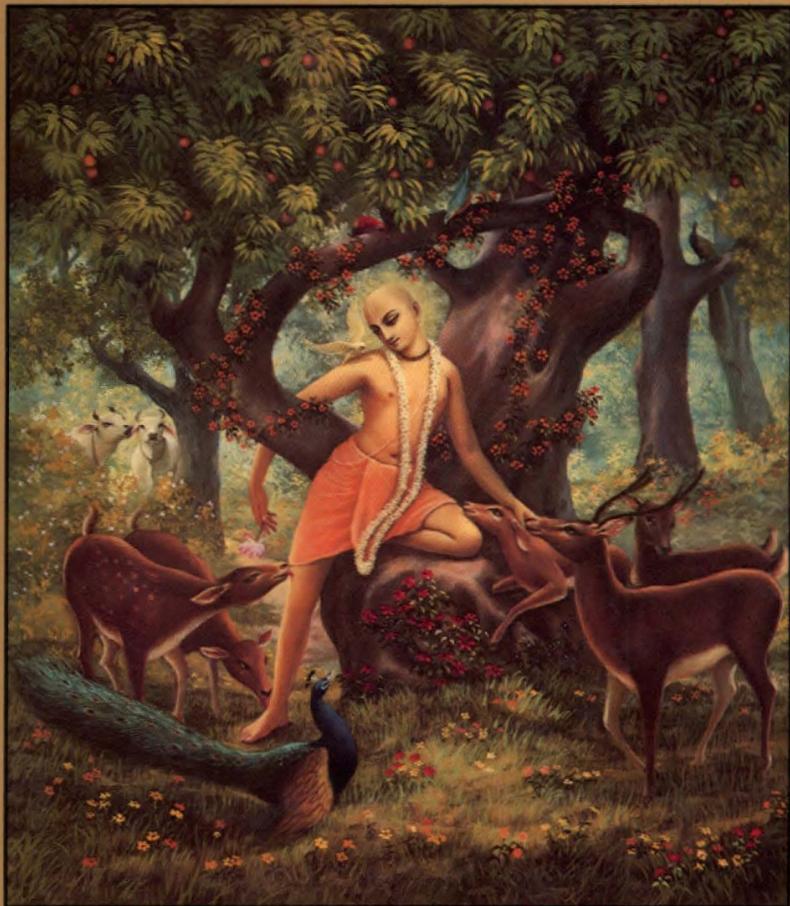


The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA-CARITĀMR̥TA

MADHYA-LILĀ Volume 7



HIS DIVINE GRACE
A.C. Bhaktivedanta Swami Prabhupāda

ŚRĪ CAITANYA-CARITĀMṛTA

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

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

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

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

(continued on back flap)

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ŚRĪ CAITANYA-CARITAMṛTA

of Kṛṣṇadāsa Kavirāja Gosvāmī

Madhya-līlā
Volume Seven

“The Lord Enters Śrī Vṛndāvana”

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

by

HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

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Introduction

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

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

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

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

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

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

Śrī Caitanya-caritāmṛta

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

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

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

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

Śrī Caitanya-caritāmṛta

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

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

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

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

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

—The Publishers



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

PLATE ONE

"When the Lord passed through the jungle in great ecstasy, packs of tigers, elephants, rhinoceros and boars came, and the Lord passed right through them. Balabhadra Bhaṭṭācārya was very much afraid to see them, but by Śrī Caitanya Mahāprabhu's influence, all the animals stood to one side. The elephants whose bodies were touched by the water splashed by the Lord began to chant, 'Kṛṣṇa! Kṛṣṇa!' and dance and sing in ecstasy. Some of the elephants fell to the ground, and some screamed in ecstasy. Seeing this, Balabhadra Bhaṭṭācārya was completely astonished. Sometimes Śrī Caitanya Mahāprabhu chanted very loudly while passing through the jungle. Hearing His sweet voice, all the does came near Him. While Śrī Caitanya Mahāprabhu was passing through the jungle, five or seven tigers came. Joining the deer, the tigers began to follow the Lord. When Śrī Caitanya Mahāprabhu said, 'Chant Kṛṣṇa! Kṛṣṇa!' the tigers and deer began to chant, 'Kṛṣṇa!' When all the tigers and does danced and jumped, Balabhadra Bhaṭṭācārya saw them and was struck with wonder. Indeed, the tigers and deer began to embrace one another, and, touching mouths, they began to kiss. When Śrī Caitanya Mahāprabhu saw all this fun, He began to smile." (pp.13-22)



PLATE TWO

"When Śrī Caitanya Mahāprabhu passed through Vṛndāvana, herds of grazing cows saw Him pass and, immediately surrounding Him, began to moo very loudly. Seeing the herds approach Him, the Lord was stunned with ecstatic love. The cows then began to lick His body in great affection. Becoming pacified, Śrī Caitanya Mahāprabhu began to caress the cows, and the cows, being unable to give up His company, went with Him. Then when the Lord chanted, all the deer heard His sweet voice and approached Him. When the does and bucks came and saw the Lord's face, they began to lick His body. Not being at all afraid of Him, they accompanied Him along the path. Bumblebees and birds like the parrot and cuckoo all began to sing loudly on the fifth note, and the peacocks began to dance in front of the Lord. Upon seeing Śrī Caitanya Mahāprabhu, the trees and creepers, overloaded with fruits and flowers, fell down at the lotus feet of the Lord and greeted Him with various presentations as if they were friends. Thus all the moving and nonmoving living entities of Vṛndāvana became very jubilant to see the Lord." (pp.110-113)



PLATE THREE

"Śrī Caitanya Mahāprabhu traveled all over Vṛndāvana and pleased all living entities, moving and nonmoving, with His glances. The Lord took much personal pleasure in seeing everyone. In this way Lord Gaurāṅga traveled in Vṛndāvana. From Rādhā-kuṇḍa, Śrī Caitanya Mahāprabhu went to Sumanah Lake. When He saw Govardhana Hill from there, He was overwhelmed by joy. When the Lord saw Govardhana Hill, He immediately offered obeisances, falling down on the ground like a rod. He embraced one piece of rock from Govardhana Hill and became mad." (pp.130-138)



PLATE FOUR

"Śrī Caitanya Mahāprabhu then took His bath in a lake called Govinda-kuṇḍa, and while He was there, He heard that the Deity Gopāla had already gone to Gāṇṭhuli-grāma. Śrī Caitanya Mahāprabhu then went to the village of Gāṇṭhuli-grāma and saw the Lord Gopāla Deity. Overwhelmed by ecstatic love, He began to chant and dance. As soon as the Lord saw the beauty of the Gopāla Deity, He was immediately overwhelmed by ecstatic love, and He recited the following verse. He then chanted and danced until the day ended. Śrī Caitanya Mahāprabhu said, 'May the left arm of Śrī Kṛṣṇa, whose eyes are like the petals of a lotus flower, always protect you. With His left arm He raised Govardhana Hill as if it were a toy.' " (pp.147-149)



PLATE FIVE

"Śrī Caitanya Mahāprabhu bathed in all the celebrated lakes, beginning with Lake Pāvana. Thereafter He climbed a hill and spoke to the people. Śrī Caitanya Mahāprabhu asked, 'Are there any deities on top of this hill?' The local people replied, 'There are deities on this hill, but they are located within a cave. There is a father and mother with well-built bodies, and between them is a very beautiful child who is curved in three places.' Hearing this, Śrī Caitanya Mahāprabhu became very happy. After excavating the cave, He saw the three deities. Śrī Caitanya Mahāprabhu offered His respects to Nanda Mahārāja and mother Yaśodā, and with great ecstatic love He touched the body of Lord Kṛṣṇa." (pp.160-162)



PLATE SIX

"While walking, Śrī Caitanya Mahāprabhu, understanding that the others were fatigued, took them all beneath a tree and sat down. There were many cows grazing near the tree, and the Lord was very pleased to see them. Suddenly a cowherd boy blew on his flute, and immediately the Lord was struck with ecstatic love. Filled with ecstatic love, the Lord fell unconscious to the ground. He foamed at the mouth, and His breathing stopped. While the Lord was unconscious, ten cavalry soldiers belonging to the Mohammedan Pāthāna military order rode up and dismounted. Seeing the Lord unconscious, the soldiers thought, 'This *sannyāsī* must have possessed a large quantity of gold. These four rogues here must have taken away the *sannyāsī*'s riches after killing Him by making Him take the poison *dhuturā*.' Thinking this, the Pāthāna soldiers arrested the four persons and decided to kill them. Because of this, the two Bengalis began to tremble." (pp.211-214)



C. R. S.

PLATE SEVEN

"On the pretext of bad health, Sanātana Gosvāmī remained home. Thus he gave up government service and did not go to the royal court. The greedy masters of his clerical and secretarial staff performed the government duties while Sanātana personally remained home and discussed the revealed scriptures. Śrī Sanātana Gosvāmī used to discuss *Śrimad-Bhāgavatam* in an assembly of twenty or thirty learned brāhmaṇa scholars. While Sanātana Gosvāmī was studying *Śrimad-Bhāgavatam* in the assembly of learned brāhmaṇas, one day the Nawab of Bengal and another person suddenly appeared. As soon as all the brāhmaṇas and Sanātana Gosvāmī saw the Nawab appear, they all stood up and respectfully gave him a sitting place to honor him. The Nawab said, 'I sent my physician to you, and he has reported that you are not diseased. As far as he could see, you are completely healthy. I am depending on you to carry out so many of my activities, but you have given up your governmental duties to sit here at home. You have spoiled all my activities. What is your intention? Please tell me frankly.' " (pp.252-258)



PLATE EIGHT

"While crossing the River Yamunā, Śrī Caitanya Mahāprabhu saw the glossy black water and was immediately bewildered with ecstatic love. Indeed, as soon as Śrī Caitanya Mahāprabhu saw the River Yamunā, He immediately made a great sound and jumped into the water. Everyone was filled with fear and trembling to see this. They all hastily grabbed Śrī Caitanya Mahāprabhu and pulled Him out of the water. Once on the boat's platform, the Lord began to dance. Due to the Lord's heavy weight, the boat began to tilt. It began filling up with water and was on the verge of sinking. Śrī Caitanya Mahāprabhu tried to restrain Himself as far as possible before Vallabhācārya, but although He tried to keep calm, His ecstatic love could not be checked." (pp.286-288)



SARUPA

PLATE NINE

" 'Although Kṛṣṇa is beyond sense perception and is unmanifest to human beings, He takes up the guise of a human being with a material body. Thus mother Yaśodā thought Him to be her son, and she bound Lord Kṛṣṇa with a rope to a wooden mortar, as if He were an ordinary child.' When Lord Kṛṣṇa exhibited Himself like an ordinary child before mother Yaśodā, He was playing like a naughty boy stealing butter and breaking butter pots. Mother Yaśodā became disturbed and wanted to bind the Lord to a mortar used for pounding spices. In other words, she considered the Supreme Personality of Godhead an ordinary child." (p.379)



PLATE TEN

"When all the cowherd boys were playing in the forest of Vṛndāvana, the demon Pralambāsura appeared to kidnap Kṛṣṇa and Balarāma. The asura appeared disguised as a cowherd boy, but Kṛṣṇa could understand his trick. Kṛṣṇa therefore divided all the cowherd boys into two parties. One party belonged to Balarāma, and the other party belonged to Kṛṣṇa Himself. Ultimately Kṛṣṇa was defeated in this play, and according to the wager, the defeated party had to carry the victorious party on their shoulders. Kṛṣṇa had to carry Śridāma on His shoulders, and Bhadrasena had to carry Vṛṣabha. The demon Pralambāsura had to carry Balarāma, and when Balarāma mounted his shoulders, the demon ran far away. Finally the demon began to expand his body to a gigantic size, and Balarāma understood that he intended to kill Him. Balarāma immediately struck the demon's head with His strong fist, and the demon fell down dead as if he were a snake whose head had been smashed." (p.380)



PLATE ELEVEN

"The next morning, when Śrī Caitanya Mahāprabhu arose and prepared to leave for Vārāṇasī (Benares), Śrīla Rūpa Gosvāmī made the following statement at the Lord's lotus feet: 'If You give me permission, I shall go with Your Lordship. It is not possible for me to tolerate the waves of separation.' Śrī Caitanya Mahāprabhu replied, 'Your duty is to carry out My order. You have come near Vṛndāvana. Now you should go there. Later, you can go from Vṛndāvana to Jagannātha Puri through Bengal (Gauḍadeśa). There you will meet Me again.' After embracing Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu got into a boat. Rūpa Gosvāmī fainted and fell down on the spot." (pp.398-399)



CHAPTER 17

The Lord Travels to Vṛndāvana

The following summary of the Seventeenth Chapter is given by Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. After attending the Ratha-yātrā ceremony of Śrī Jagannātha, Śrī Caitanya Mahāprabhu decided to start for Vṛndāvana. Śrī Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī selected a *brāhmaṇa* named Balabhadra Bhaṭṭācārya to personally assist Śrī Caitanya Mahāprabhu. Early in the morning before sunrise, the Lord started for the town of Kaṭaka. North of Kaṭaka, He penetrated a dense forest and visited many tigers and elephants, whom He engaged in chanting the Hare Kṛṣṇa *mahā-mantra*. Whenever He had a chance to visit a village, He would beg alms and acquire some rice and vegetables. If there were no village, He would cook whatever rice remained and collect some spinach from the forest to eat. Śrī Caitanya Mahāprabhu was very pleased with the behavior of Balabhadra Bhaṭṭācārya.

In this way the Lord passed through the jungle of Jhārikhaṇḍa and finally reached Vārāṇasī. After taking His bath at the Maṇikarnikā-ghāṭa at Vārāṇasī, He met Tapana Miśra, who took the Lord to his place and respectfully gave Him a comfortable residence. At Vārāṇasī, Vaidya Candraśekhara, Śrī Caitanya Mahāprabhu's old friend, also rendered service unto Him. Seeing the behavior of Śrī Caitanya Mahāprabhu, one Mahārāṣṭriya *brāhmaṇa* informed Prakāśānanda Sarasvatī, the leader of the Māyāvādī *sannyāsīs*. Prakāśānanda made various accusations against the Lord. The Mahārāṣṭriya *brāhmaṇa* was very sorry about this, and he brought the news to Śrī Caitanya Mahāprabhu, inquiring from Him why the Māyāvādī *sannyāsīs* did not utter the holy name of Kṛṣṇa. In reply, Śrī Caitanya Mahāprabhu said that they were offenders and that one should not associate with them. In this way the Lord bestowed His blessings upon the *brāhmaṇa*.

Śrī Caitanya Mahāprabhu next passed through Prayāga and Mathurā and then took His lunch at the home of a Sānodi�ā *brāhmaṇa*, a disciple of Mādhavendra Purī. He bestowed His blessings upon the *brāhmaṇa* by accepting lunch at his place. Thereafter the Lord visited the twelve forests of Vṛndāvana and was filled with great ecstatic love. As He toured the Vṛndāvana forests, He heard the chirping of parrots and other birds.

TEXT 1

গচ্ছল বৃক্ষাবনং গৌরো ব্যাঞ্চেণ্ডেণখগালু বনে ।
প্রেমোদ্ধতালু সহোন্তৃত্যালু বিদধে কৃষজল্লিনং ॥ ১ ॥

*gacchan vṛṇdāvanam gauro
vyāghreḥhaiṇa-khagān vane
premonmattān sahonnṛtyān
vidadhe kṛṣṇa-jalpinah*

SYNONYMS

gacchan—going; *vṛṇdāvanam*—to Vṛṇdāvana-dhāma; *gaurah*—Śrī Caitanya Mahāprabhu; *vyāghra*—tigers; *ibha*—elephants; *ena*—deer; *khagān*—and birds; *vane*—in the forest; *prema-unmattān*—maddened by ecstatic love; *saha*—with; *unnṛtyān*—dancing; *vidadhe*—made; *kṛṣṇa*—Lord Kṛṣṇa's name; *jalpinah*—chanting.

TRANSLATION

On His way to Vṛṇdāvana, Lord Śrī Caitanya Mahāprabhu passed through the forest of Jhārikhandā and made all the tigers, elephants, deer and birds dance and chant the Hare Kṛṣṇa mahā-mantra. Thus all these animals were overwhelmed by ecstatic love.

TEXT 2

জয় জয় গৌরচন্দ্ৰ জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্ৰ জয় গৌরভক্তব্যম ॥ ২ ॥

*jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

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

TRANSLATION

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

TEXT 3

শরৎকাল হৈল, প্রসূর চলিতে হৈল মতি ।
রামানন্দ-স্বরূপ-সঙ্গে নিষ্ঠতে যুক্তি ॥ ৩ ॥

*śarat-kāla haila, prabhura calite haila mati
rāmānanda-svarūpa-saṅge nibhṛte yukati*

SYNONYMS

śarat-kāla—autumn arrived; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *calite*—to travel; *haila*—was; *mati*—desire; *rāmānanda*—Rāmānanda Rāya; *svarūpa*—Svarūpa Dāmodara; *saṅge*—with; *nibhṛte*—solitary; *yukati*—consultation.

TRANSLATION

When autumn arrived, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana. In a solitary place, He consulted with Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī.

TEXT 4

**“ମୋର ସହାୟ କର ଯଦି, ତୁମি-ହୁଇ ଜନ ।
ତବେ ଆମି ସାଙ୍ଗୀ ଦେଖି ଶ୍ରୀଵନ୍ଦାବନ ॥ ୪ ॥**

*“mora sahāya kara yadi, tumi-dui jana
tabe āmi yāñā dekhi śrī-vṛndāvana*

SYNONYMS

mora—of Me; *sahāya*—help; *kara*—you do; *yadi*—if; *tumi*—you; *dui jana*—two persons; *tabe*—then; *āmi*—I; *yāñā*—going; *dekhi*—shall see; *śrī-vṛndāvana*—Śrī Vṛndāvana-dhāma.

TRANSLATION

The Lord requested Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī to help Him go to Vṛndāvana.

TEXT 5

**ରାତ୍ରେ ଉଠି' ବନପଥେ ପଲାନ୍ତା ଯାବ ।
ଏକାକୀ ସାଇବ, କାହେଣେ ସଜେ ନା ଲାଇବ ॥ ୫ ॥**

*rātrye uṭhi' vana-pathe palāñā yāba
ekākī yāiba, kāhoṇ saṅge nā la-iba*

SYNONYMS

rātrye uṭhi'—rising at night; *vana-pathe*—on the road to the forest; *palāñā*—I shall go away secretly; *ekākī yāiba*—I shall go alone; *kāhoṇ*—anyone; *saṅge*—with Me; *nā la-iba*—I shall not take.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “I shall leave early in the morning and go incognito, taking the road to the forest. I shall go alone and not take anyone with Me.

TEXT 6

কেহ যদি সঙ্গ লইতে পাচে উঠি' ধায় ।
সবারে রাখিবা, যেন কেহ নাহি যায় ॥ ৬ ॥

*keha yadi saṅga la-ite pāche uṭhi' dhāya
sabāre rākhibā, yena keha nāhi yāya*

SYNONYMS

keha—someone; *yadi*—if; *saṅga* *la-ite*—to take company; *pāche*—behind; *uṭhi'*—getting up; *dhāya*—runs; *sabāre*—everyone; *rākhibā*—please stop; *yena*—so that; *keha*—anyone; *nāhi* *yāya*—does not go.

TRANSLATION

“If someone wants to follow Me, please stop him. I don’t want anyone to go with Me.

TEXT 7

প্ৰসন্ন হওঁ। আজ্ঞা দিবা, না মানিবা ‘দুঃখ’।
তোমা-সবার ‘সুখে’ পথে হবে মোৱা ‘সুখ’ ॥” ৭ ॥

*prasanna hañā ājñā dibā, nā mānibā ‘duḥkha’
tomā-sabāra ‘sukhe’ pathe habe mora ‘sukha’ ”*

SYNONYMS

prasanna hañā—being pleased; *ājñā dibā*—give permission; *nā*—do not; *mānibā duḥkha*—become unhappy; *tomā-sabāra*—of all of you; *sukhe*—by the happiness; *pathe*—on the road; *habe*—there will be; *mora*—My; *sukha*—happiness.

TRANSLATION

“Please give Me your permission with great pleasure and do not be unhappy. If you are happy, I shall be happy on My way to Vṛndāvana.”

TEXT 8

দুইজন কহে,—‘তুমি দ্বেষী ‘স্বতন্ত্র’।
যেই ইচ্ছা, সেই করিবা, নহ ‘পরতন্ত্র’ ॥ ৮ ॥

*dui-jana kahe,—‘tumi iśvara ‘svatantra’
yei icchā, sei karibā, naha ‘paratantra’*

SYNOMYS

dui-jana kahe—the two persons replied; *tumi*—You; *iśvara*—the Supreme Personality of Godhead; *svatantra*—completely independent; *yei icchā*—whatever You desire; *sei*—that; *karibā*—You will do; *naha*—You are not; *para-tantra*—dependent on anyone.

TRANSLATION

Upon hearing this, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī replied, “Dear Lord, You are completely independent. Since You are not dependent on anyone, You do whatever You desire.

TEXT 9

**କିନ୍ତୁ ଆମା-ଦ୍ଵୀର ଶୁଣ ଏକ ନିବେଦନେ ।
‘ତୋମାର ସୁଖେ ଆମାର ସୁଖ’— କହିଲା ଆପନେ ॥ ୯ ॥**

*kintu āmā-duñhāra śuna eka nivedane
‘tomāra sukhe āmāra sukha’—kahilā āpane*

SYNOMYS

kintu—but; *āmā-duñhāra*—of both of us; *śuna*—please hear; *eka nivedane*—one submission; *tomāra sukhe*—by your happiness; *āmāra sukha*—our happiness; *kahilā*—You have already stated; *āpane*—personally.

TRANSLATION

“Dear Lord, kindly hear our one petition. You have already said that You will derive happiness from our happiness. This is Your own statement.

TEXT 10

**ଆମା-ଦ୍ଵୀର ମନେ ତବେ ବଡ଼ ‘ସୁଖ’ ହୁଏ ।
ଏକ ନିବେଦନ ଯଦି ଧର, ଦୟାମୟ ॥ ୧୦ ॥**

*āmā-duñhāra mane tabe baḍa ‘sukha’ haya
eka nivedana yadi dhara, dayāmaya*

SYNOMYS

āmā-duñhāra—of us two; *mane*—in the mind; *tabe*—therefore; *baḍa*—very much; *sukha haya*—there is happiness; *eka nivedana*—one request; *yadi*—if; *dhara*—You accept; *dayā-maya*—merciful.

TRANSLATION

“If You will please accept just one request, we shall be very, very happy.

TEXT 11

‘উত্তম ব্রাহ্মণ’ এক সঙ্গে অবশ্য চাই।
ভিক্ষা করি’ ভিক্ষা দিবে, যাবে পাত্র বহি’ ॥ ১১ ॥

*‘uttama brāhmaṇa’ eka saṅge avaśya cāhi
bhikṣā kari’ bhikṣā dibe, yābe pātra vahi’*

SYNONYMS

uttama brāhmaṇa—a high-class *brāhmaṇa*; *eka*—one; *saṅge*—along; *avaśya*—certainly; *cāhi*—we want; *bhikṣā kari'*—collecting alms; *bhikṣā dibe*—will give You food; *yābe*—will go; *pātra vahi'*—bearing Your waterpot.

TRANSLATION

“Our Lord, please take one very nice brāhmaṇa with You. He will collect alms for You, cook for You, give You prasāda, and carry Your waterpot while traveling.

TEXT 12

বনপথে যাইতে নাহি ‘ভোজ্যান্ন’-ব্রাহ্মণ।
আজ্ঞা কর,—সঙ্গে চলুক বিপ্র একজন ॥’ ১২ ॥

*vana-pathe yāite nāhi ‘bhojyānna’-brāhmaṇa
ājñā kara,—saṅge caluka vipra eka-jana’*

SYNONYMS

vana-pathe—on the forest path; *yāite*—going; *nāhi*—there is not; *bhojyānna-brāhmaṇa*—a *brāhmaṇa* whose food can be accepted; *ājñā kara*—please give permission; *saṅge*—along; *caluka*—may go; *vipra*—*brāhmaṇa*; *eka-jana*—one person.

TRANSLATION

“When You go through the jungle, there will be no brāhmaṇa available from whom You can accept lunch. Therefore please give permission for at least one pure brāhmaṇa to accompany You.”

TEXT 13

ପ୍ରଦୂ କହେ,—ନିଜ-ସଙ୍ଗୀ କାହୋ ନା ଲାଇବ ।
ଏକଜନେ ନିଲେ, ଆନେର ମନେ ଦୁଃଖ ହଇବ ॥ ୧୩ ॥

*prabhu kahe,—nija-saṅgi kāñho nā la-iba
eka-jane nile, ānera mane duḥkha ha-iba*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *nija-saṅgi*—of My associates; *kāñho*—anyone; *nā*—not; *la-iba*—I shall take; *eka-jane nile*—if I take someone; *ānera mane*—in the mind of others; *duḥkha ha-iba*—there will be unhappiness.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “I shall not take any of My associates with Me because if I choose someone, all the others will be unhappy.”

TEXT 14

ମୁତନ ସଙ୍ଗୀ ହଇବେକ,—ସ୍ନିଗ୍ଧ ଯାଁର ମନ ।
ଏହେ ଯବେ ପାଇ, ତବେ ଲାଇ ‘ଏକ’ ଜନ ॥ ୧୪ ॥

*nūtana saṅgi ha-ibeka,—snigdha yāñra mana
aiche yabe pāi, tabe la-i ‘eka’ jana*

SYNONYMS

nūtana—new; *saṅgi*—associate; *ha-ibeka*—must be; *snigdha*—very peaceful; *yāñra*—whose; *mana*—mind; *aiche*—such; *yabe*—if; *pāi*—I get; *tabe*—then; *la-i*—I take; *eka jana*—one person.

TRANSLATION

“Such a person must be a new man, and he must have a peaceful mind. If I can obtain such a man, I shall agree to take him with Me.”

PURPORT

When Śrī Caitanya Mahāprabhu formerly went to South India, a *brāhmaṇa* named Kālā Kṛṣṇadāsa went with Him. It was Kālā Kṛṣṇadāsa who fell victim to a woman, and Śrī Caitanya Mahāprabhu had to take the trouble to free him from the clutches of the gypsies. Therefore the Lord here says that He wants a new man who is peaceful in mind. One whose mind is not peaceful is agitated by cer-

tain drives, especially sex desire, even though he be in the company of Caitanya Mahāprabhu. Such a man will become a victim of women and will fall down even in the company of the Supreme Personality of Godhead. Māyā is so strong that unless one is determined not to fall victim, even the Supreme Personality of Godhead cannot give protection. The Supreme Lord and His representative always want to give protection, but a person must take advantage of their personal contact. If one thinks that the Supreme Personality of Godhead or His representative is an ordinary man, he will certainly fall down. Thus Śrī Caitanya Mahāprabhu did not want a person like Kālā Kṛṣṇadāsa to accompany Him. He wanted someone who was determined, who had a peaceful mind and who was not agitated by ulterior motives.

TEXT 15

ସର୍ବପ କହେ, — ଏହି ବଲଭଦ୍ର-ଭାତ୍ତାଚାର୍ୟ ।
ତୋମାତେ ସୁନ୍ଦିର ବଡ଼, ପଣ୍ଡିତ, ସାଧୁ, ଆର୍ୟ ॥ ୧୫ ॥

*svarūpa kahe,—ei balabhadra-bhaṭṭācārya
tomāte susnidha baḍa, paṇḍita, sādhu, ārya*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī said; *ei*—this; *balabhadra-bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *tomāte*—unto You; *su-snigdha*—affectionate; *baḍa*—very; *paṇḍita*—educated; *sādhu*—honest; *ārya*—advanced in spiritual consciousness.

TRANSLATION

Svarūpa Dāmodara then said, “Here is Balabhadra Bhaṭṭācārya, who has great love for You. He is an honest, learned scholar, and he is advanced in spiritual consciousness.

PURPORT

Śrī Caitanya Mahāprabhu wanted a new man, not a person like Kālā Kṛṣṇadāsa who would fall for women. Svarūpa Dāmodara therefore immediately pointed out a new brāhmaṇa named Balabhadra Bhaṭṭācārya. Śrī Svarūpa Dāmodara Gosvāmī had studied this person very thoroughly and had seen that he had great love for Śrī Caitanya Mahāprabhu. Not only did he love the Lord, but he was also learned and honest. He was not duplicitous, and he was advanced in Kṛṣṇa consciousness. According to a Bengali proverb, *ati bhakti corera lakṣaṇa*: “Too much devotion is a symptom of a thief.” A person who assumes himself to be a great devotee but mentally is thinking of something else is duplicitous. One who is not duplicitous is

called *sādhu*. Svarūpa Dāmodara immediately pointed out that Balabhadra Bhaṭṭācārya was quite fit to accompany the Lord because he was a learned scholar and was simple and had great love for Śrī Kṛṣṇa Caitanya Mahāprabhu. He was also advanced in Kṛṣṇa consciousness; therefore he was considered appropriate to accompany the Lord as a personal servant.

The word *snigdha* (very peaceful) and the word *su-snigdha* (affectionate) are used in verses fourteen and fifteen, and they are also found in *Śrimad-Bhāgavatam* (1.1.8): *brūyuh snigdhasya śiṣyasya guravo guhyam apy uta*. “A disciple who has actual love for his spiritual master is endowed, by the blessings of the spiritual master, with all confidential knowledge.” Śrīla Śrīdhara Svāmī has commented that the word *snigdhasya* means *prema-vataḥ*. The word *prema-vataḥ* indicates that one has great love for his spiritual master.

TEXT 16

ପ୍ରଥମେହି ତୋଗା-ସଙ୍ଗେ ଆଇଲା ଗୌଡ଼ ହେତେ ।
ଇଂହାର ଇଚ୍ଛା ଆଛେ ‘ସର୍ବତୀର୍ଥ’ କରିତେ ॥ ୧୬ ॥

*prathamei tomā-saṅge āilā gauḍa haite
iñhāra icchā āche ‘sarva-tīrtha’ karite*

SYNONYMS

prathamei—in the beginning; *tomā-saṅge*—with You; *āilā*—came; *gauḍa haite*—from Bengal; *iñhāra icchā*—his desire; *āche*—is; *sarva-tīrtha*—all places of pilgrimage; *karite*—to go see.

TRANSLATION

“In the beginning, he came with You from Bengal. It is his desire to see and visit all the holy places of pilgrimage.

TEXT 17

ଇଂହାର ସଙ୍ଗେ ଆଛେ ବିପ୍ର ଏକ ‘ଭୃତ୍ୟ’ ।
ଇନ୍ହୋ ପଥେ କରିବେଳ ସେଵା-ଭିକ୍ଷା-କୃତ୍ୟ ॥ ୧୭ ॥

*iñhāra saṅge āche vipra eka ‘bhṛtya’
iñho pathe karibena sevā-bhikṣā-kṛtya*

SYNONYMS

iñhāra saṅge—with him; *āche*—is; *vipra*—brāhmaṇa; *eka*—one; *bhṛtya*—servant; *iñho*—this man; *pathe*—on the way; *karibena*—will do; *sevā*—service; *bhikṣā-kṛtya*—and arrangements for cooking.

TRANSLATION

“In addition, You may take another brāhmaṇa who would act as a servant en route and make arrangements for Your food.

TEXT 18

ইঁহারে সঙ্গে লহ যদি, সবার হয় ‘সুখ’।
বন-পথে যাইতে তোমার অহিবে কোন ‘দুঃখ’ ॥ ১৮ ॥

*iñhāre saṅge laha yadi, sabāra haya ‘sukha’
vana-pathe yāite tomāra nahibe kona ‘duḥkha’*

SYNOMYS

iñhāre—him; *saṅge*—along; *laha*—You accept; *yadi*—if; *sabāra haya sukha*—everyone will be happy; *vana-pathe*—on the path through the jungle; *yāite*—going; *tomāra*—Your; *nahibe*—there will not be; *kona*—any; *duḥkha*—difficulty.

TRANSLATION

“If You can also take him with You, we will be very happy. If two people go with You through the jungle, there will certainly be no difficulty or inconvenience.

TEXT 19

সেই বিপ্র বহি' নিবে বস্ত্রাম্বুভাজন।
ভট্টাচার্য ভিক্ষা দিবে করি' ভিক্ষাটন ॥ ১৯ ॥

*sei vipra vahi' nibe vastra-ambu-bhājana
bhaṭṭācārya bhikṣā dibe kari' bhikṣāṭana*

SYNOMYS

sei vipra—the other *brāhmaṇa*; *vahi'* *nibe*—will carry; *vastra-ambu-bhājana*—the cloth and waterpot; *bhaṭṭācārya*—Balabhadra *Bhaṭṭācārya*; *bhikṣā dibe*—will arrange for cooking; *kari'*—performing; *bhikṣā-ṭana*—collecting alms.

TRANSLATION

“The other brāhmaṇa can carry Your cloth and waterpot, and Balabhadra Bhaṭṭācārya will collect alms and cook for You.”

TEXT 20

ତୁମାର ବଚନ ପ୍ରଭୁ ଅନ୍ତୀକାର କୈଳ ।
ବଲଭଦ୍ର-ଭାଟ୍ଟାଚାର୍ଯେ ସଙ୍ଗେ କରି' ନିଲ ॥ ୨୦ ॥

*tāñhāra vacana prabhu aṅgikāra kaila
balabhadra-bhaṭṭācārye saṅge kari' nila*

SYNONYMS

tāñhāra vacana—his words; *prabhu*—Śrī Caitanya Mahāprabhu; *aṅgikāra*—accepted; *kaila*—took with Him.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu accepted the request of Svarūpa Dāmodara Paṇḍita and agreed to take Balabhadra Bhaṭṭācārya with Him.

TEXT 21

ପୂର୍ବରାତ୍ରେ ଜଗନ୍ନାଥ ଦେଖି' ‘ଆଜା’ ଲାଗ୍ବଣୀ ।
ଶେଷ-ରାତ୍ରେ ଉଠି' ପ୍ରଭୁ ଚଲିଲା ଲୁକାଏଣା ॥ ୨୧ ॥

*pūrva-rātrye jagannātha dekhi' 'ājñā' lañā
śeṣa-rātre uṭhi' prabhu calilā lukāñā*

SYNONYMS

pūrva-rātrye—on the previous night; *jagannātha dekhi'*—seeing Lord Jagannātha; *ājñā lañā*—taking permission; *śeṣa-rātre*—near the end of night; *uṭhi'*—rising; *prabhu*—Śrī Caitanya Mahāprabhu; *calilā*—started; *lukāñā*—without being seen.

TRANSLATION

On the previous night, Śrī Caitanya Mahāprabhu had visited Lord Jagannātha and taken His permission. Now, near the end of night, the Lord got up and started immediately. He was not seen by others.

TEXT 22

ଆତଃକାଳେ ଭକ୍ତଗଣ ପ୍ରଭୁ ନା ଦେଖିଯା ।
ଅର୍ଥେବଣ କରି' ଫିରେ ବ୍ୟାକୁଳ ହାଏଣା ॥ ୨୨ ॥

*prātah-kāle bhakta-gaṇa prabhu nā dekhiyā
anveṣaṇa kari' phire vyākula hañā*

SYNONYMS

prātah-kāle—early in the morning; *bhakta-gaṇa*—all the devotees; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nā dekhiyā*—not seeing; *anveṣaṇa kari'*—searching; *phire*—wander; *vyākula hañā*—becoming very anxious.

TRANSLATION

Because the Lord had departed, the devotees, unable to see Him early in the morning, began to search for Him with great anxiety.

TEXT 23

ସର୍ବପ-ଗୋଟିଏ ସବାୟ କୈଳ ନିବାରଣ ।
ନିର୍ବୃତ୍ତ ହଣ୍ଡା ରହେ ସବେ ଜାନି' ପ୍ରଭୁର ମନ ॥ ୨୩ ॥

*svarūpa-gosāñi sabāya kaila nivāraṇa
nivṛtta hañā rahe sabe jāni' prabhura mana*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *sabāya*—unto everyone; *kaila*—did; *nivāraṇa*—forbidding; *nivṛtta hañā*—being restrained; *rahe*—remain; *sabe*—all; *jāni'*—knowing; *prabhura mana*—the mind of Śrī Caitanya Mahāprabhu.

TRANSLATION

While all the devotees were searching for the Lord, Svarūpa Dāmodara restrained them. Then everyone fell silent, knowing the mind of Śrī Caitanya Mahāprabhu.

TEXT 24

ପ୍ରସିଦ୍ଧ ପଥ ଛାଡ଼ି' ପ୍ରଭୁ ଉପପଥେ ଚଲିଲା ।
‘କଟକ’ ଡାହିଲେ କରି’ ବନେ ପ୍ରବେଶିଲା ॥ ୨୪ ॥

*prasiddha patha chāḍi' prabhu upapathe calilā
'kaṭaka' ḍāhine kari' vane praveśilā*

SYNONYMS

prasiddha—well-known; *patha*—public way; *chāḍi'*—giving up; *prabhu*—Śrī Caitanya Mahāprabhu; *upapathe*—through a bypass; *calilā*—began to walk;

kaṭaka—the city of Kaṭaka; dāhine—on the right side; kari’—keeping; vane—within the forest; praveśilā—entered.

TRANSLATION

The Lord abandoned walking on the well-known public road and went instead along a bypass. He thus kept the city of Kaṭaka on His right as He entered the forest.

TEXT 25

ନିର୍ଜନ-ବଲେ ଚଲେ ପ୍ରଭୁ କୃଷ୍ଣନାମ ଲାନା ।
ହଞ୍ଚି-ବ୍ୟାଘ୍ର ପଥ ଛାଡ଼େ ପ୍ରଭୁରେ ଦେଖିଯା ॥ ୨୫ ॥

*nirjana-vane cale prabhu kṛṣṇa-nāma lañā
hasti-vyāghra patha chāde prabhure dekhiyā*

SYNONYMS

nirjana-vane—in a solitary forest; *cale*—walks; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛṣṇa-nāma* *lañā*—chanting the holy name of Kṛṣṇa; *hasti*—elephants; *vyāghra*—tigers; *patha chāde*—leave the path; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhiyā*—seeing.

TRANSLATION

When the Lord passed through the solitary forest chanting the holy name of Kṛṣṇa, the tigers and elephants, seeing Him, gave way.

TEXT 26

ପାଳେ-ପାଳେ ବ୍ୟାଘ୍ର, ହଞ୍ଚି, ଗନ୍ଦାର, ଶୂକରଗଣ ।
ତାର ମଧ୍ୟେ ଆବେଶେ ପ୍ରଭୁ କରିଲା ଗମନ ॥ ୨୬ ॥

*pāle-pāle vyāghra, hasti, gandāra, śūkara-gaṇa
tāra madhye āveśe prabhu karilā gamana*

SYNONYMS

pāle-pāle—in flocks; *vyāghra*—tigers; *hasti*—elephants; *gandāra*—rhinoceros; *śūkara-gaṇa*—boars; *tāra madhye*—through them; *āveśe*—in ecstasy; *prabhu*—Śrī Caitanya Mahāprabhu; *karilā gamana*—passed.

TRANSLATION

When the Lord passed through the jungle in great ecstasy, packs of tigers, elephants, rhinoceros and boars came, and the Lord passed right through them.

TEXT 27

দেখি' শুট্টাচার্যের মনে হয় মহাভয় ।
প্রভুর প্রতাপে তারা এক পাশ হয় ॥ ২৭ ॥

*dekhi' bhaṭṭācāryera mane haya mahā-bhaya
prabhura pratāpe tārā eka pāśa haya*

SYNONYMS

dekhī'—seeing; *bhaṭṭācāryera*—of Bhaṭṭācārya; *mane*—in the mind; *haya*—there was; *mahā-bhaya*—great fear; *prabhura pratāpe*—by the influence of Lord Caitanya Mahāprabhu; *tārā*—they; *eka pāśa haya*—stand to one side.

TRANSLATION

Balabhadra Bhaṭṭācārya was very much afraid to see them, but by Śrī Caitanya Mahāprabhu's influence, all the animals stood to one side.

TEXT 28

একদিন পথে ব্যাঘ করিয়াছে শয়ন ।
আবেশে তার গায়ে প্রভুর লাগিল চরণ ॥ ২৮ ॥

*eka-dina pathe vyāghra kariyāche śayana
āveśe tāra gāye prabhura lāgila caraṇa*

SYNONYMS

eka-dina—one day; *pathe*—on the path; *vyāghra*—a tiger; *kariyāche śayana*—was lying down; *āveśe*—in ecstatic love; *tāra gāye*—on his body; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *lāgila*—touched; *caraṇa*—lotus feet.

TRANSLATION

One day a tiger was lying on the path, and Śrī Caitanya Mahāprabhu, walking along the path in ecstatic love, touched the tiger with His feet.

TEXT 29

প্রভু কহে,—কহ ‘কৃষ্ণ’, ব্যাঘ উঠিল ।
‘কৃষ্ণ’ ‘কৃষ্ণ’ কহি’ ব্যাঘ নাচিতে লাগিল ॥ ২৯ ॥

*prabhu kahe,—kaha 'krīṣṇa', vyāghra uṭhila
'krīṣṇa' 'krīṣṇa' kahi' vyāghra nācīte lāgila*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *kaha kṛṣṇa*—please chant Hare Kṛṣṇa; *vyāghra uṭhila*—the tiger got up; *kṛṣṇa kṛṣṇa kahi'*—chanting the holy name of Kṛṣṇa; *vyāghra*—the tiger; *nācīte*—to dance; *lāgila*—began.

TRANSLATION

The Lord said, “Chant the holy name of Kṛṣṇa!” The tiger immediately got up and began to dance and chant, “Kṛṣṇa! Kṛṣṇa!”

TEXT 30

ଆର ଦିନେ ମହାପ୍ରଭୁ କରେ ନଦୀ ସ୍ନାନ ।
ମତ୍ତହତ୍ସ୍ଥୁଥ ଆଇଲ କରିତେ ଜଳପାନ ॥ ୩୦ ॥

*āra dine mahāprabhu kare nadī snāna
matta-hasti-yūtha āila karite jala-pāna*

SYNONYMS

āra dine—another day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *nadī snāna*—bathing in the river; *matta-hasti-yūtha*—a herd of maddened elephants; *āila*—came; *karite*—to do; *jala-pāna*—drinking water.

TRANSLATION

Another day, while Śrī Caitanya Mahāprabhu was bathing in a river, a herd of maddened elephants came there to drink water.

TEXT 31

ପ୍ରଭୁ ଜଳ-କୃତ୍ୟ କରେ, ଆଗେ ହୁଣ୍ଡି ଆଇଲା ।
'କୃଷ୍ଣ କହ' ବଲି' ପ୍ରଭୁ ଜଳ ଫେଲି' ମାରିଲା ॥ ୩୧ ॥

*prabhu jala-kṛtya kare, āge hasti āilā
'kṛṣṇa kaha' bali' prabhu jala pheli' mārilā*

SYNONYMS

prabhu—Lord Śrī Caitanya Mahāprabhu; *jala-kṛtya kare*—bathed and was chanting the Gāyatrī mantra within the water; *āge*—in front; *hasti*—the elephants; *āilā*—came; *kṛṣṇa kaha*—chant Hare Kṛṣṇa; *bali'*—saying; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *jala pheli'*—throwing water; *mārilā*—struck.

TRANSLATION

While the Lord was bathing and murmuring the Gāyatrī mantra, the elephants came before Him. The Lord immediately splashed some water on the elephants and asked them to chant the name of Kṛṣṇa.

PURPORT

Śrī Caitanya Mahāprabhu was the Supreme Personality of Godhead playing the part of a very great advanced devotee. On the *mahā-bhāgavata* platform, the devotee makes no distinction between friends and enemies. On that platform he sees everyone as a servant of Kṛṣṇa. As stated in *Bhagavad-gītā*:

*vidyā-vinaya-sampanne
 brāhmaṇe gavi hastini
 śuni caiva śvapāke ca
 paṇḍitāḥ sama-darśināḥ*

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle *brāhmaṇa*, a cow, an elephant, a dog, and a dog-eater [outcaste]." (Bg. 5.18)

A *mahā-bhāgavata*, being learned and advanced in spiritual consciousness, sees no difference between a tiger, an elephant or a learned scholar. The test of advanced spiritual consciousness is that one becomes fearless. He envies no one, and he is always engaged in the Lord's service. He sees every living entity as an eternal part and parcel of the Lord, rendering service according to his capacity by the will of the Supreme Lord. As *Bhagavad-gītā* confirms:

*sarvasya cāharān hrdayi sannivisṭo
 mattah smṛtiḥ jñānam apohanāṁ ca*

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." (Bg. 15.15)

The *mahā-bhāgavata* knows that Kṛṣṇa is in everyone's heart. Kṛṣṇa is dictating, and the living entity is following His dictations. Kṛṣṇa is within the heart of the tiger, elephant and boar. Therefore Kṛṣṇa tells them, "Here is a *mahā-bhāgavata*. Please do not disturb him." Why, then, should the animals be envious of such a great personality? Those who are neophytes or even a little progressed in devotional service should not try to imitate the *mahā-bhāgavata*. Rather, they should only follow in their footsteps. The word *anukara* means "imitating," and *anusara* means "trying to follow in the footsteps." We should not try to imitate the activities of a *mahā-bhāgavata* or Śrī Caitanya Mahāprabhu. Our best efforts should be exerted in trying to follow them according to our ability. The *mahā-bhāgavata*'s

heart is completely freed from material contamination, and he can become very dear even to fierce animals like tigers and elephants. Indeed, the *mahā-bhāgavata* treats them as his very intimate friends. On this platform there is no question of envy. When the Lord was passing through the forest, He was in ecstasy, thinking the forest to be Vṛndāvana. He was simply searching for Kṛṣṇa.

TEXT 32

সেই জল-বিন্দু-কণা লাগে যার গায় ।
সেই ‘কৃষ্ণ’ ‘কৃষ্ণ’ কহে, প্রেমে নাচে, গায় ॥ ৩২ ॥

sei *jala-bindu-kaṇā lāge yāra gāya*
sei ‘*kṛṣṇa*’ ‘*kṛṣṇa*’ *kahe, preme nāce, gāya*

SYNONYMS

sei—those; *jala*—of water; *bindu*—drops; *kaṇā*—particles; *lāge*—touch; *yāra*—whose; *gāya*—body; *sei*—they; *kṛṣṇa kṛṣṇa*—Kṛṣṇa, Kṛṣṇa; *kahe*—say; *preme*—in ecstasy; *nāce*—dance; *gāya*—sing.

TRANSLATION

The elephants whose bodies were touched by the water splashed by the Lord began to chant, “Kṛṣṇa! Kṛṣṇa!” and dance and sing in ecstasy.

TEXT 33

কেহ ভূমে পড়ে, কেহ করয়ে চিৎকার ।
দেখি’ ভট্টাচার্যের মনে হয় চমৎকার ॥ ৩৩ ॥

keha bhūme paḍe, keha karaye citkāra
dekhi’ bhaṭṭācāryera mane haya camatkāra

SYNONYMS

keha—some of them; *bhūme*—on the ground; *paḍe*—fall down; *keha*—some of them; *karaye*—perform; *cit-kāra*—screaming; *dekhi’*—seeing; *bhaṭṭācāryera*—of Bhaṭṭācārya; *mane*—in the mind; *haya*—there was; *camatkāra*—astonishment.

TRANSLATION

Some of the elephants fell to the ground, and some screamed in ecstasy. Seeing this, Balabhadra Bhaṭṭācārya was completely astonished.

TEXT 34

পথে যাইতে করে প্রভু উচ্চ সংকীর্তন ।
মধুর কণ্ঠধ্বনি শুনি' আইসে মৃগীগণ ॥ ৩৪ ॥

*pathe yāite kare prabhu ucca saṅkirtana
madhura kaṇṭha-dhvani śuni' āise mṛgi-gaṇa*

SYNONYMS

pathē yāite—while passing on the path; *kare*—does; *prabhu*—Śrī Caitanya Mahāprabhu; *ucca*—loud; *saṅkirtana*—chanting of Hare Kṛṣṇa; *madhura*—sweet; *kaṇṭha-dhvani*—the voice from His throat; *śuni'*—hearing; *āise*—came; *mṛgi-gaṇa*—she-deer.

TRANSLATION

Sometimes Śrī Caitanya Mahāprabhu chanted very loudly while passing through the jungle. Hearing His sweet voice, all the does came near Him.

TEXT 35

ডাহিনে-বামে ধ্বনি শুনি' যায় প্রভু-সঙ্গে ।
প্রভু তার অঙ্গ মুছে, শ্লোক পড়ে রংগে ॥ ৩৫ ॥

*dāhine-vāme dhvani śuni' yāya prabhu-saṅge
prabhu tāra aṅga muche, śloka paḍe raṅge*

SYNONYMS

dāhine-vāme—right and left; *dhvani*—vibration; *śuni'*—hearing; *yāya*—they follow; *prabhu-saṅge*—with the Lord; *prabhu*—Śrī Caitanya Mahāprabhu; *tāra*—their; *aṅga*—bodies; *muche*—pats; *śloka*—verse; *paḍe*—recites; *raṅge*—in great curiosity.

TRANSLATION

Hearing the Lord's great vibration, all the does followed Him left and right. While reciting a verse with great curiosity, the Lord patted them.

TEXT 36

ধ্যাঃ শ্র মৃচ্মতযোহপি হরিণ্য এতা
যা নন্দননমপাঞ্জ-বিচিত্রবেশম্ ।
আকর্ণ্য বেগুরণিতং সহকৃষ্ণসারাঃ
পূজাঃ দধুরিবচিতাঃ প্রণয়াবলোকৈঃ ॥ ৩৬ ॥

*dhanyāḥ sma mūḍha-matayo 'pi harīṇya etā
yā nanda-nandanam upātta-vicitra-veśam
ākarṇya veṇu-raṇitāṁ saha-kṛṣṇa-sārāḥ
pūjāṁ dadhur viracitāṁ praṇaya-avalokaiḥ*

SYNOMYS

dhanyāḥ—fortunate, blessed; *sma*—certainly; *mūḍha-matayah*—foolish, without good sense; *api*—although; *harīṇyah*—she-deer; *etāḥ*—these; *yāḥ*—who; *nanda-nandanam*—the son of Mahārāja Nanda; *upātta-vicitra-veśam*—dressed very attractively; *ākarṇya*—hearing; *veṇu-raṇitam*—the sound of His flute; *saha-kṛṣṇa-sārāḥ*—accompanied by the black deer (their husbands); *pūjāṁ dadhuh*—they worshiped; *viracitām*—performed; *praṇaya-avalokaiḥ*—by their affectionate glances.

TRANSLATION

“Blessed are all these foolish deer because they have approached the son of Mahārāja Nanda, who is gorgeously dressed and is playing on His flute. Indeed, both the does and the bucks worship the Lord with looks of love and affection.”

PURPORT

This is a verse from Śrimad-Bhāgavatam (10.21.11) spoken by the gopis of Vṛndāvana.

TEXT 37

হেনকালে ব্যাঘ তথা আইল পাঁচ-সাত ।
ব্যাঘ-মৃগী মিলি' চলে মহাপ্রভুর সাথ ॥ ৬৭ ॥

*hena-kāle vyāghra tathā āila pāñca-sāta
vyāghra-mrgī mili' cale mahāprabhura sātha*

SYNOMYS

hena-kāle—at this time; *vyāghra*—tigers; *tathā*—there; *āila*—came; *pāñca-sāta*—five to seven; *vyāghra-mrgī*—the tigers and deer; *mili'*—coming together; *cale*—go; *mahāprabhura sātha*—with Śrī Caitanya Mahāprabhu.

TRANSLATION

While Śrī Caitanya Mahāprabhu was passing through the jungle, five or seven tigers came. Joining the deer, the tigers began to follow the Lord.

TEXT 38

দেখি' মহাপ্রভুর 'বৃন্দাবন'-স্মৃতি হৈল ।
বৃন্দাবন-গুণ-বর্ণন শ্লোক পড়িল ॥ ৩৮ ॥

*dekhī' mahāprabhura 'vṛndāvana'-smṛti haila
vṛndāvana-guṇa-varṇana śloka paḍila*

SYNONYMS

dekhī'—seeing; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *vṛndāvana*—of the holy land of Vṛndāvana; *smṛti haila*—there was remembrance; *vṛndāvana*—of Śrī Vṛndāvana; *guṇa*—of the qualities; *varṇana*—description; *śloka*—verse; *paḍila*—recited.

TRANSLATION

Seeing the tigers and deer following Him, Śrī Caitanya Mahāprabhu immediately remembered the land of Vṛndāvana. He then began to recite a verse describing the transcendental quality of Vṛndāvana.

TEXT 39

যত্র নেন্সর্গদুর্বৈরাঃ সহাসন নৃ-মৃগাদযঃ ।
মিত্রাণীবাজিতাবাস-ক্রত-ক্রট-তর্ষণাদিকম् ॥ ৩৯ ॥

*yatra naisarga-durvairāḥ
sahāsan nr̥-mrgādayaḥ
mitrāṇīvajitāvāsa-
druta-ruṭ-tarṣaṇādikam*

SYNONYMS

yatra—where; *naisarga*—by nature; *durvairāḥ*—living in enmity; *saha-āsan*—live together; *nr̥*—human beings; *mrga-ādayaḥ*—and animals; *mitrāṇī*—friends; *iva*—like; *ajita*—of Lord Śrī Kṛṣṇa; *āvāsa*—residence; *druta*—gone away; *ruj*—anger; *tarṣaṇa-ādikam*—thirst and so on.

TRANSLATION

"Vṛndāvana is the transcendental abode of the Lord. There is no hunger, anger or thirst there. Though naturally inimical, both human beings and fierce animals live together there in transcendental friendship."

PURPORT

This is a statement from Śrīmad-Bhāgavatam (10.13.60). After stealing the cowherd boys, calves and cows of Śrī Kṛṣṇa, Lord Brahmā kept them asleep and hid them. After a moment, Brahmā returned to see Kṛṣṇa's condition. When he saw that Kṛṣṇa was still busy with His cowherd boyfriends and animals and was not disturbed, Lord Brahmā appreciated the transcendental opulence of Vṛndāvana.

TEXT 40

‘कृष्ण कृष्ण कह’ करि’ प्रभु यवे बलिल
‘कृष्ण’ कहि’ व्याष्ट-मृग नाचिते लागिल ॥ ४० ॥

*'kr̄ṣṇa kr̄ṣṇa kaha' kari' prabhu yabe balila
'kr̄ṣṇa' kahi' vyāghra-mṛga nācīte lāgila*

SYNONYMS

kr̄ṣṇa kr̄ṣṇa kaha—chant Kṛṣṇa, Kṛṣṇa; *kari'*—in this way; *prabhu*—Śrī Caitanya Mahāprabhu; *yabe*—when; *balila*—uttered; *kr̄ṣṇa kahi'*—chanting the holy name of Kṛṣṇa; *vyāghra-mṛga*—the tigers and deer; *nācīte lāgila*—began to dance.

TRANSLATION

When Śrī Caitanya Mahāprabhu said, “Chant Kṛṣṇa! Kṛṣṇa!” the tigers and deer began to dance and chant, “Kṛṣṇa!”

TEXT 41

नाचे, कुन्दे व्याष्टगण मृगीगण-सज्जे ।
बलभद्र-भट्टाचार्य देखे अपूर्व-राङ्गे ॥ ४१ ॥

*nāce, kunde vyāghra-gaṇa mṛgi-gaṇa-saṅge
balabhadra-bhaṭṭācārya dekhe apūrva-raṅge*

SYNONYMS

nāce—dance; *kunde*—jump; *vyāghra-gaṇa*—the tigers; *mṛgi-gaṇa-saṅge*—with the does; *balabhadra-bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *dekhe*—sees; *apūrva-raṅge*—with great wonder.

TRANSLATION

When all the tigers and does danced and jumped, Balabhadra Bhaṭṭācārya saw them and was struck with wonder.

TEXT 42

ব্যাঘ-মুগ অন্তোন্তে করে আলিঙ্গন ।
মুখে মুখ দিয়া করে অন্তোন্তে চুম্বন ॥ ৪২ ॥

*vyāghra-mṛga anyonye kare āliṅgana
mukhe mukha diyā kare anyonye cumbana*

SYNONYMS

vyāghra-mṛga—the tigers and deer; *anyonye*—one another; *kare*—do; *āliṅgana*—embracing; *mukhe mukha* *diyā*—touching one another's mouths; *kare*—do; *anyonye cumbana*—kissing one another.

TRANSLATION

Indeed, the tigers and deer began to embrace one another, and, touching mouths, they began to kiss.

TEXT 43

কৌতুক দেখিয়া প্রভু হাসিতে লাগিলା ।
তা-সবাকে তাহাঁ ছাডି' আগে চলି' গেଲା ॥ ৪৩ ॥

*kautuka dekhiyā prabhu hāsite lāgilā
tā-sabāke tāhān chāḍi' āge cali' gelā*

SYNONYMS

kautuka dekhiyā—seeing this fun; *prabhu*—Śrī Caitanya Mahāprabhu; *hāsite lāgilā*—began to smile; *tā-sabāke*—all of them; *tāhān chāḍi'*—leaving there; *āge*—forward; *cali'*—advanced.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw all this fun, He began to smile. Finally He left the animals and continued on His way.

TEXT 44

মযুরাদি পক্ষিগণ প্রভুরে দেখিয়া ।
সঙ্গে চলে, ‘কৃষ্ণ’ বলি’ নাচে মন্ত্র হণ্ডি ॥ ৪৪ ॥

*mayūrādi pakṣi-gaṇa prabhure dekhiyā
saṅge cale, 'krīṣṇa' bali' nāce matta hañā*

SYNONYMS

mayūra-ādi—beginning with peacocks; *pakṣi-gaṇa*—different types of birds; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhiyā*—seeing; *saṅge cale*—go with Him; *kṛṣṇa bali'*—chanting the holy name of Kṛṣṇa; *nāce*—dance; *matta hañā*—becoming mad.

TRANSLATION

Various birds, including the peacock, saw Śrī Caitanya Mahāprabhu and began to follow Him, chanting and dancing. They were all maddened by the holy name of Kṛṣṇa.

TEXT 45

‘হরিবোল’ বলি’ প্রভু করে উচ্ছবনি।
বৃক্ষলতা—প্রফুল্লিত, সেই ধ্বনি শুনি’ ॥ ৮৫ ॥

*'hari-bola' bali' prabhu kare ucca-dhvani
vṛkṣa-latā—praphullita, sei dhvani śuni'*

SYNONYMS

hari-bola—the vibration of Hari-bol; *bali'*—chanting; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—makes; *ucca-dhvani*—a loud sound; *vṛkṣa-latā*—the trees and creepers; *praphullita*—very jubilant; *sei*—that; *dhvani*—sound; *śuni'*—hearing.

TRANSLATION

When the Lord loudly chanted “Hari bol!” the trees and creepers became jubilant to hear Him.

PURPORT

The loud chanting of the Hare Kṛṣṇa *mantra* is so powerful that it can even penetrate the ears of trees and creepers—what to speak of animals and human beings. Śrī Caitanya Mahāprabhu once asked Haridāsa Ṭhākura how trees and plants could be delivered, and Haridāsa Ṭhākura replied that the loud chanting of the Hare Kṛṣṇa *mahā-mantra* would benefit not only trees and plants but insects and all other living beings. One should therefore not be disturbed by the loud chanting of Hare Kṛṣṇa, for it is beneficial not only to the chanter but to everyone who gets an opportunity to hear.

TEXT 46

‘ঝারিখণ্ডে’ স্থাবর-জন্ম আছে যত।
কৃষ্ণনাম দিয়া কৈল প্ৰেমেতে উগ্রাত ॥ ৮৬ ॥

*'jhārikhaṇḍe' sthāvara-janmā yata
kṛṣṇa-nāma diyā kaila premete unmatta*

SYNONYMS

jhārikhaṇḍe—in the place known as Jhārikhaṇḍa; *sthāvara-jāṅgama*—moving and not moving; *āche*—there are; *yata*—all; *kṛṣṇa-nāma diyā*—giving them the holy name of Lord Kṛṣṇa; *kaila*—made; *premete*—in ecstasy; *unmatta*—mad.

TRANSLATION

Thus all living entities—some moving and some standing still in the forest of Jhārikhaṇḍa—became maddened by hearing the holy name of Lord Kṛṣṇa vibrated by Śrī Caitanya Mahāprabhu.

PURPORT

The great forest of Jhārikhaṇḍa is a great tract of land including Ātagaḍa, Dhenkānala, Āṛigula, Lāhārā, Kiyāñjhaḍa, Bāmaḍā, Bonāi, Gāṅgapura, Choṭa Nāgapura, Yaśapura and Saragujā. All these places, which are covered with mountains and jungles, are known as Jhārikhaṇḍa.

TEXT 47

**যেই গ্রাম দিয়া যান, যাহাঁ করেন স্থিতি ।
সে-সব গ্রামের লোকের হয় ‘প্ৰেমভক্তি’ ॥ ৪৭ ॥**

*yei grāma diyā yāna, yāhān karena sthiti
se-saba grāmera lokera haya 'prema-bhakti'*

SYNONYMS

yei grāma—which villages; *diyā yāna*—the Lord goes through; *yāhān*—where; *karena*—takes; *sthiti*—rest; *se-saba*—all those; *grāmera*—of the villages; *lokera*—of the people; *haya*—there is awakening of; *prema-bhakti*—ecstatic love of God.

TRANSLATION

In all the villages through which the Lord passed and in all the places He rested on His journey, everyone was purified and awakened to ecstatic love of God.

TEXTS 48-49

**কেহ যদি তাঁর মুখে শুনে কৃষ্ণনাম ।
তাঁর মুখে আন শুনে তাঁর মুখে আন ॥ ৪৮ ॥
সবে 'কৃষ্ণ' 'হরি' বলি' নাচে, কাঞ্জে, হাসে ।
পরম্পরায় 'বৈশুণ্঵' হইল সর্বদেশে ॥ ৪৯ ॥**

keha yadi tāṅra mukhe śune kṛṣṇa-nāma
tāṅra mukhe āna śune tāṅra mukhe āna

sabe ‘kṛṣṇa’ ‘hari’ bali’ nāce, kānde, hāse
paramparāya ‘vaiṣṇava’ ha-ila sarva deśe

SYNONYMS

keha—someone; yadi—when; tāṅra mukhe—from His mouth; śune—hears; kṛṣṇa-nāma—chanting of the Hare Kṛṣṇa mantra; tāṅra mukhe—from the mouth of such chanters; āna śune—someone else hears; tāṅra mukhe—and from his mouth; āna—someone else; sabe—all of them; kṛṣṇa—Lord Kṛṣṇa’s holy name; hari—another holy name of the Lord; bali’—chanting; nāce—dance; kānde—cry; hāse—smile; paramparāya—by disciplic succession; vaiṣṇava—devotees; ha-ila—became; sarva-deśe—in all countries.

TRANSLATION

When someone heard the chanting of the holy name from the mouth of Śrī Caitanya Mahāprabhu, and someone else heard this chanting from that second person, and someone again heard this chanting from the third person, everyone in all countries became a Vaiṣṇava through such disciplic succession. Thus everyone chanted the holy name of Kṛṣṇa and Hari, and they danced, cried and smiled.

PURPORT

The transcendental power or potency of the Hare Kṛṣṇa *mahā-mantra* is herein explained. First, the holy name is vibrated by Śrī Caitanya Mahāprabhu. When someone hears from Him directly, he is purified. When another person hears from that person, he also is purified. In this way the purification process is advanced among pure devotees. Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, and no one can claim His potency. Nonetheless, if one is a pure devotee, hundreds and thousands of men can be purified by his vibration. This potency is within every living being, provided he chants the Hare Kṛṣṇa *mahā-mantra* offenselessly and without material motives. When a pure devotee chants offenselessly, another person will become a Vaiṣṇava, and from him another Vaiṣṇava will emerge. This is the *paramparā* system.

TEXT 50

যদ্যপি প্রত্যু লোক-সংঘট্টের জ্ঞানে ।
প্রেম ‘গুণ’ করেন, বাহিনী না প্রকাশে ॥ ৫০ ॥

*yadyapi prabhu loka-saṅghaṭṭera trāse
prema ‘gupta’ karena, bāhire nā prakāśe*

SYNOMYS

yadyapi—although; *prabhu*—Śrī Caitanya Mahāprabhu; *loka-saṅghaṭṭera*—of crowds of people; *trāse*—being afraid; *prema*—ecstasy; *gupta karena*—keeps hidden; *bāhire*—externally; *nā*—does not; *prakāśe*—manifest.

TRANSLATION

The Lord did not always manifest His ecstasy. Being afraid of a great assembly of people, the Lord kept His ecstasy concealed.

TEXT 51

তথাপি তাঁর দর্শন-শ্রবণ-প্রভাবে ।
সকল দেশের লোক হইল ‘বৈষ্ণবে’ ॥ ৫১ ॥

*tathāpi tā̄ra darśana-śravaṇa-prabhāve
sakala deśera loka ha-ila ‘vaiṣṇave’*

SYNOMYS

tathāpi—still; *tā̄ra*—His; *darśana*—of seeing; *śravaṇa*—of hearing; *prabhāve*—by the potency; *sakala*—all; *deśera*—of countries; *loka*—people; *ha-ila*—became; *vaiṣṇave*—pure devotees of the Lord.

TRANSLATION

Although Śrī Caitanya Mahāprabhu did not manifest His natural ecstatic love, everyone became a pure devotee simply by seeing and hearing Him.

PURPORT

Śrīla Rūpa Gosvāmī has described Śrī Caitanya Mahāprabhu as *mahā-vadānya-avatāra*, the most munificent incarnation. Although Śrī Caitanya Mahāprabhu is not physically present now, simply by chanting His holy name (Śrī-kṛṣṇa-caitanya *prabhu* *nityānanda* *śrī-advaita* *gadādhara* *śrīvāsādi-gaura-bhakta-viñḍa*) people throughout the world are becoming devotees. This is due to the ecstatic chanting of the holy name of the Lord. It is said that a pure devotee can see the Lord every moment, and because of this he is empowered by the Lord. This is confirmed in *Brahma-saṁhitā*: *premāñjana-cchurita-bhakti-vilocanena santah sadaiva hṛdayeṣu vilokayanti*. Śrī Caitanya Mahāprabhu appeared five hundred years ago, but it cannot be said that now the potency of the Hare Kṛṣṇa *mahā-mantra* is less powerful

than it was in His presence. By hearing Śrī Caitanya Mahāprabhu through the *paramparā* system, one can be purified. Therefore in this verse it is said: *tathāpi tānra darśana-śravaṇa-prabhāve*. It is not that everyone is able to see Kṛṣṇa or Śrī Kṛṣṇa Caitanya Mahāprabhu physically, but if one hears about Him through books like *Śrī Caitanya-caritāmṛta* and through the *paramparā* system of pure Vaiṣṇavas, there is no difficulty in becoming a pure Vaiṣṇava, free from mundane desires and personal motivations.

TEXT 52

গোড়, বঙ্গ, উৎকল, দক্ষিণ-দেশে গিয়া ।
লোকের নিষ্ঠার কৈল আপনে ভর্মিয়া ॥ ৫২ ॥

*gauḍa, baṅga, utkala, dakṣiṇa-deśe giyā
lokera nistāra kaila āpane bhramiyā*

SYNONYMS

gauḍa—Bengal; *baṅga*—East Bengal; *utkala*—Orissa; *dakṣiṇa-deśe*—southern India; *giyā*—going; *lokera*—of all the people; *nistāra*—liberation; *kaila*—did; *āpane*—personally; *bhramiyā*—touring.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu personally toured Bengal, East Bengal, Orissa and the southern countries, and He delivered all kinds of people by spreading Kṛṣṇa consciousness.

TEXT 53

মথুরা যাইবার ছলে আসেন ঝারিখণ্ড ।
ভিলপ্রায় লোক তাহাঁ পরম-পাষণ্ড ॥ ৫৩ ॥

*mathurā yāibāra chale āseña jhārikhaṇḍa
bhilla-prāya loka tāhāṇ parama-pāṣaṇḍa*

SYNONYMS

mathurā—to Mathurā; *yāibāra*—of going; *chale*—on the pretext; *āseña*—came; *jhārikhaṇḍa*—to Jhārikhaṇḍa; *bhilla-prāya*—like the Bheels, a kind of low people; *loka*—people; *tāhāṇ*—there; *parama-pāṣaṇḍa*—without God consciousness.

TRANSLATION

When Śrī Caitanya Mahāprabhu came to Jhārikhaṇḍa on His way to Mathurā, He found that the people there were almost uncivilized and were devoid of God consciousness.

PURPORT

The word *bhilla* refers to a class of men belonging to the Bheels. The Bheels are like Black Africans, and they are lower than *sūdras*. Such people generally live in the jungle, and Śrī Caitanya Mahāprabhu had to meet them.

TEXT 54

নাম-প্রেম দিয়া কৈল সবার নিষ্ঠার ।
চৈতন্যের গৃহসৌন্দৱ বুঝিতে শক্তি কার ॥ ৫৪ ॥

*nāma-prema diyā kaila sabāra nistāra
caitanyera gūḍha-lilā bujhite śakti kāra*

SYNONYMS

nāma-prema—bestowing upon them ecstatic love and the holy name; *kaila*—did; *sabāra* *nistāra*—liberation of all of them; *caitanyera*—of Śrī Caitanya Mahāprabhu; *gūḍha-lilā*—confidential pastimes; *bujhite*—to understand; *śakti*—the power; *kāra*—who has.

TRANSLATION

Śrī Caitanya Mahāprabhu gave even the Bheels an opportunity to chant the holy name and come to the platform of ecstatic love. Thus He delivered all of them. Who has the power to understand the transcendental pastimes of the Lord?

PURPORT

As evidence of Śrī Caitanya Mahāprabhu's mercy, we are experiencing that the people of Africa are taking to Kṛṣṇa consciousness, chanting and dancing and taking *prasāda* like other Vaiṣṇavas. This is all due to the power of Śrī Caitanya Mahāprabhu. Who can understand how His potency is working all over the world?

TEXT 55

বন দেখি' ভগ হয়—এই 'বৃক্ষাবন' ।
শৈল দেখি' গনে হয়—এই 'গোবর্ধন' ॥ ৫৫ ॥

*vana dekhi' bhrama haya—ei 'vṛndāvana'
śaila dekhi' mane haya—ei 'govardhana'*

SYNOMYS

vana dekhi'—seeing the forest; *bhrama haya*—there is illusion; *ei*—this; *vṛndāvana*—Vṛndāvana forest; *śaila dekhi'*—seeing a hill; *mane haya*—considers; *ei govardhana*—this is Govardhana Hill.

TRANSLATION

When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana.

TEXT 56

**যাইବୁ ନଦୀ ଦେଖେ ତାହିଁ ମାନୟେ—‘କାଲିନ୍ଦୀ’ ।
ମହାପ୍ରେମାବେଶେ ନାଚେ ଅଭ୍ୟ ପଡ଼େ କାଳି’ ॥ ୫୬ ॥**

*yāhān nadī dekhe tāhān mānaye—'kālindi'
mahā-prema-āveśe nāce prabhu paḍe kāndi'*

SYNOMYS

yāhān—wherever; *nadī*—river; *dekhe*—sees; *tāhān*—there; *mānaye*—considers; *kālindi*—the River Yamunā; *mahā-prema-āveśe*—in great ecstatic love; *nāce*—dances; *prabhu*—Śrī Caitanya Mahāprabhu; *paḍe*—falls down; *kāndi'*—crying.

TRANSLATION

Similarly, whenever Śrī Caitanya Mahāprabhu saw a river, He immediately accepted it as the River Yamunā. Thus while in the forest He was filled with great ecstatic love, and He danced and fell down crying.

TEXT 57

**ପଥେ ଯାଇତେ ଭାଟ୍ଟାଚାର୍ଯ୍ୟ ଶାକ-ମୂଳ-ଫଳ ।
ଯାଇବୁ ଯେଇ ପାଯେନ ତାହିଁ ଲାଯେନ ସକଳ ॥ ୫୭ ॥**

*pathe yāite bhaṭṭācārya śāka-mūla-phala
yāhān yei pāyena tāhān layena sakala*

SYNONYMS

pathē yāite—while passing on the way; bhaṭṭācārya—Balabhadra Bhaṭṭācārya; śāka—spinach; mūla—roots; phala—fruits; yāhān—wherever; yei—whatever; pāyena—he gets; tāhān—there; layena—he takes; sakala—all.

TRANSLATION

Along the way, Balabhadra Bhaṭṭācārya collected all kinds of spinach, roots and fruit whenever possible.

TEXT 58

যে-গ্রামে রহেন প্রভু, তথায় ব্রাহ্মণ ।
পাঁচ-সাত জন আসি' করে নিমন্ত্রণ ॥ ৫৮ ॥

*ye-grāme rahena prabhu, tathāya brāhmaṇa
pāñca-sāta jana āsi' kare nimantraṇa*

SYNONYMS

ye-grāme—in whatever village; rahena—stays; prabhu—Śrī Caitanya Mahāprabhu; tathāya—there; brāhmaṇa—brāhmaṇas; pāñca-sāta jana—five or seven persons; āsi'—coming; kare—do; nimantraṇa—invitation.

TRANSLATION

Whenever Śrī Caitanya Mahāprabhu visited a village, a few brāhmaṇas—five or seven—would come and extend invitations to the Lord.

TEXT 59

কেহ অন্ন আনি' দেয় ভট্টাচার্য-স্থানে ।
কেহ দুধ, দধি, কেহ ঘৃত, খণ্ড আনে ॥ ৫৯ ॥

*keha anna āni' deya bhaṭṭācārya-sthāne
keha dugdha, dadhi, keha ghṛta, khaṇḍa āne*

SYNONYMS

keha—someone; anna—grains; āni'—bringing; deya—delivers; bhaṭṭācārya-sthāne—before Balabhadra Bhaṭṭācārya; keha—someone; dugdha—milk; dadhi—yogurt; keha—someone; ghṛta—ghee; khaṇḍa—sugar; āne—brings.

TRANSLATION

Some people would bring grains and deliver them to Balabhadra Bhaṭṭācārya. Others would bring milk and yogurt, and still others would bring ghee and sugar.

TEXT 60

যাই বিষ্ণু নাহি তাই ‘শুদ্রমহাজন’ ।
আসি’ সবে ভট্টাচার্যে করে নিমন্ত্রণ ॥ ৬০ ॥

*yāhān vipra nāhi tāhān ‘śūdra-mahājana’
āsi’ sabe bhaṭṭācārye kare nimantraṇa*

SYNOMYMS

yāhān—wherever; *vipra*—*brāhmaṇa*; *nāhi*—there is not; *tāhān*—there; *śūdra-mahā-jana*—devotees born in families other than *brāhmaṇa*; *āsi'*—coming; *sabe*—all of them; *bhaṭṭācārye*—to Balabhadra Bhaṭṭācārya; *kare nimantraṇa*—make invitation.

TRANSLATION

In some villages there were no *brāhmaṇas*; nonetheless, devotees born in non-*brāhmaṇa* families came and extended invitations to Balabhadra Bhaṭṭācārya.

PURPORT

Actually a *sannyāsi* or a *brāhmaṇa* will not accept an invitation extended by a person born in a lower family. However, there are many devotees who are raised to the platform of *brāhmaṇa* by their initiation. These people are called *śūdra-mahājana*. This indicates that one who is born in a non-*brāhmaṇa* family has accepted the *brāhmaṇa* status by initiation. Such devotees extended invitations to Balabhadra Bhaṭṭācārya. A *Māyāvādī sannyāsi* will accept an invitation only from a *brāhmaṇa* family, but a *Vaiṣṇava* does not accept an invitation from a *brāhmaṇa* if he does not belong to the *Vaiṣṇava* sect. However, a *Vaiṣṇava* will accept an invitation from a *brāhmaṇa* or *śūdra-mahājana* if that person is an initiated *Vaiṣṇava*. Śrī Caitanya Mahāprabhu Himself accepted invitations from *śūdra-mahājanas*, and this confirms the fact that anyone initiated by a *Vaiṣṇava* *mantra* can be accepted as a *brāhmaṇa*. One can accept an invitation from such a person.

TEXT 61

ভট্টাচার্য পাক করে বন্ধু-ব্যঞ্জন ।
বন্ধু-ব্যঞ্জনে প্রভুর আনন্দিত মন ॥ ৬১ ॥

*bhaṭṭācārya pāka kare vanya-vyañjana
vanya-vyañjane prabhura ānandita mana*

SYNOMYS

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; *pāka kare*—cooks; *vanya-vyañjana*—all varieties of forest vegetables; *vanya-vyañjane*—by such forest vegetables; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānandita mana*—the mind is very happy.

TRANSLATION

Balabhadra Bhaṭṭācārya used to cook all kinds of vegetables gathered from the forest, and Śrī Caitanya Mahāprabhu was very pleased to accept these preparations.

TEXTS 62-63

ଦୁଇ-ଚାରି ଦିନେର ଅନ୍ନ ରାଖେନ ସଂହତି ।
ଯାହା ଶୁଣ୍ଯ ବନ, ଲୋକେର ନାହିକ ବସତି ॥ ୬୨ ॥
ତାହା ମେହି ଅନ୍ନ ଭଟ୍ଟାଚାର୍ଯ୍ୟ କରେ ପାକ ।
ଫଳ-ଗୁଲେ ବ୍ୟଞ୍ଜନ କରେ, ବନ୍ଧ ନାନା ଶାକ ॥ ୬୩ ॥

*dui-cāri dinera anna rākhena sarīhati
yāhān śūnya vana, lokera nāhika vasati*

*tāhān sei anna bhaṭṭācārya kare pāka
phala-mūle vyāñjana kare, vanya nānā śāka*

SYNOMYS

dui-cāri—two to four; *dinera*—of days; *anna*—food grains; *rākhena*—keeps; *sarīhati*—in stock; *yāhān*—wherever; *śūnya vana*—the solitary forest; *lokera*—of people; *nāhika*—there is not; *vasati*—habitation; *tāhān*—there; *sei*—those; *anna*—food grains; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *kare pāka*—cooks; *phala-mūle*—with roots and fruits; *vyāñjana kare*—he prepares vegetables; *vanya*—from the forest; *nānā śāka*—many kinds of spinach.

TRANSLATION

Balabhadra Bhaṭṭācārya used to keep a stock of food grains that would last from two to four days. Where there were no people, he would cook the grains and prepare vegetables, spinach, roots and fruits collected from the forest.

TEXT 64

পরম সন্তোষ প্রভুর বন্যা-ভোজনে ।
মহাসুখ পান, যে দিন রহেন নির্জনে ॥ ৬৪ ॥

*parama santoṣa prabhura vanya-bhojane
mahā-sukha pāna, ye dina rahena nirjane*

SYNOMYS

parama—very much; *santoṣa*—satisfaction; *prabhura*—of the Lord; *vanya-bhojane*—in eating vegetables collected from the forest; *mahā-sukha pāna*—gets great happiness; *ye dina*—on which day; *rahena*—stays; *nirjane*—in a solitary place.

TRANSLATION

The Lord was always very happy to eat these forest vegetables, and He was even happier when He had an opportunity to stay in a solitary place.

TEXT 65

ভট্টাচার্য সেবা করে, স্নেহে ঘৈছে ‘দাস’ ।
তাঁর বিপ্র বহে জলপাত্র-বহির্বাস ॥ ৬৫ ॥

*bhaṭṭācārya sevā kare, snehe yaiche 'dāsa'
tāṅra vipra vahe jala-pātra-bahirvāsa*

SYNOMYS

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; *sevā kare*—renders service; *snehe*—in great affection; *yaiche*—exactly like; *dāsa*—a servant; *tāṅra vipra*—his brāhmaṇa assistant; *vahe*—carries; *jala-pātra*—the waterpot; *bahirvāsa*—and garments.

TRANSLATION

Balabhadra Bhaṭṭācārya was so affectionate to the Lord that he was rendering service just like a menial servant. His assistant brāhmaṇa carried the waterpot and garments.

TEXT 66

নির্বারেতে উঞ্ছেদকে স্নান তিনবার ।
দুইসঙ্গ্যা অগ্নিতাপ কাষ্ঠের অপার ॥ ৬৬ ॥

*nirjharete uṣṇodake snāna tina-bāra
dui-sandhyā agni-tāpa kāṣṭhera apāra*

SYNONYMS

nirjharete—in the waterfalls; *uṣṇa-udake*—in warm water; *snāna*—bath; *tina-bāra*—thrice; *dui-sandhyā*—morning and evening; *agni-tāpa*—heating by a fire; *kāṣṭhera*—of wood; *apāra*—without limit.

TRANSLATION

The Lord used to bathe three times a day in the warm water of the waterfalls. He also used to heat Himself morning and evening with a fire made of the limitless wood.

TEXT 67

ନିରନ୍ତର ପ୍ରେମାବେଶେ ନିର୍ଜନେ ଗମନ ।
ସୁଖ ଅନୁଭବି' ପ୍ରଭୁ କହେନ ବଚନ ॥ ୬୭ ॥

*nirantara premāvēśe nirjane gamana
sukha anubhavi' prabhu kahena vacana*

SYNONYMS

nirantara—always; *prema-āvēśe*—in ecstatic love; *nirjane*—in a solitary place; *gamana*—going; *sukha anubhavi'*—feeling happiness; *prabhu*—Śrī Caitanya Mahāprabhu; *kahena*—says; *vacana*—statement.

TRANSLATION

While traveling in this secluded forest and feeling very happy, Śrī Caitanya Mahāprabhu made the following statement.

TEXT 68

ଶୁଣ, ଭାଟ୍ଟାଚାର୍ୟ,—“ଆମି ଗେଲାଓ ବହୁ-ଦେଶ ।
ବନପଥେ ଦୁଃଖେର କାହାନୀ ନାହିଁ ପାଇ ଲେଶ ॥ ୬୮ ॥

*śuna, bhaṭṭācārya,— “āmi gelāṇā bahu-deśa
vana-pathe duḥkhera kāhānī nāhi pāi leśa*

SYNONYMS

śuna—please hear; *bhaṭṭācārya*—My dear Bhaṭṭācārya; *āmi*—I; *gelāṇā*—traveled; *bahu-deśa*—many countries; *vana-pathe*—through the forest path;

duḥkhera—of unhappiness; *kāhān*—anywhere; *nāhi pāi*—I do not get; *leśa*—even a trace.

TRANSLATION

“My dear Bhaṭṭācārya, I have traveled very far through the forest, and I have not even slightly received any trouble.

TEXT 69

কৃষ্ণ—কৃপালু, আমায় বহুত কৃপা কৈলা ।
বনপথে আনি’ আমায় বড় সুখ দিলা ॥ ৬৯ ॥

kṛṣṇa—*kṛpālu*, *āmāya* *bahuta kṛpā kailā*
vana-pathe āni' *āmāya baḍa sukha dilā*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *kṛpālu*—very kind; *āmāya*—upon Me; *bahuta*—greatly; *kṛpā*—mercy; *kailā*—showed; *vana-pathe*—on the path in the forest; *āni'*—bring-ing; *āmāya*—unto Me; *baḍa*—very much; *sukha*—happiness; *dilā*—gave.

TRANSLATION

“Kṛṣṇa is very merciful, especially to Me. He has shown His mercy by bringing Me on this path through the forest. Thus He has given Me great pleasure.

TEXT 70

পূর্বে বৃন্দাবন যাইতে করিলাঙ বিচার ।
মাতা, গঙ্গা, ভক্তগণে দেখিব একবার ॥ ৭০ ॥

pūrve vṛndāvana yāite karilāṅa vicāra
mātā, gaṅgā, bhakta-gaṇe dekhiba eka-bāra

SYNONYMS

pūrve—formerly; *vṛndāvana*—to the holy place of Vṛndāvana; *yāite*—to go; *karilāṅa*—I did; *vicāra*—consideration; *mātā*—mother; *gaṅgā*—the Ganges; *bhakta-gaṇe*—and devotees; *dekhiba*—I shall see; *eka-bāra*—once.

TRANSLATION

“Before this, I decided to go to Vṛndāvana and on the way see My mother, the River Ganges and other devotees once again.

TEXT 71

ভক্তগণ-সঙ্গে অবশ্য করিব মিলন ।
ভক্তগণে সঙ্গে লঞ্চা যাব ‘বৃন্দাবন’ ॥ ৭১ ॥

*bhakta-gaṇa-saṅge avaśya kariba milana
bhakta-gaṇe saṅge lañā yāba ‘vṛndāvana’*

SYNOMYS

bhakta-gaṇa-saṅge—with all My devotees; *avaśya*—certainly; *kariba*—shall do; *milana*—meeting; *bhakta-gaṇe*—all the devotees; *saṅge*—along with Me; *lañā*—taking; *yāba*—I shall go; *vṛndāvana*—to Vṛndāvana-dhāma.

TRANSLATION

“I thought that once again I would see and meet all the devotees and take them with Me to Vṛndāvana.

TEXT 72

এত ভাবি' গৌড়দেশে করিলুঁ গমন ।
মাতা, গঙ্গা ভক্তে দেখি' সুখী হৈল মন ॥ ৭২ ॥

*eta bhāvi' gauḍa-deśe kariluṇ gamana
mātā, gaṅgā bhakte dekhi' sukhi haila mana*

SYNOMYS

eta bhāvi'—thinking like this; *gauḍa-deśe*—to Bengal; *kariluṇ gamana*—I went; *mātā*—My mother; *gaṅgā*—the Ganges; *bhakte*—devotees; *dekhi'*—seeing; *sukhi*—happy; *haila*—became; *mana*—My mind.

TRANSLATION

“Thus I went to Bengal, and I was very happy to see My mother, the River Ganges and the devotees.

TEXT 73

ভক্তগণে লঞ্চা তবে চলিলাঙ রংজে ।
লক্ষকোটি লোক তাহাঁ হৈল আমা-সঙ্গে ॥ ৭৩ ॥

*bhakta-gaṇe lañā tabe calilāṅa raṅge
lakṣa-koṭi loka tāhāṅ haila āmā-saṅge*

SYNONYMS

bhakta-gaṇe—all the devotees; *lañā*—taking; *tabe*—then; *calilāna rāṅge*—I started with great pleasure; *lakṣa-koti*—many thousands and millions; *loka*—people; *tāhān*—there; *haila*—became; *āmā-saṅge*—My companions.

TRANSLATION

“However, when I started for Vṛndāvana, many thousands and millions of people gathered and began to go with Me.

TEXT 74

**সনাতন-মুখে কৃষ্ণ আমা শিখাইলା ।
তাহা বিঘ্ন করি' বনপথে লঞ্চা আইଲା ॥ ৭৮ ॥**

*sanātana-mukhe kṛṣṇa āmā śikhāilā
tāhā vighna kari' vana-pathe lañā āilā*

SYNONYMS

sanātana-mukhe—from the mouth of Sanātana; *kṛṣṇa*—Lord Kṛṣṇa; *āmā*—unto Me; *śikhāilā*—gave instructions; *tāhā*—that; *vighna kari'*—making a hindrance; *vana-pathe*—on the path through the forest; *lañā*—taking; *āilā*—came.

TRANSLATION

“Thus I was going to Vṛndāvana with a big crowd, but through the mouth of Sanātana, Kṛṣṇa taught Me a lesson. Thus by making some impediment, He has brought Me on a path through the forest to Vṛndāvana.

TEXT 75

**কৃপার সমুদ্র, দীন-হীনে দয়াময় ।
কৃষ্ণকৃপা বিনা কোন ‘সুখ’ নাহি হয় ॥” ৭৫ ॥**

*kṛpāra samudra, dīna-hīne dayāmaya
kṛṣṇa-kṛpā vinā kona ‘sukha’ nāhi haya”*

SYNONYMS

kṛpāra samudra—ocean of mercy; *dīna-hīne*—unto the poor and fallen; *dayā-maya*—very merciful; *kṛṣṇa-kṛpā*—the mercy of Kṛṣṇa; *vinā*—without; *kona*—any; *sukha*—happiness; *nāhi haya*—there is not.

TRANSLATION

“Kṛṣṇa is an ocean of mercy. He is especially merciful to the poor and fallen. Without His mercy, there is no possibility of happiness.”

TEXT 76

**ভট্টাচার্যে আলিঙ্গিয়া তাঁহারে কহিল ।
‘তোমার প্রসাদে আমি এত সুখ পাইল’ ॥ ৭৬ ॥**

*bhaṭṭācārye āliṅgiyā tāñhāre kahila
'tomāra prasāde āmi eta sukha pāila'*

SYNOMYMS

bhaṭṭācārye—Balabhadra *Bhaṭṭācārya*; *āliṅgiyā*—embracing; *tāñhāre*—unto him; *kahila*—said; *tomāra prasāde*—by your kindness; *āmi*—I; *eta*—so much; *sukha*—happiness; *pāila*—got.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Balabhadra Bhaṭṭācārya and told him, “It is only by your kindness that I am now so happy.”

TEXT 77

**তেঁহো কহেন,—“তুমি ‘কৃষ্ণ’, তুমি ‘দয়াময়’ ।
অধম জীব মুণ্ডি, মোরে হইলা সদয় ॥ ৭৭ ॥**

*teñho kahena,—“tumi 'kṛṣṇa', tumi 'dayāmaya'
adhama jīva muñi, more ha-ilā sadaya*

SYNOMYMS

teñho kahena—Bhaṭṭācārya said; *tumi kṛṣṇa*—You are Kṛṣṇa Himself; *tumi*—You; *dayā-maya*—merciful; *adhama*—the lowest of the low; *jīva*—living entity; *muñi*—I; *more*—unto me; *ha-ilā*—You have been; *sa-daya*—favorable.

TRANSLATION

Balabhadra Bhaṭṭācārya replied, “My dear Lord, You are Kṛṣṇa Himself, and therefore You are merciful. I am a fallen living entity, but You have bestowed a great favor upon me.”

TEXT 78

মুণ্ড ছার, মোরে তুমি সঙ্গে লঞ্চা আইলা।
কৃপা করি' মোর হাতে 'প্রভু' ভিক্ষা কৈলা॥ ৭৮ ॥

*muñi chāra, more tumi saṅge lañā āilā
kṛpā kari' mora hāte 'prabhu' bhikṣā kailā*

SYNONYMS

muñi—I; *chāra*—most fallen; *more*—me; *tumi*—You; *saṅge*—with; *lañā*—taking; *āilā*—have come; *kṛpā kari'*—showing great mercy; *mora hāte*—from my hand; *prabhu*—my Lord; *bhikṣā kailā*—You accepted food.

TRANSLATION

"Sir, I am most fallen, yet You have brought me with You. Showing great mercy, You have accepted food prepared by me."

TEXT 79

অধম-কাকেরে কৈলা গরুড়-সমান।
'স্বতন্ত্র ঈশ্বর' তুমি—স্বয়ং ভগবান्॥ ৭৯ ॥

*adhama-kākere kailā garuḍa-samāna
'svatantra iśvara' tumi—svayam bhagavān"*

SYNONYMS

adhama-kākere—the most condemned crow; *kailā*—You have made; *garuḍa-samāna*—like Garuḍa; *svatantra*—independent; *iśvara*—Supreme Personality of Godhead; *tumi*—You; *svayam bhagavān*—the original Personality of Godhead.

TRANSLATION

"You have made me Your carrier Garuḍa, although I am no better than a condemned crow. Thus You are the independent Personality of Godhead, the original Lord."

TEXT 80

মূকং করোতি বাচালং পঙ্কুং লজ্যঘতে গিরিশং।
যৎকৃপা তমহং বন্দে পরমানন্দ-মাধবম্॥ ৮০ ॥

*mūkarī karoti vācālam
paṅgurī laṅghayate girim
yat-kṛpā tam ahaṁ vande
paramānanda-mādhavam*

SYNONYMS

mūkam—a person who cannot speak; *karoti*—makes; *vācālam*—an eloquent speaker; *paṅgum*—a person who cannot even walk; *laṅghayate*—causes to cross over; *girim*—the mountain; *yat-kṛpā*—whose mercy; *tam*—unto Him; *ahaṁ*—I; *vande*—offer obeisances; *parama-ānanda*—the transcendently blissful; *mādhavam*—Supreme Personality of Godhead.

TRANSLATION

“The Supreme Personality of Godhead has the form of sac-cid-ānanda-vigraha, transcendental bliss, knowledge and eternity. I offer my respectful obeisances unto He who turns the dumb into eloquent speakers and enables the lame to cross mountains. Such is the mercy of the Lord.”

PURPORT

This is a quotation from the *Bhāvārtha-dīpikā* commentary on *Śrimad-Bhāgavatam* (1.1.1).

TEXT 81

**এইমত বলভদ্র করেন শুবন।
প্রেমসেবা করি' তৃষ্ণ কৈল প্রভুর মন ॥ ৮১ ॥**

*ei-mata balabhadra karena stavana
prema-sevā kari' tuṣṭa kaila prabhura mana*

SYNONYMS

ei-mata—in this way; *balabhadra*—Balabhadra Bhaṭṭācārya; *karena*—offers; *stavana*—prayers; *prema-sevā* *kari'*—rendering service in love; *tuṣṭa*—pacified; *kaila*—made; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind.

TRANSLATION

In this way Balabhadra Bhaṭṭācārya offered his prayers to the Lord. By rendering service unto Him in ecstatic love, He pacified the Lord's mind.

TEXT 82

ଏହେମତ ନାନା-ସୁଖେ ପ୍ରଭୁ ଆଇଲା ‘କାଶୀ’ ।
ମଧ୍ୟାହ୍ନ-ସ୍ନାନ କୈଳ ମଣିକର୍ଣ୍ଣିକାମ୍ଭ ଆସି’ ॥ ୮୨ ॥

*ei-mata nânâ-sukhe prabhu āilâ 'kâśî'
madhyâhna-snâna kaila mañikarñikâya âsi'*

SYNONYMS

ei-mata—in this way; *nânâ-sukhe*—in great happiness; *prabhu*—Śrī Caitanya Mahāprabhu; *āilâ*—came; *kâśî*—to the holy place named Kâśî; *madhyâhna-snâna*—afternoon bath; *kaila*—took; *mañikarñikâya*—to the bathing place known as Mañikarñikâ; *âsi'*—coming.

TRANSLATION

Finally the Lord with great happiness arrived at the holy place called Kâśî. There He took His bath in the bathing ghat known as Mañikarñikâ.

PURPORT

Kâśî is another name for Vârânasî (Benares). It has been a place of pilgrimage since time immemorial. Two rivers named Asîh and Varuṇâ merge there. Mañikarñikâ is famous because, according to the opinion of great personalities, a bejeweled earring fell there from the ear of Lord Viṣṇu. According to some, it fell from the ear of Lord Śiva. The word *mañi* means “jewel,” and *karñika* means “from the ear.” According to some, Lord Viśvanâtha is the great physician who cures the disease of material existence by delivering a person through the ear, which receives the vibration of the holy name of Lord Râma. Because of this, this holy place is called Mañi-karñikâ. It is said that there is no better place than where the River Ganges flows, and the bathing ghat known as Mañikarñikâ is especially sanctified because it is very dear to Lord Viśvanâtha. In the Kâśî-khaṇḍa it is said: *sarîsâri-cintâmañir atra yasmât târakâm sajjana-karñikâyâm. śivo 'bhidhatte saha-sânta-kâle tad gîyate 'sau mañi-karñiketi. mukti-lakṣmî mahâ-piṭha-manis tac-caraṇâbjayoh. karñikeyarñataḥ prâhur yâñ janâ mañi-karñikâm.* According to the Kâśî-khaṇḍa, if one gives up his body at Mañikarñikâ, he is liberated simply by remembering Lord Śiva’s name.

TEXT 83

ସେইକାଳେ ଡପନମିଶ୍ର କରେ ଗନ୍ଧାସ୍ନାନ ।
ପ୍ରଭୁ ଦେଖି’ ହେଲ ତାର କିଛୁ ବିଶ୍ୱାସ ଆନ ॥ ୮୩ ॥

*sei-kāle tapana-miśra kare gaṅgā-snāna
prabhu dekhi' haila tānra kichu vismaya jñāna*

SYNONYMS

sei-kāle—at that time; *tapana-miśra*—a brāhmaṇa named Tapana Miśra; *kare gaṅgā-snāna*—was taking his bath in the Ganges; *prabhu dekhi'*—seeing the Lord; *haila*—there was; *tānra*—his; *kichu*—some; *vismaya jñāna*—astonishment.

TRANSLATION

At that time, Tapana Miśra was taking his bath in the Ganges, and he was astonished to see the Lord there.

TEXT 84

**‘পূর্বে শুনিয়াছি প্রভু কর্যাচেন সন্ধ্যাস’।
নিষ্ঠয় করিয়া হৈল হৃদয়ে উল্লাস ॥ ৮৪ ॥**

*'pūrve śuniyāchi prabhu karyāchena sannyāsa'
niścaya kariyā haila hṛdaye ullāsa*

SYNONYMS

pūrve—formerly; *śuniyāchi*—I have heard; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *karyāchena sannyāsa*—has accepted the renounced order of life; *niścaya kariyā*—ascertaining that; *haila*—there was; *hṛdaye*—within the heart; *ullāsa*—great jubilation.

TRANSLATION

Tapana Miśra then began to think, “I have heard that Śrī Caitanya Mahāprabhu has accepted the renounced order.” Thinking this, Tapana Miśra became very jubilant within his heart.

TEXT 85

**প্রভুর চরণ ধরি করেন রোদন।
প্রভু তারে উঠাএগ কৈল আলিঙ্গন ॥ ৮৫ ॥**

*prabhura caraṇa dhari' karena rodana
prabhu tāre uṭhāñā kaila āliṅgana*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *caraṇa*—lotus feet; *dhari'*—touching; *karena*—does; *rodana*—crying; *prabhu*—Śrī Caitanya Mahāprabhu; *tāre*—him; *uṭhāñā*—raising; *kaila*—did; *āliṅgana*—embracing.

TRANSLATION

He then clasped the lotus feet of Śrī Caitanya Mahāprabhu and began to cry. The Lord raised him up and embraced him.

TEXT 86

ପ୍ରଭୁ ଲାଙ୍ଗା ଗେଲା ବିଶେଷର-ଦରଶନେ ।
ତବେ ଆସି' ଦେଖେ ବିନ୍ଦୁମାଧ୍ୱା-ଚରଣେ ॥ ୮୬ ॥

*prabhu lañā gelā viśveśvara-daraśane
tabe āsi' dekhe bindu-mādhava-caraṇe*

SYNONYMS

prabhu lañā—taking the Lord; *gelā*—he went; *viśveśvara-daraśane*—to visit the temple of Viśveśvara; *tabe*—thereafter; *āsi'*—coming; *dekhe*—see; *bindu-mādhava-caraṇe*—the lotus feet of Bindu Mādhava.

TRANSLATION

Tapana Miśra then took Śrī Caitanya Mahāprabhu to visit the temple of Viśveśvara. Coming from there, they saw the lotus feet of Lord Bindu Mādhava.

PURPORT

This Bindu Mādhava is the oldest Viṣṇu temple in Vārāṇasī. Presently this temple is known as Veṇī Mādhava, and it is situated on the banks of the Ganges. Formerly five rivers converged there, and they were named Dhūtapāpā, Kiraṇā, Sarasvatī, Gaṅgā and Yamunā. Now only the River Ganges is visible. The old temple of Bindu Mādhava, which was visited by Śrī Caitanya Mahāprabhu, was later dismantled by Aurangzeb, the great Hindu-hating emperor of the Mogul dynasty. In the place of this temple, he constructed a big *majida*, or mosque. Later, another temple was constructed by the side of the mosque, and this temple is still existing. In the temple of Bindu Mādhava there are Deities of four-handed Nārāyaṇa and the goddess Lakṣmī. In front of these Deities is a column of Śrī Garuḍa, and along the side are deities of Lord Rāma, Sītā, Lakṣmaṇa and Śrī Hanumānji.

In the province of Mahārāṣṭra is a state known as Sātārā. During the time of Bhaktisiddhānta Sarasvatī Ṭhākura, the native prince belonged to the Vaiṣṇava cult. Being a *brāhmaṇa*, he took charge of worshiping the Deity. He was known as Śrīmanta Bālāsāheba Pantha Mahārāja. The state still bears the expenditure for temple maintenance. The first king in this dynasty to take charge of worship in the temple, two hundred years ago, was Mahārāja Jagatjīvana Rāo Sāheba.

TEXT 87

ଘରେ ଲାଗ୍ନୀ ଆଇଲା ପ୍ରଭୁକେ ଆନନ୍ଦିତ ହଣ୍ଡା ।
ସେବା କରି' ନୃତ୍ୟ କରେ ବନ୍ଦ ଉଡ଼ାଏଗ୍ନୀ ॥ ୮୭ ॥

*ghare lañā āilā prabhuke ānandita hañā
sevā kari' nr̥tya kare vastra uḍāñā*

SYNONYMS

ghare lañā—taking to his home; *āilā*—came; *prabhuke*—Śrī Caitanya Mahāprabhu; *ānandita hañā*—in great happiness; *sevā kari'*—rendering service; *nr̥tya kare*—began to dance; *vastra uḍāñā*—waving his cloth.

TRANSLATION

With great pleasure Tapana Miśra brought Śrī Caitanya Mahāprabhu to his home and rendered service unto Him. Indeed, he began to dance, waving his cloth.

TEXT 88

ପ୍ରଭୁର ଚରଣୋଦକ ସବଂଶେ କୈଳ ପାନ ।
ଭାତ୍ୟାଚର୍ଯ୍ୟେର ପୁଜା କୈଳ କରିଯା ସମ୍ମାନ ॥ ୮୮ ॥

*prabhura caranodaka savariśe kaila pāna
bhaṭṭācāryera pūjā kaila kariyā sammāna*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *carana-udaka*—the water used to wash the lotus feet; *sa-varṇīśe*—with his whole family; *kaila pāna*—drank; *bhaṭṭācāryera*—of Bhaṭṭācārya; *pūjā*—worship; *kaila*—performed; *kariyā*—showing; *sammāna*—respect.

TRANSLATION

He washed the lotus feet of Śrī Caitanya Mahāprabhu, and afterwards he and his whole family drank the wash water. He also worshiped Balabhadra Bhaṭṭācārya and showed him respect.

TEXT 89

ପ୍ରଭୁରେ ନିମନ୍ତ୍ରଣ କରି' ଘରେ ଭିକ୍ଷା ଦିଲ ।
ବଲଭଦ୍ର-ଭାଟ୍ଟାଚାର୍ଯେ ପାକ କରାଇଲ ॥ ୮୯ ॥

*prabhure nimantraṇa kari' ghare bhikṣā dila
balabhadra-bhaṭṭācārye pāka karāila*

SYNONYMS

prabhure nimantraṇa kari'—inviting the Lord; *ghare*—at home; *bhikṣā dila*—gave lunch; *balabhadra-bhaṭṭācārye*—Balabhadra Bhaṭṭācārya; *pāka karāila*—he had cook.

TRANSLATION

Tapana Miśra invited Śrī Caitanya Mahāprabhu to take lunch at his home, and he had Balabhadra Bhaṭṭācārya cook.

PURPORT

While at Vārāṇasī (Benares), Śrī Caitanya Mahāprabhu stayed at the house of Tapana Miśra. Near Tapana Miśra's house was a bathing ghat known as Pañcanadī-ghāṭa. Śrī Caitanya Mahāprabhu used to take His bath daily at this ghat, and He used to see the temple of Bindu Mādhava. Then He took His lunch at Tapana Miśra's house. Near the Bindu Mādhava temple is a big banyan tree, and it is said that after eating, Śrī Caitanya Mahāprabhu used to rest beneath the tree. That banyan tree is still known today as Caitanya-vāṭa. Gradually, due to changes in language, the name became Yatana-vāṭa. The local people still call that place Yatana-vāṭa.

Presently, beside a lane there is a tomb of Vallabhācārya, but there is no sign that Caitanya Mahāprabhu ever lived there. Vallabhācārya was also known as Mahāprabhu among his disciples. Śrī Caitanya Mahāprabhu probably lived at Yatana-vāṭa, but there is no sign of Candraśekhara's or Tapana Miśra's house, nor is there sign of the Māyāvādī *sannyāsi* Prakāśānanda Sarasvatī, with whom Śrī Caitanya Mahāprabhu discussed *Vedānta-sūtra*. A little distance from Yatana-vāṭa is a temple of Gaura-Nityānanda established by Śāśibhūṣaṇa Niyogi Mahāśaya of Calcutta. This temple is now managed by the mother-in-law of Śāśibhūṣaṇa and his brother-in-law Nārāyaṇa-candra Ghosh.

TEXT 90

ଭିକ୍ଷା କରି' ମହାପ୍ରଭୁ କରିଲା ଶୟନ ।
ମିଶ୍ରପୂଜ୍ଞ ରଖୁ କରେ ପାଦ-ସମ୍ବାହନ ॥ ୯୦ ॥

*bhikṣā kari' mahāprabhu karilā śayana
miśra-putra raghu kare pāda-samvāhana*

SYNONYMS

bhikṣā kari'—after finishing His lunch; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karilā śayana*—took rest; *miśra-putra*—the son of Tapana Miśra; *raghu*—Raghu; *kare*—does; *pāda-samvāhana*—massaging the legs.

TRANSLATION

When Śrī Caitanya Mahāprabhu took His rest after lunch, the son of Tapana Miśra, named Raghu, used to massage His legs.

TEXT 91

ପ୍ରଭୁର 'ଶେଷାନ୍ତ' ଅଣ୍ଟି ସବଂଶେ ଖାଇଲ ।
‘ପ୍ରଭୁ ଆଇଲା’ ଶୁଣି ଚନ୍ଦ୍ରଶେଖର ଆଇଲ ॥ ୯୧ ॥

*prabhura 'šeṣānna' miśra savarṁśe khāila
'prabhu āīlā' śuni' candraśekhara āila*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *šeṣānna*—remnants of food; *miśra*—Tapana Miśra; *sa-varṁśe*—along with his family; *khāila*—ate; *prabhu āīlā*—the Lord has arrived; *śuni'*—hearing; *candraśekhara āila*—Candraśekhara came.

TRANSLATION

The remnants of food left by Śrī Caitanya Mahāprabhu were taken by the whole family of Tapana Miśra. When news spread that the Lord had come, Candraśekhara also came to see Him.

TEXT 92

ମିଶ୍ରେର ସଖା ତେଣୋ ପ୍ରଭୁର ପୂର୍ବ ଦାସ ।
ବୈତ୍ତଜାତି, ଲିଖନବୃତ୍ତି, ବାରାଣ୍ସୀ-ବାସ ॥ ୯୨ ॥

*miśrera sakhā terēho prabhura pūrva dāsa
vaidya-jāti, likhana-vṛtti, vārāṇasī-vāsa*

SYNONYMS

miśrera sakhā—friend of Tapana Miśra; *terēho*—he; *prabhura*—of Śrī Caitanya Mahāprabhu; *pūrva dāsa*—former servant; *vaidya-jāti*—by caste a physician; *likhana-vṛtti*—by profession a clerk; *vārāṇasī-vāsa*—resident of Vārāṇasī.

TRANSLATION

Candraśekhara happened to be a friend of Tapana Miśra's, and he was long known to Śrī Caitanya Mahāprabhu as His servant. He was a physician by caste, and by profession he was a clerk. At the time he was living in Vārāṇasī.

TEXT 93

ଆସି' ପ୍ରଭୁ-ପଦେ ପଡ଼ି' କରେନ ରୋଦନ ।
ପ୍ରଭୁ ଉଠି' ତାରେ କୃପାୟ କୈଲ ଆଲିଙ୍ଗନ ॥ ୯୩ ॥

*āsi' prabhu-pade paḍi' karena rodana
prabhu uṭhi' tāre kṛpāya kaila āliṅgana*

SYNONYMS

āsi'—coming; *prabhu-pade*—at the lotus feet of Śrī Caitanya Mahāprabhu; *paḍi'*—falling down; *karena*—does; *rodana*—crying; *prabhu*—Śrī Caitanya Mahāprabhu; *uṭhi'*—standing; *tāre*—unto him; *kṛpāya*—out of mercy; *kaila*—did; *āliṅgana*—embracing.

TRANSLATION

When Candraśekhara came there, he fell down before the lotus feet of Śrī Caitanya Mahāprabhu and began to cry. The Lord, standing up, embraced him out of His causeless mercy.

TEXT 94

ଚନ୍ଦ୍ରଶେଖର କହେ,—“ପ୍ରଭୁ, ବଡ଼ କୃପା କୈଲା ।
ଆପନେ ଆସିଯା ଭୂତ୍ୟ ଦରଶନ ଦିଲା ॥ ୧୪ ॥

*candraśekhara kahe,—“prabhu, baḍa kṛpā kailā
āpane āsiyā bhṛtye daraśana dilā*

SYNONYMS

candraśekhara kahe—Candraśekhara said; *prabhu*—my dear Lord; *baḍa kṛpā kailā*—You have shown Your causeless mercy; *āpane*—personally; *āsiyā*—coming; *bhṛtye*—unto Your servant; *daraśana dilā*—gave Your audience.

TRANSLATION

Candraśekhara said, "My dear Lord, You bestowed Your causeless mercy upon me because I am Your old servant. Indeed, You have come here personally to give me Your audience.

TEXT 95

ଆପନ-ପ୍ରାରଙ୍ଗେ ବସି' ବାରାଣସୀ-ହାନେ ।
 'ମାଯା', 'ବ୍ରଜ' ଶବ୍ଦ ବିନା ନାହି ଶୁଣି କାଣେ ॥ ୧୫ ॥

āpana-prārabdhe vasi' vārāṇasī-sthāne
 'māyā', 'brahma' śabda vinā nāhi śuni kāṇe

SYNONYMS

āpana-prārabdhe—because of my past deeds; vasi'—staying; varāṇasī-sthāne—in the place known as Vārāṇasī; māyā—māyā; brahma—and brahma; śabda—the words; vinā—except; nāhi śuni—I do not hear; kāṇe—in the ear.

TRANSLATION

"Due to my past deeds, I am residing at Vārāṇasī, but here I do not hear anything but the words māyā and Brahman."

PURPORT

The word *prārabdhe* (past deeds) is important in this verse. Since Candraśekhara was a devotee, he was always eager to hear about Kṛṣṇa and His transcendental pastimes. Most of the inhabitants of Benares were and are impersonalists, worshipers of Lord Śiva and followers of the *pañcopāsanā* method. The impersonalists imagine some form of the impersonal Brahman, and to facilitate meditation they concentrate upon the forms of Viṣṇu, Śiva, Gaṇeśa, Surya and goddess Durgā. Actually these *pañcopāsakas* are not devotees of anyone. As it is said, to be a servant of everyone is to be the servant of no one. Vārāṇasī, or Kāśī, is the chief holy place of pilgrimage for impersonalists, and it is not at all suitable for devotees. A Vaiṣṇava likes to live in a *viṣṇu-tīrtha*, a place where Lord Viṣṇu's temples are present. In Vārāṇasī there are many hundreds and thousands of Lord Śiva's temples, or *pañcopāsaka* temples. Consequently Candraśekhara expressed great unhappiness as he informed Lord Caitanya that he was obliged to live at Benares due to his past misdeeds. In *Bhakti-rasāmṛta-sindhu* it is also said, *durjāty-ārambhakaṁ pāpam yat syāt prārabdham eva tat*. "According to one's past misdeeds, one takes birth on a lower platform." In the *Brahma-saṁhitā* (5.54) it is said: *karmāṇi nirdahati kintu ca bhakti-bhājām*. There is no *karma* attached to the past deeds or misdeeds of one in devotional service. A devotee is not subjected to *karma-phala*, the effect of fruitive activity. *Karma-phala* is applicable to *karmīs*, not *bhaktas*.

There are three kinds of devotees: those who are eternally on the transcendental platform (*nitya-siddha*), those elevated to the transcendental platform by the execution of devotional service (*sādhana-siddha*), and those who are neophytes

advancing toward the perfectional platform (*sādhaka*). The *sādhakas* are gradually becoming free from fruitive reaction. *Bhakti-rasāmṛta-sindhu* (1.1.17) describes the symptoms of *bhakti-yoga* thus:

*kleśa-ghnī śubhadā mokṣa-
laghutākṛt sudurlabhā
sāndrānanda-viśeṣātmā
śrī-kṛṣṇākarṣinī ca sā*

Devotional service is *kleśa-ghnī* even for beginners. This means that it reduces or nullifies all kinds of suffering. The word *śubhadā* indicates that devotional service bestows all good fortune, and the words *kṛṣṇa-ākarṣinī* indicate that devotional service gradually attracts Kṛṣṇa toward the devotee. Consequently a devotee is not subject to any sinful reaction. In *Bhagavad-gītā* (18.66) Kṛṣṇa says:

*sarva-dharmāṇ parityajya
māṁ ekaṁ śaraṇāṁ vraja
aham tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucāḥ*

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

Thus a fully surrendered, sincere devotee immediately receives relief from all kinds of sinful reaction. There are three stages of fructification for sinful activity. At one stage, one commits the sinful act. Before that, the seed of this act exists, and before that there is ignorance whereby one commits the sin. Suffering is involved in all three stages. However, Kṛṣṇa is merciful to His devotee, and consequently He immediately nullifies all three stages—the sin, the seed of sin and the ignorance that leads one to sin. *Padma Purāṇa* confirms this:

*aprārabdha-phalaṁ pāparāṁ
kūṭam bījāṁ phalonmukham
krameṇaiva praliyeta
viṣṇu-bhakti-ratātmanām*

For a further explanation of this, *The Nectar of Devotion* should be consulted.

TEXT 96

**যড় দৰ্শন-ব্যাখ্যা বিনা কথা নাহি এখা ।
মিশ্র কৃপা করি' মোৱে শুনান কৃষকথা ॥ ১৬ ॥**

ṣaṭ-darśana-vyākhyā vinā kathā nāhi ethā
miśra kṛpā kari' more śunāna kṛṣṇa-kathā

SYNONYMS

ṣaṭ-darśana—of six kinds of philosophical theses; vyākhyā—explanation; vinā—except; kathā—talk; nāhi—not; ethā—here; miśra—Tapana Miśra; kṛpā kari'—being very merciful; more—unto me; śunāna—explains; kṛṣṇa-kathā—topics of Lord Śrī Kṛṣṇa.

TRANSLATION

Candraśekhara continued, “There is no talk at Vārāṇasī other than discussions on the six philosophical theses. Nonetheless, Tapana Miśra has been very kind to me, for he speaks about topics relating to Lord Kṛṣṇa.

PURPORT

The six philosophical treatises are: (1) vaiśeṣika, propounded by Kaṇāda Ṛṣi, (2) nyāya, propounded by Gautama Ṛṣi, (3) yoga or mysticism, propounded by Patañjali Ṛṣi, (4) the philosophy of sāṅkhya, propounded by Kapila Ṛṣi, (5) the philosophy of karma-mimāṃsā, propounded by Jaimini Ṛṣi, and (6) the philosophy of brahma-mimāṃsā, or Vedānta, the ultimate conclusion of the Absolute Truth (*jāmādy asya yataḥ*), propounded by Vedavyāsa. Actually Vedānta philosophy is meant for the devotees because in *Bhagavad-gītā* Lord Kṛṣṇa says, *vedānta-kṛd veda-vid eva cāham*: “I am the compiler of Vedānta, and I am the knower of the Vedas.” (Bg. 15.15) Vyāsadeva is an incarnation of Kṛṣṇa, and consequently Kṛṣṇa is the compiler of Vedānta philosophy. Therefore Kṛṣṇa clearly knows the purport of Vedānta philosophy. As stated in *Bhagavad-gītā*, whoever hears Vedānta philosophy from Kṛṣṇa is actually aware of the real meaning of Vedānta. The Māyāvādīs who have called themselves Vedāntists do not at all understand the purport of Vedānta philosophy. Not being properly educated, people in general think that Vedānta means the Śaṅkarite interpretation.

TEXT 97

ନିରାନ୍ତର ଦୁଃଖ ଚିନ୍ତି ତୋମାର ଚରଣ ।
‘ସର୍ଵଜ ଈଶର’ ତୁମି ଦିଲା ଦରଶନ ॥ ୧୭ ॥

*nirantara duḥkha cinti tomāra caraṇa
'sarvajña iśvara' tumi dilā daraśana*

SYNONYMS

nirantara—incessantly; *duṇhe*—we two; *cinti*—think of; *tomāra caraṇa*—Your lotus feet; *sarva-jñā*—omniscient; *iśvara*—Supreme Personality of Godhead; *tumi*—You; *dilā daraśana*—gave Your audience.

TRANSLATION

“My dear Lord, we two think of Your lotus feet incessantly. Although You are the omniscient Supreme Personality of Godhead, You have granted us Your audience.

TEXT 98

শুনি,—‘মহাপ্রভু’ যাবেন শ্রীবৃন্দাবনে ।
দিন কত রাহি’ তারা’ ভৃত্য দ্বাইজনে ॥” ৯৮ ॥

śuni,—‘mahāprabhu’ yābena śrī-vṛndāvane
dina kata rahi’ tāra’ bhṛtya dui-jane”

SYNONYMS

śuni—I hear; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *yābena*—will go; *śrī-vṛndāvane*—to Vṛndāvana; *dina kata*—for some days; *rahi'*—staying; *tāra'*—please deliver; *bhṛtya*—servants; *dui-jane*—two persons.

TRANSLATION

“My Lord, I have heard that You are going to Vṛndāvana. After You stay here at Vārāṇasī for some days, please deliver us, for we are Your two servants.”

TEXT 99

মিশ্র কহে,—‘প্রভু, যাবৎ কাশীতে রহিবা ।
মোর নিমন্ত্রণ বিনা অঙ্গ না মানিবা ॥’ ৯৯ ॥

miśra kahe,—‘prabhu, yāvat kāśite rahibā
mora nimantraṇa vinā anya nā mānibā’

SYNONYMS

miśra kahe—Tapana Miśra said; *prabhu*—my Lord; *yāvat*—as long as; *kāśite rahibā*—You will stay at Kāśī, Vārāṇasī; *mora nimantraṇa*—my invitation; *vinā*—besides; *anya*—others; *nā mānibā*—do not accept.

TRANSLATION

Tapana Miśra then said, “My dear Lord, as long as You stay at Vārāṇasī, please do not accept any invitation other than mine.”

TEXT 100

এইমত মহাপ্রভু দুই ভৃত্যের বশে ।
ইচ্ছা নাহি, তবু তথা রহিলা দিন-দশে ॥ ১০০ ॥

*ei-mata mahāprabhu dui bhṛtyera vaśe
icchā nāhi, tabu tathā rahiilā dina-daše*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dui*—two; *bhṛtyera*—by servants; *vaśe*—being obliged; *icchā nāhi*—there was no such desire; *tabu*—still; *tathā*—there; *rahiilā*—remained; *dina-daše*—for ten days.

TRANSLATION

Even though He had not made such a plan, Śrī Caitanya Mahāprabhu remained for ten days at Vārāṇasī, being obligated by the requests of His two servants.

TEXT 101

মহারাষ্ট্ৰীয় বিপ্র আইসে প্ৰভু দেখিবারে ।
প্ৰভুৰ রূপ-প্ৰেম দেখি’ হয় চমৎকারে ॥ ১০১ ॥

*mahārāṣṭriya vipra āise prabhu dekhibāre
prabhura rūpa-prema dekhi’ haya camatkāre*

SYNONYMS

mahārāṣṭriya—belonging to the Mahārāṣṭra state; *vipra*—one *brāhmaṇa*; *āise*—comes; *prabhu dekhibāre*—to see Lord Śrī Caitanya Mahāprabhu; *prabhura*—of Śrī Caitanya Mahāprabhu; *rūpa-prema*—beauty and ecstatic love; *dekhi’*—seeing; *haya camatkāre*—becomes astonished.

TRANSLATION

At Vārāṇasī there was a Mahārāṣṭriyan brāhmaṇa who used to come daily to see Śrī Caitanya Mahāprabhu. This brāhmaṇa was simply astonished to see the Lord’s personal beauty and ecstatic love for Kṛṣṇa.

TEXT 102

বিপ্র সব নিমন্ত্রণ, প্রভু নাহি মানে ।
প্রভু কহে,—‘আজি মোর হঞ্চাচে নিমন্ত্রণে’ ॥১০২॥

*vipra saba nimantraya, prabhu nāhi māne
prabhu kahe,—‘āji mora hañāche nimantrane’*

SYNONYMS

vipra—the *brāhmaṇas*; *saba*—all; *nimantraya*—invite; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nāhi māne*—does not accept; *prabhu kahe*—the Lord replies; *āji*—today; *mora*—My; *hañāche*—has been; *nimantrane*—invitation.

TRANSLATION

When the brāhmaṇas of Vārāṇasī would invite Śrī Caitanya Mahāprabhu to lunch, the Lord would not accept their invitations. He would reply, “I have already been invited somewhere else.”

TEXT 103

এইমত প্রতিদিন করেন বঞ্চন ।
সন্ধ্যাসীর সঙ্গ-ভয়ে না মানেন নিমন্ত্রণ ॥ ১০৩ ॥

*ei-mata prati-dina karena vañcana
sannyāsira saṅga-bhaye nā mānena nimantrana*

SYNONYMS

ei-mata—in this way; *prati-dina*—daily; *karena vañcana*—denies other inviters; *sannyāsira*—of the Māyāvādī *sannyāsīs*; *saṅga-bhaye*—from fear of the association; *nā mānena*—does not accept; *nimantrana*—invitation.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu refused their invitation because He feared associating with Māyāvādī *sannyāsīs*.

PURPORT

A Vaiṣṇava *sannyāsī* never accepts an invitation from a party who considers Māyāvādī *sannyāsīs* and Vaiṣṇava *sannyāsīs* to be one and the same. In other words, Vaiṣṇava *sannyāsīs* do not at all like to associate with Māyāvādī *sannyāsīs*, to say nothing of eating together. This principle must be followed by the *san-*

nyāsīs of the Kṛṣṇa consciousness movement. That is the instruction of Śrī Caitanya Mahāprabhu given by His personal behavior.

TEXT 104

প্রকাশনন্দ শ্রীপাদ সভাতে বসিয়া ।
‘বেদান্ত’ পড়ান বছ শিষ্যগণ লঞ্চণ ॥ ১০৪ ॥

*prakāśānanda śripāda sabhāte vasiyā
'vedānta' paḍāna bahu śiṣya-gaṇa lañā*

SYNONYMS

prakāśānanda—Prakāśānanda; *śripāda*—a great *sannyāsi*; *sabhāte*—in the assembly; *vasiyā*—sitting down; *vedānta*—Vedānta philosophy; *paḍāna*—instructs; *bahu*—many; *śiṣya-gaṇa*—disciples; *lañā*—taking.

TRANSLATION

There was a great Māyāvādī sannyāsī named Prakāśānanda Sarasvatī who used to teach Vedānta philosophy to a great assembly of followers.

PURPORT

Śrīpāda Prakāśānanda Sarasvatī was a Māyāvādī sannyāsī, and his characteristics have been described in *Caitanya-bhāgavata* (Madhya-khaṇḍa Chapter Three):

'hasta', 'pada', 'mukha' mora nāhika 'locana'
veda more ei-mata kare viḍambana

kāśite paḍāya veṭā 'prakāśa-ānanda'
sei veṭā kare mora arṅga khaṇḍa-khaṇḍa

vākhānaye veda, mora vigraha nā māne
sarvāṅge ha-ila kuṣṭha, tabu nāhi jāne

sarva-yajñamaya mora ye-arṅga—pavitra
'aja', 'bhava' ādi gāya yāñhāra caritra

'puṇya' pavitratā pāya ye-arṅga-paraśe
tāhā 'mithyā' bale veṭā kemana sāhase

In the *Madhya-khaṇḍa*, Chapter Twenty, it is said:

*sannyāsi 'prakāśānanda' vasaye kāśite
more khaṇḍa-khaṇḍa veṭā kare bhāla-mate*

*paḍāya 'vedānta', mora 'vighraha' nā māne
kuṣṭha karāluṇ aṅge, tabu nāhi jāne*

*'satya' mora 'lilā-karma', 'satya' mora 'sthāna'
ihā 'mithyā' bale, more kare khān-khān*

Prakāśānanda Sarasvatī used to explain impersonalism, the Absolute Truth, as being without hands, legs, mouths or eyes. In this way he used to cheat the people by denying the personal form of the Lord. Such a foolish person was Prakāśānanda Sarasvatī, whose only business was to sever the limbs of the Lord by proving the Lord impersonal. Although the Lord has form, Prakāśānanda Sarasvatī was attempting to cut off the hands and legs of the Lord. This is the business of demons. The Vedas state that people who do not accept the Lord's form are rascals. The form of the Lord is factual, for Kṛṣṇa states in *Bhagavad-gītā* (15.15): *vedaiś ca sarvair aham eva vedyah*. When Kṛṣṇa says *aham*, He says "I am," which means "I," the person. He adds the word *eva*, which is used for conclusive verification. It is by Vedānta philosophy that one has to know the Supreme Person. Whoever describes Vedic knowledge as impersonal is a demon. One becomes successful in life by worshiping the form of the Lord. The Māyāvādī *sannyāsīs* deny the form of the Lord, which delivers all fallen souls. Indeed, this form is cut to pieces by Māyāvādī demons.

The Personality of Godhead is worshiped by exalted demigods like Lord Brahmā and Lord Śiva. The original Māyāvādī *sannyāsi*, Śāṅkarācārya, also accepted the fact that the Lord's form is transcendental. *Nārāyaṇah paro 'vyaktat*: "Nārāyaṇa, the Supreme Personality of Godhead, is beyond the *avyakta*, the unmanifested material energy." *Avyaktad aṇḍa-sambhavaḥ*: "This material world is a creation of that unmanifested material energy." However, Nārāyaṇa has His own eternal form, which is not created by material energy. Simply by worshiping the form of the Lord, one is purified. However, Māyāvādī *sannyāsīs* are impersonalist philosophers, and they describe the form of the Lord as *māyā*, or false. How can one be purified by worshiping something false? Māyāvādī philosophers have no sufficient reason for being impersonalists. They blindly follow a principle that cannot be supported by reason or argument. This was the situation with Prakāśānanda Sarasvatī, the chief Māyāvādī *sannyāsi* of Benares. He was supposed to teach Vedānta philosophy, but he would not accept the form of the Lord; therefore he was attacked with leprosy. Nonetheless, he continued to commit sins by describ-

ing the Absolute Truth as impersonal. The Absolute Truth, the Supreme Personality of Godhead, always displays pastimes and activities, but Māyāvādī sannyāsīs claim that these activities are false.

Some people falsely claim that Prakāśānanda Sarasvatī later became known as Prabodhānanda Sarasvatī, but this is not a fact. Prabodhānanda Sarasvatī was the uncle and spiritual master of Gopāla Bhaṭṭa Gosvāmī. In his *ghastha* life, Prabodhānanda Sarasvatī was a resident of Śrī Raṅga-kṣetra, and he belonged to the Vaiṣṇava Rāmānuja-sampradāya. It is a mistake to consider Prakāśānanda Sarasvatī and Prabodhānanda Sarasvatī the same man.

TEXT 105

এক বিপ্র দেখি' আইলা প্রভুর ব্যবহার ।
প্রকাশানন্দ-আগে কহে চরিত তাহার ॥ ১০৫ ॥

*eka vipra dekhi' āilā prabhura vyavahāra
prakāśānanda-āge kahe caritra tāñhāra*

SYNONYMS

eka—one; *brāhmaṇa*; *dekhi'*—seeing; *āilā*—came; *prabhura*—of Śrī Caitanya Mahāprabhu; *vyavahāra*—activities; *prakāśānanda-āge*—before the Māyāvādī sannyāsī Prakāśānanda; *kahe*—says; *caritra tāñhāra*—His characteristics.

TRANSLATION

One brāhmaṇa who saw the wonderful behavior of Śrī Caitanya Mahāprabhu came to Prakāśānanda Sarasvatī and described the Lord's characteristics.

TEXT 106

“এক সন্ন্যাসী আইলা জগন্নাথ হৈতে ।
তাহার মহিমা-প্রতাপ না পারি বর্ণিতে ॥ ১০৬ ॥

*"eka sannyāsi āilā jagannātha haite
tāñhāra mahimā-pratāpa nā pāri varṇite*

SYNONYMS

eka—one; *sannyāsi*—person in the renounced order of life; *āilā*—has come; *jagannātha* *haite*—from Jagannātha Puri; *tāñhāra*—His; *mahimā*—glories; *pratāpa*—influence; *nā pāri varṇite*—I cannot describe.

TRANSLATION

The brāhmaṇa told Prakāśananda Sarasvatī, “There is a sannyāsi who has come from Jagannātha Puri, and I cannot describe His wonderful influence and glories.

TEXT 107

সকল দেখিয়ে তাঁতে অন্তু তু-কথন ।
প্রকাণ্ড-শরীর, শুদ্ধকাঞ্চন-বরণ ॥ ১০৭ ॥

*sakala dekhiye tāñte adbhuta-kathana
prakāñda-śarīra, śuddha-kāñcana-varaṇa*

SYNOMYMS

sakala dekhiye—I see everything; *tāñte*—in Him; *adbhuta-kathana*—wonderful description; *prakāñda-śarīra*—very large body; *śuddha*—pure; *kāñcana*—gold; *varaṇa*—complexion.

TRANSLATION

“Everything is wonderful about that sannyāsi. He has a very well built and luxurious body, and His complexion is like purified gold.

TEXT 108

ଆଜାନୁଲମ୍ବିତ ଭୁଜ, କମଳ-ନୟନ ।
ସତ କିଛୁ ଈଶ୍ଵରେର ସର୍ ସଲକ୍ଷଣ ॥ ୧୦୮ ॥

*ājānu-lambita bhuja, kamala-nayana
yata kichu iśvarera sarva sal-lakṣaṇa*

SYNOMYMS

ājānu-lambita—reaching down to the knees; *bhuja*—arms; *kamala-nayana*—eyes like the petals of a lotus flower; *yata*—as many as; *kichu*—any; *iśvarera*—of the Supreme Personality of Godhead; *sarva*—all; *sat-lakṣaṇa*—transcendental symptoms.

TRANSLATION

“He has arms that extend to His knees, and His eyes are like the petals of a lotus. In His person are all the transcendental symptoms of the Supreme Personality of Godhead.

TEXT 109

তাহা দেখি' জ্ঞান হয়—‘এই আরায়ণ’।
যেই তারে দেখে, করে কৃষ্ণসংকীর্তন ॥ ১০৯ ॥

*tāhā dekhi' jñāna haya—'ei nārāyaṇa
yei tānre dekhe, kare kṛṣṇa-saṅkīrtana*

SYNONYMS

tāhā dekhi'—seeing that; *jñāna haya*—one comes to the conclusion; *ei nārāyaṇa*—He is the Supreme Personality of Godhead, Nārāyaṇa Himself; *yei*—anyone who; *tānre*—Him; *dekhe*—sees; *kare*—performs; *kṛṣṇa-saṅkīrtana*—chanting of the holy name of Kṛṣṇa.

TRANSLATION

“When one sees all these features, one takes Him to be Nārāyaṇa Himself. Whoever sees Him immediately begins to chant the holy name of Kṛṣṇa.

TEXT 110

‘মহাভাগবত'-লক্ষণ শুনি ভাগবতে ।
সে-সব লক্ষণ প্রাকট দেখিয়ে তাহাতে ॥ ১১০ ॥

*'mahā-bhāgavata'-lakṣaṇa śuni bhāgavate
se-saba lakṣaṇa prakaṭa dekhiye tāñhātē*

SYNONYMS

mahā-bhāgavata—of a first-class devotee; *lakṣaṇa*—symptoms; *śuni*—we hear; *bhāgavate*—in *Śrīmad-Bhāgavatam*; *se-saba lakṣaṇa*—all those symptoms; *prakaṭa*—manifest; *dekhiye*—I see; *tāñhātē*—in Him.

TRANSLATION

“We have heard about the symptoms of a first-class devotee in Śrīmad-Bhāgavatam, and all those symptoms are manifest in the body of Śrī Caitanya Mahāprabhu.

TEXT 111

‘নিরস্ত্র কৃষ্ণনাম’ জিজ্ঞা তার গায় ।
চুই-নেত্রে অঞ্চ বহে গলাধারা-প্রায় ॥ ১১১ ॥

'nirantara kṛṣṇa-nāma' jihvā tāṅra gāya
dui-netre aśru vahe gaṅgā-dhārā-prāya

SYNONYMS

nirantara—incessantly; *kṛṣṇa-nāma*—the holy name of the Lord; *jihvā*—tongue; *tāṅra*—His; *gāya*—chants; *dui-netre*—in the two eyes; *aśru*—tears; *vahe*—flow; *gaṅgā-dhārā-prāya*—like the flow of the Ganges.

TRANSLATION

"His tongue is always chanting the holy name of Kṛṣṇa, and from His eyes tears incessantly fall like the flowing Ganges.

TEXT 112

କ୍ଷାଣେ ନାଚେ, ହାସେ, ଗାୟ, କରମେ କ୍ରମନ ।
କ୍ଷାଣେ ହୁହୁନ୍କାର କରେ,—ସିଂହେର ଗର୍ଜନ ॥ ୧୧୨ ॥

kṣaṇe nāce, hāse, gāya, karaye krandana
kṣaṇe huhuṅkāra kare,—siṁhera garjana

SYNONYMS

kṣaṇe—sometimes; *nāce*—dances; *hāse*—laughs; *gāya*—sings; *karaye krandana*—cries; *kṣaṇe*—sometimes; *huhuṅ-kāra*—loud vibrations; *kare*—makes; *siṁhera garjana*—the roaring of a lion.

TRANSLATION

"Sometimes He dances, laughs, sings and cries, and sometimes He roars like a lion.

TEXT 113

ଅଗତ୍ୟମନ୍ତ୍ରାର 'କୃଷ୍ଣଚିତ୍ତତ୍ତ୍ଵ'-ନାମ ।
ନାମ, ରୂପ, ଗୁଣ ତୀର୍ତ୍ତାର, ସବ—ଅନୁପମ ॥ ୧୧୩ ॥

jagat-maṅgala tāṅra 'kṛṣṇa-caitanya'-nāma
nāma, rūpa, guṇa tāṅra, saba—anupama

SYNONYMS

jagat-maṅgala—all-auspicious to the whole world; *tāṅra*—His; *kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya; *nāma*—name; *nāma*—name; *rūpa*—form; *guṇa*—the quality; *tāṅra*—His; *saba*—all; *anupama*—unparalleled.

TRANSLATION

“His name, Kṛṣṇa Caitanya, is all-auspicious to the world. Everything about Him—His name, form, and qualities—is unparalleled.

TEXT 114

দেখিলে সে জানি তাঁর ‘ঈশ্বরের সৌভাগ্য’।
অলৌকিক কথা শুনি’ কে করে অতীতি ॥” ১১৪ ॥

*dekhile se jāni tāṅra ‘iśvarera rīti’
alaukika kathā śuni’ ke kare pratīti?”*

SYNONYMS

dekhile—simply by seeing; *se*—Him; *jāni*—I understand; *tāṅra*—His; *iśvarera rīti*—characteristics of the Supreme Personality of Godhead; *alaukika*—uncommon; *kathā*—story; *śuni’*—hearing; *ke*—who; *kare pratīti*—will believe.

TRANSLATION

“Simply by seeing Him, one understands that He possesses all the characteristics of the Supreme Personality of Godhead. Such characteristics are certainly uncommon. Who will believe it?”

TEXT 115

শুনিয়া প্রকাশানন্দ বহুত হাসিলা।
বিপ্রে উপহাস করি’ কহিতে লাগিলা ॥ ১১৫ ॥

*śuniyā prakāśānanda bahuta hāsilā
vipre upahāsa kari’ kahite lāgilā*

SYNONYMS

śuniyā—hearing; *prakāśānanda*—Prakāśānanda Sarasvatī; *bahuta hāsilā*—laughed very much; *vipre*—at the brāhmaṇa; *upahāsa kari’*—jokingly laughing; *kahite lāgilā*—began to speak.

TRANSLATION

Prakāśānanda Sarasvatī laughed very much to hear this description. Joking and laughing at the brāhmaṇa, he began to speak as follows.

TEXT 116

“শুনিযাছি গৌড়দেশের সন্ন্যাসী—‘ভাবুক’।
কেশব-ভারতী-শিষ্য, লোকপ্রতারক ॥ ১১৬ ॥

*“śuniyāchi gauḍa-deśera sannyāsī—‘bhāvuka’
keśava-bhāratī-śiṣya, loka-pratāraka*

SYNONYMS

śuniyāchi—I have heard; *gauḍa-deśera sannyāsī*—the *sannyāsī* from Bengal; *bhāvuka*—sentimental; *keśava-bhāratī-śiṣya*—disciple of Keśava Bhāratī; *loka-pratāraka*—a first-class pretender.

TRANSLATION

Prakāśānanda Sarasvatī said, “Yes, I have heard about Him. He is a *sannyāsī* from Bengal, and He is very sentimental. I have also heard that He belongs to the Bhāratī-sampradāya, for He is a disciple of Keśava Bhāratī. However, He is only a pretender.”

PURPORT

Śrī Caitanya Mahāprabhu was considered *bhāvuka* (sentimental) because He was always seen in the *bhāva* stage. That is, He always exhibited ecstatic love for Kṛṣṇa. However, foolish people considered Him sentimental. In the material world, so-called devotees sometimes exhibit emotional symptoms. Caitanya Mahāprabhu’s ecstatic love cannot be compared to the imitative emotional exhibitions of pretenders. Such exhibitions do not continue for very long. They are temporary. We actually see that some emotional imitators exhibit certain symptoms, but immediately after their exhibition, they are attracted to smoking and other things. In the beginning, when Prakāśānanda Sarasvatī heard of Śrī Caitanya Mahāprabhu’s activities, he considered them to be those of a pretender. Consequently he called Him a *loka-pratāraka*, a pretender. Māyāvādīs cannot understand the transcendental symptoms exhibited by a devotee; therefore when such symptoms are manifest, the Māyāvādīs equate them with temporary emotional feelings. However, Prakāśānanda Sarasvatī’s statement is offensive, and consequently he should be considered an atheist (*pāsandī*). According to Śrīla Rūpa Gosvāmī, since Prakāśānanda Sarasvatī was not engaged in the Lord’s devotional service, his *sannyāsa* is to be considered *phalgu-vairāgya*. This means that since he did not know how to use things for the Lord’s service, his renunciation of the world was artificial.

TEXT 117

‘চেতনা’-নাম তাঁর, ভাবুকগণ লঞ্চ।
দেশে দেশে গ্রামে গ্রামে বুলে নাচাঞ্চ। ॥ ১১৭ ॥

*‘caitanya’-nāma tāñra, bhāvuka-gaṇa lañā
deśe deśe grāme grāme bule nācāñā*

SYNONYMS

caitanya—Caitanya; *nāma tāñra*—His name; *bhāvuka-gaṇa lañā*—accompanied by some sentimentalists; *deśe deśe*—from country to country; *grāme grāme*—from village to village; *bule*—travels; *nācāñā*—causing to dance.

TRANSLATION

Prakāśananda Sarasvatī continued, “I know that His name is Śrī Kṛṣṇa Caitanya and that He is accompanied by many sentimentalists. His followers dance with Him, and He tours from country to country and village to village.

TEXT 118

যেই তাঁরে দেখে, সেই ঈশ্বর করি’ কহে।
ঐছে মোহন-বিদ্যা—যে দেখে সে মোহে ॥ ১১৮ ॥

*yei tāñre dekhe, sei iśvara kari’ kahe
aiche mohana-vidyā—ye dekhe se mohe*

SYNONYMS

yei—anyone who; *tāñre*—Him; *dekhe*—sees; *sei*—that person; *iśvara kari’*—as the Supreme Personality of Godhead; *kahe*—says; *aiche*—such; *mohana-vidyā*—hypnotism; *ye dekhe*—anyone who sees; *se mohe*—he becomes illusioned.

TRANSLATION

“Whoever sees Him accepts Him as the Supreme Personality of Godhead. Since He has some mystic power by which He hypnotizes people, everyone who sees Him is illusioned.

TEXT 119

সার্বভৌম শট্টাচার্য—পশ্চিম প্রবল।
শুনি’ চৈতন্যের সঙ্গে হইল পাংগল ॥ ১১৯ ॥

*sārvabhauma bhaṭṭācārya—pañdita prabala
śuni' caitanyera saṅge ha-ila pāgala*

SYNOMYS

sārvabhauma bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *pañdita prabala*—a learned scholar; *śuni'*—I have heard; *caitanyera saṅge*—in the association of Caitanya; *ha-ila pāgala*—has become a madman.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya was a very learned scholar, but I have heard that he also has become a madman due to his association with this Caitanya."

TEXT 120

**'সন্ধ্যাসী'—নাম-মাত্র, মহা-ইন্দ্ৰজালী !
'কাশীপুরে' না বিকাবে তাঁৰ ভাবকালি ॥ ১২০ ॥**

'sannyāsi'—*nāma-mātra*, *mahā-indrajāli!*
'kāśipure' *nā vikābe tānra bhāvakāli*

SYNOMYS

sannyāsi—in the renounced order of life; *nāma-mātra*—in name only; *mahā-indrajāli*—first-class magician; *kāśipure*—in Kāśī; *nā vikābe*—will not sell; *tānra*—His; *bhāvakāli*—sentimental activities.

TRANSLATION

"This Caitanya is a sannyāsi in name only. Actually He is a first-class magician. In any case, His sentimentalism cannot be very much in demand here in Kāśī.

TEXT 121

**'বেদান্ত' শ্রবণ কর, না যাইহ তাঁৰ পাশ ।
'উচ্ছ্ৰঞ্চল-লোক-সজে দুইলোক-নাশ ॥"** ১২১ ॥

'vedānta' *śravaṇa kara*, *nā yāiha tānra pāśa*
ucchṛñkhala-loka-saṅge dui-loka-nāśa"

SYNOMYS

vedānta—the philosophy of Vedānta; *śravaṇa kara*—go on hearing; *nā*—do not; *yāiha*—go; *tānra pāśa*—near Him; *ucchṛñkhala*—upstart; *loka*—people;

sāṅge—in the association of; *dui-loka-nāśa*—destruction in this world and the next.

TRANSLATION

“Do not go to see Śrī Caitanya Mahāprabhu. Just continue hearing Vedānta. If you associate with upstarts, you will be lost in this world and in the next.”

PURPORT

The word *ucchṛṇkhala*, meaning “whimsical,” is significant in this verse. In *Bhagavad-gītā* (16.23), Lord Kṛṣṇa Himself says:

yah śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnati
na sukhāṁ na parāṁ gatim

If one acts whimsically and does not follow the śāstric principles, he will never attain perfection, happiness or the spiritual world.

TEXT 122

এত শুনি' সেই বিপ্র মহাদুঃখ পাইলা।
‘কৃষ্ণ’ ‘কৃষ্ণ’ কহি’ তথা হৈতে উঠি’ গেলা ॥ ১২২ ॥

eta śuni' sei vipra mahā-duḥkha pāilā
'kṛṣṇa' 'kṛṣṇa' kahi' tathā haite uṭhi' gelā

SYNONYMS

eta śuni'—hearing this; sei vipra—that brāhmaṇa; mahā-duḥkha pāilā—became very much aggrieved; kṛṣṇa kṛṣṇa kahi'—uttering the holy name of Lord Kṛṣṇa; tathā haite—from there; uṭhi' gelā—got up and went away.

TRANSLATION

When the brāhmaṇa heard Prakāśānanda Sarasvatī speak like this about Śrī Caitanya Mahāprabhu, he became very grief-stricken. Chanting the holy name of Kṛṣṇa, he immediately left.

TEXT 123

প্রভুর দরশনে শুক হওঁগাছে ঝাঁর মন ।
প্রভু-আগে দুঃখী হওঁগা কহে বিবরণ ॥ ১২৩ ॥

*prabhura daraśane śuddha hañāche tānra mana
prabhu-āge duḥkhī hañā kahe vivaraṇa*

SYNONYMS

prabhura daraśane—by seeing personally the Supreme Personality of Godhead; *śuddha*—purified; *hañāche*—was; *tānra mana*—his mind; *prabhu-āge*—before the Lord; *duḥkhī hañā*—being very much unhappy; *kahe vivaraṇa*—described the incidents.

TRANSLATION

The brāhmaṇa's mind was already purified by seeing the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu. He therefore went to Śrī Caitanya Mahāprabhu and described what took place before the Māyāvādī sannyāsi Prakāśananda.

TEXT 124

শুনি' মহাপ্রভু তবে ইষৎ হাসিলা ।
পুনরপি সেই বিষ্ণু প্রভুরে পুচ্ছলা ॥ ১২৪ ॥

*śuni' mahāprabhu tabe iṣat hāsilā
punarapi sei vipra prabhure puchilā*

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tabe*—then; *iṣat*—mildly; *hāsilā*—smiled; *punarapi*—again indeed; *sei*—that; *vipra*—brāhmaṇa; *prabhure puchilā*—inquired from Śrī Caitanya Mahāprabhu.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu mildly smiled. The brāhmaṇa then spoke again to the Lord.

TEXT 125

“তার আগে যবে আমি তোমার নাম লইল ।
সেহ তোমার নাম জানে,—আপনে কহিল ॥ ১২৫ ॥

*“tāra āge yabe āmi tomāra nāma la-ila
seha tomāra nāma jāne,—āpane kahila*

SYNONYMS

tāra āge—before him; yabe—when; āmi—I; tomāra—Your; nāma—name; laila—uttered; seha—he; tomāra—Your; nāma—name; jāne—knows; āpane kahila—he said himself.

TRANSLATION

The brāhmaṇa said, “As soon as I uttered Your name before him, he immediately confirmed the fact that he knew Your name.”

TEXT 126

**তোমার ‘দোষ’ কহিতে করে নামের উচ্চার ।
‘চেতনা’ ‘চেতনা’ করি’ কহে তিনবার ॥ ১২৬ ॥**

*tomāra ‘doṣa’ kahite kare nāmera uccāra
‘caitanya’ ‘caitanya’ kari’ kahe tina-bāra*

SYNONYMS

tomāra doṣa—Your fault; kahite—describing; kare—does; nāmera—of the name; uccāra—utterances; caitanya caitanya—Caitanya, Caitanya; kari’—in that way; kahe tina-bāra—he uttered three times.

TRANSLATION

“While finding fault with You, he uttered Your name three times, saying, ‘Caitanya, Caitanya, Caitanya.’

TEXT 127

**তিনবারে ‘কৃষ্ণনাম’ না আইল তার মুখে ।
‘অবজ্ঞা’তে নাম লয়, শুনি’ পাই দুঃখে ॥ ১২৭ ॥**

*tina-bāre ‘kṛṣṇa-nāma’ nā āila tāra mukhe
‘avajñā’te nāma laya, śuni’ pāi duḥkhe*

SYNONYMS

tina-bāre—three times; kṛṣṇa-nāma—the holy name of Kṛṣṇa; nā āila—did not come; tāra mukhe—in his mouth; avajñā’te—in contempt; nāma laya—takes Your name; śuni’—hearing; pāi duḥkhe—I was very much aggrieved.

TRANSLATION

"Although he spoke Your name three times, he did not utter the name of Kṛṣṇa. Because he uttered Your name in contempt, I was very much aggrieved.

PURPORT

Prakāśānanda Sarasvatī vilified and blasphemed Śrī Caitanya Mahāprabhu. Words like *brahma*, *caitanya*, *ātmā*, *paramātmā*, *jagadīśa*, *īśvara*, *virāṭ*, *vibhu*, *bhūmā*, *viśvarūpa* and *vyāpaka* all indirectly indicate Kṛṣṇa. However, the chanter of these names is not actually attracted to the Supreme Personality of Godhead Kṛṣṇa and His transcendental pastimes. One may get a little light from these names, but one cannot understand that the holy name of the Lord is identical with the Lord. One considers the Lord's names material due to a poor fund of knowledge. Māyāvādī philosophers and the *pañcopāsakas* cannot in the least understand the existence of the spiritual world and the blissful variegatedness there. They cannot understand the Absolute Truth and its spiritual varieties—name, form, qualities and pastimes. Consequently they conclude that Kṛṣṇa's transcendental activities are *māyā*. Due to this, one has to directly cultivate knowledge about the holy name of the Lord. Māyāvādī philosophers do not know this fact, and therefore they commit great offenses. One should not hear anything about Kṛṣṇa or devotional service from the mouths of Māyāvādī impersonalists.

TEXT 128

**ইহার কারণ মোরে কহ কৃপা করি'।
তোমা দেখি' মুখ মোর বলে 'কৃষ্ণ' 'হরি'॥ ১২৮ ॥**

*ihāra kāraṇa more kaha kṛpā kari'
tomā dekhi' mukha mora bale 'krṣṇa' 'hari'*

SYNONYMS

ihāra—of this; *kāraṇa*—cause; *more*—unto me; *kaha*—please speak; *kṛpā kari'*—by Your causeless mercy; *tomā dekhi'*—seeing You; *mukha*—mouth; *mora*—my; *bale*—says; *krṣṇa hari*—the holy names of Kṛṣṇa and Hari.

TRANSLATION

"Why could Prakāśānanda not utter the names of Kṛṣṇa and Hari? He chanted the name Caitanya thrice. As far as I am concerned, simply by seeing You I am moved to chant the holy names of Kṛṣṇa and Hari."

TEXT 129

ପ୍ରଭୁ କହେ,—“ମାୟାବାଦୀ କୃଷ୍ଣ ଅପରାଧୀ ।
‘ବ୍ରଜ’, ‘ଆଜ୍ଞା’ ‘ଚୈତନ୍ୟ’ କହେ ନିରବଧି ॥ ୧୨୯ ॥

prabhu kahe,—“māyāvādī kṛṣṇe aparādhī ‘brahma’, ‘ātmā’ ‘caitanya’ kahe niravadhi

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *māyāvādī*—the impersonalists; *kṛṣṇe*—unto Kṛṣṇa; *aparādhī*—great offenders; *brahma*—brahma; *ātmā*—ātmā; *caitanya*—caitanya; *kahe*—say; *niravadhi*—without stopping.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “Māyāvādī impersonalists are great offenders unto Lord Kṛṣṇa; therefore they simply utter the words Brahman, ātmā and caitanya.

TEXT 130

ଅତେବ ତାର ଗୁଥେ ନା ଆଇସେ କୃଷ୍ଣନାମ ।
‘କୃଷ୍ଣନାମ’, ‘କୃଷ୍ଣସରୂପ’—ଦୁଇତ ‘ସମାନ’ ॥ ୧୩୦ ॥

*ataeva tāra mukhe nā āise kṛṣṇa-nāma
'kṛṣṇa-nāma', 'kṛṣṇa-svarūpa'—duita 'samāna'*

SYNONYMS

ataeva—therefore; *tāra mukhe*—in their mouths; *nā*—not; *āise*—manifests; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *kṛṣṇa-svarūpa*—the personality of the Lord; *duita samāna*—both identical.

TRANSLATION

“The holy name of Kṛṣṇa is not manifest in their mouths because they are offenders unto Kṛṣṇa, the Supreme Personality of Godhead, who is identical with His holy name.

TEXT 131

‘ନାମ’, ‘ବିଶ୍ଵାସ’, ‘ସରୂପ’—ତିନ ଏକଙ୍କପ ।
ତିନେ ‘ଭେଦ’ ନାହି,—ତିନ ‘ଚିଦାନନ୍ଦ-କଳ୍ପ’ ॥ ୧୩୧ ॥

'nāma', 'vigraha', 'svarūpa'—tina eka-rūpa
tine 'bheda' nāhi,—tina 'cid-ānanda-rūpa'

SYNONYMS

nāma—the name; *vigraha*—form; *sva-rūpa*—personality; *tina*—all three; *eka-rūpa*—one and the same; *tine*—between the three; *bheda nāhi*—there is no difference; *tina*—all three; *cit-ānanda-rūpa*—transcendentally blissful.

TRANSLATION

"The Lord's holy name, His form and His personality are all one and the same. There is no difference between them. Since all of them are absolute, they are transcendentally blissful.

TEXT 132

দেহ-দেহীর, নাম-নামীর কৃষ্ণে নাহি 'ভেদ' ।
জীবের ধর্ম—নাম-দেহ-স্বরূপে 'বিভেদ' ॥ ১৩২ ॥

*deha-dehira, nāma-nāmīra kṛṣṇe nāhi 'bheda'
jīvera dharma—nāma-deha-svarūpe 'vibheda'*

SYNONYMS

deha-dehira—of the body and the owner of the body; *nāma-nāmīra*—of the name and the owner of the name; *kṛṣṇe*—in Kṛṣṇa; *nāhi bheda*—there is no difference; *jīvera dharma*—the situation of the conditioned soul; *nāma*—name; *deha*—body; *sva-rūpe*—original form; *vibheda*—different.

TRANSLATION

"There is no difference between Kṛṣṇa's body and Himself or between His name and Himself. As far as the conditioned soul is concerned, everything is different. One's name is different from the body, from one's original form and so on.

PURPORT

Śrī Caitanya Mahāprabhu is herein pointing out to the *brāhmaṇa* that Māyāvādī philosophers cannot understand that the living entity is equal in quality with the Supreme Personality of Godhead. Because they do not accept this, they think that the living entity has been falsely divided from the original Brahman due to being conditioned by *māyā*. Māyāvādīs believe that the Absolute Truth is ultimately impersonal. When an incarnation of God or God Himself comes, they think He is

covered by *māyā*. In other words, Māyāvādī impersonalists think that the Lord's form is also a product of this material world. Due to a poor fund of knowledge, they cannot understand that Kṛṣṇa has no body separate from Himself. His body and Himself are both the same Absolute Truth. Not having perfect knowledge of Kṛṣṇa, such impersonalists certainly commit offenses at His lotus feet. Therefore they do not utter the original name of the Absolute Truth, Kṛṣṇa. In their impersonal way, they utter the name of impersonal Brahman, spirit soul. In other words, they indulge in indirect indications of the Absolute Truth. Even if they happen to utter the name of Govinda, Kṛṣṇa or Mādhava, they still cannot understand that these names are as good as Govinda, Kṛṣṇa or Mādhava the person. Because they are ultimately impersonalists, their uttering of the personal name has no potency. Actually they do not believe in Kṛṣṇa but consider all these names to be material vibrations. Not being able to appreciate the holy name of the Lord, they simply utter indirect names like Brahman, *ātmā* and *caitanya*.

It is a fact, however, that the name of Kṛṣṇa and Kṛṣṇa the person are both spiritual. Everything about Kṛṣṇa is transcendental, blissful and objective. For a conditioned soul, the body is different from the soul, and the name given by the father is also different from the soul. The conditioned living entity's identification with material objects keeps him from attaining his actual position. Although he is an eternal servant of Kṛṣṇa, he acts differently. The *svarūpa*, or actual identification of the living entity, is described by Śrī Caitanya Mahāprabhu as *jivera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'*. The conditioned soul has forgotten the real activities of his original position. However, this is not the case with Kṛṣṇa. Kṛṣṇa's name and His person are identical. There is no such thing as *māyā Kṛṣṇa* because Kṛṣṇa is not a product of the material creation. There is no difference between Kṛṣṇa's body and His soul. Kṛṣṇa is simultaneously both soul and body. The distinction between body and soul applies to conditioned souls. The body of the conditioned soul is different from the soul, and the conditioned soul's name is different from his body. One may be named Mr. John, but if we call for Mr. John, Mr. John may never actually appear. However, if we utter the holy name of Kṛṣṇa, Kṛṣṇa is immediately present on our tongue. In the *Padma Purāṇa*, Kṛṣṇa says, *mad-bhaktā yatra gāyanti tatra tiṣṭhāmi nārada*: "O Nārada, I am present wherever My devotees are chanting." When the devotees chant the holy name of Kṛṣṇa—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—Lord Kṛṣṇa is immediately present.

TEXT 133

নাম চিষ্টামণি: কৃষ্ণচৈতন্যরসবিগ্রহঃ ।
পূর্ণঃ শুক্রে। নিত্যমুক্তোহভিন্নত্বামনামিমোঃ ॥ ১৩৩ ॥

*nāma cintāmaṇih kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ*

SYNOMYS

nāmaḥ—the holy name; *cintāmaṇih*—transcendentally blissful giver of all spiritual benedictions; *kṛṣṇaḥ*—not different from Kṛṣṇa; *caitanya-rasa-vigrahaḥ*—the form of all transcendental mellows; *pūrṇaḥ*—complete; *śuddhaḥ*—pure, without material contamination; *nitya*—eternal; *muktaḥ*—liberated; *abhinna-tvāt*—due to not being different; *nāma*—of the holy name; *nāminoḥ*—and of the person who has the name.

TRANSLATION

“The holy name of Kṛṣṇa is transcendentally blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa’s name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Kṛṣṇa Himself. Since Kṛṣṇa’s name is not contaminated by the material qualities, there is no question of its being involved with māyā. Kṛṣṇa’s name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are identical.”

PURPORT

This is a quotation from *Padma Purāṇa*.

TEXT 134

অতএব কৃষ্ণের ‘নাম’, ‘দেহ’, ‘বিলাস’।
প্রাকৃতেন্দ্রিয়-গ্রাহ্য নহে, হয় স্বপ্রকাশ ॥ ১৩৪ ॥

ataeva kṛṣṇera ‘nāma’, ‘deha’, ‘vilāsa’
prākṛtendriya-grāhya nahe, haya sva-prakāśa

SYNOMYS

ataeva—therefore; *kṛṣṇera*—of Lord Kṛṣṇa; *nāma*—the holy name; *deha*—the spiritual body; *vilāsa*—the pastimes; *prākṛta-indriya*—by the dull senses made of matter; *grāhya*—perceptible; *nahe*—not; *haya*—are; *sva-prakāśa*—self-manifested.

TRANSLATION

“The holy name of Kṛṣṇa, His body and His pastimes cannot be understood by blunt material senses. They are manifest independently.

PURPORT

The transcendental body of Kṛṣṇa, His name, form, qualities, pastimes and entourage all constitute the Absolute Truth and are as good as Kṛṣṇa (*sac-cid-ānanda-vigraha*). As long as the living entity is conditioned by the three modes of material nature—(goodness, passion and ignorance)—the objects of his material senses—material form, taste, smell, sound and touch—will not help him understand spiritual knowledge and bliss. Rather, these are revealed to the pure devotee. One's material name, form and qualities are certainly different from one another. In the material world, there is no conception of absolute; however, when we come to Kṛṣṇa consciousness we find that there is no material difference between Kṛṣṇa's body and His names, activities and entourage.

TEXT 135

কৃষ্ণনাম, কৃষ্ণগুণ, কৃষ্ণলীলাবৃন্দ ।
কৃষ্ণের অবরূপ-সম—সব চিন্দনজ্ঞ ॥ ১৩৫ ॥

*kṛṣṇa-nāma, kṛṣṇa-guṇa, kṛṣṇa-lilā-vṛnda
kṛṣṇera svarūpa-sama—saba cid-ānanda*

SYNONYMS

kṛṣṇa-nāma—the holy name of Kṛṣṇa; *kṛṣṇa-guṇa*—the transcendental qualities of Kṛṣṇa; *kṛṣṇa-lilā-vṛnda*—the transcendental pastimes of Lord Kṛṣṇa; *kṛṣṇera sva-rūpa*—Kṛṣṇa's personality; *sama*—equal; *saba*—all; *cit-ānanda*—spiritual and full of bliss.

TRANSLATION

“The holy name of Kṛṣṇa, His transcendental qualities and pastimes as well as Lord Kṛṣṇa Himself are all equal. They are all spiritual and full of bliss.

TEXT 136

অত: শৈক্ষণামাদি ন ভবেদগ্রাহমিল্লিয়ে: ।
সেবোন্মুখে হি জিহ্বাদো স্বদ্মেব স্ফুরত্যানঃ ॥ ১৩৬ ॥

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevomukhe hi jihvādau
svayam eva sphuraty adaḥ

SYNOMYS

ataḥ—therefore (because Kṛṣṇa's name, form, quality are all on the absolute platform); śrī-kṛṣṇa-nāma-ādi—Lord Kṛṣṇa's name, form, quality, pastimes and so on; na—not; bhavet—can be; grāhyam—perceived; indriyaiḥ—by the blunt material senses; sevā-unmukhe—to one engaged in His service; hi—certainly; jihvā-ādau—beginning with the tongue; svayam—personally; eva—certainly; sphurati—become manifest; adaḥ—those (Kṛṣṇa's name, form, quality, and so on).

TRANSLATION

“Therefore material senses cannot appreciate Kṛṣṇa's holy name, form, qualities and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is.”

PURPORT

This verse is recorded in *Bhakti-rasāmrta-sindhu* (1.2.234).

TEXT 137

ব্রহ্মানন্দ হৈতে পূর্ণানন্দ লীলারস ।
ভজত্বানী আকর্ষিয়া করে আত্মবশ ॥ ১৩৭ ॥

brahmānanda haite pūrṇānanda lilā-rasa
brahma-jñāni ākarṣiyā kare ātma-vaśa

SYNOMYS

brahma-ānanda—the pleasure of self-realization; *haite*—from; *pūrṇa-ānanda*—complete pleasure; *lilā-rasa*—the mellows of the pastimes of the Lord; *brahma-jñāni*—those who are on the platform of Brahman understanding; *ākarṣiyā*—attracting; *kare*—make; *ātma-vaśa*—subordinate to Kṛṣṇa.

TRANSLATION

“The mellows of Lord Kṛṣṇa's pastimes, which are full of bliss, attract the jñāni from the pleasure of Brahman realization and conquer him.

PURPORT

When one understands that he belongs not to the material world but to the spiritual world, one is called liberated. Being situated in the spiritual world is certainly pleasurable, but those who realize the transcendental name, form, qualities and pastimes of Lord Kṛṣṇa enjoy transcendental bliss many times more than one who has simply realized the self. When one is situated on the platform of self-realization, he can certainly be easily attracted by Kṛṣṇa and become a servant of the Lord. This is explained in *Bhagavad-gītā*:

*brahma-bhūtaḥ prasannātmā
 na śocati na kāṅkṣati
 samaḥ sarveṣu bhūteṣu
 mad-bhaktirī labhate parām*

“One who is thus transcendently situated at once realizes the Supreme Brahman and becomes joyful. He never laments or desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.” (Bg. 18.54)

When one becomes spiritually realized (*brahma-bhūta*), he becomes happy (*prasannātmā*), for he is relieved from material conceptions. One who has attained this platform is not agitated by material action and reaction. He sees everyone on the platform of spirit soul (*panditāḥ sama-darśināḥ*). When one is completely realized, he can rise to the platform of pure devotional service (*mad-bhaktirī labhate parām*). When one comes to the platform of *bhakti*, devotional service, he automatically realizes who Kṛṣṇa is.

*bhaktyā mām abhijānāti
 yāvān yaś cāsmi tattvataḥ
 tato mārī tattvato jñātvā
 viśate tad-anantaram*

“One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.” (Bg. 18.55)

It is only on the *bhakti* platform that one can understand the Supreme Personality of Godhead Kṛṣṇa and His transcendental name, form, qualities, pastimes and entourage. Being thus qualified spiritually (*viśate tad-anantaram*), one is allowed to enter the spiritual kingdom of God and return home, back to Godhead.

TEXT 138

ସୁର୍ଯ୍ୟନିତିତେତୋତ୍ସଦ୍ବ୍ୟାମଶ୍ଵାଶାବୋ-
 ହପ୍ୟଜ୍ଞିତକୁଚିରଲୀଲାକୁଟୀମାରତ୍ତଦୀଯମ୍ ।

ব্যতুত কৃপয়া যন্ত্রদীপিং পুরাণং
তমথিলবৃজিনঞ্চ ব্যাসস্থমুং নতোহশ্মি ॥ ১৩৮ ॥

svasukha-nibhṛta-cetāḥ tad vyudastānya-bhāvo
'py ajita-rucira-lilākṛṣṭa-sāras tadiyam
vyatanuta kṛpayā yaś tattva-dīpariṇ purāṇarī
tam akhila-vṛjina-ghnam vyāsa-sūnum nato 'smi

SYNONYMS

sva-sukha—in happiness of the self; *nibhṛta*—solitary; *cetāḥ*—whose consciousness; *tat*—because of that; *vyudasta*—given up; *anya-bhāvah*—any other type of consciousness; *api*—although; *ajita*—of Śrī Kṛṣṇa; *rucira*—pleasing; *lilā*—by the pastimes; *ākṛṣṭa*—attracted; *sāraḥ*—whose heart; *tadiyam*—consisting of the activities of the Lord; *vyatanuta*—spread, manifested; *kṛpayā*—mercifully; *yaḥ*—who; *tattva-dīpaṁ*—the bright light of the Absolute Truth; *purāṇam*—the *Purāṇa* (*Śrimad-Bhāgavatam*); *tam*—unto him; *akhila-vṛjina-ghnam*—defeating everything inauspicious; *vyāsa-sūnum*—the son of Vyāsadeva; *nataḥ asmi*—I offer my obeisances.

TRANSLATION

“Let me offer my respectful obeisances unto my spiritual master, the son of Vyāsadeva, Śukadeva Gosvāmī. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the most melodious pastimes of Lord Śrī Kṛṣṇa. He therefore mercifully spoke the supreme Purāṇa, known as Śrimad-Bhāgavatam, which is the bright light of the Absolute Truth and which describes the activities of Lord Kṛṣṇa.”

PURPORT

This verse was spoken by Sūta Gosvāmī in *Śrimad-Bhāgavatam* (12.12.68).

TEXT 139

ব্রহ্মানন্দ হৈতে পূর্ণানন্দ কৃষ্ণগুণ ।
অতএব আকর্ষয়ে আচ্ছারামের মন ॥ ১৩৯ ॥

*brahmānanda haite pūrṇānanda kṛṣṇa-guṇa
ataeva ākarṣaye ātmā-rāmera mana*

SYNONYMS

brahma-ānanda—the pleasure of Brahman realization; *haite*—from; *pūrṇānanda*—complete bliss; *kṛṣṇa-guṇa*—the qualities of Lord Kṛṣṇa; *ataeva*—

therefore; *ākarṣaye*—attract; *ātmā-rāmera mana*—the minds of self-realized persons.

TRANSLATION

"The transcendental qualities of Śrī Kṛṣṇa are completely blissful and relishable. Consequently Lord Kṛṣṇa's qualities attract even the minds of self-realized persons from the bliss of self-realization.

TEXT 140

ଆମ୍ବାରିମାଟ୍ ମୁନହୋ ନିଗ୍ରହୀ ଅପ୍ରୁକ୍ତମେ ।
କୁର୍ବନ୍ଧ୍ୟହୈତୁକୀଁ ହରିଃ ॥ ୧୪୦

ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanti ahaitukīṁ bhaktim
ittham-bhūta-guno harih

SYNONYMS

ātma-ārāmaḥ—persons who take pleasure in being transcendently situated in the service of the Lord; *ca*—also; *munayaḥ*—great saintly persons who have completely rejected material aspirations, fruitive activities, and so forth; *nirgranthāḥ*—without interest in any material desire; *api*—certainly; *urukrame*—unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; *kurvanti*—do; *ahaitukim*—causeless, or without material desires; *bhaktim*—devotional service; *ittham-bhūta*—so wonderful as to attract the attention of the self-satisfied; *guṇaḥ*—who has transcendental qualities; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

“ ‘Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendently attractive features.’

TEXT 141

ଏହି ସବ ରହ —କୃଷ୍ଣଚରଣ-ସମ୍ବନ୍ଧେ ।
ଆୟାରାମେର ମନ ହରେ ତୁଳ୍ସିର ଗଙ୍କେ ॥ ୧୪୧ ॥

*ei saba rahu—kṛṣṇa-caraṇa-sambandhe
ātmārāmēra mana hare tulasi gandhe*

SYNONYMS

ei saba rahu—apart from the pastimes of Lord Kṛṣṇa; *kṛṣṇa-caraṇa-sambandhe*—in relation to the lotus feet of Kṛṣṇa; *ātma-ārāmēra*—of self-realized persons; *mana*—the mind; *hare*—attracts; *tulasira gandhe*—the aroma of *tulasi* leaves.

TRANSLATION

“Apart from the pastimes of Lord Kṛṣṇa, when tulasi leaves are offered at the lotus feet of Śrī Kṛṣṇa, even the aroma of the leaves attracts the minds of self-realized persons.

TEXT 142

তন্ত্রাবিন্দনযনস্ত পদারবিন্দ-
কিঞ্জলমিশ্রতুল সীমক রন্দ বাযুঃ।
অন্তর্গতঃ স্ববিবরেণ চকার তেষাঃ
সংক্ষেপমক্ষরজুমাম্পি চিদ্রতন্ত্রোঃ ॥ ১৪২ ॥

*tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasi-makaranda-vāyuh
antargataḥ svavivareṇa cakāra teṣāṁ
saṅkṣobham akṣara-juṣām api citta-tanvoḥ*

SYNONYMS

tasya—of Him; *aravinda-nayanasya*—of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus; *pada-aravinda*—of the lotus feet; *kiñjalka*—with saffron; *miśra*—mixed; *tulasi*—of *tulasi* leaves; *makaranda*—with the aroma; *vāyuh*—the air; *antargataḥ*—entered; *sva-vivareṇa*—through the nostrils; *cakāra*—created; *teṣām*—of them; *saṅkṣobham*—strong agitation; *akṣara-juṣām*—of the impersonally self-realized (Kumāras); *api*—also; *citta-tanvoḥ*—of the mind and body.

TRANSLATION

“When the breeze carrying the aroma of tulasi leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a

change in both body and mind, even though they were attached to impersonal Brahman understanding.'

PURPORT

This is a verse from Śrimad-Bhāgavatam (3.15.43). Vidura and Maitreya discussed the pregnancy of Diti. Diti's pregnancy caused the demigods to be very much afraid, and the demigods went to see Lord Brahmā. Lord Brahmā explained the original incident involving the cursing of Jaya and Vijaya by the Catuhṣana Kumāras. Sometimes the Catuhṣana Kumāras went to Vaikunṭha to visit Nārāyaṇa, the Supreme Personality of Godhead, and once they were stopped from entering the palace at the seventh gate by two doorkeepers named Jaya and Vijaya. Due to their jealousy, Jaya and Vijaya would not allow the Kumāras entry, and consequently the Kumāras became angry and cursed Jaya and Vijaya, condemning them to take birth in a family of asuras in the material world. The omniscient Personality of Godhead could immediately understand the incident, and He came with His eternal consort the goddess of fortune. The Catuhṣana Kumāras immediately offered their obeisances unto the Lord. Simply by seeing the Lord and smelling the aroma of *tulasī* and saffron from His lotus feet, the Kumāras became devotees and abandoned their long-cherished impersonalism. Thus the four Kumāras were turned into Vaiṣṇavas simply by smelling the aromatic *tulasī* mixed with saffron. Those who are actually on the platform of Brahman realization and who have not offended the lotus feet of Kṛṣṇa can immediately become Vaiṣṇavas simply by smelling the aroma of the Lord's lotus feet. However, those who are offenders or demons are never attracted to the Lord's personal feature, even though they may visit the Lord's temple many times. In Vṛndāvana we have seen many Māyāvādi sannyāsīs who do not even come to the temple of Govindajī, Gopinātha or Madana-mohana because they think that such temples are māyā. Therefore they are called Māyāvādis. Śrī Kṛṣṇa Caitanya Mahāprabhu therefore said that the Māyāvādis are the greatest offenders.

TEXT 143

অতএব ‘কৃষ্ণনাম’ না আইসে তার মুখে ।
মায়াবাদি-গণ যাতে গহা বহিমুখে ॥ ১৪৩ ॥

ataeva 'kṛṣṇa-nāma' nā āise tāra mukhe
māyāvādi-gaṇa yāte mahā bahirmukhe

SYNONYMS

ataeva—therefore; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *nā*—does not; *āise*—come; *tāra mukhe*—in their mouths; *māyāvādi-gaṇa*—all the Māyāvādis; *yāte*—because; *mahā bahiḥ-mukhe*—great offenders by dint of strong atheism.

TRANSLATION

“Because the Māyāvādīs are great offenders and atheistic philosophers, the holy name of Kṛṣṇa does not come from their mouths.

PURPORT

Because they are constantly blaspheming the Supreme Personality of Godhead by saying that He has no head, hands or legs, Māyāvādī philosophers remain offenders for many, many births, even though they have partially realized Brahman. However, if such impersonalists are not offenders at the lotus feet of the Lord, they immediately become devotees in the association of a devotee. In other words, if an impersonalist is not an offender, he can become a devotee if he gets a chance to associate with other devotees. If he is an offender, he cannot be converted even by the association of the Supreme Personality of Godhead. Śrī Kṛṣṇa Caitanya Mahāprabhu was very much afraid of this Māyāvādī offender; therefore He spoke as follows.

TEXT 144

ভাবকালি বেচিতে আগি আইলাঙ্ক কাশীপুরে ।
গ্রাহক নাহি, না বিকায়, লঞ্চ যাব ঘরে ॥ ১৪৮ ॥

*bhāvakāli vecite āmi āilāṅka kāśipure
grāhaka nāhi, nā vikāya, lañā yāba ghare*

SYNONYMS

bhāvakāli—devotional sentiments; *vecite*—to sell; *āmi*—I; *āilāṅka*—came; *kāśipure*—to the city of Kāśī; *grāhaka nāhi*—there is no customer; *nā vikāya*—do not sell; *lañā yāba ghare*—then I must take my commodity back home.

TRANSLATION

“I have come here to sell My emotional ecstatic sentiments in this city of Kāśī, but I cannot find any customers. If they are not sold, I must take them back home.

TEXT 145

ভারী বোঝা লঞ্চ আইলাঙ্ক, কেমনে লঞ্চ যাব ?
অল্প-স্বল্প-মূল্য পাইলে, এথাই বেচিব ॥ ১৪৫ ॥

*bhāri bojhā lañā āilāṅka, kemane lañā yāba?
alpa-svalpa-mūlyā pāile, ethāi veciba*

SYNONYMS

bhāri bojhā—heavy load; *lañā*—bearing; *ālāñā*—I came; *kemane*—how; *lañā yāba*—shall I take it back; *alpa-svalpa-mūlyā*—a fraction of the real price; *pāile*—if I get; *ethāi*—here; *veciba*—I shall sell.

TRANSLATION

“I have brought a heavy load to sell in this city. To take it back again is a very difficult job; therefore if I get but a fraction of the price, I shall sell it here in this city of Kāśī.”

PURPORT

Śrī Caitanya Mahāprabhu was selling the transcendental holy name of the Lord. However, Kāśī was a city of Māyāvādīs (impersonalists), and such people will never chant the holy names of the Hare Kṛṣṇa *mahā-mantra*. Consequently Śrī Caitanya Mahāprabhu was feeling disappointed. How could He teach the Māyāvādīs the importance of chanting the Hare Kṛṣṇa *mahā-mantra*? The attraction for chanting the holy name of the Lord belongs absolutely to pure devotees, and there was no possibility of finding pure devotees at Kāśī. Consequently Śrī Caitanya Mahāprabhu’s commodity was certainly very heavy. The Lord therefore suggested that even though there were no pure devotees in Kāśī, if someone was a little inclined to chant the Hare Kṛṣṇa *mantra*, He would deliver this big load, although the proper price was not paid.

Actually we experienced this when we came to preach the Hare Kṛṣṇa movement in the West. When we came to New York in 1965, we never expected that the Hare Kṛṣṇa *mahā-mantra* would be accepted in this country. Nonetheless, we invited people to our storefront to join in chanting the Hare Kṛṣṇa *mantra*, and the Lord’s holy name is so attractive that simply by coming to our storefront in New York, fortunate young people became Kṛṣṇa conscious. Although this mission was started with insignificant capital, it is now going nicely. The spreading of the Hare Kṛṣṇa *mahā-mantra* in the West has become successful because the young people were not offenders. The youths who joined this movement were not very advanced as far as purity was concerned, nor were they very well educated in Vedic knowledge, but because they were not offenders, they could accept the importance of the Hare Kṛṣṇa movement. We are now very happy to see that this movement is advancing more and more in the Western countries. We therefore conclude that the so-called *mlecchas* and *yavanas* of the Western countries are more purified than offensive Māyāvādīs or atheistic impersonalists.

TEXT 146

এত বলি' সেই বিপ্রে আঘাত করি' ।
আত্মে উষ্টি' মথুরা চলিলা গৌরহরি ॥ ১৪৬ ॥

*eta bali' sei vipre ātmasātha kari'
prāte uṭhi mathurā calilā gaurahari*

SYNONYMS

eta bali'—saying this; *sei vipre*—that brāhmaṇa; *ātmasātha kari'*—accepting as His devotee; *prāte uṭhi*—rising early in the morning; *mathurā calilā*—started for Mathurā; *gaurahari*—Śrī Caitanya Mahāprabhu.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu accepted that brāhmaṇa as His devotee. The next morning, rising very early, the Lord started for Mathurā.

TEXT 147

সেই তিনি সঙ্গে চলে, প্রভু নিষেধিল ।
দূর হৈতে তিনজনে ঘরে পাঠাইল ॥ ১৪৭ ॥

*sei tina saṅge cale, prabhu niṣedhila
dūra haite tina-jane ghare pāṭhāila*

SYNONYMS

sei tina—those three; *saṅge*—with Śrī Caitanya Mahāprabhu; *cale*—go; *prabhu*—Śrī Caitanya Mahāprabhu; *niṣedhila*—forbade; *dūra haite*—from a distance; *tina-jane*—the three persons; *ghare*—home; *pāṭhāila*—sent back.

TRANSLATION

When Śrī Caitanya Mahāprabhu started for Mathurā, all three devotees started to go with Him. However, the Lord forbade them to accompany Him, and from a distance He asked them to return home.

TEXT 148

প্রভুর বিরহে তিনে একত্র মিলিয়া ।
প্রভুগুণ গান করে প্রেমে মন্ত হঞ্চ ॥ ১৪৮ ॥

*prabhura virahe tine ekatra miliyā
prabhu-guṇa gāna kare preme matta hañā*

SYNONYMS

prabhura virahe—because of separation from the Lord; *tine*—all three; *ekatra*—together; *miliyā*—meeting; *prabhu-guṇa*—the transcendental qualities of the Lord; *gāna kare*—chant; *preme*—with love; *matta hañā*—being mad.

TRANSLATION

Feeling separation from the Lord, the three used to meet and glorify the holy qualities of the Lord. Thus they were absorbed in ecstatic love.

TEXT 149

‘প্ৰয়াগে’ আসিয়া প্ৰভু কৈল বেণী-স্নান।
 ‘মাধব’ দেখিয়া প্ৰেমে কৈল নৃত্যগান॥ ১৪৯ ॥

*'prayāge' āsiyā prabhu kaila veṇi-snāna
 'mādhava' dekhiyā preme kaila nṛtya-gāna*

SYNONYMS

prayāge—to Prayāga; *āsiyā*—coming; *prabhu*—Śrī Caitanya· Mahāprabhu; *kaila*—did; *veṇi-snāna*—bathing in the confluence of the Ganges and Yamunā; *mādhava*—the predominating Deity there, Veṇī Mādhava; *dekhiyā*—seeing; *preme*—in ecstatic love; *kaila*—performed; *nṛtya-gāna*—dancing and chanting.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to Prayāga, where He bathed at the confluence of the Ganges and the Yamunā. He then visited the temple of Veṇī Mādhava and chanted and danced there in ecstatic love.

PURPORT

The city of Prayāga is situated a few miles from the city of Allahabad. The name Prayāga is given due to successful sacrifices performed there. It is said: *prakṛṣṭah yāgāḥ yāga-phalaṁ yasmāt*. If one performs sacrifices at Prayāga, he certainly gets immediate results without difficulty. Prayāga is also called Tīrtharāja, the king of all places of pilgrimage. This holy place is situated on the confluence of the Rivers Ganges and Yamunā. Every year a fair takes place there known as Māgha-melā, and every twelve years a Kumbha-melā is also held. In any case, many people come to bathe there every year. During Māgha-melā, people from the local district generally come, and during Kumbha-melā people come from all over India to live there and bathe in the Ganges and Yamunā. Whoever goes there immediately feels the place's spiritual influence. A fort located there was constructed by the Emperor Akbar about five hundred years ago, and near the fort is a place called Trivenī. On the other side of Prayāga is an old place known as Pratiṣṭhāna-pura. It is also well known as Jhūnsi. Many saintly people live there, and consequently it is very attractive from the spiritual point of view.

TEXT 150

যমুনা দেখিয়া প্রেমে পড়ে বাঁপ দিয়া ।
আস্তে-ব্যস্তে ভট্টাচার্য উঠায় ধরিয়া ॥ ১৫০ ॥

*yamunā dekhiyā preme paḍe jhāñpa diyā
āste-vyaste bhaṭṭācārya uṭhāya dhariyā*

SYNONYMS

yamunā—the River Yamunā; *dekhiyā*—seeing; *preme*—in ecstatic love; *paḍe*—falls down; *jhāñpa* *diyā*—jumping; *āste-vyaste*—in great haste; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *uṭhāya*—raises; *dhariyā*—catching.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw the River Yamunā, He threw Himself in it. Balabhadra Bhaṭṭācārya hastily caught the Lord and very carefully raised Him up again.

TEXT 151

এইমত তিনদিন প্রয়াগে রহিলା ।
কৃষ্ণ-নাম-প্রেম দিয়া লোক নিষ্ঠারিলା ॥ ১৫১ ॥

*ei-mata tina-dina prayāge rahilā
krṣṇa-nāma-prema diyā loka nistārilā*

SYNONYMS

ei-mata—in this way; *tina-dina*—for three days; *prayāge*—at Prayāga; *rahilā*—remained; *krṣṇa-nāma*—the holy name of Lord Krṣṇa; *prema*—and ecstatic love; *diyā*—delivering; *loka nistārilā*—delivered the people.

TRANSLATION

The Lord stayed at Prayāga for three days. He delivered the holy name of Krṣṇa and ecstatic love. Thus He delivered many people.

TEXT 152

‘মথুরা’ চলিতে পথে যথা রহি’ যায় ।
কৃষ্ণ-নাম-প্রেম দিয়া লোকেরে নাচায় ॥ ১৫২ ॥

*‘mathurā’ calite pathe yathā rahi’ yāya
krṣṇa-nāma-prema diyā lokere nācāya*

SYNONYMS

mathurā—to Mathurā; *calite*—going; *pathē*—on the road; *yathā*—wherever; *rahi'*—staying; *yāya*—goes; *kṛṣṇa-nāma-prema*—the holy name of Kṛṣṇa and His ecstatic love; *diyā*—delivering; *lokere nācāya*—made the people dance.

TRANSLATION

Wherever the Lord stopped to rest on the way to Mathurā, He delivered the holy name of Kṛṣṇa and ecstatic love of Kṛṣṇa. Thus He made the people dance.

TEXT 153

পূর্বে যেন ‘দক্ষিণ’ যাইতে লোক নিষ্ঠারিলା ।
‘পশ্চিম’-দেনে তৈছে সব ‘বৈষ্ণব’ করিলା ॥ ১৫৩ ॥

*pūrve yena 'dakṣiṇa' yāite loka nistārilā
'paścima'-deṣe taiche saba 'vaiṣṇava' karilā*

SYNONYMS

pūrve—formerly; *yena*—as; *dakṣiṇa*—South India; *yāite*—going to; *loka*—the people; *nistārilā*—He delivered; *paścima-deṣe*—in the western countries; *taiche*—similarly; *saba*—all; *vaiṣṇava*—devotees; *karilā*—made.

TRANSLATION

When the Lord toured South India, He delivered many people, and when He traveled in the western sector, He similarly converted many people to Vaiṣṇavism.

PURPORT

Formerly Śrī Caitanya Mahāprabhu converted people when He toured southern and western India. Similarly, this Hare Kṛṣṇa movement is now delivering the people of the Western world wherever devotees are chanting the holy names. This is all being done by the Lord's mercy. Śrī Caitanya Mahāprabhu predicted that He would deliver people in every city and village of the world by giving them a chance to chant the Hare Kṛṣṇa *mahā-mantra*.

TEXT 154

পথে যাই। যাই। হয় যমুনা-দর্শন ।
তাই। ঝাঁপ দিয়া। পড়ে প্রেমে অচেতন ॥ ১৫৪ ॥

*pathe yāhān yāhān haya yamunā-darśana
tāhān jhānpa diyā pađe preme acetana*

SYNONYMS

pathe—on the road; *yāhān yāhān*—wherever; *haya*—there is; *yamunā-darśana*—meeting with the Yamunā River; *tāhān*—there; *jhānpa diyā pađe*—jumps over and falls down; *preme acetana*—unconscious in the ecstasy of love.

TRANSLATION

While the Lord was going to Mathurā, He came across the River Yamunā several times, and as soon as He saw the River Yamunā, He would immediately jump in, falling unconscious in the ecstasy of love of Kṛṣṇa.

TEXT 155

ମଥୁରା-ନିକଟେ ଆଇଲା—ମଥୁରା ଦେଖିଯା ।
ଦଙ୍ଗୁବଣ ହଞ୍ଚା ପଡ଼େ ପ୍ରେମାବିଷ୍ଟ ହଞ୍ଚା ॥ ୧୫୫ ॥

mathurā-nikāte āilā—*mathurā dekhiyā*
dañḍavat hañā pađe premāviṣṭa hañā

SYNONYMS

mathurā-nikāte—near Mathurā; *āilā*—came; *mathurā dekhiyā*—seeing the city of Mathurā; *dañḍavat hañā*—offering obeisances; *pađe*—falls down; *prema-āviṣṭa hañā*—in the great ecstasy of love.

TRANSLATION

When He approached Mathurā and saw the city, He immediately fell to the ground and offered obeisances with great ecstatic love.

TEXT 156

ମଥୁରା ଆସିଯା କୈଳା ‘ବିଶ୍ରାନ୍ତି-ତିର୍ଥେ’ ଜ୍ଵାନ ।
‘ଜନ୍ମସ୍ଥାନେ’ ‘କେଶବ’ ଦେଖି କରିଲା ପ୍ରାଣାମ ॥ ୧୫୬ ॥

*mathurā āsiyā kailā ‘viśrānti-tirthe’ snāna
'janma-sthāne' 'keśava' dekhi' karilā prāṇama*

SYNONYMS

mathurā āsiyā—coming in to Mathurā; *kailā*—performed; *viśrānti-tirthe*—at the bathing place known as Viśrāma-ghāṭa; *snāna*—bathing; *janma-sthāne*—at

the place of Lord Kṛṣṇa's birth; keśava—the Deity named Keśava; dekhi'—seeing; karilā praṇāma—offered His respectful obeisances.

TRANSLATION

When Śrī Caitanya Mahāprabhu entered the city of Mathurā, He took His bath at Viśrāma-ghāṭa. He then visited the birthplace of Kṛṣṇa and saw the Deity named Keśavajī. He offered His respectful obeisances to this Deity.

PURPORT

At the present moment, the temple of Keśavajī is very much improved. At one time, Keśavajī-mandira was attacked by the emperor Aurangzeb, who constructed such a big mosque there that the temple of Keśavajī was insignificant in comparison. However, with the help of many rich Maḍwaris, the temple has improved, and a very large temple is now being constructed so that the mosque is now appearing diminished in comparison. Many archeological discoveries have been made there, and many people from foreign countries are beginning to appreciate Kṛṣṇa's birthplace. This Kṛṣṇa consciousness movement is attracting many foreigners to the Keśavajī temple, and now they will also be attracted by the Kṛṣṇa-Balarāma temple in Vṛndāvana.

TEXT 157

প্ৰেমানন্দে নাচে, গায়, সগন হৃষ্টার ।
অভূত প্ৰেমাবেশ দেখি' লোকে চৰকাৰ ॥ ১৫৭ ॥

*premānande nāce, gāya, saghana huṅkāra
prabhura premāvēśa dekhi' loke camatkāra*

SYNONYMS

prema-ānande—in ecstatic love; *nāce*—dances; *gāya*—chants; *saghana*—repeatedly; *huṅkāra*—tumultuous sound vibrations; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *prema-āvēśa*—ecstatic love; *dekhi'*—seeing; *loke*—all people; *camatkāra*—astonished.

TRANSLATION

When Śrī Caitanya Mahāprabhu chanted, danced and made loud vibrations, all the people were astonished to see His ecstatic love.

TEXT 158

একবিশ পড়ে অভূত চৰণ ধরিয়া ।
অভু-সঙ্গে নৃত্য কৰে প্ৰেমাবিষ্ট হওণা ॥ ১৫৮ ॥

*eka-vipra pađe prabhura caraṇa dhariyā
prabhu-saṅge nr̥tya kare premāviṣṭa hañā*

SYNONYMS

eka-vipra—one *brāhmaṇa*; *pađe*—falls down; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇa dhariyā*—catching the lotus feet; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *nr̥tya kare*—he dances; *prema-āviṣṭa hañā*—being absorbed in ecstatic love.

TRANSLATION

One brāhmaṇa fell at the lotus feet of Śrī Caitanya Mahāprabhu and then began to dance with Him in ecstatic love.

TEXT 159

দুঁহে প্রেমে নৃত্য করি' করে কোলাকুলি ।
হরি কৃষ্ণ কহ দুঁহে বলে বাছ ভুলি' ॥ ১৫৯ ॥

duñhe preme nr̥tya kari' *kare kolākuli*
hari kṛṣṇa kaha duñhe bale bāhu tuli'

SYNONYMS

duñhe—both of them; *preme*—in ecstatic love; *nr̥tya kari'*—dancing; *kare*—do; *kolākuli*—embracing; *hari*—the holy name of Hari; *kṛṣṇa*—the holy name of Kṛṣṇa; *kaha*—go on chanting; *duñhe*—both of them; *bale*—speak; *bāhu tuli'*—raising the arms.

TRANSLATION

Both of them danced in ecstatic love and embraced one another. Raising their arms, they said, “Chant the holy names of Hari and Kṛṣṇa!”

TEXT 160

গোক ‘হরি’ ‘হরি’ বলে, কোলাহল হৈল ।
‘কেশব’-সেবক প্রভুকে মালা পরাইল ॥ ১৬০ ॥

loka 'hari' 'hari' bale, kolāhala haila
'keśava'-sevaka prabhuke mālā parāila

SYNONYMS

loka—all the people; *hari hari bale*—began to chant the holy names Hari, Hari; *kolāhala haila*—there was a great uproar; *keśava-sevaka*—the priest in the service

of Lord Keśava; *prabhuke*—unto Śrī Caitanya Mahāprabhu; *mālā parāila*—offered a garland.

TRANSLATION

All the people then began to chant, “Hari! Hari!” and there was a great uproar. The priest in Lord Keśava’s service offered Śrī Caitanya Mahāprabhu a garland.

TEXT 161

ଲୋକେ କହେ ପ୍ରଭୁ ଦେଖି’ ହଣ୍ଡା ବିଶ୍ୱାସ ।
ଅଛେ ହେଲ ପ୍ରେମ ‘ଲୋକିକ’ କଷ୍ଟ ନୟ ॥ ୧୬୧ ॥

*loke kahe prabhu dekhi’ hañā vismaya
aiche hena prema ‘laukika’ kabhu naya*

SYNOMYMS

loke kahe—the people said; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhi’*—seeing; *hañā vismaya*—being struck with wonder; *aiche*—such; *hena*—similar; *prema*—love of Godhead; *laukika*—ordinary; *kabhu naya*—never is.

TRANSLATION

When the people saw Śrī Caitanya Mahāprabhu’s dancing and chanting, they were struck with wonder, and they all said, “Such transcendental love is never an ordinary thing.”

TEXT 162

ସଂହାର ଦର୍ଶନେ ଲୋକେ ପ୍ରେମେ ମତ୍ତ ହଣ୍ଡା ।
ହାସେ, କାନ୍ଦେ, ନାଚେ, ଗାୟ, କୃଷ୍ଣନାମ ଲାନ୍ଦା ॥ ୧୬୨ ॥

*yāñhāra darśane loke preme matta hañā
hāse, kānde, nāce, gāya, kṛṣṇa-nāma lañā*

SYNOMYMS

yāñhāra darśane—by seeing whom; *loke*—people; *preme*—in love; *matta* *hañā*—becoming mad; *hāse*—laugh; *kānde*—cry; *nāce*—dance; *gāya*—chant; *kṛṣṇa-nāma* *lañā*—taking the holy name of Lord Kṛṣṇa.

TRANSLATION

The people said, “Simply by seeing Śrī Caitanya Mahāprabhu, everyone is maddened with love of Kṛṣṇa. Indeed, everyone is laughing, crying, dancing, chanting and taking the holy name of Kṛṣṇa.

TEXT 163

সর্বথা-নিশ্চিত—ইঁহো কৃষ্ণ-অবতার ।
মথুরা আইলা লোকের করিতে নিষ্ঠার ॥ ১৬৩ ॥

sarvathā-niścita—*iñho kṛṣṇa-avatāra*
mathurā āīlā lokera karite nistāra

SYNONYMS

sarvathā—in every respect; *niścita*—ascertained; *iñho*—He; *kṛṣṇa-avatāra*—incarnation of Lord Kṛṣṇa; *mathurā* *āīlā*—has come to Mathurā; *lokera*—of the people; *karite*—to perform; *nistāra*—deliverance.

TRANSLATION

“Certainly Śrī Caitanya Mahāprabhu is in all respects the incarnation of Lord Kṛṣṇa. Now He has come to Mathurā to deliver everyone.”

TEXT 164

তবে মহাপ্রভু সেই ত্রাঙ্গণে লঞ্চা ।
তাঁহারে পুচ্ছিলা কিছু নিভৃতে বসিয়া ॥ ১৬৪ ॥

*tabe mahāprabhu sei brāhmaṇe lañā
tāñhāre puchilā kichu nibhṛte vasiyā*

SYNONYMS

tabe—after that; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sei*—that; *brāhmaṇe*—brāhmaṇa; *lañā*—taking; *tāñhāre*—unto him; *puchilā*—inquired; *kichu*—something; *nibhṛte* *vasiyā*—sitting in a solitary place.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu took aside the brāhmaṇa. Sitting in a solitary place, the Lord began to question him.

TEXT 165

‘আর্য, সরল, তুমি—বৃজ ত্রাঙ্গণ ।
কাহাঁ হৈতে পাইলে তুমি এই প্রেমধন?’ ১৬৫ ॥

‘ārya, sarala, tumi—vṛddha brāhmaṇa
kāhān haite pāile tumi ei prema-dhana?’

SYNONYMS

ārya—advanced in devotional service; sarala—simple; tumi—you; vrddha brāhmaṇa—elderly brāhmaṇa; kāhān̄ haite—from where; pāile tumi—did you obtain; ei—this; prema-dhana—transcendental opulence of ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “You are an elderly brāhmaṇa, you are sincere, and you are advanced in spiritual life. Wherfrom have you gotten this transcendental opulence of ecstatic love for Kṛṣṇa?”

TEXT 166

বিপ্র কহে,—‘শ্রীপাদ শ্রীমাধবেন্দ্রপুরী ।
ভগিতে ভগিতে আইলা মথুরা-নগরী ॥ ১৬৬ ॥

vipra kahe, — ‘śripāda śrī-mādhavendra-purī—bhramite bhramite āīlā mathurā-nagarī

SYNONYMS

vipra kahe—the brāhmaṇa said; *śripāda*—His Holiness; *śrī-mādhavendra-purī*—Śrī Mādhavendra Purī; *bhramite bhramite*—while touring; *āīlā*—came; *mathurā-nagarī*—to the city of Mathurā.

TRANSLATION

The brāhmaṇa replied, “His Holiness Śrīla Mādhavendra Purī came to the city of Mathurā while he was on a tour.

TEXT 167

কৃপা করি' তেঁহো মোর নিলয়ে আইলা ।
মোরে শিষ্য করি' মোর হাতে ‘ভিক্ষা’ কৈলা ॥ ১৬৭ ॥

kṛpā kari' teñho mora nilaye āīlā
more śiṣya kari' mora hāte ‘bhikṣā’ kailā

SYNONYMS

kṛpā kari'—by his causeless mercy; *teñho*—he; *mora nilaye*—to my humble place; *āīlā*—came; *more*—me; *śiṣya kari'*—accepting as his disciple; *mora hāte*—from my hand; *bhikṣā kailā*—accepted lunch.

TRANSLATION

“While at Mathurā, Śrīpāda Mādhavendra Puri visited my house and accepted me as a disciple. He even took lunch at my home.

TEXT 168

গোপাল প্রকট করি' সেবা কৈল 'মহাশয়'।
অচ্ছাপিহ তাঁহার সেবা 'গোবর্ধনে' হয় ॥ ১৬৮ ॥

*gopāla prakaṭa kari' sevā kaila 'mahāśaya'
adyāpiha tāñhāra sevā 'govardhane' haya*

SYNONYMS

gopāla—the Deity Gopāla; *prakaṭa kari'*—installing; *sevā*—service; *kaila*—did; *mahāśaya*—that great personality; *adyāpiha*—still now; *tāñhāra*—of that Deity Gopāla; *sevā*—the service; *govardhane*—on the Govardhana Hill; *haya*—is conducted.

TRANSLATION

“After installing the Deity Gopāla, Śrīla Mādhavendra Puri rendered Him service. That very Deity is still being worshiped at Govardhana Hill.”

TEXT 169

শুনি' প্রভু কৈল তাঁর চরণ বন্দন।
ভয় পাঞ্জা প্রভু-পায় পড়িলা ব্রাহ্মণ ॥ ১৬৯ ॥

*śuni' prabhu kaila tāñra caraṇa vandana
bhaya pāñā prabhu-pāya paḍilā brāhmaṇa*

SYNONYMS

śuni'—after hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *kaila*—did; *tāñra*—of him; *caraṇa vandana*—worshiping the feet; *bhaya pāñā*—being afraid; *prabhu-pāya*—at the lotus feet of Śrī Caitanya Mahāprabhu; *paḍilā*—fell down; *brāhmaṇa*—the *brāhmaṇa*.

TRANSLATION

As soon as Caitanya Mahāprabhu heard about Mādhavendra Puri's relationship with the brāhmaṇa, He immediately offered obeisances at his feet. Becoming fearful, the brāhmaṇa also immediately fell at the Lord's feet.

TEXT 170

ପ୍ରଭୁ କହେ,—“ତୁ ମି ‘ଗୁରୁ’, ଆମି ‘ଶିଷ୍ୟ’-ପାଇଁ ।
‘ଗୁରୁ’ ହେଉଳି ‘ଶିଷ୍ୟ’ ନମସ୍କାର ନା ଯୁଗ୍ୟାମ୍ ॥ ୧୭୦ ॥

*prabhu kahe,— “tumi ‘guru’, āmi ‘śiṣya’-prāya
'guru' hañā 'śiṣye' namaskāra nā yuyāya*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; tumi—you; guru—My spiritual master; āmi—I; śiṣya-prāya—like your disciple; guru hañā—being the spiritual master; śiṣye—unto the disciple; namaskāra—obeisances; nā yuyāya—is not befitting.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “**You are on the platform of My spiritual master, and I am your disciple. Since you are My spiritual master, it is not befitting that you offer Me obeisances.”**

TEXT 171

ଶୁଣିଯା ବିଶ୍ଵିତ ବିପ୍ର କହେ ଭୟ ପାଇଗ୍ନା ।
ଏହେ ବାତ କହ କେନେ ସନ୍ଧ୍ୟାସୀ ହେଉଳି ॥ ୧୭୧ ॥

*śuniyā vismita vipra kahe bhaya pāñā
aiche vāt kaha kene sannyāsī hañā*

SYNONYMS

śuniyā—after hearing; vismita—astonished; vipra—the brāhmaṇa; kahe—said; bhaya pāñā—being afraid; aiche vāt—such a statement; kaha—You say; kene—why; sannyāsī hañā—although You are a sannyāsī.

TRANSLATION

Upon hearing this, the brāhmaṇa became afraid. He then said, “Why do You speak like this? You are a sannyāsī.

TEXT 172

କିଞ୍ଚି ତୋଗାର ପ୍ରେମ ଦେଖି ଘନେ ଅନୁମାନି ।
ମାଧ୍ୟବେଶ୍ୱର-ପୁରୀର ‘ସମ୍ବନ୍ଧ’ ଧର—ଜୀବି ॥ ୧୭୨ ॥

*kintu tomāra prema dekhi' mane anumāni
mādhavendra-purira 'sambandha' dhara—jāni*

SYNONYMS

kintu—still; *tomāra prema*—Your ecstatic love; *dekhi'*—after seeing; *mane*—in my mind; *anumāni*—I imagine; *mādhavendra-purīra*—of Śrī Mādhavendra Purī; *sambandha*—relationship; *dhara*—You have; *jāni*—I can understand.

TRANSLATION

“Upon seeing Your ecstatic love, I can just imagine that You must have some relationship with Mādhavendra Purī. This is my understanding.

TEXT 173

কৃষ্ণপ্রেমা তাঁহার, যাঁহার তাঁহার ‘সম্বন্ধ’।
তাঁহার বিনা এই প্রেমার কাহাঁ নাহি গন্ধ ॥ ১৭৩ ॥

*kṛṣṇa-premā tāñhā, yāñhā tāñhāra 'sambandha'
tāñhār vinā ei premāra kāhān nāhi gandha*

SYNONYMS

kṛṣṇa-premā—love of Kṛṣṇa; *tāñhā*—there; *yāñhā*—where; *tāñhāra*—his; *sambandha*—relationship; *tāñhār vinā*—without him; *ei premāra*—of this ecstatic love; *kāhān nāhi gandha*—there is no possibility of even a scent.

TRANSLATION

“This kind of ecstatic love can be experienced only when one has a relationship with Mādhavendra Purī. Without him, even a scent of such transcendental ecstatic love is impossible.”

TEXT 174

তবে ভট্টাচার্য তারে ‘সম্বন্ধ’ কহিল।
শুনি’ আনন্দিত বিপ্র নাচিতে লাগিল ॥ ১৭৪ ॥

*tabe bhaṭṭācārya tāre 'sambandha' kahila
śuni' ānandita vipra nācite lāgila*

SYNONYMS

tabe—thereafter; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *tāre*—unto the brāhmaṇa; *sambandha kahila*—explained the relationship; *śuni'*—after hearing; *ānandita*—being pleased; *vipra*—the brāhmaṇa; *nācite lāgila*—began to dance.

TRANSLATION

Balabhadra Bhaṭṭācārya then explained the relationship between Mādhavendra Purī and Śrī Caitanya Mahāprabhu. After hearing this, the brāhmaṇa became very pleased and began to dance.

TEXT 175

তবে বিপ্র প্রভুরে লঞ্চা আইলা নিজ-ঘরে ।
আপন-ইচ্ছায় প্রভুর নানা সেবা করে ॥ ১৭৫ ॥

*tabe vipra prabhure lañā āilā nija-ghare
āpana-icchāya prabhura nānā sevā kare*

SYNONYMS

tabe—thereafter; *vipra*—the brāhmaṇa; *prabhure*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *āilā*—came back; *nija-ghare*—to his home; *āpana-icchāya*—by his own will; *prabhura*—of Śrī Caitanya Mahāprabhu; *nānā*—various; *sevā*—services; *kare*—rendered.

TRANSLATION

The brāhmaṇa then took Śrī Caitanya Mahāprabhu to his home and, out of his own free will, began to serve the Lord in various ways.

TEXT 176

ভিক্ষা লাগি' ভট্টাচার্যে করাইলা রন্ধন ।
তবে মহাপ্রভু হাসি' বলিলা বচন ॥ ১৭৬ ॥

*bhikṣā lāgi' bhaṭṭācārye karāilā randhana
tabe mahāprabhu hāsi' balilā vacana*

SYNONYMS

bhikṣā lāgi'—for lunch; *bhaṭṭācārye*—Balabhadra Bhaṭṭācārya; *karāilā randhana*—made to cook; *tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hāsi'*—smiling; *balilā vacana*—said these words.

TRANSLATION

He asked Balabhadra Bhaṭṭācārya to cook Śrī Caitanya Mahāprabhu's lunch. At that time, the Lord, smiling, spoke as follows.

TEXT 177

“পুরী-গোসাঙ্গি তোমার ঘরে কর্যাচেন ভিক্ষা ।
মোরে তুমি ভিক্ষা দেহ,— এই মোর ‘শিক্ষা’॥” ১৭৭॥

*“puri-gosāñi tomāra ghare karyāchena bhikṣā
more tumi bhikṣā deha,—ei mora ‘śikṣā’ ”*

SYNONYMS

puri-gosāñi—Mādhavendra Purī; *tomāra* *ghare*—at your place; *karyāchena* *bhikṣā*—accepted lunch; *more*—for Me; *tumi bhikṣā deha*—better for you to cook; *ei*—that; *mora śikṣā*—My instruction.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “Mādhavendra Purī has already taken lunch at your place. Therefore you may cook and give Me the food. That is My instruction.”

TEXT 178

যদ্যদাচরতি শ্রেষ্ঠস্তুতদেবেতরে। জনঃ ।
স যৎ প্রমাণং কুকুতে লোকসন্দুর্বর্ততে ॥ ১৭৮ ॥

*yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇam kurute
lokas tad anuvartate*

SYNONYMS

yat *yat*—however; *ācarati*—behaves; *śreṣṭhaḥ*—the best man; *tat* *tat*—that; *eva*—certainly; *itarah*—the lesser; *janaḥ*—men; *sah*—he; *yat*—which; *pramāṇam*—standard; *kurute*—shows; *lokaḥ*—the people; *tat*—that; *anuvartate*—follow.

TRANSLATION

“Whatever action is performed by a great man, common men follow. And whatever standards he sets by exemplary acts, all the world pursues.”

PURPORT

This is a quotation from *Bhagavad-gītā* (3.21).

TEXT 179

যদিপি ‘সনোড়িয়া’ হয় সেইত আজ্ঞণ ।
সনোড়িয়া-ঘরে সন্ন্যাসী না করে ভোজন ॥ ১৭৯ ॥

*yadyapi 'sanoḍiyā' haya seita brāhmaṇa
sanoḍiyā-ghare sannyāsi nā kare bhojana*

SYNONYMS

yadyapi—although; *sanoḍiyā*—a priest of the Sanoḍiyā community; *haya*—was; *seita*—that; *brāhmaṇa*—*brāhmaṇa*; *sanoḍiyā-ghare*—in the house of a Sanoḍiyā (goldsmith); *sannyāsi*—a person in the renounced order of life; *nā kare bhojana*—does not accept food.

TRANSLATION

The brāhmaṇa belonged to the Sanoḍiyā brāhmaṇa community, and a sannyāsi does not accept food from such a brāhmaṇa.

PURPORT

In northwestern India, vaiśyas are divided in various subdivisions. Śrīla Bhaktivinoda Ṭhākura points out that they are divided as Āgaraoyālā, Kālaoyāra and Sānoyāda. Out of them, the Āgaraoyālās are supposed to be first-class vaiśyas, and the Kālaoyāras and Sānoyādas are considered lower due to their occupational degradation. The Kālaoyāras generally take wine and other intoxicants. Although they are vaiśyas, they are considered to belong to a lower class. The priests who guide the Kālaoyāras and the Sānoyādas are called Sanoḍiyā brāhmaṇas. Śrīla Bhaktivinoda Ṭhākura states that the word *sānoyāda* in Bengal indicates *suvarṇa-vanīk*. In Bengal there are priests who guide the *suvarṇa-vanīk* community, which is also considered a low class. There is little difference between the Sānoyāda and the *suvarṇa-vanīk*. Generally the *suvarṇa-vanīks* are bankers dealing in gold and silver. In western India, the Āgaraoyālās also belong to the banking profession. This is the original business of the *suvarṇa-vanīk* or Āgaraoyāla community. Historically, the Āgaraoyālās came from the up-country named Ayodha, and the *suvarṇa-vanīk* community came from Ayodha. It appears that the *suvarṇa-vanīks* and the Āgaraoyālās belong to the same community. The Sanoḍiyā brāhmaṇas were the guides of the Kālaoyāra and Sānoyāda. They are therefore considered to be lower-class brāhmaṇas, and a sannyāsi is not allowed to take alms or food from them. However, Śrī Caitanya Mahāprabhu accepted lunch cooked by a Sanoḍiyā brāhmaṇa simply because he belonged to Mādhavendra Purī's community. Śrīla Mādhavendra Purī was the spiritual master of Iṣvara Purī, who was the spiritual master of Śrī Caitanya Mahāprabhu. Thus a spiritual relationship is established on the spiritual platform without consideration of material inferiority or superiority.

TEXT 180

তথাপি পুরী দেখি' তার 'বৈষ্ণব'-আচার ।
 'শিষ্য' করি' তার ভিক্ষা কৈল অঙ্গীকার ॥ ১৮০ ॥

*tathāpi purī dekhi' tānra 'vaiṣṇava'-ācāra
 'śiṣya' kari' tānra bhikṣā kaila aṅgikāra*

SYNONYMS

tathāpi—still; *purī*—Mādhavendra Purī; *dekhi'*—after seeing; *tānra*—of the brāhmaṇa; *vaiṣṇava-ācāra*—behavior like a Vaiṣṇava; *śiṣya kari'*—accepting him as his disciple; *tānra bhikṣā*—food offered by him; *kaila aṅgikāra*—accepted.

TRANSLATION

Although the brāhmaṇa belonged to the Sanodiyā community, Śrīla Mādhavaneda Purī saw that he behaved like a Vaiṣṇava and therefore accepted him as his disciple. The food he cooked was also accepted by Mādhavendra Purī.

TEXT 181

মহাপ্রভু তারে যদি 'ভিক্ষা' মাগিল ।
 দৈন্য করি' সেই বিপ্র কহিতে লাগিল ॥ ১৮১ ॥

*mahāprabhu tāre yadi 'bhikṣā' māgila
 dainya kari' sei vipra kahite lāgila*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *tāre*—from him; *yadi*—when; *bhikṣā māgila*—requested lunch; *dainya kari'*—out of humility; *sei vipra*—that brāhmaṇa; *kahite lāgila*—began to speak.

TRANSLATION

Therefore Śrī Caitanya Mahāprabhu willingly requested food from the brāhmaṇa, and the brāhmaṇa, feeling a natural humility, began to speak as follows.

TEXT 182

তোমারে 'ভিক্ষা' দিব—বড় ভাগ্য সে আমার ।
 তুমি—ঈশ্বর, নাহি তোমার বিধি-ব্যবহার ॥ ১৮২ ॥

tomāre 'bhikṣā' diba—baḍa bhāgya se āmāra
tumi—iśvara, nāhi tomāra vidhi-vyavahāra

SYNONYMS

tomāre—unto You; *bhikṣā diba*—I shall offer food; *baḍa bhāgya*—great fortune; *se*—that; *āmāra*—my; *tumi*—You; *iśvara*—the Supreme Personality of Godhead; *nāhi*—there is not; *tomāra*—of You; *vidhi-vyavahāra*—regulative behavior.

TRANSLATION

"It is a great fortune for me to offer You food. You are the Supreme Lord, and, being in the transcendental position, You are not restricted in any way."

TEXT 183

‘মূর্খ’-লোক করিবেক তোমার নিষ্পন্ন ।
সহিতে না পারিমু সেই ‘দুষ্টে’র বচন ॥ ১৮৩ ॥

'mūrkha'-loka karibeka tomāra nindana
sahite nā pārimu sei 'duṣṭe'ra vacana

SYNONYMS

mūrkha-loka—foolish persons; *karibeka*—will do; *tomāra nindana*—blaspheming You; *sahite nā pārimu*—I shall not be able to tolerate; *sei*—those; *duṣṭera*—vacana—words of mischievous persons.

TRANSLATION

"Foolish people will blaspheme You, but I shall not tolerate the words of such mischievous people."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that although the *brāhmaṇa* did not belong to a superior community, he fearlessly chastised so-called caste *brāhmaṇas* because he was situated on the platform of pure devotional service. There are people who are opposed to Śrī Caitanya Mahāprabhu's accepting a Vaiṣṇava belonging to a lower caste. Such people do not consider *māhā-prasāda* transcendental, and therefore they are described here as *mūrkha* (foolish) and *duṣṭa* (mischievous). A pure devotee has the power to challenge such high-caste people, and his brave statements are not to be considered proud or puffed up. On the contrary, he is to be considered straightforward. Such a person does not like to flatter high-class *brāhmaṇas* who belong to the non-Vaiṣṇava community.

TEXT 184

ଅଭୁ କହେ,—ଶ୍ରୁତି, ସ୍ମୃତି, ଯତ ଆସିଗଣ ।
ଜବେ ‘ଏକ’-ମାତ୍ର ନହେ, ଭିନ୍ନ ଭିନ୍ନ ଧର୍ମ ॥ ୧୮୪ ॥

*prabhu kahe,—śruti, smṛti, yata ṛṣi-gaṇa
sabe 'eka'-mata nahe, bhinna bhinna dharma*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *śruti*—the Vedas; *smṛti*—the Purāṇas; *yata*—all; *ṛṣi-gaṇa*—great sages; *sabe*—all of them; *eka-mata nahe*—do not agree; *bhinna bhinna dharma*—different grades of religious principles.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “The Vedas, Purāṇas and great learned sages are not always in agreement with one another. Consequently there are different religious principles.

PURPORT

Unless one comes to the Absolute Truth, there is no possibility of agreement. Nāsav ṛṣir yasya mataṁ na ‘bhinnam’: it is said that a great learned scholar or sage cannot be exalted unless he disagrees. On the material platform, there is no possibility of agreement; therefore there are different kinds of religious systems. However, the Absolute Truth is one, and when one is situated in the Absolute Truth, there is no disagreement. On that absolute platform the Supreme Personality of Godhead is worshipable. As stated in *Bhagavad-gītā* (18.55): *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*. On the absolute platform, the worshipful Deity is one, and the process of worship is also one. That process is *bhakti*.

There are many different religions throughout the world because they are not all on the absolute platform of devotional service. As confirmed in *Bhagavad-gītā* (18.66): *svartha-dharmāṇ parityajya mām ekāṁ śaraṇāṁ vraja*. The word *ekam* means “one,” Kṛṣṇa. On this platform, there are no different religious systems. According to *Śrimad-Bhāgavatam* (1.1.2): *dharmaḥ projihita-kaitavo 'tra*. On the material platform, religious systems are different. *Śrimad-Bhāgavatam* describes them from the very beginning as *dharmaḥ kaitavaḥ*, cheating religions. None of these religions are actually genuine. The genuine religious system is that which enables one to become a lover of the Supreme Personality of Godhead. In the words of *Śrimad-Bhāgavatam* (1.2.6):

*sa vai puriṣāṁ paro dharmo
yato bhaktir adhokṣaje*

*ahaituky apratihatā
yayātmā suprasīdati*

"The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self."

On this platform there is nothing but the service of the Lord. When a person has no ulterior motive, there is certainly oneness and agreement of principles. Since everyone has a different body and mind, different types of religions are needed. But when one is situated on the spiritual platform, there are no bodily and mental differences. Consequently on the absolute platform there is oneness in religion.

TEXT 185

ধর্ম-স্থাপন-হেতু সাধুর ব্যবহার ।
পুরী-গোসানির যে আচরণ, সেই ধর্ম সার ॥ ১৮৫ ॥

*dharma-sthāpana-hetu sādhura vyavahāra
puri-gosāñira ye ācaraṇa, sei dharma sāra*

SYNONYMS

dharma-sthāpana-hetu—to establish the principles of religion; *sādhura* *vyavahāra*—behavior of a devotee; *puri-gosāñira*—of Mādhavendra Purī; *ye ācaraṇa*—the behavior; *sei*—that; *dharma sāra*—the essence of all religion.

TRANSLATION

"A devotee's behavior establishes the true purpose of religious principles. The behavior of Mādhavendra Purī Gosvāmī is the essence of such religious principles."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following commentary on this passage. A *sādhu* or an honest man is called a *mahājana* or a *mahātmā*. The *mahātmā* is thus described in *Bhagavad-gītā*:

*mahātmānas tu māriṇ pārtha
daivirn prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam*

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." (Bg. 9.13)

In the material world, the word *mahātmā* is understood in different ways by different religionists. Mundaners also come up with their different angles of vision. For the conditioned soul busy in sense gratification, a *mahājana* is recognized according to the proportion of sense gratification he offers. For instance, a businessman may consider a certain banker to be a *mahājana*, and *karmīs* desiring material enjoyment may consider philosophers like Jaimini to be *mahājanas*. There are many *yogīs* who want to control the senses, and for them Patañjali Ṛṣi is a *mahājana*. For the *jñānīs*, the atheist Kapila, Vaśiṣṭha, Durvāsā, Dattātreya and other impersonalist philosophers are *mahājanas*. For the demons, Hiranyakṣa, Hiranyakāśipu, Rāvaṇa, Rāvaṇa's son Meghanāda, Jarāsandha and others are accepted as *mahājanas*. For materialistic anthropologists speculating on the evolution of the body, a person like Darwin is a *mahājana*. The scientists who are bewildered by Kṛṣṇa's external energy have no relationship with the Supreme Personality of Godhead, yet they are accepted by some as *mahājanas*. Similarly, philosophers, historians, literary men, public speakers and social and political leaders are sometimes accepted as *mahājanas*. Such *mahājanas* are respected by certain men who have been described in *Śrīmad-Bhāgavatam* (2.3.19):

śva-viḍ-varāhoṣṭra-kharaiḥ
saṁstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto
jātu nāma gadāgraḥ

"Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils."

Thus on the material platform animalistic leaders are worshiped by animals. Sometimes physicians, psychiatrists and social workers try to mitigate bodily pain, distress and fear, but they have no knowledge of spiritual identity and are bereft of a relationship with God. Yet they are considered *mahājanas* by the illusioined. Self-deceived persons sometimes accept leaders or spiritual masters from a priestly order that has been officially appointed by the codes of material life. In this way, they are deceived by official priests. Sometimes people accept as *mahājanas* those who have been designated by Śrīla Vṛndāvana dāsa Ṭhākura as *ḍhārīga-vīpras* (impostor brāhmaṇas). Such imposters imitate the characteristics of Śrīla Haridāsa Ṭhākura, and they envy Haridāsa Ṭhākura, who was certainly a *mahājana*. They make great artificial endeavors, advertising themselves as great devotees of the Lord or as mystic hypnotists knowledgeable in witchcraft, hypnotism and miracles. Sometimes people accept demons like Pūtanā, Trīṇavarta,

Vatsa, Baka, Aghāsura and Dhenuka, Kāliya and Pralamba. Some people accept imitators and adversaries of the Supreme Personality of Godhead, such as Paṇḍraka, Śṛgāla Vāsudeva, the spiritual master of the demons (Śukrācārya), or atheists like Cārvāka, King Vena, Sugata and Arhat. Such people have no faith in Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead. Rather, they accept godless cheaters who present themselves as incarnations of God and cheat foolish people within the material world by word jugglery. Thus many rascals are accepted as *mahājanas*.

In this material world a person may be famous as a *karma-vīra*, a successful fruitive worker, or one may be very successful in performing religious duties, or he may be known as a hero in mental speculation (*jñāna-vīra*), or he may be a very famous renunciant. In any case, *Śrimad-Bhāgavatam* (3.23.56) gives the following opinion in this matter.

neha yat karma dharmāya
na virāgāya kalpate
na tīrtha-pada-sevāyai
jīvann api mṛto hi saḥ

“Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead must be considered dead, although he is breathing.”

The conclusion is that all pious activity, fruitive activity, religious principles and renunciation must ultimately lead to devotional service. There are different types of processes for rendering service. One may serve his country, people, society, the *varṇāśrama-dharma*, the sick, the poor, the rich, women, demigods and so on. All this comes under the heading of sense gratification, or enjoyment in the material world. It is most unfortunate that people are more or less attracted by such material activity and that the leaders of these activities are accepted as *mahājanas*, great ideal leaders. Actually they are only misleaders, but an ordinary man cannot understand how he is being misled.

Narottama dāsa Ṭhākura says: *sādhu-śāstra-guru-vākyā, cittete kariyā aikya*. A *sādhu* is a great personality like Śrī Caitanya Mahāprabhu. The *śāstras* are the injunctions of revealed scriptures. Those who are devoid of devotional service sometimes mistake those who have mundane motives for *mahājanas*. The only motive must be *kṛṣṇa-bhakti*; devotional service to the Lord. Sometimes fruitive workers, dry philosophers, nondevotees, mystic yogis and persons attached to material opulence, women and money are considered *mahājanas*. However, *Śrimad-Bhāgavatam* (6.3.25) gives the following statements about such unauthorized *mahājanas*:

*prāyeṇa veda tad idarī na mahājano 'yāṁ
devyā vimohita-matir bata māyayālam
trayyāṁ jaḍi-kṛta-matir madhu-puṣpitāyāṁ
vaitānike mahati karmaṇi yujyamānaḥ*

In this material world, *karmīs* (fruitive actors) are accepted as *mahājanas* by foolish people who do not know the value of devotional service. Their mundane intelligence and mental speculative methods are under the control of the three modes of material nature. Consequently they cannot understand unalloyed devotional service. They are attracted by material activities, and they become worshipers of material nature. Thus they are known as fruitive actors. They even become entangled in material activities disguised as spiritual activities. In *Bhagavad-gītā*, such people are described as *veda-vāda-ratā*. They do not understand the real purpose of the *Vedas*, yet they think of themselves as Vedic authorities. People versed in Vedic knowledge must know Kṛṣṇa as the Supreme Personality of Godhead. *Vedaiś ca sarvair aham eva vedyah.* (Bg. 15.15)

A man covered by illusion cannot understand the proper way; therefore Śrī Caitanya Mahāprabhu says: *dharma-sthāpana-hetu sādhura vyavahāra*. The behavior of a devotee is the criterion for all other behavior. Śrī Caitanya Mahāprabhu Himself followed the devotional principles and taught others to follow them. *Puri-gosāñira ye ācarāṇa, sei dharma sāra.* Śrī Caitanya Mahāprabhu personally followed the behavior of Mādhavendra Pūri and advised others to follow his principles. Unfortunately, people have been attracted to the material body since time immemorial.

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

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there is to be considered like an ass or a cow." (*Bhāg.* 10.84.13) Those who accept the logic of *gaḍ-dalikā-pravāha* and follow in the footsteps of pseudo-*mahājanas* are carried away by the waves of *māyā*. Bhaktivinoda Ṭhākura therefore warns:

*miche māyāra vaše, yāccha bhese',
khāccha hābuḍubu, bħāi
jīva kṛṣṇa-dāsa, e'viśvasa,
ka'rle ta' āra duḥkha nāi*

"Don't be carried away by the waves of *māyā*. Just surrender to the lotus feet of Kṛṣṇa, and all miseries will end." Those who follow social customs and behavior forget to follow the path chalked out by the *mahājanas*; thus they are offenders at the feet of the *mahājanas*. Sometimes they consider such *mahājanas* very conservative, or they create their own *mahājanas*. In this way they ignore the principles of the *paramaparā* system. This is a great misfortune for everyone. If one does not follow in the footsteps of a real *mahājana*, one's plans for happiness will be frustrated. This is elaborately explained in *Madhya-lilā* (Chapter Twenty-five, verses 55, 56 and 58). It is there stated:

parama kārana iśvare keha nāhi māne
sva-sva-mata sthāpe para-matera khanḍane

tāte chaya darśana haite 'tattva' nāhi jāni
'mahājana' yei kahe, sei 'satya' māni

śrī-kṛṣṇa-caitanya-vāñī—amṛṭera dhāra
tiñho ye kahaye vastu, sei 'tattva'—sāra

People are so unfortunate that they do not accept the instructions of the Supreme Personality of Godhead. Instead, they want to be supported by so-called *mahājanas*, authorities. *Tāte chaya darśana haite 'tattva' nāhi jāni*: we cannot ascertain the real truth simply by following speculators. We have to follow the footsteps of the *mahājanas* in the disciplic succession. Then our attempt will be successful. Śrī-*kṛṣṇa-caitanya-vāñī—amṛṭera dhāra*: "Whatever is spoken by Śrī Caitanya Mahāprabhu is an incessant flow of nectar." Whoever accepts His words as reality can understand the essence of the Absolute Truth. No one can ascertain the Absolute Truth by following the philosophy of Sāṅkhya or Patañjali, for the followers of Sāṅkhya or Patañjali do not accept Lord Viṣṇu as the Supreme Personality of Godhead (*na te viduḥ svārtha-gatim hi viṣṇum*). The ambition of such people is never fulfilled; therefore they are attracted by the external energy. Although mental speculators may be renowned all over the world as great authorities, actually they are not. Such leaders are themselves conservative and not at all liberal. However, if we preach this philosophy, people will consider Vaiṣṇavas very sectarian. Śrīla Mādhavendra Purī was a real *mahājana*, but misguided people cannot distinguish the real from the unreal. However, a person who is awakened to Kṛṣṇa consciousness can understand the real religious path chalked out by the Lord and His pure devotees. Śrī Mādhavendra Purī was a real *mahājana* because he understood the Absolute Truth properly and throughout his life behaved like a pure devotee. Śrī Caitanya Mahāprabhu approved the method of Śrī Mādhavendra Purī. Therefore, although from the material viewpoint the *Sanodiyā brāhmaṇa* was on a lower platform, Śrī Caitanya Mahāprabhu considered him situated on the highest platform of spiritual realization.

Śrīmad-Bhāgavatam (6.3.20) states that there are twelve *mahājanas*: Brahmā, Nārada, Śambhu, Kumāra, Kapila, Manu, Prahlāda, Janaka, Bhīṣma, Bali, Śukadeva and Yamarāja.

To select our *mahājanas* in the Gauḍīya-sampradāya, we have to follow in the footsteps of Śrī Caitanya Mahāprabhu and His representatives. His next representative is Śrī Svarūpa Dāmodara Gosvāmī, and the next are the six Gosvāmīs—Śrī Rūpa, Śrī Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha. The follower of Viṣṇusvāmī was Śrīdhara Svāmī, the most well known commentator on *Śrīmad-Bhāgavatam*. He was also a *mahājana*. Similarly, Caṇḍīdāsa, Vidyāpati and Jayadeva were all *mahājanas*. One who tries to imitate the *mahājanas* just to become an imitative spiritual master is certainly far away from following in the footsteps of the *mahājanas*. Sometimes people cannot actually understand how a *mahājana* follows other *mahājanas*. In this way people are inclined to fall from devotional service.

TEXT 186

তর্কোহপ্রতিষ্ঠঃ শ্রতযো বিভিন্না।
নাসাবৃষ্টিশক্ত গতৎ ন ভিন্নম্।
ধর্মস্য তত্ত্বং নিহিতং গুহায়ং।
মহাজনেং যেন গতঃ স পদ্ধৎঃ ॥ ১৮৬ ॥

tarko 'pratiṣṭhaḥ śrutayo vibhinnā
nāśāv ṛṣī yasya matarān na bhinnam
dharmasya tattvarān nihitān guhāyāṁ
mahājano yena gataḥ sa panthāḥ

SYNONYMS

tarkaḥ—dry argument; *apratiṣṭhaḥ*—not fixed; *śrutayah*—Vedas; *vibhinnāḥ*—possessing different departments; *na*—not; *asau*—that; *ṛṣīḥ*—great sage; *yasya*—whose; *matam*—opinion; *na*—not; *bhinnam*—separate; *dharmasya*—of religious principles; *tattvam*—truth; *nihatam*—placed; *guhāyām*—in the heart of a realized person; *mahā-janāḥ*—self-realized predecessors; *yena*—by which way; *gataḥ*—acted; *sah*—that; *panthāḥ*—the pure unadulterated path.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, “Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated self-

realized person. Consequently, as the śāstras confirm, one should accept whatever progressive path the mahājanas advocate.'"

PURPORT

This is a verse spoken by Yudhiṣṭhīra Mahārāja in the *Mahābhārata*, *Vana-pārva* (313.117).

TEXT 187

তবে সেই বিপ্র প্রভুকে ভিক্ষা করাইল ।
মধুপুরীর লোক সব প্রভুকে দেখিতে আইল ॥১৮৭॥

*tabe sei vipra prabhuke bhikṣā karāila
madhu-purīra loka saba prabhuke dekhite āila*

SYNOMYMS

tabe—after that; *sei vipra*—that *brāhmaṇa*; *prabhuke*—unto Lord Śrī Caitanya Mahāprabhu; *bhikṣā karāila*—gave lunch; *madhu-purīra*—of Mathurā; *loka*—people in general; *saba*—all; *prabhuke*—Śrī Caitanya Mahāprabhu; *dekhite āila*—came to see.

TRANSLATION

After this discussion, the brāhmaṇa gave lunch to Śrī Caitanya Mahāprabhu. Then all the people residing in Mathurā came to see the Lord.

TEXT 188

লক্ষ-সংখ্য লোক আইসে, নাহিক গণন ।
বাহির হওয়া প্রভু দিল দরশন ॥ ১৮৮ ॥

*lakṣa-saṅkhyā loka āise, nāhika gaṇana
bāhira hañā prabhu dila daraśana*

SYNOMYMS

lakṣa-saṅkhyā—numbering hundreds of thousands; *loka āise*—people came; *nāhika gaṇana*—there is no counting; *bāhira hañā*—coming out; *prabhu*—Śrī Caitanya Mahāprabhu; *dila daraśana*—gave audience.

TRANSLATION

People came by hundreds of thousands, and no one could count them. Therefore Śrī Caitanya Mahāprabhu came out of the house to give audience to the people.

TEXT 189

বাছু তুলি' বলে প্রভু 'হরিবোল'-ধ্বনি ।
প্ৰেমে মত্ত নাচে লোক কৰি' হরিধ্বনি ॥ ১৮৯ ॥

*bāhu tuli' bale prabhu 'hari-bola'-dhvani
preme matta nāce loka kari' hari-dhvani*

SYNOMYS

bāhu tuli'—raising the arms; *bale*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *hari-bola-dhvani*—the transcendental sound vibration Hari bol; *preme*—in ecstasy; *matta*—maddened; *nāce*—dance; *loka*—the people; *kari'* *hari-dhvani*—making the transcendental vibration Hari.

TRANSLATION

When the people assembled, Śrī Caitanya Mahāprabhu raised His arms and said very loudly, "Hari bol!" The people responded to the Lord and became ecstatic. As if mad, they began to dance and vibrate the transcendental sound, "Hari!"

TEXT 190

য়মুনার 'চক্রিশ ঘাটে' প্রভু কৈল স্নান ।
সেই বিপ্র প্রভুকে দেখায় তৌর্থস্থান ॥ ১৯০ ॥

*yamunāra 'cabbiśa ghāṭe' prabhu kaila snāna
sei vipra prabhuke dekhāya tīrtha-sthāna*

SYNOMYS

yamunāra—of the River Yamunā; *cabbīśa ghāṭe*—in the twenty-four ghats, or bathing places; *prabhu*—Śrī Caitanya Mahāprabhu; *kaila*—performed; *snāna*—bathing; *sei vipra*—that brāhmaṇa; *prabhuke*—unto Śrī Caitanya Mahāprabhu; *dekhāya*—shows; *tīrtha-sthāna*—the holy places of pilgrimage.

TRANSLATION

Śrī Caitanya Mahāprabhu bathed in twenty-four ghats along the banks of the Yamunā, and the brāhmaṇa showed Him all the places of pilgrimage.

PURPORT

The twenty-four ghats (bathing places) along the Yamunā are (1) Avimukta, (2) Adhirūḍha, (3) Guhya-tīrtha, (4) Prayāga-tīrtha, (5) Kanakhala-tīrtha, (6) Tinduka,

(7) Sūrya-tīrtha, (8) Vaṭasvāmī, (9) Dhruva-ghāṭa, (10) Ṛṣi-tīrtha, (11) Mokṣa-tīrtha, (12) Bodha-tīrtha, (13) Cokarṇa, (14) Kṛṣṇagaṅgā, (15) Vaikuṇṭha, (16) Asi-kuṇḍa, (17) Catuh-sāmudrika-kūpa, (18) Akrūra-tīrtha, (19) Yājñika-vipra-sthāna, (20) Kubjā-kūpa, (21) Raṅga-sthala, (22) Mañca-sthala, (23) Mallayuddha-sthāna and (24) Daśāśvamedha.

TEXT 191

স্বয়ম্ভু, বিশ্রাম, দীর্ঘবিষ্ণু, ভূতেশ্বর।
মহাবিদ্যা, গোকর্ণাদি দেখিলা বিস্তর ॥ ১৯১ ॥

*svayambhu, viśrāma, dīrgha-viṣṇu, bhūteśvara
mahāvidyā, gokarṇādi dekhilā vistara*

SYNONYMS

svayambhu—Svayambhu; *viśrāma*—Viśrāma; *dīrgha-viṣṇu*—Dīrgha Viṣṇu; *bhūteśvara*—Bhūteśvara; *mahāvidyā*—Mahāvidyā; *gokarṇa*—Gokarṇa; *ādi*—and so on; *dekhilā*—saw; *vistara*—many.

TRANSLATION

Śrī Caitanya Mahāprabhu visited all the holy places on the banks of the Yamunā, including Svayambhu, Viśrāma-ghāṭa, Dīrgha Viṣṇu, Bhūteśvara, Mahāvidyā and Gokarṇa.

TEXT 192

‘বন’ দেখিবারে যদি প্রভুর মন হৈল ।
সেইত ব্রাহ্মণে প্রভু সঙ্গেতে লইল ॥ ১৯২ ॥

*‘vana’ dekhibāre yadi prabhura mana haila
sei ta brāhmaṇe prabhu saṅgete la-ila*

SYNONYMS

vana—the forests; *dekhibāre*—to see; *yadi*—when; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—mind; *haila*—was; *sei ta*—indeed that; *brāhmaṇe*—*brāhmaṇa*; *prabhu*—Śrī Caitanya Mahāprabhu; *saṅgete* *la-ila*—took along.

TRANSLATION

When Śrī Caitanya Mahāprabhu wanted to see the various forests of Vṛndāvana, He took the brāhmaṇa with Him.

TEXT 193

ମଧୁବନ, ତାଳ, କୁମୁଦ, ବହୁଲା-ବନ ଗେଲା ।
ତାହା ତାହା ସ୍ନାନ କରି' ପ୍ରେମାବିଷ୍ଟ ହେଲା ॥ ୧୯୩ ॥

*madhu-vana, tāla, kumuda, bahulā-vana gelā
tāhān tāhān snāna kari' premāviṣṭa hailā*

SYNONYMS

madhu-vana—Madhuvana; *tāla*—Tālavana; *kumuda*—Kumudavana; *bahulā-vana*—Bahulāvana; *gelā*—He visited; *tāhān tāhān*—here and there; *snāna kari'*—taking bath; *prema-āviṣṭa hailā*—became overwhelmed by ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu visited the different forests, including Madhuvana, Tālavana, Kumudavana and Bahulāvana. Wherever He went, He took His bath with great ecstatic love.

PURPORT

The word *vana* means “forest.” Vṛndāvana is the name given to the forest where Śrimatī Vṛndādevī (Tulasīdevī) grows profusely. Actually it is not a forest as we ordinarily consider a forest because it is very thick with green vegetation. There are twelve such *vanas* in Vṛndāvana. Some are located on the western side of the Yamunā and others on the eastern side. The forests situated on the eastern side are Bhadravana, Bilvavana, Lauhavana, Bhāṇḍiravana and Mahāvana. On the western side are Madhuvana, Tālavana, Kumudavana, Bahulāvana, Kāmyavana, Khadiravana and Vṛndāvana. These are the twelve forests of the Vṛndāvana area.

TEXT 194

ପଥେ ଗାଭୀଘଟା ଚରେ ପ୍ରଭୁରେ ଦେଖିଯା ।
ଅଭୂକେ ବେଡ଼ୟ ଆସି' ଛଞ୍ଚାର କରିଯା ॥ ୧୯୪ ॥

*pathe gābhī-ghaṭā care prabhure dekhiyā
prabhuke beḍaya āsi' huṅkāra kariyā*

SYNONYMS

pathe—on the road; *gābhī-ghaṭā*—groups of cows; *care*—graze; *prabhure dekhiyā*—after seeing Lord Śrī Caitanya Mahāprabhu; *prabhuke beḍaya*—they surrounded the Lord; *āsi'*—coming; *huṅkāra kariyā*—making a loud vibration.

TRANSLATION

When Śrī Caitanya Mahāprabhu passed through Vṛndāvana, herds of grazing cows saw Him pass and, immediately surrounding Him, began to moo very loudly.

TEXT 195

গাভী দেখি' শুক্র অভূ প্ৰেমেৱ তৱজ্জে ।
বাঁসলো গাভী অভূৱ চাটে সব-অঞ্জে ॥ ১৯৫ ॥

*gābhī dekhi' stabdha prabhu premera taraṅge
vātsalye gābhī prabhura cāte saba-aṅge*

SYNONYMS

gābhī dekhi'—seeing the cows; *stabdha*—stunned; *prabhu*—Śrī Caitanya Mahāprabhu; *premera taraṅge*—in the waves of ecstatic love; *vātsalye*—in great affection; *gābhī*—all the cows; *prabhura*—of Śrī Caitanya Mahāprabhu; *cāte*—licked; *saba-aṅge*—all over the body.

TRANSLATION

Seeing the herds approach Him, the Lord was stunned with ecstatic love. The cows then began to lick His body in great affection.

TEXT 196

সুস্থ হণ্ডা অভূ কৱে অঙ্গ-কণ্ডু ঘন ।
অভু-সঞ্জে চলে, নাহি ছাড়ে ধেনুগণ ॥ ১৯৬ ॥

*sustha hañā prabhu kare aṅga-kandūyana
prabhu-saṅge cale, nāhi chāde dhenu-gana*

SYNONYMS

sustha hañā—becoming patient; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *aṅga*—of the body; *kandūyana*—scratching; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *cale*—go; *nāhi chāde*—do not give up; *dhenu-gana*—all the cows.

TRANSLATION

Becoming pacified, Śrī Caitanya Mahāprabhu began to caress the cows, and the cows, being unable to give up His company, went with Him.

TEXT 197

କଷେ-ହଷ୍ଟେ ଧେନୁ ସବ ରାଖିଲ ଗୋଯାଳ ।
ଅଭୂକଞ୍ଠଦ୍ଵନି ଶୁଣି' ଆଇସେ ମୃଗୀପାଳ ॥ ୧୯୭ ॥

*kaṣṭe-sṛṣṭye dhenu saba rākhila goyāla
prabhu-kañṭha-dhvani śuni' āise mṛgī-pāla*

SYNONYMS

kaṣṭe-sṛṣṭye—with great difficulty; *dhenu*—the cows; *saba*—all; *rākhila*—kept back; *goyāla*—the cowherd men; *prabhu-kañṭha-dhvani*—the musical voice of Śrī Caitanya Mahāprabhu; *śuni'*—hearing; *āise*—came; *mṛgī-pāla*—flocks of deer.

TRANSLATION

It was with great difficulty that the cowherd men were able to keep the cows back. Then when the Lord chanted, all the deer heard His sweet voice and approached Him.

TEXT 198

ମୃଗ-ମୃଗୀ ମୁଖ ଦେଖି' ଅଭୂ-ଅନ୍ତ ଚାଟେ ।
ଭୟ ନାହି କରେ, ସଙ୍ଗେ ଯାଏ ବାଟେ-ବାଟେ ॥ ୧୯୮ ॥

*mṛga-mṛgī mukha dekhi' prabhu-arīga cāṭe
bhaya nāhi kare, saṅge yāya vāṭe-vāṭe*

SYNONYMS

mṛga-mṛgī—the deer, both male and female; *mukha dekhi'*—seeing His face; *prabhu-arīga cāṭe*—began to lick the body of the Lord; *bhaya nāhi kare*—they were not at all afraid; *saṅge yāya*—go with Him; *vāṭe-vāṭe*—all along the road.

TRANSLATION

When the does and bucks came and saw the Lord's face, they began to lick His body. Not being at all afraid of Him, they accompanied Him along the path.

TEXT 199

ଶୁକ, ପିକ, ଭୃତ୍ର ପ୍ରଭୂରେ ଦେଖି' ‘ପଞ୍ଚମ’ ଗାଁଯ ।
ଶିଥିଗଲ ନୃତ୍ୟ କରି' ଅଭୂ-ଆଗେ ଯାଏ ॥ ୧୯୯ ॥

śuka, pika, bhṛṅga prabhure dekhi' 'pañcama' gāya
śikhi-gaṇa nṛtya kari' prabhu-āge yāya

SYNOMYS

śuka—parrots; pika—cuckoos; bhṛṅga—bumblebees; prabhure—Śrī Caitanya Mahāprabhu; dekhi'—seeing; pañcama—the fifth musical note; gāya—sing; śikhi-gaṇa—peacocks; nṛtya—dancing; kari'—performing; prabhu-āge—in front of Śrī Caitanya Mahāprabhu; yāya—go.

TRANSLATION

Bumblebees and birds like the parrot and cuckoo all began to sing loudly on the fifth note, and the peacocks began to dance in front of the Lord.

TEXT 200

অভু দেখি' বৃন্দাবনের বৃক্ষ-লতাগণে ।
অঙ্গুর-পুলক, মধু-অঙ্গু বরিষণে ॥ ২০০ ॥

prabhu dekhi' vṛndāvanera vrksa-latā-gane
aṅkura pulaka, madhu-aśru variṣaṇe

SYNOMYS

prabhu—Śrī Caitanya Mahāprabhu; dekhi'—seeing; vṛndāvane—of Vṛndāvana; vrksa-latā-gane—the trees and creepers; aṅkura—twigs; pulaka—jubilant; madhu-aśru—tears in the form of honey; variṣaṇe—pour.

TRANSLATION

Upon seeing Śrī Caitanya Mahāprabhu, the trees and creepers of Vṛndāvana became jubilant. Their twigs stood up, and they began to shed tears of ecstasy in the form of honey.

TEXT 201

ফুল-ফল ভরি' ডাল পড়ে অভু-পায় ।
বঙ্গু দেখি' বঙ্গু যেন 'ভেট' লঞ্চা যায় ॥ ২০১ ॥

phula-phala bhari' dāla paḍe prabhu-pāya
bandhu dekhi' bandhu yena 'bheṭa' lañā yāya

SYNOMYS

phula-phala bhari'—loaded with fruits and flowers; dāla—the branches; paḍe—fall down; prabhu-pāya—at the lotus feet of the Lord; bandhu dekhi'—

seeing one friend; *bandhu*—another friend; *yena*—as if; *bheṭa*—a presentation; *lañā*—taking; *yāya*—goes.

TRANSLATION

The trees and creepers, overloaded with fruits and flowers, fell down at the lotus feet of the Lord and greeted Him with various presentations as if they were friends.

TEXT 202

ପ୍ରଭୁ ଦେଖି' ବୃକ୍ଷାବନେର ସ୍ଥାଵର-ଅଜଗ ।
ଆନନ୍ଦିତ—ବଙ୍ଗୁ ଯେନ ଦେଖେ ବଙ୍ଗୁଗଣ ॥ ୨୦୨ ॥

prabhu dekhi' vṛndāvanera *sthāvara-jāṅgama*
ānandita—*bandhu yena dekhe bandhu-gaṇa*

SYNONYMS

prabhu dekhi'—seeing the Lord; *vṛndāvanera*—of Vṛndāvana; *sthāvara-jāṅgama*—all living entities, moving and not moving; *ānandita*—very jubilant; *bandhu*—friend; *yena*—as if; *dekhe*—see; *bandhu-gaṇa*—friends.

TRANSLATION

Thus all the moving and nonmoving living entities of Vṛndāvana became very jubilant to see the Lord. It was as if friends were made happy by seeing another friend.

TEXT 203

ତା-ସବାର ଶ୍ରୀତି ଦେଖି' ପ୍ରଭୁ ଭାବାବେଶେ ।
ସବା-ସନେ କ୍ରୀଡ଼ା କରେ ହଞ୍ଚା ତାର ବଶେ ॥ ୨୦୩ ॥

tā-sabāra prīti dekhi' *prabhu bhāvāveśe*
sabā-sane kriḍā kare hañā tāra vaśe

SYNONYMS

tā-sabāra—of all of them; *prīti*—affection; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *bhāva-āveśe*—in ecstatic love; *sabā-sane*—with all of them; *kriḍā*—sporting; *kare*—performs; *hañā*—being; *tāra*—their; *vaśe*—under control.

TRANSLATION

Seeing their affection, the Lord was moved by ecstatic love. He began to sport with them exactly as a friend sports with another friend. Thus He voluntarily came under the control of His friends.

TEXT 204

ପ୍ରତି ବୃକ୍ଷ-ଲଭା ଓଭୁ କରେନ ଆଲିଙ୍ଗନ ।
ପୁଷ୍ପାଦି ଧ୍ୟାନେ କରେନ କୁଷେ ସମର୍ପଣ ॥ ୨୦୪ ॥

*prati vrkṣa-latā prabhu karena āliṅgana
puṣpādi dhyāne karena kṛṣṇe samarpaṇa*

SYNONYMS

prati—each and every; *vrkṣa-latā*—tree and creeper; *prabhu*—Śrī Caitanya Mahāprabhu; *karena āliṅgana*—embraced; *puṣpā-ādi*—all the flowers and fruits; *dhyāne*—in meditation; *karena*—do; *kṛṣṇe*—unto Lord Kṛṣṇa; *samarpaṇa*—offering.

TRANSLATION

Śrī Caitanya Mahāprabhu began to embrace each and every tree and creeper, and they began to offer their fruits and flowers as if in meditation.

TEXT 205

ଅଶ୍ରୁ-କଞ୍ଚ-ପୂଲକ-ଭେଦେ ଶରୀର ଅନ୍ଧିରେ ।
‘କୃଷ୍ଣ’ ବଳ, ‘କୃଷ୍ଣ’ ବଳ—ବଲେ ଉଚ୍ଛେଷସେ ॥ ୨୦୫ ॥

*aśru-kampa-pulaka-preme śarīra asthire
'kṛṣṇa' bala, 'kṛṣṇa' bala—bale uccaiḥsvare*

SYNONYMS

aśru—tears; *kampa*—trembling; *pulaka*—jubilation; *preme*—in ecstatic love; *śarīra*—the whole body; *asthire*—restless; *kṛṣṇa bala*—say Kṛṣṇa; *kṛṣṇa bala*—say Kṛṣṇa; *bala*—the Lord says; *uccaiḥ-svare*—very loudly.

TRANSLATION

The Lord's body was restless, and tears, trembling and jubilation were manifest. He said very loudly, "Chant Kṛṣṇa! Chant Kṛṣṇa!"

TEXT 206

ଷଠାବର-ଜନ୍ମ ମିଲି' କରେ କୃଷ୍ଣଧ୍ୱନି ।
ଓଭୁର ଗଞ୍ଜୀର-ସରେ ଯେନ ପ୍ରତିଧ୍ୱନି ॥ ୨୦୬ ॥

*sthāvara-janma mili' kare kṛṣṇa-dhvani
prabhura gambhīra-svare yena prati-dhvani*

SYNONYMS

sthāvara-jāṅgama—all living entities, nonmoving and moving; *mili'*—meeting together; *kare*—perform; *kṛṣṇa-dhvani*—vibration of the sound Hare Kṛṣṇa; *prabhura*—of Śrī Caitanya Mahāprabhu; *gambhīra-svare*—deep voice; *yena*—as if; *prati-dhvani*—responsive vibration.

TRANSLATION

All moving and nonmoving creatures then began to vibrate the transcendental sound of Hare Kṛṣṇa, as if they were echoing the deep sound of Caitanya Mahāprabhu.

TEXT 207

মৃগের গলা ধরি' প্রভু করেন রোদনে ।
মৃগের পুলক অঙ্গে, অশ্রু নয়নে ॥ ২০৭ ॥

mṛgera galā dhari' prabhu karena rodane
mṛgera pulaka aṅge, aśru nayane

SYNONYMS

mṛgera—of the deer; *galā dhari'*—catching the necks; *prabhu*—Śrī Caitanya Mahāprabhu; *karena*—does; *rodane*—crying; *mṛgera*—of the deer; *pulaka aṅge*—jubilation; *aśru*—tears; *nayane*—in the eyes.

TRANSLATION

The Lord then clasped the necks of the deer and began to cry. There was jubilation manifest in the bodies of the deer, and tears were in their eyes.

TEXT 208

বৃক্ষডালে শুক-শারী দিল দরশন ।
তাহা দেখি' প্রভুর কিছু শুনিতে হৈল মন ॥ ২০৮ ॥

vṛkṣa-ḍāle śuka-śārī dila daraśana
tāhā dekhi' prabhura kichu śunite haila mana

SYNONYMS

vṛkṣa-ḍāle—on a branch of a tree; *śuka-śārī*—male and female parrots; *dila*—gave; *daraśana*—appearance; *tāhā dekhi'*—seeing that; *prabhura*—of Śrī Caitanya Mahāprabhu; *kichu*—something; *śunite*—to hear; *haila*—there was; *mana*—mind.

TRANSLATION

When a male and female parrot appeared on the branches of a tree, the Lord saw them and wanted to hear them speak.

TEXT 209

শুক-শারিকা প্রভূর হাতে উড়ি' পড়ে।
প্রভূকে শুনাঞ্চ কৃষ্ণের গুণ-শ্লোক পড়ে ॥ ২০৯ ॥

śuka-śārikā prabhura hāte uḍi' paḍe
prabhuke śunāñā kṛṣṇera guṇa-śloka paḍe

SYNONYMS

śuka-śārikā—the parrots, male and female; *prabhura*—of Śrī Caitanya Mahāprabhu; *hāte*—on the hand; *uḍi'*—flying; *paḍe*—fall; *prabhuke*—Śrī Caitanya Mahāprabhu; *śunāñā*—causing to hear; *kṛṣṇera*—of Lord Kṛṣṇa; *guṇa-śloka paḍe*—chanted verses about the transcendental qualities.

TRANSLATION

Both parrots flew onto the hand of the Lord and began to chant the transcendental qualities of Kṛṣṇa, and the Lord listened to them.

TEXT 210

সৌন্দর্যং ললনালিদৈর্ঘ্যদলনং লীলা রমাস্তন্ত্রিনী
বীর্যং কন্দুকিতাদ্বিবর্যমমলাঃ পারে-পরার্ধং গুণাঃ ।
শীলং সর্বজনামূরঞ্জনমহে। যস্তায়মশুৎপ্রভু-
বিশ্বং বিশ্বজননীকীত্তিরবত্তাং কৃষ্ণে। জগমোহনঃ ॥২১০॥

saundaryarāṁ lalanāli-dhairyā-dalanarāṁ līlā ramā-stambhīnī
viryarāṁ kandukitādri-varyam amalāḥ pāre-parārdham guṇāḥ
śīlam sarva-janānurāñjanam aho yasyāyam asmat-prabhr
viśvarāṁ viśva-janina-kirtir avatāt kṛṣṇo jagan-mohanaḥ

SYNONYMS

saundaryam—the bodily beauty; *lalanā-āli*—of groups of gopis; *dhairyā*—the patience; *dalanam*—subduing; *līlā*—pastimes; *ramā*—the goddess of fortune; *stambhīni*—astounding; *viryam*—strength; *kandukita*—making like a small ball for throwing; *adri-varyam*—the great mountain; *amalāḥ*—without a spot; *pāre-parārdham*—unlimited; *gunāḥ*—qualities; *śīlam*—behavior; *sarva-jana*—all kinds

of living entities; *anurañjanam*—satisfying; *aho*—oh; *yasya*—whose; *ayam*—this; *asmat-prabhuḥ*—our Lord; *viśvam*—the whole universe; *viśva-janina*—for the benefit of everyone; *kīrtih*—whose glorification; *avatāt*—may He maintain; *kṛṣṇah*—Lord Kṛṣṇa; *jagat-mohanah*—the attractor of the whole world.

TRANSLATION

The male parrot sang: “The glorification of Lord Kṛṣṇa, the Supreme Personality of Godhead, is beneficial to everyone in the universe. His beauty is victorious over the gopis of Vṛndāvana, and it subdues their patience. His pastimes astound the goddess of fortune, and His bodily strength turns Govardhana Hill into a small toy like a ball. His spotless qualities are unlimited, and His behavior satisfies everyone. Lord Kṛṣṇa is attractive to everyone. Oh, may our Lord maintain the whole universe!”

PURPORT

This verse is found in the *Govinda-lilāmṛta* (13.29).

TEXT 211

শুক-মুখে শুনি' তবে কৃষ্ণের বর্ণন ।
শারিকা পড়য়ে তবে রাধিকা-বর্ণন ॥ ২১১ ॥

śuka-mukhe śuni' tabe kṛṣṇera varṇana
śārikā paḍaye tabe rādhikā-varṇana

SYNOMYMS

śuka-mukhe—in the mouth of the male parrot; *śuni'*—hearing; *kṛṣṇera varṇana*—a description of Lord Kṛṣṇa; *śārikā*—female parrot; *paḍaye*—recites; *tabe*—then; *rādhikā-varṇana*—a description of Śrīmatī Rādhārāṇī.

TRANSLATION

After hearing this description of Lord Kṛṣṇa from the male parrot, the female parrot began to recite a description of Śrīmatī Rādhārāṇī.

TEXT 212

শ্রীরাধিকায়ঃ প্রিয়তা সুরূপতা
সুশীলতা নর্তনগানচাতুরী ।
গুণালিমস্পৎ কবিতা চ রাজতে
জগন্মনোমোহন-চিত্তমোহিনী ॥ ২১২ ॥

śrī-rādhikāyāḥ priyatā surūpatā
 suśīlatā nartana-gāna-cāturi
 guṇāli-sampat kavitā ca rājate
 jagat-mano-mohana-citta-mohinī

SYNONYMS

śrī-rādhikāyāḥ—of Śrīmatī Rādhārāṇī; priyatā—affection; su-rūpatā—exquisite beauty; su-śīlatā—good behavior; nartana-gāna—in chanting and dancing; cāturi—artistry; guṇa-āli-sampat—possession of such transcendental qualities; kavitā—poetry; ca—also; rājate—shine; jagat-manaḥ-mohana—of Kṛṣṇa, who attracts the mind of the whole universe; citta-mohini—the attractor of the mind.

TRANSLATION

The female parrot said: “Śrīmatī Rādhārāṇī’s affection, Her exquisite beauty and good behavior, Her artistic dancing and chanting and Her poetic compositions are all so attractive that they attract the mind of Kṛṣṇa, who attracts the mind of everyone in the universe.”

PURPORT

This verse is found in the Govinda-lilāmṛta (13.30).

TEXT 213

পুনঃ শুক কহে,—কৃষ্ণ ‘মদনমোহন’।
 তবে আর শ্লোক শুক করিল পর্থন ॥ ২১৩ ॥

*punah śuka kahe,—krṣṇa ‘madana-mohana’
 tabe āra śloka śuka karila paṭhana*

SYNONYMS

punah—again; *śuka*—the male parrot; *kahe*—says; *krṣṇa madana-mohana*—Kṛṣṇa is the conqueror of the mind of Cupid; *tabe*—thereafter; *āra*—another; *śloka*—verse; *śuka*—the male parrot; *karila paṭhana*—recited.

TRANSLATION

Thereafter the male parrot said, “Kṛṣṇa is the enchanter of the mind of Cupid.” He then began to recite another verse.

TEXT 214

বংশীধারী জগন্নারী-চিত্তহারী স শারিকে ।
 বিহারী গোপনাৰীভিজীয়ামদনমোহনঃ ॥ ২১৪

vamśī-dhārī jagan-nārī-
citta-hārī sa śārike
vihārī gopa-nāribhir
jīyān madana-mohanāḥ

SYNOMYS

vamśī-dhārī—the carrier of the flute; *jagan-nārī*—of all women of the universe; *citta-hārī*—the stealer of the hearts; *sah*—He; *śārike*—my dear *śārī*; *vihārī*—enjoyer; *gopa-nāribhiḥ*—with the gopīs; *jīyāt*—let Him be glorified; *madana*—of Cupid; *mohanāḥ*—the enchanter.

TRANSLATION

The parrot then said, “My dear *śārī* [female parrot], Śrī Kṛṣṇa carries a flute and enchant the hearts of all women throughout the universe. He is specifically the enjoyer of beautiful gopīs, and He is the enchanter of Cupid also. Let Him be glorified!”

PURPORT

This verse is also found in the *Govinda-lilāmṛta* (13.31).

TEXT 215

পুনঃ শারী কহে শুকে করি' পরিহাস ।
তাহা শুনি' অভূর হৈল বিষ্ময়-প্রেমোজ্জাস ॥ ২১৫ ॥

punaḥ śārī kahe śuke kari' parihāsa
tāhā śuni' prabhura haila vismaya-premolāsa

SYNOMYS

punaḥ—again; *śārī kahe*—the female parrot said; *śuke*—unto the male parrot; *kari'* *parihāsa*—jokingly; *tāhā śuni'*—hearing that; *prabhura*—of Śrī Caitanya Mahāprabhu; *haila*—there was; *vismaya*—wonderful; *prema-ullāsa*—awakening of ecstatic love.

TRANSLATION

Then the female parrot began to speak jokingly to śuka, and Śrī Caitanya Mahāprabhu was struck with wonderful ecstatic love to hear her speak.

TEXT 216

ରାଧା-ମଙ୍ଗେ ଯଦା ଭାତି ତଦା ‘ମଦନମୋହନः’ ।
ଅନ୍ତଥ । ବିଶ୍ଵମୋହାଇପି ସ୍ଵର୍ଗ ‘ମଦନମୋହିତः’ ॥ ୨ ୧୬ ॥

*rādhā-sarīge yadā bhāti
tadā ‘madana-mohanaḥ’
anyathā viśva-moho ‘pi
svayam ‘madana-mohitaḥ’*

SYNONYMS

rādhā-sarīge—with Śrimatī Rādhārāṇī; *yadā*—when; *bhāti*—shines; *tadā*—at that time; *madana-mohanaḥ*—the enchanter of the mind of Cupid; *anyathā*—otherwise; *viśva-mohah*—the enchanter of the whole universe; *api*—even though; *svayam*—personally; *madana-mohitaḥ*—enchanted by Cupid.

TRANSLATION

The parrot śārī said, “When Lord Śrī Kṛṣṇa is with Rādhārāṇī, He is the enchanter of Cupid; otherwise, when He is alone, He Himself is enchanted by erotic feelings even though He enchants the whole universe.”

PURPORT

This is another verse from the Govinda-līlāmṛta (13.32).

TEXT 217

শুক-শারী উড়ি' পুনঃ গেল বৃক্ষভালে ।
মযুরের নৃত্য অভূ দেখে কৃতুহলে ॥ ২১৭ ॥

*śuka-śārī uḍi' punah gela vṛkṣa-dāle
mayūrera nṛtya prabhu dekhe kutūhale*

SYNONYMS

śuka-śārī—the male and female parrots; *uḍi'*—flying; *punah*—again; *gela*—went; *vṛkṣa-dāle*—to the branch of a tree; *mayūrera*—of the peacocks; *nṛtya*—dancing; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhe*—sees; *kutūhale*—with curiosity.

TRANSLATION

Both parrots then flew onto a tree branch, and Śrī Caitanya Mahāprabhu began to watch the dancing of peacocks with curiosity.

TEXT 218

মযুরের কষ্ট দেখি' অভূ কৃষ্ণতি হৈল ।
প্ৰেমাবেশে মহা-অভূ ভূমিতে পড়িল ॥ ২১৮ ॥

*mayūrera kaṇṭha dekhi' prabhura kṛṣṇa-smṛti haila
prema-āveśe mahāprabhu bhūmite paḍila*

SYNONYMS

mayūrera—of the peacocks; *kaṇṭha*—necks; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛṣṇa-smṛti*—remembrance of Lord Kṛṣṇa; *haila*—there was; *prema-āveśe*—in ecstatic love; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhūmite*—on the ground; *paḍila*—fell down.

TRANSLATION

When the Lord saw the bluish necks of the peacocks, His remembrance of Kṛṣṇa immediately awakened, and He fell to the ground in ecstatic love.

TEXT 219

ଅଭୂରେ ମୁର୍ଚ୍ଛିତ ଦେଖି' ସେଇ ତ ଆଜଣ ।
ଭାଟ୍ଟାଚାର୍ଯ୍ୟ-ଜନେ କରେ ଅଭୂର ସନ୍ତରପାଣ ॥ ୨୧୯ ॥

*prabhure mūrcchita dekhi' sei ta brāhmaṇa
bhaṭṭācārya-saṅge kare prabhura santarpaṇa*

SYNONYMS

prabhure—Śrī Caitanya Mahāprabhu; *mūrcchita*—unconscious; *dekhi'*—seeing; *sei ta brāhmaṇa*—indeed that *brāhmaṇa*; *bhaṭṭācārya-saṅge*—with *Bhaṭṭācārya*; *kare*—does; *prabhura*—of Śrī Caitanya Mahāprabhu; *santarpaṇa*—taking care.

TRANSLATION

When the brāhmaṇa saw that Śrī Caitanya Mahāprabhu was unconscious, he and Balabhadra Bhaṭṭācārya took care of Him.

TEXT 220

ଆନ୍ତେ-ବ୍ୟାନ୍ତେ ମହାପ୍ରୂର ଲାନା ବହିର୍ବାସ ।
ଜଳେକ କରେ ଅନେ, ବନ୍ଦେର ବାତାସ ॥ ୨୨୦ ॥

*āste-vyaste mahāprabhura lañā bahirvāsa
jala-seka kare arīga, vastrera vātāsa*

SYNONYMS

āste-vyaste—with great haste; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *lañā*—taking; *bahirvāsa*—covering cloth; *jala-seka* *kare*—sprinkle water; *arīga*—on the body; *vastrera vātāsa*—fanning with the cloth.

TRANSLATION

They hastily sprinkled water over the Lord's body. Then they took up His cloth and began to fan Him with it.

TEXT 221

ପ୍ରଭୁ-କର୍ଣ୍ଣେ କୃଷ୍ଣନାମ କହେ ଉଚ୍ଚ କରି' ।
ଚେତନ ପାଞ୍ଚା ପ୍ରଭୁ ଯା'ନ ଗଡ଼ାଗଡ଼ି ॥ ୨୨୧ ॥

*prabhu-karṇe kṛṣṇa-nāma kahe ucca kari'
cetana pāñā prabhu yā'na gaḍāgaḍi*

SYNONYMS

prabhu-karṇe—in the ear of Śrī Caitanya Mahāprabhu; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *kahe*—chant; *ucca kari'*—loudly; *cetana pāñā*—coming to consciousness; *prabhu*—Śrī Caitanya Mahāprabhu; *yā'na*—goes; *gaḍāgaḍi*—rolling on the ground.

TRANSLATION

They then began to chant the holy name of Kṛṣṇa into the Lord's ear. When the Lord regained consciousness, He began rolling on the ground.

TEXT 222

କଣ୍ଟକ-ଦୁର୍ଗମ ବନେ ଅଙ୍ଗ କ୍ଷତ ହୈଲ ।
ଭାଟ୍ତାଚାର୍ଯ୍ୟ କୋଳେ କରି' ପ୍ରଭୁରେ ସୁଶ୍ରୁତ କୈଲ ॥ ୨୨୨ ॥

*kaṇṭaka-durgama vane aṅga kṣata haila
bhaṭṭācārya kole kari' prabhure sustha kaila*

SYNONYMS

kaṇṭaka-durgama—difficult to traverse because of thorns; *vane*—in the forest; *aṅga*—the body; *kṣata* *haila*—became injured; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *kole* *kari'*—taking Him on his lap; *prabhure*—Śrī Caitanya Mahāprabhu; *sustha* *kaila*—pacified.

TRANSLATION

When the Lord rolled on the ground, sharp thorns injured His body. Taking Him on his lap, Balabhadra Bhaṭṭācārya pacified Him.

TEXT 223

কৃষ্ণাবেশে প্রভুর প্রেমে গরগর মন ।
 ‘বোল’ ‘বোল’ করি’ উঠি’ করেন নর্তন ॥ ২২৩ ॥

*kṛṣṇāvēśe prabhura preme garagara mana
 ‘bol’ ‘bol’ kari’ uṭhi’ karena nartana*

SYNONYMS

kṛṣṇa-āvēśe—in ecstatic love of Kṛṣṇa; *prabhura*—of Śrī Caitanya Mahāprabhu; *preme*—by love; *garagara*—disturbed; *mana*—mind; *bol bol*—chant, chant; *kari'*—saying; *uṭhi'*—standing up; *karena nartana*—began to dance.

TRANSLATION

Śrī Caitanya Mahāprabhu's mind wandered in ecstatic love of Kṛṣṇa. He immediately stood up and said, “Chant! Chant!” Then He Himself began to dance.

TEXT 224

ভট্টাচার্য, সেই বিপ্র ‘কৃষ্ণনাম’ গায় ।
 নাচিতে নাচিতে পথে প্রভু চলি’ যায় ॥ ২২৪ ॥

*bhaṭṭācārya, sei vipra ‘kṛṣṇa-nāma’ gāya
 nācite nācite pathe prabhu cali’ yāya*

SYNONYMS

bhaṭṭācārya—Bhaṭṭācārya; *sei* *vipra*—that *brāhmaṇa*; *kṛṣṇa-nāma gāya*—chant the holy name of Kṛṣṇa; *nācite* *nācite*—dancing and dancing; *pathe*—on the road; *prabhu*—Śrī Caitanya Mahāprabhu; *cali’ yāya*—goes forward.

TRANSLATION

Being thus ordered by the Lord, both Balabhadra Bhaṭṭācārya and the brāhmaṇa began to chant the holy name of Kṛṣṇa. Then the Lord, dancing and dancing, proceeded along the path.

TEXT 225

প্রভুর প্রেমাবেশ দেখি’ আজ্ঞা – বিশ্বিত ।
 প্রভুর রক্ষা লাগি’ বিপ্র হইলা চিন্তিত ॥ ২২৫ ॥

*prabhura premāveśa dekhi' brāhmaṇa—vismita
prabhura rakṣā lāgi' vipra ha-ilā cintita*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *prema-āveśa*—ecstatic love; *dekhi'*—seeing; *brāhmaṇa*—the *brāhmaṇa*; *vismita*—astonished; *prabhura*—of Śrī Caitanya Mahāprabhu; *rakṣā lāgi'*—for the protection; *vipra*—the *brāhmaṇa*; *ha-ilā*—became; *cintita*—very anxious.

TRANSLATION

The *brāhmaṇa* was astounded to see the symptoms of ecstatic love exhibited by Śrī Caitanya Mahāprabhu. He then became anxious to give the Lord protection.

TEXT 226

ନୀଳାଚଲେ ଛିଲା ଯୈଛେ ପ୍ରେମାବେଶ ମନ ।
ବୃଦ୍ଧାବନ ସାଇତେ ପଥେ ହୈଲା ଶତ-ଗୁଣ ॥ ୨୨୬ ॥

*nilācale chilā yaiche premāveśa mana
vṛndāvana yāite pathe haila śata-guṇa*

SYNONYMS

nilācale—at Jagannātha Purī; *chilā*—was; *yaiche*—as; *prema-āveśa mana*—always in a mentality of ecstatic love; *vṛndāvana*—to Vṛndāvana; *yāite*—going; *pathe*—on the road; *haila*—became; *śata-guṇa*—one hundred times.

TRANSLATION

Śrī Caitanya Mahāprabhu's mind was absorbed in ecstatic love at Jagannātha Purī, but when He passed along the road on the way to Vṛndāvana, that love increased a hundred times.

TEXT 227

সহস্ରগুণ প্ৰেম বাড়ে মথুৱা দৱশনে ।
লক্ষগুণ প্ৰেম বাড়ে, ভ্ৰমেন যবে বনে ॥ ২২৭ ॥

*sahasra-guṇa prema bāde mathurā daraśane
lakṣa-guṇa prema bāde, bhramena yabe vane*

SYNOMYS

sahasra-guṇa—one thousand times; *prema*—love; *bāde*—increased; *mathurā*—Mathurā; *daraśane*—upon seeing; *lakṣa-guṇa*—a hundred thousand times; *prema bāde*—love increases; *bhramena*—wanders; *yabe*—when; *vane*—in the forests of Vṛndāvana.

TRANSLATION

The Lord's ecstatic love increased a thousand times when He visited Mathurā, but it increased a hundred thousand times when He wandered in the forests of Vṛndāvana.

TEXTS 228-229

অন্য-দেশ প্রেম উচলে ‘বৃন্দাবন’-নামে ।
সাক্ষাৎ অঘয়ে এবে সেই বৃন্দাবনে ॥ ২২৮ ॥
প্রেমে গরগর মন রাত্রি-দিবসে ।
স্নান-ভিক্ষাদি-নির্বাহ করেন অভ্যাসে ॥ ২২৯ ॥

*anya-deśa prema uchale 'vṛndāvana'-nāme
sākṣat bhramaye ebe sei vṛndāvane*

*preme garagara mana rātri-divase
snāna-bhikṣā-ādi-nirvāha karena abhyāse*

SYNOMYS

anya-deśa—in other countries; *prema*—love; *uchale*—increases; *vṛndāvana-nāme*—by the name of Vṛndāvana; *sākṣat*—directly; *bhramaye*—travels; *ebe*—now; *sei vṛndāvane*—in that Vṛndāvana; *preme*—in ecstatic love; *garagara*—faltering; *mana*—mind; *rātri-divase*—day and night; *snāna-bhikṣā-ādi*—bathing and accepting food; *nirvāha*—accomplishing; *karena*—does; *abhyāse*—by habit.

TRANSLATION

When Śrī Caitanya Mahāprabhu was elsewhere, the very name of Vṛndāvana was sufficient to increase His ecstatic love. Now, when He was actually traveling in the Vṛndāvana forest, His mind was absorbed in great ecstatic love day and night. He ate and bathed simply out of habit.

TEXT 230

এইমত প্রেম—যাবৎ অগ্রিল ‘বার’ বন ।
একত্র জিথিলুঁ, সর্বত্র না যায় বর্ণন ॥ ২৩০ ॥

*ei-mata prema—yāvat bhramila ‘bāra’ vana
ekatra likhiluṇ, sarvatra nā yāya varṇana*

SYNONYMS

ei-mata—in this way; prema—ecstatic love; yāvat—so long; bhramila—He traveled; bāra vana—through the twelve forests of Vṛndāvana; ekatra—in one place; likhiluṇ—I have written; sarvatra—everywhere; nā yāya varṇana—cannot be described.

TRANSLATION

Thus I have written a description of the ecstatic love Lord Caitanya manifested while He walked through the twelve forests of Vṛndāvana. To describe it all would be impossible.

TEXT 231

বৃন্দাবনে হৈল প্রভুর যতেক প্রেমের বিকারঃ।
কোটি-গ্রন্থে ‘অনন্ত’ লিখেন তাহার বিস্তার ॥ ২৩১ ॥

*vṛndāvane haila prabhura yateka premera vikāra
koṭi-granthe ‘ananta’ likhena tāhāra vistāra*

SYNONYMS

vṛndāvane—in Vṛndāvana; haila—there were; prabhura—of Śrī Caitanya Mahāprabhu; yateka—as many; premera vikāra—transformations of ecstasy; kota-granthe—in millions of books; ananta—Lord Ananta; likhena—writes; tāhāra—of them; vistāra—elaboration.

TRANSLATION

Lord Ananta writes millions of books elaborately describing the transformations of ecstatic love experienced by Śrī Caitanya Mahāprabhu in Vṛndāvana.

TEXT 232

তবু লিখিবারে নারে তার এক কণ ।
উদ্দেশ করিতে করি দিগ্দরশন ॥ ২৩২ ॥

*tabu likhibāre nāre tāra eka kaṇa
uddēśa karite kari dig-daraśana*

SYNONYMS

tabu—yet; *likhibāre*—to write; *nāre*—is not able; *tāra*—of that; *eka*—one; *kāṇa*—fragment; *uddeśa*—indication; *karite*—to make; *kari*—I perform; *dik-daraśana*—pointing out the direction.

TRANSLATION

Since Lord Ananta Himself cannot describe even a fragment of these pastimes, I am simply pointing out the direction.

TEXT 233

জগৎ ভাসিল চৈতন্যলীলার পাথারে ।
যাঁর যত শক্তি তত পাথারে সাঁতারে ॥ ২৩৩ ॥

*jagat bhāsila caitanya-lilāra pāthāre
yāñra yata śakti tata pāthāre sāñtāre*

SYNONYMS

jagat—the whole world; *bhāsila*—floated; *caitanya-lilāra*—of the pastimes of Śrī Caitanya Mahāprabhu; *pāthāre*—in the inundation; *yāñra*—of whom; *yata*—as much; *śakti*—power; *tata*—that much; *pāthāre*—in the inundation; *sāñtāre*—swims.

TRANSLATION

The whole world became merged in the inundation of the pastimes of Śrī Caitanya Mahāprabhu. One can swim in that water to the extent that he has the strength.

TEXT 234

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ২৩৪ ॥

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

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, Seventeenth Chapter, describing the Lord's traveling to Vṛndāvana.

CHAPTER 18

Lord Śrī Caitanya Mahāprabhu's Visit to Śrī Vṛndāvana

The following summary of the Eighteenth Chapter is given by Śrila Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. In the village of Āriṭ-grāma, Śrī Caitanya Mahāprabhu discovered the transcendental lakes known as Rādhā-kunḍa and Śyāma-kunḍa. He then saw the Deity Harideva at Govardhana Village. Śrī Caitanya Mahāprabhu had no desire to climb Govardhana Hill because the hill is worshiped as Kṛṣṇa. The Gopāla Deity could understand the mind of Śrī Caitanya Mahāprabhu; therefore on the plea of being attacked by Muslims, Gopāla transferred Himself to the village of Gāṅṭhuli-grāma. Śrī Caitanya Mahāprabhu then went to Gāṅṭhuli-grāma to see Lord Gopāla. Some years later, Lord Gopāla also went to Mathurā to the temple of Viṣṭhaleśvara and stayed there for one month just to give an audience to Śrila Rūpa Gosvāmī.

After visiting Nandīvara, Pāvana-sarovara, Śeṣaśāyī, Khelā-tīrtha, Bhāṇḍiravana, Bhadravana, Lohavana and Mahāvana, Śrī Caitanya Mahāprabhu went to Gokula and then finally returned to Mathurā. Seeing a great crowd in Mathurā, He moved His residence near Akrūra-ghāṭa, and from there He went every day to Vṛndāvana to see Kāliya-hrada, Dvādaśāditya-ghāṭa, Keśi-ghāṭa, Rāsa-sthalī, Cīra-ghāṭa and Āmli-talā. At Kāliya Lake, many people mistook a fisherman for Kṛṣṇa. When some respectable people came to see Śrī Caitanya Mahāprabhu, they expressed their opinion that when one takes *sannyāsa*, he becomes Nārāyaṇa. Their mistake was corrected by the Lord. In this way, their Kṛṣṇa consciousness was awakened, and they could understand that a *sannyāsi* is simply a living entity and not the Supreme Personality of Godhead.

When Śrī Caitanya Mahāprabhu took His bath at Akrūra-ghāṭa, He submerged Himself in the water for a long time. Balabhadra Bhaṭṭācārya decided to take Śrī Caitanya Mahāprabhu to Prayāga after visiting the holy place known as Soro-kṣetra. While stopping near a village on the way to Prayāga, Śrī Caitanya Mahāprabhu fainted in ecstatic love. Some Pāṭhāna soldiers who were passing through saw Śrī Caitanya Mahāprabhu and falsely concluded that the Lord's associates, Balabhadra Bhaṭṭācārya and others, had killed the Lord with a poison named *dhuturā* and were taking His wealth. Thus the soldiers arrested them. However, when Śrī Caitanya Mahāprabhu regained His senses, His associates were released. He talked with a person who was supposed to be a holy man in the party. From the Koran, Śrī Caitanya Mahāprabhu established devotional service to Kṛṣṇa. Thus the leader of the soldiers, named Vijalī Khān, surrendered to Śrī

Caitanya Mahāprabhu, and he and his party became devotees of Lord Kṛṣṇa. The same village today is known as the village of Pāṭhāna Vaiṣṇavas. After bathing in the Ganges at Soro, Śrī Caitanya Mahāprabhu arrived at Prayāga at the confluence of three rivers—the Ganges, Yamunā and Sarasvatī.

TEXT 1

বৃন্দাবনে স্থিরচরামন্দযন্ত স্বাবলোকনৈঃ ।
আত্মানং তদালোকাদগৌরাঙ্গঃ পরিতোহভ্রমৎ ॥১॥

*vṛndāvane sthira-carān
nandayan svāvalokanaiḥ
ātmānarṇ ca tad-ālokād
gaurāṅgah parito 'bhramat*

SYNOMYS

vṛndāvane—in Vṛndāvana; *sthira-carān*—to the living entities, both moving and not moving; *nandayan*—giving pleasure; *sva-avalokanaiḥ*—by His personal glances; *ātmānam*—to Himself; *ca*—also; *tat-ālokāt*—by seeing them; *gaurāṅgah*—Śrī Caitanya Mahāprabhu; *paritah*—all around; *abhramat*—traveled.

TRANSLATION

Śrī Caitanya Mahāprabhu traveled all over Vṛndāvana and pleased all living entities, moving and nonmoving, with His glances. The Lord took much personal pleasure in seeing everyone. In this way Lord Gaurāṅga traveled in Vṛndāvana.

TEXT 2

জয় জয় গৌরচন্দ্ৰ জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্ৰ জয় গৌরভক্তবৃন্দ ॥ ২ ॥

*jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNOMYS

jaya jaya—all glories; *gauracandra*—to Lord Gauracandra (Śrī Caitanya Mahāprabhu); *jaya*—all glories; *nityānanda*—to Lord Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Śrī Advaita Gosāñi; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya.

TRANSLATION

All glories to Lord Gauracandra! All glories to Nityānanda Prabhu! All glories to Advaita Prabhu! And all glories to the devotees of Lord Caitanya headed by Śrīvāsa Ṭhākura!

TEXT 3

এইমত মহাপ্রভু নাচিতে নাচিতে ।
‘আরিট’-গ্রামে আসি ‘বাহ্য’ হৈল আচম্বিতে ॥ ৩ ॥

*ei-mata mahāprabhu nācite nācite
'āriṭ'-grāme āsi' 'bāhya' haila ācambite*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nācite nācite*—dancing and dancing; *āriṭ-grāme*—in the village known as Āriṭ-grāma; *āsi'*—coming; *bāhya*—sense perception; *haila*—there was; *ācambite*—suddenly.

TRANSLATION

Śrī Caitanya Mahāprabhu danced in ecstasy, but when He arrived at Āriṭ-grāma, His sense perception was awakened.

PURPORT

Āriṭ-grāma is also called Ariṣṭa-grāma. Śrī Caitanya Mahāprabhu understood that in that village, Ariṣṭasura was killed by Śrī Kṛṣṇa. While there, He inquired about Rādhā-kuṇḍa, but no one could tell Him where it was. The brāhmaṇa accompanying Him could also not ascertain its whereabouts. Śrī Caitanya Mahāprabhu could then understand that the holy places known as Rādhā-kuṇḍa and Śyāma-kuṇḍa were at that time lost to everyone's vision. He therefore discovered Rādhā-kuṇḍa and Śyāma-kuṇḍa, which were two reservoirs of water in two paddy fields. Although there was very little water, Śrī Caitanya Mahāprabhu was omniscient and could understand that formerly these two ponds were called Śrī Rādhā-kuṇḍa and Śyāma-kuṇḍa. In this way Rādhā-kuṇḍa and Śyāma-kuṇḍa were discovered.

TEXT 4

আরিটে রাধাকুণ্ড-বার্তা পুছে লোক-স্থানে ।
কেহ নাহি কহে, সঙ্গের আজগন না জানে ॥ ৪ ॥

*āriṭe rādhā-kuṇḍa-vārtā puche loka-sthāne
keha nāhi kahe, saṅgera brāhmaṇa nā jāne*

SYNONYMS

ārite—in the village known as Āriṭ-grāma; rādhā-kuṇḍa-vārtā—news of Rādhā-kuṇḍa; puche—inquires; loka-sthāne—from the local people; keha—anyone; nāhi—not; kahe—could say; saṅgera—the companion; brāhmaṇa—brāhmaṇa; nā jāne—does not know.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the local people, “Where is Rādhā-kuṇḍa?” No one could inform Him, and the brāhmaṇa accompanying Him did not know either.

TEXT 5

তীর্থ ‘লুপ্ত’ জানি’ প্রভু সর্বজ্ঞ ভগবান् ।
দুই ধান্যক্ষেত্রে অস্তজলে কৈলা স্নান ॥ ৫ ॥

*tīrtha ‘lupta’ jāni’ prabhu sarvajña bhagavān
dui dhānya-kṣetre alpa-jale kailā snāna*

SYNONYMS

tīrtha—holy place; *lupta*—lost; *jāni'*—knowing; *prabhu*—Śrī Caitanya Mahāprabhu; *sarva-jñā*—omniscient; *bhagavān*—the Supreme Personality of Godhead; *dui*—two; *dhānya-kṣetra*—in paddy fields; *alpa-jale*—in not very deep water; *kailā snāna*—took a bath.

TRANSLATION

The Lord then understood that the holy place called Rādhā-kuṇḍa was no longer visible. However, being the omniscient Supreme Personality of Godhead, He discovered Rādhā-kuṇḍa and Śyāma-kuṇḍa in two paddy fields. There was only a little water, but He took His bath there.

TEXT 6

দেখি’ সব গ্রাম্য-লোকের বিশ্ময় হৈল মন ।
প্রেমে প্রভু করে রাধাকুণ্ডের স্তবন ॥ ৬ ॥

*dekhi’ saba grāmya-lokera vismaya haila mana
preme prabhu kare rādhā-kuṇḍera stavana*

SYNONYMS

dekhi’—seeing; *saba grāmya-lokera*—of all the people of the village; *vismaya*—astonished; *haila*—became astonished; *mana*—the minds; *preme*—in ecstatic love; *prabhu*—

Śrī Caitanya Mahāprabhu; *kare*—does; *rādhā-kuṇḍera*—of Rādhā-kuṇḍa; *stavana*—prayers.

TRANSLATION

When the people of the village saw Śrī Caitanya Mahāprabhu taking His bath in those two ponds in the middle of the paddy fields, they were very astonished. The Lord then offered His prayers to Śrī Rādhā-kuṇḍa.

TEXT 7

সব গোপী হৈতে রাধা কৃষ্ণের প্রেয়সী ।
তৈছে রাধাকুণ্ড প্রিয় ‘প্ৰিয়াৱ সৱসী’ ॥ ৭ ॥

*saba gopī haite rādhā kṛṣṇera preyasī
taiche rādhā-kuṇḍa priya ‘priyāra sarasi’*

SYNONYMS

saba—all; *gopī*—the gopis; *haite*—from; *rādhā*—Rādhārāṇī; *kṛṣṇera*—of Lord Kṛṣṇa; *preyasī*—most beloved; *taiche*—similarly; *rādhā-kuṇḍa*—Rādhā-kuṇḍa; *priya*—very dear; *priyāra sarasi*—the lake of the most beloved Rādhārāṇī.

TRANSLATION

“Of all the gopis, Rādhārāṇī is the dearmost. Similarly, the lake known as Rādhā-kuṇḍa is very dear to the Lord because it is very dear to Śrimatī Rādhārāṇī.

TEXT 8

যথা রাধা শ্রিয়া বিষ্ণোন্তস্তাৎ কুণ্ডং প্ৰিযং তথা ।
সর্বগোপীষু সৈবকা বিষ্ণোৱত্যন্তবলভা ॥ ৮ ॥

*yathā rādhā priyā viṣṇoḥ
tasyāḥ kuṇḍam priyam tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā*

SYNONYMS

yathā—as; *rādhā*—Śrimatī Rādhārāṇī; *priyā*—beloved; *viṣṇoḥ*—of Lord Kṛṣṇa; *tasyāḥ*—Her; *kuṇḍam*—lake; *priyam*—very dear; *tathā*—similarly; *sarva-gopīṣu*—

among all the gopis; *sā*—She; *eva*—certainly; *ekā*—alone; *viṣṇoḥ*—of Lord Kṛṣṇa; *atyanta*—very much; *vallabhā*—dear.

TRANSLATION

“Śrīmatī Rādhārāṇī is most dear to Lord Kṛṣṇa, and Her lake known as Rādhā-kuṇḍa is also very dear to Him. Of all the gopis, Śrīmatī Rādhārāṇī is certainly the most beloved.”

PURPORT

This is a verse from the *Padma Purāṇa*.

TEXT 9

যেই কুণ্ডে নিত্য কৃষ্ণ রাধিকার সঙ্গে ।
জলে জলকেলি করে, তীরে রাস-রঞ্জে ॥ ৯ ॥

*yei kuṇḍe nitya kṛṣṇa rādhikāra saṅge
jale jala-keli kare, tīre rāsa-raṅge*

SYNONYMS

yei kuṇḍe—in which lake; *nitya*—daily; *kṛṣṇa*—Lord Kṛṣṇa; *rādhikāra saṅge*—accompanied by Śrīmatī Rādhārāṇī; *jale*—in the water; *jala-keli*—sporting in the water; *kare*—performs; *tīre*—on the bank; *rāsa-raṅge*—His rāsa dance.

TRANSLATION

“In that lake, Lord Kṛṣṇa and Śrīmatī Rādhārāṇī used to sport daily in the water and have a rāsa dance on the bank.

TEXT 10

সেই কুণ্ডে যেই একবার করে স্নান ।
তাঁরে রাধা-সম ‘প্রেম’ কৃষ্ণ করে দান ॥ ১০ ॥

*sei kuṇḍe yei eka-bāra kare snāna
tāñre rādhā-sama ‘prema’ kṛṣṇa kare dāna*

SYNONYMS

sei kuṇḍe—in that lake; *yei*—anyone who; *eka-bāra*—once; *kare snāna*—takes a bath; *tāñre*—unto him; *rādhā-sama*—like Śrīmatī Rādhārāṇī; *prema*—ecstatic love; *kṛṣṇa*—Lord Kṛṣṇa; *kare dāna*—gives as charity.

TRANSLATION

“Indeed, Lord Kṛṣṇa gives ecstatic love like that of Śrimatī Rādhārāṇī to whoever bathes in that lake even once in his life.

TEXT 11

कुण्डेरं ‘माधुरी’—येन राधारं ‘मधुरिमा’ ।
कुण्डेरं ‘महिमा’—येन राधारं ‘महिमा’ ॥ ११ ॥

*kuṇḍera ‘mādhuri’—yena rādhāra ‘madhurimā’
kuṇḍera ‘mahimā’—yena rādhāra ‘mahimā’*

SYNONYMS

kuṇḍera—of the lake; *mādhuri*—sweetness; *yena*—as if; *rādhāra*—of Śrimatī Rādhārāṇī; *madhurimā*—sweetness; *kuṇḍera*—of the lake; *mahimā*—glories; *yena*—as if; *rādhāra*—of Śrimatī Rādhārāṇī; *mahimā*—glories.

TRANSLATION

“The attraction of Rādhā-kuṇḍa is as sweet as that of Śrimatī Rādhārāṇī. Similarly, the glories of the kuṇḍa [lake] are as glorious as Śrimatī Rādhārāṇī.

TEXT 12

श्रीराधेव हरेस्तदीप्यमरसौ प्रेष्ठाद्भूतैः स्वैरगुणै-
र्यस्यां श्रीयूत-माधवबेद्मूरनिश्च श्रीत्या तथा कृष्णाति ।
प्रेमास्मिन् बत राधिकेव लभते यस्यां सकृद आनन्दं
तत्त्वा द्वै महिमा तथा गधुरिमा केनास्तु वर्ण्यः क्रितो ॥१२॥

*śri-rādhēva hares tadiya-sarasi preṣṭhādbhutaiḥ svair guṇair
yasyāṁ śri-yuta-mādhavendur anisāṁ prītyā tayā kridati
premāsmiṁ bata rādhikeva labhate yasyāṁ sakṛt snāna-kṛt
tasyā vai mahimā tathā madhurimā kenāstu varnyāḥ kṣitau*

SYNONYMS

śri-rādhā—Śrimatī Rādhārāṇī; *iva*—like; *hareḥ*—of Kṛṣṇa; *tadiya*—Her; *sarasi*—lake; *preṣṭhā*—very dear; *adbhutaiḥ*—by wonderful; *svaiḥ*—own; *guṇaiḥ*—transcendental qualities; *yasyām*—in which; *śri-yuta*—all-opulent; *mādhava*—Śrī Kṛṣṇa; *induḥ*—like the moon; *anisām*—incessantly; *prītyā*—with great affection; *tayā*—in association with Śrimatī Rādhārāṇī; *kridati*—performs pastimes; *premā*—

love; *asmin*—for Lord Kṛṣṇa; *bata*—certainly; *rādhikā iva*—exactly like Śrīmatī Rādhārāṇī; *labhate*—obtains; *yasyām*—in which; *sakṛt*—once; *snāna-kṛt*—one who takes a bath; *tasyāḥ*—of the lake; *vai*—certainly; *mahimā*—glories; *tathā*—as well as; *madhurimā*—sweetness; *kena*—by whom; *astu*—can be; *varṇyāḥ*—described; *kṣitau*—on this earth.

TRANSLATION

“Because of its wonderful transcendental qualities, Rādhā-kuṇḍa is as dear to Kṛṣṇa as Śrīmatī Rādhārāṇī. It was in that lake that the all-opulent Lord Śrī Kṛṣṇa performed His pastimes with Śrīmatī Rādhārāṇī with great pleasure and transcendental bliss. Whoever bathes just once in Rādhā-kuṇḍa attains Śrīmatī Rādhārāṇī’s loving attraction for Śrī Kṛṣṇa. Who within this world can describe the glories and sweetness of Śrī Rādhā-kuṇḍa? ””

PURPORT

This verse is found in the Govinda-līlāmṛta (7.102).

TEXT 13

এইমত স্তুতি করে প্রেমাবিষ্ট হঞ্চ।
তীরে নৃত্য করে কুণ্ডলীলা সঙ্গিয়া ॥ ১৩ ॥

*ei-mata stuti kare premāviṣṭa hañā
tire nṛtya kare kuṇḍa-līlā sañariyā*

SYNONYMS

ei-mata—in this way; *stuti kare*—offers prayers; *prema-āviṣṭa*—overwhelmed by ecstatic love; *hañā*—becoming; *tire*—on the bank; *nṛtya kare*—dances; *kuṇḍa-līlā*—pastimes of Rādhā-kuṇḍa; *sañariyā*—remembering.

TRANSLATION

Śrī Caitanya Mahāprabhu thus offered prayers to Rādhā-kuṇḍa. Overwhelmed by ecstatic love, He danced on the bank, remembering the pastimes Lord Kṛṣṇa performed on the bank of Rādhā-kuṇḍa.

TEXT 14

কুণ্ডের মৃত্তিকা লঞ্চ। তিলক করিল।
ভট্টাচার্য-দ্বারা মৃত্তিকা সঙ্গে করি’ লৈল ॥ ১৪ ॥

*kuṇḍera mṛttikā lañā tilaka karila
bhaṭṭācārya-dvārā mṛttikā saṅge kari’ laila*

SYNONYMS

kuṇḍera—of the lake; *mṛttikā*—earth; *lañā*—taking; *tilaka karila*—formed tilaka; *bhaṭṭācārya-dvārā*—with the help of Balabhadra Bhaṭṭācārya; *mṛttikā*—earth; *sāṅge*—along; *kari'*—making; *laila*—took.

TRANSLATION

Śrī Caitanya Mahāprabhu then marked His body with tilaka made from the mud of Rādhā-kuṇḍa, and with the help of Balabhadra Bhaṭṭācārya, He collected some of the mud and took it with Him.

TEXT 15

তবে চলি' আইলা প্রভু 'সুমনঃ-সরোবর'।
তাহাঁ 'গোবর্ধন' দেখি' হইলা বিহুল ॥ ১৫ ॥

*tabe cali' āilā prabhu 'sumanah-sarovara'
tāhān 'govardhana' dekhi' ha-ilā vihvala*

SYNONYMS

tabe—thereafter; *cali'*—traveling; *āilā*—came; *prabhu*—Śrī Caitanya Mahāprabhu; *sumanah-sarovara*—to the lake known as Sumanah; *tāhān*—there; *govardhana*—Govardhana Hill; *dekhi'*—seeing; *ha-ilā vihvala*—became overwhelmed.

TRANSLATION

From Rādhā-kuṇḍa, Śrī Caitanya Mahāprabhu went to Sumanah Lake. When He saw Govardhana Hill from there, He was overwhelmed by joy.

TEXT 16

গোবর্ধন দেখি' প্রভু হইলা দণ্ডবৎ।
'এক শিলা' আলিঙ্গিয়া হইলা উশ্মস্ত ॥ ১৬ ॥

*govardhana dekhi' prabhu ha-ilā dañḍavat
'eka śilā' āliṅgiyā ha-ilā unmatta*

SYNONYMS

govardhana dekhi'—seeing Govardhana Hill; *prabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā dañḍavat*—offered obeisances like a straight rod; *eka śilā*—one piece of stone; *āliṅgiyā*—embracing; *ha-ilā*—became; *unmatta*—maddened.

TRANSLATION

When the Lord saw Govardhana Hill, He immediately offered obeisances, falling down on the ground like a rod. He embraced one piece of rock from Govardhana Hill and became mad.

TEXT 17

প্ৰেমে মত্ত চলি' আইলা গোবৰ্ধন-গ্ৰাম।
‘হরিদেব’ দেখি’ তাহাঁ হইলা প্ৰণাম ॥ ১৭ ॥

*preme matta cali' āilā govardhana-grāma
'harideva' dekhi' tāhān ha-ilā praṇāma*

SYNONYMS

preme—in ecstatic love; *matta*—maddened; *cali'*—proceeding; *āilā*—came; *govardhana-grāma*—to the village known as Govardhana; *hari-deva*—the Deity named Harideva installed there; *dekhi'*—seeing; *tāhān*—there; *ha-ilā praṇāma*—offered obeisances.

TRANSLATION

Mad with ecstatic love, the Lord came to the village known as Govardhana. It was there that He saw the Deity Harideva and offered His obeisances unto Him.

TEXT 18

‘মথুৱা’-পঞ্চের পশ্চিমদলে যাঁৰ বাস।
‘হরিদেব’ নারায়ণ—আদি পরকাশ ॥ ১৮ ॥

*'mathurā'-padmera paścima-dale yāñra vāsa
'harideva' nārāyaṇa—ādi parakāśa*

SYNONYMS

mathurā-padmera—of the lotus flower of Mathurā; *paścima-dale*—on the western petal; *yāñra*—whose; *vāsa*—residence; *hari-deva*—Lord Harideva; *nārāyaṇa*—incarnation of Nārāyaṇa; *ādi*—original; *parakāśa*—manifestation.

TRANSLATION

Harideva is an incarnation of Nārāyaṇa, and His residence is on the western petal of the lotus of Mathurā.

TEXT 19

হরিদেব-আগে নাচে প্রেমে মন্ত হওঁ।
সব লোক দেখিতে আইল আশ্চর্য শুনিয়া ॥ ১৯ ॥

*harideva-āge nāce preme matta hañā
saba loka dekhite āila āścarya śuniyā*

SYNOMYMS

hari-deva-āge—in front of Harideva; *nāce*—dances; *preme*—in ecstatic love; *matta hañā*—becoming maddened; *saba loka*—all the people; *dekhite*—to see; *āila*—came; *āścarya*—wonderful; *śuniyā*—hearing.

TRANSLATION

Mad with ecstatic love, Śrī Caitanya Mahāprabhu began to dance before the Harideva Deity. Hearing of the Lord's wonderful activities, all the people came to see Him.

TEXT 20

প্রভু-প্রেম-সৌন্দর্য দেখি' লোকে চমৎকার।
হরিদেবের ভৃত্য প্রভুর করিল সৎকার ॥ ২০ ॥

*prabhu-prema-saundarya dekhi' loke camatkāra
haridevera bhṛtya prabhura karila satkāra*

SYNOMYMS

prabhu—of Śrī Caitanya Mahāprabhu; *prema-saundarya*—ecstatic love and beauty; *dekhī'*—seeing; *loke*—people; *camatkāra*—astonished; *hari-devera*—of Lord Harideva; *bhṛtya*—servants; *prabhura*—of Śrī Caitanya Mahāprabhu; *karila satkāra*—offered a good reception.

TRANSLATION

The people were astonished when they saw Śrī Caitanya Mahāprabhu's ecstatic love and personal beauty. The priests who served the Harideva Deity offered the Lord a good reception.

TEXT 21

ভট্টাচার্য 'ভক্তুণ্ডে' পাক বাণিগ কৈল।
ভক্তুণ্ডে স্নান করি' প্রভু শিঙ্গা কৈল ॥ ২১ ॥

*bhaṭṭācārya ‘brahma-kuṇḍe’ pāka yāñā kaila
brahma-kuṇḍe snāna kari’ prabhu bhikṣā kaila*

SYNONYMS

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; *brahma-kunde*—at the lake called Brahma-kuṇḍa; *pāka*—cooking; *yāñā*—going there; *kaila*—performed; *brahma-kuṇḍe*—at Brahma-kuṇḍa; *snāna kari’*—taking a bath; *prabhu*—Śrī Caitanya Mahāprabhu; *bhikṣā kaila*—accepted lunch.

TRANSLATION

At Brahma-kuṇḍa, Bhaṭṭācārya cooked food, and the Lord, after taking His bath at Brahma-kuṇḍa, accepted His lunch.

TEXT 22

সে-রাত্রি রহিলা হরিদেবের মন্দিরে।
রাত্রে মহাপ্রভু করে মনেতে বিচারে ॥ ২২ ॥

*se-rātri rahilā haridevera mandire
rātre mahāprabhu kare manete vicāre*

SYNONYMS

se-rātri—that night; *rahilā*—remained; *hari-devera*—of Harideva; *mandire*—in the temple; *rātre*—at night; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *manete*—in the mind; *vicāre*—consideration.

TRANSLATION

That night the Lord stayed at the temple of Harideva, and during the night He began to reflect.

TEXT 23

‘গোবর্ধন-উপরে আমি কভু না চড়িব।
গোপাল-রায়ের দরশন কেমনে পাইব?’ ২৩ ॥

*‘govardhana-upare āmi kabhu nā caḍiba
gopāla-rāyera daraśana kemane pāiba?’*

SYNONYMS

govardhana-upare—upon the hill known as Govardhana; *āmi*—I; *kabhu*—at any time; *nā*—not; *caḍiba*—shall climb; *gopāla-rāyera*—of Lord Gopāla; *daraśana*—visit; *kemane*—how; *pāiba*—I shall get.

TRANSLATION

Śrī Caitanya Mahāprabhu thought, "Since I shall not at any time climb Govardhana Hill, how shall I be able to see Gopāla Rāya?"

TEXT 24

এত মনে করি' প্রাতু মৌন করি' রহিলা ।
জানিয়া গোপাল কিছু ভজী উঠাইলা ॥ ২৪ ॥

*eta mane kari' prabhu mauna kari' rahilā
jāniyā gopāla kichu bhaṅgī uṭhāilā*

SYNONYMS

eta—so much; *mane kari'*—considering within the mind; *prabhu*—Śrī Caitanya Mahāprabhu; *mauna*—silent; *kari'*—becoming; *rahilā*—remained; *jāniyā*—knowing; *gopāla*—the Deity Gopāla; *kichu*—some; *bhaṅgī*—tricks; *uṭhāilā*—raised.

TRANSLATION

Thinking in this way, the Lord remained silent, and Lord Gopāla, knowing His contemplation, played a trick.

TEXT 25

অনারুক্ষবে শৈলং স্বষ্ট্যে শক্তাভিমানিনে ।
অবরুদ্ধ গিরেঃ কৃষ্ণে গৌরায় অবদর্শয় ॥ ২৫ ॥

*anārurukṣave śailam
svasmai bhaktābhimānīne
avaruhya gireḥ kṛṣṇo
gaurāya svam adarśayat*

SYNONYMS

anārurukṣave—who was unwilling to climb up; *śailam*—the mountain; *svasmai*—unto Himself; *bhakta-abhimānīne*—considering Himself a devotee of Lord Kṛṣṇa; *avaruhya*—getting down; *gireḥ*—from the hill; *kṛṣṇah*—Lord Kṛṣṇa; *gaurāya*—unto Śrī Caitanya Mahāprabhu; *svam*—Himself; *adarśayat*—showed.

TRANSLATION

Coming down from Govardhana Hill, Lord Gopāla granted an interview to Lord Śrī Caitanya Mahāprabhu, who was unwilling to climb the hill, thinking Himself a devotee of Lord Kṛṣṇa.

TEXT 26

‘অন্নকুট’-নামে গ্রামে গোপালের স্থিতি ।
রাজপুত-লোকের সেই গ্রামে বসতি ॥ ২৬ ॥

*‘annakūṭa’-nāme grāme gopālera sthiti
rāja-puta-lokera sei grāme vasati*

SYNONYMS

annakūṭa-nāme—by the name Annakūṭa; *grāme*—in the village; *gopālera*—of Gopāla; *sthiti*—residence; *rāja-puta-lokera*—of people from Rajasthan; *sei grāme*—in that village; *vasati*—habitation.

TRANSLATION

Gopāla stayed in a village called Annakūṭa-grāma on Govardhana Hill. The villagers who lived in that village were mainly from Rajasthan.

PURPORT

The village named Annakūṭa-grāma is referred to in *Bhakti-ratnākara* (Fifth Wave):

*gopa-gopī bhuñjāyena kautuka apāra
ei hetu ‘āniyora’ nāma se iħāra*

*annakūṭa-sthāna ei dekha śrīnivāsa
e-sthāna darśane hayā pūrṇa abhilāṣa*

“It is here that all the *gopīs* and the *gopas* enjoyed wonderful pastimes with Śrī Kṛṣṇa. Therefore this place is also called Āniyora. The Annakūṭa ceremony was celebrated here. O Śrīnivāsa, whoever sees this place has all his desires fulfilled.” It is also stated:

*kunḍera nikāṭa dekha niviḍa-kānana
ethāi ‘gopāla’ chilā hañā saṅgopana*

“Look at the dense forest near the *kunḍa*. It was there that Gopāla was concealed.” Also, the *Stavāvalī* (8.75) by Raghunātha dāsa Gosvāmī states:

*vrajendra-varyārpita-bhogam uccair
dhṛtvā bṛhat-kāyam aghārir utkaḥ
vareṇa rādhāṁ chalayan vibhuṇkte
yatrānna-kūṭam tad aham prapadye*

TEXT 27

একজন আসি' রাত্রে গ্রামীকে বলিল
 'তোমার গ্রাম আরিতে তুরুক-ধারী সাজিল ॥ ২৭ ॥

*eka-jana āsi' rātre grāmike balila
 'tomāra grāma mārite turuka-dhārī sājila*

SYNOMYMS

eka-jana—one person; *āsi'*—coming; *rātre*—at night; *grāmike*—to the inhabitants of the village; *balila*—said; *tomāra*—your; *grāma*—village; *mārite*—to attack; *turuka-dhārī*—Turkish Mohammedan soldiers; *sājila*—are prepared.

TRANSLATION

One person who came to the village informed the inhabitants, “The Turkish soldiers are now preparing to attack your village.

TEXT 28

আজি রাত্রে পলাহ, না রহিহ একজন।
 ঠাকুর লঞ্চা ভাগ', আসিবে কালি যবন ॥' ২৮ ॥

*āji rātrye palāha, nā rahiha eka-jana
 ḫhākura lañā bhāga', āsibe kāli yavana'*

SYNOMYMS

āji rātrye—this night; *palāha*—go away; *nā rahiha*—do not remain; *eka-jana*—one person; *ṭhākura*—the Deity; *lañā*—taking; *bhāga'*—go away; *āsibe*—will come; *kāli*—tomorrow; *yavana*—the Mohammedan soldiers.

TRANSLATION

“Flee this village tonight, and do not allow one person to remain. Take the Deity with you and leave, for the Mohammedan soldiers will come tomorrow.”

TEXT 29

শুনিয়া গ্রামের লোক চিন্তিত হইল।
 প্রথমে গোপাল লঞ্চা গান্ধুলি-গ্রামে খুইল ॥ ২৯ ॥

*śuniyā grāmera loka cintita ha-ila
 prathame gopāla lañā gāñhuli-grāme khuila*

SYNONYMS

śuniyā—hearing; *grāmera loka*—all the people in the village; *cintita ha-ila*—became very anxious; *prathame*—first; *gopāla lañā*—taking Gopāla; *gāñṭhuli-grāme*—in the village known as Gāñṭhuli; *khuila*—kept Him hidden.

TRANSLATION

Hearing this, all the villagers became very anxious. They first took Gopāla and moved Him to a village known as Gāñṭhuli.

TEXT 30

বিপ্রগৃহে গোপালের নিষ্ঠতে সেবন।
গ্রাম উজাড় হৈল, পলাইল সর্বজন ॥ ৩০ ॥

*vipra-grhe gopālera nibhṛte sevana
grāma ujāda haila, palāila sarva-jana*

SYNONYMS

vipra-grhe—in the house of a *brāhmaṇa*; *gopālera*—of Lord Gopāla; *nibhṛte*—very secretly; *sevana*—worship; *grāma*—the village; *ujāda* *haila*—became deserted; *palāila*—fled; *sarva-jana*—all the people.

TRANSLATION

The Gopāla Deity was kept in the house of a brāhmaṇa, and His worship was conducted secretly. Everyone fled, and thus the village of Annakūṭa was deserted.

TEXT 31

ঐছে ম্লেচ্ছভয়ে গোপাল ভাগে বারে-বারে।
মন্দির ছাড়ি' কুঁজে রহে, কিবা গ্রামান্তরে ॥ ৩১ ॥

*aiche mleccha-bhaye gopāla bhāge bāre-bāre
mandira chāḍi' kuñje rahe, kibā grāmāntare*

SYNONYMS

aiche—in that way; *mleccha-bhaye*—because of fear of the Mohammedans; *gopāla*—the Deity of Gopāla Rāya; *bhāge*—runs away; *bāre-bāre*—again and again; *mandira chāḍi'*—giving up the temple; *kuñje*—in the bush; *rahe*—remains; *kibā*—or; *grāma-antare*—in a different village.

TRANSLATION

Due to fear of the Mohammedans, the Gopāla Deity was moved from one place to another again and again. Thus giving up His temple, Lord Gopāla would sometimes live in a bush and sometimes in one village after another.

TEXT 32

ଆତଃକାଳେ ପ୍ରଭୁ 'ମାନସଗଙ୍ଗା'ୟ କରି' ସ୍ନାନ ।
ଗୋର୍ଧନ-ପରିକ୍ରମାୟ କରିଲା ପ୍ରୟାଣ ॥ ୩୨ ॥

*prātaḥ-kāle prabhu 'mānasa-gaṅgā'ya kari' snāna
govardhana-parikramāya karilā prayāṇa*

SYNOMYMS

prātaḥ-kāle—in the morning; *prabhu*—Śrī Caitanya Mahāprabhu; *mānasa-gaṅgā*—in the lake named Mānasa-gaṅgā; *kari'*—performing; *snāna*—bathing; *govardhana*—Govardhana Hill; *parikramāya*—in circumambulating; *karilā*—did; *prayāṇa*—starting.

TRANSLATION

In the morning, Śrī Caitanya Mahāprabhu took His bath in a lake called Mānasa-gaṅgā. He then circumambulated Govardhana Hill.

TEXT 33

ଗୋର୍ଧନ ଦେଖି' ପ୍ରଭୁ ପ୍ରେମାବିଷ୍ଟ ହେବ ।
ନାଚିତେ ନାଚିତେ ଚାଲିଲା ଶ୍ଲୋକ ପଡ଼ିଯା ॥ ୩୩ ॥

*govardhana dekhi' prabhu premāviṣṭa hañā
nācīte nācīte calilā śloka paḍiyā*

SYNOMYMS

govardhana dekhi'—seeing Govardhana Hill; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āviṣṭa hañā*—becoming ecstatic in love; *nācīte nācīte*—dancing and dancing; *calilā*—departed; *śloka paḍiyā*—reciting the following verse.

TRANSLATION

Just by seeing Govardhana Hill, Śrī Caitanya Mahāprabhu became ecstatic with love of Kṛṣṇa. While dancing and dancing, He recited the following verse.

TEXT 34

হস্তায়মন্ত্রিবলাৎ হরিদাসবর্দ্ধে
 যজ্ঞামকুণ্ঠচরণশপূর্ণপ্রমোদঃ ।
 মানং তনোতি সহ-গোগমযোন্ত্রোর্যৎ
 পানীয়-স্থবস-কন্দর-কন্দমূলৈঃ ॥ ৩৪ ॥

*hantāyam adrīr abalā hari-dāsa-varyo
 yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ
 mānarāt tanoti saha-go-gaṇayos taylor yat
 pāniya-sūyavasa-kandara-kanda-mūlaiḥ*

SYNONYMS

hanta—oh; *ayam*—this; *adrīḥ*—hill; *abalāḥ*—O friends; *hari-dāsa-varyah*—the best among the servants of the Lord; *yat*—because; *rāma-kṛṣṇa-caraṇa*—of the lotus feet of Lord Kṛṣṇa and Balarāma; *sparaśa*—by the touch; *pramodaḥ*—jubilant; *mānam*—respects; *tanoti*—offers; *saha*—with; *go-gaṇayoh*—cows, calves and cowherd boys; *tayoḥ*—to Them (Śrī Kṛṣṇa and Balarāma); *yat*—because; *pāniya*—drinking water; *sūyavasa*—very soft grass; *kandara*—caves; *kanda-mūlaiḥ*—and by roots.

TRANSLATION

“Of all the devotees, this Govardhana Hill is the best! O My friends, this hill supplies Kṛṣṇa and Balarāma, as well as Their calves, cows and cowherd friends, with all kinds of necessities—water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant.”

PURPORT

This is a quotation from Śrimad-Bhāgavatam (10.21.18). It was spoken by the gopis when Lord Kṛṣṇa and Balarāma entered the forest in the autumn. The gopis spoke among themselves and glorified Kṛṣṇa and Balarāma for Their pastimes.

TEXT 35

‘গোবিন্দকুণ্ডাদি’ তৌর্থে গভু কৈলা আন ।
 তাইঁ শুনিলা—গোপাল গেল গাঁঠুলি আম ॥ ৩৫ ॥

‘govinda-kuṇḍādi’ tirthe prabhu kailā snāna
 tāhān śunilā—gopāla gela gāṇṭhuli grāma

SYNONYMS

govinda-kuṇḍa-ādi—Govinda-kuṇḍa and others; *tīrthe*—in the holy places; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā snāna*—performed bathing; *tāhāṅ*—there; *śunilā*—heard; *gopāla*—the Gopāla Deity; *gela*—has gone; *gāñṭhuli*—Gāñṭhuli; *grāma*—to the village.

TRANSLATION

Śrī Caitanya Mahāprabhu then took His bath in a lake called Govinda-kuṇḍa, and while He was there, He heard that the Deity Gopāla had already gone to Gāñṭhuli-grāma.

TEXT 36

সেই গ্রামে গিয়া কৈল গোপাল-দরশন।
প্রেমাবেশে প্রভু করে কীর্তন-নর্তন ॥ ৩৬ ॥

*sei grāme guyā kaila gopāla-daraśana
premāvēśe prabhu kare kirtana-nartana*

SYNONYMS

sei grāme—to that village; *guyā*—going; *kaila*—performed; *gopāla-daraśana*—seeing Lord Gopāla; *prema-āvēśe*—in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—performs; *kirtana-nartana*—chanting and dancing.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to the village of Gāñṭhuli-grāma and saw the Lord Gopāla Deity. Overwhelmed by ecstatic love, He began to chant and dance.

TEXT 37

গোপালের সৌন্দর্য দেখি' প্রভুর আবেশ।
এই শ্লোক পড়ি' নাচে, হৈল দিন-শেষ ॥ ৩৭ ॥

*gopālera saundarya dekhi' prabhura āvēśa
ei śloka paḍi' nāce, haila dina-śeṣa*

SYNONYMS

gopālera—of Gopāla; *saundarya*—beauty; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *āvēśa*—ecstasy; *ei śloka paḍi'*—reciting the following verse; *nāce*—dances; *haila*—there was; *dina-śeṣa*—the end of the day.

TRANSLATION

As soon as the Lord saw the beauty of the Gopāla Deity, He was immediately overwhelmed by ecstatic love, and He recited the following verse. He then chanted and danced until the day ended.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following information about Govinda-kuṇḍa. There is a village named Āniyora on Govardhana Hill, a little distance from the village of Paithā. Govinda-kuṇḍa is situated near here, and there are two temples to Govinda and Baladeva there. According to some, Queen Padmāvatī excavated this lake. In the *Bhakti-ratnākara* (Fifth Wave), the following statement is found:

*ei śrī-govinda-kuṇḍa-mahimā aneka
ethā indra kaila govindera abhiṣeka*

"Govinda-kuṇḍa is exalted for its many spiritual activities. It was here that Indra was defeated by Lord Kṛṣṇa, and Indra offered his prayers and bathed Lord Govinda." In the book *Stavāvalī* (*Vraja-vilāsa-stava*, 74) the following verse is found:

*nīcaiḥ praudha-bhayāt svayam surapatiḥ pādau vidhṛtyeha yaīḥ
svar-gaṅgā-salilaiś cakāra surabhi-dvārābhisekotsavam
govindasya navarī gavām adhipatā rājye sphuṭarī kautukāt
tair yat prādurbhūt sadā sphuratu tad govinda-kuṇḍarī dṛśoh*

In the *Mathurā-khaṇḍa* it is also stated:

*yatrābhisekto bhagavān
maghonā yadu-vairinā
govinda-kuṇḍarī taj-jātarī
snāna-mātreṇa mokṣadam*

"Simply by bathing in Govinda-kuṇḍa, one is awarded liberation. This lake was produced when Bhagavān Śrī Kṛṣṇa was bathed by Lord Indra."

Gāṇṭhuli-grāma is situated near the two villages Bilachu and Gopāla-pura. According to hearsay, Rādhā and Kṛṣṇa first met here. In the *Bhakti-ratnākara* (Fifth Wave), it is stated: *sakhī duṇha vastre gāṇthi dila saṅgopane*. It is also stated: *phāguya laiyā keha gāṇthi khuli' dilā*. For this reason the village is known as Gāṇṭhuli.

TEXT 38

বামস্তামরমাঙ্গশ ভুজদণ্ডঃ স পাতু বঃ ।
ক্রৌড়াকঙ্কতাং যেন নীতো গোবধনে। গিরিঃ ॥ ৩৮ ॥

vāmas tāmarasākṣasya
 bhuja-danḍah sa pātu vaḥ
 kriḍā-kandukatāṁ yena
 nīto govardhano giriḥ

SYNONYMS

vāmaḥ—the left; tāmarasa-akṣasya—of Kṛṣṇa, who has eyes like lotus petals; bhuja-danḍah—arm; saḥ—that; pātu—let it protect; vaḥ—all of you; kriḍā-kandukatām—being like a toy; yena—by which; nītah—attained; govardhanah—named Govardhana; giriḥ—the hill.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “ ‘May the left arm of Śrī Kṛṣṇa, whose eyes are like the petals of a lotus flower, always protect you. With His left arm He raised Govardhana Hill as if it were a toy.’ ”

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (2.1.62).

TEXT 39

এইমত তিনদিন গোপালে দেখিলা ।
 চতুর্থ-দিবসে গোপাল অমন্দিরে গেলା ॥ ৩৯ ॥

ei-mata tina-dina gopāle dekhilā
 caturtha-divase gopāla svamandire gelā

SYNONYMS

ei-mata—in this way; tina-dina—for three days; gopāla—Gopāla; dekhilā—saw; caturtha-divase—on the fourth day; gopāla—the Deity Gopāla; sva-man-dire—in His own temple; gelā—returned.

TRANSLATION

Śrī Caitanya Mahāprabhu saw the Gopāla Deity for three days. On the fourth day, the Deity returned to His own temple.

TEXT 40

গোপাল সঙ্গে চলি' আইলা নৃত্য-গীত করি ।
 আনন্দ-কোলাহলে লোক বলে ‘হরি’ ‘হরি’ ॥ ৪০ ॥

gopāla saṅge cali' āilā nṛtya-gīta kari
 ānanda-kolāhale loka bale 'hari' 'hari'

SYNONYMS

gopāla saṅge—with Gopāla; *cali'*—walking; *āīlā*—came; *nṛtya-gīta kari*—chanting and dancing; *ānanda-kolāhale*—in great jubilation; *loka*—people; *bale*—say; *hari hari*—Hari, Hari.

TRANSLATION

Caitanya Mahāprabhu walked with the Deity of Gopāla, and He chanted and danced. A large and jubilant crowd of people also chanted the transcendental name of Kṛṣṇa, “Hari! Hari!”

TEXT 41

গোপাল মন্দিরে গোলা, প্রভু রহিলা তলে ।
প্রভুর বাঞ্ছা পূর্ণ সব করিল গোপালে ॥ ৮১ ॥

*gopāla mandire gelā, prabhu rahilā tale
prabhura vāñchā pūrṇa saba karila gopāle*

SYNONYMS

gopāla—the Deity Gopāla; *mandire gelā*—returned to His temple; *prabhu*—Śrī Caitanya Mahāprabhu; *rahilā tale*—remain at the bottom; *prabhura*—of Śrī Caitanya Mahāprabhu; *vāñchā*—desires; *pūrṇa*—satisfied; *saba*—all; *karila*—made; *gopāle*—the Deity Gopāla.

TRANSLATION

The Deity Gopāla then returned to His own temple, and Śrī Caitanya Mahāprabhu remained at the bottom of the hill. Thus all the desires of Śrī Caitanya Mahāprabhu were satisfied by the Deity Gopāla.

TEXT 42

এইমত গোপালের করুণ স্বভাব ।
যেই ভক্ত জনের দেখিতে হয় ‘ভাব’ ॥ ৮২ ॥

*ei-mata gopālera karuṇa svabhāva
yei bhakta janera dekhite haya ‘bhāva’*

SYNONYMS

ei-mata—in this way; *gopālera*—of the Deity Gopāla; *karuṇa sva-bhāva*—kind behavior; *yei*—which; *bhakta janera*—of persons who are devotees; *dekhite*—to see; *haya*—there is; *bhāva*—ecstatic love.

TRANSLATION

This is the way of Lord Gopāla's kind behavior to His devotees. Seeing this, the devotees were overwhelmed by ecstatic love.

TEXT 43

দেখিতে উৎকৃষ্টা হয়, না চড়ে গোবর্ধনে।
কোন ছলে গোপাল আসি' উতরে আপনে॥ ৪৩ ॥

*dekhite utkāñṭhā haya, nā caḍe govardhane
kona chale gopāla āsi' utare āpane*

SYNOMYS

dekhite—to see; *utkāñṭhā haya*—there was great anxiety; *nā caḍe*—does not go up; *govardhane*—on the hill known as Govardhana; *kona chale*—by some trick; *gopāla*—the Deity Gopāla; *āsi'*—coming; *utare*—descends; *āpane*—personally.

TRANSLATION

Śrī Caitanya Mahāprabhu was very anxious to see Gopāla, but He did not want to climb Govardhana Hill. Therefore by some trick the Deity Gopāla personally descended.

TEXT 44

কঙু কুঞ্জে রহে, কঙু রহে গ্রামান্তরে।
সেই ভক্ত, তাহাঁ আসি' দেখয়ে তাহারে॥ ৪৪ ॥

*kabhu kuñje rahe, kabhu rahe grāmāntare
sei bhakta, tāhān āsi' dekhaye tānhāre*

SYNOMYS

kabhu—sometimes; *kuñje*—in the bushes; *rahe*—remains; *kabhu*—sometimes; *rahe*—He stays; *grāma-antare*—in a different village; *sei bhakta*—that devotee; *tāhān āsi'*—coming there; *dekhaye tānhāre*—sees Him.

TRANSLATION

In this way, giving some excuse, Gopāla sometimes remains in the bushes of the forest, and sometimes He stays in a village. One who is a devotee comes to see the Deity.

TEXT 45

ପର୍ବତେ ନା ଚଢେ ଦୁଇ—ରୂପ-ସନାତନ ।
ଏହିକଥେ ତାନ୍-ସବାରେ ଦିଯାଚେନ ଦରଶନ ॥ ୪୫ ॥

*parvate nā cađe dui—rūpa-sanātana
ei-rūpe tān-sabāre diyāchena daraśana*

SYNONYMS

parvate—on the hill; *nā cađe*—do not ascend; *dui*—two; *rūpa-sanātana*—Rūpa Gosvāmī and Sanātana Gosvāmī; *ei-rūpe*—in this way; *tān-sabāre*—unto them; *diyāchena*—has given; *daraśana*—interview.

TRANSLATION

The two brothers Rūpa and Sanātana did not climb the hill. To them also Lord Gopāla granted an interview.

TEXT 46

ବୃଦ୍ଧକାଳେ ରୂପ-ଗୋସାନୀ ପାରେ ଯାଇତେ ।
ବାଞ୍ଛା ହୈଲ ଗୋପାଲେର ସୌନ୍ଦର୍ଯ୍ୟ ଦେଖିତେ ॥ ୪୬ ॥

*vṛddha-kāle rūpa-gosāñi nā pāre yāite
vāñchā haila gopālera saundarya dekhite*

SYNONYMS

vṛddha-kāle—in ripe old age; *rūpa-gosāñi*—Rūpa Gosvāmī; *nā pāre*—is not able; *yāite*—to go; *vāñchā* *haila*—there was a desire; *gopālera*—of Gopāla; *saundarya* *dekhite*—to see the beauty.

TRANSLATION

In ripe old age, Śrila Rūpa Gosvāmī could not go there, but he had a desire to see the beauty of Gopāla.

TEXT 47

ମେଚ୍ଛଭୟେ ଆଇଲା ଗୋପାଲ ମଥୁରା-ନଗରେ ।
ଏକମାସ ରହିଲ ବିଠ୍ଠଲେଶ୍ଵର-ଘରେ ॥ ୪୭ ॥

*mleccha-bhaye āilā gopāla mathurā-nagare
eka-māsa rahila vīṭhaleśvara-ghare*

SYNONYMS

mleccha-bhaye—because of fear of the Muslims; *āilā*—came; *gopāla*—the Deity Gopāla; *mathurā-nagare*—to the city of Mathurā; *eka-māsa*—one month; *rahila*—stayed; *vīthīhaleśvara-ghare*—in the temple of Viṭhīhaleśvara.

TRANSLATION

Due to fear of the Mohammedans, Gopāla went to Mathurā, where He remained in the temple of Viṭhīhaleśvara for one full month.

PURPORT

When the two brothers Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī went to Vṛndāvana, they decided to live there. Following Śrī Caitanya Mahāprabhu's example, they did not climb the hill because they considered it nondifferent from Kṛṣṇa, the Supreme Personality of Godhead. On some pretext, the Gopāla Deity granted Śrī Caitanya Mahāprabhu an audience beneath the hill, and Gopāla similarly favored Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī. During his ripe old age, when Rūpa Gosvāmī could not go to Govardhana Hill because of invalidity, Gopāla kindly went to Mathurā and remained at the temple of Viṭhīhaleśvara for one month. It was then that Śrīla Rūpa Gosvāmī could see Gopāla's beauty to his heart's content.

TEXT 48

তবে ক্লপ গোসাঞ্জি সব নিজগণ লঞ্চা ।
একমাস দরশন কৈলা মথুরায় রহিয়া ॥ ৪৮ ॥

*tabe rūpa gosāñi saba nija-gaṇa lañā
eka-māsa daraśana kailā mathurāya rahiyyā*

SYNONYMS

tabe—thereupon; *rūpa gosāñi*—Śrīla Rūpa Gosvāmī; *saba*—all; *nija-gaṇa lañā*—taking his associates with him; *eka-māsa*—for one month; *daraśana kailā*—saw the Deity; *mathurāya rahiyyā*—staying at the city of Mathurā.

TRANSLATION

Śrīla Rūpa Gosvāmī and his associates stayed in Mathurā for one month and saw the Deity Gopāla.

PURPORT

The following description of the temple of Viṭhīhaleśvara is given in *Bhakti-ratnākara* (Fifth Wave):

viṁṭhalera sevā kṛṣṇa-caitanya-vigraha
tāhāra darśane haila parama āgraha

śrī-viṁṭhalanātha—bhaṭṭa-vallabha-tanaya
karilā yateka prīti kahile nā haya

gāṭholi-grāme gopāla āīlā ‘chala’ kari'
tānre dekhi’ nrtya-gite magna gaurahari

śrī-dāsa-gosvāmī ādi parāmarśa kari'
śrī-viṁṭhaleśvare kailā sevā-adhikāri

pitā śrī-vallabha-bhaṭṭa tānra adarśane
kata-dina mathurāya chilena nirjane

Śrī Vallabha Bhaṭṭa had two sons. The elder, Gopīnātha, was born in 1432 Śakābda Era, and the younger, Viṁṭhalanātha, was born in 1437 and died in 1507. Viṁṭhala had seven sons: Giridhara, Govinda, Bālakṛṣṇa, Gokuleśa, Raghunātha, Yadunātha and Ghanaśyāma. Viṁṭhala completed many of his father's unfinished books, including his commentary on *Vedānta-sūtra*, the *Subodhinī* commentary on *Śrīmad-Bhāgavatam*, *Vidvan-maṇḍana*, *Śrīṅgāra-rasa-maṇḍana* and *Nyāsādēśavivaraṇa*. Śrī Caitanya Mahāprabhu went to Vṛndāvana before the birth of Viṁṭhala. Śrīla Rūpa Gosvāmī was very old at the time Gopāla stayed at the house of Viṁṭhalanātha.

TEXT 49

সঙ্গে গোপাল-ভট্ট, দাস-রঘুনাথ ।
রঘুনাথ-ভট্টগোসানি, আর লোকনাথ ॥ ৪৯ ॥

saṅge gopāla-bhaṭṭa, dāsa-raghunātha
raghunātha-bhaṭṭa-gosāñi, āra lokanātha

SYNONYMS

saṅge—with Rūpa Gosvāmī; *gopāla-bhaṭṭa*—Gopāla Bhaṭṭa; *dāsa-raghunātha*—Raghunātha dāsa Gosvāmī; *raghunātha-bhaṭṭa-gosāñi*—Raghunātha Bhaṭṭa Gosvāmī; *āra*—and; *lokanātha*—Lokanātha dāsa Gosvāmī.

TRANSLATION

When Rūpa Gosvāmī stayed at Mathurā, he was accompanied by Gopāla Bhaṭṭa Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī and Lokanātha dāsa Gosvāmī.

PURPORT

Śrī Lokanātha Gosvāmī was a personal associate of Śrī Caitanya Mahāprabhu and a great devotee of the Lord. He was a resident of a village named Tālakhaḍī in the district of Yaśohara in Bengal. Previously he lived in Kācnāpāḍā. His father's name was Padmanābha, and his only younger brother was Pragalbha. Following the orders of Śrī Caitanya Mahāprabhu, Śrī Lokanātha went to Vṛndāvana to live. He established a temple named Gokulānanda. Śrīla Narottama dāsa Ṭhākura selected Lokanātha dāsa Gosvāmī to be his spiritual master, and he was his only disciple. Because Lokanātha dāsa Gosvāmī did not want his name mentioned in Caitanya-caritāmṛta, we do not often see it in this celebrated book. On the E.B.R. Railroad, the Yaśohara station is located in Bangladesh. From the railway station one has to go by bus to the village of Sonākhālī and from there to Khejurā. From there one has to walk, or, during the rainy season, go by boat to the village of Tālakhaḍī. In this village there are still descendants of Lokanātha Gosvāmī's younger brother.

TEXT 50

ভুগর্ভ-গোসাঙ্গি, আর ত্রীজীব-গোসাঙ্গি ।
ত্রীযাদব-আচার্য, আর গোবিন্দ গোসাঙ্গি ॥ ৫০ ॥

*bhūgarbha-gosāñi, āra śrī-jīva-gosāñi
śrī-yādava-ācārya, āra govinda gosāñi*

SYNONYMS

bhūgarbha-gosāñi—Bhūgarbha Gosāñi; *āra*—and; *śrī-jīva-gosāñi*—Śrī Jīva Gosvāmī; *śrī-yādava-ācārya*—Śrī Yādava Ācārya; *āra*—and; *govinda gosāñi*—Govinda Gosvāmī.

TRANSLATION

Bhūgarbha Gosvāmī, Śrī Jīva Gosvāmī, Śrī Yādava Ācārya and Govinda Gosvāmī also accompanied Śrīla Rūpa Gosvāmī.

TEXT 51

শ্রীউদ্ধব-দাস, আর মাধব – দুইজন ।
শ্রীগোপাল-দাস, আর দাস-নারায়ণ ॥ ৫১ ॥

*śrī-uddhava-dāsa, āra mādhava—dui-jana
śrī-gopāla-dāsa, āra dāsa-nārāyaṇa*

SYNONYMS

śri-uddhava-dāsa—Śrī Uddhava dāsa; āra—and; mādhava—Mādhava; duī-jana—two persons; śri-gopāla-dāsa—Śrī Gopāla dāsa; āra—and; dāsa-nārāyaṇa—Nārāyaṇa dāsa.

TRANSLATION

He was also accompanied by Śrī Uddhava dāsa, Mādhava, Śrī Gopāla dāsa and Nārāyaṇa dāsa.

TEXT 52

‘গোবিন্দ’ ভক্ত, আর বাণী-ক্রষ্ণদাস ।
পুণ্ডরীকাক্ষ, ঈশান, আর লঘু-হরিদাস ॥ ৫২ ॥

‘govinda’ bhakta, āra vāñī-kṛṣṇadāsa
puṇḍarīkākṣa, iśāna, āra laghu-haridāsa

SYNONYMS

govinda—Govinda; bhakta—a great devotee; āra—and; vāñī-kṛṣṇadāsa—Vāñī Kṛṣṇadāsa; puṇḍarīkākṣa—Puṇḍarīkākṣa; iśāna—Iśāna; āra—and; laghu-haridāsa—Laghu Haridāsa.

TRANSLATION

The great devotee Govinda, Vāñī Kṛṣṇadāsa, Puṇḍarīkākṣa, Iśāna and Laghu Haridāsa also accompanied him.

PURPORT

Laghu Haridāsa should not be confused with Junior Haridāsa, who committed suicide at Prayāga. Generally a devotee is called Haridāsa, and consequently there are many Haridāsas. The chief was Ṭhākura Haridāsa. There was also a Madhyama Haridāsa.

In *Bhakti-ratnākara* (Sixth Wave), there is a list of many of the chief devotees who accompanied Śrīla Rūpa Gosvāmī.

gosvāmī gopāla-bhaṭṭa ati dayāmaya
bhūgarbha, śri-lokanātha—guṇera ālaya

śri-mādhava, śri-paramānanda-bhaṭṭācārya
śri-madhu-paṇḍita—yāñra caritra āścarya

*premī kṛṣṇadāsa kṛṣṇadāsa brahmacārī
yādava ācārya, nārāyaṇa kṛpāvān
śrī-puṇḍarīkākṣa-gosāñi, govinda, tīśāna*

*śrī-govinda vāñī-kṛṣṇadāsa aty-udāra
śrī-uddhava—madhye-madhye gauḍe gati yāñra*

*dvija-haridāsa kṛṣṇadāsa kavirāja
śrī-gopāla-dāsa yāñra alaukika kāya
śrī-gopāla, mādhavādi yateka vaiṣṇava*

"The following Vaiṣṇavas were present with Śrīla Rūpa Gosvāmī: the merciful Gopāla Bhaṭṭā Gosvāmī; Bhūgarbha Gosvāmī; Śrī Lokanātha dāsa Gosvāmī, a reservoir of good qualities; Śrī Mādhava; Śrī Paramānanda Bhaṭṭācārya; Śrī Madhu Pañḍita, whose characteristics are all wonderful; Premī Kṛṣṇadāsa; Kṛṣṇadāsa Brahmacārī; Yādava Ācārya; the merciful Nārāyaṇa; Śrī Puṇḍarīkākṣa Gosvāmī; Govinda; Tīśāna; Śrī Govinda; the magnanimous Vāñī Kṛṣṇadāsa; Śrī Uddhava, who occasionally visited Bengal; Dvija Haridāsa; Kṛṣṇadāsa Kavirāja; Śrī Gopāla dāsa, whose body is completely spiritual; Śrī Gopāla; Mādhava; and many others."

TEXT 53

**এই সব মুখ্যভক্ত লঞ্চি নিজ-সঙ্গে ।
শ্রীগোপাল দরশন কৈলা বহু-রঙে ॥ ৫৩ ॥**

*ei saba mukhya-bhakta lañā nija-saṅge
śrī-gopāla daraśana kailā bahu-raṅge*

SYNONYMS

ei saba—all these; mukhya-bhakta—chief devotees; lañā nija-saṅge—taking with him personally; śrī-gopāla daraśana—visiting Lord Gopāla; kailā bahu-raṅge—performed in great jubilation.

TRANSLATION

It was with great jubilation that Rūpa Gosvāmī visited Lord Gopāla accompanied by all these devotees.

TEXT 54

**একমাস রহি' গোপাল গোলা নিজ-স্থানে ।
শ্রীক্রূপ-গোসাঙ্গি আইলা শ্রীবৃন্দাবনে ॥ ৫৪ ॥**

*eka-māsa rahi' gopāla gelā nija-sthāne
śrī-rūpa-gosāñī āilā śrī-vṛndāvane*

SYNONYMS

eka-māsa rahi'—staying for one month; *gopāla*—the Deity Gopāla; *gelā*—went; *nija-sthāne*—to His own place; *śrī-rūpa-gosāñī*—Śrī Rūpa Gosvāmī; *āilā*—came back; *śrī-vṛndāvane*—to Vṛndāvana.

TRANSLATION

After staying at Mathurā for one month, the Deity Gopāla returned to His own place, and Śrī Rūpa Gosvāmī returned to Vṛndāvana.

TEXT 55

প্রস্তাবে কহিলুঁ গোপাল-কৃপার আখ্যান ।
তবে মহাপ্রভু গেলা ‘শ্রীকাম্যবন’ ॥ ৫৫ ॥

*prastāve kahiluṇ gopāla-kṛpāra ākhyāna
tabe mahāprabhu gelā ‘śrī-kāmyavana’*

SYNONYMS

prastāve—in the course of the story; *kahiluṇ*—I have stated; *gopāla-kṛpāra*—of the mercy of Gopāla; *ākhyāna*—description; *tabe*—after this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *śrī-kāmya-vana*—to Śrī Kāmyavana.

TRANSLATION

In the course of this story, I have given a description of Lord Gopāla's mercy. After seeing the Gopāla Deity, Śrī Caitanya Mahāprabhu went to Śrī Kāmyavana.

PURPORT

Kāmyavana is mentioned in the Ādi-varāha Purāṇa:

*caturthaṁ kāmyaka-vanarī
vanānārī vanam uttamam
tatra gatvā naro devi
mama loke mahiyate*

In the *Bhakti-ratnākara* (Fifth Wave) it is also said:

*ei kāmyavane krṣṇa-līlā manohara
karibe darśana sthāna kunḍa bahutara
kāmyavane yata tīrtha lekhā nāhi tāra*

TEXT 56

ପ୍ରଭୁର ଗମନ-ରୀତି ପୁରେ ଯେ ଲିଖିଲ ।
ସେଇମତ ବୃକ୍ଷାବନେ ତାବେ ଦେଖିଲ ॥ ୫୬ ॥

*prabhura gamana-ṛiti pūrve ye likhila
sei-mata vṛndāvane tāvat dekhila*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *gamana-ṛiti*—method of touring; *pūrve*—formerly; *ye*—which; *likhila*—I have written; *sei-mata*—similarly; *vṛndāvane*—at Vṛndāvana; *tāvat dekhila*—saw all the places.

TRANSLATION

Śrī Caitanya Mahāprabhu's touring Vṛndāvana has been previously described. In the same ecstatic way, He traveled all over Vṛndāvana.

TEXT 57

ତାହା ଲୀଳାସ୍ଥଳୀ ଦେଖି' ଗେଲା 'ନନ୍ଦୀଶ୍ଵର' ।
'ନନ୍ଦୀଶ୍ଵର' ଦେଖି' ପ୍ରେମେ ହଇଲା ବିହଳ ॥ ୫୭ ॥

*tāhān̄ lilā-sthalī dekhi' gelā 'nandiśvara'
'nandiśvara' dekhi' preme ha-ilā vihala*

SYNONYMS

tāhān̄—at Kāmyavana; *lilā-sthalī*—all the places of pastimes; *dekhi'*—visiting; *gelā nandiśvara*—went to Nandiśvara; *nandiśvara dekhi'*—while seeing Nandiśvara; *preme ha-ilā vihala*—became overwhelmed by ecstatic love.

TRANSLATION

After visiting the places of Kṛṣṇa's pastimes at Kāmyavana, Śrī Caitanya Mahāprabhu went to Nandiśvara. While there, He was overwhelmed with ecstatic love.

PURPORT

Nandiśvara is the house of Mahārāja Nanda.

TEXT 58

‘ପାବନାଦି’ ସବ କୁଣ୍ଡ ସ୍ନାନ କରିଯା ।
ଲୋକେରେ ପୁଛିଲ, ପର୍ବତ-ଉପରେ ଯାଏଗା ॥ ୫୮ ॥

'pāvanādi' saba kūṇḍalāna kariyā
lokere puchila, parvata-upare yāñā

SYNONYMS

pāvana-ādi—Pāvana and others; *saba kūṇḍe*—in every lake; *snāna kariyā*—taking a bath; *lokere puchila*—inquired from persons there; *parvata-upare yāñā*—going up a hill.

TRANSLATION

Śrī Caitanya Mahāprabhu bathed in all the celebrated lakes, beginning with Lake Pāvana. Thereafter He climbed a hill and spoke to the people.

PURPORT

The Pāvana-sarovara is described in the *Mathurā-māhātmya*:

pāvane sarasi snātvā
kṛṣṇam nandīsvare girau
dṛṣṭvā nandam yaśodām ca
sarvābhishṭam avāpnuyāt

TEXT 59

କିଛୁ ଦେବମୂର୍ତ୍ତି ହୟ ପର୍ବତ-ଉପରେ ?
ଲୋକ କହେ,—ମୂର୍ତ୍ତି ହୟ ଗୋଫାର ଭିତରେ ॥ ୯ ॥

kichu deva-mūrti haya parvata-upare?
loka kahe,—mūrti haya gophāra bhitare

SYNONYMS

kichu—any; *deva-mūrti*—deities; *haya*—are there; *parvata-upare*—on the top of the hill; *loka kahe*—people said; *mūrti haya*—there are deities; *gophāra bhitare*—within a cave.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Are there any deities on top of this hill?" The local people replied, "There are deities on this hill, but they are located within a cave.

TEXT 60

ଦୁଇଦିକେ ମାତା-ପିତା ପୁଷ୍ଟ କଲେବର ।
ମଧ୍ୟେ ଏକ ‘ଶିଶୁ’ ହୁଯ ତ୍ରିଭଙ୍ଗ-ସୁନ୍ଦର ॥ ୬୦ ॥

*dui-dike mātā-pitā puṣṭa kalevara
madhye eka 'śiśu' haya tribhaṅga-sundara*

SYNONYMS

dui-dike—on two sides; *mātā-pitā*—father and mother; *puṣṭa kalevara*—very well-built body; *madhye*—between them; *eka*—one; *śiśu*—child; *haya*—there is; *tri-bhaṅga*—curved in three places; *sundara*—very beautiful.

TRANSLATION

“There is a father and mother with well-built bodies, and between them is a very beautiful child who is curved in three places.”

TEXT 61

ଶୁଣି’ ମହାପ୍ରଭୁ ମନେ ଆନନ୍ଦ ପାଞ୍ଚ ।
‘ତିନ’ ମୂର୍ତ୍ତି ଦେଖିଲା ସେଇ ଗୋକା ଉଘାଡ଼ିଯା ॥ ୬୧ ॥

śuni' mahāprabhu mane ānanda pāñcā
'tina' mūrti dekhilā sei gophā ughāḍiyā

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mane*—within the mind; *ānanda pāñcā*—getting great pleasure; *tina mūrti*—the three deities; *dekhilā*—saw; *sei gophā ughāḍiyā*—by excavating the cave.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu became very happy. After excavating the cave, He saw the three deities.

TEXT 62

ଅଜେଶ-ଅଜେଶରୀର କୈଳ ଚରଣ ବନ୍ଦନ ।
ପ୍ରେମାବେଶେ କୃଷ୍ଣର କୈଳ ସର୍ବାଙ୍ଗ-ସର୍ପର୍ଣନ ॥ ୬୨ ॥

*vrajendra-vrajeśvarīra kaila caraṇa vandana
premāveśe kṛṣṇera kaila sarvāṅga-sparśana*

SYNONYMS

vraja-indra—of the King of Vraja, Nanda Mahārāja; *vraja-iśvarīra*—and of the Queen of Vraja, mother Yaśodā; *kaila*—did; *caraṇa vandana*—worshiping the lotus feet; *prema-āveśe*—in ecstatic love; *kṛṣṇera*—of Lord Kṛṣṇa; *kaila*—did; *sarva-aṅga-sparśana*—touching the whole body.

TRANSLATION

Śrī Caitanya Mahāprabhu offered His respects to Nanda Mahārāja and mother Yaśodā, and with great ecstatic love He touched the body of Lord Kṛṣṇa.

TEXT 63

সব দিন প্রেমাবেশে নৃত্য-গীত কৈলা ।
তাই হেতে মহাপ্রভু ‘খদির-বন’ আইলা ॥ ৬৩ ॥

*saba dina premāveśe nritya-gīta kailā
tāhān̄ haite mahāprabhu ‘khadira-vana’ āilā*

SYNONYMS

saba dina—all the days; *prema-āveśe*—in ecstatic love; *nritya-gīta kailā*—danced and chanted; *tāhān̄ haite*—from there; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *khadira-vana āilā*—came to the place known as Khadiravana.

TRANSLATION

Every day the Lord chanted and danced in ecstatic love. Finally He went to Khadiravana.

PURPORT

Khadiravana is described in the *Bhakti-ratnākara* (Fifth Wave):

*dekhaha khadira-vana vidita jagate
viṣṇu-loka-prāpti ethā gamana-mātrete*

“Behold the forest named Khadiravana, renowned throughout the universe. If one comes to Khadiravana, he can immediately be elevated to Viṣṇuloka.”

TEXT 64

জীলাশ্বল দেখি’ তাই গেলা ‘শোষণাঞ্জী’ ।
‘জঞ্জী’ দেখি’ এই শ্লোক পড়েন গোসাঞ্জি ॥ ৬৪ ॥

*lilā-sthala dekhi' tāhān gelā 'śeṣāśāyī'
'lakṣmī' dekhi' ei śloka pañena gosāñi*

SYNONYMS

lilā-sthala dekhi'—seeing the places of pastimes; *tāhān*—there; *gelā*—departed; *śeṣa-śāyī*—for seeing Śeṣāśāyī; *lakṣmī*—the goddess of fortune; *dekhi'*—seeing; *ei*—this; *śloka*—verse; *pañena*—recites; *gosāñi*—Śrī Caitanya Mahāprabhu.

TRANSLATION

After seeing the places of Lord Kṛṣṇa's pastimes, Śrī Caitanya went to Śeṣāśāyī, where He saw Lakṣmī and recited the following verse.

TEXT 65

যতে শুজাতচরণাম্বুরুহং স্তনেষু
ভীতাঃ শনৈঃ প্রিয় দধিমহি কর্কশেষু।
তেনাটবীমটসি তদ্যথতে ন কিংস্ত্ৰিঃ
কৃপাদিভির্মতি ধীর্তবদ্যুষাঃ নঃ ॥ ৬৫

*yat te sujāta-caraṇāmburuham staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkašeṣu
tenātavīm atāsi tad vyathate na kiṁ svit
kūrpā-ādibhiḥ bhramati dhīr bhavad-āyuṣāṁ naḥ*

SYNONYMS

yat—which; *te*—Your; *sujāta*—very fine; *caraṇa-ambu-ruham*—lotus feet; *staneṣu*—on the breasts; *bhītāḥ*—being afraid; *śanaiḥ*—gently; *priya*—O dear one; *dadhīmahi*—we place; *karkašeṣu*—rough; *tena*—with them; *atavīm*—the path; *atāsi*—You roam; *tat*—they; *vyathate*—are distressed; *na*—not; *kim svit*—we wonder; *kūrpā-ādibhiḥ*—by small stones and so on; *bhramati*—flutters; *dhīḥ*—the mind; *bhavat-āyuṣām*—of those of whom Your Lordship is the very life; *naḥ*—of us.

TRANSLATION

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our

minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

PURPORT

This is a verse from *Śrimad-Bhāgavatam* (10.31.19) spoken by the gopis when Kṛṣṇa left them in the midst of the *rāsa-līlā*.

TEXT 66

তবে ‘খেলা-ভীর্থ’ দেখি ‘ভাণ্ডীরবন’ আইলা।
যমুনা পার হওঁগ ‘ভদ্র-বন’ গেলা॥ ৬৬ ॥

tabe 'khelā-tīrtha' dekhi' 'bhāndīravana' āīlā
yamunā pāra hañā 'bhadra-vana' gelā

SYNONYMS

tabe—thereafter; khelā-tīrtha—Khelā-tīrtha; dekhi’—seeing; bhāndīravana—Bhāndīravana; āīlā—came to; yamunā pāra hañā—crossing the River Yamunā; bhadra-vana—to Bhadravana; gelā—went.

TRANSLATION

Afterwards, Śrī Caitanya Mahāprabhu saw Khelā-tīrtha and then went to Bhāndīravana. Crossing the Yamunā River, He went to Bhadravana.

PURPORT

In the *Bhakti-ratnākara* it is said that Śrī Kṛṣṇa and Balarāma used to play at Khelā-tīrtha with the cowherd boys during the entire day. Mother Yaśodā had to call Them to take Their baths and eat Their lunch.

TEXT 67

‘শ্ৰীবন’ দেখি পুনঃ গেলা ‘লোহ-বন’।
‘মহাবন’ গিয়া কৈলা জন্মস্থান-দরশন ॥ ৬৭ ॥

'śrīvana' dekhi' punah gelā 'loha-vana'
'mahāvana' giyā kailā janma-sthāna-daraśana

SYNONYMS

śrī-vana—Śrīvana; dekhi’—seeing; punah—again; gelā—went; loha-vana—to Lohavana; mahā-vana—to Mahāvana; giyā—going; kailā—performed; janma-sthāna—birth site; daraśana—seeing.

TRANSLATION

Śrī Caitanya Mahāprabhu then visited Śrīvana and Lohavana. He then went to Mahāvana and saw Gokula, the place of Lord Kṛṣṇa's early childhood pastimes.

PURPORT

Of Śrīvana (also called Bilvavana), the *Bhakti-ratnākara* states, *devatā-pūjita bilvavana śobhāmaya*: "The beautiful forest of Bilvavana is worshiped by all the demigods."

About Lohavana, *Bhakti-ratnākara* (Fifth Wave) states:

*lohvane kṛṣṇera adbhuta go-cāraṇa
ethā loha-jaṅghāsure vadhe bhagavān*

"At Lohavana, Lord Kṛṣṇa used to tend cows. The demon named Lohajaṅgha was killed at this place."

Mahāvana is described as follows in *Bhakti-ratnākara* (Fifth Wave):

*dekha nanda-yaśodā-ālaya mahāvane
ei dekha śri-kṛṣṇa-candrera janma sthala
śri-gokula, mahāvana—dui 'eka' haya*

"Behold the house of Nanda and Yaśodā in Mahāvana. See the birthplace of Lord Kṛṣṇa. Mahāvana and the birthplace of Lord Kṛṣṇa, Gokula, are one and the same."

TEXT 68

যমলা-জুনভজ্জাদি দেখিল সেই প্ল |
প্ৰেমা-বেশে প্ৰভুৰ মন হৈল টলমল || ৬৮ ||

*yamala-arjuna-bhaṅgādi dekhila sei sthala
premā-āveśe prabhura mana haila ṭalamala*

SYNONYMS

yamala-arjuna-bhaṅga—the place where the twin *arjuna* trees were broken; *ādi*—beginning with; *dekhila*—saw; *sei sthala*—that place; *prema-āveśe*—in great ecstasy; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—mind; *haila*—became; *ṭalamala*—agitated.

TRANSLATION

Upon seeing the place where the twin *arjuna* trees were broken by Śrī Kṛṣṇa, Śrī Caitanya Mahāprabhu was moved to great ecstatic love.

TEXT 69

‘গোকুল’ দেখিয়া আইলা ‘মথুরা’-নগরে ।
 ‘জন্মস্থান’ দেখি’ রহে সেই বিপ্র-ঘরে ॥ ৬৯ ॥

*‘gokula’ dekhiyā āilā ‘mathurā’-nagare
 ‘janma-sthāna’ dekhi’ rahe sei vipra-ghare*

SYNONYMS

gokula dekhiyā—seeing Gokula; *āilā*—came; *mathurā-nagare*—in the city of Mathurā; *janma-sthāna*—the birthplace of Lord Kṛṣṇa; *dekhi'*—seeing; *rahe*—stays; *sei vipra-ghare*—in the house of the Sanodiyā brāhmaṇa.

TRANSLATION

After seeing Gokula, Śrī Caitanya Mahāprabhu returned to Mathurā, where He saw the birthplace of the Lord. While there, He stayed at the house of the Sanodiyā brāhmaṇa.

TEXT 70

লোকের সংঘট দেখি মথুরা ছাড়িয়া ।
 একান্তে ‘অকুর-তীর্থে’ রহিলা আসিয়া ॥ ৭০ ॥

*lokera saṅghatā dekhi mathurā chāḍiyā
 ekānte ‘akrūra-tīrthe’ rahilā āsiyā*

SYNONYMS

lokera—of people; *saṅghatā*—crowd; *dekhi*—seeing; *mathurā*—the city of Mathurā; *chāḍiyā*—leaving; *ekānte*—in a solitary place; *akrūra-tīrtha*—at Akrūra-tīrtha; *rahilā*—stayed; *āsiyā*—coming.

TRANSLATION

Seeing a great crowd assemble at Mathurā, Śrī Caitanya Mahāprabhu left and went to Akrūra-tīrtha. He remained there in a solitary place.

PURPORT

Akrūra-tīrtha is also mentioned in the *Bhakti-ratnākara* (Fifth Wave):

*dekhā, śrīnivāsa, ei akrūra grāmete
 śrī-kṛṣṇa-caitanya-prabhu chilena nibhṛte*

“Śrīnivāsa, look at this village of Akrūra. Śrī Caitanya Mahāprabhu stayed there in a solitary place.”

TEXT 71

ଆର ଦିନ ଆଇଲା ଅଭୁ ଦେଖିତେ ‘ବୃନ୍ଦାବନ’ ।
‘କାଲୀଯ-ହ୍ରଦେ’ ଜ୍ଵାନ କୈଲା ଆର ପ୍ରକ୍ଷଳନ ॥ ୧ ॥

*āra dina āilā prabhu dekhite 'vṛndāvana'
'kāliya-hrade' snāna kailā āra praskandana*

SYNONYMS

āra dina—the next day; *āilā*—came; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *vṛndāvana*—Vṛndāvana; *kāliya-hrade*—in the Kāliya Lake; *snāna*—took a bath; *āra*—and; *praskandana*—at Praskandana.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu went to Vṛndāvana and took His bath at the Kāliya Lake and Praskandana.

PURPORT

Kāliya-hrada is mentioned in *Bhakti-ratnākara* (Fifth Wave):

*e kāliya-tīrtha pāpa vināśaya
kāliya-tīrtha-sthāne bahu-kārya-siddhi haya*

“When one takes a bath in Kāliya-hrada, he is freed from all sinful activities. One can also be successful in business by bathing in Kāliya-hrada.”

TEXT 72

‘ଦ୍ଵାଦଶ-ଆଦିତ୍ୟ’ ହେତେ ‘କେଶିତୀଥେ’ ଆଇଲା ।
ରାସ-ଜ୍ଵଳୀ ଦେଖି’ ପ୍ରେମେ ମୁର୍ଚ୍ଛିତ ହଇଲା ॥ ୧୨ ॥

*'dvādaśa-āditya' haite 'keśi-tīrthe' āilā
rāsa-sthali dekhi' preme mūrcchita ha-ilā*

SYNONYMS

dvādaśa-āditya haite—from Dvādaśāditya; *keśi-tīrthe* *āilā*—came to Keśi-tīrtha; *rāsa-sthali dekhi'*—visiting the place of the *rāsa* dance; *preme*—in ecstatic love; *mūrcchita ha-ilā*—became unconscious.

TRANSLATION

After seeing the holy place called Praskandana, Śrī Caitanya Mahāprabhu went to Dvādaśāditya. From there He went to Keśi-tīrtha, and when He saw

the place where the rāsa dance had taken place, He immediately lost consciousness due to ecstatic love.

TEXT 73

চেতন পাঞ্চা পুনঃ গড়াগড়ি যায় ।
হাসে, কান্দে, নাচে, পড়ে, উচ্ছেস্বরে গায় ॥ ৭৩ ॥

*cetana pāñā punah gaḍāgaḍi yāya
hāse, kānde, nāce, paḍe, uccaiḥ-svare gāya*

SYNONYMS

cetana pāñā—getting His senses back; *punah*—again; *gaḍāgaḍi yāya*—rolls on the ground; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *paḍe*—falls down; *uccaiḥ-svare gāya*—sings very loudly.

TRANSLATION

When the Lord regained His senses, He began to roll on the ground. He would sometimes laugh, cry, dance and fall down. He would also chant very loudly.

TEXT 74

এইরং সেইদিন তথা গোঙাহিলা ।
সন্ধ্যাকালে অকুরে আসি' ভিক্ষা নির্বাহিলা ॥ ৭৪ ॥

*ei-raṅge sei-dina tathā goñāilā
sandhyā-kāle akrūre āsi' bhikṣā nirvāhilā*

SYNONYMS

ei-raṅge—in this amusement; *sei-dina*—that day; *tathā goñāilā*—passed the day there; *sandhyā-kāle*—in the evening; *akrūre āsi'*—returning to Akrūra-tīrtha; *bhikṣā nirvāhilā*—took His meal.

TRANSLATION

Being thus transcendently amused, Śrī Caitanya Mahāprabhu passed that day happily at Keśi-tīrtha. In the evening He returned to Akrūra-tīrtha, where He took His meal.

TEXT 75

প্রাতে বৃক্ষাবনে কৈলা ‘চৌরঘাটে’ আন ।
তেঁজুলী-তণাতে আসি’ করিলা বিশ্রাম ॥ ৭৫ ॥

*prāte vrndāvane kailā 'cira-ghāṭe' snāna
teṇtuli-talāte āsi' karilā viśrāma*

SYNONYMS

prāte—in the morning; *vrndāvane*—in Vṛndāvana; *kailā*—performed; *cira-ghāṭe snāna*—bathing at Cīra-ghāṭa; *teṇtuli-talāte*—underneath the Teṇtuli tree; *āsi'*—coming; *karilā viśrāma*—took rest.

TRANSLATION

The next morning Śrī Caitanya Mahāprabhu returned to Vṛndāvana and took His bath at Cīra-ghāṭa. He then went to Teṇtuli-talā, where He took rest.

TEXT 76

কৃষ্ণলীলা-কালের সেই বৃক্ষ পুরাতন ।
তার তলে পিংড়ি-বাক্সা পরম-চিক্কণ ॥ ৭৬ ॥

*kṛṣṇa-lilā-kālera sei vṛkṣa purātana
tāra tale piṅḍi-bāndhā parama-cikkaṇa*

SYNONYMS

kṛṣṇa-lilā-kālera—of the time of Lord Kṛṣṇa's presence; *sei vṛkṣa*—that tamarind tree; *purātana*—very old; *tāra tale*—underneath that tree; *piṅḍi-bāndhā*—a platform; *parama-cikkaṇa*—very shiny.

TRANSLATION

The tamarind tree named Teṇtuli-talā was very old, having been there since the time of Lord Kṛṣṇa's pastimes. Beneath the tree was a very shiny platform.

TEXT 77

নিকটে যমুনা বহে শীতল সমীর ।
বৃন্দাবন-শোভা দেখে যমুনার নীর ॥ ৭৭ ॥

*nikāṭe yamunā vahē śītalā samīra
vrndāvana-śobhā dekhe yamunāra nīra*

SYNONYMS

nikāṭe—near the Teṇtuli-talā, or Āmli-talā; *yamunā*—the Yamunā; *vahē*—flows; *śītalā samīra*—very cool breeze; *vrndāvana-śobhā*—the beauty of Vṛndāvana; *dekhe*—sees; *yamunāra*—of the River Yamunā; *nīra*—water.

TRANSLATION

Since the River Yamunā flowed near Teṇtuli-talā, a very cool breeze blew there. While there, the Lord saw the beauty of Vṛndāvana and the water of the River Yamunā.

TEXT 78

তেঁতুল-তলে বসি' করে নাম-সংকীর্তন।
মধ্যাহ্ন করি' আসি' করে 'আকুরে' ভোজন ॥ ৭৮ ॥

*teṇtula-tale vasi' kare nāma-saṅkirtana
madhyāhna kari' āsi' kare 'akrūre' bhojana*

SYNOMYMS

teṇtula-tale—underneath the tamarind tree; *vasi'*—sitting down; *kare*—does; *nāma-saṅkirtana*—chanting the holy name of the Lord; *madhyāhna kari'*—at noon; *āsi'*—coming back; *kare*—performs; *akrūre*—at Akrūra-tīrtha; *bhojana*—taking lunch.

TRANSLATION

Śrī Caitanya Mahāprabhu used to sit beneath the old tamarind tree and chant the holy name of the Lord. At noon He would return to Akrūra-tīrtha to take lunch.

TEXT 79

অকুরের লোক আইসে প্রভুরে দেখিতে।
লোক-ভিড়ে স্বচ্ছন্দে নারে 'কীর্তন' করিতে ॥ ৭৯ ॥

*akrūrera loka āise prabhure dekhite
loka-bhīde svacchande nāre 'kīrtana' karite*

SYNOMYMS

akrūrera loka—the people at Akrūra-tīrtha; *āise*—came; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *loka-bhīde*—because of such a crowd of people; *svacchande*—without disturbance; *nāre*—was not able; *kīrtana karite*—to perform *kīrtana*.

TRANSLATION

All the people who lived near Akrūra-tīrtha came to see Śrī Caitanya Mahāprabhu, and due to the large crowds, the Lord could not peacefully chant the holy name.

TEXT 80

বৃন্দাবনে আসি' প্রভু বসিয়া একান্ত ।
নামসংকীর্তন করে মধ্যাহ্ন-পর্যন্ত ॥ ৮০ ॥

*vṛndāvane āsi' prabhu vasiyā ekānta
nāma-saṅkirtana kare madhyāhna-paryanta*

SYNONYMS

vṛndāvane āsi'—coming to Vṛndāvana; *prabhu*—Śrī Caitanya Mahāprabhu; *vasiyā*—sitting; *ekānta*—in a solitary place; *nāma-saṅkirtana kare*—performs chanting of the holy name; *madhyāhna-paryanta*—until noon.

TRANSLATION

Therefore Śrī Caitanya Mahāprabhu would go to Vṛndāvana and sit in a solitary place. It was there that He chanted the holy name until noon.

TEXT 81

তৃতীয়-প্রহরে লোক পায় দরশন ।
সবারে উপদেশ করে ‘নামসংকীর্তন’ ॥ ৮১ ॥

*tṛtiya-prahare loka pāya daraśana
sabāre upadeśa kare 'nāma-saṅkirtana'*

SYNONYMS

tṛtiya-prahare—in the afternoon; *loka*—people; *pāya daraśana*—get an interview; *sabāre*—unto everyone; *upadeśa kare*—instructs; *nāma-saṅkirtana*—chanting of the holy name of the Lord.

TRANSLATION

In the afternoon, people were able to speak to Him. The Lord told everyone of the importance of chanting the holy name.

TEXT 82

হেনকালে আইল বৈষ্ণব ‘কৃষ্ণদাস’ নাম ।
রাজপুত-জাতি, গৃহষ্ঠ, যমুনা-পারে গ্রাম ॥ ৮২ ॥

*hena-kāle āila vaiṣṇava 'kṛṣṇadāsa' nāma
rājaputa-jāti,—gṛhastha, yamunā-pāre grāma*

SYNONYMS

hena-kāle—at this time; *āila*—came; *vaiṣṇava*—a devotee; *kṛṣṇadāsa nāma*—of the name Kṛṣṇadāsa; *rājaputa-jāti*—belonging to the kṣatriya class; *grhaḥastha*—householder; *yamunā-pāre grāma*—his residence on the other side of the Yamunā.

TRANSLATION

During this time, a Vaiṣṇava named Kṛṣṇadāsa came to see Śrī Caitanya Mahāprabhu. He was a householder belonging to the kṣatriya caste, and his house was located on the other side of the Yamunā.

TEXT 83

‘কেশী’ স্নান করি’ সেই ‘কালীয়দহ’ যাইতে।
আম্লি-তলায় গোসানিঙ্গে দেখে আচর্ষিতে ॥৮৩॥

*‘keśi’ snāna kari’ sei ‘kāliya-daha’ yāite
āmli-talāya gosāñire dekhe ācambite*

SYNONYMS

keśi snāna kari'—after taking his bath at the place known as Keśi-tīrtha; *sei*—that person; *kāliya-daha*—going to the Kāliya-daha; *āmli-talāya*—at the place known as Āmli-talā; *gosāñire*—Śrī Caitanya Mahāprabhu; *dekhe*—sees; *ācambite*—suddenly.

TRANSLATION

After bathing at Keśi-tīrtha, Kṛṣṇadāsa went toward Kāliya-daha and suddenly saw Śrī Caitanya Mahāprabhu sitting at Āmli-talā [Teṇtulī-talā].

TEXT 84

প্রভুর রূপ-প্রেম দেখি' হইল চমৎকার।
প্রেমাবেশে প্রভুরে করেন নমস্কার ॥ ৮৪ ॥

*prabhura rūpa-prema dekhi' ha-ila camatkāra
premāvēśe prabhure karena namaskāra*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *rūpa-prema*—personal beauty and ecstatic love; *dekhi'*—seeing; *ha-ila camatkāra*—became astonished; *premāvēśe*—in ecstatic love; *prabhure*—to Śrī Caitanya Mahāprabhu; *karena namaskāra*—offers obeisances.

TRANSLATION

Upon seeing the Lord's personal beauty and ecstatic love, Kṛṣṇadāsa was very astonished. Out of ecstatic love, he offered his respectful obeisances unto the Lord.

TEXT 85

ପ୍ରଭୁ କହେ,—କେ ତୁମି, କାହାଁ ତୋମାର ସର ?
କୃଷ୍ଣଦାସ କହେ,— ମୁଖିଣ୍ଡ ଗୃହଶ୍ଵର ପାମରା ॥ ୮୫ ॥

*prabhu kahe,—ke tumi, kāhān̄ tomāra ghara?
kṛṣṇadāsa kahe,—mui gṛhastha pāmara*

SYNONYMS

prabhu kahe—the Lord inquired; *ke tumi*—who are you; *kāhān̄*—where; *tomāra*—your; *ghara*—residence; *kṛṣṇadāsa kahe*—Kṛṣṇadāsa replied; *mui*—I; *gṛhastha*—householder; *pāmara*—most fallen.

TRANSLATION

Śrī Caitanya Mahāprabhu asked Kṛṣṇadāsa, “Who are you? Where is your home?” Kṛṣṇadāsa replied, “I am a most fallen householder.

TEXT 86

ରାଜପୁତ୍-ଜାତି ମୁଖିଣ୍ଡ, ଓ-ପାରେ ମୋର ସର ।
ମୋର ଇଚ୍ଛା ହୟ — ‘ହାନୀ ବୈଷ୍ଣବ-କିରକା’ ॥ ୮୬ ॥

*rājaputa-jāti muñi, o-pāre mora ghara
mora icchā haya — ‘hañā vaiṣṇava-kiṅkara’*

SYNONYMS

rājaputa-jāti—belong to the Rājaputa caste; *muñi*—I; *o-pāre*—on the other side of the Yamunā; *mora ghara*—my residence; *mora icchā haya*—I wish; *hañā*—to become; *vaiṣṇava-kiṅkara*—the servant of a Vaiṣṇava.

TRANSLATION

“I belong to the Rājaputa caste, and my home is just on the other side of the River Yamunā. However, I wish to be the servant of a Vaiṣṇava.

TEXT 87

କିନ୍ତୁ ଆଜି ଏକ ମୁଣ୍ଡିଳ ‘ସ୍ଵପ୍ନ’ ଦେଖିମୁ ।
ସେଇ ସ୍ଵପ୍ନ ପରତେକ ତୋମା ଆସି’ ପାଇମୁ ॥ ୮୭ ॥

*kintu āji eka muñī ‘svapna’ dekhinu
sei svapna parateka tomā āsi’ pāinu*

SYNONYMS

kintu—but; *āji*—today; *eka*—one; *muñī*—I; *svapna*—dream; *dekhinu*—saw; *sei svapna*—that dream; *parateka*—according to; *tomā*—You; *āsi'*—coming; *pāinu*—I have gotten.

TRANSLATION

“Today I have had a dream, and according to that dream I have come here and found You.”

TEXT 88

ପ୍ରଭୁ ତା'ରେ କୃପା କୈଲା ଆଲିଙ୍ଗନ କରି ।
ପ୍ରେମେ ମତ୍ତ ହେଲ ସେଇ ନାଚେ, ବଲେ ‘ହରି’ ॥ ୮୮ ॥

*prabhu tā're kṛpā kailā āliṅgana kari
preme matta haila sei nāce, bale 'hari'*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *tā're*—unto him; *kṛpā kailā*—bestowed His mercy; *āliṅgana kari*—embracing; *preme*—in ecstatic love; *matta haila*—became mad; *sei*—that Kṛṣṇadāsa; *nāce*—dances; *bale*—chants; *hari*—the holy name of the Lord.

TRANSLATION

Śrī Caitanya Mahāprabhu then bestowed upon Kṛṣṇadāsa His causeless mercy by embracing him. Kṛṣṇadāsa became mad with ecstatic love and began to dance and chant the holy name of Hari.

TEXT 89

ଓଭୁ-সଜେ ମଧ୍ୟାହ୍ନେ ଅକ୍ରୂର ଭୌର୍ଣ୍ଣ ଆଇଲା ।
ଓଭୁର ଅବଶିଷ୍ଟପାତ୍ର-ପ୍ରସାଦ ପାଇଲା ॥ ୮୯ ॥

*prabhu-saṅge madhyāhne akrūra tīrthe āīlā
prabhura avaśiṣṭa-pātra-prasāda pāilā*

SYNONYMS

prabhu-saṅge—with the Lord; *madhyāhne*—in the afternoon; *akrūra tīrthe*—to Akrūra-tīrtha; *āīlā*—came; *prabhura*—of Śrī Caitanya Mahāprabhu; *avaśiṣṭa-pātra-prasāda*—remnants of food; *pāilā*—got.

TRANSLATION

Kṛṣṇadāsa returned to Akrūra-tīrtha with the Lord, and remnants of the Lord's food were given to him.

TEXT 90

প্রাতে অঙ্গু-সঙ্গে আইলা জলপাত্ৰ লঞ্চ।
অঙ্গু-সঙ্গে রহে গৃহ-স্ত্রী-পুত্ৰ ছাড়িয়া ॥ ৯০ ॥

*prāte prabhu-saṅge āīlā jala-pātra lañā
prabhu-saṅge rahe gṛha-strī-putra chāḍiyā*

SYNONYMS

prāte—in the morning; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *āīlā*—came; *jala-pātra lañā*—carrying a waterpot; *prabhu-saṅge rahe*—remains with Śrī Caitanya Mahāprabhu; *gṛha*—home; *strī*—wife; *putra*—children; *chāḍiyā*—leaving aside.

TRANSLATION

The next morning, Kṛṣṇadāsa went with Śrī Caitanya Mahāprabhu to Vṛndāvana and carried His waterpot. Kṛṣṇadāsa thus left his wife, home and children in order to remain with Śrī Caitanya Mahāprabhu.

TEXT 91

বৃন্দাবনে পুনঃ ‘কৃষ্ণ’ প্রকাট হইল।
যাহাঁ তাহাঁ লোক সব কহিতে লাগিল ॥ ৯১ ॥

*vrndāvane punah ‘kṛṣṇa’ prakaṭa ha-ila
yāhān tāhān loka saba kahite lāgila*

SYNONYMS

vṛndāvane—at Vṛndāvana; *punaḥ*—again; *kṛṣṇa*—Lord Śrī Kṛṣṇa; *prakaṭa ha-ila*—became manifested; *yāhān tāhān*—everywhere; *loka*—people; *saba*—all; *kahite lāgila*—began to speak.

TRANSLATION

Everywhere the Lord went, all the people said, “Kṛṣṇa has again manifest at Vṛndāvana.”

TEXT 92

একদিন অক্রুরেতে লোক প্রাতঃকালে ।
বৃন্দাবন হৈতে আইসে করি' কোলাহলে ॥ ৯২ ॥

*eka-dina akrūrete loka prātaḥ-kāle
vṛndāvana haite āise kari' kolāhale*

SYNONYMS

eka-dina—one day; *akrūrete*—at Akrūra-tīrtha; *loka*—people; *prātaḥ-kāle*—in the morning; *vṛndāvana haite*—from Vṛndāvana; *āise*—came; *kari'*—making; *kolāhale*—tumult.

TRANSLATION

One morning many people came to Akrūra-tīrtha. As they came from Vṛndāvana, they made a tumultuous sound.

TEXT 93

প্রভু দেখি' করিল লোক চরণ বজন ।
প্রভু কহে,—কাহান হৈতে করিলা আগমন ? ৯৩ ॥

*prabhu dekhi' karila loka caraṇa vandana
prabhu kahe,—kāhān haite karilā āgamana?*

SYNONYMS

prabhu dekhi'—seeing Lord Śrī Caitanya Mahāprabhu; *karila*—offered; *loka*—people; *caraṇa vandana*—respect unto His lotus feet; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *kāhān haite*—from where; *karilā āgamana*—have you come.

TRANSLATION

Upon seeing Śrī Caitanya Mahāprabhu, all the people offered respects at His lotus feet. The Lord then asked them, "Where are you all coming from?"

TEXT 94

ଲୋକେ କହେ,—କୃଷ୍ଣ ପ୍ରକଟ କାଳୀଯଦହେର ଜଳେ !
କାଳୀଯ-ଶିରେ ନୃତ୍ୟ କରେ, ଫଣା-ରତ୍ନ ଜଳେ ॥ ୧୪ ॥

*loke kahe,—krṣṇa prakaṭa kālīya-dahera jale!
kālīya-śire nr̥tya kare, phaṇā-ratna jvale*

SYNONYMS

loke kahe—all the people replied; *krṣṇa prakaṭa*—Kṛṣṇa is again manifest; *kālīya-dahera jale*—in the water of Lake Kālīya; *kālīya-śire*—on the head of the serpent Kālīya; *nr̥tya kare*—dances; *phaṇā-ratna jvale*—the jewels on the hoods blaze.

TRANSLATION

The people replied, "Kṛṣṇa has again manifest Himself on the waters of the Kālīya Lake. He dances on the hoods of the serpent Kālīya, and the jewels on those hoods are blazing.

TEXT 95

ସାକ୍ଷାତ ଦେଖିଲ ଲୋକ—ନାହିକ ସଂଶୟ ।
ଶୁଣି' ହାସି' କହେ ପ୍ରଭୁ,—ସବ 'ସତ୍ୟ' ହୟ ॥ ୧୫ ॥

sākṣāt dekhila loka—*nāhika sarṇsaya*
śuni' hāsi' kahe prabhu,—*saba 'satya' haya*

SYNONYMS

sākṣāt—directly; *dekhila loka*—all the people saw; *nāhika sarṇsaya*—there is no doubt; *śuni'*—hearing; *hāsi'*—laughing; *kahe prabhu*—Śrī Caitanya Mahāprabhu said; *saba satya haya*—all that you have said is correct.

TRANSLATION

"Everyone has seen Lord Kṛṣṇa Himself. There is no doubt about it." Hearing this, Śrī Caitanya Mahāprabhu began to laugh. He then said, "Everything is correct."

TEXT 96

এইমত তিন-রাত্রি লোকের গমন ।
সবে আসি' কহে,— কৃষ্ণ পাইলুঁ দরশন ॥ ৯৬ ॥

*ei-mata tina-rātri lokera gamana
sabe āsi' kahe,—kṛṣṇa pāiluṇ daraśana*

SYNONYMS

ei-mata—in this way; *tina-rātri*—three nights; *lokera gamana*—people went; *sabe*—all; *āsi'*—coming; *kahe*—say; *kṛṣṇa pāiluṇ daraśana*—we have seen Lord Kṛṣṇa directly.

TRANSLATION

For three successive nights people went to Kāliya-daha to see Kṛṣṇa, and everyone returned saying, "Now we have seen Kṛṣṇa Himself."

TEXT 97

প্রভু-আগে কহে লোক,—শ্রীকৃষ্ণ দেখিল ।
'সরস্বতী' এই বাকেঁ 'সত্য' কহাইল ॥ ৯৭ ॥

*prabhu-āge kahe loka, —śrī-kṛṣṇa dekhila
'sarasvatī' ei vākye 'satya' kahāila*

SYNONYMS

prabhu-āge—in front of Śrī Caitanya Mahāprabhu; *kahe loka*—all the people began to say; *śrī-kṛṣṇa dekhila*—that they have seen Lord Kṛṣṇa; *sarasvatī*—the goddess of learning; *ei vākye*—this statement; *satya*—true; *kahāila*—caused the people to speak.

TRANSLATION

Everyone came before Śrī Caitanya Mahāprabhu and said, "Now we have directly seen Lord Kṛṣṇa." Thus by the mercy of the goddess of learning they were made to speak the truth.

TEXT 98

মহাপ্রভু দেখিষ্ঠ 'সত্য' কৃষ্ণ-দরশন ।
নিজাঞ্জনে সত্য ছাড়ি 'অসত্যে সত্য-অস' ॥ ৯৮ ॥

*mahāprabhu dekhi' 'satya' kṛṣṇa-daraśana
nijājñāne satya chāḍi' 'asatyे satya-bhrama'*

SYNONYMS

mahāprabhu dekhi'—by seeing Śrī Caitanya Mahāprabhu; *satya*—truly; *kṛṣṇa-daraśana*—seeing Kṛṣṇa; *nija-a�āne*—by their personal lack of knowledge; *satya chāḍi'*—giving up the real truth; *asatyē*—untruth; *satya-bhrama*—mistaking for the truth.

TRANSLATION

When the people saw Śrī Caitanya Mahāprabhu, they actually saw Kṛṣṇa, but because they were following their own imperfect knowledge, they accepted the wrong thing as Kṛṣṇa.

TEXT 99

ভট্টাচার্য তবে কহে প্রভুর চরণে ।
'আজ্ঞা দেহ', যাই' করি কৃষ্ণ দরশনে !' ৯৯ ॥

*bhaṭṭācārya tabe kahe prabhura caraṇe
'ājñā deha', yāi' kari kṛṣṇa daraśane!'*

SYNONYMS

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; *tabe*—at that time; *kahe*—says; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *ājñā deha'*—please give permission; *yāi'*—going; *kari kṛṣṇa daraśane*—I shall see Lord Kṛṣṇa directly.

TRANSLATION

At that time Balabhadra Bhaṭṭācārya placed a request at the lotus feet of Śrī Caitanya Mahāprabhu. He said, "Please give me permission to go see Lord Kṛṣṇa directly."

PURPORT

The puzzled people who visited Śrī Caitanya Mahāprabhu were actually seeing Lord Kṛṣṇa, but they were mistaken in thinking that Lord Kṛṣṇa had come to Kāliya Lake. They all said that they had seen Kṛṣṇa directly performing His pastimes on the hood of the serpent Kāliya and that the jewels on Kāliya's hoods were blazing brilliantly. Because they were speculating with their imperfect knowledge, they saw Śrī Caitanya Mahāprabhu as an ordinary human being and a boatman's light

in the lake as Kṛṣṇa. One must see things as they are through the mercy of a spiritual master; otherwise if one tries to see Kṛṣṇa directly, he may mistake an ordinary man for Kṛṣṇa or Kṛṣṇa for an ordinary man. Everyone has to see Kṛṣṇa according to the verdict of Vedic literatures presented by the self-realized spiritual master. A sincere person is able to see Kṛṣṇa through the transparent via medium of Śrī Gurudeva, the spiritual master. Unless one is enlightened by the knowledge given by the spiritual master, he cannot see things as they are, even though he remains constantly with the spiritual master. This incident at Kāliya-daha is very instructive for those eager to advance in Kṛṣṇa consciousness.

TEXT 100

তবে তারে কহে প্রভু চাপড় মারিয়া ।
“মুর্ধের বাকেঢ় ‘মুর্ধ’ হৈলা পশ্চিত হঞ্জি ॥ ১০০ ॥

*tabe tānre kahe prabhu cāpaḍa māriyā
‘mūrkhera vākye ‘mūrkhā’ hailā pañdita hañā*

SYNONYMS

tabe—thereafter; *tānre*—unto Balabhadra Bhaṭṭācārya; *kahe*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *cāpaḍa māriyā*—slapping; *mūrkhera vākye*—by the words of some rascals and fools; *mūrkhā* *hailā*—you became a fool; *pañdita hañā*—being a learned scholar.

TRANSLATION

When Balabhadra Bhaṭṭācārya asked to see Kṛṣṇa at Kāliya-daha, Śrī Caitanya Mahāprabhu mercifully slapped him, saying, “You are a learned scholar, but you have become a fool influenced by the statements of other fools.

PURPORT

Māyā is so strong that even a person like Balabhadra Bhaṭṭācārya, who was constantly staying with Śrī Caitanya Mahāprabhu, was influenced by the words of fools. He wanted to see Kṛṣṇa directly by going to Kāliya-daha, but Śrī Caitanya Mahāprabhu, being the original spiritual master, would not allow His servant to fall into such foolishness. He therefore chastised him, slapping him just to bring him to a real sense of Kṛṣṇa consciousness.

TEXT 101

কৃষ্ণ কেনে দৱশন দিবে কলিকালে ?
নিজ-অমে মুর্ধ-লোক করে কোলাহলে ॥ ১০১ ॥

*kṛṣṇa kene daraśana dibe kali-kāle?
nija-bhrame mūrkha-loka kare kolāhale*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *kene*—why; *daraśana*—interview; *dibe*—would give; *kali-kāle*—in this age of Kali; *nija-bhrame*—by their own mistake; *mūrkha-loka*—foolish persons; *kare kolāhale*—make a chaotic tumult.

TRANSLATION

“Why will Kṛṣṇa appear in the age of Kali? Foolish people who are mistaken are simply causing agitation and making a tumult.

PURPORT

Śrī Caitanya Mahāprabhu's first statement (*kṛṣṇa kene daraśana dibe kali-kāle*) refers to the scriptures. According to scripture, Kṛṣṇa appears in Dvāpara-yuga, but He never appears as Himself in Kali-yuga. Rather, He appears in Kali-yuga in a covered form. As stated in *Śrimad-Bhāgavatam* (11.5.32): *kṛṣṇa-varṇarīn tviṣākṛṣṇarīn sāṅgopāṅgāstra-pārṣadam*. Kṛṣṇa appears in the age of Kali in the garb of a devotee, Śrī Caitanya Mahāprabhu, who always associates with His internal soldiers—Śrī Advaita Prabhu, Śrī Nityānanda Prabhu, Śrīvāsa Prabhu and Gadādhara Prabhu. Although Balabhadra Bhaṭṭācārya was personally serving Lord Kṛṣṇa in His role as a devotee (Caitanya Mahāprabhu), he mistook Lord Kṛṣṇa for an ordinary man and an ordinary man for Lord Kṛṣṇa because he did not follow the rules set down by *śāstra* and *guru*.

TEXT 102

**‘বাতুল’ না হইও, ঘরে রহত বসিয়া।
‘কৃষ্ণ’ দরশন করিছ কালি রাত্রে যাএঞ্চ। ॥ ১০২ ॥**

*‘vātula’ nā ha-io, ghare rahata vasiyā
‘kṛṣṇa’ daraśana kariha kāli rātrye yāñā”*

SYNONYMS

vātula—mad; *nā ha-io*—do not become; *ghare*—at home; *rahata*—keep; *vasiyā*—sitting; *kṛṣṇa*—Lord Kṛṣṇa; *daraśana*—seeing; *kariha*—you may do; *kāli*—tomorrow; *rātrye*—at night; *yāñā*—going.

TRANSLATION

“Do not become mad. Simply sit down here, and tomorrow night you will go see Kṛṣṇa.”

TEXT 103

ଆତଃକାଳେ ଭବ୍ୟ-ଲୋକ ଅଭୁ-ଦ୍ୱାନେ ଆଇଲା ।
 ‘କୃଷ୍ଣ ଦେଖି’ ଆଇଲା ?—ଅଭୁ ତୀହାରେ ପୁଛିଲା ॥ ୧୦୩ ॥

*prātaḥ-kāle bhavya-loka prabhu-sthāne āilā
 'kṛṣṇa dekhi' āilā?'—prabhu tāñhāre puchilā*

SYNONYMS

prātaḥ-kāle—the next morning; *bhavya-loka*—respectable gentlemen; *prabhu-sthāne*—at the place of Śrī Caitanya Mahāprabhu; *āilā*—came; *kṛṣṇa dekhi'*—seeing Lord Kṛṣṇa; *āilā*—have you come; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñhāre puchilā*—inquired from them.

TRANSLATION

The next morning some respectable gentlemen came to see Śrī Caitanya Mahāprabhu, and the Lord asked them, “Have you seen Kṛṣṇa?”

TEXT 104

ଲୋକ କହେ,—ରାତ୍ରେ କୈବର୍ତ୍ତ୍ୟ ନୌକାତେ ଚଡ଼ିଯା ।
 କାଳୀମନଦେ ମଞ୍ଚ ମାରେ, ଦେଉଟି ଜାଲିଯା ॥ ୧୦୪ ॥

*loka kahe,—rātrye kaivartya naukāte caḍiyā
 kāliya-daha matsya māre, deuṭī jvāliyā*

SYNONYMS

loka kahe—the sensible respectable persons said; *rātrye*—at night; *kaivartya*—a fisherman; *naukāte*—on a boat; *caḍiyā*—getting up; *kāliya-daha*—in the lake of Kāliya; *matsya māre*—catches fish; *deuṭī jvāliyā*—lighting a torch.

TRANSLATION

These respectable gentlemen replied, “At night in the Kāliya Lake a fisherman lighting a torch in his boat catches many fish.

TEXT 105

ଦୂର ହୈତେ ଭାବା ଦେଖି’ ଲୋକେର ହୟ ‘ଭଗ’ ।
 ‘କାଳୀମେର ଶରୀରେ କୁଷଙ୍ଗ କରିଛେ ନରନ’ ! ୧୦୫ ॥

*dūra haite tāhā dekhi' lokera haya 'bhrama'
'kāliyera śarīre kṛṣṇa kariche nartana'!*

SYNONYMS

dūra haite—from a distant place; *tāhā dekhi'*—seeing that; *lokera*—of people in general; *haya*—there is; *bhrama*—mistake; *kāliyera*—of the snake Kāliya; *śarīre*—on the body; *kṛṣṇa*—Lord Kṛṣṇa; *kariche nartana*—is dancing.

TRANSLATION

"From a distance, people mistakenly think that they are seeing Kṛṣṇa dancing on the body of the Kāliya serpent."

TEXT 106

ନୌକାତେ କାଳୀଯ-ଜ୍ଞାନ, ଦୀପେ ରତ୍ନ-ଜ୍ଞାନେ !
ଆଲିଯାରେ ମୃଢ଼-ଲୋକ 'କୁଷ' କରି' ମାନେ ! ୧୦୬ ॥

*naukāte kāliya-jñāna, dīpe ratna-jñāne!
jāliyāre mūḍha-loka 'kūṣ' kari' māne!*

SYNONYMS

naukāte—on the boat; *kāliya-jñāna*—knowledge as the Kāliya snake; *dīpe*—on the torch; *ratna-jñāne*—consideration as jewels; *jāliyāre*—the fisherman; *mūḍha-loka*—foolish men; *kṛṣṇa kari' māne*—accept as Kṛṣṇa.

TRANSLATION

"These fools think that the boat is the Kāliya serpent and the torchlight the jewels on his hoods. People also mistake the fisherman to be Kṛṣṇa."

TEXT 107

ବୃଦ୍ଧାବନେ 'କୁଷ' ଆଇଲା,—ସେହ 'ସତ୍ୟ' ହୟ ।
କୃଷ୍ଣରେ ଦେଖିଲ ଲୋକ,—ଈହା 'ମିଥ୍ୟ' ନୟ ॥ ୧୦୭ ॥

*vṛndāvane 'kūṣ' āilā,—sei 'satya' haya
kṛṣṇere dekhila loka,—ihā 'mithyā' naya*

SYNONYMS

vṛndāvane—to Vṛndāvana; *kṛṣṇa*—Lord Kṛṣṇa; *āilā*—has come back; *sei*—that; *satya haya*—is true; *kṛṣṇere*—Kṛṣṇa; *dekhila*—saw; *loka*—the people; *ihā mithyā naya*—this is not false.

TRANSLATION

“Actually Lord Kṛṣṇa has again returned to Vṛndāvana. That also is a truth, and people have seen Him.

TEXT 108

কিন্তু কাহোঁ ‘কৃষ্ণ’ দেখে, কাহোঁ ‘ভ্রম’ মানে।
স্থানু-পুরুষে যৈছে বিপরীত-জ্ঞানে ॥ ১০৮ ॥

kintu kāhoñ ‘kṛṣṇa’ dekhe, kāhoñ ‘bhrama’ māne
sthānu-puruṣe yaiche viparīta-jñāne

SYNOMYMS

kintu—but; *kāhoñ*—where; *kṛṣṇa*—Kṛṣṇa; *dekhe*—one sees; *kāhoñ*—where; *bhrama māne*—mistakes; *sthānu-puruṣa*—the dry tree and a person; *yaiche*—as; *viparīta-jñāne*—by understanding one to be the other.

TRANSLATION

“But where they are seeing Kṛṣṇa is their mistake. It is like considering a dry tree to be a person.”

PURPORT

The word *sthānu* means “a dry tree without leaves.” From a distance one may mistake such a tree for a person. This is called *sthānu-puruṣa*. Although Śrī Caitanya Mahāprabhu was living in Vṛndāvana, the inhabitants considered Him an ordinary human being, and they mistook the fisherman to be Kṛṣṇa. Every human being is prone to make such mistakes. Śrī Caitanya Mahāprabhu was mistaken for an ordinary *sannyāsi*, the fisherman was mistaken for Kṛṣṇa, and the torchlight was mistaken for bright jewels on Kāliya’s hoods.

TEXT 109

প্রভু কহে,—‘কাহোঁ পাইলা ‘কৃষ্ণ দরশন?’
লোক কহে,—‘সন্ন্যাসী তুমি জঙ্গম-নারায়ণ ॥ ১০৯ ॥

prabhu kahe, — ‘kāhān pāilā ‘kṛṣṇa daraśana?’
loka kahe, — ‘sannyāsi tumi jaṅgama-nārāyaṇa

SYNOMYMS

prabhu kahe—Śrī Caitanya Mahāprabhu further inquired; *kāhān pāilā*—where have you gotten; *kṛṣṇa daraśana*—sight of Kṛṣṇa; *loka kahe*—the respectable per-

sons replied; *sannyāsī tumi*—You are a *sannyāsī*; *jaṅgama-nārāyaṇa*—moving Nārāyaṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu then asked them, “Where have you seen Kṛṣṇa directly?” The people replied, “You are a *sannyāsī*, a renunciant; therefore You are a moving Nārāyaṇa [*jaṅgama-nārāyaṇa*].”

PURPORT

This is the viewpoint of Māyāvāda philosophy. Māyāvāda philosophy supports the impersonalist view that Nārāyaṇa, the Supreme Personality of Godhead, has no form. One can imagine impersonal Brahman in any form—as Viṣṇu, Lord Śiva, Vivasvān, Gaṇeśa or Devi Durgā. According to the Māyāvāda philosophy, when one becomes a *sannyāsī*, he is to be considered a moving Nārāyaṇa. Māyāvāda philosophy holds that the real Nārāyaṇa does not move because, being impersonal, He has no legs. Thus according to Māyāvāda philosophy, whoever becomes a *sannyāsī* declares himself Nārāyaṇa. Foolish people accept such ordinary human beings as the Supreme Personality of Godhead. This is called *vivarta-vāda*.

In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that *jaṅgama-nārāyaṇa* means that the impersonal Brahman takes a shape and moves here and there in the form of a Māyāvādī *sannyāsī*. The Māyāvāda philosophy confirms this. *Danḍa-grahaṇa-mātreṇa naro nārāyaṇo bhavet*: “Simply by accepting the *danḍa* of the order of *sannyāsa*, one is immediately transformed into Nārāyaṇa.” Therefore Māyāvādī *sannyāsīs* address themselves by saying, *oṁ namo nārāyaṇā*. In this way one Nārāyaṇa worships another Nārāyaṇa.

Actually an ordinary human being cannot become Nārāyaṇa. Even the chief Māyāvādī *sannyāsī*, Śrī Saṅkarācārya, says, *nārāyaṇah paro vyaktat*: “Nārāyaṇa is not a creation of this material world. Nārāyaṇa is above the material creation.” Due to their poor fund of knowledge, Māyāvādī *sannyāsīs* think that Nārāyaṇa, the Absolute Truth, takes birth as a human being and that when He realizes this, He becomes Nārāyaṇa again. They never consider why Nārāyaṇa, the Supreme Personality of Godhead, accepts an inferior position as a human being and then again becomes Nārāyaṇa when He is perfect. Why should Nārāyaṇa be imperfect? Why should He appear as a human being? Śrī Caitanya Mahāprabhu very nicely explained these points while at Vṛndāvana.

TEXT 110

বৃন্দাবনে হইলা তুঃ কৃষ্ণ-অবতার ।
তোমা দেখি’ সর্বলোক হইল নিষ্ঠার ॥ ১১০ ॥

*vṛndāvane ha-ilā tumi kṛṣṇa-avatāra
tomā dekhi' sarva-loka ha-ila nistāra*

SYNONYMS

vṛndāvane—at Vṛndāvana; ha-ilā—became; tumi—You; kṛṣṇa-avatāra—incarnation of Kṛṣṇa; tomā dekhi’—by seeing You; sarva-loka—all people; ha-ila-nistāra—become liberated.

TRANSLATION

The people then said, “You have appeared in Vṛndāvana as an incarnation of Kṛṣṇa. Just by seeing You, everyone is now liberated.”

TEXT 111

ଅଭୁ କହେ,—‘ବିଷୁ’ ‘ବିଷୁ’, ଇହା ନା କହିବା !
ଜୀବାଧମେ ‘କୃଷ୍ଣ’-ଜୀବ କଭୁ ନା କରିବା ! ୧୧ ॥

*prabhu kahe,—‘viṣṇu’ ‘viṣṇu’, ihā nā kahibā!
jīvādhame ‘kṛṣṇa’-jīnā kabhu nā karibā!*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *viṣṇu viṣṇu*—O Viṣṇu, Viṣṇu; *ihā*—this; *nā kahibā*—do not speak; *jīva-adhamē*—fallen conditioned souls; *kṛṣṇa-jīnā*—accepting as Lord Kṛṣṇa; *kabhu*—ever; *nā karibā*—do not do.

TRANSLATION

Śrī Caitanya Mahāprabhu immediately exclaimed, “Viṣṇu! Viṣṇu! Do not call Me the Supreme Personality of Godhead. A jīva cannot become Kṛṣṇa at any time. Do not even say such a thing!”

PURPORT

Śrī Caitanya Mahāprabhu immediately stated that a living being, however exalted he may be, should never be compared to the Supreme Personality of Godhead. All of Śrī Caitanya Mahāprabhu’s preaching protests the monistic philosophy of the Māyāvāda school. The central point of Kṛṣṇa consciousness is that the jīva, the living entity, can never be accepted as Kṛṣṇa or Viṣṇu. This viewpoint is elaborated in the following verses.

TEXT 112

সন্ত্যাসী—চিত্কণ জীব, কিরণ-কণ-সম ।
ষষ্ঠেশ্঵রগুর্গ কৃষ্ণ হয় সূর্যোপম ॥ ১১২ ॥

sannyāsī—*cit-kāṇa jīva, kiraṇa-kāṇa-sama
śaḍ-aiśvarya-pūrṇa kṛṣṇa haya sūryopama*

SYNONYMS

sannyāsī—a person in the renounced order of life; *cit-kāṇa jīva*—a small fragmental living being; *kiraṇa*—of sunshine; *kāṇa*—small particle; *sama*—like; *śaḍ-aiśvarya-pūrṇa*—full in six opulences; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—is; *sūrya-upama*—compared to the sun.

TRANSLATION

"A sannyāsī in the renounced order is certainly part and parcel of the complete whole, just as a shining molecular particle of sunshine is part and parcel of the sun itself. Kṛṣṇa is like the sun, full of six opulences, but the living entity is only a fragment of the complete whole."

TEXT 113

জীব, ঈশ্বর-তত্ত্ব—কভু নহে ‘সম’।
অলদগ্নিরাশি যৈছে স্ফুলিঙ্গের ‘কণ’॥ ১১৩ ॥

jīva, iśvara-tattva—*kabhu nahe ‘sama’*
jvalad-agni-rāśi yaiche sphuliṅgera ‘kāṇa’

SYNONYMS

jīva—a living being; *iśvara-tattva*—and the Supreme Personality of Godhead; *kabhu*—at any time; *nahe*—not; *sama*—equal; *jvalat-agni-rāśi*—large flame; *yaiche*—as; *sphuliṅgera*—of a spark; *kāṇa*—fragmental portion.

TRANSLATION

"A living entity and the Absolute Personality of Godhead are never to be considered equal, just as a fragmental spark can never be considered the original flame."

PURPORT

Māyāvādī *sannyāsīs* consider themselves Brahman, and they superficially speak of themselves as Nārāyaṇa. The monistic disciples of the Māyāvāda school (known as *smārtas-brāhmaṇas*) are generally householder *brāhmaṇas* who accept the Māyāvādī *sannyāsīs* as Nārāyaṇa incarnate; therefore they offer their obeisances to them. Śrī Caitanya Mahāprabhu immediately protested this unauthorized system, specifically mentioning that a *sannyāsī* (*cit-kāṇa jīva*) is

nothing but a fragmental portion of the Supreme. In other words, he is nothing more than an ordinary living being. He is never Nārāyaṇa, just as a molecular portion of sunshine is never the sun itself. The living entity is nothing but a fragmental part of the Absolute Truth; therefore at no stage of perfection can a living entity become the Supreme Personality of Godhead. This Māyāvāda viewpoint is always condemned by the Vaiṣṇava school. Śrī Caitanya Mahāprabhu Himself protested this philosophy. When the Māyāvādīs accept *sannyāsa* and consider themselves Nārāyaṇa, they become so puffed up that they do not even enter the temple of Nārāyaṇa to offer respects, for they falsely think themselves Nārāyaṇa Himself. Although Māyāvādī *sannyāsīs* may offer respects to other *sannyāsīs* and address them as Nārāyaṇa, they do not go to a Nārāyaṇa temple and offer respects. These Māyāvādī *sannyāsīs* are always condemned and are described as demons. The Vedas clearly state that living entities are subordinate parts and parcels of the supreme. *Eko bahūnāṁ yo vidadhāti kāmān*: the Supreme Being, Kṛṣṇa, maintains all living entities.

TEXT 114

হ্লাদিন্যা সংবিদাঙ্গিষ্ঠে: সচিদানন্দ ঈশ্বরঃ ।
স্বাবিদ্যা-সংবৃতে: জীবঃ সংক্লেশনিকরাকরঃ ॥ ১১৪ ॥

hlādinyā sarīvid-āśliṣṭah
sac-cid-ānanda iśvaraḥ
svāvidyā-sarīrvtaḥ jivāḥ
saṅkleśa-nikarākaraḥ

SYNOMYS

hlādinyā—by the *hlādinī* potency; *saṅvit*—by the *saṅvit* potency; *āśliṣṭah*—surrounded; *sat-cit-ānandaḥ*—always transcendently blissful; *iśvaraḥ*—the supreme controller; *sva*—own; *avidyā*—by ignorance; *saṅrvtaḥ*—surrounded; *jivāḥ*—the living entity; *saṅkleśa*—of the threefold miseries; *nikara*—of the multitude; *ākaraḥ*—the mine.

TRANSLATION

“The Supreme Personality of Godhead, the supreme controller, is always full of transcendental bliss and is accompanied by the potencies known as *hlādinī* and *saṅvit*. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure-house of all kinds of tribulations.”

PURPORT

This quotation of Viṣṇusvāmī is cited in Śrīdhara Svāmī's *Bhāvārtha-dipikā* commentary on *Śrimad-Bhāgavatam* (1.7.6).

TEXT 115

যেই মুঢ় কহে,—জীব ঈশ্বর হয় ‘সম’।
সেইত ‘পাশঙ্গি’ হয়, দণ্ডে তারে যম ॥ ১১৫ ॥

*yei mūḍha kahe,—jīva iśvara haya ‘sama’
seita ‘pāṣandī’ haya, dāṇḍe tāre yama*

SYNONYMS

yei mūḍha—any foolish person who; *kahe*—says; *jīva*—the living entity; *iśvara*—the supreme controller; *haya*—are; *sama*—equal; *seita*—he; *pāṣandī*—is a first-class atheist; *dāṇḍe*—punishes; *tāre*—him; *yama*—the superintendent of death, Yamarāja.

TRANSLATION

“A foolish person who says that the Supreme Personality of Godhead is the same as the living entity is an atheist, and he becomes subject to punishment by the superintendent of death, Yamarāja.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the word *pāṣandī* refers to one who considers the living entity under the control of the illusory energy to be equal with the Supreme Personality of Godhead, who is transcendental to all material qualities. Another kind of *pāṣandī* is one who does not believe in the spirit soul, the superior potency of the Lord, and therefore does not distinguish between spirit and matter. While describing one of the offenses against chanting the holy names, an offense called *śruti-śāstra-nindana* (blaspheming the Vedic literature), Jīva Gosvāmī states in his *Bhakti-sandarbha*: *yathā pāṣandā-mārgena dattātreyarṣabha-devopāsakānāṁ pāṣanḍinām*. Worshipers of impersonalists like Dattātreya are also *pāṣandīs*. Concerning the offense of *aharṇ-mama-buddhi*, or *dehātma-buddhi* (considering the body to be the self), Jīva Gosvāmī states: *devadravīṇādi-nimittaka-’pāṣandā-’śabdena ca daśāparādhā eva lakṣyante, pāṣanḍamayatvāt teṣām*. “Those who are overly absorbed in the conception of the body and the bodily necessities are also called *pāṣandīs*.” Elsewhere in *Bhakti-sandarbha* it is stated:

*uddiṣya devatā eva
juhoti ca dadāti ca
sa pāṣandīti vijñeyah
svatantra vāpi karmasu*

“A *pāṣandī* is one who considers the demigods and the Supreme Personality of Godhead to be one; therefore a *pāṣandī* worships any kind of demigod as the

Supreme Personality of Godhead." One who disobeys the orders of the spiritual master is also considered a *pāṣāṇḍī*. The word *pāṣāṇḍī* has been described in many places in *Śrimad-Bhāgavatam*, including 4.2.28, 30, 32; 5.6.9 and 12.2.13, 43.

On the whole, a *pāṣāṇḍī* is a nondevotee who does not accept the Vedic conclusions. In the *Hari-bhakti-vilāsa* (1.117) there is a verse quoted from *Padma Purāṇa* describing the *pāṣāṇḍī*. Śrī Caitanya Mahāprabhu quotes this verse as the following text.

TEXT 116

যস্ত নারায়ণং দেবং ব্রহ্মরূপাদিদেবতাঃ ।
সমত্ত্বেনেব বীক্ষেত স পাষণ্ডী ভবেদঢৰ্ম ॥ ১১৬ ॥

yas tu nārāyaṇarīn devarin
brahma-rudrādi-daivataih
samatvenaiva vikṣeta
sa pāṣāṇḍī bhaved dhruvam

SYNONYMS

yah—any person who; *tu*—however; *nārāyaṇam*—the Supreme Personality of Godhead, the master of such demigods as Brahmā and Śiva; *devam*—the Lord; *brahma*—Lord Brahmā; *rudra*—Lord Śiva; *ādi*—and others; *daivataih*—with such demigods; *samatvena*—on an equal level; *eva*—certainly; *vikṣeta*—observes; *sah*—such a person; *pāṣāṇḍī*—*pāṣāṇḍī*; *bhavet*—must be; *dhruvam*—certainly.

TRANSLATION

“‘A person who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa is to be considered an offender and a *pāṣāṇḍī*.’”

TEXT 117

লোক কহে,—তোমাতে কভু নহে ‘জীব’-মতি ।
কৃষ্ণের সদৃশ তোমার আকৃতি-প্রকৃতি ॥ ১১৭ ॥

loka kahe,—tomāte kabhu nahe ‘jīva’-mati
kṛṣṇera sadṛśa tomāra ākṛti-prakṛti

SYNONYMS

loka kahe—the people said; *tomāte*—unto You; *kabhu*—at any time; *nahe*—there is not; *jīva-mati*—considering an ordinary living being; *kṛṣṇera sadṛśa*—like Lord Kṛṣṇa; *tomāra*—Your; *ākṛti*—bodily features; *prakṛti*—characteristics.

TRANSLATION

After Śrī Caitanya Mahāprabhu explained the difference between an ordinary living being and the Supreme Personality of Godhead, the people said, "No one considers You an ordinary human being. You are like Kṛṣṇa in every respect, in both bodily features and characteristics.

TEXT 118

'ଆକୃତେ' ତୋମାରେ ଦେଖି 'ବ୍ରଜେନ୍ଦ୍ର-ନନ୍ଦନ' ।
ଦେହକାନ୍ତି ପିତାମର କୈଳ ଆଚ୍ଛାଦନ ॥ ୧୧୮ ॥

'ākṛtye' tomāre dekhi 'vrajendra-nandana'
deha-kānti pītāmbara kaila ācchādana

SYNONYMS

ākṛtye—by bodily features; tomāre—You; dekhi—we see; vrajendra-nandana—directly the son of Mahārāja Nanda; deha-kānti—the luster of the body; pīta-ambara—golden covering; kaila ācchādana—covered.

TRANSLATION

"By Your bodily features we can see that You are none other than the son of Nanda Mahārāja, although the golden luster of Your body has covered Your original complexion.

TEXT 119

ଶୃଗମଦ ବଞ୍ଚେ ବାଙ୍କେ, ତବୁ ନା ଲୁକାୟ ।
'ଈଶ୍ଵର-ସଭାବ' ତୋମାର ଢାକା ନାହି ଯାୟ ॥ ୧୧୯ ॥

mrga-mada vastre bāndhe, tabu nā lukāya
'iśvara-svabhāva' tomāra ṭākā nāhi yāya

SYNONYMS

mrga-mada—deer musk; vastre—in cloth; bāndhe—wraps; tabu—still; nā—not; lukāya—is concealed; iśvara-svabhāva—characteristics as the Supreme Personality of Godhead; tomāra—of You; ṭākā nāhi yāya—are not concealed.

TRANSLATION

"As the aroma of deer musk cannot be concealed by wrapping it in a cloth, Your characteristics as the Supreme Personality of Godhead cannot be concealed by any means.

TEXT 120

ଅଲୋକିକ ‘ପ୍ରକୃତି’ ତୋମାର—ବୁଦ୍ଧି-ଅଗୋଚର ।
ତୋମା ଦେଖି କୃଷ୍ଣପ୍ରେମେ ଜଗତ ପାଗଳ ॥ ୧୨୦ ॥

*alaukika ‘prakṛti’ tomāra—buddhi-agocara
tomā dekhi’ kṛṣṇa-preme jagat pāgala*

SYNONYMS

alaukika—uncommon; *prakṛti*—characteristics; *tomāra*—Your; *buddhi-agocara*—beyond our imagination; *tomā dekhi’*—by seeing You; *kṛṣṇa-preme*—in ecstatic love for Kṛṣṇa; *jagat*—the whole world; *pāgala*—mad.

TRANSLATION

“Indeed, Your characteristics are uncommon and beyond the imagination of an ordinary living being. Simply by seeing You, the entire universe becomes mad with ecstatic love for Kṛṣṇa.

TEXTS 121-122

ଶ୍ରୀ-ବାଲ-ବୃଦ୍ଧ, ଆର ‘ଚଣ୍ଡାଳ’, ‘ସବନ’ ।
ଯେହି ତୋମାର ଏକବାର ପାଯ ଦରାଶନ ॥ ୧୨୧ ॥
କୃଷ୍ଣନାମ ଲୟ, ନାଚେ ହେଣା ଉତ୍ସନ୍ତ ।
ଆଚାର୍ୟ ହେଲ ଦେଇ, ତାରିଲ ଜଗତ ॥ ୧୨୨ ॥

*stri-bāla-vṛddha, āra ‘caṇḍāla’, ‘yavana’
yei tomāra eka-bāra pāya daraśana*

*kṛṣṇa-nāma laya, nāce hañā unmatta
ācārya ha-ila sei, tārila jagata*

SYNONYMS

stri—women; *bāla*—children; *vṛddha*—old men; *āra*—and; *caṇḍāla*—the lowest of men; *yavana*—persons who eat meat; *yei*—anyone who; *tomāra*—Your; *eka-bāra*—once; *pāya daraśana*—gets the sight; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *laya*—chants; *nāce*—dances; *hañā unmatta*—like a madman; *ācārya ha-ila*—becomes a spiritual master; *sei*—that man; *tārila jagata*—delivers the whole world.

TRANSLATION

“If even women, children, old men, meat-eaters or members of the lowest caste can see You even once, they immediately chant the holy name of Kṛṣṇa, dance like madmen and become spiritual masters capable of delivering the whole world.

TEXT 123

দর্শনের কার্য আচুক, যে তোমার ‘নাম’ শুনে।
সেই কৃষ্ণপ্রেমে মন্ত্র, তারে ত্রিভুবনে ॥ ১২৩ ॥

*darśanera kārya āchuka, ye tomāra 'nāma' śune
sei kṛṣṇa-preme matta, tāre tribhuvane*

SYNOMYMS

darśanera kārya āchuka—aside from seeing You; *ye*—anyone who; *tomāra*—Your; *nāma*—holy name; *śune*—hears; *sei*—that man; *kṛṣṇa-preme*—in ecstatic love of Kṛṣṇa; *matta*—maddened; *tāre*—delivers; *tri-bhuvane*—the three worlds.

TRANSLATION

“Apart from seeing You, whoever listens to Your holy name is made mad with ecstatic love for Kṛṣṇa and is able to deliver the three worlds.

TEXT 124

তোমার নাম শুনি' হয় শ্঵পচ ‘পাবন’।
অলৌকিক শক্তি তোমার না যায় কথন ॥ ১২৪ ॥

*tomāra nāma śuni' haya śvapaca 'pāvana'
alaukika śakti tomāra nā yāya kathana*

SYNOMYMS

tomāra—Your; *nāma*—holy name; *śuni'*—hearing; *haya*—become; *śvapaca*—dog-eaters, the lowest of men; *pāvana*—saintly persons; *alaukika*—uncommon; *śakti*—potency; *tomāra*—Your; *nā*—not; *yāya kathana*—can be described.

TRANSLATION

“Simply by hearing Your holy name, dog-eaters become holy saints. Your uncommon potencies cannot be described in words.

TEXT 125

যন্নামধেয়-শ্রবণাশুকীর্তনাদ
 যৎপ্রহ্লাদ্যংস্মরণাদপি কৃচিঃ ।
 শ্বাদোহপি সত্তঃ সবনায় কল্পতে
 কৃতঃ পুনস্তে ভগবন্ন দর্শনাঽ ॥ ১২৫ ॥

*yan-nāmadheya-śravaṇānukirtanād
 yat-prahvaṇād yat-smaraṇād api kvacit
 śvādo 'pi sadyaḥ savanāya kalpate
 kutaḥ punas te bhagavan nu darśanāt*

SYNONYMS

yat—of whom; *nāmadheya*—of the name; *śravaṇa*—from hearing; *anukirtanāt*—and thereafter from chanting; *yat*—to whom; *prahvaṇāt*—from offering respects; *yat*—of whom; *smaraṇāt*—from simply remembering; *api*—also; *kvacit*—sometimes; *śva-adāḥ*—a dog-eater; *api*—even; *sadyaḥ*—immediately; *savanāya*—for performing Vedic sacrifices; *kalpate*—becomes eligible; *kutaḥ*—what to speak; *punaḥ*—again; *te*—of You; *bhagavan*—O Supreme Personality of Godhead; *nu*—certainly; *darśanāt*—from seeing.

TRANSLATION

“To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters becomes immediately eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead, or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.”

PURPORT

This is a quotation from *Śrimad-Bhāgavatam* (3.33.6). According to this verse, it doesn't matter what position a person holds. One may be the lowest of the low—a *caṇḍāla*, or dog-eater—but if he takes to chanting and hearing the holy name of the Lord, he is immediately eligible to perform Vedic sacrifices. This is especially true in this age of Kali.

*harer nāma harer nāma
 harer nāmaiva kevalam
 kalau nāsty eva nāsty eva
 nāsty eva gatir anyathā
 (Brhan-nāradīya Purāṇa, 38.126)*

A person born in a *brāhmaṇa* family cannot perform Vedic sacrifices until he is properly purified and has attained his sacred thread. However, according to this verse, it is understood that even a lowborn person can immediately perform sacrifices if he sincerely chants and hears the holy name of the Lord. Sometimes envious people ask how Europeans and Americans in this Kṛṣṇa consciousness movement can become *brāhmaṇas* and perform sacrifices. They do not know that the Europeans and Americans have already been purified by chanting the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the proof. Śvādo 'pi sadyah savanāya kalpate. One may be born in a family of dog-eaters, but he can perform sacrifices simply by chanting the *mahā-mantra*.

Those who find fault in the Western Vaiṣṇavas should consider this statement from *Śrimad-Bhāgavatam* and the commentary on this verse by Śrīla Jīva Gosvāmī. In this regard, Śrīla Jīva Gosvāmī has stated that to become a *brāhmaṇa*, one has to wait for purification and undergo the sacred thread ceremony, but a chanter of the holy name does not have to wait for the sacred thread ceremony. We do not allow devotees to perform sacrifices until they are properly initiated in the sacred thread ceremony. Yet according to this verse, an offenseless chanter of the holy name is already fit to perform a fire ceremony, even though he is not doubly initiated by the sacred thread ceremony. This is the verdict given by Lord Kapiladeva in His instructions to His mother, Devahūti. It was Lord Kapiladeva who instructed Devahūti in pure Sāṅkhya philosophy.

TEXT 126

এইত' মহিমা—তোমার 'তটশ'-লক্ষণ।
‘স্বরূপ'-লক্ষণে তুমি—‘ব্রজেন্দ্রনন্দন' ॥ ১২৬ ॥

eita' mahimā—tomāra 'taṭastha'-lakṣaṇa
'svarūpa'-lakṣaṇe tumi—'vrajendra-nandana'

SYNONYMS

eita—all these; mahimā—glories; tomāra—Your; taṭastha-lakṣaṇa—marginal characteristics; sva-rūpa—original; lakṣaṇe—by characteristics; tumi—You; vrajendra-nandana—the son of Mahārāja Nanda.

TRANSLATION

“These glories of Yours are only marginal. Originally You are the son of Mahārāja Nanda.”

PURPORT

The original characteristics of a substance are called *svarūpa*, and the subsequent corollaries are called *taṭastha-lakṣaṇa*, or marginal characteristics. The glo-

ries of the Lord's marginal characteristics prove Him to be the original Supreme Personality of Godhead, the son of Mahārāja Nanda. As soon as one understands this, one accepts Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.

TEXT 127

সেই সব লোকে প্রভু প্রসাদ করিল ।
কৃষ্ণপ্রেমে মন্ত্র লোক নিজ-ঘরে গেল ॥ ১২৭ ॥

*sei saba loke prabhu prasāda karila
kr̄ṣṇa-preme matta loka nija-ghare gela*

SYNONYMS

sei saba loke—unto all those persons; *prabhu*—Śrī Caitanya Mahāprabhu; *prasāda karila*—bestowed His causeless mercy; *kṛṣṇa-preme*—in ecstatic love of Kṛṣṇa; *matta*—maddened; *loka*—persons; *nija-ghare gela*—returned to their own homes.

TRANSLATION

Śrī Caitanya Mahāprabhu then bestowed His causeless mercy upon all the people there, and everyone became ecstatic with love of God. Finally they all returned to their homes.

TEXT 128

এইমত কতদিন ‘অকুরু’ রহিলা ।
কৃষ্ণ-নাম-প্রেম দিয়া লোক নিষ্ঠারিলা ॥ ১২৮ ॥

*ei-mata kata-dina 'akrūre' rahilā
kr̄ṣṇa-nāma-prema diyā loka nistārilā*

SYNONYMS

ei-mata—in this way; *kata-dina*—for some days; *akrūre rahilā*—stayed at Akrūra-tīrtha; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *prema*—ecstatic love; *diyā*—distributing; *loka*—everyone; *nistārilā*—delivered.

TRANSLATION

Śrī Caitanya Mahāprabhu remained for some days in Akrūra-tīrtha. He delivered everyone there simply by distributing the holy name of Kṛṣṇa and ecstatic love for the Lord.

TEXT 129

ମାଧ୍ୱପୁରୀର ଶିଷ୍ୟ ସେଇତ ଆଜଣ ।
ମଥୁରାର ଘରେ-ଘରେ କରା'ନ ନିମନ୍ତ୍ରଣ ॥ ୧୨୯ ॥

*mādhava-purīra śiṣya seita brāhmaṇa
mathurāra ghare-ghare karā'na nimantrāṇa*

SYNONYMS

mādhava-purīra—of Mādhavendra Purī; *śiṣya*—disciple; *seita*—that; *brāhmaṇa*—brāhmaṇa; *mathurāra*—of Mathurā City; *ghare-ghare*—home to home; *karā'na*—causes to make; *nimantrāṇa*—invitation.

TRANSLATION

The brāhmaṇa disciple of Mādhavendra Purī went from house to house in Mathurā and inspired other brāhmaṇas to invite Caitanya Mahāprabhu to their homes.

TEXT 130

ମଥୁରାର ସତ ଲୋକ ଭାକୁ ଆଜଣ ସଜ୍ଜନ ।
ଭାଟ୍ଟାଚାର୍ଯ୍ୟ-ଶାନେ ଆସି' କରେ ନିମନ୍ତ୍ରଣ ॥ ୧୩୦ ॥

*mathurāra yata loka brāhmaṇa sajana
bhaṭṭācārya-sthāne āsi' kare nimantrāṇa*

SYNONYMS

mathurāra—of Mathurā; *yata*—all; *loka*—people; *brāhmaṇa sat-jana*—gentlemen and brāhmaṇas; *bhaṭṭācārya-sthāne*—unto Balabhadra Bhaṭṭācārya; *āsi'*—coming; *kare nimantrāṇa*—offer invitations.

TRANSLATION

Thus all the respectable people of Mathurā, headed by the brāhmaṇas, came to Balabhadra Bhaṭṭācārya and extended invitations to the Lord.

TEXT 131

ଏକଦିନ 'ଦଶ' 'ବିଶ' ଆଇସେ ନିମନ୍ତ୍ରଣ ।
ଭାଟ୍ଟାଚାର୍ଯ୍ୟ ଏକେର ମାତ୍ର କରେନ ଗ୍ରହଣ ॥ ୧୩୧ ॥

*eka-dina 'daśa' 'biśa' āise nimantrāṇa
bhaṭṭācārya ekera mātra karena grahaṇa*

SYNONYMS

eka-dina—in one day; *daśa biśa*—ten to twenty; *āise*—come; *nimantraṇa*—the invitations; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *ekera*—of one of them; *mātra*—only; *karena grahaṇa*—accepts.

TRANSLATION

In one day, ten to twenty invitations were received, but Balabhadra Bhaṭṭācārya would accept only one of them.

TEXT 132

অবসর না পায় লোক নিমন্ত্রণ দিতে ।
সেই বিপ্রে সাধে লোক নিমন্ত্রণ নিতে ॥ ১৩২ ॥

avasara nā pāya loka nimantraṇa dite
sei vipre sādhe loka nimantraṇa nite

SYNONYMS

avasara nā pāya—do not get the opportunity; *loka*—people; *nimantraṇa dite*—to offer invitations; *sei vipre*—unto that *brāhmaṇa*; *sādhe*—request; *loka*—people; *nimantraṇa nite*—to accept the invitation.

TRANSLATION

Since everyone did not get an opportunity to offer invitations to Śrī Caitanya Mahāprabhu personally, they requested the Sanodiyā brāhmaṇa to ask the Lord to accept their invitations.

TEXT 133

কান্যকুভ-দাক্ষিণাত্যের বৈদিক ব্রাহ্মণ ।
দৈন্য করি, করে মহাপ্রভুর নিমন্ত্রণ ॥ ১৩৩ ॥

kānyakubja-dākṣiṇātyera vaidika brāhmaṇa
dainya kari, kare mahāprabhura nimantrana

SYNONYMS

kānyakubja—brāhmaṇas from Kānyakubja; *dākṣiṇātyera*—certain brāhmaṇas from South India; *vaidika*—followers of the Vedic religion; *brāhmaṇa*—brāhmaṇas; *dainya kari*—with great humility; *kare*—do; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation.

TRANSLATION

The brāhmaṇas from different places, such as Kānyakubja and South India, who were all strict followers of the Vedic religion, offered invitations to Śrī Caitanya Mahāprabhu with great humility.

TEXT 134

ଆତଃକାଳେ ଅକ୍ରୁରେ ଆସି' ରନ୍ଧନ କରିଯା ।
ଅଭୂରେ ଭିକ୍ଷା ଦେନ ଶାଲଗ୍ରାମେ ସମର୍ପିଯା ॥ ୧୩୪ ॥

*prātaḥ-kāle akrūre āsi' randhana kariyā
prabhure bhikṣā dena śālagrāme samarpiyā*

SYNONYMS

prātaḥ-kāle—in the morning; *akrūre*—to Akrūra-tīrtha; *āsi'*—coming; *randhana kariyā*—cooking; *prabhure*—unto Śrī Caitanya Mahāprabhu; *bhikṣā dena*—offer lunch; *śālagrāma samarpiyā*—after offering to the śālagrāma-silā.

TRANSLATION

In the morning they would come to Akrūra-tīrtha and cook food. After offering it to the śālagrāma-silā, they offered it to Śrī Caitanya Mahāprabhu.

PURPORT

There are brāhmaṇas known as *pañca-gauḍa-brāhmaṇas* who come from five places in northern India, and there are brāhmaṇas known as *pañca-dākṣinātya-brāhmaṇas* who come from five places in southern India. In northern India the places are Kānyakubja, Sārasvata, Gauḍa, Maithila and Utkala. In southern India the places are Āndhra, Karṇata, Gurjara, Drāviḍa and Mahārāṣṭra. The brāhmaṇas from these places are considered to be very strict followers of the Vedic principles, and they are accepted as pure brāhmaṇas. They strictly observe Vedic principles and are not polluted by tantric misdeeds. All of these brāhmaṇas respectfully invited Caitanya Mahāprabhu for lunch.

TEXT 135

ଏକଦିନ ସେଇ ଅକ୍ରୁର-ଘାଟେର ଉପରେ ।
ବସି' ମହାପ୍ରଭୁ କିଛୁ କରେନ ବିଚାରେ ॥ ୧୩୫ ॥

*eka-dina sei akrūra-ghāṭera upare
vasi' mahāprabhu kichu karena vicāre*

SYNONYMS

eka-dina—once upon a time; *sei*—that; *akrūra-ghāṭera*—of the Akrūra bathing ghat; *upare*—on the bank; *vasi'*—sitting; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kichu*—some; *karena*—does; *vicāre*—consideration.

TRANSLATION

One day Śrī Caitanya Mahāprabhu sat at the bathing ghat of Akrūra-tīrtha and thought the following thoughts.

PURPORT

Akrūra-tīrtha is located on the road between Vṛndāvana and Mathurā. When Kṛṣṇa and Balarāma were being taken to Mathurā by Akrūra, the Lord rested at this place and took His bath in the Yamunā. When Kṛṣṇa and Balarāma took Their baths, Akrūra saw the entire world of Vaikuṇṭha within the water. The inhabitants of Vṛndāvana also saw the Vaikuṇṭha planets within the water.

TEXT 136

**এই ঘাটে অক্রুর বৈকুণ্ঠ দেখিল ।
অজবাসী লোক ‘গোলোক’ দর্শন কৈল ॥ ১৩৬ ॥**

*ei ghāṭe akrūra vaikuṇṭha dekhila
vrajavāsi loka ‘goloka’ darśana kaila*

SYNONYMS

ei ghāṭe—in this bathing place; *akrūra*—Akrūra; *vaikuṇṭha dekhila*—saw the spiritual world; *vrajavāsi loka*—the inhabitants of Vṛndāvana; *goloka darśana kaila*—saw Goloka.

TRANSLATION

Śrī Caitanya Mahāprabhu thought, “At this bathing place, Akrūra saw Vaikuṇṭha, the spiritual world, and all the inhabitants of Vraja saw Goloka Vṛndāvana.”

TEXT 137

**এত বলি’ ঝঁপ দিলা জলের উপরে ।
তুবিয়া রহিলা প্রভু জলের ভিতরে ॥ ১৩৭ ॥**

*eta bali’ jhāṅpa dilā jalera upare
dubiyā rahilā prabhu jalera bhitare*

SYNONYMS

eta bali'—saying this; jhāṇpa dilā—jumped; jalera upare—above the water; ḍubiyā—sinking; rahilā—remained; prabhu—Śrī Caitanya Mahāprabhu; jalera bhitare—within the water.

TRANSLATION

While considering how Akrūra remained within the water, Śrī Caitanya Mahāprabhu immediately jumped in and stayed under water for some time.

TEXT 138

দেখি' কৃষ্ণদাস কান্দি' ফুকার করিল ।
ভট্টাচার্য শীঘ্র আসি' প্রভুরে উঠাইল ॥ ১৩৮ ॥

dekhi' krṣṇadāsa kāndi' phukāra karila
bhaṭṭācārya śighra āsi' prabhure uṭhāila

SYNONYMS

dekhi'—seeing; krṣṇadāsa—Kṛṣṇadāsa; kāndi'—crying; phu-kāra karila—called loudly; bhaṭṭācārya—Balabhadra Bhaṭṭācārya; śighra—hastily; āsi'—coming; prabhure uṭhāila—raised Śrī Caitanya Mahāprabhu.

TRANSLATION

When Kṛṣṇadāsa saw that Caitanya Mahāprabhu was drowning, he cried and shouted very loudly. Balabhadra Bhaṭṭācārya immediately came and pulled the Lord out.

TEXT 139

তবে ভট্টাচার্য সেই ব্রাহ্মণে লান ।
যুক্তি করিলা বিছু নিষ্ঠতে বসিয়া ॥ ১৩৯ ॥

tabe bhaṭṭācārya sei brāhmaṇe lañā
yukti karilā kichu nibhṛte vasiyā

SYNONYMS

tabe—thereafter; bhaṭṭācārya—Bhaṭṭācārya; sei brāhmaṇe—the Sanodiyā brāhmaṇa; lañā—taking; yukti karilā—consulted; kichu—something; nibhṛte vasiyā—sitting in a solitary place.

TRANSLATION

After this, Balabhadra Bhaṭṭācārya took the Sanodiyā brāhmaṇa to a secluded place and consulted with him.

TEXT 140

ଆজি ଆମি ଆଛିଲାଙ୍କ ଉଠାଇଲୁଁ ପ୍ରଭୁରେ ।
ବୃନ୍ଦାବନେ ଡୁବେନ ସଦି, କେ ଉଠାବେ ତାରେ ? ୧୪୦ ॥

ājī āmi āchilāñā uṭhāiluṇ prabhure
vṛndāvane ḥubena yadi, ke uṭhābe tānre?

SYNONYMS

ājī—today; āmi—I; āchilāñā—was present; uṭhāiluṇ—raised; prabhure—Śrī Caitanya Mahāprabhu; vṛndāvane—in Vṛndāvana; ḥubena yadi—if He drowns; ke uṭhābe tānre—who will raise Him.

TRANSLATION

Balabhadra Bhaṭṭācārya said, “Since I was present today, it was possible for me to pull the Lord up. However, if He starts to drown at Vṛndāvana, who will help Him?

TEXT 141

ଲୋକେର ସଂଘଟ୍ଟ, ଆର ନିମନ୍ତ୍ରଣେର ଜଞ୍ଜାଳ ।
ନିରନ୍ତର ଆବେଶ ପ୍ରଭୁର ନା ଦେଖିୟେ ଭାଲ ॥ ୧୪୧ ॥

lokera saṅghaṭṭa, āra nimantranera jañjāla
nirantara āveśa prabhura nā dekhiye bhāla

SYNONYMS

lokera saṅghaṭṭa—crowds of people; āra—and; nimantranera jañjāla—the disturbance of invitations; nirantara—always; āveśa—ecstatic love; prabhura—of Śrī Caitanya Mahāprabhu; nā dekhiye bhāla—I do not see any good in this.

TRANSLATION

“Now there is a crowd of people here, and these invitations are causing much disturbance. In addition, the Lord is always ecstatic and emotional. I do not find the situation here very good.

TEXT 142

বৃন্দাবন হৈতে যদি প্রভুরে কাড়িয়ে ।
তবে মঙ্গল হয়,—এই ভাল মুক্তি হয়ে ॥ ১৪২ ॥

*vṛndāvana haite yadi prabhure kādiye
tabe maṅgala haya,—ei bhāla yuktī haye*

SYNONYMS

vṛndāvana haite—from Vṛndāvana; *yadi*—if; *prabhure*—Śrī Caitanya Mahāprabhu; *kādiye*—I take away; *tabe*—then; *maṅgala haya*—there is auspiciousness; *ei*—this; *bhāla*—good; *yuktī*—plan; *haye*—is.

TRANSLATION

"It would be good if we could get Śrī Caitanya Mahāprabhu out of Vṛndāvana. That is my final conclusion."

TEXT 143

বিপ্র কহে,— অয়াগে প্রভু লঞ্চ যাই ।
গঙ্গাতীর-পথে যাই, তবে সুখ পাই ॥ ১৪৩ ॥

*vipra kahe,—prayāga prabhu lañā yāi
gaṅgā-tīra-pathe yāi, tabe sukha pāi*

SYNONYMS

vipra kahe—the brāhmaṇa said; *prayāga*—to Prayāga; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *yāi*—let us go; *gaṅgā-tīra-pathe*—on the bank of the Ganges; *yāi*—let us go; *tabe*—then; *sukha pāi*—we shall get pleasure.

TRANSLATION

The Sanodiyā brāhmaṇa said, "Let us take Him to Prayāga and go along the banks of the Ganges. It will be very pleasurable to go that way."

TEXT 144

'সোরোক্ষেত্রে, আগে যাএগা করি' গঙ্গাস্নান ।
সেই পথে প্রভু লঞ্চ করিয়ে পয়ান ॥ ১৪৪ ॥

*'soro-kṣetre, āge yāñā kari' gaṅgā-snāna
sei pathe prabhu lañā kariye payāna*

SYNONYMS

soro-kṣetre—to the holy place named Soro-kṣetra; āge—first, beyond; yāñā—going; kari' gaṅgā-snāna—having taken bath in the Ganges; sei pathe—that way; prabhu lañā—taking Lord Śrī Caitanya Mahāprabhu; kariye payāna—let us go.

TRANSLATION

“After going to the holy place named Soro-kṣetra, and taking bath in the Ganges, let us take Śrī Caitanya Mahāprabhu that way and go.

TEXT 145

ମାଘ-ମାସ ଲାଗିଲ, ଏବେ ଯଦି ଯାଇଯେ ।
ଅକରେ ପ୍ରୟାଗ-ସ୍ନାନ କତ ଦିନ ପାଇଯେ ॥ ୧୪୫ ॥

*māgha-māsa lāgila, ebe yadi yāiye
makare prayāga-snāna kata dina pāiye*

SYNONYMS

māgha-māsa lāgila—the month of Māgha has begun; *ebe*—now; *yadi*—if; *yāiye*—we go; *makare*—during the Makara-saṅkrānti; *prayāga-snāna*—bathing at Prayāga; *kata dina*—for a few days; *pāiye*—we shall get.

TRANSLATION

“It is now the beginning of the month of Māgha. If we go to Prayāga at this time, we shall have an opportunity to bathe for a few days during Makara-saṅkrānti.”

PURPORT

Bathing during the month of Māgha at Māgha-melā still takes place. This has been a very old melā (assembly) from time immemorial. It is said that the Lord in the form of Mohinī took a bucket of nectar and kept it at Prayāga. Consequently Māgha-melā has been observed, and there is an assembly of holy men there every year. Every twelfth year there is a Kumbha-melā, a great festival, and all the holy men from all over India assemble there. The brāhmaṇa wanted to take advantage of the Māgha-melā and bathe there.

Bathing at the confluence of the Ganges and Yamunā near the fort at Allahabad, Prayāga, is mentioned in revealed scriptures:

*māghe māsi gamiṣyanti
gaṅgā-yāmuna-saṅgamam*

gavāñī śata-sahasrasya
samyang dattarīn ca yat-phalam
prayāge māgha-māse vai
tryahāñ snātasya tat-phalam

"If one goes to Prayāga and bathes at the confluence of the Ganges and Yamunā in the month of Māgha, he attains the result of giving hundreds and thousands of cows in charity. Simply by bathing for three days there, he attains the results of such a pious activity." Because of this, the Sanoḍiyā brāhmaṇa was very eager to go to Prayāga and bathe. Generally *karmīs* (fruitive laborers) take advantage of bathing there during the month of Māgha, thinking that they will be rewarded in the future. Those who are situated in devotional service do not very strictly follow this *karma-kāṇḍiya* process.

TEXT 146

ଆପନାର ଦୁଃଖ କିଛୁ କରି' ନିବେଦନ ।
'ମକର-ପାଞ୍ଚସି ପ୍ରୟାଗେ' କରିଛ ସୂଚନ ॥ ୧୪୬ ॥

āpanāra duḥkha kichu kari' nivedana
'makara-pañcasī prayāge' kariha sūcana

SYNONYMS

āpanāra—personal; duḥkha—unhappiness; kichu—some; kari'—doing; nivedana—submission; makara-pañcasī—the full-moon day in the month of Māgha; prayāge—to Prayāga; kariha sūcana—kindly inform.

TRANSLATION

The Sanoḍiyā brāhmaṇa continued, "Kindly submit to Śrī Caitanya Mahāprabhu the unhappiness you are feeling within yourself. Then propose that we all go to Prayāga on the full-moon day of the month of Māgha.

TEXT 147

ଗଙ୍ଗାତୀର-ପଥେ ସୁଖ ଜାନାଇଛ ତାରେ ।
ଭାଟ୍ଟାଚାର୍ୟ ଆସି' ତବେ କହିଲ ପ୍ରଭୁରେ ॥ ୧୪୭ ॥

gaṅgā-tīra-pathē sukha jānāiha tāre
bhaṭṭācārya āsi' tabe kahila prabhure

SYNONYMS

gaṅgā-tīra—on the bank of the Ganges; *pathe*—on the path; *sukha*—happiness; *jānaiha*—kindly let know; *tāñre*—Śrī Caitanya Mahāprabhu; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *āsi'*—coming; *tabe*—thereafter; *kahila prabhure*—informed Śrī Caitanya Mahāprabhu.

TRANSLATION

“Tell the Lord of the happiness you will feel in traveling via the banks of the Ganges.” Balabhadra Bhaṭṭācārya therefore submitted this prayer to Śrī Caitanya Mahāprabhu.

TEXT 148

“সহিতে না পারি আমি লোকের গড়বড়ি ।
নিমন্ত্রণ লাগি’ লোক করে ছড়াছড়ি ॥ ১৪৮ ॥

“sahite nā pāri āmi lokera gaḍabaḍi
nimantraṇa lāgi’ loka kare huḍāhuḍi

SYNONYMS

sahite nā pāri—cannot tolerate; *āmi*—I; *lokera*—of people; *gaḍabaḍi*—disturbance; *nimantraṇa*—invitations; *lāgi'*—for; *loka*—people; *kare*—do; *huḍāhuḍi*—hurrying.

TRANSLATION

Balabhadra Bhaṭṭācārya told the Lord, “I can no longer tolerate the disturbance of the crowd. People are coming one after another to offer invitations.

TEXT 149

ଆতଃକାଳେ ଆଇସେ ଲୋକ, ତୋମାରେ ନା ପାଯ ।
ତୋମାରେ ନା ପାଞ୍ଚା ଲୋକ ମୋର ମାଥା ଖାୟ ॥ ୧୪୯ ॥

prātaḥ-kāle āise loka, tomāre nā pāya
tomāre nā pāñā loka mora māthā khāya

SYNONYMS

prātaḥ-kāle—in the morning; *āise*—come; *loka*—people; *tomāre*—You; *nā pāya*—cannot see; *tomāre nā pāñā*—not getting You; *loka*—people; *mora māthā khāya*—tax my brain.

TRANSLATION

"Early in the morning people come here, and not seeing You present, they simply tax my brain.

TEXT 150

তবে সুখ হয় যবে গঙ্গাপথে যাইয়ে ।
এবে যদি যাই, ‘মকরে’ গঙ্গাস্নান পাইয়ে ॥ ১৫০ ॥

*tabe sukha haya yabe gaṅgā-pathe yāiye
ebe yadi yāi, 'makare' gaṅgā-snāna pāiye*

SYNOMYS

tabe—then; *sukha haya*—it will be great happiness for me; *yabe*—when; *gaṅgā-pathe*—on the path of the Ganges; *yāiye*—we go; *ebe yadi yāi*—if we go just now; *makare*—during Makara-saṅkrānti; *gaṅgā-snāna pāiye*—we can take bath in the Ganges.

TRANSLATION

"I will be very happy if we all leave and take the path by the banks of the Ganges. Then we can have the opportunity to bathe in the Ganges in Prayāga during Makara-saṅkrānti.

PURPORT

There are two great occasions for bathing in the Ganges during Māgha-melā. One is on the day of the dark moon, and the other is on the day of the full moon during the month of Māgha.

TEXT 151

উদ্বিগ্ন হইল আগ, সহিতে না পারি ।
অভূর যে আজ্ঞা হয়, সেই শিরে ধরি ॥” ১৫১ ॥

*udvigna ha-ila prāṇa, sahite nā pāri
prabhura ye ājñā haya, sei śire dhari”*

SYNOMYS

udvigna—agitated; *ha-ila*—has become; *prāṇa*—my mind; *sahite*—to bear; *nā pāri*—I am unable; *prabhura*—of Śrī Caitanya Mahāprabhu; *ye*—what; *ājñā*—order; *haya*—there is; *sei śire dhari*—I accept that.

TRANSLATION

“My mind has become very agitated, and I cannot bear this anxiety. May everything rest on the permission of Your Lordship. I will accept whatever You want to do.”

TEXT 152

যদ্যপি বৃন্দাবন-ত্যাগে নাহি প্ৰভুৰ মন ।
ভক্ত-ইচ্ছা পূৰিতে কহে মধুৱ বচন ॥ ১৫২ ॥

*yadyapi vṛndāvana-tyāge nāhi prabhura mana
bhakta-icchā pūrite kahe madhura vacana*

SYNOMYS

yadyapi—although; *vṛndāvana-tyāge*—to leave Vṛndāvana; *nāhi prabhura mana*—was not the desire of the Lord; *bhakta*—of the devotee; *icchā*—desire; *pūrite*—to fulfill; *kahe*—says; *madhura vacana*—sweet words.

TRANSLATION

Although Śrī Caitanya Mahāprabhu had no desire to leave Vṛndāvana, He began to speak sweet words just to fulfill the desire of His devotee.

TEXT 153

“তুমি আমায় আনি’ দেখাইলা বৃন্দাবন ।
এই ‘ঞা’ আমি নারিব করিতে শোধন ॥ ১৫৩ ॥

*“tumi āmāya āni’ dekhāilā vṛndāvana
ei ‘rṇa’ āmi nāribā karite śodhana*

SYNOMYS

tumi—you; *āmāya*—Me; *āni'*—bringing; *dekhāilā*—showed; *vṛndāvana*—the holy place named Vṛndāvana; *ei rṇa*—this debt; *āmi nāribā*—I shall not be able; *karite śodhana*—to repay.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “You have brought Me here to show Me Vṛndāvana. I am very much indebted to you, and I shall not be able to repay this debt.

TEXT 154

যে তোমার ইচ্ছা, আমি সেইত করিব।
যাহী লঞ্চা যাহ তুমি, তাহাই যাইব ॥” ১৫৪ ॥

*ye tomāra icchā, āmi seita kariba
yāhān lañā yāha tumi, tāhāni yāiba”*

SYNONYMS

ye tomāra icchā—whatever You like; *āmi*—I; *seita kariba*—must act accordingly; *yāhān*—wherever; *lañā yāha*—take; *tumi*—you; *tāhāni yāiba*—I shall go there.

TRANSLATION

“Whatever you desire, I must do. Wherever you take Me, I shall go.”

TEXT 155

প্রাতঃকালে মহাপ্রভু প্রাতঃস্নান কৈল ।
‘বৃন্দাবন ছাড়িব’ জানি’ প্রেমাবেশ হৈল ॥ ১৫৫ ॥

*prātaḥ-kāle mahāprabhu prātaḥ-snāna kaila
'vṛndāvana chāḍiba' jāni' premāveśa haila*

SYNONYMS

prātaḥ-kāle—in the morning; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *prātaḥ-snāna kaila*—took His morning bath; *vṛndāvana chāḍiba*—I shall have to leave Vṛndāvana; *jāni'*—knowing; *prema-āveśa haila*—became ecstatic in love.

TRANSLATION

The next morning, Śrī Caitanya Mahāprabhu got up early. After taking His bath, He became ecstatic with love, knowing that He now had to leave Vṛndāvana.

TEXT 156

বাহু বিকার নাহি, প্রেমাবিষ্ট মন ।
ভট্টাচার্য কহে,—চল, যাই মহাবন ॥ ১৫৬ ॥

*bāhya vikāra nāhi, premāviṣṭa mana
bhaṭṭācārya kahe,—calā, yāi mahāvana*

SYNONYMS

bāhya—external; *vikāra*—symptoms; *nāhi*—there were not; *prema-āviṣṭa mana*—the mind was full of ecstatic love; *bhaṭṭācārya kahe*—Bhaṭṭācārya said; *calā*—let us go; *yāi mahāvana*—let us go to Mahāvana.

TRANSLATION

Although the Lord did not exhibit any external symptoms, His mind was filled with ecstatic love. At that time, Balabhadra Bhaṭṭācārya said, “Let us go to Mahāvana [Gokula].”

TEXT 157

এত বলি' মহাপ্রভুরে নৌকায় বসাএগ।
পার করি' ভট্টাচার্য চলিলা লঞ্চ। ১৫৭ ॥

*eta bali' mahāprabhure naukāya vasāñā
pāra kari' bhaṭṭācārya calilā lañā*

SYNONYMS

eta bali'—saying this; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *naukāya*—on a boat; *vasāñā*—making sit down; *pāra kari'*—crossing the river; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *calilā*—went; *lañā*—taking.

TRANSLATION

Saying this, Balabhadra Bhaṭṭācārya made Śrī Caitanya Mahāprabhu sit aboard a boat. After they crossed the river, he took the Lord with him.

TEXT 158

প্ৰেমী কৃষ্ণদাস, আৱ সেইত ব্ৰাহ্মণ।
গঙ্গাতীৰ-পথে যাইবাৱ বিজ্ঞ দুইজন। ১৫৮ ॥

*premi kṛṣṇadāsa, āra seita brāhmaṇa
gaṅgā-tīra-pathe yāibāra vijñā dui-jana*

SYNONYMS

premi kṛṣṇadāsa—the devotee Rājaputra Kṛṣṇadāsa; *āra*—and; *seita brāhmaṇa*—that Sanodiyā brāhmaṇa; *gaṅgā-tīra-pathe*—on the path by the bank of the Ganges; *yāibāra*—to go; *vijñā*—experienced; *dui-jana*—two persons.

TRANSLATION

Both Rājaputra Kṛṣṇadāsa and the Sanoḍiyā brāhmaṇa knew the path along the Ganges bank very well.

TEXT 159

যাইতে এক বৃক্ষতলে প্রভু সবা জগ্নি ।
বসিলা, সবার পথ-শ্রান্তি দেখিয়া ॥ ১৫৯ ॥

*yāite eka vrkṣa-tale prabhu sabā lañā
vasilā, sabāra patha-śrānti dekhiyā*

SYNONYMS

yāite—while passing; *eka*—one; *vrkṣa-tale*—underneath a tree; *prabhu*—Śrī Caitanya Mahāprabhu; *sabā lañā*—taking all of them; *vasilā*—sat down; *sabāra*—of all of them; *patha-śrānti*—fatigue because of walking; *dekhiyā*—understanding.

TRANSLATION

While walking, Śrī Caitanya Mahāprabhu, understanding that the others were fatigued, took them all beneath a tree and sat down.

TEXT 160

সেই বৃক্ষ-নিকটে চরে বহু গাভীগণ ।
তাহা দেখি' মহাপ্রভুর উল্লসিত মন ॥ ১৬০ ॥

*sei vrkṣa-nikate care bahu gābhī-gana
tāhā dekhi' mahāprabhura ullaśita mana*

SYNONYMS

sei—that; *vrkṣa-nikate*—near the tree; *care*—were grazing; *bahu*—many; *gābhī-gaṇa*—cows; *tāhā*—that; *dekhi'*—seeing; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *ullaśita mana*—the mind became very pleased.

TRANSLATION

There were many cows grazing near that tree, and the Lord was very pleased to see them.

TEXT 161

আচর্ষিতে এক গোপ বংশী বাজাইল ।
শুনি' মহাপ্রভুর মহা-প্রেমাবেশ হৈল ॥ ১৬১ ॥

ācambite eka gopa varṇī bājāila
śuni' mahāprabhura mahā-premāveśa haila

SYNONYMS

ācambite—suddenly; eka gopa—one cowherd boy; varṇī—flute; bājāila—blew; śuni'—hearing; mahāprabhura—of Śrī Caitanya Mahāprabhu; mahā-prema-āveśa—absorption in great ecstatic love; haila—there was.

TRANSLATION

Suddenly a cowherd boy blew on his flute, and immediately the Lord was struck with ecstatic love.

TEXT 162

অচেতন হঞ্চা প্রভু ভূমিতে পড়িলা ।
মুখে ফেনা পড়ে, নাসায় শ্বাস রুক্ষ হৈলা ॥ ১৬২ ॥

acetana hañā prabhu bhūmite paḍilā
mukhe phenā paḍe, nāsāya śvāsa ruddha hailā

SYNONYMS

acetana—unconscious; hañā—becoming; prabhu—Śrī Caitanya Mahāprabhu; bhūmite paḍilā—fell on the ground; mukhe—at the mouth; phenā paḍe—there was foam; nāsāya—in the nostrils; śvāsa—breath; ruddha hailā—stopped.

TRANSLATION

Filled with ecstatic love, the Lord fell unconscious to the ground. He foamed about the mouth, and His breathing stopped.

TEXT 163

হেনকালে তাহাঁ আশোয়ার দশ আইলা ।
ম্লেচ্ছ-পাঠান ঘোড়া হৈতে উত্তরিলা ॥ ১৬৩ ॥

hena-kāle tāhān āśoyāra daśa āilā
mleccha-pāṭhāna ghodā haite uttarilā

SYNONYMS

hena-kāle—just at this time; tāhān—there; āśoyāra—soldiers; daśa—ten; āilā—came; mleccha—Mohammedans; pāṭhāna—the race of Pāṭhānas; ghodā—horses; haite—from; uttarilā—got down.

TRANSLATION

While the Lord was unconscious, ten cavalry soldiers belonging to the Mohammedan Pāṭhāna military order rode up and dismounted.

TEXT 164

ଅଭୁରେ ଦେଖିଯା ମେଳ୍ଚ କରଯେ ବିଚାର ।
ଏହି ସତି-ପାଶ ଛିଲ ସୁବର୍ଣ୍ଣ ଅପାର ॥ ୧୬୪ ॥

*prabhure dekhiyā mleccha karaye vicāra
ei yati-pāśa chila suvarṇa apāra*

SYNONYMS

prabhure—Śrī Caitanya Mahāprabhu; *dekhiyā*—seeing; *mleccha*—the Mohammedans; *karaye vicāra*—considered; *ei yati-pāśa*—within the possession of this *sannyāsi*; *chila*—there was; *suvarṇa apāra*—a large quantity of gold.

TRANSLATION

Seeing the Lord unconscious, the soldiers thought, "This sannyāsi must have possessed a large quantity of gold."

TEXT 165

ଏହି ଚାରି ବାଟୋଯାର ଧୂତୁରା ଖାଓୟାଏଣ ।
ମାରି' ଡାରିଯାଛେ, ସତିର ସବ ଧନ ଲାଗେ ॥ ୧୬୫ ॥

*ei cāri bātøyāra dhuturā khāoyāñā
māri' dāriyāche, yatira saba dhana lañā*

SYNONYMS

ei—these; *cāri*—four; *bātøyāra*—rogues; *dhuturā*—*dhuturā*; *khāoyāñā*—making Him eat; *māri'* *dāriyāche*—killed; *yatira*—of the *sannyāsi*; *saba*—all; *dhana*—wealth; *lañā*—taking away.

TRANSLATION

"These four rogues here must have taken away that sannyāsi's riches after killing Him by making Him take the poison *dhuturā*."

TEXT 166

ତବେ ସେଇ ପାଠାନ ଚାରି-ଜନେରେ ବୀଧିଲ ।
କାଟିତେ ଚାହେ, ଗୌଡ଼ିଯା ସବ କ୍ଷାପିତେ ଜାଗିଲ ॥ ୧୬୬ ॥

*tabe sei pāṭhāna cāri-janere bāñdhila
kāṭite cāhe, gauḍiyā saba kāñpīte lāgila*

SYNOMYS

tabe—then; *sei pāṭhāna*—the Pāṭhāna soldiers; *cāri-janere*—the four persons; *bāñdhila*—arrested; *kāṭite cāhe*—wanted to kill them; *gauḍiyā*—the Bengalis; *saba*—all; *kāñpīte lāgila*—began to tremble.

TRANSLATION

Thinking this, the Pāṭhāna soldiers arrested the four persons and decided to kill them. Because of this, the two Bengalis began to tremble.

PURPORT

The four persons were Balabhadra Bhāttācārya, his assistant *brāhmaṇa*, Rājaputa Kṛṣṇadāsa and the Sanodiyā *brāhmaṇa* devotee of Mādhavendra Purī.

TEXT 167

কৃষ্ণদাস—রাজপুত, নির্ভয় সে বড় ।
সেই বিপ্র—নির্ভয়, সে—মুখে বড় দড় ॥ ১৬৭ ॥

kṛṣṇadāsa—*rājaputa*, *nirbhaya* *se bāda*
sei vipra—*nirbhaya*, *se*—*mukhe bāda dada*

SYNOMYS

kṛṣṇadāsa—Kṛṣṇadāsa; *rājaputa*—belonging to the Rājaputa race; *nirbhaya*—fearless; *se*—he; *bāda*—very; *sei vipra*—the Sanodiyā *brāhmaṇa*; *nirbhaya*—also fearless; *se*—he; *mukhe*—in the mouth; *bāda dada*—very brave.

TRANSLATION

The devotee Kṛṣṇadāsa, who belonged to the Rājaputa race, was very fearless. The Sanodiyā brāhmaṇa was also fearless, and he spoke very bravely.

TEXT 168

বিপ্র কহে,—পাঠান, তোমার পাত্সার দোহাই ।
চল তুমি আমি সিক্দার-পাশ যাই ॥ ১৬৮ ॥

*vipra kahe,—pāṭhāna, tomāra pātsāra dohāi
cala tumi āmi sikdāra-pāśa yāi*

SYNONYMS

vipra kahe—the brāhmaṇa said; *pāṭhāna*—you Pāṭhāna soldiers; *tomāra*—your; *pātsāra*—king; *dohāi*—under the protection of; *cala*—let us go; *tumi*—you; *āmi*—we; *sikdāra-pāśa*—to the commander; *yāi*—let us go.

TRANSLATION

The brāhmaṇa said, “You Pāṭhāna soldiers are all under the protection of your king. Let us go to your commander and get his decision.

TEXT 169

**এই ষতি—আমার গুরু, আমি—মাথুর ব্রাহ্মণ।
পাঁচার আগে আছে মোর ‘শত জন’ ॥ ১৬৯ ॥**

ei yati—*āmāra guru*, *āmi*—*māthura brāhmaṇa pātsāra āge āche mora ‘śata jana’*

SYNONYMS

ei yati—this *sannyasi*; *āmāra guru*—my spiritual master; *āmi*—I; *māthura brāhmaṇa*—a *brāhmaṇa* from Mathurā; *pātsāra āge*—in the service of the Mohammedan king; *āche*—there are; *mora*—my; *śata jana*—one hundred persons.

TRANSLATION

“This sannyāsī is my spiritual master, and I am from Mathurā. I am a brāhmaṇa, and I know many people who are in the service of the Mohammedan king.

TEXT 170

**এই ষতি ব্যাধিতে কভু হয়েন মৃচ্ছিত।
অবৰ্হি চেতন পাইবে, হইবে সম্বিত ॥ ১৭০ ॥**

*ei yati vyādhite kabhu hayena mūrcchita
abañhi cetana pāibe, ha-ibe samvita*

SYNONYMS

ei yati—this *sannyasi*; *vyādhite*—under the influence of disease; *kabhu*—sometimes; *hayena mūrcchita*—becomes unconscious; *abañhi*—very soon; *cetana*—consciousness; *pāibe*—will get back; *ha-ibe samvita*—will come to His proper senses.

TRANSLATION

“This sannyāsī sometimes falls unconscious due to the influence of a disease. Please sit down here, and you will see that He will very soon regain consciousness and His normal condition.

TEXT 171

କ୍ଷଣେକ ହିନ୍ଦୀ ବୈସ, ବାଞ୍ଜି' ରାଖି ସବାରେ ।
ଇଂହାକେ ପୁଛିଯା, ତବେ ମାରିହ ସବାରେ ॥ ୧୭ ॥

kṣaṇeka ihān vaisa, bāndhi' rākhaha sabāre
iñhāke puchiyā, tabe māriha sabāre

SYNOMYS

kṣaṇeka—for some time; *ihān* vaisa—sit down here; *bāndhi'*—arresting; *rākhaha*—keep; *sabāre*—all of us; *iñhāke puchiyā*—after questioning Him; *tabe*—then; *māriha sabāre*—you can kill all of us.

TRANSLATION

“Sit down here for a while and keep us all under arrest. When the sannyāsī regains his senses, you can question Him. Then, if you like, you can kill us all.”

TEXT 172

ପାଠାନ କହେ,—ତୁମি ପଶ୍ଚିମା ମାଥୁର ଦୁଇଜନ ।
‘ଗୌଡ଼ିଆ’ ଠକ ଏହି କାମେ ଦୁଇଜନ ॥ ୧୭ ॥

pāṭhāna kahe,—tumi paścimā māthura dui-jana
'gauḍiyā' ṭhak ei kāmē dui-jana

SYNOMYS

pāṭhāna kahe—the soldiers said; *tumi*—you; *paścimā*—western Indians; *māthura*—belonging to the district of Mathurā; *dui-jana*—two of you; *gauḍiyā*—Bengalis; *ṭhak*—rogues; *ei*—these; *kāmē*—are trembling; *dui-jana*—two persons.

TRANSLATION

The Pāṭhāna soldiers said, “You are all rogues. Two of you belong to the district of Mathurā, and the other two, who are trembling, belong to Bengal.”

TEXT 173

কৃষ্ণদাস কহে,— আমার ঘর এই গ্রামে ।
দুইশত তুর্কী আছে, শতেক কামানে ॥ ১৭৩ ॥

*kṛṣṇadāsa kahe,—āmāra ghara ei grāme—
dui-śata turkī āche, śateka kāmāne*

SYNOMYS

kṛṣṇadāsa kahe—Rājaputa Kṛṣṇadāsa said; *āmāra ghara*—my home; *ei grāme*—in this village; *dui-śata turkī*—two hundred Turks; *āche*—I have; *śateka kāmāne*—one hundred cannons.

TRANSLATION

Rājaputa Kṛṣṇadāsa said, “I have my home here, and I also have about two hundred Turkish soldiers and about one hundred cannons.

TEXT 174

এখনি আসিবে সব, আমি যদি ফুকারি ।
ঘোড়া-পিড়া লুট' লবে তোমা-সবা মারি' ॥ ১৭৪ ॥

*ekhani āsibe saba, āmi yadi phukāri
ghoḍā-piḍā luṭi' labe tomā-sabā māri'*

SYNOMYS

ekhani—immediately; *āsibe saba*—all of them will come; *āmi*—I; *yadi*—if; *phu-kāri*—call loudly; *ghoḍā-piḍā*—horses and their saddles; *luṭi'*—plundering; *labe*—will take; *tomā-sabā māri'*—after killing all of you.

TRANSLATION

“If I call loudly, they will come immediately to kill you and plunder your horses and saddles.

TEXT 175

গৌড়িয়া—‘বাটপাড়’ নহে, তুমি—‘বাটপাড়’ ।
তীর্থবাসী লুঠ’, আর চাহ’ মারিবার ॥ ১৭৫ ॥

*gauḍiyā—‘bāṭapāḍa’ nahe, tumi—‘bāṭapāḍa’
tīrtha-vāsi luṭha’, āra cāha’ māribāra*

SYNOMYS

gauḍiyā—the Bengalis; *bāṭapāḍa* *nahe*—are not rogues; *tumi*—you; *bāṭapāḍa*—rogues; *tīrtha-vāśi*—persons visiting places of pilgrimage; *luṭha'*—you plunder; *āra*—and; *cāha'*—you want; *māribāra*—to kill.

TRANSLATION

"The Bengali pilgrims are not rogues. You are rogues, for you want to kill the pilgrims and plunder them."

TEXT 176

শুনিয়া পাঠান মনে সঙ্কোচ হইল ।
হেমকালে মহাপ্রভু 'চেতন' পাইল ॥ ১৭৬ ॥

*śuniyā pāṭhāna mane saṅkoca ha-ila
hena-kāle mahāprabhu 'caitanya' pāila*

SYNOMYS

śuniyā—hearing; *pāṭhāna*—the Mohammedan soldiers; *mane*—in the mind; *saṅkoca ha-ila*—there was a little hesitation; *hena-kāle*—at this time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *caitanya pāila*—came to his senses.

TRANSLATION

Upon hearing this challenge, the Pāṭhāna soldiers became hesitant. Then suddenly Śrī Caitanya Mahāprabhu regained consciousness.

TEXT 177

হৃষ্টার করিয়া উঠে, বলে 'হরি' 'হরি' ।
প্ৰেমাবেশে নৃত্য করে উৰ্ধবাহু করি' ॥ ১৭৭ ॥

*huṇikāra kariyā uṭhe, bale 'hari' 'hari'
premāvēśe nṛtya kare ūrdhva-bāhu kari'*

SYNOMYS

huṇikāra kariyā—resounded very loudly; *uṭhe*—stands up; *bale hari hari*—chants Hari, Hari; *prema-āvēśe*—in ecstatic love; *nṛtya kare*—dances; *ūrdhva-bāhu kari'*—raising his arms upward.

TRANSLATION

Coming to His senses, the Lord very loudly began chanting the holy name, "Hari! Hari!" The Lord raised His arms upward and began to dance in ecstatic love.

TEXT 178

প্ৰেমাবেশে প্ৰভু যবে কৱেন চিত্কাৰ ।
ম্লেচ্ছেৰ হৃদয়ে যেন লাগে শেলধাৰ ॥ ১৭৮ ॥

*premā-āveśe prabhu yabe karena citkāra
mlecchera hṛdaye yena lāge śeladhāra*

SYNOMYMS

prema-āveśe—in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *yabe*—when; *karena* *citkāra*—loudly shouts; *mlecchera* *hṛdaye*—in the hearts of the Mohammedan soldiers; *yena*—as if; *lāge*—strikes; *śela-dhāra*—a thunderbolt.

TRANSLATION

When the Lord shouted very loudly in ecstatic love, it appeared to the Mohammedan soldiers that their hearts were struck by thunderbolts.

TEXT 179

ভয় পান্না ম্লেচ্ছ ছাড়ি' দিল চারিজন ।
অভূ না দেখিল নিজ-গণেৱ বজন ॥ ১৭৯ ॥

*bhaya pānā mleccha chāḍi' dila cāri-jana
prabhu nā dekhila nija-gaṇera bandhana*

SYNOMYMS

bhaya pānā—being afraid; *mleccha*—the Mohammedans; *chāḍi'* *dila*—released; *cāri-jana*—the four persons; *prabhu*—Śrī Caitanya Mahāprabhu; *nā dekhila*—did not see; *nija-gaṇera*—of His personal associates; *bandhana*—the arrest.

TRANSLATION

Seized by fear, all the Pāṭhāna soldiers immediately released the four persons. Thus Śrī Caitanya Mahāprabhu did not see His personal associates arrested.

TEXT 180

ଭାତ୍ତାଚାର୍ୟ ଆସି' ଅଭୂରେ ଧରି' ବସାଇଲ ।
ମ୍ଳେଚ୍ଛଗଣ ଦେଖି' ମହାପ୍ରଭୁର 'ବାହ୍ୟ' ହୈଲ ॥ ୧୮୦ ॥

bhaṭṭācārya āsi' prabhure dhari' vasāila
mleccha-gaṇa dekhi' mahāprabhura 'bāhyā' haila

SYNONYMS

bhaṭṭācārya—Bhaṭṭācārya; *āsi'*—immediately coming near; *prabhure*—Śrī Caitanya Mahāprabhu; *dhari'*—taking; *vasāila*—made to sit; *mleccha-gaṇa* *dekhi'*—seeing the Mohammedan soldiers; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *bāhyā*—external consciousness; *haila*—there was.

TRANSLATION

At that time, Balabhadra Bhaṭṭācārya went to Śrī Caitanya Mahāprabhu and made Him sit down. Seeing the Mohammedan soldiers, the Lord regained His normal senses.

TEXT 181

ମ୍ଳେଚ୍ଛଗଣ ଆସି' ଅଭୂର ବନ୍ଦିଲ ଚରଣ ।
ଅଭୂ-ଆଗେ କହେ,— ଏହି ଠକ୍ ଚାରିଜନ ॥ ୧୮୧ ॥

mleccha-gaṇa āsi' prabhura vandila caraṇa
prabhu-āge kahe,—ei ḫak cāri-jana

SYNONYMS

mleccha-gaṇa—the Mohammedan soldiers; *āsi'*—after coming there; *prabhura*—of Śrī Caitanya Mahāprabhu; *vandila caraṇa*—worshiped the lotus feet; *prabhu-āge kahe*—said before the Lord; *ei ḫak cāri-jana*—these four persons are rogues.

TRANSLATION

All the Mohammedan soldiers then came before the Lord, worshiped His lotus feet and said, "Here are four rogues.

TEXT 182

ଏହି ଚାରି ଯିଲି' ତୋମାଯ ଥୁତୁରା ଥାଓଯାଏଣା ।
ତୋମାର ଧନ ମୈଲ ତୋମାଯ ପାଗଲ କରିଯା ॥ ୧୮୨ ॥

*ei cāri mili' tomāya dhuturā khāoyāñā
tomāra dhana laila tomāya pāgala kariyā*

SYNONYMS

ei cāri mili'—four rogues together; *tomāya*—You; *dhuturā khāoyāñā*—making to drink poison; *tomāra*—Your; *dhana*—wealth; *laila*—took away; *tomāya*—You; *pāgala*—intoxicated; *kariyā*—making.

TRANSLATION

"These rogues have made You take dhuturā. Having made You mad, they have taken all Your possessions."

TEXT 183

ପ୍ରଭୁ କହେନ,—ଠକ୍ ନହେ, ମୋର ‘ସଙ୍ଗୀ’ ଜନ ।
ଭିକ୍ଷୁକ ସନ୍ଧ୍ୟାସୀ, ମୋର ନାହିଁ କିଛୁ ଧନ ॥ ୧୮୩ ॥

*prabhu kahena,—ṭhak nahe, mora 'saṅgī' jana
bhikṣuka sannyāsī, mora nāhi kichu dhana*

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu replied; *ṭhak nahe*—they are not rogues; *mora saṅgī jana*—My associates; *bhikṣuka*—beggar; *sannyāsī*—*sannyāsī*; *mora*—My; *nāhi*—are not; *kichu*—any; *dhana*—riches.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "These are not rogues. They are My associates. Being a sannyāsī beggar, I do not possess anything."

TEXT 184

ମୃଗୀ-ବ୍ୟାଧିତେ ଆମି କଣ୍ଠୁ ହେ ଅଚେତନ ।
ଏହି ଚାରି ଦୟା କରି' କରେନ ପାଲନ ॥ ୧୮୪ ॥

*mṛgī-vyādhite āmi kabhu ha-i acetana
ei cāri dayā kari' karena pālana*

SYNONYMS

mṛgī-vyādhite—due to epilepsy; *āmi*—I; *kabhu*—sometimes; *ha-i*—become; *acetana*—unconscious; *ei cāri*—these four men; *dayā kari'*—being merciful; *karena pālana*—maintain Me.

TRANSLATION

“Due to epilepsy, I sometimes fall unconscious. Out of their mercy, these four men maintain Me.”

TEXT 185

**সেই ম্লেচ্ছ-মধ্যে এক পরম গান্ধীর ।
কাল বস্ত্র পরে সেই,—লোকে কহে ‘পীর’ ॥ ১৮৫ ॥**

*sei mleccha-madhye eka parama gambhira
kāla vastra pare sei,—loke kahe ‘pīra’*

SYNOMYMS

sei mleccha-madhye—among those Mohammedans; *eka*—one; *parama gambhira*—very grave; *kāla vastra*—black garments; *pare sei*—he wears; *loke*—people; *kahe*—call; *pīra*—a saintly person.

TRANSLATION

Among the Mohammedans was a grave person who was wearing a black dress. People called him a saintly person.

TEXT 186

**চিত্ত আর্জি হৈল তাঁর অভূতে দেখিয়া ।
'নিরবিশেষ-ত্রক্ষ' স্থাপে স্বাস্ত্র উঠাণ়া ॥ ১৮৬ ॥**

*citta ārdra haila tā̄ra prabhure dekhiyā
'nirviśeṣa-brahma' sthāpe svaśāstra uṭhāñā*

SYNOMYMS

citta—heart; *ārdra*—softened; *haila*—became; *tā̄ra*—his; *prabhure dekhiyā*—seeing Lord Caitanya Mahāprabhu; *nirviśeṣa-brahma*—impersonal Brahman; *sthāpe*—wanted to establish; *sva-śāstra uṭhāñā*—raising his scripture.

TRANSLATION

The heart of that saintly person softened upon seeing Śrī Caitanya Mahāprabhu. He wanted to talk to Him and establish impersonal Brahman on the basis of his own scripture, the Koran.

TEXT 187

**‘অবৈত্ত-অক্ষবাদ’ সেই করিল স্থাপন ।
তাঁর শাস্ত্রশুঙ্গে তাঁরে প্রভু কৈলা খণ্ডন ॥ ১৮৭ ॥**

'advaita-brahma-vāda' sei karila sthāpana
tāra śāstra-yuktye tāre prabhu kailā khaṇḍana

SYNOMYS

advaita-brahma-vāda—the impersonal Brahman conception; *sei*—that saintly person; *karila sthāpana*—established; *tāra śāstra-yuktye*—on the logic of his scripture; *tāre*—unto him; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *khaṇḍana*—refutation.

TRANSLATION

When that person established the impersonal Brahman conception of the Absolute Truth on the basis of the Koran, Śrī Caitanya Mahāprabhu refuted his argument.

TEXT 188

ଯେଇ ଯେଇ କହିଲ, ଅଭ୍ୟ ସକଳି ଖଣ୍ଡିଲ ।
ଉତ୍ତର ନା ଆଇସେ ମୁଖେ, ମହାସ୍ତବ ହୈଲ ॥ ୧୮୮ ॥

*yei yei kahila, prabhu sakali khaṇḍila
uttara nā āise mukhe, mahā-stabdha haila*

SYNOMYS

yei yei kahila—whatever he spoke; *prabhu*—Śrī Caitanya Mahāprabhu; *sakali khaṇḍila*—refuted everything; *uttara*—answer; *nā āise*—could not come; *mukhe*—in his mouth; *mahā-stabdha haila*—he became greatly stunned.

TRANSLATION

Whatever arguments he put forward, the Lord refuted them all. Finally the person became stunned and could not speak.

TEXT 189

ଅଭ୍ୟ କହେ,—ତୋମାର ଶାସ୍ତ୍ର ଷାପେ ‘ନିର୍ବିଶେଷ’ ।
ତାହା ଖଣ୍ଡି ‘ସବିଶେଷ’ ଷାପିଯାଛେ ଶେଷେ ॥ ୧୮୯ ॥

*prabhu kahe,—tomāra śāstra sthāpe 'nirviśeṣe'
tāhā khaṇḍi' 'saviśeṣa' sthāpiyāche śeṣe*

SYNOMYS

prabhu kahe—Śrī Caitanya Mahāprabhu continued to speak; *tomāra śāstra*—your scripture (the Koran); *sthāpe*—establishes; *nirviśeṣe*—impersonalism; *tāhā*

khaṇḍi'—refuting that; *sa-viśeṣa*—personal God; *sthāpiyāche*—established; *śeṣe*—at the end.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “The Koran has certainly established impersonalism, but at the end it refutes that impersonalism and establishes the personal God.

TEXT 190

তোমার শাস্ত্রে কহে শেষে ‘একই ঈশ্বর’।
‘সর্বাইশ্বর্যপূর্ণ তেঁহো—শ্যাম-কলেবর’ ॥ ১৯০ ॥

tomāra śāstre kahe śeṣe 'eka-i iśvara'
'sarvaiśvaryya-pūrṇa teñho'—śyāma-kalevara

SYNONYMS

tomāra śāstre—in your scripture; *kahe*—it says; *śeṣe*—at the end; *eka-i iśvara*—there is one God; *sarva-aiśvaryya-pūrṇa*—full of all opulence; *teñho*—He; *śyāma-kalevara*—bodily complexion is blackish.

TRANSLATION

“The Koran accepts the fact that ultimately there is only one God. He is full of opulence, and His bodily complexion is blackish.

PURPORT

The revealed scripture of the Mohammedans is the Koran. There is one Mohammedan *sampradāya* known as the Sufis. The Sufis accept impersonalism, believing in the oneness of the living entity with the Absolute Truth. Their supreme slogan is “*analahak*.” The Sufi *sampradāya* was certainly derived from Śaṅkarācārya’s impersonalists.

TEXT 191

সচিদানন্দ-দেহ, পূর্ণব্রহ্ম-স্বরূপ।
‘সর্বাত্মা’, ‘সর্বজ্ঞ’, নিত্য সর্বাদি-স্বরূপ ॥ ১৯১ ॥

sac-cid-ānanda-deha, pūrṇa-brahma-svarūpa
'sarvātmā', 'sarvajña', nitya sarvādi-svarūpa

SYNOMYS

sat-cit-ānanda-deha—transcendental, blissful, spiritual body; *pūrṇa-brahma-svarūpa*—the identification of the Absolute Truth; *sarva-ātmā*—all-pervading; *sarva-jñā*—omniscient; *nitya*—eternal; *sarva-ādi*—the origin of everything; *sva-rūpa*—the real form of the Lord.

TRANSLATION

“According to the Koran, the Lord has a supreme, blissful, transcendental body. He is the Absolute Truth, the all-pervading, omniscient and eternal being. He is the origin of everything.

TEXT 192

**সৃষ্টি, স্থিতি, প্রলয় তাঁহার হৈতে হয়।
মূল-সূক্ষ্মা-জগতের তেঁহো সমাশ্রয় ॥ ১৯২ ॥**

*sṛṣṭi, sthiti, pralaya tāñhā haite haya
sthūla-sūkṣma-jagatera teñho samāśraya*

SYNOMYS

sṛṣti—creation; *sthiti*—maintenance; *pralaya*—dissolution; *tāñhā*—Him; *haite*—from; *haya*—becomes possible; *sthūla*—gross; *sūkṣma*—subtle; *jagatera*—of the cosmic manifestation; *teñho*—He; *samāśraya*—the only shelter.

TRANSLATION

“Creation, maintenance and dissolution come from Him. He is the original shelter of all gross and subtle cosmic manifestations.

TEXT 193

**‘সর্ব-শ্রেষ্ঠ, সর্বারাধ্য, কারণের কারণ।
তাঁর ভক্ত্যে হয় জীবের সংসার-ভারণ ॥ ১৯৩ ॥**

*‘sarva-śreṣṭha, sarvārādhya, kāraṇera kāraṇa
tāñra bhaktye haya jivera saṁsāra-tāraṇa*

SYNOMYS

sarva-śreṣṭha—the Supreme Truth; *sarva-ārādhya*—worshipable by everyone; *kāraṇera kāraṇa*—the cause of all causes; *tāñra*—His; *bhaktye*—by devotional service; *haya*—becomes; *jivera*—of the living entity; *saṁsāra-tāraṇa*—deliverance from material existence.

TRANSLATION

“The Lord is the Supreme Truth worshipable by everyone. He is the cause of all causes. By engaging in His devotional service, the living entity is relieved from material existence.

TEXT 194

তাঁর সেবা বিনাজীবের নায়া ‘সংসার’।
তাহার চরণে প্রিতি—‘পুরুষার্থ-সার’ ॥ ১৯৪ ॥

*tāñra sevā vinā jivera nā yāya ‘saṁsāra’
tāñhāra caraṇe priti — ‘puruṣārtha-sāra’*

SYNONYMS

tāñra—His; *sevā*—service; *vinā*—without; *jivera*—of the conditioned soul; *nā*—not; *yāya*—finishes; *saṁsāra*—material bondage; *tāñhāra*—His; *caraṇe*—at the lotus feet; *priti*—love; *puruṣārtha-sāra*—the ultimate goal of life.

TRANSLATION

“No conditioned soul can get out of material bondage without serving the Supreme Personality of Godhead. Love at His lotus feet is the ultimate goal of life.

PURPORT

According to the Mohammedan scripture, without evādat, offering prayers at a mosque or elsewhere five times daily (*namāja*), one cannot be successful in life. Śrī Caitanya Mahāprabhu pointed out that in the revealed scripture of the Mohammedans, love of Godhead is the ultimate goal. Karma-yoga and *jñāna*-yoga are certainly described in the Koran, but ultimately the Koran states that the ultimate goal is the offering of prayers to the Supreme Person (evādat).

TEXT 195

মোক্ষাদি আনন্দ যার নহে এক ‘কণ’।
পূর্ণানন্দ-প্রাপ্তি তাঁর চরণ-সেবন ॥ ১৯৫ ॥

*mokṣā-ādi ānanda yāra nahe eka ‘kaṇa’
pūrṇānanda-prāpti tāñra caraṇa-sevana*

SYNONYMS

mokṣā-ādi—liberation and so on; *ānanda*—transcendental bliss; *yāra*—whose; *nahe*—not; *eka*—even; *kaṇa*—a fragment; *pūrṇa-ānanda-prāpti*—attainment of completely blissful life; *tāñra caraṇa-sevana*—service to His lotus feet.

TRANSLATION

“The happiness of liberation, whereby one merges into the Lord’s existence, cannot even be compared to a fragment of the transcendental bliss obtained by service unto the Lord’s lotus feet.

TEXT 196

‘কর্ম’, ‘জ্ঞান’, ‘যোগ’ আগে করিয়া স্থাপন ।
সব খণ্ডি’ স্থাপে ‘ঈশ্বর’, ‘তাঁহার সেবন’ ॥ ১৯৬ ॥

‘karma’, ‘jñāna’, ‘yoga’ āge kariyā sthāpana
saba khaṇḍi’ sthāpe ‘iśvara’, ‘tāñhāra sevana’

SYNOMYS

karma—fruitive activities; *jñāna*—speculative knowledge; *yoga*—mystic power; *āge*—in the beginning; *kariyā sthāpana*—establishing; *saba khaṇḍi'*—refuting everything; *sthāpe*—establishes; *iśvara*—the Personality of Godhead; *tāñhāra sevana*—His service.

TRANSLATION

“In the Koran there are descriptions of fruitive activity, speculative knowledge, mystic power and union with the Supreme, but ultimately everything is refuted as the Lord’s personal feature and His devotional service is established.

TEXT 197

তোমার পণ্ডিত-সবার নাহি শাস্ত্র-জ্ঞান ।
পূর্বাপর-বিধি-মধ্যে ‘পর’—বলবান् ॥ ১৯৭ ॥

tomāra paṇḍita-sabāra nāhi śāstra-jñāna
pūrvāpara-vidhi-madhye ‘para’—balavān

SYNOMYS

tomāra paṇḍita-sabāra—of the learned scholars of your community; *nāhi*—there is not; *śāstra-jñāna*—knowledge of revealed scripture; *pūrvā-āpara*—former and latter; *vidhi*—regulative principles; *madhye*—among; *para*—the conclusion at the end; *balavān*—most powerful.

TRANSLATION

“The scholars of the Koran are not very advanced in knowledge. Although there are many methods prescribed, they do not know that the ultimate conclusion should be considered the most powerful.

TEXT 198

ନିଜ-ଶାସ୍ତ୍ର ଦେଖି' ତୁମি ବିଚାର କରିଯା ।
କି ଲିଖିଯାଛେ ଶେଷେ କହ ନିର୍ଣୟ କରିଯା ॥ ୧୯୮ ॥

*nija-śāstra dekhi' tumi vicāra kariyā
ki likhiyāche śeṣe kaha nirṇaya kariyā*

SYNONYMS

nija-śāstra—your own scripture; *dekhi'*—seeing; *tumi*—you; *vicāra kariyā*—deliberating; *ki likhiyāche*—what was written; *śeṣe*—at the end; *kaha*—say; *nirṇaya kariyā*—ascertaining.

TRANSLATION

“**Seeing your own Koran and deliberating over what is written there, what is your conclusion?**”

TEXT 199

ମ୍ଳେଚ୍ଛ କହେ,—ଯେହି କହ, ସେହି ‘ସତ୍ୟ’ ହୟ ।
ଆନ୍ଦୋ ଲିଖିଯାଛେ, କେହ ଲାଇତେ ନା ପାରଯ ॥ ୧୯୯ ॥

*mleccha kahe,—yei kaha, sei 'satya' haya
śāstre likhiyāche, keha la-ite nā pāraya*

SYNONYMS

mleccha kahe—the Mohammedan replied; *yei kaha*—what You say; *sei*—that; *satya haya*—is true; *śāstre*—in the Koran; *likhiyāche*—it has been written; *keha*—anyone; *la-ite*—to take; *nā pāraya*—is not able.

TRANSLATION

The saintly Mohammedan replied, “All that You have said is true. This has certainly been written in the Koran, but our scholars can neither understand nor accept it.”

TEXT 200

‘ନିର୍ବିଶେଷ-ଗୋସାଙ୍ଗ’ ଲାଗ୍ନା କରେନ ବ୍ୟାଖ୍ୟାନ ।
‘ସାକାର-ଗୋସାଙ୍ଗ’—ସେବ୍ୟ, କାରୋ ନାହିଁ ଜାନ ॥ ୨୦୦ ॥

*'nirviśeṣa-gosāñi' lañā karena vyākhyāna
'sākāra-gosāñi'—sevya, kāro nāhi jñāna*

SYNONYMS

nirviśeṣa-gosāñi—the Supreme Personality of Godhead as impersonal; *lañā*—taking; *karena vyākhyāna*—they describe; *sa-ākāra-gosāñi*—the personal feature of the Lord; *sevya*—worshipable; *kāro nāhi jñāna*—no one has this knowledge.

TRANSLATION

“Usually they describe the Lord’s impersonal aspect, but they hardly know that the Lord’s personal feature is worshipable. They are undoubtedly lacking this knowledge.

PURPORT

The saintly Mohammedan admitted that those who were supposedly conver-sant in the teachings of the Koran could not ultimately understand the essence of the Koran. Because of this, they accepted only the Lord’s impersonal feature. Generally they recite and explain this portion only. Although the transcendental body of the Lord is worshipable, most of them are unaware of this.

TEXT 201

**সেইত ‘গোসাঞ্জি’ তুমি—সাক্ষাৎ ‘ঈশ্বর’।
মোরে কৃপা কর, মুণ্ডি—অযোগ্য পামরা ॥ ২০১ ॥**

seita ‘gosāñi’ tumi — sākṣat ‘iśvara’
more kṛpā kara, muñi — ayogya pāmara

SYNONYMS

seita—that; *gosāñi*—Personality of Godhead; *tumi*—You; *sākṣat*—directly; *iśvara*—the Personality of Godhead; *more*—upon me; *kṛpā kara*—kindly be merciful; *muñi*—I; *ayogya pāmara*—very fallen and unfit.

TRANSLATION

“Since You are that very same Supreme Personality of Godhead Himself, please be merciful upon me. I am fallen and unfit.

TEXT 202

**অনেক দেখিমু মুণ্ডি ম্লেচ্ছ-শাস্ত্র হৈতে।
‘সাধ্য-সাধন-বস্তু’ নারি নির্ধাৰিতে ॥ ২০২ ॥**

aneka dekhinu muñi mleccha-śāstra haite
'sādhya-sādhana-vastu' nāri nirdhārite

SYNONYMS

aneka—many; *dekhinu*—have studied; *muñi*—I; *mleccha-śāstra*—Mohammedan scripture; *haite*—from; *sādhya*—the ultimate goal of life; *sādhana*—how to approach it; *vastu*—matter; *nāri nirdhārite*—I cannot decide conclusively.

TRANSLATION

“I have studied the Mohammedan scripture very extensively, but from it I cannot conclusively decide what the ultimate goal of life is or how I can approach it.

TEXT 203

তোমা দেখি' জিহ্বা মোৱ বলে ‘কৃষ্ণনাম’।
‘আমি—বড় জ্ঞানী’—এই গেল আভিমান ॥ ২০৩ ॥

*tomā dekhi' jihvā mora bale 'krṣṇa-nāma'
'āmi—baḍa jñāni'—ei gela ābhimāna*

SYNONYMS

tomā dekhi'—by seeing You; *jihvā*—tongue; *mora*—my; *bale krṣṇa-nāma*—chants the Hare Kṛṣṇa mantra; *āmi*—I; *baḍa jñāni*—very learned scholar; *ei*—this; *gela ābhimāna*—false prestige has gone away.

TRANSLATION

“Now that I have seen You, my tongue is chanting the Hare Kṛṣṇa mahā-mantra. The false prestige I felt from being a learned scholar is now gone.”

TEXT 204

কৃপা করি' বল মোরে ‘সাধ্য-সাধনে’।
এত বলি' পদে মহাপ্রভুর চরণে ॥ ২০৪ ॥

*kṛpā kari' bala more 'sādhya-sādhane'
eta bali' paḍe mahāprabhura caraṇe*

SYNONYMS

kṛpā kari'—by Your causeless mercy; *bala*—speak; *more*—to me; *sādhya-sādhane*—the ultimate object of life and the process to achieve it; *eta bali'*—say-

ing this; *pađe*—falls down; *mahāprabhura carane*—at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Saying this, the saintly Mohammedan fell at the lotus feet of Śrī Caitanya Mahāprabhu and requested Him to speak of life's ultimate goal and the process by which it could be obtained.

TEXT 205

ଅନ୍ତୁ କହେ,—ଉଠ, କୃଷ୍ଣମାମ ତୁମି ଲାଇଲା ।
କୋଟି-ଜନେର ପାପ ଗେଲ, ‘ପବିତ୍ର’ ହଇଲା ॥ ୨୦୫ ॥

*prabhu kahe,—uṭha, kṛṣṇa-nāma tumi la-ilā
koṭi-janmera pāpa gela, 'pavitra' ha-ilā*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *uṭha*—please get up; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *tumi*—you; *la-ilā*—have taken; *koṭi-janmera*—of many millions of births; *pāpa gela*—your sinful reactions have gone; *pavitra ha-ilā*—you have become pure.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “Please get up. You have chanted the holy name of Kṛṣṇa; therefore the sinful reactions you have accrued for many millions of lives are now gone. You are now pure.”

TEXT 206

‘କୃଷ୍ଣ’ କହ, ‘କୃଷ୍ଣ’ କହ,—କୈଲା ଉପଦେଶ ।
ସବେ ‘କୃଷ୍ଣ’ କହେ, ସବାର ହେଲ ପ୍ରେମାବେଶ ॥ ୨୦୬ ॥

*'kṛṣṇa' kaha, 'kṛṣṇa' kaha,—kailā upadeśa
sabe 'kṛṣṇa' kahe, sabāra haila premāvēśa*

SYNONYMS

kṛṣṇa kaha—just chant “Kṛṣṇa”; *kṛṣṇa kaha*—just chant “Kṛṣṇa”; *kailā upadeśa*—Śrī Caitanya Mahāprabhu instructed; *sabe*—all; *kṛṣṇa kahe*—chant the holy name of Kṛṣṇa; *sabāra*—of all of them; *haila*—there was; *prema-āvēśa*—ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu then told all the Mohammedans there, “Chant the holy name of Kṛṣṇa! Chant the holy name of Kṛṣṇa!” As they all began to chant, they were overwhelmed by ecstatic love.

TEXT 207

**‘রামদাস’ বলি’ প্রভু তাঁর কৈল নাম।
আর এক পাঠান, তাঁর নাম—‘বিজুলী-খান’ ॥ ২০৭ ॥**

‘rāmadāsa’ bali’ prabhu tānra kaila nāma
āra eka pāṭhāna, tānra nāma——‘vijulī-khānna’

SYNONYMS

rāmadāsa bali—of the name Rāmadāsa; *prabhu*—Śrī Caitanya Mahāprabhu; *tānra*—his; *kaila*—made; *nāma*—name; *āra eka pāṭhāna*—another Mohammedan; *tānra nāma*—his name; *vijulī-khānna*—Vijulī Khān.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu indirectly initiated the saintly Mohammedan by advising him to chant the holy name of Kṛṣṇa. The Mohammedan’s name was changed to Rāmadāsa. There was also another Pāṭhāna Moslem present whose name was Vijulī Khān.

PURPORT

After being initiated, the devotees in the Kṛṣṇa consciousness movement change their names. Whenever a person in the Western world becomes interested in this Kṛṣṇa consciousness movement, he is initiated by this process. In India we are falsely accused of converting *mlecchas* and *yavanas* into the Hindu religion. In India there are many Māyāvādī *sannyāsīs* known as *jagad-guru*, although they have hardly visited the whole world. Some are not even sufficiently educated, yet they make accusations against our movement and accuse us of destroying the principles of the Hindu religion by accepting Mohammedans and *yavanas* as *Vaiṣṇavas*. Such people are simply envious. We are not spoiling the Hindu system of religion but are simply following in the footsteps of Śrī Caitanya Mahāprabhu by traveling all over the world and accepting those who are interested in understanding Kṛṣṇa as Kṛṣṇadāsa or Rāmadāsa. By the process of a bona fide initiation, their names are changed.

TEXT 208

অল্প বয়স তাঁর, রাজার কুমার ।
 ‘রামদাস’ আদি পাঠান—চাকর তাঁহার ॥ ২০৮ ॥

*alpa vayasa tāñra, rājāra kumāra
 ‘rāmadāsa’ ādi pāthāna—cākara tāñhāra*

SYNONYMS

alpa vayasa tāñra—his age is very young; *rājāra kumāra*—son of the king; *rāmadāsa*—Rāmadāsa; *ādi*—heading the list; *pāthāna*—the Mohammedans; *cākara tāñhāra*—servants of him.

TRANSLATION

Vijuli Khān was very young, and he was the son of the king. All the other Mohammedans, Pāthānas, headed by Rāmadāsa, were his servants.

TEXT 209

‘কৃষ্ণ’ বলি’ পড়ে সেই মহাপ্রভুর পায় ।
 প্রভু শ্রীচরণ দিল তাঁহার মাথায় ॥ ২০৯ ॥

*‘kr̄ṣṇa’ bali’ paṭe sei mahāprabhura pāya
 prabhu śrī-caraṇa dila tāñhāra māthāya*

SYNONYMS

kr̄ṣṇa bali’—chanting the holy name of Kṛṣṇa; *paṭe*—falls down; *sei*—that Vijuli Khān; *mahāprabhura pāya*—at the lotus feet of Śrī Caitanya Mahāprabhu; *prabhu*—Śrī Caitanya Mahāprabhu; *śrī-caraṇa dila*—placed His foot; *tāñhāra māthāya*—on his head.

TRANSLATION

Vijuli Khān also fell down at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord placed His foot on his head.

TEXT 210

তাঁ-সবারে কৃপা করি’ প্রভু ত’ চলিলা ।
 সেইত পাঠান সব ‘বৈরাগী’ হইলা ॥ ২১০ ॥

*tāñ-sabāre kṛpā kari' prabhu ta' calilā¹
seita pāṭhāna saba 'vairāgi' ha-ilā*

SYNONYMS

tāñ-sabāre—to all of them; *kṛpā kari'*—bestowing mercy; *prabhu*—Śrī Caitanya Mahāprabhu; *ta'*—indeed; *calilā*—departed; *seita*—they; *pāṭhāna*—the Mohammedans of the Pāṭhāna community; *saba*—all; *vairāgi ha-ilā*—became mendicants.

TRANSLATION

Bestowing His mercy upon them in this way, Śrī Caitanya Mahāprabhu left. All the Pāṭhāna Mohammedans then became mendicants.

TEXT 211

**পাঠান-বৈষ্ণব বলি' হৈল তাঁর খ্যাতি ।
সর্বত্র গাহিয়া বুলে মহাপ্রভুর কৌর্তি ॥ ২১১ ॥**

*pāṭhāna-vaiṣṇava bali' haila tāñra khyāti
sarvatra gāhiyā bule mahāprabhura kirti*

SYNONYMS

pāṭhāna-vaiṣṇava bali'—known as Pāṭhāna Vaiṣṇavas; *haila*—became; *tāñra*—their; *khyāti*—reputation; *sarvatra*—everywhere; *gāhiyā bule*—travel while chanting; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *kirti*—glorious activities.

TRANSLATION

Later these very Pāṭhānas became celebrated as the Pāṭhāna Vaiṣṇavas. They toured all over the country and chanted the glorious activities of Śrī Caitanya Mahāprabhu.

TEXT 212

**সেই বিজুলী-ঠান হৈল ‘মহাভাগবত’ ।
সর্বতীর্থে হৈল তাঁর পরম-মহৃষি ॥ ২১২ ॥**

*sei vijuli-khāñna haila 'mahā-bhāgavata'
sarva-tirthe haila tāñra parama-mahattva*

SYNONYMS

sei—that; *vijuli-khāñna*—Vijuli Khāñna; *haila*—became; *mahā-bhāgavata*—most advanced devotee; *sarva-tirthe*—in all places of pilgrimage; *haila*—became; *tāñra*—his; *parama*—great; *mahattva*—importance.

TRANSLATION

Vijūlī Khān became a greatly advanced devotee, and his importance was celebrated at every holy place of pilgrimage.

TEXT 213

ঐছে লীলা করে প্রভু শ্রীকৃষ্ণচৈতান্ত ।
 ‘পশ্চিমে’ আসিয়া কৈল যবনাদি ধন্য ॥ ২১৩ ॥

*aiche līlā kare prabhu śrī-kṛṣṇa-caitanya
 ‘paścime’ āsiyā kaila yavanādi dhanya*

SYNONYMS

aiche—in that way; *līlā*—pastimes; *kare*—performed; *prabhu*—the Lord; *śrī-kṛṣṇa-caitanya*—Śrī Caitanya Mahāprabhu; *paścime*—to the western part of India; *āsiyā*—coming; *kaila*—made; *yavaṇādi*—meat-eaters and others; *dhanya*—fortunate.

TRANSLATION

In this way Lord Śrī Caitanya Mahāprabhu performed His pastimes. Coming to the western part of India, He bestowed good fortune upon the yavanas and mlecchas.

PURPORT

The word *yavana* means “meat-eater.” Anyone from a meat-eating community is called a *yavana*. One who does not strictly observe the Vedic regulative principles is called a *mleccha*. These words do not refer to any particular man. Even if a person is born in a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *sūdra* family, he is a *mleccha* or *yavana* if he does not strictly follow the regulative principles or if he eats meat.

TEXT 214

সোরোক্ষেত্রে আসি’ প্রভু কৈলা গঙ্গাস্নান ।
 গঙ্গাতীর-পথে কৈলা প্রয়াগে প্রয়াণ ॥ ২১৪ ॥

*soro-kṣetre āsi’ prabhu kailā gaṅgā-snāna
 gaṅgā-tīra-pathe kailā prayāge prayāṇa*

SYNONYMS

soro-kṣetra—to Soro-kṣetra; *āsi’*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *gaṅgā-snāna*—bathing in the Ganges; *gaṅgā-tīra-pathe*—on the path on the bank of the Ganges; *kailā*—did; *prayāge* *prayāṇa*—departure for Prayāga.

TRANSLATION

Śrī Caitanya Mahāprabhu next went to a holy place of pilgrimage called Soro-kṣetra. He took His bath in the Ganges there and started for Prayāga on the path along the banks of the Ganges.

TEXT 215

সেই বিপ্রে, কৃষ্ণদাসে, প্রভু বিদায় দিলা।
যোড়-হাতে দুইজন কহিতে লাগিলা ॥ ২১৫ ॥

*sei vipre, kṛṣṇadāse, prabhu vidāya dilā
yoḍa-hāte dui-jana kahite lāgilā*

SYNONYMS

sei vipre—to the Sanodiyā brāhmaṇa; *kṛṣṇadāse*—and the Rājaputa Kṛṣṇadāsa; *prabhu*—Śrī Caitanya Mahāprabhu; *vidāya dilā*—asked to go back; *yoḍa-hāte*—with folded hands; *dui-jana*—two persons; *kahite lāgilā*—began to say.

TRANSLATION

At Soro-kṣetra, the Lord requested the Sanodiyā brāhmaṇa and Rājaputa Kṛṣṇadāsa to return home, but with folded hands they began to speak as follows.

TEXT 216

প্ৰায়াগ-পৰ্যন্ত দু'হে তোমা-সঙ্গে যাব ।
তোমাৱ চৱণ-সঙ্গ পুনঃ কাহাঁ পাব ? ২১৬ ॥

*prayāga-paryanta du'nhe tomā-saṅge yāba
tomāra caraṇa-saṅga punah kāhān pāba?*

SYNONYMS

prayāga-paryanta—up to Prayāga; *du'nhe*—both of us; *tomā-saṅge*—with You; *yāba*—shall go; *tomāra*—Your; *caraṇa-saṅga*—association of the lotus feet; *punah*—again; *kāhān*—where; *pāba*—shall we get.

TRANSLATION

They prayed, “Let us go to Prayāga with You. If we do not go, when shall we again get the association of Your lotus feet?

TEXT 217

ମ୍ଲେଚ୍ଛଦେଶ, କେହ କାହାଁ କରଯେ ଉତ୍ପାତ ।
ଭାଟ୍ଟାଚାର୍ୟ—ପଣ୍ଡିତ, କହିତେ ନା ଜାନେନ ବାତ ॥ ୨୧୭ ॥

*mleccha-deśa, keha kāhāṇ karaye utpāta
bhaṭṭācārya—pañḍita, kahite nā jānena vāt*

SYNONYMS

mleccha-deśa—this is a country occupied by the Mohammedans; *keha*—anyone; *kāhāṇ*—anywhere; *karaye utpāta*—can create a disturbance; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *pañḍita*—learned scholar; *kahite*—to speak; *nā jānena*—does not know; *vāt*—language.

TRANSLATION

"This country is mainly occupied by Mohammedans. At any place someone can create a disturbance, and although Your companion Balabhadra Bhaṭṭācārya is a learned scholar, he does not know how to speak the local language."

TEXT 218

ଶୁଣି' ମହାପ୍ରଭୁ ଇସଇ ହାସିତେ ଲାଗିଲା ।
ସେଇ ଦୁଇଜନ ପ୍ରଭୁର ସଙ୍ଗେ ଚଲି' ଆଇଲା ॥ ୨୧୮ ॥

*śuni' mahāprabhu iṣat hāsite lāgilā
sei dui-jana prabhura saṅge cali' āilā*

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *iṣat*—mildly; *hāsite lāgilā*—began to smile; *sei*—those; *dui-jana*—two persons; *prabhura saṅge*—with Śrī Caitanya Mahāprabhu; *cali' āilā*—came.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu accepted their proposal by smiling mildly. Thus those two persons continued to accompany Him.

TEXT 219

ଯେହି ଯେହି ଜନ ପ୍ରଭୁର ପାଇଲ ଦରଶନ ।
ସେଇ ପ୍ରେମେ ମନ୍ତ୍ର ହ୍ୟ, କରେ କୃଷ୍ଣ-ସଂକୀର୍ତ୍ତନ ॥ ୨୧୯ ॥

*yei yei jana prabhura pāila daraśana
sei preme matta haya, kare krṣṇa-saṅkīrtana*

SYNONYMS

yei yei—anyone who; *jana*—person; *prabhura*—of Śrī Caitanya Mahāprabhu; *pāila* *daraśana*—got the sight; *sei*—that person; *preme*—with ecstatic love; *matta haya*—becomes overwhelmed; *kare*—performs; *krṣṇa-saṅkīrtana*—chanting of the holy name of Krṣṇa.

TRANSLATION

Whoever got to see Śrī Caitanya Mahāprabhu would feel himself overwhelmed with ecstatic love and would begin to chant the Hare Krṣṇa mantra.

TEXT 220

ତୀର ସଙ୍ଗେ ଅନ୍ଯୋତ୍ୱେ, ତୀର ସଙ୍ଗେ ଆନ ।
ଏହିମତ ‘ବୈଷ୍ଣବ’ କୈଲା ସବ ଦେଶ-ଗ୍ରାମ ॥ ୨୨୦ ॥

*tāñra saṅge anyonye, tāñra saṅge āna
ei-mata ‘vaiṣṇava’ kailā saba deśa-grāma*

SYNONYMS

tāñra saṅge—with Him; *anyonye*—other; *tāñra saṅge*—and with him; *āna*—another; *ei-mata*—in this way; *vaiṣṇava*—Vaiṣṇava; *kailā*—made; *saba*—all; *deśa-grāma*—villages and towns.

TRANSLATION

Whoever met Śrī Caitanya Mahāprabhu became a Vaiṣṇava, and whoever met that Vaiṣṇava also became a Vaiṣṇava. In this way, all the towns and villages one after the other became Vaiṣṇava.

TEXT 221

ଦକ୍ଷିଣ ଯାଇତେ ଯେହେ ଶକ୍ତି ପ୍ରକାଶିଲା ।
ଗେହିମତ ପଞ୍ଚମ ଦେଶ, ପ୍ରେମେ ଭାସାଇଲା ॥ ୨୨୧ ॥

*dakṣiṇa yāite yaiche śakti prakāśilā
sei-mata paścima deśa, preme bhāsāilā*

SYNONYMS

dakṣina yāite—while touring in the southern part of India; *yaiche*—as; *śakti prakāśilā*—manifested His spiritual energy; *sei-mata*—in that way; *paścima deśa*—the western part of India; *preme bhāsāilā*—inundated with love of Kṛṣṇa.

TRANSLATION

Just as the Lord inundated South India on His tour there, He also inundated the western part of the country with love of Godhead.

PURPORT

According to some opinions, Śrī Caitanya Mahāprabhu visited Kurukṣetra while going to Prayāga from Vṛndāvana. There is a temple of Bhadra-kālī in Kurukṣetra, and near that temple there is a temple containing the Deity of Śrī Caitanya Mahāprabhu.

TEXT 222

**ଏଇଗତ ଚଲି' ପ୍ରଭୁ 'ଅୟାଗ' ଆଇଲା ।
ଦଶ-ଦିନ ତ୍ରିବେଣୀତେ ମକର-ସ୍ନାନ କୈଲା ॥ ୨୨୨ ॥**

*ei-mata cali' prabhu 'prayāga' āīlā
daśa-dina triveṇīte makara-snāna kailā*

SYNONYMS

ei-mata—in this way; *cali'*—walking; *prabhu*—Śrī Caitanya Mahāprabhu; *prayāga*—the holy place named Prayāga; *āīlā*—reached; *daśa-dina*—ten days; *triveṇīte*—at the confluence of the Rivers Ganges and Yamunā; *makara-snāna kailā*—bathed during the festival of Makara, or Māgha-melā.

TRANSLATION

Śrī Caitanya Mahāprabhu finally arrived at Prayāga and for ten successive days bathed in the confluence of the Rivers Yamunā and Ganges during the festival of Makara-saṅkrānti [Māgha-melā].

PURPORT

Actually the word *triveṇī* indicates the confluence of three rivers—namely the Ganges, Yamunā and Sarasvatī. Presently the Sarasvatī River is not visible, but the River Ganges and the River Yamunā merge at Allahabad.

TEXT 223

বৃন্দাবন-গমন, প্রভু-চরিত্র অনন্ত ।
 ‘সহস্র-বদন’ যাঁর নাহি পা’ন অন্ত ॥ ২২৩ ॥

vṛndāvana-gamana, prabhu-caritra ananta
 ‘sahasra-vadana’ yānra nāhi pā’na anta

SYNONYMS

vṛndāvana-gamana—going to Vṛndāvana; *prabhu-caritra*—pastimes of Śrī Caitanya Mahāprabhu; *ananta*—unlimited; *sahasra-vadana*—Lord Śeṣa, who has thousands of hoods; *yānra*—whose; *nāhi*—does not; *pā’na*—get; *anta*—limit.

TRANSLATION

Śrī Caitanya Mahāprabhu’s visit to Vṛndāvana and His activities there are unlimited. Even Lord Śeṣa, who has thousands of hoods, cannot reach the end of His activities.

TEXT 224

তাহা কে কহিতে পারে ক্ষুদ্র জীব হঞ্চ।
 দিগ্-দরশন কৈলুঁ মুণ্ড সূত্র করিয়া ॥ ২২৪ ॥

tāhā ke kahite pāre kṣudra jīva hañā
 dig-daraśana kailuṇ muñi sūtra kariyā

SYNONYMS

tāhā—that; *ke kahite pāre*—who can describe; *kṣudra*—very little; *jīva hañā*—being a conditioned soul; *dik-daraśana* *kailuṇ*—have simply made an indication; *muñi*—I; *sūtra* *kariyā*—in codes.

TRANSLATION

What ordinary living being can describe the pastimes of Śrī Caitanya Mahāprabhu? I have only indicated the general direction in the form of codes.

TEXT 225

অলোকিক-জীলা প্রভুর অলোকিক-রৌতি ।
 শুনিলেও ভাগ্যহীনের না হয় প্রতীতি ॥ ২২৫ ॥

*alaukika-lilā prabhura alaukika-ṛiti
śunileo bhāgya-hinera nā haya pratīti*

SYNONYMS

alaukika-lilā—uncommon pastimes; *prabhura*—of Śrī Caitanya Mahāprabhu; *alaukika-ṛiti*—uncommon method; *śunileo*—even though one hears; *bhāgya-hinera*—of one who is unfortunate; *nā haya pratīti*—there is no belief.

TRANSLATION

The pastimes and methods of Śrī Caitanya Mahāprabhu are uncommon. Unfortunate is he who cannot believe even after hearing all these things.

TEXT 226

ଆନ୍ଦୋପାଞ୍ଚ ଚିତ୍ତଶୂଳୀଲା—‘ଅଲୋକିକ’ ଜାନ’ ।
ଅଜ୍ଞା କରି’ ଶୁଣ ଇହା, ‘ସତ୍ୟ’ କରି’ ମାନ’ ॥ ୨୨୬ ॥

ādyopānta caitanya-lilā—‘alaukika’ *jāna*’
śraddhā kari’ śuna ihā, ‘*satya kari’ māna*’

SYNONYMS

ādyā-upānta—from beginning to end; *caitanya-lilā*—the pastimes of Śrī Caitanya Mahāprabhu; *alaukika jāna’*—everyone should know as uncommon; *śraddhā kari’*—with faith; *śuna ihā*—hear this; *satya kari’ māna’*—accepting it as true and correct.

TRANSLATION

From beginning to end the pastimes of Śrī Caitanya Mahāprabhu are uncommon. Just hear them with faith and accept them as true and correct.

TEXT 227

যେଇ ତର୍କ କରେ ଇହାନ୍ତି, ସେଇ—‘ମୂର୍ଖରାଜ’ ।
ଆପନାର ମୁଣ୍ଡେ ସେ ଆପନି ପାଡେ ବାଜ ॥ ୨୨୭ ॥

yei tarka kare ihāni, sei—‘*mūrkha-rāja*’
āpanāra muṇḍe se āpani pāde vāja

SYNOMYS

yei tarka kare—one who simply argues; *iḥāñ*—in this matter; *sei*—that person; *mūrka-rāja*—a great fool; *āpanāra muṇḍe*—on his own head; *se*—that person; *āpani*—himself; *pāde vāja*—strikes with a thunderbolt.

TRANSLATION

Whoever argues about this is a great fool. He intentionally and personally brings a thunderbolt down upon his head.

TEXT 228

**ଚୈତନ୍ୟ-ଚରିତ୍ର ଏହି—‘ଅଗ୍ନତେର ସିଙ୍ଗୁ’ ।
ଜଗତ ଆନନ୍ଦେ ଭାସାୟ ଯାର ଏକବିଙ୍ଗୁ ॥ ୨୨୮ ॥**

caitanya-caritra ei—‘amṛtera sindhu’
jagat ānande bhāsāya yāra eka-bindu

SYNOMYS

caitanya-caritra—pastimes of Śrī Caitanya Mahāprabhu; *ei*—these; *amṛtera sindhu*—ocean of nectar; *jagat*—the whole world; *ānande*—with bliss; *bhāsāya*—inundates; *yāra*—of which; *eka-bindu*—one drop.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are an ocean of nectar. Even a drop of this ocean can inundate the whole world with transcendental bliss.

TEXT 229

**ଶ୍ରୀରୂପ-ରଘୁନାଥ-ପଦେ ଯାର ଆଶ ।
ଚୈତନ୍ୟଚରିତାଙ୍ଗୁତ କହେ କୃଷ୍ଣଦାସ ॥ ୨୨୯ ॥**

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

SYNOMYS

śrī-rūpa—Śrī 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, Madhya-līlā, Eighteenth Chapter, describing the Lord's visit to Śrī Vṛndāvana and His conversion of the Mohammedan soldiers on the way to Prayāga.

CHAPTER 19

Lord Śrī Caitanya Mahāprabhu Instructs Śrīla Rūpa Gosvāmī

A summary of this chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. Meeting Śrī Caitanya Mahāprabhu in a village called Rāmakeli, two brothers, Rūpa and Sanātana, began to devise means to get out of their government service. Both brothers appointed some *brāhmaṇas* to perform *puraścaraṇa* ceremonies and chant the holy name of Kṛṣṇa. Śrīla Rūpa Gosvāmī deposited ten thousand gold coins with a grocer, and the balance he brought in two boats to a place called Bāklā Candradvīpa. There he divided this money among the *brāhmaṇas*, Vaiṣṇavas and his relatives, and a portion he kept for emergency measures and personal needs. He was informed that Śrī Caitanya Mahāprabhu was going to Vṛndāvana from Jagannātha Purī through the forest of Madhya Pradesh; therefore he sent two people to Jagannātha Purī to find out when the Lord would leave for Vṛndāvana. In this way Rūpa Gosvāmī retired, but Sanātana Gosvāmī told the Nawab that he was sick and could not attend to his work. Giving this excuse, he sat home and studied *Śrīmad-Bhāgavatam* with learned *brāhmaṇa* scholars. The Nawab Hussain Shah first sent his personal physician to see what the real facts were; then he personally came to see why Sanātana was not attending to official business. Knowing that he wanted to resign his post, the Nawab had him arrested and imprisoned. The Nawab then went off to attack Orissa.

When Śrī Caitanya Mahāprabhu started for Vṛndāvana through the forest of Madhya Pradesh (Jhārikhaṇḍa), Rūpa Gosvāmī left home and sent news to Sanātana that he was leaving home with his younger brother (Anupama Mallika) to meet Śrī Caitanya Mahāprabhu. Śrīla Rūpa Gosvāmī finally reached Prayāga and met with Śrī Caitanya Mahāprabhu for ten successive days. During this time, Vallabha Bhaṭṭa extended an invitation to the Lord with great respect. Śrī Caitanya Mahāprabhu introduced Śrīla Rūpa Gosvāmī to Vallabha Bhaṭṭa. After this, a *brāhmaṇa* scholar named Raghupati Upādhyāya arrived and discussed Kṛṣṇa consciousness with the Lord. Kavirāja Gosvāmī then extensively describes the living condition of Śrī Rūpa and Sanātana at Vṛndāvana. During the ten days at Prayāga, Śrīla Rūpa Gosvāmī was instructed by the Lord, who gave him the basic principles of the *Bhakti-rasāmṛta-sindhu*. The Lord then sent Śrīla Rūpa Gosvāmī to Vṛndāvana. The Lord Himself returned to Vārāṇasī and stayed at the home of Candraśekhara.

TEXT 1

বৃন্দাবনীয়াঁ রসকেলিবার্তাঁ
 কালেন লুপ্তাঁ নিজশক্তিমুংকঃ ।
 সংকার্য ক্লপে ব্যতনোঁ পুনঃ স
 অভুর্বিধো প্রাগিব লোকস্থিম্ ॥ ১ ॥

vṛndāvanīyāṁ rasa-keli-vārtāṁ
 kālena luptāṁ nija-śaktim utkāḥ
 sañcārya rūpe vyatanot punaḥ sa
 prabhur vidhau prāg iva loka-sṛṣṭim

SYNONYMS

vṛndāvanīyām—related to Vṛndāvana; *rasa-keli-vārtām*—talks about the pastimes of Śrī Kṛṣṇa; *kālena*—with the course of time; *luptām*—lost; *nija-śaktim*—His personal potency; *utkāḥ*—being eager; *sañcārya*—infusing; *rūpe*—to Rūpa Gosvāmī; *vyatanot*—manifested; *punaḥ*—again; *sah*—He; *prabhuh*—Śrī Caitanya Mahāprabhu; *vidhau*—unto Lord Brahmā; *prāg iva*—as formerly; *loka-sṛṣṭim*—the creation of this cosmic manifestation.

TRANSLATION

Before the creation of this cosmic manifestation, the Lord enlightened the heart of Lord Brahmā with the details of the creation and manifested the Vedic knowledge. In exactly the same way, the Lord, being anxious to revive the Vṛndāvana pastimes of Lord Kṛṣṇa, impregnated the heart of Rūpa Gosvāmī with spiritual potency. By this potency, Śrīla Rūpa Gosvāmī could revive the activities of Kṛṣṇa in Vṛndāvana, activities almost lost to memory. In this way, He spread Kṛṣṇa consciousness throughout the world.

TEXT 2

জয় জয় শ্রীচaitanya জয় নিত্যানন্দ ।
 জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

jaya jaya śrī-caitanya jaya nityānanda
 jaya advaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

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

ଶ୍ରୀରୂପ-ସନାତନ ରହେ ରାମକେଳି-ଗ୍ରାମେ ।
ଅଭୁରେ ମିଲିଯା ଗେଲା ଆପନ-ଭବନେ ॥ ୩ ॥

śrī-rūpa-sanātana rahe rāmakeli-grāme
prabhure miliyā gelā āpana-bhavane

SYNOMYS

śrī-rūpa-sanātana—the brothers named Rūpa and Sanātana; *rahe*—stayed;
rāmakeli-grāme—in Rāmakeli; *prabhure*—Śrī Caitanya Mahāprabhu; *miliyā*—
meeting; *gelā*—went back; *āpana-bhavane*—to their own homes.

TRANSLATION

After meeting Śrī Caitanya Mahāprabhu in the village of Rāmakeli, the
brothers Rūpa and Sanātana returned to their homes.

TEXT 4

ଦୁଇଭାଇ ବିଷୟ-ତ୍ୟାଗେର ଉପାୟ ସ୍ଫଜିଲ ।
ବହୁଧନ ଦିଯା ଦୁଇ ତ୍ରୈକ୍ଷଣେ ବରିଲ ॥ ୪ ॥

dui-bhāi viṣaya-tyāgera upāya srijila
bhau-dhana diyā dui brāhmaṇe varila

SYNOMYS

dui-bhāi—the two brothers; *viṣaya-tyāgera*—of giving up material activities;
upāya srijila—discovered a means; *bahu-dhana*—much money; *diyā*—paying;
dui brāhmaṇas—two brāhmaṇas; *varila*—appointed.

TRANSLATION

The two brothers devised a means whereby they could give up their
material activities. For this purpose, they appointed two brāhmaṇas and paid
them a large amount of money.

TEXT 5

କୃଷମଞ୍ଜେ କରାଇଲ ଦୁଇ ପୁରୁଷଙ୍କରଣ ।
ଅଚିରାତି ପାଇବାରେ ଚିତେନ୍ତୁ-ଚରଣ ॥ ୫ ॥

*kṛṣṇa-mantra karāila dui puraścaraṇa
acirāt pāibāre caitanya-caraṇa*

SYNONYMS

kṛṣṇa-mantra—in the holy *mantra* Hare Kṛṣṇa; *karāila*—caused to perform; *dui*—two; *puraścaraṇa*—religious ceremonies; *acirāt*—without delay; *pāibāre*—to get; *caitanya-caraṇa*—the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

The brāhmaṇas performed religious ceremonies and chanted the holy name of Kṛṣṇa so that the two brothers might attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu very soon.

PURPORT

A *puraścaraṇa* is a ritualistic ceremony performed under the guidance of an expert spiritual master or a *brāhmaṇa*. It is performed for the fulfillment of certain desires. One rises early in the morning, chants the Hare Kṛṣṇa *mantra*, performs *arcana* by the *ārati* ceremony and worships the Deities. These activities are described in the Fifteenth Chapter, verse 108.

TEXT 6

ଶ୍ରୀରୂପ-ଗୋସାଙ୍ଗି ତବେ ନୌକାତେ ଭରିଯା ।
ଆପନାର ଘରେ ଆଇଲା ବହୁଧମ ଲାଗ୍ନା ॥ ୬ ॥

*śrī-rūpa-gosāñi tabe naukāte bhariyā
āpanāra ghare āilā bahu-dhana lañā*

SYNONYMS

śrī-rūpa-gosāñi—Śrī Rūpa Gosvāmī; *tabe*—thereafter; *naukāte bhariyā*—filling boats; *āpanāra ghare*—to his own house; *āilā*—returned; *bahu-dhana lañā*—taking large amounts of riches.

TRANSLATION

At this time, Śrī Rūpa Gosvāmī returned home, taking with him large quantities of riches loaded in boats.

TEXT 7

ଆଜଣ-ବୈଷ୍ଣବେ ଦିଲା ତାର ଅର୍ଧ-ଧନେ ।
ଏକ ଚୌଠି ଧନ ଦିଲା କୁଟୁମ୍ବ-ଭରଣେ ॥ ୭ ॥

*brāhmaṇa-vaiṣṇave dilā tāra ardha-dhane
eka cauṭhi dhana dilā kuṭumba-bharaṇe*

SYNONYMS

brāhmaṇa-vaiṣṇave—to the brāhmaṇas and Vaiṣṇavas; *dilā*—gave as charity; *tāra*—of the riches; *ardha-dhane*—fifty percent; *eka cauṭhi dhana*—one-fourth of the riches; *dilā*—gave; *kuṭumba-bharaṇe*—to satisfy the relatives.

TRANSLATION

Śrīla Rūpa Gosvāmī divided the wealth that he brought back home. He gave fifty percent in charity to brāhmaṇas and Vaiṣṇavas and twenty-five percent to his relatives.

PURPORT

This is a practical example of how one should divide his money and retire from household life. Fifty percent of one's money should be distributed to qualified and pure devotees of the Lord. Twenty-five percent may be given to family members, and twenty-five percent may be kept for personal use in case of emergency.

TEXT 8

**দণ্ডবন্ধ লাগি' চৌষ্ঠি সংকয় করিলা ।
ভাল-ভাল বিপ্র-স্থানে স্থাপ্য রাখিলা ॥ ৮ ॥**

*daṇḍa-bandha lāgi' cauṭhi sañcaya karilā
bhāla-bhāla vipra-sthāne sthāpya rākhilā*

SYNONYMS

daṇḍa-bandha lāgi'—in case of legal implications; *cauṭhi*—one-fourth; *sañcaya* *karilā*—he collected; *bhāla-bhāla*—very respectable; *vipra-sthāne*—in the custody of a brāhmaṇa; *sthāpya rākhilā*—kept deposited.

TRANSLATION

He kept one-fourth of his wealth with a respectable brāhmaṇa. He kept this for his personal safety because he was expecting some legal complications.

TEXT 9

**গোড়ে রাখিল মুদ্রা দশ-হাজারে ।
সন্তান ব্যয় করে, রাখে মুদ্র-ঘরে ॥ ৯ ॥**

*gaude rākhila mudrā daśa-hājāre
sanātana vyaya kare, rākhe mudi-ghare*

SYNONYMS

gauḍe—in Bengal; *rākhila*—kept; *mudrā*—coins; *daśa-hājāre*—ten thousand; *sanātana*—his elder brother; *vyaya kare*—spent; *rākhe*—deposited; *mudi-ghare*—in the place of a local grocer.

TRANSLATION

He deposited ten thousand coins, which were later spent by Śrī Sanātana Gosvāmī, in the custody of a local Bengali grocer.

TEXT 10

ଶ୍ରୀରୂପ ଶୁନିଲ ପ୍ରଭୁର ନୀଳାଜ୍ଞି-ଗମନ ।
ବନପଥେ ସାବେନ ପ୍ରଭୁ ଶ୍ରୀଵନ୍ଦାବନ ॥ ୧୦ ॥

*śrī-rūpa śunila prabhura nilādri-gamana
vana-pathe yābena prabhu śrī-vṛndāvana*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *śunila*—heard; *prabhura*—of Śrī Caitanya Mahāprabhu; *nilādri-gamana*—departure for Jagannātha Puri; *vana-pathe*—on the path through the forest; *yābena*—will go; *prabhu*—Śrī Caitanya Mahāprabhu; *śrī-vṛndāvana*—to Vṛndāvana.

TRANSLATION

Śrī Rūpa Gosvāmī heard that Śrī Caitanya Mahāprabhu had returned to Jagannātha Puri and was preparing to go to Vṛndāvana through the forest.

TEXT 11

ରୂପ-ଗୋସାନୀ ନୀଳାଚଳେ ପାଠାଇଲ ଦୁଇଜନ ।
ପ୍ରଭୁ ସବେ ବୃନ୍ଦାବନ କରେନ ଗମନ ॥ ୧୧ ॥

*rūpa-gosāñi nilācale pāṭhāila dui-jana
prabhu yabe vṛndāvana karena gamana*

SYNONYMS

rūpa-gosāñi—Rūpa Gosvāmī; *nilācale*—to Jagannātha Puri; *pāṭhāila*—sent; *dui-jana*—two persons; *prabhu*—Śrī Caitanya Mahāprabhu; *yabe*—when; *vṛndāvana*—to Vṛndāvana; *karena*—makes; *gamana*—departure.

TRANSLATION

Śrī Rūpa Gosvāmī sent two people to Jagannātha Purī to find out when Śrī Caitanya Mahāprabhu would depart for Vṛndāvana.

TEXT 12

শীঘ্র আসি' গোরে তাঁর দিবা সমাচার ।
শুনিয়া তদনুরূপ করিব ব্যবহার ॥ ১২ ॥

*śighra āsi' more tānra dibā samācāra
śuniyā tad-anurūpa kariba vyavahāra*

SYNONYMS

śighra āsi'—very hastily returning; *more*—unto me; *tānra*—His; *dibā*—give; *samācāra*—news; *śuniyā*—hearing; *tat-anurūpa*—accordingly; *kariba*—I shall make; *vyavahāra*—arrangements.

TRANSLATION

Śrī Rūpa Gosvāmī told the two men, “You are to return quickly and let me know when He will depart. Then I shall make the proper arrangements.”

TEXT 13

এথা সনাতন-গোসাঙ্গি ভাবে মনে মন ।
রাজা গোরে শ্রীতি করে, সে—গোর বন্ধন ॥ ১৩ ॥

*ethā sanātana-gosāñi bhāve mane mana
rājā more priti kare, se—mora bandhana*

SYNONYMS

ethā—here (in Gauḍa-deśa); *sanātana-gosāñi*—the elder brother, Sanātana Gosvāmī; *bhāve*—considers; *mane mana*—in the mind; *rājā*—the Nawab; *more*—me; *priti kare*—loves very much; *se*—that; *mora*—my; *bandhana*—great obligation.

TRANSLATION

While Sanātana Gosvāmī was at Gauḍa-deśa, he was thinking, “The Nawab is very pleased with me. I certainly have an obligation.”

TEXT 14

কোন মতে রাজা যদি গোরে ঝুঁঝ হয় ।
তবে অব্যাহতি হয়, করিলুঁ নিশ্চয় ॥ ১৪ ॥

*kona mate rājā yadi more kruddha haya
tabe avyāhati haya, kariluṇ niścaya*

SYNONYMS

kona mate—somehow or other; *rājā*—the Nawab; *yadi*—if; *more*—upon me; *kruddha haya*—becomes angry; *tabe*—then; *avyāhati*—escape; *haya*—there is; *kariluṇ niścaya*—I have decided.

TRANSLATION

“Somehow or other, if the Nawab becomes angry with me, I shall be greatly relieved. That is my conclusion.”

TEXT 15

অস্বাস্থ্যের ছাঁ করি' রহে নিজ-ঘরে।
রাজকার্য ছাড়িলা, না যায় রাজধারে ॥ ১৫ ॥

*asvāsthya-
rāja-kārya chāḍila, nā yāya rāja-dvāre*

SYNONYMS

*asvāsthya-
rāja-kārya*—of not being well; *chāḍila*—pretext; *kārya*—making; *rahe*—remains; *nija-ghare*—at home; *rāja-kārya*—government service; *chāḍilā*—relin-
quished; *nā yāya*—did not go; *rāja-dvāre*—to the court of the Nawab.

TRANSLATION

On the pretext of bad health, Sanātana Gosvāmī remained home. Thus he gave up government service and did not go to the royal court.

TEXT 16

লোভী কায়স্থগণ রাজকার্য করে।
আপনে স্বগ্রহে করে শাস্ত্রের বিচারে ॥ ১৬ ॥

*lobhi kāyastha-gaṇa rāja-kārya kare
āpane svagṛhe kare śāstrera vicāre*

SYNONYMS

lobhi—greedy; *kāyastha-gaṇa*—persons engaged in secretarial and clerical work; *rāja-kārya kare*—executed the government service; *āpane*—personally; *sva-gṛhe*—at home; *kare*—did; *śāstrera vicāre*—discussion of the revealed scrip-
tures.

TRANSLATION

The greedy masters of his clerical and secretarial staff performed the government duties while Sanātana personally remained home and discussed revealed scriptures.

PURPORT

Sanātana Gosvāmī was the minister in charge of the government secretariat, and his assistants—the undersecretaries and clerks—all belonged to the *kāyastha* community. Formerly the *kāyasthas* belonged to the clerical and secretarial staff of the government, and later if one served in such a post, he was called a *kāyastha*. Eventually if a person could not identify himself as a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *sūdra*, he used to introduce himself as a *kāyastha* to get a wealthy and honorable position. In Bengal it is said that if one cannot give the identity of his caste, he calls himself a *kāyastha*. On the whole, the *kāyastha* community is a mixture of all castes, and it especially includes those engaged in clerical or secretarial work. Materially such people are always busy occupying responsible government posts.

When Sanātana Gosvāmī was relaxing and feeling inclined to retire from government service, many *kāyasthas* on his secretarial staff were very eager to occupy his post. In this regard, Śrīla Bhaktivinoda Ṭhākura states that when Sanātana Gosvāmī was a government minister and the *kāyasthas* who assisted him saw that he was reluctant to continue, they became very expert in their duties. Sanātana Gosvāmī was a *brāhmaṇa* belonging to the Sārasvata *brāhmaṇa* community. It is said that when he resigned, an underworker named Purandara Khān, who was a *kāyastha*, occupied his post.

TEXT 17

**ଭାଟ୍ଟାଚାର୍ୟ ପଣ୍ଡିତ ବିଶ ତ୍ରିଶ ଲଞ୍ଚା ।
ଭାଗବତ ବିଚାର କରେନ ସଭାତେ ସମୟା ॥ ୧୭ ॥**

*bhaṭṭācārya paṇḍita biśa triśa lañā
bhāgavata vicāra karena sabhāte vasiyā*

SYNONYMS

bhaṭṭācārya *paṇḍita*—learned scholars known as *bhaṭṭācāryas*; *biśa* *triśa*—twenty or thirty; *lañā*—taking with him; *bhāgavata* *vicāra*—discussion of Śrimad-Bhāgavatam; *karena*—does; *sabhāte* *vasiyā*—sitting in an assembly.

TRANSLATION

Śrī Sanātana Gosvāmī used to discuss Śrimad-Bhāgavatam in an assembly of twenty or thirty learned brāhmaṇa scholars.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following commentary on the words *bhāgavata* vicāra. As confirmed in the *Muṇḍaka Upaniṣad* (1.1.4,5), there are two kinds of educational systems:

dve vidye veditavya iti, ha sma yad brahma-vido vadanti—parā caivāparā ca. tatrāparā ṛg-vedo yajur-vedaḥ sāma-vedo 'tharva-vedaḥ śikṣā kalpo vyākaraṇaṁ niruktaṁ chando jyotiṣam iti. atha parā yayā tad-akṣaram adhigamyate.

"There are two kinds of educational systems. One deals with transcendental knowledge [*parā* *vidyā*] and the other with material knowledge [*aparā* *vidyā*]. All the *Vedas*—Ṛg Veda, Yajur Veda, Sāma Veda, Atharva Veda and their corollaries known as śikṣā, kalpa, vyākaraṇa, *nirukta*, *chanda* and *jyotiṣa*—belong to the inferior system of material knowledge [*aparā* *vidyā*]. By *parā* *vidyā*, one can understand the akṣara, Brahman or the Absolute Truth." As far as Vedic literature is concerned, *Vedānta-sūtra* is accepted as the *parā* *vidyā*. *Śrimad-Bhāgavatam* is an explanation of that *parā* *vidyā*. Those who aspire for liberation (*mukti* or *mokṣa*) and introduce themselves as *vaidāntika* are also equal to those groups aspiring to improve religion (*dharma*), economic development (*artha*) and sense gratification (*kāma*). *Dharma*, *artha*, *kāma* and *mokṣa* are called *catur-varga*. They are all within the system of inferior material knowledge. Any literature giving information about the spiritual world, spiritual life, spiritual identity and the spirit soul is called *parā* *vidyā*. *Śrimad-Bhāgavatam* does not have anything to do with the materialistic way of life; it gives transcendental information to educate people in the superior system of *parā* *vidyā*. Sanātana Gosvāmī was engaged in discussing the *bhāgavata*-*vidyā*, which means he discussed transcendental superior knowledge. Those who are *karmīs*, *jñānis* or *yogīs* are not actually fit to discuss *Śrimad-Bhāgavatam*. Only *Vaiṣṇavas* or pure devotees are fit to discuss that literature. As stated in *Śrimad-Bhāgavatam* itself (12.13.18):

*śrīmad-bhāgavatarāḥ purāṇam amalaṁ yad vaiṣṇavānāṁ priyāṁ
yasmin pāramahāṁsyam ekam amalaṁ jñānaṁ pararāṇī gīyate
yatra jñāna-virāga-bhakti-sahitarāḥ naiṣkarmyam āviṣķrtāṁ
tac chṛṇvan supaṭhan vicāraṇa-paro bhaktī vimucyen narāḥ*

Although *Śrimad-Bhāgavatam* is counted among the *Purāṇas*, it is called the spotless *Purāṇa*. Because it does not discuss anything material, it is liked by transcendental *Vaiṣṇava* devotees. The subject matter found in *Śrimad-Bhāgavatam* is meant for *paramahāṁsas*. As it is said: *paramo-nirmatsarāṇāṁ*. A *paramahāṁsa* is one who does not live in the material world and who does not envy others. In *Śrimad-Bhāgavatam*, devotional service is discussed to arouse the living entity to the transcendental position of *jñāna* (knowledge) and *vairāgya* (renunciation). As stated in *Śrimad-Bhāgavatam* (1.2.12):

tac chraddadhānāḥ munayo
 jñāna-vairāgya-yuktayā
 paśyanty ātmani cātmānarin
 bhaktyā śruta-grhītayā

"That Absolute Truth is realized by the seriously inquisitive student or sage who is well equipped with knowledge and who has become detached by rendering devotional service and hearing the *Vedānta-śruti*."

This is not sentiment. Knowledge and renunciation can be obtained through devotional service (*bhaktyā śruta-grhītayā*), that is, by arousing one's dormant devotional consciousness, Kṛṣṇa consciousness. When Kṛṣṇa consciousness is aroused, it relieves one from fruitive activity, activity for economic improvement and material enjoyment. This relief is technically called *naiṣkarma*, and when one is relieved, he is no longer interested in working hard for sense gratification. *Śrimad-Bhāgavatam* is Śrīla Vyāsadeva's last mature contribution, and one should read and hear it in an assembly of realized souls while engaging in devotional service. At such a time one can be liberated from all material bondage. This was the course taken by Sanātana Gosvāmī, who retired from government service to study *Śrimad-Bhāgavatam* with learned scholars.

TEXT 18

আৱ দিন গৌড়েশ্বৰ, সঙ্গে একজন ।
 আচম্বিতে গোসানি-সভাতে কৈল আগমন ॥ ১৮ ॥

āra dina gauḍeśvara, saṅge eka-jana
 ācambite gosāñi-sabhāte kaila āgamana

SYNONYMS

āra dina—one day; gauḍeśvara—the Nawab of Bengal; saṅge—with; eka-jana—one other person; ācambite—suddenly; gosāñi-sabhāte—in the assembly of Sanātana Gosvāmī; kaila āgamana—came.

TRANSLATION

While Sanātana Gosvāmī was studying *Śrimad-Bhāgavatam* in the assembly of learned brāhmaṇas, one day the Nawab of Bengal and another person suddenly appeared.

PURPORT

The full name of the Nawab of Bengal (Hussain Shah) was Alāuddīnā Saiyada Husena Sāha Seripha Makkā, and he ruled Bengal for twenty-three years, from 1420 to 1443 Śakābda Era. Sanātana Gosvāmī was studying *Śrimad-Bhāgavatam* with the scholars in the year 1424.

TEXT 19

পাত্সাহ দেখিয়া সবে সম্মুখে উঠিলା ।
সম্মুখে আসন দিয়া রাজা'রে বসাইଲା ॥ ১৯ ॥

*pātsāha dekhiyā sabe sambhrame uṭhilā
sambhrame āsana diyā rājāre vasāilā*

SYNONYMS

pātsāha dekhiyā—seeing the Nawab; *sabe*—all of them; *sambhrame*—in great respect; *uthilā*—stood up; *sambhrame*—with great respect; *āsana diyā*—giving a sitting place; *rājāre*—the King; *vasāilā*—made to sit.

TRANSLATION

As soon as all the brāhmaṇas and Sanātana Gosvāmī saw the Nawab appear, they all stood up and respectfully gave him a sitting place to honor him.

PURPORT

Although Nawab Hussain Shah was a *mleccha-yavana*, he was nonetheless the governor of the country, and the learned scholars and Sanātana Gosvāmī offered him all the respect due a king or a governor. When a person occupies an exalted executive post, one should consider that he has acquired the grace of the Lord. In *Bhagavad-gītā* it is said:

*yad yad vibhūtimat sattvam
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaram
mama tejo 'rṁśa-saṁbhavam*

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." (Bg. 10.41)

Whenever we see something exalted, we must consider it part of the power of the Supreme Personality of Godhead. A powerful man (*vibhūtimat sattvam*) is one who has obtained the grace of the Lord or has derived some power from Him. In *Bhagavad-gītā* (7.10) Kṛṣṇa says, *tejas tejasvinām aham*: "I am the power of the powerful." The learned brāhmaṇa scholars showed respect to Nawab Hussain Shah because he represented a fraction of Kṛṣṇa's power.

TEXT 20

রাজা কহে,—তোমার স্থানে বৈষ্ণ পাঠাইলুঁ ।
বৈষ্ণ কহে,—ব্যাধি নাহি, স্বচ্ছ যে দেখিলুঁ ॥ ২০ ॥

*rājā kahe,—tomāra sthāne vaidya pāthāiluṇ
vaidya kahe,—vyādhi nāhi, sustha ye dekhiluṇ*

SYNONYMS

rājā kahe—the Nawab said; *tomāra sthāne*—to your place; *vaidya*—a physician; *pāthāiluṇ*—I sent; *vaidya kahe*—the physician said; *vyādhi nāhi*—there is no disease; *su-stha*—completely healthy; *ye*—that; *dekhiluṇ*—I have seen.

TRANSLATION

The Nawab said, “I sent my physician to you, and he has reported that you are not diseased. As far as he could see, you are completely healthy.

TEXT 21

ଆମାର ସେ କିଛୁ କାର୍ଯ୍ୟ, ସବ ତୋଗା ଲାଗେ ।
କାର୍ଯ୍ୟ ଛାଡ଼ି' ରହିଲା ତୁମି ଘରେତେ ବସିଯା ॥ ୨୧ ॥

*āmāra ye kichu kārya, saba tomā lañā
kārya chāḍi' rahilā tumi gharete vasiyā*

SYNONYMS

āmāra—my; *ye kichu*—whatever; *kārya*—business; *saba*—everything; *tomā*—you; *lañā*—with; *kārya chāḍi'*—giving up your duties; *rahilā*—remained; *tumi*—you; *gharete*—at home; *vasiyā*—sitting.

TRANSLATION

“I am depending on you to carry out so many of my activities, but you have given up your governmental duties to sit here at home.

TEXT 22

ମୋର ଶତ କାର୍ଯ୍ୟ-କାମ, ସବ କୈଳା ନାଶ ।
କି ତୋଗାର ହଦ୍ୟେ ଆଛେ, କହ ମୋର ପାଶ ॥ ୨୨ ॥

*mora yata kārya-kāma, saba kailā nāśa
ki tomāra hṛdaye āche, kaha mora pāśa*

SYNONYMS

mora—my; *yata*—all; *kārya-kāma*—occupational duties; *saba*—everything; *kailā nāśa*—you have spoiled; *ki*—what; *tomāra*—your; *hṛdaye*—within the heart; *āche*—there is; *kaha*—kindly tell; *mora pāśa*—to me.

TRANSLATION

“You have spoiled all my activities. What is your intention? Please tell me frankly.”

TEXT 23

**সনাতন কহে,—নহে আমা হৈতে কাম ।
আর একজন দিয়া কর সমাধান ॥ ২৩ ॥**

*sanātana kahe,—nahe āmā haite kāma
āra eka-jana diyā kara samādhāna*

SYNOMYMS

sanātana kahe—Sanātana Gosvāmī replied; *nahe*—not; *āmā*—me; *haite*—from; *kāma*—execution of the duty; *āra eka-jana*—someone else; *diyā*—by means of; *kara samādhāna*—execute the management.

TRANSLATION

Sanātana Gosvāmī replied, “You can no longer expect any service from me. Please arrange for someone else to tend to the management.”

TEXT 24

**তবে ক্র হঞ্চি রাজা কহে আরবার ।
তোমার ‘বড় ভাই’ করে দস্যুব্যবহার ॥ ২৪ ॥**

*tabe kruddha hañā rājā kahe āra-bāra
tomāra ‘baḍa bhāi’ kare dasyu-vyavahāra*

SYNOMYMS

tabe—at that time; *kruddha hañā*—becoming angry; *rājā kahe*—the Nawab said; *āra-bāra*—again; *tomāra baḍa bhāi*—your elder brother; *kare*—does; *dasyu-vyavahāra*—the activity of a plunderer.

TRANSLATION

Becoming angry with Sanātana Gosvāmī, the Nawab said, “Your elder brother is acting just like a plunderer.

TEXT 25

**জীব-বল্ছ মারি’ কৈল চাক্মা সব নাশ ।
এথা তুমি কৈলা মোর সর্ব কার্য নাশ ॥ ২৫ ॥**

*jīva-bahu māri' kaila cāklā saba nāśa
ethā tumi kailā mora sarva kārya nāśa*

SYNONYMS

jīva—living entities; *bahu*—many; *māri'*—killing; *kaila*—did; *cāklā*—the province of Bengal; *saba*—all; *nāśa*—destruction; *ethā*—here; *tumi*—you; *kailā*—did; *mora*—my; *sarva*—all; *kārya*—plans; *nāśa*—destruction.

TRANSLATION

“**By killing many living entities, your elder brother has destroyed all Bengal. Now here you are destroying all my plans.**”

TEXT 26

সনাতন কহে,—তুমি স্বতন্ত্র গৌড়েশ্বর ।
যে যেই দোষ করে, দেহ’ তার ফল ॥ ২৬ ॥

*sanātana kahe,—tumi svatantra gauḍeśvara
ye yei doṣa kare, deha' tāra phala*

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; *tumi*—you; *svatantra*—independent; *gauḍa-iśvara*—the ruler of Bengal; *ye yei*—whatever; *doṣa*—faults; *kare*—one commits; *deha'*—you award; *tāra phala*—the results of that.

TRANSLATION

Sanātana Gosvāmī said, “You are the supreme ruler of Bengal and are completely independent. Whenever someone commits a fault, you punish him accordingly.”

TEXT 27

এত শুনি’ গৌড়েশ্বর উঠি’ ঘরে গেলা ।
পলাইব বলি’ সনাতনেরে বাঞ্ছিলা ॥ ২৭ ॥

*eta śuni' gauḍeśvara uṭhi' ghare gelā
palāiba bali' sanātanere bāndhilā*

SYNONYMS

eta śuni'—hearing this; *gauḍa-iśvara*—the Nawab of Bengal; *uṭhi'*—standing up; *ghare gelā*—went back home; *palāiba*—I shall run away; *bali'*—because of this; *sanātanere bāndhilā*—he arrested Sanātana.

TRANSLATION

Hearing this, the Nawab of Bengal stood up and returned to his home. He ordered the arrest of Sanātana Gosvāmī so that he would not be able to leave.

PURPORT

It is said that the relationship between the Nawab of Bengal and Sanātana Gosvāmī was very intimate. The Nawab used to consider Sanātana Gosvāmī his younger brother, and when Sanātana Gosvāmī showed a very strong intention to resign, the Nawab, feeling familial affection, essentially said, "I am your elder brother, but I do not look after the state management. My only business is attacking other states with my soldiers and fighting everywhere as a plunderer. Because I am a meat-eater [yavāna], I am used to hunting all kinds of living beings. In this way I am destroying all kinds of living entities in Bengal. While engaged in this destructive business, I am hoping that you will tend to the administration of the state. Since I, your elder brother, am engaged in such a destructive business, you, being my younger brother, should look after the state management. If you do not, how will things continue?" This talk was based on a family relationship, and Sanātana Gosvāmī also replied in an intimate and joking way. Essentially he told the Nawab, "My dear brother, you are the independent ruler of Bengal. You can act in whatever way you like, and if someone commits fault, you can punish him accordingly." In other words, Sanātana Gosvāmī was saying that since the Nawab was accustomed to acting like a plunderer, he should go ahead and take action. Since Sanātana was not showing much enthusiasm in performing his duty, the Nawab should dismiss him from his service. The Nawab could understand the intention of Sanātana Gosvāmī's statement. He therefore left in an angry mood and ordered Sanātana Gosvāmī's arrest.

TEXT 28

হেনকালে গেল রাজা উড়িয়া মারিতে ।
সনাতনে কহে,—তুমি চল মোর সাথে ॥ ২৮ ॥

*hena-kāle gela rājā uḍiyā mārite
sanātane kahe,—tumi cala mora sāthe*

SYNONYMS

hena-kāle—at this time; *gela*—went; *rājā*—the King; *uḍiyā mārite*—to attack the Orissa province; *sanātane kahe*—he said to Sanātana Gosvāmī; *tumi cala*—you come; *mora sāthe*—along with me.

TRANSLATION

At this time, the Nawab was going to attack the province of Orissa, and he told Sanātana Gosvāmī, "Come along with me."

PURPORT

Hussain Shah attacked the province of Orissa in 1424 Śakābda Era. At that time he conquered the feudal princes of neighboring Orissa.

TEXT 29

ତେଣ୍ହୋ କହେ,—ସାବେ ତୁମି ଦେବତାଯ ଦୁଃଖ ଦିତେ ।
ମୋର ଶକ୍ତି ନାହି, ତୋମାର ସଙ୍ଗେ ଯାଇତେ ॥ ୨୯ ॥

*teñho kahe,—yābe tumi devatāya duḥkha dite
mora śakti nāhi, tomāra saṅge yāite*

SYNOMYMS

teñho kahe—Sanātana Gosvāmī replied; *yābe*—will go; *tumi*—you; *devatāya*—to the Supreme Personality of Godhead; *duḥkha dite*—to give unhappiness; *mora śakti*—my power; *nāhi*—there is not; *tomāra saṅge*—in company with you; *yāite*—to go.

TRANSLATION

Sanātana Gosvāmī replied, "You are going to Orissa to give pain to the Supreme Personality of Godhead. For this reason I am powerless to go with you."

TEXT 30

ତବେ ତାରେ ବାଞ୍ଚି' ରାଖି' କରିଲା ଗମନ ।
ଏଥା ନୀଳାଚଳ ହେତେ ପ୍ରଭୁ ଚଲିଲା ବୃନ୍ଦାବନ ॥ ୩୦ ॥

*tabe tāre bāndhi' rākhi' karilā gamana
ethā nilācala haite prabhu calilā vṛndāvana*

SYNOMYMS

tabe—thereafter; *tāre*—him; *bāndhi'*—arresting; *rākhi'*—keeping; *karilā gamana*—he went away; *ethā*—at this time; *nilācala haite*—from Jagannātha Purī; *prabhu*—Śrī Caitanya Mahāprabhu; *calilā vṛndāvana*—departed for Vṛndāvana.

TRANSLATION

The Nawab again arrested Sanātana Gosvāmī and kept him in prison. At this time, Śrī Caitanya Mahāprabhu departed for Vṛndāvana from Jagannātha Purī.

TEXT 31

তবে সেই দুই চর রূপ-ঠাণ্ডি আইল ।
 ‘বৃন্দাবন চলিলা প্রভু’—আসিয়া কহিল ॥ ৩১ ॥

*tabe sei dui cara rūpa-thāñi āila
 ‘vṛndāvana calilā prabhu’—āsiyā kahila*

SYNONYMS

tabe—at that time; *sei*—those; *dui*—two; *cara*—messengers; *rūpa-thāñi*—to the presence of Rūpa Gosvāmī; *āila*—came back; *vṛndāvana calilā prabhu*—Śrī Caitanya Mahāprabhu has departed for Vṛndāvana; *āsiyā*—coming; *kahila*—they informed.

TRANSLATION

The two persons who went to Jagannātha Purī to inquire about the Lord's departure returned and informed Rūpa Gosvāmī that the Lord had already departed for Vṛndāvana.

TEXT 32

শুনিয়া শ্রীরূপ লিখিল সনাতন-ঠাণ্ডি ।
 ‘বৃন্দাবন চলিলা শ্রীচaitanya-গোসাঙ্গি ॥ ৩২ ॥

*śuniyā śrī-rūpa likhila sanātana-thāñi
 ‘vṛndāvana calilā śrī-caitanya-gosāñi*

SYNONYMS

śuniyā—hearing; *śrī-rūpa*—Śrī Rūpa Gosvāmī; *likhila*—wrote; *sanātana-thāñi*—to Sanātana Gosvāmī; *vṛndāvana*—to Vṛndāvana; *calilā*—has gone; *śrī-caitanya-gosāñi*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Upon receiving this message from his two messengers, Rūpa Gosvāmī immediately wrote a letter to Sanātana Gosvāmī saying that Śrī Caitanya Mahāprabhu had departed for Vṛndāvana.

TEXT 33

ଆମি-ଦୁଇଭାଇ ଚଲିଲାଣ ତାହାରେ ମିଲିତେ ।
ତୁମି ସେହେ ତୈଛେ ଛୁଟି' ଆଇସ ତାହା ହେତେ ॥ ୩୩ ॥

*āmi-dui-bhāi calilāṇa tāñhāre milite
tumi yaiche taiche chutī' āisa tāhān haite*

SYNONYMS

āmi-dui-bhāi—we two brothers; *calilāṇa*—have gone; *tāñhāre milite*—to meet Him; *tumi*—you; *yaiche taiche*—somehow or other; *chutī'*—getting free; *āisa*—come; *tāhān haite*—from there.

TRANSLATION

In his letter to Sanātana Gosvāmī, Śrīla Rūpa Gosvāmī wrote, "We two brothers are starting out to go see Śrī Caitanya Mahāprabhu. You must also somehow or other get released and come meet us."

PURPORT

The two brothers herein mentioned are Rūpa Gosvāmī and his younger brother, Anupama Mallika. Rūpa Gosvāmī was informing Sanātana Gosvāmī that he should join him and his younger brother.

TEXT 34

ଦଶସହ୍ସ୍ର ମୁଦ୍ରା ତଥା ଆଛେ ଗୁଡ଼-ସ୍ଥାନେ ।
ତାହା ଦିଯା କର ଶୀଘ୍ର ଆତ୍ମ-ବିମୋଚନେ ॥ ୩୪ ॥

*daśa-sahasra mudrā tathā āche mudi-sthāne
tāhā diyā kara śīghra ātma-vimocane*

SYNONYMS

daśa-sahasra mudrā—ten thousand coins; *tāhā*—there; *āche*—there are; *mudi-sthāne*—in the grocer's place; *tāhā diyā*—with this amount; *kara*—get; *śīghra*—as soon as possible; *ātma-vimocane*—release from the internment.

TRANSLATION

Rūpa Gosvāmī further informed Śrīla Sanātana Gosvāmī: "I have left a deposit of ten thousand coins with the grocer. Use that money to get out of prison.

TEXT 35

যেছে তৈছে ছুটি' তুমি আইস বন্দাবন ।
এত লিখি' দ্বুইভাই করিলা গমন ॥ ৩৫ ॥

*yaiche taiche chuti' tumi āisa vr̄ndāvana'
eta likhi' dui-bhāi karilā gamana*

SYNONYMS

yaiche taiche—somehow or other; *chuti'*—getting released; *tumi*—you; *āisa*—come; *vr̄ndāvana*—to Vṛndāvana; *eta likhi'*—writing this; *dui-bhāi*—the two brothers, namely Rūpa Gosvāmī and his younger brother Anupama; *karilā gamana*—departed.

TRANSLATION

“Somehow or other get yourself released and come to Vṛndāvana.” After writing this, the two brothers [Rūpa Gosvāmī and Anupama] went to see Śrī Caitanya Mahāprabhu.

TEXT 36

অনুপম মল্লিক, তাঁর নাম—‘শ্রীবলভ’ ।
রূপ-গোসানির ছোটভাই—পরম-বৈষ্ণব ॥ ৩৬ ॥

anupama mallika, tāñra nāma—‘śrī-vallabha’
rūpa-gosānira choṭa-bhāi—parama-vaiṣṇava

SYNONYMS

anupama mallika—Anupama Mallika; *tāñra nāma*—his name; *śrī-vallabha*—Śrī Vallabha; *rūpa-gosānira*—of Rūpa Gosvāmī; *choṭa-bhāi*—younger brother; *parama-vaiṣṇava*—great devotee.

TRANSLATION

Rūpa Gosvāmī’s younger brother was a great devotee whose actual name was Śrī Vallabha, but he was given the name Anupama Mallika.

TEXT 37

তাহা লঞ্চ রূপ-গোসানি প্রয়াগে আইলা ।
মহাপ্রভু তাঁর শুনি’ আনন্দিত হৈলা ॥ ৩৭ ॥

*tāñhā lañā rūpa-gosāñi prayāge āilā
mahāprabhu tāhāñ śuni’ ânandita hailā*

SYNONYMS

tāñhā lañā—taking him along; *rūpa-gosāñi*—Śrī Rūpa Gosvāmī; *prayāge*—to Prayāga; *āilā*—came; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāhāñ*—there; *śuni'*—hearing; *ānandita hailā*—were very much pleased.

TRANSLATION

Śrī Rūpa Gosvāmī and Anupama Mallika went to Prayāga, and they were very pleased to hear news that Śrī Caitanya Mahāprabhu was there.

TEXT 38

ଅଭୁ ଚଲିଯାଛେ ବିନ୍ଦୁମାଧ୍ୟବ-ଦରଶନେ ।
ଲକ୍ଷ ଲକ୍ଷ ଲୋକ ଆଇସେ ଅଭୁର ମିଳନେ ॥ ୩୮ ॥

*prabhu caliyāchena bindu-mādhava-daraśane
lakṣa lakṣa loka āise prabhura milane*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *caliyāchena*—was going; *bindu-mādhava-daraśane*—to see Lord Bindu Mādhava; *lakṣa lakṣa loka*—many hundreds of thousands of people; *āise*—came; *prabhura*—with Śrī Caitanya Mahāprabhu; *milane*—for meeting.

TRANSLATION

At Prayāga, Śrī Caitanya Mahāprabhu went to see the temple of Bindu Mādhava, and many hundreds of thousands of people followed Him just to meet Him.

TEXT 39

କେହ କାନ୍ଦେ, କେହ ହାସେ, କେହ ନାଚେ, ଗାୟ ।
‘କୃଷ୍ଣ’ ‘କୃଷ୍ଣ’ ବଲି’ କେହ ଗଡ଼ାଗଡ଼ି ଯାୟ ॥ ୩୯ ॥

*keha kānde, keha hāse, keha nāce, gāya
'kr̥ṣṇa' 'kr̥ṣṇa' bali' keha gadāgaḍi yāya*

SYNONYMS

keha kānde—some cried; *keha hāse*—some laughed; *keha nāce*—some danced; *gāya*—chanted; *kr̥ṣṇa kr̥ṣṇa bali'*—saying Kṛṣṇa, Kṛṣṇa; *keha*—some; *gadāgaḍi yāya*—rolled on the ground.

TRANSLATION

Some of the people following the Lord were crying. Some were laughing, some dancing and some chanting. Indeed, some of them were rolling on the ground, exclaiming, “Kṛṣṇa! Kṛṣṇa!”

TEXT 40

গঙ্গা-যমুনা প্রয়াগ নারিল ডুবাইতে ।
প্রভু ডুবাইল কৃষ্ণপ্রেমের বন্ধাতে ॥ ৮০ ॥

*gaṅgā-yamunā prayāga nārila ḍubāite
prabhu ḍubāila kṛṣṇa-premera vanyāte*

SYNONYMS

gaṅgā-yamunā—the River Ganges and River Yamunā; *prayāga*—Prayāga; *nārila*—were not able; *ḍubāite*—to flood; *prabhu*—Śrī Caitanya Mahāprabhu; *ḍubāila*—flooded; *kṛṣṇa-premera*—of ecstatic love of Kṛṣṇa; *vanyāte*—in an inundation.

TRANSLATION

Prayāga is located at the confluence of two rivers—the Ganges and the Yamunā. Although these rivers were not able to flood Prayāga with water, Śrī Caitanya Mahāprabhu inundated the whole area with waves of ecstatic love for Kṛṣṇa.

TEXT 41

ভিড় দেখি’ দুই ভাই রহিলা নির্জনে ।
প্রভুর আবেশ হৈল মাধব-দরাশনে ॥ ৮১ ॥

*bhiḍa dekhi' dui bhāi rahilā nirjane
prabhura āveśa haila mādhava-daraśane*

SYNONYMS

bhiḍa dekhi'—seeing the crowd; *dui bhāi*—the two brothers; *rahilā*—remained; *nirjane*—in a secluded place; *prabhura*—of Śrī Caitanya Mahāprabhu; *āveśa*—ecstasy; *haila*—there was; *mādhava-daraśane*—by seeing the Deity, Bindu Mādhava.

TRANSLATION

Seeing the great crowd, the two brothers remained standing in a secluded place. They could see that Śrī Caitanya Mahāprabhu was ecstatic to see Lord Bindu Mādhava.

TEXT 42

প্ৰেমাবেশে নাচে প্ৰভু হৱিধনি কৱি' ।
উৰ্ধ্ব'বাহু কৱি' বলে— বল 'হৱি' 'হৱি' ॥ ৪২ ॥

*prema-āveśe nāce prabhu hari-dhvani kari'
ūrdhva bāhu kari' bale—bala 'hari' 'hari'*

SYNONYMS

prema-āveśe—in ecstatic love; *nāce*—danced; *prabhu*—Śrī Caitanya Mahāprabhu; *hari-dhvani kari'*—vibrating the holy name of Hari; *ūrdhva*—raised; *bāhu*—the arms; *kari'*—making; *bale*—says; *bala hari hari*—chant Hari, Hari.

TRANSLATION

The Lord was loudly chanting the holy name of Hari. Dancing in ecstatic love and raising His arms, He asked everyone to chant “Hari! Hari!”

TEXT 43

প্ৰভুৰ মহিমা দেখি' লোকে চৰৎকাৰ ।
অয়াগে প্ৰভুৰ লীলা নারি বৰ্ণিবাৰ ॥ ৪৩ ॥

*prabhura mahimā dekhi' loke camatkāra
prayāge prabhura līlā nāri varṇibāra*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *mahimā*—the greatness; *dekhi'*—seeing; *loke*—in all people; *camatkāra*—astonishment; *prayāge*—at Prayāga; *prabhura*—of Śrī Caitanya Mahāprabhu; *līlā*—the pastimes; *nāri*—I am not able; *varṇibāra*—to describe.

TRANSLATION

Everyone was astounded to see the greatness of Śrī Caitanya Mahāprabhu. Indeed, I cannot properly describe the pastimes of the Lord at Prayāga.

TEXT 44

দাঙ্কণ্ড্য-বিপ্র-সনে আছে পরিচয় ।
সেই বিপ্র নিমন্ত্ৰিয়া নিল নিজালয় ॥ ৪৪ ॥

*dākṣinātya-vipra-sane āche paricaya
sei vipra nimantriyā nila nijālaya*

SYNOMYS

dākṣinātya—Deccan; *vipra-sane*—with a brāhmaṇa; *āche*—there was; *paricaya*—acquaintance; *sei*—that; *vipra*—brāhmaṇa; *nimantriyā*—inviting; *nila*—brought; *nija-ālaya*—to his own place.

TRANSLATION

Śrī Caitanya Mahāprabhu had made an acquaintance with a brāhmaṇa from Deccan [in South India], and that brāhmaṇa invited Him for meals and took Him to his place.

TEXT 45

বিপ্র-গ্রহে আসি' প্রভু নিষ্ঠতে বসিলା ।
শ্রীরূপ-বলভ দুঁহে আসিয়া মিলিলା ॥ ৪৫ ॥

*vipra-grhe āsi' prabhu nibhṛte vasilā
śrī-rūpa-vallabha duñhe āsiyā mililā*

SYNOMYS

vipra-grhe—to the house of that brāhmaṇa; *āsi'*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *nibhṛte*—in a solitary place; *vasilā*—sat down; *śrī-rūpa-vallabha*—the two brothers Rūpa Gosvāmī and Śrī Vallabha; *duñhe*—both of them; *āsiyā*—coming; *mililā*—met Him.

TRANSLATION

While Śrī Caitanya Mahāprabhu was sitting in a solitary place in the home of that Deccan brāhmaṇa, Rūpa Gosvāmī and Śrī Vallabha [Anupama Mallika] came to meet Him.

TEXT 46

দুইগুচ্ছ তৃণ দুঁহে দশনে ধরিয়া ।
প্রভু দেখি' মুরে পড়ে দণ্ডবৎ হঞ্চ ॥ ৪৬ ॥

*dui-guccha trṇa duñhe daśane dhariyā
prabhu dekhi' dūre pađe danḍavat hañā*

SYNONYMS

dui-guccha—two bunches; *tr̄ṇa*—straw; *duṇhe*—both of them; *daśane*—*dhariyā*—holding in the teeth; *prabhu dekhi'*—seeing the Lord; *dūre*—in a distant place; *paḍe*—fell down; *danḍa-vat*—like rods; *hañā*—becoming.

TRANSLATION

Seeing the Lord from a distance, the two brothers put two clumps of straw between their teeth and immediately fell down on the ground like rods, offering Him obeisances.

TEXT 47

ନାନା ଶ୍ଲୋକ ପଡ଼ି' ଉଠେ, ପଡେ ବାର ବାର ।
ଅଭୁ ଦେଖି' ପ୍ରେମାବେଶ ହଇଲ ଦୁଃଖାର ॥ ୪୭ ॥

*nānā śloka paḍi' uṭhe, paḍe bāra bāra
prabhu dekhi' premāveśa ha-ila duṁhara*

SYNONYMS

hañā—various; *śloka*—verses; *paḍi'*—reciting; *uṭhe*—stood up; *paḍe*—fell down; *bāra bāra*—again and again; *prabhu dekhi'*—seeing the Lord; *prema-āveśa*—ecstatic emotion; *ha-ila*—there was; *duṁhāra*—of both of them.

TRANSLATION

Both brothers were overwhelmed with ecstatic emotion, and reciting various Sanskrit verses, they stood up and fell down again and again.

TEXT 48

ଶ୍ରୀରୂପେ ଦେଖିଯା ଅଭୁର ପ୍ରସନ୍ନ ହୈଲ ମନ ।
'ଉଠ, ଉଠ, ରୂପ, ଆଇସ', ବଲିଲା ବଚନ ॥ ୪୮ ॥

*śrī-rūpe dekhiyā prabhura prasanna haila mana
'uṭha, uṭha, rūpa, āisa', balilā vacana*

SYNONYMS

śrī-rūpe dekhiyā—seeing Śrīla Rūpa Gosvāmī; *prabhura*—of Śrī Caitanya Mahāprabhu; *prasanna*—very pleased; *haila*—was; *mana*—mind; *uṭha*—please stand up; *uṭha*—please stand up; *rūpa*—My dear Rūpa; *āisa*—come; *balilā*—He said; *vacana*—the words.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to see Śrīla Rūpa Gosvāmī, and He told him, "Stand up! Stand up! My dear Rūpa, come here."

TEXT 49

কৃষ্ণের করুণা কিছু না যায় বর্ণনে ।
বিষয়কূপ হৈতে কাড়িল তোমা দুইজনে ॥ ৪৯ ॥

kṛṣṇera karuṇā kichu nā yāya varṇane
viṣaya-kūpa haite kāḍila tomā dui-jane

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; karuṇā—the mercy; kichu—any; nā—not; yāya—is possible; varṇane—to describe; viṣaya-kūpa haite—from the well of material enjoyment; kāḍila—delivered; tomā—you; dui-jane—both.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "It is not possible to describe Kṛṣṇa's mercy, for He has delivered you both from the well of material enjoyment.

TEXT 50

ন মেহভক্তচতুর্বেদী মন্ত্রঃ শ্঵পচঃ প্রিযঃ ।
তচ্চে দেয়ং ততে। গ্রাহং স চ পূজ্যো যথ। হহম্ ॥৫০॥

na me 'bhaktaś catur-vedi
mad-bhaktah śvapacah priyah
tasmai deyam tato grāhyam
sa ca pūjyo yathā hy aham

SYNONYMS

na—not; me—My; abhaktah—devoid of pure devotional service; catuh-vedi—a scholar in the four Vedas; mat-bhaktah—My devotee; śva-pacah—even from a family of dog-eaters; priyah—very dear; tasmai—to him (a pure devotee, even though born in a very low family); deyam—should be given; tataḥ—from him; grāhyam—should be accepted (remnants of food); sah—that person; ca—also; pūjyah—worshipable; yathā—as much as; hi—certainly; aham—I.

TRANSLATION

"Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional

service. Even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activities or mental speculation. Indeed, all respects should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.'"

PURPORT

This verse is included in the *Hari-bhakti-vilāsa* (10.127) compiled by Sanātana Gosvāmī.

TEXT 51

এই শ্লোক পড়ি' দুঃহারে কৈলা আলিঙ্গন।
কৃপাতে দুঃহার মাথায় ধরিলা চরণ ॥ ৫১ ॥

*ei śloka paḍi' duñhāre kailā āliṅgana
kṛpāte duñhāra māthāya dharilā caraṇa*

SYNONYMS

ei śloka—this verse; *paḍi'*—reciting; *duñhāre*—the two brothers; *kailā āliṅgana*—embraced; *kṛpāte*—out of causeless mercy; *duñhāra*—of both of them; *māthāya*—on the heads; *dharilā*—placed; *caraṇa*—His feet.

TRANSLATION

After reciting this verse, Śrī Caitanya Mahāprabhu embraced both brothers, and out of His causeless mercy He placed His feet on their heads.

TEXT 52

প্রভু-কৃপা পাণি দুই হাতে মুড়ি'।
দীন হণ্ডি স্তবি করে বিনয় আচরি' ॥ ৫২ ॥

*prabhu-kṛpā pāñā duñhe dui hāta yuḍi'
dīna hañā stuti kare vinaya ācari'*

SYNONYMS

prabhu-kṛpā—the Lord's mercy; *pāñā*—getting; *duñhe*—both of them; *dui*—two; *hāta*—hands; *yuḍi'*—folding; *dīna hañā*—most humbly; *stuti kare*—offer prayers; *vinaya ācari'*—with submission.

TRANSLATION

After receiving the Lord's causeless mercy, the brothers folded their hands and in great humility offered the following prayers unto the Lord.

TEXT 53

ନମୋ ମହାବଦାନ୍ୟାୟ କୃଷ୍ଣପ୍ରେମପ୍ରଦାୟ ତେ ।
କୃଷ୍ଣାୟ କୃଷ୍ଣଚୈତନ୍ୟନାମ୍ବେ ଗୌରତ୍ଵିଷେ ନମଃ ॥ ୫୩ ॥

*namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namah*

SYNONYMS

namah—obeisances; *mahā-vadānyāya*—who is most munificent and charitably disposed; *kṛṣṇa-prema*—love of Kṛṣṇa; *pradāya*—who can give; *te*—unto You; *kṛṣṇāya*—the original Personality of Godhead; *kṛṣṇa-caitanya-nāmne*—under the name Kṛṣṇa Caitanya; *gaura-tviṣe*—whose complexion is the golden complexion of Śrīmatī Rādhārāṇī; *namah*—obeisances.

TRANSLATION

“O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.

TEXT 54

ଯେଇଜ୍ଞାନମତ୍ତଂ ଭୁବନଂ ଦୟାଲୁକଳ୍ପାୟପ୍ରପରୋଃ ପ୍ରମତ୍ତମ୍ ।
ସ୍ଵପ୍ରେମସଂପଦୁଧ୍ୟାତ୍ୱୁତେହଂ ଶ୍ରୀକୃଷ୍ଣଚୈତନ୍ୟମମ୍ବୁଂ ଥପତେ ॥ ୫୪ ॥

*yo 'jñāna-mattarī bhuvanarī dayālur
ullāghayann apy akarot pramattam
sva-prema-sampat-sudhayādbhuteharī
śrī-kṛṣṇa-caitanyam amum prapadye*

SYNONYMS

yah—that Personality of Godhead who; *ajñāna-mattam*—maddened by ignorance or foolishly passing time in *karma*, *jñāna*, *yoga* and *Māyāvāda* philosophy; *bhuvanam*—the entire three worlds; *dayāluḥ*—so merciful; *ullāghayan*—subduing such processes as *karma*, *jñāna* and *yoga*; *api*—despite; *akarot*—made; *pramattam*—maddened; *sva-prema-sampat-sudhayā*—by the nectar of His personal devotional service, which is an invaluable treasure of bliss; *adbhuta-iham*—whose activities are wonderful; *śrī-kṛṣṇa-caitanyam*—unto Lord Śrī Caitanya Mahāprabhu; *amum*—that; *prapadye*—I surrender.

TRANSLATION

"We offer our respectful obeisances unto that merciful Supreme Personality of Godhead who has converted all three worlds, which were maddened by ignorance, and saved them from their diseased condition by making them mad with the nectar from the treasure-house of love of God. Let us take full shelter of that Personality of Godhead, Śrī Kṛṣṇa Caitanya, whose activities are wonderful."

PURPORT

This verse is found in the Govinda-lilāmrta (1.2).

TEXT 55

তবে মহাপ্রভু তাঁরে নিকটে বসাইলা ।
 'সনাতনের বার্তা কহ'—তাঁহারে পুছিলা ॥ ১১ ॥

*tabe mahāprabhu tāñre nikāte vasāilā
 'sanātanera vārtā kaha'—tāñhāre puchilā*

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—them; *nikāte*—near Him; *vasāilā*—sat down; *sanātanera vārtā*—news of Sanātana; *kaha*—please tell; *tāñhāre*—them; *puchilā*—questioned.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu sat them down by His side and asked them, "What news do you have of Sanātana?"

TEXT 56

রূপ কহেন,—তেহো বন্দী হয় রাজ-ঘরে ।
 তুমি যদি উকার', তবে হইবে উকারে ॥ ১২ ॥

*rūpa kahena,—tehō bandī haya rāja-ghare
 tumi yadi uddhāra', tabe ha-ibe uddhāre*

SYNONYMS

rūpa kahena—Rūpa Gosvāmī said; *tehō*—he; *bandī*—arrested; *haya*—is; *rāja-ghare*—in the court of the government; *tumi*—You; *yadi*—if; *uddhāra'*—kindly rescue; *tabe*—then; *ha-ibe*—he will be; *uddhāre*—relieved from that entanglement.

TRANSLATION

Rūpa Gosvāmī replied, "Sanātana has now been arrested by the government of Hussain Shah. If You kindly save him, he can be liberated from that entanglement."

TEXT 57

ପ୍ରଭୁ କହେ,—ସନାତନେର ହଞ୍ଚାଛେ ମୋଚନ ।
ଅଚିରାତ୍ ଆମା-ସହ ହଈବେ ମିଲନ ॥ ୧୭ ॥

*prabhu kahe,—sanātanera hañāche mocana
acirāt āmā-saha ha-ibe milana*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *sanātanera*—of Sanātana Gosvāmī; *hañāche*—there has been; *mocana*—release; *acirāt*—very soon; *āmā-saha*—with Me; *ha-ibe milana*—there will be meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu immediately replied, "Sanātana has already been released from his confinement, and he will very soon meet with Me."

TEXT 58

ମଧ୍ୟାହ୍ନ କରିତେ ବିପ୍ର ପ୍ରଭୁରେ କହିଲା ।
ରୂପ-ଗୋସାନୀ ସେ-ଦିଵସ ତଥାନୀ ରହିଲା ॥ ୫୮ ॥

*madhyāhna karite vipra prabhure kahilā
rūpa-gosāñi se-divasa tathāñi rahilā*

SYNONYMS

madhyāhna karite—to accept lunch; *vipra*—the brāhmaṇa of Deccan; *prabhure*—Śrī Caitanya Mahāprabhu; *kahilā*—requested; *rūpa-gosāñi*—Rūpa Gosvāmī; *se-divasa*—that day; *tathāñi*—there; *rahilā*—remained.

TRANSLATION

Śrī Caitanya Mahāprabhu was then requested by the brāhmaṇa to accept His lunch. Rūpa Gosvāmī also remained there that day.

TEXT 59

ଭାଟ୍ଟାଚାର୍ୟ ଦୁଇ ଭାଇୟେ ନିମନ୍ତ୍ରଣ କୈଲ ।
ଅଭୂର ଶେଷ ପ୍ରସାଦ-ପାତ୍ର ଦୁଇଭାଇ ପାଇଲ ॥ ୫୯ ॥

*bhaṭṭācārya dui bhāiye nimantraṇa kaila
prabhura śeṣa prasāda-pātra dui-bhāi pāila*

SYNONYMS

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; *dui bhāiye*—the two brothers; *nimantraṇa kaila*—invited to take lunch; *prabhura śeṣa prasāda-pātra*—the remnants of the plate of food offered to Śrī Caitanya Mahāprabhu; *dui-bhāi pāila*—the two brothers obtained.

TRANSLATION

Balabhadra Bhaṭṭācārya invited the two brothers to take lunch also. The remnants of food from the plate of Śrī Caitanya Mahāprabhu were offered to them.

TEXT 60

ତ୍ରିବେଣୀ-ଉପର ପ୍ରଭୁର ବାସା-ଘର ଜ୍ଞାନ ।
ଦୁଇ ଭାଇ ବାସା କୈଲ ପ୍ରଭୁ-ସନ୍ନିଧାନ ॥ ୬୦ ॥

*triveṇī-upara prabhura vāsā-ghara sthāna
dui bhāi vāsā kaila prabhu-sannidhāna*

SYNONYMS

tri-veṇī-upara—on the bank of the confluence of the Yamunā and Ganges; *prabhura*—of Śrī Caitanya Mahāprabhu; *vāsā-ghara*—of the residential house; *sthāna*—the place; *dui bhāi*—the two brothers; *vāsā kaila*—resided; *prabhu-sannidhāna*—near Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu selected His residence beside the confluence of the Ganges and Yamunā at a place called Trivenī. The two brothers—Rūpa Gosvāmī and Śrī Vallabha—selected their residence near the Lord's.

TEXT 61

ସେ-କାଳେ ବଙ୍ଗଭ-ଭଟ୍ଟ ରହେ ଆଡ଼ିଲ-ଗ୍ରାମେ ।
ମହାପ୍ରଭୁ ଆଇଲା ଶୁନି' ଆଇଲ ତୋର ଜ୍ଞାନେ ॥ ୬୧ ॥

*se-kāle vallabha-bhaṭṭa rahe āḍāila-grāme
mahāprabhu āīlā śuni' āīla tāñra sthāne*

SYNONYMS

se-kāle—at that time; *vallabha-bhaṭṭa*—Vallabha Bhaṭṭa; *rahe*—resided; *āḍāila-grāme*—in the village known as Āḍāila; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *āīlā*—has come; *śuni'*—hearing; *āīla*—came; *tāñra sthāne*—to His place.

TRANSLATION

At that time, Śrī Vallabha Bhaṭṭa was staying at Āḍāila-grāma, and when he heard that Śrī Caitanya Mahāprabhu had arrived, he went to His place to see Him.

PURPORT

Vallabha Bhaṭṭa was a great learned scholar of Vaiṣṇavism. In the beginning he was very much devoted to Śrī Caitanya Mahāprabhu, but since he thought that he could not receive proper respect from Him, he later joined the Viṣṇusvāmī sect and became ācārya of that sect. His sect is celebrated as the Vallabhācārya-sampradāya. This *sampradāya* has had great influence in Vṛndāvana near Gokula and in Bombay. Vallabha Bhaṭṭa wrote many books, including a commentary on *Śrimad-Bhāgavatam* called *Subodhini-tikā*, and notes on the *Vedānta-sūtra*, in the form of an *Anubhāṣya*. He also wrote a combination of sixteen short works called *Ṣoḍaśa-grantha*. Āḍāila-grāma, where he was staying, was near the confluence of the Rivers Ganges and Yamunā on the other side of the Yamunā about one mile from the river. The village there is called Adeli-grāma, or Āḍāila-grāma. A temple of Lord Viṣṇu there still belongs to the Vallabha-sampradāya.

Vallabha Bhaṭṭa was originally from a place in southern India called Trailaṅga. There is a railway station there called Niḍāḍabhalu. Sixteen miles from that station is a village called Kāṅkaḍabāḍa, or Kākuṇrapāḍhu. A learned brāhmaṇa named Lakṣmaṇa Dīkṣita used to live there, and Vallabha Bhaṭṭa was his son. There are five sections of the brāhmaṇa community of Andhra Pradesh known as *bella-nāṭī*, *vegi-nāṭī*, *muraki-nāṭī*, *telagu-nāṭī* and *kāśala-nāṭī*. Out of these five brahminical communities, Vallabhācārya took his birth in the community of *bella-nāṭī* in the year 1400 Śakabda Era. According to some people, Vallabha Bhaṭṭācārya's father took *sannyāsa* before Vallabha's birth, and he returned home to take Vallabhācārya as his son. According to the opinion of others, Vallabhācārya was born in 1400 Śakabda Era on the Ekādaśi day of the dark moon in the month of Caitra, and he took his birth in a brāhmaṇa family surnamed Khambharīpāṭibāru. According to this account, his father's name was Lakṣmaṇa Bhaṭṭa Dīkṣita, and he was born in Campakāraṇya. In someone else's opinion, Vallabhācārya appeared

near the village named Cāñpā-jhāra-grāma, which is near a railway station named Rājima in Madhya Pradesh.

After studying for eleven years at Vārāṇasī, Vallabhācārya returned home. On his return, he heard that his father had departed from the material world. Keeping his brother and mother at home, he went to the banks of the River Tuṅgabhadrā in a village called Vidyānagara, and it was there that he enlightened Kṛṣṇadeva, the grandson of King Bukkarāja. After that, he traveled throughout India thrice on trips lasting six years. Thus he passed eighteen years and became victorious in his discussions of revealed scripture. When he was thirty years old, he married Mahālakṣmī, who belonged to the same brāhmaṇa community. Near Govardhana Hill he established a Deity in the valley. Finally he came to Āḍāila, which is on the other side of Prayāga.

Vallabhācārya had two sons, Gopinātha and Viṭhṭhaleśvara, and in his old age he accepted the renounced order. In 1452 Śakābda Era, he passed away from the material world at Vārāṇasī. His book known as Śoḍaśa-grantha and his commentaries on Vedānta-sūtra (*Anubhāṣya*) and Śrimad-Bhāgavatam (*Subodhinī*) are very famous. He has written many other books besides.

TEXT 62

তেঁহো দণ্ডবৎ কৈল, প্রভু কৈলা আলিঙ্গন ।
দুই জনে কৃষকথা হৈল কতকগ ॥ ৬২ ॥

*teñho dañḍavat kaila, prabhu kailā āliṅgana
dui jane kṛṣṇa-kathā haila kata-kṣaṇa*

SYNONYMS

teñho—he; *dañḍavat*—obeisances; *kaila*—made; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *āliṅgana*—embracing; *dui jane*—between the two of them; *kṛṣṇa-kathā*—topics about Lord Kṛṣṇa; *haila*—there were; *kata-kṣaṇa*—for some time.

TRANSLATION

Vallabha Bhāṭṭācārya offered Śrī Caitanya Mahāprabhu his obeisances, and the Lord embraced him. After that, they discussed topics about Kṛṣṇa for some time.

TEXT 63

কৃষকথায় প্রভুর মহাপ্রেম উথলিল ।
শট্টের সঙ্কাচে প্রভু সম্ভরণ কৈল ॥ ৬৩ ॥

*kṛṣṇa-kathāya prabhura mahā-prema uthalila
bhaṭṭera saṅkoce prabhu samvaraṇa kaila*

SYNONYMS

kṛṣṇa-kathāya—in the discussion on Kṛṣṇa; *prabhura*—of Śrī Caitanya Mahāprabhu; *mahā-prema*—great love; *uthalila*—arose; *bhaṭṭera*—of Bhaṭṭācārya; *saṅkoce*—due to shyness; *prabhu*—Śrī Caitanya Mahāprabhu; *samvaraṇa kaila*—restrained Himself.

TRANSLATION

Śrī Caitanya Mahāprabhu felt great ecstatic love when they began discussing Kṛṣṇa, but the Lord checked His feelings because He felt shy before Vallabha Bhaṭṭa.

TEXT 64

অন্তরে গর-গর প্রেম, নহে সম্বরণ ।
দেখি' চমৎকার হৈল বল্লভ-ভট্টের মন ॥ ৬৪ ॥

*antare gara-gara prema, nahe samvaraṇa
dekhi' camatkāra haila vallabha-bhaṭṭera mana*

SYNONYMS

antare—inside; *gara-gara*—raged; *prema*—ecstatic love; *nahe*—there was not; *samvaraṇa*—checking; *dekhi'*—detecting; *camatkāra*—astonishment; *haila*—there was; *vallabha-bhaṭṭera mana*—on the mind of Vallabha Bhaṭṭa.

TRANSLATION

Although the Lord restrained Himself externally, ecstatic love raged within. There was no checking that. Vallabha Bhaṭṭa was astonished to detect this.

TEXT 65

তবে ভট্ট মহাপ্রভুরে নিমন্ত্রণ কৈলা ।
মহাপ্রভু দুইভাই তাঁহারে মিলাইলা ॥ ৬৫ ॥

*tabe bhaṭṭa mahāprabhure nimantraṇa kailā
mahāprabhu dui-bhāi tāñhāre milālā*

SYNONYMS

tabe—then; *bhaṭṭa*—Vallabha Bhaṭṭa; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *nimantraṇa* *kailā*—invited; *mahāprabhu*—Śrī Caitanya

Mahāprabhu; *dui-bhāi*—the two brothers Rūpa and Vallabha; *tāñhāre*—to him; *milālā*—introduced.

TRANSLATION

Thereafter, Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu for lunch, and the Lord introduced the brothers Rūpa and Vallabha to him.

TEXT 66

ଦୁଇଭାଇ ମୂର ହେତେ ଭୂମିତେ ପଡ଼ିଯା ।
ଭଟ୍ଟେ ଦଣ୍ଡବ୍ୟ କୈଳା ଅତି ଦୀନ ହଞ୍ଚା ॥ ୬୬ ॥

*dui-bhāi dūra haite bhūmite paḍiyā
bhaṭṭe daṇḍavat kailā ati dīna hañā*

SYNONYMS

dui-bhāi—the two brothers; *dūra haite*—from a distance; *bhūmite*—on the ground; *paḍiyā*—falling flat; *bhaṭṭe*—to Vallabha Bhaṭṭa; *daṇḍavat kailā*—offered obeisances; *ati dīna hañā*—being very humble.

TRANSLATION

From a distance, the brothers Rūpa Gosvāmī and Śrī Vallabha fell on the ground and offered obeisances to Vallabha Bhaṭṭa with great humility.

TEXT 67

ଭଟ୍ଟ ମିଲିବାରେ ସାଯ, ଦୁଃଖେ ପଲାୟ ଦୂରେ ।
'ଅସ୍ପ୍ରେ ପାମର ମୁଣ୍ଡ, ନା ଛୁଟ୍ଟିଛ ମୋରେ ॥' ୬୭ ॥

*bhaṭṭa milibāre yāya, duñhe palāya dūre
'aspr̥syā pāmara muñi, nā chuñiha more'*

SYNONYMS

bhaṭṭa—Vallabha Bhaṭṭa; *milibāre*—to meet; *yāya*—goes; *duñhe*—the two brothers; *palāya*—ran away; *dūre*—to a distant place; *aspr̥syā*—untouchable; *pāmara*—most fallen; *muñi*—I; *nā chuñiha*—do not touch; *more*—me.

TRANSLATION

When Vallabha Bhaṭṭācārya walked toward them, they ran away to a more distant place. Rūpa Gosvāmī said, "I am untouchable and most sinful. Please do not touch me."

TEXT 68

ভট্টের বিস্ময় হৈল, প্রভুর হৃষি মন ।
ভট্টেরে কহিলা প্রভু তাঁর বিবরণ ॥ ৬৮ ॥

*bhaṭṭera vismaya haila, prabhura harṣa mana
bhaṭṭere kahilā prabhu tāñra vivaraṇa*

SYNONYMS

bhaṭṭera—of Vallabha Bhaṭṭācārya; *vismaya* *haila*—there was surprise; *prabhura*—of Śrī Caitanya Mahāprabhu; *harṣa*—very happy; *mana*—the mind; *bhaṭṭere* *kahilā*—said to Vallabha Bhaṭṭācārya; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñra vivaraṇa*—description of Rūpa Gosvāmī.

TRANSLATION

Vallabha Bhaṭṭācārya was very surprised at this. Śrī Caitanya Mahāprabhu, however, was very pleased, and He therefore spoke to him this description of Rūpa Gosvāmī.

TEXT 69

‘ইঁহো না স্পর্শিষ্ঠ, ইঁহো জাতি অতি-হীন !
বৈদিক, যাজ্ঞিক তুমি কুলীন প্রবীণ !’ ৬৯ ॥

*īnho nā sparśiha, īnho jāti ati-hīna!
vaidika, yājñika tumi kulīna pravīṇa!*

SYNONYMS

īnho—him; *nā sparśiha*—do not touch; *īnho*—He; *jāti*—caste; *ati-hīna*—very low; *vaidika*—a follower of Vedic principles; *yājñika*—a performer of many sacrifices; *tumi*—you; *kulīna*—aristocratic brāhmaṇa; *pravīṇa*—an experienced person.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “Don’t touch him, for he belongs to a very low caste. You are a follower of Vedic principles and are a well experienced performer of many sacrifices. You also belong to the aristocracy.”

PURPORT

Generally brāhmaṇas are puffed up with false prestige because they belong to the aristocracy and perform many Vedic sacrifices. In South India especially, this

fastidious position is most prominent. At any rate, this was the case five hundred years ago. Śrī Caitanya Mahāprabhu actually started a revolution against this brahminical system by inaugurating the chanting of the Hare Kṛṣṇa mantra. By this chanting, one can be delivered regardless of caste, creed, color or social position. Whoever chants the Hare Kṛṣṇa *mahā-mantra* is immediately purified due to the transcendental position of devotional service. Śrī Caitanya Mahāprabhu is here hinting to Vallabha Bhaṭṭācārya that an exalted *brāhmaṇa* who makes sacrifices and follows Vedic principles should not neglect a person who is engaged in devotional service by chanting the holy name of the Lord.

Actually Rūpa Gosvāmī did not belong to a lower caste. He was from a highly aristocratic *brāhmaṇa* family, but due to his association with the Mohammedan Nawab, he was considered fallen and excommunicated from *brāhmaṇa* society. However, due to his advanced devotional service, Śrī Caitanya Mahāprabhu accepted him as a *gosvāmī*. Vallabha Bhaṭṭācārya knew all this. One who is a devotee is above caste and creed, yet Vallabha Bhaṭṭācārya felt himself prestigious.

The present head of the Vallabha Bhaṭṭācārya *sampradāya* of Bombay is named Dīkṣita Mahārāja. He is very friendly to our movement, and whenever we meet him, this learned *brāhmaṇa* scholar highly praises the activities of the Hare Kṛṣṇa movement. He is a life member of our Society, and although he is a learned scholar in the brahminical caste tradition, he accepts our Society and considers its members bona fide devotees of Lord Viṣṇu.

TEXT 70

দুঃহার মুখে নিরস্তর কৃষ্ণনাম শুনি'।
ভট্ট কহে, প্রভুর কিছু ইঙিত-ভঙ্গী জানি'॥ ১০ ॥

duñhāra mukhe nirantara kṛṣṇa-nāma śuni'
bhaṭṭa kahe, prabhura kichu iṅgita-bhaṅgi jāni'

SYNONYMS

duñhāra mukhe—in the mouths of both Rūpa Gosvāmī and his brother Vallabha; *nirantara*—continuously; *kṛṣṇa-nāma śuni'*—hearing the chanting of the holy name of Kṛṣṇa; *bhaṭṭa kahe*—Vallabha Bhaṭṭācārya said; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *kichu*—some; *iṅgita*—indications; *bhaṅgi*—hints; *jāni'*—understanding.

TRANSLATION

Hearing the holy name constantly vibrated by the two brothers, Vallabha Bhaṭṭācārya could understand the hints of Śrī Caitanya Mahāprabhu.

TEXT 71

‘द्वृंहार मुखे कृष्णनाम करिछे नर्तन ।
ऐ-द्वृहि ‘अधम’ नहे, हय ‘सर्वोत्तम’ ॥ ७१ ॥

*‘duñhāra mukhe kṛṣṇa-nāma kariche nartana
ei-dui ‘adhama’ nahe, haya ‘sarvottama’*

SYNONYMS

duñhāra mukhe—in the mouths of both; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *kariche*—is doing; *nartana*—dancing; *ei-dui*—both of them; *adhama nahe*—not fallen; *haya*—are; *sarva-uttama*—the most exalted.

TRANSLATION

Vallabha Bhaṭṭācārya admitted, “Since these two are constantly chanting the holy name of Kṛṣṇa, how can they be untouchable? On the contrary, they are most exalted.”

PURPORT

Vallabha Bhaṭṭācārya’s admission of the brothers’ exalted position should serve as a lesson to one who is falsely proud of his position as a *brāhmaṇa*. Sometimes so-called *brāhmaṇas* do not recognize our European and American disciples as devotees or *brāhmaṇas*, and some *brāhmaṇas* are so proud that they do not allow them to enter temples. Śrī Caitanya Mahāprabhu herein gives a great lesson. Although Vallabha Bhaṭṭācārya was a great authority on brahmanism and a learned scholar, he admitted that those who chant the Lord’s holy name are bona fide *brāhmaṇas* and Vaiṣṇavas and are therefore exalted.

TEXT 72

अहो बत श्वप्चोहितो गरीयान्
यज्ज्वाग्रे वर्तते नाम तु त्यम् ।
तेपुत्रपते जूहवः सन्मुरार्था
अक्षान्तुर्नाम गृणस्ति ये ते ॥ ७२

*aho bata śva-paco ‘to gariyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te*

SYNONYMS

aho bata—how wonderful it is; śva-pacāḥ—dog-eaters; atāḥ—than the initiated brāhmaṇa; gariyān—more glorious; yat—of whom; jihvā-agre—on the tongue; vartate—remains; nāma—the holy name; tubhyam—of You, my Lord; tepuh—have performed; tapaḥ—austerity; te—they; juhuvuḥ—have performed sacrifices; sasnuḥ—have bathed in all holy places; āryāḥ—really belonging to the Āryan race; brahma—all the Vedas; anūcuḥ—have studied; nāma—the holy name; gr̥anti—chant; ye—who; te—they.

TRANSLATION

Vallabha Bhaṭṭācārya then recited the following verse: “ ‘My dear Lord, one who always keeps Your holy name on his tongue becomes greater than an initiated brāhmaṇa. Although he may be born in a family of dog-eaters and may therefore, by material calculation, be the lowest among men, he is still glorious. This is the wonderful effect of chanting the holy name of the Lord. It is therefore concluded that one who chants the holy name of the Lord should be understood to have performed all kinds of austerities and great sacrifices mentioned in the Vedas. He has already taken his bath in all the holy places of pilgrimage. He has studied all the Vedas, and he is actually an Āryan.’ ”

PURPORT

This verse is quoted from *Śrimad-Bhāgavatam* (3.33.7).

TEXT 73

**ଶୁଣି' ମହାପ୍ରଭୁ ତାନେ ବହୁ ପ୍ରାଶମିଲା ।
ପ୍ରେମାବିଷ୍ଟ ହଞ୍ଚା ଶୋକ ପଡ଼ିତେ ଲାଗିଲା ॥ ୭୩ ॥**

*śuni' mahāprabhu tāñre bahu praśamīlā
prema-āviṣṭa hañā śloka paḍite lāgilā*

SYNONYMS

śuni'—hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; tāñre—him; bahu—very much; praśamīlā—praised; prema-āviṣṭa hañā—becoming ecstatic in love of Godhead; śloka—verses; paḍite lāgilā—began to recite.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to hear Vallabha Bhaṭṭa quoting from śāstra about the position of a devotee. The Lord praised him personally,

and, feeling ecstatic love of Godhead, began to quote many verses from Śāstra.

TEXT 74

শুচিঃ সন্তক্রিদীপ্তাগ্নিদংক্ষতুর্জাতিকল্মাশঃ ।
শ্বপাকোহপি বুদ্ধেঃ শ্বাসেঃ ন বেদজ্ঞোহপি নাস্তিকঃ ॥৭৮॥

*śuciḥ sad-bhakti-diptāgni-
dagdha-durjāti-kalmaśah
śvapāko 'pi budhaiḥ ślāgyo
na vedajñō 'pi nāstikah*

SYNONYMS

śuciḥ—a brāhmaṇa purified internally and externally; *sat-bhakti*—of devotional service without motives; *dipta-agni*—by the blazing fire; *dagdha*—burnt to ashes; *durjāti*—such as birth in a low family; *kalmaśah*—whose sinful reactions; *śva-pākah api*—even though born in a family of dog-eaters; *budhaiḥ*—by learned scholars; *ślāgyah*—recognized; *na*—not; *veda-jñāḥ api*—even though completely conversant in Vedic knowledge; *nāstikah*—an atheist.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “A person who has the pure characteristics of a brāhmaṇa due to devotional service, which is like a blazing fire burning to ashes all the sinful reactions of past lives, is certainly saved from the consequences of sinful acts, such as taking birth in a lower family. Even though he may be born in a family of dog-eaters, he is recognized by learned scholars. However, although a person may be a learned scholar in Vedic knowledge, he is not recognized if he is an atheist.

PURPORT

This verse and the next are quoted from the *Hari-bhakti-sudhodaya* (3.11,12), a transcendental literature extracted from the *Purāṇas*.

TEXT 75

ভগবত্ক্রিহীনশ্চ জাতিঃ শাস্ত্রং জপস্তপঃ ।
অপ্রাণম্যেব দেহশ্চ মণনং লোকরঞ্জনম্ ॥ ৭৯ ॥

*bhagavad-bhakti-hinasya
jātiḥ śāstram japas tapah*

*aprāṇasyeva dehasya
maṇḍanar̂ loka-rañjanam*

SYNONYMS

bhagavat-bhakti-hinasya—of a person devoid of devotional service to the Supreme Personality of Godhead; *jātiḥ*—birth in a high caste; *sāstram*—knowledge in revealed scriptures; *japah*—pronunciation of mantras; *tapaḥ*—austerities and penances; *aprāṇasya*—which is dead; *iva*—like; *dehasya*—of a body; *maṇḍanam*—decoration; *loka*—to the whims of people in general; *rañjanam*—simply pleasing.

TRANSLATION

“For a person devoid of devotional service, birth in a great family or nation, knowledge of revealed scripture, performance of austerities and penance, and chanting of Vedic mantras are all like ornaments on a dead body. Such ornaments simply serve the concocted pleasures of the general populace.”

TEXT 76

ପ୍ରଭୁର ପ୍ରେମାବେଶ, ଆର ପ୍ରଭାବ ଭକ୍ତିସାର ।
ସୌନ୍ଦର୍ୟାଦି ଦେଖି' ଭଟ୍ଟେର ହୈଲ ଚମତ୍କାର ॥ ୭୬ ॥

*prabhura premāveśa, āra prabhāva bhakti-sāra
saundaryādi dekhi' bhaṭṭera haila camatkāra*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *prema-āveśa*—ecstasy in love of Godhead; *āra*—and; *prabhāva*—the influence; *bhakti-sāra*—the essence of devotional service; *saundarya-ādi*—personal beauty and other qualities; *dekhi'*—seeing; *bhaṭṭera*—of Vallabha Bhaṭṭācārya; *haila*—there was; *camatkāra*—astonishment.

TRANSLATION

When he saw the Lord's ecstatic love, Vallabha Bhaṭṭācārya was certainly very astonished. He was also astonished by the Lord's knowledge of the essence of devotional service, as well as by His personal beauty and influence.

TEXT 77

ଜଗଣେ ଅଭୁରେ ଭଟ୍ଟ ଲୋକାତେ ଚଡ଼ାଏଣା ।
ଭିଜା ଦିତେ ନିଜ-ଘରେ ଚଲିଲା ଲାଞ୍ଛା ॥ ୭୭ ॥

*sagane prabhure bhaṭṭa naukāte caḍāñā
bhikṣā dite nija-ghare calilā lañā*

SYNONYMS

sa-gaṇe—with His associates; *prabhure*—Śrī Caitanya Mahāprabhu; *bhaṭṭa*—Vallabha Bhaṭṭācārya; *naukāte*—a boat; *caḍāñā*—putting aboard; *bhikṣā dite*—to offer lunch; *nija-ghare*—to his own place; *calilā*—departed; *lañā*—taking.

TRANSLATION

Vallabha Bhaṭṭācārya then put Śrī Caitanya Mahāprabhu and His associates aboard a boat and took them to his own place to offer them lunch.

TEXT 78

যমুনার জল দেখি' চিক্কণ শ্যামলঃ।
প্ৰেমাবেশে মহা-প্ৰভু হইলা বিহুলঃ ॥ ৭৮ ॥

*yamunāra jala dekhi' cikkaṇa śyāmala
premāvēśe mahāprabhu ha-ilā vihvala*

SYNONYMS

yamunāra—of the River Yamunā; *jala*—the water; *dekhi'*—seeing; *cikkaṇa*—glossy; *śyāmala*—blackish; *prema-āvēśe*—in ecstatic love; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā*—became; *vihvala*—bewildered.

TRANSLATION

While crossing the River Yamunā, Śrī Caitanya Mahāprabhu saw the glossy black water and was immediately bewildered with ecstatic love.

TEXT 79

হৃষ্টার করি' যমুনার জলে দিলা ঝাঁপঃ।
প্ৰভু দেখি' সবাৰ মনে হৈল ভয়-কাঁপ ॥ ৭৯ ॥

*huṇkāra kari' yamunāra jale dilā jhāṇpa
prabhu dekhi' sabāra mane haila bhaya-kāṇpa*

SYNONYMS

huṇkāra kari'—making a loud sound; *yamunāra jale*—in the water of the River Yamunā; *dilā*—gave; *jhāṇpa*—a plunge; *prabhu dekhi'*—seeing Lord Śrī Caitanya

Mahāprabhu; *sabāra*—of everyone; *mane*—in the mind; *haila*—there was; *bhaya-kāñpa*—fear and trembling.

TRANSLATION

Indeed, as soon as Śrī Caitanya Mahāprabhu saw the River Yamunā, He immediately made a great sound and jumped into the water. Everyone was filled with fear and trembling to see this.

TEXT 80

ଆନ୍ତେ-ବ୍ୟାନ୍ତେ ସବେ ଧରି' ପ୍ରଭୁରେ ଉଠାଇଲ ।
ନୋକାର ଉପରେ ପ୍ରଭୁ ନାଚିତେ ଲାଗିଲ ॥ ୮୦ ॥

*āste-vyaste sabe dhari' prabhure uṭhāila
naukāra upare prabhu nācīte lāgila*

SYNONYMS

āste-vyaste—with great haste; *sabe*—all of them; *dhari'*—catching; *prabhure*—Śrī Caitanya Mahāprabhu; *uṭhāila*—raised; *naukāra*—of the boat; *upare*—on top; *prabhu*—Śrī Caitanya Mahāprabhu; *nācīte lāgila*—began to dance.

TRANSLATION

They all hastily grabbed Śrī Caitanya Mahāprabhu and pulled Him out of the water. Once on the boat's platform, the Lord began to dance.

TEXT 81

ମହାପ୍ରଭୁର ଭରେ ନୋକା କରେ ଟଳମଳ ।
ଡୁବିତେ ଲାଗିଲ ନୋକା, ବାଲକେ ଭରେ ଜଳ ॥ ୮୧ ॥

*mahāprabhura bhare naukā kare ṭalamala
dubite lāgila naukā, jhalake bhare jala*

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *bhare*—because of the weight; *naukā*—the boat; *kare*—does; *ṭalamala*—tilting; *dubite*—to sink; *lāgila*—began; *naukā*—the boat; *jhalake*—in gushes; *bhare*—fills; *jala*—water.

TRANSLATION

Due to the Lord's heavy weight, the boat began to tilt. It began filling up with water and was on the verge of sinking.

TEXT 82

যষ্টপি ভট্টের আগে প্রভুর দৈর্ঘ্য হৈল মন ।
দুর্বার উক্ত প্রেম নহে সম্বরণ ॥ ৮২ ॥

*yadyapi bhaṭṭera āge prabhura dhairyā haila mana
durvāra udbhaṭa prema nahe samvaraṇa*

SYNONYMS

yadyapi—although; *bhaṭṭera*—of Vallabhācārya; *āge*—in front; *prabhura*—of Śrī Caitanya Mahāprabhu; *dhairyā*—patient; *haila*—was; *mana*—the mind; *dur-vāra*—difficult to stop; *udbhaṭa*—wonderful; *prema*—ecstatic love; *nahe*—there is not; *samvaraṇa*—checking.

TRANSLATION

Śrī Caitanya Mahāprabhu tried to restrain Himself as far as possible before Vallabhācārya, but although He tried to keep calm, His ecstatic love could not be checked.

TEXT 83

দেশ-পাত্র দেখি' মহাপ্রভু দৈর্ঘ্য হইল ।
আড়াইলের ঘাটে নৌকা আসি' উত্তরিল ॥ ৮৩ ॥

deśa-pātra dekhi' mahāprabhu dhairyā ha-ila
āḍāilera ghāṭe naukā āsi' uttarila

SYNONYMS

deśa-pātra dekhi'—seeing the circumstances; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dhairyā ha-ila*—became calm; *āḍāilera ghāṭe*—at the shore of the village Āḍāila; *naukā*—the boat; *āsi'*—coming; *uttarila*—landed.

TRANSLATION

Seeing the circumstances, Śrī Caitanya Mahāprabhu finally became calm so that the boat was able to reach the shore of Āḍāila and land there.

TEXT 84

ভয়ে ভট্ট সজ্জে রহে, অধ্যাশ্রূ করাণ়।
নিজ-গৃহে আনিলা প্রভুরে সজ্জেতে সাণ়। ॥ ৮৪ ॥

*bhaye bhaṭṭa saṅge rahe, madhyāhna karāñā
nija-grhe ānilā prabhure saṅgete lañā*

SYNONYMS

bhaye—with fear; *bhaṭṭa*—Vallabha Bhaṭṭācārya; *saṅge*—in Śrī Caitanya Mahāprabhu’s association; *rahe*—remains; *madhyāhna karāñā*—after arranging for His bath; *nija-grhe*—to his own home; *ānilā*—brought; *prabhure*—Śrī Caitanya Mahāprabhu; *saṅgete*—in company; *lañā*—taking.

TRANSLATION

Fearing for the Lord’s welfare, Vallabha Bhaṭṭācārya stayed in His association. After arranging for the Lord’s bath, he took Him to his own house.

TEXT 85

ଆନନ୍ଦିତ ହେଣା ଭଟ୍ଟ ଦିଲ ଦିବ୍ୟାସନ ।
ଆପନେ କରିଲ ପ୍ରଭୁର ପାଦପ୍ରକ୍ଷାଳନ ॥ ୮୫ ॥

*ānandita hañā bhaṭṭa dila divyāsana
āpane karila prabhura pāda-prakṣālana*

SYNONYMS

ānandita hañā—becoming pleased; *bhaṭṭa*—Vallabha Bhaṭṭācārya; *dila*—gave; *divya-āsana*—a nice sitting place; *āpane*—personally; *karila*—did; *prabhura*—of Śrī Caitanya Mahāprabhu; *pāda-prakṣālana*—washing of the feet.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at his home, Vallabha Bhaṭṭācārya, being greatly pleased, offered the Lord a nice sitting place and personally washed His feet.

TEXT 86

সବଂশେ ସେଇ ଜଳ ମଞ୍ଚକେ ଧରିଲ ।
ନୃତନ କୌପିନ-ବହିର୍ବାସ ପରାଇଲ ॥ ୮୬ ॥

*savarīśe sei jala mastake dharila
nūtana kaupīna-bahirvāsa parāila*

SYNONYMS

sa-varṇśe—with all the family members; *sei*—that; *jala*—water; *mastake*—on the head; *dharila*—sprinkled; *nūtana*—fresh; *kaupīna*—underwear; *bahirvāsa*—external covering; *parāila*—put on.

TRANSLATION

Vallabha Bhaṭṭācārya and his whole family then sprinkled that water over their heads. They then offered the Lord new underwear and outer garments.

TEXT 87

গন্ধ-পুঞ্চ-ধূপ-দীপে মহাপূজা কৈল ।
ভট্টাচার্যে মান্য করি' পাক করাইল ॥ ৮৭ ॥

*gandha-puṣpa-dhūpa-dipe mahā-pūjā kaila
bhaṭṭācārye mānya kari' pāka karāila*

SYNONYMS

gandha—scents; *puṣpa*—flowers; *dhūpa*—incense; *dipe*—by lamps; *mahā-pūjā kaila*—he worshiped the Lord with great pomp; *bhaṭṭācārye*—to Balabhadra Bhaṭṭācārya; *mānya kari'*—offering respect; *pāka karāila*—engaging in cooking.

TRANSLATION

Vallabhācārya worshiped the Lord with great pomp, offering scents, incense, flowers and lamps, and with great respect he induced Balabhadra Bhaṭṭā [the Lord's cook] to cook.

TEXT 88

ভিক্ষা করাইল প্রভুরে সন্মেহ ধতনে ।
রূপগোসাঙ্গি দুইভাইয়ে করাইল ভোজনে ॥ ৮৮ ॥

*bhikṣā karāila prabhure sasneha yatane
rūpa-gosāñi dui-bhāiye karāila bhojanē*

SYNONYMS

bhikṣā karāila—made take His lunch; *prabhure*—Śrī Caitanya Mahāprabhu; *sasneha*—with affection; *yatane*—with great care; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *dui-bhāiye*—the two brothers; *karāila bhojanē*—made eat.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu was offered lunch with great care and affection. The brothers Rūpa Gosvāmī and Śrī Vallabha were also offered food.

TEXT 89

ଭଟ୍ଟାଚାର୍ୟ ଶ୍ରୀରୂପେ ଦେଓୟାଇଲ୍ ‘ଅବଶେଷ’ ।
ତବେ ସେଇ ପ୍ରସାଦ କୃଷ୍ଣଦାସ ପାଇଲ ଶେଷ ॥ ୮୯ ॥

*bhaṭṭācārya śrī-rūpe deoyāila ‘avaśeṣa’
tabe sei prasāda kṛṣṇadāsa pāila śeṣa*

SYNONYMS

bhaṭṭācārya—Vallabha Bhaṭṭācārya; *śrī-rūpe*—to Śrīla Rūpa Gosvāmī; *deoyāila*—offered; *avaśeṣa*—the remnants; *tabe*—thereafter; *sei*—those; *prasāda*—remnants of food; *kṛṣṇadāsa*—Kṛṣṇadāsa; *pāila*—got; *śeṣa*—the balance.

TRANSLATION

Vallabha Bhaṭṭācārya first offered the remnants of the Lord's food to Śrīla Rūpa Gosvāmī and then to Kṛṣṇadāsa.

TEXT 90

ମୁଖବାସ ଦିଯା ପ୍ରଭୁରେ କରାଇଲ ଶୟନ ।
ଆପନେ ଭଟ୍ଟ କରେନ ପ୍ରଭୁ ପାଦ-ସମ୍ବାହନ ॥ ୯୦ ॥

*mukha-vāsa diyā prabhure karāila śayana
āpane bhaṭṭa karena prabhura pāda-samvāhana*

SYNONYMS

mukha-vāsa—spices; *diyā*—offering; *prabhure*—Śrī Caitanya Mahāprabhu; *karāila*—made to do; *śayana*—resting; *āpane*—personally; *bhaṭṭa*—Śrīla Vallabha Bhaṭṭa; *karena*—does; *prabhura*—of Śrī Caitanya Mahāprabhu; *pāda-samvāhana*—massaging the leg.

TRANSLATION

The Lord was then given spices to purify His mouth. Afterwards He was made to rest, and Vallabha Bhaṭṭācārya personally massaged His legs.

TEXT 91

ପ୍ରଭୁ ପାଠାଇଲ ତା'ରେ କରିଲେ ଭୋଜନେ ।
ଭୋଜନ କରି' ଆଇଲା ଡେଂହୋ ପ୍ରଭୁର ଚରଣେ ॥ ୧୧ ॥

*prabhu pāthāila tānre karite bhojane
bhojana kari' āilā teñho prabhura caraṇe*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *pāthāila*—sent; *tānre*—him (Vallabha Bhaṭṭācārya); *karite bhojane*—to take his lunch; *bhojana kari'*—after taking lunch; *āilā*—came; *teñho*—he; *prabhura caraṇe*—to the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

While Vallabha Bhaṭṭācārya was massaging Him, the Lord asked him to go take prasāda. After taking prasāda, he returned to the lotus feet of the Lord.

TEXT 92

ହେଲକାଳେ ଆଇଲା ରଘୁପତି ଉପାଧ୍ୟାୟ ।
ତିରୁହିତା ପଣ୍ଡିତ, ବଡ଼ ବୈଷ୍ଣବ, ମହାଶୟ ॥ ୧୨ ॥

*hena-kāle āilā raghupati upādhyāya
tiruhitā pañḍita, baḍa vaiṣṇava, mahāśaya*

SYNONYMS

hena-kāle—at this time; *āilā*—arrived; *raghupati upādhyāya*—a *brāhmaṇa* named Raghupati Upādhyāya; *tiruhitā*—belonging to the Tiruhitā state; *pañḍita*—a very learned scholar; *baḍa*—great; *vaiṣṇava*—devotee; *mahāśaya*—respectable gentleman.

TRANSLATION

At that time there arrived Raghupati Upādhyāya, who belonged to the Tiruhitā district. He was a very learned scholar, a great devotee and a respectable gentleman.

PURPORT

Tiruhitā, or Tiruḥitīyā, is a combination of four districts in Behar: Sāraṇa, Cam-pāraṇa, Majahphara-pura and Dvārabhāṅgā. The people of this state are called Tiruḥitīyā.

TEXT 93

ଆସି' ତେଣୋ କୈଳ ପ୍ରଭୁର ଚରଣ ବନ୍ଦନ ।
‘କୃଷ୍ଣ ମତି ରାହ’ ବଲି’ ପ୍ରଭୁର ବଚନ ॥ ୧୩ ॥

āsi' teṇho kaila prabhura carana vandana
'kṛṣṇe mati rahu' bali' prabhura vacana

SYNONYMS

āsi'—coming; teṇho—he; kaila—did; prabhura—of Śrī Caitanya Mahāprabhu; carana vandana—worshiping the lotus feet; kṛṣṇe mati rahu—just remain always Kṛṣṇa conscious; bali’—saying; prabhura vacana—the blessings of Śrī Caitanya Mahāprabhu.

TRANSLATION

Raghupati Upādhyāya first offered his respects to Śrī Caitanya Mahāprabhu, and the Lord gave him His blessings, saying, “Always stay in Kṛṣṇa consciousness.”

TEXT 94

ଶୁଣି' ଆନନ୍ଦିତ ହେଲ ଉପାଧ୍ୟାୟେର ମନ ।
ପ୍ରଭୁ ତାନେ କହିଲ,—‘କହ କୃଷ୍ଣର ବର୍ଣ୍ଣ’ ॥ ୧୪ ॥

śuni' ānandita haila upādhyāyera mana
prabhu tānre kahila,— ‘kaha kṛṣṇera varṇana’

SYNONYMS

śuni'—hearing; ānandita—very pleased; haila—became; upādhyāyera mana—the mind of Upādhyāya; prabhu—Śrī Caitanya Mahāprabhu; tānre—to him; kahila—spoke; kaha kṛṣṇera varṇana—just try to describe Kṛṣṇa.

TRANSLATION

Raghupati Upādhyāya was very pleased to hear the Lord's blessings. The Lord then asked him to describe Kṛṣṇa.

TEXT 95

ନିଜ-କୃତ କୃଷ୍ଣଜୀଳ-ପ୍ଲୋକ ପଡ଼ିଲ ।
ଶୁଣି' ମହାପ୍ରଭୁର ମହା ପ୍ରେମାବେଶ ହେଲ ॥ ୧୫ ॥

*nija-kṛta kṛṣṇa-līlā-śloka paṭila
śuni' mahāprabhura mahā premāveśa haila*

SYNOMYS

nija-kṛta—personally composed; *kṛṣṇa-līlā*—on pastimes of Kṛṣṇa; *śloka*—verses; *paṭila*—recited; *śuni'*—hearing; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mahā*—great; *prema-āveśa*—ecstatic love; *haila*—there was.

TRANSLATION

When Raghupati Upādhyāya was requested to describe Kṛṣṇa, he began to recite some verses he had personally composed about Kṛṣṇa's pastimes. Hearing those verses, Śrī Caitanya Mahāprabhu was overwhelmed with ecstatic love.

TEXT 96

ଅନ୍ତିମପରେ ସ୍ମୃତିମିତରେ ଭାରତମନ୍ୟେ ଭଜନ୍ତ ଭବ-ଭୀତାଃ ।
ଅହମିହ ନନ୍ଦଃ ବନ୍ଦେ ସମ୍ମାଲିନ୍ଦେ ପରଂ ବ୍ରଙ୍ଗ ॥ ୯୬ ॥

*śrutim apare smṛtim itare
bhāratam anye bhajantu bhava-bhitāḥ
aham iha nandam vande
yasyālinde param brahma*

SYNOMYS

śrutim—Vedic literature; *apare*—someone; *smṛtim*—corollary to the Vedic literature; *itare*—others; *bhāratam*—Mahābhārata; *anye*—still others; *bhajantu*—let them worship; *bhava-bhitāḥ*—those who are afraid of material existence; *aham*—I; *iha*—here; *nandam*—Mahārāja Nanda; *vande*—worship; *yasya*—whose; *alinde*—in the courtyard; *param brahma*—the Supreme Brahman, Absolute Truth.

TRANSLATION

Raghupati Upādhyāya recited: "Those who are afraid of material existence worship Vedic literature. Some worship *smṛti*, the corollaries to Vedic literature, and others worship the Mahābhārata. As far as I am concerned, I worship Mahārāja Nanda, the father of Kṛṣṇa, in whose courtyard the Supreme Personality of Godhead, the Absolute Truth, is playing."

PURPORT

This verse recited by Raghupati Upādhyāya was later included in Śrī Rūpa Gosvāmī's *Padyāvali* (126).

TEXT 97

‘ଆଗେ କହ’—ପ୍ରଭୁ-ବାକ୍ୟ ଉପାଧ୍ୟାୟ କହିଲ ।
ରଘୁପତି ଉପାଧ୍ୟାୟ ନମସ୍କାର କୈଲ ॥ ୯୭ ॥

‘āge kaha’—prabhu-vākye upādhyāya kahila
raghupati upādhyāya namaskāra kaila

SYNONYMS

āge kaha—please speak further; prabhu-vākye—on the request of Śrī Caitanya Mahāprabhu; upādhyāya—Raghupati Upādhyāya; kahila—said; raghupati upādhyāya—Raghupati Upādhyāya; namaskāra kaila—offered Śrī Caitanya Mahāprabhu obeisances.

TRANSLATION

When Raghupati Upādhyāya was requested by the Lord to recite more, he immediately offered his respects to the Lord and granted His request.

TEXT 98

କଞ୍ଚାତି କଥ୍ୟିତୁମ୍ଭୀଶେ ମଞ୍ଚାତି କୋ ବା ପ୍ରତୀତିମାଯାତୁ ।
ଗୋପତି-ତନୟାକୁଞ୍ଜେ ଗୋପବଧୁଟି-ବିଟଂ ବ୍ରଙ୍ଗ ॥ ୯୮ ॥

kam̄ prati kathayitum iśe
samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje
gopa-vadhūti-viṭān brahma

SYNONYMS

kam̄ prati—unto whom; kathayitum—to speak; iśe—I am able; samprati—now; kaḥ—who; vā—or; pratītim—belief; āyātu—would do; go-pati—of the sun-god; tanayā—of the daughter (the Yamunā); kuñje—in the bushes on the bank; gopa-vadhūti—of the cowherd girls; viṭān—the hunter; brahma—the Supreme Personality of Godhead.

TRANSLATION

“To whom can I speak who will believe me when I say that Kṛṣṇa, the Supreme Personality of Godhead, is hunting the gopīs in the bushes by the banks of the River Yamunā? In this way the Lord demonstrates His pastimes.”

PURPORT

This verse was also later included in *Padyāvali* (98).

TEXT 99

ପ୍ରଭୁ କହେନ,—କହ, ତେହୋ ପଡେ କୃଷ୍ଣଲିଲା ।
ପ୍ରେମାବେଶେ ପ୍ରଭୁର ଦେହ-ମନ ଆୟୁଯାଇଲା ॥ ୧୯ ॥

*prabhu kahena,—kaha, teñho pada krṣṇa-lilā
premāveše prabhura deha-mana āyuyāilā*

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu said; *kaha*—please go on speaking; *teñho*—he; *pade*—recites; *krṣṇa-lilā*—the pastimes of Lord Kṛṣṇa; *premāveše*—in great ecstasy of love; *prabhura*—of Śrī Caitanya Mahāprabhu; *deha-mana*—body and mind; *āyuyāilā*—became slackened.

TRANSLATION

Śrī Caitanya Mahāprabhu requested Raghupati Upādhyāya to continue speaking about the pastimes of Śrī Kṛṣṇa. Thus the Lord was absorbed in ecstatic love, and His mind and body slackened.

PURPORT

Our minds and bodies are always engaged in material activities. When they are activated on the spiritual platform, they slacken on the material platform.

TEXT 100

ପ୍ରେମ ଦେଖି' ଉପାଧ୍ୟାୟେର ହୈଲା ଚମତ୍କାର ।
'ମନୁଷ୍ୟ ନହେ, ଈଂହୋ—କୃଷ୍ଣ'— କରିଲ ନିର୍ଧାର ॥ ୧୦୦ ॥

*prema dekhi' upādhyāyera haila camatkāra
'manuṣya nahe, iñho—krṣṇa'—karila nirdhāra*

SYNONYMS

prema dekhi'—seeing His ecstatic love; *upādhyāyera*—of Raghupati Upādhyāya; *haila*—there was; *camatkāra*—wonder; *manuṣya nahe*—not a human being; *iñho*—He; *krṣṇa*—Lord Kṛṣṇa Himself; *karila nirdhāra*—made assessment.

TRANSLATION

When Raghupati Upādhyāya saw Śrī Caitanya Mahāprabhu's ecstatic symptoms, he decided that the Lord was not a human being but Kṛṣṇa Himself.

TEXT 101

ଅତ୍ୟ କହେ,— ଉପାଧ୍ୟାୟ, ଶ୍ରେଷ୍ଠ ମାନ' କାଯା ?
‘ଶ୍ୟାମମେବ ପରଃ କୁଳଂ’—କହେ ଉପାଧ୍ୟାୟ ॥ ୧୦୧ ॥

*prabhu kahe,—upādhyāya, śreṣṭha māna' kāya?
'śyāmam eva param rūpam'—kahe upādhyāya*

SYNOMYMS

prabhu kahe—Śrī Caitanya Mahāprabhu inquired; *upādhyāya*—My dear Upādhyāya; *śreṣṭha*—the supermost; *māna'*—you consider; *kāya*—what; *śyāmam*—Śyāmasundara, Kṛṣṇa; *eva*—certainly; *param rūpam*—the supreme form; *kahe*—replied; *upādhyāya*—Raghupati Upādhyāya.

TRANSLATION

Śrī Caitanya Mahāprabhu asked Raghupati Upādhyāya, “According to your decision, who is the foremost being?” Raghupati Upādhyāya replied, “Lord Śyāmasundara is the supreme form.”

TEXT 102

ଶ୍ୟାମ-ରୂପେର ବାସସ୍ଥାନ ଶ୍ରେଷ୍ଠ ମାନ' କାଯା ?
‘ପୁରୀ ମଧୁ-ପୁରୀ ବରା’—କହେ ଉପାଧ୍ୟାୟ ॥ ୧୦୨ ॥

*śyāma-rūpera vāsa-sthāna śreṣṭha māna' kāya?
'puri madhu-puri varā'—kahe upādhyāya*

SYNOMYMS

śyāma-rūpera—of the supreme form, Śyāmasundara; *vāsa-sthāna*—residence; *śreṣṭha*—the supreme; *māna'*—you accept; *kāya*—which; *puri*—the city; *madhu-puri*—Mathurā; *varā*—best; *kahe*—said; *upādhyāya*—Raghupati Upādhyāya.

TRANSLATION

“Of all Kṛṣṇa’s abodes, which do you think is the best?” Raghupati Upādhyāya said, “Madhu-puri, or Mathurā-dhāma, is certainly the best.”

PURPORT

Lord Kṛṣṇa has many forms, as stated in *Brahma-saṁhitā* (5.33): *advaitam acyutam anādim ananta-rūpam*. Śrī Caitanya Mahāprabhu asked Raghupati Upādhyāya which form was the best of Lord Kṛṣṇa's millions of forms, and he immediately replied that the supreme form was the Śyāmasundara form. In that form, Kṛṣṇa stands curved in three places and holds His flute. The Śyāmasundara form is also described in *Brahma-saṁhitā* (5.38):

*premāñjana-cchurita-bhakti-vilocanena
 santaḥ sadaiva hṛdayeṣu vilokayanti
 yarṁ śyāmasundaram acintya-guṇa-svarūpaṁ
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara situated within the heart of the devotee."

Those who are filled with ecstatic love for Kṛṣṇa always see the form of Śyāmasundara within their hearts. Raghupati Upādhyāya confirms that the Absolute Truth, the Supreme Personality of Godhead, has many incarnations—Nārāyaṇa, Nṛsiṁha, Varāha and others—but Kṛṣṇa is distinguished as the supermost. According to *Śrimad-Bhāgavatam*: *kṛṣṇas tu bhagavān svayam*. "Kṛṣṇa is the original Personality of Godhead." Kṛṣṇa means Śyāmasundara, who plays His flute in Vṛndāvana. Of all forms, this form is the best of all. Kṛṣṇa lives sometimes in Mathurā and sometimes in Dvārakā, but Mathurā is considered the better place. This is also confirmed by Rūpa Gosvāmī in his *Upadeśāmṛta* (9): *vaikuṇṭhāj janito varā madhu-purī*. "Madhu-purī, or Mathurā, is far superior to the Vaikuṇṭhalokas in the spiritual world."

TEXT 103

**বাল্য, পৌগণ্ড, কৈশোরে, শ্রেষ্ঠ মান' কায় ?
 'বং: কৈশোরকং ধ্যেয়ং'—কহে উপাধ্যায় ॥ ১০৩ ॥**

*bālyā, paugāṇḍa, kaiśore, śreṣṭha māna' kāya?
 'vayaḥ kaiśorakam dhyeyam'—kahe upādhyāya*

SYNOMYS

bālyā—childhood; *paugāṇḍa*—the boyhood age before youth; *kaiśore*—the beginning of youth; *śreṣṭha*—best; *māna'*—you think; *kāya*—which; *vayaḥ*—the age; *kaiśorakam*—kaiśora or fresh youth; *dhyeyam*—most worshipable; *kahe*—said; *upādhyāya*—Raghupati Upādhyāya.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, “Of the three ages of Kṛṣṇa known as childhood, boyhood and fresh youth, which do you consider best?” Raghupati Upādhyāya replied, “Fresh youth is the best age.”

TEXT 104

**রসগণ-মধ্যে তুমি শ্রেষ্ঠ মান' কায় ?
‘আত্ম এব পরো রসঃ’—কহে উপাধ্যায় ॥ ১০৪ ॥**

rasa-gaṇa-madhye tumi śreṣṭha māna' kāya?
'ādya eva paro rasah'—kahe upādhyāya

SYNOMYMS

rasa-gaṇa-madhye—among all the mellows; *tumi*—you; *śreṣṭha*—as supreme; *māna'*—accept; *kāya*—which one; *ādyaḥ*—conjugal love; *eva*—certainly; *paraḥ rasah*—the best of all mellows; *kahe*—replied; *upādhyāya*—Raghupati Upādhyāya.

TRANSLATION

When Śrī Caitanya Mahāprabhu asked, “Among all the mellows, which do you consider best?” Raghupati Upādhyāya replied, “The mellow of conjugal love is supermost.”

TEXT 105

**প্ৰভু কহে,—ভাল তত্ত্ব শিখাইলা মোৱে।
এত বলি' শ্লোক পড়ে গদগদ-স্বরে ॥ ১০৫ ॥**

prabhu kahe,—bhāla tattva śikhāilā more
eta bali' śloka pade gadgada-svare

SYNOMYMS

prabhu—Śrī Caitanya Mahāprabhu; *kahe*—said; *bhāla*—good; *tattva*—conclusions; *śikhāilā more*—you have taught Me; *eta bali'*—saying this; *śloka pade*—Śrī Caitanya Mahāprabhu recited the full verse; *gadgada-svare*—in a faltering voice.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, “You have certainly given first-class conclusions.” After saying this, He began to recite the full verse with a faltering voice.

TEXT 106

শ্যামমেৰ পৱং রূপং পুৱী মধুপুৱী বৱ।।
বহং কৈশোৱকং ধ্যোয়মান্ত এব পৱো রসঃ ॥ ১০৬ ॥

*śyāmam eva param rūpam
puri madhu-puri varā
vayaḥ kaiśorakam dhyeyam
ādyā eva paro rasaḥ*

SYNOMYMS

śyāmam—the form of Śyāmasundara; *eva*—certainly; *param*—supreme; *rūpam*—form; *puri*—the place; *madhu-puri*—Mathurā; *varā*—best; *vayaḥ*—the age; *kaiśorakam*—fresh youth; *dhyeyam*—always to be meditated on; *ādyāḥ*—the original transcendental mellow, or conjugal love; *eva*—certainly; *parah*—the supreme; *rasaḥ*—mellow.

TRANSLATION

“The form of Śyāmasundara is the supreme form, the city of Mathurā is the supreme abode, Lord Kṛṣṇa’s fresh youth should always be meditated upon, and the mellow of conjugal love is the supreme mellow.”

PURPORT

This verse is found in *Padyāvalī* (82).

TEXT 107

প্ৰেমাৰেশে প্ৰভু তাঁৰে কৈলা আলিঙ্গন ।
প্ৰেম মন্ত হঞ্চা তেঁহো কৱেন নৰ্তন ॥ ১০৭ ॥

*premāveśe prabhu tāñre kailā āliṅgana
prema matta hañā teñho karena nartana*

SYNOMYMS

prema-āveśe—in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—him; *kailā*—did; *āliṅgana*—embracing; *prema matta hañā*—being overwhelmed by ecstatic love; *teñho*—he; *karena nartana*—began to dance.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Raghupati Upādhyāya in ecstatic love. Raghupati Upādhyāya also was overwhelmed by love, and he began to dance.

TEXT 108

দেখি' বলভ-ভট্ট মনে চমৎকার হৈল ।
দুই পুত্র আনি' প্রভুর চরণে পাড়িল ॥ ১০৮ ॥

*dekhi' vallabha-bhaṭṭa mane camatkāra haila
dui putra āni' prabhura caraṇe pāḍila*

SYNONYMS

dekhi'—seeing; *vallabha-bhaṭṭa*—of Vallabha Bhaṭṭācārya; *mane*—in the mind; *camatkāra* *haila*—there was astonishment; *dui putra āni'*—bringing his two sons; *prabhura caraṇe pāḍila*—made them lie at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Vallabha Bhaṭṭācārya was struck with wonder to see Śrī Caitanya Mahāprabhu and Raghupati Upādhyāya dance. He even brought forward his two sons and made them fall down at the Lord's lotus feet.

PURPORT

The two sons of Vallabhācārya were Gopinātha and Viṭhṭhaleśvara. When Śrī Caitanya Mahāprabhu visited Prayāga in the year 1434 or 1435 Śākabda Era, Viṭhṭhaleśvara was not yet born. In this regard, one should see *Madhya-līlā* 18.47.

TEXT 109

প্রভু দেখিবারে গ্রামের সব-লোক আইল ।
প্রভু-দরশনে সবে 'কৃষ্ণভক্ত' হইল ॥ ১০৯ ॥

*prabhu dekhibāre grāmera saba-loka āila
prabhu-daraśane sabe 'kṛṣṇa-bhakta' ha-ila*

SYNONYMS

prabhu dekhibāre—to see Śrī Caitanya Mahāprabhu; *grāmera*—of the village; *saba-loka*—all the people; *āila*—came; *prabhu-daraśane*—simply by seeing Śrī Caitanya Mahāprabhu; *sabe*—all of them; *kṛṣṇa-bhakta* *ha-ila*—became devotees of Lord Kṛṣṇa.

TRANSLATION

Upon hearing that Śrī Caitanya Mahāprabhu had arrived, all the villagers went to see Him. Simply by seeing Him, they all became devotees of Kṛṣṇa.

TEXT 110

ত্রাঙ্গণসকল করেন প্রভুর নিমন্ত্রণ ।
বলভ-ভট্ট তঁা-সবারে করেন নিবারণ ॥ ১১০ ॥

*brāhmaṇa-sakala karena prabhura nimantraṇa
vallabha-bhaṭṭa tāñ-sabāre karena nivāraṇa*

SYNONYMS

brāhmaṇa-sakala—all the *brāhmaṇas* of that village; *karena*—make; *prabhura*—of Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitations; *vallabha-bhaṭṭa*—Vallabha Bhaṭṭācārya; *tāñ-sabāre*—all of them; *karena*—does; *nivāraṇa*—forbidding.

TRANSLATION

All the brāhmaṇas of the village were anxious to extend invitations to the Lord, but Vallabha Bhaṭṭācārya forbade them to do so.

TEXT 111

‘প্ৰেমোদ্ধাদে পড়ে গোসাঞ্জি মধ্য-যমুনাতে ।
অয়াগে চালাইব, ইহান না দিব রহিতে ॥ ১১১ ॥

*'premonmāde paḍe gosāñi madhya-yamunāte
prayāge cālāiba, ihān nā diba rahite*

SYNONYMS

prema-unmāde—in the madness of ecstatic love; *paḍe*—fell down; *gosāñi*—Śrī Caitanya Mahāprabhu; *madhya-yamunāte*—in the River Yamunā; *prayāge cālāiba*—I shall again take Him to Prayāga; *ihān*—here; *nā*—not; *diba*—I shall allow Him; *rahite*—to stay.

TRANSLATION

Vallabha Bhaṭṭa then decided not to keep Śrī Caitanya Mahāprabhu at Āḍāila because the Lord had jumped into the River Yamunā in ecstatic love. Therefore he decided to bring Him to Prayāga.

TEXT 112

যাঁৰ ইচ্ছা, প্ৰয়াগে যাএও কৱিবে নিমন্ত্রণ’ ।
এত বলি’ প্ৰভু লঞ্চা কৱিল গমন ॥ ১১২ ॥

*yāñra icchā, prayāge yāñā karibe nimantraṇa'
eta bali' prabhu lañā karila gamana*

SYNONYMS

yāñra—of whom; icchā—there is a desire; prayāge yāñā—going to Prayāga; karibe—may do; nimantraṇa—invitations; eta bali’—saying this; prabhu lañā—with Śrī Caitanya Mahāprabhu; karila gamana—he departed for Prayāga.

TRANSLATION

Vallabha Bhaṭṭa said, “If anyone likes, he can go to Prayāga and extend invitations to the Lord.” In this way he took the Lord with him and departed for Prayāga.

TEXT 113

গঙ্গা-পথে মহাপ্রভুরে বৌকাতে বসাণোঁ ।
অয়াগে আইলা ভট্ট গোসানিগে লঞ্চোঁ ॥ ১১৩ ॥

*gaṅgā-pathē mahāprabhure naukātē vasāñā
prayāge āilā bhaṭṭa gosāñire lañā*

SYNONYMS

gaṅgā-pathē—on the Ganges; mahāprabhure—Śrī Caitanya Mahāprabhu; naukātē vasāñā—making to sit down on the boat; prayāge āilā—went to Prayāga; bhaṭṭa—Vallabha Bhaṭṭa; gosāñire lañā—with Śrī Caitanya Mahāprabhu.

TRANSLATION

Vallabha Bhaṭṭācārya avoided the River Yamunā. Putting the Lord on a boat in the River Ganges, he went with Him to Prayāga.

TEXT 114

লোক-ভিড়-ভয়ে প্রভু ‘দশাশ্বamedhe’ যাএণোঁ ।
রূপ-গোসানিগে শিক্ষা করা’ন শক্তি সঞ্চারিয়া ॥ ১১৪ ॥

*loka-bhiḍa-bhaye prabhu ‘daśāśvamedhe’ yāñā
rūpa-gosāñire śikṣā karā’na śakti sañcāriyā*

SYNONYMS

loka-bhiḍa-bhaye—from fear of the great crowd of people; prabhu—Śrī Caitanya Mahāprabhu; daśāśvamedhe—to Daśāśvamedha-ghāṭa; yāñā—going;

rūpa-gosāñire—Rūpa Gosvāmī; *śikṣā karā’na*—teaches; *śakti sañcāriyā*—endowing him with potency.

TRANSLATION

Due to the great crowds in Prayāga, Śrī Caitanya Mahāprabhu went to a place called Daśāśvamedha-ghāṭa. It was there that the Lord instructed Śrī Rūpa Gosvāmī and empowered him in the philosophy of devotional service.

PURPORT

Parāsyā śaktir vividhaiva śrūyate. The Supreme Lord has multi-potencies, which the Lord bestows on His fortunate devotees. The Lord has a special potency by which He spreads the Kṛṣṇa consciousness movement. This is also explained in *Caitanya-caritāmṛta* (Antya 7.11). *Kṛṣṇa-śakti vinā nahe tāra pravartana:* “One cannot spread the holy name of Kṛṣṇa without being specifically empowered by Lord Kṛṣṇa.” A devotee who receives this power from the Lord must be considered very fortunate. The Kṛṣṇa consciousness movement is spreading to enlighten people about their real position, their original relationship with Kṛṣṇa. One requires Kṛṣṇa’s special power in order to be able to do this. People forget their relationship with Kṛṣṇa and work under the spell of *māyā* life after life, transmigrating from one body to another. This is the process of material existence. The Supreme Lord Śrī Kṛṣṇa personally descends to teach people that their position in the material world is a mistaken one. The Lord again comes as Śrī Caitanya Mahāprabhu to induce people to take to Kṛṣṇa consciousness. The Lord also empowers a special devotee to teach people their constitutional position.

TEXT 115

**কৃষ্ণতত্ত্ব-ভক্তিতত্ত্ব-রসতত্ত্ব-প্রাপ্তি ।
সব শিখাইল প্রভু ভাগবত-সিদ্ধান্ত ॥ ১৫ ॥**

*kṛṣṇatattva-bhaktitattva-rasatattva-prānta
saba śikhāila prabhu bhāgavata-siddhānta*

SYNOMYMS

kṛṣṇa-tattva—of the truth about Lord Kṛṣṇa; *bhakti-tattva*—of the truth about devotional service; *rasa-tattva*—of the truth about transcendental mellow; *prānta*—the ultimate limit; *saba*—all; *śikhāila*—taught; *prabhu*—Śrī Caitanya Mahāprabhu; *bhāgavata-siddhānta*—the conclusions of *Śrīmad-Bhāgavatam*.

TRANSLATION

Śrī Caitanya Mahāprabhu taught Śrīla Rūpa Gosvāmī the ultimate limit of the truth about Lord Kṛṣṇa, the truth about devotional service and the truth

about transcendental mellites, consummating in conjugal love between Rādhā and Kṛṣṇa. Finally He told Rūpa Gosvāmī about the ultimate conclusions of Śrimad-Bhāgavatam.

TEXT 116

ରାମାନନ୍ଦ-ପାଶେ ସତ ସିଦ୍ଧାନ୍ତ ଶୁଣିଲା ।
କ୍ରମେ କୃପା କରି' ତାହା ସବ ସଞ୍ଚାରିଲା ॥ ୧୧୬ ॥

*rāmānanda-pāśe yata siddhānta śunilā
rūpe kṛpā kari' tāhā saba sañcārilā*

SYNONYMS

rāmānanda-pāśe—from Rāmānanda Rāya; *yata*—all; *siddhānta*—the ultimate conclusions; *śunilā*—he heard; *rūpe*—unto Śrī Rūpa Gosvāmī; *kṛpā kari'*—showing His causeless mercy; *tāhā saba*—all those; *sañcārilā*—infused.

TRANSLATION

Śrī Caitanya Mahāprabhu taught Rūpa Gosvāmī all the conclusions He had heard from Rāmānanda Rāya and duly empowered him so that he could understand them.

TEXT 117

ଶ୍ରୀରୂପ-ହୃଦୟେ ପ୍ରଭୁ ଶକ୍ତି ସଞ୍ଚାରିଲା ।
ସର୍ବତ୍ତ୍ଵ-ନିରୂପଣେ ‘ପ୍ରବିନ୍ଦ’ କରିଲା ॥ ୧୧୭ ॥

*śrī-rūpa-hṛdaye prabhu śakti sañcārilā
sarva-tattva-nirūpaṇe ‘pravīṇa’ karilā*

SYNONYMS

śrī-rūpa-hṛdaye—in the heart of Śrīla Rūpa Gosvāmī; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *śakti sañcārilā*—infused spiritual strength; *sarva-tattva*—all conclusive truths; *nirūpaṇe*—in ascertaining; *pravīṇa karilā*—made him fully experienced.

TRANSLATION

By entering the heart of Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu empowered him to ascertain properly the conclusions of all truths. He made him an experienced devotee whose decisions correctly agreed with the verdicts of the disciplic succession. Thus Śrī Rūpa Gosvāmī was personally empowered by Śrī Caitanya Mahāprabhu.

PURPORT

The principles of devotional service are only apparently under the jurisdiction of material activity. To be rightly guided, one must be personally guided by Śrī Caitanya Mahāprabhu. This was the case with Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī and other ācāryas.

TEXT 118

শিবানন্দ-সেনের পুত্র ‘কবির্কণ্ঠপুর’।
‘রূপের মিলন’ স্ব-গ্রন্থে লিখিয়াছেন প্রচুর ॥ ১১৮ ॥

*śivānanda-senera putra 'kavi-karṇapūra'
'rūpera milana' sva-granthe likhiyāchena pracura*

SYNONYMS

śivānanda-senera—of Śivānanda Sena; *putra*—the son; *kavi-karṇapūra*—Kavi-karṇapūra; *rūpera milana*—meeting Rūpa Gosvāmī; *sva-granthe*—in his own book; *likhiyāchena pracura*—has written profusely.

TRANSLATION

In his book Caitanya-candrodaya, Kavi-karṇapūra, the son of Śivānanda Sena, has elaborately described the meeting between Śrī Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu.

TEXT 119

কালেন বৃন্দাবনকেলিবার্তা
লুপ্তেতি তাং খ্যাপয়িতুং বিশিষ্য ।
কৃপামৃতেনাভিষিষেচ দেব-
স্তুত্রেব রূপঞ্চ সন্ততনঞ্চ ॥ ১১৯ ॥

*kālena vrndāvana-keli-vārtā
lupteti tām khyāpayitum viśiṣya
krpāmṛtenābhisiṣecca devas
tatraiva rūparām ca sanātanaṁ ca*

SYNONYMS

kālena—in the course of time; *vrndāvana-keli-vārtā*—topics concerning the transcendental mellows of the pastimes of Lord Kṛṣṇa in Vṛndāvana; *luptā*—almost lost; *iti*—thus; *tām*—all those; *khyāpayitum*—to enunciate; *viśiṣya*—making specific; *krpā-amṛtena*—with the nectar of mercy; *abhiṣiṣecca*—sprinkled;

devaḥ—the Lord; *tatra*—there; *eva*—indeed; *rūpam*—Śrīla Rūpa Gosvāmī; *ca*—and; *sanātanam*—Sanātana Gosvāmī; *ca*—as well as.

TRANSLATION

"In the course of time, the transcendental news of Kṛṣṇa's pastimes in Vṛndāvana was almost lost. To enunciate explicitly those transcendental pastimes, Śrī Caitanya Mahāprabhu, at Prayāga, empowered Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī with the nectar of His mercy to carry out this work in Vṛndāvana.

PURPORT

This verse and the following two verses are from Act Nine (38,29,30) of Caitanya-candrodaya by Śrī Kavi-karṇapūra.

TEXT 120

যঃ প্রাগেব প্রিয়গুণগান্ধাচ্ছবদ্ধোহপি মুক্তো
গেহাধ্যাসাজ্ঞস ইব পরো মূর্ত এবাপ্যমূর্তঃ ।
প্রেমালাপেন্দৃচতৰপরিষঙ্গরাঈঃ প্রয়াগে
তঃ শ্রীক্রিপৎ সমমূলপমেনাহুজ গ্রাহ দেবঃ ॥ ১২০

*yah prāg eva priya-guna-gaṇaiḥ gāḍha-baddho 'pi mukto
gehādhyaśād rasa iva paro mūrtā evāpy amūrtah
premālāpair dṛḍhatara-pariṣvaṅga-raṅgaiḥ prayāge
tam śrī-rūparāḥ samam anupamenānujagrāha devaḥ*

SYNONYMS

yah—who; *prāk* *eva*—previously; *priya-guṇa-gaṇaiḥ*—by the desirable transcendental qualities of Śrī Caitanya Mahāprabhu; *gāḍha*—deeply; *baddhaḥ*—attached; *api*—although; *muktaḥ*—liberated; *geha-adhyāsāt*—from the bondage of family life; *rasaḥ*—transcendental mellows; *iva*—like; *paraḥ*—transcendental; *mūrtah*—personal form; *eva*—certainly; *api*—although; *amūrtah*—without having a material form; *prema-ālāpaiḥ*—by discussions of transcendental love of the Supreme; *dṛḍhatara*—firm; *pariṣvaṅga*—of embracing; *raṅgaiḥ*—with great pleasure; *prayāge*—at Prayāga; *tam*—to him; *śrī-rūpam*—Rūpa Gosvāmī; *samam*—with; *anupamena*—Anupama; *anujagrāha*—showed mercy; *devaḥ*—the Supreme Personality of Godhead.

TRANSLATION

"From the very beginning, Śrīla Rūpa Gosvāmī was deeply attracted by the transcendental qualities of Śrī Caitanya Mahāprabhu. Thus he was perma-

nently relieved from family life. Śrīla Rūpa Gosvāmī and his younger brother, Vallabha, were blessed by Śrī Caitanya Mahāprabhu. Although the Lord was transcendently situated in His transcendental eternal form, at Prayāga He told Rūpa Gosvāmī about transcendental ecstatic love of Kṛṣṇa. The Lord then embraced him very fondly and bestowed all His mercy upon him.

TEXT 121

প্ৰিয়স্বৰূপে দয়িতস্বৰূপে প্ৰেমস্বৰূপে সহজাভিস্কৃপে ।
নিজামুকৃপে প্ৰতুৱেককৃপে ততান কৃপে স্ববিলাস্কৃপে ॥১২১॥

*priya-svarūpe dayita-svarūpe
prema-svarūpe sahajābhirūpe
nijānurūpe prabhur eka-rūpe
tatāna rūpe svavilāsa-rūpe*

SYNONYMS

priya-svarūpe—unto the person whose dear friend was Śrīla Svarūpa Dāmodara Gosvāmī; *dayita-svarūpe*—who was very dear to Him (Śrī Caitanya Mahāprabhu); *prema-svarūpe*—unto the replica of His personal ecstatic love; *sahaja-abhirūpe*—who was naturally very beautiful; *nija-anurūpe*—who exactly followed the principles of Śrī Caitanya Mahāprabhu; *prabhuh*—Śrī Caitanya Mahāprabhu; *eka-rūpe*—to the one; *tatāna*—explained; *rūpe*—unto Rūpa Gosvāmī; *sva-vilāsa-rūpe*—who describes the pastimes of Lord Kṛṣṇa.

TRANSLATION

“Indeed, Śrīla Rūpa Gosvāmī, whose dear friend was Svarūpa Dāmodara, was the exact replica of Śrī Caitanya Mahāprabhu, and he was very, very dear to the Lord. Being the embodiment of Śrī Caitanya Mahāprabhu’s ecstatic love, Rūpa Gosvāmī was naturally very beautiful. He very carefully followed the principles enunciated by the Lord, and he was a competent person to explain properly the pastimes of Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu expanded His mercy to Śrīla Rūpa Gosvāmī just so he could render service by writing transcendental literatures.”

TEXT 122

এইগত কর্ণপুর লিখে স্থানে-স্থানে ।
অভু কৃপা কৈলা যৈছে রূপ-সনাতনে ॥ ১২২ ॥

*ei-mata karṇapūra likhe sthāne-sthāne
prabhu kṛpā kailā yaiche rūpa-sanātane*

SYNOMYS

ei-mata—in this way; *karṇa-pūra*—the poet known as Kavi-karṇapūra; *likhe*—writes; *sthāne-sthāne*—in various places; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛpā kailā*—showed His mercy; *yaiche*—how; *rūpa-sanātane*—to Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī.

TRANSLATION

The characteristics of Śrīla Rūpa Gosvāmī have thus been described in various places by the poet Kavi-karṇapūra. An account has also been given of how Śrī Caitanya Mahāprabhu bestowed His causeless mercy upon Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī.

TEXT 123

**মহাপ্রভুর যত বড় বড় ভক্ত মাত্র ।
রূপ-সনাতন—সবার কৃপা-গৌরব-পাত্র ॥ ১২৩ ॥**

*mahāprabhura yata baḍa baḍa bhakta mātra
rūpa-sanātana—sabāra kṛpā-gaurava-pātra*

SYNOMYS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *yata*—all; *baḍa baḍa*—great, great; *bhakta*—devotees; *mātra*—up to; *rūpa-sanātana*—Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī; *sabāra*—of everyone; *kṛpā*—of the mercy; *gaurava*—and honor; *pātra*—objects.

TRANSLATION

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī were the objects of love and honor for all the great stalwart devotees of Śrī Caitanya Mahāprabhu.

TEXT 124

**কেহ যদি দেশে যায় দেখি' ব্ৰহ্মাবন ।
তাঁৰে প্ৰশ্ন কৱেন প্ৰভুৰ পাৰিষদগণ ॥ ১২৪ ॥**

*keha yadi deśe yāya dekhi' vṛndāvana
tāñre praśna karena prabhura pāriṣada-gaṇa*

SYNOMYS

keha—someone; *yadi*—if; *deśe*—to his country; *yāya*—goes; *dekhi'*—after seeing; *vṛndāvana*—Vṛndāvana; *tāñre*—unto that person; *praśna karena*—put

questions; *prabhura*—of Śrī Caitanya Mahāprabhu; *pāriṣada-gaṇa*—personal associates.

TRANSLATION

If someone returned to his country after seeing Vṛndāvana, the associates of the Lord would ask him questions.

TEXT 125

“কহ,—তাহাঁ কৈছে রহে রূপ-সনাতন ?
কৈছে রহে, কৈছে বৈরাগ্য, কৈছে ভোজন ? ১২৫ ॥

“kaha,—tāhāṅ kaiche rahe rūpa-sanātana?
kaiche rahe, kaiche vairāgya, kaiche bhojana?

SYNONYMS

kaha—please describe; *tāhāṅ*—there; *kaiche*—how; *rahe*—remain; *rūpa*—Rūpa Gosvāmī; *sanātana*—Sanātana Gosvāmī; *kaiche rahe*—how do they live; *kaiche vairāgya*—how do they practice renunciation; *kaiche bhojana*—how do they eat.

TRANSLATION

They would ask those returning from Vṛndāvana, “How are Rūpa and Sanātana doing in Vṛndāvana? What are their activities in the renounced order? How do they manage to eat?” These were the questions asked.

TEXT 126

কৈছে অষ্টপ্রহর করেন শ্রীকৃষ্ণ-ভজন ?
তবে প্রশংসিয়া কহে সেই ভক্তগণ ॥ ১২৬ ॥

kaiche aṣṭa-prahara karena śrī-kṛṣṇa-bhajana?”
tabe praśāṁsiyā kahe sei bhakta-gaṇa

SYNONYMS

kaiche—how; *aṣṭa-prahara*—twenty-four hours; *karena*—do; *śrī-kṛṣṇa-bhajana*—worshiping of Lord Kṛṣṇa; *tabe*—at that time; *praśāṁsiyā*—praising; *kahe*—described; *sei bhakta-gaṇa*—those devotees.

TRANSLATION

The Lord's associates would also ask, "How is it that Rūpa and Sanātana are engaging in devotional service twenty-four hours daily?" At that time the person who had returned from Vṛndāvana would praise Śrīla Rūpa and Sanātana Gosvāmī.

TEXT 127

**“অনিকেত দুঁহে, বনে যত বৃক্ষগণ ।
এক এক বৃক্ষের তলে এক এক রাত্রি শয়ন ॥ ১২৭ ॥**

"aniketa duñhe, vane yata vṛkṣa-gaṇa
eka eka vṛkṣera tale eka eka rātri śayana

SYNONYMS

aniketa—without a residence; *duñhe*—both of them; *vane*—in the forest; *yata vṛkṣa-gaṇa*—as many trees as there are; *eka eka vṛkṣera*—of one tree after another; *tale*—at the base; *eka eka rātri*—one night after another; *śayana*—lying down to sleep.

TRANSLATION

"The brothers actually have no fixed residence. They reside beneath trees—one night under one tree and the next night under another.

TEXT 128

**‘বিপ্রগৃহে’ স্থূলভিক্ষা, কাহাঁ মাধুকরী ।
শুক্ষ রুটী-চানা চিবায় ভোগ পরিহরি’ ॥ ১২৮ ॥**

'vipra-gṛhe' sthūla-bhikṣā, kāhāṅ mādhu-kari
śuṣka ruṭī-cānā civāya bhoga parihari'

SYNONYMS

vipra-gṛhe—in the house of a *brāhmaṇa*; *sthūla-bhikṣā*—full meals; *kāhāṅ*—sometimes; *mādhu-kari*—begging little by little like honeybees; *śuṣka*—dry; *ruṭī*—bread; *cānā*—chick-peas; *civāya*—chew; *bhoga parihari'*—giving up all kinds of material enjoyment.

TRANSLATION

“Śrīla Rūpa and Sanātana Gosvāmī beg a little food from the houses of brāhmaṇas. Giving up all kinds of material enjoyment, they only take some dry bread and fried chick-peas.

TEXT 129

করেঁয়া-মাত্ হাতে, কাথা ছিঁড়া, বহিৰ্বাস।
কৃষ্ণকথা, কৃষ্ণনাম, নৰ্তন-উল্লাস ॥ ১২৯ ॥

karoṇyā-mātra hāte, kāñthā chiñdā, bahirvāsa
krṣṇa-kathā, krṣṇa-nāma, nartana-ullāsa

SYNONYMS

karoṇyā—the waterpot of a *sannyāsi*; *mātra*—only; *hāte*—in the hand; *kāñthā* *chiñdā*—torn quilt; *bahirvāsa*—outer garments; *krṣṇa-kathā*—discussion of Kṛṣṇa's pastimes; *krṣṇa-nāma*—chanting the holy name of Lord Kṛṣṇa; *nartana-ullāsa*—dancing in jubilation.

TRANSLATION

“They carry only waterpots, and they wear torn quilts. They always chant the holy names of Kṛṣṇa and discuss His pastimes. In great jubilation, they also dance.

TEXT 130

অষ্টপ্রহর কৃষ্ণভজন, চারি দণ্ড শয়নে।
নাম-সঙ্কীর্তনে সেহ নহে কোন দিনে ॥ ১৩০ ॥

aṣṭa-prahara krṣṇa-bhajana, cāri dāñḍa śayane
nāma-saṅkīrtane seha nahe kona dine

SYNONYMS

aṣṭa-prahara—twenty-four hours; *krṣṇa-bhajana*—worshiping Lord Kṛṣṇa; *cāri dāñḍa*—four *dāñḍas* (one *dāñḍa* equals twenty-four minutes); *śayane*—for sleeping; *nāma-saṅkīrtane*—because of chanting the holy name of the Lord; *seha*—that much time; *nahe*—not; *kona dine*—some days.

TRANSLATION

“They engage almost twenty-four hours daily in rendering service to the Lord. They usually sleep only an hour and a half, and some days, when they continuously chant the Lord's holy name, they do not sleep at all.

TEXT 131

କବୁ ଭକ୍ତିରସଶାସ୍ତ୍ର କରଯେ ଲିଖନ ।
ଚୈତନ୍ୟକଥା ଶୁଣେ, କରେ ଚୈତନ୍ୟ-ଚିନ୍ତନ ॥” ୧୩୧ ॥

*kabhu bhakti-rasa-śāstra karaye likhana
caitanya-kathā śune, kare caitanya-cintana”*

SYNONYMS

kabhu—sometimes; *bhakti-rasa-śāstra*—transcendental literature about the mellow of devotional service; *karaye likhana*—write; *caitanya-kathā*—talks about the pastimes of Śrī Caitanya Mahāprabhu; *śune*—they hear; *kare*—do; *caitanya-cintana*—thinking of Lord Caitanya.

TRANSLATION

“Sometimes they write transcendental literatures about devotional service, and sometimes they hear about Śrī Caitanya Mahāprabhu and spend their time thinking about the Lord.”

TEXT 132

ଏଇକଥା ଶୁଣି’ ମହାନ୍ତେର ମହାସୁଖ ହୟ ।
ଚୈତନ୍ୟେ କୃପା ସାଂହେ, ତାଂହେ କି ବିଶ୍ମୟ ? ୧୩୨ ॥

*ei-kathā śuni’ mahāntera mahā-sukha haya
caitanyera kṛpā yāñhe, tāñhe ki vismaya?*

SYNONYMS

ei-kathā śuni’—hearing this news; *mahāntera*—of all the devotees; *mahā-sukha*—great pleasure; *haya*—was; *caitanyera*—of Lord Caitanya Mahāprabhu; *kṛpā*—mercy; *yāñhe*—on whom; *tāñhe*—in him; *ki*—what; *vismaya*—wonderful.

TRANSLATION

When the personal associates of Śrī Caitanya Mahāprabhu would hear of the activities of Rūpa and Sanātana Gosvāmīs, they would say, “What is wonderful for a person who has been granted the Lord’s mercy?”

PURPORT

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī had no fixed residence. They stayed beneath a tree for one day only and wrote huge volumes of transcendental literature. They not only wrote books but chanted, danced, discussed Kṛṣṇa and

remembered Śrī Caitanya Mahāprabhu's pastimes. Thus they executed devotional service.

In Vṛndāvana there are *prākṛta-sahajiyās* who say that writing books or even touching books is taboo. For them, devotional service means being relieved from these activities. Whenever they are asked to hear a recitation of Vedic literature, they refuse, saying, "What business do we have reading or hearing transcendental literatures? They are meant for neophytes." They pose themselves to be too elevated to exert energy for reading, writing and hearing. However, pure devotees under the guidance of Śrīla Rūpa Gosvāmī reject this *sahajiyā* philosophy. It is certainly not good to write literature for money or reputation, but to write books and publish them for the enlightenment of the general populace is real service to the Lord. That was Śrīla Bhaktisiddhānta Sarasvatī's opinion, and he specifically told his disciples to write books. He actually preferred to publish books rather than establish temples. Temple construction is meant for the general populace and neophyte devotees, but the business of advanced and empowered devotees is to write books, publish them and distribute them widely. According to Bhaktisiddhānta Sarasvatī Ṭhākura, distributing literature is like playing on a great *mṛḍāṅga*. Consequently we always request members of the International Society for Krishna Consciousness to publish as many books as possible and distribute them widely throughout the world. By thus following in the footsteps of Śrīla Rūpa Gosvāmī, one can become a *rūpānuga* devotee.

TEXT 133

চেতন্তের কৃপা রূপ লিখিয়াছেন আপনে ।
রসামৃতসিঙ্গু-গ্রন্থের মঙ্গলাচরণে ॥ ১৩৩ ॥

*caitanyera kṛpā rūpa likhiyāchena āpane
rasāmṛta-sindhu-granthera maṅgalācaraṇe*

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; *kṛpā*—the mercy; *rūpa*—Śrīla Rūpa Gosvāmī; *likhiyāchena*—has written; *āpane*—personally; *rasāmṛta-sindhu-granthera*—of the book known as *Bhakti-rasāmṛta-sindhu*; *maṅgalā-ācaraṇe*—in the auspicious introduction.

TRANSLATION

Śrīla Rūpa Gosvāmī has personally spoken about the mercy of Śrī Caitanya Mahāprabhu in his auspicious introduction to his book *Bhakti-rasāmṛta-sindhu* [1.1.2].

TEXT 134

হৃদি যস্য প্রেরণয়া প্রবর্তিতে হইত এরাকুরপোহিপি ।
তস্য হরেং পদকমলং বন্ধে চৈতন্যদেবম্য ॥ ১৩৮ ॥

*hṛdi yasya preraṇayā
pravartito 'harī varāka-rūpo 'pi
tasya hareḥ pada-kamalaṁ
vande caitanya-devasya*

SYNONYMS

hṛdi—within the heart; *yasya*—of whom (the Supreme Personality of Godhead, who gives His pure devotees intelligence with which to spread the Kṛṣṇa consciousness movement); *preraṇayā*—by the inspiration; *pravartitah*—engaged; *aham*—I; *varāka*—insignificant and low; *rūpaḥ*—Rūpa Gosvāmī; *api*—although; *tasya*—of Him; *hareḥ*—who is Lord Hari, the Supreme Personality of Godhead; *pada-kamalam*—to the lotus feet; *vande*—let me offer my prayers; *caitanya-devasya*—of Śrī Caitanya Mahāprabhu.

TRANSLATION

“Although I am the lowest of men and have no knowledge, the inspiration to write transcendental literatures about devotional service has been mercifully bestowed upon me. Therefore I am offering my obeisances at the lotus feet of Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, who has given me the chance to write these books.”

TEXT 135

এইমত দশদিন প্রায়াগে রহিয়া ।
শ্রীরূপে শিক্ষা দিল শক্তি সঞ্চারিয়া ॥ ১৩৫ ॥

*ei-mata daśa-dina prayāge rahiyyā
śrī-rūpe śikṣā dila śakti sañcāriyā*

SYNONYMS

ei-mata—in this way; *daśa-dina*—for ten days; *prayāge*—at Prayāga; *rahiyyā*—staying; *śrī-rūpe*—to Śrīla Rūpa Gosvāmī; *śikṣā*—instructions; *dila*—imparted; *śakti sañcāriyā*—bestowing upon him the necessary potency.

TRANSLATION

For ten days Śrī Caitanya Mahāprabhu stayed at Prayāga and instructed Rūpa Gosvāmī, empowering him with the necessary potency.

PURPORT

This is a confirmation of the statement *kṛṣṇa-śakti vinā nahe tāra pravartana*. Unless one is specifically empowered by the Supreme Personality of Godhead, he cannot spread the Kṛṣṇa consciousness movement. An empowered devotee sees and feels himself to be the lowest of men, for he knows that whatever he does is due to the inspiration given by the Lord in the heart. This is also confirmed in *Bhagavad-gītā*:

*teṣāṁ satata-yuktānāṁ
 bhajatāṁ pṛiti-pūrvakam
 dadāmi buddhi-yogaṁ taṁ
 yena mām upayānti te*

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

To be empowered by the Supreme Personality of Godhead, one has to qualify himself. This means that one must engage twenty-four hours daily in the loving devotional service of the Lord. The material position of a devotee doesn't matter because devotional service is not dependent on material considerations. In his earlier life, Śrīla Rūpa Gosvāmī was a government officer and a *gr̥hastha*. He was not even a *brahma-cārī* or *sannyāsī*. He associated with *mlecchas* and *yavanas*, but because he was always eager to serve, he was a qualified recipient for the Lord's mercy. A sincere devotee can therefore be empowered by the Lord regardless of his situation. In the preceding verse from *Bhakti-rasāmṛta-sindhu*, Śrīla Rūpa Gosvāmī has described how he was personally empowered by the Lord. He further states in *Bhakti-rasāmṛta-sindhu* (1.2.187):

*iḥā yasya harer dāsyे
 karmaṇā manasā girā
 nikhilāsv apy avasthāsu
 jīvan-muktaḥ sa ucyate*

"A person acting in the service of Kṛṣṇa with his body, mind and words is a liberated person even in the material world, although he may be engaged in many so-called material activities."

To keep oneself free from material contamination and attain the Lord's favor, one must be sincerely anxious to render service to the Lord. This is the only qualification necessary. As soon as one is favored by the mercy of the spiritual master and the Lord, one is immediately given all the power necessary to write books and propagate the Kṛṣṇa consciousness movement without being hampered by material considerations.

TEXT 136

ଅଭୁ କହେ,— ଶୁନ, ରୂପ, ଭକ୍ତିରସେର ଲକ୍ଷଣ ।
ସ୍ତୁତରୂପେ କହି, ବିଷ୍ଟାର ନା ଯାୟ ବର୍ଣନ ॥ ୧୩୬ ॥

*prabhu kahe,—śuna, rūpa, bhakti-rasera lakṣaṇa
sūtra-rūpe kahi, vistāra nā yāya varṇana*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu spoke; *śuna*—please listen; *rūpa*—My dear Rūpa; *bhakti-rasera*—of the transcendental mellow in devotional service; *lakṣaṇa*—the symptoms; *sūtra-rūpe*—in the form of a synopsis; *kahi*—I shall explain; *vistāra*—the whole breadth; *nā*—not; *yāya*—is possible; *varṇana*—description.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “My dear Rūpa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service.

TEXT 137

ପାରାପାର-ଶୂନ୍ତ ଗଭୀର ଭକ୍ତିରସ-ସିଙ୍ଗୁ ।
ତୋମାୟ ଚାଖାଇତେ ତାର କହି ଏକ ‘ବିନ୍ଦୁ’ ॥ ୧୩୭ ॥

*pāra-apāra-śūnya gabhira bhakti-rasa-sindhu
tomāya cākhāite tāra kahi eka ‘bindu’*

SYNONYMS

pāra-apāra—the length and breadth; *śūnya*—without; *gabhira*—deep; *bhakti-rasa*—of the mellow in devotional service; *sindhu*—the ocean; *tomāya*—to you; *cākhāite*—to give a taste; *tāra*—of this ocean; *kahi*—I shall speak; *eka*—one; *bindu*—drop.

TRANSLATION

“The ocean of the transcendental mellow of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop.

TEXT 138

ଏଇତ ବ୍ରଙ୍ଗାଣ୍ଡ ଭରି’ ଅନସ୍ତ ଜୀବଗଣ ।
ଚୌରାଶୀ-ଲକ୍ଷ ଯୋନିତେ କରମେ ଅମଣ ॥ ୧୩୮ ॥

*eita brahmāṇḍa bhari' ananta jīva-gaṇa
caurāśi-lakṣa yonite karaye bhramāṇa*

SYNOMYS

ei-ta—in this way; *brahmāṇḍa*—the whole universe; *bhari'*—filling; *ananta*—unlimited; *jīva-gaṇa*—living entities; *caurāśi-lakṣa*—8,400,000; *yonite*—in species of life; *karaye*—do; *bhramāṇa*—wandering.

TRANSLATION

"In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe.

PURPORT

This is a challenge to so-called scientists and philosophers who presume that there are living entities on this planet only. So-called scientists are going to the moon, and they say that there is no life there. This does not tally with Śrī Caitanya Mahāprabhu's version. He says that everywhere within the universe there are unlimited numbers of living entities in 8,400,000 different forms. In *Bhagavad-gītā* (2.24) we find that the living entities are *sarva-gataḥ*, which means that they can go anywhere. This indicates that there are living entities everywhere. They exist on land, in water, in air, in fire and in ether. Thus there are living entities in all types of material elements. Since the entire material universe is composed of five elements—earth, water, fire, air and ether—why should there be living entities on one planet and not others? Such a foolish version can never be accepted by Vedic students. From the Vedic literatures we understand that there are living entities on each and every planet, regardless of whether the planet is composed of earth, water, fire or ether. These living entities may not have the same forms that are found on this planet earth, but they have different forms composed of different elements. Even on this earth we can see that the forms of land animals are different from the forms of aquatics. According to the circumstance, living conditions differ, but undoubtedly there are living entities everywhere. Why should we deny the existence of living entities on this or that planet? Those who have claimed to have gone to the moon have not gone there, or else their imperfect vision cannot actually perceive the particular type of living entities there.

Living entities are described as *ananta*, or unlimited; nonetheless, they are said to belong to 8,400,000 species. As stated in the *Viṣṇu Purāṇa*:

*jalajā nava-lakṣāṇi
sthāvaraḥ lakṣa-viṁśati
kṛmayo rudra-saṅkhya-kāḥ
pakṣiṇāṁ daśa-lakṣaṇam*

*trir̄śal-lakṣāṇi paśavah
catur-lakṣāṇi mānuṣāḥ*

"There are 900,000 species living in the water. There are also 2,000,000 nonmoving living entities (*sthāvara*) such as trees and plants. There are also 1,100,000 species of insects and reptiles, and there are 1,000,000 species of birds. As far as quadrupeds are concerned there are 3,000,000 varieties, and there are 400,000 human species." Some of these species may exist on one planet and not on another, but in any case within all the planets of the universe—and even in the sun—there are living entities. This is the verdict of Vedic literatures. As *Bhagavad-gītā* (2.20) confirms:

*na jāyate mriyate vā kadācin
nāyam bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yam purāṇo
na hanyate hanyamāne śarire*

"For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain."

Since the living entities are never annihilated, they simply transmigrate from one life form to another. Thus there is an evolution of forms according to the degree of developed consciousness. One experiences different degrees of consciousness in different forms. A dog's consciousness is different from a man's. Even within a species we find that a father's consciousness is different from his son's and that a child's consciousness is different from a youth's. Just as we find different forms, we find different states of consciousness. When we see different states of consciousness, we may take it for granted that the bodies are different. In other words, different types of bodies depend on different states of consciousness. This is also confirmed in *Bhagavad-gītā* (8.6): *yam yam vāpi smaran bhāvam*. One's consciousness at the time of death determines a type of body of the living entity. This is the process of transmigration of the soul. A variety of bodies is already there; we change from one body to another in terms of our consciousness.

TEXT 139

কেশাগ্র-শতেক-ভাগ পুনঃ শতাংশ করি ।
তার-সম সূক্ষ্ম জীবের ‘স্বরূপ’ বিচারি ॥ ১৩৯ ॥

*keśāgra-śateka-bhāga punaḥ śatāṁśa kari
tāra sama sūkṣma jivera 'svarūpa' vicāri*

SYNONYMS

keśa-agra—from the tip of a hair; śata-eka—one hundred; bhāga—divisions; punah—again; śata-arīśa—one hundred divisions; kari—making; tāra sama—equal to that; sūkṣma—very fine; jīvera—of the living entity; sva-rūpa—the actual form; vicāri—I consider.

TRANSLATION

“The length and breadth of the living entity is described as one ten-thousandth part of the tip of a hair. This is the original subtle nature of the living entity.

TEXT 140

কেশাগ্রশতভাগস্য শতাংশসদৃশাত্মকঃ ।
জীবঃ সূক্ষ্মস্বরূপোহয়ঃ সংখ্যাতীতো হি চিংকণঃ ॥ ১৪০ ॥

keśāgra-śata-bhāgasya
śatārīśa-sadṛśātmaṅkah
jīvah sūkṣma-svarūpo 'yam
saṅkhyātito hi cit-kaṇah

SYNONYMS

keśa-agra—of the tip of a hair; śata-bhāgasya—of one hundredth; śata-arīśa—a hundredth part; sadṛśa—equal to; ātmakah—whose nature; jīvah—the living entity; sūkṣma—very fine; sva-rūpaḥ—identification; ayam—this; saṅkhyātito—numbering beyond calculation; hi—certainly; cit-kaṇah—spiritual particle.

TRANSLATION

“If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities. They are all cit-kaṇa, particles of spirit, not matter.”

PURPORT

This is quoted from the commentary on the portion of Śrīmad-Bhāgavatam wherein the Vedas personified offer their obeisances unto the Supreme Personality of Godhead. This is confirmed in Bhagavad-gītā (15.7). Mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ: “The living entities in this conditioned world are My eternal, fragmental parts.”

Lord Śrī Kṛṣṇa personally identifies Himself with the minute living entities. Lord Kṛṣṇa is the supreme spirit, the Supersoul, and the living entities are His very minute parts and parcels. Of course, we cannot divide the tip of a hair into such fine particles, but spiritually such small particles can exist. Spiritual strength is so powerful that a mere atomic portion of spirit can be the biggest brain in the material world. The same spiritual spark is within an ant and within the body of Brahmā. According to his *karma*, material activities, the spiritual spark attains a certain type of body. Material activities are carried out in goodness, passion and ignorance or a combination of these. According to the mixture of the modes of material nature, the living entity is awarded a particular type of body. This is the conclusion.

TEXT 141

बालाग्रांतभागस्य शतदा कर्पितम् ।
तागो जीवः स विज्ञेय इति चाह परा ऋतिः ॥ १४१ ॥

*bälāgra-śata-bhāgasya
śatadhā kalpitasya ca
bhāgo jivah sa vijñeyah
iti cāha parā śrutiḥ*

SYNONYMS

bälā-agra—the tip of a hair; *śata-bhāgasya*—of one hundredth; *śata-dhā*—into one hundred parts; *kalpitasya*—divided; *ca*—and; *bhāgaḥ*—minute portion; *jivah*—the living entity; *sah*—that; *vijñeyah*—to be understood; *iti*—thus; *ca*—and; *āha*—have said; *parā*—chief; *śrutiḥ*—Vedic mantras.

TRANSLATION

“If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity. This is the verdict of the chief Vedic mantras.”

PURPORT

The first three *padas* of this verse from the *Pañcadaśi Citradīpa* (81) are taken from the *Śvetāśvatara Upaniṣad* (5.9).

TEXT 142

सुक्ष्मामप्यहं जीवः ॥ १४२ ॥
sukṣmām apy aham jivah

SYNONYMS

sūkṣmāṇām—of the minute particles; *api*—certainly; *aham*—I; *jivāḥ*—the living entity.

TRANSLATION

“‘Among minute particles, I am the living entity.’

PURPORT

The living entity is one with and different from the Supreme Personality of Godhead. As spirit soul, the living entity is one in quality with the Supreme Lord; however, the Supreme Lord is bigger than the biggest, and the living entity is the smallest of the small. This quote is the third *pada* of a verse from *Srimad-Bhāgavatam* (11.16.11).

TEXT 143

অপরিমিতা ধ্রুবান্তরূপতে। যদি সর্বগতা-
স্তর্হি ন শাশ্঵তেতি নিয়মো ধ্রুব নেতৃত্বা ।
অজনি চ যময়ং তদবিমুচ্য নিয়ন্ত্ৰ ভবেৎ
সময়জ্ঞানতাং যদমতং মতভূষ্টতয়া ॥ ১৪৩ ॥

*aparimitā dhruvāḥ tanu-bhṛto yadi sarva-gatāḥ
tarhi na śāsyateti niyamo dhruva netarathā
ajani ca yan-mayāṁ tad avimucya niyanṭ bhavet
samam anujānatāṁ yad amatarā̄ mata-duṣṭatayā*

SYNONYMS

aparimitāḥ—unlimited in number; *dhruvāḥ*—eternals; *tanu-bhṛtaḥ*—who have accepted material bodies; *yadi*—if; *sarva-gatāḥ*—all-pervading; *tarhi*—then; *na*—not; *śāsyatā*—controllable; *iti*—thus; *niyamāḥ*—regulation; *dhruva*—O Supreme Truth; *na*—not; *itarathā*—in another manner; *ajani*—have been born; *ca*—and; *yat-mayam*—consisting of which; *tat*—that; *avimucya*—without giving up; *niyanṭ*—controller; *bhavet*—may become; *samam*—equal in all respects; *anujānatām*—of those who follow this philosophical calculation; *yat*—that; *amatām*—not conclusive; *mata-duṣṭatayā*—by faulty calculations.

TRANSLATION

“‘O Lord, although the living entities who have accepted material bodies are spiritual and unlimited in number, if they were all-pervading there would be no question of their being under Your control. If they are accepted,

however, as particles of the eternally existing spiritual entity—as part of You, who are the supreme spirit whole—we must conclude that they are always under Your control. If the living entities are simply satisfied with being identical with You as spiritual particles, then they will be happy being controllers of so many things. The conclusion that the living entities and the Supreme Personality of Godhead are one and the same is a faulty conclusion. It is not a fact.'

PURPORT

This verse, which is also from *Śrīmad-Bhāgavatam* (10.87.30), was spoken by the personified Vedas.

TEXT 144

তার মধ্যে ‘স্থাবর’, ‘জঙ্গম’—দুই ভেদ ।
জঙ্গমে তির্যক-জল-স্থলচর-বিভেদ ॥ ১৪৪ ॥

*tāra madhye ‘sthāvara’, ‘jaṅgama’—dui bheda
jaṅgame tiryak-jala-sthalacara-vibheda*

SYNONYMS

tāra madhye—among the living entities who are conditioned within the material world; *sthāvara*—immovable; *jaṅgama*—movable; *dui bheda*—two divisions; *jaṅgame*—among the living entities who can move; *tiryak*—the living entities who can move in the air (the birds); *jala*—or living entities who can move within the water; *sthala-cara*—living entities who can move on land; *vibheda*—three divisions.

TRANSLATION

"The unlimited living entities can be divided into two divisions—those that can move and those that cannot move. Among living entities that can move, there are birds, aquatics and animals."

PURPORT

Śrī Caitanya Mahāprabhu is giving clear instructions on how the living entities live under different conditions. There are trees, plants and stones that cannot move, but still they must be considered living entities, or spiritual sparks. The soul is present in bodies like those of trees, plants and stones. They are all living entities. Among moving living entities such as birds, aquatics and animals, the same spiritual spark is there. As stated herein, there are living entities that can fly, swim and walk. We must also conclude that there are living entities that can move

within fire and ether. Living entities have different material bodies composed of earth, water, air, fire and ether. The words *tāra madhye* mean "within this universe." The entire material universe is composed of five material elements. It is not true that living entities reside only within this planet and not within others. Such a conclusion is completely contradictory to the Vedas. As stated in *Bhagavad-gītā* (2.24):

acchedyo 'yam adāhyo 'yam
akledyo 'śoṣya eva ca
nityaḥ sarva-gataḥ sthāṇur
acalo 'yam sanātanaḥ

"This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable and eternally the same."

The soul has nothing to do with the material elements. Any material element can be cut to pieces, especially earth. As far as the living entity is concerned, however, it can neither be burned nor cut to pieces. It can therefore live within fire. We can conclude that there are also living entities within the sun. Why should living entities be denied this planet or that planet? According to the Vedas, the living entities can live anywhere and everywhere—on land, in water, in air and in fire. Whatever the condition, the living entity is unchangeable (*sthāṇu*). From the statements of Śrī Caitanya Mahāprabhu and *Bhagavad-gītā*, we are to conclude that living entities are everywhere throughout the universes. They are distributed as trees, plants, aquatics, birds, human beings and so on.

TEXT 145

তার মধ্যে মনুষ্য-জাতি অতি অল্পতর ।
তার মধ্যে ম্লেচ্ছ, পুলিন্দ, বৌদ্ধ, শবর ॥ ১৪৫ ॥

*tāra madhye manusya-jāti ati alpatara
tāra madhye mleccha, pulinda, bauddha, śabara*

SYNONYMS

tāra madhye—among all such living entities; *manuṣya-jāti*—entities born as human beings; *ati*—very; *alpatara*—small in quantity; *tāra madhye*—among the small quantity of human beings; *mleccha*—uncivilized men who cannot follow the Vedic principles; *pulinda*—unregulated; *bauddha*—followers of Buddhist philosophy; *śabara*—the lowest of men (the hunter class).

TRANSLATION

“Although the living entities known as human beings are very small in quantity, that division may be still further subdivided, for there are many uncultured human beings like mlecchas, pulindas, bauddhas and śabaras.

TEXT 146

বেদনিষ্ঠ-মধ্যে অর্ধেক বেদ ‘মুখে’ মানে ।
বেদনিষিদ্ধ পাপ করে, ধর্ম নাহি গণে ॥ ১৪৬ ॥

veda-niṣṭha-madhye ardheka veda 'mukhe' māne
veda-niṣiddha pāpa kare, dharma nāhi gaṇe

SYNONYMS

veda-niṣṭha-madhye—among persons who are followers of the Vedas; *ardheka*—almost half; *veda*—Vedic scriptures; *mukhe*—in the mouth; *māne*—accept; *veda-niṣiddha*—forbidden in the Vedas; *pāpa*—sins; *kare*—perform; *dharma*—religious principles; *nāhi*—not; *gaṇe*—count.

TRANSLATION

“Among human beings, those who are followers of the Vedic principles are considered civilized. Among these, almost half simply give lip service while committing all kinds of sinful activities against these principles. Such people do not care for the regulative principles.

PURPORT

The word *veda* means “knowledge.” Supreme knowledge consists of understanding the Supreme Personality of Godhead and our relationship with Him and acting according to that relationship. Action in accordance with the Vedic principles is called religion. Religion means following the orders of the Supreme Personality of Godhead. The Vedic principles are the injunctions given by the Supreme Personality of Godhead. Āryans are civilized human beings who have been following the Vedic principles since time immemorial. No one can trace out the history of the Vedic principles set forth so that man might understand the Supreme Being. Literature or knowledge that seeks the Supreme Being can be accepted as a bona fide religious system, but there are many different types of religious systems according to the place, the disciples and the people’s capacity to understand.

The highest type of religious system is described in *Śrimad-Bhāgavatam* (1.2.6) thus: *sa vai puruṣān paro dharmo yato bhaktir adhokṣaje*. The highest form of

religion is that by which one becomes fully conscious of the existence of God, His form, name, qualities, pastimes, abode and all-pervasive features. When everything is completely known, that is the perfection of Vedic knowledge. The fulfillment of Vedic knowledge is systematic knowledge of the characteristics of God. This is confirmed in *Bhagavad-gītā* (15.15): *vedaiś ca sarvair aham eva vedyah*. The aim of Vedic knowledge is to understand God. Those who are actually following Vedic knowledge and searching after God cannot commit sinful activities against the Supreme Lord's order. However, in this age of Kali, although men profess to belong to so many different kinds of religion, most of them commit sinful activities against the orders of the Vedic scriptures. Śrī Caitanya Mahāprabhu therefore says herein: *veda-niṣiddha pāpa kare, dharma nāhi gaṇe*. In this age, men may profess a religion, but they actually do not follow the principles. Instead, they commit all kinds of sin.

TEXT 147

ধর্মাচারি-মধ্যে বহুত ‘কর্মনিষ্ঠ’।
কোটি-কর্মনিষ্ঠ-মধ্যে এক ‘জ্ঞানী’ শ্রেষ্ঠ ॥ ১৪৭ ॥

*dharma-cāri-madhye bahuta 'karma-niṣṭha'
koṭi-karma-niṣṭha-madhye eka 'jñāni' śreṣṭha*

SYNONYMS

dharma-ācāri-madhye—among persons who actually follow the Vedic principles or religious system; *bahuta*—many of them; *karma-niṣṭha*—attracted to fruitive activities; *koṭi-karma-niṣṭha-madhye*—among millions of such performers of fruitive activities according to Vedic principles; *eka*—one; *jñāni*—wise man; *śreṣṭha*—the chief.

TRANSLATION

“Among the followers of Vedic knowledge, most are following the process of fruitive activity and distinguishing between good and bad work. Out of many such sincere fruitive actors, there may be one who is actually wise.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that the word *karma-niṣṭha* refers to one who aspires to enjoy the results of his good work and pious activity. Some followers of Vedic principles offer everything to the Absolute Truth and do not aspire to enjoy the results of their pious actions. These are also considered among the *karma-niṣṭhas*. Sometimes we see pious men earn money with great hardship and then spend the money for some pious cause by opening public charities,

schools and hospitals. Whether one earns money for himself or for the public benefit, he is called a *karma-niṣṭha*. Out of millions of *karma-niṣṭhas* there may be one who is wise. Those who try to avoid fruitive activity and who become silent in order to merge into the spiritual existence of the Absolute Truth are generally known as *jñānis*, wise men. They are not interested in fruitive activity but in merging into the Supreme. In either case, both are interested in personal benefit. The *karmis* are directly interested in personal benefit within the material world, and the *jñānis* are interested in merging into the existence of the Supreme. The *jñānis* maintain that fruitive activity is imperfect. For them, perfection is the cessation of work and the merging into the supreme existence. That is their goal in life. The *jñāni* wants to extinguish the distinction between knowledge, the knower and the aim of knowledge. This philosophy is called monism, or oneness, and is characterized by spiritual silence.

TEXT 148

কোটিজ্ঞানি-মধ্যে হয় একজন ‘মুক্ত’।
কোটিমুক্ত-মধ্যে ‘দুর্লভ’ এক কৃষ্ণভক্ত ॥ ১৪৮ ॥

koṭi-jñāni-madhye haya eka-jana ‘mukta’
koṭi-mukta-madhye ‘durlabha’ eka kṛṣṇa-bhakta

SYNONYMS

koṭi-jñāni-madhye—out of many millions of such wise men; *haya*—there is; *eka-jana*—one person; *mukta*—actually liberated; *koṭi-mukta-madhye*—out of many millions of such liberated persons; *durlabha*—very rare; *eka*—one; *kṛṣṇa-bhakta*—pure devotee of Lord Kṛṣṇa.

TRANSLATION

“Out of many millions of such wise men, one may actually become liberated [mukta], and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find.

PURPORT

In *Śrimad-Bhāgavatam* it is said that due to their poor fund of knowledge, the *jñānis* are not actually liberated. They simply think that they are liberated. The perfection of knowledge culminates when one comes to the platform of knowing the Supreme Personality of Godhead. *Brahmeti paramātmeti bhagavān iti śabdyate*. The Absolute Truth (*satya-vastu*) is described as Brahman, Paramātmā and Bhagavān. Knowledge of impersonal Brahman and the Supersoul is imperfect until one comes to the platform of knowing the Supreme Personality of Godhead. It is

therefore clearly said in this verse: *koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta*. Those who search after the knowledge of impersonal Brahman or localized Paramātmā are certainly accepted as liberated, but due to their imperfect knowledge they are described in *Śrimad-Bhāgavatam* as *vimukta-mānīnah*. Since their knowledge is imperfect, their conception of liberation is imperfect. Perfect knowledge is possible when one knows the Supreme Personality of Godhead. This is supported in *Bhagavad-gītā* (5.29):

*bhoktāraṇī yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ sāntim ṛcchati*

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."

Research is going on for the *karmīs*, *jñānīs* and *yogīs*, but until the search is complete, no one can attain peace. Therefore *Bhagavad-gītā* says, *jñātvā māṁ sāntim ṛcchati*: one can actually attain peace when he knows Kṛṣṇa. This is described in the next verse.

TEXT 149

কৃষ্ণভক্ত—নিষ্কাম, অতএব ‘শান্ত’।
ভুক্তি-মুক্তি-সিদ্ধি-কামী—সকলি ‘অশান্ত’ ॥ ১৪৯ ॥

kṛṣṇa-bhakta—*niṣkāma*, *ataeva* ‘*sānta*’
bhukti-mukti-siddhi-kāmī—*sakali* ‘*aśānta*’

SYNONYMS

kṛṣṇa-bhakta—a devotee of Lord Kṛṣṇa; *niṣkāma*—actually desireless; *ataeva*—therefore; *sānta*—peaceful; *bhukti*—of material enjoyment; *mukti*—of liberation from material activities; *siddhi*—of perfection in yogic performance; *kāmī*—those who are desirous; *sakali*—all of them; *aśānta*—not peaceful.

TRANSLATION

"Because a devotee of Lord Kṛṣṇa is desireless, he is peaceful. Fruitive workers desire material enjoyment, jñānīs desire liberation, and yogīs desire material opulence; therefore they are all lusty and cannot be peaceful."

PURPORT

The devotee of Lord Kṛṣṇa has no desire other than serving Kṛṣṇa. Even so-called liberated people are full of desires. Fruitive actors desire better living ac-

commodations, and *jñānis* want to be one with the Supreme. *Yogis* desire material opulence, yogic perfections and magic. All of these are lusty (*kāmī*). Because they desire something, they cannot have peace.

The peace formula is given by Kṛṣṇa in *Bhagavad-gītā*:

*bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim īcchati*

If one can understand that the only supreme enjoyer is Kṛṣṇa, one will perform all kinds of sacrifices, penances and austerities in order to attain Kṛṣṇa's devotional service. Kṛṣṇa is the Supreme Being, the proprietor of all the material worlds; therefore throughout the entire universe He is the only enjoyer and beneficiary. He is the only friend who can actually do good to all living entities (*suhṛdaṁ sarva-bhūtānām*). If one understands Kṛṣṇa, he immediately becomes desireless (*niṣkāma*) because a *kṛṣṇa-bhakta* knows that his friend and protector in all respects is Kṛṣṇa, who is able to do anything for His devotee. Kṛṣṇa says, *kaunteya pratijāniḥ na me bhaktāḥ prāṇasyati*: "O son of Kuntī, declare it boldly that My devotee never perishes." Since Kṛṣṇa gives this assurance, the devotee lives in Kṛṣṇa and has no desire for personal benefit. The background for the devotee is the all-good Himself. Why should the devotee aspire for something good for himself? His only business is to please the Supreme by rendering service as much as possible. A *kṛṣṇa-bhakta* has no desire for his own personal benefit. He is completely protected by the Supreme. *Avaśya rakṣibe kṛṣṇa viśvāsa pālana*. Bhakti-vinoda Ṭhākura says that he is desireless because Kṛṣṇa will give him protection in all circumstances. It is not that he expects any assistance from Kṛṣṇa; he simply depends on Kṛṣṇa just as a child depends on his parents. The child does not know how to expect service from his parents, but he is always protected nevertheless. This is called *niṣkāma* (desirelessness).

Although *karmīs*, *jñānis* and *yogis* fulfill their desires by performing various activities, they are never satisfied. A *karmī* may work very hard to acquire a million dollars, but as soon as he gets a million dollars he desires another million. For the *karmīs*, there is no end of desire. The more the *karmī* gets, the more he desires. The *jñānis* cannot be desireless because their intelligence is unsound. They want to merge into the Brahman effulgence, but even though they may be raised to that platform, they cannot be satisfied there. There are many *jñānis* or *sannyāsīs* who give up the world as false, but after taking *sannyāsa* they return to the world to engage in politics or philanthropy or to open schools and hospitals. This means that they could not attain the real Brahman (*brahma satyam*). They have to come down to the material platform to engage in philanthropic activity. Thus they again cultivate desires, and when these desires are exhausted, they desire something different. Therefore the *jñāni* cannot be *niṣkāma*, desireless. Nor can the *yogi* be

desireless, for they desire yogic perfections in order to exhibit some magical feats and gain popularity. People gather around these yogis, and the yogis desire more and more adulation. Because they misuse their mystic power, they fall down again onto the material platform. It is not possible for them to become *niṣkāma*, desireless.

The conclusion is that only the devotees who are simply satisfied in serving the Lord can actually become desireless. Therefore it is written: *kṛṣṇa-bhakta niṣkāma*. Since the *kṛṣṇa-bhakta*, the devotee of Kṛṣṇa, is satisfied with Kṛṣṇa, there is no possibility of falldown.

TEXT 150

মুক্তানামপি সিদ্ধানাং নারায়ণপরায়ণঃ ।
সুদুর্লভঃ প্রশান্তাঞ্চা কোটিষ্ঠপি মহামুনে ॥ ১৫০ ॥

*muktānām api siddhānāṁ
nārāyaṇa-parāyaṇah
su-durlabhaḥ praśāntātmā
koṭiṣv api mahā-mune*

SYNOMYS

muktānām—of persons liberated or freed from the bondage of ignorance; *api*—even; *siddhānām*—of persons who have achieved perfection; *nārāyaṇa*—of the Supreme Personality of Godhead; *parāyaṇah*—the devotee; *su-durlabhaḥ*—very rare; *praśāntā-ātmā*—completely satisfied, desireless; *koṭiṣu*—among many millions; *api*—certainly; *mahā-mune*—O great sage.

TRANSLATION

“‘O great sage, out of many millions of materially liberated people who are free from ignorance, and out of many millions of siddhas who have nearly attained perfection, there is hardly one pure devotee of Nārāyaṇa. Only such a devotee is actually completely satisfied and peaceful.’

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (6.14.5). The *nārāyaṇa-parāyaṇa*, the devotee of Lord Nārāyaṇa, is the only blissful person. One who becomes a *nārāyaṇa-parāyaṇa* is already liberated from material bondage. He already possesses all the perfections of yoga. Unless one comes to the platform of *nārāyaṇa-parāyaṇa* and passes over the platform of *bhukti-mukti-siddhi*, he cannot be fully satisfied. That is the pure devotional stage.

*anyābhilāṣitā-sūnyarṁ
 jñāna-karmādy-anāvṛtam
 ānukūlyena kṛṣṇānu-
 śilanaṁ bhaktir uttamā*

One who has no other desire but Kṛṣṇa and who is not influenced by the process of *jñāna-mārga* (cultivation of knowledge) actually becomes free from ignorance. A first-class person is one who is not influenced by *karma* (fruitive activity) or *yoga* (mystic power). He simply depends on Kṛṣṇa and is satisfied in his devotional service. According to *Śrimad-Bhāgavatam* (6.17.28): *nārāyaṇa-parāḥ sarve na kutaścana bibhyati*. Such a person is never afraid of anything. For him, heaven and hell are the same. Not knowing the situation of a *nārāyaṇa-parāyaṇa*, rascals become envious. By the grace of Nārāyaṇa, a devotee is situated in the most opulent position in the material world. Rascals are envious of Nārāyaṇa and His devotee, but the devotee knows how to please another devotee of Nārāyaṇa because he knows that by pleasing Nārāyaṇa's representative, one directly pleases Lord Nārāyaṇa. Therefore a devotee offers the best facilities to his spiritual master because he knows that by pleasing Nārāyaṇa's representative, he can please Lord Nārāyaṇa. Outsiders who have no knowledge of Nārāyaṇa are envious both of Nārāyaṇa and of His devotee. Consequently when they see that Nārāyaṇa's devotee is opulently situated, they become envious. But when the devotee of Nārāyaṇa asks such foolish people to come live with him in the same comfortable situation, they do not agree because they cannot give up illicit sex, meat eating, intoxication and gambling. Therefore the materialist refuses the company of a *nārāyaṇa-parāyaṇa*, although he is envious of the devotee's material situation. In Western countries when ordinary men—storekeepers and workers—see our devotees living and eating sumptuously and yet not working, they become very anxious to know where they get the money. Such people become envious and ask, "How is it possible to live so comfortably without working? How is it you have so many cars, bright faces and nice clothes?" Not knowing that Kṛṣṇa looks after His devotees, such people become surprised, and some become envious.

TEXT 151

ବ୍ରଜାଣୁ ଭଗିତେ କୋନ ଭାଗ୍ୟବାନ୍ ଜୀବ ।
ଗୁରୁ-କୃଷ୍ଣ-ପ୍ରସାଦେ ପାଯ ଭକ୍ତିଲତା-ବୀଜ ॥ ୧୫ ॥

*brahmāṇḍa bhramite kona bhāgyavān jīva
 guru-kṛṣṇa-prasāde pāya bhakti-latā-bija*

SYNONYMS

brahmāṇḍa bhramite—wandering in this universe; *kona*—some; *bhāgyavān*—most fortunate; *jīva*—living being; *guru*—of the spiritual master; *kṛṣṇa*—of Kṛṣṇa; *prasāde*—by the mercy; *pāya*—gets; *bhakti-latā*—of the creeper of devotional service; *bija*—the seed.

TRANSLATION

“According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.”

PURPORT

When we speak of *brahmāṇḍa*, we refer to the whole universe, or to the cluster of many millions of universes. In all universes, there are innumerable planets and innumerable living entities upon those planets in the air and in the water. There are millions and trillions of living entities everywhere, and they are engaged by *māyā* in suffering and enjoying the results of their fruitive activity life after life. This is the position of the materially conditioned living entities. Out of many of these living entities, if one is actually fortunate (*bhāgyavān*), he comes in contact with a bona fide spiritual master by Kṛṣṇa’s mercy.

Kṛṣṇa is situated in everyone’s heart, and if one desires something, Kṛṣṇa fulfills one’s desire. If the living entity by chance or fortune comes in contact with the Kṛṣṇa consciousness movement and wishes to associate with that movement, Kṛṣṇa, who is situated in everyone’s heart, gives him the chance to meet a bona fide spiritual master. This is called *guru-kṛṣṇa-prasāda*. Kṛṣṇa is prepared to bestow His mercy upon all living entities, and as soon as a living entity desires the Lord’s mercy, the Lord immediately gives him an opportunity to meet a bona fide spiritual master. Such a person is fortified by both Kṛṣṇa and the spiritual master. He is helped from within by Kṛṣṇa and from without by the spiritual master. Both are prepared to help the sincere living being become free from this material bondage.

How one can become this fortunate can be seen in the life of Śrīla Nārada Muni. In his previous life he was born of a maid-servant. Although he was not born into a prestigious position, his mother was fortunately engaged in rendering service to some Vaiṣṇavas. When these Vaiṣṇavas were resting during the Cāturmāsya period, the boy Nārada took the opportunity to engage in their service. Taking compassion upon the boy, the Vaiṣṇavas offered him the remnants of their food.

By serving them and obeying their orders, the boy became the object of sympathy for the Vaiṣṇavas, and, by the Vaiṣṇavas' unknown mercy, he gradually became a pure devotee. In the next life he was Nārada Muni, the most exalted of Vaiṣṇavas and the most important *guru* and *ācārya* of Vaiṣṇavas.

Following in the footsteps of Nārada Muni, this Kṛṣṇa consciousness movement is rendering service to humanity by giving everyone a chance to come in contact with Kṛṣṇa. If one is fortunate, he becomes intimately related with this movement. Then, by the grace of Kṛṣṇa, one's life becomes successful. Everyone has dormant *kṛṣṇa-bhakti*—love for Kṛṣṇa—and in the association of good devotees, that love is revealed. As stated in *Caitanya-caritāmṛta* (Madhya 22.107):

*nitya-siddha-kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya*

Dormant devotional service to Kṛṣṇa is within everyone. Simply by associating with devotees, hearing their good instructions and chanting the Hare Kṛṣṇa mantra, dormant love for Kṛṣṇa is awakened. In this way one acquires the seed of devotional service. *Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*.

TEXT 152

**ମାଲୀ ହଣ୍ଠ କରେ ସେଇ ବୀଜ ଆରୋପଣ ।
ଶ୍ରବଣ-କୀର୍ତ୍ତନ-ଜଳେ କରଯେ ସେଚନ ॥ ୧୫୨ ॥**

*māli hañā kare sei bija āropaṇa
śravaṇa-kīrtana-jale karaye secanā*

SYNONYMS

māli hañā—becoming a gardener; *kare*—does; *sei*—that; *bija*—seed of devotional service; *āropaṇa*—sowing; *śravaṇa*—of hearing; *kīrtana*—of chanting; *jale*—with the water; *karaye*—does; *secanā*—sprinkling.

TRANSLATION

"When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of śravaṇa and kīrtana [hearing and chanting], the seed will begin to sprout.

PURPORT

To live with devotees or to live in a temple means to associate with the *śravaṇa-kīrtana* process. Sometimes neophyte devotees think that they can continue

the *śravaṇa-kīrtana* process without worshiping the Deity, but the execution of *śravaṇa-kīrtana* is meant for highly developed devotees like Haridāsa Ṭhākura, who engaged in the *śravaṇa-kīrtana* process without worshiping the Deity. However, one should not falsely imitate Haridāsa Ṭhākura and abandon Deity worship just to try to engage in *śravaṇa-kīrtana*. This is not possible for neophyte devotees.

The word *guru-prasāda* indicates that the spiritual master is very merciful in bestowing the boon of devotional service upon the disciple. That is the best possible gift the spiritual master has to offer. Those with a background of pious life are eligible to receive life's supreme benefit, and to bestow this benefit, the Supreme Personality of Godhead sends His representative to impart His mercy. Endowed with the mercy of the Supreme Personality of Godhead, the spiritual master distributes the mercy to those who are elevated and pious. Thus the spiritual master trains his disciples to render devotional service unto the Supreme Personality of Godhead. This is called *guru-kṛpā*. It is *kṛṣṇa-prasāda*, Kṛṣṇa's mercy, that He sends a bona fide spiritual master to the deserving disciple. By the mercy of Kṛṣṇa, one meets the bona fide spiritual master, and by the mercy of the spiritual master, the disciple is fully trained in the devotional service of the Lord.

Bhakti-latā-bija means "the seed of devotional service." Everything has an original cause, or seed. For any idea, program, plan or device, there is first of all the contemplation of the plan, and that is called *bija*, or the seed. The methods, rules and regulations by which one is perfectly trained in devotional service constitute the *bhakti-latā-bija*, or seed of devotional service. This *bhakti-latā-bija* is received from the spiritual master by the grace of Kṛṣṇa. Other seeds are called *anyābhilāṣa-bija*, *karma-bija* and *jñāna-bija*. If one is not fortunate enough to receive the *bhakti-latā-bija* from the spiritual master, he instead cultivates the seeds of *karma-bija*, *jñāna-bija*, or political and social or philanthropic *bija*. However, *bhakti-latā-bija* is different from these other *bijas*. *Bhakti-latā-bija* can be received only through the mercy of the spiritual master. Therefore one has to satisfy the spiritual master to get *bhakti-latā-bija* (*yasya prasādād bhagavat-prasādah*). *Bhakti-latā-bija* is the origin of devotional service. Unless one satisfies the spiritual master, he gets the *bija*, or root cause, of *karma*, *jñāna* and *yoga* without the benefit of devotional service. However, one who is faithful to his spiritual master gets the *bhakti-latā-bija*. This *bhakti-latā-bija* is received when one is initiated by the bona fide spiritual master. After receiving the spiritual master's mercy, one must repeat his instructions, and this is called *śravaṇa-kīrtana*—hearing and chanting. One who has not properly heard from the spiritual master or who does not follow the regulative principles is not fit for chanting (*kīrtana*). This is explained in *Bhagavad-gītā* (2.41): *vyavasāyātmikā buddhir ekeha kuru-nandana*. One who has not listened carefully to the instructions of the spiritual master is unfit to chant or preach the cult of devotional service. One has to water the *bhakti-latā-bija* after receiving instructions from the spiritual master.

TEXT 153

উপজিয়া বাড়ে লতা ‘ব্রহ্মাণ্ড’ ভেদি’ যায়।
 ‘বিরজা’, ‘ব্রহ্মলোক’ ভেদি’ ‘পরাব্যোগ’ পায় ॥১৫৩॥

*upajiyā bāde latā 'brahmāṇḍa' bhedi' yāya
 'virajā', 'brahma-loka' bhedi' 'para-vyoma' pāya*

SYNONYMS

upajiyā—being cultivated; *bāde*—increases; *latā*—the creeper of devotional service; *brahmāṇḍa*—the whole universe; *bhedi'*—penetrating; *yāya*—goes; *virajā*—the river between the spiritual world and the material world; *brahma-loka*—the Brahman effulgence; *bhedi'*—penetrating; *para-vyoma*—the spiritual sky; *pāya*—attains.

TRANSLATION

“As one waters the *bhakti-latā-bija*, the seed sprouts, and the creeper gradually increases to the point where it penetrates the walls of this universe and goes beyond the *Virajā* River between the spiritual world and the material world. It attains *brahma-loka*, the Brahman effulgence, and, penetrating through that stratum, it reaches the spiritual sky and the spiritual planet *Goloka Vṛndāvana*.

PURPORT

A creeper generally takes shelter of a big tree, but the *bhakti-latā*, being the creeper of spiritual energy, cannot take shelter of any material planet, for there is no tree on any material planet that the *bhakti-latā* creeper can utilize for shelter. In other words, devotional service cannot be utilized for any material purpose. Devotional service is meant only for the Supreme Personality of Godhead. Sometimes men with a poor fund of knowledge maintain that *bhakti* can be applied to material things also. In other words, they say that devotional service can be rendered to one's country or to the demigods, but this is not a fact. Devotional service is especially meant for the Supreme Personality of Godhead, and it is beyond this material range. There is a river, or causal ocean, between the spiritual and material natures, and this river is free from the influence of the three modes of material nature; therefore it is called *Virajā*. The word *vi* means *vigata* (completely eradicated), and *rajaḥ* means “the influence of the material world.” On this platform, a living entity is completely free from material entanglement. For the *jñānis* who want to merge into the Brahman effulgence, there is *brahma-loka*. *Bhakti-latā*, however, has no shelter in the material world, nor has it shelter in *brahma-loka*, although *brahma-loka* is beyond the material world. The *bhakti-latā* increases until it reaches the spiritual sky, where *Goloka Vṛndāvana* is situated.

TEXT 154

তবে যায় তদুপরি ‘গোলোক-বৃন্দাবন’।
‘কৃষ্ণচরণ’-কল্পবৃক্ষে করে আরোহণ ॥ ১৫৮ ॥

*tabe yāya tad-upari 'goloka-vṛndāvana'
'krṣṇa-caraṇa'-kalpa-vṛkṣe kare ārohaṇa*

SYNONYMS

tabe—thereafter; *yāya*—goes; *tad-upari*—to the top of that (the spiritual sky); *goloka-vṛndāvana*—to the planet known as Goloka Vṛndāvana where Kṛṣṇa lives; *kṛṣṇa-caraṇa*—of the lotus feet of Lord Kṛṣṇa; *kalpa-vṛkṣe*—on the desire tree; *kare ārohaṇa*—climbs.

TRANSLATION

“Being situated in one’s heart and being watered by śravaṇa-kīrtana, the bhakti creeper grows more and more. In this way it attains the shelter of the desire tree of the lotus feet of Kṛṣṇa, who is eternally situated in the planet known as Goloka Vṛndāvana in the topmost region of the spiritual sky.

PURPORT

In *Brahma-saṁhitā* (5.37) it is said:

*ānanda-cinmaya-rasa-pratibhāvitābhis
tābhīr ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣam tam aharā bhajāmi*

“I worship Govinda, the primeval Lord. He resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādini]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual *rasa*.” In the spiritual world, the Supreme Personality of Godhead, Kṛṣṇa, has expanded Himself in His spiritual potency. He has His eternal form of bliss and knowledge (*sac-cid-ānanda-vigraha*). Everything in the Goloka Vṛndāvana planet is a spiritual expansion of *sac-cid-ānanda*. Everyone there is of the same potency—ānanda-cinmaya-rasa. The relationship between the Supreme Personality of Godhead and His servitor is *cinmaya-rasa*. Kṛṣṇa and His entourage and paraphernalia are of the same *cinmaya* potency. When the *cinmaya-rasa* potency goes through the material potency, it becomes all-pervading. Although the Supreme

Personality of Godhead exists on His own planet Goloka Vṛndāvana, He is present everywhere. *Aṇḍāntara-stha-paramānu-cayāntara-stham*. He is present within all universes, although they are innumerable. He is present within the atom. *Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati*: He is also present within the heart of all living entities. This is His all-pervasive potency.

Goloka Vṛndāvana is the highest planet in the spiritual world. In order to go to the spiritual world after penetrating the cover of the material universe, one must penetrate *brahma-loka*, the spiritual effulgence. Then one can come to the Goloka Vṛndāvana planet. There are also other planets in the spiritual world called Vaikuṇṭha planets, and on these planets Lord Nārāyaṇa is worshiped with awe and veneration. On these planets the *śānta-rasa* is prevalent, and some of the devotees are also connected with the Supreme Personality of Godhead in the *dāsy-a-rasa*, the mellow of servitorship. As far as the mellow of fraternity is concerned, the Vaikuṇṭha *rasa* is represented by *gaurava-sakhya*, friendship in awe and veneration. The other fraternity *rasa* is exhibited as *viśrambha* (friendship in equality), and this is found in the Goloka Vṛndāvana planet. Above that is service to the Lord in *vātsalya-rasa* (paternal love), and above all is the relationship with the Lord in the *mādhurya-rasa* (conjugal love). These five *rasas* are fully exhibited in the spiritual world in one's relationship with the Lord. Therefore in the spiritual world the *bhakti-latā* creeper finds its resting place at the lotus feet of Kṛṣṇa.

TEXT 155

তাহাঁ বিস্তাৰিত হওঁগু ফলে প্ৰেম-ফল ।
ইহাঁ মালী সেচে নিত্য শ্রবণাদি জল ॥ ১৫৫ ॥

*tāhāṅ vistārita hañā phale prema-phala
ihāṅ mālī sece nitya śravaṇādi jala*

SYNOMYS

tāhāṅ—there in the spiritual world (in the Goloka Vṛndāvana planet); *vistārita*—expanded; *hañā*—becoming; *phale*—produces; *prema-phala*—the fruit known as love of Godhead; *ihāṅ*—in the material world, where the devotee is still present; *mālī*—exactly like a gardener; *sece*—sprinkles; *nitya*—regularly, without fail; *śravaṇā-ādi jala*—the water of *śravaṇa*, *kirtana* and so on.

TRANSLATION

“The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting.

PURPORT

In Goloka Vṛndāvana the devotees have very intimate relationships with the Supreme Personality of Godhead. The devotee engages in the Lord's service in great ecstatic love. Such love was exhibited personally by Śrī Caitanya Mahāprabhu in His teachings to the people of the material world. The fruit of the devotional creeper is pure desire to serve and please the senses of the Supreme Personality of Godhead. *Kṛṣṇendriya-prīti-icchā dhare 'prema' nāma.* (Cc. Ādi. 4.165) In the spiritual world one has no desire other than to please the senses of the Supreme Personality of Godhead. The conditioned soul within the material world can neither understand nor appreciate how the devotee in the material world can render confidential service to the Lord out of feelings of ecstatic love and always engage in pleasing the Supreme Lord's senses. Although seen within this material world, the pure devotee always engages in the confidential service of the Lord. An ordinary neophyte devotee cannot realize this; therefore it is said, *vaiṣṇavera kriyā-mudrā vijñāneha nā bujhaya.* The activities of a pure Vaiṣṇava cannot be understood even by a learned scholar in the material world.

Every living entity is wandering within this universe in different species and on different planetary systems according to his fruitive activities. Out of many millions of living entities, one may be fortunate enough to receive the seed of *bhakti-latā*, the creeper of devotional service. By the grace of the spiritual master and Kṛṣṇa, one nourishes the *bhakti-latā* by regularly sprinkling it with the water of *śravaṇa-kīrtana*, hearing and chanting. In this way the seed of *bhakti-latā* sprouts and grows up and up through the whole universe until it penetrates the covering of the material universe and reaches the spiritual world. The *bhakti-latā* continues to grow until it reaches the topmost planetary system, Goloka Vṛndāvana, where Kṛṣṇa lives. There the creeper takes shelter at the lotus feet of the Lord, and that is its final destination. At that time the creeper begins to grow the fruits of ecstatic love of God. It is the duty of the devotee who nourishes the creeper to be very careful. It is said that the watering of the creeper must continue: *iḥāṅ māli sece nitya śravaṇādi jala.* It is not that at a certain stage one can stop chanting and hearing and become a mature devotee. If one stops, one certainly falls down from devotional service. Although one may be very exalted in devotional service, he should not give up the watering process of *śravaṇa-kīrtana*. If one gives up that process, it is due to an offense. This is described in the following verse.

TEXT 156

যদি বৈষ্ণব-অপরাধ উঠে হাতী মাতা ।
উপাড়ে বা ছিঁড়ে, তার শুখি' যায় পাতা ॥ ১৫৬ ॥

*yadi vaiṣṇava-aparādh uṭhe hāti mātā
upāḍe vā chiṇḍe, tāra śukhi' yāya pātā*

SYNONYMS

yadi—if; *vaiṣṇava-aparādha*—an offense at the feet of a Vaiṣṇava; *uṭhe*—arises; *hātī*—an elephant; *mātā*—mad; *upāde*—uproots; *vā*—or; *chin̄de*—breaks; *tāra*—of the creeper; *śukhi'*—shriveling up; *yāya*—goes; *pātā*—the leaf.

TRANSLATION

"If the devotee commits an offense at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up."

PURPORT

One's devotional attitude increases in the association of a Vaiṣṇava.

*tāñdera caraṇa sevi bhakta-sane vāsa
janame janame haya, ei abhilāṣa*

By his personal example, Narottama dāsa Ṭhākura stresses that a devotee must always remember to please his predecessor ācārya. The Gosvāmīs are represented by one's spiritual master. One cannot be an ācārya (spiritual master) without following strictly in the disciplic succession of the ācāryas. One who is actually serious in advancing in devotional service should desire only to satisfy the previous ācāryas. *Ei chaya gosāñi yāra, mui tāra dāsa.* One should always think of oneself as a servant of the servant of the ācāryas, and thinking this, one should live in the society of Vaiṣṇavas. However, if one thinks that he has become very mature and can live separate from the association of Vaiṣṇavas and thus gives up all the regulative principles due to offending a Vaiṣṇava, one's position becomes very dangerous. Offenses against the holy name are explained in *Ādi-lilā* (Chapter Eight, verse 24). Giving up the regulative principles and living according to one's whims are compared to a mad elephant, which by force uproots the *bhakti-latā* and breaks it to pieces. In this way the *bhakti-latā* shrivels up. Such an offense is especially created when one disobeys the instructions of the spiritual master. This is called *guru-avajñā*. The devotee must therefore be very careful not to commit offenses against the spiritual master. As soon as one is deviated from the spiritual master, the uprooting of the *bhakti-latā* begins, and gradually all the leaves dry up.

TEXT 157

তাতে মালী যন্ত করি' করে আবরণ ।
অপরাধ-হস্তীর ফৈছে না হয় উদগম ॥ ১৫৭ ॥

*tāte māli yatna kari' kare āvaraṇa
aparādha-hastīra yaiche nā haya udgama*

SYNONYMS

tāte—therefore; *māli*—the gardener devotee; *yatna kari'*—with great attention; *kare*—makes; *āvaraṇa*—protective fencing; *aparādha*—of offenses; *hastīra*—of the elephant; *yaiche*—so that; *nā*—not; *haya*—there is; *udgama*—birth.

TRANSLATION

"The gardener must defend the creeper by fencing it all around so that the powerful elephant of offenses may not enter."

PURPORT

While the *bhakti-latā* creeper is growing, the devotee must protect it by fencing it all around. The neophyte devotee must be protected by being surrounded by pure devotees. In this way he will not give the maddened elephant a chance to uproot his *bhakti-latā* creeper. When one associates with nondevotees, the maddened elephant is set loose. Śrī Caitanya Mahāprabhu has said: *asat-saṅga-tyāga*,—*ei vaiṣṇava-ācāra*. The first business of a Vaiṣṇava is to give up the company of nondevotees. A so-called mature devotee, however, commits a great offense by giving up the company of pure devotees. The living entity is a social animal, and if one gives up the society of pure devotees, he must associate with nondevotees (*asat-saṅga*). By contacting nondevotees and engaging in nondevotional activities, a so-called mature devotee will fall victim to the mad elephant offense. Whatever growth has taken place is quickly uprooted by such an offense. One should therefore be very careful to defend the creeper by fencing it in—that is, by following the regulative principles and associating with pure devotees.

If one thinks that there are many pseudo devotees or nondevotees in the Kṛṣṇa Consciousness Society, one can keep direct company with the spiritual master, and if there is any doubt, one should consult the spiritual master. However, unless one follows the spiritual master's instructions and the regulative principles governing chanting and hearing the holy name of the Lord, one cannot become a pure devotee. By one's mental concoctions, one falls down. By associating with nondevotees, one breaks the regulative principles and is thereby lost. In the *Upadeśāmṛta* of Śrīla Rūpa Gosvāmī, it is said:

*atyāhārah prayāsaś ca
prajalpo niyamāgrahāḥ
jana-saṅgaś ca laulyam ca
saḍbhīr bhaktir vinaśyati*

"One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required, (2) overendeavoring for mundane things that are very difficult to attain, (3) talking unnecessarily about mundane subject matters, (4) practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically, (5) associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness, and (6) being greedy for mundane achievements."

TEXT 158

किञ्च यदि लतार अन्ते उर्त्ते 'उपशाखा' ।
भूक्ति-मुक्ति-वान्धा, यत असंख्य तार लेखा ॥ १५८ ॥

*kintu yadi latāra saṅge uṭhe 'upaśākhā'
bhukti-mukti-vāñchā, yata asaṅkhyā tāra lekhā*

SYNOMYS

kintu—but; *yadi*—if; *latāra*—the creeper of devotional service; *saṅge*—with; *uṭhe*—arise; *upaśākhā*—unwanted creepers; *bhukti*—for material enjoyment; *mukti*—for liberation from the material world; *vāñchā*—the desires; *yata*—as many as there are; *asaṅkhyā*—unlimited; *tāra*—of those unwanted creepers; *lekhā*—the writing.

TRANSLATION

"Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited.

TEXT 159

‘निषिद्धाचार’, ‘कुटीनाटि’, ‘जीवहिंसन’ ।
‘लाभ’, ‘पूजा’, ‘प्रतिष्ठादि’ यत उपशाखागण ॥ १५९ ॥

'niṣiddha-ācāra', *'kuṭināṭi'*, *'jīva-hiṁsana'*
'lābha', *'pūjā'*, *'pratiṣṭhādi'* *yata upaśākhā-gaṇa*

SYNOMYS

niṣiddha-ācāra—behavior not to be exhibited by a person desiring to become perfect; *kuṭināṭi*—diplomacy; *jīva-hiṁsana*—unnecessarily killing animals or the

soul; *lābha*—profit according to material calculations; *pūjā*—adoration achieved by satisfying mundane people; *pratiṣṭha-ādi*—becoming an important man in material calculations, and so on; *yata*—all these; *upaśākhā-gaṇa*—unnecessary creepers.

TRANSLATION

"Some unnecessary creepers growing with the bhakti creeper are the creepers of behavior unacceptable for those trying to attain perfection, diplomatic behavior, animal killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers."

PURPORT

There is a certain pattern of behavior prescribed for those actually trying to become perfect. In our Kṛṣṇa consciousness movement we advise our students not to eat meat, not to gamble, not to engage in illicit sex and not to indulge in intoxication. People who indulge in these activities can never become perfect; therefore these regulative principles are for those interested in becoming perfect and going back to Godhead. *Kuṭināṭi*, or diplomatic behavior, cannot satisfy the ātmā, the soul. It cannot even satisfy the body or the mind. The culprit mind is always suspicious; therefore our dealings should always be straightforward and approved by Vedic authorities. If we treat people diplomatically or duplicitously, our spiritual advancement is obstructed. *Jīva-hiṁsana* refers to the killing of animals or to envy of other living entities. The killing of poor animals is undoubtedly due to envy of those animals. The human form is meant for the understanding of Kṛṣṇa consciousness (*athāto brahma-jijñāsā*), for inquiring about the Supreme Brahman. In the human form, everyone has a chance to understand the Supreme Brahman. The so-called leaders of human society do not know the real aim of human life and are therefore busy with economic development. This is misleading. Every state and every society is busy trying to improve the quality of eating, sleeping, mating and defending. This human form of life is meant for more than these four animal principles. Eating, sleeping, mating and defending are problems found in the animal kingdom, and the animals have solved their problems without difficulty. Why should human society be so busy trying to solve these problems? The difficulty is that people are not educated to understand this simple philosophy. They think that advancement of civilization means increasing sense gratification.

There are many religious propagandists who do not know how the ultimate problems of life can be solved, and they also try to educate people in a form of sense gratification. This is also *jīva-hiṁsana*. Real knowledge is not given, and religionists mislead the general populace. As far as material profits are concerned, one should know that whatever material profit one has must be abandoned at the

time of death. Unfortunately people do not know that there is life after death; therefore mundane people waste their time amassing material profit which has to be left behind at the time of death. Such profit has no eternal benefit. Similarly, adoration by mundane people is valueless because after death one has to accept another body. Material adoration and title are decorations that cannot be carried over to the next body. In the next life, everything is forgotten.

All these obstructions have been described in this verse as unwanted creepers. They simply present obstacles for the real creeper, *bhakti-latā-bija*. One should be very careful to avoid all these unwanted things. Sometimes these unwanted creepers look exactly like the *bhakti-latā* creeper. They appear to be of the same size and the same species when they are packed together with the *bhakti-latā* creeper, but in spite of this, the creepers are called *upaśākhā*. A pure devotee can distinguish between the *bhakti-latā* creeper and a mundane creeper, and he is very alert to distinguish them and keep them separate.

TEXT 160

সেকজল পাণ্ডা উপশাখা বাঢ়ি' যায়।
স্তৰ হণ্ডা মূলশাখা বাঢ়িতে না পায় ॥ ১৬০ ॥

seka-jala pāñā upaśākhā bāḍi' yāya
stabdha hañā mūla-sākhā bāḍite nā pāya

SYNOMYS

seka-jala—sprinkling water; *pāñā*—getting; *upaśākhā*—the unwanted creepers; *bāḍi'* *yāya*—grow luxuriantly; *stabdha hañā*—becoming stopped; *mūla-sākhā*—the chief creeper; *bāḍite*—to increase; *nā pāya*—is not able.

TRANSLATION

"If one does not distinguish between the *bhakti-latā* creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the *bhakti-latā* creeper is curtailed."

PURPORT

If one chants the Hare Kṛṣṇa mantra while committing offenses, these unwanted creepers will grow. One should not take advantage of chanting the Hare Kṛṣṇa mantra for some material profit. As mentioned in verse 159:

'niśiddhācāra', 'kuṭināṭi', 'jīva-himṣana'
'lābha', 'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa

The unwanted creepers have been described by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. He states that if one hears and chants without trying to give up offenses, one becomes materially attached to sense gratification. One may also desire freedom from material bondage like the Māyāvādīs, or one may become attached to the *yoga-siddhis* and desire wonderful yogic powers. If one is attached to wonderful material activities, one is called *siddhi-lobhi*, greedy for material perfection. One may also be victimized by diplomatic or crooked behavior, or one may associate with women for illicit sex. Others may make a show of devotional service like the *prākṛta-sahajiyās*, or one may try to support his philosophy by joining some caste or identifying himself with a certain dynasty, claiming a monopoly on spiritual advancement. Thus with the support of family tradition, one may become a pseudo *guru* or so-called spiritual master. One may become attached to the four sinful activities—illicit sex, intoxication, gambling and meat eating, or one may consider a Vaiṣṇava to belong to a mundane caste or creed. One may think, "This is a Hindu Vaiṣṇava, and this is a European Vaiṣṇava. A European Vaiṣṇava is not allowed to enter the temples." In other words, one may consider Vaiṣṇavas in terms of birth, thinking one a *brāhmaṇa* Vaiṣṇava, a *sūdra* Vaiṣṇava, a *mleccha* Vaiṣṇava and so on. One may also try to carry out a professional business while chanting the Hare Kṛṣṇa mantra or reading Śrimad-Bhāgavatam, or one may try to increase his monetary strength by illegal means. One may also try to be a cheap Vaiṣṇava by chanting in a secluded place for material adoration, or one may desire mundane reputation by making compromises with nondevotees, compromising one's philosophy or spiritual life, or one may become a supporter of a hereditary caste system. All these are pitfalls of personal sense gratification. Just to cheat some innocent people, one makes a show of advanced spiritual life and becomes known as a *sādhu*, *mahātmā* or religious person. All this means that the so-called devotee has become victimized by all these unwanted creepers and that the real creeper of *bhakti-latā-bija* has been stunted.

TEXT 161

প্রাথমেই উপশাখার করয়ে ছেদন ।
তবে মূলশাখা বাড়ি' যায় বৃক্ষাবন ॥ ১৬১ ॥

*prathamei upaśākhāra karaye chedana
tabe mūla-śākhā bādi' yāya vṛndāvana*

SYNONYMS

prathamei—from the very beginning; *upaśākhāra*—of the unwanted creepers; *karaye*—does; *chedana*—the cutting away; *tabe*—then only; *mūla-śākhā*—the

chief creeper; *bādi'*—increasing; *yāya*—goes; *vṛndāvana*—to the lotus feet of Lord Śrī Kṛṣṇa in Vṛndāvana.

TRANSLATION

"As soon as an intelligent devotee sees an unwanted creeper growing beside the original creeper, he must cut it down instantly. Then the real creeper of bhakti-latā-bīja grows nicely, returns home, back to Godhead, and seeks shelter under the lotus feet of Kṛṣṇa.

PURPORT

If one is misled by unwanted creepers and is victimized, he cannot make progress back to Godhead. Rather, he remains within the material world and engages in activities having nothing to do with pure devotional service. Such a person may be elevated to the higher planetary systems, but because he remains within the material world, he is subjected to the threefold material miseries.

TEXT 162

‘প্ৰেমফল’ পাকি’ পড়ে, মালী আস্বাদয় ।
লতা অবলম্বি’ মালী ‘কল্পবৃক্ষ’ পায় ॥ ১৬২ ॥

*'prema-phala' pāki' paḍe, māli āsvādaya
latā avalambi' māli 'kalpa-vṛkṣa' pāya*

SYNONYMS

prema-phala—the fruit of love of God; *pāki'*—becoming mature; *paḍe*—falls down; *māli*—the gardener; *āsvādaya*—tastes; *latā avalambi'*—taking advantage of the growing *bhakti-latā*; *māli*—the gardener; *kalpa-vṛkṣa pāya*—reaches the desire tree in Goloka Vṛndāvana.

TRANSLATION

"When the fruit of devotional service becomes ripe and falls down, the gardener tastes the fruit and thus takes advantage of the creeper and reaches the desire tree of the lotus feet of Kṛṣṇa in Goloka Vṛndāvana.

TEXT 163

তাই সেই কল্পবৃক্ষের করয়ে সেবন ।
সুখে প্ৰেমফল-রস করে আস্বাদন ॥ ১৬৩ ॥

tāhāṅ sei kalpa-vṛkṣera karaye sevana
sukhe prema-phala-rasa kare āsvādana

SYNONYMS

tāhāṅ—there (in Goloka Vṛndāvana); *sei kalpa-vṛkṣera*—of the lotus feet of Kṛṣṇa, which are compared to a desire tree; *karaye sevana*—engages in the service; *sukhe*—in transcendental bliss; *prema-phala-rasa*—the juice of the fruit of devotional service; *kare*—does; *āsvādana*—tasting.

TRANSLATION

“There the devotee serves the lotus feet of the Lord, which are compared to a wish-fulfilling tree. With great bliss he tastes the juice of the fruit of love and becomes eternally happy.

PURPORT

The word *tāhāṅ* indicates that in the spiritual world one can taste the juice of the fruit of devotional service and thus become blissful.

TEXT 164

এইত পরম-ফল ‘পরম-পুরুষার্থ’।
যাঁৱ আগে তৃণ-তুল্য চারি পুরুষার্থ ॥ ১৬৪ ॥

eita parama-phala ‘parama-puruṣārtha’
yāñra āge tṛṇa-tulya cāri puruṣārtha

SYNONYMS

eita—this; *parama-phala*—the supreme goal of life; *parama*—supreme; *puruṣa-artha*—interest of the living being; *yāñra āge*—in the presence of which; *tṛṇa-tulya*—very insignificant; *cāri*—four; *puruṣa-artha*—the different types of human interests.

TRANSLATION

“To taste the fruit of devotional service at Goloka Vṛndāvana is the highest perfection of life, and in the presence of such perfection, the four material perfections—religion, economic development, sense gratification and liberation—are very insignificant achievements.

PURPORT

The highest achievement attained by the *jñānis* or impersonalists is becoming one with the Supreme, generally known as *mokṣa*, liberation. The highest

achievements of the yogīs are the eight material perfections such as *āṇimā*, *laghimā* and *prāpti*. Yet these are nothing compared to the eternal bliss of the devotee who returns back to Godhead and tastes the fruit of devotional service to the lotus feet of the Lord. The material perfections up to the point of liberation are very insignificant in comparison; therefore the pure devotee is never interested in such things. His only interest is in perfecting his devotional service to the Lord. The pleasure of the impersonalist monist philosophers is condemned in the following verse, which is also found in Śrīla Rūpa Gosvāmī's *Lalita-mādhava*.

TEXT 165

ଶ୍ରୀ ସିଦ୍ଧିବ୍ରଜ-ବିଜୟିତା ମତ୍ୟଧର୍ମୀ ମମାଧି-
ଅର୍କାନନ୍ଦୋ ଗୁରୁରପି ଚଯେକାରଯତୋବ ତାବେ ।
ଯାବେ ପ୍ରେମଣାଃ ମଧୁରିପୁ-ବଶୀକାର-ସିଦ୍ଧୌଷଧିନାଃ
ଗଙ୍କୋହପ୍ୟନ୍ତଃକରଣମରୀ-ପାହୁତାଂ ନ ପ୍ରୟାତି ॥ ୧୬୫

ṛddhā siddhi-vraja-vijayitā satya-dharmā samādhir
brahmānando gurur api camatkārayaty eva tāvat
yāvat premñāṁ madhu-ripu-vaśikāra-siddhauṣadhināṁ
gandho 'py antaḥ-karana-saraṇi-pānthatāṁ na prayāti

SYNONYMS

ṛddhā—excellent; *siddhi-vraja*—of the groups of material perfections of the yogīs (*āṇimā*, *laghimā*, *prāpti* and so on); *vijayitā*—the victory; *satya-dharmā*—the religious principles of perfection (*satya*, *śama*, *titikṣā* and so on); *samādhiḥ*—the yogic perfection of meditation; *brahma-ānandaḥ*—the spiritually blissful life of the monist; *guruḥ*—very high in material considerations; *api*—although; *camatkārayati*—they appear very important; *eva*—only; *tāvat*—that long; *yāvat*—as long as; *premñām*—of love of Kṛṣṇa; *madhu-ripu*—of Kṛṣṇa, the enemy of the Madhu demon; *vaśikāra*—in the controlling; *siddha-ausadhinām*—which is like perfect herbs that can control snakes; *gandhaḥ*—a light fragrance; *api*—even; *antaḥ-karana-saraṇi-pānthatām*—a traveler on the path of the heart; *na prayāti*—does not become.

TRANSLATION

"As long as there is not the slightest fragrance of pure love of Kṛṣṇa, which is the perfected medicinal herb for controlling Lord Kṛṣṇa within the heart, the opulences of material perfection—known as the siddhis, the brahminical perfections [satya, śama, titikṣā and so on], the trance of the yogīs and the monistic bliss of Brahman—all seem wonderful for men.

PURPORT

There are different types of material perfection known as *siddhi-vraja*, brahminical qualifications, yogic trance and merging into the Supreme. All these are certainly very attractive for a mundane person, but their brilliance exists only as long as one does not take to devotional service. Devotional service can control the Supreme Personality of Godhead, who is the supreme controller of all universal affairs. The five *rasas* (mellows) in the transcendental world are practiced by the inhabitants of Goloka Vṛndāvana in neutrality, servitorship, friendship, paternal affection and conjugal love. All these please the Lord so much that He is controlled by the devotees. For instance, mother Yaśodā was so advanced in devotional service that Kṛṣṇa agreed to be controlled by her stick. In other words, the five principal mellows are so great and glorious that they are able to control the Supreme Personality of Godhead. In the material world, however, the so-called *siddhis*, or perfections, manifest their brightness only as long as one is not interested in devotional service. In other words, the perfection of the *karmīs*, *jñānīs*, *yogīs* and others remains attractive only as long as one does not come to the point of devotional service, which is so great and significant that it can control the supreme controller, Kṛṣṇa.

TEXT 166

‘শুদ্ধভক্তি’ হৈতে হয় ‘প্রেমা’ উৎপন্ন ।
অতএব শুদ্ধভক্তির কহিয়ে ‘লক্ষণ’ ॥ ১৬৬ ॥

‘śuddha-bhakti’ haite haya ‘premā’ utpanna
ataeva śuddha-bhaktira kahiye ‘lakṣaṇa’

SYNOMYS

śuddha-bhakti—pure devotional service without material contaminations; *haite*—from; *haya*—is; *premā*—love of the Supreme Personality of Godhead; *utpanna*—produced; *ataeva*—therefore; *śuddha-bhaktira*—of pure devotional service; *kahiye*—let me explain; *lakṣaṇa*—the symptoms.

TRANSLATION

“When one is situated in pure devotional service, he develops love of Godhead; therefore let me describe some of the symptoms of pure devotional service.

PURPORT

In *Bhagavad-gītā* (18.55) it is said: *bhaktyā māṁ abhijānāti yāvān yaś cāsmi tat-tvataḥ*. One cannot understand the Supreme Personality of Godhead in truth unless he takes to devotional service.

TEXT 167

अग्राभिलाषिता-शून्यं ज्ञान-कर्माद्यनावृतम् ।
आशुकूलेन कृष्णशीलनः भक्तिकृतम् ॥ १६७ ॥

anyābhilāṣitā-śūnyar̥
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā

SYNONYMS

anya-abhilāṣitā-śūnyam—without desires other than those for the service of Lord Kṛṣṇa, or without material desires (such as those for meat-eating, illicit sex, gambling and addiction to intoxicants); *jñāna*—by the knowledge of the philosophy of the monist Māyāvādīs;* *karma*—by fruitive activities; *ādi*—by artificially practicing detachment, by the mechanical practice of yoga, by studying the Sāṅkhya philosophy, and so on; *anāvṛtam*—uncovered; *ānukūlyena*—favorable; *kṛṣṇa-anuśīlanam*—cultivation of service in relationship to Kṛṣṇa; *bhaktih uttamā*—first-class devotional service.

TRANSLATION

“When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Kṛṣṇa favorably, as Kṛṣṇa desires.

PURPORT

This verse is also found in Śrīla Rūpa Gosvāmī’s *Bhakti-rasāmṛta-sindhu* (1.1.11). As we can understand from *Bhagavad-gītā* (9.34 and 18.65), the Supreme Personality of Godhead wants everyone to think of Him always (*man-manā bhava mad-bhaktaḥ*). Everyone should become His devotee, not the devotee of a demigod. Everyone should engage in devotional service or arcana Deity worship in the temple. *Man-manā bhava mad-bhakto mad-yājī māriṇ namaskuru*. Everyone should offer obeisances, from moment to moment, to the Supreme Personality of Godhead. These are the desires of the Supreme Lord, and one who fulfills His desires favorably is actually a pure devotee. Kṛṣṇa wants everyone to surrender unto Him, and devotional service means preaching this gospel all over the world. The Lord says openly in *Bhagavad-gītā* (18.69): *na ca tasmān manuṣyeṣu kaścin me priya-kṛttamah*. One should preach the gospel of *Bhagavad-gītā* for the benefit

*Here *jñāna* does not refer to perfect knowledge in devotional service. One has to learn the path of devotional service with full knowledge of the *Vedas* (*bhaktīśāstra-*gr̥hītā—*Bhāg.* 1.2.12).

of all. *Bhagavad-gītā* is spoken by the Lord so that human society can be perfectly organized from all angles of vision—politically, socially, economically, philosophically and religiously. From any point of view, human society can be reformed by the Kṛṣṇa consciousness movement; therefore one who spreads this philosophy of Kṛṣṇa consciousness for the benefit of all conditioned souls in the universe is perfect in pure devotional service.

The criterion is that a devotee must know what Kṛṣṇa wants him to do. This can be achieved through the medium of the spiritual master who is a bona fide representative of Kṛṣṇa. Śrīla Rūpa Gosvāmī advises, *ādau gurv-āśrayam*. One who is serious in wanting to render pure devotional service to the Lord must take shelter of the spiritual master who comes in the disciplic succession from Kṛṣṇa. *Evaṁ paramparā-prāptam imarī rājarshayo viduh*. Without accepting a bona fide spiritual master coming in the disciplic succession, one cannot find out the real purpose of devotional service. Therefore one has to accept the shelter of a bona fide spiritual master and agree to be directed by him. The first business of a pure devotee is to satisfy his spiritual master, whose only business is to spread Kṛṣṇa consciousness. *Yasya prasādād bhagavat-prasādah*: if one can satisfy the spiritual master, Kṛṣṇa is automatically satisfied. This is the success of devotional service. This is the meaning of the word *ānukūlyena*—that is, favorable devotional service to the Lord. A pure devotee has no plans other than those for the Lord's service. He is not interested in attaining success in mundane activities. He simply wants success in the progress of devotional service. For a devotee, there cannot be worship of others or demigod worship. A pure devotee does not engage himself in such pseudo-devotional service. He is interested only in satisfying Kṛṣṇa. If one lives only for the satisfaction of Kṛṣṇa, he does not have to accept this order or that order. One's only business should be to satisfy Kṛṣṇa. This process is completely manifest in the activities of the Kṛṣṇa consciousness movement. It has been actually proved that the entire world can accept devotional service without failure. One simply has to follow the instructions of the representative of Kṛṣṇa.

TEXT 168

অন্য-বাঞ্ছা, অন্য-পূজা ছাড়ি 'জ্ঞান', 'কর্ম'।
আমুকুলে সর্বেন্দ্রিয়ে কৃষ্ণামুশীলন ॥ ১৬৮ ॥

anya-vāñchā, anya-pūjā chāḍi' 'jñāna', 'karma'
ānukūlye sarvendriye kṛṣṇānuśīlana

SYNONYMS

anya-vāñchā—other desires; *anya-pūjā*—other types of worship; *chāḍi'*—giving up; *jñāna*—material knowledge; *karma*—material activities; *ānukūlye*—

favorably; *sva-indriye*—with all the senses; *kṛṣṇa-anuśilana*—cultivation of Kṛṣṇa consciousness.

TRANSLATION

“A pure devotee must not cherish any other desire than to serve Kṛṣṇa. He should not offer worship to the demigods or to mundane personalities. He should not cultivate artificial knowledge, which is devoid of Kṛṣṇa consciousness, and he should not engage himself in anything other than Kṛṣṇa conscious activities. One must engage all one’s purified senses in the service of the Lord. This is the favorable execution of Kṛṣṇa conscious activities.

TEXT 169

এই ‘শুদ্ধভক্তি’—ইহা হৈতে ‘প্রেমা’ হয়।
পঞ্চরাত্রে, ভাগবতে এই লক্ষণ কয় ॥ ১৬৯ ॥

*ei ‘śuddha-bhakti’—ihā haite ‘premā’ haya
pañcarātre, bhāgavate ei lakṣaṇa kaya*

SYNONYMS

ei—this; *śuddha-bhakti*—pure devotional service; *ihā haite*—from which; *premā*—unalloyed love of Kṛṣṇa; *haya*—there is; *pañcarātra*—in the Vedic literature known as the *Pañcarātras*; *bhāgavate*—also in the *Śrimad-Bhāgavatam*; *ei*—these; *lakṣaṇa*—symptoms; *kaya*—are described.

TRANSLATION

“These activities are called śuddha-bhakti, pure devotional service. If one renders such pure devotional service, he develops his original love for Kṛṣṇa in due course of time. In Vedic literatures like the Pañcarātras and Śrimad-Bhāgavatam, these symptoms are described.

PURPORT

One has to develop his devotional service under the directions of a pure devotee, the spiritual master, and in accordance with the Vedic directions given in the *Pañcarātra* and *Bhāgavatam* systems. The *Pañcarātra* system includes methods of temple worship, and the *Bhāgavatam* system includes the spreading of Kṛṣṇa conscious philosophy through the recitation of *Śrimad-Bhāgavatam* and the discussion of philosophy with people who are interested. Through discussion, one can create an interest and understanding of the *Pañcarātra* and *Bhāgavatam* systems.

TEXT 170

সর্বোপাধিৰিনিমূর্তঃ তৎপৰত্বেন নির্মলম् ।
হৃষীকেগ হৃষীকেশ-মেবনং ভক্তিৰচ্যতে ॥ ১৭০

*sarvopādhi-vinirmuktam
tat-paratvena nirmalam
hṛṣikeṇa hṛṣikeśa-
sevanam bhaktir ucyate*

SYNOMYS

sarva-upādhi-vinirmuktam—free from all kinds of material designations, or free from all desires except the desire to render service to the Supreme Personality of Godhead; *tat-paratvena*—by the sole purpose of serving the Supreme Personality of Godhead; *nirmalam*—uncontaminated by the effects of speculative philosophical research or fruitive activity; *hṛṣikeṇa*—by purified senses freed from all designations; *hṛṣikeśa*—of the master of the senses; *sevanam*—the service to satisfy the senses; *bhaktih*—devotional service; *ucyate*—is called.

TRANSLATION

“‘Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and, simply by being employed in the service of the Lord, one’s senses are purified.’

PURPORT

This verse quoted from the *Nārada-pañcarātra* is found in *Bhakti-rasāmṛta-sindhu* (1.1.12).

TEXT 171

মদ্গুণঞ্জত্তিমাত্রেণ ময়ি সর্বগুহাশয়ে ।
মনোগতিৱিচ্ছিন্না যথা গঙ্গাস্তমোহসুধৈ ॥ ১৭১ ॥

*mad-guṇa-śruti-mātrenā
mayi sarva-guhāśaye
manogatir avicchinnā
yathā gaṅgāmbhaso ‘mbudhau*

SYNONYMS

mat—of Me; *guṇa*—of the qualities; *śruti-mātreṇa*—only by hearing; *mayi*—to Me; *sarva-guhā*—in all hearts; *āśaye*—who am situated; *manah-gatiḥ*—the movement of the mind; *avicchinnā*—unobstructed; *yathā*—just as; *gaṅgā-ambhasaḥ*—of the celestial waters of the Ganges; *ambudhau*—to the ocean.

TRANSLATION

“Just as the celestial waters of the Ganges flow unobstructed into the ocean, so when My devotees simply hear of Me, their minds come to Me. I reside in the hearts of all.

PURPORT

This verse and the following three verses quoted from *Śrīmad-Bhāgavatam* (3.29.11-14), were spoken by Lord Kṛṣṇa in the form of Kapiladeva.

TEXT 172

ଲକ୍ଷଣଂ ଭକ୍ତିଯୋଗଶ୍ଚ ନିର୍ଗୁଣଶ୍ଚ ହୃଦୟାହୃତମ् ।
ଅହିତୁକ୍ୟବ୍ୟାବହିତା ସା ଭକ୍ତିଃ ପୁରୁଷୋତ୍ତମେ ॥ ୧୨ ॥

lakṣaṇam bhakti-yogasya
nirguṇasya hi udāhṛtam
ahaituki vyavahitā
yā bhaktiḥ puruṣottame

SYNONYMS

lakṣaṇam—the symptom; *bhakti-yogasya*—of devotional service; *nirguṇasya*—beyond the three modes of nature; *hi*—certainly; *udāhṛtam*—is cited; *ahaituki*—causeless; *vyavahitā*—uninterrupted; *yā*—which; *bhaktiḥ*—devotional service; *puruṣottame*—to the Supreme Personality of Godhead.

TRANSLATION

“These are the characteristics of transcendental loving service to Puruṣottama, the Supreme Personality of Godhead: it is causeless, and it cannot be obstructed in any way.

TEXT 173

ସାଲୋକ୍ସାଷ୍ଟିଶାମୀପ୍ୟ-ସାରପ୍ୟେକରମପ୍ୟୁତ ।
ଦୀଯମାନଂ ନ ଗୃହ୍ସି ବିନା ମଂସେବନଂ ଜନାଃ ॥ ୧୨ ॥

sālokya-sārṣṭi-sāmipyā-
sārūpyaikatvam apy uta
diyamānarān na gr̄hṇanti
vinā mat-sevanarān janāḥ

SYNOMYS

sālokya—being on the same planet as Me; sārṣṭi—having opulence equal to Mine; sāmipyā—having direct association with Me; sārūpya—having the same form as Me; ekatvam—oneness with Me; api—even; uta—or; diyamānam—being given; na—not; gr̄hṇanti—accept; vinā—without; mat-sevanam—My service; janāḥ—the devotees.

TRANSLATION

“‘My devotees do not accept sāloka, sārṣṭi, sārūpya, sāmipyā or oneness with Me—even if I offer these liberations—in preference to serving Me.

TEXT 174

স এব ভক্তিযোগাখ্য আত্যন্তিক উদাহৃতঃ ।
যেনাতিব্রজ্য ত্রিগুণং মস্তাবায়োপপদ্ধতে ॥ ১১৪ ॥

sa eva bhakti-yogākhyā
ātyantika udāhṛtaḥ
yenātivrajya tri-guṇān
mad-bhāvāyopapadyate

SYNOMYS

sah—that (having the above symptoms); eva—certainly; bhakti-yoga-ākhyāḥ—called *bhakti-yoga*; ātyantikāḥ—the ultimate goal of life; udāhṛtaḥ—described as; yena—by which; ativrajya—transcending; tri-guṇām—the three modes of material nature; mat-bhāvāya—for direct touch with Me, the Supreme Personality of Godhead, and My nature; upapadyate—one becomes qualified.

TRANSLATION

“‘Bhakti-yoga, as described above, is the ultimate goal of life. By rendering devotional service to the Supreme Personality of Godhead, one transcends the modes of material nature and attains the spiritual position on the platform of direct devotional service.’

TEXT 175

ভূক্তি-মুক্তি আদি-বাঙ্গা যদি ঘনে হয় ।
সাধন করিলে প্রেম উৎপন্ন না হয় ॥ ১৭৫ ॥

*bhukti-mukti ādi-vāñchā yadi mane haya
sādhana karile prema utpanna nā haya*

SYNONYMS

bhukti—material enjoyment; *mukti*—to become liberated from material bondage; *ādi*—and so on; *vāñchā*—desires; *yadi*—if; *mane*—in the mind; *haya*—are; *sādhana karile*—even executing devotional service according to the regulative routine; *prema*—real love of Kṛṣṇa; *utpanna*—awakened; *nā*—not; *haya*—is.

TRANSLATION

“If one is infected with the desire for material enjoyment or material liberation, he cannot rise to the platform of pure loving service unto the Lord, even though he may superficially render devotional service according to the routine regulative principles.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura mentions that if one maintains within his heart the desire to enjoy the result of good work, or, being embarrassed by the material world, the desire to get out of material entanglement, one will never be able to attain the transcendental mellow of devotional service. In other words, one must not desire material profit when rendering devotional service. Even if one follows all the sixty-four regulative principles, he cannot attain pure devotional service with a contaminated heart.

TEXT 176

ভূক্তি-মূক্তি-স্পৃহা যাবৎ পিশাচী হৃদি বর্ততে ।
তাৰঙ্কি সুখশান্তি কথমভূয়দয়ো ভবেৎ ॥ ১৭৬ ॥

*bhukti-mukti-spṛhā yāvat
piśācī hr̥di vartate
tāvat bhakti-sukhasyātra
katham abhyudayo bhavet*

SYNONYMS

bhukti—for material enjoyment; *mukti*—and for liberation from material existence; *spṛhā*—desire; *yāvat*—as long as; *piśācī*—the witches; *hr̥di*—within the heart; *vartate*—remain; *tāvat*—that long; *bhakti*—of devotional service; *sukhasya*—of the happiness; *atra*—here; *katham*—how; *abhyudayaḥ*—awakening; *bhavet*—can there be.

TRANSLATION

“The material desire to enjoy the material world and the desire to become liberated from material bondage are considered to be two witches, and they haunt one like ghosts. As long as these witches remain within the heart, how can one feel transcendental bliss? As long as these two witches remain in the heart, there is no possibility of enjoying the transcendental bliss of devotional service.

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.2.22).

TEXT 177

সাধনভক্তি হৈতে হয় ‘রতি’র উদয় ।
রতি গাঢ় হৈলে তার ‘প্রেম’ নাম কয় ॥ ১৭৭ ॥

sādhana-bhakti haite haya ‘ratī’ra udaya
ratī gāḍha haile tāra ‘prema’ nāma kaya

SYNONYMS

sādhana-bhakti—the process of regularly rendering devotional service; *haite*—from; *haya*—there is; *ratira*—of attachment; *udaya*—the awakening; *ratī*—such attachment; *gāḍha* *haile*—becoming thick; *tāra*—of this; *prema*—love of Godhead; *nāma*—the name; *kaya*—is said.

TRANSLATION

“By regularly rendering devotional service, one gradually becomes attached to the Supreme Personality of Godhead. When that attachment is intensified, it becomes love of Godhead.

PURPORT

Bhakti-rasāmṛta-sindhu (1.2.2) gives the following information about *sādhana-bhakti*:

kṛti-sādhyā bhavet sādhyā-
bhāvā sā sādhanābhidhā-
nitya-siddhasya bhāvasya
prākātyāṁ hṛdi sādhyatā

The process of devotional service—beginning with chanting and hearing—is called *sādhana-bhakti*. This includes the regulative principles that are intended to

awaken one to devotional service. Devotional service is always dormant in everyone's heart, and by the offenseless chanting of the holy names of the Lord, one's original dormant Kṛṣṇa consciousness is awakened. This awakening to Kṛṣṇa consciousness is the beginning of *sādhana-bhakti*. This can be divided into many different parts, including faith, association with devotees, initiation by the spiritual master, engagement in devotional service under the instructions of a spiritual master, steadiness in devotional service and the awakening of a taste for devotional service. In this way, one can become attached to Kṛṣṇa and His service, and when this attachment is intensified, it results in ecstatic love for Kṛṣṇa. The word *rati* is explained in the *Bhakti-rasāmṛta-sindhu* (1.3.41) as follows:

vyaktarī maśṇatevāntar-
lakṣyate rati-lakṣaṇam
mumukṣu-prabhṛtināṁ ced
bhaved eṣā ratir na hi

"When a tenderness of the heart is manifest, there is *rati*, or attachment. Those who are interested in being liberated from material bondage must manifest this tenderness called *rati*." This attachment is not like material attachment. When one is liberated from material contamination, the awakening of attachment for Kṛṣṇa's service is called *rati*. In the material world there is attachment for material enjoyment, but this is not *rati*. Transcendental *rati* can be awakened only on the spiritual platform. Ecstatic love for Kṛṣṇa (*prema*) is described in the *Bhakti-rasāmṛta-sindhu* (1.41) as follows:

samyañ maśṇīta-svānto
mamatvātiśayāṅkitah
bhāvaḥ sa eva sāndrātmā
budhaiḥ premā nigadyate

"When the heart is completely softened and devoid of all material desires and when one's emotional feelings become very strong, one becomes very much attached to Kṛṣṇa. Such purified emotion is known as pure love."

TEXT 178

প্ৰেম বৃক্ষিক্রমে নাম —সন্ধে, মান, প্ৰণয় ।
রাগ, অনুরাগ, ভাব, মহাভাব হয় ॥ ১৭৮ ॥

prema vṛddhi-krame nāma —sneha, māna, pranaya
rāga, anurāga, bhāva, mahābhāva haya

SYNONYMS

prema—ecstatic love for God; *vṛddhi-krame*—in terms of progressive increase; *nāma*—named; *sneha*—affection; *māna*—abhorrence; *praṇaya*—love; *rāga*—attachment; *anurāga*—further attachment; *bhāva*—ecstasy; *mahā-bhāva*—great ecstasy; *haya*—are.

TRANSLATION

“The basic aspects of prema, when gradually increasing to different states, are affection, abhorrence, love, attachment, further attachment, ecstasy and great ecstasy.

PURPORT

In *Bhakti-rasāmṛta-sindhu*, (3.2.84) *sneha* (affection) is described as follows:

sāndraś citta-dravarin kurvan
premā ‘sneha’ itiryate
kṣaṇikasyāpi neha syād
viśleśasya sahiṣṇutā

“That aspect of *prema* in which the melting of the heart for the lover is concentrated is called *sneha*, or affection. The symptom of such affection is that the lover cannot for a moment remain without the association of the beloved.” A description of *māna* can be found in *Madhya-līlā* (Chapter Two, verse 66). Similarly, a description of *praṇaya* is also there. As far as *rāga* is concerned, *Bhakti-rasāmṛta-sindhu* says (3.2.87) says:

snehaḥ sa rāgo yena syāt
sukharin duḥkham api sphuṭam
tat-sambandha-lave ‘py atrā
prītiḥ prāṇa-vyayair api

“That stage at which affection for the beloved converts unhappiness into happiness is called *rāga*, or attachment. When one has such attachment for Kṛṣṇa, he can give up his own life to satisfy his beloved Kṛṣṇa.” *Anurāga*, *bhāva* and *mahābhāva* are described in the Sixth Chapter of *Madhya-līlā*, verse 13. The purport to that verse explains *adhirūḍha-mahābhāva*.

TEXT 179

ଯେହେ ବୀଜ, ଇଚ୍ଛା, ରସ, ଗୁଡ଼, ଖଣ୍ଡ-ସାମ୍ରାଜ୍ୟ ।
 ଶକ୍ତିରା, ସିତା, ମିଛରି, ଉତ୍ସବ-ମିଛରି ଆର ॥ ୧୭୯ ॥

*yaiche bija, ikṣu, rasa, guḍa, khaṇḍa-sāra
śarkarā, sitā, michari, uttama-michari āra*

SYNONYMS

yaiche—just like; *bija*—the seed; *ikṣu*—the sugarcane plant; *rasa*—the juice; *guḍa*—molasses; *khaṇḍa-sāra*—dry molasses; *śarkarā*—sugar; *sitā*—candy; *michari*—rock candy; *uttama-michari*—lozenges; *āra*—and.

TRANSLATION

"The gradual development of love may be compared to different states of sugar. First there is the seed of the sugarcane, then sugarcane and then the juice extracted from the cane. When this juice is boiled, it forms a liquid molasses, then a solid molasses, then sugar, candy, rock candy and finally lozenges.

TEXT 180

**এই সব কৃষ্ণভক্তি-রসের স্থায়িভাব ।
স্থায়িভাবে মিলে যদি বিভাব, অনুভাব ॥ ১৮০ ॥**

*ei saba kṛṣṇa-bhakti-rasera sthāyibhāva
sthāyibhāve mile yadi vibhāva, anubhāva*

SYNONYMS

ei saba—all these; *kṛṣṇa-bhakti*—of devotional service to Kṛṣṇa; *rasera*—of the mallows; *sthāyi-bhāva*—continuous existence; *sthāyi-bhāve*—in this continuous existence; *mile*—one meets; *yadi*—if; *vibhāva*—special ecstasy; *anubhāva*—subecstasy.

TRANSLATION

"All these stages combined are called *sthāyibhāva*, or continuous love of Godhead in devotional service. In addition to these stages, there are *vibhāva* and *anubhāva*.

PURPORT

Attachment for Kṛṣṇa never wanes; it increases more and more as one attains different stages. All the stages together are called *sthāyibhāva*, or continuous existence. The nine forms of devotional service are *śravaṇam* *kirtanam* *viṣṇoh smaraṇam* *pāda-sevanam* *arcanaṁ vandanam* *dāsyam* *sakhym* *ātma-nivedanam*. When continuous love of Godhead is mixed with the processes of devotional ser-

vice, it is called *vibhāva*, *anubhāva*, *sāttvika* and *vyabhicāri*. The devotee thus enjoys a variety of transcendental bliss. In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhakti-vinoda Ṭhākura states that *anubhāva* can be divided into thirteen categories: (1) dancing, (2) rolling on the ground, (3) singing, (4) yelling, (5) jumping, (6) making loud noises, (7) yawning, (8) heavy breathing, (9) not caring for public opinion, (10) discharging saliva, (11) roaring laughter, (12) unsteadiness and (13) hiccupping. These are the symptoms of *anubhāva*. Thus the transcendental mellow are experienced in different stages. Similarly, there are many other forms of expression that have been analytically studied by the Gosvāmīs. In *Bhakti-rasāmṛta-sindhu*, Rūpa Gosvāmī gives each and every symptom a particular name.

TEXT 181

সাত্ত্বিক-ব্যভিচারি-ভাবের মিলনে ।
কৃষ্ণভক্তি-রস হয় অমৃত আস্বাদনে ॥ ১৮১ ॥

sāttvika-vyabhicāri-bhāvera milane
kṛṣṇa-bhakti-rasa haya amṛta āsvādane

SYNONYMS

sāttvika-vyabhicāri-bhāvera—of *sāttvika* and *vyabhicāri* with *sthāyibhāva*; *milane*—by mixing; *kṛṣṇa-bhakti-rasa*—the transcendental mellow of devotional service to the Lord; *haya*—become; *amṛta*—nectarean; *āsvādane*—in tasting.

TRANSLATION

“When the higher standard of ecstatic love is mixed with the symptoms of *sāttvika* and *vyabhicāri*, the devotee relishes the transcendental bliss of loving Kṛṣṇa in a variety of nectarean tastes.

TEXT 182

যেছে দধি, সিতা, ঘৃত, মরীচ, কর্পূর ।
মিলনে ‘রসালা’ হয় অমৃত মধুর ॥ ১৮২ ॥

yaiche dadhi, sitā, ghṛta, marīca, karpūra
milane ‘rasālā’ haya amṛta madhura

SYNONYMS

yaiche—just as; *dadhi*—yogurt; *sitā*—sugar candy; *ghṛta*—clarified butter; *marīca*—black pepper; *karpūra*—camphor; *milane*—in mixing together; *rasālā*—very tasteful; *haya*—becomes; *amṛta*—nectarean; *madhura*—and sweet.

TRANSLATION

“These tastes are like a combination of yogurt, sugar candy, ghee [clarified butter], black pepper and camphor and are as palatable as sweet nectar.

TEXTS 183-184

ভক্তভেদে রতি-ভেদ পঞ্চ পরকার ।
শান্তিৰতি, দাস্যৰতি, সখ্যৰতি আৱ ॥ ১৮৩ ॥
বাংসল্যৰতি, মধুৰুৰতি,—এ পঞ্চ বিভেদ ।
রতিভেদে কৃষ্ণভক্তিৰসে পঞ্চ ভেদ ॥ ১৮৪ ॥

*bhakta-bheda rati-bheda pañca parakāra
śānta-rati, dāsyā-rati, sakhyā-rati āra*

*vātsalya-rati, madhura-rati,—ei pañca vibheda
rati-bheda kṛṣṇa-bhakti-rase pañca bheda*

SYNONYMS

bhakta-bheda—according to varieties of devotees; *rati-bheda*—the different attachments; *pañca parakāra*—five categories; *śānti-rati*—neutral appreciation; *dāsyā-rati*—attachment in a service attitude; *sakhyā-rati*—attachment by friendly appreciation; *āra*—also; *vātsalya-rati*—attachment by paternal affection; *madhura-rati*—attachment by conjugal love; *ei*—these; *pañca*—five; *vibheda*—divisions; *rati-bheda*—by attachment on different platforms; *kṛṣṇa-bhakti-rase*—in mellows derived from devotional service to Kṛṣṇa; *pañca*—five; *bheda*—varieties.

TRANSLATION

“According to the devotee, attachment falls within the five categories of śānta-rati, dāsyā-rati, sakhyā-rati, vātsalya-rati and madhura-rati. These five categories arise from the devotees’ different attachments to the Supreme Personality of Godhead. The transcendental mellows derived from devotional service are also of five varieties.

PURPORT

Śānta-rati is described in *Bhakti-rasāmr̥ita-sindhu* (2.5.16, 17, 18) as follows:

*mānase nirvikalpatvarī^m
śama ity abhidhiyate*

"When one is completely free from all doubts and material attachments, he attains the neutral position called *śānta*".

vihāya viṣayonmukhyam
 nijānanda-sthitir yataḥ
 ātmānaḥ kathyate so 'tra
 svabhāvah śama ity asau

 prāyah śama-pradhāñanāṁ
 mamaṭā-gandha-varjitā
 paramātmatayā kṛṣṇe
 jātā śānta-ratir matā

The *śānta-rati* realization of Kṛṣṇa is in the neutral stage between the conception of impersonalism and personalism. This means that one is not very strongly attached to the personal feature of the Lord. An appreciation of the greatness of the Lord is called *śānta-rati*. This is attachment not to the personal feature but to the impersonal feature. Generally, one in this stage is attached to the Paramātmā feature of the Supreme Personality of Godhead.

iśvarah sarva-bhūtānāṁ
 hṛd-deśe 'rjuna tiṣṭhati
 bhrāmayan sarva-bhūtāni
 yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61)

On the strength of this statement from *Bhagavad-gītā*, we can understand that in the *śānta-rasa*, a devotee sees the Lord's representation everywhere. *Dāsyā-rati* is explained in the *Bhakti-rasāmṛta-sindhu* (2.5.27) thus:

svasmād bhavanti ye nyūnāḥ
 te 'nugrähyā harer matāḥ
 ārādhyatvātmikā teṣāṁ
 ratih prītiḥ itirītā
 tatrāsaktikṛd anyatra
 prīti-sarīnhāriṇī hy asau

When the Supreme Lord in His localized aspect is appreciated and a great devotee understands his subordinate position, not only does he surrender to the Supreme Personality of Godhead, but, due to his subordinate position, he wishes

to render some service and thus become favored by the Supreme Personality of Godhead. A devotee in the *sānta-rati* is not very much willing to render service to the Lord, but a devotee in the *dāsy-a-rati* voluntarily wants to render service. Due to this attitude, the devotee in the *dāsy-a-rati* realizes the Supreme Personality of Godhead more fully than a devotee in the *sānta-rati*. He considers the Lord to be a worshipable object, and this means that his attachment for the Lord increases. On the *dāsy-a-rati* platform a devotee is attached to rendering service to the Lord, and he is detached from material activities. The *sānta-rati* is neither material nor spiritual, but the *dāsy-a-rati* is actually on the spiritual platform. There is no attachment for material things on the spiritual platform. A devotee in *dāsy-a-rati* has no attachment for anything but Kṛṣṇa's service.

Sakhy-a-rati is described in *Bhakti-rasāmṛta-sindhu* (2.5.30) as follows:

ye syus tulyā mukundasya
te sakhyāḥ satāṁ matāḥ
sāmyād viśrambha-rūpaiṣāṁ
ratiḥ sakhyam ihocaye

According to the opinion of advanced devotees and learned scholars, a devotee in *sakhy-a-rati* feels equal to the Supreme Personality of Godhead. This is a relationship in friendship. Due to having a friendly relationship with the Lord, not only is one free from material attachment, but one believes in equal dealings with the Supreme Personality of Godhead. This is called *sakhy-a-rati*. The *sakhy-a-rati* devotee is so advanced that he treats the Lord on an equal level and even exchanges joking words. Although one is never equal to the Supreme Personality of Godhead, the *sakhy-a-rati* devotee feels equal to the Lord, and he does not feel guilty because of this. Actually it is offensive to consider oneself equal to the Lord. The Māyāvādīs consider themselves equal to the Lord, but such feelings entail bereavement because they are material. The *sakhy-a-rati*, however, is a feeling experienced in the mind by a pure devotee, and he is eternally related with the Supreme Personality of Godhead in that feeling.

Vātsalya-rati is described as follows in the *Bhakti-rasāmṛta-sindhu* (2.5.33):

guravo ye harer asya
te pūjyā iti viśrutāḥ
anugrahamayi teṣāṁ
ratir vātsalyam ucyate
idāṁ lālana-bhavyāśis
cibuka-sparśanādi-kṛt

When a living entity is situated on the platform of *vātsalya-rati*, he thinks of the Supreme Personality of Godhead in His childhood feature. In this feature, the Lord

has to be protected by the devotee, and at this time the devotee takes the position of being worshiped by the Supreme Personality of Godhead. The feelings of paternal love are called *vātsalya-rati*. When the devotee is situated on this platform, he wants to maintain the Lord like a son, and he desires all good fortune for the Lord. He offers blessings to the Lord by touching His feet and head.

Madhura-rati, or attachment in conjugal love, is described as follows:

*mitho harer mrgākṣyāś ca
sambhogasyādi-kāraṇam
madhurāpara-paryāyā
priyatākhyoditā ratiḥ
asyāṁ kaṭākṣa-bhrūkṣepa-
priya-vāñi-smitādayah*

The conjugal relationship is experienced between the Supreme Personality of Godhead and the young damsels of Vrajabhūmi, and due to their conjugal love they continuously exist in eight kinds of remembrances called *madhura-rati*. This intimate relationship brought about by conjugal love produces movements of the eyebrows, glancing, sweet words and exchanges of joking words.

TEXT 185

শান্ত, দাস্ত, সখ্য, বাঁসল্য, মধুর-রস নাম।
কৃষ্ণভক্তি-রস-মধ্যে এ পঞ্চ প্রধান ॥ ১৮৫ ॥

*śānta, dāsy, sakhya, vātsalya, madhura-rasa nāma
krīṣṇa-bhakti-rasa-madhye e pañca pradhāna*

SYNONYMS

śānta—neutrality; *dāsy*—servitude; *sakhya*—friendship; *vātsalya*—paternal affection; *madhura-rasa*—conjugal love; *nāma*—different names; *krīṣṇa-bhakti*—of devotional service to the Supreme Personality of Godhead; *rasa*—the mellows; *madhye*—among; *e*—these; *pañca*—five; *pradhāna*—chief.

TRANSLATION

“The chief transcendental mellows experienced with the Supreme Personality of Godhead are five—śānta, dāsy, sakhya, vātsalya and madhura.

TEXT 186

হাস্যোদ্ভূতস্থা বীরঃ কঙ্গণা রৌদ্র ইত্যপি।
ভগ্নানকঃ স বৈভৎস ইতি গৌণচ সপ্তদা ॥ ১৮৬ ॥

*hāsyo 'dbhutas tathā vīraḥ
karuṇo raudra ity api
bhayānakah sa bibhatsa
iti gauṇaś ca saptadhā*

SYNONYMS

hāsyah—laughter; adbhutah—wonder; tathā—then; vīraḥ—chivalry; karuṇah—compassion; raudrah—anger; iti—thus; api—also; bhayānakah—fear; sah—that; bibhatsah—disaster; iti—thus; gauṇah—indirect; ca—also; saptadhā—seven kinds.

TRANSLATION

“Besides the five direct mellites, there are seven indirect mellites, known as laughter, wonder, chivalry, compassion, anger, disaster and fear.

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (2.5.116).

TEXT 187

হাস্য, অসুত, বীর, করুণ, রৌদ্র, বীভৎস, তয় ।
পঞ্চবিধ-ভক্তে গোণ সপ্তরস হয় ॥ ১৮৭ ॥

*hāsyā, adbhuta, vīra, karuṇa, raudra, bibhatsa, bhaya
pañca-vidha-bhakte gauṇa sapta-rasa haya*

SYNONYMS

hāsyā—laughter; adbhuta—wonder; vīra—chivalry; karuṇā—pathetic feeling; raudra—anger; bibhatsa—disaster; bhaya—fearfulness; pañca-vidha-bhakte—in five kinds of devotees; gauṇā—indirect; sapta-rasa—seven kinds of mellites; haya—there are.

TRANSLATION

“In addition to the five direct mellites, there are seven indirect mellites, known as laughter, wonder, chivalry, compassion, anger, disaster and fear.

PURPORT

Śānta-bhakti-rasa is described in *Bhakti-rasāmṛta-sindhu* (3.1.4, 5, 6) as follows:

*vakṣyamāṇair vibhāvādyaiḥ
śāmināṁ svādyatāṁ gataḥ
sthāyi śānti-ratir dhīraiḥ
śānta-bhakti-rasaḥ smṛtaḥ*

prāyaḥ svasukha-jātīyarṁ
 sukhāṁ syād atra yogināṁ
 kintv ātma-saukhyam aghanāṁ
 ghanāṁ tv iśam ayarṁ sukham
 tatrāpiśa-svarūpānubhavasyaivoru-hetutā
 dāsādi-van-mano-jñatva-lilāder na tathā matā

When *śānta-rati* (neutral attraction) is continuously existent and mixed with ecstatic emotion, and when the devotee relishes that neutral position, it is called *śānta-bhakti-rasa*. *Śānta-bhakti-rasa* devotees generally relish the impersonal feature of the Supreme Personality of Godhead. Since their taste of transcendental bliss is incomplete, it is called *aghana*, or not concentrated. A comparison is made between ordinary milk and concentrated milk. When the same devotee goes beyond the impersonal and tastes the service of the Supreme Personality of Godhead in His original form as *sac-cid-ānanda-vigraha*, the taste is called concentrated (*ghana*) transcendental bliss. Sometimes the devotees in the *śānta-rasa* relish transcendental bliss after meeting the Supreme Personality of Godhead, but this is not comparable to the transcendental bliss relished by the devotees situated in *dāsy-a-rasa*, the transcendental mellow in which one renders service to the Supreme Personality of Godhead.

Dāsy-a-rasa, or *dāsy-bhakti-rasa*, is described in *Bhakti-rasāmṛta-sindhu* (3.2.4,5) as follows:

ātmocitair vibhāvādyaiḥ
 prītir āsvādanīyatāṁ
 nītā cetasi bhaktānāṁ
 prīti-bhakti-raso mataḥ

anugrāhyasya dāsatvāl
 lālyatvād apy ayarṁ dvidhā
 bhidyate sambhrama-prīto
 gaurava-prīta ity api

When according to the desires of the spirit soul the living entity develops love for the Supreme Personality of Godhead, this beginning of love is called *dāsy-bhakti-rasa*. *Dāsy-bhakti-rasa* is divided into two categories called *sambhrama-dāsy* and *gaurava-dāsy*. In the *sambhrama-dāsy*, the devotee renders respectful service to the Supreme Personality of Godhead, but in the more advanced *gaurava-dāsy*, his service takes the form of giving protection to the Lord.

Sakhya-bhakti-rasa is described as follows in *Bhakti-rasāmṛta sindhu* (3.3.1):

sthāyibhāvo vibhāvādyaiḥ
 sakhyam ātmocitair iha

*nītaś citte satāṁ puṣṭiṁ
rasaḥ preyānudīryate*

"According to one's original consciousness, ecstatic emotions are exhibited as continuously existing in eternity. When this stage of Kṛṣṇa consciousness is mature, it is called *preyo-rasa* or *sakhya-bhakti-rasa*."

Vātsalya-bhakti-rasa is described in *Bhakti-rasāmṛta-sindhu* (3.4.1) as follows:

*vibhāvādyais tu vātsalyarṁ
sthāyi puṣṭim upāgataḥ
eṣa vatsala-nāmātra
prokto bhakti-raso budhaiḥ*

"When eternally existing love of Godhead transforms into paternal love and is mixed with corresponding emotions, that stage of spiritual existence is described by learned devotees as *vātsalya-bhakti-rasa*."

Madhura-bhakti-rasa is described in *Bhakti-rasāmṛta-sindhu* (3.5.1) as follows:

*ātmocitair vibhāvādyaiḥ
puṣṭiṁ nītā satāṁ hṛdi
madhurākhyo bhaved bhaktir
aso 'sau madhurā ratīḥ*

"If in accordance with one's own natural development in Kṛṣṇa consciousness one's attraction leans toward conjugal love within the heart, that is called attachment in conjugal love, or *madhura-rasa*."

Similarly, *hāsyā*, *adbhuta*, *vira*, *karuṇā*, *raudra*, *bhaya* and *bibhatsa*—the seven indirect mellites—are explained in *Bhakti-rasāmṛta-sindhu*. The *hāsyā-bhakti-rasa*, laughing devotion, is explained as follows (B.r.s. 4.1.6):

*vakṣyamāṇair vibhāvādyaiḥ
puṣṭiṁ hāsa-ratir gatā
hāsyā-bhakti-raso nāma
budhair eṣa nigadyate*

"When through devotional service a laughing attachment to Kṛṣṇa is developed, it is called *hāsyā-bhakti-rasa* by learned scholars."

Similarly, *adbhuta-rasa* is described in *Bhakti-rasāmṛta-sindhu* (4.2.1):

*ātmocitair vibhāvādyaiḥ
svādyatvarṁ bhakta-cetasi
sā vismaya-ratir nītād-
bhuto-bhakti-raso bhavet*

"When one's general attachment is fixed in wonder, it is called *adbhuta-bhakti-rasa*."

Vīra-bhakti-rasa is described (B.r.s. 4.3.1):

saivotsāha-ratiḥ sthāyi
 vibhāvādyair nijocitaḥ
 āniyamānā svādyatvarā
 vīra-bhakti-raso bhavet
 yuddha-dāna-dayā-dharmais
 caturdhā-vīra ucyate

"When attachment to Kṛṣṇa mixes with the bellicose tendency, the charitable tendency or the merciful tendency in the heart of the devotee, such devotion is called *vīra-bhakti-rasa*."

Karuṇa-bhakti-rasa is described as follows (B.r.s. 4.4.1):

ātmocitair vibhāvādyair
 nītā puṣṭīm satām hṛdi
 bhavec choka-ratir bhakti-
 raso hi karuṇābhidhah

"When one's devotional attitude and attachment for Kṛṣṇa is mixed with lamentation, it is called *karuṇa-bhakti-rasa*."

Similarly, *raudra-bhakti-rasa* is described as follows (B.r.s. 4.5.1):

nītā krodha-ratiḥ puṣṭīm
 vibhāvādyair nijocitaḥ
 hṛdi bhakta-janasyāsau
 raudra-bhakti-raso bhavet

"When devotion is mixed with anger in the heart of the devotee, the taste is called *raudra-bhakti-rasa*."

Bhayānaka-bhakti-rasa is described as follows (B.r.s. 4.6.1):

vakṣyamāṇair vibhāvādyaiḥ
 puṣṭīm bhaya-ratir gatā
 bhayānakābhidho bhakti-
 raso dhīrair udīryate

"When devotion is mixed with fear, it is called *bhayānaka-bhakti-rasa*."

Bibhatsa-bhakti-rasa is described as follows (B.r.s. 4.7.1):

*puṣṭirīn nija-vibhāvādyair
jugupsā-ratir āgatā
asau bhakti-raso dhirair
bibhatsākhyā itīryate*

"When one's attachment for Kṛṣṇa develops in an abominable way, and the devotee enjoys it, that is called *bibhatsa-bhakti-rasa*."

In conclusion, when a pure devotee is situated in any of the five principal mellows (*śānta, dāsyā, sakhyā, vātsalyā* and *madhura*), and the mellow is mixed with the seven indirect *bhakti-rasas* (*hāsyā, adbhuta, vīra, karuṇā, raudra, bhayānaka* and *bibhatsa*), the indirect mellows become prominent.

TEXT 188

পঞ্চরস ‘স্থায়ী’ ব্যাপী রহে ভক্ত-মনে ।
সপ্ত গোণ ‘আগন্তুক’ পাইয়ে কারণে ॥ ১৮৮ ॥

*pañca-rasa 'sthāyi' vyāpi rahe bhakta-mane
sapta gauṇa 'āgantuka' pāyiye kāraṇe*

SYNONYMS

pañca-rasa—five direct transcendental mellows; *sthāyi*—permanently existing; *vyāpi*—expanded; *rahe*—remain situated; *bhakta-mane*—in the heart of a devotee; *sapta gauṇa*—seven indirect mellows; *āgantuka*—accidental; *pāyiye*—appearing; *kāraṇe*—under certain conditions.

TRANSLATION

"The five direct transcendental mellows of devotional service are permanently situated in the heart of the devotee, whereas the seven indirect emotions appear suddenly under certain conditions and appear more powerful.

TEXT 189

শান্তভক্ত—নব-যোগেন্দ্র, সনকাদি আর ।
দাস্যভাব-ভক্ত—সর্বত্র সেবক অপার ॥ ১৮৯ ॥

śānta-bhakta—*nava-yogendra, sanakādi āra*
dāsyā-bhāva-bhakta—*sarvatra sevaka apāra*

SYNONYMS

śānta-bhakta—the neutral devotees; *nava*—nine; *yogendra*—saintly persons; *sanaka-ādi āra*—and the four Kumāras, headed by Sanaka; *dāsyā-bhāva-bhakta*—

devotees in *dāsy-a-rasa*; *sarvatra sevaka apāra*—similar innumerable servants everywhere.

TRANSLATION

“Examples of śānta-bhaktas are the nine Yogendras and the four Kumāras. Examples of devotees in dāsy-a-bhakti are innumerable, for such devotees exist everywhere.”

PURPORT

The nine Yogendras are Kavi, Havi, Antarikṣa, Prabuddha, Pippalāyana, Āvirhotra, Dravida (Drumila), Camasa and Karabhājana. The four Kumāras are Sanaka, Sanandana, Sanat-kumāra and Sanātana. The servant devotees in Gokula are Raktaka, Citraka, Patraka and so on. In Dvārakā there are servants like Dāruka, and in the Lord’s pastimes in the material world there are servants like Hanumān.

TEXT 190

সখ্য-ভক্ত—শ্রীদামাদি, পুরে ভীমার্জুন।
বাত্সল্য-ভক্ত—মাতা পিতা, যত গুরুজন ॥ ১৯০ ॥

sakhya-bhakta—śrīdāmādi, *pure bhīmārjuna*
vātsalya-bhakta—mātā pitā, *yata guru-jana*

SYNOMYS

sakhya-bhakta—devotees in fraternity; *śrīdāmā-ādi*—of Śrīdāmā and others; *pure*—in Dvārakā; *bhīma-arjuna*—Bhīma and Arjuna; *vātsalya-bhakta*—devotees in parental love; *mātā pitā*—the mother and father; *yata guru-jana*—all other similarly superior persons.

TRANSLATION

“In Vṛndāvana, examples of devotees in fraternity are Śrīdāmā and Sudāmā; in Dvārakā the Lord’s friends are Bhīma and Arjuna; in Vṛndāvana the devotees in parental love are mother Yaśodā and father Nanda Mahārāja, and in Dvārakā the Lord’s parents are Vasudeva and Devakī. There are also other superior persons who are devotees in parental love.”

TEXT 191

মধুর-রসে ভক্তগুর্খ্য—অজে গোপীগণ।
মহিষীগণ, লক্ষ্মীগণ, অসংখ্য গণন ॥ ১৯১ ॥

madhura-rase bhakta-mukhya—*vraje gopi-gaṇa*
mahiṣī-gaṇa, lakṣmī-gaṇa, asaṅkhyā gaṇana

SYNONYMS

madhura-rase—in the mellow of conjugal love; *bhakta-mukhya*—the chief devotees; *vraje*—in Vṛndāvana; *gopi-gaṇa*—the gopis; *mahiṣī-gaṇa*—the queens in Dvārakā; *lakṣmī-gaṇa*—the goddesses of fortune in Vaikuṇṭha; *asaṅkhyā gaṇana*—of innumerable reckoning.

TRANSLATION

“The chief devotees in conjugal love are the gopis in Vṛndāvana, the queens in Dvārakā and the goddesses of fortune in Vaikuṇṭha. These devotees are innumerable.

TEXT 192

পুনঃ কৃষ্ণরতি হয় দ্বিতীয় প্রকার ।
 ঐশ্঵র্যজ্ঞানমিশ্রা, কেবলা-ভেদ আর ॥ ১৯২ ॥

*punaḥ kṛṣṇa-rati haya duita prakāra
 aiśvarya-jñāna-miśrā, kevalā-bheda āra*

SYNONYMS

punaḥ—again; *kṛṣṇa-rati*—attachment for Kṛṣṇa; *haya*—becomes; *duitā*—twofold; *prakāra*—varieties; *aiśvarya-jñāna-miśrā*—knowledge of Kṛṣṇa mixed with a reverential attitude; *kevalā*—pure attachment; *bheda*—division; *āra*—other.

TRANSLATION

“Attachment for Kṛṣṇa is divided into two categories. One is attachment with awe and reverence, and the other is pure attachment without reverence.

TEXT 193

গোকুলে ‘কেবলা’ রতি ঐশ্বর্যজ্ঞানহীন ।
 পুরীধরে, বৈকুণ্ঠাত্মে—ঐশ্বর্য-প্রবীণ ॥ ১৯৩ ॥

gokule ‘kevalā’ rati—*aiśvarya-jñāna-hina*
puri-dvaye, vaikuṇṭhātme—*aiśvarya-pravīṇa*

SYNONYMS

gokule—in Gokula Vṛndāvana; *kevalā rati*—flawless attachment; *aiśvarya-jñāna-hina*—without reverential considerations; *puri-dvaye*—in two purīs, namely Mathurā Purī and Dvārakā Purī; *vaikuṇṭha-ādye*—in the Vaikuṇṭha planets; *aiśvarya-praviṇa*—prominence of awe and reverence.

TRANSLATION

“Pure attachment without reverence is found in Goloka Vrndāvana. Attachment in which awe and reverence are prominent is found in the two cities Mathurā and Dvārakā and in Vaikuṇṭha.”

TEXT 194

**ঐশ্বর্যজ্ঞানপ্রাধান্তে সঙ্কুচিত প্রীতি ।
দেখিয়া না মানে ঐশ্বর্য—কেবলার রীতি ॥ ১৯৪ ॥**

*aiśvarya-jñāna-prādhānye saṅkucita prīti
dekhiyā nā māne aiśvarya—kevalāra rīti*

SYNONYMS

aiśvarya-jñāna-prādhānye—in the predominance of awe and veneration; *saṅkucita*—crippled; *prīti*—love; *dekhiyā*—seeing; *nā māne*—does not care; *aiśvarya*—opulence; *kevalāra rīti*—that is the symptom of pure devotional service.

TRANSLATION

“When opulence is very prominent, love of Godhead is somewhat crippled. According to kevalā devotion, however, even though the devotee sees the unlimited potency of Kṛṣṇa, he considers himself equal with Him.”

TEXT 195

**শান্ত-দাস্তা-রসে ঐশ্বর্য কাহাঁ উদ্দীপন ।
বাংসল্য-সখ্য-মধুরে ত’ করে সঙ্কোচন ॥ ১৯৫ ॥**

*śānta-dāsy-a-rase aiśvarya kāhān uddipana
vātsalya-sakhya-madhure ta' kare saṅkocana*

SYNONYMS

śānta-dāsy-a-rase—in the transcendental mellows of neutrality and servitude; *aiśvarya*—opulence; *kāhān*—somewhere; *uddipana*—manifested; *vātsalya-*

sakhya-madhure—in fraternal love, paternity and conjugal love; *ta'*—certainly; *kare*—does; *saṅkocana*—minimizing.

TRANSLATION

"On the transcendental platform of neutrality and service, sometimes the opulence of the Lord is prominent. However, in the transcendental mellow of fraternal, paternal and conjugal love, the opulence is minimized."

TEXT 196

বসুদেব-দেবকীর কৃষ্ণ চরণ বন্ধিল ।
ঐশ্বর্যজ্ঞানে দুঃহার মনে ভয় হৈল ॥ ১৯৬ ॥

*vasudeva-devakira kṛṣṇa caraṇa vandila
aiśvaryo-jñāne duḥhāra mane bhaya haila*

SYNOMYMS

vasudeva-devakīra—of Vasudeva and Devakī; *kṛṣṇa*—Lord Kṛṣṇa; *caraṇa*—to the lotus feet; *vandila*—offered prayers; *aiśvaryo-jñāne*—because of knowledge of the opulence; *duḥhāra*—of both of them; *mane*—in the minds; *bhaya haila*—there was fear.

TRANSLATION

"When Kṛṣṇa offered prayers at the lotus feet of His mother and father, Vasudeva and Devakī, they both felt awe, reverence and fear due to knowledge of His opulences."

TEXT 197

দেবকী বসুদেবচ বিজ্ঞায় জগদীশ্বরোঁ ।
কৃতমংবন্ননোঁ পুন্তো সম্ভাতে ন শক্ষিতোঁ ॥ ১৯৭ ॥

*devakī vasudevaś ca
vijñāya jagat-iśvarau
kṛta-sarīrvandanau putrau
sasvajāte na śāṅkitau*

SYNOMYMS

devakī—Devakī; *vasudevaḥ*—Vasudeva; *ca*—and; *vijñāya*—understanding; *jagat-iśvarau*—the two Lords of the universe; *kṛta-sarīrvandanau*—having paid obeisances; *putrau*—the two sons Kṛṣṇa and Balarāma; *sasvajāte*—embraced; *na*—not; *śāṅkitau*—being frightened.

TRANSLATION

“‘When Devakī and Vasudeva understood that their two sons Kṛṣṇa and Balarāma, who had paid obeisances to them, were the Supreme Personality of Godhead, they became fearful and did not embrace Them.’

PURPORT

This verse quoted from Śrīmad-Bhāgavatam (10.44.51) refers to the killing of Karīsa by Kṛṣṇa and Balarāma. Vasudeva and Devakī saw their son kill the powerful demon Karīsa, and after this they were immediately released from their shackles. Balarāma and Kṛṣṇa then offered respects to Devakī and Vasudeva. Both father and mother wanted to embrace their sons, but they understood that Kṛṣṇa and Balarāma were the Supreme Personality of Godhead, and they therefore hesitated to embrace Them. Their parental love for Kṛṣṇa and Balarāma was therefore hampered and decreased by awe and reverence.

TEXT 198

কৃষ্ণের বিশ্বরূপ দেখি' অঙ্গুলের হৈল ভয় ।
সখ্যভাবে ধার্ষ্ট্য ক্ষমাপয় করিয়া বিনয় ॥ ১৯৮ ॥

kṛṣṇera viśva-rūpa dekhi' arjunera haila bhaya
sakhya-bhāve dhārṣṭya kṣamāpaya kariyā vinaya

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; viśva-rūpa—the universal form; dekhi’—seeing; arjunera—of Arjuna; haila bhaya—there was fear; sakhya-bhāve—as a friend; dhārṣṭya—impudence; kṣamāpaya—begs pardon for; kariyā—showing; vinaya—submission.

TRANSLATION

“When Kṛṣṇa manifested His universal form, Arjuna became reverent and fearful, and he begged forgiveness for his past impudence toward Kṛṣṇa as a friend.

TEXTS 199-200

সথেতি মত্তা প্রসভং যদুগং
হে কৃষ্ণ হে যাদব হে সথেতি ।
অজানত মহিমানং তবেদং
ময়া প্রমাদাং প্রগঘেন বাঁশি ॥ ১৯৯ ॥

যক্তাবহাসার্থমসংক্ষেতোহসি
 বিহাৰ-শয়াসন-ভোজনেষ্ট।
 একোহথ বাপ্যচুত তৎসমক্ষঃ
 তৎ ক্ষাময়ে ভামহমপ্রমেষম্ ॥ ২০০

sakheti matvā prasabharī yad uktarī
 he krṣṇa he yādava he sakheti
 ajānatā mahimānārī tavedarī
 mayā pramādāt praṇayena vāpi

yac cāvahāśārtham asat-kṛto 'si
 vihāra-śayyāsana-bhojaneṣu
 eko 'thavāpy acyuta tat-samakṣarī
 tat kṣāmaye tvām aham aprameyam

SYNONYMS

sakhā—friend; *iti*—thus; *matvā*—thinking; *prasabham*—forcibly; *yat*—that which; *uktam*—was said; *he krṣṇa*—O Krṣṇa; *he yādava*—O descendant of Yadu; *he sakha*—O my dear friend; *iti*—thus; *ajānatā*—without knowing; *mahimānam*—greatness; *tava*—Your; *idam*—this; *maya*—by me; *pramādāt*—out of ignorance; *praṇayena*—out of affection; *vā*—or; *api*—certainly; *yat*—whatever; *ca*—and; *avahāsa-artham*—for the matter of joking; *asat-kṛtaḥ*—insulted; *asi*—You are; *vihāra*—while enjoying; *śayyā-āsana*—sitting or lying on the bed; *bhojaneṣu*—while eating together; *ekāḥ*—alone; *athavā*—or; *api*—certainly; *acyuta*—O my dear Krṣṇa; *tat-samakṣam*—in the presence of others; *tat*—all those; *kṣāmaye*—ask pardon; *tvām*—unto You; *aham*—I; *aprameyam*—who are unlimited.

TRANSLATION

“I have in the past addressed You as “O Krṣṇa,” “O Yādava,” “O my friend” without knowing Your glories. Please forgive whatever I have done in madness or in love. I have dishonored You many times while we were relaxing, lying on the same bed or eating together, sometimes alone and sometimes in front of many friends. Please excuse me for all my offenses.”

PURPORT

This is a quotation from *Bhagavad-gītā* (11.41-42). In this verse, Arjuna is addressing Krṣṇa, who was exhibiting His universal form on the Battlefield of Kurukṣetra.

TEXT 201

କୃଷ୍ଣ ସଦି ରୁକ୍ମିଣୀରେ କୈଲା ପରିହାସ ।
 ‘କୃଷ୍ଣ ଛାଡ଼ିବେନ’—ଜାନି’ ରୁକ୍ମିଣୀର ହୈଲ ତ୍ରାସ ॥୨୦୧॥

kṛṣṇa yadi rukminīre kailā parihāsa
 ‘kṛṣṇa chāḍibena’—jāni’ rukminīra haila trāsa

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; yadi—although; rukminīre—unto Rukminī, the first queen; kailā—did; parihāsa—joking; kṛṣṇa—Lord Kṛṣṇa; chāḍibena—will give me up; jāni’—thinking; rukminīra—of Rukminī; haila—there was; trāsa—shock.

TRANSLATION

“Although Kṛṣṇa was joking with Queen Rukminī, she was thinking that He was going to give up her company, and she was therefore shocked.

TEXT 202

ତତ୍ତ୍ଵାଃ ଶୁଦ୍ଧଃଥଭୟ-ଶୋକ-ବିନଷ୍ଟ-ବୃଦ୍ଧେ-
 ହିନ୍ଦ୍ରାଚ୍ଛୁତ୍ସଂଖ୍ୟାତେ ବ୍ୟଜନଂ ପପାତ ।
 ଦେହଚ ବିକ୍ଳବଧିଯଃ ମହିସେବ ମୁହାନ୍
 ରମ୍ଭେବ ବାତବିହତା ପ୍ରବିକୀର୍ଦ୍ଦ କେଶାନ୍ ॥ ୨୦୨ ॥

tasyāḥ suduḥkha-bhaya-śoka-vinaśṭa-buddher
 hastāc chlathad-valayato vyajanān papāta
 dehaś ca viklava-dhiyāḥ sahasaiva muhyan
 rambheva vāta-vihatā pravikiryā keśān

SYNONYMS

tasyāḥ—of her; su-duḥkha-bhaya—due to great distress and fear; śoka—and lamentation; vinaśṭa—lost; buddheḥ—whose intelligence; hastāt—from the hand; ślathat—being loose; valayataḥ—bangles; vyajanān—the fan; papāta—fell down; dehaḥ—body; ca—also; viklava—paralyzed by fear; dhiyāḥ—whose understanding; sahasā eva—suddenly; muhyan—fainting; rambhā iva—like a banana tree; vāta-vihatā—dashed by a high wind; pravikiryā—scattering; keśān—the hair.

TRANSLATION

“While Kṛṣṇa was joking with Rukminī in Dvārakā, she was full of distress, fear and lamentation. She had also lost her intelligence. She dropped her hand

bangles and the fan she was using to fan the Lord. Her hair became disarrayed, and she fainted and fell suddenly, appearing like a banana tree knocked down by high winds.'

PURPORT

This verse from *Śrimad-Bhāgavatam* (10.60.24) refers to Kṛṣṇa's speaking to Rukmiṇī in His bedroom. Just to test her sincerity, He began to joke with her, presenting Himself as poor, incapable and unfit to be her lover. Not understanding that He was joking, Rukmiṇī took Him seriously and thought that He wanted to leave her company. This misunderstanding made her very unhappy, and her whole body was affected. Her fan and bangles fell to the floor, and she also fell down like a banana tree knocked down by high winds.

TEXT 203

‘কেবলা’র শুদ্ধপ্রেম ‘ঐশ্বর্য’ না জানে ।
ঐশ্বর্য দেখিলেও নিজ-সম্বন্ধ সে মানে ॥ ২০৩ ॥

‘kevalā’ra śuddha-prema ‘aiśvaryā’ nā jāne
aiśvaryā dekhileo nije-sambandha se māne

SYNONYMS

kevalāra—of unmixed attraction for Kṛṣṇa; śuddha-prema—unalloyed love; aiśvaryā—opulence; nā jāne—does not know; aiśvaryā—opulence; dekhileo—in spite of experiencing; nije-sambandha—one's own relationship with Kṛṣṇa; se māne—he takes very seriously.

TRANSLATION

“In the stage of kevalā [unalloyed devotion] a devotee does not consider the unlimited opulence of Kṛṣṇa, even though he experiences it. He takes seriously only his own relationship with Kṛṣṇa.

PURPORT

When a devotee reaches the stage of pure unalloyed devotion, especially in friendship with Kṛṣṇa, he forgets the Lord's opulences, although he sees them, and he considers himself equal to Kṛṣṇa. There is no question of actually comparing oneself to Kṛṣṇa, but because the devotee is so advanced in Kṛṣṇa consciousness, he is able to behave with Kṛṣṇa as he would with an ordinary man.

TEXT 204

ত্রয়ঃ চোপনিষত্ক্ষিপ্ত সাংখ্যযোগৈষ সাত্তৈঃ ।
উপগীয়মানমাহাত্ম্যঃ হরিঃ সাহমন্তত্ত্বজ্ঞম् ॥ ২০৪ ॥

trayyā copaniṣadbhiś ca
sāṅkhyā-yogaiś ca sātvataiḥ
upagīyamāna-māhātmyarī¹
hariṇī sā 'manyatātmajam

SYNONYMS

trayyā—by followers of three Vedas who perform great sacrifices (like the demigod Indra); ca—also; *upaniṣadbhiḥ*—by the followers of the *Upaniṣads*, the most exalted portion of Vedic knowledge (as Brahman); ca—also; *sāṅkhyā*—by the philosophers who analytically study the universe (as the *puruṣa*); *yogaiḥ*—by mystic yogīs (as the Paramātmā situated everywhere); ca—and; *sātvataiḥ*—by devotees who follow the method of worship mentioned in the *Pañcarātra* and other Vedic literature (as Bhagavān); *upagīyamāna*—being sung; *māhātmyam*—whose glories; *hariṇī*—unto the Supreme Personality of Godhead; *sā*—she (mother Yaśodā); *amanyata*—considered; *ātma-jam*—as her own son, born of her body.

TRANSLATION

“When mother Yaśodā saw all the universes within Kṛṣṇa’s mouth, she was astonished for the time being. The Lord is worshiped like Indra and other demigods by the followers of the three Vedas, who offer Him sacrifices. He is worshiped as impersonal Brahman by saintly persons who understand His greatness through studying the *Upaniṣads*, as the *puruṣa* by great philosophers who analytically study the universe, as the all-pervading Supersoul by great yogīs, and as the Supreme Personality of Godhead by devotees. Nevertheless, mother Yaśodā considered the Lord her own son.”

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (10.8.45). Those who are spiritually advanced forget Kṛṣṇa’s opulence by the mercy of *yogamāyā*. For instance, mother Yaśodā considered Kṛṣṇa an ordinary child.

TEXT 205

তৎ মহাঅজমব্যক্তিং মর্ত্যলিঙ্গমধোক্ষজম্ ।
গোপিকোন্তুখলে দাম্না ববন্ধ প্রাকৃতং যথা ॥ ২০৫

tarī matvātmajam avyaktarī¹
martya-liṅgam adhokṣajam
gopikolukhale dāmnā
babandha prākṛtarī yathā

SYNONYMS

tam—Him (Kṛṣṇa); *matvā*—considering; *ātmajam*—own son; *avyaktam*—unmanifested; *martya-liṅgam*—manifested as if perishable; *adhoṣajam*—beyond the perception of the senses; *gopikā*—mother Yaśodā; *ulūkhale*—to the mortar; *dāmnā*—with rope; *babandha*—bound; *prākṛtam*—an ordinary child; *yathā*—like.

TRANSLATION

“‘Although Kṛṣṇa is beyond sense perception and is unmanifest to human beings, he takes up the guise of a human being with a material body. Thus mother Yaśodā thought Him to be her son, and she bound Lord Kṛṣṇa with rope to a wooden mortar, as if He were an ordinary child.’

PURPORT

This verse from *Śrimad-Bhāgavatam* (10.9.14) is in reference to Lord Kṛṣṇa’s exhibiting Himself like an ordinary child before mother Yaśodā. He was playing like a naughty boy stealing butter and breaking butter pots. Mother Yaśodā became disturbed and wanted to bind the Lord to a mortar used for pounding spices. In other words, she considered the Supreme Personality of Godhead an ordinary child.

TEXT 206

উবাহ কৃষ্ণে। ভগবান্মীদামানং পরাজিতঃ।
বৃষভং ভদ্রমেনস্ত প্রলম্বে। রোহিণীস্তম্॥ ২০৬

*uvāha kṛṣṇo bhagavān
 śridāmānaṁ parājitaḥ
 vṛṣabhaṁ bhadrasenaḥ tu
 pralambō rohiṇī-sutam*

SYNONYMS

uvāha—carried; *kṛṣṇaḥ*—Lord Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead; *śridāmānam*—Śridāmā; *parājitaḥ*—being defeated; *vṛṣabham*—Vṛṣabha; *bhadrasenaḥ*—Bhadrasena; *tu*—and; *pralambāḥ*—Pralamba; *rohiṇī-sutam*—Balarāma.

TRANSLATION

“‘When Kṛṣṇa was defeated by Śridāmā, He had to carry him on His shoulders. Similarly, Bhadrasena carried Vṛṣabha, and Pralamba carried Balarāma, the son of Rohiṇī.’

PURPORT

This verse is from Śrimad-Bhāgavatam (10.18.24). When all the cowherd boys were playing in the forest of Vṛndāvana, the demon Pralambāsura appeared to kidnap Kṛṣṇa and Balarāma. The asura appeared disguised in the form of a cowherd boy, but Kṛṣṇa could understand his trick. Kṛṣṇa therefore divided all the cowherd boys into two parties. One party belonged to Balarāma, and the other party belonged to Kṛṣṇa Himself. Ultimately Kṛṣṇa was defeated in this play, and according to the wager, the defeated party had to carry the victorious party on their shoulders. Kṛṣṇa had to carry Śridāmā on His shoulders, and Bhadrāsena had to carry Viśabha. The demon Pralambāsura had to carry Balarāma, and when Balarāma mounted his shoulders, the demon ran far away. Finally the demon began to expand his body to a gigantic size, and Balarāma understood that he intended to kill Him. Balarāma immediately struck the demon's head with His strong fist, and the demon fell down dead as if he were a snake whose head had been smashed.

TEXTS 207-209

সা চ মেনে তদাআনং বরিষ্ঠাঃ সর্বযোষিতাম্।
হিতা গোপীঃ কামবান। মাগসৌ ভজতে প্রিযঃ ॥২০৭॥
ততো গত্বা বনোদ্দেশং দৃষ্টঃ কেশবমুক্তীঁ।
ন পারয়েহহং চলিতুং নয় মাঁ যত্তে মনঃ ॥ ২০৮ ॥
এবযুক্তঃ প্রিয়ামাহ স্কন্ধমারুহতামিতি ।
তত্তচান্তর্দধে কৃষঃ সা বধুরন্তপ্যত ॥ ২০৯ ॥

*sā ca mene tadātmānam
variṣṭhām sarva-yoṣitām
hitvā gopīḥ kāmayānā
mām asau bhajate priyāḥ*

*tato gatvā vanoddeśarin
drptā keśavam abravit
na pāraye 'haṁ calitum
naya māṁ yatra te manah*

*evam uktaḥ priyām āha
skandham āruhyatām iti
tataś cāntardadhe kṛṣṇāḥ
sā vadhuḥ anvatapyata*

SYNONYMS

sā—Śrīmatī Rādhārāṇī; ca—also; mene—considered; tadā—at that time; āt-mānam—Herself; varīsthām—the most glorious; sarva-yositām—among all the gopīs; hitvā—giving up; gopīḥ—all the other gopīs; kāmayānāḥ—who were desiring the company of Kṛṣṇa; mām—Me; asau—that Śrī Kṛṣṇa; bhajate—worships; priyah—the most dear; tataḥ—thereafter; gatvā—going; vana-uddeśam—to the deep forest; drptā—being very proud; keśavam—unto Kṛṣṇa; abravit—said; na pāraye—am unable; aham—I; calitum—to walk; naya—just carry; mām—Me; yatra—wherever; te—Your; manah—mind; evam uktaḥ—thus being ordered by Śrīmatī Rādhārāṇī; priyām—to this most dear gopī; āha—said; skandham—My shoulders; āruhyatām—please get on; iti—thus; tataḥ—thereafter; ca—also; antardadhe—disappeared; kṛṣṇāḥ—Lord Kṛṣṇa; sā—Śrīmatī Rādhārāṇī; vadhuḥ—the gopī; anvatapyata—began to lament.

TRANSLATION

““My dearest Kṛṣṇa, You are worshiping Me and giving up the company of all the other gopīs who wanted to enjoy themselves with You.” Thinking like this, Śrīmatī Rādhārāṇī considered Herself Kṛṣṇa’s most beloved gopī. She had become proud and had left the rāsa-lilā with Kṛṣṇa. In the deep forest She said, “My dear Kṛṣṇa, I cannot walk any more. You can take Me wherever You like.” When Śrīmatī Rādhārāṇī petitioned Kṛṣṇa in this way, Kṛṣṇa said, “Just get up upon My shoulders.” As soon as Śrīmatī Rādhārāṇī began to do so, He disappeared. Śrīmatī Rādhārāṇī then began to grieve over Her request and Kṛṣṇa’s disappearance.’

PURPORT

These three verses are quoted from Śrimad-Bhāgavatam (10.30.37-39).

TEXT 210

पति सुतं वृश्चात् वाक्षव—
 न तिबिलज्य तेऽन्त्यच्युतागताः ।
 गतिविद्वद्वोक्तीतगोहिताः
 कित्व शोषितः कस्याजेन्निश ॥ २१०

*pati-sutānvaya-bhrātr-bāndhavān
 ativilāṅghya te 'nty acyutāgatāḥ
 gatividas tavodgīta-mohitāḥ
 kitava yoṣitaḥ kas tyajen niśi*

SYNONYMS

pati—husbands; *suta*—sons; *anvaya*—family; *bhrātṛ*—brothers; *bāndhavān*—friends; *ativilaṅghya*—without caring for; *te*—Your; *anti*—dear shelter; *acyuta*—O infallible one; *āgatāḥ*—have come; *gati-vidāḥ*—who know everything of our activities; *tava*—of You; *udgīta*—by the singing flute; *mohitāḥ*—being attracted; *kitava*—O great cheater; *yoṣitāḥ*—beautiful women; *kaḥ*—who; *tyajet*—would give up; *niśi*—in the dead of night.

TRANSLATION

“‘Dear Kṛṣṇa, neglecting the order of our husbands and sons, family, brothers and friends and leaving their company, we gopis have come to You. You know everything about our desires. We have only come because we are attracted by Your supremely musical flute. However, You are a great cheater. Who else would give up the company of young girls like us in the dead of night?’

PURPORT

This verse, quoted from Śrīmad-Bhāgavatam (10.31.16), describes how the gopis exposed themselves for Kṛṣṇa’s enjoyment in the dead of night. The gopis approached Kṛṣṇa to enjoy themselves with Him in the rāsa dance. Kṛṣṇa knew this very well, but He was superficially trying to avoid them. He is therefore addressed by the gopis as *kitava*, a great cheater, because He first attracted them to come dance with Him, and yet when they actually came, neglecting the orders of their friends and relatives, He tried to avoid them by giving them good instructions. These cunning instructions were too much for the gopis to tolerate; they therefore had a right to address Kṛṣṇa as *kitava*, a great cheater. They were all young girls, and they had come to Him to be enjoyed. How could He avoid them? The gopis therefore expressed great disappointment in this verse. They came voluntarily, but Kṛṣṇa was so cunning that He wanted to avoid their company. The gopis’ lamentation was certainly very appropriate, and in this way Kṛṣṇa tested their sincerity.

TEXT 211

শান্তরসে—‘স্বরূপবুদ্ধে কৃষ্ণেকনির্ষতা’।
“শমো মনিষতা বুদ্ধেং” ইতি শ্রীমুখ-গাথা ॥ ২১১ ॥

śānta-rase—‘*svarūpa-buddhye kṛṣṇaika-niṣṭhatā*’
“*śamo man-niṣṭhatā buddheḥ*” *iti śrī-mukha-gāthā*

SYNONYMS

śānta-rase—on the stage of *śānta-rasa*, or neutrality; *svarūpa-buddhye*—by self-realization; *kṛṣṇa-eka-niṣṭhatā*—fully devoted to the lotus feet of Kṛṣṇa;

śamah—equilibrium; *mat*—to Me; *niṣṭhatā*—the quality of attachment; *bud-dheḥ*—of the mind; *iti*—thus; *śrī-mukha*—from the mouth of the Supreme Lord; *gāthā*—a verse.

TRANSLATION

"When one is fully attached to Kṛṣṇa's lotus feet, one attains the *śamatā* stage. The word *śamatā* is derived from the word *śama*; therefore *śānta-rasa*, the position of neutrality, means being fully attached to the lotus feet of Kṛṣṇa. This is the verdict from the mouth of the Supreme Personality of Godhead Himself. This state is called self-realization."

PURPORT

The word *śama* is explained by the Supreme Personality of Godhead in the following verse.

TEXT 212

শামো মন্তিষ্ঠতা বুদ্ধেরিতি শ্রীভগবৎঃ ।
তনিষ্ঠা দুর্ঘটা বুদ্ধেরেতাং শান্তরতিং বিনা ॥ ২১২ ॥

*śamo man-niṣṭhatā buddher
iti śrī-bhagavat-vacāḥ
tan-niṣṭhā durghaṭā buddher
etāṁ śānta-ratiṁ vinā*

SYNONYMS

śamah—equality or neutrality; *mat-niṣṭhatā*—being fixed in My lotus feet; *bud-dheḥ*—of the intelligence; *iti*—thus; *śrī-bhagavat-vacāḥ*—words of the Supreme Personality of Godhead; *tat-niṣṭhā*—attachment or attraction for Him; *durghaṭā*—very difficult to achieve; *buddheḥ*—of intelligence; *etāṁ*—thus; *śānta-ratiṁ*—attachment on the platform of *śānta-rasa*; *vinā*—without.

TRANSLATION

"These are the words of the Supreme Personality of Godhead: 'When one's intelligence is fully attached to My lotus feet but one does not render practical service, one has attained the stage called *śānta-rati*, or *śama*. Without *śānta-rati*, attachment to Kṛṣṇa is very difficult to achieve.'

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (3.1.47).

TEXT 213

শামো মনিষ্ঠতা বুদ্ধের্দম ইন্দ্ৰিয়সংযমঃ ।
তিতিক্ষা দুঃখনংমৰ্দে। জিহ্বোপস্থজয়ে। ধৃতিঃ ॥ ২১৩ ॥

*śamo man-niṣṭhatā buddher
dama indriya-saṁyamah
titikṣā duḥkha-sammarṣo
jihvopastha-jayo dhṛtiḥ*

SYNONYMS

śamah—neutrality; *mat-niṣṭhatā*—attachment for Me; *buddheḥ*—of intelligence; *damaḥ*—self-control; *indriya-saṁyamah*—controlling the activities of the senses; *titikṣā*—tolerance; *duḥkha*—of unhappiness; *saṁmarṣah*—endurance; *jihvā*—tongue; *upastha*—and the urge of the genitals; *jayaḥ*—conquering; *dhṛtiḥ*—control.

TRANSLATION

“The word *śama* or *śānta-rasa* indicates that one is attached to the lotus feet of Kṛṣṇa. *Dama* means controlling the senses and not being deviated from the Lord’s service. Endurance of unhappiness is *titikṣā*, and *dhṛti* means controlling the tongue and the genitals.”

PURPORT

This verse is from Śrimad-Bhāgavatam (11.19.36). The conditioned soul under the clutches of *māyā*, the material energy, is very much agitated by the urges of the tongue and the genitals. Control of the urges of the tongue, the belly and the genitals (which are situated in a straight line) is called *dhṛti*. Śrīla Bhaktivinoda Ṭhākura says, *tāra madhye jihvā ati, lobhamaya sudurmati*. Among the senses, the tongue is the most formidable enemy of the conditioned soul. Urged by the tongue, one commits many sinful activities. Although Kṛṣṇa has given human beings nice food, people still commit sins by killing poor animals for the satisfaction of the tongue. Not being able to control the tongue, the conditioned soul eats more than he needs. Of course, everyone must eat to keep the body fit for the Lord’s service, but when one cannot control the senses, he falls victim to the dictates of the tongue and the belly. Naturally, genital agitation follows, and one seeks illicit sex. However, if one is fixed at the lotus feet of Kṛṣṇa, he can control the tongue. Bhaktivinoda Ṭhākura further states, *kṛṣṇa bāḍa dayāmaya, karibāre jihvā jaya, sva-prasāda-anna dīlā bhāi*: in order to conquer the tongue, Kṛṣṇa has been very merciful and has given us nice food that has been offered to Him. When a person is attached to Kṛṣṇa’s lotus feet, he does not eat anything not

offered to Kṛṣṇa. Sei annāmr̄ta khāo, rādhā-kṛṣṇa-guṇa gāo, preme dāka caitanya-nitāi. Since a devotee only eats prasāda, he conquers the dictates of the tongue, belly and genitals. One can control the dictates of the senses when situated in the position of śānta-rasa. Then one's advancement in Kṛṣṇa consciousness is assured.

TEXT 214

কৃষ্ণ বিনাং তৃষ্ণা-ত্যাগ—তার কার্য মানি ।
অতএব ‘শান্ত’ কৃষ্ণভক্ত এক জানি ॥ ২১৮ ॥

kṛṣṇa vinā tṛṣṇā-tyāga—tāra kārya māni
ataeva 'śānta' kṛṣṇa-bhakta eka jāni

SYNONYMS

kṛṣṇa vinā—without Kṛṣṇa; *tṛṣṇā-tyāga*—giving up all desires; *tāra*—of śānta-rasa; *kārya*—the business; *māni*—I accept; *ataeva*—therefore; *śānta*—the position of equilibrium; *kṛṣṇa-bhakta*—a devotee of Kṛṣṇa; *eka*—only; *jāni*—I know.

TRANSLATION

"Giving up all desires not connected with Kṛṣṇa is the business of one who is in the śānta-rasa. Only a devotee of Kṛṣṇa can be situated on that platform. He is thus called a śānta-rasa-bhakta."

PURPORT

In this position, one is freed from all material enjoyment. When one is not agitated or disturbed, he can immediately realize his relationship with Kṛṣṇa. A śānta-rasa devotee is therefore always fixed in realization. This instruction was given by the Lord Himself to Uddhava. The beginning of pure devotional service is called *anyābhilāṣitā-sūnya*. When one is situated on the platform of neutrality, he is freed from the material platform and fully situated in spiritual life. The word *dama* used in verse 213 means *indriya-saṁyama*—curbing one's senses. The word *dama* can also mean curbing one's enemies. A king has to take steps to curb the criminal activities of his citizens. Great *rājarśis*, devotee kings, used to control undesirable elements in their states, and this also may be called *dama*. However, *dama* here refers to the conditioned soul who must control his senses. Real *dama* means controlling the undesirable activities of the senses.

TEXT 215

স্বর্গ, মোক্ষ কৃষ্ণভক্ত 'মরক' করি' মানে ।
কৃষ্ণনির্ণীত, তৃষ্ণা-ত্যাগ—শান্তের 'দ্রুই' গুণে ॥ ২১৫ ॥

*svarga, mokṣa kṛṣṇa-bhakta 'naraka' kari' māne
kṛṣṇa-niṣṭhā, tṛṣṇā-tyāga—śāntera 'dui' guṇe*

SYNOMYS

svarga—the heavenly kingdom; *mokṣa*—liberation from material bondage; *kṛṣṇa-bhakta*—a devotee of Lord Kṛṣṇa; *naraka kari'* *māne*—considers as good as hell; *kṛṣṇa-niṣṭhā*—being fixed at the lotus feet of Kṛṣṇa; *tṛṣṇā-tyāga*—giving up all material desires; *śāntera*—of one on the neutrality platform; *dui guṇe*—two transcendental qualities.

TRANSLATION

"When a devotee is situated on the platform of śānta-rasa, he desires neither elevation to the heavenly planets nor liberation. These are the results of karma and jñāna, and the devotee considers them no better than hell. A person situated on the śānta-rasa platform manifests the two transcendental qualities of detachment from all material desire and full attachment to Kṛṣṇa.

TEXT 216

নারায়ণপরাঃ সর্বে ন কৃতশ্চন বিভ্যতি ।
স্঵র্গাপবর্গনরকেষপি তুল্যাৰ্থদৰ্শনঃ ॥ ২১৬ ॥

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

SYNOMYS

nārāyaṇa-parāḥ—persons who are attached to the Supreme Personality of Godhead; *sarve*—all; *na*—not; *kutaścana*—from any quarter; *bibhyati*—are afraid; *svarga*—in heavenly planets; *apavarga*—in liberation; *narakeṣu*—or in hell; *api*—although; *tulyārtha*—results as equal; *darśināḥ*—who see.

TRANSLATION

"A person who is devoted to the Supreme Personality of Godhead, Nārāyaṇa, is not afraid of anything. Elevation to the heavenly kingdom, condemnation to hell and liberation from material bondage all appear the same to a devotee."

PURPORT

This verse is quoted from Śrimad-Bhāgavatam (6.17.28). Elevation to the heavenly planets, liberation from material bondage, and condemnation to hell are

all equal to the devotee. The devotee's only desire is to be attached to the lotus feet of Kṛṣṇa and to engage in His transcendental loving service.

TEXT 217

এই দ্বই গুণ ব্যাপে সব ভক্তজনে ।
আকাশের 'শব্দ'-গুণ যেন ভূতগণে ॥ ২১৭ ॥

*ei dui guna vyāpe saba bhakta-jane
ākāśera 'śabda'-guṇa yena bhūta-gaṇe*

SYNONYMS

ei dui—these two; *guṇa*—transcendental qualities; *vyāpe*—expand; *saba bhakta-jane*—in the lives of all devotees; *ākāśera*—of the sky; *śabda-guṇa*—the quality of sound; *yena*—like; *bhūta-gaṇe*—other material elements.

TRANSLATION

"These two qualities of the śānta stage spread through the lives of all devotees. They are like the quality of sound in the sky. Sound vibration is found in all material elements.

PURPORT

The qualities of śānta-rasa are present in all kinds of devotees, whether they are in the *dāsy-a-rasa*, *sakhya-a-rasa*, *vātsalya-a-rasa* or *madhura-a-rasa*. The example of sound is given herein. Sound not only exists in the sky, or ether, but it is also present in air, fire, water and earth. This is a scientific explanation of devotional service. Just as sound is present in all material elements, śānta-rasa is present in all devotees, whether they are on the platform of *dāsy-a-rasa*, *sakhya-a-rasa*, *vātsalya-a-rasa* or *madhura-a-rasa*.

TEXT 218

শান্তের স্বভাব—কৃষ্ণে মমতা-গন্ধহীন ।
'পরংব্রহ্ম'-'পরমাত্মা'-জ্ঞান প্রবীণ ॥ ২১৮ ॥

*śāntera svabhāva—kṛṣṇe mamaṭā-gandha-hina
'param-brahma'-'paramātmā'-jñāna pravīṇa*

SYNONYMS

śāntera sva-bhāva—the characteristic of śānta-rasa; *kṛṣṇe*—in Kṛṣṇa; *mamaṭā-gandha-hina*—not even the smallest quantity of intimacy; *param-brahma*—im-

personal Brahman; *paramātmā*—the localized situation of the Lord; *jñāna*—knowledge; *pravīṇa*—prominence.

TRANSLATION

“It is the nature of śānta-rasa that not even the smallest intimacy exists. Rather, knowledge of impersonal Brahman and localized Paramātmā is prominent.

PURPORT

Because of an impersonal impression of the Supreme Personality of Godhead, a devotee in the *śānta-rasa* relationship worships the impersonal Brahman or localized aspect of the Absolute Truth (Paramātmā). He does not develop a personal relationship with the Supreme Personality of Godhead, Śrī Kṛṣṇa.

TEXT 219

কেবল ‘স্বরূপ-জ্ঞান’ হয় শান্ত-রসে ।
‘পূর্ণশৰ্মণভূ-জ্ঞান’ অধিক হয় দাশে ॥ ২১৯ ॥

kevala ‘svarūpa-jñāna’ haya śānta-rase
‘pūrṇaiśvarya-prabhu-jñāna’ adhika haya dāsyে

SYNONYMS

kevala—only; *svarūpa-jñāna*—knowledge of the constitutional position of one's self; *haya*—there is; *śānta-rase*—in the mellow of neutrality; *pūrṇaiśvarya-prabhu-jñāna*—knowledge of the full opulences of the Supreme Personality of Godhead; *adhika*—greater; *haya*—becomes; *dāsyē*—in the transcendental mellow of servitude.

TRANSLATION

“On the platform of śānta-rasa, one only realizes his constitutional position. However, when one is raised to the platform of dāsy-rasa, he better understands the full opulence of the Supreme Personality of Godhead.

TEXT 220

ঈশ্বরজ্ঞান, সম্ভ্রম-গৌরব প্রচুর ।
‘সেবা’ করি’ কৃষ্ণে সুখ দেন নিরস্তর ॥ ২২০ ॥

*īśvara-jñāna, sambhrama-gaurava pracura
‘sevā’ kari’ kṛṣṇe sukha dena nirantara*

SYNONYMS

iśvara-jñāna—knowledge of the supreme controller; *sambhrama-gaurava*—awe and veneration; *pracura*—abundant; *sevā*—service; *kari'*—performing; *Kṛṣṇa*—unto Lord Kṛṣṇa; *sukha*—happiness; *dena*—gives; *nirantara*—constantly.

TRANSLATION

“On the dāsy-a-rasa platform, knowledge of the Supreme Personality of Godhead is revealed with awe and veneration. By rendering service unto Lord Kṛṣṇa, the devotee in dāsy-a-rasa gives constant happiness to the Lord.

TEXT 221

শান্তের গুণ দাস্যে আছে, অধিক—‘সেবন’।
অতএব দাস্যরসের এই ‘দুই’ গুণ ॥ ২২১ ॥

śāntera guṇa dāsyे āche, adhika—‘sevana’
ataeva dāsy-a-rasera ei ‘dui’ guna

SYNONYMS

śāntera—of the platform of *śānta-rasa*; *guṇa*—the qualities; *dāsyē*—on the platform of servitude; *āche*—are; *adhika*—additional; *sevana*—serving; *ataeva*—therefore; *dāsy-a-rasera*—of the platform of *dāsy-a-rasa*; *ei dui guṇa*—these two qualities (namely *śānta* and *dāsy*).

TRANSLATION

“The qualities of śānta-rasa are also present in dāsy-a-rasa, but service is added. Thus the dāsy-a-rasa platform contains the qualities of both śānta-rasa and dāsy-a-rasa.

TEXT 222

শান্তের গুণ, দাস্যের সেবন—সখ্যে দুই হয়।
দাস্যের ‘সম্ভ্রম-গৌরব’-সেবা, সখ্যে ‘বিশ্বাস’-ময় ॥ ২২২ ॥

śāntera guṇa, dāsyera sevana—*sakhye dui haya*
dāsyera ‘sambhrama-gaurava’-sevā, sakhye ‘viśvāsa’-maya

SYNONYMS

śāntera guṇa—qualities of *śānta-rasa*; *dāsyera sevana*—the service of the *dāsy-a-rasa*; *sakhye*—on the platform of fraternity; *dui*—two qualities; *haya*—there are; *dāsyera*—of the *dāsy* platform; *sambhrama-gaurava*—with awe and veneration; *sevā*—service; *sakhye*—on the platform of fraternity; *viśvāsa-maya*—spread with confidence.

TRANSLATION

“The qualities of sānta-rasa and the service of dāsy-a-rasa are both present on the platform of sakhy-a-rasa. On the platform of fraternity, the qualities of dāsy-a-rasa are mixed with the confidence of fraternity instead of awe and veneration.

TEXT 223

কান্দে চড়ে, কান্দে চড়ায়, করে ক্রীড়া-রণ।
কৃষ্ণে সেবে, কৃষ্ণে করায় আপন-সেবন ! ২২৩ ॥

*kāndhe caḍe, kāndhe caḍāya, kare kriḍā-raṇa
krṣṇe seve, krṣṇe karāya āpana-sevana!*

SYNOMYMS

kāndhe—on the shoulders; *caḍe*—gets up; *kāndhe caḍāya*—sometimes takes on his own shoulders; *kare*—performs; *kriḍā-raṇa*—mock fighting; *krṣṇe seve*—serves Kṛṣṇa; *krṣṇe*—from Kṛṣṇa; *karāya*—causes; *āpana-sevana*—his own service.

TRANSLATION

“On the sakhy-a-rasa platform, the devotee sometimes offers the Lord service and sometimes makes Kṛṣṇa serve him in exchange. In their mock fighting, the cowherd boys would sometimes climb on Kṛṣṇa’s shoulders, and sometimes they would make Kṛṣṇa climb on their shoulders.

TEXT 224

বিশ্রম্ভ-প্রধান সখ্য—গৌরব-সম্ভূত-হীন।
অতএব সখ্য-রসের ‘তিন’ গুণ—চিহ্ন ॥ ২২৪ ॥

viśrambha-pradhāna sakhy—gaurava-sambhrama-hina
ataeva sakhy-a-rasera ‘tina’ guṇa—cihna

SYNOMYMS

viśrambha-pradhāna sakhy—on the platform of fraternity, in which confidence is prominent; *gaurava-sambhrama*—awe and veneration; *hina*—without; *ataeva*—therefore; *sakhy-a-rasera*—of the platform of fraternity; *tina guṇa*—three qualities, namely sānta, dāsy and sakhy; *cihna*—the symptom.

TRANSLATION

“Since the platform of fraternity is predominated by confidential service, awe and veneration are absent. Therefore sakhy-a-rasa is characterized by three qualities.

TEXT 225

‘ମତା’ ଅଧିକ, କୃଷ୍ଣେ ଆତ୍ମସମ ଜ୍ଞାନ ।
ଅତଏବ ସଖ୍ୟରସେର ବଶ ଭଗବାନ୍ ॥ ୨୨୫ ॥

*'mamatā' adhika, kṛṣṇe ātma-sama jñāna
ataeva sakhya-rasera vaśa bhagavān*

SYNONYMS

mamatā—intimacy; *adhika*—increase; *kṛṣṇa*—with Kṛṣṇa; *ātma-sama jñāna*—the notion of equality; *ataeva*—therefore; *sakhya-rasera*—by the mellow of fraternity; *vaśa*—subjected; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

“On the platform of sakhya-rasa, the Supreme Personality of Godhead is obliged to the devotees who are intimate with Kṛṣṇa and think themselves equal to Him.

TEXT 226

ବାଂସଲୋଙ୍ଗ ଶାନ୍ତେର ଗୁଣ, ଦାସ୍ୟେର ସେବନ ।
ସେହି ସେହି ସେବନେର ଇହା ନାମ—‘ପାଳନ’ ॥ ୨୨୬ ॥

*vātsalye śāntera guṇa, dāsyera sevana
sei sei sevanera ihaṁ nāma—'pālana'*

SYNONYMS

vātsalye—on the platform of parental love; *śāntera guṇa*—the qualities of *śānta-rasa*; *dāsyera sevana*—the service of *dāsy-a-rasa*; *sei sei sevanera*—the service of *śānta-rasa*, *dāsy-a-rasa* and *sakhya-rasa*; *ihaṁ*—on this platform; *nāma*—named; *pālana*—maintenance.

TRANSLATION

“On the platform of parental love, the qualities of *śānta-rasa*, *dāsy-a-rasa* and *sakhya-rasa* are transformed into a form of service called maintenance.

TEXT 227

ସଥ୍ୟେର ଗୁଣ—‘ଅସଙ୍ଗୋଚ’, ‘ଅଗୌରବ’ ସାର ।
ମତାଧିକେଙ୍କ ତାଡ଼ନ-ଭ୍ରମ-‘ସମ-ବ୍ୟବହାର ॥ ୨୨୭ ॥

sakhyera guṇa—‘*asarikoca*’, ‘*agaurava*’ *sāra*
mamatādhikye tāḍana-bhartsana-vyavahāra

SYNONYMS

sakhyera guṇa—the quality of fraternity; *asarikoca*—without any formality; *agaurava*—without any veneration; *sāra*—the essence; *mamatā-adhikye*—on account of greater intimacy; *tāḍana*—of chastisement; *bhartsana*—of rebuking; *vyavahāra*—behavior.

TRANSLATION

“The essence of fraternal love is intimacy devoid of the formality and veneration found in the dāsy-a-rasa. Due to a greater sense of intimacy, the devotee functioning in paternal love chastises and rebukes the Lord in an ordinary way.

TEXT 228

ଆପନାରେ ‘ପାଲକ’ ଜାନ, କୁଣ୍ଡେ ‘ପାଲ୍ୟ’-ଜାନ ।
‘ଚାରି’ ଗୁଣେ ବାଂସଲ; ରସ—ଅମୃତ-ସମାନ ॥ ୨୨୮ ॥

āpanāre ‘pālaka’ jñāna, krṣṇe ‘pālyya’-jñāna
‘cāri’ guṇe vātsalya rasa—amṛta-samāna

SYNONYMS

āpanāre—unto himself; pālaka jñāna—the notion of a caretaker; krṣṇe—in Lord Kṛṣṇa; pālyya—as object of protection; jñāna—notion; cāri—four; guṇe—in qualities; vātsalya rasa—the mellow of parental love; amṛta-samāna—like nectar.

TRANSLATION

“On the platform of paternal love, the devotee considers himself the Lord’s maintainer. Thus the Lord is the object of maintenance, like a son, and therefore this mellow is full of the four qualities of sānta-rasa, dāsy-a-rasa, fraternity and parental love. This is more transcendental nectar.

PURPORT

In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura gives us a short summary of this complicated description of the different rasas. He states that by becoming firmly fixed in the Lord’s service, one is devoid of all material desires. There are two transcendental qualities on the sānta-rasa platform. In all the material elements, sound vibration is found. Similarly, sānta-rasa is spread over all the other transcendental mellites, which are known as dāsy-a-rasa, sakhya-rasa, vā-

salya-rasa and *madhura-rasa*. Although there is attachment for Kṛṣṇa in awe and veneration in the *śānta-rasa* along with two valuable transcendental qualities—attachment for Kṛṣṇa and detachment from material desires—nonetheless the sense of intimacy is lacking. Therefore in the *śānta-rasa*, attachment for impersonal Brahman and localized Paramātmā is prominent. The sense of intimacy is lacking. By that intimacy one thinks of Kṛṣṇa as one's only shelter and only friend. In the *śānta-rasa* one accepts Kṛṣṇa as the impersonal Param Brahma or the localized Paramātmā. This is based on the speculative knowledge of the *jñāni*. However, when this knowledge is further developed, one is convinced that Paramātmā, the Supreme Lord, is master and that the living entity is His eternal servant. One then attains the platform of *dāsy-a-rasa*. In *dāsy-a-rasa* the Lord is accepted with awe and veneration. However, although in the *śānta-rasa* there is no active service, in the *dāsy-a-rasa* active service is prominent. Thus in the *dāsy-a-rasa*, the qualities of *śānta-rasa* and service are predominantly visible. Similarly, when this same *rasa* is developed into fraternity (*sakhya-rasa*), a friendly intimacy is added. There is no awe or veneration in the *sakhya-rasa*. The *sakhya-rasa* is invested with three qualities—*śānta*, *dāsy*, and *sakhya*. Similarly, on the platform of parental love, the qualities of *śānta-rasa* and *dāsy-a-rasa* are fully developed in another form—the sense of maintaining the Lord. Therefore on the platform of parental love there exists a combination of four transcendental qualities—*śānta*, *dāsy*, *sakhya*, and the qualities of paternity, which put the devotee in the position of a maintainer. Thus on the platform of parental love the four qualities of transcendental love are present.

TEXT 229

ମେ ଅମୃତାନନ୍ଦେ ଭକ୍ତ ସହ ଡୁବେନ ଆପନେ ।
 ‘କୃଷ୍ଣ—ଭକ୍ତବଶ’ ଗୁଣ କହେ ଐଶ୍ୱର-ଜ୍ଞାନିଗଣେ ॥ ୨୨୯ ॥

se amṛtānande bhakta saha ḍubena āpane
 ‘kṛṣṇa—bhakta-vaśa’ guṇa kahe aiśvarya-jñāni-gaṇe

SYNONYMS

se—that Lord Kṛṣṇa; *amṛta-ānande*—in spiritual happiness; *bhakta*—the devotee; *saha*—with; *ḍubena*—plunges; *āpane*—Himself; *kṛṣṇa*—Kṛṣṇa; *bhakta-vaśa*—of being subjugated by the devotee; *guṇa*—the quality; *kahe*—say; *aiśvarya-jñāni-gaṇe*—learned scholars knowing the opulence of Kṛṣṇa.

TRANSLATION

“The exchange of spiritual happiness between Kṛṣṇa and His devotee, in which Kṛṣṇa is controlled by His devotee, is compared to an ocean of nectar into which the devotee and Kṛṣṇa plunge. This is the verdict of learned scholars who appreciate Kṛṣṇa’s opulence.

TEXT 230

ইতীদৃক্স্বলীলাভিরানন্দকুণ্ডে
 স্বঘোষং নিমজ্জন্তমার্থ্যাপযন্তমু ।
 তদীয়েশিতজ্জ্ঞে ভক্তেজিতদং
 পুনঃ প্রেমতাঙ্গং শতাব্দিং বন্দে ॥ ২৩০

*iti idṛk-svalilābhirañanda-kuṇḍe
 svaghoṣam̄ nimajjantam ākhyāpayantam
 tadiyeśita-jñēṣu bhaktair jitavam̄
 punah̄ prematāḥ tam̄ śatāvṛtti vande*

SYNONYMS

iti—thus; *idṛk-sva-lilābhīḥ*—by this Dāmodara in His transcendental pastimes; *ānanda-kuṇḍe*—in the ocean of transcendental bliss; *sva-ghoṣam*—His personal associates; *nimajjantam*—plunging; *ākhyāpayantam*—declaring; *tadiya*—of the Supreme Personality of Godhead; *iśita-jñēṣu*—among learned scholars expert in the knowledge of the opulences; *bhaktaiḥ*—by the devotees; *jitavam*—the subjugation; *punah*—again; *prematāḥ*—with love; *tam*—unto Him; *śata-āvṛtti*—hundreds of times; *vande*—I offer my respectful obeisances.

TRANSLATION

“‘Again let me offer my respectful obeisances unto the Supreme Personality of Godhead. O my Lord, I offer my obeisances hundreds and thousands of times with all affection because by Your personal pastimes You plunge the gopīs into an ocean of nectar. Appreciating Your opulence, devotees generally declare that You are always subjugated by their feelings.’”

PURPORT

This verse is from the *Dāmodarāṣṭaka* in the *Padma Purāṇa*. Attachment for Kṛṣṇa in *śānta-rasa*, rendering service to the Lord in *dāsy-a-rasa*, rendering relaxed service in fraternity, and serving in parental love with feelings of maintenance all combine on the platform of conjugal love when the devotee wants to serve the Lord by offering Him his personal body. Thus the qualities of the other rasas combine to form the nectar of conjugal love. On this platform, all the different feelings of a devotee are amalgamated.

TEXT 231

ଅଧୂର-ରସେ—କୁଷଣିଷ୍ଠା, ସେବା ଅତିଶୟ ।
 ସଥ୍ୟର ଅସଙ୍କୋଚ, ଲାଲନ-ମଗତାଧିକ୍ୟ ହୟ ॥ ୨୩୧ ॥

*madhura-rase—krṣṇa-niṣṭhā, sevā atiśaya
sakhyera asaṅkoca, lālana-mamatādhikya haya*

SYNONYMS

madhura-rase—on the platform of conjugal love; *krṣṇa-niṣṭhā*—attachment for Krṣṇa; *sevā atiśaya*—an improved rendering service; *sakhyera*—of the platform of fraternity; *asaṅkoca*—relaxation; *lālana*—maintenance; *mamatā-adhikya*—increase of intimacy; *haya*—there is.

TRANSLATION

“On the platform of conjugal love, attachment for Krṣṇa, rendering service unto Him, the relaxed feelings of fraternity and the feelings of maintenance all increase in intimacy.

TEXT 232

কান্তভাবে নিজাঙ্গ দিয়া করেন সেবন।
অতএব মধুর-রসের হয় ‘পঞ্চ’ গুণ ॥ ২৩২ ॥

*kānta-bhāve nijāṅga diyā karena sevana
ataeva madhura-rasera haya ‘pañca’ guṇa*

SYNONYMS

kānta-bhāve—on the platform of conjugal love; *nija-aṅga*—own body; *diyā*—offering; *karena*—executes; *sevana*—service; *ataeva*—therefore; *madhura-rasera*—of the mellow of conjugal love; *haya*—there are; *pañca guṇa*—five kinds of transcendental qualities.

TRANSLATION

“On the platform of conjugal love, the devotee offers his body in the service of the Lord. Thus on this platform all five transcendental qualities are present.

TEXT 233

আকাশাদি গুণ যেন পর পর ভূতে।
এক-দ্বই-তিন-চারি ক্রমে পঞ্চ পৃথিবীতে ॥ ২৩৩ ॥

*ākāśādi guṇa yena para para bhūte
eka-dui-tina-cāri krame pañca pr̥thivite*

SYNONYMS

ākāśa-ādi—beginning with the sky; guṇa—qualities; yena—as; para para—one after another; bhūte—in the material elements; eka—one; dui—two; tina—three; cāri—four; krame—in this way; pañca—all five qualities; pṛthivīte—in earth.

TRANSLATION

“All the material qualities evolve one after another in the material elements, beginning from ether. By gradual evolution, first one quality develops, then two qualities develop, then three and four, until all five qualities are found in earth.

TEXT 234

এইগত গন্ধুরে সব ভাব-সমাহার ।
অতএব আস্বাদাধিকে করে চমৎকার ॥ ২৩৪ ॥

*ei-mata madhure saba bhāva-samāhāra
ataeva āsvādādhikye kare camatkāra*

SYNONYMS

ei-mata—in this way; *madhure*—on the platform of conjugal love; *saba*—all; *bhāva-samāhāra*—amalgamation of the feelings; *ataeva*—therefore; *āsvāda-dhikye*—from the increase of tasting by the devotees; *kare camatkāra*—is certainly wonderful.

TRANSLATION

“Similarly, on the platform of conjugal love, all the feelings of the devotees are amalgamated. The intensified taste is certainly wonderful.”

TEXT 235

এই ভক্তিরসের করিলাঙ্গ, দিগ্দরশন ।
ইহার বিস্তার মনে করিষ্য ভাবন ॥ ২৩৫ ॥

*ei bhakti-rasera karilāṅga, dig-daraśana
ihāra vistāra mane kariha bhāvana*

SYNONYMS

ei—this; *bhakti-rasera*—of the feelings of devotional service; *karilāṅga*—I have described; *dik-daraśana*—general survey; *ihāra*—of this; *vistāra*—expansion; *mane*—within the mind; *kariha*—you should do; *bhāvana*—consideration.

TRANSLATION

Śrī Caitanya Mahāprabhu then concluded: “I have simply given a general survey describing the mellites of devotional service. You can consider how to adjust and expand this.

TEXT 236

ভাবিতে ভাবিতে কৃষ্ণ স্ফুরয়ে অন্তরে ।
কৃষ্ণকৃপায় অজ্ঞ পায় রসসিন্ধু-পারে ॥ ২৩৬ ॥

*bhāvite bhāvite kṛṣṇa sphuraye antare
kṛṣṇa-kṛpāya ajña pāya rasa-sindhu-pāre*

SYNONYMS

bhāvite bhāvite—in this way when one is strictly in thought; *kṛṣṇa*—Lord Kṛṣṇa; *sphuraye antare*—manifests within; *kṛṣṇa-kṛpāya*—by the mercy of Kṛṣṇa; *ajña*—one not expert in knowledge; *pāya*—reaches; *rasa-sindhu-pāre*—the shore of the ocean of transcendental mellites.

TRANSLATION

“When one thinks of Kṛṣṇa constantly, love for Him is manifest within the heart. Even though one may be ignorant, one can reach the shore of the ocean of transcendental love by Lord Kṛṣṇa’s mercy.”

TEXT 237

এত বলি’ প্রভু তাঁরে কৈলা আলিঙ্গন ।
বারাণসী চলিবারে প্রভুর হৈল মন ॥ ২৩৭ ॥

*eta bali’ prabhu tāṅre kailā āliṅgana
vārāṇasi calibāre prabhura haila mana*

SYNONYMS

eta bali’—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto Rūpa Gosvāmī; *kailā*—did; *āliṅgana*—embracing; *vārāṇasi*—toward Benares; *calibāre*—to go; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *haila*—was; *mana*—the mind.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Śrīla Rūpa Gosvāmī. The Lord then decided to go to the city of Benares.

TEXT 238

প্রভাতে উঠিয়া ঘবে করিলা গমন ।
তবে তাঁর পদে রূপ করে নিবেদন ॥ ২৩৮ ॥

*prabhātē uṭhiyā yabe karilā gamana
tabe tāṅra pade rūpa kare nivedana*

SYNONYMS

prabhātē—in the morning; *uṭhiyā*—getting up; *yabe*—when; *karilā*—made; *gamana*—departure; *tabe*—at that time; *tāṅra*—His; *pade*—at the lotus feet; *rūpa*—Śrīla Rūpa Gosvāmī; *kare*—does; *nivedana*—submission.

TRANSLATION

The next morning, when Śrī Caitanya Mahāprabhu arose and prepared to leave for Vārāṇasī [Benares], Śrīla Rūpa Gosvāmī made the following statement at the Lord's lotus feet.

TEXT 239

‘আজ্ঞা হয়, আসি মুণ্ডি শ্রীচরণ-সঙ্গে ।
সহিতে না পারি মুণ্ডি বিরহ-তরঙ্গে ॥’ ২৩৯ ॥

*‘ājñā haya, āśi muñi śrī-carana-saṅge
sahite nā pāri muñi viraha-taraṅge’*

SYNONYMS

ājñā haya—if there is permission; *āśi*—may come; *muñi*—I; *śrī-carana-saṅge*—with Your Lordship; *sahite*—to tolerate; *nā pāri*—not able; *muñi*—I; *viraha-taraṅge*—the waves of separation.

TRANSLATION

“If You give me permission, I shall go with Your Lordship. It is not possible for me to tolerate the waves of separation.”

TEXT 240

প্রভু কহে,—তোমার কর্তব্য, আমার বচন ।
নিকটে আসিয়াছ তুমি, যাহ বৃন্দাবন ॥ ২৪০ ॥

*prabhu kahe,—tomāra kartavya, āmāra vacana
nikate āsiyācha tumi, yāha vṛndāvana*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; tomāra kartavya—your duty; āmāra vacana—My order; nikāte āsiyācha—have come near; tumi—you; yāha—go; vṛndāvana—to Vṛndāvana.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “Your duty is to carry out My order. You have come near Vṛndāvana. Now you should go there.”

TEXT 241

বৃন্দাবন হৈতে তুমি গোড়দেশ দিয়া ।
আমারে মিলিবা নীলাচলেতে আসিয়া ॥ ২৪১ ॥

*vṛndāvana haite tumi gauḍa-deśa diyā
āmāre milibā nilācalete āsiyā*

SYNONYMS

vṛndāvana haite—from Vṛndāvana; tumi—you; gauḍa-deśa diyā—by way of Bengal; āmāre—Me; milibā—will meet; nilācalete—at Jagannātha Puri; āsiyā—coming.

TRANSLATION

“Later, you can go from Vṛndāvana to Jagannātha Puri through Bengal [Gauḍa-deśa]. There you will meet Me again.”

TEXT 242

তাঁরে আলিঙ্গিয়া প্রভু নৌকাতে চড়িলা ।
মুর্চ্ছিত হঞ্চা তেঁহো তাহাণি পড়িলা ॥ ২৪২ ॥

*tāṅre āliṅgiyā prabhu naukāte caḍilā
mūrcchita hañā teñho tāhāñi paḍilā*

SYNONYMS

tāṅre—him; āliṅgiyā—embracing; prabhu—Śrī Caitanya Mahāprabhu; naukāte—in a boat; caḍilā—got aboard; mūrcchita hañā—fainting; teñho—he (Śrīla Rūpa Gosvāmī); tāhāñi—on the spot; paḍilā—fell.

TRANSLATION

After embracing Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu got into a boat. Rūpa Gosvāmī fainted and fell down on the spot.

TEXT 243

দাক্ষিণাত্য-বিপ্র তাঁরে ঘরে লঞ্চা গেলা ।
তবে দুই ভাই বৃন্দাবনেরে চলিলা ॥ ২৪৩ ॥

*dākṣiṇātya-vipra tānre ghare lañā gelā
tabe dui bhāi vṛndāvanere calilā*

SYNOMYMS

dākṣiṇātya-vipra—the *brāhmaṇa* from Deccan; *tānre*—him (*Rūpa Gosvāmī*); *ghare lañā*—taking to his home; *gelā*—went; *tabe*—thereafter; *dui bhāi*—the two brothers; *vṛndāvanere*—toward *Vṛndāvana*; *calilā*—departed.

TRANSLATION

The *brāhmaṇa* from Deccan took *Rūpa Gosvāmī* to his home, and thereafter the two brothers departed for *Vṛndāvana*.

TEXT 244

মহাপ্রভু চলি' চলি' আইলা বারাণসী ।
চন্দ্রশেখর মিলিলা গ্রামের বাহিরে আসি' ॥ ২৪৪ ॥

*mahāprabhu cali' cali' āilā vārāṇasi
candraśekhara mililā grāmera bāhire āsi'*

SYNOMYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *cali'*—walking and walking; *āilā*—arrived; *vārāṇasi*—at *Vārāṇasi*; *candraśekhara*—Candraśekhara; *mililā*—He met; *grāmera*—of the village; *bāhire*—outside; *āsi'*—coming.

TRANSLATION

After walking and walking, Śrī Caitanya Mahāprabhu finally arrived at *Vārāṇasi*, where He met Candraśekhara, who was coming out of the city.

TEXT 245

রাত্রে তেঁহো স্বপ্ন দেখে,— প্রভু আইলা ঘরে ।
প্রাতঃকালে আসি' রহে গ্রামের বাহিরে ॥ ২৪৫ ॥

*rātre teñho svapna dekhe,—prabhu āilā ghare
prātaḥ-kāle āsi' rahe grāmera bāhire*

SYNOMYS

rātre—at night; *teñho*—he (Candraśekhara); *svapna*—a dream; *dekhe*—saw; *prabhu*—Śrī Caitanya Mahāprabhu; *ailā*—has come; *ghare*—to his home; *prātaḥ-kāle*—in the morning; *āsi'*—coming; *rahe*—he remained; *grāmera bāhire*—outside the city.

TRANSLATION

In a dream Candraśekhara had seen that Lord Śrī Caitanya Mahāprabhu had come to his home; therefore in the morning Candraśekhara went outside the city to receive the Lord.

TEXT 246

ଆଚମ୍ବିତେ ପ୍ରଭୁ ଦେଖି' ଚରଣେ ପଡ଼ିଲା ।
ଆନନ୍ଦିତ ହେବା ନିଜ-ଗୃହେ ଲାଗା ଗେଲା ॥ ୨୪୬ ॥

ācambite prabhu dekhi' caraṇe paḍilā
ānandita hañā nija-gṛhe lañā gelā

SYNOMYS

ācambite—suddenly; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *caraṇe*—at His feet; *padilā*—he fell; *ānandita hañā*—becoming very glad; *nija-gṛhe*—to his own place; *lañā*—taking; *gelā*—went.

TRANSLATION

While Candraśekhara was waiting outside the city, he suddenly saw Śrī Caitanya Mahāprabhu arrive, and he fell down at the Lord's feet. Being very happy, he took the Lord to his home.

TEXT 247

ତପନମିଶ୍ର ଶୁଣି' ଆସି' ପ୍ରଭୁରେ ମିଲିଲା ।
ଇଷ୍ଟଗୋଷ୍ଠୀ କରି' ପ୍ରଭୁର ନିମନ୍ତ୍ରଣ କୈଲା ॥ ୨୪୭ ॥

tapana-miśra śuni' āsi' prabhure mililā
iṣṭa-goṣṭhī kari' prabhura nimantraṇa kailā

SYNOMYS

tapana-miśra—Tapana Miśra; *śuni'*—hearing; *āsi'*—coming; *prabhure mililā*—met the Lord; *iṣṭa-goṣṭhī kari'*—conversing; *prabhura*—to Lord Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation; *kailā*—made.

TRANSLATION

Tapana Miśra also heard news of the Lord's arrival in Vārāṇasī, and he went to Candraśekhara's house to meet Him. After talking, he invited the Lord to take lunch at his place.

TEXT 248

ନିଜ ଘରେ ଲାଗ୍ନ ପ୍ରଭୁରେ ଭିକ୍ଷା କରାଇଲ ।
ଭାତ୍ତାଚାର୍ୟେ ଚନ୍ଦ୍ରଶେଖର ନିମନ୍ତ୍ରଣ କୈଲ ॥ ୨୪୮ ॥

*nija ghare lañā prabhure bhikṣā karāila
bhaṭṭācārye candraśekhara nimantraṇa kaila*

SYNONYMS

nija ghare—to his own place; *lañā*—taking; *prabhure*—to the Lord; *bhikṣā*—offered lunch; *bhaṭṭācārye*—unto Balabhadra Bhaṭṭācārya; *candraśekhara*—Candraśekhara; *nimantraṇa*—invitation; *kaila*—made.

TRANSLATION

Tapana Miśra took Caitanya Mahāprabhu to his own house and gave Him lunch. Candraśekhara invited Balabhadra Bhaṭṭācārya to take lunch at his home.

TEXT 249

ଭିକ୍ଷା କରାଏଣ ମିଶ୍ର କହେ ପ୍ରଭୁ-ପାୟ ଧରି' ।
ଏକ ଭିକ୍ଷା ମାଗି, ମୋରେ ଦେହ' କୃପା କରି' ॥ ୨୪୯ ॥

*bhikṣā karāñā miśra kahe prabhu-pāya dhari'
eka bhikṣā māgi, more deha' kṛpā kari'*

SYNONYMS

bhikṣā karāñā—after offering the lunch; *miśra*—Tapana Miśra; *kahe*—said; *prabhu*—of Lord Śrī Caitanya Mahāprabhu; *pāya*—the lotus feet; *dhari'*—touching; *eka bhikṣā*—one favor; *māgi*—I beg; *more*—unto Me; *daha'*—kindly deliver; *kṛpā kari'*—by Your causeless mercy.

TRANSLATION

After offering lunch to Śrī Caitanya Mahāprabhu, Tapana Miśra begged a favor from the Lord and requested Him to reward him mercy.

TEXT 250

মাৰৎ তোমার হয় কাশীপুরে স্থিতি ।
মোৱ ঘৰ বিনা ভিক্ষা না কৱিবা কতি ॥ ২৫০ ॥

*yāvat tomāra haya kāśī-pure sthiti
mora ghara vinā bhikṣā nā karibā kati*

SYNONYMS

yāvat—as long as; *tomāra*—Your; *haya*—there is; *kāśī-pure*—at Vārāṇasī; *sthiti*—stay; *mora ghara*—my place; *vinā*—except; *bhikṣā*—lunch; *nā karibā*—kindly do not take; *kati*—anywhere.

TRANSLATION

Tapana Miśra said, “As long as Your Lordship stays in Vārāṇasī, please do not accept an invitation from anyone but me.”

TEXT 251

প্ৰভু জানেন—দিন পাঁচ-সাত সে রহিব ।
সন্ধ্যাসীৱ সঙ্গে ভিক্ষা কাহাঁ না কৱিব ॥ ২৫১ ॥

prabhu jānena—*dina pāñca-sāta se rahiba*
sannyāsīra saṅge bhikṣā kāhān nā kariba

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *jānena*—knows; *dina*—days; *pāñca-sāta*—five days or at the most a week; *se*—that; *rahiba*—I shall stay; *sannyāsīra saṅge*—with other Māyāvādī *sannyāsīs*; *bhikṣā*—lunch; *kāhān*—at any time; *nā kariba*—I shall not take.

TRANSLATION

It was known to Śrī Caitanya Mahāprabhu that He would remain there only five or seven days. He would not accept any invitation that involved Māyāvādī *sannyāsīs*.

TEXT 252

এত জানি' তাঁৱ ভিক্ষা কৈলা অঙ্গীকাৱ ।
বাসা-নিৰ্বাপী কৈলা চন্দ্ৰশেখৱেৱ ঘৰ ॥ ২৫২ ॥

eta jāni' tāṅra bhikṣā kailā aṅgikāra
vāsā-niṣṭhā kailā candraśekharera ghara

SYNOMYS

eta jāni'—on this understanding; *tāṅra*—his; *bhikṣā*—lunch; *kailā aṅgikāra*—He accepted; *vāsā-niṣṭhā*—residence; *kailā*—made; *candraśekharera ghara*—the house of Candraśekhara.

TRANSLATION

With this understanding, Śrī Caitanya Mahāprabhu agreed to accept lunch at the place of Tapana Miśra. The Lord made His residence at the home of Candraśekhara.

TEXT 253

মহারাষ্ট্ৰীয় বিপ্র আসি' তাঁহারে মিলিলা ।
প্ৰভু তাঁৰে স্নেহ কৰি' কৃপা প্ৰকাশিলা ॥ ২৫৩ ॥

*mahārāṣṭriya vipra āsi' tāṅhāre mililā
prabhu tāṅre sneha kari' krpā prakāśilā*

SYNOMYS

mahārāṣṭriya vipra—the Mahārāṣṭriya brāhmaṇa; *āsi'*—coming; *tāṅhāre*—him; *mililā*—met; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—to him; *sneha kari'*—showing His affection; *krpā prakāśilā*—distributed His mercy.

TRANSLATION

The Mahārāṣṭriya brāhmaṇa came, and the Lord met him. Out of affection, the Lord bestowed His mercy upon him.

TEXT 254

মহাপ্ৰভু আইলা শুনি' শিষ্ঠ শিষ্ঠ জন ।
ত্ৰাঙ্গণ, ক্ষত্ৰিয় আসি' কৱেন দৰশন ॥ ২৫৪ ॥

*mahāprabhu āilā śuni' śiṣṭa śiṣṭa jana
brāhmaṇa, kṣatriya āsi' karena daraśana*

SYNOMYS

mahāprabhu āilā—Śrī Caitanya Mahāprabhu has arrived; *śuni'*—hearing; *śiṣṭa jana*—all respectable persons; *brāhmaṇa*—belonging to the brāhmaṇa com-

munity; *kṣatriya*—belonging to the *kṣatriya* community; *āsi'*—coming; *karena* *daraśana*—see.

TRANSLATION

Hearing that Śrī Caitanya Mahāprabhu had come, all the respectable members of the brāhmaṇa and kṣatriya communities came to see Him.

TEXT 255

ଶ୍ରୀକୃପ-ଉପରେ ପ୍ରଭୁର ଯତ କୃପା ହୈଲା ।
ଅତ୍ୟନ୍ତ ବିଷ୍ଣୁର-କଥା ସଂକ୍ଷେପେ କହିଲା ॥ ୨୫୫ ॥

*Śrī-rūpa-upare prabhura yata kṛpā haila
atyanta vistāra-kathā saṅkṣepe kahila*

SYNOMYMS

'*sri=rupa-upare*—upon Śrī Rūpa Gosvāmī; *prabhura*—of Śrī Caitanya Mahāprabhu; *yata*—as much; *kṛpā*—mercy; *haila*—there was; *atyanta*—very much; *vistāra-kathā*—elaborate topic; *saṅkṣepe*—in brief; *kahila*—I have described.

TRANSLATION

Much mercy was thus bestowed upon Śrī Rūpa Gosvāmī, and I have briefly described all those topics.

TEXT 256

ଆଜ୍ଞା କରି' ଏହି କଥା ଶୁଣେ ଯେଇ ଜନେ ।
ପ୍ରେମଭକ୍ତି ପାଯ ସେଇ ଚୈତନ୍ୟ-ଚରଣେ ॥ ୨୫୬ ॥

*śraddhā kari' ei kathā śune ye jane
prema-bhakti pāya sei caitanya-carane*

SYNOMYMS

śraddhā kari'—with faith; *ei kathā*—this description; *śune*—hears; *yei jane*—any person who; *prema-bhakti*—love of Godhead; *pāya*—achieves; *sei*—that person; *caitanya-carane*—at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Whoever hears this narration with faith and love certainly develops love of God at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 257

ଶ୍ରୀରୂପ-ରଘୁନାଥ-ପଦେ ସାର ଆଶ ।
ଚୈତନ୍ୟଚରିତାମୃତ କହେ କୃଷ୍ଣଦାସ ॥ ୨୫୭ ॥

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

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī;
pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, Nineteenth Chapter, describing the Lord's instructions to Śrīla Rūpa Gosvāmī at Prayāga in the science of devotional service.

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Glossary

A

Ācārya—one who teaches by his example.

Adbhuta-rasa—the indirect relationship of wonder.

Aghana—transcendental bliss that is incomplete, or not concentrated.

Ananta—unlimited.

Aṇimā-siddhi—mystic power by which one can become so small that he can enter into stone.

Anubhāva—bodily symptoms manifested by a devotee in ecstatic love for Kṛṣṇa.

Anukara—imitating.

Anusara—trying to follow in the footsteps.

Aparā vidyā—material knowledge.

Arcana—Deity worship.

Artha—economic development.

Āryans—civilized human beings who follow the Vedic principles.

Asat-saṅga—the association of nondevotees.

Ātmā—the soul.

Avyakta—the unmanifested material energy.

B

Bhāgavatam system—spreading of Kṛṣṇa consciousness philosophy by recitation and discussion of *Śrimad-Bhāgavatam*.

Bhāvuka—sentimental; can also mean advanced in the knowledge of spiritual *rasas*.

Bhāva—preliminary stage of love of God.

Bhakta-latā-bija—the seed of devotional service.

Bhakti—devotional service; engaging all the senses in the service of the master of the senses, Kṛṣṇa.

Bhakta—a devotee.

Bhāgyavān—most fortunate.

Bhāgavata-vidyā—transcendental superior knowledge.

Bhayānaka-rasa—the indirect relationship of fear.

Bibhatsa-rasa—the indirect relationship of abomination.

Brahma-bhūta—the stage of spiritual realization when one becomes happy as a result of being relieved from material conceptions.

Brahmāṇḍa—the universe.

C

Caṇḍāla—dog-eater.

Cit-kaṇa—a particle of spirit.

D

Dama—controlling the senses and not being deviated from the Lord's service.

Dāsy-a-rasa—one of the direct relationships, servitude; condition when the living entity develops love of God according to the desires of the spirit soul.

Dāsy-a-rati—*dāsy-a-rasa*; the platform on which a devotee is attached to rendering service to Kṛṣṇa.

Dharma—religion; actual *dharma* is devotional service to Kṛṣṇa, the supreme occupation for all humanity.

Dharmaḥ kaitavah—cheating religions.

Dhṛti—controlling the tongue and the genitals.

E

Evādat—offering prayers to the Supreme Person (Arabic).

G

Garuda—the eagle carrier of Lord Viṣṇu.

Gaurava-dāsy-a—condition when the devotee takes the form of giving protection to the Lord; category of *dāsy-a-rasa*.

Gaurava-sakhya—the mellow friendship in awe and veneration.

Ghana—transcendental bliss that is complete, or concentrated.

Guru—spiritual master.

Guru-avajña—disobeying the instructions of the spiritual master.

Guru-kṛpā—the mercy of the spiritual master.

H

Hari—the name of Kṛṣṇa which means He who takes away all miseries.

Hari bol—“Chant the holy name of Hari.”

Hāsy-a-rasa—the indirect relationship of laughing.

Hlādī—the ecstatic potency of the Lord.

I

Indriya-saṁyama—curbing one's senses.

J

Jaṅgama-nārāyaṇa—moving Nārāyaṇa.

Jīva—the living entity.

Jiva-hirīṣana—animal killing or envy of other living beings.

Jñāna—knowledge.

Jñāna-mārga—the cultivation of knowledge.

Jñānis—mental speculative philosophers.

K

Kāma—sense gratification.

Karma—fruitive work and the resultant reactions.

Karma-vīra—a successful fruitive worker.

Karmis—fruitive workers.

Karma-niṣṭha—one who aspires to enjoy the results of his pious activities.

Karuṇa-rasa—the indirect relationship of compassion.

Kevalā—devotional platform of seeing the unlimited potency of Kṛṣṇa, but still considering oneself equal with Him.

Kirtana—congregational chanting of the holy names of the Lord.

Kitava—a great cheater.

Kleśa-ghni—description of devotional service indicating that it reduces or nullifies all kinds of suffering.

Kṛṣṇa-bhakta—a devotee of Kṛṣṇa.

Kumbha-melā—a fair held every twelve years at Prayāga for spiritual upliftment; attended by people from all over India.

Kuṭināṭī—diplomatic behavior.

Kṛṣṇa-ākarsīṇī—description of devotional service indicating that it gradually attracts Kṛṣṇa toward the devotee.

L

Laghimā-siddhi—mystic perfection of entering into the sun planet by using the rays of the sunshine.

Loka-pratāraka—a pretender.

M

Madhura-rasa—attachment in conjugal love when in accordance with one's own natural development in Kṛṣṇa consciousness one's attraction leans towards conjugal love within the heart.

Mādhurya-rati—*madhura-rasa*; devotional service to Kṛṣṇa in the mood of conjugal love.

Māgha-melā—a yearly fair held during the month of Māgha at Prayāga for spiritual upliftment.

Mahābhāva—stage of love of Kṛṣṇa when ecstatic symptoms become most bright.

Mahājana—one who understands the Absolute Truth and throughout his life behaves like a pure devotee.

Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Mahātmā—great soul.

Mahā-vadānyā-avatāra—Caitanya Mahāprabhu, the most munificent incarnation.

Majida—a mosque.

Māna—when the lover feels novel sweetness by exchanging hearty loving words but wishes to hide his feelings by crooked means.

Māyā—illusion; the external energy of Kṛṣṇa.

Mleccha—one who does not strictly follow regulative principles.

Mokṣa—liberation.

Mṛdaṅga—a double-headed drum used in *kīrtana*.

Mukti—liberation.

N

Naiśkarma—*akarma*; action for which one suffers no reaction because it is performed in Kṛṣṇa consciousness.

Nārāyaṇa-parāyaṇa—a devotee of Lord Nārāyaṇa.

Nitya-siddha—devotee who is eternally on the transcendental platform.

P

Pañcarātra system—method of temple worship.

Paramahāṁsa—one who does not live in the material world and who does not envy others.

Paramparā—disciplic succession.

Parā-vidyā—transcendental knowledge.

Pāśanḍī—a nondevotee who does not accept the Vedic conclusions; an atheist.

Prākṛta-sahijyās—materialistic so-called devotees who imagine that they are advanced in confidential love of Kṛṣṇa.

Praṇaya—that mellow of love when there is a possibility to receive direct honor, but it is avoided.

Prāpti-siddhi—mystic perfection of acquisition by which the yogī can reach his hand anywhere and obtain whatever he likes.

Prasannātmā—joyfulness attained when one is relieved from material conceptions.

Prema—pure love of Kṛṣṇa, symptomized by a heart completely softened and devoid of material desires, and by strong emotional feelings.

Prema-vataḥ—one who has great love for the spiritual master.

Puraścaraṇa—a preliminary ritualistic performance for the fulfillment of certain desires.

Puruṣa—Viṣṇu, the incarnation of the Lord for material creation; the male or controlling principle.

R

Rāga—attachment for Kṛṣṇa, at which stage the beloved converts unhappiness into happiness.

Raudra-rasa—one of the indirect relationships, anger.

Rājarshi—a devotee king.

Rasas—mellows of devotional service. See also: *sānta-*, *dāsyā-*, *sakhya-*, *vātsalya-*, *madhura-* *rasas*.

Rūpānuga—one who follows in the footsteps of Rūpa Gosvāmī.

S

Sac-cid-ānanda-vigraha—Kṛṣṇa's eternal form of bliss and knowledge.

Sādhaka—neophyte devotees who are advancing toward the perfectional platform.

Sādhava-bhakti—awakening to devotional service by following regulative principles.

Sādhana-siddha—devotee who is elevated to the transcendental platform by the execution of devotional service.

Sādhu—an honest man.

Sakhya-rasa—the direct relationship of friendship.

Sakhya-rati—*sakhya-rasa*; relationship with Kṛṣṇa on the platform of friendship.

Śālagrāma-śilā—a stone Deity incarnation of Viṣṇu.

Sāloka—liberation of living on the same planet as the Lord.

Śamatā—stage when one is fully attached to Kṛṣṇa's lotus feet.

Sambhrama-dāsyā—one of the indirect relationships, respect.

Sāmipyā—liberation of having the Lord's personal association.

Sānta-rasa—the direct relationship of neutral love.

Sānta-rati—*sānta-rasa*; neutral position of realization of Kṛṣṇa.

Sārṣṭi—liberation of having equal opulences with the Supreme Lord.

Sārūpya—liberation of having the same bodily features as the Lord.

Śāstras—revealed scriptures.

Sāttvika—endowed with the quality of goodness.

Siddhi-lobhi—one who is greedy for material perfection.

Siddhi-vraja—opulences of material perfection.

Smārtas-brāhmaṇas—*brāhmaṇas* who are disciples of the Māyāvāda school.

Sneha—affection for Kṛṣṇa, at which stage the lover cannot be without the beloved.

Snigdha—very peaceful.

Śravaṇa—hearing.

Śruti-śāstra-nindana—offense of blaspheming the Vedic literature.

Sthānu—unchangeable.

Stāmī-puruṣa—mistaking a dry tree without leaves for a person.

Sthāyibhāva—continuous love of Godhead in devotional service.

Śubhadā—description of devotional service indicating that it bestows all good fortune.

Śuddha-bhakti—pure devotional service.

Śūdra-mahājana—a person born in a low family but raised to the platform of *brāhmaṇa* by initiation.

Su-snigdha—affectionate.

Svarūpa—original characteristics of a substance; for the *jīva*, service of Kṛṣṇa.

T

Titikṣā—tolerance; endurance of unhappiness.

Tulasī—a pure devotee in the form of a tree, the leaves of which are always offered to Kṛṣṇa.

Trivenī—confluence of three sacred rivers at Prayāga.

U

Ucchṛiṇkhala—whimsical.

V

Vaikuṇṭha—(lit., without anxiety) the spiritual sky.

Vairāgya—renunciation.

Vātsalya-rasa—the direct relationship of parental love.

Vātsalya-rati—vātsalya-rasa; the platform on which the devotee thinks of Kṛṣṇa in His childhood feature.

Veda—knowledge.

Veda-vāda-ratā—*karmīs* who become entangled in material activities disguised as spiritual activities.

Vibhāva—the cause or basis for relishing transcendental mellow.

Vira-rasa—one of the indirect relationships, chivalry.

Virajā River—the river between the material and spiritual natures.

Viśrambha—the mellow of friendship in equality.

Vivarta-vāda—the Māyāvādī interpretation of Vedānta that the Supreme Lord becomes changed when He expands.

Y

Yavana—meat-eater.

Yogamāyā—Kṛṣṇa's internal energy.

Yoga-siddhis—mystic perfections.

Yogīs—those who practice the eight-fold mystic yoga process to gain mystic *siddhis* or Paramātmā realization.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a	আ ā	ই i	ঈ ī	উ u	ঔ ū	ঢ় ৳
ঞ় ঠ	এ e	ঐ ai	ও o	ঔ au		

ঁ m̥ (anusvāra)

ঁ n̥ (candra-bindu)

ঁ h̥ (visarga)

Consonants

Gutterals:	ক ka	খ kha	গ ga	ঘ gha	ঙ n̥a
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঞ n̥a
Cerebrals:	ট ṭa	ঢ ṣha	ড ḍa	ঢ় ḍha	ণ n̥a
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	ৱ ra	ল la	ৱ va	
Sibilants:	শ śa	ষ ḍa	স sa	হ ha	

Vowel Symbols

The vowels are written as follows after a consonant:

ଠā ଫି ଗି ଈ ଉ ଙୁ କି ଖି ଶି ଚେ ଟାଇ ଟୋ ଟୌଆ
For example: କା kā କି ki କିଏ kī କୁକୁ କୁକୁ କୁକି
କୁକି କେ ke କୈ kai କୋ ko କୋକୁ କୋକୁ

The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (॥) indicates that there is no final vowel. ॥ k

The letters above should be pronounced as follows:

a —like the <i>o</i> in hot; sometimes like the <i>o</i> in go;	d —like the <i>d</i> in dawn.
final <i>a</i> is usually silent.	dh —like the <i>dh</i> in good-house.
ā —like the <i>a</i> in far.	ṇ —like the <i>n</i> in grāw.
i, I —like the <i>ee</i> in meet.	t —as in talk but with the tongue against the teeth.
u, ū —like the <i>u</i> in rule.	th —as in hot-house but with the tongue against the teeth.
ṛ —like the <i>ri</i> in rim.	d —as in dawn but with the tongue against the teeth.
ṝ —like the <i>ree</i> in reed.	dh —as in good-house but with the tongue against the teeth.
e —like the <i>ai</i> in pain; rarely like <i>e</i> in bet.	n —as in nor but with the tongue against the teeth.
ai —like the <i>oi</i> in boil.	p —like the <i>p</i> in pine.
o —like the <i>o</i> in go.	ph —like the <i>ph</i> in philosopher.
au —like the <i>ow</i> in owl.	b —like the <i>b</i> in bird.
m —(<i>anusvāra</i>) like the <i>ng</i> in song.	bh —like the <i>bh</i> in rub-hard.
ḥ —(<i>visarga</i>) a final <i>h</i> sound like in Ah.	m —like the <i>m</i> in mother.
ñ —(<i>candra-bindu</i>) a nasal <i>n</i> sound like in the French word <i>bon</i> .	y —like the <i>j</i> in jaw. ঝ
k —like the <i>k</i> in kite.	y —like the <i>y</i> in year. ঘ
kh —like the <i>kh</i> in Eckhart.	r —like the <i>r</i> in run.
g —like the <i>g</i> in got.	l —like the <i>l</i> in law.
gh —like the <i>gh</i> in big-house.	v —like the <i>b</i> in bird or like the <i>w</i> in dwarf.
ń —like the <i>n</i> in bank.	ś, ঁ —like the <i>sh</i> in shop.
c —like the <i>ch</i> in chalk.	s —like the <i>s</i> in sun.
ch —like the <i>chh</i> in much-haste.	h —like the <i>h</i> in home.
j —like the <i>j</i> in joy.	
jh —like the <i>geh</i> in college-hall.	
ń —like the <i>n</i> in bunch.	
ঁ —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, 3764 Watseka Ave., Los Angeles, California 90034.

Index of Bengali and Sanskrit Verses

This index constitutes a complete alphabetical listing of the first and third line of each four-line verse and both lines of each two-line verse in *Śrī Caitanya-caritāmṛta*. In the first column the transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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bhukti-mukti-sprhā yāvat	19.176	355	dāṇḍa-bandha lāgi' cauthi sañcaya karilā	19.8	249	
bhukti-mukti-vāñchā, yata asaṅkhya tāra lekhā	19.158	341	daṇḍavat hañā paḍe premāviṣṭa hañā	17.155	85	
'bol' 'bol' kari' uṭhi' karena nartana	17.223	123	darśanera kārya āchuka, ye tomāra 'nāma' śune	18.123	193	
'brahma', ātma' 'caitanya' kahe niravadhi	17.129	68	daśa-dina triveṇitemakara-snāna kailā	18.222	239	

dāśa-sahasra mudrā tathā āche mudi-sthāne	19.34	263	dunhāra mukhe nirantara kṛṣṇa-nāma śuni'	19.70	281
dāsy-a-bhāva-bhakta—sarvatra sevaka apāra	19.189	369	durihe preme nritya kari' kare kolākuli	17.159	87
dāsyera 'sambhrama-gaurava'-sevā, sakhye	19.222	389	dūra haite tāhā dekhi' lokera haya 'bhrama'	18.105	183
deha-dehira, nāma-nāmira kṛṣṇe nāhi 'bheda'	17.132	69	dūra haite tina-jane ghare pāthāila	17.147	81
deha-kānti pitāmbara kaila ācchādāna	18.118	191	durvāra udbhāta prema nahe samvaraṇa	19.82	288
			'dvādaśa-āditya' haite 'keśi-tirthe āilā	18.72	167
dehaś ca viklava-dhiyah sahasaiva muhyan	19.202	376			
dekhi' bhaṭṭācāryera mane haya camatkāra	17.33	17			
dekhi' bhaṭṭācāryera mane haya mahā-bhaya	17.27	14			
dekhi' camatkāra haila vallabha-bhaṭṭera mana	19.64	278			
dekhi' kṛṣṇadāsa kāndī' phukāra karila	18.138	201	E		
dekhile se jāni tānra 'iśvarera riti'	17.114	60	ebe yadi yāi, 'makare' gaṅgā-snāna pāiyē	18.150	207
dekhi' mahāprabhura 'vrndāvana'-smṛti haila	17.38	20	ei bhakti-rasera kari�ānā, dig-daraśāna	19.235	396
dekhi' saba grāmya-lokera vismaya haila mana	18.6	132	ei cāri bātōyāra dhutarā khāyōñā	18.165	213
dekhite utkañṭhā haya, nā cade govardhane	18.43	151	ei cāri dayā kari' karena pālana	18.184	221
dekhi' vallabha-bhaṭṭa mane camatkāra haila	19.108	301	ei cāri mili' tomāya dhuturā khāyōñā	18.182	221
			ei-dui 'adhama' nahe, haya 'sarvottama'	19.71	282
			ei-dui guṇa vyāpe saba bhakta-jane	19.217	387
dekhīyā nā māne aiśvaryā—kevalāra riti	19.194	372			
deśa-pātra dekhi' mahāprabhu dhairyā ha-ilā	19.83	288	ei ghāṭe akrūra vaikuṇṭha dekhila	18.136	200
deše deše grāme grāme bule nācāñā	17.117	62	ei-kathā śuni' mahāntera mahā-sukha haya	19.132	313
devaki vasudevaś ca	19.197	373	ei-mata balabhadra karena stavana	17.81	40
dhanyāḥ sma mūḍha-matayo 'pi hariṇya etā	17.36	19	ei-mata cali' prabhu 'prayāga' āilā	18.222	239
			ei-mata daśa-dina prayāge rahiyyā	19.135	315
dharma-cāri-madhye bahuta 'karma-niṣṭha'	19.147	326			
dharma-sthāpana-hetu sādhura vyavahāra	17.185	100	ei-mata gopālera karuna svabhāva	18.42	150
dharmaśaya tattvānā nihitānā guhāyāṁ	17.186	105	ei-mata karṇapūra likhe sthāne-sthāne	19.122	308
dig-daraśāna kailuñ muñi sūtra kariyā	18.224	240	ei-mata kata-dina 'akrūre' rahilā	18.128	196
dīna hañā stuti kare vinaya ācari'	19.52	271	ei-mata madhure saba bhāva-samāhāra	19.234	396
			ei-mata mahāprabhu duī bhṛtyera vaśe	17.100	52
dina kata rahi' tāra' bṛhyta dui-jane"	17.98	51			
diyamānānā na gṛhṇanti	19.173	354	ei-mata mahāprabhu nācīte nācīte	18.3	131
dubite lāgila naukā, jhalake bhare jala	19.81	287	ei-mata nānā-sukhe prabhu āilā 'kāśī'	17.82	41
dubyā rahiīlā prabhu jalera bhītare	18.137	200	ei-mata pratī-dina karena vañcana	17.103	53
dui-bhāi dūra haite bhūmite padīyā	19.66	279	ei-mata prema—yāvat bhramila 'bāra' vanā	17.230	126
			ei-mata stuti kare premāviṣṭa hañā	18.13	136
dui bhāi vāśā kaila prabhu-sannidhāna	19.60	275			
dui-bhāi viṣaya-tyāgera upāya srījila	19.4	247	ei-mata tina-dina gopāle dekhilā	18.38	149
dui-cāri dinera anna rākhena sāṁhati	17.62	32	ei-mata tina-dina prayāge rahilā	17.151	83
dui dhānya-kṣetre alpa-jale kailā snāna	18.5	132	ei-mata tina-rātri lokera gamana	18.96	178
dui-dike mātā-pitā puṣṭa kalevara	18.60	161	ei-mata 'vaiśṇavā' kailā saba deśa-grāma	18.220	238
			ei-rāgiye sei-dina tathā gohāilā	18.74	168
dui-guccha tṛṇa durihe daśāne dhariyā	19.46	268			
dui-jana kahe, —'turni iśvara 'svatantra'	17.8	5	ei 'ṛṇā' āmī nāribā karite śodhana	18.153	208
dui-jane kṛṣṇa-kathā haila kata-kṣaṇa	19.62	277	ei-rūpe tāñ-sabāre diyāchenā daraśāna	18.45	152
dui-netre aśru vase gaṅgā-dhārā-prāya	17.111	59	ei saba kṛṣṇa-bhakti-rasera sthāyibhāva	18.180	359
dui putra ānī' prabhura carane pāḍīla	19.108	301	ei saba mukhya-bhakta lañā niija saṅge	18.53	157
			ei saba rahu—kṛṣṇa-caraṇa-sambandhe	17.141	77
dui-sandhyā agni-tāpa kāṣṭhera apāra	17.66	34			
dui-śata turki āche, śateka kāmāne	18.173	217	ei śloka paḍī' nāce, haila dina-śeṣa	18.37	147
'dunhāra mukhe kṛṣṇa-nāma kariche nartana	19.71	282	ei 'śuddha-bhakti'—ihā haite 'premā' haya	19.169	351
			eita brahmāṇḍa bhari' ananta jīva-gaṇa	19.138	318

eita' mahimā—tomāra 'taṭastha'-lakṣaṇa	18.126	195	ethā tumi kailā mora sarva kārya nāśa	19.25	259
eita para-ma-phala 'para-ma-puruṣārtha'	19.164	346	evam uktaḥ priyām āha	19.209	380
ei yati—āmāra guru, āmi—māthura brāhmaṇa	18.169	215			
ei yati-pāśa chila suvarṇa apāra	18.164	213			
ei yati vyādhite kabhu hayena mūrcchita	18.170	215			
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eka bhikṣā māgi, more deha' krīḍa kari'	19.249	402			
eka cauṭhi dhana dilā kuṭumba-bharāṭe	19.7	249			
eka-dina akrūre loka prāṭha-kāle	18.92	176	gābhi dekhi' stabdha prabhu premara taraṅge	17.195	110
eka-dina 'daśa' 'biśa' āise nimantrana	18.131	197	gacchan vṛṇḍāvanarīgauro	17.1	2
eka-dina pathe vyāghra kariyāche śayana	17.28	14	gandha-puṣpa-dhūpa-dipe mahā-pūjā kaila	19.87	290
eka-dina sei akrūra-ghāṭera upare	18.135	199			
eka-dui-tina-cāri krame pañca prthivite	19.233	395	gaṅgā-pathe mahāprabhure naukāte vasāñā	19.43	303
eka eka vrkṣera tale eka eka rātri śayana	19.127	311	gaṅgā-tira-pathe kailā prayāge prayāna	18.214	235
eka-jana āśi' rātre grāmike balila	18.27	143	gaṅgā-tira-pathe sukha jānīha tānre	18.147	205
eka-jane nile, ānera mane duhkha ha-iba	17.13	7	gaṅgā-tira-pathe yābāra vijña dui-jana	18.158	210
ekāki yāiba, kāhoṇi saṅge nā la-iba	17.5	3	gaṅgā-tira-pathe yāi, tabe sukha pāi	18.143	203
eka-māsa daraśana kailā mathurāya rahiyā	18.48	153			
eka-māsa rahi' gopāla gelā nija-sthāne	18.54	158	gaṅgā-yamunā prayāga nārila dubāite	19.40	266
eka-māsa rahiла viṭṭhaleśvara-ghare	18.47	152	gatīvidas tavodgīta-mohitāḥ	19.210	381
eka nivedana yadi dhara, dayāmaya	17.10	5	gauḍa, baṅga, utkala, dakṣiṇa-deśe gīyā	17.52	27
ekānta 'akrūra-tirthe' rahiλā āśiyā	18.70	166	gauḍe rākhila mudrā daśā-hājare	19.9	250
"eka sannyāsi āīlā jagannātha haite	17.106	56	gauḍiyā—'bāṭapāḍa' nahe, tumi—'bāṭapāḍa'	18.175	217
'eka śilā' ālīngiyā ha-ilā unmatta	18.16	137			
ekatra likhilū, sarvatra nā yāya varṇana	17.230	126	gauḍiyā—'bāṭapāḍa' nahe, tumi—'bāṭapāḍa'	18.172	216
eka vipra dekhi' āīlā prabhura vyavahāra	17.105	56			
eka-vipra paḍe prabhura carana dhariyā	17.158	87	gauḍa-piṭā luṭi' labe tomā-sabā māri'	17.87	44
ekhani āsibe saba, āmi yadi phukāri	18.174	217	gauḍa-piṭā luṭi' labe tomā-sabā māri'	18.174	217
eko 'thavāpy acyuta tat-samakṣaṁ	19.200	375	gokula' dekhiyā āīlā 'mathurā'-nagare	18.69	166
eta bali' jhāpā dilā jalera upare	18.137	200	gokule 'kevalā' rati—aiśvaryā-jīnā-hina	19.193	371
eta bali' mahāprabhure naukāya vasāñā	18.157	210			
eta bali' paḍe mahāprabhura carane	18.204	230	gopāla mandire gelā, prabhu rahiλā tale	18.41	150
eta bali' prabhu lañā karila gamana	19.42	303	gopāla prakaṭa kari' sevā kaila 'mahāśaya'	17.168	91
eta bali' prabhu tānre kailā ālīngana	19.237	397	gopāla-rāyera daraśana kemane pāiba?	18.23	140
eta bali' sei vipre ātmāsātha kari'	17.146	81	gopāla saṅge calī' āīlā nritya-gita kari'	18.40	149
eta bali' śloka paḍe gadgada-svare	19.105	299	gopālera saundarya dekhi' prabhura āveśa	18.37	147
eta bhāvi' gauḍa-deśe karilū gamana	17.72	36			
eta jāni' tānra bhikṣā kailā aṅgikāra	19.252	404	govardhana-upare āmi kabhu nā caḍiba	18.23	140
eta likhi' duī-bhāi karilā gamana	19.35	264	'govinda' bhakta, āra vāṇī-krīṣṇadāsa	18.52	156
eta mane kari' prabhu mauna kari' rahiλā	18.24	141	'govinda-kuṇḍāḍī' tirthe prabhu kailā snāna	18.35	146
eta śuni' gauḍeśvara uthi' ghare gelā	19.27	259	grāhaka nāhi, nā vikāya, lañā yāba ghare	17.144	79
eta śuni' sei vipra mahā-duhkha pāīlā	17.122	64	grāma ujāḍa haila, palālīla sarva-jana	18.30	144
ethā nilācalā haite prabhu calīlā vṛṇḍāvana	19.30	261			
ethā sanātana-gosāñī bhāve mane mana	19.13	251	guṇālī-sampat kavītā ca rājate	17.212	118
			'guru' hañā 'śiṣye' namaskāra nā yuyāya	17.170	92
			guru-krīṣṇa-prasāde pāya bhakti-latā-bija	19.151	331

H

J

hantāyam adrir abalā hari-dāsa-varyo
 'hari-bola' balī prabhu kare ucca-dhvani
 harideva-āge nāce preme matta hañā
 'harideva' dekhi' tāhān ha-ilā praṇāma
 'harideva' nārāyaṇa—ādi parakāśa

18.34 146 jagat ānande bhāsāya yāra eka-bindu
 17.45 23 jagat bhāsila caitanya-lilāra pāthāre
 18.19 139 jagat-māṅgala tānra 'krṣṇa-caitanya'-nāma
 18.17 138 jala-seka kare arṅge, vastrera vātāsa
 18.18 138 jale jala-keli kare, tire rāsa-rঞ্জে

18.228 242
 17.233 127
 17.113 59
 17.220 121
 18.9 134

haridevera bhṛtya prabhura karila satkāra
 hari krṣṇa kaha duñhe bale bāhu tulī'
 hāse, kānde, nāce, gāya, krṣṇa-nāma lañā
 hāse, kānde, nāce, pade, uccaih-svare gāya
 hasti-vyāghra patha chāde prabhure dekhiyā

18.20 139 jāliyāre mūḍha-loka 'krṣṇa' kari' māne!
 17.159 87 jaṅgame tiryak-jala-sthalacara-vibheda
 17.162 88 jāniyā gopāla kichu bhaṅgi utthālā
 18.73 168 'janma-sthāna' dekhi' rahe sei vipra-ghare
 17.25 13 'janma-sthāna' 'keśava dekhi' karilā praṇāma

18.106 183
 19.144 323
 18.24 141
 18.69 166
 17.156 85

hāsyā, adbhuta, vīra, karuṇa, raudra, bibhatsa,
 hāsyo 'dbhutas tathā vīraḥ
 hena-kāle āīlā raghupati upādhyāya
 hena-kāle āīlā vaiṣṇava 'krṣṇadāsa' nāma
 hena-kāle gela rājā udīyā mārite

19.187 365 jayādvaita-candra jaya gaura-bhakta-vṛṇda
 19.186 365 jayādvaita-candra jaya gaura-bhakta-vṛṇda
 19.92 292 jayādvaita-candra jaya gaura-bhakta-vṛṇda
 18.82 171 jaya jaya gauracandra jaya nityānanda
 19.28 260 jaya jaya gauracandra jaya nityānanda

17.2 2
 18.2 130
 19.2 246
 17.2 2
 18.2 130

hena-kāle mahāprabhu 'caitanya' pāila
 hena-kāle tāhān āśoyāra daśā āīlā
 hena-kāle vyāghra tathā āīla pāñca-sāta
 hitvā gopih kāmāyānā
 hlādinyā sarṇivid-āśliṣṭah

18.176 218 jaya jaya śri-caitanya jaya nityānanda
 18.163 212 'jhārikhaṇḍe' sthāvara-jahgama āche yata
 17.37 19 jīva-bahu māri' kaila cāk lā saba nāśa
 19.207 380 jīvādhame 'krṣṇa'-jñāna kabhu nā karibā!
 18.114 188 jīvah sūkṣma-svarūpo 'yām'

19.2 246
 17.46 23
 19.25 259
 18.111 186
 19.140 320

hṛdi yasya preraṇayā
 hrṣikeṇa hrṣikeśa-
 huṇikāra kari' yamunāra jale dilā jhāṇpa
 hunkāra kariyā uthe, bale 'hari' 'hari'

19.134 315 jīva, iśvara-tattva—kabhu nahe 'sama'
 19.170 352 jīvera dharma—nāma-deha-svarūpe 'vibheda'
 19.79 286 jīvalad-agni-rāśi yaiche sphuliṅgera 'kana'
 18.177 218

18.113 187
 17.132 69
 18.113 187

I

icchā nāhi, tabu tathā rahiñā dina-daše
 ihān mālī sece nitya śravaṇādi jala
 ihāra kāraṇa more kaha kṛpā kari'
 ihāra vistāra mane kariha bhāvana
 iñhāke puchiyyā, tabe māriha sabāre

17.100 52 kabhu bhakti-rasa-śāstra karaye likhana
 19.155 337 kabhu kuñje rahe, kabhu rahe grāmāntare
 17.128 67 kāhān haite pāile tumi ei prema-dhana?
 19.235 396 "kaha,—tāhān kaiche rahe rūpa-sanātana?
 18.171 216 kaiche aṣṭa-prahara karena śri-krṣṇa-bhajana?"

19.131 313
 18.44 151
 17.165 89
 19.125 310
 19.126 310

iñhā icchā āche 'sarva-tīrtha' karite
 iñhāra saṅge āche vīpra eka 'bhṛtyā'
 iñhāre saṅge laha yadi, sabāra haya 'sukha'
 iñho nā sparśiha, iñho jāti ati-hina!
 iñho pathe karibena sevā-bhikṣā-kṛtya

17.16 9 kāla vastra pare sei,—loke kahe 'pīra'
 17.17 9 kālena vṛndāvana-keli-vārtā
 17.18 10 kāliya-daha matsya māre, deuti jvāliyā
 19.69 280 'kāliya-hrade' snāna kailā āra praskandana
 17.17 9 kāliya-śire nṛtya kare, phaṇā-ratna jvale

18.185 222
 19.119 306
 18.104 182
 18.71 167
 18.94 177

iṣṭa-goṣṭhi kari' prabhura nimantraṇa kailā
 iśvara-jñāna, sambhrama-gaurava pracura
 'iśvara-svabhāva' tomāra īkā nāhi yāya
 itidṛk-svalilābhīr ānanda-kuṇḍe

19.247 401 'kāliyera śarīre krṣṇa kariche nartana'!
 19.220 388 karīn prati kathayitum iše
 18.119 191 kāndhe cađe, kāndhe cadāya, kare kriḍā-raṇa
 19.230 394 kānta-bhāve nijāṅga diyā karena sevana

18.105 183
 19.98 295
 19.223 390
 19.232 395

K

kabhu bhakti-rasa-śāstra karaye likhana
 kabhu kuñje rahe, kabhu rahe grāmāntare
 kāhān haite pāile tumi ei prema-dhana?
 "kaha,—tāhān kaiche rahe rūpa-sanātana?
 kaiche aṣṭa-prahara karena śri-krṣṇa-bhajana?"

19.131 313
 18.44 151
 17.165 89
 19.125 310
 19.126 310

kaṇṭaka-durgama vane arṅga kṣata haila	17.222	122	kṛpā kari' teñho mora nilaye āīlā	17.167	90
kānyakubja-dākṣīṇātyera vaidika brāhmaṇa	18.133	198	kṛpāmṛtenābhiṣheca devas	19.119	306
'karma', 'jñāna', 'yoga' āge kariyā sthāpana	18.196	227	kṛpāra samudra, dina-hine dayāmaya	17.75	37
karoṇyā-mātṛa hāte, kāñṭha chīṇḍā, bahirvāsa	19.129	312	kṛpāte dunhāra māthāya dharilā caraṇa	19.51	271
kārya chāḍī' rahilā tumi gharete vasiyā	19.21	257	'kr̄ṣṇa' bala, 'kr̄ṣṇa' bala—bale uccaiḥsvare	17.205	114
'kāśipure' nā vikābe tāñra bhāvakāli	17.120	63	'kr̄ṣṇa' bali' pade sei mahāprabhura pāya	18.209	233
kaṣṭe-sṛṣṭye dhenu saba rākhila goyāla	17.197	111	kr̄ṣṇa-bhakta—niśkāma, ataeva 'śānta'	19.149	328
'kaṭaka' dāhine kari' vane praveśilā	17.24	12	'kr̄ṣṇa—bhakta-vaśa' guṇa kahe aiśvaryā-jñāni-	19.229	393
kātiye cāhe, gauḍīyā saba kāñpīte lāgila	18.166	214	kr̄ṣṇa-bhakti-rasa haya amṛta āśvadane	18.181	360
kautuka dekhiyā prabhu hāsite lāgilā	17.43	22	kr̄ṣṇa-bhakti-rasa-madhye e pañca pradhāna	18.185	364
keha anna āni' deya bhaṭṭācārya-sthāne	17.59	30	'kr̄ṣṇa-carana'-kalpa-vrkṣe kare ārohana	19.154	336
keha bhūme pađe, keha karaye citkāra	17.33	17	'kr̄ṣṇa chāḍibena'—jāni' rukmiṇīra haila trāśa	19.201	376
keha dugdha, dadhi, keha ghṛta, khaṇḍa āne	17.59	30	'kr̄ṣṇa' daraśāna kariha kāli rātrye yāñā''	18.102	181
keha kānde, keha hāse, keha nāce, gāya	19.39	265	kr̄ṣṇadāsa kahe,—āmāra ghara ei grāme	18.173	217
keha nāhi kahe, saṅgera brāhmaṇa nā jāne	18.4	131	kr̄ṣṇadāsa kahe,—mui gr̄haṣtha pāmara	18.85	173
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krṣṇa yadi rukmiṇire kailā parihāsa
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krṣṇera karuṇā kichu nā yāya varṇane
krṣṇera sadṛśa tomāra ākṛti-prakṛti
krṣṇera svarūpa-sama—saba cīḍ-ānanda
krṣṇera viśva-rūpa dekhi' arjunera haila bhaya
krṣṇere dekhilaloka,—ihā 'mīthyā' naya

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krṣṇe seve, krṣṇe karāya āpana-sevana!
krīta-sarīvandanau putrau
kṣaṇe huhuṇkāra kare,—sirīhera garjana
kṣaṇeke ihān vaisa, bāndhi' rākhana sabāre
kṣaṇe nāce, hāse, gāya, karaye krandana

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lakṣa-saṅkhya loka āīse, nāhīka gaṇana
'lakṣmi' dekhi' ei ślōka pañdea gosāñi
latā avalambi' mālī 'kalpa-vrkṣa' pāya
līlā-sthala dekhi' tāhān gelā 'šeṣāśayī'
lobhi kāyastha-gaṇa rāja-kārya kare

17.188	106	māhāprabhu dekhi' 'satya' krṣṇa-daraśana	18.98	179
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loka-bhīda-bhaye prabhu 'daśāvamedhe'
loka-bhīde svacchande nāre 'kīrtana' karite
loka 'hari' 'hari' bale, kolāhala haila
loka kahe,—mūrti haya gopāra bhītare
loka kahe,—rātrye kaivartya naukāte caḍiyā

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19.16	252	māhā-sukha pāna, ye dina rahena nirjane	17.64	33

loka kahe,—'sannyāsi tumi jaṅgama-nārāyana
loka kahe,—tomāte kabhu nahe 'jīva'-mati
loke kahe,—krṣṇa prakāṭa kāliya-dahera jale!
loke kahe prabhu dekhi' hañā vismaya
lokera niṣṭāra kaila āpane bhramiyā

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mamatādhikye tādāna-bhartsana-vyavahāra mānariṇi tanoti saha-go-ganayos taylor yat mandira chāḍī' kuñje rahe, kibā grāmāntare manogatir avicchinnā 'manuṣya nahe, iñho—kr̄ṣṇa'—karila nirdhāra	19.227 392 18.34 146 18.31 144 19.171 352 19.100 296	more kr̄pā kara, muñi—ayoga pāmara more śiṣya kari' mora hāte 'bhikṣā' kailā more tumi bhikṣā deha, ei mora 'śikṣā' '' miga-mada vastre bāndhe, tabu nā lukāya miga-mrgi mukha dekhi' prabhu-añga cāte	18.201 229 17.167 90 17.177 95 18.119 191 17.198 111
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'mathurā' calite pathe yathā rahi' yāya mathurā-nikaṭe āīlā—mathurā dekhiyā 'mathurā'-padmera paścima-dale yāñra vāsa mathurāra ghare-ghare karā'na nimantraṇa mathurāra yata loka brāhmaṇa sajjana	17.152 83 17.155 85 18.18 138 18.129 197 18.130 197	mukhe mukha diyā kare anyonye cumbana mukhe phenā pađe nāsaya śvāsa ruddha hailā muktānām api siddhānām muñi chāra, more tumi saṅge lañā āīlā	17.42 22 18.162 212 19.150 330 17.78 39
mathurā yāñbāra chale āseṇa jhārikhaṇḍa matta-hasti-yūtha āīla karite lañ-pāna 'māyā', 'brahma' śabda vinā nāhi śuni kāñe māyāvādi-gaṇa yāte mahā-bahirmukhe mayūrādi pakṣi-gaṇa prabhure dekhiyā	17.53 27 17.30 15 17.95 48 17.143 78 17.44 22	mūrcchita hañā tenho tāhāni pađilā 'mūrkha'-loka karibeka tomāra nindana "mūrkhera vākye 'mūrkha' hailā pañđita hañā	19.242 399 17.183 98 18.100 180
mayūrera kanṭha dekhi' prabhura kr̄ṣṇa-smṛti mayūrera nṛtya prabhu dekhe kutūhale milane 'rasālā' haya amṛta madhura miśra kahe,—'prabhu, yāvat kāśite rahibā miśra kr̄pā kari' more śunāna kr̄ṣṇa-kathā	17.218 121 17.217 120 18.182 360 17.99 51 17.96 50	nāce, kunde, vyāghra-gaṇa mr̄gi-gaṇa-saṅge nācite nācite calilā śloka pađiyā nācite nācite pathe prabhu cali' yāya nāma cintāmanīḥ kr̄ṣṇāś nāma-prema diyā kaila sabāra nistāra	17.41 21 18.33 145 17.224 123 17.133 71 17.54 28
miśra-putra raghu kare pāda-samvāhana miśrerasakhā teñho prabhura pūrva dāsa mitrāṇivājītāvāsa- mleccha-bhaye āīlā gopāla mathurā-nagare mleccha-deśa, keha kāhāñ karaye utpāta	17.90 46 17.92 46 17.39 20 18.47 152 18.217 237	nāma, rūpa, gura tāñra, saba—anupama nāma-saṅkirtana kare madhyāhna-paryanta nāma-saṅkirtane seha nahe kona dine 'nāma', 'vigrāha', 'svarūpa'—tina eka-rūpa na me 'bhaktaś catur-vedi	17.113 59 18.80 171 19.130 312 17.131 69 19.50 270
mleccha-gaṇa āsi' prabhura vandila caraṇa mleccha-gaṇa dekhi' mahāprabhura 'bāhya' mleccha kahe,—yei kaha, sei 'satya' haya mleccha-pāññāna ghoḍā haite uttarilā mlecchera hr̄daye yena läge śeladhāra	18.181 220 18.180 220 18.199 228 18.163 212 18.178 219	namo mahā-vadānyāya nānā śloka pađi' uṭhe, padē bāra bāra 'nandiśvara' dekhi' preme ha-ilā vihvala na pāraye 'harīñ calitum nārāyaṇa-parāḥ sarve	19.53 272 19.47 269 18.57 159 19.208 380 19.216 386
mokṣādi ānanda yāra nahe eka 'kaṇa' mora ghara vinā bhikṣā nā karibā kati mora icchā haya—'hañā vaiṣṇava-kiñkara' mora nimantraṇa vinā anya nā mānibā'	18.195 226 19.250 403 18.86 173 17.99 51	naukāra upare prabhu nācite lāgilā naukāte kāliya-jñāna, dipe ratna-jñāne! nija-bhramē mūrkha-loka kare kolāhale nija ghare lañā prabhure bhikṣā karāila	19.80 287 18.106 183 18.101 181 19.248 402
"mora sahāya kara yadi, tumi-dui jana mora śakti nāhi, tomāra saṅge yāite mora yata kārya-kāma, saba kailā nāśa	17.4 3 19.29 261 19.22 257	nija-gṛhe ānilā prabhure saṅgete lañā nijāñāne satya chāḍī' 'asatyē satya-bhrama' nija-kṛta kr̄ṣṇa-lilā-śloka pađila	19.84 289 18.98 179 19.95 294

N

nijānurūpe prabhur eka-rūpe
nija-śāstra dekhi' tumi vicāra kariyā
nikāte āsiyācha tumi, yāha vṛṇḍāvana
nikāte yamunā vahe śitala samira
nilācale chilā yaiche premāvēśa mana

nirantraṇa lāgi' loka kare hudāhudī
nirantara āvēśa prabhura nā dekhiye bhāla
nirantara duṛihe cinti tomāra caraṇa
'nirantara krṣṇa-nāma' jihvā tāhā gāya
nirantara premāvēśe nirjane gamana

nirjana-vane cale prabhu krṣṇa-nāma lañā
nirjharete uṣṇodake snāna tina-bāra
'nirvišeśa-brahma' sthāpe svaśāstra ut्थānā
'nirvišeśa-gosānī' lañā karena vyākhyaṇa
niścaya kariyā haila hṛdaye ullāsa

'niśiddhācāra', 'kuṭinātī', 'jīva-hirīṣana'
nivṛttā hañā rahe sabe jānī' prabhura mana
nūtana kaupina-bahivāsa parāīla
nūtana saṅgī ha-ibeka, —snigdha yāhāra mana

pālāiba bali' sanātanere bāndhilā
pāle-pāle vyāghra, hasti, gaṇḍāra, śūkara-gaṇa
pañca-rasa 'sthāyi' vyāpi rahe bhakta-mane
pañcarātre, bhāgavate ei lakṣana kaya
pañca-sāta jana āśi' kare nimantraṇa

pañca-vidha-bhakte gauṇa sapta-rasa haya
pāra kari' bhaṭṭācārya calilā lañā
parama santosa prabhura vanyā-bhojane
'parāṁ-brahma'-'paramātmā'-jñāna pravīṇa
paramparāya 'vaiṣṇava' haila sarva-deśe

pārāpāra-śūnya gabhira bhakti-rasa-sindhu
parvate nā caje dui—rūpa-sanātana
'paścima'-deśe taiche saba 'vaiṣṇava' karilā
'paścime' āsiyā kaila yavanādi dhanya
pāṭhāna kahe,—tumi paścimā māthura dui-

'pāṭhāna-vaiṣṇava bali' haila tāhā khyāti
pathē gābhī-ghāṭa care prabhure dekhiyā
pathē yāhān yāhān haya yamunā-darśana
pathē yāite bhaṭṭācārya śāka-mūla-phala
pati-sutānvara-bhrāṭr-bāndhavān

19.121 308 pātsāha dekhiyā sabे sambhrame uṭhilā 19.19 256
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 premāvēśe nṛtya kare ūrdhvā-bāhu kari'
 premāvēśe prabhu kare kirtana-nartana

premāvēśe prabhura deha-mana āyūṣīlā
 premāvēśe prabhura mana haila ṭalamala
 premāvēśe prabhure karena namaskāra
 premāvēśe prabhu tānre kailā ālīṅgana
 premāvēśe prabhu yabe karena citkāra

premāviṣṭa hañā śloka padite lāgīlā
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 preme gara-gara mana rātri-divase
 preme matta calī' āīlā govardhana-grāma
 preme matta haila sei nāce, bale 'hari'

preme matta nāce loka kari' hari-dhvani
 preme prabhu kare rādhā-kundēra stavana
 premī kṛṣṇadāsa, āra seita brāhmaṇa
 'premonmāde paḍe gosāñi madhyā-yamunāte
 premonmattān sahonnṛtyān

priya-svarūpe dayita-svarūpe
 punah kṛṣṇa-rati haya duita prakāra
 punah śāri kahe śuke kari' parihāsa
 punah śuka kahe,—kṛṣṇa 'madana-mohana'
 punarapi sei vipra prabhure puchilā

pundarīkākṣa, iśāna, āra laghu-haridāsa
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 'puri madhu-puri varā'—kahe upādhyāya

pūrṇah śuddho nitya-mukto
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 pūrve vrñdāvana yāite karilāna vicāra
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sei mleccha-madhye eka parama gambhira	18.185	222	śrī-rūpa-gosāñi āīlā śrī-vṛṇḍāvane	18.54	158
sei pathē prabhu lañā kariye payāna	18.144	203	śrī-rūpa-gosāñi tabe naukāte bhariyā	19.6	248
sei preme matta haya, kare kṛṣṇa-saṅkirtana	18.219	238	śrī-rūpa-hrdaye prabhu śakti sañcārilā	19.117	305
se-rātri rahilā haridevera mandire	18.22	140	śrī-rūpa-raghunātha-pade yāra āśa	17.234	127
sei saba loke prabhu prasāda karila	18.127	196	śrī-rūpa-raghunātha-pade yāra āśa	18.229	242
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sei svapna parateka tomā āśi' pāinu	18.87	174	śrī-rūpa-sanātana rahe rāmakeli-grāme	19.3	247
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sei vipre, kṛṣṇadāse, prabhu vidāya dilā	18.215	236	stabda hañā mūla-sākha bāḍite nā pāya	19.160	343
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tāñhā lañā rūpa-gosāñi prayāge āīlā
tāñhāra caraṇe prīti—‘puruṣartha-sāra’
tāñhāra mahimā-pratāpa nā pāri varnīte
tāñhāra vacana prabhu aṅgikāra kaila
tāñhāre puchilā kichu nibhṛte vasiyā

tan-niṣṭhā durghaṭā buddher
tāñra bhaktye haya jīvera saṁśāra-tāraṇa
tāñra mukhe āna śune tāraṇa mukhe āna
tāñra saṅge anyonye, tāñra saṅge āna
tāñra sevā vinā jīvera nā yāya ‘saṁśāra’

tāñra vipra vahe jala-pātra-bahirvāsa
tāñre āliṅgiyā prabhu naukāte caḍilā
tāñre praśna karena prabhura pāriṣada-gaṇa
tāñre rādhā-sama ‘prema’ kṛṣṇa kare dāna
tāñ-sabāre krpā kari’ prabhu ta’ calilā

tapana-miṣṭra śuni’ āsi’ prabhure mililā
“tāra āge yabe āmī tomāra nāma la-ila
tāra madhye āveśe prabhu kariłā gamana
tāra madhye manuṣya-jāti ati alpatara
tāra madhye mleccha, pulinda, bauddha,

tāra madhye ‘sthāvara’, ‘jāṅgama’—dui bheda
tāra sama sūkṣma jīvera ‘svarūpa’ vicāri
tāra śāstra-yuktye tāre prabhu kailā khanḍana
tāra tale piñdi-bāndhā parama-cikkaṇa
tarko ‘pratiṣṭhāḥ śrutayo vibhinnā

tā-sabāke tāhān chādī’ āge cali’ gelā
tā-sabāra priti dekhi’ prabhu bhāvāveśe
tasmai deyarāṁ tato grāhyaṁ
tasya hareḥ pada-kamalāṁ
tasyāḥ suduhkha-bhaya-śoka-vinaśta-buddher

tasyārvinda-nayanasya padārvinda-
tataś cāntardadhe kṛṣṇāḥ
tāte māli yatna kari’ kare āvaraṇa
tathāpi puri dekhi’ tāhā ‘vaiṣṇava’-ācāra
tathāpi tāñra darśana-śravaṇa-prabhāve

tato gatvā vanoddeśārāṁ
tāvad bhakti-sukhasyātra
tenātavim atāsi tad vyathate na kirī svit
terēho dañḍavat kaila, prabhu kailā āliṅgana
terēho kahena,— “tumi ‘kṛṣṇa’, tumi

teñho kahe, yābe tumi devatāya duhkha dite
teñtula-tale vasi’ kare nāma-saṅkirtana
teñtuli-talāte āsi’ kariłā viśrāma

19.37 264 tepus tapas te juhuvuḥ sasnur āryā
18.194 226 ṭhākura lañā bhāga’, āsibe kāli yavana’
17.106 56 tina-bāre ‘kṛṣṇa-nāma’ nā āīla tāra mukhe
17.20 11 ‘tina’ mūrti dekhilā sei gophā ughāḍiyā
17.164 89 tine ‘bheda’ nāhi,—tina ‘cid-ānanda-rūpa’

19.212 383 tire nṛtya kare kuṇḍa-lilā sañāriyā
18.193 225 tirtha ‘lupta’ jāni’ prabhu sarvajña bhagavān
17.48 25 tirtha-vāsi luṭha’, āra cāha’ māribāra
18.220 238 tiruhitā pañḍita, baḍa vaiṣṇava, mahāśaya
18.194 226 titikṣā duhkha-samarṣo

17.65 33 tomā dekhi’ jihvā mora bale ‘kṛṣṇa-nāma’
19.242 399 tomā dekhi’ kṛṣṇa-preme jagat pāgala
19.124 309 tomā dekhi’ mukha mora bale ‘kṛṣṇa’ ‘hari’
18.10 134 tomā dekhi’ sarva-loka ha-ila nistāra
18.210 234 tomāra ‘baḍa bhāi’ kare dasyu-vyavahāra

19.247 401 tomāra carāṇa-saṅga punāḥ kāhān pābā?
17.125 65 tomāra dhana laila tomāya pāgala kariyā
17.26 13 tomāra ‘doṣa’ kahite kare nāmera uccāra
19.145 324 ‘tomāra grāma mārite turuka-dhāri sājila
19.145 324 tomāra nāma śuni’ haya ‘śva-paca’ ‘pāvana’

19.144 323 tomāra pañḍita-sabāra nāhi śāstra-jñāna
19.139 319 ‘tomāra prasāde āmī eta sukha pāila’
18.187 223 tomāra śāstre kahe śeṣe ‘eka-i iśvara’
18.76 169 ‘tomāra sukhe āmāra sukha’—kahiłā āpane
17.186 105 tomāre ‘bhikṣā’ diba—baḍa bhāgya se āmāra

17.43 22 tomāre nā pāñā loka mora māthā khāya
17.203 113 tomā-sabāra ‘sukhe’ pathe habe mora ‘sukha’
19.50 270 tomāte susnidhā baḍa, pañḍita, sādhu, ārya
19.134 315 tomāya cākhaite tāra kahi eka ‘bindu’
19.202 376 trayā copaniṣad�hi’ ca

17.142 77 trivenī-upara prabhura vāsā-ghara sthāna
19.209 380 ṭṛtiya-prahare loka pāya daraśana
19.157 340 “tumi āmāya āni’ dekhāilā vṛṇḍāvana
17.180 97 tumi—iśvara, nāhi tomāra vidhi-vyavahāra
17.51 26 tumi yadi uddhāra’, tabe ha-ibe uddhāre
tumi yaiche taiche chuṭi’ āisa tāhān haite

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19.60 275
18.81 171
18.153 208
17.182 98
19.56 273
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17.121 63
17.232 126
18.151 207
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ucchṛṇkhala-loka-saṅge dui-loka-nāśa”
uddeśa karite kari dig-daraśana
udvigna ha-ila prāṇa, sahite nā pāri
upāḍe vā chīḍe, tāra śukhi’ yāya pāṭā
upagīyamāna-māhātmyāṁ

upajiyā bādē latā 'brahmānda' bhedi' yāya ūrdhvā bāhu kari' bala 'hari' 'hari' 'uṭha, uṭha, rūpa, āisa', balilā vacana 'uttama brāhmaṇa' eka saṅge avaśya cāhi	19.153 335 19.42 267 19.48 269 17.11 6	vipra-gṛhe āsi' prabhu nibhṛte vasiłā vipra-gṛhe gopālera nibhṛte sevana 'vipra-gṛhe' sthūla-bhikṣā, kāhān mādhava-kari vipra kahe,—pāṭhāna, tomāra pāṭsāra dohāi	19.45 268 18.30 144 19.120 311 18.168 214
uttara nā āise mukhe, mahā-stabdha haila 'uṭha, uṭha, rūpa, āisa', balilā vacana uvāha kr̄ṣṇo bhagavān	18.188 223 19.48 269 19.206 379	vipra kahe,—śrīpāda śri-mādhavendra-puri vipra saba nimantraya, prabhu nāhi māne vipre upahāsa kari' kahite lāgilā 'virajā', 'brahma-loka' bhedi' 'para-vyoma' viśaya-kūpa haite kāḍila tomā dui-jane	17.166 90 17.102 53 17.115 60 19.153 335 19.49 270
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vaidika, yājñika tumi kulina praviṇa!' vaidya-jāti, likhana-vṛtti, vārāṇasi-vāsa vaidya kahe, vyādhī nāhi, sustha ye dekhiluñ vallabha-bhaṭṭa tāñ-sabāre karena nivāraṇa vāmas tāmarasākṣasya	19.69 280 17.92 46 19.20 257 19.40 302 18.38 149	viśrambha-pradhāna sakhya—gaurava- vrajavāsi loka 'goloka' darśana kaila vrajendra-vrajeśvarira kaila caraṇa vandana vr̄ddha-kāle rūpa-gosāñi nā pāre yāite vr̄kṣa-dāle śuka-śāri dila daraśana	19.224 390 18.136 200 18.62 162 18.46 152 17.208 115
varṇīśi-dhari jagan-nāri- 'vana' dekhibāre yadi prabhura mana haila vana dekhi' bhr̄ama haya—ei 'vṛṇḍavāna' vana-pathe āni' āmāya bāda sukha dilā vana-pathe duḥkhera kāhān nāhi pāi leśa	17.214 119 17.192 108 17.55 29 17.69 35 17.68 34	vr̄kṣa-latā—praphullita, sei dhvani śuni' 'vṛṇḍavāna calilā prabhu'—āsiyā kahila 'vṛṇḍavāna calilā śri-caitanya-gosāñi vṛṇḍavāna chāḍiba' jāni' premāvēśa haila vṛṇḍavāna-gamana, prabhu-caritra ananta	17.45 23 19.31 262 19.32 262 18.155 209 18.223 240
vana-pathe yābena prabhu śri-vṛṇḍavāna vana-pathe yāite nāhi 'bhojyānna'-brāhmaṇa vana-pathe yāite tomāra nahibe kona vāñčhā haila gopālera saundarya dekhite vanya-vyañjane prabhura ānandita mana	19.10 250 17.12 6 17.18 10 18.46 152 17.61 32	vṛṇḍavāna-guṇa-varṇana śloka paṭīla vṛṇḍavāna haite āise kari' kolāhale vṛṇḍavāna haite tumi gauḍa-deśa diyā vṛṇḍavāna haite yadi prabhure kādiye vṛṇḍavāna-śobhā dekhe yamunāra nīra	17.38 20 18.92 176 19.241 399 18.142 263 18.77 169
vārāṇasi calibāre prabhura haila mana vāsā-niṣṭhā kailā candraśekharera ghara vasilā, sabāra patha-śrānti dekhiyā vasi' mahāprabhu kichu karena vicāre vasudeva-devakīra kr̄ṣṇa caraṇa vandila	19.237 397 19.252 404 18.159 211 18.135 199 19.196 373	vṛṇḍavāna yāite pathe haila śata-guṇa vṛṇḍavāne āsi' prabhu vasiyā ekānta vṛṇḍavāne ḍubena yadi, ke utṭhābe tāñre? vṛṇḍavāne haila prabhura yateka premera vṛṇḍavāne ha-ilā tumi kr̄ṣṇa-avatāra	17.226 124 18.80 171 18.140 202 17.231 126 18.110 185
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The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍiya Maṭhas (Vedic Institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍiya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍiya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrimad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets*.

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred āśramas, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the *Gurukula* school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had-grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

(continued from front flap)

Madhya-līlā (the middle period), the longest of the three, is a detailed narration of Śrī Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. Finally, *Antya-līlā* (the final period) concerns the last eighteen years of Caitanya Mahāprabhu's manifest presence, spent in semiseclusion in Jagannātha Puri, Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western.

Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Śrī Caitanya-caritāmṛta*, was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmī, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

The English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished scholar and teacher of Indian religious and philosophical thought. He himself is a disciplic descendant of Śrī Caitanya, and his intimate familiarity with the precepts of Caitanya Mahāprabhu eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon Śrī Caitanya's precepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

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

MADHYA-LĪLĀ

Volume 7

ŚRI CAITANYA- CARITĀMṛTA

*The
Pastimes of
Lord Caitanya
Mahāprabhu*



HIS DIVINE GRACE

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Swami
Prabhupāda

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