ্জ, দিব্য বেশ, মাল্য-চন্দন ॥ ৫ ॥

*yauvana-praveśe aṅgera aṅga vibhūṣaṇa
divya vastra, divya veśa, mālya-candana*

SYNONYMS

yauvana-praveśe—on the entrance of His youth; *aṅgera*—of the body; *aṅga*—limbs; *vibhūṣaṇa*—ornaments; *divya*—transcendental; *vastra*—garments; *divya*—transcendental; *veśa*—dress; *mālyā*—garland; *candana*—(smeared with) sandalwood pulp.

TRANSLATION

As He entered His youth, the Lord decorated Himself with ornaments, dressed Himself in fine cloth, garlanded Himself with flowers and smeared Himself with sandalwood.

TEXT 6

বিদ্যার উৰুত্ত্বে কাহৈ না কৰে গণন ।
সকল পশ্চিম জিনি' কৰে অধ্যাপন ॥ ৬ ॥

*vidyāra auddhatye kāhoñ nā kare gaṇana
sakala paṇḍita jini' kare adhyāpana*

SYNONYMS

vidyāra auddhatye—because of pride in education; *kāhoñ*—anyone; *nā*—does not; *kare*—do; *gaṇana*—care; *sakala*—all; *paṇḍita*—learned scholars; *jini'*—conquering; *kare*—does; *adhyāpana*—studies.

TRANSLATION

By dint of pride in His education, Śrī Caitanya Mahāprabhu, not caring for anyone else, defeated all kinds of learned scholars while executing His studies.

TEXT 7

**বাযুব্যাধিচ্ছলে কৈলা প্রেম পরকাশ ।
ভক্তগণ লঞ্জা কৈলা বিবিধ বিলাস ॥ ৭ ॥**

*vāyu-vyādhī-cchale kaila prema parakāśa
bhakta-gaṇa lañā kaila vividha vilāsa*

SYNONYMS

vāyu-vyādhī—disease caused by disturbance of the air in the body; *chale*—on the plea of; *kaila*—made; *prema*—love of Godhead; *parakāśa*—manifestation; *bhakta-gaṇa*—the devotees; *lañā*—taking with Him; *kaila*—did; *vividha*—varieties of; *vilāsa*—pastimes.

TRANSLATION

In His youth, the Lord, on the plea of disturbances of the bodily airs, exhibited His ecstatic love of Kṛṣṇa. Accompanied by His confidential devotees, He enjoyed various pastimes in this way.

PURPORT

According to Āyur-vedic treatment, the entire physiological system is conducted by three elements, namely, *vāyu*, *pitta* and *kapha* (air, bile and mucus). Secretions within the body transform into other secretions like blood, urine and stool, but if there are disturbances in the metabolism, the secretions turn into *kapha* (mucus) by the influence of the air within the body. According to the Āyur-vedic system, when the secretion of bile and formation of mucus disturb the air circulating within the body, fifty-nine varieties of disease may occur. One of such diseases is craziness.

On the plea of disturbance of the bodily air and metabolism, Śrī Caitanya Mahāprabhu acted as if crazy. Thus in His school He began to explain the grammar of verbs through Kṛṣṇa consciousness. Explaining everything in grammar in relationship to Kṛṣṇa, the Lord induced His students to refrain from worldly education, for it is better to become Kṛṣṇa conscious and in this way attain the

highest perfectional platform of education. On these grounds, Śrī Jīva Gosvāmī later compiled the grammar entitled *Hari-nāmāmṛta-vyākaraṇa*. People in general consider such explanations crazy. Therefore the Lord's purpose in His attitude of craziness was to explain nothing within our experience but Kṛṣṇa consciousness, for everything may be dovetailed with Kṛṣṇa consciousness. These pastimes of Lord Caitanya Mahāprabhu have been very vividly described in the *Caitanya-bhāgavata*, Ādi-khaṇḍa, Chapter Twelve.

TEXT 8

তবেত করিলা প্রভু গয়াতে গমন ।
ইশ্বরপূরীর সঙ্গে তথাই মিলন ॥ ৮ ॥

*tabeta karilā prabhu gayātē gamana
iśvara-purīra saṅge tathāi milana*

SYNONYMS

tabeta—thereafter; *karilā*—did; *prabhu*—Lord Caitanya Mahāprabhu; *gayātē*—to Gayā; *gamana*—travel; *iśvara-purīra saṅge*—with Iśvara Purī; *tathāi*—there; *milana*—meeting.

TRANSLATION

Thereafter the Lord went to Gayā. There He met Śrīla Iśvara Purī.

PURPORT

Śrī Caitanya Mahāprabhu went to Gayā to offer respectful oblations to His forefathers. This process is called *piṇḍa-dāna*. In Vedic society, after the death of a relative, especially one's father or mother, one must go to Gayā and there offer oblations to the lotus feet of Lord Viṣṇu. Therefore hundreds and thousands of men gather in Gayā daily to offer such oblations, or *śrāddha*. Following this principle, Lord Caitanya Mahāprabhu also went there to offer *piṇḍa* to His dead father. Fortunately He met Iśvara Purī there.

TEXT 9

দীক্ষা-অনন্তরে হৈল, প্রেমের প্রকাশ ।
দেশে আগমন পুনঃ প্রেমের বিলাস ॥ ৯ ॥

*dikṣā-anantare haila, premera prakāśa
deśe āgamana punah premera vilāsa*

SYNONYMS

dikṣā—initiation; *anantare*—immediately after; *haila*—became; *premera*—of love of Godhead; *prakāśa*—exhibition; *deśe*—in His home country; *āgamana*—coming back; *punah*—again; *premera*—of love of God; *vilāsa*—enjoyment.

TRANSLATION

In Gayā, Śrī Caitanya Mahāprabhu was initiated by Īśvara Purī, and immediately afterwards He exhibited signs of love of Godhead. He again displayed such symptoms after returning home.

PURPORT

When Śrī Caitanya Mahāprabhu went to Gayā, accompanied by many of His disciples, He became sick on the way. He had such a high fever that He asked His students to bring water that had washed the feet of *brāhmaṇas*, and when they brought it the Lord drank it and was cured. Therefore everyone should respect the position of a *brāhmaṇa*, as indicated by Śrī Caitanya Mahāprabhu. Neither the Lord nor His followers displayed any disrespect to *brāhmaṇas*.

The followers of the Lord must be prepared to offer *brāhmaṇas* all due respect. But preachers of Lord Caitanya's cult object if someone presents himself as a *brāhmaṇa* without having the necessary qualifications. The followers of Lord Caitanya cannot blindly accept that everyone born in a *brāhmaṇa* family is a *brāhmaṇa*. Therefore one should not indiscriminately follow the Lord's example of showing respect to *brāhmaṇas* by drinking water that has washed their feet. Gradually the *brāhmaṇa* families have become degraded because of the contamination of Kali-yuga. Thus they misguide people by exploiting their sentiments.

TEXT 10

**ଶ୍ରୀକେ ପ୍ରେମଦାନ, ତବେ ଅଦ୍ଵୈତ-ମିଳନ ।
ଅଦ୍ଵୈତ ପାଇଲ ବିଶ୍ୱରୂପ-ଦରଶନ ॥ ୧୦ ॥**

*Śacīke prema-dāna, tabe advaita-milana
advaita pāila viśvarūpa-daraśana*

SYNONYMS

śacīke—unto mother Śacīdevī; *prema-dāna*—giving love of Godhead; *tabe*—thereafter; *advaita*—with Advaita Ācārya; *milana*—meeting; *advaita*—Advaita Ācārya; *pāila*—received; *viśva-rūpa*—of the universal form of the Lord; *daraśana*—vision.

TRANSLATION

Thereafter the Lord delivered love of Kṛṣṇa to His mother, Śacīdevī, nullifying her offense at the feet of Advaita Ācārya. Thus there was a meeting with Advaita Ācārya, who later had a vision of the Lord's universal form.

PURPORT

One day Śrī Caitanya Mahāprabhu was sitting on the throne of Viṣṇu in the house of Śrīvāsa Prabhu, and in a mood of His own, He said, "My mother has offended the lotus feet of Advaita Ācārya. Unless she nullifies this offense at the lotus feet of a Vaiṣṇava, it will not be possible for her to achieve love of Kṛṣṇa." Hearing this,

all the devotees went to bring Advaita Ācārya there. While coming to see the Lord, Advaita Ācārya was glorifying the characteristics of mother Śacīdevī, and thus upon arriving He fell down on the ground in ecstasy. Then, under the instruction of Lord Caitanya, Śacīdevī took advantage of this situation to touch Advaita Ācārya's lotus feet. Śrī Caitanya Mahāprabhu was very much pleased by His mother's action, and He said, "Now My mother's offense at the lotus feet of Advaita Ācārya has been rectified, and she may have love of Kṛṣṇa without difficulty." By this example Lord Caitanya taught everyone that although one may be very much advanced in Kṛṣṇa consciousness, if one offends the lotus feet of a Vaiṣṇava his advancement will not bear fruit. We should therefore be very much conscious not to offend a Vaiṣṇava. *Caitanya-caritāmṛta* has described such an offense as follows:

*yadi vaiṣṇava-aparādhha uṭhe hātī mātā
upāḍe vā chīḍe, tāra śukhi' yāya pātā*
(Cc. Madhya 19.156)

As a mad elephant may trample all the plants in a garden, so by committing one offense at the lotus feet of a Vaiṣṇava one may spoil all the devotional service he has accumulated in his life.

After this incident, one day Advaita Ācārya Prabhu requested Caitanya Mahāprabhu to display the universal form He had very kindly shown Arjuna. Lord Caitanya agreed to this proposal, and Advaita Prabhu was fortunate enough to see the universal form of the Lord.

TEXT 11

ଅତ୍ୟୁର ଅଭିସେକ ତବେ କରିଲ ଶ୍ରୀବାସ ।
ଥାଟେ ବସି' ଅତ୍ୟୁ କୈଳା ଐଶ୍ୱର ପ୍ରକାଶ ॥ ୧୧ ॥

*prabhura abhiṣeka tabe karila śrīvāsa
khāṭe vasi' prabhu kailā aiśvarya prakāśa*

SYNONYMS

prabhura—of the Lord; *abhiṣeka*—worship; *tabe*—after that; *karila*—did; *śrīvāsa*—of the name Śrīvāsa; *khāṭe*—on the cot; *vasi'*—sitting; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kailā*—did; *aiśvarya*—opulence; *prakāśa*—manifestation.

TRANSLATION

Śrīvāsa Ṭhākura then worshiped Lord Caitanya Mahāprabhu by the process of abhiṣeka. Sitting on a cot, the Lord exhibited transcendental opulence.

PURPORT

Abhiṣeka is a special function for the installation of the Deity. In this ceremony the Deity is bathed with milk and water and then worshiped and given a change of

dress. This *abhiṣeka* function was especially observed at the house of Śrīvāsa. All the devotees, according to their means, worshiped the Lord with all kinds of paraphernalia, and the Lord gave benedictions to each devotee according to his desire.

TEXT 12

তবে নিত্যনন্দস্বরূপের আগমন ।
প্রভুকে মিলিয়া পাইল ষড়ভূজদর্শন ॥ ১২ ॥

*tabe nityānanda-svarūpera āgamana
prabhuke miliyā pāila ṣaḍ-bhuja-darśana*

SYNONYMS

tabe—thereafter; *nityānanda-svarūpera*—of the Personality of Godhead Nityānanda; *āgamana*—appearance; *prabhuke*—Lord Caitanya Mahāprabhu; *miliyā*—meeting; *pāila*—obtained; *ṣaṭ-bhuja-darśana*—a vision of the six-armed Śrī Caitanya Mahāprabhu.

TRANSLATION

After this function at the house of Śrīvāsa Ṭhākura, Nityānanda Prabhu appeared, and when He met with Lord Caitanya He got the opportunity to see Him in His six-armed form.

PURPORT

The form of *ṣaṭ-bhuja*, the six-armed Lord Gaurasundara, is a representation of three incarnations. The form of Śrī Rāmacandra is symbolized by a bow and arrow, the form of Lord Śrī Kṛṣṇa is symbolized by a stick and flute like those generally held by a cowherd boy, and Lord Caitanya Mahāprabhu is symbolized by a *sannyāsa-dandā* and *kamandalu*, or water pot.

Śrīla Nityānanda Prabhu was born in the village of Ekacakra in the district of Birbhum as the son of Padmāvatī and Hāḍai Pañḍita. In His childhood He played like Balarāma. When He was growing up, a *sannyāsī* came to the house of Hāḍai Pañḍita, begging to have the *pañḍita*'s son as his *brahmacārī* assistant. Hāḍai Pañḍita immediately agreed and delivered his son to him, although the separation was greatly shocking, so much so that Hāḍai lost his life after the separation. Nityānanda Prabhu traveled on many pilgrimages with the *sannyāsī*. It is said that for many days He lived at Mathurā with him, and at that time He heard about Lord Caitanya Mahāprabhu's pastimes in Navadvīpa. Therefore He came down to Bengal to see the Lord. When Lord Nityānanda came to Navadvīpa, He was a guest at the house of Nandana Ācārya. Understanding that Nityānanda Prabhu had arrived, Lord Caitanya sent His devotees to Him, and thus there was a meeting between Śrī Caitanya Mahāprabhu and Nityānanda Prabhu.

TEXT 13

প্রথমে ষড়ভূজ তোরে দেখাইল জৈশন ।
শ্রাচক্রগমাপচ্ছার বেণুধন ॥ ১৩ ॥

*prathame ṣaḍ-bhuja tāḥre dekhāila iṣvara
śaṅkha-cakra-gadā-padma-śārṅga-veṇu-dhara*

SYNONYMS

prathame—at first; *ṣaṭ-bhuja*—six-armed; *tāḥre*—unto Him; *dekhāila*—showed; *iṣvara*—the Lord; *śaṅkha*—conchshell; *cakra*—disc; *gadā*—club; *padma*—lotus flower; *śārṅga*—bow; *veṇu*—flute; *dhara*—carrying.

TRANSLATION

One day Lord Caitanya Mahāprabhu exhibited to Lord Nityānanda Prabhu a six-armed form bearing a conchshell, disc, club, lotus flower, bow and flute.

TEXT 14

তবে চতুর্ভুজ হৈলା, তিনি অঞ্জ বক୍ର ।
দুই হাতে বেণু বাজাযା, দুম্বে শঙ্খ-চক୍ର ॥ ১৪ ॥

*tabe catur-bhuja hailā, tina aṅga vakra
dui hāste veṇu bājāya, duye śaṅkha-cakra*

SYNONYMS

tabe—thereafter; *catuḥ-bhuja*—four-armed; *hailā*—became; *tina*—three; *aṅga*—body; *vakra*—curved; *dui hāste*—in two hands; *veṇu bājāya*—blowing the flute; *duye*—in two (hands); *śaṅkha-cakra*—conchshell and disc.

TRANSLATION

Thereafter the Lord showed Him His four-armed form, standing in a three-curved posture. With two hands He played upon a flute, and in the other two He carried a conchshell and disc.

TEXT 15

তবে ত' দ্বিভুজ কেবল বংশীবদন ।
শ্যাম-অঞ্জ পীতবস্ত্র ভজেন্দ্রনন্দন ॥ ১৫ ॥

*tabe ta' dvi-bhuja kevala varṇī-vadana
śyāma-aṅga pīta-vastra vrajendra-nandana*

SYNONYMS

tabe—thereafter; *ta'*—certainly; *dvi-bhuja*—two-handed; *kevala*—only; *varṇī*—flute; *vadana*—on the mouth; *śyāma*—bluish; *aṅga*—body; *pīta-vastra*—yellow dress; *vrajendra-nandana*—the son of Nanda Mahārāja.

TRANSLATION

Finally the Lord showed Nityānanda Prabhu His two-armed form of Kṛṣṇa, the son of Mahārāja Nanda, simply playing on His flute, His bluish body dressed in yellow garments.

PURPORT

Caitanya-māṅgala vividly elaborates upon this description.

TEXT 16

**তবে নিত্যনন্দগোসাঙ্গির ব্যাস-পূজন ।
নিত্যমন্দাবেশে কৈল মুষল ধারণ ॥ ১৬ ॥**

*tabe nityānanda-gosāñira vyāsa-pūjana
nityānandāvēśe kaila muṣala dhāraṇa*

SYNONYMS

tabe—thereafter; *nityānanda*—of the name Nityānanda; *gosāñira*—of the Lord; *vyāsa-pūjana*—worshiping Vyāsadeva or the spiritual master; *nityānanda-āvēśe*—in the ecstasy of becoming Nityānanda; *kaila*—did; *muṣala dhāraṇa*—carrying a plough-like weapon called a *muṣala*.

TRANSLATION

Nityānanda Prabhu then arranged to offer *Vyāsa-pūjā*, or worship of the spiritual master, to Lord Śrī Gaurasundara. But Lord Caitanya carried the plough-like weapon called *muṣala* in the ecstasy of being Nityānanda Prabhu.

PURPORT

By the order of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu arranged for *Vyāsa-pūjā* of the Lord on the night of the full moon. He arranged for the *Vyāsa-pūjā*, or *guru-pūjā*, through the agency of Vyāsadeva. Since Vyāsadeva is the original *guru* (spiritual master) of all who follow the Vedic principles, worship of the spiritual master is called *Vyāsa-pūjā*. Nityānanda Prabhu arranged for the *Vyāsa-pūjā*, and *sāṅkīrtana* was going on, but when He tried to put a garland on the shoulder of Śrī Caitanya Mahāprabhu, He saw Himself in Lord Caitanya. There is no difference between the spiritual positions of Lord Caitanya Mahāprabhu and Nityānanda Prabhu, or Kṛṣṇa and Balarāma. All of them are but different manifestations of the Supreme Personality of Godhead. During this special ceremony, all the devotees of Lord Caitanya Mahāprabhu could understand that there is no difference between Lord Caitanya and Nityānanda Prabhu.

TEXT 17

**তবে শচী দেখিল, রামকৃষ্ণ—দ্যুই ভাই ।
তবে নিষ্ঠারিল প্রভু জগাই-মাথাই ॥ ১৭ ॥**

*tabe sacī dekhila, rāma-kṛṣṇa—dui bhāī
tabe nistārila prabhu jagāl-mādhāī*

SYNONYMS

tabe—thereafter; *sacī*—mother Śacīdevī; *dekhila*—saw; *rāma-kṛṣṇa*—Lord Kṛṣṇa and Lord Balarāma; *dui bhāī*—two brothers; *tabe*—thereafter; *nistārila*—delivered; *prabhu*—the Lord; *jagāl-mādhāī*—the two brothers Jagāī and Mādhāī.

TRANSLATION

Thereafter mother Śacīdevī saw the brothers Kṛṣṇa and Balarāma in Their manifestation of Lord Caitanya and Nityānanda. Then the Lord delivered the two brothers Jagāī and Mādhāī.

PURPORT

One night Śacīdevī dreamt that the Deities in her house, Kṛṣṇa and Balarāma, had taken the forms of Caitanya and Nityānanda and were fighting one another, as children do, to eat the *naivedya*, or offering to the Deities. On the next day, by the will of Lord Caitanya, Śacīdevī invited Nityānanda to take *prasāda* at her house. Thus Viśvambhara (Lord Caitanya) and Nityānanda were eating together, and Śacīdevī realized that They were none other than Kṛṣṇa and Balarāma. Seeing this, she fainted.

Jagāī and Mādhāī were two brothers born in Navadvīpa in a respectable *brāhmaṇa* family who later became addicted to all kinds of sinful activities. By the order of Lord Caitanya, both Nityānanda Prabhu and Haridāsa Thākura used to preach the cult of Kṛṣṇa consciousness door to door. In the course of such preaching they found Jagāī and Mādhāī, two maddened drunken brothers, who, upon seeing them, began to chase them. On the next day, Mādhāī struck Nityānanda Prabhu on the head with a piece of earthen pot, thus drawing blood. When Śrī Caitanya Mahāprabhu heard of this, He immediately came to the spot, ready to punish both brothers, but when the all-merciful Lord Gaurāṅga saw Jagāī's repentant behavior, He immediately embraced him. By seeing the Supreme Personality of Godhead face to face and embracing Him, both the sinful brothers were at once cleansed. Thus they received initiation into the chanting of the Hare Kṛṣṇa *mahā-mantra* from the Lord and were delivered.

TEXT 18

তবে সপ্তপ্রাহর ছিলা প্রসূ ভাবাবেশে ।
যথা তথা ভক্তগণ দেখিল বিশেষে ॥ ১৮ ॥

*tabe sapta-prahara chilā prabhu bhāvāveśe
yathā tathā bhakta-gaṇa dekhila višeṣe*

SYNONYMS

tabe—thereafter; *sapta-prahara*—twenty-one hours; *chilā*—remained; *prabhu*—the Lord; *bhāva-āveśe*—in ecstasy; *yathā*—anywhere; *tathā*—everywhere; *bhakta-gaṇa*—the devotees; *dekhila*—saw; *višeṣe*—specifically.

TRANSLATION

After this incident, the Lord remained in an ecstatic position for twenty-one hours, and all the devotees saw His specific pastimes.

PURPORT

In the Deity's room there must be a bed for the Deity behind the Deity's throne. (This system should immediately be introduced in all our centers. It does not matter whether the bed is big or small; it should be of a size the Deity room can conveniently accommodate, but there must be at least a small bed.) One day in the house of Śrīvāsa Ṭhākura, Lord Caitanya Mahāprabhu sat down on the bed of Viṣṇu, and all the devotees worshiped Him with the Vedic mantras of the *Puruṣa-sūkta*, beginning with *sahasra-śīrṣa puruṣaḥ sahasrākṣaḥ sahasra-pāt*. This *veda-stuti* should also be introduced, if possible, for installations of Deities. While bathing the Deity, all the priests and devotees must chant this *Puruṣa-sūkta* and offer the appropriate paraphernalia for worshiping the Deity, such as flowers, fruits, incense, *ārātrika* paraphernalia, *naivedya*, *vastra* and ornaments. All the devotees worshiped Lord Caitanya Mahāprabhu in this way, and the Lord remained in ecstasy for seven *praharas*, or twenty-one hours. He took this opportunity to show the devotees that He is the original Supreme Personality of Godhead, Kṛṣṇa, who is the source of all other incarnations, as confirmed in *Bhagavad-gītā* (*aham sarvasya prabhavo mattaḥ sarvam pravartate*). All the different forms of the Supreme Personality of Godhead, or *viṣṇu-tattva*, emanate from the body of Lord Kṛṣṇa. Lord Caitanya Mahāprabhu exposed all the private desires of the devotees, and thus all of them became fully confident that Lord Caitanya is the Supreme Personality of Godhead.

Some devotees call this exhibition of ecstasy by the Lord *sāta-prahariyā bhāva*, or "the ecstasy of twenty-one hours," and others call it *mahābhāva-prakāśa* or *mahā-prakāśa*. There are other descriptions of this *sāta-prahariyā bhāva* in the *Caitanya-bhāvagata*, Chapter Nine, which mentions that Śrī Caitanya Mahāprabhu blessed a maid servant named Duḥkhī with the name Sukhī. He called for Śrīdhara, whose name was Kholāvecā Śrīdhara, and showed him His *mahā-prakāśa*. Then He called for Murāri Gupta and showed him His feature as Lord Rāmacandra. He offered His blessings to Haridāsa Ṭhākura, and at this time He also asked Advaita Prabhu to explain *Bhagavad-gītā* as it is (*gītāra satya-pāṭha*) and showed special favor to Mukunda.

TEXT 19

**বগ্রাহ-আবেশ হৈলা শুদ্ধান্তি-ভবনে ।
তেঁর ক্ষকে চড়ি' প্রচু মাচিণি অজনে ॥ ১৯ ॥**

*varāha-āveśa hailā murāri-bhavane
tāṅra skandhe caḍi' prabhu nācilā aṅgane*

SYNONYMS

varāha-āveśa—the ecstasy of becoming Varāhadeva; *hailā*—became; *murāri-bhavane*—in the house of Murāri Gupta; *tāṅra skandhe*—on the shoulders of Murāri Gupta; *caḍi'*—riding; *prabhu*—the Lord; *nācilā*—danced; *aṅgane*—in the yard.

TRANSLATION

One day Śrī Caitanya Mahāprabhu felt the ecstasy of the boar incarnation and got up on the shoulders of Murāri Gupta. Thus they both danced in Murāri Gupta's courtyard.

PURPORT

One day Caitanya Mahāprabhu began to cry out, “Śūkara! Śūkara!” Thus crying out for the boar incarnation of the Lord, He assumed His form as the boar incarnation and got up on the shoulders of Murāri Gupta. He carried a small *gāḍu*, a small waterpot with a nozzle, and thus He symbolically picked up the earth from the depths of the ocean, for this is the pastime of Lord Varāha.

TEXT 20

তবে শুক্লাম্বরের কৈল তঙ্গুল তঙ্গ ।
'হরের নাম' শ্লোকের কৈল অর্থ বিবরণ ॥ ২০ ॥

*tabe śuklāmbarera kaila taṅḍula-bhakṣaṇa
'harer nāma' ślokera kaila artha vivaraṇa*

SYNONYMS

tabe—thereafter; *śuklāmbarera*—of Śuklāmbara Brahmacārī; *kaila*—did; *taṅḍula*—raw rice; *bhakṣaṇa*—eating; *harer nāma* *ślokera*—of the verse celebrated as such; *kaila*—did; *artha*—of the meaning; *vivaraṇa*—explanation.

TRANSLATION

After this incident the Lord ate raw rice given by Śuklāmbara Brahmacārī and explained very elaborately the import of the “*harer nāma*” śloka mentioned in the Bṛhan-nāradīya Purāṇa:

PURPORT

Śuklāmbara Brahmacārī resided in Navadvīpa on the bank of the Ganges. When Śrī Caitanya Mahāprabhu was dancing in ecstasy, he approached the Lord with a begging bag containing rice. The Lord was so pleased with His devotee that immediately He snatched the bag and began to eat the raw rice. No one forbade Him, and thus He finished the entire supply of rice.

TEXT 21

হরের্নাম হরের্নাম হরের্নামেব কেবলম্ ।
কলৌ নাস্ত্বেব নাস্ত্বেব নাস্ত্বেব গতিরন্যথা ॥ ২১ ॥

*harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*

SYNONYMS

hareḥ nāma—the holy name of the Lord; *hareḥ nāma*—the holy name of the Lord; *hareḥ nāma*—the holy name of the Lord; *eva*—certainly; *kevalam*—only; *kalau*—in the age of Kali; *na asti*—there is none; *eva*—certainly; *na asti*—there is none; *eva*—certainly; *na asti*—there is none; *eva*—certainly; *gatiḥ*—destination; *anyathā*—otherwise.

TRANSLATION

"In this age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari."

TEXT 22

কলিকালে নামরূপে কৃষ্ণ-অবতার ।
নাম হৈতে হয় সর্বজগৎ-নিষ্ঠার ॥ ২২ ॥

*kali-kāle nāma-rūpe kṛṣṇa-avatāra
nāma haite haya sarva-jagat-nistāra*

SYNONYMS

kali-kāle—in this age of Kali; *nāma-rūpe*—in the form of the holy name; *kṛṣṇa*—Lord Kṛṣṇa; *avatāra*—incarnation; *nāma*—holy name; *haite*—from; *haya*—becomes; *sarva*—all; *jagat*—of the world; *nistāra*—deliverance.

TRANSLATION

In this age of Kali, the holy name of the Lord, the Hare Kṛṣṇa mahā-mantra, is the incarnation of Lord Kṛṣṇa. Simply by chanting the holy name, one associates with the Lord directly. Anyone who does this is certainly delivered.

TEXT 23

দার্ত্য লাগি' 'হরের্নাম'-উক্তি ডিলবার ।
অড় লোক বুকাইতে পুলঃ 'এব'-কান ॥ ২৩ ॥

*dārḍhya lāgi' 'harer nāma'-ukti tina-vāra
jaṭa loka bujhāite punaḥ 'eva'-kāra*

SYNONYMS

dārḍhya lāgi'—in the matter of emphasizing; *harer nāma*—of the holy name of Lord Hari; *ukti*—there is utterance; *tina-vāra*—three times; *jaṭa loka*—ordinary common people; *bujhāite*—just to make them understand; *punaḥ*—again; *eva-kāra*—the word *eva*, or “certainly.”

TRANSLATION

This verse repeats the word *eva* [certainly] three times for emphasis, and it also three times repeats *harer nāma* [the holy name of the Lord] just to make common people understand.

PURPORT

To emphasize something to an ordinary person, one may repeat it three times, just as one might say, “You must do this! You must do this! You must do this!” Thus the *Bṛhan-nāradīya Purāṇa* repeatedly emphasizes the chanting of the holy name so that people may take it seriously and thus free themselves from the clutches of *māyā*. It is our practical experience in the Kṛṣṇa consciousness movement all over the world that many millions of people are factually coming to the spiritual stage of life simply by chanting the Hare Kṛṣṇa *mahā-mantra* regularly, according to the prescribed principles. Therefore our request to all our students is that they daily chant at least sixteen rounds of this *harer nāma maha-mantra* offenselessly, following the regulative principles. Thus their success will be assured without a doubt.

TEXT 24

**‘কেবল’ শব্দে পুনরপি নিষ্ঠায়-করণ ।
আন-যোগ-তপ কর্ম-আদি নিবারণ ॥ ২৪ ॥**

*'kevala'-śabde punarapi niṣṭaya-karaṇa
jñāna-yoga-tapa-karma-ādi nivāraṇa*

SYNONYMS

'kevala'-śabde—by the word *kevala*, or “only”; *punarapi*—again; *niṣṭaya-karaṇa*—final decision; *jñāna*—cultivation of knowledge; *yoga*—practice of the mystic *yoga* system; *tapa*—austerity; *karma*—fruitive activities; *ādi*—and so on; *nivāraṇa*—prohibition.

TRANSLATION

The use of the word *kevala* [only] prohibits all other processes, such as cultivation of knowledge, practice of mystic *yoga*, and performance of austerities and fruitive activities.

PURPORT

Our Kṛṣṇa consciousness movement stresses the chanting of the Hare Kṛṣṇa *mantra* only, whereas those who do not know the secret of success for this age of Kali unnecessarily indulge in the cultivation of knowledge, the practice of mystic *yoga* or the performance of fruitive activities or useless austerities. They are simply wasting their time and misleading their followers. When we point this out very plainly to an audience, members of opposing groups become angry at us. But according to the injunctions of the *śāstras*, we cannot make compromises with these so-called *jñānīs*, *yogīs*, *karmīs* and *tapasvīs*. When they say they are as good as we are, we must say that only we are good and that they are not good. This is not our obstinacy; it is the injunction of the *śāstras*. We must not deviate from the injunctions of the *śāstras*. This is confirmed in the next verse of *Caitanya-caritāmṛta*.

TEXT 25

**অস্তুর্থা যে মানে, তার নাহিক নিষ্ঠার ।
নাহি, নাহি, নাহি— এ তিন 'এব'-কার ॥ ২৫ ॥**

*anyathā ye māne, tāra nāhika nistāra
nāhi, nāhi, nāhi—e tina 'eva'-kāra*

SYNONYMS

anyathā—otherwise; *ye*—anyone who; *māne*—accepts; *tāra*—of him; *nāhika*—there is no; *nistāra*—deliverance; *nāhi nāhi nāhi*—there is nothing else, nothing else, nothing else; *e*—in this; *tina*—three; *eva-kāra*—bearing the meaning of emphasis.

TRANSLATION

This verse clearly states that anyone who accepts any other path cannot be delivered. This is the reason for the triple repetition “nothing else, nothing else, nothing else,” which emphasizes the real process of self-realization.

TEXT 26

**তৃণ হৈতে নীচ হঞ্চা সদা লবে নাম ।
আপনি নিরভিমানী, অঙ্গে দিবে মান ॥ ২৬ ॥**

*tṛṇa haite nīca hañā sadā labe nāma
āpani nirabhimānī, anye dibe māna*

SYNONYMS

tṛṇa—grass; *haite*—than; *nīca*—lower; *hañā*—becoming; *sadā*—always; *labe*—chant; *nāma*—the holy name; *āpani*—personally; *nirabhimānī*—without honor; *anye*—unto others; *dibe*—you should give; *māna*—all respect.

TRANSLATION

To chant the holy name always, one should be humbler than the grass in the street and devoid of all desire for personal honor, but one should offer others all respectful obeisances.

TEXT 27

**তরুসম সহিষ্ণুতা। বৈষ্ণব করিবে ।
ভর্তসন-তাড়নে কাকে কিছু না বলিবে ॥ ২৭ ॥**

*taru-sama sahiṣṇutā vaiṣṇava karibe
bhartsana-tāḍane kāke kichu nā balibe*

SYNONYMS

taru-sama—like a tree; *sahiṣṇutā*—forbearance; *vaiṣṇava*—devotee; *karibe*—should practice; *bhartsana*—rebuking; *tāḍane*—chastising; *kāke*—unto anyone; *kichu*—something; *nā*—not; *balibe*—will utter.

TRANSLATION

A devotee engaged in chanting the holy name of the Lord should practice forbearance like that of a tree. Even if rebuked or chastised, he should not say anything to others to retaliate.

TEXT 28

**কাটিলেহ তরু যেন কিছু না বোলয় ।
শুকাইয়া গরে, তবু জল না মাগয় ॥ ২৮ ॥**

*kāṭileha taru yena kichu nā bolaya
śukāiyā mare, tabu jala nā māgaya*

SYNONYMS

kāṭileha—even being cut; *taru*—the tree; *yena*—as; *kichu*—something; *nā*—not; *bolaya*—says; *śukāiyā*—drying up; *mare*—dies; *tabu*—still; *jala*—water; *nā*—does not; *māgaya*—ask for.

TRANSLATION

For even if one cuts a tree, it never protests, nor even if it is drying up and dying does it ask anyone for water.

PURPORT

This practice of forbearance (*trīṇād api sunīcena*) is very difficult, but when one actually engages in chanting the Hare Kṛṣṇa mantra, the quality of forbearance automatically develops. A person advanced in spiritual consciousness through the chant-

ing of the Hare Kṛṣṇa *mantra* need not practice to develop it separately, for a devotee develops all good qualities simply by chanting the Hare Kṛṣṇa *mantra* regularly.

TEXT 29

এইমত বৈষ্ণব কারে কিছু না মাগিব ।
অবাচিত-বৃন্তি, কিম্বা শাক-ফল খাইব ॥ ২৯ ॥

*ei-mata vaiṣṇava kāre kichu nā māgiba
ayācita-vṛtti, kimvā śāka-phala khāiba*

SYNONYMS

ei-mata—in this way; *vaiṣṇava*—a devotee; *kāre*—from anyone; *kichu*—anything; *nā*—not; *māgiba*—shall ask for; *ayācita-vṛtti*—the profession of not asking for anything; *kimvā*—or; *śāka*—vegetables; *phala*—fruits; *khāiba*—shall eat.

TRANSLATION

Thus a Vaiṣṇava should not ask anything from anyone else. If someone gives him something without being asked, he should accept it, but if nothing comes, a Vaiṣṇava should be satisfied to eat whatever vegetables and fruits are easily available.

TEXT 30

সদা নাম লইব, যথা-লাভেতে সন্তোষ ।
এইত আচার করে ভক্তিধর্ম-পোষ ॥ ৩০ ॥

*sadā nāma la-iba, yathā-lābhete santoṣa
eita ācāra kare bhakti-dharma-poṣa*

SYNONYMS

sadā—always; *nāma*—the holy name; *la-iba*—one should chant; *yathā*—inasmuch as; *lābhete*—gains; *santoṣa*—satisfaction; *eita*—this; *ācāra*—behavior; *kare*—does; *bhakti-dharma*—of devotional service; *poṣa*—maintenance.

TRANSLATION

One should strictly follow the principle of always chanting the holy name, and one should be satisfied with whatever he gets easily. Such devotional behavior solidly maintains one's devotional service.

TEXT 31

ত্রণাম্পি শনীচেন তরোরিব নহিষ্ফূনা ।
অযামিনা মানদেন কৌর্তনীঃ সদা হরিঃ ॥ ৩১ ॥

*tṛṇād api sunīcena taror iva sahiṣṇunā
amāninā mānadena kīrtanīyah sadā hariḥ*

SYNONYMS

tṛṇāt api—than downtrodden grass; *sunīcena*—being lower; *taroh*—than a tree; *iva*—like; *sahiṣṇunā*—with tolerance; *amāninā*—without being puffed up by false pride; *mānadena*—giving respect to all; *kīrtanīyah*—to be chanted; *sadā*—always; *hariḥ*—the holy name of the Lord.

TRANSLATION

“One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor yet is always prepared to give all respect to others, can very easily always chant the holy name of the Lord.”

PURPORT

The grass is specifically mentioned in this verse because everyone tramples upon it yet the grass never protests. This example indicates that a spiritual master or leader should not be proud of his position; being always humbler than an ordinary common man, he should go on preaching the cult of Caitanya Mahāprabhu by chanting the Hare Kṛṣṇa mantra.

TEXT 32

**ଉର୍ଧ୍ଵବାହୁ କରି' କହୋ, ଶୁଣ, ସରଲୋକ ।
ନାମ-ସୂତ୍ର ଗାନ୍ଧି' ପର କରେ ଏହି ଶ୍ଲୋକ ॥ ୩୨ ॥**

*ūrdhva-bāhu kari' kahoḥ, śuna, sarva-loka
nāma-sūtre gān̄thi' para kaṇṭhe ei śloka*

SYNONYMS

ūrdhva-bāhu—raising my hands; *kari'*—doing so; *kahoḥ*—I declare; *śuna*—please hear; *sarva-loka*—all persons; *nāma*—of the holy name; *sūtre*—on the thread; *gān̄thi'*—stringing; *para*—get it; *kaṇṭhe*—on the neck; *ei*—this; *śloka*—verse.

TRANSLATION

Raising my hands, I declare, “Everyone please hear me! String this verse on the thread of the holy name and wear it on your neck for continuous remembrance.”

PURPORT

When chanting the Hare Kṛṣṇa *mahā-mantra*, in the beginning one may commit many offenses, which are called *nāmābhāsa* and *nāma-aparāḍha*. In this stage there is no possibility of achieving perfect love of Kṛṣṇa by chanting the Hare Kṛṣṇa *mahā-*

mantra. Therefore one must chant the Hare Kṛṣṇa *mahā-mantra* according to the principles of the above verse, *tṛṇād api sunīcena taror iva sahiṣṇunā*. One should note in this connection that chanting involves the activities of the upper and lower lips as well as the tongue. All three must be engaged in chanting the Hare Kṛṣṇa *mahā-mantra*. The words “Hare Kṛṣṇa” should be very distinctly pronounced and heard. Sometimes one mechanically produces a hissing sound instead of chanting with the proper pronunciation with the help of the lips and tongue. Chanting is very simple, but one must practice it seriously. Therefore the author of *Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī, advises everyone to keep this verse always strung about his neck.

TEXT 33

ପ୍ରଭୁ-ଆଜ୍ଞାୟ କର ଏହି ଶୋକ ଆଚରଣ ।
ଅବଶ୍ୟ ପାଇବେ ତବେ ଶ୍ରୀକୃଷ୍ଣ-ଚରଣ ॥ ୩୩ ॥

*prabhu-ājñāya kara ei śloka ācarāṇa
avaśya pāibe tabe śrī-kṛṣṇa-caraṇa*

SYNONYMS

prabhu—of the Lord; *ājñāya*—on the order; *kara*—do; *ei śloka*—of this verse; *ācarāṇa*—practice; *avaśya*—certainly; *pāibe*—he will get; *tabe*—afterwards; *śrī-kṛṣṇa-caraṇa*—the lotus feet of Lord Kṛṣṇa.

TRANSLATION

One must strictly follow the principles given by Lord Caitanya Mahāprabhu in this verse. If one simply follows in the footsteps of Lord Caitanya and the Gosvāmīs, certainly he will achieve the ultimate goal of life, the lotus feet of Śrī Kṛṣṇa.

TEXT 34

ତବେ ପ୍ରଭୁ ଶ୍ରୀଵାସେର ଗୃହେ ନିରାନ୍ତର ।
ରାତ୍ରେ ସଂକିର୍ତ୍ତନ କୈଲ ଏକ ସମ୍ବନ୍ଧସର ॥ ୩୪ ॥

*tabe prabhu śrīvāsera gr̥he nirantara
rātre saṅkīrtana kaila eka samivatsara*

SYNONYMS

tabe—thereafter; *prabhu*—the Lord, Śrī Caitanya Mahāprabhu; *śrīvāsera*—of Śrīvāsa Ṭhākura; *gr̥he*—in the home; *nirantara*—always; *rātre*—at night; *saṅkīrtana*—congregational chanting of the Hare Kṛṣṇa *mahā-mantra*; *kaila*—performed; *eka samivatsara*—one full year.

TRANSLATION

Śrī Caitanya Mahāprabhu regularly led congregational chanting of the Hare Kṛṣṇa mahā-mantra in the house of Śrīvāsa Ṭhākura every night for one full year.

TEXT 35

কপাট দিয়া কীর্তন করে পরম আবেশে ।
পাষণ্ডী হাসিতে আইসে, না পায় প্রবেশে ॥ ৩৫ ॥

*kapāṭa diyā kīrtana kare parama āveśe
pāṣaṇḍī hāsite āise, nā pāya praveśe*

SYNONYMS

kapāṭa—door; *diyā*—closing; *kīrtana*—chanting; *kare*—performed; *parama*—very high; *āveśe*—in an ecstatic condition; *pāṣaṇḍī*—nonbelievers; *hāsite*—to laugh; *āise*—come; *nā*—does not; *pāya*—get; *praveśe*—entrance.

TRANSLATION

This ecstatic chanting was performed with the doors closed so that nonbelievers who came to make fun could not gain entrance.

PURPORT

Chanting of the Hare Kṛṣṇa *mahā-mantra* is open to everyone, but sometimes nonbelievers come to disturb the ceremony of chanting. It is indicated herein that under such circumstances the temple doors should be closed. Only bona fide chanters should be admitted; others should not. But when there is large-scale congregational chanting of the Hare Kṛṣṇa *mahā-mantra*, we keep our temples for everyone to join, and by the grace of Lord Caitanya Mahāprabhu this policy has given good results.

TEXT 36

কীর্তন শুনি' বাহিরে তারা জলি' পুড়ি' মরে ।
শ্রীবাসেরে সুখ দিতে নানা যুক্তি করে ॥ ৩৬ ॥

kīrtana šuni' bāhire tārā jvali' puḍi' mare
śrīvāsere duḥkha dite nānā yukti kare

SYNONYMS

kīrtana šuni'—after hearing the chanting; *bāhire*—outside; *tārā*—the nonbelievers; *jvali'*—burned; *puḍi'*—to ashes; *mare*—die; *śrīvāsere*—unto Śrīvāsa Ṭhākura; *duḥkha*—troubles; *dite*—to give; *nānā*—various; *yukti*—plans; *kare*—do.

TRANSLATION

Thus the nonbelievers almost burned to ashes and died in envy. To retaliate, they planned various ways to give trouble to Śrīvāsa Ṭhākura.

TEXTS 37-38

একদিন বিপ্র, নাম—‘গোপাল চাপাল’।
 পাষণ্ডি-প্রধান সেই দুর্মুখ, বাচাল ॥ ৩৭ ॥
 ভবানী-পূজার সব সামগ্ৰী লঞ্চা।
 রাত্রে শ্ৰীবাসেৰ ঘৰে স্থান লেপাঞ্চা ॥ ৩৮ ॥

*eka-dina vipra, nāma—‘gopāla cāpāla’
 pāṣāṇḍi-pradhāna sei durmukha, vācāla*

*bhavānī-pūjāra saba sāmagrī lañā
 rātre śrīvāsera dvāre sthāna lepāñā*

SYNONYMS

eka-dina—one day; *vipra*—one brāhmaṇa; *nāma*—named; *gopāla cāpāla*—of the name Gopāla Cāpāla; *pāṣāṇḍi-pradhāna*—the chief of the nonbelievers; *sei*—he; *durmukha*—ferocious, using strong words; *vācāla*—talkative; *bhavānī-pūjāra*—for worshiping the goddess Bhavānī; *saba*—all; *sāmagrī*—ingredients, paraphernalia; *lañā*—taking; *rātre*—at night; *śrīvāsera*—of Śrīvāsa Ṭhākura; *dvāre*—on the door; *sthāna*—the place; *lepāñā*—smearing.

TRANSLATION

One night while kirtana was going on inside Śrīvāsa Ṭhākura's house, a brāhmaṇa named Gopāla Cāpāla, the chief of the nonbelievers, who was talkative and very rough in his speech, placed all the paraphernalia for worshiping the goddess Durgā outside Śrīvāsa Ṭhākura's door.

PURPORT

This brāhmaṇa, Gopāla Cāpāla, wanted to defame Śrīvāsa Ṭhākura by proving that he was actually a śākta, or a worshiper of Bhavānī, the goddess Durgā, but was externally posing as a Vaiṣṇava. In Bengal there is perpetual competition between the devotees of goddess Kālī and the devotees of Lord Kṛṣṇa. Generally Bengalis, especially those who are meat-eaters and drunkards, are very much attached to worshiping the goddesses Durgā, Kālī, Śītālā and Caṇḍī. Such devotees, who are known as śāktas, or worshipers of the śakti-tattva, are always envious of Vaiṣṇavas. Since Śrīvāsa Ṭhākura was a well-known and respected Vaiṣṇava in Navadvīpa, Gopāla Cāpāla wanted to reduce his prestige by bringing him down to the platform

of the sāktas. Therefore outside Śrīvāsa Ṭhākura's door he placed various paraphernalia for worshiping Bhavānī, the wife of Lord Śiva, such as a red flower, a plantain leaf, a pot of wine, and reddish sandalwood paste. In the morning, when Śrīvāsa Ṭhākura saw all this paraphernalia in front of his door, he called for the respectable gentlemen of the neighborhood and showed them that at night he was worshiping Bhavānī. Very much sorry, these gentlemen called for a sweeper to cleanse the place and purify it by sprinkling water and cow dung there. This incident concerning Gopāla Cāpāla is not mentioned in the *Caitanya-bhāgavata*.

TEXT 39

କଳାର ପାତ ଉପରେ ଖୁଲ ଓଡ଼-ଫୁଲ ।
ହରିଦ୍ରା, ସିନ୍ଦୂର ଆର ରକ୍ତଚନ୍ଦନ, ତଞ୍ଜୁଲ ॥ ୩୯ ॥

*kalāra pāta upare thuila oda-phula
haridrā, sindūra āra rakta-candana, tañḍula*

SYNONYMS

kalāra pāta—a banana leaf; *upare*—upon it; *thuila*—placed; *oda-phula*—a particular type of flower; *haridrā*—turmeric; *sindūra*—vermillion; *āra*—and; *rakta-candana*—red sandalwood; *tañḍula*—rice.

TRANSLATION

On the upper portion of a plantain leaf he placed such paraphernalia for worship as oda-phula, turmeric, vermillion, red sandalwood and rice.

TEXT 40

ଅଧ୍ୟଭାଣ୍ଡ-ପାଶେ ଧରି' ନିଜ-ଘରେ ଗେଲ ।
ଆତଃକାଳେ ଶ୍ରୀଵାସ ତାହା ତ' ଦେଖିଲ ॥ ୪୦ ॥

*madya-bhāṇḍ-pāše dhari' nija-ghare gela
prātaḥ-kāle śrīvāsa tāhā ta' dekhila*

SYNONYMS

madya-bhāṇḍa—a pot of wine; *pāše*—by the side of; *dhari'*—placing; *nija-ghare*—to his own home; *gela*—went; *prātaḥ-kāle*—in the morning; *śrīvāsa*—Śrīvāsa Ṭhākura; *tāhā*—all those things; *ta'*—certainly; *dekhila*—saw.

TRANSLATION

He placed a pot of wine beside all this, and in the morning when Śrīvāsa Ṭhākura opened his door he saw this paraphernalia.

TEXT 41

ବଡ ବଡ ଲୋକ ସବ ଆନିଲ ବୋଲାଇୟା ।
ସବାରେ କହେ ଶ୍ରୀବାସ ହାସିୟା ହାସିୟା ॥ ୪୧ ॥

*baḍa baḍa loka saba ānila bolāiyā
sabāre kahe śrīvāsa hāsiyā hāsiyā*

SYNONYMS

baḍa baḍa—respectable; *loka*—persons; *saba*—all; *ānila*—brought them; *bolāiyā*—causing to be called; *sabāre*—to everyone; *kahe*—addresses; *śrīvāsa*—Śrīvāsa Thākura; *hāsiyā hāsiyā*—while smiling.

TRANSLATION

Śrīvāsa Thākura called for all the respectable gentlemen of the neighborhood and smilingly addressed them as follows.

TEXT 42

ନିତ୍ୟ ରାତ୍ରେ କରି ଆମି ଭବନୀ-ପୂଜନ ।
ଆମାର ମହିମା ଦେଖ, ବ୍ରାହ୍ମଣ-ସଜ୍ଜନ ॥ ୪୨ ॥

*nitya rātre kari āmi bhavānī-pūjana
āmāra mahimā dekha, brāhmaṇa-sajjana*

SYNONYMS

nitya rātre—every night; *kari*—I do; *āmi*—I; *bhavānī-pūjana*—worship of Bhavānī, the wife of Lord Śiva; *āmāra*—my; *mahimā*—glories; *dekha*—you see; *brāhmaṇa-sat-jana*—all respectable *brāhmaṇas*.

TRANSLATION

“Gentlemen, every night I worship the goddess Bhavānī. Since the paraphernalia for the worship is present here, now all you respectable *brāhmaṇas* and members of the higher castes can understand my position.”

PURPORT

According to the Vedic system there are four castes—the *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras*—and below them are the *pañcamas*, who are lower than the *śūdras*. The higher castes—the *brāhmaṇas*, the *kṣatriyas* and even the *vaiśyas*—were known as *brāhmaṇa-sajjana*. The *brāhmaṇas* especially were known as *sajjana*, or respectable gentlemen who guided the entire society. If there were disputes in the village, people would approach these respectable *brāhmaṇas* to settle them. Now it

is very difficult to find such *brāhmaṇas* and *sajjanas*, and thus every village and town is so disrupted that there is no peace and happiness anywhere. To revive a fully cultured civilization, the scientific division of society into *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *sūdras* must be introduced all over the world. Unless some people are trained as *brāhmaṇas*, there cannot be peace in human society.

TEXT 43

তবে সব শিষ্টলোক করে হাহাকারি ।
ঐছে কর্ম হেথা কৈল কোন্তুরাচার ॥ ৪৩ ॥

*tabe saba śiṣṭa-loka kare hāhākāra
aiche karma hethā kaila kon durācāra*

SYNONYMS

tabe—thereafter; *saba*—all; *śiṣṭa-loka*—gentlemen; *kare*—exclaimed; *hāhā-kāra*—alas, alas; *aiche*—such; *karma*—activities; *hethā*—here; *kaila*—did; *kon*—who; *durācāra*—sinful person.

TRANSLATION

Then all the assembled gentlemen exclaimed: “What is this? What is this? Who has performed such mischievous activities? Who is that sinful man?”

TEXT 44

হাড়িকে আনিয়া সব দূর করাইল ।
জল-গোময় দিয়া সেই স্থান লেপাইল ॥ ৪৪ ॥

*hāḍike āniyā saba dūra karāila
jala-gomaya diyā sei sthāna lepāila*

SYNONYMS

hāḍike—a sweeper; *āniyā*—calling; *saba*—all; *dūra karāila*—caused to be thrown far; *jala*—water; *gomaya*—cow dung; *diyā*—mixing; *sei*—that; *sthāna*—place; *lepāila*—caused to be smeared over.

TRANSLATION

They called for a sweeper [hāḍi], who threw all the items of worship far away and cleansed the place by mopping it with a mixture of water and cow dung.

PURPORT

The men in Vedic society who engage in public sanitary activities like picking up stool and sweeping the street are called *hāḍis*. Sometimes they are untouchable,

especially when engaged in their profession, yet such *hōḍis* also have the right to become devotees. This is established by *Śrī Bhagavad-gītā* where the Lord declares:

*māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim*

"O son of Pṛthī, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination." (Bg. 9.32)

There are many untouchables of the lower caste in India, but according to Vaiṣṇava principles everyone is welcome to accept this Kṛṣṇa consciousness movement on the spiritual platform of life and thus be freed from trouble. Equality or fraternity on the material platform is impossible.

When Lord Caitanya declares, *trṇād api sunīcena taror iva sahiṣṇunā*, He indicates that one must be above the material conception of life. When one thoroughly understands that he is not the material body but a spiritual soul, he is even humbler than a man of the lower castes, for he is spiritually elevated. Such humility, in which one thinks himself lower than the grass, is called *sunīcatva*, and being more tolerant than a tree is called *sahiṣṇutva*, forbearance. Being situated in devotional service, not caring for the material conception of life, is called *amānitva*, indifference to material respect; yet a devotee thus situated is called *mānada*, for he is prepared to give honor to others without hesitation.

Mahatma Gandhi started the *hari-jana* movement to purify the untouchables, but he was a failure because he thought that one could become a *hari-jana*, a personal associate of the Lord, through some kind of material adjustment. That is not possible. Unless one fully realizes that he is not the body but a spiritual soul, there is no question of his becoming a *hari-jana*. Those who do not follow in the footsteps of Lord Caitanya Mahāprabhu and His disciplic succession cannot distinguish between matter and spirit, and therefore all their ideas are but a mixed-up hodge-podge of problems. They are virtually lost in the bewildering network of Māyādevī.

TEXT 45

**ତିନ ଦିନ ରହି' ମେହି ଗୋପାଳ-ଚାପାଳ ।
ସର୍ବାଲେ ହଇଲ କୁଷ୍ଠ, ବହେ ରକ୍ତଶ୍ଵର ॥ ୪୫ ॥**

*tina dina rahi' sei gopāla-cāpāla
sarvāṅge ha-ila kuṣṭha, vahē rakta-dhāra*

SYNONYMS

tina dina—three days; *rahi'*—remaining in that way; *sei*—that; *gopāla-cāpāla*—of the name Gopāla Cāpāla; *sarvāṅge*—all over the body; *ha-ila*—became visible; *kuṣṭha*—leprosy; *vahē*—discharging; *rakta-dhāra*—a flow of blood.

TRANSLATION

After three days, leprosy attacked Gopāla Cāpāla, and blood oozed from sores all over his body.

TEXT 46

**সর্বাঙ্গ বেড়িল কীটে, কাটে মিরস্তুত ।
অসহ বেদনা, দুঃখে জলয়ে অস্তুত ॥ ৪৬ ॥**

*sarvāṅga bedila kīṭe, kāṭe nirantara
asahya vedanā, duḥkhe jvalaye antara*

SYNONYMS

sarvāṅga—all over the body; *bedila*—became covered; *kīṭe*—by insects; *kāṭe*—biting; *nirantara*—always; *asahya*—unbearable; *vedanā*—pain; *duḥkhe*—in unhappiness; *jvalaye*—burns; *antara*—without cessation.

TRANSLATION

Incessantly covered with germs and insects biting him all over his body, Gopāla Cāpāla felt unbearable pain. His entire body burned in distress.

TEXT 47

**গঙ্গাযাতে বৃক্ষতলে রাহে ত' বসিয়া ।
এক দিন বলে কিছু প্রভুকে দেখিয়া ॥ ৪৭ ॥**

*gaṅgā-ghāṭe vṛkṣa-tale rahe ta' vasiyā
eka dina bale kichu prabhuke dekhiyā*

SYNONYMS

gaṅgā-ghāṭe—on the bank of the Ganges; *vṛkṣa-tale*—underneath a tree; *rahe*—remains; *ta'*—certainly; *vasiyā*—sitting; *eka dina*—one day; *bale*—says; *kichu*—something; *prabhuke*—the Lord; *dekhiyā*—seeing.

TRANSLATION

Since leprosy is an infectious disease, Gopāla Cāpāla left the village to sit down on the bank of the Ganges underneath a tree. One day, however, he saw Caitanya Mahāprabhu passing by and spoke to Him as follows.

TEXT 48

**গ্রাম-সম্বন্ধে আমি ডোমার মাঝুল ।
তাগিনা, মূই বৃষ্টব্যাঘিতে ইঞ্চাহি ব্যাকুল ॥ ৪৮ ॥**

*grāma-sambandhe āmi tomāra mātula
bhāginā, mui kuṣṭha-vyādhite hañāchi vyākula*

SYNONYMS

grāma-sambandhe—in a village relationship; *āmi*—I (am); *tomāra*—Your; *mātula*—maternal uncle; *bhāginā*—nephew; *mui*—I; *kuṣṭha-vyādhite*—by the disease of leprosy; *hañāchi*—have become; *vyākula*—too much afflicted.

TRANSLATION

"My dear nephew, I am Your maternal uncle in our village relationship. Please see how greatly this attack of leprosy has afflicted me.

TEXT 49

ଲୋକ ସବ ଉଡ଼ାରିତେ ତୋମାର ଅବତାର ।
ମୁଣ୍ଡିଗୁ ବଡ ଦୁଖୀ, ମୋରେ କରହ ଉଡ଼ାର ॥ ୪୯ ॥

*loka saba uddhārīte tomāra avatāra
muñi baḍa dukhi, more karaha uddhāra*

SYNONYMS

loka—people; *saba*—all; *uddhārīte*—to deliver; *tomāra*—Your; *avatāra*—incarnation; *muñi*—I (am); *baḍa*—very much; *dukhī*—unhappy; *more*—unto me; *karaha*—please do; *uddhāra*—deliverance.

TRANSLATION

"As an incarnation of God, You are delivering so many fallen souls. I am also a greatly unhappy fallen soul. Kindly deliver me by Your mercy."

PURPORT

It appears that although Gopāla Cāpāla was sinful, talkative and insulting, he nevertheless had the qualification of simplicity. Thus he believed Caitanya Mahāprabhu to be the incarnation of the Supreme Personality of Godhead who had come to deliver all fallen souls, and he appealed for his own deliverance, seeking the mercy of the Lord. He did not know, however, that the deliverance of the fallen does not consist of curing their bodily diseases, although it is also a fact that when a man is delivered from the material clutches his material bodily diseases are automatically cured. Gopāla Cāpāla simply wanted to be delivered from the bodily sufferings of leprosy, but Śrī Caitanya, although accepting his sincere appeal, wanted to inform him of the real cause of suffering.

TEXT 50

এত শুনি' মহাপ্রভুর হইল ক্রুদ্ধ মম ।
ক্রোধাবেশে বলে তারে তর্জন-বচন ॥ ৫০ ॥

*eta śuni' mahāprabhura ha-ila kruddha mana
krodhāvēśe bale tāre tarjana-vacana*

SYNONYMS

eta—thus; *śuni'*—hearing; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *ha-ila*—there was; *kruddha*—angry; *mana*—mind; *krodha-āvēśe*—out of intense anger; *bale*—says; *tāre*—unto him; *tarjana*—chastising; *vacana*—words.

TRANSLATION

Hearing this, Caitanya Mahāprabhu appeared greatly angry, and in that angry mood He spoke some words chastising him.

TEXT 51

আরে পাপি, ভক্তবেষি, তোরে না উদ্ধারিষ্য,
কোটিজন্ম এই মতে কীড়ায় খাওয়াইয়ু ॥ ১ ॥

*āre pāpi, bhakta-dveṣi, tore nā uddhārimu
koṭi-janma ei mate kīḍāya khāoyāimu*

SYNONYMS

āre—O; *pāpi*—you sinful person; *bhakta-dveṣi*—envious of devotees; *tore*—you; *nā uddhārimu*—I shall not deliver; *koṭi-janma*—for ten million births; *ei mate*—in this way; *kīḍāya*—by the germs; *khāoyāimu*—I shall cause you to be bitten.

TRANSLATION

“O sinful person, envious of pure devotees, I shall not deliver you! Rather, I shall have you bitten by these germs for many millions of years.

PURPORT

We should note herein that all our sufferings in this material world, especially from disease, are due to our past sinful activities. And of all sinful activities, actions directed against a pure devotee out of sheer envy are considered extremely severe. Śrī Caitanya Mahāprabhu wanted Gopāla Cāpāla to understand the cause of his suffering. Any person who disturbs a pure devotee engaged in broadcasting the holy name of the Lord is certainly punished like Gopāla Cāpāla. This is the instruction of Śrī Caitanya Mahāprabhu. As we shall see, one who offends a pure devotee

can never satisfy Caitanya Mahāprabhu unless and until he sincerely regrets his offense and thus rectifies it.

TEXT 52

ଶ୍ରୀଵାସେ କରାଇଲି ତୁହି ଭ୍ବାନୀ-ପୂଜନ ।
କୋଟି ଅନ୍ଧ ହେବେ ତୋର ରୌରାବେ ପତନ ॥ ୯୨ ॥

*Śrīvāse karāili tui bhavānī-pūjana
koṭi janma habe tora raurave patana*

SYNONYMS

śrīvāse—unto Śrīvāsa Thākura; karāili—you have caused to do; tui—you; bhavānī-pūjana—worshiping the goddess Bhavānī; koṭi janma—for ten million births; habe—there will be; tora—your; raurave—in hell; patana—fall down.

TRANSLATION

"You have made Śrīvāsa Thākura appear to have been worshiping the goddess Bhavānī. Simply for this offense, you will have to fall down into hellish life for ten million births.

PURPORT

There are many tantric followers who practice the black art of worshiping the goddess Bhavānī in a crematorium, wishing to eat meat and drink wine. Such fools also consider this *bhavānī-pūjā* as good as worship of Lord Kṛṣṇa in devotional service. Such abominable tantric activities as performed by so-called *svāmīs* and *yogīs* are herein condemned, however, by Lord Caitanya Mahāprabhu. He declares that such *bhavānī-pūjā* for drinking wine and eating meat quickly plunges one into hellish life. The method of worship itself is already hellish, and its results must also be hellish and nothing more.

Many rascals say that whatever way one accepts, one will ultimately reach Brahman. Yet we can see from this verse how such persons reach Brahman. Brahman spreads everywhere, but appreciation of Brahman in different objects leads to different results. In *Bhagavad-gītā* the Lord says, *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham*: "I reward everyone according to his surrender unto Me." (Bg. 4.11) Māyāvādīs certainly realize Brahman in certain aspects, but realization of Brahman in the aspects of wine, women and meat is not the same realization of Brahman that devotees achieve by chanting, dancing and eating *prasāda*. Māyāvādī philosophers, being educated in paltry knowledge, think all sorts of Brahman realization one and the same and do not consider varieties. But although Kṛṣṇa is everywhere, by His inconceivable potency He is simultaneously not everywhere. Thus the Brahman realization of the tantric cult is not the same Brahman realization as that of pure devotees. Unless one reaches the highest point of Brahman realization,

Kṛṣṇa consciousness, he is punishable. All people except Kṛṣṇa conscious devotees are to some proportion *pāṣāṇḍīs*, or demons, and thus they are punishable by the Supreme Lord, the Personality of Godhead, as stated below.

TEXT 53

পাষণ্ডী সংহারিতে মোর এই অবতার ।
পাষণ্ডী সংহারি' করিমু প্রচার ॥ ৫৩ ॥

*pāṣāṇḍī saṁhārite mora ei avatāra
pāṣāṇḍī saṁhāri' bhakti karimu pracāra*

SYNONYMS

pāṣāṇḍī—demons, atheists; *saṁhārite*—to kill; *mora*—My; *ei*—this; *avatāra*—incarnation; *pāṣāṇḍī*—atheist; *saṁhāri'*—killing; *bhakti*—devotional service; *karimu*—I shall do; *pracāra*—preaching.

TRANSLATION

"I have appeared in this incarnation to kill the demons [pāṣāṇḍīs] and, after killing them, to preach the cult of devotional service."

PURPORT

Lord Caitanya's mission is the same as that of Lord Kṛṣṇa, as stated in *Bhagavad-gītā*:

*yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānāṁ srjāmy aham*

*paritrāṇāya sādhuṇāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthaṁ
sambhavāmi yuge yuge*

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself. In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium." (Bg. 4.7-8)

As explained here, the real purpose of an incarnation of Godhead is to kill the atheists and maintain the devotees. He does not say, like so many rascal incarnations, that both atheists and devotees are on the same platform. Śrī Caitanya Mahāprabhu or Lord Śrī Kṛṣṇa, the real Personality of Godhead, does not advocate such an idea.

Atheists are punishable, whereas devotees are to be protected. To maintain this principle is the mission of all *avatāras*, or incarnations. One must therefore identify an incarnation by His activities, not by popular votes or mental concoctions. Śrī Caitanya Mahāprabhu gave protection to devotees and killed many demons in the course of His preaching work. He specifically mentioned that the Māyāvādī philosophers are the greatest demons. Therefore He warned all others not to hear the Māyāvāda philosophy. *Māyāvādi-bhāṣya śunile haya sarva-nāśa*: simply by hearing the Māyāvāda interpretation of the *Sūtras*, one is doomed (Cc. Madhya 6.169).

TEXT 54

এত বলি' গেলা প্রভু করিতে গঙ্গাস্নান ।
সেই পাপী দুঃখ ভোগে, না যায় পরাণ ॥ ৫৪ ॥

*eta bali' gelā prabhu karite gaṅgā-snāna
sei pāpi duḥkha bhoge, nā yāya parāṇa*

SYNONYMS

eta bali'—saying this; *gelā*—went away; *prabhu*—the Lord; *karite*—to take; *gaṅgā-snāna*—a bath in the Ganges; *sei*—that; *pāpi*—sinful man; *duḥkha*—pains; *bhoge*—suffers; *nā*—not; *yāya*—go away; *parāṇa*—the life.

TRANSLATION

After saying this, the Lord left to take His bath in the Ganges, and that sinful man did not give up his life but continued to suffer.

PURPORT

It appears that an offender to a Vaiṣṇava continues to suffer and does not give up his life. We have actually seen that a great *vaiṣṇava-aparādhī* is continuously suffering so much that it is difficult for him to move, and yet he does not die.

TEXTS 55-56

সন্ন্যাস করিয়া যবে প্রভু নৈলাচলে গেলা ।
তথা হৈতে যবে কূলিয়া গ্রামে আইলা ॥ ৫৫ ॥
যবে সেই পাপী প্রভুর লইল শরণ ।
হিত উপদেশ কৈল হইয়া কর্ম ॥ ৫৬ ॥

*sannyāsa kariyā yabe prabhu nilācale gelā
tathā haitē yabe kūliyā grāme āilā*

*tabe sei pāpī prabhura la-ilā śaraṇa
hita upadeśa kaila ha-iyā karuṇa*

SYNOMYS

sannyāsa kariyā—after accepting the renounced order of life; yabe—when; prabhu—Lord Caitanya Mahāprabhu; nīlācale—in Jagannātha Purī; gelā—went; tathā haite—from there; yabe—when; kullyā—of the name Kuliyā; grāme—to the village; āilā—came back; tabe—at that time; sei—that; pāpī—sinful man; prabhura—of the Lord; la-ilā—took; śaraṇa—shelter; hita—beneficial; upadeśa—advice; kaila—gave; ha-iyā—becoming; karuṇa—merciful.

TRANSLATION

When Śrī Caitanya, after accepting the renounced order of life, went to Jagannātha Purī and then came back to the village of Kuliyā, upon His return that sinful man took shelter at the Lord's lotus feet. The Lord, being merciful to him, gave him instructions for his benefit.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in his *Anubhāṣya*, has given the following note in connection with the village Kuliyā. The village originally known as Kuliyā has developed into what is now the city of Navadvīpa. In various authorized books like *Bhakti-ratnākara*, *Caitanya-carita-mahākāvya*, *Caitanya-candrodaya-nōṭaka* and *Caitanya-bhāgavata* it is mentioned that the village Kuliyā is on the western side of the Ganges. Even now, within the area known as Koladvīpa, there is a place known as *kuliāra gañja* and a place called *kuliāra dāha*, both within the jurisdiction of the present municipality of Navadvīpa. In the time of Lord Caitanya Mahāprabhu there were two villages named Kuliyā and Pāhāḍapura on the western side of the Ganges, both belonging to the jurisdiction of Bāhiradvīpa. At that time the place on the eastern side of the Ganges now known as Antardvīpa was known as Navadvīpa. At Śrī Māyāpur that place is still known as Dvīpera Māṭha. There is another place of the name Kuliyā near Kāričāḍāpāḍā, but it is not the same Kuliyā mentioned here. It cannot be accepted as *aparādha-bhañjanera pāṭa*, or the place where the offense was excused, for that occurred in the above-mentioned Kuliyā on the western side of the Ganges. For business reasons many envious persons oppose excavation of the real place, and sometimes they advertise unauthorized places as the authorized one.

TEXTS 57-58

শ্রীবাস পঙ্গিতের স্থানে আছে অপরাধ ।
তথা যাহ, ভেঁহো ষদি করেন প্রসাদ ॥ ৫৭ ॥
তবে ডোর হবে এই পাপ-বিমোচন ।
ষদি পুনঃ ঝিছে নাহি কর আচরণ ॥ ৫৮ ॥

*śrīvāsa pañditera sthāne āche aparādhā
tathā yāha, teñho yadi karena prasāda

tabe tora habe ei pāpa-vimocana
yadi punaḥ aiche nāhi kara ācarāṇa*

SYNONYMS

śrīvāsa pañditera—of Śrīvāsa Ṭhākura; *sthāne*—at the lotus feet; *āche*—there is; *aparādhā*—offense; *tathā*—there; *yāha*—go; *teñho*—he; *yadi*—if; *karena*—does; *prasāda*—blessings; *tabe*—then; *tora*—your; *habe*—there will be; *ei*—this; *pāpa-vimocana*—immunity from sinful reaction; *yadi*—if; *punaḥ*—again; *aiche*—such; *nāhi kara*—you do not commit; *ācarāṇa*—behavior.

TRANSLATION

"You have committed an offense at the lotus feet of Śrīvāsa Ṭhākura," the Lord said. "First you must go there and beg for his mercy, and then if he gives you his blessings and you do not commit such sins again, you will be freed from these reactions."

TEXT 59

তবে বিপ্র লাইল আসি শ্রীবাস শরণ ।
তাঁহার কৃপায় হৈল পাপ-বিমোচন ॥ ৫৯ ॥

*tabe vipra la-ila āsi śrīvāsa śaraṇa
tāñhāra kṛpāya haila pāpa-vimocana*

SYNONYMS

tabe—after that; *vipra*—the brāhmaṇa (Gopāla Cāpāla); *la-ila*—took shelter; *āsi*—coming; *śrīvāsa*—Śrīvāsa Ṭhākura; *śaraṇa*—shelter of his lotus feet; *tāñhāra kṛpāya*—by his mercy; *haila*—became; *pāpa-vimocana*—free from all sinful reaction.

TRANSLATION

Then the brāhmaṇa, Gopāla Cāpāla, went to Śrīvāsa Ṭhākura and took shelter of his lotus feet, and by Śrīvāsa Ṭhākura's mercy he was freed from all sinful reactions.

TEXT 60

আর এক বিপ্র আইল কীর্তন দেখিতে ।
ধাৰে কপাট,—না পাইল ভিতৰে যাইতে ॥ ৬০ ॥

*āra eka vipra āila kīrtana dekhite
dvāre kapāṭa,—nā pāila bhitarē yāite*

SYNONYMS

āra—another; eka—one; vipra—brāhmaṇa; āila—came; kīrtana—chanting of the Hare Kṛṣṇa mantra; dekhite—to see; dvāre—in the gateway; kapoṭa—the door (being closed); nā pāila—did not get; bhitare—inside; yāite—to go.

TRANSLATION

Another brāhmaṇa also came to see the kīrtana performance, but the door was closed, and he could not enter the hall.

TEXT 61

ফিরি' গেল বিপ্র ঘরে মনে দুঃখ পাএগা ।
আর দিন প্রভুকে কহে গঙ্গায় লাগ পাএগা ॥ ৬১ ॥

*phiri' gela vipra ghare mane duḥkha pāñā
āra dina prabhuke kahe gaṅgāya lāga pāñā*

SYNONYMS

phiri' gela—went back; *vipra*—the *brāhmaṇa*; *ghare*—to his home; *mane*—within his mind; *duḥkha*—unhappiness; *pāñā*—getting; *āra dina*—the next day; *prabhuke*—unto the Lord; *kahe*—says; *gaṅgāya*—on the bank of the Ganges; *lāga*—touch; *pāñā*—getting.

TRANSLATION

He returned home with an unhappy mind, but on the next day he met Lord Caitanya on the bank of the Ganges and spoke to Him.

TEXT 62

শাপিব তোমারে মুঞ্চি, পাএগাছি মনোদুঃখ ।
পৈতা ছিণ্ডিয়া শাপে প্রচণ্ড দুর্মুখ ॥ ৬২ ॥

*śāpiba tomāre muñchi, pāñāchi mano-duḥkha
paitā chiṇḍiyā śāpe pracaṇḍa durmukha*

SYNONYMS

śāpiba—I shall curse; *tomāre*—You; *muñchi*—I; *pāñāchi*—I have; *mano*-*duḥkha*—mentally very much aggrieved; *paitā*—sacred thread; *chiṇḍiyā*—breaking; *śāpe*—cursing; *pracaṇḍa*—fiercely; *durmukha*—one who speaks harshly.

TRANSLATION

That brāhmaṇa was expert in talking harshly and cursing others. Thus he broke his sacred thread and declared, “I shall now curse You, for Your behavior has greatly aggrieved me.”

TEXT 63

সংসার-সুখ তোমার হউক বিনাশ ।
শাপ শুনি' প্রভুর চিত্তে হইল উল্লাস ॥ ৬৩ ॥

*samsara-sukha tomara ha-uka vinasha
śapa śuni' prabhura citte ha-ila ullasa*

SYNONYMS

samsara-sukha—material happiness; *tomara*—Your; *ha-uka*—may it become; *vināśa*—all vanquished; *śapa śuni'*—hearing this curse; *prabhura*—of the Lord; *citte*—within His mind; *ha-ila*—there was; *ullasa*—jubilation.

TRANSLATION

The brāhmaṇa cursed the Lord, “You shall be bereft of all material happiness!” When the Lord heard this, He felt great jubilation within Himself.

TEXT 64

প্রভুর শাপ-বার্তা যেই শুনে শ্রদ্ধাবান् ।
ত্রজ্ঞাপ হৈতে তার হয় পরিত্রাণ ॥ ৬৪ ॥

*prabhura śapa-vārtā yei śune śraddhāvān
brahma-śapa haite tāra haya paritrāṇa*

SYNONYMS

prabhura—of the Lord; *śapa-vārtā*—the incident of the curse; *yei*—anyone who; *śune*—hears; *śraddhāvān*—with affection; *brahma-śapa*—cursing by a brāhmaṇa; *haite*—from; *tāra*—his; *haya*—becomes; *paritrāṇa*—deliverance.

TRANSLATION

Any faithful person who hears of this brāhmaṇa’s cursing Lord Caitanya is delivered from all brahminical curses.

PURPORT

One should know with firm conviction that the Lord, being transcendental, is never subject to any curse or benediction. Only ordinary living entities are subjected to curses and the punishments of Yamarāja. As the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu is beyond such punishments and benedictions. When one understands this fact with faith and love, he personally becomes free from all curses uttered by brāhmaṇas or anyone else. This incident is not mentioned in the *Caitanya-bhāgavata*.

TEXT 65

ମୁକୁନ୍ଦ-ଦତ୍ତେରେ କୈଳ ଦଣ୍ଡ-ପରମାଦ ।
ଅଞ୍ଜିଲ ତାହାର ଚିତ୍ତେର ସବ ଅବସାଦ ॥ ୬୫ ॥

*mukunda-dattere kaila daṇḍa-parasāda
khaṇḍila tāhāra cittera saba avasāda*

SYNONYMS

mukunda-dattere—unto Mukunda Datta; *kaila*—did; *daṇḍa*—punishment; *parasāda*—benediction; *khaṇḍila*—vanquished; *tāhāra*—his; *cittera*—of the mind; *saba*—all kinds of; *avasāda*—depressions.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu blessed Mukunda Datta with punishment and in that way vanquished all his mental depression.

PURPORT

Mukunda Datta was once forbidden to enter the association of Śrī Caitanya Mahāprabhu because of his mixing with the Māyāvādī impersonalists. When Lord Caitanya manifested His *mahā-prakāśa*, He called all the devotees one after another and blessed them, while Mukunda Datta stood outside the door. The devotees informed the Lord that Mukunda Datta was waiting outside, but the Lord replied, "I shall not soon be pleased with Mukunda Datta, for he explains devotional service among devotees, but then he goes to Māyāvādīs to hear from them the *Yoga-vāsiṣṭha-rāmāyaṇa*, which is full of Māyāvāda philosophy. For this I am greatly displeased with him." Hearing the Lord speak in that way, Mukunda Datta, standing outside, was exceedingly glad that the Lord would at some time be pleased with him, although He was not pleased at that moment. But when the Lord understood that Mukunda Datta was going to give up the association of the Māyāvādīs for good, He was pleased, and He at once called to see Mukunda. Thus He delivered him from the association of the Māyāvādīs and gave him the association of pure devotees.

TEXT 66

ଆଚାର୍ଯ୍ୟ-ଗୋସାଙ୍ଗରେ ପ୍ରଭୁ କରେ ଗୁରୁଭକ୍ତି ।
ତାହାତେ ଆଚାର୍ଯ୍ୟ ସବୁ ହସ୍ତ ଦୁଃଖଭାବି ॥ ୬୬ ॥

*ācārya-gosāṅgire prabhu kare guru-bhakti
tāhāte ācārya baḍa haya duḥkha-mati*

SYNONYMS

ācārya-gosāñire—unto Advaita Ācārya; *prabhu*—the Lord; *kare*—does; *guru-bhakti*—offering respects like a spiritual master; *tāhāte*—in that way; *ācārya*—Advaita Ācārya; *baḍa*—very much; *haya*—becomes; *duḥkha-mati*—aggrieved.

TRANSLATION

Lord Caitanya respected Advaita Ācārya as His spiritual master, but Advaita Ācārya Prabhu was greatly aggrieved by such behavior.

TEXT 67

**ভাঙী করি' জ্ঞানমার্গ করিল ব্যাখ্যান।
ক্রোধাবেশে অঙ্গু তারে কৈল অবজ্ঞান॥ ৬৭ ॥**

*bhaṅgī kari' jñāna-mārga karila vyākhyāna
krodhāvēśe prabhu tāre kaila avajñāna*

SYNONYMS

bhaṅgī kari'—doing it in fun; *jñāna-mārga*—the path of philosophical speculation; *karila*—did; *vyākhyāna*—explanation; *krodhā-āveśe*—in the mood of anger; *prabhu*—the Lord; *tāre*—to Him; *kaila*—did; *avajñāna*—disrespect.

TRANSLATION

Thus He whimsically began to explain the path of philosophical speculation, and the Lord, in His anger, seemingly disrespected Him.

TEXT 68

**তবে আচার্য-গোসান্নির আনন্দ হইল।
লজ্জিত হইয়া অঙ্গু প্রসাদ করিল॥ ৬৮ ॥**

*tabe ācārya-gosāñira ānanda ha-ila
lajjita ha-iyā prabhu prasāda karila*

SYNONYMS

tabe—at that time; *ācārya-gosāñira*—of Advaita Ācārya; *ānanda*—pleasure; *ha-ila*—aroused; *lajjita*—ashamed; *ha-iyā*—becoming; *prabhu*—the Lord; *prasāda*—benediction; *karila*—offered.

TRANSLATION

At that time Advaita Ācārya was greatly pleased. The Lord understood this, and He was somewhat ashamed, but He offered Advaita Ācārya His benediction.

PURPORT

Advaita Ācārya was a disciple of Mādhavendra Puri, Īśvara Puri's spiritual master. Therefore Īśvara Puri, the spiritual master of Śrī Caitanya Mahāprabhu, was Advaita Ācārya's Godbrother. As such, Śrī Caitanya Mahāprabhu treated Advaita Ācārya as His spiritual master, but Śrī Advaita Ācārya did not like this behavior of Lord Caitanya, for He wanted to be treated as His eternal servant. Advaita Prabhu's aspiration was to be a servant of the Lord, not His spiritual master. He therefore devised a plan to antagonize the Lord. He began to explain the path of philosophical speculation in the midst of some unfortunate Māyāvādīs, and when Lord Caitanya Mahāprabhu heard about this, He immediately went there and in a very angry mood began to beat Advaita Ācārya. At that time, Advaita Ācārya, greatly pleased, began to dance, saying, "Just see how My desire has now been fulfilled! Lord Caitanya Mahāprabhu used to treat Me honorably for so long, but now He is treating Me neglectfully. This is My reward. His affection for Me is so great that He wanted to save Me from the hands of the Māyāvādīs." Hearing this statement, Lord Caitanya Mahāprabhu was somewhat ashamed, but He was very much pleased with Advaita Ācārya.

TEXT 69

মুরারিগুপ্ত-মুখে শুনি' রাম-গুণগ্রাম ।
ললাটে লিখিল তাঁর রামদাস' নাম ॥ ৬৯ ॥

*murāri-gupta-mukhe śuni' rāma-guṇa-grāma
lalāṭe likhila tāṅra 'rāmadāsa' nāma*

SYNONYMS

murāri-gupta—of Murāri Gupta; *mukhe*—from the mouth; *śuni'*—hearing; *rāma*—of Lord Rāmacandra; *guṇa-grāma*—glories; *lalāṭe*—on the forehead; *likhila*—wrote; *tāṅra*—of Murāri Gupta; *rāma-dāsa*—the eternal servant of Lord Rāmacandra; *nāma*—the name.

TRANSLATION

Murāri Gupta was a great devotee of Lord Rāmacandra. When Lord Caitanya heard Lord Rāmacandra's glories from his mouth, He immediately wrote on his forehead "rāmadāsa" [the eternal servant of Lord Rāmacandra].

TEXT 70

শ্রীধরের লোহপাত্রে কৈল জলপান ।
সবস্তু ভক্তেরে দিল ইষ্ট বরদান ॥ ৭০ ॥

*śrīdharerera lauhapātre kaila jala-pāna
samasta bhaktere dila iṣṭa vara-dāna*

SYNONYMS

śrīdharerā—of Śrīdhara; *lauha-pātre*—from the iron pot; *kaila*—did; *jala-pāna*—drinking of water; *samasta*—all; *bhaktere*—to the devotees; *dila*—gave; *iṣṭa*—desired; *vara-dāna*—benediction..

TRANSLATION

Once Lord Caitanya Mahāprabhu went to the house of Śrīdhara after kīrtana and drank water from his damaged iron pot. Then He bestowed His benediction upon all the devotees according to their desires.

PURPORT

After the mass *nagara-saṅkīrtana* in protest against the magistrate Chand Kazi, the Kazi was converted to a devotee. Then Śrī Caitanya Mahāprabhu returned with His *saṅkīrtana* party to the house of Śrīdhara, and Chand Kazi followed Him. All the devotees rested there for some time and drank water from Śrīdhara's damaged iron pot. The Lord accepted the water because the pot belonged to a devotee. Chand Kazi then returned home. The place where they rested is still situated on the northeastern side of Māyāpur, and it is known as *kīrtana-viśrāma-sthāna*, "the resting place of the *kīrtana* party."

TEXT 71

**হরিদাস ঠাকুরেরে করিল প্রসাদ ।
আচার্য-স্থানে মাতার খণ্ডাইল অপরাধ ॥ ৭১ ॥**

*haridāsa ṭhākurere karila prasāda
ācārya-sthāne mātāra khaṇḍāila aparādha*

SYNONYMS

haridāsa ṭhākurere—unto Haridāsa ṭhākura; *karila*—did; *prasāda*—benediction; *ācārya-sthāne*—in the home of Advaita Ācārya; *mātāra*—of Śacīmātā; *khaṇḍāila*—vanquished; *aparādha*—the offense.

TRANSLATION

After this incident the Lord blessed Haridāsa ṭhākura and vanquished the offense of His mother at the home of Advaita Ācārya.

PURPORT

On the *mahā-prakāśa* day, Lord Caitanya Mahāprabhu embraced Haridāsa ṭhākura and informed him that he was none other than an incarnation of Prahlāda Mahārāja. When Viśvarūpa took *sannyāsa*, Śacīmātā thought that Advaita Ācārya had persuaded Him to do so. Therefore she accused Him of this, which was an offense at Advaita

Ācārya's lotus feet. Later Lord Caitanya induced His mother to take the dust of Advaita Ācārya's lotus feet, and thus her *vaiṣṇava-aparādhā* was nullified.

TEXT 72

ভক্তগণে প্রভু নাম-মহিমা কহিল ।
শুনিয়া পড়ুয়া তাহাঁ অর্থবাদ কৈল ॥ ৭২ ॥

*bhakta-gaṇe prabhu nāma-mahimā kahila
śuniyā paḍuyā tāhān artha-vāda kaila*

SYNONYMS

bhakta-gaṇe—unto the devotees; *prabhu*—the Lord; *nāma-mahimā*—glories of the holy name; *kahila*—explained; *śuniyā*—hearing; *paḍuyā*—the students; *tāhān*—there; *artha-vāda*—interpretation; *kaila*—did.

TRANSLATION

Once the Lord explained the glories of the holy name to the devotees, but some ordinary students who heard Him fashioned their own interpretation.

TEXT 73

নামে স্তুতিবাদ শুনি' প্রভুর হৈল দুঃখ ।
সবারে নিষেধিল,—ইহার না দেখিহ মুখ ॥ ৭৩ ॥

*nāme stuti-vāda śuni' prabhura haila duḥkha
sabāre niṣedhila,—ihāra nā dekhiha mukha*

SYNONYMS

nāme—in the holy name of the Lord; *stuti-vāda*—exaggeration; *śuni'*—hearing; *prabhura*—of the Lord; *haila*—became; *duḥkha*—aggrieved; *sabāre*—unto everyone; *niṣedhila*—warned; *ihāra*—of him; *nā*—do not; *dekhīha*—see; *mukha*—face.

TRANSLATION

When a student interpreted the glories of the holy name as a prayer of exaggeration, Śrī Caitanya Mahāprabhu, greatly unhappy, immediately warned everyone not to see the student's face henceforward.

PURPORT

When Śrī Caitanya Mahāprabhu explained the glories of the transcendental potency of the Lord's holy name, the Hare Kṛṣṇa *māhā-mantra*, one unfortunate student said that such glorification of the holy name was an exaggeration in the *śāstras* to induce

people to take to it. In this way the student interpreted the glories of the holy name. This is called *artha-vāda*, and it is one of the ten offenses at the lotus feet of the holy name of the Lord. There are many kinds of offenses, but the offense known as *nāma-aparādhā*, an offense at the lotus feet of the holy name, is extremely dangerous. The Lord therefore warned everyone not to see the face of the offender. He immediately took a bath in the Ganges with all His clothes to teach everyone to avoid such a *nāma-aparādhā*. The holy name is identical with the Supreme Personality of Godhead. There is no difference between the person God and His holy name. This is the absolute position of the Supreme Personality of Godhead. Therefore one who distinguishes between the Lord and His name is called a *pāṣāṇḍī*, or nonbeliever, an atheistic demon. Glorification of the holy name is glorification of the Supreme Personality of Godhead. One should never attempt to distinguish between the Lord and His name or interpret the glories of the holy name as mere exaggerations.

TEXT 74

সগণে সচেলে গিয়া কৈল গঙ্গাস্নান ।
ভক্তির মহিমা তাহাঁ করিল ব্যাখ্যান ॥ ৭৪ ॥

*sagane sacele giyā kaila gaṅgā-snāna
bhaktira mahimā tāhān karila vyākhyāna*

SYNONYMS

sa-gaṇe—with His followers; *sa-cele*—without leaving the clothes; *giyā*—going; *kaila*—did; *gaṅgā-snāna*—bathing in the Ganges; *bhaktira*—of devotional service; *mahimā*—glories; *tāhān*—there; *karila*—did; *vyākhyāna*—explanation.

TRANSLATION

Without even changing His garments, Lord Caitanya, with His companions, took bath in the Ganges. There He explained the glories of devotional service.

TEXT 75

জ্ঞান-কর্ম-যোগ-ধর্মে নহে কৃষ্ণ বশ ।
কৃষ্ণবশ-হেতু এক—প্রেমভক্তি-রস ॥ ৭৫ ॥

*jñāna-karma-yoga-dharme nahe kṛṣṇa vaśa
kṛṣṇa-vaśa-hetu eka*—*prema-bhakti-rasa*

SYNONYMS

jñāna—the path of speculative knowledge; *karma*—fruitive activities; *yoga*—the process of controlling the senses; *dharme*—in the activities, in such an occupation;

nahe—is not; *kṛṣṇa*—Lord Kṛṣṇa; *vasa*—pleased; *kṛṣṇa*—of Lord Kṛṣṇa; *vasa*—for the pleasure; *hetu*—reason; *eka*—one; *prema*—love; *bhakti*—devotional service; *rasa*—such a mellow.

TRANSLATION

By following the paths of speculative philosophical knowledge, fruitive activity or mystic yoga to control the senses, one cannot satisfy Kṛṣṇa, the Supreme Lord. Unalloyed devotional love for Kṛṣṇa is the only cause for the Lord's satisfaction.

TEXT 76

ন সাধযতি মাং ঘোগে। ন সাঞ্চ্যঃ পর্ম উক্তব ।
ন স্বাধ্যায়স্তুপত্যাগে। ষথা ভক্তির্মোজিতা ॥ ৭৬ ॥

*na sādhayati māṁ yogo na sāṅkhyam dharma uddhava
na svādhyāyas tapas tyāgo yathā bhaktir mamorjītā*

SYNONYMS

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

TRANSLATION

[The Supreme Personality of Godhead, Kṛṣṇa, said:] “My dear Uddhava, neither through *aṣṭāṅga*-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of *sannyāsa* can one satisfy Me as much as one can by developing unalloyed devotional service unto Me.”

PURPORT

Karmīs, jñānīs, yogīs, tapasvīs and students of Vedic literature who do not have Kṛṣṇa consciousness simply beat around the bush and do not get any final profit because they have no clear knowledge of the Supreme Personality of Godhead. Nor do they have faith in approaching Him by discharging devotional service, although everywhere such service is repeatedly emphasized, as it is in this verse from Śrīmad-Bhāgavatam (11.14.20). *Bhagavad-gītā* also declares, *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*: “One can understand the Supreme Personality as He is only by devotional service.” (Bg. 18.55) If one wants to understand the Supreme Personality factually, he must take to the path of devotional service and not waste time in profitless philosophical speculation, fruitive activity, mystic yogic practice

or severe austerity and penance. Elsewhere in *Bhagavad-gītā* (12.5) the Lord confirms *kleśo 'dhikataras teṣām avyaktāsakta-cetasām*: "For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome." People who are attached to the impersonal feature of the Lord are obliged to take great trouble, yet nevertheless they cannot understand the Absolute Truth. As explained in *Śrīmad-Bhāgavatam* (1.2.11), *brahma-paramātmēti bhagavān iti śabdyate*. Unless one understands the Supreme Personality of Godhead, the original source of both Brahman and Paramātmā, one is still in darkness about the Absolute Truth.

TEXT 77

মুরারিকে কহে তুমি কৃষ্ণ বশ কৈলা ।
শুনিয়া মুরারি শ্লোক কহিতে লাগিলা ॥ ৭৭ ॥

*murārike kahe tumi kṛṣṇa vośa kailā
śuniyā murāri śloka kahite lānilā*

SYNONYMS

murārike—unto Murāri; *kahe*—says; *tumi*—you; *kṛṣṇa*—Lord Kṛṣṇa; *vośa*—satisfied; *kailā*—made; *śuniyā*—hearing; *murāri*—of the name Murāri; *śloka*—verses; *kahite*—to speak; *lāgilā*—began.

TRANSLATION

Lord Caitanya then praised Murāri Gupta, saying, "You have satisfied Lord Kṛṣṇa." Hearing this, Murāri Gupta quoted a verse from *Śrīmad-Bhāgavatam*:

TEXT 78

কাহং দরিদ্রঃ পাপীযান্ কৃষ্ণঃ শ্রীনিকেতনঃ ।
অক্ষবদ্ধুরিতি আহং বাহভ্যাং পরিরম্ভিতঃ ॥ ৭৮ ॥

*kvāhaṁ daridraḥ pāpiyān kva kṛṣṇaḥ śrī-niketanāḥ
brahma-bandhur iti smāhaṁ bāhubhyāṁ parirambhitāḥ*

SYNONYMS

kva—whereas; *aham*—I (am); *daridraḥ*—very poor; *pāpiyān*—sinful; *kva*—whereas; *kṛṣṇaḥ*—the Supreme Personality of Godhead; *śrī-niketanāḥ*—the reservoir of the goddess of fortune; *brahma-bandhuḥ*—a caste brāhmaṇa without brahminical qualifications; *iti*—thus; *sma*—certainly; *aham*—I (am); *bāhubhyāṁ*—by the arms; *parirambhitāḥ*—embraced.

TRANSLATION

"Since I am but a poor, sinful brahma-bandhu, not brahminically qualified although born in a brāhmaṇa family, and You, Lord Kṛṣṇa, are the shelter of the

goddess of fortune, it is simply wonderful, my dear Lord Kṛṣṇa, that You have embraced me with Your arms."

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.81.16) spoken by Sudāmā Vipra in the presence of Lord Śrī Kṛṣṇa. This and the previous verse quoted from *Śrīmad-Bhāgavatam* clearly indicate that although Kṛṣṇa is so great that it is not possible for anyone to satisfy Him, He exhibits His greatness by being personally satisfied even with one who is disqualified from so many angles of vision. Sudāmā Vipra was born in a family of *brāhmaṇas*, and he was a learned scholar and a class friend of Kṛṣṇa's, yet he considered himself unfit to be strictly called a *brāhmaṇa*. He called himself a *brahma-bandhu*, meaning "one born in a *brāhmaṇa* family but not brahminically qualified." Because of His great respect for *brāhmaṇas*, however, Kṛṣṇa embraced Sudāmā Vipra, although he was not a regular *brāhmaṇa* but a *brahma-bandhu*, or friend of a *brāhmaṇa* family. Murāri Gupta could not be called even a *brahma-bandhu* because he was born of a *vaidya* family and according to the social structure was therefore considered a *sūdra*. But Kṛṣṇa bestowed special mercy upon Murāri Gupta because he was a beloved devotee of the Lord, as stated by Śrī Caitanya Mahāprabhu. The purport of Śrī Bhaktisiddhānta Sarasvatī Ṭhākura's elaborate discussion of this subject is that no qualification in this material world can satisfy the Supreme Personality of Godhead, Kṛṣṇa, yet everything becomes successful simply through development of devotional service to the Lord.

The members of the International Society for Krishna Consciousness cannot even call themselves *brahma-bandhus*. Therefore our only means for satisfying Kṛṣṇa is to pursue the injunctions of Lord Śrī Caitanya Mahāprabhu, who says:

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa*

"Whomever you meet, instruct him on the teachings of Kṛṣṇa. In this way, on My order, become a spiritual master and deliver the people of this country." (Cc. Madhya 7.128) Simply trying to follow the orders of Śrī Caitanya Mahāprabhu, we speak to the people of the world about *Bhagavad-gītā As It Is*. This will make us qualified to satisfy the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 79

একদিন প্রভু সব ভক্তগণ মণি ।
সংকীর্তন করি' বৈষে অমযুক্ত ইঞ্জি ॥ ৭৯ ॥

*eka-dina prabhu saba bhakta-gaṇa lañā
saṅkīrtana kari' vaise śrama-yukta hañā*

SYNONYMS

eka-dina—one day; *prabhu*—the Lord; *saba*—all; *bhakta-gaṇa*—devotees; *lañā*—taking into company; *saṅkīrtana*—chanting the Hare Kṛṣṇa mantra; *kari'*—doing so; *vaise*—sat; *śrama-yukta*—feeling fatigued; *hañā*—thus being.

TRANSLATION

One day the Lord performed saṅkīrtana with all His devotees, and when they were greatly fatigued they sat down.

TEXT 80

এক আম্রবীজ প্রসূ অঙ্গনে রোপিল ।
তৎক্ষণে জমিল বৃক্ষ বাড়িতে লাগিল ॥ ৮০ ॥

*eka āmra-bīja prabhu aṅgane ropila
tat-kṣaṇe janmila vṛkṣa bāḍite lägila*

SYNONYMS

eka—one; *āmra-bīja*—seed of a mango; *prabhu*—the Lord; *aṅgane*—in the yard; *ropila*—sowed; *tat-kṣaṇe*—immediately; *janmila*—fructified; *vṛkṣa*—a tree; *bāḍite*—to grow; *lägila*—began.

TRANSLATION

The Lord then sowed a mango seed in the yard, and immediately the seed fructified into a tree and began to grow.

TEXT 81

দেখিতে দেখিতে বৃক্ষ হইল ফলিত ।
পাকিল অনেক ফল, সবেই বিস্মিত ॥ ৮১ ॥

*dekhite dekhite vṛkṣa ha-ila phalita
pākila aneka phala, sabei vismita*

SYNONYMS

dekhite dekhite—as people were seeing; *vṛkṣa*—the tree; *ha-ila*—became; *phalita*—fully grown with fruits; *pākila*—ripened; *aneka*—many; *phala*—fruits; *sabei*—every one of them; *vismita*—struck with wonder.

TRANSLATION

As people looked on, the tree became fully grown, with fruits that fully ripened. Thus everyone was struck with wonder.

TEXT 82

শত দুই ফল প্রভু শীঘ্র পাড়াইল ।
প্রক্ষালন করি' কৃষ্ণে ভোগ লাগাইল ॥ ৮২ ॥

*śata dui phala prabhu śīghra pāḍāila
prakṣālana kari' kṛṣṇe bhoga lāgāila*

SYNONYMS

śata—hundred; *dui*—two; *phala*—fruits; *prabhu*—the Lord; *śīghra*—very soon; *pāḍāila*—caused to be picked up; *prakṣālana*—washing; *kari'*—doing; *kṛṣṇe*—to Lord Kṛṣṇa; *bhoga*—offering; *lāgāila*—made it so.

TRANSLATION

The Lord immediately picked about two hundred fruits, and after washing them He offered them to Kṛṣṇa to eat.

TEXT 83

রক্ত-শীতবর্ণ,— নাহি অষ্ঠি-বঞ্চল ।
এক জনের পেট ভরে থাইলে এক ফল ॥ ৮৩ ॥

*rakta-pīta-varṇa,—nāhi aṣṭhi-valkala
eka janera peṭa bhare khāile eka phala*

SYNONYMS

rakta-pīta-varṇa—the mangoes were red and yellow in color; *nāhi*—there was none; *aṣṭhi*—seed; *valkala*—or skin; *eka*—one; *janera*—man's; *peṭa*—belly; *bhare*—filled up; *khāile*—if he would eat; *eka*—one; *phala*—fruit.

TRANSLATION

The fruits were all red and yellow, with no seed inside and no skin outside, and eating one fruit would immediately fill a man's belly.

PURPORT

In India a mango is considered best when it is red and yellow, its seed is very small, its skin is very thin, and it is so palatable that if a person eats one fruit he will be satisfied. The mango is considered the king of all fruits.

TEXT 84

দেশিয়া সমষ্টি হৈলা শটীর মন্দির ।
সবাকে ধাওয়াল আগে করিয়া ভুক্ত ॥ ৮৪ ॥

*dekhiyā santuṣṭa hailā Śacīra nandana
sabāke khāoyāla āge kariyā bhakṣaṇa*

SYNONYMS

dekhiyā—seeing this; *santuṣṭa*—satisfied; *hailā*—became; *Śacī*—*nandana*—son; *sabāke*—everyone; *khāoyāla*—made to eat; *āge*—in the beginning; *kariyā*—doing; *bhakṣaṇa*—eating Himself.

TRANSLATION

Seeing the quality of the mangos, the Lord was greatly satisfied, and thus after eating first, He fed all the other devotees.

TEXT 85

ଅଷ୍ଟି-ବକଳ ନାହି,—ଆମ୍ରତ-ରସମାୟ ।
ଏକ ଫଳ ଖାଇଲେ ରସେ ଉଦର ପୂର୍ଯ୍ୟ ॥ ୮୫ ॥

*aṣṭhi-valkala nāhi,—amṛta-rasamaya
eka phala khāile rase udara pūraya*

SYNONYMS

aṣṭhi—seed; *valkala*—skin; *nāhi*—there is none; *amṛta*—nectar; *rasamaya*—full of juice; *eka*—one; *phala*—fruit; *khāile*—if one eats; *rase*—with the juice; *udara*—belly; *pūraya*—fulfilled.

TRANSLATION

The fruits had no seeds or skins. They were full of nectarean juice and were so sweet that a man would be fully satisfied by eating only one.

TEXT 86

ଏଇମତ ପ୍ରତିଦିନ ଫଲେ ବାର ମାସ ।
ବୈଶବ ଖାଯେନ ଫଳ,— ପ୍ରଭୁର ଉଲ୍ଲାସ ॥ ୮୬ ॥

*ei-mata pratidina phale bāra māsa
vaiṣṇava khāyena phala,—prabhura ullāsa*

SYNONYMS

ei-mata—in this way; *pratidina*—every day; *phale*—fruit grew; *bāra*—twelve; *māsa*—months; *vaiṣṇava*—the Vaiṣṇavas; *khāyena*—eat; *phala*—the fruits; *prabhura*—the Lord's; *ullāsa*—satisfaction.

TRANSLATION

In this way, fruits grew on the tree every day throughout the twelve months of the year, and the Vaiṣṇavas used to eat them, to the Lord's great satisfaction.

TEXT 87

এই সব লীলা করে শচৈর নন্দন ।
অন্য লোক নাহি জানে বিমা ভক্তগণ ॥ ৮৭ ॥

*ei saba līlā kare śacīra nandana
anya loka nāhi jāne vimā bhakta-gaṇa*

SYNONYMS

ei saba—all these; *līlā*—pastimes; *kare*—performed; *śacīra*—of mother Śacī; *nandana*—son; *anya loka*—other people; *nāhi*—do not; *jāne*—know; *vimā*—except; *bhakta-gaṇa*—the devotees.

TRANSLATION

These are confidential pastimes of the son of Śacī. Other than devotees, no one knows of this incident.

PURPORT

Nondevotees cannot believe this incident, yet the place where the tree grew still exists in Māyāpur. It is called Āmra-ghaṭṭa or Āmra-ghāṭā.

TEXT 88

এই অতি বারমাস কীর্তন-অবসানে ।
আঞ্চলিক প্রভু করে দিনে দিনে ॥ ৮৮ ॥

*ei mata bāra-māsa kīrtana-avasāne
āmra-mahotsava prabhu kare dine dine*

SYNONYMS

ei mata—in this way; *bāra-māsa*—for twelve months; *kīrtana*—chanting of the Hare Kṛṣṇa mantra; *avasāne*—at the end; *āmra-mahotsava*—festival of eating mangoes; *prabhu*—the Lord; *kare*—performs; *dine*—every day.

TRANSLATION

In this way the Lord performed saṅkīrtana every day, and at the end of saṅkīrtana there was a mango-eating festival every day for twelve months.

PURPORT

On principle, Lord Caitanya Mahāprabhu would distribute *prasāda* at the end of *kīrtana* performances. Similarly, the members of the Kṛṣṇa consciousness movement must distribute some *prasāda* to the audience after performing *kīrtana*.

TEXT 89

কীর্তন করিতে প্রভু আইল মেঘগণ ।
আপন-ইচ্ছায় কৈল মেঘ নিবারণ ॥ ৮৯ ॥

*kīrtana karite prabhu āila megha-gaṇa
āpana-icchāya kaila megha nivāraṇa*

SYNONYMS

kīrtana-sahkīrtana; karite—performing; prabhu—the Lord; āila—there was; megha-gaṇa—bunches of clouds; āpana-icchāya—by self-will; kaila—made; megha—of the clouds; nivāraṇa—stopping.

TRANSLATION

Once while Caitanya Mahāprabhu was performing *kīrtana*, clouds assembled in the sky, and the Lord, by His own will, immediately stopped them from pouring rain.

PURPORT

In this connection Śrīla Bhaktivinoda Ṭhākura says that once when Lord Caitanya was performing *sahkīrtana* a short way from the village, some clouds appeared overhead. By the supreme will of the Lord, the clouds were asked to disperse, and they did. Because of this incident, that place is still known as *meghera cara*. Since the course of the Ganges has now changed, the village of the name Belapukhuriyā, which was formerly situated in a different place, called Tāraṇavāsa, has now become known as the *meghera cara*. The *Madhya-khaṇḍa* of the *Caitanya-māṅgala* also relates that once at the end of the day, when evening clouds assembled overhead and thundered threateningly, all the Vaiṣṇavas were very much afraid. But the Lord took His *karatālas* in His hands and personally began chanting the Hare Kṛṣṇa *mantra*, looking up towards the sky as if to direct the demigods in the higher planets. Thus all the assembled clouds dispersed, and as the sky became clear, with the moon rising, the Lord began dancing very happily with His jubilant and satisfied devotees.

TEXT 90

একদিন প্রভু শ্রীবাসেরে আজ্ঞা দিল ।
'বৃহৎ সহস্রনাম' পড়, শুনিতে মন হৈল ॥ ১০ ॥

*eka-dina prabhu Śrīvāsere ājñā dila
'bṛhat sahasra-nāma' paṭa, ūnīte mana haila*

SYNONYMS

eka-dina—one day; *prabhu*—the Lord; *Śrīvāsere*—unto Śrīvāsa Thākura; *ājñā*—order; *dila*—gave; *bṛhat*—great; *sahasra-nāma*—one thousand names; *paṭa*—read; *ūnīte*—to hear; *mana*—mind; *haila*—wanted.

TRANSLATION

One day the Lord ordered Śrīvāsa Thākura to read the Bṛhat-sahasra-nāma [the thousand names of Lord Viṣṇu], for He wanted to hear them at that time.

TEXT 91

ପଡ଼ିଲେ ଆହେଲା ଶ୍ରୀଵାସରେ ମୃସିଂହେର ନାମ ।
ଶୁଣିଲା ଆଖିଷ୍ଟ ହେଲା ଅଛୁ ଗୋରଧାମ ॥ ୯୧ ॥

*paḍite ālā stave nṛsiṁhera nāma
śuniyā āviṣṭa hailā prabhu gauradhāma*

SYNONYMS

paḍite—while reading; *ālā*—came; *stave*—in the prayer; *nṛsiṁhera*—of Lord Nṛsiṁha; *nāma*—the holy name; *śuniyā*—hearing; *āviṣṭa*—absorbed; *haiiā*—became; *prabhu*—Lord; *gaura-dhāma*—Śrī Caitanya Mahāprabhu.

TRANSLATION

As he read the thousand names of the Lord, in due course the holy name of Lord Nṛsiṁha appeared. When Caitanya Mahāprabhu heard the holy name of Lord Nṛsiṁha, He became fully absorbed in thought.

PURPORT

The *Caitanya-mārīcī*, *Madhya-khaṇḍa*, describes this incident as follows. Śrīvāsa Paṇḍita was performing the *śrāddha* ceremony of his father, and, as is customary, he was hearing the thousand names of Lord Viṣṇu. At that time Gaurahari (Lord Caitanya) appeared on the scene, and He also began to hear the thousand names of Viṣṇu with full satisfaction. When He thus heard the holy name of Lord Nṛsiṁha, Lord Caitanya became absorbed in thought, and He became angry like Nṛsiṁha Prabhu in His angry mood. His eyes became red, His hairs stood on end, all the parts of His body trembled, and He made a thundering sound. All of a sudden He took up a club, and people became greatly afraid, thinking, "We do not know what kind of offense we have now committed!" But then Śrī Caitanya Mahāprabhu adjusted His thoughts and sat down on His seat.

TEXT 92

ନୃସିଂହ-ଆବେଶେ ଅଛୁ ହାତେ ଗଦା ଲାଞ୍ଚା ।
ପାଷତୀ ମାରିତେ ଧାର୍ମ ନଗରେ ଧାଇୟା ॥ ୧୨ ॥

*nṛsiṁha-āveśe prabhu hāte gadā lañā
pāṣatī mārite yāya nagare dhāiyā*

SYNONYMS

nṛsiṁha-āveśe—in the ecstatic mood of Lord Nṛsiṁha; *prabhu*—the Lord; *hāte*—in His hand; *gadā*—club; *lañā*—taking; *pāṣatī*—the atheists; *mārite*—to kill; *yāya*—goes; *nagare*—in the city; *dhāiyā*—running.

TRANSLATION

In the mood of Lord Nṛsiṁhadeva, Lord Caitanya ran through the city streets, club in hand, ready to kill all the atheists.

TEXT 93

ନୃସିଂହ-ଆବେଶ ଦେଖି' ଅହାତେଜୋମନ୍ତା ।
ପଥ ଛାଡ଼ି' ଭାଗେ ଲୋକ ପାଞ୍ଚ ବଡ ତମ ॥ ୧୩ ॥

*nṛsiṁha-āveśa dekhi' mahā-tejomaya
patha chāḍi' bhāge loka pāñā baḍa bhaya*

SYNONYMS

nṛsiṁha-āveśa—the ecstasy of Lord Nṛsiṁhadeva; *dekhi'*—seeing; *mahā-tejomaya*—very fierce; *patha chāḍi'*—giving up the road; *bhāge*—run away; *loka*—all people; *pāñā*—getting; *baḍa*—very much; *bhaya*—afraid.

TRANSLATION

Seeing Him appearing very fierce in the ecstasy of Lord Nṛsiṁha, people ran from the street and fled here and there, afraid of His anger.

TEXT 94

ଲୋକ-ତମ ଦେଖି' ଅଛୁର ବାହ୍ୟ ହଈଲ ।
ଶ୍ରୀଵାସ-ଗୃହେତେ ଗିଯା ଗଦା ଫେଲାଇଲ ॥ ୧୪ ॥

*loka-bhaya dekhi' prabhura bāhyha ha-ilā
śrīvāsa-ghrete giyā gadā phelāila*

SYNONYMS

loka-bhaya—the fearful people; *dekhi'*—seeing this; *prabhura*—of the Lord; *bāhya*—external sense; *ha-ila*—appeared; *śrīvāsa-ghrete*—in the house of Śrīvāsa Pañḍita; *gīyā*—going there; *gadā*—the club; *phelāila*—threw away.

TRANSLATION

Seeing the people so afraid, the Lord came to His external senses and thus returned to the house of Śrīvāsa Ṭhākura and threw away the club.

TEXT 95

ଶ୍ରୀବାସେ କହେନ ଅତ୍ୟ କରିଯା ବିଷାଦ ।
ଲୋକ ଭୟ ପାୟ,—ମୋ ହୟ ଅପରାଧ ॥ ୧୫ ॥

śrīvāse kahena prabhu kariyā viṣāda
loka bhaya pāya,—mora haya aparādha

SYNONYMS

śrīvāse—unto Śrīvāsa Ṭhākura; *kahena*—says; *prabhu*—the Lord; *kariyā*—becoming; *viṣāda*—morose; *loka*—people; *bhaya pāya*—become afraid; *mora*—My; *haya*—there is; *aparādha*—offense.

TRANSLATION

The Lord became morose and said to Śrīvāsa Ṭhākura, "When I adopted the mood of Lord Nṛsiṁhadeva, people were greatly afraid. Therefore I stopped, since causing fear among people is an offense."

TEXT 96

ଶ୍ରୀବାସ ବଲେନ,—ସେ ତୋମାର ନାମ ଲାୟ ।
ତାର କୋଟି ଅପରାଧ ସବ ହୟ କ୍ଷୟ ॥ ୧୬ ॥

śrīvāsa balena,—ye tomāra nāma laya
tāra koṭi aparādha saba haya kṣaya

SYNONYMS

śrīvāsa balena—Śrīvāsa Pañḍita said; *ye*—anyone who; *tomāra*—Your; *nāma*—holy name; *laya*—takes; *tāra*—his; *koṭi*—ten million; *aparādha*—offenses; *saba*—all; *haya*—become; *kṣaya*—vanquished.

TRANSLATION

Śrīvāsa Ṭhākura replied, "Anyone who takes Your holy name vanquishes ten million of his offenses immediately."

TEXT 97

ଅପରାଧ ନାହିଁ, କୈଲେ ଲୋକେର ନିଷାର ।
ସେ ତୋମା' ଦେଖିଲ, ତାର ଛୁଟିଲ ସଂସାର ॥ ୯୭ ॥

*aparādha nāhi, kaile lokera nistāra
ye tomā' dekhila, tāra chuṭila saṁsāra*

SYNONYMS

aparādha—offense; *nāhi*—did not; *kaile*—committed; *lokera*—of the people; *nistāra*—liberation; *ye*—anyone who; *tomā'*—You; *dekhila*—saw; *tāra*—his; *chuṭila*—became free; *saṁsāra*—material bondage.

TRANSLATION

"There was no offense in Your appearing as Nṛsirinhadeva. Rather, any man who saw You in that mood was immediately liberated from the bondage of material existence."

TEXT 98

ଏତ ବଲି' ଶ୍ରୀଵାସ କରିଲ ସେବନ ।
ଭୁଷ୍ଟ ହଣା ପ୍ରଭୁ ଆହିଲା ଆପନ-ଭବନ ॥ ୯୮ ॥

*eta bali' śrīvāsa karila sevana
tuṣṭa hañā prabhu āilā āpana-bhavana*

SYNONYMS

eta bali'—saying this; *śrīvāsa*—Śrīvāsa Ṭhākura; *karila*—did; *sevana*—worship; *tuṣṭa*—satisfied; *hañā*—becoming; *prabhu*—the Lord; *āilā*—came back; *āpana-bhavana*—in His own home.

TRANSLATION

After saying this, Śrīvāsa Ṭhākura worshiped the Lord, who was then greatly satisfied and returned to His own home.

TEXT 99

ଆର ମିଳ ଶିବଭକ୍ତ ଶିବଗୁଣ ଗାୟ ।
ପ୍ରଭୁର ଅଙ୍ଗମେ ନାଚେ, ଭମର ବାଜାୟ ॥ ୯୯ ॥

*āra dina śiva-bhakta śiva-guṇa gāya
prabhuro aṅgane nāce, ḍamaru bājāya*

SYNONYMS

āra dina—another day; *sīva-bhakta*—a devotee of Lord Śīva; *sīva-guṇa*—the qualities of Lord Śīva; *gāya*—chants; *prabhura*—of Lord Caitanya; *aṅgane*—in the courtyard; *nāce*—dances; *ḍamaru*—a kind of musical instrument; *bājāya*—plays on it.

TRANSLATION

On another day a great devotee of Lord Śīva, chanting of Lord Śīva's qualities, came to Lord Caitanya's house, where he began dancing in the courtyard and playing his ḍamaru [a musical instrument].

TEXT 100

ମହେସ-ଆବେଶ ହୈଲା ଶତୀର ନନ୍ଦନ ।
ତାର କୁଳେ ଚାପି ମୃତ୍ୟ କୈଳ ବହୁତଣ ॥ ୧୦୦ ॥

*maheśa-āveśa hailā śacīra nandana
tāra skandhe caḍi mṛty kaila bahu-kṣaṇa*

SYNONYMS

maheśa-āveśa—in the mood of Lord Śīva; *hailā*—became; *śacīra*—of mother Śacī; *nandana*—son; *tāra skandhe*—on his shoulder; *caḍi*—getting on; *mṛty*—dance; *kaila*—did; *bahu-kṣaṇa*—for a long time.

TRANSLATION

Then Lord Caitanya, adopting the mood of Lord Śīva, got on the man's shoulders, and thus they danced together for a long time.

PURPORT

Lord Caitanya Mahāprabhu adopted the mood of Lord Śīva, for He is Śīva also. According to the philosophy of *acintya-bhedābheda-tattva*, Lord Śīva is not different from Lord Viṣṇu, but still Lord Śīva is not Lord Viṣṇu, just as yogurt is nothing but milk and yet is not milk nevertheless. One cannot get the benefit of milk by drinking yogurt. Similarly, one cannot get salvation by worshiping Lord Śīva. If one wants salvation, one must worship Lord Viṣṇu. This is confirmed in *Bhagavad-gītā* (9.4). *Mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitāḥ*: everything is resting on the Lord, for everything is His potential energy, yet He is not everywhere. Lord Caitanya's adopting the mood of Lord Śīva is not extraordinary, but one should not therefore think that by worshiping Lord Śīva he is worshiping Lord Caitanya. That would be a mistake.

TEXT 101

ଆର ଦିନ ଏକ ଭିକୁକ ଆଇଲା ମାଗିତେ ।
ଅଛୁର ମୃତ୍ୟ ଦେଖି ମୃତ୍ୟ ଲାଗିଲ କରିତେ ॥ ୧୦୧ ॥

*āra dina eka bhikṣuka āīlā māgite
prabhura nṛtya dekhi nṛtya lāgila karite*

SYNONYMS

āra—another; *dina*—day; *eka*—one; *bhikṣuka*—beggar; *āīlā*—came; *māgite*—to beg; *prabhura*—of the Lord; *nṛtya*—dancing; *dekhi*—seeing; *nṛtya*—dancing; *lāgila*—began; *karite*—to perform.

TRANSLATION

On another day a mendicant came to beg alms from the Lord's house, but when he saw the Lord dancing, he also began to dance.

TEXT 102

ପ୍ରଭୁ-ମଜେ ନୃତ୍ୟ କରେ ପରମ ଉଲ୍ଲାସେ ।
ପ୍ରଭୁ ତାରେ ପ୍ରେମ ଦିଲ, ପ୍ରେମରସେ ଭାସେ ॥ ୧୦୨ ॥

*prabhu-saṅge nṛtya kare parama ullāse
prabhu tāre prema dila, prema-rase bhāse*

SYNONYMS

prabhu-saṅge—along with the Lord; *nṛtya kare*—was dancing; *parama*—very much; *ullāse*—in satisfaction; *prabhu*—the Lord; *tāre*—him; *prema*—love of Godhead; *dila*—delivered; *prema-rase*—in the mellow of love of God; *bhāse*—began to float.

TRANSLATION

He danced with the Lord because he was favored by love of Kṛṣṇa. Thus he flowed in the mellowness of love of Godhead.

TEXT 103

ଆର କିନେ ଜ୍ୟୋତିଷ ସର୍ବଜ୍ଞ ଏକ ଆଇଲ ।
ତାହାରେ ସମ୍ମାନ କରି' ପ୍ରଭୁ ଅଶ୍ଵ କୈଳ ॥ ୧୦୩ ॥

*āra dine jyotiṣa sarva-jñā eka āīla
tāhāre sammāna kari' prabhu praśna kaila*

SYNONYMS

āra dine—some other day; *jyotiṣa*—an astrologer; *sarva-jñā*—who knows everything; *eka*—one; *āīla*—came there; *tāhāre*—unto him; *sammāna kari'*—giving all honor; *prabhu*—the Lord; *praśna*—question; *kaila*—put.

TRANSLATION

On another day an astrologer came who was supposed to know everything—past, present and future. Thus Śrī Caitanya Mahāprabhu received him with all honor and put this question before him.

PURPORT

Brāhmaṇas generally used to become astrologers, Āyur-vedic physicians, teachers and priests. Although highly learned and respectable, such *brāhmaṇas* went from door to door to distribute their knowledge. A *brāhmaṇa* would first go to a householder's home to give information about the functions to be performed on a particular *tithi*, or date, but if there were sickness in the family, the family members would consult the *brāhmaṇa* as a physician, and the *brāhmaṇa* would give instruction and some medicine. Often, since the *brāhmaṇas* were expert in astrology, people would also be greatly inquisitive about their past, present and future.

Although the *brāhmaṇa* appeared at Lord Caitanya's house as a beggar, Lord Caitanya Mahāprabhu received him with great respect because he was a qualified *brāhmaṇa* who knew the astrological science perfectly. Although *brāhmaṇas* would go door to door just like beggars, they were honored as very respectable guests. This was the system in Hindu society five hundred years ago, during the time of Caitanya Mahāprabhu. This system was current even one hundred years ago; even fifty or sixty years ago, when we were children, such *brāhmaṇas* would visit householders like humble beggars, and people would derive great benefit from the mercy of such *brāhmaṇas*. The greatest benefit was that a householder could save a great deal of money from being spent on doctor bills because the *brāhmaṇas*, aside from explaining the past, present and future, could ordinarily cure all kinds of diseases simply by giving instructions and some medicine. Thus no one was bereft of the benefit of a first-class physician, astrologer and priest. The important members of ISKCON should give careful attention to our Dallas school, where children are being taught Sanskrit and English to become perfect *brāhmaṇas*. If they are actually trained as perfect *brāhmaṇas*, they can save society from rogues and ruffians; indeed, people can live happily under the protection of qualified *brāhmaṇas*. Therefore *Bhagavad-gītā* (4.13) gives special stress to the division of society (*cātur-varṇyaṁ mayā srṣṭam guṇa-karma-vibhāgaśaḥ*). Unfortunately some people are now claiming to be *brāhmaṇas* simply by birthright, with no qualifications. Therefore the entire society is in chaos.

TEXT 104

কে আছিলুঁ আমি পূর্বজন্মে কহ গণি' ।
গণিতে লাগিলা সর্বজ্ঞ অভুবাক্য শুনি' ॥ ১০৪ ॥

*ke āchiluṁ āmi pūrva-janme kaha gaṇi'
gaṇite lāgilā sarva-jñā prabhu-vākyā ūni'*

SYNONYMS

ke āchiluṁ āmi—who I was; *pūrva-janme*—in My previous birth; *kaha*—please say; *gaṇi'*—by your astrological calculation; *gaṇite*—to calculate; *lāgilā*—began; *sarva-jñā*—

a man who knows past, present and future; *prabhu-vākyā*—the words of Lord Caitanya; *śuni*—hearing.

TRANSLATION

"Please tell Me who I was in My previous birth," the Lord said. "Please tell Me by your astrological computations." Hearing the words of the Lord, the astrologer immediately began to calculate.

PURPORT

Through astrology one can know past, present and future. Modern western astronomers have no knowledge of the past or future, nor can they perfectly say anything about the present. Herein we find, however, that after hearing Śrī Caitanya Mahāprabhu's order, the astrologer immediately began his calculations. This was not a facade; he actually knew how to ascertain one's past life through astrology. A still existing treatise called the *Bṛhma-saṁhitā* describes a system by which anyone can immediately get information about what he was in the past and what he is going to be in the future. The *brāhmaṇas* who went door to door as if beggars had perfect command of such vast knowledge. Thus the highest knowledge was easily available even to the poorest man in society. The poorest man could inquire from an astrologer about his past, present and future, with no need for business agreements or exorbitant payments. The *brāhmaṇa* would give him all the benefit of his knowledge without asking remuneration, and the poor man, in return, would offer a handful of rice, or anything he had in his possession, to satisfy the *brāhmaṇa*. In a perfect human society, perfect knowledge in any science—medical, astrological, ecclesiastical and so on—is available even to the poorest man, with no anxiety over payment. In the present day, however, no one can get justice, medical treatment, astrological help or ecclesiastical enlightenment without money, and since people are generally poor, they are bereft of the benefits of all these great sciences.

TEXT 105

গণি' ধ্যানে দেখে সর্বজ্ঞ,—মহাজ্যোতির্ময়।
অনন্ত বৈকুণ্ঠ-ব্রহ্মাণ্ড—সবার আশ্রয় ॥ ১০৫ ॥

gani' *dhyāne* *dekhe sarva-jñā*,—*mahā-jyotirmaya*
ananta *vaikuṇṭha-brahmāṇḍa*—*sabāra āśraya*

SYNONYMS

gani'—by calculation; *dhyāne*—by meditation; *dekhe*—sees; *sarva-jñā*—knower of everything; *mahā-jyotirmaya*—highly effulgent body; *ananta*—unlimited; *vaikuṇṭha*—spiritual world; *brahmāṇḍa*—planets; *sabāra*—of all of them; *āśraya*—shelter.

TRANSLATION

Through calculation and meditation, the all-knowing astrologer saw the greatly effulgent body of the Lord, which is the resting place of all the unlimited Vaikuṇṭha planets.

PURPORT

Here we get some information of the Vaikuṇṭha world or spiritual world. Vaikuṇṭha means “without anxiety.” In the material world, everyone is full of anxiety, but another world, where there is no anxiety, is described in *Bhagavad-gītā*:

*paras tasmāt tu bhāvo 'nyo
 'vyakto 'vyaktatāt sanātanaḥ
 yaḥ sa sarveṣu bhūteṣu
 naśyatsu na vinaśyati*

“Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is.” (Bg. 8.20)

As there are many planets within the material world, there are many millions of planets, called Vaikuṇṭhalokas, in the spiritual world. All these Vaikuṇṭhalokas, or superior planets, rest on the effulgence of the Supreme Personality of Godhead. As stated in the *Brahma-saṁhitā* (*yasya prabhā prabhavato jagadāṇḍa-koṣi*), the Brahman effulgence emanating from the body of the Supreme Lord creates innumerable planets in both the spiritual and material worlds; thus these planets are creations of the Supreme Personality of Godhead. The astrologer saw Śrī Caitanya Mahāprabhu to be the very same Personality of Godhead. We can just imagine how learned he was, yet he was traveling door to door, just like an ordinary beggar, for the highest benefit of human society.

TEXT 106

**পরমতত্ত্ব পরাব্রহ্ম, পরমাইশ্বর !
 দেখি' প্রভুর মূর্তি সর্বজ্ঞ হইল কঁাকড় ॥ ১০৬ ॥**

*parama-tattva, para-brahma, parama-iśvara
 dekhi' prabhura mūrti sarva-jña ha-ila phāṇphara*

SYNONYMS

parama-tattva—the Supreme Truth; *para-brahma*—the Supreme Brahman; *parama-iśvara*—the Supreme Lord; *dekhi'*—seeing; *prabhura*—of the Lord; *mūrti*—form; *sarva-jña*—the all-knowing astrologer; *ha-ila*—became; *phāṇphara*—confused.

TRANSLATION

Seeing Lord Caitanya Mahāprabhu to be the same Absolute Truth, the Supreme Brahman, the Personality of Godhead, the astrologer was confused.

PURPORT

Herein it is clearly indicated that the Absolute Truth, the Supreme Brahman, is, in the ultimate issue, the Supreme Personality of Godhead. Therefore a person is the

beginning of all things. As confirmed in *Bhagavad-gītā* (10.8), *mattaḥ sarvam pravartate*: everything begins from the Supreme Personality of Godhead. The Supreme Lord is the supreme living entity. Therefore whatever exists, whether matter or spirit, is all but an emanation from the Supreme Person or supreme life. The modern scientists' theory that life begins from matter is nonsense. Both matter and life begin from life. Unfortunately the scientists do not know this scientific fact; they are drifting in the darkness of their so-called knowledge.

TEXT 107

বলিতে মা পারে কিছু, মৌন হইল ।
প্রভু পুনঃ প্রশ্ন কৈল, কহিতে লাগিল ॥ ১০৭ ॥

*balite nā pāre kichu, mauna ha-ila
prabhu punaḥ praśna kaila, kahite lāgila*

SYNONYMS

balite—to say; *nā pāre*—is not able; *kichu*—anything; *mauna*—silent; *ha-ila*—became; *prabhu*—the Lord; *punaḥ*—again; *praśna*—question; *kaila*—put; *kahite*—to speak; *lāgila*—began.

TRANSLATION

Struck with wonder, the astrologer remained silent, unable to speak. But when the Lord again put the question before him, he replied as follows.

TEXT 108

পূর্বজন্মে ছিলা তুমি জগৎ-আশ্রয় ।
পরিপূর্ণ ভগবান्—সর্ববৰ্যময় ॥ ১০৮ ॥

*pūrva-janme chilā tumi jagat-āśraya
paripūrṇa bhagavān—sarvaśvaryamaya*

SYNONYMS

pūrva-janme—in the previous birth; *chilā*—were; *tumi*—You; *jagat*—universe; *āśraya*—shelter; *paripūrṇa*—with full potencies; *bhagavān*—the Supreme Personality of Godhead; *sarva-aiśvaryamaya*—full of all opulences.

TRANSLATION

"My dear sir, in Your previous birth You were the shelter of all creation, the Supreme Personality of Godhead, full of all opulences.

TEXT 109

ପୁରେ ହୈଛେ ଛିଲା ତୁମି ଏବେହ ମେଳପ ।
ଦ୍ଵାରିଜେମ ନିତ୍ୟାନନ୍ଦ—ତୋମାର ସରୂପ ॥ ୧୦୯ ॥

*pūrve yaiche chilā tumi ebeha se-rūpa
durvijñeya nityānanda—tomāra svarūpa*

SYNONYMS

pūrve—in the past; *yaiche*—as much as; *chilā*—You were; *tumi*—You; *ebe ha*—now also; *se-rūpa*—the same thing; *durvijñeya*—inconceivable; *nityānanda*—eternal happiness; *tomāra*—Your; *svarūpa*—identity.

TRANSLATION

“You are now the same Personality of Godhead that You were in Your previous birth. Your identity is inconceivable eternal happiness.”

PURPORT

By the power of astrological science one can even ascertain the position of the Supreme Personality of Godhead. Everything is to be identified by its symptoms. The Supreme Personality of Godhead is identified by the symptoms mentioned in the śāstras. It is not that anyone and everyone can become God without proof from śāstras.

TEXT 110

ପ୍ରଭୁ ହୀଁ’ କୈଲା,— ତୁମି କିଛୁ ନା ଜାନିଲା ।
ପୁରେ ଆମି ଆଚିଲାଙ୍କ ଜାତିତେ ଗୋଯାଲା ॥ ୧୧୦ ॥

*prabhu hāsi’ kailā,—tumi kichu nā jānilā
pūrve āmi āchilāñc jātite goyālā*

SYNONYMS

prabhu—the Lord; *hāsi’*—smiling; *kailā*—said; *tuml*—you; *kichu*—anything; *nā*—not; *jānilā*—know; *pūrve*—in the past; *āmi*—I; *āchilāñc*—was; *jātite*—by caste; *goyālā*—cowherd.

TRANSLATION

When the astrologer was speaking so highly of Him, Śrī Caitanya Mahāprabhu stopped him and began to smile. “My dear sir,” He said, “I think you do not know very clearly what I was, for I know that in My previous birth I was a cowherd boy.

TEXT 111

ଗୋପଗୃହେ ଅଞ୍ଚଳ ଛିଲ, ଗାଭୀର ରାଧାଲ ।
ମେହି ପୁଣ୍ୟ ହୈଲାଙ୍କ ଏବେ ଆଜଣ-ଛାଓଯାଲ ॥ ୧୧୧ ॥

*gopa-grhe janma chila, gābhīra rākhāla
sei puṇye hailān̄ ebe brāhmaṇa-chāoyāla*

SYNONYMS

gopa-grhe—in the house of a cowherd; *janma*—birth; *chila*—there was; *gābhīra*—of the cows; *rākhāla*—protector; *sei puṇye*—by those pious activities; *hailān̄*—became; *ebe*—now; *brāhmaṇa*—of a *brāhmaṇa*; *chāoyāla*—son.

TRANSLATION

“In My last birth I was born in the family of cowherd men, and I gave protection to the calves and cows. Because of such pious activities, I have now become the son of a *brāhmaṇa*.”

PURPORT

The words of Lord Caitanya Mahāprabhu, the greatest authority, herein clearly indicate that one becomes pious simply by keeping cows and protecting them. Unfortunately, people have become such rascals that they do not even care about the words of an authority. People generally consider cowherd men lowly members of society, but herein Caitanya Mahāprabhu confirms that they are so pious that in their next lives they are going to be *brāhmaṇas*. The caste system has a specific purpose. If this scientific system is followed, human society will get the greatest benefit. Heeding this instruction by the Lord, people should serve cows and calves and in return get ample quantities of milk. There is no loss in serving the cows and calves, but modern human society has become so degraded that instead of giving protection to the cows and serving them, people are killing them. How can they expect peace and prosperity in human society while committing such sinful activities? It is impossible.

TEXT 112

**সর্বজ্ঞ কহে আমি তাহা ধ্যানে দেখিলাম।
তাহাতে ঐশ্বর্য দেখি' ফঁকন হইলাম। ॥ ১১২ ॥**

*sarva-jñā kahe āmi tāhā dhyāne dekhilān̄
tāhāte aiśvarya dekhi' phāṇphara ha-ilān̄*

SYNONYMS

sarva-jñā—the all-knowing astrologer; *kahe*—says; *āmi*—I; *tāhā*—that; *dhyāne*—in meditation; *dekhilān̄*—saw; *tāhāte*—there; *aiśvarya*—opulence; *dekhi'*—by seeing; *phāṇphara*—confused; *ha-ilān̄*—became.

TRANSLATION

The astrologer said, “What I saw in meditation was full of opulence, and therefore I was confused.

PURPORT

It appears that the astrologer not only was a knower of past, present and future through astrological calculation, but was a great meditator as well. Therefore he was a great devotee and could see Lord Caitanya Mahāprabhu to be the same personality as Kṛṣṇa. He was puzzled, however, about whether Kṛṣṇa and Śrī Caitanya Mahāprabhu were actually the same person.

TEXT 113

সেইরূপে এইরূপে দেখি একাকার ।
কভু ভেদ দেখি, এই মায়ায় তোমার ॥ ১১৩ ॥

*sei-rūpe ei-rūpe dekhi ekākāra
kabhu bheda dekhi, ei māyāya tomāra*

SYNONYMS

sei-rūpe—in that form; *ei-rūpe*—in this form; *dekhi*—I see; *eka-ākāra*—one form; *kabhu*—sometimes; *bheda*—difference; *dekhī*—I see; *ei*—this; *māyāya tomāra*—Your *māyā*.

TRANSLATION

“I am certain that Your form and the form I saw in my meditation are one and the same. If I see any difference, this is an act of Your illusory energy.”

PURPORT

Śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya: in the vision of a perfect devotee, Lord Caitanya Mahāprabhu is a combination of Rādhā and Kṛṣṇa. One who sees Lord Caitanya to be different from Kṛṣṇa is under the illusory energy of the Lord. It appears that the astrologer was already an advanced devotee, and when he came into the presence of the Supreme Lord Śrī Caitanya Mahāprabhu, he became perfectly self-realized and could see that the Supreme Personality of Godhead Kṛṣṇa and Śrī Caitanya Mahāprabhu are one and the same Supreme Person.

TEXT 114

যে হও, সে হও তুমি, তোমাকে নমস্কার ।
ঐশু ভারে প্রেম দিয়া কৈল পুরস্কার ॥ ১১৪ ॥

*ye hao, se hao tumi, tomāke namaskāra
prabhu tāre prema diyā kaila puraskāra*

SYNONYMS

ye hao—whatever You are; *se hao tumi*—whatever You may be; *tomāke*—unto You; *namaskāra*—my obeisances; *prabhu*—the Lord; *tāre*—unto him; *prema*—love of Godhead; *diyā*—delivered; *kaila*—did; *puraskāra*—honor.

TRANSLATION

The all-knowing astrologer concluded: “Whatever You may be or whoever You may be, I offer my respectful obeisances unto You!” By His causeless mercy, the Lord then gave him love of Godhead, thus rewarding him for his service.

PURPORT

The incident of Lord Caitanya’s meeting the all-knowing astrologer is not mentioned in the *Caitanya-bhāgavata*, but we cannot therefore say that it did not take place. On the contrary, we must accept the statement of Kṛṣṇadāsa Kavirāja Gosvāmī that whatever the *Caitanya-bhāgavata* did not mention he has especially mentioned in *Caitanya-caritāmṛta*.

TEXT 115

এক দিন প্রভু বিষ্ণুমণ্ডপে বসিলା ।
‘মধু আম’, ‘মধু আন’ বলেন ভাকিলା ॥ ১১৫ ॥

*eka dina prabhu viṣṇu-maṇḍape vasiyā
'madhu āma', 'madhu āna' balena dākīyā*

SYNONYMS

eka dina—one day; *prabhu*—the Lord; *viṣṇu-maṇḍape*—in the corridor of a Viṣṇu temple; *vasiyā*—sitting; *madhu āma*—bring honey; *madhu āna*—bring honey; *balena*—says; *dākīyā*—calling loudly.

TRANSLATION

One day the Lord sat down in the corridor of a Viṣṇu temple and began calling very loudly, “Bring some honey! Bring some honey!”

TEXT 116

নিত্যানন্দ-গোসাঙ্গি প্রভুর আবেশ জানিল ।
গঙ্গাজল-পাত্র আনি’ সম্মুখে ধরিল ॥ ১১৬ ॥

*nityānanda-gosāñi prabhura āveśa jānila
gaṅgā-jala-pātra āni' sammukhe dharila*

SYNONYMS

nityānanda-gosāñi—Lord Nityānanda Prabhu; *prabhura*—of the Lord; *āveśa*—ecstasy; *jānila*—could understand; *gaṅgā-jala*—Ganges water; *pātra*—pot; *āni'*—bringing; *sammukhe*—in front; *dharila*—placed it.

TRANSLATION

Nityānanda Prabhu Gosāñi, understanding the ecstatic mood of Śrī Caitanya Mahāprabhu, brought a pot of Ganges water as a token and put it before Him.

TEXT 117

জল পান করিয়া মাটে হঞ্চিৎ বিহুল ।
যমুনাকৰ্ত্তব্য-লীলা দেখেন সকল ॥ ১১৭ ॥

*jala pāna kariyā nāce hañā vihvala
yamunā-karṣaṇa-līlā dekhaye sakala*

SYNONYMS

jala—water; *pāna kariyā*—after drinking; *nāce*—dances; *hañā*—becoming; *vihvala*—ecstatic; *yamunā-karṣaṇa*—attracting the River Yamunā; *līlā*—pastimes; *dekhaye*—sees; *sakala*—everyone.

TRANSLATION

After drinking the water, Lord Caitanya became so ecstatic that He began to dance. Thus everyone saw the pastime of attracting the River Yamunā.

PURPORT

Yamunākarṣaṇa-līlā is the pastime of attracting Yamunā. One day, Śrī Baladeva wanted the Yamunā River to come before Him, and when the River Yamunā refused, He took His plow, wanting to dig a canal so that Yamunā would be obliged to come there. Since Śrī Caitanya Mahāprabhu is the original form of Baladeva, in His ecstasy He asked everyone to bring honey. In this way, all the devotees standing there saw the *yamunākarṣaṇa-līlā*. In this *līlā*, Baladeva was accompanied by His girl friends. After drinking a honey beverage called *Vārunī*, He wanted to jump in the Yamunā and swim with the girls. It is stated in *Śrīmad-Bhāgavatam* (10.65.25-30,33) that Lord Baladeva asked Yamunā to come near, and when the river disobeyed the order of the Lord, He became angry and thus wanted to snatch her near to Him with His plow. Yamunā, however, very much afraid of Lord Balarāma's anger, immediately came and surrendered unto Him, praying to the Lord, the Supreme Personality of Godhead, and admitting her fault. She was then excused. This is the sum and substance of the *yamunākarṣaṇa-līlā*. The incident is also described in the prayer of Jayadeva Gosvāmī concerning the ten incarnations:

*vahasi vapusī viśade vasanāṁ jaladābhāṁ
halahati-bhīti-milita-yamunābhāṁ
keśava dhṛta-haladhara-rūpa jaya jagadīśa hare*

TEXT 118

মহামন্ত্র-গতি বলদেব-অশুকার ।
আচার্য শেখের তৰে দেখে রামাকার ॥ ১১৮ ॥

*mada-matta-gati baladeva-anukāra
ācārya śekhara tāñre dekhe rāmākāra*

SYNONYMS

mada-matta—being intoxicated by drinking Vāruṇī; *gati*—movement; *baladeva*—Lord Baladeva; *anukāra*—imitating; *ācārya*—Advaita Ācārya; *śekhara*—at the head; *tāñre*—Him; *dekhe*—sees; *rāma-ākāra*—in the form of Balarāma.

TRANSLATION

When the Lord, in His ecstasy of Baladeva, was moving as if intoxicated by the beverage, Advaita Ācārya, the chief of the ācāryas [ācārya śekhara], saw Him in the form of Balarāma.

TEXT 119

বনমালী আচার্য দেখে শোণার লাঙল ।
সবে মিলি' নৃত্য করে আবেশে বিহ্বল ॥ ১১৯ ॥

*vanamālī ācārya dekhe soñāra lāṅgala
sabe mili' nrtya kare āveše vihvala*

SYNONYMS

vanamālī ācārya—of the name Vanamālī Ācārya; *dekhe*—sees; *soñāra*—made of gold; *lāṅgala*—plow; *sabe*—all; *mili'*—meeting together; *nrtya*—dance; *kare*—perform; *āveše*—in ecstasy; *vihvala*—overwhelmed.

TRANSLATION

Vanamālī Ācārya saw a golden plow in the hand of Balarāma, and the devotees all assembled together and danced, overwhelmed by ecstasy.

TEXT 120

এইমত নৃত্য হইল চারি প্রহর ।
সংক্ষয় গঙ্গাস্নান করি' সবে গোলা ঘর ॥ ১২০ ॥

*ei-mata nrtya ha-ila cāri prahara
sandhyāya gaṅgā-snāna kari' sabe gelā ghara*

SYNONYMS

ei-mata—in this way; *nrtya*—dancing; *ha-ila*—was performed; *cāri*—four; *prahara*—a period of time lasting three hours; *sandhyāya*—in the evening; *gaṅgā-snāna*—taking bath in the Ganges; *kari'*—finishing; *sabe*—all; *gelā*—returned; *ghara*—home.

TRANSLATION

In this way they danced continuously for twelve hours, and in the evening they all took bath in the Ganges and then returned to their homes.

TEXT 121

**ନଗରିଆ ଲୋକେ ପ୍ରଭୁ ସବେ ଆଜ୍ଞା ଦିଲା ।
ଘରେ ଘରେ ସଂକିର୍ତ୍ତନ କରିତେ ଲାଗିଲା ॥ ୧୨୧ ॥**

*nagariyā loke prabhu yabe ājñā dilā
ghare ghare saṅkīrtana karite lāgilā*

SYNONYMS

nagariyā—citizens; *loke*—all the people; *prabhu*—the Lord; *yabe*—when; *ājñā*—order; *dilā*—gave; *ghare* *ghare*—in each and every home; *saṅkīrtana*—chanting of the Hare Kṛṣṇa mantra; *karite*—to perform; *lāgilā*—began.

TRANSLATION

The Lord ordered all the citizens of Navadvīpa to chant the Hare Kṛṣṇa mantra, and in each and every home they began performing saṅkīrtana regularly.

TEXT 122

**‘ହରାୟେ ନମଃ, କୃଷ୍ଣ ଯାଦବାୟ ନମଃ ।
ଗୋପାଳ ଗୋଵିନ୍ଦ ରାମ ଶ୍ରୀମଧୁସୁଦନ’ ॥ ୧୨୨ ॥**

*'haraye namaḥ, kṛṣṇa yādavāya namaḥ
gopāla govinda rāma Śrī-madhusūdana'*

SYNONYMS

haraye namaḥ—I offer my respectful obeisances to Lord Hari; *kṛṣṇa*—O Kṛṣṇa; *yādavāya*—unto the descendant of the Yadu dynasty; *namaḥ*—all obeisances; *gopāla*—of the name Gopāla; *govinda*—of the name Govinda; *rāma*—of the name Rāma; *Śrī-madhusūdana*—of the name Śrī Madhusūdana.

TRANSLATION

[All the devotees sang this popular song along with the Hare Kṛṣṇa mahā-mantra.]
“Haraye namaḥ, kṛṣṇa yādavāya namaḥ/ gopāla govinda rāma Śrī-madhusūdana.”

TEXT 123

ଶୁଦ୍ଧ-କରତାଳ ସଂକୀର୍ତ୍ତମ-ମହାଘନି ।
 ‘ହରି’ ‘ହରି’-ଘନି ବିନା ଅଞ୍ଚ ନାହିଁ ଶୁଣି ॥ ୧୨୩ ॥

*mṛdaṅga-karatāla saṅkīrtana-mahādhvani
 'hari' 'hari'-dhvani vinā anya nāhi śuni*

SYNONYMS

mṛdaṅga—drum; *karatāla*—hand bells; *saṅkīrtana*—chanting of the holy name of the Lord; *mahā-dhvani*—great vibration; *hari*—the Lord; *hari*—the Lord; *dhvani*—sound; *vinā*—except; *anya*—another; *nāhi*—not; *śuni*—one can hear.

TRANSLATION

When the *saṅkīrtana* movement thus started, no one in Navadvīpa could hear any other sound than the words “Hari! Hari!” and the beating of the *mṛdaṅga* and clashing of hand bells.

PURPORT

The International Society for Krishna Consciousness now has its world center in Navadvīpa, Māyāpur. The managers of this center should see that twenty-four hours a day there is chanting of the holy names of the Hare Kṛṣṇa *mahā-mantra*, with the addition of *haraye namaḥ, kṛṣṇa yādavāya namaḥ*, for this song was a favorite of Śrī Caitanya Mahāprabhu. But all such *saṅkīrtana* must be preceded by the chanting of the holy names of the five *tattvas*—Śrī-kṛṣṇa-caitanya *prabhu nityānanda* Śrī-*advaita gadādhara* Śrīvāsādi-gaura-bhakta-vṛnda. We are already accustomed to chant these two mantras—Śrī-kṛṣṇa-caitanya *prabhu nityānanda* Śrī-*advaita gadādhara* Śrīvāsādi-gaura-bhakta-vṛnda and Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Now, after these, the other two lines—namely, *haraye namaḥ, kṛṣṇa yādavāya namaḥ/ gopāla govinda rāma Śrī-madhusūdana*—should be added, especially in Māyāpur. Chanting of these six lines should go on so perfectly well that no one there hears any other vibration than the chanting of the holy names of the Lord. That will make the center spiritually all-perfect.

TEXT 124

ଶୁନିଆ ସେ କ୍ରୂଢ଼ ହୈଲ ସକଳ ସବନ ।
 କାଜୀ-ପାଶେ ଆସି' ସବେ କୈଲ ନିବେଦନ ॥ ୧୨୪ ॥

*śuniyā ye kruddha haila sakala yavana
 kōjī-pāše āsi' sabe kaila nivedana*

SYNONYMS

śuniyā—by hearing; *ye*—that; *kruddha*—angry; *haila*—became; *sakala*—all; *yavana*—Mohammedans; *kājī-pāše*—in the court of the Kazi, or magistrate; *āsi'*—coming; *sabe*—all; *kaila*—made; *nivedana*—petition.

TRANSLATION

Hearing the resounding vibration of the Hare Kṛṣṇa mantra, the local Mohammedans, greatly angry, submitted a complaint to the Kazi.

PURPORT

The *phaujadāra*, or city magistrate, was called the *kājī* (Kazi). The *jamidāras* (Zamindars), or landholders (*māṇḍalerās*), levied taxes on the land, but keeping law and order and punishing criminals was the duty entrusted to the Kazi. Both the Kazi and the landholders were under the control of the governor of Bengal, which at that time was known as Subā-bāṅgālā. The districts of Nadia, Islāmpura and Bāgoyāna were all under the Zamindar named Hari Hoḍa or his descendant known as Kṛṣṇadāsa Hoḍa. It is said that Chand Kazi was the spiritual master of Nawab Hussain Shah. According to one opinion his name was Maulānā Sirājuddina, and according to another his name was Habibara Rahamāna. Descendants of Chand Kazi are still living in the vicinity of Māyāpur. People still go see the tomb of Chand Kazi, which is underneath a *campaka* tree and is known as Chand Kazi's *śamādhi*.

TEXT 125

କ୍ରୋଧେ ସନ୍ଧ୍ୟାକାଳେ କାଜୀ ଏକ ଘରେ ଆହେଲ ।
ମୂଦନ ତାଙ୍ଗିଆ ଲୋକେ କହିତେ ଲାଗିଲ ॥ ୧୨୫ ॥

*krodhe sandhyā-kāle kājī eka ghare āila
mṛdaṅga bhāṅgiyā loke kahite lāgilā*

SYNONYMS

krodhe—in anger; *sandhyā-kāle*—in the evening; *kājī*—the Chand Kazi; *eka ghare*—in one home; *āila*—came; *mṛdaṅga*—drum; *bhāṅgiyā*—breaking; *loke*—unto the people; *kahite*—to speak; *lāgilā*—began.

TRANSLATION

Chand Kazi angrily came to one home in the evening, and when he saw Kīrtana going on, he broke a mṛdaṅga and spoke as follows.

TEXT 126

ଏତକାଳ କେହ ନାହିଁ କୈଳ ହିମୁଶାନି ।
ଏବେ ସେ ଉତ୍ତମ ଚାଲାଓ କାର ବଳ ଆନି ॥ ୧୨୬ ॥

*eta-kāla keha nāhi kaila hinduyāni
ebe ye udyama cālāo kāra bala jāni'*

SYNONYMS

eta-kāla—so long; *keha*—anyone; *nāhi*—not; *kaila*—performed; *hinduyāni*—regulative principles of the Hindus; *ebe*—now; *ye*—that; *udyama*—endeavor; *cālāo*—you propagate; *kāra*—whose; *bala*—strength; *jāni*'—I want to know.

TRANSLATION

"For so long you did not follow the regulative principles of the Hindu religion, but now you are following them with great enthusiasm. May I know by whose strength you are doing so?

PURPORT

It appears that from the aggression of Vaktyāra Khiliji in Bengal until the time of Chand Kazi, Hindus, or the followers of the Vedic principles, were greatly suppressed. Like the Hindus in present-day Pakistan, practically no one could execute the Hindu religious principles freely. Chand Kazi referred to this condition of Hindu society. Formerly the Hindus had not been straightforward in executing their Hindu principles, but now they were freely chanting the Hare Kṛṣṇa *mahā-mantra*. Therefore it must have been by the strength of someone else that they were so daring.

Actually, that was the fact. Although the members of the so-called Hindu society had followed the social customs and formulas, they had practically forgotten to execute their religious principles strictly. But with the presence of Śrī Caitanya Mahāprabhu they actually began following the regulative principles according to His order. That order is still existing, and anywhere and everywhere, in all parts of the world, one can execute it. That order is to become a spiritual master under the direction of Śrī Caitanya Mahāprabhu by following the regulative principles, chanting daily at least sixteen rounds of the Hare Kṛṣṇa *mahā-mantra*, and preaching the cult of Kṛṣṇa consciousness all over the world. If we adhere to the order of Śrī Caitanya Mahāprabhu, we shall get spiritual strength without a doubt, and we shall be free to preach this cult of the Hare Kṛṣṇa movement and not be hampered by anyone.

TEXT 127

কেহ কীর্তন না করিহ সকল বগড়ে ।
আজি আমি ক্ষমা করি' যাইতেছোঁ ঘরে ॥ ১২৭ ॥

*keha kirtana nā kariha sakala nagare
āji āmi kṣamā kari' yāitechoñ ghere*

SYNONYMS

keha—anyone; *kirtana*—chanting of the Hare Kṛṣṇa *mahā-mantra*; *nā*—do not; *kariha*—perform; *sakala nagare*—in the whole town; *āji*—today; *āmi*—I; *kṣamā kari'*—excusing; *yāitechoñ*—am returning; *ghare*—home.

TRANSLATION

“No one should perform saṅkīrtana on the streets of the city. Today I am excusing the offense and returning home.

PURPORT

Such orders stopping *saṅkīrtana* in the streets of the world's great cities have been imposed upon members of the Hare Kṛṣṇa movement. We have hundreds of centers all over the world, and we have been specifically persecuted in Australia. In most cities of the western world we have been arrested many times by the police, but we are nevertheless executing the order of Śrī Caitanya Mahāprabhu by chanting on the streets of all the important cities, like New York, London, Chicago, Sydney, Melbourne, Paris and Hamburg. We must remember that such incidents took place in the past, five hundred years ago, and the fact that they are still going on indicates that our *saṅkīrtana* movement is really authorized, for if *saṅkīrtana* were an insignificant material affair, demons would not object to it. The demons of the time tried to obstruct the *saṅkīrtana* movement started by Śrī Caitanya Mahāprabhu. Similar demons are trying to obstruct the *saṅkīrtana* movement we are executing all over the world, and this proves that our *saṅkīrtana* movement is still pure and genuine, following in the footsteps of Śrī Caitanya Mahāprabhu.

TEXT 128

ଆର ସଦି କୌରନ କରିତେ ଲାଗ ପାଇମୁ ।
ସରସ ଦଶ୍ମିରା ତାର ଜାତି ସେ ଲାଇମୁ ॥ ୧୨୮ ॥

*āra yadi kīrtana karite lāga pāimu
sarvasva dañḍiyā tāra jāti ye la-imu*

SYNONYMS

āra—again; yadi—if; kīrtana—chanting of the Hare Kṛṣṇa mahā-mantra; karite—to do; lāga—contact; pāimu—I shall take; sarva-sva—all possessions; dañḍiyā—chastising; tāra—his; jāti—caste; ye—that; la-imu—I shall take.

TRANSLATION

“The next time I see someone performing such saṅkīrtana, certainly I shall chastise him by not only confiscating all his property but also converting him into a Mohammedan.”

PURPORT

To convert a Hindu into a Mohammedan was an easy affair in those days. If a Mohammedan simply sprinkled water on the body of a Hindu, it was supposed that the Hindu had already become a Mohammedan. During the transition of the British in Bangladesh during the last Hindu-Muslim riots, many Hindus were converted into

Mohammedans by having cows' flesh forcibly pushed into their mouths. Hindu society was so rigid at the time of Lord Caitanya that if a Hindu were converted into a Mohammedan, there was no chance of his being reformed. In this way the Mohammedan population in India increased. None of the Mohammedans came from outside; social customs somehow or other forced Hindus to become Mohammedans, with no chance of returning to Hindu society. Emperor Aurangzeb also inaugurated a tax that Hindus had to pay because of their being Hindus. Thus all the poor Hindus of the lower class voluntarily became Mohammedans to avoid the tax. In this way the Mohammedan population in India increased. Chand Kazi threatened to convert the people into Mohammedans by the simple process of sprinkling water on their bodies.

TEXT 129

এত বলি' কাজী গেল,— নগরিয়া লোক ।
প্রভু-স্থানে নিবেদিল পান্না বড় শোক ॥ ১২৯ ॥

*eta bali' kājī gela,—nagariyā loka
prabhu-sthāne nivedila pāñā baḍa ūoka*

SYNONYMS

eta bali'—thus saying; *kājī*—the magistrate; *gela*—returned; *nagariyā loka*—the citizens in general; *prabhu-sthāne*—before the Lord; *nivedila*—submitted; *pāñā*—getting; *bada*—very much; *ūoka*—shock.

TRANSLATION

After saying this, the Kazi returned home, and the devotees, greatly shocked that they were forbidden to chant Hare Kṛṣṇa, submitted their grief to Lord Caitanya Mahāprabhu.

TEXT 130

প্রভু আজ্ঞা দিল—যাহ করহ কীর্তন ।
মুণি সংহারিমু আজি সকল ঘবন ॥ ১৩০ ॥

prabhu ājñā dila—*yāha karaha kīrtana*
muñi saṁhārimu āji sakala yavana

SYNONYMS

prabhu—the Lord; *ājñā dila*—ordered; *yāha*—go; *karaha*—and perform; *kīrtana*—*saṅkīrtana*, chanting of the Hare Kṛṣṇa *mahā-mantra*; *muñi*—I; *saṁhārimu*—shall kill; *āji*—today; *sakala*—all; *yavana*—the Mohammedans.

TRANSLATION

Lord Caitanya ordered, "Go perform *saṅkīrtana*! Today I shall kill all the Mohammedans!"

PURPORT

Gandhi is known for having started the movement of nonviolent civil disobedience in India, but about five hundred years before him, Śrī Caitanya Mahāprabhu started His movement of nonviolent civil disobedience to the order of Chand Kazi. It is not necessary to commit violence to stop the opposition from hindering a movement, for one can kill their demoniac behavior with reason and argument. Following in the footsteps of Lord Caitanya Mahāprabhu, whenever there are obstacles the Hare Kṛṣṇa movement should kill the opposition with reason and argument and thus stop their demoniac behavior. If we became violent in every case, it would be difficult for us to manage our affairs. We should therefore follow in the footsteps of Lord Caitanya Mahāprabhu, who disobeyed the order of Chand Kazi but subdued him with reason and argument.

TEXT 131

ঘৰে গিয়া সব লোক করম্বে কীর্তন ।
কাজীৱ ভয়ে স্বচ্ছন্দ নহে, চমকিত মন ॥ ১৩১ ॥

*ghare guyā saba loka karaye kīrtana
kājīra bhaye svacchanda nahe, camakita mana*

SYNOMYMS

ghare guyā—returning home; *saba*—all; *loka*—citizens; *karaye*—performed; *kīrtana*—*saṅkīrtana*; *kājīra*—of the Kazi; *bhaye*—from fear; *svacchanda*—carefree; *nahe*—not; *camakita*—always full of anxieties; *mana*—the mind.

TRANSLATION

Returning home, all the citizens began performing saṅkīrtana, but because of the order of the Kazi, they were not carefree but always full of anxiety.

TEXT 132

তা-সভাৰ অন্তৰে ভয় প্ৰভু মনে আমি ।
কহিতে লাগিলା লোকে শীଘ্ৰ ডাকি' আমি' ॥ ১৩২ ॥

*tā-sabhāra antare bhaya prabhu mane jāni
kahite lāgilā loke śīghra dāki' āni'*

SYNOMYMS

tā-sabhāra—of all of them; *antare*—in the mind; *bhaya*—fear; *prabhu*—the Lord; *mane*—in the mind; *jāni*—understanding; *kahite*—to speak; *lāgilā*—began; *loke*—to the people; *śīghra*—very soon; *dāki'*—calling; *āni'*—bringing them.

TRANSLATION

Understanding the anxiety within the people's minds, the Lord called them together and spoke to them as follows.

TEXT 133

ନଗରେ ନଗରେ ଆଜି କରିମୁ କୀର୍ତ୍ତନ ।
ସନ୍ଧ୍ୟାକାଳେ କର ସଙ୍କେ ନଗର-ମଞ୍ଚନ ॥ ୧୩୩ ॥

*nagare nagare ājī karimu kīrtana
sandhyā-kāle kara sabhe nagara-maṇḍana*

SYNONYMS

nagare—from town; *nagare*—to town; *ājī*—today; *karimu*—I shall perform; *kīrtana*—chanting of the Hare Kṛṣṇa *mahā-mantra*; *sandhyā-kāle*—in the evening; *kara*—do; *sabhe*—all; *nagara*—of the city; *maṇḍana*—decoration.

TRANSLATION

"In the evening I shall perform saṅkīrtana in each and every town. Therefore you should all decorate the city in the evening.

PURPORT

At that time, Navadvīpa was composed of nine small cities, so the words *nagare* *nagare* are significant. Śrī Caitanya Mahāprabhu wanted to perform *kīrtana* in each of these neighboring towns. He ordered the city decorated for the function.

TEXT 134

ସନ୍ଧ୍ୟାତେ ଦେଉଠି ମବେ ଜାଲ ଘରେ ଘରେ ।
ଦେଖ, କୋନ କାଜି ଆସି' ମୋରେ ମାନା କରେ ॥ ୧୩୪ ॥

*sandhyātē deuṭī saba jvāla ghare ghare
dekha, kona kājī āsi' more mānā kare*

SYNONYMS

sandhyātē—in the evening; *deuṭi*—lamps; *sabe*—everyone; *jvāla*—light up; *ghare* *ghare*—in each and every home; *dekha*—just wait and see; *kona*—which kind; *kājī*—magistrate; *āsi*'—coming; *more*—unto Me; *mānā kare*—orders Me to stop.

TRANSLATION

"In the evening, burn torchlights in every home. I shall give protection to everyone. Let us see what kind of Kazi comes to stop our kīrtana."

TEXT 135

এত কহি' সঞ্চাকালে চলে গৌররায় ।
কীর্তনের কৈল প্রভু তিনি সম্প্রদায় ॥ ১৩৭ ॥

*eta kahi' sandhyā-kāle cale gaurarāya
kīrtanera kaila prabhu tina sampradāya*

SYNONYMS

eta kahi'—saying this; *sandhyā-kāle*—in the evening; *cale*—went out; *gaura-rāya*—Gaurasundara; *kīrtanera*—of performing *saṅkīrtana*; *kaila*—made; *prabhu*—the Lord; *tina*—three; *sampradāya*—parties.

TRANSLATION

In the evening Lord Gaurasundara went out and formed three parties to perform *kīrtana*.

PURPORT

This is a scheme for performing *kīrtana* in a procession. During Śrī Caitanya Mahāprabhu's time, one party was composed of twenty-one men: four people playing *mṛdaṅgas*, one leading the chanting, and sixteen others striking *karatālas*, responding to the leading chanter. If many men join the *saṅkīrtana* movement, they may follow in the footsteps of Śrī Caitanya Mahāprabhu and form different parties according to the time and the number of men available.

TEXT 136

আগে সম্প্রদায়ে নৃত্য করে হরিদাস ।
মধ্যে নাচে আচার্য-গোসানি পরম উল্লাস ॥ ১৩৮ ॥

*āge sampradāye nrtya kare haridāsa
madhye nāce ācārya-gosāñi parama ullāsa*

SYNONYMS

āge—in front; *sampradāye*—in the party; *nrtya*—dancing; *kare*—does; *haridāsa*—Thākura Haridāsa; *madhye*—in the middle; *nāce*—dances; *ācārya-gosāñi*—Śrī Advaita Ācārya; *parama*—very much; *ullāsa*—happy.

TRANSLATION

In the front party danced Thākura Haridāsa, and in the middle party danced Advaita Ācārya with great jubilation.

TEXT 137

পাছে সম্প্রদায়ে নৃত্য করে গৌরচন্দ |
তাঁর সঙ্গে নাচি' বুলে অচু নিষ্ঠ্যানন্দ || ১৩৭ ||

*pāche sampradāye nrtya kare gauracandra
tānra saṅge nāci' bule prabhu nityānanda*

SYNONYMS

pāche—at the rear; *sampradāye*—in the party; *nrtya*—dancing; *kare*—does; *gauracandra*—Lord Gaurāṅga; *tānra*—His; *saṅge*—along with; *nāci'*—dancing; *bule*—moves; *prabhu*—Lord; *nityānanda*—of the name Nityānanda.

TRANSLATION

Lord Gaurasundara Himself danced in the rear party, and Śrī Nityānanda Prabhu moved with Lord Caitanya's dancing.

TEXT 138

বৃন্দাবনদাস ইহা 'চেতন্ত্যমঞ্জলে' |
বিস্তারি' বরণযাচেন, অচু-ক্রপাবলে || ১৩৮ ||

*vṛndāvana-dāsa ihā 'caitanya-maṅgale'
vistāri' varṇiyāchena, prabhu-kṛpā-bale*

SYNONYMS

vṛndāvana-dāsa—Vṛndāvana dāsa Ṭhākura; *ihā*—this; *caitanya-maṅgala*—in his book named *Caitanya-maṅgala*; *vistāri'*—elaborately; *varṇiyāchena*—has described; *prabhu*—of the Lord; *kṛpā-bale*—by the strength of mercy.

TRANSLATION

By the grace of the Lord, Śrīla Vṛndāvana dāsa Ṭhākura has elaborately described this incident in his *Caitanya-maṅgala*.

TEXT 139

এই মত কীর্তন করি' নগরে ভ্রমিলা |
ভ্রমিতে ভ্রমিতে সভে কাজীবারে গেলা || ১৩৯ ||

*ei mata kīrtana kari' nagare bhramilā
bhramite bhramite sabhe kājī-dvāre gelā*

SYNONYMS

ei mata—in this way; *kīrtana*—congregational chanting; *kari'*—executing; *nagare*—in the city; *bhramilā*—circumambulated; *bhramite bhramite*—while thus moving; *sabhe*—all of them; *kājī-dvāre*—at the door of the Kazi; *gelā*—reached.

TRANSLATION

Performing kīrtana in this way, circumambulating through every nook and corner of the city, they finally reached the door of the Kazi.

TEXT 140

তঙ্গ-গঙ্গ করে লোক, করে কোলাহল।
গৌরচন্দ্ৰ-বলে লোক প্ৰশ্ৰয়-পাগল ॥ ১৪০ ॥

*tarja-garja kare loka, kare kolāhala
gauracandra-bale loka praśraya-pāgala*

SYNONYMS

tarja-garja—murmuring in anger; *kare*—do; *loka*—the people; *kare*—do; *kolāhala*—roaring; *gauracandra*—of Lord Śrī Caitanya Mahāprabhu; *bale*—by the power; *loka*—people; *praśraya-pāgala*—became mad by such indulgence.

TRANSLATION

Murmuring in anger and making a roaring sound, the people, under the protection of Lord Caitanya, became mad through such indulgence.

PURPORT

The Kazi had issued an order not to perform *kīrtana*, congregational chanting of the holy name of the Lord. But when this was brought up to Lord Caitanya Mahāprabhu, He ordered civil disobedience to the Kazi's order. Lord Caitanya and all His devotees, naturally enthusiastic although agitated, must have made a great noise with their loud cries.

TEXT 141

কীর্তনের ধ্বনিতে কাজী লুকাইল ঘরে।
তঙ্গ গৰ্জন শুনি' না হয় বাহিরে ॥ ১৪১ ॥

*kīrtanera dhvanite kājī lukāila ghare
tarjana garjana ūni' nā haya bāhire*

SYNONYMS

kīrtanera—of the *saṅkīrtana* movement; *dhvanite*—by the sound; *kājī*—the Chand Kazi; *lukāila*—hid himself; *ghare*—in the room; *tarjana*—murmuring; *garjana*—protesting; *śuni'*—hearing; *nā*—does not; *haya*—come out; *bāhire*—outside.

TRANSLATION

The loud sound of the chanting of the Hare Kṛṣṇa mantra certainly made the Kazi very much afraid, and he hid himself within his room. Hearing the people thus protesting, murmuring in great anger, the Kazi would not come out of his home.

PURPORT

The Kazi's order not to perform *saṅkīrtana* could stand only as long as there was no civil disobedience. Under the leadership of the Supreme Lord, Śrī Caitanya Mahāprabhu, the chanters, increasing in number, disobeyed the order of the Kazi. Thousands assembled together and formed parties, chanting the Hare Kṛṣṇa *mahā-mantra* and making a tumultuous sound of protest. Thus the Kazi was very much afraid, as naturally one should be under such circumstances.

In the present day also, people all over the world may join together in the Kṛṣṇa consciousness movement and protest against the present degraded governments of the world's godless societies, which are based on all kinds of sinful activities. The *Śrimad-Bhāgavatam* states that in the age of Kali, thieves, rogues and fourth-class people who have neither education nor culture capture the seats of governments to exploit the citizens. This is a symptom of Kali-yuga that has already appeared. People cannot feel secure about their lives and property, yet the so-called governments continue, and its ministers get fat salaries, although they are unable to do anything good for society. The only remedy for such conditions is to enhance the *saṅkīrtana* movement under the banner of Kṛṣṇa consciousness and protest against the sinful activities of all the world's governments.

The Kṛṣṇa consciousness movement is not a sentimental religious movement; it is a movement for the reformation of all the anomalies of human society. If people take to it seriously, discharging this duty scientifically, as ordered by Śrī Caitanya Mahāprabhu, the world will see peace and prosperity instead of being confused and hopeless under useless governments. There are always rogues and thieves in human society, and as soon as a weak government is unable to execute its duties, these rogues and thieves come out to do their business. Thus the entire society becomes a hell unfit for gentlemen to live in. There is an immediate need for a good government—a government by the people, with Kṛṣṇa consciousness. Unless the masses of people become Kṛṣṇa conscious, they cannot be good men. The Kṛṣṇa consciousness movement that Śrī Caitanya Mahāprabhu started by chanting the Hare Kṛṣṇa *mahā-mantra* still has its potency. Therefore people should understand it seriously and scientifically and spread it all over the world.

The *saṅkīrtana* movement started by Śrī Caitanya Mahāprabhu is described in the *Caitanya-bhāgavata*, *Madhya-khaṇḍa*, Twenty-third Chapter, beginning with verse 241, which states, "My dear Lord, let my mind be fixed at Your lotus feet." Following Lord Caitanya's chanting, all the devotees reproduced the same sound He chanted. In this way the Lord proceeded, leading the entire party on the strand roads by the bank of the Ganges. When the Lord came to His own *ghāṭa*, or bathing place, He danced more and more. Then He proceeded to Mādhāi's *ghāṭa*. In this way Śrī Caitanya Mahāprabhu, the Supreme Lord, who was known as Viśvambhara, danced all over the banks of the Ganges. Then He proceeded to Bārakonā-*ghāṭa*, the Nāgariyā-*ghāṭa*,

and, traveling through Gaṅgānagara, reached Simuliyā, a quarter at one end of the town. All these places surround Śrī Māyāpur. After reaching Simuliyā, the Lord proceeded towards the Kazi's house, and in this way He reached the door of Chand Kazi.

TEXT 142

উক্ত লোক ভালে কাজীর ঘর-পুষ্পবন ।
বিস্তারি' বর্ণিলা ইহা দাস-বৃন্দাবন ॥ ১৭২ ॥

*uddhata loka bhāṅge kājīra ghara-puśpavana
vistāri' varṇilā ihā dāsa-vṛndāvana*

SYNONYMS

uddhata—agitated; *loka*—persons; *bhāṅge*—break; *kājīra*—of the Kazi; *ghara*—house; *puśpa-vana*—flower garden; *vistāri'*—elaborately; *varṇilā*—described; *ihā*—this; *dāsa-vṛndāvana*—Śrīla Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Naturally some of the people who were very much agitated began to retaliate the Kazi's actions by wrecking his house and flower garden. Śrīla Vṛndāvana dāsa Ṭhākura has elaborately described this incident.

TEXT 143

তবে মহাপ্রভু তার দ্বারেতে বসিলା ।
ভব্যলোক পাঠাইয়া কাজীরে বোলাইଲା ॥ ১৪৩ ॥

*tabe mahāprabhu tāra dvārete vasilā
bhavya-loka pāṭhāiyā kājīre bolāilā*

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāra dvārete*—at the Kazi's door; *vasilā*—sat down; *bhavya-loka*—respectable persons; *pāṭhāiyā*—sending; *kājīre*—unto the Kazi; *bolāilā*—had them call.

TRANSLATION

Thereafter, when Śrī Caitanya Mahāprabhu reached the Kazi's house, He sat down by the doorway and sent some respectable persons to call for the Kazi.

TEXT 144

দূর হইতে আইଲା কাজী মাথা লোঞ্চাইଲା ।
কাজীরে বসাইଲା প্রসূ সশ্বান করিযା ॥ ১৪৪ ॥

*dūra ha-ite āīlā kājī māthā noyāiyā
kājīre vasāilā prabhu sammāna kariyā*

SYNONYMS

dūra ha-ite—from a distant place; *āīlā*—came; *kājī*—the Kazi; *māthā*—head; *noyāiyā*—bowed down; *kājīre*—unto the Kazi; *vasāilā*—gave a seat; *prabhu*—the Lord; *sammāna*—respect; *kariyā*—offering.

TRANSLATION

When the Kazi came, his head bowed down, the Lord gave him proper respect and a seat.

PURPORT

Some of the men in Śrī Caitanya Mahāprabhu's civil disobedience movement were agitated because they could not control their minds. But the Lord was thoroughly peaceful, sober and unagitated. Therefore when the Kazi came down to see Him, the Lord offered him proper respect and a seat because he was a respectable government officer. Thus the Lord taught us by His personal behavior. In pushing on our *sāṅkīrtana* movement of Kṛṣṇa consciousness, we might have to face difficult days, but we should always follow in the footsteps of Śrī Caitanya Mahāprabhu and do the needful according to the time and circumstances.

TEXT 145

ଅମ୍ବୁ ବଲେନ,—ଆମି ତୋମାର ଆଇଲାମ ଅଭ୍ୟାଗତ ।
ଆମି ଦେଖି' ଲୁକାଇଲା,—ଏଥର୍ କେମତ ॥ ୧୪୫ ॥

prabhu balena,—*āmi tomāra āīlāma abhyāgata*
āmi dekhi' lukāilā,—*e-dharma kemata*

SYNONYMS

prabhu balena—the Lord said; *āmi*—I; *tomāra*—your; *āīlāma*—have come; *abhyāgata*—guest; *āmi*—Me; *dekhi'*—seeing; *lukāilā*—you disappeared; *e-dharma kemata*—what kind of etiquette is this.

TRANSLATION

In a friendly way, the Lord said, "Sir, I have come to your house as your guest, but upon seeing Me you hid yourself in your room. What kind of etiquette is this?"

TEXT 146

କାଜୀ କହେ—ଭୂମି ଆଇସ କ୍ରୁଷ୍ଣ ହଇଯା ।
ତୋମା ଶାନ୍ତ କରାଇତେ ରହିମୁ ଲୁକାଇଯା ॥ ୧୪୬ ॥

*kājīt kahe-tumi āisa kruddha ha-iyā
tomā Śānta karāite rahinu lukāiyā*

SYNOMYMS

kājīt kahe—the Kazi replied; *tumi*—You; *āisa*—have come; *kruddha*—angry; *ha-iyā*—being; *tomā*—You; *śānta*—pacified; *karāite*—to make; *rahinu*—I remained; *lukāiyā*—hiding out of sight.

TRANSLATION

The Kazi replied: “You have come to my house in a very angry mood. To pacify You, I did not come before You immediately but kept myself hidden.

TEXT 147

এবে ভূমি শান্ত হৈলে, আসি' মিলিলাণ্ড়।
ভাগ্য মোর,—তোমা হেন অতিথি পাইলাণ্ড় ॥১৪৭॥

*ebe tumi śānta haile, āsi' mililāñ
bhāgya mora,—tomā hena atithi pāilāñ*

SYNOMYMS

ebe—now; *tumi*—You; *śānta*—pacified; *haile*—have become; *āsi'*—coming; *mililāñ*—I have met (You); *bhāgya mora*—it is my great fortune; *tomā*—You; *hena*—like; *atithi*—guest; *pāilāñ*—I have received.

TRANSLATION

“Now that You have become pacified, I have come to You. It is my good fortune to receive a guest like Your Honor.

TEXT 148

গ্রামসম্বন্ধে ‘চক্রবর্তী’ হয় মোর চাচা।
দেহ-সম্বন্ধে হৈতে হয় গ্রাম-সম্বন্ধ সাঁচা ॥ ১৪৮ ॥

*grāma-sambandhe 'cakravartī' haya mora cācā
deha-sambandhe haite haya grāma-sambandha sāñcā*

SYNOMYMS

grāma-sambandhe—in our neighborhood relationship; *cakravartī*—Your grandfather Nilāmbara Cakravartī; *haya*—becomes; *mora*—my; *cācā*—uncle; *deha-sambandhe*—in a bodily relationship; *haite*—than; *haya*—becomes; *grāma-sambandha*—neighborhood relationship; *sāñcā*—more powerful.

TRANSLATION

"In our village relationship, Nilāmbara Cakravartī Thākura was my uncle. Such a relationship is stronger than a bodily relationship.

PURPORT

In India, even in the interior villages, all the Hindu and Muslim communities used to live very peacefully by establishing a relationship between them. The young men called the elderly members of the village by the name *cācā* or *kākā*, "uncle," and men of the same age called each other *dādā*, "brother." The relationship was very friendly. There were even invitations from Mohammedan houses to Hindu houses and from Hindu houses to Mohammedan houses. Both the Hindus and the Mohammedans accepted the invitations to go to each other's houses to attend ceremonial functions. Even until fifty or sixty years ago, the relationship between Hindus and Muslims was very friendly, and there were no disturbances. We do not find any Hindu-Muslim riots in the history of India, even during the days of the Mohammedans' rule over the country. Conflict between Hindus and Muslims was created by polluted politicians, especially foreign rulers, and thus the situation gradually became so degraded that India was divided into Hindustan and Pakistan. Fortunately, the remedy to unite not only the Hindus and Muslims but all communities and all nations can still be implemented by the Hare Kṛṣṇa movement on the strong basic platform of love of Godhead.

TEXT 149

**ନୀଳାମ୍ବର ଚକ୍ରବର୍ତ୍ତୀ ହେ ତୋମାର ନାନା ।
ଜେ ସଂବନ୍ଧେ ହେ ତୁ ଯି ଆମାର ଭାଗିନୀ ॥ ୧୫୯ ॥**

*nilāmbara cakravartī haya tomāra nānā
se-sambandhe hao tumi āmāra bhāgīnā*

SYNONYMS

nilāmbara cakravartī—of the name Nilāmbara Cakravartī; *haya*—becomes; *tomāra*—Your; *nānā*—maternal grandfather; *se-sambandhe*—by such a relationship; *hao*—become; *tumi*—You; *āmāra*—my; *bhāgīnā*—nephew (the son of my sister).

TRANSLATION

"Nilāmbara Cakravartī is Your maternal grandfather, and by this relationship You are thus my nephew.

TEXT 150

**ଭାଗିନୀର କ୍ରୋଧ ଗାୟା ଅବଶ୍ୟ ସହ୍ୟ ।
ମାତୁଲେର ଅପରାଧ ଭାଗିନୀ ମା ଲୟ ॥ ୧୫୦ ॥**

*bhāgīnāra krodha māmā avaśya sahaya
mātulera aparādha bhāgīnā nā laya*

SYNONYMS

bhāgīnāra—of the nephew; *krodha*—anger; *māmā*—maternal uncle; *avaśya*—certainly; *sahaya*—tolerates; *mātulera*—of the maternal uncle; *aparādha*—offense; *bhāgīnā*—the nephew; *nā*—does not; *laya*—accept.

TRANSLATION

“When a nephew is very angry, his maternal uncle is tolerant, and when the maternal uncle commits an offense, the nephew does not take it very seriously.”

TEXT 151

ଏହି ମତ ଦୁଃଖାର କଥା ହସ୍ତାରେ-ଠୋରେ ।
ଭିତରେର ଅର୍ଥ କେହ ବୁଝିତେ ନା ପାରେ ॥ ୧୫୧ ॥

*ei mata duñhāra kathā haya ḡhāre-ḍhore
bhitarera artha keha bujhite nā pāre*

SYNONYMS

ei mata—in this way; *duñhāra*—of both of them; *kathā*—conversation; *haya*—took place; *ḍhāre-ḍhore*—with different indications; *bhitarera*—inner; *artha*—meaning; *keha*—anyone; *bujhite*—to understand; *nā pāre*—is not able.

TRANSLATION

In this way the Kazi and the Lord talked with one another with different indications, but no outsider could understand the inner meaning of their conversation.

TEXT 152

ପ୍ରବୁ କହେ,—ପ୍ରଶ୍ନ ଲାଗି' ଆଇଲାମ ତୋମାର ଘାନେ ।
କାଜୀ କହେ,—ଆଜ୍ଞା କର, ସେ ତୋମାର ମନେ ॥ ୧୫୨ ॥

*prabhu kahe,—praśna lāgi' āilāma tomāra sthāne
kājī kahe,—ājñā kara, ye tomāra mane*

SYNONYMS

prabhu kahe—the Lord said; *praśna lāgi'*—just to inquire from you; *āilāma*—I have come; *tomāra sthāne*—at your place; *kājī kahe*—the Kazi replied; *ājñā kara*—just order me; *ye*—whatever; *tomāra mane*—(is) in Your mind.

TRANSLATION

The Lord said, "My dear uncle, I have come to your home just to ask you some questions."

"Yes," the Kazi replied, "You are welcome. Just tell me what is in Your mind."

TEXT 153

ଅତୁ କହେ,—ଗୋଦୁର୍ଖ ଖାଓ, ଗାଭି ତୋମାର ମାତା ।
ବୁଦ୍ଧ ଅନ୍ନ ଉପଜାୟ, ତାତେ ତେଣ୍ହୋ ପିତା ॥ ୧୫୩ ॥

*prabhu kahe,—go-dugdha khāo, gābhī tomāra mātā
vṛṣa anna upajāya, tātē teñho pītā*

SYNONYMS

prabhu kahe—the Lord said; *go-dugdha khāo*—you drink cows' milk; *gābhī*—the cow (is); *tomāra*—your; *mātā*—mother; *vṛṣa*—the bull; *anna*—grains; *upajāya*—produces; *tātē*—therefore; *teñho*—he; *pītā*—(is) your father.

TRANSLATION

The Lord said: "You drink cows' milk; therefore the cow is your mother. And the bull produces grains for your maintenance; therefore he is your father.

TEXT 154

ପିତା-ମାତା ମାରି' ଖାଓ—ଏବା କୋଣ୍ଠ ଧର୍ମ ।
କୋଣ୍ଠ ବଲେ କର ତୁମି ଏମତ ବିକର୍ମ ॥ ୧୫୪ ॥

*pitā-mātā māri' khāo—ebā kon dharma
kon bale kara tumi e-mata vikarma*

SYNONYMS

pitā-mātā—father and mother; *māri'*—killing; *khāo*—you eat; *ebā*—this; *kon*—what kind of; *dharma*—religion; *kon bale*—on what strength; *kara*—do; *tumi*—you; *e-mata*—such; *vikarma*—sinful activities.

TRANSLATION

"Since the bull and cow are your father and mother, how can you kill and eat them? What kind of religious principle is this? On what strength are you so daring that you commit such sinful activities?"

PURPORT

Everyone can understand that we drink the milk of cows and take the help of bulls in producing agricultural products. Therefore, since our real father gives us

food grains and our mother gives us milk with which to live, the cow and bull are considered our father and mother. According to Vedic civilization, there are seven mothers, of which the cow is one. Therefore Śrī Caitanya Mahāprabhu challenged the Mohammedan Kazi, "What kind of religious principle do you follow by killing your father and mother to eat them?" In any civilized human society, no one would dare kill his father and mother for the purpose of eating them. Therefore Śrī Caitanya Mahāprabhu challenged the system of Mohammedan religion as patricide and matricide. In the Christian religion also, a principal commandment is "Thou shalt not kill." Nevertheless, Christians violate this rule; they are very expert in killing and in opening slaughterhouses. In our Kṛṣṇa consciousness movement, our first provision is that no one should be allowed to eat any kind of flesh. It does not matter whether it is cows' flesh or goats' flesh, but we especially stress the prohibition against cows' flesh because according to Śāstra the cow is our mother. Thus the Mohammedans' cow killing was challenged by Śrī Caitanya Mahāprabhu.

TEXT 155

কাজী কহে,—তোমার যৈছে বেদ-পুরাণ।
তৈছে আমার শাস্ত্র—তেতাবা 'কোরান' ॥ ১৫ ॥

*kājī kahe,—tomāra yaiche veda-purāṇa
taiche āmāra śāstra—ketāva 'korāṇa'*

SYNONYMS

kājī kahe—the Kazi replies; *tomāra*—Your; *yaiche*—as much as; *veda-purāṇa*—the *Vedas* and *Purāṇas*; *taiche*—similarly; *āmāra*—our; *śāstra*—scripture; *ketāva*—the holy book; *korāṇa*—the Koran.

TRANSLATION

The Kazi replied: "As You have Your scriptures called the *Vedas* and *Purāṇas*, we have our scripture, known as the holy Koran.

PURPORT

Chand Kazi agreed to talk with Śrī Caitanya Mahāprabhu on the strength of the scriptures. According to the Vedic scripture, if one can support his position by quoting from the *Vedas*, his argument is perfect. Similarly, when the Mohammedans support their position with quotations from the Koran, their arguments are also authorized. When Lord Śrī Caitanya Mahāprabhu raised the question of the Mohammedans' cow killing and bull killing, Chand Kazi came to the standard of understanding from his scriptures.

TEXT 156

সেই শাস্ত্রে কহে,— অবৃত্তি-নিবৃত্তি-মার্গ-ভেদ ।
নিবৃত্তি-মার্গে জীবমাত্র-বধের নিষেধ ॥ ১৬ ॥

*sei śāstre kahe,—pravṛtti-nivṛtti-mārga-bheda
nivṛtti-mārge jīva-mātra-vadhera niṣedha*

SYNONYMS

sei śāstre—in the scripture (the Koran); *kahe*—it is ordered; *pravṛtti*—of attachment; *nivṛtti*—of detachment; *mārga*—ways; *bheda*—difference; *nivṛtti*—of detachment; *mārge*—on the path; *jīva-mātra*—of any living entity; *vadhera*—of killing; *niṣedha*—prohibition.

TRANSLATION

"According to the Koran, there are two ways of advancement—through increasing the propensity to enjoy and decreasing the propensity to enjoy. On the path of decreasing attachment [nivṛtti-mārga], the killing of animals is prohibited.

TEXT 157

ପ୍ରାଵୃତ୍ତି-ମାର୍ଗେ ଗୋବଧ କରିତେ ବିଧି ହୁଯ ।
ଶାସ୍ତ୍ର-ଆଜ୍ଞାୟ ସଥ କୈଲେ ନାହି ପାପ-ଭୟ ॥ ୧୦୭ ॥

*pravṛtti-mārge go-vadha karite vidhi haya
śāstra-ājñāya vadha kaile nāhi pāpa-bhaya*

SYNONYMS

pravṛtti-mārge—on the path of attachment; *go-vadha*—the killing of cows; *karite*—to execute; *vidhi*—regulative principles; *haya*—there are; *śāstra-ājñāya*—on the order of the scripture; *vadha*—killing; *kaile*—if one commits; *nāhi*—there is no; *pāpa-bhaya*—fear of sinful activities.

TRANSLATION

On the path of material activities, there is regulation for killing cows. If such killing is done under the guidance of scripture, there is no sin.

PURPORT

The word *śāstra* is derived from the *dhātu*, or verbal root, *sas*. *Sas-dhātu* pertains to controlling or ruling. A government's ruling through force or weapons is called *śāstra*. Thus whenever there is ruling, either by weapons or by injunctions, the *sas-dhātu* is the basic principle. Between *śāstra* (ruling through weapons) and *śāstra* (ruling through the injunctions of the scriptures), the better is *śāstra*. Our Vedic scriptures are not ordinary law books of human common sense; they are the statements of factually liberated persons unaffected by the imperfection of the senses.

Śāstra must be correct always, not sometimes correct and sometimes incorrect. In the Vedic scriptures, the cow is described as a mother. Therefore she is a mother

for all time; it is not, as some rascals say, that in the Vedic age she was a mother but she is not in this age. If Śāstra is an authority, the cow is a mother always; she was a mother in the Vedic age, and she is a mother in this age also.

If one acts according to the injunctions of Śāstra, he is freed from the reactions of sinful activity. For example, the propensities for eating flesh, drinking wine and enjoying sex life are all natural to the conditioned soul. The path of such enjoyment is called *pravṛtti-mārga*. The Śāstra says, *pravṛttir eṣāṁ bhūtānāṁ nivṛttis tu mahā-phalām*: one should not be carried away by the propensities of defective conditioned life; one should be guided by the principles of the Śāstras. A child's propensity is to play all day long, but it is the injunction of the Śāstras that the parents should take care to educate him. The Śāstras are there just to guide the activities of human society. But because people do not refer to the instructions of Śāstras, which are free from defects and imperfections, they are therefore misguided by so-called educated teachers and leaders who are full of the deficiencies of conditioned life.

TEXT 158

তোমার বেদেতে আছে গোবধের বাণী ।
অতএব গোবধ করে বড় বড় মুনি ॥ ১৫৮ ॥

*tomāra vedete āche go-vadhero vāñī
ataeva go-vadha kare baḍa baḍa muni*

SYNONYMS

tomāra vedete—in Your Vedic literatures; *āche*—there is; *go-vadhera*—for cow killing; *vāñī*—injunction; *ataeva*—therefore; *go-vadha*—cow killing; *kare*—does; *baḍa bāḍa*—very, very great; *muni*—sages.

TRANSLATION

As a learned scholar, the Kazi challenged Caitanya Mahāprabhu, "In Your Vedic scriptures there is an injunction for killing a cow. On the strength of this injunction, great sages performed sacrifices involving cow killing."

TEXT 159

প্রভু কহে,—বেদে কহে গোবধ নিষেধ ।
অতএব হিন্দুমাত্র না করে গোবধ ॥ ১৫৯ ॥

*prabhu kahe,—vede kahe go-vadha niṣedha
ataeva hindu-mātra nā kare go-vadha*

SYNONYMS

prabhu kahe—the Lord replied; *vede*—in the *Vedas*; *kahe*—is enjoined; *go-vadha*—cow killing; *niṣedha*—prohibition; *ataeva*—therefore; *hindu*—Hindu; *mātra*—any; *nā*—does not; *kare*—execute; *go-vadha*—cow killing.

TRANSLATION

Refuting the Kazi's statement, the Lord immediately replied, "The *Vedas* clearly enjoin that cows should not be killed. Therefore any Hindu, whoever he may be, does not indulge in cow killing.

PURPORT

In the Vedic scriptures there are concessions for meat-eaters. It is said that if one wants to eat meat, he should kill a goat before the goddess Kālī and then eat its meat. Meat-eaters are not allowed to purchase meat or flesh from a market or slaughterhouse. There are no sanctions for maintaining regular slaughterhouses to satisfy the tongues of meat-eaters. As far as cow killing is concerned, it is completely forbidden. Since the cow is considered a mother, how could the *Vedas* allow cow killing? Śrī Caitanya Mahāprabhu pointed out that the Kazi's statement was faulty. In *Bhagavad-gītā* there is a clear injunction that cows should be protected. *Kṛṣi-gorakṣya-vāṇijyam vaiśya-karma svabhāva-jam*: "The duty of *vaiśyas* is to produce agricultural products, trade and give protection to cows." (Bg. 18.44) Therefore it is a false statement that the Vedic scriptures contain injunctions permitting cow killing.

TEXT 160

**জিয়াইতে পারে যদি, তবে মারে আশী ।
বেদ-পুরাণে আছে হেন আজ্ঞা-বাণী ॥ ১৬০ ॥**

*jiyāite pāre yadi, tabe māre prāṇī
veda-purāṇe āche hena ājñā-vāṇī*

SYNONYMS

jiyāite—to rejuvenate; *pāre*—one is able; *yadi*—if; *tabe*—then; *māre*—can kill; *prāṇī*—living being; *veda-purāṇe*—in the *Vedas* and *Purāṇas*; *āche*—there are; *hena*—such; *ājñā-vāṇī*—orders and injunctions.

TRANSLATION

"In the *Vedas* and *Purāṇas* there are injunctions declaring that if one can revive a living being, he can kill it for experimental purposes.

TEXT 161

**অভগ্ন অরূপায মারে শুনিগণ ।
বেদমন্ত্রে সিদ্ধ করে তাহার জীবন ॥ ১৬১ ॥**

*ataeva jarad-gava māre muni-gaṇa
veda-mantere siddha kare tāhāra jīvana*

SYNONYMS

ataeva—therefore; jarad-gava—old animals; māre—killed; muni-gaṇa—sages; vedamantre—by the power of Vedic hymns; siddha—rejuvenated; kare—makes; tāhār—his; jīvana—life.

TRANSLATION

"Therefore the great sages sometimes killed old animals, and by chanting Vedic hymns they again brought them to life for perfection.

TEXT 162

অরুদ্ধাব হঞ্জা যুবা হয় আরবাৰ।
তাতে তাৰ বধ নহে, হয় উপকাৰ॥ ১৬২ ॥

*jarad-gava hañā yuvā haya āra-vāra
tāte tāra vadha nahe, haya upakāra*

SYNONYMS

jarad-gava—old, invalid animals; hañā—becoming; yuvā—young; haya—become; āra-vāra—again; tāte—in that action; tāra—his; vadha—killing; nahe—is not; haya—there is; upakāra—benefit.

TRANSLATION

"The killing and rejuvenation of such old and invalid animals was not truly killing but an act of great benefit.

TEXT 163

কলিকালে তৈছে শক্তি নাহিক ত্রাঙ্খণে।
অন্তএব গোবধ কেহ না করে এখনে॥ ১৬৩ ॥

*kali-kāle taiche śakti nāhika brāhmaṇe
ataeva go-vadha keha nā kare ekhane*

SYNONYMS

kali-kāle—in the age of Kali; taiche—such; śakti—power; nāhika—there is none; brāhmaṇe—in the brāhmaṇas; ataeva—therefore; go-vadha—killing of cows; keha—anyone; nā—does not; kare—execute; ekhane—at the present.

TRANSLATION

"Formerly there were powerful brāhmaṇas who could make such experiments using Vedic hymns, but now, because of Kali-yuga, brāhmaṇas are not so powerful. Therefore the killing of cows and bulls for rejuvenation is forbidden.

TEXT 164

অশ্বমেধং গবালভং সন্ন্যাসং পলাপৈতকম্ ।
দেবরেণ শুতোৎপত্তিৎ কলৌ পঞ্চ বিবর্জনেৎ ॥ ১৬৪ ॥

*aśvamedhaṁ gavālambhaṁ sannyāsaṁ pala-paitṛkam
devareṇa sutotpattiṁ kalau pañca vivarjayet*

SYNONYMS

aśva-medham—a sacrifice offering a horse; *gava-ālambham*—a sacrifice of cows; *sannyāsam*—the renounced order of life; *pala-paitṛkam*—an offering of oblations of flesh to the forefathers; *devarepa*—by a husband's brother; *suta-utpattim*—begetting children; *kalau*—in the age of Kali; *pañca*—five; *vivarjayet*—one must give up.

TRANSLATION

"'In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyāsa, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife.'

PURPORT

This is a quotation from the *Brahma-vaivarta Purāṇa*.

TEXT 165

তোমারা জীব্যাইতে নার,— বধমাত্র সার ।
নরক হইতে তোমার নাহিক নিষ্ঠার ॥ ১৬৫ ॥

*tomarā jīyāite nāra,— vadha-mātra sāra
naraka ha-ite tomāra nāhika nistāra*

SYNONYMS

tomarā—you Mohammedans; *jīyāite*—bring to life; *nāra*—cannot; *vadha-mātra*—killing only; *sāra*—the essence; *naraka ha-ite*—from hell; *tomāra*—your; *nāhika*—there is not; *nistāra*—deliverance.

TRANSLATION

"Since you Mohammedans cannot bring killed animals back to life, you are responsible for killing them. Therefore you are going to hell; there is no way for your deliverance."

TEXT 166

গো-অজে ষত লোম, তত সহস্র বৎসর ।
গোবধী গৌরব-মধ্যে পচে নিরস্তর ॥ ১৬৬ ॥

*go-aṅge yata loma, tata sahasra vatsara
go-vadhī raurava-madhye pace nirantara*

SYNONYMS

go-aṅge—on the body of the cow; *yata*—as many; *loma*—hairs; *tata*—so many; *sahasra*—a thousand; *vatsara*—years; *go-vadhī*—the killer of a cow; *raurava-madhye*—in a hellish condition of life; *pace*—decomposes; *nirantara*—always.

TRANSLATION

“Cow killers are condemned to rot in hellish life for as many thousands of years as there are hairs on the body of the cow.”

TEXT 167

তোমা-সবার শাস্ত্রকর্তা—সেহ আগ হৈল ।
না জানি' শাস্ত্রের মর্ম ঐছে আজ্ঞা দিল ॥ ১৬৭ ॥

*tomā-sabāra śāstra-kartā—seha bhrānta haila
nā jāni' śāstrera marma aiche ājñā dila*

SYNONYMS

tomā-sabāra—of all of you; *śāstra-kartā*—compilers of scripture; *seha*—they also; *bhrānta*—mistaken; *haila*—became; *nā jāni'*—without knowing; *śāstrera marma*—the essence of scriptures; *aiche*—such; *ājñā*—order; *dila*—gave.

TRANSLATION

“There are many mistakes and illusions in your scriptures. Their compilers, not knowing the essence of knowledge, gave orders that were against reason and argument.”

TEXT 168

শুনি' শব্দ হৈল কাজী, নাহি স্ফুরে বাণী ।
বিচারিযা কহে কাজী পরাভব মানি' ॥ ১৬৮ ॥

*śuni' stabdha haila kājī, nāhi sphure vāṇī
vicāriyā kahe kājī parābhava māni'*

SYNONYMS

śuni'—by hearing; *stabdha*—stunned; *haila*—became; *kājī*—the Kazi; *nāhi*—does not; *sphure*—utter; *vāṇī*—words; *vicāriyā*—after due consideration; *kahe*—said; *kājī*—the Kazi; *parābhava*—defeat; *māni'*—accepting.

TRANSLATION

After hearing these statements by Śrī Caitanya Mahāprabhu, the Kazi, his arguments stunned, could not put forward any more words. Thus, after due consideration, the Kazi accepted defeat and spoke as follows.

PURPORT

In our practical preaching work we meet many Christians who talk about statements of the Bible. When we question whether God is limited or unlimited, Christian priests say that God is unlimited. But when we question why the unlimited God should have only one son and not unlimited sons, they are unable to answer. Similarly, from a scientific point of view, the answers of the Old Testament, New Testament and Koran to many questions have changed. But a *sāstra* cannot change at a person's whim. All *sāstras* must be free from the four defects of human nature. The statements of *sāstras* must be correct for all time.

TEXT 169

**তুমি যে কহিলে, পণ্ডিত, সেই সত্য হয়।
আধুনিক আমর শাস্ত্র, বিচার-সহ নয় ॥ ১৬৯ ॥**

*tumi ye kahile, pandita, sei satya haya
ādhunika āmāra sāstra, vicāra-saha naya*

SYNOMYMS

tumi—You; *ye*—whatever; *kahile*—have said; *pandita*—O Nimāi Paṇḍita; *sei*—that; *satya*—truth; *haya*—is certainly; *ādhunika*—of modern days; *āmāra*—our; *sāstra*—scripture; *vicāra*—logic; *saha*—with; *naya*—they are not.

TRANSLATION

"My dear Nimāi Paṇḍita, what You have said is all true. Our scriptures have developed only recently, and they are certainly not logical and philosophical."

PURPORT

The *sāstras* of the *yavanas*, or meat-eaters, are not eternal scriptures. They have been fashioned recently, and sometimes they contradict one another. The scriptures of the *yavanas* are three: the Old Testament, the New Testament and the Koran. Their compilation has a history; they are not eternal like the Vedic knowledge. Therefore although they have their arguments and reasonings, they are not very sound and transcendental. As such, modern people advanced in science and philosophy deem these scriptures unacceptable.

Sometimes Christian priests come to us inquiring, "Why are our followers neglecting our scriptures and accepting yours?" But when we ask them, "Your Bible says,

'Do not kill.' Why then are you killing so many animals daily?" they cannot answer. Some of them imperfectly answer that the animals have no souls. But then we ask them, "How do you know that animals have no souls? Animals and children are of the same nature. Does this mean that the children of human society also have no souls?" According to the Vedic scriptures, within the body is the owner of the body, the soul. In *Bhagavad-gītā* it is said:

*dehino 'smiñ yathā dehe
kaumārath yauvanarīñ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati*

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." {Bg. 2.13}

Because the soul is within the body, the body changes through so many forms. There is a soul within the body of every living entity, whether animal, tree, bird or human being, and the soul is transmigrating from one type of body to another. When the scriptures of the *yavanas*—namely, the Old Testament, New Testament and Koran—cannot properly answer inquisitive followers, naturally those advanced in scientific knowledge and philosophy lose faith in such scriptures. The Kazi admitted this while talking with Śrī Caitanya Mahāprabhu. The Kazi was a very intelligent person. He had full knowledge of his position, as stated in the following verse.

TEXT 170

কল্পিত আমার শাস্ত্ৰ,—আমি সব জানি ।
জাতি-অনুরোধে তবু সেই শাস্ত্ৰ মানি ॥ ১৭০ ॥

*kalpita āmāra śāstra,—āmi saba jāni
jāti-anurodhe tabu sei śāstru māni*

SYNONYMS

kalpita—imagined; *āmāra*—our; *śāstra*—scripture; *āmi*—I; *saba*—everything; *jāni*—know; *jāti*—by community; *anurodhe*—being obliged; *tabu*—still; *sei*—that; *śāstra*—scripture; *māni*—I accept.

TRANSLATION

"I know that our scriptures are full of imagination and mistaken ideas, yet because I am a Mohammedan I accept them for the sake of my community, despite their insufficient support."

TEXT 171

সহজে যবন-শাস্ত্রে অদৃঢ় বিচার ।
হাসি' তাহে মহাপ্রভু পুচেন আরবার ॥ ১৭১ ॥

*sahaje yavana-sāstre adṛḍha vicāra
hāsi' tāhe mahāprabhu puchena āra-vāra*

SYNONYMS

sahaje—naturally; *yavana-sāstre*—in the scriptures of the meat-eaters; *adṛḍha*—unsound; *vicāra*—judgment; *hāsi'*—smiling; *tāhe*—from him; *mahāprabhu*—Caitanya Mahāprabhu; *puchena*—inquired; *āra-vāra*—again.

TRANSLATION

"The reasoning and arguments in the scriptures of the meat-eaters are not very sound," the Kazi concluded. Upon hearing this statement, Śrī Caitanya Mahāprabhu smiled and inquired from him as follows.

TEXT 172

আর এক প্রশ্ন করি, শুন, তুমি মাঘ ।
যথার্থ কহিবে, ছলে না বক্ষিবে আমা' ॥ ১৭২ ॥

*āra eka praśna kari, śuna, tumi māmā
yathārtha kahibe, chale nā vañchibe āmā'*

SYNONYMS

āra eka—one more; *praśna*—inquiry; *kari*—am putting; *śuna*—hear; *tumi*—you; *māmā*—maternal uncle; *yathā-artha*—as it is true; *kahibe*—you should speak; *chale*—by tricks; *nā vañchibe*—you should not cheat; *āmā'*—Me.

TRANSLATION

"My dear maternal uncle, I wish to ask you another question. Please tell Me the truth. Do not try to cheat Me with tricks.

TEXT 173

তোমার নগরে হয় সদা সংকীর্তন ।
বাঞ্ছগীত-কেলাহল, সঙ্গীত, নর্তন ॥ ১৭৩ ॥

*tomāra nagare haya sadā saṅkīrtana
vādyā-gīta-kolāhala, saṅgīta, nartana*

SYNONYMS

tomāra nagare—in your city; *haya*—there is; *sadā*—always; *sahkīrtana*—chanting of the holy name of the Lord; *vādyā*—musical sounds; *gīta*—song; *kolāhala*—tumultuous roaring; *saṅgīta*—singing; *nartana*—dancing.

TRANSLATION

“In your city there is always congregational chanting of the holy name. A tumultuous uproar of music, singing and dancing is always going on.

TEXT 174

তুমি কাজী,—হিন্দু-ধর্ম-বিরোধে অধিকারী।
এবে যে না কর মানা বুঝিতে না পারি ॥ ১৭৮ ॥

*tumi kājī,—hindu-dharma-virodhe adhikārī
ebe ye nā kara mānā bujhite nā pāri*

SYNONYMS

tumi—you; *kājī*—the magistrate; *hindu-dharma*—the religious principles of the Hindus; *virodhe*—in opposing; *adhikārī*—have the right; *ebe*—now; *ye*—that; *nā kara mānā*—you do not forbid; *bujhite*—to understand; *nā pāri*—I am not able.

TRANSLATION

“As a Mohammedan magistrate, you have the right to oppose the performance of Hindu ceremonies, but now you do not forbid them. I cannot understand the reason why.”

TEXT 175

কাজী বলে,—সঙ্গে তোমায় বলে ‘গৌরহরি’।
সেই নামে আমি তোমায় সংবোধন করি ॥ ১৭৫ ॥

kājī bale—*sabhe tomāya bale 'gaurahari'*
sei nāme āmi tomāya sambodhana kari

SNYONYMS

kājī bale—the Kazi said; *sabhe*—all; *tomāya*—You; *bale*—address; *gaurahari*—by the name Gaurahari; *sei nāme*—by that name; *āmi*—I; *tomāya*—You; *sambodhana*—address; *kari*—do.

TRANSLATION

The Kazi said: “Everyone calls You Gaurahari. Please let me address You by that name.

TEXT 176

শুন, গৌরহরি, এই প্রশ্নের কারণ ।
মিশ্রত হও যদি, তবে করি নিবেদন ॥ ১৭৬ ॥

*śuna, gaurahari, ei praśnera kāraṇa
nibṛ̥ta hao yadi, tabe kari nivedana*

SYNONYMS

śuna—kindly hear; *gaurahari*—O Gaurahari; *ei praśnera*—of this question; *kāraṇa*—reason; *nibṛ̥ta*—solitary; *hao*—You become; *yadl*—if; *tabe*—then; *kari*—I shall make; *nivedana*—submission.

TRANSLATION

“Kindly listen, O Gaurahari! If You come to a private place, I shall then explain the reason.”

TEXT 177

প্রভু বলে,— এ লোক আমার অস্তরঙ্গ হয় ।
স্ফুট করি' কহ তুমি, না করিহ ক্ষয় ॥ ১৭৭ ॥

*prabhu bale,—e loka āmāra antaraṅga haya
sphuṭa kari' kaha tumi, nā kariha bhaya*

SYNONYMS

prabhu bale—the Lord said; *e loka*—all these men; *āmāra*—My; *antaraṅga*—confidential associates; *haya*—are; *sphuṭa kari'*—making it clear; *kaha*—speak; *tumi*—you; *nā*—do not; *kariha bhaya*—be afraid.

TRANSLATION

The Lord replied: “All these men are My confidential associates. You may speak frankly. There is no reason to be afraid of them.”

TEXTS 178-179

কাজী কহে,—যবে আমি হিন্দুর ঘরে গিয়া ।
কীর্তন করিলুঁ মানা মৃদন্ত ভাঙিয়া ॥ ১৭৮ ॥
সেই রাত্রে এক সিংহ মহাভয়ন্তর ।
নরদেহ, সিংহমূখ, গজ্যে বিশ্রুত ॥ ১৭৯ ॥

*kājī kahe,—yabe āmi hindura ghare giyā
kīrtana kariluṇ mānā mrdaṅga bhāṅgiyā*

*sei rātre eka siṁha mahā-bhayaṅkara
nara-deha, siṁha-mukha, garjaye vistara*

SYNONYMS

kājī kahe—the Kazi replied; *yabe*—when; *āmi*—I; *hindura*—of a Hindu; *ghare*—in the house; *giyā*—going there; *kīrtana*—chanting of the holy name; *kariluh*—made; *mānā*—prohibition; *mṛdaṅga*—the drum; *bhāṅgiyā*—breaking; *sei rātre*—on that night; *eka*—one; *siṁha*—lion; *mahā-bhayaṅkara*—very fearful; *nara-deha*—having a body like a human being's; *siṁha-mukha*—having a face like a lion's; *garjaye*—was roaring; *vistara*—very loudly.

TRANSLATION

The Kazi said: ‘‘When I went to the Hindu's house, broke the drum, and forbade the performance of congregational chanting, in my dreams that very night I saw a greatly fearful lion, roaring very loudly, His body like a human being's and His face like a lion's.

TEXT 180

ଶ୍ୟାନେ ଆମର ଉପର ଲାଫ ଦିଯା ଚାଢି' ।
ଅଟୁ ଅଟୁ ହାସେ, କରେ ଦଞ୍ଚ-କଡ଼ମାଡ଼ି ॥ ୧୮୦ ॥

śayane āmāra upara lāpha diyā caḍi'
aṭṭa aṭṭa hāse, kare danta-kaḍamaḍi

SYNONYMS

śayane—in a sleeping condition; *āmāra*—me; *upara*—upon; *lāpha* *diyā*—jumping; *caḍi*'—mounting; *aṭṭa aṭṭa*—rough and hard; *hāse*—smiles; *kare*—does; *danta*—teeth; *kaḍamaḍi*—smashing.

TRANSLATION

“While I was asleep, the lion jumped on my chest, laughing fiercely and gnashing His teeth.

TEXT 181

ମୋର ବୁକେ ନଥ ଦିଯା ଘୋର-ସରେ ବଲେ ।
ଫାଡିମୁ ତୋମାର ବୁକ ଶୁଦ୍ଧ ବଦଳେ ॥ ୧୮୧ ॥

mora buke nakha diyā ghora-svare bale
phāḍimu tomāra buka mṛdaṅga badale

SYNONYMS

mora—my; *buke*—on the chest; *nakha*—nails; *diyā*—placing; *ghora*—roaring; *svare*—in a voice; *bale*—says; *phāḍimu*—I shall bifurcate; *tomāra*—your; *buka*—chest; *mṛdaṅga*—for the drum; *badale*—in exchange.

TRANSLATION

“Placing its nails on my chest, the lion said in a grave voice: ‘I shall immediately bifurcate your chest as you broke the mṛdanga drum!

TEXT 182

**ମୋର କିର୍ତନ ମାନା କରିଶୁ, କରିମୁ ତୋର କ୍ଷୟ ।
ଅଁଖି ମୁଦି’ କାହି ଆମି ପାଞ୍ଚ ବଡ଼ ଭୟ ॥ ୧୮୨ ॥**

*mora kirtana mānā karis, karimu tora kṣaya
āñkhi mudi' kāñpi āmi pāñā baḍa bhaya*

SYNONYMS

mora—My; *kirtana*—congregational chanting; *mānā karis*—you are forbidding; *karimu*—I shall do; *tora*—your; *kṣaya*—destruction; *āñkhi*—eyes; *mudi'*—closing; *kāñpi*—I was trembling; *āmi*—I; *pāñā*—getting; *baḍa*—very great; *bhaya*—fear.

TRANSLATION

“‘You have forbidden the performance of My congregational chanting. Therefore I must destroy you!’ Being very much afraid of Him, I closed my eyes and trembled.

TEXT 183

**ଭିତ ଦେଖି’ ସିଂହ ବଲେ ହିୟା ସନ୍ଦୟ ।
ତୋରେ ଶିକ୍ଷା ଦିତେ କୈଳୁ ତୋର ପରାଜ୍ୟ ॥ ୧୮୩ ॥**

*bhīta dekhi' siṁha bale ha-iyā sadaya
tore śikṣā dite kailu tora parājaya*

SYNONYMS

bhīta dekhi'—seeing me so afraid; *siṁha*—the lion; *bale*—says; *ha-iyā*—becoming; *sa-daya*—merciful; *tore*—unto you; *śikṣā*—lesson; *dite*—to give; *kailu*—I have done; *tora*—your; *parājaya*—defeat.

TRANSLATION

“Seeing me so afraid, the lion said, ‘I have defeated you just to teach you a lesson, but I must be merciful to you.

TEXT 184

**ମେ ଦିନ ବଜ୍ରତ ନାହି କୈଲି ଝେପାତ ।
ତେଣ୍ଠି କରି’ ନା କରିମୁ ପ୍ରାଣଘାତ ॥ ୧୮୪ ॥**

*se dina bahuta nāhi kaili utpāta
teñi kṣamā kari' nā karinu prāṇāghāta*

SYNONYMS

se dina—on that day; *bahuta*—very much; *nāhi*—not; *kaili*—you did; *utpāta*—disturbance; *teñi*—therefore; *kṣamā kari'*—forgiving; *nā karinu*—I did not execute; *prāṇā-āghāta*—the taking of your life.

TRANSLATION

"On that day, you did not create a very great disturbance. Therefore I have excused you and not taken your life."

TEXT 185

ଏହେ ସନ୍ତି ପୁନଃ କର, ତବେ ମା ସହିମୁ ।
ସବଂଶେ ତୋମାରେ ମାରି ସବନ ନାଶିମୁ ॥ ୧୮୫ ॥

*aiche yadi punah kara, tabe nā sahimu
savarnše tomare māri yavana nāśimu*

SYNONYMS

aiche—similarly; *yadi*—if; *punah*—again; *kara*—you do; *tabe*—then; *nā sahimu*—I shall not tolerate; *sa-varnše*—along with your family; *tomare*—you; *māri*—killing; *yavana*—the meat-eaters; *nāśimu*—I shall vanquish.

TRANSLATION

"But if you perform such activities again, I shall not be tolerant. At that time I shall kill you, your entire family and all the meat-eaters."

TEXT 186

ଏତ କହି' ସିଂହ ଗେଲ, ଆମାର ହୈଲ ଭୟ ।
ଏହି ଦେଖ, ନଥଚିନ୍ତ ଅମୋର ଭୟ ॥ ୧୮୬ ॥

*eta kahi' siṁha gela, āmāra haila bhaya
ei dekha, nakha-cihna amora hṛdaya*

SYNONYMS

eta—thus; *kahi'*—saying; *siṁha*—the lion; *gela*—returned; *āmāra*—my; *haila*—there was; *bhaya*—fear; *ei dekha*—just see this; *nakha-cihna*—the nail marks; *amora hṛdaya*—on my heart.

TRANSLATION

“After saying this, the lion left, but I was very much afraid of Him. Just see the marks of His nails on my heart!”

TEXT 187

এত বলি' কাজী নিজ-বুক দেখাইল।
শুনি' দেখি' সর্বজোক আচর্য মানিল ॥ ১৮৭ ॥

*eta bali' kājī nija-buka dekhāila
śuni' dekhi' sarva-loka āścarya mānila*

SYNONYMS

eta bali'—saying this; *kājī*—the Kazi; *nija-buka*—his own chest; *dekhāila*—showed; *sunī*—hearing; *dekhi'*—seeing; *sarva-loka*—everyone; *āścarya*—wonderful incident; *mānila*—accepted.

TRANSLATION

After this description, the Kazi showed his chest. Having heard him and seen the marks, all the people there accepted the wonderful incident.

TEXT 188

কাজী কহে—ইহা আমি কারে না কহিল।
সেই দিন আমার এক পিয়াদা আইল ॥ ১৮৮ ॥

*kājī kahe,—ihā āmi kāre nā kahila
sei dina āmāra eka piyādā āila*

SYNONYMS

kājī kahe—the Kazi said; *ihā*—this; *āmi*—I; *kāre*—to others; *nā kahila*—did not tell; *sei dina*—on that day; *āmāra*—my; *eka*—one; *piyādā*—orderly; *āila*—came to see me.

TRANSLATION

The Kazi continued: “I did not speak to anyone about this incident, but on that very day one of my orderlies came to see me.

TEXT 189

আসি' কহে,—গেলুঁ মুঞ্চি কৌরুন নিষেধিতে।
অপ্পি উষ্ণা মোর মুখে লাগে আচম্বিতে ॥ ১৮৯ ॥

*āsi' kahe,—geluṇ muñi kīrtana niṣedhite
agni ulkā mora mukhe lāge ācambite*

SYNONYMS

āsi'—coming to me; *kahe*—he said; *geluṇ*—went; *muñi*—I; *kīrtana*—congregational chanting; *niṣedhite*—to stop; *agni ulkā*—flames of fire; *mora*—my; *mukhe*—in the face; *lāge*—come in contact; *ācambite*—all of a sudden.

TRANSLATION

"After coming to me, the orderly said, 'When I went to stop the congregational chanting, suddenly flames struck my face.'

TEXT 190

ପୁଡ଼ିଲ ସକଳ ଦାଡ଼ି, ମୁଖେ ହୈଲା ବ୍ରାଣ ।
ସେଇ ପେଯାଦା ସାଧ, ତାର ଏହି ବିବରଣ ॥ ୧୯୦ ॥

*puḍila sakala dāḍi, mukhe hailā vraṇa
yei peyādā yāya, tāra ei vivarāṇa*

SYNONYMS

puḍila—burned; *sakala*—all; *dāḍi*—beard; *mukhe*—on the face; *hailā*—there was; *vraṇa*—blisters; *yei*—any; *peyādā*—orderly; *yāya*—goes; *tāra*—his; *ei*—this; *vivarāṇa*—description.

TRANSLATION

"'My beard was burned, and there were blisters on my cheeks.' Every orderly who went gave the same description.

TEXT 191

ତାହା ଦେଖି' ରହିନୁ ମୁଣ୍ଡ ମହାଭୟ ପାଆଣ ।
କୀର୍ତ୍ତନ ନା ବର୍ଜିହ, ଘରେ ରହେ ତ' ବସିଯା ॥ ୧୯୧ ॥

*tāhā dekhi' rahinu muñi mahā-bhaya pāñā
kīrtana nā varjiha, ghere rahoñ ta' vasiyā*

SYNONYMS

tāhā dekhi'—seeing that; *rahinu*—remained; *muñi*—I; *mahā-bhaya*—great fear; *pāñā*—getting; *kīrtana*—the congregational chanting; *nā*—not; *varjiha*—stop; *ghare*—at home; *rahoñ*—remain; *ta'*—certainly; *vasiyā*—sitting.

TRANSLATION

"After seeing this, I was very much afraid. I asked them not to stop the congregational chanting but to go sit down at home.

TEXT 192

**তবে ত' নগরে হইবে স্বচ্ছন্দে কীর্তন ।
শুনি' সব ম্লেচ্ছ আসি' কৈল নিবেদন ॥ ১১২ ॥**

*tabe ta' nagare ha-ibe svacchande kīrtana
śuni' saba mleccha āsi' kaila nivedana*

SYNONYMS

tabe ta'—thereafter; *nagare*—in the city; *ha-ibe*—there will be; *svacchande*—without disturbance or anxiety; *kīrtana*—congregational chanting; *śuni'*—hearing this; *saba*—all; *mleccha*—meat-eaters; *āsi'*—coming; *kaila*—submitted; *nivedana*—petition.

TRANSLATION

"Then all the meat-eaters came to submit a petition, complaining, 'After this order, there will always be unrestricted congregational chanting in the city.'

TEXT 193

**নগরে হিন্দুর ধর্ম বাড়িল অপার ।
'হরি' 'হরি' ধ্বনি বাই নাহি শুনি আৱ ॥ ১১৩ ॥**

*nagare hindura dharma bāḍila apāra
'hari' 'hari' dhvani ba-i nāhi śuni āra*

SYNONYMS

nagare—in the city; *hindura*—of the Hindus; *dharma*—religion; *bāḍila*—has increased; *apāra*—unlimitedly; *hari* *hari*—of the Lord's name, Hari, Hari; *dhvani*—the vibration; *ba-i*—except; *nāhi*—do not; *śuni*—we hear; *āra*—anything else.

TRANSLATION

"In this way the religion of the Hindus will increase unlimitedly. There are always vibrations of "Hari! Hari!" We do not hear anything but this.'

TEXT 194

**আৱ ম্লেচ্ছ কহে,—হিন্দু 'কৃষ্ণ' 'কৃষ্ণ' বলি' ।
হালে, কালে, বাচে, গায়, গড়ি শাৰ ধূলি ॥ ১১৪ ॥**

āra mleccha kahe,—hindu 'krṣṇa krṣṇa' bali'
hāse, kānde, nāce, gāya, gaḍi yāya dhūli

SYNONYMS

āra—another; *mleccha*—meat-eater; *kahe*—said; *hindu*—Hindus; *krṣṇa krṣṇa bali'*—saying “Krṣṇa, Krṣṇa”; *hāse*—smile; *kānde*—cry; *nāce*—dance; *gāya*—chant; *gaḍi yāya dhūli*—roll in the dust.

TRANSLATION

“One meat-eater said, ‘The Hindus say, “Krṣṇa, Krṣṇa,” and they smile, cry, dance, chant and fall on the ground, smearing their bodies with dirt.

TEXT 195

‘হরি’ ‘হরি’ করি ছিলু করে কোলাহল ।
পাতসাহ শুনিলে তোমার করিবেক ফল ॥ ১১৫ ॥

*'hari' 'hari' kari' hindu kare kolāhala
pātasāha śunile tomāra karibeka phala*

SYNONYMS

hari hari kari'—saying “Hari, Hari”; *hindu*—the Hindus; *kare*—make; *kolāhala*—tumultuous sound; *pātasāha*—the king; *śunile*—if hearing; *tomāra*—your; *karibeka*—will do; *phala*—punishment.

TRANSLATION

“‘Vibrating “Hari, Hari,” the Hindus make a tumultuous sound. If the king [pātasāha] hears it, certainly he will punish you.’

PURPORT

Pātasāha refers to the king. Nawab Hussain Shah, whose full name was Ālā Uddīna Saiyada Husena Sā, was at that time (1498-1511) the independent King of Bengal. Formerly he was the servant of the cruel Nawab of the Hābsī dynasty named Mujaḥphara Khān, but somehow or other he assassinated his master and became the King. After gaining the throne of Bengal (technically called Masnada), he declared himself Saiyada Husena Ālā Uddīna Seripha Mukkā. There is a book called *Riyāja Us-salāṭina*, whose author, Golāma Husena, says that Nawab Hussain Shah belonged to the family of Mukkā Seripha. To keep his family's glory, he took the name Seripha Mukkā. Generally, however, he is known as Nawab Hussain Shah. After his death, his eldest son, Nasaratsā, became King of Bengal (1521-1533). This King also was very cruel. He committed many atrocities against the Vaiṣṇavas. As a result of his sinful activities, one of his servants from the Khojā group killed him while he was praying in the mosque.

TEXT 196

তবে সেই ষবনেরে আমি ত' পুছিল ।
হিন্দু 'হরি' বলে, তার ষভাব জানিল ॥ ১৯৬ ॥

*tabe sei yavanere āmi ta' puchila
hindu 'hari' bale, tāra svabhāva jānila*

SYNONYMS

tabe—then; *sei*—that; *yavanere*—from the meat-eaters; *āmi*—I; *ta'*—certainly; *puchila*—inquired; *hindu*—the Hindu; *hari bale*—says Hari; *tāra*—his; *svabhāva*—nature; *jānila*—I know.

TRANSLATION

"I then inquired from these yavanas, 'I know that these Hindus by nature chant 'Hari, Hari.'

TEXT 197

তুঃস্থিত ষবন হঞ্চা কেনে অনুক্ষণ ।
হিন্দুর দেবতার নাম লহ কি কারণ ॥ ১৯৭ ॥

*tumita yavana hañā kene anukṣaṇa
hindura devatāra nāma laha ki kāraṇa*

SYNONYMS

tumita—but you; *yavana*—meat-eaters; *hañā*—being; *kene*—why; *anukṣaṇa*—always; *hindura*—of the Hindus; *devatāra*—of the God; *nāma*—the name; *laha*—you take; *ki*—what; *kāraṇa*—the reason.

TRANSLATION

"The Hindus chant the name Hari because that is the name of their God. But you are Mohammedan meat-eaters. Why do you chant the name of the Hindus' God?"

TEXT 198

মেচ্ছ কহে,—হিন্দুরে আমি করি পরিহাস ।
কেহ কেহ—কৃষদাস, কেহ—রামদাস ॥ ১৯৮ ॥

*mleccha kahe,—hindure āmi kari pariḥāsa
keha keha—kṛṣṇadāsa, keha—rāmadāsa*

SYNONYMS

mleccha—the meat-eater; *kahe*—says; *hindure*—unto a Hindu; *āmi*—I; *kari*—do; *pariḥāsa*—joking; *keha keha*—some of them; *kṛṣṇadāsa*—of the name Kṛṣṇadāsa; *keha*—some of them; *rāmadāsa*—of the name Rāmadāsa.

TRANSLATION

"The meat-eater replied, 'Sometimes I joke with the Hindus. Some of them are called Kṛṣṇadāsa, and some are called Rāmadāsa.'

TEXT 199

কেহ—হরিদাস, সদা বলে ‘হরি’ ‘হরি’।
আমি কারু ঘরে ধন করিবেক চুরি ॥ ১৯৯ ॥

*keha—haridāsa, sadā bale 'hari' 'hari'
jāni kāra ghare dhana karibeka curi*

SYNONYMS

keha—some of them; *haridāsa*—of the name Haridāsa; *sadā*—always; *bale*—says; *hari hari*—the name of the Lord, "Hari, Hari"; *jāni*—I understand; *kāra*—someone's; *ghare*—at home; *dhana*—wealth; *karibeka*—will do; *curl*—theft.

TRANSLATION

"Some of them are called Haridāsa. They always chant "Hari, Hari," and thus I thought they would steal the riches from someone's house.

PURPORT

Another meaning of "Hari, Hari" is "I am stealing. I am stealing."

TEXT 200

সেই হৈতে জিহ্বা মোর বলে ‘হরি’ ‘হরি’।
ইচ্ছা নাহি, তবু বলে,—কি উপায় করি ॥ ২০০ ॥

*sei haite jihvā mora bale 'hari' 'hari'
icchā nāhi, tabu bale,—ki upāya kari*

SYNONYMS

sei haite—from that time; *jihvā*—tongue; *mora*—my; *bale*—says; *hari hari*—the vibration "Hari, Hari"; *icchā*—desire; *nāhi*—there is none; *tabu*—still; *bale*—says; *ki*—what; *upāya*—means; *kari*—I may do.

TRANSLATION

"Since that time, my tongue also always vibrates the sound "Hari, Hari." I have no desire to say it, but still my tongue says it. I do not know what to do."

PURPORT

Sometimes demoniac nonbelievers, not understanding the potency of the holy name, make fun of the Vaiṣṇavas when the Vaiṣṇavas chant the Hare Kṛṣṇa *mahā-mantra*. This joking is also beneficial for such persons. *Śrīmad-Bhāgavatam*, Sixth Canto, Second Chapter, verse 14, indicates that the chanting of the Hare Kṛṣṇa *mahā-mantra*, even in joking, in the course of ordinary discussion, in indicating something extraneous, or in negligence, is called *nāmābhāsa*, which is chanting that is almost on the transcendental stage. This *nāmābhāsa* stage is better than *nāma-aparādhā*. *Nāmābhāsa* awakens the supreme remembrance of Lord Viṣṇu. When one remembers Lord Viṣṇu, he becomes free from material enjoyment. Thus he gradually comes forward toward the transcendental service of the Lord and becomes eligible to chant the holy name of the Lord in the transcendental position.

TEXTS 201-202

ଆର ମ୍ଲେଚ୍ଛ କହେ, ଶୁଣ—ଆମି ତ' ଏଇପାତେ ।
ହିନ୍ଦୁକେ ପରିହାସ କୈନୁ ସେ ଦିନ ହାଇତେ ॥ ୨୦୧ ॥
ଜିହ୍ଵା କୃଖଳାମ କରେ, ନା ମାନେ ବର୍ଜନ ।
ନା ଜାନି, କି ମଞ୍ଚୋରଧି ଜାନେ ହିନ୍ଦୁଗଣ ॥ ୨୦୨ ॥

*ōra mlechha kahe, śuna—āmi ta' ei-mate
hinduke parihāsa kainu se dina ha-ite*

*jihvā kṛṣṇa-nāma kare, nā māne varjana
nā jāni, ki mantra-ausadhi jāne hindu-gaṇa*

SYNONYMS

ōra—another; *mlechha*—meat-eater; *kahe*—said; *śuna*—please hear; *āmi*—I; *ta'*—certainly; *ei-mate*—in this way; *hinduke*—to a Hindu; *parihāsa*—joking; *kainu*—did; *se*—that; *dina*—day; *ha-ite*—from; *jihvā*—the tongue; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *kare*—chants; *nā*—does not; *māne*—accept; *varjana*—renunciation; *nā*—not; *jāni*—I know; *ki*—what; *mantra-ausadhi*—hymns and herbs; *jāne*—know; *hindu-gaṇa*—the Hindus.

TRANSLATION

"Another meat-eater said, 'Sir, please hear me. Since the day I joked with some Hindus in this way, my tongue chants the Hare Kṛṣṇa hymn and cannot give it up. I do not know what mystic hymns and herbal potions these Hindus know.'

TEXT 203

ଏତ ଶୁଣି' ତା'-ମଜାରେ ଘରେ ପାଠୀଇଲ ।
ହେଲକାଲେ ପାଥଣୀ ହିନ୍ଦୁ ପଂଚ-ମାତ ଆଇଲ ॥ ୨୦୩ ॥

*eta ūni' tā'-sabhare għare pāṭhāila
hena-kāle pāṣanqđi hindu pāñca-sāta āila*

SYNONYMS

eta ūni'—after hearing all this; *tā'-sabhare*—all of them; *għare*—back home; *pāṭhāila*—sent; *hena-kāle*—at that time; *pāṣanqđi*—nonbeliever; *hindu*—Hindus; *pāñca-sāta*—five or seven; *āila*—came.

TRANSLATION

"After hearing all this, I sent all the mlecchas back to their homes. Five or seven nonbelieving Hindus then approached me.

PURPORT

The word *pāṣanqđi* refers to nonbelievers engaged in fruitive activities and idolatrous worshipers of many demigods. *Pāṣanqđis* do not believe in one God, the Supreme Personality, Lord Viśṇu; they think that all the demigods have the same potency as Him. The definition of a *pāṣanqđi* is given in the *tantra-sāstra*:

*yas tu nārāyaṇam devam brahma-rudrādi-daivataiḥ
samavenaiva vīkṣeta sa pāṣanqđi bhaved dhruvam*

"A *pāṣanqđi* is one who considers the great demigods such as Lord Brahmā and Lord Śiva equal to the Supreme Personality of Godhead, Nārāyaṇa." (*Hari-bhakti-vilāsa*, 1.73)

The Supreme Personality of Godhead is *asamaurdhva*; in other words, no one can be equal to or greater than Him. But *pāṣanqđis* do not believe this. They worship any kind of demigod, thinking it all right to accept whomever they please as the Supreme Lord. The *pāṣanqđis* were against the Hare Kṛṣṇa movement of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, and now we see practically that they also do not like our humble attempts to spread Kṛṣṇa consciousness all over the world. On the contrary, these *pāṣanqđis* say that we are spoiling the Hindu religion because people all over the world are accepting Lord Kṛṣṇa as the Supreme Personality of Godhead according to the version of *Bhagavad-gītā As It Is*. The *pāṣanqđis* condemn this movement, and sometimes they accuse Vaiṣṇavas from foreign countries of being not bona fide. Even so-called Vaiṣṇavas or followers of the Vaiṣṇava cult do not agree with our activities in making Vaiṣṇavas in the western countries. Such *pāṣanqđis* existed even during the time of Lord Śrī Caitanya Mahāprabhu, and they still continue to exist. Despite all the activities of these *pāṣanqđis*, however, the prediction of Lord Caitanya Mahāprabhu will triumph: *ṝthivite āche yata nagarādi grāma/ sarvatra pracāra haibe mora nāma*. "In every town and village, the chanting of My name will be heard." No one can check the spread of the Kṛṣṇa consciousness movement because upon this movement is the benediction of the Supreme Personality of Godhead, Lord Caitanya Mahāprabhu.

TEXT 204

ଆସି' କହେ,—ହିନ୍ଦୁର ଧର୍ମ ଭାଙ୍ଗିଲ ନିଶାହେ ।
ଯେ କୀର୍ତ୍ତନ ପ୍ରବର୍ତ୍ତାଇଲ, କହୁ ଶୁଣି ନାହେ ॥ ୨୦୪ ॥

*āsi' kahe,—hindura dharma bhāṅgila nimāi
ye kīrtana pravartāila, kabhu ūuni nāi*

SYNONYMS

āsi'—coming there; *kahe*—they said; *hindura*—of the Hindus; *dharma*—religious principles; *bhāṅgila*—has broken; *nimāi*—Nimāi Paṇḍita; *ye*—that; *kīrtana*—congregational chanting; *pravartāila*—has introduced; *kabhu*—at any time; *ūni*—we heard; *nāi*—never.

TRANSLATION

"Coming to me, the Hindus complained: 'Nimāi Paṇḍita has broken the Hindu religious principles. He has introduced the saṅkīrtana system, which we never heard from any scripture.

TEXT 205

ମର୍ଗଲଚଣ୍ଡୀ, ବିଶହରି କରି' ଜାଗରାଣ ।
ତା'ତେ ବାତ୍ତ, ନୃତ୍ୟ, ଗୀତ,—ଯୋଗ୍ୟ ଆଚରଣ ॥ ୨୦୫ ॥

*maṅgalacaṇḍī, viśahari kari' jāgarāṇa
tā'te vātya, nritya, gīta,—yogya ācaraṇa*

SYNONYMS

maṅgalacaṇḍī—of the religious performance for worship of Maṅgalacaṇḍī; *viśahari*—of the religious performance for worship of Viśahari; *kari'*—observing; *jāgarāṇa*—night vigil; *tā'te*—in that ceremony; *vātya*—musical performance; *nritya*—dancing; *gīta*—chanting; *yogya*—suitable; *ācaraṇa*—custom.

TRANSLATION

"When we keep a nightlong vigil to observe religious performances for the worship of Maṅgalacaṇḍī and Viśahari, playing on musical instruments, dancing and chanting are certainly fitting customs.

TEXT 206

ପୁରେ ଭାଲ ଛିଳ ଏହି ନିମାହେ ପଣ୍ଡିତ ।
ଗୟା ହୈତେ ଆସିଯା ଚାଲାଯା ବିପରୀତ ॥ ୨୦୬ ॥

*pūrve bhāla chila ei nimāi paṇḍita
gayā haite āsiyā cālāya viparita*

SYNOMYMS

pūrve—before this; *bhāla*—very good; *chila*—was; *ei*—this; *nimāi paṇḍita*—of the name Nimāi Paṇḍita; *gayā*—Gayā (a place of pilgrimage); *haite*—from; *āsiyā*—coming; *cālāya*—conducts; *viparita*—just the opposite.

TRANSLATION

“‘Nimāi Paṇḍita was previously a very good boy, but since He has returned from Gayā He conducts Himself differently.

TEXT 207

উচ্চ করি' গায় গীত, দেয় করতালি ।
শুদ্ধ-করতাল-খন্দে কর্ণে লাগে তালি ॥ ২০৭ ॥

*ucca kari' gāya gīta, deya karatāli
mrdaṅga-karatāla-śabde karṇe lāge tāli*

SYNOMYMS

ucca—loud; *kari'*—making; *gāya*—sings; *gīta*—songs; *deya*—practices; *karatāli*—clapping; *mrdaṅga*—*mrdaṅga*; *karatāla*—hand bells; *śabde*—by sounds; *karṇe*—in the ear; *lāge*—there is; *tāli*—blocking.

TRANSLATION

“Now He loudly sings all kinds of songs, clapping, playing drums and hand bells, and making a tumultuous sound that deafens our ears.

TEXT 208

না জানি,—কি খাণ্ডা মন্ত্র হঞ্চা নাচে, গায় ।
হাসে, কান্দে, পড়ে, উঠে, গড়াগড়ি ঘাস ॥ ২০৮ ॥

*nā jāni,—ki khāñā matta hāñā nāce, gāya
hāse, kānde, pađe, uṭhe, gađāgađi yāya*

SYNOMYMS

nā jāni—we do not know; *ki*—what; *khāñā*—eating; *matta*—mad; *hāñā*—becoming; *nāce*—He dances; *gāya*—chants; *hāse*—laughs; *kānde*—cries; *pađe*—falls down; *uṭhe*—gets up; *gađāgađi* *yāya*—goes rolling on the ground.

TRANSLATION

“We do not know what He eats that makes Him become mad, dancing, singing, sometimes laughing, crying, falling down, jumping up and rolling on the ground.

TEXT 209

ନଗରିଯାକେ ପାଗଳ କୈଳ ସଦା ସଂକୀର୍ତ୍ତନ ।
ରାତ୍ରେ ନିଜା ମାହି ସାଇ, କରି ଜାଗରଣ ॥ ୨୦୯ ॥

*nagariyāke pāgala kaila sadā saṅkīrtana
rātre nidrā nāhi yāi, kari jāgarāṇa*

SYNONYMS

nagariyāke—all the citizens; *pāgala*—mad; *kaila*—He has made; *sadā*—always; *saṅkīrtana*—congregational chanting; *rātre*—at night; *nidrā*—sleep; *nāhi yāi*—we do not get; *kari*—observe; *jāgarāṇa*—wakefulness.

TRANSLATION

“He has made all the people practically mad by always performing congregational chanting. At night we cannot get any sleep; we are always kept awake.

TEXT 210

‘ନିମାଞ୍ଜି’ ନାମ ଛାଡ଼ି ଏବେ ବୋଲାୟ ‘ଗୋରହରି’ ।
ହିନ୍ଦୁ ଧର୍ମ ନଷ୍ଟ କୈଳ ପାଷଣ ସଙ୍କାରି ॥ ୨୧୦ ॥

*'nimāñjī' nāma chāḍi' ebe bolāya 'gaurahari'
hindura dharma naṣṭa kaila pāṣaṇda sañcāri'*

SYNONYMS

nimāñjī—Nimāi; *nāma*—the name; *chāḍi*—giving up; *ebe*—now; *bolāya*—calls; *gaurahari*—Gaurahari; *hindura*—of the Hindus; *dharma*—the religious principles; *naṣṭa kaila*—spoiled; *pāṣaṇda*—irreligion; *sañcāri*—introducing.

TRANSLATION

“Now He has given up His own name Nimāi and introduced Himself by the name Gaurahari. He has spoiled the Hindu religious principles and introduced the irreligion of nonbelievers.

TEXT 211

କୃକ୍ରେର କୀର୍ତ୍ତନ କରେ ଲୌଚ ବାଡ଼ ବାଡ଼ ।
ଏହି ପାପେ ମର୍ଦ୍ଦିପ ହିଇବେ ଉତ୍ତାଡ଼ ॥ ୨୧୧ ॥

*kṛṣṇera kīrtana kare nīca bāḍa bāḍa
ei pāpe navadvīpa ha-ibe ujāḍa*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *kīrtana*—chanting; *kare*—does; *nīca*—lower class; *bāḍa bāḍa*—again and again; *ei pāpe*—by this sin; *navadvīpa*—the whole city of Navadvīpa; *ha-ibe*—will become; *ujāḍa*—deserted.

TRANSLATION

“Now the lower classes are chanting the Hare Kṛṣṇa mahā-mantra again and again. For this sinful activity, the entire city of Navadvīpa will be deserted.

TEXT 212

**हिन्दूशास्त्रे 'त्स्वर' नाम—महामन्त्र जानि ।
सर्वलोक शुनिले मन्त्रेरा वीर्य हय हानि ॥ २१२ ॥**

*hindu-śāstre 'Tṣvara' nāma—mahā-mantra jāni
sarva-loka śunile mantrera vīrya haya hāni*

SYNONYMS

hindu-śāstre—in the scriptures of the Hindus; *Tṣvara*—God; *nāma*—the holy name; *mahā-mantra*—topmost hymn; *jāni*—we know; *sarva-loka*—everyone; *śunile*—if they hear; *mantrera*—of the *mantra*; *vīrya*—potency; *haya*—becomes; *hāni*—finished.

TRANSLATION

“According to Hindu scripture, God’s name is supposed to be the most powerful hymn. If everyone hears the chanting of the name, the potency of the hymn will be lost.

PURPORT

In the list of offenses in the chanting of the holy name of the Lord, it is said, *dharma-vrata-tyāga-hutāḍi-sarva-śubha-kriyā-sāmyam api pramāḍah*: to consider the chanting of the holy name of the Lord equal to the execution of some auspicious religious ceremony is an offense. According to the materialistic point of view, observing a religious ceremony invokes an auspicious atmosphere for the material benefit of the entire world. Materialists therefore manufacture religious principles to live comfortably and without disturbance in executing their material activities. Since they do not believe in the existence of God, they have manufactured the idea that God is impersonal and that to have some conception of God one may imagine any form. Thus they respect the many forms of the demigods as different representations or manifestations of the Lord. They are called *bahv-iṣvara-vādīs*, or followers of thousands and thousands of gods. They consider the chanting of the names of the

demigods an auspicious activity. Great so-called *svāmīs* have written books saying that one may chant any name—Durgā, Kālī, Śiva, Kṛṣṇa, Rāma, and so on—because any name is all right to invoke an auspicious atmosphere in society. Thus they are called *pāṣāṇḍīs*—unbelievers or faithless demons.

Such *pāṣāṇḍīs* do not know the actual value of the chanting of the holy name of Lord Kṛṣṇa. Foolishly proud of their material birth as *brāhmaṇas* and their consequently higher position in the social order, they think of the other classes—namely, the *kṣatriyas*, the *vaiśyas* and *śūdras*—as lower classes. According to them, no one but the *brāhmaṇas* can chant the holy name of Kṛṣṇa, for if others chanted the holy name, its potency would be reduced. They are unaware of the potency of Lord Kṛṣṇa's name. The *Bṛhan-nāradīya Purāṇa* recommends:

*harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*

"For spiritual progress in this age of Kali, there is no alternative, no alternative, no alternative to the holy name, the holy name, the holy name of the Lord." The *pāṣāṇḍīs* do not accept that the potency of the holy name of Kṛṣṇa is so great that one can be delivered simply by chanting the holy name, although this is confirmed in *Śrīmad-Bhāgavatam* (12.3.51). *Kīrtanād eva kṛṣṇasya mukta-saṅgah parāṁ vrojet*: any man from any part of the world who practices chanting of the holy name of Kṛṣṇa can be liberated and after death go back home, back to Godhead. The rascal *pāṣāṇḍīs* think that if anyone but a *brāhmaṇa* chants the holy name, the potency of the holy name is vanquished. According to their judgment, instead of delivering the fallen souls, the potency of the holy name is reduced. Believing in the existence of many gods and considering the chanting of the holy name of Kṛṣṇa no better than other hymns, these *pāṣāṇḍīs* do not believe in the words of the *śāstra* (*harer nāma harer nāma harer nāmaiva kevalam*). But Śrī Caitanya Mahāprabhu confirms in His *Śikṣāṣṭaka*, *kīrtanīyah sadā hariḥ*: one must chant the holy name of the Lord always, twenty-four hours a day. The *pāṣāṇḍīs*, however, are so fallen and falsely proud of having taken birth in *brāhmaṇa* families that they think that instead of delivering all the fallen souls, the holy name becomes impotent when constantly chanted by lower-class men.

Significant in verse 211 are the words *nīca bāḍa bāḍa* because anyone can join in the *sāṅkīrtana* movement, as mentioned in *Śrīmad-Bhāgavatam* (2.4.18): *kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ*. This is a list of the names of *cāṇḍālas*. The *pāṣāṇḍīs* say that when these lower-class men are allowed to chant, their influence is enhanced. They do not like the idea that others should also develop spiritual qualities because this would curb their false pride in having taken birth in families of the elevated *brāhmaṇa* caste, with a monopoly on spiritual activities. But despite all protests from so-called Hindus and members of the *brāhmaṇa* caste, we are propagating the Kṛṣṇa consciousness movement all over the world, according to the injunctions of the *śāstras* and the order of Śrī Caitanya Mahāprabhu. Thus we are sure that we are delivering many fallen souls, making them bona fide candidates for going back home, back to Godhead.

TEXT 213

গ্রামের ঠাকুর তুমি, সব তোমার অন ।
নিমাই বোলাইয়া তারে করহ বর্জন ॥ ২১৩ ॥

*grāmera ṭhākura tumi, saba tomāra jana
nimāi bolāiyā tāre karaha varjana*

SYNONYMS

grāmera—of this town; *ṭhākura*—the ruler; *tumi*—you; *saba*—all; *tomāra*—your; *jana*—people; *nimāi*—Nimāi Pañdita; *bolāiyā*—calling; *tāre*—unto Him; *karaha*—do; *varjana*—the punishment of making Him leave the town.

TRANSLATION

“Sir, you are the ruler of this town. Whether Hindu or Moslem, everyone is under your protection. Therefore please call Nimāi Pañdita and make Him leave the town.”

PURPORT

The word *ṭhākura* has two meanings. One meaning is “God” or “a godly person,” and another meaning is “*kṣatriya*.” Here the *pāṣāṇḍī brāhmaṇas* address the Kazi as *ṭhākura*, considering him the ruler of the town. There are different names by which to address the members of different castes. The *brāhmaṇas* are addressed as *mahārāja*, the *kṣatriyas* as *ṭhākura*, the *vaiśyas* as *śetha* or *mahājana*, and the *śūdras* as *caudhuri*. This etiquette is still followed in Northern India, where the *kṣatriyas* are addressed as *Thākura Sahab*. The *pāṣāṇḍīs* went so far as to request the Magistrate, or Kazi, to have Śrī Caitanya Mahāprabhu expelled from the town because of His introducing *hari-nāma-saṅkīrtana*. Fortunately our Hare Kṛṣṇa movement all over the world, especially in the civilized world of Europe and America, has become very popular. Generally no one complains against us to have us removed from a city. Although such an attempt was indeed made in Melbourne, Australia, the attempt failed. Thus we are now introducing this Hare Kṛṣṇa movement in great cities of the world like New York, London, Paris, Tokyo, Sydney, Melbourne and Aukland, and by the grace of Lord Caitanya Mahāprabhu everything is going on nicely. People are happy to accept the principle of chanting the Hare Kṛṣṇa *mantra*, and the result is most satisfactory.

TEXT 214

তবে আমি শ্রীভিবাক্য কহিল সবারে ।
সবে ঘরে ঘাহ, আমি নিষেধিব তারে ॥ ২১৪ ॥

*tabe āmi priti-vākyā kahila sabāre
sabe ghare yāha, āmi niṣedhibo tāre*

SYNONYMS

tobe—thereafter; *āmi*—I; *prīti-vākyā*—sweet words; *kahila*—said; *sabāre*—unto all of them; *sabe*—all of you; *ghare*—back home; *yāha*—go; *āmi*—I; *niṣedhiba*—shall prohibit; *tāre*—Him (Nimāi Paṇḍita).

TRANSLATION

“After hearing their complaints, in sweet words I told them, ‘Please go back home. I shall certainly prohibit Nimāi Paṇḍita from continuing His Hare Kṛṣṇa movement.’

TEXT 215

**ହିନ୍ଦୁର ଈଶ୍ଵର ବଡ଼ ସେଇ ନାରାୟଣ ।
ସେଇ ତୁମି ହଓ,—ହେବ ଲାୟ ମୋର ମନ ॥ ୨୧୫ ॥**

*hindura iśvara bāda yei nārāyaṇa
sei tumi hao,—hena laya mora mana*

SYNONYMS

hindura—of the Hindus; *iśvara*—God; *bāda*—the topmost; *yei*—who; *nārāyaṇa*—Lord Nārāyaṇa; *sei*—He; *tumi*—You; *hao*—are; *hena*—such; *laya*—takes; *mora*—my; *mana*—mind.

TRANSLATION

“I know that Nārāyaṇa is the Supreme God of the Hindus, and I think that You are the same Nārāyaṇa. This I feel within my mind.”

TEXT 216

**ଏତ ଶୁଣି' ମହାପ୍ରଭୁ ହାସିଯା ହାସିଯା ।
କହିତେ ଲାଗିଲା କିଛୁ କାଜିରେ ଛୁଟୁଇଗା ॥ ୨୧୬ ॥**

*eta śuni' mahāprabhu hāsiyā hāsiyā
kahite lāgilā kichu kājire churiyā*

SYNONYMS

eta—this; *śuni'*—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hāsiyā hāsiyā*—smiling; *kahite*—to speak; *lāgilā*—began; *kichu*—something; *kājire*—unto the Kazi; *churiyā*—touching.

TRANSLATION

After hearing the Kazi speak so nicely, Śrī Caitanya Mahāprabhu touched him and smilingly spoke as follows.

TEXT 217

তোমার মুখে কৃষ্ণনাম,—এ বড় বিচিৰ্ত ।
পাপক্ষয় গেল, হৈলা পরম পবিত্ৰ ॥ ২১৭ ॥

*tomāra mukhe kṛṣṇa-nāma,—e baḍa vicitra
pāpa-kṣaya gela, hailā parama pavitra*

SYNONYMS

tomāra mukhe—in your mouth; *kṛṣṇa-nāma*—chanting of the holy name of Kṛṣṇa; *e*—this; *baḍa*—very much; *vicitra*—wonderful; *pāpa-kṣaya*—nullifying of sinful activities; *gela*—has become a fact; *hailā*—became; *parama*—topmost; *pavitra*—purified.

TRANSLATION

“The chanting of the holy name of Kṛṣṇa from your mouth has performed a wonder—it has nullified the reactions of all your sinful activities. Now you have become supremely pure.

PURPORT

Confirming the potency of the *saṅkīrtana* movement, these words from the very mouth of Lord Caitanya Mahāprabhu express how people can be purified simply by chanting the holy name of Lord Kṛṣṇa. The Kazi was a Mohammedan *mleccha*, or meat-eater, but because he several times uttered the holy name of Lord Kṛṣṇa, automatically the reactions of his sinful life were vanquished, and he was fully purified of all material contamination. We do not know why the *pāṣāṇḍīs* of the present day protest that we are deteriorating the Hindu religion by spreading Kṛṣṇa consciousness all over the world and claiming all classes of men to the highest standard of Vaiṣṇavism. But these rascals disagree with us so vehemently that some of them do not allow European and American Vaiṣṇavas to enter into the temples of Viṣṇu. Thinking religion to be meant for material benefit, these so-called Hindus have actually become vicious by worshiping the numerous forms of the demigods. In the next verse Śrī Caitanya Mahāprabhu confirms the Kazi's purification.

TEXT 218

‘হরি’ ‘কৃষ্ণ’ ‘নারায়ণ’—লৈলে তিন নাম ।
বড় ভাগ্যবান् তুমি, বড় পুণ্যবান् ॥ ২১৮ ॥

'hari' 'kṛṣṇa' 'nārāyaṇa'—laile tina nāma
baḍa bhāgyavān tumi, baḍa puṇyavān

SYNONYMS

hari kṛṣṇa nārāyaṇa—the holy names of Lord Hari, Lord Kṛṣṇa and Lord Nārāyaṇa; *laile*—you have taken; *tina*—three; *nāma*—holy names; *baḍa*—very much; *bhāgyavān*—fortunate; *tumi*—you are; *baḍa*—very much; *puṇyavān*—pious.

TRANSLATION

“Because you have chanted three holy names of the Lord—Hari, Kṛṣṇa and Nārāyaṇa—you are undoubtedly the most fortunate and pious.”

PURPORT

Here the Supreme Lord, Śrī Caitanya Mahāprabhu, confirms that anyone who chants the holy names Hari, Kṛṣṇa and Nārāyaṇa without offense is certainly extremely fortunate, and whether Indian or non-Indian, Hindu or non-Hindu, he immediately comes to the level of the most pious personality. We therefore do not care about the statements of *pāṣāṇḍīs* who protest against our movement's making the members of other cities or countries into Vaiṣṇavas. We have to follow in the footsteps of Lord Caitanya Mahāprabhu, executing our mission peacefully, or, if necessary, kicking the heads of such protestors.

TEXT 219

এত শুনি' কাজীর দুই চক্ষে পড়ে পানি।
অসুর চরণ ছুঁটি' বলে প্রিয়বাণী ॥ ২১৯ ॥

*eta śuni' kājīra dui cakṣe paḍe pāni
prabhura carāṇa chuṇi' bale priya-vāṇī*

SYNONYMS

eta—this; *śuni'*—hearing; *kājīra*—of the Kazi; *dui*—two; *cakṣe*—in the eyes; *paḍe*—flow down; *pāni*—tears; *prabhura*—of the Lord; *carāṇa*—lotus feet; *chuṇi'*—touching; *bale*—says; *priya-vāṇī*—pleasing words.

TRANSLATION

After the Kazi heard this, tears flowed down from his eyes. He immediately touched the lotus feet of the Lord and spoke the following sweet words.

TEXT 220

তোমার প্রসাদে মোর ঘূচিল কুমতি।
এই কৃপা কর,—যেন তোমাতে রহু ভক্তি ॥২২০॥

*tomāra prasāde mora ghucila kumati
ei kṛpā kara,—yena tomāte rahu bhakti*

SYNONYMS

tomāra prasāde—by Your mercy; *mora*—my; *ghucila*—have gone away; *kumati*—bad intentions; *ei*—this; *kṛpā*—mercy; *kara*—please do unto me; *yena*—so that; *tomāte*—in You; *rahu*—may stay; *bhakti*—devotion.

TRANSLATION

“Only by Your mercy have my bad intentions vanished. Kindly favor me so that my devotion may always be fixed upon You.”

TEXT 221

ଅଛୁ କହେ,—ଏକ ଦାନ ମାଗିଯେ ତୋମାୟ ।
ସଂକୀର୍ତ୍ତନ ବାଦ ଘେରେ ନହେ ନଦୀଯାକୁ ॥ ୨୨୧ ॥

*prabhu kahe,—eka dāna māgiye tomāya
saṅkīrtana vāda yaiche nahe nadīyāya*

SYNOMYMS

prabhu kahe—the Lord said; *eka*—one; *dāna*—charity; *māgiye*—I beg; *tomāya*—from you; *saṅkīrtana*—chanting of the Hare Kṛṣṇa mantra; *vāda*—opposition; *yaiche*—as it may be; *nahe*—not be; *nadīyāya*—in the district of Nadia.

TRANSLATION

The Lord said, “I wish to beg you for one favor in charity. You must pledge that this saṅkīrtana movement will not be checked, at least in the district of Nadia.”

TEXT 222

କାଜୀ କହେ,—ମୋର ବଂশେ ସତ ଉପଜିବେ ।
ତାହାକେ ‘ତାଳାକ’ ଦିବ,—କୀର୍ତ୍ତନ ନା ବାଧିବେ ॥ ୨୨୨ ॥

*kājī kahe,—mora varṇe yata upajibe
tāhāke ‘tālāka’ diba,—kīrtana nā bādhibe*

SYNOMYMS

kājī kahe—the Kazi said; *mora*—my; *varṇe*—in the dynasty; *yata*—all (descendants); *upajibe*—who will take birth; *tāhāke*—unto them; *tālāka*—grave assurance; *diba*—I shall give; *kīrtana*—the *saṅkīrtana* movement; *nā*—never; *bādhibe*—they will oppose.

TRANSLATION

The Kazi said: “To as many descendants as take birth in my dynasty in the future, I give this grave admonition: no one should check the *saṅkīrtana* movement.”

PURPORT

As a result of this grave injunction by the Kazi, even at present the descendants of the Kazi's family do not oppose the *saṅkīrtana* movement under any circumstances.

Even during the great Hindu-Muslim riots in neighboring places, the descendants of the Kazi honestly preserved the assurance given by their forefather.

TEXT 223

ଶୁନି'ପ୍ରବୁ'ହରି' ବଲି' ଉଠିଲା ଆପନି ।
ଉଠିଲ ବୈଷ୍ଣବ ସବ କରି' ହରି-ଧ୍ୱନି ॥ ୨୨୩ ॥

*śuni' prabhu 'hari' bali' uṭhilā āpani
uṭhila vaisnava saba kari' hari-dhvani*

SYNONYMS

śuni'—hearing; *prabhu*—the Lord; *hari*—the holy name of the Lord; *bali'*—chanting; *uṭhilā*—got up; *āpani*—personally; *uṭhila*—got up; *vaiṣṇava*—other devotees; *saba*—all; *kari'*—making; *hari-dhvani*—vibration of the holy name, Hari Hari.

TRANSLATION

Hearing this, the Lord got up, chanting “Hari! Hari!” Following Him, all the other Vaiṣṇavas also got up, chanting the vibration of the holy name.

TEXT 224

କୌତ୍ତନ କରିଲେ ଅଭୂ କରିଲା ଗମନ ।
ସଙ୍ଗେ ଚଲି' ଆଇଲେ କାଜୀ ଉଲ୍ଲସିତ ମନ ॥ ୨୨୫ ॥

*kīrtana karite prabhu karilā gamana
saṅge cali' āise kājī ullasita mana*

SYNONYMS

kīrtana—chanting; *karite*—to perform; *prabhu*—the Lord; *karilā*—made; *gamana*—departure; *saṅge*—accompanying Him; *cali'*—walking; *āise*—comes; *kājī*—the Kazi; *ullasita*—jubilant; *mana*—mind.

TRANSLATION

Śrī Caitanya Mahāprabhu went back to perform *kīrtana*, and the Kazi, his mind jubilant, went with Him.

TEXT 225

କାଜୀରେ ବିଦାୟ ଦିଲ ଶଚୀର ରମନ ।
ନାଚିଲେ ନାଚିଲେ ଆଇଲା ଆପନ ଭବନ ॥ ୨୨୫ ॥

*kājīre vidāya dila śacīra nandana
nācīte nācīte āilā āpana bhavana*

SYNONYMS

kājīre—unto the Kazi; *vidāya*—farewell; *dila*—gave; *śacīra*—of mother Śacī; *nandana*—the son; *nācīte nācīte*—dancing and dancing; *āilā*—came back; *āpana*—own; *bhavana*—house.

TRANSLATION

The Lord asked the Kazi to go back home. Then the son of mother Śacī came back to His own home, dancing and dancing.

TEXT 226

এই মতে কাজীরে অভূ করিলা প্রসাদ।
ইহা যেই শুনে তার খণ্ডে অপরাধ ॥ ২২৬ ॥

*ei mate kājīre prabhu karilā prasāda
ihā yei śune tāra khaṇḍe aparādhā*

SYNONYMS

ei mate—in this way; *kājīre*—unto the Kazi; *prabhu*—the Lord; *karilā*—did *prasāda*—mercy; *ihā*—this; *yei*—anyone who; *śune*—hears; *tāra*—his; *khaṇḍe*—vanquishes; *aparādhā*—offenses.

TRANSLATION

This is the incident concerning the Kazi and the Lord's mercy upon him. Anyone who hears this is also freed from all offenses.

TEXT 227

এক দিন শ্রীবাসের মঞ্চিরে গোসানি।
নিত্যানন্দ-সঙ্গে নৃত্য করে দুই ভাই ॥ ২২৭ ॥

*eka dina Śrīvāsera mandire gosāñi
nityānanda-saṅge nritya kare dui bhāi*

SYNONYMS

eka dina—one day; *Śrīvāsera*—of Śrīvāsa Ṭhākura; *mandire*—in the house; *gosāñi*—Lord Caitanya Mahāprabhu; *nityānanda*—Lord Nityānanda; *saṅge*—accompanied by *nritya*—dancing; *kare*—performed; *dui*—two; *bhāi*—brothers.

TRANSLATION

One day the two brothers Lord Nityānanda Prabhu and Śrī Caitanya Mahāprabhu were dancing in the holy house of Śrīvāsa Ṭhākura.

TEXT 228

ଶ୍ରୀବାସ-ପୁତ୍ରେର ତାହାନ୍ ହୈଲ ପରଲୋକ ।
ତବୁ ଶ୍ରୀବାସେର ଚିନ୍ତେ ନା ଜନ୍ମିଲ ଶୋକ ॥ ୨୨୮ ॥

*śrīvāsa-putrera tāhān haila paraloka
tabu śrīvāsera citte nā janmila śoka*

SYNONYMS

Śrīvāsa—of Śrīvāsa Ṭhākura; *putrera*—of the son; *tāhān*—there; *haila*—took place; *paraloka*—death; *tabu*—still; *śrīvāsera*—of Śrīvāsa Ṭhākura; *citte*—in the mind; *nā*—not; *janmila*—there was; *śoka*—lamentation.

TRANSLATION

At that time a calamity took place—Śrīvāsa Ṭhākura's son died. Yet Śrīvāsa Ṭhākura was not at all sorry.

TEXT 229

ମୃତପୁତ୍ର-ମୁଖେ କୈଳ ଜୀନେର କଥମ ।
ଆପନେ ଦୁଇ ଭାଇ ହୈଲା ଶ୍ରୀବାସ-ନନ୍ଦନ ॥ ୨୨୯ ॥

*mṛta-putra-mukhe kaila jñānera kathana
āpane dui bhāi hailā śrīvāsa-nandana*

SYNONYMS

mṛta-putra—of the dead son; *mukhe*—in the mouth; *kaila*—did; *jñānera*—of knowledge; *kathana*—conversation; *āpane*—personally; *dui*—the two; *bhāi*—brothers; *hailā*—became; *śrīvāsa-nandana*—sons of Śrīvāsa Ṭhākura.

TRANSLATION

Śrī Caitanya Mahāprabhu caused the dead son to speak about knowledge, and then the two brothers personally became the sons of Śrīvāsa Ṭhākura.

PURPORT

This incident is described as follows by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. One night while Śrī Caitanya Mahāprabhu was dancing with His devotees at the house of Śrīvāsa Ṭhākura, one of Śrīvāsa Ṭhākura's sons, who was suffering from some disease, died. Śrīvāsa Ṭhākura was so patient, however, that he did not allow anyone to express sorrow by crying, for he did not want the *kīrtana* going on at his house to be disturbed. Thus *kīrtana* continued without a sound of lamentation. But when the *kīrtana* was over, Caitanya Mahāprabhu, who could understand the incident, declared, "There must have been some calamity in this house." When He was then informed about the death of Śrīvāsa Ṭhākura's son, He

expressed His regret, saying, "Why was this news not given to Me before?" He went to the place where the son was lying dead and asked him, "My dear boy, why are you leaving the house of Śrīvāsa Ṭhākura?" The dead son immediately replied, "I was living in this house as long as I was destined to live here. Now that the time is over, I am going elsewhere, according to Your direction. I am Your eternal servant, a dependent living being. I must act only according to Your desire. Beyond Your desire, I cannot do anything. I have no such power." Hearing these words of the dead son, all the members of Śrīvāsa Ṭhākura's family received transcendental knowledge. Thus there was no cause for lamentation. This transcendental knowledge is described in *Bhagavad-gītā* (2.13). *Tathā dehāntara-prāptir dhīras tatra na muhyati*: when someone dies, he accepts another body; therefore sober persons do not lament. After the discourse between the dead boy and Śrī Caitanya Mahāprabhu, funeral ceremonies were performed, and Lord Caitanya assured Śrīvāsa Ṭhākura, "You have lost one son, but Nityānanda Prabhu and I are your eternal sons. We shall never be able to give up your company." This is an instance of a transcendental relationship with Kṛṣṇa. We have eternal transcendental relationships with Kṛṣṇa as His servants, friends, fathers, sons or conjugal lovers. When the same relationships are pervertedly reflected in this material world, we have relationships as the sons, fathers, friends, lovers, masters or servants of others, but all these relationships are subject to termination within a definite period. If we revive our relationship with Kṛṣṇa, however, by the grace of Śrī Caitanya Mahāprabhu, our eternal relationship will never break to cause our lamentation.

TEXT 230

তবে ত' করিলা সব ভক্তে বর দান।
উচ্ছিষ্ট দিয়া মাঙ্গামণীয় করিল সম্মান ॥ ২৩০ ॥

*tabe ta' karilā saba bhakte vara dāna
ucchiṣṭa diyā nārāyaṇīra karila sammāna*

SYNONYMS

tabe—thereafter; *ta'*—certainly; *karilā*—did; *saba bhakte*—unto all devotees; *vara*—benediction; *dāna*—charity; *ucchiṣṭa*—food remnants; *diyā*—giving; *nārāyaṇīra*—of Nārāyaṇī; *karila*—did; *sammāna*—respect.

TRANSLATION

Thereafter the Lord charitably bestowed His benediction upon all His devotees. He gave the remnants of His food to Nārāyaṇī, showing her special respect.

PURPORT

Nārāyaṇī was a niece of Śrīvāsa Ṭhākura, and later she became the mother of Śrīla Vṛndāvana dāsa Ṭhākura. In this connection the *sahajiyās* cite a malicious story that after eating the remnants of Lord Caitanya's foodstuff Nārāyaṇī became

pregnant and gave birth to Vṛndāvana dāsa Ṭhākura. The rascal *sahajiyās* may manufacture such false statements, but no one should believe them because they are motivated by enmity against the Vaiṣṇavas.

TEXT 231

**ଶ୍ରୀଵାସେର ବଞ୍ଚ ସିଂଘେ ଦରଜୀ ସବନ ।
ଅତୁ ତାରେ ନିଜରୂପ କରାଇଲ ଦର୍ଶନ ॥ ୨୩୧ ॥**

*Śrīvāsera vastra sihye darajī yavana
prabhu tāre nija-rūpa karāila darśana*

SYNONYMS

Śrīvāsera—of Śrīvāsa Ṭhākura; *vastra*—cloth; *sihye*—sewing; *darajī*—tailor; *yavana*—meat-eater; *prabhu*—the Lord; *tāre*—unto him; *nija-rūpa*—His own form; *karāila*—caused; *darśana*—vision.

TRANSLATION

There was a tailor who was a meat-eater but was sewing garments for Śrīvāsa Ṭhākura. The Lord, being merciful to him, showed him His own form.

TEXT 232

**‘ଦେଖିମୁ’ ‘ଦେଖିମୁ’ ବଳି’ ହାଇଲ ପାଗଳ ।
ପ୍ରେମେ ନୃତ୍ୟ କରେ, ହୈଲ ବୈଷ୍ଣବ ଆଗଳ ॥ ୨୩୨ ॥**

*'dekhinu' 'dekhinu' bali' ha-ila pāgala
preme nrtya kare, haila vaiṣṇava āgala*

SYNONYMS

dekhinu—I have seen; *dekhinu*—I have seen; *bali'*—saying; *ha-ila*—became; *pāgala*—mad; *preme*—in the ecstasy of love; *nrtya*—dancing; *kare*—does; *haila*—became; *vaiṣṇava*—devotee; *āgala*—first class.

TRANSLATION

Saying, “I have seen! I have seen!” and dancing in ecstatic love as though mad, he became a first-class Vaiṣṇava.

PURPORT

There was a Mohammedan tailor near the house of Śrīvāsa Ṭhākura who used to sew the garments of the family. One day he was very much pleased with the dancing of Śrī Caitanya Mahāprabhu; indeed, he was enchanted. The Lord, understanding his attitude, showed him His original form as Kṛṣṇa. The tailor then began to dance, saying, “I have seen! I have seen!” He became absorbed in ecstatic love

and began to dance with Lord Caitanya. Thus he became one of the foremost Vaiṣṇava adherents of Śrī Caitanya Mahāprabhu.

TEXT 233

ଆବେଶେତେ ଶ୍ରୀବାସେ ପ୍ରତ୍ୟୁ ବଂଶୀ ତ' ମାଗିଲା ।
ଶ୍ରୀବାସ କହେ,— ବଂଶୀ ତୋମାର ଗୋପୀ ହରି' ମିଳ ॥ ୨୩୩ ॥

*āveśete Śrīvāse prabhu varṇī ta' māgila
Śrīvāsa kahe,—varṇī tomāra gopī hari' nila*

SYNONYMS

āveśete—in ecstasy; śrīvāse—unto Śrīvāsa; prabhu—the Lord; varṇī—a flute; ta'—certainly; māgila—asked; Śrīvāsa—Śrīvāsa Ṭhākura; kahe—replied; varṇī—flute; tomāra—Your; gopī—the gopīs; hari'—stealing; nila—took away.

TRANSLATION

In ecstasy the Lord asked Śrīvāsa Ṭhākura to deliver His flute, but Śrīvāsa Ṭhākura replied, “Your flute has been stolen away by the gopīs.”

TEXT 234

ଶୁଣି' ପ୍ରବୁ 'ବଳ' 'ବଳ' ବଲେନ ଆବେଶେ ।
ଶ୍ରୀବାସ ବର୍ଣେନ ବୃଦ୍ଧାବନ-ଲୀଲାରସେ ॥ ୨୩୪ ॥

*śuni' prabhu 'bala' 'bala' balena āveśe
Śrīvāsa varṇena vṛndāvana-līlā-rase*

SYNONYMS

śuni’—hearing; prabhu—the Lord; bala bala—go on speaking, go on speaking; balena—He says; āveśe—in ecstasy; śrīvāsa—Śrīvāsa Ṭhākura; varṇena—describes; vṛndāvana—of Vṛndāvana; līlā-rase—the transcendental mellow of the pastimes.

TRANSLATION

Hearing this reply, the Lord said in ecstasy, “Go on talking! Go on talking!” Thus Śrīvāsa described the transcendental mellow pastimes of Śrī Vṛndāvana.

TEXT 235

ଅଧିମେତେ ବୃଦ୍ଧାବନ-ମାଧୁର୍ୟ ବର୍ଣିଲା ।
ଶୁଣିଯା ପ୍ରବୁର ଚିତ୍ତେ ଆନନ୍ଦ ବାଜିଲା ॥ ୨୩୫ ॥

*prathame te vṛndāvana-mādhurya varṇila
śuniyā prabhura citte ānanda bāḍila*

SYNONYMS

prathamete—in the beginning; *vrndāvana-mādhurya*—sweet pastimes of Vṛndāvana; *varṇila*—described; *śuniyā*—hearing; *prabhura*—of the Lord; *citte*—in the heart; *ānanda*—jubilation; *bāḍila*—increased.

TRANSLATION

In the beginning Śrīvāsa Ṭhākura described the transcendental sweetness of Vṛndāvana's pastimes. Hearing this, the Lord felt great and increasing jubilation in His heart.

TEXT 236

তবে ‘বল’ ‘বল’ প্রভু বলে বারবার ।
পুনঃ পুনঃ কহে শ্রীবাস করিয়া বিস্তার ॥ ২৩৬ ॥

*tabe 'bala' 'bala' prabhu bale vāra-vāra
punaḥ punaḥ kahe śrīvāsa kariyā vistāra*

SYNONYMS

tabe—thereafter; *bala bala*—go on speaking, go on speaking; *prabhu*—the Lord; *bale*—says; *vāra-vāra*—again, again; *punaḥ punaḥ*—again, again; *kahe*—speaks; *Śrīvāsa*—Śrīvāsa Ṭhākura; *kariyā*—making; *vistāra*—expansion.

TRANSLATION

Thereafter the Lord again and again asked him, “Speak on! Speak on!” Thus Śrīvāsa again and again described the pastimes of Vṛndāvana, vividly expanding them.

TEXT 237

বংশীবাঞ্ছে গোপীগণের বনে আকর্ষণ ।
তানসবার সঙ্গে ঘৈছে বন-বিহুরণ ॥ ২৩৭ ॥

*varṇśī-vādye gopī-gaṇera vane ākarṣaṇa
tāñ-sabāra saṅge yaiche vana-viharaṇa*

SYNONYMS

varṇśī-vādye—on hearing the sound of the flute; *gopī-gaṇera*—of all the *gopīs*; *vane*—in the forest; *ākarṣaṇa*—the attraction; *tāñ-sabāra*—of all of them; *saṅge*—in the company; *yaiche*—in what way; *vana*—in the forest; *viharaṇa*—wandering.

TRANSLATION

Śrīvāsa Ṭhākura extensively explained how the *gopīs* were attracted to the forests of Vṛndāvana by the vibration of Kṛṣṇa's flute and how they wandered together in the forest.

TEXT 238

তাহি মধ্যে ছন্দকুলীলার বর্ণন ।
মধুপান, রাসোৎসব, জলকেলি কথন ॥ ২৩৮ ॥

*tāhi madhye chaya-ṛtu līlāra varṇana
madhu-pāna, rāsa-utsava, jala-keli kathana*

SYNONYMS

tāhi madhye—during that; *chaya-ṛtu*—the six seasons; *līlāra*—of the pastimes; *varṇana*—description; *madhu-pāna*—drinking of the honey; *rāsa-utsava*—dancing the *rāsa-līlā*; *jala-keli*—swimming in the Yamunā; *kathana*—narrations.

TRANSLATION

Śrīvāsa Paṇḍita narrated all the pastimes enacted during the six changing seasons. He described the drinking of honey, the celebration of the *rāsa* dance, the swimming in the Yamunā, and other such incidents.

TEXT 239

‘বল’ ‘বল’ বলে প্রভু শুনিতে উল্লাস ।
শ্রীবাস কহেন তবে রাস রসের বিলাস ॥ ২৩৯ ॥

*'bala' 'bala' bale prabhu śunite ullāsa
śrīvāsa kahena tabe rāsa rasera vilāsa*

SYNONYMS

bala bala—go on speaking, go on speaking; *bale*—says; *prabhu*—the Lord; *śunite*—hearing; *ullāsa*—very jubilantly; *śrīvāsa*—Śrīvāsa Ṭhākura; *kahena*—says; *tabe*—then; *rāsa*—*rāsa* dance; *rasera*—humorous; *vilāsa*—pastimes.

TRANSLATION

When the Lord, hearing with great pleasure, said, “Go on speaking! Go on speaking!” Śrīvāsa Ṭhākura described the *rāsa-līlā*, the transcendental mellow dancing.

TEXT 240

কহিতে, শুনিতে ঐছে প্রাতঃকাল হৈল ।
প্রভু শ্রীবাসের তোষি’ আলিঙ্গন কৈল ॥ ২৪০ ॥

*kahite, śunite aiche prātaḥ-kāla haila
prabhu śrīvāsere toṣi' āliṅgana kaila*

SYNONYMS

kahite—speaking; *śunite*—hearing; *aiche*—in that way; *prātaḥ-kāla*—morning; *haila*—appeared; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *śrīvāsere*—unto Śrīvāsa Ṭhākura; *tosi'*—satisfying; *āliṅgana*—embracing; *kaila*—did.

TRANSLATION

As thus the Lord requested and Śrīvāsa Ṭhākura spoke, the morning appeared, and the Lord embraced Śrīvāsa Ṭhākura and satisfied him.

TEXT 241

তবে আচার্যের ঘরে কৈল কৃষ্ণলীলা।
রুক্মিনী-স্বরূপ প্রভু আপনে হইলা ॥ ২৪১ ॥

tabe ācāryera ghare kaila kṛṣṇa-lilā
rukmiṇī-svarūpa prabhu āpane ha-ilā

SYNONYMS

tabe—thereafter; *ācāryera*—of Advaita Ācārya; *ghare*—in the house; *kaila*—performed; *kṛṣṇa-lilā*—pastimes of Lord Kṛṣṇa; *rukmiṇī*—of Rukmini; *svarūpa*—form; *prabhu*—the Lord; *āpane*—personally; *ha-ilā*—became.

TRANSLATION

Thereafter a dramatization of Kṛṣṇa's pastimes was performed in the house of Advaita Ācārya. The Lord personally took the part of Rukmini, the foremost of Kṛṣṇa's queens.

TEXT 242

কভু দুর্গা, লক্ষ্মী হয়, কভু বা চিত্তক্ষণি ।
খাটে বসি' ভক্তগণে মিলা প্রেমভক্তি ॥ ২৪২ ॥

kabhu durgā, lakṣmī haya, kabhu vā cic-chakti
khāṭe vasi' bhakta-gaṇe dilā prema-bhakti

SYNONYMS

kabhu—sometimes; *durgā*—the part of goddess Durgā; *lakṣmī*—the goddess of fortune; *haya*—is; *kabhu*—sometimes; *vā*—or; *cit-śakti*—the spiritual potency; *khāṭe*—on a cot; *vasi'*—sitting; *bhakta-gaṇe*—unto the devotees; *dilā*—gave; *prema-bhakti*—love of Godhead.

TRANSLATION

The Lord sometimes took the part of goddess Durgā, Lakṣmī [the goddess of fortune] or the chief potency, Yogamāyā. Sitting on a cot, He delivered love of Godhead to all the devotees present.

TEXT 243

একদিন মহাপ্রভুর নৃত্য-অবসানে ।
এক ব্রাহ্মণী আসি' ধরিল চরণে ॥ ২৪৩ ॥

*eka-dina mahāprabhura nritya-avasāne
eka brāhmaṇī āsi' dharila caraṇe*

SYNONYMS

eka-dina—one day; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *nritya-avasāne*—at the end of the dancing; *eka*—one; *brāhmaṇī*—wife of a *brāhmaṇa*; *āsi'*—coming; *dharila*—caught hold; *caraṇe*—of His lotus feet.

TRANSLATION

One day when Śrī Caitanya Mahāprabhu had finished His dancing, a woman, the wife of a brāhmaṇa, came there and caught hold of His lotus feet.

TEXT 244

চরণের ধূলি সেই লয় বার বার ।
দেখিয়া প্রভুর দুঃখ হইল অপার ॥ ২৪৪ ॥

*caraṇera dhūli sei laya vāra vāra
dekhiyā prabhura duḥkha ha-ila apāra*

SYNONYMS

caraṇera—of His lotus feet; *dhūli*—the dust; *sei*—that woman; *laya*—takes; *vāra vāra*—again and again; *dekhiyā*—seeing this; *prabhura*—of the Lord; *duḥkha*—unhappiness; *ha-ila*—there was; *apāra*—unlimited.

TRANSLATION

As she took the dust of His lotus feet again and again, the Lord became unlimitedly unhappy.

PURPORT

This holding of a great personality's lotus feet is certainly very good for the person who takes the dust, but this example of Śrī Caitanya Mahāprabhu's unhappiness indicates that a Vaiṣṇava should not allow anyone to take dust from his feet.

One who takes the dust of a great personality's lotus feet transfers his sinful activities to that great personality. Unless one is very strong, he must suffer the sinful activities of the person who takes the dust. Therefore ordinarily it should not be allowed. Sometimes in big meetings people come to take the same advantage by touching our feet. On account of this, sometimes we have to suffer from some disease. As far as possible, no outsider should be allowed to touch one's feet to take dust from them. Śrī Caitanya Mahāprabhu personally showed this by His example, as explained in the next verse.

TEXT 245

ମେଇକଟେ ଧାନ୍ତା ଅଭୁ ଗଞ୍ଜାଟେ ପଡ଼ିଲା ।
ନିତ୍ୟାନନ୍ଦ-ହରିଦାସ ଧରି' ଉଠାଇଲ ॥ ୨୪୫ ॥

*sei-kṣane dhāñā prabhu gaṅgāte paḍila
nityānanda-haridāsa dhari' uṭhāila*

SYNONYMS

sei-kṣane—immediately; *dhāñā*—running; *prabhu*—the Lord; *gaṅgāte*—in the water of the Ganges; *paḍila*—plunged; *nityānanda*—Lord Nityānanda; *haridāsa*—Haridāsa Ṭhākura; *dhari'*—catching Him; *uṭhālla*—raised Him.

TRANSLATION

Immediately He ran to the River Ganges and jumped in to counteract the sinful activities of that woman. Lord Nityānanda and Haridāsa Ṭhākura caught Him and raised Him from the river.

PURPORT

Śrī Caitanya Mahāprabhu is God Himself, but He was playing the part of a preacher. Every preacher should know that being allowed to touch a Vaiṣṇava's feet and take dust may be good for the person who takes it, but it is not good for the person who allows it to be taken. As far as possible, this practice should ordinarily be avoided. Only initiated disciples should be allowed to take this advantage, not others. Those who are full of sinful activities should generally be avoided.

TEXT 246

ବିజୟ ଆଚାର୍ଯେର ଘରେ ସେ ରାତ୍ରେ ରହିଲା ।
ଆତଃକାଳେ ଶୁଣ ସବେ ଘରେ ଲାଙ୍ଗୋ ଗେଲା ॥ ୨୪୬ ॥

*vijaya ācāryera ghare se rātre rahilā
prātah-kāle bhakta sabe ghare lañā gelā*

SYNONYMS

vijaya—named Vijaya; *ācāryera*—of the teacher; *ghare*—at the home; *se*—that; *rātre*—on the night; *rahilā*—remained; *prātah-kāle*—in the morning; *bhakta*—the devotees; *sabe*—all; *ghare*—home; *lañā*—taking them; *gelā*—went.

TRANSLATION

That night the Lord stayed at the house of Vijaya Ācārya. In the morning the Lord took all His devotees and returned home.

TEXT 247

একদিন গোপীভাবে গৃহেতে বসিয়া।
‘গোপী’ ‘গোপী’ নাম লয় বিষণ্ণ হওঁ। ॥ ২৪৭ ॥

*eka-dina gopī-bhāve gr̄hete vasiyā
'gopī' 'gopī' nāma laya viṣṇṇa hañā*

SYNONYMS

eka-dina—one day; *gopī-bhāve*—in the ecstasy of the *gopīs*; *gr̄hete*—at home; *vasiyā*—sitting; *gopī gopī-gopī*, *gopī*; *nāma*—the name; *laya*—chants; *viṣṇṇa*—morose; *hañā*—becoming.

TRANSLATION

One day the Lord, in the ecstasy of the *gopīs*, was sitting in His house. Very morose in separation, He was calling, “Gopī! Gopī!”

TEXT 248

এক পড়মা আছিল অঙ্কুরে দেখিতে।
‘গোপী’ ‘গোপী’ নাম শুনি’ লাগিল বলিতে ॥২৪৮॥

*eka paḍuyā āila prabhuke dekhite
'gopī' 'gopī' nāma śuni' lāgila balite*

SYNONYMS

eka paḍuyā—one student; *āila*—came there; *prabhuke*—the Lord; *dekhite*—to see; *gopī gopī-gopī*, *gopī*; *nāma*—the name; *śuni'*—hearing; *lāgila*—began; *balite*—to say.

TRANSLATION

A student who came to see the Lord was astonished that the Lord was chanting “Gopī! Gopī!” Thus he spoke as follows.

TEXT 249

କୃଷ୍ଣମାୟ ନା ଲାଶ କେଳେ, କୃଷ୍ଣମାୟ—ଧନ୍ତ ।
 ‘ଗୋପୀ’ ‘ଗୋପୀ’ ବଲିଲେ ବା କିବା ହୟ ପୁଣ୍ୟ ॥ ୨୪୯ ॥

*kṛṣṇa-nāma-nā lao kene, kṛṣṇa-nāma—dhanya
 'gopī' 'gopī' balile vā kibā haya puṇya*

SYNONYMS

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; *nā*—not; *lao*—You take; *kene*—why; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *dhanya*—glorious; *gopī gopī*—the names *gopī, gopī*; *balile*—on saying; *vā*—or; *kibā*—what; *haya*—there is; *puṇya*—piety.

TRANSLATION

“Why are You chanting the names ‘Gopī Gopī’ instead of the holy name of Lord Kṛṣṇa, which is so glorious? What pious result will You achieve by such chanting?

PURPORT

It is said, *vaiśṇavera kriyā mūḍha vijñē nā bujhāya*: no one can understand the activities of a pure devotee. A student or neophyte devotee could not possibly understand why Śrī Caitanya Mahāprabhu was chanting the name of the *gopīs*, nor should the student have asked the Lord about the potency of chanting “*gopī, gopī*.” The neophyte student was certainly convinced of the piety in the chanting of Kṛṣṇa’s holy name, but this sort of attitude is also offensive. *Dharma-vratatyāga-hutādī-sarva-śubha-kriyā-sāmyam api pramādaḥ*: to chant the holy name of Kṛṣṇa in exchange for the achievement of piety is an offense. This, of course, was unknown to the student. Thus he innocently asked, “What piety is there in the chanting of the name *gopī*? ” He did not know that there is no question of piety or impurity. The chanting of the holy name of Kṛṣṇa or the holy name *gopī* is on the transcendental platform of loving affairs. Since he was not expert in understanding such transcendental activities, his question was merely impudent. Thus Śrī Caitanya Mahāprabhu, apparently greatly angry at him, reacted as follows.

TEXT 250

ଶୁଣି’ ପ୍ରଭୁ କ୍ରୋଧେ କୈଲ କୃଷ୍ଣେ ଦୋଷୋଦାର ।
 ଠେଣା ଲଞ୍ଚା ଉଠିଲା ପଡ୍ଟ, ଯା ମାରିବାର ॥ ୨୫୦ ॥

*Suni' prabhu krodhe kaila kṛṣṇe doṣodgāra
 theṅgā lañā uṭhilā prabhu paḍuyā māribāra*

SYNONYMS

śuni'—hearing; *prabhu*—the Lord; *krodhe*—in anger; *kaila*—did; *kṛṣṇe*—unto Lord Kṛṣṇa; *doṣa-udgāra*—many accusations; *ṭheṅgā*—stick; *lañā*—taking; *uṭhilā*—got up; *prabhu*—the Lord; *paḍuyā*—the student; *māribōra*—to strike.

TRANSLATION

Hearing the foolish student, the Lord, greatly angry, rebuked Lord Kṛṣṇa in various ways. Taking up a stick, He rose to strike the student.

PURPORT

It is mentioned in *Śrīmad-Bhāgavatam* that when Uddhava came from Lord Kṛṣṇa with a message for the *gopīs*, all the *gopīs*, especially Śrīmatī Rādhārāṇī, denounced Kṛṣṇa in various ways. Such denunciations, however, reflect an exuberant loving attitude that an ordinary man cannot understand. When the foolish student questioned Lord Śrī Caitanya Mahāprabhu, Lord Caitanya similarly rebuked Lord Kṛṣṇa in loving exuberance. When Śrī Caitanya Mahāprabhu was in the mood of the *gopīs* and the student advocated the cause of Śrī Kṛṣṇa, Lord Caitanya was greatly angry. Seeing His anger, the foolish student, who was an ordinary atheist *smṛta-brāhmaṇa*, foolishly misjudged Him. Thus he and a party of students were ready to strike the Lord in retaliation. After this incident, Śrī Caitanya Mahāprabhu decided to take *sannyāsa* so that people would not commit offenses against Him, considering Him an ordinary householder, for in India even now a *sannyāsī* is naturally offered respect.

TEXT 251

**ভয়ে পলায় পড়ুন্না, প্রভু পাছে পাছে ধায় ।
আশ্চে ব্যন্তে ভক্তগণ প্রভুরে রহায় ॥ ২৫১ ॥**

*bhaye palāya paḍuyā, prabhu pāche pāche dhāya
āste vyaste bhakta-gaṇa prabhure rahāya*

SYNONYMS

bhaye—out of fear; *palāya*—runs away; *paḍuyā*—the student; *prabhu*—the Lord; *pāche pāche*—after him; *dhāya*—runs; *āste vyaste*—somehow or other; *bhakta-gaṇa*—all the devotees; *prabhure*—the Lord; *rahāya*—checked.

TRANSLATION

The student ran away in fear, and the Lord followed him. But somehow or other the devotees checked the Lord.

TEXT 252

ଅଭୁରେ ଶାନ୍ତ କରି' ଆନିଲ ନିଜ ସରେ ।
ପଡୁଁ ଯା ପଲାୟା ଗେଲ ପଡୁଁ ଯା-ସଭାରେ ॥ ୨୫୨ ॥

*prabhure śānta kari' ānila nija ghare
paḍuyā paṭayā gela paḍuyā-sabhbāre*

SYNONYMS

prabhure—the Lord; *śānta kari'*—pacifying; *ānila*—brought; *nija*—His own; *ghare*—to the house; *paḍuyā*—the student; *paṭayā*—running away; *gela*—went; *paḍuyā*—of students; *sabhbāre*—to the assembly.

TRANSLATION

The devotees pacified the Lord and brought Him home, and the student ran away to an assembly of other students.

TEXT 253

ପଡୁଁ ଯା ସହ୍ୱର୍ତ୍ତ ସାହି ପଡେ ଏକଠାଞ୍ଜି ।
ଅଭୁର ବୃତ୍ତାନ୍ତ ଦିଜ କହେ ତାହା ସାଇ ॥ ୨୫୩ ॥

*paḍuyā sahasra yāhān paṭe eka-ṭhāni
prabhura vṛttānta dvija kahe tāhān yāi*

SYNONYMS

paḍuyā—students; *sahasra*—a thousand; *yāhān*—where; *paṭe*—they study; *eka-ṭhāni*—in one place; *prabhura*—of the Lord; *vṛttānta*—incident; *dvija*—a brāhmaṇa; *kahe*—says; *tāhān*—there; *yāi*—he goes.

TRANSLATION

The brāhmaṇa student ran to a place where a thousand students were studying together. There he described the incident to them.

PURPORT

In this verse we find the word *dvija*, indicating that the student was a brāhmaṇa. Actually, in those days, only members of the brāhmaṇa class became students of Vedic literature. Schooling is meant especially for brāhmaṇas; previously there was no question of schooling for *kṣatriyas*, *vaiśyas* or *śūdras*. *Kṣatriyas* used to learn the technology of warfare, and *vaiśyas* learned business from their fathers or other businessmen; they were not meant to study the *Vedas*. At the present, however,

everyone goes to school, and everyone is given the same type of education, although no one knows what the result will be. The result, however, is most unsatisfactory, as we have seen in the western countries especially. The United States has vast educational institutions where everyone is allowed to receive an education, but the result is that most students become like hippies.

Higher education is not meant for everyone. Only selected individuals trained in brahminical culture should be allowed to pursue a higher education. Educational institutions should not aim to teach technology, for a technologist cannot properly be called educated. A technologist is a *sūdra*; only one who studies the *Vedas* may properly be called a learned man (*paridita*). The duty of a *brāhmaṇa* is to become learned in the Vedic literature and teach the Vedic knowledge to other *brāhmaṇas*. In our Kṛṣṇa consciousness movement we are simply teaching our students to become fit *brāhmaṇas* and *Vaiṣṇavas*. In our school at Dallas, the students are learning English and Sanskrit, and through these two languages they are studying all our books, such as *Śrīmad-Bhāgavatam*, *Bhagavad-gītā* and *Nectar of Devotion*. It is a mistake to educate every student as a technologist. There must be a group of students who become *brāhmaṇas*. Without *brāhmaṇas* who study the Vedic literature, human society will be entirely chaotic.

TEXT 254

শুনি' ক্রোধ কৈল সব পড়ুয়ার গণ ।
সবে মেলি' করে তবে প্রভুর নিষ্ঠন ॥ ২৫৪ ॥

*śuni' krodha kaila saba paḍuyāra gaṇa
sabe meli' kare tabe prabhura nindana*

SYNONYMS

Suni'—hearing; *krodha*—angry; *kaila*—became; *saba*—all; *paḍuyāra*—of students; *gaṇa*—the groups; *sabe*—all; *meli'*—joining together; *kare*—do; *tabe*—then; *prabhura*—of the Lord; *nindana*—accusation.

TRANSLATION

Hearing of the incident, all the students, greatly angry, joined together in criticizing the Lord.

TEXT 255

সব দেশ ভষ্ট কৈল একশা নিমাণি ।
ত্রাজণ মারিতে চাহে, ধর্মভয় নাই ॥ ২৫৫ ॥

*saba deśa bhraṣṭa kaila ekaśa nimāṇi
brāhmaṇa mārite cāhe, dharma-bhaya nāi*

SYNONYMS

saba—all; deśa—countries; bhraṣṭa—spoiled; kaila—has; ekaḥ—alone; nimāñi—Nimai Pañdita; brāhmaṇa—a caste brāhmaṇa; mārite—to strike; cāhe—He wants; dharma—of religious principles; bhaya—fear; nāi—there is not.

TRANSLATION

"Nimai Pañdita alone has spoiled the entire country," they accused. "He wants to strike a caste brāhmaṇa. He has no fear of religious principles.

PURPORT

In those days also, the caste brāhmaṇas were very much proud. They were not prepared to accept chastisement even from a teacher or spiritual master.

TEXT 256

পুনঃ যদি ঐছে করে মারিব তাহারে ।
কোম্ব বা মানুষ হয়, কি করিতে পারে ॥ ২৫৬ ॥

*punaḥ yadi aiche kare māriba tāhāre
kon vā mānuṣa haya, ki karite pāre*

SYNONYMS

punaḥ—again; yadi—if; aiche—like that; kare—He does; māriba—we shall strike; tāhāre—Him; kon—who; vā—or; mānuṣa—the man; haya—is; ki—what; karite—to do; pāre—He is able.

TRANSLATION

"If He again performs such an atrocious act, certainly we shall retaliate and strike Him in turn. Who is He—an important person—that He can check us in this way?"

TEXT 257

প্ৰভুৰ নিন্দায় সবাৱ বুদ্ধি হৈল নাশ ।
সুপাঠিত বিষ্ণু কাৱণ না হয় প্ৰকাশ ॥ ২৫৭ ॥

*prabhura nindāya sabāra buddhi haila nāśa
su-paṭhitā vidyā kārao nā haya prakāśa*

SYNONYMS

prabhura—of the Lord; nindāya—in accusation; sabāra—of everyone; buddhi—the intelligence; haila—became; nāśa—spoiled; su-paṭhitā—well-studied; vidyā—knowledge; kārao—everyone's; nā—does not; haya—become; prakāśa—manifest.

TRANSLATION

When all the students thus resolved, criticizing Śrī Caitanya Mahāprabhu, their intelligence was spoiled. Thus although they were learned scholars, because of this offense the essence of knowledge was not manifest in them.

PURPORT

In *Bhagavad-gītā* it is said, *māyayāpahṛta-jñānā āsurah bhāvam āśritāḥ*: when one becomes inimical to the Supreme Personality of Godhead, adopting an atheistic attitude (*āsuram bhāvam*), even if one is a learned scholar the essence of knowledge does not become manifest in him; in other words, the essence of his knowledge is stolen by the illusory energy of the Lord. In this connection Śrī Bhaktisiddhānta Sarasvatī Thākura quotes a *mantra* from the *Śvetāśvatara Upaniṣad*:

*yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmānaḥ*

The purport of this verse is that one who is unflinchingly devoted to the Supreme Personality of Godhead, Viṣṇu, and similarly devoted to the spiritual master, with no ulterior motive, becomes a master of all knowledge. In the heart of such a devotee, the real essence of the Vedic knowledge becomes manifest. This essence is nothing but surrender unto the Supreme Personality of Godhead (*vedaiś ca sarvair aham eva vedyāḥ*). Only unto one who fully surrenders to the spiritual master and the Supreme Lord does the essence of Vedic knowledge become manifest, not to anyone else. This same principle is emphasized by Śrī Prahlāda Mahārāja in *Śrīmad-Bhāgavatam* (7.5.24):

*iti puruṣārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyate bhagavaty addhā
tan manye 'dhitam uttamam*

"A person who directly applies these nine principles [hearing, chanting, remembering, etc.] in the service of the Lord is to be understood as a greatly learned man who has assimilated the Vedic literatures very well, for the goal of studying the Vedic literature is to understand the supremacy of Lord Śrī Kṛṣṇa." Śridhara Svāmī confirms in his commentary that first one must surrender to the spiritual master; then the process of devotional service will develop. It is not a fact that only one who diligently pursues an academic career can become a devotee. Even with no academic career, if one has full faith in the spiritual master and the Supreme Personality of Godhead, he develops in spiritual life and real knowledge of the *Vedas*. The example of Mahārāja Khaṭvāṅga confirms this. One who surrenders is understood to have learned the subject matter of the *Vedas* very nicely. One who adopts this Vedic process of surrender learns devotional service and is certainly successful. One

who is very much proud, however, is unable to surrender either to the spiritual master or to the Supreme Personality of Godhead. Thus he cannot understand the essence of any Vedic literature. *Śrīmad-Bhāgavatam* declares:

*śabda-brahmaṇi niṣṭāto
na niṣṭāyāt pare yadi
śramas tasya śrama-phalo
hy adhenum iva rakṣataḥ*

"If one is learned in Vedic literature but is not a devotee of Lord Viṣṇu, his work is a useless waste of labor, just like the keeping of a cow that does not give milk." (*Bhāg.* 11.11.18)

Anyone who does not follow the surrendering process but is simply interested in an academic career cannot make any advancement. His profit is only his labor for nothing. If one is expert in the study of the *Vedas* but does not surrender to a spiritual master or Viṣṇu, all his cultivation of knowledge is but a waste of time and labor.

TEXT 258

ଶୁଦ୍ଧାପି ଦାନ୍ତିକ ପଡ୍ରୁମା ନାମ ନାହିଁ ହୟ ।
ସାହା ତାହା ପ୍ରଭୁର ନିନ୍ଦା ହାସି' ମେ କରସ ॥ ୨୫୮ ॥

*tathāpi dāmbhika paḍuyā namra nāhi haya
yāhān tāhān prabhura nindā hāsi' se karaya*

SYNONYMS

tathāpi—still; *dāmbhika*—proud; *paḍuyā*—students; *namra*—submissive; *nāhi*—not; *haya*—become; *yāhān*—anywhere; *tāhān*—everywhere; *prabhura*—of the Lord; *nindā*—accusation; *hāsi'*—laughing; *se*—they; *karaya*—do.

TRANSLATION

But the proud student community did not become submissive. On the contrary, the students spoke of the incident anywhere and everywhere. In a laughing manner they criticized the Lord.

TEXT 259

ସରଜୀ ଗୋସାଞ୍ଜି ଜାନି' ସବାର ଦୁର୍ଗତି ।
ଘରେ ବସି' ଚିନ୍ତେ ତା'-ସବାର ଅବ୍ୟାହତି ॥ ୨୫୯ ॥

*sarva-jñā gosāñi jāni' sabāra durgati
ghare vasi' cinte tā'-sabāra avyāhati*

SYNONYMS

sarva-jñā—all-knowing; *gosāñi*—Lord Caitanya Mahāprabhu; *jāni'*—knowing; *sabāra*—of all of them; *durgati*—degradation; *ghare*—at home; *vasi'*—sitting; *cinte*—contemplates; *tā'*—of them; *sabāra*—of all; *avyāhati*—the rescue.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu, being omniscient, could understand the degradation of these students. Thus He sat at home, contemplating how to rescue them.

TEXT 260

যত অধ্যাপক, আর তাঁর শিষ্যগণ ।
ধর্মী, কর্মী, তপোনিষ্ঠ, নিন্দক, দুর্জন ॥ ২৬০ ॥

*yata adhyāpaka, āra tāhra śiṣya-gaṇa
dharmī, karmī, tapo-niṣṭha, nindaka, durjana*

SYNONYMS

yata—all; *adhyāpaka*—professors; *āra*—and; *tāhra*—their; *śiṣya-gaṇa*—students; *dharmī*—followers of religious ritualistic ceremonies; *karmī*—performers of fruitive activities; *tapāḥ-niṣṭha*—performers of austerities; *nindaka*—blasphemers; *durjana*—rogues.

TRANSLATION

"All the so-called professors and scientists and their students generally follow the regulative principles of religion, fruitive activities and austerities," the Lord thought, "yet at the same time they are blasphemers and rogues."

PURPORT

Here is a depiction of materialists who have no knowledge of devotional service. They may be very religious and may work very systematically or perform austerities and penances but if they blaspheme the Supreme Personality of Godhead they are nothing but rogues. This is confirmed in the *Hari-bhakti-sudhodāya* (3.11):

*bhagavad-bhakti-hinasya
jātiḥ ṣāstraṁ japas tapaḥ
aprāṇasyaiva dehasya
maṇḍanārāṁ loka-rañjanam*

Without knowledge of devotional service to the Lord, great nationalism, fruitive, political or social work, science or philosophy are all simply like costly garments decorating a dead body. The only offense of persons adhering to these principles is that they are not devotees; they are always blasphemous toward the Supreme Personality of Godhead and His devotees.

TEXT 261

ଏହି ସବ ମୋର ନିନ୍ଦା-ଅପରାଧ ହେତେ ।
ଆମି ନା ଲାୟାଇଲେ ଭକ୍ତି, ନା ପାରେ ଲାଇତେ ॥ ୨୬୧ ॥

*ei saba mora nindā-aparādha haite
āmi nā laoyāile bhakti, nā pāre la-ite*

SYNONYMS

ei saba—all of them; *mora*—of Me; *nindā*—blasphemy; *aparādha*—offense; *haite*—from; *āmi*—I; *nā*—not; *laoyāile*—if causing them to take; *bhakti*—devotional service; *nā*—not; *pāre*—able; *la-ite*—to take.

TRANSLATION

“If I do not induce them to take to devotional service, because of committing the offense of blasphemy none of these people will be able to take to it.

TEXT 262

ନିଷାରିତେ ଆଇଲାମ ଆମି, ହୈଲ ବିପରୀତ ।
ଏସବ ଦୁର୍ଜନେର କୈଛେ ହାଇବେକ ହିତ ॥ ୨୬୨ ॥

*nistārite āilāma āmi, haila viparīta
e-saba durjanera kaiche ha-ibeka hita*

SYNONYMS

nistārite—to deliver; *āilāma*—have come; *āmi*—I; *haila*—it has become; *viparīta*—just the opposite; *e-saba*—all these; *durjanera*—of the rogues; *kaiche*—how; *ha-ibeka*—it will be; *hita*—the benefit.

TRANSLATION

“I have come to deliver all the fallen souls, but now just the opposite has happened. How can these rogues be delivered? How may they be benefited?

TEXT 263

ଆମାକେ ପ୍ରଣତି କରେ, ହୟ ପାପକ୍ଷୟ ।
ତବେ ସେ ଇହାରେ ଭକ୍ତି ଲାୟାଇଲେ ଲାୟ ॥ ୨୬୩ ॥

*āmāke pranati kare, haya pāpa-kṣaya
tabe se ihāre bhakti laoyāile laya*

SYNONYMS

āmāke—unto Me; *praṇati*—obeisances; *kare*—they offer; *haya*—becomes; *pāpa-kṣaya*—destruction of sinful reaction; *tabe*—then; *se*—he; *ihāre*—unto him; *bhakti*—devotional service; *laoyāile*—if causing to take; *laya*—will take.

TRANSLATION

"If these rogues offer Me obeisances, the reactions of their sinful activities will be nullified. Then, if I induce them, they will take to devotional service.

TEXT 264

মোরে নিন্দা করে যে, না করে নমস্কার।
এসব জীবেরে অবশ্য করিব উদ্ধার ॥ ২৬৪ ॥

*more nindā kare ye, nā kare namaskāra
e-saba jīvere avaśya kariba uddhāra*

SYNONYMS

more—Me; *nindā kare*—blasphemes; *ye*—anyone who; *nā*—does not; *kare*—offer; *namaskāra*—obeisances; *e-saba*—all these; *jīvere*—living entities; *avaśya*—certainly; *kariba*—I shall do; *uddhāra*—deliverance.

TRANSLATION

"I must certainly deliver all these fallen souls who blaspheme Me and do not offer Me obeisances.

TEXT 265

অতএব অবশ্য আমি সন্ন্যাস করিব ।
সন্ন্যাসিন্দুজ্ঞে মোরে প্রণত হইব ॥ ২৬৫ ॥

*ataeva avaśya āmi sannyāsa kariba
sannyāsi-buddhye more praṇata ha-iba*

SYNONYMS

ataeva—therefore; *avaśya*—certainly; *āmi*—I; *sannyāsa*—the renounced order of life; *kariba*—shall accept; *sannyāsi-buddhye*—by thinking of Me as a *sannyāsī*; *more*—unto Me; *praṇata*—bow down; *ha-iba*—they shall do.

TRANSLATION

"I should accept the *sannyāsa* order of life, for thus people will offer Me their obeisances, thinking of Me as a member of the renounced order.

PURPORT

Among the members of the *varṇāśrama* institution's social orders (*brāhmaṇa*, *kṣatriya*, *vaiśya* and *sūdra*), the *brāhmaṇa* is considered the foremost, for he is the teacher and spiritual master of all the other *varṇas*. Similarly, among the spiritual orders (*brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*), the *sannyāsa* order is the most elevated. Therefore a *sannyāsī* is the spiritual master of all the *varṇas* and *āśramas*, and a *brāhmaṇa* is also expected to offer obeisances to a *sannyāsī*. Unfortunately, however, caste *brāhmaṇas* do not offer obeisances to a Vaiṣṇava *sannyāsī*. They are so proud that they do not offer obeisances even to Indian *sannyāsīs*, not to speak of European and American *sannyāsīs*. Śrī Caitanya Mahāprabhu, however, expected that even the caste *brāhmaṇas* would offer respectful obeisances to a *sannyāsī* because five hundred years ago the social custom was to offer obeisances immediately to any *sannyāsī*, known or unknown.

The *sannyāsīs* of the Kṛṣṇa consciousness movement are bona fide. All the students of the Kṛṣṇa consciousness movement have undergone the regular process of initiation. As enjoined in the *Hari-bhakti-vilāsa* by Sanātana Gosvāmī, *tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām*: by the regular process of initiation, any man can become a *brāhmaṇa*. Thus in the beginning the students of our Kṛṣṇa consciousness movement agree to live with devotees, and gradually, having given up four prohibited activities—illicit sex, gambling, meat-eating and intoxication—they become advanced in the activities of spiritual life. When one is found to be regularly following these principles, he is given the first initiation (*hari-nāma*), and he regularly chants at least sixteen rounds a day. Then, after six months or a year, he is initiated for the second time and given the sacred thread with the regular sacrifice and rituals. After some time, when he advances still further and is willing to give up this material world, he is given the *sannyāsa* order. At that time he receives the title *svāmī* or *gosvāmī*, both of which mean “master of the senses.” Unfortunately, debauched so-called *brāhmaṇas* in India neither offer them respect nor accept them as bona fide *sannyāsīs*. Śrī Caitanya Mahāprabhu expected the so-called *brāhmaṇas* to offer respect to such Vaiṣṇava *sannyāsīs*. Nevertheless, it does not matter whether they offer respect, nor whether they accept these *sannyāsīs* as bona fide, for the *śāstra* describes punishment for such disobedient so-called *brāhmaṇas*. The *śāstric* injunction declares:

*devatā-pratimāḥ drṣṭvā
yatīn caiva tridaṇḍinam
namaskāram na kuryād yaḥ
prāyaścittlyate naraḥ*

“One who does not offer respect to the Supreme Personality of Godhead, to His Deity in the temple or to a *tridaṇḍī sannyāsī* must undergo *prāyaścitta* [atonement].” If one does not offer obeisances to such a *sannyāsī*, the prescribed *prāyaścitta* is to fast for one day.

TEXT 266

প্রণতিতে হ'বে ইহার অপরাধ ক্ষয় ।
নির্মল হৃদয়ে ভক্তি করাইব উদয় ॥ ২৬৬ ॥

*pranatite ha'be ihāra aparādha kṣaya
nirmala hṛdaye bhakti karāiba udaya*

SYNONYMS

pranatite—by offering obeisances; *ha'be*—there will be; *ihāra*—of such offenders; *aparādha*—the offenses; *kṣaya*—destruction; *nirmala*—pure; *hṛdaye*—in the heart; *bhakti*—devotional service; *karāiba*—I shall cause; *udaya*—the rising.

TRANSLATION

“Offering obeisances will relieve them of all the reactions to their offenses. Then, by My grace, devotional service [bhakti] will awaken in their pure hearts.

PURPORT

According to Vedic injunctions, only a *brāhmaṇa* may be offered *sannyāsa*. The Śaṅkara-sampradāya (*ekadaṇḍa-sannyāsa-sampradāya*) awards the *sannyāsa* order only to caste *brāhmaṇas*, or born *brāhmaṇas*, but in the Vaiṣṇava system even one not born in a *brāhmaṇa* family may be made a *brāhmaṇa* according to the direction of the *Hari-bhakti-vilāsa* (*tathā dīkṣā-vidhānenā dvijatvarin jāyate nṛṇām*). Any person from any part of the world may be made a *brāhmaṇa* by the regular process of initiation, and when he follows brahminical behavior, observing the principle of abstaining from intoxication, illicit sex, meat-eating and gambling, he may be offered *sannyāsa*. All the *sannyāśis* in the Kṛṣṇa consciousness movement, who are preaching all over the world, are regular *brāhmaṇa-sannyāśis*. Thus the so-called caste *brāhmaṇas* should not object to offering them respectful obeisances. By offering such obeisances, as recommended by Śrī Caitanya Mahāprabhu, they will diminish their offenses and automatically awaken to their natural position of devotional service. As it is said, *nitya-siddha kṛṣṇa-prema sādhya kabhu naya*: *kṛṣṇa-prema* can be awakened in a purified heart. The more we offer obeisances to *sannyāśis*, especially Vaiṣṇava *sannyāśis*, the more we diminish our offenses and purify our hearts. Only in a purified heart can *kṛṣṇa-prema* awaken. This is the process of Śrī Caitanya Mahāprabhu’s cult, the Kṛṣṇa consciousness movement.

TEXT 267

এসব পাষণ্ডীর তবে হইবে নিশ্চার ।
আর কোন উপায় নাহি, এই যুক্তি সার ॥ ২৬৭ ॥

*e-saba pāṣaṇḍīra tabe ha-ibe nistāra
āra kona upāya nāhi, ei yukti sāra*

SYNONYMS

e-saba—all these; pāṣāṇḍīra—of the demons; tabe—then; ha-ibe—there will be; nistāra—deliverance; āra—alternative; kona—some; upāya—means; nāhi—there is not; ei—this; yukti—of the argument; sāra—essence.

TRANSLATION

“All the unfaithful rogues of this world can be delivered by this process. There is no alternative. This is the essence of the argument.”

TEXT 268

**এই দৃঢ় যুক্তি করি' প্রভু আছে ঘরে ।
কেশব ভারতী আইলা নদীয়া-নগরে ॥ ২৬৮ ॥**

*ei dṛḍha yukti kari' prabhu āche ghare
keśava bhāratī āilā nadīyā-nagare*

SYNONYMS

ei—this; dṛḍha—firm; yukti—consideration; kari'—making; prabhu—the Lord; āche—was; ghare—in His home; keśava bhāratī—of the name Keśava Bhāratī; āilā—came; nadīyā-nagare—to the town of Nadia.

TRANSLATION

After coming to this firm conclusion, the Lord continued to stay at home. In the meantime Keśava Bhāratī came to the town of Nadia.

TEXT 269

**প্রভু তাঁরে নমস্করি' কৈল নিমন্ত্রণ ।
ভিক্ষা করাইয়া তাঁরে কৈল নিবেদন ॥ ২৬৯ ॥**

*prabhu tāñre namaskari' kaila nimantranā
bhikṣā karāiyā tāñre kaila nivedana*

SYNONYMS

prabhu—the Lord; tāñre—to him; namaskari'—offering obeisances; kaila—did; nimantranā—invitation; bhikṣā—alms; karāiyā—giving; tāñre—to him; kaila—submitted; nivedana—His prayer.

TRANSLATION

The Lord offered him respectful obeisances and invited him to His house. After feeding him sumptuously, He submitted to him His petition.

PURPORT

According to the system of Vedic society, whenever an unknown *sannyāsī* comes to a village or town, someone must invite him to take *prasāda* in his home. *Sannyāsīs* generally take *prasāda* in the house of a *brāhmaṇa* because the *brāhmaṇa* worships the Lord Nārāyaṇa *śilā*, or *śālagrāma-śilā*, and therefore there is *prasāda* that the *sannyāsī* may take. Keśava Bhāratī accepted the invitation of Śrī Caitanya Mahāprabhu. Thus the Lord had a good opportunity to explain His desire to take *sannyāsa* from him.

TEXT 270

তুমি ত' ঈশ্বর বট,—সাক্ষৎ নারায়ণ ।
কৃপা করি' কর মোর সংসার মোচন ॥ ২৭০ ॥

*tumi ta' iśvara baṭa,—sākṣat nārāyaṇa
kṛpā kari' kara mora saṁsāra mocana*

SYNONYMS

tumi—you; *ta'*—certainly; *iśvara*—the Lord; *baṭa*—are; *sākṣat*—directly; *nārāyaṇa*—the Supreme Lord, Nārāyaṇa; *kṛpā kari'*—showing mercy; *kara*—please do; *mora*—My; *saṁsāra*—material life; *mocana*—deliverance.

TRANSLATION

"Sir, you are directly Nārāyaṇa. Therefore please be merciful unto Me. Deliver Me from this material bondage."

TEXT 271

ভারতী কহেন,—তুমি ঈশ্বর, অন্তর্যামী ।
যে করাহ, সে করিব,—স্বতন্ত্র নহি আমি ॥ ২৭১ ॥

*bhāratī kahena,—tumi iśvara, antaryāmī
ye karāha, se kariba,—svatantra nahi āmi*

SYNONYMS

bhāratī kahena—Keśava Bhāratī replied; *tumi*—You; *iśvara*—the Supreme Personality of Godhead; *antaryāmī*—You know everything from within; *ye*—whatever; *karāha*—You cause to do; *se*—that; *kariba*—I must do; *svatantra*—independent; *nahi*—not; *āmi*—I.

TRANSLATION

Keśava Bhāratī replied to the Lord: "You are the Supreme Personality of Godhead, the Supersoul. I must do whatever You cause me to do. I am not independent of You."

TEXT 272

এত বলি' ভারতী গোসান্ধি কাটে খাতে গেলা।
মহাপ্রভু ভাষা শাই' সন্ধ্যাস করিলা ॥ ২৭২ ॥

*eta bali' bhāratī gosāñī kāṭoyāte gelā
mahāprabhu tāhā yāi' sannyāsa karilā*

SYNONYMS

eta bali'—saying this; *bhāratī*—Keśava Bhāratī; *gosāñī*—the spiritual master; *kāṭoyāte*—to Katwa; *gelā*—went; *mahāprabhu*—Lord Caitanya Mahāprabhu; *tāhā*—there; *yāi'*—going; *sannyāsa*—the renounced order of life; *karilā*—accepted.

TRANSLATION

After saying this, Keśava Bhāratī, the spiritual master, went back to his village, Katwa. Lord Caitanya Mahāprabhu went there and accepted the renounced order of life [sannyāsa].

PURPORT

At the end of His twenty-fourth year, at the end of the fortnight of the waxing moon, Śrī Caitanya Mahāprabhu left Navadvīpa and crossed the River Ganges at a place known as Nidayāra-ghāṭa. Then He reached Kaṇṭaka-nagara, or Kāṭoyā (Katwa), where He accepted *ekadaṇḍa-sannyāsa* according to the Śāṅkarite system. Since Keśava Bhāratī belonged to the Śāṅkarite sect, he could not award the Vaiṣṇava *sannyāsa* order, whose members carry the *tridaṇḍa*.

Candraśekhara Ācārya assisted in the routine ceremonial work of the Lord's acceptance of *sannyāsa*. By the order of Śrī Caitanya Mahāprabhu, *kīrtana* was performed for the entire day, and at the end of the day the Lord shaved off His hair. On the next day He became a regular *sannyāsi*, with one rod (*ekadaṇḍa*). From that day on, His name was Śrī Kṛṣṇa Caitanya. Before that, He was known as Nimāi Paṇḍita. Śrī Caitanya Mahāprabhu, in the *sannyāsa* order, traveled all over the Rāḍhadeśa, the region where the Ganges River cannot be seen. Keśava Bhāratī accompanied Him for some distance.

TEXT 273

সঙ্গে নিত্যানন্দ, চন্দ্রশেখর আচার্য।
মুকুন্দদত্ত,—এই তিনি কৈলা সর্ব কার্য ॥ ২৭৩ ॥

*saṅge nityānanda, candraśekhara ācārya
mukunda-datta,—ei tina kaila sarva kārya*

SYNONYMS

saṅge—in His company; *nityānanda*—Nityānanda Prabhu; *candraśekhara ācārya*—Candraśekhara Ācārya; *mukunda-datta*—Mukunda Datta; *ei tina*—these three; *kaila*—performed; *sarva*—all; *kārya*—necessary activities.

TRANSLATION

When Śrī Caitanya Mahāprabhu accepted sannyāsa, three personalities were with Him to perform all the necessary activities. They were Nityānanda Prabhu, Candraśekhara Ācārya and Mukunda Datta.

TEXT 274

ଏହି ଆଦି-ଲୀଳାର କୈଳ ସୂତ୍ର ଗଣନ ।
ବିଶ୍ଵାସି ବର୍ଣ୍ଣିଲା ଇହା ଦାସ ବୃନ୍ଦାବନ ॥ ୨୭୯ ॥

*ei ādi-līlāra kaila sūtra gaṇana
vistāri varṇilā iha dāsa vṛndāvana*

SYNONYMS

ei—this; *ādi-līlāra*—of the Ādi-līlā (the first portion of Lord Caitanya's pastimes); *kaila*—made; *sūtra*—synopsis; *gaṇana*—enumeration; *vistāri*—elaborately; *varṇilā*—described; *iha*—this; *dāsa* *vṛndāvana*—Vṛndāvana dāsa Thākura.

TRANSLATION

Thus I have summarized the incidents of the Ādi-līlā. Śrīla Vṛndāvana dāsa Thākura has described them elaborately [in his Caitanya-bhāgavata].

TEXT 275

ସଶୋଦାନନ୍ଦନ ହୈଲା ଶଚୀର ନନ୍ଦନ ।
ଚତୁର୍ବିଧ ଭଜ୍ଞ-ଭାବ କରେ ଆସ୍ଵାଦନ ॥ ୨୮୦ ॥

*yaśodā-nandana hailā Śacīra nandana
catur-vidha bhakta-bhāva kare āsvādana*

SYNONYMS

yaśodā-nandana—the son of mother Yaśodā; *hailā*—became; *Śacīra*—of mother Śacī; *nandana*—the son; *catuḥ-vidha*—four kinds of; *bhakta-bhāva*—devotional humors; *kare*—does; *āsvādana*—tasting.

TRANSLATION

The same Supreme Personality of Godhead who appeared as the son of mother Yaśodā has now appeared as the son of mother Śacī, relishing four kinds of devotional activities.

PURPORT

Servitude, friendship, paternal affection and conjugal love for the Supreme Personality of Godhead are the basis of the four kinds of devotional activities. In

śānta, the marginal stage of devotional service, there is no activity. But above the *śānta* humor are servitude, friendship, paternal affection and conjugal love, which represent the gradual growth of devotional service to higher and higher platforms.

TEXT 276

স্বামৃত্য রাধা-প্রেমরস আস্বাদিতে ।
রাধাভাব অঙ্গী করিয়াছে ভালমতে ॥ ২৭৬ ॥

*sva-mādhurya rādhā-prema-rasa āsvādite
rādhā-bhāva aṅgī kariyāche bhāla-mate*

SYNONYMS

sva-mādhurya—His own conjugal love; *rādhā-prema-rasa*—the mellow of the loving affairs between Rādhārāṇī and Kṛṣṇa; *āsvādite*—to taste; *rādhā-bhāva*—the mood of Śrīmatī Rādhārāṇī; *aṅgī kariyāche*—He accepted; *bhāla-mate*—very well.

TRANSLATION

To taste the mellow quality of Śrīmatī Rādhārāṇī's loving affairs in Her relationship with Kṛṣṇa, and to understand the reservoir of pleasure in Kṛṣṇa, Kṛṣṇa Himself, as Śrī Caitanya Mahāprabhu, accepted the mood of Rādhārāṇī.

PURPORT

In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his *Anubhāṣya*, 'Śrī Gaurasundara is Kṛṣṇa Himself with the attitude of Śrīmatī Rādhārāṇī. Śrī Caitanya Mahāprabhu never gave up the attitude of the *gopīs*. He remained everlastingly predominated by Kṛṣṇa and never accepted the part of the predominator by imitating conjugal love with an ordinary woman, as *sahajiyās* generally do. He never placed Himself in the position of a debauchee. Lusty materialists like the members of the *sahajiyā-sampradāya* hanker after women, even others' wives. But when they try to ascribe the responsibility for their lusty activities to Śrī Caitanya Mahāprabhu, they become offenders to Svarūpa Dāmodara and Śrīla Vṛndāvana dāsa Ṭhākura. In *Śrī Caitanya-bhāgavata*, *Ādi-khaṇḍa*, Chapter Fifteen, it is said:

*sabe para-strīra prati nāhi pariḥāsa
strī dekhi' dūre prabhu hayena eka-pāśa*

'Śrī Caitanya Mahāprabhu never even joked with others' wives. As soon as He saw a woman coming, He would immediately give her ample room to pass without talking.' He was extremely strict regarding the association of women. The *sahajiyās*, however, pose as followers of Śrī Caitanya Mahāprabhu, although they indulge in lusty affairs with women. In His youth Lord Caitanya was very humorous with everyone, but He never joked with any woman, nor in this incarnation did He talk about women. The *gaurāṅga-nāgarī* party is not approved by Śrī Caitanya Mahāprabhu or

Vṛṇdāvana dāsa Ṭhākura. Even though one may offer all kinds of prayers to Caitanya Mahāprabhu, one should strictly avoid worshiping Him as the Gaurāṅga Nāgara. The personal behavior of Śrī Caitanya Mahāprabhu and the verses written by Śrī Vṛṇdāvana dāsa Ṭhākura have completely repudiated the lusty desires of the *gaurāṅga-nāgarīs*."

TEXT 277

গোপী-ভাব যাতে প্রসূ ধরিয়াছে একান্ত ।
অজেন্দ্রনন্দনে মানে আপনার কান্ত ॥ ২৭৭ ॥

*gopī-bhāva yāte prabhu dhariyāche ekānta
vrajendra-nandane māne āpanāra kānta*

SYNONYMS

gopī-bhāva—the mood of the *gopīs*; *yāte*—in which; *prabhu*—the Lord; *dhariyāche*—accepted; *ekānta*—positively; *vrajendra-nandana*—Lord Kṛṣṇa; *māne*—they accept; *āpanāra*—own; *kānta*—lover.

TRANSLATION

Lord Caitanya Mahāprabhu accepted the mood of the *gopīs*, who accept Vrajendra-nandana, Śrī Kṛṣṇa, as their lover.

TEXT 278

গোপিকা-ভাবের এই সুদৃঢ় নিশ্চয় ।
অজেন্দ্রনন্দন বিনা অন্যত্র না হয় ॥ ২৭৮ ॥

*gopikā-bhāvera ei sudṛḍha niścaya
vrajendra-nandana vinā anyatra nā haya*

SYNONYMS

gopikā-bhāvera—of the ecstasy of the *gopīs*; *ei*—this; *sudṛḍha*—firm; *niścaya*—information; *vrajendra-nandana*—Lord Śrī Kṛṣṇa; *vinā*—without; *anyatra*—anyone else; *nā*—not; *haya*—is possible.

TRANSLATION

It is firmly ascertained that the ecstatic mood of the *gopīs* is possible only before Kṛṣṇa, and no one else.

TEXT 279

শ্রীমন্তব্রহ্ম, শিখিপিছ্ব-গুঞ্জ-বিভূষণ ।
গোপ-বেশ, ত্রিশঙ্গি, শুরুলৌ-বদন ॥ ২৭৯ ॥

*śyāmasundara, śikhipiccha-guñjā-vibhūṣaṇa
gopa-veṣa, tri-bhaṅgima, muralī-vadana*

SYNOMYS

śyāma-sundara—Lord Kṛṣṇa, who has a bluish color; *śikhi-piccha*—with a peacock feather on the head; *guñjā*—a garland of *guñjā*; *vibhūṣaṇa*—decorations; *gopa-veṣa*—with the dress of a cowherd boy; *tri-bhaṅgima*—curved in three places; *muralī-vadana*—with a flute in the mouth.

TRANSLATION

He has a bluish complexion, a peacock feather on His head, a *guñjā* garland and the decorations of a cowherd boy. His body is curved in three places, and He has a flute in His mouth.

TEXT 280

ଇହା ଛାଡ଼ି' କୃଷ୍ଣ ସଦି ହୟ ଅନ୍ୟାକାର ।
ଗୋପିକାର ଭାବ ନାହିଁ ଯାୟ ନିକଟ ତାହାର ॥ ୨୮୦ ॥

*ihā chōḍi' kṛṣṇa yadi haya anyākāra
gopikāra bhāva nāhi yāya nikaṭa tāhāra*

SYNOMYS

ihā—this; *chāḍi'*—giving up; *kṛṣṇa*—Kṛṣṇa; *yadi*—if; *haya*—takes; *anya-ākāra*—another form; *gopikāra*—of the gopīs; *bhāva*—the ecstasy; *nāhi*—does not; *yāya*—arise; *nikaṭa*—near; *tāhāra*—that (form).

TRANSLATION

If Lord Kṛṣṇa gives up this original form and assumes another Viṣṇu form, nearness to Him cannot invoke the ecstatic mood of the gopīs.

TEXT 281

ଗୋପୀନାଂ ପଶୁପେନ୍ଦ୍ରନନ୍ଦଜୁଷେ ଭାବଶ୍ଚ କଣ୍ଠାଂ କୃତୀ
ବିଆତୁଂ କ୍ଷମତେ ଦ୍ରକ୍ଷହପଦବୀନକାରିଧଃ ପ୍ରକର୍ତ୍ତାମ୍ ।
ଆବିଶ୍ଵରିତ ବୈଷ୍ଣବୀମପି ତମୁଂ ତମ୍ଭିନ୍ ତୁଜେଜିଷ୍ମୁଭି ।
ସାମାଂ ଇତ୍ତ ଚତୁର୍ଭୁତଙ୍କର୍ତ୍ତଚିଂ ରାଗୋଦଃଃ କୁକୁତି ॥ ୨୮୧ ॥

*gopīnāṁ paśupendra-nandana-juṣo bhāvasya kas tām kṛtī
vijñātum kṣamate durūha-pada-vīśaṇcāriṇah prakriyām
āviṣkuvati vaiṣṇavīm api tanurūha tasmin bhujair jiṣṇubhir
yāsām hanta caturbhir odbhuta-ruciṁ rāgodayah kuñcati*

SYNONYMS

gopinām—of the *gopīs*; *paśupendra-nandana-juṣāḥ*—of the service of the son of Vraja's King, Mahārāja Nanda; *bhāvasya*—ecstatic; *kaḥ*—what; *tām*—that; *kṛtī*—learned man; *vijñātum*—to understand; *kṣamate*—is able; *durūha*—very difficult to understand; *padavī*—the position; *sañcāriṇāḥ*—which provokes; *prakriyām*—activity; *āviṣkurvati*—He manifests; *vaiṣṇavīm*—of Viṣṇu; *api*—certainly; *tanum*—the body; *tasmin*—in that; *bhujaḥ*—with arms; *jīṣṇubhiḥ*—very beautiful; *yāsām*—of whom (the *gopīs*); *hanta*—alas; *caturbhīḥ*—four; *adbhuta*—wonderfully; *rucim*—beautiful; *rāga-udayaḥ*—the evoking of ecstatic feelings; *kuñcati*—cripples.

TRANSLATION

“Once Lord Śrī Kṛṣṇa, with a playful motive, manifested Himself as Nārāyaṇa, with four victorious hands and a very beautiful form. Seeing this exalted form, however, crippled the ecstatic feelings of the *gopīs*. A learned scholar, therefore, cannot understand the *gopīs'* ecstatic feelings, which are firmly fixed upon the original form of Lord Kṛṣṇa as the son of Nanda Mahārāja. The wonderful feelings of the *gopīs* in ecstatic parama-rasa with Kṛṣṇa are the greatest mystery in spiritual life.”

PURPORT

This is a quotation from *Lalita-mādhava* (6.14) by Śrīla Rūpa Gosvāmī.

TEXT 282

**বসন্তকালে রাসলীলা করে গোবর্ধনে ।
অন্তর্ধান কৈলা সঙ্কেত করি' রাধা-সনে ॥ ২৮২ ॥**

*vasanta-kāle rāsa-līlā kare govardhane
antardhāna kailā saṅketa kari' rādhā-sane*

SYNONYMS

vasanta-kāle—during the season of spring; *rāsa-līlā*—*rāsa* dance; *kare*—does; *govardhane*—near the Govardhana Hill; *antardhāna*—disappearance; *kailā*—did; *saṅketa*—indication; *kari'*—making; *rādhā-sane*—with Rādhārāṇī.

TRANSLATION

During the season of springtime, when the *rāsa* dance was going on, suddenly Kṛṣṇa disappeared from the scene, indicating that He wanted to be alone with Śrīmatī Rādhārāṇī.

TEXT 283

**নিভৃতনিকুঞ্জে বসি' দেখে রাধার বাট ।
অংশেষিতে আইলা তাইঁ গোপিকার ঠাট ॥ ২৮৩ ॥**

*nibhṛta-nikuñje vasi' dekhe rādhāra bāṭa
anveśite āīlā tāhān gopikāra ṭhāṭa*

SYNONYMS

nibhṛta—solitary; *nikuñje*—in a bush; *vasi'*—sitting; *dekhe*—waiting to see; *rādhāra*—of Śrīmatī Rādhārāṇī; *bāṭa*—the passing; *anveśite*—while searching; *āīlā*—came; *tāhān*—there; *gopikāra*—of the gopīs; *ṭhāṭa*—the phalanx.

TRANSLATION

Kṛṣṇa was sitting in a solitary bush, waiting for Śrīmatī Rādhārāṇī to pass by. But while He was searching, the gopīs arrived there, like a phalanx of soldiers.

TEXT 284

দূর হৈতে কৃষ্ণে দেখি' বলে গোপীগণ ।
“এই দেখ কুঞ্জের ভিতর অজেন্দ্রনন্দন ॥” ২৮৪ ॥

*dūra haite kṛṣṇe dekhi' bale gopī-gaṇa
"ei dekha kuñjera bhitara vrajendra-nandana"*

SYNONYMS

dūra haite—from a distance; *kṛṣṇe*—unto Kṛṣṇa; *dekhi'*—seeing; *bale*—said; *gopī-gaṇa*—all the gopīs; *ei dekha*—just see here; *kuñjera*—the bush; *bhitara*—within; *vrajendra-nandana*—the son of Nanda Mahārāja.

TRANSLATION

“Just see!” the gopīs said, seeing Kṛṣṇa from a distant place. “Here within a bush is Kṛṣṇa, the son of Nanda Mahārāja.”

TEXT 285

গোপীগণ দেখি' কৃষ্ণের হইল সাধ্বস ।
মুকাইতে নারিলা, ভয়ে হৈলা বিবশ ॥ ২৮৫ ॥

*gopī-gaṇa dekhi' kṛṣṇera ha-ilā sādhwasa
lukāite nārila, bhaye hailā bibaśa*

SYNONYMS

gopī-gaṇa—all the gopīs combined together; *dekhi'*—seeing; *kṛṣṇera*—of Kṛṣṇa; *ha-ilā*—there were; *sādhwasa*—some emotional feelings; *lukāite*—to hide; *nārila*—was unable; *bhaye*—out of fear; *hailā*—became; *bibaśa*—motionless.

TRANSLATION

As soon as Kṛṣṇa saw all the gopīs, He was struck with emotion. Thus He could not hide Himself, and out of fear He became motionless.

TEXT 286

চতুর্ভূজ মূর্তি ধরি' আছেন বসিয়া ।
কৃষ্ণ দেখি' গোপী কহে নিকটে আসিয়া ॥ ২৮৬ ॥

*catur-bhuja mūrti dhari' āchena vasiyā
kr̄ṣṇa dekhi' gopī kahe nikute āsiyā*

SYNONYMS

catuḥ-bhuja—four-armed; *mūrti*—form; *dhari'*—accepting; *āchena*—was; *vasiyā*—sitting; *kṛṣṇa*—Lord Kṛṣṇa; *dekhi'*—seeing; *gopī*—the gopīs; *kahe*—say; *nikute*—near-by; *āsiyā*—coming there.

TRANSLATION

Kṛṣṇa assumed His four-armed Nārāyaṇa form and sat there. When all the gopīs came, seeing Him they spoke as follows.

TEXT 287

‘ইহো কৃষ্ণ নহে, ইহো নারায়ণ শুভি ।’
এত বলি' তাঁরে মশ্চে করে নতি-স্তুতি ॥ ২৮৭ ॥

*'ihō kṛṣṇa nahe, iho nārāyaṇa mūrti'
eta bali' tānre sabhe kare nati-stuti*

SYNONYMS

iho—this; *kṛṣṇa*—Lord Kṛṣṇa; *nahe*—is not; *iho*—this is; *nārāyaṇa*—the Supreme Personality of Godhead; *mūrti*—the form; *eta bali'*—saying this; *tānre*—unto Him; *sabhe*—all the gopīs; *kare*—make; *nati-stuti*—obeisances and prayers.

TRANSLATION

“He is not Kṛṣṇa! He is the Supreme Personality of Godhead, Nārāyaṇa.” After saying this, they offered obeisances and the following respectful prayers.

TEXT 288

‘নমো নারায়ণ, দেব করহ প্রসাদ ।
কৃষ্ণমূর্তি দেহ' ঘোর ঘৃতাহ বিষাক্ত ॥” ২৮৮ ॥

*"namo nārāyaṇa, deva karaha prasāda
kṛṣṇa-saṅga deha' mora ghucāha viṣāda"*

SYNONYMS

namaḥ nārāyaṇa—all respects to Nārāyaṇa; deva—the Supreme Personality of Godhead; karaha—kindly give; prasāda—Your mercy; kṛṣṇa-saṅga—association with Kṛṣṇa; deha’—giving; mora—our; ghucāha—please diminish; viṣāda—lamentation.

TRANSLATION

"O Lord Nārāyaṇa, we offer our respectful obeisances unto You. Kindly be merciful to us. Give us the association of Kṛṣṇa and thus vanquish our lamentation."

PURPORT

The *gopīs* were not made happy even by seeing the four-armed form of Nārāyaṇa. Yet they offered their respects to the Supreme Personality of Godhead and begged from Him the benediction of achieving the association of Kṛṣṇa. Such is the ecstatic feeling of the *gopīs*.

TEXT 289

এত বলি নমস্করি' গেলা গোপীগণ ।
হেনকালে রাধা আসি' দিলা দরশন ॥ ২৮৯ ॥

*eta bali namaskari' gelā gopī-gaṇa
hena-kāle rādhā āsi' dilā darasana*

SYNONYMS

*eta bali—saying this; namaskari’—offering obeisances; gelā—went away; gopī-gaṇa—all the *gopīs*; hena-kāle—at this time; rādhā—Śrīmatī Rādhārāṇī; āsi’—coming there; dilā—gave; darasana—audience.*

TRANSLATION

After saying this and offering obeisances, all the *gopīs* dispersed. Then Śrīmatī Rādhārāṇī came and appeared before Lord Kṛṣṇa.

TEXT 290

রাধা দেখি' কৃষ্ণ তাঁরে হাস্য করিতে ।
সেই চতুর্ভুজ মূর্তি চাহেন রাখিতে ॥ ২৯০ ॥

*rādhā dekhi' kṛṣṇa tānre hāsya karite
sei catur-bhuja mūrti cāhena rākhite*

SYNONYMS

radha—Śrīmatī Rādhārāṇī; *dekhi'*—seeing; *kṛṣṇa*—Lord Kṛṣṇa; *tāñre*—unto Her; *hāsyā*—joking; *karite*—to do; *sei*—that; *catuh-bhuja*—four-armed; *mūrti*—form; *cāhena*—wanted; *rākhite*—to keep.

TRANSLATION

When Lord Kṛṣṇa saw Rādhārāṇī, He wanted to maintain the four-armed form to joke with Her.

TEXT 291

**ଲୁକାଇଲା ଦୁଇ ଭୂଜ ରାଧାର ଅଗ୍ରେତେ ।
ବହୁ ସମ୍ଭ୍ଵଳେ କାଳି, ନାରିଲ ରାଖିତେ ॥ ୨୯୧ ॥**

*lukāilā dui bhuja rādhāra agrete
bahu yatna kailā kṛṣṇa, nārila rākhite*

SYNONYMS

lukāilā—He hid; *dui*—two; *bhuja*—arms; *rādhāra*—of Śrīmatī Rādhārāṇī; *agrete*—in front; *bahu*—much; *yatna*—endeavor; *kailā*—did; *kṛṣṇa*—Lord Kṛṣṇa; *nārila*—was unable; *rākhite*—to keep.

TRANSLATION

In front of Śrīmatī Rādhārāṇī, Śrī Kṛṣṇa tried to hide the two extra arms. He tried His best to keep four arms before Her, but He was completely unable to do so.

TEXT 292

**ରାଧାର ବିଶୁଦ୍ଧ-ଭାଵେର ଅଚିନ୍ୟ ପ୍ରଭାବ ।
ଯେ କଷ୍ଟେରେ କରାଇଲା ହିତୁଜ-ସଭାବ ॥ ୨୯୨ ॥ ୮**

*rādhāra viśuddha-bhāvera acintya prabhāva
ye kṛṣṇere karāilā dvi-bhuja-svabhāva*

SYNONYMS

rādhāra—of Śrīmatī Rādhārāṇī; *viśuddha*—purified; *bhāvera*—of the ecstasy; *acintya*—inconceivable; *prabhāva*—influence; *ye*—which; *kṛṣṇere*—unto Lord Kṛṣṇa; *karāilā*—forced; *dvi-bhuja*—two-armed; *svabhāva*—original.

TRANSLATION

The influence of Rādhārāṇī's pure ecstasy is so inconceivably great that it forced Kṛṣṇa to come to His original two-armed form.

TEXT 293

रामारसविधै निलीय वसता कुञ्जे मृगाक्षीगै—

दृष्टे गोपयितूं अमृकुरधिधा या इन्द्रुं सन्दर्शिता।

राधायाः प्रगम्भत्ते इन्द्र महिमा यस्ते श्रिया रक्षितूं

सा शक्या प्रभविष्णुनापि हरिणः नासीकत्तुर्वाहता॥ २९३ ॥

*rāsārambha-vidhau nilīya vasatā kuñje mrgākṣī-gaṇaiḥ
dr̥ṣṭam gopayitum svam uddhura-dhiyā yā suṣṭhu sandarśitā
rādhāyāḥ prañayasya hanta mahimā yasya śriyā rakṣitum
sā śakyā prabha-viṣṇunāpi hariṇā nāśic catur-bāhutā*

SYNONYMS

rāsa-ārambha-vidhau—in the matter of beginning the *rāsa* dance; *nilīya*—having hidden; *vasatā*—sitting; *kuñje*—in a grove; *mrgā-akṣī-gaṇaiḥ*—by the *gopīs*, who had eyes resembling those of deer; *dr̥ṣṭam*—being seen; *gopayitum*—to hide; *svam*—Himself; *uddhura-dhiyā*—by first-class intelligence; *yā*—which; *suṣṭhu*—perfectly; *sandarśitā*—exhibited; *rādhāyāḥ*—of Śrīmatī Rādhārāṇī; *prañayasya*—of the love; *hanta*—just see; *mahimā*—the glory; *yasya*—of which; *śriyā*—the opulence; *rakṣitum*—to protect that; *sā*—that; *śakyā*—able; *prabha-viṣṇunā*—by Kṛṣṇa; *api*—even; *hariṇā*—by the Supreme Personality of Godhead; *na*—not; *āśit*—was; *catuḥ-bāhutā*—four-armed form.

TRANSLATION

“Prior to the *rāsa* dance, Lord Kṛṣṇa hid Himself in a grove just to have fun. When the *gopīs* came, their eyes resembling those of deer, by His sharp intelligence He exhibited His beautiful four-armed form to hide Himself. But when Śrīmatī Rādhārāṇī came there, Kṛṣṇa could not maintain His four arms in Her presence. This is the wonderful glory of Her love.”

PURPORT

This is a quotation from *Ujjvala-nīlamāṇi* by Śrīla Rūpa Gosvāmī.

TEXT 294

गेहै व्रजेश्वर—हैहै जगन्नाथ पिता।

गेहै व्रजेश्वरी—हैहै शतिदेवी माता॥ २९४ ॥

sei vrajeśvara—*ihaṁ jagannātha pitā*
sei vrajeśvarī—*ihaṁ śacīdevī mātā*

SYNONYMS

sei—that; *vrajeśvara*—the King of Vraja; *ihaṁ*—now; *jagannātha*—Jagannātha Miśra; *pitā*—the father of Lord Caitanya Mahāprabhu; *sei*—that; *vrajeśvarī*—Queen of Vraja; *ihaṁ*—now; *śacīdevī*—Śacīdevī; *mātā*—the mother of Śri Caitanya Mahāprabhu.

TRANSLATION

Father Nanda, the King of Vrajabhūmi, is now Jagannātha Miśra, the father of Caitanya Mahāprabhu. And mother Yaśodā, the Queen of Vrajabhūmi, is now Śacīdevī, Lord Caitanya's mother.

TEXT 295

সেই নন্দসুত—ইহু চৈতান্ত-গোসাঙ্গি ।
সেই বলদেব—ইহু নিত্যানন্দ ভাই ॥ ২৯৫ ॥

sei nanda-suta—*ihañ caitanya-gosāñi*
sei baladeva—*ihañ nityānanda bhāi*

SYNONYMS

sei nanda-suta—the same son of Nanda Mahārāja; *ihañ*—now; *caitanya-gosāñi*—Caitanya Mahāprabhu; *sei baladeva*—the selfsame Baladeva; *ihañ*—now; *nityānanda bhāi*—Nityānanda Prabhu, the brother of Śrī Caitanya Mahāprabhu.

TRANSLATION

The former son of Nanda Mahārāja is now Śrī Caitanya Mahāprabhu, and the former Baladeva, Kṛṣṇa's brother, is now Nityānanda Prabhu, the brother of Lord Caitanya.

TEXT 296

বাত্সল্য, দাস্তা, সখ্য—তিন ভাবময় ।
সেই নিত্যানন্দ—কৃষ্ণচৈতান্ত-সহায় ॥ ২৯৬ ॥

vātsalya, dāsyā, sakhyā—*tina bhāvamaya*
sei nityānanda—*kṛṣṇa-caitanya-sahāya*

SYNONYMS

vātsalya—paternity; *dāsyā*—servitude; *sakhyā*—fraternity; *tina*—three; *bhāva-maya*—emotional ecstasies; *sei*—that; *nityānanda*—Nityānanda Prabhu; *kṛṣṇa-caitanya*—of Lord Caitanya Mahāprabhu; *sahāya*—the assistant.

TRANSLATION

Śrī Nityānanda Prabhu always feels the ecstatic emotions of paternity, servitude and friendship. He always assists Śrī Caitanya Mahāprabhu in that way.

TEXT 297

প্রেমভক্তি দিয়া তেঁহো ভাসাল অগতে ।
ঞ্জার চরিত শোকে না পারে বুঝতে ॥ ২৯৭ ॥

*prema-bhakti diyā teñho bhāsā'la jagate
tāñra caritra loke nā pāre bujhite*

SYNONYMS

prema-bhakti—devotional service; *diyā*—giving; *teñho*—Lord Nityānanda Prabhu; *bhāsā'la*—overflooded; *jagate*—in the world; *tāñra*—His; *caritra*—character; *loke*—people; *nā*—not; *pāre*—able; *bujhite*—to understand.

TRANSLATION

Śrī Nityānanda Prabhu overflowed the entire world by distributing transcendental loving service. No one can understand His character and activities.

TEXT 298

ଅଦ୍ୱୈତ-ଆଚାର୍ୟ-ଗୋସାଙ୍ଗି ଶକ୍ତ-ଅବତାର ।
କୃଷ୍ଣ ଅବତାରିଯା କୈଲା ଶକ୍ତିର ପ୍ରଚାର ॥ ୨୯୮ ॥

*advaita-ācārya-gosāñi bhakta-avatāra
kr̄ṣṇa avatāriyā kailā bhaktira pracāra*

SYNONYMS

advaita-ācārya—Śrī Advaita Prabhu; *gosāñi*—spiritual master; *bhakta-avatāra*—the incarnation of a devotee; *kr̄ṣṇa*—the Supreme Personality of Godhead; *avatāriyā*—descending; *kailā*—did; *bhaktira*—of devotional service; *pracāra*—propagation.

TRANSLATION

Śrīla Advaita Ācārya Prabhu appeared as an incarnation of a devotee. He is in the category of Kṛṣṇa, but He descended to this earth to propagate devotional service.

TEXT 299

ସଖ୍ୟ, ଦାସ୍ୟ,— ଦୁଇ ଭାବ ସହଜ ତାନ୍ହାର ।
କହୁ ପ୍ରଭୁ କରେନ ତାରେ ଗୁରୁ-ବ୍ୟବହାର ॥ ୨୯୯ ॥

*sakhya, dāsyā,—dui bhāva sahaja tāñhāra
kabhu prabhu karena tāñre guru-vyavahāra*

SYNONYMS

sakhya—fraternity; *dāsyā*—servitude; *dui*—two; *bhāva*—ecstacies; *sahaja*—natural; *tāñhāra*—His; *kabhu*—sometimes; *prabhu*—Lord Caitanya; *karena*—does; *tāñre*—to Him; *guru*—of spiritual master; *vyavahāra*—treatment.

TRANSLATION

His natural emotions were always on the platform of fraternity and servitude, but the Lord sometimes treated Him as His spiritual master.

TEXT 300

**ଶ୍ରୀବାସାଦି ମତ ମହାପ୍ରଭୁର ଭକ୍ତଗଣ ।
ନିଜ ନିଜ ଭାବେ କରେନ ଚୈତନ୍ୟ-ସେବନ ॥ ୩୦୦ ॥**

*śrīvāsādi yata mahāprabhura bhakta-gaṇa
nija nija bhāve karena caitanya-sevana*

SYNONYMS

śrīvāsa-ādi—headed by Śrīvāsa Ṭhākura; *yata*—all; *mahāprabhura*—of Caitanya Mahāprabhu; *bhakta-gaṇa*—devotees; *nija nija*—in their own respective; *bhāve*—emotion; *karena*—do; *caitanya-sevana*—service to Lord Caitanya Mahāprabhu.

TRANSLATION

All the devotees of Śrī Caitanya Mahāprabhu, headed by Śrīvāsa Ṭhākura, have their own emotional humors in which they render service unto Him.

TEXT 301

**ପଣ୍ଡିତ-ଗୋସାନୀ ଆଦି ଯାହା ଯେହି ରସ ।
ସେହି ସେହି ରାସେ ପ୍ରଭୁ ହନ ତାହା ବଶ ॥ ୩୦୧ ॥**

*paṇḍita-gosāñi ādi yāñra yei rasa
sei sei rase prabhu hana tāñra vaśa*

SYNONYMS

paṇḍita-gosāñi—Gadādhara Paṇḍita; *ādi*—headed by; *yāñra*—whose; *yei*—whatever; *rasa*—transcendental mellow; *sei sei*—that respective; *rase*—by the mellow; *prabhu*—the Lord; *hana*—is; *tāñra*—his; *vaśa*—under control.

TRANSLATION

Personal associates like Gadādhara, Svarūpa Dāmodara, Rāmānanda Rāya, and the six Gosvāmīs headed by Rūpa Gosvāmī are all situated in their respective transcendental humors. Thus the Lord submits to various transcendently mellow positions.

PURPORT

In verses 296 through 301 the emotional devoted service of Śrī Nityānanda and Śrī Advaita Prabhu has been fully described. Describing such individual service, the *Gaura-gaṇoddeśa-dīpikā*, verses 11 through 16, declares that although Lord

Caitanya Mahāprabhu appeared as a devotee, He is none other than the son of Nanda Mahārāja. Similarly, although Śrī Nityānanda Prabhu appeared as Lord Caitanya's assistant, He is none other than Baladeva, the carrier of the plow. Advaita Ācārya is the incarnation of Sadāśiva from the spiritual world. All the devotees headed by Śrīvāsa Ṭhākura are His marginal energy, whereas the devotees headed by Gadādhara Pañḍita are manifestations of His internal potency.

Śrī Caitanya Mahāprabhu, Advaita Prabhu and Nityānanda Prabhu all belong to the *vīṣṇu-tattva* category. Because Lord Caitanya is an ocean of mercy, He is addressed as *mahāprabhu*, whereas Nityānanda and Advaita, being two great personalities who assist Lord Caitanya, are addressed as *prabhu*. Thus there are two *prabhus* and one *mahāprabhu*. Gadādhara Gosvāmī is a representative of a perfect *brāhmaṇa* spiritual master. Śrīvāsa Ṭhākura represents a perfect *brāhmaṇa* devotee. These five are known as the Pañca-tattva.

TEXT 302

তিহঁ শ্যাম,— বংশীমুখ, গোপবিলাসী।
ইহঁ গৌর—কভু দ্বিজ, কভু ত' সন্ন্যাসী ॥ ৩০২ ॥

tihāṅ śyāma,——varṇśī-mukha, gopa-vilāśī
ihaṅ gaura—kabhu dvija, kabhu ta' sannyāśī

SYNONYMS

tihāṅ—in the *kṛṣṇa-līlā*; *śyāma*—blackish color; *varṇśī-mukha*—a flute in the mouth; *gopa-vilāśī*—an enjoyer as a cowherd boy; *ihaṅ*—now; *gaura*—fair complexion; *kabhu*—sometimes; *dvija*—*brāhmaṇa*; *kabhu*—sometimes; *ta'*—certainly; *sannyāśī*—in the renounced order of life.

TRANSLATION

In *kṛṣṇa-līlā* the Lord's complexion is blackish. A flute in His mouth, He enjoys as a cowherd boy. Now the selfsame person has appeared with a fair complexion, sometimes acting as a *brāhmaṇa* and sometimes accepting the renounced order of life.

TEXT 303

অতএব আপনে প্রভু গোপীভাব ধরি' ।
অজেন্দ্রনন্দনে কহে 'প্রাণনাথ' করি' ॥ ৩০৩ ॥

ataeva āpane prabhu gopī-bhāva dhari'
vrajendra-nandane kahe 'prāṇa-nātha' kari'

SYNONYMS

ataeva—therefore; *āpane*—personally; *prabhu*—the Lord; *gopī-bhāva*—the ecstasy of the *gopīs*; *dhari'*—accepting; *vrajendra-nandane*—the son of Nanda Mahārāja; *kahe*—addresses; *prāṇa-nātha*—O Lord of My life (husband); *kari'*—accepting.

TRANSLATION

Therefore the Lord Himself, accepting the emotional ecstasy of the gopīs, now addresses the son of Nanda Mahārāja, "O master of My life! O My dear husband!"

TEXT 304

**সেই কৃষ্ণ, সেই গোপী,—পরম বিরোধ ।
অচিন্ত্য চরিত্র প্রভুর অতি সুজুর্বোধ ॥ ৩০৪ ॥**

*sei kṛṣṇa, sei gopī, —parama virodha
acintya caritra prabhura ati sudurbodha*

SYNONYMS

sei kṛṣṇa—that Kṛṣṇa; *sei gopī*—that gopī; *parama virodha*—very much contradictory; *acintya*—inconceivable; *caritra*—character; *prabhura*—of the Lord; *ati*—very much; *sudurbodha*—difficult to understand.

TRANSLATION

He is Kṛṣṇa, yet He has accepted the mood of the gopīs. How is it so? It is the inconceivable character of the Lord, which is very difficult to understand.

PURPORT

Kṛṣṇa's accepting the part of the *gopīs* is certainly contradictory according to any mundane calculations, but the Lord, by His inconceivable character, may act like the *gopīs* and feel separation from Kṛṣṇa, although He is Kṛṣṇa Himself. Such a contradiction can be reconciled only in the Supreme Personality of Godhead because He has energy that is inconceivable (*acintya*), which can make possible that which is impossible to do (*agatān gatān patīyasi*). Such contradictions are very difficult to understand unless a devotee strictly follows the Vaiṣṇava philosophy under the direction of the Gosvāmīs. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī ends every chapter with this verse:

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

"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."

In a song by Narottama dāsa Ṭhākura it is stated:

*rūpa-raghunātha-pade ha-ibe ākuti
kabe hāma bujhaba se Yugala-pīriti*

The conjugal love between Rādhā and Kṛṣṇa, which is called *yugala-pīriti*, is not understandable by mundane scholars, artists or poets. It is simply to be understood

by devotees who strictly follow in the footsteps of the six Gosvāmīs. Sometimes so-called artists and poets try to understand the love affairs of Rādhā and Kṛṣṇa, and they publish cheap books of poetry and pictures on the subject. Unfortunately, however, they do not understand the transcendental affairs of Rādhā and Kṛṣṇa even to the smallest degree. They are simply meddling in a matter in which they are not fit even to enter.

TEXT 305

ଇଥେ ତର୍କ କରି' କେହ ନା କର ସଂଶୋଧ ।
କୃଷ୍ଣର ଅଚିନ୍ୟଶକ୍ତି ଏହି ମତ ହୟ ॥ ୩୦୫ ॥

*ithe tarka kari' keha nā kara sarṇsaya
kṛṣṇera acintya-śakti ei mata haya*

SYNONYMS

ithe—in this matter; *tarka kari'*—making arguments; *keha*—someone; *nā*—do not; *kara*—make; *sarṇsaya*—doubts; *kṛṣṇera*—of Lord Kṛṣṇa; *acintya-śakti*—inconceivable potency; *ei*—this; *mata*—the verdict; *haya*—is.

TRANSLATION

One cannot understand the contradictions in Lord Caitanya's character by putting forward mundane logic and arguments. Consequently one should not maintain doubts in this connection. One should simply try to understand the inconceivable energy of Kṛṣṇa; otherwise one cannot understand how such contradictions are possible.

TEXT 306

ଅଚିନ୍ୟ, ଅଦ୍ଭୁତ କୃଷ୍ଣଚିତ୍ତ-ବିହାର ।
ଚିତ୍ର ଭାବ, ଚିତ୍ର ଗୁଣ, ଚିତ୍ର ବ୍ୟବହାର ॥ ୩୦୬ ॥

*acintya, adbhuta kṛṣṇa-caitanya-vihāra
citra bhāva, citra guna, citra vyavahāra*

SYNONYMS

acintya—inconceivable; *adbhuta*—wonderful; *kṛṣṇa-caitanya*—of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *vihāra*—pastimes; *citra*—wonderful; *bhāva*—ecstasy; *citra*—wonderful; *guna*—qualities; *citra*—wonderful; *vyavahāra*—behavior.

TRANSLATION

The pastimes of Śrī Kṛṣṇa Caitanya Mahāprabhu are inconceivable and wonderful. His ecstasy is wonderful, His qualities are wonderful, and His behavior is wonderful.

TEXT 307

তর্কে ইহা নাহি মানে যেই দুরাচার ।
কুম্ভিপাকে পচে, তার নাহিক নিষ্ঠার ॥ ৩০৭ ॥

*tarke ihā nāhi māne yei durācāra
kumbhīpāke pace, tāra nāhika nistāra*

SYNONYMS

tarke—by arguments; *ihā*—this; *nāhi*—not; *māne*—accepts; *yei*—anyone who; *durācāra*—debauchee; *kumbhī-pāke*—in the boiling oil of hell; *pace*—boils; *tāra*—his; *nāhika*—there is not; *nistāra*—deliverance.

TRANSLATION

If one simply adheres to mundane arguments and therefore does not accept this, he will boil in the hell of Kumbhīpāka. For him there is no deliverance.

PURPORT

Kumbhīpāka, a type of hellish condition, is described in *Śrīmad-Bhāgavatam* (5.26.13), wherein it is said that a person who cooks living birds and beasts to satisfy his tongue is brought before Yamarāja after death and punished in the Kumbhīpāka hell. There he is put into boiling oil called *kumbhī-pāka*, from which there is no deliverance. Kumbhīpāka is meant for persons who are unnecessarily envious. Those who are envious of the activities of Śrī Caitanya Mahāprabhu are punished in that hellish condition.

TEXT 308

অচিন্ত্যঃ খলু যে ভাবা ন তাংস্তর্কেণ যোজয়ে ।
প্রকৃতিভ্যঃ পরঃ যচ্চ তদচিন্ত্যস্ত লক্ষণম্ ॥ ৩০৮ ॥

*acintyāḥ khalu ye bhāvā na tārīṣ tarkeṇa yojayet
prakṛtibhyāḥ param yac ca tad acintyasya lakṣaṇam*

SYNONYMS

acintyāḥ—inconceivable; *khalu*—certainly; *ye*—those; *bhāvāḥ*—subject matters; *na*—not; *tārīṣ*—them; *tarkeṇa*—by argument; *yojayet*—one may understand; *prakṛtibhyāḥ*—to material nature; *param*—transcendental; *yac*—that which; *ca*—and; *tad*—that; *acintyasya*—of the inconceivable; *lakṣaṇam*—a symptom.

TRANSLATION

“Anything transcendental to material nature is called inconceivable, whereas arguments are all mundane. Since mundane arguments cannot touch transcendental

subject matters, one should not try to understand transcendental subjects through mundane arguments."

PURPORT

This is a quote from the *Bhakti-rasāmṛta-sindhu* (2.5.93) by Śrīla Rūpa Gosvāmī.

TEXT 309

অঙ্গু চৈতন্যলীলায় যাহার বিশ্বাস ।
সেই জন যায় চৈতন্যের পদ পাশ ॥ ৩০৯ ॥

*adbhuta caitanya-līlāya yāhāra viśvāsa
sei jana yāya caitanyera pada pāśa*

SYNONYMS

adbhuta—wonderful; *caitanya-līlāya*—in the pastimes of Lord Caitanya Mahāprabhu; *yāhāra*—anyone whose; *viśvāsa*—faith; *sei*—that; *jana*—person; *yāya*—makes progress; *caitanyera*—of Śrī Caitanya Mahāprabhu; *pada*—the lotus feet; *pāśa*—near.

TRANSLATION

Only a person who has firm faith in the wonderful pastimes of Lord Caitanya Mahāprabhu can approach His lotus feet.

TEXT 310

প্রসঙ্গে কহিল এই সিদ্ধান্তের সার ।
ইহা যেই শুনে, শুদ্ধভক্তি হয় তার ॥ ৩১০ ॥

*prasaṅge kahila ei siddhāntera sāra
ihā yei śune, śuddha-bhakti haya tāra*

SYNONYMS

prasaṅge—in the course of discussion; *kahila*—it was said; *ei*—this; *siddhāntera*—of the conclusion; *sāra*—the essence; *ihā*—this; *yei*—anyone who; *śune*—hears; *śuddha-bhakti*—unalloyed devotional service; *haya*—becomes; *tāra*—his.

TRANSLATION

In this discourse I have explained the essence of the devotional conclusion. Anyone who hears this develops unalloyed devotional service to the Lord.

TEXT 311

ଲିଖିତ ଗ୍ରନ୍ଥେର ସମ୍ବନ୍ଧ କରି ଅମୁଦା ।
ତବେ ଶେ ଗ୍ରନ୍ଥେର ଅର୍ଥ ପାଇଁଯେ ଆସାନ ॥ ୩୧୧ ॥

*likhita granthera yadi kari anuvāda
tabe se granthera artha pāiye āsvāda*

SYNONYMS

likhita—written; *granthera*—of the scripture; *yadi*—if; *kari*—I do; *anuvāda*—repetition; *tabe*—then; *se granthera*—of that scripture; *artha*—the meaning; *pāiye*—I can get; *āsvāda*—taste.

TRANSLATION

If I repeat what is already written, I may thus relish the purpose of this scripture.

TEXT 312

ଦେଖି ଗ୍ରନ୍ଥେ ଭାଗବତେ ବ୍ୟାସେର ଆଚାର ।
କଥା କହି' ଅମୁଦା କରେ ବାର ବାର ॥ ୩୧୨ ॥

*dekhi granthe bhāgavate vyāsera ācāra
kathā kahi' anuvāda kare vāra vāra*

SYNONYMS

dekhi—I see; *granthe*—in the scripture; *bhāgavate*—in the Śrīmad-Bhāgavatam; *vyāsera*—of Śrīla Vyāsadeva; *ācāra*—behavior; *kathā*—narration; *kahi'*—describing; *anuvāda*—repetition; *kare*—he does; *vāra vāra*—again and again.

TRANSLATION

We can see in the scripture Śrīmad-Bhāgavatam the conduct of its author, Śrī Vyāsadeva. After speaking the narration, he repeats it again and again.

PURPORT

At the end of Śrīmad-Bhāgavatam, in the Twelfth Canto, the Twelfth Chapter has fifty-two verses in which Śrī Kṛṣṇa-dvaiapāyana Vedavyāsa recapitulates Śrīmad-Bhāgavatam's entire subject matter. Śrī Kṛṣṇadāsa Kavirāja Gosvāmī wants to follow in the footsteps of Śrī Vyāsadeva by recapitulating the seventeen chapters of Śrī Caitanya-caritāmṛta's Ādi-līlā.

TEXT 313

ତାତେ ଆଦି-ଲୀଲାର କରି ପରିଚେଦ ଗଣନ ।
ଅର୍ଥମ ପରିଚେଦେ କୈଳୁଁ ‘ମହାଚରଣ’ ॥ ୩୧୩ ॥

*tāte ādi-līlāra kari pariccheda gaṇana
prathama paricchede kailuṅ ‘maṅgalācaraṇa’*

SYNONYMS

tāte—therefore; *ādi-līlāra*—of the First Canto, known as *Ādi-līlā*; *kari*—I do; *pariccheda*—chapter; *gaṇana*—enumeration; *prathama paricchede*—in the First Chapter; *kailuṅ*—I have done; *maṅgalācaraṇa*—invocation of auspiciousness.

TRANSLATION

Therefore I shall enumerate the chapters of the *Ādi-līlā*. In the First Chapter I offer obeisances to the spiritual master, for this is the beginning of auspicious writing.

TEXT 314

**তৃতীয় পরিচ্ছেদে ‘চৈতান্যতত্ত্ব-নিরূপণ’।
স্বয়ং ভগবান् যেই ব্রজেন্দ্রনন্দন ॥ ৩১৪ ॥**

*dvitiya paricchede ‘caitanya-tattva-nirūpaṇa’
svayam bhagavān yei vrajendra-nandana*

SYNONYMS

dvitiya paricchede—in the Second Chapter; *caitanya-tattva-nirūpaṇa*—description of the truth of Śrī Caitanya Mahāprabhu; *svayam*—personally; *bhagavān*—the Supreme Personality of Godhead; *yei*—who; *vrajendra-nandana*—the son of Nanda Mahārāja.

TRANSLATION

The Second Chapter explains the truth of Śrī Caitanya Mahāprabhu. He is the Supreme Personality of Godhead, Lord Kṛṣṇa, the son of Mahārāja Nanda.

TEXT 315

**তেঁহো ত' চৈতান্য-কৃষ্ণ—শচীর নন্দন।
তৃতীয় পরিচ্ছেদে জন্মের ‘সামান্য’ কারণ ॥ ৩১৫ ॥**

*teñho ta' caitanya-kṛṣṇa—śacīra nandana
tṛtiya paricchede janmera 'sāmānya' kāraṇa*

SYNONYMS

teñho—He; *ta'*—certainly; *caitanya-kṛṣṇa*—Kṛṣṇa with the name of Śrī Caitanya; *śacīra nandana*—the son of Śacīmātā; *tṛtiya paricchede*—in the Third Chapter; *janmera*—of His birth; *sāmānya*—general; *kāraṇa*—reason.

TRANSLATION

Śrī Kṛṣṇa Caitanya Mahāprabhu, who is Kṛṣṇa Himself, has now appeared as the son of mother Śacī. The Third Chapter describes the general cause of His appearance.

TEXT 316

তহিঃ মধ্যে প্রেমদান—‘বিশেষ’ কারণ ।

যুগধর্ম—কৃষ্ণনাম-প্রেম-প্রচারণ ॥ ৩১৬ ॥

*tahiḥ madhye prema-dāna—‘viśeṣa’ kāraṇa
yuga-dharma—kṛṣṇa-nāma-prema-pracāraṇa*

SYNONYMS

tahiḥ madhye—in that chapter; *prema-dāna*—distribution of love of Godhead; *viśeṣa*—specific; *kāraṇa*—reason; *yuga-dharma*—the religion of the millennium; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *prema*—love of Godhead; *pracāraṇa*—propagating.

TRANSLATION

The Third Chapter specifically describes the distribution of love of Godhead. It also describes the religion of the age, which is simply to distribute the holy name of Lord Kṛṣṇa and propagate the process of loving Him.

TEXT 317

চতুর্থে কহিলুঁ জন্মের ‘মূল’ প্রয়োজন ।

স্বমাধুর্য-প্রেমানন্দরস-আস্বাদন ॥ ৩১৭ ॥

*caturthe kahiluṇ janmera ‘mūla’ prayojana
sva-mādhurya-prema-ānanda-rasa-āsvādana*

SYNONYMS

caturthe—in the Fourth Chapter; *kahiluṇ*—I have described; *janmera*—of His birth; *mūla*—the real; *prayojana*—necessity; *sva-mādhurya*—His own transcendental sweetness; *prema-ānanda*—of ecstatic joy from love; *rasa*—the mellow; *āsvādana*—tasting.

TRANSLATION

The Fourth Chapter describes the main reason for His appearance, which is to taste the mellow quality of His own transcendental loving service and His own sweetness.

TEXT 318

পঞ্চমে ‘শ্রীনিত্যানন্দ’-তত্ত্ব নিরূপণ ।
নিত্যানন্দ হৈলা রাম রোহিণীনন্দন ॥ ৩১৮ ॥

*pañcame 'śrī-nityānanda'-tattva nirūpaṇa
nityānanda hailā rāma rohiṇī-nandana*

SYNONYMS

pañcame—in the Fifth Chapter; *śrī-nityānanda*—of Lord Nityānanda Prabhu; *tattva*—the truth; *nirūpaṇa*—ascertainment; *nityānanda*—Lord Nityānanda Prabhu; *hailā*—was; *rāma*—Balarāma; *rohiṇī-nandana*—the son of Rohiṇī.

TRANSLATION

The Fifth Chapter describes the truth of Lord Nityānanda Prabhu, who is none other than Balarāma, the son of Rohiṇī.

TEXT 319

ষষ্ঠ পরিচ্ছেদে ‘অবৈত্ত-তত্ত্ব’র বিচার ।
অবৈত্ত-আচার্য—মহাবিষ্ণু-অবতার ॥ ৩১৯ ॥

*ṣaṣṭha paricchede 'advaita-tattve'ra vicāra
advaita-ācārya—mahā-viṣṇu-avatāra*

SYNONYMS

ṣaṣṭha paricchede—in the Sixth Chapter; *advaita*—of Advaita Ācārya; *tattvera*—of the truth; *vicāra*—consideration; *advaita-ācārya*—Advaita Prabhu; *mahā-viṣṇu-avatāra*—incarnation of Mahā-Viṣṇu.

TRANSLATION

The Sixth Chapter considers the truth of Advaita Ācārya. He is an incarnation of Mahā-Viṣṇu.

TEXT 320

সপ্তম পরিচ্ছেদে ‘পঞ্চতত্ত্ব’র আখ্যান ।
পঞ্চতত্ত্ব মিলি’ ঘৈছে কৈলা প্রেমদান ॥ ৩২০ ॥

*saptama paricchede 'pañca-tattve'ra ākhyāna
pañca-tattva mili' yaiche kailā prema-dāna*

SYNONYMS

saptama paricchede—in the Seventh Chapter; *pañca-tattvera*—of the five *tattvas* (truths); *ākhyāna*—the elaboration; *pañca-tattva*—the five *tattvas*; *mili'*—combining together; *yaiche*—in what way; *kaiśā*—did; *prema-dāna*—distribution of love of God-head.

TRANSLATION

The Seventh Chapter describes the Pañca-tattva—Śrī Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara and Śrīvāsa. They all combined together to distribute love of Godhead everywhere.

TEXT 321

ଅଷ୍ଟମେ 'ଚୈତେନ୍ଦ୍ରଲୀଳା-ବର୍ଣନ'-କାରଣ ।
ଏକ କୃଷ୍ଣନାମେର ମହା-ମହିମା-କଥନ ॥ ୩୨୧ ॥

*aṣṭame 'caitanya-līlā-varṇana'-kāraṇa
eka kṛṣṇa-nāmera mahā-mahimā-kathana*

SYNONYMS

aṣṭame—in the Eighth Chapter; *caitanya-līlā-varṇana-kāraṇa*—the reason for describing Caitanya Mahāprabhu's pastimes; *eka*—one; *kṛṣṇa-nāmera*—of the holy name of Lord Kṛṣṇa; *mahā-mahimā-kathana*—description of great glories.

TRANSLATION

The Eighth Chapter gives the reason for describing Lord Caitanya's pastimes. It also describes the greatness of Lord Kṛṣṇa's holy name.

TEXT 322

ନବମେତେ 'ଭକ୍ତିକଳ୍ପଵୃକ୍ଷେର ବର୍ଣନ' ।
ଶ୍ରୀଚୈତେନ୍ଦ୍ର-ମାଲୀ କୈଳା ବୃକ୍ଷ ଆରୋପଣ ॥ ୩୨୨ ॥

*navamete 'bhakti-kalpa-vṛkṣera varṇana'
śrī-caitanya-mālī kailā vṛkṣa āropaṇa*

SYNONYMS

navamete—in the Ninth Chapter; *bhakti-kalpa-vṛkṣera*—of the desire tree of devotional service; *varṇana*—the description; *śrī-caitanya-mālī*—Śrī Caitanya Mahāprabhu as the gardener; *kailā*—did; *vṛkṣa*—the tree; *āropaṇa*—implantation.

TRANSLATION

The Ninth Chapter describes the desire tree of devotional service. Śrī Caitanya Mahāprabhu Himself is the gardener who planted it.

TEXT 323

দশমেতে মূল-স্কন্ধের ‘শাখাদি-গণন’।
‘সর্বশাখাগণের যৈচে ফল-বিতরণ’ ॥ ৩২৩ ॥

*daśamete mūla-skandhera 'śākhādi-gaṇana'
sarva-śākhā-gaṇera yaiche phala-vitarāṇa*

SYNONYMS

daśamete—in the Tenth Chapter; *mūla-skandhera*—of the main trunk; *śākhā-ādi*—of the branches, etc.; *gaṇana*—enumeration; *sarva-śākhā-gaṇera*—of all branches; *yaiche*—in what way; *phala-vitarāṇa*—distribution of the fruits.

TRANSLATION

The Tenth Chapter describes the branches and sub-branches of the main trunk, and the distribution of their fruits.

TEXT 324

একাদশে ‘নিত্যানন্দশাখা-বিবরণ’।
দ্বাদশে ‘অবিহৃতস্কন্ধ শাখার বর্ণন’ ॥ ৩২৪ ॥

*ekādaše 'nityānanda-śākhā-vivaraṇa'
dvādaše 'advaita-skandha śākhāra varṇana'*

SYNONYMS

ekādaše—in the Eleventh Chapter; *nityānanda-śākhā*—of the branches of Śrī Nityānanda Prabhu; *vivaraṇa*—description; *dvādaše*—in the Twelfth Chapter; *advaita-skandha*—the trunk known as Advaita Prabhu; *śākhāra*—of the branch; *varṇana*—description.

TRANSLATION

The Eleventh Chapter describes the branch called Śrī Nityānanda Prabhu. The Twelfth Chapter describes the branch called Śrī Advaita Prabhu.

TEXT 325

ত্রয়োদশে মহাপ্রভুর ‘জন্ম-বিবরণ’।
কৃষ্ণনাম-সহ যৈচে প্রভুর জনন্ম ॥ ৩২৫ ॥

*trayodaše mahāprabhura 'janma-vivaraṇa'
kṛṣṇa-nāma-saha yaiche prabhura janama*

SYNONYMS

trayodaśe—in the Thirteenth Chapter; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *janma*—of the birth; *vivarāṇa*—the description; *kṛṣṇa-nāma-saha*—along with the holy name of Lord Kṛṣṇa; *yaiche*—in what way; *prabhura*—of the Lord; *janama*—the birth.

TRANSLATION

The Thirteenth Chapter describes the birth of Śrī Caitanya Mahāprabhu, which took place with the chanting of the holy name of Kṛṣṇa.

TEXT 326

চতুর্দশে ‘বাল্যলীলা’র কিছু বিবরণ ।
পঞ্চদশে ‘পোগন্ধলীলা’র সংক্ষেপে কথন ॥ ৩২৬ ॥

*caturdaśe 'bālyā-līlāra' kichu vivarāṇa
pañcadaśe 'pauganḍa-līlāra' saṅkṣepe kathana*

SYNONYMS

caturdaśe—in the Fourteenth Chapter; *bālyā-līlāra*—of the Lord's childhood pastimes; *kichu*—some; *vivarāṇa*—description; *pañcadaśe*—in the Fifteenth Chapter; *pauganḍa-līlāra*—of the pastimes of the *pauganḍa* (boyhood) age; *saṅkṣepe*—in brief; *kathana*—the telling.

TRANSLATION

The Fourteenth Chapter gives some description of the Lord's childhood pastimes. The Fifteenth briefly describes the Lord's boyhood pastimes.

TEXT 327

ষোড়শ পরিচ্ছেদে ‘কৈশোরলীলা’র উদ্দেশ ।
সপ্তদশে ‘যৌবনলীলা’ কহিলুণ্ঠ বিশেষ ॥ ৩২৭ ॥

*sodaśa paricchede 'kaiśora-līlā' ra uddeśa
saptadaśe 'yauvana-līlā' kahiluṇṭhi višeṣa*

SYNONYMS

sodaśa—sixteenth; *paricchede*—in the chapter; *kaiśora-līlāra*—of pastimes prior to youth; *uddeśa*—indication; *saptadaśe*—in the Seventeenth Chapter; *yauvana-līlā*—the pastimes of youth; *kahiluṇṭhi*—I have stated; *višeṣa*—specifically.

TRANSLATION

In the Sixteenth Chapter I have indicated the pastimes of the kaiśora age [the age prior to youth]. In the Seventeenth Chapter I have specifically described His youthful pastimes.

TEXT 328

**এই সপ্তদশ প্রকার আদি-লীলার প্রবন্ধ ।
দ্বাদশ প্রবন্ধ তাতে গ্রন্থ-মুখবন্ধ ॥ ৩২৮ ॥**

*ei saptadaśa prakāra ādi-līlāra prabandha
dvādaśa prabandha tāte grantha-mukhabandha*

SYNONYMS

ei saptadaśa—these seventeen; *prakāra*—varieties; *ādi-līlāra*—of the *Ādi-līlā* (First Canto); *prabandha*—subject matter; *dvādaśa*—twelve; *prabandha*—subject matters; *tāte*—among those; *grantha*—of the book; *mukha-bandha*—prefaces.

TRANSLATION

Thus there are seventeen varieties of subjects in the First Canto, which is known as the *Ādi-līlā*. Twelve of these constitute the preface of this scripture.

TEXT 329

**পঞ্চপ্রবন্ধে পঞ্চরসের চরিত ।
সংক্ষেপে কহিলুঁ অতি,— না কৈলুঁ বিস্তৃত ॥ ৩২৯ ॥**

*pañca-prabandhe pañca-rasera carita
saṅkṣepe kahiluṇ ati,—nā kailuṇ vistṛta*

SYNONYMS

pañca-prabandhe—in five chapters; *pañca-rasera*—of five transcendental mellites; *carita*—the character; *saṅkṣepe*—in brief; *kahiluṇ*—I stated; *ati*—greatly; *nā kailuṇ*—I did not make; *vistṛta*—expanded.

TRANSLATION

After the chapters of the preface, I have described five transcendental mellites in five chapters. I have described them very briefly rather than expansively.

TEXT 330

**বৃক্ষাবনদাস ইহা ‘চৈতসুমঙ্গলে’ ।
বিস্তাৱি’ বণিমা নিত্যানন্দ-আজ্ঞা-বলে ॥ ৩৩০ ॥**

vṛṇdāvana-dāsa iha 'caitanya-maṅgale'
vistāri' varṇilā nityānanda-ājñā-bale

SYNONYMS

vṛṇdāvana-dāsa—Thākura Vṛṇdāvana dāsa; *iha*—this; *caitanya-maṅgala*—in his book *Caitanya-maṅgala*; *vistāri'*—expanding; *varṇilā*—described; *nityānanda*—of Śrī Nityānanda Prabhu; *ājñā*—of the order; *bale*—on the strength.

TRANSLATION

By the order and strength of Śrī Nityānanda Prabhu, Śrīla Vṛṇdāvana dāsa Thākura has elaborately described in his *Caitanya-maṅgala* all that I have not.

TEXT 331

শ্রীকৃষ্ণচেতনালীলা।—অস্তু ত, অনন্ত ।
ত্বক্ষা-শিব-শৈব যাঁর নাহি পায় অস্ত ॥ ৩৩১ ॥

śrī-kṛṣṇa-caitanya-līlā—*adbhuta, ananta
brahmā-śiva-śeṣa yāhra nāhi pāya anta*

SYNONYMS

śrī-kṛṣṇa-caitanya-līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; *adbhuta*—wonderful; *ananta*—unlimited; *brahmā*—Lord Brahmā; *śiva*—Lord Śiva; *śeṣa*—Lord Śeṣanāga; *yāhra*—of which; *nāhi*—not; *pāya*—get; *anta*—end.

TRANSLATION

The pastimes of Lord Śrī Caitanya Mahāprabhu are wonderful and unlimited. Even personalities like Lord Brahmā, Lord Śiva and Śeṣanāga cannot find their end.

TEXT 332

যে যেই অংশ কহে, শুনে সেই ধন্ত ।
অচিরে মিলিবে তারে শ্রীকৃষ্ণচেতনা ॥ ৩৩২ ॥

*ye yei arṁśa kahe, śune sei dhanya
acire milibe tāre śrī-kṛṣṇa-caitanya*

SYNONYMS

ye yei arṁśa—any part of this; *kahe*—anyone who describes; *śune*—anyone who hears; *sei*—that person; *dhanya*—glorious; *acire*—very soon; *milibe*—will meet; *tāre*—Him; *śrī-kṛṣṇa-caitanya*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Anyone who describes or hears any part of this elaborate subject will very soon receive the causeless mercy of Śrī Kṛṣṇa Caitanya Mahāprabhu.

TEXT 333

ଶ୍ରୀକୃଷ୍ଣଚୈତନ୍ୟ, ଅଦ୍ୱିତ, ନିତ୍ୟାନନ୍ଦ ।
ଶ୍ରୀବାସ-ଗଦାଧରାଦି ସତ ଭକ୍ତବୃନ୍ଦ ॥ ୩୩୩ ॥

*śrī-kṛṣṇa-caitanya, advaita, nityānanda
 śrīvāsa-gadādhara-dī yata bhakta-vṛnda*

SYNOMYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; *advaita*—Advaita Ācārya Prabhu; *nityānanda*—Nityānanda Prabhu; *śrīvāsa*—Śrīvāsa Thākura; *gadādhara-ādi*—and others like Gadādhara; *yata*—all; *bhakta-vṛnda*—all devotees.

TRANSLATION

[Herein the author again describes the Pañca-tattva.] Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all the devotees of Lord Caitanya.

TEXT 334

ସତ ସତ ଭକ୍ତଗଣ ବୈସେ ବୃନ୍ଦାବନେ ।
ନମ୍ର ହଙ୍ଗା ଶିରେ ଧରେଁ ସଦାର ଚରଣେ ॥ ୩୩୪ ॥

*yata yata bhakta-gaṇa vaise vrindāvane
 namra hañā śire dharoñ sabāra carane*

SYNOMYMS

yata yata—each and every one; *bhakta-gaṇa*—devotees; *vaise*—reside; *vrindāvane*—at Vṛndāvana; *namra hañā*—becoming humble; *śire*—on my head; *dharoñ*—I place; *sabāra*—of all; *carane*—the lotus feet.

TRANSLATION

I offer my respectful obeisances to all the residents of Vṛndāvana. I wish to place their lotus feet on my head in great humbleness.

TEXTS 335-336

ଶ୍ରୀସ୍ଵରୂପ-ଶ୍ରୀରାଗ-ଶ୍ରୀସନାତନ ।
ଶ୍ରୀରଘୁମାଧାସ, ଆର ଶ୍ରୀଜୀବ-ଚରଣ ॥ ୩୩୫ ॥

ଶିରେ ଧରି ସନ୍ଦେଁ, ନିତ୍ୟ କରେଁ । ହାର ଆଖ ।
ଚୈତନ୍ୟଚରିତାମୃତ କହେ କୃଷ୍ଣଦାସ ॥ ୩୩୬ ॥

Śrī-svarūpa-śrī-rūpa-śrī-sanātana
Śrī-raghunātha-dāsa, āra Śrī-jīva-carāṇa

śire dhari vandoḥ, nitya karoḥ tāḥra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

Śrī-svarūpa—Śrī Svarūpa Dāmodara; Śrī-rūpa—Śrī Rūpa Gosvāmī; Śrī-sanātana—Śrī Sanātana Gosvāmī; Śrī-raghunātha-dāsa—Śrī Raghunātha dāsa Gosvāmī; āra—and; Śrī-jīva-carāṇa—the lotus feet of Śrī Jīva Gosvāmī; śire—on the head; dhari—placing; vandoḥ—I worship; nitya—always; karoḥ—I do; tāḥra—their; āśa—hope to serve; caitanya-caritāmṛta—the book named Śrī Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

I wish to place the lotus feet of the Gosvāmīs on my head. Their names are Śrī Svarūpa Dāmodara, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī and Śrī Jīva Gosvāmī. Placing their lotus feet on my head, always hoping to serve them, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Ādi-līlā, Seventeenth Chapter, describing the pastimes of Lord Caitanya Mahāprabhu in His youth.

END ●F THE ĀDI-LĪLĀ

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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Glossary

A

Acintya—inconceivable.

Asiḍṅga-yoga—the mystic *yoga* system to control the senses.

Avaroha-panthā—the descending process of deductive knowledge.

Avatāras—incarnations.

B

Bhakti—purified service of the senses of the Lord by one's own senses.

Bhakti-kalpataru—the desire tree of devotional service.

Brahma-bandhu—one born in a *brāhmaṇa* family but not brahminically qualified.

Brahmacarya—student life of celibacy.

Brahman—the all-pervading impersonal aspect of the Lord.

Brāhmaṇa—the intelligent class of men.

C

Grhaṣṭha—the householder stage of life.

D

Jñānīs—those engaged in the cultivation of knowledge.

K

Karmīs—fruitive laborers.

Kṣatriya—the martial caste.

Kṛṣṇa-bhakta—a devotee of Kṛṣṇa.

M

Mlecchas—those who are lower than *sūdras*.

N

Nitya-siddhas—ever purified associates of the Lord.

P

Paramahāṁsas—the topmost God-realized devotees.

Poṣanḍīs—idolatrous worshipers of many demigods.

Prāyaścitta—atonement.

Prema-bhakti—the perfectional stage of relishing pure love of God.

R

Rasābhāsa—inharmonious mixing of one *rasa* with another.

S

Sad-bhuja—the six-armed form of Śrī Caitanya Mahāprabhu.

Sādhana-bhakti—following the rules and regulations of devotional service to develop natural love for Kṛṣṇa.

Sādhu-nindā—the offense of criticizing a Vaiṣṇava.

Sannyāsa—the renounced order of life.

Śānta-rasa—the marginal stage of devotional service, passive love of God.

Śrauta-panthā—the acquirement of knowledge by hearing from authorities.

Śūdra—the laborer class of men.

V

Vaikuṇṭha—the spiritual world.

Vaiśya—the class of men involved in business and farming.

Vānaprastha—the retired order of life.

Viṣṇu-tattva—innumerable primary expansions of Kṛṣṇa.

Vyāsa-pūjā—worship of the spiritual master.

Y

Yavanas—meat-eaters.

Yugala-piṛīti—the conjugal love between Rādhā and Kṛṣṇa.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

ଅ a ଆ â ଇ i ଈ ī ଉ u ଊ ū ଙ r
 ଅୟ ī ଏ e ଇୟ ai ଓ o ଙ୍ଗୁ au

 m (*anusvāra*)

• *ī* (*candra-bindu*)

॥ h (visarga)

Consonants

| | | | | | |
|-------------|------|-------|------|-------|------|
| Gutturals: | କ ka | ଖ kha | ଗ ga | ଘ gha | ଓ ña |
| Palatals: | ଚ ca | ଛ cha | ଝ ja | ଝ jha | ঞ ña |
| Cerebrals: | ଟ ta | ଠ tha | ଡ da | ଡ dha | ণ na |
| Dentals: | ତ ta | ଥ tha | ଦ da | ଧ dha | ন na |
| Labials: | ପ pa | ଫ pha | ବ ba | ଭ bha | ম ma |
| Semivowels: | ସ ya | ର ra | ଲ la | ବ va | |
| Sibilants: | ଶ sa | ଶ sa | ଶ sa | ଶ ha | |

Vowel Symbols

The vowels are written as follows after a consonant:

ତା fi ଟି i କୁ ୱୁ କି ହି କେ ହୈ କୋ ହୌ
 For example: କା kā କି ki କିମ୍ବା kī କୁ ku କୁମ୍ବା kū କିମ୍ବା kī
 କିମ୍ବା kī କେ ke କାଇ kai କୋମ୍ବା ko କାହୀମ୍ବା 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. | ঃ —like the <i>dh</i> in good-house. |
| ା —like the <i>a</i> in far. | ঃ —like the <i>n</i> in gnaw. |
| i, ି —like the <i>ee</i> in meet. | t —as in talk but with the tongue against the teeth. |
| u, ି —like the <i>u</i> in rule. | th —as in hot-house but with the tongue against the teeth. |
| r —like the <i>ri</i> in rim. | d —as in dawn but with the tongue against the teeth. |
| ି —like the <i>ree</i> in reed. | ঃ —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. |
| al —like the <i>oi</i> in boil. | p —like the <i>p</i> in pine. |
| o —like the <i>o</i> in go. | ph —like the <i>ph</i> in philosopher. |
| au —like the <i>ow</i> in owl. | b —like the <i>b</i> in bird. |
| ମ —(<i>anusvāra</i>) like the <i>ng</i> in song. | bh —like the <i>bh</i> in rub-hard. |
| ଃ —(<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 bon. | y —like the <i>j</i> in jaw. ঃ |
| k —like the <i>k</i> in kite. | y —like the <i>y</i> in year. ঃ |
| ଖ —like the <i>kh</i> in Eckhart. | r —like the <i>r</i> in run. |
| g —like the <i>g</i> in got. | l —like the <i>l</i> in law. |
| ଗ —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 then in bank. | ঃ, s —like the <i>sh</i> in shop. |
| c —like the <i>ch</i> in chalk. | s —like the <i>s</i> in sun. |
| ଚ —like the <i>chh</i> in much-haste. | ঃ —like the <i>h</i> in home. |
| j —like the <i>j</i> in joy. | |
| ଝ —like the <i>geh</i> in college-hall. | |
| ନ —like the <i>n</i> in bunch. | |
| ତ —like the <i>t</i> in talk. | |
| ଃ —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.

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| grantha-visāra-bhaye chāḍīlā ye sthāna grīhastha ha-ilāma, ebe cāhi grīha-dharma grīhastha ha-iyā kariba pitā-mātāra sevana grīhe duī jana dekhi laghupada-cīhna grīhiṇi grīham ucyate | 13.49 79 15.25 195 15.20 193 14.7 133 15.27 196 | ihān gaura—kabhu dvija, kabhu ta' sannyāsi 'ihān viṣṭi-ū-pāḍa-padme gaṅgāra ulptattī' ihāra madhye mālī pāche kona Śākhā-gana ihā sunī' digvijayi karila niścaya ihā sunī' mahāprabhu ati baḍa raṅgī | 17.302 413 16.80 239 12.67 37 16.95 247 16.93 246 |
| grīhiṇi vinā grīha-dharma nā haya śobhana guṇidicā-mandire mahāprabhura sammukhe gupte bolālā nilāmbara cakravarti | 15.26 195 12.20 13 14.12 135 | ihā sunī' mātākē kahila brahma-jñāna ihā sunī' tā-sabāra mane ha-ilā bhaya ihāte-i tuṣṭa habena lakṣmi-nārāyaṇa ihāte virodhā nāhi, virodhā-ābhāsa ihā vistāriyāchenā dāsa-vyndāvana | 14.75 171 14.59 163 15.20 193 16.81 240 14.95 180 |
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| haḍike āniyā saba dūra karāila haite haite haila garbha trayodaśāmāsa 'haraye nāmaḥ, krīṣṇa yādavāya nāmaḥ harer nāma harer nāma harer nāmaiva kevalam | 17.44 280 13.87 101 17.122 322 17.21 269 17.21 269 | ihā yei śune, śuddha-bhakti haya tāra ihā yei śune tāra khaṇḍe aparādhā 'ihōrī krīṣṇa nahe, ihoi nārāyaṇa mūrī' inħā-sabāra śrī-carāṇa, śire vandi nīja-dhāna Iṣvara-acintya-sāktye gaṅgāra prakāśa | 17.310 417 17.226 374 17.287 406 13.124 127 16.81 240 |
| 'harer nāma' ślokera kaila art ha vivaraṇa 'hari' bali' hinduke hāsyā karaye yavana 'hari' bali' nāriगāna dei hulāhuli haridāsa ṭhākure karila prasāda haridāsa lañā saṅge, hūlkāra-kiṇāra-raṅge haridā, sindūra āra rakta-candana, taṇḍula | 17.20 268 13.95 105 13.96 106 17.71 295 13.99 108 17.39 278 | Iṣvara-purīra saṅge tathāi milana Iṣvaratve ācāryere kariyāche sthāpana Iṣvarerā dāiṇya kari' kariyāche bhikṣā iṭhe doṣa nāhi, ācārya—daivata Iṣvara iṭhe tarka kari' kahe nā kara samāśaya | 17.8 260 12.31 18 12.35 20 12.34 20 17.305 415 |
| J | | | |
| 'hari' 'hari' bale loka harāṣita haṭā 'hari' 'hari' dhvani ba-i nāhi sunī āra 'hari' 'hari'-dhvani vinā anya nāhi sunī 'hari' 'hari' kari' hindu kare kolālāla 'har' 'krīṣṇa' 'nārāyaṇa'—laile tina nāma | 13.21 64 17.193 357 17.123 323 17.195 358 17.218 370 | jaḍa loka bujhāite punāḥ 'eva'-kāra jagad-gurute turni kara aiche upadeśa jagannātha, janārdana, traīloykanātha jaṅnātha kara, āra kara bhavanātha | 17.23 270 12.15 9 13.58 82 12.60 34 |

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| jagannātha miśra kāhe,—svapna ye dekhila | 13.84 | 98 | kabhu mrdu-hastē kaila mātāke tādāna | 14.45 | 154 |
| jagannāthamīśra-patnī śacī udare | 13.72 | 91 | kabhu prabhu kareṇa tāriye gurū-vyavahāra | 17.299 | 411 |
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| jagannātha-śacī a dehe kṛṣṇera praveśe | 13.80 | 96 | kabhu śīśu-saṅge snāna karila gaṅgāte | 14.48 | 156 |
| jagat ānandamaya, dekhi' māna sa-vismaya | 13.101 | 109 | kāḥkā vā stuti kare —anumāna kari | 14.81 | 174 |
| jagat bhariyā loka bale —‘hari’ ‘hari’ | 13.94 | 105 | kāḥkā āmi sābe śīśu —paḍuyā navīna | 16.34 | 218 |
| jāhnavite jala-keli kare nānā rāhge | 16.7 | 204 | kāḥkā turni sarva-śāstre kavītive pravīṇa | 16.34 | 218 |
| jalābhāve kṛṣṇa śākha śukaiyā mare | 12.69 | 38 | kaha tomāra ei śloke kibā āche doṣa | 16.47 | 225 |
| jala-gomaya diyā sei sthāna lepāila | 17.44 | 280 | kahite cāhaye kichu, nā āise uttara | 16.88 | 244 |
| jala pāna kariyā nāce hañā vihvala | 17.117 | 320 | kahite lāgilā kichu kājire chutiyā | 17.216 | 369 |
| jāni kāīa ghare dhana karibeka curi | 17.199 | 360 | kahite lāgilā loke śīghra dāki' āni' | 17.132 | 328 |
| jāni — sarasvatī more kariyāchenā kopa | 16.89 | 244 | kahite, śūnīte aiche prātāḥ-kāīa haila | 17.240 | 380 |
| jarma-hālā-pauganḍa-kaiśora-yuvā-kāle | 13.22 | 65 | kaiśora-līlārā sūtīra karila gaṇana | 17.3 | 257 |
| janmālī caitanya-prabhu ‘nāma’ janmālīyā | 13.21 | 64 | kājī bale — sabhe tornāya bale ‘gaurahanī’ | 17.175 | 350 |
| jarad-gava hañā yuvā haya āra-vāra | 17.162 | 344 | kājī kahe, —ājñā kara, ye tornāra mane | 17.152 | 338 |
| jāti-anurodhe tabu sei śāstra mānī' | 17.170 | 348 | kājī kahe, —ihā āmī kāre nā kahila | 17.188 | 355 |
| jaya dāmodara-svarūpa jaya murāri gupta | 13.4 | 57 | kājī kahe, —mora varṇe yata upajibe | 17.222 | 372 |
| jayādvaitacandra, jaya gaura-bhakta-vrndā | 14.2 | 130 | kājī kahe, —tomāra yaīche veda-purāṇa | 17.155 | 340 |
| jayādvaitacandra, jaya gaura-bhakta-vrndā | 15.2 | 183 | kājī kahe — tumi aīsa kruddha hāīyā | 17.146 | 336 |
| jayādvaitacandra, jaya gaura-bhakta-vrndā | 16.2 | 202 | kājī kahe, —yabe āmī hindura ghare giyā | 17.178 | 351 |
| jayādvaitacandra, jaya gaura-bhakta-vrndā | 17.2 | 257 | kājī-pāśe āī' sābe kaila nivedana | 17.124 | 323 |
| jayādvaitacandra jaya jaya nityānanda | 13.2 | 56 | kājīra bhaye svacchanda nahe, cāmakita | 17.131 | 328 |
| jaya jaya dhvani hāla sakaiā bhuvana | 13.93 | 105 | kājīre vasālīlā prabhu sammāna kariyā | 17.144 | 335 |
| jaya jaya gadādhara jaya śrīnivāsa | 13.3 | 56 | kājīre vidāya dila śācīra nandana | 17.225 | 335 |
| jaya jaya mahāprabhu Śri-kṛṣṇa-caitanya | 12.2 | 2 | kalāra pāta upare thuila oḍa-phula | 17.39 | 278 |
| jaya jaya nityānanda jayādvaita dhanya | 12.2 | 2 | kalau nāsty eva nāsty eva | 17.21 | 269 |
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| jaya jaya Śri-caitanya, jaya nityānanda | 15.2 | 183 | kali-kāle nāma-rūpe kṛṣṇa-avatārā | 17.22 | 269 |
| jaya jaya Śri-caitanya, jaya nityānanda | 16.2 | 202 | kali-kāle taīche sakti nāhika brāhmaṇe | 17.163 | 344 |
| jaya jaya Śri-caitanya, jaya nityānanda | 17.2 | 257 | kalpita āmāra śāstra, —āmī saba jāni | 17.170 | 348 |
| jaya jaya Śri-kṛṣṇa-caitanya gauracandra | 13.2 | 56 | ‘karmalākānta viśvāsa’-nāma ācārya-kīrtikāra | 12.28 | 17 |
| jaya mukunda vāsudeva jaya haridēsa | 13.3 | 56 | ‘kamale gangārajanī’ — atyanta virodhā | 16.79 | 239 |
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| jīvite mīta sei, maile daṇḍe yama | 12.70 | 38 | kānyāgaṇa-madhye prabhu āśiyā basīlā | 14.49 | 156 |
| jīyātī pāre yadi, tabe mare prāṇī | 17.160 | 343 | kānyāre kahe, —āmā pūjā, āmī diba vara | 14.50 | 157 |
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| jīnāra-yoga-tapa-karma-ādi nivāraṇa | 17.24 | 270 | kata dina rahi’ miśra gelā para-loka | 15.23 | 194 |
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| | | | kavi kahe, —kaha dekhi, kon gunā-doṣa | 16.53 | 228 |
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| kabhu dāksīṇa, kabhu gauda kabhu vīṇāvana | 13.12 | 61 | | | |
| kabhu durgā, lakṣmī haya, kabhu vā cic- | 17.242 | 381 | | | |

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| kavitva-karaṇe śakti. tārhā se vākhāni ke āchiluṁ āmi pūra-janme kaha gaṇī' kebā āse kebā yāha, kebā nāce kebā gāya keha—haridāsa, sadā bale 'hari' 'hari' keha keha—kṣṇadāsa, keha—rāmadāsa | 16.102 250 17.104 312 13.107 113 17.199 360 17.198 359 | krodhāveśe prabhu tāre kaila avajñāna krodhe karyāgāna kafie—śūna, nirmāṇi krodhe sandhyā kālī kājī eka ghare āila kīpā kari' kara mora saṁsāra mocana kīpā kari' kara yadi gaṅgāra vanijāna | 17.67 293 14.52 159 17.125 324 17.270 398 16.35 219 |
| keha kirtana nā kariha sakala nagare keha ta' ācārya ājñāya, keha ta' svatantra ke karite pāre tāhā avagāha-sādha kemane e saba artha karile prakāśa kemate e saba lokera ha-ibe tāraṇa | 17.127 325 12.9 6 12.94 53 16.92 246 13.68 89 | kīpā-sudhā-sarid yasya krishṇa avatāri' karena bhakti-a vistāra kīṣṭha avatārīte ācārya pratijñā kariyā krishṇa avatāriyā kailā bhaktira pracāra kīṣṭha balarāma duī—caitanya, nitāi | 16.1 201 13.69 90 13.70 90 17.298 411 13.78 94 |
| "kene curi kara, kena māraha siśure kene para-ghare yāha, kibā nāhi ghare" keśava bhāratī āīla nadlyā-nagare keśava bhāratī, āra śrī-īvara purī kevala e gaṇī-prati nahe ei danḍa | 14.42 153 14.42 153 17.268 397 13.54 81 12.71 39 | krishṇadāsa brahmačārī, puṣpa-gopāla kīṣṭha dekhi' gopī kahe nikāte āsiyā 'krishṇa' 'hari' nāma śūni' rahaye rodana krishṇa-kathā, kīṣṭha-pūjā, nāma-saṁkirtana 'krishṇa' 'hari' nāme bhāṣe tri-bhuvana | 12.85 48 17.286 406 13.23 65 13.66 88 13.92 104 |
| 'kevala'-śabde punarapi niścaya-karaṇa ke varṇite pāre, tāhā vistāra kariyā kha-i-sandeśa-anna, yateka—mājira vikāra khāiyā naivedya tāre iṣṭa-vara dīla khanḍīla tāhāra cittera saba avasāda | 17.24 270 13.44 77 14.28 144 14.60 163 17.65 292 | krishṇa-miśra-nāma āra ācārya-tanaya kīṣṭha-nāma nā lao kene, krishṇa-nāma krishṇa-nāma-prajalpakāḥ krishṇa-nāma-saha yaiche prabhura janana krishṇa-nāme bhāṣāila navadvīpa-grāma | 12.18 12 17.249 385 17.1 256 17.325 423 13.30 68 |
| khanḍileka duḥkha-śoka, pramoda-pūrīta khāye vasi' bhakta-gane dīla prema-bhakti khāye vasi' prabhu kailā aiśvarya prakāśa kibā lekhāla kare, bujhite nā pāri kīchū-māṭra kāhi' kari dig-darāṣṭa | 13.107 113 17.242 381 17.11 262 14.81 174 12.78 44 | krishṇa-prema-nāmātme bhāṣā'la sakale krishṇa-pūjā kare tulasi-gaṅgājala diyā krishṇa-sauṅga deha' mora ghucāha viśāda" krishṇa-smṛti vinu haya niṣphala jīvana kīṣṭha-nāme bhāṣāila nāvadvi-pa-grāma | 13.13 61 13.70 90 17.288 407 12.51 29 15.4 184 |
| ki kāraṇe līlā,—ihā bujhite nā pāri kintu sarva-loka dekhi' krishṇa-bahīrmukha kintu tāraṇa daive kīchū ha-iyāche ṛṣa ki paṇḍita, ki tapasī, kibā gṛhi, yāti kīrtana kārluṁ mānā mṛdaṅga bhāṅgiyā | 15.22 193 13.67 89 12.32 19 12.72 40 17.178 351 | krishṇa-vaśa-hetu eka—prema-bhakti-rasa krishṇa acintya-śakti ei mata haya krishṇera āhvāna kare saghara hūrkāra krishṇera kīrtana kare nica bāḍa bāḍa kīṣṭhera viyoge yata prema-cesīta | 17.75 297 17.305 415 13.71 91 17.211 366 13.43 76 |
| kīrtana karite prabhu āīla megha-gaṇa kīrtana karite prabhu kārlī gamana, kīrtana nā varjiha, ghare rahoṛi ta' vasiyā kīrtana śūni' bāhīre tārā jīvalī' puḍī' mare kīrtane nātana kare bāḍa prema-sukhe | 17.89 305 17.224 373 17.191 356 17.36 276 12.20 13 | kṣudhā līgę yabe, tabe tornāra stana piba krītaghna hāīlā, tāre skandha kruddha ha-īla kruddha ha-īla prabhu more kailā apamāna kruddha ha-īla kandha tāre jala nā sañcāre ku-manāḥ su-manastvarī hi | 14.34 148 12.68 38 12.40 23 12.69 38 15.1 183 |
| kīrtanera dhvanite kājī lukāīla ghare kīrtanera kāla prabhu tina samprādāya kīrtanīyah sadā harīḥ kīṣṭha vayase ārambhīlā saṁkīrtana kona kanyā palālīa naivedya la-iyā | 17.141 332 17.135 330 17.31 274 13.31 69 14.57 162 | kumbhīpāke pace, tāra nāhika nīstāra kutracit pratītiśhati kvāhānī dāridraḥ pāpiyāṁ kva krishṇāḥ śrī-niketanāḥ | 17.307 416 16.58 231 17.78 299 17.78 299 |
| kona kīchū jāne, kibā devāviṣṭa haya kona pāke sei patī āīla prabhu-sthāne kona vāñchā pūraṇa lāgi' vrajendra-kumāra kon bale kare turni e-mata vikarma kon vā mānuṣa haya, ki karite pāre | 14.59 163 12.30 18 13.52 80 17.154 339 17.256 389 | lagna gaṇī' harṣamati, nilāṁbara cakravartī, lagna gaṇī' pūrve āmi rākhiyāchi likhiyā lajjita ha-īlā prabhu jāni' niṣa-doṣa lajjita ha-iyā prabhu prasāda kārlī | 13.121 124 14.13 136 14.44 154 17.68 293 |
| koti-janma ei mate klīḍaya khāyōīmu koti-janma habe tora raurave patana krame āmi kahi, śūna, karāla vicāra kranḍanera chale bhālī harīnāma krodhāveśe bale tāre tarjana-vacana | 17.51 284 17.52 285 16.54 228 14.22 141 17.50 284 | lakṣṇī citte pīṭa pāīla prabhura dārāṣṭa lakṣmīke vivāha kailā śacīra nandana 'lakṣmīra samatā' artha kārlī vināśe 'lakṣmīrī iva' arthālāṅkāra—upamā-prakāśa lakṣmī tāraṇa arīge dīla puṣpa-candana | 14.63 165 15.30 197 16.60 232 16.78 239 14.67 167 |

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| lakṣmyārcito 'tha vāgdevyā | 16.3 | 202 | mīśra kahe, — bālagopāla āche śīlā-saṅge | 14.9 | 134 | | | |
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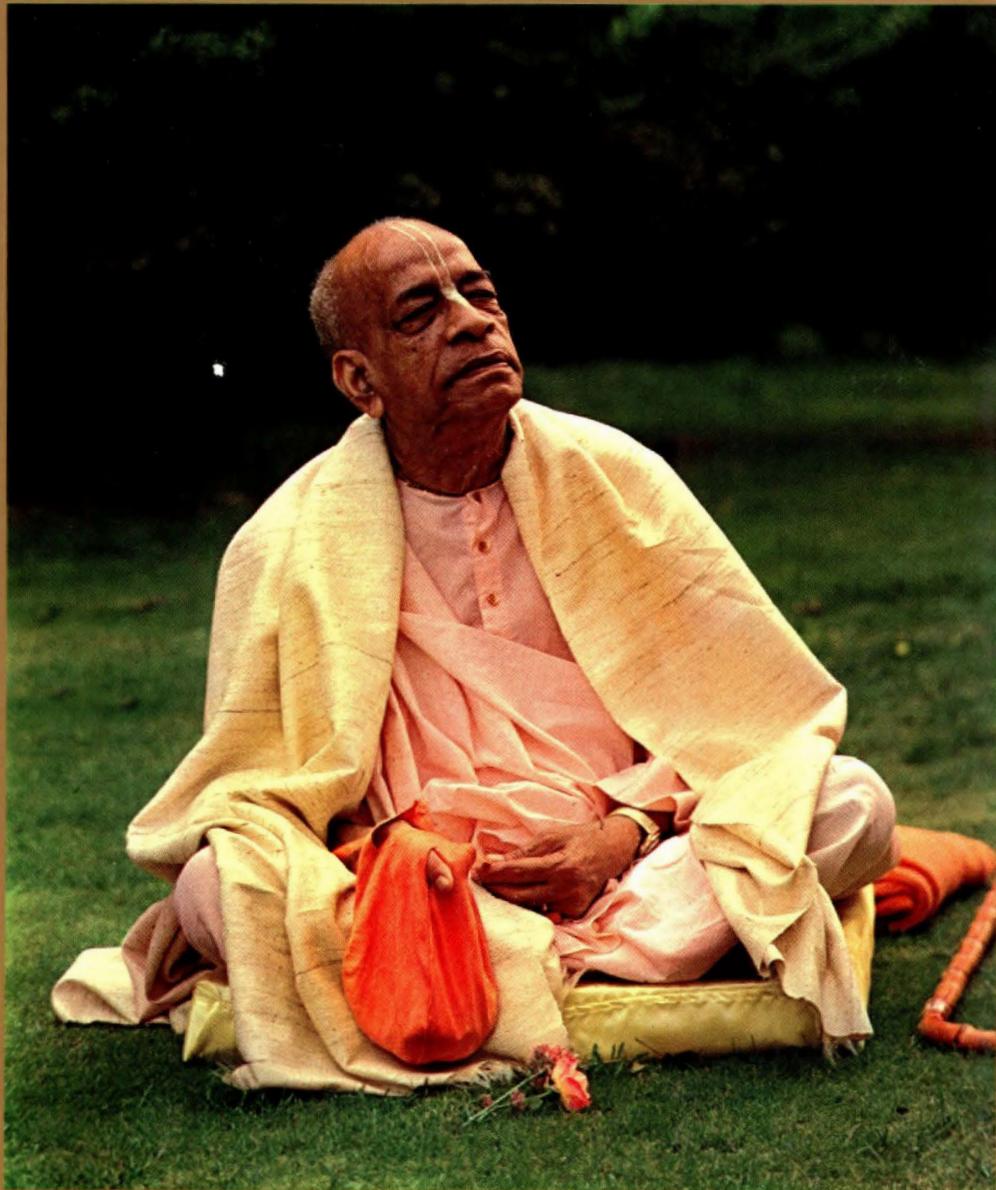
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