

The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA- CARITĀMṚTA

ANTYA-LĪLĀ Volume 1



HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda



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All Glory to Śrī Guru and Gaurāṅga

ŚRĪ CAITANYA- CARITĀMṚTA

of Kṛṣṇadāsa Kavirāja Gosvāmī

Antya-līlā
Volume One

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

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

by

HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

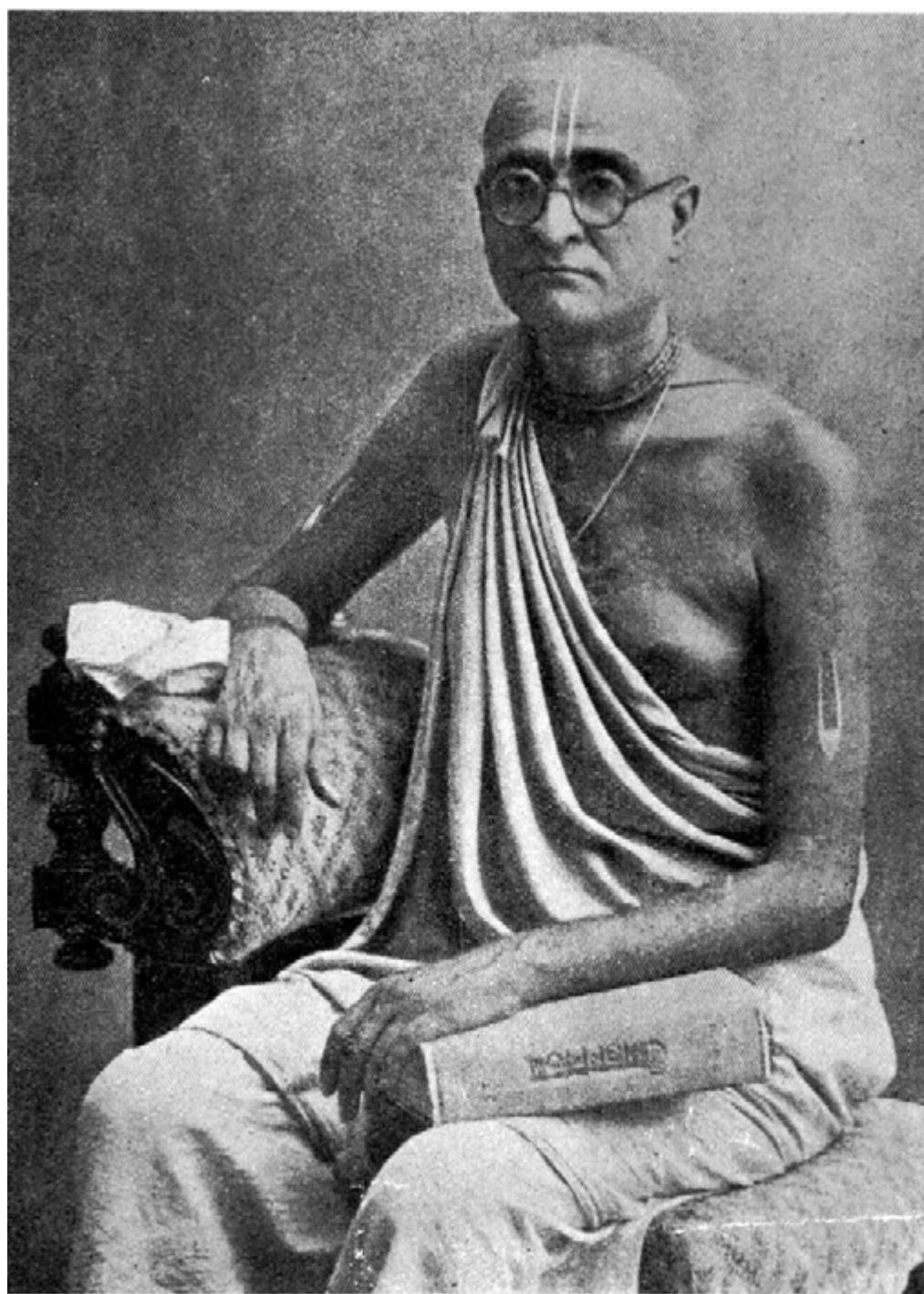


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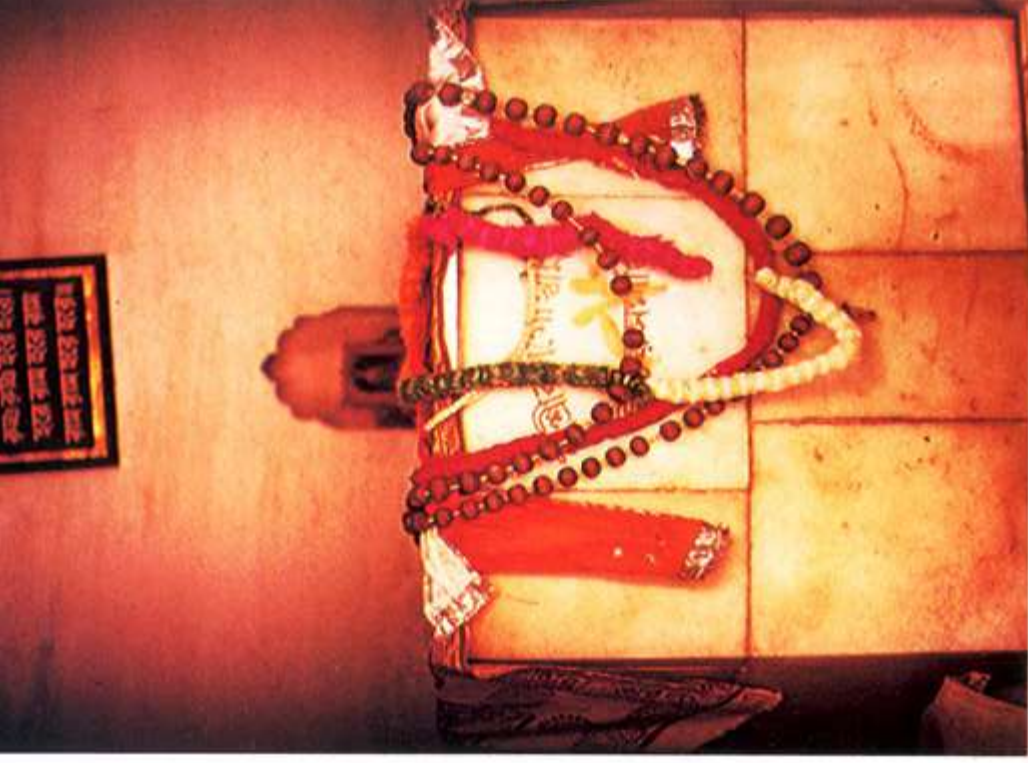
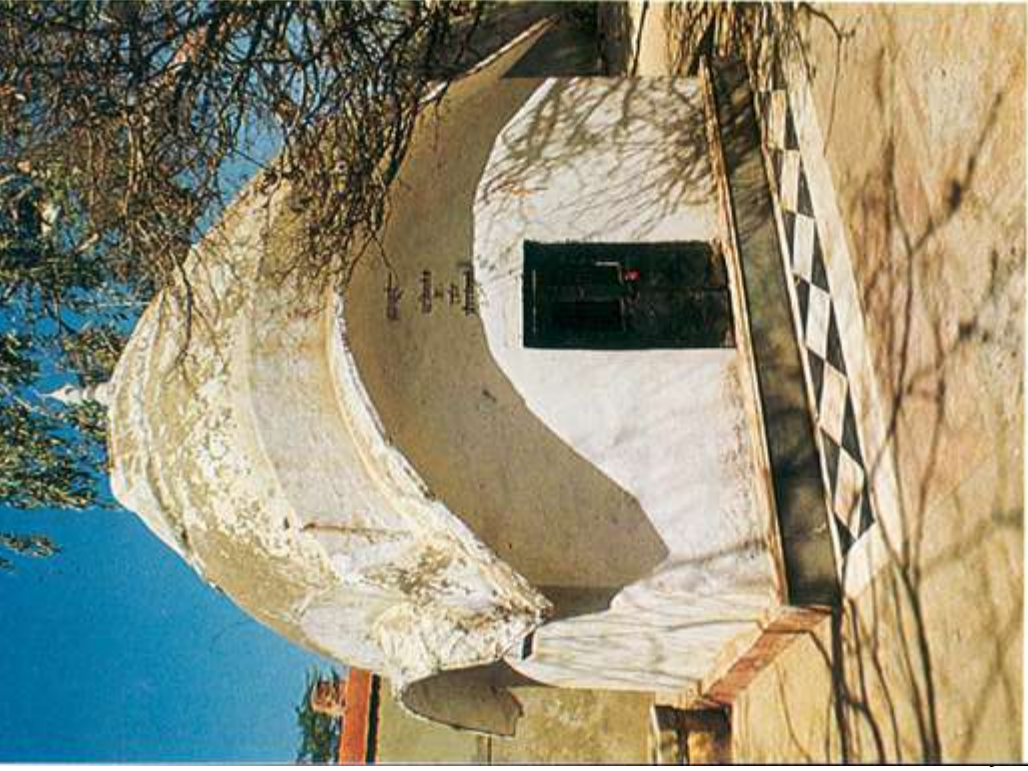


ŚRĪLA BHAKTISIDDHĀNTA SARASVATĪ GOSVĀMĪ MAHĀRĀJA
the spiritual master of

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



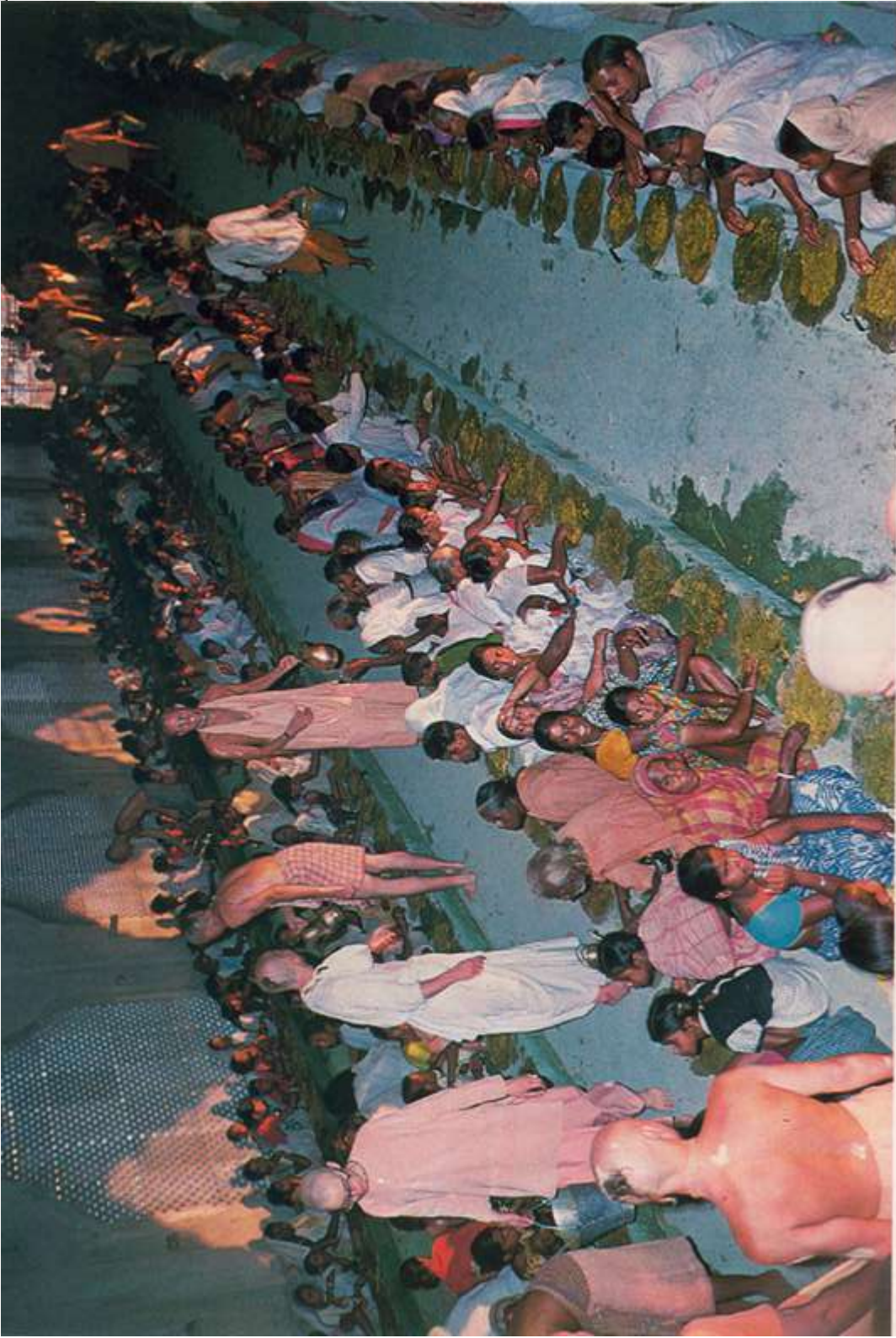
The historic site where Śrī Caitanya-caritāmṛta was completed in the year 1616 by Śrīla Kīṣṇadāsa Kavīrāja Gosvāmī.



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



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



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



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



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



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

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CHAPTER ONE

Śrīla Rūpa Gosvāmī's Second Meeting With the Lord

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

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

TEXT 1

*paṅguṃ laṅghayate śailam
mūkam āvartayec chrutim
yat-kṛpā tam ahaṃ vande
kṛṣṇa-caitanyam īśvaram*

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

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

TEXT 2

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

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

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

TEXTS 3–4

*śrī-rūpa, sanātana bhaṭṭa-raghunātha
śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha
ei chaya gurura karoṇ caraṇa vandana
yāhā haite vighna-nāśa, abhīṣṭa-pūraṇa*

śrī-rūpa—Śrī Rūpa; *sanātana*—Sanātana; *bhaṭṭa-raghunātha*—Bhaṭṭa Raghunātha; *śrī-jīva*—Śrī Jīva; *gopāla-bhaṭṭa*—Gopāla Bhaṭṭa; *dāsa-raghunātha*—Dāsa Raghunātha; *ei chaya*—these six; *gurura*—of spiritual

masters; *karoṇ*—I offer; *caraṇa vandana*—prayers to the lotus feet; *yāhā haite*—from which; *vighna-nāśa*—destruction of all impediments; *abhīṣṭa-pūraṇa*—fulfillment of desires.

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

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

TEXT 5

*jayatām suratau paṅgor
mama manda-mater gatī
mat-sarvasva-padāmbhojau
rādhā-madana-mohanau*

jayatām—all glory to; *su-ratau*—most merciful, or attached in conjugal love; *paṅgoḥ*—of one who is lame; *mama*—of me; *manda-mateḥ*—foolish; *gatī*—refuge; *mat*—my; *sarva-sva*—everything; *pada-ambhojau*—whose lotus feet; *rādhā-madana-mohanau*—Rādhārāṇī and Madana-mohana.

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

TEXT 6

*dīvyad-vṛndāraṇya-kalpa-drumādhaḥ
śrīmad-ratnāgāra-simhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau
preṣṭhālibhiḥ sevyamānau smarāmi*

dīvyat—shining; *vṛndā-araṇya*—in the forest of Vṛndāvana; *kalpa-druma*—desire tree; *adhaḥ*—beneath; *śrīmat*—most beautiful; *ratnāgāra*—in a temple of jewels; *simha-āsana-sthau*—sitting on a throne; *śrīmat*—very beautiful; *rādhā*—Śrīmatī Rādhārāṇī; *śrīla-govinda-devau*—and Śrī Govindadeva; *preṣṭha-ālibhiḥ*—by most confidential associates; *sevyamānau*—being served; *smarāmi*—I remember.

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

TEXT 7

*śrīmān rāsa-rasārambhī
vaṁśīvaṭa-taṭa-sthitaḥ
karṣan veṇu-svanair goṭīr
goṭī-nāthaḥ śriye 'stu naḥ*

śrīmān—most beautiful; *rāsa*—of the *rāsa* dance; *rasa*—of the mellow; *ārambhī*—the initiator; *vaṁśī-vaṭa*—of Vaṁśīvaṭa; *taṭa*—on the shore; *sthitaḥ*—standing; *karṣan*—attracting; *veṇu*—of the flute; *svanaiḥ*—by the sounds; *goṭī*—the cowherd girls; *goṭī-nāthaḥ*—Śrī Gopīnātha; *śriye*—benediction; *astu*—let there be; *naḥ*—our.

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

TEXT 8

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

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

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

TEXT 9

*madhya-līlā saṅkṣepete kariluṅ varṇana
antya-līlā-varṇana kichu śuna, bhakta-gaṇa*

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

I have briefly described the pastimes of Śrī Caitanya Mahāprabhu known as the *madhya-līlā*. Now I shall attempt to describe something about His last pastimes, which are known as the *antya-līlā*.

TEXT 10

*madhya-līlā-madhye antya-līlā-sūtra-gaṇa
pūrvā-granthe saṅkṣepete kariyāchi varṇana*

madhya-līlā-madhye—within the *madhya-līlā* chapters; *antya-līlā-sūtra-gaṇa*—a synopsis of the *antya-līlā*; *pūrvā-granthe*—in the previous chapter; *saṅkṣepete*—in brief; *kariyāchi varṇana*—I have described.

I have briefly described the *antya-līlā* within the description of the *madhya-līlā*.

TEXT 11

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

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

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

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

TEXT 12

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

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

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

TEXT 13

*vṛndāvana haite prabhu nīlācale āilā
svarūpa-gosāñi gauḍe vārtā pāṭhāilā*

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

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

TEXT 14

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

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

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

TEXT 15

*kulīna-grāmī bhakta āra yata khaṇḍa-vāsī
ācārya śivānanda sane mililā sabe āsī'*

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

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

TEXT 16

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

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

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

TEXT 17

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

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

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

TEXT 18

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

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

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

TEXT 19

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

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

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

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

TEXT 20

*eka-dina śivānande ghāṭiyāle rākhilā
kukkurake bhāta dite sevaka pāsariḷā*

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

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

TEXT 21

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

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

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

TEXT 22

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

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

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

TEXT 23

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

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

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

TEXT 24

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

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

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

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

As will be evident from the following verses, the dog got the mercy of Śrī Caitanya Mahāprabhu and was immediately promoted to Vaikuṅṭha to become an eternal devotee. Śrīla Bhaktivinoda Ṭhākura has therefore sung, *tumi ta' ṭhākura, tomāra kukkura, baliyā jānaha more* (Śaraṇāgati 19). He thus offers to become the dog of a Vaiṣṇava. There are many other instances in which the pet animal of a Vaiṣṇava was delivered back home to Vaikuṅṭhaloka, back to Godhead. Such is the benefit of somehow or

other becoming the favorite of a Vaiṣṇava. Śrīla Bhaktivinoda Ṭhākura has also sung, *kīṭa-janma ha-u yathā tuyā dāsa* (Śaraṇāgati 11). There is no harm in taking birth again and again. Our only desire should be to take birth under the care of a Vaiṣṇava. Fortunately we had the opportunity to be born of a Vaiṣṇava father who took care of us very nicely. He prayed to Śrīmatī Rādhārāṇī that in the future we would become a servant of the eternal consort of Śrī Kṛṣṇa. Thus somehow or other we are now engaged in that service. We may conclude that even as dogs we must take shelter of a Vaiṣṇava. The benefit will be the same as that which accrues to an advanced devotee under a Vaiṣṇava's care.

TEXT 25

*utkaṅṭhāya cali' sabe āilā nīlācale
pūrvavat mahāprabhu mililā sakale*

utkaṅṭhāya—in great anxiety; *cali'*—walking; *sabe*—all the devotees; *āilā*—came to Jagannātha Purī, Nīlācala; *nīlācale*—as usual; *pūrvavat*—as usual; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mililā sakale*—met all of them.

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

TEXT 26

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

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

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

TEXT 27

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

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

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

TEXT 28

*āsiyā dekhila sabe sei ta kukkure
prabhu-pāṣe vasiyāche kichu alpa-dūre*

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

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

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

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

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

TEXT 30

*śasya khāya kukkura, 'kṛṣṇa' kahe bāra bāra
dehkiyā lokera mane haila camatkāra*

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

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

TEXT 31

*śivānanda kukkura dekhi' daṇḍavat kailā
dainya kari' nija aparādha kṣamāilā*

śivānanda—Śivānanda Sena; *kukkura*—the dog; *dekhi'*—seeing there; *daṇḍavat kailā*—offered obeisances; *dainya kari'*—exhibiting humbleness; *nija*—personal; *aparādha*—offenses; *kṣamāilā*—asked to be forgiven.

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

TEXT 32

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

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

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



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

This is the result of *sādhū-saṅga* [Cc. *Madhya* 22.83]—consequent association with Śrī Caitanya Mahāprabhu and promotion back home, back to Godhead. This result is possible even for a dog, by the mercy of the Vaiṣṇava. Therefore, everyone in the human form of life should be induced to associate with devotees. By rendering a little service, even by eating *prasādam*, what to speak of chanting and dancing, everyone can be promoted to Vaikuṅṭhaloka. It is therefore requested that all our devotees in the ISKCON community become pure Vaiṣṇavas, so that by their mercy all the people of the world will be transferred to Vaikuṅṭhaloka, even without their knowledge. Everyone should be given a chance to take *prasādam* and thus be induced to chant the holy names Hare Kṛṣṇa and also dance in ecstasy. By these three processes, although performed without knowledge or education, even an animal went back to Godhead.

TEXT 33

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

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

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

TEXT 34

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

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

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

TEXT 35

*vṛndāvane nāṭakera ārambha karilā
maṅgalācaraṇa 'nāndī-śloka' tathāi likhilā*

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

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

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes from the *Nāṭaka-candrikā*, wherein it is written:

*prastāvanāyās tu mukhe nāndī kāryā śubhāvahā
āśīr-namaskriyā-vastu-nirdeśānyatamānvitā*

*aṣṭābhir daśabhir yuktā kiṃ vā dvādaśabhiḥ padaiḥ
candra-nāmāṅkitā prāyo maṅgalārtha-padojjvalā
maṅgalaṁ cakra-kamala-cakora-kumudādikam*

Similarly, in the Sixth Chapter of the *Sāhitya-darpaṇa*, text 282, it is said:

*āśīr-vacana-saṁyuktā stutir yasmāt prayujyate
deva-dvija-nṛ-pādīnām tasmān nāndīti saṁjñitā*

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

TEXT 36

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

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

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

TEXT 37

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

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

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

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

TEXT 38

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

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

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

TEXT 39

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

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

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

TEXT 40

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

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

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

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

TEXT 41

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

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

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

TEXT 42

*“āmāra nāṭaka ṣṭhaka karaha racana
āmāra kṛpāte nāṭaka haibe vilakṣaṇa“*

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

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

TEXT 43

*svaṇna dekhi' rūpa-gosāñi karilā vicāra
satyabhāmāra ājñā—ṣṭhaka nāṭaka karibāra*

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

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

TEXT 44

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

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

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

TEXT 45

*bhāvite bhāvite śighra āilā nīlācale
āsi' uttarilā haridāsa-vāsā-sthale*

bhāvite bhāvite—thinking and thinking; *śighra*—very soon; *āilā nīlācale*—reached Nīlācala (Jagannātha Purī); *āsi'*—coming; *uttarilā*—approached; *haridāsa-vāsā-sthale*—the place where Haridāsa Ṭhākura was residing.

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

TEXT 46

*haridāsa-ṭhākura tānre bahu-kṛpā kailā
'tumi āsibe,—more prabhu ye kahilā'*

haridāsa-ṭhākura—Haridāsa Ṭhākura; *tānre*—unto him; *bahu-kṛpā kailā*—showed much affection because of love and mercy; *tumi āsibe*—you will come; *more*—me; *prabhu*—Śrī Caitanya Mahāprabhu; *ye*—that; *kahilā*—informed.

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

TEXT 47

*'upala-bhoga' dekhi' haridāsere dekhite
pratidina āisena, prabhu āilā ācambite*

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

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

TEXT 48

*'rūpa daṇḍavat kare',—haridāsa kahilā
haridāse mili' prabhu rūpe āliṅgilā*

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

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

TEXT 49

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

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

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

TEXT 50

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

sanātanera vārtā—news of Sanātana Gosvāmī; *yabe*—when; *gosāñi*—Śrī Caitanya Mahāprabhu; *puchila*—inquired; *rūpa kahe*—Rūpa Gosvāmī says; *tāra saṅge*—with him; *dekhā nā ha-ila*—there was no meeting.

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

TEXT 51

*āmi gaṅgā-pathe āilāṇa, tiṅho rāja-pathe
ataeva āmāra dekhā nahila tāṅra sāthe*

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

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

TEXT 52

*prayāge śuniluṅ,—teṅho gelā vṛndāvane
anuṣamera gaṅgā-prāpti kaila nivedane“*

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

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

TEXT 53

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

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

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

TEXT 54

*āra dina mahāprabhu saba bhakta lañā
rūpe milāilā sabāya kṛpā ta’ kariyā*

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

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

TEXT 55

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

sabāra—of all the devotees; *caraṇa*—to the lotus feet; *rūpa*—Śrī Rūpa Gosvāmī; *karilā vandana*—offered prayers; *kṛpā kari’*—showing great mercy; *rūpe*—Rūpa Gosvāmī; *sabe*—all the devotees; *kailā*—did; *āliṅgana*—embracing.

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

TEXT 56

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

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

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

TEXT 57

*tomā-duñhāra kṛpāte inhāra ha-u taiche śakti
yāte vivarite pārena kṛṣṇa-rasa-bhakti*

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

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

TEXT 58

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

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

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

TEXT 59

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

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

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

TEXT 60

*iṣṭa-goṣṭhī duñhā sane kari' kata-kṣaṇa
madhyāhna karite prabhu karilā gamana*

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

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

TEXT 61

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

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

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

TEXT 62

bhakta-gaṇa lañā kailā guṇḍicā mārjana
āiṭoṭā āsi' kailā vanya-bhojana

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

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

TEXT 63

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

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

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

TEXT 64

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

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

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

TEXT 65

*āra dina prabhu rūpe miliyā vasilā
sarvajña-śiromaṇi prabhu kahite lāgilā*

āra dina—the next day; *prabhu*—Śrī Caitanya Mahāprabhu; *rūpe*—with Śrīlā Rūpa Gosvāmī; *miliyā*—meeting; *vasilā*—sat down; *sarvajña-śiromaṇi*—Śrī Caitanya Mahāprabhu, the best of the omniscient; *prabhu*—Śrī Caitanya Mahāprabhu; *kahite lāgilā*—began to speak.

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

TEXT 66

*’kṛṣṇere bāhira nāhi kariha vraja haite
vraja chāḍi’ kṛṣṇa kabhu nā yāna kāhānte*

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

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

TEXT 67

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

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

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

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

TEXT 68

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

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

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

TEXT 69

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

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

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

TEXT 70

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

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

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

TEXT 71

dui ‘nāndī’ ‘prastāvanā’, dui ‘saṁghaṭanā’
ṣṭhak kariyā likhi kariyā bhāvanā

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

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

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

TEXT 72

*ratha-yātrāya jagannātha darśana karilā
ratha-agre prabhura ṅṛtya-kīrtana dekhilā*

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

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

TEXT 73

*prabhura ṅṛtya-śloka śuni' śrī-rūpa-gosāñi
sei ślokārtha lañā śloka karilā tathāi*

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

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

TEXT 74

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

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

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

TEXT 75

*sāmānya eka śloka prabhu paḍena kīrtane
kene śloka paḍe—ihā keha nāhi jāne*

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

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

TEXT 76

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

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

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

TEXT 77

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

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

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

TEXT 78

*yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmilita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṅṭhate*

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

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

This is the verse recited by Śrī Caitanya Mahāprabhu.

TEXT 79

*priyaḥ so 'yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-ṣaṅcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati*

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

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

This is the verse composed by Śrīla Rūpa Gosvāmī. It is included in the *Padyāvalī* (386), an anthology of verses he compiled.

TEXT 80

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

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

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

TEXT 81

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

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

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

TEXT 82

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

śloka paḍi'—reading this verse; *prabhu*—Śrī Caitanya Mahāprabhu; *sukhe*—in great happiness; *prema-āviṣṭa hailā*—became overwhelmed by ecstatic love; *hena-kāle*—at that time; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *snāna kari'*—after taking his bath; *āilā*—came back.

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

TEXT 83

*prabhu dekhi' daṇḍavat prāñgaṇe paḍilā
prabhu tāñre cāpaḍa māri' kahite lāgilā*

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

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

TEXT 84

'gūḍha mora hṛdaya tuñi jānilā kemane?'
eta kahi' rūpe kailā ḍṛḍha āliṅgane

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

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

TEXT 85

sei śloka lañā prabhu svarūpe dekhāilā
svarūpera paṛikṣā lāgi' tāñhāre puchilā

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

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

TEXT 86

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

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

“How could Rūpa Gosvāmī have understood My heart?” the Lord asked.

Svarūpa Dāmodara replied, “I can understand that You have already bestowed Your causeless mercy upon him.

TEXT 87

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

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

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

TEXT 88

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

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

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

TEXT 89

*tabe śakti sañcāri’ āmi kailuñ upadeśa
tumiha kahio ihāñya rasera viśeṣa*“

tabe—thereupon; *śakti sañcāri*’—empowering him with My transcendental potency; *āmi*—I; *kailuṅ upadeśa*—gave instruction; *tumiha*—you also; *kahio*—inform; *ihāṅya*—unto him; *rasera viśeṣa*—particular information about transcendental mellows.

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

TEXT 90

svarūpa kahe—“*yāte ei śloka dekhiluṅ tumi kariyācha kṛpā, tabaṅhi jānilu*

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

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

TEXT 91

phalena phala-kāraṇam anumīyate

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

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

This verse is from the doctrines of Nyāya, or logic.

TEXT 92

*svargāpagā-hema-mṛṇālininām
nānā-mṛṇālāgra-bhujo bhajāmaḥ*

*annānurūpām tanu-rūpa-ṛddhim
kāryam nidānād dhi guṇān adhīte*

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

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

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

Unfortunately, at the present moment the bodily constitutions of the leaders of society, especially the governmental leaders, are polluted. As described in *Śrīmad-Bhāgavatam* (12.1.40):

*asamskṛtāḥ kriyā-hīnā rajasā tamasāvṛtāḥ
prajāś te bhakṣayiṣyanti mlecchā rājany-arūpiṇaḥ*

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

TEXT 93

*cāturmāsya rahi' gauḍe vaiṣṇava calilā
rūpa-gosāñi mahāprabhura caraṇe rahilā*

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

After the four months of Cāturmāsya [Śrāvaṇa, Bhādra, Āśvina and Kārtika], all the Vaiṣṇavas of Bengal returned to their homes, but Śrīla Rūpa Gosvāmī remained in Jagannātha Purī under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 94

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

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

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

TEXT 95

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

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

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

TEXT 96

*'kyā puñthi likha?' bali' eka-patra nilā
akṣara dekhiyā prabhu mane sukhī hailā*

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

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

TEXT 97

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

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

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

TEXT 98

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

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

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

TEXT 99

*tuṅḍe tāṅḍavinī ratim vitanute tuṅḍāvalī-labdhave
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṅām kṛtim
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī*

tuṅḍe—in the mouth; *tāṅḍavinī*—dancing; *ratim*—the inspiration; *vitanute*—expands; *tuṅḍa-āvalī-labdhave*—to achieve many mouths; *karṇa*—of the ear; *kroḍa*—in the hole; *kaḍambinī*—sprouting; *ghaṭayate*—causes to appear; *karṇa-ārbudebhyaḥ sṛhām*—the desire for millions of ears; *cetaḥ-prāṅgaṇa*—in the courtyard of the heart; *saṅginī*—being a companion; *vijayate*—conquers; *sarva-indriyāṅām*—of all the senses; *kṛtim*—the activity; *na u*—not; *jāne*—I know; *janitā*—produced; *kiyadbhiḥ*—of what measure; *amṛtaiḥ*—by nectar; *kṛṣṇa*—the name of Kṛṣṇa; *iti*—thus; *varṇa-dvayī*—the two syllables.

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

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

TEXT 100

*śloka śuni haridāsa ha-ilā ullāsī
nācite lāgilā ślokerā artha praśamsi'*

śloka śuni'—hearing this verse; *haridāsa*—Haridāsa Ṭhākura; *ha-ilā ullāsī*—became very jubilant; *nācite lāgilā*—he began to dance; *ślokerā*—of the verse; *artha praśamsi'*—praising the meaning.

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

TEXT 101

*kṛṣṇa-nāmera mahimā śāstra-sādhu-mukhe jāni
nāmera mādhurī aiche kāhāñ nāhi śuni*

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

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

It is said in the *Padma Purāṇa*, *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ* [Cc. *Madhya* 17.136]. Chanting and hearing of the transcendental holy name of the Lord cannot be performed by the ordinary senses. The transcendental vibration of the Lord's holy name is completely spiritual. Thus it must be received from spiritual sources and must be chanted after having been heard from a spiritual master. One who hears the chanting of the Hare Kṛṣṇa *mantra* must receive it from the spiritual master by aural reception. Śrīla Sanātana Gosvāmī has forbidden us to hear the holy name of Kṛṣṇa chanted by non-Vaiṣṇavas, such as professional actors and singers, for it will have no effect. It is like milk touched by the lips of a serpent, as stated in the *Padma Purāṇa*:

*avaīṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyaṁ sarpoḥchiṣṭaṁ yathā payaḥ*

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

TEXT 102

*tabe mahāprabhu duṅhe kari' āliṅgana
madhyāhna karite samudre karilā gamana*

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

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

TEXTS 103–104

*āra dina mahāprabhu dekhi' jagannātha
sārvabhauma-rāmānanda-svarūpādi-sātha
sabe mili' cali āilā śrī-rūpe milite
pathe tāṅra guṇa sabāre lāgilā kahite*

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

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

TEXT 105

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

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

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

The two verses referred to are those beginning with *priyaḥ* so 'yam (79) and *tuṅde tāṅdavini* (99).

TEXT 106

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

sārvabhauma-rāmānande—Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya; *parīkṣā karite*—to examine; *śrī-rūpera guṇa*—the transcendental

qualities of Śrīla Rūpa Gosvāmī; *duṅhāre*—unto both of them; *lāgilā kahite*—He began to praise.

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

TEXT 107

'īśvara-svabhāva'—*bhaktera nā laya aparādha*
alpa-sevā bahu māne ātma-paryanta prasāda

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

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

TEXT 108

bhṛtyasya paśyati gurūn api nāparādhān
sevām manāg api kṛtām bahudhābhyupaiti
āviṣkaroti piśuneṣu api nābhyasūyām
śīlena nirmala-matiḥ puruṣottamo 'yam

bhṛtyasya—of the servant; *paśyati*—He sees; *gurūn*—very great; *api*—although; *na*—not; *aparādhān*—the offenses; *sevām*—service; *manāg api*—however small; *kṛtām*—performed; *bahudhā*—as great; *abhyupaiti*—accepts; *āviṣkaroti*—manifests; *piśuneṣu*—on the enemies; *api*—also; *na*—not; *abhyasūyām*—envy; *śīlena*—by gentle behavior; *nirmala-matiḥ*—naturally clean-minded; *puruṣa-uttamaḥ*—the Supreme Personality of Godhead, the best of all personalities; *ayam*—this.

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

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

TEXT 109

*bhakta-saṅge prabhu āilā, dekhi' dui jana
daṅḍavat hañā kailā caraṇa vandana*

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

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

TEXT 110

*bhakta-saṅge kailā prabhu duṅhāre milana
piṅḍāte vasilā prabhu lañā bhakta-gaṇa*

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

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

TEXT 111

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

rūpa haridāsa—Rūpa Gosvāmī and Haridāsa Ṭhākura; *duñhe*—both of them; *vasilā*—sat down; *piṇḍā-tale*—at the foot of the raised place where Śrī Caitanya Mahāprabhu was sitting; *sabāra*—of all of the devotees; *āgrahe*—the insistence; *nā uṭhilā*—did not rise; *piṇḍāra upare*—the top of the raised place where Śrī Caitanya Mahāprabhu was sitting with His devotees.

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

TEXT 112

*'pūrva-śloka paḍa, rūpa,' prabhu ājñā kailā
lajjāte nā paḍe rūpa mauna dharilā*

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

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

TEXT 113

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

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

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

TEXT 114

*priyaḥ so 'yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati*

priyaḥ—very dear; *saḥ*—He; *ayaṁ*—this; *kṛṣṇaḥ*—Lord Kṛṣṇa; *saha-cari*—O My dear friend; *kuru-kṣetra-militaḥ*—who is met on the field of Kurukṣetra; *tathā*—also; *ahaṁ*—I; *sā*—that; *rādhā*—Rādhārāṇī; *tat*—that; *idam*—this; *ubhayoḥ*—of both of Us; *saṅgama-sukham*—the happiness of meeting; *tathā-api*—still; *antaḥ*—within; *khelan*—playing; *madhura*—sweet; *muralī*—of the flute; *pañcama*—the fifth note; *juṣe*—which delights in; *manaḥ*—the mind; *me*—My; *kālindī*—of the river Yamunā; *pulina*—on the bank; *vipināya*—the trees; *spṛhayati*—desires.

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

TEXT 115

*rāya, bhaṭṭācārya bale,—“tomāra prasāda vine
tomāra ḥṛdaya ei jānila kemane*

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

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

TEXT 116

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

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

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

TEXT 117

*tāte jāni—pūrve tomāra pāñāche prasāda
tāhā vinā nahe tomāra hṛdayānuvāda*“

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

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

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

*śrī-caitanya-mano-‘bhīṣṭam sthāpitam yena bhū-tale
svayaṁ rūpaḥ kadā mahyam dadāti sva-padāntikam*

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

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

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

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

TEXT 118

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

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

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

TEXT 119

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

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

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

TEXT 120

*tuṅḍe tāṅḍavinī ratim vitanute tuṅḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṅām kṛtim
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī*

tuṅḍe—in the mouth; *tāṅḍavinī*—dancing; *ratim*—the inspiration; *vitanute*—expands; *tuṅḍa-āvalī-labdhaye*—to achieve many mouths; *karṇa*—of the ear; *kroḍa*—in the hole; *kaḍambinī*—sprouting; *ghaṭayate*—causes to appear; *karṇa-arbudebhyaḥ spṛhām*—the desire for millions of ears; *cetaḥ-prāṅgaṇa*—in the courtyard of the heart; *saṅginī*—being a companion; *vijayate*—conquers; *sarva-indriyāṅām*—of all the senses; *kṛtim*—the activity; *na u*—not; *jāne*—I know; *janitā*—produced; *kiyadbhiḥ*—of what measure; *amṛtaiḥ*—by nectar; *kṛṣṇa*—the name of Kṛṣṇa; *iti*—thus; *varṇa-dvayī*—the two syllables.

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

TEXT 121

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

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

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

TEXT 122

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

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

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

TEXT 123

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

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

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

TEXT 124

*svarūpa kahe,—“kṛṣṇa-līlāra nāṭaka karite
vraja-līlā-ṭura-līlā ekatra varṇite*

svarūpa kahe—Svarūpa Dāmodara replied on behalf of Rūpa Gosvāmī; *kṛṣṇa-līlāra*—of the pastimes of Lord Kṛṣṇa; *nāṭaka karite*—composing a drama; *vraja-līlā-ṭura-līlā*—His pastimes in Vṛndāvana and His pastimes in Mathurā and Dvārakā; *ekatra*—in one book; *varṇite*—to describe.

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

TEXT 125

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

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

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

TEXT 126

*vidagdha-mādhava āra lalita-mādhava
dui nāṭake prema-rasa adabhuta saba“*

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

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

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura informs us in this connection that Śrīla Rūpa Gosvāmī finished the drama known as *Vidagdha-mādhava* in the year Śakābda 1454 (A.D. 1532) and the *Lalita-mādhava* in Śakābda 1459 (A.D. 1537). The discussion between Rāmānanda Rāya and Śrīla Rūpa Gosvāmī at Jagannātha Purī took place in Śakābda 1437 (A.D. 1515).

TEXT 127

rāya kahe,—“*nāndī-śloka paḍa dekhi, śuni?*”
śrī-rūpa śloka paḍe prabhu-ājñā māni’

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

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

TEXT 128

sudhānām cāndriṇām api madhurimonmāda-damanī
dadhānā rādhādi-praṇaya-ghana-sāraiḥ surabhitām
samantāt santāpodgama-viṣama-saṁsāra-saraṇī-
praṇītām te tṛṣṇām haratu hari-līlā-śikhariṇī

sudhānām—of the nectar; *cāndriṇām*—produced on the moon; *api*—even; *madhurimā*—the sweetness; *unmāda-damanī*—overpowering the

pride; *dadhānā*—distributing; *rādhā-ādi*—of Śrīmatī Rādhārāṇī and Her companions; *praṇaya-ghana*—of the concentrated loving affairs; *sāraiḥ*—by the essence; *surabhitām*—a good fragrance; *samantāt*—everywhere; *santāpa*—miserable conditions; *udgama*—generating; *viśama*—very dangerous; *samsāra-saraṇī*—on the path of material existence; *praṇītām*—created; *te*—your; *tr̥ṣṇām*—desires; *haratu*—let it take away; *hari-līlā*—the pastimes of Śrī Kṛṣṇa; *śikhariṇī*—exactly like a combination of yogurt and sugar candy.

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

TEXT 129

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

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

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

TEXT 130

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

prabhu kahe—Śrī Caitanya Mahāprabhu says; *kaha*—speak up; *kene*—why; *kara*—you do; *saṅkoca-lāje*—in shame and embarrassment; *granthera*—of

the book; *phala*—the fruit; *śunāibā*—you should make heard; *vaiṣṇava-samāje*—in the society of pure devotees.

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

TEXT 131

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

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

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

TEXT 132

*anarṇita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah*

anarṇita—not bestowed; *carīm*—having been formerly; *cirāt*—for a long time; *karuṇayā*—by causeless mercy; *avatīrṇaḥ*—descended; *kalau*—in the Age of Kali; *samarpayitum*—to bestow; *unnata*—elevated; *ujjvala-rasām*—the conjugal mellow; *sva-bhakti*—of His own service; *śriyam*—the treasure; *hariḥ*—the Supreme Lord; *puraṭa*—than gold; *sundara*—more beautiful; *dyuti*—of splendor; *kadamba*—with a multitude; *sandīpitaḥ*—illuminated; *sadā*—always; *hṛdaya-kandare*—in the cavity of the heart; *sphuratu*—let Him be manifest; *vaḥ*—your; *śacī-nandanah*—the son of mother Śacī.

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

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

TEXT 133

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

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

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

TEXT 134

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

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

Rāmānanda Rāya inquired, “How have you introduced the assembly of the players?”

Rūpa Gosvāmī replied, “The players assemble at a suitable time under the heading of pravartaka.

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

*divya-martye sa tad-rūpo miśram anyataras tayoh
sūcayed vastu-bijaṁ vāmukhaṁ pātram athāpi vā*

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

*sūtra-dhāro naṭī brūte sva-kāryaṁ pratiyuktitaḥ
prastutākṣepi-citroktya yat tad āmukham īritam*

When Śrīla Rāmānanda Rāya inquired about the arrangement for introducing the assembly of players in the drama, Rūpa Gosvāmī replied that when the players first enter the stage in response to the time, the introduction is technically called *pravartaka*. For an example, see verse 136 below. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the introduction, which is technically called *āmukha*, may be of five different kinds, according to the *Sāhitya-darpaṇa* (6.288):

*udghātyakaḥ kathodghātaḥ prayogātiśayas tathā
pravartakāvalagite pañca prastāvanā-bhidāḥ*

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

TEXT 135

*ākṣiptaḥ kāla-sāmyena
praveśaḥ syāt pravartakaḥ*

ākṣiptaḥ—set in motion; *kāla-sāmyena*—by a suitable time; *praveśaḥ*—the entrance; *syāt*—should be; *pravartakaḥ*—named *pravartaka*.

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

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

TEXT 136

so ‘*yaṁ vasanta-samayāḥ samiyāya yasmin
pūrṇam tam īśvaram upoḍha-navānurāgam
gūḍha-grahā rucirayā saha rādhayāsau
raṅgāya saṅgamayitā niśi paurṇamāsī*

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

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

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

TEXT 137

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

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

Rāmānanda Rāya said, “Please recite the *prarocanā* portion so that I may hear and examine it.”

Śrī Rūpa replied, “I think that Śrī Caitanya Mahāprabhu’s desire to hear is *prarocanā*.

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

*deśa-kāla-kathā-vastu-sabhyādīnām praśamsayā
śrotṛṇām unmukhī-kāraḥ kathiteyaṁ prarocanā*

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

*tasyāḥ prarocanā vīthī tathā prahasanā-mukhe
aṅgānyatronmukhī-kāraḥ praśamsātaḥ prarocanā*

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

TEXT 138

*bhaktānām udagād anargala-dhiyām vargo nisargojjvalaḥ
śilaiḥ pallavitaḥ sa ballava-vadhū-bandhoḥ prabandho ‘py asau
lebhe catvaratām ca tāṇḍava-vidher vṛndātavī-garbha-bhūr
manye mad-vidha-ṣuṇya-maṇḍala-ṣarīpāko ‘yam unmīlati*

bhaktānām—of devotees; *udagāt*—has appeared; *anargala-dhiyām*—constantly thinking of Rādhā-Kṛṣṇa; *vargaḥ*—the assembly; *nisarga-*

ujjvalaḥ—naturally very advanced; *śīlaiḥ*—with natural poetic decorations; *pallavitaḥ*—spread like the leaves of a tree; *saḥ*—that; *ballava-vadhū-bandhoḥ*—of the friend of the *gopīs*, Śrī Kṛṣṇa; *prabandhaḥ*—a literary composition; *api*—even; *asau*—that; *lebhe*—has achieved; *catvaratām*—the quality of a quadrangular place with level ground; *ca*—and; *tāṇḍava-vidheḥ*—for dancing; *vṛndā-aṭavī*—of the forest of Vṛndāvana; *garbha-bhūḥ*—the inner grounds; *manye*—I consider; *mat-vidha*—of persons like me; *puṇya-maṇḍala*—of groups of pious activities; *parīpākaḥ*—the full development; *ayam*—this; *unmīlati*—appears.

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

This is verse 8 of the First Act of the *Vidagdha-mādhava*.

TEXT 139

*abhivyaktā mattaḥ prakṛti-laghu-rūpād api budhā
vidhātrī siddhārthān hari-guṇa-mayī vaḥ kṛtir iyam
pulindenāpy agniḥ kim u samidham unmathya janito
hiraṇya-śreṇīnām apaharati nāntaḥ-kaluṣatām*

abhivyaktā—manifested; *mattaḥ*—from me; *prakṛti*—by nature; *laghu-rūpāt*—situated in a lower position; *api*—although; *budhāḥ*—O learned devotees; *vidhātrī*—which may bring about; *siddha-arthān*—all the objects of perfection; *hari-guṇa-mayī*—whose subject matter is the attributes of Kṛṣṇa; *vaḥ*—of you; *kṛtiḥ*—the poetic play known as *Vidagdha-mādhava*; *iyam*—this; *pulindena*—by the lowest class of men; *api*—although; *agniḥ*—a fire; *kim u*—whether; *samidham*—the wood; *unmathya*—rubbing; *janitaḥ*—produced; *hiraṇya*—of gold; *śreṇīnām*—of quantities; *apaharati*—vanquishes; *na*—not; *antaḥ*—inner; *kaluṣatām*—dirty things.

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

This verse is Vidagdha-mādhava 1.6.

TEXT 140

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

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

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

TEXT 141

*krame śrī-rūpa-gosāñi sakali kahila
śuni’ prabhura bhakta-gaṇera camatkāra haila*

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

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

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

*sa lekhaḥ kāma-lekhaḥ syāt yaḥ sva-prema-prakāśakaḥ
yuvatyā yūni yūnā ca yuvatyām samprahīyate*

“Exchanges of letters between a young boy and young girl concerning their awakening of attachment for each other are called *kāma-lekha*.”

TEXT 142

*ekasya śrutam eva lumṇpati matim kṛṣṇeti nāmākṣaram
sāndronmāda-paramparām upanayaty anyasya vaṁśī-kalaḥ
eṣa snigdha-ghana-dyutir manasi me lagnaḥ paṭe vīkṣaṇāt
kaṣṭam dhik puruṣa-traye ratir abhūn manye mṛtiḥ śreyasī*

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

“[Experiencing previous attachment to Kṛṣṇa (pūrva-rāga), Śrīmatī Rādhārāṇī thought:] ‘Since I have heard the name of a person called Kṛṣṇa, I have practically lost My good sense. Then, there is another person who plays His flute in such a way that after I hear the vibration, intense madness arises in My heart. And again there is still another person to whom My mind becomes attached when I see His beautiful lightninglike

effulgence in His picture. Therefore I think that I am greatly condemned, for I have become simultaneously attached to three persons. It would be better for Me to die because of this.’

This verse is *Vidagdha-madhava* 2.9.

TEXT 143

*iyam sakhi su-duḥsādhyā
rādhā-hṛdaya-vedanā
kṛtā yatra cikitsāpi
kutsāyām paryavasyati*

iyam—this; *sakhi*—my dear friend; *su-duḥsādhyā*—incurable; *rādhā*—of Śrīmatī Rādhārāṇī; *hṛdaya-vedanā*—palpitations of the heart; *kṛtā*—done; *yatra*—in which; *cikitsā*—treatment; *api*—although; *kutsāyām*—in defamation; *paryavasyati*—ends in.

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

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

TEXT 144

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

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

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

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

*dhṛtvā praticchanda-guṇam sundara mama mandire tvaṁ vasasi
tathā tathā ruṇatsi balitaṁ yathā yathā cakitā palāye*

The meaning is the same, but the native language is different. It was spoken to Kṛṣṇa by Madhumaṅgala as he read Him a letter from Śrīmatī Rādhārāṇī.

TEXT 145

*agre vīkṣya śikhaṇḍa-khaṇḍam acirād utkampam ālambate
guñjānām ca vilokanān muhur asau sāśram parikrośati
no jāne janayann apūrva-naṭana-kriḍā-camatkāritām
bālāyāḥ kila citta-bhūmim aviśat ko 'yaṁ navīna-grahaḥ*

agre—in front; *vīkṣya*—seeing; *śikhaṇḍa-khaṇḍam*—some peacock feathers; *acirāt*—all of a sudden; *utkampam*—trembling of the heart and body; *ālambate*—takes to; *guñjānām*—of a garland of *guñjā* (small conchshells); *ca*—also; *vilokanāt*—by seeing; *muhur*—constantly; *asau*—She; *sa-asram*—with tears; *parikrośati*—goes around crying; *na u*—not; *jāne*—I know; *janayan*—awakening; *apūrva-naṭana*—like unheard-of dramatic dancing; *kriḍā*—of activities; *camatkāritām*—the madness; *bālāyāḥ*—of this poor girl; *kila*—certainly; *citta-bhūmim*—within the heart; *aviśat*—has entered; *kaḥ*—what; *ayaṁ*—this; *navīna-grahaḥ*—new ecstatic influence.

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

This verse (*Vidagdha-mādhava* 2.15) is spoken by Mukharā, a friend of Lord Kṛṣṇa’s grandmother, in a conversation with Paurṇamāsī, the grandmother of Madhumaṅgala.

TEXT 146

*akāruṇyaḥ kṛṣṇo yadi mayi tavāgaḥ katham idam
mudhā mā rodīr me kuru param imām uttara-kṛtim
tamālasya skandhe vinihita-bhuja-vallarir iyam
yathā vṛndāraṇye ciram avicalā tiṣṭhati tanuḥ*

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

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

This verse is *Vidagdha-mādhava* 2.47.

TEXT 147

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

rāya kahe—Rāmānanda Rāya says; *kaha*—kindly recite; *dekhi*—so that I may see; *bhāvera svabhāva*—the characteristic of emotional love; *rūpa kahe*—Rūpa Gosvāmī replies; *aiche*—such; *haya*—is; *kṛṣṇa-viṣayaka*—concerning Kṛṣṇa; *bhāva*—emotional love.

Rāmānanda Rāya inquired, “What are the characteristics of emotional love?”

Rūpa Gosvāmī replied, “This is the nature of emotional love for Kṛṣṇa:

TEXT 148

*pīḍābhir nava-kālakūṭa-kaṭutā-garvasya nirvāsano
nisyandena mudām sudhā-madhurimāhaṅkāra-saṅkocanaḥ
premā sundari nanda-nandana-parao jāgarti yasyāntare
jñāyante sphuṭam asya vakra-madhurās tenaiva vikrāntayaḥ*

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

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

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

TEXT 149

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

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

Rāmānanda Rāya further inquired, “What are the natural characteristics of awakening love of Godhead?”

Rūpa Gosvāmī replied, “These are the natural characteristics of love of God:

TEXT 150

*stotraṁ yatra taṭa-sthatām prakāṭayac cittasya dhatte vyathām
nindāpi pramadam prayacchati pariḥāsa-śriyam bibhratī
doṣeṇa kṣayitām guṇena gurutām kenāpy anātanvatī
premṇaḥ svārasikasya kasyacid iyaṁ vikrīḍati prakriyā*

stotram—praising; *yatra*—in which; *taṭa-sthatām*—neutrality; *prakāṭayat*—manifesting; *cittasya*—to the heart; *dhatte*—gives; *vyathām*—painful reaction; *nindā*—blaspheming; *api*—also; *pramadam*—pleasure; *prayacchati*—delivers; *pariḥāsa*—of joking; *śriyam*—the beauty; *bibhratī*—bringing forth; *doṣeṇa*—by accusation; *kṣayitām*—the quality of diminishing; *guṇena*—by good qualities; *gurutām*—the importance; *kena api*—by any; *anātanvatī*—not increasing; *premṇaḥ*—of love of Godhead; *svārasikasya*—spontaneous; *kasyacid*—of any; *iyam*—this; *vikrīḍati*—acts within the heart; *prakriyā*—the manner of action.

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

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

TEXT 151

*śrutvā niṣṭhuratām mamendu-vadanā premāṅkuraṁ bhindatī
svānte śānti-dhurām vidhāya vidhure prāyaḥ parāñciṣyati
kiṁ vā pāmara-kāma-kārmuka-paritrastā vimokṣyaty asūn
hā maugdhyāt phalinī manoratha-latā mṛdvī mayonmūlitā*

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

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

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

TEXT 152

*yasyotsaṅga-sukhāśayā śīthilitā gurvī gurubhyas trapā
prāṇebhyo ‘pi suhṛt-tamāḥ sakhi tathā yūyaṁ parikleśitāḥ
dharmāḥ so ‘pi mahān mayā na gaṇitaḥ sādhvibhir adhyāsito
dhig dhairyam tad-upekṣitāpi yad ahaṁ jīvāmi pāpīyasī*

yasya—of whom; *utsaṅga-sukha-āśayā*—by the desire for the happiness of the association; *śīthilitā*—slackened; *gurvī*—very great; *gurubhyaḥ*—unto the superiors; *trapā*—bashfulness; *prāṇebhyaḥ*—than My life; *api*—although; *suhṛt-tamāḥ*—more dear; *sakhi*—O My dear friend; *tathā*—similarly; *yūyaṁ*—you; *parikleśitāḥ*—so much troubled; *dharmāḥ*—duties

to My husband; *saḥ*—that; *api*—also; *mahān*—very great; *mayā*—by Me; *na*—not; *gaṇitaḥ*—cared for; *sādhvībhiḥ*—by the most chaste women; *adhyāsitaḥ*—practiced; *dhik dhairyam*—to hell with patience; *tat*—by Him; *upekṣitā*—neglected; *api*—although; *yat*—which; *aham*—I; *jīvāmi*—am living; *pāpīyasī*—the most sinful.

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

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

TEXT 153

*grhāntaḥ khelantyo nija-sahaja-bālyasya balanād
abhadraṁ bhadraṁ vā kim api hi na jānīmahi manāk
vayaṁ netuṁ yuktāḥ katham aśaraṇām kām api daśām
katham vā nyāyyā te prathayitum udāsīna-padavī*

grha-antaḥ khelantyaḥ—who were engaged in childish play within the house; *nija*—one’s own; *sahaja*—simple; *bālyasya*—of childhood; *balanāt*—on account of influence; *abhadram*—bad; *bhadram*—good; *vā*—or; *kim api*—what; *hi*—certainly; *na*—not; *jānīmahi*—We did know; *manāk*—even slightly; *vayaṁ*—We; *netuṁ*—to lead; *yuktāḥ*—suitable; *katham*—how; *aśaraṇām*—without surrender; *kām api*—such as this; *daśām*—to the condition; *katham*—how; *vā*—or; *nyāyyā*—correct; *te*—of You; *prathayitum*—to manifest; *udāsīna*—of carelessness; *padavī*—the position.

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

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

TEXT 154

*antaḥ-kleśa-kalaṅkitāḥ kila vayaṁ yāmo 'dya yāmyām purīm
nāyaṁ vañcana-sañcaya-praṇayinaṁ hāsaṁ tathāpy ujhati
asmin sampuṭite gabhīra-kapaṭair ābhīra-pallī-viṭe
hā medhāvini rādhike tava katham premā garīyān abhūt*

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

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

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

TEXT 155

*hitvā dūre pathi dhava-taror antikaṁ dharmā-setor
bhaṅgodagrā guru-sikhariṇaṁ raṁhasā laṅghayanti
lebhe kṛṣṇārṇava nava-rasā rādhikā-vāhini tvām
vāg-vicibhiḥ kim iva vimukhī-bhāvam asyās tanoṣi*

hitvā—giving up; *dūre*—far away; *pathi*—on the road; *dhava-taroḥ*—of the tree of the husband; *antikaṁ*—the vicinity; *dharmā-setoḥ*—the bridge

of religion; *bhaṅga-udagrā*—being strong enough for breaking; *guru-sikhariṇam*—the hill of the superior relatives; *raṁhasā*—with great force; *laṅghyantī*—crossing over; *lebhe*—has obtained; *kṛṣṇa-arnava*—O ocean of Kṛṣṇa; *nava-rasā*—being influenced by new ecstatic love; *rādhikā*—Śrīmatī Rādhārāṇī; *vāhinī*—like a river; *tvām*—You; *vāk-vicibhiḥ*—only by the waves of words; *kim*—how; *iva*—like this; *vimukhī-bhāvam*—indifference; *asyāḥ*—toward Her; *tanoṣi*—You are spreading.

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

This verse from the *Vidagdha-mādhava* (3.9) is spoken to Lord Kṛṣṇa by Paurṇamāsī.

TEXT 156

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

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

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

TEXT 157

*kaha, tomāra kavitva śuni’ haya camatkāra“
krame rūpa-gosāñi kahe kari’ namaskāra*

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

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

TEXT 158

*su-gandhau mākanda-prakara-makarandasya madhure
vinisyande vandī-kṛta-madhupa-vṛndam muhur idam
kṛtāndolaṁ mandonnatibhir anilaiś candana-girer
mamānandaṁ vṛndā-vipinam atulaṁ tundilayati*

su-gandhau—in the fragrance; *mākanda-prakara*—of the bunches of mango buds; *makarandasya*—of the honey; *madhure*—sweet; *vinisyande*—in the oozing; *vandī-kṛta*—grouped together; *madhupa-vṛndam*—bumblebees; *muhur*—again and again; *idam*—this; *kṛta-andolaṁ*—agitated; *mandannatibhiḥ*—moving softly; *anilaiḥ*—by the breezes; *candana-gireḥ*—from the Malaya Hills; *mama*—My; *ānandaṁ*—pleasure; *vṛndā-vipinam*—the forest of Vṛndāvana; *atulaṁ*—very much; *tundilayati*—increases more and more.

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

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

TEXT 159

*vṛndāvanaṁ divya-latā-parītaṁ
latāś ca puṣpa-sphuritāgra-bhājah*

*puṣpāṇi ca sphīta-madhu-vratāni
madhu-vratāś ca śruti-hāri-gītāḥ*

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

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

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

TEXT 160

*kvacid bhṛṅgī-gītaṁ kvacid anila-bhaṅgī-śīśiratā
kvacid vallī-lāsyam kvacid amala-mallī-parimalaḥ
kvacid dhārā-śālī karaka-phala-pālī-rasa-bharo
hṛṣīkāṇām vṛndaṁ pramadayati vṛndāvanam idam*

kvacit—somewhere; *bhṛṅgī-gītaṁ*—the humming songs of the bumblebees; *kvacit*—somewhere; *anila-bhaṅgī-śīśiratā*—coolness from the waves of the mild breezes; *kvacit*—somewhere; *vallī-lāsyam*—the dancing of the creepers; *kvacit*—somewhere; *amala-mallī-parimalaḥ*—the pure fragrance of the *mallikā* flowers; *kvacit*—somewhere; *dhārā-śālī*—abounding in showers; *karaka-phala-pālī*—of pomegranate fruits; *rasa-bharaḥ*—overabundance of juice; *hṛṣīkāṇām*—of the senses; *vṛndaṁ*—to the group; *pramadayati*—is giving pleasure; *vṛndāvanam*—the forest of Vṛndāvana; *idam*—this.

“My dear friend, this forest of Vṛndāvana is giving great pleasure to our senses in various ways. Somewhere bumblebees are singing in groups, and in some places mild breezes are cooling the entire atmosphere. Somewhere the creepers and tree twigs are dancing, the *mallikā* flowers are expanding

their fragrance, and an overabundance of juice is constantly flowing in showers from pomegranate fruits.’

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

TEXT 161

*parāmṛṣṭāṅguṣṭha-trayam asita-ratnair ubhayato
vahantī saṅkīrṇau maṇibhir aruṇais tat-ṭṭarisarau
tayor madhye hīrojvala-vimala-jāmbūnada-mayī
kare kalyāṇīyam viharati hareḥ keli-muralī*

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

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

This verse from the *Vidagdha-mādhava* (3.1) is spoken to Lalitādevī by Paurṇamāsī.

TEXT 162

*sad-vamśatas tava janiḥ puruṣottamasya
pāṇau sthitir muralike saralāsi jātyā
kasmāt tvayā sakhi guror viṣamā gṛhītā
gopāṅganā-gaṇa-vimohana-mantra-dikṣā*

sat-vamśataḥ—very respectable family; *tava*—your; *janiḥ*—birth; *puruṣottamasya*—of Lord Śrī Kṛṣṇa; *pāṇau*—in the hands; *sthitiḥ*—residence; *muralike*—O good flute; *saralā*—simple; *asi*—you are; *jātyā*—by birth; *kasmāt*—why; *tvayā*—by you; *sakhi*—O My dear friend; *guroḥ*—from the spiritual master; *viṣamā*—dangerous; *gṛhītā*—taken; *gopā-aṅganā-gaṇa-vimohana*—for bewildering the groups of the *gopīs*; *mantra-dīkṣā*—initiation in the *mantra*.

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

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

TEXT 163

*sakhi murali viśāla-cchidra-jālena pūrṇā
laghur ati-kaṭhinā tvam granthilā nīrasāsi
tat api bhajasi śaśvac cumbanānanda-sāndram
hari-kara-ṣarirambham kena puṇyodayena*

sakhi murali—O dear friend the flute; *viśāla-chidra-jālena*—with so many big holes in your body (in other words, full of *chidra*, which also means “faults”); *pūrṇā*—full; *laghuḥ*—very light; *ati-kaṭhinā*—very hard in constitution; *tvam*—you; *granthilā*—full of knots; *nīrasā*—without juice; *asi*—are; *tat api*—therefore; *bhajasi*—you obtain through service; *śaśvat*—continuously; *cumbana-ānanda*—the transcendental bliss of being kissed by the Lord; *sāndram*—intense; *hari-kara-ṣarirambham*—being embraced by the hands of Śrī Kṛṣṇa; *kena*—by what; *puṇya-udayena*—means of pious activities.

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

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

TEXT 164

*rundhann ambu-bhṛtaś camatkṛti-param kurvan muhus tumburum
dhyānād antarayan sanandana-mukhān vismāpayan vedhasam
autsukyāvalibhir balim caṭulayan bhogīndram āghūrṇayan
bhindann aṇḍa-kaṭāha-bhittim abhito babhrāma vaṁśi-dhvaniḥ*

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

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

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

TEXT 165

*ayaṁ nayana-daṇḍita-pravara-puṇḍarika-prabhaḥ
prabhāti nava-jāguḍa-dyuti-vidāmbi-pītāmbaraḥ
araṇyaja-pariṣkriyā-damita-divya-veśādarō
harin-maṇi-manohara-dyutibhir ujjuvalāṅgo hariḥ*

ayam—this; *nayana*—by whose beautiful eyes; *daṇḍita*—defeated; *pravara*—best; *puṇḍarīka-prabhaḥ*—the luster of the white lotus flower; *prabhāti*—looks beautiful; *nava-jāguḍa-dyuti*—the brilliance of newly painted *kuṅkuma*; *viḍambi*—deriding; *pīta-ambaraḥ*—whose yellow dress; *araṇya-ja*—picked up from the forest; *pariṣkriyā*—by whose ornaments; *damita*—subdued; *divya-veśa-ādarahaḥ*—the hankering for first-class dress; *harin-maṇi*—of emeralds; *manaḥ-hara*—mind-attracting; *dyutibhiḥ*—with splendor; *ujjala-aṅgaḥ*—whose beautiful body; *hariḥ*—the Supreme Personality of Godhead.

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

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

TEXT 166

*jaṅghā-dhas-taṭa-saṅgi-dakṣiṇa-padam kiñcid vibhugna-trikaṁ
sāci-stambhita-kandharam sakhi tiraḥ-saṅcāri-netrāñcalam
vaṁśīm kuṭmalite dadhānam adhare lolāṅgulī-saṅgatām
riṅgad-bhrū-bhramaram varāṅgi paramānandam puraḥ svī-kuru*

jaṅghā—of the shin; *adhaḥ-taṭa*—at the lower border; *saṅgi*—connected; *dakṣiṇa-padam*—the right foot; *kiñcit*—slightly; *vibhugna*—*trikaṁ*—the middle of the body bent in three places; *sāci-stambhita-kandharam*—whose neck is fixed in a curve to the side; *sakhi*—O friend; *tiraḥ-saṅcāri*—roaming sideways; *netra-añcalam*—whose borders of the eyes; *vaṁśīm*—flute; *kuṭmalite*—shut like a flower bud; *dadhānam*—placing; *adhare*—on the lips; *lola-aṅgulī-saṅgatām*—joined with fingers moving here and there; *riṅgat-bhrū*—whose slowly moving eyebrows; *bhramaram*—like bumblebees; *vara-aṅgi*—O most beautiful one; *parama-ānandam*—the personality of bliss; *puraḥ*—situated in front; *svī-kuru*—just accept.

“O most beautiful friend, please accept the Supreme Personality of Godhead, who is standing before You full of transcendental bliss. The

borders of His eyes roam from side to side, and His eyebrows move slowly like bumblebees on His lotuslike face. Standing with His right foot placed below the knee of His left leg, the middle of His body curved in three places, and His neck gracefully tilted to the side, He takes His flute to His pursed lips and moves His fingers upon it here and there.’

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

TEXT 167

*kula-vara-tanu-dharma-grāva-vṛndāni bhindan
su-mukhi niśita-dīrghāpāṅga-ṭaṅka-cchaṭābhiḥ
yugapat ayam apūrvah kaḥ puro viśvakarmā
marakata-maṇi-lakṣair goṣṭha-kakṣām cinoti*

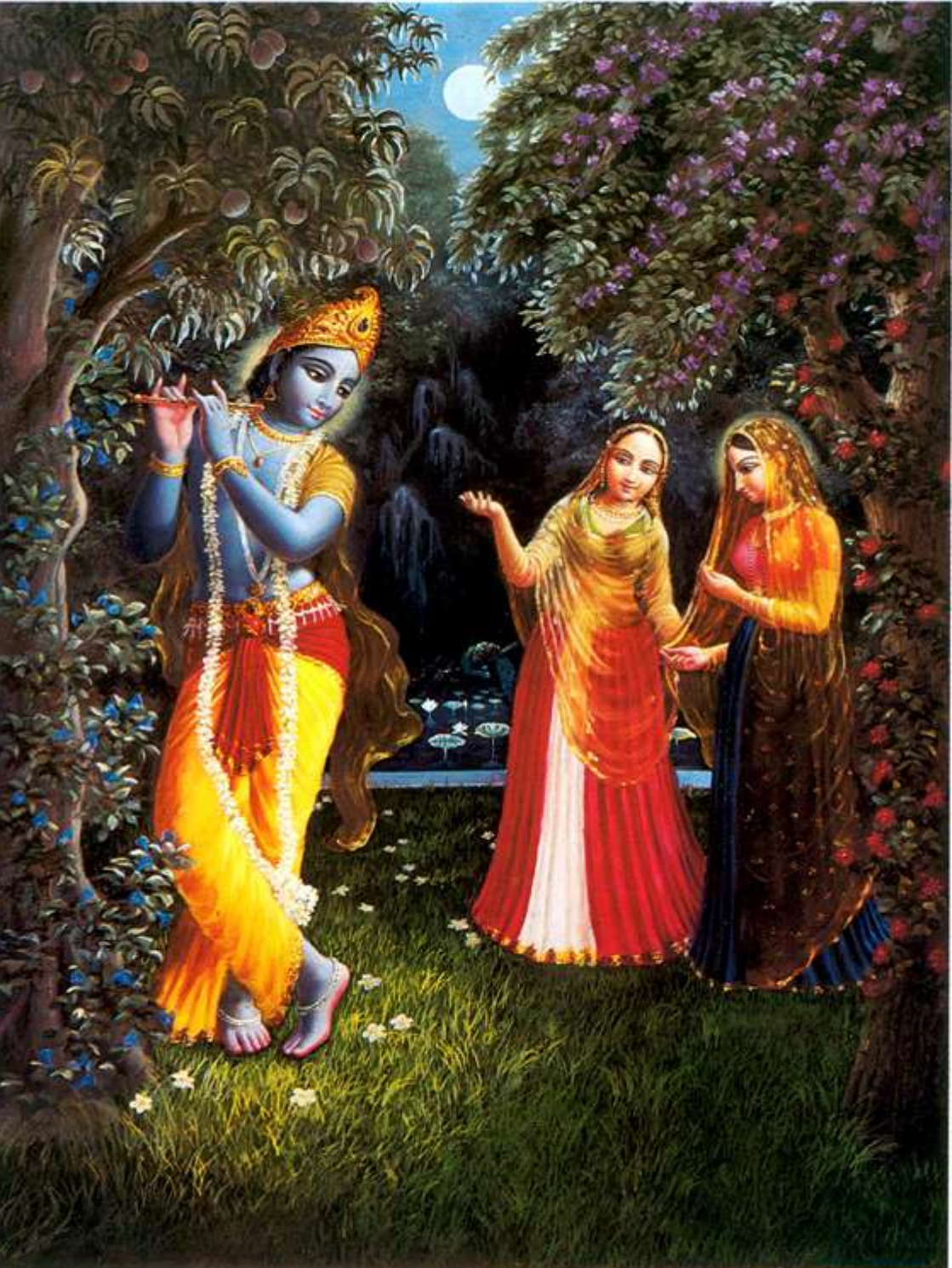
kula-vara-tanu—of the family women; *dharma*—in the form of dedication to the husband, etc.; *grāva-vṛndāni*—the stones; *bhindan*—splitting; *su-mukhi*—O beautiful-faced one; *niśita*—sharp; *dīrgha*—*apāṅga*—in the form of long outer corners of the eyes; *ṭaṅka-cchaṭābhiḥ*—by chisels; *yugapat*—simultaneously; *ayam*—this; *apūrvah*—unprecedented; *kaḥ*—who; *purah*—in front; *viśvakarmā*—creative person; *marakata-maṇi*—*lakṣaiḥ*—with countless emeralds; *goṣṭha-kakṣām*—a private room for meeting; *cinoti*—He is constructing.

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

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

TEXT 168

*mahendra-maṇi-maṅḍalī-mada-vidāmbi-deha-dyutir
vrajendra-kula-candramāḥ sphurati ko ‘pi navyo yuvā
sakhi sthira-kulāṅganā-nikara-nīvi-bandhārgala-
cchidā-karaṇa-kautukī jayati yasya vaṁśī-dhvaniḥ*



"O most beautiful friend, please accept the Supreme Personality of Godhead, who is standing before You full of transcendental bliss."

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

“My dear friend, this newly youthful Lord Śrī Kṛṣṇa, the moon in the family of Nanda Mahārāja, is so beautiful that He defies the beauty of clusters of valuable jewels. All glories to the vibration of His flute, for it is cunningly breaking the patience of chaste ladies by loosening their belts and tight dresses.’

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

TEXT 169

*balād akṣṇor lakṣmīḥ kavalayati navyaṁ kuvalayaṁ
mukhollāsaḥ phullaṁ kamala-vanam ullaṅghayati ca
daśāṁ kaṣṭāṁ aṣṭā-padam api nayaty āṅgika-ruciḥ
vicitraṁ rādhāyāḥ kim api kila rūpaṁ vilasati*

balāt—by force; *akṣṇoḥ*—of the two eyes; *lakṣmīḥ*—the beauty; *kavalayati*—devours; *navyaṁ*—newly awakened; *kuvalayaṁ*—lotus flower; *mukha-ullāsaḥ*—the beauty of the face; *phullaṁ*—fructified; *kamala-vanam*—a forest of lotus flowers; *ullaṅghayati*—surpasses; *ca*—also; *daśāṁ*—to a situation; *kaṣṭāṁ*—painful; *aṣṭā-padam*—gold; *api*—even; *nayati*—brings; *āṅgika-ruciḥ*—the luster of the body; *vicitraṁ*—wonderful; *rādhāyāḥ*—of Śrīmatī Rādhārāṇī; *kim api*—some; *kila*—certainly; *rūpaṁ*—the beauty; *vilasati*—manifests.

“The beauty of Śrīmatī Rādhārāṇī’s eyes forcibly devours the beauty of newly grown blue lotus flowers, and the beauty of Her face surpasses that of an entire forest of fully blossomed lotuses. Her bodily luster seems to

place even gold into a painful situation. Thus the wonderful, unprecedented beauty of Śrīmatī Rādhārāṇī is awakening in Vṛndāvana.’

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

TEXT 170

*vidhur eti divā virūpatām śata-patram bata śarvarī-mukhe
iti kena sadā śriyojvalam tulanām arhati mat-priyānanam*

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

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

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

TEXT 171

*pramada-rasa-taraṅga-smera-gaṇḍa-sthalāyāḥ
smara-dhanur anubandhi-bhrū-latā-lāsyā-bhājah
mada-kala-cala-bhṛṅgī-bhrānti-bhaṅgīm dadhāno
hṛdayam idam adāṅkṣīt pakṣmalākṣyāḥ kaṭākṣaḥ*

pramada—of joy; *rasa-taraṅga*—by the continuous waves of the mellow; *smera*—mildly smiling; *gaṇḍa-sthalāyāḥ*—whose cheeks; *smara-dhanuḥ*—the bow of Cupid; *anubandhi*—related with; *bhrū-latā*—of the arched eyebrows; *lāsyā*—dancing; *bhājah*—of one who has; *mada-kala*—intoxicated; *cala*—unsteady; *bhṛṅgī-bhrānti*—the moving to and fro of bees; *bhaṅgīm*—the semblance of; *dadhānaḥ*—giving; *hṛdayam idam*—this heart; *adāṅkṣīt*—has bitten; *pakṣmala*—possessing exquisite eyelashes; *ākṣyāḥ*—of whose two eyes; *kaṭa-akṣaḥ*—the glance.



"O beautiful-faced one, who is this creative person standing before us? With the sharp chisels of His loving glances, He is splitting the hard stones of many women's devotion to their husbands."

“When Śrīmatī Rādhārāṇī smiles, waves of joy flow over Her cheeks, and Her arched eyebrows dance like the bow of Cupid. Her glance is so enchanting that it is like a dancing bumblebee moving unsteadily due to intoxication. That bee has bitten the whorl of My heart.”

This verse from the *Vidagdha-mādhava* (2.51) is also spoken by Lord Kṛṣṇa.

TEXT 172

rāya kahe,—“*tomāra kavitva amṛtera dhāra*
dvitīya nāṭakera kaha nāndī-vyavahāra”

rāya kahe—Rāmānanda Rāya says; *tomāra*—you; *kavitva*—superexcellence in poetic presentation; *amṛtera dhāra*—a continuous shower of nectar; *dvitīya nāṭakera*—of the second drama; *kaha*—please tell; *nāndī-vyavahāra*—treatment of the introduction.

Having heard these verses recited by Rūpa Gosvāmī, Śrīla Rāmānanda Rāya said, “Your poetic expressions are like continuous showers of nectar. Kindly let me hear the introductory portion of the second drama.”

TEXT 173

rūpa kahe,—“*kāhāñ tumi sūryopama bhāsa*
muñi kon kṣudra,—*yena khadyota-prakāśa*”

rūpa kahe—Rūpa Gosvāmī says; *kāhāñ*—where; *tumi*—you; *sūrya-uṣama*—like the sun; *bhāsa*—brilliance; *muñi*—I; *kon*—some; *kṣudra*—insignificant; *yena*—exactly like; *khadyota-prakāśa*—the brilliance of the glowworm.

Śrīla Rūpa Gosvāmī said, “In your presence, which is just like brilliant sunshine, I am as insignificant as the light of a glowworm.

TEXT 174

tomāra āge dhārṣṭya ei mukha-vyādāna
eta bali’ nāndī-śloka karilā vyākhyāna”

tomāra āge—before you; *dhāṛṣṭya*—impudence; *ei*—this; *mukha-vyādāna*—simply opening the mouth; *eta bali*’—saying this; *nāndī-śloka*—the introductory verses; *karilā vyākhyāna*—explained.

“It is even impudent for me to open my mouth before you.” Then, having said this, he recited the introductory verse of the *Lalita-mādhava*.

TEXT 175

sura-riṇu-sudṛśām uroja-kokān
mukha-kamalāni ca khedayann akhaṇḍaḥ
ciram akhila-suhṛc-cakora-nandī
diśatu mukunda-yaśaḥ-śaśī mudam vaḥ

sura-riṇu—of the enemies of the demigods; *sudṛśām*—of the wives; *uroja*—the breasts; *kokān*—like birds known as *cakravāka* birds; *mukha*—faces; *kamalāni*—like lotuses; *ca*—also; *khedayan*—distressing; *akhaṇḍaḥ*—completely without distortion; *ciram*—for a long time; *akhila*—of all; *suhṛt*—the friend; *cakora-nandī*—pleasing to the *cakora* birds; *diśatu*—let it give; *mukunda*—of Śrī Kṛṣṇa; *yaśaḥ*—the glories; *śaśī*—like the moon; *mudam*—pleasure; *vaḥ*—to all of you.

“The beautiful moonlike glories of Mukunda give distress to the lotuslike faces of the wives of the demons and to their raised breasts, which are like gleaming *cakravāka* birds. Those glories, however, are pleasing to all His devotees, who are like *cakora* birds. May those glories forever give pleasure to you all.”

This is the first verse of Act One of the *Lalita-mādhava*.

TEXT 176

’dviṭīya nāndī kaha dekhi?’—rāya puchilā
saṅkoca pāñā rūpa paḍite lāgilā

dviṭīya nāndī—the second introductory verse; *kaha*—recite; *dekhi*—so that we can see; *rāya puchilā*—Śrīla Rāmānanda Rāya again inquired; *saṅkoca pāñā*—becoming a little hesitant; *rūpa*—Śrīla Rūpa Gosvāmī; *paḍite lāgilā*—began to recite.

When Śrīla Rāmānanda Rāya further inquired about the second introductory verse, Śrīla Rūpa Gosvāmī was somewhat hesitant, but nevertheless he began to recite.

TEXT 177

*nija-praṇayitām sudhām udayam āpnuvan yaḥ kṣitau
kiraty alam urī-kṛta-dvija-kulādhirāja-sthitiḥ
sa luñcita-tamas-tatir mama śacī-sutākhyah śasī
vaśī-kṛta-jagan-manāḥ kim api śarma vinyasyatu*

nija-praṇayitām—own devotional love; *sudhām*—the nectar; *udayam*—appearance; *āpnuvan*—obtaining; *yaḥ*—one who; *kṣitau*—on the surface of the world; *kirati*—expands; *alam*—extensively; *urī-kṛta*—accepted; *dvija-kula-adhirāja-sthitiḥ*—the situation of the most exalted of the *brāhmaṇa* community; *saḥ*—He; *luñcita*—driven away; *tamaḥ*—of darkness; *tatiḥ*—mass; *mama*—my; *śacī-suta-ākhyah*—known as Śacinandana, the son of mother Śacī; *śasī*—the moon; *vaśī-kṛta*—subdued; *jagat-manāḥ*—the minds of the whole world; *kim api*—somehow; *śarma*—auspiciousness; *vinyasyatu*—let it be bestowed.

“The moonlike Supreme Personality of Godhead, who is known as the son of mother Śacī, has now appeared on earth to spread devotional love of Himself. He is the emperor of the *brāhmaṇa* community. He can drive away all the darkness of ignorance and control the mind of everyone in the world. May that rising moon bestow upon us all good fortune.”

This is the third verse of Act One of the *Lalita-mādhava*.

TEXT 178

*śuniyā prabhura yadi antare ullāsa
bāhire kahena kichu kari' roṣābhāsa*

śuniyā—hearing this; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *yadi*—although; *antare*—within; *ullāsa*—great jubilation; *bāhire*—externally; *kahena*—says; *kichu*—something; *kari'*—making; *roṣābhāsa*—as if angry.

Although Śrī Caitanya Mahāprabhu was inwardly greatly pleased when He heard this verse, externally He spoke as if angry.

TEXT 179

“*kāñhā tomāra kṛṣṇa-rasa-kāvya-sudhā-sindhu
tāra madhye mithyā kene stuti-kṣāra-bindu*”

kāñhā—where; *tomāra*—your; *kṛṣṇa-rasa-kāvya*—of exalted poetry concerning the mellows of Lord Kṛṣṇa’s pastimes; *sudhā-sindhu*—ocean of the nectar; *tāra madhye*—within that; *mithyā*—false; *kene*—why; *stuti*—prayer; *kṣāra-bindu*—like a drop of alkali.

“Your exalted poetic descriptions of the mellows of Lord Kṛṣṇa’s pastimes are like an ocean of nectar. But why have you put in a false prayer about Me? It is like a drop of detestable alkali.”

TEXT 180

rāya kahe,—“*rūpera kāvya amṛtera pūra
tāra madhye eka bindu diyāche karpūra*”

rāya kahe—Śrīla Rāmānanda Rāya says; *rūpera kāvya*—the poetic expression of Śrīla Rūpa Gosvāmī; *amṛtera pūra*—filled with all nectar; *tāra madhye*—within that; *eka bindu*—one drop; *diyāche*—he has given; *karpūra*—camphor.

Śrīla Rāmānanda Rāya objected, “It is not alkali at all. It is a particle of camphor he has put into the nectar of his exalted poetic expression.”

TEXT 181

prabhu kahe,—“*rāya, tomāra ihāte ullāsa
śunitei lajjā, loke kare upahāsa*”

prabhu kahe—Śrī Caitanya Mahāprabhu says; *rāya*—Rāmānanda Rāya; *tomāra*—your; *ihāte*—in this; *ullāsa*—jubilation; *śunitei*—to hear; *lajjā*—ashamed; *loke*—the people in general; *kare*—do; *upahāsa*—joking.

Śrī Caitanya Mahāprabhu said, “My dear Rāmānanda Rāya, you are jubilant at hearing these poetic expressions, but I am ashamed to hear them, for people in general will joke about the subject of this verse.”

TEXT 182

*rāya kahe,—“lokerā sukha ihāra śravaṇe
abhīṣṭa-devera smṛti maṅgalācaraṇe”*

rāya kahe—Rāmānanda Rāya says; *lokerā*—of the people in general; *sukha*—happiness; *ihāra śravaṇe*—in hearing such poetic expressions; *abhīṣṭa-devera*—of the worshipable Deity; *smṛti*—remembrance; *maṅgala-ācaraṇe*—in the performance of auspiciousness in the beginning.

Rāmānanda Rāya said, “Instead of joking, people in general will feel great pleasure in hearing such poetry, for the initial remembrance of the worshipable Deity invokes good fortune.”

TEXT 183

*rāya kahe,—“kon aṅge pātrera praveśa?”
tabe rūpa-gosāñi kahe tāhāra viśeṣa*

rāya kahe—Rāmānanda Rāya says; *kon*—what; *aṅge*—subdivision of style; *pātrera praveśa*—the entrance of the players; *tabe*—at that time; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *kahe*—continues to speak; *tāhāra viśeṣa*—specifically on this matter.

Rāmānanda Rāya inquired, “By which subdivision of style do the players enter?” Rūpa Gosvāmī then began to speak specifically about this subject.

TEXT 184

*naṭatā kirāta-rājam
nihatya raṅga-sthale kalā-nidhinā
samaye tena vidheyam
guṇavati tārā-kara-grahaṇam*

naṭatā—dancing on the stage; *kirāta-rājam*—the ruler of the Kirātas (uncivilized men), Kāmsa; *nihatya*—killing; *raṅga-sthale*—on the stage; *kalā-nidhinā*—the master of all arts; *samaye*—at the time; *tena*—by Him; *vidheyam*—to be done; *guṇa-vati*—at the qualified moment; *tārā-kara*—of the hand of Tārā (Rādhā); *grahaṇam*—the acceptance.

“While dancing on the stage after having killed the ruler of uncivilized men [Kāmsa], Lord Kṛṣṇa, master of all arts, will at the proper time accept the hand of Śrīmatī Rādhārāṇī, who is qualified with all transcendental attributes.’

This verse is *Lalita-mādhava* 1.11.

TEXT 185

*’udghātyaka’ nāma ei ‘āmukha’—’vīthī’ aṅga
tomāra āge kahi—ihā dhārṣṭyera taraṅga*

’udghātyaka’ nāma—a dancing appearance of the player, technically known as *udghātyaka*; *ei āmukha*—this is the introduction; *vīthī aṅga*—the part is called *vīthī*; *tomāra āge*—before you; *kahi*—I say; *ihā*—this; *dhārṣṭyera taraṅga*—a wave of impudence.

“This introduction is technically called *udghātyaka*, and the whole scene is called *vīthī*. You are so expert in dramatic expression that each of my statements before you is like a wave from an ocean of impudence.

In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura again quotes the following verse from the *Sāhitya-darpaṇa* (6.288):

*udghātyakaḥ kathodghātaḥ prayogātiśayas tathā
pravartakāvalagite pañca prastāvanā-bhidāḥ*

Thus the technical names for the five kinds of introductory scenes of the drama are listed as *udghātyaka*, *kathodghāta*, *prayogātiśaya*, *pravartaka* and *avalagita*. When Śrīla Rāmānanda Rāya inquired which of these five Śrīla Rūpa Gosvāmī had used to accomplish the technical introduction to his drama *Lalita-mādhava*, Rūpa Gosvāmī replied that he had used the introduction technically called *udghātyaka*. According to the *Bhāratī-vṛtti*,

three technical terms used are *prarocanā*, *vīthī* and *prahasanā*. Thus Rūpa Gosvāmī also mentioned *vīthī*, which is a technical term for a certain type of expression. According to the *Sāhitya-darpaṇa* (6.520):

*vīthyām eko bhaved ankaḥ kaścīd eko 'tra kalpyate
ākāśa-bhāṣitair uktaīś citrām pratyuktīm āśritaḥ*

The *vīthī* beginning of a drama consists of only one scene. In that scene, one of the heroes enters the stage, and by means of opposing statements uttered by a voice from the sky (offstage), he introduces the abundant conjugal mellow and other mellows to some degree. In the course of the introduction, all the seeds of the play are planted. This introduction is called *udghātyaka* because the player dances on the stage. This term also indicates that the full moon enters the stage. In this case, when the word *naṭatā* (“dancing on the stage”) is linked with the moon, its meaning is obscure, but because the meaning becomes very clear when the word *naṭatā* is linked with Kṛṣṇa, this type of introduction is called *udghātyaka*.

Śrīla Rāmānanda Rāya used highly technical terms when he discussed this subject with Śrīla Rūpa Gosvāmī. Rūpa Gosvāmī stated that Śrīla Rāmānanda Rāya was a greatly learned scholar of bona fide dramatic composition. Thus although Śrīla Rūpa Gosvāmī was quite fit to answer Śrīla Rāmānanda Rāya's questions, due to his Vaiṣṇava humility he said that his words were impudent. Actually both Rūpa Gosvāmī and Rāmānanda Rāya were scholarly experts in composing poetry and presenting it strictly according to the *Sāhitya-darpaṇa* and other Vedic literatures.

TEXT 186

*padāni tv agatārthāni
tad-artha-gataye narāḥ
yojayanti padair anyaiḥ
sa udghātyaka ucyate*

padāni—words; *tu*—but; *agata-arthāni*—having an unclear meaning; *tad*—that; *artha-gataye*—to understand the meaning; *narāḥ*—men; *yojayanti*—join; *padaiḥ*—with words; *anyaiḥ*—other; *saḥ*—that; *udghātyakaḥ-udghātyaka*; *ucyate*—is called.

“To explain an unclear word, men generally join it with other words. Such an attempt is called *udghātyaka*.”

This verse is quoted from the *Sāhitya-darpaṇa* (6.289).

TEXT 187

*rāya kahe,—“kaha āge aṅgera viśeṣa”
śrī-rūpa kahena kichu saṅkṣepa-uddeśa*

rāya kahe—Śrīla Rāmānanda Rāya says; *kaha*—please tell me; *āge*—further; *aṅgera viśeṣa*—particular portions; *śrī-rūpa kahena*—Śrīla Rūpa Gosvāmī says; *kichu*—something; *saṅkṣepa*—in brief; *uddeśa*—reference.

When Rāmānanda Rāya requested Śrīla Rūpa Gosvāmī to speak further about various portions of the play, Śrīla Rūpa Gosvāmī briefly quoted his *Lalita-mādhava*.

TEXT 188

*harim uddiśate rajo-bharaḥ
purataḥ saṅgamayaty amuṁ tamaḥ
vraja-vāma-dṛśām na paddhatiḥ
prakaṭā sarva-dṛśaḥ śruter api*

harim—Kṛṣṇa; *uddiśate*—it indicates; *rajaḥ-bharaḥ*—dust from the cows; *purataḥ*—in front; *saṅgamayati*—causes to meet; *amuṁ*—Kṛṣṇa; *tamaḥ*—the darkness; *vraja-vāma-dṛśām*—of the damsels of Vṛndāvana; *na*—not; *paddhatiḥ*—the course of activities; *prakaṭā*—manifested; *sarva-dṛśaḥ*—who know everything; *śruteḥ*—of the Vedas; *api*—as well as.

“The dust from cows and calves on the road creates a kind of darkness indicating that Kṛṣṇa is returning home from the pasture. Also, the darkness of evening provokes the gopīs to meet Kṛṣṇa. Thus the pastimes of Kṛṣṇa and the gopīs are covered by a kind of transcendental darkness and are therefore impossible for ordinary scholars of the Vedas to see.”

This verse from the *Lalita-mādhava* (1.23) is spoken by Paurṇamāsī in a conversation with Gārgī.

Kṛṣṇa states in the *Bhagavad-gītā* (2.45), *trai-guṇya-viṣayā vedā nistrai-guṇyo bhavāṛjuna*. Thus He advised Arjuna to rise above the modes of material nature, for the entire Vedic system is filled with descriptions involving *sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*. People are generally covered by the quality of *rajo-guṇa* and are therefore unable to understand the pastimes of Kṛṣṇa with the *gopīs* of Vraja. Moreover, the quality of *tamo-guṇa* further disturbs their understanding. In Vṛndāvana, however, although Kṛṣṇa is covered by the hazy darkness of the dust, the *gopīs* can nevertheless understand that within the dust storm is Kṛṣṇa. Because they are His topmost devotees, they can perceive His hand in everything. Thus even in the dark or in a hazy storm of dust, devotees can understand what Kṛṣṇa is doing. The purport of this verse is that under no circumstances is Kṛṣṇa ever lost to the vision of exalted devotees like the *gopīs*.

TEXT 189

hriyam avagṛhya gṛhebhyaḥ karṣati
rādhām vanāya yā nipuṇā
sā jayati niṣṛṣṭāṛthā
vara-vaṁśaja-kākalī dūtī

hriyam—bashfulness; *avagṛhya*—impeding; *gṛhebhyaḥ*—from private houses; *karṣati*—attracts; *rādhām*—Śrīmatī Rādhārāṇī; *vanāya*—to the forest; *yā*—which; *nipuṇā*—being expert; *sā*—that; *jayati*—let it be glorified; *niṣṛṣṭa-arthā*—authorized; *vara-vaṁśa-ja*—of the bamboo flute; *kākalī*—the sweet tone; *dūtī*—the messenger.

“May the sweet sound of Lord Kṛṣṇa’s flute, His authorized messenger, be glorified, for it expertly releases Śrīmatī Rādhārāṇī from Her shyness and attracts Her from Her home to the forest.”

This verse from the *Lalita-mādhava* (1.24) is spoken by Gārgī, the daughter of Garga Muni.

TEXT 190

saha-cari nirātāṅkaḥ ko ‘yam yuvā mudira-dyutir
vraja-bhuvi kutaḥ prāpto māḍyan mataṅ-gaja-vibhramaḥ

*ahaha caṭulair utsarṣadhbhir dṛg-añcala-taskarair
mama dhṛti-dhanam cetaḥ-koṣād viluṅṭhayatiha yaḥ*

saha-cari—O My dear friend; *nirātaṅkaḥ*—without fear; *kaḥ*—who; *ayam*—this; *yuvā*—young man; *mudira-dyutih*—as effulgent as a lightning cloud; *vraja-bhuvi*—in the land of Vraja, Vṛndāvana; *kutaḥ*—from where; *prāptaḥ*—obtained; *mādyan*—being intoxicated; *matam-gaja*—like an elephant; *vibhramaḥ*—whose pastimes; *ahaha*—alas; *caṭulaiḥ*—very unsteady; *utsarṣadhbhiḥ*—with wanderings in all directions; *dṛk-añcala-taskaraiḥ*—by the glances of His eyes like thieves; *mama*—My; *dhṛti-dhanam*—the treasure of My patience; *cetaḥ*—of the heart; *koṣāt*—from the core; *viluṅṭhayati*—plunders; *iha*—here in Vṛndāvana; *yaḥ*—the person who.

“My dear friend, who is this fearless young man? He is as bright as a lightning cloud, and He wanders in His pastimes like a maddened elephant. From where has He come to Vṛndāvana? Alas, by His restless movements and attractive glances He is plundering from the vault of My heart the treasure of My patience.’

This verse (*Lalita-mādhava* 2.11) is spoken by Śrīmatī Rādhārāṇī to Her friend Lalitādevī.

TEXT 191

*vihāra-sura-dīrghikā mama manaḥ-karīndrasya yā
vilocana-cakoraḥ śarat-amanda-candra-prabhā
uro ‘mbara-taṭasya cābharaṇa-cāru-tārāvalī
mayonnata-manorathair iyam alambhi sā rādhikā*“

vihāra-sura-dīrghikā—the Ganges flowing in the heavenly planets; *mama*—My; *manaḥ-karīndrasya*—of the elephant-like mind; *yā*—She who; *vilocana*—glancing; *cakoraḥ*—of My two eyes, which are like *cakora* birds; *śarat-amanda-candra-prabhā*—like the shine of the full moon in the autumn; *uraḥ*—of My chest; *ambara*—like the sky; *taṭasya*—on the edge; *ca*—also; *ābharaṇa*—ornaments; *cāru*—beautiful; *tārā-āvalī*—like the stars; *mayā*—by Me; *unnata*—highly elevated; *manaḥ-rathaiḥ*—by mental desires; *iyam*—this; *alambhi*—attained; *sā*—She; *rādhikā*—Śrīmatī Rādhārāṇī.

“Śrīmatī Rādhārāṇī is the Ganges in which the elephant of My mind enjoys pastimes. She is the shining of the full autumn moon for the cakora birds of My eyes. She is the dazzling ornament, the bright and beautiful arrangement of stars, on the border of the sky of My chest. Now today I have gained Śrīmatī Rādhārāṇī because of the highly elevated state of My mind.”

This verse from the *Lalita-mādhava* (2.10) expresses the thoughts of Lord Kṛṣṇa in relation with Rādhārāṇī.

TEXT 192

*eta śuni' rāya kahe prabhura caraṇe
rūpera kavitva praśaṁsi' sahasra-vadane*

eta śuni'—hearing this; *rāya*—Rāmānanda Rāya; *kahe*—says; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *rūpera*—of Rūpa Gosvāmī; *kavitva*—poetic art; *praśaṁsi'*—glorifying; *sahasra-vadane*—as if with a thousand mouths.

After hearing this, Śrīla Rāmānanda Rāya submitted at the lotus feet of Śrī Caitanya Mahāprabhu the superexcellence of Śrīla Rūpa Gosvāmī's poetic expression and began to praise it as if he had thousands of mouths.

TEXT 193

*“kavitva nā haya ei amṛtera dhāra
nāṭaka-lakṣaṇa saba siddhāntera sāra*

kavitva—poetic art; *nā haya*—is not; *ei*—this; *amṛtera dhāra*—constant shower of nectar; *nāṭaka*—a drama; *lakṣaṇa*—appearing as; *saba*—all; *siddhāntera sāra*—essences of ultimate realization.

Śrīla Rāmānanda Rāya said, “This is not a poetic presentation; it is a continuous shower of nectar. Indeed, it is the essence of all ultimate realizations, appearing in the form of plays.

TEXT 194

*prema-paraipātī ei adbhuta varṇana
śuni' citta-karṇera haya ānanda-ghūrṇana*

prema-paraipātī—a first-class arrangement to express loving affairs; *ei*—this; *adbhuta varṇana*—wonderful description; *śuni'*—hearing; *citta-karṇera*—of the heart and the ear; *haya*—there is; *ānanda-ghūrṇana*—a whirlpool of transcendental bliss.

“The wonderful descriptions of Rūpa Gosvāmī are superb arrangements to express loving affairs. Hearing them will plunge the heart and ears of everyone into a whirlpool of transcendental bliss.

TEXT 195

*kim kāvyena kaves tasya
kim kāṇḍena dhanuṣ-mataḥ
parasya hṛdaye lagnaṁ
na ghūrṇayati yac chiraḥ*

kim—what use; *kāvyena*—with poetry; *kaveḥ*—of the poet; *tasya*—that; *kim*—what use; *kāṇḍena*—with the arrow; *dhanuḥ*—*mataḥ*—of the bowman; *parasya*—of another; *hṛdaye*—in the heart; *lagnaṁ*—penetrating; *na ghūrṇayati*—does not cause to roll about; *yac*—which; *śiraḥ*—the head.

“What is the use of a bowman’s arrow or a poet’s poetry if they penetrate the heart but do not cause the head to spin?”

TEXT 196

*tomāra śakti vinā jīvera nahe ei vāṇī
tumi śakti diyā kahāo,—hena anumāni“*

tomāra śakti vinā—without Your special power; *jīvera*—of an ordinary living being; *nahe*—there is not; *ei vāṇī*—these words; *tumi*—You; *śakti*

diyā—giving power; *kaḥāo*—make him say; *hena*—such; *anumāni*—I guess.

“Without Your mercy such poetic expressions would be impossible for an ordinary living being to write. My guess is that You have given him the power.”

TEXT 197

prabhu kahe,—“*prayāge ihāra ha-ila milana*
ihāra guṇe ihāte āmāra tuṣṭa haila mana”

prabhu kahe—Lord Śrī Caitanya Mahāprabhu says; *prayāge*—at Prayāga; *ihāra*—of him; *ha-ila*—there was; *milana*—meeting; *ihāra guṇe*—by his transcendental qualities; *ihāte*—in him; *āmāra*—of Me; *tuṣṭa*—satisfied; *haila*—became; *mana*—the mind.

Śrī Caitanya Mahāprabhu replied, “I met Śrīla Rūpa Gosvāmī at Prayāga. He attracted and satisfied Me because of his qualities.”

The Supreme Personality of Godhead is not partial to some and neutral to others. One can actually draw the attention of the Supreme Personality of Godhead by service. Then one is further empowered by the Lord to act in such a way that everyone can appreciate his service. This is confirmed in the *Bhagavad-gītā* (4.11): *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham*. Kṛṣṇa is responsive. If one tries to render his best service to the Lord, the Lord gives him the power to do so. Kṛṣṇa also says in the *Bhagavad-gītā* (10.10):

teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena māṁ upayānti te

“To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.” Śrī Caitanya Mahāprabhu bestowed His special favor upon Śrīla Rūpa Gosvāmī because Rūpa Gosvāmī wanted to serve the Lord to the best of his ability. Such is the reciprocation between the devotee and the Lord in the discharge of devotional duties.

TEXT 198

*madhura prasanna ihāra kāvya sālaṅkāra
aiche kavitva vinu nahe rasera pracāra*

madhura—sweet; *prasanna*—pleasing; *ihāra*—his; *kāvya*—poetry; *sālaṅkāra*—with metaphors and other ornaments; *aiche*—such as that; *kavitva*—poetic qualifications; *vinu*—without; *nahe*—there is not; *rasera*—of mellows; *pracāra*—preaching.

Śrī Caitanya Mahāprabhu praised the metaphors and other literary ornaments of Śrīla Rūpa Gosvāmī's transcendental poetry. Without such poetic attributes, He said, there is no possibility of preaching transcendental mellows.

TEXT 199

*sabe kṛpā kari' inhāre deha' ei vara
vraja-līlā-prema-rasa yena varṇe nirantara*

sabe—all of you; *kṛpā kari'*—showing your mercy; *inhāre*—unto Śrīla Rūpa Gosvāmī; *deha'*—give; *ei vara*—this benediction; *vraja-līlā-prema-rasa*—the transcendental mellows of the pastimes of Vṛndāvana; *yena*—so that; *varṇe*—he can describe; *nirantara*—without cessation.

Śrī Caitanya Mahāprabhu requested all His personal associates to bless Rūpa Gosvāmī so that he might continuously describe the pastimes of Vṛndāvana, which are full of emotional love of Godhead.

TEXT 200

*inhāra ye jyeṣṭha-bhrātā, nāma—'sanātana'
pṛthivīte vijñā-vara nāhi tānra sama*

inhāra—of Śrīla Rūpa Gosvāmī; *ye*—who; *jyeṣṭha-bhrātā*—the elder brother; *nāma*—named; *sanātana*—Sanātana Gosvāmī; *pṛthivīte*—on the surface of the world; *vijñā-vara*—most learned; *nāhi*—there is none; *tānra sama*—equal to him.

Śrī Caitanya Mahāprabhu said, “Śrīla Rūpa Gosvāmī’s elder brother, whose name is Sanātana Gosvāmī, is such a wise and learned scholar that no one is equal to him.”

TEXT 201

*tomāra yaiche viṣaya-tyāga, taiche tānra rīti
dainya-vairāgya-pāṇḍityera tānhātei sthiti*

tomāra—your; *yaiche*—just as; *viṣaya-tyāga*—renunciation of material connections; *taiche*—similarly; *tānra rīti*—his manner of activity; *dainya*—humbleness; *vairāgya*—renunciation; *pāṇḍityera*—of learned scholarship; *tānhātei*—in him; *sthiti*—existing.

Śrī Caitanya Mahāprabhu told Rāmānanda Rāya, “Sanātana Gosvāmī’s renunciation of material connections is just like yours. Humility, renunciation and excellent learning exist in him simultaneously.

TEXT 202

*ei dui bhāiye āmi pāṭhāilunṅ vṛndāvane
śakti diyā bhakti-śāstra karite pravartane*

ei—these; *dui*—two; *bhāiye*—brothers; *āmi*—I; *pāṭhāilunṅ*—sent; *vṛndāvane*—to Vṛndāvana; *śakti diyā*—empowering them; *bhakti-śāstra*—transcendental literature regarding devotional service; *karite*—to do; *pravartane*—establishing.

“I empowered both of these brothers to go to Vṛndāvana to expand the literature of bhakti.”

Śrī Caitanya Mahāprabhu informed Śrīla Rāmānanda Rāya that he and Sanātana Gosvāmī had engaged equally in devotional service after giving up all relationships with material activity. Such renunciation is a symptom of an unalloyed devotee engaged in the service of the Lord with no tinge of material contamination. According to Śrī Caitanya Mahāprabhu, this is the position of *ṭṛṇād api su-nīcena taror iva sahiṣṇunā*. A pure devotee, free from the reactions of the material modes of nature, executes

devotional service with tolerance like that of a tree. He also feels humbler than the grass. Such a devotee, who is called *niṣkiñcana*, or free from all material possessions, is always absorbed in emotional love of Godhead. He is reluctant to perform any kind of sense gratification. In other words, such a devotee is free from all material bondage, but he engages in Kṛṣṇa conscious activities. Such expert devotional service is performed without hypocrisy. Humility, renunciation and learned scholarship were combined in Sanātana Gosvāmī, the ideal pure devotee, who was on the same level of understanding as Śrīla Rāmānanda Rāya. Like Rāmānanda Rāya, Sanātana Gosvāmī was a fully cognizant expert in the conclusions of devotional service and was therefore able to describe such transcendental knowledge.

TEXT 203

*rāya kahe,—“īśvara tumi ye cāha karite
kāṣṭhera putalī tumi pāra nācāite*

rāya kahe—Śrīla Rāmānanda Rāya says; *īśvara tumi*—You are the Supreme Personality of Godhead; *ye*—whatever; *cāha*—You want; *karite*—to do; *kāṣṭhera*—of wood; *putalī*—a doll; *tumi*—You; *pāra*—are able; *nācāite*—to make dance.

Śrīla Rāmānanda Rāya replied to Śrī Caitanya Mahāprabhu, “My Lord, You are the Supreme Personality of Godhead. If You like, You can cause even a wooden doll to dance.

TEXT 204

*mora mukhe ye saba rasa karilā pracāraṇe
sei rasa dekhi ei ihāra likhane*

mora mukhe—through my mouth; *ye*—whatever; *saba rasa*—all such transcendental mellows; *karilā*—You did; *pracāraṇe*—preaching; *sei rasa*—those same transcendental mellows; *dekhi*—I see; *ei*—this; *ihāra likhane*—in the writing of Śrīla Rūpa Gosvāmī.

“I see that the truths regarding transcendental mellows that You expounded through my mouth are all explained in the writings of Śrīla Rūpa Gosvāmī.

TEXT 205

*bhakte kṛpā-hetu prakāśite cāha vraja-rasa
yāre karāo, sei karibe jagat tomāra vaśa*

bhakte—unto the devotees; *kṛpā-hetu*—because of mercy; *prakāśite*—to show; *cāha*—You want; *vraja-rasa*—the transcendental mellows in Vṛndāvana; *yāre*—whomever; *karāo*—You may empower; *sei*—he; *karibe*—will make; *jagat*—the whole world; *tomāra vaśa*—under Your control.

“Because of Your causeless mercy toward Your devotees, You want to describe the transcendental pastimes in Vṛndāvana. Anyone empowered to do this can bring the entire world under Your influence.”

This passage parallels the statement *kṛṣṇa-śakti vinā nahe tāra pravartana*, which means that unless empowered by the Supreme Personality of Godhead, Kṛṣṇa, one cannot spread the holy name of the Lord throughout the entire world (Cc. *Antya* 7.11). Under the protection of the Supreme Personality of Godhead, a pure devotee can preach the holy name of the Lord so that everyone may take advantage of this facility and thus become Kṛṣṇa conscious.

TEXT 206

*tabe mahāprabhu kailā rūpe āliṅgana
tāñre karāilā sabāra caraṇa vandana*

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *rūpe*—unto Rūpa Gosvāmī; *āliṅgana*—embracing; *tāñre*—him; *karāilā*—induced to do; *sabāra*—of all of them; *caraṇa vandana*—worshipping the lotus feet.

Śrī Caitanya Mahāprabhu then embraced Rūpa Gosvāmī and asked him to offer prayers at the lotus feet of all the devotees present.

TEXT 207

*advaita-nityānandādi saba bhakta-gaṇa
kṛpā kari' rūpe sabe kailā āliṅgana*

advaita—Advaita Ācārya; *nityānanda-ādi*—Śrī Nityānanda Prabhu and others; *saba*—all; *bhakta-gaṇa*—personal devotees; *kṛpā kari'*—being very merciful; *rūpe*—unto Rūpa Gosvāmī; *sabe*—all of them; *kailā āliṅgana*—embraced.

Advaita Ācārya, Nityānanda Prabhu and all the other devotees showed their causeless mercy to Rūpa Gosvāmī by embracing him in return.

TEXT 208

*prabhu-kṛpā rūpe, āra rūpera sad-guṇa
dekhi' camatkāra haila sabākāra mana*

prabhu-kṛpā—Lord Caitanya's mercy; *rūpe*—upon Rūpa Gosvāmī; *āra*—and; *rūpera sat-guṇa*—the transcendental qualities of Śrīla Rūpa Gosvāmī; *dekhi'*—seeing; *camatkāra haila*—there was astonishment; *sabākāra*—of all of them; *mana*—in the minds.

Seeing Śrī Caitanya Mahāprabhu's special mercy toward Śrīla Rūpa Gosvāmī and seeing his personal qualities, all the devotees were struck with wonder.

TEXT 209

*tabe mahāprabhu saba bhakta lañā gelā
haridāsa-ṭhākura rūpe āliṅgana kailā*

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *bhakta*—devotees; *lañā*—with; *gelā*—departed from the place; *haridāsa-ṭhākura*—Haridāsa Ṭhākura; *rūpe*—Rūpa Gosvāmī; *āliṅgana kailā*—embraced.

Then, when Śrī Caitanya Mahāprabhu left with all of His devotees, Haridāsa Ṭhākura also embraced Śrīla Rūpa Gosvāmī.

TEXT 210

*haridāsa kahe,—“tomāra bhāgyera nāhi sīmā
ye saba varṇilā, ihāra ke jāne mahimā?”*

haridāsa kahe—Haridāsa Ṭhākura says; *tomāra*—your; *bhāgyera*—of fortune; *nāhi sīmā*—there is no limit; *ye*—whatever; *saba*—all; *varṇilā*—you have described; *ihāra*—of this; *ke jāne*—who can understand; *mahimā*—the glories.

Haridāsa Ṭhākura told him, “There is no limit to your good fortune. No one can understand the glories of what you have described.”

TEXT 211

*śrī-rūpa kahena,—“āmi kichui nā jāni
yei mahāprabhu kahāna, sei kahi vāṇī”*

śrī-rūpa kahena—Śrīla Rūpa Gosvāmī replies; *āmi*—I; *kichui*—anything; *nā jāni*—do not know; *yei*—whatever; *mahāprabhu kahāna*—Śrī Caitanya Mahāprabhu makes me say or write; *sei*—that; *kahi*—I speak; *vāṇī*—transcendental words.

Śrī Rūpa Gosvāmī said, “I do not know anything. The only transcendental words I can utter are those which Śrī Caitanya Mahāprabhu makes me speak.

The poet or writer dealing with transcendental subject matters is not an ordinary writer or translator. Because he is empowered by the Supreme Personality of Godhead, whatever he writes becomes very effective. The principle of being empowered by the Supreme Personality of Godhead is essential. A materialistic poet who describes in his poetry the material activities of men and women cannot describe the transcendental pastimes

of the Lord or the transcendental conclusions of devotional service. Śrīla Sanātana Gosvāmī has therefore warned all neophyte devotees that one should not hear from the mouth of a non-Vaiṣṇava:

*avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāṁṛtam
śravaṇaṁ naiva kartavyaṁ sarpoच्छiṣṭaṁ yathā payaḥ*

(*Padma Purāṇa*)

“One should not hear anything about Kṛṣṇa from a non-Vaiṣṇava. Milk touched by the lips of a serpent has poisonous effects; similarly, talks about Kṛṣṇa given by a non-Vaiṣṇava are also poisonous.”

Unless one is a fully unalloyed devotee of the Lord, one should not try to describe the pastimes of Kṛṣṇa in poetry, for it will be only mundane. There are many descriptions of Kṛṣṇa’s *Bhagavad-gītā* written by persons whose consciousness is mundane and who are not qualified by pure devotion. Although they attempted to write transcendental literature, they could not fully engage even a single devotee in Kṛṣṇa’s service. Such literature is mundane, and therefore, as warned by Śrī Sanātana Gosvāmī, one should not touch it.

TEXT 212

*hṛdi yasya preraṇayā pravartito ‘haṁ varāka-rūpo ‘pi
tasya hareḥ pada-kamalaṁ vande caitanya-devasya*

hṛdi—within the heart; *yasya*—of whom (the Supreme Personality of Godhead, who gives His pure devotees the intelligence to spread the Kṛṣṇa consciousness movement); *preraṇayā*—by the inspiration; *pravartitaḥ*—engaged; *ahaṁ*—I; *varāka*—insignificant and low; *rūpaḥ*—Rūpa Gosvāmī; *api*—although; *tasya*—of Him; *hareḥ*—of Hari, the Supreme Personality of Godhead; *pada-kamalam*—to the lotus feet; *vande*—let me offer my prayers; *caitanya-devasya*—of Śrī Caitanya Mahāprabhu.

“Although I am the lowest of men and have no knowledge, the Lord has mercifully bestowed upon me the inspiration to write transcendental literature about devotional service. Therefore I offer my obeisances at the lotus feet of Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, who has given me the chance to write these books.”

This verse is from the *Bhakti-rasāmṛta-sindhu* (1.1.2).

TEXT 213

*ei-mata dui-jana kṛṣṇa-kathā-raṅge
sukhe kāla goṇāya rūpa haridāsa-saṅge*

ei-mata—in this way; *dui-jana*—Haridāsa Ṭhākura and Śrīla Rūpa Gosvāmī; *kṛṣṇa-kathā-raṅge*—in the pleasure of discussing topics about Kṛṣṇa; *sukhe*—in happiness; *kāla*—time; *goṇāya*—passes; *rūpa*—Śrīla Rūpa Gosvāmī; *haridāsa-saṅge*—in the company of Haridāsa Ṭhākura.

In this way Śrīla Rūpa Gosvāmī passed his time in close association with Haridāsa Ṭhākura by discussing the pastimes of Lord Kṛṣṇa in great happiness.

TEXT 214

*cāri māsa rahi' saba prabhura bhakta-gaṇa
gosāñi vidāya dilā, gauḍe karilā gamana*

cāri māsa—four months; *rahi'*—staying; *saba*—all; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇa*—the devotees; *gosāñi*—Caitanya Mahāprabhu; *vidāya dilā*—bade farewell; *gauḍe*—to Bengal; *karilā gamana*—they returned.

All the devotees of Śrī Caitanya Mahāprabhu thus spent four months with Him. Then the Lord bade them farewell, and they returned to Bengal.

TEXT 215

*śrī-rūpa prabhu-pade nilācale rahilā
dola-yātrā prabhu-saṅge ānande dekhilā*

śrī-rūpa—Śrīla Rūpa Gosvāmī; *prabhu-pade*—at the feet of Śrī Caitanya Mahāprabhu; *nilācale*—at Jagannātha Purī; *rahilā*—remained; *dola-yātrā*—the festival of Dola-yātrā; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *ānande*—in great happiness; *dekhilā*—saw.

Śrīla Rūpa Gosvāmī, however, stayed at the lotus feet of Śrī Caitanya Mahāprabhu, and when the Dola-yātrā festival took place, he saw it in great happiness with the Lord.

TEXT 216

*dola anantare prabhu rūpe vidāya dilā
aneka prasāda kari' śakti sañcārīlā*

dola anantare—after the Dola-yātrā; *prabhu*—Śrī Caitanya Mahāprabhu; *rūpe*—unto Rūpa Gosvāmī; *vidāya dilā*—bade farewell; *aneka prasāda kari'*—endowing with all kinds of mercy; *śakti sañcārīlā*—empowered him.

After the Dola-yātrā festival ended, Śrī Caitanya Mahāprabhu bade farewell to Rūpa Gosvāmī also. The Lord empowered him and bestowed upon him all kinds of mercy.

TEXT 217

*“vṛndāvane yāha' tumi, rahiha vṛndāvane
ekabāra ihān pāṭhāiha sanātane*

vṛndāvane—to Vṛndāvana; *yāha'*—now go; *tumi*—you; *rahiha*—stay; *vṛndāvane*—in Vṛndāvana; *eka-bāra*—once; *ihān*—here; *pāṭhāiha*—send; *sanātane*—your elder brother, Sanātana Gosvāmī.

“Now go to Vṛndāvana and stay there,” the Lord said. “You may send here your elder brother, Sanātana.

TEXT 218

*vraje yāi rasa-śāstra kariha nirūpaṇa
lupta-tīrtha saba tāhān kariha pracāraṇa*

vraje yāi—going to Vṛndāvana; *rasa-śāstra*—all the transcendental literature concerning the pastimes of Lord Śrī Kṛṣṇa; *kariha nirūpaṇa*—write carefully; *lupta-tīrtha*—the lost holy places; *saba*—all; *tāhān*—there; *kariha pracāraṇa*—make known.

“When you go to Vṛndāvana, stay there, preach transcendental literature and excavate the lost holy places.

TEXT 219

*kṛṣṇa-sevā, rasa-bhakti kariha pracāra
āmiha dekhite tāhāñ yāimu ekabāra“*

kṛṣṇa-sevā—the service of Lord Kṛṣṇa; *rasa-bhakti*—devotional service; *kariha pracāra*—preach; *āmiha*—I also; *dekhite*—to see; *tāhāñ*—there to Vṛndāvana; *yāimu*—I shall go; *eka-bāra*—once more.

“Establish the service of Lord Kṛṣṇa and preach the mellows of Lord Kṛṣṇa’s devotional service. I shall also go to Vṛndāvana once more.”

TEXT 220

*eta bali’ prabhu tāñre kailā āliṅgana
rūpa gosāñi śire dhare prabhura caraṇa*

eta bali’—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto Rūpa Gosvāmī; *kailā āliṅgana*—embraced; *rūpa gosāñi*—Śrīla Rūpa Gosvāmī; *śire*—on the head; *dhare*—takes; *prabhura caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

Having thus spoken, Śrī Caitanya Mahāprabhu embraced Rūpa Gosvāmī, who then placed the lotus feet of the Lord upon his head.

TEXT 221

*prabhura bhakta-gaṇa-pāśe vidāya la-ilā
punarapi gauḍa-pathe vṛndāvane āilā*

prabhura—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-pāśe*—from the devotees; *vidāya la-ilā*—took leave; *punarapi*—again; *gauḍa-pathe*—by the way through Bengal; *vṛndāvane*—to Vṛndāvana; *āilā*—returned.

Śrīla Rūpa Gosvāmī took leave of all the devotees of Śrī Caitanya Mahāprabhu and returned to Vṛndāvana by the path through Bengal.

TEXT 222

*ei ta' kahilāṇa punaḥ rūpera milana
ihā yei śune, pāya caitanya-caraṇa*

ei ta' kahilāṇa—thus I have said; *punaḥ*—again; *rūpera milana*—the meeting with Śrīla Rūpa Gosvāmī; *ihā*—this narration; *yei śune*—anyone who hears; *pāya*—gets; *caitanya-caraṇa*—the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

Thus I have described the second meeting of Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu. Anyone who hears of this incident will certainly attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 223

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

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.

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 Śrī Caitanya-caritāmṛta, Antya-līlā, First Chapter, describing the second meeting of Śrīla Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu.

CHAPTER TWO

The Chastisement of Junior Haridāsa

The purport of this chapter is explained by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows. Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Śrī Caitanya-caritāmṛta*, wanted to explain direct meetings with Śrī Caitanya Mahāprabhu, meetings with those empowered by Him, and His *āvīrbhāva* appearance. Thus he described the glories of Nṛsimhānanda and other devotees. A devotee named Bhagavān Ācārya was exceptionally faithful to the lotus feet of Śrī Caitanya Mahāprabhu. Nevertheless, his brother, Gopāla Bhaṭṭa Ācārya, discoursed upon the commentary of impersonalism (Māyāvāda). Śrīla Svarūpa Dāmodara Gosvāmī, the secretary of Śrī Caitanya Mahāprabhu, forbid Bhagavān Ācārya to indulge in hearing that commentary. Later, when Junior Haridāsa, following the order of Bhagavān Ācārya, went to collect alms from Mādhavīdevī, he committed an offense by talking intimately with a woman although he was in the renounced order. Because of this, Śrī Caitanya Mahāprabhu rejected Junior Haridāsa, and despite all the requests of the Lord's stalwart devotees, the Lord did not accept him again. One year after this incident, Junior Haridāsa went to the confluence of the Ganges and Yamunā and committed suicide. In his spiritual body, however, he continued to sing devotional songs, and Śrī Caitanya Mahāprabhu heard them. When the Vaiṣṇavas of Bengal went to see Śrī Caitanya Mahāprabhu, these incidents became known to Svarūpa Dāmodara and others.

TEXT 1

*vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalam śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānviṭaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānviṭaṁś ca*

vande—offer my respectful obeisances; *aham*—I; *śrī-guroḥ*—of my initiating spiritual master or instructing spiritual master; *śrī-yuta-pada-kamalam*—unto the opulent lotus feet; *śrī-gurūn*—unto the spiritual masters in the *paramparā* system, beginning from Mādhavendra Purī down

to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda; *vaiṣṇavān*—unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very start of the creation; *ca*—and; *śrī-rūpam*—unto Śrīla Rūpa Gosvāmī; *sa-agra-jātam*—with his elder brother, Śrī Sanātana Gosvāmī; *saha-gaṇa-raghunātha-anvitam*—with Raghunātha dāsa Gosvāmī and his associates; *tam*—unto him; *sa-jīvam*—with Jīva Gosvāmī; *sa-advaitam*—with Advaita Ācārya; *sa-avadhūtam*—with Nityānanda Prabhu; *parijana-sahitam*—and with Śrīvāsa Ṭhākura and all the other devotees; *kṛṣṇa-caitanya-devam*—unto Lord Śrī Caitanya Mahāprabhu; *śrī-rādhā-kṛṣṇa-pādān*—unto the lotus feet of the all-opulent Śrī Kṛṣṇa and Rādhārāṇī; *saha-gaṇa*—with associates; *lalitā-śrī-viśākhā-anvitān*—accompanied by Lalitā and Śrī Viśākhā; *ca*—also.

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.

TEXT 2

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

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

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

*sarva-loka uddhārite gaura-avatāra
nistārera hetu tāra trividha prakāra*

sarva-loka—all the worlds; *uddhārite*—to deliver; *gaura-avatāra*—the incarnation of Lord Śrī Caitanya Mahāprabhu; *nistārera hetu*—causes of the deliverance of all people; *tāra*—His; *tri-vidha prakāra*—three kinds.

In His incarnation as Śrī Caitanya Mahāprabhu, Lord Śrī Kṛṣṇa descended to deliver all the living beings in the three worlds, from Brahmaloaka down to Pātāloaka. He caused their deliverance in three ways.

TEXT 4

*sākṣāt-darśana, āra yogya-bhakta-jīve
'āveśa' karaye kāhāṅ, kāhāṅ 'āvīrbhāve'*

sākṣāt-darśana—direct meeting; *āra*—and; *yogya-bhakta*—perfect devotee; *jīve*—living beings; *āveśa karaye*—empowers with specific spiritual potencies; *kāhāṅ*—somewhere; *kāhāṅ*—in other places; *āvīrbhāve*—by appearing Himself.

The Lord delivered the fallen souls in some places by meeting them directly, in other places by empowering a pure devotee, and in still other places by appearing before someone Himself.

TEXTS 5–6

*'sākṣāt-darśane' prāya saba nistārīlā
nakula-brahmacārīra dehe 'āviṣṭa' ha-ilā
pradyumna-nṛsimhānanda āge kailā 'āvīrbhāva'
'loka nistārība',—ei īśvara-svabhāva*

sākṣāt-darśane—by direct meeting; *prāya*—almost; *saba*—all; *nistārīlā*—delivered; *nakula-brahmacārīra*—of a *brahmacārī* named Nakula; *dehe*—in the body; *āviṣṭa ha-ilā*—entered; *pradyumna-nṛsimhānanda*—Pradyumna Nṛsimhānanda; *āge*—in front of; *kailā*—made; *āvīrbhāva*—appearance;

loka nistāriḥ—I shall deliver all the fallen souls; *ei*—this; *īśvara-sabhāva*—the characteristic of the Supreme Personality of Godhead.

Śrī Caitanya Mahāprabhu delivered almost all the fallen souls by directly meeting them. He delivered others by entering the bodies of great devotees, such as Nakula Brahmācārī. And He delivered still others by appearing before them, as in the case of Nṛsiṃhānanda Brahmācārī. “I shall deliver the fallen souls.” This statement characterizes the Supreme Personality of Godhead.

The Lord always manifested His *āvirbhāva* appearance in the following four places: (1) the house of Śrīmatī Śācīmātā, (2) wherever Nityānanda Prabhu danced in ecstasy, (3) the house of Śrīvāsa (when *kīrtana* was performed), and (4) the house of Rāghava Paṇḍita. Lord Caitanya Himself appeared in these four places. (In this connection, one may consult text 34.)

TEXT 7

sākṣāt-darśane saba jagat tārīlā
eka-bāra ye dekhilā, se kṛtārtha ha-ilā

sākṣāt-darśane—by direct meetings; *saba*—all; *jagat*—the universe; *tārīlā*—He delivered; *eka-bāra*—once; *ye*—anyone who; *dekhilā*—saw; *se*—he; *kṛta-artha*—fully satisfied; *ha-ilā*—became.

When Śrī Caitanya Mahāprabhu was personally present, anyone in the world who met Him even once was fully satisfied and became spiritually advanced.

TEXT 8

gauḍa-deśera bhakta-gaṇa prati-abda āsiyā
punaḥ gauḍa-deśe yāya prabhure miliyā

gauḍa-deśera—of Bengal; *bhakta-gaṇa*—devotees; *prati-abda*—every year; *āsiyā*—coming; *punaḥ*—again; *gauḍa-deśe*—to Bengal; *yāya*—return; *prabhure*—Śrī Caitanya Mahāprabhu; *miliyā*—after meeting.

Every year, devotees from Bengal would go to Jagannātha Purī to meet Śrī Caitanya Mahāprabhu, and after the meeting they would return to Bengal.

TEXT 9

*āra nānā-deśera loka āsi' jagannātha
caitanya-caraṇa dekhi' ha-ila kṛtārtha*

āra—again; *nānā-deśera*—of different provinces; *loka*—people; *āsi'*—coming; *jagannātha*—to Jagannātha Purī; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *ha-ila*—became; *kṛtārtha*—fully satisfied.

Similarly, people who went to Jagannātha Purī from various provinces of India were fully satisfied after seeing the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 10

*sapta-dvīpera loka āra nava-khaṇḍa-vāsī
deva, gandharva, kinnara manuṣya-veśe āsi'*

sapta-dvīpera loka—people from all of the seven islands within the universe; *āra*—and; *nava-khaṇḍa-vāsī*—the inhabitants of the nine *khaṇḍas*; *deva*—demigods; *gandharva*—the inhabitants of Gandharvaloka; *kinnara*—the inhabitants of Kinnaraloka; *manuṣya-veśe*—in the form of human beings; *āsi'*—coming.

People from all over the universe, including the seven islands, the nine *khaṇḍas*, the planets of the demigods, Gandharvaloka and Kinnaraloka, would go there in the forms of human beings.

For an explanation of *sapta-dvīpa*, see *Madhya-līlā*, Chapter Twenty, verse 218, and *Śrīmad-Bhāgavatam*, Fifth Canto, Chapters Sixteen and Twenty. In the *Siddhānta-śiromaṇi*, Chapter One (*Golādhyāya*), in the *Bhuvana-kośa* section, the nine *khaṇḍas* are mentioned as follows:

*aindraṁ kaśeru sakalaṁ kila tāmraparṇam
anyad gabhastimad ataś ca kumārikākhyam*

*nāgaṁ ca saumyam iha vāruṇam antya-khaṇḍaṁ
gāndharva-samjñam iti bhārata-varṣa-madhya*

“Within Bhārata-varṣa, there are nine *khaṇḍas*. They are known as (1) Aindra, (2) Kaśeru, (3) Tāmraparṇa, (4) Gabhastimat, (5) Kumārikā, (6) Nāga, (7) Saumya, (8) Vāruṇa and (9) Gāndharva.”

TEXT 11

*prabhure dekhiyā yāya ‘vaiṣṇava’ hañā
kṛṣṇa bali’ nāce saba pre-māviṣṭa hañā*

prabhure dekhiyā—by seeing the Lord; *yāya*—they return; *vaiṣṇava hañā*—having become devotees of the Supreme Personality of Godhead, Kṛṣṇa; *kṛṣṇa bali’*—chanting Kṛṣṇa; *nāce*—dance; *saba*—all of them; *prema-āviṣṭa hañā*—overwhelmed by ecstatic love.

Having seen the Lord, they all became Vaiṣṇavas. Thus in ecstatic love of Godhead they chanted the Hare Kṛṣṇa mantra and danced.

TEXT 12

*ei-mata darśane trijagat nistāri
ye keha āsite nāre aneka saṁsārī*

ei-mata—in this way; *darśane*—by direct visits; *tri-jagat*—the three worlds; *nistāri*—delivering; *ye keha*—some who; *āsite nāre*—could not come; *aneka*—many; *saṁsārī*—persons entangled in this material world.

Thus by direct meetings, Śrī Caitanya Mahāprabhu delivered the three worlds. Some people, however, were entangled in material activities and could not go.

TEXT 13

*tā-sabā tārīte prabhu sei saba deśe
yogya-bhakta jīva-dehe karena 'āveśe'*

tā-sabā—all of them; *tārīte*—to deliver; *prabhu*—Śrī Caitanya Mahāprabhu; *sei*—those; *saba*—all; *deśe*—in countries; *yogya-bhakta*—a suitable devotee; *jīva-dehe*—in the body of such a living entity; *karena*—does; *āveśe*—entrance.

To deliver people in regions throughout the universe who could not meet Him, Śrī Caitanya Mahāprabhu personally entered the bodies of pure devotees.

TEXT 14

*sei jīve nija-bhakti karena prakāśe
tāhāra darśane 'vaiṣṇava' haya sarva-deśe*

sei jīve—in that living being; *nija-bhakti*—His own devotion; *karena prakāśe*—manifests directly; *tāhāra darśane*—by seeing such an empowered devotee; *vaiṣṇava*—devotees of Kṛṣṇa; *haya*—become; *sarva-deśe*—in all other countries.

Thus He empowered living beings [His pure devotees] by manifesting in them so much of His own devotion that people in all other countries became devotees by seeing them.

As stated in the *Caitanya-caritāmṛta* (*Antya* 7.11):

*kali-kālera dharma—kṛṣṇa-nāma-saṅkīrtana
kṛṣṇa-śakti vinā nahe tāra pravartana*

Unless one is empowered by the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, one cannot spread the holy names of the Hare Kṛṣṇa *mahā-mantra* throughout the world. Persons who do so are empowered. Therefore they are sometimes called *āveśa-avatāras*, or empowered incarnations, for they are endowed with the power of Śrī Caitanya Mahāprabhu.

TEXT 15

*ei-mata āveśe tārila tribhuvana
gauḍe yaiche āveśa, kari dig-daraśana*

ei-mata—in this way; *āveśe*—by empowering; *tārila tri-bhuvana*—delivered the entire three worlds; *gauḍe*—in Bengal; *yaiche*—how; *āveśa*—empowering; *kari dik-daraśana*—I shall describe in brief.

In this way Śrī Caitanya Mahāprabhu delivered the entire three worlds, not only by His personal presence but also by empowering others. I shall briefly describe how He empowered a living being in Bengal.

TEXT 16

*āmbuyā-muluke haya nakula-brahmacārī
parama-vaiṣṇava teṅho baḍa adhikārī*

āmbuyā-muluke—in the province known as Āmbuyā; *haya*—there is; *nakula-brahmacārī*—a person known as Nakula Brahmācārī; *parama-vaiṣṇava*—a perfectly pure devotee; *teṅho*—he; *baḍa adhikārī*—very advanced in devotional service.

In Āmbuyā-muluka there was a person named Nakula Brahmācārī, who was a perfectly pure devotee, greatly advanced in devotional service.

Śrīla Bhaktivinoda Ṭhākura says that Āmbuyā-muluka is the present Ambikā, a city in the Vardhamāna district of West Bengal. Formerly, during the Muslim regime, it was known as Āmbuyā-muluka. In this city there is a neighborhood called Pyārīgañja, and that is where Nakula Brahmācārī used to live.

TEXT 17

*gauḍa-deśera loka nistārite mana haila
nakula-hṛdaye prabhu 'āveśa' karila*

gauḍa-deśera loka—the people of Bengal; *nistārite*—to deliver; *mana haila*—wanted; *nakula-hṛdaye*—in the heart of Nakula Brahmācārī; *prabhu*—Śrī Caitanya Mahāprabhu; *āveśa karila*—entered.

Desiring to deliver all the people of Bengal, Śrī Caitanya Mahāprabhu entered the heart of Nakula Brahmācārī.

TEXT 18

graha-grasta-prāya nakula premāviṣṭa hañā
hāse, kāṇḍe, nāce, gāya unmatta hañā

graha-grasta-prāya—exactly like one haunted by a ghost; *nakula*—Nakula Brahmācārī; *prema-āviṣṭa hañā*—being overwhelmed by ecstatic love of God; *hāse*—laughs; *kāṇḍe*—cries; *nāce*—dances; *gāya*—chants; *unmatta hañā*—just like a madman.

Nakula Brahmācārī became exactly like a man haunted by a ghost. Thus he sometimes laughed, sometimes cried, sometimes danced and sometimes chanted like a madman.

TEXT 19

aśru, kampa, stambha, sveda, sāttvika vikāra
nirantara preme nṛtya, sa-ghana huñkāra

aśru—tears; *kampa*—trembling; *stambha*—becoming stunned; *sveda*—perspiration; *sāttvika vikāra*—all such transcendental transformations; *nirantara*—continuously; *preme nṛtya*—dancing in ecstatic love; *sa-ghana huñkāra*—a sound like that of a cloud.

He continuously exhibited bodily transformations of transcendental love. Thus he cried, trembled, became stunned, perspired, danced in love of Godhead and made sounds like those of a cloud.

TEXT 20

*taiche gaura-kānti, taiche sadā premāveśa
tāhā dekhibāre āise sarva gauḍa-deśa*

taiche—in that way; *gaura-kānti*—a bodily luster like that of Lord Śrī Caitanya Mahāprabhu; *taiche*—similarly; *sadā*—always; *prema-āveśa*—absorbed in ecstatic love; *tāhā dekhibāre*—to see that; *āise*—come; *sarva*—all; *gauḍa-deśa*—people from all provinces of Bengal.

His body shone with the same luster as that of Śrī Caitanya Mahāprabhu, and he showed the same absorption in ecstatic love of Godhead. People came from all provinces of Bengal to see these symptoms.

TEXT 21

*yāre dekhe tāre kahe,—‘kaha kṛṣṇa-nāma’
tānhāra darśane loka haya premoddāma*

yāre dekhe—to whomever he saw; *tāre kahe*—he addresses him; *kaha kṛṣṇa-nāma*—my dear friend, chant Kṛṣṇa’s holy name; *tānhāra darśane*—by seeing him; *loka haya*—people became; *prema-uddāma*—highly elevated in love of Godhead.

He advised whomever he met to chant the holy names Hare Kṛṣṇa. Thus upon seeing him, people were overwhelmed with love of Godhead.

TEXT 22

*caitanyera āveśa haya nakulera dehe
śuni’ śivānanda āilā kariyā sandehe*

caitanyera—of Śrī Caitanya Mahāprabhu; *āveśa*—taking possession; *haya*—there is; *nakulera dehe*—in the body of Nakula Brahmācārī; *śuni’*—hearing; *śivānanda āilā*—Śivānanda Sena came; *kariyā sandehe*—doubting.

When Śivānanda Sena heard that Śrī Caitanya Mahāprabhu had entered the body of Nakula Brahmācārī, he went there with doubts in his mind.

TEXT 23

*parīkṣā karite tāñra yabe icchā haila
bāhire rahiyā tabe vicāra karila*

parīkṣā karite—to test; *tāñra*—of Śivānanda Sena; *yabe*—when; *icchā*—desire; *haila*—there was; *bāhire rahiyā*—staying outside; *tabe*—at that time; *vicāra karila*—considered.

Desiring to test the authenticity of Nakula Brahmācārī, he stayed outside, thinking as follows.

TEXTS 24–25

*“āpane bolāna more, ihā yadi jāni
āmāra iṣṭa-mantra jāni’ kahena āpani
tabe jāni, inhāte haya caitanya-āveśe“
eta cinti’ śivānanda rahilā dūra-deśe*

āpane—personally; *bolāna*—calls; *more*—me; *ihā*—this; *yadi*—if; *jāni*—I understand; *āmāra*—my; *iṣṭa-mantra*—worshipable mantra; *jāni’*—knowing; *kahena āpani*—he says himself; *tabe jāni*—then I shall understand; *inhāte*—in him; *haya*—there is; *caitanya-āveśe*—being possessed by Śrī Caitanya Mahāprabhu; *eta cinti’*—thinking this; *śivānanda*—Śivānanda Sena; *rahilā*—remained; *dūra-deśe*—a little far off.

“If Nakula Brahmācārī personally calls me and knows my worshipable mantra, then I shall understand that he is inspired by the presence of Śrī Caitanya Mahāprabhu.” Thinking in this way, he stayed some distance apart.

TEXT 26

*asaṅkhya lokera ghaṭā,—keha āise yāya
lokera saṅghaṭṭe keha darśana nā pāya*

asaṅkhya lokera ghaṭā—a great crowd of people; *keha*—some; *āise*—come; *yāya*—go; *lokera saṅghaṭṭe*—in the great crowd of people; *keha*—some of them; *darśana nā pāya*—could not see Nakula Brahmācārī.

There was a large crowd of people, some coming and some going. Indeed, some people in that great crowd could not even see Nakula Brahmācārī.

TEXT 27

*āveśe brahmācārī kahe,—‘śivānanda āche dūre
jana dui cāri yāha, bolāha tāhāre’*

āveśe—in that state of possession; *brahmācārī kahe*—Nakula Brahmācārī said; *śivānanda*—Śivānanda Sena; *āche dūre*—is staying some distance off; *jana*—persons; *dui*—two; *cāri*—four; *yāha*—go; *bolāha tāhāre*—call him.

In his inspired state, Nakula Brahmācārī said, “Śivānanda Sena is staying some distance away. Two or four of you go call him.”

TEXT 28

*cāri-dike dhāya loke ‘śivānanda’ bali
śivānanda kon, tomāya bolāya brahmācārī*

cāri-dike—in four directions; *dhāya loke*—people began to run; *śivānanda bali*—calling loudly the name of Śivānanda; *śivānanda kon*—whoever is Śivānanda; *tomāya*—unto you; *bolāya*—calls; *brahmācārī*—Nakula Brahmācārī.

Thus people began running here and there, calling in all directions, “Śivānanda! Whoever is Śivānanda, please come. Nakula Brahmācārī is calling you.”

TEXT 29

*śuni', śivānanda sena tāñhā śīghra āila
namaskāra kari' tāñra nikaṭe vasila*

śuni'—hearing; *śivānanda sena*—Śivānanda Sena; *tāñhā*—there; *śīghra*—quickly; *āila*—came; *namaskāra kari'*—offering obeisances; *tāñra nikaṭe*—near him; *vasila*—sat down.

Hearing these calls, Śivānanda Sena quickly went there, offered obeisances to Nakula Brahmācārī, and sat down near him.

TEXT 30

*brahmācārī bale,—“tumi karilā samśaya
eka-manā hañā śuna tāhāra niścaya*

brahmācārī bale—Nakula Brahmācārī said; *tumi*—you; *karilā samśaya*—have doubted; *eka-manā hañā*—with great attention; *śuna*—please hear; *tāhāra*—for that; *niścaya*—settlement.

Nakula Brahmācārī said, “I know that you are doubtful. Now please hear this evidence with great attention.

TEXT 31

*'gaura-gopāla mantra' tomāra cāri akṣara
aviśvāsa chāḍa, yei kariyācha antara“*

gaura-gopāla mantra—the Gaura-gopāla mantra; *tomāra*—your; *cāri akṣara*—composed of four syllables; *aviśvāsa chāḍa*—give up your doubts; *yei*—which; *kariyācha antara*—you have kept within your mind.

“You are chanting the Gaura-gopāla mantra, composed of four syllables. Now please give up the doubts that have resided within you.”

Śrīla Bhaktivinoda Ṭhākura explains the Gaura-gopāla mantra in his *Amṛta-pravāha-bhāṣya*. Worshipers of Śrī Gaurasundara accept the

four syllables *gau-ra-aṅ-ga* as the Gaura *mantra*, but pure worshipers of Rādhā and Kṛṣṇa accept the four syllables *rā-dhā kṛṣ-ṇa* as the Gaura-gopāla *mantra*. However, Vaiṣṇavas consider Śrī Caitanya Mahāprabhu nondifferent from Rādhā-Kṛṣṇa (*śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya*). Therefore one who chants the *mantra* “*gaurāṅga*” and one who chants the names of Rādhā and Kṛṣṇa are on the same level.

TEXT 32

*tabe śivānandera mane pratīti ha-ila
aneka sammāna kari’ bahu bhakti kaila*

tabe—thereupon; *śivānandera*—of Śivānanda Sena; *mane*—in the mind; *pratīti ha-ila*—there was confidence; *aneka sammāna kari’*—offering him much respect; *bahu bhakti kaila*—offered him devotional service.

Śivānanda Sena thereupon developed full confidence in his mind that Nakula Brahmācārī was filled with the presence of Śrī Caitanya Mahāprabhu. Śivānanda Sena then offered him respect and devotional service.

TEXT 33

*ei-mata mahāprabhura acintya prabhāva
ebe śuna prabhura yaiche haya ‘āvirbhāva’*

ei-mata—in this way; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *acintya prabhāva*—inconceivable influence; *ebe*—now; *śuna*—hear; *prabhura*—of Śrī Caitanya Mahāprabhu; *yaiche*—in which way; *haya*—there is; *āvirbhāva*—appearance.

In this way, one should understand the inconceivable potencies of Śrī Caitanya Mahāprabhu. Now please hear how His appearance [āvirbhāva] takes place.

TEXTS 34–35

*śacīra mandire, āra nityānanda-nartane
śrīvāsa-kīrtane, āra rāghava-bhavane*

*ei cāri ṭhāñi prabhura sadā ‘āvīrbhāva’
premākṛṣṭa haya,—prabhura sahaja svabhāva*

śacīra mandire—in the household temple of mother Śacī; *āra*—and; *nityānanda-nartane*—at the time of Śrī Nityānanda Prabhu’s dancing; *śrīvāsa-kīrtane*—at the time of congregational chanting headed by Śrīvāsa Paṇḍita; *āra*—and; *rāghava-bhavane*—in the house of Rāghava; *ei cāri ṭhāñi*—in these four places; *prabhura*—of Śrī Caitanya Mahāprabhu; *sadā*—always; *āvīrbhāva*—appearance; *prema-ākṛṣṭa haya*—is attracted by love; *prabhura*—of Śrī Caitanya Mahāprabhu; *sahaja svabhāva*—natural characteristic.

Śrī Caitanya Mahāprabhu always appeared in four places—in the household temple of mother Śacī, in the places where Śrī Nityānanda Prabhu danced, in the house of Śrīvāsa Paṇḍita during congregational chanting, and in the house of Rāghava Paṇḍita. He appeared because of His attraction to the love of His devotees. That is His natural characteristic.

TEXT 36

*nṛsimhānandera āge āvirbhūta hañā
bhojana karilā, tāhā śuna mana diyā*

nṛsimhānandera—the *brahmacārī* known as Nṛsimhānanda; *āge*—before; *āvīrbhūta hañā*—appearing; *bhojana karilā*—He accepted offerings of food; *tāhā*—that; *śuna*—hear; *mana diyā*—with attention.

Śrī Caitanya Mahāprabhu appeared before Nṛsimhānanda Brahmācārī and ate his offerings. Please hear about this with attention.

TEXT 37

*śivānandera bhāginā śrīkānta-sena nāma
prabhura kṛpāte teṅho baḍa bhāgyavān*

śivānandera—of Śivānanda Sena; *bhāginā*—nephew; *śrīkānta-sena nāma*—named Śrīkānta Sena; *prabhura kṛpāte*—by the causeless mercy

of Śrī Caitanya Mahāprabhu; *teṅho*—he; *baḍa*—very; *bhāgyavān*—fortunate.

Śivānanda Sena had a nephew named Śrīkānta Sena, who by the grace of Śrī Caitanya Mahāprabhu was extremely fortunate.

TEXT 38

*eka vatsara teṅho prathama ekeśvara
prabhu dekhibāre āilā utkaṅṭhā-antara*

eka vatsara—one year; *teṅho*—Śrīkānta Sena; *prathama*—first; *ekeśvara*—alone; *prabhu dekhibāre*—to see the Lord; *āilā*—came; *utkaṅṭhā-antara*—with great eagerness in the mind.

One year, Śrīkānta Sena came alone to Jagannātha Purī in great eagerness to see the Lord.

TEXT 39

*mahāprabhu tāre dekhi' baḍa kṛpā kailā
māsa-dui teṅho prabhura nikaṭe rahilā*

mahāprabhu—Śrī Caitanya Mahāprabhu; *tāre*—him; *dekhi'*—seeing; *baḍa kṛpā kailā*—bestowed great mercy; *māsa-dui*—for two months; *teṅho*—Śrīkānta Sena; *prabhura nikaṭe*—near Śrī Caitanya Mahāprabhu; *rahilā*—stayed.

Seeing Śrīkānta Sena, Śrī Caitanya Mahāprabhu bestowed causeless mercy upon him. Śrīkānta Sena stayed near Śrī Caitanya Mahāprabhu for about two months at Jagannātha Purī.

TEXT 40

*tabe prabhu tāṅre ājñā kailā gauḍe yāite
“bhakta-gaṇe niṣedhiha ethāke āsite*

tabe—then; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *ājñā kailā*—ordered; *gauḍe yāite*—returning to Bengal; *bhakta-gaṇe*—the devotees; *niṣedhiha*—forbid; *ethāke āsite*—to come to this place.

When he was about to return to Bengal, the Lord told him, “Forbid the devotees of Bengal to come to Jagannātha Purī this year.

TEXT 41

e-vatsara tāñhā āmi yāimu āpane
tāhāi milimu saba advaitādi sane

e-vatsara—this year; *tāñhā*—there (to Bengal); *āmi*—I; *yāimu*—shall go; *āpane*—personally; *tāhāi*—there; *milimu*—I shall meet; *saba*—all; *advaita-ādi*—beginning with Advaita Ācārya; *sane*—with.

“This year I shall personally go to Bengal and meet all the devotees there, headed by Advaita Ācārya.

TEXT 42

śivānande kahiha,—āmi ei pauṣa-māse
ācambite avaśya āmi yāiba tāñra pāṣe

śivānande kahiha—speak to Śivānanda Sena; *āmi*—I; *ei*—this; *pauṣa-māse*—in the month of Pauṣa (December-January); *ācambite*—all of a sudden; *avaśya*—certainly; *āmi*—I; *yāiba*—shall go; *tāñra pāṣe*—to his place.

“Please inform Śivānanda Sena that in the month of Pauṣa [December-January] I shall certainly go to his home.

TEXT 43

jagadānanda haya tāhāñ, teñho bhikṣā dibe
sabāre kahiha,—e vatsara keha nā āsibe“

jagadānanda—Jagadānanda; *haya*—is; *tāhān*—there; *teṅho*—he; *bhikṣā dibe*—will give offerings of food; *sabāre kahiha*—inform all of them; *e vatsara*—this year; *keha nā āsibe*—no one should come.

“Jagadānanda is there, and he will give Me offerings of food. Inform them all that no one should come to Jagannātha Purī this year.”

TEXT 44

*śrīkānta āsiyā gaḍe sandeśa kahila
śuni' bhakta-gaṇa-mane ānanda ha-ila*

śrīkānta—Śrīkānta Sena; *āsiyā*—coming back; *gaḍe*—in Bengal; *sandeśa*—message; *kahila*—delivered; *śuni'*—hearing; *bhakta-gaṇa-mane*—in the minds of the devotees; *ānanda ha-ila*—there was great happiness.

When Śrīkānta Sena returned to Bengal and delivered this message, the minds of all the devotees were very pleased.

TEXT 45

*calitechilā ācārya, rahilā sthira hañā
śivānanda, jagadānanda rahe pratyāśā kariyā*

calitechilā—was ready to go; *ācārya*—Advaita Ācārya; *rahilā*—remained; *sthira hañā*—being without movement; *śivānanda*—Śivānanda; *jagadānanda*—Jagadānanda; *rahe*—remain; *pratyāśā kariyā*—expecting.

Advaita Ācārya was just about to go to Jagannātha Purī with the other devotees, but upon hearing this message, He waited. Śivānanda Sena and Jagadānanda also stayed back, awaiting the arrival of Śrī Caitanya Mahāprabhu.

TEXT 46

*pauṣa-māse āila duñhe sāmagrī kariyā
sandhyā-ṣaryanta rahe apekṣā kariyā*

pauṣa-māse—the month of Pauṣa (December-January); *āila*—came; *duñhe*—Śivānanda Sena and Jagadānanda; *sāmagrī kariyā*—making all arrangements; *sandhyā-ṣaryanta*—until the evening; *rahe*—remain; *apekṣā kariyā*—waiting.

When the month of Pauṣa arrived, Jagadānanda and Śivānanda collected all kinds of paraphernalia for the Lord’s reception. Every day, they would wait until evening for the Lord to come.

TEXT 47

*ei-mata māsa gela, gosāñi nā āilā
jagadānanda, śivānanda duḥkhita ha-ilā*

ei-mata—in this way; *māsa gela*—the month passed; *gosāñi nā āilā*—Śrī Caitanya Mahāprabhu did not come; *jagadānanda*—Jagadānanda; *śivānanda*—Śivānanda; *duḥkhita ha-ilā*—became very unhappy.

As the month passed but Śrī Caitanya Mahāprabhu did not come, Jagadānanda and Śivānanda became most unhappy.

TEXTS 48–49

*ācambite nṛsimhānanda tāhāñi āilā
duñhe tāñre mili’ tabe sthāne vasāilā
duñhe duḥkhī dekhi’ tabe kahe nṛsimhānanda
’tomā duñhākāre kene dekhi nirānanda?’*

ācambite—all of a sudden; *nṛsimhānanda*—Nṛsimhānanda; *tāhāñi āilā*—came there; *duñhe*—Śivānanda and Jagadānanda; *tāñre*—him; *mili’*—meeting; *tabe*—then; *sthāne vasāilā*—caused to sit; *duñhe*—both; *duḥkhī*—unhappy; *dekhi’*—seeing; *tabe*—then; *kahe nṛsimhānanda*—

Nṛsimhānanda began to speak; *tomā duṅhākāre*—both of you; *kene*—why; *dekhi*—I see; *nirānanda*—unhappy.

Suddenly Nṛsimhānanda arrived, and Jagadānanda and Śivānanda arranged for him to sit near them. Seeing them both so unhappy, Nṛsimhānanda inquired, “Why do I see that you are both despondent?”

TEXT 50

tabe śivānanda tāṅre sakala kahilā
’āsiba ājñā dilā prabhu kene nā āilā?’

tabe—thereupon; *śivānanda*—Śivānanda; *tāṅre*—unto Nṛsimhānanda; *sakala kahilā*—told everything; *āsiba*—I shall come; *ājñā dilā*—promised; *prabhu*—Śrī Caitanya Mahāprabhu; *kene*—why; *nā āilā*—has He not come.

Then Śivānanda Sena told him, “Śrī Caitanya Mahāprabhu promised that He would come. Why, then, has He not arrived?”

TEXT 51

śuni’ brahmacārī kahe,—‘karaha santoṣe
āmi ta’ āniba tāṅre tṛtīya divase’

śuni’—hearing; *brahmacārī*—Nṛsimhānanda Brahmācārī; *kahe*—said; *karaha santoṣe*—become happy; *āmi*—I; *ta’*—certainly; *āniba*—shall bring; *tāṅre*—Him (Śrī Caitanya Mahāprabhu); *tṛtīya divase*—on the third day.

Hearing this, Nṛsimhānanda Brahmācārī replied, “Please be satisfied. I assure you that I shall bring Him here three days from now.”

TEXT 52

tāṅhāra prabhāva-prema jāne dui-jane
ānibe prabhure ebe niścaya kailā mane

tāñhāra—his; *prabhāva*—influence; *prema*—love of Godhead; *jāne*—know; *dui-jane*—both of them; *ānibe prabhure*—he will bring Śrī Caitanya Mahāprabhu; *ebe*—now; *niścaya kailā mane*—they were greatly assured within their minds.

Śivānanda and Jagadānanda knew of Nṛsimhānanda Brahmācārī’s influence and love of Godhead. Therefore they now felt assured that he would certainly bring Śrī Caitanya Mahāprabhu.

TEXT 53

*’pradyumna brahmācārī’—tāñra nija-nāma
’nṛsimhānanda’ nāma tāñra kailā gaura-dhāma*

pradyumna brahmācārī—Pradyumna Brahmācārī; *tāñra*—his; *nija-nāma*—real name; *nṛsimhānanda*—Nṛsimhānanda; *nāma*—name; *tāñra*—his; *kailā gaura-dhāma*—was given by Śrī Caitanya Mahāprabhu.

His real name was Pradyumna Brahmācārī. The name Nṛsimhānanda had been given to him by Lord Gaurasundara Himself.

TEXT 54

*dui dina dhyāna kari’ śivānandere kahila
“pāñihāṭi grāme āmi prabhure ānila*

dui dina—for two days; *dhyāna kari’*—after meditating; *śivānandere kahila*—he said to Śivānanda Sena; *pāñihāṭi grāme*—to the village called Pāñihāṭi; *āmi*—I; *prabhure ānila*—have brought Śrī Caitanya Mahāprabhu.

After meditating for two days, Nṛsimhānanda Brahmācārī told Śivānanda Sena, “I have already brought Śrī Caitanya Mahāprabhu to the village known as Pāñihāṭi.

TEXT 55

*kāli madhyāhne teṅho āsibena tomāra ghare
pāka-sāmagrī ānaha, āmi bhikṣā dimu tāṅre*

kāli madhyāhne—tomorrow at noon; *teṅho*—He; *āsibena*—will come; *tomāra ghare*—to your place; *pāka-sāmagrī ānaha*—please bring everything necessary for cooking; *āmi*—I; *bhikṣā dimu*—shall cook and offer food; *tāṅre*—to Him.

“Tomorrow at noon He will come to your home. Therefore please bring all kinds of cooking ingredients. I shall personally cook and offer Him food.

TEXT 56

*tabe tāṅre ethā āmi āniba satvara
niścaya kahilāṅa, kichu sandeha nā kara*

tabe—in this way; *tāṅre*—Him; *ethā*—here; *āmi*—I; *āniba satvara*—shall bring very soon; *niścaya*—with certainty; *kahilāṅa*—I spoke; *kichu sandeha nā kara*—do not be doubtful.

“In this way I shall bring Him here very soon. Be assured that I am telling you the truth. Do not be doubtful.

TEXT 57

*ye cāhiye, tāhā kara hañā tatpara
ati tvarāya kariba pāka, śuna ataḥpara*

ye cāhiye—whatever I want; *tāhā kara*—arrange for that; *hañā tatpara*—being intent; *ati tvarāya*—very soon; *kariba pāka*—I shall begin cooking; *śuna ataḥpara*—just hear.

“Bring all the ingredients very soon, for I want to begin cooking immediately. Please do what I say.”

TEXT 58

pāka-sāmagrī ānaha, āmi yāhā cāi'
ye māgila, śivānanda āni' dilā tāi

pāka-sāmagrī ānaha—bring all cooking ingredients; *āmi yāhā cāi'*—whatever I want; *ye māgila*—whatever he wanted; *śivānanda*—Śivānanda Sena; *āni'*—bringing; *dilā tāi*—delivered everything.

Nṛsimhānanda Brahmācārī said to Śivānanda, “Please bring whatever cooking ingredients I want.” Thus Śivānanda Sena immediately brought whatever he asked for.

TEXT 59

prātaḥ-kāla haite pāka karilā apāra
nānā vyañjana, piṭhā, kṣīra nānā upahāra

prātaḥ-kāla haite—beginning from the morning; *pāka karilā apāra*—cooked many varieties of food; *nānā vyañjana*—varieties of vegetables; *piṭhā*—cakes; *kṣīra*—sweet rice; *nānā*—various; *upahāra*—offerings of food.

Beginning early in the morning, Nṛsimhānanda Brahmācārī cooked many varieties of food, including vegetables, cakes, sweet rice and other preparations.

TEXT 60

jagannāthera bhinna bhoga pṛthak bādila
caitanya prabhura lāgi' āra bhoga kaila

jagannāthera—of Lord Jagannātha; *bhinna*—separate; *bhoga*—offerings; *pṛthak*—separately; *bādila*—arranged; *caitanya prabhura lāgi'*—for Śrī Caitanya Mahāprabhu; *āra*—other; *bhoga*—offerings of food; *kaila*—made.

After he finished cooking, he brought separate dishes for Jagannātha and Śrī Caitanya Mahāprabhu.

TEXT 61

*iṣṭa-deva nṛsimha lāgi' pṛthak bāḍila
tina-jane samarpiyā bāhire dhyāna kaila*

iṣṭa-deva—the worshipable Deity; *nṛsimha*—Lord Nṛsimhadeva; *lāgi'*—for; *pṛthak*—separately; *bāḍila*—arranged; *tina-jane*—to the three Deities; *samarpiyā*—offering; *bāhire*—outside; *dhyāna kaila*—meditated.

He also separately offered dishes to Nṛsimhadeva, his worshipable Deity. Thus he divided all the food into three offerings. Then, outside the temple, he began to meditate upon the Lord.

TEXT 62

*dekhe, śighra āsi' vasilā caitanya-gosāñi
tina bhoga khāilā, kichu avaśiṣṭa nāi*

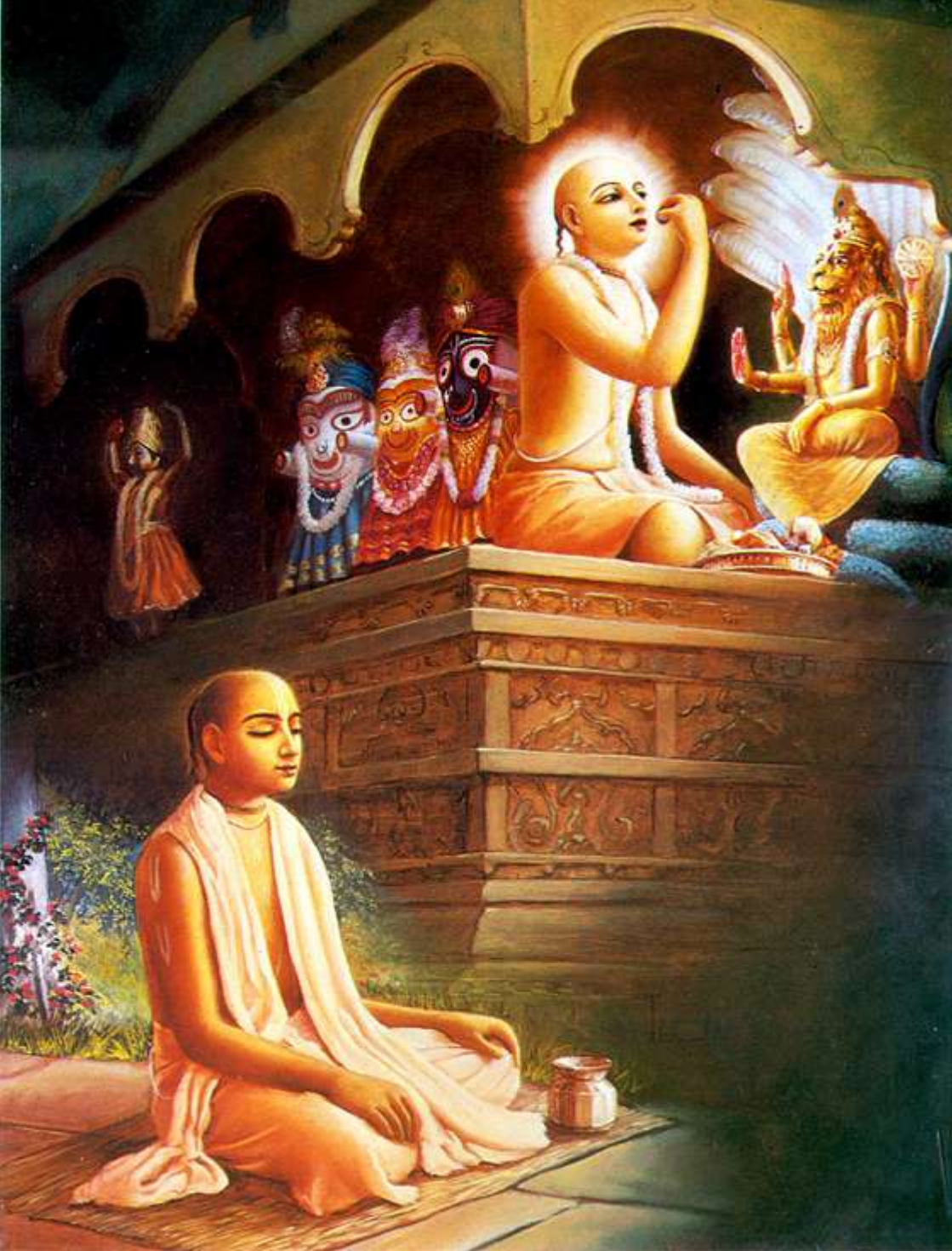
dekhe—he sees; *śighra āsi'*—coming quickly; *vasilā*—sat down; *caitanya-gosāñi*—Śrī Caitanya Mahāprabhu; *tina bhoga*—the three separate offerings; *khāilā*—He ate; *kichu avaśiṣṭa nāi*—there were no remnants left.

In his meditation he saw Śrī Caitanya Mahāprabhu quickly come, sit down and eat all three offerings, leaving behind no remnants.

TEXT 63

*ānande vihvala pradyumna, paḍe aśru-dhāra
“hāhā kibā kara” bali' karaye phutkāra*

ānande vihvala—overwhelmed by transcendental ecstasy; *pradyumna*—Pradyumna Brahmācārī; *paḍe aśru-dhāra*—tears fell from his eyes; *hāhā*—alas, alas; *kibā kara*—what are You doing; *bali'*—saying; *karaye phutkāra*—began to express disappointment.



In his meditation, Nṛsimhānanda Brahmācārī saw Śrī Caitanya Mahāprabhu quickly come, sit down and eat all three offerings, leaving behind no remnants.

Pradyumna Brahmācārī was overwhelmed by transcendental ecstasy upon seeing Caitanya Mahāprabhu eating everything. Thus tears flowed from his eyes. Nevertheless, he expressed dismay, saying, “Alas, alas! My dear Lord, what are You doing? You are eating everyone’s food!”

TEXT 64

*’jagannāthe-tomāya aikya, khāo tāñra bhoga
nṛsimhera bhoga kene kara upayoga?*

jagannāthe—with Lord Jagannātha; *tomāya*—and You; *aikya*—oneness; *khāo tāñra bhoga*—You may eat His offering; *nṛsimhera bhoga*—the offering of Nṛsimhadeva; *kene kara upayoga*—why are You eating.

“My dear Lord, You are one with Jagannātha; therefore I have no objection to Your eating His offering. But why are You touching the offering for Lord Nṛsimhadeva?”

TEXT 65

*nṛsimhera haila jāni āji upavāsa
ṭhākura upavāsī rahe, jiye kaiche dāsa?’*

nṛsimhera—of Lord Nṛsimha; *haila*—there was; *jāni*—I understand; *āji*—today; *upavāsa*—fasting; *ṭhākura upavāsī rahe*—the master remains fasting; *jiye kaiche dāsa*—how can the servant sustain his life.

“I think that Nṛsimhadeva could not eat anything today, and therefore He is fasting. If the master fasts, how can the servant live?”

TEXT 66

*bhojana dekhi’ yadyapi tāñra hṛdaye ullāsa
nṛsimha lakṣya kari’ bāhye kichu kare duḥkhabhāsa*

bhojana dekhi’—seeing the eating; *yadyapi*—although; *tāñra hṛdaye*—within his heart; *ullāsa*—jubilation; *nṛsimha*—Lord Nṛsimhadeva; *lakṣya*

kari'—for the sake of; *bāhye*—externally; *kichu*—some; *kare*—does; *duḥkha-ābhāsa*—expression of disappointment.

Although Nṛsimha Brahmācārī felt jubilation within his heart to see Śrī Caitanya Mahāprabhu eating everything, for the sake of Lord Nṛsimhadeva he externally expressed disappointment.

TEXT 67

*svayam bhagavān kṛṣṇa-caitanya-gosāñi
jagannātha-nṛsimha-saha kichu bheda nāi*

svayam—personally; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa-caitanya-gosāñi*—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *jagannātha-nṛsimha-saha*—with Lord Jagannātha and Nṛsimhadeva; *kichu bheda*—any difference; *nāi*—there is not.

Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself. Therefore there is no difference between Him, Lord Jagannātha and Lord Nṛsimhadeva.

TEXT 68

*ihā jānibāre pradyumnera gūḍha haita mana
tāhā dekhāilā prabhu kariyā bhojana*

ihā—this fact; *jānibāre*—to know; *pradyumnera*—of Pradyumna Brahmācārī; *gūḍha*—deeply; *haita mana*—was eager; *tāhā*—that; *dekhāilā*—exhibited; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyā bhojana*—by eating.

Pradyumna Brahmācārī was deeply eager to understand this fact. Therefore Śrī Caitanya Mahāprabhu revealed it to him by a practical demonstration.

TEXT 69

*bhojana kariyā prabhu gelā pāṇihāṭi
santoṣa pāilā dekhi’ vyañjana-paripāṭi*

bhojana kariyā—after eating all the offerings; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā pāṇihāṭi*—started for Pāṇihāṭi; *santoṣa pāilā*—He became very satisfied; *dekhi’*—seeing; *vyañjana-paripāṭi*—arrangement of vegetables.

After eating all the offerings, Śrī Caitanya Mahāprabhu started for Pāṇihāṭi. There, He was greatly satisfied to see the different varieties of vegetables prepared in the house of Rāghava.

TEXT 70

*śivānanda kahe,—‘kene karaha phutkāra?’
teṅha kahe,—“dekha tomāra prabhura vyavahāra*

śivānanda kahe—Śivānanda Sena said; *kene karaha phut-kāra*—why are you expressing dismay; *teṅha kahe*—he replied; *dekha*—see; *tomāra prabhura*—of your Lord; *vyavahāra*—the behavior.

Śivānanda said to Nṛsimhānanda, “Why are you expressing dismay?”

Nṛsimhānanda replied, “Just see the behavior of your Lord Śrī Caitanya Mahāprabhu.

TEXT 71

*tina janāra bhoga teṅho ekelā khāilā
jagannātha-nṛsimha upavāsī ha-ilā“*

tina janāra—of the three Deities; *bhoga*—offerings; *teṅho*—He; *ekelā*—alone; *khāilā*—ate; *jagannātha-nṛsimha*—Lord Jagannātha and Lord Nṛsimhadeva; *upavāsī ha-ilā*—remained fasting.

“He alone has eaten the offerings for all three Deities. Because of this, both Jagannātha and Nṛsimhadeva remain fasting.”

TEXT 72

*śuni śivānandera citte ha-ila saṁśaya
kibā premāveśe kahe, kibā satya haya*

śuni—hearing; *śivānandera*—of Śivānanda; *citte*—in the mind; *ha-ila saṁśaya*—there was some doubt; *kibā*—whether; *prema-āveśe kahe*—was speaking something in ecstatic love; *kibā*—or; *satya haya*—it was a fact.

When Śivānanda Sena heard this statement, he was unsure whether Nṛsimhānanda Brahmācārī was speaking that way because of ecstatic love or because it was actually a fact.

TEXT 73

*tabe śivānande kichu kahe brahmācārī
'sāmagrī āna nṛsimha lāgi punaḥ pāka kari'*

tabe—upon this; *śivānande*—unto Śivānanda; *kichu*—something; *kahe*—says; *brahmācārī*—Nṛsimhānanda Brahmācārī; *sāmagrī āna*—bring more ingredients; *nṛsimha lāgi'*—for Lord Nṛsimhadeva; *punaḥ*—again; *pāka kari'*—let me cook.

When Śivānanda Sena was thus perplexed, Nṛsimhānanda Brahmācārī said to him, “Bring more food. Let me cook again for Lord Nṛsimhadeva.”

TEXT 74

*tabe śivānanda bhoga-sāmagrī ānilā
pāka kari' nṛsimhera bhoga lāgāilā*

tabe—thereupon; *śivānanda*—Śivānanda Sena; *bhoga-sāmagrī*—ingredients for preparing food; *ānilā*—brought; *pāka kari'*—after cooking; *nṛsimhera*—of Lord Nṛsimhadeva; *bhoga lāgāilā*—offered the food.

Then Śivānanda Sena again brought the ingredients with which to cook, and Pradyumna Brahmācārī again cooked and offered the food to Nṛsimhadeva.

TEXT 75

*varṣāntare śivānanda lañā bhakta-gaṇa
nīlācale dekhe yāñā prabhura caraṇa*

varṣa-antare—the next year; *śivānanda*—Śivānanda Sena; *lañā*—taking; *bhakta-gaṇa*—all the devotees; *nīlācale*—at Jagannātha Purī; *dekhe*—sees; *yāñā*—going; *prabhura caraṇa*—the lotus feet of the Lord.

The next year, Śivānanda went to Jagannātha Purī with all the other devotees to see the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 76

*eka-dina sabhāte prabhu bāta cālāilā
nṛsimhānandera guṇa kahite lāgilā*

eka-dina—one day; *sabhāte*—in the presence of all the devotees; *prabhu*—Śrī Caitanya Mahāprabhu; *bāta cālāilā*—raised the topic (of eating at Nṛsimhānanda’s house); *nṛsimhānandera*—of Nṛsimhānanda Brahmācārī; *guṇa*—transcendental qualities; *kahite lāgilā*—began to speak.

One day, in the presence of all the devotees, the Lord raised these topics concerning Nṛsimhānanda Brahmācārī and praised his transcendental qualities.

TEXT 77

*’gata-varṣa paūṣe more karāila bhojana
kabhu nāhi khāi aiche miṣṭānna-vyañjana’*

gata-varṣa—last year; *paūṣe*—in the month of Pauṣa (December-January); *more*—unto Me; *karāila bhojana*—offered many foods; *kabhu nāhi khāi*—I never tasted; *aiche*—such; *miṣṭānna*—sweetmeats; *vyañjana*—vegetables.

The Lord said, “Last year in the month of Pauṣa, when Nṛsimhānanda gave Me varieties of sweetmeats and vegetables to eat, they were so good that I felt I had never before eaten such preparations.”

TEXT 78

śuni' bhakta-gaṇa mane āścarya mānila
śivānandera mane tabe pratyaya janmila

śuni'—hearing; *bhakta-gaṇa*—all the devotees; *mane*—in the mind; *āścarya mānila*—felt wonder; *śivānandera*—of Śivānanda Sena; *mane*—in the mind; *tabe*—thereupon; *pratyaya janmila*—there was confidence.

Hearing this, all the devotees were struck with wonder, and Śivānanda became confident that the incident was true.

TEXT 79

ei-mata śacī-gṛhe satata bhojana
śrīvāsera gṛhe karena kīrtana-darśana

ei-mata—in this way; *śacī-gṛhe*—at the house of Śacīmātā; *satata*—always; *bhojana*—eating; *śrīvāsera gṛhe*—in the house of Śrīvāsa Ṭhākura; *karena*—performs; *kīrtana-darśana*—visiting the *kīrtana* performances.

In this way Śrī Caitanya Mahāprabhu used to eat at the temple of Śacīmātā every day and also visit the house of Śrīvāsa Ṭhākura when *kīrtana* was performed.

TEXT 80

nityānandera nṛtya dekhena āsi' bāre bāre
'nirantara āvirbhāva' rāghavera ghare

nityānandera nṛtya—the dancing of Śrī Nityānanda Prabhu; *dekhena*—He sees; *āsi'*—coming; *bāre bāre*—again and again; *nirantara āvirbhāva*—constant appearance; *rāghavera ghare*—in the house of Rāghava.

Similarly, He was always present when Nityānanda Prabhu danced, and He regularly appeared at the house of Rāghava.

TEXT 81

*prema-vaśa gaura-prabhu, yāhān premottama
prema-vaśa hañā tāhā dena daraśana*

prema-vaśa—subdued by loving service; *gaura-prabhu*—Śrī Caitanya Mahāprabhu, Gaurasundara; *yāhān prema-uttama*—wherever there is pure love; *prema-vaśa hañā*—being subdued by such love; *tāhā*—there; *dena daraśana*—appears personally.

Lord Gaurasundara is greatly influenced by the love of His devotees. Therefore wherever there is pure devotion to the Lord, the Lord Himself, subdued by such love, appears, and His devotees see Him.

TEXT 82

*śivānandera prema-sīmā ke kahite pāre?
yāñra preme vaśa prabhu āise bāre bāre*

śivānandera—of Śivānanda Sena; *prema-sīmā*—the limit of love; *ke*—who; *kahite pāre*—can estimate; *yāñra*—whose; *preme*—by loving affairs; *vaśa*—influenced; *prabhu*—Śrī Caitanya Mahāprabhu; *āise*—comes; *bāre bāre*—again and again.

Influenced by the loving affairs of Śivānanda Sena, Śrī Caitanya Mahāprabhu came again and again. Therefore who can estimate the limits of his love?

TEXT 83

*ei ta' kahilu gaurera 'āvirbhāva'
ihā yei śune, jāne caitanya-prabhāva*

ei ta'—thus; *kahilu*—I have described; *gaurera*—of Śrī Caitanya Mahāprabhu; *āvirbhāva*—appearance; *ihā*—this incident; *yei śune*—whoever hears; *jāne*—knows; *caitanya-prabhāva*—the opulence of Śrī Caitanya Mahāprabhu.

Thus I have described the appearance of Śrī Caitanya Mahāprabhu. Anyone who hears about these incidents can understand the transcendental opulence of the Lord.

TEXT 84

*puruṣottame prabhu-pāśe bhagavān ācārya
parama vaiṣṇava teṅho su-pañḍita ārya*

puruṣottame—at Jagannātha Purī; *prabhu-pāśe*—in the association of Śrī Caitanya Mahāprabhu; *bhagavān ācārya*—Bhagavān Ācārya; *parama vaiṣṇava*—pure devotee; *teṅho*—he; *su-pañḍita*—very learned scholar; *ārya*—gentleman.

At Jagannātha Purī, in the association of Śrī Caitanya Mahāprabhu, lived Bhagavān Ācārya, who was certainly a gentleman, a learned scholar and a great devotee.

For a description of Bhagavān Ācārya, one may refer to Ādi-līlā, Tenth Chapter, verse 136.

TEXT 85

*sakhya-bhāvākrānta-citta, gopa-avatāra
svarūpa-gosāñi-saha sakhya-vyavahāra*

sakhya-bhāva—by fraternal love; *ākṛānta*—overwhelmed; *citta*—heart; *gopa-avatāra*—an incarnation of one of the cowherd boys; *svaṛūpa-gosāñi-saha*—with Svarūpa Dāmodara; *sakhya-vyavahāra*—dealings just like those of a friend.

He was fully absorbed in thoughts of fraternal relationships with God. He was an incarnation of a cowherd boy, and thus his dealings with Svarūpa Dāmodara Gosvāmī were very friendly.

TEXT 86

*ekānta-bhāve āśriyāchena caitanya-caraṇa
madhye madhye prabhura teṅho karena nimantraṇa*

ekānta-bhāve—with full attention; *āśriyāchena*—has taken shelter of; *caitanya-caraṇa*—the lotus feet of Lord Caitanya; *madhye madhye*—sometimes; *prabhura*—of Śrī Caitanya Mahāprabhu; *teṅho*—he; *karena*—does; *nimantraṇa*—invitation.

He sought the shelter of Śrī Caitanya Mahāprabhu’s lotus feet with full surrender. Sometimes he would invite the Lord to dine at his home.

TEXT 87

*ghare bhāta kari’ karena vividha vyañjana
ekale gosāñi lañā karāna bhojana*

ghare—at home; *bhāta kari’*—preparing rice; *karena*—prepares; *vividha vyañjana*—varieties of vegetables; *ekale*—alone; *gosāñi lañā*—taking Śrī Caitanya Mahāprabhu; *karāna bhojana*—makes to eat.

Bhagavān Ācārya prepared varieties of rice and vegetables at home and brought the Lord there alone to eat.

Generally those who invited Śrī Caitanya Mahāprabhu for dinner used to offer Him the remnants of food that had first been offered to Lord Jagannātha. Bhagavān Ācārya, however, instead of giving Him the remnants of Jagannātha’s food, prepared dinner at his home. In Orissa, food offered to Lord Jagannātha is called *prasādī*, and that which is not offered to Lord Jagannātha is known as *āmānī* or *ghara-bhāta*, rice prepared at home.

TEXT 88

*tāñra pitā ‘viṣayī’ baḍa śatānanda-khāñna
'viṣaya-vimukha’ ācārya—‘vairāgya-pradhāna’*

tānra pitā—his father; *viṣayī*—a statesman; *baḍa*—expert; *śatānanda-khānna*—named Śatānanda Khān; *viṣaya-vimukha*—not interested in state management; *ācārya*—Bhagavān Ācārya; *vairāgya-pradhāna*—mostly in the renounced order of life.

Bhagavān Ācārya’s father, whose name was Śatānanda Khān, was an expert statesman, whereas Bhagavān Ācārya was not at all interested in the management of the state. Indeed, he was almost in the renounced order of life.

TEXT 89

*’gopāla-bhaṭṭācārya’ nāma tānra choṭa-bhāi
kāśīte vedānta paḍi’ gelā tānra ṭhāñi*

gopāla-bhaṭṭācārya—Gopāla Bhaṭṭācārya; *nāma*—named; *tānra*—his; *choṭa-bhāi*—younger brother; *kāśīte*—at Benares; *vedānta paḍi’*—studying Vedānta philosophy; *gelā*—went; *tānra ṭhāñi*—to his place.

Bhagavān Ācārya’s brother, whose name was Gopāla Bhaṭṭācārya, had studied Vedānta philosophy at Benares and had then returned to Bhagavān Ācārya’s home.

During those days and also at the present, Vedānta philosophy is understood through the commentary of Śaṅkarācārya, which is known as the *Śārīraka-bhāṣya*. Thus it appears that Gopāla Bhaṭṭācārya, the younger brother of Bhagavān Ācārya, had studied Vedānta according to the way of the *Śārīraka-bhāṣya*, which expounds the Māyāvāda philosophy of the impersonalists.

TEXT 90

*ācārya tāhāre prabhu-pade milāilā
antaryāmī prabhu citte sukha nā pāilā*

ācārya—Bhagavān Ācārya; *tāhāre*—him (his brother); *prabhu-pade milāilā*—got to meet Śrī Caitanya Mahāprabhu; *antaryāmī prabhu*—Lord

Śrī Caitanya Mahāprabhu, who could study anyone’s heart; *citte*—within Himself; *sukha*—happiness; *nā pāilā*—could not get.

Bhagavān Ācārya took his brother to meet Śrī Caitanya Mahāprabhu, but the Lord, knowing that Gopāla Bhaṭṭācārya was a Māyāvādī philosopher, could not get much happiness from meeting him.

TEXT 91

*ācārya-sambandhe bāhye kare prītyābhāsa
kṛṣṇa-bhakti vinā prabhura nā haya ullāsa*

ācārya-sambandhe—because he was related with Bhagavān Ācārya; *bāhye*—externally; *kare*—does; *prīti-ābhāsa*—appearance of pleasure; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *vinā*—without; *prabhura*—of Śrī Caitanya Mahāprabhu; *nā haya*—there is no; *ullāsa*—jubilation.

Śrī Caitanya Mahāprabhu derives no happiness from meeting one who is not a pure devotee of Kṛṣṇa. Thus because Gopāla Bhaṭṭācārya was a Māyāvādī scholar, the Lord felt no jubilation in meeting him. Nevertheless, because Gopāla Bhaṭṭācārya was related to Bhagavān Ācārya, Śrī Caitanya Mahāprabhu feigned pleasure in seeing him.

TEXT 92

*svarūpa gosāñire ācārya kahe āra dine
'vedānta paḍiyā goṣāla āisāche ekhāne*

svarūpa gosāñire—unto Svarūpa Dāmodara Gosvāmī; *ācārya*—Bhagavān Ācārya; *kahe*—says; *āra dine*—the next day; *vedānta paḍiyā*—after studying Vedānta; *goṣāla*—Gopāla; *āisāche*—has come back; *ekhāne*—here.

Bhagavān Ācārya said to Svarūpa Dāmodara, “Gopāla, my younger brother, has returned to my home, having concluded his study of Vedānta philosophy.”

TEXT 93

*sabe meli' āisa, śuni 'bhāṣya' ihāra sthāne'
prema-krodha kari' svarūpa balaya vacane*

sabe meli'—all together; *āisa*—come; *śuni*—let us hear; *bhāṣya*—the commentary; *ihāra sthāne*—from him; *prema-krodha kari'*—in an angry mood of love; *svarūpa*—Svarūpa Dāmodara; *balaya vacane*—said these words.

Bhagavān Ācārya requested Svarūpa Dāmodara Gosvāmī to hear from Gopāla the commentary upon Vedānta. Svarūpa Dāmodara, however, somewhat angry because of love, spoke as follows.

TEXT 94

*“buddhi bhraṣṭa haila tomāra gopālera saṅge
māyāvāda śunibāre upajila raṅge*

buddhi—intelligence; *bhraṣṭa*—lost; *haila*—has been; *tomāra*—your; *gopālera saṅge*—in the association of Gopāla; *māyāvāda śunibāre*—to hear the commentary of Māyāvāda philosophy; *upajila raṅge*—has awakened the propensity.

“You have lost your intelligence in the association of Gopāla, and therefore you are eager to hear the Māyāvāda philosophy.

TEXT 95

*vaiṣṇava hañā yebā śārīraka-bhāṣya śune
sevyā-sevaka-bhāva chāḍi' āpanāre 'īśvara' māne*

vaiṣṇava hañā—being a Vaiṣṇava; *yebā*—anyone who; *śārīraka-bhāṣya*—the Māyāvāda commentary Śārīraka-bhāṣya; *śune*—listens to; *sevyā-sevaka-bhāva*—the Kṛṣṇa conscious attitude that the Lord is the master and the living entity is His servant; *chāḍi'*—giving up; *āpanāre*—himself; *īśvara*—the Supreme Lord; *māne*—considers.

“When a Vaiṣṇava listens to the Śārīraka-bhāṣya, the Māyāvāda commentary upon the Vedānta-sūtra, he gives up the Kṛṣṇa conscious attitude that the Lord is the master and the living entity is His servant. Instead, he considers himself the Supreme Lord.

The philosophers known as *kevalādvaita-vādīs* generally occupy themselves with hearing the *Śārīraka-bhāṣya*, a commentary by Śaṅkarācārya advocating that one impersonally consider oneself the Supreme Lord. Such Māyāvāda philosophical commentaries upon the *Vedānta-sūtra* are simply imaginary, but there are other commentaries on the *Vedānta-sūtra*. The commentary by Śrīla Rāmānujācārya, known as *Śrī-bhāṣya*, establishes the *viśiṣṭādvaita-vāda* philosophy. Similarly, in the Brahma-sampradāya, Madhvācārya’s *Pūrṇaprajña-bhāṣya* establishes *śuddha-dvaita-vāda*. In the Kumāra-sampradāya, or Nimbārka-sampradāya, Śrī Nimbārka establishes the philosophy of *dvaitādvaita-vāda* in the *Pārijāta-saurabha-bhāṣya*. And in the Viṣṇu-svāmi-sampradāya, or Rudra-sampradāya, which comes from Lord Śiva, Viṣṇu Svāmī has written a commentary called *Sarvajña-bhāṣya*, which establishes *śuddhādvaita-vāda*.

A Vaiṣṇava should study the commentaries on the *Vedānta-sūtra* written by the four *sampradāya-ācāryas*, namely Śrī Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī and Nimbārka, for these commentaries are based upon the philosophy that the Lord is the master and that all living entities are His eternal servants. One interested in studying Vedānta philosophy properly must study these commentaries, especially if he is a Vaiṣṇava. These commentaries are always adored by Vaiṣṇavas. The commentary by Śrīla Bhaktisiddhānta Sarasvatī is elaborately given in the *Ādi-līlā*, Chapter Seven, text 101. The Māyāvāda commentary *Śārīraka-bhāṣya* is like poison for a Vaiṣṇava. It should not be touched at all. Śrīla Bhaktivinoda Ṭhākura remarks that even a *mahā-bhāgavata*, or highly elevated devotee who has surrendered himself unto the lotus feet of Kṛṣṇa, sometimes falls down from pure devotional service if he hears the Māyāvāda philosophy of the *Śārīraka-bhāṣya*. This commentary should therefore be shunned by all Vaiṣṇavas.

TEXT 96

*mahā-bhāgavata yei, kṛṣṇa prāṇa-dhana yāra
māyāvāda-śravaṇe citta avaśya phire tānra“*

mahā-bhāgavata yei—one who is a highly elevated devotee; *kṛṣṇa*—Lord Kṛṣṇa; *prāṇa-dhana yāra*—whose life and soul; *māyāvāda-śravaṇe*—by hearing the Māyāvāda philosophy; *citta*—the heart; *avaśya*—certainly; *phire*—changes; *tānra*—his.

“The Māyāvāda philosophy presents such a jugglery of words that even a highly elevated devotee who has accepted Kṛṣṇa as his life and soul changes his decision when he reads the Māyāvāda commentary on the Vedānta-sūtra.”

TEXT 97

ācārya kahe,—‘*āmā sabāra kṛṣṇa-niṣṭha-citte*
āmā sabāra mana bhāṣya nāre phirāite’

ācārya kahe—Bhagavān Ācārya replied; *āmā sabāra*—of all of us; *kṛṣṇa-niṣṭha*—devoted to Kṛṣṇa; *citte*—hearts; *āmā sabāra*—of all of us; *mana*—minds; *bhāṣya*—Śārīraka-bhāṣya; *nāre phirāite*—cannot change.

In spite of Svarūpa Dāmodara’s protest, Bhagavān Ācārya continued, “We are all fixed at the lotus feet of Kṛṣṇa with our hearts and souls. Therefore the Śārīraka-bhāṣya cannot change our minds.”

TEXT 98

svarūpa kahe, “*tathāpi māyāvāda-śravaṇe*
’cit, brahma, māyā, mithyā’—*ei-mātra śune*

svarūpa kahe—Svarūpa Dāmodara replied; *tathāpi*—still; *māyāvāda-śravaṇe*—by hearing the Māyāvāda commentary; *cit*—knowledge; *brahma*—the Absolute Truth; *māyā*—external energy; *mithyā*—false; *ei-mātra*—only these; *śune*—hears.

Svarūpa Dāmodara replied, “Nevertheless, when we hear the Māyāvāda philosophy, we hear that Brahman is knowledge and that the universe of māyā is false, but we gain no spiritual understanding.

TEXT 99

*jīvājñāna-kalpita īśvare, sakala-i ajñāna
yāhāra śravaṇe bhaktera phāṭe mana prāṇa*“

jīva—the ordinary living being; *ajñāna*—by ignorance; *kalpita*—imagined; *īśvare*—in the Supreme Lord; *sakala-i ajñāna*—all ignorance; *yāhāra śravaṇe*—hearing of which; *bhaktera*—of the devotee; *phāṭe*—breaks; *mana prāṇa*—mind and life.

“The Māyāvādī philosopher tries to establish that the living entity is only imaginary and that the Supreme Personality of Godhead is under the influence of māyā. Hearing this kind of commentary breaks the heart and life of a devotee.”

Śrīla Svarūpa Dāmodara Gosvāmī wanted to impress upon Bhagavān Ācārya that even though someone firmly fixed in devotion to Kṛṣṇa’s service might not be deviated by hearing the Māyāvāda *bhāṣya*, that *bhāṣya* is nevertheless full of impersonal words and ideas—such as Brahman—which represent knowledge but which are impersonal. The Māyāvādīs say that the world created by *māyā* is false and that actually there is no living entity but only one spiritual effulgence. They further say that God is imaginary, that people think of God only because of ignorance, and that when the Supreme Absolute Truth is befooled by the external energy, *māyā*, He becomes a *jīva*, or living entity. Upon hearing all these nonsensical ideas from the nondevotee, a devotee is greatly afflicted, as if his heart and soul were broken.

TEXT 100

*lajjā-bhaya pāñā ācārya mauna ha-ilā
āra dina gopālere deśe pāṭhāilā*

lajjā-bhaya—fear and shame; *pāñā*—getting; *ācārya*—Bhagavān Ācārya; *mauna ha-ilā*—became silent; *āra dina*—the next day; *gopālere*—Gopāla Bhaṭṭācārya; *deśe*—to his own country; *pāṭhāilā*—sent.

Thus Bhagavān Ācārya, greatly ashamed and fearful, remained silent. The next day, he asked Gopāla Bhaṭṭācārya to return to his own district.

TEXT 101

*eka-dina ācārya prabhure kailā nimantraṇa
ghare bhāta kari' kare vividha vyañjana*

eka-dina—one day; *ācārya*—Bhagavān Ācārya; *prabhure*—unto Śrī Caitanya Mahāprabhu; *kailā nimantraṇa*—made an invitation for dinner; *ghare*—at home; *bhāta kari'*—cooking rice; *kare*—prepares; *vividha vyañjana*—varieties of vegetable preparations.

One day Bhagavān Ācārya invited Śrī Caitanya Mahāprabhu to dine at his home. Thus he was preparing rice and various types of vegetables.

TEXT 102

*'choṭa-haridāsa' nāma prabhura kīrtanīyā
tāhāre kahena ācārya ḍākiyā āniyā*

choṭa-haridāsa nāma—a devotee named Choṭa Haridāsa; *prabhura kīrtanīyā*—a chanter of songs for Śrī Caitanya Mahāprabhu; *tāhāre*—unto him; *kahena*—says; *ācārya*—the ācārya; *ḍākiyā āniyā*—calling him to his place.

A devotee named Choṭa Haridāsa used to sing for Śrī Caitanya Mahāprabhu. Bhagavān Ācārya called him to his home and spoke as follows.

TEXT 103

*'mora nāme śikhi-māhitira bhaginī-sthāne giyā
śukla-cāula eka māna ānaha māgiyā'*

mora nāme—in my name; *śikhi-māhitira*—of Śikhi Māhiti; *bhaginī-sthāne*—at the place of the sister; *giyā*—going; *śukla-cāula*—white rice; *eka māna*—the measurement of one māna (almost two pounds); *ānaha*—please bring; *māgiyā*—requesting.

“Please go to the sister of Śikhi Māhiti. In my name, ask her for a māna of white rice and bring it here.”

In India *śukla-cāula* (white rice) is also called *ātapa-cāula*, or rice that has not been boiled before being threshed. Another kind of rice, called *siddha-cāula* (brown rice), is boiled before being threshed. Generally, first-class fine white rice is required for offerings to the Deity. Thus Bhagavān Ācārya asked Choṭa Haridāsa, or Junior Haridāsa, a singer in the assembly of Śrī Caitanya Mahāprabhu, to get some of this rice from the sister of Śikhi Māhiti. A *māna* is a standard of measurement in Orissa for rice and other food grains.

TEXT 104

*māhitira bhaginī sei, nāma—mādhavī-devī
vṛddhā tapasvinī āra paramā vaiṣṇavī*

māhitira bhaginī—sister of Śikhi Māhiti; *sei*—that; *nāma*—named; *mādhavī-devī*—Mādhavī-devī; *vṛddhā*—an elderly lady; *tapasvinī*—very strict in executing devotional service; *āra*—and; *paramā vaiṣṇavī*—a first-class devotee.

Śikhi Māhiti’s sister was named Mādhavī-devī. She was an elderly lady who always performed austerities. She was very advanced in devotional service.

TEXT 105

*prabhu lekhā kare yāre—rādhikāra ‘gaṇa’
jagatera madhye ‘pātra’—sāḍe tina jana*

prabhu—Śrī Caitanya Mahāprabhu; *lekhā kare*—accepts; *yāre*—whom; *rādhikāra gaṇa*—as one of the associates of Śrīmatī Rādhārāṇī; *jagatera madhye*—throughout the whole world; *pātra*—most confidential devotees; *sāḍe tina*—three and a half; *jana*—persons.

Śrī Caitanya Mahāprabhu accepted her as having formerly been an associate of Śrīmatī Rādhārāṇī. In the entire world, three and a half people were His intimate devotees.

TEXT 106

*svarūpa gosāñi, āra rāya rāmānanda
śikhi-māhiti—tina, tāñra bhaginī—ardha-jana*

svarūpa gosāñi—Svarūpa Gosvāmī; āra—and; rāya rāmānanda—Rāmānanda Rāya; śikhi-māhiti—Śikhi Māhiti; tina—three; tāñra bhaginī—his sister; ardha-jana—half a person.

The three were Svarūpa Dāmodara Gosvāmī, Rāmānanda Rāya and Śikhi Māhiti, and the half a person was Śikhi Māhiti’s sister.

TEXT 107

*tāñra ṭhāñi taṇḍula māgi’ ānila haridāsa
taṇḍula dekhi’ ācāryera adhika ullāsa*

tāñra ṭhāñi—from her; taṇḍula māgi’—begging rice; ānila haridāsa—Haridāsa brought; taṇḍula dekhi’—seeing the rice; ācāryera—of Bhagavān Ācārya; adhika ullāsa—very great satisfaction.

After begging the rice from her, Junior Haridāsa brought it to Bhagavān Ācārya, who was very pleased to see its quality.

TEXT 108

*snehe rāndhila prabhura priya ye vyañjana
deula prasāda, ādā-cāki, lembu-salavaṇa*

snehe—in great affection; rāndhila—cooked; prabhura—of Śrī Caitanya Mahāprabhu; priya—dear; ye—whatever; vyañjana—vegetables; deula prasāda—remnants from the temple of Jagannātha; ādā-cāki—ground ginger; lembu—lime; sa-lavaṇa—with salt.

In great affection, Bhagavān Ācārya cooked varieties of vegetables and other preparations dear to Śrī Caitanya Mahāprabhu. He also obtained remnants of food from Lord Jagannātha and digestive aids such as ground ginger and also lime with salt.

TEXT 109

*madhyāhne āsiyā prabhu bhojane vasilā
śālyanna dekhi' prabhu ācārye puchilā*

madhyāhne—at noon; *āsiyā*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *bhojane vasilā*—sat down to eat; *śāli-anna*—the rice of fine quality; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *ācārye puchilā*—inquired from Bhagavān Ācārya.

At noon, when Śrī Caitanya Mahāprabhu came to eat the offerings of Bhagavān Ācārya, He first appreciated the fine rice and therefore questioned him.

TEXT 110

*uttama anna eta taṇḍula kānhāte pailā?
ācārya kahe,—mādhavī-pāśa māgiyā ānilā*

uttama anna—fine rice; *eta*—such; *taṇḍula*—rice; *kānhāte pailā*—where did you get; *ācārya kahe*—Bhagavān Ācārya replied; *mādhavī-pāśa*—from Mādhavī-devī; *māgiyā*—begging; *ānilā*—have brought.

“Where did you get such fine rice?” the Lord asked.

Bhagavān Ācārya replied, “I got it by begging from Mādhavī-devī.”

TEXT 111

*prabhu kahe,—‘kon yāi’ māgiyā ānila?
choṭa-haridāsera nāma ācārya kahila*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *kon yāi'*—who went; *māgiyā*—begging; *ānila*—brought; *choṭa-haridāsera*—of Junior Haridāsa; *nāma*—the name; *ācārya kahila*—Bhagavān Ācārya informed.

When Śrī Caitanya Mahāprabhu asked who had begged the rice and brought it back, Bhagavān Ācārya mentioned the name of Junior Haridāsa.

TEXT 112

*anna praśamsiyā prabhu bhोजना karilā
nija-gṛhe āsi' govindere ājñā dilā*

anna praśamsiyā—praising the rice; *prabhu*—Śrī Caitanya Mahāprabhu; *bhोजना karilā*—partook of the *prasādam*; *nija-gṛhe*—to His own residence; *āsi'*—coming back; *govindere*—to Govinda; *ājñā dilā*—He gave an order.

Praising the quality of the rice, Śrī Caitanya Mahāprabhu partook of the *prasādam*. Then, after returning to His residence, He gave the following order to Govinda, His personal assistant.

TEXT 113

*'āji haite ei mora ājñā pālibā
choṭa haridāse ihāñ āsite nā dibā'*

āji haite—from today; *ei*—this; *mora*—My; *ājñā*—order; *pālibā*—you should carry out; *choṭa haridāse*—Choṭa Haridāsa; *ihāñ*—here; *āsite*—to come; *nā dibā*—do not allow.

“From this day forward, do not allow Choṭa Haridāsa to come here.”

TEXT 114

*dvāra mānā haila, haridāsa duḥkhī haila mane
ki lāgiyā dvāra-mānā keha nāhi jāne*

dvāra mānā—closed door; *haila*—there was; *haridāsa*—Choṭa Haridāsa; *duḥkhī*—very unhappy; *haila mane*—became within his mind; *ki lāgiyā*—for what reason; *dvāra-mānā*—the door was closed; *keha nāhi jāne*—no one could understand.

When Junior Haridāsa heard that he had been ordered not to approach Śrī Caitanya Mahāprabhu, he was very unhappy. No one could understand why he had been ordered not to come.

TEXT 115

*tina-dina haila haridāsa kare upavāsa
svarūpādi āsi, puchilā mahāprabhura pāśa*

tina-dina haila—for three days; *haridāsa*—Junior Haridāsa; *kare upavāsa*—was fasting; *svarūpa-ādi*—Svarūpa Dāmodara and other confidential devotees; *āsi*—coming; *puchilā*—inquired; *mahāprabhura pāśa*—from Śrī Caitanya Mahāprabhu.

Haridāsa fasted continuously for three days. Then Svarūpa Dāmodara Gosvāmī and other confidential devotees approached Śrī Caitanya Mahāprabhu to inquire from Him.

TEXT 116

*“kon aparādha, prabhu, kaila haridāsa?
ki lāgiyā dvāra-mānā, kare upavāsa?”*

kon aparādha—what great offense; *prabhu*—O Lord; *kaila haridāsa*—has Haridāsa committed; *ki lāgiyā*—for what reason; *dvāra-mānā*—the closed door; *kare upavāsa*—he is now fasting.

“What great offense has Junior Haridāsa committed? Why has he been forbidden to come to Your door? He has now been fasting for three days.”

TEXT 117

*prabhu kahe,—“vairāgī kare prakṛti sambhāṣaṇa
dekhite nā pāroṅ āmi tāhāra vadana*

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *vairāgī*—a person in the renounced order of life; *kare*—does; *prakṛti sambhāṣaṇa*—intimate talking with a woman; *dekhite nā pāroṅ*—cannot see; *āmi*—I; *tāhāra vadana*—his face.

The Lord replied, “I cannot tolerate seeing the face of a person who has accepted the renounced order of life but who still talks intimately with a woman.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that *saralatā*, or simplicity, is the first qualification of a Vaiṣṇava, whereas duplicity or cunning behavior is a great offense against the principles of devotional service. As one advances in Kṛṣṇa consciousness, one must gradually become disgusted with material attachment and thus become more and more attached to the service of the Lord. If one is not factually detached from material activities but still proclaims himself advanced in devotional service, he is cheating. No one will be happy to see such behavior.

TEXT 118

durvāra indriya kare viṣaya-grahaṇa
dāravī prakṛti hare muneraṇi mana

durvāra—uncontrollable; *indriya*—the senses; *kare*—do; *viṣaya-grahaṇa*—accepting sense objects; *dāravī prakṛti*—a wooden statue of a woman; *hare*—attracts; *muneraṇi*—even of a great sage; *mana*—the mind.

“So strongly do the senses adhere to the objects of their enjoyment that indeed a wooden statue of a woman attracts the mind of even a great saintly person.

The senses and the sense objects are so intimately connected that the mind of even a great saintly person is attracted to a wooden doll if it is attractively shaped like a young woman. The sense objects, namely form, sound, smell, taste and touch, are always attractive for the eyes, ears, nose, tongue and skin. Since the senses and sense objects are naturally intimately related, sometimes even a person claiming control over his senses remains always subject to the control of sense objects. The senses are impossible to control unless purified and engaged in the service of the Lord. Thus even though a saintly person vows to control his senses, the senses are still sometimes perturbed by sense objects.

TEXT 119

mātrā svasrā duhitrā vā
nā viviktāsano bhavet
balavān indriya-grāmo
vidvāmsam aṇi karṣati

mātrā—with one’s mother; *svasrā*—with one’s sister; *duhitrā*—with one’s daughter; *vā*—or; *nā*—not; *vivikta-āsanah*—sitting together; *bhavet*—there should be; *balavān*—very strong; *indriya-grāmaḥ*—the group of senses; *vidvāmsam*—a person with knowledge of liberation; *api*—even; *karṣati*—attract.

“One should not sit closely with one’s mother, sister or daughter, for the senses are so strong that they may attract even a person advanced in knowledge.”

This verse appears in the *Manu-saṁhitā* (2.215) and *Śrīmad-Bhāgavatam* (9.19.17).

TEXT 120

*kṣudra-jīva saba markāṭa-vairāgya kariyā
indriya carāñā bule ‘prakṛti’ sambhāṣiyā*“

kṣudra-jīva—poor living entities; *saba*—all; *markāṭa vairāgya*—a renounced life like that of a monkey; *kariyā*—accepting; *indriya carāñā*—satisfying the senses; *bule*—wander here and there; *prakṛti sambhāṣiyā*—talking intimately with women.

“There are many persons with little in their possession who accept the renounced order of life like monkeys. They go here and there engaging in sense gratification and speaking intimately with women.”

One should strictly follow the regulative principles, namely no illicit sex, no meat-eating, no intoxication and no gambling, and in this way one should make progress in spiritual life. If an unfit person sentimentally accepts *vairāgya* or takes *sannyāsa* but at the same time remains attached to women, he is in a very dangerous position. His renunciation is called *markāṭa-vairāgya*, or renunciation like that of a monkey. The monkey lives in the forest, eats fruit and does not even cover itself with a cloth. In this way it resembles a saint, but the monkey always thinks of female monkeys and sometimes keeps dozens of them for sexual intercourse. This is called *markāṭa-vairāgya*. Therefore one who is unfit should not accept the renounced order of life. One who accepts the order of *sannyāsa* but again becomes agitated by sensual disturbances and talks privately with

women is called *dharmā-dhvajī* or *dharmā-kalaṅka*, which means that he brings condemnation upon the religious order. Therefore one should be extremely careful in this connection. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains the word *markaṭa* to mean “restless.” A restless person cannot be steady; therefore he simply wanders about, gratifying his senses. Just to get praise from others, to get cheap adoration from his followers or people in general, such a person sometimes accepts the dress of a *sannyāsī* or *bābājī* in the renounced order, but he cannot give up desires for sense gratification, especially for the association of women. Such a person cannot make advancement in spiritual life. There are eight different kinds of sensual enjoyment with women, including talking about them and thinking about them. Thus for a *sannyāsī*, a person in the renounced order, talking intimately with women is a great offense. Śrī Rāmānanda Rāya and Śrīla Narottama dāsa Ṭhākura actually achieved the most elevated stage of the renounced order, but those who imitate them, accepting them as ordinary human beings, fall under the influence of the material energy, for that is a great misunderstanding.

TEXT 121

*eta kahi' mahāprabhu abhyantare gelā
gosāñira āveśa dekhi' sabe mauna hailā*

eta kahi'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *abhyantare gelā*—entered His room; *gosāñira*—of Śrī Caitanya Mahāprabhu; *āveśa*—absorption in anger; *dekhi'*—seeing; *sabe*—all the devotees; *mauna hailā*—became silent.

After saying this, Śrī Caitanya Mahāprabhu entered His room. Seeing Him in such an angry mood, all the devotees fell silent.

TEXT 122

*āra dine sabe meli' prabhura caraṇe
haridāsa lāgi, kichu kailā nivedane*

āra dine—the next day; *sabe meli'*—all the devotees, coming together; *prabhura caraṇe*—unto the lotus feet of Śrī Caitanya Mahāprabhu;

haridāsa lāgi—on behalf of Junior Haridāsa; *kichu*—some; *kailā nivedane*—submitted a petition.

The next day, all the devotees together approached the lotus feet of Śrī Caitanya Mahāprabhu to submit an appeal on behalf of Junior Haridāsa.

TEXT 123

*“alpa aparādha, prabhu karaha prasāda
ebe śikṣā ha-ila nā karibe aparādha”*

alpa aparādha—the offense is not very great; *prabhu*—O Lord; *karaha prasāda*—be merciful; *ebe*—now; *śikṣā ha-ila*—he has gotten a sufficient lesson; *nā karibe*—he will not do; *aparādha*—offense.

“Haridāsa has committed a small offense,” they said. “Therefore, O Lord, please be merciful to him. Now he has received a sufficient lesson. In the future he will not commit such an offense.”

TEXT 124

*prabhu kahe,—“mora vaśa nahe mora mana
prakṛti-sambhāṣī vairāgī nā kare darśana*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *mora vaśa*—under My control; *nahe*—is not; *mora*—My; *mana*—mind; *prakṛti-sambhāṣī*—one who talks with women; *vairāgī*—a person in the renounced order; *nā kare darśana*—does not see.

Śrī Caitanya Mahāprabhu said, “My mind is not under My control. It does not like to see anyone in the renounced order who talks intimately with women.

TEXT 125

*nija kārye yāha sabe, chāḍa vṛthā kathā
punaḥ yadi kaha āmā nā dekhibe hethā”*

nija kārye—your own business; *yāha sabe*—you can all go about; *chāḍa*—give up; *vṛthā kathā*—useless talk; *ṇunaḥ*—again; *yadi kaha*—if you speak; *āmā*—Me; *nā dekhibe*—you will not see; *hethā*—here.

“You should all tend to your respective engagements. Give up this useless talk. If you speak this way again, I shall go away, and you will no longer see Me here.”

TEXT 126

eta śuni' sabe nija-karṇe hasta diyā
nija nija kārye sabe gela ta' uṭhiyā

eta śuni'—hearing this; *sabe*—all the devotees; *nija-karṇe*—over their ears; *hasta diyā*—putting their hands; *nija nija kārye*—to their respective duties; *sabe*—all of them; *gela*—went; *ta'*—certainly; *uṭhiyā*—getting up.

Hearing this, all the devotees covered their ears with their hands, got up and went about their respective duties.

TEXT 127

mahāprabhu madhyāhna karite cali, gelā
bujhana nā yāya ei mahāprabhura līlā

mahāprabhu—Śrī Caitanya Mahāprabhu; *madhyāhna karite*—to execute His noon activities; *cali*—walking; *gelā*—left; *bujhana nā yāya*—no one could understand; *ei*—this; *mahāprabhura līlā*—pastime of Śrī Caitanya Mahāprabhu.

Śrī Caitanya Mahāprabhu also left that place to perform His noon duties. No one could understand His pastimes.

TEXT 128

āra dina sabe paramānanda-purī-sthāne
'prabhuke prasanna kara'—*kailā nivedane*

āra dina—the next day; *sabe*—all the devotees; *paramānanda-purī-sthāne*—at the place of Paramānanda Purī; *prabhuke*—Śrī Caitanya Mahāprabhu; *prasanna kara*—please try to pacify; *kailā nivedane*—submitted.

The next day, all the devotees went to Śrī Paramānanda Purī and requested him to pacify the Lord.

TEXT 129

*tabe purī-gosāñi ekā prabhu-sthāne āilā
namaskari' prabhu tāñre sambhrame vasāilā*

tabe—thereupon; *purī-gosāñi*—Paramānanda Purī; *ekā*—alone; *prabhu-sthāne*—to the place of Śrī Caitanya Mahāprabhu; *āilā*—came; *namaskari'*—after offering obeisances; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—him; *sambhrame*—with great respect; *vasāilā*—got to sit down.

Paramānanda Purī thereupon went alone to the residence of Śrī Caitanya Mahāprabhu. The Lord, after offering him obeisances, seated him by His side with great respect.

TEXT 130

*puchilā,—ki ājñā, kene haila āgamana?
'haridāse prasāda lāgi' kailā nivedana*

puchilā—the Lord inquired; *ki ājñā*—what is your order; *kene haila āgamana*—what is the reason you have come; *haridāse prasāda lāgi'*—for a favor to Junior Haridāsa; *kailā nivedana*—he made a request.

The Lord inquired, “What is your order? For what purpose have you come here?” Paramānanda Purī then submitted his prayer that the Lord show favor to Junior Haridāsa.

TEXT 131

*śuniyā kahena prabhu,—“śunaha, gosāñi
saba vaiṣṇava lañā tumi raha ei ṭhāñi*

śuniyā—hearing; *kahena prabhu*—Śrī Caitanya Mahāprabhu said; *śunaha*—please hear; *gosāñi*—My lord; *saba vaiṣṇava*—all the Vaiṣṇavas; *lañā*—taking; *tumi*—your lordship; *raha*—stay; *ei ṭhāñi*—in this place.

Hearing this request, Śrī Caitanya Mahāprabhu replied, “My dear lord, please hear Me. It is better for you to stay here with all the Vaiṣṇavas.

TEXT 132

*more ājñā haya, muñi yāña ālālanātha
ekale rahiba tāhāñ, govinda-mātra sātha“*

more—to Me; *ājñā haya*—please give permission; *muñi*—I; *yāña*—go; *ālālanātha*—to the place known as Ālālanātha; *ekale rahiba*—I shall remain alone; *tāhāñ*—there; *govinda-mātra sātha*—with only Govinda.

“Please give Me permission to go to Ālālanātha. I shall remain there alone; only Govinda will go with Me.”

TEXT 133

*eta bali’ prabhu yadi govinde bolāilā
purīre namaskāra kari’ uṭhiyā calilā*

eta bali’—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *govinde bolāilā*—called for Govinda; *purīre*—to Paramānanda Purī; *namaskāra kari’*—offering respect; *uṭhiyā calilā*—got up and began to go away.

After saying this, the Lord called for Govinda. Offering obeisances to Paramānanda Purī, He got up and began to leave.

TEXT 134

*āste-vyaste purī-gosāñi prabhu āge gelā
anunaya kari' prabhure ghare vasāilā*

āste-vyaste—with great haste; *purī-gosāñi*—Paramānanda Purī; *prabhu āge*—in front of Śrī Caitanya Mahāprabhu; *gelā*—went; *anunaya kari'*—with great humility; *prabhure*—Śrī Caitanya Mahāprabhu; *ghare*—in His room; *vasāilā*—got to sit down.

In great haste Paramānanda Purī Gosāñi went before Him and with great humility persuaded Him to sit down in His room.

TEXT 135

*“tomāra ye icchā, kara, svatantra īśvara
kebā ki balite pāre tomāra upāra?”*

tomāra ye icchā—whatever is Your desire; *kara*—You can do; *svatantra īśvara*—the independent Supreme Personality of Godhead; *kebā*—who; *ki balite pāre*—can speak; *tomāra upāra*—above You.

Paramānanda Purī said, “My dear Lord Caitanya, You are the independent Personality of Godhead. You can do whatever You like. Who can say anything above You?”

TEXT 136

*loka-hita lāgi' tomāra saba vyavahāra
āmi saba nā jāni gambhīra hṛdaya tomāra“*

loka-hita lāgi'—for the benefit of people in general; *tomāra*—Your; *saba*—all; *vyavahāra*—activities; *āmi saba*—all of us; *nā jāni*—cannot understand; *gambhīra*—very deep and grave; *hṛdaya*—heart; *tomāra*—Your.

“All Your activities are for the benefit of people in general. We cannot understand them, for Your intentions are deep and grave.”

TEXT 137

*eta bali' purī-gosāñi gelā nija-sthāne
haridāsa-sthāne gelā saba bhakta-gaṇe*

eta bali'—saying this; *purī-gosāñi*—Paramānanda Gosāñi; *gelā*—left; *nija-sthāne*—for his own place; *haridāsa-sthāne*—unto the place of Junior Haridāsa; *gelā*—went; *saba bhakta-gaṇe*—all the other devotees.

After saying this, Paramānanda Purī Gosāñi left for his own home. Then all the devotees went to see Junior Haridāsa.

TEXT 138

*svarūpa-gosāñi kahe,—“śuna, haridāsa
sabe tomāra hita vāñchi, karaha viśvāsa*

svarūpa-gosāñi kahe—Svarūpa Dāmodara Gosāñi said; *śuna haridāsa*—just hear, Haridāsa; *sabe*—all of us; *tomāra hita vāñchi*—wish well for you; *karaha viśvāsa*—just believe it.

Svarūpa Dāmodara Gosāñi said, “Please hear us, Haridāsa, for we all wish you well. Please believe this.

TEXT 139

*prabhu haṭhe paḍiyāche svatantra īśvara
kabhu kṛpā karibena yāte dayālu antara*

prabhu—Śrī Caitanya Mahāprabhu; *haṭhe paḍiyāche*—has taken up a persistently angry mood; *svatantra īśvara*—the independent Personality of Godhead; *kabhu*—some time; *kṛpā karibena*—He will be merciful (to you); *yāte*—because; *dayālu*—merciful; *antara*—at heart.

“At present Śrī Caitanya Mahāprabhu is persisting in His mood of anger because He is the independent Supreme Personality of Godhead. At some time, however, He will surely be merciful, for at heart He is very kind.

TEXT 140

*tumi haṭha kaile tāñra haṭha se bāḍibe
snāna bhojana kara, āpane krodha yābe*

tumi haṭha kaile—if you go on persisting; *tāñra*—His; *haṭha*—persistence; *se*—that; *bāḍibe*—will increase; *snāna bhojana kara*—take your bath and take *prasādam*; *āpane krodha yābe*—automatically His anger will subside.

“The Lord is persisting, and if you also persist, His persistence will increase. It is better for you to bathe and take *prasādam*. In due course, His anger will automatically subside.”

TEXT 141

*eta bali tāre snāna bhojana karāñā
āpana bhavana āilā tāre āśvāsiyā*

eta bali—saying this; *tāre*—him; *snāna bhojana karāñā*—inducing to bathe and take *prasādam*; *āpana bhavana*—to his own place; *āilā*—returned; *tāre āśvāsiyā*—assuring him.

Having said this, Svarūpa Dāmodara Gosvāmī induced Haridāsa to bathe and take *prasādam*. After thus reassuring him, he returned home.

TEXT 142

*prabhu yadi yāna jagannātha-daraśane
dūre rahi' haridāsa karena darśane*

prabhu—Śrī Caitanya Mahāprabhu; *yadi*—when; *yāna*—goes; *jagannātha-daraśane*—to see Lord Jagannātha; *dūre rahi'*—remaining in a distant place; *haridāsa*—Junior Haridāsa; *karena darśane*—sees.

When Śrī Caitanya Mahāprabhu went to see Lord Jagannātha in the temple, Haridāsa would stay a long distance away and see Him.

TEXT 143

*mahāprabhu—kṛpā-sindhu, ke pāre bujhite?
priya bhakte daṇḍa karena dharma bujhāite*

mahāprabhu—Śrī Caitanya Mahāprabhu; kṛpā-sindhu—the ocean of mercy; ke pāre bujhite—who can understand; priya bhakte—unto His dear devotees; daṇḍa karena—makes chastisement; dharma bujhāite—to establish principles of religion or duty.

Śrī Caitanya Mahāprabhu is the ocean of mercy. Who can understand Him? When He chastises His dear devotees, He certainly does so to reestablish the principles of religion or duty.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says in this connection that Śrī Caitanya Mahāprabhu, the ocean of mercy, chastised Junior Haridāsa, although Junior Haridāsa was His dear devotee, to establish that one in the devotional line, engaged in pure devotional service, should not be a hypocrite. For a person engaged in devotional service in the renounced order, having intimate relationships with women is certainly hypocrisy. This chastisement was given to Junior Haridāsa as an example to future *sahajiyās* who might adopt the dress of the renounced order to imitate Rūpa Gosvāmī and other bona fide *sannyāsīs* but secretly have illicit connections with women. To teach such men, Śrī Caitanya Mahāprabhu chastised His dear devotee Haridāsa for a slight deviation from the regulative principles. Śrīmatī Mādhavī-devī was a highly elevated devotee; therefore approaching her to ask for some rice to serve Śrī Caitanya Mahāprabhu was certainly not very offensive. Nevertheless, just to preserve the regulative principles for the future, Śrī Caitanya Mahāprabhu enforced the hard-and-fast rule that no one in the renounced order should intimately mix with women. Had Śrī Caitanya Mahāprabhu not chastised Junior Haridāsa for this slight deviation, so-called devotees of the Lord would have exploited the example of Junior Haridāsa to continue their habit of illicit connections with women unrestrictedly. Indeed, they still preach that such behavior is allowed for a Vaiṣṇava. But it is strictly not allowed. Śrī Caitanya Mahāprabhu is the teacher of the entire world, and therefore He enforced this exemplary punishment to establish that illicit sexual connections are never allowed by Vaiṣṇava philosophy. This was

His purpose in chastising Junior Haridāsa. Śrī Caitanya Mahāprabhu is in fact the most magnanimous incarnation of the Supreme Personality of Godhead, but He strictly prohibited illicit sex.

TEXT 144

*dekhi' trāsa upajila saba bhakta-gaṇe
svaṇne-ha chāḍila sabe strī-sambhāṣaṇe*

dekhi'—seeing; *trāsa*—an atmosphere of fear; *upajila*—grew; *saba bhakta-gaṇe*—among all the devotees; *svaṇne-ha*—even in dreams; *chāḍila*—gave up; *sabe*—all; *strī-sambhāṣaṇe*—talk with women.

After all the devotees saw this example, a mentality of fear grew among them. Therefore they all stopped talking with women, even in dreams.

In connection with *strī-sambhāṣaṇa*, talking with women, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that talking with women for the purpose of mingling with them for sense gratification, subtle or gross, is strictly prohibited. Cāṇakya Paṇḍita, the great moral instructor, says, *mātr-vat para-dāreṣu*. Thus not only a person in the renounced order or one engaged in devotional service but everyone should avoid mingling with women. One should consider another's wife his mother.

TEXT 145

*ei-mate haridāsera eka vatsara gela
tabu mahāprabhura mane prasāda nahila*

ei-mate—in this way; *haridāsera*—of Junior Haridāsa; *eka vatsara*—one year; *gela*—passed; *tabu*—still; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *prasāda nahila*—there were no symptoms of mercy.

In this way a complete year passed for Junior Haridāsa, but still there was not a sign of Śrī Caitanya Mahāprabhu's mercy toward him.

TEXT 146

*rātri avāśeṣe prabhure daṇḍavat hañā
prayāgete gela kāreha kichu nā baliyā*

rātri avāśeṣe—at the end of one night; *prabhure*—unto Śrī Caitanya Mahāprabhu; *daṇḍavat hañā*—offering obeisances; *prayāgete*—to the holy place known as Prayāga (Allahabad); *gela*—went; *kāreha*—to anyone; *kichu*—anything; *nā baliyā*—not saying.

Thus at the end of one night, Junior Haridāsa, after offering Śrī Caitanya Mahāprabhu his respectful obeisances, departed for Prayāga without saying anything to anyone.

TEXT 147

*prabhu-pada-prāpti lāgi' saṅkalpa karila
triveṇī praveśa kari' prāṇa chāḍila*

prabhu-pada—the lotus feet of Śrī Caitanya Mahāprabhu; *prāpti lāgi'*—with a view to getting; *saṅkalpa karila*—decided definitely; *tri-veṇī praveśa kari'*—entering into the water at the confluence of the Ganges and Yamunā at Prayāga; *prāṇa chāḍila*—give up his life.

Junior Haridāsa had conclusively decided to attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu. Thus he entered deep into the water at Triveṇī, the confluence of the Ganges and Yamunā at Prayāga, and in this way gave up his life.

TEXT 148

*sei-kṣaṇe divya-dehe prabhu-sthāne āilā
prabhu-kṛpā pāñā antardhānei rahilā*

sei-kṣaṇe—immediately thereupon; *divya-dehe*—in a spiritual body; *prabhu-sthāne āilā*—came to Śrī Caitanya Mahāprabhu; *prabhu-kṛpā*—the mercy of Śrī Caitanya Mahāprabhu; *pāñā*—getting; *antardhānei rahilā*—remained invisible.

Immediately after committing suicide in this way, he went in his spiritual body to Śrī Caitanya Mahāprabhu and received the mercy of the Lord. However, he still remained invisible.

TEXT 149

*gandharva-dehe gāna karena antardhāne
rātrye prabhure śunāya gīta, anye nāhi jāne*

gandharva-dehe—in the body of a Gandharva; *gāna karena*—he sings; *antardhāne*—without being visible; *rātrye*—at night; *prabhure*—unto Śrī Caitanya Mahāprabhu; *śunāya gīta*—he was singing; *anye*—others; *nāhi jāne*—could not understand.

In a spiritual body resembling that of a Gandharva, Junior Haridāsa, although invisible, would sing at night for Śrī Caitanya Mahāprabhu to hear. No one but the Lord, however, knew of this.

TEXT 150

*eka-dina mahāprabhu puchilā bhakta-gaṇe
'haridāsa kāñhā? tāre ānaha ekhāne'*

eka-dina—one day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *puchilā bhakta-gaṇe*—inquired from the devotees; *haridāsa kāñhā*—where is Haridāsa; *tāre*—him; *ānaha ekhāne*—bring here.

One day Śrī Caitanya Mahāprabhu inquired from the devotees, “Where is Haridāsa? Now you may bring him here.”

TEXT 151

*sabe kahe,—“haridāsa varṣa-pūrṇa dine
rātre uṭhi kāñhā gelā, keha nāhi jāne”*

sabe kahe—everyone spoke; *haridāsa*—Haridāsa; *varṣa-pūrṇa dine*—at the end of one full year; *rātre*—at night; *uṭhi*—getting up; *kāñhā gelā*—where he went; *keha nāhi jāne*—no one knows.



In a spiritual body resembling that of a Gandharva, Junior Haridāsa, although invisible, would sing at night for Śrī Caitanya Mahāprabhu to hear. No one but the Lord, however, knew of this.

The devotees all replied, “One night at the end of a full year, Junior Haridāsa got up and went away. No one knows where he has gone.”

TEXT 152

*śuni’ mahāprabhu iṣat hāsiyā rahilā
saba bhakta-gaṇa mane vismaya ha-ilā*

śuni’—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *iṣat*—slightly; *hāsiyā rahilā*—remained smiling; *saba bhakta-gaṇa*—all the devotees; *mane*—in the minds; *vismaya ha-ilā*—became surprised.

While hearing the devotees lament, Śrī Caitanya Mahāprabhu was mildly smiling. Thus all the devotees were very much astonished.

TEXTS 153–154

*eka-dina jagadānanda, svarūpa, govinda
kāśīśvara, śaṅkara, dāmodara, mukunda
samudra-snāne gelā sabe, śune katho dūre
haridāsa gāyena, yena ḍāki’ kaṅṭha-svare*

eka-dina—one day; *jagadānanda*—Jagadānanda; *svarūpa*—Svarūpa; *govinda*—Govinda; *kāśīśvara*—Kāśīśvara; *śaṅkara*—Śaṅkara; *dāmodara*—Dāmodara; *mukunda*—Mukunda; *samudra-snāne*—bathing in the sea; *gelā*—went; *sabe*—all of them; *śune*—could hear; *katho dūre*—from a distant place; *haridāsa gāyena*—Junior Haridāsa was singing; *yena*—as if; *ḍāki’*—calling; *kaṅṭha-svare*—in his original voice.

One day Jagadānanda, Svarūpa, Govinda, Kāśīśvara, Śaṅkara, Dāmodara and Mukunda all went to bathe in the sea. They could hear Haridāsa singing from a distant place as if calling them in his original voice.

TEXT 155

*manuṣya nā dekhe—madhura gīta-mātra śune
govindādi sabe meli’ kaila anumāne*

manuṣya—a man; *nā dekhe*—could not see; *madhura*—very sweet; *gīta*—singing; *mātra*—only; *śune*—one could hear; *govinda-ādi sabe*—all the devotees, headed by Govinda; *meli*—coming together; *kaila anumāne*—guessed.

No one could see him, but they could hear him singing in a sweet voice. Therefore all the devotees, headed by Govinda, made this guess.

TEXT 156

*’viṣādi khāñā haridāsa ātma-ghāta kaila
sei pāpe jāni ‘brahma-rākṣasa’ haila*

viṣa-ādi khāñā—by drinking poison; *haridāsa*—Junior Haridāsa; *ātma-ghāta kaila*—has committed suicide; *sei pāpe*—on account of that sinful activity; *jāni*—we understand; *brahma-rākṣasa*—a *brāhmaṇa* ghost; *haila*—he has become.

“Haridāsa must have committed suicide by drinking poison, and because of this sinful act, he has now become a brāhmaṇa ghost.

TEXT 157

*ākāra nā dekhi, mātra śuni tāra gāna’
svarūpa kahena,—“ei mithyā anumāna*

ākāra—form; *nā dekhi*—we cannot see; *mātra*—only; *śuni*—we hear; *tāra*—his; *gāna*—singing; *svārūpa kahena*—Svarūpa Dāmodara said; *ei*—this; *mithyā*—false; *anumāna*—guess.

“We cannot see his material form,” they said, “but still we hear his sweet singing. Therefore he must have become a ghost.”

Svarūpa Dāmodara, however, protested, “This is a false guess.

TEXT 158

*ājanma kṛṣṇa-kīrtana, prabhura sevana
prabhu-kṛpā-pātra, āra kṣetrera maraṇa*

ājanma—throughout the whole life; *kṛṣṇa-kīrtana*—chanting of the Hare Kṛṣṇa mantra; *prabhura sevana*—service to Śrī Caitanya Mahāprabhu; *prabhu-kṛpā-pātra*—very dear to the Lord; *āra*—and; *kṣetrera maraṇa*—his death in a holy place.

“Junior Haridāsa chanted the Hare Kṛṣṇa mantra throughout his entire life and served the Supreme Lord Śrī Caitanya Mahāprabhu. Moreover, he is dear to the Lord and has died in a holy place.

TEXT 159

*durgati nā haya tāra, sad-gati se haya
prabhu-bhaṅgī ei, pāche jānibā niścaya*“

durgati—a bad result; *nā haya tāra*—is not his; *sat-gati se haya*—he must have achieved liberation; *prabhu-bhaṅgī*—a sport of Śrī Caitanya Mahāprabhu; *ei*—this; *pāche*—later; *jānibā*—you will understand; *niścaya*—the real fact.

“Haridāsa cannot have been degraded; he must have attained liberation. This is a pastime of Śrī Caitanya Mahāprabhu’s. You will all understand it later.”

TEXT 160

*prayāga ha-ite eka vaiṣṇava navadvīpa āila
haridāsera vārtā teṅho sabāre kahila*

prayāga ha-ite—from Prayāga; *eka*—one; *vaiṣṇava*—devotee of Lord Kṛṣṇa; *navadvīpa āila*—came to Navadvīpa; *haridāsera vārtā*—the news of Haridāsa; *teṅho*—he; *sabāre kahila*—informed everyone.

A devotee returned to Navadvīpa from Prayāga and told everyone the details of Junior Haridāsa’s suicide.

TEXT 161

*yaiche saṅkalpa, yaiche triveṇī praveśila
śuni’, śrīvāsādira mane vismaya ha-ila*

yaiche saṅkalpa—how he was determined; *yaiche*—how; *triveṇī praveśila*—he entered into Triveṇī; *śuni’*—hearing; *śrīvāsa-ādira*—of Śrīvāsa Ṭhākura and others; *mane*—in the minds; *vismaya ha-ila*—there was surprise.

He explained how Junior Haridāsa had made his resolution and had thus entered the waters at the confluence of the Yamunā and Ganges. Hearing these details, Śrīvāsa Ṭhākura and the other devotees were very surprised.

TEXT 162

*varṣāntare śivānanda saba bhakta lañā
prabhure mililā āsi’ ānandita hañā*

varṣa-antare—at the end of the year; *śivānanda*—Śivānanda Sena; *saba*—all; *bhakta lañā*—taking the devotees; *prabhure mililā*—met Śrī Caitanya Mahāprabhu; *āsi’*—coming; *ānandita hañā*—becoming greatly happy.

At the end of the year, Śivānanda Sena came to Jagannātha Purī as usual, accompanied by the other devotees, and thus in great happiness met Śrī Caitanya Mahāprabhu.

TEXT 163

*’haridāsa kāñhā?’ yadi śrīvāsa puchilā
“sva-karma-phala-bhuk pumān”*—*prabhu utara dilā*

haridāsa kāñhā—where is Junior Haridāsa; *yadi*—when; *śrīvāsa puchilā*—Śrīvāsa Ṭhākura inquired; *sva-karma-phala-bhuk*—sure to accept the resultant action of his fruitive activities; *pumān*—a person; *prabhu*—Śrī Caitanya Mahāprabhu; *uttara dilā*—replied.

When Śrīvāsa Ṭhākura inquired from Śrī Caitanya Mahāprabhu, “Where is Junior Haridāsa?” the Lord replied, “A person is sure to achieve the results of his fruitive activities.”

TEXT 164

*tabe śrīvāsa tāra vṛttānta kahila
yaiche saṅkalpa, yaiche triveṇī praveśila*

tabe—at that time; *śrīvāsa*—Śrīvāsa Ṭhākura; *tāra*—of Junior Haridāsa; *vṛttānta*—story; *kahila*—spoke; *yaiche*—how; *saṅkalpa*—he decided; *yaiche*—how; *triveṇī praveśila*—he entered the waters at the confluence of the Ganges and Yamunā.

Then Śrīvāsa Ṭhākura related the details of Haridāsa’s decision and his entering the waters at the confluence of the Ganges and Yamunā.

TEXT 165

*śuni’ prabhu hāsi’ kahe suprasanna citta
’prakṛti darśana kaile ei prāyaścitta’*

śuni’—hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *hāsi’*—smiling; *kahe*—replied; *su-prasanna citta*—being in a happy mood; *prakṛti darśana kaile*—if someone sees women with a sensual propensity; *ei prāyaścitta*—this is the atonement.

When Śrī Caitanya Mahāprabhu heard these details, He smiled in a pleased mood and said, “If with sensual intentions one looks at women, this is the only process of atonement.”

TEXT 166

*svarūpādi mili’ tabe vicāra karilā
triveṇī-prabhāve haridāsa prabhu-pada pāilā*

svarūpa-ādi—devotees headed by Svarūpa Dāmodara; *mili'*—coming together; *tabe*—then; *vicāra karilā*—discussed; *triveṇī-prabhāve*—by the influence of the holy place at the confluence of the Ganges and Yamunā; *haridāsa*—Junior Haridāsa; *prabhu-pada pāilā*—achieved the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

Then all the devotees, headed by Svarūpa Dāmodara Gosvāmī, concluded that because Haridāsa had committed suicide at the confluence of the rivers Ganges and Yamunā, he must have ultimately attained shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

Śrīla Bhaktivinoda Ṭhākura remarks that after one adopts the renounced order and accepts the dress of either a *sannyāsī* or a *bābājī*, if he entertains the idea of sense gratification, especially in relationship with a woman, the only atonement is to commit suicide at the confluence of the Ganges and Yamunā. Only by such atonement can his sinful life be purified. If such a person is thus punished, it is possible for him to attain the shelter of Śrī Caitanya Mahāprabhu. Without such punishment, however, the shelter of Śrī Caitanya Mahāprabhu is very difficult to regain.

TEXT 167

*ei-mata līlā kare śacīra nandana
yāhā śuni' bhakta-gaṇera yuḍāya karṇa-mana*

ei-mata—in this way; *līlā kare*—continues to execute pastimes; *śacīra nandana*—the son of mother Śacī; *yāhā śuni'*—hearing which; *bhakta-gaṇera*—of the devotees; *yuḍāya*—satisfies; *karṇa-mana*—the ears and the mind.

In this way, Śrī Caitanya Mahāprabhu, the son of mother Śacī, performs His pastimes, which greatly satisfy the ears and minds of pure devotees who hear about them.

TEXT 168

*āḥana kārūṇya, loke vairāgya-śikṣaṇa
sva-bhaktera gāḍha-anurāga-prakaṭi-karaṇa*

āpana—personal; *kāruṇya*—favor; *loke*—to the people in general; *vairāgya-śikṣaṇa*—teaching about the order of renunciation; *svabhaktera*—of His devotees; *gāḍha*—deep; *anurāga*—of attachment; *prakaṭī*—manifestation; *karaṇa*—causing.

This incident manifests the mercy of Śrī Caitanya Mahāprabhu, His teaching that a sannyāsī should remain in the renounced order, and the deep attachment to Him felt by His faithful devotees.

TEXT 169

*tīrthera mahimā, nija bhakte ātmasāt
eka līlāya karena prabhu kārya pāñca-sāta*

tīrthera mahimā—the glories of a holy place; *nija bhakte ātmasāt*—accepting His devotee again; *eka līlāya*—by one pastime; *karena*—executes; *prabhu*—Śrī Caitanya Mahāprabhu; *kārya pāñca-sāta*—five to seven different purposes.

It also demonstrates the glories of holy places and shows how the Lord accepts His faithful devotee. Thus the Lord fulfilled five or seven purposes by performing one pastime.

TEXT 170

*madhura caitanya-līlā—samudra-gambhīra
loke nāhi bujhe, bujhe yei 'bhakta' 'dhīra'*

madhura—sweet; *caitanya-līlā*—pastimes of Lord Śrī Caitanya Mahāprabhu; *samudra-gambhīra*—as deep as the ocean; *loke nāhi bujhe*—people in general cannot understand; *bujhe*—can understand; *yei*—one who; *bhakta*—devotee; *dhīra*—sober.

The pastimes of Śrī Caitanya Mahāprabhu are like nectar, and they are deep like the ocean. People in general cannot understand them, but a sober devotee can.

TEXT 171

*viśvāsa kariyā śuna caitanya-carita
tarka nā kariha, tarke habe viparīta*

viśvāsa kariyā—with faith and confidence; *śuna*—just hear; *caitanya-carita*—the pastimes of Śrī Caitanya Mahāprabhu; *tarka nā kariha*—do not uselessly argue; *tarke*—by argument; *habe viparīta*—will get the opposite result.

Please hear the pastimes of Śrī Caitanya Mahāprabhu with faith and confidence. Do not argue, for arguments will produce a contrary result.

TEXT 172

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

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Instructions from this Chapter

Summarizing this chapter, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that one should derive from it the following lessons. (1) Although Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is an incarnation of mercy, He nevertheless gave up the company of one of His personal associates, namely Junior Haridāsa, for if He had not done so, pseudo devotees would have taken advantage of Junior Haridāsa's fault by using it as an excuse to live as devotees and at the same time have illicit sexual connections. Such activities would have demoralized the cult of Śrī Caitanya Mahāprabhu, and as a result, devotees would surely have gone to

a hellish life in the name of Śrī Caitanya Mahāprabhu. (2) By chastising Junior Haridāsa, the Lord set the standard for *ācāryas*, or the heads of institutions propagating the Caitanya cult, and for all actual devotees. Śrī Caitanya Mahāprabhu wanted to maintain the highest standard. (3) Śrī Caitanya Mahāprabhu instructed that a pure devotee should be simple and free from sinful activities, for thus one can be His bona fide servant. Śrī Caitanya Mahāprabhu taught His followers how to observe the renounced order strictly. (4) Śrī Caitanya Mahāprabhu wanted to prove that His devotees are exalted and that their character is ideal. He kindly accepts His faithful devotees and teaches them how much tribulation and disturbance can be produced by even a slight deviation from the strict principles of devotional life. (5) By chastising Junior Haridāsa, Śrī Caitanya Mahāprabhu exhibited His mercy toward him, thus showing how elevated was Junior Haridāsa's devotion for Him. Because of this transcendental relationship, the Lord corrected even a slight offense committed by His pure devotee. Therefore one who wants to be a pure devotee of Śrī Caitanya Mahāprabhu should give up all material sense gratification; otherwise, the lotus feet of Śrī Caitanya Mahāprabhu are very difficult to attain. (6) If one dies in such a celebrated holy place as Prayāga, Mathurā or Vṛndāvana, one can be relieved of the reactions to sinful life and then attain the shelter of the Supreme Personality of Godhead. (7) Although a pure or faithful devotee may fall down, he nevertheless ultimately gets the chance to go back home, back to Godhead, by the mercy of the Lord.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Second Chapter, describing the chastisement of Junior Haridāsa.

CHAPTER THREE

The Glories of Śrīla Haridāsa Ṭhākura

A summary of the Third Chapter is given by Śrīla Bhaktivinoda Ṭhākura as follows. A beautiful young *brāhmaṇa* girl in Jagannātha Purī had a very handsome son who was coming every day to Śrī Caitanya Mahāprabhu. This was not very much to the liking of Dāmodara Paṇḍita, however, who therefore told Śrī Caitanya Mahāprabhu, “If You display so much love for this boy, people will doubt Your character.” Hearing these words from Dāmodara Paṇḍita, the Lord sent him to Navadvīpa to supervise the affairs of His mother, Śacīdevī. He also especially requested Dāmodara Paṇḍita to remind His mother that He was sometimes going to her home to accept the food she offered. Thus, following the order of Śrī Caitanya Mahāprabhu, Dāmodara Paṇḍita went to Navadvīpa, taking with him all kinds of *prasādam* from Lord Jagannātha.

On another occasion, Śrī Caitanya Mahāprabhu once inquired from Haridāsa Ṭhākura, who was known as Brahma Haridāsa, how the *yavanas*, or persons bereft of Vedic culture, would be delivered in Kali-yuga. Haridāsa Ṭhākura replied that their deliverance would be possible if they very loudly chanted the Hare Kṛṣṇa *mantra*, for hearing the Hare Kṛṣṇa *mantra* chanted loudly, even with but little realization, would help them. After describing this incident, the author of the *Caitanya-caritāmṛta* also describes how Haridāsa Ṭhākura was tested at Benāpola, a village near Śāntipura. A person named Rāmacandra Khān, who was envious of Haridāsa Ṭhākura, sent a professional prostitute to attempt to defame him, but by the mercy of Haridāsa Ṭhākura, even the prostitute was delivered. Because of offending a pure Vaiṣṇava, Rāmacandra Khān was later cursed by Nityānanda Prabhu and ruined.

From Benāpola, Haridāsa Ṭhākura went to the village known as Cāndapura, where he lived at the house of Balarāma Ācārya. Thereafter, Haridāsa Ṭhākura was received by two brothers known as Hiraṇya and Govardhana Majumadāra, but in the course of a discussion he was offended by a caste *brāhmaṇa* known as Gopāla Cakravartī. Because of this offense, Gopāla Cakravartī was punished by being afflicted with leprosy.

Haridāsa Ṭhākura later left Cāndapura and went to the house of Advaita Ācārya, where he was tested by Māyādevī, the personification of the external energy. She also received his favor by being blessed with the chanting of the Hare Kṛṣṇa *mahā-mantra*.

TEXT 1

*vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānviṭaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānviṭāṁś ca*

vande—offer my respectful obeisances; *ahaṁ*—I; *śrī-guroḥ*—of my spiritual master; *śrī-yuta-pada-kamalam*—unto the opulent lotus feet; *śrī-gurūn*—unto the spiritual masters in the *paramparā* system, beginning from Mādhavendra Purī down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda; *vaiṣṇavān*—unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very point of creation; *ca*—and; *śrī-rūpaṁ*—unto Śrīla Rūpa Gosvāmī; *sa-agra-jātam*—with his elder brother, Śrī Sanātana Gosvāmī; *saha-gaṇa*—with associates; *raghunātha-anvitam*—with Raghunātha dāsa Gosvāmī; *taṁ*—unto him; *sa-jīvam*—with Jīva Gosvāmī; *sa-advaitam*—with Advaita Ācārya; *sa-avadhūtam*—with Nityānanda Prabhu; *parijana-sahitam*—and with Śrīvāsa Ṭhākura and all the other devotees; *kṛṣṇa-caitanya-devam*—unto Lord Śrī Caitanya Mahāprabhu; *śrī rādhā-kṛṣṇa-pādān*—unto the lotus feet of the all-opulent Śrī Kṛṣṇa and Rādhārāṇī; *saha-gaṇa*—with Their associates; *lalitā-śrī-viśākhā-anvitān*—accompanied by Lalitā and Śrī Viśākhā; *ca*—also.

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service, unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu and Śrī Caitanya Mahāprabhu, as well as all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa and Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.

TEXT 2

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

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

**All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu!
All glories to Advaita Ācārya! And all glories to all the devotees of Śrī
Caitanya Mahāprabhu!**

TEXT 3

*puruṣottame eka uḍiyā-brāhmaṇa-kumāra
pitṛ-śūnya, mahā-sundara, mṛdu-vyavahāra*

puruṣottame—in Jagannātha Purī; *eka*—one; *uḍiyā-brāhmaṇa—
kumāra*—young son of a *brāhmaṇa* from Orissa; *pitṛ-śūnya*—without his
father; *mahā-sundara*—possessing very beautiful bodily features; *mṛdu-
vyavahāra*—having very gentle behavior.

**In Jagannātha Purī there was a young boy who had been born of an
Orissan brāhmaṇa but had later lost his father. The boy’s features were
very beautiful, and his behavior was extremely gentle.**

TEXTS 4–5

*prabhu-sthāne nitya āise, kare namaskāra
prabhu-sane bāt kahe prabhu-‘prāṇa’ tāra
prabhute tāhāra prīti, prabhu dayā kare
dāmodara tāra prīti sahite nā pāre*

prabhu-sthāne—to the place of Śrī Caitanya Mahāprabhu; *nitya*—daily;
āise—comes; *kare namaskāra*—offers respectful obeisances; *prabhu-
sane*—with the Lord; *bāt kahe*—talks; *prabhu-prāṇa tāra*—his life and

soul was Śrī Caitanya Mahāprabhu; *prabhute*—unto the Lord; *tāhāra prīti*—his affection; *prabhu*—the Lord; *dayā kare*—reciprocates His mercy; *dāmodara*—Dāmodara Paṇḍita; *tāra*—his; *prīti*—love of Lord Śrī Caitanya Mahāprabhu; *sahite nā pāre*—could not tolerate.

The boy came daily to Śrī Caitanya Mahāprabhu and offered Him respectful obeisances. He was free to talk with Śrī Caitanya Mahāprabhu because the Lord was his life and soul, but the boy's intimacy with the Lord and the Lord's mercy toward him were intolerable for Dāmodara Paṇḍita.

TEXT 6

*bāra bāra niṣedha kare brāhmaṇa-kumāre
prabhure nā dekhile sei rahite nā pāre*

bāra bāra—again and again; *niṣedha kare*—forbids; *brāhmaṇa-kumāre*—the son of the *brāhmaṇa*; *prabhure*—Śrī Caitanya Mahāprabhu; *nā dekhile*—without seeing; *sei*—that boy; *rahite nā pāre*—could not stay.

Dāmodara Paṇḍita again and again forbade the son of the *brāhmaṇa* to visit the Lord, but the boy could not bear staying home and not seeing Śrī Caitanya Mahāprabhu.

TEXT 7

*nitya āise, prabhu tāre kare mahā-prīta
yānhā prīti tānhā āise,—bālakera rīta*

nitya āise—he comes daily; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāre*—to him; *kare*—does; *mahā-prīta*—very affectionate behavior; *yānhā prīti*—wherever there is love; *tānhā āise*—one comes there; *bālakera rīta*—the nature of a small boy.

The boy came every day to Śrī Caitanya Mahāprabhu, who treated him with great affection. It is the nature of any boy to go see a man who loves him.

TEXT 8

*tāhā dekhi' dāmodara duḥkha pāya mane
balite nā pāre, bālaka niṣedha nā māne*

tāhā dekhi'—seeing that; *dāmodara*—Dāmodara Paṇḍita; *duḥkha pāya*—gets unhappiness; *mane*—in his mind; *balite nā pāre*—could not say anything; *bālaka*—the boy; *niṣedha*—prohibition; *nā māne*—would not care for.

This was intolerable for Dāmodara Paṇḍita. He became greatly unhappy, but there was nothing he could say, for the boy would ignore his restrictions.

TEXT 9

*āra dina sei bālaka prabhu-sthāne āilā
gosāñi tāre pṛiti kari' vārtā puchilā*

āra dina—one day; *sei bālaka*—that boy; *prabhu-sthāne āilā*—came to Lord Śrī Caitanya Mahāprabhu; *gosāñi*—Lord Śrī Caitanya Mahāprabhu; *tāre*—unto him; *pṛiti kari'*—with great affection; *vārtā*—news; *puchilā*—inquired.

One day when the boy came to Śrī Caitanya Mahāprabhu, the Lord very affectionately inquired from him about all kinds of news.

TEXT 10

*kata-kṣaṇe se bālaka uṭhi' yabe gelā
sahite nā pāre, dāmodara kahite lāgilā*

kata-kṣaṇe—after some time; *se bālaka*—that boy; *uṭhi'*—standing up; *yabe*—when; *gelā*—left; *sahite nā pāre*—could not tolerate; *dāmodara*—Dāmodara Paṇḍita; *kahite lāgilā*—began to say.

After some time, when the boy stood up and left, the intolerant Dāmodara Paṇḍita began to speak.

TEXT 11

anyopadeśe paṇḍita—kahe gosāñira ṭhāñi
'gosāñi' 'gosāñi' ebe jānimu 'gosāñi'

anya-upadeśe—by instructing others; *paṇḍita*—learned teacher; *kahe*—says; *gosāñira ṭhāñi*—in front of Śrī Caitanya Mahāprabhu; *gosāñi gosāñi*—Lord Śrī Caitanya Mahāprabhu, the supreme teacher; *ebe*—now; *jānimu*—we shall know; *gosāñi*—what kind of teacher.

Dāmodara Paṇḍita impudently said to the Lord, “Everyone says that You are a great teacher because of Your instructions to others, but now we shall find out what kind of teacher You are.

Dāmodara Paṇḍita was a great devotee of Śrī Caitanya Mahāprabhu. Sometimes, however, a person in such a position becomes impudent, being influenced by the external energy and material considerations. Thus a devotee mistakenly dares to criticize the activities of the spiritual master or the Supreme Personality of Godhead. Despite the logic that “Caesar’s wife must be above suspicion,” a devotee should not be disturbed by the activities of his spiritual master and should not try to criticize him. A devotee should be fixed in the conclusion that the spiritual master cannot be subject to criticism and should never be considered equal to a common man. Even if there appears to be some discrepancy according to an imperfect devotee’s estimation, the devotee should be fixed in the conviction that even if his spiritual master goes to a liquor shop, he is not a drunkard; rather, he must have some purpose in going there. It is said in a Bengali poem:

yadyapi nityānanda surā-bāḍi yāya
tathāpio haya nityānanda-rāya

“Even if I see that Lord Nityānanda has entered a liquor shop, I shall not be diverted from my conclusion that Nityānanda Rāya is the Supreme Personality of Godhead.”

TEXT 12

*ebe gosāñira guṇa-yaśa saba loke gāibe
tabe gosāñira pratiṣṭhā puruṣottame ha-ibe*

ebe—now; *gosāñira*—of Lord Śrī Caitanya Mahāprabhu; *guṇa-yaśa*—attributes and reputation; *saba loke*—everyone; *gāibe*—will talk about; *tabe*—at that time; *gosāñira*—of the Lord; *pratiṣṭhā*—the position; *puruṣottame*—in Puruṣottama (Jagannātha Purī); *ha-ibe*—will be.

“You are known as Gosāñi [teacher or ācārya], but now talk about Your attributes and reputation will spread throughout the city of Puruṣottama. How Your position will be impaired!”

TEXT 13

*śuni’ prabhu kahe,—‘kyā kaha, dāmodara?’
dāmodara kahe,—tumi svatantra ‘īśvara’*

śuni’—hearing; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *kyā kaha*—what nonsense are you speaking; *dāmodara*—My dear Dāmodara; *dāmodara kahe*—Dāmodara Paṇḍita replied; *tumi*—You; *svatantra*—independent; *īśvara*—the Supreme Personality of Godhead.

Although Śrī Caitanya Mahāprabhu knew that Dāmodara Paṇḍita was a pure and simple devotee, upon hearing this impudent talk the Lord said, “My dear Dāmodara, what nonsense are you speaking?”

Dāmodara Paṇḍita replied, “You are the independent Personality of Godhead, beyond all criticism.

TEXT 14

*svacchande ācāra kara, ke pāre balite?
mukhara jagatera mukha pāra ācchādite?*

svacchande—without restriction; *ācāra kara*—You behave; *ke pāre balite*—who can talk; *mukhara*—talkative; *jagatera*—of the whole world; *mukha*—mouth; *pāra ācchādite*—can You cover.

“My dear Lord, You can act as You please. No one can say anything to restrict You. Nevertheless, the entire world is impudent. People can say anything. How can You stop them?”

TEXT 15

*paṇḍita hañā mane kene vicāra nā kara?
rāṇḍī brāhmaṇīra bālake pṛīti kene kara?*

paṇḍita hañā—being a learned teacher; *mane*—in the mind; *kene*—why; *vicāra nā kara*—do You not consider; *rāṇḍī brāhmaṇīra*—of a widowed wife of a *brāhmaṇa*; *bālake*—unto the son; *pṛīti*—affection; *kene kara*—why do You show.

“Dear Lord, You are a learned teacher. Why then don’t You consider that this boy is the son of a widowed *brāhmaṇī*? Why are You so affectionate to him?”

TEXT 16

*yadyapi brāhmaṇī sei tapasvinī satī
tathāpi tāhāra doṣa—sundarī yuvatī*

yadyapi—although; *brāhmaṇī*—wife of a *brāhmaṇa*; *sei*—that; *tapasvinī*—austere; *satī*—chaste; *tathāpi*—still; *tāhāra*—her; *doṣa*—fault; *sundarī*—very beautiful; *yuvatī*—young girl.

“Although the boy’s mother is completely austere and chaste, she has one natural fault—she is a very beautiful young girl.

TEXT 17

*tumi-ha—parama yuvā, parama sundara
lokerā kāṇākāṇi-bāte deha avasara“*

tumi-ha—You also; *parama yuvā*—young man; *parama sundara*—very beautiful; *lokerā*—of the people in general; *kāṇākāṇi*—whispering; *bāte*—talks; *deha avasara*—You are giving an opportunity for.

“And You, my dear Lord, are a handsome, attractive young man. Therefore certainly people will whisper about You. Why should You give them such an opportunity?”

As a simple and staunch devotee of Lord Śrī Caitanya Mahāprabhu, Dāmodara Paṇḍita could not tolerate criticism of the Lord, but unfortunately he himself was criticizing Lord Śrī Caitanya Mahāprabhu in his own way. The Lord could understand that it was because of Dāmodara Paṇḍita’s simplicity that he impudently dared criticize Him. Nevertheless, such behavior by a devotee is not very good.

TEXT 18

*eta bali’ dāmodara mauna ha-ilā
antare santoṣa prabhu hāsi’ vicārilā*

eta bali’—saying this; *dāmodara*—Dāmodara Paṇḍita; *mauna ha-ilā*—became silent; *antare*—within Himself; *santoṣa*—pleased; *prabhu*—Śrī Caitanya Mahāprabhu; *hāsi’*—smiling; *vicārilā*—considered.

Having said this, Dāmodara Paṇḍita became silent. Śrī Caitanya Mahāprabhu smiled, pleased within Himself, and considered the impudence of Dāmodara Paṇḍita.

TEXT 19

*ihāre kahiye śuddha-premera taraṅga
dāmodara-sama mora nāhi ‘antaraṅga’*

ihāre—such behavior; *kahiye*—I can say; *śuddha-premera taraṅga*—waves of pure devotional service; *dāmodara-sama*—like Dāmodara; *mora*—My; *nāhi*—there is not; *antaraṅga*—intimate friend.

[Śrī Caitanya Mahāprabhu thought:] “This impudence is also a sign of pure love for Me. I have no other intimate friend like Dāmodara Paṇḍita.”

TEXT 20

*eteka vicāri' prabhu madhyāhne calilā
āra dine dāmodare nibhṛte bolāilā*

eteka vicāri'—considering like this; *prabhu*—Śrī Caitanya Mahāprabhu; *madhyāhne calilā*—went to perform His noon duties; *āra dine*—the next day; *dāmodare*—unto Dāmodara Paṇḍita; *nibhṛte*—in a solitary place; *bolāilā*—called.

Thinking in this way, Śrī Caitanya Mahāprabhu went to perform His noon duties. The next day, He called Dāmodara Paṇḍita to a solitary place.

TEXT 21

*prabhu kahe,—“dāmodara, calaha nadīyā
mātāra samīpe tumi raha tānhā yāñā*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *dāmodara*—My dear friend Dāmodara; *calaha nadīyā*—you had better go to Nadia (Navadvīpa); *mātāra samīpe*—with My mother; *tumi*—you; *raha*—stay; *tānhā*—there; *yāñā*—going.

The Lord said, “My dear friend Dāmodara, you had better go to Nadia and stay with My mother.

TEXT 22

*tomā vinā tānhāra rakṣaka nāhi dekhi āna
āmāke-ha yāte tumi kailā sāvadhāna*

tomā vinā—besides you; *tānhāra*—of mother Śacīdevī; *rakṣaka*—protector; *nāhi*—not; *dekhi*—I see; *āna*—anyone else; *āmāke-ha*—even unto Me; *yāte*—by which; *tumi*—you; *kailā*—did; *sāvadhāna*—care.

“I see no one but you to protect her, for you are so careful that you can caution even Me.

TEXT 23

*tomā sama 'nirapekṣa' nāhi mora gaṇe
'nirapekṣa' nahile 'dharma' nā yāya rakṣaṇe*

tomā sama—like you; *nirapekṣa*—neutral; *nāhi*—there is not; *mora gaṇe*—among My associates; *nirapekṣa*—neutral; *nahile*—without being; *dharma*—religious principles; *nā yāya rakṣaṇe*—cannot be protected.

“You are the most neutral among My associates. This is very good, for without being neutral one cannot protect religious principles.

TEXT 24

*āmā haite ye nā haya, se tomā haite haya
āmāre karilā daṇḍa, āna kebā haya*

āmā haite—from Me; *ye*—whatever; *nā haya*—is not; *se*—that; *tomā haite*—from you; *haya*—becomes possible; *āmāre*—Me; *karilā daṇḍa*—punished; *āna*—others; *kebā haya*—what to speak of.

“You can do whatever I cannot. Indeed, you can chastise even Me, what to speak of others.

TEXT 25

*mātāra gṛhe raha yāi mātāra caraṇe
tomāra āge nahibe kāro svacchanda-caraṇe*

mātāra—of My mother; *gṛhe*—at the home; *raha*—stay; *yāi*—going; *mātāra caraṇe*—at the shelter of My mother’s lotus feet; *tomāra āge*—in front of you; *nahibe*—there will not be; *kāro*—of anyone; *svacchanda-caraṇe*—independent activities.

“It is best for you to go to the shelter of My mother’s lotus feet, for no one will be able to behave independently in front of you.

TEXT 26

*madhye madhye āsibā kabhu āmāra daraśane
śīghra kari' punaḥ tāhān karaha gamane*

madhye madhye—at intervals; *āsibā*—you will come; *kabhu*—sometimes; *āmāra daraśane*—to see Me; *śīghra kari'*—very soon; *punaḥ*—again; *tāhān*—there; *karaha gamane*—arrange to go.

“At intervals you may come see Me here and then soon again go there.

TEXT 27

*mātāre kahiha mora koṭī namaskāre
mora sukha-kathā kahi' sukha diha' tāñre*

mātāre—to My mother; *kahiha*—inform; *mora*—My; *koṭī*—ten million; *namaskāre*—obeisances; *mora*—My; *sukha*—of happiness; *kathā*—topics; *kahi'*—saying; *sukha*—happiness; *diha' tāñre*—give to her.

“Offer My mother millions of My obeisances. Please speak to her about My happiness here and thus give her happiness.

TEXT 28

*'nirantara nija-kathā tomāre śunāite
ei lāgi' prabhu more pāṭhāilā ihānte'*

nirantara—constantly; *nija-kathā*—personal activities; *tomāre śunāite*—to inform you; *ei lāgi'*—for this reason; *prabhu*—Śrī Caitanya Mahāprabhu; *more*—me; *pāṭhāilā*—has sent; *ihānte*—here.

“Tell her that I sent you to inform her of My personal activities so that she may share in My happiness.

TEXT 29

*eta kahi' mātāra mane santoṣa janmāiha
āra guhya-kathā tāñre smaraṇa karāiha*

eta kahi'—saying this; *mātāra mane*—in the mind of My mother; *santoṣa janmāiha*—give satisfaction; *āra*—another; *guhya-kathā*—very confidential message; *tāñre*—her; *smaraṇa karāiha*—make to remember.

“Speaking in this way, satisfy the mind of mother Śacī. Also, remind her of one most confidential incident with this message from Me.

TEXT 30

*'bāre bāre āsi' āmi tomāra bhavane
miṣṭāṇna vyañjana saba kariye bhojane*

bāre bāre—again and again; *āsi'*—coming; *āmi*—I; *tomāra bhavane*—at your place; *miṣṭāṇna*—sweetmeats; *vyañjana*—vegetables; *saba*—all; *kariye*—do; *bhojane*—eating.

“I come to your home again and again to eat all the sweetmeats and vegetables you offer.

TEXT 31

*bhojana kariye āmi, tumi tāhā jāna
bāhya virahe tāhā svapna kari māna*

bhojana—dining; *kariye*—do; *āmi*—I; *tumi*—you; *tāhā*—that; *jāna*—know; *bāhya*—externally; *virahe*—in separation; *tāhā*—that; *svapna*—dream; *kari*—as; *māna*—you accept.

“You know that I come and eat the offerings, but because of external separation, you consider this a dream.

Because mother Śacī was feeling separation from Śrī Caitanya Mahāprabhu, she thought she was dreaming that her son had come to her. Śrī Caitanya

Mahāprabhu, however, wanted to inform her that actually it was not a dream. He actually came there and ate whatever His mother offered Him. Such are the dealings of advanced devotees with the Supreme Personality of Godhead. As stated in the *Brahma-saṁhitā* (5.38):

*premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ 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.” Pure devotees realize dealings with the Lord on the transcendental plane, but because the devotees are still in the material world, they think that these are dreams. The Lord, however, talks with the advanced devotee, and the advanced devotee also sees Him. It is all factual; it is not a dream.

TEXT 32

*ei māgha-saṅkrāntye tumi randhana karilā
nānā vyañjana, kṣīra, piṭhā, pāyasa rāndhilā*

ei—this; *māgha-saṅkrāntye*—on the occasion of the Māgha-saṅkrānti festival; *tumi*—you; *randhana karilā*—cooked; *nānā vyañjana*—varieties of vegetables; *kṣīra*—condensed milk; *piṭhā*—cakes; *pāyasa*—sweet rice; *rāndhilā*—cooked.

“During the last Māgha-saṅkrānti festival, you cooked varieties of vegetables, condensed milk, cakes and sweet rice for Me.

TEXT 33

*kṛṣṇe bhoga lāgāñā yabe kailā dhyāna
āmāra sphūrṭi haila, aśru bharila nayana*

kṛṣṇe—unto Lord Kṛṣṇa; *bhoga*—offering; *lāgāñā*—giving; *yabe*—when; *kailā dhyāna*—you meditated; *āmāra*—My; *sphūrṭi*—sudden appearance; *haila*—there was; *aśru*—tears; *bharila*—filled; *nayana*—your eyes.

“You offered the food to Lord Kṛṣṇa, and while you were in meditation I suddenly appeared, and your eyes filled with tears.

TEXT 34

*āste-vyaste āmi giyā sakali khāila
āmi khāi,—dekhi’ tomāra sukha upajila*

āste-vyaste—in great haste; *āmi*—I; *giyā*—going; *sakali khāila*—ate everything; *āmi khāi*—I eat; *dekhi’*—seeing; *tomāra*—your; *sukha*—happiness; *upajila*—grew.

“I went there in great haste and ate everything. When you saw Me eating, you felt great happiness.

TEXT 35

*kṣaṇeke aśru muchiyā śūnya dekhi’ pāta
svapana dekhiluṅ, ‘yena nimāñi khāila bhāta’*

kṣaṇeke—in a moment; *aśru*—tears; *muchiyā*—wiping; *śūnya*—vacant; *dekhi’*—seeing; *pāta*—the plate; *svapana dekhiluṅ*—I saw a dream; *yena*—as if; *nimāñi*—Śrī Caitanya Mahāprabhu; *khāila bhāta*—ate the food.

“In a moment, after you had wiped your eyes, you saw that the plate you had offered Me was empty. Then you thought, “I dreamt as if Nimāi were eating everything.”

TEXT 36

*bāhya-viraha-daśāya punaḥ bhrānti haila
‘bhoga nā lāgāiluṅ’,—ei jñāna haila*

bāhya-viraha—of external separation; *daśāya*—by the condition; *punaḥ*—again; *bhrānti haila*—there was illusion; *bhoga*—offering to the Deity; *nā lāgāiluṅ*—I have not given; *ei*—this; *jñāna haila*—you thought.

“In the condition of external separation, you were again under illusion, thinking that you had not offered the food to Lord Viṣṇu.

TEXT 37

*pāka-pātre dekhilā saba anna āche bhari’
ṇunaḥ bhoga lāgāilā sthāna-saṁskāra kari’*

pāka-pātre—the cooking pots; *dekhilā*—she saw; *saba*—all; *anna*—food; *āche bhari’*—were filled with; *ṇunaḥ*—again; *bhoga lāgāilā*—offered the food; *sthāna*—the place for offering; *saṁskāra kari’*—cleansing.

“Then you went to see the cooking pots and found that every pot was filled with food. Therefore you again offered the food, after cleansing the place for the offering.

TEXT 38

*ei-mata bāra bāra kariye bhojana
tomāra śuddha-ṇreme more kare ākarṣaṇa*

ei-mata—in this way; *bāra bāra*—again and again; *kariye bhojana*—I eat; *tomāra*—your; *śuddha-ṇreme*—pure love; *more*—Me; *kare ākarṣaṇa*—attracts.

“Thus I again and again eat everything you offer Me, for I am attracted by your pure love.

TEXT 39

*tomāra ājñāte āmi āchi nīlācale
nikaṭe lañā yāo āmā tomāra ṇrema-bale’*

tomāra ājñāte—on your order; *āmi*—I; *āchi*—reside; *nīlācale*—at Jagannātha Purī; *nikaṭe*—nearby; *lañā yāo*—you take away; *āmā*—Me; *tomāra*—your; *ṇrema*—transcendental love; *bale*—on the strength of.

“Only by your order am I living in Nīlācala [Jagannātha Purī]. Nevertheless, you still pull Me near you because of your great love for Me.”

TEXT 40

*ei-mata bāra bāra karāiha smaraṇa
mora nāma lañā tānra vandiha caraṇa*“

ei-mata—in this way; *bāra bāra*—again and again; *karāiha*—cause; *smaraṇa*—remembrance; *mora*—My; *nāma*—name; *lañā*—taking; *tānra*—her; *vandiha*—worship; *caraṇa*—feet.

Śrī Caitanya Mahāprabhu told Dāmodara Paṇḍita, “Remind mother Śacī in this way again and again and worship her lotus feet in My name.”

TEXT 41

*eta kahi’ jagannāthera prasāda ānāila
mātāke vaiṣṇave dite pṛthak pṛthak dila*

eta kahi’—saying this; *jagannāthera*—of Jagannātha; *prasāda*—remnants of food; *ānāila*—ordered to be brought; *mātāke*—to His mother; *vaiṣṇave*—and all the Vaiṣṇavas; *dite*—to deliver; *pṛthak pṛthak*—separately; *dila*—He gave.

After saying this, Śrī Caitanya Mahāprabhu ordered that varieties of prasādam offered to Lord Jagannātha be brought. The Lord then gave him the prasādam, separately packed, to offer to various Vaiṣṇavas and His mother.

TEXT 42

*tabe dāmodara cali’ nadiyā āilā
mātāre miliyā tānra caraṇe rahilā*

tabe—then; *dāmodara*—Dāmodara Paṇḍita; *cali’*—walking; *nadiyā āilā*—reached Nadia (Navadvīpa); *mātāre miliyā*—just after meeting Śacīmātā; *tānra caraṇa*—at her lotus feet; *rahilā*—remained.

In this way Dāmodara Paṇḍita went to Nadia [Navadvīpa]. After meeting mother Śacī, he stayed under the care of her lotus feet.

TEXT 43

*ācāryādi vaiṣṇavere mahā-prasāda dilā
prabhura yaiche ājñā, paṇḍita tāhā ācarilā*

ācārya-ādi—headed by Advaita Ācārya; *vaiṣṇavere*—to all the Vaiṣṇavas; *mahā-prasāda dilā*—delivered all the *prasādam* of Lord Jagannātha; *prabhura*—of Śrī Caitanya Mahāprabhu; *yaiche*—as; *ājñā*—the order; *paṇḍita*—Dāmodara Paṇḍita; *tāhā*—that; *ācarilā*—performed.

He delivered all the *prasādam* to such great Vaiṣṇavas as Advaita Ācārya. Thus he stayed there and behaved according to the order of Śrī Caitanya Mahāprabhu.

TEXT 44

*dāmodara āge svātantrya nā haya kāhāra
tāra bhaye sabe kare saṅkoca vyavahāra*

dāmodara āge—in front of Dāmodara Paṇḍita; *svātantrya*—independent behavior; *nā haya kāhāra*—no one dares to do; *tāra bhaye*—due to fear of him; *sabe*—all of them; *kare*—do; *saṅkoca vyavahāra*—dealings with great care.

Everyone knew that Dāmodara Paṇḍita was strict in practical dealings. Therefore everyone was afraid of him and dared not do anything independent.

TEXT 45

*prabhu-gaṇe yāñra dekhe alpā-maryādā-laṅghana
vākya-daṇḍa kari' kare maryādā sthāpana*

prabhu-gaṇe—in the associates of Śrī Caitanya Mahāprabhu; *yāñra*—whose; *dekhe*—sees; *alpa-maryādā-laṅghana*—a slight deviation from the standard etiquette and behavior; *vākya-daṇḍa kari*—chastising with words; *kare*—does; *maryādā*—etiquette; *sthāpana*—establishing.

Dāmodara Paṇḍita would verbally chastise every devotee of Śrī Caitanya Mahāprabhu whom he found deviating even slightly from proper behavior. Thus he established the standard etiquette.

TEXT 46

*ei-ta kahila dāmodarera vākya-daṇḍa
yāhāra śravaṇe bhāge ‘ajñāna pāṣaṇḍa’*

ei-ta—in this way; *kahila*—I have described; *dāmodarera*—of Dāmodara Paṇḍita; *vākya-daṇḍa*—chastisement by words; *yāhāra śravaṇe*—by hearing which; *bhāge*—goes away; *ajñāna pāṣaṇḍa*—the atheist of ignorance.

In this way I have described Dāmodara Paṇḍita’s verbal chastisements. As one hears about this, atheistic principles and ignorance depart.

TEXT 47

*caitanyera līlā—gambhīra, koṭi-samudra haite
ki lāgi’ ki kare, keha nā pāre bujhite*

caitanyera līlā—the pastimes of Śrī Caitanya Mahāprabhu; *gambhīra*—very deep; *koṭi-samudra haite*—more than millions of seas; *ki lāgi’*—for what reason; *ki kare*—what He does; *keha*—anyone; *nā*—not; *pāre bujhite*—can understand.

The pastimes of Śrī Caitanya Mahāprabhu are deeper than millions of seas and oceans. Therefore no one can understand what He does or why He does it.

TEXT 48

*ataeva gūḍha artha kichui nā jāni
bāhya artha karibāre kari ṭānāṭāni*

ataeva—therefore; *gūḍha artha*—deep meaning; *kichui*—any; *nā jāni*—I do not know; *bāhya artha karibāre*—to explain the external meanings; *kari*—I make; *ṭānāṭāni*—hard endeavor.

I do not know the deep meaning of Śrī Caitanya Mahāprabhu’s activities. As far as possible I shall try to explain them externally.

TEXT 49

*eka-dina prabhu haridāsere mililā
tānhā lañā goṣṭhī kari’ tānhāre puchilā*

eka-dina—one day; *prabhu*—Śrī Caitanya Mahāprabhu; *haridāsere*—with Haridāsa Ṭhākura; *mililā*—met; *tānhā lañā*—taking him; *goṣṭhī kari’*—making a discussion; *tānhāre puchilā*—the Lord inquired from him.

One day Śrī Caitanya Mahāprabhu met Haridāsa Ṭhākura as usual, and in the course of discussion He inquired as follows.

TEXT 50

*“haridāsa, kali-kāle yavana apāra
go-brāhmaṇe hiṁsā kare mahā durācāra*

haridāsa—My dear Haridāsa; *kali-kāle*—in this Age of Kali; *yavana*—demons against the Vedic principles; *apāra*—unlimited; *go-brāhmaṇe*—cows and brahminical culture; *hiṁsā kare*—do violence against; *mahā durācāra*—extremely fallen.

“My dear Ṭhākura Haridāsa, in this Age of Kali most people are bereft of Vedic culture, and therefore they are called yavanas. They are concerned only with killing cows and brahminical culture. In this way they all engage in sinful acts.

From this statement by Śrī Caitanya Mahāprabhu we can clearly understand that the word *yavana* does not refer only to a particular class of men. Anyone who is against the behavior of the Vedic principles is called a *yavana*. Such a *yavana* may be in India or outside of India. As described here, the symptom of *yavanas* is that they are violent killers of cows and brahminical culture. We offer our prayers to the Lord by saying, *namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca*. The Lord is the maintainer of brahminical culture. His first concern is to see to the benefit of cows and *brāhmaṇas*. As soon as human civilization turns against brahminical culture and allows unrestricted killing of cows, we should understand that men are no longer under the control of the Vedic culture but are all *yavanas* and *mlecchas*. It is said that the Kṛṣṇa consciousness movement will be prominent within the next ten thousand years, but after that people will all become *mlecchas* and *yavanas*. Thus at the end of the *yuga*, Kṛṣṇa will appear as the Kalki *avatāra* and kill them without consideration.

TEXT 51

ihā-sabāra kon mate ha-ibe nistāra?
tāhāra hetu nā dekhiye,—e duḥkha apāra“

ihā-sabāra—of all these *yavanas*; *kon mate*—by which way; *ha-ibe nistāra*—will be deliverance; *tāhāra hetu*—the cause of such deliverance; *nā dekhiye*—I do not see; *e duḥkha apāra*—it is My great unhappiness.

“How will these *yavanas* be delivered? To My great unhappiness, I do not see any way.”

This verse reveals the significance of Lord Śrī Caitanya’s appearance as *patita-pāvana*, the deliverer of all the fallen souls. Śrīla Narottama dāsa Ṭhākura sings, *patita-pāvana-hetu tava avatāra*: “O my Lord, You have appeared just to deliver all the fallen souls.” *Mo-sama patita prabhu nā pāibe āra*: “And among all the fallen souls, I am the lowest.” How Śrī Kṛṣṇa Caitanya Mahāprabhu was always thinking about the deliverance of the fallen souls is shown by the statement *e duḥkha apāra* (“It is My great unhappiness”). This statement indicates that Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead Kṛṣṇa Himself, is always very unhappy to see the fallen souls in the material world. Therefore

He Himself comes as He is, or He comes as a devotee in the form of Śrī Caitanya Mahāprabhu, to deliver love of Kṛṣṇa directly to the fallen souls. *Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te* [Cc. *Madhya* 19.53]. Śrī Caitanya Mahāprabhu is so merciful that He not only gives knowledge of Kṛṣṇa but by His practical activities teaches everyone how to love Kṛṣṇa (*kṛṣṇa-prema-pradāya te*).

Those who are following in the footsteps of Śrī Caitanya Mahāprabhu should take the Lord's mission most seriously. In this Age of Kali, people are gradually becoming less than animals. Nevertheless, although they are eating the flesh of cows and are envious of brahminical culture, Śrī Caitanya Mahāprabhu is considering how to deliver them from this horrible condition of life. Thus He asks all Indians to take up His mission:

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

“One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.” (Cc. *Ādi-līlā* 9.41) it is therefore the duty of every advanced and cultured Indian to take this cause very seriously. All Indians should help the Kṛṣṇa consciousness movement in its progress, to the best of their ability. Then they will be considered real followers of Śrī Caitanya Mahāprabhu. Unfortunately, even some so-called Vaiṣṇavas enviously refuse to cooperate with this movement but instead condemn it in so many ways. We are very sorry to say that these people try to find fault with us, being unnecessarily envious of our activities, although we are trying to the best of our ability to introduce the Kṛṣṇa consciousness movement directly into the countries of the *yavanas* and *mlecchas*. Such *yavanas* and *mlecchas* are coming to us and becoming purified Vaiṣṇavas who follow in the footsteps of Śrī Caitanya Mahāprabhu. One who identifies himself as a follower of Śrī Caitanya Mahāprabhu should feel like Śrī Caitanya Mahāprabhu, who said, *ihā-sabāra kon mate ha-ibe nistāra*: “How will all these *yavanas* be delivered?” Śrī Caitanya Mahāprabhu was always anxious to deliver the fallen souls because their fallen condition gave Him great unhappiness. That is the platform on which one can propagate the mission of Śrī Caitanya Mahāprabhu.

TEXT 52

*haridāsa kahe,—“prabhu, cintā nā kariha
yavanera saṁsāra dekhi’ duḥkha nā bhāviha*

haridāsa kahe—Haridāsa replied; *prabhu*—my dear Lord; *cintā nā kariha*—do not be in anxiety; *yavanera saṁsāra*—the material condition of the *yavanas*; *dekhi’*—seeing; *duḥkha nā bhāviha*—do not be sorry.

Haridāsa Ṭhākura replied, “My dear Lord, do not be in anxiety. Do not be unhappy to see the condition of the yavanas in material existence.

These words of Haridāsa Ṭhākura are just befitting a devotee who has dedicated his life and soul to the service of the Lord. When the Lord is unhappy because of the condition of the fallen souls, the devotee consoles Him, saying, “My dear Lord, do not be in anxiety.” This is service. Everyone should adopt the cause of Śrī Caitanya Mahāprabhu to try to relieve Him from the anxiety He feels. This is actually service to the Lord. One who tries to relieve Śrī Caitanya Mahāprabhu’s anxiety for the fallen souls is certainly a most dear and confidential devotee of the Lord. To blaspheme such a devotee who is trying his best to spread the cult of Śrī Caitanya Mahāprabhu is the greatest offense. One who does so is simply awaiting punishment for his envy.

TEXT 53

*yavana-sakalera ‘mukti’ habe anāyāse
'hā rāma, hā rāma’ bali’ kahe nāmābhāse*

yavana-sakalera—of all the *yavanas*; *mukti*—liberation; *habe*—there will be; *anāyāse*—very easily; *hā rāma hā rāma*—“O Lord Rāma, O Lord Rāma”; *bali’*—saying; *kahe*—they say; *nāma-ābhāse*—almost chanting the holy name of the Lord without offenses.

“Because the yavanas are accustomed to saying ‘hā rāma, hā rāma’ [‘O Lord Rāmacandra’], they will very easily be delivered by this nāmābhāsa.

TEXT 54

*mahā-preme bhakta kahe,—‘hā rāma, hā rāma’
yavanera bhāgya dekha, laya sei nāma*

mahā-preme—in great ecstatic love; *bhakta kahe*—a devotee says; *hā rāma hā rāma*—“O Lord Rāmacandra, O Lord Rāmacandra”; *yavanera*—of the *yavanas*; *bhāgya*—fortune; *dekha*—just see; *laya sei nāma*—they are also chanting the same holy name.

“A devotee in advanced ecstatic love exclaims, ‘O my Lord Rāmacandra! O my Lord Rāmacandra!’ But the yavanas also chant, ‘hā rāma, hā rāma!’ Just see their good fortune!”

If a child touches fire, the fire will burn him, and if an elderly man touches fire, it will burn him also. Haridāsa Ṭhākura says that a great devotee of the Lord exclaims *hā rāma, hā rāma*, but although *yavanas* do not know the transcendental meaning of *hā rāma, hā rāma*, they say those words in the course of their ordinary life. For the *yavanas* the words *hā rāma* mean “abominable,” whereas the devotee exclaims the words *hā rāma* in ecstatic love. Nevertheless, because the words *hā rāma* are the spiritual *summum bonum*, the fact is the same, whether they are uttered by *yavanas* or by great devotees, just as fire is the same both for a child and for an elderly man. In other words, the holy name of the Lord, *hā rāma*, always acts, even when the holy name is chanted without reference to the Supreme Lord. *Yavanas* utter the holy name in a different attitude than devotees, but the holy name *hā rāma* is so powerful spiritually that it acts anywhere, whether one knows it or not. This is explained as follows.

TEXT 55

*yadyapi anya saṅkete anya haya nāmābhāsa
tathāpi nāmera teja nā haya vināśa*

yadyapi—although; *anya*—another; *saṅkete*—by intimation; *anya*—that other; *haya*—is; *nāma-ābhāsa*—almost equal to the holy name; *tathāpi*—still; *nāmera teja*—the transcendental power of the holy name; *nā haya vināśa*—is not destroyed.

Nāmācārya Haridāsa Ṭhākura, the authority on the chanting of the holy name, said, “The chanting of the Lord’s holy name to indicate something other than the Lord is an instance of nāmābhāsa. Even when the holy name is chanted in this way, its transcendental power is not destroyed.

TEXT 56

*damṣṭri-damṣṭrāhato mleccho
hā rāmeti punaḥ punaḥ
uktvāpi muktim āṇnoti
kim punaḥ śraddhayā gṛṇan*

damṣṭri—of a boar; *damṣṭra*—by the teeth; *āhataḥ*—killed; *mlecchaḥ*—a meat-eater; *hā rāma*—“O my Lord Rāma”; *iti*—thus; *punaḥ punaḥ*—again and again; *uktvā*—saying; *āpi*—even; *muktim*—liberation; *āṇnoti*—gets; *kim*—what; *punaḥ*—again; *śraddhayā*—with faith and veneration; *gṛṇan*—chanting.

“Even a mleccha who is being killed by the tusk of a boar and who cries in distress again and again, “*hā rāma, hā rāma*” attains liberation. What then to speak of those who chant the holy name with veneration and faith?”

This refers to an instance in which a meat-eater being killed by a boar uttered the words *hā rāma, hā rāma* again and again at the time of his death. Since this is a quotation from the *Nṛsimha Purāṇa*, this indicates that in the purāṇic age there must also have been *mlecchas* and *yavanas* (meat-eaters), and the words *hā rāma*, meaning “condemned,” were also uttered in those days. Thus Haridāsa Ṭhākura gives evidence that even a meat-eater who condemns something by uttering the words *hā rāma* gets the benefit of chanting the holy name that the devotee chants to mean “O my Lord Rāma!”

TEXT 57

*ajāmila putre bolāya bali ‘nārāyaṇa’
viṣṇu-dūta āsi’ chādāya tāhāra bandhana*

ajāmila—Ajāmila; *putre*—unto his son; *bolāya*—calls; *bali*—saying; *nārāyaṇa*—the holy name of Nārāyaṇa; *viṣṇu-dūta*—the attendants of Lord Viṣṇu; *āsi'*—coming; *chāḍāya*—remove; *tāhāra*—of him; *bandhana*—the bonds.

“Ajāmila was a great sinner during his life, but at the time of death he accidentally called for his youngest son, whose name was Nārāyaṇa, and the attendants of Lord Viṣṇu came to relieve him from the bonds of Yamarāja, the superintendent of death.

TEXT 58

*'rāma' dui akṣara ihā nahe vyavahita
prema-vācī 'hā'-śabda tāhāte bhūṣita*

rāma—the holy name of the Lord; *dui*—two; *akṣara*—syllables; *ihā*—these; *nahe*—are not; *vyavahita*—separated; *prema-vācī*—a word indicating love; *hā*—“O”; *śabda*—the word; *tāhāte*—by that; *bhūṣita*—decorated.

“The word ‘rāma’ consists of the two syllables ‘rā’ and ‘ma.’ These are unseparated and are decorated with the loving word ‘hā,’ meaning ‘O.’

TEXT 59

*nāmera akṣara-sabera ei ta' svabhāva
vyavahita haile nā chāḍe āṇana-ṣrabhāva*

nāmera—of the holy name; *akṣara*—letters; *sabera*—of all; *ei*—this; *ta'*—certainly; *svabhāva*—the characteristic; *vyavahita haile*—even when improperly uttered; *nā*—do not; *chāḍe*—give up; *āṇana-ṣrabhāva*—their own spiritual influence.

“The letters of the holy name have so much spiritual potency that they act even when uttered improperly.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that the word *vyavahita* (“improperly uttered”) is not used here to refer to the mundane vibration of the letters of the alphabet. Such negligent utterance for the sense

gratification of materialistic persons is not a vibration of transcendental sound. Utterance of the holy name while one engages in sense gratification is an impediment on the path toward achieving ecstatic love for Kṛṣṇa. On the other hand, if one who is eager for devotional service utters the holy name even partially or improperly, the holy name, which is identical with the Supreme Personality of Godhead, exhibits its spiritual potency because of that person's offenseless utterance. Thus one is relieved from all unwanted practices, and one gradually awakens his dormant love for Kṛṣṇa.

TEXT 60

*nāmaikam yasya vāci smaraṇa-patha-gataṁ śrotra-mūlam gataṁ vā
śuddham vāśuddha-varṇam vyavahita-rahitaṁ tārayaty eva satyam
tat ced deha-draviṇa-janatā-lobha-pāṣaṇḍa-madhye
nikṣiptam syān na phala-janakam śighram evātra vipra*

nāma—the holy name; *ekam*—once; *yasya*—whose; *vāci*—in the mouth; *smaraṇa-patha-gataṁ*—entered the path of remembrance; *śrotra-mūlam gataṁ*—entered the roots of the ears; *vā*—or; *śuddham*—pure; *vā*—or; *aśuddha-varṇam*—impurely uttered; *vyavahita-rahitaṁ*—without offenses or without being separated; *tārayati*—delivers; *eva*—certainly; *satyam*—truly; *tat*—that name; *ced*—if; *deha*—the material body; *draviṇa*—material opulence; *janatā*—public support; *lobha*—greed; *pāṣaṇḍa*—atheism; *madhye*—toward; *nikṣiptam*—directed; *syāt*—may be; *na*—not; *phala-janakam*—producing the results; *śighram*—quickly; *eva*—certainly; *atra*—in this matter; *vipra*—O brāhmaṇa.

“If a devotee once utters the holy name of the Lord, or if it penetrates his mind or enters his ear, which is the channel of aural reception, that holy name will certainly deliver him from material bondage, whether vibrated properly or improperly, with correct or incorrect grammar, or properly joined or vibrated in separate parts. O brāhmaṇa, the potency of the holy name is therefore certainly great. However, if one uses the vibration of the holy name for the benefit of the material body, for material wealth and followers, or under the influence of greed or atheism—in other words, if one utters the name with offenses—such chanting will not produce the desired result very soon. Therefore one should diligently avoid offenses in chanting the holy name of the Lord.”

This verse from the *Padma Purāṇa* is included in the *Hari-bhakti-vilāsa* (11.289) by Sanātana Gosvāmī. Therein Śrīla Sanātana Gosvāmī gives the following explanation:

vāci gataṁ prasaṅgād vān-madhye pravṛttam api, smaraṇa-patha-gataṁ kathañcin manaḥ-spṛṣtam api, śrotra-mūlaṁ gataṁ kiñcid śrutam api, śuddha-varṇam vā aśuddha-varṇam api vā, vyavahitaṁ śabdāntareṇa yad-vyavadhānaṁ vakṣyamāṇa-nārāyaṇa-śabdasya kiñcid uccāraṇānantaraṁ prasaṅgād āpatitaṁ śabdāntaraṁ tena rahitaṁ sat.

This means that if one somehow or other hears, utters or remembers the holy name, or if it catches his mind while coming near his ears, that holy name, even if vibrated in separate words, will act. An example of such separation is given as follows:

yadvā, yadyapi 'halaṁ riktam' ity ādy-uktau hakāra-rikārayor vṛttyā harīti-nāmāsty eva, tathā 'rāja-mahiṣī' ity atra rāma-nāmāpi, evam anyad apy ūhyam, tathāpi tat-tan-nāma-madhye vyavadhāyakam akṣarāntaram astīty etādṛśa-vyavadhāna-rahitam ity arthaḥ, yadvā, vyavahitaṁ ca tad-rahitaṁ cāpi vā, tatra vyavahitaṁ nāmnaḥ kiñcid uccāraṇānantaraṁ kathañcid āpatitaṁ śabdāntaraṁ samādhāya paścān nāmavaśiṣṭākṣara-grahaṇam ity evaṁ rūpaṁ, madhye śabdāntareṇāntaritam ity arthaḥ, rahitaṁ paścād avaśiṣṭākṣara-grahaṇa-varjitaṁ, kenacid aṁśena hīnam ity arthaḥ, tathāpi tārayaty eva.

Suppose one is using the two words *halaṁ riktam*. Now the syllable *ha* in the word *halaṁ* and the syllable *ri* in *riktam* are separately pronounced, but nevertheless the holy name will act because one somehow or other utters the word *hari*. Similarly, in the word *rāja-mahiṣī*, the syllables *rā* and *ma* appear in two separate words, but because they somehow or other appear together, the holy name *rāma* will act, provided there are no offenses.

sarvebhyaḥ pāpebhyo 'parādhebhyaś ca saṁsārād apy uddhārayaty eveti satyam eva, kintu nāma-sevanasya mukhyaṁ yat phalaṁ tan na sadyaḥ sampadyate. tathā deha-bharaṇādy-artham api nāma-sevanena mukhyaṁ phalam āśu na sidhyatīty āha, tac ced iti.

The holy name has so much spiritual potency that it can deliver one from all sinful reactions and material entanglements, but utterance of the holy name will not be very soon fruitful if done to facilitate sinning.

tan nāma ced yadi dehādi-madhye nikṣiptam, deha-bharaṇādy-artham eva vinyastam, tadāpi phala-janakam na bhavati kim? api tu bhavaty eva, kintu atra iha loka śīghram na bhavati, kintu vilambenaiva bhavatīty arthaḥ.

The holy name is so powerful that it must act, but when one utters the holy name with offenses, its action will be delayed, not immediate, although in favorable circumstances the holy names of the Lord act very quickly.

TEXT 61

nāmābhāsa haite haya sarva-pāpa-kṣaya

nāma-ābhāsa haite—from the vibration of *nāmābhāsa*; *haya*—is; *sarva-pāpa*—of all reactions to sins; *kṣaya*—destruction.

Nāmācārya Haridāsa Ṭhākura continued, “If one offenselessly utters the holy name even imperfectly, one can be freed from all the results of sinful life.

TEXT 62

*tam nirvyājam bhaja guṇa-nidhe pāvanam pāvanānām
śraddhā-rajyan-matir atitarām uttamaḥ-śloka-maulim
prodyann antaḥ-karaṇa-kuhare hanta yan-nāma-bhānor
ābhāso ‘pi kṣapayati mahā-pātaka-dhvānta-rāsim*

tam—Him; *nirvyājam*—without duplicity; *bhaja*—worship; *guṇa-nidhe*—O reservoir of all good qualities; *pāvanam*—purifier; *pāvanānām*—of all other purifiers; *śraddhā*—with faith; *rajyan*—being enlivened; *matih*—mind; *atitarām*—exceedingly; *uttamaḥ-śloka-maulim*—the best of the personalities who are worshiped by choice poetry or who are transcendental to all material positions; *prodyann*—manifesting; *antaḥ-karaṇa-kuhare*—in the core of the heart; *hanta*—alas; *yan-nāma*—whose holy name; *bhānoḥ*—of the sun; *ābhāsaḥ*—slight appearance; *api*—even; *kṣapayati*—eradicates; *mahā-pātaka*—the resultant actions of greatly sinful activities; *dhvānta*—of ignorance; *rāsim*—the mass.

“O reservoir of all good qualities, just worship Śrī Kṛṣṇa, the purifier of all purifiers, the most exalted of the personalities worshiped by choice poetry. Worship Him with a faithful, unflinching mind, without duplicity and in a highly elevated manner. Thus worship the Lord, whose name is like the sun, for just as a slight appearance of the sun dissipates the darkness of night, so a slight appearance of the holy name of Kṛṣṇa can drive away all the darkness of ignorance that arises in the heart due to greatly sinful activities performed in previous lives.’

This verse is found in the *Bhakti-rasāmṛta-sindhu* (2.1.103).

TEXT 63

nāmābhāsa haite haya saṁsārera kṣaya

nāma-ābhāsa haite—even on account of *nāmābhāsa*; *haya*—there is; *saṁsārera kṣaya*—deliverance from material bondage;

“Even a faint light from the holy name of the Lord can eradicate all the reactions of sinful life.

TEXT 64

*mriyamāṇo harer nāma
gr̥ṇan putropacāritam
ajāmilō ‘py agād dhāma
kim uta śraddhayā gr̥ṇan*

mriyamāṇaḥ—dying; *hareḥ nāma*—the holy name of the Supreme Lord; *gr̥ṇan*—chanting; *putra-upacāritam*—though spoken for his son; *ajāmilaḥ*—Ajāmila; *api*—also; *agāt*—attained; *dhāma*—the spiritual world; *kim uta*—what to speak of; *śraddhayā*—with faith and reverence; *gr̥ṇan*—chanting.

“While dying, Ajāmila chanted the holy name of the Lord, intending to call his son Nārāyaṇa. Nevertheless, he attained the spiritual world. What then to speak of those who chant the holy name with faith and reverence?”

This is a verse from *Śrīmad-Bhāgavatam* (6.2.49).

TEXT 65

*nāmābhāse 'mukti' haya sarva-śāstre dekhi
śrī-bhāgavate tāte ajāmila—sākṣī*

nāma-ābhāse—simply by a glimpse of the rays of the holy name; *mukti*—liberation; *haya*—there is; *sarva-śāstre*—in all the revealed scriptures; *dekhi*—I find; *śrī-bhāgavate*—in Śrīmad-Bhāgavatam; *tāte*—to that; *ajāmila*—Ajāmila; *sākṣī*—witness.

“Because of even the faintest rays of the effulgence of the Lord’s holy name, one can attain liberation. We can see this in all the revealed scriptures. The evidence appears in the story of Ajāmila in Śrīmad-Bhāgavatam.”

TEXT 66

*śuniyā prabhura sukha bāḍaye antare
punarapi bhaṅgī kari’ puchaye tānhāre*

śuniyā—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *sukha*—happiness; *bāḍaye*—increased; *antare*—within the heart; *punarapi*—still; *bhaṅgī kari’*—as a matter of course; *puchaye tānhāre*—inquires from Haridāsa Ṭhākura.

As Śrī Caitanya Mahāprabhu heard this from Haridāsa Ṭhākura, the happiness within His heart increased, but as a matter of course, He still inquired further.

TEXT 67

*“pṛthivīte bahu-jīva—sthāvara-jaṅgama
ihā-sabāra ki prakāre ha-ibe mocana?”*

pṛthivīte—on this earth; *bahu-jīva*—many living entities; *sthāvara*—not moving; *jaṅgama*—moving; *ihā-sabāra*—of all of these; *ki prakāre*—how; *ha-ibe mocana*—there will be deliverance.

“On this earth there are many living entities,” the Lord said, “some moving and some not moving. What will happen to the trees, plants, insects and other living entities? How will they be delivered from material bondage?”

TEXT 68

*haridāsa kahe,—“prabhu, se kṛpā tomāra
sthāvara-jaṅgama āge kariyācha nistāra*

haridāsa kahe—Haridāsa replied; *prabhu*—my dear Lord; *se*—that; *kṛpā*—mercy; *tomāra*—Your; *sthāvara-jaṅgama*—nonmoving and moving living entities; *āge*—previously; *kariyācha nistāra*—You have delivered.

Haridāsa Ṭhākura replied, “My dear Lord, the deliverance of all moving and nonmoving living entities takes place only by Your mercy. You have already granted this mercy and delivered them.

TEXT 69

*tumi ye kariyācha ei ucca saṅkīrtana
sthāvara-jaṅgamera sei hayata’ śravaṇa*

tumi—You; *ye*—what; *kariyācha*—have executed; *ei*—this; *ucca*—loud; *saṅkīrtana*—chanting; *sthāvara-jaṅgamera*—of all living entities, moving and nonmoving; *sei*—they; *hayata’*—there is; *śravaṇa*—hearing.

“You have loudly chanted the Hare Kṛṣṇa mantra, and everyone, moving or not moving, has benefited by hearing it.

TEXT 70

*śuniyā jaṅgamera haya saṁsāra-kṣaya
sthāvare se śabda lāge, pratidhvani haya*

śuniyā—hearing; *jaṅgamera*—of the living entities who can move; *haya*—there is; *saṁsāra-kṣaya*—annihilation of bondage to the material world; *sthāvare*—unto the nonmoving living entities; *se śabda*—that

transcendental vibration; *lāge*—touches; *prati-dhvani*—echo; *haya*—there is.

“My Lord, the moving entities who have heard Your loud saṅkīrtana have already been delivered from bondage to the material world, and after the nonmoving living entities like trees hear it, there is an echo.

TEXT 71

*’pratidhvani’ nahe, sei karaye ‘kīrtana’
tomāra kṛpāra ei akathya kathana*

prati-dhvani nahe—that sound vibration is not an echo; *sei*—they; *karaye kīrtana*—are chanting; *tomāra kṛpāra*—of Your mercy; *ei*—this; *akathya kathana*—inconceivable incident.

“Actually, however, it is not an echo: it is the kīrtana of the nonmoving living entities. All this, although inconceivable, is possible by Your mercy.

TEXT 72

*sakala jagate haya ucca saṅkīrtana
śuniyā premāveśe nāce sthāvara-jaṅgama*

sakala jagate—all over the universe; *haya*—there is; *ucca saṅkīrtana*—loud chanting of the Hare Kṛṣṇa mantra; *śuniyā*—hearing; *prema-āveśe*—in ecstatic emotional love; *nāce*—dance; *sthāvara-jaṅgama*—all living entities, nonmoving and moving.

“When loud chanting of the Hare Kṛṣṇa mantra is performed all over the world by those who follow in Your footsteps, all living entities, moving and nonmoving, dance in ecstatic devotional love.

TEXT 73

*yaiche kailā jhārikhaṇḍe vṛndāvana yāite
balabhadra-bhaṭṭācārya kahiyāchena āmāte*

yaiche—as; *kailā*—You have performed; *jhārikhaṇḍe*—in the forest known as Jhārikhaṇḍa; *vṛndāvana yāite*—while going to Vṛndāvana; *balabhadra-bhaṭṭācārya*—Your servant Balabhadra Bhaṭṭācārya; *kahiyāchena āmāte*—has said to me.

“My dear Lord, all the incidents that took place while You were going to Vṛndāvana through the forest known as Jhārikhaṇḍa have been related to me by Your servant Balabhadra Bhaṭṭācārya.

TEXT 74

vāsudeva jīva lāgi' kaila nivedana
tabe aṅgikāra kailā jīvera mocana

vāsudeva—the Lord’s devotee named Vāsudeva; *jīva lāgi'*—for all living entities; *kaila nivedana*—submitted his appeal; *tabe*—at that time; *aṅgikāra kailā*—You accepted; *jīvera mocana*—the deliverance of all living entities.

“When Your devotee Vāsudeva Datta submitted his plea at Your lotus feet for the deliverance of all living entities, You accepted that request.

TEXT 75

jagat nistārite ei tomāra avatāra
bhakta-bhāva āge tāte kailā aṅgikāra

jagat nistārite—to deliver the whole world; *ei*—this; *tomāra avatāra*—Your incarnation; *bhakta-bhāva*—the mood of a devotee; *āge*—previously; *tāte*—therefore; *kailā aṅgikāra*—You accepted.

“My dear Lord, You have accepted the form of a devotee just to deliver all the fallen souls of this world.

TEXT 76

*ucca saṅkīrtana tāte karilā pracāra
sthira-cara jīvera saba khaṇḍāilā saṁsāra*“

ucca saṅkīrtana—loud chanting of the Hare Kṛṣṇa mantra; *tāte*—therefore; *karilā pracāra*—You have spread; *sthira-cara*—nonmoving and moving; *jīvera*—of the living entities; *saba*—all; *khaṇḍāilā*—You finished; *saṁsāra*—the bondage to material existence.

“You have preached the loud chanting of the Hare Kṛṣṇa mahā-mantra and in this way freed all moving and nonmoving living entities from material bondage.”

TEXT 77

*prabhu kahe,—“saba jīva mukti yabe pābe
ei ta’ brahmāṇḍa tabe jīva-śūnya habe!”*

prabhu kahe—the Lord replied; *saba jīva*—all living entities; *mukti*—liberation; *yabe*—when; *pābe*—will achieve; *ei*—this; *ta’*—certainly; *brahmāṇḍa*—universe; *tabe*—then; *jīva-śūnya*—devoid of living entities; *habe*—will be.

Śrī Caitanya Mahāprabhu replied, “If all living entities are liberated, the entire universe will be devoid of living beings.”

TEXTS 78–79

*haridāsa bale,—“tomāra yāvat martye sthiti
tāvat sthāvara-jaṅgama, sarva jīva-jāti
saba mukta kari’ tumi vaikuṅṭhe pāṭhāibā
sūkṣma-jīve punaḥ karme udbuddha karibā*

haridāsa bale—Haridāsa Ṭhākura said; *tomāra*—Your; *yāvat*—as long as; *martye*—in this material world; *sthiti*—situation; *tāvat*—for that duration of time; *sthāvara-jaṅgama*—nonmoving and moving; *sarva*—all; *jīva-jāti*—species of living entities; *saba*—all; *mukta kari’*—liberating; *tumi*—You;

vaikuṅṭhe—to the spiritual world; *pāṭhāibā*—will send; *sūkṣma-jīve*—the undeveloped living entities; *punaḥ*—again; *karme*—in their activities; *udbuddha karibā*—You will awaken.

Haridāsa said, “My Lord, as long as You are situated within the material world, You will send to the spiritual sky all the developed moving and nonmoving living entities in different species. Then again You will awaken the living entities who are not yet developed and engage them in activities.

TEXT 80

*sei jīva habe ihāñ sthāvara-jaṅgama
tāhāte bharibe brahmāṇḍa yena pūrva-sama*

sei jīva—such living entities; *habe*—will be; *ihāñ*—in this material world; *sthāvara-jaṅgama*—nonmoving and moving living entities; *tāhāte*—in that way; *bharibe*—You will fill; *brahmāṇḍa*—the entire universe; *yena*—as; *pūrva-sama*—the same as previously.

“In this way all moving and nonmoving living entities will come into existence, and the entire universe will be filled as it was previously.

While we are preaching, opposing elements sometimes argue, “If all living entities were delivered by the Kṛṣṇa consciousness movement, what would happen then? The universe would be devoid of living entities.” In answer to this, we may say that in a prison there are many prisoners, but if one thinks that the prison would be empty if all the prisoners adopted good behavior, he is incorrect. Even if all the prisoners within a jail are freed, other criminals will fill it again. A prison will never be vacant, for there are many prospective criminals who will fill the prison cells, even if the present criminals are freed by the government. As confirmed in the *Bhagavad-gītā* (13.22), *kāraṇaṁ guṇa-saṅgo ‘sya sad-asad-yoni-janmasu*: “Because of the living entity’s association with material nature, he meets with good and evil among various species.” There are many unmanifested living entities covered by the mode of ignorance who will gradually come to the mode of passion. Most of them will become criminals because of their fruitive activities and again fill the prisons.

TEXT 81

*pūrve yena raghunātha saba ayodhyā lañā
vaikuṅṭhake gelā, anya-jīve ayodhyā bharāñā*

pūrve—previously; *yena*—as; *raghunātha*—Rāmacandra; *saba*—all; *ayodhyā*—the population of Ayodhyā; *lañā*—taking with Him; *vaikuṅṭhake gelā*—went back to Vaikuṅṭhaloka; *anya-jīve*—other living entities; *ayodhyā*—Ayodhyā; *bharāñā*—filling.

“Previously, when Lord Rāmacandra left this world, He took with Him all the living entities of Ayodhyā. Then He filled Ayodhyā again with other living entities.

TEXT 82

*avatari’ tumi aiche pātiyācha hāṭa
keha nā bujhite pāre tomāra gūḍha nāṭa*

avatari’—descending; *tumi*—You; *aiche*—like that; *pātiyācha hāṭa*—have set up a market; *keha nā bujhite pāre*—no one can understand; *tomāra*—Your; *gūḍha nāṭa*—deep acting.

“My dear Lord, You have set a plan in motion by descending to the material world, but no one can understand how You are acting.

TEXT 83

*pūrve yena vraje kṛṣṇa kari’ avatāra
sakala brahmāṇḍa-jīvera khaṇḍāilā saṁsāra*

pūrve—previously; *yena*—as; *vraje*—in Vṛndāvana; *kṛṣṇa*—Lord Kṛṣṇa; *kari’ avatāra*—descending as an incarnation; *sakala*—all; *brahmāṇḍa-jīvera*—of living entities within this universe; *khaṇḍāilā*—destroyed; *saṁsāra*—the material existence.

“Formerly, when Lord Kṛṣṇa descended in Vṛndāvana, He freed all living entities in the universe from material existence in the same way.

TEXT 84

*na caivam vismayah kāryo
bhavatā bhagavaty aje
yogeśvareśvare kṛṣṇe
yata etad vimucyate*

na—not; *ca*—also; *evam*—thus; *vismayah*—wonder; *kāryah*—to be done; *bhavatā*—by You; *bhagavati*—unto the Supreme Personality of Godhead; *aje*—the unborn; *yoga-īśvara-īśvare*—the master of all masters of mystic power; *kṛṣṇe*—unto Lord Kṛṣṇa; *yataḥ*—by whom; *etat*—all living entities; *vimucyate*—are delivered.

“Kṛṣṇa, the unborn Supreme Personality of Godhead, master of all masters of mystic power, delivers all living entities, moving and nonmoving. Nothing is astonishing in the activities of the Lord.”

This is a quotation from *Śrīmad-Bhāgavatam* (10.29.16).

TEXT 85

*“ayam hi bhagavān dṛṣṭaḥ kīrtitaḥ saṁsmṛtaś ca dveṣānubandhenāpy
akhila-surāsura-ādī-durlabham phalam prayacchati, kim uta samyag
bhaktimatām” iti*

ayam—this; *hi*—certainly; *bhagavān*—Supreme Personality of Godhead; *dṛṣṭaḥ*—seen; *kīrtitaḥ*—glorified; *saṁsmṛtaḥ*—remembered; *ca*—and; *dveṣa*—of envy; *anubandhena*—with the conception; *api*—although; *akhila-sura-asura-ādi*—by all demigods and demons; *durlabham*—very rarely achieved; *phalam*—result; *prayacchati*—awards; *kim uta*—what to speak of; *samyak*—fully; *bhakti-matām*—of those engaged in devotional service; *iti*—thus.

“Although the Supreme Personality of Godhead may be seen, glorified or remembered with an attitude of envy, He nevertheless awards the most confidential liberation, which is rarely achieved by the demigods and demons. What, then, can be said of those who are already fully engaged in devotional service to the Lord?”

This is a quotation from the *Viṣṇu Purāṇa* (4.15.17).

TEXT 86

*taiche tumi navadvīpe kari' avatāra
sakala-brahmāṇḍa-jīvera karilā nistāra*

taiche—in that way; *tumi*—You; *navadvīpe*—at Navadvīpa; *kari' avatāra*—descending as an incarnation; *sakala*—all; *brahmāṇḍa*—of the universe; *jīvera*—the living entities; *karilā nistāra*—have delivered.

“By descending as an incarnation at Navadvīpa, You, just like Kṛṣṇa, have already delivered all the living entities of the universe.

TEXT 87

*ye kahe,—‘caitanya-mahimā mora gocara haya’
se jānuka, mora punaḥ ei ta' niścaya*

ye kahe—whoever says; *caitanya-mahimā*—the glories of Śrī Caitanya Mahāprabhu; *mora gocara*—known to me; *haya*—are; *se jānuka*—he may know; *mora*—of me; *punaḥ*—again; *ei ta' niścaya*—this is the decision.

“One may say that he understands the glories of Śrī Caitanya Mahāprabhu. He may know whatever he may know, but as far as I am concerned, this is my conclusion.

TEXT 88

*tomāra ye līlā mahā-amṛtera sindhu
mora mano-gocara nahe tāra eka bindu“*

tomāra—Your; *ye*—whatever; *līlā*—pastimes; *mahā-amṛtera sindhu*—a great ocean of nectar; *mora*—for me; *manaḥ-gocara nahe*—it is not possible to conceive; *tāra*—of it; *eka bindu*—one drop.

“My dear Lord, Your pastimes are just like an ocean of nectar. It is not possible for me to conceive how great that ocean is or even to understand a drop of it.”

TEXT 89

*eta śuni' prabhura mane camatkāra haila
'mora gūḍha-līlā haridāsa kemane jānila?'*

eta śuni'—hearing this; *prabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *camatkāra haila*—there was astonishment; *mora*—My; *gūḍha-līlā*—confidential pastimes; *haridāsa*—Haridāsa; *kemane*—how; *jānila*—has understood.

Hearing all this, Śrī Caitanya Mahāprabhu was astonished. “These are actually My confidential pastimes,” He thought. “How could Haridāsa have understood them?”

TEXT 90

*manera santoṣe tāñre kailā āliṅgana
bāhye prakāśite e-saba karilā varjana*

manera santoṣe—with complete satisfaction of the mind; *tāñre*—him; *kailā āliṅgana*—He embraced; *bāhye*—externally; *prakāśite*—to disclose; *e-saba*—all this; *karilā varjana*—He avoided.

Greatly satisfied by the statements of Haridāsa Ṭhākura, Śrī Caitanya Mahāprabhu embraced him. Outwardly, however, He avoided further discussions of these matters.

TEXT 91

*īśvara-svabhāva,—aiśvarya cāhe ācchādite
bhakta-ṭhāñi lukāite nāre, haya ta' vidite*

īśvara-svabhāva—the characteristic of the Supreme Personality of Godhead; *aiśvarya*—opulence; *cāhe*—wants; *ācchādite*—to cover; *bhakta-ṭhāñi*—before His devotee; *lukāite nāre*—He cannot cover; *haya ta' vidite*—is well known.

This is a characteristic of the Supreme Personality of Godhead. Although He wants to cover His opulence, He cannot do so before His devotees. This is well known everywhere.

TEXT 92

*ullaṅghita-trividha-sīma-samātiśāyi-
sambhāvanam tava parivraḍhima-svabhāvam
māyā-balena bhavatāpi niguhyamānam
paśyanti kecid aniśam tvad-ananya-bhāvāḥ*

ullaṅghita—passed over; *tri-vidha*—three kinds; *sīma*—the limitations; *sama*—of equal; *atiśāyi*—and of excelling; *sambhāvanam*—by which the adequacy; *tava*—Your; *parivraḍhima*—of supremacy; *svabhāvam*—the real nature; *māyā-balena*—by the strength of the illusory energy; *bhavatā*—Your; *api*—although; *niguhyamānam*—being hidden; *paśyanti*—they see; *kecit*—some; *aniśam*—always; *tvad*—to You; *ananya-bhāvāḥ*—those who are exclusively devoted.

“O my Lord, everything within material nature is limited by time, space and thought. Your characteristics, however, being unequaled and unsurpassed, are always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances.”

This is a verse from the *Stotra-ratna* (13) of Yāmunācārya.

TEXT 93

*tabe mahāprabhu nija-bhakta-pāśe yāñā
haridāsera guṇa kahe śata-mukha hañā*

tabe—after this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nija-bhakta-pāśe*—to His personal devotees; *yāñā*—going; *haridāsera guṇa*—the transcendental qualities of Haridāsa Ṭhākura; *kahe*—explains; *śata-mukha*—as if with hundreds of mouths; *hañā*—becoming.

Then Śrī Caitanya Mahāprabhu went to His personal devotees and began speaking about Haridāsa Ṭhākura's transcendental qualities as if He had hundreds of mouths.

TEXT 94

*bhaktera guṇa kahite prabhura bāḍaye ullāsa
bhakta-gaṇa-śreṣṭha tāte śrī-haridāsa*

bhaktera—of the devotees; *guṇa*—qualities; *kahite*—speaking; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāḍaye*—increases; *ullāsa*—jubilation; *bhakta-gaṇa*—of all devotees; *śreṣṭha*—topmost; *tāte*—in that; *śrī-haridāsa*—Haridāsa Ṭhākura.

Śrī Caitanya Mahāprabhu derives great pleasure from glorifying His devotees, and among the devotees, Haridāsa Ṭhākura is the foremost.

TEXT 95

*haridāsera guṇa-gaṇa—asaṅkhya, apāra
keha kona aṁśe varṇe, nāhi pāya pāra*

haridāsera guṇa-gaṇa—the stock of transcendental qualities of Haridāsa Ṭhākura; *asaṅkhya*—innumerable; *apāra*—unfathomed; *keha*—someone; *kona aṁśe*—some part; *varṇe*—describes; *nāhi pāya pāra*—cannot reach the limit.

The transcendental qualities of Haridāsa Ṭhākura are innumerable and unfathomable. One may describe a portion of them, but to count them all is impossible.

TEXT 96

*caitanya-maṅgale śrī-vṛndāvana-dāsa
haridāsera guṇa kichu kariyāchena prakāśa*

caitanya-maṅgale—in the book known as *Caitanya-maṅgala* (*Caitanya-bhāgavata*); *śrī-vṛndāvana-dāsa*—Śrī Vṛndāvana dāsa Ṭhākura; *haridāsera*—of Haridāsa Ṭhākura; *guṇa*—qualities; *kichu*—some; *kariyāchena prakāśa*—manifested.

In the *Caitanya-maṅgala*, Śrīla Vṛndāvana dāsa Ṭhākura has described the attributes of Haridāsa Ṭhākura to some extent.

TEXT 97

saba kahā nā yāya haridāsera caritra
keha kichu kahe karite āpanā pavitra

saba—all; *kahā*—to speak; *nā yāya*—is not possible; *haridāsera caritra*—the characteristics of Haridāsa Ṭhākura; *keha kichu kahe*—someone says something; *karite*—just to make; *āpanā*—himself; *pavitra*—purified.

No one can describe all the qualities of Haridāsa Ṭhākura. One may say something about them just to purify himself.

TEXT 98

vṛndāvana-dāsa yāhā nā kaila varṇana
haridāsera guṇa kichu śuna, bhakta-gaṇa

vṛndāvana-dāsa—Śrīla Vṛndāvana dāsa Ṭhākura; *yāhā*—whatever; *nā*—not; *kaila varṇana*—described; *haridāsera guṇa*—qualities of Haridāsa Ṭhākura; *kichu*—something; *śuna*—hear; *bhakta-gaṇa*—O devotees of Śrī Caitanya Mahāprabhu.

O devotees of Śrī Caitanya Mahāprabhu, please hear something about the qualities of Haridāsa Ṭhākura that Śrīla Vṛndāvana dāsa Ṭhākura has not described in detail.

TEXT 99

*haridāsa yabe nija-gṛha tyāga kailā
benāpolera vana-madhye kata-dina rahilā*

haridāsa—Haridāsa Ṭhākura; *yabe*—when; *nija-gṛha*—his own residence; *tyāga kailā*—gave up; *benāpolera*—of the village known as Benāpola; *vana-madhye*—in the forest; *kata-dina*—for some time; *rahilā*—stayed.

After leaving his home, Haridāsa Ṭhākura stayed for some time in the forest of Benāpola.

TEXT 100

*nirjana-vane kuṭira kari' tulasī sevana
rātri-dine tina lakṣa nāma-saṅkīrtana*

nirjana-vane—in a solitary forest; *kuṭira*—a cottage; *kari'*—making; *tulasī*—the *tulasī* plant; *sevana*—worshiping; *rātri-dine*—throughout the entire day and night; *tina*—three; *lakṣa*—hundred thousand; *nāma-saṅkīrtana*—chanting of the holy name.

Haridāsa Ṭhākura constructed a cottage in a solitary forest. There he planted a *tulasī* plant, and in front of the *tulasī* he would chant the holy name of the Lord 300,000 times daily. He chanted throughout the entire day and night.

The village of Benāpola is situated in the district of Yaśohara (Jessore), which is now in Bangladesh. Benāpola is near the Banagāno station, which is at the border of Bangladesh and may be reached by the Eastern Railway from Sealdah Station in Calcutta. Haridāsa Ṭhākura, being the *ācārya* of chanting the Hare Kṛṣṇa *mahā-mantra*, is called Nāmācārya Haridāsa Ṭhākura. From his personal example we can understand that chanting the Hare Kṛṣṇa *mantra* and becoming highly elevated in Kṛṣṇa consciousness is very simple. Without difficulty one can sit down anywhere, especially on the bank of the Ganges, Yamunā or any other sacred river, devise a sitting place or cottage, plant a *tulasī* tree, and before the *tulasī* chant the Hare Kṛṣṇa *mahā-mantra* undisturbed.

Haridāsa Ṭhākura used to chant the holy name on his beads 300,000 times daily. Throughout the entire day and night, he would chant the sixteen names of the Hare Kṛṣṇa *mahā-mantra*. One should not, however, imitate Haridāsa Ṭhākura, for no one else can chant the holy name 300,000 times a day. Such chanting is for the *mukta-puruṣa*, or liberated soul. We can follow his example, however, by chanting sixteen rounds of the Hare Kṛṣṇa *mahā-mantra* on beads every day and offering respect to the *tulasī* plant. This is not at all difficult for anyone, and the process of chanting the Hare Kṛṣṇa *mahā-mantra* with a vow before the *tulasī* plant has such great spiritual potency that simply by doing this one can become spiritually strong. Therefore we request the members of the Hare Kṛṣṇa movement to follow Haridāsa Ṭhākura’s example rigidly. Chanting sixteen rounds does not take much time, nor is offering respects to the *tulasī* plant difficult. The process has immense spiritual potency. One should not miss this opportunity.

TEXT 101

*brāhmaṇera ghare kare bhikṣā nirvāhaṇa
prabhāve sakala loka karaye pūjana*

brāhmaṇera ghare—in the house of a *brāhmaṇa*; *kare*—does; *bhikṣā nirvāhaṇa*—asking alms of food; *prabhāve*—by spiritual potency; *sakala loka*—all people; *karaye pūjana*—worship.

For his bodily maintenance he would go to a brāhmaṇa’s house and beg some food. He was spiritually so influential that all the neighboring people worshiped him.

In the days of Haridāsa Ṭhākura, all the *brāhmaṇas* worshiped Nārāyaṇa in the form of the *śalagrāma-śilā*. Therefore begging from a *brāhmaṇa*’s house meant taking *kṛṣṇa-prasādam*, which is transcendental (*nirguṇa*). If we take food from the houses of others, such as *karmīs*, we shall have to share the qualities of those from whom we take alms. Therefore Śrī Caitanya Mahāprabhu took *prasādam* in the houses of Vaiṣṇavas. This is the general process. The members of the Kṛṣṇa consciousness movement are advised not to take food from anywhere but a Vaiṣṇava’s or *brāhmaṇa*’s house where Deity worship is performed. Śrī Caitanya Mahāprabhu has

said, *viṣayīra anna khāile duṣṭa haya mana*: [Cc. Antya 6.278] if a devotee takes alms or food from the house of a *karmī* who is simply interested in money, his mind will become unclean. We must always remember that a devotee's life is one of *vairāgya-vidyā*, or renunciation and knowledge. Therefore all devotees are warned not to live unnecessarily luxurious lives at the cost of others. *Gr̥hasthas* living within the jurisdiction of the temple must be especially careful not to imitate *karmīs* by acquiring opulent clothing, food and conveyances. As far as possible, these should be avoided. A member of the temple, whether *gr̥hastha*, *brahmacārī* or *sannyāsī*, must practice a life of renunciation, following in the footsteps of Haridāsa Ṭhākura and the six Gosvāmīs. Otherwise, because *māyā* is very strong, at any time one may become a victim of *māyā* and fall down from spiritual life.

TEXT 102

sei deśādhyakṣa nāma—rāmacandra khāṇna
vaiṣṇava-vidveṣī sei pāṣaṇḍa-pradhāna

sei—that; *deśa-adhyakṣa*—landholder; *nāma*—whose name; *rāmacandra khāṇna*—Rāmacandra Khān; *vaiṣṇava-vidveṣī*—envious of Vaiṣṇavas; *sei*—that; *pāṣaṇḍa-pradhāna*—chief of the atheists.

A landholder named Rāmacandra Khān was the zamindar of that district. He was envious of Vaiṣṇavas and was therefore a great atheist.

TEXT 103

haridāse loke pūje, sahite nā pāre
tāṅra apamāna karite nānā upāya kare

haridāse—unto Haridāsa Ṭhākura; *loke*—people; *pūje*—offer respect; *sahite nā pāre*—he could not tolerate; *tāṅra*—his; *apamāna*—dishonor; *karite*—to do; *nānā*—various; *upāya*—means; *kare*—plans.

Unable to tolerate that such respect was being offered to Haridāsa Ṭhākura, Rāmacandra Khān planned in various ways to dishonor him.

TEXT 104

*kona-prakāre haridāsera chidra nāhi pāya
veśyā-gaṇe āni' kare chidrera upāya*

kona-prakāre—by any means; *haridāsera*—of Haridāsa Ṭhākura; *chidra*—fault; *nāhi*—not; *pāya*—gets; *veśyā-gaṇe*—prostitutes; *āni'*—bringing; *kare*—makes; *chidrera upāya*—a means to find some fault.

By no means could he find any fault in the character of Haridāsa Ṭhākura. Therefore he called for local prostitutes and began a plan to discredit His Holiness.

This is typical of atheistic men, but even among so-called religionists, *sādhus*, mendicants, *sannyāsīs* and *brahmacārīs*, there are many enemies of the Kṛṣṇa consciousness movement who always try to find faults in it, not considering that the movement is spreading automatically by the grace of Lord Śrī Caitanya Mahāprabhu, who wanted it spread all over the world, in every town and village. We are trying to fulfill the Lord's desire, and our attempt has become fairly successful, but the enemies of this movement unnecessarily try to find faults in it, exactly like the old rascal Rāmacandra Khān, who opposed Haridāsa Ṭhākura.

TEXT 105

*veśyā-gaṇe kahe,—“ei vairāgī haridāsa
tumi-saba kara ihāra vairāgya-dharma nāśa“*

veśyā-gaṇe—unto the prostitutes; *kahe*—said; *ei*—this; *vairāgī*—mendicant; *haridāsa*—Haridāsa Ṭhākura; *tumi-saba*—all of you; *kara*—cause; *ihāra*—his; *vairāgya-dharma*—from the life of a mendicant; *nāśa*—deviation.

Rāmacandra Khān said to the prostitutes, “There is a mendicant named Haridāsa Ṭhākura. All of you devise a way to deviate him from his vows of austerity.”

Devotional service is the path of *vairāgya-vidyā* (renunciation and knowledge). Haridāsa Ṭhākura was following this path, but Rāmacandra

Khān planned to induce him to break his vows. Renunciation means renunciation of sensual pleasure, especially the pleasure of sex. Therefore a *brahmacārī*, *sannyāsī* or *vānaprastha* is strictly prohibited from having relationships with women. Haridāsa Ṭhākura was strictly renounced, and thus Rāmacandra Khān called for prostitutes because prostitutes know how to break a man’s vow of celibacy by their feminine influence and thus pollute a mendicant or a person engaged in devotional life. It was impossible for Rāmacandra Khān to induce any other women to break Haridāsa Ṭhākura’s vow, and therefore he called for prostitutes. Free mingling with women has never been possible in India, but for one who wanted to associate with society girls, they were available in a district of prostitutes. There were prostitutes in human society even in Lord Kṛṣṇa’s time, for it is said that the prostitutes of Dvārakā City came forth to receive the Lord. Although they were prostitutes, they were also devotees of Kṛṣṇa.

TEXT 106

veśyā-gaṇa-madhye eka sundarī yuvatī
se kahe,—“tina-dine hariba tāñra mati”

veśyā-gaṇa-madhye—among the prostitutes; *eka*—one; *sundarī*—attractive; *yuvatī*—young; *se*—she; *kahe*—said; *tina-dine*—in three days; *hariba*—I shall attract; *tāñra*—his; *mati*—mind.

Among the prostitutes, one attractive young girl was selected. “I shall attract the mind of Haridāsa Ṭhākura,” she promised, “within three days.”

TEXT 107

khāñna kahe,—“mora pāika yāuka tomāra sane
tomāra sahita ekatra tāre dhari’ yena āne”

khāñna kahe—Rāmacandra Khān said; *mora pāika*—my constable; *yāuka*—let him go; *tomāra sane*—with you; *tomāra sahita*—with you; *ekatra*—together; *tāre*—him; *dhari’*—arresting; *yena*—so that; *āne*—can bring.

Rāmacandra Khān said to the prostitute, “My constable will go with you so that as soon as he sees you with Haridāsa Ṭhākura, immediately he will arrest him and bring both of you to me.”

TEXT 108

*veśyā kahe,—“mora saṅga ha-uka eka-bāra
dvitīya-bāre dharite pāika la-imu tomāra”*

veśyā kahe—the prostitute said; *mora saṅga*—union with me; *ha-uka*—let there be; *eka-bāra*—one time; *dvitīya-bāre*—the second time; *dharite*—to arrest; *pāika*—constable; *la-imu*—I shall take; *tomāra*—your.

The prostitute replied, “First let me have union with him once; then the second time I shall take your constable with me to arrest him.”

TEXT 109

*rātri-kāle sei veśyā suveśa dhariyā
haridāsera vāsāya gela ullasita hañā*

rātri-kāle—at night; *sei*—that; *veśyā*—prostitute; *su-veśa dhariyā*—dressing herself very nicely; *haridāsera*—of Haridāsa Ṭhākura; *vāsāya*—to the place; *gela*—went; *ullasita hañā*—with great jubilation.

At night the prostitute, after dressing herself most attractively, went to the cottage of Haridāsa Ṭhākura with great jubilation.

TEXT 110

*tulasī namaskari’ haridāsera dvāre yāñā
gosāñire namaskari’ rahilā dāṅḍāñā*

tulasī namaskari’—after offering obeisances to the *tulasī* plant; *haridāsera*—of Ṭhākura Haridāsa; *dvāre*—at the door; *yāñā*—going; *gosāñire*—unto the *ācārya*; *namaskari’*—offering obeisances; *rahilā dāṅḍāñā*—remained standing.

After offering obeisances to the tulasī plant, she went to the door of Haridāsa Ṭhākura, offered him obeisances and stood there.

TEXT 111

*aṅga ughāḍiyā dekhāi vasilā duyāre
kahite lāgilā kichu sumadhura svare*

aṅga ughāḍiyā—exposing part of her body; *dekhāi*—visible; *vasilā*—sat down; *duyāre*—on the threshold of the door; *kahite lāgilā*—began to speak; *kichu*—something; *su-madhura svare*—in very sweet language.

Exposing part of her body to his view, she sat down on the threshold of the door and spoke to him in very sweet words.

TEXT 112

*“ṭhākura, tumi—parama-sundara, prathama yauvana
tomā dekhi’ kon nārī dharite pāre mana?*

ṭhākura—O great devotee *ācārya*; *tumi*—you; *parama-sundara*—very beautifully constructed; *prathama yauvana*—the beginning of youth; *tomā dekhi’*—seeing you; *kon nārī*—what woman; *dharite pāre*—can control; *mana*—her mind.

“My dear Ṭhākura, O great preacher, great devotee, you are so beautifully built, and your youth is just beginning. Who is the woman who could control her mind after seeing you?

TEXT 113

*tomāra saṅgama lāgi’ lubdha mora mana
tomā nā pāile prāṇa nā yāya dhāraṇa“*

tomāra saṅgama—union with you; *lāgi’*—for the sake of; *lubdha*—greedy; *mora mana*—my mind; *tomā*—you; *nā pāile*—if I do not get; *prāṇa*—my life; *nā*—not; *yāya*—can be; *dhāraṇa*—maintained.

“I am eager to be united with you. My mind is greedy for this. If I don’t obtain you, I shall not be able to keep my body and soul together.”

TEXTS 114–115

*haridāsa kahe,—“tomā karimu aṅgikāra
saṅkhyā-nāma-samāpti yāvat nā haya āmāra
tāvat tumi vasi’ śuna nāma-saṅkīrtana
nāma-samāpti haile karimu ye tomāra mana”*

haridāsa kahe—Haridāsa Ṭhākura said; *tomā*—you; *karimu aṅgikāra*—I shall accept; *saṅkhyā-nāma*—the number of holy names; *samāpti*—finishing; *yāvat*—as long as; *nā*—not; *haya*—it is; *āmāra*—my; *tāvat*—so long; *tumi*—you; *vasi’*—sitting; *śuna*—hear; *nāma-saṅkīrtana*—chanting of the holy name; *nāma*—of the holy name; *samāpti*—finishing; *haile*—when there is; *karimu*—I shall do; *ye*—what; *tomāra*—your; *mana*—mind.

Haridāsa Ṭhākura replied, “I shall accept you without fail, but you will have to wait until I have finished chanting my regular rounds on my beads. Until that time, please sit and listen to the chanting of the holy name. As soon as I am finished, I shall fulfill your desire.”

TEXT 116

*eta śuni’ sei veśyā vasiyā rahilā
kīrtana kare haridāsa prātaḥ-kāla hailā*

eta śuni’—hearing this; *sei veśyā*—that prostitute; *vasiyā rahilā*—stayed there sitting; *kīrtana*—chanting; *kare*—performs; *haridāsa*—Haridāsa Ṭhākura; *prātaḥ-kāla hailā*—there was the light of morning.

Hearing this, the prostitute remained sitting there while Haridāsa Ṭhākura chanted on his beads until the light of morning appeared.

TEXT 117

prātaḥ-kāla dekhi' veśyā uṭhiyā calilā
saba samācāra yāi khānnere kahilā

prātaḥ-kāla dekhi'—seeing the morning; *veśyā*—the prostitute; *uṭhiyā calilā*—stood up and left; *saba samācāra*—all information; *yāi*—going; *khānnere kahilā*—she spoke to Rāmacandra Khān.

When she saw that it was morning, the prostitute stood up and left. Coming before Rāmacandra Khān, she informed him of all the news.

TEXT 118

'āji āmā aṅgikāra kariyāche vacane
kāli avaśya tāhāra saṅge ha-ibe saṅgame'

āji—today; *āmā*—me; *aṅgikāra*—acceptance; *kariyāche*—he has done; *vacane*—by word; *kāli*—tomorrow; *avaśya*—certainly; *tāhāra saṅge*—with him; *ha-ibe*—there will be; *saṅgame*—union.

“Today Haridāsa Ṭhākura has promised to enjoy with me. Tomorrow certainly I shall have union with him.”

TEXT 119

āra dina rātri haile veśyā āila
haridāsa tāre bahu āśvāsa karila

āra dina—the next day; *rātri*—night; *haile*—when there was; *veśyā*—the prostitute; *āila*—came; *haridāsa*—Haridāsa Ṭhākura; *tāre*—unto her; *bahu*—many; *āśvāsa karila*—gave assurances.

The next night, when the prostitute came again, Haridāsa Ṭhākura gave her many assurances.

TEXT 120

*'kāli duḥkha pāilā, aparādha nā la-ibā mora
avaśya karimu āmi tomāya aṅgikāra*

kāli—yesterday; *duḥkha pāilā*—you were disappointed; *aparādha*—offense; *nā la-ibā*—please do not take; *mora*—my; *avaśya*—certainly; *karimu*—shall do; *āmi*—I; *tomāya*—unto you; *aṅgikāra*—acceptance.

“Last night you were disappointed. Please excuse my offense. I shall certainly accept you.

TEXT 121

*tāvat ihāñ vasi' śuna nāma-saṅkīrtana
nāma pūrṇa haile, pūrṇa habe tomāra mana'*

tāvat—until that time; *ihāñ*—here; *vasi'*—sitting; *śuna*—hear; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *nāma pūrṇa haile*—as soon as the regular chanting is fulfilled; *pūrṇa*—satisfied; *habe*—will be; *tomāra mana*—your mind.

“Please sit down and hear the chanting of the Hare Kṛṣṇa mahā-mantra until my regular chanting is finished. Then your desire will surely be fulfilled.”

TEXT 122

*tulasīre tāñke veśyā namaskāra kari'
dvāre vasi' nāma śune bale 'hari' 'hari'*

tulasīre—unto the *tulasī* plant; *tāñke*—unto Haridāsa Ṭhākura; *veśyā*—the prostitute; *namaskāra kari'*—offering obeisances; *dvāre vasi'*—sitting at the door; *nāma*—the holy name; *śune*—hears; *bale*—says; *hari hari*—“O my Lord Hari, O my Lord Hari.”

After offering her obeisances to the *tulasī* plant and Haridāsa Ṭhākura, she sat down at the door. Hearing Haridāsa Ṭhākura chanting the Hare Kṛṣṇa mantra, she also chanted, “O my Lord Hari, O my Lord Hari.”

Herein one can clearly see how a Vaiṣṇava delivers a fallen soul by a transcendental trick. The prostitute came to pollute Haridāsa Ṭhākura, but he took it as his duty to deliver the prostitute. As clearly demonstrated here, the process of deliverance is very simple. With faith and reverence the prostitute associated with Haridāsa Ṭhākura, who personally treated her material disease by chanting the Hare Kṛṣṇa *mahā-mantra*. Although the prostitute had an ulterior motive, somehow or other she got the association of a Vaiṣṇava and satisfied him by occasionally chanting in imitation, “O my Lord Hari, O my Lord Hari.” The conclusion is that associating with a Vaiṣṇava, chanting the holy name of the Lord and offering obeisances to the *tulasī* plant or a Vaiṣṇava all lead one to become a transcendental devotee who is completely cleansed of all material contamination.

TEXT 123

*rātri-śeṣa haila, veśyā usimisi kare
tāra rīti dekhi’ haridāsa kahena tāhāre*

rātri—night; *śeṣa haila*—came to an end; *veśyā*—the prostitute; *usimisi*—restless; *kare*—became; *tāra*—her; *rīti*—activities; *dekhi’*—seeing; *haridāsa*—Haridāsa Ṭhākura; *kahena*—says; *tāhāre*—unto her.

When the night came to an end, the prostitute was restless. Seeing this, Haridāsa Ṭhākura spoke to her as follows.

TEXT 124

*“koṭi-nāma-grahaṇa-yajña kari eka-māse
ei dīkṣā kariyāchi, haila āsi’ śeṣe*

koṭi-nāma-grahaṇa—chanting ten million names; *yajña*—such a sacrifice; *kari*—I perform; *eka-māse*—in one month; *ei*—this; *dīkṣā*—vow; *kariyāchi*—I have taken; *haila*—it was; *āsi’*—nearing; *śeṣe*—the end.

“I have vowed to chant ten million names in a month. I have taken this vow, but now it is nearing its end.

If one regularly chants 333,333 names daily for a month (30 days) and then chants ten more names, he will thus chant ten million names. In this way a devotee worships the Supreme Personality of Godhead. Such worship is called *yajña*. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*: [SB 11.5.32] those whose intelligence is brilliant accept this *hari-nāma-yajña*, the *yajña* of chanting the holy name of the Lord. By performing this *yajña*, one satisfies the Supreme Personality of Godhead and thus attains perfection in spiritual life. According to external vision, Haridāsa Ṭhākura belonged to a Muslim family. Nevertheless, because he engaged himself in performing the *yajña* of chanting the Hare Kṛṣṇa *mahā-mantra*, he became a regularly initiated *brāhmaṇa*. As stated in *Śrīmad-Bhāgavatam* (3.33.6):

*yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalṣate
kutaḥ punas te bhagavan nu darśanāt*

Even if a devotee comes from a family of dog-eaters, if he surrenders to the Personality of Godhead he immediately becomes a qualified *brāhmaṇa* and is immediately fit to perform *yajña*, whereas a person born in a family of *brāhmaṇas* has to wait until completing the reformatory processes before he may be called *saṁskṛta*, purified. It is further said in *Śrīmad-Bhāgavatam* (12.1.40):

*asaṁskṛtāḥ kriyā-hīnā rajasā tamasāvṛtāḥ
prajāś te bhakṣayiṣyanti mlecchā rājanya-rūpiṇaḥ*

“In the Age of Kali, *mlecchas*, or lowborn people who have not undergone the purifying process of *saṁskāra*, who do not know how to apply that process in actual life, and who are covered by the modes of passion and ignorance will take the posts of administrators. They will devour the citizens with their atheistic activities.” A person who is not purified by the prescribed process of *saṁskāra* is called *asaṁskṛta*, but if one remains *kriyā-hīna* even after being purified by initiation—in other words, if one fails to actually apply the principles of purity in his life—he remains an unpurified *mleccha* or *yavana*. On the other hand, we find that Haridāsa Ṭhākura, although born in a *mleccha* or *yavana* family, became Nāmācārya

Haridāsa Ṭhākura because he performed the *nāma-yajña* a minimum of 300,000 times every day.

Herein we find that Haridāsa Ṭhākura strictly followed his regulative principle of chanting 300,000 names. Thus when the prostitute became restless, he informed her that first he had to finish his chanting and then he would be able to satisfy her. Actually Haridāsa Ṭhākura chanted the holy name of the Lord for three nights continuously and gave the prostitute a chance to hear him. Thus she became purified, as will be seen in the following verses.

TEXT 125

*āji samāpta ha-ibe,—hena jñāna chila
samasta rātri niluñ nāma samāpta nā haila*

āji—today; *samāpta ha-ibe*—will be finished; *hena jñāna chila*—I thought that; *samasta rātri*—all night; *niluñ*—I took; *nāma*—the holy name of the Lord; *samāpta*—finished; *nā haila*—was not.

“I thought that today I would be able to finish my performance of yajña, my chanting of the Hare Kṛṣṇa mantra. I tried my best to chant the holy name all night, but I still did not finish.

TEXT 126

*kāli samāpta habe, tabe habe vrata-bhaṅga
svacchande tomāra saṅge ha-ibeka saṅga“*

kāli—tomorrow; *samāpta habe*—it will end; *tabe*—at that time; *habe*—there will be; *vrata-bhaṅga*—the end of my vow; *svacchande*—in full freedom; *tomāra saṅge*—with you; *ha-ibeka*—there will be; *saṅga*—union.

“Tomorrow I will surely finish, and my vow will be fulfilled. Then it will be possible for me to enjoy with you in full freedom.”

Haridāsa Ṭhākura never wanted to enjoy the prostitute, but he tricked her to deliver her by giving her a chance to hear the holy name of the Lord while he chanted. Pure devotees chant the Hare Kṛṣṇa mantra, and

simply by hearing this chanting from a purified transcendental person, one is purified of all sinful activities, no matter how lowborn or fallen one may be. As soon as one is thus completely free from the reactions of sinful activities, he is eligible to render devotional service to the Lord. This is the process for engaging the fallen souls in devotional service. As Lord Kṛṣṇa says in the *Bhagavad-gītā* (7.28):

*yeśāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā bhajante mām dṛḍha-vratāḥ*

“Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the duality of delusion, and they engage themselves in My service with determination.”

TEXT 127

*veśyā giyā samācāra khāñnere kahila
āra dina sandhyā ha-ite ṭhākura-ṭhāñi āila*

veśyā—the prostitute; *giyā*—returning; *samācāra*—information; *khāñnere kahila*—spoke to Rāmacandra Khān; *āra dina*—the next day; *sandhyā ha-ite*—beginning from the evening; *ṭhākura-ṭhāñi āila*—she came and remained at the residence of Haridāsa Ṭhākura.

The prostitute returned to Rāmacandra Khān and informed him of what had happened. The next day she came earlier, at the beginning of the evening, and stayed with Haridāsa Ṭhākura.

TEXT 128

*tulasīke, ṭhākurake namaskāra kari’
dvāre vasi’ nāma śune, bale ‘hari’ ‘hari’*

tulasīke—unto the *tulasī* plant; *ṭhākurake*—and unto Haridāsa Ṭhākura; *namaskāra kari’*—offers her obeisances; *dvāre vasi’*—sitting at the door; *nāma śune*—hears the holy name; *bale*—chants; *hari hari*—the holy name of the Lord.

After offering obeisances to the tulasī plant and Haridāsa Ṭhākura, she sat down on the threshold of the room. Thus she began to hear Haridāsa Ṭhākura’s chanting, and she also personally chanted “Hari, Hari,” the holy name of the Lord.

TEXT 129

*’nāma pūrṇa habe āji’,—bale haridāsa
’tabe pūrṇa karimu āji tomāra abhilāṣa’*

nāma—chanting of the holy name; *pūrṇa*—complete; *habe*—will be; *āji*—today; *bale haridāsa*—Haridāsa Ṭhākura said; *tabe*—then; *pūrṇa karimu*—I shall satisfy; *āji*—today; *tomāra abhilāṣa*—your desires.

“Today it will be possible for me to finish my chanting,” Haridāsa Ṭhākura informed her. “Then I shall satisfy all your desires.”

TEXT 130

*kīrtana karite aiche rātri-śeṣa haila
ṭhākurera sane veśyāra mana phiri’ gela*

kīrtana karite—chanting and chanting; *aiche*—in that way; *rātri-śeṣa haila*—the night ended; *ṭhākurera sane*—by the association of Haridāsa Ṭhākura; *veśyāra*—of the prostitute; *mana*—mind; *phiri’ gela*—was converted.

The night ended while Haridāsa Ṭhākura was chanting, but by his association the mind of the prostitute had changed.

TEXT 131

*daṇḍavat hañā paḍe ṭhākura-carāṇe
rāmacandra-khāñnera kathā kaila nivedane*

daṇḍavat hañā—offering obeisances; *paḍe*—she fell down; *ṭhākura-carāṇe*—at the lotus feet of Haridāsa Ṭhākura; *rāmacandra-khāñnera*—of Rāmacandra Khān; *kathā*—policy; *kaila*—did; *nivedane*—submission.

The prostitute, now purified, fell at the lotus feet of Haridāsa Ṭhākura and confessed that Rāmacandra Khān had appointed her to pollute him.

TEXT 132

*“veśyā hañā muñi pāpa kariyāchoṅ apāra
kṛpā kari’ kara mo-adhame nistāra”*

veśyā hañā—being a prostitute; *muñi*—I; *pāpa*—sinful activities; *kariyāchoṅ*—have done; *apāra*—unlimited; *kṛpā kari’*—being merciful; *kara*—please do; *mo-adhame*—unto me, the most fallen; *nistāra*—deliverance.

“Because I have taken the profession of a prostitute,” she said, “I have performed unlimited sinful acts. My lord, be merciful to me. Deliver my fallen soul.”

TEXT 133

*ṭhākura kahe,—khāñnera kathā saba āmi jāni
ajña mūrkhā sei, tāre duḥkha nāhi māni*

ṭhākura kahe—Haridāsa Ṭhākura said; *khāñnera kathā*—the plans of Rāmacandra Khān; *saba*—all; *āmi jāni*—I know; *ajña mūrkhā sei*—he is an ignorant fool; *tāre*—by that; *duḥkha nāhi māni*—I do not feel unhappiness.

Haridāsa Ṭhākura replied, “I know everything about the conspiracy of Rāmacandra Khān. He is nothing but an ignorant fool. Therefore his activities do not make me feel unhappy.

TEXT 134

*sei-dina yāitāma e-sthāna chāḍiyā
tina dina rahilāṅa tomā nistāra lāgiyā*

sei-dina—on that very day; *yāitāma*—I would have left; *e-sthāna*—this place; *chāḍiyā*—giving up; *tina dina*—for three days; *rahilāṇa*—I stayed; *tomā*—you; *nistāra lāgiyā*—for delivering.

“On the very day Rāmacandra Khān was planning his intrigue against me, I would have left this place immediately, but because you came to me I stayed here for three days to deliver you.”

TEXT 135

veśyā kahe,—“*kṛpā kari*’ *karaha upadeśa*
ki mora kartavya, yāte yāya bhava-kleśa“

veśyā kahe—the prostitute said; *kṛpā kari*’—being merciful; *karaha upadeśa*—please give instructions; *ki*—what; *mora kartavya*—my duty; *yāte*—by which; *yāya*—go away; *bhava-kleśa*—all material tribulations.

The prostitute said, “Kindly act as my spiritual master. Instruct me in my duty, by which I can get relief from material existence.”

TEXT 136

ṭhākura kahe,—“*gharera dravya brāhmaṇe kara dāna*
ei ghare āsi’ tumi karaha viśrāma“

ṭhākura kahe—Śrīla Haridāsa Ṭhākura said; *gharera*—at home; *dravya*—articles; *brāhmaṇe*—to the *brāhmaṇas*; *kara dāna*—give as charity; *ei ghare*—in this room; *āsi’*—returning; *tumi*—you; *karaha viśrāma*—stay.

Haridāsa Ṭhākura replied, “Immediately go home and distribute to the brāhmaṇas whatever property you have. Then come back to this room and stay here forever in Kṛṣṇa consciousness.

Haridāsa Ṭhākura’s instruction that the prostitute should distribute to the *brāhmaṇas* all the property she had at home is very significant. Haridāsa Ṭhākura never advised the prostitute to give charity to the so-called *daridra-nārāyaṇas* (“poor Nārāyaṇas”) or any other such persons.

According to Vedic civilization, charity should be given only to the qualified *brāhmaṇas*. As stated in the *Bhagavad-gītā* (18.42):

*śamo damas tapaḥ śaucaṁ kṣāntir ārjavam eva ca
jñānam vijñānam āstikyaṁ brahma-karma svabhāva-jam*

The brahminical qualifications are truthfulness, control of the senses and mind, tolerance, simplicity, knowledge, practical application of transcendental knowledge in one's life, and full faith in the Supreme Personality of Godhead. Persons engaged in pursuing spiritual understanding have no time to earn their livelihood. They depend completely on the mercy of the Lord, who says in the *Bhagavad-gītā* (9.22) that He personally carries to them all their necessities (*yoga-kṣemaṁ vahāmy aham*).

The Vedic civilization recommends that one give charity to *brāhmaṇas* and *sannyāsīs*, not to the so-called *daridra-nārāyaṇas*. *Nārāyaṇa* cannot be *daridra*, nor can *daridra* be *Nārāyaṇa*, for these are contradictory terms. Atheistic men invent such concoctions and preach them to fools, but charity should actually be given to *brāhmaṇas* and *sannyāsīs* because whatever money they get they spend for Kṛṣṇa. Whatever charity one gives to a *brāhmaṇa* goes to Kṛṣṇa, who says in the *Bhagavad-gītā* (9.27):

*yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam*

“Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform—do that, O son of Kuntī, as an offering to Me.” Everything actually belongs to Kṛṣṇa, but so-called civilized men unfortunately think that everything belongs to them. This is the mistake of materialistic civilization. The prostitute (*veśyā*) had earned money by questionable means, and therefore Haridāsa Ṭhākura advised her to distribute to the *brāhmaṇas* whatever she possessed. When Śrīla Rūpa Gosvāmī retired from family life, he distributed fifty percent of his income to the *brāhmaṇas* and Vaiṣṇavas. A *brāhmaṇa* knows what the Absolute Truth is, and a Vaiṣṇava, knowing the Absolute Truth, acts on behalf of the Absolute Truth, the Supreme Personality of Godhead. Generally one earns money by many questionable means. Therefore at some time one should retire and distribute whatever one has to the *brāhmaṇas* and

Vaiṣṇavas who engage in devotional service by preaching the glories of the Supreme Personality of Godhead.

TEXT 137

*nirantara nāma lao, kara tulasī sevana
acirāt pābe tabe kṛṣṇera caraṇa“*

nirantara—twenty-four hours a day; *nāma lao*—chant the Hare Kṛṣṇa mantra; *kara*—perform; *tulasī sevana*—worship of the *tulasī* plant; *acirāt*—very soon; *pābe*—you will get; *tabe*—then; *kṛṣṇera caraṇa*—the lotus feet of Kṛṣṇa.

“Chant the Hare Kṛṣṇa mantra continuously and render service to the tulasī plant by watering her and offering prayers to her. In this way you will very soon get the opportunity to be sheltered at the lotus feet of Kṛṣṇa.”

At least five thousand years ago, Lord Śrī Kṛṣṇa expressed His desire that everyone surrender to Him (*sarva-dharmān parityajya mām ekaṁ śaraṇam vraja* [Bg. 18.66]). Why is it that people cannot do this? Kṛṣṇa assures, *ahaṁ tvām sarva-pāpēbhyo mokṣayiṣyāmi mā śucaḥ*: “I shall deliver you from all sinful reactions. Do not fear.” Everyone is suffering from the results of sinful activities, but Kṛṣṇa says that if one surrenders unto Him, He will protect one from sinful reactions. Modern civilization, however, is interested neither in Kṛṣṇa nor in getting relief from sinful acts. Therefore men are suffering. Surrender is the ultimate instruction of the *Bhagavad-gītā*, but for one who cannot surrender to the lotus feet of Kṛṣṇa, it is better to chant the Hare Kṛṣṇa mantra constantly, under the instruction of Haridāsa Ṭhākura.

In our Kṛṣṇa consciousness movement we are teaching our followers to chant the Hare Kṛṣṇa mantra continuously on beads. Even those who are not accustomed to this practice are advised to chant at least sixteen rounds on their beads so that they may be trained. Otherwise, Śrī Caitanya Mahāprabhu recommended:

*trṇād api su-nīcena taror iva sahiṣṇunā
amāninā māna-dena kīrtanīyaḥ sadā hariḥ*

[Cc. Ādi 17.31]

“One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.” *Sadā* means “always.” Haridāsa Ṭhākura says, *nirantara nāma lao*: “Chant the Hare Kṛṣṇa *mantra* without stopping.”

Although Kṛṣṇa wants everyone to surrender to His lotus feet, because of people’s sinful activities they cannot do this. *Na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ*: [Bg. 7.15] rascals and fools, the lowest of men, who engage in sinful activities, cannot suddenly surrender to the lotus feet of Kṛṣṇa. Nevertheless, if they begin chanting the Hare Kṛṣṇa *mantra* and rendering service unto the *tulasī* plant, they will very soon be able to surrender. One’s real duty is to surrender to the lotus feet of Kṛṣṇa, but if one is unable to do so, he should adopt this process, as introduced by Śrī Caitanya Mahāprabhu and His most confidential servant, Nāmācārya Śrīla Haridāsa Ṭhākura. This is the way to achieve success in Kṛṣṇa consciousness.

TEXT 138

*eta bali’ tāre ‘nāma’ upadeśa kari’
uṭhiyā calilā ṭhākura bali’ ‘hari’ ‘hari’*

eta bali’—saying this; *tāre*—her; *nāma upadeśa kari’*—instructing about the process of chanting the Hare Kṛṣṇa *mahā-mantra*; *uṭhiyā*—standing up; *calilā*—left; *ṭhākura*—Haridāsa Ṭhākura; *bali’*—chanting; *hari hari*—the Hare Kṛṣṇa *mahā-mantra*.

After thus instructing the prostitute about the process of chanting the Hare Kṛṣṇa *mantra*, Haridāsa Ṭhākura stood up and left, continuously chanting “Hari, Hari.”

TEXT 139

*tabe sei veśyā gurura ājñā la-ila
gr̥ha-vitta yebā chila, brāhmaṇere dila*

tabe—thereafter; *sei*—that; *veśyā*—prostitute; *gurura*—of the spiritual master; *ājñā*—order; *la-ila*—took; *gṛha-vitta*—all household possessions; *yebā*—whatever; *chila*—there was; *brāhmaṇere*—to the *brāhmaṇas*; *dila*—gave.

Thereafter, the prostitute distributed to the brāhmaṇas whatever household possessions she had, following the order of her spiritual master.

Sometimes the word *gṛha-vṛtti* is substituted for the word *gṛha-vitta*. *Vṛtti* means “profession.” The *gṛha-vṛtti* of the prostitute was to enchant foolish people and induce them to indulge in sex. Here, however, *gṛha-vṛtti* is not a suitable word. The proper word is *gṛha-vitta*, which means “all the possessions she had in her home.” All the girl’s possessions had been earned by professional prostitution and were therefore products of her sinful life. When such possessions are given to *brāhmaṇas* and Vaiṣṇavas who can engage them in the service of the Lord because of their advancement in spiritual life, this indirectly helps the person who gives the charity, for he is thus relieved of sinful reactions. As Kṛṣṇa promises, *aham tvām sarva-pāpebhyo mokṣayiṣyāmi*: [Bg. 18.66] “I shall save you from all sinful reactions.” When our Kṛṣṇa conscious devotees go out to beg charity or collect contributions in the form of membership fees, the money thus coming to the Kṛṣṇa consciousness movement is strictly employed to advance Kṛṣṇa consciousness all over the world. The Kṛṣṇa conscious devotees collect the money of others for the service of Kṛṣṇa, and they are satisfied with Kṛṣṇa’s *prasādam* and whatever He gives them for their maintenance. They do not desire material comforts. However, they go to great pains to engage the possessions of prostitutes, or persons who are more or less like prostitutes, in the service of the Lord and thus free them from sinful reactions. A Vaiṣṇava *guru* accepts money or other contributions, but he does not employ such contributions for sense gratification. A pure Vaiṣṇava thinks himself unfit to help free even one person from the reactions of sinful life, but he engages one’s hard-earned money in the service of the Lord and thus frees one from sinful reactions. A Vaiṣṇava *guru* is never dependent on the contributions of his disciples. Following the instructions of Haridāsa Ṭhākura, a pure Vaiṣṇava does not personally take even a single paisa from anyone, but he induces his followers to spend for the service of the Lord whatever possessions they have.



After thus instructing the prostitute about the process of chanting the Hare Kṛṣṇa mantra, Haridāsa Ṭhākura stood up and left, continuously chanting “Hari, Hari.”

TEXT 140

*māthā muḍi' eka-vastre rahila sei ghare
rātri-dine tina-lakṣa nāma grahaṇa kare*

māthā muḍi'—shaving her head; *eka-vastre*—wearing one cloth; *rahila*—remained; *sei ghare*—in that room; *rātri-dine*—throughout the entire day and night; *tina-lakṣa*—300,000; *nāma*—holy names; *grahaṇa kare*—chants.

The prostitute shaved her head clean in accordance with Vaiṣṇava principles and stayed in that room wearing only one cloth. Following in the footsteps of her spiritual master, she began chanting the holy name of Kṛṣṇa 300,000 times a day. She chanted throughout the entire day and night.

TEXT 141

*tulasī sevana kare, carvaṇa, upavāsa
indriya-damana haila, premera prakāśa*

tulasī—the *tulasī* plant; *sevana kare*—she worshiped; *carvaṇa*—chewing; *upavāsa*—fasting; *indriya-damana*—controlling the senses; *haila*—there was; *premera prakāśa*—manifestations symptomizing love of Godhead.

She worshiped the *tulasī* plant, following in the footsteps of her spiritual master. Instead of eating regularly, she chewed whatever food she received as alms, and if nothing was supplied she would fast. Thus by eating frugally and fasting she conquered her senses, and as soon as her senses were controlled, symptoms of love of Godhead appeared in her person.

TEXT 142

*prasiddhā vaiṣṇavī haila parama-mahāntī
baḍa baḍa vaiṣṇava tāñra darśanete yānti*

prasiddhā—celebrated; *vaiṣṇavī*—devotee of the Lord; *haila*—became; *parama-mahāntī*—very advanced; *baḍa baḍa vaiṣṇava*—many recognized,

highly situated devotees; *tānra*—her; *darśanete*—to see; *yānti*—used to go.

Thus the prostitute became a celebrated devotee. She became very advanced in spiritual life, and many stalwart Vaiṣṇavas would come to see her.

Stalwart, highly advanced Vaiṣṇava devotees are not interested in seeing prostitutes, but when a prostitute or any other fallen soul becomes a Vaiṣṇava, stalwart Vaiṣṇavas are interested in seeing them. Anyone can be turned into a Vaiṣṇava if he or she follows the Vaiṣṇava principles. A devotee who follows these principles is no longer on the material platform. Therefore, it is one's strict adherence to the principles that should be considered, not the country of one's birth. Many devotees join our Kṛṣṇa consciousness movement from Europe and America, but one should not therefore consider them European Vaiṣṇavas or American Vaiṣṇavas. A Vaiṣṇava is a Vaiṣṇava and should therefore be given all the respect due a Vaiṣṇava.

TEXT 143

*veśyāra caritra dekhi' loke camatkāra
haridāsera mahimā kahe kari' namaskāra*

veśyāra—of the prostitute; *caritra*—character; *dekhi'*—seeing; *loke*—all people; *camatkāra*—astonished; *haridāsera*—of Ṭhākura Haridāsa; *mahimā*—glories; *kahe*—speak; *kari' namaskāra*—offering obeisances.

Seeing the sublime character of the prostitute, everyone was astonished. Everyone glorified the influence of Haridāsa Ṭhākura and offered him obeisances.

It is said, *phalena paricīyate*: one is recognized by the result of his actions. In Vaiṣṇava society there are many types of Vaiṣṇavas. Some of them are called *gosvāmīs*, some are called *svāmīs*, some are *prabhus*, and some are *prabhupāda*. One is not recognized, however, simply by such a name. A spiritual master is recognized as an actual *guru* when it is seen that he has changed the character of his disciples. Haridāsa Ṭhākura actually changed the character of the professional prostitute. People greatly appreciated this, and therefore they all offered obeisances to Haridāsa Ṭhākura and glorified him.

TEXT 144

*rāmacandra khāṅna aparādha-bija kaila
sei bija vṛkṣa hañā āgete phalila*

rāmacandra khāṅna—Rāmacandra Khān; *aparādha*—of the offense; *bija*—seed; *kaila*—caused to germinate; *sei bija*—that seed; *vṛkṣa hañā*—becoming a tree; *āgete*—later; *phalila*—fructified.

By inducing a prostitute to disturb Haridāsa Ṭhākura, Rāmacandra Khān caused a seed of offense at his lotus feet to germinate. This seed later became a tree, and when it fructified, Rāmacandra Khān ate its fruits.

TEXT 145

*mahad-aparādhera phala adbhuta kathana
prastāva pāñā kahi, śuna, bhakta-gaṇa*

mahat-aparādhera—of a great offense at the feet of the exalted devotee; *phala*—the result; *adbhuta*—wonderful; *kathana*—narration; *prastāva*—opportunity; *pāñā*—taking advantage of; *kahi*—I say; *śuna*—hear; *bhakta-gaṇa*—O devotees.

This offense at the lotus feet of an exalted devotee has resulted in a wonderful narration. Taking advantage of the opportunity afforded by these incidents, I shall explain what happened. O devotees, please listen.

TEXT 146

*sahajei avaiṣṇava rāmacandra-khāṅna
haridāsera aparādhe haila asura-samāna*

sahajei—naturally; *avaiṣṇava*—nondevotee; *rāmacandra-khāṅna*—Rāmacandra Khān; *haridāsera*—at the lotus feet of Haridāsa; *aparādhe*—by offenses; *haila*—was; *asura-samāna*—exactly like a demon.

Rāmacandra Khān was naturally a nondevotee. Now, having offended the lotus feet of Haridāsa Ṭhākura, he became just like a demoniac atheist.

TEXT 147

*vaiṣṇava-dharma nindā kare, vaiṣṇava-āpamāna
bahu-dinera aparādhe pāila pariṇāma*

vaiṣṇava-dharma—the cult of Vaiṣṇavism; *nindā kare*—blasphemes; *vaiṣṇava āpamāna*—insults to the devotees; *bahu-dinera*—for a long time; *aparādhe*—by offensive activities; *pāila*—got; *pariṇāma*—the resultant action.

Because of blaspheming the cult of Vaiṣṇavism and insulting the devotees for a long time, he now received the results of his offensive activities.

Rāmacandra Khān was a great offender at the lotus feet of the Vaiṣṇavas and Viṣṇu. Just as Rāvaṇa, although born of a *brāhmaṇa* father, Viśvaśravā, was nevertheless called an *asura* or Rākṣasa because of his offenses against Lord Rāmacandra (Viṣṇu) and Hanumān (a Vaiṣṇava), so Rāmacandra Khān also became such an *asura* because of his offenses against Haridāsa Ṭhākura and many others.

TEXT 148

*nityānanda-gosāñi gaḍe yabe āilā
prema pracārite tabe bhramite lāgilā*

nityānanda-gosāñi—Lord Nityānanda; *gaḍe*—in Bengal; *yabe*—when; *āilā*—came back; *prema pracārite*—to preach the cult of *bhakti*, love of Godhead; *tabe*—at that time; *bhramite lāgilā*—began to tour.

When Lord Nityānanda returned to Bengal to preach the cult of bhakti, love of Godhead, He began touring all over the country.

TEXT 149

*prema-pracāraṇa āra pāṣaṇḍa-dalana
dui-kārye avadhūta karena bhramaṇa*

prema-pracāraṇa—preaching the cult of *bhakti*; *āra*—and; *pāṣaṇḍa-dalana*—subduing atheistic men; *dui-kārye*—with two kinds of activities;

avadhūta—the great devotee and mendicant; *karena*—does; *bhramaṇa*—touring.

For two purposes—to spread the cult of bhakti and to defeat and subdue the atheists—Lord Nityānanda, the most dedicated devotee of the Lord, moved throughout the country.

As stated in the *Bhagavad-gītā* (4.8):

*paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya sambhavāmi yuge yuge*

Lord Kṛṣṇa appears in every millennium for two purposes, namely to deliver the devotees and to kill the nondevotees. His devotees also have two similar purposes—to preach the *bhakti* cult of Kṛṣṇa consciousness and to defeat all kinds of agnostics and atheistic demons. Nityānanda Prabhu carried out the order of Lord Śrī Caitanya Mahāprabhu in this way, and those who strictly follow Nityānanda Prabhu perform the same activities. There are two classes of devotees. One is called *goṣṭhy-ānandī*, and the other is called *bhajanānandī*. A devotee who does not preach but always engages in devotional activities is called a *bhajanānandī*, whereas a devotee who not only is expert in devotional service but who also preaches the cult of *bhakti* and defeats all kinds of agnostics is called a *goṣṭhyānandī*.

TEXT 150

*sarvajña nityānanda āilā tāra ghare
āsiyā vasilā durgā-maṇḍapa-uṇḍare*

sarva-jña—omniscient; *nityānanda*—Lord Nityānanda; *āilā*—came; *tāra ghare*—at his house; *āsiyā*—coming; *vasilā*—sat down; *durgā-maṇḍapa-uṇḍare*—on the altar of the Durgā-maṇḍapa.

Lord Nityānanda, who is omniscient because He is the Supreme Personality of Godhead, came to the house of Rāmacandra Khān and sat down on the altar of the Durgā-maṇḍapa.

Well-to-do Hindu gentlemen constructed their houses with a place called the Durgā-maṇḍapa for the worship of the goddess Durgā. There they

generally held worship of the goddess every year in the month of Āśvina (September-October). Rāmacandra Khān possessed such a Durgā-maṇḍapa at his residence.

TEXT 151

*aneka loka-jana saṅge aṅgana bharila
bhitara haite rāmacandra sevaka pāṭhāila*

aneka—many; *loka-jana*—crowds of people; *saṅge*—accompanied by; *aṅgana*—the courtyard; *bharila*—became filled; *bhitara haite*—from inside; *rāmacandra*—Rāmacandra Khān; *sevaka*—servant; *pāṭhāila*—sent.

When the Durgā-maṇḍapa and courtyard became filled with crowds of men, Rāmacandra Khān, who was inside the house, sent his servant to Lord Nityānanda.

In those days, and also even now, the palatial buildings of respectable people, especially in the villages of Bengal, were divided into two parts. The inside part was especially meant for the family, and the ladies would live there unexposed to men. That part was called the *bhitara-bāḍi*, or inside house. In the outside house, or *bahir-bāḍi*, the respectable gentleman received visitors and kept his business office. The Durgā-maṇḍapa would be part of the outside house. Thus when Lord Nityānanda entered the outside house, Rāmacandra Khān was in the inside house with the members of his family. When Nityānanda Prabhu arrived, Rāmacandra Khān did not receive Him personally but sent his servant to inform Him indirectly to go away.

TEXT 152

*sevaka bale—“gosāñi, more pāṭhāila khāñna
gṛhasthera ghare tomāya diba vāsā-sthāna*

sevaka bale—the servant said; *gosāñi*—my dear Lord; *more*—me; *pāṭhāila*—sent; *khāñna*—Rāmacandra Khān; *gṛhasthera ghare*—at the house of some ordinary person; *tomāya*—unto You; *diba*—I shall give; *vāsā-sthāna*—residential place.

The servant informed Lord Nityānanda, “My dear Sir, Rāmacandra Khān has sent me to accommodate You in some common man’s house.

TEXT 153

*goyālāra gośālā haya atyanta vistāra
ihāṅ saṅkīrṇa-sthala, tomāra manuṣya—apāra*“

goyālāra—of a milkman; *go-śālā*—cowshed; *haya*—is; *atyanta*—very; *vistāra*—spacious; *ihāṅ*—here; *saṅkīrṇa-sthala*—very narrow place; *tomāra*—Your; *manuṣya*—adherents; *apāra*—unlimited.

“You might go to the house of a milkman, for the cowshed is spacious, whereas the space here in the Durgā-maṇḍapa is insufficient because You have many followers with You.”

TEXT 154

*bhitare āchilā, śuni’ krodhe bāhirilā
aṭṭa aṭṭa hāsi’ gosāñi kahite lāgilā*

bhitare āchilā—was staying inside; *śuni’*—hearing; *krodhe*—in anger; *bāhirilā*—came out; *aṭṭa aṭṭa*—very loudly; *hāsi’*—laughing; *gosāñi*—Lord Nityānanda Prabhu; *kahite lāgilā*—began to say.

When Nityānanda Prabhu heard this order from the servant of Rāmacandra Khān, He became very angry and came out. Laughing very loudly, He spoke as follows.

TEXT 155

*“satya kahe,—ei ghara mora yogya naya
mleccha go-vadha kare, tāra yogya haya*“

satya kahe—Rāmacandra Khān says rightly; *ei ghara*—this house; *mora*—for Me; *yogya naya*—is not fit; *mleccha*—the meat-eaters; *go-vadha kare*—who kill cows; *tāra*—for them; *yogya haya*—it is fit.

“Rāmacandra Khān has spoken rightly. This place is unfit for Me. It is fit for cow-killing meat-eaters.”

TEXT 156

*eta bali' krodhe gosāñi uṭhiyā calilā
tāre daṇḍa dite se grāme nā rahilā*

eta bali'—saying this; *krodhe*—in anger; *gosāñi*—Lord Nityānanda; *uṭhiyā calilā*—got up and left; *tāre*—him; *daṇḍa dite*—to chastise; *se*—that; *grāme*—in the village; *nā rahilā*—did not stay.

Having said this, Lord Nityānanda stood up and left in an angry mood. To chastise Rāmacandra Khān, He did not even stay in that village.

TEXT 157

*ihāñ rāmacandra khāna sevake ājñā dila
gosāñi yāhāñ vasilā, tāra māṭi khodāila*

ihāñ—here; *rāmacandra khāna*—Rāmacandra Khān; *sevake*—to the servant; *ājñā dila*—ordered; *gosāñi*—Lord Nityānanda Prabhu; *yāhāñ*—where; *vasilā*—sat down; *tāra*—of that place; *māṭi*—earth; *khodāila*—caused to dig.

Rāmacandra Khān ordered the servant to dig up the dirt in the place where Nityānanda Prabhu had sat.

TEXT 158

*gomaya-jale lepilā saba mandira-prāṅgaṇa
tabu rāmacandrera mana nā haila parasanna*

go-maya-jale—with water mixed with cow dung; *lepilā*—smeared; *saba*—all; *mandira*—the Durgā-maṇḍapa temple; *prāṅgaṇa*—the courtyard; *tabu*—still; *rāmacandrera mana*—the mind of Rāmacandra Khān; *nā haila parasanna*—was not happy.

To purify the Durgā-maṇḍapa temple and the courtyard, Rāmacandra Khān sprinkled and smeared it with water mixed with cow dung, but still his mind was unsatisfied.

TEXT 159

*dasyu-vṛtti kare rāmacandra rājāre nā deya kara
kruddha hañā mleccha ujira āila tāra ghara*

dasyu-vṛtti—the business of a thief; *kare*—does; *rāmacandra*—Rāmacandra; *rājāre*—to the government; *nā*—does not; *deya*—pay; *kara*—tax; *kruddha hañā*—being angry; *mleccha*—the Muslim; *ujira*—minister; *āila*—came; *tāra ghara*—to his house.

Rāmacandra Khān’s business was questionable, for he tried to avoid paying income tax to the government. Therefore the government’s minister of finance was angry and came to his residence.

TEXT 160

*āsi’ sei durgā-maṇḍape vāsā kaila
avadhya vadha kari’ mām̄sa se-ghare rāndhāila*

āsi’—coming; *sei durgā-maṇḍape*—at that very place of the Durgā-maṇḍapa; *vāsā kaila*—made his residence; *avadhya*—a cow or calf, which is not to be killed; *vadha kari’*—killing; *mām̄sa*—meat; *se-ghare*—in that place; *rāndhāila*—cooked.

The Muslim minister made his residence in the Durgā-maṇḍapa of Rāmacandra Khān. He killed a cow and cooked the meat at that very place.

TEXT 161

*strī-putra-sahita rāmacandrere bāndhiyā
tāra ghara-grāma luṭe tina-dīna rahiyā*

strī-putra—his wife and children; *sahita*—with; *rāmacandrere bāndhiyā*—arresting Rāmacandra Khān; *tāra*—his; *ghara-grāma*—house and village; *luṭe*—plundered; *tina-dina rahiyā*—staying three days.

He arrested Rāmacandra Khān, along with his wife and sons, and then he continuously plundered the house and village for three days.

TEXT 162

*sei ghare tina dina kare amedhya randhana
āra dina sabā lañā karilā gamana*

sei ghare—in that room; *tina dina*—for three days; *kare*—does; *amedhya randhana*—cooking the flesh of a cow; *āra dina*—the next day; *sabā lañā*—accompanied by his followers; *karilā gamana*—left.

In that very room he cooked the flesh of a cow for three consecutive days. Then the next day he left, accompanied by his followers.

TEXT 163

*jāti-dhana-jana khānera sakala la-ila
bahu-dina paryanta grāma ujāḍa rahila*

jāti—birthright; *dhana*—riches; *jana*—followers; *khānera*—of Rāmacandra Khān; *sakala*—everything; *la-ila*—he took away; *bahu-dina*—a long time; *paryanta*—for; *grāma*—the village; *ujāḍa rahila*—remained deserted.

The Muslim minister took away Rāmacandra Khān’s position, wealth and followers. For many days the village remained deserted.

TEXT 164

*mahāntera apamāna ye deśa-grāme haya
eka janāra doṣe saba deśa ujāḍaya*

mahāntera—of persons who are highly advanced in spiritual life; *apamāna*—disrespect; *ye deśa-grāme*—in which country or village; *haya*—is; *eka janāra*—of one man; *doṣe*—for the fault; *saba deśa*—the whole country; *ujāḍaya*—becomes afflicted.

Wherever an advanced devotee is insulted, for one man’s fault the entire town or place is afflicted.

TEXT 165

haridāsa-ṭhākura cali’ āilā cāndapure
āsiyā rahilā balarāma-ācāryera ghare

haridāsa-ṭhākura—Haridāsa Ṭhākura; *cali’*—walking; *āilā*—came; *cāndapure*—in the village known as Cāndapura; *āsiyā*—coming; *rahilā*—remained; *balarāma-ācāryera ghare*—at the residence of Balarāma Ācārya.

Haridāsa Ṭhākura walked until he came to the village known as Cāndapura. There he stayed at the house of Balarāma Ācārya.

The village of Cāndapura is situated near the confluence of the rivers Ganges and Yamunā at Saptagrāma, in the district of Huglī. Cāndapura is just east of the house of the two brothers Govardhana and Hiraṇya, the father and uncle of Raghunātha dāsa Gosvāmī respectively. In Cāndapura lived Balarāma Ācārya and Yadunandana Ācārya, the priests of these two personalities, and when Haridāsa Ṭhākura went there he lived with them. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the name of this village was later changed to Kṛṣṇapura.

TEXT 166

hiraṇya, govardhana—dui mulukera majumadāra
tāra purohita—‘balarāma’ nāma tānra

hiraṇya—Hiraṇya; *govardhana*—Govardhana; *dui*—two; *mulukera*—of that country; *majumadāra*—treasurers of the government; *tāra*—their; *purohita*—priest; *balarāma*—Balarāma; *nāma*—name; *tānra*—his.

Hiraṇya and Govardhana were the two governmental treasurers in that division of the country. Their priest was named Balarāma Ācārya.

The word *majumadāra* refers to a treasurer who keeps accounts of revenue.

TEXT 167

*haridāsera kṛpā-pātra, tāte bhakti-māne
yatna kari' ṭhākurere rākhilā sei grāme*

haridāsera kṛpā-pātra—favored by Haridāsa Ṭhākura; *tāte*—therefore; *bhakti-māne*—a great devotee of Haridāsa Ṭhākura; *yatna kari'*—with great care and attention; *ṭhākurere*—Haridāsa Ṭhākura; *rākhilā*—kept; *sei grāme*—in the village.

Balarāma Ācārya, being favored by Haridāsa Ṭhākura, was very much attached to him. Therefore he kept Haridāsa Ṭhākura in the village with great care and attention.

TEXT 168

*nirjana paṛṇa-śālāya karena kīrtana
balarāma-ācārya-gr̥he bhikṣā-nirvāhaṇa*

nirjana—solitary; *paṛṇa-śālāya*—in a thatched cottage; *karena*—performs; *kīrtana*—chanting of the Hare Kṛṣṇa mantra; *balarāma-ācārya-gr̥he*—at the house of Balarāma Ācārya; *bhikṣā-nirvāhaṇa*—accepting alms.

In the village, Haridāsa Ṭhākura was given a solitary thatched cottage, where he performed the chanting of the Hare Kṛṣṇa mahā-mantra. He accepted prasādam at the house of Balarāma Ācārya.

TEXT 169

*raghunātha-dāsa bālaka karena adhyayana
haridāsa-ṭhākurere yāi' karena darśana*

raghunātha-dāsa—Raghunātha dāsa; *bālaka*—a boy; *karena adhyayana*—was engaged in study; *haridāsa-ṭhākurere*—to Haridāsa Ṭhākura; *yāi*—going; *karena darśana*—used to see.

Raghunātha dāsa, who was the son of Govardhana Majumadāra and was later to become Raghunātha dāsa Gosvāmī, was at that time a boy engaged in study. He came to see Haridāsa Ṭhākura daily.

TEXT 170

haridāsa kṛpā kare tāñhāra upare
sei kṛpā 'kāraṇa' haila caitanya pāibāre

haridāsa—Ṭhākura Haridāsa; *kṛpā kare*—shows mercy; *tāñhāra upare*—upon him; *sei kṛpā*—that mercy; *kāraṇa*—the cause; *haila*—became; *caitanya*—Śrī Caitanya Mahāprabhu; *pāibāre*—to attain.

Naturally Haridāsa Ṭhākura was merciful toward him, and because of the merciful benediction of this Vaiṣṇava, he later attained the shelter of Śrī Caitanya Mahāprabhu's lotus feet.

TEXT 171

tāhāñ yaiche haila haridāsera mahimā kathana
vyākhyāna,—adbhuta kathā śuna, bhakta-gaṇa

tāhāñ—at that place; *yaiche*—just as; *haila*—there was; *haridāsera*—of Haridāsa Ṭhākura; *mahimā*—glories; *kathana*—discussion; *vyākhyāna*—discourse; *adbhuta*—wonderful; *kathā*—incident; *śuna*—hear; *bhakta-gaṇa*—O devotees.

At the residence of Hiraṇya and Govardhana, discourses took place by which Haridāsa Ṭhākura was glorified. O devotees, please listen to that wonderful story.

TEXT 172

*eka-dina balarāma minati kariyā
majumadārera sabhāya āilā ṭhākure lañā*

eka-dina—one day; *balarāma*—Balarāma Ācārya; *minati kariyā*—in great humility; *majumadārera*—of the Majumadāras, Hiraṇya and Govardhana; *sabhāya*—at the assembly; *āilā*—came; *ṭhākure*—Haridāsa Ṭhākura; *lañā*—taking with him.

One day Balarāma Ācārya requested Haridāsa Ṭhākura with great humility to come to the assembly of the Majumadāras, Hiraṇya and Govardhana. Thus Balarāma Ācārya went there with Haridāsa Ṭhākura.

TEXT 173

*ṭhākura dekhi' dui bhāi kailā abhyutthāna
pāya paḍi' āsana dilā kariyā sammāna*

ṭhākura dekhi'—seeing Haridāsa Ṭhākura; *dui bhāi*—the two brothers; *kailā abhyutthāna*—stood up; *pāya paḍi'*—falling at the lotus feet; *āsana dilā*—offered a sitting place; *kariyā sammāna*—with great respect.

Seeing Haridāsa Ṭhākura, the two brothers immediately stood up and fell at his lotus feet. Then with great respect they offered him a place to sit.

TEXT 174

*aneka paṇḍita sabhāya, brāhmaṇa, sajjana
dui bhāi mahā-paṇḍita—hiraṇya, govardhana*

aneka paṇḍita—many learned scholars; *sabhāya*—in that assembly; *brāhmaṇa*—brāhmaṇas; *sat-jana*—respectable gentlemen; *dui bhāi*—the two brothers; *mahā-paṇḍita*—very learned scholars; *hiraṇya*—Hiraṇya; *govardhana*—Govardhana.

In that assembly were many learned scholars, brāhmaṇas and respectable gentlemen. The two brothers Hiraṇya and Govardhana were also greatly learned.

TEXT 175

*haridāsera guṇa sabe kahe pañca-mukhe
śuniyā ta' dui bhāi pāilā baḍa sukhe*

haridāsera—of Haridāsa Ṭhākura; *guṇa*—the qualities; *sabe*—all of them; *kahe*—began to speak; *pañca-mukhe*—as if speaking with five mouths; *śuniyā*—hearing; *ta'*—certainly; *dui bhāi*—the two brothers; *pāilā*—got; *baḍa sukhe*—very great happiness.

Everyone there began to speak of Haridāsa Ṭhākura's great qualities as if they had five mouths. Hearing this, both brothers were extremely happy.

TEXT 176

*tina-lakṣa nāma ṭhākura karena kīrtana
nāmera mahimā uṭhāila paṇḍita-gaṇa*

tina-lakṣa—300,000; *nāma*—holy names of the Lord; *ṭhākura*—Haridāsa Ṭhākura; *karena kīrtana*—used to chant; *nāmera*—of the holy name; *mahimā*—glories; *uṭhāila*—raised; *paṇḍita-gaṇa*—all the learned scholars.

It was mentioned in the assembly that Haridāsa Ṭhākura chanted the holy names of Kṛṣṇa 300,000 times a day. Thus all the learned scholars began to discuss the glories of the holy name.

TEXT 177

*keha bale,—‘nāma haite haya pāpa-kṣaya’
keha bale,—‘nāma haite jīvera mokṣa haya’*

keha bale—some of them said; *nāma haite*—by chanting the Hare Kṛṣṇa mantra; *haya*—there is; *pāpa-kṣaya*—disappearance of all reactions to sinful activities; *keha bale*—some of them said; *nāma haite*—by chanting the holy name; *jīvera*—of the living entities; *mokṣa haya*—there is liberation.

Some of them said, “By chanting the holy name of the Lord, one is freed from the reactions of all sinful life.”

Others said, “Simply by chanting the holy name of the Lord, a living being is liberated from material bondage.”

TEXT 178

*haridāsa kahena,— “nāmera ei dui phala naya
nāmera phale kṛṣṇa-pade prema upajaya*

haridāsa kahena—Haridāsa Ṭhākura replied; *nāmera*—of chanting the holy name of the Lord; *ei*—these, *dui*—two; *phala*—results; *naya*—are not; *nāmera phale*—by the result of chanting the holy name; *kṛṣṇa-pade*—at the lotus feet of Kṛṣṇa; *prema upajaya*—awakening of ecstatic love.

Haridāsa Ṭhākura protested, “These two benedictions are not the true result of chanting the holy name. Actually, by chanting the holy name without offenses, one awakens his ecstatic love for the lotus feet of Kṛṣṇa.

TEXT 179

*evam-vrataḥ sva-priya-nāma-kīrtiyā
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmāda-van nṛtyati loka-bāhyaḥ*

evam-vrataḥ—when one thus engages in the vow to chant and dance; *sva*—own; *priya*—very dear; *nāma*—holy name; *kīrtiyā*—by chanting; *jāta*—in this way develops; *anurāgaḥ*—attachment; *druta-cittaḥ*—very eagerly; *uccaiḥ*—loudly; *hasati*—laughs; *atho*—also; *roditi*—cries; *rauti*—becomes agitated; *gāyati*—chants; *unmāda-vat*—like a madman; *nṛtyati*—dances; *loka-bāhyaḥ*—not caring for outsiders.

“When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly

chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.’

For an explanation of this verse (SB 11.2.40) one may consult Chapter Seven, text 94, of the *Ādi-līlā*.

TEXT 180

*ānuṣaṅgika phala nāmera—‘mukti’, ‘pāpa-nāśa’
tāhāra dṛṣṭānta yaiche sūryera prakāśa*

ānuṣaṅgika—concomitant; *phala*—result; *nāmera*—of the holy name; *mukti*—liberation; *pāpa-nāśa*—extinction of the resultant actions of sinful life; *tāhāra*—of that; *dṛṣṭānta*—example; *yaiche*—as; *sūryera prakāśa*—light of the sun.

“Liberation and extinction of the reactions of sinful life are two concomitant by-products of chanting the holy name of the Lord. An example is found in the gleams of morning sunlight.

TEXT 181

*aṁhaḥ saṁharad akhilaṁ sakṛd udayād eva sakala-lokasya
taraṇir iva timira-jaladhīṁ jayati jagat-maṅgalaṁ harer nāma*

aṁhaḥ—the resultant action of sinful life, which causes material bondage; *saṁharat*—completely eradicating; *akhilam*—all; *sakṛt*—once only; *udayāt*—by rising; *eva*—certainly; *sakala*—all; *lokasya*—of the people of the world; *taraṇiḥ*—the sun; *iva*—like; *timira*—of darkness; *jala-dhīṁ*—the ocean; *jayati*—all glories to; *jagat-maṅgalaṁ*—auspicious for the whole world; *hareḥ nāma*—the holy name of the Lord.

“As the rising sun immediately dissipates all the world’s darkness, which is deep like an ocean, so the holy name of the Lord, if chanted once without offenses, dissipates all the reactions of a living being’s sinful life. All glories to that holy name of the Lord, which is auspicious for the entire world.”

This verse is found in the *Padyāvalī* (16), an anthology of verses compiled by Śrīla Rūpa Gosvāmī.

TEXT 182

ei ślokerā artha kara paṇḍitera gaṇa“
sabe kahe,—‘tumi kaha artha-vivaraṇa’

ei ślokerā—of this verse; *artha*—meaning; *kara*—explain; *paṇḍitera gaṇa*—O groups of learned scholars; *sabe kahe*—everyone said; *tumi kaha*—you speak; *artha-vivaraṇa*—the meaning and explanation.

After reciting this verse, Haridāsa Ṭhākura said, “O learned scholars, please explain the meaning of this verse.”

But the audience requested Haridāsa Ṭhākura, “It is better for you to explain the meaning of this important verse.”

TEXT 183

haridāsa kahena,—“yaiche sūryera udaya
udaya nā haite ārambhe tamera haya kṣaya

haridāsa kahena—Haridāsa Ṭhākura began to explain; *yaiche*—like; *sūryera udaya*—sunrise; *udaya nā haite*—although not visible; *ārambhe*—from the beginning; *tamera*—of darkness; *haya kṣaya*—there is dissipation.

Haridāsa Ṭhākura said, “As the sun begins to rise, even before it is visible it dissipates the darkness of night.

TEXT 184

caura-pretā-rākṣasādīra bhaya haya nāśa
udaya haile dharma-karma-ādi parakāśa

caura—thieves; *pretā*—ghosts; *rākṣasa*—demons; *ādīra*—of them and others; *bhaya*—fear; *haya*—becomes; *nāśa*—destroyed; *udaya haile*—

when the sunrise is actually visible; *dharma-karma*—all religious activities and regulative principles; *ādi*—everything; *parakāśa*—becomes manifest.

“With the first glimpse of sunlight, fear of thieves, ghosts and demons immediately disappears, and when the sun is actually visible, everything is manifest, and everyone begins performing his religious activities and regulative duties.

TEXT 185

*aiche nāmodayārambhe pāpa-ādira kṣaya
udaya kaile kṛṣṇa-pade haya premodaya*

aiche—similarly; *nāma-udaya*—of the appearance of the holy name; *ārambhe*—by the beginning; *pāpa*—reactions of sinful activities; *ādira*—of them and others; *kṣaya*—dissipation; *udaya kaile*—when there is actually awakening of offenseless chanting; *kṛṣṇa-pade*—at the lotus feet of Kṛṣṇa; *haya prema-udaya*—there is awakening of ecstatic love.

“Similarly, the first hint that offenseless chanting of the Lord’s holy name has awakened dissipates the reactions of sinful life immediately. And when one chants the holy name offenselessly, one awakens to service in ecstatic love at the lotus feet of Kṛṣṇa.

TEXT 186

’mukti’ tuccha-phala haya nāmābhāsa haite

mukti—liberation; *tuccha-phala*—insignificant result; *haya*—is; *nāma-ābhāsa haite*—from a glimpse of the awakening of offenseless chanting of the holy name.

“Liberation is the insignificant result derived from a glimpse of the awakening of offenseless chanting of the holy name.

TEXT 187

*mriyamāṇo harer nāma
gr̥ṇan putropacāritam
ajāmiḥ 'py agād dhāma
kim uta śraddhayā gr̥ṇan*

mriyamāṇaḥ—dying; *hareḥ nāma*—the holy name of the Supreme Lord; *gr̥ṇan*—chanting; *putra-upacāritam*—though spoken for his son; *ajāmiḥ*—Ajāmila; *api*—also; *agāt*—attained; *dhāma*—the spiritual world; *kim uta*—what to speak of; *śraddhayā*—with faith and reverence; *gr̥ṇan*—chanting.

“While dying, Ajāmila chanted the holy name of the Lord, intending to call his son Nārāyaṇa. Nevertheless, he attained the spiritual world. What then to speak of those who chant the holy name with faith and reverence?”

This is a verse from *Śrīmad-Bhāgavatam* (6.2.49).

TEXT 188

ye mukti bhakta nā laya, se kṛṣṇa cāhe dite“

ye—which; *mukti*—liberation; *bhakta*—a devotee; *nā laya*—does not take; *se*—that; *kṛṣṇa*—Lord Kṛṣṇa; *cāhe dite*—wants to offer.

“Liberation, which is unacceptable for a pure devotee, is always offered by Kṛṣṇa without difficulty.

TEXT 189

*sālokya-sārṣṭi-sārūpya-
sāmīpyaikatvam apy uta
dīyamānaṁ na gr̥hṇanti
vinā mat-sevanaṁ janāḥ*

sālokya—to live on the same planet; *sārṣṭi*—to acquire the same opulence; *sārūpya*—to achieve the same bodily features; *sāmīpya*—to live always near the Supreme Lord; *ekatvam*—to merge into the existence of the Lord;

apī—even; *uta*—certainly; *dīyamānam*—being offered; *na gṛhṇanti*—do not take; *vinā*—without; *mat-sevanam*—My service; *janāḥ*—the devotees.

“My devotees do not accept sālokya, sārṣṭi, sārūpya, sāmīpya or oneness with Me—even if I offer these liberations—in preference to serving Me.”

This verse is spoken by Lord Kapila, an *avatāra* of the Supreme Personality of Godhead, in *Śrīmad-Bhāgavatam* (3.29.13).

TEXT 190

*'gopāla cakravartī' nāma eka-jana
majumadārera ghare sei ārindā pradhāna*

gopāla cakravartī—Gopāla Cakravartī; *nāma*—named; *eka-jana*—one person; *majumadārera ghare*—at the residence of Hiraṇya and Govardhana Majumadāra; *sei*—he; *ārindā pradhāna*—the chief tax collector.

At the house of Hiraṇya and Govardhana Majumadāra, a person named Gopāla Cakravartī was officially the chief tax collector.

TEXT 191

*gauḍe rahi' pātsāhā-āge ārindā-giri kare
bāra-lakṣa mudrā sei pātsāra ṭhāñi bhare*

gauḍe rahi'—living in Bengal; *pātsāhā-āge*—on behalf of the emperor; *ārindā-giri kare*—acts as the chief tax collector; *bāra-lakṣa*—twelve hundred thousand; *mudrā*—coins; *sei*—he; *pātsāra ṭhāñi*—for the emperor; *bhare*—collects.

This Gopāla Cakravartī lived in Bengal. His duty as chief tax collector was to collect 1,200,000 coins to deposit in the treasury of the emperor.

TEXT 192

*parama-sundara, paṇḍita, nūtana-yauvana
nāmābhāse 'mukti' śuni' nā ha-ila sahana*

parama-sundara—very beautiful; *paṇḍita*—learned; *nūtana*—new; *yauvana*—youth; *nāma-ābhāse*—by the glimpse of awakening of pure chanting of the holy name; *mukti*—liberation; *śuni*’—hearing; *nā ha-ila sahana*—could not tolerate.

He had handsome bodily features, and he was learned and youthful, but he could not tolerate the statement that simply by glimpsing the awakening of the Lord’s holy name one can attain liberation.

Vaiṣṇavas strictly follow the directions of the *śāstras* regarding how one can be liberated simply by a slight awakening of pure chanting of the holy name. Māyāvādīs cannot tolerate the statements of the *śāstras* about how easily liberation can be achieved, for, as stated in the *Bhagavad-gītā* (12.5), *kleśo ‘dhikaratas teṣāṃ avyaktāsakta-cetasām*: impersonalists must work hard for many, many births, and only then will they perhaps be liberated. Vaiṣṇavas know that simply by chanting the holy name of the Lord offenselessly, one achieves liberation as a by-product. Thus there is no need to endeavor separately for liberation. Śrīla Bilvamaṅgala Ṭhākura has said, *muktiḥ svayaṃ mukulitāñjali sevate ‘smān*: liberation stands at one’s door, ready to render any kind of service, if one is a pure devotee with unflinching faith and reverence. This the Māyāvādīs cannot tolerate. Therefore the *ārindā pradhāna*, chief tax collector, although very learned, handsome and youthful, could not tolerate the statements of Haridāsa Ṭhākura.

TEXT 193

kruddha hañā bale sei saroṣa vacana
“*bhāvukera siddhānta śuna, paṇḍitera gaṇa*”

kruddha hañā—becoming very angry; *bale*—said; *sei*—he; *sa-roṣa vacana*—angry words; *bhāvukera*—of an emotional person; *siddhānta*—conclusion; *śuna*—just hear; *paṇḍitera gaṇa*—O assembly of learned scholars.

This young man, Gopāla Cakravartī, became very angry upon hearing the statements of Haridāsa Ṭhākura. He immediately criticized him. “O

assembly of learned scholars,” he said, “just hear the conclusion of the emotional devotee.

TEXT 194

*koṭi-janme brahma-jñāne yei ‘mukti’ naya
ei kahe,—nāmābhāse sei ‘mukti’ haya“*

koṭi-janme—after millions upon millions of births; *brahma-jñāne*—by absolute knowledge; *yei*—which; *mukti naya*—liberation is not possible; *ei*—this person; *kahe*—says; *nāma-ābhāse*—simply by the awakening of a glimpse of the pure chanting of the holy name; *sei*—that; *mukti*—liberation; *haya*—becomes possible.

“After many millions upon millions of births, when one is complete in absolute knowledge, one still may not attain liberation, yet this man says that one may attain it simply by the awakening of a glimpse of the holy name.”

TEXT 195

*haridāsa kahena,—kene karaha saṁśaya?
śāstre kahe,—nāmābhāsa-mātre ‘mukti’ haya*

haridāsa kahena—Haridāsa Ṭhākura said; *kene*—why; *karaha saṁśaya*—are you doubtful; *śāstre kahe*—it is stated in the revealed scriptures; *nāma-ābhāsa mātre*—simply by a glimpse of the chanting of the holy name; *mukti haya*—there is liberation.

Haridāsa Ṭhākura said, “Why are you doubtful? The revealed scriptures say that one can attain liberation simply by a glimpse of offenseless chanting of the holy name.

TEXT 196

*bhakti-sukha-āge ‘mukti’ ati-tuccha haya
ataeva bhakta-gaṇa ‘mukti’ nāhi laya*

bhakti-sukha—transcendental bliss derived from devotional service; *āge*—before; *mukti*—liberation; *ati-tuccha*—extremely insignificant; *haya*—is; *ataeva*—therefore; *bhakta-gaṇa*—pure devotees; *mukti*—liberation; *nāhi laya*—do not accept.

“For a devotee who enjoys the transcendental bliss of devotional service, liberation is most insignificant. Therefore pure devotees never desire to achieve liberation.

TEXT 197

*tvat-sākṣāt-karaṇāhlāda-
viśuddhābdhi-sthitasya me
sukhāni goṣ-padāyante
brāhmāṇy api jagat-guro*

tvat—You; *sākṣāt-karaṇa*—by meeting; *āhlāda*—of pleasure; *viśuddha*—spiritually purified; *abdhi*—in an ocean; *sthitasya*—situated; *me*—of me; *sukhāni*—happiness; *goṣ-padāyante*—is like a calf’s hoofprint; *brāhmāṇi*—derived from the understanding of impersonal Brahman; *api*—also; *jagat-guro*—O master of the universe.

“My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness, including even brahmānanda, to be like the water contained in the hoofprint of a calf.”

This verse is quoted from the *Hari-bhakti-sudhodaya* (14.36).

TEXT 198

vipra kahe,—“*nāmābhāse yadi ‘mukti’ naya
tabe tomāra nāka kāṭi’ karaha niścaya*“

vipra kahe—the *brāhmaṇa* said; *nāma-ābhāse*—simply by the awakening of offenseless chanting of the holy name; *yadi*—if; *mukti naya*—liberation is not attainable; *tabe*—then; *tomāra*—your; *nāka*—nose; *kāṭi*—I shall cut off; *karaha niścaya*—take it as certain.

Gopāla Cakravartī said, “If one is not liberated by nāmābhāsa, then you may be certain that I shall cut off your nose.”

TEXT 199

*haridāsa kahena,—“yadi nāmābhāse ‘mukti’ naya
tabe āmāra nāka kāṭimu,—ei suniścaya“*

haridāsa kahena—Haridāsa Ṭhākura said; *yadi*—if; *nāma-ābhāse*—simply by the awakening of the holy name of the Lord; *mukti naya*—*mukti* is not available; *tabe*—then; *āmāra*—my; *nāka*—nose; *kāṭimu*—I shall cut off; *ei*—this; *suniścaya*—certain.

Then Haridāsa Ṭhākura accepted the challenge offered by Gopāla Cakravartī. “If by nāmābhāsa liberation is not available,” he said, “certainly I shall cut off my nose.”

TEXT 200

*śuni’ sabhā-sad uṭhe kari’ hāhākāra
majumadāra sei vipre karila dhikkāra*

śuni’—hearing; *sabhā-sat*—all the members of the assembly; *uṭhe*—got up; *kari’ hāhā-kāra*—making a tumultuous sound; *majumadāra*—Hiraṇya and Govardhana Majumadāra; *sei vipre*—unto that *brāhmaṇa* who was their servant; *karila*—made; *dhik-kāra*—chastisement.

All the members of the assembly who had heard the challenge were greatly agitated, and they got up, making a tumultuous sound. Hiraṇya and Govardhana Majumadāra both immediately chastised the brāhmaṇa tax collector.

TEXT 201

*balāi-purohita tāre karilā bhartsana
“ghaṭa-paṭiyā mūrkhā tuñi bhakti kānhā jāna?”*

balāi-purohita—the priest named Balarāma Ācārya; *tāre*—unto Gopāla Cakravartī; *karilā*—did; *bhartsana*—chastisement; *ghaṭa-ṭaṭiyā*—interested in the pot and the earth; *mūrkhā*—fool; *tuñi*—you; *bhakti*—devotional service; *kāñhā*—what; *jāna*—do know.

The priest named Balarāma Ācārya also chastised Gopāla Cakravartī. “You are a foolish logician,” he said. “What do you know about the devotional service of the Lord?”

The philosophy enunciated by the Māyāvādīs is called *ghaṭa-ṭaṭiyā* (“pot-and-earth”) philosophy. According to this philosophy, everything is one. Such philosophers see no distinction between a pot made of earth and the earth itself, reasoning that anything made of earth, such as different pots, is also the same earth. Since Gopāla Cakravartī was a *ghaṭa-ṭaṭiyā* logician, a gross materialist, what could he understand about the transcendental devotional service of the Lord?

TEXT 202

haridāsa-ṭhākure tuñi kaili apamāna!
sarva-nāśa habe tora, nā habe kalyāṇa“

haridāsa-ṭhākure—unto Haridāsa Ṭhākura; *tuñi*—you; *kaili*—did; *apamāna*—insult; *sarva-nāśa*—destruction of everything; *habe*—there will be; *tora*—your; *nā*—not; *habe*—will be; *kalyāṇa*—auspicious result.

“You have insulted Haridāsa Ṭhākura. Thus there will be a dangerous position for you. You should not expect anything auspicious.”

TEXT 203

śuni’ haridāsa tabe uṭhiyā calilā
majumadāra sei vipre tyāga karilā

śuni’—hearing; *haridāsa*—Haridāsa Ṭhākura; *tabe*—then; *uṭhiyā calilā*—got up and began to go away; *majumadāra*—Hiraṇya and Govardhana Majumadāra; *sei vipre*—this *brāhmaṇa*; *tyāga karilā*—kicked out.

Then Haridāsa Ṭhākura got up to leave, and the Majumadāras, the masters of Gopāla Cakravartī, immediately kicked him out and dismissed him from their service.

TEXT 204

*sabhā-sahite haridāsera ṣaḍilā caraṇe
haridāsa hāsi' kahe madhura-vacane*

sabhā-sahite—with all the members of the assembly; *haridāsera*—of Haridāsa Ṭhākura; *ṣaḍilā caraṇe*—fell down at the lotus feet; *haridāsa*—Haridāsa Ṭhākura; *hāsi'*—smiling; *kahe*—said; *madhura-vacane*—in a sweet voice.

With all the members of the assembly, the two Majumadāras fell at the lotus feet of Haridāsa Ṭhākura. Haridāsa Ṭhākura was smiling, however, and he spoke in a sweet voice.

TEXT 205

*“tomā-sabāra doṣa nāhi, ei ajña brāhmaṇa
tāra doṣa nāhi, tāra tarka-niṣṭha mana*

tomā-sabāra—of all of you; *doṣa*—fault; *nāhi*—there is not; *ei*—this; *ajña*—ignorant; *brāhmaṇa*—so-called *brāhmaṇa*; *tāra doṣa nāhi*—he is also not at fault; *tāra*—his; *tarka-niṣṭha*—accustomed to speculation; *mana*—mind.

“None of you are at fault,” he said. “Indeed, even this ignorant so-called *brāhmaṇa* is not at fault, for he is accustomed to dry speculation and logic.

TEXT 206

*tarkera gocara nahe nāmera mahattva
kothā haite jānibe se ei saba tattva?*

tarkera—by argument and logic; *gocara*—appreciable; *nahe*—is not; *nāmera*—of the holy name; *mahattva*—the glory; *kothā haite*—from where; *jānibe*—will know; *se*—he; *ei*—this; *saba*—all; *tattva*—truth.

“One cannot understand the glories of the holy name simply by logic and argument. Therefore this man cannot possibly understand the glories of the holy name.

TEXT 207

*yāha ghara, kṛṣṇa karuna kuśala sabāra
āmāra sambandhe duḥkha nā ha-uka kāhāra*“

yāha ghara—go to your homes; *kṛṣṇa karuna*—may Lord Kṛṣṇa bestow; *kuśala sabāra*—blessings to everyone; *āmāra sambandhe*—on my account; *duḥkha*—unhappiness; *nā ha-uka*—may there not be; *kāhāra*—of anyone.

“All of you may now go to your homes. May Lord Kṛṣṇa bestow His blessings upon you all. Do not be sorry because of my being insulted.”

From this statement by Haridāsa Ṭhākura, it is understood that a pure Vaiṣṇava never takes anyone’s insults seriously. This is the teaching of Śrī Caitanya Mahāprabhu:

*trṇād api su-nīcena taror iva sahiṣṇunā
amāninā māna-dena kīrtanīyaḥ sadā hariḥ*
[Cc. Ādi 17.31]

“One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly.” A Vaiṣṇava is always tolerant and submissive like trees and grass. He tolerates insults offered by others, for he is simply interested in chanting the holy name of the Lord without being disturbed.

TEXT 208

*tabe se hiraṇya-dāsa nija ghare āila
sei brāhmaṇe nija dvāra-mānā kaila*

tabe—thereupon; *se*—that; *hiraṇya-dāsa*—Hiraṇya Majumadāra; *nija*—own; *ghare*—to home; *āila*—returned; *sei*—that; *brāhmaṇe*—to Gopāla Cakravartī; *nija*—own; *dvāra*—door; *mānā*—prohibition; *kaila*—issued.

Then Hiraṇya dāsa Majumadāra returned to his home and ordered that Gopāla Cakravartī not be admitted therein.

TEXT 209

*tina dina bhitare sei viprera 'kuṣṭha' haila
ati ucca nāsā tāra galiyā paḍila*

tina dina—three days; *bhitare*—within; *sei*—that; *viprera*—of the *brāhmaṇa*; *kuṣṭha*—leprosy; *haila*—appeared; *ati*—very; *ucca*—raised; *nāsā*—nose; *tāra*—his; *galiyā*—melting; *paḍila*—fell.

Within three days that brāhmaṇa was attacked by leprosy, and as a result his highly raised nose melted away and fell off.

TEXT 210

*campaka-kali-sama hasta-padāṅguli
koṅkaḍa ha-ila saba, kuṣṭhe gela gali'*

campaka—of a golden-hued flower; *kali*—buds; *sama*—like; *hasta-pada-aṅguli*—fingers and toes; *koṅkaḍa ha-ila*—became crumpled; *saba*—all; *kuṣṭhe*—because of leprosy; *gela gali'*—melted away.

The brāhmaṇa's toes and fingers were beautiful like golden-colored campaka buds, but because of leprosy they all withered and gradually melted away.

TEXT 211

*dekhiyā sakala loka haila camatkāra
haridāse praśaṁsi' tāṅre kare namaskāra*

dekhiyā—seeing; *sakala loka*—all people; *haila*—became; *camatkāra*—astonished; *haridāse*—Haridāsa Ṭhākura; *praśaṁsi'*—praising; *tāṅre*—unto him; *kare*—offer; *namaskāra*—obeisances.

Seeing the condition of Gopāla Cakravartī, everyone was astonished. Everyone praised the influence of Haridāsa Ṭhākura and offered him obeisances.

TEXT 212

*yadyapi haridāsa viprera doṣa nā la-ilā
tathāpi īśvara tāre phala bhuñjailā*

yadyapi—although; *haridāsa*—Haridāsa Ṭhākura; *viprera*—of the brāhmaṇa; *doṣa*—offense; *nā*—did not; *la-ilā*—take seriously; *tathāpi*—still; *īśvara*—the Supreme Personality of Godhead; *tāre*—unto him; *phala*—the result of insulting a Vaiṣṇava; *bhuñjailā*—made to suffer.

Although Haridāsa Ṭhākura, as a Vaiṣṇava, did not take seriously the brāhmaṇa's offense, the Supreme Personality of Godhead could not tolerate it, and thus he made the brāhmaṇa suffer the consequences.

TEXT 213

*bhakta-svabhāva,—ajña-doṣa kṣamā kare
kṛṣṇa-svabhāva,—bhakta-nindā sahite nā pāre*

bhakta-svabhāva—the characteristic of a pure devotee; *ajña-doṣa*—offense by an ignorant rascal; *kṣamā kare*—excuses; *kṛṣṇa-svabhāva*—the characteristic of Kṛṣṇa; *bhakta-nindā*—blaspheming the devotees; *sahite nā pāre*—cannot tolerate.

A characteristic of a pure devotee is that he excuses any offense by an ignorant rascal. A characteristic of Kṛṣṇa, however, is that He cannot tolerate blasphemy of His devotees.

The characteristic of a Vaiṣṇava and the characteristic of the Lord mentioned in this verse are very significant. In His *Śikṣāṣṭaka* (3) Śrī Caitanya Mahāprabhu has taught the characteristics of a Vaiṣṇava:

*tṛṇād api su-nīcena taror iva sahiṣṇunā
amāninā māna-dena kīrtanīyaḥ sadā hariḥ*
[Cc. Ādi 1731]

A Vaiṣṇava strictly follows this principle of being humbler than the grass and more tolerant than a tree, expecting no honor from others but offering honor to everyone. In this way, a Vaiṣṇava is simply interested in chanting about the Supreme Personality of Godhead and glorifying Him. Haridāsa Ṭhākura epitomized this foremost order of Vaiṣṇavism.

Kṛṣṇa, however, cannot tolerate any insults or blasphemy against a Vaiṣṇava. For example, Prahlāda Mahārāja was chastised by his father, Hiraṇyakaśipu, in so many ways, but although Prahlāda tolerated this, Kṛṣṇa did not. The Lord therefore came in the form of Nṛsiṃhadeva to kill Hiraṇyakaśipu. Similarly, although Śrīla Haridāsa Ṭhākura tolerated the insult by Gopāla Cakravartī, Kṛṣṇa could not. The Lord immediately punished Gopāla Cakravartī by making him suffer from leprosy. While instructing Śrīla Rūpa Gosvāmī about the many restrictive rules and regulations for Vaiṣṇavas, Śrī Caitanya Mahāprabhu has very vividly described the effects of offenses at the lotus feet of a Vaiṣṇava. *Yadi vaiṣṇava-āparādha uṭhe hātī mātā* (*Madhya* 19.156). Offending or blaspheming a Vaiṣṇava has been described as the greatest offense, and it has been compared to a mad elephant. When a mad elephant enters a garden, it ruins all the creepers, flowers and trees. Similarly, if a devotee properly executing his devotional service becomes an offender at the lotus feet of his spiritual master or another Vaiṣṇava, his devotional service is spoiled.

TEXT 214

*viṣṇera kuṣṭha śuni' haridāsa mane duḥkhī hailā
balāi-purohite kahi' śāntipura āilā*

viṣṇera—of the *brāhmaṇa*; *kuṣṭha*—leprosy; *śuni'*—hearing; *haridāsa*—Haridāsa Ṭhākura; *mane*—within the mind; *duḥkhī hailā*—became unhappy; *balāi-purohite*—unto Balarāma Ācārya; *kahi'*—speaking; *śāntipura āilā*—came to Śāntipura.

Haridāsa Ṭhākura was unhappy when he heard that the *brāhmaṇa* Gopāla Cakravartī had been attacked by leprosy. Thus after informing Balarāma Ācārya, the priest of Hiraṇya Majumadāra, he went to Śāntipura, the home of Advaita Ācārya.

TEXT 215

*ācārye miliyā kailā daṇḍavat praṇāma
advaita āliṅgana kari' karilā sammāna*

ācārye miliyā—meeting Advaita Ācārya; *kailā*—offered; *daṇḍavat praṇāma*—obeisances and respects; *advaita*—Advaita Ācārya; *āliṅgana kari'*—embracing; *karilā sammāna*—showed respect.

Upon meeting Advaita Ācārya, Haridāsa Ṭhākura offered Him respect and obeisances. Advaita Ācārya embraced him and showed respect to him in return.

TEXT 216

*gaṅgā-tīre goṅphā kari' nirjane tāñre dilā
bhāgavata-gītāra bhakti-artha śunāilā*

gaṅgā-tīre—on the bank of the Ganges; *goṅphā kari'*—constructing a small cavelike residence; *nirjane*—in a solitary place; *tāñre*—unto him; *dilā*—offered; *bhāgavata*—of Śrīmad-Bhāgavatam; *gītāra*—of the Bhagavad-gītā; *bhakti-artha*—the real meaning of devotional service; *śunāilā*—spoke to him.

On the bank of the Ganges, in a solitary place, Advaita Ācārya made a cavelike home for Haridāsa Ṭhākura and spoke to him about the real meaning of Śrīmad-Bhāgavatam and the Bhagavad-gītā in terms of devotional service.

TEXT 217

*ācāryera ghare nitya bhikṣā-nirvāhaṇa
dui janā mili' kṛṣṇa-kathā-āsvādana*

ācāryera ghare—at the house of Advaita Ācārya; *nitya*—daily; *bhikṣā-nirvāhaṇa*—accepting food as alms; *dui janā*—the two of them; *mili'*—meeting together; *kṛṣṇa-kathā*—discourses on the subject matter of Kṛṣṇa; *āsvādana*—tasting.

Haridāsa Ṭhākura accepted food daily at the house of Advaita Ācārya. Meeting together, the two of them would taste the nectar of discourses on the subject matter of Kṛṣṇa.

TEXT 218

*haridāsa kahe,—“gosāñi, kari nivedane
more pratyaha anna deha' kon prayojane?*

haridāsa kahe—Haridāsa Ṭhākura said; *gosāñi*—my dear Advaita Ācārya; *kari nivedane*—let me submit one prayer; *more*—unto me; *prati-aha*—daily; *anna deha'*—You give food; *kon prayojane*—what is the necessity.

Haridāsa Ṭhākura said, “My dear Advaita Ācārya, let me submit something before Your Honor. Every day You give me alms of food to eat. What is the necessity of this?”

TEXT 219

*mahā-mahā-viṣṭha ethā kulīna-samāja
nīce ādara kara, nā vāsaha bhaya lāja!?*

mahā-mahā-vīpra—great, great *brāhmaṇas*; *ethā*—here; *kulīna-samāja*—aristocratic society; *nīce*—to a low-class person; *ādara kara*—You show honor; *nā vāsaha*—You do not care for; *bhaya lāja*—fear or shame.

“Sir, You are living within a society of great, great *brāhmaṇas* and aristocrats, but without fear or shame You adore a lower-class man like me.

TEXT 220

*alaukika ācāra tomāra kahite pāi bhaya
sei kṛpā karibā,—yāte mora rakṣā haya“*

alaukika ācāra—uncommon behavior; *tomāra*—Your; *kahite*—to speak; *pāi bhaya*—I am afraid; *sei kṛpā*—that favor; *karibā*—kindly do; *yāte*—by which; *mora*—my; *rakṣā*—protection; *haya*—there is.

“My dear Sir, Your behavior is uncommon. Indeed, sometimes I am afraid to speak to You. But please favor me by protecting me from the behavior of society.”

While Haridāsa Ṭhākura was staying under the care of Advaita Ācārya, he was afraid of the behavior of the society in Śāntipura, Navadvīpa, which was full of exceedingly aristocratic *brāhmaṇas*, *kṣatriyas* and *vaiśyas*. Haridāsa Ṭhākura was born in a Muslim family and was later recognized as a great Vaiṣṇava, but nevertheless the *brāhmaṇas* were very critical of him. Thus Haridāsa Ṭhākura was afraid that Advaita Ācārya would be put into some difficulty because of His familiarity with Haridāsa Ṭhākura. Śrī Advaita Ācārya treated Haridāsa Ṭhākura as a most elevated Vaiṣṇava, but others, like Rāmacandra Khān, were envious of Haridāsa Ṭhākura. Of course, we have to follow in the footsteps of Advaita Ācārya, not caring for people like Rāmacandra Khān. At present, many Vaiṣṇavas are coming to our Kṛṣṇa consciousness movement from among the Europeans and Americans, and although men like Rāmacandra Khān are always envious of such Vaiṣṇavas, one should follow in the footsteps of Śrī Advaita Ācārya by treating all of them as Vaiṣṇavas. Although they are not as exalted as Haridāsa Ṭhākura, such Americans and Europeans, having accepted the principles of Vaiṣṇava philosophy and behavior, should never be excluded from Vaiṣṇava society.

TEXT 221

*ācārya kahena,—“tumi nā kariha bhaya
sei ācariba, yei śāstra-mata haya*

ācārya kahena—Advaita Ācārya said; *tumi*—you; *nā*—not; *kariha*—do; *bhaya*—fear; *sei ācariba*—I shall behave in that way; *yei*—whatever; *śāstra-mata*—sanctioned by the revealed scriptures; *haya*—is.

Advaita Ācārya replied, “My dear Haridāsa, do not be afraid. I shall behave strictly according to the principles of the revealed scriptures.

Śrīla Advaita Ācārya was not afraid of the strict brahminical culture and customs of society. As stated in the śāstric injunctions, which are the true medium of evidence or proof, anyone can go back to Godhead, even if born of a low family. Kṛṣṇa says in the *Bhagavad-gītā* (9.32):

*mām hi pārtha vyapāśritya ye ‘pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās te ‘pi yānti parām gatim*

“O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants] and *śūdras* [workers]—can attain the supreme destination.” Though having taken a low birth in human society, one who accepts Kṛṣṇa as the Supreme Personality of Godhead is quite competent to go back home, back to Godhead; and one who is a bona fide candidate for going back to Godhead should not be considered a lowborn person, or *caṇḍāla*. That is also a śāstric injunction. As stated in *Śrīmad-Bhāgavatam* (2.4.18):

*kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye ‘nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ*

Not only the *yavanas* and *khasādayaḥ* but even those born in still lower families can be purified (*śudhyanti*) by the grace of a devotee of Lord Kṛṣṇa, for Kṛṣṇa empowers such devotees to perform this purification. Advaita Ācārya had confidence in the śāstric evidence and did not care about social customs. The Kṛṣṇa consciousness movement, therefore, is

a cultural movement that does not care about local social conventions. Following in the footsteps of Śrī Caitanya Mahāprabhu and Advaita Ācārya, we can accept a devotee from any part of the world and recognize him as a *brāhmaṇa* as soon as he is qualified due to following the principles of Vaiṣṇava behavior.

TEXT 222

tumi khāile haya koṭi-brāhmaṇa-bhojana
eta bali, śrāddha-pātra karāilā bhojana

tumi khāile—if you eat; *haya*—there is; *koṭi-brāhmaṇa-bhojana*—feeding ten million *brāhmaṇas*; *eta bali*—saying this; *śrāddha-pātra*—the dish offered to the forefathers; *karāilā bhojana*—made to eat.

“Feeding you is equal to feeding ten million *brāhmaṇas*,” Advaita Ācārya said. “Therefore, accept this *śrāddha-pātra*.” Thus Advaita Ācārya made him eat.

Śrāddha is *prasādam* offered to the forefathers at a certain date of the year or month. The *śrāddha-pātra*, or plate offered to the forefathers, is then offered to the best of the *brāhmaṇas* in society. Instead of offering the *śrāddha-pātra* to any other *brāhmaṇa*, Advaita Ācārya offered it to Haridāsa Ṭhākura, considering him greater than any of the foremost *brāhmaṇas*. This act by Śrī Advaita Ācārya proves that Haridāsa Ṭhākura was always situated in a transcendental position and was therefore always greater than even the most exalted *brāhmaṇa*, for he was situated above the mode of goodness of the material world. Referring to the *Bhakti-sandarbhā*, text 177, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following statements from the *Garuḍa Purāṇa* in this connection:

brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarva-vedānta-pāragāḥ
sarva-vedānta-vit-koṭyā viṣṇu-bhakto viśiṣyate
vaiṣṇavānām sahasrebhya ekānty eko viśiṣyate

“A *brāhmaṇa* qualified to offer sacrifices is better than an ordinary *brāhmaṇa*, and better than such a *brāhmaṇa* is one who has studied all the Vedic scriptures. Among many such *brāhmaṇas*, one who is a devotee

of Lord Viṣṇu is the best, and among many such Vaiṣṇavas, one who fully engages in the service of the Lord is the best.”

*bhaktir aṣṭa-vidhā hy eṣā yasmin mlecche ‘pi vartate
sa viprendro muni-śreṣṭhaḥ sa jñānī sa ca paṇḍitaḥ
tasmai deyaṁ tato grāhyaṁ sa ca pūjyo yathā hariḥ*

“There are many different kinds of devotees, but even a Vaiṣṇava coming from a family of *mlecchas* or *yavanas* is understood to be a learned scholar, complete in knowledge, if he knows the Vaiṣṇava philosophy. He should therefore be given charity, for such a Vaiṣṇava is as worshipable as the Supreme Personality of Godhead.”

*na me ‘bhaktaś catur-vedī mad-bhaktaḥ śva-pacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ sa ca pūjyo yathā hy aham*

Lord Kṛṣṇa says, “Even if a nondevotee comes from a *brāhmaṇa* family and is expert in studying the *Vedas*, he is not very dear to Me, whereas even if a sincere devotee comes from a low family of meat-eaters, he is very dear to Me. Such a sincere pure devotee should be given charity, for he is as worshipable as I.”

TEXT 223

*jagat-nistāra lāgi’ karena cintana
avaiṣṇava-jagat kemane ha-ibe mocana?*

jagat-nistāra—the deliverance of the people of the whole world; *lāgi’*—for; *karena cintana*—was always thinking; *avaiṣṇava*—full of nondevotees; *jagat*—the whole world; *kemane*—how; *ha-ibe mocana*—will be delivered.

Advaita Ācārya was always absorbed in thoughts of how to deliver the fallen souls of the entire world. “The entire world is full of nondevotees,” He thought. “How will they be delivered?”

Śrīla Advaita Ācārya sets the standard for *ācāryas* in the Vaiṣṇava *sampradāya*. An *ācārya* must always be eager to deliver the fallen souls. A person who establishes a temple or *maṭha* to take advantage of people’s

sentiments by using for his livelihood what people contribute for the worship of the Deity cannot be called a *gosvāmī* or *ācārya*. One who knows the conclusion of the *śāstras*, follows in the footsteps of his predecessors and endeavors to preach the *bhakti* cult all over the world is to be considered an *ācārya*. The role of an *ācārya* is not to earn his livelihood through the income of the temple. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say that if one earns his livelihood by displaying the Deity in the temple, he is not an *ācārya* or *gosvāmī*. It would be better for him to accept service even as a sweeper in the street, for that is a more honorable means of earning one's living.

TEXT 224

*kṛṣṇe avatārite advaita pratijñā karilā
jala-tulasī diyā pūjā karite lāgilā*

kṛṣṇe—Lord Kṛṣṇa; *avatārite*—to cause to descend; *advaita*—Advaita Ācārya; *pratijñā*—promise; *karilā*—made; *jala-tulasī*—Ganges water and *tulasī* leaves; *diyā*—offering; *pūjā*—worship; *karite*—to do; *lāgilā*—began.

Determined to deliver all the fallen souls, Advaita Ācārya decided to cause Kṛṣṇa to descend. With this vow, He began to offer Ganges water and tulasī leaves to worship the Lord.

TEXT 225

*haridāsa kare goṅphāya nāma-saṅkīrtana
kṛṣṇa avatīrṇa ha-ibena,—ei tāṅra mana*

haridāsa—Haridāsa Ṭhākura; *kare*—performed; *goṅphāya*—in the cave; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *kṛṣṇa*—Lord Kṛṣṇa; *avatīrṇa ha-ibena*—will descend; *ei*—this; *tāṅra mana*—his mind.

Similarly, Haridāsa Ṭhākura chanted in his cave on the bank of the Ganges with the intention of causing Kṛṣṇa's descent.

TEXT 226

*dui-janera bhaktye caitanya kailā avatāra
nāma-prema pracāri' kailā jagat uddhāra*

dui-janera—of these two persons; *bhaktye*—because of the devotional service; *caitanya*—Lord Śrī Caitanya Mahāprabhu; *kailā*—made; *avatāra*—incarnation; *nāma-prema*—the holy name and love of Kṛṣṇa; *pracāri'*—preaching; *kailā*—did; *jagat uddhāra*—deliverance of the whole world.

Because of the devotional service of these two persons, Lord Śrī Caitanya Mahāprabhu descended as an incarnation. Thus He preached the holy name of the Lord and ecstatic love of Kṛṣṇa to deliver the entire world.

TEXT 227

*āra alaukika eka caritra tānhāra
yāhāra śravaṇe loke haya camatkāra*

āra—another; *alaukika*—uncommon; *eka*—one; *caritra*—characteristic; *tānhāra*—of Haridāsa Ṭhākura; *yāhāra śravaṇe*—in hearing which; *loke*—in human society; *haya*—there is; *camatkāra*—astonishment.

There is another incident concerning Haridāsa Ṭhākura's uncommon behavior. One will be astonished to hear about it.

TEXT 228

*tarka nā kariha, tarkāgocara tānra rīti
viśvāsa kariyā śuna kariyā pratīti*

tarka nā kariha—do not argue; *tarka-agocara*—beyond argument; *tānra*—his; *rīti*—behavior; *viśvāsa kariyā*—believing; *śuna*—listen; *kariyā pratīti*—having confidence.

Hear about such incidents without putting forth dry arguments, for these incidents are beyond our material reasoning. One must believe in them with faith.

TEXT 229

*eka-dina haridāsa goṅphāte vasiyā
nāma-saṅkīrtana karena ucca kariyā*

eka-dina—one day; *haridāsa*—Haridāsa Ṭhākura; *goṅphāte vasiyā*—sitting in his cave; *nāma-saṅkīrtana karena*—was chanting the holy name of the Lord; *ucca kariyā*—resounding very loudly.

One day Haridāsa Ṭhākura was sitting in his cave, reciting the holy name of the Lord very loudly.

TEXT 230

*jyotsnāvātī rātri, daśa dik sunirmala
 gaṅgāra laharī jyotsnāya kare jhala-mala*

jyotsnāvātī—full of moonlight; *rātri*—the night; *daśa dik*—ten directions; *su-nirmala*—very clear and bright; *gaṅgāra laharī*—the waves of the Ganges; *jyotsnāya*—in the moonlight; *kare jhala-mala*—appear dazzling.

The night was full of moonlight, which made the waves of the Ganges look dazzling. All directions were clear and bright.

TEXT 231

*dvāre tulasī lepā-piṅḍira upara
 goṅphāra śobhā dekhi' lokera juḍāya antara*

dvāre—at the door; *tulasī*—the *tulasī* plant; *lepā*—very clean; *piṅḍira upara*—on the altar; *goṅphāra śobhā*—the beauty of the cave; *dekhi'*—seeing; *lokera*—of everyone; *juḍāya*—was satisfied; *antara*—the heart.

Thus everyone who saw the beauty of the cave, with the *tulasī* plant on a clean altar, was astonished and satisfied at heart.

TEXT 232

hena-kāle eka nārī aṅgane āila
tānra aṅga-kāntyē sthāna pīta-varṇa ha-ila

hena-kāle—at this time; *eka*—one; *nārī*—woman; *aṅgane āila*—came to the courtyard; *tānra*—her; *aṅga-kāntyē*—by the beauty of the body; *sthāna*—that place; *pīta-varṇa ha-ila*—became yellowish.

At that time, in that beautiful scene, a woman appeared in the courtyard. The beauty of her body was so bright that it tinged the entire place with a yellow hue.

TEXT 233

tānra aṅga-gandhe daśa dik āmodita
bhūṣaṇa-dhvanite karṇa haya camakita

tānra—her; *aṅga-gandhe*—the scent of the body; *daśa dik*—ten directions; *āmodita*—perfumed; *bhūṣaṇa-dhvanite*—by the tinkling of her ornaments; *karṇa*—the ear; *haya*—becomes; *camakita*—startled.

The scent of her body perfumed all directions, and the tinkling of her ornaments startled the ear.

TEXT 234

āsiyā tulasīre sei kailā namaskāra
tulasī parikramā kari' gelā goṅphā-dvāra

āsiyā—coming; *tulasīre*—unto the *tulasī* plant; *sei*—that woman; *kailā*—did; *namaskāra*—obeisances; *tulasī*—the *tulasī* plant; *parikramā*—circumambulating; *kari'*—doing; *gelā*—went; *goṅphā-dvāra*—to the door of the cave.

After coming there, the woman offered obeisances to the *tulasī* plant, and after circumambulating the *tulasī* plant she came to the door of the cave where Haridāsa Ṭhākura was sitting.

TEXT 235

*yoḍa-hāte haridāsera vandilā caraṇa
dvāre vasi' kahe kichu madhura vacana*

yoḍa-hāte—with folded hands; *haridāsera*—of Haridāsa Ṭhākura; *vandilā caraṇa*—offered prayers at the lotus feet; *dvāre vasi'*—sitting at the door; *kahe*—says; *kichu*—some; *madhura vacana*—sweet words.

With folded hands she offered obeisances at the lotus feet of Haridāsa Ṭhākura. Sitting at the door, she then spoke in a very sweet voice.

TEXT 236

*“jagatera bandhu tumi rūpa-guṇavān
tava saṅga lāgi' mora ethāke prayāṇa*

jagatera—of the whole world; *bandhu*—friend; *tumi*—you; *rūpa-guṇavān*—so beautiful and qualified; *tava saṅga*—your union; *lāgi'*—for; *mora*—my; *ethāke prayāṇa*—coming here.

“My dear friend,” she said, “you are the friend of the entire world. You are so beautiful and qualified. I have come here only for union with you.

TEXT 237

*more aṅgikāra kara hañā sadaya
dīne dayā kare,—ei sādhu-svabhāva haya“*

more—me; *aṅgikāra kara*—accept; *hañā sa-daya*—being very kind; *dīne*—to the fallen souls; *dayā kare*—show favor; *ei*—this; *sādhu-svabhāva*—the characteristic of saintly persons; *haya*—is.

“My dear sir, kindly accept me and be merciful toward me, for it is a characteristic of all saintly persons to be kind toward the poor and fallen.”

TEXT 238

*eta bali' nānā-bhāva karaye prakāśa
yāhāra darśane munira haya dhairya-nāśa*

eta bali'—saying this; *nānā-bhāva*—various postures; *karaye prakāśa*—began to manifest; *yāhāra darśane*—seeing which; *munira*—of even the great philosophers; *haya*—there is; *dhairya-nāśa*—loss of patience.

After saying this, she began to manifest various postures, which even the greatest philosopher would lose his patience upon seeing.

TEXT 239

*nirvikāra haridāsa gambhīra-āśaya
balite lāgilā tānre hañā sadaya*

nirvikāra—unmoved; *haridāsa*—Haridāsa Ṭhākura; *gambhīra*—very deep; *āśaya*—determination; *balite lāgilā*—began to speak; *tānre*—unto her; *hañā sadaya*—being merciful.

Haridāsa Ṭhākura was immovable, for he was deeply determined. He began to speak to her, being very merciful toward her.

TEXT 240

*“saṅkhyā-nāma-saṅkīrtana—ei ‘mahā-yajña’ manye
tāhāte dīkṣita āmi ha-i prati-dine*

saṅkhyā-nāma-saṅkīrtana—numerical chanting of the holy name; *ei*—this; *mahā-yajña*—great sacrifice; *manye*—I have vowed; *tāhāte dīkṣita*—initiated in that; *āmi*—I; *ha-i*—am; *prati-dine*—every day.

“I have been initiated into a vow to perform a great sacrifice by chanting the holy name a certain number of times every day.

TEXT 241

*yāvat kīrtana samāpta nahe, nā kari anya kāma
kīrtana samāpta haile, haya dīkṣāra viśrāma*

yāvat—as long as; *kīrtana*—chanting; *samāpta*—finished; *nahe*—is not; *nā*—not; *kari*—I do; *anya*—other; *kāma*—desire; *kīrtana*—chanting; *samāpta*—finished; *haile*—becoming; *haya*—there is; *dīkṣāra*—of initiation; *viśrāma*—rest.

“As long as the vow to chant is unfulfilled, I do not desire anything else. When I finish my chanting, then I have an opportunity to do anything.

TEXT 242

*dvāre vasi’ śuna tumi nāma-saṅkīrtana
nāma samāpta haile karimu tava pṛīti-ācaraṇa*

dvāre vasi’—sitting at the door; *śuna*—hear; *tumi*—you; *nāma-saṅkīrtana*—chanting of the holy names; *nāma*—the holy name; *samāpta haile*—when finished; *karimu*—I shall do; *tava*—your; *pṛīti*—pleasure; *ācaraṇa*—activities.

“Sit down at the door and hear the chanting of the Hare Kṛṣṇa mahā-mantra. As soon as the chanting is finished, I shall satisfy you as you desire.”

TEXT 243

*eta bali’ karena teṅho nāma-saṅkīrtana
sei nārī vasi’ kare śrī-nāma-śravaṇa*

eta bali’—saying this; *karena*—performs; *teṅho*—he; *nāma-saṅkīrtana*—chanting of the holy name; *sei nārī*—that woman; *vasi’*—sitting; *kare*—does; *śrī-nāma-śravaṇa*—hearing the holy name.

After saying this, Haridāsa Ṭhākura continued to chant the holy name of the Lord. Thus the woman sitting before him began to hear the chanting of the holy name.

TEXT 244

*kīrtana karite āsi' prātaḥ-kāla haila
prātaḥ-kāla dekhi' nārī uṭhiyā calila*

kīrtana karite—chanting and chanting; *āsi'*—coming; *prātaḥ-kāla*—morning; *haila*—appeared; *prātaḥ-kāla dekhi'*—seeing the morning light; *nārī*—the woman; *uṭhiyā calila*—got up and left.

In this way, as he chanted and chanted, the morning approached, and when the woman saw that it was morning, she got up and left.

TEXT 245

*ei-mata tina-dina kare āgamana
nānā bhāva dekhāya, yāte brahmāra hare mana*

ei-mata—in this way; *tina-dina*—three days; *kare*—she does; *āgamana*—approaching; *nānā bhāva*—all kinds of feminine postures; *dekhāya*—exhibits; *yāte*—by which; *brahmāra*—even of Lord Brahmā; *hare*—attracts; *mana*—mind.

For three days she approached Haridāsa Ṭhākura in this way, exhibiting various feminine postures that would bewilder the mind of even Lord Brahmā.

TEXT 246

*kṛṣṇe nāmāviṣṭa-manā sadā haridāsa
araṇye rodita haila strī-bhāva-prakāśa*

kṛṣṇe—unto Lord Kṛṣṇa; *nāma-āviṣṭa*—absorbed in chanting the holy name; *manā*—mind; *sadā*—always; *haridāsa*—Haridāsa Ṭhākura; *araṇye*—in the wilderness; *rodita*—crying; *haila*—became; *strī-bhāva-prakāśa*—exhibition of feminine postures.

Haridāsa Ṭhākura was always absorbed in thoughts of Kṛṣṇa and the holy name of Kṛṣṇa. Therefore the feminine poses the woman exhibited were just like crying in the forest.

TEXT 247

tṛtīya divasera rātri-śeṣa yabe haila
ṭhākurera sthāne nārī kahite lāgila

tṛtīya divasera—of the third day; *rātri-śeṣa*—the end of the night; *yabe*—when; *haila*—there was; *ṭhākurera*—of Haridāsa Ṭhākura; *sthāne*—at the place; *nārī*—the woman; *kahite lāgila*—began to speak.

At the end of the night of the third day, the woman spoke to Haridāsa Ṭhākura as follows.

TEXT 248

“tina dina vañcilā āmā kari’ āśvāsana
rātri-dine nahe tomāra nāma-samāpana”

tina dina—for three days; *vañcilā*—you have cheated; *āmā*—me; *kari’ āśvāsana*—giving assurance; *rātri-dine*—throughout the entire day and night; *nahe*—is not; *tomāra*—your; *nāma-samāpana*—finishing of the chanting of the holy name.

“My dear sir, for three days you have cheated me by giving me false assurances, for I see that throughout the entire day and night your chanting of the holy name is never finished.”

TEXT 249

haridāsa ṭhākura kahena,—“āmi ki karimu?
niyama kariyāchi, tāhā kemane chāḍimu?”

haridāsa ṭhākura—Haridāsa Ṭhākura; *kahena*—said; *āmi ki karimu*—what shall I do; *niyama kariyāchi*—I have made a vow; *tāhā*—that; *kemane*—how; *chāḍimu*—shall I give up.

Haridāsa Ṭhākura said, “My dear friend, what can I do? I have made a vow. How, then, can I give it up?”

TEXT 250

*tabe nārī kahe tāñre kari' namaskāra
'āmi—māyā' karite āilāña parikṣā tomāra*

tabe—at that time; *nārī*—the woman; *kahe*—said; *tāñre*—unto Haridāsa Ṭhākura; *kari' namaskāra*—offering obeisances; *āmi*—I; *māyā*—the illusory energy; *karite*—to do; *āilāña*—I came; *parikṣā*—testing; *tomāra*—your.

After offering obeisances to Haridāsa Ṭhākura, the woman said, “I am the illusory energy of the Supreme Personality of Godhead. I came here to test you.

In the *Bhagavad-gītā* (7.14) Lord Kṛṣṇa says:

*daivī hy eṣā guṇa-mayī mama māyā duratyayā
mām eva ye praṇadyante māyām etām taranti te*

“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.” This was actually proved by the behavior of Haridāsa Ṭhākura. *Māyā* enchants the entire world. Indeed, people have forgotten the ultimate goal of life because of the dazzling attractions of the material world. But this dazzling attraction, especially the attractive beauty of a woman, is meant for persons who are not surrendered to the Supreme Personality of Godhead. The Lord says, *mām eva ye praṇadyante māyām etām taranti te*: [Bg. 7.14] “One who is surrendered unto Me cannot be conquered by the illusory energy.” The illusory energy personally came to test Haridāsa Ṭhākura, but herein she admits her defeat, for she was unable to captivate him. How is this possible? It was because Haridāsa Ṭhākura, fully surrendered to the lotus feet of Kṛṣṇa, was always absorbed in thoughts of Kṛṣṇa by chanting the holy names of the Lord 300,000 times daily as a vow.

TEXT 251

*brahmādi jīva, āmi sabāre mohiluṅ
ekelā tomāre āmi mohite nāriluṅ*

brahma-ādi jīva—all living entities, beginning from Lord Brahmā; *āmi*—I; *sabāre mohiluṅ*—captivated everyone; *ekelā*—alone; *tomāre*—you; *āmi*—I; *mohite nāriluṅ*—could not attract.

“I have previously captivated the mind of even Brahmā, what to speak of others. Your mind alone have I failed to attract.

Beginning from Lord Brahmā down to the insignificant ant, everyone, without exception, is attracted by the illusory energy of the Supreme Personality of Godhead. The demigods, human beings, animals, birds, beasts, trees and plants are all attracted by sexual desire. That is the illusion of *māyā*. Everyone, whether man or woman, thinks that he is the enjoyer of the illusory energy. In this way, everyone is captivated and engaged in material activities. However, because Haridāsa Ṭhākura was always thinking of the Supreme Personality of Godhead and was always busy satisfying the senses of the Lord, this process alone saved him from the captivation of *māyā*. This is practical proof of the strength of devotional service. Because of his full engagement in the service of the Lord, he could not be induced to enjoy *māyā*. The verdict of the *śāstras* is that a pure Vaiṣṇava, or devotee of the Lord, never thinks of enjoying the material world, which culminates in sex life. He never thinks himself an enjoyer; instead, he always wants to be enjoyed by the Supreme Personality of Godhead. Therefore the conclusion is that the Supreme Personality of Godhead is eternal, transcendental, beyond the perception of sense gratification and beyond the material qualities. Only if a living entity gives up the false conception that the body is the self and always thinks himself an eternal servant of Kṛṣṇa and the Vaiṣṇavas can he surpass the influence of *māyā* (*mām eva ye prapadyante māyām etāṁ taranti te* [Bg. 7.14]). A pure living entity who thus attains the stage of *anartha-nivṛtti*, cessation of everything unwanted, has nothing to enjoy in the material world. One attains this stage only by properly performing the functions of devotional service. Śrīla Rūpa Gosvāmī has written:

*ādau śraddhā tataḥ sādhu-saṅgo ‘tha bhajana-kriyā
tato ‘nārtha-nivṛtṭiḥ syāt tato niṣṭhā rucis tataḥ*

“In the beginning one must have a preliminary desire for self-realization. This will bring one to the stage of trying to associate with persons who

are spiritually elevated. In the next stage, one becomes initiated by an elevated spiritual master, and under his instruction the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes freed from all material attachments, attains steadiness in self-realization and acquires a taste for hearing about the Absolute Personality of Godhead, Śrī Kṛṣṇa.” (*Bhakti-rasāmṛta-sindhu* 1.4.15) If one is actually executing devotional service, then *anarthas*, the unwanted things associated with material enjoyment, will automatically disappear.

TEXTS 252–253

*mahā-bhāgavata tumi,—tomāra darśane
tomāra kṛṣṇa-nāma-kīrtana-śravaṇe
citta śuddha haila, cāhe kṛṣṇa-nāma laite
kṛṣṇa-nāma upadeśi’ kṛpā kara mote*

mahā-bhāgavata—the foremost devotee; *tumi*—you; *tomāra darśane*—by seeing you; *tomāra*—your; *kṛṣṇa-nāma*—of the holy name of Kṛṣṇa; *kīrtana*—chanting; *śravaṇe*—by hearing; *citta*—consciousness; *śuddha haila*—became purified; *cāhe*—wants; *kṛṣṇa-nāma laite*—to chant the holy name of Lord Kṛṣṇa; *kṛṣṇa-nāma upadeśi’*—instructing about chanting the Hare Kṛṣṇa *mahā-mantra*; *kṛpā kara*—show mercy; *mote*—unto me.

“My dear sir, you are the foremost devotee. Simply seeing you and hearing you chant the holy name of Kṛṣṇa has purified my consciousness. Now I want to chant the holy name of the Lord. Please be kind to me by instructing me about the ecstasy of chanting the Hare Kṛṣṇa mahā-mantra.

TEXT 254

*caitanya-avatāre vahe premāmṛta-vanyā
saba jīva preme bhāse, pṛthivī haila dhanyā*

caitanya-avatāre—by the incarnation of Śrī Caitanya Mahāprabhu; *vahe*—flows; *prema-amṛta*—of the eternal nectar of love of Godhead; *vanyā*—

the flood; *saba jīva*—all living entities; *preme*—in ecstatic love; *bhāse*—float; *ṛṥthivī*—the whole world; *haila*—became; *dhanyā*—thankful.

“There is now a flood of the eternal nectar of love of Godhead due to the incarnation of Lord Caitanya. All living entities are floating in that flood. The entire world is now thankful to the Lord.

TEXT 255

*e-vanyāya ye nā bhāse, sei jīva chāra
koṭi-kalpe kabhu tāra nāhika nistāra*

e-vanyāya—in this inundation; *ye*—anyone who; *nā bhāse*—does not float; *sei*—that; *jīva*—living entity; *chāra*—most condemned; *koṭi-kalpe*—in millions of *kalpas*; *kabhu*—at any time; *tāra*—his; *nāhika*—there is not; *nistāra*—deliverance.

“Anyone who does not float in this inundation is most condemned. Such a person cannot be delivered for millions of kalpas.

The *kalpa* is explained in the *Bhagavad-gītā* (8.17): *sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ*. One day of Brahmā is called a *kalpa*. A *yuga*, or *mahā-yuga*, consists of 4,320,000 years, and one thousand such *mahā-yugas* constitute one *kalpa*. The author of *Śrī Caitanya-caritāmṛta* says that if one does not take advantage of the Kṛṣṇa consciousness movement of Śrī Caitanya Mahāprabhu, he cannot be delivered for millions of such *kalpas*.

TEXT 256

*pūrve āmi rāma-nāma pāñāchi ‘śiva’ haite
tomāra saṅge lobha haila kṛṣṇa-nāma laite*

pūrve—formerly; *āmi*—I; *rāma-nāma*—the holy name of Lord Rāma; *pāñāchi*—got; *śiva haite*—from Lord Śiva; *tomāra saṅge*—by your association; *lobha haila*—I became greedy; *kṛṣṇa-nāma laite*—to chant the Hare Kṛṣṇa *mahā-mantra*.

“Formerly I received the holy name of Lord Rāma from Lord Śiva, but now, due to your association, I am greatly eager to chant the holy name of Lord Kṛṣṇa.

TEXT 257

*mukti-hetuka tāraka haya ‘rāma-nāma’
‘kṛṣṇa-nāma’ pāraaka hañā kare prema-dāna*

mukti-hetuka—the cause of liberation; *tāraka*—deliverer; *haya*—is; *rāma-nāma*—the holy name of Lord Rāma; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *pāraaka*—that which gets one to the other side of the ocean of nescience; *hañā*—being; *kare*—gives; *prema-dāna*—the gift of love of Kṛṣṇa.

“The holy name of Lord Rāma certainly gives liberation, but the holy name of Kṛṣṇa transports one to the other side of the ocean of nescience and at last gives one ecstatic love of Kṛṣṇa.

In an indirect way, this verse explains the chanting of the Hare Kṛṣṇa *mahā-mantra*. The Hare Kṛṣṇa *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—includes both the holy name of Lord Kṛṣṇa and the name of Lord Rāma. Lord Rāma gives one the opportunity to be liberated, but simply by liberation one does not get actual spiritual benefit. Sometimes if one is liberated from the material world but has no shelter at the lotus feet of Kṛṣṇa, one falls down to the material world again. Liberation is like a state of convalescence, in which one is free from a fever but is still not healthy. Even in the stage of convalescence, if one is not very careful, one may have a relapse. Similarly, liberation does not offer as much security as the shelter of the lotus feet of Kṛṣṇa. It is stated in the *śāstra*:

*ye ‘nye ‘ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ
patanty adho ‘nādṛta-yuṣmad-aṅghrayaḥ*

“O Lord, the intelligence of those who think themselves liberated but who have no devotion is impure. Even though they rise to the highest point of liberation by dint of severe penances and austerities, they are sure to fall down again into material existence, for they do not take shelter at Your lotus feet.” (Śrīmad-Bhāgavatam 10.2.32) *Yuṣmad-aṅghrayaḥ* refers to the lotus feet of Kṛṣṇa. If one does not take shelter of Kṛṣṇa’s lotus feet, he falls down (*patanty adhaḥ*), even from liberation. The Hare Kṛṣṇa *mahā-mantra*, however, gives liberation and at the same time offers shelter at the lotus feet of Kṛṣṇa. If one takes shelter at the lotus feet of Kṛṣṇa after liberation, he develops his dormant ecstatic love for Kṛṣṇa. That is the highest perfection of life.

TEXT 258

*kṛṣṇa-nāma deha’ tumi more kara dhanyā
āmāre bhāsāya yaiche ei prema-vanyā*

kṛṣṇa nāma—the holy name of Lord Kṛṣṇa; *deha’*—please give; *tumi*—you; *more*—me; *kara dhanyā*—make fortunate; *āmāre*—me; *bhāsāya*—may cause to float; *yaiche*—so that; *ei*—this; *prema-vanyā*—inundation of ecstatic love of Lord Kṛṣṇa.

“Please give me the holy name of Kṛṣṇa and thus make me fortunate, so that I also may float in the flood of love of Godhead inaugurated by Śrī Caitanya Mahāprabhu.”

TEXT 259

*eta bali’ vandilā haridāsera caraṇa
haridāsa kahe,—“kara kṛṣṇa-saṅkīrtana”*

eta bali’—saying this; *vandilā*—worshiped; *haridāsera caraṇa*—the lotus feet of Haridāsa Ṭhākura; *haridāsa kahe*—Haridāsa said; *kara*—just perform; *kṛṣṇa-saṅkīrtana*—chanting of the holy name of Kṛṣṇa.

After speaking in this way, Māyā worshiped the lotus feet of Haridāsa Ṭhākura, who initiated her by saying, “Just perform chanting of the Hare Kṛṣṇa *mahā-mantra*.”

Now even Māyā wanted to be favored by Haridāsa Ṭhākura. Therefore Haridāsa Ṭhākura formally initiated her by asking her to chant the Hare Kṛṣṇa mahā-mantra.

TEXT 260

uṇpadeśa pāñā māyā calilā hañā pṛita
e-saba kathāte kāro nā janme pṛitā

uṇpadeśa pāñā—getting this instruction; *māyā*—Māyā; *calilā*—left; *hañā pṛita*—being very pleased; *e-saba kathāte*—in all these narrations; *kāro*—of someone; *nā*—not; *janme*—there is; *pṛitā*—faith.

After thus being instructed by Haridāsa Ṭhākura, Māyā left with great pleasure. Unfortunately, some people have no faith in these narrations.

TEXT 261

pṛitā karite kahi kāraṇa ihāra
yāhāra śravaṇe haya viśvāsa sabāra

pṛitā karite—just to make one faithful; *kahi*—I say; *kāraṇa ihāra*—the reason for this; *yāhāra śravaṇe*—hearing which; *haya*—there is; *viśvāsa*—faith; *sabāra*—of everyone.

Therefore I shall explain the reasons why people should have faith. Everyone who hears this will be faithful.

TEXT 262

caitanya-avatāre kṛṣṇa-preme lubdha hañā
brahma-śiva-sanakādi pṛthivīte janmiyā

caitanya-avatāre—in the incarnation of Śrī Caitanya Mahāprabhu; *kṛṣṇa-preme*—for ecstatic love of Kṛṣṇa; *lubdha hañā*—being very greedy; *brahma*—Lord Brahmā; *śiva*—Lord Śiva; *sanaka-ādi*—the Kumāras and others; *pṛthivīte*—on this earth; *janmiyā*—taking birth.

During the incarnation of Lord Caitanya to inaugurate the Kṛṣṇa consciousness movement, even such personalities as Lord Brahmā, Lord Śiva and the four Kumāras took birth upon this earth, being allured by ecstatic love of Lord Kṛṣṇa.

TEXT 263

*kṛṣṇa-nāma lañā nāce, prema-vanyāya bhāse
nārada-prahlādādi āse manuṣya-prakāśe*

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; *lañā*—chanting; *nāce*—dance; *prema-vanyāya*—in the inundation of the flood of love of Godhead; *bhāse*—float; *nārada*—the sage Nārada; *prahlāda-ādi*—and devotees like Prahlāda; *āse*—come; *manuṣya-prakāśe*—in the guise of human beings.

All of them, including the great sage Nārada and devotees like Prahlāda, came here in the guise of human beings, chanting the holy names of Lord Kṛṣṇa together and dancing and floating in the inundation of love of Godhead.

TEXT 264

*lakṣmī-ādi kari' kṛṣṇa-preme lubdha hañā
nāma-prema āsvādilā manuṣye janmiyā*

lakṣmī-ādi—the goddess of fortune and others; *kari'*—in this way; *kṛṣṇa-preme*—for love of Kṛṣṇa; *lubdha hañā*—being greedy; *nāma-prema*—the holy name of Kṛṣṇa in love; *āsvādilā*—tasted; *manuṣye janmiyā*—taking birth in human society.

The goddess of fortune and others, allured by love of Kṛṣṇa, also came down in the form of human beings and tasted the holy name of the Lord in love.

TEXT 265

*anyera kā kathā, āpane vrajendra-nandana
avatari' karena prema-rasa āsvādana*

anyera kā kathā—what to speak of others; *āpane*—personally; *vrajendra-nandana*—the son of Nanda Mahārāja, Kṛṣṇa; *avatari'*—descending; *karena*—performs; *prema-rasa āsvādana*—tasting of the nectar of love of Kṛṣṇa.

What to speak of others, even Kṛṣṇa, the son of Nanda Mahārāja, personally descends to taste the nectar of love of Godhead in the form of the chanting of Hare Kṛṣṇa.

TEXT 266

*māyā-dāsī 'prema' māge,—ithe ki vismaya?
'sādhu-kṛpā'-'nāma' vinā 'prema' nā janmaya*

māyā-dāsī—the external energy is a maidservant; *prema māge*—she wants love of Godhead; *ithe*—in this; *ki vismaya*—what is the wonder; *sādhu-kṛpā*—the mercy of the devotee; *nāma*—chanting of the holy name; *vinā*—without; *prema*—love of Godhead; *nā janmaya*—is not possible.

What is the wonder if the maidservant of Kṛṣṇa, His external energy, begs for love of Godhead? Without the mercy of a devotee and without the chanting of the holy name of the Lord, love of Godhead cannot be possible.

TEXT 267

*caitanya-gosāñira līlāra ei ta' svabhāva
tribhuvana nāce, gāya, pāñā prema-bhāva*

caitanya-gosāñira—of Lord Śrī Caitanya Mahāprabhu; *līlāra*—of the pastimes; *ei*—this; *ta'*—certainly; *svabhāva*—the characteristic; *tribhuvana nāce*—the three worlds dance; *gāya*—chant; *pāñā*—getting; *prema-bhāva*—love of Kṛṣṇa.

In the activities of Lord Śrī Caitanya Mahāprabhu, the three worlds dance and chant, having come in touch with love of Godhead. This is the characteristic of His pastimes.

TEXT 268

*kṛṣṇa-ādi, āra yata sthāvara-jaṅgame
kṛṣṇa-preme matta kare kṛṣṇa-saṅkīrtane*

kṛṣṇa-ādi—beginning from Kṛṣṇa; *āra*—and; *yata*—all; *sthāvara-jaṅgame*—moving and nonmoving creatures; *kṛṣṇa-preme*—in love of Kṛṣṇa; *matta*—maddened; *kare*—make; *kṛṣṇa-saṅkīrtane*—chanting the holy name of Kṛṣṇa.

The holy name of Kṛṣṇa is so attractive that anyone who chants it—including all living entities, moving and nonmoving, and even Lord Kṛṣṇa Himself—becomes imbued with love of Kṛṣṇa. This is the effect of chanting the Hare Kṛṣṇa mahā-mantra.

TEXT 269

*svarūpa-gosāñi kaḍacāya ye-līlā likhila
raghunātha-dāsa-mukhe ye saba śunila*

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *kaḍacāya*—in his notes; *ye*—whatever; *līlā*—pastimes; *likhila*—has noted; *raghunātha-dāsa-mukhe*—from the mouth of Raghunātha dāsa Gosvāmī; *ye*—that; *saba*—all; *śunila*—I have heard.

I have heard from the mouth of Raghunātha dāsa Gosvāmī all that Svarūpa Dāmodara Gosvāmī recorded in his notes about the pastimes of Śrī Caitanya Mahāprabhu.

TEXT 270

*sei saba līlā kahi saṅkṣepa kariyā
caitanya-kṛpāte likhi kṣudra-jīva hañā*

sei saba—all those; *līlā*—pastimes; *kahi*—I say; *saṅkṣepa kariyā*—in brief; *caitanya-kṛpāte*—by the mercy of Lord Śrī Caitanya Mahāprabhu; *likhi*—I write; *kṣudra-jīva hañā*—being a very insignificant living entity.

I have briefly described those pastimes. Whatever I have written is by the mercy of Śrī Caitanya Mahāprabhu, since I am an insignificant living being.

TEXT 271

*haridāsa ṭhākurera kahiluṅ mahimāra kaṇa
yāhāra śravaṇe bhaktera juḍāya śravaṇa*

haridāsa ṭhākurera—of Haridāsa Ṭhākura; *kahiluṅ*—I have described; *mahimāra*—of the glories; *kaṇa*—a fragment; *yāhāra*—of which; *śravaṇe*—the hearing; *bhaktera*—of the devotees; *juḍāya*—satisfies; *śravaṇa*—the aural reception.

I have described but a fragment of the glories of Haridāsa Ṭhākura. Hearing this satisfies the aural reception of every devotee.

TEXT 272

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

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.

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 Śrī Caitanya-caritāmṛta, Antya-līlā, Third Chapter, describing the glories of Śrīla Haridāsa Ṭhākura.

The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA- CARITĀMṚTA

ANTYA-LĪLĀ Volume 2



HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

All Glory to Śrī Guru and Gaurāṅga

ŚRĪ CAITANYA- CARITAMṚTA

of Kṛṣṇadāsa Kavirāja Gosvāmi

Antya-līlā
Volume Two

**“The Glories of the Associates
of the Lord”**

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

by

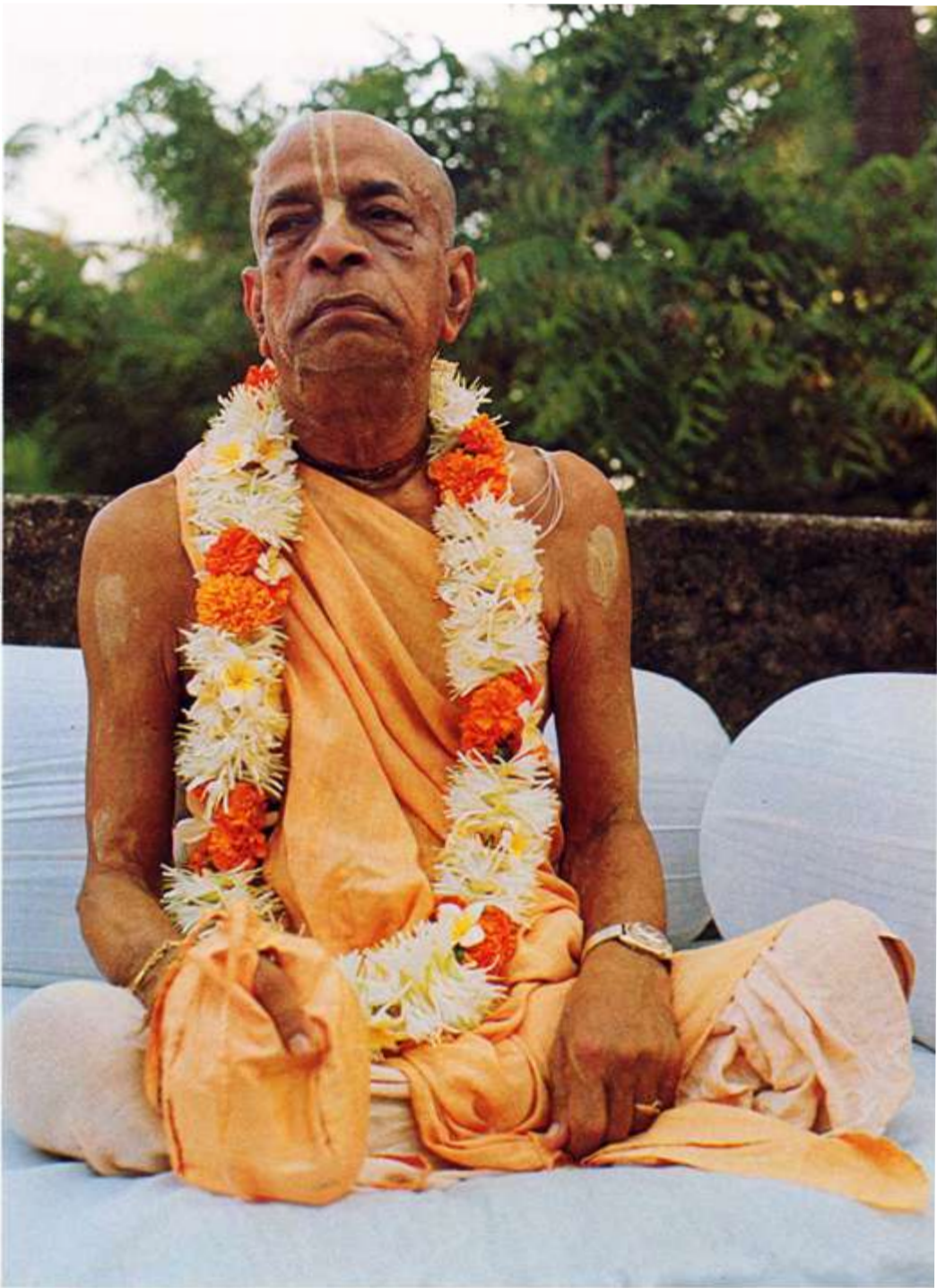
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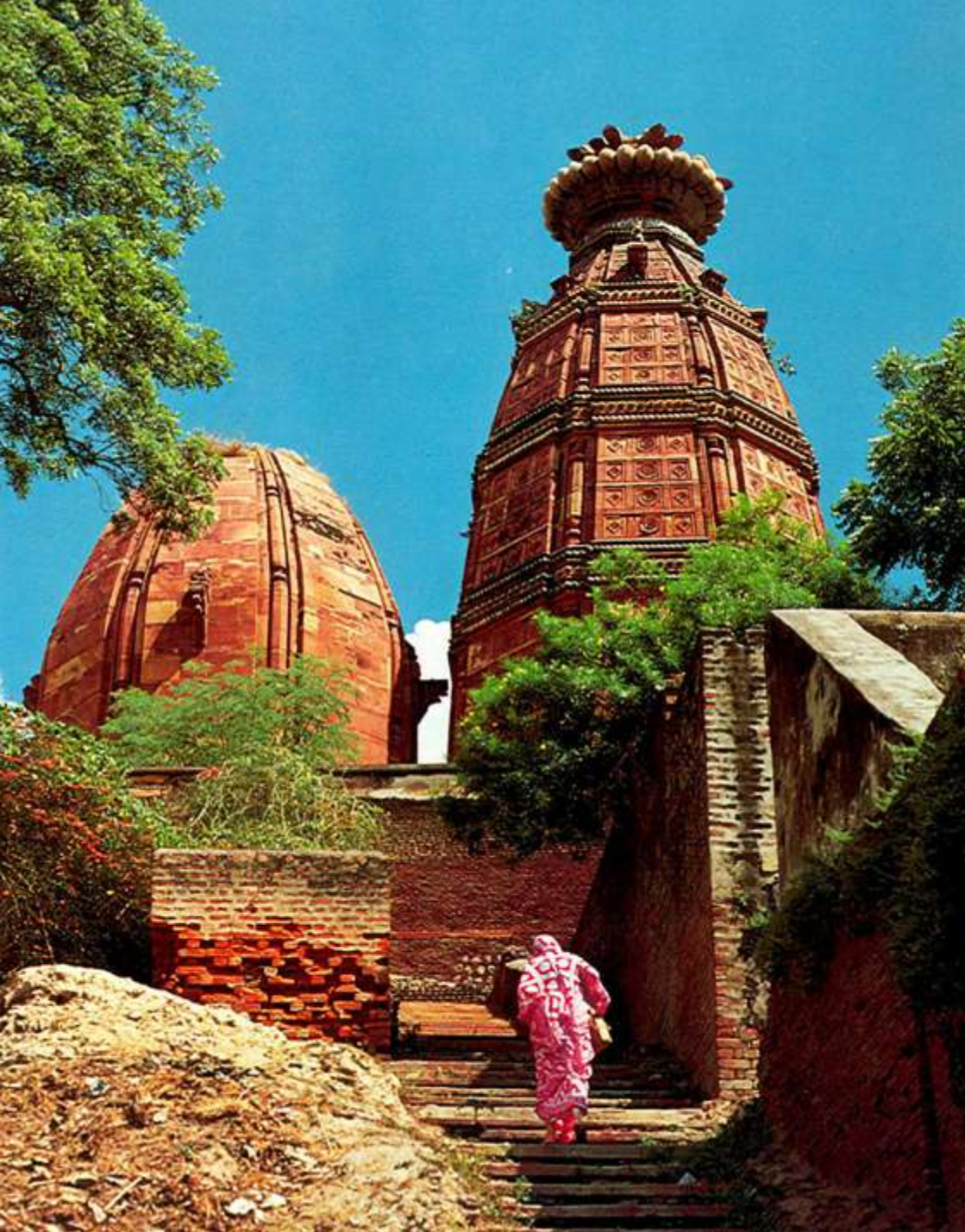
His Divine Grace

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The Deity of Śrī Īśvara Purī at the house of Śrīvāsa Ṭhākura in Halisahara. Īśvara Purī pleased Śrīla Mādhavendra Purī by service, and by the blessings of his spiritual master he became such a great personality that Lord Caitanya Mahāprabhu accepted him as His spiritual master.



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



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



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



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

CHAPTER FOUR

Sanātana Gosvāmī Visits the the Lord at Jagannātha Purī

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

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

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

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

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

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

TEXT 1

*vṛndāvanāt punaḥ prāptam
śrī-gauraḥ śrī-sanātanam
deha-pātād avan snehāt
śuddham cakre parīkṣayā*

vṛndāvanāt—from Vṛndāvana; *punaḥ*—again; *prāptam*—received; *śrī-gauraḥ*—Lord Śrī Caitanya Mahāprabhu; *śrī-sanātanam*—Śrī Sanātana

Gosvāmī; *deha-pātāt*—from giving up his body; *avan*—protecting; *snehāt*—by affection; *śuddham*—pure; *cakre*—made; *parīkṣayā*—by examination.

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

TEXT 2

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

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

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

TEXT 3

*nīlācala haite rūpa gaṇḍe yabe gelā
mathurā haite sanātana nīlācala āilā*

nīlācala haite—from Nīlācala (Jagannātha Purī); *rūpa*—Śrīla Rūpa Gosvāmī; *gaṇḍe*—to Bengal; *yabe*—when; *gelā*—went; *mathurā haite*—from Mathurā; *sanātana*—Sanātana Gosvāmī; *nīlācala āilā*—came to Jagannātha Purī.

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

TEXT 4

*jhārikhaṇḍa-vanaṣathe āilā ekelā caliyā
kabhu upavāsa, kabhu carvaṇa kariyā*

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

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

TEXT 5

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

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

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

TEXT 6

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

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

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

TEXT 7

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

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

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

TEXT 8

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

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

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

TEXT 9

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

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

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

TEXT 10

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

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

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

TEXT 11

*jagannātha ratha-yātrāya ha-ibena bāhira
tāñra ratha-cākāya chāḍimu ei śarīra*

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

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

TEXT 12

*mahāprabhura āge, āra dekhi' jagannātha
rathe deha chāḍimu,—ei parama-puruṣārtha'*

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

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

TEXT 13

*ei ta' niścaya kari' nīlācale āilā
loke puchi' haridāsa-sthāne uttarilā*

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

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

TEXT 14

*haridāsera kailā teṅha caraṇa vandana
jāni' haridāsa tāṅre kailā āliṅgana*

haridāsera—of Haridāsa Ṭhākura; *kailā*—did; *teṅha*—he; *caraṇa vandana*—worshiping the lotus feet; *jāni'*—knowing; *haridāsa*—Haridāsa Ṭhākura; *tāṅre*—him; *kailā āliṅgana*—embraced.

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

TEXT 15

*mahāprabhu dekhite tāṅra utkaṅṭhita mana
haridāsa kahe,—‘prabhu āsibena ekhana’*

mahāprabhu—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *tāṅra*—his; *utkaṅṭhita*—eager; *mana*—mind; *haridāsa kahe*—Haridāsa said; *prabhu*—Śrī Caitanya Mahāprabhu; *āsibena ekhana*—will come here.

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

TEXT 16

*hena-kāle prabhu 'upala-bhoga' dekhīyā
haridāse milite āilā bhakta-gaṇa lañā*

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

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

TEXT 17

*prabhu dekhi' duñhe paḍe daṇḍavat hañā
prabhu āliṅgilā haridāsere uṭhāñā*

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

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

TEXT 18

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

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

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

TEXT 19

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

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

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

TEXT 20

*“more nā chuṅhiha, prabhu, paḍoṅ tomāra pāya
eke nīca-jāti adhama, āra kaṇḍu-rasā gāya”*

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

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

TEXT 21

*balātkāre prabhu tāṅre āliṅgana kaila
kaṇḍu-kleda mahāprabhura śrī-aṅge lāgila*

balātkāre—by force; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *āliṅgana kaila*—embraced; *kaṇḍu-kleda*—the moisture of weeping itches;

mahāprabhura—of Śrī Caitanya Mahāprabhu; *śrī*—transcendental; *aṅge*—body; *lāgila*—touched.

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

TEXT 22

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

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

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

TEXT 23

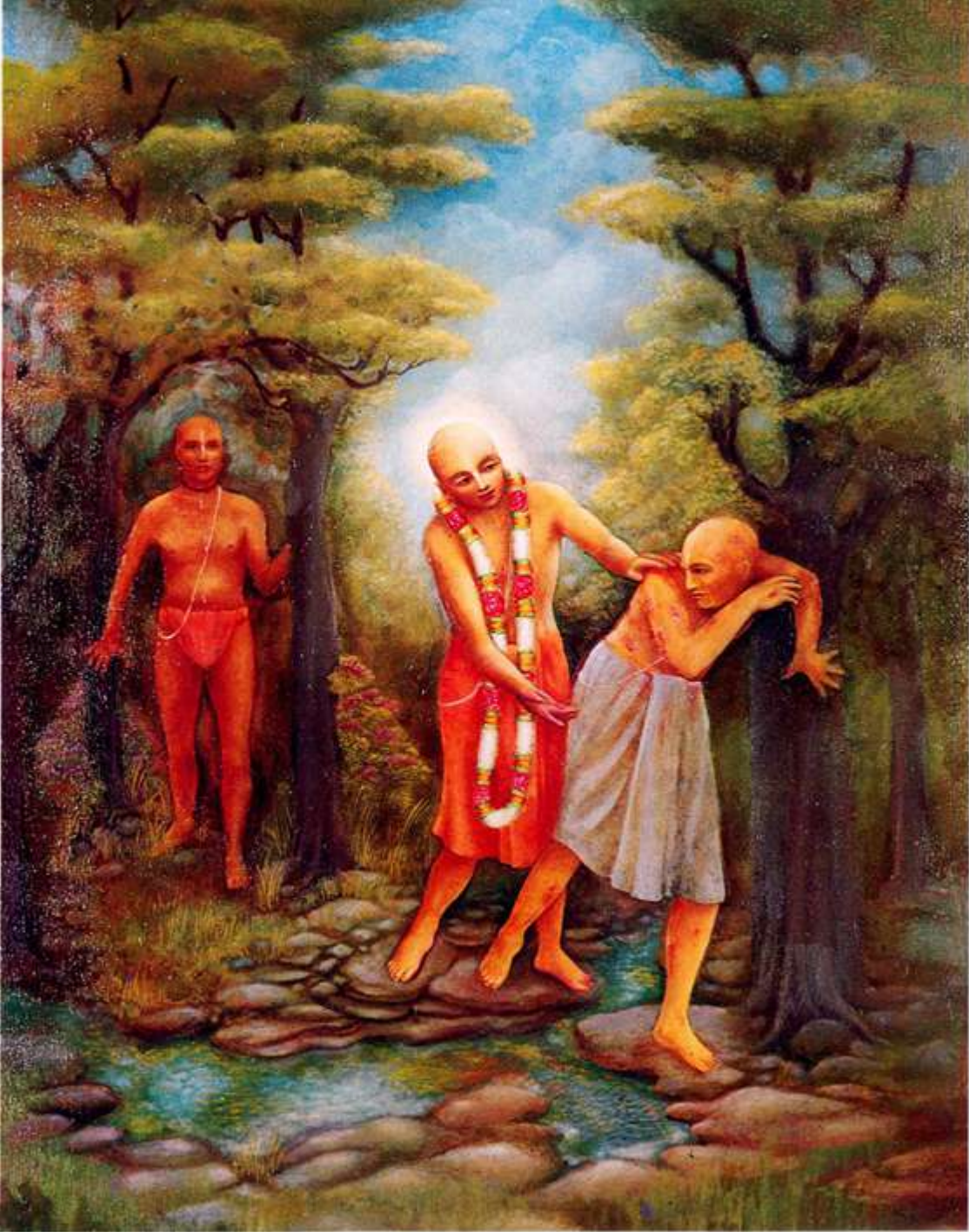
*prabhu lañā vasilā piṅḍāra upare bhakta-gaṇa
piṅḍāra tale vasilā haridāsa sanātana*

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

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

TEXT 24

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



When Śrī Caitanya Mahārabhu came forward to embrace him, Sanātana backed away and spoke as follows. “My Lord, please do not touch me. I fall at Your lotus feet. I am the lowest of men, having been born of a low caste. Besides that, I have infections on my body.” Śrī Caitanya Mahārabhu, however, embraced Sanātana Gosvāmī by force.

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

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

TEXT 25

mathurāra vaiṣṇava-sabera kuśala puçhilā
sabāra kuśala sanātana jānāilā

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

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

TEXT 26

prabhu kahe,—“*ihāñ rūpa chila daśa-māsa*
ihāñ haite gaḍe gelā, haila dina daśa”

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

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

TEXT 27

*tomāra bhāi anupamera haila gaṅgā-prāpti
bhāla chila, raghunāthe ḍḍha tāra bhakti*“

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

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

TEXT 28

*sanātana kahe,—“nīca-vaṁśe mora janma
adharmā anyāya yata,—āmāra kula-dharma*

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

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

TEXT 29

*hena vaṁśa ghrṇā chāḍi’ kailā aṅgikāra
tomāra kṛpāya vaṁśe maṅgala āmāra*

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

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

TEXT 30

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

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

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

TEXT 31

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

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

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

TEXT 32

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

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

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

TEXT 33

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

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

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

TEXT 34

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

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

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

TEXT 35

*kṛṣṇa-bhajana kara tumi āmā-duñhāra saṅge
tina bhāi ekatra rahimu kṛṣṇa-kathā-raṅge*“

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

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

TEXT 36

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

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

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

TEXT 37

*“tomā-duñhāra ājñā āmi kemane lañghimu?
dīkṣā-mantra deha' kṛṣṇa-bhajana karimu”*

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

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

TEXT 38

*eta kahi' rātri-kāle karena cintana
kemane chāḍimu raghunāthera caraṇa*

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

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

TEXT 39

*saba rātri krandana kari' kaila jāgaraṇa
prātaḥ-kāle āmā-duṅhāya kaila nivedana*

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

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

TEXT 40

*'raghunāthera pāda-padme veciyāchoṅ māthā
kāḍite nā pāroṅ māthā, pāṇa baḍa vyathā*

raghunāthera—of Lord Rāmacandra; *pāda-padme*—at the lotus feet; *veciyāchoṅ māthā*—I have sold my head; *kāḍite*—to take away; *nā pāroṅ*—I am unable; *māthā*—the head; *pāṇa*—I get; *baḍa vyathā*—too much pain.

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

TEXT 41

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

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

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

TEXT 42

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

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

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

TEXT 43

*tabe āmi-duñhe tāre āliṅgana kailuñ
'sādhu, dṛḍha-bhakti tomāra '—kahi' praśamsiluñ*

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

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

TEXT 44

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

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

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

TEXT 45

*gosāñi kahena,—“ei-mata murāri-guṭṭa
pūrvē āmi parikṣiluṅ tāra ei rīta*

gosāñi kahena—Śrī Caitanya Mahāprabhu replied; *ei-mata*—in this way; *murāri-guṭṭa*—Murāri Gupta; *pūrvē*—formerly; *āmi*—I; *parikṣiluṅ*—examined; *tāra*—of him; *ei*—this; *rīta*—manner.

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

TEXT 46

*sei bhakta dhanya, ye nā chāḍe prabhura caraṇa
sei prabhu dhanya, ye nā chāḍe nija-jana*

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

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

TEXT 47

*durdaive sevaka yadi yāya anya sthāne
sei ṭhākura dhanya tāre cule dhari’ āne*

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

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

TEXT 48

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

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

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

TEXT 49

*kṛṣṇa-bhakti-rase duñhe parama pradhāna
kṛṣṇa-rasa āsvādana kara, laha kṛṣṇa-nāma“*

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

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

TEXT 50

*eta bali’ mahāprabhu uṭhiyā calilā
govinda-dvārāya duñhe prasāda pāṭhailā*

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

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

TEXT 51

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

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

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

TEXT 52

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

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

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

TEXT 53

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

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

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

TEXT 54

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

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

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

TEXT 55

*“sanātana, deha-tyāge kṛṣṇa yadi pāiye
koṭi-deha kṣaṇeke tabe chāḍite pāriye*

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

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

TEXT 56

*deha-tyāge kṛṣṇa nā paī, pāiye bhajane
kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine*

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

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

TEXT 57

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

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

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

TEXT 58

*'bhakti' vinā kṛṣṇe kabhu nahe 'premodaya'
prema vinā kṛṣṇa-prāpti anya haite naya*

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

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

TEXT 59

*na sādhayati mām yogo
na sāṅkhyam dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjitā*

na—never; *sādhayati*—causes to remain satisfied; *mām*—Me; *yogaḥ*—the process of control; *na*—nor; *sāṅkhyam*—the process of gaining philosophical knowledge about the Absolute Truth; *dharmaḥ*—such an

occupation; *uddhava*—My dear Uddhava; *na*—nor; *svādhyāyaḥ*—study of the *Vedas*; *tapah*—austerities; *tyāgaḥ*—renunciation, acceptance of *sannyāsa*, or charity; *yathā*—as much as; *bhaktiḥ*—devotional service; *mama*—unto Me; *ūrjitā*—developed.

“[The Supreme Personality of Godhead, Kṛṣṇa, said:] ‘My dear Uddhava, neither through *aṣṭāṅga-yoga* [the mystic yoga system for controlling the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the *Vedas*, nor through austerities, charity or acceptance of *sannyāsa* can one satisfy Me as much as by developing unalloyed devotional service unto Me.’

This verse is from *Śrīmad-Bhāgavatam* (11.14.20).

TEXT 60

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

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

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

TEXT 61

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

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

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

TEXT 62

*gāḍhānurāgera viyoga nā yāya sahana
tāte anurāgī vāñche āpana maraṇa*

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

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

TEXT 63

*yasyāṅghri-ṣaṅkaja-rajah-snapanam mahānto
vāñchanty umā-patir ivātma-tamo-‘pahatyai
yarhy ambujākṣa na labheya bhavat-prasādam
jahyām asūn vrata-kṛṣān chata-janmabhiḥ syāt*

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

“O lotus-eyed one, great personalities like Lord Śiva desire to bathe in the dust of Your lotus feet to drive away ignorance. If I do not get the mercy of Your Lordship, I shall observe vows to reduce the duration of my life, and thus I shall give up bodies for hundreds of births if it is possible to get Your mercy in that way.’

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

TEXT 64

*siñcāṅga nas tvad-adharāmṛta-pūrakeṇa
hāsāvaloka-kala-gīta-ja-hṛc-chayāgnim
no ced vayam viraha-jāgny-upayukta-dehā
dhyānena yāma padayoḥ padavīm sakhe te*

siñca—just sprinkle water; *aṅga*—O my dear Kṛṣṇa; *naḥ*—our; *tvat*—Your; *adhara*—of the lips; *amṛta*—of nectar; *pūrakeṇa*—by the stream; *hāsa*—smile; *avaloka*—glancing; *kala*—melodious; *gīta*—speaking; *ja*—produced by; *hṛt*—in the heart; *śaya*—resting; *agnim*—upon the fire; *na u cet*—if not; *vayam*—we; *viraha*—from separation; *ja*—produced; *agni*—by the fire; *upayukta*—consumed; *dehāḥ*—whose bodies; *dhyānena*—by meditation; *yāma*—shall go; *padayoḥ*—of the lotus feet; *padavīm*—to the site; *sakhe*—O my dear friend; *te*—Your.

“O dear Kṛṣṇa, by Your smiling glances and melodious talk, You have awakened a fire of lusty desire in our hearts. Now You should extinguish that fire with a stream of nectar from Your lips by kissing us. Kindly do this. Otherwise, dear friend, the fire within our hearts will burn our bodies to ashes because of separation from You. Thus by meditation we shall claim shelter at Your lotus feet.”

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

TEXT 65

kubuddhi chāḍiyā kara śravaṇa-kīrtana
acirāt pābe tabe kṛṣṇera caraṇa

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

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

TEXT 66

nīca-jāti nahe kṛṣṇa-bhajane ayogya
sat-kula-vipra nahe bhajanera yogya

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

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

TEXT 67

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

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

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

TEXT 68

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

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

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

TEXT 69

*viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śva-ṣacam variṣṭham
manye tad-arṣita-mano-vacanehitārtha-
prāṇam punāti sa kulam na tu bhūri-mānaḥ*

viprāt—than a *brāhmaṇa*; *dvi-ṣaḍ-guṇa-yutāt*—who has twelve brahminical qualifications; *aravinda-nābha*—of Lord Viṣṇu, who has a lotuslike navel; *pāda-aravinda*—unto the lotus feet; *vimukhāt*—than a person bereft of devotion; *śva-ṣacam*—a *caṇḍāla*, or a person accustomed to eating dogs; *variṣṭham*—more glorified; *manye*—I think; *tad-arṣita*—dedicated unto Him; *manaḥ*—mind; *vacana*—words; *ihita*—activities; *artha*—wealth; *prāṇam*—life; *punāti*—purifies; *saḥ*—he; *kulam*—his family; *na tu*—but not; *bhūri-mānaḥ*—a *brāhmaṇa* proud of possessing such qualities.

“One may be born in a *brāhmaṇa* family and have all twelve brahminical qualities, but if in spite of being thus qualified he is not devoted to the

lotus feet of Lord Kṛṣṇa, who has a navel shaped like a lotus, he is not as good as a caṇḍāla who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brāhmaṇa family or to have brahminical qualities is not sufficient. One must be a pure devotee of the Lord. Thus if a śva-paca, or caṇḍāla, is a devotee, he delivers not only himself but his entire family as well, whereas a brāhmaṇa who is not a devotee but simply has brahminical qualifications cannot even purify himself, what to speak of his family.’

This is a verse from Śrīmad-Bhāgavatam (7.9.10).

TEXT 70

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

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

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

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

*śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam
arcanam vandanam dāsyam sakhyam ātma-nivedanam*

These nine are hearing, chanting, remembering Kṛṣṇa, offering service to Kṛṣṇa’s lotus feet, offering worship in the temple, offering prayers, working as a servant, making friendship with Kṛṣṇa and unreservedly surrendering to Kṛṣṇa. These nine processes of devotional service can grant one Kṛṣṇa and ecstatic love for Him. In the beginning one has to discharge devotional service according to regulative principles, but gradually, as devotional service becomes one’s life and soul, one achieves the most exalted position of ecstatic love for Kṛṣṇa. Ultimately, Kṛṣṇa is the goal

of life. One need not have taken birth in an aristocratic *brāhmaṇa* family to attain the lotus feet of Kṛṣṇa, nor is a person born in a low family unfit for achieving Kṛṣṇa’s lotus feet. In *Śrīmad-Bhāgavatam* (3.33.7) Devahūti says to Kapiladeva:

*aho bata śva-ṭaco ‘to garīyān
yaj-jihvāgre vartate nāma tubhyam
teṭus taṭas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te*

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

*janmaīśvarya-śruta-śrībhir edhamāna-madaḥ pumān
naivārhaty abhidhātum vai tvām akiñcana-gocaram*

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

TEXT 71

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

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

“Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the

ten kinds of offenses, one very easily obtains the most valuable love of Godhead.”

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

iyam ca kīrtanākhyā bhaktir bhagavato dravya-jāti-guṇa-kriyābhir dīna-janaika-viṣayāpāra-karuṇā-mayīti śruti-purāṇādi-viśrutiḥ. ata eva kalau svabhāvata evāti-dīneṣu lokeṣu āvirbhūya tān anāyāsenaiiva tat-tad-yuga-gata-mahā-sādhanānām sarvam eva phalaṁ dadānā sā kṛtārthayati. yata eva tayaiva kalau bhagavato viśeṣataś ca santoṣo bhavati.

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

*nikhila-śruti-mauli-ratna-mālā-
dyuti-nīrājita-pāda-pankajānta
ayi mukta-kulair upāsyamānaṁ
paritas tvām hari-nāma samśrayāmi*

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

Similarly, Śrīla Sanātana Gosvāmī has praised the chanting of the holy name as follows in his *Bṛhad-bhāgavatāmṛta* (1.1.9):

*jayati jayati nāmānanda-rūpaṁ murārera
viramita-nija-dharma-dhyāna-pūjādi-yatnam
katham api sakṛd āttaṁ mukti-daṁ prāṇinām yat
paramam amṛtam ekaṁ jīvanaṁ bhūṣaṇaṁ me*

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

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

*etan nirvidyamānānām icchatām akuto-bhayam
yoginām nṛpa nirṇītaṁ harer nāmānukīrtanam*

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

In *Śrīmad-Bhāgavatam* (6.3.22) Yamarāja says:

*etāvān eva loke ‘smin
pumsām dharmah paraḥ smṛtaḥ
bhakti-yogo bhagavati
tan-nāma-grahaṇādibhiḥ*

“Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society.”

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

*trṇād api su-nīcena tarora iva sahiṣṇunā
amāninā māna-dena kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]*

“One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more

tolerant than a tree, devoid of all sense of false prestige and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.” Regarding the ten offenses in chanting the holy name, one may refer to *Ādi-līlā*, Chapter Eight, verse 24.

TEXT 72

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

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

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

TEXT 73

*sarvajña mahāprabhu niṣedhilā more
prabhura caraṇa dhari' kahena tāñhāre*

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

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

TEXT 74

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

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

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

TEXT 75

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

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

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

TEXT 76

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

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

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

TEXT 77

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

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

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

TEXT 78

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

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

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

TEXT 79

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

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

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

TEXT 80

*kṛṣṇa-bhakti, kṛṣṇaprema-sevā-pravartana
luṭṭa-tīrtha-uddhāra, āra vairāgya-sikṣaṇa*

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

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

TEXT 81

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

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

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

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

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

TEXT 82

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

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

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

TEXT 83

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

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

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

TEXT 84

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

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

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

TEXT 85

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

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

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

TEXT 86

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

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

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

TEXT 87

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

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

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

TEXT 88

*parera sthāpya dravya keha nā khāya, vilāya
niṣedhiha inhāre,—yena nā kare anyāya*“

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

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

TEXT 89

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

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

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

TEXT 90

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

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

“Unless You inform us, we cannot understand what Your purpose is or what You want to do through whom.

TEXT 91

*etādṛśa tumi inhāre kariyācha aṅgikāra
eta saubhāgya ihāñ nā haya kāhāra*“

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

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

TEXT 92

*tabe mahāprabhu kari’ duñhāre āliṅgana
'madhyāhna' karite uṭhi' karilā gamana*

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

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

TEXT 93

*sanātane kahe haridāsa kari’ āliṅgana
“tomāra bhāgyera sīmā nā yāya kathana*

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

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

TEXT 94

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

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

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

TEXT 95

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

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

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

TEXT 96

*ye karāite cāhe īśvara, sei siddha haya
tomāra saubhāgya ei kahiluñ niścaya*

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

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

TEXT 97

bhakti-siddhānta, śāstra-ācāra-nirṇaya
tomā-dvāre karāibena, bujhiluṅ āśaya

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

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

TEXT 98

āmāra ei deha prabhura kārye nā lāgila
bhārata-bhūmite janmi’ ei deha vyartha haila“

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

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

For a further explanation of the importance of Bhārata-bhūmi, one may refer to the *Ādi-līlā* 9.41 and also *Śrīmad-Bhāgavatam* 5.19.19–27. The special feature of a birth in India is that a person born in India becomes automatically God conscious. In every part of India, and especially in the holy places of pilgrimage, even an ordinary uneducated man is inclined

toward Kṛṣṇa consciousness, and as soon as he sees a Kṛṣṇa conscious person, he offers obeisances. India has many sacred rivers, such as the Ganges, Yamunā, Narmadā, Kāverī and Kṛṣṇā, and simply by bathing in these rivers people are liberated and become Kṛṣṇa conscious. Śrī Caitanya Mahāprabhu therefore says:

*bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra*
[Cc. Ādi 9.41]

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

TEXT 99

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

sanātana kahe—Sanātana Gosvāmī said; *tomā-sama*—like you; *kebā*—who; *āche*—is there; *āna*—another; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *gaṇe*—among the personal associates; *tumi*—you; *mahā-bhāgyavān*—the most fortunate.

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

TEXT 100

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

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

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

TEXT 101

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

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

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

TEXT 102

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

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

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

TEXT 103

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

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

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

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

TEXT 104

*ei-mata dui-jana nānā-kathā-raṅge
kṛṣṇa-kathā āsvādaya rahi’ eka-saṅge*

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

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

TEXT 105

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

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

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

TEXT 106

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

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

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

TEXT 107

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

varṣāra cāri-māsa—the four months of the rainy season; *rahilā*—remained; *saba*—all; *nija bhakta-gaṇe*—the devotees of Śrī Caitanya Mahāprabhu;

sabā-saṅge—with all of them; *prabhu*—Śrī Caitanya Mahāprabhu; *milāilā*—introduced; *sanātane*—Sanātana.

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

TEXTS 108–110

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

advaita—Advaita Ācārya; *nityānanda*—Nityānanda Prabhu; *śrīvāsa*—Śrīvāsa Ṭhākura; *vakreśvara*—Vakreśvara Paṇḍita; *vāsudeva*—Vāsudeva Datta; *murāri*—Murāri Gupta; *rāghava*—Rāghava Paṇḍita; *dāmodara*—Dāmodara Paṇḍita; *purī*—Paramānanda Purī; *bhāratī*—Brahmānanda Bhāratī; *svarūpa*—Svarūpa Dāmodara; *paṇḍita-gadādhara*—Gadādhara Paṇḍita; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *rāmānanda*—Rāmānanda Rāya; *jagadānanda*—Jagadānanda Paṇḍita; *śaṅkara*—Śaṅkara Paṇḍita; *kāśīśvara*—Kāśīśvara; *govinda*—Govinda; *ādi*—and others; *yata bhakta-gaṇa*—all the devotees; *sabā-sane*—with all of them; *sanātanera*—of Sanātana Gosvāmī; *karāilā milana*—made introduction.

Śrī Caitanya Mahāprabhu introduced Sanātana Gosvāmī to these and other selected devotees: Advaita Ācārya, Nityānanda Prabhu, Śrīvāsa Ṭhākura, Vakreśvara Paṇḍita, Vāsudeva Datta, Murāri Gupta, Rāghava Paṇḍita, Dāmodara Paṇḍita, Paramānanda Purī, Brahmānanda Bhāratī, Svarūpa Dāmodara, Gadādhara Paṇḍita, Sārvabhauma Bhaṭṭācārya, Rāmānanda Rāya, Jagadānanda Paṇḍita, Śaṅkara Paṇḍita, Kāśīśvara and Govinda.

TEXT 111

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

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

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

TEXT 112

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

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

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

TEXT 113

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

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

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

TEXT 114

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

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

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

TEXT 115

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

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

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

TEXT 116

*jyaiṣṭha-māse prabhu yameśvara-ṭoṭā āilā
bhakta-anurodhe tāhāñ bhikṣā ye karilā*

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

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

TEXT 117

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

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

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

TEXT 118

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

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

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

TEXT 119

*'prabhu bolāñāche',—ei ānandita mane
taṭṭa-vālukāte pā poḍe, tāhā nāhi jāne*

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

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

TEXT 120

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

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

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

TEXT 121

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

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

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

TEXT 122

*prabhu kahe,—‘kon pathe āilā, sanātana?’
teñha kahe,—‘samudra-pathe, kariluñ āgamana’*

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

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

TEXT 123

prabhu kahe,—“*taṭṭa-vālukāte kemane āilā?*
simha-dvārera patha—śītala, kene nā āilā?”

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

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

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

TEXT 124

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

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

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

TEXT 125

*sanātana kahe,—“dukha bahuta nā pāiluṅ
pāye vraṇa hañāche tāhā nā jāniluṅ*

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

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

TEXT 126

*simha-dvāre yāite mora nāhi adhikāra
viśeṣe—ṭhākurerā tāhāñ sevakera pracāra*

simha-dvāre—in front of the main gate, known as Simha-dvāra; *yāite*—to go; *mora*—my; *nāhi adhikāra*—there is no right; *viśeṣe*—specifically; *ṭhākurerā*—of Lord Jagannātha; *tāhāñ*—there; *sevakera pracāra*—traffic of the servants.

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

TEXT 127

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

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

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

Herein it is very clearly indicated that priests performing Deity worship should be careful to keep themselves completely pure and not be touched by outsiders. Sanātana Gosvāmī and Haridāsa Ṭhākura, thinking themselves *mlecchas* and *yavanas* because of their past association with Muslims, did not enter the temple or even travel on the path in front of the temple gate. It is customary for the priests of temples in India not even to touch outsiders or enter the Deity room after having been touched. This is a very important item in temple worship.

TEXT 128

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

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

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

TEXTS 129–130

*“yadyapio tumi hao jagat-pāvana
tomā-sparśe pavitra haya deva-muni-gaṇa
tathāpi bhakta-svabhāva—maryādā-rakṣaṇa
maryādā-pālana haya sādharma bhūṣaṇa*

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

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

etiquette. Maintenance of the Vaiṣṇava etiquette is the ornament of a devotee.

TEXT 131

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

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

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

TEXT 132

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

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

“By observing the etiquette, you have satisfied My mind. Who else but you could show this example?”

TEXT 133

*eta bali’ prabhu tāñre āliṅgana kaila
tāñra kaṇḍu-rasā prabhura śrī-aṅge lāgila*

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

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

TEXT 134

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

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

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

TEXT 135

*ei-mate sevaka-ṣrabhu duṅhe ghara gelā
āra dina jagadānanda sanātanere mililā*

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

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

TEXT 136

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

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

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

TEXT 137

*“ihāñ āilāña prabhure dekhi' duḥkha khaṇḍāite
yebā mane, tāhā prabhu nā dilā karite*

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

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

TEXT 138

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

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

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

TEXT 139

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

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

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

TEXT 140

*hita-nimitta āilāṅa āmi, haila viparīte
ki karile hita haya nāri nirdhārite*“

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

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

TEXT 141

*paṅḍita kahe,—“tomāra vāsa-yogyā ‘vṛndāvana’
ratha-yātrā dekhi’ tāhān karaha gamana*

paṅḍita kahe—Jagadānanda Paṅḍita said; *tomāra*—your; *vāsa-yogyā*—a suitable place for residence; *vṛndāvana*—Vṛndāvana; *ratha-yātrā dekhi*—after seeing the Ratha-yātrā festival; *tāhān*—there; *karaha gamana*—go.

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

TEXT 142

*prabhura ājñā hañāche tomā' dui bhāye
vṛndāvane vaisa, tāhāñ sarva-sukha pāiye*

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

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

TEXT 143

*ye-kārye āilā, prabhura dekhilā caraṇa
rathe jagannātha dekhi' karaha gamana"*

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

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

TEXT 144

*sanātana kahe,—“bhāla kailā upadeśa
tāhāñ yāba, sei mora 'prabhu-datta deśa"*

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

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

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

TEXT 145

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

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

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

TEXT 146

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

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

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

TEXT 147

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

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

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

TEXT 148

*aṇḍha-bhaye teṅha milite nā āila
mahāprabhu milibāre sei ṭhāñi gela*

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

Out of fear of committing offenses, Sanātana Gosvāmī did not come forward to meet Śrī Caitanya Mahāprabhu. The Lord, however, went forward to meet him.

TEXT 149

*sanātana bhāgi' pāche karena gamana
balātkāre dhari, prabhu kailā āliṅgana*

sanātana—Sanātana Gosvāmī; *bhāgi'*—running away; *pāche*—back; *karena gamana*—goes; *balātkāre*—by force; *dhari*—capturing; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā āliṅgana*—embraced.

Sanātana Gosvāmī backed away, but Śrī Caitanya Mahāprabhu caught him by force and embraced him.

TEXT 150

*dui jana lañā prabhu vasilā piṅḍāte
nirviṅṅa sanātana lāgilā kahite*

dui jana lañā—taking the two of them; *prabhu*—Śrī Caitanya Mahāprabhu; *vasilā*—sat down; *piṅḍāte*—on the altar; *nirviṅṅa*—advanced in renunciation; *sanātana*—Sanātana Gosvāmī; *lāgilā kahite*—began to speak.

The Lord took them both with Him and sat down in a sacred place. Then Sanātana Gosvāmī, who was advanced in renunciation, began to speak.

TEXT 151

*“hita lāgi' āinu muñi, haila viparīta
sevā-yogya nahi, aparādha karoṅ niti niti*

hita lāgi'—for benefit; *āinu muñi*—I came; *haila viparīta*—it has become just the opposite; *sevā-yogya nahi*—I am not fit to render service; *aparādha karoṅ*—I commit offenses; *niti niti*—day after day.

“I came here for my benefit,” he said, “but I see that I am getting just the opposite. I am unfit to render service. I simply commit offenses day after day.

TEXT 152

*sahaje nīca-jāti muñi, duṣṭa, 'pāpāśaya'
more tumi chuñile mora aparādha haya*

sahaje—by nature; *nīca-jāti*—lowborn; *muñi*—I; *duṣṭa*—sinful; *pāpāśaya*—reservoir of sinful activities; *more*—me; *tumi chuñile*—if You touch; *mora*—my; *aparādha haya*—there is offense.

“By nature I am lowborn. I am a contaminated reservoir of sinful activities. If You touch me, Sir, that will be a great offense on my part.

TEXT 153

*tāhāte āmāra aṅge kaṇḍu-rasā-rakta cale
tomāra aṅge lāge, tabu sparśaha tumi bale*

tāhāte—over and above this; *āmāra*—my; *aṅge*—on the body; *kaṇḍu-rasā*—from wet, itching sores; *rakta*—blood; *cale*—runs, *tomāra aṅge lāge*—touches Your body; *tabu*—still; *sparśaha*—touch; *tumi*—You; *bale*—by force.

“Moreover, blood is running from infected itching sores on my body, smearing Your body with moisture, but still You touch me by force.

TEXT 154

*bībhatsa sparśite nā kara ghrṇā-leśe
ei aparādhe mora habe sarva-nāśe*

bībhatsa—horrible; *sparśite*—to touch; *nā kara*—You do not do; *ghrṇā-leśe*—even a small bit of aversion; *ei aparādhe*—because of this offense; *mora*—my; *habe*—there will be; *sarva-nāśe*—loss of everything auspicious.

“My dear Sir, You do not have even a pinch of aversion to touching my body, which is in a horrible condition. Because of this offense, everything auspicious will be vanquished for me.

TEXT 155

*tāte ihāñ rahile mora nā haya 'kalyāṇa'
ājñā deha'—ratha dekhi' yāña vṛndāvana*

tāte—because of this; *ihāñ*—here; *rahile*—if I remain; *mora*—my; *nā*—not; *haya*—there is; *kalyāṇa*—auspiciousness; *ājñā deha'*—kindly give the order; *ratha dekhi'*—after witnessing the Ratha-yātrā festival; *yāña vṛndāvana*—I may return to Vṛndāvana.

“Therefore I see that I will get nothing auspicious by staying here. Kindly give me orders allowing me to return to Vṛndāvana after the Ratha-yātrā festival.

TEXT 156

*jagadānanda-pañḍite āmi yukti puchila
vṛndāvana yāite teṅha upadeśa dila“*

jagadānanda-pañḍite—from Jagadānanda Paṇḍita; *āmi*—I; *yukti*—advice; *puchila*—inquired; *vṛndāvana yāite*—to go to Vṛndāvana; *teṅha*—he; *upadeśa dila*—has given instruction.

“I have consulted Jagadānanda Paṇḍita for his opinion, and he has also advised me to return to Vṛndāvana.”

TEXT 157

*eta śuni' mahāprabhu saroṣa-antare
jagadānande kruddha hañā kare tiraskāre*

eta śuni'—hearing this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saroṣa-antare*—in an angry mood; *jagadānande*—at Jagadānanda Paṇḍita; *kruddha hañā*—becoming very angry; *kare tiraskāre*—chastises.

Hearing this, Śrī Caitanya Mahāprabhu, in an angry mood, began to chastise Jagadānanda Paṇḍita.

TEXT 158

*“kālikāra baṭuyā jagā aiche garvī haila
tomā-sabāreha upadeśa karite lāgila*

kālikāra—new; *baṭuyā*—boy; *jagā*—Jagadānanda Paṇḍita; *aiche*—so; *garvī haila*—has become proud; *tomā-sabāreha*—persons like you; *upadeśa karite*—to advise; *lāgila*—has begun.

“Jagā [Jagadānanda Paṇḍita] is only a new boy, but he has become so proud that he thinks himself competent to advise a person like you.

TEXT 159

*vyavahāre-ṣaramārthe tumi—tāra guru-tulya
tomāre upadeśe, nā jāne āṣana-mūlya*

vyavahāre—in ordinary dealings; *ṣaramārthe*—in spiritual matters; *tumi*—you; *tāra*—of him; *guru-tulya*—like a spiritual master; *tomāre*—you; *upadeśe*—he advises; *nā jāne*—does not know; *āṣana-mūlya*—his value.

“In affairs of spiritual advancement and even in ordinary dealings, you are on the level of his spiritual master. Yet not knowing his own value, he dares to advise you.

TEXT 160

*āmāra upadeṣṭā tumi—ṣrāmāṇika ārya
tomāreha upadeśe—bālakā kare aiche kārya*

āmāra—My; *upadeṣṭā*—advisor; *tumi*—you; *ṣrāmāṇika ārya*—authorized person; *tomāreha*—even you; *upadeśe*—he advises; *bālakā*—boy; *kare*—does; *aiche*—such; *kārya*—business.

“My dear Sanātana, you are on the level of My advisor, for you are an authorized person. But Jagā wants to advise you. This is but the impudence of a naughty boy.”

TEXT 161

*śuni' sanātana pāye dhari' prabhure kahila
'jagadānandera saubhāgya āji se jānila*

śuni'—hearing; *sanātana*—Sanātana Gosvāmī; *pāye dhari'*—capturing the feet; *prabhure kahila*—began to say to Śrī Caitanya Mahāprabhu; *jagadānandera*—of Jagadānanda Paṇḍita; *saubhāgya*—fortune; *āji*—now; *se*—that; *jānila*—I understand.

When Śrī Caitanya Mahāprabhu was thus chastising Jagadānanda Paṇḍita, Sanātana Gosvāmī fell at the Lord's feet and said, "I can now understand the fortunate position of Jagadānanda.

TEXT 162

*āpanāra 'asaubhāgya' āji haila jñāna
jagate nāhi jagadānanda-sama bhāgyavān*

āpanāra—my personal; *asaubhāgya*—misfortune; *āji*—today; *haila jñāna*—I can understand; *jagate*—within this world; *nāhi*—there is not; *jagadānanda-sama*—like Jagadānanda Paṇḍita; *bhāgyavān*—fortunate person.

"I can also understand my misfortune. No one in this world is as fortunate as Jagadānanda.

TEXT 163

*jagadānande piyāo ātmīyatā-sudhā-rasa
more piyāo gaurava-stuti-nimba-niśindā-rasa*

jagadānande—unto Jagadānanda Paṇḍita; *piyāo*—You cause to drink; *ātmīyatā-sudhā-rasa*—the nectar of affectionate relations; *more*—me; *piyāo*—You cause to drink; *gaurava-stuti*—honorable prayers; *nimba-niśindā-rasa*—the juice of *nimba* fruit and *niśindā*.

“Sir, You are making Jagadānanda drink the nectar of affectionate relationships, whereas by offering me honorable prayers, You are making me drink the bitter juice of nimba and niśindā.

TEXT 164

*ājiha nahila more ātmīyatā-jñāna!
mora abhāgya, tumi—svatantra bhagavān!”*

ājiha—even until now; *nahila*—there has not been; *more*—unto me; *ātmīyatā-jñāna*—feeling as one of Your relations; *mora abhāgya*—my misfortune; *tumi*—You; *svatantra bhagavān*—the independent Personality of Godhead.

“It is my misfortune that You have not accepted me as one of Your intimate relations. But You are the completely independent Supreme Personality of Godhead.”

TEXT 165

*śuni’ mahāprabhu kichu lajjita hailā mane
tānre santoṣite kichu balena vacane*

śuni’—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kichu*—somewhat; *lajjita*—ashamed; *hailā*—became; *mane*—within the mind; *tānre*—him; *santoṣite*—to satisfy; *kichu*—some; *balena*—said; *vacane*—words.

Hearing this, Śrī Caitanya Mahāprabhu was somewhat ashamed. Just to satisfy Sanātana Gosvāmī, He spoke the following words.

TEXT 166

*’jagadānanda priya āmāra nahe tomā haite
maryādā-laṅghana āmi nā pāroṅ sahite*

jagadānanda—Jagadānanda Paṇḍita; *priya*—more dear; *āmāra*—to Me; *nahe*—is not; *tomā haite*—than you; *maryādā-laṅghana*—transgressing the etiquette; *āmi*—I; *nā*—not; *pāroṅ*—can; *sahite*—tolerate.

“My dear Sanātana, please do not think that Jagadānanda is more dear to Me than you. However, I cannot tolerate transgressions of the standard etiquette.

TEXT 167

kāhāṅ tumi—prāmāṇika, śāstre pravīṇa!
kāhāṅ jagā—kālikāra baṭuyā navīna!

kāhāṅ—where; *tumi*—you; *prāmāṇika*—authority; *śāstre pravīṇa*—experienced in the learning of the śāstras; *kāhāṅ*—where; *jagā*—Jagā; *kālikāra*—recent; *baṭuyā*—youth; *navīna*—new.

“You are an experienced authority in the śāstras, whereas Jagā is just a young boy.

TEXT 168

āmākeha bujhāite tumi dhara śakti
kata ṭhāṅi bujhāñācha vyavahāra-bhakti

āmākeha—even Me; *bujhāite*—to convince; *tumi*—you; *dhara*—have; *śakti*—power; *kata ṭhāṅi*—in how many places; *bujhāñācha*—you have convinced; *vyavahāra-bhakti*—ordinary behavior as well as devotional service.

“You have the power to convince even Me. In many places you have already convinced Me about ordinary behavior and devotional service.

TEXT 169

tomāre upadeśa kare, nā yāya sahana
ataeva tāre āmi kariye bhartsana

tomāre—you; *upadeśa kare*—advises; *nā yāya sahana*—I cannot tolerate; *ataeva*—therefore; *tāre*—unto him; *āmi*—I; *kariye*—do; *bhartsana*—chastisement.

“Jagā’s advising you is intolerable for Me. Therefore I am chastising him.

TEXT 170

bahiraṅga-jñāne tomāre nā kari stavana
tomāra guṇe stuti karāya yaiche tomāra guṇa

bahiraṅga-jñāne—thinking outside My intimate relationship; *tomāre*—unto you; *nā kari*—I do not; *stavana*—offer praise; *tomāra*—your; *guṇe*—by qualifications; *stuti karāya*—one is induced to offer prayers; *yaiche*—as; *tomāra*—your; *guṇa*—attributes.

“I offer you praise not because I think of you as being outside an intimate relationship with Me but because you are actually so qualified that one is forced to praise your qualities.

TEXT 171

yadyapi kāhāra ‘mamatā’ bahu-jane haya
prīti-svabhāve kāhāte kona bhāvodaya

yadyapi—although; *kāhāra*—of someone; *mamatā*—affection; *bahu-jane*—unto many persons; *haya*—there is; *prīti-svabhāve*—according to one’s affection; *kāhāte*—in someone; *kona*—some; *bhāva-udaya*—awakening of ecstatic love.

“Although one has affection for many persons, different types of ecstatic love awaken according to the nature of one’s personal relationships.

TEXT 172

tomāra deha tumi kara bībhatsa-jñāna
tomāra deha āmāre lāge amṛta-samāna

tomāra deha—your body; *tumi*—you; *kara bībhatsa-jñāna*—consider horrible; *tomāra deha*—your body; *āmāre*—unto Me; *lāge*—appears; *aṁṛta-samāna*—as if made of nectar.

“You consider your body dangerous and awful, but I think that your body is like nectar.

TEXT 173

aṁṛkṛta-deha tomāra ‘ṁṛkṛta’ kabhu naya
tathāpi tomāra tāte ṁṛkṛta-buddhi haya

aṁṛkṛta—transcendental; *deha*—body; *tomāra*—your; *ṁṛkṛta*—material; *kabhu naya*—is never; *tathāpi*—still; *tomāra*—your; *tāte*—in that; *ṁṛkṛta-buddhi*—conception as material; *haya*—is.

“Actually your body is transcendental, never material. You are thinking of it, however, in terms of a material conception.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives his opinion about how a person completely engaged in the service of the Lord transforms his body from material to transcendental. He says, “A pure devotee engaged in the service of Lord Kṛṣṇa has no desire for his personal sense gratification, and thus he never accepts anything for that purpose. He desires only the happiness of the Supreme Personality of Godhead, Kṛṣṇa, and because of his ecstatic love for Kṛṣṇa, he acts in various ways. *Karmīs* think that the material body is an instrument for material enjoyment, and that is why they work extremely hard. A devotee, however, has no such desires. A devotee always engages wholeheartedly in the service of the Lord, forgetting about bodily conceptions and bodily activities. The body of a *karmī* is called material because the *karmī*, being too absorbed in material activities, is always eager to enjoy material facilities, but the body of a devotee who tries his best to work very hard for the satisfaction of Kṛṣṇa by fully engaging in the Lord’s service must be accepted as transcendental. Whereas *karmīs* are interested only in the personal satisfaction of their senses, devotees work for the satisfaction of the Supreme Lord. Therefore one who cannot distinguish between devotion and ordinary *karma* may mistakenly consider the body of a pure devotee material. One who knows

does not commit such a mistake. Nondevotees who consider devotional activities and ordinary material activities to be on the same level are offenders to the chanting of the transcendental holy name of the Lord. A pure devotee knows that a devotee's body, being always transcendental, is just suitable for rendering service to the Lord.

“A devotee on the topmost platform of devotional service always humbly thinks that he is not rendering any devotional service. He thinks that he is poor in devotional service and that his body is material. On the other hand, those known as the *sahajiyās* foolishly think that their material bodies are transcendental. Because of this, they are always bereft of the association of pure devotees, and thus they cannot behave like Vaiṣṇavas. Observing the defects of the *sahajiyās*, Śrīla Bhaktivinoda Ṭhākura has sung as follows in his book *Kalyāṇa-kalpataru*:

*āmi ta' vaiṣṇava, e-buddhi ha-ile,
amānī nā haba āmi*

*pratiṣṭhāśā āsi', hṛdaya dūṣibe,
ha-iba niraya-gāmī*

*nije śreṣṭha jāni', ucchiṣṭādi-dāne,
habe abhimāna bhāra*

*tāi śiṣya tava, thākiyā sarvadā,
nā la-iba pūjā kāra*

“If I think I am a Vaiṣṇava, I shall look forward to receiving respect from others. And if the desire for fame and reputation pollutes my heart, certainly I shall go to hell. By giving others the remnants of my food, I shall consider myself superior and shall be burdened with the weight of false pride. Therefore, always remaining your surrendered disciple, I shall not accept worship from anyone else.’ Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has written (*Antya-līlā* 20.28):

*premera svabhāva—yāhāṅ premera sambandha
sei māne,—‘kṛṣṇe mora nāhi prema-gandha’*

“Wherever there is a relationship of love of Godhead, the natural symptoms are that the devotee does not think himself a devotee, but always thinks that he has not even a drop of love for Kṛṣṇa.”

TEXT 174

*'prākṛta' haile ha tomāra vapu nāri upekṣite
bhadraḥbhadra-vastu-jñāna nāhika 'prākṛte'*

prākṛta—material; *haile ha*—even if it were; *tomāra*—your; *vapu*—body; *nāri*—I cannot; *upekṣite*—neglect; *bhadra-abhadra*—good and bad; *vastu-jñāna*—appreciation of things; *nāhika*—there is not; *prākṛte*—in the material world.

“Even if your body were material, I still could not neglect it, for the material body should be considered neither good nor bad.

Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, “Since you are a Vaiṣṇava, your body is spiritual, not material. Therefore you should not consider this body to be subjected to superior or inferior qualities. Moreover, I am a *sannyāsī*. Therefore even if your body were material, a *sannyāsī* should see no distinction between a good body and a bad body.”

TEXT 175

*kim bhadraṁ kim abhadraṁ vā
dvaitasyāvastunaḥ kiyat
vācoditaṁ tad anṛtam
manasā dhyātam eva ca*

kim—what; *bhadraṁ*—good; *kim*—what; *abhadraṁ*—bad; *vā*—or; *dvaitasya*—of this material world; *avastunaḥ*—that which has temporary existence; *kiyat*—how much; *vācā*—by words; *uditam*—vibrated; *tat*—that; *anṛtam*—without permanent existence; *manasā*—by the mind; *dhyātam*—conceived; *eva*—certainly; *ca*—and.

“Anything not conceived in relationship to Kṛṣṇa should be understood to be illusion [māyā]. None of the illusions uttered by words or conceived in the mind are factual. Because illusion is not factual, there is no distinction

between what we think is good and what we think is bad. When we speak of the Absolute Truth, such speculations do not apply.’

This is a quotation from *Śrīmad-Bhāgavatam* (11.28.4).

TEXT 176

*’dvaite’ bhadraḥbhadra-jñāna, saba—‘manodharma’
‘ei bhāla, ei manda’,—ei saba ‘bhrama’*

dvaite—in the material world; *bhadra-abhadra-jñāna*—understanding of good and bad; *saba*—all; *manaḥ-dharma*—speculative mental creations; *ei bhāla*—this is good; *ei manda*—this is bad; *ei*—this; *saba*—all; *bhrama*—mistake.

“In the material world, conceptions of good and bad are all mental speculations. Therefore, saying ‘This is good’ and ‘This is bad’ is all a mistake.

Kṛṣṇa, the Supreme Personality of Godhead, is the Absolute Truth, ever existing with different varieties of energies. When one is absorbed in the illusory energy of Kṛṣṇa and cannot understand Kṛṣṇa, one cannot ascertain what is good for him and what is bad. Conceptions of good and bad are all imaginations or mental speculations. When one forgets that he is an eternal servant of Kṛṣṇa, he wants to enjoy the material world through different plans. At that time he distinguishes between material plans that are good and those that are bad. Actually, however, they are all false.

TEXT 177

*vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ*

vidyā—knowledge; *vinaya*—gentleness; *sampanne*—endowed with; *brāhmaṇe*—unto a *brāhmaṇa*; *gavi*—unto a cow; *hastini*—unto an elephant; *śuni*—unto a dog; *ca*—and; *eva*—also; *śva-pāke*—unto a dog-

eater; *ca*—also; *paṇḍitāḥ*—those who are actually learned in spiritual understanding; *sama-darśinaḥ*—equipoised.

“The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater.’

This is a quotation from the *Bhagavad-gītā* (5.18).

TEXT 178

jñāna-vijñāna-tr̥pta-ātmā
kūṭa-stho vijitendriyaḥ
yukta ity ucyate yogī
sama-loṣṭrāśma-kāñcanaḥ

jñāna—by acquired knowledge; *vijñāna*—realized knowledge; *tr̥pta*—satisfied; *ātmā*—living entity; *kūṭa-sthaḥ*—fixed in his constitutional position; *vijita*—controlled; *indriyaḥ*—whose senses; *yuktaḥ*—in touch with the Supreme; *iti*—thus; *ucyate*—is said; *yogī*—a yogī; *sama*—equal; *loṣṭra*—pebbles; *śma*—stone; *kāñcanaḥ*—gold.

“One who is fully satisfied in knowledge obtained and practically applied in life, who is always determined and fixed in his spiritual position, who completely controls his senses, and who sees pebbles, stones and gold on the same level is understood to be a perfect yogī.’

This is also a quotation from the *Bhagavad-gītā* (6.8).

TEXT 179

āmi ta’—sannyāsī, āmāra ‘sama-dṛṣṭi’ dharma
candana-pankete āmāra jñāna haya ‘sama’

āmi—I; *ta’*—certainly; *sannyāsī*—in the renounced order of life; *āmāra*—My; *sama-dṛṣṭi*—seeing everything on the same platform; *dharma*—duty; *candana-pankete*—between sandalwood pulp and mud; *āmāra*—My; *jñāna*—knowledge; *haya*—is; *sama*—same.

“Since I am in the renounced order, My duty is to make no distinctions and be equipoised. My knowledge must be equally disposed toward sandalwood pulp and dirty mud.

It is the duty of a *sannyāsī*, a person in the renounced order, to be always equipoised, and that is also the duty of a learned man and a Vaiṣṇava. A Vaiṣṇava, a *sannyāsī* or a learned person has no conception of the material world; in other words, he has no conception of anything materially important. He has no desire to use sandalwood pulp for sense gratification, nor does sense gratification make him hate mud. Acceptance or rejection of material things is not the concern of a *sannyāsī*, a Vaiṣṇava or a learned person. An advanced devotee has no desire to enjoy or reject anything. His only duty is to accept whatever is favorable for the advancement of Kṛṣṇa consciousness. A Vaiṣṇava should be indifferent to material enjoyment and renunciation and should always hanker for the spiritual life of rendering service to the Lord.

TEXT 180

*ei lāgi’ tomā tyāga karite nā yuyāya
ghṛṇā-buddhi kari yadi, nija-dharma yāya*“

ei lāgi’—for this reason; *tomā*—you; *tyāga karite*—to reject; *nā yuyāya*—is not befitting; *ghṛṇā-buddhi kari*—I regard with hatred; *yadi*—if; *nija-dharma yāya*—I deviate from My duty.

“For this reason, I cannot reject you. If I hated you, I would deviate from My occupational duty.”

TEXT 181

*haridāsa kahe,—“prabhu, ye kahilā tumi
ei ‘bāhya pratāraṇā’ nāhi māni āmi*

haridāsa kahe—Haridāsa said; *prabhu*—my Lord; *ye*—what; *kahilā*—have spoken; *tumi*—You; *ei*—this; *bāhya pratāraṇā*—external formality; *nāhi māni āmi*—I do not accept.

Haridāsa said, “My dear Lord, what You have spoken deals with external formalities. I do not accept it.

TEXT 182

*āmā-saba adhame ye kariyācha aṅgikāra
dīna-dayālu-guṇa tomāra tāhāte pracāra*“

āmā-saba—all of us; *adhame*—most fallen; *ye*—that; *kariyācha*—You have done; *aṅgikāra*—acceptance; *dīna-dayālu*—merciful unto the fallen souls; *guṇa*—attribute; *tomāra*—of You; *tāhāte*—in that; *pracāra*—proclaiming.

“My Lord, we are all fallen, but You have accepted us due to Your attribute of being merciful to the fallen. This is well known all over the world.”

TEXT 183

*prabhu hāsi’ kahe,—“śuna, haridāsa, sanātana
tattvataḥ kahi tomā-viṣaye yaiche mora mana*

prabhu—Śrī Caitanya Mahāprabhu; *hāsi’*—smiling; *kahe*—says; *śuna*—hear; *haridāsa*—My dear Haridāsa; *sanātana*—My dear Sanātana; *tattvataḥ*—truly; *kahi*—I am speaking; *tomā-viṣaye*—about you; *yaiche*—as; *mora mana*—My mind.

Lord Caitanya smiled and said, “Listen, Haridāsa and Sanātana. Now I am speaking the truth about how My mind is attached to you.

TEXT 184

*tomāre ‘lālya’, āpanāke ‘lālaka’ abhimāna
lālakera lālye nahe doṣa-parijñāna*

tomāre—unto you; *lālya*—maintained; *āpanāke*—unto Me; *lālaka*—the maintainer; *abhimāna*—conception; *lālakera*—of the maintainer; *lālye*—unto the maintained; *nahe*—not; *doṣa*—fault; *parijñāna*—understanding.

“My dear Haridāsa and Sanātana, I think of you as My little boys, to be maintained by Me. The maintainer never takes seriously any faults of the maintained.

When a father maintains a child and the child is maintained by the father, the father never takes seriously the faults of the child. Even if they actually are faults, the father does not mind them.

TEXT 185

*āpanāre haya mora amānya-samāna
tomā-sabāre karoṅ muṅi bālaka-abhimāna*

āpanāre—unto Myself; *haya*—there is; *mora*—My; *amānya*—not deserving respect; *samāna*—like; *tomā-sabāre*—unto all of you; *karoṅ*—do; *muṅi*—I; *bālaka-abhimāna*—considering My sons.

“I always think of Myself as deserving no respect, but because of affection I always consider you to be like My little children.

TEXT 186

*mātāra yaiche bālakera ‘amedhya’ lāge gāya
ghṛṇā nāhi janme, āra mahā-sukha pāya*

mātāra—of the mother; *yaiche*—as; *bālakera*—of the child; *amedhya*—stool and urine; *lāge gāya*—touches the body; *ghṛṇā*—hatred; *nāhi janme*—does not arise; *āra*—more; *mahā-sukha*—great pleasure; *pāya*—gets.

“When a child passes stool and urine that touch the body of the mother, the mother never hates the child. On the contrary, she takes much pleasure in cleansing him.

TEXT 187

*‘lālyāmedhya’ lālakera candana-sama bhāya
sanātanera klede āmāra ghṛṇā nā upajāya*“

lālya—of the maintained child; *amedhya*—stool and urine; *lālakera*—of the maintainer; *candana-sama*—like sandalwood pulp; *bhāya*—appears; *sanātanera*—of Sanātana Gosvāmī; *klede*—unto the moisture of the sores; *āmāra*—My; *ghṛṇā*—hatred; *nā*—not; *upajāya*—arises.

“The stool and urine of the maintained child appear like sandalwood pulp to the mother. Similarly, when the foul moisture oozing from the sores of Sanātana touches My body, I have no hatred for him.”

TEXT 188

haridāsa kahe,—“*tumi īśvara dayā-maya tomāra gambhīra hṛdaya bujhana nā yāya*

haridāsa kahe—Haridāsa Ṭhākura said; *tumi*—You; *īśvara*—the Supreme Personality of Godhead; *dayā-maya*—merciful; *tomāra*—Your; *gambhīra*—deep; *hṛdaya*—heart; *bujhana nā yāya*—cannot be understood.

Haridāsa Ṭhākura said, “My dear Sir, You are the Supreme Personality of Godhead and are most merciful toward us. No one can understand what is within Your deeply affectionate heart.

TEXT 189

vāsudeva—galat-kuṣṭhī, tāte aṅga—kiḍā-maya tāre āliṅgana kailā hañā sadaya

vāsudeva—Vāsudeva; *galat-kuṣṭhī*—suffering from leprosy; *tāte*—over and above that; *aṅga*—the body; *kiḍā-maya*—full of worms; *tāre*—him; *āliṅgana*—embracing; *kailā*—You did; *hañā sa-daya*—being merciful.

“You embraced the leper Vāsudeva, whose body was fully infected by worms. You are so kind that in spite of his condition You embraced him.

TEXT 190

āliṅgiyā kailā tāra kandarpa-sama aṅga bujhite nā pāri tomāra kṛpāra taraṅga“

āliṅgiyā—by embracing; *kailā*—You made; *tāra*—his; *kandarpa-sama*—as beautiful as Cupid; *aṅga*—body; *bujhite nā pāri*—we cannot understand; *tomāra*—Your; *kṛpāra taraṅga*—waves of mercy.

“By embracing him You made his body as beautiful as that of Cupid. We cannot understand the waves of Your mercy.”

TEXT 191

prabhu kahe,—“*vaiṣṇava-deha* ‘*prākṛta*’ *kabhu naya*
‘*aprākṛta*’ *deha bhaktera* ‘*cid-ānanda-maya*’

prabhu kahe—Śrī Caitanya Mahāprabhu said; *vaiṣṇava deha*—the body of a Vaiṣṇava; *prākṛta*—material; *kabhu naya*—is never; *aprākṛta*—transcendental; *deha*—body; *bhaktera*—of a devotee; *cid-ānanda-maya*—full of transcendental bliss.

Śrī Caitanya Mahāprabhu said, “The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss.”

Śrī Caitanya Mahāprabhu is trying to convince Haridāsa Ṭhākura and Sanātana Gosvāmī that a devotee whose life is dedicated to the service of the Lord is never in the material conception. Because he always engages in the service of the Lord, his body is transcendental and full of spiritual bliss. One should never consider his body material, just as one should never consider the body of the Deity worshiped in the temple to be made of stone or wood. Factually, the Deity is directly the Supreme Personality of Godhead, without a doubt. The injunctions of the *Padma Purāṇa* therefore state, *arcyē viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ . . . yasya vā nārakī saḥ*: “That person is a resident of hell who considers the Deity worshiped in the temple to be stone or wood, who considers the spiritual master an ordinary man, and who thinks that the body of a Vaiṣṇava fully dedicated to the service of the Lord belongs to the material modes of nature.”

TEXT 192

*dīkṣā-kāle bhakta kare ātma-samarpaṇa
sei-kāle kṛṣṇa tāre kare ātma-sama*

dīkṣā-kāle—at the time of initiation; *bhakta*—the devotee; *kare*—does; *ātma*—of himself; *samarpaṇa*—full dedication; *sei-kāle*—at that time; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—him; *kare*—makes; *ātma-sama*—as spiritual as Himself.

“At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself.

TEXT 193

*sei deha kare tāra cid-ānanda-maya
apṛākṛta-dehe tānra caraṇa bhajaya*

sei deha—that body; *kare*—makes; *tāra*—his; *cid-ānanda-maya*—full of transcendental bliss; *apṛākṛta-dehe*—in that transcendental body; *tānra*—His; *caraṇa*—feet; *bhajaya*—worships.

“When the devotee’s body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord.

TEXT 194

*martyo yadā tyakta-samasta-karmā
niveditātmā vicikīṛṣīto me
tadāmṛtatvaṁ pratīpadyamāno
mayātma-bhūyāya ca kalpate vai*

martyaḥ—the living entity subjected to birth and death; *yadā*—as soon as; *tyakta*—giving up; *samasta*—all; *karmāḥ*—fruitive activities; *niveditātmā*—a fully surrendered soul; *vicikīṛṣītaḥ*—desired to act; *me*—by Me; *tadā*—at that time; *amṛtatvam*—immortality; *pratīpadyamānaḥ*—

attaining; *mayā*—with Me; *ātma-bhūyāya*—for becoming of a similar nature; *ca*—also; *kalpate*—is eligible; *vai*—certainly.

“The living entity who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.’

This is a quotation from *Śrīmad-Bhāgavatam* (11.29.34). At the time of initiation, a devotee gives up all his material conceptions. Therefore, being in touch with the Supreme Personality of Godhead, he is situated on the transcendental platform. Thus having attained knowledge and the spiritual platform, he always engages in the service of the spiritual body of Kṛṣṇa. When one is freed from material connections in this way, his body immediately becomes spiritual, and Kṛṣṇa accepts his service. However, Kṛṣṇa does not accept anything from a person with a material conception of life. When a devotee no longer has any desire for material sense gratification, in his spiritual identity he engages in the service of the Lord, for his dormant spiritual consciousness awakens. This awakening of spiritual consciousness makes his body spiritual, and thus he becomes fit to render service to the Lord. *Karmīs* may consider the body of a devotee material, but factually it is not, for a devotee has no conception of material enjoyment. If one thinks that the body of a pure devotee is material, he is an offender, for that is a *vaiṣṇava-aparādha*. In this connection one should consult Śrīla Sanātana Gosvāmī’s *Bṛhad-bhāgavatāmṛta* (1.3.45 and 2.3.139).

TEXT 195

sanātanera dehe kṛṣṇa kaṇḍu upajāñā
āmā parikṣite ihāñ dilā pāṭhāñā

sanātanera—of Sanātana Gosvāmī; *dehe*—in the body; *kṛṣṇa*—Lord Kṛṣṇa; *kaṇḍu*—itches; *upajāñā*—manifesting; *āmā*—Me; *parikṣite*—to test; *ihāñ*—here; *dilā pāṭhāñā*—has sent.

“Kṛṣṇa somehow or other manifested these itching sores on the body of Sanātana Gosvāmī and sent him here to test Me.

TEXT 196

*ghṛṇā kari' āliṅgana nā karitāma yabe
kṛṣṇa-ṭhāñi aparādha-daṇḍa pāitāma tabe*

ghṛṇā kari'—hating; *āliṅgana*—embracing; *nā karitāma*—I would not do; *yabe*—when; *kṛṣṇa-ṭhāñi*—unto Lord Kṛṣṇa; *aparādha-daṇḍa*—punishment for offenses; *pāitāma*—I would have gotten; *tabe*—then.

“If I had hated Sanātana Gosvāmī and had not embraced him, I would certainly have been chastised for offenses to Kṛṣṇa.

TEXT 197

*pāriṣada-deha ei, nā haya durgandha
prathama divase pāiluṅ catuḥsama-gandha“*

pāriṣada-deha—the body of Kṛṣṇa’s associate; *ei*—this; *nā haya*—is not; *durgandha*—having a bad smell; *prathama divase*—on the first day; *pāiluṅ*—I got; *catuḥsama-gandha*—the smell of *catuḥsama*, a mixture of sandalwood pulp, camphor, *aguru* and musk.

“Sanātana Gosvāmī is one of the associates of Kṛṣṇa. There could not be any bad odor from his body. On the first day I embraced him, I smelled the aroma of *catuḥsama* [a mixture of sandalwood pulp, camphor, *aguru* and musk].”

An associate of the Lord is one whose body is fully engaged in the service of the Lord. A materialist might see Sanātana Gosvāmī’s body as being full of itching sores that exuded foul moisture and a bad smell. Śrī Caitanya Mahāprabhu, however, said that actually the aroma of his body was the excellent scent of a mixture of sandalwood pulp, camphor, musk and *aguru*. In the *Garuḍa Purāṇa* this mixture, which is called *catuḥsama*, is described as follows:

*kastūrikāyā dvau bhāgau catvāraś candanasya tu
kuṅkumasya trayaś caikaḥ śaśinaḥ syāt catuḥ-samam*

“Two parts of musk, four parts of sandalwood, three parts of *aguru* or saffron and one part of camphor, when mixed together, form *catuḥsama*.” The aroma of *catuḥsama* is very pleasing. It is also mentioned in the *Hari-bhakti-vilāsa* (6).

TEXT 198

*vastutaḥ prabhu yabe kailā āliṅgana
tānra sparśe gandha haila candanera sama*

vastutaḥ—in fact; *prabhu*—Śrī Caitanya Mahāprabhu; *yabe*—when; *kailā*—did; *āliṅgana*—embracing; *tānra sparśe*—by His touch; *gandha haila*—there was a fragrance; *candanera sama*—exactly like that of sandalwood pulp.

In fact, however, when Śrī Caitanya Mahāprabhu embraced the body of Sanātana Gosvāmī, by the Lord’s touch alone there was manifested a fragrance exactly like that of sandalwood pulp.

TEXT 199

*prabhu kahe,—“sanātana, nā māniha duḥkha
tomāra āliṅgane āmi pāi baḍa sukha*

prabhu kahe—Śrī Caitanya Mahāprabhu continued to speak; *sanātana*—My dear Sanātana; *nā māniha duḥkha*—do not be unhappy; *tomāra āliṅgane*—by embracing you; *āmi*—I; *pāi*—get; *baḍa sukha*—great happiness.

Śrī Caitanya Mahāprabhu continued, “My dear Sanātana, do not be aggrieved, for when I embrace you I actually get great pleasure.

TEXT 200

*e-vatsara tumi ihāñ raha āmā-sane
vatsara rahi' tomāre āmi pāṭhāimu vṛndāvane*

e-vatsara—this year; *tumi*—you; *ihāñ*—here; *raha*—remain; *āmā-sane*—with Me; *vatsara*—year; *rahi'*—remaining; *tomāre*—you; *āmi*—I; *pāṭhāimu vṛndāvane*—shall send to Vṛndāvana.

“Stay with Me at Jagannātha Purī for one year, and after that I shall send you to Vṛndāvana.”

TEXT 201

*eta bali' punaḥ tāñre kailā āliṅgana
kaṇḍu gela, aṅga haila suvarṇera sama*

eta bali'—saying this; *punaḥ*—again; *tāñre*—him; *kailā*—did; *āliṅgana*—embracing; *kaṇḍu gela*—the itching sores disappeared; *aṅga*—the body; *haila*—became; *suvarṇera sama*—like gold.

After saying this, Śrī Caitanya Mahāprabhu again embraced Sanātana Gosvāmī. Thus immediately Sanātana’s sores disappeared, and his entire body resembled the color of gold.

TEXT 202

*dekhi' haridāsa mane hailā camatkāra
prabhure kahena,—“ei bhaṅgī ye tomāra*

dekhi'—seeing; *haridāsa*—Haridāsa Ṭhākura; *mane*—in the mind; *hailā camatkāra*—became astonished; *prabhure kahena*—spoke to the Lord; *ei*—this; *bhaṅgī*—transcendental activity; *ye*—which; *tomāra*—Your.

Seeing the change, Haridāsa Ṭhākura, greatly astonished, told the Lord, “This is Your pastime.

TEXT 203

*sei jhārikhaṇḍera pānī tumi khāoyāilā
sei pānī-lakṣye inhāra kaṇḍu upajailā*

sei—that; *jhārikhaṇḍera*—of Jhārikhaṇḍa; *pānī*—water; *tumi*—You; *khāoyāilā*—made to drink; *sei pānī-lakṣye*—on account of this water; *inhāra*—of Sanātana Gosvāmī; *kaṇḍu upajailā*—You generated the itching.

“My dear Lord, You made Sanātana Gosvāmī drink the water of Jhārikhaṇḍa, and You actually generated the consequent itching sores on his body.

TEXT 204

*kaṇḍu kari’ parikṣā karile sanātane
ei līlā-bhaṅgī tomāra keha nāhi jāne*“

kaṇḍu kari’—generating the itching sores; *parikṣā*—examination; *karile*—You did; *sanātane*—unto Sanātana Gosvāmī; *ei*—this; *līlā*—of pastimes; *bhaṅgī*—trick; *tomāra*—Your; *keha nāhi jāne*—no one knows.

“After thus causing these itching sores, You examined Sanātana Gosvāmī. No one can understand Your transcendental pastimes.”

TEXT 205

*duñhe āliṅgiyā prabhu gelā nijālaya
prabhura guṇa kahe duñhe hañā prema-maya*

duñhe—both of them; *āliṅgiyā*—embracing; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—departed; *nija-ālaya*—for His place; *prabhura guṇa*—attributes of Śrī Caitanya Mahāprabhu; *kahe*—discussed; *duñhe*—both of them; *hañā*—being; *prema-maya*—overwhelmed by ecstasy.

After embracing both Haridāsa Ṭhākura and Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu returned to His residence. Then Haridāsa Ṭhākura and Sanātana Gosvāmī, in great ecstatic love, began to describe the Lord’s transcendental attributes.

TEXT 206

*ei-mata sanātana rahe prabhu-sthāne
kṛṣṇa-caitanya-guṇa-kathā haridāsa-sane*

ei-mata—in this way; *sanātana*—Sanātana Gosvāmī; *rahe*—remained; *prabhu-sthāne*—at the shelter of Śrī Caitanya Mahāprabhu; *kṛṣṇa-caitanya*—of Lord Śrī Caitanya Mahāprabhu; *guṇa*—of the attributes; *kathā*—discussion; *haridāsa-sane*—with Haridāsa Ṭhākura.

In this way Sanātana Gosvāmī stayed under the care of Śrī Caitanya Mahāprabhu and discussed the transcendental qualities of Śrī Caitanya Mahāprabhu with Haridāsa Ṭhākura.

TEXT 207

*dola-yātrā dekhi' prabhu tāñre vidāya dilā
vṛndāvane ye karibena, saba śikhāilā*

dola-yātrā—the festival of Dola-yātrā; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *vidāya dilā*—bid farewell; *vṛndāvane*—at Vṛndāvana; *ye karibena*—whatever he would do; *saba*—all; *śikhāilā*—instructed.

After they saw the Dola-yātrā festival, Śrī Caitanya Mahāprabhu instructed Sanātana Gosvāmī fully about what to do in Vṛndāvana and bade him farewell.

TEXT 208

*ye-kāle vidāya hailā prabhura caraṇe
dui-janāra viccheda-daśā nā yāya varṇane*

ye-kāle—when; *vidāya*—farewell; *hailā*—there was; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *dui-janāra*—both of them; *viccheda-daśā*—condition of separation; *nā yāya varṇane*—cannot be described.

The scene of separation that took place when Sanātana Gosvāmī and Śrī Caitanya Mahāprabhu took leave of each other is so piteous that it cannot be described herein.

TEXT 209

*yei vana-pathe prabhu gelā vṛndāvana
sei-pathe yāite mana kailā sanātana*

yei—which; *vana-pathe*—on the path in the forest; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā vṛndāvana*—went to Vṛndāvana; *sei-pathe*—on the very path; *yāite*—to go; *mana*—mind; *kailā*—made; *sanātana*—Sanātana Gosvāmī.

Sanātana Gosvāmī decided to go to Vṛndāvana by the very forest path Śrī Caitanya Mahāprabhu had traversed.

TEXT 210

*ye-pathe, ye-grāma-nadī-śaila, yāhān yei līlā
balabhadra-bhaṭṭa-sthāne saba likhi' nilā*

ye-pathe—on which path; *ye*—which; *grāma*—villages; *nadī*—rivers; *śaila*—hills; *yāhān*—where; *yei*—which; *līlā*—pastimes; *balabhadra-bhaṭṭa-sthāne*—from Balabhadra Bhaṭṭa; *saba*—everything; *likhi'*—writing; *nilā*—he took.

Sanātana Gosvāmī noted from Balabhadra Bhaṭṭācārya all the villages, rivers and hills where Śrī Caitanya Mahāprabhu had performed His pastimes.

TEXT 211

*mahāprabhura bhakta-gaṇe sabāre miliyā
sei-pathe cali' yāya se-sthāna dekhiyā*

mahāprabhura—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇe*—the devotees; *sabāre*—all; *miliyā*—meeting; *sei-pathe*—on the path; *cali' yāya*—passed through; *se*—those; *sthāna*—places; *dekhiyā*—visiting.

Sanātana Gosvāmī met all the devotees of Śrī Caitanya Mahāprabhu and then, traveling by that same path, visited the places through which Śrī Caitanya Mahāprabhu had passed.

Śrīla Bhaktivinoda Ṭhākura writes in a song (Śaraṇāgati 31.3):

*gaura āmāra, ye saba sthāne,
karala bhramaṇa raṅge
se-saba sthāna, heriba āmi,
praṇayi-bhakata-saṅge*

“May I visit all the holy places associated with the *līlās* of Lord Caitanya and His devotees.” A devotee should make a point of visiting all the places where Śrī Caitanya Mahāprabhu performed His pastimes. Indeed, pure devotees of Śrī Caitanya Mahāprabhu even want to see the places He simply visited for only hours or minutes.

TEXT 212

*ye-ye-līlā prabhu pathe kailā ye-ye-sthāne
tāhā dekhi' premāveśa haya sanātane*

ye-ye—whatever; *līlā*—pastimes; *prabhu*—Śrī Caitanya Mahāprabhu; *pathe*—on the way; *kailā*—performed; *ye-ye-sthāne*—in whatever places; *tāhā*—those places; *dekhi'*—by seeing; *prema-āveśa*—ecstatic love; *haya*—there is; *sanātane*—in Sanātana Gosvāmī.

As soon as Sanātana Gosvāmī visited a place where Śrī Caitanya Mahāprabhu had performed His pastimes on the way, he was immediately filled with ecstatic love.

TEXT 213

*ei-mate sanātana vṛndāvane āilā
pāche āsi' rūpa-gosāñi tānhāre mililā*

ei-mate—in this way; *sanātana*—Sanātana Gosvāmī; *vṛndāvane āilā*—came to Vṛndāvana; *pāche āsi'*—coming after; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *tānhāre*—him; *mililā*—met.

In this way Sanātana Gosvāmī reached Vṛndāvana. Later Rūpa Gosvāmī came and met him.

TEXT 214

*eka-vatsara rūpa-gosāñira gaḍe vilamba haila
kuṭumbera 'sthiti'-artha vibhāga kari' dila*

eka-vatsara—for one year; *rūpa-gosāñira*—of Śrīla Rūpa Gosvāmī; *gaḍe*—in Bengal; *vilamba*—delay; *haila*—there was; *kuṭumbera*—of the relatives; *sthiti-artha*—wealth for maintenance; *vibhāga*—shares; *kari'*—making; *dila*—gave.

Śrīla Rūpa Gosvāmī had been delayed in Bengal for a year because he was dividing his money among his relatives to situate them in their proper positions.

Although Śrīla Rūpa Gosvāmī renounced his family life, he nevertheless was not unjust to his family members. Even after renunciation, he returned to Bengal, where he properly divided whatever money he had and gave it to his relatives so that they would not be inconvenienced.

TEXT 215

*gaḍe ye artha chila, tāhā ānāilā
kuṭumba-brāhmaṇa-devālaye bāñṭi' dilā*

gaḍe—in Bengal; *ye*—whatever; *artha*—money; *chila*—there was; *tāhā*—that; *ānāilā*—collected; *kuṭumba*—to relatives; *brāhmaṇa*—brāhmaṇas; *devālaye*—temples; *bāñṭi' dilā*—divided and distributed.

He collected whatever money he had accumulated in Bengal and divided it among his relatives, the brāhmaṇas and the temples.

TEXT 216

*saba manaḥ-kathā gosāñi kari' nirvāhaṇa
niścinta hañā śīghra āilā vṛndāvana*

saba—all; *manaḥ-kathā*—decisions; *gosāñi*—Rūpa Gosvāmī; *kari'* *nirvāhaṇa*—executing properly; *niścinta hañā*—being freed from all anxiety; *śīghra āilā*—very soon returned; *vṛndāvana*—to Vṛndāvana.

Thus after finishing all the tasks he had on his mind, he returned to Vṛndāvana fully satisfied.

TEXT 217

*dui bhāi mili' vṛndāvane vāsa kailā
prabhura ye ājñā, duñhe saba nirvāhilā*

dui bhāi—both brothers; *mili'*—meeting; *vṛndāvane*—in Vṛndāvana; *vāsa kailā*—resided; *prabhura ye ājñā*—whatever was ordered by Śrī Caitanya Mahāprabhu; *duñhe*—both of them; *saba*—all; *nirvāhilā*—executed.

The brothers met at Vṛndāvana, where they stayed to execute the will of Śrī Caitanya Mahāprabhu.

*śrī-caitanya-mano-‘bhīṣṭam sthāpitam yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-ṣadāntikam*

“When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within the material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?” Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī were previously ministers directly in charge of the government of Nawab Hussain Shah, and they were also householders, but later they became *gosvāmīs*. A *gosvāmī*, therefore, is one who executes the will of Śrī Caitanya Mahāprabhu. The title *gosvāmī* is not an inherited designation;

it is meant for a person who has controlled his sense gratification and dedicated his life to executing the order of Śrī Caitanya Mahāprabhu. Therefore Śrīla Sanātana Gosvāmī and Śrīla Rūpa Gosvāmī became genuine *gosvāmīs* after dedicating their lives to the service of the Lord.

TEXT 218

*nānā-śāstra āni' luṭta-tīrtha uddhārilā
vṛndāvane kṛṣṇa-sevā prakāśa karilā*

nānā-śāstra—different types of revealed scripture; *āni'*—bringing together; *luṭta-tīrtha*—the lost sites of the holy places; *uddhārilā*—excavated; *vṛndāvane*—at Vṛndāvana; *kṛṣṇa-sevā*—Lord Kṛṣṇa's direct service; *prakāśa karilā*—manifested.

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī collected many revealed scriptures, and from the evidence in those scriptures they excavated all the lost sites of pilgrimage. Thus they established temples for the worship of Lord Kṛṣṇa.

TEXT 219

*sanātana grantha kailā 'bhāgavatāmṛte'
bhakta-bhakti-kṛṣṇa-tattva jāni yāhā haite*

sanātana—Sanātana Gosvāmī; *grantha*—books; *kailā*—compiled; *bhāgavatāmṛte*—in the Bṛhad—*bhāgavatāmṛta*; *bhakta*—devotee; *bhakti*—devotional service; *kṛṣṇa-tattva*—Kṛṣṇa, the Absolute Truth; *jāni*—we know; *yāhā haite*—from which.

Śrīla Sanātana Gosvāmī compiled the Bṛhad-bhāgavatāmṛta. From this book one can understand who is a devotee, what is the process of devotional service, and who is Kṛṣṇa, the Absolute Truth.

TEXT 220

*siddhānta-sāra grantha kailā 'daśama-ṭippanī'
kṛṣṇa-līlā-rasa-prema yāhā haite jāni*

siddhānta-sāra—mature understanding; *grantha*—book; *kailā*—compiled; *daśama-ṭippanī*—commentary on the Tenth Canto; *kṛṣṇa-līlā*—of pastimes of Lord Kṛṣṇa; *rasa*—of the transcendental mellows; *prema*—ecstatic love; *yāhā haite*—from which; *jāni*—we can understand.

Śrīla Sanātana Gosvāmī wrote a commentary on the Tenth Canto known as *Daśama-ṭippanī*, from which we can understand the transcendental pastimes and ecstatic love of Lord Kṛṣṇa.

TEXT 221

*'hari-bhakti-vilāsa'-grantha kailā vaiṣṇava-ācāra
vaiṣṇavera kartavya yāhāñ pāiye pāra*

hari-bhakti-vilāsa—of the name *Hari-bhakti-vilāsa*; *grantha*—book; *kailā*—compiled; *vaiṣṇava-ācāra*—the standard behavior of a Vaiṣṇava; *vaiṣṇavera*—of a devotee; *kartavya*—duty; *yāhāñ*—in which; *pāiye pāra*—one can understand up to the extreme limit.

He also compiled the *Hari-bhakti-vilāsa*, from which we can understand the standard behavior of a devotee and the full extent of a Vaiṣṇava's duty.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes, “The *Hari-bhakti-vilāsa* was originally compiled by Śrīla Sanātana Gosvāmī. Later, Gopāla Bhaṭṭa Gosvāmī produced a shortened version of it and added the *Dig-darśinī-ṭīkā*. In the *Hari-bhakti-vilāsa* there are so many quotations from the *sātvata* scriptures that sometimes it is inquired how the atheistic *smārtas* can refuse to accept them and instead imagine some other opinions. What is recorded in the *Hari-bhakti-vilāsa* strictly follows the Vedic scriptures and is certainly pure, but the attitude of the *karmīs* is always one of giving up the conclusion of pure Vaiṣṇava understanding. Because the *karmīs* are very much attached to the world and material activities, they always

try to establish atheistic principles that oppose the understanding of the Vaiṣṇavas.”

TEXT 222

*āra yata grantha kailā, tāhā ke kare gaṇana
'madana-gopāla-govindera sevā'-prakāśana*

āra yata—all other; *grantha*—books; *kailā*—compiled; *tāhā*—that; *ke kare gaṇana*—who can enumerate; *madana-gopāla*—the Deity named Madana-mohana; *govindera*—of the Deity named Śrī Govinda; *sevā*—service; *prakāśana*—exhibition.

Śrīla Sanātana Gosvāmī also compiled many other books. Who can enumerate them? The basic principle of all these books is to show us how to love Madana-mohana and Govindajī.

The *Bhakti-ratnākara* refers to the following books by Śrīla Sanātana Gosvāmī: (1) the *Bṛhad-bhāgavatāmṛta*, (2) the *Hari-bhakti-vilāsa* and his commentary known as *Dig-darśinī*, (3) the *Līlā-stava* and (4) the commentary on the Tenth Canto of *Śrīmad-Bhāgavatam* known as *Vaiṣṇava-toṣaṇī*. Sanātana Gosvāmī compiled many, many books, all with the aim of describing how to serve the principal Deities of Vṛndāvana—Govinda and Madana-gopāla. Later, other Deities were gradually established, and the importance of Vṛndāvana increased.

TEXT 223

*rūpa-gosāñi kailā 'rasāmṛta-sindhu' sāra
kṛṣṇa-bhakti-rasera yāhāñ pāiye vistāra*

rūpa-gosāñi—Śrīla Rūpa Gosvāmī; *kailā*—compiled; *rasāmṛta-sindhu*—the book known as *Bhakti-rasāmṛta-sindhu*; *sāra*—the essence of knowledge in devotional service; *kṛṣṇa-bhakti-rasera*—of the transcendental mellows in devotional service; *yāhāñ*—wherein; *pāiye*—we can get; *vistāra*—elaboration.

Śrīla Rūpa Gosvāmī also wrote many books, the most famous of which is the *Bhakti-rasāmṛta-sindhu*. From that book one can understand the

essence of devotional service to Kṛṣṇa and the transcendental mellows one can derive from such service.

TEXT 224

*'ujjala-nīlamaṇi'-nāma grantha kaila āra
rādhā-kṛṣṇa-līlā-rasa tāhāṅ pāiye pāra*

ujjala-nīlamaṇi—Ujjvala-nīlamaṇi; *nāma*—named; *grantha*—scripture; *kaila*—compiled; *āra*—also; *rādhā-kṛṣṇa-līlā-rasa*—the transcendental mellows of the pastimes of Rādhā and Kṛṣṇa; *tāhāṅ*—there; *pāiye*—we get; *pāra*—the extreme limit.

Śrīla Rūpa Gosvāmī also compiled the book named Ujjvala-nīlamaṇi, from which one can understand, to the fullest limits, the loving affairs of Śrī Śrī Rādhā and Kṛṣṇa.

TEXT 225

*'vidagdha-mādhava', 'lalita-mādhava,—nāṭaka-yugala
kṛṣṇa-līlā-rasa tāhāṅ pāiye sakala*

vidagdha-mādhava—Vidagdha-mādhava; *lalita-mādhava*—Lalita-mādhava; *nāṭaka-yugala*—two dramas; *kṛṣṇa-līlā-rasa*—the mellows derived from the pastimes of Lord Kṛṣṇa; *tāhāṅ*—there; *pāiye sakala*—we can understand all.

Śrīla Rūpa Gosvāmī also compiled two important dramas named Vidagdha-mādhava and Lalita-mādhava, from which one can understand all the mellows derived from the pastimes of Lord Kṛṣṇa.

TEXT 226

*'dāna-keli-kaumudī' ādi lakṣa-grantha kaila
sei saba granthe vrajera rasa vicārila*

dāna-keli-kaumudī—the book named *Dāna-keli-kaumudī*; *ādi*—beginning with; *lakṣa*—100,000; *grantha*—verses; *kaila*—compiled; *sei*—those; *saba*—all; *granthe*—in scriptures; *vrajera*—of Vṛndāvana; *rasa vicārila*—elaborately explained the transcendental mellows.

Śrīla Rūpa Gosvāmī compiled 100,000 verses, beginning with the book *Dāna-keli-kaumudī*. In all these scriptures he elaborately explained the transcendental mellows of the activities of Vṛndāvana.

Referring to the words *lakṣa-grantha* (“100,000 verses”), Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the total number of verses written by Śrīla Rūpa Gosvāmī is 100,000 (*eka-lakṣa* or *lakṣa-grantha*). The copyists count both the verses and the prose sections of the Sanskrit works. One should not mistakenly think that Śrīla Rūpa Gosvāmī compiled 100,000 books. He actually wrote sixteen books, as mentioned in the First Wave of the *Bhakti-ratnākara* (*śrī-rūpa-gosvāmī grantha ṣoḍaśa karila*).

TEXT 227

tānra laghu-bhrātā—śrī-vallabha-anupama
tānra putra mahā-pañḍita—jīva-gosāñi nāma

tānra—his; *laghu-bhrātā*—younger brother; *śrī-vallabha-anupama*—named Śrī Vallabha or Anupama; *tānra putra*—his son; *mahā-pañḍita*—very learned scholar; *jīva-gosāñi*—Śrīla Jīva Gosvāmī; *nāma*—named.

The son of Śrī Vallabha, or Anupama, Śrīla Rūpa Gosvāmī’s younger brother, was the great learned scholar named Śrīla Jīva Gosvāmī.

TEXT 228

sarva tyaji’ teñho pāche āilā vṛndāvana
teñha bhakti-śāstra bahu kailā pracāraṇa

sarva tyaji’—renouncing everything; *teñho*—he (Śrīla Jīva Gosvāmī); *pāche*—later; *āilā vṛndāvana*—came to Vṛndāvana; *teñha*—he; *bhakti-śāstra*—books on devotional service; *bahu*—many; *kailā*—did; *pracāraṇa*—spreading.

After renouncing everything, Śrīla Jīva Gosvāmī went to Vṛndāvana. Later he also wrote many books on devotional service and expanded the work of preaching.

TEXT 229

*'bhāgavata-sandarbha'-nāma kaila grantha-sāra
bhāgavata-siddhāntera tāhān pāiye pāra*

bhāgavata-sandarbha—the *Bhāgavata-sandarbha*, which is also known as the *Ṣaṭ-sandarbha*; *nāma*—named; *kaila*—made; *grantha-sāra*—the essence of all scriptures; *bhāgavata-siddhāntera*—of conclusive information about the Supreme Personality of Godhead and His service; *tāhān*—there; *pāiye*—we get; *pāra*—the limit.

In particular, Śrīla Jīva Gosvāmī compiled the book named *Bhāgavata-sandarbha*, or *Ṣaṭ-sandarbha*, which is the essence of all scriptures. From this book one can obtain a conclusive understanding of devotional service and the Supreme Personality of Godhead.

TEXT 230

*'gopāla-campū' nāma grantha sāra kaila
vraja-prema-līlā-rasa-sāra dekhāila*

gopāla-campū—*Gopāla-campū*; *nāma*—named; *grantha sāra*—the essence of all Vedic literature; *kaila*—made; *vraja*—of Vṛndāvana; *prema*—of love; *līlā*—of pastimes; *rasa*—of mellows; *sāra*—essence; *dekhāila*—exhibited.

He also compiled the book named *Gopāla-campū*, which is the essence of all Vedic literature. In this book he has exhibited the ecstatic loving transactions and pastimes of Rādhā and Kṛṣṇa in Vṛndāvana.

TEXT 231

*'ṣaṭ sandarbhe' kṛṣṇa-prema-tattva prakāśila
cāri-lakṣa grantha teṅho vistāra karila*

ṣaṭ sandarbhe—in the *Ṣaṭ-sandarbha*; *kṛṣṇa-prema-tattva*—the truth about transcendental love of Kṛṣṇa; *prakāśila*—he exhibited; *cāri-lakṣa grantha*—400,000 verses; *teṅho*—he; *vistāra karila*—expanded.

In the *Ṣaṭ-sandarbha Śrīla Jīva Gosvāmī* set forth the truths about transcendental love of Kṛṣṇa. In this way he expanded 400,000 verses in all his books.

TEXT 232

*jīva-gosāñi gauḍa haite mathurā calilā
nityānanda-prabhu-ṭhāñi ājñā māgilā*

jīva-gosāñi—Śrīpāda Jīva Gosvāmī; *gauḍa haite*—from Bengal; *mathurā calilā*—started for Mathurā; *nityānanda-prabhu-ṭhāñi*—from Śrīla Nityānanda Prabhu; *ājñā māgilā*—he asked permission.

When Jīva Gosvāmī wanted to go to Mathurā from Bengal, he requested permission from Śrīla Nityānanda Prabhu.

TEXT 233

*prabhu prītye tāñra māthe dharilā caraṇa
rūpa-sanātana-sambandhe kailā āliṅgana*

prabhu prītye—because of the mercy of Śrī Caitanya Mahāprabhu; *tāñra*—his; *māthe*—on the head; *dharilā caraṇa*—rested His lotus feet; *rūpa-sanātana-sambandhe*—because of his relationship with Rūpa Gosvāmī and Sanātana Gosvāmī; *kailā āliṅgana*—embraced.

Because of Jīva Gosvāmī's relationship with Rūpa Gosvāmī and Sanātana Gosvāmī, who were greatly favored by Śrī Caitanya Mahāprabhu, Lord

Nityānanda Prabhu placed His feet on the head of Śrīla Jīva Gosvāmī and embraced him.

TEXT 234

*ājñā dilā,—“śīghra tumi yāha vṛndāvane
tomāra vaṁśe prabhu diyāchena sei-sthāne*

ājñā dilā—He gave orders; *śīghra*—very soon; *tumi*—you; *yāha*—go; *vṛndāvane*—to Vṛndāvana; *tomāra*—your; *vaṁśe*—to the family; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *diyāchena*—has given; *sei-sthāne*—that place.

Lord Nityānanda Prabhu ordered, “Yes, go soon to Vṛndāvana. That place has been awarded to your family, to your father and uncles, by Śrī Caitanya Mahāprabhu, and therefore you must go there immediately.”

TEXT 235

*tānra ājñāya āilā, ājñā-phala pāilā
śāstra kari' kata-kāla 'bhakti' pracārilā*

tānra ājñāya—by His order; *āilā*—came; *ājñā-phala*—the result of His order; *pāilā*—got; *śāstra kari'*—compiling various scriptures; *kata-kāla*—for a long time; *bhakti pracārilā*—preached devotional service.

By the order of Nityānanda Prabhu, he went to Vṛndāvana and actually achieved the result of His order, for he compiled many books for a long time and preached the cult of bhakti from there.

TEXT 236

*ei tina-guru, āra raghunātha-dāsa
inhā-sabāra caraṇa vandoṅ, yānra muṅi 'dāsa'*

ei—these; *tina-guru*—three spiritual masters; *āra*—also; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *inhā-sabāra*—of all of them; *caraṇa*—

the lotus feet; *vandoṅ*—I worship; *yāñra*—of whom; *muñi*—I; *dāsa*—the servant.

These three—Rūpa Gosvāmī, Sanātana Gosvāmī and Jīva Gosvāmī—are my spiritual masters, and so also is Raghunātha dāsa Gosvāmī. I therefore offer prayers at their lotus feet, for I am their servant.

TEXT 237

*ei ta' kahiluṅ punaḥ sanātana-saṅgame
prabhura āśaya jāni yāhāra śravaṇe*

ei ta' kahiluṅ—thus I have described; *punaḥ*—again; *sanātana-saṅgame*—the meeting with Sanātana Gosvāmī; *prabhura āśaya*—Lord Śrī Caitanya Mahāprabhu's desire; *jāni*—I can understand; *yāhāra śravaṇe*—by hearing of which.

Thus I have described how the Lord again met with Sanātana Gosvāmī. By hearing this I can understand the Lord's desire.

TEXT 238

*caitanya-caritra ei—ikṣu-daṇḍa-sama
carvaṇa karite haya rasa-āsvādana*

caitanya-caritra—the characteristics of Lord Śrī Caitanya Mahāprabhu; *ei*—this; *ikṣu-daṇḍa-sama*—exactly like sugar cane; *carvaṇa karite*—chewing; *haya*—there is; *rasa-āsvādana*—a taste of juice.

These characteristics of Śrī Caitanya Mahāprabhu are like sugar cane that one can chew to relish transcendental juice.

TEXT 239

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *paḍe*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

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 Śrī Caitanya-caritāmṛta, Antya-līlā, Fourth Chapter, describing Sanātana Gosvāmī's stay with the Lord at Jagannātha Purī.

CHAPTER FIVE

How Pradyumna Miśra Received Instructions From Rāmānanda Rāya

The following summary of the Fifth Chapter is given by Śrīla Bhaktivinoda Thākura in his *Amṛta-pravāha-bhāṣya*. Pradyumna Miśra, a resident of Śrīhaṭṭa, came to see Śrī Caitanya Mahāprabhu to hear from Him about Lord Kṛṣṇa and His pastimes. The Lord, however, sent him to Śrīla Rāmānanda Rāya. Śrīla Rāmānanda Rāya was training the *deva-dāsī* dancing girls in the temple, and when Pradyumna Miśra heard about this, he returned to Śrī Caitanya Mahāprabhu. The Lord, however, elaborately described the character of Śrīla Rāmānanda Rāya. Then Pradyumna Miśra went to see Rāmānanda Rāya again to hear about the transcendental truth from him.

A *brāhmaṇa* from Bengal composed a drama about the activities of Śrī Caitanya Mahāprabhu and went to Jagannātha Purī to show it to the associates of the Lord. When Śrī Caitanya Mahāprabhu's secretary, Svarūpa Dāmodara Gosvāmī, heard the drama, he discerned a tinge of Māyāvāda philosophy and pointed it out to the author. Although Svarūpa Dāmodara condemned the entire drama, by reference to secondary meanings of the introductory verse he nevertheless satisfied the *brāhmaṇa*. That *brāhmaṇa* poet thus became greatly obliged to Svarūpa Dāmodara Gosvāmī, renounced his family connections and stayed at Jagannātha Purī with the associates of Śrī Caitanya Mahāprabhu.

TEXT 1

vaiguṇya-kīṭa-kalitaḥ
paiśunya-vraṇa-pīḍitaḥ
dainyārṇave nimagno 'ham
caitanya-vaidyam āśraye

vaiguṇya—of material activities; *kīṭa*—by the germs; *kalitaḥ*—bitten; *paiśunya*—of envy; *vraṇa*—from boils; *pīḍitaḥ*—suffering; *dainya-araṇave*—in the ocean of humility; *nimagnaḥ*—merged; *aham*—I; *caitanya-vaidyam*—to the physician known as Lord Śrī Caitanya Mahāprabhu; *āśraye*—I surrender.

I am infected by the germs of material activity and am suffering from the boils of envy. Therefore, falling in an ocean of humility, I take shelter of the great physician Lord Śrī Caitanya Mahāprabhu.

TEXT 2

jaya jaya śacī-suta śrī-kṛṣṇa-caitanya
jaya jaya kṛpā-maya nityānanda dhanya

jaya jaya—all glories; *śacī-suta*—to the son of mother Śacī; *śrī-kṛṣṇa-caitanya*—Śrī Caitanya Mahāprabhu; *jaya jaya*—all glories; *kṛpā-maya*—to the most merciful; *nityānanda dhanya*—the glorious Śrīla Nityānanda Prabhu.

All glories to Śrī Caitanya Mahāprabhu, the son of mother Śacī! All glories to Śrī Nityānanda Prabhu! Indeed, He is the most glorious and merciful.

TEXT 3

jayādvaita kṛpā-sindhu jaya bhakta-gaṇa
jaya svarūpa, gadādhara, rūpa, sanātana

jaya advaita—all glories to Advaita Prabhu; *kṛpā-sindhu*—the ocean of mercy; *jaya bhakta-gaṇa*—all glories to the devotees; *jaya svarūpa*—all glories to Svarūpa Dāmodara; *gadādhara*—Gadādhara Paṇḍita; *rūpa*—Rūpa Gosvāmī; *sanātana*—Sanātana Gosvāmī.

I offer my respectful obeisances unto Advaita Prabhu, the ocean of mercy, and to all the devotees, such as Svarūpa Dāmodara Gosvāmī, Gadādhara Paṇḍita, Śrī Rūpa Gosvāmī and Śrī Sanātana Gosvāmī.

TEXT 4

*eka-dīna pradyumna-miśra prabhura caraṇe
daṇḍavat kari' kichu kare nivedane*

eka-dīna—one day; *pradyumna-miśra*—the devotee named Pradyumna Miśra; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *daṇḍavat kari'*—offering his respects; *kichu*—something; *kare nivedane*—submits as a petition.

One day Pradyumna Miśra came to see Śrī Caitanya Mahāprabhu, offering his respects and inquiring from Him with great submission.

TEXT 5

*śuna, prabhu, muñi dīna gṛhastha adhama!
kona bhāgye pāñāchoṇ tomāra durlabha caraṇa*

śuna—please hear; *prabhu*—my Lord; *muñi*—I; *dīna*—very fallen; *gṛhastha*—householder; *adhama*—the lowest of men; *kona bhāgye*—by some good fortune; *pāñāchoṇ*—I have gotten; *tomāra*—Your; *durlabha*—rarely achieved; *caraṇa*—lotus feet.

“My Lord,” he said, “kindly hear me. I am a cripple-minded householder, the most fallen of men, but somehow, by my good fortune, I have received the shelter of Your lotus feet, which are rarely to be seen.

TEXT 6

*kṛṣṇa-kathā śunibāre mora icchā haya
kṛṣṇa-kathā kaha more hañā sadaya“*

kṛṣṇa-kathā—discussions on the subject of Lord Kṛṣṇa; *śunibāre*—to hear; *mora*—my; *icchā*—desire; *haya*—is; *kṛṣṇa-kathā*—talks about Lord Śrī Kṛṣṇa; *kaha*—kindly speak; *more*—unto me; *hañā*—being; *sa-daya*—kind.

“I wish to hear topics concerning Lord Kṛṣṇa constantly. Be merciful unto me and kindly tell me something about Kṛṣṇa.”

TEXT 7

*prabhu kahena,—“kṛṣṇa-kathā āmi nāhi jāni
sabe rāmānanda jāne, tāñra mukhe śuni*

prabhu kahena—the Lord replied; *kṛṣṇa-kathā*—talks about Lord Kṛṣṇa; *āmi*—I; *nāhi jāni*—do not know; *sabe*—only; *rāmānanda jāne*—Rāmānanda Rāya knows; *tāñra mukhe*—from his mouth; *śuni*—I hear.

Śrī Caitanya Mahāprabhu replied, “I do not know about topics concerning Lord Kṛṣṇa. I think that only Rāmānanda Rāya knows, for I hear these topics from him.

TEXT 8

*bhāgye tomāra kṛṣṇa-kathā śunite haya mana
rāmānanda-pāśa yāi’ karaha śravaṇa*

bhāgye—by fortune; *tomāra*—your; *kṛṣṇa-kathā*—topics about Lord Kṛṣṇa; *śunite*—to hear; *haya mana*—there is an inclination; *rāmānanda-pāśa*—to Rāmānanda Rāya; *yāi’*—going; *karaha śravaṇa*—hear.

“It is your good fortune that you are inclined to hear topics regarding Kṛṣṇa. The best course for you would be to go to Rāmānanda Rāya and hear these topics from him.

TEXT 9

*kṛṣṇa-kathāya ruci tomāra—baḍa bhāgyavān
yāra kṛṣṇa-kathāya ruci, sei bhāgyavān*

kṛṣṇa-kathāya—in talking of Kṛṣṇa; *ruci*—taste; *tomāra*—your; *baḍa bhāgyavān*—very fortunate; *yāra*—of whom; *kṛṣṇa-kathāya*—in hearing about Kṛṣṇa; *ruci*—taste; *sei bhāgyavān*—he is very fortunate.

“I see that you have acquired a taste for hearing talks regarding Kṛṣṇa. Therefore you are extremely fortunate. Not only you but anyone who has awakened such a taste is considered most fortunate.

TEXT 10

*dharmah sv-anuṣṭhitaḥ puṁsām
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratim
śrama eva hi kevalam*

dharmah—execution of the system of *varṇa* and *āśrama*; *su-anuṣṭhitaḥ*—properly executed; *puṁsām*—of men; *viṣvaksena-kathāsu*—in talks about Viṣvaksena, or Kṛṣṇa; *yaḥ*—which; *na*—not; *utpādayet*—awakens; *yadi*—if; *ratim*—taste; *śramaḥ*—labor; *eva*—without doubt; *hi*—certainly; *kevalam*—only.

“A person who properly performs his regulative duties according to *varṇa* and *āśrama* but does not develop his dormant attachment for Kṛṣṇa or awaken his taste for hearing and chanting about Kṛṣṇa is certainly laboring fruitlessly.”

This is a quotation from *Śrīmad-Bhāgavatam* (1.2.8).

TEXT 11

*tabe pradyumna-miśra gelā rāmānandera sthāne
rāyera sevaka tāñre vasāila āsane*

tabe—thereafter; *pradyumna-miśra*—Pradyumna Miśra; *gelā*—went; *rāmānandera sthāne*—to the place of Rāmānanda Rāya; *rāyera sevaka*—the servant of Rāmānanda Rāya; *tāñre*—unto him; *vasāila āsane*—gave a sitting place.

Pradyumna Miśra, being thus advised by Śrī Caitanya Mahāprabhu, went to the home of Rāmānanda Rāya. There the servant of Rāmānanda Rāya gave him a proper place to sit down.

TEXT 12

*darśana nā pāññā miśra sevake puchila
rāyera vṛttānta sevaka kahite lāgila*

darśana—audience; *nā*—not; *pāññā*—getting; *miśra*—Pradyumna Miśra; *sevake*—unto the servant; *puchila*—inquired; *rāyera*—of Rāmānanda Rāya; *vṛttānta*—activity; *sevaka*—the servant; *kahite lāgila*—began to describe.

Unable to see Rāmānanda Rāya immediately, Pradyumna Miśra inquired from the servant, who then described what Śrī Rāmānanda Rāya was doing.

TEXT 13

*“dui deva-kanyā haya parama-sundarī
nṛtya-gīte sunipuṇā, vayase kiśorī*

dui—two; *deva-kanyā*—dancing girls; *haya*—are; *parama-sundarī*—very, very beautiful; *nṛtya-gīte*—in singing and dancing; *su-nipuṇā*—very expert; *vayase*—in age; *kiśorī*—very young.

“There are two dancing girls who are extremely beautiful. They are very youthful, and they are expert in dancing and singing.

TEXT 14

*sei duñhe lañā rāya nibhṛta udyāne
nija-nāṭaka-gītera śikhāya nartane*

sei duñhe—those two; *lañā*—taking; *rāya*—Rāmānanda Rāya; *nibhṛta udyāne*—in a solitary place in the garden; *nija-nāṭaka*—of the drama composed by him; *gītera*—of the songs; *śikhāya*—gives direction; *nartane*—in dancing.

“Śrī Rāmānanda Rāya has taken these two girls to a solitary place in his garden, where he is teaching and directing them to dance according to the songs he has composed for his drama.

The drama being rehearsed by Rāmānanda Rāya and the two young girls was the well-known *Jagannātha-vallabha-nāṭaka*. The songs and dances were meant for the pleasure of Lord Jagannātha; therefore Rāmānanda Rāya was personally giving instructions on how to sing and dance for the drama.

TEXT 15

*tumi ihāñ vasi' raha, kṣaṇeke āsibena
tabe yei ājñā deha, sei karibena*“

tumi—you; *ihāñ*—here; *vasi'*—sitting; *raha*—just wait; *kṣaṇeke āsibena*—he will come within a moment; *tabe*—then; *yei*—whatever; *ājñā*—order; *deha*—you give; *sei*—he; *karibena*—will do.

“Please sit here and wait for a few moments. As soon as he comes, he will execute whatever order you give him.”

TEXT 16

*tabe pradyumna-miśra tāhāñ rahila vasiyā
rāmānanda nibhṛte sei dui-jana lañā*

tabe—then; *pradyumna-miśra*—Pradyumna Miśra; *tāhāñ*—there; *rahila vasiyā*—remained seated; *rāmānanda*—Rāmānanda Rāya; *nibhṛte*—in a solitary place; *sei*—those; *dui-jana*—two girls; *lañā*—taking.

While Pradyumna Miśra remained seated there, Rāmānanda Rāya took the two girls to a solitary place.

TEXT 17

*sva-haste karena tāra abhyaṅga-mardana
sva-haste karāna snāna, gātra sammārjana*

sva-haste—with his own hand; *karena*—does; *tāra*—of those two girls; *abhyaṅga-mardana*—massaging the body with oil; *sva-haste*—with his

own hand; *karāna snāna*—bathes them; *gātra sammārjana*—cleansing the whole body.

With his own hand, Śrī Rāmānanda Rāya massaged their bodies with oil and bathed them with water. Indeed, Rāmānanda Rāya cleansed their entire bodies with his own hand.

TEXT 18

*sva-haste parāna vastra, sarvāṅga maṇḍana
tabu nirvikāra rāya-rāmāndera mana*

sva-haste—with his own hand; *parāna vastra*—dresses them; *sarvāṅga maṇḍana*—decorating the whole body; *tabu*—still; *nirvikāra*—without transformation; *rāya-rāmāndera*—of Rāmānanda Rāya; *mana*—the mind.

Although he dressed the two young girls and decorated their bodies with his own hand, he remained unchanged. Such is the mind of Śrīla Rāmānanda Rāya.

TEXT 19

*kāṣṭha-pāṣāṇa-sparśe haya yaiche bhāva
taruṇī-sparśe rāmāndera taiche 'svabhāva'*

kāṣṭha—wood; *pāṣāṇa*—stone; *sparśe*—by touching; *haya*—there is; *yaiche*—as; *bhāva*—mental position; *taruṇī*—*sparśe*—by touching the young girls; *rāmāndera*—of Rāmānanda Rāya; *taiche*—like that; *svabhāva*—nature.

While touching the young girls, he was like a person touching wood or stone, for his body and mind were unaffected.

TEXT 20

*sevyā-buddhi āroṣiyā kareṇa sevana
svābhāvika dāsī-bhāva kareṇa āroṣaṇa*

sevyā-buddhi āroṣiyā—considering worshipable; *kareṇa sevana*—engages in service; *svābhāvika*—by his natural position; *dāsī-bhāva*—as a maidservant; *kareṇa āroṣaṇa*—considers.

Śrīla Rāmānanda Rāya used to act in that way because he thought of himself in his original position as a maidservant of the *gopīs*. Thus although externally he appeared to be a man, internally, in his original spiritual position, he considered himself a maidservant and considered the two girls *gopīs*.

Śrīla Bhaktivinoda Ṭhākura writes in his *Amṛta-pravāha-bhāṣya*: “Śrīla Rāmānanda Rāya composed a drama named *Jagannātha-vallabha-nāṭaka*, and he engaged two young girls who were professional dancers and singers to demonstrate the ideology of the drama. Such girls, who are called *deva-dāsīs*, are still employed in the temple of Jagannātha, where they are called *māhārīs*. Śrī Rāmānanda Rāya engaged two such girls, and because they were meant to play the parts of *gopīs*, he taught them how to awaken thoughts like those of the *gopīs*. Because the *gopīs* are worshipable personalities, Rāmānanda Rāya, who considered the two girls *gopīs* and himself their maidservant, engaged in their service by massaging their bodies with oil to cleanse them completely. Because Rāmānanda Rāya always placed himself in the position of a maidservant of the *gopīs*, his rehearsal with the girls was actually on the spiritual platform.”

Because there was no question of personal sense gratification when Śrī Rāmānanda Rāya was serving the girls, his mind was steady and his body untransformed. This is not to be imitated, nor is such a mentality possible for anyone but Śrī Rāmānanda Rāya, as Śrī Caitanya Mahāprabhu will explain. The example of Śrī Rāmānanda Rāya is certainly unique. The author of *Śrī Caitanya-caritāmṛta* has given this description because in perfect devotional service one can attain such a position. Nevertheless, one must understand this subject very seriously and never attempt to imitate such activities.

TEXT 21

*mahāprabhura bhakta-gaṇera durgama mahimā
tāhe rāmāndera bhāva-bhakti-prema-sīmā*

mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; *bhakta-gaṇera*—of the devotees; *durgama*—difficult to understand; *mahimā*—greatness; *tāhe*—in that connection; *rāmāndera*—of Śrī Rāmānanda Rāya; *bhāva-bhakti*—of ecstatic devotion; *prema-sīmā*—the limit of love of Kṛṣṇa.

The greatness of the devotees of Śrī Caitanya Mahāprabhu is exceedingly difficult to understand. Śrī Rāmānanda Rāya is unique among them all, for he showed how one can extend his ecstatic love to the extreme limit.

TEXT 22

*tabe sei dui-jane nṛtya śikhāilā
gītera gūḍha artha abhinaya karāilā*

tabe—thereupon; *sei*—those; *dui-jane*—two young girls; *nṛtya śikhāilā*—directed how to dance; *gītera*—of the songs; *gūḍha artha*—the deep meaning; *abhinaya karāilā*—taught how to express by dramatic performances.

Rāmānanda Rāya directed the two girls how to dance and express the deep meaning of his songs through dramatic performances.

TEXT 23

*sañcārī, sāttvika, sthāyi-bhāvera lakṣaṇa
mukhe netre abhinaya kare prakāṭana*

sañcārī—passing; *sāttvika*—natural; *sthāyi*—continuously existing; *bhāvera*—of ecstasies; *lakṣaṇa*—symptoms; *mukhe*—in the facial expressions; *netre*—in the movement of the eyes; *abhinaya*—the dramatic performance; *kare prakāṭana*—he demonstrates.

He taught them how to express the symptoms of continuous, natural and transitional ecstasies with the movements of their faces, their eyes and the other parts of their bodies.

TEXT 24

*bhāva-prakaṭana-lāśya rāya ye śikhāya
jagannāthera āge duñhe prakāṭa dekhāya*

bhāva—ecstasy; *prakaṭana*—manifesting; *lāśya*—feminine poses and dancing; *rāya*—Rāmānanda Rāya; *ye*—which; *śikhāya*—was teaching; *jagannāthera āge*—in front of Lord Jagannātha; *duñhe*—both of them; *prakāṭa dekhāya*—demonstrated.

Through the feminine poses and dances they were taught by Rāmānanda Rāya, the two girls precisely exhibited all these expressions of ecstasy before Lord Jagannātha.

TEXT 25

*tabe sei dui-jane prasāda khāoyāilā
nibhṛte duñhāre nija-ghare pāṭhāilā*

tabe—then; *sei*—to those; *dui-jane*—two girls; *prasāda khāoyāilā*—gave *prasādam* to eat; *nibhṛte*—without being exposed; *duñhāre*—both of them; *nija-ghare*—their homes; *pāṭhāilā*—sent.

Then Rāmānanda Rāya fed the two girls sumptuous *prasādam* and sent them to their homes unexposed.

TEXT 26

*prati-dina rāya aiche karāya sādhana
kon jāne kṣudra jīva kāñhā tāñra mana?*

prati-dina—daily; *rāya*—Rāmānanda Rāya; *aiche*—in this way; *karāya sādhana*—teaches regularly; *kon jāne*—who can know; *kṣudra jīva*—an insignificant living entity; *kāñhā*—where; *tāñra*—his; *mana*—mind.

Every day he trained the two deva-dāsīs how to dance. Who among the small living entities, their minds always absorbed in material sense gratification, could understand the mentality of Śrī Rāmānanda Rāya?

Rāmānanda Rāya’s service to the gopīs for the satisfaction of Kṛṣṇa is purely an affair of the spiritual world. Unless one is fully situated in the spiritual atmosphere, the activities of Rāmānanda Rāya are most difficult to understand.

TEXT 27

*miśrera āgamana rāye sevaka kahilā
śīghra rāmānanda tabe sabhāte āilā*

miśrera—of Pradyumna Miśra; *āgamana*—arrival; *rāye*—to Rāmānanda Rāya; *sevaka kahilā*—the servant informed; *śīghra*—very soon; *rāmānanda*—Rāmānanda Rāya; *tabe*—thereupon; *sabhāte āilā*—came to the assembly room.

When the servant informed Rāmānanda Rāya of Pradyumna Miśra’s arrival, Rāmānanda Rāya immediately went to the assembly room.

TEXT 28

*miśrere namaskāra kare sammāna kariyā
nivedana kare kichu vinīta hañā*

miśrere—unto Pradyumna Miśra; *namaskāra kare*—offers respectful obeisances; *sammāna kariyā*—with all respect; *nivedana kare*—submitted; *kichu*—something; *vinīta hañā*—with great humility.

He offered his obeisances to Pradyumna Miśra with all respect and then, with great humility, spoke as follows.

TEXT 29

*“bahu-kṣaṇa āilā, more keha nā kahila
tomāra caraṇe mora aparādha ha-ila*

bahu-kṣaṇa—long ago; *āilā*—you came; *more*—me; *keha nā kahila*—no one informed; *tomāra caraṇe*—unto your lotus feet; *mora*—my; *aṇārādha*—offense; *ha-ila*—there was.

“Sir, you came here long ago, but no one informed me. Therefore I have certainly become an offender at your lotus feet.

TEXT 30

tomāra āgamane mora pavitra haila ghara
ājñā kara, kyā karoṅ tomāra kiṅkara“

tomāra āgamane—because of your arrival; *mora*—my; *pavitra*—purified; *haila*—became; *ghara*—house; *ājñā kara*—kindly order; *kyā karoṅ*—what can I do; *tomāra kiṅkara*—I am your servant.

“My entire home has been purified by your arrival. Kindly order me. What can I do for you? I am your servant.”

TEXT 31

miśra kahe,—“*tomā dekhite haila āgamane*
āṇānā pavitra kailuṅ tomāra daraśane“

miśra kahe—Pradyumna Miśra replied; *tomā*—you; *dekhite*—to see; *haila āgamane*—I came; *āṇānā*—myself; *pavitra kailuṅ*—I have purified; *tomāra daraśane*—by seeing you.

Pradyumna Miśra replied, “I came simply to see you. Now I have purified myself by seeing Your Honor.”

TEXT 32

atikāla dekhi’ miśra kichu nā kahila
vidāya ha-iyā miśra nija-ghara gela

atikāla dekhi'—seeing that it was too late; *miśra*—Pradyumna Miśra; *kichu*—anything; *nā kahila*—did not say; *vidāya ha-iyā*—taking leave; *miśra*—Pradyumna Miśra; *nija-għara*—to his own place; *gela*—returned.

Because Pradyumna Miśra saw that it was late, he did not say anything else to Rāmānanda Rāya. Instead, he took leave of him and returned to his own home.

TEXT 33

*āra dina miśra āila prabhu-vidyamāne
prabhu kahe,—'kṛṣṇa-kathā śunilā rāya-sthāne'?*

āra dina—the next day; *miśra*—Pradyumna Miśra; *āila*—came; *prabhu-vidyamāne*—in the presence of Śrī Caitanya Mahāprabhu; *prabhu kahe*—Śrī Caitanya Mahāprabhu inquired; *kṛṣṇa-kathā*—talks about Kṛṣṇa; *śunilā*—have you heard; *rāya-sthāne*—from Śrī Rāmānanda Rāya.

The next day, when Pradyumna Miśra arrived in the presence of Śrī Caitanya Mahāprabhu, the Lord inquired, “Have you heard talks about Kṛṣṇa from Śrī Rāmānanda Rāya?”

TEXT 34

*tabe miśra rāmānandera vṛttānta kahilā
śuni' mahāprabhu tabe kahite lāgilā*

tabe—thereupon; *miśra*—Pradyumna Miśra; *rāmānandera*—of Śrī Rāmānanda Rāya; *vṛttānta kahilā*—described the activities; *śuni'*—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tabe*—then; *kahite lāgilā*—began to speak.

Pradyumna Miśra thereupon described the activities of Śrī Rāmānanda Rāya. After hearing about these activities, Śrī Caitanya Mahāprabhu began to speak.

TEXTS 35–36

“*āmi ta’ sannyāsī, āpanāre virakta kari’ māni
darśana rahu dūre, ‘prakṛtira’ nāma yadi śuni
tabahiṅ vikāra pāya mora tanu-mana
prakṛti-darśane sthira haya kon jana?*”

āmi—I; *ta’*—certainly; *sannyāsī*—in the renounced order of life; *āpanāre*—Myself; *virakta kari’*—having renounced everything; *māni*—I consider; *darśana rahu dūre*—what to speak of seeing; *prakṛtira*—of a woman; *nāma*—name; *yadi*—if; *śuni*—I hear; *tabahiṅ*—immediately; *vikāra*—transformation; *pāya*—gets; *mora*—My; *tanu-mana*—mind and body; *prakṛti-darśane*—by seeing a woman; *sthira*—steady; *haya*—is; *kon jana*—what person.

“I am a *sannyāsī*,” He said, “and I certainly consider Myself renounced. But what to speak of seeing a woman, if I even hear the name of a woman, I feel changes in My mind and body. Therefore who could remain unmoved by the sight of a woman? It is very difficult.

TEXT 37

*rāmānanda rāyera kathā śuna, sarva-jana
kahibāra kathā nahe, yāhā āścarya-kathana*

rāmānanda rāyera—of Śrī Rāmānanda Rāya; *kathā*—topics; *śuna*—please hear; *sarva-jana*—all people; *kahibāra*—to be spoken; *kathā*—talks; *nahe*—they are not; *yāhā*—which; *āścarya-kathana*—wonderful and uncommon talks.

“Everyone please hear these topics about Rāmānanda Rāya, although they are so wonderful and uncommon that they should not be spoken.

TEXT 38

*eke deva-dāsī, āra sundarī taruṇī
tāra saba aṅga-sevā karena āpani*

eke—on one side; *deva-dāsī*—the professional dancing girls; *āra*—and; *sundarī taruṇī*—very beautiful and youthful; *tāra*—their; *saba*—all; *aṅga*—of the body; *sevā*—service; *karena āpaṇi*—performs personally.

“The two professional dancing girls are beautiful and youthful, yet Śrī Rāmānanda Rāya personally massages their entire bodies with oil.

TEXT 39

snānādi karāya, parāya vāsa-vibhūṣaṇa
guhya aṅgera haya tāhā darśana-sparśana

snāna-ādi karāya—he performs their bathing and so on; *parāya vāsa-vibhūṣaṇa*—dresses and decorates the body with various types of ornaments; *guhya aṅgera*—of the private parts of the body; *haya*—there is; *tāhā*—that; *darśana-sparśana*—seeing and touching.

“He personally bathes and dresses them and decorates them with ornaments. In this way, he naturally sees and touches the private parts of their bodies.

TEXT 40

tabu nirvikāra rāya-rāmānandera mana
nānā-bhāvodgāra tāre karāya śikṣaṇa

tabu—still; *nirvikāra*—unchanged; *rāya-rāmānandera mana*—the mind of Śrī Rāmānanda Rāya; *nānā-bhāva-udgāra*—all the symptoms and transformations of ecstasy; *tāre*—unto them; *karāya śikṣaṇa*—he teaches.

“Nevertheless, the mind of Śrī Rāmānanda Rāya never changes, although he teaches the girls how to physically express all the transformations of ecstasy.

TEXT 41

nirvikāra deha-mana—kāṣṭha-pāṣāṇa-sama!
āścarya,—taruṇī-sparśe nirvikāra mana

nirvikāra—unchanged; *deha-mana*—body and mind; *kāṣṭha-pāṣāṇa-sama*—like wood or stone; *āścarya*—wonderful; *taruṇī-sparśe*—in touching young girls; *nirvikāra*—unchanged; *mana*—mind.

“His mind is as steady as wood or stone. Indeed, it is wonderful that even when he touches such young girls, his mind never changes.

TEXT 42

eka rāmānandera haya ei adhikāra
tāte jāni aprākṛta-deha tānhāra

eka—only one; *rāmānandera*—of Śrī Rāmānanda Rāya; *haya*—there is; *ei*—this; *adhikāra*—special authority; *tāte*—in that way; *jāni*—we can understand; *aprākṛta*—spiritual; *deha*—body; *tānhāra*—his.

“The authority for such acts is the prerogative of Rāmānanda Rāya alone, for I can understand that his body is not material but has been completely transformed into a spiritual entity.

TEXT 43

tānhāra manera bhāva teṅha jāne mātra
tāhā jānibāre āra dvitīya nāhi pātra

tānhāra—his; *manera*—of the mind; *bhāva*—position; *teṅha*—he; *jāne*—knows; *mātra*—only; *tāhā jānibāre*—to understand that; *āra*—other; *dvitīya*—second; *nāhi*—there is not; *pātra*—eligible person.

“He alone, and no one else, can understand the position of his mind.

TEXT 44

kintu śāstra-dṛṣṭye eka kari anumāna
śrī-bhāgavata-śāstra—tāhāte pramāṇa

kintu—but; *śāstra-dṛṣṭye*—according to the direction of the *śāstra*; *eka*—one; *kari anumāna*—I make a guess; *śrī-bhāgavata-śāstra*—the Vedic scripture *Śrīmad-Bhāgavatam*; *tāhāte*—in that connection; *pramāṇa*—evidence.

“But I can make a guess in terms of directions from the śāstra. The Vedic scripture Śrīmad-Bhāgavatam gives the direct evidence in this matter.

TEXTS 45–46

vraja-vadhū-saṅge kṛṣṇera rāsādi-vilāsa
yei jana kahe, śune kariyā viśvāsa
hṛd-roga-kāma tāñra tat-kāle haya kṣaya
tina-guṇa-kṣobha nahe, ‘mahā-dhīra’ haya

vraja-vadhū-saṅge—in the association of the damsels of Vrajabhūmi; *kṛṣṇera*—of Lord Kṛṣṇa; *rāsa-ādi-vilāsa*—pastimes like the *rāsa* dance; *yei*—which; *jana*—person; *kahe*—describes; *śune*—hears; *kariyā viśvāsa*—with great faith; *hṛt-roga*—the disease of the heart; *kāma*—lust; *tāñra*—of him; *tat-kāle*—at that time; *haya kṣaya*—becomes nullified; *tina-guṇa*—of the three modes of material nature; *kṣobha*—agitation; *nahe*—is not; *mahā-dhīra*—very sober; *haya*—becomes.

“When one hears or describes with great faith the pastimes of Lord Kṛṣṇa, such as His *rāsa* dance with the *gopīs*, the disease of lusty desires in his heart and the agitation caused by the three modes of material nature are immediately nullified, and he becomes sober and silent.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection, “Any person seriously inclined to hear about the pastimes of Kṛṣṇa’s *rāsa* dance, as mentioned in *Śrīmad-Bhāgavatam*, with great faith and a transcendental, spiritually inspired mind, is immediately freed from the natural lusty desires found within the heart of a materialistic man.”

When a pure Vaiṣṇava speaks on *Śrīmad-Bhāgavatam* and another pure Vaiṣṇava hears *Śrīmad-Bhāgavatam* from such a realized soul, both of them live in the transcendental world, where the contamination of the modes of material nature cannot touch them. Freed from the contamination of the modes of nature, the speaker and hearer are fixed in a transcendental

mentality, knowing that their position on the transcendental platform is to serve the Supreme Lord. The class of men known as *prākṛta-sahajiyās*, who consider the transcendental pastimes of Lord Kṛṣṇa something like the behavior between a man and a woman in the material field, artificially think that hearing the *rāsa-līlā* will help them by diminishing the lusty desires of their diseased hearts. But because they do not follow the regulative principles but instead violate even ordinary morals, their contemplation of *rāsa-līlā* is a futile attempt, which sometimes results in their imitating the dealings of the *gopīs* and Lord Kṛṣṇa. To forbid such habits of the *prākṛta-sahajiyās*, Śrī Caitanya Mahāprabhu has excluded their material intelligence by using the word *viśvāsa* (“faith”). In *Śrīmad-Bhāgavatam* (10.33.30), Śrīla Śukadeva Gosvāmī says:

*naitat samācarej jātu manasāpi hy anīśvaraḥ
vinaśyaty ācaran maudhyād yathā rudro ‘bdhijam viṣam*

“Certainly one who is not the Supreme Personality of Godhead should never, even within his mind, imitate the activities of the transcendental *rāsa-līlā* of Kṛṣṇa. If out of ignorance one does so, he will be destroyed, just as if he were to imitate Lord Śiva, who drank poison produced from the ocean.”

TEXT 47

*ujjvala madhura prema-bhakti sei pāya
ānande kṛṣṇa-mādhurye vihare sadāya*

ujjvala—illuminated; *madhura*—sweet; *prema-bhakti*—ecstatic love of Kṛṣṇa; *sei*—he; *pāya*—gets; *ānande*—in transcendental bliss; *kṛṣṇa-mādhurye*—the sweetness of Kṛṣṇa’s pastimes; *vihare*—enjoys; *sadāya*—always.

“Tasting transcendental, effulgent, sweetly ecstatic love of Kṛṣṇa, such a person can enjoy life twenty-four hours a day in the transcendental bliss of the sweetness of Kṛṣṇa’s pastimes.

TEXT 48

*vikṛīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito 'anuśṛṇuyād atha varṇayed yaḥ
bhaktim parām bhagavati pratilabhya kāmam
hṛd-rogam āśv apahinoty acireṇa dhīraḥ*

vikṛīḍitam—the activity of the *rāsa* dance; *vraja-vadhūbhiḥ*—the damsels of Vraja, the *gopīs*; *idam*—this; *ca*—and; *viṣṇoḥ*—of Lord Kṛṣṇa; *śraddhānvitaḥ*—with transcendental faith; *anuśṛṇuyāt*—continually hears in the *paramparā* system; *atha*—also; *varṇayet*—describes; *yaḥ*—one who; *bhaktim*—devotional service; *parām*—transcendental; *bhagavati*—unto the Supreme Personality of Godhead; *pratilabhya*—attaining; *kāmam*—lusty material desires; *hṛt-rogam*—the disease of the heart; *āśu*—very soon; *apahinoti*—gives up; *acireṇa*—without delay; *dhīraḥ*—one who is sober because of advanced devotional service.

“A transcendently sober person who, with faith and love, continually hears from a realized soul about the activities of Lord Kṛṣṇa in His *rāsa* dance with the *gopīs*, or one who describes such activities, can attain full transcendental devotional service at the lotus feet of the Supreme Personality of Godhead. Thus lusty material desires, which are the heart disease of all materialistic persons, are for him quickly and completely vanquished.’

All the activities of Lord Kṛṣṇa are transcendental, and the *gopīs* are also transcendently situated. Therefore the activities of the *gopīs* and Lord Kṛṣṇa, if seriously understood, will certainly free one from material attachment. Then there is no possibility that lusty material desires will awaken.

TEXTS 49–50

*ye śune, ye paḍe, tāṅra phala etāḍṛśī
sei bhāvāviṣṭa yei seve ahar-niśi
tāṅra phala ki kahimu, kahane nā yāya
nitya-siddha sei, prāya-siddha tāṅra kāya*

ye śune—anyone who hears; *ye paḍe*—anyone who recites; *tāñra*—of him; *phala*—the result; *etādṛśī*—this; *sei*—he; *bhāva-āviṣṭa*—always absorbed in thoughts of Kṛṣṇa; *yei seve*—who serves; *ahaḥ-niśi*—day and night; *tāñra*—his; *phala*—result; *ki kahimu*—what shall I say; *kahane nā yāya*—it is impossible to express; *nitya-siddha*—eternally liberated; *sei*—such a person; *prāya-siddha*—transcendental; *tāñra*—his; *kāya*—body.

“If a transcendently situated person, following in the footsteps of Śrīla Rūpa Gosvāmī, hears and speaks about the rāsa-līlā dance of Kṛṣṇa and is always absorbed in thoughts of Kṛṣṇa while serving the Lord day and night within his mind, what shall I say about the result? It is so spiritually exalted that it cannot be expressed in words. Such a person is an eternally liberated associate of the Lord, and his body is completely spiritualized. Although he is visible to material eyes, he is spiritually situated, and all his activities are spiritual. By the will of Kṛṣṇa, such a devotee is understood to possess a spiritual body.

TEXT 51

*rāgānuga-mārge jāni rāyera bhajana
siddha-deha-tulya, tāte ‘prākṛta’ nahe mana*

rāgānuga-mārge—on the path of spontaneous love of Kṛṣṇa; *jāni*—we can understand; *rāyera bhajana*—the devotional service of Rāmānanda Rāya; *siddha-deha*—spiritual body; *tulya*—equal to; *tāte*—therefore; *prākṛta*—material; *nahe*—is not; *mana*—mind.

“Śrīla Rāmānanda Rāya is situated on the path of spontaneous love of Godhead. Therefore he is in his spiritual body, and his mind is not materially affected.

TEXT 52

*āmiha rāyera sthāne śuni kṛṣṇa-kathā
śunite icchā haya yadi, punaḥ yāha tathā*

āmiha—I also; *rāyera sthāne*—from Rāmānanda Rāya; *śuni*—hear; *kṛṣṇa-kathā*—talks of Kṛṣṇa; *śunite*—to hear; *icchā*—desire; *haya*—there is; *yadi*—if; *punaḥ*—again; *yāha*—go; *tathā*—there.

“I also hear topics about Kṛṣṇa from Rāmānanda Rāya. If you want to hear such topics, go to him again.

TEXT 53

*mora nāma la-iha, —‘teho pāṭhāilā more
tomāra sthāne kṛṣṇa-kathā śunibāra tare’*

mora—My; *nāma*—name; *la-iha*—take; *teho*—He; *pāṭhāilā*—sent; *more*—me; *tomāra sthāne*—from you; *kṛṣṇa-kathā*—topics of Kṛṣṇa; *śunibāra tare*—to hear.

“You can mention My name before him, saying, ‘He has sent me to hear about Lord Kṛṣṇa from you.’

TEXT 54

*śīghra yāha, yāvat teṅho āchena sabhāte“
eta śuni’ pradyumna-miśra calilā turite*

śīghra yāha—go hastily; *yāvat*—while; *teṅho*—he; *āchena*—is; *sabhāte*—in the assembly room; *eta śuni’*—hearing this; *pradyumna-miśra*—Pradyumna Miśra; *calilā*—went; *turite*—very hastily.

“Go hastily, while he is in the assembly room.” Hearing this, Pradyumna Miśra immediately departed.

TEXT 55

*rāya-pāśa gela, rāya praṇati karila
‘ājñā kara, ye lāgi’ āgamana haila’*

rāya-pāśa—to Rāmānanda Rāya; *gela*—he went; *rāya*—Rāmānanda Rāya; *praṇāti karila*—offered his respects; *ājñā kara*—please order me; *ye lāgi*—for what purpose; *āgamana haila*—have you come.

Pradyumna Miśra went to Rāmānanda Rāya, who offered him respectful obeisances and said, “Please order me. For what purpose have you come?”

TEXT 56

miśra kahe,—‘*mahāprabhu pāṭhāilā more tomāra sthāne kṛṣṇa-kathā śunibāra tare*’

miśra kahe—Pradyumna Miśra said; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *pāṭhāilā more*—has sent me; *tomāra sthāne*—from you; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *śunibāra tare*—to hear.

Pradyumna Miśra answered, “Śrī Caitanya Mahāprabhu has sent me to hear topics about Lord Kṛṣṇa from you.”

TEXT 57

śuni’ rāmānanda rāya hailā premāveśe kahite lāgilā kichu manera hariṣe

śuni’—hearing; *rāmānanda rāya*—Rāmānanda Rāya; *hailā*—became; *prema-āveśe*—absorbed in ecstatic love; *kahite lāgilā*—began to speak; *kichu*—something; *manera hariṣe*—in transcendental pleasure.

Hearing this, Rāmānanda Rāya became absorbed in ecstatic love and began to speak with great transcendental pleasure.

TEXT 58

“*prabhura ājñāya kṛṣṇa-kathā śunite āilā ethā ihā va-i mahā-bhāgya āmi pāba kothā?*”

prabhura ājñāya—under the instruction of Śrī Caitanya Mahāprabhu; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *śunite*—to hear; *āilā ethā*—you have come here; *iḥā va-i*—without this; *mahā-bhāgya*—great fortune; *āmi*—I; *pāba*—will get; *kothā*—where.

“Following the instruction of Śrī Caitanya Mahāprabhu, you have come to hear about Kṛṣṇa. This is my great fortune. How else would I get such an opportunity?”

TEXT 59

eta kahi tāre lañā nibhṛte vasilā
'ki kathā śunite cāha?' miśrere puchilā

eta kahi—saying this; *tāre*—him; *lañā*—taking; *nibhṛte vasilā*—sat in a secluded place; *ki kathā*—what kind of topics; *śunite cāha*—do you want to hear; *miśrere puchilā*—he inquired from Pradyumna Miśra.

Saying this, Śrī Rāmānanda Rāya took Pradyumna Miśra to a secluded place and inquired from him, “What kind of *kṛṣṇa-kathā* do you want to hear from me?”

TEXT 60

teṅho kahe,—“*ye kahilā vidyānagare*
sei kathā krame tumi kahibā āmāre”

teṅho kahe—he replied; *ye*—what; *kahilā*—you spoke; *vidyānagare*—at Vidyānagara; *sei kathā*—those topics; *krame*—according to the order; *tumi*—you; *kahibā*—please speak; *āmāre*—to me.

Pradyumna Miśra replied, “Kindly tell me about the same topics you spoke about at Vidyānagara.

TEXT 61

*ānera ki kathā, tumi—prabhura upadeṣṭā!
āmi ta' bhikṣuka vipra, tumi—mora poṣṭā*

ānera ki kathā—what to speak of others; *tumi*—you; *prabhura upadeṣṭā*—an instructor of Śrī Caitanya Mahāprabhu; *āmi*—I; *ta'*—certainly; *bhikṣuka*—beggar; *vipra*—brāhmaṇa; *tumi*—you; *mora*—my; *poṣṭā*—maintainer.

“You are an instructor even for Śrī Caitanya Mahāprabhu, what to speak of others. I am but a beggar brāhmaṇa, and you are my maintainer.

TEXT 62

*bhāla, manda—kichu āmi puchite nā jāni
'dīna' dekhi' kṛpā kari' kahibā āpani“*

bhāla—good; *manda*—bad; *kichu*—something; *āmi*—I; *puchite*—to inquire; *nā jāni*—do not know; *dīna*—very poor in knowledge; *dekhi'*—seeing (me); *kṛpā kari'*—very mercifully; *kahibā*—please; *āpani*—by your own good will.

“I do not know how to inquire, for I do not know what is good and what is bad. Seeing me to be poor in knowledge, kindly speak whatever is good for me by your own good will.”

TEXT 63

*tabe rāmānanda krame kahite lāgilā
kṛṣṇa-kathā-rasāmṛta-sindhū uthalilā*

tabe—thereupon; *rāmānanda*—Rāmānanda Rāya; *krame*—gradually; *kahite lāgilā*—began to speak; *kṛṣṇa-kathā*—of the topics of Kṛṣṇa; *rasāmṛta-sindhū*—the ocean of transcendental mellows; *uthalilā*—became agitated.

Thereupon Rāmānanda Rāya gradually began speaking on topics of Kṛṣṇa. Thus the ocean of the transcendental mellows of those topics became agitated.

TEXT 64

*āpane praśna kari' pāche karena siddhānta
ṛtīya prahara haila, nahe kathā-anta*

āpane—personally; *praśna kari'*—asking the question; *pāche*—after that; *karena siddhānta*—gives the conclusion; *ṛtīya prahara haila*—it became afternoon; *nahe kathā-anta*—there was no end to such topics.

He began personally posing questions and then answering them with conclusive statements. When afternoon came, the topics still did not end.

TEXT 65

*vaktā śrotā kahe śune duñhe premāveśe
ātma-smṛti nāhi, kāhāñ jāniba dina-śeṣe*

vaktā—the speaker; *śrotā*—the listener; *kahe*—speaks; *śune*—hears; *duñhe*—both of them; *prema-āveśe*—in ecstatic love; *ātma-smṛti nāhi*—there was no bodily consciousness; *kāhāñ*—where; *jāniba*—can understand; *dina-śeṣe*—the end of day.

The speaker and listener spoke and heard in ecstatic love. Thus they forgot their bodily consciousness. How, then, could they perceive the end of the day?

TEXT 66

*sevaka kahila,— 'dina haila avasāna'
tabe rāya kṛṣṇa-kathāra karilā viśrāma*

sevaka kahila—the servant informed; *dina*—the day; *haila avasāna*—has ended; *tabe*—at that time; *rāya*—Rāmānanda Rāya; *kṛṣṇa-kathāra*—the talks of Kṛṣṇa; *karilā viśrāma*—ended.

The servant informed them, “The day has already ended.” Then Rāmānanda Rāya ended his discourses about Kṛṣṇa.

TEXT 67

*bahu-sammāna kari' miśre vidāya dilā
'kṛtārtha ha-ilāṇa' bali' miśra nācite lāgilā*

bahu-sammāna—much respectful behavior; *kari'*—doing; *miśre*—unto Pradyumna Miśra; *vidāya dilā*—bade farewell; *kṛtārtha ha-ilāṇa*—I have become very satisfied; *bali'*—saying; *miśra*—Pradyumna Miśra; *nācite lāgilā*—began to dance.

Rāmānanda Rāya paid great respect to Pradyumna Miśra and bade him farewell. Pradyumna Miśra said, “I have become very satisfied.” He then began to dance.

TEXT 68

*ghare giyā miśra kaila snāna, bhojana
sandhyā-kāle dekhite āila prabhura caraṇa*

ghare giyā—returning home; *miśra*—Pradyumna Miśra; *kaila*—performed; *snāna*—bathing; *bhojana*—eating; *sandhyā-kāle*—in the evening; *dekhite*—to see; *āila*—came; *prabhura caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

After returning home, Pradyumna Miśra bathed and ate his meal. In the evening he came to see the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 69

*prabhura caraṇa vande ullasita-mane
prabhu kahe,—'kṛṣṇa-kathā ha-ila śravaṇe'?*

prabhura—of Śrī Caitanya Mahāprabhu; *caraṇa*—the lotus feet; *vande*—he worships; *ullasita-mane*—in great happiness; *prabhu kahe*—Śrī

Caitanya Mahāprabhu says; *kṛṣṇa-kathā*—talks of Kṛṣṇa; *ha-ila śravaṇe*—did you hear.

In great happiness he worshiped the lotus feet of Śrī Caitanya Mahāprabhu. The Lord inquired, “Have you heard topics about Kṛṣṇa?”

TEXT 70

miśra kahe,—“*prabhu*, more *kṛtārtha karilā*
kṛṣṇa-kathāmṛtārṇave more *ḍubāilā*”

miśra kahe—Pradyumna Miśra said; *prabhu*—my dear Lord; *more*—me; *kṛtārtha*—satisfied; *karilā*—You have made; *kṛṣṇa-kathā*—of talks about Kṛṣṇa; *amṛta-arṇave*—in the ocean of the nectar; *more*—me; *ḍubāilā*—You have drowned.

Pradyumna Miśra said, “My dear Lord, You have made me extremely obliged to You because You have drowned me in a nectarean ocean of talks about Kṛṣṇa.

TEXT 71

rāmānanda rāya-kathā kahile nā haya
'manuṣya' nahe rāya, kṛṣṇa-bhakti-rasa-maya

rāmānanda rāya-kathā—the speeches of Rāmānanda Rāya; *kahile*—describing; *nā haya*—is not possible; *manuṣya*—an ordinary human being; *nahe*—is not; *rāya*—Rāmānanda Rāya; *kṛṣṇa-bhakti-rasa-maya*—absorbed in the devotional service of Lord Kṛṣṇa.

“I cannot properly describe the discourses of Rāmānanda Rāya, for he is not an ordinary human being. He is fully absorbed in the devotional service of the Lord.

One is forbidden to accept the *guru*, or spiritual master, as an ordinary human being (*guruṣu nara-matiḥ*). When Rāmānanda Rāya spoke to Pradyumna Miśra, Pradyumna Miśra could understand that Rāmānanda Rāya was not an ordinary human being. A spiritually advanced person

who is authorized to act as the spiritual master speaks as the Supreme Personality of Godhead dictates from within. Thus it is not he that is personally speaking. In other words, when a pure devotee or spiritual master speaks, what he says should be accepted as having been directly spoken by the Supreme Personality of Godhead in the *paramparā* system.

TEXT 72

*āra eka kathā rāya kahilā āmāre
'kṛṣṇa-kathā-vaktā kari' nā jāniha more*

āra—another; *eka*—one; *kathā*—topic; *rāya*—Rāmānanda Rāya; *kahilā āmāre*—said to me; *kṛṣṇa-kathā-vaktā*—the speaker on the talks of Kṛṣṇa; *kari'*—as; *nā jāniha more*—do not consider me.

“There is one other thing Rāmānanda Rāya said to me: ‘Do not consider me the speaker in these talks about Kṛṣṇa.

TEXT 73

*mora mukhe kathā kahena āpane gauracandra
yaiche kahāya, taiche kahi,—yena vīṇā-yantra*

mora mukhe—in my mouth; *kathā*—topics; *kahena*—speaks; *āpane*—personally; *gaura-candra*—Lord Śrī Caitanya Mahāprabhu; *yaiche kahāya*—as He causes to speak; *taiche kahi*—so I speak; *yena*—like; *vīṇā-yantra*—the stringed instrument called the *vīṇā*.

“Whatever I speak is personally spoken by Lord Śrī Caitanya Mahāprabhu. Like a stringed instrument, I vibrate whatever He causes me to speak.

TEXT 74

*mora mukhe kahāya kathā, kare paracāra
pṛthivīte ke jānibe e-līlā tānhāra?’*

mora mukhe—in my mouth; *kahāya*—causes to speak; *kathā*—words; *kare paracāra*—preaches; *pṛthivīte*—in this world; *ke jānibe*—who will understand; *e-līlā*—this pastime; *tānhāra*—His.

“In this way the Lord speaks through my mouth to preach the cult of Kṛṣṇa consciousness. Within the world, who will understand this pastime of the Lord’s?”

TEXT 75

*ye-saba śuniluṅ, kṛṣṇa-rasera sāgara
brahmādi-devera e saba nā haya gocara*

ye-saba—all that; *śuniluṅ*—I heard; *kṛṣṇa-rasera*—of the nectar of Lord Kṛṣṇa; *sāgara*—the ocean; *brahmā-ādi-devera*—of the demigods, beginning with Lord Brahmā; *e saba*—all this; *nā haya gocara*—is not possible to be understood.

“What I have heard from Rāmānanda Rāya is like a nectarean ocean of discourses about Kṛṣṇa. Even the demigods, beginning with Lord Brahmā, cannot understand all these topics.

TEXT 76

*hena ‘rasa’ pāna more karāilā tumi
janme janme tomāra pāya vikāilāṅa āmi*

hena rasa—such transcendental mellows; *pāna*—to drink; *more*—me; *karāilā tumi*—You have caused; *janme janme*—life after life; *tomāra pāya*—at Your feet; *vikāilāṅa āmi*—I have become sold.

“My dear Lord, You have made me drink this transcendental nectar of kṛṣṇa-kathā. Therefore I am sold to Your lotus feet, life after life.”

TEXT 77

*prabhu kahe,—“rāmānanda vinayera khani
āpanāra kathā para-muṅḍe dena āni’*

prabhu kahe—the Lord replied; *rāmānanda*—Rāmānanda Rāya; *vinayera khani*—a mine of humility; *āpanāra kathā*—his own words; *para-muṅḍe*—on another’s head; *dena*—confers; *āni’*—bringing.

Śrī Caitanya Mahāprabhu said, “Rāmānanda Rāya is a mine of great humility. Therefore he has attributed his own words to another’s intelligence.

TEXT 78

*mahānubhavera ei sahaja ‘svabhāva’ haya
āpanāra guṇa nāhi āpane kahaya“*

mahānubhavera—of those who are advanced in realization; *ei*—this; *sahaja*—natural; *svabhāva*—characteristic; *haya*—is; *āpanāra guṇa*—their own personal qualities; *nāhi*—do not; *āpane*—personally; *kahaya*—speak.

“This is a natural characteristic of those advanced in devotional service. They do not personally speak of their own good qualities.”

TEXT 79

*rāmānanda-rāyera ei kahilu guṇa-leśa
pradyumna miśrere yaiche kailā upadeśa*

rāmānanda-rāyera—of Śrī Rāmānanda Rāya; *ei*—this; *kahilu*—I have spoken; *guṇa-leśa*—a fraction of the transcendental attributes; *pradyumna miśrere*—unto Pradyumna Miśra; *yaiche*—in which way; *kailā upadeśa*—he gave instruction.

I have described but a fraction of the transcendental attributes of Rāmānanda Rāya, as revealed when he instructed Pradyumna Miśra.

TEXT 80

*‘gṛhastha’ hañā nahe rāya ṣaḍ-vargera vaśe
‘viṣayī’ hañā sannyāsīre upadeśe*

gṛhastha hañā—being a householder; *nahe*—is not; *rāya*—Rāmānanda Rāya; *ṣaḍ-vargera vaśe*—under the control of the six kinds of bodily changes; *viṣayī hañā*—being a pounds-and-shillings man; *sannyāsīre upadeśe*—advises persons in the renounced order of life.

Although Rāmānanda Rāya was a householder, he was not under the control of the six kinds of bodily changes. Although apparently a pounds-and-shillings man, he advised even persons in the renounced order.

Śrī Rāmānanda Rāya externally appeared to be a *gṛhasṭha* who was under the influence of the external, material energy, not a self-controlled *brahmacārī*, *vānaprastha* or *sannyāsī*. *Gṛhasṭhas* (householders) who are under the influence of the external energy accept householder life for the purpose of sense enjoyment, but a transcendently situated Vaiṣṇava is not subjected to the influence of the senses by the Lord's material rule of the six kinds of bodily changes (*kāma*, *krodha*, *lobha*, *moha*, *mada* and *mātsarya*), even when he plays the part of a *gṛhasṭha*. Thus although Śrīla Rāmānanda Rāya acted as a *gṛhasṭha* and was accepted as an ordinary pounds-and-shillings man, he was always absorbed in the transcendental pastimes of Lord Kṛṣṇa. Therefore his mind was spiritually situated, and he was interested only in the subject of Kṛṣṇa. Rāmānanda Rāya was not among the Māyāvādī impersonalists or materialistic logicians who are opposed to the principles of Lord Kṛṣṇa's transcendental pastimes. He was already spiritually situated in the order of renounced life; therefore he was able to turn sand into gold by spiritual potency, or, in other words, to elevate a person from a material to a spiritual position.

TEXT 81

*ei-saba guṇa tāñra prakāśa karite
miśrere pāṭhāilā tāhāñ śravaṇa karite*

ei-saba—all these; *guṇa*—attributes; *tāñra*—of Rāmānanda Rāya; *prakāśa karite*—to demonstrate; *miśrere*—Pradyumna Miśra; *pāṭhāilā*—He sent; *tāhāñ*—there; *śravaṇa karite*—to hear.

To demonstrate the transcendental attributes of Rāmānanda Rāya, Śrī Caitanya Mahāprabhu sent Pradyumna Miśra to hear discourses about Kṛṣṇa from him.

TEXT 82

*bhakta-guṇa prakāśite prabhu bhāla jāne
nānā-bhaṅgīte guṇa prakāśi' nija-lābha māne*

bhakta-guṇa—the attributes of a devotee; *prakāśite*—to manifest; *prabhu*—Śrī Caitanya Mahāprabhu; *bhāla jāne*—knows very well how; *nānā-bhaṅgīte*—by various ways; *guṇa*—attributes; *prakāśi'*—manifesting; *nija-lābha*—His profit; *māne*—He considers.

The Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, knows very well how to demonstrate the qualities of His devotees. Therefore, acting like an artistic painter, He does so in various ways and considers this His personal profit.

TEXT 83

*āra eka 'svabhāva' gaurera śuna, bhakta-gaṇa
aiśvarya-svabhāva gūḍha kare prakāṭana*

āra—another; *eka*—one; *svabhāva*—characteristic; *gaurera*—of Lord Śrī Caitanya Mahāprabhu; *śuna*—hear; *bhakta-gaṇa*—O devotees; *aiśvarya-svabhāva*—opulences and characteristics; *gūḍha*—very deep; *kare*—does; *prakāṭana*—manifestation.

There is yet another characteristic of Lord Śrī Caitanya Mahāprabhu. O devotees, listen carefully to how He manifests His opulence and characteristics, although they are exceptionally deep.

TEXT 84

*sannyāsī paṇḍita-gaṇera karite garva nāśa
nīca-śūdra-dvārā karena dharmera prakāśa*

sannyāsī—persons in the renounced order; *paṇḍita-gaṇera*—of the learned scholars; *karite*—to do; *garva*—pride; *nāśa*—vanquishing; *nīca*—lowborn; *śūdra*—a fourth-class man; *dvārā*—through; *karena*—does; *dharmera prakāśa*—spreading of real religious principles.

To vanquish the false pride of so-called renunciants and learned scholars, He spreads real religious principles, even through a śūdra, or lowborn, fourth-class man.

When a man is greatly learned in the *Vedānta-sūtras*, he is known as a *paṇḍita*, or learned scholar. Generally this qualification is attributed to *brāhmaṇas* and *sannyāsīs*. *Sannyāsa*, the renounced order of life, is the topmost position for a *brāhmaṇa*, a member of the highest of the four *varṇas* (*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*). According to public opinion, a person born in a *brāhmaṇa* family, duly reformed by the purificatory processes and properly initiated by a spiritual master, is an authority on Vedic literature. When such a person is offered the *sannyāsa* order, he comes to occupy the topmost position. The *brāhmaṇa* is supposed to be the spiritual master of the other three *varṇas*, namely *kṣatriya*, *vaiśya* and *śūdra*, and the *sannyāsī* is supposed to be the spiritual master even of the exalted *brāhmaṇas*.

Generally *brāhmaṇas* and *sannyāsīs* are very proud of their spiritual positions. Therefore, to cut down their false pride, Śrī Caitanya Mahāprabhu preached Kṛṣṇa consciousness through Rāmānanda Rāya, who was neither a member of the renounced order nor a born *brāhmaṇa*. Indeed, Śrī Rāmānanda Rāya was a *gṛhastha* belonging to the *śūdra* class, yet Śrī Caitanya Mahāprabhu arranged for him to be the master who taught Pradyumna Miśra, a highly qualified *brāhmaṇa* born in a *brāhmaṇa* family. Even Śrī Caitanya Mahāprabhu Himself, although belonging to the renounced order, took instruction from Śrī Rāmānanda Rāya. In this way Śrī Caitanya Mahāprabhu exhibited His opulence through Śrī Rāmānanda Rāya. That is the special significance of this incident.

According to Śrī Caitanya Mahāprabhu's philosophy, *yei kṛṣṇa-tattva-vettā, sei 'guru' haya*: [Cc. *Madhya* 8.128] anyone who knows the science of Kṛṣṇa can become a spiritual master, without reference to whether or not he is a *brāhmaṇa* or *sannyāsī*. Ordinary people cannot understand the essence of *śāstra*, nor can they understand the pure character, behavior and abilities of strict followers of Śrī Caitanya Mahāprabhu's principles. The Kṛṣṇa consciousness movement is creating pure, exalted Vaiṣṇavas even from those born in families considered lower than those of *śūdras*. This is proof that a Vaiṣṇava may appear in any family, as confirmed in *Śrīmad-Bhāgavatam* (2.4.18):

*kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ*

“Kirātas, Hūṇas, Āndhras, Pulindas, Pulkaśas, Ābhīras, Śumbhas, Yavanas and members of the Khasa races, and even others addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.” (SB 2.4.18) By the grace of the Supreme Lord Viṣṇu, anyone can be completely purified, become a preacher of Kṛṣṇa consciousness, and become the spiritual master of the entire world. This principle is accepted in all Vedic literature. Evidence can be quoted from authoritative *śāstras* showing how a lowborn person can become the spiritual master of the entire world. Śrī Caitanya Mahāprabhu is to be considered the most munificent personality, for He distributes the real essence of the Vedic *śāstras* to anyone who becomes qualified by becoming His sincere servant.

TEXT 85

*'bhakti', 'prema', 'tattva' kahe rāye kari' 'vaktā'
āpani pradyumna-miśra-saha haya 'śrotā'*

bhakti—devotional service; *prema*—ecstatic love; *tattva*—truth; *kahe*—He says; *rāye*—Rāmānanda Rāya; *kari'*—by making; *vaktā*—the speaker; *āpani*—Himself; *pradyumna*—*miśra*—Pradyumna Miśra; *saha*—with; *haya śrotā*—becomes the listener.

Śrī Caitanya Mahāprabhu preached about devotional service, ecstatic love and the Absolute Truth by making Rāmānanda Rāya, a gṛhastha born in a low family, the speaker. Then Śrī Caitanya Mahāprabhu Himself, the exalted brāhmaṇa-sannyāsī, and Pradyumna Miśra, the purified brāhmaṇa, both became the hearers of Rāmānanda Rāya.

Śrīla Bhaktivinoda Ṭhākura says in his *Amṛta-pravāha-bhāṣya* that *sannyāsīs* in the line of Śaṅkarācārya always think that they have performed all the duties of *brāhmaṇas* and that, furthermore, having understood the essence of the *Vedānta-sūtra* and become *sannyāsīs*, they

are the natural spiritual masters of all society. Similarly, persons born in *brāhmaṇa* families think that because they execute the ritualistic ceremonies recommended in the *Vedas* and follow the principles of *smṛti*, they alone can become spiritual masters of society. These highly exalted *brāhmaṇas* think that unless one is born in a *brāhmaṇa* family, one cannot become a spiritual master and teach the Absolute Truth. To cut down the pride of these birthright *brāhmaṇas* and Māyāvādī *sannyāsīs*, Śrī Caitanya Mahāprabhu proved that a person like Rāmānanda Rāya, although born in a *sūdra* family and situated in the *gṛhastha-āśrama*, can become the spiritual master of such exalted personalities as Himself and Pradyumna Miśra. This is the principle of the Vaiṣṇava cult, as evinced in the teachings of Śrī Caitanya Mahāprabhu. A person who knows what is spiritual and what is material and who is firmly fixed in the spiritual position can be *jagad-guru*, the spiritual master of the entire world. One cannot become *jagad-guru* simply by advertising oneself as *jagad-guru* without knowing the essential principles for becoming *jagad-guru*. Even people who never see what a *jagad-guru* is and never talk with other people become puffed-up *sannyāsīs* and declare themselves *jagad-gurus*. Śrī Caitanya Mahāprabhu did not like this. Any person who knows the science of Kṛṣṇa and who is fully qualified in spiritual life can become *jagad-guru*. Thus Śrī Caitanya Mahāprabhu personally took lessons from Śrī Rāmānanda Rāya and also sent Pradyumna Miśra, an exalted *brāhmaṇa*, to take lessons from him.

TEXT 86

haridāsa-dvārā nāma-māhātmya-prakāśa
sanātana-dvārā bhakti-siddhānta-vilāsa

haridāsa-dvārā—through Haridāsa Ṭhākura; *nāma-māhātmya*—of the glories of chanting the Hare Kṛṣṇa *mahā-mantra*; *prakāśa*—manifestation; *sanātana-dvārā*—through Sanātana Gosvāmī; *bhakti-siddhānta-vilāsa*—spreading the essence of devotional life.

Śrī Caitanya Mahāprabhu exhibited the glories of the holy name of the Lord through Haridāsa Ṭhākura, who was born in a Muslim family. Similarly, He exhibited the essence of devotional service through Sanātana Gosvāmī, who had almost been converted into a Muslim.

TEXT 87

*śrī-rūpa-dvārā vrajera prema-rasa-līlā
ke bujhite pāre gambhīra caitanyera khelā?*

śrī-rūpa-dvārā—through Śrī Rūpa Gosvāmī; *vrajera*—of Vṛndāvana; *prema-rasa-līlā*—description of ecstatic love and pastimes; *ke*—who; *bujhite pāre*—can understand; *gambhīra*—deep; *caitanyera khelā*—the activities of Śrī Caitanya Mahāprabhu.

Also, the Lord fully exhibited the ecstatic love and transcendental pastimes of Vṛndāvana through Śrīla Rūpa Gosvāmī. Considering all this, who can understand the deep plans of Lord Śrī Caitanya Mahāprabhu?

TEXT 88

*śrī-caitanya-līlā ei—amṛtera sindhu
trijagat bhāsāite pāre yāra eka bindu*

śrī-caitanya-līlā—transcendental activities of Śrī Caitanya Mahāprabhu; *ei*—these; *amṛtera sindhu*—the ocean of nectar; *tri-jagat*—the three worlds; *bhāsāite*—to inundate; *pāre*—is able; *yāra*—of which; *eka bindu*—one drop.

The activities of Śrī Caitanya Mahāprabhu are just like an ocean of nectar. Even a drop of this ocean can inundate all the three worlds.

To inundate the three worlds with nectar is the purpose of the pastimes of Śrī Caitanya Mahāprabhu. How this could be possible was exhibited by Śrīla Raghunātha dāsa Gosvāmī and later by Ṭhākura Narottama dāsa and Śyāmānanda Gosvāmī, who all represented the mercy of Śrī Caitanya Mahāprabhu. Now that same mercy is overflowing the entire world through the Kṛṣṇa consciousness movement. The present Kṛṣṇa consciousness movement is nondifferent from the pastimes performed by Śrī Caitanya Mahāprabhu when He was personally present, for the same principles are being followed and the same actions performed without fail.

TEXT 89

*Caitanya-caritāmṛta nitya kara pāna
yāhā haite 'premānanda', 'bhakti-tattva-jñāna'*

Caitanya-caritāmṛta—this transcendental literature known as *Caitanya-caritāmṛta*; *nitya*—daily; *kara pāna*—do relish; *yāhā haite*—by which; *prema-ānanda*—transcendental bliss; *bhakti-tattva-jñāna*—transcendental knowledge in devotional service.

O devotees, relish daily the nectar of Śrī Caitanya-caritāmṛta and the pastimes of Śrī Caitanya Mahāprabhu, for by doing so one can merge in transcendental bliss and attain full knowledge of devotional service.

TEXT 90

*ei-mata mahāprabhu bhakta-gaṇa lañā
nīlācale viharaye bhakti pracāriyā*

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa lañā*—accompanied by His pure devotees; *nīlācale*—at Jagannātha Purī; *viharaye*—enjoys transcendental bliss; *bhakti pracāriyā*—preaching the cult of devotional service.

Thus Lord Śrī Caitanya Mahāprabhu, accompanied by His associates, His pure devotees, enjoyed transcendental bliss in Jagannātha Purī [Nīlācala] by preaching the bhakti cult in many ways.

TEXT 91

*baṅga-deśī eka vipra prabhura carite
nāṭaka kari' lañā āila prabhuke śunāite*

baṅga-deśī—from Bengal; *eka vipra*—one brāhmaṇa; *prabhura carite*—about Śrī Caitanya Mahāprabhu's characteristics; *nāṭaka kari'*—writing a drama; *lañā*—taking; *āila*—came; *prabhuke śunāite*—to induce Lord Śrī Caitanya Mahāprabhu to hear.

A brāhmaṇa from Bengal wrote a drama about the characteristics of Śrī Caitanya Mahāprabhu and came with his manuscript to induce the Lord to hear it.

TEXT 92

*bhagavān-ācārya-sane tāra paricaya
tāñre mili' tāñra ghare karila ālaya*

bhagavān-ācārya—the devotee of Lord Śrī Caitanya Mahāprabhu named Bhagavān Ācārya; *sane*—with; *tāra paricaya*—his acquaintance; *tāñre mili'*—meeting him; *tāñra ghare*—at his place; *karila ālaya*—made residence.

The brāhmaṇa was acquainted with Bhagavān Ācārya, one of the devotees of Śrī Caitanya Mahāprabhu. Therefore after meeting him at Jagannātha Purī, the brāhmaṇa made his residence at Bhagavān Ācārya's home.

TEXT 93

*prathame nāṭaka teñho tāñre śunāila
tāñra sañge aneka vaiṣṇava nāṭaka śunila*

prathame—at first; *nāṭaka*—the drama; *teñho*—he; *tāñre*—him; *śunāila*—made to hear; *tāñra sañge*—with him; *aneka*—many; *vaiṣṇava*—devotees; *nāṭaka śunila*—listened to the drama.

First the brāhmaṇa induced Bhagavān Ācārya to hear the drama, and then many other devotees joined Bhagavān Ācārya in listening to it.

TEXT 94

*sabei praśamse nāṭaka 'parama uttama'
mahāprabhure śunāite sabāra haila mana*

sabei—all; *praśamse*—praised; *nāṭaka*—the drama; *parama uttama*—“very good, very good”; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *śunāite*—to cause to hear; *sabāra*—of everyone; *haila*—there was; *mana*—mind.

All the Vaiṣṇavas praised the drama, saying, “Very good, very good.” They also desired that Śrī Caitanya Mahāprabhu hear the drama.

TEXT 95

*gīta, śloka, grantha, kavitva—yei kari’ āne
prathame śunāya sei svarūpera sthāne*

gīta—song; *śloka*—verse; *grantha*—a literature; *kavitva*—poetry; *yei*—anyone who; *kari’*—making; *āne*—brings; *prathame*—first; *śunāya*—recites; *sei*—that person; *svarūpera sthāne*—before Svarūpa Dāmodara Gosvāmī.

Customarily, anyone who composed a song, verse, literary composition or poem about Śrī Caitanya Mahāprabhu first had to bring it to Svarūpa Dāmodara Gosvāmī to be heard.

TEXT 96

*svarūpa-ṭhāñi uttare yadi, lañā, tāñra mana
tabe mahāprabhu-ṭhāñi karāya śravaṇa*

svarūpa-ṭhāñi—before Svarūpa Dāmodara Gosvāmī; *uttare*—passes; *yadi*—if one; *lañā*—taking; *tāñra mana*—his mind; *tabe*—thereafter; *mahāprabhu-ṭhāñi*—before Śrī Caitanya Mahāprabhu; *karāya śravaṇa*—causes to be heard.

If passed by Svarūpa Dāmodara Gosvāmī, it could be presented for Śrī Caitanya Mahāprabhu to hear.

TEXT 97

*’rasābhāsa’ haya yadi ‘siddhānta-virodha’
sahite nā pāre prabhu, mane haya krodha*

rasa-ābhāsa—overlapping of transcendental mellows; *haya*—there is; *yadi*—if; *siddhānta-virodha*—against the principles of the *bhakti* cult;

sahite nā pāre—cannot tolerate; *prabhu*—Śrī Caitanya Mahāprabhu; *mane*—within the mind; *haya*—is; *krodha*—anger.

If there were a hint that transcendental mellows overlapped in a manner contrary to the principles of the bhakti cult, Śrī Caitanya Mahāprabhu would not tolerate it and would become very angry.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following definition of *rasābhāsa* from the *Bhakti-rasāmṛta-sindhu* (*Uttara-vibhāga*, Ninth Wave, 1–3, 33, 38 and 41):

*pūrvam evānuśiṣṭena vikalā rasa-lakṣaṇā
rasā eva rasābhāsā rasajñair anukīrtitāḥ*

*syus tridhoparasās cānurasās cāparasās ca te
uttamā madhyamāḥ proktāḥ kaniṣṭhās cety amī kramāt*

*prāptaiḥ sthāyi-vibhāvānubhāvādyais tu virūpatām
śāntādayo rasā eva dvādaśoparasā matāḥ*

*bhaktādibhir vibhāvādyaiḥ kṛṣṇa-sambandha-varjitaiḥ
rasā hāsyādayaḥ sapta śāntās cānurasā matāḥ*

*kṛṣṇa-tat-pratīpakṣas ced viṣayāśrayatām gatāḥ
hāsādīnām tadā te ‘tra prājñair aparasā matāḥ*

*bhāvāḥ sarve tadābhāsā rasābhāsās ca kecana
amī prokta-rasābhijñaiḥ sarve ‘pi rasanād rasāḥ*

“A mellow temporarily appearing transcendental but contradicting mellows previously stated and lacking some of a mellow’s necessities is called *rasābhāsa*, an overlapping mellow, by advanced devotees who know how to taste transcendental mellows. Such mellows are called *uparasa* (submellows), *anurasa* (imitation transcendental mellows) and *aparasa* (opposing transcendental mellows). Thus the overlapping of transcendental mellows is described as being first grade, second grade or third grade. When the twelve mellows—such as neutrality, servitorship

and friendship—are characterized by adverse *sthāyi-bhāva*, *vibhāva* and *anubhāva* ecstasies, they are known as *uparasa*, submellows. When the seven indirect transcendental mellows and the dried-up mellow of neutrality are produced by devotees and moods not directly related to Kṛṣṇa and devotional service in ecstatic love, they are described as *anurasa*, imitation mellows. If Kṛṣṇa and the enemies who harbor feelings of opposition toward Him are respectively the object and abodes of the mellow of laughter, the resulting feelings are called *aparasa*, opposing mellows. Experts in distinguishing one mellow from another sometimes accept some overlapping transcendental mellows (*rasābhāsa*) as *rasas* due to their being pleasurable and tasteful.” Śrīla Viśvanātha Cakravartī Ṭhākura says, *paraspara-vairayor yadi yogas tadā rasābhāsaḥ*: “When two opposing transcendental mellows overlap, they produce *rasābhāsa*, or an overlapping of transcendental mellows.”

TEXT 98

*ataeva prabhu kichu āge nāhi śune
ei maryādā prabhu kariyāche niyame*

ataeva—therefore; *prabhu*—Śrī Caitanya Mahāprabhu; *kichu*—anything; *āge*—ahead; *nāhi śune*—does not hear; *ei maryādā*—this etiquette; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyāche niyame*—has made a regulative principle.

Therefore Śrī Caitanya Mahāprabhu would not hear anything before Svarūpa Dāmodara heard it first. The Lord made this etiquette a regulative principle.

TEXT 99

*svarūpera ṭhāñi ācārya kailā nivedana
eka vipra prabhura nāṭaka kariyāche uttama*

svarūpera ṭhāñi—before Svarūpa Dāmodara Gosvāmī; *ācārya*—Bhagavān Ācārya; *kailā*—did; *nivedana*—submission; *eka vipra*—one *brāhmaṇa*; *prabhura*—of Śrī Caitanya Mahāprabhu; *nāṭaka*—drama; *kariyāche*—has composed; *uttama*—very nice.

Bhagavān Ācārya submitted to Svarūpa Dāmodara Gosvāmī, “A good brāhmaṇa has prepared a drama about Śrī Caitanya Mahāprabhu that appears exceptionally well composed.

TEXT 100

*ādau tumi śuna, yadi tomāra mana māne
pāche mahāprabhure tabe karāimu śravaṇe*

ādau—in the beginning; *tumi*—you; *śuna*—hear; *yadi*—if; *tomāra mana māne*—you accept; *pāche*—thereafter; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *tabe*—then; *karāimu śravaṇe*—I shall request to hear.

“First you hear it, and if it is acceptable to your mind, I shall request Śrī Caitanya Mahāprabhu to hear it.”

TEXT 101

*svarūpa kahe,—“tumi ‘goṇa’ parama-udāra
ye-se śāstra śunite icchā upaje tomāra*

svarūpa kahe—Svarūpa Dāmodara Gosvāmī said; *tumi*—you; *goṇa*—cowherd boy; *parama-udāra*—very liberal; *ye-se śāstra*—anything written as scripture; *śunite*—to hear; *icchā*—desire; *upaje*—awakens; *tomāra*—of you.

Svarūpa Dāmodara Gosvāmī replied, “Dear Bhagavān Ācārya, you are a very liberal cowherd boy. Sometimes the desire awakens within you to hear any kind of poetry.

TEXT 102

*‘yadvā-tadvā’ kavira vākye haya ‘rasābhāsa’
siddhānta-viruddha śunite nā haya ullāsa*

yadvā-tadvā kavira—of any so-called poet; *vākye*—in the words; *haya*—there is; *rasa-ābhāsa*—overlapping of transcendental mellows; *siddhānta-*

viruddha—against the conclusive understanding; *śunite*—to hear; *nā*—not; *haya*—there is; *ullāsa*—joy.

“In the writings of so-called poets there is generally a possibility of overlapping transcendental mellows. When the mellows thus go against the conclusive understanding, no one likes to hear such poetry.

Yadvā-tadvā kavi refers to anyone who writes poetry without knowledge of how to do so. Writing poetry, especially poetry concerning the Vaiṣṇava conclusion, is very difficult. If one writes poetry without proper knowledge, there is every possibility that the mellows will overlap. When this occurs, no learned or advanced Vaiṣṇava will like to hear it.

TEXT 103

*'rasa', 'rasābhāsa' yāra nāhika vicāra
bhakti-siddhānta-sindhu nāhi pāya pāra*

rasa—transcendental mellows; *rasa-ābhāsa*—overlapping of transcendental mellows; *yāra*—of whom; *nāhika vicāra*—there is no consideration; *bhakti-siddhānta-sindhu*—the ocean of the conclusions of devotional service; *nāhi*—not; *pāya*—attains; *pāra*—the limit.

“A so-called poet who has no knowledge of transcendental mellows and the overlapping of transcendental mellows cannot cross the ocean of the conclusions of devotional service.

TEXTS 104–105

*'vyākaraṇa' nāhi jāne, nā jāne 'alaṅkāra'
'nāṭakālaṅkāra'-jñāna nāhika yāhāra
kṛṣṇa-līlā varṇite nā jāne sei chāra!
viśeṣe durgama ei caitanya-vihāra*

vyākaraṇa—grammar; *nāhi jāne*—does not know; *nā jāne*—does not know; *alaṅkāra*—metaphorical ornaments; *nāṭaka-alaṅkāra*—of the metaphorical ornaments of drama; *jñāna*—knowledge; *nāhika*—there is not; *yāhāra*—of whom; *kṛṣṇa-līlā*—the pastimes of Lord Kṛṣṇa; *varṇite*—

to describe; *nā jāne*—does not know; *sei*—he; *chāra*—condemned; *viśeṣe*—especially; *durgama*—very, very difficult; *ei*—these; *caitanya-vihāra*—the pastimes of Lord Śrī Caitanya Mahāprabhu.

“A poet who does not know the grammatical regulative principles, who is unfamiliar with metaphorical ornaments, especially those employed in drama, and who does not know how to present the pastimes of Lord Kṛṣṇa is condemned. Moreover, the pastimes of Śrī Caitanya Mahāprabhu are especially difficult to understand.

TEXT 106

kṛṣṇa-lilā, gaura-lilā se kare varṇana
gaura-pāda-padma yāñra haya prāṇa-dhana

kṛṣṇa-lilā—the pastimes of Lord Kṛṣṇa; *gaura-lilā*—the pastimes of Lord Śrī Caitanya Mahāprabhu; *se*—he; *kare varṇana*—describes; *gaura-pāda-padma*—the lotus feet of Lord Śrī Caitanya Mahāprabhu; *yāñra*—whose; *haya*—is; *prāṇa-dhana*—the life and soul.

“One who has accepted the lotus feet of Śrī Caitanya Mahāprabhu as his life and soul can describe the pastimes of Lord Kṛṣṇa or the pastimes of Lord Śrī Caitanya Mahāprabhu.

TEXT 107

grāmya-kavira kavitva śunite haya 'duḥkha'
vidagdha-ātmīya-vākya śunite haya 'sukha'

grāmya-kavira—of a poet who writes poetry concerning man and woman; *kavitva*—poetry; *śunite*—to hear; *haya*—there is; *duḥkha*—unhappiness; *vidagdha-ātmīya*—of a devotee fully absorbed in ecstatic love; *vākya*—the words; *śunite*—to hear; *haya*—there is; *sukha*—happiness.

“Hearing the poetry of a person who has no transcendental knowledge and who writes about the relationships between man and woman simply causes unhappiness, whereas hearing the words of a devotee fully absorbed in ecstatic love causes great happiness.

Grāmya-kavi refers to a poet or writer such as the authors of novels and other fiction who write only about the relationships between man and woman. Vidagdha-ātmīya-vākya, however, refers to words written by a devotee who fully understands pure devotional service. Such devotees, who follow the paramparā system, are sometimes described as sajātīyāśaya-snigdha, or “pleasing to the same class of people.” Only the poetry and other writings of such devotees are accepted with great happiness by devotees.

TEXT 108

*rūpa yaiche dui nāṭaka kariyāche ārambhe
śunite ānanda bāḍe yāra mukha-bandhe*“

rūpa—Rūpa Gosvāmī; *yaiche*—as; *dui*—two; *nāṭaka*—dramas; *kariyāche ārambhe*—has compiled; *śunite*—to hear; *ānanda bāḍe*—transcendental happiness increases; *yāra*—of which; *mukha-bandhe*—even the introductory portion.

“The standard for writing dramas has been set by Rūpa Gosvāmī. If a devotee hears the introductory portions of his two dramas, they enhance his transcendental pleasure.”

TEXT 109

*bhagavān-ācārya kahe,—‘śuna eka-bāra
tumi śunile bhāla-manda jānibe vicāra’*

bhagavān-ācārya—Bhagavān Ācārya; *kahe*—says; *śuna*—please hear; *eka-bāra*—once; *tumi śunile*—if you hear; *bhāla-manda*—good or bad; *jānibe vicāra*—will be able to understand.

Despite the explanation of Svarūpa Dāmodara, Bhagavān Ācārya requested, “Please hear the drama once. If you hear it, you can consider whether it is good or bad.”

TEXT 110

*dui tina dina ācārya āgraha karila
tāñra āgraha svarūpera śunite icchā ha-ila*

dui tina dina—for two or three days; *ācārya*—Bhagavān Ācārya; *āgraha karila*—expressed his ardent desire; *tāñra āgraha*—by his eagerness; *svarūpera*—of Svarūpa Dāmodara; *śunite*—to hear; *icchā*—desire; *ha-ila*—there was.

For two or three days Bhagavān Ācārya continually asked Svarūpa Dāmodara Gosvāmī to hear the poetry. Because of his repeated requests, Svarūpa Dāmodara Gosvāmī wanted to hear the poetry written by the brāhmaṇa from Bengal.

TEXT 111

*sabā lañā svarūpa gosāñi śunite vasilā
tabe sei kavi nāndī-śloka paḍilā*

sabā lañā—in the company of other devotees; *svarūpa gosāñi*—Svarūpa Dāmodara Gosvāmī; *śunite vasilā*—sat down to hear; *tabe*—thereafter; *sei kavi*—that poet; *nāndī-śloka*—the introductory verse; *paḍilā*—read.

Svarūpa Dāmodara Gosvāmī sat down with other devotees to hear the poetry, and then the poet began to read the introductory verse.

TEXT 112

*vikaca-kamala-netre śrī-jagannātha-samjñe
kanaka-rucir ihātmany ātmatām yaḥ praṇannaḥ
prakṛti-jaḍam aśeṣaṁ cetayann āvirāsīt
sa diśatu tava bhavyaṁ kṛṣṇa-caitanya-devaḥ*

vikaca—expanded; *kamala-netre*—whose lotus eyes; *śrī-jagannātha-samjñe*—named Śrī Jagannātha; *kanaka-ruciḥ*—possessing a golden hue; *iha*—here in Jagannātha Purī; *ātmani*—in the body; *ātmatām*—the state of being the self; *yaḥ*—who; *praṇannaḥ*—has obtained; *prakṛti*—matter;

jaḍam—inert; *aśeṣam*—unlimitedly; *cetayan*—enlivening; *āvirāsīt*—has appeared; *saḥ*—He; *diśatu*—may bestow; *tava*—unto you; *bhavyam*—auspiciousness; *kṛṣṇa-caitanya-devaḥ*—Lord Śrī Caitanya Mahāprabhu, known as Kṛṣṇa Caitanya.

“The Supreme Personality of Godhead has assumed a golden complexion and has become the soul of the body named Lord Jagannātha, whose blooming lotus eyes are widely expanded. Thus He has appeared in Jagannātha Purī and brought dull matter to life. May that Lord, Śrī Kṛṣṇa Caitanyadeva, bestow all good fortune upon you.”

TEXT 113

*śloka śuni’ sarva-loka tāhāre vākhāne
svarūpa kahe,—‘ei śloka karaha vyākhyāne’*

śloka śuni’—hearing the verse; *sarva-loka*—everyone; *tāhāre*—him; *vākhāne*—praised; *svarūpa kahe*—Svarūpa Dāmodara Gosvāmī said; *ei śloka*—this verse; *karaha vyākhyāne*—kindly explain.

When everyone present heard the verse, they all commended the poet, but Svarūpa Dāmodara Gosvāmī requested him, “Kindly explain this verse.”

TEXT 114

*kavi kahe,—‘jagannātha—sundara-śarīra
caitanya-gosāñi—śarīrī mahā-dhīra*

kavi kahe—the poet said; *jagannātha*—Lord Jagannātha; *sundara-śarīra*—very beautiful body; *caitanya-gosāñi*—Śrī Caitanya Mahāprabhu; *śarīrī*—possessor of the body; *mahā-dhīra*—very grave.

The poet said, “Lord Jagannātha is a most beautiful body, and Śrī Caitanya Mahāprabhu, who is exceptionally grave, is the owner of that body.

Śarīrī refers to a person who owns the *śarīra*, or body. As stated in the *Bhagavad-gītā* (2.13):

*dehino 'smīn yathā dehe kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir dhīras tatra na muhyati*

“As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change.” For the ordinary living being in material existence there is a division or distinction between the body and the owner of the body. In spiritual existence, however, there is no such distinction, for the body is the owner himself and the owner is the body itself. In spiritual existence, everything must be spiritual. Therefore there is no distinction between the body and its owner.

TEXT 115

*sahaje jaḍa-jagatera cetana karāite
nīlācale mahāprabhu hailā āvirbhūte*

sahaje—naturally; *jaḍa-jagatera*—the dull material world; *cetana karāite*—to inspire to spiritual consciousness; *nīlācale*—at Jagannātha Purī; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hailā āvirbhūte*—has appeared.

“Śrī Caitanya Mahāprabhu has appeared here in Nīlācala [Jagannātha Purī] to spiritualize the entire dull material world.”

TEXT 116

*śuniyā sabāra haila ānandita-mana
duḥkha pāñā svarūpa kahe sakrodha vacana*

śuniyā—hearing; *sabāra*—of all of them; *haila*—there was; *ānandita-mana*—great happiness in the mind; *duḥkha pāñā*—becoming unhappy; *svarūpa kahe*—Svarūpa Dāmodara Gosvāmī began to speak; *sa-krodha vacana*—angry words.

Hearing this, everyone present was greatly happy. But Svarūpa Dāmodara, who alone was very unhappy, began to speak in great anger.

TEXT 117

“āre mūrkhā, āpanāra kaili sarva-nāśa!
dui ta’ īśvare tora nāhika viśvāsa

āre mūrkhā—O fool; *āpanāra*—of yourself; *kaili*—you have done; *sarva-nāśa*—loss of all auspiciousness; *dui ta’ īśvare*—in the two controllers; *tora*—your; *nāhika viśvāsa*—there is no faith.

“You are a fool,” he said. “You have brought ill fortune upon yourself, for you have no knowledge of the existence of the two Lords, Jagannāthadeva and Śrī Caitanya Mahāprabhu, nor have you faith in Them.

TEXT 118

pūrṇānanda-cit-svarūpa jagannātha-rāya
tāñre kaili jaḍa-naśvara-prākṛta-kāya!

pūrṇa-ānanda—complete transcendental bliss; *cit-svarūpa*—the spiritual identity; *jagannātha-rāya*—Lord Jagannātha; *tāñre*—Him; *kaili*—you have made; *jaḍa*—inert; *naśvara*—perishable; *prākṛta*—material; *kāya*—possessing a body.

“Lord Jagannātha is completely spiritual and full of transcendental bliss, but you have compared Him to a dull, destructible body composed of the inert, external energy of the Lord.

If one thinks that the form of Lord Jagannātha is an idol made of wood, he immediately brings ill fortune into his life. According to the direction of the *Padma Purāṇa*, *arcye viṣṇau śilā-dhīḥ . . . yasya vā nārakī saḥ*: “Anyone who considers the Deity in the temple to be made of stone or wood is a resident of hell.” Thus one who thinks that the body of Lord Jagannātha is made of matter and who distinguishes between Lord Jagannātha’s body and His soul is condemned, for he is an offender. A pure devotee who knows the science of Kṛṣṇa consciousness makes no distinction between Lord Jagannātha and His body. He knows that they are identical, just as Lord Kṛṣṇa and His soul are one and the same. When one’s eyes are purified by devotional service performed on the spiritual platform, one can actually

envision Lord Jagannātha and His body as being completely spiritual. The advanced devotee, therefore, does not see the worshipable Deity as having a soul within a body like an ordinary human being. There is no distinction between the body and the soul of Lord Jagannātha, for Lord Jagannātha is *sac-cid-ānanda-vigraha* [Bs. 5.1], just as the body of Kṛṣṇa is *sac-cid-ānanda-vigraha*. There is actually no difference between Lord Jagannātha and Śrī Caitanya Mahāprabhu, but the ignorant poet from Bengal applied a material distinction to the body of Lord Śrī Jagannātha.

TEXT 119

*pūrṇa-ṣaḍ-aiśvarya caitanya—svayaṁ bhagavān
tāñre kaili kṣudra jīva sphuliṅga-samāna!!*

pūrṇa—complete; *ṣaḍ-aiśvarya*—possessing six opulences; *caitanya*—Lord Śrī Caitanya Mahāprabhu; *svayaṁ*—Himself; *bhagavān*—the Supreme Personality of Godhead; *tāñre*—Him; *kaili*—you have made; *kṣudra jīva*—an ordinary living entity; *sphuliṅga-samāna*—exactly equal to the spark.

“You have calculated Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead, full in six opulences, to be on the level of an ordinary living being. Instead of knowing Him as the supreme fire, you have accepted Him as a spark.”

In the *Upaniṣads* it is said, *yathāgner visphuliṅgā vyuccaranti*: the living entities are like sparks of fire, and His Lordship the Supreme Personality of Godhead is considered the original great fire. When we hear this *śruti-vākya*, or message from the *Vedas*, we should understand the distinction between the Supreme Lord Kṛṣṇa and the living entities. A person under the control of the external energy, however, cannot understand that distinction. Such a person cannot understand that the Supreme Person is the original great fire, whereas the living entities are simply small fragmental parts of that Supreme Personality of Godhead. As Kṛṣṇa says in the *Bhagavad-gītā* (15.7):

*mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati*

“The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.”

There is a distinction between the body and the soul of the materially existing living being, but because Śrī Caitanya Mahāprabhu and Lord Jagannātha do not possess material bodies, there is no distinction between Their bodies and souls. On the spiritual platform, body and soul are identical; there is no distinction between them. As stated in *Śrīmad-Bhāgavatam* (1.11.38):

*etad īśanam īśasya prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair yathā buddhis tad-āśrayā*

“This is the divinity of the Personality of Godhead. He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord cannot be influenced by the material qualities.” His Lordship the Supreme Personality of Godhead, Kṛṣṇa, is unaffected by the influence of the three modes of material nature. Indeed, His devotees are also unpolluted by the influence of the external energy because they engage in the service of His Lordship. Even the very body of a devotee becomes spiritualized, just as an iron rod put into fire becomes as qualified as fire because it becomes red hot and will immediately burn anything it touches. Therefore the poet from Bengal committed a great offense by treating Lord Jagannātha’s body and Lord Jagannātha, the Supreme Personality of Godhead, as two different entities, material and spiritual, as if the Lord were an ordinary living being. The Lord is always the master of the material energy; therefore He is not doomed to be covered by the material energy like an ordinary living entity.

TEXT 120

*dui-ṭhāñi aparādhe pāibi durgati!
atattva-jña 'tattva' varṇe, tāra ei rīti!*

dui-ṭhāñi—unto both; *aparādhe*—by offense; *pāibi*—you will get; *durgati*—hellish destination; *a-tattva-jña*—one who has no knowledge of the Absolute Truth; *tattva varṇe*—describes the Absolute Truth; *tāra*—his; *ei*—this; *rīti*—course.

Svarūpa Dāmodara continued, “Because you have committed an offense to Lord Jagannātha and Śrī Caitanya Mahāprabhu, you will attain a hellish destination. You do not know how to describe the Absolute Truth, but nevertheless you have tried to do so. Therefore you must be condemned.

The *brāhmaṇa* poet from Bengal was an offender in the estimation of Svarūpa Dāmodara Gosvāmī, for although the poet had no knowledge of the Absolute Truth, he had nevertheless tried to describe it. The Bengali poet was an offender to both Śrī Caitanya Mahāprabhu and Lord Jagannātha. Because he had made a distinction between Lord Jagannātha’s body and His soul and because he had indicated that Lord Śrī Caitanya Mahāprabhu was different from Lord Jagannātha, he had committed offenses to Them both. *A-tattva-jñā* refers to one who has no knowledge of the Absolute Truth or who worships his own body as the Supreme Personality of Godhead. If an *ahaṅgrahopāsaka-māyāvādī*, a person engaged in fruitive activities or a person interested only in sense gratification describes the Absolute Truth, he immediately becomes an offender.

TEXT 121

āra eka kariyācha parama ‘pramāda’!
deha-dehi-bheda īsvare kaile ‘aparādha’!

āra eka—another one; *kariyācha*—you have done; *parama*—the supreme; *pramāda*—illusion; *deha-dehi-bheda*—the distinction between the body and the soul; *īsvare*—in His Lordship; *kaile*—you have done; *aparādha*—an offense.

“You are in complete illusion, for you have distinguished between the body and the soul of His Lordship [Lord Jagannātha or Śrī Caitanya Mahāprabhu]. That is a great offense.

When one differentiates between the body and the soul of the Supreme Personality of Godhead, he immediately becomes an offender. Because the living entities in the material world are generally covered by material bodies, the body and the soul of an ordinary human being cannot be identical. The Supreme Lord bestows the fruits of one’s activities, for He is the Lord of the results of fruitive action. He is also the cause of

all causes, and He is the master of the material energy. Therefore He is supreme. An ordinary living being, however, in his material condition, experiences the results of his own fruitive activities and therefore falls under their influence. Even in the liberated stage of *brahma-bhūta* [SB 4.30.20] identification, he engages in rendering service to His Lordship. Thus there are distinctions between an ordinary human being and the Supreme Lord. *Karmīs* and *jñānīs* who ignore these distinctions are offenders against the lotus feet of the Supreme Personality of Godhead. An ordinary human being is prone to be subjugated by the material energy, whereas His Lordship the Supreme Personality of Godhead—Śrī Caitanya Mahāprabhu, Lord Kṛṣṇa or Lord Jagannātha—is always the master of the material energy and is therefore never subject to its influence. His Lordship the Supreme Personality of Godhead has an unlimited spiritual identity, never to be broken, whereas the consciousness of the living entity is limited and fragmented. The living entities are fragmental portions of the Supreme Personality of Godhead eternally (*mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ* [Bg. 15.7]). It is not that they are covered by the material energy in conditioned life but become one with the Supreme Personality of Godhead when freed from the influence of material energy. Such an idea is offensive.

According to the considerations of Māyāvādī fools, the Supreme Personality of Godhead accepts a material body when He appears in the material world. A Vaiṣṇava, however, knows perfectly well that for Kṛṣṇa, Lord Jagannātha or Śrī Caitanya Mahāprabhu—unlike for ordinary human beings—there is no distinction between the body and the soul. Even in the material world His Lordship retains His spiritual identity; therefore Lord Kṛṣṇa exhibited all opulences even in His childhood body. There is no distinction between the body and the soul of Kṛṣṇa; whether He is in His childhood body or His youthful body, He is always identical with His body. Even though Kṛṣṇa appears like an ordinary human being, He is never subjected to the rules and regulations of the material world. He is *svarāt*, or fully independent. He can appear in the material world, but contrary to the offensive conclusion of the Māyāvāda school, He has no material body. In this connection one may again refer to the above-mentioned verse from *Śrīmad-Bhāgavatam* (1.11.38):

*etad īśanam īśasya prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair yathā buddhis tad-āśrayā*

The Supreme Person has an eternal spiritual body. If one tries to distinguish between the body and the soul of the Supreme Personality of Godhead, he commits a great offense.

TEXT 122

*īśvarera nāhi kabhu deha-dehi-bheda
svarūpa, deha,—cid-ānanda, nāhika vibheda*

īśvarera—of the Supreme Personality of Godhead; *nāhi*—there is not; *kabhu*—at any time; *deha-dehi-bheda*—distinction between the body and the soul; *svarūpa*—personal identity; *deha*—body; *cid-ānanda*—all made of blissful spiritual energy; *nāhika vibheda*—there is no distinction.

“At no time is there a distinction between the body and the soul of the Supreme Personality of Godhead. His personal identity and His body are made of blissful spiritual energy. There is no distinction between them.

Lord Kṛṣṇa, the son of Nanda Mahārāja, is *advaya-jñāna*; in other words, there is no distinction between His body and His soul, for His existence is completely spiritual. According to the verse from *Śrīmad-Bhāgavatam* beginning with the words *vadanti tat tattva-vidas tattvam* (1.2.11), the Absolute Truth is always to be understood from three angles of vision as Brahman, Paramātmā and Bhagavān. Unlike the objects of the material world, however, the Absolute Truth is always one and always the same. Thus there is no distinction between His body and His soul. His form, name, attributes and pastimes, therefore, are completely distinct from those of the material world. One should know perfectly well that there is no difference between the body and the soul of the Supreme Personality of Godhead. When one conceives of a distinction between His body and His soul, one is immediately conditioned by material nature. Because a person in the material world makes such distinctions, he is called *baddha-jīva*, a conditioned soul.

TEXT 123

*“deha-dehi-vibhāgo ‘yaṁ
neśvare vidyate kvacit“*

deha—of the body; *dehi*—of the embodied; *vibhāgaḥ*—distinction; *ayam*—this; *na*—not; *īśvare*—in the Supreme Personality of Godhead; *vidyate*—exists; *kvacit*—at any time.

“There is no distinction between the body and the soul of the Supreme Personality of Godhead at any time.”

This quotation, which is included in the *Laghu-bhāgavatāmṛta* (1.5.342), is from the *Kūrma Purāṇa*.

TEXTS 124–125

*nātaḥ param parama yad bhavataḥ svarūpam
ānanda-mātram avikalpam aviddha-varcaḥ
paśyāmi viśva-sṛjam ekam aīśvam ātman
bhūtendriyātmaka-madaḥ ta upāśrito 'smi*

*tad vā idam bhuvana-maṅgala maṅgalāya
dhyāne sma no daraśitam ta upāsakānām
tasmai namo bhagavate 'nuvidhema tubhyam
yo 'nādṛto naraka-bhāgbhir asat-prasaṅgaiḥ*

na—do not; *ataḥ param*—here after; *parama*—O Supreme; *yad*—that which; *bhavataḥ*—of Your Lordship; *svarūpam*—eternal form; *ānanda-mātram*—impersonal Brahman effulgence; *avikalpam*—without changes; *aviddha-varcaḥ*—without deterioration of potency; *paśyāmi*—do I see; *viśva-sṛjam*—creator of the cosmic manifestation; *ekam*—one without a second; *aīśvam*—and yet not of matter; *ātman*—O supreme cause; *bhūta*—body; *indriya*—senses; *ātmaka*—on such identification; *madaḥ*—pride; *te*—unto You; *upāśritaḥ*—surrendered; *asmi*—I am; *tad*—the Supreme Personality of Godhead; *vā*—or; *idam*—this present form; *bhuvana-maṅgala*—they are all-auspicious for all the universes; *maṅgalāya*—for the sake of all prosperity; *dhyāne*—in meditation; *sma*—as it were; *naḥ*—unto us; *daraśitam*—manifested; *te*—Your; *upāsakānām*—of the devotees; *tasmai*—unto Him; *namaḥ*—my respectful obeisances; *bhagavate*—unto the Personality of Godhead; *anuvidhema*—I perform; *tubhyam*—unto You; *yaḥ*—which; *anādṛtaḥ*—is neglected; *naraka-bhāgbhir*—by persons destined for hell; *asat-prasaṅgaiḥ*—by material topics.

“O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge. In Your impersonal Brahman effulgence in the spiritual sky, there is no occasional change and no deterioration of internal potency. I surrender unto You because, whereas I am proud of my material body and senses, Your Lordship is the cause of the cosmic manifestation. Yet You are untouched by matter.

“This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Śrī Kṛṣṇa, is equally auspicious for all the universes. Since You have manifested this eternal personal form, upon whom Your devotees meditate, I therefore offer my respectful obeisances unto You. Those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics.’

These verses from *Śrīmad-Bhāgavatam* (3.9.3–4) were spoken by Lord Brahmā.

TEXT 126

kāhān ‘*pūrṇānandaiśvarya*’ *kṛṣṇa* ‘*māyeśvara*’!
kāhān ‘*kṣudra*’ *jīva* ‘*duḥkhī*’, ‘*māyāra kiṅkara*’!

kāhān—whereas; *pūrṇa*—full; *ānanda*—bliss; *aiśvarya*—opulences; *kṛṣṇa*—Lord Kṛṣṇa; *māyā-īśvara*—the master of the material energy; *kāhān*—whereas; *kṣudra jīva*—the little conditioned soul; *duḥkhī*—unhappy; *māyāra kiṅkara*—the servant of the material energy.

“Whereas Kṛṣṇa, the Absolute Truth, the Supreme Personality of Godhead, is full of transcendental bliss, possesses all six spiritual opulences in full, and is the master of the material energy, the small conditioned soul, who is always unhappy, is the servant of the material energy.

The living entity is an ever-conditioned servant of the material energy, whereas Kṛṣṇa, the Supreme Personality of Godhead, is the master of the material energy. How, then, could they be on an equal level? There can be no comparison between them. His Lordship is always in a happy condition of transcendental bliss, whereas the conditioned soul is always unhappy because of his contact with the material energy. The Supreme Lord controls the material energy, and the material energy controls the

conditioned souls. There is therefore no comparison between the Supreme Personality of Godhead and the ordinary living entities.

TEXT 127

“*hlādinyā samvidāśliṣṭaḥ*
sac-cid-ānanda-īśvaraḥ
svāvidyā samvṛto jīvaḥ
saṅkleśa-nikarākaraḥ“

hlādinyā—by the *hlādinī* potency; *samvidā*—by the *samvit* potency; *āśliṣṭaḥ*—surrounded; *sat-cit-ānandaḥ*—always transcendently blissful; *īśvaraḥ*—the supreme controller; *sva*—own; *avidyā*—by ignorance; *samvṛtaḥ*—surrounded; *jīvaḥ*—the living entity; *saṅkleśa*—of the threefold miseries; *nikara*—of the multitude; *ākaraḥ*—the mine.

“The Supreme Personality of Godhead, the supreme controller, is always full of transcendental bliss and is accompanied by the potencies known as *hlādinī* and *samvit*. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure house of all kinds of tribulations.”

This verse is found in Śrīdhara Svāmī’s *Bhāvārtha-dīpikā* (1.7.6), wherein he quotes Śrī Viṣṇu Svāmī.

TEXT 128

śuni’ sabhā-sadera citte haila camatkāra
 ’satya kahe gosāñi, duñhāra kariyāche tiraskāra’

śuni’—hearing; *sabhā-sadera*—of all the members of the assembly; *citte*—in the minds; *haila*—there was; *camatkāra*—wonder; *satya*—the truth; *kahe*—said; *gosāñi*—Svarūpa Dāmodara Gosvāmī; *duñhāra*—of both; *kariyāche*—has done; *tiraskāra*—offense.

Hearing this explanation, all the members of the assembly were struck with wonder. “Svarūpa Dāmodara Gosvāmī has spoken the real truth,” they admitted. “The brāhmaṇa from Bengal has committed an offense by wrongly describing Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu.”

TEXT 129

*śuniyā kavira haila lajjā, bhaya, vismaya
haṁsa-madhya baka yaiche kichu nāhi kaya*

śuniyā—hearing; *kavira*—of the poet; *haila*—there was; *lajjā*—shame; *bhaya*—fear; *vismaya*—astonishment; *haṁsa-madhya*—in a society of white swans; *baka*—a duck; *yaiche*—just as; *kichu*—anything; *nāhi*—not; *kaya*—utters.

When the Bengali poet heard this chastisement from Svarūpa Dāmodara Gosvāmī, he was ashamed, fearful and astonished. Indeed, being like a duck in a society of white swans, he could not say anything.

TEXT 130

*tāra duḥkha dekhi, svarūpa sadaya-hṛdaya
upadeśa kailā tāre yaiche 'hita' haya*

tāra—his; *duḥkha dekhi*—observing the unhappiness; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *sadaya-hṛdaya*—very kindhearted; *upadeśa kailā*—gave instruction; *tāre*—unto him; *yaiche*—so that; *hita*—benefit; *haya*—there can be.

Seeing the poet's unhappiness, Svarūpa Dāmodara Gosvāmī, who was naturally very kindhearted, advised him so that he could derive some benefit.

TEXT 131

*“yāha, bhāgavata paḍa vaiṣṇavera sthāne
ekānta āśraya kara caitanya-caraṇe*

yāha—just go; *bhāgavata paḍa*—read Śrīmad-Bhāgavatam; *vaiṣṇavera sthāne*—from a self-realized Vaiṣṇava; *ekānta āśraya kara*—fully surrender; *caitanya-caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu.

“If you want to understand Śrīmad-Bhāgavatam,” he said, “you must approach a self-realized Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu.”

Herein Svarūpa Dāmodara Gosvāmī instructs the poet from Bengal to hear Śrīmad-Bhāgavatam from a pure Vaiṣṇava and learn from him. In India especially, there is now a class of professional Bhāgavatam readers whose means of livelihood is to go from village to village, town to town, reading Bhāgavatam and collecting *dakṣiṇā*, or rewards, in the form of money or goods, like umbrellas, cloth and fruit. Thus there is now a system of Bhāgavata business, with recitations called *bhāgavata-saptāha* that continue for one week, although this is not mentioned in Śrīmad-Bhāgavatam. Nowhere does Śrīmad-Bhāgavatam say that the Bhāgavatam should be heard for one week from professionals. Rather, Śrīmad-Bhāgavatam (1.2.17) says, *śṛṇvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ*: one should regularly hear Śrīmad-Bhāgavatam from a self-realized Vaiṣṇava. By such hearing, one becomes pious: *hr̥dy antaḥ-stho hy abhadraṇi vidhunoti suhṛt satām*. As one thus hears the Bhāgavatam regularly and sincerely, his heart is purified of all material contamination:

*naṣṭa-prāyeṣv abhadreṣu nityam bhāgavata-sevayā
bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī*

“By regularly hearing the Bhāgavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.” (SB 1.2.18)

This is the proper process, but people are accustomed to being misled by professional Bhāgavatam reciters. Therefore Svarūpa Dāmodara Gosvāmī herein advises that one should not hear Śrīmad-Bhāgavatam from professional reciters. Instead, one must hear and learn the Bhāgavatam from a self-realized Vaiṣṇava. Sometimes it is seen that when a Māyāvādī *sannyāsī* reads the Bhāgavatam, flocks of men go to hear jugglery of words that cannot awaken their dormant love for Kṛṣṇa. Sometimes people go to see professional dramas and offer food and money to the players, who are expert at collecting these offerings very nicely. The result is that the

members of the audience remain in the same position of *gr̥ham andha-kūṇam*, family affection, and do not awaken their love for Kṛṣṇa.

In the *Bhāgavatam* (7.5.30), it is said, *matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gr̥ha-vratānām*: the *gr̥ha-vratas*, those who are determined to continue following the materialistic way of life, will never awaken their dormant love of Kṛṣṇa, for they hear the *Bhāgavatam* only to solidify their position in household life and to be happy in family affairs and sex. Condemning this process of hearing the *Bhāgavatam* from professionals, Svarūpa Dāmodara Gosvāmī says, *yāha, bhāgavata paḍa vaiṣṇavera sthāne*: “To understand the *Śrīmad-Bhāgavatam*, you must approach a self-realized Vaiṣṇava.” One should rigidly avoid hearing the *Bhāgavatam* from a Māyāvādī or other nondevotee who simply performs a grammatical jugglery of words to twist some meaning from the text, collect money from the innocent public, and thus keep people in darkness.

Svarūpa Dāmodara Gosvāmī strictly prohibits the behavior of the materialistic so-called hearers of *Śrīmad-Bhāgavatam*. Instead of awakening real love for Kṛṣṇa, such hearers of the *Bhāgavatam* become more and more attached to household affairs and sex life (*yan maithunādi-gr̥hamedhi-sukhaṁ hi tuccham* [SB 7.9.45]). One should hear *Śrīmad-Bhāgavatam* from a person who has no connection with material activities, or, in other words, from a *paramahansa* Vaiṣṇava, one who has achieved the highest stage of *sannyāsa*. This, of course, is not possible unless one takes shelter of the lotus feet of Śrī Caitanya Mahāprabhu. *Śrīmad-Bhāgavatam* is understandable only for one who can follow in the footsteps of Śrī Caitanya Mahāprabhu.

TEXT 132

caitanyera bhakta-gaṇera nitya kara 'saṅga'
tabeta jānibā siddhānta-samudra-taraṅga

caitanyera—of Lord Śrī Caitanya Mahāprabhu; *bhakta-gaṇera*—of the devotees; *nitya*—regularly; *kara*—do; *saṅga*—association; *tabeta*—then only; *jānibā*—you will understand; *siddhānta-samudra-taraṅga*—the waves of the ocean of devotional service.

Svarūpa Dāmodara continued, “Associate regularly with the devotees of Śrī Caitanya Mahāprabhu, for then only will you understand the waves of the ocean of devotional service.

It is clearly to be understood in this connection that the followers of Śrī Caitanya Mahāprabhu’s way of devotional service are eternal associates of the Supreme Personality of Godhead and perfect knowers of the Absolute Truth. If one immediately follows the principles of Śrī Caitanya Mahāprabhu by associating with His devotees, lusty desires for material enjoyment will vanish from one’s heart. Then one will be able to understand the meaning of *Śrīmad-Bhāgavatam* and the purpose of listening to it. Otherwise such understanding is impossible.

TEXT 133

*tabeta pāṇḍitya tomāra ha-ibe sa-phala
kṛṣṇera svarūpa-līlā varṇibā nirmala*

tabeta—then only; *pāṇḍitya*—learning; *tomāra*—your; *ha-ibe*—will become; *sa-phala*—successful; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa-līlā*—the transcendental pastimes; *varṇibā*—you will describe; *nirmala*—without material contamination.

“Only if you follow the principles of Śrī Caitanya Mahāprabhu and His devotees will your learning be successful. Then you will be able to write about the transcendental pastimes of Kṛṣṇa without material contamination.

TEXT 134

*ei śloka kariyācha pāñā santoṣa
tomāra hṛdayera arthe duṅhāya lāge ‘doṣa’*

ei śloka—this verse; *kariyācha*—you have composed; *pāñā santoṣa*—getting satisfaction; *tomāra hṛdayera*—of your heart; *arthe*—by the meaning; *duṅhāya*—to both; *lāge doṣa*—there is an offense.

“You have composed this introductory verse to your great satisfaction, but the meaning you have expressed is contaminated by offenses to both Lord Jagannātha and Śrī Caitanya Mahāprabhu.

TEXT 135

*tumi yaiche-taiche kaha, nā jāniyā rīti
sarasvatī sei-śabde kariyāche stuti*

tumi—you; *yaiche-taiche*—somehow or other; *kaha*—speak; *nā jāniyā rīti*—not knowing the regulative principles; *sarasvatī*—the goddess of learning; *sei-śabde*—in those words; *kariyāche stuti*—has made prayers.

“You have written something irregular, not knowing the regulative principles, but the goddess of learning, Sarasvatī, has used your words to offer her prayers to the Supreme Lord.

Svarūpa Dāmodara Gosvāmī informed the Bengali poet, “Because of your ignorance and your leaning toward Māyāvāda philosophy, you cannot distinguish the difference between the Māyāvāda and Vaiṣṇava philosophies. Therefore the process you have adopted to praise Lord Śrī Caitanya Mahāprabhu and Lord Jagannātha does not follow the proper system; indeed, it is irregular and offensive. Fortunately, however, through your words, the goddess of learning, mother Sarasvatī, has tactfully offered her prayers to her master, Lord Śrī Caitanya Mahāprabhu.”

TEXT 136

*yaiche indra, daityādi kare kṛṣṇera bhartsana
sei-śabde sarasvatī karena stavana*

yaiche—just like; *indra*—Lord Indra, the King of heaven; *daitya*—demons; *ādi*—and others; *kare*—do; *kṛṣṇera bhartsana*—chastisement to Kṛṣṇa; *sei-śabde*—by those words; *sarasvatī*—the goddess of learning; *karena stavana*—offers prayers.

“Sometimes demons, and even Lord Indra, the King of heaven, chastised Kṛṣṇa, but mother Sarasvatī, taking advantage of their words, offered prayers to the Lord.

TEXT 137

*vācālam bāliṣam stabdham
ajñam paṇḍita-māninam
kṛṣṇam martyam upāśritya
gopā me cakrur apriyam*

vācālam—talkative; *bāliṣam*—childish; *stabdham*—impudent; *ajñam*—foolish; *paṇḍita-māninam*—thinking Himself a very learned scholar; *kṛṣṇam*—Kṛṣṇa; *martyam*—an ordinary mortal human being; *upāśritya*—taking shelter of; *gopāḥ*—the cowherd men; *me*—unto me; *cakruḥ*—committed; *apriyam*—that which is not very much appreciated.

“[Lord Indra said:] ‘This Kṛṣṇa, who is an ordinary human being, is talkative, childish, impudent and ignorant, although He thinks Himself very learned. The cowherd men in Vṛndāvana have offended me by accepting Him. This has not been greatly appreciated by me.’

This verse is from Śrīmad-Bhāgavatam (10.25.5).

TEXT 138

*aiśvarya-made matta indra,—yena mātoyāla
buddhi-nāśa haila, kevala nāhika sāmbhāla*

aiśvarya-made—being proud of his opulence; *matta*—maddened; *indra*—the King of heaven; *yena*—as if; *mātoyāla*—a mad person; *buddhi-nāśa*—bereft of intelligence; *haila*—became; *kevala*—only; *nāhika*—there is not; *sāmbhāla*—caution.

“Indra, the King of heaven, being too proud of his heavenly opulences, became like a madman. Thus bereft of his intelligence, he could not restrain himself from speaking nonsensically about Kṛṣṇa.

TEXT 139

*indra bale,—“muñi kṛṣṇera kariyāchi nindana“
tāra-i mukhe sarasvatī karena stavana*

indra bale—Indra says; *muñi*—I; *kṛṣṇera*—of Lord Kṛṣṇa; *kariyāchi*—have done; *nindana*—chastisement and defamation; *tāra-i mukhe*—from his mouth; *sarasvatī*—mother Sarasvatī, the goddess of learning; *karena stavana*—offers prayers.

“Thus Indra thought, ‘I have properly chastised Kṛṣṇa and defamed Him.’ But Sarasvatī, the goddess of learning, took this opportunity to offer prayers to Kṛṣṇa.

TEXT 140

'vācāla' kahiye—‘veda-pravartaka’ *dhanya*
'bāliśa'—*tathāpi* ‘*śiśu-prāya*’ *garva-śūnya*

vācāla—talkative; *kahiye*—I say; *veda-pravartaka*—one who can speak with the authority of the Vedas; *dhanya*—glorious; *bāliśa*—childish; *tathāpi*—still; *śiśu-prāya*—like a child; *garva-śūnya*—without pride.

“The word ‘*vācāla*’ is used to refer to a person who can speak according to Vedic authority, and the word ‘*bāliśa*’ means ‘innocent.’ Kṛṣṇa spoke the Vedic knowledge, yet He always presents Himself as a prideless, innocent boy.

TEXT 141

vandyābhāve ‘*anamra*’—‘*stabdha*’-*śabde kaya*
yāhā haite anya ‘*viñña*’ *nāhi*—*se* ‘*ajñā*’ *haya*

vandyā-abhāve—because there is no one else to be offered obeisances; *anamra*—the one who does not offer obeisances; *stabdha-śadbe*—by the word *stabdha* (“impudent”); *kaya*—says; *yāhā haite*—than whom; *anya*—other; *viñña*—learned scholar; *nāhi*—is not; *se*—He; *ajñā*—one by whom nothing is unknown; *haya*—is.

“When there is no one else to receive obeisances, one may be called ‘*anamra*,’ or one who offers obeisances to no one. This is the meaning of the word ‘*stabdha*.’ And because no one is found to be more learned than

Kṛṣṇa, He may be called ‘ajña,’ indicating that nothing is unknown to Him.

TEXT 142

*’paṇḍitera mānya-pātra—haya ‘paṇḍita-mānī’
tathāpi bhakta-vātsalye ‘manuṣya’ abhimānī*

paṇḍitera—of learned scholars; *mānya-pātra*—worshipable object; *haya*—is; *paṇḍita-mānī*—a person honored by the learned scholars; *tathāpi*—still; *bhakta-vātsalye*—because of being very affectionate to the devotees; *manuṣya abhimānī*—presents Himself as an ordinary human being.

“The word ‘paṇḍita-mānī’ can be used to indicate that Kṛṣṇa is honored even by learned scholars. Nevertheless, because of affection for His devotees, Kṛṣṇa appears like an ordinary human being and may therefore be called ‘martya.’

TEXT 143

*jarāsandha kahe,—“kṛṣṇa—puruṣa-adhama
tora saṅge nā yujhimu, “yāhi bandhu-han“*

jarāsandha kahe—Jarāsandha says; *kṛṣṇa*—Kṛṣṇa; *puruṣa-adhama*—the lowest of human beings; *tora saṅge*—with You; *nā yujhimu*—I shall not fight; *yāhi*—because; *bandhu-han*—killer of Your own relatives.

“The demon Jarāsandha chastised Kṛṣṇa, saying, ‘You are the lowest of human beings. I shall not fight with You, for You killed Your own relatives.’

In this verse also, mother Sarasvatī offers prayers to Kṛṣṇa. The word *puruṣa-adhama* refers to the Personality of Godhead, under whom all other persons remain, or, in other words, *puruṣa-uttama*, the best of all living beings. Similarly, the word *bandhu-han* means “the killer of *māyā*.” In the conditioned state of life, one is closely related with *māyā* as a friend, but when one comes in contact with Kṛṣṇa one is freed from that relationship.

TEXT 144

*yāhā haite anya puruṣa-sakala—‘adhama’
sei haya ‘puruṣādharma’—sarasvatīra mana*

yāhā haite—from whom; *anya*—other; *puruṣa*—persons; *sakala*—all; *adhama*—subordinate; *sei*—he; *haya*—is; *puruṣa-adhama*—the person under whom all others remain; *sarasvatīra mana*—the explanation of mother Sarasvatī.

“Mother Sarasvatī takes ‘puruṣādharma’ to mean ‘puruṣottama,’ ‘He to whom all men are subordinate.’

TEXT 145

*‘bāndhe sabāre’—tāte avidyā ‘bandhu’ haya
‘avidyā-nāśaka’—‘bandhu-han’-śabde kaya*

bāndhe—binds; *sabāre*—everyone; *tāte*—therefore; *avidyā*—nescience, or *māyā*; *bandhu*—binder or relative; *haya*—is; *avidyā-nāśaka*—vanquisher of *māyā*; *bandhu-han-śabde*—by the word *bandhu-han*; *kaya*—mother Sarasvatī says.

“Nescience, or *māyā*, may be called ‘bandhu’ because she entangles everyone in the material world. Therefore by using the word ‘bandhu-han,’ mother Sarasvatī says that Lord Kṛṣṇa is the vanquisher of *māyā*.

Everyone is entangled in the illusory energy, but as stated in the *Bhagavad-gītā* (7.14), *mām eva ye prapadyante māyām etāṁ taranti te*: [Bg. 7.14] as soon as one surrenders to Kṛṣṇa, he is freed from *māyā*. Therefore Kṛṣṇa may be called *bandhu-han*, the killer of *māyā*.

TEXT 146

*ei-mata śiśupāla karila nindana
sei-vākye sarasvatīarena stavana*

ei-mata—in this way; *śiśupāla*—Śiśupāla; *karila nindana*—blasphemed; *sei-vākye*—by those words; *sarasvatī*—the goddess of learning; *karena stavana*—offers prayers.

“Śiśupāla also blasphemed Kṛṣṇa in this way, but the goddess of learning, Sarasvatī, offered her prayers to Kṛṣṇa even by his words.

TEXT 147

*taiche ei śloke tomāra arthe ‘nindā’ āise
sarasvatīra artha śuna, yāte ‘stuti’ bhāse*

taiche—in that way; *ei śloke*—in this verse; *tomāra*—your; *arthe*—by the meaning; *nindā*—blasphemy; *āise*—comes; *sarasvatīra artha*—the meaning of mother Sarasvatī; *śuna*—hear; *yāte*—by which; *stuti*—prayers; *bhāse*—appear.

“In that way, although your verse is blasphemous according to your meaning, mother Sarasvatī has taken advantage of it to offer prayers to the Lord.

TEXT 148

*jagannātha hana kṛṣṇera ‘ātma-svarūpa’
kintu ihāñ dāru-brahma—sthāvara-svarūpa*

jagannātha—Lord Jagannātha; *hana*—is; *kṛṣṇera ātma-svarūpa*—identical with Kṛṣṇa; *kintu*—but; *ihāñ*—here, at Jagannātha Purī; *dāru-brahma*—the Absolute appearing as wood; *sthāvara-svarūpa*—nonmoving identity.

“There is no difference between Lord Jagannātha and Kṛṣṇa, but here Lord Jagannātha is fixed as the Absolute Person appearing in wood. Therefore He does not move.

TEXT 149

*tāñhā-saha ātmatā eka-rūpa hañā
kṛṣṇa eka-tattva-rūpa—dui rūpa hañā*

tāñhā-saha—with Him; *ātmatā*—the quality of being the self; *eka-rūpa hañā*—being one form; *kṛṣṇa*—Lord Kṛṣṇa; *eka-tattva-rūpa*—one principle; *dui*—two; *rūpa*—forms; *hañā*—becoming.

“Thus Lord Jagannātha and Śrī Caitanya Mahāprabhu, although appearing as two, are one because They are both Kṛṣṇa, who is one alone.

TEXT 150

*saṁsāra-tāraṇa-hetu yei icchā-śakti
tāhāra milana kari' ekatā yaiche prāpti*

saṁsāra-tāraṇa-hetu—for delivering the entire world; *yei*—that; *icchā-śakti*—the potency of will; *tāhāra*—of that will; *milana kari'*—by the meeting; *ekatā*—oneness; *yaiche*—so that; *prāpti*—attainment.

“The supreme desire to deliver the entire world meets in the two of Them, and for that reason also They are one and the same.

TEXT 151

*sakala saṁsārī lokera karite uddhāra
gaura-jaṅgama-rūpe kailā avatāra*

sakala—all; *saṁsārī*—materially contaminated; *lokera*—persons; *karite uddhāra*—to deliver; *gaura*—Śrī Caitanya Mahāprabhu; *jaṅgama*—moving; *rūpe*—in the form; *kailā avatāra*—has descended.

“To deliver all the materially contaminated people of the world, that same Kṛṣṇa has descended in the moving form of Lord Śrī Caitanya Mahāprabhu.

TEXT 152

*jagannāthera darśane khaṇḍāya saṁsāra
saba-deśera saba-loka nāre āsibāra*

jagannāthera—of Lord Jagannātha; *darśane*—by visiting; *khaṇḍāya saṁsāra*—one is freed from material existence; *saba-deśera*—of all countries; *saba-loka*—all men; *nāre āsibāra*—cannot come.

“By visiting Lord Jagannātha one is freed from material existence, but not all men of all countries can come or be admitted here in Jagannātha Purī.

TEXT 153

*śrī-kṛṣṇa-caitanya-prabhu deśe deśe yāñā
saba-loke nistārīlā jaṅgama-brahma hañā*

śrī-kṛṣṇa-caitanya-prabhu—Lord Śrī Caitanya Mahāprabhu; *deśe deśe yāñā*—moving from one country to another; *saba-loke nistārīlā*—delivered all conditioned souls; *jaṅgama-brahma*—moving Brahman; *hañā*—being.

“Śrī Caitanya Mahāprabhu, however, moves from one country to another, personally or by His representative. Thus He, as the moving Brahman, delivers all the people of the world.

TEXT 154

*sarasvatīra artha ei kahiluṅ vivaraṇa
eho bhāgya tomāra aiche karile varṇana*

sarasvatīra—of Sarasvatī; *artha*—meaning; *ei*—this; *kahiluṅ vivaraṇa*—I have explained; *eho*—this; *bhāgya*—great fortune; *tomāra aiche*—in such a way; *karile varṇana*—you have described.

“Thus I have explained the meaning intended by mother Sarasvatī, the goddess of learning. It is your great fortune that you have described Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu in that way.

TEXT 155

*kṛṣṇe gāli dite kare nāma uccāraṇa
sei nāma haya tāra 'muktira' kāraṇa*

kṛṣṇe—Lord Kṛṣṇa; *gāli dite*—to blaspheme or chastise; *kare nāma uccāraṇa*—chants the name of Kṛṣṇa; *sei nāma*—that holy name; *haya*—becomes; *tāra*—his; *muktira kāraṇa*—the cause of liberation.

“Sometimes it so happens that one who wants to chastise Kṛṣṇa utters the holy name, and thus the holy name becomes the cause of his liberation.”

TEXT 156

*tabe sei kavi sabāra caraṇe paḍiyā
sabāra śaraṇa laila dante tṛṇa lañā*

tabe—thereupon; *sei*—that; *kavi*—poet; *sabāra*—of all; *caraṇe*—at the feet; *paḍiyā*—falling down; *sabāra*—of all the devotees; *śaraṇa laila*—took shelter; *dante*—in the mouth; *tṛṇa lañā*—taking a straw.

Upon hearing this proper explanation by Svarūpa Dāmodara Gosvāmī, the Bengali poet fell down at the feet of all the devotees and took shelter of them with a straw in his mouth.

TEXT 157

*tabe saba bhakta tāre aṅgikāra kailā
tāra guṇa kahi' mahāprabhure milāilā*

tabe—thereupon; *saba bhakta*—all the devotees; *tāre*—him; *aṅgikāra kailā*—accepted as one of the associates; *tāra guṇa kahi'*—explaining his humble behavior; *mahāprabhure milāilā*—introduced him to Śrī Caitanya Mahāprabhu.

Thereupon all the devotees accepted his association. Explaining his humble behavior, they introduced him to Śrī Caitanya Mahāprabhu.

TEXT 158

*sei kavi sarva tyaji' rahilā nīlācale
gaura-bhakta-gaṇera kṛpā ke kahite pāre?*

sei kavi—that poet; *sarva tyaji'*—giving up all nonsensical activities; *rahilā*—remained; *nīlācale*—at Jagannātha Purī; *gaura-bhakta-gaṇera*—of the devotees of Lord Śrī Caitanya Mahāprabhu; *kṛpā*—the mercy; *ke*—who; *kahite pāre*—can explain.

By the mercy of the devotees of Lord Śrī Caitanya Mahāprabhu, that poet from Bengal gave up all other activities and stayed with them at Jagannātha Purī. Who can explain the mercy of the devotees of Śrī Caitanya Mahāprabhu?

TEXT 159

*ei ta' kahiluṅ pradyumna-miśra-vivaraṇa
prabhura ājñāya kaila kṛṣṇa-kathāra śravaṇa*

ei ta' kahiluṅ—thus I have described; *pradyumna-miśra-vivaraṇa*—the descriptive narration of Pradyumna Miśra; *prabhura ājñāya*—on the order of Śrī Caitanya Mahāprabhu; *kaila*—did; *kṛṣṇa-kathāra śravaṇa*—listening to discourses on topics concerning Kṛṣṇa.

I have thus described the narration concerning Pradyumna Miśra and how, following the order of Śrī Caitanya Mahāprabhu, he listened to discourses about Kṛṣṇa spoken by Rāmānanda Rāya.

TEXT 160

*tāra madhye kahiluṅ rāmānandera mahimā
āpane śrī-mukhe prabhu varṇe yāñra sīmā*

tāra madhye—within these statements; *kahiluṅ*—I have explained; *rāmānandera mahimā*—the glories of Rāmānanda Rāya; *āpane*—personally; *śrī-mukhe*—from his mouth; *prabhu*—the Lord; *varṇe*—explains; *yāñra*—of whom; *sīmā*—the limit of ecstatic love.

Within the narration I have explained the glorious characteristics of Śrī Rāmānanda Rāya, through whom Śrī Caitanya Mahāprabhu personally described the limits of ecstatic love for Kṛṣṇa.

TEXT 161

*prastāve kahiluṅ kavira nāṭaka-vivaraṇa
ajña hañā śraddhāya pāila prabhura caraṇa*

prastāve—by the way; *kahiluṅ*—I have explained; *kavira*—of the poet; *nāṭaka-vivaraṇa*—description of the drama; *ajña hañā*—although being ignorant; *śraddhāya*—with faith and love; *pāila*—got; *prabhura caraṇa*—shelter at the lotus feet Lord Śrī Caitanya Mahāprabhu.

In the course of the narration, I have also told about the drama by the poet from Bengal. Although he was ignorant, because of his faith and humility he nevertheless obtained shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 162

*śrī-kṛṣṇa-caitanya-līlā—amṛtera sāra
eka-līlā-pravāhe vahe śata-śata dhāra*

śrī-kṛṣṇa-caitanya-līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; *amṛtera sāra*—the essence of nectar; *eka-līlā*—of one pastime; *pravāhe*—by the stream; *vahe*—flow; *śata-śata dhāra*—hundreds and hundreds of branches.

The pastimes of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu are the essence of nectar. From the stream of one of His pastimes flow hundreds and thousands of branches.

TEXT 163

*śraddhā kari' ei līlā yei paḍe, śune
gaura-līlā, bhakti-bhakta-rasa-tattva jāne*

śraddhā kari'—with faith and love; *ei līlā*—these pastimes; *yei*—anyone who; *paḍe śune*—reads and hears; *gaura-līlā*—the pastimes of Lord Śrī Caitanya Mahāprabhu; *bhakti-bhakta-rasa-tattva*—the truth about devotional service, devotees and their transcendental mellows; *jāne*—understands.

Anyone who reads and hears these pastimes with faith and love can understand the truth about devotional service, devotees and the transcendental mellows of the pastimes of Lord Śrī Caitanya Mahāprabhu.

TEXT 164

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

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.

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 Śrī Caitanya-caritāmṛta, Antya-līlā, Fifth Chapter, describing how Pradyumna Miśra received instructions from Rāmānanda Rāya.

CHAPTER SIX

The Meeting of Śrī Caitanya Mahāprabhu and Raghunātha dāsa Gosvāmī

A summary of this chapter is given by Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows. When Śrī Caitanya Mahāprabhu went into transcendental fits of ecstatic love, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī attended to Him and satisfied Him as He desired. Raghunātha dāsa Gosvāmī had been attempting to come to the lotus feet of Śrī Caitanya Mahāprabhu for a long time, and finally he left his home and met the Lord. When Śrī Caitanya Mahāprabhu had gone to Śāntipura on His way to Vṛndāvana, Raghunātha dāsa Gosvāmī had offered to dedicate his life at the Lord's lotus feet. In the meantime, however, a Muslim official became envious of Hiraṇya dāsa, Raghunātha dāsa Gosvāmī's uncle, and induced some big official court minister to have him arrested. Thus Hiraṇya dāsa left his home, but by the intelligence of Raghunātha dāsa the misunderstanding was mitigated. Then Raghunātha dāsa went to Pānihāṭi, and following the order of Nityānanda Prabhu, he observed a festival (*ciḍā-dadhi-mahotsava*) by distributing chipped rice mixed with yogurt. The day after the festival, Nityānanda Prabhu gave Raghunātha dāsa the blessing that he would very soon attain the shelter of Śrī Caitanya Mahāprabhu. After this incident, Raghunātha dāsa, with the help of his priest, whose name was Yadunandana Ācārya, got out of his house by trickery and thus ran away. Not touching the general path, Raghunātha dāsa Gosvāmī secretly went to Jagannātha Purī. After twelve days, he arrived in Jagannātha Purī at the lotus feet of Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu entrusted Raghunātha dāsa Gosvāmī to Svarūpa Dāmodara Gosvāmī. Therefore another name for Raghunātha dāsa Gosvāmī is Svarūpera Raghu, or the Raghunātha of Svarūpa Dāmodara. For five days Raghunātha dāsa Gosvāmī took *prasādam* at the temple, but later he would stand at the Simha-dvāra gate and eat only whatever he could gather by alms. Later he lived by taking alms from various *chatras*, or food distributing centers. When Raghunātha's father received news of

this, he sent some men and money, but Raghunātha dāsa Gosvāmī refused to accept the money. Understanding that Raghunātha dāsa Gosvāmī was living by begging from the *chatras*, Śrī Caitanya Mahāprabhu presented him with His own *guñjā-mālā* and a stone from Govardhana Hill. Thereafter, Raghunātha dāsa Gosvāmī used to eat rejected food that he had collected and washed. This renounced life greatly pleased both Svarūpa Dāmodara Gosvāmī and Śrī Caitanya Mahāprabhu. One day Śrī Caitanya Mahāprabhu took by force some of the same food, thus blessing Raghunātha dāsa Gosvāmī for his renunciation.

TEXT 1

*kṛpā-guṇair yaḥ kuḡṛhāndha-kūpād
uddhṛtya bhaṅgyā raghunātha-dāsam
nyasya svarūpe vidadhe 'ntar-aṅgam
śrī-kṛṣṇa-caitanyam amum prapadye*

kṛpā-guṇaiḥ—by the ropes of causeless mercy; *yaḥ*—who; *ku-gṛha*—of contemptible family life; *andha-kūpāt*—from the blind well; *uddhṛtya*—having raised; *bhaṅgyā*—by a trick; *raghunātha-dāsam*—Raghunātha dāsa Gosvāmī; *nyasya*—giving over; *svarūpe*—to Svarūpa Dāmodara Gosvāmī; *vidadhe*—made; *antaḥ-aṅgam*—one of His personal associates; *śrī-kṛṣṇa-caitanyam*—unto Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *amum*—unto Him; *prapadye*—I offer my obeisances.

With the ropes of His causeless mercy, Śrī Kṛṣṇa Caitanya Mahāprabhu employed a trick to deliver Raghunātha dāsa Gosvāmī from the blind well of contemptible family life. He made Raghunātha dāsa Gosvāmī one of His personal associates, placing him under the charge of Svarūpa Dāmodara Gosvāmī. I offer my obeisances unto Him.

TEXT 2

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya*—all glories; *advaita-candra*—to

Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya Mahāprabhu.

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Śrī Advaita Ācārya! And all glories to all the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 3

*ei-mata gauracandra bhakta-gaṇa-saṅge
nīlācale nānā līlā kare nānā-raṅge*

ei-mata—in this way; *gauracandra*—Lord Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—with His associates; *nīlācale*—at Nīlācala (Jagannātha Purī); *nānā*—various; *līlā*—pastimes; *kare*—performs; *nānā-raṅge*—in varieties of transcendental pleasure.

Thus Lord Gauracandra performed various pastimes with His associates at Jagannātha Purī in varieties of transcendental pleasure.

TEXT 4

*yadyapi antare kṛṣṇa-viyoga bādhaye
bāhire nā prakāśaya bhakta-duḥkha-bhaye*

yadyapi—although; *antare*—within the heart; *kṛṣṇa-viyoga*—separation from Kṛṣṇa; *bādhaye*—obstructs; *bāhire*—externally; *nā prakāśaya*—does not exhibit; *bhakta-duḥkha-bhaye*—fearing the unhappiness of the devotees.

Although Śrī Caitanya Mahāprabhu felt pangs of separation from Kṛṣṇa, He did not manifest His feelings externally, for He feared the unhappiness of His devotees.

TEXT 5

*utkaṭa viraha-duḥkha yabe bāhirāya
tabe ye vaikalya prabhura varṇana nā yāya*

utkaṭa—severe; *viraha-duḥkha*—unhappiness of separation; *yabe*—when; *bāhirāya*—is manifested; *tabe*—at that time; *ye*—what; *vaikalya*—transformations; *prabhura*—of the Lord; *varṇana nā yāya*—cannot be described.

The transformations undergone by the Lord when He manifested severe unhappiness due to separation from Kṛṣṇa cannot be described.

TEXT 6

*rāmāndera kṛṣṇa-kathā, svarūpera gāna
viraha-vedanāya prabhura rākhaye parāṇa*

rāmāndera—of Rāmānanda Rāya; *kṛṣṇa-kathā*—talks of Lord Kṛṣṇa; *svarūpera gāna*—the songs of Svarūpa Dāmodara; *viraha-vedanāya*—at the time of pangs of separation; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *rākhaye*—keep; *parāṇa*—the life.

When the Lord acutely felt pangs of separation from Kṛṣṇa, only Śrī Rāmānanda Rāya’s talks about Kṛṣṇa and the sweet songs of Svarūpa Dāmodara kept Him alive.

TEXT 7

*dine prabhu nānā-saṅge haya anya mana
rātri-kāle bāḍe prabhura viraha-vedana*

dine—during the daytime; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nānā-saṅge*—by various associations; *haya*—becomes; *anya*—diverted; *mana*—His mind; *rātri-kāle*—at night; *bāḍe*—increase; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *viraha-vedana*—pangs of separation.

Because the Lord associated with various devotees during the day, His mind was somewhat diverted, but at night the pangs of separation from Kṛṣṇa increased very rapidly.

TEXT 8

*tāñra sukha-hetu saṅge rahe dui janā
kṛṣṇa-rasa-śloka-gīte karena sāntvanā*

tāñra sukha-hetu—for His happiness; *saṅge*—in His association; *rahe*—remain; *dui janā*—two personalities; *kṛṣṇa-rasa*—of the transcendental mellows of Kṛṣṇa; *śloka*—verses; *gīte*—by songs; *karena sāntvanā*—they pacified.

Two people—Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī—stayed with the Lord to pacify Him by reciting various verses about Kṛṣṇa’s pastimes and by singing appropriate songs for His satisfaction.

TEXT 9

*subala yaiche pūrve kṛṣṇa-sukhera sahāya
gaura-sukha-dāna-hetu taiche rāma-rāya*

subala—Subala, one of the cowherd boyfriends of Kṛṣṇa; *yaiche*—just as; *pūrve*—previously; *kṛṣṇa-sukhera*—to give happiness to Kṛṣṇa; *sahāya*—helper; *gaura-sukha-dāna-hetu*—for giving happiness to Lord Śrī Caitanya Mahāprabhu; *taiche*—similarly; *rāma-rāya*—Rāmānanda Rāya.

Previously, when Lord Kṛṣṇa was personally present, Subala, one of His cowherd boyfriends, gave Him happiness when He felt separation from Rādhārāṇī. Similarly, Rāmānanda Rāya helped give happiness to Lord Śrī Caitanya Mahāprabhu.

TEXT 10

*pūrve yaiche rādhāra lalitā sahāya-pradhāna
taiche svarūpa-gosāñi rākhe mahāprabhura pṛaṇa*

pūrve—previously; *yaiche*—just as; *rādhāra*—of Śrīmatī Rādhārāṇī; *lalitā*—Her companion named Lalitā; *sahāya-pradhāna*—the best helper; *taiche*—similarly; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *rākhe*—keeps; *mahāprabhura prāṇa*—the life of Śrī Caitanya Mahāprabhu.

Previously, when Śrīmatī Rādhārāṇī felt the pangs of separation from Kṛṣṇa, Her constant companion Lalitā kept Her alive by helping Her in many ways. Similarly, when Śrī Caitanya Mahāprabhu felt Rādhārāṇī's emotions, Svarūpa Dāmodara Gosvāmī helped Him maintain His life.

TEXT 11

*ei dui janāra saubhāgya kahana nā yāya
prabhura 'antaraṅga' bali' yāñre loke gāya*

ei dui janāra—of these two personalities; *saubhāgya*—fortune; *kahana nā yāya*—cannot be described; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *antaraṅga*—very intimate and confidential associates; *bali'*—as; *yāñre*—whom; *loke*—people; *gāya*—say.

To describe the fortunate position of Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī is extremely difficult. They were renowned as intimately confidential friends of Śrī Caitanya Mahāprabhu.

TEXT 12

*ei-mata vihare gaura lañā bhakta-gaṇa
raghunātha-milana ebe śuna, bhakta-gaṇa*

ei-mata—in this way; *vihare*—enjoys; *gaura*—Lord Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇa*—keeping company with His devotees; *raghunātha-milana*—meeting with Raghunātha dāsa Gosvāmī; *ebe*—now; *śuna*—hear; *bhakta-gaṇa*—O devotees.

The Lord thus enjoyed His life with His devotees. O devotees of Lord Śrī Caitanya Mahāprabhu, now hear how Raghunātha dāsa Gosvāmī met the Lord.

TEXT 13

*pūrve śāntipure raghunātha yabe āilā
mahārabhu kṛpā kari' tāñre śikhāilā*

pūrve—previously; *śāntipure*—to Śāntipura; *raghunātha*—Raghunātha dāsa; *yabe āilā*—when he came; *mahārabhu*—Śrī Caitanya Mahārabhu; *kṛpā kari'*—showing causeless mercy; *tāñre śikhāilā*—gave him lessons.

When Raghunātha dāsa, during his family life, went to meet Śrī Caitanya Mahārabhu at Śāntipura, the Lord gave him worthy instructions by His causeless mercy.

TEXT 14

*prabhura śikṣāte teñho nija-ghare yāya
markaṭa-vairāgya chāḍi' hailā 'viṣayi-prāya'*

prabhura śikṣāte—by the instruction of Śrī Caitanya Mahārabhu; *teñho*—he; *nija-ghare yāya*—returned to his home; *markaṭa-vairāgya*—monkey renunciation; *chāḍi'*—giving up; *hailā*—became; *viṣayi-prāya*—like a pounds-and-shillings man.

Instead of becoming a so-called renunciant, Raghunātha dāsa, following the instructions of the Lord, returned home and played exactly like a pounds-and-shillings man.

TEXT 15

*bhitare vairāgya, bāhire kare sarva-karma
dekhiyā ta' mātā-pitāra ānandita mana*

bhitare—within his heart; *vairāgya*—complete renunciation; *bāhire*—externally; *kare*—does; *sarva*—all; *karma*—activities; *dekhiyā*—seeing; *ta'*—certainly; *mātā-pitāra*—of the father and mother; *ānandita*—satisfied; *mana*—the mind.

Raghunātha dāsa was inwardly completely renounced, even in family life, but he did not express his renunciation externally. Instead, he acted just like an ordinary businessman. Seeing this, his father and mother were satisfied.

TEXT 16

*'mathurā haite prabhu āilā',—vārtā yabe pāilā
prabhu-pāśa calibāre udyoga karilā*

mathurā haite—from Mathurā; *prabhu āilā*—Lord Śrī Caitanya Mahāprabhu has come back; *vārtā*—message; *yabe pāilā*—when he received; *prabhu-pāśa*—to Śrī Caitanya Mahāprabhu; *calibāre*—to go; *udyoga karilā*—made an endeavor.

When he received a message that Lord Śrī Caitanya Mahāprabhu had returned from Mathurā City, Raghunātha dāsa endeavored to go to the lotus feet of the Lord.

TEXT 17

*hena-kāle mulukera eka mleccha adhikārī
saptagrāma-mulukera se haya 'caudhurī'*

hena-kāle—at this time; *mulukera*—of the country; *eka*—one; *mleccha*—Muslim; *adhikārī*—official; *saptagrāma-mulukera*—of the place known as Saptagrāma; *se*—that person; *haya*—is; *caudhurī*—tax collector.

At that time there was a Muslim official collecting the taxes of Saptagrāma.

Formerly, when the Muslim government was in power, the person appointed tax collector would collect the taxes of the local zamindars, or landholders. He would keep one fourth of the collection for himself as a profit, and the balance he would deliver to the treasury of the government.

TEXT 18

*hiraṇya-dāsa muluka nila 'makrari' kariyā
tāra adhikāra gela, mare se dekhīyā*

hiraṇya-dāsa—the uncle of Raghunātha dāsa Gosvāmī; *muluka nila*—took charge of the country; *makrari kariyā*—by some agreement; *tāra adhikāra gela*—the Muslim *caudhurī* lost his position; *mare se dekhīyā*—became extremely envious of Hiraṇya dāsa.

When Hiraṇya dāsa, Raghunātha dāsa's uncle, made an agreement with the government to collect taxes, the Muslim *caudhurī*, or tax collector, having lost his position, became extremely envious of him.

TEXT 19

*bāra lakṣa deya rājāya, sādhe biśa lakṣa
se 'turuk' kichu nā pāñā haila pratīpakṣa*

bāra lakṣa—1,200,000 coins; *deya*—delivers; *rājāya*—unto the Muslim government; *sādhe*—collects; *biśa lakṣa*—2,000,000 coins; *se turuk*—that Turk; *kichu*—anything; *nā pāñā*—not getting; *haila pratīpakṣa*—became his rival.

Hiraṇya dāsa was collecting 2,000,000 coins and therefore should have delivered 1,500,000 to the government. Instead, he was giving only 1,200,000, thus making an extra profit of 300,000 coins. Seeing this, the Muslim *caudhurī*, who was a Turk, became his rival.

TEXT 20

*rāja-ghare kaiṭhiyat diyā ujīre ānila
hiraṇya-dāsa palāila, raghunāthere bāndhila*

rāja-ghare—to the government treasury; *kaiṭhiyat diyā*—sending a confidential account; *ujīre ānila*—brought the minister in charge; *hiraṇya-dāsa palāila*—Hiraṇya dāsa fled; *raghunāthere bāndhila*—he arrested Raghunātha dāsa.

After sending a confidential account to the government treasury, the caudhurī brought the minister in charge. The caudhurī came, wanting to arrest Hiraṇya dāsa, but Hiraṇya dāsa had left home. Therefore the caudhurī arrested Raghunātha dāsa.

TEXT 21

*prati-dina raghunāthe karaye bhartsanā
'bāpa-jyeṭhāre āna', nahe pāibā yātanā*

prati-dina—daily; *raghunāthe*—Raghunātha dāsa; *karaye bhartsanā*—he chastised; *bāpa-jyeṭhāre āna*—bring your father and his elder brother; *nahe*—otherwise; *pāibā yātanā*—you will be punished.

Every day, the Muslim would chastise Raghunātha dāsa and tell him, “Bring your father and his elder brother. Otherwise you will be punished.”

TEXT 22

*mārite ānaye yadi dekhe raghunāthe
mana phiri' yāya, tabe nā pāre mārite*

mārite—to beat; *ānaye*—brings; *yadi*—when; *dekhe*—sees; *raghunāthe*—Raghunātha dāsa; *mana*—his mind; *phiri' yāya*—becomes changed; *tabe*—at that time; *nā pāre mārite*—he could not beat.

The caudhurī wanted to beat him, but as soon as he saw Raghunātha's face, his mind changed, and he could not beat him.

TEXT 23

*viśeṣe kāyastha-buddhaye antare kare ḍara
mukhe tarje garje, mārite sabhaya antara*

viśeṣe—specifically; *kāyastha-buddhaye*—considering a *kāyastha*; *antare*—within his heart; *kare ḍara*—is afraid; *mukhe*—with his mouth; *tarje garje*—threatens; *mārite*—to beat; *sa-bhaya*—afraid; *antara*—at heart.

Indeed, the *caudhurī* was afraid of Raghunātha dāsa because Raghunātha dāsa belonged to the *kāyastha* community. Although the *caudhurī* would chastise him with oral vibrations, he was afraid to beat him.

Raghunātha dāsa belonged to a very aristocratic family of the *kāyastha* community. He had substantial influence with the local people, and therefore the *caudhurī*, or minister, was afraid to beat him. Superficially he would chastise Raghunātha dāsa with threatening vibrations, but he did not beat him. The members of the *kāyastha* community in India are generally very intelligent and expert in business management. Formerly they were mostly government officers. They were mentioned even by Yājñavalkya, as quoted by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*:

*cāṭa-taskara-durvṛttair mahā-sāhasikādibhiḥ
pīḍyamānā prajā rakṣet kāyasthaiś ca viśeṣataḥ*

From this verse it appears that the governmental officials of the *kāyastha* community would sometimes chastise the citizens, and thus it was the duty of the king to protect the people in general from the atrocities of the *kāyasthas*. In Bengal the *kāyastha* community is honored almost as much as the *brāhmaṇa* community, but in the up-country of India the *kāyasthas* are considered *śūdras* because they generally eat meat and drink wine. In any case, from history the *kāyasthas* appear very intelligent. Thus the Muslim *caudhurī* was afraid of Raghunātha dāsa because he belonged to the *kāyastha* community.

TEXT 24

*tabe raghunātha kichu cintilā upāya
vinati kariyā kahe sei mleccha-pāya*

tabe—then; *raghunātha*—Raghunātha dāsa Gosvāmī; *kichu*—some; *cintilā*—thought of; *upāya*—means; *vinati kariyā*—in great humility; *kahe*—he says; *sei mleccha*—of that Muslim *caudhurī*; *pāya*—at the feet.

While this was going on, Raghunātha dāsa thought of a tricky method of escape. Thus he humbly submitted this plea at the feet of the Muslim *caudhurī*.

TEXT 25

*“āmāra pitā, jyēṭhā haya tomāra dui bhāi
bhāi-bhāiye tomarā kalaha kara sarvadāi*

āmāra pitā—my father; *jyēṭhā*—and his elder brother; *haya*—are; *tomāra*—your; *dui bhāi*—two brothers; *bhāi-bhāiye*—between brother and brother; *tomarā*—all of you; *kalaha kara*—fight; *sarvadāi*—always.

“My dear sir, my father and his elder brother are your brothers. All brothers always fight about something.

TEXT 26

*kabhu kalaha, kabhu prīti—ihāra niścaya nāi
kāli punaḥ tina bhāi ha-ibā eka-ṭhāñi*

kabhu—sometimes; *kalaha*—fight; *kabhu*—sometimes; *prīti*—very intimate friendly behavior; *ihāra*—of these things; *niścaya nāi*—there is no certainty; *kāli*—the next day; *punaḥ*—again; *tina bhāi*—three brothers; *ha-ibā*—will be; *eka-ṭhāñi*—at one place.

“Sometimes brothers fight among themselves, and sometimes they have very friendly dealings. There is no certainty when such changes will take place. Thus I am sure that although today you are fighting, tomorrow you three brothers will be sitting together in peace.

TEXT 27

*āmi yaiche pitāra, taiche tomāra bālaka
āmi tomāra pālya, tumi āmāra pālaka*

āmi—I; *yaiche*—just like; *pitāra*—of my father; *taiche*—similarly; *tomāra*—your; *bālaka*—son; *āmi*—I; *tomāra*—your; *pālya*—person to be maintained; *tumi*—you; *āmāra*—my; *pālaka*—maintainer.

“Just as I am my father’s son, so I am also yours. I am your dependent, and you are my maintainer.

TEXT 28

*pālaka hañā pālyere tāḍite nā yuyāya
tumi sarva-śāstra jāna 'jindā-pīra'-prāya*“

pālaka hañā—being a maintainer; *pālyere*—the person who is maintained; *tāḍite*—to punish; *nā yuyāya*—is not good; *tumi*—you; *sarva-śāstra*—all scriptures; *jāna*—know; *jindā-pīra*—a living saintly person; *prāya*—just like.

“For a maintainer to punish the person he maintains is not good. You are expert in all the scriptures. Indeed, you are like a living saint.”

TEXT 29

*eta śuni' sei mlecchera mana ārdra haila
dāḍi vāhi' aśru paḍe, kāṇdite lāgila*

eta śuni'—hearing this; *sei mlecchera*—of that Muslim; *mana*—mind; *ārdra haila*—became softened; *dāḍi vāhi'*—flowing over his beard; *aśru paḍe*—tears fell; *kāṇdite lāgila*—began to cry.

When the Muslim heard Raghunātha dāsa's appealing voice, his heart softened. He began to cry, and tears glided down his beard.

TEXT 30

mleccha bale,—“*āji haite tumi*—mora 'putra'
āji chāḍāimu tomā' kari' eka sūtra“

mleccha bale—the Muslim said; *āji haite*—from this day; *tumi*—you; *mora putra*—my son; *āji*—today; *chāḍāimu tomā'*—I shall get you released; *kari' eka sūtra*—by some means.

The Muslim caudhurī told Raghunātha dāsa, “You are my son from this day on. Today, by some means, I shall have you released.”

TEXT 31

*ujire kahiṃā raghunāthe chāḍāila
prīti kari’ raghunāthe kahite lāgila*

ujire—unto the minister; *kahiṃā*—speaking; *raghunāthe chāḍāila*—released Raghunātha dāsa; *prīti kari’*—with great affection; *raghunāthe*—unto Raghunātha dāsa; *kahite lāgila*—began to say.

After informing the minister, the caudhuri released Raghunātha dāsa and then began to speak to him with great affection.

TEXT 32

*“tomāra jyeṭhā nirbuddhi aṣṭa-lakṣa khāya
āmi—bhāgī, āmāre kichu dibāre yuyāya*

tomāra jyeṭhā—the elder brother of your father; *nirbuddhi*—bereft of intelligence; *aṣṭa-lakṣa khāya*—enjoys 800,000 coins; *āmi*—I; *bhāgī*—shareholder, *āmāre*—unto me; *kichu*—something; *dibāre*—to give; *yuyāya*—is proper.

“Your father’s elder brother is less intelligent,” he said. “He enjoys 800,000 coins, but since I am also a shareholder, he should give some portion of it to me.

TEXT 33

*yāha tumi, tomāra jyeṭhāre milāha āmāre
ye-mate bhāla haya karuna, bhāra diluñ tānre*

yāha—go; *tumi*—you; *tomāra*—your; *jyeṭhāre*—the elder brother of your father; *milāha āmāre*—arrange to meet with me; *ye-mate*—in whatever way; *bhāla*—good; *haya*—is; *karuna*—let him do; *bhāra diluñ tānre*—I shall completely depend upon him.

“Now you go arrange a meeting between me and your uncle. Let him do whatever he thinks best. I shall completely depend on his decision.”

TEXT 34

raghunātha āsi' tabe jyeṭhāre milāila
mleccha-sahita vaśa kaila—saba śānta haila

raghunātha—Raghunātha dāsa; *āsi'*—coming; *tabe*—then; *jyeṭhāre milāila*—arranged a meeting between the *caudhurī* and the elder brother of his father; *mleccha-sahita*—with the Muslim; *vaśa kaila*—he settled; *saba*—everything; *śānta haila*—became peaceful.

Raghunātha dāsa arranged a meeting between his uncle and the caudhurī. The matter was settled, and everything was peaceful.

TEXT 35

ei-mata raghunāthera vatsareka gela
dvitīya vatsare palāite mana kaila

ei-mata—in this way; *raghunāthera*—of Raghunātha dāsa; *vatsareka*—one year; *gela*—passed; *dvitīya vatsare*—the next year; *palāite*—to go away from home; *mana kaila*—he decided.

In this way Raghunātha dāsa passed one year exactly like a first-class business manager, but the next year he again decided to leave home.

TEXT 36

rātre uṭhi' ekelā calilā palāñā
dūra haite pitā tāñre ānila dhariyā

rātre—at night; *uṭhi'*—getting up; *ekelā*—alone; *calilā*—left; *palāñā*—running away; *dūra haite*—from a distant place; *pitā*—his father; *tāñre*—him; *ānila*—brought back; *dhariyā*—catching.

He got up alone one night and left, but his father caught him in a distant place and brought him back.

TEXT 37

*ei-mate bāre bāre palāya, dhari' āne
tabe tāñra mātā kahe tāñra pitā sane*

ei-mate—in this way; *bāre bāre*—again and again; *palāya*—he goes away; *dhari' āne*—brings him back; *tabe*—then; *tāñra mātā*—his mother; *kahe*—speaks; *tāñra pitā sane*—with his father.

This became almost a daily affair. Raghunātha would run away from home, and his father would again bring him back. Then Raghunātha dāsa's mother spoke to his father as follows.

TEXT 38

*“putra 'bātula' ha-ila, ihāya rākhaha bāndhiyā“
tāñra pitā kahe tāre nirviṇṇa hañā*

putra—son; *bātula ha-ila*—has become mad; *ihāya*—him; *rākhaha bāndhiyā*—just keep by binding; *tāñra pitā*—his father; *kahe*—says; *tāre*—to her; *nirviṇṇa hañā*—being very unhappy.

“Our son has become mad,” she said. “Just keep him by binding him with ropes.” His father, being very unhappy, replied to her as follows.

TEXT 39

*“indra-sama aiśvarya, strī apsarā-sama
e saba bāndhite nārileka yāñra mana*

indra-sama—like the heavenly King, Indra; *aiśvarya*—material opulence; *strī*—wife; *apsarā-sama*—like an angel of heaven; *e saba*—all this; *bāndhite*—to bind; *nārileka*—was not able; *yāñra mana*—whose mind.

“Raghunātha dāsa, our son, has opulences like Indra, the heavenly King, and his wife is as beautiful as an angel. Yet all this could not tie down his mind.

TEXT 40

daḍira bandhane tāñre rākhibā ke-mate?
janma-dātā pitā nāre 'prārabdha' khaṇḍāite

daḍira bandhane—by bonds of ropes; *tāñre*—him; *rākhibā*—will you keep; *ke mate*—how; *janma-dātā pitā*—the father who begets the child; *nāre*—is not able; *prārabdha*—the reaction of previous activities; *khaṇḍāite*—to nullify.

“How then could we keep this boy home by binding him with ropes? It is not possible even for one’s father to nullify the reactions of one’s past activities.

TEXT 41

caitanya-candrera kṛpā hañāche inhāre
caitanya-candrera 'bātula' ke rākhite pāre?”

caitanya-candrera—of Lord Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *hañāche inhāre*—has been bestowed upon him; *caitanya-candrera*—of Lord Śrī Caitanya Mahāprabhu; *bātula*—madman; *ke*—who; *rākhite pāre*—can keep.

“Lord Śrī Caitanya Mahāprabhu has fully bestowed His mercy on him. Who can keep home such a madman of Caitanyacandra?”

TEXT 42

tabe raghunātha kichu vicārilā mane
nityānanda-gosāñira pāśa calilā āra dine

tabe—thereupon; *raghunātha*—Raghunātha dāsa; *kichu*—something; *vicārilā mane*—considered within his mind; *nityānanda-gosāñira pāśa*—unto Nityānanda Gosāñi; *calilā*—went; *āra dine*—the next day.

Then Raghunātha dāsa considered something in his mind, and the next day he went to Nityānanda Gosāñi.

TEXT 43

*pānihāṭi-grāme pāilā prabhura daraśana
kīrtanīyā sevaka saṅge āra bahu-jana*

pānihāṭi-grāme—in the village known as Pānihāṭi; *pāilā*—got; *prabhura daraśana*—the audience of Nityānanda Prabhu; *kīrtanīyā sevaka*—performers of *saṅkīrtana* and servants; *saṅge*—with; *āra*—and; *bahu-jana*—many other persons.

In the village of Pānihāṭi, Raghunātha dāsa obtained an interview with Nityānanda Prabhu, who was accompanied by many kīrtana performers, servants and others.

TEXT 44

*gaṅgā-tīre vṛkṣa-mūle piṅḍāra upare
vasiyāchena—yena koṭi sūryodaya kare*

gaṅgā-tīre—on the bank of the Ganges; *vṛkṣa-mūle*—underneath a tree; *piṅḍāra upare*—on a rock; *vasiyāchena*—was sitting; *yena*—as if; *koṭi sūrya*—hundreds of thousands of suns; *udaya kare*—rise.

Sitting on a rock under a tree on the bank of the Ganges, Lord Nityānanda seemed as effulgent as hundreds of thousands of rising suns.

TEXT 45

*tale upare bahu-bhakta hañāche veṣṭita
dekhi' prabhura prabhāva raghunātha—vismita*

tale—the surface; *upare*—upon; *bahu-bhakta*—many devotees; *hañāche veṣṭita*—He was surrounded; *dekhi'*—seeing; *prabhura prabhāva*—the influence of Nityānanda Prabhu; *raghunātha*—Raghunātha dāsa; *vismita*—astonished.

Many devotees sat on the ground surrounding Him. Seeing the influence of Nityānanda Prabhu, Raghunātha dāsa was astonished.

TEXT 46

*daṇḍavat hañā sei paḍilā kata-dūre
sevaka kahe,—‘raghunātha daṇḍavat kare’*

daṇḍavat hañā—falling flat like a rod; *sei*—he; *paḍilā kata-dūre*—fell down at a distant place; *sevaka kahe*—the servant of Nityānanda Prabhu said; *raghunātha*—Raghunātha dāsa; *daṇḍavat kare*—is offering obeisances.

Raghunātha dāsa offered his obeisances by falling prostrate at a distant place, and the servant of Nityānanda Prabhu pointed out, “There is Raghunātha dāsa, offering You obeisances.”

TEXT 47

*śuni’ prabhu kahe,—“corā dili daraśana
āya, āya, āji tora karimu daṇḍana”*

śuni’—hearing; *prabhu kahe*—Lord Nityānanda Prabhu said; *corā*—thief; *dili daraśana*—you have come to see Me; *āya āya*—come here, come here; *āji*—today; *tora*—your; *karimu*—I shall do; *daṇḍana*—punishment.

Hearing this, Lord Nityānanda Prabhu said, “You are a thief. Now you have come to see Me. Come here, come here. Today I shall punish you!”

TEXT 48

*prabhu bolāya, teṅho nikaṭe nā kare gamana
ākarsiyā tānra māthe prabhu dharilā caraṇa*

prabhu bolāya—the Lord calls; *teṅho*—he; *nikaṭe*—nearby; *nā kare gamana*—does not come; *ākarsiyā*—bringing him near; *tānra māthe*—on his head; *prabhu*—Nityānanda Prabhu; *dharilā caraṇa*—placed His feet.

The Lord called him, but Raghunātha dāsa did not go near the Lord. Then the Lord forcibly caught him and placed His lotus feet upon Raghunātha dāsa’s head.

TEXT 49

*kautukī nityānanda sahaje dayāmaya
raghunāthe kahe kichu hañā sadaya*

kautukī—very funny; *nityānanda*—Lord Nityānanda; *sahaje*—by nature; *dayā-maya*—very merciful; *raghunāthe*—unto Raghunātha dāsa; *kahe*—says; *kichu*—something; *hañā sa-daya*—being merciful.

Lord Nityānanda was by nature very merciful and funny. Being merciful, He spoke to Raghunātha dāsa as follows.

TEXT 50

*“nikaṭe nā āisa, corā, bhāga’ dūre dūre
āji lāg pāñāchi, daṇḍimu tomāre*

nikaṭe—nearby; *nā āisa*—you do not come; *corā*—thief; *bhāga’*—you go away; *dūre dūre*—a long distance; *āji*—today; *lāg pāñāchi*—I have caught; *daṇḍimu tomāre*—I shall punish you.

“You are just like a thief, for instead of coming near, you stay away at a distant place. Now that I have captured you, I shall punish you.

TEXT 51

*dadhi, ciḍā bhakṣaṇa karāha mora gaṇe“
śuni’ ānandita haila raghunātha mane*

dadhi—yogurt; *ciḍā*—chipped rice; *bhakṣaṇa karāha*—feed; *mora gaṇe*—My associates; *śuni’*—hearing; *ānandita haila*—became very happy; *raghunātha*—Raghunātha dāsa; *mane*—in the mind.

“Make a festival and feed all My associates yogurt and chipped rice.” Hearing this, Raghunātha dāsa was greatly pleased.



'You are a thief. Now you have come to see Me. Come here, come here. Today I shall punish you!' The Lord called him, but Raghunātha dāsa did not go near the Lord. Then the Lord forcibly caught him and placed His lotus feet upon Raghunātha dāsa's head."



The site in Pānihāṭī where Raghunātha dāsa Gosvāmī received the mercy of Lord Nityananda and organized a great feast for the satisfaction of the Lord.

TEXT 52

*sei-kṣaṇe nija-loka pāṭhāilā grāme
bhakṣya-dravya loka saba grāma haite āne*

sei-kṣaṇe—immediately; *nija-loka*—his servants; *pāṭhāilā grāme*—he sent to the nearby village; *bhakṣya-dravya*—eatables; *loka saba*—all the persons; *grāma haite*—from the village; *āne*—bring.

Raghunātha dāsa immediately sent his own men to the village to purchase all kinds of eatables and bring them back.

TEXT 53

*ciḍā, dadhi, dugdha, sandeśa, āra cini, kalā
saba dravya ānāñā caudike dharilā*

ciḍā—chipped rice; *dadhi*—yogurt; *dugdha*—milk; *sandeśa*—sweetmeats; *āra*—and; *cini*—sugar; *kalā*—banana; *saba*—all; *dravya*—materials; *ānāñā*—causing to be brought; *caudike*—all around; *dharilā*—kept.

Raghunātha dāsa brought chipped rice, yogurt, milk, sweetmeats, sugar, bananas and other eatables and placed them all around.

TEXT 54

*'mahotsava'-nāma śuni' brāhmaṇa-sajjana
āsita lāgila loka asaṅkhya-gaṇana*

mahotsava—festival; *nāma*—name; *śuni*—hearing; *brāhmaṇa-sat-jana*—*brāhmaṇas* and other gentlemen; *āsita lāgila*—began to pour in; *loka*—people; *asaṅkhya-gaṇana*—innumerable.

As soon as they heard that a festival was going to be held, all kinds of brāhmaṇas and other gentlemen began to arrive. Thus there were innumerable people.

TEXT 55

*āra grāmāntara haite sāmagrī ānila
śata dui-cāri holnā tānhā ānāila*

āra—also; *grāma-antara haite*—from other villages; *sāmagrī*—articles; *ānila*—brought; *śata*—hundred; *dui-cāri*—two to four; *holnā*—round earthen pots; *tānhā*—there; *ānāila*—caused to be brought.

Seeing the crowd increasing, Raghunātha dāsa arranged to get more eatables from other villages. He also brought two to four hundred large, round earthen pots.

TEXT 56

*baḍa baḍa mṛt-kuṇḍikā ānāila pāñca sāte
eka vipra prabhu lāgi' ciḍā bhijāya tāte*

baḍa baḍa—big, big; *mṛt-kuṇḍikā*—earthen basins; *ānāila*—arranged to be brought; *pāñca sāte*—five or seven; *eka vipra*—one brāhmaṇa; *prabhu lāgi'*—for Nityānanda Prabhu; *ciḍā*—the chipped rice; *bhijāya*—soaked; *tāte*—in those.

He also obtained five or seven especially large earthen pots, and in these pots a brāhmaṇa began soaking chipped rice for the satisfaction of Lord Nityānanda.

TEXT 57

*eka-ṭhāñi tapta-dugdhe ciḍā bhijāñā
ardheka chānila dadhi, cini, kalā diyā*

eka-ṭhāñi—in one place; *tapta-dugdhe*—in hot milk; *ciḍā*—the chipped rice; *bhijāñā*—soaking; *ardheka*—half of it; *chānila*—mixed; *dadhi*—yogurt; *cini*—sugar; *kalā*—bananas; *diyā*—putting in.

In one place, chipped rice was soaked in hot milk in each of the large pots. Then half the rice was mixed with yogurt, sugar and bananas.

TEXT 58

*āra ardheka ghanāvṛta-dugdhetē chānila
cāṅpā-kalā, cini, ghr̥ta, karpūra tāte dila*

āra ardheka—the other half; *ghana-āvṛta*—condensed; *dugdhetē*—in milk; *chānila*—mixed; *cāṅpā-kalā*—a special type of banana; *cini*—sugar; *ghr̥ta*—clarified butter, ghee; *karpūra*—camphor; *tāte dila*—put into that.

The other half was mixed with condensed milk and a special type of banana known as *cāṅpā-kalā*. Then sugar, clarified butter and camphor were added.

TEXT 59

*dhuti pari' prabhu yadi piṅḍāte vasilā
sāta-kunḍī vipra tāṅra āgete dharilā*

dhuti pari'—putting on a new cloth; *prabhu*—Lord Nityānanda; *yadi*—when; *piṅḍāte vasilā*—sat on a high platform; *sāta-kunḍī*—the seven big, big earthen pots; *vipra*—the *brāhmaṇa*; *tāṅra āgete*—in front of Him; *dharilā*—placed.

After Nityānanda Prabhu had changed His cloth for a new one and sat on a raised platform, the *brāhmaṇa* brought before Him the seven huge pots.

TEXT 60

*cabutarā-upare yata prabhura nija-gaṇe
baḍa baḍa loka vasilā maṅḍalī-racane*

cabutarā-upare—on the raised platform; *yata*—all; *prabhura nija-gaṇe*—very intimate associates of the Lord; *baḍa baḍa loka*—big, big people; *vasilā*—sat down; *maṅḍalī-racane*—in a circle.

On that platform, all the most important associates of Śrī Nityānanda Prabhu, as well as other important men, sat down in a circle around the Lord.

TEXT 61

*rāmadāsa, sundarānanda, dāsa-gadādhara
murāri, kamalākara, sadāśiva, purandara*

rāmadāsa—Rāmadāsa; *sundarānanda*—Sundarānanda; *dāsa-gadādhara*—Gadādhara dāsa; *murāri*—Murāri; *kamalākara*—Kamalākara; *sadāśiva*—Sadāśiva; *purandara*—Purandara.

Among them were Rāmadāsa, Sundarānanda, Gadādhara dāsa, Murāri, Kamalākara, Sadāśiva and Purandara.

TEXT 62

*dhanañjaya, jagadīśa, parameśvara-dāsa
maheśa, gaurīdāsa, hoḍa-kṛṣṇadāsa*

dhanañjaya—Dhanañjaya; *jagadīśa*—Jagadīśa; *parameśvara-dāsa*—Parameśvara dāsa; *maheśa*—Maheśa; *gaurīdāsa*—Gaurīdāsa; *hoḍa-kṛṣṇadāsa*—Hoḍa Kṛṣṇadāsa.

Dhanañjaya, Jagadīśa, Parameśvara dāsa, Maheśa, Gaurīdāsa and Hoḍa Kṛṣṇadāsa were also there.

TEXT 63

*uddhāraṇa datta ādi yata nija-gaṇa
upare vasilā saba, ke kare gaṇana?*

uddhāraṇa datta—Uddhāraṇa Datta; *ādi*—and similar, other persons; *yata nija gaṇa*—all personal associates; *upare*—above; *vasilā*—sat down; *saba*—all; *ke*—who; *kare gaṇana*—can count.

Similarly, Uddhāraṇa Datta Ṭhākura and many other personal associates of the Lord sat on the raised platform with Nityānanda Prabhu. No one could count them all.

The devotees mentioned herein are described by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his *Anubhāṣya*. For further information one may consult the following references in the *Ādi-līlā*: Rāmadāsa—Chapter Ten, texts 116–118, and Chapter Eleven, texts 13–16. Sundarānanda—11.23. Gadādhara dāsa—10.53, 11.13–15 and 11.17. Murāri—The Murāri mentioned herein is different from Murāri Gupta. His full name is Murāri Caitanya dāsa, and he is a personal associate of Nityānanda Prabhu. Thus one should consult Chapter Eleven, text 20. Kamalākara—11.24. Sadāśiva—11.38. Purandara—11.28. Dhanañjaya—11.31. Jagadīśa—11.30. Parameśvara—11.29. Maheśa—11.32. Gaurīdāsa—11.26. Hoḍa Kṛṣṇadāsa—11.47. Uddhāraṇa Datta Ṭhākura—11.41.

TEXT 64

*śuni' paṇḍita bhaṭṭācārya yata vipra āilā
mānya kari' prabhu sabāre upare vasāilā*

śuni'—hearing; *paṇḍita bhaṭṭācārya*—learned scholars and priests; *yata*—all; *vipra*—brāhmaṇas; *āilā*—came; *mānya kari'*—giving honor; *prabhu*—Lord Nityānanda Prabhu; *sabāre*—all of them; *upare vasāilā*—seated on the top.

Hearing about the festival, all kinds of learned scholars, brāhmaṇas and priests went there. Lord Nityānanda Prabhu honored them and made them sit on the raised platform with Him.

TEXT 65

*dui dui mṛt-kuṇḍikā sabāra āge dila
eke dugdha-ciḍā, āre dadhi-ciḍā kaila*

dui dui—two and two; *mṛt-kuṇḍikā*—earthen pots; *sabāra āge*—before everyone; *dila*—offered; *eke*—in one; *dugdha-ciḍā*—chipped rice with condensed milk; *āre*—in the other; *dadhi-ciḍā*—chipped rice with yogurt; *kaila*—put.

Everyone was offered two earthen pots. In one was put chipped rice with condensed milk, and in the other chipped rice with yogurt.



The samādhi tomb and Deities of Uddhārana Dattā Trāhura, an extremely elevated and liberal devotee of Lord Nityānanda Prabhu, who sat on the raised platform with the Lord at the festival of Raghunātha dāsa Gosvāmī.

TEXT 66

*āra yata loka saba cautarā-talāne
maṇḍalī-bandhe vasilā, tāra nā haya gaṇane*

āra—other; *yata*—as many as; *loka*—people; *saba*—all; *cautarā-talāne*—at the base of the platform; *maṇḍalī-bandhe*—in groups; *vasilā*—sat down; *tāra*—of them; *nā haya gaṇane*—there was no counting.

All the other people sat in groups around the platform. No one could count how many people there were.

TEXT 67

*eeka janāre dui dui holnā dila
dadhi-ciḍā dugdha-ciḍā, duite bhijāila*

eeka janāre—to each and every one of them; *dui dui*—two and two; *holnā dila*—earthen pots were supplied; *dadhi-ciḍā*—chipped rice with yogurt; *dugdha-ciḍā*—chipped rice with condensed milk; *duite*—in the two pots; *bhijāila*—were soaked.

Each and every one of them was supplied two earthen pots—one of chipped rice soaked in yogurt and the other of chipped rice soaked in condensed milk.

TEXT 68

*kona kona vipra upare sthāna nā pāñā
dui holnāya ciḍā bhijāya gaṅgā-tīre giyā*

kona kona—some; *vipra*—brāhmaṇas; *upare*—on the platform; *sthāna nā pāñā*—not having gotten a place; *dui holnāya*—in two earthen pots; *ciḍā bhijāya*—soak chipped rice; *gaṅgā-tīre*—on the bank of the Ganges; *giyā*—going.

Some of the brāhmaṇas, not having gotten a place on the platform, went to the bank of the Ganges with their two earthen pots and soaked their chipped rice there.

TEXT 69

*tīre sthāna nā pāñā āra kata jana
jale nāmi' dadhi-ciḍā karaye bhakṣaṇa*

tīre—on the bank; *sthāna*—place; *nā pāñā*—not having gotten; *āra*—other; *kata*—some; *jana*—persons; *jale nāmi'*—getting down into the water; *dadhi-ciḍā*—yogurt and chipped rice; *karaye bhakṣaṇa*—began to eat.

Others, who could not get a place even on the bank of the Ganges, got down into the water and began eating their two kinds of chipped rice.

TEXT 70

*keha upare, keha tale, keha gaṅgā-tīre
biśa-jana tina-ṭhāñi pariveśana kare*

keha upare—some on the platform; *keha tale*—some at the base of the platform; *keha gaṅgā-tīre*—some on the bank of the Ganges; *biśa-jana*—twenty men; *tina-ṭhāñi*—in three places; *pariveśana kare*—distributed.

Thus some sat on the platform, some at the base of the platform, and some on the bank of the Ganges, and they were all supplied two pots each by the twenty men who distributed the food.

TEXT 71

*hena-kāle āilā tathā rāghava paṇḍita
hāsīte lāgilā dekhi' hañā vismita*

hena-kāle—at this time; *āilā*—arrived; *tathā*—there; *rāghava paṇḍita*—the great scholar named Rāghava Paṇḍita; *hāsīte lāgilā*—began to laugh; *dekhi'*—seeing; *hañā vismita*—being astonished.

At that time, Rāghava Paṇḍita arrived there. Seeing the situation, he began to laugh in great surprise.

TEXT 72

*ni-sakḍi nānā-mata prasāda ānila
prabhure āge diyā bhakta-gaṇe bāṅṭi dila*

ni-sakḍi—food cooked in ghee; *nānā-mata*—various types; *prasāda*—remnants of the Lord’s food; *ānila*—he brought; *prabhure āge*—in front of Lord Nityānanda; *diyā*—placing; *bhakta-gaṇe*—to all the devotees; *bāṅṭi dila*—distributed.

He brought many kinds of food cooked in ghee and offered to the Lord. This prasādam he first placed before Lord Nityānanda and then distributed among the devotees.

TEXT 73

*prabhure kahe,—“tomā lāgi’ bhoga lāgāila
tumi ihāṅ utsava kara, ghare prasāda rahila”*

prabhure kahe—he said to Lord Nityānanda Prabhu; *tomā lāgi’*—for You; *bhoga lāgāila*—I have offered food to the Deity; *tumi*—You; *ihāṅ*—here; *utsava kara*—are engaged in a festival; *ghare*—at home; *prasāda*—the prasādam; *rahila*—remained.

Rāghava Paṇḍita said to Lord Nityānanda, “For You, Sir, I have already offered food to the Deity, but You are engaged in a festival here, and so the food is lying there untouched.”

TEXT 74

*prabhu kahe,—“e-dravya dine kariye bhojana
rātrye tomāra ghare prasāda karimu bhakṣaṇa*

prabhu kahe—Lord Nityānanda Prabhu said; *e-dravya*—this food; *dine*—during the daytime; *kariye bhojana*—let Me eat; *rātrye*—at night; *tomāra ghare*—in your house; *prasāda*—the prasādam; *karimu bhakṣaṇa*—I shall eat.

Lord Nityānanda replied, “Let Me eat all this food here during the day, and I shall eat at your home at night.

TEXT 75

*gopa-jāti āmi bahu gopa-gaṇa saṅge
āmi sukha pāi ei pulina-bhojana-raṅge*“

gopa-jāti—belonging to the community of cowherd boys; *āmi*—I; *bahu*—many; *gopa-gaṇa*—cowherd boys; *saṅge*—with; *āmi*—I; *sukha pāi*—become very happy; *ei*—this; *pulina*—by the riverside; *bhojana-raṅge*—in the enjoyment of eating.

“I belong to a community of cowherd boys, and therefore I generally have many cowherd associates with Me. I am happy when we eat together in a picnic like this by the sandy bank of the river.”

TEXT 76

*rāghave vasāñā dui kuṇḍī deoyāilā
rāghava dvi-vidha ciḍā tāte bhijāilā*

rāghave—Rāghava Paṇḍita; *vasāñā*—making sit down; *dui*—two; *kuṇḍī*—earthen pots; *deoyāilā*—arranged to be delivered to him; *rāghava*—Rāghava Paṇḍita; *dvi-vidha*—two kinds; *ciḍā*—chipped rice; *tāte*—in them; *bhijāilā*—soaked.

Lord Nityānanda made Rāghava Paṇḍita sit down and had two pots delivered to him also. There were two kinds of chipped rice soaked in them.

TEXT 77

*sakala-lokera ciḍā pūrṇa yabe ha-ila
dhyāne tabe prabhu mahāprabhure ānila*

sakala—lokera—of everyone; ciḍā—chipped rice; pūrṇa—full; yabe—when; ha-ila—was; dhyāne—in meditation; tabe—at that time; prabhu—Lord Nityānanda Prabhu; mahāprabhure ānila—brought Śrī Caitanya Mahāprabhu.

When chipped rice had been served to everyone, Lord Nityānanda Prabhu, in meditation, brought Śrī Caitanya Mahāprabhu.

TEXT 78

*mahāprabhu āilā dekhi' nitāi uṭhilā
tānre lañā sabāra ciḍā dekhite lāgilā*

mahāprabhu—Śrī Caitanya Mahāprabhu; āilā—came; dekhi'—seeing; nitāi—Lord Nityānanda; uṭhilā—stood up; tānre lañā—with Him; sabāra—of everyone; ciḍā—chipped rice; dekhite lāgilā—began to see.

When Śrī Caitanya Mahāprabhu arrived, Lord Nityānanda Prabhu stood up. They then saw how the others were enjoying the chipped rice with yogurt and condensed milk.

TEXT 79

*sakala kuṇḍīra, holnāra ciḍāra eka eka grāsa
mahāprabhura mukhe dena kari' parihāsa*

sakala kuṇḍīra—from all the pots; holnāra—from the big pots; ciḍāra—of chipped rice; eka eka grāsa—one morsel; mahāprabhura mukhe—into the mouth of Śrī Caitanya Mahāprabhu; dena—puts; kari' parihāsa—making a joke.

From each and every pot, Lord Nityānanda Prabhu took one morsel of chipped rice and pushed it into the mouth of Śrī Caitanya Mahāprabhu as a joke.

TEXT 80

*hāsi' mahāprabhu āra eka grāsa lañā
tānra mukhe diyā khāoyāya hāsiyā hāsiyā*

hāsi'—smiling; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *āra*—another; *eka grāsa*—one morsel; *lañā*—taking; *tānra mukhe*—in the mouth of Lord Nityānanda Prabhu; *diyā*—putting; *khāoyāya*—makes eat; *hāsiyā hāsiyā*—laughing.

Śrī Caitanya Mahāprabhu, also smiling, took a morsel of food, pushed it into the mouth of Nityānanda and laughed as He made Lord Nityānanda eat it.

TEXT 81

*ei-mata nitāi bule sakala maṇḍale
dāṇḍāñā raṅga dekhe vaiṣṇava sakale*

ei-mata—in this way; *nitāi bule*—Lord Nityānanda was walking; *sakala maṇḍale*—through all the groups; *dāṇḍāñā*—standing; *raṅga dekhe*—see the fun; *vaiṣṇava sakale*—all the Vaiṣṇavas.

In this way Lord Nityānanda was walking through all the groups of eaters, and all the Vaiṣṇavas standing there were seeing the fun.

TEXT 82

*ki kariyā beḍāya,—ihā keha nāhi jāne
mahāprabhura darśana pāya kona bhāgyavāne*

ki kariyā—doing what; *beḍāya*—walks through; *ihā*—this; *keha nāhi jāne*—no one could understand; *mahāprabhura darśana pāya*—see Śrī Caitanya Mahāprabhu; *kona bhāgyavāne*—some fortunate men.

No one could understand what Nityānanda Prabhu was doing as He walked about. Some, however, who were very fortunate, could see that Lord Śrī Caitanya Mahāprabhu was also present.

TEXT 83

*tabe hāsi' nityānanda vasilā āsane
cāri kuṇḍī āroyā ciḍā rākhilā ḍāhine*

tabe hāsi'—thereupon smiling; *nityānanda*—Lord Nityānanda Prabhu; *vasilā āsane*—sat down on His seat; *cāri kuṇḍī*—four earthen pots; *āroyā ciḍā*—chipped rice not made from boiled paddy; *rākhilā ḍāhine*—He kept on His right side.

Then Nityānanda Prabhu smiled and sat down. On His right side He kept four pots of chipped rice that had not been made from boiled paddy.

TEXT 84

*āsana diyā mahāprabhure tāhān vasāilā
dui bhāi tabe ciḍā khāite lāgilā*

āsana diyā—offering a sitting place; *mahāprabhure*—unto Śrī Caitanya Mahāprabhu; *tāhān*—there; *vasāilā*—made sit; *dui bhāi*—the two brothers; *tabe*—at that time; *ciḍā*—chipped rice; *khāite lāgilā*—began to eat.

Lord Nityānanda offered Śrī Caitanya Mahāprabhu a place and had Him sit down. Then together the two brothers began eating chipped rice.

TEXT 85

*dekhi' nityānanda-prabhu ānandita hailā
kata kata bhāvāveśa prakāśa karilā*

dekhi'—seeing; *nityānanda-prabhu*—Lord Nityānanda Prabhu; *ānandita hailā*—became very happy; *kata kata*—so much; *bhāva-āveśa*—ecstatic love; *prakāśa karilā*—He manifested.

Seeing Lord Caitanya Mahāprabhu eating with Him, Lord Nityānanda Prabhu became very happy and exhibited varieties of ecstatic love.

TEXT 86

*ājñā dilā,—‘hari bali’ karaha bhojana’
‘hari’ ‘hari’-dhvani uṭhi’ bharila bhuvana*

ājñā dilā—He ordered; *hari bali’*—saying “Hari”; *karaha bhojana*—all of you eat; *hari hari-dhvani*—the resounding of “Hari, Hari”; *uṭhi’*—rising; *bharila bhuvana*—filled the universe.

Lord Nityānanda Prabhu ordered, “All of you eat, chanting the holy name of Hari.” Immediately the holy names “Hari, Hari” resounded, filling the entire universe.

TEXT 87

*‘hari’ ‘hari’ bali’ vaiṣṇava karaye bhojana
pulina-bhojana sabāra ha-ila smaraṇa*

hari hari bali’—chanting “Hari, Hari”; *vaiṣṇava*—all the Vaiṣṇavas; *karaye bhojana*—eat; *pulina-bhojana*—eating on the bank of the Yamunā; *sabāra ha-ila smaraṇa*—everyone could remember.

When all the Vaiṣṇavas were chanting the holy names “Hari, Hari” and eating, they remembered how Kṛṣṇa and Balarāma ate with Their companions the cowherd boys on the bank of the Yamunā.

TEXT 88

*nityānanda mahāprabhu—kṛpālu, udāra
raghunāthera bhāgye eta kailā aṅgikāra*

nityānanda mahāprabhu—Lord Nityānanda Prabhu and Lord Śrī Caitanya Mahāprabhu; *kṛpālu*—merciful; *udāra*—liberal; *raghunāthera bhāgye*—by the great fortune of Raghunātha dāsa; *eta*—all this; *kailā aṅgikāra*—They accepted.

Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu are extremely merciful and liberal. It was Raghunātha dāsa’s good fortune that They accepted all these dealings.



Lord Nityānanda Prabhu ordered, “All of you eat, chanting the holy name of Hari.” Immediately the holy names “Hari, Hari” resounded, filling the entire universe.

TEXT 89

*nityānanda-prabhāva-kṛpā jānibe kon jana?
mahāprabhu āni' karāya pulina-bhojana*

nityānanda—of Nityānanda Prabhu; *prabhāva-kṛpā*—influence and mercy; *jānibe*—can know; *kon jana*—who; *mahāprabhu āni'*—bringing Śrī Caitanya Mahāprabhu; *karāya pulina-bhojana*—induces Him to eat on the riverbank.

Who can understand the influence and mercy of Lord Nityānanda Prabhu? He is so powerful that He induced Lord Śrī Caitanya Mahāprabhu to come eat chipped rice on the bank of the Ganges.

TEXT 90

*śrī-rāmadāsādi goṇa premāviṣṭa hailā
gaṅgā-tīre 'yamunā-pulina' jñāna kailā*

śrī-rāmadāsa-ādi—headed by Śrī Rāmadāsa; *goṇa*—the cowherd boys; *prema-āviṣṭa hailā*—became absorbed in ecstatic love; *gaṅgā-tīre*—the bank of the Ganges River; *yamunā-pulina*—the bank of the Yamunā River; *jñāna kailā*—they thought.

All the confidential devotees who were cowherd boys, headed by Śrī Rāmadāsa, were absorbed in ecstatic love. They thought the bank of the Ganges to be the bank of the Yamunā.

TEXT 91

*mahotsava śuni' pasāri nānā-grāma haite
ciḍā, dadhi, sandeśa, kalā ānila vecite*

mahotsava śuni'—hearing about this festival; *pasāri*—the shopkeepers; *nānā-grāma*—various villages; *haite*—from; *ciḍā*—chipped rice; *dadhi*—yogurt; *sandeśa*—sweetmeats; *kalā*—bananas; *ānila*—brought; *vecite*—to sell.

When the shopkeepers of many other villages heard about the festival, they arrived there to sell chipped rice, yogurt, sweetmeats and bananas.

TEXT 92

*yata dravya lañā āise, saba mūlya kari' laya
tāra dravya mūlya diyā tāhāre khāoyāya*

yata dravya—all materials; *lañā*—bringing; *āise*—come; *saba*—all; *mūlya kari' laya*—Raghunātha purchased; *tāra dravya*—of their goods; *mūlya diyā*—giving the price; *tāhāre khāoyāya*—fed them.

As they came, bringing all kinds of food, Raghunātha dāsa purchased it all. He gave them the price for their goods and later fed them the very same food.

TEXT 93

*kautuka dekhite āila yata yata jana
sei ciḍā, dadhi, kalā karila bhakṣaṇa*

kautuka—these funny things; *dekhite*—to see; *āila*—arrived; *yata yata jana*—all kinds of men; *sei*—they; *ciḍā*—chipped rice; *dadhi*—yogurt; *kalā*—bananas; *karila bhakṣaṇa*—ate.

Anyone who came to see how these funny things were going on was also fed chipped rice, yogurt and bananas.

TEXT 94

*bhojana kari' nityānanda ācamana kailā
cāri kuṇḍīra avaśeṣa raghunāthe dilā*

bhojana kari'—after finishing eating; *nityānanda*—Nityānanda Prabhu; *ācamana kailā*—washing His hands and mouth; *cāri kuṇḍīra*—of the four pots; *avaśeṣa*—what was remaining; *raghunāthe dilā*—delivered to Raghunātha dāsa.



When all the Vaiṣṇavas were chanting the holy names “Hari, Hari” and eating, they remembered how Kṛṣṇa and Balarāma ate with Their companions the cowherd boys on the bank of the Yamunā.

After Lord Nityānanda Prabhu finished eating, He washed His hands and mouth and gave Raghunātha dāsa the food remaining in the four pots.

TEXT 95

*āra tina kuṇḍikāya avāśeṣa chila
grāse-grāse kari' vipra saba bhakte dila*

āra—other; *tina kuṇḍikāya*—in three pots; *avāśeṣa chila*—there was food remaining; *grāse-grāse*—morsel by morsel; *kari'*—delivering; *vipra*—a brāhmaṇa; *saba bhakte*—to all the devotees; *dila*—delivered.

There was food remaining in the three other big pots of Lord Nityānanda, and a brāhmaṇa distributed it to all the devotees, giving a morsel to each.

TEXT 96

*puṣpa-mālā vipra āni' prabhu-gale dila
candana āniyā prabhura sarvāṅge lepila*

puṣpa-mālā—a flower garland; *vipra*—a brāhmaṇa; *āni'*—bringing; *prabhu-gale*—on the neck of Lord Nityānanda Prabhu; *dila*—placed; *candana āniyā*—bringing sandalwood pulp; *prabhura*—of Lord Nityānanda Prabhu; *sarvāṅge lepila*—smeared all over the body.

Then a brāhmaṇa brought a flower garland, placed the garland on Nityānanda Prabhu's neck and smeared sandalwood pulp all over His body.

TEXT 97

*sevaka tāmbūla lañā kare samarpaṇa
hāsiyā hāsiyā prabhu karaye carvaṇa*

sevaka—servant; *tāmbūla*—betel nuts; *lañā*—bringing; *kare samarpaṇa*—offers; *hāsiyā hāsiyā*—smiling; *prabhu*—Lord Nityānanda Prabhu; *karaye carvaṇa*—chews.

When a servant brought betel nuts and offered them to Lord Nityānanda, the Lord smiled and chewed them.

TEXT 98

*mālā-candana-tāmbūla śeṣa ye āchila
śrī-haste prabhu tāhā sabākāre bāñṭi' dila*

mālā-candana-tāmbūla—the flower garlands, sandalwood pulp and betel; *śeṣa ye āchila*—whatever remained; *śrī-haste*—in His own hand; *prabhu*—Nityānanda Prabhu; *tāhā*—that; *sabākāre*—to all; *bāñṭi' dila*—distributed.

With His own hands Lord Nityānanda Prabhu distributed to all the devotees whatever flower garlands, sandalwood pulp and betel nuts remained.

TEXT 99

*ānandita raghunātha prabhura 'śeṣa' pāññā
āpanāra gaṇa-saha khāilā bāñṭiyā*

ānandita—being very happy; *raghunātha*—Raghunātha dāsa; *prabhura śeṣa pāññā*—after getting the remnants left by Lord Nityānanda Prabhu; *āpanāra gaṇa*—his own associates; *saha*—with; *khāilā*—ate; *bāñṭiyā*—distributing.

After receiving the remnants of food left by Lord Nityānanda Prabhu, Raghunātha dāsa, who was greatly happy, ate some and distributed the rest among his own associates.

TEXT 100

*ei ta' kahiluṅ nityānandera vihāra
'ciḍā-dadhi-mahotsava'-nāme khyāti yāra*

ei ta'—in this way; *kahiluṅ*—I have described; *nityānandera vihāra*—the pastimes of Lord Nityānanda Prabhu; *ciḍā-dadhi-mahotsava*—the festival of eating chipped rice and yogurt; *nāme*—of the name; *khyāti*—the fame; *yāra*—of which.

Thus I have described the pastimes of Lord Nityānanda Prabhu in relation to the celebrated festival of chipped rice and yogurt.

TEXT 101

*prabhu viśrāma kailā, yadi dina-śeṣa haila
rāghava-mandire tabe kīrtana ārambhila*

prabhu—Nityānanda Prabhu; *viśrāma kailā*—took rest; *yadi*—when; *dina-śeṣa haila*—the day was ended; *rāghava-mandire*—at the temple of Rāghava Paṇḍita; *tabe*—at that time; *kīrtana ārambhila*—began congregational chanting of the holy name.

Nityānanda Prabhu rested for the day, and when the day ended He went to the temple of Rāghava Paṇḍita and began congregational chanting of the holy name of the Lord.

TEXT 102

*bhakta saba nācāñā nityānanda-rāya
śeṣe ṅṛtya kare preme jagat bhāsāya*

bhakta saba—all the devotees; *nācāñā*—making to dance; *nityānanda-rāya*—Lord Nityānanda Prabhu; *śeṣe*—at the end; *ṅṛtya kare*—began to dance; *preme*—in ecstatic love; *jagat bhāsāya*—inundated the entire world.

Lord Nityānanda Prabhu first influenced all the devotees to dance, and finally He Himself began dancing, thus inundating the entire world in ecstatic love.

TEXT 103

*mahāprabhu tāñra ṅṛtya karena daraśana
sabe nityānanda dekhe, nā dekhe anya-jana*



Lord Nityānanda Prabhu first influenced all the devotees to dance, and finally He Himself began dancing, thus inundating the entire world in ecstatic love.

mahāprabhu—Śrī Caitanya Mahāprabhu; *tāñra*—His; *nṛtya*—dancing; *karena daraśana*—sees; *sabe*—all; *nityānanda dekhe*—Nityānanda Prabhu sees; *nā dekhe*—do not see; *anya-jana*—others.

Lord Śrī Caitanya Mahāprabhu was observing the dancing of Lord Nityānanda Prabhu. Nityānanda Prabhu could see this, but the others could not.

TEXT 104

nityānandera nṛtya,—*yena tāñhāra nartane*
upamā dibāra nāhi e-tina bhuvane

nityānandera nṛtya—the dancing of Lord Nityānanda Prabhu; *yena*—as; *tāñhāra nartane*—with the dancing of Śrī Caitanya Mahāprabhu; *upamā dibāra nāhi*—there cannot be any comparison; *e-tina bhuvane*—within these three worlds.

The dancing of Lord Nityānanda Prabhu, like the dancing of Śrī Caitanya Mahāprabhu, cannot be compared to anything within these three worlds.

TEXT 105

nṛtyera mādhuri kebā varṇibāre pāre
mahāprabhu āise yei nṛtya dekhibāre

nṛtyera mādhuri—the sweetness of the dancing; *kebā*—who; *varṇibāre pāre*—can describe; *mahāprabhu āise*—Śrī Caitanya Mahāprabhu comes; *yei*—that; *nṛtya*—dancing; *dekhibāre*—to see.

No one can properly describe the sweetness of Lord Nityānanda's dancing. Śrī Caitanya Mahāprabhu personally comes to see it.

TEXT 106

nṛtya kari' prabhu yabe viśrāma karilā
bhojanera lāgi' pañḍita nivedana kailā

nṛtya kari'—after dancing; *prabhu*—Lord Nityānanda; *yabe*—when; *viśrāma karilā*—took rest; *bhojanera lāgi'*—for His eating; *pañḍita*—Rāghava Pañḍita; *nivedana kailā*—submitted a request.

After the dancing and after Lord Nityānanda had rested, Rāghava Pañḍita submitted his request that the Lord take supper.

TEXT 107

bhojane vasilā prabhu nija-gaṇa lañā
mahāprabhura āsana ḍāhine pātiyā

bhojane—to eat; *vasilā*—sat down; *prabhu*—Lord Nityānanda Prabhu; *nija-gaṇa lañā*—with His own personal associates; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *āsana*—sitting place; *ḍāhine pātiyā*—setting on the right side.

Lord Nityānanda Prabhu sat down for supper with His personal associates and made a sitting place on His right side for Śrī Caitanya Mahāprabhu.

TEXT 108

mahāprabhu āsi' sei āsane vasila
dekhi' rāghavera mane ānanda bāḍila

mahāprabhu—Śrī Caitanya Mahāprabhu; *āsi'*—coming; *sei āsane*—on that seat; *vasila*—sat down; *dekhi'*—seeing; *rāghavera mane*—in the mind of Rāghava Pañḍita; *ānanda*—great happiness; *bāḍila*—increased.

Śrī Caitanya Mahāprabhu came there and sat down at His place. Seeing this, Rāghava Pañḍita felt increasing happiness.

TEXT 109

dui-bhāi-āge prasāda āniyā dharilā
sakala vaiṣṇave piḥe pariveśana kailā

dui-bhāi-āge—in front of the two brothers; *prasāda*—the remnants of food offered to Lord Kṛṣṇa; *āniyā*—bringing; *dharilā*—put; *sakala vaiṣṇave*—to all the Vaiṣṇavas; *piche*—thereafter; *pariveśana kailā*—distributed.

Rāghava Paṇḍita brought the prasādam before the two brothers and thereafter distributed prasādam to all the other Vaiṣṇavas.

TEXT 110

*nānā-prakāra piṭhā, pāyasa, divya śālyanna
amṛta nindaye aiche vividha vyañjana*

nānā-prakāra piṭhā—various types of cakes; *pāyasa*—sweet rice; *divya śālyanna*—fine cooked rice; *amṛta*—nectar; *nindaye*—surpassed; *aiche*—such; *vividha vyañjana*—varieties of vegetables.

There were varieties of cakes, sweet rice and fine cooked rice that surpassed the taste of nectar. There were also varieties of vegetables.

TEXT 111

*rāghava-ṭhākurerā prasāda amṛtera sāra
mahāprabhu yāhā khāite āise bāra bāra*

rāghava-ṭhākurerā—of Rāghava Paṇḍita; *prasāda*—food offered to the Deity; *amṛtera sāra*—the essence of nectar; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *yāhā*—which; *khāite*—to eat; *āise*—came; *bāra bāra*—again and again.

The food prepared and offered to the Deity by Rāghava Paṇḍita was like the essence of nectar. Śrī Caitanya Mahāprabhu came there again and again to eat such prasādam.

TEXT 112

*pāka kari' rāghava yabe bhoga lāgāya
mahāprabhura lāgi' bhoga pṛthak bādaya*

pāka kari'—after cooking; *rāghava*—Rāghava Paṇḍita; *yabe*—when; *bhoga lāgāya*—offers food to the Deity; *mahāprabhura lāgi'*—for Lord Śrī Caitanya Mahāprabhu; *bhoga*—offering; *pr̥thak*—separate; *bāḍaya*—arranges.

When Rāghava Paṇḍita offered the food to the Deity after cooking, he would make a separate offering for Śrī Caitanya Mahāprabhu.

TEXT 113

*prati-dina mahāprabhu karena bhोजना
madhye madhye prabhu tāñre dena daraśana*

prati-dina—daily; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karena bhोजना*—eats; *madhye madhye*—sometimes; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *dena daraśana*—gives His audience.

Every day, Śrī Caitanya Mahāprabhu would eat at the house of Rāghava Paṇḍita. Sometimes He would give Rāghava Paṇḍita the opportunity to see Him.

TEXT 114

*dui bhāire rāghava āni' pariveśe
yatna kari' khāoyāya, nā rahe avaśeṣe*

dui bhāire—to the two brothers; *rāghava*—Rāghava Paṇḍita; *āni'*—bringing; *pariveśe*—distributed; *yatna kari'*—with great attention; *khāoyāya*—fed Them; *nā rahe avaśeṣe*—there were no remnants.

Rāghava Paṇḍita would bring and distribute prasādam to the two brothers, feeding Them with great attention. They ate everything, and therefore there were no remnants left.

TEXT 115

*kata upahāra āne, hena nāhi jāni
rāghavera ghare rāndhe rādhā-ṭhākuraṇī*

kata upahāra—many presentations; *āne*—brings; *hena*—such; *nāhi jāni*—I cannot understand; *rāghavera ghare*—at the house of Rāghava Paṇḍita; *rāndhe*—cooks; *rādhā-ṭhākuraṇī*—the supreme mother, Śrīmatī Rādhārāṇī.

He brought so many presentations that no one could know them perfectly. Indeed, it was a fact that the supreme mother, Rādhārāṇī, personally cooked in the house of Rāghava Paṇḍita.

TEXT 116

*durvāsāra ṭhāṇi teṅho pāñāchena vara
amṛta ha-ite pāka tānra adhika madhura*

durvāsāra ṭhāṇi—from Durvāsā Muni; *teṅho*—She; *pāñāchena vara*—got the benediction; *amṛta ha-ite*—than nectar; *pāka*—cooking; *tānra*—Her; *adhika madhura*—more sweet.

Śrīmatī Rādhārāṇī received from Durvāsā Muni the benediction that whatever She cooked would be sweeter than nectar. That is the special feature of Her cooking.

TEXT 117

*sugandhi sundara prasāda—mādhuryera sāra
dui bhāi tāhā khāñā santoṣa apāra*

su-gandhi—fragrant; *sundara*—beautiful; *prasāda*—food; *mādhuryera sāra*—the essence of all sweetness; *dui bhāi*—the two brothers; *tāhā*—that; *khāñā*—eating; *santoṣa apāra*—very, very happy.

Aromatic and pleasing to see, the food was the essence of all sweetness. Thus the two brothers, Lord Caitanya Mahāprabhu and Lord Nityānanda Prabhu, ate it with great satisfaction.

TEXT 118

*bhojane vasite raghunāthe kahe sarva-jana
paṇḍita kahe,—inḥa pāche karibe bhojana'*

bhojane—to eat; *vasite*—to sit down; *raghunāthe*—unto Raghunātha dāsa; *kahe*—requested; *sarva-jana*—everyone; *paṇḍita kahe*—Rāghava Paṇḍita said; *inḥa*—this; *pāche*—later; *karibe bhojana*—will take food.

All the devotees present requested Raghunātha dāsa to sit down and take prasādam, but Rāghava Paṇḍita told them, “He will take prasādam later.”

TEXT 119

*bhakta-gaṇa ākaṅṭha bhariyā karila bhojana
'hari' dhvani kari' uṭhi' kailā ācamana*

bhakta-gaṇa—all the devotees; *ākaṅṭha*—up to the neck; *bhariyā*—filling; *karila bhojana*—took prasādam; *hari dhvani*—chanting of the holy name of Hari; *kari'*—doing; *uṭhi'*—getting up; *kailā ācamana*—washed their mouths and hands.

All the devotees took prasādam, filling themselves to the brim. Thereafter, chanting the holy name of Hari, they stood up and washed their hands and mouths.

TEXT 120

*bhojana kari' dui bhāi kailā ācamana
rāghava āni' parāilā mālya-candana*

bhojana kari'—after eating; *dui bhāi*—the two brothers; *kailā ācamana*—washed Their hands and mouths; *rāghava*—Rāghava Paṇḍita; *āni'*—bringing; *parāilā*—decorated Them with; *mālya-candana*—flower garlands and sandalwood pulp.

After eating, the two brothers washed Their hands and mouths. Then Rāghava Paṇḍita brought flower garlands and sandalwood pulp and decorated Them.

TEXT 121

*biḍā khāoyāilā, kailā caraṇa vandana
bhakta-gaṇe dilā biḍā, mālya-candana*

biḍā khāoyāilā—he offered betel nuts; *kailā caraṇa vandana*—prayed to the lotus feet; *bhakta-gaṇe*—unto the devotees; *dilā*—gave; *biḍā*—betel nuts; *mālya-candana*—garlands and sandalwood pulp.

Rāghava Paṇḍita offered Them betel nuts and worshiped Their lotus feet. He also distributed betel nuts, flower garlands and sandalwood pulp to the devotees.

TEXT 122

*rāghavera kṛpā raghunāthera upare
dui bhāiera avaśiṣṭa pātra dilā tāṅre*

rāghavera—of Rāghava Paṇḍita; *kṛpā*—mercy; *raghunāthera upare*—unto Raghunātha dāsa; *dui bhāiera*—of the two brothers; *avaśiṣṭa*—of remnants of food; *pātra*—the dishes; *dilā tāṅre*—offered to him.

Rāghava Paṇḍita, being very merciful toward Raghunātha dāsa, offered him the dishes with the remnants of food left by the two brothers.

TEXT 123

*kahilā,—“caitanya gosāñi kariyāchena bhojana
tāṅra śeṣa pāile, tomāra khaṇḍila bandhana”*

kahilā—he said; *caitanya gosāñi*—Lord Śrī Caitanya Mahāprabhu; *kariyāchena bhojana*—has eaten; *tāṅra śeṣa*—His remnants; *pāile*—if you take; *tomāra*—your; *khaṇḍila*—will cease; *bandhana*—bondage.

He said, “Lord Śrī Caitanya Mahāprabhu has eaten this food. If you take His remnants, you will be released from the bondage of your family.”

TEXT 124

*bhakta-citte bhakta-gṛhe sadā avasthāna
kabhu gupta, kabhu vyakta, svatantra bhagavān*

bhakta-citte—in the heart of a devotee; *bhakta-gṛhe*—at the house of a devotee; *sadā avasthāna*—always resides; *kabhu gupta*—sometimes hidden; *kabhu vyakta*—sometimes manifest; *svatantra*—fully independent; *bhagavān*—the Supreme Personality of Godhead.

The Supreme Personality of Godhead always resides either in the heart or in the home of a devotee. This fact is sometimes hidden and sometimes manifest, for the Supreme Personality of Godhead is fully independent.

TEXT 125

*sarvatra 'vyāpaka' prabhura sadā sarvatra vāsa
ihāte saṁśaya yāra, sei yāya nāśa*

sarvatra—everywhere; *vyāpaka*—pervading; *prabhura*—of the Supreme Personality of Godhead; *sadā*—always; *sarvatra*—everywhere; *vāsa*—residence; *ihāte*—about this; *saṁśaya*—doubt; *yāra*—of whom; *sei*—he; *yāya nāśa*—becomes annihilated.

The Supreme Personality of Godhead is all-pervasive, and therefore He resides everywhere. Anyone who doubts this will be annihilated.

TEXT 126

*prāte nityānanda prabhu gaṅgā-snāna kariyā
sei vṛkṣa-mūle vasilā nija-gaṇa lañā*

prāte—in the morning; *nityānanda prabhu*—Lord Nityānanda Prabhu; *gaṅgā snāna*—bathing in the Ganges; *kariyā*—after doing; *sei vṛkṣa-mūle*—under that tree; *vasilā*—sat down; *nija-gaṇa lañā*—with His associates.

In the morning, after taking His bath in the Ganges, Nityānanda Prabhu sat down with His associates beneath the same tree under which He had previously sat.

TEXT 127

*raghunātha āsi' kailā caraṇa vandana
rāghava-ṣaṇḍita-dvārā kailā nivedana*

raghunātha—Raghunātha dāsa; *āsi'*—coming; *kailā caraṇa vandana*—worshiped His lotus feet; *rāghava-ṣaṇḍita-dvārā*—through Rāghava Ṣaṇḍita; *kailā nivedana*—submitted his desire.

Raghunātha dāsa went there and worshiped Lord Nityānanda's lotus feet. Through Rāghava Ṣaṇḍita, he submitted his desire.

TEXT 128

*adhama, pāmara mui hīna jīvādhama!
mora icchā haya—pāṇa caitanya-caraṇa*

adhama—the most fallen; *pāmara*—the most sinful; *mui*—I; *hīna*—condemned; *jīva-adhama*—the lowest of all living beings; *mora*—my; *icchā*—desire; *haya*—is; *pāṇa*—I can get; *caitanya-caraṇa*—the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

“I am the lowest of men, the most sinful, fallen and condemned. Nevertheless, I desire to attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 129

*vāmana hañā yena cānda dharibāre cāya
aneka yatna kainu, tāte kabhu siddha naya*

vāmana hañā—being a dwarf; *yena*—as if; *cānda*—the moon; *dharibāre*—to catch; *cāya*—wants; *aneka yatna*—many attempts; *kainu*—I have made; *tāte*—in that; *kabhu siddha naya*—I have not been successful.

“Like a dwarf who wants to catch the moon, I have tried my best many times, but I have never been successful.

TEXT 130

*yata-bāra palāi āmi gṛhādi chāḍiyā
pitā, mātā—dui more rākhaye bāndhiyā*

yata-bāra—as many times; *palāi*—go away; *āmi*—I; *gṛha-ādi chāḍiyā*—giving up my relationship with home; *pitā mātā*—father and mother; *dui*—both of them; *more*—me; *rākhaye bāndhiyā*—keep bound.

“Every time I tried to go away and give up my home relationships, my father and mother unfortunately kept me bound.

TEXT 131

*tomāra kṛpā vinā keha ‘caitanya’ nā pāya
tumi kṛpā kaile tāñre adhameha pāya*

tomāra kṛpā—Your mercy; *vinā*—without; *keha*—anyone; *caitanya*—Lord Śrī Caitanya Mahāprabhu; *nā pāya*—cannot get; *tumi kṛpā kaile*—if You are merciful; *tāñre*—Him; *adhameha*—even the fallen soul; *pāya*—can get.

“No one can attain the shelter of Śrī Caitanya Mahāprabhu without Your mercy, but if You are merciful, even the lowest of men can attain shelter at His lotus feet.

TEXT 132

*ayogya mui nivedana karite kari bhaya
more ‘caitanya’ deha’ gosāñi hañā sadaya*

ayogya—unfit; *mui*—I; *nivedana karite*—to submit my desires; *kari bhaya*—I am afraid; *more*—unto me; *caitanya deha’*—kindly give the shelter of Lord Śrī Caitanya Mahāprabhu; *gosāñi*—O my Lord; *hañā sadaya*—being merciful.

“Although I am unfit and greatly afraid to submit this plea, I nevertheless request You, Sir, to be especially merciful toward me by granting me shelter at the lotus feet of Śrī Caitanya Mahārabhu.

TEXT 133

*mora māthe pada dhari' karaha prasāda
nirvighne caitanya pāṇa—kara āśīrvāda*“

mora māthe—upon my head; *pada dhari'*—keeping Your feet; *karaha prasāda*—bless me; *nirvighne*—without difficulty; *caitanya pāṇa*—I may get the shelter of Śrī Caitanya Mahārabhu; *kara āśīrvāda*—give this benediction.

“Placing Your feet on my head, give me the benediction that I may achieve the shelter of Śrī Caitanya Mahārabhu without difficulty. I pray for this benediction.”

TEXT 134

*śuni' hāsi' kahe prabhu saba bhakta-gaṇe
“ihāra viṣaya-sukha—indra-sukha-sama*

śuni'—hearing; *hāsi'*—smiling; *kahe*—says; *prabhu*—Lord Nityānanda Prabhu; *saba bhakta-gaṇe*—unto all the devotees; *ihāra*—of Raghunātha dāsa; *viṣaya sukha*—material happiness; *indra-sukha*—the material happiness of the King of heaven, Indra; *sama*—equal to.

After hearing this appeal by Raghunātha dāsa, Lord Nityānanda Prabhu smiled and told all the devotees, “Raghunātha dāsa’s standard of material happiness is equal to that of Indra, the King of heaven.

TEXT 135

*caitanya-kṛpāte seha nāhi bhāya mane
sabe āśīrvāda kara—pāuka caitanya-caraṇe*

caitanya-kṛpāte—by the mercy of Lord Śrī Caitanya Mahāprabhu; *seha*—such a standard of material happiness; *nāhi bhāya*—he does not take as valuable; *mane*—in the mind; *sabe*—all of you; *āśīrvāda kara*—give the benediction; *pāuka*—let him get; *caitanya-caraṇe*—the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

“Because of the mercy bestowed upon him by Śrī Caitanya Mahāprabhu, Raghunātha dāsa, although situated in such material happiness, does not like it at all. Therefore let every one of you be merciful toward him and give him the benediction that he may very soon attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 136

*kṛṣṇa-pāda-padma-gandha yei jana pāya
brahmaloka-ādi-sukha tāñre nāhi bhāya*“

kṛṣṇa—of Lord Kṛṣṇa; *pāda-padma*—of the lotus feet; *gandha*—the fragrance; *yei jana*—anyone who; *pāya*—gets; *brahma-loka*—of Brahmaloaka; *ādi*—and so on; *sukha*—happiness; *tāñre*—to him; *nāhi bhāya*—does not appear valuable.

“One who experiences the fragrance of the lotus feet of Lord Kṛṣṇa does not value even the standard of happiness available in Brahmaloaka, the topmost planet. And what to speak of heavenly happiness?

TEXT 137

*yo dustyajān dāra-sutān
suhṛd-rājyaṁ hṛdi-sprśaḥ
jahau yuvaiva mala-vad
uttama-śloka-lālasaḥ*

yaḥ—who (Bharata Mahārāja); *dustyajān*—difficult to give up; *dāra-sutān*—wife and children; *suhṛt*—friends; *rājyaṁ*—kingdom; *hṛdi-sprśaḥ*—dear to the core of the heart; *jahau*—gave up; *yuvā*—youth; *eva*—at that time; *mala-vat*—like stool; *uttama-śloka-lālasaḥ*—being

captivated by the transcendental qualities, pastimes and association of the Supreme Personality of Godhead.

“Lord Kṛṣṇa, the Supreme Personality of Godhead, is offered sublime, poetic prayers by those trying to attain His favor. Thus He is known as Uttamaśloka. Being very eager to gain the association of Lord Kṛṣṇa, King Bharata, although in the prime of youth, gave up his very attractive wife, affectionate children, most beloved friends and opulent kingdom, exactly as one gives up stool after excreting it.”

This verse is from *Śrīmad-Bhāgavatam* (5.14.43).

TEXT 138

*tabe raghunāthe prabhu nikaṭe bolāila
tāñra māthe pada dhari’ kahite lāgilā*

tabe—then; *raghunāthe*—Raghunātha dāsa; *prabhu*—Lord Nityānanda Prabhu; *nikaṭe bolāilā*—called nearby; *tāñra māthe*—on his head; *pada dhari’*—keeping His feet; *kahite lāgilā*—began to speak.

Then Lord Nityānanda Prabhu called Raghunātha dāsa near Him, placed His lotus feet upon Raghunātha dāsa’s head and began to speak.

TEXT 139

*“tumi ye karāilā ei pulina-bhojana
tomāya kṛpā kari’ gaura kailā āgamana*

tumi—you; *ye*—that; *karāilā*—caused to do; *ei*—this; *pulina-bhojana*—picnic on the bank of the Ganges; *tomāya*—unto you; *kṛpā kari’*—being merciful; *gaura*—Lord Śrī Caitanya Mahāprabhu; *kailā āgamana*—came.

“My dear Raghunātha dāsa,” He said, “since you arranged the feast on the bank of the Ganges, Śrī Caitanya Mahāprabhu came here just to show you His mercy.

TEXT 140

kṛpā kari' kailā ciḍā-dugdha bhojana
ṅṛtya dekhi' rātrye kailā prasāda bhakṣaṇa

kṛpā kari'—by His causeless mercy; *kailā*—did; *ciḍā-dugdha bhojana*—eating of the chipped rice and milk; *ṅṛtya dekhi'*—after seeing the dancing; *rātrye*—at night; *kailā prasāda bhakṣaṇa*—ate the *prasādam*.

“By His causeless mercy He ate the chipped rice and milk. Then, after seeing the dancing of the devotees at night, He took His supper.

TEXT 141

tomā uddhārite gaura āilā āpane
chuṭila tomāra yata vighnādi-bandhane

tomā—you; *uddhārite*—to deliver; *gaura*—Lord Śrī Caitanya Mahāprabhu, Gaurahari; *āilā āpane*—came personally; *chuṭila*—have gone; *tomāra*—your; *yata*—all kinds of; *vighna-ādi-bandhane*—impediments for bondage.

“Lord Śrī Caitanya Mahāprabhu, Gaurahari, came here personally to deliver you. Now rest assured that all the impediments meant for your bondage are gone.

TEXT 142

svarūpera sthāne tomā karibe samarpaṇe
'antaraṅga' bhṛtya bali' rākhibe caraṇe

svarūpera sthāne—unto Svarūpa Dāmodara; *tomā*—you; *karibe samarpaṇe*—He will give; *antaraṅga*—very confidential; *bhṛtya*—servant; *bali'*—as; *rākhibe caraṇe*—will keep under His lotus feet.

“Śrī Caitanya Mahāprabhu will accept you and place you under the charge of His secretary, Svarūpa Dāmodara. You will thus become one of the most confidential internal servants and will attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 143

*niścinta hañā yāha āpana-bhavana
acire nirvighne pābe caitanya-caraṇa*“

niścinta—without anxiety; *hañā*—being; *yāha*—go; *āpana-bhavana*—to your own place; *acire*—very soon; *nirvighne*—without impediments; *pābe*—you will get; *caitanya-caraṇa*—the shelter of the lotus feet of Lord Śrī Caitanya Mahāprabhu.

“Being assured of all this, return to your own home. Very soon, without impediments, you will attain shelter at the lotus feet of Lord Śrī Caitanya Mahāprabhu.”

TEXT 144

*saba bhakta-dvāre tāñre āśīrvāda karāilā
tāñ-sabāra caraṇa raghunātha vandilā*

saba—all; *bhakta-dvāre*—by the devotees; *tāñre āśīrvāda karāilā*—had him blessed; *tāñ-sabāra*—of all of them; *caraṇa*—the lotus feet; *raghunātha*—Raghunātha dāsa; *vandilā*—worshipped.

Lord Nityānanda had Raghunātha dāsa blessed by all the devotees, and Raghunātha dāsa offered his respects to their lotus feet.

TEXT 145

*prabhu-ājñā lañā vaiṣṇavera ājñā la-ilā
rāghava-sahite nibhṛte yukti karilā*

prabhu-ājñā—the order of Lord Nityānanda Prabhu; *lañā*—taking; *vaiṣṇavera ājñā*—the permission of all the Vaiṣṇavas; *la-ilā*—he took; *rāghava-sahite*—with Rāghava Paṇḍita; *nibhṛte*—in a solitary place; *yukti karilā*—he consulted.

After taking leave of Lord Nityānanda Prabhu and then all the other Vaiṣṇavas, Śrī Raghunātha dāsa consulted secretly with Rāghava Paṇḍita.

TEXT 146

*yukti kari' śata mudrā, soṇā tolā-sāte
nibhṛte dilā prabhura bhāṇḍārīra hāte*

yukti kari'—after consultation; *śata mudrā*—one hundred coins; *soṇā*—in gold pieces; *tolā-sāte*—about seven *tolās* (about two and a half ounces); *nibhṛte*—secretly; *dilā*—delivered; *prabhura*—of Lord Nityānanda Prabhu; *bhāṇḍārīra*—of the treasurer; *hāte*—into the hand.

After consulting with Rāghava Paṇḍita, he secretly delivered one hundred gold coins and about seven *tolās* of gold into the hand of Nityānanda Prabhu's treasurer.

TEXT 147

*tāṅre niṣedhilā,—“prabhure ebe nā kahibā
nija-ghare yābena yabe tabe nivedibā”*

tāṅre—him; *niṣedhilā*—he forbade; *prabhure*—unto Lord Nityānanda Prabhu; *ebe*—now; *nā kahibā*—do not speak; *nija-ghare*—to His home; *yābena*—will return; *yabe*—when; *tabe*—then; *nivedibā*—kindly inform Him.

Raghunātha dāsa admonished the treasurer, “Do not speak about this to Lord Nityānanda Prabhu now, but when He returns home, kindly inform Him about this presentation.”

TEXT 148

*tabe rāghava-ṇḍita tāṅre ghare lañā gelā
ṭhākura darśana karāñā mālā-candana dilā*

tabe—thereupon; *rāghava-ṇḍita*—Rāghava Paṇḍita; *tāṅre*—him; *ghare lañā gelā*—took to his home; *ṭhākura darśana karāñā*—after inducing him to see the Deity; *mālā-candana*—a garland and sandalwood pulp; *dilā*—delivered.

Thereupon, Rāghava Paṇḍita took Raghunātha dāsa to his home. After inducing him to see the Deity, he gave Raghunātha dāsa a garland and sandalwood pulp.

TEXT 149

*aneka 'prasāda' dilā pathe khāibāre
tabe punaḥ raghunātha kahe paṇḍitere*

aneka prasāda—much *prasādam*; *dilā*—delivered; *pathe khāibāre*—to eat on his way; *tabe*—then; *punaḥ*—again; *raghunātha kahe*—Raghunātha dāsa said; *paṇḍitere*—to Rāghava Paṇḍita.

He gave Raghunātha dāsa a large quantity of *prasādam* to eat on his way home. Then Raghunātha dāsa again spoke to Rāghava Paṇḍita.

TEXT 150

*“prabhura saṅge yata mahānta, bhṛtya, āśrita jana
pūjite cāhiye āmi sabāra caraṇa*

prabhura saṅge—with Lord Nityānanda Prabhu; *yata*—all; *mahānta*—great devotees; *bhṛtya*—servants; *āśrita jana*—subservient people; *pūjite*—to worship; *cāhiye*—want; *āmi*—I; *sabāra caraṇa*—the lotus feet of all of them.

“I want to give money,” he said, “just to worship the lotus feet of all the great devotees, servants and subservants of Lord Nityānanda Prabhu.

TEXT 151

*biśa, pañca-daśa, bāra, daśa, pañca haya
mudrā deha' vicāri' yāra yata yogya haya*

biśa—twenty; *pañca-daśa*—fifteen; *bāra*—twelve; *daśa*—ten; *pañca*—five; *haya*—are; *mudrā*—coins; *deha'*—give; *vicāri'*—considering; *yāra*—of whom; *yata*—as much; *yogya haya*—is fit.

“As you think fit, give twenty, fifteen, twelve, ten or five coins to each of them.”

TEXT 152

*saba lekhā kariyā rāghava-pāśa dilā
yāñra nāme yata rāghava ciṭhi lekhāilā*

saba—all; *lekhā kariyā*—writing; *rāghava-pāśa dilā*—delivered to Rāghava Paṇḍita; *yāñra nāme*—in whose name; *yata*—as much; *rāghava*—Rāghava Paṇḍita; *ciṭhi*—a list; *lekhāilā*—had written.

Raghunātha dāsa drew up an account of the amount to be given and submitted it to Rāghava Paṇḍita, who then made up a list showing how much money was to be paid to each and every devotee.

TEXT 153

*eka-śata mudrā āra soṇā tolā-dvaya
paṇḍitera āge dila kariyā vinaya*

eka-śata mudrā—one hundred coins; *āra*—and; *soṇā*—gold; *tolā-dvaya*—two *tolās*; *paṇḍitera āge*—before Rāghava Paṇḍita; *dila*—presented; *kariyā vinaya*—with great humility.

With great humility, Raghunātha dāsa placed one hundred gold coins and about two *tolās* of gold before Rāghava Paṇḍita for all the other devotees.

TEXT 154

*tāñra pada-dhūli lañā svagrhe āilā
nityānanda-kṛpā pāñā kṛtārtha mānilā*

tāñra—his; *pada-dhūli*—the dust of the feet; *lañā*—taking; *sva-grhe āilā*—returned to his home; *nityānanda-kṛpā*—the mercy of Lord Nityānanda Prabhu; *pāñā*—getting; *kṛtārtha mānilā*—he felt greatly obligated.

After taking dust from the feet of Rāghava Paṇḍita, Raghunātha dāsa returned to his home, feeling greatly obligated to Lord Nityānanda Prabhu because of having received His merciful benediction.

TEXT 155

*sei haite abhyantare nā karena gamana
bāhire durgā-maṇḍape yāñā karena śayana*

sei haite—from that day; *abhyantare*—in the interior rooms; *nā karena gamana*—did not go; *bāhire*—outside; *durgā-maṇḍape*—to the place where Durgā worship was performed; *yāñā*—going; *karena śayana*—he sleeps.

From that day on, he did not go into the interior section of the house. Instead, he would sleep on the Durgā-maṇḍapa [the place where mother Durgā was worshiped].

TEXT 156

*tāñhā jāgi' rahe saba rakṣaka-gaṇa
palāite karena nānā upāya cintana*

tāñhā—there; *jāgi'*—keeping awake; *rahe*—stay; *saba*—all; *rakṣaka-gaṇa*—the watch men; *palāite*—to go away; *karena*—does; *nānā*—various; *upāya*—means; *cintana*—thinking of.

There, however, the watchmen alertly kept guard. Raghunātha dāsa was thinking of various means by which to escape their vigilance.

TEXT 157

*hena-kāle gauḍa-deśera saba bhakta-gaṇa
prabhure dekhite nilācale karilā gamana*

hena-kāle—at this time; *gauḍa-deśera*—of Bengal; *saba*—all; *bhakta-gaṇa*—devotees; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *dekhite*—to see; *nilācale*—to Jagannātha Purī; *karilā gamana*—went.

At that time, all the devotees of Bengal were going to Jagannātha Purī to see Lord Caitanya Mahāprabhu.

TEXT 158

*tān-sabāra saṅge raghunātha yāite nā pāre
prasiddha prakāṣa saṅga, tabahiṅ dharā paḍe*

tān-sabāra—all of them; *saṅge*—with; *raghunātha*—Raghunātha dāsa; *yāite nā pāre*—could not go; *prasiddha*—famous; *prakāṣa*—known; *saṅga*—group; *tabahiṅ*—immediately; *dharā paḍe*—he would be caught.

Raghunātha dāsa could not accompany them, for they were so famous that he would have been caught immediately.

TEXTS 159–160

*ei-mata cintite daive eka-dine
bāhire devī-maṅḍape kariyāchena śayane
daṅḍa-cāri rātri yabe āche avaśeṣa
yadunandana-ācārya tabe karilā praveśa*

ei-mata—in this way; *cintite*—while he was thinking; *daive*—by chance; *eka dine*—one day; *bāhire*—outside the house; *devī-maṅḍape*—on the Durgā platform; *kariyāchena śayane*—was sleeping; *daṅḍa-cāri*—four *daṅḍas* (ninety-six minutes); *rātri*—night; *yabe*—when; *āche avaśeṣa*—there remained; *yadunandana-ācārya*—the priest of the name Yadunandana Ācārya; *tabe*—then; *karilā praveśa*—entered.

Thus Raghunātha dāsa thought deeply about how to escape, and one night while he was sleeping on the Durgā-maṅḍapa, the priest Yadunandana Ācārya entered the house when only four *daṅḍas* remained until the end of the night.

TEXT 161

*vāsudeva-dattera teṅha haya ‘anugṛhīta’
raghunāthera ‘guru’ teṅho haya ‘purohita’*

vāsudeva-dattera—of Vāsudeva Datta; *teṅha*—he; *haya anugṛhīta*—was given the mercy; *raghunāthera*—of Raghunātha dāsa; *guru*—the spiritual master; *teṅho*—he; *haya*—was; *purohita*—the priest.

Yadunandana Ācārya was the priest and spiritual master of Raghunātha dāsa. Although born in a brāhmaṇa family, he had accepted the mercy of Vāsudeva Datta.

TEXT 162

*advaita-ācāryera teṅha ‘śiṣya antaraṅga’
ācārya-ājñāte māne—caitanya ‘prāṇa-dhana’*

advaita-ācāryera—of Advaita Ācārya; *teṅha*—Yadunandana Ācārya; *śiṣya*—disciple; *antaraṅga*—very confidential; *ācārya-ājñāte*—by the order of Advaita Ācārya; *māne*—he accepted; *caitanya prāṇa-dhana*—Lord Śrī Caitanya Mahāprabhu as his life and soul.

Yadunandana Ācārya had been officially initiated by Advaita Ācārya. Thus he considered Lord Caitanya his life and soul.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that although the atheists who have deviated from the order of Śrī Advaita Ācārya introduce themselves as followers of Advaita Ācārya, they do not accept Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead, Kṛṣṇa. Yadunandana Ācārya, one of the most confidential followers of Śrī Caitanya Mahāprabhu, was the initiated disciple of Advaita Ācārya. He was not polluted by sentimental distinctions classifying Vaiṣṇavas according to birth. Therefore, although Vāsudeva Datta had not been born in a *brāhmaṇa* family, Yadunandana Ācārya also accepted him as his spiritual master.

TEXT 163

*aṅgane āsiyā teṅho yabe dāṅḍāilā
raghunātha āsi' tabe daṅḍavat kailā*

aṅgane—in the courtyard; *āsiyā*—entering; *teṅho*—Yadunandana Ācārya; *yabe*—when; *dāṅḍāilā*—stood up; *raghunātha*—Raghunātha dāsa; *āsi'*—coming; *tabe*—at that time; *daṅḍavat kailā*—offered his respects, falling down.

When Yadunandana Ācārya entered the house of Raghunātha dāsa and stood in the courtyard, Raghunātha dāsa went there and fell down to offer his obeisances.

TEXT 164

*tāṅra eka śiṣya tāṅra ṭhākurerā sevā kare
sevā chāḍiyāche, tāre sādhibāra tare*

tāṅra—his; *eka*—one; *śiṣya*—disciple; *tāṅra*—his; *ṭhākurerā*—of the Deity; *sevā*—service; *kare*—does; *sevā chāḍiyāche*—he has left that service; *tāre*—him; *sādhibāra tare*—to induce.

One of Yadunandana Ācārya's disciples had been worshipping the Deity but had left that service. Yadunandana Ācārya wanted Raghunātha dāsa to induce the disciple to take up that service again.

TEXT 165

*raghunāthe kahe,—“tāre karaha sādhana
sevā yena kare, āra nāhika brāhmaṇa”*

raghunāthe kahe—he said to Raghunātha dāsa; *tāre*—him; *karaha sādhana*—induce to accept the service; *sevā*—service; *yena*—that; *kare*—he does; *āra*—other; *nāhika*—there is no; *brāhmaṇa*—brāhmaṇa.

Yadunandana Ācārya requested Raghunātha dāsa, “Please induce the brāhmaṇa to resume the service, for there is no other brāhmaṇa to do it.”

TEXT 166

*eta kahi' raghunāthe lañā calilā
rakṣaka saba śeṣa-rātre nidrāya paḍilā*

eta kahi'—saying this; *raghunāthe lañā*—taking Raghunātha dāsa; *calilā*—he went out; *rakṣaka saba*—all the watchmen; *śeṣa-rātre*—at the end of night; *nidrāya paḍilā*—fell asleep.

After saying this, Yadunandana Ācārya took Raghunātha dāsa with him and went out. By that time all the watchmen were deeply asleep because it was the end of the night.

TEXT 167

*ācāryera ghara ihāra pūrva-diśāte
kahite śunite duñhe cale sei pathe*

ācāryera ghara—the house of Yadunandana Ācārya; *ihāra*—of this; *pūrva-diśāte*—to the east; *kahite*—talking; *śunite*—listening; *duñhe*—both of them; *cale*—go; *sei pathe*—on that path.

East of the house of Raghunātha dāsa was the house of Yadunandana Ācārya. Yadunandana Ācārya and Raghunātha dāsa talked together as they went toward that house.

TEXT 168

*ardha-pathe raghunātha kahe gurura caraṇe
“āmi sei vipre sādhi' pāṭhāimu tomā sthāne*

ardha-pathe—halfway along the path; *raghunātha kahe*—Raghunātha dāsa said; *gurura caraṇe*—unto the lotus feet of his spiritual master; *āmi*—I; *sei*—that; *vipre*—brāhmaṇa; *sādhi'*—inducing; *pāṭhāimu*—shall send; *tomā sthāne*—to your place.

Halfway along the path, Raghunātha dāsa submitted at the lotus feet of his spiritual master, “I shall go to the home of that brāhmaṇa, induce him to return, and send him to your home.

TEXT 169

*tumi sukhe ghare yāha—more ājñā haya“
ei chale ājñā māgi’ karilā niścaya*

tumi—you; *sukhe*—in happiness; *ghare yāha*—go to your place; *more*—to me; *ājñā*—order; *haya*—is; *ei chale*—on this plea; *ājñā māgi’*—asking permission; *karilā niścaya*—decided.

“You may go home without anxiety. Following your order, I shall persuade the brāhmaṇa.” On this plea, after asking permission, Raghunātha dāsa decided to go away.

TEXT 170

*“sevaka rakṣaka āra keha nāhi saṅge
palāite āmāra bhāla eita prasaṅge“*

sevaka—servant; *rakṣaka*—watchman; *āra*—and; *keha nāhi*—there is no one; *saṅge*—along; *palāite*—to go away; *āmāra*—my; *bhāla*—good; *eita*—this; *prasaṅge*—opportunity.

Raghunātha dāsa thought, “This is the greatest opportunity to go away because this time there are no servants or watchmen with me.”

TEXT 171

*eta cinti’ pūrva-mukhe karilā gamana
ulaṭiyā cāhe pāche,—nāhi kona jana*

eta cinti’—thinking this; *pūrva-mukhe*—toward the east; *karilā gamana*—began to proceed; *ulaṭiyā*—turning around; *cāhe*—looks; *pāche*—behind; *nāhi kona jana*—there was no one.

Thinking in this way, he quickly proceeded toward the east. Sometimes he turned around and looked back, but no one was following him.

TEXT 172

*śrī-caitanya-nityānanda-caraṇa cintiyā
patha chāḍi' upapathe yāyena dhāñā*

śrī-caitanya—of Śrī Caitanya Mahāprabhu; *nityānanda*—of Lord Nityānanda Prabhu; *caraṇa*—the lotus feet; *cintiyā*—thinking of; *patha chāḍi'*—giving up the general pathway; *upapathe*—by the path not generally used; *yāyena dhāñā*—he went very swiftly.

Thinking of the lotus feet of Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu, he left the general path and proceeded with great haste on the one not generally used.

TEXT 173

*grāme-grāmera patha chāḍi' yāya vane vane
kāya-mano-vākye cinte caitanya-caraṇe*

grāme-grāmera—from village to village; *patha*—the general path; *chāḍi'*—giving up; *yāya*—goes; *vane vane*—through the jungles; *kāya-manaḥ-vākye*—with body, mind and words; *cinte*—thinks; *caitanya caraṇe*—of the lotus feet of Śrī Caitanya Mahāprabhu.

Giving up the general path from village to village, he passed through the jungles, thinking with heart and soul about the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 174

*pañca-daśa-krośa-patha cali' gelā eka-dine
sandhyā-kāle rahilā eka gopera bāthāne*

pañca-daśa-krośa—about thirty miles; *patha cali'*—walking on the path; *gelā*—went; *eka-dine*—in one day; *sandhyā-kāle*—in the evening; *rahilā*—remained; *eka gopera*—of a milkman; *bāthāne*—in the cowshed.

He walked about thirty miles in one day, and in the evening he took rest in the cowshed of a milkman.

TEXT 175

*upavāsī dekhi' gopa dugdha āni' dilā
sei dugdha pāna kari' paḍiyā rahilā*

upavāsī—fasting; *dekhi'*—seeing; *gopa*—the milkman; *dugdha*—milk; *āni'*—bringing; *dilā*—gave; *sei dugdha*—that milk; *pāna kari'*—drinking; *paḍiyā*—lying down; *rahilā*—he remained.

When the milkman saw that Raghunātha dāsa was fasting, he gave him some milk. Raghunātha dāsa drank the milk and lay down to rest there for the night.

TEXT 176

*ethā tānra sevaka rakṣaka tānre nā dekhiyā
tānra guru-pāṣe vārtā puchilena giyā*

ethā—here, at his home; *tānra*—his; *sevaka*—servant; *rakṣaka*—watchman; *tānre*—him; *nā dekhiyā*—not seeing; *tānra guru-pāṣe*—from his spiritual master; *vārtā*—news; *puchilena*—inquired; *giyā*—going.

At the house of Raghunātha dāsa, the servant and watchman, not seeing him there, immediately went to inquire about him from his spiritual master, Yadunandana Ācārya.

TEXT 177

*teṅha kahe, 'ājñā māgi' gelā nija-ghara'
'palāila raghunātha'—uṭhila kolāhala*

teṅha kahe—he said; *ājñā māgi'*—asking my permission; *gelā*—went; *nija ghara*—to his home; *palāila raghunātha*—Raghunātha dāsa has gone away; *uṭhila*—arose; *kolāhala*—a tumultuous sound.

Yadunandana Ācārya said, “He has already asked my permission and returned home.” Thus there arose a tumultuous sound, as everyone cried, “Now Raghunātha has gone away!”

TEXT 178

*tānra pitā kahe,—“gauḍera saba bhakta-gaṇa
prabhu-sthāne nīlācale karilā gamana*

tānra—his; *pitā*—father; *kahe*—said; *gauḍera*—of Bengal; *saba*—all; *bhakta gaṇa*—the devotees; *prabhu-sthāne*—to the place of Śrī Caitanya Mahāprabhu; *nīlācale*—at Jagannātha Purī; *karilā gamana*—have gone.

Raghunātha dāsa’s father said, “Now all the devotees from Bengal have gone to Jagannātha Purī to see Lord Śrī Caitanya Mahāprabhu.

TEXT 179

*sei-saṅge raghunātha gela palāñā
daśa jana yāha, tāre ānaha dhariyā“*

sei-saṅge—with them; *raghunātha*—Raghunātha dāsa; *gela palāñā*—has fled; *daśa jana*—ten men; *yāha*—go; *tāre*—him; *ānaha*—bring; *dhariyā*—catching.

“Raghunātha dāsa has fled with them. Ten men should immediately go catch him and bring him back.”

TEXT 180

*śivānande patrī dila vinaya kariyā
'āmāra putrere tumi dibā bāhuḍiyā'*

śivānande—unto Śivānanda Sena; *patrī*—a letter; *dila*—sent; *vinaya kariyā*—with great humility; *āmāra putrere*—my son; *tumi*—you; *dibā*—please give; *bāhuḍiyā*—returning.

Raghunātha dāsa's father wrote a letter to Śivānanda Sena, asking him with great humility, "Please return my son."

TEXT 181

*jhāṅkarā paryanta gela sei daśa jane
jhāṅkarāte pāila giyā vaiṣṇavera gaṇe*

jhāṅkarā paryanta—to the place known as Jhāṅkarā; *gela*—went; *sei daśa jane*—those ten men; *jhāṅkarāte*—at Jhāṅkarā; *pāila*—caught up to; *giyā*—going; *vaiṣṇavera gaṇe*—the group of Vaiṣṇavas.

In Jhāṅkarā, the ten men caught up with the group of Vaiṣṇavas going to Nīlācala.

TEXT 182

*patrī diyā śivānande vārtā puchila
śivānanda kahe,—‘teṅha ethā nā āila’*

patrī—letter; *diyā*—delivering; *śivānande*—unto Śivānanda Sena; *vārtā*—news; *puchila*—inquired; *śivānanda kahe*—Śivānanda said; *teṅha*—he; *ethā*—here; *nā āila*—did not come.

After delivering the letter, the men inquired from Śivānanda Sena about Raghunātha dāsa, but Śivānanda Sena replied, "He did not come here."

TEXT 183

*bāhuḍiyā sei daśa jana āila ghara
tāṅra mātā-pitā ha-ila cintita antara*

bāhuḍiyā—returning; *sei*—those; *daśa jana*—ten men; *āila ghara*—came back home; *tāṅra*—his; *mātā-pitā*—mother and father; *ha-ila*—became; *cintita*—full of anxiety; *antara*—within themselves.

The ten men returned home, and Raghunātha dāsa's father and mother were filled with anxiety.

TEXT 184

*ethā raghunātha-dāsa prabhāte uṭhiyā
pūrva-mukha chāḍi' cale dakṣiṇa-mukha hañā*

ethā—here; *raghunātha-dāsa*—Raghunātha dāsa; *prabhāte*—early in the morning; *uṭhiyā*—rising; *pūrva-mukha*—facing the east; *chāḍi'*—giving up; *cale*—began to proceed; *dakṣiṇa-mukha*—facing south; *hañā*—being.

Raghunātha dāsa, who had been resting at the milkman's house, got up early in the morning. Instead of going to the east, he turned his face south and proceeded.

TEXT 185

*chatrabhoga pāra hañā chāḍiyā sarāṇa
kugrāma diyā diyā karila prayāṇa*

chatra-bhoga—the place named Chatrabhoga; *pāra hañā*—crossing; *chāḍiyā*—giving up; *sarāṇa*—the royal road; *kugrāma diyā diyā*—going through village pathways; *karila prayāṇa*—proceeded.

He crossed Chatrabhoga, but instead of going on the general path, he proceeded on the path that went from village to village.

Chatrabhoga, known now as Chāḍa-khāḍi, is in the district of Twenty-four Parganas in West Bengal. It is situated near the celebrated village Jayanagara-majilapura. Formerly the Ganges or some of its branches flowed through this region. Sometimes Chatrabhoga is misunderstood to have been a village on the river Kānsāi-nadī in Benāpola.

TEXT 186

*bhakṣaṇa apekṣā nāhi, samasta divasa gamana
kṣudhā nāhi bādhe, caitanya-caraṇa-prāptye mana*

bhakṣaṇa apekṣā nāhi—did not care for eating; *samasta divasa*—all day; *gamana*—traveling; *kṣudhā*—hunger; *nāhi bādhe*—did not become an impediment; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu; *prāptye*—on obtaining; *mana*—mind.

Not caring about eating, he traveled all day. Hunger was not an impediment, for his mind was concentrated upon obtaining shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 187

kabhu carvaṇa, kabhu randhana, kabhu dugdha-pāna
yabe yei mile, tāhe rākhe nija prāṇa

kabhu carvaṇa—sometimes chewing; *kabhu randhana*—sometimes cooking; *kabhu dugdha-pāna*—sometimes drinking milk; *yabe*—when; *yei*—whoever; *mile*—meets; *tāhe*—in that way; *rākhe*—keeps; *nija prāṇa*—his life.

Sometimes he chewed fried grains, sometimes he cooked, and sometimes he drank milk. In this way he kept his life and soul together with whatever was available wherever he went.

TEXT 188

bāra dine cali' gelā śrī-puruṣottama
pathe tina-dina mātra karilā bhojana

bāra dine—for twelve days; *cali'*—traveling; *gelā*—reached; *śrī-puruṣottama*—Jagannātha Purī, or Nīlācala, the place of Puruṣottama; *pathe*—on the path; *tina-dina*—on three days; *mātra*—only; *karilā bhojana*—he ate.

He reached Jagannātha Purī in twelve days but could eat only for three days on the way.

TEXT 189

*svarūpādi-saha gosāñi āchena vasiyā
hena-kāle raghunātha milila āsiyā*

svarūpa-ādi-saha—in the company of devotees, headed by Svarūpa Dāmodara; *gosāñi*—Lord Śrī Caitanya Mahāprabhu; *āchena vasiyā*—was sitting; *hena-kāle*—at this time; *raghunātha*—Raghunātha dāsa; *milila*—met; *āsiyā*—coming.

When Raghunātha dāsa met Śrī Caitanya Mahāprabhu, the Lord was sitting with His companions, headed by Svarūpa Dāmodara.

TEXT 190

*aṅganete dūre rahi’ karena praṇiṇpāta
mukunda-datta kahe,—‘ei āila raghunātha’*

aṅganete—in the courtyard; *dūre rahi’*—keeping himself at a distant place; *karena praṇiṇpāta*—offered his obeisances; *mukunda-datta kahe*—Mukunda Datta said; *ei*—this; *āila*—has come; *raghunātha*—Raghunātha dāsa.

Staying at a distant place in the courtyard, he fell down to offer obeisances. Then Mukunda Datta said, “Here is Raghunātha.”

TEXT 191

*prabhu kahena,—‘āisa’, teṅho dharilā caraṇa
uṭhi’ prabhu kṛpāya tāṅre kailā āliṅgana*

prabhu kahena—the Lord said; *āisa*—come here; *teṅho*—he; *dharilā caraṇa*—caught His lotus feet; *uṭhi’*—standing up; *prabhu*—the Lord; *kṛpāya*—out of mercy; *tāṅre*—him; *kailā āliṅgana*—embraced.

As soon as Śrī Caitanya Mahāprabhu heard these words, He immediately welcomed Raghunātha dāsa. “Come here,” He said. Raghunātha dāsa then

clasped the lotus feet of the Lord, but the Lord stood up and embraced him out of His causeless mercy.

TEXT 192

*svarūpādi saba bhaktera caraṇa vandilā
prabhu-kṛpā dekhi' sabe āliṅgana kailā*

svarūpa-ādi—headed by Svarūpa Dāmodara; *saba bhaktera*—of all the devotees; *caraṇa vandilā*—offered prayers to the lotus feet; *prabhu-kṛpā*—the mercy of Lord Caitanya; *dekhi'*—seeing; *sabe*—all of them; *āliṅgana kailā*—embraced.

Raghunātha dāsa offered prayers at the lotus feet of all the devotees, headed by Svarūpa Dāmodara Gosvāmī. Seeing the special mercy Śrī Caitanya Mahāprabhu had bestowed upon Raghunātha dāsa, they embraced him also.

TEXT 193

*prabhu kahe,—“kṛṣṇa-kṛpā baliṣṭha sabā haite
tomāre kāḍila viṣaya-viṣṭhā-garta haite“*

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *kṛṣṇa-kṛpā*—the mercy of Lord Kṛṣṇa; *baliṣṭha*—more powerful; *sabā haite*—than anything; *tomāre*—you; *kāḍila*—He has delivered; *viṣaya*—of material enjoyment; *viṣṭhā*—of stool; *garta*—the ditch; *haite*—from.

Lord Śrī Caitanya Mahāprabhu said, “The mercy of Lord Kṛṣṇa is stronger than anything else. Therefore the Lord has delivered you from the ditch of materialistic life, which is like a hole into which people pass stool.”

According to the law of *karma*, everyone is destined to suffer or enjoy according to a certain material standard, but the mercy of Lord Kṛṣṇa is so powerful that the Lord can change all the reactions of one’s past *karma*, or fruitive activities. Lord Śrī Caitanya Mahāprabhu specifically drew attention to the mercy of Lord Kṛṣṇa. That mercy is more powerful than

anything else, for it had saved Raghunātha dāsa from the strong bondage of materialistic life, which the Lord compared to a hole where people pass stool. Śrī Caitanya Mahāprabhu gave His verdict that those addicted to the materialistic way of life are like worms that are living in stool but cannot give it up. A *gr̥ha-vrata*, one who has decided to live in a comfortable home although it is actually miserable, is in a condemned position. Only the mercy of Kṛṣṇa can save one from such misery. Without Kṛṣṇa’s mercy, one cannot get out of the filthy entanglement of materialistic life. The poor living entity cannot give up his materialistic position on his own; only when granted the special mercy of Kṛṣṇa can he give it up. Lord Caitanya Mahāprabhu knew very well that Raghunātha dāsa was already liberated. Nevertheless He emphasized that Raghunātha dāsa’s life of material comfort as a very rich man’s son with a very beautiful wife and many servants to attend him was like a ditch of stool. The Lord thus specifically indicated that ordinary men who are very happy with material comforts and family life are in no better position than worms in stool.

TEXT 194

*raghunātha mane kahe,—‘kṛṣṇa nāhi jāni
tava kṛpā kāḍila āmā,—ei āmi māni’*

raghunātha—Raghunātha dāsa; *mane kahe*—answered within his mind; *kṛṣṇa*—Lord Kṛṣṇa; *nāhi jāni*—I do not know; *tava*—Your; *kṛpā*—mercy; *kāḍila*—has delivered; *āmā*—me; *ei*—this; *āmi māni*—I accept.

Raghunātha dāsa answered within his mind, “I do not know who Kṛṣṇa is. I simply know that Your mercy, O my Lord, has saved me from my family life.”

TEXT 195

*prabhu kahena,—“tomāra pitā-jyeṭhā dui jane
cakravartī-sambandhe hāma ‘ājā’ kari’ māne*

prabhu kahena—Lord Caitanya Mahāprabhu said; *tomāra*—your; *pitā-jyeṭhā*—father and his elder brother; *dui jane*—both of them; *cakravartī-sambandhe*—because of a relationship with Nīlāmbara Cakravartī; *hāma*—I; *ājā kari’*—as My grandfathers; *māne*—consider.

The Lord continued, “Your father and his elder brother are both related as brothers to My grandfather, Nīlāmbara Cakravartī. Therefore I consider them My grandfathers.

Nīlāmbara Cakravartī, the grandfather of Śrī Caitanya Mahāprabhu, was very intimately related to Raghunātha dāsa’s father and uncle. Nīlāmbara Cakravartī used to call them his younger brothers because both of them were very much devoted to the *brāhmaṇas* and were very respectable gentlemen. Similarly, they used to call him Dādā Cakravartī, addressing him as an elder brother *brāhmaṇa*. Raghunātha dāsa, however, was almost the same age as Lord Śrī Caitanya Mahāprabhu. Generally a grandchild may joke about his grandfather. Therefore Śrī Caitanya Mahāprabhu took advantage of the relationship between His grandfather and Raghunātha dāsa’s father and uncle to speak in a joking way.

TEXT 196

*cakravartīra duhe haya bhrātṛ-rūpa dāsa
ataeva tāre āmi kari parihāsa*

cakravartīra—of Nīlāmbara Cakravartī; *duhe*—both; *haya*—are; *bhrātṛ-rūpa dāsa*—servants as younger brothers; *ataeva*—therefore; *tāre*—unto them; *āmi*—I; *kari parihāsa*—say something jokingly.

“Since your father and his elder brother are younger brothers of Nīlāmbara Cakravartī, I may joke about them in this way.

TEXT 197

*tomāra bāpa-jyeṭhā—viṣaya-viṣṭhā-gartera kīḍā
sukha kari’ māne viṣaya-viṣera mahā-ṭīḍā*

tomāra—your; *bāpa*—father; *jyeṭhā*—his elder brother; *viṣaya*—of material enjoyment; *viṣṭhā*—stool; *gartera*—of the ditch; *kīḍā*—worms; *sukha kari’*—as happiness; *māne*—they consider; *viṣaya*—of material enjoyment; *viṣera*—of the poison; *mahā-ṭīḍā*—the great disease.

“My dear Raghunātha dāsa, your father and his elder brother are just like worms in stool in the ditch of material enjoyment, for the great disease of the poison of material enjoyment is what they consider happiness.

When a man is attached to material enjoyment, he is attached to many miserable conditions, but nevertheless he accepts his condemned position as one of happiness. Sense enjoyment is so strong for such a person that he cannot give it up, exactly as a worm in stool cannot give up the stool. From the spiritual point of view, when a person is too absorbed in material enjoyment, he is exactly like a worm in stool. Although such a position is utterly miserable to the eyes of liberated souls, the materialistic enjoyer is greatly attached to it.

TEXT 198

*yadyadi brahmaṇya kare brāhmaṇera sahāya
'śuddha-vaiṣṇava' nahe, haye 'vaiṣṇavera prāya'*

yadyapi—although; *brahmaṇya kare*—give charity to the *brāhmaṇas*; *brāhmaṇera sahāya*—great helpers to the *brāhmaṇas*; *śuddha-vaiṣṇava*—pure Vaiṣṇavas; *nahe*—not; *haye*—they are; *vaiṣṇavera prāya*—almost like Vaiṣṇavas.

“Although your father and uncle are charitable to brāhmaṇas and greatly help them, they are nevertheless not pure Vaiṣṇavas. However, they are almost like Vaiṣṇavas.

As stated by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*, some people, usually very rich men, dress like Vaiṣṇavas and give charity to *brāhmaṇas*. They are also attached to Deity worship, but because of their attachment to material enjoyment, they cannot be pure Vaiṣṇavas. *Aṅyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam* [*Bhakti-rasāmṛta-sindhu* 1.1.11]. The pure Vaiṣṇava has no desire for material enjoyment. That is the basic qualification of a pure Vaiṣṇava. There are men, especially rich men, who regularly worship the Deity, give charity to *brāhmaṇas* and are pious in every respect, but they cannot be pure Vaiṣṇavas. Despite their outward show of Vaiṣṇavism and charity, their inner desire is to enjoy a higher standard of material life. Raghunātha dāsa’s father, Govardhana, and uncle, Hiraṇya dāsa, were both very charitable to *brāhmaṇas*. Indeed,

the *brāhmaṇas* from the Gauḍīya district were practically dependent upon them. Thus they were accepted as very pious gentlemen. However, they presented themselves as Vaiṣṇavas to the eyes of people in general, although from a purely spiritual point of view they were ordinary human beings, not pure Vaiṣṇavas. Actual Vaiṣṇavas considered them almost Vaiṣṇavas, not pure Vaiṣṇavas. In other words, they were *kaniṣṭha-adhikārīs*, for they were ignorant of higher Vaiṣṇava regulative principles. Nevertheless, they could not be called *viṣayīs*, or blind materialistic enjoyers.

TEXT 199

*tathāpi viṣayera svabhāva—kare mahā-andha
sei karma karāya, yāte haya bhava-bandha*

tathāpi—still; *viṣayera svabhāva*—the potency of material enjoyment; *kare mahā-andha*—makes one completely blind; *sei karma karāya*—causes one to act in that way; *yāte*—by which; *haya*—there is; *bhava-bandha*—the bondage of birth and death.

“Those who are attached to materialistic life and are blind to spiritual life must act in such a way that they are bound to repeated birth and death by the actions and reactions of their activities.

As clearly stated in the *Bhagavad-gītā* (3.9), *yajñārthāt karmaṇo ‘nyatra loko ‘yam karma-bandhanaḥ*: if one does not act as a pure devotee, whatever acts he performs will produce reactions of fruitive bondage (*karma-bandhanaḥ*). Similarly, in *Śrīmad-Bhāgavatam* (5.5.4) it is said:

*nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano ‘yam
asann api kleśa-da āsa dehaḥ*

“A materialistic person, madly engaged in activities for sense enjoyment, does not know that he is entangling himself in repeated birth and death and that his body, although temporary, is full of miseries.” A *viṣayī*, a person blindly caught in a web of materialistic life, remains in the cycle of birth and death perpetually. Such a person cannot understand how to execute pure devotional service, and therefore he acts as a *karmī*, *jñānī*,

yogī or something else, according to his desire, but he does not know that the activities of *karma*, *jñāna* and *yoga* simply bind one to the cycle of birth and death.

TEXT 200

*hena 'viṣaya' haite kṛṣṇa uddhārilā tomā'
kahana nā yāya kṛṣṇa-kṛpāra mahimā“*

hena viṣaya—such a fallen condition of material enjoyment; *haite*—from; *kṛṣṇa*—Lord Kṛṣṇa; *uddhārilā tomā'*—has delivered you; *kahana nā yāya*—cannot be described; *kṛṣṇa-kṛpāra*—of the mercy of Lord Kṛṣṇa; *mahimā*—the glories.

“By His own free will, Lord Kṛṣṇa has delivered you from such a condemned materialistic life. Therefore the glories of Lord Kṛṣṇa’s causeless mercy cannot be expressed.”

In the *Brahma-saṁhitā* (5.54) it is said, *karmāṇi nirdahati kintu ca bhakti-bhājām*. Lord Kṛṣṇa is so merciful that He can stop the reactions of *karma* for His devotee. Everyone—from the small insect called *indra-gopa* up to Indra, the King of heaven—is bound by the reactions of fruitive activities.

*yas tv indra-gopam atha vendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājām
govindam ādi-puruṣam tam aham bhajāmi*
[Bs. 5.54]

Everyone, whether an insect or the King of heaven, is entangled and bound by the actions and reactions of his *karma*. However, when one becomes a pure devotee, free from material desires and from bondage to *karma*, *jñāna* and *yoga*, one is freed from material actions and reactions by the causeless mercy of Kṛṣṇa. One cannot express sufficient gratitude to Kṛṣṇa for being freed from the materialistic way of life.

TEXT 201

*raghunāthera kṣīṇatā-mālīnya dekhiyā
svarūpere kahena prabhu kṛpārdra-citta hañā*

raghunāthera—of Raghunātha dāsa; *kṣīṇatā*—thinness; *mālīnya*—dirty condition of the body; *dekhiyā*—seeing; *svarūpere kahena*—said to Svarūpa Dāmodara Gosvāmī; *prabhu*—Lord Caitanya Mahāprabhu; *kṛpā*—out of mercy; *ārdra*—melted; *citta*—heart; *hañā*—being.

Seeing Raghunātha dāsa skinny and dirty because of having traveled for twelve days and fasted, Lord Śrī Caitanya Mahāprabhu, His heart melting due to causeless mercy, spoke to Svarūpa Dāmodara.

TEXT 202

*“ei raghunāthe āmi saṅṅpinu tomāre
putra-bhṛtya-rūpe tumi kara aṅgikāre*

ei raghunāthe—this Raghunātha dāsa; *āmi*—I; *saṅṅpinu tomāre*—am entrusting to you; *putra*—son; *bhṛtya*—servant; *rūpe*—as; *tumi*—you (Svarūpa Dāmodara Gosvāmī); *kara aṅgikāre*—please accept.

“My dear Svarūpa,” He said, “I entrust this Raghunātha dāsa to you. Please accept him as your son or servant.

TEXT 203

*tina ‘raghunātha’-nāma haya āmāra gaṇe
‘svarūpera raghu’—āji haite ihāra nāme*“

tina raghunātha—three Raghunāthas; *nāma*—named; *haya*—are; *āmāra gaṇe*—among My associates; *svarūpera raghu*—the Raghunātha of Svarūpa Dāmodara; *āji haite*—from this day; *ihāra*—of this one; *nāme*—the name.

“There are now three Raghunāthas among My associates. From this day forward, this Raghunātha should be known as the Raghu of Svarūpa Dāmodara.”

Lord Śrī Caitanya Mahāprabhu had three Raghus among His associates—Vaidya Raghunātha (vide *Ādi-līlā* 11.22), Bhaṭṭa Raghunātha and Dāsa Raghunātha. Dāsa Raghunātha became celebrated as the Raghunātha of Svarūpa.

TEXT 204

*eta kahi' raghunāthera hasta dharilā
svarūpera haste tānre samarpaṇa kailā*

eta kahi'—saying this; *raghunāthera*—of Raghunātha dāsa; *hasta dharilā*—caught the hand; *svarūpera haste*—in the hands of Svarūpa Dāmodara; *tānre*—him; *sarpaṇa kailā*—entrusted.

Saying this, Śrī Caitanya Mahāprabhu grasped the hand of Raghunātha dāsa and entrusted him to the hands of Svarūpa Dāmodara Gosvāmī.

TEXT 205

*svarūpa kahe,—‘mahāprabhura ye ājñā haila’
eta kahi' raghunāthe punaḥ āliṅgila*

svarūpa kahe—Svarūpa Dāmodara said; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *ye*—whatever; *ājñā*—order; *haila*—there is; *eta kahi'*—saying this; *raghunāthe*—Raghunātha dāsa; *punaḥ*—again; *āliṅgila*—he embraced.

Svarūpa Dāmodara Gosvāmī accepted Raghunātha dāsa, saying, “Śrī Caitanya Mahāprabhu, whatever You order is accepted.” He then embraced Raghunātha dāsa again.

TEXT 206

*caitanyera bhakta-vātsalya kahite nā pāri
govindere kahe raghunāthe dayā kari'*

caitanyera—of Lord Śrī Caitanya Mahāprabhu; *bhakta-vātsalya*—affection for devotees; *kahite nā pāri*—I cannot express properly; *govindere*—to

Govinda; *kahe*—He said; *raghunāthe*—upon Raghunātha; *dayā kari*’—being very merciful.

I cannot properly express the affection of Śrī Caitanya Mahāprabhu for His devotees. Being merciful toward Raghunātha dāsa, the Lord spoke as follows to Govinda.

TEXT 207

*“pathe inha kariyāche bahuta laṅghana
kata-dina kara ihāra bhāla santarpaṇa”*

pathe—on the way; *inha*—this Raghunātha dāsa; *kariyāche*—has done; *bahuta*—much; *laṅghana*—fasting and difficult endeavor; *kata-dina*—for some days; *kara*—do; *ihāra*—of him; *bhāla*—good; *santarpaṇa*—attention.

“On the way, Raghunātha dāsa has fasted and undergone hardships for many days. Therefore, take good care of him for some days so that he may eat to his satisfaction.”

TEXT 208

raghunāthe kahe—“*yāñā, kara sindhu-snāna
jagannātha dekhi’ āsi’ karaha bhojana*”

raghunāthe kahe—He said to Raghunātha dāsa; *yāñā*—going; *kara sindhu-snāna*—bathe in the sea; *jagannātha dekhi’*—after seeing Lord Jagannātha; *āsi’*—after coming; *karaha bhojana*—take your meal.

Then Śrī Caitanya Mahāprabhu told Raghunātha dāsa, “Go bathe in the sea. Then see Lord Jagannātha in the temple and return here to take your meal.”

TEXT 209

*eta bali' prabhu madhyāhna karite uṭhilā
raghunātha-dāsa saba bhaktere mililā*

eta bali'—after saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *madhyāhna karite*—for performing His midday duties; *uṭhilā*—got up; *raghunātha-dāsa*—Raghunātha dāsa; *saba*—all; *bhaktere*—devotees; *mililā*—met.

After saying this, Śrī Caitanya Mahāprabhu got up and went to perform His midday duties, and Raghunātha met all the devotees present.

TEXT 210

*raghunāthe prabhura kṛpā dekhi, bhakta-gaṇa
vismita hañā kare tāñra bhāgya-praśamsana*

raghunāthe—unto Raghunātha dāsa; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *dekhi*—seeing; *bhakta-gaṇa*—all the devotees; *vismita*—struck with wonder; *hañā*—being; *kare*—do; *tāñra*—his; *bhāgya*—fortune; *praśamsana*—praise.

TRANSLATION

Having seen the causeless mercy of Śrī Caitanya Mahāprabhu upon Raghunātha dāsa, all the devotees, struck with wonder, praised his good fortune.

TEXT 211

*raghunātha samudre yāñā snāna karilā
jagannātha dekhi' punaḥ govinda-pāśa āilā*

raghunātha—Raghunātha dāsa; *samudre*—to the sea; *yāñā*—going; *snāna karilā*—took a bath; *jagannātha dekhi'*—after seeing Lord Jagannātha; *punaḥ*—again; *govinda-pāśa āilā*—came to Govinda.

Raghunātha dāsa took his bath in the sea and saw Lord Jagannātha. Then he returned to Govinda, the personal servant of Śrī Caitanya Mahāprabhu.

TEXT 212

*prabhura avasiṣṭa pātra govinda tānre dilā
ānandita hañā raghunātha prasāda pāilā*

prabhura—of Śrī Caitanya Mahāprabhu; *avasiṣṭa pātra*—a plate of remnants of food; *govinda*—the personal servant of the Lord; *tānre*—to him; *dilā*—offered; *ānandita hañā*—becoming very happy; *raghunātha*—Raghunātha dāsa; *prasāda pāilā*—accepted the *prasādam*.

Govinda offered him a plate with the remnants of food left by Śrī Caitanya Mahāprabhu, and Raghunātha dāsa accepted the *prasādam* with great happiness.

TEXT 213

*ei-mata rahe teñha svarūpa-caraṇe
govinda prasāda tānre dila pañca dine*

ei-mata—in this way; *rahe*—remained; *teñha*—he; *svarūpa-caraṇe*—under the shelter of Svarūpa Dāmodara Gosvāmī; *govinda*—the personal servant of Śrī Caitanya Mahāprabhu; *prasāda*—the remnants of the food of Śrī Caitanya Mahāprabhu; *tānre*—unto him; *dila*—gave; *pañca dine*—for five days.

Raghunātha dāsa stayed under the care of Svarūpa Dāmodara Gosvāmī, and Govinda supplied him remnants of Śrī Caitanya Mahāprabhu’s food for five days.

TEXT 214

*āra dina haite ‘puṣpa-añjali’ dekhiyā
simha-dvāre khāḍā rahe bhikṣāra lāgiyā*

āra dina—the next day; *haite*—from; *puṣpa-añjali*—the ceremony of offering flowers to the Lord; *dekhiyā*—after seeing; *simha-dvāre*—at the main gate; *khāḍā rahe*—remains standing; *bhikṣāra lāgiyā*—for begging some alms.

Beginning from the sixth day, Raghunātha dāsa would stand at the gate known as Simha-dvāra to beg alms after the puṣpa-añjali ceremony, in which flowers were offered to the Lord.

TEXT 215

jagannāthera sevaka yata—‘*viṣayīra gaṇa*
sevā sārī’ *rātrye kare gṛhete gamana*

jagannāthera—of Lord Jagannātha; *sevaka*—servants; *yata*—all; *viṣayīra gaṇa*—generally known as *viṣayīs*; *sevā sārī*—after finishing their service; *rātrye*—at night; *kare*—do; *gṛhete gamana*—returning home.

After finishing their prescribed duties, the many servants of Lord Jagannātha, who are known as viṣayīs, return home at night.

TEXT 216

simha-dvāre annārthī vaiṣṇave dekhiyā
pasārira ṭhāñi anna dena kṛpā ta’ kariyā

simha-dvāre—at the Simha gate; *anna-arthī*—in need of some eatables; *vaiṣṇave*—Vaiṣṇavas; *dekhiyā*—seeing; *pasārira ṭhāñi*—from the shopkeepers; *anna dena*—deliver some eatables; *kṛpā ta’ kariyā*—out of mercy.

If they see a Vaiṣṇava standing at the Simha-dvāra begging alms, out of mercy they arrange with the shopkeepers to give him something to eat.

TEXT 217

*ei-mata sarva-kāla āche vyavahāra
niṣkiñcana bhakta khāḍā haya simha-dvāra*

ei-mata—in this way; *sarva-kāla*—for all time; *āche*—is; *vyavahāra*—the etiquette; *niṣkiñcana bhakta*—a devotee who has no other support; *khāḍā* *haya*—stands; *simha-dvāra*—at the gate known as Simha-dvāra.

Thus it is a custom for all time that a devotee who has no other means of support stands at the Simha-dvāra gate to receive alms from the servants.

TEXT 218

*sarva-dina karena vaiṣṇava nāma-saṅkīrtana
svacchande karena jagannātha daraśana*

sarva-dina—the whole day; *karena*—performs; *vaiṣṇava*—a Vaiṣṇava; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *svacchande*—with full freedom; *karena*—does; *jagannātha daraśana*—seeing Lord Jagannātha.

A completely dependent Vaiṣṇava thus chants the holy name of the Lord all day and sees Lord Jagannātha with full freedom.

TEXT 219

*keha chatre māgi' khāya, yebā kichu pāya
keha rātre bhikṣā lāgi' simha-dvāre raya*

keha—some; *chatre*—at the almshouse; *māgi'*—begging; *khāya*—eat; *yebā*—whatever; *kichu*—little; *pāya*—they receive; *keha*—some; *rātre*—at night; *bhikṣā lāgi'*—for begging alms; *simha-dvāre raya*—stand at the gate known as Simha-dvāra.

It is a custom for some Vaiṣṇavas to beg from the charity booths and eat whatever they obtain, whereas others stand at night at the Simha-dvāra gate, begging alms from the servants.

TEXT 220

*mahāprabhura bhakta-gaṇera vairāgya pradhāna
yāhā dekhi' pṛita hana gaura-bhagavān*

mahāprabhura—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇera*—of the devotees; *vairāgya*—renunciation; *pradhāna*—the basic principle; *yāhā dekhi'*—seeing which; *pṛita hana*—becomes satisfied; *gaura-bhagavān*—Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead.

Renunciation is the basic principle sustaining the lives of Śrī Caitanya Mahāprabhu's devotees. Seeing this renunciation, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is extremely satisfied.

Anyone, whether an ordinary materialistic person or a pure devotee, can understand the behavior of Śrī Caitanya Mahāprabhu's devotees if he studies it minutely. One will thus find that the devotees of Śrī Caitanya Mahāprabhu are not at all attached to any kind of material enjoyment. They have completely given up sense enjoyment to engage fully in the service of Lord Śrī Kṛṣṇa and dedicate their lives and souls to serving Kṛṣṇa without material desires. Because their devotional service is free from material desires, it is unimpeded by material circumstances. Although ordinary men have great difficulty understanding this attitude of the devotees, it is greatly appreciated by the Supreme Personality of Godhead, Lord Śrī Caitanya Mahāprabhu.

TEXT 221

*prabhure govinda kahe,—“raghunātha 'prasāda' nā laya
rātrye simha-dvāre khāḍā hañā māgi' khāya“*

prabhure—unto Lord Śrī Caitanya Mahāprabhu; *govinda kahe*—Govinda said; *raghunātha*—Raghunātha dāsa; *prasāda nā laya*—does not take prasādam; *rātrye*—at night; *simha-dvāre*—at the Simha-dvāra gate; *khāḍā hañā*—standing; *māgi'*—begging; *khāya*—he eats.

Govinda said to Śrī Caitanya Mahāprabhu, “Raghunātha dāsa no longer takes prasādam here. Now he stands at the Simha-dvāra, where he begs some alms to eat.”

TEXT 222

śuni' tuṣṭa hañā prabhu kahite lāgila
“bhāla kaila, vairāgīra dharma ācarila

śuni'—hearing; *tuṣṭa hañā*—being very satisfied; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kahite lāgila*—began to say; *bhāla kaila*—he has done well; *vairāgīra*—of a person in the renounced order; *dharma*—the principles; *ācarila*—he has performed.

When Śrī Caitanya Mahāprabhu heard this, He was greatly satisfied. “Raghunātha dāsa has done well,” He said. “He has acted suitably for a person in the renounced order.

TEXT 223

vairāgī karibe sadā nāma-saṅkīrtana
māgiyā khāñā kare jīvana rakṣaṇa

vairāgī—a person in the renounced order; *karibe*—will do; *sadā*—always; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *māgiyā*—by begging; *khāñā*—eating; *kare jīvana rakṣaṇa*—he sustains his life.

“A person in the renounced order should always chant the holy name of the Lord. He should beg some alms to eat, and he should sustain his life in this way.

As stated in the *Hari-bhakti-vilāsa* at the end of the Twentieth *Vilāsa* (20.366, 379, 382):

kṛtyāny etāni tu prāyo gṛhiṇām dhaninām satām
likhitāni na tu tyakta-parigraha-mahātmanām

prabhāte cārdha-rātre ca madhyāhne divasa-kṣaye
kīrtayanti hariṁ ye vai te taranti bhavārṇavam

evam ekāntinām prāyaḥ kīrtanaṁ smaraṇam prabhoḥ
kurvatām parama-prītyā kṛtyam anyan na rocate

A well-to-do householder Vaiṣṇava cannot live like a person in the renounced order who completely takes shelter of the holy name. Such a householder should chant the holy name of Kṛṣṇa in the morning, at midday and in the evening. Then he will be able to cross beyond nescience. Pure devotees in the renounced order, however, who fully surrender to the lotus feet of Kṛṣṇa, should chant the holy name of the Lord with great love and faith, always thinking of Kṛṣṇa’s lotus feet. They should have no occupation other than chanting the holy name of the Lord. In the *Bhakti-sandarbha* (283), Śrīla Jīva Gosvāmī says:

*yady api śrī-bhāgavata-mate pañca-rātrādi-vad-arcana-
mārgasyāvaśyakatvaṁ nāsti, tad vināpi śaraṇāpatty-ādīnām ekatareṇāpi
puruṣārtha-siddher abhīhitatvāt.*

“It is *Śrīmad-Bhāgavatam*’s opinion that the process of Deity worship is not actually necessary, just as the specific prescriptions of the *Pañcarātra* and other scriptures do not have to be followed. The *Bhāgavatam* enjoins that even without practicing Deity worship one can achieve the complete success of human life by any of the other devotional processes, such as simply offering oneself at the Lord’s feet for His protection.”

TEXT 224

*vairāgī hañā yebā kare parāpekṣā
kārya-siddhi nahe, kṛṣṇa karena upekṣā*

vairāgī hañā—being in the renounced order; *yebā*—anyone who; *kare*—does; *para-apekṣā*—dependence on others; *kārya-siddhi nahe*—he does not become successful; *kṛṣṇa*—Lord Kṛṣṇa; *karena upekṣā*—neglects.

“A *vairāgī* [a person in the renounced order] should not depend on others. If he does so, he will be unsuccessful, and he will be neglected by Kṛṣṇa.

TEXT 225

*vairāgī hañā kare jihvāra lālasa
paramārtha yāya, āra haya raseva vaśa*

vairāgī hañā—being in the renounced order; *kare*—does; *jihvāra*—of the tongue; *lālasa*—lust; *parama-ārtha*—the goal of life; *yāya*—goes; *āra*—and; *haya*—becomes; *rasera vaśa*—dependent on taste.

“If a renunciant is eager for his tongue to taste different foods, his spiritual life will be lost, and he will be subservient to the tastes of his tongue.

TEXT 226

vairāgīra kṛtya—sadā nāma-saṅkīrtana
śāka-patra-phala-mūle udara-bharaṇa

vairāgīra—of a person in the renounced order; *kṛtya*—duty; *sadā*—always; *nāma-saṅkīrtana*—chanting the holy name of the Lord; *śāka*—vegetables; *patra*—leaves; *phala*—fruit; *mūle*—by roots; *udara-bharaṇa*—filling the belly.

“The duty of a person in the renounced order is to chant the Hare Kṛṣṇa mantra always. He should satisfy his belly with whatever vegetables, leaves, fruits and roots are available.

TEXT 227

jihvāra lālase yei iti-uti dhāya
śiśnodara-parāyaṇa kṛṣṇa nāhi pāya“

jihvāra—of the tongue; *lālase*—because of greed; *yei*—anyone who; *iti-uti*—here and there; *dhāya*—goes; *śiśna*—genitals; *udara*—belly; *parāyaṇa*—devoted to; *kṛṣṇa*—Lord Kṛṣṇa; *nāhi pāya*—does not get.

“One who is subservient to the tongue and who thus goes here and there, devoted to the genitals and the belly, cannot attain Kṛṣṇa.”

TEXT 228

āra dina raghunātha svarūpa-caraṇe
āpanāra kṛtya lāgi’ kailā nivedane

āra dina—the next day; *raghunātha*—Raghunātha dāsa; *svarūpa-carane*—unto the lotus feet of Svarūpa Dāmodara Gosvāmī; *āpanāra*—his; *kṛtya*—duty; *lāgi*’—for; *kailā nivedane*—submitted.

The next day, Raghunātha dāsa inquired at the lotus feet of Svarūpa Dāmodara about his duty.

TEXT 229

*“ki lāgi’ chāḍāilā ghara, nā jāni uddeśa
ki mora kartavya, prabhu kara upadeśa”*

ki lāgi’—for what reason; *chāḍāilā ghara*—have I been obliged to give up my household life; *nā jāni*—I do not know; *uddeśa*—the purpose; *ki*—what; *mora kartavya*—my duty; *prabhu*—my dear Lord; *kara upadeśa*—please give instruction.

“I do not know why I have given up household life,” he said. “What is my duty? Kindly give me instructions.”

TEXT 230

*prabhura āge kathā-mātra nā kahe raghunātha
svarūpa-govinda-dvārā kahāya nija-bāt*

prabhura āge—in front of Śrī Caitanya Mahāprabhu; *kathā-mātra*—any speaking; *nā kahe*—does not say; *raghunātha*—Raghunātha dāsa; *svarūpa-govinda-dvārā*—through Govinda and Svarūpa Dāmodara Gosvāmī; *kahāya*—he informs; *nija-bāt*—his intention.

Raghunātha dāsa never even spoke a word before the Lord. Instead, he informed the Lord of his desires through Svarūpa Dāmodara Gosvāmī and Govinda.

TEXT 231

*prabhura āge svarūpa nivedilā āra dine
raghunātha nivedaya prabhura caraṇe*

prabhura āge—in front of Śrī Caitanya Mahāprabhu; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *nivedilā*—submitted; *āra dine*—on the next day; *raghunātha nivedaya*—Raghunātha dāsa inquires; *prabhura caraṇe*—at the lotus feet of Lord Śrī Caitanya Mahāprabhu.

The next day, Svarūpa Dāmodara Gosvāmī submitted to Lord Śrī Caitanya Mahāprabhu, “Raghunātha dāsa has this to say at Your lotus feet.

TEXT 232

*“ki mora kartavya, muñi nā jāni uddeśa
āpani śrī-mukhe more kara upadeśa”*

ki—what; *mora kartavya*—my duty; *muñi*—I; *nā jāni*—do not know; *uddeśa*—the goal of my life; *āpani*—personally; *śrī-mukhe*—through Your transcendental mouth; *more*—unto me; *kara upadeśa*—please give instructions.

“I do not know my duty or the goal of my life. Therefore, please personally give me instructions from Your transcendental mouth.”

TEXT 233

*hāsi’ mahāprabhu raghunāthere kahila
“tomāra upadeṣṭā kari’ svarūpere dila*

hāsi’—smiling; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *raghunāthere*—to Raghunātha dāsa; *kahila*—said; *tomāra*—your; *upadeṣṭā*—instructor; *kari’*—as; *svarūpere dila*—I have appointed Svarūpa Dāmodara Gosvāmī.

Smiling, Śrī Caitanya Mahāprabhu told Raghunātha dāsa, “I have already appointed Svarūpa Dāmodara Gosvāmī as your instructor.

TEXT 234

'sādhya'- 'sādhana'-tattva śikha inhāra sthāne
āmi tata nāhi jāni, inho yata jāne

sādhya—duty; *sādhana*—how to execute it; *tattva*—truth; *śikha*—learn; *inhāra sthāne*—from him; *āmi*—I; *tata*—so much; *nāhi jāni*—do not know; *inho*—he; *yata*—as much as; *jāne*—knows.

“You may learn from him what your duty is and how to discharge it. I do not know as much as he.

TEXT 235

tathāpi āmāra ājñāya śraddhā yadi haya
āmāra ei vākye tabe kariha niścaya

tathāpi—still; *āmāra ājñāya*—in My instruction; *śraddhā*—faith; *yadi*—if; *haya*—there is; *āmāra*—My; *ei*—these; *vākye*—by words; *tabe*—then; *kariha niścaya*—you can ascertain.

“Nevertheless, if you want to take instructions from Me with faith and love, you may ascertain your duties from the following words.

TEXT 236

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe

grāmya-kathā—ordinary talks of common men; *nā śunibe*—never hear; *grāmya-vārtā*—ordinary news; *nā kahibe*—do not speak; *bhāla*—well; *nā khāibe*—do not eat; *āra*—and; *bhāla*—nicely; *nā paribe*—do not dress.

“Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely.

TEXT 237

*amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe*

amānī—not expecting any respect; *māna-da*—offering respect to others; *hañā*—becoming; *kṛṣṇa-nāma*—the holy name of the Lord; *sadā*—always; *la'be*—you should chant; *vraje*—in Vṛndāvana; *rādhā-kṛṣṇa-sevā*—service to Rādhā and Kṛṣṇa; *mānase*—within the mind; *karibe*—you should do.

“Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana.

Śrīla Bhaktivinoda Ṭhākura says in his *Amṛta-pravāha-bhāṣya* that when a man and woman are married, they beget children and are thus entangled in family life. Talk concerning such family life is called *grāmya-kathā*. A person in the renounced order never indulges in either hearing or talking about such subjects. He should not eat palatable dishes, since that is unfit for a person in the renounced order. He should show all respect to others, but should not expect respect for himself. In this way, one should chant the holy name of the Lord and think of how to serve Rādhā and Kṛṣṇa in Vṛndāvana.

TEXT 238

*ei ta' saṅkṣepe āmi kailuṅ upadeśa
svarūpera ṭhāñi ihāra pāibe viśeṣa*

ei—this; *ta'*—certainly; *saṅkṣepe*—in brief; *āmi*—I; *kailuṅ upadeśa*—have given instruction; *svarūpera ṭhāñi*—from Svarūpa Dāmodara; *ihāra*—of this instruction; *pāibe*—you will get; *viśeṣa*—all details.

“I have briefly given you My instructions. Now you will get all details about them from Svarūpa Dāmodara.



“Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana.”

TEXT 239

*ṭṛṇād api su-nīcena
taror iva sahiṣṇunā
amāninā māna-dena
kīrtanīyaḥ sadā hariḥ*“

ṭṛṇād api—than downtrodden grass; *su-nīcena*—being lower; *taroh*—than a tree; *iva*—indeed; *sahiṣṇunā*—with more tolerance; *amāninā*—without being puffed up by false pride; *māna-dena*—giving respect to all; *kīrtanīyaḥ*—to be chanted; *sadā*—always; *hariḥ*—the holy name of the Lord.

“One who thinks himself lower than grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give respect to others can very easily always chant the holy name of the Lord.”

TEXT 240

*eta śuni’ raghunātha vandilā caraṇa
mahāprabhu kailā tāñre kṛpā-āliṅgana*

eta śuni’—hearing this; *raghunātha*—Raghunātha dāsa; *vandilā caraṇa*—offered prayers to the lotus feet; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *tāñre*—him; *kṛpā-āliṅgana*—embracing out of mercy.

Having heard this, Raghunātha dāsa offered prayers at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord, out of great mercy, embraced him.

TEXT 241

*puṇaḥ samarpilā tāñre svarūpera sthāne
'antaraṅga-sevā' kare svarūpera sane*

puṇaḥ—again; *samarpilā*—handed over; *tāñre*—him; *svarūpera sthāne*—to Svarūpa Dāmodara; *antaraṅga-sevā*—very confidential service; *kare*—he renders; *svarūpera sane*—with Svarūpa Dāmodara.

Śrī Caitanya Mahāprabhu again entrusted him to Svarūpa Dāmodara. Thus Raghunātha dāsa rendered very confidential service with Svarūpa Dāmodara Gosvāmī.

Antaraṅga-sevā refers to service performed in one's spiritual body. Svarūpa Dāmodara Gosvāmī was formerly Lalitādevī. Raghunātha dāsa Gosvāmī, who was among his assistants, now also began to serve Rādhā and Kṛṣṇa within his mind.

TEXT 242

*hena-kāle āilā saba gauḍera bhakta-gaṇa
pūrvavat prabhu sabāya karilā milana*

hena-kāle—at this time; *āilā*—came; *saba*—all; *gauḍera bhakta-gaṇa*—devotees from Bengal; *pūrvavat*—as formerly; *prabhu*—Śrī Caitanya Mahāprabhu; *sabāya*—every one of them; *karilā milana*—met.

At this time, all the devotees from Bengal arrived, and, as previously, Śrī Caitanya Mahāprabhu met them with great feeling.

TEXT 243

*sabā lañā kailā prabhu guṇḍicā-mārjana
sabā lañā kailā prabhu vanya-bhojana*

sabā lañā—taking all of them; *kailā*—performed; *prabhu*—Śrī Caitanya Mahāprabhu; *guṇḍicā-mārjana*—washing of the Guṇḍicā temple; *sabā lañā*—with all of them; *kailā*—performed; *prabhu*—Śrī Caitanya; *vanya-bhojana*—eating in the garden.

As He had previously done, He cleansed the Guṇḍicā temple and held a picnic feast in the garden with the devotees.

TEXT 244

*ratha-yātrāya sabā lañā karilā nartana
dekhi' raghunāthera camatkāra haila mana*

ratha-yātrāya—during the Ratha-yātrā performance; *sabā lañā*—taking all of them; *karilā nartana*—danced; *dekhi'*—seeing; *raghunāthera*—of Raghunātha dāsa; *camatkāra*—struck with wonder; *haila*—became; *mana*—the mind.

The Lord again danced with the devotees during the Ratha-yātrā festival. Seeing this, Raghunātha dāsa was struck with wonder.

TEXT 245

*raghunātha-dāsa yabe sabāre mililā
advaita-ācārya tāñre bahu kṛpā kailā*

raghunātha-dāsa—Raghunātha dāsa; *yabe*—when; *sabāre mililā*—met all the devotees; *advaita-ācārya*—Advaita Ācārya; *tāñre*—unto him; *bahu*—much; *kṛpā*—mercy; *kailā*—did.

When Raghunātha dāsa met all the devotees, Advaita Ācārya showed him great mercy.

TEXT 246

*śivānanda-sena tāñre kahena vivaraṇa
tomā laite tomāra pitā pāṭhāila daśa jana*

śivānanda-sena—Śivānanda Sena; *tāñre*—unto him; *kahena*—says; *vivaraṇa*—description; *tomā laite*—to take you; *tomāra pitā*—your father; *pāṭhāila*—sent; *daśa jana*—ten men.

He also met Śivānanda Sena, who informed him, “Your father sent ten men to take you away.

TEXT 247

*tomāre pāṭhāite patri pāṭhāila more
jhāñkarā ha-ite tomā nā pāñā gela ghare*

tomāre—you; *pāṭhāite*—to send back; *patrī*—letter; *pāṭhāila more*—sent to me; *jhāṅkarā ha-ite*—from Jhāṅkarā; *tomā*—you; *nā pāñā*—not getting; *gela ghare*—returned home.

“He wrote me a letter asking me to send you back, but when those ten men received no information about you, they returned home from Jhāṅkarā.”

TEXT 248

cāri māsa rahi' bhakta-gaṇa gaḍe gelā
śuni' raghunāthera pitā manuṣya pāṭhāilā

cāri māsa—for four months; *rahi'*—remaining; *bhakta-gaṇa*—all the devotees; *gaḍe gelā*—returned to Bengal; *śuni'*—hearing; *raghunāthera pitā*—the father of Raghunātha dāsa; *manuṣya*—a man; *pāṭhāilā*—sent.

When all the devotees from Bengal returned home after staying at Jagannātha Purī for four months, Raghunātha dāsa's father heard about their arrival and therefore sent a man to Śivānanda Sena.

TEXT 249

se manuṣya śivānanda-senere puchila
“*mahāprabhura sthāne eka 'vairāgī' dekhila*

se manuṣya—that messenger; *śivānanda-senere*—from Śivānanda Sena; *puchila*—inquired; *mahāprabhura sthāne*—at the place of Śrī Caitanya Mahāprabhu; *eka vairāgī*—a person in the renounced order; *dekhila*—did you see.

That man inquired from Śivānanda Sena, “Did you see anyone in the renounced order at the residence of Śrī Caitanya Mahāprabhu?”

TEXT 250

govardhanera putra teṅho, nāma—'raghunātha'
nīlācale paṛicaya āche tomāra sātha?'

govardhanera—of Govardhana; *putra*—the son; *teṅho*—he; *nāma*—named; *raghunātha*—Raghunātha dāsa; *nilācale*—in Nilācala; *paricaya āche*—is there acquaintance; *tomāra sātha*—with you.

“That person is Raghunātha dāsa, the son of Govardhana Majumadāra. Did you meet him in Nilācala?”

TEXT 251

śivānanda kahe,—“*teṅho haya prabhura sthāne parama vikhyāta teṅho, kebā nāhi jāne*

śivānanda kahe—Śivānanda Sena replied; *teṅho*—he; *haya*—is; *prabhura sthāne*—with Lord Śrī Caitanya Mahāprabhu; *parama vikhyāta*—very famous; *teṅho*—he; *kebā*—who; *nāhi jāne*—does not know.

Śivānanda Sena replied, “Yes, sir. Raghunātha dāsa is with Śrī Caitanya Mahāprabhu and is a very famous man. Who does not know him?”

TEXT 252

svarūpera sthāne tāre kariyāchena samarpaṇa prabhura bhakta-gaṇera teṅho haya prāṇa-sama

svarūpera sthāne—to Svarūpa Dāmodara; *tāre*—him; *kariyāchena samarpaṇa*—Lord Caitanya has given charge of; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇera*—of all the devotees; *teṅho*—he; *haya*—is; *prāṇa*—the life; *sama*—like.

“Śrī Caitanya Mahāprabhu has placed him under the charge of Svarūpa Dāmodara. Raghunātha dāsa has become just like the life of all the Lord’s devotees.

TEXT 253

rātri-dina kare teṅho nāma-saṅkīrtana kṣaṇa-mātra nāhi chāḍe prabhura caraṇa

rātri-dina—all day and night; *kare*—performs; *teṅho*—he; *nāma-saṅkīrtana*—chanting of the Hare Kṛṣṇa mantra; *kṣaṇa-mātra*—even for a moment; *nāhi chāḍe*—does not give up; *prabhura caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

“He chants the Hare Kṛṣṇa mahā-mantra all day and night. He never gives up the shelter of Śrī Caitanya Mahāprabhu, not even for a moment.

TEXT 254

*parama vairāgya tāra, nāhi bhakṣya-paridhāna
yaiche taiche āhāra kari’ rākhaye parāṇa*

parama—supreme; *vairāgya*—renunciation; *tāra*—his; *nāhi*—not; *bhakṣya*—eating; *paridhāna*—dressing; *yaiche taiche*—somehow or other; *āhāra kari’*—eating; *rākhaye parāṇa*—keeps life.

“He is in the supreme order of renounced life. Indeed, he does not care about eating or dressing. Somehow or other he eats and maintains his life.

TEXT 255

*daśa-daṇḍa rātri gele ‘puṣpāñjali’ dekhiyā
simha-dvāre khāḍā haya āhāra lāgiyā*

daśa-daṇḍa—ten *daṇḍas* (240 minutes); *rātri*—night; *gele*—having gone; *puṣpāñjali*—the *puṣpāñjali* performance; *dekhiyā*—after seeing; *simha-dvāre*—at the Simha-dvāra gate; *khāḍā haya*—stands; *āhāra lāgiyā*—to get some alms for eating.

“After ten *daṇḍas* [four hours] of the night have passed and Raghunātha dāsa has seen the performance of *puṣpāñjali*, he stands at the Simha-dvāra gate to beg some alms to eat.

TEXT 256

*keha yadi deya, tabe karaye bhakṣaṇa
kabhu upavāsa, kabhu karaye carvaṇa*“

keha—someone; *yadi*—if; *deya*—offers; *tabe*—then; *karaye bhakṣaṇa*—he eats; *kabhu*—sometimes; *upavāsa*—fasting; *kabhu*—sometimes; *karaye carvaṇa*—he chews.

“He eats if someone gives him something to eat. Sometimes he fasts, and sometimes he chews fried grains.”

TEXT 257

*eta śuni’ sei manuṣya govardhana-sthāne
kahila giyā saba raghunātha-vivaraṇe*

eta śuni’—hearing this; *sei manuṣya*—that messenger; *govardhana-sthāne*—to Govardhana Majumadāra; *kahila*—spoke; *giyā*—going; *saba*—everything; *raghunātha-vivaraṇe*—the description of Raghunātha dāsa.

After hearing this, the messenger returned to Govardhana Majumadāra and informed him all about Raghunātha dāsa.

TEXT 258

*śuni’ tānra mātā pitā duḥkhita ha-ila
putra-ṭhāñi dravya-manuṣya pāṭhāite mana kaila*

śuni’—hearing; *tānra*—his; *mātā pitā*—father and mother; *duḥkhita ha-ila*—became very unhappy; *putra-ṭhāñi*—to their son; *dravya-manuṣya*—articles and men; *pāṭhāite*—to send; *mana kaila*—decided.

Hearing the description of Raghunātha dāsa’s behavior in the renounced order, his father and mother were very unhappy. Therefore they decided to send Raghunātha some men with goods for his comfort.

TEXT 259

cāri-śata mudrā, dui bhṛtya, eka brāhmaṇa
śivānandera ṭhāñi pāṭhāila tata-kṣaṇa

cāri-śata mudrā—four hundred coins; *dui bhṛtya*—two servants; *eka brāhmaṇa*—one *brāhmaṇa*; *śivānandera ṭhāñi*—to Śivānanda Sena; *pāṭhāila*—sent; *tata-kṣaṇa*—immediately.

Raghunātha dāsa’s father immediately sent four hundred coins, two servants and one *brāhmaṇa* to Śivānanda Sena.

TEXT 260

śivānanda kahe,—“tumi saba yāite nāribā
āmi yāi yabe, āmāra saṅge yāibā

śivānanda kahe—Śivānanda Sena said; *tumi*—you; *saba*—all; *yāite nāribā*—cannot go; *āmi yāi*—I go; *yabe*—when; *āmāra saṅge*—with me; *yāibā*—you will go.

Śivānanda Sena informed them, “You cannot go to Jagannātha Purī directly. When I go there, you may accompany me.

TEXT 261

ebe ghara yāha, yabe āmi saba calimu
tabe tomā sabākāre saṅge lañā yāmu

ebe—now; *ghara yāha*—go home; *yabe*—when; *āmi*—we; *saba*—all; *calimu*—will go; *tabe*—then; *tomā sabākāre*—all of you; *saṅge*—with; *lañā*—taking; *yāmu*—I shall go.

“Now go home. When all of us go, I shall take all of you with me.”

TEXT 262

*ei ta' prastāve śrī-kavi-karṇapūra
raghunātha-mahimā granthe likhilā pracura*

ei ta' prastāve—in this connection; *śrī-kavi-karṇapūra*—the poet named Kavi-karṇapūra; *raghunātha-mahimā*—the glories of Raghunātha dāsa; *granthe*—in his book (*Śrī Caitanya-candrodaya-nāṭaka*); *likhilā*—wrote; *pracura*—much.

Describing this incident, the great poet Śrī Kavi-karṇapūra has written extensively about the glorious activities of Raghunātha dāsa in his Śrī Caitanya-candrodaya-nāṭaka.

TEXT 263

*ācārya yadunandanaḥ su-madhuraḥ śrī-vāsudeva-priyas
tat-chiṣya raghunātha ity adhiguṇaḥ prāṇādhiko māḍṛśām
śrī-caitanya-kṛpātireka-satata-snigdhaḥ svarūpānugo
vairāgyaika-nidhir na kasya vidito nīlācale tiṣṭhatām*

ācāryaḥ yadunandanaḥ—Yadunandana Ācārya; *su-madhuraḥ*—very well behaved; *śrī-vāsudeva-priyaḥ*—very dear to Śrī Vāsudeva Datta Ṭhākura; *tat-śiṣyaḥ*—his disciple; *raghunāthaḥ*—Raghunātha dāsa; *iti*—thus; *adhiguṇaḥ*—so qualified; *prāṇa-adhikaḥ*—more dear than life; *māḍṛśām*—of all the devotees of Śrī Caitanya Mahāprabhu like me; *śrī-caitanya-kṛpā*—by the mercy of Śrī Caitanya Mahāprabhu; *atireka*—excess; *satata-snigdhaḥ*—always pleasing; *svarūpa-anugaḥ*—following in the footsteps of Svarūpa Dāmodara; *vairāgya*—of renunciation; *eka-nidhiḥ*—the ocean; *na*—not; *kasya*—by whom; *viditaḥ*—known; *nīlācale*—at Jagannātha Purī; *tiṣṭhatām*—of those who were staying.

“Raghunātha dāsa is a disciple of Yadunandana Ācārya, who is very gentle and is extremely dear to Vāsudeva Datta, a resident of Kāñcanapallī. Because of Raghunātha dāsa’s transcendental qualities, he is always more dear than life for all of us devotees of Śrī Caitanya Mahāprabhu. Since he has been favored by the abundant mercy of Śrī Caitanya Mahāprabhu, he is always pleasing. Vividly providing a superior example for the renounced

order, this very dear follower of Svarūpa Dāmodara Gosvāmī is the ocean of renunciation. Who among the residents of Nīlācala [Jagannātha Purī] does not know him very well?

This verse is from Śrī Caitanya-candrodaya-nāṭaka (10.3) of Kavi-karṇapūra.

TEXT 264

yaḥ sarva-lokaika-mano-‘bhirucyā
 saubhāgya-bhūḥ kācid akṛṣṭa-pacyā
 yatrāyam āropaṇa-tulya-kālam
 tat-prema-sākhī phalavān atulyaḥ

yaḥ—who; sarva-loka—of all the devotees in Purī; eka—foremost; manaḥ—of the minds; abhirucyā—by the affection; saubhāgya-bhūḥ—the ground of good fortune; kācid—indescribable; akṛṣṭa-pacyā—perfect without tilling or perfect without practice; yatra—in which; ayam—this; āropaṇa-tulya-kālam—at the same time as the sowing of the seed; tat-prema-sākhī—a tree of the love of Śrī Caitanya Mahāprabhu; phala-vān—fruitful; atulyaḥ—the matchless.

“Because he is very pleasing to all the devotees, Raghunātha dāsa Gosvāmī easily became like the fertile earth of good fortune in which it was suitable for the seed of Lord Caitanya Mahāprabhu to be sown. At the same time that the seed was sown, it grew into a matchless tree of the love of Śrī Caitanya Mahāprabhu and produced fruit.”

This is the next verse from Śrī Caitanya-candrodaya-nāṭaka (10.4).

TEXT 265

śivānanda yaiche sei manuṣye kahilā
 karṇapūra sei-rūpe śloka varṇilā

śivānanda—Śivānanda Sena; yaiche—as; sei—unto the; manuṣye—messenger; kahilā—said; karṇapūra—the great poet Kavi-karṇapūra; sei rūpe—in that way; śloka varṇilā—composed verses.

In these verses, the great poet Kavi-karṇapūra gives the same information that Śivānanda Sena conveyed to the messenger from Raghunātha dāsa's father.

TEXT 266

*varṣāntare śivānanda cale nīlācale
raghunāthera sevaka, vipra tāñra saṅge cale*

varṣa-antare—the next year; *śivānanda*—Śivānanda Sena; *cale nīlācale*—was going to Jagannātha Purī; *raghunāthera*—of Raghunātha dāsa; *sevaka*—the servants; *vipra*—and the *brāhmaṇa*; *tāñra saṅge*—with him; *cale*—go.

The next year, when Śivānanda Sena was going to Jagannātha Purī as usual, the servants and the *brāhmaṇa*, who was a cook, went with him.

TEXT 267

*sei vipra bhṛtya, cāri-śata mudrā lañā
nīlācale raghunāthe mililā āsiyā*

sei vipra—that *brāhmaṇa*; *bhṛtya*—the servants; *cāri-śata mudrā*—four hundred coins; *lañā*—bringing; *nīlācale*—at Jagannātha Purī; *raghunāthe*—with Raghunātha dāsa; *mililā*—met; *āsiyā*—coming.

The servants and *brāhmaṇa* brought four hundred coins to Jagannātha Purī, and there they met Raghunātha dāsa.

TEXT 268

*raghunātha-dāsa aṅgikāra nā karila
dravya lañā dui-jana tāhāni rahila*

raghunātha-dāsa—Raghunātha dāsa; *aṅgikāra nā karila*—did not accept; *dravya lañā*—taking the wealth; *dui-jana*—two persons; *tāhāni rahila*—remained there.

Raghunātha dāsa did not accept the money and men sent by his father. Therefore the brāhmaṇa and one of the servants stayed there with the money.

TEXT 269

*tabe raghunātha kari' aneka yatana
māse dui-dina kailā prabhura nimantraṇa*

tabe—at that time; *raghunātha*—Raghunātha dāsa; *kari' aneka yatana*—with great attention; *māse*—every month; *dui-dina*—two days; *kailā*—he made; *prabhura nimantraṇa*—invitation to Lord Śrī Caitanya Mahāprabhu.

At that time, Raghunātha dāsa began inviting Śrī Caitanya Mahāprabhu to his house with great attention for two days every month.

TEXT 270

*dui nimantraṇe lāge kauḍi aṣṭa-ṇa
brāhmaṇa-bhṛtya-ṭhāñi karena eteka grahaṇa*

dui nimantraṇe—these two invitations; *lāge*—cost; *kauḍi aṣṭa-ṇa*—640 kauḍis; *brāhmaṇa-bhṛtya-ṭhāñi*—from the brāhmaṇa and the servant; *karena*—does; *eteka*—so much; *grahaṇa*—accepting.

The cost for these two occasions was 640 kauḍis. Therefore he would take that much from the servant and the brāhmaṇa.

TEXT 271

*ei-mata nimantraṇa varṣa dui kailā
pāche raghunātha nimantraṇa chāḍi' dilā*

ei-mata—in this way; *nimantraṇa*—invitation; *varṣa dui*—for two years; *kailā*—continued; *pāche*—at the end; *raghunātha*—Raghunātha dāsa; *nimantraṇa*—invitation; *chāḍi' dilā*—gave up.

Raghunātha dāsa continued to invite Śrī Caitanya Mahāprabhu in this way for two years, but at the end of the second year he stopped.

TEXT 272

*māsa-dui yabe raghunātha nā kare nimantraṇa
svarūpe puchilā tabe śacīra nandana*

māsa-dui—for two months; *yabe*—when; *raghunātha*—Raghunātha dāsa; *nā kare nimantraṇa*—does not invite; *svarūpe puchilā*—inquired from Svarūpa Dāmodara; *tabe*—at that time; *śacīra nandana*—the son of mother Śacī, Śrī Caitanya Mahāprabhu.

When Raghunātha dāsa neglected to invite Lord Śrī Caitanya Mahāprabhu for two consecutive months, the Lord, the son of Śacī, questioned Svarūpa Dāmodara.

TEXT 273

*'raghu kene āmāya nimantraṇa chāḍi' dila?'
svarūpa kahe,—“mane kichu vicāra karila*

raghu—Raghunātha dāsa; *kene*—why; *āmāya*—to Me; *nimantraṇa*—invitation; *chāḍi' dila*—has stopped; *svarūpa kahe*—Svarūpa Dāmodara replied; *mane*—within his mind; *kichu*—something; *vicāra karila*—he has thought.

The Lord asked, “Why has Raghunātha dāsa stopped inviting Me?”

Svarūpa Dāmodara replied, “He must have reconsidered something in his mind.

TEXT 274

*viṣayīra dravya lañā kari nimantraṇa
prasanna nā haya ihāya jāni prabhura mana*

viṣayīra dravya—things supplied by materialistic men; *lañā*—accepting; *kari nimantraṇa*—I invite; *prasanna*—satisfied; *nā haya*—is not; *ihāya*—in this connection; *jāni*—I can understand; *prabhura mana*—the mind of Lord Śrī Caitanya Mahāprabhu.

“I invite Śrī Caitanya Mahāprabhu by accepting goods from materialistic people. I know that the Lord’s mind is not satisfied by this.

TEXT 275

*mora citta dravya la-ite nā haya nirmala
ei nimantraṇe dekhi,—‘pratiṣṭhā’-mātra phala*

mora citta—my consciousness; *dravya la-ite*—to accept the goods; *nā haya*—is not; *nirmala*—pure; *ei nimantraṇe*—by this invitation; *dekhi*—I see; *pratiṣṭhā*—reputation; *mātra*—only; *phala*—the result.

“My consciousness is impure because I accept all these goods from people who are interested only in pounds, shillings and pence. Therefore by this kind of invitation I get only some material reputation.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that people who are under the bodily conception of life are called materialists. If we accept the offerings of such people, place them before the Lord and invite Vaiṣṇavas to partake of the *prasādam*, that attempt will gain us only a material reputation, not the actual benefit of service to a pure Vaiṣṇava. One should therefore try to serve the Supreme Personality of Godhead by fully surrendering at His lotus feet. If one engages for the service of the Lord whatever money one has honestly earned, that is spiritual service to the Supreme Personality of Godhead, the spiritual master and the Vaiṣṇavas.

TEXT 276

*uparodhe prabhu mora mānena nimantraṇa
nā mānile duḥkhī ha-ibeka mūrkhā jana*

uparodhe—by my request; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *mora*—my; *mānena*—accepts; *nimantraṇa*—invitation; *nā mānile*—if

He does not accept; *duḥkhī*—unhappy; *ha-ibeka*—will become; *mūrkha jana*—foolish person.

“At my request Śrī Caitanya Mahāprabhu accepts the invitations because He knows that a foolish person like me would be unhappy if He did not accept them.’

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that people who are advanced in learning but attached to material enjoyment, who are puffed up by material possessions, by birth in an elevated aristocratic family or by education, may offer showbottle devotional service to the Deity and also offer *prasādam* to Vaiṣṇavas. Because of their ignorance, however, they cannot understand that since their minds are materially polluted, neither the Supreme Personality of Godhead, Lord Kṛṣṇa, nor the Vaiṣṇavas accept their offerings. If one accepts money from such materialistic persons to offer food to the Deity and Vaiṣṇavas, a pure Vaiṣṇava does not accept it. This causes unhappiness for the materialists because they are fully absorbed in the bodily conception of life. Therefore they sometimes turn against the Vaiṣṇavas.

TEXT 277

*eta vicāriyā nimantraṇa chāḍi’ dila“
śuni’ mahāprabhu hāsi’ balite lāgila*

eta vicāriyā—considering this; *nimantraṇa*—invitation; *chāḍi’ dila*—he has stopped; *śuni’*—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hāsi’*—smiling; *balite lāgila*—began to say.

“Considering all these points,” Svarūpa Dāmodara concluded, “he has stopped inviting You.” Hearing this, Śrī Caitanya Mahāprabhu smiled and spoke as follows.

TEXT 278

*“viṣayīra anna khāile malina haya mana
malina mana haile nahe kṛṣṇera smaraṇa*

viṣayīra—of materialistic persons; *anna*—food; *khāile*—if one eats; *malina*—contaminated; *haya mana*—the mind becomes; *malina*—contaminated; *mana haile*—when the mind becomes; *nahe*—is not; *kṛṣṇera*—of Lord Kṛṣṇa; *smaraṇa*—remembrance.

“When one eats food offered by a materialistic man, one’s mind becomes contaminated, and when the mind is contaminated, one is unable to think of Kṛṣṇa properly.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura suggests that people who are materialistically inclined and *sahajiyās*, or so-called Vaiṣṇavas who take everything very casually, are both *viṣayīs*, or materialists. Eating food offered by them causes contamination, and as a result of such contamination, even a serious devotee becomes like a materialistic man. There are six kinds of association—giving charity, accepting charity, accepting food, offering food, talking confidentially and inquiring confidentially. One should very carefully avoid associating with both the *sahajiyās*, who are sometimes known as Vaiṣṇavas, and the non-Vaiṣṇavas, or *avaiṣṇavas*. Their association changes the transcendental devotional service of Lord Kṛṣṇa into sense gratification, and when sense gratification enters the mind of a devotee, he is contaminated. The materialistic person who aspires after sense gratification cannot properly think of Kṛṣṇa.

TEXT 279

viṣayīra anna haya ‘rājasa’ nimantraṇa
dātā, bhoktā—duñhāra malina haya mana

viṣayīra—offered by materialistic men; *anna*—food; *haya*—is; *rājasa*—in the mode of passion; *nimantraṇa*—invitation; *dātā*—the person who offers; *bhoktā*—the person who accepts such an offering; *duñhāra*—of both of them; *malina*—contaminated; *haya mana*—the mind becomes.

“When one accepts an invitation from a person contaminated by the material mode of passion, the person who offers the food and the person who accepts it are both mentally contaminated.

Śrīla Bhaktivinoda Ṭhākura says that there are three varieties of invitations—those in the mode of goodness, those in passion and those in

ignorance. An invitation accepted from a pure devotee is in the mode of goodness, an invitation accepted from a person who is pious but materially attached is in the mode of passion, and an invitation accepted from a person who is materially very sinful is in the mode of ignorance.

TEXT 280

*inhāra saṅkoce āmi eta dina nila
bhāla haila—jāniyā āṇani chāḍi dila*

inhāra saṅkoce—because of his eagerness; *āmi*—I; *eta dina*—for so many days; *nila*—I accepted; *bhāla haila*—it is very good; *jāniyā*—knowing; *āṇani*—automatically; *chāḍi dila*—he has given up.

“Because of Raghunātha dāsa’s eagerness, I accepted his invitation for many days. It is very good that Raghunātha dāsa, knowing this, has now automatically given up this practice.”

TEXT 281

*kata dine raghunātha simha-dvāra chāḍilā
chatre yāi’ māgiyā khāite ārambha karilā*

kata dine—after some days; *raghunātha*—Raghunātha dāsa; *simha-dvāra chāḍilā*—gave up standing at the gate known as Simha-dvāra; *chatre yāi’*—going to an alms booth; *māgiyā*—begging; *khāite*—to eat; *ārambha karilā*—he began.

After some days, Raghunātha dāsa gave up standing near the Simha-dvāra gate and instead began eating by begging alms from a booth for free distribution of food.

TEXT 282

*govinda-pāśa śuni’ prabhu puchena svarūṇere
’raghu bhikṣā lāgi’ ṭhāḍa kene nahe simha-dvāre’?*

govinda-pāśa—from Govinda; *śuni*’—hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *puchena svarūpere*—inquired from Svarūpa Dāmodara Gosvāmī; *raghu*—Raghunātha dāsa; *bhikṣā lāgi*’—for begging; *ṭhāḍa kene nahe*—why does he not stand; *simha-dvāre*—at the Simha-dvāra gate.

When Śrī Caitanya Mahāprabhu heard this news from Govinda, He inquired from Svarūpa Dāmodara, “Why does Raghunātha dāsa no longer stand at the Simha-dvāra gate to beg alms?”

TEXT 283

svarūpa kahe,—“*simha-dvāre duḥkha anubhaviyā chatre māgi*’ *khāya madhyāhna-kāle giyā*“

svarūpa kahe—Svarūpa Dāmodara replied; *simha-dvāre*—at the Simha-dvāra gate; *duḥkha anubhaviyā*—feeling unhappy; *chatre*—at the charity booth; *māgi*’—begging; *khāya*—he eats; *madhyāhna-kāle*—at midday; *giyā*—going.

Svarūpa Dāmodara replied, “Raghunātha dāsa felt unhappy standing at the Simha-dvāra. Therefore he is now going at midday to beg alms from the charity booth.”

TEXT 284

prabhu kahe,—“*bhāla kaila, chāḍila simha-dvāra simha-dvāre bhikṣā-vṛtti*—*veśyāra ācāra*”

prabhu kahe—Śrī Caitanya Mahāprabhu said; *bhāla kaila*—he has done well; *chāḍila simha-dvāra*—he has given up standing at the Simha-dvāra; *simha-dvāre bhikṣā-vṛtti*—to beg alms standing at the Simha-dvāra; *veśyāra ācāra*—the behavior of a prostitute.

Hearing this news, Śrī Caitanya Mahāprabhu said, “He has done very well by no longer standing at the Simha-dvāra gate. Such begging of alms resembles the behavior of a prostitute.

TEXT 285

*tathā hi-kim artham ayam āgacchati, ayam dāsyati, anena dattam ayam
aparah. samety ayam dāsyati, anenāpi na dattam anyah sameṣyati, sa
dāsyati ity-ādi.*

tathā hi—thus; *kim artham*—why; *ayam*—this person; *āgacchati*—is coming; *ayam*—this person; *dāsyati*—will give; *anena*—by this person; *dattam*—given; *ayam*—this; *aparah*—other; *sameti*—comes near; *ayam*—this person; *dāsyati*—will give; *anena*—by this person; *api*—also; *na*—not; *dattam*—given; *anyah*—another; *sameṣyati*—will come near; *sah*—he; *dāsyati*—will give; *iti*—thus; *ādi*—and so on.

“Here is a person coming near. He will give me something. This person gave me something last night. Now another person is coming near. He may give me something. The person who just passed did not give me anything, but another person will come, and he will give me something.’ Thus a person in the renounced order gives up his neutrality and depends on the charity of this person or that. Thinking in this way, he adopts the occupation of a prostitute.

TEXT 286

*chatre yāi yathā-lābha udara-bharaṇa
anya kathā nāhi, sukhe kṛṣṇa-saṅkīrtana*“

chatre yāi—going to the booth for free food distribution; *yathā-lābha*—with whatever is obtained; *udara-bharaṇa*—filling the belly; *anya*—other; *kathā*—talk; *nāhi*—there is not; *sukhe*—happily; *kṛṣṇa-saṅkīrtana*—chanting the Hare Kṛṣṇa mahā-mantra.

“If one goes to the booth where free food is distributed and fills his belly with whatever he obtains, there is no chance of further unwanted talk, and one can very peacefully chant the Hare Kṛṣṇa mahā-mantra.”

TEXT 287

*eta bali' tāñre punaḥ prasāda karilā
'govardhanera śilā', 'guñjā-mālā' tāñre dilā*

eta bali'—saying this; *tāñre*—unto him; *punaḥ*—again; *prasāda karilā*—gave something in mercy; *govardhanera śilā*—a stone from Govardhana Hill; *guñjā-mālā*—a garland of small conchshells; *tāñre dilā*—delivered to him.

After saying this, Śrī Caitanya Mahāprabhu again bestowed His mercy upon Raghunātha dāsa by giving him a stone from Govardhana Hill and a garland of small conchshells.

TEXT 288

*śaṅkarānanda-sarasvatī vṛndāvana haite āilā
teṅha sei śilā-guñjā-mālā lañā gelā*

śaṅkarānanda-sarasvatī—one of the devotees of Śrī Caitanya Mahāprabhu; *vṛndāvana haite*—from Vṛndāvana; *āilā*—came; *teṅha*—he; *sei*—that; *śilā-guñjā-mālā*—stone and the garland of small conchshells; *lañā*—taking; *gelā*—went.

Previously, when Śaṅkarānanda Sarasvatī had returned from Vṛndāvana, he had brought the stone from Govardhana Hill and also the garland of conchshells.

TEXT 289

*pārśve gāñthā guñjā-mālā, govardhana-śilā
dui vastu mahāprabhura āge āni' dilā*

pārśve—on one side; *gāñthā*—strung together; *guñjā-mālā*—the garland of small conchshells; *govardhana-śilā*—the stone from Govardhana; *dui vastu*—two things; *mahāprabhura āge*—in front of Śrī Caitanya Mahāprabhu; *āni' dilā*—presented.

He presented Śrī Caitanya Mahāprabhu with these two items—the garland of conchshells and the stone from Govardhana Hill.

TEXT 290

*dui apūrva-vastu pāñā prabhu tuṣṭa hailā
smaraṇera kāle gale pare guñjā-mālā*

dui—two; *apūrva-vastu*—uncommon things; *pāñā*—getting; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tuṣṭa hailā*—became very happy; *smaraṇera kāle*—at the time of remembering (when He was chanting Hare Kṛṣṇa); *gale*—on the neck; *pare*—wears; *guñjā-mālā*—the garland of small conchshells.

Upon receiving these two uncommon items, Śrī Caitanya Mahāprabhu was extremely happy. While chanting, He would put the garland around His neck.

TEXT 291

*govardhana-silā prabhu hṛdaye-netre dhare
kabhu nāsāya ghrāṇa laya, kabhu śire kare*

govardhana-silā—the stone from Govardhana Hill; *prabhu*—Śrī Caitanya Mahāprabhu; *hṛdaye*—on the heart; *netre*—on the eyes; *dhare*—puts; *kabhu*—sometimes; *nāsāya*—with the nose; *ghrāṇa laya*—smells; *kabhu*—sometimes; *śire kare*—He puts on His head.

The Lord would put the stone to His heart or sometimes to His eyes. Sometimes He would smell it with His nose and sometimes place it on His head.

TEXT 292

*netra-jale sei silā bhije nirantara
silāre kahena prabhu—‘kṛṣṇa-kalevara’*

netra-jale—by the tears of His eyes; *sei*—that; *śilā*—stone; *bhije*—remains wet; *nirantara*—always; *śilāre*—the stone; *kahena*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛṣṇa-kalevara*—the body of Lord Kṛṣṇa.

The stone from Govardhana was always moist with tears from His eyes. Śrī Caitanya Mahāprabhu would say, “This stone is directly the body of Lord Kṛṣṇa.”

TEXT 293

ei-mata tina-vatsara śilā-mālā dharilā
tuṣṭa hañā śilā-mālā raghunāthe dilā

ei-mata—in this way; *tina-vatsara*—for three years; *śilā-mālā*—the stone and the garland of conchshells; *dharilā*—He kept; *tuṣṭa hañā*—when He became very happy; *śilā-mālā*—the stone and the garland; *raghunāthe*—to Raghunātha dāsa; *dilā*—He delivered.

For three years He kept the stone and garland. Then, greatly satisfied by the behavior of Raghunātha dāsa, the Lord delivered both of them to him.

TEXT 294

prabhu kahe,—“*ei śilā kṛṣṇera vighraha*
inhāra sevā kara tumi kariyā āgraha”

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ei śilā*—this stone; *kṛṣṇera vighraha*—the form of Lord Kṛṣṇa; *inhāra*—of this; *sevā*—worship; *kara*—do; *tumi*—you; *kariyā āgraha*—with great eagerness.

Śrī Caitanya Mahāprabhu instructed Raghunātha dāsa, “This stone is the transcendental form of Lord Kṛṣṇa. Worship the stone with great eagerness.”

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his *Anubhāṣya* that in the opinion of Śrī Caitanya Mahāprabhu, the *govardhana-śilā*, the stone from Govardhana Hill, was directly the form of Kṛṣṇa, the son of Mahārāja Nanda. The Lord used the stone for three years, and then in the

heart of Raghunātha dāsa the Lord awakened devotional service to the stone. The Lord then gave the stone to Raghunātha dāsa, accepting him as one of His most confidential servants. However, some envious people conclude that because Raghunātha dāsa had not taken birth in the family of a *brāhmaṇa*, Śrī Caitanya Mahāprabhu did not give him the right to worship the Deity directly but instead gave him a stone from Govardhana. This kind of thought is *nārakī*, or hellish. As stated in the *Padma Purāṇa*, *arcyē viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ . . . yasya vā nārakī saḥ*. If one thinks that the worshipable *śalagrāma-śilā* is a mere stone, that the spiritual master is an ordinary human being or that a pure Vaiṣṇava preaching the *bhakti* cult all over the world is a member of a particular caste or material division of society, he is considered a *nārakī*, a candidate for hellish life. When Śrī Caitanya Mahāprabhu instructed that the *govardhana-śilā*, the stone taken from Govardhana, is nondifferent from the body of Śrī Kṛṣṇa, the Supreme Personality of Godhead, He indirectly advised such foolish persons that one should not be envious of a Vaiṣṇava who belongs to a different caste or sect. One should accept a Vaiṣṇava as transcendental. In this way one can be saved; otherwise, one is surely awaiting a hellish life.

TEXT 295

*ei śilāra kara tumi sātṭvika pūjana
acirāt pābe tumi kṛṣṇa-prema-dhana*

ei śilāra—of this stone; *kara*—do; *tumi*—you; *sātṭvika pūjana*—worshiping like a perfect *brāhmaṇa*, or in the mode of goodness; *acirāt*—very soon; *pābe tumi*—you will get; *kṛṣṇa-prema*—ecstatic love of Kṛṣṇa; *dhana*—wealth.

Śrī Caitanya Mahāprabhu continued, “Worship this stone in the mode of goodness like a perfect *brāhmaṇa*, for by such worship you will surely attain ecstatic love of Kṛṣṇa without delay.

TEXT 296

*eka kuñjā jala āra tulasī-mañjarī
sātṭvika-sevā ei—śuddha-bhāve kari*

eka—one; *kuñjā*—jug; *jala*—water; *āra*—and; *tulasī-mañjarī*—flowers of the *tulasī* tree; *sāttvika-sevā*—worship in goodness; *ei*—this; *śuddha-bhāve*—in complete purity; *kari*—performing.

“For such worship, one needs a jug of water and a few flowers from a *tulasī* tree. This is worship in complete goodness when performed in complete purity.

TEXT 297

dui-dike dui-patra madhye komala mañjarī
ei-mata aṣṭa-mañjarī dibe śraddhā kari”

dui-dike—on two sides; *dui-patra*—two *tulasī* leaves; *madhye*—within; *komala mañjarī*—very soft *tulasī* flowers; *ei-mata*—in this way; *aṣṭa-mañjarī*—eight *tulasī* flowers; *dibe*—you should offer; *śraddhā kari*—with faith and love.

“With faith and love, you should offer eight soft *tulasī* flowers, each with two *tulasī* leaves, one on each side of each flower.”

TEXT 298

śrī-haste śilā diyā ei ājñā dilā
ānande raghunātha sevā karite lāgilā

śrī-haste—by His own transcendental hand; *śilā*—the stone from Govardhana Hill; *diyā*—delivering; *ei ājñā*—this order; *dilā*—He gave; *ānande*—in great happiness; *raghunātha*—Raghunātha dāsa; *sevā karite lāgilā*—began to worship.

After thus advising him how to worship, Lord Śrī Caitanya Mahāprabhu personally offered Raghunātha dāsa the govardhana-śilā with His transcendental hand. As advised by the Lord, Raghunātha dāsa worshiped the śilā in great transcendental jubilation.

TEXT 299

*eka-vitasti dui-vastra, piṅḍā eka-khāni
svarūpa dilena kuñjā ānibāre pāni*

eka-vitasti—about six inches long; *dui-vastra*—two cloths; *piṅḍā eka-khāni*—one wooden platform; *svarūpa dilena*—Svarūpa Dāmodara Gosvāmī delivered; *kuñjā*—a jug; *ānibāre pāni*—for bringing water.

Svarūpa Dāmodara gave Raghunātha dāsa two cloths, each about six inches long, a wooden platform and a jug in which to keep water.

TEXT 300

*ei-mata raghunātha karena pūjana
pūjā-kāle dekhe śilāya 'vrajendra-nandana'*

ei-mata—in this way; *raghunātha*—Raghunātha dāsa Gosvāmī; *karena pūjana*—worships; *pūjā-kāle*—while worshiping; *dekhe*—he sees; *śilāya*—in the stone from Govardhana; *vrajendra-nandana*—the son of Nanda Mahārāja.

Thus Raghunātha dāsa began worshiping the stone from Govardhana, and as he worshiped he saw the Supreme Personality of Godhead, Kṛṣṇa, the son of Nanda Mahārāja, directly in the stone.

TEXT 301

*'prabhura svahasta-datta govardhana-śilā'
ei cinti' raghunātha preme bhāsi' gelā*

prabhura—of Śrī Caitanya Mahāprabhu; *sva-hasta*—own hand; *datta*—handed over by; *govardhana-śilā*—the stone from Govardhana Hill; *ei cinti'*—thinking this; *raghunātha*—Raghunātha dāsa; *preme*—in ecstatic love; *bhāsi' gelā*—became overflowed.

Thinking of how he had received the govardhana-śilā directly from the hands of Śrī Caitanya Mahāprabhu, Raghunātha dāsa was always overflowed with ecstatic love.

TEXT 302

*jala-tulasīra sevāya tāñra yata sukhodaya
ṣoḍaśopacāra-pūjāya tata sukha naya*

jala-tulasīra sevāya—by worshiping with water and *tulasī*; *tāñra*—his; *yata*—as much as; *sukha-udaya*—rise of transcendental happiness; *ṣoḍaśa-upacāra-pūjāya*—by worshiping with sixteen kinds of paraphernalia; *tata*—so much; *sukha*—happiness; *naya*—is not.

The amount of transcendental bliss that Raghunātha dāsa enjoyed simply by offering water and *tulasī* is impossible to achieve even if one worships the Deity with sixteen kinds of paraphernalia.

TEXT 303

*ei-mata kata dina karena pūjana
tabe svarūpa-gosāñi tāñre kahilā vacana*

ei-mata—in this way; *kata dina*—for some days; *karena pūjana*—he worshiped; *tabe*—at that time; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *tāñre*—to him; *kahilā vacana*—said some words.

After Raghunātha dāsa had thus worshiped the govardhana-śīlā for some time, Svarūpa Dāmodara one day spoke to him as follows.

TEXT 304

*“aṣṭa-kauḍira khājā-sandeśa kara samarpaṇa
śraddhā kari’ dile, sei amṛtera sama”*

aṣṭa-kauḍira—costing eight *kauḍis*; *khājā-sandeśa*—*khājā* and *sandeśa* sweetmeats; *kara samarpaṇa*—offer; *śraddhā kari’*—with love and faith; *dile*—if you offer; *sei*—that; *amṛtera sama*—just like nectar.

“Offer the Govardhana stone eight *kauḍis* worth of the first-class sweetmeats known as *khājā* and *sandeśa*. If you offer them with faith and love, they will be just like nectar.”

TEXT 305

*tabe aṣṭa-kaudīra khājā kare samarṣaṇa
svarūpa-ājñāya govinda tāhā kare samādhāna*

tabe—then; *aṣṭa-kaudīra*—costing eight *kaudis*; *khājā*—the sweetmeat named *khājā*; *kare samarṣaṇa*—offers; *svarūpa-ājñāya*—by the order of Svarūpa Dāmodara; *govinda*—the personal servant of Śrī Caitanya Mahāprabhu; *tāhā*—that; *kare samādhāna*—arranges.

Raghunātha dāsa then began offering the costly sweetmeats known as *khājā*, which Govinda, following the order of Svarūpa Dāmodara, would supply.

TEXT 306

*raghunātha sei śilā-mālā yabe pāilā
gosāñira abhiprāya ei bhāvanā karilā*

raghunātha—Raghunātha dāsa Gosvāmī; *sei śilā*—that stone; *mālā*—garland; *yabe*—when; *pāilā*—he got; *gosāñira*—of Śrī Caitanya Mahāprabhu; *abhiprāya*—intention; *ei*—this; *bhāvanā karilā*—he thought.

When Raghunātha dāsa received from Śrī Caitanya Mahāprabhu the stone and the garland of conchshells, he could understand the Lord’s intention. Thus he thought as follows.

TEXT 307

*“śilā diyā gosāñi samarṣilā ‘govardhane’
guñjā-mālā diyā dilā ‘rādhikā-caraṇe’”*

śilā diyā—by offering this stone; *gosāñi*—Śrī Caitanya Mahāprabhu; *samarṣilā*—offered; *govardhane*—a place near Govardhana Hill; *guñjā-mālā diyā*—by offering the garland of small conchshells; *dilā*—offered; *rādhikā-caraṇe*—shelter at the lotus feet of Śrīmatī Rādhārāṇī.

“By offering me the govardhana-śīlā, Śrī Caitanya Mahāprabhu has offered me a place near Govardhana Hill, and by offering me the garland of conchshells, He has offered me shelter at the lotus feet of Śrīmatī Rādhārāṇī.”

TEXT 308

*ānande raghunāthera bāhya vismaraṇa
kāya-mane sevilena gaurāṅga-caraṇa*

ānande—in transcendental bliss; *raghunāthera*—of Raghunātha dāsa; *bāhya vismaraṇa*—forgetting everything external; *kāya-mane*—by mind and body; *sevilena*—served; *gaurāṅga-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

Raghunātha dāsa’s transcendental bliss was boundless. Forgetting everything external, he served the lotus feet of Śrī Caitanya Mahāprabhu with his body and mind.

TEXT 309

*ananta guṇa raghunāthera ke karibe lekhā?
raghunāthera niyama,—yena pāṣāṇera rekhā*

ananta guṇa—unlimited transcendental attributes; *raghunāthera*—of Raghunātha dāsa; *ke*—who; *karibe lekhā*—can write; *raghunāthera*—of Raghunātha dāsa; *niyama*—the strict regulative principles; *yena*—like; *pāṣāṇera rekhā*—lines on a stone.

Who could list the unlimited transcendental attributes of Raghunātha dāsa? His strict regulative principles were exactly like lines on a stone.

The words *pāṣāṇera rekhā* are very significant. Raghunātha dāsa Gosvāmī followed the regulative principles so strictly and rigidly that they were compared to the lines on a stone. As such lines cannot be erased at any time, so the regulative principles observed by Śrī Raghunātha dāsa Gosvāmī could not be changed under any circumstances.

TEXT 310

*sāḍe sāta prahara yāya kīrtana-smaraṇe
āhāra-nidrā cāri daṇḍa seha nahe kona dine*

sāḍe sāta prahara—7.5 praharas (one prahara equals three hours); *yāya*—is spent; *kīrtana-smaraṇe*—in chanting the Hare Kṛṣṇa mahā-mantra and remembering the lotus feet of Kṛṣṇa; *āhāra-nidrā*—eating and sleeping; *cāri daṇḍa*—four daṇḍas (one daṇḍa equals twenty-four minutes); *seha*—that; *nahe*—is not; *kona dine*—some days.

Raghunātha dāsa spent more than twenty-two hours out of every twenty-four chanting the Hare Kṛṣṇa mahā-mantra and remembering the lotus feet of the Lord. He ate and slept for less than an hour and a half, and on some days that also was impossible.

TEXT 311

*vairāgyera kathā tānra adbhuta-kathana
ājanma nā dila jihvāya rasera sparśana*

vairāgyera—of the renunciation; *kathā*—talks; *tānra*—of him; *adbhuta-kathana*—wonderful topics; *ā-janma*—from birth; *nā dila*—did not allow; *jihvāya*—to the tongue; *rasera sparśana*—tasting.

Topics concerning his renunciation are wonderful. Throughout his life he never allowed his tongue sense gratification.

TEXT 312

*chiṇḍā kāni kānthā vinā nā pare vasana
sāvadhāne prabhura kailā ājñāra pālana*

chiṇḍā kāni—a small torn cloth; *kānthā*—a patchwork cotton wrapper; *vinā*—except; *nā pare*—does not wear; *vasana*—clothing; *sāvadhāne*—with great care; *prabhura*—of Śrī Caitanya Mahāprabhu; *kailā*—performed; *ājñāra pālana*—execution of the order.

He never touched anything to wear except a small torn cloth and a patchwork wrapper. Thus he very rigidly executed the order of Śrī Caitanya Mahāprabhu.

The principle of very rigidly carrying out the order of the spiritual master must be observed. The spiritual master gives different orders to different people. For example, Śrī Caitanya Mahāprabhu ordered Jīva Gosvāmī, Rūpa Gosvāmī and Sanātana Gosvāmī to preach, and He ordered Raghunātha dāsa Gosvāmī to strictly follow the rules and regulations of the renounced order. All six Gosvāmīs strictly followed the instructions of Śrī Caitanya Mahāprabhu. This is the principle for progress in devotional service. After receiving an order from the spiritual master, one must strictly try to execute the order. That is the way of success.

TEXT 313

*prāṇa-rakṣā lāgi' yebā karena bhakṣaṇa
tāhā khāñā āpanāke kahe nirveda-vacana*

prāṇa-rakṣā lāgi'—to maintain life; *yebā*—whatever; *karena bhakṣaṇa*—he ate; *tāhā khāñā*—eating that; *āpanāke*—to himself; *kahe*—said; *nirveda-vacana*—words of reproach.

Whatever he ate was only to keep his body and soul together, and when he ate he would reproach himself thus.

TEXT 314

*ātmānaṁ ced vijānīyāt
param jñāna-dhutaśayaḥ
kim icchan kasya vā hetoḥ
dehaṁ puṣṇāti lampataḥ*

ātmānaṁ—the soul; *ced*—if; *vijānīyāt*—one understands; *param*—supreme; *jñāna*—by knowledge; *dhuta*—thrown off; *śayaḥ*—material desires; *kim*—what; *icchan*—desiring; *kasya*—what; *vā*—or; *hetoḥ*—for reason; *dehaṁ*—the material body; *puṣṇāti*—maintains; *lampataḥ*—debauchee.

“If one’s heart has been cleansed by perfect knowledge and one has understood Kṛṣṇa, the Supreme Brahman, he then gains everything. Why should such a person act like a debauchee by trying to maintain his material body very carefully?”

This verse (SB 7.15.40) was spoken by Nārada to Yudhiṣṭhira Mahārāja regarding a householder’s liberation from material bondage. On the spiritual platform, one does not unnecessarily care for the body. Śrīla Narottama dāsa Ṭhākura has said, *deha-smṛti nāhi yāra, saṁsāra bandhana kāhāñ tāra*. One who is spiritually situated does not think that he is the body. Therefore he can transcendently execute severe penances in the renounced order of life. The best example of such renunciation is Raghunātha dāsa Gosvāmī.

TEXT 315

*prasādānna pasārira yata nā vikāya
dui-tina dina haile bhāta saḍi’ yāya*

prasāda-anna—food of Jagannātha; *pasārira*—of the shopkeepers; *yata*—as much as; *nā vikāya*—is not sold; *dui-tina dina*—two or three days; *haile*—after; *bhāta*—the rice; *saḍi’ yāya*—becomes decomposed.

Lord Jagannātha’s prasādam is sold by shopkeepers, and that which is not sold decomposes after two or three days.

TEXT 316

*simha-dvāre gābhī-āge sei bhāta dāre
saḍā-gandhe tailaṅgī-gāi khāite nā pāre*

simha-dvāre—at the gate known as Simha-dvāra; *gābhī-āge*—in front of the cows; *sei bhāta*—that food; *dāre*—they throw; *saḍā-gandhe*—because of a rotten smell; *tailaṅgī-gāi*—the cows from Tailaṅga; *khāite nā pāre*—cannot eat.

All the decomposed food is thrown before the cows from Tailaṅga at the Simha-dvāra gate. Because of its rotten odor, even the cows cannot eat it.

TEXT 317

*sei bhāta raghunātha rātre ghare āni'
bhāta pākhāliyā phele ghare diyā bahu pāni*

sei bhāta—that rejected rice; *raghunātha*—Raghunātha dāsa; *rātre*—at night; *ghare āni'*—bringing home; *bhāta*—the rice; *pākhāliyā*—washing; *phele*—throws; *ghare*—at home; *diyā*—putting; *bahu pāni*—much water.

At night Raghunātha dāsa would collect that decomposed rice, bring it home and wash it with ample water.

TEXT 318

*bhitarera ḍṛḍha yei māji bhāta pāya
lavaṇa diyā raghunātha sei anna khāya*

bhitarera—within; *ḍṛḍha*—the harder portion; *yei*—which; *māji*—the core; *bhāta*—rice; *pāya*—he gets; *lavaṇa diyā*—with a little salt; *raghunātha*—Raghunātha dāsa Gosvāmī; *sei anna*—that rice; *khāya*—eats.

Then he ate the hard inner portion of the rice with salt.

TEXT 319

*eka-dina svarūpa tāhā karite dekhilā
hāsiyā tāhāra kichu māgiyā khāilā*

eka-dina—one day; *svarūpa*—Dāmodara Gosvāmī; *tāhā*—that; *karite*—doing; *dekhilā*—saw; *hāsiyā*—smiling; *tāhāra*—of that; *kichu*—some; *māgiyā khāilā*—he begged and ate.

One day Svarūpa Dāmodara saw the activities of Raghunātha dāsa. Thus he smiled and asked for a small portion of that food and ate it.

TEXT 320

*svarūpa kahe,—“aiche amṛta khāo niti-niti
āmā-sabāya nāhi deha’,—ki tomāra prakṛti?”*

svarūpa kahe—Svarūpa Dāmodara said; *aiche*—such; *amṛta*—nectar; *khāo*—you eat; *niti-niti*—daily; *āmā-sabāya*—to us; *nāhi deha’*—you do not offer; *ki*—what; *tomāra*—your; *prakṛti*—nature.

Svarūpa Dāmodara said, “You eat such nectar every day, but you never offer it to us. What is your character?”

TEXT 321

*govindera mukhe prabhu se vārtā śunilā
āra dina āsi’ prabhu kahite lāgilā*

govindera mukhe—from the mouth of Govinda; *prabhu*—Śrī Caitanya Mahāprabhu; *se vārtā*—that news; *śunilā*—heard; *āra dina*—the next day; *āsi’*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *kahite lāgilā*—began to say.

When Śrī Caitanya Mahāprabhu heard news of this from the mouth of Govinda, He went there the next day and spoke as follows.

TEXT 322

*’kānhā vastu khāo sabe, more nā deha’ kene?
eta bali’ eka grāsa karilā bhakṣaṇe*

kānhā—what; *vastu*—things; *khāo*—you eat; *sabe*—all; *more*—to Me; *nā deha’ kene*—why do you not give; *eta bali’*—saying this; *eka grāsa*—one morsel; *karilā bhakṣaṇe*—ate.

“What nice things are you eating? Why don’t you give anything to Me?” Saying this, He forcibly took a morsel and began to eat.



“What nice things are you eating? Why don’t you give anything to Me?”

TEXT 323

*āra grāsa laite svarūpa hātete dharilā
'tava yogya nahe' bali' bale kāḍi' nilā*

āra—another; *grāsa*—morsel; *laite*—taking; *svarūpa*—Svarūpa Dāmodara; *hātete*—the hand; *dharilā*—caught; *tava*—for You; *yogya*—fit; *nahe*—is not; *bali'*—saying; *bale*—by force; *kāḍi'*—snatching; *nilā*—he took.

When Śrī Caitanya Mahāprabhu was taking another morsel of food, Svarūpa Dāmodara caught Him by the hand and said, “It is not fit for You.” Thus he forcibly took the food away.

TEXT 324

*prabhu bale,—“niti-niti nānā prasāda khāi
aiche svāda āra kona prasāde nā pāi”*

prabhu bale—Lord Śrī Caitanya Mahāprabhu said; *niti-niti*—day after day; *nānā prasāda*—varieties of *prasādam*; *khāi*—I eat; *aiche svāda*—such a nice taste; *āra*—other; *kona*—any; *prasāde*—in the remnants of Lord Jagannātha’s food; *nā pāi*—I do not get.

Śrī Caitanya Mahāprabhu said, “Of course, every day I eat varieties of *prasādam*, but I have never tasted such nice *prasādam* as that which Raghunātha is eating.”

TEXT 325

*ei-mata mahāprabhu nānā līlā kare
raghunāthera vairāgya dekhi' santoṣa antare*

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nānā līlā*—many pastimes; *kare*—performs; *raghunāthera*—of Raghunātha dāsa; *vairāgya*—renunciation; *dekhi'*—by seeing; *santoṣa antare*—satisfied within.

Thus Śrī Caitanya Mahāprabhu performed many pastimes at Jagannātha Purī. Seeing the severe penances performed by Raghunātha dāsa in the renounced order, the Lord was greatly satisfied.

TEXT 326

*āpana-uddhāra ei raghunātha-dāsa
'gaurāṅga-stava-kalpa-vṛkṣe' kariyāchena prakāśa*

āpana-uddhāra—his personal deliverance; *ei raghunātha-dāsa*—this Raghunātha dāsa Gosvāmī; *gaurāṅga-stava-kalpa-vṛkṣe*—in his poem known as *Gaurāṅga-stava-kalpavṛkṣa*; *kariyāchena prakāśa*—has described.

In his poem known as the *Gaurāṅga-stava-kalpavṛkṣa*, Raghunātha dāsa has described his personal deliverance.

TEXT 327

*mahā-sampad-dāvād api patitam uddhṛtya kṛpayā
svarūpe yaḥ svīye kujanam api mām nyasya muditaḥ
uro-guñjā-hāraṁ priyam api ca govardhana-sīlām
dadau me gaurāṅgo hṛdaya udayan mām madayati*

mahā-sampad—of profuse material opulence; *dāvāt*—from a forest fire; *api*—although; *patitam*—fallen; *uddhṛtya*—delivering; *kṛpayā*—by mercy; *svarūpe*—unto Svarūpa Dāmodara Gosvāmī; *yaḥ*—He who (Lord Śrī Caitanya Mahāprabhu); *svīye*—His personal associate; *ku-janam*—low person; *api*—although; *mām*—me; *nyasya*—having delivered; *muditaḥ*—pleased; *uraḥ*—of the chest; *guñjā-hāraṁ*—the garland of conchshells; *priyam*—dear; *api*—although; *ca*—and; *govardhana-sīlām*—a stone from Govardhana Hill; *dadau*—delivered; *me*—to me; *gaurāṅgaḥ*—Lord Gaurāṅga; *hṛdaye*—in my heart; *udayan*—by manifesting; *mām*—me; *madayati*—maddens.

“Although I am a fallen soul, the lowest of men, Śrī Caitanya Mahāprabhu delivered me from the blazing forest fire of great material opulence by His mercy. He handed me over in great pleasure to Svarūpa Dāmodara, His

personal associate. The Lord also gave me the garland of small conchshells that He wore on His chest and a stone from Govardhana Hill, although they were very dear to Him. That same Lord Śrī Caitanya Mahāprabhu awakens within my heart and makes me mad after Him.”

This verse is from Śrī Gaurāṅga-stava-kalpavṛkṣa (11), written by Raghunātha dāsa Gosvāmī.

TEXT 328

*ei ta' kahiluṅ raghunāthera milana
ihā yei śune pāya caitanya-caraṇa*

ei—this; *ta'*—certainly; *kahiluṅ*—I have described; *raghunāthera milana*—the meeting of Raghunātha dāsa; *ihā*—this; *yei*—anyone who; *śune*—hears; *pāya*—gets; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

Thus I have described the meeting of Raghunātha dāsa with Śrī Caitanya Mahāprabhu. Anyone who hears about this incident attains the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 329

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

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.

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 Śrī Caitanya-caritāmṛta, Antya-līlā, Sixth Chapter, describing Lord Caitanya's meeting with Raghunātha dāsa Gosvāmī.

The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA- CARITĀMṚTA

ANTYA-LĪLĀ Volume 3



HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

All Glory to Śrī Guru and Gaurāṅga

ŚRĪ CAITANYA- CARITĀMṚTA

of Kṛṣṇadāsa Kavirāja Gosvāmi

Antya-lilā
Volume Three

“The Ecstasy of the Lord and His Devotees”

*with the original Bengali text,
Roman transliterations, synonyms,
translation and elaborate purports*

by

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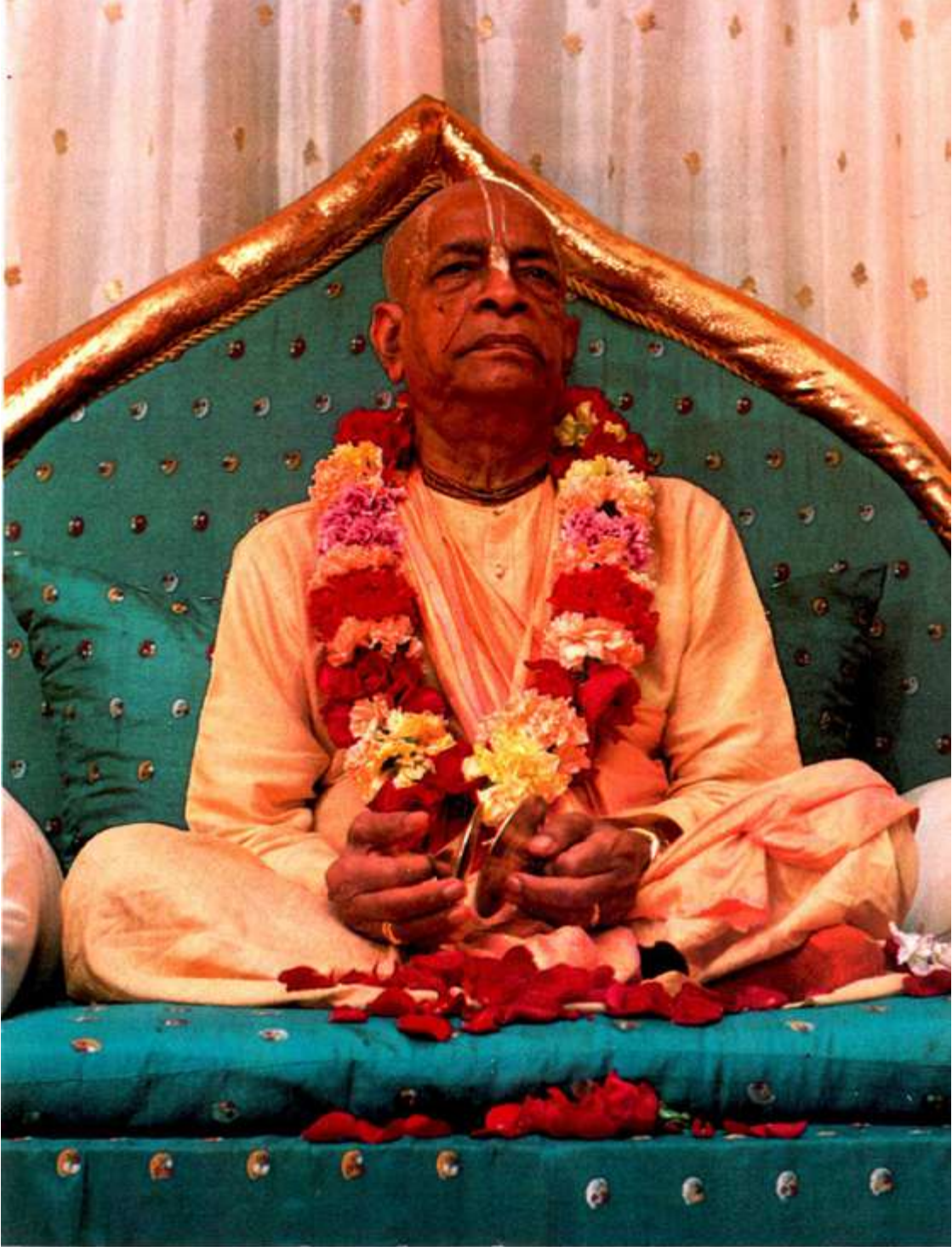
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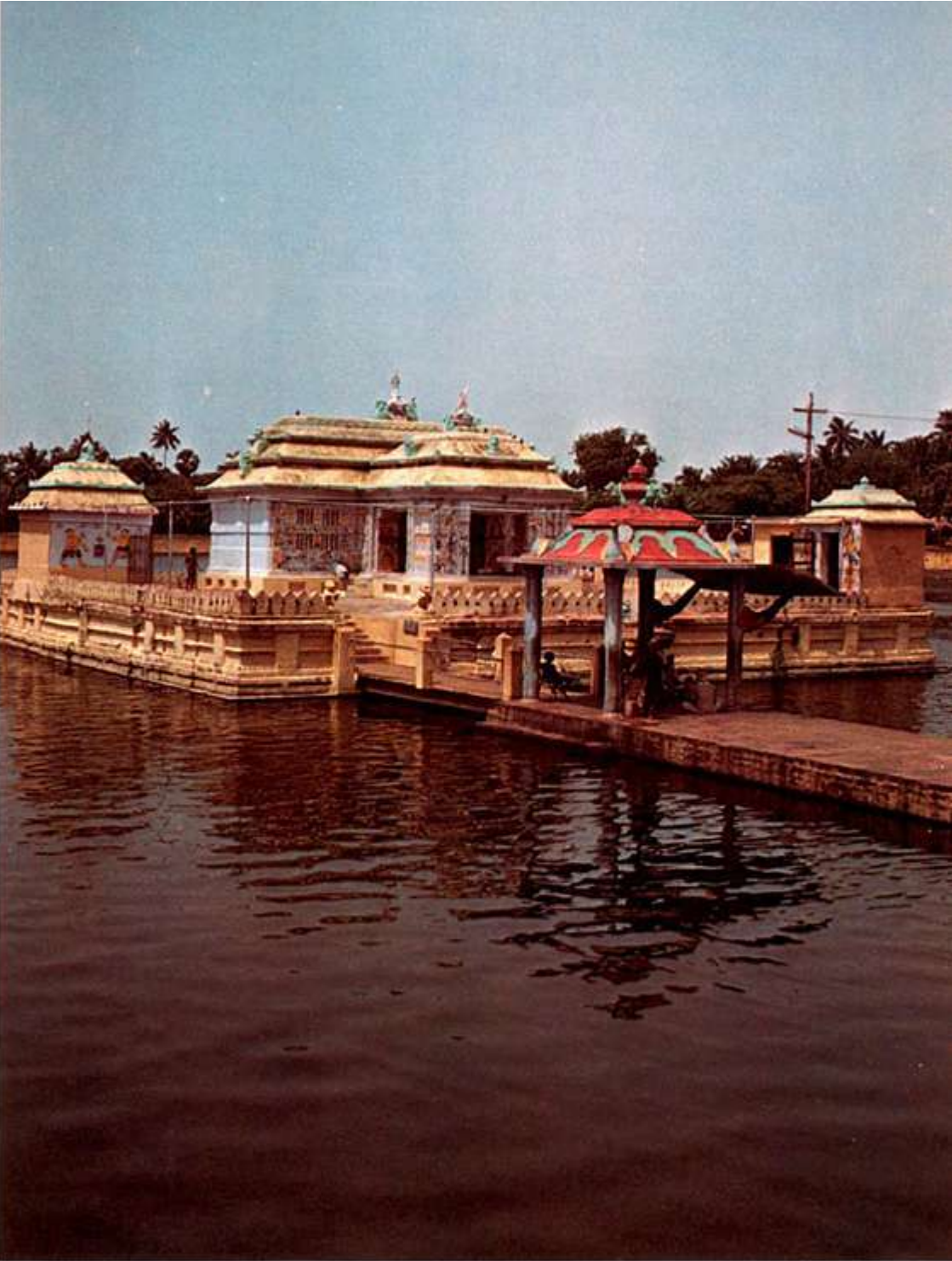
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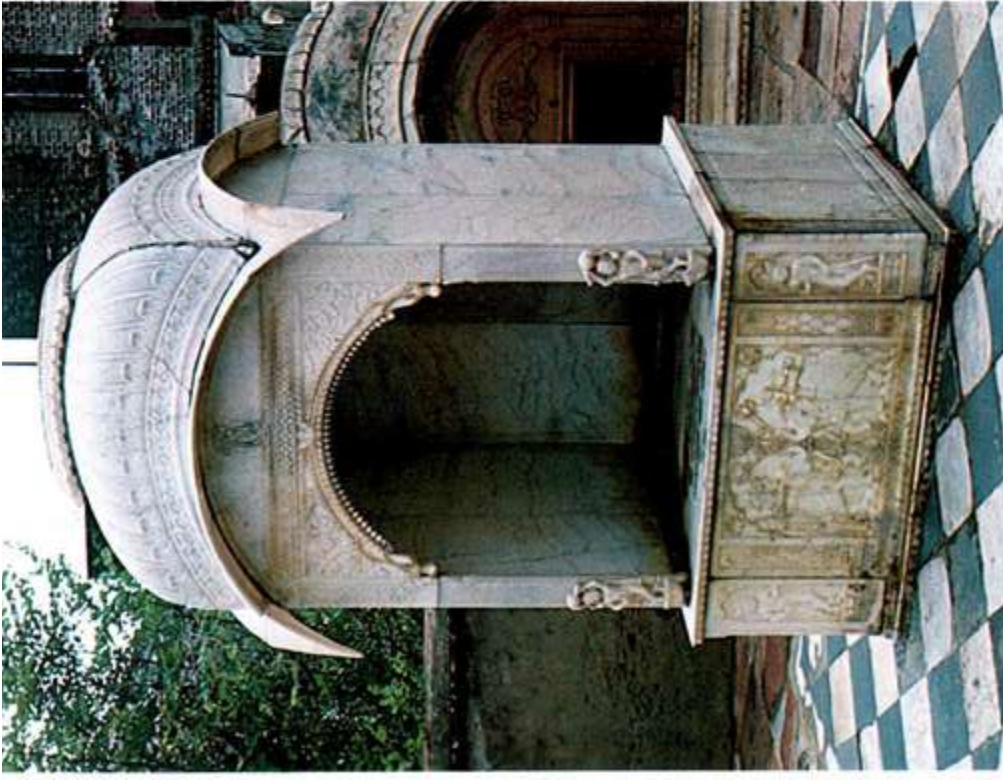
The temple of Jagannātha Purī in Orissa, where Śrī Caitanya Mahāprabhu resided during the last eighteen years of His manifested presence in this world.



Narendra-sarovara, the celebrated lake in the garden near Jagannātha Purī, where Lord Govinda performed His water pastimes with all the devotees.



The gate to the Gundica temple, where the goddess of fortune arrests the servants of Lord Jagannātha during the Herā-pañcami festival.



LEFT: The *samādhi* tomb of Śrīla Narottama dāsa Ṭhākura, the successor of Kṛṣṇadāsa Kavirāja Gosvāmī and a famous Vaiṣṇava poet.
RIGHT: The *samādhi* tomb of Śrīla Viśvanātha Cakravartī Ṭhākura, the successor of Narottama dāsa Ṭhākura and the author of many important commentaries on Vaiṣṇava literature.



The bhajana-kuṭī of Śrīla Raghunātha dāsa Gosvāmī at Śrī Rādhā-kuṇḍa in Vṛndāvana.



The original Deities and *samādhi* tomb of Śrīla Rāghava Paṇḍita in the village of Pānihāṭī, West Bengal.

CHAPTER SEVEN

The Meeting of Śrī Caitanya Mahāprabhu and Vallabha Bhaṭṭa

The following summary of Chapter Seven is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. In this chapter, Lord Śrī Caitanya Mahāprabhu's meeting with Vallabha Bhaṭṭa is described. There was some joking behavior between these two personalities, and finally Śrī Caitanya Mahāprabhu corrected Vallabha Bhaṭṭa and sympathetically accepted an invitation from him. Before this, Śrī Caitanya Mahāprabhu saw that Vallabha Bhaṭṭa was greatly attached to Gadādhara Paṇḍita. Therefore He acted as if displeased with Gadādhara Paṇḍita. Later, when Vallabha Bhaṭṭa became intimately connected with the Lord, the Lord advised him to take instructions from Gadādhara Paṇḍita. Thus the Lord expressed His feelings of love for Gadādhara Paṇḍita.

TEXT 1

*caitanya-caraṇāmbhoja-
makaranda-liho bhaje
yeṣāṁ prasāda-mātreṇa
pāmaro 'py amaro bhavet*

caitanya—of Śrī Caitanya Mahāprabhu; *caraṇa-ambhoja*—at the lotus feet; *makaranda*—the honey; *lihaḥ*—unto those engaged in licking; *bhaje*—I offer my obeisances; *yeṣāṁ*—of whom; *prasāda-mātreṇa*—simply by the mercy; *pāmarah*—a fallen soul; *api*—even; *amarah*—liberated; *bhavet*—becomes.

Let me offer my respectful obeisances unto the devotees of Śrī Caitanya Mahāprabhu. Simply by the causeless mercy of the devotees engaged in licking honey from His lotus feet, even a fallen soul becomes eternally liberated.

TEXT 2

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *śrī-caitanya*—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 Śrī Caitanya Mahāprabhu.

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaitacandra! And all glories to all the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 3

*varṣāntare yata gauḍera bhakta-gaṇa āilā
pūrvavat mahāprabhu sabāre mililā*

varṣa-antare—the next year; *yata*—all; *gauḍera*—of Bengal; *bhakta-gaṇa*—devotees; *āilā*—came; *pūrvavat*—as previously; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sabāre mililā*—met every one of them.

The next year, all the devotees of Bengal went to visit Śrī Caitanya Mahāprabhu, and as previously, the Lord met each and every one of them.

TEXT 4

*ei-mata vilāsa prabhura bhakta-gaṇa lañā
hena-kāle vallabha-bhaṭṭa milila āsiyā*

ei-mata—in this way; *vilāsa*—pastimes; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇa lañā*—with His devotees; *hena-kāle*—at this time; *vallabha-bhaṭṭa*—the greatly learned scholar named Vallabha Bhaṭṭa; *milila*—met; *āsiyā*—coming.

Thus Śrī Caitanya Mahāprabhu performed His pastimes with His devotees. Then a learned scholar named Vallabha Bhaṭṭa went to Jagannātha Purī to meet the Lord.

For a description of Vallabha Bhaṭṭa, one may refer to *Madhya-līlā*, Chapter Nineteen, text 61.

TEXT 5

*āsiyā vandila bhaṭṭa prabhura caraṇe
prabhu 'bhāgavata-buddhye' kailā āliṅgane*

āsiyā—coming; *vandila*—offered obeisances; *bhaṭṭa*—Vallabha Bhaṭṭa; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *prabhu*—Śrī Caitanya Mahāprabhu; *bhāgavata-buddhye*—accepting him as a great devotee; *kailā āliṅgane*—embraced.

When Vallabha Bhaṭṭa arrived, he offered his obeisances at the lotus feet of the Lord. Accepting him as a great devotee, the Lord embraced him.

TEXT 6

*mānya kari' prabhu tāre nikaṭe vasāilā
vinaya kariyā bhaṭṭa kahite lāgilā*

mānya kari'—with great respect; *prabhu*—Śrī Caitanya Mahāprabhu; *tāre*—him; *nikaṭe*—near; *vasāilā*—seated; *vinaya kariyā*—with great humility; *bhaṭṭa*—Vallabha Bhaṭṭa; *kahite lāgilā*—began to speak.

With great respect, Śrī Caitanya Mahāprabhu seated Vallabha Bhaṭṭa near Him. Then Vallabha Bhaṭṭa very humbly began to speak.

TEXT 7

*“bahu-dina manoratha tomā' dekhibāre
jagannātha pūrṇa kailā, dekhiluṅ tomāre*

bahu-dina—for a long time; *manoratha*—my desire; *tomā' dekhibāre*—to see You; *jagannātha*—Lord Jagannātha; *pūrṇa kailā*—has fulfilled; *dekhiluṅ tomāre*—I have seen You.

“For a long time,” he said, “I have desired to see You, my Lord. Now Lord Jagannātha has fulfilled this desire; therefore I am seeing You.

TEXT 8

*tomāra darśana ye pāya sei bhāgyavān
tomāke dekhiye,—yena sākṣāt bhagavān*

tomāra darśana—Your audience; *ye pāya*—anyone who gets; *sei*—he; *bhāgyavān*—very fortunate; *tomāke dekhiye*—I see You; *yena*—as if; *sākṣāt bhagavān*—directly the Supreme Personality of Godhead.

“One who receives Your audience is fortunate indeed, for You are the Supreme Personality of Godhead Himself.

TEXT 9

*tomāre ye smaraṇa kare, se haya pavitra
darśane pavitra habe,—ithe ki vicitra?*

tomāre—You; *ye*—anyone who; *smaraṇa kare*—remembers; *se*—he; *haya*—becomes; *pavitra*—purified; *darśane*—by seeing; *pavitra*—purified; *habe*—will be; *ithe*—in this; *ki vicitra*—what astonishment.

“Since one who remembers You is purified, why should it be astonishing that one becomes purified by seeing You?

TEXT 10

*yeṣāṁ saṁsmaraṇāt puṁsāṁ
sadyaḥ śudhyanti vai gṛhāḥ
kiṁ punar darśana-sparśa-
pāda-śaucāsanādibhiḥ*

yeṣāṁ—of whom; *saṁsmaraṇāt*—by remembrance; *puṁsāṁ*—of persons; *sadyaḥ*—immediately; *śudhyanti*—become purified; *vai*—certainly; *gṛhāḥ*—the houses; *kiṁ punaḥ*—what to speak of; *darśana*—by seeing;

sparsā—touching; *pāda-sauca*—washing the feet; *āsana-ādibhiḥ*—by offering a seat and so on.

“One can immediately purify his entire house simply by remembering exalted personalities, to say nothing of directly seeing them, touching their lotus feet, washing their feet or offering them places to sit.’

This is a quotation from *Śrīmad-Bhāgavatam* (1.19.33).

TEXT 11

kali-kālera dharma—kṛṣṇa-nāma-saṅkīrtana
kṛṣṇa-śakti vinā nahe tāra pravartana

kali-kālera—of this age of Kali; *dharma*—the duty; *kṛṣṇa-nāma-saṅkīrtana*—chanting the holy name of Lord Kṛṣṇa; *kṛṣṇa-śakti vinā*—without being empowered by Lord Kṛṣṇa; *nahe*—is not; *tāra*—of that; *pravartana*—propagation.

“The fundamental religious system in the Age of Kali is the chanting of the holy name of Kṛṣṇa. Unless empowered by Kṛṣṇa, one cannot propagate the saṅkīrtana movement.

TEXT 12

tāhā pravartāilā tumi,—ei ta ‘pramāṇa’
kṛṣṇa-śakti dhara tumi,—ithe nāhi āna

tāhā—that; *pravartāilā*—have propagated; *tumi*—You; *ei*—this; *ta*—certainly; *pramāṇa*—evidence; *kṛṣṇa-śakti*—the energy of Kṛṣṇa; *dhara*—bear; *tumi*—You; *ithe nāhi āna*—there is no question about it.

“You have spread the saṅkīrtana movement of Kṛṣṇa consciousness. Therefore it is evident that You have been empowered by Lord Kṛṣṇa. There is no question about it.

Śrī Madhvācārya has brought our attention to this quotation from the *Nārāyaṇa-saṁhitā*:

*dvāparīyair janair viṣṇuḥ pañcarātrais tu kevalaiḥ
kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ*

“In the Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping opulently according to the *pañcarātrikī* system, but in the Age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting His holy name.” Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that unless one is directly empowered by the causeless mercy of Kṛṣṇa, one cannot become the spiritual master of the entire world (*jagad-guru*). One cannot become an *ācārya* simply by mental speculation. The true *ācārya* presents Kṛṣṇa to everyone by preaching the holy name of the Lord throughout the world. Thus the conditioned souls, purified by chanting the holy name, are liberated from the blazing fire of material existence. In this way, spiritual benefit grows increasingly full, like the waxing moon in the sky. The true *ācārya*, the spiritual master of the entire world, must be considered an incarnation of Kṛṣṇa’s mercy. Indeed, he is personally embracing Kṛṣṇa. He is therefore the spiritual master of all the *varṇas* (*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*) and all the *āśramas* (*brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*). Since he is understood to be the most advanced devotee, he is called *paramahansa-ṭhākura*. *Ṭhākura* is a title of honor offered to the *paramahansa*. Therefore one who acts as an *ācārya*, directly presenting Lord Kṛṣṇa by spreading His name and fame, is also to be called *paramahansa-ṭhākura*.

TEXT 13

*jagate karilā tumi kṛṣṇa-nāma prakāśe
yei tomā dekhe, sei kṛṣṇa-preme bhāse*

jagate—throughout the entire world; *karilā*—have done; *tumi*—You; *kṛṣṇa-nāma prakāśe*—manifestation of the holy name of Lord Kṛṣṇa; *yei*—anyone who; *tomā dekhe*—sees You; *sei*—he; *kṛṣṇa-preme*—in ecstatic love of Kṛṣṇa; *bhāse*—floats.

“You have manifested the holy name of Kṛṣṇa throughout the entire world. Anyone who sees You is immediately absorbed in ecstatic love of Kṛṣṇa.

TEXT 14

*prema-parakāśa nahe kṛṣṇa-śakti vine
'kṛṣṇa'—eka prema-dātā, śāstra-pramāṇe*

prema—of ecstatic love of Kṛṣṇa; *parakāśa*—manifestation; *nahe*—cannot be; *kṛṣṇa-śakti vine*—without the power of Kṛṣṇa; *kṛṣṇa*—Lord Kṛṣṇa; *eka*—the only one; *prema-dātā*—giver of *prema*; *śāstra-pramāṇe*—the verdict of all revealed scriptures.

“Without being especially empowered by Kṛṣṇa, one cannot manifest ecstatic love of Kṛṣṇa, for Kṛṣṇa is the only one who gives ecstatic love. That is the verdict of all revealed scriptures.

TEXT 15

*santv avatārā bahavaḥ
puṣkara-nābhasya sarvato-bhadrāḥ
kṛṣṇād anyah ko vā latāsv
api prema-do bhavati“*

santu—let there be; *avatārāḥ*—incarnations; *bahavaḥ*—many; *puṣkara-nābhasya*—of the Lord, from whose navel grows a lotus flower; *sarvataḥ bhadrāḥ*—completely auspicious; *kṛṣṇāt*—than Lord Kṛṣṇa; *anyah*—other; *kaḥ vā*—who possibly; *latāsu*—on the surrendered souls; *api*—also; *prema-daḥ*—the bestower of love; *bhavati*—is.

“There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Śrī Kṛṣṇa can bestow love of God upon the surrendered souls?”

This is a verse written by Bilvamaṅgala Ṭhākura. It is quoted by Śrīla Rūpa Gosvāmī in his *Laghu-bhāgavatāmṛta* (1.5.37).

TEXT 16

*mahāprabhu kahe—“śuna, bhaṭṭa mahā-mati
māyāvādī sannyaśī āmi, nā jāni kṛṣṇa-bhakti*

mahāprabhu kahe—Śrī Caitanya Mahāprabhu replied; *śuna*—please hear; *bhaṭṭa*—My dear Vallabha Bhaṭṭa; *mahā-mati*—learned scholar; *māyāvādī*—in the Māyāvāda school; *sannyāsī*—sannyāsī; *āmi*—I; *nā jāni*—I do not know; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa.

Śrī Caitanya Mahāprabhu replied, “My dear Vallabha Bhaṭṭa, you are a learned scholar. Kindly listen to Me. I am a sannyāsī of the Māyāvāda school. Therefore I have no chance of knowing what kṛṣṇa-bhakti is.

TEXT 17

advaitācārya-gosāñi—‘sākṣāt īśvara’
tāñra sañge āmāra mana ha-ila nirmala

advaita-ācārya-gosāñi—Advaita Ācārya; *sākṣāt īśvara*—directly the Supreme Personality of Godhead; *tāñra sañge*—by His association; *āmāra*—My; *mana*—mind; *ha-ila*—has become; *nirmala*—purified.

“Nevertheless, My mind has become purified because I have associated with Advaita Ācārya, who is directly the Supreme Personality of Godhead.

TEXT 18

sarva-śāstre kṛṣṇa-bhaktye nāhi yāñra sama
ataeva ‘advaita-ācārya’ tāñra nāma

sarva-śāstre—in all revealed scriptures; *kṛṣṇa-bhaktye*—in the devotional service of Lord Kṛṣṇa; *nāhi*—is not; *yāñra*—of whom; *sama*—equal; *ataeva*—therefore; *advaita*—without a competitor; *ācārya*—ācārya; *tāñra nāma*—His name.

“He is unparalleled in His understanding of all the revealed scriptures and the devotional service of Lord Kṛṣṇa. Therefore He is called Advaita Ācārya.

TEXT 19

*yāñhāra kṛpāte mlecchera haya kṛṣṇa-bhakti
ke kahite pāre tāñra vaiṣṇavatā-śakti?*

yāñhāra—whose; *kṛpāte*—by mercy; *mlecchera*—of *mlecchas*; *haya*—is; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa; *ke*—who; *kahite pāre*—can describe; *tāñra*—His; *vaiṣṇavatā-śakti*—power of Vaiṣṇavism.

“He is such a great personality that by His mercy He can convert even the meat-eaters [mlecchas] to the devotional service of Kṛṣṇa. Who, therefore, can estimate the power of His Vaiṣṇavism?”

It is extremely difficult to convert a *mleccha*, or meat-eater, into a devotee of Lord Kṛṣṇa. Therefore anyone who can do so is situated on the highest level of Vaiṣṇavism.

TEXT 20

nityānanda-avadhūta—‘*sākṣāt īśvara*’
bhāvonmāde matta kṛṣṇa-premera sāgara

nityānanda—Lord Nityānanda; *avadhūta*—*paramahaṁsa*; *sākṣāt īśvara*—directly the Supreme Personality of Godhead; *bhāva-unmāde*—by the madness of ecstatic love; *matta*—overwhelmed, intoxicated; *kṛṣṇa-premera*—of love of Kṛṣṇa; *sāgara*—the ocean.

“Lord Nityānanda Prabhu, the *avadhūta*, is also directly the Supreme Personality of Godhead. He is always intoxicated with the madness of ecstatic love. Indeed, He is an ocean of love of Kṛṣṇa.”

TEXT 21

ṣaḍ-darśana-vettā bhāṭṭācārya-sārvabhauma
ṣaḍ-darśane jagad-guru bhāgavatottama

ṣaḍ-darśana—of the six philosophical theses; *vettā*—the knower; *bhāṭṭācārya-sārvabhauma*—Sārvabhauma Bhāṭṭācārya; *ṣaḍ-darśane*—in

six philosophical theses; *jagat-guru*—the spiritual master of the entire world; *bhāgavata-uttama*—the best of the devotees.

“Sārvabhauma Bhaṭṭācārya perfectly knows the six philosophical theses. He is therefore the spiritual master of the entire world in teaching the six paths of philosophy. He is the best of devotees.

TEXT 22

teṅha dekhāilā more bhakti-yoga-pāra
tāṅra prasāde jāniluṅ ‘kṛṣṇa-bhakti-yoga’ sāra

teṅha—he; *dekhāilā*—has shown; *more*—to Me; *bhakti-yoga*—of devotional service; *pāra*—the limit; *tāṅra prasāde*—by his mercy; *jāniluṅ*—I have understood; *kṛṣṇa-bhakti*—of devotional service to Lord Kṛṣṇa; *yoga*—of the yoga system; *sāra*—the essence.

“Sārvabhauma Bhaṭṭācārya has shown Me the limit of devotional service. Only by his mercy have I understood that devotional service to Kṛṣṇa is the essence of all mystic yoga.

TEXT 23

rāmānanda-rāya kṛṣṇa-rasera ‘nidhāna’
teṅha jānāilā—kṛṣṇa—svayaṁ bhagavān

rāmānanda-rāya—Śrīla Rāmānanda Rāya; *kṛṣṇa-rasera*—of the transcendental mellows of Kṛṣṇa’s devotional service; *nidhāna*—the mine; *teṅha*—he; *jānāilā*—has given instruction; *kṛṣṇa*—Lord Kṛṣṇa; *svayaṁ*—Himself; *bhagavān*—the Supreme Personality of Godhead.

“Śrīla Rāmānanda Rāya is the ultimate knower of the transcendental mellows of Lord Kṛṣṇa’s devotional service. He has instructed Me that Lord Kṛṣṇa is the Supreme Personality of Godhead.

TEXT 24

*tāte prema-bhakti—‘puruṣārtha-śiromaṇi’
rāga-mārga prema-bhakti ‘sarvādhika’ jāni*

tāte—therefore; *prema-bhakti*—devotional service in ecstatic love; *puruṣārtha*—of all goals of human life; *śiromaṇi*—the crown jewel; *rāga-mārga*—on the path of spontaneous love; *prema-bhakti*—love of Kṛṣṇa; *sarva-adhika*—the highest of all; *jāni*—I can understand.

“Through the mercy of Rāmānanda Rāya, I have understood that ecstatic love of Kṛṣṇa is the highest goal of life and that spontaneous love of Kṛṣṇa is the highest perfection.

Puruṣārtha (“the goal of life”) generally refers to religion, economic development, satisfaction of the senses and, finally, liberation. However, above these four kinds of *puruṣārthas*, love of Godhead stands supreme. It is called *parama-puruṣārtha* (the supreme goal of life) or *puruṣārtha-śiromaṇi* (the most exalted of all *puruṣārthas*). Lord Kṛṣṇa is worshiped by regulative devotional service, but the highest perfection of devotional service is spontaneous love of Godhead.

TEXT 25

*dāsyā, sakhya, vātsalya, āra ye śṛṅgāra
dāsa, sakhā, guru, kāntā,—‘āśraya’ yāhāra*

dāsyā—servitude; *sakhya*—friendship; *vātsalya*—parental love; *āra*—and; *ye*—that; *śṛṅgāra*—conjugal love; *dāsa*—the servant; *sakhā*—friend; *guru*—superior; *kāntā*—lover; *āśraya*—the shelter; *yāhāra*—of which.

“The servant, friend, superior and conjugal lover are the shelters of the transcendental mellows called *dāsyā*, *sakhya*, *vātsalya* and *śṛṅgāra*.

TEXT 26

*‘aiśvarya-jñāna-yukta’, ‘kevala’-bhāva āra
aiśvarya-jñāne nā pāi vrajendra-kumāra*

aiśvarya-jñāna-yukta—with understanding of the opulences; *kevala*—pure; *bhāva*—emotion; *āra*—also; *aiśvarya-jñāne*—by understanding of the opulences; *nā pāi*—one does not get; *vrajendra-kumāra*—the son of Nanda Mahārāja.

“There are two kinds of emotion [bhāva]. Emotion with an understanding of the Lord’s full opulences is called *aiśvarya-jñāna-yukta*, and pure, uncontaminated emotion is called *kevala*. One cannot achieve shelter at the lotus feet of Kṛṣṇa, the son of Mahārāja Nanda, simply by knowing His opulences.

Vide *Madhya-līlā*, Chapter Nineteen, text 192.

TEXT 27

*nāyam sukhāpo bhagavān
dehinām gopikā-sutaḥ
jñāninām cātma-bhūtānām
yathā bhakti-matām iha*

na—not; *ayam*—this Lord Śrī Kṛṣṇa; *sukha-āpaḥ*—easily available; *bhagavān*—the Supreme Personality of Godhead; *dehinām*—for materialistic persons who have accepted the body as the self; *gopikā-sutaḥ*—the son of mother Yaśodā; *jñāninām*—for persons addicted to mental speculation; *ca*—and; *ātma-bhūtānām*—for persons performing severe austerities and penances or for personal associates; *yathā*—as; *bhakti-matām*—for persons engaged in spontaneous devotional service; *iha*—in this world.

“The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.’

This verse is from *Śrīmad-Bhāgavatam* (10.9.21).

TEXT 28

'ātma-bhūta'-śabde kahe 'pāriṣada-gaṇa'
aiśvarya-jñāne lakṣmī nā pāilā vrajendra-nandana

ātma-bhūta-śabde—the word *ātma-bhūta*; *kahe*—means; *pāriṣada-gaṇa*—personal associates; *aiśvarya-jñāne*—in the understanding of opulence; *lakṣmī*—the goddess of fortune; *nā pāilā*—could not get; *vrajendra-nandana*—the shelter of Kṛṣṇa, the son of Nanda Mahārāja.

“The word ‘ātma-bhūta’ means ‘personal associates.’ Through the understanding of the Lord’s opulence, the goddess of fortune could not receive the shelter of Kṛṣṇa, the son of Nanda Mahārāja.

Lakṣmī, the goddess of fortune, has complete knowledge of Kṛṣṇa’s opulences, but she could not achieve the association of Kṛṣṇa by dint of such knowledge. The devotees in Vṛndāvana, however, actually enjoy the association of Kṛṣṇa.

TEXT 29

nāyam śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svaḥ-yoṣitām nalina-gandha-rucām kuto 'nyāḥ
rāsotsave 'sya bhujā-daṇḍa-gṛhīta-kaṅṭha-
labdhāśiṣām ya udagād vraja-sundarīṅām

na—not; *ayam*—this; *śriyaḥ*—of the goddess of fortune; *aṅge*—on the chest; *u*—alas; *nitānta-rateḥ*—who is very intimately related; *prasādaḥ*—the favor; *svaḥ*—of the heavenly planets; *yoṣitām*—of women; *nalina*—of the lotus flower; *gandha*—having the aroma; *rucām*—and bodily luster; *kutaḥ*—much less; *anyāḥ*—others; *rāsa-utsave*—in the festival of the *rāsa* dance; *asya*—of Lord Śrī Kṛṣṇa; *bhujā-daṇḍa*—by the arms; *gṛhīta*—embraced; *kaṅṭha*—their necks; *labdhā-āśiṣām*—who achieved such a blessing; *yaḥ*—which; *udagāt*—became manifest; *vraja-sundarīṅām*—of the beautiful *gopīs*, the transcendental girls of Vrajabhūmi.

“When Lord Śrī Kṛṣṇa was dancing with the *gopīs* in the *rāsa-līlā*, the *gopīs* were embraced around the neck by the Lord’s arms. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts

in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls in the heavenly planets, girls whose bodily luster and aroma resemble the beauty and fragrance of lotus flowers. And what to speak of worldly women, who may be very, very beautiful according to material estimation?’

This is a verse from *Śrīmad-Bhāgavatam* (10.47.60).

TEXT 30

śuddha-bhāve sakhā kare skandhe ārohaṇa
śuddha-bhāve vrajeśvarī kareṇa bandhana

śuddha-bhāve—in pure Kṛṣṇa consciousness; *sakhā*—friend; *kare*—does; *skandhe*—on the shoulder; *ārohaṇa*—rising; *śuddha-bhāve*—in pure Kṛṣṇa consciousness; *vraja-īśvarī*—the Queen of Vraja; *kareṇa bandhana*—binds.

“In pure Kṛṣṇa consciousness, a friend mounts the shoulder of Kṛṣṇa, and mother Yaśodā binds the Lord.

Śuddha-bhāva, pure Kṛṣṇa consciousness, is not dependent on an understanding of the Lord’s opulences. Even without such opulences, the devotee in *śuddha-bhāva* is inclined to love Kṛṣṇa as a friend or son.

TEXT 31

’mora sakhā’, ’mora putra’,—ei ’śuddha’ mana
ataeva śuka-vyāsa kare praśaṁsana

mora sakhā—my friend; *mora putra*—my son; *ei*—this; *śuddha*—pure; *mana*—consciousness; *ataeva*—therefore; *śuka-vyāsa*—Śukadeva Gosvāmī and Vyāsadeva; *kare praśaṁsana*—praise.

“In pure Kṛṣṇa consciousness, without knowledge of the Lord’s opulences, a devotee considers Kṛṣṇa his friend or son. Therefore this devotional attitude is praised even by Śukadeva Gosvāmī and Vyāsadeva, the supreme authority.

TEXT 32

*ittham satām brahma-sukhānubhūtyā
dāsyam gatānām para-daivatena
māyāśritānām nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ*

ittham—in this way; *satām*—of persons who prefer the impersonal feature of the Lord; *brahma*—of the impersonal effulgence; *sukha*—by the happiness; *anubhūtyā*—who is realized; *dāsyam*—the mode of servitude; *gatānām*—of those who have accepted; *para-daivatena*—who is the supreme worshipable Deity; *māyā-āśritānām*—for ordinary persons under the clutches of the external energy; *nara-dārakeṇa*—with Him, who is like a boy of this material world; *sākaṁ*—in friendship; *vijahruḥ*—played; *kṛta-puṇya-puñjāḥ*—those who have accumulated volumes of pious activities.

“Neither those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, nor those engaged in devotional service while accepting the Supreme Personality of Godhead as master, nor those who are under the clutches of Māyā, thinking the Lord an ordinary person, can understand that certain exalted personalities, after accumulating volumes of pious activities, are now playing with the Lord in friendship as cowherd boys.’

This verse is from *Śrīmad-Bhāgavatam* (10.12.11).

TEXT 33

*trayyā copaniṣadbhiś ca
sāṅkhya-yogaiś ca sātvataiḥ
upagīyamāna-māhātmyam
hariṁ sāmānyatātmajam*

trayyā—by followers of the three *Vedas* who perform great sacrifices like those performed for Indra and other demigods; *ca*—also; *upaniṣadbhiḥ*—by the followers of the *Upaniṣads*, the topmost portion of Vedic knowledge; *ca*—also; *sāṅkhya*—by the philosophers who analytically study the universe; *yogaiḥ*—by mystic yogīs; *ca*—and; *sātvataiḥ*—by devotees who follow the method of worship mentioned in the *Pañcarātra* and other

Vedic literatures; *upagīyamāna*—being sung; *māhātmyam*—whose glories; *harim*—unto the Supreme Personality of Godhead; *sā*—she, mother Yaśodā; *amanyata*—considered; *ātma-jam*—her own son, born out of her body.

“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.’

This verse is from *Śrīmad-Bhāgavatam* (10.8.45).

TEXT 34

*nandaḥ kim akarod brahman
śreya evaṁ mahodayam
yaśodā vā mahā-bhāgā
papau yasyāḥ stanam hariḥ*

nandaḥ—Nanda Mahārāja; *kim*—what; *akarot*—has performed; *brahman*—O brāhmaṇa; *śreyaḥ*—auspicious activities; *evam*—thus; *mahā-udayam*—rising to such an exalted position as the father of Kṛṣṇa; *yaśodā*—mother Yaśodā; *vā*—or; *mahā-bhāgā*—most fortunate; *papau*—drank; *yasyāḥ*—of whom; *stanam*—the breasts; *hariḥ*—the Supreme Personality of Godhead.

“O brāhmaṇa, what pious activities did Nanda Mahārāja perform to receive the Supreme Personality of Godhead Kṛṣṇa as his son? And what pious activities did mother Yaśodā perform that made the Absolute Supreme Personality of Godhead Kṛṣṇa call her “Mother” and suck her breasts?”

This verse is from *Śrīmad-Bhāgavatam* (10.8.46).

TEXT 35

*aiśvarya dekhileha 'śuddhera' nahe aiśvarya jñāna
ataeva aiśvarya ha-ite 'kevala'-bhāva pradhāna*

aiśvarya—opulence; *dekhileha*—even after seeing; *śuddhera*—of a pure devotee; *nahe*—is not; *aiśvarya-jñāna*—knowledge of opulence; *ataeva*—therefore; *aiśvarya ha-ite*—than the understanding of opulence; *kevala-bhāva*—pure emotion; *pradhāna*—more eminent.

“Even if a pure devotee sees the opulence of Kṛṣṇa, he does not accept it. Therefore pure consciousness is more exalted than consciousness of the Lord’s opulence.

TEXT 36

*e saba śikhāilā more rāya-rāmānanda
anargala rasa-vettā prema-sukhānanda*

e saba—all this; *śikhāilā*—instructed; *more*—unto Me; *rāya-rāmānanda*—Rāmānanda Rāya; *anargala*—incessantly; *rasa-vettā*—one who understands transcendental mellows; *prema-sukha-ānanda*—absorbed in the happiness of ecstatic love of Kṛṣṇa.

“Rāmānanda Rāya is extremely aware of transcendental mellows. He is incessantly absorbed in the happiness of ecstatic love of Kṛṣṇa. It is he who has taught Me all this.

TEXT 37

*kahana nā yāya rāmānandera prabhāva
rāya-prasāde jāniluṅ vrajera 'śuddha' bhāva*

kahana nā yāya—cannot be described; *rāmānandera prabhāva*—the influence of Rāmānanda Rāya; *rāya*—of Rāmānanda Rāya; *prasāde*—by the mercy; *jāniluṅ*—I have understood; *vrajera*—of the inhabitants of Vraja; *śuddha bhāva*—unalloyed love.

“It is impossible to describe the influence and knowledge of Rāmānanda Rāya, for only by his mercy have I understood the unalloyed love of the residents of Vṛndāvana.

TEXT 38

dāmodara-svarūpa—‘prema-rasa’ mūrtimān
yānra saṅge haila vraja-madhura-rasa-jñāna

dāmodara-svarūpa—Svarūpa Dāmodara Gosvāmī; *prema-rasa*—the transcendental mellows of ecstatic love; *mūrtimān*—personified; *yānra saṅge*—by whose association; *haila*—there was; *vraja*—of Vraja; *madhura-rasa*—of the mellow of conjugal love; *jñāna*—knowledge.

“The transcendental mellows of ecstatic love are personified by Svarūpa Dāmodara. By his association I have understood Vṛndāvana’s transcendental mellow of conjugal love.

TEXT 39

‘*śuddha-prema*’ *vraja-devīra*—*kāma-gandha-hīna*
’kṛṣṇa-sukha-tātparya’,—*ei tāra cihna*

śuddha-prema—unalloyed love; *vraja-devīra*—of the *gopīs* or Śrīmatī Rādhārāṇī; *kāma-gandha-hīna*—without a scent of material lust; *kṛṣṇa*—of Kṛṣṇa; *sukha*—happiness; *tātparya*—the purpose; *ei*—this; *tāra*—of that; *cihna*—the symptom.

“The unalloyed love of the *gopīs* and Śrīmatī Rādhārāṇī is without any trace of material lust. The criterion of such transcendental love is that its only purpose is to satisfy Kṛṣṇa.

TEXT 40

yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaṣeṣu

*tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrṇpādibhir bhramati dhīr bhavad-āyusām naḥ*

yat—which; *te*—Your; *sujāta*—very fine; *caraṇa-ambu-ruham*—lotus feet; *staneṣu*—on the breasts; *bhūtāḥ*—being afraid; *śanaiḥ*—gently; *priya*—O dear one; *dadhīmaḥ*—we place; *karkaṣeṣu*—rough; *tena*—with them; *aṭavīm*—the path; *aṭasi*—You roam; *tat*—they; *vyathate*—are distressed; *na*—not; *kiṁ svit*—we wonder; *kūrṇa-ādibhiḥ*—by small stones and so on; *bhramati*—flutters; *dhīḥ*—the mind; *bhavat-āyusām*—of those of whom Your Lordship is the very life; *naḥ*—of us.

“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 lives rest 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.’

This verse is spoken by the *gopīs* in *Śrīmad-Bhāgavatam* (10.31.19).

TEXT 41

*gopī-gaṇera śuddha-prema aiśvarya-jñāna-hīna
premete bhartsanā kare ei tāra cihna*

gopī-gaṇera—of the *gopīs*; *śuddha-prema*—unalloyed love; *aiśvarya-jñāna-hīna*—devoid of knowledge of opulences; *premete*—of pure love; *bhartsanā*—chastisement; *kare*—do; *ei*—this; *tāra*—of that; *cihna*—the symptom.

“Obsessed with pure love, without knowledge of opulences, the *gopīs* sometimes chastise Kṛṣṇa. That is a symptom of pure ecstatic love.

TEXT 42

*pati-sutānvaya-bhrāṭṛ-bāndhavān
ativilaṅghya te ‘nty acyutāgatāḥ
gati-vidas tavodgīta-mohitāḥ
kitava yoṣitaḥ kas tyajen niśi*

pati—husbands; *suta*—sons; *anvaya*—family; *bhrātr*—brothers; *bāndhavān*—friends; *ativilaṅghya*—without caring for; *te*—Your; *anti*—dear shelter; *acyuta*—O infallible one; *āgatāḥ*—have come; *gati-vidaḥ*—who know everything of our activities; *tava*—of You; *udgīta*—by the singing flute; *mohitāḥ*—being attracted; *kitava*—O great cheater; *yoṣitaḥ*—beautiful women; *kaḥ*—who; *tyajet*—would give up; *niśi*—in the dead of night.

“O dear Kṛṣṇa, we gopīs have neglected the order of our husbands, sons, family, brothers and friends and have left their company to come to You. You know everything about our desires. We have come only because we are attracted by the supreme music of Your flute. But You are a great cheater, for who else would give up the company of young girls like us in the dead of night?”

This verse is from *Śrīmad-Bhāgavatam* (10.31.16).

TEXT 43

sarvottama bhajana ei sarva-bhakti jini
ataeva kṛṣṇa kahe,—‘āmi tomāra ṛṇī’

sarva-uttama—above all; *bhajana*—devotional service; *ei*—this; *sarva-bhakti*—all types of *bhakti*; *jini*—conquering; *ataeva*—therefore; *kṛṣṇa kahe*—Lord Kṛṣṇa says; *āmi*—I; *tomāra*—your; *ṛṇī*—debtor.

“The conjugal love of the gopīs is the most exalted devotional service, surpassing all other methods of *bhakti*. Therefore Lord Kṛṣṇa is obliged to say, ‘My dear gopīs, I cannot repay you. Indeed, I am always indebted to you.’”

TEXT 44

na pārāye ‘ham niravadya-saṁyujāṁ
sva-sādhu-kṛtyaṁ vibudhāyusāpi vaḥ
yā mābhajan durjaya-geha-śṛṅkhalāḥ
saṁvṛṣcyā tad vaḥ pratiyātu sādhunā

na—not; *pāraye*—am able to make; *aham*—I; *niravadya-samyujām*—to those who are completely free from deceit; *sva-sādhu-kṛtyam*—proper compensation; *vibudha-āyusā*—with a lifetime as long as that of the demigods; *āpi*—although; *vaḥ*—to you; *yāḥ*—who; *mā*—Me; *abhajan*—have worshiped; *durjaya-geha-śṛṅkhalāḥ*—the chains of household life, which are difficult to overcome; *saṁvṛścyā*—cutting; *tat*—that; *vaḥ*—of you; *pratiyātu*—let it be returned; *sādhunā*—by the good activity itself.

“O gopīs, I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.”

This is a quotation from *Śrīmad-Bhāgavatam* (10.32.22).

TEXT 45

*aiśvarya-jñāna haite kevalā-bhāva—pradhāna
pṛthivīte bhakta nāhi uddhava-samāna*

aiśvarya-jñāna haite—than transcendental love in opulence; *kevalā-bhāva*—pure love; *pradhāna*—more prominent; *pṛthivīte*—on the surface of the world; *bhakta nāhi*—there is no devotee; *uddhava-samāna*—like Uddhava.

“Completely distinct from love of Kṛṣṇa in opulence, pure love of Kṛṣṇa is on the highest level. On the surface of the world there is no devotee greater than Uddhava.”

TEXT 46

*teṅha yāñra pada-dhūli karena prārthana
svarūpera saṅge pāiluṅ e saba śikṣaṇa*

teṅha—he; *yāñra*—whose; *pada-dhūli*—dust of the lotus feet; *karena prārthana*—desires; *svarūpera saṅge*—from Svarūpa Dāmodara; *pāiluṅ*—I have gotten; *e saba*—all these; *śikṣaṇa*—instructions.



"When Uddhava was sent by Kṛṣṇa to see the condition of the gopīs in Vṛndāvana, he stayed there for a few months in their association and always talked with them about Kṛṣṇa.

“Uddhava desires to take on his head the dust of the gopīs’ lotus feet. I have learned about all these transcendental loving affairs of Lord Kṛṣṇa from Svarūpa Dāmodara.

TEXT 47

*āsām aho caraṇa-reṇu-juṣām aham syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam sva-janam ārya-patham ca hitvā
bhejur mukunda-padaṅgīm śrutibhir vimṛgyām*

āsām—of the gopīs; *aho*—oh; *caraṇa-reṇu*—the dust of the lotus feet; *juṣām*—devoted to; *aham syām*—let me become; *vṛndāvane*—in Vṛndāvana; *kim api*—anyone; *gulma-latā-auṣadhīnām*—among bushes, creepers and herbs; *yā*—those who; *dustyajam*—very difficult to give up; *sva-janam*—family members; *ārya-patham*—the path of chastity; *ca*—and; *hitvā*—giving up; *bhejuḥ*—worshiped; *mukunda-padaṅgīm*—the lotus feet of Mukunda, Kṛṣṇa; *śrutibhiḥ*—by the Vedas; *vimṛgyām*—to be searched for.

“The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to become one of the bushes, creepers or herbs in Vṛndāvana, for the gopīs trample them and bless them with the dust of their lotus feet.’

This verse from Śrīmad-Bhāgavatam (10.47.61) was spoken by Uddhava. When Uddhava was sent by Kṛṣṇa to see the condition of the gopīs in Vṛndāvana, he stayed there for a few months in their association and always talked with them about Kṛṣṇa. Although this greatly pleased the gopīs and other residents of Vrajabhūmi, Vṛndāvana, Uddhava saw that the gopīs were severely afflicted by their separation from Kṛṣṇa. Their hearts were so disturbed that their minds were sometimes deranged. Observing the unalloyed devotion and love of the gopīs for Kṛṣṇa, Uddhava desired

to become a creeper, a blade of grass or an herb in Vṛndāvana so that sometimes the *gopīs* would trample him and he would receive the dust of their lotus feet on his head.

TEXT 48

*haridāsa-ṭhākura—mahā-bhāgavata-pradhāna
prati dina laya teṅha tina-lakṣa nāma*

haridāsa-ṭhākura—Haridāsa Ṭhākura; mahā-bhāgavata-pradhāna—the topmost of all pure devotees; prati dina—every day; laya—chants; teṅha—he; tina-lakṣa nāma—300,000 holy names of the Lord.

“Haridāsa Ṭhākura, the teacher of the holy name, is the most exalted of all pure devotees. Every day he chants 300,000 holy names of the Lord.

TEXT 49

*nāmera mahimā āmi tāṅra ṭhāñi śikhiluṅ
tāṅra prasāde nāmera mahimā jāniluṅ*

nāmera mahimā—the glories of the holy name; āmi—I; tāṅra ṭhāñi—from him; śikhiluṅ—have learned; tāṅra prasāde—by his mercy; nāmera—of the holy name; mahimā—the glories; jāniluṅ—I could understand.

“I have learned about the glories of the Lord’s holy name from Haridāsa Ṭhākura, and by his mercy I have understood these glories.

TEXTS 50–52

*ācāryaratna ācāryanidhi paṇḍita-gadādhara
jagadānanda, dāmodara, śaṅkara, vakreśvara
kāśīśvara, mukunda, vāsudeva, murāri*

*āra yata bhakta-gaṇa gauḍe avatari’
kṛṣṇa-nāma-prema kailā jagate pracāra
inhā sabāra saṅge kṛṣṇa-bhakti ye āmāra“*

ācāryaratna—Ācāryaratna; *ācāryanidhi*—Ācāryanidhi; *paṇḍita-gadādhara*—Gadādhara Paṇḍita; *jagadānanda*—Jagadānanda; *dāmodara*—Dāmodara; *śaṅkara*—Śaṅkara; *vakreśvara*—Vakreśvara; *kāśīśvara*—Kāśīśvara; *mukunda*—Mukunda; *vāsudeva*—Vāsudeva; *murāri*—Murāri; *āra*—and; *yata*—as many as; *bhakta-gaṇa*—devotees; *gaude*—in Bengal; *avatari*—having descended; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *prema*—ecstatic love of Kṛṣṇa; *kailā*—did; *jagate*—all over the world; *pracāra*—preaching; *inhā sabāra*—of all of them; *saṅge*—by association; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa; *ye*—which; *āmāra*—My.

“Ācāryaratna, Ācāryanidhi, Gadādhara Paṇḍita, Jagadānanda, Dāmodara, Śaṅkara, Vakreśvara, Kāśīśvara, Mukunda, Vāsudeva, Murāri and many other devotees have descended in Bengal to preach to everyone the glories of the holy name of Kṛṣṇa and the value of love for Him. I have learned from them the meaning of devotional service to Kṛṣṇa.”

TEXT 53

bhaṭṭera hṛdaye dṛḍha abhimāna jāni
bhaṅgī kari’ mahāprabhu kahe eta vāṇī

bhaṭṭera hṛdaye—in the heart of Vallabha Bhaṭṭa; *dṛḍha*—fixed; *abhimāna*—pride; *jāni*—understanding; *bhaṅgī kari*—making a hint; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kahe*—spoke; *eta vāṇī*—these words.

Knowing that Vallabha Bhaṭṭa’s heart was full of pride, Śrī Caitanya Mahāprabhu spoke these words, hinting at how one can learn about devotional service.

Vallabha Bhaṭṭa was greatly proud of his knowledge in devotional service, and therefore he wanted to speak about Lord Śrī Caitanya Mahāprabhu without understanding the Lord’s position. The Lord therefore hinted in many ways that if Vallabha Bhaṭṭa wanted to know what devotional service actually is, he would have to learn from all the devotees He mentioned, beginning with Advaita Ācārya, Lord Nityānanda, Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya. As Svarūpa Dāmodara has said, if

one wants to learn the meaning of *Śrīmad-Bhāgavatam*, one must take lessons from a realized soul. One should not proudly think that one can understand the transcendental loving service of the Lord simply by reading books. One must become a servant of a Vaiṣṇava. As Narottama dāsa Ṭhākura has confirmed, *chāḍiyā vaiṣṇava-sevā nistāra peyeche kebā*: one cannot be in a transcendental position unless one very faithfully serves a pure Vaiṣṇava. One must accept a Vaiṣṇava *guru (ādau gurv-āśrayam)*, and then by questions and answers one should gradually learn what pure devotional service to Kṛṣṇa is. That is called the *paramparā* system.

TEXT 54

“*āmi se ‘vaiṣṇava’*,—*bhakti-siddhānta saba jāni*
āmi se bhāgavata-artha uttama vākhāni“

āmi—I; *se*—that; *vaiṣṇava*—Vaiṣṇava; *bhakti-siddhānta*—conclusions of devotional service; *saba*—all; *jāni*—I know; *āmi*—I; *se*—that; *bhāgavata-artha*—meaning of the *Bhāgavatam*; *uttama*—very well; *vākhāni*—can explain.

[Vallabha Bhaṭṭa was thinking:] “I am a great Vaiṣṇava. Having learned all the conclusions of Vaiṣṇava philosophy, I can understand the meaning of *Śrīmad-Bhāgavatam* and explain it very well.”

TEXT 55

bhaṭṭera manete ei chila dīrgha garva
prabhura vacana śuni’ se ha-ila kharva

bhaṭṭera manete—in the mind of Vallabha Bhaṭṭa; *ei*—this; *chila*—was existing; *dīrgha*—for a long time; *garva*—pride; *prabhura*—of Śrī Caitanya Mahāprabhu; *vacana*—the words; *śuni’*—by hearing; *se*—that; *ha-ila*—was; *kharva*—cut down.

Such pride had existed for a long time within the mind of Vallabha Bhaṭṭa, but as he heard the preaching of Śrī Caitanya Mahāprabhu, his pride was cut down.

TEXT 56

*prabhura mukhe vaiṣṇavatā śuniyā sabāra
bhaṭṭera icchā haila tān-sabāre dekhibāra*

prabhura mukhe—from the mouth of Śrī Caitanya Mahāprabhu; *vaiṣṇavatā*—the standard of Vaiṣṇavism; *śuniyā sabāra*—hearing of all the devotees; *bhaṭṭera*—of Vallabha Bhaṭṭa; *icchā*—desire; *haila*—was; *tān-sabāre*—all of them; *dekhibāra*—to see.

When Vallabha Bhaṭṭa heard from the mouth of Śrī Caitanya Mahāprabhu about the pure Vaiṣṇavism of all these devotees, he immediately desired to see them.

TEXT 57

*bhaṭṭa kahe,—“e saba vaiṣṇava rahe kon sthāne?
kon prakāre pāimu ihān-sabāra darśane?”*

bhaṭṭa kahe—Vallabha Bhaṭṭa said; *e saba vaiṣṇava*—all these Vaiṣṇavas; *rahe*—live; *kon sthāne*—where; *kon prakāre*—how; *pāimu*—shall I attain; *ihān-sabāra darśane*—seeing all these Vaiṣṇavas.

Vallabha Bhaṭṭa said, “Where do all these Vaiṣṇavas live, and how can I see them?”

TEXT 58

*prabhu kahe,—“keha gauḍe, keha deśāntare
saba āsiyāche ratha-yātrā dekhibāre*

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *keha gauḍe*—some in Bengal; *keha*—some; *deśa-antare*—in other states; *saba*—all; *āsiyāche*—have come; *ratha-yātrā dekhibāre*—to see the car festival of Lord Jagannātha.

Śrī Caitanya Mahāprabhu replied, “Although some of them live in Bengal and some in other states, they have all come here to see the Ratha-yātrā festival.

TEXT 59

*ihāṅi rahena sabe, vāsā—nānā-sthāne
ihāṅi pāibā tumi sabāra darśane*

ihāṅi—here; *rahena sabe*—all of them are living; *vāsā*—their residential places; *nānā-sthāne*—in various quarters; *ihāṅi*—here; *pāibā*—will get; *tumi*—you; *sabāra darśane*—everyone’s audience.

“At present they are all living here. Their residences are in various quarters. Here you will get the audience of them all.”

TEXT 60

*tabe bhaṭṭa kahe bahu vinaya vacana
bahu dainya kari’ prabhure kaila nimantraṇa*

tabe—thereafter; *bhaṭṭa kahe*—Vallabha Bhaṭṭa said; *bahu*—very; *vinaya*—humble; *vacana*—words; *bahu dainya kari’*—in all humility; *prabhure*—Śrī Caitanya Mahāprabhu; *kaila nimantraṇa*—invited to dine.

Thereafter, with great submission and humility, Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu to dine at his home.

TEXT 61

*āra dina saba vaiṣṇava prabhu-sthāne āilā
sabā-sane mahāprabhu bhaṭṭe milāilā*

āra dina—the next day; *saba vaiṣṇava*—all the Vaiṣṇavas; *prabhu-sthāne*—to the place of Śrī Caitanya Mahāprabhu; *āilā*—came; *sabā-sane*—with all of them; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhaṭṭe milāilā*—introduced Vallabha Bhaṭṭa.

The next day, when all the Vaiṣṇavas came to the abode of Śrī Caitanya Mahāprabhu, the Lord introduced Vallabha Bhaṭṭa to them all.

TEXT 62

*'vaiṣṇave'ra teja dekhi' bhaṭṭera camatkāra
tān-sabāra āge bhaṭṭa—khadyota-ākāra*

vaiṣṇavera—of the Vaiṣṇavas; *teja*—the brilliance; *dekhi'*—seeing; *bhaṭṭera*—of Vallabha Bhaṭṭa; *camatkāra*—surprise; *tān-sabāra*—of all of them; *āge*—in front; *bhaṭṭa*—Vallabha Bhaṭṭa; *khadyota-ākāra*—like a glowworm.

He was surprised to see the brilliance of their faces. Indeed, among them Vallabha Bhaṭṭa seemed just like a glowworm.

TEXT 63

*tabe bhaṭṭa bahu mahā-prasāda ānāila
gaṇa-saha mahāprabhure bhojana karāila*

tabe—at that time; *bhaṭṭa*—Vallabha Bhaṭṭa; *bahu*—much; *mahā-prasāda*—Lord Jagannātha's remnants; *ānāila*—brought in; *gaṇa-saha mahāprabhure*—Śrī Caitanya Mahāprabhu with His associates; *bhojana karāila*—he fed.

Then Vallabha Bhaṭṭa brought in a great quantity of Lord Jagannātha's mahā-prasādam and sumptuously fed Lord Śrī Caitanya Mahāprabhu and His associates.

TEXT 64

*paramānanda purī-saṅge sannyāsīra gaṇa
eka-dike vaise saba karite bhojana*

paramānanda purī-saṅge—with Paramānanda Purī; *sannyāsīra gaṇa*—all the *sannyāsī* associates of Śrī Caitanya Mahāprabhu; *eka-dike*—on one side; *vaise*—sat down; *saba*—all; *karite bhojana*—to accept the *prasādam*.

All the *sannyāsī* associates of Śrī Caitanya Mahāprabhu, headed by Paramānanda Purī, sat on one side and thus partook of the *prasādam*.

TEXT 65

*advaita, nityānanda-rāya—pārśve dui-jana
madhye mahāprabhu vasilā, āge-pāche bhakta-gaṇa*

advaita—Advaita Ācārya; nityānanda-rāya—Lord Nityānanda; pārśve—on the sides; dui-jana—two personalities; madhye—in the middle; mahāprabhu vasilā—Śrī Caitanya Mahāprabhu sat down; āge—in front; pāche—behind; bhakta-gaṇa—all the devotees.

Śrī Caitanya Mahāprabhu sat in the midst of the devotees. Advaita Ācārya and Lord Nityānanda each sat on one side of the Lord. The other devotees sat in front of the Lord and behind Him.

TEXT 66

*gauḍera bhakta yata kahite nā pāri
aṅgane vasilā saba hañā sāri sāri*

gauḍera—of Bengal; bhakta yata—all the devotees; kahite—to mention; nā pāri—I am unable; aṅgane—in the courtyard; vasilā—sat down; saba—all; hañā—being; sāri sāri—in lines.

The devotees from Bengal, whom I am unable to count, all sat down in lines in the courtyard.

TEXT 67

*prabhura bhakta-gaṇa dekhi' bhaṭṭera camatkāra
pratyeke sabāra pade kaila namaskāra*

prabhura—of Śrī Caitanya Mahāprabhu; bhakta-gaṇa—devotees; dekhi'—seeing; bhaṭṭera—of Vallabha Bhaṭṭa; camatkāra—surprise; prati-eke—unto each and every one; sabāra—of all; pade—at the lotus feet; kaila namaskāra—he offered obeisances.

When Vallabha Bhaṭṭa saw all the devotees of Śrī Caitanya Mahāprabhu, he was greatly surprised, and in devotion he offered his obeisances at the lotus feet of each and every one of them.

TEXT 68

*svarūpa, jagadānanda, kāśīsvara, śaṅkara
pariveśana kare, āra rāghava, dāmodara*

svarūpa—Svarūpa; *jagadānanda*—Jagadānanda; *kāśīsvara*—Kāśīsvara; *śaṅkara*—Śaṅkara; *pariveśana kare*—distribute; *āra*—and; *rāghava* *dāmodara*—Rāghava and Dāmodara.

Svarūpa Dāmodara, Jagadānanda, Kāśīsvara and Śaṅkara, along with Rāghava and Dāmodara Paṇḍita, took charge of distributing the prasādam.

TEXT 69

*mahā-prasāda vallabha-bhaṭṭa bahu ānāila
prabhu-saha sannyāsi-gaṇa bhojane vasila*

mahā-prasāda—food offered to Śrī Jagannātha; *vallabha-bhaṭṭa*—Vallabha Bhaṭṭa; *bahu*—a large quantity; *ānāila*—had brought; *prabhu-saha*—with Śrī Caitanya Mahāprabhu; *sannyāsi-gaṇa*—all the sannyāsīs; *bojane vasila*—sat down to accept the prasādam.

Vallabha Bhaṭṭa had brought a large quantity of mahā-prasādam offered to Lord Jagannātha. Thus all the sannyāsīs sat down to eat with Śrī Caitanya Mahāprabhu.

TEXT 70

*prasāda pāya vaiṣṇava-gaṇa bale, 'hari' 'hari'
hari hari dhvani uṭhe saba brahmāṇḍa bhari'*

prasāda—the prasādam; *pāya*—accept; *vaiṣṇava-gaṇa*—all the Vaiṣṇavas; *bale*—chant; *hari hari*—“Hari, Hari”; *hari hari dhvani*—the vibration of Hari, Hari; *uṭhe*—rises; *saba brahmāṇḍa*—the entire universe; *bhari'*—filling.

Accepting the prasādam, all the Vaiṣṇavas chanted the holy names “Hari! Hari!” The rising vibration of the holy name of Hari filled the entire universe.

TEXT 71

*mālā, candana, guvāka, pāna aneka ānila
sabā' pūjā kari' bhaṭṭa ānandita haila*

mālā—garlands; *candana*—sandalwood pulp; *guvāka*—spices; *pāna*—betel; *aneka*—much; *ānila*—brought; *sabā' pūjā kari'*—worshiping all the Vaiṣṇavas; *bhaṭṭa*—Vallabha Bhaṭṭa; *ānandita haila*—became very happy.

When all the Vaiṣṇavas had finished eating, Vallabha Bhaṭṭa brought a large quantity of garlands, sandalwood pulp, spices and betel. He worshiped the devotees very respectfully and became extremely happy.

TEXT 72

*ratha-yātrā-dine prabhu kīrtana ārambhilā
pūrvavat sāta sampradāya pṛthak karilā*

ratha-yātrā-dine—on the day of the car festival; *prabhu*—Śrī Caitanya Mahāprabhu; *kīrtana ārambhilā*—began the congregational chanting; *pūrvavat*—as previously; *sāta sampradāya*—in seven groups; *pṛthak karilā*—He divided.

On the day of the car festival, Śrī Caitanya Mahāprabhu began the congregational chanting. As He had done previously, He divided all the devotees into seven groups.

TEXTS 73–74

*advaita, nityānanda, haridāsa, vakreśvara
śrīvāsa, rāghava, paṇḍita-gadādhara
sāta jana sāta-ṭhāñi karena nartana
'hari-bola' bali' prabhu karena bhramaṇa*

advaita—Advaita Ācārya; *nityānanda*—Lord Nityānanda; *haridāsa*—Ṭhākura Haridāsa; *vakreśvara*—Vakreśvara; *śrīvāsa*—Śrīvāsa Ṭhākura; *rāghava*—Rāghava; *paṇḍita-gadādhara*—Gadādhara Paṇḍita; *sāta jana*—seven persons; *sāta-ṭhāñi*—in seven groups; *karena nartana*—dance;

hari-bola bali'—uttering “Haribol”; *prabhu*—Śrī Caitanya Mahāprabhu; *karena bhramaṇa*—wanders.

Seven devotees—Advaita, Nityānanda, Haridāsa Ṭhākura, Vakreśvara, Śrīvāsa Ṭhākura, Rāghava Paṇḍita and Gadādhara Paṇḍita—formed seven groups and began dancing. Śrī Caitanya Mahāprabhu, chanting “Haribol!” wandered from one group to another.

TEXT 75

*caudda mādala bāje ucca saṅkīrtana
eka eka nartakera preme bhāsila bhuvana*

caudda mādala—fourteen *mṛdaṅgas*; *bāje*—were being played; *ucca saṅkīrtana*—loud congregational chanting; *eka eka*—of each group; *nartakera*—of the dancer; *preme*—in ecstatic love; *bhāsila bhuvana*—inundated the entire world.

Fourteen *mṛdaṅgas* resounded with the loud congregational chanting, and in each group was a dancer whose dance of ecstatic love inundated the entire world.

TEXT 76

*dekhi' vallabha-bhaṭṭera haila camatkāra
ānande vihvala nāhi āpana-sāmbhāla*

dekhi'—seeing; *vallabha-bhaṭṭera*—of Vallabha Bhaṭṭa; *haila camatkāra*—was astonishment; *ānande vihvala*—overwhelmed by transcendental happiness; *nāhi*—there was not; *āpana-sāmbhāla*—keeping his normal position.

Seeing all this, Vallabha Bhaṭṭa was completely astonished. He was overwhelmed by transcendental bliss and lost himself.

TEXT 77

*tabe mahāprabhu sabāra nṛtya rākhilā
pūrvavat āpane nṛtya karite lāgilā*

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sabāra*—of all of them; *nṛtya rākhilā*—stopped the dancing; *pūrvavat*—as previously; *āpane*—personally; *nṛtya*—dancing; *karite lāgilā*—began to perform.

Then Śrī Caitanya Mahāprabhu stopped the dancing of the others, and as He had done previously, He personally began to dance.

TEXT 78

*prabhura saundarya dekhi āra premodaya
'ei ta' sākṣāt kṛṣṇa' bhaṭṭera ha-ila niścaya*

prabhura—of Śrī Caitanya Mahāprabhu; *saundarya*—the beauty; *dekhi*—seeing; *āra*—also; *prema-udaya*—arousing of ecstatic love; *ei*—this; *ta'*—certainly; *sākṣāt*—directly; *kṛṣṇa*—Lord Kṛṣṇa; *bhaṭṭera*—of Vallabha Bhaṭṭa; *ha-ila*—was; *niścaya*—certainty.

Seeing the beauty of Śrī Caitanya Mahāprabhu and the awakening of His ecstatic love, Vallabha Bhaṭṭa concluded, “Here is Lord Kṛṣṇa, without a doubt.”

TEXT 79

*eta mata ratha-yātrā sakale dekhila
prabhura caritre bhaṭṭera camatkāra haila*

eta mata—in this way; *ratha-yātrā*—the car festival; *sakale*—all; *dekhila*—saw; *prabhura caritre*—by the character of Śrī Caitanya Mahāprabhu; *bhaṭṭera*—of Vallabha Bhaṭṭa; *camatkāra haila*—there was astonishment.

Thus Vallabha Bhaṭṭa witnessed the car festival. He was simply astonished by the characteristics of Śrī Caitanya Mahāprabhu.

TEXT 80

*yātrānantare bhaṭṭa yāi mahāprabhu-sthāne
prabhu-caraṇe kichu kaila nivedane*

yātrā-anantare—after the Ratha-yātrā; *bhaṭṭa*—Vallabha Bhaṭṭa; *yāi*—going; *mahāprabhu-sthāne*—to the place of Śrī Caitanya Mahāprabhu; *prabhu-caraṇe*—at the lotus feet of the Lord; *kichu*—some; *kaila*—made; *nivedane*—submission.

One day, after the festival was over, Vallabha Bhaṭṭa went to the abode of Śrī Caitanya Mahāprabhu and submitted a request at the lotus feet of the Lord.

TEXT 81

*“bhāgavatera ṭikā kichu kariyāchi likhana
āpane mahāprabhu yadi karena śravaṇa”*

bhāgavatera—on Śrīmad-Bhāgavatam; *ṭikā*—commentary; *kichu*—some; *kariyāchi likhana*—I have written; *āpane*—You; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *yadi*—if; *karena śravaṇa*—would hear.

“I have written some commentary on Śrīmad-Bhāgavatam,” he said. “Would Your Lordship kindly hear it?”

TEXT 82

*prabhu kahe,—“bhāgavatārtha bujhite nā pāri
bhāgavatārtha śunite āmi nahi adhikārī*

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *bhāgavata-artha*—the meaning of Śrīmad-Bhāgavatam; *bujhite nā pāri*—I cannot understand; *bhāgavata-artha*—the purport of Śrīmad-Bhāgavatam; *śunite*—to hear; *āmi nahi adhikārī*—I am not the proper person.

The Lord replied, “I do not understand the meaning of Śrīmad-Bhāgavatam. Indeed, I am not a suitable person to hear its meaning.

TEXT 83

*vasi' kṛṣṇa-nāma mātra kariye grahaṇe
saṅkhyā-nāma pūrṇa mora nahe rātri-dine*

vasi'—sitting; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *mātra*—simply; *kariye grahaṇe*—I chant; *saṅkhyā-nāma*—a fixed number of rounds; *pūrṇa*—complete; *mora*—My; *nahe*—is not; *rātri-dine*—throughout the entire day and night.

“I simply sit and try to chant the holy name of Kṛṣṇa, and although I chant all day and night, I nevertheless cannot complete the chanting of My prescribed number of rounds.”

TEXT 84

*bhaṭṭa kahe, “kṛṣṇa-nāmera artha-vyākhyāne
vistāra kairāchi, tāhā karaha śravaṇe”*

bhaṭṭa kahe—Vallabha Bhaṭṭa said; *kṛṣṇa-nāmera*—of the holy name of Kṛṣṇa; *artha-vyākhyāne*—description of the meaning; *vistāra*—very elaborately; *kairāchi*—I have made; *tāhā*—that; *karaha śravaṇe*—kindly hear.

Vallabha Bhaṭṭa said, “I have tried to describe elaborately the meaning of Kṛṣṇa’s holy name. Kindly hear the explanation.”

TEXT 85

*prabhu kahe,—“kṛṣṇa-nāmera bahu artha nā māni
'śyāma-sundara' 'yaśodā-nandana,'—ei-mātra jāni*

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; *kṛṣṇa-nāmera*—of the holy name of Kṛṣṇa; *bahu artha*—many meanings; *nā māni*—I do not accept; *śyāma-sundara*—Śyāmasundara; *yaśodā-nandana*—Yaśodānandana; *ei-mātra*—only this; *jāni*—I know.

Lord Śrī Caitanya Mahāprabhu replied, “I do not accept many different meanings for the holy name of Kṛṣṇa. I know only that Lord Kṛṣṇa is Śyāmasundara and Yaśodānandana. That’s all I know.

TEXT 86

tamāla-śyāmala-tviṣi
śrī-yaśodā-stanam-dhaye
kṛṣṇa-nāmno rūḍhir iti
sarva-śāstra-vinirṇayaḥ

tamāla-śyāmala-tviṣi—whose complexion is dark blue, resembling a *tamāla* tree; *śrī-yaśodā-stanam-dhaye*—sucking the breast of mother Yaśodā; *kṛṣṇa-nāmnaḥ*—of the name Kṛṣṇa; *rūḍhiḥ*—the chief meaning; *iti*—thus; *sarva-śāstra*—of all revealed scriptures; *vinirṇayaḥ*—the conclusion.

“The only purport of the holy name of Kṛṣṇa is that He is dark blue like a *tamāla* tree and is the son of mother Yaśodā. This is the conclusion of all the revealed scriptures.’

This is a verse from the *Nāma-kaumudī*

TEXT 87

ei artha āmi mātra jāniye nirdhāra
āra sarva-arthe mora nāhi adhikāra“

ei artha—this meaning; *āmi*—I; *mātra*—only; *jāniye*—know; *nirdhāra*—conclusion; *āra*—other; *sarva*—all; *arthe*—meanings; *mora*—My; *nāhi*—is not; *adhikāra*—capacity to understand.

“I conclusively know these two names, Śyāmasundara and Yaśodānandana. I do not understand any other meanings, nor have I the capacity to understand them.”

TEXT 88

*phalgu-prāya bhaṭṭera nāmādi saba-vyākhyā
sarvajña prabhu jāni' tāre karena upekṣā*

phalgu-prāya—generally useless; *bhaṭṭera*—of Vallabha Bhaṭṭa; *nāmādi*—the holy name and so on; *saba*—all; *vyākhyā*—explanations; *sarvajña*—omniscient; *prabhu*—Śrī Caitanya Mahāprabhu; *jāni'*—knowing; *tāre*—him; *karena upekṣā*—neglects.

Being omniscient, Lord Śrī Caitanya Mahāprabhu could understand that Vallabha Bhaṭṭa's explanations of Kṛṣṇa's name and Śrīmad-Bhāgavatam were useless. Therefore He did not care about them.

TEXT 89

*vimanā hañā bhaṭṭa gelā nija-ghara
prabhu-viṣaye bhakti kichu ha-ila antara*

vimanā hañā—feeling morose; *bhaṭṭa*—Vallabha Bhaṭṭa; *gelā*—went; *nija-ghara*—to his home; *prabhu-viṣaye*—unto Śrī Caitanya Mahāprabhu; *bhakti*—devotion; *kichu*—somewhat; *ha-ila*—became; *antara*—different.

When Śrī Caitanya Mahāprabhu rigidly declined to hear his explanations, Vallabha Bhaṭṭa went home feeling morose. His faith in the Lord and devotion to Him changed.

TEXT 90

*tabe bhaṭṭa gelā paṇḍita-gosāñira ṭhāñi
nānā mate prīti kari' kare āsā-yāi*

tabe—thereafter; *bhaṭṭa*—Vallabha Bhaṭṭa; *gelā*—went; *paṇḍita-gosāñira ṭhāñi*—to Gadādhara Paṇḍita Gosāñi; *nānā mate*—in various ways; *prīti kari'*—showing affection; *kare āsā-yāi*—comes and goes.

Thereafter, Vallabha Bhaṭṭa went to the home of Gadādhara Paṇḍita. He kept coming and going, showing affection in various ways, and thus maintained a relationship with him.

TEXT 91

*prabhura upekṣāya saba nīlācalera jana
bhaṭṭera vyākhyāna kichu nā kare śravaṇa*

prabhura—of Śrī Caitanya Mahāprabhu; *upekṣāya*—because of neglect; *saba*—all; *nīlācalera jana*—people in Jagannātha Purī; *bhaṭṭera vyākhyāna*—explanation of Vallabha Bhaṭṭa; *kichu*—any; *nā kare śravaṇa*—do not hear.

Because Śrī Caitanya Mahāprabhu did not take Vallabha Bhaṭṭa very seriously, none of the people in Jagannātha Purī would hear any of his explanations.

TEXT 92

*lajjita haila bhaṭṭa, haila apamāne
duḥkhita hañā gela paṇḍitera sthāne*

lajjita—ashamed; *haila*—became; *bhaṭṭa*—Vallabha Bhaṭṭa; *haila apamāne*—felt insulted; *duḥkhita hañā*—being unhappy; *gela*—went; *paṇḍitera sthāne*—to Gadādhara Paṇḍita.

Ashamed, insulted and unhappy, Vallabha Bhaṭṭa went to Gadādhara Paṇḍita.

TEXT 93

*dainya kari' kahe,—“niluñ tomāra śaraṇa
tumi kṛpā kari' rākha āmāra jīvana*

dainya kari'—with great humility; *kahe*—said; *niluñ*—I have taken; *tomāra śaraṇa*—shelter of you; *tumi*—you; *kṛpā kari'*—being merciful; *rākha*—keep; *āmāra jīvana*—my life.

Approaching him with great humility, Vallabha Bhaṭṭa said, “I have taken shelter of you, my dear sir. Kindly be merciful to me and save my life.

TEXT 94

*kṛṣṇa-nāma-vyākhyā yadi karaha śravaṇa
tabe mora lajjā-ṭaṅka haya prakṣāлана*

kṛṣṇa-nāma—of the name of Lord Kṛṣṇa; *vyākhyā*—explanation; *yadi*—if; *karaha śravaṇa*—you hear; *tabe*—then; *mora*—my; *lajjā-ṭaṅka*—the mud of shame; *haya*—there is; *prakṣāлана*—washing.

“Please hear my explanation of the meaning of Lord Kṛṣṇa’s name. In that way the mud of the shame that has come upon me will be washed off.”

TEXT 95

*saṅkate paḍila paṇḍita, karaye saṁśaya
ki karibena,—eko, karite nā pāre niścaya*

saṅkate—into a dilemma; *paḍila paṇḍita*—Paṇḍita Gosāṇi fell; *karaye saṁśaya*—felt doubts; *ki karibena*—what he will do; *eko*—alone; *karite nā pāre niścaya*—cannot make a decision.

Thus Paṇḍita Gosāṇi fell into a dilemma. He was in such doubt that he could not decide alone what to do.

Śrī Caitanya Mahāprabhu did not take Vallabha Bhaṭṭa very seriously. Therefore Paṇḍita Gosāṇi, or Gadādhara Gosāṇi, fell into perplexity. What would be his position if he heard Vallabha Bhaṭṭa’s explanation of Śrī Kṛṣṇa’s name? Certainly Śrī Caitanya Mahāprabhu would be displeased. Therefore Gadādhara Paṇḍita Gosāṇi could not make a decision.

TEXT 96

*yadyapi paṇḍita āra nā kailā aṅgikāra
bhaṭṭa yāi’ tabu paḍe kari’ balātkāra*

yadyapi—although; *paṇḍita*—Gadādhara Paṇḍita; *āra*—also; *nā kailā aṅgikāra*—did not accept; *bhaṭṭa*—Vallabha Bhaṭṭa; *yāi’*—going; *tabu*—still; *paḍe*—reads; *kari’ balātkāra*—forcibly.

Although Gadādhara Paṇḍita Gosāñi did not want to hear it, Vallabha Bhaṭṭa began to read his explanation with great force.

TEXT 97

ābhijātye paṇḍita karite nāre niṣedhana
“e saṅkaṭe rākha, kṛṣṇa la-ilāña śaraṇa

ābhijātye—because of his aristocracy; *paṇḍita*—Gadādhara Paṇḍita; *karite nāre niṣedhana*—could not forbid; *e saṅkaṭe*—in this danger; *rākha*—please protect; *kṛṣṇa*—O Lord Kṛṣṇa; *la-ilāña*—I have taken; *śaraṇa*—shelter.

Because Vallabha Bhaṭṭa was a learned brāhmaṇa, Gadādhara Paṇḍita could not forbid him. Thus he began to think of Lord Kṛṣṇa. “My dear Lord Kṛṣṇa,” he requested, “please protect me in this danger. I have taken shelter of You.

TEXT 98

antaryāmī prabhu jānibena mora mana
tānre bhaya nāhi kichu, ‘viṣama’ tānra gaṇa”

antaryāmī—existing in everyone’s heart; *prabhu*—Śrī Caitanya Mahāprabhu; *jānibena*—will know; *mora mana*—my mind; *tānre*—of Him; *bhaya*—fear; *nāhi*—there is not; *kichu*—any; *viṣama*—very critical; *tānra gaṇa*—His associates.

“Śrī Caitanya Mahāprabhu is present in everyone’s heart, and He will certainly know my mind. Therefore I do not fear Him. His associates, however, are extremely critical.”

As the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu exists in everyone’s heart. Therefore He would know the circumstances under which Paṇḍita Gosāñi agreed to hear Vallabha Bhaṭṭa’s explanations, and certainly He would not be angry. However, the Vaiṣṇavas who were always with Śrī Caitanya Mahāprabhu might not understand Gadādhara Paṇḍita’s inner consciousness, and they might accuse him of having

compromised with Vallabha Bhaṭṭa, despite his having been neglected by Śrī Caitanya Mahāprabhu. Gadādhara Paṇḍita Gosāñi was seriously thinking in this way.

TEXT 99

*yadyapi vicāre paṇḍitera nāhi kichu doṣa
tathāpi prabhura gaṇa tāñre kare praṇaya-roṣa*

yadyapi—although; *vicāre*—conclusively; *paṇḍitera*—of Gadādhara Paṇḍita; *nāhi kichu doṣa*—there was no fault; *tathāpi*—still; *prabhura gaṇa*—associates of Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *kare praṇaya-roṣa*—showed affectionate anger.

Although Gadādhara Paṇḍita Gosāñi was not in the least at fault, some of Śrī Caitanya Mahāprabhu’s devotees showed affectionate anger toward him.

TEXT 100

*pratyaha vallabha-bhaṭṭa āise prabhu-sthāne
'udgrāhādi' prāya kare ācāryādi-sane*

prati-aha—daily; *vallabha-bhaṭṭa*—Vallabha Bhaṭṭa; *āise*—comes; *prabhu-sthāne*—to the place of Lord Śrī Caitanya Mahāprabhu; *udgrāhādi prāya*—unnecessary argument; *kare*—does; *ācārya-ādi-sane*—with Advaita Ācārya and others.

Every day, Vallabha Bhaṭṭa would come to the place of Śrī Caitanya Mahāprabhu to engage in unnecessary arguments with Advaita Ācārya and other great personalities, such as Svarūpa Dāmodara.

TEXT 101

*yei kichu kare bhaṭṭa 'siddhānta' sthāpana
śunitei ācārya tāhā karena khaṇḍana*

yei—whatever; *kichu*—any; *kare*—does; *bhaṭṭa*—Vallabha Bhaṭṭa; *siddhānta*—conclusion; *sthāpana*—establishing; *śunitei*—hearing; *ācārya*—Advaita Ācārya; *tāhā*—that; *karena khaṇḍana*—refuted.

Whatever conclusions Vallabha Bhaṭṭa eagerly presented were refuted by personalities like Advaita Ācārya.

TEXT 102

ācāryādi-āge bhaṭṭa yabe yabe yāya
rājahaṁsa-madhye yena rahe baka-prāya

ācārya-ādi-āge—in front of Advaita Ācārya and others; *bhaṭṭa*—Vallabha Bhaṭṭa; *yabe yabe*—whenever; *yāya*—goes; *rāja-haṁsa-madhye*—in a society of white swans; *yena*—as; *rahe*—remained; *baka-prāya*—like a duck.

Whenever Vallabha Bhaṭṭa entered the society of devotees, headed by Advaita Ācārya, he was like a duck in a society of white swans.

TEXT 103

eka-dina bhaṭṭa puchila ācāryere
“jīva-‘prakṛti’ ‘pati’ kari’ mānaye kṛṣṇere

eka-dina—one day; *bhaṭṭa*—Vallabha Bhaṭṭa; *puchila ācāryere*—inquired from Advaita Ācārya; *jīva*—the living entity; *prakṛti*—female; *pati*—husband; *kari*—as; *mānaye kṛṣṇere*—accepts Kṛṣṇa.

One day Vallabha Bhaṭṭa said to Advaita Ācārya, “Every living entity is female [prakṛti] and considers Kṛṣṇa her husband [pati].”

TEXT 104

pati-vratā hañā patira nāma nāhi laya
tomarā kṛṣṇa-nāma laha,—kon dharma haya?”

pati-vratā—devoted to the husband; *hañā*—being; *patira*—of the husband; *nāma*—name; *nāhi laya*—does not utter; *tomarā*—all of you; *kṛṣṇa-nāma-laha*—chant the name of Kṛṣṇa; *kon*—what; *dharma*—religious principle; *haya*—is it.

“It is the duty of a chaste wife, devoted to her husband, not to utter her husband’s name, but all of you chant the name of Kṛṣṇa. How can this be called a religious principle?”

TEXT 105

ācārya kahe,—“*āge tomarā* ‘*dharma*’ *mūrtimān*
inhāre puchaha, *inha karibena ihāra samādhāna*

ācārya kahe—Advaita Ācārya said; *āge*—in front; *tomarā*—of you; *dharma*—religious principles; *mūrtimān*—personified; *inhāre puchaha*—ask Him; *inha*—He; *karibena*—will make; *ihāra*—of this; *samādhāna*—solution.

Advaita Ācārya responded, “In front of you is Lord Śrī Caitanya Mahāprabhu, the personification of religious principles. You should ask Him, for He will give you the proper answer.”

TEXT 106

śuni’ *prabhu kahena*,—“*tumi nā jāna dharma-marma*
svāmi-ājñā pāle,—*ei pati-vratā-dharma*

śuni’—hearing; *prabhu kahena*—Śrī Caitanya Mahāprabhu said; *tumi*—you; *nā jāna*—do not know; *dharma-marma*—real religious principles; *svāmi*—of the husband; *ājñā*—order; *pāle*—obeys; *ei*—this; *pati-vratā-dharma*—the religious principle of a chaste woman.

Hearing this, Lord Śrī Caitanya Mahāprabhu said, “My dear Vallabha Bhaṭṭa, you do not know religious principles. Actually, the first duty of a chaste woman is to carry out the order of her husband.

TEXT 107

patira ājñā,—nirantara tāñra nāma la-ite
patira ājñā pati-vratā nā pāre laṅghite

patira ājñā—the husband’s order; *nirantara*—always; *tāñra*—His; *nāma*—name; *la-ite*—to chant; *patira ājñā*—the order of the husband; *pati-vratā*—a chaste, devoted wife; *nā pāre laṅghite*—cannot deny.

“The order of Kṛṣṇa is to chant His name incessantly. Therefore one who is chaste and adherent to the husband Kṛṣṇa must chant the Lord’s name, for she cannot deny the husband’s order.

TEXT 108

ataeva nāma laya, nāmera ‘phala’ pāya
nāmera phale kṛṣṇa-pade ‘prema’ upajāya“

ataeva—therefore; *nāma laya*—chants the holy name; *nāmera*—of the name; *phala*—result; *pāya*—gets; *nāmera phale*—as a result of chanting the holy name; *kṛṣṇa-pade*—at the lotus feet of Kṛṣṇa; *prema*—ecstatic love; *upajāya*—develops.

“Following this religious principle, a pure devotee of Lord Kṛṣṇa always chants the holy name. As a result of this, he gets the fruit of ecstatic love for Kṛṣṇa.”

TEXT 109

śuniyā vallabha-bhaṭṭa haila nirvacana
ghare yāi’ mane duḥkhe karena cintana

śuniyā—hearing; *vallabha-bhaṭṭa*—Vallabha Bhaṭṭa; *haila*—became; *nirvacana*—speechless; *ghare yāi’*—returning home; *mane*—in the mind; *duḥkhe*—unhappy; *karena cintana*—began to consider.

Hearing this, Vallabha Bhaṭṭa was speechless. He returned home greatly unhappy and began to consider thus.

TEXTS 110–111

“*nitya āmāra ei sabhāya haya kakṣā-ṣāta*
eka-dīna upare yadi haya mora bāt
tabe sukha haya, āra saba lajjā yāya
sva-vacana sthāpīte āmi ki kari upāya?”

nitya—daily; *āmāra*—my; *ei*—this; *sabhāya*—in the assembly; *haya*—there is; *kakṣā-ṣāta*—defeat; *eka-dīna*—one day; *upare*—on top; *yadi*—if; *haya*—are; *mora*—my; *bāt*—words; *tabe*—then; *sukha*—happiness; *haya*—is; *āra*—and; *saba*—all; *lajjā*—shame; *yāya*—goes; *sva-vacana*—my statement; *sthāpīte*—to establish; *āmi*—I; *ki*—what; *kari*—shall adopt; *upāya*—means.

“Every day I am defeated in this assembly. If by chance I am one day victorious, that will be a great source of happiness for me, and all my shame will go away. But what means shall I adopt to establish my statements?”

TEXT 112

āra dīna āsi’ vasilā prabhure namaskari’
sabhāte kahena kichu mane garva kari’

āra dīna—the next day; *āsi’*—coming; *vasilā*—sat down; *prabhure namaskari’*—offering obeisances to Lord Śrī Caitanya Mahāprabhu; *sabhāte*—in the assembly; *kahena*—he said; *kichu*—something; *mane*—within the mind; *garva kari’*—being proud.

The next day when he came to the assembly of Śrī Caitanya Mahāprabhu, he sat down after offering obeisances to the Lord and said something with great pride.

TEXT 113

“*bhāgavate svāmīra vyākhyāna kairāchi khaṇḍana*
la-ite nā pāri tānra vyākhyāna-vacana”

bhāgavate—in my commentary on *Śrīmad-Bhāgavatam*; *svāmīra*—of Śrīdhara Svāmī; *vyākhyāna*—explanation; *kairāchi khaṇḍana*—I have refuted; *la-ite nā pāri*—I cannot accept; *tānra*—his; *vyākhyāna-vacana*—words of explanation.

“In my commentary on *Śrīmad-Bhāgavatam*,” he said, “I have refuted the explanations of Śrīdhara Svāmī. I cannot accept his explanations.

TEXT 114

*sei vyākhyā karena yāhān yei paḍe āni’
eka-vākyatā nāhi, tāte ‘svāmī’ nāhi māni’*

sei—he; *vyākhyā karena*—explains; *yāhān*—wherever; *yei*—whatever; *paḍe*—reads; *āni’*—accepting; *eka-vākyatā*—consistency; *nāhi*—there is not; *tāte*—therefore; *svāmī*—Śrīdhara Svāmī; *nāhi māni*—I cannot accept.

“Whatever Śrīdhara Svāmī reads he explains according to the circumstances. Therefore he is inconsistent in his explanations and cannot be accepted as an authority.”

TEXT 115

*prabhu hāsi’ kahe,—“svāmī nā māne yei jana
veśyāra bhitare tāre kariye gaṇana’*

prabhu—Śrī Caitanya Mahāprabhu; *hāsi’*—smiling; *kahe*—said; *svāmī*—husband; *nā māne*—does not accept; *yei jana*—anyone who; *veśyāra bhitare*—among the prostitutes; *tāre*—him; *kariye gaṇana*—I count.

Śrī Caitanya Mahāprabhu smilingly replied, “One who does not accept the svāmī [husband] as an authority I consider a prostitute.”

TEXT 116

*eta kahi' mahāprabhu mauna dharilā
śuniyā sabāra mane santoṣa ha-ilā*

eta kahi'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mauna dharilā*—became very grave; *śuniyā*—hearing; *sabāra*—of all the devotees; *mane*—in the mind; *santoṣa ha-ilā*—there was great satisfaction.

After saying this, Śrī Caitanya Mahāprabhu became very grave. All the devotees present derived great satisfaction from hearing this statement.

TEXT 117

*jagatera hita lāgi' gaura-avatāra
antarera abhimāna jānena tāhāra*

jagatera—of the entire world; *hita lāgi'*—for the benefit; *gaura-avatāra*—the incarnation of Śrī Caitanya Mahāprabhu; *antarera abhimāna*—internal pride; *jānena*—understands; *tāhāra*—his.

Śrī Caitanya Mahāprabhu descended as an incarnation for the benefit of the entire world. Thus He knew the mind of Vallabha Bhaṭṭa very well.

TEXT 118

*nānā avajñāne bhaṭṭe śodhena bhagavān
kṛṣṇa yaiche khaṇḍilena indrera abhimāna*

nānā—various; *avajñāne*—by disrespect; *bhaṭṭe*—Vallabha Bhaṭṭa; *śodhena*—purifies; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *yaiche*—as; *khaṇḍilena*—cuts down; *indrera abhimāna*—the pride of Indra.

By various hints and refutations, Lord Caitanya, the Supreme Personality of Godhead, corrected Vallabha Bhaṭṭa exactly as Kṛṣṇa had cut down the false pride of Indra.

Indra, the King of heaven, was very proud of his position. Therefore when the residents of Vṛndāvana decided not to perform the Indra-yajña but instead to perform the Govardhana-yajña in accordance with the instructions of Kṛṣṇa, Indra, because of his false pride, wanted to chastise the residents of Vṛndāvana. Thinking himself extremely powerful, Indra poured incessant rain upon Vṛndāvana, but Lord Kṛṣṇa immediately cut down his pride by lifting Govardhana Hill as an umbrella to save the residents of Vṛndāvana. In this way Kṛṣṇa proved Indra’s power most insignificant in the presence of His own omnipotence.

TEXT 119

*ajña jīva nija-‘hite’ ‘ahita’ kari’ māne
garva cūrṇa haile, pāche ughāḍe nayane*

ajña jīva—the ignorant living entity; *nija-hite*—his personal benefit; *ahita kari’ māne*—considers a loss; *garva cūrṇa haile*—when pride is cut down; *pāche*—afterward; *ughāḍe nayane*—the eyes open.

An ignorant living being does not recognize his actual profit. Because of ignorance and material pride, he sometimes considers profit a loss, but when his pride is cut down he can actually see his true benefit.

TEXT 120

*ghare āsi’ rātrye bhaṭṭa cintite lāgila
“pūrve prayāge more mahā-kṛpā kaila*

ghare āsi’—coming home; *rātrye*—at night; *bhaṭṭa*—Vallabha Bhaṭṭa; *cintite lāgila*—began to think; *pūrve*—previously; *prayāge*—at Prayāga; *more*—unto me; *mahā-kṛpā kaila*—showed great mercy.

Returning home that night, Vallabha Bhaṭṭa thought, “Previously, at Prayāga, Lord Caitanya was very kind to me.

TEXT 121

*svagaṇa-sahite mora mānilā nimantraṇa
ebe kene prabhura mote phiri' gela mana?*

sva-gaṇa-sahite—accompanied by His personal associates; *mora*—my; *mānilā*—accepted; *nimantraṇa*—invitation; *ebe*—now; *kene*—why; *prabhura*—of Śrī Caitanya Mahāprabhu; *mote*—unto me; *phiri' gela*—has changed; *mana*—mind.

“He accepted my invitation with His other devotees, and He was kind to me. Why has He now changed so much here at Jagannātha Purī?”

TEXT 122

*'āmi jiti',—ei garva-śūnya ha-uka inhāra cita
īśvara-svabhāva,—karena sabākāra hita*

āmi jiti—let me become victorious; *ei*—this; *garva*—pride; *śūnya*—devoid of; *ha-uka*—let be; *inhāra cita*—this person's mind; *īśvara-svabhāva*—the characteristic of the Supreme Personality of Godhead; *karena*—He does; *sabākāra*—of everyone; *hita*—benefit.

“Being very proud of my learning, I am thinking, ‘Let me become victorious.’ Śrī Caitanya Mahāprabhu, however, is trying to purify me by nullifying this false pride, for a characteristic of the Supreme Personality of Godhead is that He acts for everyone's welfare.

TEXT 123

*āpanā jānāite āmi kari abhimāna
se garva khaṇḍāite mora karena āpamāna*

āpanā jānāite—advertising myself; *āmi*—I; *kari abhimāna*—am falsely proud; *se garva*—that pride; *khaṇḍāite*—to cut down; *mora karena āpamāna*—He insults me.

“I am falsely proud, advertising myself as a learned scholar. Therefore Śrī Caitanya Mahāprabhu insults me just to favor me by cutting down this false pride.

TEXT 124

*āmāra ‘hita’ karena,—iho āmi māni ‘duḥkha’
kṛṣṇera upare kaila yena indra mahā-mūrkhā“*

āmāra—my; *hita*—benefit; *karena*—He is doing; *iho*—this; *āmi*—I; *māni*—consider; *duḥkha*—unhappiness; *kṛṣṇera upare*—upon Kṛṣṇa; *kaila*—did; *yena*—as; *indra*—Indra; *mahā-mūrkhā*—the great fool.

“He is actually acting for my benefit, although I interpret His actions as insults. This is exactly like the incident in which Lord Kṛṣṇa cut down Indra, the great, puffed-up fool, to correct him.”

TEXT 125

*eta cinti’ prāte āsi’ prabhura caraṇe
dainya kari’ stuti kari’ la-ila śaraṇe*

eta cinti’—considering this; *prāte*—in the morning; *āsi’*—coming; *prabhura caraṇe*—to the lotus feet of Śrī Caitanya Mahāprabhu; *dainya kari’*—with great humility; *stuti kari’*—offering many prayers; *la-ila śaraṇe*—took shelter.

Thinking in this way, Vallabha Bhaṭṭa approached Śrī Caitanya Mahāprabhu the next morning, and in great humility, offering many prayers, he sought shelter and surrendered at the lotus feet of the Lord.

TEXT 126

*“āmi ajña jīva,—ajñocita karma kailuṅ
tomāra āge mūrkhā āmi pāṇḍitya prakāśiluṅ*

āmi—I; *ajñā jīva*—a foolish living being; *ajñā-ucita*—fit for a fool; *karma*—activity; *kailuṅ*—I have done; *tomāra āge*—before You; *mūrkhā*—a fool; *āmi*—I; *pāṇḍitya prakāśiluṅ*—have tried to demonstrate learning.

Vallabha Bhaṭṭa admitted, “I am a great fool, and indeed I have acted like a fool by trying to demonstrate my learning to You.

TEXT 127

tumi—īśvara, *nijocita kṛpā ye karilā*
apamāna kari’ sarva garva khaṇḍāilā

tumi—You; *īśvara*—the Supreme Personality of Godhead; *nija-ucita*—exactly befitting Your position; *kṛpā*—mercy; *ye*—that; *karilā*—You showed; *apamāna kari’*—by insulting; *sarva*—all; *garva*—pride; *khaṇḍāilā*—You have cut down.

“My dear Lord, You are the Supreme Personality of Godhead. You have showed mercy to me in a way just befitting Your position by insulting me to cut down all my false pride.

TEXT 128

āmi—*ajñā*, ‘*hita*’-*sthāne māni* ‘*apamāne*’
indra yena kṛṣṇera nindā karila ajñāne

āmi—I; *ajñā*—ignorant fool; *hita-sthāne*—what is for my benefit; *māni*—I consider; *apamāne*—as an insult; *indra*—King Indra; *yena*—as; *kṛṣṇera*—of Lord Kṛṣṇa; *nindā*—offense; *karila*—did; *ajñāne*—out of ignorance.

“I am an ignorant fool, for I interpret as an insult what is meant for my benefit. In this way I am just like King Indra, who out of ignorance tried to surpass Kṛṣṇa, the Supreme Lord.

TEXT 129

*tomāra kṛpā-añjane ebe garva-āndhya gela
tumi eta kṛpā kailā,—ebe ‘jñāna’ haila*

tomāra kṛpā-añjane—by the eye ointment of Your mercy; *ebe*—now; *garva-āndhya*—the blindness of false pride; *gela*—has gone; *tumi*—You; *eta*—such; *kṛpā*—mercy; *kailā*—have shown; *ebe*—now; *jñāna*—knowledge; *haila*—has become.

“My dear Lord, You have cured the blindness of my false pride by smearing my eyes with the ointment of Your mercy. You have bestowed so much mercy upon me that my ignorance is now gone.

TEXT 130

*aṅgarādha kainu, kṣama, la-inu śaraṇa
kṛpā kari’ mora māthe dharaha caraṇa“*

aṅgarādha kainu—I have committed offenses; *kṣama*—please excuse; *la-inu śaraṇa*—I have taken shelter; *kṛpā kari’*—being merciful; *mora māthe*—on my head; *dharaha caraṇa*—please keep Your lotus feet.

“My dear Lord, I have committed offenses. Please excuse me. I seek shelter of You. Please be merciful unto me by placing Your lotus feet on my head.”

TEXT 131

*prabhu kahe—“tumi ‘paṇḍita’ ‘mahā-bhāgavata’
dui-guṇa yāhān, tāhān nāhi garva-parvata*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *tumi*—you; *paṇḍita*—very learned scholar; *mahā-bhāgavata*—great devotee; *dui-guṇa*—two qualities; *yāhān*—wherever; *tāhān*—there; *nāhi*—there cannot be; *garva-parvata*—the mountain of pride.

Lord Śrī Caitanya Mahāprabhu said, “You are both a greatly learned scholar and a great devotee. Wherever there are two such attributes, there cannot be a mountain of false pride.

TEXT 132

śrīdhara-svāmī nindī' nija-ṭikā kara!
śrīdhara-svāmī nāhi māna',—eta 'garva' dhara!

śrīdhara-svāmī—a great commentator on *Śrīmad-Bhāgavatam*; *nindī'*—blaspheming; *nija-ṭikā*—your own commentary; *kara*—you make; *śrīdhara-svāmī*—Śrīdhara Svāmī; *nāhi māna'*—you do not accept; *eta*—this; *garva*—pride; *dhara*—you bear.

“You have dared criticize Śrīdhara Svāmī, and you have begun your own commentary on Śrīmad-Bhāgavatam, not accepting his authority. That is your false pride.

TEXT 133

śrīdhara-svāmī-prasāde 'bhāgavata' jāni
jagad-guru śrīdhara-svāmī 'guru' kari' māni

śrīdhara-svāmī—of Śrīdhara Svāmī; *prasāde*—by the mercy; *bhāgavata jāni*—we can understand *Śrīmad-Bhāgavatam*; *jagad-guru*—the spiritual master of the entire world; *śrīdhara-svāmī*—Śrīdhara Svāmī; *guru kari'*—as a spiritual master; *māni*—I accept.

“Śrīdhara Svāmī is the spiritual master of the entire world because by his mercy we can understand Śrīmad-Bhāgavatam. I therefore accept him as a spiritual master.

TEXT 134

śrīdhara-upare garve ye kichu likhibe
'artha-vyasta' likhana sei, loke nā mānibe

śrīdhara-upare—above Śrīdhara Svāmī; *garve*—in false pride; *ye kichu likhibe*—whatever you write; *artha-vyasta*—the opposite meaning; *likhana sei*—such writing; *loke nā mānibe*—no one will care about it.

“Whatever you might write due to false pride, trying to surpass Śrīdhara Svāmī, would carry a contrary purport. Therefore no one would pay attention to it.

Śrīmad-Bhāgavatam has many *ṭīkā*s, or commentaries, following the *paramparā* system, but Śrīdhara Svāmī’s is first. The commentaries of all the other *ācāryas* follow his. The *paramparā* system does not allow one to deviate from the commentaries of the previous *ācāryas*. By depending upon the previous *ācāryas*, one can write beautiful commentaries. However, one cannot defy the previous *ācāryas*. The false pride that makes one think that he can write better than the previous *ācāryas* will make one’s comments faulty. At the present moment it has become fashionable for everyone to write in his own way, but such writing is never accepted by serious devotees. Because of false pride, every scholar and philosopher wants to exhibit his learning by interpreting the *śāstras*, especially the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, in his own way. This system of commenting in one’s own way is fully condemned by Śrī Caitanya Mahāprabhu. Therefore He says, ‘*artha-vyasta*’ *likhana sei*. Commentaries written according to one’s own philosophical way are never accepted; no one will appreciate such commentaries on the revealed scriptures.

TEXT 135

*śrīdharera anugata ye kare likhana
saba loka mānya kari’ karibe grahaṇa*

śrīdharera—of Śrīdhara Svāmī; *anugata*—following in the footsteps; *ye*—anyone who; *kare likhana*—writes; *saba loka*—everyone; *mānya kari’*—with great honor; *karibe grahaṇa*—will accept.

“One who comments on Śrīmad-Bhāgavatam following in the footsteps of Śrīdhara Svāmī will be honored and accepted by everyone.

TEXT 136

*śrīdharānugata kara bhāgavata-vyākhyāna
abhimāna chāḍi’ bhaja kṛṣṇa bhagavān*

śrīdhara-anugata—following in the footsteps of Śrīdhara Svāmī; *kara*—put forth; *bhāgavata-vyākhyāna*—an explanation of *Śrīmad-Bhāgavatam*; *abhimāna chāḍi*—giving up false pride or false conceptions; *bhaja*—worship; *kṛṣṇa bhagavān*—the Supreme Personality of Godhead Kṛṣṇa.

“Put forth your explanation of *Śrīmad-Bhāgavatam* following in the footsteps of Śrīdhara Svāmī. Giving up your false pride, worship the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 137

aṅparādha chāḍi' kara kṛṣṇa-saṅkīrtana
acirāt pābe tabe kṛṣṇera caraṇa“

aṅparādha chāḍi—giving up offenses; *kara kṛṣṇa-saṅkīrtana*—chant the holy name of the Lord; *acirāt*—very soon; *pābe*—you will get; *tabe*—thereupon; *kṛṣṇera caraṇa*—shelter at the lotus feet of Lord Kṛṣṇa.

“Abandoning your offenses, chant the Hare Kṛṣṇa mahā-mantra, the holy names of the Lord. Then very soon you will achieve shelter at the lotus feet of Kṛṣṇa.”

TEXT 138

bhaṭṭa kahe,—“*yadi more ha-ilā prasanna*
eka-dina punaḥ mora māna' nimantraṇa“

bhaṭṭa kahe—Vallabha Bhaṭṭa said; *yadi*—if; *more*—with me; *ha-ilā prasanna*—You are pleased; *eka-dina*—one day; *punaḥ*—again; *mora*—my; *māna'*—accept; *nimantraṇa*—invitation.

Vallabha Bhaṭṭa Ācārya requested Śrī Caitanya Mahāprabhu, “If You are actually pleased with me, please accept my invitation once again.”

TEXT 139

*prabhu avatīrṇa hailā jagat tārīte
mānilena nimantraṇa, tāre sukha dite*

prabhu—Śrī Caitanya Mahāprabhu; *avatīrṇa hailā*—made His advent; *jagat*—the universe; *tārīte*—to deliver; *mānilena*—He accepted; *nimantraṇa*—the invitation; *tāre*—to him; *sukha*—happiness; *dite*—to give.

Śrī Caitanya Mahāprabhu, who had descended to deliver the entire universe, accepted the invitation of Vallabha Bhaṭṭa just to give him happiness.

TEXT 140

*jagatera 'hita' ha-uka—ei prabhura mana
daṇḍa kari' kare tāra hṛdaya śodhana*

jagatera—of the entire world; *hita*—welfare; *ha-uka*—let there be; *ei*—this; *prabhura mana*—the mind of Śrī Caitanya Mahāprabhu; *daṇḍa kari'*—punishing; *kare*—does; *tāra*—his; *hṛdaya*—heart; *śodhana*—purifying.

Śrī Caitanya Mahāprabhu is always eager to see everyone in the material world happy. Therefore sometimes He chastises someone just to purify his heart.

TEXT 141

*svagaṇa-sahita prabhura nimantraṇa kailā
mahāprabhu tāre tabe prasanna ha-ilā*

sva-gaṇa-sahita—with His associates; *prabhura*—of Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation; *kailā*—made; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāre*—upon him; *tabe*—then; *prasanna ha-ilā*—became very pleased.

When Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu and His associates, the Lord was very pleased with him.

TEXT 142

*jagadānanda-ṇḍitera śuddha gāḍha bhāva
satyabhāmā-prāya prema 'vāmya-svabhāva'*

jagadānanda-ṇḍitera—of Jagadānanda Paṇḍita; *śuddha*—pure; *gāḍha*—deep; *bhāva*—ecstatic love; *satyabhāmā-prāya*—like Satyabhāmā; *prema*—his love for the Lord; *vāmya-svabhāva*—quarrelsome nature.

Jagadānanda Paṇḍita's pure ecstatic love for Śrī Caitanya Mahāprabhu was very deep. It can be compared to the love of Satyabhāmā, who always quarreled with Lord Kṛṣṇa.

TEXT 143

*bāra-bāra praṇaya kalaha kare prabhu-sane
anyo-'nye khaṭmaṭi cale dui-jane*

bāra-bāra—again and again; *praṇaya*—loving; *kalaha*—quarrel; *kare*—makes; *prabhu-sane*—with Śrī Caitanya Mahāprabhu; *anyo-'nye*—mutual; *khaṭmaṭi*—picking a quarrel; *cale*—goes on; *dui-jane*—between the two.

Jagadānanda Paṇḍita was accustomed to provoking loving quarrels with the Lord. There was always some disagreement between them.

TEXT 144

*gadādhara-ṇḍitera śuddha gāḍha bhāva
rukmiṇī-devīra yaiche 'dakṣiṇa-svabhāva'*

gadādhara-ṇḍitera—of Gadādhara Paṇḍita; *śuddha*—pure; *gāḍha*—deep; *bhāva*—ecstatic love; *rukmiṇī-devīra*—of Rukmiṇīdevī; *yaiche*—as; *dakṣiṇa-svabhāva*—submissive nature.

Gadādhara Paṇḍita's pure ecstatic love for Śrī Caitanya Mahāprabhu was also very deep. It was like that of Rukmiṇīdevī, who was always especially submissive to Kṛṣṇa.

TEXT 145

*tānra praṇaya-roṣa dekhite prabhura icchā haya
aiśvarya-jñāne tānra roṣa nāhi upajaya*

tānra—his; *praṇaya-roṣa*—affectionate anger; *dekhite*—to see; *prabhura*—of Śrī Caitanya Mahāprabhu; *icchā haya*—there is a desire; *aiśvarya-jñāne*—due to knowledge of opulences; *tānra*—his; *roṣa*—anger; *nāhi*—not; *upajaya*—is awakened.

Lord Śrī Caitanya Mahāprabhu sometimes desired to see Gadādhara Paṇḍita's affectionate anger, but because of his knowledge of the Lord's opulences, his anger was never invoked.

Joking with Rukmiṇīdevī in Dvārakā, Kṛṣṇa once advised her to accept another husband because He was unfit for her. Rukmiṇīdevī, however, unable to understand His joking words, took them very seriously and immediately fell to the ground in fear of separation from Him. In the pastimes of Lord Śrī Caitanya Mahāprabhu, Jagadānanda Paṇḍita was always in disagreement with the Lord like Satyabhāmā, whereas Gadādhara Paṇḍita was always awed by the Lord's opulence and was therefore submissive to the Lord under all circumstances.

TEXT 146

*ei lakṣya pāñā prabhu kailā roṣābhāsa
śuni' paṇḍitera citte upajila trāsa*

ei—this; *lakṣya*—aim; *pāñā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā roṣa-ābhāsa*—made a semblance of anger; *śuni'*—hearing; *paṇḍitera*—of Gadādhara Paṇḍita; *citte*—in the heart; *upajila*—arose; *trāsa*—fear.

For this purpose Śrī Caitanya Mahāprabhu sometimes showed His apparent anger. Hearing of this anger inspired great fear in the heart of Gadādhara Paṇḍita.

TEXT 147

*pūrve yena kṛṣṇa yadi pariḥāsa kaila
śuni' rukmiṇīra mane trāsa upajila*

pūrve—previously; *yena*—as; *kṛṣṇa*—Lord Kṛṣṇa; *yadi*—when; *pariḥāsa kaila*—play a joke; *śuni'*—hearing; *rukmiṇīra mane*—in the mind of Rukmiṇīdevī; *trāsa*—fear; *upajila*—arose.

Previously, in *kṛṣṇa-līlā*, when Lord Kṛṣṇa joked with Rukmiṇīdevī, she took His words seriously, and fear awoke within her mind.

TEXT 148

*vallabha-bhaṭṭera haya vātsalya-upāsana
bāla-gopāla-mantre teṅho karena sevana*

vallabha-bhaṭṭera—of Vallabha Bhaṭṭa; *haya*—there is; *vātsalya-upāsana*—worship as a parent; *bāla-gopāla-mantre*—with the *mantra* of Bāla-gopāla, child Kṛṣṇa; *teṅho*—he; *karena*—practices; *sevana*—worship.

Vallabha Bhaṭṭa was accustomed to worshipping the Lord as child Kṛṣṇa. Therefore he had been initiated into the Bāla-gopāla *mantra* and was thus worshipping the Lord.

TEXT 149

*paṇḍitera sane tāra mana phiri' gela
kiśora-gopāla-upāsanāya mana dila*

paṇḍitera sane—in the association of Gadādhara Paṇḍita; *tāra*—his; *mana*—mind; *phiri' gela*—became converted; *kiśora-gopāla*—of Kṛṣṇa as a young boy; *upāsanāya*—to the worship; *mana dila*—he gave his mind.

In the association of Gadādhara Paṇḍita, his mind was converted, and he dedicated his mind to worshipping Kiśora-gopāla, Kṛṣṇa as a young boy.

TEXT 150

*paṇḍitera ṭhāñi cāhe mantrādi śikhite
paṇḍita kahe,—“ei karma nahe āmā haite*

paṇḍitera ṭhāñi—from Gadādhara Paṇḍita; *cāhe*—wanted; *mantrādi śikhite*—to be initiated; *paṇḍita kahe*—Gadādhara Paṇḍita said; *ei karma*—this work; *nahe āmā haite*—is not possible for me.

Vallabha Bhaṭṭa wanted to be initiated by Gadādhara Paṇḍita, but Gadādhara Paṇḍita refused, saying, “The work of acting as a spiritual master is not possible for me.

TEXT 151

*āmi—paratantra, āmāra prabhu—gauracandra
tāñra ājñā vinā āmi nā ha-i ‘svatantra’*

āmi—I; *paratantra*—dependent; *āmāra prabhu*—my Lord; *gauracandra*—Lord Śrī Caitanya Mahāprabhu; *tāñra*—His; *ājñā*—order; *vinā*—without; *āmi*—I; *nā*—not; *ha-i*—am; *svatantra*—independent.

“I am completely dependent. My Lord is Gauracandra, Śrī Caitanya Mahāprabhu. I cannot do anything independently, without His order.

TEXT 152

*tumi ye āmāra ṭhāñi kara āgamana
tāhātei prabhu more dena olāhana“*

tumi—you; *ye*—that; *āmāra ṭhāñi*—to me; *kara āgamana*—come; *tāhātei*—due to that; *prabhu*—Śrī Caitanya Mahāprabhu; *more*—unto me; *dena*—gives; *olāhana*—punishment by words.

“My dear Vallabha Bhaṭṭa, your coming to me is not appreciated by Śrī Caitanya Mahāprabhu. Therefore He sometimes speaks to chastise me.”

TEXTS 153–154

*ei-mata bhaṭṭera katheka dina gela
śeṣe yadi prabhu tāre suprasanna haila
nimantraṇera dine paṇḍite bolāilā
svarūpa, jagadānanda, govinde pāṭhāilā*

ei-mata—in this way; *bhaṭṭera*—of Vallabha Bhaṭṭa; *katheka dina*—some days; *gela*—passed; *śeṣe*—at last; *yadi*—when; *prabhu*—Śrī Caitanya Mahāprabhu; *tāre*—upon him; *su-prasanna haila*—became very pleased; *nimantraṇera dine*—on the day of invitation; *paṇḍite bolāilā*—He called for Gadādhara Paṇḍita; *svarūpa*—Svarūpa Dāmodara; *jagadānanda*—Jagadānanda Paṇḍita; *govinde*—Govinda; *pāṭhāilā*—He sent.

Some days passed, and when Śrī Caitanya Mahāprabhu, finally pleased with Vallabha Bhaṭṭa, accepted his invitation, the Lord sent Svarūpa Dāmodara, Jagadānanda Paṇḍita and Govinda to call for Gadādhara Paṇḍita.

TEXT 155

*pathe paṇḍitere svarūpa kahena vacana
“parīkṣite prabhu tomāre kailā upekṣaṇa*

pathe—on the way; *paṇḍitere*—unto Gadādhara Paṇḍita; *svarūpa*—Svarūpa Dāmodara; *kahena vacana*—said some words; *parīkṣite*—to test; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tomāre*—you; *kailā upekṣaṇa*—neglected.

On the way, Svarūpa Dāmodara said to Gadādhara Paṇḍita, “Śrī Caitanya Mahāprabhu wanted to test you. Therefore He neglected you.

TEXT 156

*tumi kene āsi’ tāñre nā dilā olāhana?
bhīta-prāya hañā kāñhe karilā sahana?”*

tumi—you; *kene*—why; *āsi*’—coming; *tānre*—unto Him; *nā dilā*—did not give; *olāhana*—chastisement; *bhīta-prāya*—as if fearful; *hañā*—being; *kāñhe*—why; *karilā sahana*—did you tolerate.

“Why did you not retaliate by reproaching Him? Why did you fearfully tolerate His criticism?”

TEXT 157

paṇḍita kahena,—*prabhu svatantra sarvajña-śiromaṇi*
tānra sane ‘*haṭha*’ *kari*,—*bhāla nāhi māni*

paṇḍita kahena—Gadādhara Paṇḍita said; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *svatantra*—independent; *sarvajña-śiromaṇi*—the best of the omniscient; *tānra sane*—with Him; *haṭha kari*—if I talk on an equal level; *bhāla*—good; *nāhi māni*—I do not think it is.

Gadādhara Paṇḍita said, “Lord Śrī Caitanya Mahāprabhu is completely independent. He is the topmost omniscient personality. It would not look well for me to talk to Him as if I were His equal.

TEXT 158

yei kahe, *sei sahi nija-śire dhari*’
āpane karibena kṛpā guṇa-doṣa vicāri”

yei kahe—whatever He says; *sei sahi*—I tolerate that; *nija-śire*—on my head; *dhari*’—bearing; *āpane*—automatically; *karibena kṛpā*—He will be merciful; *guṇa-doṣa*—attributes and faults; *vicāri*’—after considering.

“I can tolerate whatever He says, bearing it upon my head. He will automatically be merciful to me after considering my faults and attributes.”

TEXT 159

eta bali’ *paṇḍita prabhura sthāne āilā*
rodana kariyā prabhura caraṇe paḍilā

eta bali'—saying this; *paṇḍita*—Gadādhara Paṇḍita; *prabhura sthāne*—to Śrī Caitanya Mahāprabhu; *āilā*—came; *rodana kariyā*—crying; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe*—at the lotus feet; *paḍilā*—fell down.

After saying this, Gadādhara Paṇḍita went to Śrī Caitanya Mahāprabhu and fell down crying at the lotus feet of the Lord.

TEXT 160

iṣat hāsiyā prabhu kailā āliṅgana
sabāre śunāñā kahena madhura vacana

iṣat hāsiyā—smiling slightly; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā āliṅgana*—embraced; *sabāre*—all others; *śunāñā*—causing to hear; *kahena*—began to say; *madhura vacana*—sweet words.

Smiling slightly, the Lord embraced him and spoke sweet words so that others would also hear.

TEXT 161

“āmi cālāiluṅ tomā, tumi nā calilā
krodhe kichu nā kahilā, sakala sahilā

āmi—I; *cālāiluṅ*—tried to agitate; *tomā*—you; *tumi*—you; *nā calilā*—did not become agitated; *krodhe*—in anger; *kichu*—anything; *nā kahilā*—you did not say; *sakala*—everything; *sahilā*—you tolerated.

“I wanted to agitate you,” the Lord said, “but you did not become agitated. Indeed, you could not say anything in anger. Instead, you tolerated everything.

TEXT 162

āmāra bhaṅgīte tomāra mana nā calilā
sudṛḍha sarala-bhāve āmāre kinilā“

āmāra bhaṅgīte—by My trick; *tomāra mana*—your mind; *nā calilā*—did not become disturbed; *sudṛḍha*—firm; *sarala-bhāve*—by simplicity; *āmāre*—Me; *kinilā*—you have purchased.

“Your mind was not disturbed by My tricks. Rather, you stayed fixed in your simplicity. In this way you have purchased Me.”

TEXT 163

paṇḍitera bhāva-mudrā kahana nā yāya
'gadādhara-prāṇa-nātha' nāma haila yāya

paṇḍitera—of Gadādhara Paṇḍita; *bhāva-mudrā*—characteristics and ecstatic love; *kahana nā yāya*—cannot be described; *gadādhara-prāṇa-nātha*—the Lord of the life of Gadādhara; *nāma*—name; *haila*—became; *yāya*—goes.

No one can describe the characteristics and ecstatic love of Gadādhara Paṇḍita. Therefore another name for Śrī Caitanya Mahāprabhu is Gadādhara-prāṇanātha, “the life and soul of Gadādhara Paṇḍita.”

TEXT 164

paṇḍite prabhura prasāda kahana nā yāya
'gadāira gaurāṅga' bali' yānre loke gāya

paṇḍite—upon Gadādhara Paṇḍita; *prabhura*—of Śrī Caitanya Mahāprabhu; *prasāda*—mercy; *kahana nā yāya*—no one can explain; *gadāira gaurāṅga*—the Gaurāṅga of Gadādhara Paṇḍita; *bali'*—as; *yānre*—whom; *loke gāya*—people say.

No one can say how merciful the Lord is to Gadādhara Paṇḍita, but people know the Lord as Gadāira Gaurāṅga, “the Lord Gaurāṅga of Gadādhara Paṇḍita.”

TEXT 165

*caitanya-prabhura līlā ke bujhite pāre?
eka-līlāya vahe gaṅgāra śata śata dhāre*

caitanya-prabhura līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; *ke*—who; *bujhite pāre*—can understand; *eka-līlāya*—in one activity; *vahe*—flow; *gaṅgāra*—of the Ganges; *śata śata dhāre*—hundreds and hundreds of branches.

No one can understand the pastimes of Śrī Caitanya Mahāprabhu. They are like the Ganges, for hundreds and thousands of branches flow from even one of His activities.

TEXT 166

*paṇḍitera saujanya, brahmaṇyatā-guṇa
dṛḍha prema-mudrā loke karilā khyāpana*

paṇḍitera saujanya—the gentle behavior of Gadādhara Paṇḍita; *brahmaṇyatā-guṇa*—the attributes of a perfect *brāhmaṇa*; *dṛḍha*—firm; *prema-mudrā*—characteristic of love; *loke*—people; *karilā khyāpana*—proclaimed.

Gadādhara Paṇḍita is celebrated all over the world for his gentle behavior, his brahminical attributes and his steady love for Śrī Caitanya Mahāprabhu.

TEXT 167

*abhimāna-paṅka dhuñā bhaṭṭere śodhilā
sei-dvārā āra saba loke śikhāilā*

abhimāna-paṅka—the mud of false pride; *dhuñā*—washing; *bhaṭṭere śodhilā*—purified Vallabha Bhaṭṭa; *sei-dvārā*—by that; *āra saba*—all other; *loke*—persons; *śikhāilā*—instructed.

The Lord purified Vallabha Bhaṭṭa by cleansing him of the mud of false pride. By such activities the Lord also instructed others.

TEXT 168

*antare 'anugraha,' bāhye 'upekṣāra prāya'
bāhyārtha yei laya, sei nāśa yāya*

antare—within the heart; *anugraha*—mercy; *bāhye*—externally; *upekṣāra prāya*—like neglect; *bāhya-artha*—the external meaning; *yei*—anyone who; *laya*—takes; *sei*—he; *nāśa yāya*—becomes vanquished.

Śrī Caitanya Mahārabhu was actually always merciful within His heart, but He was sometimes externally negligent of His devotees. We should not be preoccupied with His external feature, however, for if we do so we shall be vanquished.

TEXT 169

*nigūḍha caitanya-līlā bujhite kā'ra śakti?
sei bujhe, gauracandre yānra dṛḍha bhakti*

nigūḍha—very deep; *caitanya-līlā*—the pastimes of Lord Caitanya; *bujhite*—to understand; *kā'ra*—of whom; *śakti*—the power; *sei bujhe*—he understands; *gauracandre*—unto Lord Śrī Caitanya Mahārabhu; *yānra*—whose; *dṛḍha bhakti*—fixed devotion.

The pastimes of Śrī Caitanya Mahārabhu are very deep. Who can understand them? Only one who has firm, deep devotion to His lotus feet can understand these pastimes.

TEXT 170

*dināntare paṇḍita kaila prabhura nimantraṇa
prabhu tāhān bhikṣā kaila lañā nija-gaṇa*

dina-antare—another day; *paṇḍita*—Gadādhara Paṇḍita; *kaila prabhura nimantraṇa*—invited Śrī Caitanya Mahārabhu; *prabhu*—Śrī Caitanya Mahārabhu; *tāhān*—there; *bhikṣā kaila*—took prasādam; *lañā nija-gaṇa*—with His personal associates.

Another day, Gadādhara Paṇḍita invited Śrī Caitanya Mahāprabhu to dinner. The Lord took prasādam at his home with His personal associates.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that Lord Śrī Caitanya Mahāprabhu acted as a very merciful well-wisher toward Vallabha Bhaṭṭa by externally neglecting him in many ways to purify him of his false pride in being a learned scholar. The Lord neglected Gadādhara Paṇḍita for a few days because of his associating with Vallabha Bhaṭṭa. Actually He was not at all displeased with Gadādhara Paṇḍita. Indeed, because Gadādhara Paṇḍita is the personal potency of Lord Caitanya Mahāprabhu, there is no chance of the Lord's being dissatisfied with him. However, a person who is too much attracted to externals cannot understand the deep meaning of these dealings of Śrī Caitanya Mahāprabhu. If one therefore becomes disrespectful to Gadādhara Paṇḍita, he will surely be vanquished.

TEXT 171

*tāhāṇi vallabha-bhaṭṭa prabhura ājñā laila
paṇḍita-ṭhāṇi pūrva-prārthita saba siddhi haila*

tāhāṇi—there; *vallabha-bhaṭṭa*—Vallabha Bhaṭṭa; *prabhura ājñā*—the permission of Śrī Caitanya Mahāprabhu; *laila*—took; *paṇḍita-ṭhāṇi*—from Gadādhara Paṇḍita; *pūrva-prārthita*—as previously petitioned; *saba siddhi haila*—everything was perfectly executed.

There Vallabha Bhaṭṭa took permission from Lord Caitanya Mahāprabhu, and his desire to be initiated by Gadādhara Paṇḍita was thus fulfilled.

TEXT 172

*ei ta' kahiluṅ vallabha-bhaṭṭera milana
yāhāra śravaṇe pāya gaura-prema-dhana*

ei ta' kahiluṅ—thus I have explained; *vallabha-bhaṭṭera milana*—the meeting of Vallabha Bhaṭṭa; *yāhāra śravaṇe*—by hearing which; *pāya*—one can get; *gaura-prema-dhana*—the treasure of love for Śrī Caitanya Mahāprabhu.

I have thus explained the Lord's meeting with Vallabha Bhaṭṭa. By hearing of this incident, one can achieve the treasure of love for Śrī Caitanya Mahāprabhu.

TEXT 173

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

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.

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 Śrī Caitanya-caritāmṛta, Antya-līlā, Seventh Chapter, describing the meeting of Vallabha Bhaṭṭa with Śrī Caitanya Mahāprabhu.

CHAPTER EIGHT

Rāmacandra Purī Criticizes the Lord

The following summary of the Eighth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. This chapter describes the history of the Lord's dealings with Rāmacandra Purī. Although Rāmacandra Purī was one of the disciples of Mādhavendra Purī, he was influenced by dry Māyāvādīs, and therefore he criticized Mādhavendra Purī. Therefore Mādhavendra Purī accused him of being an offender and rejected him. Because Rāmacandra Purī had been rejected by his spiritual master, he became concerned only with finding faults in others and advising them according to dry Māyāvāda philosophy. For this reason he was not very respectful to the Vaiṣṇavas, and later he became so fallen that he began criticizing Śrī Caitanya Mahāprabhu for His eating. Hearing his criticisms, Śrī Caitanya Mahāprabhu reduced His eating, but after Rāmacandra Purī left Jagannātha Purī, the Lord resumed His usual behavior.

TEXT 1

*tam vande kṛṣṇa-caitanyam
rāmacandra-purī-bhayāt
laukikāhārataḥ svam yo
bhikṣānnaṁ samakocayat*

tam—to Him; *vande*—I offer my respectful obeisances; *kṛṣṇa-caitanyam*—Lord Śrī Caitanya Mahāprabhu; *rāmacandra-purī-bhayāt*—due to fear of Rāmacandra Purī; *laukika*—ordinary; *āhārataḥ*—from eating; *svam*—His own; *yaḥ*—who; *bhikṣā-annaṁ*—quantity of food; *samakocayat*—reduced.

Let me offer my respectful obeisances to Śrī Caitanya Mahāprabhu, who reduced His eating due to fear of the criticism of Rāmacandra Purī.

TEXT 2

*jaya jaya śrī-caitanya karuṇā-sindhu-avatāra
brahmā-śivādika bhaje caraṇa yāñhāra*

jaya jaya—all glories; *śrī-caitanya*—to Śrī Caitanya Mahāprabhu; *karuṇā-sindhu-avatāra*—the incarnation of the ocean of mercy; *brahmā-śivādika*—demigods, beginning from Lord Brahmā and Śiva; *bhaje*—worship; *caraṇa*—lotus feet; *yāñhāra*—whose.

All glories to Śrī Caitanya Mahāprabhu, the incarnation of the ocean of mercy! His lotus feet are worshiped by demigods like Lord Brahmā and Lord Śiva.

TEXT 3

*jaya jaya avadhūta-candra nityānanda
jagat bāñdhila yeñha diyā prema-phāñda*

jaya jaya—all glories; *avadhūta-candra*—to the moon of mendicants; *nityānanda*—Lord Nityānanda; *jagat*—the world; *bāñdhila*—bound; *yeñha*—who; *diyā*—by; *prema-phāñda*—the noose of ecstatic love of Kṛṣṇa.

All glories to Nityānanda Prabhu, the greatest of mendicants, who bound the entire world with a knot of ecstatic love for God!

TEXT 4

*jaya jaya advaita īśvara avatāra
kṛṣṇa avatāri' kaila jagat-nistāra*

jaya jaya—all glories; *advaita*—to Advaita Ācārya; *īśvara*—of the Supreme Personality of Godhead; *avatāra*—incarnation; *kṛṣṇa avatāri'*—inducing Kṛṣṇa to descend; *kaila*—did; *jagat-nistāra*—deliverance of the entire world.

All glories to Advaita Prabhu, the incarnation of the Supreme Personality of Godhead! He induced Kṛṣṇa to descend and thus delivered the entire world.

TEXT 5

*jaya jaya śrīvāsādi yata bhakta-gaṇa
śrī-kṛṣṇa-caitanya prabhu—yānra prāṇa-dhana*

jaya jaya—all glories; *śrīvāsa-ādi*—headed by Śrīvāsa Ṭhākura; *yata bhakta-gaṇa*—to all the devotees; *śrī-kṛṣṇa-caitanya prabhu*—Śrī Caitanya Mahāprabhu; *yānra*—whose; *prāṇa-dhana*—life and soul.

All glories to all the devotees, headed by Śrīvāsa Ṭhākura! Śrī Kṛṣṇa Caitanya Mahāprabhu is their life and soul.

TEXT 6

*ei-mata gauracandra nija-bhakta-saṅge
nīlācale krīḍā kare kṛṣṇa-prema-taraṅge*

ei-mata—in this way; *gauracandra*—Lord Śrī Caitanya Mahāprabhu; *nija-bhakta-saṅge*—with His own devotees; *nīlācale*—at Jagannātha Purī; *krīḍā kare*—executes different pastimes; *kṛṣṇa-prema-taraṅge*—in the waves of love of Kṛṣṇa.

Thus Śrī Caitanya Mahāprabhu, at Jagannātha Purī, performed His various pastimes with His devotees in the waves of love for Kṛṣṇa.

TEXT 7

*hena-kāle rāmacandra-purī-gosāñi āilā
paramānanda-purīre āra prabhure mililā*

hena-kāle—at this time; *rāmacandra-purī-gosāñi*—a *sannyāsī* named Rāmacandra Purī; *āilā*—came; *paramānanda-purīre*—Paramānanda Purī; *āra*—and; *prabhure*—Śrī Caitanya Mahāprabhu; *mililā*—met.

Then a sannyāsī named Rāmacandra Purī Gosāñi came to see Paramānanda Purī and Śrī Caitanya Mahāprabhu.

TEXT 8

*paramānanda-purī kaila caraṇa vandana
purī-gosāñi kaila tāñre dṛḍha āliṅgana*

paramānanda-purī—Paramānanda Purī; *kaila*—did; *caraṇa*—unto the feet; *vandana*—offering obeisances; *purī-gosāñi*—Rāmacandra Purī; *kaila*—did; *tāñre*—unto him; *dṛḍha*—strong; *āliṅgana*—embracing.

Paramānanda Purī offered respects at the feet of Rāmacandra Purī, and Rāmacandra Purī strongly embraced him.

Because Rāmacandra Purī was a disciple of Mādhavendra Purī, both Paramānanda Purī and Śrī Caitanya Mahāprabhu offered him respectful obeisances. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that although Rāmacandra Purī was naturally very envious and although he was against the principles of Vaiṣṇavism—or, in other words, against the principles of the Supreme Personality of Godhead and His devotees—common people nevertheless addressed him as Gosvāmī or Gosāñi because he was superficially in the renounced order and dressed like a *sannyāsī*. In the modern age the title *gosvāmī* is used by a caste of *gṛhasthas*, but formerly it was not. Rūpa Gosvāmī and Sanātana Gosvāmī, for example, were called *gosvāmī* because they were in the renounced order. Similarly, because Paramānanda Purī was a *sannyāsī*, he was called Purī Gosvāmī. By careful scrutiny, therefore, one will find that *gosvāmī* is not the title for a certain caste; rather, it is properly the title for a person in the renounced order.

TEXT 9

*mahāprabhu kailā tāñre daṇḍavat nati
āliṅgana kari' teñho kaila kṛṣṇa-smṛti*

mahāprabhu—Śrī Caitanya Mahāprabhu; *kailā*—did; *tāñre*—unto him; *daṇḍavat nati*—offering obeisances; *āliṅgana kari'*—embracing; *teñho*—Rāmacandra Purī; *kaila*—did; *kṛṣṇa-smṛti*—remembrance of Kṛṣṇa.

Śrī Caitanya Mahāprabhu also offered obeisances unto Rāmacandra Purī, who then embraced Him and thus remembered Kṛṣṇa.

Śrī Caitanya Mahāprabhu offered obeisances to Rāmacandra Purī in consideration of his being a disciple of Śrīla Mādhavendra Purī, the spiritual master of His own spiritual master, Īśvara Purī. When a Vaiṣṇava *sannyāsī* meets another Vaiṣṇava *sannyāsī*, they both remember Kṛṣṇa. Even Māyāvādī *sannyāsīs* generally remember Nārāyaṇa, who is also Kṛṣṇa, by saying *om namo bhagavate nārāyaṇāya* or *namo nārāyaṇāya*. Thus it is the duty of a *sannyāsī* to remember Kṛṣṇa. According to *smṛti-śāstra*, a *sannyāsī* does not offer obeisances or blessings to anyone. It is said, *sannyāsī nirāśīr nirnamaskriyaḥ*: a *sannyāsī* should not offer anyone blessings or obeisances.

TEXT 10

tina-jane iṣṭha-goṣṭhī kailā kata-kṣaṇa
jagadānanda-ṇaḍita tāṅre kailā nimantraṇa

tina-jane—three persons; *iṣṭha-goṣṭhī*—discussion on Kṛṣṇa; *kailā*—performed; *kata-kṣaṇa*—for some time; *jagadānanda-ṇaḍita*—Jagadānanda Paṇḍita; *tāṅre*—Rāmacandra Purī; *kailā nimantraṇa*—invited.

The three of them talked about Kṛṣṇa for some time, and then Jagadānanda came and extended an invitation to Rāmacandra Purī.

TEXT 11

jagannāthera prasāda ānilā bhikṣāra lāgiyā
yatheṣṭa bhikṣā karilā teṅho nindāra lāgiyā

jagannāthera prasāda—remnants of the food of Lord Jagannātha; *ānilā*—brought; *bhikṣāra lāgiyā*—for feeding; *yatheṣṭa bhikṣā karilā*—ate sumptuously; *teṅho*—he; *nindāra lāgiyā*—to find some fault.

A large quantity of the remnants of food from Lord Jagannātha was brought in for distribution. Rāmacandra Purī ate sumptuously, and then he wanted to find faults in Jagadānanda Paṇḍita.

TEXT 12

*bhikṣā kari' kahe purī,—“śuna, jagadānanda
avaśeṣa prasāda tumi karaha bhakṣaṇa”*

bhikṣā kari'—after finishing the lunch; *kahe purī*—Rāmacandra Purī began to speak; *śuna jagadānanda*—my dear Jagadānanda, just hear; *avaśeṣa prasāda*—the remaining *prasādam*; *tumi*—you; *karaha bhakṣaṇa*—eat.

After finishing the meal, Rāmacandra Purī requested, “My dear Jagadānanda, please listen. You eat the food that is left.”

TEXT 13

*āgraha kariyā tāñre vasi' khāoyāila
āpane āgraha kari' pariveśana kaila*

āgraha kariyā—with great eagerness; *tāñre vasi'*—seating him; *khāoyāila*—he fed; *āpane*—personally; *āgraha kari'*—with great eagerness; *pariveśana kaila*—administered the *prasādam*.

With great eagerness Rāmacandra Purī seated Jagadānanda Paṇḍita and personally served him *prasādam*.

TEXT 14

*āgraha kariyā punaḥ punaḥ khāoyāila
ācamana kaile nindā karite lāgila*

āgraha kariyā—with eagerness; *punaḥ punaḥ*—again and again; *khāoyāila*—fed; *ācamana kaile*—when he had washed his hands and mouth; *nindā karite lāgila*—began to criticize.

Encouraging him again and again, Rāmacandra Purī fed him sumptuously, but when Jagadānanda had washed his hands and mouth, Rāmacandra Purī began criticizing him.

TEXT 15

“*śuni, caitanya-gaṇa kare bahuta bhakṣaṇa*
'satya' sei vākya,—sākṣāt dekhiluṅ ekhana

śuni—I have heard; *caitanya-gaṇa*—the followers of Śrī Caitanya Mahāprabhu; *kare bahuta bhakṣaṇa*—eat more than necessary; *satya*—true; *sei vākya*—that statement; *sākṣāt*—directly; *dekhiluṅ*—I have seen; *ekhana*—now.

“I have heard,” he said, “that the followers of Caitanya Mahāprabhu eat more than necessary. Now I have directly seen that this is true.

TEXT 16

sannyāsire eta khāoyāñā kare dharma nāśa
vairāgī hañā eta khāya, vairāgyera nāhi 'bhāsa'”

sannyāsire—unto a *sannyāsī*; *eta*—so much; *khāoyāñā*—feeding; *kare dharma nāśa*—destroys the regulative principles; *vairāgī hañā*—being in the renounced order; *eta*—so much; *khāya*—eats; *vairāgyera nāhi bhāsa*—there is no trace of renunciation.

“Feeding a *sannyāsī* too much breaks his regulative principles, for when a *sannyāsī* eats too much, his renunciation is destroyed.”

TEXT 17

ei ta' svabhāva tāñra āgraha kariyā
piche nindā kare, āge bahuta khāoyāñā

ei—this; *ta'*—certainly; *svabhāva*—characteristic; *tāñra*—his; *āgraha kariyā*—with great eagerness; *piche*—afterward; *nindā kare*—criticizes; *āge*—at first; *bahuta*—much; *khāoyāñā*—feeding.

The characteristic of Rāmacandra Purī was that first he would induce someone to eat more than necessary and then he would criticize him.

TEXT 18

*pūrve yabe mādhavendra karena antardhāna
rāmacandra-purī tabe āilā tāñra sthāna*

pūrve—formerly; *yabe*—when; *mādhavendra*—Mādhavendra Purī; *karena antardhāna*—was about to die; *rāmacandra-purī*—Rāmacandra Purī; *tabe*—at that time; *āilā*—came; *tāñra sthāna*—to his place.

Formerly, when Mādhavendra Purī was at the last stage of his life, Rāmacandra Purī came to where he was staying.

TEXT 19

*purī-gosāñi kare kṛṣṇa-nāma-saṅkīrtana
'mathurā nā pāinu' bali' karena krandana*

purī-gosāñi—Mādhavendra Purī; *kare*—was performing; *kṛṣṇa-nāma-saṅkīrtana*—the chanting of the holy name of Lord Kṛṣṇa; *mathurā nā pāinu*—I did not get shelter at Mathurā; *bali'*—saying; *karena krandana*—was crying.

Mādhavendra Purī was chanting the holy name of Kṛṣṇa, and sometimes he would cry, “O my Lord, I did not get shelter at Mathurā.”

TEXT 20

*rāmacandra-purī tabe upadeśe tāñre
śiṣya hañā guruke kahe, bhaya nāhi kare*

rāmacandra-purī—Rāmacandra Purī; *tabe*—then; *upadeśe tāñre*—instructed him; *śiṣya hañā*—being a disciple; *guruke kahe*—said to his spiritual master; *bhaya nāhi kare*—without fear.

Then Rāmacandra Purī was so foolish that he fearlessly dared to instruct his spiritual master.

TEXT 21

“*tumi—pūrṇa-brahmānanda, karaha smaraṇa
brahmavit hañā kene karaha rodana?*”

tumi—you; *pūrṇa-brahma-ānanda*—full in transcendental bliss; *karaha smaraṇa*—you should remember; *brahma-vit hañā*—being fully aware of Brahman; *kene*—why; *karaha rodana*—are you crying.

“If you are in full transcendental bliss,” he said, “you should now remember only Brahman. Why are you crying?”

As stated in the *Bhagavad-gītā*, *brahma-bhūtaḥ prasannātmā*: [Bg. 18.54] a Brahman realized person is always happy. *Na śocati na kāṅkṣati*: he neither laments nor aspires for anything. Not knowing why Mādhavendra Purī was crying, Rāmacandra Purī tried to become his advisor. Thus he committed a great offense, for a disciple should never try to instruct his spiritual master.

TEXT 22

śuni’ mādhavendra-mane krodha upajila
dūra, dūra, pāpiṣṭha’ bali’ bhartsanā karila

śuni’—hearing; *mādhavendra*—of Mādhavendra Purī; *mane*—in the mind; *krodha*—anger; *upajila*—arose; *dūra dūra*—get out; *pāpiṣṭha*—you sinful rascal; *bali*’—saying; *bhartsanā karila*—he chastised.

Hearing this instruction, Mādhavendra Purī, greatly angry, rebuked him by saying, “Get out, you sinful rascal!”

Rāmacandra Purī could not understand that his spiritual master, Mādhavendra Purī, was feeling transcendental separation. His lamentation was not material. Rather, it proceeded from the highest stage of ecstatic love of Kṛṣṇa. When he was crying in separation, “I could not achieve Kṛṣṇa! I could not reach Mathurā!” this was not ordinary material lamentation. Rāmacandra Purī was not sufficiently expert to understand the feelings of Mādhavendra Purī, but nevertheless he thought himself very advanced. Therefore, regarding Mādhavendra Purī’s expressions as

ordinary material lamentation, he advised him to remember Brahman because he was latently an impersonalist. Mādhavendra Purī understood Rāmacandra Purī's position as a great fool and therefore immediately rebuked him. Such a reprimand from the spiritual master is certainly for the betterment of the disciple.

TEXT 23

*'kṛṣṇa nā pāinu, nā pāinu 'mathurā'
āpana-duḥkhe maroṅ—ei dite āila jvālā*

kṛṣṇa—Lord Kṛṣṇa; *nā pāinu*—I did not get; *nā pāinu*—did not get; *mathurā*—Mathurā; *āpana-duḥkhe*—in my own unhappiness; *maroṅ*—I am dying; *ei*—this person; *dite āila jvālā*—has come to give more pain.

“O my Lord Kṛṣṇa, I could not reach You, nor could I reach Your abode, Mathurā. I am dying in my unhappiness, and now this rascal has come to give me more pain.

TEXT 24

*more mukha nā dekhābi tui, yāo yathi-tathi
tore dekhi' maile mora habe asad-gati*

more—to me; *mukha*—face; *nā dekhābi*—do not show; *tui*—you; *yāo*—go; *yathi-tathi*—anywhere else; *tore*—you; *dekhi'*—seeing; *maile*—if I die; *mora habe asat-gati*—I shall not get my destination.

“Don't show your face to me! Go anywhere else you like. If I die seeing your face, I shall not achieve the destination of my life.

TEXT 25

*kṛṣṇa nā pāinu muñi maroṅ āpanāra duḥkhe
more 'brahma' upadeśe ei chāra mūrke*

kṛṣṇa—Kṛṣṇa; *nā pāinu*—could not get; *muñi*—I; *maroṅ*—I die; *āpanāra duḥkhe*—in my own unhappiness; *more*—to me; *brahma*—Brahman; *upadeśe*—instructs; *ei*—this; *chāra*—condemned; *mūrke*—fool.

“I am dying without achieving the shelter of Kṛṣṇa, and therefore I am greatly unhappy. Now this condemned foolish rascal has come to instruct me about Brahman.”

TEXT 26

*ei ye śrī-mādhavendra śrīpāda upekṣā karila
sei aparādhe inhāra ‘vāsanā’ janmila*

ei—this; *ye*—that; *śrī-mādhavendra śrīpāda*—His Lordship Mādhavendra Purī; *upekṣā karila*—neglected or denounced; *sei aparādhe*—because of the offense; *inhāra*—of Rāmacandra Purī; *vāsanā*—material desire; *janmila*—arose.

Rāmacandra Purī was thus denounced by Mādhavendra Purī. Due to his offense, gradually material desire appeared within him.

The word *vāsanā* (“material desires”) refers to dry speculative knowledge. Such speculative knowledge is only material. As confirmed in *Śrīmad-Bhāgavatam* (10.14.4), a person without devotional service who simply wants to know things (*kevala-bodha-labdhave*) gains only dry speculative knowledge but no spiritual profit. This is confirmed in the *Bhakti-sandarbha* (111), wherein it is said:

*jīvan-muktā api punar yānti saṁsāra-vāsanām
yady acintya-mahā-śaktau bhagavaty aparādhinaḥ*

“Even though one is liberated in this life, if one offends the Supreme Personality of Godhead he falls down in the midst of material desires, of which dry speculation about spiritual realization is one.”

In his *Laghu-toṣaṇī* commentary on *Śrīmad-Bhāgavatam* (10.2.32), Jīva Gosvāmī says:

*jīvan-muktā api punar bandhanam yānti karmabhiḥ
yady acintya-mahā-śaktau bhagavaty aparādhinaḥ*

“Even if one is liberated in this life, he becomes addicted to material desires because of offenses to the Supreme Personality of Godhead.”

A similar quotation from one of the *Purāṇas* also appears in the *Viṣṇu-bhakti-candrodaya*:

*jivān-muktāḥ prapadyante kvacit saṁsāra-vāsanām
yogino na vilipyante karmabhir bhagavat-paraḥ*

“Even liberated souls sometimes fall down to material desires, but those who fully engage in devotional service to the Supreme Personality of Godhead are not affected by such desires.”

These are references from authoritative revealed scriptures. If one becomes an offender to his spiritual master or the Supreme Personality of Godhead, he falls down to the material platform to merely speculate.

TEXT 27

*śuṣka-brahma-jñānī, nāhi kṛṣṇera ‘sambandha’
sarva loka nindā kare, nindāte nirbandha*

śuṣka—dry; *brahma-jñānī*—impersonalist philosopher; *nāhi*—there is not; *kṛṣṇera*—with Lord Kṛṣṇa; *sambandha*—relationship; *sarva*—all; *loka*—persons; *nindā kare*—criticizes; *nindāte nirbandha*—fixed in blaspheming.

One who is attached to dry speculative knowledge has no relationship with Kṛṣṇa. His occupation is criticizing Vaiṣṇavas. Thus he is situated in criticism.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained in his *Anubhāṣya* that the word *nirbandha* indicates that Rāmacandra Purī had a steady desire to criticize others. Impersonalist Māyāvādīs, who have no relationship with Kṛṣṇa, who cannot take to devotional service, and who simply engage in material arguments to understand Brahman, regard devotional service to Kṛṣṇa as *karma-kāṇḍa*, or fruitive activities. According to them, devotional service to Kṛṣṇa is but another means for attaining *dharma*, *artha*, *kāma* and *mokṣa*. Therefore they criticize the devotees for engaging in material activities. They think that devotional service is *māyā* and that Kṛṣṇa or Viṣṇu is also *māyā*. Therefore they are called Māyāvādīs. Such a mentality awakens in a person who is an offender to Kṛṣṇa and His devotees.

TEXT 28

*īśvara-purī gosāñi kare śrīpāda-sevana
svahaste karena mala-mūtrādi mārjana*

īśvara-purī—Īśvara Purī; *gosāñi*—Gosvāmī; *kare*—performs; *śrīpāda-sevana*—service to Mādhavendra Purī; *sva-haste*—with his own hand; *karena*—performs; *mala-mūtra-ādi*—stool, urine, and so on; *mārjana*—cleaning.

Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, performed service to Mādhavendra Purī, cleaning up his stool and urine with his own hand.

TEXT 29

*nirantara kṛṣṇa-nāma karāya smarāṇa
kṛṣṇa-nāma, kṛṣṇa-līlā śunāya anukṣaṇa*

nirantara—always; *kṛṣṇa-nāma*—the name of Lord Kṛṣṇa; *karāya smarāṇa*—was reminding; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *kṛṣṇa-līlā*—pastimes of Kṛṣṇa; *śunāya anukṣaṇa*—was always causing to hear.

Īśvara Purī was always chanting the holy name and pastimes of Lord Kṛṣṇa for Mādhavendra Purī to hear. In this way he helped Mādhavendra Purī remember the holy name and pastimes of Lord Kṛṣṇa at the time of death.

TEXT 30

*tuṣṭa hañā purī tāñre kailā āliṅgana
vara dilā—‘kṛṣṇe tomāra ha-uka prema-dhana’*

tuṣṭa hañā—being pleased; *purī*—Mādhavendra Purī; *tāñre*—him; *kailā āliṅgana*—embraced; *vara dilā*—gave the benediction; *kṛṣṇe*—unto Kṛṣṇa; *tomāra*—your; *ha-uka*—let there be; *prema-dhana*—the wealth of love.

Pleased with Īśvara Purī, Mādhavendra Purī embraced him and gave him the benediction that he would be a great devotee and lover of Kṛṣṇa.

TEXT 31

*sei haite īśvara-purī—‘premera sāgara’
rāmacandra-purī haila sarva-nindākara*

sei haite—from that; *īśvara-purī*—Īśvara Purī; *premera sāgara*—the ocean of ecstatic love; *rāmacandra-purī*—Rāmacandra Purī; *haila*—became; *sarva-nindā-kara*—critic of all others.

Thus Īśvara Purī became like an ocean of ecstatic love for Kṛṣṇa, whereas Rāmacandra Purī became a dry speculator and a critic of everyone else.

TEXT 32

*mahad-anugraha-nigrahera ‘sākṣī’ dui-jane
ei dui-dvāre śikhāilā jaga-jane*

mahat—of an exalted personality; *anugraha*—of the blessing; *nigrahera*—of chastisement; *sākṣī*—giving evidence; *dui-jane*—two persons; *ei dui-dvāre*—by these two; *śikhāilā*—instructed; *jaga-jane*—the people of the world.

Īśvara Purī received the blessing of Mādhavendra Purī, whereas Rāmacandra Purī received a rebuke from him. Therefore these two persons, Īśvara Purī and Rāmacandra Purī, are examples of the objects of a great personality’s benediction and punishment. Mādhavendra Purī instructed the entire world by presenting these two examples.

TEXT 33

*jagad-guru mādhavendra kari’ prema dāna
ei śloka ṣaḍi’ tenho kaila antardhāna*

jagat-guru—the spiritual master of the entire world; *mādhavendra*—Mādhavendra Purī; *kari' prema dāna*—giving ecstatic love of Kṛṣṇa as charity; *ei śloka paḍi'*—reciting this verse; *teṅho*—he; *kaila antardhāna*—passed away from this material world.

His Divine Grace Mādhavendra Purī, the spiritual master of the entire world, thus distributed ecstatic love for Kṛṣṇa. While passing away from the material world, he chanted the following verse.

TEXT 34

*ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyase
hṛdayam tvad-aloka-kātaram
dayita bhrāmyati kim karomy aham*

ayi—O My Lord; *dīna*—on the poor; *dayā-ārdra*—compassionate; *nātha*—O master; *he*—O; *mathurā-nātha*—the master of Mathurā; *kadā*—when; *avalokyase*—I shall see You; *hṛdayam*—My heart; *tvad*—of You; *aloka*—without seeing; *kātaram*—very much aggrieved; *dayita*—O most beloved; *bhrāmyati*—becomes overwhelmed; *kim*—what; *karomi*—shall do; *aham*—I.

“O My Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?”

TEXT 35

*ei śloke kṛṣṇa-prema kare upadeśa
kṛṣṇera virāhe bhaktera bhāva-viśeṣa*

ei śloke—in this verse; *kṛṣṇa-prema*—love of Kṛṣṇa; *kare upadeśa*—teaches; *kṛṣṇera virāhe*—by feeling separation from Kṛṣṇa; *bhaktera*—of the devotee; *bhāva-viśeṣa*—transcendental situation.

In this verse Mādhavendra Purī teaches how to achieve ecstatic love for Kṛṣṇa. By feeling separation from Kṛṣṇa, one becomes spiritually situated.

TEXT 36

*pr̥thivīte ropaṇa kari' gelā premāṅkura
sei premāṅkurera vṛkṣa—caitanya-ṭhākura*

pr̥thivīte—within this material world; *ropaṇa kari'*—sowing; *gelā*—went; *prema-aṅkura*—the seed of ecstatic love for Kṛṣṇa; *sei prema-aṅkurera*—of that seed of ecstatic love for Kṛṣṇa; *vṛkṣa*—the tree; *caitanya-ṭhākura*—Lord Śrī Caitanya Mahāprabhu.

Mādhavendra Purī sowed the seed of ecstatic love for Kṛṣṇa within this material world and then departed. That seed later became a great tree in the form of Śrī Caitanya Mahāprabhu.

TEXT 37

*prastāve kahiluṅ purī-gosañira niryāṇa
yei ihā śune, sei baḍa bhāgyavān*

prastāve—incidentally; *kahiluṅ*—I have described; *purī-gosañira*—of Mādhavendra Purī; *niryāṇa*—the passing away; *yei*—one who; *ihā*—this; *śune*—hears; *sei*—he; *baḍa bhāgyavān*—very fortunate.

I have incidentally described the passing away of Mādhavendra Purī. Anyone who hears this must be considered very fortunate.

TEXT 38

*rāmacandra-purī aiche rahilā nīlācale
virakta svabhāva, kabhu rahe kona sthale*

rāmacandra-purī—Rāmacandra Purī; *aiche*—in this way; *rahilā nīlācale*—remained at Jagannātha Purī; *virakta*—renounced; *svabhāva*—as is the custom; *kabhu*—sometimes; *rahe*—he remained; *kona sthale*—at a particular place.

Thus Rāmacandra Purī stayed at Jagannātha Purī. As is customary for those in the renounced order, he would sometimes stay someplace and then go away.

TEXT 39

animantraṇa bhikṣā kare, nāhika nirṇaya
anyera bhikṣāra sthitira layena niścaya

animantraṇa—without being invited; *bhikṣā kare*—accepts food; *nāhika nirṇaya*—there is no certainty; *anyera*—of others; *bhikṣāra*—of acceptance of *prasādam*; *sthitira*—of the situation; *layena niścaya*—takes account.

There was no certainty of where Rāmacandra Purī would take his meal, for he would do so even uninvited. Nevertheless, he was very particular about keeping account of how others were taking their meals.

TEXT 40

prabhura nimantraṇe lāge kauḍi cāri paṇa
kabhu kāśīśvara, govinda khāna tina jana

prabhura—of Śrī Caitanya Mahāprabhu; *nimantraṇe*—for invitation; *lāge*—is required; *kauḍi cāri paṇa*—four times eighty small conchshells; *kabhu kāśīśvara*—sometimes Kāśīśvara; *govinda*—the personal servant of Caitanya Mahāprabhu; *khāna*—eat; *tina jana*—three persons.

To invite Śrī Caitanya Mahāprabhu would cost 320 kauḍis [small conchshells]. This would provide lunch for three people, including Śrī Caitanya Mahāprabhu and sometimes Kāśīśvara and Govinda.

TEXT 41

pratyaḥa prabhura bhikṣā iti-uti haya
keha yadi mūlya āne, cāri-paṇa-nirṇaya

prati-aha—daily; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhikṣā*—alms; *iti-uti*—here and there; *haya*—is; *keha*—someone; *yadi*—if; *mūlya āne*—pays; *cāri-ṣaṇa*—four times eighty small conchshells; *nirṇaya*—as a fixed amount.

Every day the Lord would take His meal at a different place, and if someone was prepared to pay for a meal, the price was fixed at only four ṣaṇas.

TEXT 42

prabhura sthiti, rīti, bhikṣā, śayana, prayāṇa
rāmacandra-purī kare sarvānusandhāna

prabhura—of Śrī Caitanya Mahāprabhu; *sthiti*—situation; *rīti*—regulative principles; *bhikṣā*—accepting lunch; *śayana*—sleeping; *prayāṇa*—movement; *rāmacandra-purī*—Rāmacandra Purī; *kare sarvānusandhāna*—takes all information of.

Rāmacandra Purī concerned himself with gathering all sorts of information about how Śrī Caitanya Mahāprabhu was situated, including His regulative principles, His lunch, His sleep and His movements.

TEXT 43

prabhura yateka guṇa sparśite nārila
chidra cāhi' bule, kāñhā chidra nā pāila

prabhura—of Śrī Caitanya Mahāprabhu; *yateka guṇa*—all the transcendental attributes; *sparśite nārila*—could not touch or understand; *chidra cāhi'*—looking for faults; *bule*—he goes about; *kāñhā*—anywhere; *chidra*—fault; *nā pāila*—he could not find.

Because Rāmacandra Purī was interested only in finding faults, he could not understand the transcendental qualities of Śrī Caitanya Mahāprabhu. His only concern was finding faults, but still he could not find any.

TEXT 44

*'sannyāsī hañā kare miṣṭānna bhakṣaṇa
ei bhoge haya kaiche indriya-vāraṇa'?*

sannyāsī hañā—being a *sannyāsī*; *kare miṣṭānna bhakṣaṇa*—eats sweetmeats; *ei bhoge*—by this eating; *haya*—there is; *kaiche*—how; *indriya-vāraṇa*—controlling the senses.

At last he found a fault. “How can a person in the renounced order eat so many sweetmeats?” he said. “If one eats sweets, controlling the senses is very difficult.”

TEXT 45

*ei nindā kari' kahe sarva-loka-sthāne
prabhure dekhiteha avaśya āise prati-dine*

ei nindā—this criticism; *kari'*—making; *kahe*—speaks; *sarva-loka-sthāne*—to everyone; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhiteha*—to see, still; *avaśya*—certainly; *āise*—comes; *prati-dine*—daily.

In this way Rāmacandra Purī blasphemed Śrī Caitanya Mahāprabhu before everyone, but nevertheless he would regularly come to see the Lord every day.

TEXT 46

*prabhu guru-buddhye karena sambhrama, sammāna
teṅho chidra cāhi' bule,—ei tāra kāma*

prabhu—Śrī Caitanya Mahāprabhu; *guru-buddhye*—accepting him as a Godbrother of His spiritual master; *karena sambhrama sammāna*—offers full respect and obeisances; *teṅho*—Rāmacandra Purī; *chidra cāhi'*—trying to find fault; *bule*—goes about; *ei*—this; *tāra*—his; *kāma*—business.

When they met, the Lord would offer him respectful obeisances, considering him a Godbrother of His spiritual master. Rāmacandra Purī's business, however, was to search for faults in the Lord.

TEXT 47

*yata nindā kare tāhā prabhu saba jāne
tathāpi ādara kare baḍa-i sambhrame*

yata—whatever; *nindā*—blasphemy; *kare*—does; *tāhā*—that; *prabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *jāne*—knows; *tathāpi*—still; *ādara kare*—offers respect; *baḍa-i sambhrame*—with great attention.

Śrī Caitanya Mahāprabhu knew that Rāmacandra Purī was criticizing Him before everyone, but whenever Rāmacandra Purī came to see Him, the Lord offered him respects with great attention.

TEXT 48

*eka-dina prātaḥ-kāle āilā prabhura ghara
piṇḍikā dekhi' kichu kahena uttara*

eka-dina—one day; *prātaḥ-kāle*—in the morning; *āilā*—came; *prabhura ghara*—to the place of Śrī Caitanya Mahāprabhu; *piṇḍikā dekhi'*—seeing many ants; *kichu kahena uttara*—began to say something critical.

One day Rāmacandra Purī came in the morning to the abode of Śrī Caitanya Mahāprabhu. Seeing many ants, he said something to criticize the Lord.

TEXT 49

*“rātrāv atra aikṣavam āsīt, tena
piṇḍikāḥ sañcaranti aho! viraktānām
sannyāsinām iyam indriya-lālaseti
bruvann utthāya gataḥ.”*

rātrau—at night; *atra*—here; *aikṣavam*—sugar candy; *āsīt*—was; *tena*—by that; *piṇḍikāḥ*—ants; *sañcaranti*—wander about; *aho*—alas; *viraktānām*—renounced; *sannyāsinām*—of sannyāsīs; *iyam*—this; *indriya*—to the senses; *lālasa*—attachment; *iti*—thus; *bruvan*—speaking; *utthāya*—getting up; *gataḥ*—left.

“Last night there was sugar candy here,” he said. “Therefore ants are wandering about. Alas, this renounced sannyāsī is attached to such sense gratification!” After speaking in this way, he got up and left.

TEXT 50

*prabhu paramparāya nindā kairāchena śravaṇa
ebe sākṣāt śunilena ‘kalpita’ nindana*

prabhu—Śrī Caitanya Mahāprabhu; *paramparāya*—by hearsay; *nindā*—blasphemy; *kairāchena śravaṇa*—had heard; *ebe*—now; *sākṣāt*—directly; *śunilena*—He heard; *kalpita*—imaginary; *nindana*—blasphemy.

Śrī Caitanya Mahāprabhu had heard rumors about Rāmacandra Purī’s blasphemy. Now He directly heard his fanciful accusations.

Rāmacandra Purī could find no faults in the character of Śrī Caitanya Mahāprabhu, for He is situated in a transcendental position as the Supreme Personality of Godhead. Ants are generally found everywhere, but when Rāmacandra Purī saw ants crawling in the abode of the Lord, he took it for granted that they must have been there because Caitanya Mahāprabhu had been eating sweetmeats. He thus discovered imaginary faults in the Lord and then left.

TEXT 51

*sahajei piṇḍikā sarvatra beḍāya
tāhāte tarka uṭhāñā doṣa lāgāya*

sahajei—generally; *piṇḍikā*—ants; *sarvatra*—everywhere; *beḍāya*—loiter; *tāhāte*—by that; *tarka uṭhāñā*—raising a controversy; *doṣa lāgāya*—find faults.

Ants generally crawl about here, there and everywhere, but Rāmacandra Purī, imagining faults, criticized Śrī Caitanya Mahāprabhu by alleging that there had been sweetmeats in His room.



“Last night there was sugar candy here,” Rāmacandra Purī said. “Therefore ants are wandering about. Alas, this renounced sannyāsī is attached to such sense gratification!” After speaking in this way, he got up and left.

TEXT 52

*śuni' tāhā prabhura saṅkoca-bhaya mane
govinde bolāñā kichu kahena vacane*

śuni'—hearing; *tāhā*—that; *prabhura*—of Śrī Caitanya; *saṅkoca*—doubt; *bhaya*—fear; *mane*—in the mind; *govinde bolāñā*—calling for Govinda; *kichu*—some; *kahena*—spoke; *vacane*—words.

After hearing this criticism, Śrī Caitanya Mahāprabhu was doubtful and apprehensive. Therefore He called Govinda and instructed him as follows.

TEXT 53

*“āji haite bhikṣā āmāra ei ta' niyama
piṅḍā-bhogera eka cauṭhi, pāñca-gaṅḍāra vyañjana*

āji haite—from today; *bhikṣā āmāra*—My accepting *prasādam*; *ei*—this; *ta'*—certainly; *niyama*—the rule; *piṅḍā-bhogera*—of Lord Jagannātha's *prasādam*; *eka cauṭhi*—one-fourth of a pot; *pāñca-gaṅḍāra vyañjana*—vegetables costing five *gaṅḍās* (one *gaṅḍā* equals four *kaudis*).

“From today on it will be a rule that I shall accept only one-fourth of a pot of Lord Jagannātha's *prasādam* and five *gaṅḍās'* worth of vegetables.

TEXT 54

*ihā ba-i adhika āra kichu nā ānibā
adhika ānile āmā ethā nā dekhibā“*

ihā ba-i—except for this; *adhika*—more; *āra*—extra; *kichu*—anything; *nā ānibā*—do not bring; *adhika ānile*—if more is brought; *āmā*—Me; *ethā*—here; *nā dekhibā*—you will not see.

“If you bring any more than this, you will not see Me here anymore.”

TEXT 55

*sakala vaiṣṇave govinda kahe ei bāt
śuni' sabāra māthe yaiche haila vajrāghāta*

sakala vaiṣṇave—to all the Vaiṣṇavas; *govinda*—Govinda; *kahe*—informs; *ei bāt*—this message; *śuni'*—hearing; *sabāra māthe*—on everyone's head; *yaiche*—as if; *haila*—there was; *vajra-āghāta*—striking of lightning.

Govinda relayed this message to all the devotees. When they heard it, they felt as if their heads had been struck by thunderbolts.

TEXT 56

*rāmacandra-purīke sabāya deya tiraskāra
'ei pāpiṣṭha āsi' prāṇa la-ila sabāra'*

rāmacandra-purīke—unto Rāmacandra Purī; *sabāya*—all the devotees; *deya tiraskāra*—offer chastisement; *ei pāpiṣṭha*—this sinful man; *āsi'*—coming; *prāṇa*—life; *la-ila*—has taken; *sabāra*—of everyone.

All the devotees condemned Rāmacandra Purī, saying, “This sinful man has come here and taken our lives.”

TEXTS 57–58

*sei-dina eka-vipra kaila nimantraṇa
eka-cauṭhi bhāta, pāñca-gaṇḍāra vyañjana
ei-mātra govinda kaila aṅgikāra
māthāya ghā māre vipra, kare hāhākāra*

sei-dina—that day; *eka-vipra*—one brāhmaṇa; *kaila nimantraṇa*—invited; *eka-cauṭhi bhāta*—one-fourth of a pot of rice; *pāñca-gaṇḍāra vyañjana*—vegetables worth only five gaṇḍās; *ei-mātra*—only this; *govinda*—the servant of Lord Caitanya Mahāprabhu; *kaila aṅgikāra*—accepted; *māthāya*—his head; *ghā māre*—struck; *vipra*—the brāhmaṇa; *kare hāhākāra*—began to say, “alas, alas.”

That day, a brāhmaṇa extended an invitation to Śrī Caitanya Mahāprabhu. When Govinda accepted only five gaṅḍās' worth of vegetables and a fourth of a pot of rice, the brāhmaṇa, in great despair, struck his head with his hand and cried, "Alas! Alas!"

TEXT 59

*sei bhāta-vyañjana prabhu ardheka khāila
ye kichu rahila, tāhā govinda pāila*

sei—that; *bhāta*—rice; *vyañjana*—vegetable; *prabhu*—Śrī Caitanya Mahāprabhu; *ardheka khāila*—ate half; *ye kichu rahila*—whatever remained; *tāhā*—that; *govinda*—Govinda; *pāila*—got.

Śrī Caitanya Mahāprabhu ate only half of the rice and vegetables, and whatever remained was taken by Govinda.

TEXT 60

*ardhāśana karena prabhu, govinda ardhāśana
saba bhakta-gaṇa tabe chāḍila bhojana*

ardha-aśana karena—eats half; *prabhu*—Śrī Caitanya Mahāprabhu; *govinda*—Govinda; *ardha-aśana*—eats half; *saba bhakta-gaṇa*—all the devotees; *tabe*—at that time; *chāḍila bhojana*—gave up eating.

Thus both Śrī Caitanya Mahāprabhu and Govinda ate only half the food they needed. Because of this, all the other devotees gave up eating.

TEXT 61

*govinda-kāśīśvare prabhu kailā ājñāpana
'duñhe anyatra māgi' kara udara bharaṇa'*

govinda-kāśīśvare—unto Govinda and Kāśīśvara; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—made; *ājñāpana*—order; *duñhe*—both of you; *anyatra*—elsewhere; *māgi'*—begging; *kara udara bharaṇa*—fill your bellies.

Śrī Caitanya Mahāprabhu ordered Govinda and Kāśīsvara, “You may both take alms elsewhere to fill your bellies.”

TEXT 62

*ei-rūpa mahā-duḥkhe dina kata gela
śuni’ rāmacandra-purī prabhu-pāśa āila*

ei-rūpa—in this way; *mahā-duḥkhe*—in great unhappiness; *dina kata*—some days; *gela*—passed; *śuni’*—hearing; *rāmacandra-purī*—Rāmacandra Purī; *prabhu-pāśa āila*—came to Śrī Caitanya Mahāprabhu.

In this way, some days passed in great unhappiness. Hearing of all this, Rāmacandra Purī went to Śrī Caitanya Mahāprabhu.

TEXT 63

*praṇāma kari’ prabhu kailā caraṇa vandana
prabhure kahaye kichu hāsiyā vacana*

praṇāma kari’—offering obeisances; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā caraṇa vandana*—offered respect at his feet; *prabhure*—to Caitanya Mahāprabhu; *kahaye*—he says; *kichu*—some; *hāsiyā*—smiling; *vacana*—words.

Śrī Caitanya Mahāprabhu offered His obeisances to Rāmacandra Purī, worshiping his feet. Then Rāmacandra Purī smiled and spoke to the Lord.

TEXT 64

*“sannyāsīra dharma nahe ‘indriya-tarpaṇa’
yaiche taiche kare mātra udara bharaṇa*

sannyāsīra—of a *sannyāsī*; *dharma*—religious principle; *nahe*—is not; *indriya-tarpaṇa*—to gratify the senses; *yaiche taiche*—some way or other; *kare*—does; *mātra*—only; *udara bharaṇa*—filling the belly.

Rāmacandra Purī advised, “It is not the business of a sannyāsī to gratify his senses. He should fill his belly some way or other.

TEXT 65

*tomāre kṣīṇa dekhi, śuni,—kara ardhāśana
ei ‘śuṣka-vairāgya’ nahe sannyāsīra ‘dharma’*

tomāre—You; *kṣīṇa*—skinny; *dekhi*—I see; *śuni*—I have heard; *kara ardhāśana*—You are eating half; *ei*—this; *śuṣka-vairāgya*—dry renunciation; *nahe*—is not; *sannyāsīra dharma*—the religion of a sannyāsī.

“I have heard that You have cut Your eating in half. Indeed, I see that You are skinny. Such dry renunciation is also not the religion of a sannyāsī.

TEXT 66

*yathā-yogyā udara bhare, nā kare ‘viṣaya’ bhoga
sannyāsīra tabe siddha haya jñāna-yoga*

yathā-yogyā—as much as necessary; *udara bhare*—fills the belly; *nā kare*—does not do; *viṣaya bhoga*—material enjoyment; *sannyāsīra*—of a sannyāsī; *tabe*—then; *siddha*—perfect; *haya*—is; *jñāna-yoga*—spiritual advancement in knowledge.

“A sannyāsī eats as much as necessary to maintain his body, but he does not enjoy satisfying his senses materially. Thus a sannyāsī becomes perfect in his spiritual advancement in knowledge.

TEXTS 67–68

*nāty-aśnato ‘pi yogo ‘sti
na caikāntam anaśnataḥ
na cāti-svapna-śīlasya
jāgrato naiva cārjuna*

yuktāhāra-vihārasya
 yukta-ceṣṭasya karmasu
 yukta-svapnāvabodhasya
 yogo bhavati duḥkha-hā“

na—not; *ati-aśnataḥ*—of one who eats too much; *api*—certainly; *yogaḥ*—linking with the Supreme; *asti*—there is; *na*—not; *ca*—also; *ekāntam*—solely; *anaśnataḥ*—of one who abstains from eating; *na*—not; *ca*—also; *ati-svapna-śīlasya*—of one who dreams too much in sleep; *jāgrataḥ*—of one who keeps awake; *na*—not; *eva*—certainly; *ca*—also; *arjuna*—O Arjuna; *yukta*—as much as necessary; *āhāra*—eating; *vihārasya*—of one whose sense enjoyment; *yukta*—proper; *ceṣṭasya*—of one whose endeavor; *karmasu*—in executing duties; *yukta*—as much as necessary; *svapna*—dreaming while asleep; *avabodhasya*—of one whose keeping awake; *yogaḥ*—practice of *yoga*; *bhavati*—is; *duḥkha-hā*—diminishing sufferings.

“[Lord Kṛṣṇa said:] ‘My dear Arjuna, one cannot perform mystic yoga if he eats more than necessary or needlessly fasts, sleeps and dreams too much or does not sleep enough. One should eat and enjoy his senses as much as necessary, one should properly endeavor to execute his duties, and one should regulate his sleep and wakefulness. Thus one can become freed from material pains by executing mystic yoga.’”

This is a quotation from the *Bhagavad-gītā* (6.16–17).

TEXT 69

prabhu kahe,—“*ajña bālaka mui ‘śiṣya’ tomāra*
more śikṣā deha’,—*ei bhāgya āmāra*“

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ajña*—ignorant; *bālaka*—boy; *mui*—I; *śiṣya tomāra*—your disciple; *more*—Me; *śikṣā deha’*—you are instructing; *ei*—this; *bhāgya āmāra*—My great fortune.

Śrī Caitanya Mahāprabhu then humbly submitted, “I am just like an ignorant boy and am like your disciple. It is My great fortune that you are instructing Me.”

TEXT 70

*eta śuni' rāmacandra-purī uṭhi' gelā
bhakta-gaṇa ardhāśana kare,—purī gosāñi śunilā*

eta śuni'—hearing this; *rāmacandra-purī*—Rāmacandra Purī; *uṭhi' gelā*—got up and left; *bhakta-gaṇa*—the devotees; *ardha-aśana kare*—were taking half the quantity of food; *purī gosāñi*—Rāmacandra Purī; *śunilā*—heard.

Hearing this, Rāmacandra Purī got up and left. He also heard from various sources that all the devotees of Śrī Caitanya Mahāprabhu were eating half as much as usual.

TEXT 71

*āra dina bhakta-gaṇa-saha paramānanda-purī
prabhu-pāśe nivedilā dainya-vinaya kari'*

āra dina—the next day; *bhakta-gaṇa-saha*—with the other devotees; *paramānanda-purī*—Paramānanda Purī; *prabhu-pāśe*—before Śrī Caitanya Mahāprabhu; *nivedilā*—submitted; *dainya-vinaya kari'*—in great humility and submission.

The next day, Paramānanda Purī and other devotees approached Śrī Caitanya Mahāprabhu with great humility and submission.

TEXT 72

*“rāmacandra-purī haya ninduka-svabhāva
tāra bole anna chāḍi' kibā habe lābha?*

rāmacandra-purī—Rāmacandra Purī; *haya*—is; *ninduka-svabhāva*—a critic by nature; *tāra bole*—by his words; *anna chāḍi'*—giving up eating properly; *kibā*—what; *habe*—will be; *lābha*—profit.

Paramānanda Purī said, “My Godbrother Rāmacandra Purī is by nature a bad critic. If You give up eating because of his words, what will be the profit?

TEXT 73

*purīra svabhāva,—yatheṣṭa āhāra karāññā
ye nā khāya, tāre khāoyāya yatana kariyā*

purīra svabhāva—Rāmacandra Purī’s character; *yathā-iṣṭa*—as much as desired; *āhāra karāññā*—getting someone to eat; *ye*—what; *nā khāya*—one does not eat; *tāre khāoyāya*—causes him to eat; *yatana kariyā*—with great attention.

“It is the nature of Rāmacandra Purī that first he lets one eat as much as desired, and if one does not eat more than necessary, with great attention he makes him eat more.

TEXT 74

*khāoyāññā punaḥ tāre karaye nindana
'eta anna khāo,—tomāra kata āche dhana?*

khāoyāññā—after feeding; *punaḥ*—again; *tāre*—him; *karaye nindana*—criticizes; *eta*—so much; *anna*—food; *khāo*—you eat; *tomāra*—your; *kata*—how much; *āche*—is there; *dhana*—wealth.

“In this way he induces one to eat more than necessary, and then he directly criticizes him, saying, ‘You eat so much. How much money do you have in your treasury?’

TEXT 75

*sannyāsike eta khāoyāññā kara dharma nāśa!
ataeva jāninu,—tomāra kichu nāhi bhāsa'*

sannyāsike—sannyāsīs; *eta*—so much; *khāoyāññā*—inducing to eat; *kara dharma nāśa*—you spoil their religious principles; *ataeva*—therefore; *jāninu*—I can understand; *tomāra*—your; *kichu nāhi bhāsa*—there is no advancement.

“Also, by inducing sannyāsīs to eat so much, you spoil their religious principles. Therefore I can understand that you have no advancement.’

TEXT 76

*ke kaiche vyavahāre, kebā kaiche khāya
ei anusandhāna teṅho karaya sadāya*

ke—who; *kaiche*—how; *vyavahāre*—behaves; *kebā*—who; *kaiche*—how; *khāya*—eats; *ei anusandhāna*—this inquiry; *teṅho*—he; *karaya*—does; *sadāya*—always.

“It is Rāmacandra Purī’s business to inquire always about how others are eating and conducting their daily affairs.

TEXT 77

*śāstre yei dui dharma kairāche varjana
sei karma nirantara inhāra karaṇa*

śāstre—in the revealed scriptures; *yei*—which; *dui*—two; *dharma*—activities; *kairāche varjana*—are rejected; *sei*—those; *karma*—activities; *nirantara*—always; *inhāra*—his; *karaṇa*—action.

“The two kinds of activities rejected in the revealed scriptures constitute his daily affairs.

TEXT 78

*para-svabhāva-karmāṇi
na praśaṁsen na garhayet
viśvam ekātmakam paśyan
prakṛtyā puruṣeṇa ca*

para-svabhāva-karmāṇi—the characteristics or activities of others; *na*—not; *praśaṁset*—one should praise; *na*—not; *garhayet*—should criticize; *viśvam*—the universe; *eka-ātmakam*—as one; *paśyan*—seeing; *prakṛtyā*—by nature; *puruṣeṇa*—by the living entity; *ca*—and.

“One should see that because of the meeting of material nature and the living entity, the universe is acting uniformly. Thus one should neither praise nor criticize the characteristics or activities of others.’

This verse from *Śrīmad-Bhāgavatam* (11.28.1) was spoken by Lord Kṛṣṇa to Uddhava.

TEXT 79

*tāra madhye pūrva-vidhi ‘praśamsā’ chāḍiyā
para-vidhi ‘nindā’ kare ‘baliṣṭha’ jāniyā*

tāra madhye—between the two; *pūrva-vidhi*—the former rule; *praśamsā*—praising; *chāḍiyā*—giving up; *para-vidhi*—the other rule; *nindā*—criticizing; *kare*—does; *baliṣṭha jāniyā*—knowing it to be more prominent.

“Of the two rules, Rāmacandra Purī obeys the first by abandoning praise, but although he knows that the second is more prominent, he neglects it by criticizing others.

The above-mentioned verse from *Śrīmad-Bhāgavatam* gives two injunctions. The first, called *pūrva-vidhi*, is that one should not praise, and the second, *para-vidhi*, is that one should not criticize. As will be apparent from the following verse, the injunction against praise is less important than the injunction against blasphemy. One should carefully observe the *para-vidhi*, although one may neglect the *pūrva-vidhi*. Thus the actual injunction is that one may praise but should not criticize. This is called *śleṣokti*, or a statement having two meanings. Rāmacandra Purī, however, acted in just the opposite way, for he neglected the *para-vidhi* but strictly observed the *pūrva-vidhi*. Since he avoided following the principle of not criticizing, Rāmacandra Purī broke both the rules.

TEXT 80

pūrva-parayor madhye para-vidhir balavān

pūrva-parayor—the former and the latter; *madhye*—between; *para-vidhiḥ*—the latter rule; *balavān*—more prominent.

“Between the former rule and the latter rule, the latter is more important.’

This is a verse from the *nyāya* literatures.

TEXT 81

*yāhān guṇa śata āche, tāhā nā kare grahaṇa
guṇa-madhye chale kare doṣa-āropaṇa*

yāhān—where; *guṇa*—good attributes; *śata*—hundreds; *āche*—there are; *tāhā*—them; *nā kare grahaṇa*—he does not accept; *guṇa-madhye*—in such good attributes; *chale*—by tricks; *kare*—does; *doṣa-āropaṇa*—attributing faults.

“Even where there are hundreds of good qualities, a critic does not consider them. Rather, he attempts by some trick to point out a fault in those attributes.

TEXT 82

*inhāra svabhāva ihān karite nā yuyāya
tathāpi kahiye kichu marma-duḥkha pāya*

inhāra svabhāva—his characteristics; *ihān*—here; *karite nā yuyāya*—one should not follow; *tathāpi*—still; *kahiye*—I say; *kichu*—something; *marma-duḥkha*—unhappiness within the heart; *pāya*—get.

“One should not, therefore, follow the principles of Rāmacandra Purī. Nevertheless, I have to say something against him because he is making our hearts unhappy.

TEXT 83

*inhāra vacane kene anna tyāga kara?
pūrvavat nimantraṇa māna’,—sabāra bola dhara“*

inhāra vacane—by his words; *kene*—why; *anna*—food; *tyāga kara*—You give up; *pūrvavat*—as before; *nimantraṇa māna’*—please accept the invitation; *sabāra*—of everyone; *bola*—the words; *dhara*—accept.

“Why have You given up proper eating due to the criticism of Rāmacandra Purī? Please accept invitations as before. This is the request of us all.”

TEXT 84

*prabhu kahe,—“sabe kene purīre kara roṣa?
'sahaja' dharma kahe teṅho, tāṅra kibā doṣa?*

prabhu kahe—Śrī Caitanya Mahāprabhu replied; sabe—all of you; kene—why; purīre—at Rāmacandra Purī; kara roṣa—are angry; sahaja—natural; dharma—religious principles; kahe—speaks; teṅho—he; tāṅra—of him; kibā—what; doṣa—fault.

Śrī Caitanya Mahāprabhu replied, “Why are all of you angry at Rāmacandra Purī? He is expounding the natural principles of sannyāsa life. Why are you accusing him?”

TEXT 85

*yati hañā jihvā-lāmpaṭya—atyanta anyāya
yatira dharma,—prāṇa rākhite āhāra-mātra khāya“*

yati hañā—being a sannyāsī; jihvā-lāmpaṭya—indulging in satisfying the tongue; atyanta anyāya—grievous offense; yatira dharma—the religious principle of a sannyāsī; prāṇa rākhite—to maintain life; āhāra—food; mātra—only; khāya—eats.

“For a sannyāsī to indulge in satisfying the tongue is a great offense. The duty of a sannyāsī is to eat only as much as needed to keep body and soul together.”

TEXT 86

*tabe sabe meli' prabhure bahu yatna kailā
sabāra āgrahe prabhu ardheka rākhilā*

tabe—thereafter; *sabe meli'*—when all the devotees came together; *prabhure*—unto Śrī Caitanya Mahāprabhu; *bahu yatna kailā*—requested fervently; *sabāra āgrahe*—due to the eagerness of all of them; *prabhu*—Śrī Caitanya Mahāprabhu; *ardheka rākhilā*—accepted half.

When they all requested very fervently that Śrī Caitanya Mahāprabhu take a full meal, He still would not do so. Instead, He responded to their request by accepting half as much as usual.

TEXT 87

*dui-ṇaṇa kauḍi lāge prabhura nimantraṇe
kabhu dui-jana bhoktā, kabhu tina-jane*

dui-ṇaṇa kauḍi—two ṇaṇas of kauḍis (160 small conchshells); *lāge*—costs; *prabhura nimantraṇe*—to invite Śrī Caitanya Mahāprabhu; *kabhu*—sometimes; *dui-jana*—two men; *bhoktā*—eating; *kabhu*—sometimes; *tina-jane*—three men.

The cost for the food needed to invite Śrī Caitanya Mahāprabhu was fixed at two ṇaṇas of kauḍis [160 conchshells], and that food would be taken by two men and sometimes three.

TEXT 88

*abhojyānna vipra yadi karena nimantraṇa
prasāda-mūlya la-ite lāge kauḍi dui-ṇaṇa*

abhojya-anna vipra—a brāhmaṇa at whose place an invitation cannot be accepted; *yadi*—if; *karena nimantraṇa*—he invites; *prasāda-mūlya*—the price of the prasādam; *la-ite*—to bear; *lāge*—costs; *kauḍi dui-ṇaṇa*—two ṇaṇas of kauḍis.

When a brāhmaṇa at whose home an invitation could not be accepted invited the Lord, he would pay two ṇaṇas of conchshells to purchase the prasādam.

TEXT 89

*bhojyānna vipra yadi nimantraṇa kare
kichu 'prasāda' āne, kichu pāka kare ghare*

bhojya-anna vipra—a brāhmaṇa at whose place an invitation could be accepted; *yadi*—if; *nimantraṇa kare*—invites; *kichu*—some; *prasāda*—*prasādam*; *āne*—brings; *kichu*—some; *pāka kare*—cooks; *ghare*—at home.

When a brāhmaṇa at whose home an invitation could be accepted invited Him, the brāhmaṇa would purchase part of the prasādam and cook the rest at home.

TEXTS 90–91

*paṇḍita-gosāñi, bhagavān-ācārya, sārvabhauma
nimantraṇera dine yadi kare nimantraṇa
tān-sabāra icchāya prabhu karena bhojana
tāhāñ prabhura svātantrya nāi, yaiche tānra mana*

paṇḍita-gosāñi—Gadādhara Paṇḍita; *bhagavān-ācārya*—Bhagavān Ācārya; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *nimantraṇera dine*—on the day on which Lord Caitanya was invited by others; *yadi*—if; *kare nimantraṇa*—they would invite; *tān-sabāra*—of all of them; *icchāya*—by the desire; *prabhu*—Śrī Caitanya Mahāprabhu; *karena bhojana*—would accept His meal; *tāhāñ*—in that case; *prabhura*—of Lord Caitanya; *svātantrya nāi*—there was no independence; *yaiche*—as; *tānra*—of them; *mana*—the mind.

Even on a day when Śrī Caitanya Mahāprabhu was invited to dine by others, if Gadādhara Paṇḍita, Bhagavān Ācārya or Sārvabhauma Bhaṭṭācārya invited Him, Śrī Caitanya Mahāprabhu had no independence. He would accept their invitations as they desired.

TEXT 92

*bhakta-gaṇe sukha dite prabhura 'avatāra'
yāhāñ yaiche yogya, tāhāñ karena vyavahāra*

bhakta-gaṇe—to His devotees; *sukha dite*—to give happiness; *prabhura*—of Śrī Caitanya Mahāprabhu; *avatāra*—incarnation; *yāhān yaiche yogya*—whatever was fitting according to the time and circumstances; *tāhān karena vyavahāra*—He behaved in that way.

Śrī Caitanya Mahāprabhu actually descended to give happiness to the devotees. Thus He behaved in whatever way fit the time and circumstances.

TEXT 93

kabhu laukika rīti,—*yena 'itara' jana*
kabhu svatantra, *karena 'aiśvarya' prakāṣana*

kabhu—sometimes; *laukika rīti*—common behavior; *yena*—as; *itara jana*—a common man; *kabhu*—sometimes; *svatantra*—fully independent; *karena*—does; *aiśvarya prakāṣana*—manifestation of godly opulence.

Because of His full independence, Śrī Caitanya Mahāprabhu sometimes behaved like a common man and sometimes manifested His godly opulence.

TEXT 94

kabhu rāmacandra-purīra haya bhṛtya-prāya
kabhu tāre nāhi māne, *dekhe tṛṇa-prāya*

kabhu—sometimes; *rāmacandra-purīra*—of Rāmacandra Purī; *haya*—was; *bhṛtya-prāya*—exactly like a servant; *kabhu*—sometimes; *tāre*—for him; *nāhi māne*—He did not care; *dekhe*—sees; *tṛṇa-prāya*—just like a straw.

Śrī Caitanya Mahāprabhu sometimes accepted Rāmacandra Purī as His master and considered Himself a servant, and sometimes the Lord, not caring for him, would see him as being just like a straw.

TEXT 95

*īśvara-caritra prabhura—buddhira agocara
yabe yei karena, sei saba—manohara*

īśvara-caritra—character exactly like that of the Supreme Personality of Godhead; *prabhura*—of Śrī Caitanya Mahāprabhu; *buddhira agocara*—beyond one’s intelligence; *yabe*—when; *yei*—whatever; *karena*—He did; *sei*—that; *saba*—all; *manohara*—very beautiful.

Śrī Caitanya Mahāprabhu behaved exactly like the Supreme Personality of Godhead, beyond the restriction of anyone’s intelligence. He did whatever He liked, but all His activities were very beautiful.

TEXT 96

*ei-mata rāmacandra-purī nīlācale
dina kata rahi’ gelā ‘tīrtha’ karibāre*

ei-mata—in this way; *rāmacandra-purī*—Rāmacandra Purī; *nīlācale*—at Jagannātha Purī; *dina kata*—for some days; *rahi’*—staying; *gelā*—left; *tīrtha karibāre*—to visit holy places.

Thus Rāmacandra Purī stayed for some days at Nīlācala [Jagannātha Purī]. Then he left to visit various holy places of pilgrimage.

TEXT 97

*teṅho gele prabhura gaṇa haila haraṣita
śirera pāthara yena paḍila ācambita*

teṅho gele—when he left; *prabhura gaṇa*—the associates of Śrī Caitanya Mahāprabhu; *haila haraṣita*—became very, very happy; *śirera*—on the head; *pāthara*—a stone; *yena*—as if; *paḍila*—fell down; *ācambita*—suddenly.

The devotees considered Rāmacandra Purī to be like a great burden on their heads. When he left Jagannātha Purī, everyone felt extremely happy,

as if a great stone burden had suddenly fallen from their heads to the ground.

TEXT 98

*svacchande nimantraṇa, prabhura kīrtana-nartana
svacchande karena sabe prasāda bhojana*

svacchande—freely; *nimantraṇa*—invitation; *prabhura*—of Śrī Caitanya Mahāprabhu; *kīrtana-nartana*—chanting and dancing; *svacchande*—in full independence; *karena sabe*—everyone did; *prasāda bhojana*—accepting *prasādam*.

After his departure, everything was happy once again. Śrī Caitanya Mahāprabhu accepted invitations as usual and led congregational chanting and dancing. Everyone else also accepted *prasādam* without hindrances.

TEXT 99

*guru upekṣā kaile, aiche phala haya
krame īśvara-ṭaryanta aparādhe ṭhekaya*

guru upekṣā kaile—if one’s spiritual master rejects him; *aiche*—such; *phala*—result; *haya*—there is; *krame*—gradually; *īśvara-ṭaryanta*—up to the point of the Personality of Godhead; *aparādhe ṭhekaya*—commits offenses.

If one’s spiritual master rejects him, one becomes so fallen that he, like Rāmacandra Purī, commits offenses even to the Supreme Personality of Godhead.

TEXT 100

*yadyapi guru-buddhye prabhu tāra doṣa nā la-ila
tāra phala-dvārā loke śikṣā karāila*

yadyapi—although; *guru-buddhye*—due to considering him a spiritual master; *prabhu*—Śrī Caitanya Mahāprabhu; *tāra*—his; *doṣa*—offense; *nā la-ila*—did not accept; *tāra*—his; *phala*—result; *dvārā*—by; *loke*—the general populace; *śikṣā karāila*—He instructed.

Śrī Caitanya Mahāprabhu did not consider the offenses of Rāmacandra Purī, for the Lord considered him His spiritual master. However, his character instructed everyone about the result of offending the spiritual master.

TEXT 101

caitanya-caritra—yena amṛtera pūra
śunite śravaṇe mane lāgaye madhura

caitanya-caritra—the character of Śrī Caitanya Mahāprabhu; *yena*—as if; *amṛtera pūra*—filled with nectar; *śunite*—hearing; *śravaṇe*—to the ear; *mane*—to the mind; *lāgaye*—feels; *madhura*—pleasing.

The character of Śrī Caitanya Mahāprabhu is full of nectar. Hearing about it is pleasing to the ear and mind.

TEXT 102

caitanya-caritra likhi, śuna eka-mane
anāyāse pābe prema śrī-kṛṣṇa-caraṇe

caitanya-caritra—the character of Śrī Caitanya Mahāprabhu; *likhi*—I write; *śuna*—please hear; *eka-mane*—with attention; *anāyāse*—easily; *pābe*—you will get; *prema*—ecstatic love; *śrī-kṛṣṇa-caraṇe*—at the lotus feet of Lord Śrī Kṛṣṇa.

I write about the character of Śrī Caitanya Mahāprabhu. O readers, please hear with attention, for thus you will easily receive ecstatic love for the lotus feet of Lord Śrī Kṛṣṇa.

TEXT 103

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

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.

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 Śrī Caitanya-caritāmṛta, Antya-līlā, Eighth Chapter, describing how the Lord reduced His eating in fear of the criticism of Rāmacandra Purī.

CHAPTER NINE

The Deliverance of Gopīnātha Paṭṭanāyaka

The Ninth Chapter is summarized as follows. Gopīnātha Paṭṭanāyaka, the son of Bhavānanda Rāya, was engaged in the service of the government, but he misappropriated some funds from the treasury. Therefore the *baḍa-jānā*, the eldest son of King Pratāparudra, ordered that he be punished by death. Thus Gopīnātha Paṭṭanāyaka was raised on the *cāṅga* to be killed, but by the mercy of Śrī Caitanya Mahāprabhu he was delivered. Moreover, he was even promoted to a higher post.

TEXT 1

*agaṇya-dhanya-caitanya-
gaṇānām prema-vanyayā
ninye 'dhanya-jana-svānta-
maruḥ śaśvad anūpatām*

agaṇya—innumerable; *dhanya*—glorious; *caitanya-gaṇānām*—of the associates of Śrī Caitanya Mahāprabhu; *prema-vanyayā*—by the inundation of ecstatic love; *ninye*—was brought; *adhanya-jana*—of unfortunate persons; *svānta-maruḥ*—the desert of the heart; *śaśvat*—always; *anūpatām*—to the state of being filled with water.

The innumerable, glorious followers of Śrī Caitanya Mahāprabhu brought a constant flood to the deserty hearts of the unfortunate with an inundation of ecstatic love.

TEXT 2

*jaya jaya śrī-kṛṣṇa-caitanya dayāmaya
jaya jaya nityānanda karuṇa-hṛdaya*

jaya jaya—all glories; *śrī-kṛṣṇa-caitanya*—to Śrī Caitanya Mahāprabhu; *dayā*—*maya*—merciful; *jaya jaya*—all glories; *nityānanda*—to Lord Nityānanda; *karuṇa-hṛdaya*—whose heart is very compassionate.

All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu, the most merciful incarnation! All glories to Lord Nityānanda, whose heart is always compassionate!

TEXT 3

jayādvaitācārya jaya jaya dayāmaya
jaya gaura-bhakta-gaṇa saba rasamaya

jaya—all glories; *advaita-ācārya*—to Advaita Ācārya; *jaya jaya*—all glories; *dayā-maya*—merciful; *jaya*—all glories; *gaura-bhakta-gaṇa*—to the devotees of Śrī Caitanya Mahāprabhu; *saba*—all; *rasa-maya*—overwhelmed by transcendental bliss.

All glories to Advaita Ācārya, who is very merciful! All glories to the devotees of Śrī Caitanya Mahāprabhu, who are always overwhelmed by transcendental bliss!

TEXT 4

ei-mata mahāprabhu bhakta-gaṇa-saṅge
nīlācale vāsa karena kṛṣṇa-prema-raṅge

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—along with His devotees; *nīlācale*—at Jagannātha Purī; *vāsa karena*—resides; *kṛṣṇa-prema-raṅge*—overwhelmed by the ecstatic love of Lord Kṛṣṇa.

Thus Śrī Caitanya Mahāprabhu lived at Nīlācala [Jagannātha Purī] with His personal devotees, always merged in ecstatic love for Kṛṣṇa.

TEXT 5

*antare-bāhire kṛṣṇa-viraha-taraṅga
nānā-bhāve vyākula prabhura mana āra aṅga*

antare-bāhire—internally and externally; *kṛṣṇa-viraha-taraṅga*—the waves of separation from Kṛṣṇa; *nānā-bhāve*—by various ecstasies; *vyākula*—agitated; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana āra aṅga*—mind and body.

Śrī Caitanya Mahāprabhu always felt waves of separation from Kṛṣṇa, externally and internally. His mind and body were agitated by various spiritual transformations.

TEXT 6

*dine nṛtya-kīrtana, jagannātha-daraśana
rātrye rāya-svarūpa-sane rasa-āsvādana*

dine—during the day; *nṛtya-kīrtana*—dancing and chanting; *jagannātha-daraśana*—seeing Lord Jagannātha; *rātrye*—at night; *rāya-svarūpa-sane*—with Rāmānanda Rāya and Svarūpa Dāmodara; *rasa-āsvādana*—tasting transcendental bliss.

During the day He chanted, danced and saw Lord Jagannātha in the temple. At night He tasted transcendental bliss in the company of Rāmānanda Rāya and Svarūpa Dāmodara.

TEXT 7

*trijagatera loka āsi' karena daraśana
yei dekhe, sei pāya kṛṣṇa-prema-dhana*

tri-jagatera—of the three worlds; *loka*—people; *āsi'*—coming; *karena daraśana*—visited; *yei dekhe*—anyone who saw; *sei pāya*—he got; *kṛṣṇa-prema-dhana*—the transcendental treasure of ecstatic love for Kṛṣṇa.

People from the three worlds used to come visit Śrī Caitanya Mahāprabhu. Anyone who saw Him received the transcendental treasure of love for Kṛṣṇa.

TEXT 8

*manuṣyera veśe deva-gandharva-kinnara
sapta-pātālera yata daitya viṣadhara*

manuṣyera veśe—in the dress of human beings; *deva-gandharva-kinnara*—the demigods, the Gandharvas and the Kinnaras; *sapta-pātālera*—of the seven lower planetary systems; *yata*—all kinds of; *daitya*—demons; *viṣadhara*—serpentine living entities.

The inhabitants of the seven higher planetary systems—including the demigods, the Gandharvas and the Kinnaras—and the inhabitants of the seven lower planetary systems [Pātālaloka], including the demons and serpentine living entities, all visited Śrī Caitanya Mahāprabhu in the dress of human beings.

TEXT 9

*sapta-dvīpe nava-khaṇḍe vaise yata jana
nānā-veśe āsi' kare prabhura daraśana*

sapta-dvīpe—in seven islands; *nava-khaṇḍe*—in nine *khaṇḍas*; *vaise*—reside; *yata jana*—all persons; *nānā-veśe*—in different dresses; *āsi'*—coming; *kare prabhura daraśana*—visited Śrī Caitanya Mahāprabhu.

Dressed in different ways, people from the seven islands and nine *khaṇḍas* visited Śrī Caitanya Mahāprabhu.

TEXT 10

*prahlāda, bali, vyāsa, śuka ādi muni-gaṇa
āsi' prabhu dekhi' preme haya acetana*

prahlāda—Prahāda Mahārāja; *bali*—Bali Mahārāja; *vyāsa*—Vyāsadeva; *śuka*—Śukadeva Gosvāmī; *ādi*—and so on; *muni-gaṇa*—great sages; *āsi*—coming; *prabhu dekhi*—by seeing Śrī Caitanya Mahāprabhu; *preme*—in ecstatic love of Kṛṣṇa; *haya acetana*—became unconscious.

Prahāda Mahārāja, Bali Mahārāja, Vyāsadeva, Śukadeva Gosvāmī and other great sages came to visit Śrī Caitanya Mahāprabhu. Upon seeing Him, they became unconscious in ecstatic love for Kṛṣṇa.

According to the opinion of some historians, Prahāda Mahārāja was born in Tretā-yuga in the city of Multan, in the state of Punjab. He was born of Hiraṇyakaśipu, a king of the dynasty of Kaśyapa. Prahāda Mahārāja was a great devotee of Lord Viṣṇu, but his father was very much against Viṣṇu. Because the father and son thus differed in their consciousness, the demon father inflicted all kinds of bodily pain upon Prahāda. When this torture became intolerable, the Supreme Lord appeared as Nṛsimhadeva and killed the great demon Hiraṇyakaśipu.

Bali Mahārāja was the grandson of Prahāda Mahārāja. The son of Prahāda Mahārāja was Virocana, and his son was known as Bali. Appearing as Vāmana and begging Bali Mahārāja for three feet of land, the Lord took possession of the entire three worlds. Thus Bali Mahārāja became a great devotee of Lord Vāmana. Bali Mahārāja had one hundred sons, of whom Mahārāja Bāṇa was the eldest and most famous.

Vyāsadeva was the son of the great sage Parāśara. Other names for him are Sātyavateya and Kṛṣṇa-dvaipāyana Bādarāyaṇa Muni. As one of the authorities on the *Vedas*, he divided the original *Veda*, for convenience, into four divisions—*Sāma*, *Yajur*, *R̥g* and *Atharva*. He is the author of eighteen *Purāṇas* as well as the theosophical thesis *Brahma-sūtra* and its natural commentary, *Śrīmad-Bhāgavatam*. He belongs to the Brahma-sampradāya and is a direct disciple of Nārada Muni.

Śukadeva Gosvāmī is the son of Vyāsadeva. He was a *brahmacārī* fully conscious of Brahman realization, but later he became a great devotee of Lord Kṛṣṇa. He narrated *Śrīmad-Bhāgavatam* to Mahārāja Parīkṣit.

TEXT 11

bāhire phukāre loka, darśana nā pāñā
'kṛṣṇa kaha' balena prabhu bāhire āsiyā

bāhire—outside; *phu-kāre*—with a tumultuous sound; *loka*—people; *darśana nā pāñā*—not being able to see; *kṛṣṇa kaha*—chant Kṛṣṇa; *balena*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *bāhire āsiyā*—coming outside.

Being unable to see Śrī Caitanya Mahāprabhu, the populace outside His room would make a tumultuous sound. Thus Śrī Caitanya Mahāprabhu would go outside and tell them, “Chant Hare Kṛṣṇa.”

TEXT 12

prabhura darśane saba loka preme bhāse
ei-mata yāya prabhura rātri-divase

prabhura darśane—by seeing Śrī Caitanya Mahāprabhu; *saba loka*—all the people; *preme bhāse*—became inundated in ecstatic love; *ei-mata*—in this way; *yāya*—passes; *prabhura*—of Śrī Caitanya Mahāprabhu; *rātri-divase*—night and day.

All kinds of people would come to see the Lord, and upon seeing Him they would be overwhelmed with ecstatic love for Kṛṣṇa. In this way Śrī Caitanya Mahāprabhu passed His days and nights.

TEXT 13

eka-dina loka āsi' prabhure nivedila
gopīnāthere 'baḍa jānā' cāṅge caḍāila

eka-dina—one day; *loka*—people; *āsi'*—coming; *prabhure*—to Śrī Caitanya Mahāprabhu; *nivedila*—informed; *gopīnāthere*—Gopīnātha Paṭṭanāyaka; *baḍa jānā*—the eldest son of King Pratāparudra; *cāṅge caḍāila*—was raised on the cāṅga.

One day people suddenly came to Śrī Caitanya Mahāprabhu and informed Him, “Gopīnātha Paṭṭanāyaka, the son of Bhavānanda Rāya, has been condemned to death by the baḍa-jānā, the eldest son of the King, and has been raised on the cāṅga.

The *cāṅga* was a device for killing a condemned person. It consisted of a raised platform on which the condemned was made to stand. Underneath the platform, there were stationary upright swords. The condemned man would be pushed down onto the swords, and in this way he would die. For some reason, Gopinātha Paṭṭanāyaka had been condemned to death and had therefore been raised upon the *cāṅga*.

TEXT 14

tale khaḍga pāti' tāre upare ḍāribe
prabhu rakṣā karena yabe, tabe nistāribe

tale—underneath; *khaḍga*—swords; *pāti'*—setting; *tāre*—him; *upare*—upon; *ḍāribe*—he will throw; *prabhu*—Śrī Caitanya Mahāprabhu; *rakṣā karena*—will protect; *yabe*—when; *tabe*—then; *nistāribe*—he will be saved.

“The *baḍa-jānā* has placed swords beneath the platform,” they said, “and will throw Gopinātha upon them. O Lord, only if You protect him will he be saved.

TEXT 15

savaṁśe tomāra sevaka—bhavānanda-rāya
tānra putra—tomāra sevake rākhite yuyāya

sa-varṁśe—with his family; *tomāra*—Your; *sevaka*—servant; *bhavānanda-rāya*—Bhavānanda Rāya; *tānra putra*—his son; *tomāra sevake*—Your servant; *rākhite*—to protect; *yuyāya*—is quite fit.

“Bhavānanda Rāya and his entire family are your servants. Therefore it is quite fitting for You to save the son of Bhavānanda Rāya.”

TEXT 16

prabhu kahe,—‘rājā kene karaye tāḍana?’
tabe sei loka kahe saba vivaraṇa

prabhu kahe—Śrī Caitanya Mahāprabhu said; *rājā*—the King; *kene*—why; *karaye tāḍana*—punishes; *tabe*—thereupon; *sei loka*—those persons; *kahe*—stated; *saba vivaraṇa*—all of the description.

Śrī Caitanya Mahāprabhu inquired, “Why is the King chastising him?” Thereupon the people described the entire incident.

TEXT 17

‘gopīnātha-ṣaṭṭanāyaka—rāmānanda-bhāi
sarva-kāla haya teṅha rāja-ṣiṣayī

gopīnātha-ṣaṭṭanāyaka—Gopīnātha Ṣaṭṭanāyaka; *rāmānanda-bhāi*—a brother of Rāmānanda Rāya; *sarva-kāla*—always; *haya*—is; *teṅha*—he; *rāja-ṣiṣayī*—treasurer of the King.

They said, “Gopīnātha Ṣaṭṭanāyaka, the brother of Rāmānanda Rāya, has always been a treasurer for the government.

TEXT 18

‘māla-jāṭhyā-daṇḍapāṭe’ tāra adhikāra
sādhi’ pāḍi’ āni’ dravya dila rāja-dvāra

māla-jāṭhyā-daṇḍapāṭe—in the place known as Māla-jāṭhyā Daṇḍapāṭa; *tāra*—his; *adhikāra*—authority; *sādhi’*—soliciting; *pāḍi’*—collecting; *āni’*—bringing; *dravya*—the money; *dila*—gave; *rāja-dvāra*—to the door of the King.

“He served in the place known as Māla-jāṭhyā Daṇḍapāṭa, soliciting and collecting money there and depositing it in the government treasury.

TEXT 19

dui-lakṣa kāhana tāra ṭhāñi bākī ha-ila
dui-lakṣa kāhana kauḍi rājā ta’ māgila

dui-lakṣa—200,000 *kāhanas* of *kaudis* (one *kāhana* equals 1,280 *kaudis*); *tāra ṭhāñi*—from him; *bākī ha-ila*—there was a balance due; *dui-lakṣa kāhana*—200,000 *kāhanas*; *kaudi*—conchshells; *rājā*—the King; *ta'*—certainly; *māgila*—demanded.

“Once when he deposited the collection, however, a balance of 200,000 *kāhanas* of conchshells was due from him. Therefore the King demanded this sum.

TEXT 20

teṅha kahe,—“*sthūla-dravya nāhi ye gaṇi' diba*
krame-krame veci' kini' dravya bhariba”

teṅha kahe—he replied; *sthūla-dravya*—cash money; *nāhi*—there is not; *ye*—which; *gaṇi'*—counting; *diba*—I can give; *krame-krame*—gradually; *veci' kini'*—purchasing and selling; *dravya*—goods; *bhariba*—I shall fill.

“Gopīnātha Paṭṭanāyaka replied, ‘There is no money I can immediately give you in cash. Please give me time. Gradually I shall purchase and sell my gross goods and in this way fill your treasury.

TEXT 21

ghoḍā daśa-bāra haya, laha' mūlya kari'”
eta bali' ghoḍā āne rāja-dvāre dhari'”

ghoḍā—horses; *daśa-bāra*—ten to twelve; *haya*—there are; *laha'*—take; *mūlya kari'*—on the proper value; *eta bali'*—saying this; *ghoḍā āne*—he brought the horses; *rāja-dvāre dhari'*—keeping at the door of the King.

“There are ten to twelve good horses. Take them immediately for a proper price.’ After saying this, he brought all the horses to the door of the King.

TEXT 22

*eka rāja-putra ghoḍāra mūlya bhāla jāne
tāre pāṭhāila rājā pātra-mitra sane*

eka—one; *rāja-putra*—prince; *ghoḍāra mūlya*—the price of horses; *bhāla*—well; *jāne*—knows; *tāre pāṭhāila*—sent for him; *rājā*—the King; *pātra-mitra sane*—accompanied by ministers and friends.

“One of the princes knew how to estimate the price of horses very well. Thus the King sent for him to come with his ministers and friends.

TEXT 23

*sei rāja-putra mūlya kare ghāṭāñā
gopīnāthera krodha haila mūlya śuniyā*

sei—that; *rāja-putra*—prince; *mūlya*—price; *kare*—estimates; *ghāṭāñā*—reducing; *gopīnāthera*—of Gopīnātha; *krodha haila*—there was anger; *mūlya śuniyā*—hearing the price.

“The prince, however, purposely gave a reduced estimate for the value of the horses. When Gopīnātha Paṭṭanāyaka heard the price quoted, he was very angry.

TEXT 24

*sei rāja-putrera svabhāva,—grīvā phirāya
ūrdhva-mukhe bāra-bāra iti-uti cāya*

sei rāja-putrera—of that prince; *svabhāva*—characteristic; *grīvā phirāya*—turns his neck; *ūrdhva-mukhe*—with his face toward the sky; *bāra-bāra*—again and again; *iti-uti*—here and there; *cāya*—looks.

“That prince had a personal idiosyncrasy of turning his neck and facing the sky, looking here and there again and again.

TEXT 25

*tāre nindā kari' kahe sa-garva vacane
rājā kṛpā kare tāte bhaya nāhi māne*

tāre—him; *nindā kari'*—criticizing; *kahe*—said; *sa-garva vacane*—words full of pride; *rājā*—the King; *kṛpā kare*—was very kind to him; *tāte*—therefore; *bhaya nāhi māne*—he was not afraid.

“Gopīnātha Paṭṭanāyaka criticized the prince. He was unafraid of the prince because the King was very kind toward him.

TEXT 26

*'āmāra ghoḍā grīvā nā phirāya ūrdhve nāhi cāya
tāte ghoḍāra mūlya ghāṭi karite nā yuyāya'*

āmāra ghoḍā—my horses; *grīvā*—the neck; *nā phirāya*—do not turn; *ūrdhve*—upward; *nāhi cāya*—do not look; *tāte*—because of this; *ghoḍāra mūlya*—the price of the horse; *ghāṭi karite*—to reduce; *nā yuyāya*—is not proper.

“Gopīnātha Paṭṭanāyaka said, ‘My horses never turn their necks or look upward. Therefore the price for them should not be reduced.’

TEXT 27

*śuni' rājaputra-mane krodha upajila
rājāra ṭhāñi yāi' bahu lāgāni karila*

śuni'—hearing; *rāja-putra*—of the prince; *mane*—in the mind; *krodha*—anger; *upajila*—arose; *rājāra ṭhāñi*—before the King; *yāi'*—going; *bahu lāgāni karila*—made many false allegations.

“Hearing this criticism, the prince became very angry. Going before the King, he made some false allegations against Gopīnātha Paṭṭanāyaka.

TEXT 28

“*kaṁḍi nāhi dibe ei, beḍāya chadma kari*
ājñā deha yadi,—‘cāṅge caḍāñā la-i kaṁḍi”

kaṁḍi—the money; *nāhi dibe*—will not pay; *ei*—this man; *beḍāya*—squanders; *chadma kari*—on some pretext; *ājñā deha yadi*—if you order; *cāṅge caḍāñā*—raising on the *cāṅga*; *la-i kaṁḍi*—I shall get the money.

“This Gopīnātha Paṭṭanāyaka,’ he said, ‘is unwilling to pay the money due. Instead, he is squandering it under some pretext. If you issue an order, I can put him on the *cāṅga* and thus realize the money.’”

TEXT 29

rājā bale,—‘yei bhāla, sei kara yāya
ye upāye kaṁḍi pāi, kara se upāya”

rājā bale—the King said; *yei bhāla*—whatever is best; *sei kara*—do that; *yāya*—going; *ye upāye*—by whatever means; *kaṁḍi pāi*—I can get back our money; *kara*—do; *se upāya*—such means.

“The King replied, ‘You can adopt whatever means you think best. Any device by which you can somehow or other realize the money is all right.’”

TEXT 30

rāja-putra āsi’ tāre cāṅge caḍāila
khaḍaga-upare phelāite tale khaḍaga pātīla”

rāja-putra—the prince; *āsi’*—coming; *tāre*—him; *cāṅge*—on the *cāṅga*; *caḍāila*—raised; *khaḍaga-upare*—upon the swords; *phelāite*—to throw; *tale*—below; *khaḍaga pātīla*—he spread swords.

“Thus the prince went back, raised Gopīnātha Paṭṭanāyaka onto the platform of the *cāṅga* and spread swords below upon which to throw him.”

TEXT 31

śuni' prabhu kahe kichu kari' praṇaya-roṣa
"rāja-kaudī dite nāre, rājāra kibā doṣa?"

śuni'—hearing; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *kichu*—some; *kari' praṇaya-roṣa*—displaying anger in affection; *rāja-kaudī*—money due the government; *dite nāre*—does not wish to pay; *rājāra*—of the King; *kibā doṣa*—what is the fault.

After hearing this explanation, Śrī Caitanya Mahāprabhu replied with affectionate anger. “Gopinātha Paṭṭanāyaka does not want to pay the King the money that is due,” the Lord said. “How then is the King at fault in punishing him?”

TEXT 32

rāja-vilāt sādhi' khāya, nāhi rāja-bhaya
dāri-nāṭuyāre diyā kare nānā vyaya

rāja-vilāt—money due the King; *sādhi'*—collecting; *khāya*—he uses; *nāhi rāja-bhaya*—without fear of the King; *dāri-nāṭuyāre*—to dancing girls; *diyā*—giving; *kare*—makes; *nānā*—various; *vyaya*—expenditures.

“Gopinātha Paṭṭanāyaka is in charge of collecting money on behalf of the government, but he misappropriates it. Not fearing the King, he squanders it to see dancing girls.

TEXT 33

yei catura, sei kuruka rāja-viṣaya
rāja-dravya śodhi' pāya, tāra karuka vyaya"

yei—one who; *catura*—intelligent; *sei*—such a person; *kuruka*—let him do; *rāja-viṣaya*—government service; *rāja-dravya śodhi'*—after paying the dues of the government; *pāya*—whatever he gets; *tāra karuka vyaya*—let him spend that.

“If one is intelligent, let him perform service to the government, and after paying the government, he can spend whatever money is left.”

TEXT 34

*hena-kāle āra loka āila dhāñā
'vāñīnāthādi savaṁśe lañā gela bāndhiyā'*

hena-kāle—at this time; *āra*—another; *loka*—person; *āila*—came; *dhāñā*—in great haste; *vāñīnātha-ādi*—beginning with Vāñīnātha; *savaṁśe lañā*—with his family; *gela bāndhiyā*—was arrested.

At that time another person came there in great haste, bringing the news that Vāñīnātha Rāya and his entire family had been arrested.

TEXT 35

*prabhu kahe,—“rājā āpane lekhāra dravya la-iba
āmi—virakta sannyāsī, tāhe ki kariba?”*

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *rājā*—the King; *āpane*—personally; *lekhāra dravya*—dues of the proper account; *la-iba*—will take; *āmi*—I; *virakta sannyāsī*—a renounced *sannyāsī*; *tāhe*—about that; *ki kariba*—what can I do.

Śrī Caitanya Mahāprabhu said, “The King must personally realize the money that is due. I am but a *sannyāsī*, a member of the renounced order. What can I do?”

TEXT 36

*tabe svarūpādi yata prabhura bhakta-gaṇa
prabhura caraṇe sabe kailā nivedana*

tabe—at that time; *svarūpa-ādi*—beginning with Svarūpa Dāmodara; *yata*—all; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇa*—

devotees; *prabhura caraṇe*—at the lotus feet of the Lord; *sabe*—all of them; *kailā nivedana*—submitted.

Then all the devotees, headed by Svarūpa Dāmodara Gosvāmī, fell at the lotus feet of Śrī Caitanya Mahāprabhu and submitted the following plea.

TEXT 37

“*rāmānanda-rāyera goṣṭhī, saba—tomāra ‘dāsa’
tomāra ucita nahe aichana udāsa*”

rāmānanda-rāyera—of Rāmānanda Rāya; *goṣṭhī*—family; *saba*—all; *tomāra dāsa*—Your servants; *tomāra*—for You; *ucita*—befitting; *nahe*—is not; *aichana*—such; *udāsa*—indifference.

“All the members of Rāmānanda Rāya’s family are Your eternal servants. Now they are in danger. It is not befitting for You to be indifferent to them in this way.”

TEXT 38

śuni’ mahāprabhu kahe sakrodha vacane
“more ājñā deha’ sabe, yāña rāja-sthāne!

śuni’—hearing; *mahāprabhu*—Lord Śrī Caitanya Mahāprabhu; *kahe*—says; *sa-krodha vacane*—angry words; *more*—Me; *ājñā deha*’—you order; *sabe*—all; *yāña*—I shall go; *rāja-sthāne*—to the place of the King.

After hearing this, Śrī Caitanya Mahāprabhu spoke in an angry mood. “You want to order Me to go to the King,” He said.

TEXT 39

*tomā-sabāra ei mata,—rāja-ṭhāñi yāñā
kauḍi māgi’ lañ muñi āñcala pātiyā*

tomā-sabāra—of all of you; *ei mata*—this is the opinion; *rāja-ṭhāñi yāñā*—going to the King; *kaudī māgi*’—begging *kaudis*; *lañ*—shall take; *muñi*—I; *āñcala pātiyā*—spreading My cloth.

“Your opinion is that I should go to the King’s palace and spread My cloth to beg money from him.

TEXT 40

pāñca-gaṇḍāra pātra haya sannyāsī brāhmaṇa
māgile vā kene dibe dui-lakṣa kāhana?”

pāñca-gaṇḍāra—of five *gaṇḍās*; *pātra*—due recipients; *haya*—are; *sannyāsī brāhmaṇa*—*sannyāsīs* and *brāhmaṇas*; *māgile*—by begging; *vā*—or; *kene*—why; *dibe*—shall give; *dui-lakṣa kāhana*—200,000 *kāhanas* of *kaudis*.

“Of course, a *sannyāsī* or *brāhmaṇa* may beg for up to five *gaṇḍās*, but why should he be granted the inappropriate sum of 200,000 *kāhanas* of conchshells?”

TEXT 41

hena-kāle āra loka āila dhāñā
khadegara upare gopīnāthe diteche ḍāriyā

hena-kāle—at this time; *āra*—another; *loka*—person; *āila*—came; *dhāñā*—running; *khadegara upare*—upon the swords; *gopīnāthe*—Gopīnātha; *diteche ḍāriyā*—they are throwing.

Then another person came with the news that Gopīnātha had already been set up to be thrown upon the points of the swords.

TEXT 42

śuni’ prabhura gaṇa prabhure kare anunaya
prabhu kahe,—“āmi bhikṣuka, āmā haite kichu naya

śuni'—hearing; *prabhura gaṇa*—the devotees of the Lord; *prabhure kare anunaya*—entreated the Lord; *prabhu kahe*—Lord Śrī Caitanya Mahāprabhu said; *āmi bhikṣuka*—I am a beggar; *āmā haite kichu naya*—it is not possible for Me to do anything.

Hearing this news, all the devotees again appealed to the Lord, but the Lord replied, “I am a beggar. It is impossible for Me to do anything about this.

TEXT 43

*tāte rakṣā karite yadi haya sabāra mane
sabe meli' jānāha jagannāthera caraṇe*

tāte—therefore; *rakṣā karite*—to save; *yadi*—if; *haya*—is; *sabāra*—of all; *mane*—in the mind; *sabe meli'*—all together; *jānāha*—pray; *jagannāthera caraṇe*—at the lotus feet of Lord Jagannātha.

“Therefore if you want to save him, you should all pray together at the lotus feet of Jagannātha.

TEXT 44

*īśvara jagannātha,—yānra hāte sarva 'artha'
kartum akartum anyathā karite samartha"*

īśvara—the Supreme Personality of Godhead; *jagannātha*—Lord Jagannātha; *yānra hāte*—within His hands; *sarva artha*—all potencies; *kartum*—to do; *akartum*—not to do; *anyathā*—and otherwise; *karite*—to do; *samartha*—able.

“Lord Jagannātha is the Supreme Personality of Godhead. He possesses all potencies. Therefore He is able to act freely and can do and undo whatever He likes.”

TEXT 45

*ihān yadi mahāprabhu eteka kahilā
haricandana-pātra yāi' rājāre kahilā*

ihān—here; *yadi*—when; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *eteka kahilā*—spoke like this; *haricandana-pātra*—the officer named Haricandana Pātra; *yāi'*—going; *rājāre kahilā*—informed the King.

When Śrī Caitanya Mahāprabhu replied in this way, an officer named Haricandana Pātra went to the King and spoke with him.

TEXT 46

*“gopīnātha-paṭṭanāyaka—sevaka tomāra
sevakera prāṇa-daṇḍa nahe vyavahāra*

gopīnātha-paṭṭanāyaka—Gopīnātha Paṭṭanāyaka; *sevaka tomāra*—your servant; *sevakera prāṇa-daṇḍa*—to condemn a servant to death; *nahe*—is not; *vyavahāra*—good behavior.

“After all,” he said, “Gopīnātha Paṭṭanāyaka is your faithful servant. To condemn a servant to death is not good behavior.

TEXT 47

*viśeṣa tāhāra ṭhāñi kauḍi bākī haya
prāṇa nile kibā lābha? nija dhana-kṣaya*

viśeṣa—particular; *tāhāra ṭhāñi*—from him; *kauḍi*—of *kauḍis*; *bākī*—debt; *haya*—there is; *prāṇa nile*—if he is killed; *kibā*—what; *lābha*—profit; *nija*—own; *dhana*—wealth; *kṣaya*—loss.

“His only fault is that he owes some money to the government. If he is killed, however, what profit will there be? The government will be the loser, for it will not get the money.

TEXT 48

*yathārtha mūlye ghoḍā laha, yebā bākī haya
krame krame dibe, vyartha prāṇa kene laya*“

yathā-artha mūlye—for the proper price; *ghoḍā laha*—accept the horses; *yebā*—whatever; *bākī haya*—balance is due; *krame krame*—gradually; *dibe*—he will give; *vyartha*—unnecessarily; *prāṇa*—his life; *kene*—why; *laya*—are you taking.

“It would be better to take the horses for a proper price and let him gradually repay the balance. Why are you killing him unnecessarily?”

TEXT 49

*rājā kahe,—“ei bāt āmi nāhi jāni
prāṇa kene la-iba, tāra dravya cāhi āmi*

rājā kahe—the King replied; *ei bāt*—this news; *āmi*—I; *nāhi jāni*—do not know; *prāṇa*—his life; *kene*—why; *la-iba*—should I take; *tāra*—his; *dravya*—money; *cāhi āmi*—I want.

The King answered in surprise, “I did not know about all this. Why should his life be taken? I only want the money from him.

TEXT 50

*tumi yāi’ kara tāhāñ sarva samādhāna
dravya yaiche āise, āra rahe tāra prāṇa*“

tumi—you; *yāi’*—going; *kara*—make; *tāhāñ*—there; *sarva samādhāna*—all adjustments; *dravya*—goods; *yaiche*—so that; *āise*—come; *āra*—and; *rahe*—keeps; *tāra*—his; *prāṇa*—life.

“Go there and adjust everything. I want only the payment, not his life.”

TEXT 51

*tabe haricandana āsi' jānāre kahila
cāṅge haite goṇīnāthe śīghra nāmāila*

tabe—at that time; *haricandana*—Haricandana Pātra; *āsi'*—coming; *jānāre kahila*—informed the prince; *cāṅge haite*—from the *cāṅga* platform; *goṇīnāthe*—Gopīnātha; *śīghra*—very soon; *nāmāila*—took down.

Haricandana then returned and informed the prince of the King's desire, and immediately Gopīnātha Paṭṭanāyaka was taken down from the *cāṅga*.

TEXT 52

*'dravya deha' rājā māge—upāya puchila
'yathārtha-mūlye ghoḍā laha', teṅha ta' kahila*

dravya deha—pay the dues; *rājā māge*—the King asks; *upāya*—the means; *puchila*—inquired; *yathā-artha-mūlye*—at a proper price; *ghoḍā laha*—take the horses; *teṅha ta' kahila*—he replied.

Then he was told that the King demanded the money due him and asked what means he would adopt to pay it. “Kindly take my horses,” he replied, “for a proper price.

TEXT 53

*'krame krame dimu, āra yata kichu pāri
avicāre prāṅṅa laha,—ki balite pāri?'*

krame krame—gradually; *dimu*—I shall pay; *āra*—more; *yata*—as much; *kichu*—any; *pāri*—I can; *avicāre*—without consideration; *prāṅṅa laha*—you take my life; *ki balite pāri*—what can I say.

“I shall gradually pay the balance as I can. Without consideration, however, you were going to take my life. What can I say?”

TEXT 54

*yathārtha mūlya kari' tabe saba ghoḍā la-ila
āra dravyera muddatī kari' ghare pāṭhāila*

yathā-ārtha mūlya kari'—estimating the proper price; *tabe*—then; *saba*—all; *ghoḍā*—horses; *la-ila*—took; *āra dravyera*—of the balance; *muddatī kari'*—setting a time for payment; *ghare pāṭhāila*—sent home.

Then the government took all the horses for a proper price, a time was set for payment of the balance, and Gopinātha Paṭṭanāyaka was released.

TEXT 55

*ethā prabhu sei manuṣyere praśna kaila
“vāṇinātha ki kare, yabe bāndhiyā ānila?”*

ethā—here; *prabhu*—Śrī Caitanya Mahāprabhu; *sei manuṣyere*—unto that person who brought the message; *praśna kaila*—inquired; *vāṇinātha ki kare*—what was Vāṇinātha doing; *yabe*—when; *bāndhiyā ānila*—he was arrested and brought there.

Śrī Caitanya Mahāprabhu inquired from the messenger, “What was Vāṇinātha doing when he was arrested and brought there?”

TEXT 56

*se kahe—“vāṇinātha nirbhaye laya kṛṣṇa-nāma
'hare kṛṣṇa, hare kṛṣṇa' kahe aviśrāma*

se kahe—he replied; *vāṇinātha*—Vāṇinātha; *nirbhaye*—without fear; *laya kṛṣṇa-nāma*—was chanting the Hare Kṛṣṇa mahā-mantra; *hare kṛṣṇa, hare kṛṣṇa*—Hare Kṛṣṇa, Hare Kṛṣṇa; *kahe aviśrāma*—was chanting incessantly.

The messenger replied, “He was fearlessly, incessantly chanting the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 57

*saṅkhyā lāgi' dui-hāte aṅgulīte lekhā
sahasrādi pūrṇa haile, aṅge kāṭe rekhā*

saṅkhyā lāgi'—for counting; *dui-hāte*—in two hands; *aṅgulīte*—on the fingers; *lekhā*—marking; *sahasra-ādi*—one thousand times; *pūrṇa haile*—when finished; *aṅge*—on the body; *kāṭe rekhā*—makes a mark.

“He counted the chants on the fingers of both hands, and after he had finished chanting one thousand times, he would make a mark on his body.”

TEXT 58

*śuni' mahāprabhu ha-ilā parama ānanda
ke bujhite pāre gaurera kṛpā-chanda-bandha?*

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā*—became; *parama ānanda*—very pleased; *ke bujhite pāre*—who can understand; *gaurera*—of Lord Śrī Caitanya Mahāprabhu; *kṛpā-chanda-bandha*—mercy upon His devotee.

Hearing this news, the Lord was very pleased. Who can understand the mercy of the Lord upon His devotee?

TEXT 59

*hena-kāle kāśī-miśra āilā prabhu-sthāne
prabhu tāñre kahe kichu sodvega-vacane*

hena-kāle—at this time; *kāśī-miśra*—Kāśī Miśra; *āilā*—came; *prabhu-sthāne*—to the place of Śrī Caitanya Mahāprabhu; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—to him; *kahe*—said; *kichu*—some; *sa-udvega*—with anxiety; *vacane*—words,

At that time Kāśī Miśra came to the residence of Śrī Caitanya Mahāprabhu, and the Lord talked with him with some agitation.

TEXT 60

*“ihāṅ rahite nāri, yāmu ālālanātha
nānā upadrava ihāṅ, nā pāi soyātha”*

ihāṅ rahite nāri—I cannot stay here; *yāmu ālālanātha*—I shall go to Ālālanātha; *nānā*—various; *upadrava*—disturbances; *ihāṅ*—here; *nā pāi*—I cannot get; *soyātha*—rest.

“I cannot stay here any longer,” the Lord said. “I shall go to Ālālanātha. There are too many disturbances here, and I cannot get any rest.

TEXT 61

*bhavānanda-rāyera goṣṭhī kare rāja-viṣaya
nānā-prakāre kare tārā rāja-dravya vyaya*

bhavānanda-rāyera—of Bhavānanda Rāya; *goṣṭhī*—the family; *kare*—engages; *rāja-viṣaya*—in government service; *nānā-prakāre*—in various ways; *kare*—do; *tārā*—all of them; *rāja-dravya vyaya*—spending the government’s revenues.

“All the family members of Bhavānanda Rāya are engaged in government service, but they spend the government’s revenue in various ways.

TEXT 62

*rājāra ki doṣa? rājā nija-dravya cāya
dite nāre dravya, daṇḍa āmāre jānāya*

rājāra—of the King; *ki doṣa*—what is the fault; *rājā*—the King; *nija*—own; *dravya*—money; *cāya*—wants; *dite nāre*—they cannot give; *dravya*—money; *daṇḍa*—punishment; *āmāre*—to Me; *jānāya*—they inform.

“What is the fault on the part of the King? He wants the government’s money. However, when they are punished for failing to pay the government its due, they come to Me to release them.

TEXT 63

*rājā goṇīnāthe yadi cāṅge caḍāila
cāri-bāre loke āsi' more jānāila*

rājā—the King; *goṇīnāthe*—Gopīnātha; *yadi*—when; *cāṅge*—on the *cāṅga*; *caḍāila*—raised; *cāri-bāre*—four times; *loke*—messengers; *āsi'*—coming; *more*—unto Me; *jānāila*—informed.

“When the King put Gopīnātha Paṭṭanāyaka on the *cāṅga*, messengers came four times to inform Me about the incident.

TEXT 64

*bhikṣuka sannyāsī āmi nirjana-vāsī
āmāya duḥkha deya, nija-duḥkha kahi' āsi'*

bhikṣuka—beggar; *sannyāsī*—mendicant; *āmi*—I; *nirjana-vāsī*—living in a solitary place; *āmāya*—to Me; *duḥkha*—unhappiness; *deya*—they give; *nija-duḥkha*—their own unhappiness; *kahi'*—speaking; *āsi'*—coming.

“As a beggar *sannyāsī*, a mendicant, I wish to live alone in a solitary place, but these people come to tell Me about their unhappiness and disturb Me.

TEXT 65

*āji tāre jagannātha karilā rakṣaṇa
kāli ke rākhibe, yadi nā dibe rāja-dhana?*

āji—today; *tāre*—him; *jagannātha*—Lord Jagannātha; *karilā rakṣaṇa*—protected; *kāli*—tomorrow; *ke rākhibe*—who will protect; *yadi*—if; *nā dibe*—he will not pay; *rāja-dhana*—the King's money.

“Jagannātha has saved him once from death today, but if tomorrow he again does not pay what he owes the treasury, who will give him protection?

The Supreme Personality of Godhead will certainly protect a devotee who does something sinful accidentally. As the Lord says in the *Bhagavad-gītā* (9.30–31):

*api cet su-durācāro bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ saṁyag vyavasito hi saḥ
kṣipraṁ bhavati dharmātmā śaśvac-chāntim nigacchati
kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*

“Even if one commits the most abominable actions, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination. He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes.” However, if a devotee or so-called devotee purposefully commits sinful activities continually in the hope that Kṛṣṇa will give him protection, Kṛṣṇa will not protect him. Therefore Śrī Caitanya Mahāprabhu said, *kāli ke rākhibe, yadi nā dibe rāja-dhana?*: “Jagannātha has saved Gopinātha Paṭṭanāyaka from being killed by the King today, but if he commits the same offense again, who will give him protection?” Śrī Caitanya Mahāprabhu thus warns all such foolish devotees that Jagannātha will not protect them if they continue to commit offenses.

TEXT 66

*viṣayīra vārtā śuni’ kṣubdha haya mana
tāte ihāñ rahi’ mora nāhi prayojana“*

viṣayīra—of materialistic persons; *vārtā*—news; *śuni’*—hearing; *kṣubdha*—agitated; *haya*—becomes; *mana*—the mind; *tāte*—therefore; *ihāñ rahi’*—to stay here; *mora*—My; *nāhi prayojana*—there is no necessity.

“If I hear about the activities of materialistic persons, My mind becomes agitated. There is no need for Me to stay here and be disturbed in that way.”

TEXT 67

*kāśī-miśra kahe prabhura dhariyā caraṇe
“tumi kene ei bāte kṣobha kara mane?”*

kāśī-miśra kahe—Kāśī Miśra said; *prabhura*—of Śrī Caitanya Mahāprabhu; *dhariyā caraṇe*—embracing the lotus feet; *tumi*—You; *kene*—why; *ei*

bāte—by these talks; *kṣobha kara*—become agitated; *mane*—within the mind.

Kāśī Miśra caught hold of the Lord’s lotus feet and said, “Why should You be agitated by these affairs?”

TEXT 68

sannyāsī virakta tomāra kā-sane sambandha?
vyavahāra lāgi’ tomā bhaje, sei jñāna-andha

sannyāsī—a *sannyāsī*; *virakta*—one who has given up all connections with everyone; *tomāra*—Your; *kā-sane*—with whom; *sambandha*—relationship; *vyavahāra lāgi’*—for some material purpose; *tomā bhaje*—worships You; *sei*—he; *jñāna-andha*—blind to all knowledge.

“You are a renounced *sannyāsī*. What connections do You have? One who worships You for some material purpose is blind to all knowledge.”

Becoming a devotee of the Lord to serve material purposes is a great mistake. Many people become showbottle devotees for material profits. Indeed, materialistic persons sometimes take to professional devotional service and keep Viṣṇu, the Supreme Personality of Godhead, as a means of livelihood. None of this, however, is approved. In the book known as *Ṣaṭṭa-śatī*, as mentioned by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, one can discover how a person worshiping the goddess Durgā begs her for different varieties of material profit. Such activities are very popular among people in general, but they are the attempts of foolish, blind people (*sei jñāna-andha*).

A materialist does not actually know why one should become a devotee. A devotee’s only concern is to satisfy the Supreme Personality of Godhead. Pure devotional service is defined by Śrīla Rūpa Gosvāmī:

anyābhilāṣitā-śūṇyam jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānuśīlanam bhaktir uttamā
[*Bhakti-rasāmṛta-sindhu* 1.1.11]

One should be completely free from all material desires and should serve Kṛṣṇa simply to please Him. When people become interested in their own sense gratification (*bhukti-mukti-siddhi-kāmī*), some of them desire to enjoy the material world to the fullest extent, some of them desire to be liberated and merge into the existence of Brahman, and others want to perform magic through mystic power and thus become incarnations of God. These are all against the principles of devotional service. One must be free from all material desires. The desire of the impersonalist to merge into the existence of Brahman is also material because such an impersonalist wants to gratify his senses by merging into the existence of Kṛṣṇa instead of serving His lotus feet. Even if such a person merges into the Brahman effulgence, he falls down again into material existence. As stated in *Śrīmad-Bhāgavatam* (10.2.32):

*āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ*

Because Māyāvādī philosophers have no information regarding the transcendental service of the Lord, even after attaining liberation from material activities and merging into the Brahman effulgence, they must come down again to this material world.

TEXT 69

*tomāra bhajana-phale tomāte 'prema-dhana'
viṣaya lāgi' tomāya bhaje, sei mūrkhā jana*

tomāra—Your; *bhajana*—devotional service; *phale*—by the result of; *tomāte*—unto You; *prema-dhana*—wealth of love; *viṣaya lāgi'*—for material profit; *tomāya bhaje*—one engages in Your service; *sei*—he; *mūrkhā jana*—a fool.

Kāśī Miśra continued, “If one engages in devotional service for Your satisfaction, this will result in his increasingly awakening his dormant love for You. But if one engages in Your devotional service for material purposes, he should be considered a number-one fool.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that there are many materialistic persons who become preachers, *gurus*, religionists or philosophers only for the sake of maintaining a high standard of living and sense gratification for themselves and their families. Sometimes they adopt the dress of a *sannyāsī* or preacher. They train some of their family members as lawyers and continually seek help from a high-court to acquire riches on the plea of maintaining temples. Although such persons may call themselves preachers, live in Vṛndāvana or Navadvīpa, and also print many religious books, it is all for the same purpose, namely to earn a living to maintain their wives and children. They may also professionally recite the *Bhāgavatam* or other scriptures, worship the Deity in the temple and initiate disciples. Making a show of devotional paraphernalia, they may also collect money from the public and use it to cure the disease of some family member or near relative. Sometimes they become *bābājīs* or collect money on the plea of worshipping the poor, whom they call *daridra-nārāyaṇa*, or for social and political upliftment. Thus they spread a network of business schemes to collect money for sense gratification by cheating people in general, who have no knowledge of pure devotional service. Such cheaters cannot understand that by offering devotional service to the Supreme Personality of Godhead, one can be elevated to a position of eternal servitude to the Lord, which is even greater than the position of Brahmā and other demigods. Unfortunately, fools have no understanding of the perpetual pleasure of devotional service.

TEXT 70

tomā lāgi' rāmānanda rājya tyāga kailā
tomā lāgi' sanātana 'viṣaya' chāḍilā

tomā lāgi'—for Your sake; *rāmānanda*—Rāmānanda Rāya; *rājya*—the kingdom; *tyāga kailā*—gave up; *tomā lāgi'*—for Your sake; *sanātana*—Sanātana Gosvāmī; *viṣaya*—material life; *chāḍilā*—gave up.

“It is only for Your sake that Rāmānanda Rāya resigned from the governorship of South India and Sanātana Gosvāmī gave up his post as minister.

TEXT 71

tomā lāgi' raghunātha sakala chāḍila
hethāya tāhāra pitā viṣaya pāṭhāila

tomā lāgi'—for Your sake; *raghunātha*—Raghunātha dāsa; *sakala chāḍila*—gave up everything; *hethāya*—here; *tāhāra pitā*—his father; *viṣaya pāṭhāila*—sent money.

“It is for Your sake that Raghunātha dāsa gave up all his family relationships. His father sent money and men here to serve him.

TEXT 72

tomāra caraṇa-kṛpā hañāche tāhāre
chatre māgi' khāya, 'viṣaya' sparśa nāhi kare

tomāra caraṇa—of Your lotus feet; *kṛpā*—the mercy; *hañāche*—has been; *tāhāre*—upon him; *chatre*—from centers for the distribution of food; *māgi'*—begging; *khāya*—he eats; *viṣaya*—money; *sparśa nāhi kare*—he does not touch.

“However, because he has received the mercy of Your lotus feet, he does not even accept his father’s money. Instead he eats by begging alms from centers for the distribution of food.

TEXT 73

rāmānandera bhāi goṇinātha-mahāśaya
tomā haite viṣaya-vāñchā, tāra icchā naya

rāmānandera—of Rāmānanda; *bhāi*—brother; *goṇinātha*—Gopinātha Paṭṭanāyaka; *mahāśaya*—a great gentleman; *tomā haite*—from You; *viṣaya-vāñchā*—desire for material advantage; *tāra icchā*—his desire; *naya*—is not.

“Gopinātha Paṭṭanāyaka is a good gentleman. He does not desire material benefits from You.

TEXT 74

*tāra duḥkha dekhi' tāra sevakādi-gaṇa
tomāre jānāila,—yāte 'ananya-śaraṇa'*

tāra—his; *duḥkha*—distressed condition; *dekhi'*—seeing; *tāra*—his; *sevaka-ādi-gaṇa*—servants and friends; *tomāre jānāila*—informed You; *yāte*—because; *ananya*—no other; *śaraṇa*—shelter.

“It is not Gopīnātha who sent all those men so that You would release him from his plight. Rather, his friends and servants, seeing his distressed condition, informed You because they all knew that Gopīnātha is a soul surrendered unto You.

TEXT 75

*sei 'śuddha-bhakta', ye tomā bhaje tomā lāgi'
āpanāra sukha-duḥkhe haya bhoga-bhogī'*

sei—he; *śuddha-bhakta*—a pure devotee; *ye*—who; *tomā bhaje*—worships You; *tomā lāgi'*—for Your satisfaction; *āpanāra sukha-duḥkhe*—for personal happiness and distress; *haya*—is; *bhoga-bhogī*—one who wants to enjoy this material world.

“Gopīnātha Paṭṭanāyaka is a pure devotee who worships You only for Your satisfaction. He does not care about his personal happiness or distress, for that is the business of a materialist.

TEXT 76

*tomāra anukampā cāhe, bhaje anukṣaṇa
acirāt mile tāñre tomāra caraṇa*

tomāra—Your; *anukampā*—mercy; *cāhe*—desires; *bhaje anukṣaṇa*—engages in devotional service twenty-four hours a day; *acirāt*—very soon; *mile*—meet; *tāñre*—him; *tomāra caraṇa*—Your lotus feet.

“One who engages in Your devotional service twenty-four hours a day, desiring only Your mercy, will very soon attain shelter at Your lotus feet.

TEXT 77

*tat te 'nukampām su-samīkṣamāṇo
bhuñjana evātma-kṛtam vipākam
hṛd-vāg-vapurbbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk*

tat—therefore; *te*—Your; *anukampām*—compassion; *su-samīkṣamāṇaḥ*—hoping for; *bhuñjanaḥ*—enduring; *eva*—certainly; *ātma-kṛtam*—done by himself; *vipākam*—fruitive results; *hṛt*—with the heart; *vāk*—words; *vapurbbhiḥ*—and body; *vidadhat*—offering; *namaḥ*—obeisances; *te*—unto You; *jīveta*—may live; *yaḥ*—anyone who; *mukti-pade*—in devotional service; *saḥ*—he; *dāya-bhāk*—a bona fide candidate.

“One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You is certainly a bona fide candidate for becoming Your unalloyed devotee.’

This is a verse from Śrīmad-Bhāgavatam (10.14.8).

TEXT 78

*ethā tumi vasi' raha, kene yābe ālālanātha?
keha tomā nā śunābe viṣayīra bāt*

ethā—here; *tumi*—You; *vasi'*—residing; *raha*—kindly stay; *kene*—why; *yābe*—shall You go; *ālālanātha*—to Ālālanātha; *keha tomā nā śunābe*—no one will inform You; *viṣayīra bāt*—about the affairs of materialistic persons.

“Kindly stay here at Jagannātha Purī. Why should You go to Ālālanātha? Henceforward, no one will approach You about material affairs.”

TEXT 79

*yadi vā tomāra tāre rākhite haya mana
āji ye rākhila, sei karibe rakṣaṇa*“

yadi vā—if somehow or other; *tomāra*—of You; *tāre*—him; *rākhite*—to protect; *haya*—is; *mana*—mind; *āji*—today; *ye*—He who; *rākhila*—protected; *sei*—he; *karibe rakṣaṇa*—will give protection.

Finally Kāśī Miśra told the Lord, “If You want to give protection to Gopinātha, then Lord Jagannātha, who protected him today, will also protect him in the future.”

TEXT 80

*eta bali’ kāśī-miśra gelā sva-mandire
madhyāhne pratāparudra āilā tāñra ghare*

eta bali’—saying this; *kāśī-miśra*—Kāśī Miśra; *gelā*—went; *sva-mandire*—to his own temple; *madhyāhne*—at noon; *pratāparudra*—King Pratāparudra; *āilā*—came; *tāñra ghare*—to his home.

After saying this, Kāśī Miśra left the abode of Śrī Caitanya Mahāprabhu and returned to his own temple. At noon King Pratāparudra came to Kāśī Miśra’s home.

TEXT 81

*pratāparudrera eka āchaye niyame
yata dina rahe teñha śrī-puruṣottame*

pratāparudrera—of King Pratāparudra; *eka*—one; *āchaye*—is; *niyame*—a regular duty; *yata dina*—as long as; *rahe*—remained; *teñha*—he; *śrī-puruṣottame*—at Jagannātha Purī.

As long as King Pratāparudra stayed in Puruṣottama, he performed one regular duty.

TEXT 82

*nitya āsi' kare miśrera pāda samvāhana
jagannātha-sevāra kare bhiyāna śravaṇa*

nitya āsi'—coming daily; *kare*—performs; *miśrera*—of Kāśī Miśra; *pāda*—the feet; *samvāhana*—massaging; *jagannātha-sevāra*—for the service of Lord Jagannātha; *kare*—does; *bhiyāna*—arrangements; *śravaṇa*—hearing.

He would come daily to the house of Kāśī Miśra to massage his lotus feet. The King would also hear from him about how opulently Lord Jagannātha was being served.

TEXT 83

*rājā miśrera caraṇa yabe cāpīte lāgilā
tabe miśra tāñre kichu bhaṅgīte kahilā*

rājā—the King; *miśrera*—of Kāśī Miśra; *caraṇa*—the lotus feet; *yabe*—when; *cāpīte lāgilā*—began to press; *tabe*—at that opportunity; *miśra*—Kāśī Miśra; *tāñre*—unto him; *kichu*—something; *bhaṅgīte*—by a hint; *kahilā*—informed.

When the King began pressing his lotus feet, Kāśī Miśra informed him about something through hints.

TEXT 84

*“deva, śuna āra eka aparūpa bāt!
mahāprabhu kṣetra chāḍi' yābena ālālanātha!”*

deva—my dear King; *śuna*—hear; *āra*—another; *eka*—one; *aparūpa*—uncommon; *bāt*—news; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kṣetra chāḍi'*—leaving Jagannātha Purī; *yābena*—will go; *ālālanātha*—to Ālālanātha.

“My dear King,” he said, “please hear one uncommon item of news. Śrī Caitanya Mahāprabhu wants to leave Jagannātha Purī and go to Ālālanātha.”

TEXT 85

*śuni rājā duḥkhī hailā, puchilena kāraṇa
tabe miśra kahe tāṅre saba vivaraṇa*

śuni—hearing; *rājā*—the King; *duḥkhī hailā*—became very unhappy; *puchilena*—inquired; *kāraṇa*—the reason; *tabe*—at that time; *miśra kahe*—Miśra said; *tāṅre*—to him; *saba*—all; *vivaraṇa*—details.

When the King heard that Śrī Caitanya Mahāprabhu was going to Ālālanātha, he was very unhappy and inquired about the reason. Then Kāśī Miśra informed him of all the details.

TEXT 86

*“gopīnātha-ṣaṭṭanāyake yabe cāṅge caḍāilā
tāra sevaka saba āsi’ prabhure kahilā*

gopīnātha-ṣaṭṭanāyake—Gopīnātha Ṣaṭṭanāyaka; *yabe*—when; *cāṅge*—on the cāṅga; *caḍāilā*—they lifted; *tāra sevaka*—his servants; *saba*—all; *āsi’*—coming; *prabhure kahilā*—informed Śrī Caitanya Mahāprabhu.

“When Gopīnātha Ṣaṭṭanāyaka was lifted onto the cāṅga,” he said, “all his servants went to inform Śrī Caitanya Mahāprabhu.

TEXT 87

*śuniyā kṣobhita haila mahāprabhura mana
krodhe goṣṭhīnāthe kailā bahuta bhartsana*

śuniyā—hearing; *kṣobhita haila*—became agitated; *mahāprabhura mana*—Śrī Caitanya Mahāprabhu’s mind; *krodhe*—in anger; *goṣṭhīnāthe*—unto Gopīnātha Ṣaṭṭanāyaka; *kailā*—did; *bahuta bhartsana*—much chastisement.

“Hearing about this, Śrī Caitanya Mahāprabhu was extremely sorry at heart, and in anger He chastised Gopīnātha Ṣaṭṭanāyaka.

TEXT 88

*'ajitendriya hañā kare rāja-viṣaya
nānā asat-pathe kare rāja-dravya vyaya*

ajitendriya hañā—being mad after sense gratification; *kare rāja-viṣaya*—serves the government; *nānā asat-pathe*—in various sinful activities; *kare rāja-dravya vyaya*—spends the revenue of the government.

“Because he is mad after sense gratification,’ the Lord said, ‘he acts as a government servant but spends the government’s revenue for various sinful activities.

TEXT 89

*brahmasva-adhika ei haya rāja-dhana
tāhā hari’ bhoga kare mahā-pāpī jana*

brahmasva—a brāhmaṇa’s property; *adhika*—more than; *ei*—this; *haya*—is; *rāja-dhana*—the revenue of the government; *tāhā hari’*—stealing that; *bhoga kare*—enjoys sense gratification; *mahā-pāpī jana*—a most sinful person.

“The revenue of the government is more sacred than the property of a brāhmaṇa. One who misappropriates the government’s money and uses it to enjoy sense gratification is most sinful.

TEXT 90

*rājāra vartana khāya, āra curi kare
rāja-daṇḍya haya sei sāstrera vicāre*

rājāra vartana—the salary of the King; *khāya*—he takes; *āra*—and; *curi kare*—steals; *rāja-daṇḍya*—liable to be punished by the King; *haya*—is; *sei*—he; *sāstrera vicāre*—the verdict of the revealed scripture.

“One who serves the government but misappropriates the government’s revenue is liable to be punished by the king. That is the verdict of all revealed scriptures.

TEXT 91

*nija-kauḍi māge, rājā nāhi kare daṇḍa
rājā—mahā-dhārmika, ei haya pāpī bhaṇḍa!*

nija-kauḍi—his own money; *māge*—demands; *rājā*—the King; *nāhi kare daṇḍa*—does not punish; *rājā*—the King; *mahā-dhārmika*—very religious; *ei*—this man; *haya*—is; *pāpī*—sinful; *bhaṇḍa*—cheat.

“The King wanted his revenue paid and did not want to enforce punishment. Therefore the King is certainly very religious. But Gopīnātha Paṭṭanāyaka is a great cheat.

TEXT 92

*rājā-kaḍi nā deya, āmāre phukāre
ei mahā-duḥkha ihāñ ke sahite pāre?*

rājā-kaḍi—the revenue of the King; *nā deya*—does not pay; *āmāre*—to Me; *phu-kāre*—cries; *ei*—this; *mahā-duḥkha*—great unhappiness; *ihāñ*—here; *ke sahite pāre*—who can tolerate.

“He does not pay the revenue to the King, but he wants My help for release. This is a greatly sinful affair. I cannot tolerate it here.

TEXT 93

*ālālanātha yāi' tāhāñ niścinte rahimu
viṣayīra bhāla manda vārtā nā śunimu”*

ālālanātha yāi'—going to Ālālanātha; *tāhāñ*—there; *niścinte rahimu*—I shall live peacefully; *viṣayīra*—of materialistic persons; *bhāla manda*—good and bad; *vārtā*—news; *nā śunimu*—I shall not hear.

“Therefore I shall leave Jagannātha Purī and go to Ālālanātha, where I shall live peacefully and not hear about all these affairs of materialistic people.”

TEXT 94

eta śuni' kahe rājā pāñā mane vyathā
“*saba dravya chāḍoṇ, yadi prabhu rahena ethā*”

eta śuni'—hearing all these details; *kahe rājā*—the King said; *pāñā*—getting; *mane vyathā*—pain in his mind; *saba dravya chāḍoṇ*—I shall give up all the dues; *yadi*—if; *prabhu*—Śrī Caitanya Mahāprabhu; *rahena ethā*—remains here.

When King Pratāparudra heard all these details, he felt great pain in his mind. “I shall give up all that is due from Gopinātha Paṭṭanāyaka,” he said, “if Śrī Caitanya Mahāprabhu will stay here at Jagannātha Purī.

TEXT 95

eka-kṣaṇa prabhura yadi pāiye daraśana
koṭi-cintāmaṇi-lābha nahe tāra sama

eka-kṣaṇa—for a moment; *prabhura*—of Śrī Caitanya Mahāprabhu; *yadi*—if; *pāiye*—I get; *daraśana*—an interview; *koṭi-cintāmaṇi-lābha*—obtaining millions of *cintāmaṇi* stones; *nahe*—is not; *tāra sama*—equal to that.

“If even for a moment I could get an interview with Lord Śrī Caitanya Mahāprabhu, I would not care for the profit of millions of *cintāmaṇi* stones.

TEXT 96

kon chāra padārtha ei dui-lakṣa kāhana?
prāṇa-rājya karoṇ prabhu-pade nirmañchana“

kon—what; *chāra*—little; *padārtha*—matter; *ei*—this; *dui-lakṣa kāhana*—200,000 *kāhanas*; *prāṇa*—life; *rājya*—kingdom; *karoṇ*—I do; *prabhu-pade*—the lotus feet of Śrī Caitanya Mahāprabhu; *nirmañchana*—sacrificing.

“I do not care about this small sum of 200,000 kāhanas. What to speak of this, I would indeed sacrifice everything at the lotus feet of the Lord, including my life and kingdom.”

TEXT 97

*miśra kahe, “kauḍi chāḍibā,—nahe prabhura mana
tārā duḥkha pāya,—ei nā yāya sahana”*

miśra kahe—Kāśī Miśra said; *kauḍi chāḍibā*—you shall abandon the money; *nahe*—is not; *prabhura mana*—the desire of Śrī Caitanya Mahāprabhu; *tārā*—they; *duḥkha pāya*—get unhappiness; *ei*—this; *nā yāya sahana*—is intolerable.

Kāśī Miśra hinted to the King, “It is not the Lord’s desire that you forfeit the payment. He is unhappy only because the whole family is troubled.”

TEXT 98

*rājā kahe,—“tāre āmi duḥkha nāhi diye
cāṅge caḍā, khaḍge ḍārā,—āmi nā jāniye*

rājā kahe—the King replied; *tāre*—to him; *āmi*—I; *duḥkha*—unhappiness; *nāhi diye*—have no desire to give; *cāṅge caḍā*—the raising on the *cāṅga*; *khaḍge*—on the swords; *ḍārā*—the throwing; *āmi*—I; *nā jāniye*—did not know.

The King replied, “I had no desire to give pain to Gopīnātha Paṭṭanāyaka and his family, nor did I know about his being lifted onto the *cāṅga* to be thrown on the swords and killed.

TEXT 99

*puruṣottama-jānāre teṅha kaila pariḥāsa
sei ‘jānā’ tāre dekhāila mithyā trāsa*

puruṣottama-jānāre—at Puruṣottama Jānā, the prince; *teṅha*—he; *kaila pariḥāsa*—made a joke; *sei jānā*—that prince; *tāre*—unto him; *dekhāila*—showed; *mithyā*—false; *trāsa*—scare.

“He sneered at Puruṣottama Jānā. Therefore the prince tried to scare him as a punishment.

TEXT 100

*tumi yāha, prabhure rākhaha yatna kari’
ei mui tāhāre chāḍinu saba kauḍi’*

tumi—you; *yāha*—go; *prabhure*—Śrī Caitanya Mahāprabhu; *rākhaha*—keep; *yatna kari’*—with great attention; *ei mui*—as far as I am concerned; *tāhāre*—unto him; *chāḍinu*—I abandon; *saba kauḍi*—all dues.

“Go personally to Śrī Caitanya Mahāprabhu and keep Him at Jagannātha Purī with great attention. I shall excuse Gopinātha Paṭṭanāyaka from all his debts.”

TEXT 101

*miśra kahe, “kauḍi chāḍibā,—nahe prabhura mane
kauḍi chāḍile prabhu kadācit duḥkha māne”*

miśra kahe—Kāśī Miśra said; *kauḍi chāḍibā*—you will excuse all dues; *nahe*—is not; *prabhura mane*—the thought of Śrī Caitanya Mahāprabhu; *kauḍi chāḍile*—if you excuse all the dues; *prabhu*—Śrī Caitanya Mahāprabhu; *kadācit*—certainly; *duḥkha māne*—will be sorry.

Kāśī Miśra said, “Excusing Gopinātha Paṭṭanāyaka of all his debts will make the Lord unhappy, for that is not His intention.”

TEXT 102

*rājā kahe, “kauḍi chāḍimu,—ihā nā kahibā
sahaje mora priya tā’rā,—ihā jānāibā*

rājā kahe—the King said; *kaudi chāḍimu*—I shall excuse all the dues; *ihā*—this; *nā kahibā*—do not speak; *sahaje*—naturally; *mora priya*—my dear friends; *tā'rā*—they; *ihā*—this; *jānāibā*—let Him know.

The King said, “I shall absolve Gopīnātha Paṭṭanāyaka of all his debts, but don’t speak of this to the Lord. Simply let Him know that all the family members of Bhavānanda Rāya, including Gopīnātha Paṭṭanāyaka, are naturally my dear friends.

TEXT 103

bhavānanda-rāya—āmāra pūjya-garvita
tānra putra-gaṇe āmāra sahajei pṛita“

bhavānanda rāya—Bhavānanda Rāya; *āmāra*—by me; *pūjya*—worshipable; *garvita*—honorable; *tānra*—his; *putra-gaṇe*—unto sons; *āmāra*—my; *sahajei*—naturally; *pṛita*—affection.

“Bhavānanda Rāya is worthy of my worship and respect. Therefore I am always naturally affectionate to his sons.”

TEXT 104

eta bali' miśre namaskari' rājā ghare gelā
gopīnāthe 'baḍa jānāya' ḍākiyā ānilā

eta bali'—saying this; *miśre namaskari'*—after offering obeisances to Kāśī Miśra; *rājā*—the King; *ghare gelā*—returned to his palace; *gopīnāthe*—Gopīnātha Paṭṭanāyaka; *baḍa jānāya*—the eldest prince; *ḍākiyā ānilā*—called forth.

After offering obeisances to Kāśī Miśra, the King returned to his palace and called for both Gopīnātha and the eldest prince.

TEXT 105

*rājā kahe,—“saba kauḍi tomāre chāḍiluṅ
sei māla-jāṭhyā daṅḍa pāṭa tomāre ta’ diluṅ*

rājā kahe—the King said; *saba*—all; *kauḍi*—money; *tomāre*—unto you; *chāḍiluṅ*—I excuse; *sei māla-jāṭhyā daṅḍa pāṭa*—the place called Māla-jāṭhyā Daṅḍapāṭa; *tomāre*—to you; *ta’*—certainly; *diluṅ*—I give.

The King told Gopinātha Paṭṭanāyaka, “You are excused for all the money you owe the treasury, and the place known as Māla-jāṭhyā Daṅḍapāṭa is again given to you for collections.

TEXT 106

*āra bāra aiche nā khāiha rāja-dhana
āji haite diluṅ tomāya dvi-guṇa vartana“*

āra bāra—another time; *aiche*—like this; *nā khāiha*—do not misappropriate; *rāja-dhana*—government revenue; *āji haite*—from today; *diluṅ*—I award; *tomāya*—unto you; *dvi-guṇa vartana*—twice the salary.

“Do not again misappropriate the revenue of the government. In case you think your salary insufficient, henceforward it will be doubled.”

TEXT 107

*eta bali’ ‘neta-dhaṭī’ tāre parāila
“prabhu-ājñā lañā yāha, vidāya tomā dila“*

eta bali’—saying this; *neta-dhaṭī*—silken wrapper; *tāre parāila*—put on him; *prabhu-ājñā lañā*—after taking permission from Śrī Caitanya Mahāprabhu; *yāha*—go; *vidāya*—farewell; *tomā*—to you; *dila*—I give.

After saying this, the King appointed him by offering him a silken wrapper for his body. “Go to Śrī Caitanya Mahāprabhu,” he said. “After taking permission from Him, go to your home. I bid you farewell. Now you may go.”

TEXT 108

*paramārthe prabhura kṛpā, seha rahu dūre
ananta tāhāra phala, ke balite pāre?*

paramārthe—for spiritual advancement; *prabhura kṛpā*—mercy of Śrī Caitanya Mahāprabhu; *seha*—that; *rahu dūre*—let alone; *ananta*—unlimited; *tāhāra*—of that; *phala*—result; *ke*—who; *balite pāre*—can estimate.

By the mercy of Śrī Caitanya Mahāprabhu, one can certainly become spiritually advanced. Indeed, no one can estimate the results of His mercy.

TEXT 109

*'rājya-viṣaya'-phala ei—kṛpāra 'ābhāse'
tāhāra gaṇanā kāro mane nāhi āise!*

rājya-viṣaya—kingly opulence; *phala*—result; *ei*—this; *kṛpāra ābhāse*—by only a glimpse of such mercy; *tāhāra*—of that; *gaṇanā*—calculation; *kāro*—of anyone; *mane*—within the mind; *nāhi āise*—does not come.

Gopīnātha Paṭṭanāyaka achieved the result of kingly opulence due to but a glimpse of the Lord's mercy. Therefore no one can calculate the full value of His mercy.

TEXT 110

*kāhān cāṅge caḍāñā laya dhana-prāṇa!
kāhān saba chāḍi' sei rājyādi-pradāna!*

kāhān—on one hand; *cāṅge*—on the cāṅga; *caḍāñā*—raising; *laya*—takes; *dhana*—wealth; *prāṇa*—life; *kāhān*—on the other hand; *saba*—all; *chāḍi'*—excusing; *sei*—he; *rājyādi-pradāna*—awarding the same government post and so on.

Gopīnātha Paṭṭanāyaka was lifted onto the cāṅga to be killed, and all his money was taken away, but instead his debts were excused, and he was appointed collector in the same place.

TEXT 111

kāhāñ sarvasva veci' laya, deyā nā yāya kauḍi!
kāhāñ dvi-guṇa vartana, parāya neta-dhaḍi!

kāhāñ—on one hand; *sarvasva*—all possessions; *veci'*—selling; *laya*—takes; *deyā nā yāya*—cannot be paid; *kauḍi*—the debt; *kāhāñ*—on the other hand; *dvi-guṇa vartana*—twice the salary; *parāya*—puts on; *neta-dhaḍi*—the silken cover.

On one hand Gopinātha Paṭṭanāyaka was unable to clear his debt even by selling all his possessions, but on the other his salary was doubled, and he was honored with the silken wrapper.

TEXT 112

prabhura icchā nāhi, tāre kauḍi chāḍāibe
dvi-guṇa vartana kari' punaḥ 'viṣaya' dibe

prabhura icchā—the wish of the Lord; *nāhi*—was not; *tāre kauḍi chāḍāibe*—he be excused from the dues; *dvi-guṇa*—twice as much; *vartana kari'*—increasing the salary; *punaḥ*—again; *viṣaya dibe*—he should be appointed to the post.

It was not the desire of Lord Caitanya Mahāprabhu that Gopinātha Paṭṭanāyaka be excused of his debt to the government, nor was it His desire that his salary be doubled or that he be reappointed collector at the same place.

TEXT 113

tathāpi tāra sevaka āsi' kaila nivedana
tāte kṣubdha haila yabe mahāprabhura mana

tathāpi—still; *tāra sevaka*—his servant; *āsi'*—coming; *kaila nivedana*—submitted; *tāte*—by that; *kṣubdha haila*—was agitated; *yabe*—when; *mahāprabhura mana*—Śrī Caitanya Mahāprabhu's mind.

When Gopīnātha Paṭṭanāyaka's servant went to Śrī Caitanya Mahāprabhu and informed the Lord of his plight, the Lord was somewhat agitated and dissatisfied.

TEXT 114

*viṣaya-sukha dite prabhura nāhi manobala
nivedana-prabhāveha tabu phale eta phala*

viṣaya—of material opulence; *sukha*—happiness; *dite*—award; *prabhura*—of Śrī Caitanya Mahāprabhu; *nāhi*—is not; *manobala*—desire; *nivedana-prabhāveha*—simply because He was informed about it; *tabu*—still; *phale eta phala*—so much of a result was obtained.

The Lord had no intention of awarding His devotee the happiness of material opulence, yet simply because of His being informed, such a great result was obtained.

TEXT 115

*ke kahite pāre gaurera āścarya svabhāva?
brahmā-śiva ādi yānra nā pāya antarbhāva*

ke—who; *kahite pāre*—can estimate; *gaurera*—of Śrī Caitanya Mahāprabhu; *āścarya svabhāva*—wonderful characteristics; *brahmā-śiva*—Lord Brahmā, Lord Śiva; *ādi*—and others; *yānra*—whose; *nā pāya*—cannot understand; *antarbhāva*—the intention.

No one can estimate the wonderful characteristics of Śrī Caitanya Mahāprabhu. Even Lord Brahmā and Lord Śiva cannot understand the intentions of the Lord.

TEXT 116

*ethā kāśī-miśra āsi' prabhura caraṇe
rājāra caritra saba kailā nivedane*

ethā—here; *kāśi-miśra*—Kāśi Miśra; *āsi'*—coming; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe*—to the feet; *rājāra*—of the King; *caritra saba*—all the behavior; *kailā nivedane*—informed.

Kāśi Miśra went to Śrī Caitanya Mahāprabhu and informed Him in detail of all the King's intentions.

TEXT 117

prabhu kahe,—“*kāśi-miśra*, *ki tumi karilā?*
rāja-pratigraha tumi āmā' karāilā?”

prabhu kahe—Śrī Caitanya Mahāprabhu said; *kāśi-miśra*—My dear Kāśi Miśra; *ki*—what; *tumi karilā*—have you done; *rāja-pratigraha*—taking from the King; *tumi*—you; *āmā'*—Me; *karāilā*—have made to do.

Upon hearing about Kāśi Miśra's tactics with the King, Śrī Caitanya Mahāprabhu said, “Kāśi Miśra, what have you done? You have made Me indirectly take help from the King.”

When the King heard the details of Gopinātha Paṭṭanāyaka's unfortunate condemnation, he was induced to excuse his debt, in particular because he felt that Śrī Caitanya Mahāprabhu was very sorry about this incident. The Lord did not like the idea that the money forfeited to Gopinātha Paṭṭanāyaka was indirectly a contribution to Him. Therefore He immediately protested.

TEXT 118

miśra kahe,—“*śuna*, *prabhu*, *rājāra vacane*
akapaṭe rājā ei kailā nivedane”

miśra kahe—Kāśi Miśra said; *śuna*—kindly hear; *prabhu*—my dear Lord; *rājāra vacane*—to the statement of the King; *akapaṭe*—without duplicity; *rājā*—the King; *ei*—this; *kailā nivedane*—has submitted.

Kāśi Miśra said, “My dear Lord, the King has done this without reservations. Kindly hear his statement.

TEXT 119

'prabhu yena nāhi jānena,—rājā āmāra lāgiyā
 dui-lakṣa kāhana kauḍi dileka chāḍiyā

prabhu—Śrī Caitanya Mahāprabhu; *yena*—so that; *nāhi jānena*—may not think; *rājā*—the King; *āmāra lāgiyā*—for Me; *dui-lakṣa kāhana kauḍi*—200,000 *kāhanas* of *kauḍis*; *dileka chāḍiyā*—has remitted.

“The King said, ‘Speak to the Lord in such a way that He will not think, ‘For My sake the King has forfeited 200,000 *kāhanas* of *kauḍis*.’”

The *kauḍi* is like an American cent or Japanese yen. In the old medium of exchange, the first unit of currency was a small conchshell called a *kauḍi*. Four *kauḍis* made one *gaṇḍā*, twenty *gaṇḍās* made one *paṇa*, and sixteen *paṇas* made one *kāhana*. Gopīnātha Paṭṭanāyaka owed the government 200,000 *kāhanas*. The King absolved him of this debt, reappointed him to his post and doubled his salary.

TEXT 120

bhavānandera putra saba—mora priyatama
 inhā-sabākāre āmi dekhi ātma-sama

bhavānandera—of Bhavānanda Rāya; *putra saba*—all the sons; *mora*—to me; *priyatama*—very dear; *inhā-sabākāre*—all of them; *āmi*—I; *dekhi*—see; *ātma-sama*—as my relatives.

“Inform Śrī Caitanya Mahāprabhu that all the sons of Bhavānanda Rāya are especially dear to me. I consider them like members of my family.

TEXT 121

ataeva yāhān yāhān dei adhikāra
 khāya, piye, luṭe, vilāya, nā karoṅ vicāra

ataeva—therefore; *yāhān yāhān*—wherever; *dei adhikāra*—I appoint them; *khāya*—they eat; *piye*—drink; *luṭe*—plunder; *vilāya*—distribute; *nā karoṅ vicāra*—I do not consider.

“Therefore I have appointed them collectors in various places, and although they spend the government’s money, eat, drink, plunder and distribute it as they like, I do not take them very seriously.

TEXT 122

*rājamahindāra ‘rājā’ kainu rāma-rāya
ye khāila, yebā dila, nāhi lekhā-dāya*

rājamahindāra—of the place known as Rājamahendrī; *rājā*—governor; *kainu*—I made; *rāma-rāya*—Rāmānanda Rāya; *ye khāila*—whatever money he took; *yebā*—whatever; *dila*—distributed; *nāhi lekhā-dāya*—there is no account.

“I made Rāmānanda Rāya the governor of Rājamahendrī. There is practically no account of whatever money he took and distributed in that position.

Near Rājamahendrī is a famous railway station. Śrīla Bhaktisiddhānta Sarasvatī notes that the present Rājamahendrī City is located on the northern bank of the Godāvarī. At the time when Rāmānanda Rāya was governor, however, the state capital, which was known as Vidyānagara or Vidyāpura, was located on the southern side of the Godāvarī, at the confluence of the Godāvarī and the sea. That was the part of the country which at that time was known as Rājamahendrī. North of Kaliṅga-deśa is Utkaliṅga, or the state of Orissa. The capital of southern Orissa was known as Rājamahendrī, but now the location of Rājamahendrī has changed.

TEXT 123

*goṣṇātha ei-mata ‘viṣaya’ kariyā
dui-cāri-lakṣa kāhana rahe ta’ khāñā*

goṣṇātha—Gopīnātha; *ei-mata*—in this way; *viṣaya kariyā*—doing business; *dui-cāri-lakṣa kāhana*—two to four hundred thousand *kāhanas*; *rahe ta’ khāñā*—spends as he likes.

“Having been appointed collector, Gopīnātha, in the same way, also generally spends 200,000 to 400,000 kāhanas as he likes.

TEXT 124

*kichu deya, kichu nā deya, nā kari vicāra
'jānā'-sahita aprītye duḥkha pāila ei-bāra*

kichu—some; *deya*—he pays; *kichu*—some; *nā deya*—he does not pay; *nā kari vicāra*—I do not consider; *jānā sahita*—with the prince; *aprītye*—due to some unfriendliness; *duḥkha pāila*—has gotten so much trouble; *ei-bāra*—this time.

“Gopīnātha Paṭṭanāyaka would collect some and pay some, spending it at will, but I would not consider this very seriously. This time, however, he was put into trouble because of a misunderstanding with the prince.

TEXT 125

*'jānā' eta kailā,—ihā mui nāhi jānoṅ
bhavānandera putra-sabe ātma-sama mānoṅ*

jānā—the prince; *eta*—such; *kailā*—has done; *ihā*—this; *mui*—I; *nāhi jānoṅ*—did not know; *bhavānandera putra*—the sons of Bhavānanda Rāya; *sabe*—all; *ātma-sama mānoṅ*—I considered like my relatives.

“The prince created this situation without my knowledge, but actually I consider all the sons of Bhavānanda Rāya to be like my relatives.

TEXT 126

*tānhā lāgi' dravya chāḍi'—ihā māt jāne
'sahajei mora prīti haya tāhā-sane'”*

tānhā lāgi'—for them; *dravya chāḍi'*—I remit the debt; *ihā*—this; *māt jāne*—He does not know; *sahajei*—naturally; *mora prīti*—my affection; *haya*—is; *tāhā-sane*—with them all.

“Because of my intimate relationship with them, I have absolved Gopīnātha Paṭṭanāyaka of all his debts. Śrī Caitanya Mahāprabhu does not know this fact. Whatever I have done is because of my intimate relationship with the family of Bhavānanda Rāya.”

TEXT 127

*śuniyā rājāra vinaya prabhura ānanda
hena-kāle āilā tathā rāya bhavānanda*

śuniyā—hearing; *rājāra*—of the King; *vinaya*—submission; *prabhura ānanda*—Śrī Caitanya Mahāprabhu became very happy; *hena-kāle*—at this time; *āilā*—arrived; *tathā*—there; *rāya bhavānanda*—Bhavānanda Rāya.

Having heard from Kāśī Mīśra all these statements concerning the King’s mentality, Śrī Caitanya Mahāprabhu was very happy. At that time, Bhavānanda Rāya arrived there.

TEXT 128

*pañca-putra-sahite āsi’ paḍilā caraṇe
uṭhāñā prabhu tāñre kailā āliṅgane*

pañca-putra-sahite—with five sons; *āsi’*—coming; *paḍilā caraṇe*—fell down at the lotus feet of Śrī Caitanya Mahāprabhu; *uṭhāñā*—getting him up; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—him; *kailā āliṅgane*—embraced.

Bhavānanda Rāya, along with his five sons, fell at the lotus feet of Śrī Caitanya Mahāprabhu, who lifted him up and embraced him.

TEXT 129

*rāmānanda-rāya ādi sabāi mililā
bhavānanda-rāya tabe balite lāgilā*

rāmānanda-rāya ādi—Rāmānanda Rāya and other brothers; *sabāi*—all; *mililā*—met; *bhavānanda-rāya*—Bhavānanda Rāya; *tabe*—then; *balite lāgilā*—began to speak.

Thus Rāmānanda Rāya, all his brothers and their father met Śrī Caitanya Mahāprabhu. Then Bhavānanda Rāya began speaking.

TEXT 130

*“tomāra kiṅkara ei saba mora kula
e vipade rākhi’ prabhu, punaḥ nilā mūla*

tomāra kiṅkara—your servants; *ei saba*—all these; *mora kula*—my family; *e vipade*—in this great danger; *rākhi’*—by saving; *prabhu*—my Lord; *punaḥ*—again; *nilā mūla*—have purchased.

“All these members of my family,” he said, “are Your eternal servants. You have saved us from this great danger. Therefore You have purchased us for a proper price.

TEXT 131

*bhakta-vātsalya ebe prakāṣa karilā
pūrve yena pañca-pāṇḍave vipade tārīlā*“

bhakta-vātsalya—love for Your devotees; *ebe*—now; *prakāṣa karilā*—You have demonstrated; *pūrve*—previously; *yena*—as; *pañca-pāṇḍave*—the five Pāṇḍavas; *vipade*—from danger; *tārīlā*—You saved.

“You have now demonstrated Your love for Your devotees, just as when You previously saved the five Pāṇḍavas from great danger.”

TEXT 132

*’netadhaṭī’-māthe goṣṇīnātha caraṇe paḍilā
rājāra kṛpā-vṛttānta sakala kahilā*

netadhaṭī-māthe—with the silken cover on the head; *gopīnātha*—Gopīnātha Paṭṭanāyaka; *caraṇe paḍilā*—fell down at the lotus feet; *rājāra*—of the King; *kṛpā-vṛttānta*—story of the mercy; *sakala*—all; *kahilā*—narrated.

Gopīnātha Paṭṭanāyaka, his head covered with the silken wrapper, fell at the lotus feet of Śrī Caitanya Mahāprabhu and described in detail the King’s mercy toward him.

TEXT 133

*“bākī-kauḍi bāda, āra dviguṇa vartana kailā
punaḥ ‘viṣaya’ diyā ‘neta-dhaṭī’ parāilā*

bākī-kauḍi bāda—excusing the balance due; *āra*—and; *dvi-guṇa*—double; *vartana kailā*—made the salary; *punaḥ*—again; *viṣaya diyā*—giving the post; *neta-dhaṭī parāilā*—decorated with the silken cloth.

“The King has excused me for the balance due,” he said. “He has reappointed me to my post by honoring me with this silken cloth and has doubled my salary.

TEXT 134

*kāhān cāṅgera upara sei maraṇa-pramāda!
kāhān ‘neta-dhaṭī’ punaḥ,—e-saba prasāda!*

kāhān—on one hand; *cāṅgera upara*—on the cāṅga; *sei*—that; *marāṇa-pramāda*—danger of death; *kāhān*—on the other hand; *neta-dhaṭī*—the silken cloth; *punaḥ*—again; *e-saba*—all this; *prasāda*—mercy.

“I was lifted upon the cāṅga to be killed, but instead I was honored with this silken cloth. This is all Your mercy.

TEXT 135

*cāṅgera upare tomāra caraṇa dhyāna kailuṅ
caraṇa-smaraṇa-prabhāve ei phala pāiluṅ*

cāṅgera upare—on the *cāṅga*; *tomāra caraṇa*—on Your lotus feet; *dhyāna kailuṅ*—I meditated; *caraṇa-smaraṇa-prabhāve*—by the power of remembering Your lotus feet; *ei phala*—these results; *pāiluṅ*—I have got.

“On the *cāṅga* I began meditating upon Your lotus feet, and the power of that remembrance has yielded all these results.

TEXT 136

*loke camatkāra mora e saba dekhiyā
praśaṁse tomāra kṛpā-mahimā gāñā*

loke—among the people; *camatkāra*—great wonder; *mora*—my; *e saba*—all these; *dekhiyā*—by seeing; *praśaṁse*—they glorify; *tomāra*—Your; *kṛpā*—of mercy; *mahimā*—greatness; *gāñā*—chanting.

“Struck with wonder by my affairs, the populace is glorifying the greatness of Your mercy.

TEXT 137

*kintu tomāra smaraṇera nahe ei ‘mukhya-phala’
‘phalābhāsa’ ei,—yāte ‘viṣaya’ cañcala*

kintu—but; *tomāra*—Your; *smaraṇera*—of remembrance; *nahe*—not; *ei*—this; *mukhya-phala*—chief result; *phala-ābhāsa*—a glimpse of the result; *ei*—this; *yāte*—because; *viṣaya*—material opulence; *cañcala*—flickering.

“However, my Lord, these are not the principal results of meditating upon Your lotus feet. Material opulence is very flickering. Therefore it is simply a glimpse of the result of Your mercy.

One can achieve the highest perfection of life simply by meditating upon the lotus feet of Śrī Caitanya Mahāprabhu. Generally people are concerned with the four religious principles, namely religion, material opulence, sense gratification and liberation. However, as indicated in Śrīmad-Bhāgavatam (*dharmah projjhita-kaitavo 'tra* [SB 1.1.2]), success in these four kinds of material and spiritual gain are not the true results of devotional service. The true result of devotional service is the actual development of one's dormant love for Kṛṣṇa in every circumstance. By the mercy of Śrī Caitanya Mahāprabhu, Gopīnātha Paṭṭanāyaka could understand that the material benefits he had achieved were not the ultimate result of meditating upon His lotus feet. The true result comes when one is detached from material opulences. Therefore Gopīnātha Paṭṭanāyaka prayed to the Lord for such detachment.

TEXT 138

*rāma-rāye, vāṇināthe kailā 'nirviṣaya'
sei kṛpā mote nāhi, yāte aiche haya!*

rāma-rāye—Rāmānanda Rāya; *vāṇināthe*—Vāṇinātha; *kailā*—You have made; *nirviṣaya*—free from all material attachment; *sei kṛpā*—that mercy; *mote nāhi*—I have not received; *yāte*—by which; *aiche*—such; *haya*—is.

“Your real mercy has been granted to Rāmānanda Rāya and Vāṇinātha Rāya, for You have detached them from all material opulence. I think that I have not been favored by such mercy.

TEXT 139

*śuddha kṛpā kara, gosāñi, ghucāha 'viṣaya'
nirviṇṇa ha-inu, mote 'viṣaya' nā haya“*

śuddha kṛpā—pure mercy; *kara*—kindly bestow; *gosāñi*—my Lord; *ghucāha viṣaya*—let me be free from all these material opulences; *nirviṇṇa*—detached; *ha-inu*—I have become; *mote viṣaya nā haya*—I am no longer interested in material opulences.

“Kindly bestow upon me Your pure mercy so that I may also become renounced. I am no longer interested in material enjoyment.”

TEXT 140

*prabhu kahe,—sannyāsī yabe ha-ibā pañca-jana
kuṭumba-bāhulya tomāra ke kare bharaṇa?*

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *sannyāsī*—sannyāsī; *yabe*—when; *ha-ibā*—will be; *pañca-jana*—five persons; *kuṭumba-bāhulya*—the many members of the family; *tomāra*—your; *ke*—who; *kare bharaṇa*—will maintain.

Śrī Caitanya Mahāprabhu said, “If you all adopt the renounced order and lose interest in dealing with pounds, shillings and pence, who will take charge of maintaining your large family?”

TEXT 141

*mahā-viṣaya kara, kibā virakta udāsa
janme-janme tumi pañca—mora ‘nija-dāsa’*

mahā-viṣaya—great material engagements; *kara*—you perform; *kibā*—or; *virakta*—renounced; *udāsa*—free from attachment; *janme-janme*—birth after birth; *tumi pañca*—you five; *mora*—My; *nija-dāsa*—own servants.

“Whether you are involved in material activities or become completely renounced, you five brothers are all My eternal servants, birth after birth.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that one should always remember that he is eternally a servant of Kṛṣṇa. Whether one is engaged in material activity involving pounds, shillings and pence or is in the renounced order, he should always think that he is an eternal servant of God, for that is the real position of the living being. Both taking *sannyāsa* and dealing in pounds, shillings and pence are external affairs. In any condition, one should always consider how to please and satisfy Kṛṣṇa. Thus even if one is involved in great material affairs, he will not become attached. As soon as one forgets that he is an eternal

servant of Kṛṣṇa, he becomes involved in material attachments. However, if one is always conscious that Kṛṣṇa is the supreme master and that he is an eternal servant of Kṛṣṇa, he is a liberated person in any condition. Entangling material activities will not affect him.

TEXT 142

*kintu mora kariha eka 'ājñā' pālana
'vyaya nā kariha kichu rājāra mūla-dhana'*

kintu—but; *mora*—My; *kariha*—just carry out; *eka*—one; *ājñā*—order; *pālana*—obedience to; *vyaya nā kariha*—never spend; *kichu*—any; *rājāra mūla-dhana*—capital of the King.

“However, just obey one order from Me. Do not spend any of the King’s revenue.

When a person forgets his position as an eternal servant of Kṛṣṇa, he commits many sinful activities, but one who maintains his position as an eternal servant of Kṛṣṇa cannot deviate from the path of morality, religion and ethics. At the present, people all over the world, especially in India, have forgotten their relationship with the Supreme Personality of Godhead and His eternal servants. Therefore the principles of morality, religion and ethics have almost disappeared. This situation is most unprofitable for human society. Therefore everyone should try to accept Kṛṣṇa consciousness and follow the principles of Śrī Caitanya Mahāprabhu.

TEXT 143

*rājāra mūla-dhana diyā ye kichu labhya haya
sei dhana kariha nānā dharme-karme vyaya*

rājāra—of the King; *mūla-dhana*—revenue; *diyā*—after paying; *ye kichu labhya haya*—whatever is obtained; *sei*—that; *dhana*—money; *kariha nānā dharme-karme vyaya*—spend in various types of religious and fruitive activities.

“First you should pay the revenue due the King, and then you may spend the balance for religious and fruitive activities.

TEXT 144

*asad-vyaya nā kariha,—yāte dui-loka yāya“
eta bali’ sabākāre dilena vidāya*

asad-vyaya nā kariha—do not spend for sinful activities; *yāte*—by which; *dui-loka yāya*—one loses this life and the next; *eta bali’*—saying this; *sabākāre*—to all of them; *dilena vidāya*—bade farewell.

“Don’t spend a farthing for sinful activities, for which you will be the loser both in this life and the next.” After saying this, Śrī Caitanya Mahāprabhu bade them farewell.

TEXT 145

*rāyera ghare prabhura ‘kṛpā-vivarta’ kahila
bhakta-vātsalya-guṇa yāte vyakta haila*

rāyera—of Bhavānanda Rāya; *ghare*—at the home; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā-vivarta*—mercy appearing as something else; *kahila*—spoke; *bhakta-vātsalya-guṇa*—the quality of being very affectionate to the devotees; *yāte*—in which; *vyakta haila*—was revealed.

Thus the mercy of Śrī Caitanya Mahāprabhu was spoken of in the family of Bhavānanda Rāya. That mercy was clearly demonstrated, although it appeared to be something different.

The result of advancement in spiritual knowledge is not material improvement, but Śrī Caitanya Mahāprabhu advised Gopīnātha Paṭṭanāyaka how to use material opulence without incurring reactions to sinful life. From this advice, it appeared that the Lord encouraged Gopīnātha Paṭṭanāyaka to enhance his material condition. Actually, however, He did not. In fact, this was but a manifestation of His great affection for His devotee.

TEXT 146

*sabāya āliṅgiyā prabhu vidāya yabe dilā
hari-dhvani kari' saba bhakta uṭhi' gelā*

sabāya—all of them; *āliṅgiyā*—embracing; *prabhu*—Śrī Caitanya Mahāprabhu; *vidāya*—farewell; *yabe dilā*—when He gave; *hari-dhvani kari'*—chanting the holy name of Hari; *saba bhakta*—all devotees; *uṭhi'*—getting up; *gelā*—left.

Śrī Caitanya Mahāprabhu embraced them all and bade them farewell. Then all the devotees got up and left, loudly chanting the holy name of Hari.

TEXT 147

*prabhura kṛpā dekhi' sabāra haila camatkāra
tāhārā bujhite nāre prabhura vyavahāra*

prabhura—of Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *dekhi'*—seeing; *sabāra haila camatkāra*—everyone became struck with wonder; *tāhārā*—they; *bujhite nāre*—could not understand; *prabhura vyavahāra*—the behavior of Śrī Caitanya Mahāprabhu.

Seeing the extraordinary mercy the Lord granted to the family of Bhavānanda Rāya, everyone was struck with wonder. They could not understand the behavior of Śrī Caitanya Mahāprabhu.

TEXT 148

*tārā sabe yadi kṛpā karite sādihila
'āmā' haite kichu nahe—prabhu tabe kahila*

tārā—they; *sabe*—all; *yadi*—when; *kṛpā karite*—to show mercy; *sādihila*—requested; *āmā haite kichu nahe*—I cannot do anything; *prabhu*—Lord Caitanya; *tabe*—then; *kahila*—replied.

Indeed, when all the devotees had requested the Lord to bestow His mercy upon Gopinātha Paṭṭanāyaka, the Lord had replied that He could do nothing.

When a person is sinful, he loses both the chance for spiritual advancement and the chance for material opulence. If one enjoys the material world for sense gratification, he is certainly doomed. Advancement in material opulence is not the direct mercy of the Supreme Personality of Godhead; nevertheless, it indicates the indirect mercy of the Lord, for even a person too attached to material prosperity can gradually be detached and raised to the spiritual platform. Then he can offer causeless, purified service to the Lord. When Śrī Caitanya said, *āmā haite kichu nahe* (“It is not My business to do anything”), He set the ideal example for a person in the renounced order. If a *sannyāsī* takes the side of a *viṣayī*, a person engaged in material activities, his character will be criticized. A person in the renounced order should not take interest in material activities, but if he does so out of affection for a particular person, that should be considered his special mercy.

TEXT 149

*gopīnāthera nindā, āra āpana-nirveda
ei-mātra kahila—ihāra nā bujhibe bheda*

gopīnāthera nindā—the chastisement of Gopīnātha Paṭṭanāyaka; *āra*—and; *āpana-nirveda*—His indifference; *ei*—this; *mātra*—simply; *kahila*—I have described; *ihāra*—of this; *nā bujhibe bheda*—one cannot understand the depth of meaning.

I have simply described the chastisement of Gopīnātha Paṭṭanāyaka and Śrī Caitanya Mahāprabhu’s indifference. But the deep meaning of this behavior is very difficult to understand.

TEXT 150

*kāśī-miśre nā sādihila, rājāre nā sādihila
udyoga vinā mahāprabhu eta phala dila*

kāśī-miśre—Kāśī Miśra; *nā sādihila*—He did not request; *rājāre*—the King; *nā sādihila*—He did not request; *udyoga vinā*—without endeavor; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *eta*—such; *phala*—result; *dila*—gave.

Śrī Caitanya Mahāprabhu gave so much to Gopinātha Paṭṭanāyaka without directly making requests of either Kāśī Mīśra or the King.

TEXT 151

*caitanya-caritra ei parama gambhīra
sei bujhe, tāñra pade yāñra mana 'dhīra'*

caitanya-caritra—behavior of Lord Caitanya; *ei*—this; *parama gambhīra*—very grave; *sei bujhe*—he understands; *tāñra pade*—upon His lotus feet; *yāñra*—whose; *mana*—mind; *dhīra*—sober.

The intentions of Śrī Caitanya Mahāprabhu are so deep that one can understand them only if he has complete faith in service to the lotus feet of the Lord.

TEXT 152

*yei ihāñ śune prabhura vātsalya-prakāśa
prema-bhakti pāya, tāñra vipada yāya nāśa*

yei—one who; *ihāñ*—this; *śune*—hears; *prabhura*—of Śrī Caitanya Mahāprabhu; *vātsalya-prakāśa*—manifestation of special affection; *prema-bhakti*—loving devotional service; *pāya*—attains; *tāñra*—his; *vipada*—dangerous condition of life; *yāya nāśa*—is destroyed.

Whether or not one understands it, if one hears of this incident concerning the activities of Gopinātha Paṭṭanāyaka and Lord Śrī Caitanya Mahāprabhu's causeless mercy upon him, certainly he will be promoted to the platform of ecstatic love for the Lord, and for him all dangers will be nullified.

TEXT 153

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṣṇadāsa*

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *paḍe*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

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 Śrī Caitanya-caritāmṛta, Antya-līlā, Ninth Chapter, describing the deliverance of Goṣṇātha Paṭṭanāyaka and the manifestation of Lord Śrī Caitanya Mahāprabhu's causeless mercy to His devotee.

CHAPTER TEN

Śrī Caitanya Mahāprabhu Accepts Prasādam From His Devotees

The following summary of Chapter Ten is given by Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. Before the Ratha-yātrā ceremony, all the devotees from Bengal started for Jagannātha Purī as usual. Rāghava Paṇḍita brought with him various kinds of food for Śrī Caitanya Mahāprabhu. The food had been cooked by his sister, Damayantī, who then packed it in bags (*jhāli*). Thus the stock of food was generally known as *rāghavera jhāli*, “the bags of Rāghava.” Makaradhvaja Kara, an inhabitant of Pānihāṭi who accompanied Rāghava Paṇḍita, was the secretary in charge of accounting for the *rāghavera jhāli*.

The day when all the devotees arrived at Jagannātha Purī, Lord Govinda was enjoying sporting pastimes in the waters of the lake known as Narendra-sarovara. Śrī Caitanya Mahāprabhu also enjoyed the ceremony in the water with His devotees. As previously, Śrī Caitanya Mahāprabhu performed the cleansing ceremony at Guṇḍicā and chanted the famous verse *jagamohana-pari-muṇḍā yāu*. After *kīrtana* ended, He distributed *prasādam* to all the devotees and also took some Himself. Then He lay down at the door of the Gambhīrā to take rest. Somehow or other Govinda, the personal servant of Śrī Caitanya Mahāprabhu, crossed over the Lord’s body and massaged His feet. Govinda could not go out that day, however, and therefore he was unable to accept *prasādam*. From the character of Govinda it is to be learned that we may sometimes commit offenses for the service of the Lord, but not for sense gratification.

Govinda induced the Lord to eat all the food delivered by the devotees of Bengal for His service. All the Vaiṣṇavas used to invite Śrī Caitanya Mahāprabhu to their homes. The Lord accepted the invitation of Caitanya dāsa, the son of Śivānanda Sena, and ate rice and yogurt there.

TEXT 1

*vande śrī-kṛṣṇa-caitanyam
bhaktānugraha-kātaram
yena kenāpi santuṣṭam
bhakta-dattena śraddhayā*

vande—I offer my respectful obeisances; *śrī-kṛṣṇa-caitanyam*—to Lord Śrī Caitanya Mahāprabhu; *bhakta*—to His devotees; *anugraha-kātaram*—eager to show mercy; *yena kena-āpi*—by anything; *santuṣṭam*—pleased; *bhakta*—by His devotees; *dattena*—offered; *śraddhayā*—with faith and love.

Let me offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu, who is always pleased to accept anything given with faith and love by His devotees and is always ready to bestow mercy upon them.

TEXT 2

*jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *gauracandra*—to Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Gaurāṅga.

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

TEXT 3

*varṣāntare saba bhakta prabhure dekhite
parama-ānande sabe nīlācala yāite*

varṣa-antare—the next year; *saba bhakta*—all the devotees; *prabhure dekhite*—to see Śrī Caitanya Mahāprabhu; *parama-ānande*—in great

happiness; *sabe*—all of them; *nīlācala yāite*—to go to Jagannātha Purī, Nīlācala.

The next year, all the devotees were very pleased to go to Jagannātha Purī [Nīlācala] to see Śrī Caitanya Mahāprabhu.

TEXT 4

advaitācārya-gosāñi—sarva-agra-gaṇya
ācāryaratna, ācāryanidhi, śrīvāsa ādi dhanya

advaita-ācārya-gosāñi—Advaita Ācārya Gosvāmī; *sarva*—of all; *agra*—the chief; *gaṇya*—to be counted; *ācāryaratna*—Candraśekhara; *ācāryanidhi*—Puṇḍarīka Vidyānidhi; *śrīvāsa*—Śrīvāsa Ṭhākura; *ādi*—and so on; *dhanya*—glorious.

Advaita Ācārya Gosāñi led the party from Bengal. He was followed by Ācāryaratna, Ācāryanidhi, Śrīvāsa Ṭhākura and other glorious devotees.

TEXT 5

yadyapi prabhura ājñā gaḍe rahite
tathāpi nityānanda preme calilā dekhite

yadyapi—although; *prabhura*—of Śrī Caitanya Mahāprabhu; *ājñā*—the order; *gaḍe rahite*—to stay in Bengal; *tathāpi*—still; *nityānanda*—Lord Nityānanda; *preme*—in ecstatic love; *calilā*—went; *dekhite*—to see.

Śrī Caitanya Mahāprabhu had ordered Lord Nityānanda to stay in Bengal, but nevertheless, because of ecstatic love, Lord Nityānanda also went to see Him.

TEXT 6

anurāgera lakṣaṇa ei,—‘vidhi’ nāhi māne
tāñra ājñā bhāṅge tāñra saṅgera kāraṇe

anurāgera—of real affection; *lakṣaṇa*—symptom; *ei*—this; *vidhi*—the regulation; *nāhi māne*—does not care for; *tāñra*—His; *ājñā*—order; *bhāṅge*—neglects; *tāñra*—His; *saṅgera*—association; *kāraṇe*—for the purpose of.

Indeed, it is a symptom of real affection that one breaks the order of the Supreme Personality of Godhead, not caring for the regulative principles, to associate with Him.

TEXT 7

*rāse yaiche ghara yāite goṇire ājñā dilā
tāñra ājñā bhāṅgi' tāñra saṅge se rahilā*

rāse—at the time of the *rāsa* dance; *yaiche*—as; *ghara yāite*—to return home; *goṇire*—the *gopīs*; *ājñā dilā*—Lord Kṛṣṇa ordered; *tāñra*—His; *ājñā*—order; *bhāṅgi'*—breaking; *tāñra saṅge*—in His association; *se*—they; *rahilā*—kept themselves.

During the *rāsa* dance, Kṛṣṇa asked all the *gopīs* to return home, but they neglected His order and stayed there for His association.

TEXT 8

*ājñā-pālāne kṛṣṇera yaiche paritoṣa
preme ājñā bhāṅgile haya koṭi-sukha-ṇoṣa*

ājñā-pālāne—by carrying out the order; *kṛṣṇera*—of Lord Kṛṣṇa; *yaiche*—as; *paritoṣa*—happiness; *preme*—in ecstatic love; *ājñā bhāṅgile*—when one breaks the order; *haya*—there is; *koṭi-sukha-ṇoṣa*—millions of times more happiness.

If one carries out Kṛṣṇa's order, Kṛṣṇa is certainly pleased, but if one sometimes breaks His order due to ecstatic love, that gives Him millions of times greater happiness.

TEXTS 9–11

*vāsudeva-datta, murāri-gupta, gaṅgādāsa
śrīmān-sena, śrīmān-pañḍita, akiñcana kṛṣṇadāsa
murāri, garuḍa-pañḍita, buddhimanta-khāṇna
sañjaya-puruṣottama, pañḍita-bhagavān
śuklāmbara, nṛsimhānanda āra yata jana
sabāi calilā, nāma nā yāya likhana*

vāsudeva-datta—Vāsudeva Datta; *murāri-gupta*—Murāri Gupta; *gaṅgādāsa*—Gaṅgādāsa; *śrīmān-sena*—Śrīmān Sena; *śrīmān-pañḍita*—Śrīmān Pañḍita; *akiñcana kṛṣṇadāsa*—Akiñcana Kṛṣṇadāsa; *murāri*—Murāri; *garuḍa-pañḍita*—Garuḍa Pañḍita; *buddhimanta-khāṇna*—Buddhimanta Khān; *sañjaya puruṣottama*—Sañjaya Puruṣottama; *pañḍita-bhagavān*—Bhagavān Pañḍita; *śuklāmbara*—Śuklāmbara; *nṛsimhānanda*—Nṛsimhānanda; *āra*—and; *yata*—as many; *jana*—persons; *sabāi*—all; *calilā*—went; *nāma*—names; *nā yāya likhana*—it is not possible to mention.

Vāsudeva Datta, Murāri Gupta, Gaṅgādāsa, Śrīmān Sena, Śrīmān Pañḍita, Akiñcana Kṛṣṇadāsa, Murāri, Garuḍa Pañḍita, Buddhimanta Khān, Sañjaya Puruṣottama, Bhagavān Pañḍita, Śuklāmbara Brahmācārī, Nṛsimhānanda Brahmācārī and many others joined together to go to Jagannātha Purī. It would be impossible to mention the names of them all.

TEXT 12

*kulīna-grāmī, khaṇḍa-vāsī mililā āsiyā
śivānanda-sena calilā sabāre lañā*

kulīna-grāmī—the residents of Kulīna-grāma; *khaṇḍa-vāsī*—the residents of Khaṇḍa; *mililā āsiyā*—came and joined; *śivānanda-sena*—Śivānanda Sena; *calilā*—went; *sabāre lañā*—taking all of them.

The inhabitants of Kulīna-grāma and Khaṇḍa also came and joined. Śivānanda Sena took the leadership and thus started taking care of them all.

TEXT 13

*rāghava-ṇḍita cale jhāli sājāiyā
damayantī yata dravya diyāche kariyā*

rāghava-ṇḍita—Rāghava Ṇḍita; *cale*—goes; *jhāli sājāiyā*—after preparing his bag of food; *damayantī*—his sister; *yata dravya*—all the goods; *diyāche kariyā*—cooked and prepared.

Rāghava Ṇḍita came with bags full of food prepared very nicely by his sister, Damayantī.

TEXT 14

*nānā apūṛva bhakṣya-dravya prabhura yogya bhoga
vatsareka prabhu yāhā karena upayoga*

nānā—various; *apūṛva*—unparalleled; *bhakṣya-dravya*—edibles; *prabhura*—of Śrī Caitanya Mahāprabhu; *yogya bhoga*—just suitable for the eating; *vatsareka*—for one year; *prabhu*—Śrī Caitanya Mahāprabhu; *yāhā*—which; *karena upayoga*—uses.

Damayantī made varieties of unparalleled food just suitable for Lord Śrī Caitanya Mahāprabhu to eat. The Lord ate it continually for one year.

TEXTS 15–16

*āmra-kāśandi, ādā-kāśandi jhāla-kāśandi nāma
nembu-ādā āmra-koli vividha vidhāna
āmsi, āma-khaṇḍa, tailāmra, āma-sattā
yatna kari' guṇḍā kari' purāṇa sukutā*

āmra-kāśandi—āmra-kāśandi; *ādā-kāśandi*—ādā-kāśandi; *jhāla-kāśandi*—jhāla-kāśandi; *nāma*—named; *nembu-ādā*—a preparation made with lime and ginger; *āmra-koli*—āmra-koli; *vividha vidhāna*—various preparations; *āmsi*—āmsi; *āma-khaṇḍa*—āma-khaṇḍa; *tailāmra*—mango within mustard oil; *āma-sattā*—āma-sattā; *yatna kari'*—with great

attention; *guṇḍā kari'*—making into a powder; *purāṇa sukutā*—dried bitter vegetables such as bitter melon.

These are the names of some of the pickles and condiments in the bags of Rāghava Paṇḍita: *āmra-kāśandi*, *ādā-kāśandi*, *jhāla-kāśandi*, *nembu-ādā*, *āmra-koli*, *āmsi*, *āma-khaṇḍa*, *tailāmra* and *āma-sattā*. With great attention, Damayantī also made dried bitter vegetables into a powder.

TEXT 17

*'sukutā' bali' avajñā nā kariha citte
sukutāya ye sukha prabhura, tāhā nahe pañcāmṛte*

sukutā—*sukutā*; *bali'*—because; *avajñā*—neglect; *nā kariha*—do not make; *citte*—within the mind; *sukutāya*—from *sukutā*; *ye*—which; *sukha*—happiness; *prabhura*—of Śrī Caitanya Mahārabhu; *tāhā*—that; *nahe*—is not; *pañcāmṛte*—in *pañcāmṛta*.

Do not neglect *sukutā* because it is a bitter preparation. Śrī Caitanya Mahārabhu derived more happiness from eating this *sukutā* than from drinking *pañcāmṛta* [a preparation of milk, sugar, ghee, honey and yogurt].

TEXT 18

*bhāva-grāhī mahārabhu sneha-mātra laya
sukutā pātā kāśandite mahā-sukha pāya*

bhāva-grāhī—one who accepts the purpose; *mahārabhu*—Śrī Caitanya Mahārabhu; *sneha*—affection; *mātra*—only; *laya*—accepts; *sukutā pātā*—in leaves of *sukutā*; *kāśandite*—in *kāśandi*; *mahā-sukha*—much pleasure; *pāya*—gets.

Since Śrī Caitanya Mahārabhu is the Supreme Personality of Godhead, He extracts the purpose from everything. He accepted Damayantī's affection for Him, and therefore He derived great pleasure even from the dried bitter leaves of *sukutā* and from *kāśandi* [a sour condiment].

TEXT 19

'manuṣya'-buddhi damayantī kare prabhura pāya
guru-bhojane udare kabhu 'āma' hañā yāya

manuṣya-buddhi—considering an ordinary human being; *damayantī*—the sister of Rāghava Paṇḍita; *kare*—does; *prabhura pāya*—at the lotus feet of Śrī Caitanya Mahāprabhu; *guru-bhojane*—by overeating; *udare*—in the abdomen; *kabhu*—sometimes; *āma*—mucus; *hañā yāya*—there is.

Because of her natural love for Śrī Caitanya Mahāprabhu, Damayantī considered the Lord an ordinary human being. Therefore she thought that He would become sick by overeating and there would be mucus within His abdomen.

Because of pure love, the devotees of Kṛṣṇa in Goloka Vṛndāvana, Vrajabhūmi, loved Kṛṣṇa as an ordinary human being like them. Yet although they considered Kṛṣṇa one of them, their love for Kṛṣṇa knew no bounds. Similarly, because of extreme love, devotees like Rāghava Paṇḍita and his sister, Damayantī, thought of Śrī Caitanya Mahāprabhu as a human being, but their love for Him was boundless. By overeating, an ordinary human being becomes prone to a disease called *amla-pitta*, which is a product of indigestion characterized by acidity of the stomach. Damayantī thought that such a condition would afflict Śrī Caitanya Mahāprabhu.

TEXT 20

sukutā khāile sei āma ha-ibeka nāśa
ei sneha mane bhāvi' prabhura ullāsa

sukutā khāile—by eating the *sukutā*; *sei āma*—that mucus; *ha-ibeka nāśa*—will be vanquished; *ei*—this; *sneha*—affection; *mane*—in the mind; *bhāvi'*—thinking of; *prabhura*—of Śrī Caitanya Mahāprabhu; *ullāsa*—delight.

Because of sincere affection, she thought that eating this *sukutā* would cure the Lord's disease. Considering these affectionate thoughts of Damayantī, the Lord was very pleased.

TEXT 21

*priyeṇa saṅgrathya vipakṣa-sannidhāv
upāhitām vakṣasi pīvara-stanī
srajam na kācid vijahau jalāvilām
vasanti hi premṇi guṇā na vastuni*

priyeṇa—by the lover; *saṅgrathya*—after stringing; *vipakṣa-sannidhau*—in the presence of an opposite party; *upāhitām*—placed; *vakṣasi*—on the chest; *pīvara-stanī*—having raised breasts; *srajam*—a garland; *na*—not; *kācit*—some beloved; *vijahau*—rejected; *jala-āvilām*—muddy; *vasanti*—reside; *hi*—because; *premṇi*—in love; *guṇāḥ*—attributes; *na*—not; *vastuni*—in the material things.

“A dear lover strung a garland and placed it on the shoulder of his beloved in the presence of her co-wives. She had raised breasts and was very beautiful, yet although the garland was tainted with mud, she did not reject it, for its value lay not in material things but in love.”

This is a verse from the *Kirātārjunīya*, by Bhāravī.

TEXT 22

*dhaniyā-mauharīra taṇḍula guṇḍā kariyā
nāḍu bāndhiyāche cini-pāka kariyā*

dhaniyā—of coriander seeds; *mauharīra*—of anise seeds; *taṇḍula*—grains; *guṇḍā kariyā*—grinding to a powder; *nāḍu bāndhiyāche*—rendered into lāḍḍus; *cini-pāka kariyā*—cooking with sugar.

Damayantī powdered coriander and anise seeds, cooked them with sugar and made them into sweetmeats in the shape of small balls.

TEXT 23

*śuṅṭhi-khaṇḍa nāḍu, āra āma-pitta-hara
pṛthak pṛthak bāndhi' vastrera kuthalī bhitarā*

śuṅṭhi-khaṇḍa nāḍu—sweetmeat balls made with dried ginger; *āra*—and; *āma-pitta-hara*—which removes mucus caused by too much bile; *ṣṭhak* *ṣṭhak*—separately; *bāndhi*—packaging; *vastrera*—of cloth; *kuthalī*—small bags; *bhitara*—within.

She made sweetmeat balls with dried ginger to remove mucus caused by too much bile. She put all these preparations separately into small cloth bags.

TEXT 24

koli-śuṅṭhi, koli-cūrṇa, koli-khaṇḍa āra
kata nāma la-iba, śata-prakāra 'ācāra'

koli-śuṅṭhi—dried ginger and berries; *koli-cūrṇa*—powder of berries; *koli-khaṇḍa*—another preparation of berries; *āra*—and; *kata nāma*—how many names; *la-iba*—I shall call; *śata-prakāra*—a hundred varieties; *ācāra*—condiments and pickles.

She made a hundred varieties of condiments and pickles. She also made *koli-śuṅṭhi*, *koli-cūrṇa*, *koli-khaṇḍa* and many other preparations. How many should I name?

TEXT 25

nārikela-khaṇḍa nāḍu, āra nāḍu gaṅgā-jala
cira-sthāyī khaṇḍa-vikāra karilā sakala

nārikela-khaṇḍa nāḍu—sweetmeat balls made with coconut powder; *āra*—and; *nāḍu gaṅgā-jala*—a sweetmeat ball as white as Ganges water; *cira-sthāyī*—long-lasting; *khaṇḍa-vikāra*—modified forms of sugar-candy sweets; *karilā*—made; *sakala*—all.

She made many sweetmeats in the shape of balls. Some were made with powdered coconut, and others looked as white as the water of the Ganges. In this way she made many varieties of long-lasting sugar confections.

TEXT 26

*cira-sthāyī kṣīra-sāra, maṇḍādi-vikāra
amṛta-karpūra ādi aneka prakāra*

cira-sthāyī—long-lasting; *kṣīra-sāra*—cheese; *maṇḍādi-vikāra*—varieties of sweetmeats made from *maṇḍa*, or milk and cream; *amṛta-karpūra*—a preparation made with milk and camphor; *ādi*—and others; *aneka prakāra*—many varieties.

She made long-lasting cheese, many varieties of sweetmeats with milk and cream, and many other varied preparations, such as amṛta-karpūra.

TEXT 27

*śālikācuṭi-dhānyera 'ātapa' ciḍā kari'
nūtana-vastrera baḍa kuthalī saba bhari'*

śālikācuṭi-dhānyera—of a kind of fine rice; *ātapa*—dried in the sunshine; *ciḍā kari'*—making flat rice; *nūtana-vastrera*—of new cloth; *baḍa kuthalī*—a large bag; *saba*—all; *bhari'*—filling.

She made flat rice from fine, unboiled, śāli paddy and filled a large bag made of new cloth.

TEXT 28

*kateka ciḍā huḍum kari' gḥṛtete bhājijā
cini-pāke nāḍu kailā karpūrādi diyā*

kateka ciḍā—some of the flat rice; *huḍum kari'*—making into puffed rice; *gḥṛtete bhājijā*—frying in ghee; *cini-pāke*—by cooking in sugar juice; *nāḍu kailā*—made into round balls; *karpūra-ādi diyā*—mixing with camphor and other ingredients.

She made some of the flat rice into puffed rice, fried it in ghee, cooked it in sugar juice, mixed in some camphor and rolled it into balls.

TEXTS 29–30

*śāli-dhānyera taṇḍula-bhājā cūrṇa kariyā
ghṛta-sikta cūrṇa kailā cini-pāka diyā
karṇpūra, marica, lavaṅga, elāci, rasavāsa
cūrṇa diyā nāḍu kailā parama suvāsa*

śāli-dhānyera—of rice of a fine quality; *taṇḍula*—the grains; *bhājā*—being fried; *cūrṇa kariyā*—making it into a powder; *ghṛta-sikta*—moistened with ghee; *cūrṇa*—the powder; *kailā*—made; *cini-pāka diyā*—by cooking with sugar; *karṇpūra*—camphor; *marica*—black pepper; *lavaṅga*—cloves; *elāci*—cardamom; *rasa-vāsa*—and other spices; *cūrṇa*—to the powder; *diyā*—adding; *nāḍu*—round sweetmeats; *kailā*—made; *parama su-vāsa*—very palatable.

She powdered fried grains of fine rice, moistened the powder with ghee and cooked it in a solution of sugar. Then she added camphor, black pepper, cloves, cardamom and other spices and rolled the mixture into balls that were very palatable and aromatic.

TEXT 31

*śāli-dhānyera kha-i punaḥ ghṛtete bhājiyā
cini-pāka ukhḍā kailā karṇpūrādi diyā*

śāli-dhānyera kha-i—parched rice from fine paddy; *punaḥ*—again; *ghṛtete bhājiyā*—frying with ghee; *cini-pāka*—boiling with sugar juice; *ukhḍā*—*ukhḍā*; *kailā*—made; *karṇpūra-ādi diyā*—mixing with camphor.

She took parched rice from fine paddy, fried it in ghee, cooked it in a sugar solution, mixed in some camphor and thus made a preparation called *ukhḍā* or *muḍki*.

TEXT 32

*phuṭkalāi cūrṇa kari' ghṛte bhājāila
cini-pāke karṇpūrādi diyā nāḍu kaila*

phuṭkalāi—fused peas fried in ghee and soaked in sugar juice; *cūrṇa kari*—making into powder; *ghṛte bhājāila*—fried with ghee; *cini-pāke*—cooking with sugar; *karpūra-ādi*—camphor and other ingredients; *diyā*—adding; *nāḍu kaila*—made round sweetmeat balls.

Another variety of sweet was made with fused peas that were powdered, fried in ghee and then cooked in sugar juice. Camphor was added, and then the mixture was rolled into balls.

TEXT 33

kahite nā jāni nāma e-janme yāhāra
aiche nānā bhakṣya-dravya sahasra-prakāra

kahite nā jāni—I cannot speak; *nāma*—the names; *e-janme*—in this life; *yāhāra*—of which; *aiche*—similar; *nānā*—many; *bhakṣya-dravya*—eatables; *sahasra-prakāra*—hundreds and thousands of varieties.

I could not mention the names of all these wonderful eatables, even in a lifetime. Damayantī made hundreds and thousands of varieties.

TEXT 34

rāghavera ājñā, āra karena damayantī
duñhāra prabhute sneha parama-bhakati

rāghavera ājñā—the order of Rāghava Paṇḍita; *āra*—and; *karena*—executes; *damayantī*—Damayantī; *duñhāra*—of both of them; *prabhute*—unto Śrī Caitanya Mahāprabhu; *sneha*—affection; *parama-bhakati*—highly developed devotional service.

Damayantī made all these preparations following the order of her brother, Rāghava Paṇḍita. Both of them had unlimited affection for Śrī Caitanya Mahāprabhu and were advanced in devotional service.

TEXT 35

*gaṅgā-mṛttikā āni' vastrete chāniyā
pāṅpaḍi kariyā dilā gandha-dravya diyā*

gaṅgā-mṛttikā—dirt from the river Ganges; *āni'*—bringing; *vastrete*—through a cloth; *chāniyā*—pressing; *pāṅpaḍi kariyā dilā*—made into small balls; *gandha-dravya diyā*—mixing with aromatic agents.

Damayantī took earth from the Ganges, dried it, powdered it, strained it through a fine cloth, mixed in aromatic ingredients and rolled it into small balls.

TEXT 36

*pātala mṛt-pātre sandhānādi bhari'
āra saba vastu bhare vastrera kuthalī*

pātala—thin; *mṛt-pātre*—in pots of earth; *sandhāna-ādi*—condiments and other items; *bhari'*—filling; *āra*—other; *saba*—all; *vastu*—things; *bhare*—filled; *vastrera kuthalī*—small bags of cloth.

The condiments and similar items were put into thin earthen pots, and everything else was put into small cloth bags.

TEXT 37

*sāmānya jhāli haite dviguṇa jhāli kailā
pāriṇpāṭi kari' saba jhāli bharāilā*

sāmānya—small; *jhāli*—bags; *haite*—from; *dvi-guṇa*—twice as big; *jhāli*—bags; *kailā*—made; *pāriṇpāṭi kari'*—with great attention; *saba jhāli*—all the bags; *bharāilā*—she filled.

From small bags Damayantī made bags that were twice as large. Then with great attention she filled all the large ones with the small ones.

TEXT 38

*jhāli bāndhi' mohara dila āgraha kariyā
tina bojhāri jhāli vahe krama kariyā*

jhāli bāndhi'—binding the bags; *mohara dila*—she sealed; *āgraha kariyā*—with great attention; *tina bojhāri*—three carriers; *jhāli vahe*—carried the bags; *krama kariyā*—one after another.

She then wrapped and sealed each and every bag with great attention. The bags were carried by three bearers, one after another.

TEXT 39

*saṅkṣepe kahiluṅ ei jhālira vicāra
'rāghavera jhāli' bali' vikhyāti yāhāra*

saṅkṣepe—in brief; *kahiluṅ*—I have spoken; *ei jhālira*—of these bags; *vicāra*—the description; *rāghavera jhāli*—the bags of Rāghava; *bali'*—as; *vikhyāti*—the fame; *yāhāra*—of which.

Thus I have briefly described the bags that have become famous as rāghavera jhāli.

TEXT 40

*jhālira upara 'munsiba' makaradhvaja-kara
prāṇa-rūpe jhāli rākhe hañā tatpara*

jhālira upara—upon the bags; *munsiba*—the superintendent; *makaradhvaja-kara*—Makaradhvaja Kara; *prāṇa-rūpe*—like his life; *jhāli rākhe*—he keeps the bags; *hañā tatpara*—with great attention.

The superintendent for all those bags was Makaradhvaja Kara, who kept them with great attention like his very life.

TEXT 41

ei-mate vaiṣṇava saba nīlācale āilā
daive jagannāthera se dina jala-līlā

ei-mate—in this way; *vaiṣṇava saba*—all the Vaiṣṇavas; *nīlācale āilā*—came to Nīlācala; *daive*—by chance; *jagannāthera*—of Lord Jagannātha; *se dina*—that day; *jala-līlā*—pastimes in the water.

Thus all the Vaiṣṇavas from Bengal went to Jagannātha Purī. By chance, they arrived on the day when Lord Jagannātha performs pastimes in the water.

TEXT 42

narendrera jale 'govinda' naukāte caḍiyā
jala-krīḍā kare saba bhakta-gaṇa lañā

narendrera jale—upon the water of the lake known as Narendra-sarovara; *govinda*—Lord Govinda; *naukāte caḍiyā*—getting aboard a boat; *jala-krīḍā kare*—displays His water pastimes; *saba bhakta-gaṇa*—all the devotees; *lañā*—taking.

Boarding a boat in the water of Narendra-sarovara, Lord Govinda performed His water pastimes with all the devotees.

TEXT 43

sei-kāle mahāprabhu bhakta-gaṇa-saṅge
narendre āilā dekhite jala-keli-raṅge

sei-kāle—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—with His devotees; *narendre āilā*—arrived at the Narendra Lake; *dekhite*—to see; *jala-keli*—the pastimes on the water; *raṅge*—in great jubilation.

Then Śrī Caitanya Mahāprabhu arrived with His personal associates to see the jubilant pastimes of Lord Jagannātha in Narendra-sarovara.

TEXT 44

*sei-kāle āilā saba gauḍera bhakta-gaṇa
narendrete prabhu-saṅge ha-ila milana*

sei-kāle—at the same time; *āilā*—arrived; *saba*—all; *gauḍera bhakta-gaṇa*—the devotees from Bengal; *narendrete*—at the lake known as Narendra-sarovara; *prabhu-saṅge*—with Lord Śrī Caitanya Mahāprabhu; *ha-ila milana*—there was a meeting.

At the same time, all the devotees from Bengal arrived at the lake and had a great meeting with the Lord.

TEXT 45

*bhakta-gaṇa paḍe āsi' prabhura caraṇe
uṭhāñā prabhu sabāre kailā āliṅgane*

bhakta-gaṇa—the devotees; *paḍe*—fell; *āsi'*—coming; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *uṭhāñā*—getting them up; *prabhu*—Śrī Caitanya Mahāprabhu; *sabāre*—all of them; *kailā āliṅgane*—embraced.

All the devotees immediately fell at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord lifted and embraced every one of them.

TEXT 46

*gauḍīyā-sampradāya saba karena kīrtana
prabhura milane uṭhe premera krandaṇa*

gauḍīyā-sampradāya—of the group of Vaiṣṇavas from Bengal; *saba*—all; *karena kīrtana*—perform congregational chanting; *prabhura milane*—upon meeting Śrī Caitanya Mahāprabhu; *uṭhe*—rise; *premera krandaṇa*—crying in ecstatic love.

The Gauḍīya-sampradāya, consisting of all the devotees from Bengal, began congregational chanting. When they met the Lord, they began to cry loudly in ecstatic love.

TEXT 47

jala-kṛīḍā, vādyā, gīta, nartana, kīrtana
mahā-kolāhala tīre, salile khelana

jala-kṛīḍā—the pastimes in the water; *vādyā*—musical vibration; *gīta*—singing; *nartana*—dancing; *kīrtana*—chanting; *mahā-kolāhala*—tumultuous sound; *tīre*—on the bank; *salile*—in the water; *khelana*—sporting.

Because of the pastimes in the water, there was great jubilation on the shore, with music, singing, chanting and dancing creating a tumultuous sound.

TEXT 48

gauḍīyā-saṅkīrtane āra rodana miliyā
mahā-kolāhala haila brahmāṇḍa bhariyā

gauḍīyā-saṅkīrtane—congregational chanting by the Gauḍīyā Vaiṣṇavas; *āra*—and; *rodana*—crying; *miliyā*—mixing; *mahā-kolāhala*—a great, tumultuous sound vibration; *haila*—there was; *brahmāṇḍa*—the universe; *bhariyā*—filling.

Indeed, the chanting and crying of the Gauḍīyā Vaiṣṇavas mixed and created a tumultuous sound vibration that filled the entire universe.

TEXT 49

saba bhakta lañā prabhu nāmīlena jale
sabā lañā jala-kṛīḍā karena kutūhale

saba bhakta—all the devotees; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *nāmīlena jale*—got down in the water; *sabā lañā*—taking all of them; *jala-kṛīḍā*—activities in the water; *karena*—performs; *kutūhale*—in great jubilation.

Śrī Caitanya Mahāprabhu entered the water with His devotees and began His pastimes with them in great jubilation.

TEXT 50

*prabhura ei jala-kṛiḍā dāsa-vṛndāvana
'caitanya-maṅgale' vistāri' kariyāchena varṇana*

prabhura—of Śrī Caitanya Mahāprabhu; *ei*—these; *jala-kṛiḍā*—activities in the water; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura; *caitanya-maṅgale*—in his book *Caitanya-maṅgala*, now known as *Caitanya-bhāgavata*; *vistāri'*—describing in detail; *kariyāchena varṇana*—has narrated.

In his *Caitanya-maṅgala* [now known as *Caitanya-bhāgavata*], Vṛndāvana dāsa Ṭhākura has given a detailed description of the activities the Lord performed in the water.

TEXT 51

*punaḥ ihāñ varṇile punarukti haya
vyartha likhana haya, āra grantha bāḍaya*

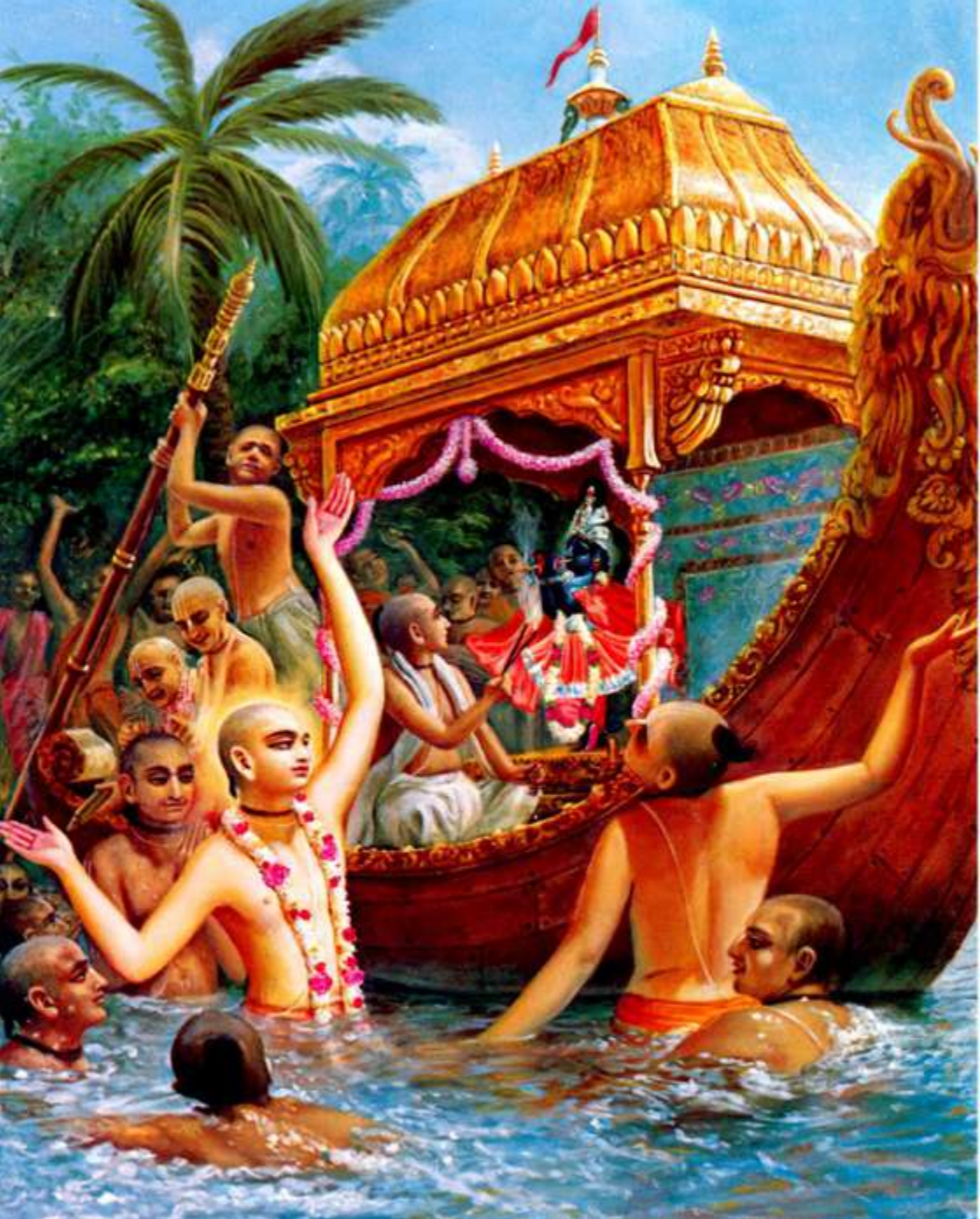
punaḥ—again; *ihāñ*—here; *varṇile*—if I describe; *punaḥ-ukti haya*—it will be repetition; *vyartha*—useless; *likhana*—writing; *haya*—is; *āra*—and; *grantha bāḍaya*—increases the volume of the book.

There is no use in again describing here the activities of the Lord. It would simply be repetitious and would increase the size of this book.

TEXT 52

*jala-līlā kari' govinda calilā ālaya
nija-gaṇa lañā prabhu gelā devālaya*

jala-līlā kari'—after finishing the pastimes on the water; *govinda*—Lord Jagannātha in His moving form as Govinda; *calilā ālaya*—returned to



The Gauḍīya-sampradāya, consisting of all the devotees from Bengal, began congregational chanting. When they met the Lord, they began to cry loudly in ecstatic love. Because of the pastimes in the water, there was great jubilation on the shore, with music, singing, chanting and dancing creating a tumultuous sound. Indeed, the chanting and crying of the Gauḍīyā Vaiṣṇavas mixed and created a tumultuous sound vibration that filled the entire universe.

His place; *nija-gaṇa*—His devotees; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *deva-ālaya*—to the temple.

After concluding His pastimes in the water, Lord Govinda returned to His residence. Then Śrī Caitanya Mahāprabhu went to the temple, taking all His devotees with Him.

The Deity referred to herein as Govinda is the *vijaya-vigraha* in the temple of Jagannātha. When there is a need to take Jagannātha somewhere, the *vijaya-vigraha* is taken because the body of Jagannātha is very heavy. The *vijaya-vigraha* in the Jagannātha temple is known as Govinda. For the pastimes in Narendra-sarovara, the *vijaya-vigraha* was carried there instead of Lord Jagannātha.

TEXT 53

*jagannātha dekhi' punaḥ nija-ghare āilā
prasāda ānāñā bhakta-gaṇe khāoyāilā*

jagannātha dekhi'—after seeing Lord Jagannātha; *punaḥ*—again; *nija-ghare*—to His residence; *āilā*—returned; *prasāda*—*prasādam*; *ānāñā*—causing to be brought; *bhakta-gaṇe khāoyāilā*—fed the devotees.

When Śrī Caitanya Mahāprabhu returned to His residence after visiting the temple of Jagannātha, He asked for a large quantity of Lord Jagannātha's prasādam, which He then distributed among His devotees so that they could eat sumptuously.

TEXT 54

*iṣṭa-goṣṭhī sabā lañā kata-kṣaṇa kailā
nija nija pūrva-vāsāya sabāya pāṭhāilā*

iṣṭa-goṣṭhī—discussion of spiritual matters; *sabā lañā*—taking all the devotees; *kata-kṣaṇa*—for some time; *kailā*—did; *nija nija*—respective; *pūrva-vāsāya*—to the former residences; *sabāya*—all; *pāṭhāilā*—He sent.

After talking with all the devotees for some time, Śrī Caitanya Mahāprabhu asked them to occupy the individual residences in which they had lived the previous year.

TEXT 55

*govinda-ṭhāñi rāghava jhāli samarpilā
bhojana-gṛhera koṇe jhāli govinda rākhilā*

govinda-ṭhāñi—in charge of Govinda; *rāghava*—Rāghava Paṇḍita; *jhāli*—the *jhāli*, the bags of eatables; *samarpilā*—delivered; *bhojana-gṛhera*—of the dining room; *koṇe*—in the corner; *jhāli*—the bags; *govinda*—Govinda; *rākhilā*—kept.

Rāghava Paṇḍita delivered the bags of eatables to Govinda, who kept them in a corner of the dining room.

TEXT 56

*pūrva-vatsarera jhāli ājāḍa kariyā
dravya bharibāre rākhe anya gṛhe lañā*

pūrva-vatsarera—of the previous year; *jhāli*—bags; *ājāḍa kariyā*—emptying; *dravya bharibāre*—to fill with goods; *rākhe*—keeps; *anya gṛhe*—to another room; *lañā*—taking.

Govinda thoroughly emptied the bags from the previous year and kept them in another room to fill them with other goods.

TEXT 57

*āra dina mahāprabhu nija-gaṇa lañā
jagannātha dekhilena śayyothhāne yāñā*

āra dina—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nija-gaṇa lañā*—accompanied by His personal devotees; *jagannātha dekhilena*—

saw Lord Jagannātha; *śayyā-utthāne*—at the time of rising early from bed; *yāñā*—going.

The next day, Śrī Caitanya Mahāprabhu went with His personal devotees to see Lord Jagannātha when Lord Jagannātha arose early in the morning.

TEXT 58

beḍā-saṅkīrtana tāhāṅ ārambha karilā
sāta-sampradāya tabe gāite lāgilā

beḍā-saṅkīrtana—surrounding congregational chanting; *tāhāṅ*—there; *ārambha karilā*—began; *sāta-sampradāya*—seven groups; *tabe*—thereupon; *gāite lāgilā*—began to chant.

After seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu began His all-encompassing saṅkīrtana. He formed seven groups, which then began to chant.

For an explanation of the *beḍā-saṅkīrtana*, one may refer to *Madhya-līlā*, Chapter Eleven, verses 215–238.

TEXT 59

sāta-sampradāye nṛtya kare sāta jana
advaita ācārya, āra prabhu-nityānanda

sāta-sampradāye—in the seven groups; *nṛtya kare*—danced; *sāta jana*—seven persons; *advaita ācārya*—Advaita Ācārya; *āra*—and; *prabhu-nityānanda*—Lord Nityānanda.

In each of the seven groups was a principal dancer, such as Advaita Ācārya or Lord Nityānanda.

TEXT 60

vakreśvara, acyutānanda, paṇḍita-śrīvāsa
satyarāja-khāṇṇa, āra narahari-dāsa

vakreśvara—Vakreśvara; *acyutānanda*—Acyutānanda; *paṇḍita-śrīvāsa*—Paṇḍita Śrīvāsa; *satyarāja-khāna*—Satyarāja Khān; *āra*—and; *narahari-dāsa*—Narahari dāsa.

The dancers in the other groups were Vakreśvara Paṇḍita, Acyutānanda, Paṇḍita Śrīvāsa, Satyarāja Khān and Narahari dāsa.

TEXT 61

sāta-sampradāye prabhu karena bhramaṇa
'mora sampradāye prabhu'—*aiche sabāra mana*

sāta-sampradāye—in the seven groups; *prabhu*—Śrī Caitanya Mahāprabhu; *karena bhramaṇa*—wanders; *mora sampradāye prabhu*—Śrī Caitanya Mahāprabhu is in our group; *aiche*—in this way; *sabāra mana*—everyone was thinking.

As Śrī Caitanya Mahāprabhu walked from one group to another inspecting them, the men in each group thought, “The Lord is within our group.”

TEXT 62

saṅkīrtana-kolāhale ākāśa bhedila
saba jagannātha-vāsī dekhite āila

saṅkīrtana-kolāhale—tumultuous roaring of congregational chanting; *ākāśa bhedila*—filled the sky; *saba*—all; *jagannātha-vāsī*—the inhabitants of Jagannātha Purī; *dekhite āila*—came to see.

The congregational chanting made a tumultuous roar that filled the sky. All the inhabitants of Jagannātha Purī came to see the kīrtana.

TEXT 63

rājā āsi' dūre dekhe nija-gaṇa lañā
rāja-patnī saba dekhe aṭṭālī caḍiyā

rājā—the King; *āsi'*—coming; *dūre*—from a distant place; *dekhe*—sees; *nija-gaṇa lañā*—accompanied by his personal staff; *rāja-ṣatnī*—the queens; *saba*—all; *dekhe*—see; *aṭṭālī caḍiyā*—going up high in the palace.

Accompanied by his personal staff, the King also came there and watched from a distance, and all the queens watched from the elevated parts of the palace.

TEXT 64

kīrtana-āṭoṣe pṛthivī kare ṭalamala
'hari-dhvani' kare loka, haila kolāhala

kīrtana-āṭoṣe—by the force of congregational chanting; *pṛthivī*—the whole world; *kare ṭalamala*—trembles; *hari-dhvani kare*—chanted the transcendental sound Hari; *loka*—people in general; *haila*—there was; *kolāhala*—a tumultuous sound.

Due to the forceful vibration of kīrtana, the entire world began trembling. When everyone chanted the holy name, they made a tumultuous sound.

TEXT 65

ei-mata kata-kṣaṇa karāilā kīrtana
āpane nācite tabe prabhura haila mana

ei-mata—in this way; *kata-kṣaṇa*—for some time; *karāilā kīrtana*—caused kīrtana to be performed; *āpane*—personally; *nācite*—to dance; *tabe*—then; *prabhura haila mana*—Śrī Caitanya Mahāprabhu desired.

In this way the Lord had congregational chanting performed for some time, and then He Himself desired to dance.

TEXT 66

sāta-dike sāta-sampradāya gāya, bājāya
madhye mahā-premāveśe nāce gaura-rāya

sāta-dike—in seven directions; *sāta-sampradāya*—the seven groups; *gāya*—chant; *bājāya*—play on the *mṛdaṅga*; *madhye*—in the center; *mahā-premāveśe*—in great ecstatic love of Kṛṣṇa; *nāce*—dances; *gaurarāya*—Śrī Caitanya Mahāprabhu.

The seven groups began chanting and beating their drums in seven directions, and Śrī Caitanya Mahāprabhu began dancing in the center in great ecstatic love.

TEXT 67

uḍiyā-pada mahāprabhura mane smṛti haila
svarūpere sei pada gāite ājñā dila

uḍiyā-pada—a line of a song in the language of Orissa; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *smṛti haila*—was remembered; *svarūpere*—unto Svarūpa Dāmodara Gosvāmī; *sei pada*—that special line; *gāite*—to sing; *ājñā dila*—ordered.

Śrī Caitanya Mahāprabhu remembered a line in the Orissan language and ordered Svarūpa Dāmodara to sing it.

TEXT 68

“*jagamohana-pari-muṇḍā yāu*”

jagamohana—the *kīrtana* hall known as Jagamohana; *pari*—in; *muṇḍā*—my head; *yāu*—let it be offered.

“Let my head fall at the feet of Jagannātha in the *kīrtana* hall known as Jagamohana.”

TEXT 69

ei pade nṛtya karena parama-āveśe
saba-loka caudike prabhura prema-jale bhāse



Due to the forceful vibration of kīrtana, the entire world began trembling. When everyone chanted the holy name, they made a tumultuous sound. In this way the Lord had congregational chanting performed for some time, and then He Himself desired to dance. The seven groups began chanting and beating their drums in seven directions, and Śrī Caitanya Mahārabhu began dancing in the center in great ecstatic love.

ei pade—by this line; *nṛtya karena*—dances; *parama-āveśe*—in great ecstatic love; *saba-loka*—all people; *cau-dike*—in all four directions; *prabhura*—of Śrī Caitanya Mahāprabhu; *prema-jale*—in tears of love; *bhāse*—float.

Simply because of this line, Śrī Caitanya Mahāprabhu was dancing in greatly ecstatic love. People all around Him floated in the water of His tears.

TEXT 70

'bol' 'bol' balena prabhu śrī-bāhu tuliyā
hari-dhvani kare loka ānande bhāsiyā

bol—chant; *bol*—chant; *balena*—said; *prabhu*—the Lord; *śrī-bāhu*—His transcendental arms; *tuliyā*—raising; *hari-dhvani kare*—chanted the holy name Hari; *loka*—people; *ānande bhāsiyā*—floating in transcendental bliss.

Raising His two arms, the Lord said, “Chant! Chant!” Floating in transcendental bliss, the people responded by chanting the holy name of Hari.

TEXT 71

prabhu paḍi' mūrchā yāya, śvāsa nāhi āra
ācambite uṭhe prabhu kariyā huṅkāra

prabhu—the Lord; *paḍi'*—falling down; *mūrchā yāya*—became unconscious; *śvāsa nāhi*—there was no breathing; *āra*—and; *ācambite*—suddenly; *uṭhe*—stands up; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyā huṅkāra*—making a loud sound.

The Lord fell to the ground unconscious, not even breathing. Then suddenly He stood up, making a loud sound.

TEXT 72

*saghana pulaka,—yena śimulera taru
kabhu praphullita aṅga, kabhu haya saru*

sa-ghana—constant; *pulaka*—standing of the hairs of the body; *yena*—like; *śimulera taru*—the *śimula* tree; *kabhu*—sometimes; *praphullita*—swollen; *aṅga*—body; *kabhu*—sometimes; *haya*—is; *saru*—lean and thin.

The hairs on His body constantly stood up like the thorns on a śimula tree. Sometimes His body was swollen and sometimes lean and thin.

TEXT 73

*prati roma-kūṭe haya prasveda, raktodgama
'jaja' 'gaga' 'pari' 'mumu'—gadgada vacana*

prati roma-kūṭe—in every hole of the hair; *haya*—there was; *prasveda*—perspiration; *rakta-udgama*—a profusion of blood; *jaja gaga pari mumu*—the sounds “jaja gaga pari mumu”; *gadgada*—faltering; *vacana*—words.

He bled and perspired from every pore of His body. His voice faltered. Unable to say the line properly, He uttered only “jaja gaga pari mumu.”

TEXT 74

*eka eka danta yena pṛthak pṛthak naḍe
aiche naḍe danta,—yena bhūme khasi' paḍe*

eka eka—each and every; *danta*—tooth; *yena*—as if; *pṛthak pṛthak*—separately; *naḍe*—shakes; *aiche*—like that; *naḍe*—shake; *danta*—the teeth; *yena*—as if; *bhūme*—on the ground; *khasi'*—becoming loose; *paḍe*—fall.

All His teeth shook, as if each was separate from the others. Indeed, they seemed about to fall to the ground.

TEXT 75

*kṣaṇe kṣaṇe bāḍe prabhura ānanda-āveśa
ṭṭīya prahara ha-ila, ṇṭya nahe śeṣa*

kṣaṇe kṣaṇe—at every moment; *bāḍe*—increases; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda-āveśa*—transcendental bliss; *ṭṭīya prahara*—mid-afternoon; *ha-ila*—there was; *ṇṭya*—the dancing; *nahe śeṣa*—did not end.

His transcendental bliss increased at every moment. Therefore even by mid-afternoon the dancing had not ended.

TEXT 76

*saba lokera uthalila ānanda-sāgara
saba loka pāsarila deha-ātma-ghara*

saba lokera—of every person; *uthalila*—overflowed; *ānanda-sāgara*—the ocean of transcendental bliss; *saba loka*—every person; *pāsarila*—forgot; *deha*—body; *ātma*—mind; *ghara*—home.

The ocean of transcendental bliss overflowed, and everyone present forgot his body, mind and home.

TEXT 77

*tabe nityānanda prabhu sṛjilā upāya
krame-krame kīrtanīyā rākhila sabāya*

tabe—at that time; *nityānanda*—Lord Nityānanda; *prabhu*—the Lord; *sṛjilā upāya*—made a device; *krame-krame*—by and by; *kīrtanīyā*—the chanters; *rākhila*—stopped; *sabāya*—all.

Then Lord Nityānanda found a way to end the kīrtana. He gradually stopped all the chanters.

TEXT 78

*svarūpera saṅge mātra eka sampradāya
svarūpera saṅge seha manda-svara gāya*

svarūpera saṅge—with Svarūpa Dāmodara; *mātra*—only; *eka*—one; *sampradāya*—group; *svarūpera saṅge*—with Svarūpa Dāmodara; *seha*—they; *manda-svara*—very softly; *gāya*—chanted.

Thus only one group continued chanting with Svarūpa Dāmodara, and they chanted very softly.

TEXT 79

*kolāhala nāhi, prabhura kichu bāhya haila
tabe nityānanda sabāra śrama jānāila*

kolāhala—tumultuous sound; *nāhi*—there was not; *prabhura*—of Śrī Caitanya Mahāprabhu; *kichu*—some; *bāhya*—external consciousness; *haila*—there was; *tabe*—at that time; *nityānanda*—Lord Nityānanda; *sabāra*—of all of them; *śrama*—fatigue; *jānāila*—informed.

When there was no longer a tumultuous sound, Śrī Caitanya Mahāprabhu returned to external consciousness. Then Nityānanda Prabhu informed Him of the fatigue of the chanters and dancers.

TEXT 80

*bhakta-śrama jāni' kailā kīrtana samāpana
sabā lañā āsi' kailā samudre snaṇana*

bhakta-śrama—the fatigue of the devotees; *jāni'*—understanding; *kailā*—performed; *kīrtana samāpana*—ending the chanting; *sabā lañā āsi'*—accompanied by all of them; *kailā*—did; *samudre*—in the sea; *snaṇana*—bathing.

Understanding the fatigue of the devotees, Śrī Caitanya Mahāprabhu stopped the congregational chanting. Then He bathed in the sea, accompanied by them all.

TEXT 81

*saba lañā prabhu kailā prasāda bhojana
sabāre vidāya dilā karite śayana*

saba lañā—with all of them; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—performed; *prasāda bhojana*—taking prasādam; *sabāre*—to everyone; *vidāya dilā*—bade farewell; *karite śayana*—to take rest.

Then Śrī Caitanya Mahāprabhu took prasādam with all of them and then asked them to return to their dwellings and take rest.

TEXT 82

*gambhīrāra dvāre karena āpane śayana
govinda āsiyā kare pāda-samvāhana*

gambhīrāra dvāre—at the door of the Gambhīrā, the small room within the room; *karena*—does; *āpane*—personally; *śayana*—lying down; *govinda*—His personal servant Govinda; *āsiyā*—coming; *kare*—performs; *pāda-samvāhana*—massaging the legs.

Śrī Caitanya Mahāprabhu lay down at the door of the Gambhīrā, and Govinda came there to massage His legs.

TEXTS 83–84

*sarva-kāla āche ei sudṛḍha ‘niyama’
'prabhu yadi prasāda pāñā karena śayana
govinda āsiyā kare pāda-samvāhana
tabe yāi' prabhura 'śeṣa' karena bhojana'*

sarva-kāla—all the time; *āche*—there is; *ei*—this; *su-dṛḍha*—hard-and-fast; *niyama*—regulation; *prabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *prasāda pāñā*—after taking His meals; *karena śayana*—lies down; *govinda*—Govinda; *āsiyā*—coming; *kare*—performs; *pāda-samvāhana*—massaging the legs; *tabe*—thereafter; *yāi'*—going; *prabhura*—of Śrī



After performing kīrtana with His personal associates, Śrī Caitanya Mahāprabhu took prasāda with all of them and then asked them to return to their dwellings and take rest.

Caitanya Mahāprabhu; *śeṣa*—the remnants of food; *karena bhojana*—eats.

It was a steady, long-standing rule that Śrī Caitanya Mahāprabhu would lie down to rest after lunch and Govinda would come to massage His legs. Then Govinda would honor the remnants of food left by Śrī Caitanya Mahāprabhu.

TEXT 85

*saba dvāra yuḍi' prabhu kariyāchena śayana
bhitare yāite nāre, govinda kare nivedana*

saba dvāra—the whole door; *yuḍi'*—occupying the space of; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyāchena śayana*—was lying down; *bhitare*—within; *yāite nāre*—could not go; *govinda*—Govinda; *kare nivedana*—he requested.

This time when the Lord lay down, He occupied the entire doorway. Govinda could not enter the room, and therefore he made the following request.

TEXT 86

*'eka-pāśa hao, more deha' bhitara yāite'
prabhu kahe,—'śakti nāhi aṅga cālāite'*

eka-pāśa hao—kindly turn on one side; *more*—me; *deha'*—allow; *bhitara*—within; *yāite*—to go; *prabhu kahe*—Śrī Caitanya Mahāprabhu replied; *śakti*—strength; *nāhi*—there is not; *aṅga cālāite*—to move My body.

Govinda said, “Kindly turn on one side. Let me pass to enter the room.”

However, the Lord replied, “I don’t have the strength to move My body.”

TEXT 87

*bāra bāra govinda kahe eka-dik ha-ite
prabhu kahe,—‘aṅga āmi nāri cālāite’*

bāra bāra—again and again; *govinda*—Govinda; *kahe*—requests; *eka-dik ha-ite*—to turn on one side; *prabhu kahe*—Śrī Caitanya Mahāprabhu replied; *aṅga*—My body; *āmi*—I; *nāri cālāite*—cannot move.

Govinda made his request again and again, but the Lord replied, “I cannot move My body.”

TEXT 88

*govinda kahe,—‘karite cāhi pāda-samvāhana’
prabhu kahe,—‘kara vā nā kara, yei laya tomāra mana’*

govinda kahe—Govinda said; *karite*—to do; *cāhi*—I want; *pāda-samvāhana*—massaging Your legs; *prabhu kahe*—the Lord replied; *kara*—do; *vā*—or; *nā kara*—do not do; *yei*—whatever; *laya tomāra mana*—you decide.

Govinda repeatedly requested, “I want to massage Your legs.”

But the Lord said, “Do it or don’t do it. It depends upon your mind.”

TEXT 89

*tabe govinda bahirvāsa tāṅra upare diyā
bhitara-ghare gelā mahāprabhure laṅghiyā*

tabe—then; *govinda*—Govinda; *bahirvāsa*—outward wrapper; *tāṅra upare*—over Him; *diyā*—spreading; *bhitara-ghare*—within the room; *gelā*—went; *mahāprabhure laṅghiyā*—crossing Śrī Caitanya Mahāprabhu.

Then Govinda spread the Lord’s wrapper over His body and in this way entered the room by crossing over the Lord.



Govinda repeatedly requested, 'I want to massage Your legs,' but the Lord said, 'Do it or don't do it.. It depends upon your mind.' Then Govinda spread the Lord's wrapper over the Lord's body and in this way entered the room by crossing over Him."

TEXT 90

*pāda-samvāhana kaila, kaṭi-ṛṣṭha cāpila
madhūra-mardane prabhura pariśrama gela*

pāda-samvāhana—massaging of the legs; *kaila*—he performed; *kaṭi*—waist; *ṛṣṭha*—back; *cāpila*—pressed; *madhūra-mardane*—by mild pressing; *prabhura*—of Śrī Caitanya Mahāprabhu; *pariśrama*—fatigue; *gela*—went away.

Govinda massaged the Lord’s legs as usual. He pressed the Lord’s waist and back very softly, and thus all the Lord’s fatigue went away.

TEXT 91

*sukhe nidrā haila prabhura, govinda cāpe aṅga
daṅḍa-dui ba-i prabhura hailā nidrā-bhaṅga*

sukhe—very nicely; *nidrā haila prabhura*—Śrī Caitanya Mahāprabhu slept; *govinda*—Govinda; *cāpe aṅga*—pressed the body; *daṅḍa-dui ba-i*—after about forty-five minutes; *prabhura*—of Śrī Caitanya Mahāprabhu; *hailā*—there was; *nidrā-bhaṅga*—breaking of sleep.

As Govinda stroked His body, the Lord slept very nicely for about forty-five minutes, and then His sleep broke.

TEXT 92

*govinde dekhiyā prabhu bale kruddha hañā
'āji kene eta-kṣaṇa āchis vasiyā?*

govinde dekhiyā—seeing Govinda; *prabhu*—Śrī Caitanya Mahāprabhu; *bale*—said; *kruddha hañā*—in an angry mood; *āji*—today; *kene*—why; *eta-kṣaṇa*—for so long; *āchis*—have you been; *vasiyā*—sitting.

When Śrī Caitanya Mahāprabhu saw Govinda sitting by His side, He was somewhat angry. “Why have you been sitting here for so long today?” the Lord asked.

TEXT 93

mora nidrā haile kene nā gelā prasāda khāite?
govinda kahe—‘dvāre śuilā, yāite nāhi pathe’

mora nidrā haile—when I fell asleep; *kene*—why; *nā gelā*—did you not go; *prasāda khāite*—to take your meal; *govinda kahe*—Govinda said; *dvāre*—the door; *śuilā*—You were blocking; *yāite*—to go; *nāhi pathe*—there is no passage.

“Why didn’t you go to take your meal after I fell asleep?” the Lord asked.

Govinda replied, “You were lying down, blocking the door, and there was no way to go.”

TEXT 94

prabhu kahe,—‘bhitare tabe āilā kemane?
taiche kene prasāda laite nā kailā gamane?’

prabhu kahe—Śrī Caitanya Mahāprabhu said; *bhitare*—inside; *tabe*—then; *āilā*—you came; *kemane*—how; *taiche*—in the same way; *kene*—why; *prasāda laite*—to take prasādam; *nā kailā gamane*—did you not go.

The Lord asked, “How did you enter the room? Why didn’t you go out to take your lunch in the same way?”

TEXT 95

govinda kahe mane—“āmāra ‘sevā’ se ‘niyama’
aparādha ha-uka, kibā narake gamana

govinda kahe—Govinda said; *mane*—within his mind; *āmāra sevā*—my service; *se niyama*—that is the regulation; *aparādha ha-uka*—let there be offenses; *kibā*—or; *narake*—to hell; *gamana*—going.

Govinda mentally replied, “My duty is to serve, even if I have to commit offenses or go to hell.

TEXT 96

'sevā' lāgi' koṭi 'aparādha' nāhi gaṇi
sva-nimitta 'aparādhābhāse' bhaya māni"

sevā lāgi'—for the matter of service; *koṭi aparādha*—ten million offenses; *nāhi gaṇi*—I do not care for; *sva-nimitta*—for my personal self; *aparādha-ābhāse*—by a glimpse of an offense; *bhaya māni*—I am afraid.

"I would not mind committing hundreds and thousands of offenses for the service of the Lord, but I greatly fear committing even a glimpse of an offense for my own self."

TEXT 97

eta saba mane kari' govinda rahilā
prabhu ye puchilā, tāra uttara nā dilā

eta saba—all this; *mane kari'*—thinking; *govinda rahilā*—Govinda kept silent; *prabhu*—Śrī Caitanya Mahāprabhu; *ye*—what; *puchilā*—inquired; *tāra*—of that; *uttara*—reply; *nā dilā*—did not give.

Thinking in this way, Govinda kept silent. He did not reply to the Lord's inquiry.

TEXT 98

pratyaha prabhura nidrāya yāna prasāda la-ite
se divasera śrama dekhi' lāgilā cāpīte

prati-aha—daily; *prabhura nidrāya*—when the Lord was asleep; *yāna*—he goes; *prasāda la-ite*—to accept his lunch; *se divasera*—of that day; *śrama*—the weariness; *dekhi'*—seeing; *lāgilā cāpīte*—began to press.

It was Govinda's practice to go take lunch when the Lord was asleep. On that day, however, seeing the Lord's weariness, Govinda continued massaging His body.

TEXT 99

*yāiteha patha nāhi, yāibe kemane?
mahā-aparādha haya prabhura laṅghane*

yāiteha—to go; *patha nāhi*—there was no passage; *yāibe kemane*—how would he go away; *mahā-aparādha*—a great offense; *haya*—there would be; *prabhura laṅghane*—to cross over the body of Śrī Caitanya Mahārabhu.

There was no way to go. How could he leave? When he thought of crossing over the Lord's body, he considered it a great offense.

TEXT 100

*ei saba haya bhakti-śāstra-sūkṣma marma
caitanyera kṛpāya jāne ei saba dharma*

ei saba—all these; *haya*—are; *bhakti-śāstra*—of the system of devotional service; *sūkṣma marma*—finer principles; *caitanyera kṛpāya*—by the mercy of Śrī Caitanya Mahārabhu; *jāne*—one can understand; *ei saba*—all these; *dharma*—principles of devotional service.

These are some of the finer points of etiquette in devotional service. Only one who has received the mercy of Śrī Caitanya Mahārabhu can understand these principles.

Karmīs, fruitive workers, cannot understand the finer conclusions of devotional service because they accept only its ritualistic value but do not understand how devotional service satisfies the Supreme Personality of Godhead. The *karmīs* view the formalities as a means of advancing in religion, economic development, sensual satisfaction and liberation. Although these are only material results of following religious principles, the *karmīs* consider them everything. Such ritualistic activities are called *karma*. *Karmīs* who adopt devotional service very loosely and who therefore remain on the platform of material activities are called *prākṛta-sahajiyās*. They cannot understand how pure devotional service is rendered in parental and conjugal love, for this can be understood only by the special mercy bestowed by Śrī Caitanya Mahārabhu upon pure devotees.

TEXT 101

*bhakta-guṇa prakāśite prabhu baḍa raṅgī
ei saba prakāśite kailā eta bhaṅgī*

bhakta-guṇa—the attributes of the devotee; *prakāśite*—to manifest; *prabhu*—the Lord; *baḍa raṅgī*—very interested; *ei saba*—all these; *prakāśite*—to manifest; *kailā*—He performed; *eta*—such; *bhaṅgī*—incident.

The Lord is very interested in manifesting the exalted qualities of His devotees, and that is why He engineered this incident.

TEXT 102

*saṅkṣepe kahiluṅ ei pari-muṅḍā-nṛtya
adyāpiha gāya yāhā caitanyera bhṛtya*

saṅkṣepe—in brief; *kahiluṅ*—I have described; *ei*—this; *pari-muṅḍā-nṛtya*—dancing in the dancing hall of Jagannātha’s temple; *adyāpiha*—even up to the present day; *gāya*—sing about; *yāhā*—which; *caitanyera bhṛtya*—the servants of Śrī Caitanya Mahāprabhu.

Thus I have briefly described Śrī Caitanya Mahāprabhu’s dancing in the hall of the Jagannātha temple. The servants of Śrī Caitanya Mahāprabhu sing about this dancing even now.

TEXT 103

*ei-mata mahāprabhu lañā nija-gaṇa
guṅḍicā-gr̥hera kailā kṣālana, mārjana*

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *lañā nija-gaṇa*—accompanied by His personal associates; *guṅḍicā-gr̥hera*—of the Guṅḍicā temple; *kailā*—performed; *kṣālana*—washing; *mārjana*—cleansing.

Accompanied by His personal associates, Śrī Caitanya Mahāprabhu washed and swept the Guṇḍicā temple, cleansing it as usual.

TEXT 104

*pūrvavat kailā prabhu kīrtana, nartana
pūrvavat ṭoṭāya kailā vanya-bhojana*

pūrvavat—as previously; *kailā*—performed; *prabhu*—Śrī Caitanya Mahāprabhu; *kīrtana*—chanting; *nartana*—dancing; *pūrvavat*—as previously; *ṭoṭāya*—in the garden; *kailā*—performed; *vanya-bhojana*—taking a picnic.

The Lord danced and chanted and then enjoyed a picnic in the garden as He had done before.

TEXT 105

*pūrvavat ratha-āge karilā nartana
herā-pañcamī-yātrā kailā daraśana*

pūrvavat—as previously; *ratha-āge*—in front of the car; *karilā nartana*—performed dancing; *herā-pañcamī-yātrā*—the festival of Herā-pañcamī; *kailā daraśana*—He saw.

As previously, He danced in front of the Jagannātha car and observed the festival of Herā-pañcamī.

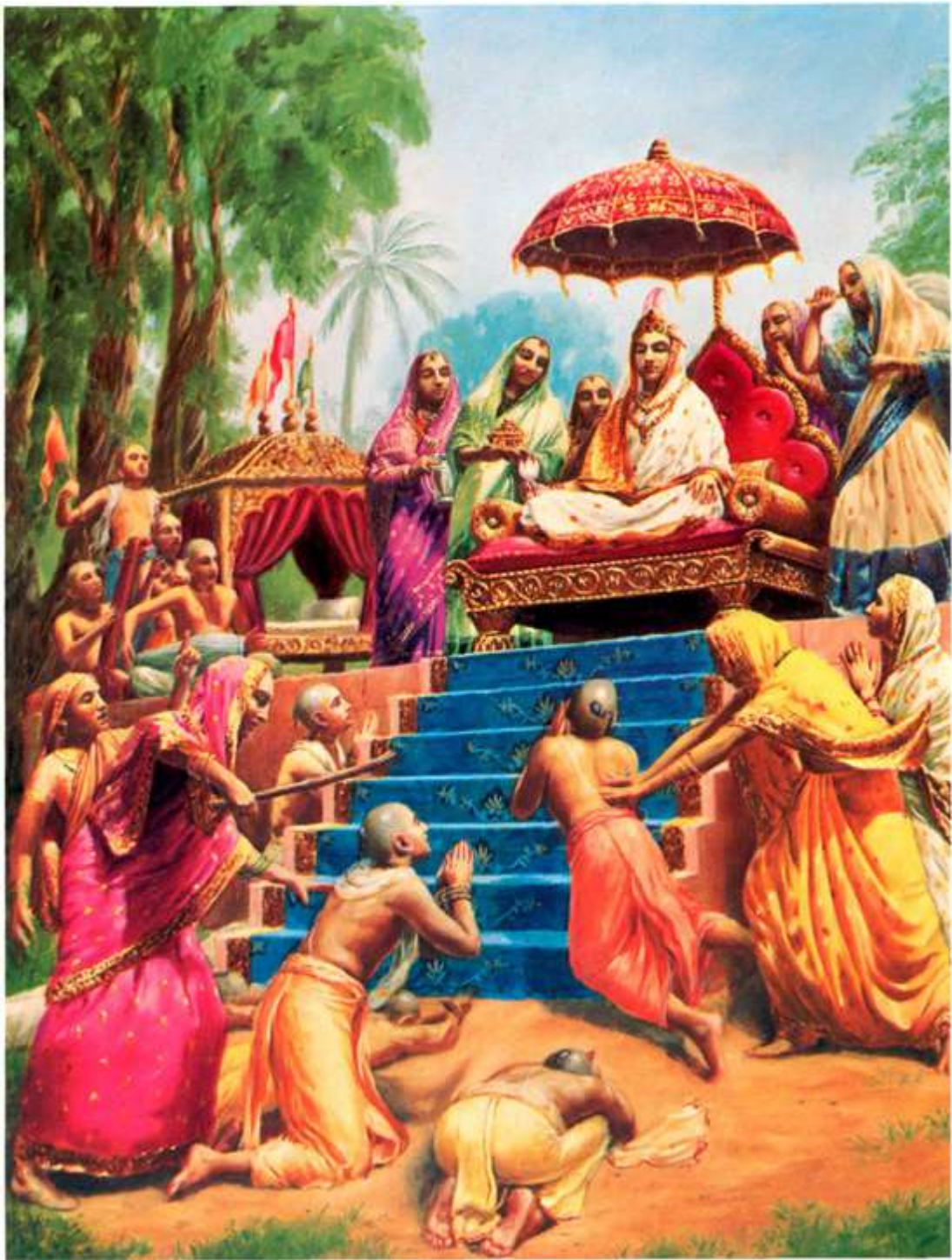
TEXT 106

*cāri-māsa varṣāya rahilā saba bhakta-gaṇa
janmāṣṭamī ādi yātrā kailā daraśana*

cāri-māsa—for four months; *varṣāya*—of the rainy season; *rahilā*—stayed; *saba bhakta-gaṇa*—all the devotees; *janmāṣṭamī ādi yātrā*—festivals like Lord Kṛṣṇa’s birth ceremony; *kailā daraśana*—observed.

Accompanied by His personal associates, Śrī Caitanya Mahāprabhu washed and swept the Guṇḍicā temple, cleansing it as usual. The Lord danced and chanted and then enjoyed a picnic in the garden as He had done before. As previously, He danced in front of the Jagannātha car and observed the festival of Herā-pañcamī."

The details of the Herā-pañcamī festival (as given in Madhya-līlā, Chapter 14, verses 106-135) are as follows: "The Herā-pañcamī festival takes place five days after the Ratha-yātrā festival. Lord Jagannātha has left His wife, the goddess of fortune, and gone to Vṛndāvana, which is the Guṇḍicā temple. Due to separation from the Lord, the goddess of fortune arrives at the main gate of the temple accompanied by many members of her family, all of whom exhibit uncommon opulence. When the procession arrives, the maidservants of the goddess of fortune begin to arrest all the principal servants of Lord Jagannātha. The maidservants bind the servants of Jagannātha, handcuff them, and make them fall down at the lotus feet of the goddess of fortune. When the servants fall down before the lotus feet of the goddess of fortune, they almost fall unconscious. They are chastised and made the butt of jokes and loose language."



All the devotees from Bengal stayed in Jagannātha Purī for the four months of the rainy season and observed many other ceremonies, such as the anniversary of Lord Kṛṣṇa’s birth.

TEXT 107

*pūrve yadi gauḍa ha-ite bhakta-gaṇa āila
prabhure kichu khāoyāite sabāra icchā haila*

pūrve—formerly; *yadi*—when; *gauḍa ha-ite*—from Bengal; *bhakta-gaṇa āila*—the devotees arrived; *prabhure*—to Śrī Caitanya Mahāprabhu; *kichu*—something; *khāoyāite*—to feed; *sabāra icchā haila*—everyone desired.

Formerly, when all the devotees had arrived from Bengal, they all desired to give Śrī Caitanya Mahāprabhu something to eat.

TEXT 108

*keha kona prasāda āni’ deya govinda-ṭhāñi
'ihā yena avaśya bhakṣaṇa karena gosāñi’*

keha—someone; *kona prasāda*—some variety of *prasādam*; *āni’*—bringing; *deya*—delivers; *govinda-ṭhāñi*—to Govinda; *ihā*—this; *yena*—that; *avaśya*—certainly; *bhakṣaṇa karena*—eats; *gosāñi*—Śrī Caitanya Mahāprabhu.

Each devotee would bring a certain type of *prasādam*. He would entrust it to Govinda and request him, “Please arrange that the Lord will surely eat this *prasādam*.”

TEXT 109

*keha paida, keha nāḍu, keha piṭhā-pānā
bahu-mūlya uttama-prasāda-prakāra yāra nānā*

keha—someone; *paiḍa*—a coconut preparation; *keha*—someone; *nāḍu*—sweetballs; *keha*—someone; *piṭhā*—cakes; *pānā*—sweet rice; *bahu-mūlya*—costly; *uttama-prasāda*—very palatable food; *prakāra yāra nānā*—of different varieties.

Some brought *paiḍa* [a coconut preparation], some brought sweetballs, and some brought cakes and sweet rice. The *prasādam* was of different varieties, all very costly.

TEXT 110

*'amuk ei diyāche' govinda kare nivedana
'dhari' rākha' bali' prabhu nā karena bhakṣaṇa*

amuk—such and such devotee; *ei*—this; *diyāche*—has given; *govinda*—Govinda; *kare nivedana*—informs; *dhari' rākha*—please keep them; *bali'*—saying; *prabhu*—Śrī Caitanya Mahāprabhu; *nā karena bhakṣaṇa*—does not eat.

Govinda would present the *prasādam* and say to Śrī Caitanya Mahāprabhu, “This has been given by such-and-such devotee.” The Lord, however, would not actually eat it. He would simply say, “Keep it in storage.”

TEXT 111

*dharite dharite gharera bharila eka koṇa
śata-janera bhakṣya yata haila sañcayana*

dharite dharite—keeping and keeping; *gharera*—of the room; *bharila*—filled up; *eka koṇa*—one corner; *śata-janera*—of one hundred people; *bhakṣya*—sufficient for feeding; *yata*—all; *haila*—there was; *sañcayana*—accumulation.

Govinda kept accumulating the food, and soon it filled a corner of the room. There was quite enough to feed at least a hundred people.

TEXT 112

*govindere sabe puṅche kariyā yatana
'āmā-datta prasāda prabhure ki karāilā bhakṣaṇa?*

govindere—unto Govinda; *sabe*—all the devotees; *puṅche*—inquired; *kariyā yatana*—with great eagerness; *āmā-datta prasāda*—the *prasādam* given by me; *prabhure*—unto Śrī Caitanya Mahāprabhu; *ki karāilā bhakṣaṇa*—have you given for eating.

All the devotees asked Govinda with great eagerness, “Have you given Śrī Caitanya Mahāprabhu the *prasādam* brought by me?”

TEXT 113

*kāhāñ kichu kahi' govinda kare vañcana
āra dina prabhure kahe nirveda-vacana*

kāhāñ—to someone; *kichu*—something; *kahi'*—saying; *govinda*—Govinda; *kare vañcana*—told lies; *āra dina*—one day; *prabhure*—unto Śrī Caitanya Mahāprabhu; *kahe*—said; *nirveda-vacana*—a statement of disappointment.

When the devotees questioned Govinda, he had to tell them lies. Therefore one day he spoke to the Lord in disappointment.

TEXT 114

*“ācāryādi mahāśaya kariyā yatane
tomāre khāoyāite vastu dena mora sthāne*

ācārya-ādi—headed by Advaita Ācārya; *mahāśaya*—respectable gentlemen; *kariyā yatane*—with great endeavor; *tomāre khāoyāite*—to feed You; *vastu dena*—deliver varieties of food; *mora sthāne*—to me.

“Many respectable devotees, headed by Advaita Ācārya, make a great endeavor to entrust me with varieties of food for You.

TEXT 115

*tumi se nā khāo, tāñrā puče bāra bāra
kata vañcanā karimu, kemane āmāra nistāra?”*

tumi—You; *se*—that; *nā khāo*—do not eat; *tāñrā*—they; *puče*—inquire; *bāra bāra*—again and again; *kata vañcanā karimu*—how long shall I cheat; *kemane*—how; *āmāra*—my; *nistāra*—deliverance.

“You do not eat it, but they ask me again and again. How long shall I go on cheating them? How shall I be freed from this responsibility?”

TEXT 116

*prabhu kahe,— ‘ādi-vasyā’ duḥkha kāñhe māne?
kebā ki diyāche, tāhā ānaha ekhāne*

prabhu kahe—the Lord replied; *ādi-vasyā*—you who have been residing with Me for a very long time; *duḥkha kāñhe māne*—why are you unhappy about this; *kebā ki diyāche*—whatever they have delivered; *tāhā*—all that; *ānaha ekhāne*—bring here.

Śrī Caitanya Mahāprabhu replied, “Why are you so foolishly unhappy? Bring here to Me whatever they have given you.”

Śrīla Bhaktivinoda Ṭhākura explains that the word *ādi-vasyā* refers to one who has been living with another for a very long time. Govinda was addressed as *ādi-vasyā* because he had been living with Śrī Caitanya Mahāprabhu for a very long time, whereas other devotees, who were mostly new, would come and go. In effect, the Lord told Govinda, “Since you have been living with Me for a long time, you should not be foolishly disappointed in this situation. Bring all the food to Me, and you will see that I can eat it.”

TEXT 117

*eta bali’ mahāprabhu vasilā bhojane
nāma dhari’ dhari’ govinda kare nivedane*

eta bali'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *vasilā bhojane*—sat down for eating; *nāma*—the name; *dhari' dhari'*—speaking; *govinda*—Govinda; *kare nivedane*—offers.

Śrī Caitanya Mahāprabhu sat down to eat. Then Govinda offered Him the preparations one after another, and as he did so he spoke the name of the person who had given each one.

TEXT 118

*“ācāryera ei paiḍa, pānā-sara-pūpī
ei amṛta-guṭikā, maṇḍā, karṇūra-kūpī*

ācāryera—of Advaita Ācārya; *ei*—these; *paiḍa*—coconut preparation; *pānā*—sweet rice; *sara-pūpī*—cakes made with cream; *ei*—these; *amṛta-guṭikā*—sweetballs; *maṇḍā*—a type of round sweetmeat; *karṇūra-kūpī*—a pot of camphor.

“These preparations—*paiḍa*, sweet rice, cakes made with cream, and also *amṛta-guṭikā*, *maṇḍā* and a pot of camphor—have been given by Advaita Ācārya.

TEXT 119

*śrīvāsa-pañḍitera ei aneka prakāra
piṭhā, pānā, amṛta-maṇḍā padma-cini āra*

śrīvāsa-pañḍitera—of Śrīvāsa Paṇḍita; *ei*—these; *aneka prakāra*—many varieties; *piṭhā*—cakes; *pānā*—cream; *amṛta-maṇḍā*—another type of sweetball; *padma-cini*—*padma-cini*; *āra*—and.

“Next there are varieties of food—cakes, cream, *amṛta-maṇḍā* and *padmacini*—given by Śrīvāsa Paṇḍita.

TEXT 120

*ācāryaratnera ei saba upahāra
ācāryanidhira ei, aneka prakāra*

ācāryaratnera—of Candrasēkhara; *ei*—these; *saba*—all; *upahāra*—presentations; *ācāryanidhira*—of Ācāryanidhi; *ei*—these; *aneka prakāra*—of different varieties.

“All these are gifts of Ācāryaratna, and these varieties of gifts are from Ācāryanidhi.

TEXT 121

*vāsudeva-dattera ei murāri-guṭtera āra
buddhimanta-khānnera ei vividha prakāra*

vāsudeva-dattera—of Vāsudeva Datta; *ei*—these; *murāri-guṭtera*—of Murāri Gupta; *āra*—and; *buddhimanta-khānnera*—of Buddhimanta Khān; *ei*—these; *vividha prakāra*—of different varieties.

“And all these varieties of food have been given by Vāsudeva Datta, Murāri Gupta and Buddhimanta Khān.

TEXT 122

*śrīmān-sena, śrīmān-pañḍita, ācārya-nandana
tān-sabāra datta ei karaha bhojana*

śrīmān-sena—Śrīmān Sena; *śrīmān-pañḍita*—Śrīmān Paṇḍita; *ācārya-nandana*—Nandana Ācārya; *tān-sabāra*—of all of them; *datta*—given; *ei*—these; *karaha bhojana*—please eat.

“These are gifts given by Śrīmān Sena, Śrīmān Paṇḍita and Nandana Ācārya. Please eat them all.

TEXT 123

*kulīna-grāmera ei āge dekha yata
khaṇḍa-vāsī lokera ei dekha tata*

kulīna-grāmera—of the residents of Kulīna-grāma; *ei*—these; *āge*—before; *dekha*—see; *yata*—all; *khaṇḍa-vāsī lokera*—of the residents of Khaṇḍa; *ei*—these; *dekha*—see; *tata*—so many.

“Here are the preparations made by the inhabitants of Kulīna-grāma, and these have been made by the inhabitants of Khaṇḍa.”

TEXT 124

*aiche sabāra nāma lañā prabhura āge dhare
santuṣṭa hañā prabhu saba bhojana kare*

aiche—in this way; *sabāra nāma*—everyone’s name; *lañā*—taking; *prabhura āge*—before the Lord; *dhare*—he places; *santuṣṭa hañā*—being very satisfied; *prabhu*—the Lord; *saba*—all; *bhojana kare*—began to eat.

In this way, Govinda gave everyone’s name as he put the food before the Lord. Being very satisfied, the Lord began to eat it all.

TEXTS 125–126

*yadyapi māsekera vāsi mukutā nārikela
amṛta-guṭikādi, pānādi sakala
tathāpi nūtana-prāya saba dravyera svāda
'vāsi' visvāda nahe sei prabhura prasāda*

yadyapi—although; *māsekera*—one month; *vāsi*—remaining; *mukutā nārikela*—a very hard sweet preparation of coconut; *amṛta-guṭikā*—*amṛta-guṭikā* sweetballs; *ādi*—etc.; *pānā*—sweet drinks; *ādi*—and so on; *sakala*—all; *tathāpi*—still; *nūtana-prāya*—as if fresh; *saba dravyera*—of every preparation; *svāda*—the taste; *vāsi*—stale; *visvāda*—tasteless; *nahe*—were not; *sei*—that; *prabhura prasāda*—the mercy of the Lord.

The hard sweets made of coconut, mukuta nārikela, the sweetballs, the many kinds of sweet drinks and all the other preparations were at least a month old, but although they were old, they had not become tasteless or stale. Indeed, they had all stayed fresh. That is the mercy of Śrī Caitanya Mahāprabhu.

TEXT 127

*śata-janera bhakṣya prabhu daṇḍeke khāilā'
'āra kichu āche?' bali' govinde puchilā*

śata-janera—of one hundred persons; *bhakṣya*—eatables; *prabhu*—Śrī Caitanya Mahāprabhu; *daṇḍeke khāilā*—ate within twenty-four minutes; *āra kichu āche*—is there anything more; *bali'*—saying; *govinde*—unto Govinda; *puchilā*—inquired.

Within a very short time, Śrī Caitanya Mahāprabhu ate enough for a hundred people. Then He asked Govinda, “Is there anything more left?”

TEXT 128

*govinda bale,—‘rāghavera jhāli mātra āche'
prabhu kahe,—‘āji rahu, tāhā dekhimu pāche'*

govinda bale—Govinda replied; *rāghavera jhāli*—the bags given by Rāghava; *mātra*—only; *āche*—there is; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *āji*—today; *rahu*—let remain; *tāhā*—that; *dekhimu*—I shall see; *pāche*—later.

Govinda replied, “Now there are only the bags of Rāghava.”

The Lord said, “Let them remain today. I shall see them later.”

TEXT 129

*āra dina prabhu yadi nibhṛte bhojana kailā
rāghavera jhāli khuli' sakala dekhilā*



Within a very short time, Śrī Caitanya Mahāprabhu ate enough for a hundred people. Then He asked Govinda, “Is there anything more left?”

āra dina—the next day; *prabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *nibhṛte*—in a secluded place; *bhojana kailā*—took His lunch; *rāghavera*—of Rāghava Paṇḍita; *jhāli*—the bags; *khuli'*—opening; *sakala dekhilā*—saw everything.

The next day, while taking His lunch in a secluded place, Śrī Caitanya Mahāprabhu opened the bags of Rāghava and inspected their contents one after another.

TEXT 130

*saba dravyera kichu kichu upayoga kailā
svādu, sugandhi dekhi' bahu praśamsilā*

saba dravyera—of all the articles; *kichu kichu*—something; *upayoga kailā*—used; *svādu*—tasteful; *su-gandhi*—aromatic; *dekhi'*—seeing; *bahu*—very much; *praśamsilā*—He praised.

He tasted a little of everything they contained and praised it all for its flavor and aroma.

TEXT 131

*vatsareka tare āra rākhilā dhariyā
bhojana-kāle svarūpa pariveśe khasāñā*

vatsareka—one year; *tare*—for; *āra*—balance; *rākhilā dhariyā*—kept in stock; *bhojana-kāle*—at the time of lunch; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *pariveśe*—administered; *khasāñā*—taking out little by little.

All the varieties of the remaining prasādam were kept to eat throughout the year. When Śrī Caitanya Mahāprabhu ate His lunch, Svarūpa Dāmodara Gosvāmī would serve it little by little.

TEXT 132

*kabhu rātri-kāle kichu karena upayoga
bhaktera śraddhāra dravya avaśya karena upabhoga*

kabhu—sometimes; *rātri-kāle*—at night; *kichu*—some; *karena upayoga*—used; *bhaktera*—of the devotees; *śraddhāra*—with faith and love; *dravya*—preparations; *avaśya*—certainly; *karena upabhoga*—enjoys.

Sometimes Śrī Caitanya Mahāprabhu would take some of it at night. The Lord certainly enjoys preparations made with faith and love by His devotees.

Kṛṣṇa is very pleased with His devotees and their offerings. Therefore in the *Bhagavad-gītā* (9.26) the Lord says:

*patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam aśnāmi prayatātmanaḥ*

“If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it.” Herein also we find that Śrī Caitanya Mahāprabhu accepted all this food because it had been offered by His devotees. Sometimes He would eat it during lunch and sometimes at night, but He would always think that since His devotees had offered it with great love and affection, He must eat it.

TEXT 133

*ei-mata mahāprabhu bhakta-gaṇa-saṅge
cātur-māsya goṅāilā kṛṣṇa-kathā-raṅge*

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—with His personal devotees; *cātur-māsya goṅāilā*—passed the four months of the rainy season; *kṛṣṇa-kathā-raṅge*—in the happiness of discussing topics about Kṛṣṇa.

Thus Śrī Caitanya Mahāprabhu spent the entire period of Cātur-māsya [the four months of the rainy season] in the happiness of discussing topics of Kṛṣṇa with His devotees.

TEXT 134

*madhye madhye ācāryādi kare nimantraṇa
ghare bhāta rāndhe āra vividha vyañjana*

madhye madhye—at intervals; *ācārya-ādi*—Advaita Ācārya and others; *kare nimantraṇa*—invite; *ghare*—at home; *bhāta*—rice; *rāndhe*—cook; *āra*—and; *vividha vyañjana*—varieties of vegetables.

From time to time, Advaita Ācārya and others would invite Śrī Caitanya Mahāprabhu for home-cooked rice and varieties of vegetables.

TEXTS 135–136

*maricera jhāla, āra madhurāmla āra
ādā, lavaṇa, lembu, dugdha, dadhi, khaṇḍa-sāra
śāka dui-cāri, āra sukutāra jhola
nimba-vārtākī, āra bhṛṣṭa-ṭaṭola*

maricera jhāla—a pungent preparation with black pepper; *āra*—as well as; *madhurāmla*—a sweet-and-sour preparation; *āra*—also; *ādā*—ginger; *lavaṇa*—salted preparations; *lembu*—lime; *dugdha*—milk; *dadhi*—yogurt; *khaṇḍa-sāra*—cheese; *śāka dui-cāri*—spinach of two to four kinds; *āra*—and; *sukutāra jhola*—a soup made of bitter melon; *nimba-vārtākī*—eggplant mixed with *nimba* leaves; *āra*—and; *bhṛṣṭa-ṭaṭola*—fried *ṭaṭola*.

They offered pungent preparations made with black pepper, sweet-and-sour preparations, ginger, salty preparations, limes, milk, yogurt, cheese, two or four kinds of spinach, soup made with bitter melon, eggplant mixed with nimba flowers, and fried ṭaṭola.

TEXT 137

*bhṛṣṭa phula-baḍī, āra mudga-ḍāli-sūpa
vividha vyañjana rāndhe prabhura ruci-anurūpa*

bhṛṣṭa—fried; *phula-baḍī*—a hot dhal preparation; *āra*—and; *mudga-ḍāli-sūpa*—a liquid preparation made from mung dhal; *vividha vyañjana*—

varieties of vegetables; *rāndhe*—used to cook; *prabhura ruci-anurūpa*—very tasteful for Śrī Caitanya Mahāprabhu.

They also offered *phula-baḍī*, liquid mung dhal and many vegetables, all cooked according to the Lord’s taste.

TEXT 138

jagannāthera prasāda āne karite miśrita
kāhān ekā yāyena, kāhān gaṇera sahita

jagannāthera—of Lord Jagannātha; *prasāda*—remnants of food; *āne*—bring; *karite miśrita*—mixing; *kāhān*—somewhere; *ekā yāyena*—goes alone; *kāhān*—somewhere; *gaṇera sahita*—with associates.

They would mix these preparations with the remnants of food from Lord Jagannātha. When Śrī Caitanya Mahāprabhu accepted the invitations, He went sometimes alone and sometimes with His associates.

TEXT 139

ācāryaratna, ācāryanidhi, nandana, rāghava
śrīvāsa-ādi yata bhakta, vipra saba

ācāryaratna—Ācāryaratna; *ācāryanidhi*—Ācāryanidhi; *nandana*—Nandana Ācārya; *rāghava*—Rāghava Paṇḍita; *śrīvāsa-ādi*—headed by Śrīvāsa; *yata bhakta*—all devotees; *vipra saba*—all brāhmaṇas.

Devotees like Ācāryaratna, Ācāryanidhi, Nandana Ācārya, Rāghava Paṇḍita and Śrīvāsa were all of the brāhmaṇa caste.

TEXTS 140–141

ei-mata nimantraṇa karena yatna kari
vāsudeva, gadādhara-dāsa, gupta-murāri
kulīna-grāmī, khaṇḍa-vāsī, āra yata jana
jagannāthera prasāda āni’ kare nimantraṇa

ei-mata—like this; *nimantraṇa*—invitation; *karena*—execute; *yatna kari*—with devotion; *vāsudeva*—Vāsudeva; *gadādhara-dāsa*—Gadādhara dāsa; *gupta-murāri*—Murāri Gupta; *kulīna-grāmī*—the inhabitants of Kulīna-grāma; *khaṇḍa-vāsī*—the inhabitants of Khaṇḍa; *āra*—and; *yata jana*—many other persons; *jagannāthera prasāda*—remnants of the food of Jagannātha; *āni*—bringing; *kare nimantraṇa*—invite.

They would extend invitations to the Lord. Vāsudeva Datta, Gadādhara dāsa, Murāri Gupta, the inhabitants of Kulīna-grāma and Khaṇḍa and many other devotees who were not brāhmaṇas by caste would purchase food offered to Lord Jagannātha and then extend invitations to Śrī Caitanya Mahāprabhu.

The inhabitants of Kulīna-grāma, such as Satyarāja Khān and Rāmānanda Vasu, were not *brāhmaṇas* by caste, nor were the inhabitants of Khaṇḍa, such as Mukunda dāsa, Narahari dāsa and Raghunandana. Therefore they would purchase *prasādam* from the market where the remnants of Lord Jagannātha’s food was sold and then extend invitations to Śrī Caitanya Mahāprabhu, whereas Ācāryaratna, Ācāryanidhi and others who were *brāhmaṇas* by caste would cook at home when they invited the Lord. Caitanya Mahāprabhu observed the etiquette then current in society by accepting only *prasādam* cooked by members of the *brāhmaṇa* caste, but on principle He accepted invitations from His devotees, regardless of whether they were *brāhmaṇas* by caste.

TEXT 142

śivānanda-senera śuna nimantraṇākhyāna
śivānandera baḍa-putrera ‘caitanya-dāsa’ nāma

śivānanda-senera—of Śivānanda Sena; *śuna*—hear; *nimantraṇa-ākhyāna*—the story of the invitation; *śivānandera*—of Śivānanda Sena; *baḍa-putrera*—of the eldest son; *caitanya-dāsa nāma*—the name is Caitanya dāsa.

Now hear about the invitation Śivānanda Sena extended to the Lord. His eldest son was named Caitanya dāsa.

TEXT 143

*prabhure milāite tāñre sañgei ānilā
milāile, prabhu tāñra nāma ta' puchilā*

prabhure milāite—to introduce to the Lord; *tāñre*—him, Caitanya dāsa; *sañgei*—along; *ānilā*—brought; *milāile*—when he introduced him; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñra*—his; *nāma*—name; *ta'*—thereupon; *puchilā*—inquired.

When Śivānanda brought his son, Caitanya dāsa, to be introduced to the Lord, Śrī Caitanya Mahāprabhu inquired about his name.

TEXT 144

*'caitanya-dāsa' nāma śuni' kahe gaura-rāya
'kibā nāma dharāñācha, bujhana nā yāya'*

caitanya-dāsa—Caitanya dāsa; *nāma*—name; *śuni'*—hearing; *kahe gaura-rāya*—Śrī Caitanya Mahāprabhu said; *kibā*—what; *nāma*—name; *dharāñācha*—you have given; *bujhana nā yāya*—it cannot be understood.

When the Lord heard that his name was Caitanya dāsa, He said, “What kind of name have you given him? It is very difficult to understand.”

TEXT 145

*sena kahe,—'ye jāniluñ, sei nāma dharila'
eta bali' mahāprabhure nimantraṇa kaila*

sena kahe—Śivānanda Sena replied; *ye jāniluñ*—whatever I know; *sei nāma*—that name; *dharila*—he has kept; *eta bali'*—saying this; *mahāprabhure*—unto Śrī Caitanya Mahāprabhu; *nimantraṇa kaila*—gave an invitation.

Śivānanda Sena replied, “He has kept the name that appeared to me from within.” Then he invited Śrī Caitanya Mahāprabhu for lunch.

TEXT 146

*jagannāthera bahu-mūlya prasāda ānāilā
bhakta-gaṇe lañā prabhu bhojane vasilā*

jagannāthera—of Lord Jagannātha; *bahu-mūlya*—very costly; *prasāda*—remnants of food; *ānāilā*—brought; *bhakta-gaṇe*—the devotees; *lañā*—taking along; *prabhu*—Śrī Caitanya Mahāprabhu; *bhojane vasilā*—sat down to accept *prasādam*.

Śivānanda Sena had bought very costly remnants of Lord Jagannātha's food. He brought it in and offered it to Śrī Caitanya Mahāprabhu, who sat down to accept the *prasādam* with His associates.

TEXT 147

*śivānandera gaurave prabhu karilā bhojana
ati-guru-bhojane prabhura prasanna nahe mana*

śivānandera—of Śivānanda Sena; *gaurave*—out of honor; *prabhu*—Śrī Caitanya Mahāprabhu; *karilā bhojana*—ate; *ati-guru-bhojane*—because of eating too much; *prabhura*—of Śrī Caitanya Mahāprabhu; *prasanna nahe mana*—the mind was not satisfied.

Because of Śivānanda Sena's glories, Śrī Caitanya Mahāprabhu ate all kinds of *prasādam* to honor his request. However, the Lord ate more than necessary, and therefore His mind was dissatisfied.

TEXT 148

*āra dina caitanya-dāsa kailā nimantraṇa
prabhura 'abhīṣṭa' bujhi' ānilā vyañjana*

āra dina—next day; *caitanya-dāsa*—the son of Śivānanda Sena; *kailā nimantraṇa*—invited; *prabhura*—of Śrī Caitanya Mahāprabhu; *abhīṣṭa*—desire; *bujhi'*—understanding; *ānilā vyañjana*—bought different vegetables.

The next day, Caitanya dāsa, the son of Śivānanda Sena, extended an invitation to the Lord. He could understand the Lord's mind, however, and therefore he arranged for a different kind of food.

TEXT 149

*dadhi, lembu, ādā, āra phula-baḍā, lavaṇa
sāmagrī dekhiyā prabhura prasanna haila mana*

dadhi—yogurt; *lembu*—lime; *ādā*—ginger; *āra*—and; *phula-baḍā*—soft cake made of dhal; *lavaṇa*—salt; *sāmagrī dekhiyā*—seeing these ingredients; *prabhura*—of Śrī Caitanya Mahāprabhu; *prasanna*—satisfied; *haila*—became; *mana*—the mind.

He offered yogurt, limes, ginger, soft baḍā and salt. Seeing all these arrangements, Śrī Caitanya Mahāprabhu was very pleased.

By the grace of Śrī Caitanya Mahāprabhu, Caitanya dāsa understood the Lord's mind. Therefore he arranged for food that would counteract the heavy meal the Lord had eaten the previous day.

Later in life, Caitanya dāsa became a very learned Sanskrit scholar and wrote many books. Among these books, his commentary on *Kṛṣṇa-karṇāmṛta* is very famous. There is another book called *Caitanya-caritāmṛta*, which is a work of Sanskrit poetry. It is said that this was also composed by him.

TEXT 150

*prabhu kahe,—“ei bālaka āmāra mata jāne
santuṣṭa ha-ilān āmi ihāra nimantraṇe”*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ei bālaka*—this boy; *āmāra mata*—My mind; *jāne*—can understand; *santuṣṭa ha-ilān*—am very satisfied; *āmi*—I; *ihāra nimantraṇe*—by his invitation.

Śrī Caitanya Mahāprabhu said, “This boy knows My mind. Therefore I am very satisfied to accept his invitation.”

TEXT 151

*eta bali' dadhi-bhāta karilā bhojana
caitanya-dāsere dilā ucchiṣṭa-bhājana*

eta bali'—saying this; *dadhi-bhāta*—yogurt with rice; *karilā bhojana*—ate; *caitanya-dāsere*—unto Caitanya dāsa; *dilā*—He offered; *ucchiṣṭa-bhājana*—the remnants of His food.

After saying this, the Lord ate the rice mixed with yogurt and offered Caitanya dāsa the remnants of His food.

TEXT 152

*cāri-māsa ei-mata nimantraṇe yāya
kona kona vaiṣṇava 'divasa' nāhi pāya*

cāri-māsa—for four months; *ei-mata*—in this way; *nimantraṇe yāya*—Śrī Caitanya Mahāprabhu accepts His invitations; *kona kona vaiṣṇava*—some of the Vaiṣṇava devotees; *divasa*—day; *nāhi pāya*—could not get.

The four months of Cāturmāsya passed in this manner, with the Lord accepting invitations from His devotees. Because of a heavy schedule of invitations, however, some of the Vaiṣṇavas could not get an open day on which to invite the Lord.

TEXT 153

*gadādhara-pañḍita, bhaṭṭācārya sārvaabhauma
inhā sabāra āche bhikṣāra divasa-niyama*

gadādhara-pañḍita—Paṇḍita Gadādhara; *bhaṭṭācārya sārvaabhauma*—Sārvaabhauma Bhaṭṭācārya; *inhā sabāra*—of all these persons; *āche*—there is; *bhikṣāra*—for accepting invitations; *divasa-niyama*—a fixed date in every month.

Every month Gadādhara Paṇḍita and Sārvaabhauma Bhaṭṭācārya had fixed dates on which Śrī Caitanya Mahāprabhu would accept their invitations.

TEXTS 154–155

*gopīnāthācārya, jagadānanda, kāśīśvara
bhagavān, rāmabhadrācārya, śaṅkara, vakreśvara
madhye madhye ghara-bhāte kare nimantraṇa
anyera nimantraṇe prasāde kauḍi dui-ṇa*

gopīnātha-ācārya—Gopīnātha Ācārya; *jagadānanda*—Jagadānanda Paṇḍita; *kāśīśvara*—Kāśīśvara; *bhagavān*—Bhagavān; *rāmabhadra-ācārya*—Rāmabhadra Ācārya; *śaṅkara*—Śaṅkara; *vakreśvara*—Vakreśvara; *madhye madhye*—at intervals; *ghara-bhāte*—with rice at home; *kare nimantraṇa*—invite; *anyera nimantraṇa*—for others’ invitations; *prasāde*—prasādam; *kauḍi dui-ṇa*—two ṇas of conchshells (160 conchshells).

Gopīnātha Ācārya, Jagadānanda, Kāśīśvara, Bhagavān, Rāmabhadra Ācārya, Śaṅkara and Vakreśvara, who were all brāhmaṇas, extended invitations to Śrī Caitanya Mahāprabhu and offered Him food cooked at home, whereas other devotees would pay two ṇas of small conchshells to purchase Jagannātha’s prasādam and then invite the Lord.

TEXT 156

*prathame āchila ‘nirbandha’ kauḍi cāri-ṇa
rāmacandra-ṇi-bhaye ghāṭāilā nimantraṇa*

prathame—in the beginning; *āchila*—it was; *nirbandha*—fixed; *kauḍi cāri-ṇa*—four ṇas of conchshells; *rāmacandra-ṇi-bhaye*—because of the restriction of Rāmacandra ṇi; *ghāṭāilā*—decreased; *nimantraṇa*—the price of an invitation.

At first the cost of Jagannātha prasādam for an invitation was four ṇas of conchshells, but when Rāmacandra ṇi was there, the price was cut in half.

TEXT 157

*cāri-māsa rahi' gauḍera bhakte vidāya dilā
nīlācalera saṅgī bhakta saṅgei rahilā*

cāri-māsa rahi'—remaining for four months; *gauḍera bhakte*—to the devotees coming from Bengal; *vidāya dilā*—bade farewell; *nīlācalera saṅgī*—associates at Jagannātha Purī; *bhakta*—devotees; *saṅgei*—with; *rahilā*—remained.

The devotees who came from Bengal stayed with Śrī Caitanya Mahāprabhu for four consecutive months, and then the Lord bade them farewell. After the Bengali devotees departed, the devotees who were the Lord's constant companions at Jagannātha Purī stayed with the Lord.

TEXT 158

*ei ta' kahiluṅ prabhura bhikṣā-nimantraṇa
bhakta-datta vastu yaiche kailā āsvādana*

ei ta'—thus; *kahiluṅ*—I have described; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhikṣā-nimantraṇa*—the invitation to dine; *bhakta-datta*—offered by the devotees; *vastu*—things; *yaiche*—as; *kailā āsvādana*—He tasted.

Thus I have described how Śrī Caitanya Mahāprabhu accepted invitations and how He accepted and tasted the prasādam offered by His devotees.

TEXT 159

*tāra madhye rāghavera jhāli-vivaraṇa
tāra madhye pari-muṇḍā-nṛtya-kathana*

tāra madhye—in the midst of that; *rāghavera*—of Rāghava Paṇḍita; *jhāli-vivaraṇa*—description of the bags of food; *tāra madhye*—along with that; *pari-muṇḍā-nṛtya-kathana*—the description of dancing in the temple of Jagannātha.

In the midst of that narration are descriptions of Rāghava Paṇḍita's bags of food and the dancing in the temple of Jagannātha.

TEXT 160

*śraddhā kari' śune yei caitanyera kathā
caitanya-caraṇe prema pāibe sarvathā*

śraddhā kari'—with great faith and love; *śune*—hears; *yei*—anyone who; *caitanyera kathā*—the narration of the activities of Śrī Caitanya Mahāprabhu; *caitanya-caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *prema*—love; *pāibe*—must achieve; *sarvathā*—without fail.

One who hears about the pastimes of Śrī Caitanya Mahāprabhu with faith and love will certainly attain ecstatic love for the lotus feet of Śrī Caitanya Mahāprabhu without fail.

TEXT 161

*śunite amṛta-sama juḍāya karṇa-mana
sei bhāgyavān, yei kare āsvādana*

śunite—to hear; *amṛta-sama*—just like nectar; *juḍāya karṇa-mana*—satisfies the ears and mind; *sei bhāgyavān*—he is very fortunate; *yei*—who; *kare āsvādana*—tastes.

Narrations of Śrī Caitanya Mahāprabhu's activities are just like nectar to hear. Indeed, they satisfy both the ears and mind. One who tastes the nectar of these activities is certainly very fortunate.

TEXT 162

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

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.

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 Śrī Caitanya-caritāmṛta, Antya-līlā, Tenth Chapter, describing how Lord Śrī Caitanya Mahāprabhu tasted the prasādam offered by His devotees.

The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA- CARITĀMṚTA

ANTYA-LĪLĀ Volume 4



HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

All Glory to Śrī Guru and Gaurāṅga

ŚRĪ CAITANYA- CARITĀMṚTA

of Kṛṣṇadāsa Kavirāja Gosvāmī

Antya-līlā
Volume Four

**“Śrī Caitanya Mahāprabhu’s
Ecstatic Love of Godhead”**

*with the original Bengali text,
Roman transliterations, synonyms,
translation and elaborate purports*

by

HIS DIVINE GRACE

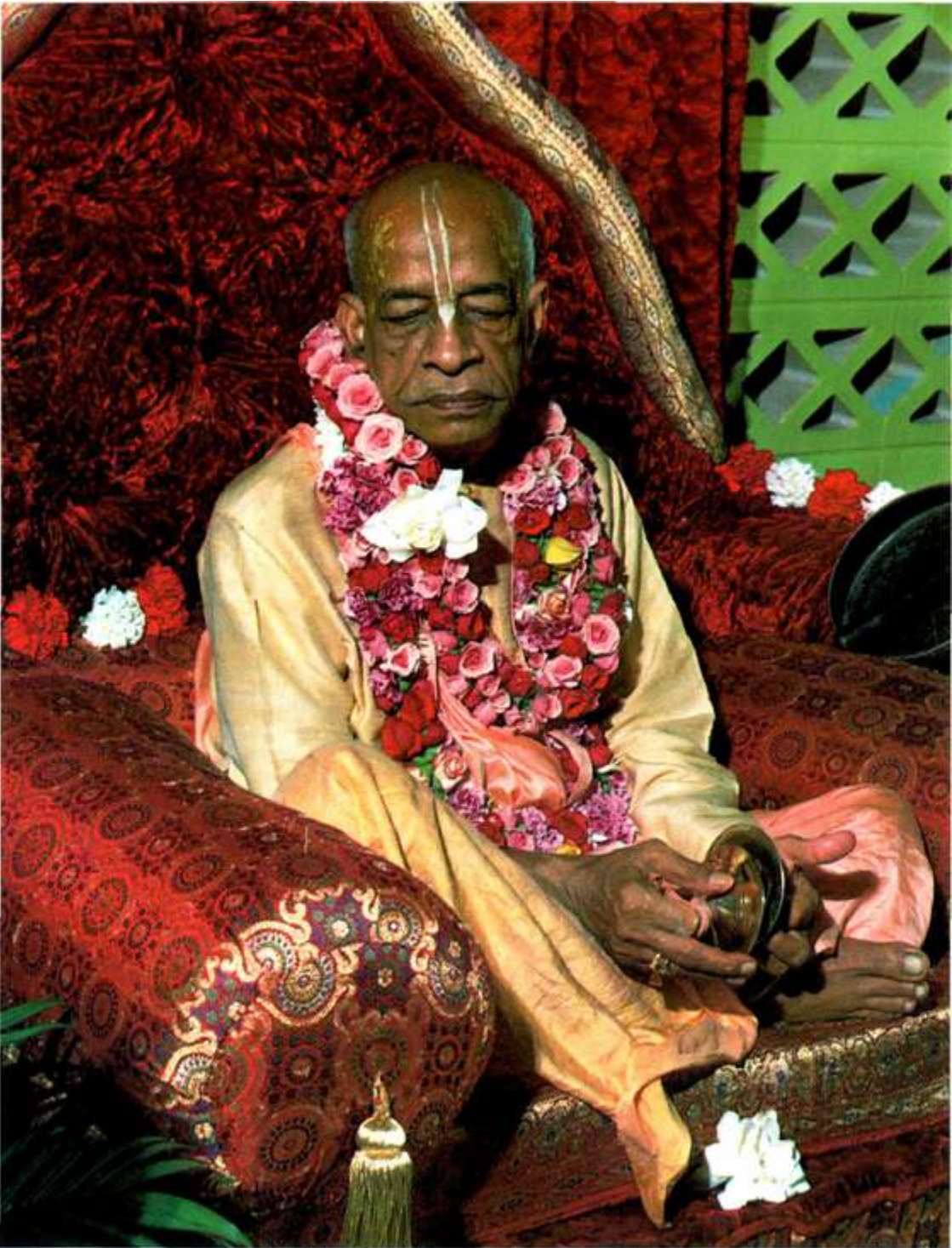
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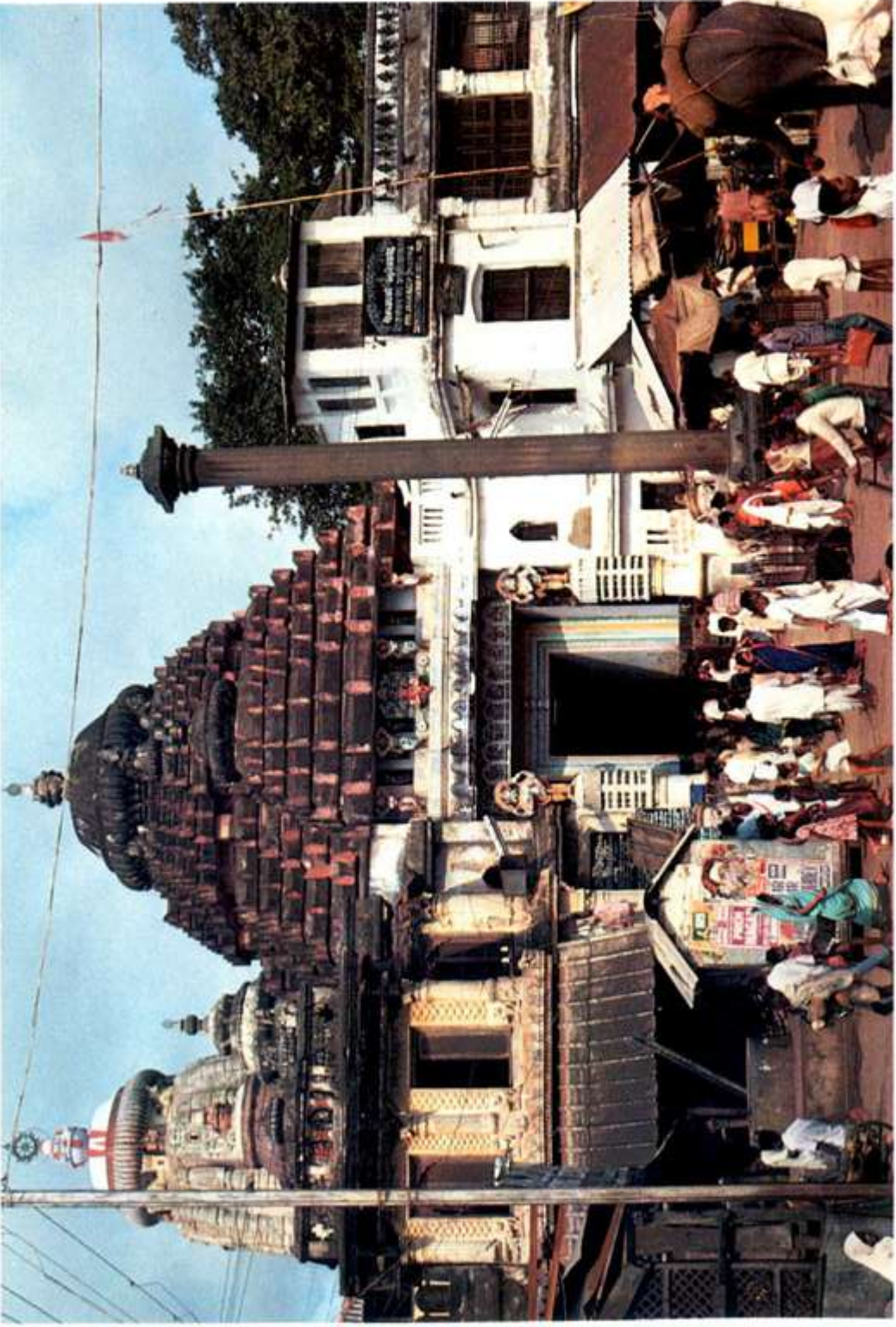
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In Puri, the *bhajana-kuṭira* (place of worship) of Śrīla Haridāsa Ṭhākura, who received the title *nāmācārya* (the preacher of the glories of the holy name) from Śrī Caitanya Mahāprabhu. At this site he would chant the holy name of Kṛṣṇa 300,000 times a day without fail.



The *samādhi* (tomb) of Śrīla Haridāsa Ṭhākura in Puri. On the wall there is an inscription by Śrīla Bhaktivinoda Ṭhākura: "He reasons ill who tells that Vaiṣṇavas die when thou art living still in sound! The Vaiṣṇavas die to live, and living try to spread the holy name around!" There was no end to the transcendental qualities of Haridāsa Ṭhākura.



The Simha-dvāra gate of the Jagannātha Purī temple, where Śrī Caitanya Mahāprabhu was found lying unconscious in ecstatic love of Godhead.



The temple and Deity of Śrī Ṭoṭa Gopīnātha in Purī. At this sacred place, Śrī Caitanya Mahāprabhu concluded His manifested pastimes in this material world.

CHAPTER ELEVEN

The Passing of Haridāsa Ṭhākura

The summary of this chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows. In this chapter it is described how Brahmā Haridāsa Ṭhākura gave up his body with the consent of Śrī Caitanya Mahāprabhu, and how the Lord Himself personally performed the funeral ceremony and carried the body to the sea. He personally entombed the body, covered it with sand and erected a platform on the site. After taking a bath in the sea, He personally begged *prasādam* of Jagannātha from shopkeepers and distributed *prasādam* to the assembled devotees.

TEXT 1

*namāmi haridāsaṁ taṁ
caitanyaṁ taṁ ca tat-prabhum
saṁsthitāṁ api yan-mūrtim
svānke kṛtvā nanarta yaḥ*

namāmi—I offer my respectful obeisances; *haridāsam*—unto Haridāsa Ṭhākura; *taṁ*—him; *caitanyaṁ*—unto Lord Caitanya; *taṁ*—Him; *ca*—also; *tat-prabhum*—his master; *saṁsthitāṁ*—dead; *api*—certainly; *yat*—whose; *mūrtim*—bodily form; *sva-anke*—on His lap; *kṛtvā*—keeping; *nanarta*—danced; *yaḥ*—He who.

Let me offer my respectful obeisances unto Haridāsa Ṭhākura and his master, Śrī Caitanya Mahāprabhu, who danced with the body of Haridāsa Ṭhākura on His lap.

TEXT 2

*jaya jaya śrī-caitanya jaya dayāmaya
jayādvaita-priya nityānanda-priya jaya*

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *dayā-maya*—to the most merciful; *jaya*—all glories; *advaita-priya*—to the dear master of Advaita Ācārya; *nityānanda-priya*—to Śrī Caitanya Mahāprabhu, who is very dear to Lord Nityānanda; *jaya*—all glories.

All glories to Lord Śrī Caitanya Mahāprabhu, who is very merciful and who is very dear to Advaita Ācārya and Lord Nityānanda!

TEXT 3

*jaya śrīnivāseśvara haridāsa-nātha
jaya gadādhara-priya svarūpa-prāṇa-nātha*

jaya—all glories; *śrīnivāsa-īśvara*—to the master of Śrīnivāsa (Śrīvāsa Ṭhākura); *haridāsa-nātha*—the master of Haridāsa Ṭhākura; *jaya*—all glories; *gadādhara-priya*—to the dear master of Gadādhara; *svarūpa-prāṇa-nātha*—the master of the life of Svarūpa Dāmodara.

All glories to the master of Śrīnivāsa Ṭhākura! All glories to the master of Haridāsa Ṭhākura! All glories to the dear master of Gadādhara Paṇḍita! All glories to the master of the life of Svarūpa Dāmodara!

TEXT 4

*jaya kāśī-priya jagadānanda-prāṇeśvara
jaya rūpa-sanātana-raghunātheśvara*

jaya—all glories; *kāśī-priya*—to Lord Śrī Caitanya, who is very dear to Kāśī Miśra; *jagadānanda-prāṇa-īśvara*—the Lord of the life of Jagadānanda Paṇḍita; *jaya*—all glories; *rūpa-sanātana-raghunātha-īśvara*—to the Lord of Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī.

All glories to Lord Śrī Caitanya, who is very dear to Kāśī Mīśra! He is the Lord of the life of Jagadānanda and the Lord of Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī.

TEXT 5

*jaya gaura-deha kṛṣṇa svayam bhagavān
kṛpā kari' deha' prabhu, nija-pada-dāna*

jaya—all glories; *gaura-deha*—to the transcendental body of Śrī Caitanya Mahāprabhu; *kṛṣṇa*—Lord Kṛṣṇa; *svayam*—personally; *bhagavān*—the Supreme Personality of Godhead; *kṛpā kari'*—being merciful; *deha'*—please give; *prabhu*—my Lord; *nija-pada-dāna*—shelter at Your lotus feet.

All glories to the transcendental form of Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, the Supreme Personality of Godhead! My dear Lord, kindly give me shelter at Your lotus feet by Your causeless mercy.

TEXT 6

*jaya nityānanda-candra jaya caitanyera prāṇa
tomāra caraṇāravinde bhakti deha' dāna*

jaya—all glories; *nityānanda-candra*—to Lord Nityānanda Prabhu; *jaya*—all glories; *caitanyera prāṇa*—to the life and soul of Śrī Caitanya Mahāprabhu; *tomāra caraṇa-aravinde*—at Your lotus feet; *bhakti*—devotional service; *deha'*—please give; *dāna*—the gift.

All glories to Lord Nityānanda, who is the life and soul of Śrī Caitanya Mahāprabhu! My dear Lord, kindly give me engagement in devotional service at Your lotus feet.

TEXT 7

*jaya jayādvaita-candra caitanyera ārya
sva-caraṇe bhakti deha' jayādvaitācārya*

jaya jaya—all glories; *advaita-candra*—to Advaita Ācārya; *caitanya-ārya*—respected by the Lord; *sva-carāṇe*—at Your lotus feet; *bhakti deha'*—please give devotional service; *jaya*—all glories; *advaita-ācārya*—to Advaita Ācārya.

All glories to Advaita Ācārya, who is treated by Śrī Caitanya Mahāprabhu as superior due to His age and respectability! Please give me engagement in devotional service at Your lotus feet.

TEXT 8

jaya gaura-bhakta-gaṇa,—*gaura yāñra prāṇa*
saba bhakta mili' more bhakti deha' dāna

jaya—all glories; *gaura-bhakta-gaṇa*—to the devotees of Śrī Caitanya Mahāprabhu; *gaura*—Lord Caitanya; *yāñra*—of whom; *prāṇa*—the life and soul; *saba*—all; *bhakta*—devotees; *mili'*—together; *more*—to me; *bhakti*—devotional service; *deha' dāna*—kindly give the charity.

All glories to all the devotees of Śrī Caitanya Mahāprabhu, for the Lord is their life and soul! All of you, kindly bestow devotional service upon me.

TEXT 9

jaya rūpa, sanātana, jīva, raghunātha
raghunātha, gopāla,—*chaya mora nātha*

jaya—all glories; *rūpa*—to Rūpa Gosvāmī; *sanātana*—Sanātana Gosvāmī; *jīva*—Jīva Gosvāmī; *raghunātha*—Raghunātha dāsa Gosvāmī; *raghunātha*—Raghunātha Bhaṭṭa Gosvāmī; *gopāla*—Gopāla Bhaṭṭa Gosvāmī; *chaya*—six; *mora*—my; *nātha*—lords.

All glories to Rūpa Gosvāmī, Sanātana Gosvāmī, Jīva Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī and Gopāla Bhaṭṭa Gosvāmī, the six Gosvāmīs of Vṛndāvana! They are all my masters.

TEXT 10

*e-saba prasāde likhi caitanya-līlā-guṇa
yaiche taiche likhi, kari āpana pāvana*

e-saba—of all these; *prasāde*—by the mercy; *likhi*—I am writing; *caitanya-līlā guṇa*—the attributes and pastimes of Śrī Caitanya Mahāprabhu; *yaiche taiche*—somehow or other; *likhi*—I am writing; *kari*—I do; *āpana pāvana*—purifying myself.

I am writing this narration of the pastimes and attributes of the Lord by the mercy of Śrī Caitanya Mahāprabhu and His associates. I do not know how to write properly, but I am purifying myself by writing this description.

TEXT 11

*ei-mata mahāprabhura nīlācale vāsa
saṅge bhakta-gaṇa lañā kīrtana-vilāsa*

ei-mata—in this way; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *nīlācale vāsa*—residence at Jagannātha Purī; *saṅge*—along; *bhakta-gaṇa lañā*—taking His devotees; *kīrtana-vilāsa*—enjoyment of performance of congregational chanting.

Śrī Caitanya Mahāprabhu thus resided at Jagannātha Purī with His personal devotees and enjoyed the congregational chanting of the Hare Kṛṣṇa mahā-mantra.

TEXT 12

*dine nṛtya-kīrtana, īśvara-daraśana
rātrye rāya-svarūpa-sane rasa-āsvādana*

dine—during the daytime; *nṛtya-kīrtana*—dancing and chanting; *īśvara daraśana*—visiting the temple of Lord Jagannātha; *rātrye*—at night; *rāya*—Rāmānanda Rāya; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *sane*—with; *rasa-āsvādana*—tasting the transcendental mellows.

In the daytime Śrī Caitanya Mahāprabhu engaged in dancing and chanting and in seeing the temple of Lord Jagannātha. At night, in the company of His most confidential devotees, such as Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī, He tasted the nectar of the transcendental mellows of Lord Śrī Kṛṣṇa's pastimes.

TEXT 13

*ei-mata mahāprabhura sukhe kāla yāya
kṛṣṇera viraha-vikāra aṅge nānā haya*

ei-mata—in this way; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *sukhe*—in happiness; *kāla yāya*—time passes; *kṛṣṇera*—of Lord Kṛṣṇa; *viraha*—from separation; *vikāra*—transformations; *aṅge*—on the body; *nānā*—various; *haya*—there are.

Śrī Caitanya Mahāprabhu very happily passed His days in this way at Nīlācala, Jagannātha Purī. Feeling separation from Kṛṣṇa, He exhibited many transcendental symptoms all over His body.

TEXT 14

*dine dine bāḍe vikāra, rātrye atiśaya
cintā, udvega, pralāpādi yata śāstre kaya*

dine dine—day after day; *bāḍe*—increase; *vikāra*—transformations; *rātrye atiśaya*—especially at night; *cintā*—anxiety; *udvega*—agitation; *pralāpa*—talking like a madman; *ādi*—and so on; *yata*—as many as; *śāstre kaya*—are mentioned in the *śāstras*.

Day after day the symptoms increased, and at night they increased even more. All these symptoms, such as transcendental anxiety, agitation and talking like a madman, were present, just as they are described in the *śāstras*.

TEXT 15

*svarūpa gosāñi, āra rāmānanda-rāya
rātri-dine kare donhe prabhura sahāya*

svarūpa gosāñi—Svarūpa Dāmodara Gosvāmī; *āra*—and; *rāmānanda-rāya*—Rāmānanda Rāya; *rātri-dine*—day and night; *kare*—do; *donhe*—both of them; *prabhura*—of Śrī Caitanya Mahāprabhu; *sahāya*—help.

Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, the chief assistants in Śrī Caitanya Mahāprabhu’s pastimes, remained with Him both day and night.

TEXT 16

*eka-dina govinda mahā-prasāda lañā
haridāse dite gelā ānandita hañā*

eka-dina—one day; *govinda*—the personal servant of Lord Caitanya Mahāprabhu; *mahā-prasāda lañā*—taking *mahā-prasādam*; *haridāse dite*—to deliver to Haridāsa; *gelā*—went; *ānandita hañā*—in great jubilation.

One day Govinda, the personal servant of Śrī Caitanya Mahāprabhu, went in great jubilation to deliver the remnants of Lord Jagannātha’s food to Haridāsa Ṭhākura.

TEXT 17

*dekhe,—haridāsa ṭhākura kariyāche śayana
manda manda kariteche sañkhyā-sañkīrtana*

dekhe—he saw; *haridāsa ṭhākura*—Haridāsa Ṭhākura; *kariyāche śayana*—was lying down; *manda manda*—very slowly; *kariteche*—he was doing; *sañkhyā sañkīrtana*—chanting the fixed number of rounds.

When Govinda came to Haridāsa, he saw that Haridāsa Ṭhākura was lying on his back and chanting his rounds very slowly.

TEXT 18

*govinda kahe,—‘uṭha āsi’ karaha bhojana’
haridāsa kahe,—āji karimu laṅghana*

govinda kahe—Govinda said; *uṭha*—please get up; *āsi’*—coming; *karaha bhojana*—take your *prasādam*; *haridāsa kahe*—Haridāsa replied; *āji*—today; *karimu laṅghana*—I shall observe fasting.

“Please rise and take your mahā-prasādam,” Govinda said.

Haridāsa Ṭhākura replied, “Today I shall observe fasting.

TEXT 19

*saṅkhyā-kīrtana pūre nāhi, ke-mate khāiba?
mahā-prasāda āniyācha, ke-mate upekṣiba?*

saṅkhyā-kīrtana—the fixed amount of chanting; *pūre nāhi*—is not complete; *ke-mate khāiba*—how shall I eat; *mahā-prasāda āniyācha*—you have brought the *mahā-prasādam*; *ke-mate upekṣiba*—how shall I neglect.

“I have not finished chanting my regular number of rounds. How, then, can I eat? But you have brought mahā-prasādam, and how can I neglect it?”

TEXT 20

*eta bali’ mahā-prasāda karilā vandana
eka rañca lañā tāra karilā bhakṣaṇa*

eta bali’—saying this; *mahā-prasāda*—to the *mahā-prasādam*; *karilā vandana*—he offered respect; *eka rañca*—one fractional part; *lañā*—taking; *tāra karilā bhakṣaṇa*—ate it.

Saying this, he offered prayers to the mahā-prasādam, took a little portion, and ate it.

Mahā-prasādam is nondifferent from Kṛṣṇa. Therefore, instead of eating *mahā-prasādam*, one should honor it. It is said here, *karilā vandana*, “he offered prayers.” When taking *mahā-prasādam*, one should not consider the food ordinary preparations. *Prasāda* means favor. One should consider *mahā-prasādam* a favor of Kṛṣṇa. As stated by Śrīla Bhaktivinoda Ṭhākura, *kṛṣṇa baḍa dayāmaya karibāre jihvā jaya svaprasāda-anna dilā bhāi*. Kṛṣṇa is very kind. In this material world we are all very much attached to tasting various types of food. Therefore, Kṛṣṇa eats many nice varieties of food and offers the food back to the devotees, so that not only are one’s demands for various tastes satisfied, but by eating *prasādam* one makes advancement in spiritual life. Therefore, we should never consider ordinary food on an equal level with *mahā-prasādam*.

TEXT 21

*āra dina mahāprabhu tānra ṭhāñi āilā
sustha hao, haridāsa—bali’ tānre puchilā*

āra dina—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tānra ṭhāñi*—to his place; *āilā*—came; *sustha hao*—are you all right; *haridāsa*—O Haridāsa; *bali’*—saying; *tānre*—unto him; *puchilā*—inquired.

The next day, Śrī Caitanya Mahāprabhu went to Haridāsa’s place and inquired from him, “Haridāsa, are you well?”

TEXT 22

*namaskāra kari’ teñho kailā nivedana
śarīra sustha haya mora, asustha buddhi-mana*

namaskāra kari’—after offering obeisances; *teñho*—he, Haridāsa Ṭhākura; *kailā nivedana*—submitted; *śarīra*—body; *sustha*—all right; *haya*—is; *mora*—my; *asustha*—not in a healthy condition; *buddhi-mana*—my mind and intelligence.

Haridāsa offered his obeisances to the Lord and replied, “My body is all right, but my mind and intelligence are not well.”

TEXT 23

prabhu kahe,—‘*kon vyādhi, kaha ta’ nirṇaya?*’
teṅho kahe,—‘*saṅkhyā-kīrtana nā pūraya*’

prabhu kahe—Śrī Caitanya Mahāprabhu said; *kon vyādhi*—what disease; *kaha ta’ nirṇaya*—can you ascertain; *teṅho kahe*—he said; *saṅkhyā-kīrtana*—fixed amount of chanting; *nā pūraya*—has not become complete.

Śrī Caitanya Mahāprabhu further inquired from Haridāsa, “Can you ascertain what your disease is?”

Haridāsa Ṭhākura replied, “My disease is that I cannot complete my rounds.”

If one cannot complete the fixed number of rounds he is assigned, he should be considered to be in a diseased condition of spiritual life. Śrīla Haridāsa Ṭhākura is called *nāmācārya*. Of course, we cannot imitate Haridāsa Ṭhākura, but everyone must chant a prescribed number of rounds. In our Kṛṣṇa consciousness movement we have fixed sixteen rounds as the minimum so that the Westerners will not feel burdened. These sixteen rounds must be chanted, and chanted loudly, so that one can hear himself and others.

TEXT 24

prabhu kahe,—“*vṛddha ha-ilā ‘saṅkhyā’ alpā kara*
siddha-deha tumi, sādhanē āgraha kene kara?”

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *vṛddha ha-ilā*—you have become old; *saṅkhyā alpā kara*—reduce your number; *siddha-deha tumi*—you are already liberated; *sādhanē*—in the regulative principles; *āgraha kene kara*—why are you eager.

“Now that you have become old,” the Lord said, “you may reduce the number of rounds you chant daily. You are already liberated, and therefore you need not follow the regulative principles very strictly.

Unless one has come to the platform of spontaneous love of God, he must follow the regulative principles. Ṭhākura Haridāsa was the living example of how to follow the regulative principles. Similarly, Raghunātha dāsa Gosvāmī was also such a living example. In the *Ṣaḍ-gosvāmy-aṣṭaka* it is stated, *saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau*. The Gosvāmīs, especially Raghunātha dāsa Gosvāmī, strictly followed all the regulative principles. The first regulative principle is that one must chant the Hare Kṛṣṇa *mahā-mantra* loudly enough so that he can hear himself, and one must vow to chant a fixed number of rounds. Not only was Raghunātha dāsa Gosvāmī chanting a fixed number of rounds, but he had also taken a vow to bow down many times and offer obeisances to the Lord.

TEXT 25

*loka nistārite ei tomāra ‘avatāra’
nāmera mahimā loke karilā pracāra*

loka nistārite—to deliver the people in general; *ei*—this; *tomāra avatāra*—your incarnation; *nāmera mahimā*—the glories of the holy name; *loke*—in this world; *karilā pracāra*—you have preached.

“Your role in this incarnation is to deliver the people in general. You have sufficiently preached the glories of the holy name in this world.”

Haridāsa Ṭhākura is known as *nāmācārya* because it is he who preached the glories of chanting *hari-nāma*, the holy name of God. By using the words *tomāra avatāra* (“your incarnation”), Śrī Caitanya Mahāprabhu confirms that Haridāsa Ṭhākura is the incarnation of Lord Brahmā. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that advanced devotees help the Supreme Personality of Godhead in His mission and that such devotees or personal associates incarnate by the will of the Supreme Lord. The Supreme Lord incarnates by His own will, and, by His will, competent devotees also incarnate to help Him in His mission. Haridāsa Ṭhākura is thus the incarnation of Lord Brahmā, and other devotees are likewise incarnations who help in the prosecution of the Lord’s mission.

TEXT 26

*ebe alpa saṅkhyā kari' kara saṅkīrtana“
haridāsa kahe,—“śuna mora satya nivedana*

ebe—now; *alpa saṅkhyā*—a reduced amount of chanting; *kari'*—doing; *kara saṅkīrtana*—chant the Hare Kṛṣṇa mahā-mantra; *haridāsa kahe*—Haridāsa Ṭhākura replied; *śuna*—kindly hear; *mora*—my; *satya*—real; *nivedana*—submission.

The Lord concluded, “Now, therefore, please reduce the fixed number of times you chant the Hare Kṛṣṇa mahā-mantra.”

Haridāsa Ṭhākura replied, “Kindly hear my real plea.

TEXT 27

*hīna-jāti janma mora nindya-kalevara
hīna-karme rata muñi adhama pāmara*

hīna-jāti—in a low family; *janma mora*—my birth; *nindya*—abominable; *kalevara*—body; *hīna-karme*—in low activities; *rata muñi*—I am fully engaged; *adhama*—the lowest of men; *pāmara*—most condemned.

“I was born in an inferior family, and my body is most abominable. I always engage in low work. Therefore, I am the lowest, most condemned of men.

TEXT 28

*adṛśya, aspṛśya more aṅgikāra kailā
raurava ha-ite kāḍi' more vaikuṅṭhe caḍāilā*

adṛśya—unseeable; *aspṛśya*—untouchable; *more*—me; *aṅgikāra kailā*—You have accepted; *raurava ha-ite*—from a hellish condition; *kāḍi'*—taking away; *more*—me; *vaikuṅṭhe caḍāilā*—have raised to the Vaikuṅṭha platform.

“I am unseeable and untouchable, but You have accepted me as Your servant. This means that You have delivered me from a hellish condition and raised me to the Vaikuṅṭha platform.

TEXT 29

*svatantra īśvara tumi hao icchāmaya
jagat nācāo, yāre yaiche icchā haya*

svatantra—fully independent; *īśvara*—Supreme Personality of Godhead; *tumi*—You; *hao*—are; *icchā-maya*—free to act according to Your desire; *jagat*—the world; *nācāo*—You are causing to dance; *yāre*—which; *yaiche*—as; *icchā haya*—You like.

“My dear Lord, You are the fully independent Personality of Godhead. You act by Your own free will. You cause the whole world to dance and act as You like.

TEXT 30

*aneka nācāilā more prasāda kariyā
viprera śrāddha-pātra khāinu ‘mleccha’ hañā*

aneka—in many ways; *nācāilā*—You have made dance; *more*—me; *prasāda kariyā*—by Your mercy; *viprera*—of the *brāhmaṇas*; *śrāddha-pātra*—the dish of the *śrāddha* ceremony; *khāinu*—I have eaten; *mleccha hañā*—although born in a family of meat-eaters.

“My dear Lord, by Your mercy You have made me dance in many ways. For example, I was offered the *śrāddha-pātra*, which should have been offered to first-class *brāhmaṇas*. I ate from it even though I was born in a family of meat-eaters.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in his *Anubhāṣya*, quotes from the *Viṣṇu-smṛti* in reference to the *śrāddha-pātra*.

*brāhmaṇāpasadā hy ete kathitāḥ pañkti-dūṣakāḥ
etān vivarjayed yatnāt śrāddha-karmaṇi paṇḍitāḥ*

According to this verse, if one is born in a *brāhmaṇa* family but does not behave according to brahminical standards, he should not be offered the *śrāddha-pātra*, which is *prasādam* offered to the forefathers. Advaita Ācārya offered the *śrāddha-pātra* to Haridāsa Ṭhākura, not to a *brāhmaṇa* who had been born in a *brāhmaṇa* family. Although Haridāsa Ṭhākura was born in the family of meat-eaters, because he was an advanced devotee he was shown more respect than a first-class *brāhmaṇa*.

TEXT 31

*eka vāñchā haya mora bahu dina haite
līlā samvaribe tumi—laya mora citte*

eka vāñchā—one desire; *haya*—is; *mora*—my; *bahu dina*—a very long time; *haite*—since; *līlā*—Your activities; *samvaribe tumi*—You will close; *laya mora citte*—I am thinking.

“I have had one desire for a very long time. I think that quite soon, my Lord, You will bring to a close Your pastimes within this material world.

TEXT 32

*sei līlā prabhu more kabhu nā dekhāibā
āpanāra āge mora śarīra pāḍibā*

sei līlā—that pastime; *prabhu*—my Lord; *more*—unto me; *kabhu*—ever; *nā dekhāibā*—do not show; *āpanāra āge*—before You; *mora śarīra*—my body; *pāḍibā*—let fall down.

“I wish that You not show me this closing chapter of Your pastimes. Before that time comes, kindly let my body fall down in Your presence.

TEXT 33

*hṛdaye dharimu tomāra kamala caraṇa
nayane dekhimu tomāra cāṇḍa vadana*

hṛdaye—upon my heart; *dharimu*—I shall catch; *tomāra*—Your; *kamala caraṇa*—lotuslike feet; *nayane*—with my eyes; *dekhimu*—I shall see; *tomāra*—Your; *cāṇḍa vadana*—face like the moon.

“I wish to catch Your lotuslike feet upon my heart and see Your moonlike face.

TEXT 34

*jihvāya uccārimu tomāra ‘kṛṣṇa-caitanya’-nāma
ei-mata mora icchā,—chāḍimu parāṇa*

jihvāya—with my tongue; *uccārimu*—I shall chant; *tomāra*—Your; *kṛṣṇa-caitanya-nāma*—holy name of Lord Kṛṣṇa Caitanya; *ei-mata*—in this way; *mora icchā*—my desire; *chāḍimu parāṇa*—I shall give up life.

“With my tongue I shall chant Your holy name, ‘Śrī Kṛṣṇa Caitanya!’ That is my desire. Kindly let me give up my body in this way.

TEXT 35

*mora ei icchā yadi tomāra prasāde haya
ei nivedana mora kara, dayāmaya*

mora—my; *ei*—this; *icchā*—desire; *yadi*—if; *tomāra prasāde*—by Your mercy; *haya*—is; *ei nivedana*—this submission; *mora*—my; *kara*—just do; *dayā-maya*—O merciful one.

“O most merciful Lord, if by Your mercy it is possible, kindly grant my desire.

TEXT 36

*ei nīca deha mora paḍuka tava āge
ei vāñchā-siddhi mora tomātei lāge*“

ei—this; *nīca*—lowborn; *deha*—body; *mora*—my; *paḍuka*—let it fall down; *tava āge*—in front of You; *ei*—this; *vāñchā-siddhi*—perfection of desire; *mora*—my; *tomātei*—by You; *lāge*—can become possible.

“Let this lowborn body fall down before You. You can make possible this perfection of all my desires.”

TEXT 37

*prabhu kahe,—“haridāsa, ye tumi māgibe
kṛṣṇa kṛpāmaya tāhā avaśya karibe*

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *haridāsa*—My dear Haridāsa; *ye*—whatever; *tumi*—you; *māgibe*—request; *kṛṣṇa*—Lord Kṛṣṇa; *kṛpā-maya*—all-merciful; *tāhā*—that; *avaśya*—certainly; *karibe*—will execute.

Śrī Caitanya Mahāprabhu said, “My dear Haridāsa, Kṛṣṇa is so merciful that He must execute whatever you want.

TEXT 38

*kintu āmāra ye kichu sukha, saba tomā lañā
tomāra yogya nahe,—yābe āmāre chāḍiyā*“

kintu—but; *āmāra*—My; *ye*—whatever; *kichu*—any; *sukha*—happiness; *saba*—all; *tomā lañā*—because of your association; *tomāra*—for you; *yogya nahe*—it is not fit; *yābe*—you will go away; *āmāre chāḍiyā*—leaving Me behind.

“But whatever happiness is Mine is all due to your association. It is not fitting for you to go away and leave Me behind.”

TEXT 39

*caraṇe dhari' kahe haridāsa,— “nā kariha 'māyā'
avaśya mo-adhame, prabhu, kara ei 'dayā'*

caraṇe—the lotus feet; *dhari'*—catching; *kahe*—said; *haridāsa*—Haridāsa Ṭhākura; *nā kariha māyā*—do not create an illusion; *avaśya*—certainly; *mo-adhame*—unto me, who am so fallen; *prabhu*—my Lord; *kara ei dayā*—show this mercy.

Catching the lotus feet of Śrī Caitanya Mahāprabhu, Haridāsa Ṭhākura said, “My Lord, do not create an illusion! Although I am so fallen, You must certainly show me this mercy!

TEXT 40

*mora śiromaṇi kata kata mahāśaya
tomāra līlāra sahāya koṭi-bhakta haya*

mora—my; *śiromaṇi*—crown jewels; *kata kata*—many, many; *mahāśaya*—great persons; *tomāra līlāra*—in Your pastimes; *sahāya*—helpers; *koṭi-bhakta*—millions of devotees; *haya*—there are.

“My Lord, there are many respectable personalities, millions of devotees, who are fit to sit on my head. They are all helpful in Your pastimes.

TEXT 41

*āmā-hena yadi eka kīṭa mari' gela
eka piṇḍikā maile pṛthvīra kāhāñ hāni haila?*

āmā-hena—like me; *yadi*—if; *eka*—one; *kīṭa*—insect; *mari’ gela*—dies; *eka*—one; *piṇḍikā*—ant; *maile*—if he dies; *ṛṭhvīra*—of the earth; *kāhān*—where; *hāni haila*—is there any loss.

“My Lord, if an insignificant insect like me dies, what is the loss? If an ant dies, where is the loss to the material world?”

TEXT 42

*’bhakata-vatsala’ prabhu, tumi, mui ’bhaktābhāsa’
avaśya pūrābe, prabhu, mora ei āśa“*

bhakata-vatsala—always affectionate to devotees; *prabhu*—my Lord; *tumi*—You; *mui*—I; *bhakta-ābhāsa*—an imitation devotee; *avaśya*—certainly; *pūrābe*—You will fulfill; *prabhu*—my Lord; *mora*—my; *ei*—this; *āśa*—expectation.

“My Lord, You are always affectionate to Your devotees. I am just an imitation devotee, but nevertheless I wish that You fulfill my desire. That is my expectation.”

TEXT 43

*madhyāhna karite prabhu calilā āpane
īśvara dekhiyā kāli dibena daraśane*

madhyāhna karite—to perform His noon duties; *prabhu*—Śrī Caitanya Mahāprabhu; *calilā āpane*—aroused Himself; *īśvara dekhiyā*—after visiting Lord Jagannātha; *kāli*—tomorrow; *dibena daraśane*—He would see Haridāsa Ṭhākura.

Because He had to perform His noon duties, Śrī Caitanya Mahāprabhu got up to leave, but it was settled that the following day, after He saw Lord Jagannātha, He would return to visit Haridāsa Ṭhākura.

TEXT 44

*tabe mahāprabhu tānre kari' āliṅgana
madhyāhna karite samudre karilā gamana*

tabe—then; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tānre*—unto him (Haridāsa); *kari'*—doing; *āliṅgana*—embracing; *madhyāhna karite*—to perform His noon duties; *samudre*—toward the sea; *karilā gamana*—went.

After embracing him, Śrī Caitanya Mahāprabhu left to perform His noon duties and went to the sea to take His bath.

TEXT 45

*prātaḥ-kāle īśvara dekhi' saba bhakta lañā
haridāse dekhite āilā śīghra kariyā*

prātaḥ-kāle—in the morning; *īśvara dekhi'*—after visiting Lord Jagannātha; *saba bhakta*—all the devotees; *lañā*—accompanied by; *haridāse*—Haridāsa; *dekhite*—to see; *āilā*—came; *śīghra kariyā*—hastily.

The next morning, after visiting the Jagannātha temple, Śrī Caitanya Mahāprabhu, accompanied by all His devotees, went hastily to see Haridāsa Ṭhākura.

TEXT 46

*haridāsera āge āsi' dilā daraśana
haridāsa vandilā prabhura āra vaiṣṇava-caraṇa*

haridāsera—of Haridāsa Ṭhākura; *āge*—in front; *āsi'*—coming; *dilā daraśana*—gave His audience; *haridāsa*—Haridāsa Ṭhākura; *vandilā*—offered respect; *prabhura*—of Śrī Caitanya Mahāprabhu; *āra*—and; *vaiṣṇava*—of the Vaiṣṇavas; *caraṇa*—unto the lotus feet.

Śrī Caitanya Mahāprabhu and the devotees came before Haridāsa Ṭhākura, who offered his respects to the lotus feet of Śrī Caitanya Mahāprabhu and all the Vaiṣṇavas.

TEXT 47

prabhu kahe,—‘haridāsa, kaha samācāra’
haridāsa kahe,—‘prabhu, ye kṛpā tomāra’

prabhu kahe—Śrī Caitanya Mahāprabhu said; *haridāsa*—My dear Haridāsa; *kaha samācāra*—what is the news; *haridāsa kahe*—Haridāsa replied; *prabhu*—my Lord; *ye*—whatever; *kṛpā*—mercy; *tomāra*—Your.

Lord Śrī Caitanya Mahāprabhu inquired, “My dear Haridāsa, what is the news?”

Haridāsa Ṭhākura replied, “My Lord, whatever mercy You can bestow upon me.”

TEXT 48

aṅgane ārambhilā prabhu mahā-saṅkīrtana
vakreśvara-pañḍita tāhāṅ karena nartana

aṅgane—in the courtyard; *ārambhilā*—began; *prabhu*—Śrī Caitanya Mahāprabhu; *mahā-saṅkīrtana*—great congregational chanting; *vakreśvara-pañḍita*—Vakreśvara Paṇḍita; *tāhāṅ*—there; *karena nartana*—danced.

Upon hearing this, Śrī Caitanya Mahāprabhu immediately began great congregational chanting in the courtyard. Vakreśvara Paṇḍita was the chief dancer.

TEXT 49

*svarūpa-gosāñi ādi yata prabhura gaṇa
haridāse beḍi' kare nāma-saṅkīrtana*

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *ādi*—and others; *yata*—all; *prabhura gaṇa*—the company of the Lord; *haridāse beḍi'*—surrounding Haridāsa Ṭhākura; *kare*—performed; *nāma-saṅkīrtana*—congregational chanting.

Headed by Svarūpa Dāmodara Gosvāmī, all the devotees of Śrī Caitanya Mahāprabhu surrounded Haridāsa Ṭhākura and began congregational chanting.

TEXT 50

*rāmānanda, sārvabhauma, sabāra agrete
haridāsera guṇa prabhu lāgilā kahite*

rāmānanda—Rāmānanda Rāya; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *sabāra*—of all; *agrete*—in front; *haridāsera*—of Haridāsa Ṭhākura; *guṇa*—attributes; *prabhu*—Śrī Caitanya Mahāprabhu; *lāgilā kahite*—began to describe.

In front of all the great devotees like Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu began to describe the holy attributes of Haridāsa Ṭhākura.

TEXT 51

*haridāsera guṇa kahite prabhu ha-ilā pañca-mukha
kahite kahite prabhura bāḍe mahā-sukha*

haridāsera—of Haridāsa Ṭhākura; *guṇa*—attributes; *kahite*—speaking; *prabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā*—became; *pañca-mukha*—as if

possessing five mouths; *kahite kahite*—while He was speaking; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāḍe*—increased; *mahā-sukha*—great happiness.

As He described the transcendental attributes of Haridāsa Ṭhākura, Śrī Caitanya Mahāprabhu seemed to possess five mouths. The more He described, the more His great happiness increased.

TEXT 52

*haridāsera guṇe sabāra vismita haya mana
sarva-bhakta vande haridāsera caraṇa*

haridāsera—of Haridāsa Ṭhākura; *guṇe*—by the attributes; *sabāra*—of all of them; *vismita*—struck with wonder; *haya*—become; *mana*—minds; *sarva-bhakta*—all the devotees; *vande*—worship; *haridāsera caraṇa*—the lotus feet of Haridāsa Ṭhākura.

After hearing of the transcendental qualities of Haridāsa Ṭhākura, all the devotees present were struck with wonder. They all offered their respectful obeisances to the lotus feet of Haridāsa Ṭhākura.

TEXT 53

*haridāsa nijāgrete prabhure vasāilā
nija-netra—dui bhṛṅga—mukha-padme dilā*

haridāsa—Ṭhākura Haridāsa; *nija-agrete*—in front of himself; *prabhure vasāilā*—made the Lord sit down; *nija-netra*—his eyes; *dui bhṛṅga*—as if two bumblebees; *mukha-padme*—on the lotus face; *dilā*—he fixed.

Haridāsa Ṭhākura made Śrī Caitanya Mahāprabhu sit down in front of him, and then he fixed his eyes, like two bumblebees, on the lotus face of the Lord.



As Śrī Caitanya Mahāprabhu described the transcendental attributes of Haridāsa Ṭhākura, the Lord seemed to possess five mouths. The more He described, the more His great happiness increased. After hearing of the transcendental qualities of Haridāsa Ṭhākura, all the devotees present were struck with wonder. They all offered their respectful obeisances to the lotus feet of Haridāsa Ṭhākura.

TEXT 54

*sva-hṛdaye āni' dharila prabhura caraṇa
sarva-bhakta-pada-reṇu mastaka-bhūṣaṇa*

sva-hṛdaye—upon his heart; *āni'*—bringing; *dharila*—held; *prabhura caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu; *sarva-bhakta*—of all the devotees; *pada-reṇu*—the dust of the feet; *mastaka-bhūṣaṇa*—the ornament of his head.

He held the lotus feet of Śrī Caitanya Mahāprabhu on his heart and then took the dust of the feet of all the devotees present and put it on his head.

TEXT 55

*'śrī-kṛṣṇa-caitanya' śabda balena bāra bāra
prabhu-mukha-mādhurī piye, netre jala-dhāra*

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya; *śabda*—vibration; *balena*—speaks; *bāra bāra*—again and again; *prabhu-mukha-mādhurī*—the sweetness of the face of Śrī Caitanya Mahāprabhu; *piye*—he drinks; *netre*—through the eyes; *jala-dhāra*—a continuous flow of water.

He began to chant the holy name of Śrī Kṛṣṇa Caitanya again and again. As he drank the sweetness of the face of the Lord, tears constantly glided down from his eyes.

TEXT 56

*'śrī-kṛṣṇa-caitanya' śabda karite uccāraṇa
nāmera sahita prāṇa kaila utkrāmaṇa*

śrī-kṛṣṇa-caitanya—Śrī Kṛṣṇa Caitanya; *śabda*—the sound vibration; *karite uccāraṇa*—chanting; *nāmera sahita*—with the name; *prāṇa*—life; *kaila utkrāmaṇa*—went away.

While chanting the holy name of Śrī Kṛṣṇa Caitanya, he gave up his air of life and left his body.

TEXT 57

mahā-yogeśvara-prāya dekhi' svacchande maraṇa
'bhīṣmera niryāṇa' sabāra ha-ila smaraṇa

mahā-yogeśvara-prāya—just like a great mystic yogī; *dekhi'*—seeing; *svacchande*—at his will; *marāṇa*—dying; *bhīṣmera niryāṇa*—the passing of Bhīṣma; *sabāra ha-ila smaraṇa*—everyone remembered.

Seeing the wonderful death of Haridāsa Ṭhākura by his own will, which was just like a great mystic yogī's, everyone remembered the passing away of Bhīṣma.

TEXT 58

'hari' 'kṛṣṇa'-śabde sabe kare kolāhala
premānande mahāprabhu ha-ilā vihvala

hari—the holy name of Hari; *kṛṣṇa*—the holy name of Kṛṣṇa; *śabde*—with the sound vibration; *sabe*—all of them; *kare*—make; *kolāhala*—great noise; *prema-ānande*—in ecstatic love; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā vihvala*—became overwhelmed.

There was a tumultuous noise as they all chanted the holy names “Hari” and “Kṛṣṇa.” Śrī Caitanya Mahāprabhu became overwhelmed with ecstatic love.

TEXT 59

haridāsera tanu prabhu kole laila uṭhāñā
aṅgane nācena prabhu premāviṣṭa hañā

haridāsera—of Haridāsa Ṭhākura; *tanu*—the body; *prabhu*—Śrī Caitanya Mahāprabhu; *kole*—on the lap; *laila*—took; *uṭhāñā*—raising; *aṅgane*—in the yard; *nācena*—dances; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āviṣṭa hañā*—becoming overwhelmed by ecstatic love.

The Lord raised the body of Haridāsa Ṭhākura and placed it on His lap. Then He began to dance in the courtyard in great ecstatic love.

TEXT 60

*prabhura āveśe avaśa sarva-bhakta-gaṇa
premāveśe sabe nāce, kareṇa kīrtana*

prabhura āveśe—because of the ecstatic emotions of Śrī Caitanya Mahāprabhu; *avaśa*—helpless; *sarva-bhakta-gaṇa*—all the devotees; *prema-āveśe*—in great ecstatic love; *sabe*—all of them; *nāce*—dance; *kareṇa kīrtana*—and perform congregational chanting.

Because of Śrī Caitanya Mahāprabhu’s ecstatic love, all the devotees were helpless, and in ecstatic love they also began to dance and chant congregationally.

TEXT 61

*ei-mate nṛtya prabhu kailā kata-kṣaṇa
svarūpa-gosāñi prabhure karāila sāvadhāna*

ei-mate—in this way; *nṛtya*—dancing; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—performed; *kata-kṣaṇa*—for some time; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *prabhure*—unto Śrī Caitanya Mahāprabhu; *karāila*—caused to do; *sāvadhāna*—care of other rituals.

Śrī Caitanya Mahāprabhu danced for some time, and then Svarūpa Dāmodara Gosvāmī informed Him of other rituals for the body of Ṭhākura Haridāsa.

TEXT 62

*haridāsa-ṭhākure tabe vimāne caḍāñā
samudre lañā gelā tabe kīrtana kariyā*

haridāsa-ṭhākure—Haridāsa Ṭhākura; *tabe*—then; *vimāne*—on a carrier like an airship; *caḍāñā*—raising; *samudre*—to the seashore; *lañā gelā*—took; *tabe*—then; *kīrtana kariyā*—performing congregational chanting.

The body of Haridāsa Ṭhākura was then raised onto a carrier that resembled an airship and taken to the sea, accompanied by congregational chanting.

TEXT 63

*āge mahāprabhu calena nṛtya karite karite
pāche nṛtya kare vakreśvara bhakta-gaṇa-sāthe*

āge—in front; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *calena*—goes; *nṛtya*—dancing; *karite karite*—performing; *pāche*—behind; *nṛtya kare*—dances; *vakreśvara*—Vakreśvara; *bhakta-gaṇa-sāthe*—with other devotees.

Śrī Caitanya Mahāprabhu danced in front of the procession, and Vakreśvara Paṇḍita, along with the other devotees, chanted and danced behind Him.

TEXT 64

*haridāse samudra-jale snāna karāilā
prabhu kahe,—“samudra ei ‘mahā-tīrtha’ ha-ilā”*

haridāse—the body of Haridāsa; *samudra-jale*—in the water of the sea; *snāna karāilā*—bathed; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *samudra*—sea; *ei*—this; *mahā-tīrtha ha-ilā*—has become a great place of pilgrimage.

Śrī Caitanya Mahāprabhu bathed the body of Haridāsa Ṭhākura in the sea and then declared, “From this day on, this sea has become a great pilgrimage site.”

TEXT 65

*haridāsera pādodaka piye bhakta-gaṇa
haridāsera aṅge dilā prasāda-candana*

haridāsera—of Haridāsa Ṭhākura; *pāda-udaka*—the water that touched the lotus feet; *piye*—drink; *bhakta-gaṇa*—the devotees; *haridāsera*—of Haridāsa Ṭhākura; *aṅge*—on the body; *dilā*—smeared; *prasāda-candana*—remnants of sandalwood pulp offered to Lord Jagannātha.

Everyone drank the water that had touched the lotus feet of Haridāsa Ṭhākura, and then they smeared remnants of Lord Jagannātha’s sandalwood pulp over Haridāsa Ṭhākura’s body.

TEXT 66

*ḍora, kaḍāra, prasāda, vastra aṅge dilā
vālukāra garta kari’ tāhe śoyāilā*

ḍora—silken ropes; *kaḍāra*—remnants of Lord Jagannātha’s sandalwood pulp; *prasāda*—remnants of Jagannātha’s food; *vastra*—cloth; *aṅge*—on the body; *dilā*—gave; *vālukāra*—of sand; *garta*—a ditch; *kari’*—making; *tāhe*—within that; *śoyāilā*—put down.

After a hole was dug in the sand, the body of Haridāsa Ṭhākura was placed into it. Remnants from Lord Jagannātha, such as His silken ropes, sandalwood pulp, food and cloth, were placed on the body.

TEXT 67

*cāri-dike bhakta-gaṇa karena kīrtana
vakreśvara-ṇḍita karena ānande nartana*

cāri-dike—all around; *bhakta-gaṇa*—the devotees; *karena*—performed; *kīrtana*—congregational chanting; *vakreśvara-ṇḍita*—Vakreśvara Paṇḍita; *karena*—performed; *ānande*—in jubilation; *nartana*—dancing.

All around the body, the devotees performed congregational chanting, and Vakreśvara Paṇḍita danced in jubilation.

TEXT 68

*'hari-bola' 'hari-bola' bale gaurarāya
āpani śrī-haste vālu dilā tānra gāya*

hari-bola hari-bola—chant Hari, chant Hari; *bale*—chanted; *gaurarāya*—Śrī Caitanya Mahāprabhu; *āpani*—personally; *śrī-haste*—with His transcendental hands; *vālu dilā*—placed sand; *tānra gāya*—on his body.

With His transcendental hands, Śrī Caitanya Mahāprabhu personally covered the body of Haridāsa Ṭhākura with sand, chanting “Haribol! Haribol!”

TEXT 69

*tānre vālu diyā upare piṅḍā bāndhāilā
caudike piṅḍera mahā āvaraṇa kailā*

tānre—upon the body of Haridāsa Ṭhākura; *vālu*—sand; *diyā*—putting; *upare*—on top; *piṅḍā bāndhāilā*—constructed a platform; *cau-dike*—all around; *piṅḍera*—the platform; *mahā āvaraṇa kailā*—made a great protective fence.

The devotees covered the body of Haridāsa Ṭhākura with sand and then constructed a platform upon the site. The platform was protected all around by fencing.

TEXT 70

*tāhā beḍi' prabhu kailā kīrtana, nartana
hari-dhvani-kolāhale bharila bhuvana*

tāhā—that; *beḍi'*—surrounding; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—performed; *kīrtana nartana*—chanting and dancing; *hari-dhvani-kolāhale*—the tumultuous sound of the holy name of Hari; *bharila*—filled; *bhuvana*—the entire universe.

Śrī Caitanya Mahāprabhu danced and chanted all around the platform, and as the holy name of Hari roared tumultuously, the whole universe became filled with the vibration.

TEXT 71

*tabe mahāprabhu saba bhakta-gaṇa-saṅge
samudre karilā snāna-jala-keli raṅge*

tabe—thereupon; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *bhakta-gaṇa-saṅge*—with the devotees; *samudre*—in the sea; *karilā snāna*—took a bath; *jala-keli*—playing in the water; *raṅge*—in great jubilation.

After saṅkīrtana, Śrī Caitanya Mahāprabhu bathed in the sea with His devotees, swimming and playing in the water in great jubilation.

TEXT 72

*haridāse pradakṣiṇa kari' āila śimha-dvāre
hari-kīrtana-kolāhala sakala nagare*

haridāse—Haridāsa; *pradakṣiṇa kari'*—circumambulating; *āila śimha-dvāre*—came to the gate of the Jagannātha temple known as Śimha-dvāra; *hari-kīrtana-kolāhala*—the tumultuous sound of congregational chanting; *sakala nagare*—all over the city.

After circumambulating the tomb of Haridāsa Ṭhākura, Śrī Caitanya Mahāprabhu went to the Śimha-dvāra gate of the Jagannātha temple. The whole city chanted in congregation, and the tumultuous sound vibrated all over the city.

TEXT 73

*śimha-dvāre āsi' prabhu pasārira ṭhāṇi
āñcala pāṭiyā prasāda māgilā tathāi*

simha-dvāre āsi'—coming in front of the Simha-dvāra; *prabhu*—Śrī Caitanya Mahāprabhu; *pasārira ṭhāni*—from all the shopkeepers; *āncala pātiyā*—spreading His cloth; *prasāda*—Jagannātha's *prasādam*; *māgilā*—begged; *tathāi*—there.

Approaching the Simha-dvāra gate, Śrī Caitanya Mahāprabhu spread His cloth and began to beg *prasādam* from all the shopkeepers there.

TEXT 74

*'haridāsa-ṭhākurera mahotsavera tare
prasāda māgiye bhikṣā deha' ta' āmāre'*

haridāsa-ṭhākurera—of Haridāsa Ṭhākura; *mahotsavera tare*—for holding a festival; *prasāda māgiye*—I am begging *prasādam*; *bhikṣā deha'*—please give alms; *ta'*—certainly; *āmāre*—unto Me.

“I am begging *prasādam* for a festival honoring the passing away of Haridāsa Ṭhākura,” the Lord said. “Please give Me alms.”

TEXT 75

*śuniyā pasāri saba cāṅgaḍā uṭhāñā
prasāda dite āse tārā ānandita hañā*

śuniyā—hearing; *pasāri*—the shopkeepers; *saba*—all; *cāṅgaḍā uṭhāñā*—taking big baskets; *prasāda dite*—to deliver the *prasādam*; *āse*—come forward; *tārā*—they; *ānandita hañā*—in great jubilation.

Hearing this, all the shopkeepers immediately came forward with big baskets of *prasādam*, which they jubilantly delivered to Lord Caitanya.

TEXT 76

*svarūpa-gosāñi pasārike niṣedhila
cāṅgaḍā lañā pasāri pasāre vasila*

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *pasārike*—the shopkeepers; *niṣedhila*—forbade; *cāṅgaḍā lañā*—taking the baskets; *pasāri*—shopkeepers; *pasāre vasila*—sat down in their shops.

However, Svarūpa Dāmodara stopped them, and the shopkeepers returned to their shops and sat down with their baskets.

TEXT 77

svarūpa-gosāñi prabhure ghara pāṭhāilā
cāri vaiṣṇava, cāri pichāḍā saṅge rākhilā

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *prabhure*—Śrī Caitanya Mahāprabhu; *ghara pāṭhāilā*—sent to His residence; *cāri vaiṣṇava*—four Vaiṣṇavas; *cāri pichāḍā*—four carrier servants; *saṅge rākhilā*—he kept with him.

Svarūpa Dāmodara sent Śrī Caitanya Mahāprabhu back to His residence and kept with him four Vaiṣṇavas and four servant carriers.

TEXT 78

svarūpa-gosāñi kahilena saba pasārire
eka eka dravyera eka eka puñjā deha' more

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *kahilena*—said; *saba pasārire*—to all the shopkeepers; *eka eka dravyera*—of each particular type of *prasādam*; *eka eka puñjā*—four palmfuls; *deha' more*—deliver to me.

Svarūpa Dāmodara said to all the shopkeepers, “Deliver to me four palmfuls of prasādam from each and every item.”

TEXT 79

*ei-mate nānā prasāda bojhā bāndhāñā
lañā āilā cāri janera mastake caḍāñā*

ei-mate—in this way; *nānā*—various; *prasāda*—*prasādam*; *bojhā*—load; *bāndhāñā*—packing; *lañā āilā*—brought; *cāri janera*—of the four persons; *mastake*—on the heads; *caḍāñā*—mounting.

In this way varieties of prasādam were collected, then packed up in different loads and carried on the heads of the four servants.

TEXT 80

*vāñinātha paṭṭanāyaka prasāda ānilā
kāśī-miśra aneka prasāda pāṭhailā*

vāñinātha paṭṭanāyaka—Vāñinātha Paṭṭanāyaka; *prasāda*—*prasādam*; *ānilā*—brought in; *kāśī-miśra*—Kāśī Miśra; *aneka prasāda*—varieties of *prasādam*; *pāṭhailā*—sent.

Not only did Svarūpa Dāmodara Gosvāmī bring prasādam, but Vāñinātha Paṭṭanāyaka and Kāśī Miśra also sent large quantities.

TEXT 81

*saba vaiṣṇave prabhu vasāilā sāri sāri
āpane pariveśe prabhu lañā janā cāri*

saba vaiṣṇave—all the Vaiṣṇavas; *prabhu*—Śrī Caitanya Mahāprabhu; *vasāilā*—made to sit down; *sāri sāri*—in lines; *āpane*—personally; *pariveśe*—distributes; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *janā cāri*—four men.

Śrī Caitanya Mahāprabhu made all the devotees sit in rows and personally began to distribute the prasādam, assisted by four other men.

TEXT 82

*mahāprabhura śrī-haste alpa nā āise
eka-eka pāte pañca-janāra bhakṣya pariveśe*

mahāprabhura—of Śrī Caitanya Mahāprabhu; *śrī-haste*—in the transcendental hands; *alpa*—a small quantity; *nā āise*—did not come; *eka-eka pāte*—on each and every plate; *pañca-janāra*—of five men; *bhakṣya*—eatables; *pariveśe*—He administered.

Śrī Caitanya Mahāprabhu was not accustomed to taking prasādam in small quantities. He therefore put on each plate what at least five men could eat.

TEXT 83

*svarūpa kahe,—“prabhu, vasi’ karaha darśana
āmi inhā-sabā lañā kari pariveśana*

svarūpa kahe—Svarūpa Dāmodara said; *prabhu*—my Lord; *vasi’*—sitting down; *karaha darśana*—watch; *āmi*—I; *inhā-sabā lañā*—with all these persons; *kari pariveśana*—shall administer.

Svarūpa Dāmodara Gosvāmī requested Śrī Caitanya Mahāprabhu, “Please sit down and watch. With these men to help me, I shall distribute the prasādam.”

TEXT 84

*svarūpa, jagadānanda, kāśīsvara, śaṅkara
cāri-jana pariveśana kare nirantara*

svarūpa—Svarūpa Dāmodara Gosvāmī; *jagadānanda*—Jagadānanda Paṇḍita; *kāśīśvara*—Kāśīśvara; *śaṅkara*—Śaṅkara; *cāri-jana*—four men; *pariveśana kare*—administer; *nirantara*—continuously.

The four men—Svarūpa Dāmodara, Jagadānanda, Kāśīśvara and Śaṅkara—distributed the prasādam continuously.

TEXT 85

prabhu nā khāile keha nā kare bhojana
prabhure se dine kāśī-miśrera nimantraṇa

prabhu nā khāile—as long as the Lord does not eat; *keha nā kare bhojana*—no one would eat; *prabhure*—unto Śrī Caitanya Mahāprabhu; *se dine*—on that day; *kāśī-miśrera*—of Kāśī Miśra; *nimantraṇa*—the invitation.

All the devotees who sat down would not eat the prasādam as long as the Lord had not eaten. On that day, however, Kāśī Miśra had extended an invitation to the Lord.

TEXT 86

āpane kāśī-miśra āilā prasāda lañā
prabhure bhikṣā karāilā āgraha kariyā

āpane—personally; *kāśī-miśra*—Kāśī Miśra; *āilā*—came; *prasāda lañā*—taking *prasādam*; *prabhure*—to Śrī Caitanya Mahāprabhu; *bhikṣā karāilā*—delivered *prasādam* to eat; *āgraha kariyā*—with great attention.

Therefore Kāśī Miśra personally went there and delivered prasādam to Śrī Caitanya Mahāprabhu with great attention and made Him eat.

TEXT 87

*purī-bhāratīra saṅge prabhu bhikṣā kailā
sakala vaiṣṇava tabe bhojana karilā*

purī-bhāratīra saṅge—with Paramānanda Purī and Brahmānanda Bhāratī; *prabhu*—Śrī Caitanya Mahāprabhu; *bhikṣā kailā*—honored the *prasādam*; *sakala vaiṣṇava*—all the Vaiṣṇavas; *tabe*—then; *bhojana karilā*—began to eat.

With Paramānanda Purī and Brahmānanda Bhāratī, Śrī Caitanya Mahāprabhu sat down and accepted the *prasādam*. When He began to eat, so did all the Vaiṣṇavas.

TEXT 88

*ākaṅṭha pūrāñā sabāya karāilā bhojana
deha' deha' bali' prabhu balena vacana*

ākaṅṭha pūrāñā—filling to the neck; *sabāya*—everyone; *karāilā bhojana*—He made to eat; *deha' deha'*—give them more, give them more; *bali'*—saying; *prabhu*—Śrī Caitanya Mahāprabhu; *balena vacana*—talked.

Everyone was filled up to the neck because Śrī Caitanya Mahāprabhu kept telling the distributors, “Give them more! Give them more!”

TEXT 89

*bhojana kariyā sabe kailā ācamana
sabāre parāilā prabhu mālya-candana*

bhojana kariyā—after eating; *sabe*—all the devotees; *kailā*—performed; *ācamana*—washing of the mouth and hands; *sabāre*—all of them; *parāilā*—put on; *prabhu*—Śrī Caitanya Mahāprabhu; *mālya*—flower garland; *candana*—sandalwood pulp.

After all the devotees finished accepting prasādam and had washed their hands and mouths, Śrī Caitanya Mahāprabhu decorated each of them with a flower garland and sandalwood pulp.

TEXT 90

*premāviṣṭa hañā prabhu karena vara-dāna
śuni' bhakta-gaṇera juḍāya manas-kāma*

prema-āviṣṭa hañā—being overwhelmed by ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *karena vara-dāna*—offered a benediction; *śuni'*—hearing; *bhakta-gaṇera*—of the devotees; *juḍāya*—became fulfilled; *manaḥ-kāma*—the desires of the mind.

Overwhelmed with ecstatic love, Śrī Caitanya Mahāprabhu offered a benediction to all the devotees, which all the devotees heard with great satisfaction.

TEXTS 91–93

*“haridāsera vijayotsava ye kaila darśana
ye ihāñ nṛtya kaila, ye kaila kīrtana
ye tāñre vālukā dite karila gamana*

*tāra madhye mahotsave ye kaila bhojana
acire ha-ibe tā-sabāra 'kṛṣṇa-prāpti'
haridāsa-daraśane haya aiche 'śakti'*

haridāsera—of Haridāsa Ṭhākura; *vijaya-utsava*—the festival of the passing away; *ye*—anyone who; *kaila darśana*—has seen; *ye*—anyone who; *ihāñ*—here; *nṛtya kaila*—danced; *ye*—anyone who; *kaila kīrtana*—chanted; *ye*—anyone who; *tāñre*—upon him; *vālukā dite*—to offer sand; *karila gamana*—came forward; *tāra madhye*—in that connection; *mahotsave*—in the festival; *ye*—anyone who; *kaila bhojana*—took prasādam; *acire*—very soon; *ha-ibe*—there will be; *tā-sabāra*—of all of them; *kṛṣṇa-prāpti*—attainment of Kṛṣṇa; *haridāsa-daraśane*—by seeing Haridāsa Ṭhākura; *haya*—there is; *aiche*—such; *śakti*—power.

Śrī Caitanya Mahāprabhu gave this benediction: “Anyone who has seen the festival of Śrī Haridāsa Ṭhākura’s passing away, anyone who has chanted and danced here, anyone who has offered sand on the body of Haridāsa Ṭhākura, and anyone who has joined this festival to partake of the prasādam will achieve the favor of Kṛṣṇa very soon. There is such wonderful power in seeing Haridāsa Ṭhākura.

TEXT 94

*kṛpā kari’ kṛṣṇa more diyāchilā saṅga
svatantra kṛṣṇera icchā,—kailā saṅga-bhaṅga*

kṛpā kari’—being merciful; *kṛṣṇa*—Lord Kṛṣṇa; *more*—unto Me; *diyāchilā saṅga*—gave the association; *svatantra*—independent; *kṛṣṇera*—of Lord Kṛṣṇa; *icchā*—desire; *kailā saṅga-bhaṅga*—He has broken My association.

“Being merciful upon Me, Kṛṣṇa gave Me the association of Haridāsa Ṭhākura. Being independent in His desires, He has now broken that association.

TEXT 95

*haridāsera icchā yabe ha-ila calite
āmāra śakati tānre nārila rākhite*

haridāsera—of Haridāsa Ṭhākura; *icchā*—the desire; *yabe*—when; *ha-ila*—was; *calite*—to go away; *āmāra śakati*—My strength; *tānre*—him; *nārila rākhite*—could not keep.

“When Haridāsa Ṭhākura wanted to leave this material world, it was not within My power to detain him.

TEXT 96

*icchā-mātre kailā nija-prāṇa niṣkrāmaṇa
pūrve yena śuniyāchi bhīṣmera maraṇa*

icchā-mātre—just by desire; *kailā*—performed; *nija-prāṇa*—of his life; *niṣkrāmaṇa*—going away; *pūrve*—formerly; *yena*—as; *śuniyāchi*—we have heard; *bhīṣmera maraṇa*—the death of Bhīṣmadeva.

“Simply by his will, Haridāsa Ṭhākura could give up his life and go away, exactly like Bhīṣma, who previously died simply by his own desire, as we have heard from śāstra.

TEXT 97

*haridāsa āchila pṛthivīra ‘śiromaṇi’
tāhā vinā ratna-śūnyā ha-ila medinī*

haridāsa—Ṭhākura Haridāsa; *āchila*—was; *pṛthivīra*—of this world; *śiromaṇi*—the crown jewel; *tāhā vinā*—without him; *ratna-śūnyā*—without the valuable jewel; *ha-ila*—becomes; *medinī*—this world.

“Haridāsa Ṭhākura was the crown jewel on the head of this world; without him, this world is now bereft of its valuable jewel.”

TEXT 98

*’jaya jaya haridāsa’ bali’ kara hari-dhvani’
eta bali’ mahāprabhu nācena āpani*

jaya jaya—all glories; *haridāsa*—to Haridāsa Ṭhākura; *bali’*—saying; *kara hari-dhvani*—chant the holy name of the Lord; *eta bali’*—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nācena*—dances; *āpani*—personally.

Śrī Caitanya Mahāprabhu then told everyone, “Say ‘All glories to Haridāsa Ṭhākura!’ and chant the holy name of Hari.” Saying this, He personally began to dance.

TEXT 99

*sabe gāya,—“jaya jaya jaya haridāsa
nāmera mahimā yeṅha karilā prakāśa”*

sabe gāya—everyone chanted; *jaya jaya jaya*—all glories; *haridāsa*—to Haridāsa Ṭhākura; *nāmera mahimā*—the glories of chanting the holy name; *yeṅha*—who; *karilā prakāśa*—revealed.

Everyone began to chant, “All glories to Haridāsa Ṭhākura, who revealed the importance of chanting the holy name of the Lord!”

TEXT 100

*tabe mahāprabhu saba bhakte vidāya dilā
harṣa-viṣāde prabhu viśrāma karilā*

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba bhakte*—to all the devotees; *vidāya dilā*—bade farewell; *harṣa-viṣāde*—in mixed happiness and distress; *prabhu*—Śrī Caitanya Mahāprabhu; *viśrāma karilā*—took His rest.

Thereafter, Śrī Caitanya Mahāprabhu bade farewell to all the devotees, and He Himself, with mixed feelings of happiness and distress, took rest.

TEXT 101

*ei ta’ kahiluṅ haridāsera vijaya
yāhāra śravaṇe kṛṣṇe dṛḍha-bhakti haya*

ei ta’—thus; *kahiluṅ*—I have spoken; *haridāsera*—of Haridāsa Ṭhākura; *vijaya*—victory; *yāhāra śravaṇe*—by hearing which; *kṛṣṇe*—unto Lord Kṛṣṇa; *dṛḍha-bhakti*—firm devotional service; *haya*—becomes.

Thus I have spoken about the victorious passing away of Haridāsa Ṭhākura. Anyone who hears this narration will certainly fix his mind firmly in devotional service to Kṛṣṇa.

At Puruṣottama-kṣetra, or Jagannātha Purī, there is a temple of Ṭoṭā-gopīnātha. If one goes from there to the sea, he can discover the tomb of Haridāsa Ṭhākura still existing. Every year on the date of Ananta-caturdaśī there is a festival to commemorate the passing away of Haridāsa Ṭhākura. At the same place, Deities of Nityānanda Prabhu, Kṛṣṇa Caitanya Mahāprabhu and Advaita Prabhu were established about one hundred years ago. A gentleman named Bhramaravara from Kendrāpādā, in the province of Orissa, contributed funds to establish these Deities in the temple. The management of the temple was under the Ṭoṭā-gopīnātha *gosvāmīs*.

This temple was later sold to someone else, and this party is now maintaining the *sevā-pūjā* of the temple. Near this temple and the tomb of Haridāsa Ṭhākura, Śrīla Bhaktivinoda Ṭhākura constructed a small house called the Bhakti-kuṭī. In the Bengali year 1329 (A.D. 1922), the Puruṣottama-maṭha, a branch of the Gauḍīya Maṭha, was established there. In the *Bhakti-ratnākara* it is stated:

*śrīnivāsa śīghra samudrera kūle gelā
haridāsa-ṭhākurera samādhi dekhilā*

*bhūmite paḍiyā kailā praṇati vistara
bhāgavata-gaṇa śrī-samādhi-sannidhāne*

*śrīnivāse sthira kailā sasneha-vacane
punaḥ śrīnivāsa śrī-samādhi praṇamiyā
ye vilāpa kailā, tā śunile drave hiyā*

“Śrīnivāsa Ṭhākura quickly ran to the seashore. When he saw the tomb of Haridāsa Ṭhākura, he immediately fell down offering prayers and almost fainted. The devotees present there pacified him with very sweet and affectionate words, and Śrīnivāsa again offered his obeisances to the tomb. Hearing of the separation that Śrīnivāsa expressed in his lamentation at the tomb of Haridāsa Ṭhākura makes one’s heart melt.”

TEXT 102

*caitanyaera bhakta-vātsalya ihātei jāni
bhakta-vāñchā pūrṇa kailā nyāsi-śiromaṇi*

caitanyaera—of Śrī Caitanya Mahāprabhu; *bhakta-vātsalya*—affection for His devotees; *ihātei*—from this; *jāni*—one can understand; *bhakta-vāñchā*—the desire of the devotee; *pūrṇa kailā*—fully satisfied; *nyāsi-śiromaṇi*—the crown jewel of the *sannyāsīs*, Śrī Caitanya Mahāprabhu.

From the incident of Haridāsa Ṭhākura’s passing away and the great care Śrī Caitanya Mahāprabhu took in commemorating it, one can understand just how affectionate He is toward His devotees. Although He is the topmost of all *sannyāsīs*, He fully satisfied the desire of Haridāsa Ṭhākura.

TEXT 103

*śeṣa-kāle dilā tāñre darśana-sparśana
tāñre kole kari’ kailā āpane nartana*

śeṣa-kāle—at the last stage of his life; *dilā*—gave; *tāñre*—to Haridāsa Ṭhākura; *darśana-sparśana*—interview and touching; *tāñre*—him; *kole kari’*—taking on the lap; *kailā*—performed; *āpane*—personally; *nartana*—dancing.

When Haridāsa Ṭhākura was at the last stage of his life, Śrī Caitanya Mahāprabhu gave him His company and allowed him to touch Him. Thereafter, He took the body of Ṭhākura Haridāsa on His lap and personally danced with it.

TEXT 104

*āpane śrī-haste kṛpāya tāñre vālu dilā
āpane prasāda māgi’ mahotsava kailā*

āpane—personally; *śrī-haste*—with His transcendental hands; *kṛpāya*—out of His causeless mercy; *tāñre*—him; *vālu dilā*—covered with sand;

āpane—personally; *prasāda māgi*’—begging *prasādam*; *mahotsava kailā*—performed a great festival.

Out of His causeless mercy the Lord personally covered the body of Haridāsa Ṭhākura with sand and personally begged alms from the shopkeepers. Then He conducted a great festival to celebrate the passing away of Haridāsa Ṭhākura.

TEXT 105

mahā-bhāgavata haridāsa—*parama-vidvān*
e saubhāgya lāgi’ *āge karilā prayāṇa*

mahā-bhāgavata—great devotee; *haridāsa*—Haridāsa Ṭhākura; *parama-vidvān*—the most learned; *e saubhāgya lāgi*’—because of his great fortune; *āge*—first; *karilā prayāṇa*—he passed away.

Haridāsa Ṭhākura was not only the topmost devotee of the Lord but also a great and learned scholar. It was his great fortune that he passed away before Śrī Caitanya Mahāprabhu.

Haridāsa Ṭhākura is mentioned here as the most learned scholar, *parama-vidvān*. Actually, the most important science to know is the science of getting out of the clutches of material existence. Anyone who knows this science must be considered the greatest learned person. Anyone who knows the temporary situation of this material world and is expert in achieving a permanent situation in the spiritual world, who knows that the Supreme Personality of Godhead is beyond the jurisdiction of our experimental knowledge, is understood to be the most learned scholar. Haridāsa Ṭhākura knew this science perfectly. Therefore, he is described in this connection as *parama-vidvān*. He personally preached the importance of chanting the Hare Kṛṣṇa *mahā-mantra*, which is approved by the revealed scriptures. As stated in the *Śrīmad-Bhāgavatam* (7.5.24):

iti puṁsārpitā viṣṇau bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā tan manye ‘dhītam uttamam

There are nine different processes of devotional service to Kṛṣṇa, the most important being *śravaṇam kīrtanam* [SB 7.5.23]—hearing and chanting. Haridāsa Ṭhākura knew this science very well, and he can therefore be called, technically, *sarva-śāstrādhī*. Anyone who has learned the essence of all the Vedic scriptures is to be known as a first-class educated person, with full knowledge of all *śāstra*.

TEXT 106

*caitanya-caritra ei amṛtera sindhu
karṇa-mana tṛpta kare yāra eka bindu*

caitanya-caritra—the life and characteristics of Śrī Caitanya Mahāprabhu; *ei*—this; *amṛtera sindhu*—the ocean of nectar; *karṇa*—ear; *mana*—mind; *tṛpta kare*—pleases; *yāra*—of which; *eka*—one; *bindu*—drop.

The life and characteristics of Śrī Caitanya Mahāprabhu are exactly like an ocean of nectar, one drop of which can please the mind and ear.

TEXT 107

*bhava-sindhu taribāre āche yāra citta
śraddhā kari' śuna sei caitanya-caritra*

bhava-sindhu—the ocean of material existence; *taribāre*—to cross over; *āche*—is; *yāra*—whose; *citta*—desire; *śraddhā kari'*—with faith and love; *śuna*—hear; *sei*—that; *caitanya-caritra*—life and characteristics of Śrī Caitanya Mahāprabhu.

Anyone who desires to cross over the ocean of nescience, please hear with great faith the life and characteristics of Śrī Caitanya Mahāprabhu.

TEXT 108

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *paḍe*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

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 Śrī Caitanya-caritāmṛta, Antyalīlā, Eleventh Chapter, describing the passing of Haridāsa Ṭhākura.

CHAPTER TWELVE

The Loving Dealings Between Śrī Caitanya Mahāprabhu and Jagadānanda Paṇḍita

A summary of the Twelfth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows. This chapter discusses the transformations of ecstatic love that Śrī Caitanya Mahāprabhu exhibited day and night. The devotees from Bengal again journeyed to Jagannātha Purī to see Śrī Caitanya Mahāprabhu. As usual, the leader was Śivānanda Sena, who traveled with his wife and children. Because arrangements were delayed en route and Lord Nityānanda did not have a suitable place to reside, He became somewhat disturbed. Thus He became very angry with Śivānanda Sena, who was in charge of the affairs of the party, and kicked him in loving anger. Śivānanda Sena felt highly favored to have been kicked by Nityānanda Prabhu, but his nephew Śrīkānta Sena became upset and therefore left their company. He met Śrī Caitanya Mahāprabhu at Jagannātha Purī before the rest of the party arrived.

That year a devotee named Parameśvara dāsa Modaka also went with his family to see Śrī Caitanya Mahāprabhu at Jagannātha Purī. The devotees often invited Śrī Caitanya Mahāprabhu to eat with them. When the Lord bade them all farewell, He talked very pleasingly with them. The year before, Jagadānanda Paṇḍita had been sent to Śacīmātā with *prasādam* and cloth. This year he returned to Purī with a big pot of floral-scented sandalwood oil to massage the Lord's head. The Lord, however, would not accept the oil, and because of His refusal, Jagadānanda Paṇḍita broke the pot in front of Him and began to fast. The Lord tried to pacify him and asked Jagadānanda Paṇḍita to cook for Him. Jagadānanda Paṇḍita became so pleased when Śrī Caitanya Mahāprabhu accepted his cooking that he broke his fast.

TEXT 1

*śrūyatām śrūyatām nityam
gīyatām gīyatām mudā
cintyatām cintyatām bhaktās
Caitanya-caritāmṛtam*

śrūyatām—let it be heard; *śrūyatām*—let it be heard; *nityam*—always; *gīyatām*—let it be chanted; *gīyatām*—let it be chanted; *mudā*—with great happiness; *cintyatām*—let it be meditated upon; *cintyatām*—let it be meditated upon; *bhaktāḥ*—O devotees; *Caitanya-caritāmṛtam*—the transcendental life and characteristics of Śrī Caitanya Mahāprabhu.

O devotees, may the transcendental life and characteristics of Śrī Caitanya Mahāprabhu always be heard, chanted and meditated upon with great happiness.

TEXT 2

*jaya jaya śrī-caitanya jaya dayāmaya
jaya jaya nityānanda kṛpā-sindhu jaya*

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *dayā-maya*—all-merciful; *jaya jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *kṛpā-sindhu*—the ocean of mercy; *jaya*—all glories.

All glories to Śrī Caitanya Mahāprabhu, who is all-merciful! All glories to Nityānanda Prabhu, who is an ocean of mercy!

TEXT 3

*jayādvaita-candra jaya karuṇā-sāgara
jaya gaura-bhakta-gaṇa kṛpā-pūrṇāntara*

jaya—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *karuṇā-sāgara*—the ocean of mercy; *jaya*—all glories; *gaura-bhakta-*

gaṇa—to the devotees of Śrī Caitanya Mahāprabhu; *kṛpā-pūrṇa-antara*—whose hearts are always filled with mercy.

All glories to Advaita Ācārya, who is also an ocean of mercy! All glories to all the devotees of Śrī Caitanya Mahāprabhu, whose hearts are always filled with mercy!

TEXT 4

*ataḥpara mahāprabhura viṣaṇṇa-antara
kṛṣṇera viyoga-daśā sphure nirantara*

ataḥpara—thereafter; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *viṣaṇṇa-antara*—morose mind; *kṛṣṇera*—of Kṛṣṇa; *viyoga-daśā*—feeling of separation; *sphure*—manifests; *nirantara*—continuously.

The mind of Śrī Caitanya Mahāprabhu was always morose because of a continuously manifested feeling of separation from Kṛṣṇa.

TEXT 5

*'hāhā kṛṣṇa prāṇa-nātha vrajendra-nandana!
kāhāṅ yāṅa kāhāṅ pāṅa, muralī-vadana!'*

hāhā—O; *kṛṣṇa*—My dear Kṛṣṇa; *prāṇa-nātha*—My life and soul; *vrajendra-nandana*—the son of Mahārāja Nanda; *kāhāṅ yāṅa*—where shall I go; *kāhāṅ pāṅa*—where shall I get; *muralī*—flute; *vadana*—mouth.

The Lord would cry, “O My Lord Kṛṣṇa, My life and soul! O son of Mahārāja Nanda, where shall I go? Where shall I attain You? O Supreme Personality who play with Your flute to Your mouth!”

TEXT 6

*rātri-dina ei daśā svasti nāhi mane
kaṣṭe rātri goṅāya svarūpa-rāmānanda-sane*

rātri-dina—day and night; *ei daśā*—this situation; *svasti nāhi mane*—no peace of mind; *kaṣṭe*—with great difficulty; *rātri goṅāya*—passes the night; *svarūpa-rāmānanda-sane*—in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

This was His situation day and night. Unable to find peace of mind, He passed His nights with great difficulty in the company of Svarūpa Dāmodara and Rāmānanda Rāya.

TEXT 7

ethā gauḍa-deśe prabhura yata bhakta-gaṇa
prabhu dekhibāre sabe karilā gamana

ethā—on the other hand; *gauḍa-deśe*—in Bengal; *prabhura*—of Śrī Caitanya Mahāprabhu; *yata*—all; *bhakta-gaṇa*—devotees; *prabhu dekhibāre*—to see Śrī Caitanya Mahāprabhu; *sabe*—all; *karilā gamana*—went.

Meanwhile, all the devotees journeyed from their homes in Bengal to see Śrī Caitanya Mahāprabhu.

TEXT 8

śivānanda-sena āra ācārya-gosāñi
navadvīpe saba bhakta hailā eka ṭhāñi

śivānanda-sena—Śivānanda Sena; *āra*—and; *ācārya-gosāñi*—Advaita Ācārya; *navadvīpe*—at Navadvīpa; *saba bhakta*—all devotees; *hailā*—became; *eka ṭhāñi*—assembled in one place.

Headed by Śivānanda Sena, Advaita Ācārya and others, all the devotees assembled in Navadvīpa.

TEXT 9

*kulīna-grāma-vāsī āra yata khaṇḍa-vāsī
ekatra mililā saba navadvīpe āsi'*

kulīna-grāma-vāsī—the inhabitants of Kulīna-grāma; *āra*—as well as; *yata*—all; *khaṇḍa-vāsī*—the inhabitants of Khaṇḍa; *ekatra*—at one place; *mililā*—met; *saba*—all of them; *navadvīpe āsi'*—coming to Navadvīpa.

The inhabitants of Kulīna-grāma and Khaṇḍa village also assembled at Navadvīpa.

TEXT 10

*nityānanda-prabhure yadyapi ājñā nāi
tathāpi dekhite calena caitanya-gosāñi*

nityānanda-prabhure—unto Lord Nityānanda; *yadyapi*—although; *ājñā nāi*—there was no order; *tathāpi*—still; *dekhite*—to see; *calena*—He went; *caitanya-gosāñi*—Lord Caitanya.

Because Nityānanda Prabhu was preaching in Bengal, Śrī Caitanya Mahāprabhu had ordered Him not to come to Jagannātha Purī. That year, however, He went with the rest of the party to see the Lord.

TEXT 11

*śrīvāsādi cāri bhāi, saṅgete mālinī
ācāryaratnera saṅge tānhāra ḡrhiṇī*

śrīvāsa-ādi—headed by Śrīvāsa Ṭhākura; *cāri bhāi*—four brothers; *saṅgete mālinī*—accompanied by his wife, Mālinī; *ācāryaratnera saṅge*—and with Ācāryaratna; *tānhāra ḡrhiṇī*—his wife.

Śrīvāsa Ṭhākura was also there with his three brothers and his wife, Mālinī. Ācāryaratna was similarly accompanied by his wife.

TEXT 12

*śivānanda-patnī cale tina-putra lañā
rāghava-pañḍita cale jhāli sājāñā*

śivānanda-patnī—the wife of Śivānanda; *cale*—was going; *tina-putra lañā*—accompanied by her three sons; *rāghava-pañḍita cale*—Rāghava Paṇḍita was going; *jhāli sājāñā*—carrying his bags.

The wife of Śivānanda Sena also came, along with their three sons. Rāghava Paṇḍita joined them, carrying his famous bags of food.

TEXT 13

*datta, gupta, vidyānidhi, āra yata jana
dui-tina śata bhakta karilā gamana*

datta—Vāsudeva Datta; *gupta*—Murāri Gupta; *vidyānidhi*—Vidyānidhi; *āra*—and; *yata jana*—all persons; *dui-tina śata*—two hundred to three hundred; *bhakta*—devotees; *karilā gamana*—went.

Vāsudeva Datta, Murāri Gupta, Vidyānidhi and many other devotees went to see Śrī Caitanya Mahāprabhu. All together, they numbered two or three hundred.

TEXT 14

*śacīmātā dekhi' sabe tāñra ājñā lañā
ānande calilā kṛṣṇa-kīrtana kariyā*

śacī-mātā dekhi'—seeing Śacīmātā; *sabe*—all of them; *tāñra ājñā lañā*—taking her permission; *ānande*—with great jubilation; *calilā*—they proceeded; *kṛṣṇa-kīrtana kariyā*—performing congregational chanting.

The devotees first saw Śacīmātā and took her permission. Then in great happiness they started for Jagannātha Purī, congregationally chanting the holy name of the Lord.

TEXT 15

*śivānanda-sena kare ghāṭī-samādhāna
sabāre pālana kari' sukhe lañā yāna*

śivānanda-sena—Śivānanda Sena; *kare*—does; *ghāṭī-samādhāna*—management of payment of tolls; *sabāre pālana kari'*—maintaining everyone; *sukhe*—in happiness; *lañā*—taking; *yāna*—goes.

Śivānanda Sena managed the payment of tolls at different places. Maintaining everyone, he guided all the devotees in great happiness.

Ghāṭī refers to the different toll booths used by the zamindars to collect taxes in each state. Generally, this tax was collected to maintain the roads governed by the various zamindars. Since the devotees from Bengal were going to Jagannātha Purī, they had to pass through many such toll booths. Śivānanda Sena was in charge of paying the tolls.

TEXT 16

*sabāra saba kārya karena, dena vāsa-sthāna
śivānanda jāne uḍiyā-pathera sandhāna*

sabāra—of everyone; *saba*—all; *kārya*—business; *karena*—performs; *dena*—gives; *vāsa-sthāna*—place of residence; *śivānanda*—Śivānanda Sena; *jāne*—knows; *uḍiyā-pathera*—of the path going to Orissa; *sandhāna*—junctions.

Śivānanda Sena took care of everyone and gave each devotee places to stay. He knew all the paths leading to Orissa.

TEXT 17

*eka-dina saba loka ghāṭiyāle rākhilā
sabā chāḍāñā śivānanda ekalā rahilā*

eka-dina—one day; *saba loka*—all the members of the party; *ghāṭiyāle rākhilā*—were checked by the toll collector; *sabā*—all of them; *chāḍāñā*—

causing to be let go; *śivānanda*—Śivānanda Sena; *ekalā rahilā*—remained alone.

One day when the party was being checked by a toll collector, the devotees were allowed to pass, and Śivānanda Sena remained behind alone to pay the taxes.

TEXT 18

sabe giyā rahilā grāma-bhitara vṛkṣa-tale
śivānanda vinā vāsa-sthāna nāhi mile

sabe—all of them; *giyā*—going; *rahilā*—remained; *grāma-bhitara*—inside a village; *vṛkṣa-tale*—under a tree; *śivānanda vinā*—without Śivānanda Sena; *vāsa-sthāna*—residential quarters; *nāhi mile*—no one could get.

The party went into a village and waited beneath a tree because no one but Śivānanda Sena could arrange for their residential quarters.

TEXT 19

nityānanda-prabhu bhokhe vyākula hañā
śivānande gāli pāḍe vāsā nā pāñā

nityānanda-prabhu—Lord Nityānanda Prabhu; *bhokhe*—became very hungry; *vyākula hañā*—being disturbed; *śivānande gāli pāḍe*—was calling Śivānanda ill names; *vāsā nā pāñā*—not getting residential quarters.

Nityānanda Prabhu meanwhile became very hungry and upset. Because He had not yet obtained a suitable residence, He began calling Śivānanda Sena ill names.

TEXT 20

'tina putra maruka śivāra, ekhana nā āila
bhokhe mari' genu, more vāsā nā deoyāila'

tina putra—three sons; *maruka*—let them die; *śivāra*—of Śivānanda Sena; *ekhana*—here; *nā āila*—he does not come; *bhokhe mari' genu*—I am dying from hunger; *more*—for Me; *vāsā*—residential place; *nā deoyāila*—he did not arrange.

“Śivānanda Sena has not arranged for My residence,” He complained, “and I am so hungry I could die. Because he has not come, I curse his three sons to die.”

TEXT 21

śuni' śivānandera patnī kāndite lāgilā
hena-kāle śivānanda ghāṭī haite āilā

śuni'—hearing; *śivānandera*—of Śivānanda Sena; *patnī*—the wife; *kāndite lāgilā*—began to cry; *hena-kāle*—at this time; *śivānanda*—Śivānanda Sena; *ghāṭī haite*—from the toll station; *āilā*—came.

Hearing this curse, Śivānanda Sena's wife began to cry. Just then, Śivānanda returned from the toll station.

TEXT 22

śivānandera patnī tāñre kahena kāndiyā
'putre śāpa dichena gosāñi vāsā nā pāñā'

śivānandera—of Śivānanda Sena; *patnī*—the wife; *tāñre*—unto him; *kahena*—says; *kāndiyā*—crying; *putre*—on our sons; *śāpa*—curse; *dichena*—awarded; *gosāñi*—Nityānanda Prabhu; *vāsā nā pāñā*—not getting His residential quarters.

Crying, his wife informed him, “Lord Nityānanda has cursed our sons to die because His quarters have not been provided.”

TEXT 23

*teṅho kahe,—“bāuli, kene maris kāndiyā?
maruka āmāra tina putra tāṅra bālāi laṅā”*

teṅho kahe—he said; *bāuli*—crazy woman; *kene*—why; *maris*—are you dying; *kāndiyā*—crying; *maruka*—let die; *āmāra*—my; *tina*—three; *putra*—sons; *tāṅra*—His; *bālāi*—inconveniences; *laṅā*—taking.

Śivānanda Sena replied, “You crazy woman! Why are you needlessly crying? Let my three sons die for all the inconvenience we have caused Nityānanda Prabhu.”

TEXT 24

*eta bali’ prabhu-pāṣe gelā śivānanda
uṭhi’ tāṅre lāthi māilā prabhu nityānanda*

eta bali’—saying this; *prabhu-pāṣe*—to Nityānanda Prabhu; *gelā*—went; *śivānanda*—Śivānanda Sena; *uṭhi’*—standing up; *tāṅre*—him; *lāthi māilā*—kicked; *prabhu*—the Lord; *nityānanda*—Nityānanda.

After saying this, Śivānanda Sena went to Nityānanda Prabhu, who then stood up and kicked him.

TEXT 25

*ānandita hailā śivāi pāda-prahāra pāṅā
śīghra vāsā-ghara kailā gauḍa-ghare giyā*

ānandita hailā—became very pleased; *śivāi*—Śivānanda Sena; *pāda-prahāra pāṅā*—being kicked; *śīghra*—very soon; *vāsā-ghara*—residential place; *kailā*—arranged; *gauḍa-ghare*—to a milkman’s house; *giyā*—going.

Very pleased at being kicked, Śivānanda Sena quickly arranged for a milkman’s house to be the Lord’s residence.



The devotees in great happiness started for Jagannātha Purī, congregationally chanting the holy name of the Lord. One day when the party was being checked by a toll collector, the devotees were allowed to pass, and Śivānanda Sena remained behind alone to pay the taxes. The party went into a village and waited beneath a tree because no one but Śivānanda Sena could arrange for their residential quarters. Nityānanda Prabhu meanwhile became very hungry and upset. Because He had not yet obtained a suitable residence, He began calling Śivānanda Sena ill names. “Śivānanda Sena has not arranged for My residence,” He complained, “and I am so hungry I could die. Because he has not come, I curse his three sons to die.” Hearing this curse, Śivānanda Sena’s wife began to cry. Just then, Śivānanda returned from the toll station. Crying, his wife informed him, “Lord Nityānanda has cursed our sons to die because His quarters have not been provided.” Śivānanda Sena replied, “You crazy woman! Why are you needlessly crying? Let my three sons die for all the inconvenience we have caused Nityānanda Prabhu.” After saying this, Śivānanda Sena went to Nityānanda Prabhu, who then stood up and kicked him.

TEXT 26

*caraṇe dhariyā prabhure vāsāya lañā gelā
vāsā diyā hṛṣṭa hañā kahite lāgilā*

caraṇe—the feet; *dhariyā*—catching; *prabhure*—Lord Nityānanda Prabhu; *vāsāya*—to His residence; *lañā*—taking; *gelā*—went; *vāsā diyā*—after giving His residential quarters; *hṛṣṭa hañā*—being very pleased; *kahite lāgilā*—began to speak.

Śivānanda Sena touched the lotus feet of Nityānanda Prabhu and led Him to His residence. After giving the Lord His quarters, Śivānanda Sena, being very pleased, spoke as follows.

TEXT 27

*“āji more bhṛtya kari’ aṅgikāra kailā
yemana aparādha bhṛtyera, yogya phala dilā*

āji—today; *more*—me; *bhṛtya*—servant; *kari’*—as; *aṅgikāra*—acceptance; *kailā*—You have done; *yemana*—as; *aparādha*—offense; *bhṛtyera*—of the servant; *yogya*—proper; *phala*—result; *dilā*—You have given.

“Today You have accepted me as Your servant and have properly punished me for my offense.

TEXT 28

*’śāsti’-chale kṛpā kara,—e tomāra ‘karuṇā’
trijagate tomāra caritra bujhe kon janā?*

śāsti-chale—on the pretext of chastisement; *kṛpā kara*—You bestow mercy; *e*—this; *tomāra karuṇā*—Your causeless mercy; *tri-jagate*—within the three worlds; *tomāra*—Your; *caritra*—character; *bujhe*—understands; *kon janā*—what person.

“My dear Lord, Your chastising me is Your causeless mercy. Who within the three worlds can understand Your real character?

TEXT 29

*brahmāra durlabha tomāra śrī-caraṇa-reṇu
hena caraṇa-sparśa pāila mora adhama tanu*

brahmāra—by Lord Brahmā; *durlabha*—almost unattainable; *tomāra*—Your; *śrī-caraṇa-reṇu*—dust of the lotus feet; *hena*—such; *caraṇa-sparśa*—touch of the lotus feet; *pāila*—got; *mora*—my; *adhama*—most fallen; *tanu*—body.

“The dust of Your lotus feet is not attainable even by Lord Brahmā, yet Your lotus feet have touched my wretched body.

TEXT 30

*āji mora sa-phala haila janma, kula, karma
āji pāinu kṛṣṇa-bhakti, artha, kāma, dharmā*“

āji—today; *mora*—my; *sa-phala*—successful; *haila*—became; *janma*—birth; *kula*—family; *karma*—activities; *āji*—today; *pāinu*—I have gotten; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *artha*—economic development; *kāma*—satisfaction of the senses; *dharmā*—religion.

“Today my birth, my family and my activities have all become successful. Today I have achieved the fulfillment of religious principles, economic development, satisfaction of the senses and ultimately devotional service to Lord Kṛṣṇa.”

TEXT 31

*śuni' nityānanda-prabhura ānandita mana
uṭhi' śivānande kailā prema-āliṅgana*

śuni'—hearing; *nityānanda-prabhura*—of Lord Nityānanda; *ānandita*—very pleased; *mana*—mind; *uṭhi'*—standing up; *śivānande*—unto Śivānanda Sena; *kailā*—performed; *prema*—in love; *āliṅgana*—embracing.

When Lord Nityānanda heard this, He was very happy. He rose and embraced Śivānanda Sena in great love.

TEXT 32

*ānandita śivānanda kare samādhāna
ācāryādi-vaiṣṇavere dilā vāsā-sthāna*

ānandita—pleased; *śivānanda*—Śivānanda Sena; *kare samādhāna*—began to arrange things; *ācārya-ādi-vaiṣṇavere*—unto all the Vaiṣṇavas, headed by Advaita Ācārya; *dilā*—gave; *vāsā-sthāna*—residential places.

Being very much pleased by Nityānanda Prabhu’s behavior, Śivānanda Sena began to arrange residential quarters for all the Vaiṣṇavas, headed by Advaita Ācārya.

TEXT 33

*nityānanda-prabhura saba caritra—‘viparīta’
kruddha hañā lāthi māri’ kare tāra hita*

nityānanda-prabhura—of Lord Śrī Nityānanda Prabhu; *saba caritra*—all characteristics; *viparīta*—contradictory; *kruddha hañā*—becoming angry; *lāthi māri’*—kicking; *kare*—performs; *tāra hita*—his benefit.

One of Śrī Nityānanda Prabhu’s characteristics is His contradictory nature. When He becomes angry and kicks someone, it is actually for his benefit.

TEXT 34

*śivānandera bhāginā,—śrīkānta-sena nāma
māmāra agocare kahe kari’ abhimāna*

śivānandera—of Śivānanda Sena; *bhāginā*—the sister’s son; *śrīkānta-sena nāma*—named Śrīkānta Sena; *māmāra*—of his maternal uncle; *agocare*—in the absence of; *kahe*—said; *kari’ abhimāna*—with an offended state of mind.

Śivānanda Sena's nephew, Śrīkānta, the son of his sister, felt offended, and he commented on the matter when his uncle was absent.

TEXT 35

“*caitanyaera pāriṣada mora mātulera khyāti*
ṭhākūrālī' karena gosāñi, tāñre māre lāthi“

caitanyaera pāriṣada—associate of Śrī Caitanya Mahāprabhu; *mora*—my; *mātulera*—of the maternal uncle; *khyāti*—reputation; *ṭhākūrālī*—superiority; *karena*—exhibits; *gosāñi*—Nityānanda Prabhu; *tāñre*—him; *māre lāthi*—kicks.

“My uncle is well known as one of the associates of Śrī Caitanya Mahāprabhu, but Lord Nityānanda Prabhu asserts His superiority by kicking him.”

TEXT 36

eta bali' śrīkānta, bālaka āge cali' yāna
saṅga chāḍi' āge gelā mahāprabhura sthāna

eta bali'—saying this; *śrīkānta*—the nephew of Śivānanda Sena; *bālaka*—a boy; *āge cali' yāna*—went forward; *saṅga chāḍi'*—giving up their association; *āge*—forward; *gelā*—went; *mahāprabhura sthāna*—to the place of Śrī Caitanya Mahāprabhu.

After saying this, Śrīkānta, who was only a boy, left the group and traveled on alone to the residence of Śrī Caitanya Mahāprabhu.

TEXT 37

peṭāṅgi-gāya kare daṇḍavat-namaskāra
govinda kahe,—'śrīkānta, āge peṭāṅgi utāra'

peṭāṅgi—shirt and coat; *gāya*—on the body; *kare*—performs; *daṇḍavat-namaskāra*—offering of obeisances; *govinda kahe*—Govinda said;

śrīkānta—my dear Śrīkānta; *āge*—first; *peṭāṅgi utāra*—take off your shirt and coat.

When Śrīkānta offered obeisances to the Lord, he was still wearing his shirt and coat. Therefore Govinda told him, “My dear Śrīkānta, first take off these garments.”

One is forbidden to enter the Deity room or offer anything to the Deity while wearing a shirt or coat. In the *tantras* it is said:

*vastreṇāvṛta-dehas tu yo naraḥ praṇamed dharim
śvitri bhavati mūḍhātmā sapta janmāni bhāvini*

“Anyone who offers respects and obeisances to the Deity while wearing garments on the upper portion of his body is condemned to be a leper for seven births.”

TEXT 38

*prabhu kahe,—“śrīkānta āsiyāche pāñā mano-duḥkha
kichu nā baliha, karuka, yāte ihāra sukha”*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *śrīkānta*—Śrīkānta; *āsiyāche*—has come; *pāñā*—getting; *manaḥ-duḥkha*—distress in the mind; *kichu*—anything; *nā baliha*—do not say; *karuka*—let him do; *yāte*—by which; *ihāra*—his; *sukha*—happiness.

As Govinda was warning Śrīkānta, Śrī Caitanya Mahāprabhu said, “Don’t bother him. Let Śrīkānta do whatever he likes, for he has come here in a distressed state of mind.”

TEXT 39

*vaiṣṇavera samācāra gosāñi puchilā
eke eke sabāra nāma śrīkānta jānāilā*

vaiṣṇavera—of all the Vaiṣṇavas; *samācāra*—news; *gosāñi*—Śrī Caitanya Mahāprabhu; *puchilā*—inquired; *eke eke*—one after another; *sabāra*—of

all of them; *nāma*—names; *śrīkānta*—the nephew of Śivānanda Sena; *jānāilā*—informed.

Śrī Caitanya Mahāprabhu inquired from Śrīkānta about all the Vaiṣṇavas, and the boy informed the Lord about them, naming them one after another.

TEXT 40

'duḥkha pāñā āsiyāche'—*ei prabhura vākya śuni'*
jānilā 'sarvajña prabhu'—*eta anumāni'*

duḥkha—unhappiness; *pāñā*—getting; *āsiyāche*—he has come; *ei*—this; *prabhura*—of Śrī Caitanya Mahāprabhu; *vākya*—statement; *śuni'*—hearing; *jānilā*—could understand; *sarva-jña prabhu*—the Lord is omniscient; *eta*—this; *anumāni'*—guessing.

When Śrīkānta Sena heard the Lord say “He is distressed,” he could understand that the Lord is omniscient.

TEXT 41

śivānande lāthi mārīlā,—*ihā nā kahilā*
ethā saba vaiṣṇava-gaṇa āsiyā mililā

śivānande—Śivānanda Sena; *lāthi mārīlā*—(Lord Nityānanda) has kicked; *ihā*—this; *nā kahilā*—he did not say; *ethā*—here; *saba*—all; *vaiṣṇava-gaṇa*—devotees; *āsiyā*—coming; *mililā*—met.

As he described the Vaiṣṇavas, therefore, he did not mention Lord Nityānanda’s kicking Śivānanda Sena. Meanwhile, all the devotees arrived and went to meet the Lord.

TEXT 42

pūrvavat prabhu kailā sabāra milana
strī-saba dūra ha-ite kailā prabhura daraśana

pūrva-vat—as previously; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—performed; *sabāra milana*—meeting everyone; *strī*—women; *saba*—all; *dūra ha-ite*—from a distance; *kailā*—performed; *prabhura daraśana*—seeing the Lord.

Śrī Caitanya Mahāprabhu received them all, just as He had in previous years. The women, however, saw the Lord from a distance.

TEXT 43

vāsā-ghara pūrvavat sabāre deoyāilā
mahāprasāda-bhojane sabāre bolāilā

vāsā-ghara—residential quarters; *pūrvavat*—as previously; *sabāre*—unto all of them; *deoyāilā*—caused to be given; *mahā-prasāda*—the remnants of food from Jagannātha; *bhojane*—to eat; *sabāre*—unto everyone; *bolāilā*—He called.

The Lord again arranged for the residential quarters of all the devotees and thereafter called them to partake of the remnants of food offered to Lord Jagannātha.

TEXT 44

śivānanda tina-putre gosāñire milāilā
śivānanda-sambandhe sabāya bahu-kṛpā kailā

śivānanda—Śivānanda Sena; *tina-putre*—three sons; *gosāñire*—unto Śrī Caitanya Mahāprabhu; *milāilā*—introduced; *śivānanda-sambandhe*—because they were sons of Śivānanda Sena; *sabāya*—unto all of them; *bahu-kṛpā kailā*—showed much mercy.

Śivānanda Sena introduced his three sons to Śrī Caitanya Mahāprabhu. Because they were his sons, the Lord showed the boys great mercy.

TEXT 45

choṭa-putre dekhi' prabhu nāma puchilā
'paramānanda-dāsa'-nāma sena jānāilā

choṭa-putre—the youngest son; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *nāma puchilā*—inquired about his name; *paramānanda-dāsa*—Paramānanda dāsa; *nāma*—name; *senā*—Śivānanda Sena; *jānāilā*—informed.

Lord Caitanya asked the youngest son's name, and Śivānanda Sena informed the Lord that his name was Paramānanda dāsa.

TEXTS 46–47

pūrve yabe śivānanda prabhu-sthāne āilā
tabe mahāprabhu tāñre kahite lāgilā
“e-bāra tomāra yei ha-ibe kumāra
'purī-dāsa' bali' nāma dhariha tāhāra

pūrve—formerly; *yabe*—when; *śivānanda*—Śivānanda Sena; *prabhu-sthāne*—to the place of Lord Caitanya Mahāprabhu; *āilā*—came; *tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *kahite lāgilā*—began to speak; *e-bāra*—this time; *tomāra*—your; *yei*—that; *ha-ibe*—will be; *kumāra*—son; *purī-dāsa*—Purī dāsa; *bali'*—as; *nāma*—name; *dhariha*—gave; *tāhāra*—his.

Once before when Śivānanda Sena had visited Śrī Caitanya Mahāprabhu at His residence, the Lord had told him, “When this son is born, give him the name Purī dāsa.”

TEXT 48

tabe māyera garbhe haya sei ta' kumāra
śivānanda ghare gele, janma haila tāra

tabe—at that time; *māyera garbhe*—the womb of the mother; *haya*—was; *sei ta' kumāra*—that son; *śivānanda ghare gele*—when Śivānanda Sena returned home; *janma haila tāra*—he was born.

The son was in the womb of Śivānanda's wife, and when Śivānanda returned home the son was born.

TEXT 49

prabhu-ājñāya dharilā nāma—‘paramānanda-dāsa’
‘*purī-dāsa*’ *kari*’ *prabhu karena upahāsa*

prabhu-ājñāya—under the order of Śrī-Caitanya Mahāprabhu; *dharilā nāma*—held the name; *paramānanda-dāsa*—Paramānanda dāsa; *purī-dāsa*—Purī dāsa; *kari*’—as; *prabhu*—Śrī Caitanya Mahāprabhu; *karena upahāsa*—began to joke.

The child was named Paramānanda dāsa in accordance with the Lord's order, and the Lord jokingly called him Purī dāsa.

TEXT 50

śivānanda yabe sei bālake milāilā
mahāprabhu pādāṅguṣṭha tāra mukhe dilā

śivānanda—Śivānanda Sena; *yabe*—when; *sei*—that; *bālake*—child; *milāilā*—introduced; *mahāprabhu*—Mahāprabhu; *pāda-aṅguṣṭha*—His toe; *tāra*—his; *mukhe*—within the mouth; *dilā*—pushed.

When Śivānanda Sena introduced the child to Śrī Caitanya Mahāprabhu, the Lord put His toe in the child's mouth.

In this connection one may refer to *Antya-līlā*, Chapter Sixteen, verses 65–75, for information about the later manifestations of the Lord's mercy on Purī dāsa.

TEXT 51

*śivānandera bhāgya-sindhu ke pāibe pāra?
yāñra saba goṣṭhīke prabhu kahe 'āpanāra'*

śivānandera—of Śivānanda Sena; *bhāgya-sindhu*—the ocean of good fortune; *ke*—who; *pāibe pāra*—can cross over; *yāñra*—whose; *saba goṣṭhīke*—whole family; *prabhu*—Śrī Caitanya Mahāprabhu; *kahe*—says; *āpanāra*—His own.

No one can cross over the ocean of Śivānanda Sena's good fortune, for the Lord considered Śivānanda's whole family His own.

TEXT 52

*tabe saba bhakta lañā karilā bhojana
govindere ājñā dilā kari' ācamana*

tabe—then; *saba bhakta lañā*—with all the devotees; *karilā bhojana*—took lunch; *govindere*—unto Govinda; *ājñā dilā*—gave the order; *kari' ācamana*—after washing His hands and mouth.

The Lord ate lunch in the company of all the devotees, and after washing His hands and mouth He gave an order to Govinda.

TEXT 53

*“śivānandera 'prakṛti', putra—yāvat ethāya
āmāra avaśeṣa-pātra tārā yena pāya”*

śivānandera—of Śivānanda Sena; *prakṛti*—wife; *putra*—sons; *yāvat*—as long as; *ethāya*—here; *āmāra*—My; *avaśeṣa-pātra*—plate of the remnants of food; *tārā*—all of them; *yena*—must; *pāya*—get.

“As long as Śivānanda Sena's wife and children stay in Jagannātha Purī,” He said, “they must be given the remnants of My food.”

TEXT 54

*nadīyā-vāsī modaka, tāra nāma—‘parameśvara’
modaka vece, prabhura vāṭīra nikaṭa tāra ghara*

nadīyā-vāsī—inhabitant of the district of Nadia; *modaka*—one confectioner; *tāra nāma*—his name; *parameśvara*—Parameśvara; *modaka vece*—does the business of a confectioner; *prabhura*—of Śrī Caitanya Mahāprabhu; *vāṭīra nikaṭa*—near the house; *tāra ghara*—his house.

There was a resident of Nadia named Parameśvara, who was a confectioner living near the home of Śrī Caitanya Mahāprabhu.

TEXT 55

*bālaka-kāle prabhu tāra ghare bāra bāra yā’na
dugdha, khaṇḍa modaka deya, prabhu tāhā khā’na*

bālaka-kāle—when He was a boy; *prabhu*—Śrī Caitanya Mahāprabhu; *tāra ghare*—at his house; *bāra bāra*—again and again; *yā’na*—used to go; *dugdha*—milk; *khaṇḍa*—sweetmeats; *modaka deya*—the confectioner used to give; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāhā*—that; *khā’na*—used to eat.

When the Lord was a boy, He would visit the house of Parameśvara Modaka again and again. The confectioner would supply the Lord milk and sweetmeats, and the Lord would eat them.

TEXT 56

*prabhu-viṣaye sneha tāra bālaka-kāla haite
se vatsara seha āila prabhure dekhite*

prabhu-viṣaye—in regard to Śrī Caitanya Mahāprabhu; *sneha*—affection; *tāra*—of Parameśvara Modaka; *bālaka-kāla haite*—since He was a boy; *se vatsara*—that year; *seha*—he also; *āila*—came; *prabhure dekhite*—to see the Lord.

Parameśvara Modaka had been affectionate toward the Lord since His childhood, and he was one of those who came that year to see the Lord at Jagannātha Purī.

TEXT 57

*'parameśvarā muñi' bali' daṇḍavat kaila
tāre dekhi' prabhu prīte tāhāre puchila*

parameśvarā—Parameśvara; *muñi'*—I am; *bali'*—saying; *daṇḍavat kaila*—he offered obeisances; *tāre*—him; *dekhi'*—seeing; *prabhu*—the Lord; *prīte*—with affection; *tāhāre*—him; *puchila*—asked.

When he offered his obeisances to the Lord, he said, “I am the same Parameśvara.” Upon seeing him, the Lord asked him questions with great affection.

TEXT 58

*'parameśvara kuśala hao, bhāla haila, āilā'
'mukundāra mātā āsiyāche' seha prabhure kahilā*

parameśvara—O Parameśvara; *kuśala hao*—be blessed; *bhāla haila*—it is very good; *āilā*—you have come; *mukundāra mātā*—the mother of Mukunda; *āsiyāche*—has come; *seha*—he; *prabhure kahilā*—informed the Lord.

Śrī Caitanya Mahāprabhu said, “Parameśvara, may you be blessed. It is very good that you have come here.”

Parameśvara then informed the Lord, “Mukundāra Mātā has also come.”

TEXT 59

*mukundāra mātāra nāma śuni' prabhu saṅkoca hailā
tathāpi tāhāra prīte kichu nā balilā*

mukundāra mātāra—of the mother of Mukunda; *nāma*—name; *śuni*’—hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *saṅkoca hailā*—felt some hesitation; *tathāpi*—still; *tāhāra*—of Parameśvara; *prīte*—out of affection; *kichu*—anything; *nā balilā*—did not say.

Hearing the name of Mukundāra Mātā, Lord Caitanya hesitated, but because of affection for Parameśvara, He did not say anything.

A *sannyāsī* is restricted from even hearing a woman’s name, and Śrī Caitanya Mahāprabhu conducted Himself very strictly in His vow. Parameśvara informed the Lord that his wife, Mukundāra Mātā, had come with him. He should not have mentioned her, and therefore the Lord hesitated for a moment, but due to His affection for Parameśvara, He did not say anything. Śrī Caitanya Mahāprabhu had known Parameśvara Modaka since His childhood, and therefore Parameśvara did not think twice about informing the Lord of his wife’s arrival.

TEXT 60

praśraya-pāgala śuddha-voidagdhī nā jāne
antare sukhī hailā prabhu tāra sei guṇe

praśraya—due to indulgence; *pāgala*—foolish; *śuddha*—pure; *voidagdhī*—etiquette; *nā jāne*—does not know; *antare*—within the heart; *sukhī hailā*—became very happy; *prabhu*—Śrī Caitanya Mahāprabhu; *tāra*—his; *sei guṇe*—by that attribute.

An intimate relationship sometimes makes a person overstep formal etiquette. Thus Parameśvara actually pleased the Lord in His heart by his simple and affectionate behavior.

Praśraya means affection, humility, faith, a demand for some special concession, or indulgence in such a concession. *Pāgala* means impudence, arrogance, and influence. *Voidagdhī* means cunningness, humor, beauty, expertise, learning, tricky behavior, and indications.

TEXT 61

*pūrvavat sabā lañā guṇḍicā-mārjana
ratha-āge pūrvavat karilā nartana*

pūrvavat—as previously; *sabā*—all the devotees; *lañā*—taking; *guṇḍicā-mārjana*—the cleaning of the Guṇḍicā temple; *ratha-āge*—in front of the chariot; *pūrvavat*—as previously; *karilā nartana*—danced.

All the devotees engaged in the cleansing ceremony of the Guṇḍicā temple and danced in front of the Ratha-yātrā chariot, just as they had done in the past.

TEXT 62

*cāturmāsya saba yātrā kailā daraśana
mālinī-prabhṛti prabhure kailā nimantraṇa*

cāturmāsya—for four months; *saba yātrā*—all the festivals; *kailā daraśana*—saw; *mālinī-prabhṛti*—ladies like Mālinī, the wife of Śrīvāsa Ṭhākura; *prabhure*—unto Śrī Caitanya Mahāprabhu; *kailā nimantraṇa*—made invitations.

For four consecutive months, the devotees observed all the festivals. The wives, such as Mālinī, extended invitations for lunch to Śrī Caitanya Mahāprabhu.

TEXT 63

*prabhura priya nānā dravya āniyāche deśa haite
sei vyañjana kari' bhikṣā dena ghara-bhāte*

prabhura—of Śrī Caitanya Mahāprabhu; *priya*—dear; *nānā dravya*—varieties of things; *āniyāche*—brought; *deśa haite*—from their country; *sei vyañjana kari'*—preparing those vegetables; *bhikṣā dena*—offer food; *ghara-bhāte*—cooking at home.

From Bengal the devotees had brought varieties of Bengali food that Śrī Caitanya Mahāprabhu liked. They also cooked various grains and vegetables in their homes and offered them to the Lord.

TEXT 64

*dine nānā kṛīḍā kare lañā bhakta-gaṇa
rātrye kṛṣṇa-vicchede prabhu karena rodana*

dine—during the day; *nānā*—various; *kṛīḍā kare*—performed pastimes; *lañā bhakta-gaṇa*—with His devotees; *rātrye*—at night; *kṛṣṇa-vicchede*—because of separation from Kṛṣṇa; *prabhu*—Śrī Caitanya Mahāprabhu; *karena rodana*—cries.

During the day, Śrī Caitanya Mahāprabhu engaged in various activities with His devotees, but at night He felt great separation from Kṛṣṇa and used to cry.

TEXT 65

*ei-mata nānā-līlāya cātur-māsya gela
gauḍa-deśe yāite tabe bhakte ājñā dila*

ei-mata—in this way; *nānā-līlāya*—in various pastimes; *cātur-māsya gela*—the four months of the rainy season passed; *gauḍa-deśe yāite*—to return to Bengal; *tabe*—at that time; *bhakte*—all the devotees; *ājñā dila*—Śrī Caitanya Mahāprabhu ordered.

In this way the Lord spent the four months of the rainy season in various pastimes, and then He ordered the Bengali devotees to return to their homes.

TEXT 66

*saba bhakta karena mahāprabhura nimantraṇa
sarva-bhakte kahena prabhu madhura vacana*

saba bhakta—all the devotees; *karena mahāprabhura nimantraṇa*—invite Śrī Caitanya Mahāprabhu to lunch; *sarva-bhakte*—to all the devotees; *kahena*—speaks; *prabhu*—Śrī Caitanya Mahāprabhu; *madhura vacana*—sweet words.

All the devotees from Bengal would regularly invite Śrī Caitanya Mahāprabhu for lunch, and the Lord would speak to them in very sweet words.

TEXT 67

*“prati-varṣe āisa sabe āmāre dekhite
āsite yāite duḥkha pāo bahu-mate*

prati-varṣe—every year; *āisa*—come; *sabe*—all of you; *āmāre dekhite*—to see Me; *āsite*—to come; *yāite*—to return; *duḥkha pāo*—you get much trouble; *bahu-mate*—in various ways.

“All of you come to see Me every year,” the Lord said. “To come here and then return must certainly give you great trouble.

TEXT 68

*tomā-sabāra duḥkha jāni’ cāhi niṣedhite
tomā-sabāra saṅga-sukhe lobha bāḍe citte*

tomā-sabāra—of all of you; *duḥkha*—trouble; *jāni’*—understanding; *cāhi niṣedhite*—I want to stop this; *tomā-sabāra*—of all of you; *saṅga-sukhe*—for the happiness of association; *lobha*—desire; *bāḍe*—increases; *citte*—in My mind.

“I would like to forbid you to do this, but I enjoy your company so much that My desire for your association only increases.

TEXT 69

*nityānande ājñā diluṅ gauḍete rahite
ājñā laṅghi' āilā, ki pāri balite?*

nityānande—unto Śrī Nityānanda Prabhu; *ājñā diluṅ*—I ordered; *gauḍete rahite*—to stay in Bengal; *ājñā laṅghi'*—transgressing My order; *āilā*—He has come; *ki*—what; *pāri balite*—can I say.

“I ordered Śrī Nityānanda Prabhu not to leave Bengal, but He has transgressed My order and come to see Me. What can I say?”

TEXT 70

*āilena ācārya-gosāñi more kṛpā kari'
prema-ṛṇe baddha āmi, śudhite nā pāri*

āilena—has come; *ācārya-gosāñi*—Advaita Ācārya; *more*—to Me; *kṛpā kari'*—giving mercy; *prema*—of love; *ṛṇe*—by the debt; *baddha āmi*—I am bound; *śudhite*—to pay back; *nā pāri*—I am unable.

“Out of His causeless mercy upon Me, Advaita Ācārya has also come here. I am indebted to Him for His affectionate behavior. This debt is impossible for Me to liquidate.”

TEXT 71

*mora lāgi' strī-putra -gṛhādi chāḍiyā
nānā durgama patha laṅghi' āisena dhāñā*

mora lāgi'—for Me; *strī*—wife; *putra*—sons; *gṛha-ādi*—home and so on; *chāḍiyā*—leaving aside; *nānā*—various; *durgama*—difficult; *patha*—paths; *laṅghi'*—crossing; *āisena dhāñā*—come here with great haste.

“All My devotees come here just for Me. Leaving aside their homes and families, they travel by very difficult paths to come here in great haste.”

TEXT 72

*āmi ei nīlācale rahi ye vasiyā
parīśrama nāhi mora tomā sabāra lāgiyā*

āmi—I; *ei*—this; *nīlācale*—at Jagannātha Purī; *rahi*—remain; *ye vasiyā*—sitting; *parīśrama nāhi mora*—I have no fatigue; *tomā sabāra lāgiyā*—due to all of you.

“There is no fatigue or trouble for Me, for I stay here at Nīlācala, Jagannātha Purī, and do not move at all. This is the favor of all of you.

TEXT 73

*sannyāsī mānuṣa mora, nāhi kona dhana
ki diyā tomāra ṛṇa karimu śodhana?*

sannyāsī mānuṣa—in the renounced order of life; *mora*—My; *nāhi*—there is not; *kona*—any; *dhana*—money; *ki*—what; *diyā*—giving; *tomāra ṛṇa*—the debt to you; *karimu śodhana*—shall I repay.

“I am a mendicant and have no money. How can I clear My debt for the favor you have shown Me?

TEXT 74

*deha-mātra dhana tomāya kailuṅ samarpaṇa
tāhāṅ vikāi, yāhāṅ vecite tomāra mana*“

deha—body; *mātra*—only; *dhana*—asset; *tomāya*—unto you; *kailuṅ samarpaṇa*—I have dedicated; *tāhāṅ*—there; *vikāi*—I sell; *yāhāṅ*—where; *vecite*—to sell; *tomāra mana*—your mind.

“I have only this body, and therefore I surrender it unto you. Now, if you wish, you may sell it anywhere you like. It is your property.”

TEXT 75

*prabhura vacane sabāra dravī-bhūta mana
ajhora-nayane sabe karena krandana*

prabhura—of Śrī Caitanya Mahāprabhu; *vacane*—by the words; *sabāra*—of everyone; *dravī-bhūta*—melted; *mana*—hearts; *ajhora*—incessantly pouring tears; *nayane*—eyes; *sabe*—all; *karena krandana*—were crying.

When all the devotees heard these sweet words of Lord Śrī Caitanya Mahāprabhu, their hearts melted, and they began to shed incessant tears.

TEXT 76

*prabhu sabāra galā dhari' karena rodana
kāndite kāndite sabāya kailā āliṅgana*

prabhu—Śrī Caitanya Mahāprabhu; *sabāra*—of all of them; *galā*—necks; *dhari'*—catching; *karena rodana*—began to cry; *kāndite kāndite*—crying and crying; *sabāya*—all of them; *kailā āliṅgana*—He embraced.

Catching hold of His devotees, the Lord embraced them all and began to cry and cry.

TEXT 77

*sabāi rahila, keha calite nārila
āra dina pāñca-sāta ei-mate gela*

sabāi rahila—all of them stayed; *keha calite nārila*—no one could move; *āra*—further; *dina pāñca-sāta*—five to seven days; *ei-mate*—in this way; *gela*—passed.

Unable to leave, everyone remained there, and five to seven more days thus passed by.

TEXT 78

advaita avadhūta kichu kahe prabhu-pāya
“*sahaje tomāra guṇe jagat vikāya*”

advaita—Advaita Prabhu; *avadhūta*—Nityānanda Prabhu; *kichu*—something; *kahe*—said; *prabhu-pāya*—at the lotus feet of Śrī Caitanya Mahāprabhu; *sahaje*—naturally; *tomāra*—Your; *guṇe*—because of transcendental attributes; *jagat vikāya*—the whole world is obligated to You.

Advaita Prabhu and Lord Nityānanda Prabhu submitted these words at the lotus feet of the Lord: “The entire world is naturally obligated to You for Your transcendental attributes.

TEXT 79

ābāra tāte bāndha’—aiche kṛpā-vākya-ḍore
tomā chāḍi’ kebā kāhāñ yāibāre pāre?”

ābāra—again; *tāte*—by that; *bāndha’*—You bind; *aiche*—such; *kṛpā*—merciful; *vākya*—of words; *ḍore*—by the rope; *tomā chāḍi’*—leaving You; *kebā*—who; *kāhāñ*—anywhere; *yāibāre pāre*—can go.

“Yet You bind Your devotees again with Your sweet words. Under these circumstances, who can go anywhere?”

TEXT 80

tabe prabhu sabākāre prabodha kariyā
sabāre vidāya dilā suthira hañā

tabe—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *sabākāre*—all of them; *prabodha kariyā*—pacifying; *sabāre*—to every one of them; *vidāya dilā*—bade farewell; *su-sthira hañā*—being in a peaceful condition.

Then Śrī Caitanya Mahāprabhu peacefully calmed them all and bade each of them farewell.

TEXT 81

nityānande kahilā—“*tumi nā āsiha bāra-bāra*
tathāi āmāra saṅga ha-ibe tomāra”

nityānande—unto Nityānanda Prabhu; *kahilā*—said; *tumi*—You; *nā āsiha*—do not come; *bāra-bāra*—again and again; *tathāi*—there (in Bengal); *āmāra*—My; *saṅga*—association; *ha-ibe*—there will be; *tomāra*—Your.

The Lord specifically advised Nityānanda Prabhu, “You should not come here again and again. You will have My association in Bengal.”

TEXT 82

cale saba bhakta-gaṇa rodana kariyā
mahāprabhu rahilā ghare viṣaṅṅa hañā

cale—proceed; *saba*—all; *bhakta-gaṇa*—the devotees; *rodana kariyā*—crying; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *rahilā*—remained; *ghare*—at His place; *viṣaṅṅa hañā*—being very morose.

The devotees of Śrī Caitanya Mahāprabhu began their journey crying, while the Lord remained morosely at His residence.

TEXT 83

nija-kṛpā-guṇe prabhu bāndhilā sabāre
mahāprabhura kṛpā-ṛṇa ke śodhite pāre?

nija—own; *kṛpā-guṇe*—by the attribute of mercy; *prabhu*—Śrī Caitanya Mahāprabhu; *bāndhilā*—bound; *sabāre*—everyone; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā-ṛṇa*—debt for the mercy; *ke*—who; *śodhite pāre*—can repay.

The Lord bound everyone by His transcendental mercy. Who can repay his debt for the mercy of Śrī Caitanya Mahāprabhu?

TEXT 84

*yāre yaiche nācāya prabhu svatantra īśvara
tāte tāñre chāḍi' loka yāya deśāntara*

yāre—whomever; *yaiche*—as; *nācāya*—causes to dance; *prabhu*—Śrī Caitanya Mahāprabhu; *svatantra īśvara*—the fully independent Personality of Godhead; *tāte*—therefore; *tāñre*—Him; *chāḍi'*—leaving; *loka*—people; *yāya*—go; *deśa-antara*—to different parts of the country.

Śrī Caitanya Mahāprabhu is the fully independent Personality of Godhead and makes everyone dance as He likes. Leaving His company, therefore, all the devotees returned to their homes in different parts of the country.

TEXT 85

*kāṣṭhera putalī yena kuhake nācāya
īśvara-caritra kichu bujhana nā yāya*

kāṣṭhera—made of wood; *putalī*—doll; *yena*—as; *kuhake*—a magician; *nācāya*—causes to dance; *īśvara-caritra*—the characteristic of the Supreme Personality of Godhead; *kichu bujhana nā yāya*—no one can understand.

As a wooden doll dances to the will of a puppeteer, everything is accomplished by the will of the Lord. Who can understand the characteristics of the Supreme Personality of Godhead?

TEXT 86

*pūrva-varṣe jagadānanda 'āi' dekhibāre
prabhu-ājñā lañā āilā nadīyā-nagare*

pūrva-varṣe—in the previous year; *jagadānanda*—Jagadānanda Paṇḍita; *āi*—Śacīmātā; *dekhibāre*—to see; *prabhu-ājñā lañā*—taking the permission of Śrī Caitanya Mahāprabhu; *āilā*—came; *nadīyā-nagare*—to the city of Nadia.

The previous year, Jagadānanda Paṇḍita, following the Lord's order, had returned to the city of Nadia to see Śacīmātā.

TEXT 87

*āira caraṇa yāi' karilā vandana
jagannāthera vastra-prasāda kailā nivedana*

āira—of Śacīmātā; *caraṇa*—to the lotus feet; *yāi'*—going; *karilā vandana*—offered prayers; *jagannāthera*—of Lord Jagannātha; *vastra-prasāda*—cloth and *prasādam*; *kailā nivedana*—offered.

When he arrived, he offered prayers at her lotus feet and then offered her the cloth and prasādam of Lord Jagannātha.

TEXT 88

*prabhura nāme mātāre daṇḍavat kailā
prabhura vinati-stuti mātāre kahilā*

prabhura nāme—in the name of Śrī Caitanya Mahāprabhu; *mātāre*—to His mother; *daṇḍavat kailā*—he offered obeisances; *prabhura*—of Śrī Caitanya Mahāprabhu; *vinati-stuti*—very submissive prayers; *mātāre*—to His mother; *kahilā*—he informed.

He offered obeisances to Śacīmātā in the name of Lord Caitanya Mahāprabhu and informed her of all the Lord's submissive prayers to her.

TEXT 89

*jagadānande pāñā mātā ānandita mane
teṅho prabhura kathā kahe, śune rātri-dine*

jagadānande—Jagadānanda; *pāñā*—getting; *mātā*—Śacīmātā; *ānandita mane*—in great satisfaction; *teṅho*—he; *prabhura kathā*—the pastimes of Śrī Caitanya Mahāprabhu; *kahe*—speaks; *śune*—listens; *rātri-dine*—day and night.

Jagadānanda's coming pleased mother Śacī very much. As he talked of Lord Caitanya Mahāprabhu, she listened day and night.

TEXT 90

*jagadānanda kahe,—“mātā, kona kona dine
tomāra ethā āsi’ prabhu karena bhojane*

jagadānanda kahe—Jagadānanda said; mātā—mother; kona kona dine—sometimes; tomāra ethā āsi’—coming here to your place; prabhu—the Lord; karena bhojane—accepts food.

Jagadānanda Paṇḍita said, “My dear mother, sometimes the Lord comes here and eats all the food you have offered.

TEXT 91

*bhojana kariyā kahe ānandita hañā
mātā āji khāoyāilā ākaṅṭha pūriyā*

bhojana kariyā—after eating; kahe—says; ānandita hañā—being very pleased; mātā—Mother; āji—today; khāoyāilā—fed; ākaṅṭha—up to the neck; pūriyā—filling.

“After eating the food, the Lord says, ‘Today Mother has fed Me up to My neck.

TEXT 92

*āmi yāi’ bhojana kari—mātā nāhi jāne
sākṣāte khāi āmi’ teṅho ‘svapna’ hena māne“*

āmi—I; yāi’—going; bhojana kari—eat; mātā—mother; nāhi jāne—cannot understand; sākṣāte—directly; khāi āmi’—I eat; teṅho—she; svapna—a dream; hena—as; māne—thinks.

“I go there and eat the food My mother offers, but she cannot understand that I am eating it directly. She thinks that this is a dream.”

TEXT 93

*mātā kahe,—“kata rāndhi uttama vyañjana
nimāñi ihāñ khāya,—icchā haya mora mana*

mātā kahe—mother said; *kata*—how many; *rāndhi*—I cook; *uttama vyañjana*—first-class vegetables; *nimāñi*—Nimāi; *ihāñ*—here; *khāya*—may eat; *icchā*—desire; *haya*—is; *mora mana*—my mind.

Śacīmātā said, “I wish Nimāi would eat all the nice vegetables I cook. That is my desire.

TEXT 94

*nimāñi khāñāche,—aiche haya mora mana
pāche jñāna haya,—muñi dekhinu ‘svaṇana’”*

nimāñi khāñāche—Nimāi has eaten; *aiche*—such; *haya*—is; *mora*—my; *mana*—mind; *pāche*—afterwards; *jñāna haya*—I think; *muñi*—I; *dekhinu* *svaṇana*—saw a dream.

“Sometimes I think that Nimāi has eaten them, but afterwards I think that I was only dreaming.”

TEXT 95

*ei-mata jagadānanda śacīmātā-sane
caitanyera sukha-kathā kahe rātri-dīne*

ei-mata—in this way; *jagadānanda*—Jagadānanda Paṇḍita; *śacīmātā-sane*—with mother Śacī; *caitanyera*—of Śrī Caitanya Mahāprabhu; *sukha-kathā*—words of happiness; *kahe*—says; *rātri-dīne*—day and night.

In this way, Jagadānanda Paṇḍita and mother Śacī talked day and night about the happiness of Śrī Caitanya Mahāprabhu.

TEXT 96

*nadīyāra bhakta-gaṇe sabāre mililā
jagadānande pāñā sabe ānandita hailā*

nadīyāra—of Nadia, or Navadvīpa; *bhakta-gaṇe*—the devotees; *sabāre*—all; *mililā*—met; *jagadānande*—Jagadānanda; *pāñā*—getting; *sabe*—everyone; *ānandita hailā*—became very happy.

Jagadānanda Paṇḍita met all the other devotees in Nadia. They were all very happy to have him present.

TEXT 97

*ācārya milite tabe gelā jagadānanda
jagadānande pāñā haila ācārya ānanda*

ācārya milite—to meet Advaita Ācārya; *tabe*—thereafter; *gelā*—went; *jagadānanda*—Jagadānanda; *jagadānande pāñā*—getting Jagadānanda; *haila*—became; *ācārya*—Advaita Ācārya; *ānanda*—very happy.

Jagadānanda Paṇḍita thereafter went to meet Advaita Ācārya, who also was very happy to have him.

TEXT 98

*vāsudeva, murāri-guṭṭa jagadānande pāñā
ānande rākhilā ghare, nā dena chāḍiyā*

vāsudeva—Vāsudeva; *murāri-guṭṭa*—Murāri Gupta; *jagadānande pāñā*—getting Jagadānanda; *ānande*—in great happiness; *rākhilā*—kept; *ghare*—at home; *nā dena chāḍiyā*—did not allow to go out.

Vāsudeva Datta and Murāri Gupta were so pleased to see Jagadānanda Paṇḍita that they kept him at their homes and would not allow him to leave.

TEXT 99

*caitanyera marma-kathā śune tāñra mukhe
āpanā pāsare sabe caitanya-kathā-sukhe*

caitanyera—of Lord Caitanya Mahāprabhu; *marma-kathā*—confidential talks; *śune*—they hear; *tāñra mukhe*—through his mouth; *āpanā pāsare*—forget themselves; *sabe*—all of them; *caitanya-kathā-sukhe*—in the happiness of talks of Lord Caitanya.

They heard confidential narrations about Śrī Caitanya Mahāprabhu from the mouth of Jagadānanda Paṇḍita and forgot themselves in the great happiness of hearing about the Lord.

TEXT 100

*jagadānanda milite yāya yei bhakta-ghare
sei sei bhakta sukhe āpanā pāsare*

jagadānanda—Jagadānanda Paṇḍita; *milite*—to meet; *yāya*—goes; *yei*—which; *bhakta-ghare*—to a devotee’s house; *sei sei*—that; *bhakta*—devotee; *sukhe*—in happiness; *āpanā pāsare*—forgets himself.

Whenever Jagadānanda Paṇḍita went to visit a devotee’s house, that devotee immediately forgot himself in great happiness.

TEXT 101

*caitanyera prema-pātra jagadānanda dhanya
yāre mile sei māne,—‘pāilun caitanya’*

caitanyera—of Śrī Caitanya Mahāprabhu; *prema-pātra*—recipient of affection; *jagadānanda*—Jagadānanda Paṇḍita; *dhanya*—glorious; *yāre*

mile—whomever he meets; *sei māne*—he understands; *pāiluṅ caitanya*—I have gotten Lord Caitanya.

All glories to Jagadānanda Paṇḍita! He is so favored by Śrī Caitanya Mahāprabhu that anyone who meets him thinks, “Now I have gotten the association of Śrī Caitanya Mahāprabhu directly.”

TEXT 102

śivānanda-sena-gṛhe yāñā rahilā
'candanādi' taila tāhāñ eka-mātrā kailā

śivānanda-sena-gṛhe—to the house of Śivānanda Sena; *yāñā*—going; *rahilā*—remained; *candana-ādi taila*—oil distilled from sandalwood and other substances; *tāhāñ*—there; *eka-mātrā*—one *mātrā* (sixteen seers, or about fifteen kilograms); *kailā*—prepared.

Jagadānanda Paṇḍita stayed at the house of Śivānanda Sena for some time, and they prepared about sixteen seers of scented sandalwood oil.

TEXT 103

sugandhi kariyā taila gāgarī bhariyā
nīlācale lañā āilā yatana kariyā

su-gandhi kariyā—making aromatic; *taila*—oil; *gāgarī*—a big pot; *bhariyā*—filling; *nīlācale*—to Jagannātha Purī; *lañā*—taking; *āilā*—came; *yatana kariyā*—with great care.

They filled a large earthen pot with the aromatic oil, and with great care Jagadānanda Paṇḍita brought it to Nīlācala, Jagannātha Purī.

TEXT 104

govindera ṭhāñi taila dhariyā rākhilā
'prabhu-aṅge diha' taila" govinde kahilā

govindera ṭhāñi—in the care of Govinda; *taila*—the oil; *dhariyā rākhilā*—was kept; *prabhu-aṅge*—over the body of Śrī Caitanya Mahāprabhu; *diha'*—put; *taila*—oil; *govinde kahilā*—he advised Govinda.

This oil was placed in the care of Govinda, and Jagadānanda requested him, “Please rub this oil on the body of the Lord.”

TEXT 105

tabe prabhu-ṭhāñi govinda kaila nivedana
'jagadānanda candanādi-taila āniyāchena

tabe—thereafter; *prabhu-ṭhāñi*—before Lord Śrī Caitanya Mahāprabhu; *govinda*—Govinda; *kaila nivedana*—submitted; *jagadānanda*—Jagadānanda Paṇḍita; *candana-ādi-taila*—scented sandalwood oil; *āniyāchena*—has brought.

Govinda therefore told Śrī Caitanya Mahāprabhu, “Jagadānanda Paṇḍita has brought some scented sandalwood oil.

TEXT 106

tāñra icchā,—*prabhu alpa mastake lāgāya*
pitta-vāyu-vyādhi-prakoṣa śānta hañā yāya

tāñra icchā—his desire; *prabhu*—Śrī Caitanya Mahāprabhu; *alpa*—very little; *mastake lāgāya*—smears over the head; *pitta-vāyu-vyādhi*—of blood pressure due to bile and air; *prakoṣa*—severity; *śānta hañā yāya*—will be decreased.

“It is his desire that Your Lordship apply a little of this oil on Your head so that blood pressure due to bile and air will be considerably diminished.

TEXT 107

eka-kalasa sugandhi taila gauḍete kariyā
ihāñ āniyāche bahu yatana kariyā“

eka-kalasa—one big full jug; *su-gandhi taila*—scented oil; *gauḍete kariyā*—manufacturing in Bengal; *ihāṅ*—here; *āniyāche*—has brought; *bahu yatana kariyā*—with great care.

“He prepared a large jug of it in Bengal, and with great care he has brought it here.”

TEXT 108

prabhu kahe,—“*sannyāsīra nāhi taile adhikāra tāhāte sugandhi taila*,—*parama dhikkāra!*”

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *sannyāsīra*—for a *sannyāsī*; *nāhi*—there is not; *taile*—with oil; *adhikāra*—use; *tāhāte*—over and above this; *su-gandhi taila*—perfumed oil; *parama dhik-kāra*—immediately to be rejected.

The Lord replied, “A *sannyāsī* has no use for oil, especially perfumed oil such as this. Take it out immediately.”

According to Raghunandana Bhaṭṭācārya, the spokesman for the *smārta* regulative principles:

*prātaḥ-snāne vrata śrāddhe dvādaśyām grahaṇe tathā
madya-lepa-samaṁ tailaṁ tasmāt tailaṁ vivarjayet*

“One who smears oil on his body while observing a vow in conjunction with a ritual, while bathing in the morning, while performing the *śrāddha* ceremony, or on *dvādaśī* day may as well pour wine over his body. Therefore, oil should be rejected.” This word *vrata* (vow) is sometimes understood to refer to the *sannyāsa-vrata*. Raghunandana Bhaṭṭācārya has also said in his book *Tithi-tattva*:

*ghṛtaṁ ca sārṣapaṁ tailaṁ yat tailaṁ puṣpa-vāsitam
aduṣṭaṁ pakva-tailaṁ ca tailābhyaṅge ca nityaśaḥ*

This means that clarified butter (*ghee*), mustard oil, floral oil and boiled oil may be used only by *gṛhasthas*, householders.

TEXT 109

*jagannāthe deha' taila,—dīpa yena jvale
tāra pariśrama haiba parama-saphale*

jagannāthe—unto Lord Jagannātha; *deha'*—deliver; *taila*—oil; *dīpa*—lamps; *yena*—so; *jvale*—burn; *tāra pariśrama*—his labor; *haiba*—will become; *parama-saphale*—completely successful.

“Deliver this oil to the temple of Jagannātha, where it may be burned in the lamps. In this way, Jagadānanda’s labor in manufacturing the oil will be perfectly successful.”

TEXT 110

*ei kathā govinda jagadānandere kahila
mauna kari' rahila paṇḍita, kichu nā kahila*

ei kathā—this message; *govinda*—Govinda; *jagadānandere kahila*—informed Jagadānanda; *mauna kari'*—keeping silent; *rahila*—remained; *paṇḍita*—Jagadānanda Paṇḍita; *kichu*—anything; *nā kahila*—did not reply.

When Govinda informed Jagadānanda Paṇḍita of this message, Jagadānanda remained silent, not saying even a word.

TEXT 111

*dina daśa gele govinda jānāila āra-bāra
paṇḍitera icchā,—'taila prabhu kare aṅgikāra'*

dina daśa gele—when ten days had passed; *govinda*—Govinda; *jānāila*—informed; *āra-bāra*—again; *paṇḍitera icchā*—the desire of Jagadānanda Paṇḍita; *taila*—oil; *prabhu*—Śrī Caitanya Mahāprabhu; *kare aṅgikāra*—accepts.

When ten days had passed, Govinda again told Śrī Caitanya Mahāprabhu, “It is the desire of Jagadānanda Paṇḍita that Your Lordship accept the oil.”

TEXT 112

*śuni' prabhu kahe kichu sakrodha vacana
mardaniyā eka rākha karite mardana!*

śuni'—hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *kahe*—says; *kichu*—some; *sa-krodha vacana*—angry words; *mardaniyā*—masseur; *eka*—one; *rākha*—keep; *karite mardana*—to give massages.

When the Lord heard this, He angrily said, “Why not keep a masseur to massage Me?”

TEXT 113

*ei sukha lāgi' āmi kariluñ sannyāsa!
āmāra 'sarva-nāśa'—tomā-sabāra 'parihāsa'*

ei—this; *sukha*—happiness; *lāgi'*—for; *āmi*—I; *kariluñ sannyāsa*—have taken to the renounced order; *āmāra sarva-nāśa*—My ruination; *tomā-sabāra*—of all of you; *parihāsa*—joking.

“Have I taken sannyāsa for such happiness? Accepting this oil would bring My ruination, and all of you would laugh.

Śrī Caitanya Mahāprabhu declared Himself a strict *sannyāsī*. A *sannyāsī* is not supposed to take help from anyone. Retaining a masseur to give Him massages would indicate His dependence on others. Śrī Caitanya Mahāprabhu wanted to follow very strictly the principle of not accepting anyone's help for His bodily comfort.

TEXT 114

*pathe yāite taila-gandha mora yei pābe
'dārī sannyāsī' kari' āmāre kahibe*

pathe yāite—while passing on the road; *taila-gandha*—the scent of the oil; *mora*—My; *yei pābe*—anyone who smells; *dārī sannyāsī*—a tantric *sannyāsī* who keeps women for sense gratification; *kari'*—as; *āmāre kahibe*—they will speak of Me.

“If someone passing on the road smelled this oil on My head, he would think Me a *dārī sannyāsī*, a tantric *sannyāsī* who keeps women.”

TEXT 115

*śuni prabhura vākya govinda mauna karilā
prātaḥ-kāle jagadānanda prabhu-sthāne āilā*

śuni—hearing; *prabhura vākya*—the statement of Śrī Caitanya Mahāprabhu; *govinda*—Govinda; *mauna karilā*—remained silent; *prātaḥ-kāle*—in the morning; *jagadānanda*—Jagadānanda Paṇḍita; *prabhu-sthāne*—to Śrī Caitanya Mahāprabhu; *āilā*—came.

Hearing these words of Śrī Caitanya Mahāprabhu, Govinda remained silent. The next morning, Jagadānanda went to see the Lord.

TEXT 116

*prabhu kahe,—“paṇḍita, taila ānilā gauḍa ha-ite
āmi ta’ sannyāsī,—taila nā pāri la-ite*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *paṇḍita*—My dear Paṇḍita; *taila*—oil; *ānilā*—you have brought; *gauḍa ha-ite*—from Bengal; *āmi*—I; *ta’*—but; *sannyāsī*—a *sannyāsī*; *taila*—oil; *nā pāri la-ite*—I cannot accept.

Śrī Caitanya Mahāprabhu said to Jagadānanda Paṇḍita, “My dear Paṇḍita, you have brought Me some oil from Bengal, but since I am in the renounced order, I cannot accept it.

TEXT 117

*jagannāthe deha’ lañā dīpa yena jvale
tomāra sakala śrama ha-ibe sa-phale*“

jagannāthe—unto Lord Jagannātha; *deha’*—deliver; *lañā*—taking; *dīpa*—lamps; *yena*—so that; *jvale*—burn; *tomāra*—your; *sakala*—all; *śrama*—labor; *ha-ibe sa-phale*—will be fruitful.

“Deliver the oil to the temple of Jagannātha so that it may be burned in the lamps. Thus your labor in preparing the oil will be fruitful.”

TEXT 118

*paṇḍita kahe,—‘ke tomāre kahe mithyā vāṇī
āmi gauḍa haite taila kabhu nāhi āni’*

paṇḍita kahe—Jagadānanda Paṇḍita said; *ke*—who; *tomāre*—unto You; *kahe*—says; *mithyā vāṇī*—false stories; *āmi*—I; *gauḍa haite*—from Bengal; *taila*—oil; *kabhu nāhi āni*—never brought.

Jagadānanda Paṇḍita replied, “Who tells You all these false stories? I never brought any oil from Bengal.”

TEXT 119

*eta bali’ ghara haite taila-kalasa lañā
prabhura āge āṅgināte phelilā bhāṅgiyā*

eta bali’—saying this; *ghara haite*—from the room; *taila-kalasa*—the jugful of oil; *lañā*—taking; *prabhura āge*—in front of Śrī Caitanya Mahāprabhu; *āṅgināte*—in the courtyard; *phelilā*—threw; *bhāṅgiyā*—breaking.

After saying this, Jagadānanda Paṇḍita took the jug of oil from the room and threw it down before Śrī Caitanya Mahāprabhu in the courtyard and broke it.

TEXT 120

*taila bhāṅgi’ sei pathe nija-ghara giyā
śuiyā rahilā ghare kapāṭa khiliyā*

taila bhāṅgi’—breaking the pot of oil; *sei*—he; *pathe*—by the path; *nija-ghara*—to his room; *giyā*—going; *śuiyā rahilā*—lay down; *ghare*—in the room; *kapāṭa*—the door; *khiliyā*—bolting closed.

After breaking the jug, Jagadānanda Paṇḍita returned to his residence, bolted the door and lay down.

TEXT 121

ṭṭīya divase prabhu tānra dvāre yāñā
'uṭhaha' paṇḍita'—kari' kahena ḍākiyā

ṭṭīya divase—on the third day; *prabhu*—Śrī Caitanya Mahāprabhu; *tānra*—of Jagadānanda Paṇḍita; *dvāre*—to the door; *yāñā*—going; *uṭhaha'*—please get up; *paṇḍita*—My dear Jagadānanda Paṇḍita; *kari'*—saying; *kahena*—said; *ḍākiyā*—calling.

Three days later, Śrī Caitanya Mahāprabhu went to the door of his room and said, “My dear Jagadānanda Paṇḍita, please get up.

TEXT 122

'āji bhikṣā dibā āmāya kariyā randhane
madhyāhne āsiba, ebe yāi daraśane'

āji—today; *bhikṣā dibā*—give lunch; *āmāya*—unto Me; *kariyā randhane*—cooking; *madhyāhne āsiba*—I shall come at noon; *ebe*—now; *yāi daraśane*—I am going to see Lord Jagannātha.

“I want you personally to cook My lunch today. I am going now to see the Lord in the temple. I shall return at noon.”

TEXT 123

eta bali' prabhu gelā, paṇḍita uṭhilā
snāna kari' nānā vyañjana randhana karilā

eta bali'—saying this; *prabhu gelā*—Śrī Caitanya Mahāprabhu left; *paṇḍita uṭhilā*—Jagadānanda Paṇḍita got up; *snāna kari'*—taking his bath; *nānā*—various; *vyañjana*—vegetables; *randhana karilā*—cooked.



Śrī Caitanya Mahāprabhu said to Jagadānanda Paṇḍita, “My dear Paṇḍita, you have brought Me some oil from Bengal, but since I am in the renounced order, I cannot accept it. Deliver the oil to the temple of Jagannātha so that it may be burned in the lamps. Thus your labor in preparing the oil will be fruitful.” Jagadānanda Paṇḍita replied, “Who tells You all these false stories? I never brought any oil from Bengal.” After saying this, Jagadānanda Paṇḍita took the jug of oil from the room and threw it down before Śrī Caitanya Mahāprabhu in the courtyard and broke it.

After Śrī Caitanya Mahāprabhu said this and left, Jagadānanda Paṇḍita got up from his bed, bathed and began to cook varieties of vegetables.

TEXT 124

*madhyāhna kariyā prabhu āilā bhojane
pāda prakṣālana kari' dilena āsane*

madhyāhna kariyā—after finishing his noon ritualistic ceremonies; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *bhojane*—to take lunch; *pāda prakṣālana kari'*—after washing His feet; *dilena āsane*—offered a sitting place.

After finishing His noontime ritualistic duties, the Lord arrived for lunch. Jagadānanda Paṇḍita washed the Lord's feet and gave the Lord a sitting place.

TEXT 125

*saghṛta śālyanna kalā-pāte stūpa kailā
kalāra ḍoṅgā bhari' vyañjana caudike dharilā*

sa-ghṛta—mixed with ghee; *śāli-anna*—very fine rice; *kalā-pāte*—on a banana leaf; *stūpa kailā*—stacked; *kalāra ḍoṅgā*—pots made of the bark of a banana tree; *bhari'*—filling; *vyañjana*—vegetables; *cau-dike*—all around; *dharilā*—placed.

He had cooked fine rice, mixed it with ghee and piled it high on a banana leaf. There were also varieties of vegetables, placed all around in pots made of banana tree bark.

TEXT 126

*anna-vyañjanopari tulasī-mañjarī
jagannāthera piṭhā-pānā āge āne dhari'*

anna—rice; *vyañjana*—vegetables; *upari*—on; *tulasī-mañjarī*—flowers of *tulasī*; *jagannāthera*—of Lord Jagannātha; *piṭhā-pānā*—cakes and sweet rice; *āge*—in front; *āne dhari'*—brings.

On the rice and vegetables were *tulasī* flowers, and in front of the Lord were cakes, sweet rice and other *prasādam* of Jagannātha.

TEXT 127

prabhu kahe,—“*dvitīya-pāte bāḍa' anna-vyañjana tomāya āmāya āji ekatra kariba bhojana*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *dvitīya-pāte*—on a second leaf; *bāḍa'*—deliver; *anna-vyañjana*—cooked rice and vegetables; *tomāya āmāya*—both you and I; *āji*—today; *ekatra*—together; *kariba bhojana*—will take lunch.

The Lord said, “Spread another leaf with a helping of rice and vegetables so that today you and I may take lunch together.”

TEXT 128

hasta tuli' rahena prabhu, nā karena bhojana tabe paṇḍita kahena kichu sa-prema vacana

hasta tuli'—raising His hands; *rahena prabhu*—Śrī Caitanya Mahāprabhu remained; *nā karena bhojana*—did not eat; *tabe*—at that time; *paṇḍita kahena*—Jagadānanda said; *kichu*—some; *sa-prema vacana*—words with great affection and love.

Śrī Caitanya Mahāprabhu kept His hands raised and would not accept the *prasādam* until Jagadānanda Paṇḍita, with great affection and love, spoke the following words.

TEXT 129

“āpane prasāda laha, pāche muñi la-imu
tomāra āgraha āmi kemane khaṇḍimu?”

āpane—Yourself; prasāda laha—take prasādam; pāche—afterwards;
muñi la-imu—I shall take; tomāra—Your; āgraha—insistence; āmi—I;
kemane—how; khaṇḍimu—shall disobey.

“Please first take prasādam Yourself, and I shall eat later. I shall not refuse
Your request.”

TEXT 130

tabe mahāprabhu sukhe bhojane vasilā
vyañjanera svāda pāñā kahite lāgilā

tabe—thereafter; mahāprabhu—Śrī Caitanya Mahāprabhu; sukhe—in
happiness; bhojane vasilā—sat to take His food; vyañjanera svāda—the
taste of the vegetables; pāñā—getting; kahite lāgilā—began to say.

In great happiness, Śrī Caitanya Mahāprabhu then accepted the lunch.
When He had tasted the vegetables, He again began to speak.

TEXT 131

“krodhāveśera pākera haya aiche svāda!
ei ta’ jāniye tomāya kṛṣṇera ‘prasāda’

krodha-āveśera—in an angry mood; pākera—of cooking; haya—is; aiche—
such; svāda—taste; ei ta’—for this reason; jāniye—I can understand;
tomāya—unto you; kṛṣṇera prasāda—the mercy of Kṛṣṇa.

“Even when you cook in an angry mood,” He said, “the food is very
delicious. This shows how pleased Kṛṣṇa is with you.

TEXT 132

*āpane khāibe kṛṣṇa, tāhāra lāgiyā
tomāra haste pāka karāya uttama kariyā*

āpane—personally; *khāibe*—will eat; *kṛṣṇa*—Lord Kṛṣṇa; *tāhāra lāgiyā*—for that reason; *tomāra haste*—by your hands; *pāka karāya*—causes to cook; *uttama kariyā*—so nicely.

“Because He will personally eat the food, Kṛṣṇa makes you cook so nicely.

TEXT 133

*aiche amṛta-anna kṛṣṇe kara samarpaṇa
tomāra bhāgyera sīmā ke kare varṇana?”*

aiche—such; *amṛta-anna*—nectarean rice; *kṛṣṇe*—unto Lord Kṛṣṇa; *kara samarpaṇa*—you offer; *tomāra*—your; *bhāgyera*—of fortune; *sīmā*—limit; *ke*—who; *kare varṇana*—can describe.

“You offer such nectarean rice to Kṛṣṇa. Who can estimate the limit of your fortune?”

TEXT 134

*paṇḍita kahe,—“ye khāibe, sei pāka-kartā
āmi-saba—kevala-mātra sāmāgrī-āhartā”*

paṇḍita kahe—the Paṇḍita said; *ye khāibe*—He who will eat; *sei*—He; *pāka-kartā*—the cook; *āmi-saba*—as far as I am concerned; *kevala-mātra*—only; *sāmāgrī*—of ingredients; *āhartā*—collector.

Jagadānanda Paṇḍita replied, **“He who will eat has cooked this. As far as I am concerned, I simply collect the ingredients.”**

TEXT 135

*punaḥ punaḥ paṇḍita nānā vyañjana pariveśe
bhaye kichu nā balena prabhu, khāyena hariṣe*

punaḥ punaḥ—again and again; *paṇḍita*—Jagadānanda Paṇḍita; *nānā vyañjana*—various vegetables; *pariveśe*—administered; *bhaye*—out of fear; *kichu*—anything; *nā balena*—does not speak; *prabhu*—Śrī Caitanya Mahāprabhu; *khāyena*—eats; *hariṣe*—very happily.

Jagadānanda Paṇḍita continued to offer the Lord varieties of vegetables. Out of fear, the Lord said nothing but continued eating happily.

TEXT 136

*āgraha kariyā paṇḍita karāilā bhojana
āra dina haite bhojana haila daśa-guṇa*

āgraha kariyā—with great eagerness; *paṇḍita*—Jagadānanda Paṇḍita; *karāilā bhojana*—fed; *āra dina*—other days; *haite*—than; *bhojana*—the eating; *haila*—was; *daśa-guṇa*—ten times greater.

Jagadānanda Paṇḍita eagerly forced the Lord to eat so much that He ate ten times more than on other days.

TEXT 137

*bāra-bāra prabhu uṭhite karena mana
sei-kāle paṇḍita pariveśe vyañjana*

bāra-bāra—again and again; *prabhu*—Śrī Caitanya Mahāprabhu; *uṭhite*—to get up; *karena mana*—desires; *sei-kāle*—at that time; *paṇḍita*—Jagadānanda Paṇḍita; *pariveśe*—gives; *vyañjana*—vegetables.

Again and again when the Lord wished to get up, Jagadānanda Paṇḍita would feed Him more vegetables.

TEXT 138

*kichu balite nārena prabhu, khāyena tarāse
nā khāile jagadānanda karibe upavāse*

kichu—anything; *balite nārena*—could not say; *prabhu*—Śrī Caitanya Mahāprabhu; *khāyena*—eats; *tarāse*—out of fear; *nā khāile*—if He did not eat; *jagadānanda*—Jagadānanda Paṇḍita; *karibe upavāse*—would fast.

Śrī Caitanya Mahāprabhu dared not forbid him to feed Him more. He just continued eating, fearful that Jagadānanda would fast if He stopped.

TEXT 139

*tabe prabhu kahena kari' vinaya-sammāna
'daśa-guṇa khāoyāilā ebe kara samādhāna'*

tabe—at that time; *prabhu*—Śrī Caitanya Mahāprabhu; *kahena*—says; *kari'*—making; *vinaya-sammāna*—submissive respect; *daśa-guṇa*—ten times more; *khāoyāilā*—you have made to eat; *ebe*—now; *kara samādhāna*—please stop.

At last the Lord respectfully submitted, “My dear Jagadānanda, you have already made Me eat ten times more than I am used to. Now please stop.”

TEXT 140

*tabe mahāprabhu uṭhi' kailā ācamana
paṇḍita ānila, mukhavāsa, mālyā, candana*

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *uṭhi'*—getting up; *kailā ācamana*—performed washing of the hands and mouth; *paṇḍita*—Jagadānanda Paṇḍita; *ānila*—brought; *mukha-vāsa*—spices; *mālyā*—flower garland; *candana*—sandalwood pulp.

Śrī Caitanya Mahāprabhu stood up and washed His hands and mouth, while Jagadānanda Paṇḍita brought spices, a garland and sandalwood pulp.

TEXT 141

*candanādi lañā prabhu vasilā sei sthāne
'āmāra āge āji tumi karaha bhojane'*

candana-ādi lañā—accepting the sandalwood pulp and other items; *prabhu*—Śrī Caitanya Mahāprabhu; *vasilā*—sat down; *sei sthāne*—at that place; *āmāra āge*—in front of Me; *āji*—now; *tumi*—you; *karaha*—perform; *bhojane*—eating.

Accepting the sandalwood pulp and garland, the Lord sat down and said, “Now, in front of Me, you must eat.”

TEXT 142

*paṇḍita kahe,—“prabhu yāi’ karuna viśrāma
mui, ebe la-iba prasāda kari’ samādhāna*

paṇḍita kahe—Jagadānanda Paṇḍita said; *prabhu*—my Lord; *yāi’*—going; *karuna viśrāma*—take rest; *mui*—I; *ebe*—now; *la-iba prasāda*—shall take prasādam; *kari’ samādhāna*—after arranging.

Jagadānanda replied, “My Lord, You go take rest. I shall take prasādam after I finish making some arrangements.

TEXT 143

*rasuira kārya kairāche rāmāi, raghunātha
inhā sabāya dite cāhi kichu vyañjana-bhāta“*

rasuira—of cooking; *kārya*—the work; *kairāche*—have done; *rāmāi*—Rāmāi; *raghunātha*—Raghunātha Bhaṭṭa; *inhā*—to them; *sabāya*—all; *dite cāhi*—I want to give; *kichu*—some; *vyañjana-bhāta*—rice and vegetables.

“Rāmāi Paṇḍita and Raghunātha Bhaṭṭa did the cooking, and I want to give them some rice and vegetables.”

TEXT 144

*prabhu kahena,—“govinda, tumi ihāṇi rahibā
paṇḍita bhojana kaile, āmāre kahibā”*

prabhu kahena—Śrī Caitanya Mahāprabhu said; *govinda*—Govinda; *tumi*—you; *ihāṇi rahibā*—will stay here; *paṇḍita*—Jagadānanda Paṇḍita; *bhojana kaile*—after he has taken his meal; *āmāre kahibā*—you should inform Me.

Śrī Caitanya Mahāprabhu then told Govinda, “You remain here. When the Paṇḍita has taken his food, come inform Me.”

TEXT 145

*eta kahi’ mahāprabhu karilā gamana
govindere paṇḍita kichu kahena vacana*

eta kahi’—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karilā gamana*—left; *govindere*—unto Govinda; *paṇḍita*—Jagadānanda Paṇḍita; *kichu*—some; *kahena*—said; *vacana*—words.

After Śrī Caitanya Mahāprabhu had said this and left, Jagadānanda Paṇḍita spoke to Govinda.

TEXT 146

*“tumi śīghra yāha karite pāda-samvāhane
kahiha,—‘paṇḍita ebe vasila bhojane’*

tumi—you; *śīghra*—hastily; *yāha*—go; *karite*—to perform; *pāda-samvāhane*—massaging the feet; *kahiha*—say; *paṇḍita*—Jagadānanda Paṇḍita; *ebe*—just now; *vasila bhojane*—sat down to eat.

“Go quickly and massage the Lord’s feet,” he said. “You may tell Him, ‘The Paṇḍita has just sat down to take his meal.’”

TEXT 147

*tomāre prabhura 'śeṣa' rākhimu dhariyā
prabhu nidrā gele, tumi khāiha āsiyā*

tomāre—for you; *prabhura*—of Śrī Caitanya Mahāprabhu; *śeṣa*—remnants of food; *rākhimu*—I shall keep; *dhariyā*—taking; *prabhu nidrā gele*—when Śrī Caitanya Mahāprabhu is asleep; *tumi*—you; *khāiha āsiyā*—come and eat.

“I shall keep some remnants of the Lord’s food for you. When He is asleep, come and take your portion.”

TEXT 148

*rāmāi, nandāi āra govinda, raghunātha
sabāre bāñṭiyā dilā prabhura vyañjana-bhāta*

rāmāi—Rāmāi Paṇḍita; *nandāi*—Nandāi; *āra*—and; *govinda*—Govinda; *raghunātha*—Raghunātha Bhaṭṭa; *sabāre*—for all of them; *bāñṭiyā dilā*—distributed; *prabhura*—of Śrī Caitanya Mahāprabhu; *vyañjana-bhāta*—vegetables and rice.

Jagadānanda Paṇḍita thus distributed remnants of the Lord’s food to Rāmāi, Nandāi, Govinda and Raghunātha Bhaṭṭa.

TEXT 149

*āpane prabhura 'śeṣa' karilā bhojana
tabe govindere prabhu pāṭhāilā punaḥ*

āpane—personally; *prabhura*—of Śrī Caitanya Mahāprabhu; *śeṣa*—remnants of food; *karilā bhojana*—ate; *tabe*—at that time; *govindere*—Govinda; *prabhu*—Śrī Caitanya Mahāprabhu; *pāṭhāilā*—sent; *punaḥ*—again.

He also personally ate the remnants of food left by Śrī Caitanya Mahāprabhu. Then the Lord again sent Govinda.

TEXT 150

“dekha,—jagadānanda prasāda pāya ki nā pāya
śīghra āsi’ samācāra kahibe āmāya“

dekha—see; *jagadānanda*—Jagadānanda Paṇḍita; *prasāda*—*prasādam*;
pāya—gets; *ki*—or; *nā*—not; *pāya*—gets; *śīghra āsi’*—coming hastily;
samācāra—the news; *kahibe*—inform; *āmāya*—to Me.

The Lord told him, “Go see whether Jagadānanda Paṇḍita is eating. Then quickly return and let Me know.”

TEXT 151

*govinda āsi’ dekhi’ kahila paṇḍitera bhojana
tabe mahāprabhu svastye karila śayana*

govinda—Govinda; *āsi’*—coming; *dekhi’*—seeing; *kahila*—informed;
paṇḍitera bhojana—the eating of Jagadānanda Paṇḍita; *tabe*—thereupon;
mahāprabhu—Śrī Caitanya Mahāprabhu; *svastye*—in peace; *karila śayana*—went to sleep.

Seeing that Jagadānanda Paṇḍita was indeed eating, Govinda informed the Lord, who then became peaceful and went to sleep.

TEXT 152

*jagadānande-prabhute prema cale ei-mate
satyabhāmā-kṛṣṇe yaiche śuni bhāgavate*

jagadānande-prabhute—between Jagadānanda Paṇḍita and the Lord;
prema—affection; *cale*—goes on; *ei-mate*—in this way; *satyabhāmā-
kṛṣṇe*—between Satyabhāmā and Kṛṣṇa; *yaiche*—as; *śuni*—we learn;
bhāgavate—in Śrīmad-Bhāgavatam.

The affectionate loving exchanges between Jagadānanda Paṇḍita and Lord Śrī Caitanya Mahāprabhu continued in this manner, exactly like the exchanges between Satyabhāmā and Lord Kṛṣṇa related in Śrīmad-Bhāgavatam.

TEXT 153

jagadānandera saubhāgyera ke kahibe sīmā?
jagadānandera saubhāgyera teṅha se upamā

jagadānandera—of Jagadānanda Paṇḍita; *saubhāgyera*—of the fortune; *ke*—who; *kahibe*—shall speak; *sīmā*—the limit; *jagadānandera*—of Jagadānanda; *saubhāgyera*—of the fortune; *teṅha*—he; *se*—the; *upamā*—example.

Who can estimate the limit of Jagadānanda Paṇḍita’s fortune? He himself is the example of his own great fortune.

TEXT 154

jagadānandera ‘prema-vivarta’ śune yei jana
premera ‘svarūpa’ jāne, pāya prema-dhana

jagadānandera—of Jagadānanda; *prema-vivarta*—loving exchange; *śune*—hears; *yei jana*—any person who; *premera*—of love; *svarūpa*—identity; *jāne*—he knows; *pāya*—gets; *prema-dhana*—the wealth of ecstatic love of Kṛṣṇa.

Anyone who hears about the loving exchanges between Jagadānanda Paṇḍita and Śrī Caitanya Mahāprabhu, or who reads Jagadānanda’s book Prema-vivarta, can understand what love is. Moreover, he achieves ecstatic love of Kṛṣṇa.

The word *vivarta* means accepting something to be the opposite of what it appears. Here, Jagadānanda Paṇḍita appeared very angry, but this anger was a manifestation of his great love for Śrī Caitanya Mahāprabhu. *Prema-vivarta* is also the name of a book written by Jagadānanda Paṇḍita. Therefore the author of *Śrī Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī, uses the words *prema-vivarta* to refer to one who reads the book or hears about Jagadānanda Paṇḍita’s loving dealings with Śrī Caitanya Mahāprabhu. In either case, such a person very soon achieves love of Kṛṣṇa.

TEXT 155

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

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.

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 Śrī Caitanya-caritāmṛta, Antya-līlā, Twelfth Chapter, describing Jagadānanda Paṇḍita's loving dealings with Śrī Caitanya Mahāprabhu.

CHAPTER THIRTEEN

Pastimes With Jagadānanda Paṇḍita and Raghunātha Bhaṭṭa Gosvāmī

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Thirteenth Chapter in his *Amṛta-pravāha-bhāṣya*. Thinking Śrī Caitanya Mahāprabhu was uncomfortable sleeping on bark of plantain trees, Jagadānanda made a pillow and quilt for Him. The Lord, however, did not accept them. Then Svarūpa Dāmodara Gosvāmī made another pillow and quilt from finely shredded plantain leaves, and after strongly objecting, the Lord accepted them. With the permission of Śrī Caitanya Mahāprabhu, Jagadānanda Paṇḍita went to Vṛndāvana, where he discussed many devotional subjects with Sanātana Gosvāmī. There was also a discussion about Mukunda Sarasvatī's garment. When Jagadānanda returned to Jagannātha Purī, he presented Śrī Caitanya Mahāprabhu with some gifts from Sanātana Gosvāmī, and the incident of the *pīlu* fruit took place.

Once, Śrī Caitanya Mahāprabhu became ecstatic upon hearing the songs of a *deva-dāsī*. Unaware of who was singing, He ran toward her through thorny bushes, but when Govinda informed the Lord that it was a woman singing, He immediately stopped. By this incident, Śrī Caitanya Mahāprabhu instructed everyone that *sannyāsīs* and Vaiṣṇavas should not hear women singing.

When Raghunātha Bhaṭṭa Gosvāmī left Vārāṇasī on his way to Jagannātha Purī after completing his education, he met Rāmadāsa Viśvāsa Paṇḍita. Viśvāsa Paṇḍita was very proud of his education, and being an impersonalist, he was not well received by Śrī Caitanya Mahāprabhu. A summary of the life of Raghunātha Bhaṭṭa Gosvāmī ends this chapter.

TEXT 1

*kṛṣṇa-viccheda-jātārtyā
kṣīṇe cāpi manas-tanū*

*dadhāte phullatām bhāvair
yasya taṁ gauram āśraye*

kṛṣṇa-viccheda—by separation from Kṛṣṇa; *jāta*—produced; *ārtyā*—by the pain; *kṣīṇe*—thin, exhausted; *ca*—and; *api*—although; *manaḥ*—mind; *tanū*—and body; *dadhāte*—assumes; *phullatām*—developed state; *bhāvair*—by ecstatic emotions; *yasya*—of whom; *taṁ*—unto Him; *gauram*—Śrī Caitanya Mahāprabhu; *āśraye*—I take shelter.

Let me take shelter at the lotus feet of Lord Gauracandra. His mind became exhausted and His body very thin from the pain of separation from Kṛṣṇa, but when He felt ecstatic love for the Lord, He again became fully developed.

TEXT 2

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—unto Lord Nityānanda; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Śrī Caitanya Mahāprabhu.

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of the Lord!

TEXT 3

*hena-mate mahāprabhu jagadānanda-saṅge
nānā-mate āsvādaya premera taraṅge*

hena-mate—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *jagadānanda-saṅge*—in the company of Jagadānanda Paṇḍita; *nānā-mate*—in various ways; *āsvādaya*—tastes; *premera taraṅge*—the waves of spiritual loving affairs.

In this way, Śrī Caitanya Mahāprabhu would taste various transcendental relationships of pure love in the company of Jagadānanda Paṇḍita.

TEXT 4

*kṛṣṇa-vicchede duḥkhe kṣīṇa mana-kāya
bhāvāveśe prabhu kabhu praphullita haya*

kṛṣṇa-vicchede—because of separation from Kṛṣṇa; *duḥkhe*—in unhappiness; *kṣīṇa*—thin; *mana-kāya*—mind and body; *bhāva-āveśe*—by ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *kabhu*—sometimes; *praphullita haya*—becomes healthy and developed.

The unhappiness of separation from Kṛṣṇa exhausted the Lord’s mind and reduced the structure of His body, but when He felt emotions of ecstatic love, He again became developed and healthy.

TEXT 5

*kalāra śaralāte, śayana, ati kṣīṇa kāya
śaralāte hāḍa lāge, vyathā haya gāya*

kalāra śaralāte—on the dry bark of a plantain tree; *śayana*—lying down; *ati*—very; *kṣīṇa kāya*—skinny body; *śaralāte*—on the dry bark of a plantain tree; *hāḍa lāge*—bones contact; *vyathā*—pain; *haya*—is; *gāya*—in the body.

Because He was very thin, when He lay down to rest on the dry bark of plantain trees, it caused Him pain in His bones.

TEXT 6

*dekhi’ saba bhakta-gaṇa mahā-duḥkha pāya
sahite nāre jagadānanda, sṛjilā upāya*

dekhi’—seeing; *saba bhakta-gaṇa*—all the devotees; *mahā-duḥkha*—great unhappiness; *pāya*—get; *sahite*—to tolerate; *nāre*—was unable; *jagadānanda*—Jagadānanda Paṇḍita; *sṛjilā upāya*—devised a means.

All the devotees felt very unhappy to see Śrī Caitanya Mahāprabhu in pain. Indeed, they could not tolerate it. Then Jagadānanda Paṇḍita devised a remedy.

TEXT 7

*sūkṣma vastra āni' gaurika diyā rāṅgāilā
śimulīra tūlā diyā tāhā pūrāilā*

sūkṣma vastra—fine cloth; *āni'*—bringing; *gaurika*—red oxide; *diyā*—with the help of; *rāṅgāilā*—made reddish; *śimulīra*—of the *śimula* tree; *tūlā*—cotton; *diyā*—with; *tāhā*—that; *pūrāilā*—filled.

He acquired some fine cloth and colored it with red oxide. Then he filled it with cotton from a *śimula* tree.

TEXT 8

*eka tūlī-bālisa govindera hāte dilā
'prabhure śoyāiha ihāya'*—*tāhāre kahilā*

eka—one; *tūlī-bālisa*—quilt and pillow; *govindera*—of Govinda; *hāte*—in the hand; *dilā*—delivered; *prabhure*—Śrī Caitanya Mahāprabhu; *śoyāiha*—ask to lie down; *ihāya*—on this; *tāhāre*—to him; *kahilā*—said.

In this way he made a quilt and a pillow, which he then gave to Govinda, saying, “Ask the Lord to lie on this.”

TEXT 9

*svarūpa-gosāñike kahe jagadānanda
'āji āpane yāñā prabhure karāiha śayana'*

svarūpa-gosāñike—to Svarūpa Dāmodara Gosvāmī; *kahe*—says; *jagadānanda*—Jagadānanda Paṇḍita; *āji*—today; *āpane*—Your Honor; *yāñā*—going; *prabhure*—Śrī Caitanya Mahāprabhu; *karāiha śayana*—cause to lie down.

Jagadānanda said to Svarūpa Dāmodara Gosvāmī, “Today please personally persuade Śrī Caitanya Mahāprabhu to lie down on the bed.”

TEXT 10

*śayanera kāle svarūpa tāhāni rahilā
tūli-bālisa dekhi’ prabhu krodhāviṣṭa ha-ilā*

śayanera kāle—at bedtime; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *tāhāni rahilā*—remained there; *tūli*—quilt; *bālisa*—pillow; *dekhi’*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *krodha-āviṣṭa ha-ilā*—became very angry.

When it was time for the Lord to go to bed, Svarūpa Dāmodara stayed nearby, but when Śrī Caitanya Mahāprabhu saw the quilt and pillow, He was immediately very angry.

TEXT 11

*govindere puchena,—‘ihā karāila kon jana?’
jagadānandera nāma śuni’ saṅkoca haila mana*

govindere puchena—He inquired from Govinda; *ihā*—this; *karāila*—has made; *kon jana*—what person; *jagadānandera*—of Jagadānanda Paṇḍita; *nāma*—name; *śuni’*—hearing; *saṅkoca*—afraid; *haila*—was; *mana*—mind.

The Lord inquired from Govinda, “Who has made this?” When Govinda named Jagadānanda Paṇḍita, Śrī Caitanya Mahāprabhu was somewhat fearful.

TEXT 12

*govindere kahi’ sei tūli dūra kailā
kalāra śaralā-upāra śayana karilā*

govindere kahi'—by asking Govinda; *sei tūli*—that quilt; *dūra kailā*—put aside; *kalāra*—of a plantain tree; *śaralā-upara*—on the dry bark; *śayana karilā*—He lay down.

After asking Govinda to put aside the quilt and pillow, the Lord lay down on the dry plantain bark.

TEXT 13

svarūpa kahe,—‘*tomāra icchā, ki kahite pāri?*
śayyā upekṣile paṇḍita duḥkha pābe bhārī’

svarūpa kahe—Svarūpa Dāmodara Gosvāmī said; *tomāra icchā*—Your will; *ki*—who; *kahite pāri*—can say; *śayyā upekṣile*—if You do not accept the bedding; *paṇḍita*—Jagadānanda Paṇḍita; *duḥkha*—unhappiness; *pābe*—will feel; *bhārī*—great.

Svarūpa Dāmodara said to the Lord, “I cannot contradict Your supreme will, my Lord, but if You do not accept the bedding, Jagadānanda Paṇḍita will feel great unhappiness.”

TEXT 14

prabhu kahena,—“*khāṭa eka ānaha pādite*
jagadānanda cāhe āmāya viṣaya bhuñjāite”

prabhu kahena—Śrī Caitanya Mahāprabhu said; *khāṭa*—bedstead; *eka*—one; *ānaha*—bring; *pādite*—to lie down; *jagadānanda*—Jagadānanda Paṇḍita; *cāhe*—wants; *āmāya*—Me; *viṣaya bhuñjāite*—to cause to enjoy material happiness.

Śrī Caitanya Mahāprabhu replied, “You might as well bring a bedstead here for Me to lie on. Jagadānanda wants Me to enjoy material happiness.

TEXT 15

*sannyāsī mānuṣa āmāra bhūmite śayana
āmāre khāṭa-tūli-bāliśa mastaka-muṇḍana*“

sannyāsī mānuṣa—a person in the renounced order of life; *āmāra*—My; *bhūmite śayana*—lying on the floor; *āmāre*—for Me; *khāṭa*—bedstead; *tūli*—quilt; *bāliśa*—pillow; *mastaka-muṇḍana*—a great shame.

“I am in the renounced order, and therefore I must lie on the floor. For Me to use a bedstead, quilt or pillow would be very shameful.”

TEXT 16

*svarūpa-gosāñi āsi’ paṇḍite kahilā
śuni’ jagadānanda mane mahā-duḥkha pāilā*

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *āsi’*—returning; *paṇḍite kahilā*—told Jagadānanda Paṇḍita; *śuni’*—hearing; *jagadānanda*—Jagadānanda Paṇḍita; *mane*—within the mind; *mahā-duḥkha pāilā*—felt great unhappiness.

When Svarūpa Dāmodara returned and related all these incidents, Jagadānanda Paṇḍita felt very unhappy.

TEXT 17

*svarūpa-gosāñi tabe sṛjilā prakāra
kadalīra śuṣka-patra ānilā apāra*

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *tabe*—thereafter; *sṛjilā prakāra*—devised a means; *kadalīra*—of banana; *śuṣka-patra*—dry leaves; *ānilā*—brought; *apāra*—in great quantity.

Then Svarūpa Dāmodara Gosvāmī devised another method. First he secured a large quantity of dry banana leaves.

TEXT 18

*nakhe ciri' ciri' tāhā ati sūkṣma kailā
prabhura bahirvāsa duite se saba bharilā*

nakhe—with the nails; *ciri' ciri'*—tearing and tearing; *tāhā*—them; *ati*—very; *sūkṣma*—fine; *kailā*—made; *prabhura*—of Śrī Caitanya Mahāprabhu; *bahirvāsa*—covering cloths; *duite*—in two; *se saba*—all those; *bharilā*—filled.

He then tore the leaves into very fine fibers with his nails and filled two of Śrī Caitanya Mahāprabhu's outer garments with the fibers.

TEXT 19

*ei-mata dui kailā oḍana-pāḍane
aṅgikāra kailā prabhu aneka yatane*

ei-mata—in this way; *dui*—two pieces; *kailā*—made; *oḍana-pāḍane*—one for bedding, one for the pillow; *aṅgikāra kailā*—did accept; *prabhu*—Śrī Caitanya Mahāprabhu; *aneka yatane*—after much endeavor.

In this way, Svarūpa Dāmodara made some bedding and a pillow, and after much endeavor by the devotees, Śrī Caitanya Mahāprabhu accepted them.

TEXT 20

*tāte śayana karena prabhu,—dekhi' sabe sukhī
jagadānanda—bhitare krodha bāhire mahā-duḥkhī*

tāte—on that; *śayana karena*—lies down; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *sabe sukhī*—everyone became happy; *jagadānanda*—Jagadānanda Paṇḍita; *bhitare*—within his mind; *krodha*—angry; *bāhire*—externally; *mahā-duḥkhī*—very unhappy.

Everyone was happy to see the Lord lie down on that bed, but Jagadānanda was inwardly angry, and externally he appeared very unhappy.

TEXT 21

*pūrve jagadānandera icchā vṛndāvana yāite
prabhu ājñā nā dena tāñre, nā pāre calite*

pūrve—formerly; *jagadānandera*—of Jagadānanda Paṇḍita; *icchā*—desire; *vṛndāvana yāite*—to go to Vṛndāvana; *prabhu*—Śrī Caitanya Mahāprabhu; *ājñā*—permission; *nā dena*—did not give; *tāñre*—to him; *nā pāre calite*—he could not go.

Formerly, when Jagadānanda Paṇḍita had desired to go to Vṛndāvana, Śrī Caitanya Mahāprabhu had not given His permission, and therefore he could not go.

TEXT 22

*bhitarera krodha-duḥkha prakāśa nā kaila
mathurā yāite prabhu-sthāne ājñā māgila*

bhitarera—internal; *krodha-duḥkha*—anger and unhappiness; *prakāśa nā kaila*—did not disclose; *mathurā yāite*—to go to Mathurā; *prabhu-sthāne*—from Śrī Caitanya Mahāprabhu; *ājñā māgila*—asked for permission.

Now, concealing his anger and unhappiness, Jagadānanda Paṇḍita again asked Śrī Caitanya Mahāprabhu for permission to go to Mathurā.

TEXT 23

*prabhu kahe,—“mathurā yāibā āmāya krodha kari’
āmāya doṣa lāgāñā tumi ha-ibā bhikhārī”*

prabhu kahe—the Lord said; *mathurā yāibā*—you would go to Mathurā; *āmāya*—at Me; *krodha kari’*—being angry; *āmāya*—Me; *doṣa lāgāñā*—accusing; *tumi*—you; *ha-ibā*—will become; *bhikhārī*—a beggar.

With great affection, Śrī Caitanya Mahāprabhu said, “If you are angry with Me when you go to Mathurā, you will merely become a beggar and criticize Me.”

TEXT 24

jagadānanda kahe prabhura dhariyā caraṇa
“pūrva haite icchā mora yāite vṛndāvana

jagadānanda—Jagadānanda Paṇḍita; *kahe*—said; *prabhura*—of Śrī Caitanya Mahāprabhu; *dhariyā caraṇa*—grasping the lotus feet; *pūrva haite*—for a very long time; *icchā*—desire; *mora*—my; *yāite vṛndāvana*—to go to Vṛndāvana.

Grasping the Lord’s feet, Jagadānanda Paṇḍita then said, “For a long time I have desired to go to Vṛndāvana.

TEXT 25

prabhu-ājñā nāhi, tāte nā pāri yāite
ebe ājñā deha’, avāśya yāimu niścite“

prabhu-ājñā—the permission of Your Lordship; *nāhi*—not; *tāte*—therefore; *nā pāri yāite*—I could not go; *ebe*—now; *ājñā*—permission; *deha’*—give; *avāśya*—certainly; *yāimu*—I shall go; *niścite*—without fail.

“I could not go without Your Lordship’s permission. Now You must give me permission, and I shall certainly go there.”

TEXT 26

prabhu prīte tāñra gamana nā karena aṅgikāra
teñho prabhura ṭhāñi ājñā māge bāra bāra

prabhu—Śrī Caitanya Mahāprabhu; *prīte*—out of affection; *tāñra*—his; *gamana*—departure; *nā karena aṅgikāra*—does not accept; *teñho*—he; *prabhura ṭhāñi*—from Śrī Caitanya Mahāprabhu; *ājñā*—permission; *māge*—begs; *bāra bāra*—again and again.

Because of affection for Jagadānanda Paṇḍita, Śrī Caitanya Mahāprabhu would not permit him to depart, but Jagadānanda Paṇḍita repeatedly insisted that the Lord give him permission to go.

TEXT 27

svarūpa-gosāñire paṇḍita kailā nivedana
“pūrva haite vṛndāvana yāite mora mana

svarūpa-gosāñire—to Svarūpa Dāmodara Gosvāmī; *paṇḍita*—Jagadānanda Paṇḍita; *kailā nivedana*—made his petition; *pūrva haite*—for a long time; *vṛndāvana yāite*—to go to Vṛndāvana; *mora mana*—my mind.

Jagadānanda then submitted a plea to Svarūpa Dāmodara Gosvāmī. “For a very long time,” he said, “I have wanted to go to Vṛndāvana.

TEXT 28

prabhu-ājñā vinā tāhāñ yāite nā pāri
ebe ājñā nā dena more, ‘krodhe yāha’ bali

prabhu-ājñā—the permission of Śrī Caitanya Mahāprabhu; *vinā*—without; *tāhāñ*—there; *yāite*—to go; *nā pāri*—I am unable; *ebe*—now; *ājñā*—permission; *nā dena*—does not give; *more*—me; *krodhe*—in anger; *yāha*—you go; *bali*—saying.

“I cannot go there, however, without the Lord’s permission, which at present He denies me. He says, ‘You are going because you are angry at Me.’

TEXT 29

sahajei mora tāhāñ yāite mana haya
prabhu-ājñā lañā deha’, kariye vinaya“

sahejei—naturally; *mora*—my; *tāhāñ*—there; *yāite*—to go; *mana*—mind; *haya*—is; *prabhu-ājñā*—permission from Śrī Caitanya Mahāprabhu; *lañā deha’*—kindly get; *kariye vinaya*—humbly requesting.

“Naturally I have a desire to go to Vṛndāvana; therefore please humbly request Him to grant His permission.”

TEXT 30

tabe svarūpa-gosāñi kahe prabhura caraṇe
“jagadānandera icchā baḍa yāite vṛndāvane

tabe—thereafter; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *kahe*—submits; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *jagadānandera*—of Jagadānanda Paṇḍita; *icchā baḍa*—intense desire; *yāite vṛndāvane*—to go to Vṛndāvana.

Thereafter, Svarūpa Dāmodara Gosvāmī submitted this appeal at the lotus feet of Śrī Caitanya Mahāprabhu: “Jagadānanda Paṇḍita intensely desires to go to Vṛndāvana.

TEXT 31

tomāra ṭhāñi ājñā teṅho māge bāra bāra
ājñā deha’,—mathurā dekhi’ āise eka-bāra

tomāra ṭhāñi—from You; *ājñā*—permission; *teṅho*—he; *māge*—begs; *bāra bāra*—again and again; *ājñā deha’*—please give permission; *mathurā dekhi’*—after seeing Mathurā; *āise*—comes back; *eka-bāra*—once.

“He begs for Your permission again and again. Therefore, please permit him to go to Mathurā and then return.

TEXT 32

āire dekhite yaiche gauḍa-deśe yāya
taiche eka-bāra vṛndāvana dekhi’ āya“

āire—mother Śacī; *dekhite*—to see; *yaiche*—as; *gauḍa-deśe*—to Bengal; *yāya*—he went; *taiche*—similarly; *eka-bāra*—once; *vṛndāvana dekhi’*—after seeing Vṛndāvana; *āya*—he can come back.

“You permitted him to go see mother Śacī in Bengal, and You may similarly permit him to go see Vṛndāvana and then return here.”

TEXT 33

*svarūpa-gosāñira bole prabhu ājñā dilā
jagadānande bolāñā tāñre śikhāilā*

svarūpa-gosāñira—of Svarūpa Dāmodara Gosvāmī; *bole*—on the request; *prabhu*—Śrī Caitanya Mahāprabhu; *ājñā dilā*—gave permission; *jagadānande*—to Jagadānanda Paṇḍita; *bolāñā*—calling; *tāñre*—to him; *śikhāilā*—gave instructions.

At the request of Svarūpa Dāmodara Gosvāmī, Śrī Caitanya Mahāprabhu granted Jagadānanda Paṇḍita permission to go. The Lord sent for him and instructed him as follows.

TEXT 34

*“vārāṇasī paryanta svacchande yāibā pathe
āge sāvadhāne yāibā kṣatriyādi-sāthe*

vārāṇasī paryanta—up to Vārāṇasī; *svacchande*—without disturbance; *yāibā pathe*—you can go on the path; *āge*—after that; *sāvadhāne*—with great care; *yāibā*—you should go; *kṣatriya-ādi-sāthe*—with the *kṣatriyas*.

“You may go as far as Vārāṇasī without encountering disturbances, but beyond Vārāṇasī you should be very careful to travel on the path in the company of the *kṣatriyas*.

In those days the path from Vārāṇasī to Vṛndāvana was infested with robbers, and therefore there were *kṣatriyas* to protect travelers.

TEXT 35

*kevala gauḍiyā pāile ‘bāṭapāḍa’ kari’ bāndhe
saba luṭi’ bāñdhi’ rākhe, yāite virodhe*

kevala—alone; *gauḍiyā*—Bengali; *pāile*—if gotten; *bāṭapāḍa*—plundering; *kari’*—doing; *bāñdhe*—they arrest; *saba*—everything; *luṭi’*—taking; *bāñdhi’*—arresting; *rākhe*—keep; *yāite virodhe*—do not release.

“As soon as the plunderers on the road see a Bengali traveling alone, they take everything from him, arrest him and do not let him go.

Bengalis are generally not very stout and strong. Therefore when a lone Bengali traverses the roads of Bihar, the plunderers on the road capture him, rob all his belongings and kidnap him for their own service. According to one opinion, the rogues of Bihar know very well that Bengalis are intelligent; therefore these thieves generally force the Bengalis into service requiring intelligence and do not allow them to leave.

TEXT 36

*mathurā gele sanātana-saṅgei rahibā
mathurāra svāmī sabera caraṇa vandibā*

mathurā gele—when you go to Mathurā; *sanātana-saṅgei*—in the association of Sanātana Gosvāmī; *rahibā*—remain; *mathurāra svāmī*—the leading men of Mathurā; *sabera*—of all; *caraṇa vandibā*—worship the feet.

“When you reach Mathurā, you should remain with Sanātana Gosvāmī and offer respectful obeisances to the feet of all the leading men there.

TEXT 37

*dūre rahi’ bhakti kariha saṅge nā rahibā
tān-sabāra ācāra-ceṣṭā la-ite nāribā*

dūre rahi’—keeping apart; *bhakti kariha*—show devotion; *saṅge*—in association; *nā rahibā*—do not stay; *tān-sabāra*—their; *ācāra*—behavior; *ceṣṭā*—endeavors; *la-ite nāribā*—you cannot take up.

“Do not mix freely with the residents of Mathurā; show them respect from a distance. Because you are on a different platform of devotional service, you cannot adopt their behavior and practices.

The residents of Vṛndāvana and Mathurā are devotees of Kṛṣṇa in parental affection, and their feelings always conflict with the opinions of *smārta-brāhmaṇas*. Devotees who worship Kṛṣṇa in opulence cannot

understand the parental devotional feelings of the residents of Mathurā and Vṛndāvana, who follow the path of spontaneous love. Devotees on the platform of *vidhi-mārga* (regulative devotional principles) may misunderstand the activities of those on the platform of *rāga-mārga* (devotional service in spontaneous love). Therefore Śrī Caitanya Mahāprabhu instructed Jagadānanda Paṇḍita to remain apart from the residents of Vṛndāvana, who were spontaneous devotees, so as not to become disrespectful toward them.

TEXT 38

*sanātana-saṅge kariha vana daraśana
sanātanera saṅga nā chāḍibā eka-kṣaṇa*

sanātana-saṅge—with Sanātana Gosvāmī; *kariha*—do; *vana daraśana*—visiting the twelve forests; *sanātanera*—of Sanātana Gosvāmī; *saṅga*—association; *nā chāḍibā*—do not leave; *eka-kṣaṇa*—even for a moment.

“Visit all twelve forests of Vṛndāvana in the company of Sanātana Gosvāmī. Do not leave his association for even a moment.

TEXT 39

*śiḡhra āsiha, tāhān nā rahiha cira-kāla
govardhane nā caḍiha dekhite ‘gopāla’*

śiḡhra—as soon as possible; *āsiha*—return; *tāhān*—there; *nā rahiha*—do not remain; *cira-kāla*—for a long time; *govardhane*—on Govardhana Hill; *nā caḍiha*—do not climb; *dekhite gopāla*—to see the Gopāla Deity.

“You should remain in Vṛndāvana for only a short time and then return here as soon as possible. Also, do not climb Govardhana Hill to see the Gopāla Deity.

In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura advises that one avoid remaining in Vṛndāvana for a very long time. As the saying goes, “Familiarity breeds contempt.” If one stays in Vṛndāvana for many days, he may fail to maintain proper respect for its inhabitants. Therefore

those who have not attained the stage of spontaneous love for Kṛṣṇa should not live in Vṛndāvana very long. It is better for them to make short visits. One should also avoid climbing Govardhana Hill to see the Gopāla Deity. Since Govardhana Hill itself is identical with Gopāla, one should not step on the hill or touch it with his feet. One may see Gopāla when He goes elsewhere.

TEXT 40

*āmiha āsitechi,—kahiha sanātane
āmāra tare eka-sthāna yena kare vṛndāvane*

āmiha—I also; *āsitechi*—am coming; *kahiha sanātane*—inform Sanātana Gosvāmī; *āmāra tare*—for Me; *eka-sthāna*—one place; *yena*—so; *kare*—he may make; *vṛndāvane*—at Vṛndāvana.

“Inform Sanātana Gosvāmī that I am coming to Vṛndāvana for a second time and that he should therefore arrange a place for Me to stay.”

TEXT 41

*eta bali’ jagadānande kailā āliṅgana
jagadānanda calilā prabhura vandiyā caraṇa*

eta bali’—saying this; *jagadānande*—to Jagadānanda Paṇḍita; *kailā*—did; *āliṅgana*—embracing; *jagadānanda*—Jagadānanda Paṇḍita; *calilā*—proceeded; *prabhura*—of Śrī Caitanya Mahāprabhu; *vandiyā caraṇa*—after worshiping the feet.

After saying this, the Lord embraced Jagadānanda Paṇḍita, who then worshiped the Lord’s lotus feet and started for Vṛndāvana.

TEXT 42

*saba bhakta-gaṇa-ṭhāñi ājñā māgilā
vana-pathe cali’ cali’ vārāṇasī āilā*

saba bhakta-gaṇa-ṭhāñi—from all the devotees; *ājñā māgilā*—asked permission; *vana-ṭathe cali' cali'*—traversing the forest path; *vārāṇasī āilā*—he reached Vārāṇasī.

He took permission from all the devotees and then departed. Traveling on the forest path, he soon reached Vārāṇasī.

TEXT 43

tapana-miśra, candraśekhara,—doṅhāre mililā
tāñra ṭhāñi prabhura kathā sakala-i śunilā

tapana-miśra—Tapana Miśra; *candraśekhara*—Candraśekhara; *doṅhāre mililā*—he met both; *tāñra ṭhāñi*—from him; *prabhura*—of Śrī Caitanya Mahāprabhu; *kathā*—topics; *sakala-i*—all; *śunilā*—they heard.

When he met Tapana Miśra and Candraśekhara in Vārāṇasī, they heard from him about topics concerning Śrī Caitanya Mahāprabhu.

TEXT 44

mathurāte āsi' mililā sanātane
dui-janera saṅge duñhe ānandita mane

mathurāte āsi'—when he reached Mathurā; *mililā sanātane*—he met Sanātana Gosvāmī; *dui-janera*—of both; *saṅge*—in the association; *duñhe*—both; *ānandita mane*—very pleased within their minds.

Finally Jagadānanda Paṇḍita reached Mathurā, where he met Sanātana Gosvāmī. They were very pleased to see each other.

TEXT 45

sanātana karāilā tāñre dvādaśa vana daraśana
gokule rahilā duñhe dekhi' mahāvana

sanātana—Sanātana Gosvāmī; *karāilā*—made; *tānre*—him; *dvādaśa*—twelve; *vana*—forests; *daraśana*—visiting; *gokule*—at Gokula; *rahilā*—remained; *duñhe*—both; *dekhi'*—after seeing; *mahā-vana*—Mahāvana.

After Sanātana Gosvāmī had taken Jagadānanda to see all twelve forests of Vṛndāvana, concluding with Mahāvana, the two of them remained in Gokula.

TEXT 46

sanātanera gophāte duñhe rahe eka-ṭhāñi
paṇḍita pāka karena devālaye yāi'

sanātanera gophāte—in the cave where Sanātana Gosvāmī stayed; *duñhe*—both; *rahe*—stay; *eka-ṭhāñi*—in one place; *paṇḍita*—Jagadānanda; *pāka karena*—cooks; *devālaye yāi'*—going to a temple.

They stayed in Sanātana Gosvāmī's cave, but Jagadānanda Paṇḍita would go to a nearby temple and cook for himself.

TEXT 47

sanātana bhikṣā karena yāi' mahāvane
kabhu devālaye, kabhu brāhmaṇa-sadane

sanātana—Sanātana Gosvāmī; *bhikṣā karena*—begs alms; *yāi' mahāvane*—going to the vicinity of Mahāvana; *kabhu*—sometimes; *devālaye*—in a temple; *kabhu*—sometimes; *brāhmaṇa-sadane*—in the house of a brāhmaṇa.

Sanātana Gosvāmī would beg alms from door to door in the vicinity of Mahāvana. Sometimes he would go to a temple and sometimes to a brāhmaṇa's house.

TEXT 48

*sanātana paṇḍitera kare samādhāna
mahāvane dena āni' māgi' anna-pāna*

sanātana—Sanātana Gosvāmī; *paṇḍitera*—of Jagadānanda Paṇḍita; *kare samādhāna*—gave all kinds of service; *mahā-vane*—at Mahāvana; *dena*—gives; *āni'*—bringing; *māgi'*—by begging; *anna-pāna*—food and drink.

Sanātana Gosvāmī attended to all of Jagadānanda Paṇḍita's needs. He begged in the area of Mahāvana and brought Jagadānanda all kinds of things to eat and drink.

TEXT 49

*eka-dina sanātane paṇḍita nimantrilā
nitya-kṛtya kari' teṅha pāka caḍāilā*

eka-dina—one day; *sanātane*—Sanātana Gosvāmī; *paṇḍita nimantrilā*—Jagadānanda Paṇḍita invited; *nitya-kṛtya kari'*—after finishing his routine duties; *teṅha*—he; *pāka caḍāilā*—began to cook.

One day Jagadānanda Paṇḍita, having invited Sanātana to the nearby temple for lunch, finished his routine duties and began to cook.

TEXT 50

*'mukunda sarasvatī' nāma sannyāsī mahājane
eka bahirvāsa teṅho dila sanātane*

mukunda sarasvatī—Mukunda Sarasvatī; *nāma*—named; *sannyāsī*—a sannyāsī; *mahā-jane*—a great personality; *eka*—one; *bahirvāsa*—outward covering; *teṅho*—he; *dila*—gave; *sanātane*—to Sanātana Gosvāmī.

Previously, a great sannyāsī named Mukunda Sarasvatī had given Sanātana Gosvāmī an outer garment.

TEXT 51

*sanātana sei vastra mastake bāndhiyā
jagadānandera vāsā-dvāre vasilā āsiyā*

sanātana—Sanātana Gosvāmī; *sei*—that; *vastra*—cloth; *mastake*—on the head; *bāndhiyā*—binding; *jagadānandera*—of Jagadānanda Paṇḍita; *vāsā-dvāre*—at the door of the residence; *vasilā*—sat down; *āsiyā*—coming.

Sanātana Gosvāmī was wearing this cloth bound about his head when he came to Jagadānanda Paṇḍita’s door and sat down.

TEXT 52

*rātula vastra dekhi’ paṇḍita premāviṣṭa ha-ilā
'mahāprabhura prasāda’ jāni’ tānhāre puchilā*

rātula—red; *vastra*—cloth; *dekhi’*—seeing; *paṇḍita*—Jagadānanda Paṇḍita; *prema-āviṣṭa ha-ilā*—became overwhelmed in ecstatic love; *mahāprabhura prasāda*—the blessed gift of Śrī Caitanya Mahāprabhu; *jāni’*—thinking; *tānhāre puchilā*—inquired from him.

Assuming the reddish cloth to be a gift from Caitanya Mahāprabhu, Jagadānanda Paṇḍita was overwhelmed with ecstatic love. Thus he questioned Sanātana Gosvāmī.

TEXT 53

*“kāhāñ pāilā tumi ei rātula vasana?”
'mukunda-sarasvatī’ dila,—kahe sanātana*

kāhāñ—where; *pāilā*—did get; *tumi*—you; *ei*—this; *rātula vasana*—red cloth; *mukunda-sarasvatī dila*—Mukunda Sarasvatī gave; *kahe sanātana*—Sanātana replied.

“Where did you get that reddish cloth on your head?” Jagadānanda asked.

Sanātana Gosvāmī replied, “Mukunda Sarasvatī gave it to me.”

TEXT 54

*śuni' paṇḍitera mane krodha upajila
bhātera hāṇḍi hāte lañā mārīte āila*

śuni'—hearing; *paṇḍitera*—of Jagadānanda Paṇḍita; *mane*—in the mind; *krodha*—anger; *upajila*—arose; *bhātera hāṇḍi*—the cooking pot; *hāte*—in his hand; *lañā*—taking; *mārīte āila*—was ready to beat.

Hearing this, Jagadānanda Paṇḍita immediately became very angry and took a cooking pot in his hand, intending to beat Sanātana Gosvāmī.

TEXT 55

*sanātana tānre jāni' lajjita ha-ilā
balite lāgilā paṇḍita hāṇḍi culāte dharilā*

sanātana—Sanātana Gosvāmī; *tānre*—him; *jāni'*—knowing; *lajjita ha-ilā*—became ashamed; *balite lāgilā*—began to speak; *paṇḍita*—Jagadānanda Paṇḍita; *hāṇḍi*—the cooking pot; *culāte*—on the stove; *dharilā*—kept.

Sanātana Gosvāmī, however, knew Jagadānanda Paṇḍita very well and was consequently somewhat ashamed. Jagadānanda therefore left the cooking pot on the stove and spoke as follows.

TEXT 56

*“tumi mahāprabhura hao pārṣada-pradhāna
tomā-sama mahāprabhura priya nāhi āna*

tumi—you; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *hao*—are; *pārṣada-pradhāna*—one of the chief associates; *tomā-sama*—like you; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *priya*—dear; *nāhi*—is not; *āna*—other.

“You are one of the chief associates of Śrī Caitanya Mahāprabhu. Indeed, no one is dearer to Him than you.

TEXT 57

*anya sannyāsīra vastra tumi dhara śire
kon aiche haya,—ihā pāre sahibāre?”*

anya sannyāsīra—of another *sannyāsī*; *vastra*—cloth; *tumi*—you; *dhara*—keep; *śire*—on the head; *kon*—who; *aiche haya*—is such; *ihā*—this; *pāre sahibāre*—can tolerate.

“Still, you have bound your head with a cloth given to you by another *sannyāsī*. Who can tolerate such behavior?”

TEXT 58

sanātana kahe—“*sādhu paṇḍita-mahāśaya!*
tomā-sama caitanyera priya keha naya

sanātana kahe—Sanātana Gosvāmī said; *sādhu*—saint; *paṇḍita*—learned scholar; *mahāśaya*—a great soul; *tomā-sama*—like you; *caitanyera*—of Śrī Caitanya Mahāprabhu; *priya*—dear; *keha naya*—no one is.

Sanātana Gosvāmī said, “My dear Jagadānanda Paṇḍita, you are a greatly learned saint. No one is dearer to Śrī Caitanya Mahāprabhu than you.

TEXT 59

*aiche caitanya-niṣṭhā yogya tomāte
tumi nā dekhāile ihā śikhība ke-mate?*

aiche—such; *caitanya-niṣṭhā*—faith in Śrī Caitanya Mahāprabhu; *yogya*—just befitting; *tomāte*—in you; *tumi nā dekhāile*—if you do not show; *ihā*—this; *śikhība*—I shall learn; *ke-mate*—how.

“This faith in Śrī Caitanya Mahāprabhu quite befits you. Unless you demonstrate it, how could I learn such faith?”

TEXT 60

*yāhā dekhibāre vastra mastake bāndhila
sei apūrva prema ei pratyakṣa dekhila*

yāhā—which; *dekhibāre*—to see; *vastra*—the cloth; *mastake bāndhila*—I bound on my head; *sei*—that; *apūrva prema*—uncommon love; *ei*—this; *pratyakṣa*—by direct experience; *dekhila*—I have seen.

“My purpose in binding my head with the cloth has now been fulfilled because I have personally seen your uncommon love for Śrī Caitanya Mahāprabhu.

TEXT 61

*rakta-vastra ‘vaiṣṇavera’ parite nā yuyāya
kona pravāsīre dimu, ki kāya uhāya?*

rakta-vastra—saffron cloth; *vaiṣṇavera*—for a Vaiṣṇava; *parite nā yuyāya*—is not fit to put on; *kona pravāsīre*—to some outsider; *dimu*—I shall give; *ki*—what; *kāya*—business; *uhāya*—with that.

“This saffron cloth is unfit for a Vaiṣṇava to wear; therefore I have no use for it. I shall give it to a stranger.”

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on this incident as follows: Vaiṣṇavas are all liberated persons, unattached to anything material. Therefore a Vaiṣṇava need not accept the dress of a *sannyāsī* to prove his exalted position. Śrī Caitanya Mahāprabhu accepted the renounced order from a *sannyāsī* of the Māyāvāda school. Present-day Vaiṣṇava *sannyāsīs*, however, never think that by accepting the dress of the *sannyāsa* order they have become equal to Caitanya Mahāprabhu. In fact, a Vaiṣṇava accepts the *sannyāsa* order to remain an eternal servant of his spiritual master. He accepts the *sannyāsa* order knowing that he is unequal to his spiritual master, who is a *paramahṁsa*, and he thinks that he is unfit to dress like a *paramahṁsa*. Therefore a Vaiṣṇava accepts *sannyāsa* out of humility, not out of pride.

Sanātana Gosvāmī had adopted the dress of a *paramahansa*; therefore it was inappropriate for him to wear the saffron cloth on his head. However, a Vaiṣṇava *sannyāsī* does not think himself fit to imitate the dress of a *paramahansa* Vaiṣṇava. According to the principles set down by Śrī Caitanya Mahāprabhu (*trṇād api su-nīcena*), one should always think himself in the lowest stage, not on the level of a *paramahansa* Vaiṣṇava. Thus a Vaiṣṇava will sometimes accept the *sannyāsa* order just to keep himself below the level of a *paramahansa* Vaiṣṇava. This is the instruction of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

TEXT 62

*pāka kari' jagadānanda caitanya samarpilā
dui-jana vasi' tabe prasāda pāilā*

pāka kari'—after cooking; *jagadānanda*—Jagadānanda Paṇḍita; *caitanya samarpilā*—offered to Śrī Caitanya Mahāprabhu; *dui-jana*—two persons; *vasi'*—sitting; *tabe*—then; *prasāda*—remnants of food; *pāilā*—took.

When Jagadānanda Paṇḍita finished cooking, he offered the food to Śrī Caitanya Mahāprabhu. Then he and Sanātana Gosvāmī sat down and ate the prasādam.

TEXT 63

*prasāda pāi anyonye kailā āliṅgana
caitanya-virahe duṅhe karilā krandana*

prasāda pāi—after eating the remnants of food; *anyonye*—one another; *kailā āliṅgana*—they embraced; *caitanya-virahe*—in separation from Lord Caitanya; *duṅhe*—both; *karilā krandana*—cried.

After eating the prasādam, they embraced each other and cried due to separation from Lord Caitanya.

TEXT 64

*ei-mata māsa dui rahilā vṛndāvane
caitanya-viraha-duḥkha nā yāya sahane*

ei-mata—in this way; *māsa*—months; *dui*—two; *rahilā*—remained; *vṛndāvane*—in Vṛndāvana; *caitanya-viraha*—of separation from Śrī Caitanya Mahāprabhu; *duḥkha*—unhappiness; *nā yāya sahane*—could not tolerate.

They passed two months in Vṛndāvana in this way. Finally they could no longer tolerate the unhappiness of separation from Śrī Caitanya Mahāprabhu.

TEXT 65

*mahāprabhura sandeśa kahilā sanātane
'āmiha āsitechi, rahite kariha eka-sthāne'*

mahāprabhura—of Śrī Caitanya Mahāprabhu; *sandeśa*—message; *kahilā*—said; *sanātane*—to Sanātana; *āmiha āsitechi*—I am also coming; *rahite*—for My stay; *kariha eka-sthāne*—arrange for a place.

Jagadānanda Paṇḍita therefore gave Sanātana Gosvāmī the message from the Lord: “I am also coming to Vṛndāvana; please arrange a place for Me to stay.”

TEXT 66

*jagadānanda-ṇḍita tabe ājñā māgilā
sanātana prabhure kichu bheṭa-vastu dilā*

jagadānanda-ṇḍita—Jagadānanda Paṇḍita; *tabe*—at that time; *ājñā māgilā*—asked permission; *sanātana*—Sanātana Gosvāmī; *prabhure*—for Śrī Caitanya Mahāprabhu; *kichu*—some; *bheṭa-vastu*—gifts; *dilā*—presented.

When Sanātana Gosvāmī granted permission for Jagadānanda to return to Jagannātha Purī, he gave Jagadānanda some gifts for Lord Caitanya Mahāprabhu.

TEXT 67

*rāsa-sthalīra vālu āra govardhanera śilā
śuṣka pakka pīlu-phala āra guñjā-mālā*

rāsa-sthalīra vālu—sand from the place where Lord Kṛṣṇa held His *rāsa* dance; *āra*—and; *govardhanera śilā*—a stone from Govardhana Hill; *śuṣka*—dry; *pakka*—mature; *pīlu-phala*—*pīlu* fruit; *āra*—also; *guñjā-mālā*—a garland of small conchshells.

The gifts consisted of some sand from the site of the *rāsa-līlā*, a stone from Govardhana Hill, dry ripened *pīlu* fruits and a garland of small conchshells.

TEXT 68

*jagadānanda-pañḍita calilā saba lañā
vyākula hailā sanātana tāñre vidāya diyā*

jagadānanda-pañḍita—Jagadānanda Paṇḍita; *calilā*—proceeded; *saba*—all; *lañā*—taking; *vyākula hailā*—became very much agitated; *sanātana*—Sanātana Gosvāmī; *tāñre*—to him; *vidāya diyā*—bidding farewell.

Thus Jagadānanda Paṇḍita, bearing all these gifts, started on his journey. Sanātana Gosvāmī, however, was very much agitated after bidding him farewell.

TEXT 69

*prabhura nimitta eka-sthāna mane vicārila
dvādaśāditya-ṭilāya eka ‘maṭha’ pāila*

prabhura nimitta—for Śrī Caitanya Mahāprabhu; *eka-sthāna*—one place; *mane*—within the mind; *vicārila*—considered; *dvādaśāditya-ṭilāya*—on the highland named Dvādaśāditya; *eka*—one; *maṭha*—temple; *pāila*—got.

Soon afterward, Sanātana Gosvāmī selected a place where Śrī Caitanya Mahāprabhu could stay while in Vṛndāvana. It was a temple in the highlands named Dvādaśāditya-ṭilā.

TEXT 70

*sei sthāna rākhilā gosāñi saṁskāra kariyā
maṭhera āge rākhilā eka chāuni bāndhiyā*

sei sthāna—that place; *rākhilā*—kept reserved; *gosāñi*—Sanātana Gosvāmī; *saṁskāra kariyā*—cleansing and repairing; *maṭhera āge*—in front of the temple; *rākhilā*—kept; *eka*—one; *chāuni*—small hut; *bāndhiyā*—erecting.

Sanātana Gosvāmī kept the temple very clean and in good repair. In front of it he erected a small hut.

TEXT 71

*śighra cali' nīlācale gelā jagadānanda
bhakta saha gosāñi hailā parama ānanda*

śighra—very quickly; *cali'*—going; *nīlācale*—at Jagannātha Purī; *gelā*—arrived; *jagadānanda*—Jagadānanda Paṇḍita; *bhakta saha*—with His devotees; *gosāñi*—Śrī Caitanya Mahāprabhu; *hailā*—became; *parama ānanda*—very happy.

Meanwhile, traveling very quickly, Jagadānanda Paṇḍita soon arrived in Jagannātha Purī, much to the joy of Śrī Caitanya Mahāprabhu and His devotees.

TEXT 72

*prabhura caraṇa vandi' sabāre mililā
mahāprabhu tāñre dṛḍha āliṅgana kailā*

prabhura—of Śrī Caitanya Mahāprabhu; *caraṇa*—lotus feet; *vandī*—offering prayers to; *sabāre mililā*—he met everyone; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tānre*—to him; *ḍḍha*—very strong; *āliṅgana*—embracing; *kailā*—did.

After offering prayers at the lotus feet of Śrī Caitanya Mahāprabhu, Jagadānanda Paṇḍita greeted everyone. Then the Lord embraced Jagadānanda very strongly.

TEXT 73

sanātanera nāme paṇḍita daṇḍavat kailā
rāsa-sthalīra dhūli ādi saba bheṭa dilā

sanātanera—of Sanātana Gosvāmī; *nāme*—in the name; *paṇḍita*—Jagadānanda Paṇḍita; *daṇḍavat kailā*—offered obeisances; *rāsa-sthalīra*—of the arena of the *rāsa* dance; *dhūli*—dust; *ādi*—and other things; *saba*—all; *bheṭa*—gifts; *dilā*—presented.

Jagadānanda Paṇḍita offered obeisances to the Lord on behalf of Sanātana Gosvāmī. Then he gave the Lord the dust from the site of the *rāsa* dance, along with the other gifts.

TEXT 74

saba dravya rākhilena, pīlu dilena bāñṭiyā
'vṛndāvanera phala' bali' khāilā hṛṣṭa hañā

saba—all; *dravya*—gifts; *rākhilena*—kept; *pīlu*—the *pīlu* fruit; *dilena*—gave; *bāñṭiyā*—distributing; *vṛndāvanera phala*—fruit from Vṛndāvana; *bali'*—because of; *khāilā*—ate; *hṛṣṭa hañā*—with great happiness.

Śrī Caitanya Mahāprabhu kept all the gifts except the *pīlu* fruits, which He distributed to the devotees. Because the fruits were from Vṛndāvana, everyone ate them with great happiness.

TEXT 75

ye keha jāne, āṅṅi cuṣite lāgila
ye nā jāne gauḍiyā pīlu cāvāñā khāila

ye—those who; *keha*—some; *jāne*—knew; *āṅṅi*—seeds; *cuṣite lāgila*—began to lick; *ye*—those who; *nā jāne*—did not know; *gauḍiyā*—Bengali devotees; *pīlu*—the *pīlu* fruit; *cāvāñā*—chewing; *khāila*—ate.

Those devotees who were familiar with *pīlu* fruits sucked on the seeds, but the Bengali devotees who did not know what they were chewed the seeds and swallowed them.

TEXT 76

mukhe tāra jhāla gela, jihvā kare jvālā
vṛndāvanera ‘pīlu’ khāite ei eka līlā

mukhe tāra—in their mouths; *jhāla*—the taste of chili; *gela*—went; *jihvā*—the tongue; *kare jvālā*—was burning; *vṛndāvanera*—of Vṛndāvana; *pīlu*—the *pīlu* fruit; *khāite*—eating; *ei*—this; *eka līlā*—a pastime.

The hot chili-like taste burned the tongues of those who chewed the seeds. Thus the eating of *pīlu* fruits from Vṛndāvana became a pastime of Śrī Caitanya Mahāprabhu’s.

TEXT 77

jagadānandera āgamane sabāra ullāsa
ei-mate nīlācale prabhura vilāsa

jagadānandera—of Jagadānanda Paṇḍita; *āgamane*—upon the return; *sabāra ullāsa*—everyone was jubilant; *ei-mate*—in this way; *nīlācale*—at Jagannātha Purī; *prabhura*—of Śrī Caitanya Mahāprabhu; *vilāsa*—pastime.

When Jagadānanda Paṇḍita returned from Vṛndāvana, everyone was jubilant. Thus Śrī Caitanya Mahāprabhu enjoyed His pastimes while residing at Jagannātha Purī.

TEXT 78

*eka-dina prabhu yameśvara-ṭoṭā yāite
sei-kāle deva-dāsī lāgilā gāite*

eka-dina—one day; *prabhu*—Śrī Caitanya Mahāprabhu; *yameśvara-ṭoṭā*—to the temple of Yameśvara-ṭoṭā; *yāite*—when He was going; *sei-kāle*—at that time; *deva-dāsī*—a female singer of the Jagannātha temple; *lāgilā*—began; *gāite*—to sing.

One day when the Lord was going to the temple of Yameśvara, a female singer began to sing in the Jagannātha temple.

TEXT 79

*gujjarī-rāgiṇī lañā sumadhura-svare
'gīta-govinda'-pada gāya jaga-mana hare*

gujjarī-rāgiṇī—the *gujjarī* mode of singing; *lañā*—accompanied by; *sumadhura-svare*—in a very sweet voice; *gīta-govinda*—the *Gīta-govinda*, by Jayadeva Gosvāmī; *pada*—verses; *gāya*—sings; *jaga-mana*—the mind of the entire world; *hare*—attracts.

She sang a gujjarī tune in a very sweet voice, and because the subject was Jayadeva Gosvāmī's *Gīta-govinda*, the song attracted the attention of the entire world.

TEXT 80

*dūre gāna śuni' prabhura ha-ila āveśa
strī, puruṣa, ke gāya,—nā jāne viśeṣa*

dūre—from a distant place; *gāna*—song; *śuni'*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *ha-ila*—there was; *āveśa*—ecstatic emotion; *strī*—woman; *puruṣa*—man; *ke gāya*—who sings; *nā jāne*—could not understand; *viśeṣa*—particularly.

Hearing the song from a distance, Śrī Caitanya Mahāprabhu immediately became ecstatic. He did not know whether it was a man or a woman singing.

TEXT 81

*tāre milibāre prabhu āveśe dhāilā
pathe 'sijera bāḍi' haya, phuṭiyā calilā*

tāre—the singer; *milibāre*—to meet; *prabhu*—Śrī Caitanya Mahāprabhu; *āveśe*—in ecstasy; *dhāilā*—ran; *pathe*—on the path; *sijera bāḍi*—thorny hedges; *haya*—were; *phuṭiyā*—pricking; *calilā*—He went on.

As the Lord ran in ecstasy to meet the singer, thorny hedges pricked His body.

TEXT 82

*aṅge kāṅṭā lāgila, kichu nā jānilā!
āste-vyaste govinda tāñra pāchete dhāilā*

aṅge—on the body; *kāṅṭā*—thorns; *lāgila*—touched; *kichu*—anything; *nā jānilā*—did not perceive; *āste-vyaste*—very hastily; *govinda*—His personal servant; *tāñra*—Him; *pāchete*—behind; *dhāilā*—ran.

Govinda ran very quickly behind the Lord, who did not feel any pain from the pricking of the thorns.

TEXT 83

*dhāñā yāyena prabhu, strī āche alpa dūre
strī gāya' bali' govinda prabhure kailā kole*

dhāñā—very hastily; *yāyena*—was going; *prabhu*—Śrī Caitanya Mahāprabhu; *strī*—the woman; *āche*—was; *alpa dūre*—within a short distance; *strī gāya'*—a woman is singing; *bali'*—saying; *govinda*—His personal servant; *prabhure*—Śrī Caitanya Mahāprabhu; *kailā kole*—held in his arms.

Śrī Caitanya Mahāprabhu was running very rapidly, and the girl was only a short distance away. Just then Govinda caught the Lord in his arms and cried, “It is a woman singing!”

TEXT 84

*strī-nāma śuni’ prabhura bāhya ha-ilā
punarapi sei pathe bāhuḍi’ calilā*

strī-nāma—the word “woman”; *śuni’*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāhya*—external consciousness; *ha-ilā*—returned; *punarapi*—again; *sei pathe*—on that path; *bāhuḍi’ calilā*—He turned back.

As soon as He heard the word “woman,” the Lord became externally conscious and turned back.

TEXT 85

*prabhu kahe,—“govinda, āji rākhilā jīvana
strī-paraśa haile āmāra ha-ita maraṇa*

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *govinda*—My dear Govinda; *āji*—today; *rākhilā jīvana*—you saved My life; *strī-paraśa haile*—if I had touched a woman; *āmāra*—My; *ha-ita*—there would have been; *maraṇa*—death.

“My dear Govinda,” He said, “you have saved My life. If I had touched the body of a woman, I would certainly have died.

TEXT 86

*e-ṛṇa śodhite āmi nārimu tomāra’
govinda kahe,—jagannātha rākhena mui kon chāra’?*

e-ṛṇa—this debt; *śodhite*—to repay; *āmi*—I; *nārimu*—shall not be able; *tomāra*—to you; *govinda kahe*—Govinda replied; *jagannātha*—Lord Jagannātha; *rākhena*—saves; *mui*—I; *kon chāra*—the most insignificant person.

“I shall never be able to repay My debt to you.”

Govinda replied, “Lord Jagannātha has saved You. I am insignificant.”

TEXT 87

*prabhu kahe,—“govinda, mora saṅge rahibā
yāhān tāhān mora rakṣāya sāvadhāna ha-ibā”*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *govinda*—My dear Govinda; *mora saṅge rahibā*—you should always remain with Me; *yāhān tāhān*—anywhere and everywhere; *mora*—My; *rakṣāya*—for protection; *sāvadhāna ha-ibā*—you should be very careful.

Śrī Caitanya Mahāprabhu replied, “My dear Govinda, you should stay with Me always. There is danger anywhere and everywhere; therefore you should protect Me very carefully.”

TEXT 88

*eta bali’ leuṭi’ prabhu gelā nija-sthāne
śuni’ mahā-bhaya ha-ila svarūpādi-mane*

eta bali’—saying this; *leuṭi’*—returning; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *nija-sthāne*—to His own place; *śuni’*—hearing; *mahā-bhaya*—great fear; *ha-ila*—there was; *svarūpa-ādi-mane*—in the minds of Svarūpa Dāmodara and other attendants.

After saying this, Śrī Caitanya Mahāprabhu returned home. When Svarūpa Dāmodara Gosvāmī and His other attendants heard about the incident, they became very much afraid.

TEXT 89

*ethā taṇana-miśra-putra raghunātha-bhaṭṭācārya
prabhure dekhite calilā chāḍi’ sarva kārya*

ethā—on the other hand; *tapana-miśra-putra*—the son of Tapana Miśra; *raghunātha-bhaṭṭācārya*—Raghunātha Bhaṭṭa; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhite*—to meet; *calilā*—proceeded; *chāḍi'*—giving up; *sarva kārya*—all duties.

During this time, Raghunātha Bhaṭṭācārya, the son of Tapana Miśra, gave up all his duties and left home, intending to meet Śrī Caitanya Mahāprabhu.

TEXT 90

*kāśi haite calilā tenho gauḍa-patha diyā
saṅge sevaka cale tāṅra jhāli vahiyā*

kāśi haite—from Kāśī; *calilā*—proceeded; *tenho*—he; *gauḍa-patha diyā*—by the path through Bengal; *saṅge*—along with him; *sevaka*—one servant; *cale*—goes; *tāṅra*—his; *jhāli*—baggage; *vahiyā*—carrying.

Accompanied by a servant carrying his baggage, Raghunātha Bhaṭṭa started from Vārāṇasī and traveled along the path leading through Bengal.

TEXT 91

*pathe tāre mililā viśvāsa-rāmadāsa
viśvāsa-khānāra kāyastha tenho rājāra viśvāsa*

pathe—on the path; *tāre*—him; *mililā*—met; *viśvāsa-rāmadāsa*—Rāmadāsa Viśvāsa; *viśvāsa-khānāra*—of the governmental accounting department; *kāyastha*—belonging to the *kāyastha* class; *tenho*—he; *rājāra*—to the king; *viśvāsa*—secretary.

In Bengal he met Rāmadāsa Viśvāsa, who belonged to the *kāyastha* caste. He was one of the king's secretaries.

The words *viśvāsa-khānāra kāyastha* indicate a secretary or clerk belonging to the *kāyastha* caste. *Kāyasthas* were usually secretaries to kings, governors or other important persons. It is said that anyone working in the government secretariat at this time was a *kāyastha*.

TEXT 92

*sarva-śāstre pravīṇa, kāvya-prakāśa-adhyāpaka
parama-vaiṣṇava, raghunātha-upāsaka*

sarva-śāstre—in all revealed scriptures; *pravīṇa*—very learned scholar; *kāvya-prakāśa*—of the famous book *Kāvya-prakāśa*; *adhyāpaka*—a teacher; *parama-vaiṣṇava*—highly advanced devotee; *raghunātha-upāsaka*—worshiper of Lord Rāmacandra.

Rāmadāsa Viśvāsa was very learned in all the revealed scriptures. He was a teacher of the famous book *Kāvya-prakāśa* and was known as an advanced devotee and worshiper of Raghunātha [Lord Rāmacandra].

Commenting on the word *parama-vaiṣṇava*, Śrīla Bhaktivinoda Ṭhākura says that anyone who desires to merge into the existence of the Lord cannot be a pure Vaiṣṇava, but because Rāmadāsa Viśvāsa was a great devotee of Lord Rāmacandra, he was almost a Vaiṣṇava. In those days, no one could distinguish between a pure Vaiṣṇava and a pseudo Vaiṣṇava. Therefore Rāmadāsa Viśvāsa was known as a Vaiṣṇava because he worshiped Lord Rāmacandra.

TEXT 93

*aṣṭa-prahara rāma-nāma japena rātri-dine
sarva tyaji' calilā jagannātha-daraśane*

aṣṭa-prahara—twenty-four hours a day; *rāma-nāma*—the holy name of Lord Rāma; *japena*—chants; *rātri-dine*—day and night; *sarva*—all; *tyaji'*—giving up; *calilā*—went; *jagannātha-daraśane*—to see Lord Jagannātha.

Rāmadāsa had renounced everything and was going to see Lord Jagannātha. While traveling, he chanted the holy name of Lord Rāma twenty-four hours a day.

TEXT 94

*raghunātha-bhaṭṭera sane pathete mililā
bhaṭṭera jhāli māthe kari' vahiyā calilā*

raghunātha-bhaṭṭera—Raghunātha Bhaṭṭa; *sane*—with; *pathete*—on the way; *mililā*—he met; *bhaṭṭera*—of Raghunātha Bhaṭṭa; *jhāli*—baggage; *māthe kari'*—taking on the head; *vahiyā calilā*—carried.

When he met Raghunātha Bhaṭṭa on the way, he took Raghunātha's baggage on his head and carried it.

TEXT 95

nānā sevā kari' kare pāda-samvāhana
tāte raghunāthera haya saṅkucita mana

nānā sevā kari'—serving in various ways; *kare pāda-samvāhana*—massaged his legs; *tāte*—because of this; *raghunāthera*—of Raghunātha Bhaṭṭa; *haya*—there was; *saṅkucita mana*—hesitation in the mind.

Rāmadāsa served Raghunātha Bhaṭṭa in various ways, even massaging his legs. Raghunātha Bhaṭṭa felt some hesitation in accepting all this service.

TEXT 96

“tumi baḍa loka, paṇḍita, mahā-bhāgavate
sevā nā kariha, sukhe cala mora sāthe”

tumi—you; *baḍa loka*—a great personality; *paṇḍita*—a learned scholar; *mahā-bhāgavate*—a great devotee; *sevā nā kariha*—please do not serve; *sukhe*—happily; *cala*—go; *mora sāthe*—with me.

“You are a respectable gentleman, a learned scholar and a great devotee,” Raghunātha Bhaṭṭa said. “Please do not try to serve me. Just come with me in a happy mood.”

TEXT 97

rāmadāsa kahe,—“āmi śūdra adhama!
'brāhmaṇera sevā',—ei mora nija-dharma

rāmadāsa kahe—Rāmadāsa said; *āmi*—I; *śūdra*—a *śūdra*; *adhama*—most fallen; *brāhmaṇera sevā*—to serve a *brāhmaṇa*; *ei*—this; *mora nija-dharma*—my own religious duty.

Rāmadāsa replied, “I am a śūdra, a fallen soul. To serve a brāhmaṇa is my duty and religious principle.

TEXT 98

*saṅkoca nā kara tumi, āmi—tomāra ‘dāsa’
tomāra sevā karile haya hṛdaye ullāsa“*

saṅkoca—hesitation; *nā*—not; *kara*—do; *tumi*—you; *āmi*—I; *tomāra*—your; *dāsa*—servant; *tomāra*—your; *sevā*—service; *karile*—by rendering; *haya*—there is; *hṛdaye*—within the heart; *ullāsa*—jubilation.

“Therefore please do not be hesitant. I am your servant, and when I serve you my heart becomes jubilant.”

TEXT 99

*eta bali’ jhāli vahena, karena sevane
raghunāthera tāraka-mantra jaṇena rātri-dine*

eta bali’—saying this; *jhāli vahena*—carries the baggage; *karena sevane*—serves; *raghunāthera*—of Lord Rāmacandra; *tāraka*—deliverer; *mantra*—chanting of the holy name; *jaṇena*—chants; *rātri-dine*—day and night.

Thus Rāmadāsa carried the baggage of Raghunātha Bhaṭṭa and served him sincerely. He constantly chanted the holy name of Lord Rāmacandra day and night.

TEXT 100

*ei-mate raghunātha āilā nilācale
prabhura caraṇe yāñā mililā kutūhale*

ei-mate—in this way; *raghunātha*—Raghunātha Bhaṭṭa; *āilā*—came; *nīlācale*—to Jagannātha Purī; *prabhura caraṇe*—to the lotus feet of Śrī Caitanya Mahāprabhu; *yāñā*—going; *mīlilā*—met; *kutūhale*—in great delight.

Traveling in this way, Raghunātha Bhaṭṭa soon arrived at Jagannātha Purī. There he met Śrī Caitanya Mahāprabhu with great delight and fell at His lotus feet.

TEXT 101

daṇḍa-paraṇāma kari' bhaṭṭa paḍilā caraṇe
prabhu 'raghunātha' jāni kailā āliṅgane

daṇḍa-paraṇāma kari'—offering obeisances by falling down on the ground; *bhaṭṭa*—Raghunātha Bhaṭṭa; *paḍilā caraṇe*—fell at the lotus feet; *prabhu*—Śrī Caitanya Mahāprabhu; *raghunātha*—Raghunātha Bhaṭṭa; *jāni*—knowing; *kailā āliṅgane*—embraced.

Raghunātha Bhaṭṭa fell straight as a rod at the lotus feet of Śrī Caitanya Mahāprabhu. Then the Lord embraced him, knowing well who he was.

TEXT 102

miśra āra śekharera daṇḍavat jānāilā
mahāprabhu tāñ-sabāra vārtā puchilā

miśra—of Tapana Miśra; *āra*—and; *śekharera*—of Candrasekhara; *daṇḍavat*—obeisances; *jānāilā*—he informed; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāñ-sabāra*—of all of them; *vārtā*—news; *puchilā*—inquired.

Raghunātha offered respectful obeisances to Śrī Caitanya Mahāprabhu on behalf of Tapana Miśra and Candrasekhara, and the Lord also inquired about them.

TEXT 103

“*bhāla ha-ila āilā, dekha ‘kamala-locana’
āji āmāra ethā karibā prasāda bhojana*”

bhāla ha-ila—it is very good; *āilā*—you have come; *dekha*—see; *kamala-locana*—the lotus-eyed Lord Jagannātha; *āji*—today; *āmāra ethā*—at My place; *karibā prasāda bhojana*—you will accept *prasādam*.

“It is very good that you have come here,” the Lord said. “Now go see the lotus-eyed Lord Jagannātha. Today you will accept *prasādam* here at My place.”

TEXT 104

*govindere kahi’ eka vāsā deoyāilā
svarūpādi bhakta-gaṇa-sane milāilā*

govindere—to Govinda; *kahi’*—speaking; *eka*—one; *vāsā*—residential place; *deoyāilā*—caused to be given; *svārūpa-ādi*—headed by Svarūpa Dāmodara Gosvāmī; *bhakta-gaṇa-sane*—with the devotees; *milāilā*—introduced.

The Lord asked Govinda to arrange for Raghunātha Bhaṭṭa’s accommodations and then introduced him to all the devotees, headed by Svarūpa Dāmodara Gosvāmī.

TEXT 105

*ei-mata prabhu-saṅge rahilā aṣṭa-māsa
dine dine prabhura kṛpāya bāḍaye ullāsa*

ei-mata—in this way; *prabhu-saṅge*—along with Śrī Caitanya Mahāprabhu; *rahilā*—remained; *aṣṭa-māsa*—eight months; *dine dine*—day after day; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛpāya*—by the mercy; *bāḍaye ullāsa*—felt increased jubilation.

Thus Raghunātha Bhaṭṭa lived with Śrī Caitanya Mahāprabhu continuously for eight months, and by the Lord's mercy he felt increasing transcendental happiness every day.

TEXT 106

*madhye madhye mahāprabhura karena nimantraṇa
ghara-bhāta karena, āra vividha vyañjana*

madhye madhye—at intervals; *mahāprabhura*—to Śrī Caitanya Mahāprabhu; *karena nimantraṇa*—he makes invitations; *ghara-bhāta karena*—he cooks rice at home; *āra*—and; *vividha vyañjana*—various kinds of vegetables.

He would periodically cook rice with various vegetables and invite Śrī Caitanya Mahāprabhu to his home.

TEXT 107

*raghunātha-bhaṭṭa—pāke ati sunipuṇa
yei rāndhe, sei haya amṛtera sama*

raghunātha-bhaṭṭa—Raghunātha Bhaṭṭa; *pāke*—in cooking; *ati sunipuṇa*—very expert; *yei rāndhe*—whatever he cooked; *sei*—that; *haya*—is; *amṛtera sama*—like nectar.

Raghunātha Bhaṭṭa was an expert cook. Whatever he prepared tasted just like nectar.

TEXT 108

*parama santoṣe prabhu karena bhोजना
prabhura avaśiṣṭa-pātra bhaṭṭera bhakṣaṇa*

parama santoṣe—in great satisfaction; *prabhu*—Śrī Caitanya Mahāprabhu; *karena bhोजना*—eats; *prabhura*—of Śrī Caitanya Mahāprabhu; *avaśiṣṭa-*

pātra—the plate of remnants; *bhaṭṭera*—of Raghunātha Bhaṭṭa; *bhakṣaṇa*—the eatables.

Śrī Caitanya Mahāprabhu would accept with great satisfaction all the food he prepared. After the Lord was satisfied, Raghunātha Bhaṭṭa would eat His remnants.

TEXT 109

*rāmadāsa yadi prathama prabhure mililā
mahāprabhu adhika tānre kṛpā nā karilā*

rāmadāsa—the devotee Rāmadāsa Viśvāsa; *yadi*—when; *prathama*—for the first time; *prabhure mililā*—met Śrī Caitanya Mahāprabhu; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *adhika*—much; *tānre*—unto him; *kṛpā*—mercy; *nā karilā*—did not show.

When Rāmadāsa Viśvāsa met Śrī Caitanya Mahāprabhu, the Lord did not show him any special mercy, although this was their first meeting.

TEXT 110

*antare mumukṣu teṅho, vidyā-garvavān
sarva-citta-jñātā prabhu—sarvajña bhagavān*

antare—within his heart; *mumukṣu*—desiring liberation; *teṅho*—he; *vidyā-garvavān*—very proud of his learning; *sarva-citta-jñātā*—one who knows the heart of everyone; *prabhu*—Śrī Caitanya Mahāprabhu; *sarva-jña bhagavān*—the omniscient Supreme Personality of Godhead.

Within his heart, Rāmadāsa Viśvāsa was an impersonalist who desired to merge into the existence of the Lord, and he was very proud of his learning. Since Śrī Caitanya Mahāprabhu is the omniscient Supreme Personality of Godhead, He can understand the heart of everyone, and thus He knew all these things.

TEXT 111

*rāmadāsa kailā tabe nīlācale vāsa
paṭṭanāyaka-goṣṭhike paḍāya 'kāvyā-prakāśa'*

rāmadāsa—Rāmadāsa Viśvāsa; *kailā*—did; *tabe*—then; *nīlācale vāsa*—residence at Jagannātha Purī; *paṭṭanāyaka-goṣṭhike*—to the Paṭṭanāyaka family (the descendants of Bhavānanda Rāya); *paḍāya*—teaches; *kāvyā-prakāśa*—on the book *Kāvyā-prakāśa*.

Rāmadāsa Viśvāsa then took up residence in Jagannātha Purī and taught the Kāvyā-prakāśa to the Paṭṭanāyaka family [the descendants of Bhavānanda Rāya].

TEXT 112

*aṣṭa-māsa rahi' prabhu bhaṭṭe vidāya dilā
'vivāha nā kariha' bali' niṣedha karilā*

aṣṭa-māsa—for eight months; *rahi'*—staying; *prabhu*—Śrī Caitanya Mahāprabhu; *bhaṭṭe*—to Raghunātha Bhaṭṭa; *vidāya dilā*—bid farewell; *vivāha nā kariha*—do not marry; *bali'*—saying; *niṣedha karilā*—he forbade.

After eight months, when Śrī Caitanya Mahāprabhu bade farewell to Raghunātha Bhaṭṭa, the Lord flatly forbade him to marry. “Do not marry,” the Lord said.

Raghunātha Bhaṭṭācārya had become a greatly advanced devotee while still unmarried. Śrī Caitanya Mahāprabhu could see this, and therefore He advised him not to begin the process of material sense gratification. Marriage is a concession for people who are unable to control their senses. Raghunātha, however, being an advanced devotee of Kṛṣṇa, naturally had no desire for sense gratification. Therefore Śrī Caitanya Mahāprabhu advised him not to enter the bondage of marriage. Generally a person cannot make much advancement in spiritual consciousness if he is married. He becomes attached to his family and is prone to sense gratification. Thus his spiritual advancement is very slow or almost nil.

TEXT 113

*vṛddha mātā-pitāra yāi' karaha sevana
vaiṣṇava-pāśa bhāgavata kara adhyayana*

vṛddha—old; *mātā-pitāra*—of the mother and father; *yāi'*—going back; *karaha sevana*—engage in service; *vaiṣṇava-pāśa*—from a pure Vaiṣṇava; *bhāgavata*—Śrīmad-Bhāgavatam; *kara adhyayana*—study.

Śrī Caitanya Mahāprabhu said to Raghunātha Bhaṭṭa, “When you return home, serve your aged father and mother, who are devotees, and try to study Śrīmad-Bhāgavatam from a pure Vaiṣṇava who has realized God.”

One should note how Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, advised Raghunātha Bhaṭṭācārya to learn Śrīmad-Bhāgavatam. He advised him to understand Śrīmad-Bhāgavatam not from professional men but from a real *bhāgavata*, a devotee. He also advised Raghunātha Bhaṭṭa to serve his mother and father because they were both Lord Caitanya’s devotees. Anyone who wishes to advance in Kṛṣṇa consciousness must try to serve the devotees of Kṛṣṇa. As Narottama dāsa Ṭhākura says, *chāḍiyā vaiṣṇava-sevā nistāra peyeche kebā*: “Without serving a self-realized Vaiṣṇava, no one has ever been released from the materialistic way of life.” Śrī Caitanya Mahāprabhu would have never advised Raghunātha Bhaṭṭa to serve ordinary parents, but since his parents were Vaiṣṇavas, the Lord advised him to serve them.

One might ask, “Why shouldn’t ordinary parents be served?” As stated in Śrīmad-Bhāgavatam (5.5.18):

*gurur na sa syāt sva-jano na sa syāt
pitā na sa syāj jananī na sā syāt
daivam na tat syāt na patiś ca sa syān
na mocayed yaḥ samupeta-mṛtyum*

“One who cannot deliver his dependent from the path of birth and death should never become a spiritual master, a relative, a father or mother, or a worshipable demigod, nor should such a person become a husband.” Everyone naturally gets a father and mother at the time of birth, but the real father and mother are those who can release their offspring from the clutches of imminent death. This is possible only for parents advanced in

Kṛṣṇa consciousness. Therefore any parents who cannot enlighten their offspring in Kṛṣṇa consciousness cannot be accepted as a real father and mother. The following verse from the *Bhakti-rasāmṛta-sindhu* (1.2.200) confirms the uselessness of serving ordinary parents:

*laukikī vaidikī vāpi yā kriyā kriyate mune
hari-sevānukūlaiva sa kāryā bhaktim icchatā*

“One should perform only those activities—either worldly or prescribed by Vedic rules and regulations—which are favorable for the cultivation of Kṛṣṇa consciousness.”

Concerning the study of *Śrīmad-Bhāgavatam*, Śrī Caitanya Mahāprabhu clearly advises that one avoid hearing from a non-Vaiṣṇava professional reciter. In this connection Sanātana Gosvāmī quotes a verse from the *Padma Purāṇa*:

*avaīṣṇava-mukhodgīrṇam pūtam hari-kathāmṛtam
śravaṇam naiva kartavyam sarpoच्छiṣtam yathā payaḥ*

“No one should hear or take lessons from a person who is not a Vaiṣṇava. Even if he speaks about Kṛṣṇa, such a lesson should not be accepted, for it is like milk touched by the lips of a serpent.” Nowadays it is fashionable to observe Bhāgavata-saptāha and hear *Śrīmad-Bhāgavatam* from persons who are anything but advanced devotees or self-realized souls. There are even many Māyāvādīs who read *Śrīmad-Bhāgavatam* to throngs of people. Many Māyāvādīs have recently begun reciting *Śrīmad-Bhāgavatam* in Vṛndāvana, and because they can present the *Bhāgavatam* with word jugglery, twisting the meaning by grammatical tricks, materialistic persons who go to Vṛndāvana as a matter of spiritual fashion like to hear them. All this is clearly forbidden by Śrī Caitanya Mahāprabhu. We should note carefully that since these Māyāvādīs cannot personally know the meaning of *Śrīmad-Bhāgavatam*, they can never deliver others by reciting it. On the other hand, an advanced devotee of the Lord is free from material bondage. He personifies *Śrīmad-Bhāgavatam* in life and action. Therefore we advise that anyone who wants to learn *Śrīmad-Bhāgavatam* must approach such a realized soul.

TEXT 114

*punarapi eka-bāra āsiha nilācale“
eta bali’ kaṅṭha-mālā dilā tānra gale*

punarapi—again, also; *eka-bāra*—once; *āsiha nilācale*—come to Jagannātha Purī; *eta bali’*—saying this; *kaṅṭha-mālā*—neck beads; *dilā*—gave; *tānra gale*—on his neck.

Śrī Caitanya Mahāprabhu concluded, “Come again to Nīlācala [Jagannātha Purī].” After saying this, the Lord put His own neck beads on Raghunātha Bhaṭṭa’s neck.

TEXT 115

*āliṅgana kari’ prabhu vidāya tānre dilā
preme gara gara bhaṭṭa kāndite lāgilā*

āliṅgana kari’—embracing; *prabhu*—Śrī Caitanya Mahāprabhu; *vidāya tānre dilā*—bade him farewell; *preme*—in ecstatic love; *gara gara*—overwhelmed; *bhaṭṭa*—Raghunātha Bhaṭṭa; *kāndite lāgilā*—began to cry.

Then the Lord embraced him and bade him farewell. Overwhelmed with ecstatic love, Raghunātha Bhaṭṭa began to cry due to imminent separation from Śrī Caitanya Mahāprabhu.

TEXT 116

*svarūpa-ādi bhakta-ṭhāñi ājñā māgiyā
vārāṇasī āilā bhaṭṭa prabhura ājñā pāñā*

svarūpa-ādi—headed by Svarūpa Dāmodara Gosvāmī; *bhakta-ṭhāñi*—from the devotees; *ājñā māgiyā*—asking permission; *vārāṇasī āilā*—returned to Vārāṇasī; *bhaṭṭa*—Raghunātha Bhaṭṭa; *prabhura*—of Śrī Caitanya Mahāprabhu; *ājñā pāñā*—getting permission.

After taking permission from Śrī Caitanya Mahāprabhu and all the devotees, headed by Svarūpa Dāmodara, Raghunātha Bhaṭṭa returned to Vārāṇasī.

TEXT 117

*cāri-vatsara ghare pitā-mātāra sevā kailā
vaiṣṇava-pañḍita-ṭhāṇi bhāgavata paḍilā*

cāri-vatsara—for four years; *ghare*—at home; *pitā-mātāra*—of the father and mother; *sevā kailā*—rendered service; *vaiṣṇava-pañḍita-ṭhāṇi*—from a self-realized, advanced Vaiṣṇava; *bhāgavata paḍilā*—he studied Śrīmad-Bhāgavatam.

In accordance with the instructions of Śrī Caitanya Mahāprabhu, he continuously rendered service to his mother and father for four years. He also regularly studied Śrīmad-Bhāgavatam from a self-realized Vaiṣṇava.

TEXT 118

*pitā-mātā kāsī pāile udāsīna hañā
punaḥ prabhura ṭhāṇi āilā gṛhādi chāḍiyā*

pitā-mātā—the father and mother; *kāsī pāile*—when they passed away at Kāsī (Vārāṇasī); *udāsīna hañā*—being indifferent; *punaḥ*—again; *prabhura ṭhāṇi*—to Śrī Caitanya Mahāprabhu; *āilā*—returned; *gṛha-ādi chāḍiyā*—leaving all relationships with home.

Then his parents died at Kāsī [Vārāṇasī], and he became detached. He therefore returned to Śrī Caitanya Mahāprabhu, giving up all relationships with his home.

TEXT 119

*pūrvavat aṣṭa-māsa prabhu-pāśa chilā
aṣṭa-māsa rahi' punaḥ prabhu ājñā dilā*

pūrvavat—as previously; *aṣṭa-māsa*—for eight months; *prabhu-pāśa chilā*—remained with Śrī Caitanya Mahāprabhu; *aṣṭa-māsa rahi'*—after staying for eight months; *punaḥ*—again; *prabhu*—Śrī Caitanya Mahāprabhu; *ājñā dilā*—ordered him.

As previously, Raghunātha remained continuously with Śrī Caitanya Mahāprabhu for eight months. Then the Lord gave him the following order.

TEXT 120

“*āmāra ājñāya, raghunātha, yāha vṛndāvane
tāhāñ yāñā raha rūpa-sanātana-sthāne*

āmāra ājñāya—upon My order; *raghunātha*—My dear Raghunātha; *yāha vṛndāvane*—go to Vṛndāvana; *tāhāñ yāñā*—going there; *raha*—remain; *rūpa-sanātana-sthāne*—in the care of Rūpa Gosvāmī and Sanātana Gosvāmī.

“My dear Raghunātha, on My order go to Vṛndāvana and live there under the care of Rūpa and Sanātana Gosvāmīs.

TEXT 121

*bhāgavata paḍa, sadā laha kṛṣṇa-nāma
acire karibena kṛpā kṛṣṇa bhagavān*“

bhāgavata paḍa—read Śrīmad-Bhāgavatam; *sadā*—always; *laha kṛṣṇa-nāma*—chant the Hare Kṛṣṇa mantra; *acire*—very soon; *karibena*—will bestow; *kṛpā*—mercy; *kṛṣṇa*—Lord Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead.

“In Vṛndāvana you should chant the Hare Kṛṣṇa mantra twenty-four hours a day and read Śrīmad-Bhāgavatam continuously. Kṛṣṇa, the Supreme Personality of Godhead, will very soon bestow His mercy upon you.”

TEXT 122

*eta bali’ prabhu tāñre āliṅgana kailā
prabhura kṛpāte kṛṣṇa-preme matta hailā*

eta bali’—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—Raghunātha Bhaṭṭa; *āliṅgana kailā*—embraced; *prabhura*—of Śrī

Caitanya Mahāprabhu; *kṛpāte*—by the mercy; *kṛṣṇa-preme*—in love of Kṛṣṇa; *matta hailā*—became enlivened.

After saying this, Śrī Caitanya Mahāprabhu embraced Raghunātha Bhaṭṭa, and by the Lord’s mercy Raghunātha was enlivened with ecstatic love for Kṛṣṇa.

TEXT 123

*caudda-hāta jagannāthera tulasīra mālā
chuṭā-pāna-vidā mahotsave pāñāchilā*

caudda-hāta—fourteen cubits (about twenty-one feet) long; *jagannāthera*—of Lord Jagannātha; *tulasīra mālā*—a garland made of *tulasī* leaves; *chuṭā-pāna-vidā*—unsliced betel; *mahotsave*—at a festival; *pāñāchilā*—got.

At a festival Śrī Caitanya Mahāprabhu had been given some unsliced betel and a garland of *tulasī* leaves fourteen cubits long. The garland had been worn by Lord Jagannātha.

TEXT 124

*sei mālā, chuṭā pāna prabhu tāñre dilā
'iṣṭa-deva' kari' mālā dhariyā rākhilā*

sei mālā—that garland; *chuṭā pāna*—the betel; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre dilā*—delivered to him; *iṣṭa-deva*—his worshipable Deity; *kari'*—accepting as; *mālā*—that garland; *dhariyā rākhilā*—kept.

Śrī Caitanya Mahāprabhu gave the garland and betel to Raghunātha Bhaṭṭa, who accepted them as a worshipable Deity and preserved them very carefully.

TEXT 125

*prabhura ṭhāñi ājñā lañā gelā vṛndāvane
āśraya karilā āsi' rūpa-sanātane*

prabhura ṭhāñi—from Śrī Caitanya Mahāprabhu; *ājñā lañā*—taking permission; *gelā vṛndāvane*—went to Vṛndāvana; *āśraya karilā*—took shelter; *āsi'*—coming; *rūpa-sanātane*—of Rūpa Gosvāmī and Sanātana Gosvāmī.

Taking permission from Śrī Caitanya Mahāprabhu, Raghunātha Bhaṭṭa then departed for Vṛndāvana. When he arrived there, he put himself under the care of Rūpa and Sanātana Gosvāmīs.

TEXT 126

rūpa-gosāñira sabhāya karena bhāgavata-ṭaṭhana
bhāgavata ṭaṭite preme āulāya tāñra mana

rūpa-gosāñira sabhāya—in the assembly of Rūpa, Sanātana and other Vaiṣṇavas; *karena*—performs; *bhāgavata-ṭaṭhana*—recitation of Śrīmad-Bhāgavatam; *bhāgavata ṭaṭite*—while reciting Śrīmad-Bhāgavatam; *preme*—in ecstatic love; *āulāya*—becomes overwhelmed; *tāñra mana*—his mind.

When reciting Śrīmad-Bhāgavatam in the company of Rūpa and Sanātana, Raghunātha Bhaṭṭa would be overwhelmed with ecstatic love for Kṛṣṇa.

TEXT 127

aśru, kampa, gadgada prabhura kṛṭāte
netra kaṅṭha rodhe bāṣpa, nā pāre ṭaṭite

aśru—tears; *kampa*—trembling; *gadgada*—faltering of the voice; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛṭāte*—by the mercy; *netra*—eyes; *kaṅṭha*—neck; *rodhe*—choked up; *bāṣpa*—tears; *nā pāre ṭaṭite*—could not recite.

By the mercy of Śrī Caitanya Mahāprabhu, he experienced the symptoms of ecstatic love—tears, trembling and faltering of the voice. His eyes filled with tears and his throat became choked, and thus he could not recite Śrīmad-Bhāgavatam.

TEXT 128

*pika-svara-kaṅṭha, tāte rāgera vibhāga
eka-śloka paḍite phirāya tina-cāri rāga*

pika-svara-kaṅṭha—a very sweet voice like a cuckoo’s; *tāte*—above that; *rāgera*—of tunes; *vibhāga*—division; *eka-śloka*—one verse; *paḍite*—reciting; *phirāya*—changes; *tina-cāri rāga*—three or four different tunes.

His voice was as sweet as a cuckoo’s, and he would recite each verse of Śrīmad-Bhāgavatam in three or four tunes. Thus his recitations were very sweet to hear.

TEXT 129

*kṛṣṇera saundarya-mādhurya yabe paḍe, śune
premete vihvala tabe, kichui nā jāne*

kṛṣṇera—of Kṛṣṇa; *saundarya*—beauty; *mādhurya*—sweetness; *yabe*—when; *paḍe*—recites; *śune*—hears; *premete*—in ecstatic love of Kṛṣṇa; *vihvala*—overwhelmed; *tabe*—then; *kichui*—anything; *nā jāne*—does not know.

When he recited or heard about the beauty and sweetness of Kṛṣṇa, he would be overwhelmed with ecstatic love and become oblivious to everything.

TEXT 130

*govinda-caraṇe kailā ātma-samarpaṇa
govinda-caraṇāravinda—yāñra prāṇa-dhana*

govinda-caraṇe—at the lotus feet of Lord Govinda; *kailā ātma-samarpaṇa*—he surrendered himself fully; *govinda-caraṇa-aravinda*—the lotus feet of Lord Govinda; *yāñra*—of whom; *prāṇa-dhana*—the life and soul.

Thus Raghunātha Bhaṭṭa surrendered fully at the lotus feet of Lord Govinda, and those lotus feet became his life and soul.

TEXT 131

*nija śiṣye kahi' govindera mandira karāilā
vaṁśī, makara kuṇḍalādi 'bhūṣaṇa' kari' dilā*

nija śiṣye—to his own disciples; *kahi'*—by speaking; *govindera*—of Lord Govinda; *mandira karāilā*—constructed a temple; *vaṁśī*—flute; *makara kuṇḍala-ādi*—earrings shaped like sharks, etc.; *bhūṣaṇa*—ornaments; *kari'*—preparing; *dilā*—gave.

Subsequently Raghunātha Bhaṭṭa ordered his disciples to construct a temple for Govinda. He prepared various ornaments for Govinda, including a flute and shark-shaped earrings.

TEXT 132

*grāmya-vārtā nā śune, nā kahe jihvāya
kṛṣṇa-kathā-pūjādite aṣṭa-prahara yāya*

grāmya-vārtā—common topics; *nā śune*—he never heard; *nā*—not; *kahe*—utters; *jihvāya*—with his tongue; *kṛṣṇa-kathā*—topics on Kṛṣṇa; *pūjā-ādite*—and in worshiping and so on; *aṣṭa-prahara yāya*—he passed the whole day and night.

Raghunātha Bhaṭṭa would neither hear nor speak about anything of the material world. He would simply discuss Kṛṣṇa and worship the Lord day and night.

TEXT 133

*vaiṣṇavera nindya-karma nāhi pāḍe kāṇe
sabe kṛṣṇa bhajana kare,—ei-mātra jāne*

vaiṣṇavera—of the Vaiṣṇava; *nindya-karma*—reproachable activities; *nāhi pāḍe kāṇe*—he does not hear; *sabe*—all; *kṛṣṇa bhajana kare*—are engaged in Kṛṣṇa’s service; *ei-mātra*—only this; *jāne*—he understands.

He would not listen to blasphemy of a Vaiṣṇava, nor would he listen to talk of a Vaiṣṇava’s misbehavior. He knew only that everyone was engaged in Kṛṣṇa’s service; he did not understand anything else.

Raghunātha Bhaṭṭa never did anything harmful to a Vaiṣṇava. In other words, he was never inattentive in the service of the Lord, nor did he ever violate the rules and regulations of a pure Vaiṣṇava. It is the duty of a Vaiṣṇava *ācārya* to prevent his disciples and followers from violating the principles of Vaiṣṇava behavior. He should always advise them to strictly follow the regulative principles, which will protect them from falling down. Although a Vaiṣṇava preacher may sometimes criticize others, Raghunātha Bhaṭṭa avoided this. Even if another Vaiṣṇava was actually at fault, Raghunātha Bhaṭṭa would not criticize him; he saw only that everyone was engaged in Kṛṣṇa’s service. That is the position of a *mahā-bhāgavata*. Actually, even if one is serving *māyā*, in a higher sense he is also a servant of Kṛṣṇa. Because *māyā* is the servant of Kṛṣṇa, anyone serving *māyā* serves Kṛṣṇa indirectly. Therefore it is said:

*keha māne, keha nā māne, saba tānra dāsa
ye nā māne, tāra haya sei pāpe nāśa*

“Some accept Him, whereas others do not, yet everyone is His servant. One who does not accept Him, however, will be ruined by his sinful activities.” (Cc. Ādi 6.85)

TEXT 134

*mahāprabhura datta mālā mananera kāle
prasāda-kaḍāra saha bāndhi lena gale*

mahāprabhura—by Śrī Caitanya Mahāprabhu; *datta*—given; *mālā*—*tulasī* garland; *mananera*—of remembering; *kāle*—at the time; *prasāda-kaḍāra*—the remnants of Lord Jagannātha; *saha*—with; *bāndhi*—binding together; *lena*—takes; *gale*—on his neck.

When Raghunātha Bhaṭṭa Gosvāmī was absorbed in remembrance of Lord Kṛṣṇa, he would take the tulasī garland and the prasādam of Lord Jagannātha given to him by Śrī Caitanya Mahāprabhu, bind them together and wear them on his neck.

TEXT 135

*mahāprabhura kṛpāya kṛṣṇa-prema anargala
ei ta' kahiluṅ tāte caitanya-kṛpā-phala*

mahāprabhura kṛpāya—by the mercy of Śrī Caitanya Mahāprabhu; *kṛṣṇa-prema anargala*—incessantly overwhelmed with ecstatic love of Kṛṣṇa; *ei ta'*—thus; *kahiluṅ*—I have described; *tāte*—thereby; *caitanya-kṛpā-phala*—the result of Śrī Caitanya Mahāprabhu's mercy.

Thus I have described the powerful mercy of Śrī Caitanya Mahāprabhu, by which Raghunātha Bhaṭṭa Gosvāmī remained constantly overwhelmed with ecstatic love for Kṛṣṇa.

TEXTS 136–137

*jagadānandera kahiluṅ vṛndāvana-gamana
tāra madhye deva-dāsīra gāna-śravaṇa
mahāprabhura raghunāthe kṛpā-prema-phala
eka-paricchede tina kathā kahiluṅ sakala*

jagadānandera—of Jagadānanda Paṇḍita; *kahiluṅ*—I have described; *vṛndāvana-gamana*—going to Vṛndāvana; *tāra madhye*—within that; *deva-dāsīra*—of the female singer in the temple of Jagannātha; *gāna-śravaṇa*—hearing of the song; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *raghunāthe*—unto Raghunātha Bhaṭṭa; *kṛpā*—by mercy; *prema*—love; *phala*—result; *eka-paricchede*—in one chapter; *tina kathā*—three topics; *kahiluṅ*—I have described; *sakala*—all.

In this chapter I have spoken about three topics: Jagadānanda Paṇḍita's visit to Vṛndāvana, Śrī Caitanya Mahāprabhu's listening to the song of the deva-dāsī at the temple of Jagannātha, and how Raghunātha Bhaṭṭa

Gosvāmī achieved ecstatic love of Kṛṣṇa by the mercy of Śrī Caitanya Mahāprabhu.

TEXT 138

*ye ei-sakala kathā śune śraddhā kari'
tānre kṛṣṇa-prema-dhana dena gaurahari*

ye—one who; *ei-sakala*—all these; *kathā*—topics; *śune*—hears; *śraddhā kari'*—with faith and love; *tānre*—unto him; *kṛṣṇa-prema-dhana*—the wealth of ecstatic love for Lord Kṛṣṇa; *dena*—delivers; *gaurahari*—Śrī Caitanya Mahāprabhu.

Śrī Caitanya Mahāprabhu [Gaurahari] bestows ecstatic love for Kṛṣṇa upon anyone who hears all these topics with faith and love.

TEXT 139

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

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.

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 Śrī Caitanya-caritāmṛta, Antya-līlā, Thirteenth Chapter, describing Jagadānanda Paṇḍita's visit to Vṛndāvana, the Lord's hearing the song of the deva-dāsī, and Raghunātha Bhaṭṭa Gosvāmī's achieving love of Kṛṣṇa.

CHAPTER FOURTEEN

Lord Śrī Caitanya Mahāprabhu's Feelings of Separation
From Kṛṣṇa

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Fourteenth Chapter. Śrī Caitanya Mahāprabhu's feelings of separation from Kṛṣṇa resulted in highly elevated transcendental madness. When He was standing near the Garuḍa-stambha and praying to Lord Jagannātha, a woman from Orissa put her foot on the Lord's shoulder in her great eagerness to see Lord Jagannātha. Govinda chastised her for this, but Caitanya Mahāprabhu praised her eagerness. When Caitanya Mahāprabhu went to the temple of Lord Jagannātha, He was absorbed in ecstatic love and saw only Kṛṣṇa. As soon as He perceived this woman, however, His external consciousness immediately returned, and He saw Jagannātha, Baladeva and Subhadṛā. Caitanya Mahāprabhu also saw Kṛṣṇa in a dream, and He was overwhelmed with ecstatic love. When He could no longer see Kṛṣṇa, Śrī Caitanya Mahāprabhu compared Himself to a *yogī* and described how that *yogī* was seeing Vṛndāvana. Sometimes all the transcendental ecstatic symptoms were manifest in Him. One night, Govinda and Svarūpa Dāmodara noticed that although the three doors to the Lord's room were closed and locked, the Lord was not present inside. Seeing this, Svarūpa Dāmodara and the other devotees went outside and saw the Lord lying unconscious by the gate known as Simha-dvāra. His body had become unusually long, and the joints of His bones were loose. The devotees gradually brought Śrī Caitanya Mahāprabhu back to His senses by chanting the Hare Kṛṣṇa *mantra*, and then they took Him back to His residence. Once Śrī Caitanya Mahāprabhu mistook a sand dune known as Caṭaka-parvata for Govardhana Hill. As He ran toward it, He became stunned, and then the eight ecstatic transformations appeared in His body due to great love for Kṛṣṇa. At that time all the devotees chanted the Hare Kṛṣṇa *mantra* to pacify Him.

TEXT 1

kṛṣṇa-viccheda-vibhrāntyā
manasā vapuṣā dhiyā
yad yad vyadhata gaurāṅgas
tal-leśaḥ kathyate 'dhunā

kṛṣṇa-viccheda—of separation from Kṛṣṇa; *vibhrāntyā*—by the bewilderment; *manasā*—by the mind; *vapuṣā*—by the body; *dhiyā*—by the intelligence; *yad yad*—whatever; *vyadhata*—performed; *gaurāṅgaḥ*—Śrī Caitanya Mahāprabhu; *tat*—of that; *leśaḥ*—a very small fragment; *kathyate*—is being described; *adhunā*—now.

I shall now describe a very small portion of the activities performed by Śrī Caitanya Mahāprabhu with His mind, intelligence and body when He was bewildered by strong feelings of separation from Kṛṣṇa.

TEXT 2

jaya jaya śrī-caitanya svayaṁ bhagavān
jaya jaya gauracandra bhakta-gaṇa-prāṇa

jaya jaya—all glories; *śrī-caitanya*—to Śrī Caitanya Mahāprabhu; *svayaṁ bhagavān*—the Personality of Godhead Himself; *jaya jaya*—all glories; *gaura-candra*—to Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-prāṇa*—the life and soul of the devotees.

All glories to Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead! All glories to Lord Gauracandra, the life and soul of His devotees!

TEXT 3

jaya jaya nityānanda caitanya-jīvana
jayādvaitācārya jaya gaura-priyatama

jaya jaya—all glories; *nityānanda*—to Lord Nityānanda; *caitanya-jīvana*—the life of Śrī Caitanya Mahāprabhu; *jaya*—all glories; *advaita-ācārya*—to

Advaita Ācārya; *jaya*—all glories; *gaura-priya-tama*—very, very dear to Śrī Caitanya Mahāprabhu.

All glories to Lord Nityānanda, who is Śrī Caitanya Mahāprabhu’s very life! And all glories to Advaita Ācārya, who is extremely dear to Śrī Caitanya Mahāprabhu!

TEXT 4

*jaya svarūpa, śrīvāsādi prabhu-bhakta-gaṇa
śakti deha’,—kari yena caitanya-varṇana*

jaya—all glories; *svarūpa*—to Svarūpa Dāmodara; *śrīvāsa-ādi*—headed by Śrīvāsa Ṭhākura; *prabhu-bhakta-gaṇa*—to the devotees of the Lord; *śakti deha’*—please give strength; *kari*—I can make; *yena*—so that; *caitanya-varṇana*—description of Lord Caitanya Mahāprabhu.

All glories to Svarūpa Dāmodara and all the other devotees, headed by Śrīvāsa Ṭhākura! Please give me the strength to describe the character of Śrī Caitanya Mahāprabhu.

TEXT 5

*prabhura virahonmāda-bhāva gambhīra
bujhite nā pāre keha, yadyapi haya ‘dhīra’*

prabhura—of Śrī Caitanya Mahāprabhu; *viraha-unmāda*—of the transcendental madness of separation from Kṛṣṇa; *bhāva*—emotion; *gambhīra*—very deep and mysterious; *bujhite*—to understand; *nā pāre keha*—no one is able; *yadyapi*—although; *haya*—is; *dhīra*—a very learned and gentle scholar.

Śrī Caitanya Mahāprabhu’s emotion of transcendental madness in separation from Kṛṣṇa is very deep and mysterious. Even though one is very advanced and learned, he cannot understand it.

TEXT 6

*bujhite nā pāri yāhā, varṇite ke pāre?
sei bujhe, varṇe, caitanya śakti dena yāñre*

bujhite—to understand; *nā pāri*—not being able; *yāhā*—subject which; *varṇite ke pāre*—who can describe; *sei bujhe*—he can understand; *varṇe*—can describe; *caitanya*—Śrī Caitanya Mahāprabhu; *śakti*—capacity; *dena*—gives; *yāñre*—to whom.

How can one describe unfathomable subject matters? It is possible only if Śrī Caitanya Mahāprabhu gives him the capability.

TEXT 7

*svarūpa-gosāñi āra raghunātha-dāsa
ei dūra kaḍacāte e-lilā prakāśa*

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *āra*—and; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *ei dūra*—of these two; *kaḍacāte*—in the notebooks; *e-lilā*—these pastimes; *prakāśa*—described.

Svarūpa Dāmodara Gosvāmī and Raghunātha dāsa Gosvāmī recorded all these transcendental activities of Śrī Caitanya Mahāprabhu in their notebooks.

Śrī Caitanya Mahāprabhu's transcendental feelings of separation from Kṛṣṇa and His consequent madness are not at all understandable by a person on the material platform. Nonetheless, a so-called party of devotees named *nadīyā-nāgarī* has sprung up and introduced the worship of Viṣṇupriyā. This certainly indicates their ignorance concerning Śrī Caitanya Mahāprabhu's pastimes. In the opinion of Bhaktisiddhānta Sarasvatī Ṭhākura, such worship is a product of the imagination. Many other methods of worshiping Caitanya Mahāprabhu have also been introduced, but they have all been rejected by stalwart devotees like Bhaktivinoda Ṭhākura. The groups practicing such unauthorized worship have been listed by Śrīla Bhaktivinoda Ṭhākura:

*āula, bāula, kartābhajā, neḍā, daraveśa, sāṅi,
sahajiyā, sakhībhekī, smārta, jāta-gosāṅi,
ativāḍī, cūḍādhārī, gaurāṅga-nāgarī*

Svarūpa Dāmodara Gosvāmī and Raghunātha dāsa Gosvāmī witnessed Caitanya Mahāprabhu's activities firsthand and recorded them in two notebooks. Therefore, without reference to these notebooks one cannot understand the activities of Śrī Caitanya Mahāprabhu. Anyone inventing some new method for worshiping Śrī Caitanya Mahāprabhu is certainly unable to understand the Lord's pastimes, for he is bereft of the real process of approaching the Lord.

TEXT 8

*se-kāle e-dui rahena mahāprabhura pāṣe
āra saba kaḍacā-kartā rahena dūra-deṣe*

se-kāle—in those days; *e-dui*—these two; *rahena*—stayed; *mahāprabhura pāṣe*—with Śrī Caitanya Mahāprabhu; *āra*—other; *saba*—all; *kaḍacā-kartā*—commentators; *rahena*—remained; *dūra-deṣe*—far away.

In those days, Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī lived with Śrī Caitanya Mahāprabhu, whereas all other commentators lived far away from Him.

Besides Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī, there were many others who also recorded Śrī Caitanya Mahāprabhu's activities. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura believes that the people of the world would benefit greatly if such notes were available. It is a most unfortunate situation for human society that none of these notebooks is still extant.

TEXT 9

*kṣaṇe kṣaṇe anubhavi' ei dui-jana
saṅkṣeṣe bāhulye karena kaḍacā-granthana*

kṣaṇe kṣaṇe—moment by moment; *anubhavi'*—understanding; *ei dui-jana*—these two persons; *saṅkṣeṣe*—in brief; *bāhulye*—elaborately; *karena*—do; *kaḍacā-granthana*—compiling the notebooks.

These two great personalities [Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī] recorded the activities of Śrī Caitanya Mahāprabhu moment by moment. They described these activities briefly as well as elaborately in their notebooks.

For future reference, we should remember that Svarūpa Dāmodara Gosvāmī recorded the pastimes briefly, whereas Raghunātha dāsa Gosvāmī recorded them elaborately. These two great personalities simply recorded the facts; they did not create any descriptive literary embellishments.

TEXT 10

*svarūpa—‘sūtra-kartā’, raghunātha—‘vṛttikāra’
tāra bāhulya varṇi—pāñji-ṭikā-vyavahāra*

svarūpa—Svarūpa Dāmodara Gosvāmī; *sūtra-kartā*—maker of short notes; *raghunātha*—Raghunātha dāsa Gosvāmī; *vṛtti-kāra*—maker of elaborate explanations; *tāra*—of those; *bāhulya*—more elaborately; *varṇi*—I shall describe; *pāñji*—fluffing out (as of cotton); *ṭikā*—explanation; *vyavahāra*—behavior.

Svarūpa Dāmodara wrote short notes, whereas Raghunātha dāsa Gosvāmī wrote elaborate descriptions. I shall now describe Śrī Caitanya Mahāprabhu’s activities more elaborately, as if fluffing out compressed cotton.

Pāñji-ṭikā means further explanations of a subject. Writing such explanations is likened to the process of fluffing out cotton.

TEXT 11

*tāte viśvāsa kari’ śuna bhāvera varṇana
ha-ibe bhāvera jñāna, pāibā prema-dhana*

tāte—therefore; *viśvāsa kari’*—having faith; *śuna*—please hear; *bhāvera varṇana*—description of ecstatic emotions; *ha-ibe*—there will be; *bhāvera*—of ecstatic emotions; *jñāna*—knowledge; *pāibā*—you will get; *prema-dhana*—love of Kṛṣṇa.

Please hear faithfully this description of Caitanya Mahāprabhu’s ecstatic emotions. Thus you will come to know of His ecstatic love, and ultimately you will achieve love of Godhead.

TEXT 12

*kṛṣṇa mathurāya gele, gopīra ye daśā haila
kṛṣṇa-vicchede prabhura se daśā upajila*

kṛṣṇa mathurāya gele—when Lord Kṛṣṇa departed for Mathurā; *gopīra*—of the *gopīs*; *ye daśā*—which condition; *haila*—was; *kṛṣṇa-vicchede*—by separation from Kṛṣṇa; *prabhura*—of Śrī Caitanya Mahāprabhu; *se daśā*—that situation; *upajila*—happened.

When Śrī Caitanya Mahāprabhu felt separation from Kṛṣṇa, His condition exactly corresponded to that of the *gopīs* in Vṛndāvana after Kṛṣṇa’s departure for Mathurā.

TEXT 13

*uddhava-darśane yaiche rādhāra vilāpa
krame krame haila prabhura se un māda-vilāpa*

uddhava-darśane—by seeing Uddhava; *yaiche*—as; *rādhāra*—of Śrīmatī Rādhārāṇī; *vilāpa*—lamentation; *krame krame*—gradually; *haila*—became; *prabhura*—of Śrī Caitanya Mahāprabhu; *se*—that; *un māda-vilāpa*—lamentation in madness.

The lamentation of Śrīmatī Rādhārāṇī when Uddhava visited Vṛndāvana gradually became a feature of Śrī Caitanya Mahāprabhu’s transcendental madness.

TEXT 14

*rādhikāra bhāve prabhura sadā ‘abhimāna’
sei bhāve āpanāke haya ‘rādhā’-jñāna*

rādhikāra bhāve—in the emotion of Śrīmatī Rādhārāṇī; *prabhura*—of Śrī Caitanya Mahāprabhu; *sadā*—always; *abhimāna*—conception; *sei bhāve*—under such a conception; *āpanāke*—upon Himself; *haya*—becomes; *rādhā-jñāna*—consideration as Śrīmatī Rādhārāṇī.

Śrī Caitanya Mahāprabhu's emotions exactly corresponded to those of Śrīmatī Rādhārāṇī when She met Uddhava. The Lord always conceived of Himself in Her position and sometimes thought that He was Śrīmatī Rādhārāṇī Herself.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that the purport of the word *abhimāna*, or “self-conception,” is that Śrī Caitanya Mahāprabhu thought Himself to be in the position of Śrīmatī Rādhārāṇī and was always ready to render Kṛṣṇa service in that way. Although Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, He assumed the complexion and emotions of Śrīmatī Rādhārāṇī and remained in that status. He never assumed the complexion or status of Lord Kṛṣṇa. Of course, Kṛṣṇa wanted to experience the role of Śrīmatī Rādhārāṇī; that is the original cause of His assuming the body of Śrī Caitanya Mahāprabhu. Therefore pure Vaiṣṇavas never disturb Śrī Caitanya Mahāprabhu's conception of being Śrīmatī Rādhārāṇī.

Unfortunately, at the present time a group of so-called devotees maintain that Śrī Caitanya Mahāprabhu is the enjoyer and that they are enjoyers as well. They have actually deviated from devotional service to the Lord. Śrī Caitanya Mahāprabhu manifested Himself to show that cultivation of love for Kṛṣṇa in separation is the easiest way of success for all living entities. Despite this fact, there are some theosophists who declare that because Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, such cultivation is easy for Him but difficult for the living entity and that one can therefore approach Kṛṣṇa in any way he likes. To nullify this idea, Śrī Caitanya Mahāprabhu demonstrated practically how one can achieve love of Kṛṣṇa by adopting Śrīmatī Rādhārāṇī's mood in separation from Kṛṣṇa.

TEXT 15

divyonmāde aiche haya, ki ihā vismaya?
adhirūḍha-bhāve divyonmāda-pralāpa haya

divya-unmāde—in transcendental madness; *aiche*—such; *haya*—is; *ki ihā vismaya*—what is the wonder; *adhirūḍha-bhāve*—in highly elevated love of Kṛṣṇa; *divya-unmāda*—in transcendental madness; *pralāpa*—talking; *haya*—there is.

Such is the state of transcendental madness. Why is it difficult to understand? When one is highly elevated in love of Kṛṣṇa, he becomes transcendently mad and talks like a madman.

TEXT 16

*etasya mohanākhyasya
gatim kām apy upeyuṣaḥ
bhramābhā kāpi vaicitrī
divyonmāda itīryate
udghūrṇā-citra-jalpādyās
tat-bhedā bahavo matāḥ*

etasya—of this; *mohana-ākhyasya*—mood known as *mohana*, or enchanting; *gatim*—progress; *kām api*—inexplicable; *upeyuṣaḥ*—having obtained; *bhrama-ābhā*—resembling bewilderment; *kā api*—some; *vaicitrī*—condition bringing about astonishment; *divya-unmāda*—transcendental madness; *iti*—thus; *īryate*—it is called; *udghūrṇā*—*udghūrṇā*; *citra-jalpa*—*citra-jalpa*; *ādyāḥ*—and so on; *tat-bhedāḥ*—different features of that; *bahavaḥ*—many; *matāḥ*—described.

“When the ecstatic emotion of enchantment gradually progresses, it becomes similar to bewilderment. Then one reaches the stage of astonishment [*vaicitrī*], which awakens transcendental madness. *Udghūrṇā* and *citra-jalpa* are two among the many divisions of transcendental madness.”

This is a quotation from the *Ujjvala-nīlamaṇi* (*Sthāyi-bhāva-prakaraṇa* 174).

TEXT 17

*eka-dina mahāprabhu kariyāchena śayana
kṛṣṇa rāsa-līlā kare,—dekhilā svapana*

eka-dina—one day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kariyāchena śayana*—was taking rest; *kṛṣṇa*—Lord Kṛṣṇa; *rāsa-līlā kare*—performs *rāsa-līlā* dance; *dekhilā*—He saw; *svapana*—a dream.

One day while He was resting, Śrī Caitanya Mahāprabhu dreamed He saw Kṛṣṇa performing His rāsa dance.

TEXT 18

tribhaṅga-sundara-deha, muralī-vadana
pītāmbara, vana-mālā, madana-mohana

tri-bhaṅga—curved in three places; *sundara*—beautiful; *deha*—body; *muralī-vadana*—with a flute to the mouth; *pīta-ambara*—with yellow garments; *vana-mālā*—forest flower garlands; *madana-mohana*—enchanting Cupid.

Śrī Caitanya Mahāprabhu saw Lord Kṛṣṇa standing with His beautiful body curved in three places, holding His flute to His lips. Wearing yellow garments and garlands of forest flowers, He was enchanting even to Cupid.

TEXT 19

maṅḍalī-bandhe goṣī-gaṇa karena nartana
madhye rādhā-saha nāce vrajendra-nandana

maṅḍalī-bandhe—in a circle; *goṣī-gaṇa*—the *goṣīs*; *karena nartana*—engaged in dancing; *madhye*—in the middle; *rādhā-saha*—with Śrīmatī Rādhārāṇī; *nāce*—dances; *vrajendra-nandana*—Kṛṣṇa, the son of Mahārāja Nanda.

The *goṣīs* were dancing in a circle, and in the middle of that circle, Kṛṣṇa, the son of Mahārāja Nanda, danced with Rādhārāṇī.

TEXT 20

*dekhi' prabhu sei rase āviṣṭa hailā
'vṛndāvane kṛṣṇa pāinu'—ei jñāna kailā*

dekhi'—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *sei*—that; *rase*—in the transcendental mellow; *āviṣṭa hailā*—became overwhelmed; *vṛndāvane*—in Vṛndāvana; *kṛṣṇa pāinu*—I have gotten Kṛṣṇa; *ei*—this; *jñāna kailā*—He thought.

Seeing this, Śrī Caitanya Mahāprabhu was overwhelmed with the transcendental mellow of the rāsa dance, and He thought, “Now I am with Kṛṣṇa in Vṛndāvana.”

TEXT 21

*prabhura vilamba dekhi' govinda jāgāilā
jāgile 'svapna'-jñāna haila, prabhu duḥkhī hailā*

prabhura—of Śrī Caitanya Mahāprabhu; *vilamba*—delay; *dekhi'*—seeing; *govinda*—Govinda; *jāgāilā*—caused to awaken; *jāgile*—when He awoke; *svapna-jñāna haila*—could understand that it was a dream; *prabhu*—Śrī Caitanya Mahāprabhu; *duḥkhī hailā*—became unhappy.

When Govinda saw that the Lord had not yet risen, he awakened Him. Understanding that He had only been dreaming, the Lord was somewhat unhappy.

TEXT 22

*dehābhyāse nitya-kṛtya kari' samāpana
kāle yāi' kailā jagannātha daraśana*

deha-abhyāse—as a habit; *nitya-kṛtya*—the daily duties; *kari' samāpana*—finishing; *kāle*—at the proper time; *yāi'*—going; *kailā*—performed; *jagannātha daraśana*—seeing Lord Jagannātha.



“Now I am with Kṛṣṇa in Vṛndāvana.”

Śrī Caitanya Mahāprabhu performed His customary daily duties, and at the usual time He went to see Lord Jagannātha in the temple.

TEXT 23

*yāvat kāla darśana karena garuḍera pāche
prabhura āge darśana kare loka lākhe lākhe*

yāvat kāla—as long as; *darśana*—seeing; *karena*—performs; *garuḍera pāche*—from the back of the Garuḍa column; *prabhura āge*—in front of Śrī Caitanya Mahāprabhu; *darśana kare*—see; *loka*—people; *lākhe lākhe*—in hundreds and thousands.

As He viewed Lord Jagannātha from behind the Garuḍa column, hundreds and thousands of people in front of Him were seeing the Deity.

TEXT 24

*uḍiyā eka strī bhīḍe darśana nā pāñā
garuḍe caḍi' dekhe prabhura skandhe pada diyā*

uḍiyā—a native of Orissa; *eka*—one; *strī*—woman; *bhīḍe*—in the crowd; *darśana nā pāñā*—being unable to see; *garuḍe caḍi'*—climbing up the column of Garuḍa; *dekhe*—sees; *prabhura*—of Śrī Caitanya Mahāprabhu; *skandhe*—on the shoulder; *pada*—her foot; *diyā*—placing.

Suddenly, a woman from Orissa, unable to see Lord Jagannātha because of the crowd, climbed the column of Garuḍa, placing her foot on Śrī Caitanya Mahāprabhu's shoulder.

TEXT 25

*dekhiyā govinda āste-vyaste strīke varjilā
tāre nāmāite prabhu govinde niṣedhilā*

dekhiyā—seeing; *govinda*—the personal servant of Śrī Caitanya Mahāprabhu; *āste-vyaste*—with great haste; *strīke*—the woman; *varjilā*—

got down; *tāre*—her; *nāmāite*—to get down; *prabhu*—Śrī Caitanya Mahāprabhu; *govinde*—Govinda; *niṣedhilā*—forbade.

When he saw this, Caitanya Mahāprabhu’s personal servant, Govinda, hastily got her down from her position. Śrī Caitanya Mahāprabhu, however, chastised him for this.

Because Garuḍa is the carrier of Lord Viṣṇu, he is the supreme Vaiṣṇava. Therefore to touch his body with one’s feet or to climb the column of Garuḍa is certainly a *vaiṣṇava-aparādha*, an offense to a Vaiṣṇava. The woman was also offensive to Kṛṣṇa by putting her foot on the shoulder of Śrī Caitanya Mahāprabhu. Seeing all these offenses, Govinda very hastily made her get down.

TEXT 26

*'ādi-vasyā' ei strīre nā kara varjana
karuka yatheṣṭa jagannātha daraśana*

ādi-vasyā—uncivilized man, aborigine; *ei*—this; *strīre*—woman; *nā kara varjana*—do not forbid; *karuka*—let her do; *yathā-iṣṭa*—as desired; *jagannātha daraśana*—seeing Lord Jagannātha.

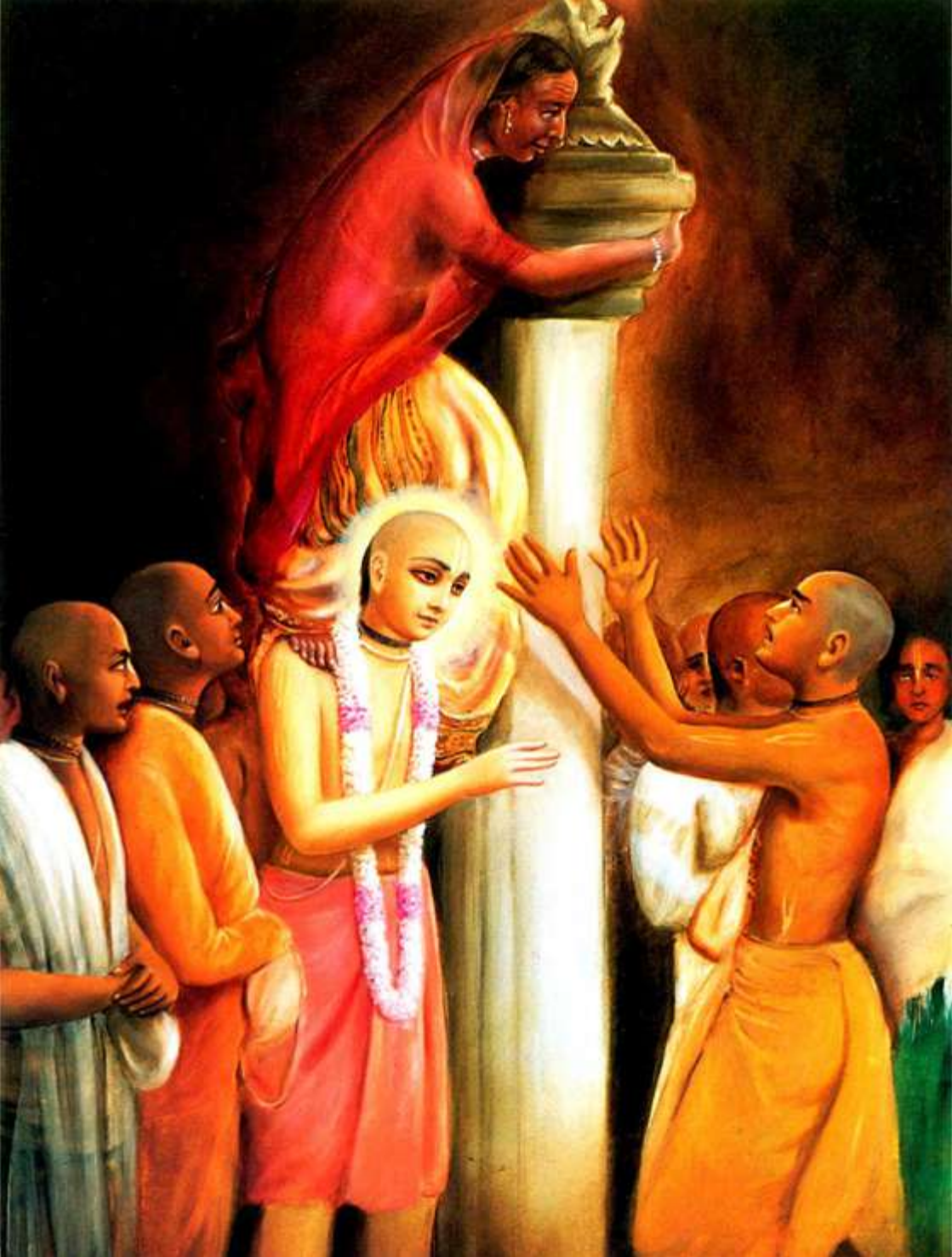
Śrī Caitanya Mahāprabhu said to Govinda, “O ādi-vasyā [uncivilized man], do not forbid this woman to climb the Garuḍa-stambha. Let her see Lord Jagannātha to her satisfaction.”

For another explanation of the word *ādi-vasyā*, refer to *Antya-līlā*, Chapter Ten, verse 116.

TEXT 27

*āste-vyaste sei nārī bhūmete nāmilā
mahāprabhure dekhi' tānra caraṇa vandilā*

āste-vyaste—in great haste; *sei nārī*—that woman; *bhūmete*—on the ground; *nāmilā*—got down; *mahāprabhure dekhi'*—seeing Śrī Caitanya Mahāprabhu; *tānra*—His; *caraṇa vandilā*—begged pardon at the lotus feet.



“O ādi-vasyā [uncivilized man], do not forbid this woman to climb the Garuḍa-stambha. Let her see Lord Jagannātha to her satisfaction.”

When the woman came to her senses, however, she quickly climbed back down to the ground and, seeing Śrī Caitanya Mahāprabhu, immediately begged at His lotus feet for forgiveness.

TEXT 28

tāra ārti dekhi' prabhu kahite lāgilā
“eta ārti jagannātha more nāhi dilā!

tāra—her; *ārti*—eagerness; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *kahite lāgilā*—began to speak; *eta ārti*—so much eagerness; *jagannātha*—Lord Jagannātha; *more*—unto Me; *nāhi dilā*—did not bestow.

Seeing the woman's eagerness, Śrī Caitanya Mahāprabhu said, “Lord Jagannātha has not bestowed so much eagerness upon Me.

The woman was so eager to see Lord Jagannātha that she forgot she was offending the feet of a Vaiṣṇava by climbing the column of Garuḍa. She also neglected to consider that by putting her foot on the shoulder of Śrī Caitanya Mahāprabhu, she offended the Supreme Personality of Godhead. These are both grievous offenses that displease the Supreme Lord and Vaiṣṇavas. She was so eager to see Lord Jagannātha, however, that she committed all these offenses obliviously. Śrī Caitanya Mahāprabhu praised her eagerness; He regretted that Lord Jagannātha had not bestowed such great eagerness upon Him.

TEXT 29

jagannāthe āviṣṭa ihāra tanu-mana-prāṇe
mora skandhe pada diyāche, tāho nāhi jāne

jagannāthe—in Lord Jagannātha; *āviṣṭa*—fully absorbed; *ihāra*—of this woman; *tanu*—body; *mana*—mind; *prāṇe*—life; *mora skandhe*—upon My shoulder; *pada*—foot; *diyāche*—has put; *tāho*—she; *nāhi jāne*—did not understand.

“She has fully absorbed her body, mind and life in Lord Jagannātha. Therefore she was unaware that she was putting her foot on My shoulder.

TEXT 30

*aho bhāgyavatī ei, vandi ihāra pāya
ihāra prasāde aiche ārti āmāra vā haya*“

aho—alas; *bhāgyavatī*—very, very fortunate; *ei*—she; *vandi*—let Me offer prayers; *ihāra pāya*—at her feet; *ihāra prasāde*—by her favor; *aiche*—such; *ārti*—eagerness; *āmāra vā haya*—may be Mine.

“Alas! How fortunate this woman is! I pray at her feet that she favor Me with her great eagerness to see Lord Jagannātha.”

TEXT 31

*pūrve āsi’ yabe kailā jagannātha daraśana
jagannāthe dekhe—sākṣāt vrajendra-nandana*

pūrve—before this; *āsi’*—coming; *yabe*—when; *kailā*—executed; *jagannātha daraśana*—seeing Lord Jagannātha; *jagannāthe dekhe*—sees Lord Jagannātha; *sākṣāt vrajendra-nandana*—personally the son of Mahārāja Nanda.

Just previously, Śrī Caitanya Mahāprabhu had been seeing Lord Jagannātha as Kṛṣṇa, the son of Mahārāja Nanda, in person.

TEXT 32

*svaṇnera darśanāveśe tad-rūpa haila mana
yāhāñ tāhāñ dekhe sarvatra muralī-vadana*

svaṇnera—of the dream; *darśana-āveśe*—by being fully absorbed in the vision; *tad-rūpa*—like that; *haila mana*—the mind became; *yāhāñ tāhāñ*—anywhere and everywhere; *dekhe*—sees; *sarvatra*—all around; *muralī-vadana*—Kṛṣṇa with His flute to His mouth.

Becoming fully absorbed in that vision, Śrī Caitanya Mahāprabhu had assumed the mood of the gopīs, so much so that everywhere He looked He saw Kṛṣṇa standing with His flute to His lips.

TEXT 33

*ebe yadi strīre dekhi' prabhura bāhya haila
jagannātha-subhadrā-balarāmera svarūpa dekhila*

ebe—now; *yadi*—when; *strīre*—the woman; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāhya haila*—there was external consciousness; *jagannātha*—Lord Jagannātha; *subhadrā*—His sister, Subhadrā; *balarāmera*—and of His elder brother, Balarāma; *svarūpa*—forms; *dekhila*—saw.

After seeing the woman, the Lord's external consciousness returned, and He saw the original deity forms of Lord Jagannātha, Subhadrā and Lord Balarāma.

TEXT 34

*kurukṣetre dekhi' kṛṣṇe aiche haila mana
'kāhāñ kurukṣetre āilāña, kāhāñ vṛndāvana?'*

kurukṣetre—in Kurukṣetra; *dekhi'*—seeing; *kṛṣṇe*—Lord Kṛṣṇa; *aiche*—in that way; *haila mana*—became His mind; *kāhāñ*—where; *kurukṣetre āilāña*—I have come to Kurukṣetra; *kāhāñ*—where; *vṛndāvana*—Vṛndāvana.

When He saw the deities, Lord Caitanya thought He was seeing Kṛṣṇa in Kurukṣetra. He wondered, “Have I come to Kurukṣetra? Where is Vṛndāvana?”

TEXT 35

*prāpta-ratna hārāñā aiche vyagra ha-ilā
viṣaṇṇa hañā prabhu nija-vāsā āilā*

prāpta-ratna—the achieved jewel; *hārāñā*—having lost; *aiche*—in that way; *vyagra ha-ilā*—became very much agitated; *viṣaṇṇa hañā*—being morose; *prabhu*—Śrī Caitanya Mahāprabhu; *nija*—own; *vāsā*—to His residential place; *āilā*—returned.

Lord Caitanya grew very much agitated, like a person who has just lost a recently acquired jewel. Then He became very morose and returned home.

TEXT 36

*bhūmira upara vasi' nija-nakhe bhūmi likhe
aśru-gaṅgā netre vahe, kichui nā dekhe*

bhūmira upara—on the ground; *vasi'*—sitting down; *nija-nakhe*—with His fingernails; *bhūmi likhe*—marked the ground; *aśru-gaṅgā*—a flow of tears like the Ganges; *netre*—in the eyes; *vahe*—flows; *kichui*—anything; *nā dekhe*—could not see.

Śrī Caitanya Mahāprabhu sat down on the ground and began to mark it with His fingernails. He was blinded by tears, which flowed from His eyes like the Ganges.

TEXT 37

*'pāiluṅ vṛndāvana-nātha, punaḥ hārāiluṅ
ke mora nileka kṛṣṇa? kāhāṅ mui āinu'?*

pāiluṅ—I got; *vṛndāvana-nātha*—the Supreme Lord of Vṛndāvana; *punaḥ*—again; *hārāiluṅ*—I have lost; *ke*—who; *mora*—My; *nileka*—took away; *kṛṣṇa*—Lord Kṛṣṇa; *kāhāṅ*—where; *mui āinu*—have I come.

Śrī Caitanya Mahāprabhu said, “I found Kṛṣṇa, the Lord of Vṛndāvana, but I have lost Him again. Who has taken My Kṛṣṇa? Where have I come?”

These are the feelings of Śrīmatī Rādhārāṇī. First Lord Caitanya felt that He had been taken to Vṛndāvana, where He saw Kṛṣṇa's *rāsa* dance with the *gopīs*. Then He was brought to Kurukṣetra to see Lord Jagannātha, His sister (Subhadrā) and Lord Balarāma. Śrī Caitanya Mahāprabhu lost Vṛndāvana and Kṛṣṇa, the master of Vṛndāvana. At this time, Caitanya Mahāprabhu experienced *divyonmāda*, transcendental madness in separation from Kṛṣṇa. At Kurukṣetra, Kṛṣṇa displays His opulence,

whereas in Vṛndāvana He is in His original position. Kṛṣṇa never goes even a step away from Vṛndāvana; therefore Kurukṣetra is less important for the *gopīs* than Vṛndāvana.

Although devotees who worship Kṛṣṇa in opulence (His Vaikuṅṭha aspect) may prefer to see Lord Kṛṣṇa at Kurukṣetra along with Subhadrā and Balarāma, the *gopīs* want to see Kṛṣṇa in Vṛndāvana, performing the *rāsa* dance with Śrīmatī Rādhārāṇī. Śrī Caitanya Mahāprabhu showed by practical example how one can cultivate the mood of Rādhārāṇī and the other *gopīs* in separation from Kṛṣṇa. Devotees absorbed in this mood do not like to see Kṛṣṇa anywhere else but Vṛndāvana. Therefore Śrī Caitanya Mahāprabhu lamented, “I found Kṛṣṇa in Vṛndāvana, and now I have again lost Him and come to Kurukṣetra.” Unless one is a very highly advanced devotee, he cannot understand these intricate feelings. The author of *Śrī Caitanya-caritāmṛta*, however, has tried to explain this *divyonmāda* as far as possible, and it is our duty simply to appreciate it as far as possible. Therefore the author has made the following request in verse 11:

*tāte viśvāsa kari' śuna bhāvera varṇana
ha-ibe bhāvera jñāna, pāibā prema-dhana*

“My dear readers, simply try to hear this description with faith and love. That will help you understand transcendental ecstasy, and at last you will achieve love of Godhead very easily.”

TEXT 38

*svapnāveśe preme prabhura gara gara mana
bāhya haile haya—yena hārāila dhana*

svapna-āveśe—when absorbed in dreams; *preme*—in love of Kṛṣṇa; *prabhura*—of Śrī Caitanya Mahāprabhu; *gara gara*—fully absorbed; *mana*—mind; *bāhya haile*—when He awakens; *haya*—it is; *yena*—as if; *hārāila*—He has lost; *dhana*—something very precious.

When Śrī Caitanya Mahāprabhu dreamed of the *rāsa* dance, He was fully absorbed in transcendental bliss, but when His dream broke, He thought He had lost a precious jewel.

TEXT 39

*unmattera prāya prabhu karena gāna-nṛtya
dehera svabhāve karena snāna-bhojana-kṛtya*

unmattera prāya—as if mad; *prabhu*—Śrī Caitanya Mahāprabhu; *karena*—performs; *gāna-nṛtya*—singing and dancing; *dehera*—of the body; *svabhāve*—by nature; *karena*—carries out; *snāna*—bathing; *bhojana*—eating; *kṛtya*—duties.

Thus Śrī Caitanya Mahāprabhu would chant and dance, always absorbed in the bliss of transcendental madness. He carried out the necessities of the body, such as eating and bathing, merely out of habit.

TEXT 40

*rātri haile svarūpa-rāmānande lañā
āpana manera bhāva kahe ughāḍiyā*

rātri haile—when there was night; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *rāmānande*—Rāmānanda Rāya; *lañā*—taking together; *āpana manera*—of His own mind; *bhāva*—the ecstatic feelings; *kahe*—speaks; *ughāḍiyā*—revealing.

At night, Lord Caitanya would reveal to Svarūpa Dāmodara and Rāmānanda Rāya the ecstatic feelings of His mind.

TEXT 41

*prāpta-praṇaṣṭācyuta-vitta ātmā
yayau viśādojjhita-deha-gehaḥ
gṛhita-kāpālika-dharmako me
vṛndāvanam sendriya-śiṣya-vṛndah*

prāpta—achieved; *praṇaṣṭa*—lost; *acyuta*—Kṛṣṇa; *vitta*—the treasure; *ātmā*—mind; *yayau*—went; *viśāda*—by lamentation; *ujjhita*—given up; *deha-gehaḥ*—body and home; *gṛhita*—accepted; *kāpālika-dharmakaḥ*—the religious principles of a *kāpālika-yogī*, a kind of mendicant; *me*—My;

vṛndāvanam—to Vṛndāvana; *sa*—with; *indriya*—senses; *śiṣya-vṛndaḥ*—disciples.

Śrī Caitanya Mahāprabhu said, “At first My mind somehow achieved the treasure of Kṛṣṇa, but it again lost Him. Therefore it gave up My body and home because of lamentation and accepted the religious principles of a kāpālīka-yogī. Then My mind went to Vṛndāvana with its disciples, My senses.”

This verse is clearly metaphorical.

TEXT 42

prāpta-ratna hārāñā, tāra guṇa sañariyā,
mahāprabhu santāpe vihvala
rāya-svarūpera kaṅṭha dhari’, kahe ‘hāhā hari hari’,
dhairya gela, ha-ilā capala

prāpta—acquired; *ratna*—gem; *hārāñā*—having lost; *tāra*—of it; *guṇa*—attributes; *sañariyā*—remembering; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *santāpe*—in lamentation; *vihvala*—overwhelmed; *rāya*—of Rāmānanda Rāya; *svarūpera*—of Svarūpa Dāmodara Gosvāmī; *kaṅṭha dhari’*—catching the necks; *kahe*—said; *hāhā hari hari*—alas, where is Hari, where is Hari; *dhairya*—patience; *gela*—lost; *ha-ilā capala*—became restless.

Having lost His acquired gem, Śrī Caitanya Mahāprabhu became overwhelmed with lamentation by remembering its attributes. Then, grasping the necks of Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī, He cried, “Alas, where is My Lord Hari? Where is Hari?” Finally He became restless and lost all patience.

TEXT 43

“*śuna, bāndhava, kṛṣṇera mādhuri*
yāra lobhe mora mana, chāḍi’ loka-veda-dharma,
yogī hañā ha-ila bhikhārī

śuna—please hear; *bāndhava*—My friends; *kṛṣṇera mādhurī*—the sweetness of Lord Kṛṣṇa; *yāra*—for which; *lobhe*—by the greed; *mora mana*—My mind; *chāḍī*—giving up; *loka-veda-dharma*—social and Vedic religious principles; *yogī hañā*—having become a *yogī*; *ha-ila bhikhārī*—has become a beggar.

“My dear friends,” He said, “please hear of Kṛṣṇa’s sweetness. Because of a great desire for that sweetness, My mind has given up all social and Vedic religious principles and taken to the profession of begging, exactly like a mystic *yogī*.”

TEXT 44

kṛṣṇa-līlā-maṇḍala, śuddha śaṅkha-kuṇḍala,
gaḍiyāche śuka kārīkara
sei kuṇḍala kāṇe pari’, tṛṣṇā-lāu-thālī dhari’,
āśā-jhuli kāndhera upara

kṛṣṇa-līlā-maṇḍala—the ring of the pastimes of Kṛṣṇa; *śuddha*—pure; *śaṅkha-kuṇḍala*—an earring of conchshell; *gaḍiyāche*—has manufactured; *śuka*—Śukadeva Gosvāmī; *kārīkara*—craftsman; *sei kuṇḍala*—that earring; *kāṇe pari’*—putting on the ear; *tṛṣṇā*—aspiration; *lāu*—of squash or gourd; *thālī*—the bowl; *dhari’*—taking; *āśā*—expectation; *jhuli*—bag; *kāndhera upara*—on the shoulder.

“The ring of Kṛṣṇa’s *rāsa-līlā*, manufactured by Śukadeva Gosvāmī, the most auspicious craftsman, is as pure as an earring made from a conchshell. The *yogī* of My mind is wearing that earring upon his ear. From a gourd he has carved out the bowl of My aspirations, and he has taken the bag of My expectations on his shoulder.

TEXT 45

cintā-kānthā uḍhi gāya, dhūli-vibhūti-malina-kāya,
’hāhā kṛṣṇa’ pralāpa-uttara
udvega dvādaśa hāte, lobhera jhulani mātḥe,
bhikṣābhāve kṣīṇa kalevara

cintā—of anxiety; *kānthā*—the torn quilt; *udhi*—covering; *gāya*—on the body; *dhūli*—dust; *vibhūti*—ashes; *malina-kāya*—dirty body; *hāhā*—alas; *kṛṣṇa*—Kṛṣṇa; *pralāpa-uttara*—crazy replies; *udvega*—distress; *dvādaśa*—twelve (bangles); *hāte*—on the wrist; *lobhera*—of greed; *jhulani*—turban; *māthe*—on the head; *bhikṣā-abhāve*—in the absence of alms; *kṣiṇa*—skinny; *kalevara*—body.

“The yogī of My mind wears the torn quilt of anxiety on his dirty body, which is covered with dust and ashes. His only words are ‘Alas! Kṛṣṇa!’ He wears twelve bangles of distress on his wrist and a turban of greed on his head. Because he has not eaten anything, he is very thin.

TEXT 46

vyāsa, śukādi yogi-gaṇa, kṛṣṇa ātmā nirañjana,
vraje tāñra yata lilā-gaṇa
bhāgavatādi śāstra-gaṇe, kariyāche varṇane,
sei tarjā paḍe anukṣaṇa

vyāsa—Dvaipāyana Vyāsa; *śuka-ādi*—and other sages, such as Śukadeva Gosvāmī; *yogi-gaṇa*—great mystic yogīs; *kṛṣṇa*—Lord Kṛṣṇa; *ātmā*—the Supersoul; *nirañjana*—without material contamination; *vraje*—in Vṛndāvana; *tāñra*—His; *yata*—all; *lilā-gaṇa*—pastimes; *bhāgavata-ādi*—Śrīmad-Bhāgavatam and others; *śāstra-gaṇe*—in revealed scriptures; *kariyāche varṇane*—have described; *sei tarjā*—that competition of poetry between two parties; *paḍe*—reads; *anukṣaṇa*—every moment.

“The great yogī of My mind always studies the poetry and discussions of Lord Kṛṣṇa’s Vṛndāvana pastimes. In Śrīmad-Bhāgavatam and other scriptures, great saintly yogīs like Vyāsadeva and Śukadeva Gosvāmī have described Lord Kṛṣṇa as the Supersoul, beyond all material contamination.

TEXT 47

daśendriye śiṣya kari’, ‘mahā-bāula’ nāma dhari’,
śiṣya lañā karila gamana

*mora deha sva-sadana, viṣaya-bhoga mahā-dhana,
saba chāḍi' gelā vṛndāvana*

daśa-indriye—the ten senses; *śiṣya kari'*—making disciples; *mahā-bāula*—of a great mendicant; *nāma dhari'*—taking the name; *śiṣya lañā*—taking disciples; *karila gamana*—has gone; *mora*—My; *deha*—body; *sva-sadana*—own home; *viṣaya-bhoga*—material enjoyment; *mahā-dhana*—great treasure; *saba chāḍi'*—leaving aside everything; *gelā vṛndāvana*—has gone to Vṛndāvana.

“The mystic yogī of My mind has assumed the name Mahābāula and made disciples of My ten senses. Thus My mind has gone to Vṛndāvana, leaving aside the home of My body and the great treasure of material enjoyment.

Śrī Caitanya Mahāprabhu compares His mind to one of the mystic yogīs known as *bāulas*, who make at least ten disciples.

TEXT 48

*vṛndāvane prajā-gaṇa, yata sthāvara-jaṅgama,
vṛkṣa-latā gṛhastha-āśrame
tāra ghare bhikṣāṭana, phala-mūla-patrāśana,
ei vṛtti kare śiṣya-sane*

vṛndāvane—in Vṛndāvana; *prajā-gaṇa*—the citizens; *yata*—all; *sthāvara-jaṅgama*—nonmoving and moving; *vṛkṣa-latā*—the trees and creepers; *gṛhastha-āśrame*—in household life; *tāra ghare*—at his house; *bhikṣā-ṭana*—begging from door to door; *phala-mūla-patra*—fruits, roots and leaves; *aśana*—eating; *ei vṛtti*—this business; *kare*—performs; *śiṣya-sane*—with the disciples.

“In Vṛndāvana, he goes from door to door begging alms with all his disciples. He begs from both the moving and the inert inhabitants—the citizens, the trees and the creepers. In this way he lives on fruits, roots and leaves.

TEXT 49

*kṛṣṇa-guṇa-rūpa-rasa, gandha, śabda, paraśa,
se sudhā āsvāde goṣī-gaṇa
tā-sabāra grāsa-śeṣe, āni' pañcendriya śiṣye,
se bhikṣāya rākhena jīvana*

kṛṣṇa—of Lord Kṛṣṇa; *guṇa-rūpa-rasa*—attributes, beauty and sweetness; *gandha śabda paraśa*—aroma, sound and touch; *se sudhā*—that nectar; *āsvāde*—taste; *goṣī-gaṇa*—all the *goṣīs*; *tā-sabāra*—of all of them; *grāsa-śeṣe*—remnants of food; *āni'*—bringing; *pañca-indriya*—five senses; *śiṣye*—the disciples; *se bhikṣāya*—by such alms; *rākhena*—maintain; *jīvana*—life.

“The *goṣīs* of Vrajabhūmi always taste the nectar of Kṛṣṇa’s attributes, His beauty, His sweetness, His aroma, the sound of His flute and the touch of His body. My mind’s five disciples, the senses of perception, gather the remnants of that nectar from the *goṣīs* and bring them to the *yogī* of My mind. The senses maintain their lives by eating those remnants.

TEXT 50

*śūnya-kuñja-maṇḍapa-koṇe, yogābhyāsa kṛṣṇa-dhyāne,
tāhāñ rahe lañā śiṣya-gaṇa
kṛṣṇa ātmā nirañjana, sākṣāt dekhite mana,
dhyāne rātri kare jāgaraṇa*

śūnya-kuñja-maṇḍapa-koṇe—in the corner of a pavilion in a solitary garden; *yoga-abhyāsa*—practice of mystic *yoga*; *kṛṣṇa-dhyāne*—by meditating on Kṛṣṇa; *tāhāñ*—there; *rahe*—remains; *lañā*—taking; *śiṣya-gaṇa*—disciples; *kṛṣṇa*—Lord Kṛṣṇa; *ātmā*—the Supersoul; *nirañjana*—without material contamination; *sākṣāt*—directly; *dekhite*—to see; *mana*—mind; *dhyāne*—in meditation; *rātri*—at night; *kare jāgaraṇa*—keeps awake.

“There is a solitary garden where Kṛṣṇa enjoys His pastimes, and in one corner of a pavilion in that garden, the *yogī* of My mind, along with his disciples, practices mystic *yoga*. Wanting to see Kṛṣṇa directly, this *yogī*

remains awake throughout the night, meditating on Kṛṣṇa, who is the Supersoul, uncontaminated by the three modes of nature.

TEXT 51

*mana kṛṣṇa-viyogī, duḥkhe mana haila yogī,
se viyoge daśa daśā haya
se daśāya vyākula hañā, mana gela palāñā,
śūnya mora śarīra ālaya“*

mana—the mind; *kṛṣṇa-viyogī*—bereft of Kṛṣṇa’s association; *duḥkhe*—in unhappiness; *mana*—the mind; *haila*—became; *yogī*—a mystic *yogī*; *se viyoge*—by that feeling of separation; *daśa*—ten; *daśā*—transcendental transformations; *haya*—there are; *se daśāya*—by those transcendental transformations; *vyākula hañā*—being very much agitated; *mana*—the mind; *gela*—went away; *palāñā*—fleeing; *śūnya*—void; *mora*—My; *śarīra*—body; *ālaya*—place of residence.

“When My mind lost the association of Kṛṣṇa and could no longer see Him, he became depressed and took up mystic yoga. In the void of separation from Kṛṣṇa, he experienced ten transcendental transformations. Agitated by these transformations, My mind fled, leaving My body, his place of residence, empty. Thus I am completely in trance.”

In this verse, the outward activities of the *kāpālīka* mendicants have been described, but not their actual life. The *kāpālīka* mendicants are tantric materialists who carry skulls in their hands. They are not Vaiṣṇavas and have nothing to do with spiritual life; therefore they are untouchable. Only an outward comparison has been made between the mind and their activities, but their behavior should never be imitated.

TEXT 52

*kṛṣṇera viyoge goṇīra daśa daśā haya
sei daśa daśā haya prabhura udaya*

kṛṣṇera viyoge—by separation from Kṛṣṇa; *goṇīra*—of the *goṇīs*; *daśa daśā*—ten kinds of transcendental transformations of the body;

haya—there are; *sei*—those; *daśa daśā*—ten kinds of transcendental transformations; *haya*—are; *prabhura udaya*—visible in the body of Śrī Caitanya Mahārabhu.

When the gopīs felt separation from Kṛṣṇa, they experienced ten kinds of bodily transformations. These same symptoms appeared in the body of Śrī Caitanya Mahārabhu.

TEXT 53

*cintātra jāgarodvegau
tānavam malināṅgatā
pralāpo vyādhir unmādo
moho mṛtyur daśā daśa*

cintā—anxiety; *atra*—here (because of separation from Kṛṣṇa); *jāgara*—wakefulness; *udvegau*—and mental agitation; *tānavam*—thinness; *malina-āṅgatā*—an unclean, almost dirty state of the body; *pralāpaḥ*—talking like a madman; *vyādhīḥ*—disease; *unmādaḥ*—madness; *mohaḥ*—illusion; *mṛtyuḥ*—death; *daśāḥ*—conditions; *daśa*—ten.

“The ten bodily transformations resulting from separation from Kṛṣṇa are anxiety, wakefulness, mental agitation, thinness, uncleanliness, talking like a madman, disease, madness, illusion and death.”

This verse is part of a description of Śrīmatī Rādhārāṇī’s different traits from *Ujjvala-nīlamanī* (*Vipralambha-prakaraṇa* 153), by Śrīla Rūpa Gosvāmī. In this book, he elaborately explains the ten symptoms as follows. *Cintā*, anxiety. As stated in the *Haṁsa-dūta* (2):

*yadā yāto gopī-hṛdaya-madano nanda-sadanān
mukundo gāndinyās tanayam anurundhan madhu-ṭpurīm
tadāmāṅkṣīc cintā-sariti ghana-ghūrṇāparicayair
agādhāyām bādhāmaya-ṭpayasi rādhā virahiṇī*

“At Akrūra’s request, Kṛṣṇa and Balarāma left the house of Nanda Mahārāja for Mathurā. At that time the mind of Śrīmatī Rādhārāṇī was disrupted, and She became almost mad because of extreme separation

from Kṛṣṇa. She experienced great mental pain and agitation, which caused Her to drown in mental speculation in the river of anxiety. She thought, ‘Now I am going to die, and when I die, Kṛṣṇa will surely come back to see Me again. But when He hears of My death from the people of Vṛndāvana, He will certainly be very unhappy. Therefore I shall not die.’” This is the explanation of the word *cintā*.

Jāgara, wakefulness. As stated in the *Padyāvalī* (326):

*yāḥ paśyanti priyaṁ svaṇne dhanyās tāḥ sakhi yoṣitaḥ
asmākaṁ tu gate kṛṣṇe gatā nidrāpi vairiṇī*

Thinking Herself very unfortunate, Śrīmatī Rādhārāṇī addressed Her very dear friend Viśākhā, “My dear friend, if I could see Kṛṣṇa in My dreams, I would certainly be glorified for My great fortune. But what can I do? Sleep also plays mischievously with Me. Indeed, it has become My enemy. Therefore I have not slept since the departure of Kṛṣṇa.”

Udvega, mental agitation. This word is explained in the *Haṁsa-dūta* (104) as follows:

*mano me hā kaṣṭaṁ jvalati kim ahaṁ hanta karavai
na pāraṁ nāvāraṁ su-mukhi kalayāmy asya jaladheḥ
iyam vande mūrdhnā sapadi tam upāyaṁ kathaya me
parāmr̥ṣye yasmād dhṛti-kaṇikayāpi kṣaṇikayā*

Śrīmatī Rādhārāṇī addressed Lalitā, “My dear beautiful-faced Lalitā, I cannot express how My heart is burning. It is a great, unfathomable ocean of anxiety. Still, I wish to offer My obeisances at your lotus feet. What shall I do? Please consider My condition and advise Me how I can become peaceful. That is My desire.”

Tānava, thinness, is described as follows:

*udañcad-vaktrāmbhōruha-vikṛtir antaḥ-kulaṣitā
sadāhārābhāva-glapita-kuca-kokā yadu-pate
viśuśyanti rādhā tava viraha-tāpād anu-dīnam
nidāghe kuly eva kraśima-paripākaṁ prathayati*

When Uddhava returned to Mathurā after visiting Vṛndāvana, Lord Kṛṣṇa inquired from him about Rādhārāṇī and Viśākhā. Uddhava replied

as follows: “Consider the condition of the *gopīs*! Śrīmatī Rādhārāṇī especially is in a very painful condition because of separation from You. She has grown skinny, and Her bodily luster is almost gone. Her heart is immersed in pain, and because She has given up eating, Her breasts have become black, as if diseased. Because of separation from You, all the *gopīs*, especially Rādhārāṇī, appear like dried-up water holes under the scorching heat of the sun.”

Malina-aṅgatā, uncleanliness, is described as follows:

hima-visara-viśīrṇāmbhoja-tulyānana-śrīḥ
khara-marud-āparajyad-bandhu-jīvopamauṣṭhī
agha-hara śarad-arkottāpitendīvarākṣī
tava viraha-vipatti-mlāpitāsīd viśākhā

Uddhava said to Kṛṣṇa, “O most auspicious Kṛṣṇa, please hear me. The tribulation caused by Your absence has made Viśākhā languid. Her lips tremble like trees in a strong wind. Her beautiful face is like a lotus flower that has withered under the snow, and her eyes are like lotus petals scorched by the heat of the autumn sun.”

Pralāpa, mad talking, is explained in the *Lalita-mādhava* as follows:

kva nanda-kula-candramāḥ kva śikhi-candra-kālaṅkṛtiḥ
kva mandra-muralī-ravaḥ kva nu surendra-nīla-dyutiḥ
kva rāsa-rasa-tāṅḍavī kva sakhi jīva-rakṣauśadhir
nidhir mama suhṛttamaḥ kva tava hanta hā dhig vidhiḥ

This is Śrīmatī Rādhārāṇī’s lamentation for Her beloved Kṛṣṇa, who was away from home. A woman whose husband has left home and gone to a foreign land is called *proṣita-bhartṛkā*. Lamenting for Kṛṣṇa in the same way that such a woman laments for her husband, Śrīmatī Rādhārāṇī said, “My dear friend, where is the glory of the family of Mahārāja Nanda, who wears a half-moon ornament on His head? Where is Kṛṣṇa, whose hue is like that of the *indranīla* jewel and who plays so nicely on His flute? Where is your friend, the best of all men, so expert in dancing in the circle of the *rāsa* dance? Where is He who is the real medicine to save Me from dying of heart disease? I must condemn Providence, for he has caused Me so many tribulations by separating Me from Kṛṣṇa.”

Vyādhi, disease, is also described in the *Lalita-mādhava*:

*uttāpī puṭa-pākato 'pi garala-grāmād api kṣobhaṇo
dambholer api duḥsahaḥ kaṭur alam hṛn-magna-śūlyād api
tīvraḥ prauḍha-visūcikāni cayato 'py uccair mamāyaṁ balī
marmāṅy adya bhinatti gokula-ṭater viśleṣa-janmā jvaraḥ*

Being greatly afflicted by the pain of separation from Kṛṣṇa, Śrīmatī Rādhārāṇī said, “My dear Lalitā, kindly hear Me. I cannot bear suffering the fever of separation from Kṛṣṇa, nor can I explain it to you. It is something like gold melting in an earthen box. This fever produces more distress than poison, and it is more piercing than a thunderbolt. I suffer exactly like someone almost dead from cholera. To be giving Me so much pain, this fever must be very strong indeed.”

Unmāda, madness, is explained as follows:

*bhramati bhavana-garbhe nīrnimittam hasantī
prathayati tava vārtām cetanācetaneṣu
luṭhati ca bhuvī rādhā kampitāṅgī murāre
viṣama-viraha-khedodgāri-vibhrānta-cittā*

Uddhava said to Kṛṣṇa, “My dear Kṛṣṇa, all the *gopīs* are so afflicted by Your absence that they have become almost mad. O Murāri, at home Śrīmatī Rādhārāṇī laughs unnecessarily and, like a madwoman, inquires about You from every entity without distinction, even from the stones. She rolls on the ground, unable to bear the agony of Your absence.”

Moha, illusion, is explained as follows:

*nirundhe dainyābdhim harati guru-cintā paribhavaṁ
vilumpaty unmādam sthagayati balād bāṣpa-laharim
idānīm kaṁsāre kuvalaya-dṛśaḥ kevalam idam
vidhatte sācivyaṁ tava viraha-mūrcchā-sahacarī*

Lalitā wrote Kṛṣṇa the following letter on Śrīmatī Rādhārāṇī’s behalf: “My dear Kṛṣṇa, Śrīmatī Rādhārāṇī has fallen unconscious on the ground, Her mind greatly agitated by Her separation from You. O enemy of Kaṁsa, You have now become a first-class politician, and therefore You can supposedly give relief to everyone. Therefore please consider the plight of

Śrīmatī Rādhārāṇī, or very soon You will hear of Her death. Maybe at that time You will lament, although now You are jubilant.”

Mṛtyu, death, is explained in the *Haṁsa-dūta* (96):

*aye rāsa-kṛīḍā-rasika mama sakhyaṁ nava-navā
purā baddhā yena praṇaya-laharī hanta gahanā
sa cen muktāpekṣas tvam asi dhig imām tūla-śakalaṁ
yad etasyā nāsā-nihitam idam adyāpi calati*

In the following letter, Lalitā chastised Kṛṣṇa for staying in Mathurā: “Simply by dancing in the circle of the *rāsa* dance, You attracted Śrīmatī Rādhārāṇī’s love. Why are You now so indifferent to my dear friend Rādhārāṇī? She is lying nearly unconscious, thinking of Your pastimes. I shall determine whether She is alive by putting a cotton swab under Her nostrils, and if She is still living, I shall chastise Her.”

TEXT 54

*ei daśa-daśāya prabhu vyākula rātri-dine
kabhu kona daśā uṭhe, sthira nahe mane*

ei—these; *daśa-daśāya*—by ten conditions; *prabhu*—Śrī Caitanya Mahāprabhu; *vyākula*—overwhelmed; *rātri-dine*—night and day; *kabhu*—sometimes; *kona*—some; *daśā*—condition; *uṭhe*—arises; *sthira*—steady; *nahe*—is not; *mane*—the mind.

Śrī Caitanya Mahāprabhu was overwhelmed night and day by these ten ecstatic conditions. Whenever such symptoms arose, His mind became unsteady.

TEXT 55

*eta kahi' mahāprabhu mauna karilā
rāmānanda-rāya śloka paḍite lāgilā*

eta kahi'—speaking this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mauna karilā*—became silent; *rāmānanda-rāya*—Rāmānanda Rāya; *śloka*—verses; *paḍite lāgilā*—began to recite.

After speaking in this way, Śrī Caitanya Mahāprabhu fell silent. Then Rāmānanda Rāya began to recite various verses.

TEXT 56

*svarūpa-gosāñi kare kṛṣṇa-līlā gāna
dui jane kichu kailā prabhura bāhya jñāna*

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; *kare*—does; *kṛṣṇa-līlā*—of the pastimes of Kṛṣṇa; *gāna*—singing; *dui jane*—both of them; *kichu*—some; *kailā*—revived; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāhya jñāna*—external consciousness.

Rāmānanda Rāya recited verses from Śrīmad-Bhāgavatam, and Svarūpa Dāmodara Gosvāmī sang of Kṛṣṇa’s pastimes. In this way, they brought Śrī Caitanya Mahāprabhu to external consciousness.

TEXT 57

*ei-mata ardha-rātri kailā niryāpaṇa
bhitara-prakoṣṭhe prabhure karāilā śayana*

ei-mata—in this way; *ardha-rātri*—half the night; *kailā niryāpaṇa*—passed; *bhitara-prakoṣṭhe*—in the inner room; *prabhure*—Śrī Caitanya Mahāprabhu; *karāilā śayana*—they made to lie down.

After half the night had passed in this way, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī made Śrī Caitanya Mahāprabhu lie down on His bed in the inner room.

TEXT 58

*rāmānanda-rāya tabe gelā nija ghare
svarūpa-govinda duñhe śuilenā dvāre*

rāmānanda-rāya—Rāmānanda Rāya; *tabe*—thereupon; *gelā*—returned; *nija ghare*—to his home; *svārūpa*—Svarūpa Dāmodara Gosvāmī;

govinda—and Govinda; *duñhe*—both; *śuilena*—lay down; *dvāre*—at the door.

Then Rāmānanda Rāya returned home, and Svarūpa Dāmodara Gosvāmī and Govinda lay down in front of the door to Śrī Caitanya Mahāprabhu's room.

TEXT 59

*saba rātri mahāprabhu kare jāgaraṇa
ucca kari' kahe kṛṣṇa-nāma-saṅkīrtana*

saba rātri—all night; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *jāgaraṇa*—remaining without sleep; *ucca kari'*—very loudly; *kahe kṛṣṇa-nāma-saṅkīrtana*—chants the holy name of Kṛṣṇa.

Śrī Caitanya Mahāprabhu remained awake throughout the entire night, chanting the Hare Kṛṣṇa mantra very loudly.

TEXT 60

*śabda nā pāñā svarūpa kapāṭa kailā dūre
tina-dvāra deoyā āche, prabhu nāhi ghare!*

śabda—sound; *nā*—not; *pāñā*—hearing; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *kapāṭa*—the door; *kailā dūre*—opened; *tina-dvāra*—three doors; *deoyā āche*—were locked; *prabhu*—Śrī Caitanya Mahāprabhu; *nāhi ghare*—was not within the room.

After some time, Svarūpa Dāmodara could no longer hear Śrī Caitanya Mahāprabhu chanting. When he entered the room, he found the three doors locked, but Śrī Caitanya Mahāprabhu was gone.

TEXT 61

*cintita ha-ila sabe prabhure nā dekhiyā
prabhu cāhi' bule sabe deuṭī jvāliyā*

cintita ha-ila—became very anxious; *sabe*—all the devotees; *prabhure*—Śrī Caitanya Mahāprabhu; *nā dekhiyā*—not seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *cāhi'*—searching for; *bule*—wander; *sabe*—all of them; *deuṭī*—lamp; *javāliyā*—lighting.

All the devotees were very anxious when they saw that the Lord was not in His room. They wandered about searching for Him with a warning lamp.

TEXT 62

simha-dvārera uttara-diśāya āche eka ṭhāñi
tāra madhye paḍi' āchena caitanya-gosāñi

simha-dvārera—of the gate known as Simha-dvāra; *uttara-diśāya*—on the northern side; *āche*—there is; *eka ṭhāñi*—a place; *tāra madhye*—within that place; *paḍi'*—lying down; *āchena*—was; *caitanya-gosāñi*—Śrī Caitanya Mahāprabhu.

After searching for some time, they came upon Śrī Caitanya Mahāprabhu lying in a corner by the northern side of the Simha-dvāra gate.

TEXT 63

dekhi' svarūpa-gosāñi-ādi ānandita hailā
prabhura daśā dekhi' punaḥ cintite lāgilā

dekhi'—seeing; *svarūpa-gosāñi-ādi*—all the devotees, headed by Svarūpa Dāmodara Gosvāmī; *ānandita hailā*—became very glad; *prabhura*—of Śrī Caitanya Mahāprabhu; *daśā*—the condition; *dekhi'*—seeing; *punaḥ*—again; *cintite lāgilā*—they began to feel anxiety.

At first they were overjoyed to see Him, but when they saw His condition, all the devotees, headed by Svarūpa Dāmodara Gosvāmī, were very anxious.

TEXT 64

*prabhu paḍi' āchena dīrgha hāta pāñca-chaya
acetana deha, nāsāya śvāsa nāhi vaya*

prabhu—the Lord; *paḍi' āchena*—was lying down; *dīrgha*—prolonged; *hāta pāñca-chaya*—five to six cubits (one cubit equals about a foot and a half); *acetana deha*—unconscious body; *nāsāya*—in the nostrils; *śvāsa*—breath; *nāhi vaya*—does not flow.

Śrī Caitanya Mahāprabhu was lying unconscious, and His body had become elongated to five or six cubits. There was no breath from His nostrils.

TEXTS 65–66

*eka eka hasta-pāda—dīrgha tina tina-hāta
asthi-granthi bhinna, carma āche mātra tāta
hasta, pāda, grīvā, kaṭi, asthi sandhi yata
eka eka vitasti bhinna hañāche tata*

eka eka—each one; *hasta-pāda*—arms and legs; *dīrgha*—prolonged; *tina tina-hāta*—three cubits; *asthi-granthi*—joints of the bones; *bhinna*—separated; *carma*—skin; *āche*—there is; *mātra*—only; *tāta*—a slight temperature indicating life; *hasta*—arms; *pāda*—legs; *grīvā*—neck; *kaṭi*—waist; *asthi*—bones; *sandhi*—joints; *yata*—as many; *eka*—one; *eka*—one; *vitasti*—about six inches; *bhinna*—separated; *hañāche*—were; *tata*—so many.

Each of His arms and legs had become three cubits long; only skin connected the separated joints. The Lord's body temperature, indicating life, was very low. All the joints in His arms, legs, neck and waist were separated by at least six inches.

TEXT 67

*carma-mātra upare, sandhi āche dīrgha hañā
duḥkhita ha-ilā sabe prabhure dekhiyā*

carma-mātra—only skin; *upare*—over; *sandhi*—joints; *āche*—are; *dīrgha*—prolonged; *hañā*—being; *duḥkhita*—very sorry; *ha-ilā*—became; *sabe*—all of them; *prabhura*—Śrī Caitanya Mahāprabhu; *dekhiyā*—seeing.

It appeared that only skin covered His elongated joints. Seeing the Lord's condition, all the devotees were very unhappy.

TEXT 68

*mukhe lālā-phena prabhura uttāna-nayāna
dekhiyā sakala bhaktera deha chāḍe prāṇa*

mukhe—at the mouth; *lālā*—saliva; *phena*—foam; *prabhura*—of Śrī Caitanya Mahāprabhu; *uttāna*—turned upwards; *nayāna*—eyes; *dekhiyā*—seeing; *sakala bhaktera*—of all the devotees; *deha*—body; *chāḍe*—leaves; *prāṇa*—life.

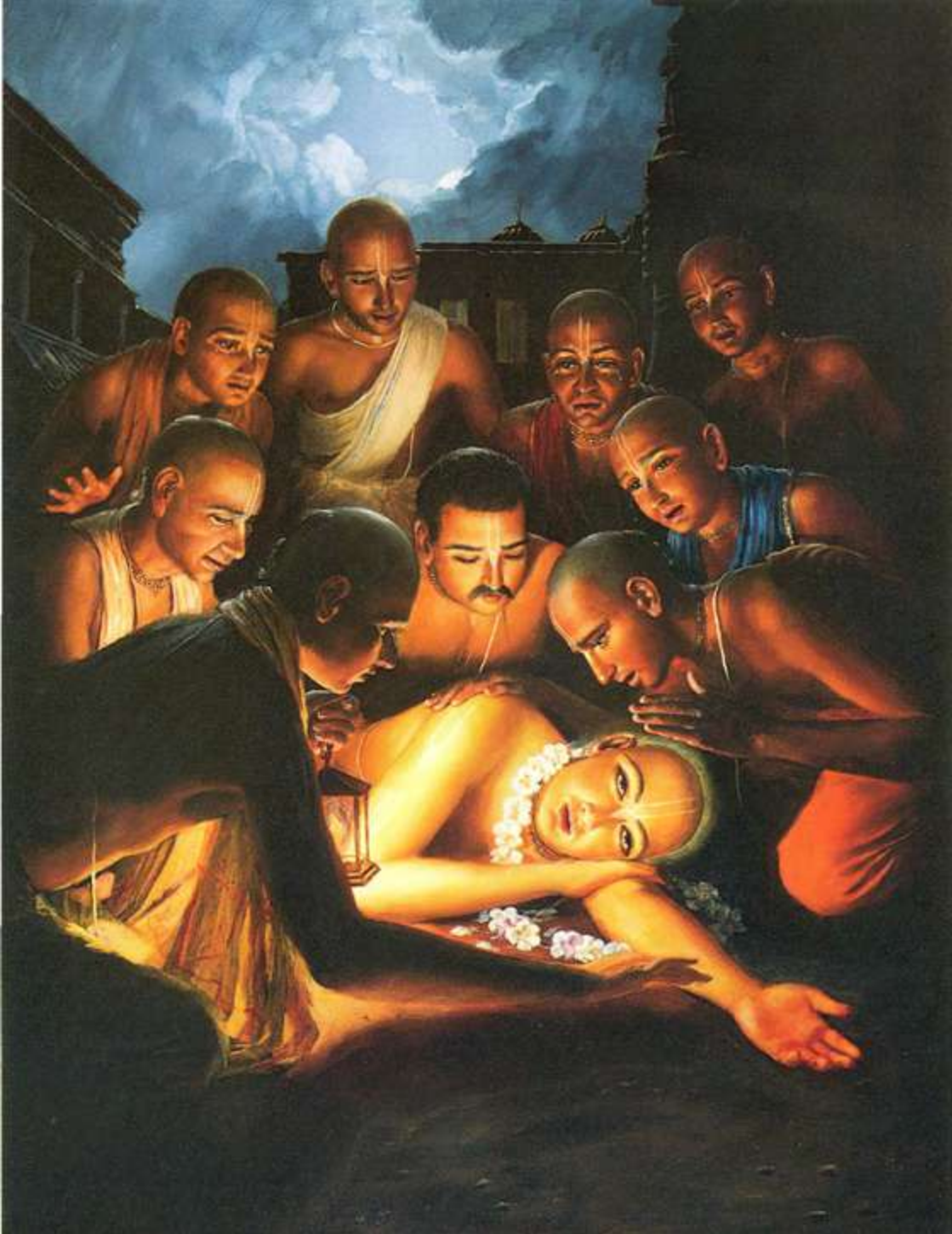
They almost died when they saw Śrī Caitanya Mahāprabhu with His mouth full of saliva and foam and His eyes turned upward.

TEXT 69

*svarūpa-gosāñi tabe ucca kariyā
prabhura kāṇe kṛṣṇa-nāma kahe bhakta-gaṇa lañā*

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; *tabe*—at that time; *ucca kariyā*—very loudly; *prabhura kāṇe*—in the ear of Śrī Caitanya Mahāprabhu; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *kahe*—began to chant; *bhakta-gaṇa lañā*—with all the other devotees.

When they saw this, Svarūpa Dāmodara Gosvāmī and all the other devotees began to chant the holy name of Kṛṣṇa very loudly into Śrī Caitanya Mahāprabhu's ear.



When they saw the condition of the Lord, Svarūpa Dāmodara Gosvāmī and all the other devotees began to chant the holy name of Kṛṣṇa very loudly into Śrī Caitanya Mahāprabhu's ear.

TEXT 70

bahu-kṣaṇe kṛṣṇa-nāma hṛdaye paśilā
'hari-bola' bali' prabhu garjiyā uṭhilā

bahu-kṣaṇe—after a long time; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *hṛdaye paśilā*—entered the heart; *hari-bola bali'*—saying “Haribol”; *prabhu*—Śrī Caitanya Mahāprabhu; *garjiyā*—making a loud sound; *uṭhilā*—got up.

After they had chanted in this way for a long time, the holy name of Kṛṣṇa entered the heart of Śrī Caitanya Mahāprabhu, and He suddenly arose with a loud shout of “Haribol!”

TEXT 71

cetana pāite asthi-sandhi lāgila
pūrvā-prāya yathāvat śarīra ha-ila

cetana pāite—after coming to consciousness; *asthi-sandhi*—the joints of the bones; *lāgila*—contracted; *pūrvā-prāya*—as before; *yathāvat*—in a normal condition; *śarīra*—the body; *ha-ila*—became.

As soon as the Lord returned to external consciousness, all His joints contracted and His entire body returned to normal.

TEXT 72

ei līlā mahāprabhura raghunātha-dāsa
'gaurāṅga-stava-kalpavṛkṣe' kariyāche prakāśa

ei līlā—these pastimes; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *gaurāṅga-stava-kalpavṛkṣe*—in the book known as *Gaurāṅga-stava-kalpavṛkṣa*; *kariyāche prakāśa*—has described.

Śrīla Raghunātha dāsa Gosvāmī has described these pastimes elaborately in his book *Gaurāṅga-stava-kalpavṛkṣa*.

TEXT 73

*kvacin miśrāvāse vraja-ṣati-sutasyoru-virahāt
ślathac chrī-sandhitvād dadhad-adhika-dairghyam bhuja-padoḥ
luṭhan bhūmau kākvā vikala-vikalam gadgada-vacā
rudan śrī-gaurāṅgo hṛdaya udayan mām madayati*

kvacit—sometimes; *miśra-āvāse*—in the house of Kāśī Miśra; *vraja-ṣati-sutasya*—from the son of Nanda Mahārāja; *uru-virahāt*—because of strong feelings of separation; *ślathac*—being slackened; *śrī-sandhitvāt*—from the joints of His transcendental body; *dadhat*—obtaining; *adhika-dairghyam*—extraordinary length; *bhuja-padoḥ*—of the arms and legs; *luṭhan*—rolling; *bhūmau*—on the ground; *kākvā*—with a cry of lamentation; *vikala-vikalam*—very sorrowfully; *gadgada-vacā*—with a faltering voice; *rudan*—crying; *śrī-gaurāṅgaḥ*—Lord Śrī Caitanya Mahāprabhu; *hṛdaye*—in the heart; *udayan*—awakening; *mām*—me; *madayati*—maddens.

“In the house of Kāśī Miśra, Śrī Caitanya Mahāprabhu would sometimes be greatly aggrieved, feeling separation from Kṛṣṇa. The joints of His transcendental body would slacken, and His arms and legs would become elongated. Rolling on the ground, the Lord would cry out in distress in a faltering voice and weep very sorrowfully. The appearance of Śrī Caitanya Mahāprabhu, awakening in my heart, maddens me.”

This verse is *Gaurāṅga-stava-kalpavṛkṣa* 4.

TEXT 74

*simha-dvāre dekhi' prabhura vismaya ha-ilā
'kāñhā kara ki'—ei svarūpe puchilā*

simha-dvāre—at the gate known as Simha-dvāra; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *vismaya ha-ilā*—there was astonishment; *kāñhā*—where; *kara ki'*—what am I doing; *ei*—this; *svarūpe puchilā*—inquired from Svarūpa Dāmodara Gosvāmī.

Śrī Caitanya Mahāprabhu was very much astonished to find Himself in front of the Simha-dvāra. He asked Svarūpa Dāmodara Gosvāmī, “Where am I? What am I doing here?”

TEXT 75

*svarūpa kahe,—‘uṭha, prabhu, cala nija-ghare
tathāi tomāre saba karimu gocare’*

svarūpa kahe—Svarūpa Dāmodara Gosvāmī replied; *uṭha prabhu*—my dear Lord, please get up; *cala*—go; *nija-ghare*—to Your place; *tathāi*—there; *tomāre*—unto You; *saba*—all; *karimu gocare*—I shall inform.

Svarūpa Dāmodara said, “My dear Lord, please get up. Let us go to Your place. There I shall tell You everything that has happened.”

TEXT 76

*eta bali’ prabhure dhari’ ghare lañā gelā
tāñhāra avasthā saba kahite lāgilā*

eta bali’—saying this; *prabhure dhari’*—supporting Śrī Caitanya Mahāprabhu; *ghare*—home; *lañā gelā*—took back; *tāñhāra avasthā*—His condition; *saba*—all of them; *kahite lāgilā*—began to speak.

Thus all the devotees, supporting Śrī Caitanya Mahāprabhu, took Him back to His residence. Then they all described to Him what had happened.

TEXT 77

*śuni’ mahāprabhu baḍa hailā camatkāra
prabhu kahe,—‘kichu smṛti nāhika āmāra*

śuni’—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *baḍa*—very much; *hailā camatkāra*—became astonished; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *kichu*—any; *smṛti*—remembrance; *nāhika*—is not; *āmāra*—Mine.

Hearing the description of His condition while He had lain near the Simhadvāra, Śrī Caitanya Mahāprabhu was very much astonished. He said, “I do not remember any of these things.

TEXT 78

*sabe dekhi—haya mora kṛṣṇa vidyamāna
vidyut-prāya dekhā diyā haya antardhāna'*

sabe—only this; dekhi—I know; haya—there is; mora—My; kṛṣṇa—Lord Kṛṣṇa; vidyamāna—brightly present; vidyut-prāya—like lightning; dekhā diyā—appearing; haya—there is; antardhāna—disappearance.

“All I can remember is that I saw My Kṛṣṇa, but only for an instant. He appeared before Me and then, like lightning, immediately disappeared.”

TEXT 79

*hena-kāle jagannāthera pāṇi-śaṅkha bājilā
snāna kari' mahāprabhu daraśane gelā*

hena-kāle—at this time; jagannāthera—of Lord Jagannātha; pāṇi-śaṅkha—a conchshell that can be held in the hand; bājilā—vibrated; snāna kari'—after bathing; mahāprabhu—Śrī Caitanya Mahāprabhu; daraśane gelā—went to see Lord Jagannātha.

Just then, everyone heard the blowing of the conchshell at the Jagannātha temple. Śrī Caitanya Mahāprabhu immediately took His bath and went to see Lord Jagannātha.

TEXT 80

*ei ta' kahiluṅ prabhura adbhuta vikāra
yāhāra śravaṇe loke lāge camatkāra*

ei ta'—thus; kahiluṅ—I have described; prabhura—of Śrī Caitanya Mahāprabhu; adbhuta vikāra—uncommon transformations of the body; yāhāra śravaṇe—hearing which; loke—people; lāge—feel; camatkāra—astonishment.

Thus I have described the uncommon transformations of the body of Śrī Caitanya Mahāprabhu. When people hear about this, they are very much astonished.

TEXT 81

*loke nāhi dekhi aiche, śāstre nāhi śuni
hena bhāva vyakta kare nyāsi-cūḍāmaṇi*

loke—among people; *nāhi dekhi*—we do not see; *aiche*—such; *śāstre*—in scripture; *nāhi śuni*—we do not hear; *hena*—such; *bhāva*—emotions; *vyakta kare*—exhibits; *nyāsi-cūḍāmaṇi*—the supreme sannyāsī.

No one has witnessed such bodily changes elsewhere, nor has anyone read of them in the revealed scriptures. Yet Śrī Caitanya Mahāprabhu, the supreme sannyāsī, exhibited these ecstatic symptoms.

TEXT 82

*śāstra-lokātīta yei yei bhāva haya
itara-lokera tāte nā haya niścaya*

śāstra-loka-atīta—beyond the conception of people and the revealed scriptures; *yei yei*—whatever; *bhāva*—emotional ecstasies; *haya*—there are; *itara-lokera*—of common men; *tāte*—in that; *nā haya*—there is not; *niścaya*—belief.

These ecstasies are not described in the śāstras, and they are inconceivable to common men. Therefore people in general do not believe in them.

TEXT 83

*raghunātha-dāsera sadā prabhu-saṅge sthiti
tānra mukhe śuni' likhi kariyā pratīti*

raghunātha-dāsera—of Raghunātha dāsa Gosvāmī; *sadā*—always; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *sthiti*—living; *tānra mukhe*—from his mouth; *śuni'*—hearing; *likhi*—I write; *kariyā pratīti*—accepting in toto.

Raghunātha dāsa Gosvāmī lived continuously with Śrī Caitanya Mahāprabhu. I am simply recording whatever I have heard from him.

Although common men do not believe in these pastimes, I believe in them totally.

TEXT 84

*eka-dina mahāprabhu samudre yāite
'caṭaka'-parvata dekhilena ācambite*

eka-dina—one day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *samudre yāite*—while going to the sea; *caṭaka-parvata*—the Caṭaka-parvata sand dune; *dekhilena*—saw; *ācambite*—suddenly.

One day, while Śrī Caitanya Mahāprabhu was going to the sea to bathe, He suddenly saw a sand dune named Caṭaka-parvata.

TEXT 85

*govardhana-śaila-jñāne āviṣṭa ha-ilā
parvata-diśāte prabhu dhāñā calilā*

govardhana-śaila—Govardhana Hill; *jñāne*—by the understanding; *āviṣṭa ha-ilā*—became overwhelmed; *parvata-diśāte*—in the direction of the sand dune; *prabhu*—Śrī Caitanya Mahāprabhu; *dhāñā calilā*—began to run.

Śrī Caitanya Mahāprabhu mistook the sand dune for Govardhana Hill and ran toward it.

TEXT 86

*hantāyam adrir abalā hari-dāsa-varyo
yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ
mānaṁ tanoti saha-go-gaṇayos taylor yat
pānīya-sūyavasa-kandara-kanda-mūlaiḥ*

hanta—oh; *ayam*—this; *adriḥ*—hill; *abalāḥ*—O friends; *hari-dāsa-varyaḥ*—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-gaṇayoḥ*—cows, calves and cowherd boys; *tayoḥ*—to Them (Śrī Kṛṣṇa and Balarāma); *yat*—because; *pānīya*—drinking water; *sūyavasa*—very soft grass; *kandara*—caves; *kanda-mūlaiḥ*—and by roots.

“[Lord Caitanya said:] ‘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.’”

This is a quotation from *Śrīmad-Bhāgavatam* (10.21.18). It was spoken by the *gopīs* when Lord Kṛṣṇa and Balarāma entered the forest in the autumn. The *gopīs* spoke among themselves and glorified Kṛṣṇa and Balarāma for Their pastimes.

TEXT 87

*ei śloka paḍi' prabhu calena vāyu-vege
govinda dhāila pāche, nāhi pāya lāge*

ei śloka—this verse; *paḍi'*—reciting; *prabhu*—Śrī Caitanya Mahāprabhu; *calena*—goes; *vāyu-vege*—at the speed of the wind; *govinda*—Govinda; *dhāila*—ran; *pāche*—behind; *nāhi pāya lāge*—could not catch.

Reciting this verse, Śrī Caitanya Mahāprabhu ran toward the sand dune as fast as the wind. Govinda ran after Him, but he could not approach Him.

TEXT 88

*phukāra paḍila, mahā-kolāhala ha-ila
yei yāhāñ chila sei uṭhiyā dhāila*

phu-kāra—a loud call; *paḍila*—arose; *mahā-kolāhala*—a tumultuous sound; *ha-ila*—there was; *yei*—whoever; *yāhāñ*—wherever; *chila*—was; *sei*—he; *uṭhiyā dhāila*—got up and began to run.



One day, while Śrī Caitanya Mahāprabhu was going to the sea to bathe, He suddenly saw a sand dune named Caṭaka-parvata. Śrī Caitanya Mahāprabhu mistook the sand dune for Govardhana Hill and ran toward it. Sri Caitanya Mahāprabhu ran toward the sand dune as fast as the wind. Govinda ran after Him, but he could not approach Him.

First one devotee shouted loudly, and then a tumultuous uproar arose as all the devotees stood up and began to run after the Lord.

TEXT 89

*svarūpa, jagadānanda, paṇḍita-gadādhara
rāmāi, nandāi, āra paṇḍita śaṅkara*

svarūpa—Svarūpa Dāmodara Gosvāmī; *jagadānanda*—Jagadānanda Paṇḍita; *paṇḍita-gadādhara*—Gadādhara Paṇḍita; *rāmāi*—Rāmāi; *nandāi*—Nandāi; *āra*—and; *paṇḍita-śaṅkara*—Śaṅkara Paṇḍita.

Svarūpa Dāmodara Gosvāmī, Jagadānanda Paṇḍita, Gadādhara Paṇḍita, Rāmāi, Nandāi and Śaṅkara Paṇḍita are some of the devotees who ran after Śrī Caitanya Mahāprabhu.

TEXT 90

*purī-bhāratī-gosāñi āilā sindhu-tīre
bhagavān-ācārya khañja calilā dhīre dhīre*

purī—Paramānanda Purī; *bhāratī-gosāñi*—Brahmānanda Bhāratī; *āilā*—came; *sindhu-tīre*—on the shore of the sea; *bhagavān-ācārya*—Bhagavān Ācārya; *khañja*—lame; *calilā*—proceeded; *dhīre dhīre*—very slowly.

Paramānanda Purī and Brahmānanda Bhāratī also went toward the beach, and Bhagavān Ācārya, who was lame, followed them very slowly.

TEXT 91

*prathame calilā prabhu,—yena vāyu-gati
stambha-bhāva pathe haila, calite nāhi śakti*

prathame—in the beginning; *calilā*—went; *prabhu*—Śrī Caitanya Mahāprabhu; *yena*—like; *vāyu-gati*—the speed of the wind; *stambha-bhāva*—the emotion of being stunned; *pathe*—on the way; *haila*—there was; *calite*—to move; *nāhi*—no; *śakti*—power.

Śrī Caitanya Mahāprabhu was running with the speed of the wind, but He suddenly became stunned in ecstasy and lost all strength to proceed further.

TEXT 92

*prati-roma-kūpe mām̐sa—vraṇera ākāra
tāra upare romodgama—kadamba-prakāra*

prati-roma-kūpe—in every hair hole; *mām̐sa*—the flesh; *vraṇera ākāra*—like pimples; *tāra upare*—upon that; *roma-udgama*—standing of the bodily hairs; *kadamba-prakāra*—like the *kadamba* flowers.

The flesh at each of His pores erupted like pimples, and His bodily hairs, standing on end, appeared like *kadamba* flowers.

TEXT 93

*prati-rome prasveda paḍe rudhirera dhāra
kaṇṭhe gharghara, nāhi varṇera uccāra*

prati-rome—from each hair; *prasveda*—perspiration; *paḍe*—drops; *rudhirera*—of blood; *dhāra*—flow; *kaṇṭhe*—in the throat; *gharghara*—gargling sound; *nāhi*—not; *varṇera*—of letters; *uccāra*—pronunciation.

Blood and perspiration flowed incessantly from every pore of His body, and He could not speak a word but simply produced a gargling sound within His throat.

TEXT 94

*dui netre bhari' aśru vahaye apāra
samudre mililā yena gaṅgā-yamunā-dhāra*

dui netre—in the two eyes; *bhari'*—filling; *aśru*—tears; *vahaye*—flow; *apāra*—unlimited; *samudre*—the ocean; *mililā*—met; *yena*—as if; *gaṅgā*—of the Ganges; *yamunā*—of the Yamunā; *dhāra*—flow.

The Lord's eyes filled and overflowed with unlimited tears, like the Ganges and Yamunā meeting in the sea.

TEXT 95

*vaivarṇye śaṅkha-prāya śveta haila aṅga
tabe kampa uṭhe,—yena samudre taraṅga*

vaivarṇye—by fading; *śaṅkha-prāya*—like a conchshell; *śveta*—white; *haila*—became; *aṅga*—body; *tabe*—at that time; *kampa*—shivering; *uṭhe*—arises; *yena*—as if; *samudre*—in the ocean; *taraṅga*—waves.

His entire body faded to the color of a white conchshell, and then He began to quiver like the waves in the ocean.

TEXT 96

*kāṅpīte kāṅpīte prabhu bhūmete paḍilā
tabe ta' govinda prabhura nikaṭe āilā*

kāṅpīte kāṅpīte—while shivering; *prabhu*—Śrī Caitanya Mahāprabhu; *bhūmete*—on the ground; *paḍilā*—fell down; *tabe*—at that time; *ta'*—certainly; *govinda*—Govinda; *prabhura*—to Śrī Caitanya Mahāprabhu; *nikaṭe*—near; *āilā*—came.

While quivering in this way, Śrī Caitanya Mahāprabhu fell down on the ground. Then Govinda approached Him.

TEXT 97

*karaṅgera jale kare sarvāṅga siñcana
bahirvāsa lañā kare aṅga saṁvījana*

karaṅgera jale—with water from a *karaṅga* waterpot; *kare*—does; *sarvāṅga*—all parts of the body; *siñcana*—sprinkling; *bahirvāsa*—covering cloth; *lañā*—taking; *kare*—does; *aṅga*—the body; *saṁvījana*—fanning.

Govinda sprinkled water from a karaṅga waterpot all over the Lord's body, and then, taking His own outer garment, he began to fan Śrī Caitanya Mahāprabhu.

TEXT 98

*svarūpādi-gaṇa tāhān āsiyā mililā
prabhura avasthā dekhi' kāndite lāgilā*

svarūpa-ādi-gaṇa—the devotees, headed by Svarūpa Dāmodara Gosvāmī; *tāhān*—there; *āsiyā*—coming; *mililā*—met; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *avasthā*—condition; *dekhi'*—seeing; *kāndite lāgilā*—began to cry.

When Svarūpa Dāmodara and the other devotees reached the spot and saw the condition of Śrī Caitanya Mahāprabhu, they began to cry.

TEXT 99

*prabhura aṅge dekhe aṣṭa-sāttvika vikāra
āścarya sāttvika dekhi' hailā camatkāra*

prabhura—of Śrī Caitanya Mahāprabhu; *aṅge*—in the body; *dekhe*—they see; *aṣṭa-sāttvika vikāra*—eight kinds of transcendental transformations; *āścarya*—wonderful; *sāttvika*—transcendental; *dekhi'*—seeing; *hailā camatkāra*—they became struck with wonder.

All eight kinds of transcendental transformations were visible in the Lord's body. All the devotees were struck with wonder to see such a sight.

The eight ecstatic symptoms are the state of being stunned, perspiration, standing of the bodily hairs on end, faltering of the voice, trembling, fading of the body's color, tears and devastation.

TEXT 100

*ucca saṅkīrtana kare prabhura śravaṇe
śītala jale kare prabhura aṅga sammārjane*

ucca—loud; *saṅkīrtana*—chanting of the Hare Kṛṣṇa mantra; *kare*—do; *prabhura*—of Śrī Caitanya Mahāprabhu; *śravaṇe*—within the hearing; *śītala*—cold; *jale*—with water; *kare*—do; *prabhura*—of Śrī Caitanya Mahāprabhu; *aṅga*—body; *sammārjane*—washing.

The devotees loudly chanted the Hare Kṛṣṇa mantra near Śrī Caitanya Mahāprabhu and washed His body with cold water.

TEXT 101

ei-mata bahu-bāra kīrtana karite
'hari-bola' bali' prabhu uṭhe ācambite

ei-mata—in this way; *bahu-bāra*—for a long time; *kīrtana karite*—chanting; *hari-bola bali'*—uttering “Haribol”; *prabhu*—Śrī Caitanya Mahāprabhu; *uṭhe*—stands up; *ācambite*—suddenly.

After the devotees had been chanting for a long time, Śrī Caitanya Mahāprabhu suddenly stood up and shouted, “Haribol!”

TEXT 102

sānande sakala vaiṣṇava bale 'hari' 'hari'
uṭhila maṅgala-dhvani catur-dik bhari'

sa-ānande—with great pleasure; *sakala*—all; *vaiṣṇava*—devotees; *bale*—chanted; *hari hari*—the holy name of the Lord; *uṭhila*—there arose; *maṅgala-dhvani*—an auspicious sound; *catur-dik*—all directions; *bhari'*—filling.

When Śrī Caitanya Mahāprabhu stood up, all the Vaiṣṇavas loudly chanted, “Hari! Hari!” in great jubilation. The auspicious sound filled the air in all directions.

TEXT 103

*uṭhi' mahāprabhu vismita, iti uti cāya
ye dekhite cāya, tāhā dekhite nā pāya*

uṭhi'—standing up; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *vismita*—astonished; *iti uti*—here and there; *cāya*—looks; *ye*—what; *dekhite cāya*—He wanted to see; *tāhā*—that; *dekhite nā pāya*—He could not see.

Astonished, Śrī Caitanya Mahāprabhu stood up and began looking here and there, trying to see something. But He could not catch sight of it.

TEXT 104

*'vaiṣṇava' dekhiyā prabhura ardha-bāhya ha-ila
svarūpa-gosāñire kichu kahite lāgila*

vaiṣṇava dekhiyā—seeing the devotees; *prabhura*—of Śrī Caitanya Mahāprabhu; *ardha-bāhya*—half-external consciousness; *ha-ila*—there was; *svarūpa-gosāñire*—unto Svarūpa Gosāñi; *kichu*—something; *kahite lāgila*—began to speak.

When Śrī Caitanya Mahāprabhu saw all the Vaiṣṇavas, He returned to partial external consciousness and spoke to Svarūpa Dāmodara.

TEXT 105

*“govardhana haite more ke ihāñ ānila?
pāñā kṛṣṇera līlā dekhite nā pāila*

govardhana haite—from Govardhana Hill; *more*—Me; *ke*—who; *ihāñ*—here; *ānila*—brought; *pāñā*—getting; *kṛṣṇera līlā*—pastimes of Kṛṣṇa; *dekhite nā pāila*—I could not see.

Śrī Caitanya Mahāprabhu said, “Who has brought Me here from Govardhana Hill? I was seeing Lord Kṛṣṇa’s pastimes, but now I cannot see them.

TEXT 106

*ihāñ haite āji mui genu govardhane
dekhoñ,—yadi kṛṣṇa karena godhana-cāraṇe*

ihāñ haite—from here; *āji*—today; *mui*—I; *genu*—went; *govardhane*—to Govardhana Hill; *dekhoñ*—I was searching; *yadi*—if; *kṛṣṇa*—Lord Kṛṣṇa; *karena*—does; *godhana-cāraṇe*—tending the cows.

“Today I went from here to Govardhana Hill to find out if Kṛṣṇa was tending His cows there.

TEXT 107

*govardhane caḍi' kṛṣṇa bājāilā veṇu
govardhanera caudike care saba dhenu*

govardhane—on Govardhana Hill; *caḍi'*—going up; *kṛṣṇa*—Lord Kṛṣṇa; *bājāilā veṇu*—played the flute; *govardhanera*—of Govardhana Hill; *caudike*—in four directions; *care*—graze; *saba*—all; *dhenu*—cows.

“I saw Lord Kṛṣṇa climbing Govardhana Hill and playing His flute, surrounded on all sides by grazing cows.

TEXT 108

*veṇu-nāda śuni' āilā rādhā-ṭhākuraṇī
saba sakhī-gaṇa-saṅge kariyā sājani*

veṇu-nāda—the vibration of the flute; *śuni'*—hearing; *āilā*—came; *rādhā-ṭhākuraṇī*—Śrīmatī Rādhārāṇī; *saba*—all; *sakhī-gaṇa-saṅge*—accompanied by *gopīs*; *kariyā sājani*—nicely dressed.

“Hearing the vibration of Kṛṣṇa’s flute, Śrīmatī Rādhārāṇī and all Her *gopī* friends came there to meet Him. They were all very nicely dressed.

TEXT 109

*rādhā lañā kṛṣṇa praveśilā kandarāte
sakhī-gaṇa kahe more phula uṭhāite*

rādhā lañā—taking Śrīmatī Rādhārāṇī along; *kṛṣṇa*—Lord Kṛṣṇa; *praveśilā*—entered; *kandarāte*—a cave; *sakhī-gaṇa*—the *gopīs*; *kahe*—said; *more*—unto Me; *phula*—flowers; *uṭhāite*—to pick up.

“When Kṛṣṇa and Śrīmatī Rādhārāṇī entered a cave together, the other *gopīs* asked Me to pick some flowers.

TEXT 110

*hena-kāle tumi-saba kolāhala kailā
tāhāñ haite dhari’ more ihāñ lañā āilā*

hena-kāle—at this time; *tumi-saba*—all of you; *kolāhala kailā*—made a tumultuous sound; *tāhāñ haite*—from there; *dhari’*—catching; *more*—Me; *ihāñ*—here; *lañā āilā*—you have brought.

“Just then, all of you made a tumultuous sound and carried Me from there to this place.

TEXT 111

*kene vā ānilā more vṛthā duḥkha dite
pāñā kṛṣṇera līlā, nā pāinu dekhite*“

kene—why; *vā*—then; *ānilā*—brought; *more*—Me; *vṛthā*—unnecessarily; *duḥkha dite*—to give pain; *pāñā*—getting; *kṛṣṇera līlā*—the pastimes of Kṛṣṇa; *nā pāinu dekhite*—I could not see.

“Why have you brought Me here, causing Me unnecessary pain? I had a chance to see Kṛṣṇa’s pastimes, but I could not see them.”



“When Kṛṣṇa and Śrīmatī Rādhārāṇī entered a cave together, the other gopīs asked Me to pick some flowers. Just then, all of you made a tumultuous sound and carried Me from there to this place. Why have you brought Me here, causing Me unnecessary pain? I had a chance to see Kṛṣṇa’s pastimes, but I could not see them.”

TEXT 112

*eta bali' mahāprabhu karena krاندana
tānra daśā dekhi' vaiṣṇava karena rodana*

eta bali'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karena krاندana*—began to cry; *tānra daśā*—His state; *dekhi'*—seeing; *vaiṣṇava*—the Vaiṣṇavas; *karena rodana*—began to cry.

Saying this, Śrī Caitanya Mahāprabhu began to weep. When all the Vaiṣṇavas saw the Lord's condition, they also wept.

TEXT 113

*hena-kāle āilā purī, bhāratī,—dui-jana
duñhe dekhi' mahāprabhura ha-ila sambhrama*

hena-kāle—at this time; *āilā*—came; *purī*—Paramānanda Purī; *bhāratī*—Brahmānanda Bhāratī; *dui-jana*—two persons; *duñhe dekhi'*—seeing both of them; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *ha-ila*—there was; *sambhrama*—respect.

At that time, Paramānanda Purī and Brahmānanda Bhāratī arrived. Seeing them, Śrī Caitanya Mahāprabhu became somewhat respectful.

TEXT 114

*nipaṭṭa-bāhya ha-ile prabhu duñhāre vandilā
mahāprabhure dui-jana premāliṅgana kailā*

nipaṭṭa-bāhya—complete external consciousness; *ha-ile*—when there was; *prabhu*—Śrī Caitanya Mahāprabhu; *duñhāre*—to both of them; *vandilā*—offered prayers; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *dui-jana*—both persons; *prema-āliṅgana kailā*—embraced with love and affection.

Śrī Caitanya Mahāprabhu returned to complete external consciousness and immediately offered prayers to them. Then these two elderly gentlemen both embraced the Lord with loving affection.

TEXT 115

prabhu kahe,—‘duñhe kene āilā eta dūre’?
purī-gosāñi kahe,—‘tomāra nṛtya dekhibāre’

prabhu kahe—Śrī Caitanya Mahāprabhu said; *duñhe*—the two of you; *kene*—why; *āilā*—have come; *eta dūre*—so far; *purī-gosāñi kahe*—Purī Gosāñi said; *tomāra nṛtya*—Your dancing; *dekhibāre*—to see.

Śrī Caitanya Mahāprabhu said to Purī Gosvāmī and Brahmānanda Bhārati, “Why have the two of you come so far?”

Purī Gosvāmī replied, “Just to see Your dancing.”

TEXT 116

lajjita ha-ilā prabhu purīra vacane
samudra-ghāṭa āilā saba vaiṣṇava-sane

lajjita—ashamed; *ha-ilā*—became; *prabhu*—Śrī Caitanya Mahāprabhu; *purīra vacane*—by the words of Paramānanda Purī; *samudra*—of the sea; *ghāṭa*—to the bathing place; *āilā*—came; *saba vaiṣṇava-sane*—with all the Vaiṣṇavas.

When He heard this, Śrī Caitanya Mahāprabhu felt somewhat ashamed. Then He went to bathe in the sea with all the Vaiṣṇavas.

TEXT 117

snāna kari’ mahāprabhu gharete āilā
sabā lañā mahā-prasāda bhojana karilā

snāna kari’—after taking a bath; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *gharete āilā*—returned home; *sabā lañā*—taking everyone with Him; *mahā-prasāda*—remnants of food from Jagannātha; *bhojana karilā*—ate.

After bathing in the sea, Śrī Caitanya Mahāprabhu returned to His residence with all the devotees. Then they all lunched on the remnants of food offered to Lord Jagannātha.

TEXT 118

*ei ta' kahiluṅ prabhura divyonmāda-bhāva
brahmāo kahite nāre yāhāra prabhāva*

ei ta'—thus; *kahiluṅ*—I have described; *prabhura*—of Śrī Caitanya Mahāprabhu; *divya-unmāda-bhāva*—transcendental ecstatic emotions; *brahmāo*—even Lord Brahmā; *kahite nāre*—cannot speak; *yāhāra*—of which; *prabhāva*—the influence.

Thus I have described the transcendental ecstatic emotions of Śrī Caitanya Mahāprabhu. Even Lord Brahmā cannot describe their influence.

TEXT 119

*'caṭaka'-giri-gamana-līlā raghunātha-dāsa
'gaurāṅga-stava-kalṣavṛkṣe' kariyāchena prakāśa*

caṭaka-giri—the sand dune known as Caṭaka-parvata; *gamana*—of going to; *līlā*—pastime; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *gaurāṅga-stava-kalṣa-vṛkṣe*—in the book known as *Gaurāṅga-stava-kalṣavṛkṣa*; *kariyāchena prakāśa*—has described.

In his book *Gaurāṅga-stava-kalṣavṛkṣa*, Raghunātha dāsa Gosvāmī has very vividly described Śrī Caitanya Mahāprabhu's pastime of running toward the Caṭaka-parvata sand dune.

TEXT 120

*samīpe nīlādreś caṭaka-giri-rājasya kalanād
aye goṣṭhe govardhana-giri-ṣatim lokitum itaḥ
vrajan asmīty uktvā pramada iva dhāvann avadhṛto
gaṇaiḥ svair gaurāṅgo hṛdaya udayan mām madayati*

samīpe—near; *nīlādreḥ*—Jagannātha Purī; *caṭaka*—named Caṭaka; *giri-rājasya*—the king of sand dunes; *kalanāt*—on account of seeing; *aye*—oh; *goṣṭhe*—to the place for pasturing cows; *govardhana-giri-ṣatim*—Govardhana, the king of hills; *lokitum*—to see; *itaḥ*—from here; *vrajan*—

going; *asmi*—I am; *iti*—thus; *uktvā*—saying; *pramadaḥ*—maddened; *iva*—as if; *dhāvan*—running; *avadhṛtaḥ*—being followed; *gaṇaiḥ*—by the devotees; *svaiḥ*—own; *gaurāṅgaḥ*—Lord Śrī Caitanya Mahāprabhu; *hṛdaye*—in the heart; *udayan*—awakening; *mām*—me; *madayati*—maddens.

“Near Jagannātha Purī is a great sand dune known as Caṭaka-parvata. Seeing that hill, Śrī Caitanya Mahāprabhu said, ‘Oh, I shall go to the land of Vraja to see Govardhana Hill!’ Then He began running madly toward it, and all the Vaiṣṇavas ran after Him. This scene awakens in my heart and maddens me.”

This verse is *Gaurāṅga-stava-kalṣavṛkṣa* 8.

TEXT 121

*ebe prabhu yata kailā alaukika-līlā
ke varṇite pāre sei mahāprabhura khelā*

ebe—now; *prabhu*—Śrī Caitanya Mahāprabhu; *yata*—all that; *kailā*—performed; *alaukika-līlā*—uncommon pastimes; *ke*—who; *varṇite pāre*—can describe; *sei*—they; *mahāprabhura khelā*—the play of Śrī Caitanya Mahāprabhu.

Who can properly describe all the uncommon pastimes of Śrī Caitanya Mahāprabhu? They are all simply His play.

TEXT 122

*saṅkṣepe kahiḃā kari dik daraśana
yei ihā śune, pāya kṛṣṇera caraṇa*

saṅkṣepe—in brief; *kahiḃā*—describing; *kari dik daraśana*—I show an indication; *yei*—anyone who; *ihā*—this; *śune*—hears; *pāya*—gets; *kṛṣṇera caraṇa*—the shelter of the lotus feet of Lord Kṛṣṇa.

I have briefly described them just to give an indication of His transcendental pastimes. Nevertheless, anyone who hears this will certainly attain the shelter of Lord Kṛṣṇa’s lotus feet.

TEXT 123

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

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.

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 Śrī Caitanya-caritāmṛta, Antya-līlā, Fourteenth Chapter, describing Śrī Caitanya Mahāprabhu's transcendental ecstatic emotions and His mistaking Caṭaka-ṣarvata for Govardhana Hill.

CHAPTER FIFTEEN

The Transcendental Madness of Śrī Caitanya Mahāprabhu

The following is a summary of the Fifteenth Chapter. After seeing the *upala-bhoga* ceremony of Lord Jagannātha, Śrī Caitanya Mahāprabhu once more began to feel ecstatic emotions. When He saw the garden on the beach by the sea, He again thought that He was in Vṛndāvana, and when He began to think of Kṛṣṇa engaging in His different pastimes, transcendental emotions excited Him again. On the night of the *rāsa* dance, the *gopīs*, bereaved by Kṛṣṇa's absence, searched for Kṛṣṇa from one forest to another. Śrī Caitanya Mahāprabhu adopted the same transcendental thoughts as those of the *gopīs* and was filled with ecstatic emotion. Svarūpa Dāmodara Gosvāmī recited a verse from the *Gīta-govinda* just suitable to the Lord's emotions. Caitanya Mahāprabhu then exhibited the ecstatic transformations known as *bhāvodaya*, *bhāva-sandhi*, *bhāva-sābalya* and so on. The Lord experienced all eight kinds of ecstatic transformations, and He relished them very much.

TEXT 1

durgame kṛṣṇa-bhāvābdhau
nimagnonmagna-cetasā
gaureṇa hariṇā prema-
maryādā bhūri darśitā

durgame—very difficult to understand; *kṛṣṇa-bhāva-abdhau*—in the ocean of ecstatic love for Kṛṣṇa; *nimagna*—submerged; *unmagna-cetasā*—His heart being absorbed; *gaureṇa*—by Śrī Caitanya Mahāprabhu; *hariṇā*—by the Supreme Personality of Godhead; *prema-maryādā*—the exalted position of transcendental love; *bhūri*—in various ways; *darśitā*—was exhibited.

The ocean of ecstatic love for Kṛṣṇa is very difficult to understand, even for such demigods as Lord Brahmā. By enacting His pastimes, Śrī Caitanya

Mahāprabhu submerged Himself in that ocean, and His heart was absorbed in that love. Thus He exhibited in various ways the exalted position of transcendental love for Kṛṣṇa.

TEXT 2

*jaya jaya śrī-kṛṣṇa-caitanya adhīśvara
jaya nityānanda pūrṇānanda-kalevara*

jaya jaya—all glories; *śrī-kṛṣṇa-caitanya*—to Lord Caitanya Mahāprabhu; *adhīśvara*—the Supreme Personality of Godhead; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *pūrṇa-ānanda*—filled with transcendental pleasure; *kalevara*—His body.

All glories to Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead! All glories to Lord Nityānanda, whose body is always filled with transcendental bliss!

TEXT 3

*jayādvaitācārya kṛṣṇa-caitanya-priyatama
jaya śrīvāsa-ādi prabhura bhakta-gaṇa*

jaya—all glories; *advaita-ācārya*—to Advaita Ācārya; *kṛṣṇa-caitanya*—to Lord Caitanya Mahāprabhu; *priya-tama*—very dear; *jaya*—all glories; *śrīvāsa-ādi*—headed by Śrīvāsa Ṭhākura; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *bhakta-gaṇa*—to the devotees.

All glories to Śrī Advaita Ācārya, who is very dear to Lord Caitanya! And all glories to all the devotees of the Lord, headed by Śrīvāsa Ṭhākura!

TEXT 4

*ei-mata mahāprabhu rātri-divase
ātma-sphūrṭi nāhi kṛṣṇa-bhāvāveśe*

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *rātri-divase*—night and day; *ātma-sphūrṭi nāhi*—forgot Himself; *kṛṣṇa-bhāva-āveśe*—being merged in ecstatic love for Kṛṣṇa.

Thus Śrī Caitanya Mahāprabhu forgot Himself throughout the entire day and night, being merged in an ocean of ecstatic love for Kṛṣṇa.

TEXT 5

kabhu bhāve magna, kabhu ardha-bāhya-sphūrṭi
kabhu bāhya-sphūrṭi,—tina rīte prabhu-sthiti

kabhu—sometimes; *bhāve*—in ecstatic emotion; *magna*—merged; *kabhu*—sometimes; *ardha*—half; *bāhya-sphūrṭi*—in external consciousness; *kabhu*—sometimes; *bāhya-sphūrṭi*—in full external consciousness; *tina rīte*—in three ways; *prabhu-sthiti*—the situation of the Lord.

The Lord would maintain Himself in three states of consciousness: sometimes He merged totally in ecstatic emotion, sometimes He was in partial external consciousness, and sometimes He was in full external consciousness.

TEXT 6

snāna, darśana, bhोजना deha-svabhāve haya
kumārera cāka yena satata phiraya

snāna—bathing; *darśana*—visiting the temple; *bhोजना*—taking lunch; *deha-svabhāve*—by the nature of the body; *haya*—are; *kumārera cāka*—the potter’s wheel; *yena*—as; *satata*—always; *phiraya*—revolves.

Actually, Śrī Caitanya Mahāprabhu was always merged in ecstatic emotion, but just as a potter’s wheel turns without the potter’s touching it, the Lord’s bodily activities, like bathing, going to the temple to see Lord Jagannātha, and taking lunch, went on automatically.

TEXT 7

*eka-dina karena prabhu jagannātha daraśana
jagannāthe dekhe sākṣāt vrajendra-nandana*

eka-dina—one day; *karena*—does; *prabhu*—Śrī Caitanya Mahāprabhu; *jagannātha*—Lord Jagannātha; *daraśana*—visiting; *jagannāthe*—Lord Jagannātha; *dekhe*—He sees; *sākṣāt*—personally; *vrajendra-nandana*—the son of Mahārāja Nanda.

One day, while Śrī Caitanya Mahāprabhu was looking at Lord Jagannātha in the temple, Lord Jagannātha appeared to be personally Śrī Kṛṣṇa, the son of Nanda Mahārāja.

TEXT 8

*eka-bāre sphure prabhura kṛṣṇera pañca-guṇa
pañca-guṇe kare pañcendriya ākarṣaṇa*

eka-bāre—at one time; *sphure*—manifest; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛṣṇera*—of Lord Kṛṣṇa; *pañca-guṇa*—five attributes; *pañca-guṇe*—five attributes; *kare*—do; *pañca-indriya*—of the five senses; *ākarṣaṇa*—attraction.

When Śrī Caitanya Mahāprabhu realized Lord Jagannātha to be Kṛṣṇa Himself, Lord Caitanya’s five senses immediately became absorbed in attraction for the five attributes of Lord Kṛṣṇa.

Śrī Kṛṣṇa’s beauty attracted the eyes of Lord Caitanya Mahāprabhu, Kṛṣṇa’s singing and the vibration of His flute attracted the Lord’s ears, the transcendental fragrance of Kṛṣṇa’s lotus feet attracted His nostrils, Kṛṣṇa’s transcendental sweetness attracted His tongue, and Kṛṣṇa’s bodily touch attracted the Lord’s sensation of touch. Thus each of Śrī Caitanya Mahāprabhu’s five senses was attracted by one of the five attributes of Lord Kṛṣṇa.

TEXT 9

*eka-mana pañca-dike pañca-guṇa ṭāne
ṭānāṭāni prabhura mana haila ageyāne*

eka-mana—one mind; *pañca-dike*—in five directions; *pañca-guṇa*—the five attributes; *ṭāne*—attracted; *ṭānāṭāni*—by a tug-of-war; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind; *haila*—became; *ageyāne*—unconscious.

Just as in a tug-of-war, the single mind of Lord Caitanya was attracted in five directions by the five transcendental attributes of Lord Kṛṣṇa. Thus the Lord became unconscious.

TEXT 10

*hena-kāle īśvarera upala-bhoga sarila
bhakta-gaṇa mahāprabhure ghare lañā āila*

hena-kāle—at this time; *īśvarera*—of Lord Jagannātha; *upala-bhoga*—the *upala-bhoga* ceremony; *sarila*—was finished; *bhakta-gaṇa*—the devotees; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *ghare*—home; *lañā āila*—brought.

Just then, the upala-bhoga ceremony of Lord Jagannātha concluded, and the devotees who had accompanied Lord Caitanya to the temple took Him back home.

TEXT 11

*svarūpa, rāmānanda,—ei dui-jana lañā
vilāpa karena duñhāra kaṇṭhete dhariyā*

svarūpa—Svarūpa Dāmodara Gosvāmī; *rāmānanda*—Rāmānanda Rāya; *ei dui-jana*—these two personalities; *lañā*—with; *vilāpa karena*—laments; *duñhāra*—of both; *kaṇṭhete*—the necks; *dhariyā*—holding.

That night, Śrī Caitanya Mahāprabhu was attended by Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya. Keeping His hands around their necks, the Lord began to lament.

TEXT 12

*kṛṣṇera viyoge rādhāra utkaṅṭhita mana
viśākhāre kahe āpana utkaṅṭhā-kāraṇa*

kṛṣṇera—from Lord Kṛṣṇa; *viyoge*—in separation; *rādhāra*—of Śrīmatī Rādhārāṇī; *utkaṅṭhita*—very much agitated; *mana*—mind; *viśākhāre*—to Viśākhā; *kahe*—spoke; *āpana*—own; *utkaṅṭhā-kāraṇa*—the cause of great anxiety and restlessness.

When Śrīmatī Rādhārāṇī was very much agitated due to feeling great separation from Kṛṣṇa, She spoke a verse to Viśākhā explaining the cause of Her great anxiety and restlessness.

TEXT 13

*sei śloka paḍi' āpane kare manastāpa
slokerā artha śunāya duḥhāre kariyā vilāpa*

sei śloka—that verse; *paḍi'*—reciting; *āpane*—personally; *kare*—does; *manaḥ-tāpa*—burning of the mind; *slokerā*—of the verse; *artha*—meaning; *śunāya*—causes to hear; *duḥhāre*—both; *kariyā vilāpa*—lamenting.

Reciting that verse, Śrī Caitanya Mahāprabhu expressed His burning emotions. Then, with great lamentation, He explained the verse to Svarūpa Dāmodara and Rāmānanda Rāya.

TEXT 14

*saundaryāmṛta-sindhu-bhaṅga-lalanā-cittādri-samplāvakaḥ
karṇānandi-sanarma-ramya-vacanaḥ koṭīndu-śītāṅgakaḥ
saurabhyāmṛta-samplavāvṛta-jagat pīyūṣa-ramyādharaḥ
śrī-gopendra-sutaḥ sa karṣati balāt pañcendriyaṅy āli me*

saundarya—His beauty; *amṛta-sindhu*—of the ocean of nectar; *bhaṅga*—by the waves; *lalanā*—of women; *citta*—the hearts; *adri*—hills; *samplāvakaḥ*—inundating; *karṇa*—through the ears; *ānandi*—giving pleasure; *sa-narma*—joyful; *ramya*—beautiful; *vacanaḥ*—whose voice; *koṭi-indu*—than ten million moons; *śīta*—more cooling; *aṅgakaḥ*—whose body; *saurabhya*—His fragrance; *amṛta*—of nectar; *samplava*—by the inundation; *āvṛta*—covered; *jagat*—the entire universe; *ṭīyūṣa*—nectar; *ramya*—beautiful; *adharaḥ*—whose lips; *śrī-gopa-indra*—of Nanda Mahārāja; *sutaḥ*—the son; *saḥ*—He; *karṣati*—attracts; *balāt*—by force; *pañca-indriyāṇi*—the five senses; *āli*—O dear friend; *me*—My.

Śrī Caitanya Mahārabhu said, “Though the hearts of the gopīs are like high-standing hills, they are inundated by the waves of the nectarean ocean of Kṛṣṇa’s beauty. His sweet voice enters their ears and gives them transcendental bliss, the touch of His body is cooler than millions and millions of moons together, and the nectar of His bodily fragrance overflows the entire world. O My dear friend, that Kṛṣṇa, who is the son of Nanda Mahārāja and whose lips are exactly like nectar, is attracting My five senses by force.’

This verse is found in the *Govinda-līlāmṛta* (8.3), by Śrīla Kṛṣṇadāsa Kavirāja.

TEXT 15

kṛṣṇa-rūpa-śabda-sparśa, saurabhya-adhara-rasa,
yāra mādhyura kahana nā yāya
dekhi’ lobhe pañca-jana, eka aśva—mora mana,
caḍi’ pañca pāñca-dike dhāya

kṛṣṇa—of Lord Kṛṣṇa; *rūpa*—beauty; *śabda*—sound; *sparśa*—touch; *saurabhya*—fragrance; *adhara*—of lips; *rasa*—taste; *yāra*—whose; *mādhyura*—sweetness; *kahana*—describing; *nā yāya*—is not possible; *dekhi’*—seeing; *lobhe*—in greed; *pañca-jana*—five men; *eka*—one; *aśva*—horse; *mora*—My; *mana*—mind; *caḍi’*—riding on; *pañca*—all five; *pāñca-dike*—in five directions; *dhāya*—run.

“Lord Śrī Kṛṣṇa’s beauty, the sound of His words and the vibration of His flute, His touch, His fragrance and the taste of His lips are full of an indescribable sweetness. When all these features attract My five senses at once, My senses all ride together on the single horse of My mind but want to go in five different directions.

TEXT 16

*sakhi he, śuna mora duḥkhera kāraṇa
mora pañcendriya-gaṇa, mahā-lampāṭa dasyu-gaṇa,
sabe kahe,—hara’ para-dhana*

sakhi—My dear friend; *he*—O; *śuna*—please hear; *mora*—My; *duḥkhera kāraṇa*—the cause of unhappiness; *mora*—My; *pañca-indriya-gaṇa*—five senses of perception; *mahā*—very; *lampāṭa*—extravagant; *dasyu-gaṇa*—rogues; *sabe kahe*—they all say; *hara’*—plunder; *para-dhana*—another’s property.

“O My dear friend, please hear the cause of My misery. My five senses are actually extravagant rogues. They know very well that Kṛṣṇa is the Supreme Personality of Godhead, but they still want to plunder Kṛṣṇa’s property.

TEXT 17

*eka aśva eka-kṣaṇe, pāñca pāñca dike ṭāne,
eka mana kon dike yāya?
eka-kāle sabe ṭāne, gela ghoḍāra parāṇe,
ei duḥkha sahana nā yāya*

eka—one; *aśva*—horse; *eka-kṣaṇe*—at one time; *pāñca*—five men; *pāñca dike*—in five directions; *ṭāne*—pull; *eka*—one; *mana*—mind; *kon dike*—in what direction; *yāya*—will go; *eka-kāle*—at one time; *sabe*—all; *ṭāne*—pull; *gela*—will go; *ghoḍāra*—of the horse; *parāṇe*—life; *ei*—this; *duḥkha*—unhappiness; *sahana*—tolerating; *nā yāya*—is not possible.

“My mind is just like a single horse being ridden by the five senses of perception, headed by sight. Each of My senses wants to ride that horse, and thus they pull My mind in five directions simultaneously. In what direction will it go? If they all pull at one time, certainly the horse will lose its life. How can I tolerate this atrocity?”

TEXT 18

*indriye nā kari roṣa, inhā-sabāra kāhān doṣa,
kṛṣṇa-rūpādira mahā ākarṣaṇa
rūpādi pāñca pāñce ṭāne, gela ghoḍāra parāṇe,
mora dehe nā rahe jīvana*

indriye—at the senses; *nā*—not; *kari roṣa*—I can be angry; *inhā-sabāra*—of all of them; *kāhān*—where; *doṣa*—fault; *kṛṣṇa-rūpa-ādira*—of Lord Kṛṣṇa’s beauty, sound, touch, fragrance and taste; *mahā*—very great; *ākarṣaṇa*—attraction; *rūpa-ādi*—the beauty and so on; *pāñca*—five; *pāñce*—the five senses; *ṭāne*—drag; *gela*—is going away; *ghoḍāra*—of the horse; *parāṇe*—life; *mora*—My; *dehe*—in the body; *nā*—not; *rahe*—remains; *jīvana*—life.

“My dear friend, if you say, ‘Just try to control Your senses,’ what shall I say? I cannot become angry at My senses. Is it their fault? Kṛṣṇa’s beauty, sound, touch, fragrance and taste are by nature extremely attractive. These five features are attracting My senses, and each wants to drag My mind in a different direction. In this way the life of My mind is in great danger, just like a horse ridden in five directions at once. Thus I am also in danger of dying.

TEXT 19

*kṛṣṇa-rūpāmṛta-sindhū, tāhāra taraṅga-bindu,
eka-bindu jagat dubāya
trijagate yata nārī, tāra citta-ucca-giri,
tāhā dubāi āge uṭhi’ dhāya*

kṛṣṇa-rūpa—of Kṛṣṇa’s transcendental beauty; *amṛta-sindhu*—the ocean of nectar; *tāhāra*—of that; *tarāṅga-bindu*—a drop of a wave; *eka-bindu*—one drop; *jagat*—the whole world; *ḍubāya*—can flood; *tri-jagate*—in the three worlds; *yata nārī*—all women; *tāra citta*—their consciousness; *ucca-giri*—high hills; *tāhā*—that; *ḍubāi*—drowning; *āge*—forward; *uṭhi’*—raising; *dhāya*—runs.

“The consciousness of each woman within the three worlds is certainly like a high hill, but the sweetness of Kṛṣṇa’s beauty is like an ocean. Even a drop of water from that ocean can flood the entire world and submerge all the high hills of consciousness.

TEXT 20

kṛṣṇera vacana-mādhurī, nānā-rasa-narma-dhārī,
tāra anyāya kathana nā yāya
jagatera nārīra kāṇe, mādhurī-guṇe bāndhi’ ṭāne,
ṭānāṭāni kāṇera prāṇa yāya

kṛṣṇera—of Lord Kṛṣṇa; *vacana-mādhurī*—the sweetness of speaking; *nānā*—various; *rasa-narma-dhārī*—full of joking words; *tāra*—of that; *anyāya*—atrocities; *kathana*—description; *nā yāya*—cannot be made; *jagatera*—of the world; *nārīra*—of women; *kāṇe*—in the ear; *mādhurī-guṇe*—to the attributes of sweetness; *bāndhi’*—binding; *ṭāne*—pulls; *ṭānāṭāni*—tug-of-war; *kāṇera*—of the ear; *prāṇa yāya*—the life departs.

“The sweetness of Kṛṣṇa’s joking words plays indescribable havoc with the hearts of all women. His words bind a woman’s ear to the qualities of their sweetness. Thus there is a tug-of-war, and the life of the ear departs.

TEXT 21

kṛṣṇa-aṅga suśītaḷa, ki kahimu tāra bala,
chaṭāya jine koṭīndu-candana
saśaila nārīra vakṣa, tāhā ākarṣite dakṣa,
ākarṣaye nārī-gaṇa-mana

kṛṣṇera—of Lord Kṛṣṇa; *adhara-amṛta*—the sweetness of the lips; *tāte*—with that; *karṣṇa*—camphor; *manda-smita*—gentle smile; *svamādhurye*—by His sweetness; *hare*—attracts; *nārīra mana*—the minds of all women; *anyatra*—anywhere else; *chādāya*—vanquishes; *lobha*—greed; *nā pāile*—without getting; *mane*—in the mind; *kṣobha*—great agitation; *vraja-nārī-gaṇera*—of all the gopīs of Vṛndāvana; *mūla-dhana*—wealth.

“Kṛṣṇa’s lips are so sweet when combined with the camphor of His gentle smile that they attract the minds of all women, forcing them to give up all other attractions. If the sweetness of Kṛṣṇa’s smile is unobtainable, great mental difficulties and lamentation result. That sweetness is the only wealth of the gopīs of Vṛndāvana.”

TEXT 24

*eta kahi’ gaurahari, dui-janāra kaṅṭha dhari’,
kahe,—‘śuna, svarūpa-rāmarāya
kāhān karoṅ, kāhān yāṅa, kāhān gele kṛṣṇa pāṅa,
duṅhe more kaha se upāya’*

eta kahi’—saying this; *gaurahari*—Śrī Caitanya Mahāprabhu; *dui-janāra*—of the two persons; *kaṅṭha dhari’*—catching the necks; *kahe*—said; *śuna*—please hear; *svarūpa-rāma-rāya*—Svarūpa Dāmodara and Rāmānanda Rāya; *kāhān karoṅ*—what shall I do; *kāhān yāṅa*—where shall I go; *kāhān gele*—going where; *kṛṣṇa pāṅa*—I can get Kṛṣṇa; *duṅhe*—both of you; *more*—unto Me; *kaha*—please say; *se upāya*—such a means.

After speaking in this way, Śrī Caitanya Mahāprabhu caught hold of the necks of Rāmānanda Rāya and Svarūpa Dāmodara. Then the Lord said, “My dear friends, please listen to Me. What shall I do? Where shall I go? Where can I go to get Kṛṣṇa? Please, both of you, tell Me how I can find Him.”

TEXT 25

*ei-mata gaura-prabhu prati dine-dine
vilāpa karena svarūpa-rāmānanda-sane*

ei-mata—in this way; *gaura-prabhu*—Śrī Caitanya Mahāprabhu; *prati dine-dine*—day after day; *vilāpa karena*—laments; *svarūpa-rāmānanda-sane*—in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

Thus absorbed in transcendental pain, Śrī Caitanya Mahāprabhu lamented day after day in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

TEXT 26

*sei dui-jana prabhure kare āśvāsana
svarūpa gāya, rāya kare śloka paṭhana*

sei—those; *dui-jana*—two persons; *prabhure*—to Śrī Caitanya Mahāprabhu; *kare*—do; *āśvāsana*—pacification; *svarūpa gāya*—Svarūpa Dāmodara sings; *rāya*—Rāmānanda Rāya; *kare*—does; *śloka paṭhana*—recitation of verses.

To enhance the ecstatic mood of the Lord, Svarūpa Dāmodara Gosvāmī would sing appropriate songs and Rāmānanda Rāya would recite suitable verses. In this way they were able to pacify Him.

TEXT 27

*karṇāmṛta, vidyāpati, śrī-gīta-govinda
ihāra śloka-gīte prabhura karāya ānanda*

karṇāmṛta—the book *Kṛṣṇa-karṇāmṛta*; *vidyāpati*—the author Vidyāpati; *śrī-gīta-govinda*—the book *Śrī Gīta-govinda*, by Jayadeva Gosvāmī; *ihāra*—of these; *śloka-gīte*—verses and songs; *prabhura*—for Śrī Caitanya Mahāprabhu; *karāya*—create; *ānanda*—happiness.

The Lord especially liked to hear Bilyamaṅgala Ṭhākura’s *Kṛṣṇa-karṇāmṛta*, the poetry of Vidyāpati, and *Śrī Gīta-govinda*, by Jayadeva Gosvāmī. Śrī Caitanya Mahāprabhu felt great pleasure in His heart when His associates chanted verses and sang songs from these books.

TEXT 28

*eka-dina mahāprabhu samudra-tīre yāite
puṣpera udyāna tathā dekhena ācambite*

eka-dina—one day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *samudra-tīre*—to the seashore; *yāite*—while going; *puṣpera udyāna*—a flower garden; *tathā*—there; *dekhena*—sees; *ācambite*—suddenly.

One day, while going to the beach by the sea, Śrī Caitanya Mahāprabhu suddenly saw a flower garden.

TEXT 29

*vṛndāvana-bhrame tāhāṅ paśilā dhāñā
premāveśe bule tāhāṅ kṛṣṇa anveṣiyā*

vṛndāvana-bhrame—taking it for Vṛndāvana; *tāhāṅ*—there; *paśilā*—entered; *dhāñā*—running; *prema-āveśe*—in ecstatic love of Kṛṣṇa; *bule*—wanders; *tāhāṅ*—there; *kṛṣṇa*—Lord Kṛṣṇa; *anveṣiyā*—searching for.

Lord Caitanya mistook that garden for Vṛndāvana and very quickly entered it. Absorbed in ecstatic love of Kṛṣṇa, He wandered throughout the garden, searching for Him.

TEXT 30

*rāse rādhā lañā kṛṣṇa antardhāna kailā
pāche sakhī-gaṇa yaiche cāhi' beḍāilā*

rāse—in the *rāsa* dance; *rādhā*—Śrīmatī Rādhārāṇī; *lañā*—taking; *kṛṣṇa*—Lord Kṛṣṇa; *antardhāna kailā*—disappeared; *pāche*—afterward; *sakhī-gaṇa*—all the *gopīs*; *yaiche*—as; *cāhi'*—looking; *beḍāilā*—wandered.

After Kṛṣṇa disappeared with Rādhārāṇī during the *rāsa* dance, the *gopīs* wandered in the forest looking for Him. In the same way, Śrī Caitanya Mahāprabhu wandered in that garden by the sea.

TEXT 31

*sei bhāvāveśe prabhu prati-taru-latā
śloka paḍi' paḍi' cāhi' bule yathā tathā*

sei—that; *bhāva-āveśe*—in ecstasy; *prabhu*—Lord Caitanya Mahāprabhu; *prati-taru-latā*—each tree and creeper; *śloka paḍi' paḍi'*—reciting verses; *cāhi'*—inquiring; *bule*—wanders; *yathā tathā*—here and there.

Absorbed in the ecstatic mood of the gopīs, Śrī Caitanya Mahāprabhu wandered here and there. He began to inquire after Kṛṣṇa by quoting verses to all the trees and creepers.

Śrī Caitanya Mahāprabhu then quoted the following three verses from Śrīmad-Bhāgavatam (10.30.9, 7, 8).

TEXT 32

*cūta-priyāla-panasāsana-kovidāra-
jambv-arka-bilva-bakulāmra-kadamba-nīpāḥ
ye 'nye parārtha-bhava-kā yamunopakūlāḥ
śamsantu kṛṣṇa-padaviṁ rahitātmanām naḥ*

cūta—O *cūta* tree (a kind of mango tree); *priyāla*—O *priyāla* tree; *panasa*—O jackfruit tree; *āsana*—O *āsana* tree; *kovidāra*—O *kovidāra* tree; *jambu*—O *jambu* tree; *arka*—O *arka* tree; *bilva*—O bel fruit tree; *bakula*—O *bakula* tree; *āmra*—O mango tree; *kadamba*—O *kadamba* tree; *nīpāḥ*—O *nīpa* tree; *ye*—which; *anye*—others; *para-artha-bhava-kāḥ*—very beneficial to others; *yamunā-upakūlāḥ*—on the bank of the Yamunā; *śamsantu*—please tell; *kṛṣṇa-padaviṁ*—where Kṛṣṇa has gone; *rahitātmanām*—who have lost our minds; *naḥ*—us.

“[The gopīs said:] ‘O *cūta* tree, *priyāla* tree, *panasa*, *āsana* and *kovidāra*! O *jambu* tree, O *arka* tree, O bel, *bakula* and mango! O *kadamba* tree, O *nīpa* tree and all other trees living on the bank of the Yamunā for the welfare of others, please let us know where Kṛṣṇa has gone. We have lost our minds and are almost dead.

TEXT 33

*kaccit tulasi kalyāṇi
govinda-caraṇa-priye
saha tvāli-kulair bibhrad
dṛṣṭas te 'ti-priyo 'cyutaḥ*

kaccit—whether; *tulasi*—O *tulasī* plant; *kalyāṇi*—all-auspicious; *govinda-caraṇa*—to Govinda’s lotus feet; *priye*—very dear; *saha*—with; *tvā*—you; *ali-kulaiḥ*—bumblebees; *bibhrat*—bearing; *dṛṣṭaḥ*—has been seen; *te*—your; *ati-priyaḥ*—very dear; *acyutaḥ*—Lord Kṛṣṇa.

“O all-auspicious *tulasī* plant, you are very dear to Govinda’s lotus feet, and He is very dear to you. Have you seen Kṛṣṇa walking here wearing a garland of your leaves, surrounded by a swarm of bumblebees?”

TEXT 34

*mālaty adarśi vaḥ kaccin
mallike jāti yūthike
pṛītim vo janayan yātaḥ
kara-sparśena mādhaveḥ*

mālati—O plant of *mālatī* flowers; *adarśi*—was seen; *vaḥ*—by you; *kaccit*—whether; *mallike*—O plant of *mallikā* flowers; *jāti*—O plant of *jātī* flowers; *yūthike*—O plant of *yūthikā* flowers; *pṛītim*—pleasure; *vaḥ*—your; *janayan*—creating; *yātaḥ*—passed by; *kara-sparśena*—by the touch of His hand; *mādhaveḥ*—Śrī Kṛṣṇa.

“O plants of *mālatī* flowers, *mallikā* flowers, *jāti* and *yūthikā* flowers, have you seen Kṛṣṇa passing this way, touching you with His hand to give you pleasure?”

TEXT 35

*āmra, paṇasa, piyāla, jambu, kovidāra
tīrtha-vāsī sabe, kara para-upakāra*

āmra—O mango tree; *panasa*—O jackfruit tree; *piyāla*—O *piyāla* tree; *jambu*—O *jambu* tree; *kovidāra*—O *kovidāra* tree; *tīrtha-vāsī*—inhabitants of a holy place; *sabe*—all; *kara*—please do; *para-upakāra*—others’ benefit.

Śrī Caitanya Mahāprabhu continued, “O mango tree, O jackfruit tree, O *piyāla*, *jambu* and *kovidāra* trees, you are all inhabitants of a holy place. Therefore kindly act for the welfare of others.

TEXT 36

kṛṣṇa tomāra ihāñ āilā, pāilā daraśana?
kṛṣṇera uddeśa kahi’ rākhaha jīvana

kṛṣṇa—Lord Kṛṣṇa; *tomāra*—your; *ihāñ*—here; *āilā*—came; *pāilā daraśana*—you have seen; *kṛṣṇera*—of Lord Kṛṣṇa; *uddeśa*—the direction; *kahi’*—by telling; *rākhaha jīvana*—kindly save our lives.

“Have you seen Kṛṣṇa coming this way? Kindly tell us which way He has gone and save our lives.”

TEXT 37

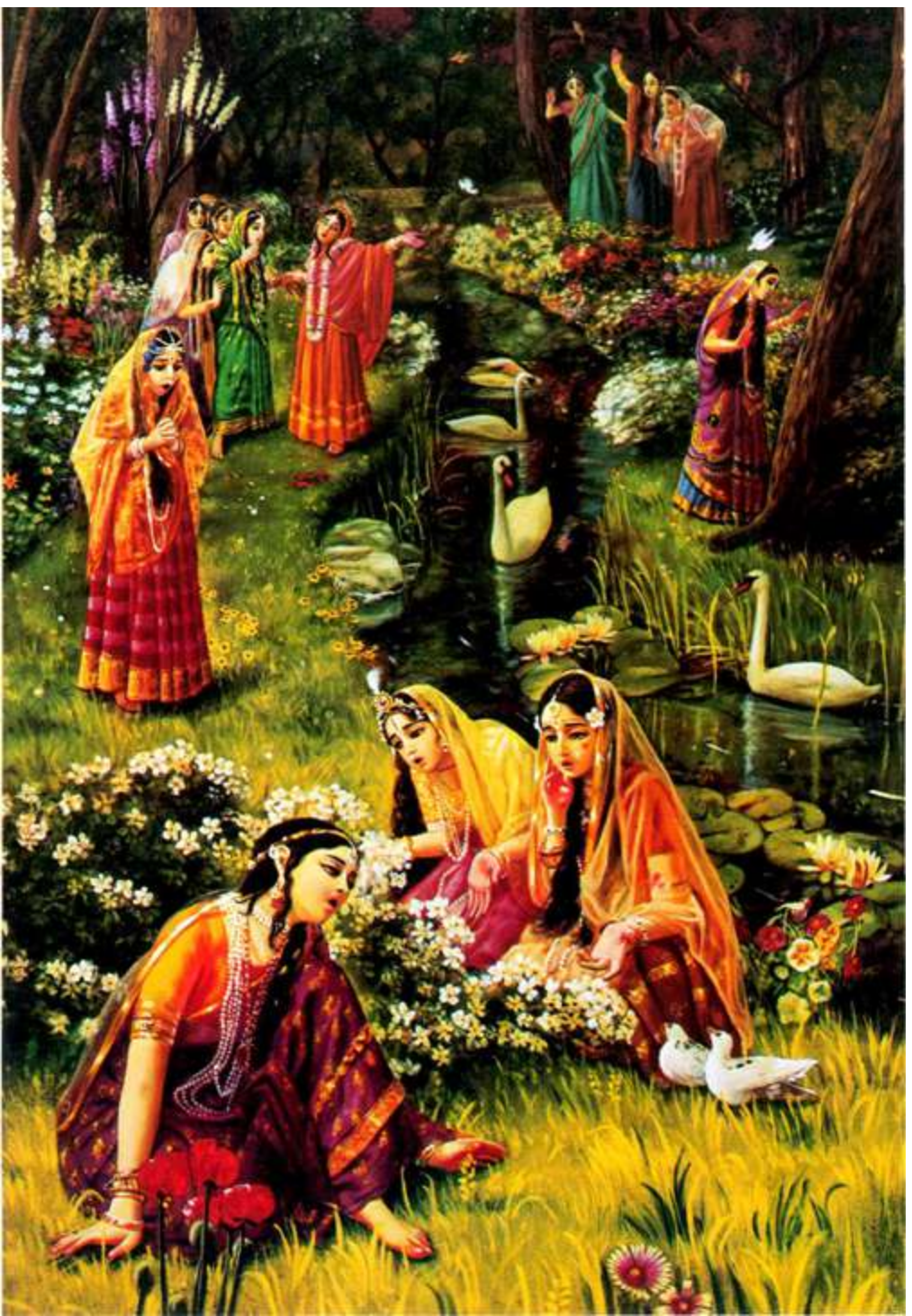
uttara nā pāñā punaḥ kare anumāna
ei saba—puruṣa-jāti, kṛṣṇera sakhāra samāna

uttara—answer; *nā*—not; *pāñā*—getting; *punaḥ*—again; *kare*—do; *anumāna*—guess; *ei saba*—all these; *puruṣa-jāti*—belonging to the male class; *kṛṣṇera*—of Kṛṣṇa; *sakhāra samāna*—as good as friends.

When the trees did not reply, the *gopīs* guessed, “Since all of these trees belong to the male class, all of them must be friends of Kṛṣṇa.

TEXT 38

e kene kahibe kṛṣṇera uddeśa āmāya?
e—strī-jāti latā, āmāra sakhī-prāya



O tulasī! O mālati! O yūthi, mādhavī and mallikā! Kṛṣṇa is very dear to you. Therefore He must have come near you. You are all just like dear friends to us. Kindly tell us which way Kṛṣṇa has gone and save our lives!'"

e—these; *kene*—why; *kahibe*—will say; *kṛṣṇera*—of Lord Kṛṣṇa; *uddeśa*—direction; *āmāya*—to us; *e*—these; *strī-jāti*—belonging to the class of women; *latā*—creepers; *āmāra*—our; *sakhī-prāya*—like friends.

“Why should the trees tell us where Kṛṣṇa has gone? Let us rather inquire from the creepers; they are female and are therefore like friends to us.

TEXT 39

*avaśya kahibe,—pāñāche kṛṣṇera darśane
eta anumāni’ puche tulasī-ādi-gaṇe*

avaśya—certainly; *kahibe*—they will say; *pāñāche*—they have gotten; *kṛṣṇera*—of Lord Kṛṣṇa; *darśane*—audience; *eta*—this; *anumāni’*—guessing; *puche*—inquire from; *tulasī-ādi-gaṇe*—the plants and creepers, headed by the *tulasī* plant.

“They will certainly tell us where Kṛṣṇa has gone, since they have seen Him personally.” Guessing in this way, the *gopīs* inquired from the plants and creepers, headed by *tulasī*.

TEXT 40

*“tulasī, mālatī, yūthī, mādHAVI, mallike
tomāra priya kṛṣṇa āilā tomāra antike?”*

tulasī—O *tulasī*; *mālatī*—O *mālatī*; *yūthī*—O *yūthī*; *mādHAVI*—O *mādHAVI*; *mallike*—O *mallikā*; *tomāra*—your; *priya*—very dear; *kṛṣṇa*—Lord Kṛṣṇa; *āilā*—came; *tomāra antike*—near you.

“O *tulasī*! O *mālatī*! O *yūthī*, *mādHAVI* and *mallikā*! Kṛṣṇa is very dear to you; therefore He must have come near you.

TEXT 41

*tumi-saba—hao āmāra sakhīra samāna
kṛṣṇoddeśa kahi’ sabe rākhaha parāṇa”*

tumi-saba—all of you; *hao*—are; *āmāra*—our; *sakhīra*—dear friends; *samāna*—equal to; *kṛṣṇa-uddeśa*—the direction in which Kṛṣṇa has gone; *kahi*’—speaking; *sabe*—all of you; *rākhaha parāṇa*—save our lives.

“You are all just like dear friends to us. Kindly tell us which way Kṛṣṇa has gone and save our lives.”

TEXT 42

*uttara nā pāñā punaḥ bhāvena antare
’eha—kṛṣṇa-dāsī, bhaye nā kahe āmāre’*

uttara—reply; *nā*—not; *pāñā*—getting; *punaḥ*—again; *bhāvena*—think; *antare*—within their minds; *eha*—these; *kṛṣṇa-dāsī*—maidservants of Kṛṣṇa; *bhaye*—out of fear; *nā kahe*—do not speak; *āmāre*—to us.

When they still received no reply, the gopīs thought, “These plants are all Kṛṣṇa’s maidservants, and out of fear they will not speak to us.”

TEXT 43

*āge mṛgī-gaṇa dekhi’ kṛṣṇāṅga-gandha pāñā
tāra mukha dekhi’ puchena nirṇaya kariyā*

āge—in front; *mṛgī-gaṇa*—the deer; *dekhi*’—seeing; *kṛṣṇa-āṅga-gandha*—the aroma of Kṛṣṇa’s body; *pāñā*—getting; *tāra mukha*—their faces; *dekhi*’—seeing; *puchena*—inquire; *nirṇaya kariyā*—making certain.

The gopīs then came upon a group of she-deer. Smelling the aroma of Kṛṣṇa’s body and seeing the faces of the deer, the gopīs inquired from them to ascertain if Kṛṣṇa was nearby.

TEXT 44

*apy eṇa-patny upagataḥ priyayeha gātrais
tanvan dṛśāṁ sakhi su-nirvṛtim acyuto vaḥ*

*kāntāṅga-saṅga-kuca-kuṅkuma-rañjitāyāḥ
kunda-srajaḥ kula-pateḥ iha vāti gandhaḥ*

api—whether; *eṇa-patni*—O she-deer; *uṇagataḥ*—has come; *priyayā*—along with His dearest companion; *iha*—here; *gātraiḥ*—by the bodily limbs; *tanvan*—increasing; *dṛśām*—of the eyes; *sakhi*—O my dear friend; *su-nirvṛtim*—happiness; *acyutaḥ*—Kṛṣṇa; *vaḥ*—of all of you; *kāntā-aṅga*—with the body of the beloved; *saṅga*—by association; *kuca-kuṅkuma*—with *kuṅkuma* powder from the breasts; *rañjitāyāḥ*—colored; *kunda-srajaḥ*—of the garland of *kunda* flowers; *kula-pateḥ*—of Kṛṣṇa; *iha*—here; *vāti*—flows; *gandhaḥ*—the fragrance.

Śrī Caitanya Mahāprabhu said, “O wife of the deer, Lord Kṛṣṇa has been embracing His beloved, and thus the *kuṅkuma* powder on Her raised breasts has covered His garland of *kunda* flowers. The fragrance of this garland is flowing here. O my dear friend, have you seen Kṛṣṇa passing this way with His dearest companion, increasing the pleasure of the eyes of all of you?”

This verse is quoted from *Śrīmad-Bhāgavatam* (10.30.11).

TEXT 45

*“kaha, mṛgi, rādhā-saha śrī-kṛṣṇa sarvathā
tomāya sukha dite āilā? nāhika anyathā*

kaha—please say; *mṛgi*—O she-deer; *rādhā-saha*—with Śrīmatī Rādhārāṇī; *śrī-kṛṣṇa*—Lord Śrī Kṛṣṇa; *sarvathā*—in all respects; *tomāya*—to you; *sukha dite*—to give pleasure; *āilā*—did come; *nāhika anyathā*—it is certain.

“O dear doe, Śrī Kṛṣṇa is always very pleased to give you pleasure. Kindly inform us whether He passed this way in the company of Śrīmatī Rādhārāṇī. We think They must certainly have come this way.

TEXT 46

*rādhā-priya-sakhī āmarā, nahi bahiraṅga
dūra haite jāni tāra yaiche aṅga-gandha*

rādhā—of Śrīmatī Rādhārāṇī; *priya-sakhī*—very dear friends; *āmarā*—we; *nahi bahiraṅga*—are not outsiders; *dūra haite*—from a distance; *jāni*—we know; *tāra*—of Lord Kṛṣṇa; *yaiche*—as; *aṅga-gandha*—bodily fragrance.

“We are not outsiders. Being very dear friends of Śrīmatī Rādhārāṇī, we can perceive the bodily fragrance of Kṛṣṇa from a distance.

TEXT 47

*rādhā-aṅga-saṅge kuca-kuṅkuma-bhūṣita
kṛṣṇa-kunda-mālā-gandhe vāyu—suvāsita*

rādhā-aṅga—the body of Śrīmatī Rādhārāṇī; *saṅge*—by embracing; *kuca-kuṅkuma*—with the *kuṅkuma* from the breasts; *bhūṣita*—decorated; *kṛṣṇa*—of Lord Kṛṣṇa; *kunda-mālā*—of the garland of *kunda* flowers; *gandhe*—by the fragrance; *vāyu*—the air; *su-vāsita*—aromatic.

“Kṛṣṇa has been embracing Śrīmatī Rādhārāṇī, and the kuṅkuma powder on Her breasts has mixed with the garland of kunda flowers decorating His body. The fragrance of the garland has scented the entire atmosphere.

TEXT 48

*kṛṣṇa ihāñ chāḍi' gelā, ihoñ—virahiṇī
kibā uttara dibe ei—nā śune kāhinī*

kṛṣṇa—Lord Kṛṣṇa; *ihāñ*—here; *chāḍi' gelā*—has left; *ihōñ*—the deer; *virahiṇī*—feeling separation; *kibā*—what; *uttara*—reply; *dibe*—will they give; *ei*—these; *nā śune*—do not hear; *kāhinī*—our words.

“Lord Kṛṣṇa has left this place, and therefore the deer are feeling separation. They do not hear our words; therefore how can they reply?”

TEXT 49

*āge vṛkṣa-gaṇa dekhe puṣpa-phala-bhare
śākhā saba paḍiyāche pṛthivī-upare*

āge—in front; *vṛkṣa-gaṇa*—the trees; *dekhe*—see; *puṣpa-phala-bhare*—because of the heavy burden of flowers and fruits; *śākhā saba*—all the branches; *paḍiyāche*—have bent down; *pṛthivī-upare*—to the ground.

The gopīs then came upon many trees so laden with fruits and flowers that their branches were bent down to the ground.

TEXT 50

*kṛṣṇe dekhi' ei saba karena namaskāra
kṛṣṇa-gamana puḥe tāre kariyā nirdhāra*

kṛṣṇe dekhi'—seeing Kṛṣṇa; *ei*—these; *saba*—all; *karena namaskāra*—offer respectful obeisances; *kṛṣṇa-gamana*—the passing of Kṛṣṇa; *puḥe*—inquire; *tāre*—from them; *kariyā nirdhāra*—making certain.

The gopīs thought that because all the trees must have seen Kṛṣṇa pass by they were offering respectful obeisances to Him. To be certain, the gopīs inquired from the trees.

TEXT 51

*bāhum priyāmsa upadhāya gṛhīta-padmo
rāmānujas tulasikāli-kulair madāndhaiḥ
anvīyamāna iha vas taravaḥ praṇāmam
kim vābhinandati caran praṇayāvalokaiḥ*

bāhum—arm; *priyā-amse*—on the shoulder of His beloved; *upadhāya*—placing; *gṛhīta*—having taken; *padmaḥ*—a lotus flower; *rāma-anujah*—Lord Balarāma's younger brother (Kṛṣṇa); *tulasikā*—because of the garland of *tulasī* flowers; *ali-kulaiḥ*—by bumblebees; *mada-andhaiḥ*—blinded by the fragrance; *anvīyamānaḥ*—being followed; *iha*—here; *vaḥ*—of you; *taravaḥ*—O trees; *praṇāmam*—the obeisances; *kim vā*—whether;

abhinandati—welcomes; *caran*—while passing; *praṇaya-avalokaiḥ*—with glances of love.

Lord Caitanya continued, “O trees, kindly tell us whether Balarāma’s younger brother, Kṛṣṇa, welcomed your obeisances with loving glances as He passed this way, resting one hand on the shoulder of Śrīmatī Rādhārāṇī, holding a lotus flower in the other, and being followed by a swarm of bumblebees maddened by the fragrance of tulasī flowers.

This verse is quoted from *Śrīmad-Bhāgavatam* (10.30.12).

TEXT 52

priyā-mukhe bhṛṅga paḍe, tāhā nivārite
lilā-padma cālāite haila anya-citte

priyā-mukhe—on His beloved’s face; *bhṛṅga*—the bumblebees; *paḍe*—fall; *tāhā*—that; *nivārite*—to prevent; *lilā*—the pastimes; *padma*—the lotus flower; *cālāite*—causing to move; *haila*—was; *anya-citte*—diverted in the mind.

“To stop the bumblebees from landing on the face of His beloved, He whisked them away with the lotus flower in His hand, and thus His mind was slightly diverted.

TEXT 53

tomāra praṇāme ki kairāchena avadhāna?
kibā nāhi karena, kaha vacana-pramāṇa

tomāra—your; *praṇāme*—to the obeisances; *ki*—whether; *kairāchena*—has given; *avadhāna*—attention; *kibā*—or; *nāhi karena*—did not do so; *kaha*—kindly speak; *vacana*—words; *pramāṇa*—evidence.

“Did He or did He not pay attention while you offered Him obeisances? Kindly give evidence supporting your words.

TEXT 54

*kṛṣṇera viyoge ei sevaka duḥkhita
kibā uttara dibe? ihāra nāhika samvit“*

kṛṣṇera viyoge—by separation from Kṛṣṇa; *ei*—these; *sevaka*—servants; *duḥkhita*—very unhappy; *kibā*—what; *uttara*—reply; *dibe*—will they give; *ihāra*—of these; *nāhika*—there’s not; *samvit*—consciousness.

“Separation from Kṛṣṇa has made these servants very unhappy. Having lost consciousness, how can they answer us?”

TEXT 55

*eta bali’ āge cale yamunāra kūle
dekhe,—tāhāñ kṛṣṇa haya kadambera tale*

eta bali’—saying this; *āge cale*—go forward; *yamunāra kūle*—onto the beach by the Yamunā; *dekhe*—they see; *tāhāñ*—there; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—is present; *kadambera tale*—underneath a kadamba tree.

Saying this, the gopīs stepped onto the beach by the Yamunā River. There they saw Lord Kṛṣṇa beneath a kadamba tree.

TEXT 56

*koṭi-manmatha-mohana muralī-vadana
apāra saundarye hare jagat-netra-mana*

koṭi—ten million; *manmatha*—Cupids; *mohana*—enchanting; *muralī-vadana*—with His flute to His lips; *apāra*—unlimited; *saundarye*—by the beauty; *hare*—enchants; *jagat*—of the whole world; *netra-mana*—the eyes and mind.

Standing there with His flute to His lips, Kṛṣṇa, who enchants millions upon millions of Cupids, attracted the eyes and minds of all the world with His unlimited beauty.

TEXT 57

*saundarya dekhiyā bhūme paḍe mūrccā pāñā
hena-kāle svarūpādi mililā āsiyā*

saundarya—beauty; *dekhiyā*—seeing; *bhūme*—on the ground; *paḍe*—fell; *mūrccā pāñā*—becoming unconscious; *hena-kāle*—at that time; *svarūpā-ādi*—the devotees, headed by Svarūpa Dāmodara Gosvāmī; *mililā āsiyā*—came there and met.

When Śrī Caitanya Mahāprabhu saw the transcendental beauty of Kṛṣṇa, He fell down on the ground unconscious. At that time, all the devotees, headed by Svarūpa Dāmodara Gosvāmī, joined Him in the garden.

TEXT 58

*pūrvavat sarvāṅge sāttvika-bhāva-sakala
antare ānanda-āsvāda, bāhire vihvala*

pūrvavat—as before; *sarva-āṅge*—all over the body; *sāttvika*—transcendental; *bhāva-sakala*—all the symptoms of ecstatic love; *antare*—within; *ānanda-āsvāda*—the taste of transcendental bliss; *bāhire*—externally; *vihvala*—bewildered.

Just as before, they saw all the symptoms of transcendental ecstatic love manifested in the body of Śrī Caitanya Mahāprabhu. Although externally He appeared bewildered, He was tasting transcendental bliss within.

TEXT 59

*pūrvavat sabe mili' karāilā cetana
uṭhiyā caudike prabhu karena darśana*

pūrvavat—as before; *sabe*—all; *mili'*—coming together; *karāilā cetana*—brought to consciousness; *uṭhiyā*—standing up; *cau-dike*—all around; *prabhu*—Śrī Caitanya Mahāprabhu; *karena darśana*—was looking.

Once again all the devotees brought Śrī Caitanya Mahāprabhu back to consciousness by a concerted effort. Then the Lord got up and began wandering here and there, looking all around.

TEXT 60

*“kāhāṅ gelā kṛṣṇa? ekhani pāinu daraśana!
tāṅhāra saundarya mora harila netra-mana!*

kāhāṅ—where; *gelā kṛṣṇa*—has Kṛṣṇa gone; *ekhani*—just now; *pāinu daraśana*—I saw; *tāṅhāra*—His; *saundarya*—beauty; *mora*—My; *harila*—has taken away; *netra-mana*—eyes and mind.

Caitanya Mahāprabhu said, “Where has My Kṛṣṇa gone? I saw Him just now, and His beauty has captivated My eyes and mind.

TEXT 61

*punaḥ kene nā dekhiye muralī-vadana!
tāṅhāra darśana-lobhe bhramaya nayana“*

punaḥ—again; *kene*—why; *nā dekhiye*—I do not see; *muralī-vadana*—with His flute to His lips; *tāṅhāra*—of Him; *darśana-lobhe*—in hopes of seeing; *bhramaya*—are wandering; *nayana*—My eyes.

“Why can’t I again see Kṛṣṇa holding His flute to His lips? My eyes are wandering in hopes of seeing Him once more.”

TEXT 62

*viśākhāre rādhā yaiche śloka kahilā
sei śloka mahāprabhu paḍite lāgilā*

viśākhāre—to Viśākhā; *rādhā*—Śrīmatī Rādhārāṇī; *yaiche*—as; *śloka kahilā*—recited a verse; *sei*—that; *śloka*—verse; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *paḍite lāgilā*—began to recite.

Śrī Caitanya Mahāprabhu then recited the following verse, which was spoken by Śrīmatī Rādhārāṇī to Her dear friend Viśākhā.

TEXT 63

*navāmbuda-lasad-dyutir nava-taḍin-manojñāmbaraḥ
sucitra-muralī-sphurac-charad-amanda-candrānanaḥ
mayūra-dala-bhūṣitaḥ subhaga-tāra-hāra-prabhaḥ
sa me madana-mohanaḥ sakhi tanoti netra-sṛhām*

nava-ambuda—a newly formed cloud; *lasat*—brilliant; *dyutiḥ*—whose luster; *nava*—new; *taḍit*—lightning; *manojñā*—attractive; *ambaraḥ*—whose dress; *su-citra*—very charming; *muralī*—with a flute; *sphurat*—appearing beautiful; *śarat*—autumn; *amanda*—bright; *candra*—like the moon; *ānanaḥ*—whose face; *mayūra*—peacock; *dala*—with a feather; *bhūṣitaḥ*—decorated; *su-bhaga*—lovely; *tāra*—of pearls; *hāra*—of a necklace; *prabhaḥ*—with the effulgence; *saḥ*—He; *me*—My; *madana-mohanaḥ*—Lord Kṛṣṇa, the enchanter of Cupid; *sakhi*—O My dear friend; *tanoti*—increases; *netra-sṛhām*—the desire of the eyes.

“My dear friend, the luster of Kṛṣṇa’s body is more brilliant than that of a newly formed cloud, and His yellow dress is more attractive than newly arrived lightning. A peacock feather decorates His head, and on His neck hangs a lovely necklace of brilliant pearls. As He holds His charming flute to His lips, His face looks as beautiful as the full autumn moon. By such beauty, Madana-mohana, the enchanter of Cupid, is increasing the desire of My eyes to see Him.”

This verse is also found in the *Govinda-līlāmṛta* (8.4).

TEXT 64

*nava-ghana-snigdha-varṇa, dalitāñjana-cikkaṇa,
indīvara-nīndi sukomala
jini’ upamāna-gaṇa, hare sabāra netra-mana,
kṛṣṇa-kānti parama prabala*

nava-ghana—a newly formed cloud; *snigdha*—attractive; *varṇa*—bodily complexion; *dalita*—powdered; *añjana*—ointment; *cikkaṇa*—polished; *indīvara*—a blue lotus flower; *nindi*—defeating; *su-komala*—soft; *jini*’—surpassing; *uṣamāna-gaṇa*—all comparison; *hare*—attracts; *sabāra*—of all; *netra-mana*—the eyes and mind; *kṛṣṇa-kānti*—the complexion of Kṛṣṇa; *parama prabala*—supremely powerful.

Caitanya Mahāprabhu continued, “Śrī Kṛṣṇa’s complexion is as polished as powdered eye ointment. It surpasses the beauty of a newly formed cloud and is softer than a blue lotus flower. Indeed, His complexion is so pleasing that it attracts the eyes and minds of everyone, and it is so powerful that it defies all comparison.

TEXT 65

kaha, sakhi, ki kari upāya?
kṛṣṇādbhuta balāhaka, mora netra-cātaka,
nā dekhi’ piyāse mari’ yāya

kaha—please tell; *sakhi*—My dear friend; *ki kari upāya*—what shall I do; *kṛṣṇa*—Kṛṣṇa; *adbhuta*—wonderful; *balāhaka*—cloud; *mora*—My; *netra*—eyes; *cātaka*—like *cātaka* birds; *nā dekhi*’—without seeing; *piyāse*—from thirst; *mari’ yāya*—are dying.

“My dear friend, please tell Me what I should do. Kṛṣṇa is as attractive as a wonderful cloud, and My eyes are just like *cātaka* birds, which are dying of thirst because they do not see such a cloud.

TEXT 66

saudāminī pītāmbara, sthira nahe nirantara,
muktā-hāra baka-pānti bhāla
indra-dhanu śikhi-pākhā, upare diyāche dekhā,
āra dhanu vaijayantī-māla

saudāminī—lightning; *pīta-ambara*—the yellow garments *sthira*—still; *nahe*—is not; *nirantara*—always; *muktā-hāra*—the necklace of pearls;

baka-pānti bhāla—like a line of ducks; *indra-dhanu*—the bow of Indra (a rainbow); *śikhi-pākhā*—the peacock feather; *upare*—on the head; *diyāche dekhā*—is seen; *āra dhanu*—another rainbow; *vaijayantī-māla*—the Vaijayantī garland.

“Kṛṣṇa’s yellow garments look exactly like restless lightning in the sky, and the pearl necklace on His neck appears like a line of ducks flying below a cloud. Both the peacock feather on His head and His Vaijayantī garland [containing flowers of five colors] resemble rainbows.

TEXT 67

muralīra kala-dhvani, madhura garjana śuni’,
vṛndāvane nāce mayūra-caya
akalaṅka pūrṇa-kala, lāvaṇya-jyotsnā jhalamala,
citra-candrera tāhāte udaya

muralīra—of the flute; *kala-dhvani*—the low vibration; *madhura*—sweet; *garjana*—thundering; *śuni*—hearing; *vṛndāvane*—in Vṛndāvana; *nāce*—dance; *mayūra-caya*—the peacocks; *akalaṅka*—spotless; *pūrṇa-kala*—the full moon; *lāvaṇya*—beauty; *jyotsnā*—light; *jhalamala*—glittering; *citra-candrera*—of the beautiful moon; *tāhāte*—in that; *udaya*—the rising.

“The luster of Kṛṣṇa’s body is as beautiful as the glow of a spotless full moon that has just risen, and the vibration of His flute sounds exactly like the sweet thundering of a newly formed cloud. When the peacocks in Vṛndāvana hear that vibration, they all begin to dance.

TEXT 68

līlāmṛta-variṣaṇe, siñce caudda bhuvane,
hena megha yabe dekhā dila
durdaiva-jhañjhā-pavane, meghe nila anya-sthāne,
mare cātaka, pite nā pāila

līlā—of the pastimes of Kṛṣṇa; *amṛta*—of nectar; *variṣaṇe*—the shower; *siñce*—drenches; *caudda bhuvane*—the fourteen worlds; *hena megha*—

such a cloud; *yabe*—when; *dekhā dila*—was visible; *durdaiva*—misfortune; *jhañjhā*—*ṣavane*—a high wind; *meghe*—the cloud; *nila*—brought; *anya-sthāne*—to another place; *mare*—dies; *cātaka*—the *cātaka* bird; *pite nā pāila*—could not drink.

“The cloud of Kṛṣṇa’s pastimes is drenching the fourteen worlds with a shower of nectar. Unfortunately, when that cloud appeared, a whirlwind arose and blew it away from Me. Being unable to see the cloud, the *cātaka* bird of My eyes is almost dead from thirst.”

TEXT 69

punaḥ kahe,—‘*hāya hāya*, *paḍa paḍa rāma-rāya*’,
kahe prabhu gadgada ākhyāne
rāmānanda paḍe śloka, *śuni*’ *prabhura harṣa-śoka*,
āpane prabhu karena vyākhyāne

punaḥ—again; *kahe*—says; *hāya hāya*—alas, alas; *paḍa paḍa*—go on reciting; *rāma-rāya*—Rāmānanda Rāya; *kahe*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *gadgada ākhyāne*—in a faltering voice; *rāmānanda*—Rāmānanda Rāya; *paḍe*—recites; *śloka*—a verse; *śuni*’—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *harṣa-śoka*—jubilation and lamentation; *āpane*—personally; *prabhu*—Śrī Caitanya Mahāprabhu; *karena vyākhyāne*—explains.

In a faltering voice, Śrī Caitanya Mahāprabhu again said, “Alas, go on reciting, Rāma Rāya.” Thus Rāmānanda Rāya began to recite a verse. While listening to this verse, the Lord was sometimes very jubilant and sometimes overcome by lamentation. Afterwards the Lord personally explained the verse.

TEXT 70

vikṣyālakāvṛta-mukhaṁ tava kuṇḍala-śrī-
gaṇḍa-sthalādhara-sudhaṁ hasitāvalokam
dattābhayaṁ ca bhujā-daṇḍa-yugaṁ vilokya
vakṣaḥ śriyaika-ramaṇaṁ ca bhavāma dāsyāḥ

vīkṣya—seeing; *alaka-āvṛta*—decorated with curling tresses of hair; *mukham*—face; *tava*—Your; *kuṇḍala-śrī*—the beauty of the earrings; *gaṇḍa-sthala*—falling on Your cheeks; *adhara-sudham*—and the nectar of Your lips; *hasita-avalokam*—Your smiling glance; *datta-abhayam*—which assure fearlessness; *ca*—and; *bhuja-daṇḍa-yugam*—the two arms; *vilokya*—by seeing; *vakṣaḥ*—chest; *śriyā*—by the beauty; *eka-ramaṇam*—chiefly producing conjugal attraction; *ca*—and; *bhavāma*—we have become; *dāsyah*—Your maidservants.

“Dear Kṛṣṇa, by seeing Your beautiful face decorated with tresses of hair, by seeing the beauty of Your earrings falling on Your cheeks, and by seeing the nectar of Your lips, the beauty of Your smiling glances, Your two arms, which assure complete fearlessness, and Your broad chest, whose beauty arouses conjugal attraction, we have simply surrendered ourselves to becoming Your maidservants.”

This verse quoted from *Śrīmad-Bhāgavatam* (10.29.39) was spoken by the *gopīs* when they arrived before Kṛṣṇa for the *rāsa* dance.

TEXT 71

kṛṣṇa jini' padma-cānda, pātiyāche mukha phānda,
tāte adhara-madhu-smita cāra
vraja-nārī āsi' āsi', phānde paḍi' haya dāsī,
chāḍi' lāja-pati-ghara-dvāra

kṛṣṇa—Lord Kṛṣṇa; *jini'*—conquering; *padma-cānda*—the lotus flower and the moon; *pātiyāche*—has spread; *mukha*—the face; *phānda*—noose; *tāte*—in that; *adhara*—lips; *madhu-smita*—sweet smiling; *cāra*—bait; *vraja-nārī*—the damsels of Vraja; *āsi' āsi'*—approaching; *phānde*—in the network; *paḍi'*—falling; *haya dāsī*—become maidservants; *chāḍi'*—giving up; *lāja*—prestige; *pati*—husbands; *ghara*—home; *dvāra*—family.

Śrī Caitanya Mahāprabhu said, “After conquering the moon and the lotus flower, Kṛṣṇa wished to capture the doelike *gopīs*. Thus He spread the noose of His beautiful face, and within that noose He placed the bait of His sweet smile to misguide the *gopīs*. The *gopīs* fell prey to that trap and became Kṛṣṇa’s maidservants, giving up their homes, families, husbands and prestige.

TEXT 72

*bāndhava kṛṣṇa kare vyādhera ācāra
nāhi māne dharmādharmā, hare nārī-mṛgī-marma,
kare nānā upāya tāhāra*

bāndhava—O friend; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—does; *vyādhera ācāra*—the behavior of a hunter; *nāhi*—not; *māne*—cares for; *dharmā-adharma*—piety and impiety; *hare*—attracts; *nārī*—of a woman; *mṛgī*—doe; *marma*—the core of the heart; *kare*—does; *nānā*—varieties of; *upāya*—means; *tāhāra*—for that purpose.

“My dear friend, Kṛṣṇa acts just like a hunter. This hunter does not care for piety or impiety; He simply creates many devices to conquer the cores of the hearts of the doelike gopīs.

TEXT 73

*gaṇḍa-sthala jhalamala, nāce makara-kunḍala,
sei nṛtye hare nārī-caya
sasmita kaṭākṣa-bāṇe, tā-sabāra hṛdaye hāne,
nārī-vadhe nāhi kichu bhaya*

gaṇḍa-sthala—on the cheeks; *jhalamala*—glittering; *nāce*—dance; *makara-kunḍala*—earrings shaped like sharks; *sei*—that; *nṛtye*—dancing; *hare*—attracts; *nārī-caya*—all the women; *sa-smita*—with smiles; *kaṭākṣa*—of glances; *bāṇe*—by the arrows; *tā-sabāra*—of all of them; *hṛdaye*—the hearts; *hāne*—pierces; *nārī-vadhe*—for killing women; *nāhi*—there is not; *kichu*—any; *bhaya*—fear.

“The earrings dancing on Kṛṣṇa’s cheeks are shaped like sharks, and they shine very brightly. These dancing earrings attract the minds of all women. Over and above this, Kṛṣṇa pierces the hearts of women with the arrows of His sweetly smiling glances. He is not at all afraid to kill women in this way.

TEXT 74

*ati ucca suvistāra, lakṣmī-śrīvatsa-alan̄kāra,
kṛṣṇera ye dākātiyā vakṣa
vraja-devī lakṣa lakṣa, tā-sabāra mano-vakṣa,
hari-dāsī karibāre dakṣa*

ati—very; *ucca*—high; *su-vistāra*—broad; *lakṣmī-śrīvatsa*—marks of silver hairs on the right side of the Lord’s chest, indicating the residence of the goddess of fortune; *alan̄kāra*—ornaments; *kṛṣṇera*—of Lord Kṛṣṇa; *ye*—that; *dākātiyā*—like a plunderer; *vakṣa*—chest; *vraja-devī*—the damsels of Vraja; *lakṣa lakṣa*—thousands upon thousands; *tā-sabāra*—of all of them; *manaḥ-vakṣa*—the minds and breasts; *hari-dāsī*—maidservants of the Supreme Lord; *karibāre*—to make; *dakṣa*—expert.

“On Kṛṣṇa’s chest are the ornaments of the Śrīvatsa marks, indicating the residence of the goddess of fortune. His chest, which is as broad as a plunderer’s, attracts thousands upon thousands of damsels of Vraja, conquering their minds and breasts by force. Thus they all become maidservants of the Supreme Personality of Godhead.

TEXT 75

*sulalita dīrghārgala, kṛṣṇera bhujā-yugala,
bhujā nahe,—kṛṣṇa-sarṣa-kāya
dui śaila-chidre paiṣe, nārīra hṛdaye damṣe,
mare nārī se viṣa-jvālāya*

su-lalita—very beautiful; *dīrgha-argala*—long bolts; *kṛṣṇera*—of Kṛṣṇa; *bhujā-yugala*—two arms; *bhujā*—arms; *nahe*—not; *kṛṣṇa*—black; *sarṣa*—of snakes; *kāya*—bodies; *dui*—two; *śaila-chidre*—in the space between the hills; *paiṣe*—enter; *nārīra*—of women; *hṛdaye*—the hearts; *damṣe*—bite; *mare*—die; *nārī*—women; *se*—that; *viṣa-jvālāya*—from the burning of the poison.

“The two very beautiful arms of Kṛṣṇa are just like long bolts. They also resemble the bodies of black snakes that enter the space between the two

hill-like breasts of women and bite their hearts. The women then die from the burning poison.

In other words, the *gopīs* become very much agitated by lusty desire; they are burning due to the poisonous bite inflicted by the black snakes of Kṛṣṇa’s beautiful arms.

TEXT 76

kṛṣṇa-kara-pada-tala, koṭi-candra-suśītala,
jini’ karpūra-veṇā-mūla-candana
eka-bāra yāra sparśe, smara-jvālā-viṣa nāṣe,
yāra sparśe lubdha nārī-mana

kṛṣṇa—of Lord Kṛṣṇa; *kara-pada-tala*—the palms and the soles of the feet; *koṭi-candra*—millions upon millions of moons; *su-śītala*—cool and pleasing; *jini’*—surpassing; *karpūra*—camphor; *veṇā-mūla*—roots of *khasakhasa*; *candana*—sandalwood pulp; *eka-bāra*—once; *yāra*—of which; *sparśe*—by the touch; *smara-jvālā*—the burning effect of lusty desire; *viṣa*—the poison; *nāṣe*—becomes vanquished; *yāra*—of which; *sparśe*—by the touch; *lubdha*—enticed; *nārī-mana*—the minds of women.

“The combined cooling effect of camphor, roots of *khasakhasa* and sandalwood is surpassed by the coolness of Kṛṣṇa’s palms and the soles of His feet, which are cooler and more pleasing than millions upon millions of moons. If women are touched by them even once, their minds are enticed, and the burning poison of lusty desire for Kṛṣṇa is immediately vanquished.”

TEXT 77

eteka vilāpa kari’ premāveśe gaurahari,
ei arthe paḍe eka śloka
sei śloka paḍi’ rādhā, viśākhāre kahe bādhā,
ughāḍiyā hṛdayera śoka

eteka—thus; *vilāpa kari’*—lamenting; *prema-āveśe*—in ecstatic love of Kṛṣṇa; *gaurahari*—Śrī Caitanya Mahāprabhu; *ei arthe*—in understanding

the purport; *paḍe*—recites; *eka śloka*—one verse; *sei śloka*—this verse; *paḍi*—reciting; *rādhā*—Śrīmatī Rādhārāṇī; *viśākhāre*—to Viśākhā; *kahe*—says; *bādhā*—obstacle; *ughāḍiyā*—exposing; *hṛdayera*—of the heart; *śoka*—lamentation.

Lamenting in ecstatic love, Śrī Caitanya Mahārabhu then recited the following verse, which was spoken by Śrīmatī Rādhārāṇī while exposing the lamentation of Her heart to Her friend Śrīmatī Viśākhā.

TEXT 78

hariṅ-maṇi-kavāṭikā-pratata-hāri-vakṣaḥ-sthalaḥ
smarārta-taruṇī-maṇaḥ-kaluṣa-hāri-dor-argalaḥ
sudhāmśu-hari-candanotpala-sitābhra-śītāṅgakaḥ
sa me madana-mohanaḥ sakhi tanoti vakṣaḥ-sprhām

hariṅ-maṇi—of indranīla gems; *kavāṭikā*—like a door; *pratata*—broad; *hāri*—attractive; *vakṣaḥ-sthalaḥ*—whose chest; *smara-ārta*—distressed by lusty desires; *taruṇī*—of young women; *maṇaḥ*—of the mind; *kaluṣa*—the pain; *hāri*—taking away; *dor*—whose two arms; *argalaḥ*—like bolts; *sudhāmśu*—the moon; *hari-candana*—sandalwood; *utpala*—lotus flower; *sitābhra*—camphor; *śīta*—cool; *āṅgakaḥ*—whose body; *saḥ*—that; *me*—My; *madana-mohanaḥ*—Kṛṣṇa, who is more attractive than Cupid; *sakhi*—My friend; *tanoti*—expands; *vakṣaḥ-sprhām*—the desire of the breasts.

“My dear friend, Kṛṣṇa’s chest is as broad and attractive as a door made of indranīla gems, and His two arms, as strong as bolts, can relieve the mental anguish of young girls distressed by lusty desires for Him. His body is cooler than the moon, sandalwood, the lotus flower and camphor. In this way, Madana-mohana, the attractor of Cupid, is increasing the desire of My breasts.”

This verse is also found in the *Govinda-līlāmṛta* (8.7).

TEXT 79

*prabhu kahe,—“kṛṣṇa muñi ekhana-i pāinu
āpanāra durdaive punaḥ hārāinu*

prabhu kahe—Śrī Caitanya Mahāprabhu said; kṛṣṇa—Lord Kṛṣṇa; muñi—I; ekhana-i—just now; pāinu—had; āpanāra—My own; durdaive—by misfortune; punaḥ—again; hārāinu—I have lost.

Śrī Caitanya Mahāprabhu then said, “I just now had Kṛṣṇa, but unfortunately I have lost Him again.

TEXT 80

*cañcala-svabhāva kṛṣṇera, nā raya eka-sthāne
dekhā diyā mana hari’ kare antardhāne*

cañcala—restless; svabhāva—characteristic; kṛṣṇera—of Lord Kṛṣṇa; nā—does not; raya—stay; eka-sthāne—in one place; dekhā diyā—giving His audience; mana—mind; hari’—enchanting; kare—does; antardhāne—disappearance.

“By nature, Kṛṣṇa is very restless; He does not stay in one place. He meets with someone, enchants his mind and then disappears.

TEXT 81

*tāsām tat-saubhaga-madam
vikṣya mānam ca keśavaḥ
praśamāya prasādāya
tatraivāntaradhīyata*

tāsām—of the gopīs; tat—their; saubhaga-madam—pride due to great fortune; vikṣya—seeing; mānam—conception of superiority; ca—and; keśavaḥ—Kṛṣṇa, who subdues even Ka (Lord Brahmā) and Īśa (Lord Śiva); praśamāya—to subdue; prasādāya—to show mercy; tatra—there; eva—certainly; antaradhīyata—disappeared.

“The gopīs became proud of their great fortune. To subdue their sense of superiority and show them special favor, Keśava, the subduer of even Lord Brahmā and Lord Śiva, disappeared from the rāsa dance.”

This verse quoted from *Śrīmad-Bhāgavatam* (10.29.48) was spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

TEXT 82

*svarūpa-gosāñire kahena,—“gāo eka gīta
yāte āmāra hṛdayera haye ta’ ‘samvit”*

svarūpa-gosāñire—to Svarūpa Dāmodara Gosvāmī; *kahena*—said; *gāo*—sing; *eka*—one; *gīta*—song; *yāte*—by which; *āmāra*—My; *hṛdayera*—of the heart; *haye*—there is; *ta’*—certainly; *samvit*—consciousness.

Śrī Caitanya Mahārabhu then said to Svarūpa Dāmodara Gosvāmī, “Please sing a song that will bring consciousness to My heart.”

TEXT 83

*svarūpa-gosāñi tabe madhura kariyā
gīta-govindera pada gāya prabhure śunāñā*

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *tabe*—thereafter; *madhura kariyā*—very sweetly; *gīta-govindera*—of the book *Gīta-govinda*; *pada*—one verse; *gāya*—sings; *prabhure*—Śrī Caitanya Mahārabhu; *śunāñā*—making to hear.

Thus for the pleasure of Śrī Caitanya Mahārabhu, Svarūpa Dāmodara Gosvāmī began very sweetly singing the following verse from the *Gīta-govinda*.

TEXT 84

*rāse harim iha vihita-vilāsam
smarati mano mama kṛta-parihāsam*

rāse—in the *rāsa* dance; *harim*—Śrī Kṛṣṇa; *iha*—here; *vihita-vilāsam*—performing pastimes; *smarati*—remembers; *manaḥ*—mind; *mama*—My; *kṛta-parihāsam*—fond of making jokes.

“Here in the arena of the *rāsa* dance, I remember Kṛṣṇa, who is always fond of joking and performing pastimes.”

This verse (Gīta-govinda 2.3) is sung by Śrīmatī Rādhārāṇī.

TEXT 85

svarūpa-gosāṇi yabe ei pada gāhilā
uṭhi' premāveśe prabhu nācite lāgilā

svarūpa-gosāṇi—Svarūpa Dāmodara Gosvāmī; *yabe*—when; *ei*—this; *pada*—verse; *gāhilā*—sang; *uṭhi'*—standing up; *prema-āveśe*—in ecstatic love of Kṛṣṇa; *prabhu*—Śrī Caitanya Mahāprabhu; *nācite lāgilā*—began to dance.

When Svarūpa Dāmodara Gosvāmī sang this special song, Śrī Caitanya Mahāprabhu immediately got up and began to dance in ecstatic love.

TEXT 86

'aṣṭa-sāttvika' bhāva aṅge prakāṣa ha-ila
harṣādi 'vyabhicārī' saba uthalila

aṣṭa-sāttvika—eight spiritual; *bhāva*—emotions; *aṅge*—on the body; *prakāṣa ha-ila*—became manifest; *harṣa-ādi*—beginning with jubilation; *vyabhicārī*—thirty-three changes of *vyabhicāri-bhāva*; *saba*—all; *uthalila*—were manifest.

At that time, all eight kinds of spiritual transformations became manifest in Lord Caitanya's body. The thirty-three symptoms of *vyabhicāri-bhāva*, beginning with lamentation and jubilation, became prominent as well.

TEXT 87

*bhāvodaya, bhāva-sandhi, bhāva-śābalya
bhāve-bhāve mahā-yuddhe sabāra prābalya*

bhāva-udaya—awakening of all the ecstatic symptoms; *bhāva-sandhi*—meeting of ecstatic symptoms; *bhāva-śābalya*—mixing of ecstatic symptoms; *bhāve-bhāve*—between one ecstasy and another; *mahā-yuddhe*—a great fight; *sabāra*—of all of them; *prābalya*—prominence.

All the ecstatic symptoms, such as *bhāvodaya*, *bhāva-sandhi* and *bhāva-śābalya*, awakened in the body of Śrī Caitanya Mahāprabhu. A great fight arose between one emotion and another, and each of them became prominent.

TEXT 88

*sei pada punaḥ punaḥ karāya gāyana
punaḥ punaḥ āsvādaye, karena nartana*

sei pada—that verse; *punaḥ punaḥ*—again and again; *karāya gāyana*—made to sing; *punaḥ punaḥ*—again and again; *āsvādaye*—tastes; *karena nartana*—dances.

Lord Caitanya Mahāprabhu had Svarūpa Dāmodara sing the same verse again and again. Each time he sang it, the Lord tasted it anew, and thus He danced again and again.

TEXT 89

*ei-mata nṛtya yadi ha-ila bahu-kṣaṇa
svarūpa-gosāñi pada kailā samāpana*

ei-mata—in this way; *nṛtya*—dancing; *yadi*—when; *ha-ila*—was; *bahu-kṣaṇa*—for a long time; *svārūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *pada*—verse; *kailā samāpana*—stopped.

After the Lord had been dancing for a long time, Svarūpa Dāmodara Gosvāmī stopped singing the verse.

TEXT 90

*'bal' 'bal' bali' prabhu kahena bāra-bāra
nā gāya svarūpa-gosāñi śrama dekhi' tāñra*

bal—sing; *bal*—sing; *bali'*—uttering; *prabhu*—Śrī Caitanya Mahāprabhu; *kahena*—says; *bāra-bāra*—again and again; *nā*—not; *gāya*—sings; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *śrama*—fatigue; *dekhi'*—seeing; *tāñra*—of Lord Caitanya.

Over and over again Śrī Caitanya Mahāprabhu said, “Go on! Sing! Sing!” But Svarūpa Dāmodara, seeing the Lord’s fatigue, did not resume singing.

TEXT 91

*'bal' 'bal' prabhu balena, bhakta-gaṇa śuni'
caudikete sabe meli' kare hari-dhvani*

bal bal—go on singing, go on singing; *prabhu balena*—Śrī Caitanya Mahāprabhu said; *bhakta-gaṇa*—the devotees; *śuni'*—hearing; *caudikete*—all around; *sabe*—all; *meli'*—combining; *kare hari-dhvani*—vibrate the holy name of Hari.

When the devotees heard Śrī Caitanya Mahāprabhu say “Go on singing!” they all gathered around Him and began to chant the holy name of Hari in unison.

TEXT 92

*rāmānanda-rāya tabe prabhure vasāilā
vījanādi kari' prabhura śrama ghucāilā*

rāmānanda-rāya—Rāmānanda Rāya; *tabe*—at that time; *prabhure*—Śrī Caitanya Mahāprabhu; *vasāilā*—made to sit down; *vījana-ādi kari*—fanning and so on; *prabhura*—of Śrī Caitanya Mahāprabhu; *śrama*—fatigue; *ghucāilā*—dissipated.

At that time, Rāmānanda Rāya made the Lord sit down and dissipated His fatigue by fanning Him.

TEXT 93

*prabhure lañā gelā sabe samudrera tīre
snāna karāñā punaḥ tāñre lañā āilā ghare*

prabhure—Śrī Caitanya Mahāprabhu; *lañā*—taking; *gelā*—went; *sabe*—all; *samudrera tīre*—to the beach by the sea; *snāna karāñā*—bathing Him; *punaḥ*—again; *tāñre*—Him; *lañā āilā*—brought back; *ghare*—to His residence.

Then all the devotees took Śrī Caitanya Mahāprabhu to the beach and bathed Him. Finally, they brought Him back home.

TEXT 94

*bhojana karāñā prabhure karāilā śayana
rāmānanda-ādi sabe gelā nija-sthāna*

bhojana karāñā—feeding; *prabhure*—Śrī Caitanya Mahāprabhu; *karāilā śayana*—made to lie down; *rāmānanda-ādi*—headed by Rāmānanda Rāya; *sabe*—all of them; *gelā*—went; *nija-sthāna*—to their homes.

After they fed Him lunch, they made Him lie down. Then all the devotees, headed by Rāmānanda Rāya, returned to their respective homes.

TEXT 95

*ei ta' kahiluṅ prabhura udyāna-vihāra
vṛndāvana-bhrame yāhāṅ praveśa tānhāra*

ei ta'—thus; *kahiluṅ*—I have described; *prabhura*—of Śrī Caitanya Mahāprabhu; *udyāna-vihāra*—pastimes in the garden; *vṛndāvana-bhrame*—mistaking for Vṛndāvana; *yāhāṅ*—where; *praveśa*—entrance; *tānhāra*—His.

Thus I have described Śrī Caitanya Mahāprabhu's pastimes in the garden, which He entered, mistaking it for Vṛndāvana.

TEXT 96

*pralāpa sahita ei unmāda-varṇana
śrī-rūpa-gosāṅi ihā kariyāchena varṇana*

pralāpa—ecstatic ravings; *sahita*—with; *ei*—this; *unmāda*—of madness; *varṇana*—description; *śrī-rūpa-gosāṅi*—Śrī Rūpa Gosvāmī; *ihā*—this; *kariyāchena varṇana*—has described.

There He exhibited transcendental madness and ecstatic ravings, which Śrī Rūpa Gosvāmī has described very nicely in his Stava-mālā as follows.

TEXT 97

*payo-rāśeṣe tīre sphurat-upavanālī-kalanayā
muhur vṛndāraṇya-smaraṇa-janita-prema-vivaśaḥ
kvacit kṛṣṇāvṛtti-pracala-rasano bhakti-rasikaḥ
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam*

payaḥ-rāśeḥ—by the sea; *tīre*—on the beach; *sphurat*—beautiful; *upavana-ālī*—garden; *kalanayā*—by seeing; *muhur*—continuously; *vṛndāraṇya*—the forest of Vṛndāvana; *smaraṇa-janita*—by remembering; *prema-vivaśaḥ*—being overwhelmed by ecstatic love of Kṛṣṇa; *kvacit*—sometimes;

kṛṣṇa—of the holy name of Kṛṣṇa; *āvṛtti*—repetition; *pracala*—busily engaged in; *rasanaḥ*—whose tongue; *bhakti-rasikaḥ*—expert in devotional service; *saḥ*—that; *caitanyaḥ*—Śrī Caitanya Mahāprabhu; *kim*—whether; *me*—my; *punaḥ api*—again; *dṛśoḥ*—of the eyes; *yāsyati*—will go; *padam*—on the path.

“Śrī Caitanya Mahāprabhu is the topmost of all devotees. Sometimes, while walking on the beach, He would see a beautiful garden nearby and mistake it for the forest of Vṛndāvana. Thus He would be completely overwhelmed by ecstatic love of Kṛṣṇa and begin to chant the holy name and dance. His tongue worked incessantly as He chanted, ‘Kṛṣṇa! Kṛṣṇa!’ Will He again become visible before the path of my eyes?”

This quotation is verse 6 from the first *Caitanyāṣṭaka* in Śrīla Rūpa Gosvāmī’s *Stava-mālā*.

TEXT 98

*ananta caitanya-līlā nā yāya likhana
diṅ-mātra dekhāñā tāhā kariye sūcana*

ananta—endless; *caitanya-līlā*—the pastimes of Śrī Caitanya Mahāprabhu; *nā yāya likhana*—it is impossible to write; *dik-mātra*—only a direction; *dekhāñā*—showing; *tāhā*—them; *kariye sūcana*—I introduce.

The pastimes of Śrī Caitanya Mahāprabhu are unlimited; it is not possible to write of them properly. I can give only an indication of them as I try to introduce them.

TEXT 99

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

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.

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 Śrī Caitanya-caritāmṛta, Antya-līlā, Fifteenth Chapter, describing Śrī Caitanya Mahāprabhu's pastimes in the garden by the sea.

The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA- CARITĀMṚTA

ANTYA-LĪLĀ Volume 5



HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

All Glory to Śrī Guru and Gaurāṅga

ŚRĪ CAITANYA- CARITĀMṚTA

of Kṛṣṇadāsa Kavirāja Gosvāmi

Antya-līlā
Volume Five

**“The Confidential Pastimes of
Śrī Caitanya Mahāprabhu”**

*with the original Bengali text,
Roman transliterations, synonyms,
translation and elaborate purports*

by

HIS DIVINE GRACE

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Śrī Puruṣottama-kṣetra (Jagannātha Puri), the sacred site where Śrī Caitanya Mahāprabhu taught and exhibited the highest principles of devotional service to the Lord.



The temple of Lord Nṛsiṃhadeva in Puri. Śrī Caitanya Mahāprabhu would personally cleanse this temple along with the Guṇḍicā temple every year before the Ratha-yātrā festival.



The house of Kāśī Mīśra in Puri, where Śrī Caitanya Mahāprabhu resided during the last eighteen years of His manifest presence. It was here that the Lord, overwhelmed with pure love of Godhead, experienced various inconceivable transcendental ecstasies.



The Gambhirā, the actual room where Śrī Caitanya Mahāprabhu lived. The Lord's shoes and water pot are preserved in the glass case (foreground).



LEFT: The *bhajana-kutira* (place of worship) of Śrīla Jīva Gosvāmī at Rādhā-kuṇḍa in Vrndāvana. Śrīla Jīva Gosvāmī is known as the greatest philosopher of all time, and he compiled 400,000 verses in all his books about the transcendental love of Kṛṣṇa. After the disappearance of Śrīla Rūpa and Saṅātaṇa Gosvāmīs, Śrīla Jīva Gosvāmī became the ācārya of all the Vaiṣṇavas in the world.

RIGHT: The *samādhi* (tomb) of Śrīla Jīva Gosvāmī at the Rādhā-Dāmodara temple in Vrndāvana.



The temple of Śrī Rādhā-Dāmodara, established in Vrīndāvana by Śrīla Jīva Gosvāmi. While living very humbly at this sacred place, His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda wrote the first three volumes of his life's masterpiece — the eighteen thousand verse *Śrīmad-Bhāgavatam*. Thereafter, in 1965, His Divine Grace Śrīla Prabhupāda traveled to the United States to fulfill the great mission of his spiritual master — to teach the message of Lord Caitanya and deliver the Western countries from voidism and impersonalism.

CHAPTER SIXTEEN

Lord Śrī Caitanya Mahāprabhu Tastes Nectar from the Lips of Lord Śrī Kṛṣṇa

The Sixteenth Chapter is summarized by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. When the Bengali devotees of the Lord returned to Jagannātha Purī, a gentleman named Kālidāsa, who was an uncle of Raghunātha dāsa Gosvāmī, went with them to see Śrī Caitanya Mahāprabhu. Kālidāsa had tasted the remnants of food of all the Vaiṣṇavas in Bengal, even Jhaḍu Ṭhākura. Because of this, he received the shelter of Śrī Caitanya Mahāprabhu at Jagannātha Purī.

When Kavi-karṇapūra was only seven years old, he was initiated by Śrī Caitanya Mahāprabhu into the Hare Kṛṣṇa *mahā-mantra*. He later became the greatest poet among the Vaiṣṇava *ācāryas*.

When Śrī Caitanya Mahāprabhu ate the remnants of food known as *vallabha-bhoga*, He described the glories of such remnants of the Lord's food and then fed all the devotees the *prasādam*. Thus they all tasted *adharāmṛta*, the nectar from the lips of Lord Śrī Kṛṣṇa.

TEXT 1

*vande śrī-kṛṣṇa-caitanyam
kṛṣṇa-bhāvāmṛtam hi yaḥ
āsvādyāsvādayan bhaktān
prema-dīkṣām aśikṣayat*

vande—I offer my respectful obeisances; *śrī-kṛṣṇa-caitanyam*—unto Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa-bhāva-amṛtam*—the nectar of ecstatic love of Kṛṣṇa; *hi*—certainly; *yaḥ*—He who; *āsvādyā*—tasting; *āsvādayan*—causing to taste; *bhaktān*—the devotees; *prema*—in love of Kṛṣṇa; *dīkṣām*—initiation; *aśikṣayat*—instructed.

Let me offer my respectful obeisances unto Śrī Caitanya Mahāprabhu, who personally tasted the nectar of ecstatic love for Kṛṣṇa and then instructed His devotees how to taste it. Thus He enlightened them about ecstatic love of Kṛṣṇa to initiate them into transcendental knowledge.

TEXT 2

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to all the devotees of Lord Caitanya Mahāprabhu.

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of the Lord!

TEXT 3

*ei-mata mahāprabhu rahena nīlācale
bhakta-gaṇa-saṅge sadā prema-vihvale*

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *rahena*—stays; *nīlācale*—in Jagannātha Purī; *bhakta-gaṇa-saṅge*—in the association of devotees; *sadā*—always; *prema-vihvale*—merged in ecstatic love.

Śrī Caitanya Mahāprabhu thus stayed at Jagannātha Purī in the association of His devotees, always merged in ecstatic devotional love.

TEXT 4

*varṣāntare āilā saba gauḍera bhakta-gaṇa
pūrvavat āsi' kaila prabhura milana*

varṣa-antare—the next year; *āilā*—came; *saba*—all; *gauḍera*—of Bengal; *bhakta-gaṇa*—the devotees; *pūrvavat*—as previously; *āsi'*—coming; *kaila*—did; *prabhura milana*—meeting with Śrī Caitanya Mahāprabhu.

The next year, as usual, all the devotees from Bengal went to Jagannātha Purī, and, as in previous years, there was a meeting between Śrī Caitanya Mahāprabhu and the devotees.

TEXT 5

*tān-sabāra saṅge āila kālīdāsa nāma
kṛṣṇa-nāma vinā teṅho nāhi kahe āna*

tān-sabāra saṅge—with all of them; *āila*—came; *kālī-dāsa nāma*—a man named Kālīdāsa; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *vinā*—besides; *teṅho*—he; *nāhi*—does not; *kahe*—say; *āna*—anything else.

Along with the devotees from Bengal came a gentleman named Kālīdāsa. He never uttered anything but the holy name of Kṛṣṇa.

TEXT 6

*mahā-bhāgavata teṅho sarala udāra
kṛṣṇa-nāma-‘saṅkete’ cālāya vyavahāra*

mahā-bhāgavata—a highly advanced devotee; *teṅho*—he; *sarala udāra*—very simple and liberal; *kṛṣṇa-nāma-saṅkete*—with chanting of the holy name of Kṛṣṇa; *cālāya*—performs; *vyavahāra*—ordinary dealings.

Kālīdāsa was a very advanced devotee, yet he was simple and liberal. He would chant the holy name of Kṛṣṇa while performing all his ordinary dealings.

TEXT 7

*kautukete teṅho yadi pāśaka khelāya
'hare kṛṣṇa' 'kṛṣṇa' kari' pāśaka cālāya*

kautukete—in jest; *teṅho*—he; *yadi*—when; *pāśaka khelāya*—plays with dice; *hare kṛṣṇa*—the holy name of the Lord; *kṛṣṇa*—Kṛṣṇa; *kari'*—chanting; *pāśaka cālāya*—throws the dice.

When he used to throw dice in jest, he would chant Hare Kṛṣṇa while throwing the dice.

In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura warns the men of this age not to imitate the jesting of a *mahā-bhāgavata* like Kālidāsa. If someone imitates him by playing with dice or gambling while chanting the Hare Kṛṣṇa *mahā-mantra*, he will certainly become a victim of offenses unto the holy name. As it is said, *hari-nāma-bale pāpe pravṛtti*: one must not commit sinful activities on the strength of chanting the Hare Kṛṣṇa *mantra*. Playing with dice is certainly gambling, but it is clearly said here that Kālidāsa did this only in jest. A *mahā-bhāgavata* can do anything, but he never forgets the basic principles. Therefore it is said, *tāra vākya, kriyā-mudrā vijñeha nā bujhaya*: [Cc. Madhya 23.39] “No one can understand the activities of a pure devotee.” We should not imitate Kālidāsa.

TEXT 8

raghunātha-dāsera teṅho haya jñāti-khuḍā
vaiṣṇavera ucchiṣṭa khāite teṅho haila buḍā

raghunātha-dāsera—of Raghunātha dāsa Gosvāmī; *teṅho*—he (Kālidāsa); *haya*—is; *jñāti*—relative; *khuḍā*—uncle; *vaiṣṇavera*—of the Vaiṣṇavas; *ucchiṣṭa*—remnants of food; *khāite*—eating; *teṅho*—he; *haila*—became; *buḍā*—aged.

Kālidāsa was an uncle of Raghunātha dāsa Gosvāmī. Throughout his entire life, even in his old age, he tried to eat the remnants of food left by Vaiṣṇavas.

TEXT 9

gauḍa-deśe haya yata vaiṣṇavera gaṇa
sabāra ucchiṣṭa teṅho karila bhojana

gauḍa-deśe—in Bengal; *haya*—are; *yata*—as many; *vaiṣṇavera gaṇa*—Vaiṣṇavas; *sabāra*—of all; *ucchiṣṭa*—remnants of food; *teṅho*—he; *karila bhojana*—ate.

Kālidāsa ate the remnants of food of as many Vaiṣṇavas as there were in Bengal.

TEXT 10

*brāhmaṇa-vaiṣṇava yata—choṭa, baḍa haya
uttama-vastu bheṭa lañā tānra ṭhāñi yāya*

brāhmaṇa-vaiṣṇava—Vaiṣṇavas coming from *brāhmaṇa* families; *yata*—all; *choṭa*—neophyte; *baḍa*—highly advanced; *haya*—are; *uttama-vastu*—first-class eatables; *bheṭa lañā*—taking as gifts; *tānra ṭhāñi*—to them; *yāya*—goes.

He would go to all the Vaiṣṇavas born in brāhmaṇa families, be they neophyte or advanced devotees, and present them with gifts of first-class eatables.

TEXT 11

*tānra ṭhāñi śeṣa-pātra layena māgiyā
kāhāñ nā pāya, tabe rahe lukāñā*

tānra ṭhāñi—from them; *śeṣa-pātra*—plates of remnants; *layena*—takes; *māgiyā*—begging; *kāhāñ*—where; *nā pāya*—does not get; *tabe*—then; *rahe*—remains; *lukāñā*—hiding.

He would beg remnants of food from such Vaiṣṇavas, and if he did not receive any, he would hide.

TEXT 12

*bhojana karile pātra phelāñā yāya
lukāñā sei pātra āni' cāṭi' khāya*

bhojana karile—after eating; *pātra*—the leaf plate; *phelāñā yāya*—is thrown away; *lukāñā*—hiding; *sei pātra*—that leaf plate; *āni*—bringing; *cāṭi’ khāya*—he licks up.

After the Vaiṣṇavas finished eating, they would throw away their leaf dishes, and Kālidāsa would come out of hiding, take the leaves and lick up the remnants.

TEXT 13

śūdra-vaiṣṇavera ghare yāya bheṭa lañā
ei-mata tāñra ucchiṣṭa khāya lukāñā

śūdra-vaiṣṇavera—of Vaiṣṇavas born in *śūdra* families; *ghare*—at the homes; *yāya*—goes; *bheṭa lañā*—taking gifts; *ei-mata*—in this way; *tāñra*—their; *ucchiṣṭa*—remnants of food; *khāya*—eats; *lukāñā*—hiding.

He would also take gifts to the homes of Vaiṣṇavas born in *śūdra* families. Then he would hide and in this manner eat the remnants of food they threw away.

TEXT 14

bhūnimāli-jāti, ‘vaiṣṇava’—‘jhaḍu’ tāñra nāma
āmra-phala lañā teñho gelā tāñra sthāna

bhūnimāli-jāti—belonging to the *bhūnimāli* caste; *vaiṣṇava*—a great devotee; *jhaḍu*—Jhaḍu; *tāñra*—his; *nāma*—name; *āmra-phala*—mango fruits; *lañā*—taking; *teñho*—he; *gelā*—went; *tāñra sthāna*—to his place.

There was a great Vaiṣṇava named Jhaḍu Ṭhākura, who belonged to the *bhūnimāli* caste. Kālidāsa went to his home, taking mangoes with him.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks, “Both Kālidāsa and Jhaḍu Ṭhākura are worshiped at a place called Śrīpāṭabāṭī, in the village known as Bhedo or Bhaduyā. This village is situated about three miles south of the village of Kṛṣṇapura, the birthplace of Raghunātha dāsa Gosvāmī, which is about one mile west of the Byāṅḍel junction of the Burdwan

line. A post office there is named Devānanda-pura. Jhaḍu Ṭhākura used to worship the Deity of Śrī Madana-gopāla. The Deity is still worshiped by one Rāmaprasāda dāsa, who belongs to the Rāmāyet community. It is said that the Deity worshiped by Kālidāsa had been worshiped until now in the village of Śaṅkha on the bank of the Sarasvatī River, but the Deity has been taken away by a gentleman named Matilāla Caṭṭopādhyāya from the village of Trivenī. The Deity is now being worshiped at his place.”

TEXT 15

*āmra bheṭa diyā tāṅra caraṇa vandilā
tāṅra patnīre tabe namaskāra kailā*

āmra—mangoes; *bheṭa*—gift; *diyā*—presenting; *tāṅra*—his; *caraṇa*—feet; *vandilā*—offered respects to; *tāṅra patnīre*—to his wife; *tabe*—thereafter; *namaskāra kailā*—offered respectful obeisances.

Kālidāsa presented the mangoes to Jhaḍu Ṭhākura and offered him respectful obeisances. Then he also offered respectful obeisances to the Ṭhākura’s wife.

TEXT 16

*patnī-sahita teṅho āchena vasiyā
bahu sammāna kailā kālidāsere dekhiyā*

patnī-sahita—with his wife; *teṅho*—he (Jhaḍu Ṭhākura); *āchena vasiyā*—was sitting; *bahu*—much; *sammāna*—respect; *kailā*—offered; *kālidāsere dekhiyā*—seeing Kālidāsa.

When Kālidāsa went to Jhaḍu Ṭhākura, he saw that saintly person sitting with his wife. As soon as Jhaḍu Ṭhākura saw Kālidāsa, he likewise offered his respectful obeisances unto him.

TEXT 17

*iṣṭagoṣṭhī kata-kṣaṇa kari’ tāṅra sane
jhaḍu-ṭhākura kahe tāṅre madhura vacane*

iṣṭa-goṣṭhī—discussion; *kata-kṣaṇa*—for some time; *kari'*—performing; *tānra sane*—with him; *jhaḍu-ṭhākura*—Jhaḍu Ṭhākura; *kahe*—says; *tānre*—unto him (Kālidāsa); *madhura vacane*—in sweet words.

After a discussion with Kālidāsa that lasted for some time, Jhaḍu Ṭhākura spoke the following sweet words.

TEXT 18

“*āmi*—*nīca-jāti*, *tumi*,—*atithi sarvottama*
kon prakāre karimu āmi tomāra sevana?”

āmi—I; *nīca-jāti*—belong to a low caste; *tumi*—you; *atithi*—guest; *sarva-uttama*—very respectable; *kon prakāre*—how; *karimu*—shall perform; *āmi*—I; *tomāra sevana*—your service.

“I belong to a low caste, and you are a very respectable guest. How shall I serve you?”

TEXT 19

ājñā deha',—*brāhmaṇa-ghare anna lañā diye*
tāhāñ tumi prasāda pāo, tabe āmi jīye“

ājñā deha'—permit me; *brāhmaṇa-ghare*—to the house of a *brāhmaṇa*; *anna*—food; *lañā diye*—I shall offer; *tāhāñ*—there; *tumi*—you; *prasāda pāo*—take *prasādam*; *tabe*—then; *āmi*—I; *jīye*—shall live.

“If you will permit me, I shall send some food to a brāhmaṇa’s house, and there you may take prasādam. If you do so, I shall then live very comfortably.”

TEXT 20

kālidāsa kahe,—“*ṭhākura*, *kṛpā kara more*
tomāra darśane āinu mui patita pāmāre”

kālidāsa kahe—Kālidāsa replied; *ṭhākura*—my dear saintly person; *kṛpā kara*—bestow your mercy; *more*—upon me; *tomāra darśane*—to see you; *āinu*—have come; *mui*—I; *patita pāmāre*—very fallen and sinful.

Kālidāsa replied, “My dear sir, please bestow your mercy upon me. I have come to see you, although I am very fallen and sinful.

TEXT 21

pavitra ha-inu mui pāinu daraśana
kṛtārtha ha-inu, mora saphala jīvana

pavitra ha-inu—have become purified; *mui*—I; *pāinu daraśana*—have gotten your interview; *kṛta-artha*—obliged; *ha-inu*—I have become; *mora*—my; *saphala*—successful; *jīvana*—life.

“Simply by seeing you, I have become purified. I am very much obligated to you, for my life is now successful.

TEXT 22

eka vāñchā haya,—yadi kṛpā kari’ kara
pāda-raja deha’, pāda mora mātthe dhara”

eka vāñchā—one desire; *haya*—there is; *yadi*—if; *kṛpā kari’*—being merciful; *kara*—you do; *pāda-raja*—the dust of your feet; *deha’*—give; *pāda*—feet; *mora*—my; *mātthe*—on the head; *dhara*—please place.

“My dear sir, I have one desire. Please be merciful to me by kindly placing your feet upon my head so that the dust on your feet may touch it.”

TEXT 23

ṭhākura kahe,—“aiche bāt kahite nā yuyāya
āmi—nīca-jāti, tumi—susajjana rāya”

ṭhākura kahe—Jhaḍu Ṭhākura said; *aiche bāt*—such a request; *kahite nā yuyāya*—should not be spoken; *āmi*—I; *nīca-jāti*—coming from a family of a very low caste; *tumi*—you; *su-sat-jana rāya*—very respectable and rich gentleman.

Jhaḍu Ṭhākura replied, “It does not befit you to ask this of me. I belong to a very low-caste family, whereas you are a respectable rich gentleman.”

TEXT 24

tabe kālīdāsa śloka paḍi' śunāila
śuni' jhaḍu-ṭhākurera baḍa sukha ha-ila

tabe—thereafter; *kālīdāsa*—Kālīdāsa; *śloka*—verses; *paḍi'*—reciting; *śunāila*—caused to hear; *śuni'*—hearing; *jhaḍu-ṭhākurera*—of Jhaḍu Ṭhākura; *baḍa*—very great; *sukha*—happiness; *ha-ila*—there was,

Kālīdāsa then recited some verses, which Jhaḍu Ṭhākura was very happy to hear.

TEXT 25

na me 'bhaktaś catur-vedī
mad-bhaktaḥ śva-pacaḥ priyaḥ
tasmai deyaṁ tato grāhyam
sa ca pūjyo yathā hy aham

na—not; *me*—My; *abhaktaḥ*—devoid of pure devotional service; *catur-vedī*—a scholar of the four Vedas; *mat-bhaktaḥ*—My devotee; *śva-pacaḥ*—even from a family of dog-eaters; *priyaḥ*—very dear; *tasmai*—to him (the pure devotee); *deyaṁ*—should be given; *tataḥ*—from him; *grāhyam*—should be accepted (remnants of food); *saḥ*—that person; *ca*—also; *pūjyaḥ*—is worshipable; *yathā*—as much as; *hi*—certainly; *aham*—I.

“Even though one is a very learned scholar in Sanskrit literature, if he is not engaged in pure devotional service, he is not accepted as My devotee. But if someone born in a family of dog-eaters is a pure devotee with no

motives for enjoyment through fruitive activity or mental speculation, he is very dear to Me. All respect should be given to him, and whatever he offers should be accepted, for such devotees are indeed as worshipable as I am.’

This verse, spoken by the Supreme Personality of Godhead, is found in the *Hari-bhakti-vilāsa* (10.127).

TEXT 26

*viṣrād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śva-ṣacam variṣṭham
manye tad-arṣita-mano-vacanehitārtha-
prāṇam punāti sa kulam na tu bhūri-mānaḥ*

viṣrāt—than a *brāhmaṇa*; *dvi-ṣaṭ-guṇa-yutāt*—who is qualified with twelve brahminical qualifications; *aravinda-nābha*—of Lord Viṣṇu, who has a lotuslike navel; *pāda-aravinda*—unto the lotus feet; *vimukhāt*—than a person bereft of devotion; *śva-ṣacam*—a *caṇḍāla*, or person accustomed to eating dogs; *variṣṭham*—more glorified; *manye*—I think; *tad-arṣita*—dedicated unto Him; *manaḥ*—mind; *vacana*—words; *ihita*—activities; *artha*—wealth; *prāṇam*—life; *punāti*—purifies; *saḥ*—he; *kulam*—his family; *na tu*—but not; *bhūri-mānaḥ*—a *brāhmaṇa* proud of possessing such qualities.

“A person may be born in a *brāhmaṇa* family and have all twelve brahminical qualities, but if in spite of being qualified he is not devoted to the lotus feet of Lord Kṛṣṇa, who has a navel shaped like a lotus, he is not as good as a *caṇḍāla* who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a *brāhmaṇa* family or to have brahminical qualities is not sufficient. One must become a pure devotee of the Lord. If a *śva-paca* or *caṇḍāla* is a devotee, he delivers not only himself but his whole family, whereas a *brāhmaṇa* who is not a devotee but simply has brahminical qualifications cannot even purify himself, what to speak of his family.’

This and the following verse are quoted from *Śrīmad-Bhāgavatam* (7.9.10 and 3.33.7).

TEXT 27

*aho bata śva-ṭpaco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
teṭpus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te*

aho bata—how wonderful it is; *śva-ṭpacaḥ*—a dog-eater; *ataḥ*—than the initiated *brāhmaṇa*; *garīyān*—more glorious; *yat*—of whom; *jihvā-agre*—on the tip of the tongue; *vartate*—remains; *nāma*—the holy name; *tubhyam*—of You, my Lord; *teṭpuḥ*—have performed; *tapas*—austerity; *te*—they; *juhuvuḥ*—have performed sacrifices; *sasnuḥ*—have bathed in all holy places; *āryāḥ*—actually belonging to the Āryan race; *brahma*—all the *Vedas*; *anūcuḥ*—have studied; *nāma*—the holy name; *gṛṇanti*—chant; *ye*—who; *te*—they.

“My dear Lord, anyone who always keeps Your holy name on his tongue is greater than an initiated *brāhmaṇa*. Although he may be born in a family of dog-eaters and therefore, by material calculations, be the lowest of men, he is glorious nevertheless. That is the wonderful power of chanting the holy name of the Lord. One who chants the holy name is understood to have performed all kinds of austerities. He has studied all the *Vedas*, he has performed all the great sacrifices mentioned in the *Vedas*, and he has already taken his bath in all the holy places of pilgrimage. It is he who is factually the Āryan.”

TEXT 28

*śuni' ṭhākura kahe,—“śāstra ei satya kaya
sei śreṣṭha, aiche yānte kṛṣṇa-bhakti haya*

śuni'—hearing; *ṭhākura kahe*—Jhaḍu Ṭhākura said; *śāstra*—revealed scripture; *ei*—this; *satya*—truth; *kaya*—says; *sei*—he; *śreṣṭha*—best; *aiche*—in such a way; *yānte*—in whom; *kṛṣṇa-bhakti*—devotion to Kṛṣṇa; *haya*—there is.

Hearing these quotations from the revealed scripture Śrīmad-Bhāgavatam, Jhaḍu Ṭhākura replied, “Yes, this is true, for it is the version of *śāstra*. It is true, however, for one who is genuinely advanced in devotion to Kṛṣṇa.

TEXT 29

*āmi—nīca-jāti, āmāra nāhi kṛṣṇa-bhakti
anya aiche haya, āmāya nāhi aiche śakti*

*āmi—*I; *nīca-jāti*—belonging to a lower caste; *āmāra*—my; *nāhi*—there is not; *kṛṣṇa-bhakti*—devotion to Kṛṣṇa; *anya*—others; *aiche haya*—may be such; *āmāya*—unto me; *nāhi*—there is not; *aiche śakti*—such power.

“Such a position may befit others, but I do not possess such spiritual power. I belong to a lower class and have not even a pinch of devotion to Kṛṣṇa.”

In his statement, Jhaḍu Ṭhākura presents himself as being born in a low-caste family and not having the qualifications of a bona fide devotee of Lord Kṛṣṇa. He accepts the statements declaring a lowborn person highly exalted if he is a Vaiṣṇava. However, he feels that these descriptions from *Śrīmad-Bhāgavatam* appropriately describe others, but not himself. Jhaḍu Ṭhākura’s attitude is quite befitting a real Vaiṣṇava, for a Vaiṣṇava never considers himself exalted, even if he factually is. He is always meek and humble and never thinks that he is an advanced devotee. He assigns himself to a lower position, but that does not mean he is indeed low. Sanātana Gosvāmī once said that he belonged to a low-caste family, for although he was born in a *brāhmaṇa* family, he had associated with *mlecchas* and *yavanas* in his service as a government minister. Similarly, Jhaḍu Ṭhākura presented himself as someone who belonged to a low caste, but he was actually elevated above many persons born in *brāhmaṇa* families. Not only is there evidence for this in *Śrīmad-Bhāgavatam*, as quoted by Kālidāsa in verses 26 and 27, but there is also considerable evidence for this conclusion in other *śāstras*. For example, in the *Mahābhārata* (*Vana-parva*, 177.20), it is stated:

*śūdre tu yad bhavel lakṣma dvije tac ca na vidyate
na vai śūdro bhavec chūdro brāhmaṇo na ca brāhmaṇaḥ*

“If someone born a *śūdra* possesses the characteristics of a *brāhmaṇa* and someone born a *brāhmaṇa* does not, that *śūdra* should not be known as a *śūdra*, and that *brāhmaṇa* should not be known as a *brāhmaṇa*.”

Similarly, in the *Vana-parva*, Chapter 203.11–12, it is said:

*śūdra-yonau hi jātasya
sad-guṇānuṣṭhataḥ
ārjave vartamānasya
brāhmaṇyam abhijāyate*

“If a person born in a *śūdra* family has developed the qualities of a *brāhmaṇa*, such as *satya* [truthfulness], *śama* [peacefulness], *dama* [self-control] and *ārjava* [simplicity], he attains the exalted position of a *brāhmaṇa*.”

And in the *Anuśāsana-parva*, Chapter 163, it is said:

*sthito brāhmaṇa-dharmeṇa brāhmaṇyam upajīvati
kṣatriyo vātha vaiśyo vā brahma-bhūyaḥ sa gacchati*

*ebhis tu karmabhir devi śubhair ācaritais tathā
śūdro brāhmaṇatām yāti vaiśyaḥ kṣatriyatām vrajet*

*na yonir nāpi saṁskāro na śrutam na ca santatiḥ
kāraṇāni dvijatvasya vṛttam eva tu kāraṇam*

“If one is factually situated in the occupation of a *brāhmaṇa*, he must be considered a *brāhmaṇa*, even if born in a *kṣatriya* or *vaiśya* family. O Devī, even if one is born a *śūdra*, if he is actually engaged in the occupation and pure behavior of a *brāhmaṇa*, he becomes a *brāhmaṇa*. Moreover, a *vaiśya* can become a *kṣatriya*. Therefore, neither the source of one’s birth nor his reformation nor his education is the criterion of a *brāhmaṇa*. The *vṛtta*, or occupation, is the real standard by which one is known as a *brāhmaṇa*.”

We have seen that a person who is not the son of a doctor and has not attended a medical college is sometimes able to practice medicine. By practical knowledge of how to perform a surgical operation, how to mix medicine and how to give certain medicines for certain diseases, a person can receive a certificate and be registered as a medical practitioner in the practical field. He can do a medical man’s work and be known as a doctor. Although qualified medical men may consider him a quack, the government will recognize his work. Especially in India, there are many such doctors who perform their medical services perfectly. They are accepted even by the government. Similarly, if one is engaged in brahminical service or occupational duties, he must be considered a *brāhmaṇa* despite the family

in which he is born. That is the verdict of all the *sāstras*.
In *Śrīmad-Bhāgavatam* (7.11.35), it is said:

*yasya yal lakṣaṇaṁ proktaṁ puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta tat tenaiva vinirdiśet*

This is a statement by Nārada Muni to Mahārāja Yudhiṣṭhira, wherein Nārada says that the symptoms of a *brāhmaṇa*, *kṣatriya* and *vaiśya* are all described in the *sāstra*. Therefore, if one is found exhibiting the symptoms and qualities of a *brāhmaṇa*, *kṣatriya* or *vaiśya* and serving in a brahminical, *kṣatriya* or *vaiśya* occupation, even if he is not born a *brāhmaṇa*, *kṣatriya* or *vaiśya* he should be considered such according to his qualifications and occupation.

Similarly, in the *Padma purāṇa* it is said:

*na śūdrā bhagavad-bhaktās te tu bhāgavatā matāḥ
sarva-varṇeṣu te śūdrā ye na bhaktā janārdane*

“A devotee should never be considered a *śūdra*. All the devotees of the Supreme Personality of Godhead should be recognized as *bhāgavatas*. If one is not a devotee of Lord Kṛṣṇa, however, even if born in a *brāhmaṇa*, *kṣatriya* or *vaiśya* family, he should be considered a *śūdra*.”

In the *Padma Purāṇa* it is also said:

*śva-pākam iva nekṣeta loke vipram avaiṣṇavam
vaiṣṇavo varṇo-bāhyo ‘pi punāti bhuvana-trayam*

“If a person born in a *brāhmaṇa* family is an *avaiṣṇava*, a nondevotee, one should not see his face, exactly as one should not look upon the face of a *caṇḍāla*, or dog-eater. However, a *Vaiṣṇava* found in *varṇas* other than *brāhmaṇa* can purify all the three worlds.”

The *Padma Purāṇa* further says:

*śūdraṁ vā bhagavad-bhaktam niṣādam śva-pacam tathā
vikṣate jāti-sāmānyāt sa yāti narakaṁ dhruvam*

“One who considers a devotee of the Supreme Personality of Godhead who was born in a family of *śūdras*, *niṣādas* or *caṇḍālas* to belong to that particular caste certainly goes to hell.”

A *brāhmaṇa* must be a Vaiṣṇava and a learned scholar. Therefore in India it is customary to address a *brāhmaṇa* as *paṇḍita*. Without knowledge of Brahman, one cannot understand the Supreme Personality of Godhead. Therefore a Vaiṣṇava is already a *brāhmaṇa*, whereas a *brāhmaṇa* may become a Vaiṣṇava. In the *Garuḍa Purāṇa* it is said:

*bhaktir aṣṭa-vidhā hy eṣā yasmin mlecche 'pi vartate
sa viprendro muni-śreṣṭhaḥ sa jñānī sa ca paṇḍitaḥ*

“Even if one is born a *mleccha*, if he becomes a devotee he is to be considered the best of the *brāhmaṇas* and a learned *paṇḍita*.”

Similarly, the *Tattva-sāgara* says:

*yathā kāñcanatām yāti kāmśyaṁ rasa-vidhānataḥ
tathā dikṣā-vidhānena dvijatvaṁ jāyate nṛṇām*

“As bell metal is turned to gold when mixed with mercury in an alchemical process, so one who is properly trained and initiated by a bona fide spiritual master becomes a *brāhmaṇa* immediately.” All this evidence found in the revealed scriptures proves that according to the Vedic version, a Vaiṣṇava is never to be considered an *abrāhmaṇa*, or non-*brāhmaṇa*. A Vaiṣṇava should not be thought to belong to a lower caste even if born in a *mleccha* or *yavana* family. Because he has become a devotee of Lord Kṛṣṇa, he has become purified and has attained the stage of *brāhmaṇa* (*dvijatvaṁ jāyate nṛṇām*).

TEXT 30

*tāre namaskari' kālidāsa vidāya māgilā
jhaḍu-ṭhākura tabe tāñra anuvraji' āilā*

tāre—unto him (Jhaḍu Ṭhākura); *namaskari'*—offering obeisances; *kālidāsa*—Kālidāsa; *vidāya māgilā*—asked permission to go; *jhaḍu-ṭhākura*—Jhaḍu Ṭhākura; *tabe*—at that time; *tāñra*—him; *anuvraji'*—following; *āilā*—went.

Kālidāsa again offered his obeisances to Jhaḍu Ṭhākura and asked his permission to go. The saint Jhaḍu Ṭhākura followed him as he left.

TEXT 31

*tānre vidāya diyā ṭhākura yadi ghare āila
tānra caraṇa-cihna yei ṭhāñi paḍila*

tānre—unto him (Kālidāsa); *vidāya diyā*—bidding farewell; *ṭhākura*—Jhaḍu Ṭhākura; *yadi*—when; *ghare āila*—returned to his home; *tānra caraṇa-cihna*—the mark of his feet; *yei ṭhāñi*—wherever; *paḍila*—fell.

After bidding farewell to Kālidāsa, Jhaḍu Ṭhākura returned to his home, leaving the marks of his feet plainly visible in many places.

TEXT 32

*sei dhūli lañā kālidāsa sarvāṅge lepilā
tānra nikaṭa eka-sthāne lukāñā rahilā*

sei dhūli—that dust; *lañā*—taking; *kālidāsa*—Kālidāsa; *sarva-aṅge*—all over his body; *lepilā*—smeared; *tānra nikaṭa*—near his place; *eka-sthāne*—in one place; *lukāñā rahilā*—remained hidden.

Kālidāsa smeared the dust from those footprints all over his body. Then he hid in a place near Jhaḍu Ṭhākura’s home.

TEXT 33

*jhaḍu-ṭhākura ghara yāi’ dekhi’ āmra-phala
mānasei kṛṣṇa-candre arpilā sakala*

jhaḍu-ṭhākura—Jhaḍu Ṭhākura; *ghara yāi’*—returning home; *dekhi’ āmra-phala*—seeing the mangoes; *mānasei*—within his mind; *kṛṣṇa-candre*—unto Kṛṣṇa; *arpilā*—offered; *sakala*—all.

Upon returning home, Jhaḍu Ṭhākura saw the mangoes Kālidāsa had presented. Within his mind he offered them to Kṛṣṇa-candra.

TEXT 34

*kalāra pāṭuyā-kholā haite āmra nikāśiyā
tānra patnī tānre dena, khāyena cūṣiyā*

kalāra—of the banana tree; *pāṭuyā-kholā*—leaves and bark; *haite*—from within; *āmra*—mangoes; *nikāśiyā*—taking out; *tānra patnī*—his wife; *tānre*—to him; *dena*—gives; *khāyena*—eats; *cūṣiyā*—sucking.

Jhaḍu Ṭhākura’s wife then took the mangoes from their covering of banana tree leaves and bark and offered them to Jhaḍu Ṭhākura, who began to suck and eat them.

TEXT 35

*cūṣi’ cūṣi’ coṣā āṅṭhi phelilā pāṭuyāte
tāre khāoyāñā tānra patnī khāya paścāte*

cūṣi’ cūṣi’—sucking and sucking; *coṣā*—sucked; *āṅṭhi*—the seeds; *phelilā*—left; *pāṭuyāte*—on the plantain leaf; *tāre*—him; *khāoyāñā*—after feeding; *tānra patnī*—his wife; *khāya*—eats; *paścāte*—afterwards.

When he finished eating, he left the seeds on the banana leaf, and his wife, after feeding her husband, later began to eat.

TEXT 36

*āṅṭhi-coṣā sei pāṭuyā-kholāte bhariyā
bāhire ucchiṣṭa-garte phelāilā lañā*

āṅṭhi—the seeds; *coṣā*—that had been sucked; *sei*—that; *pāṭuyā-kholāte*—banana leaf and bark; *bhariyā*—filling; *bāhire*—outside; *ucchiṣṭa-garte*—in the ditch where refuse was thrown; *phelāilā lañā*—picked up and threw.

After she finished eating, she filled the banana leaves and bark with the seeds, picked up the refuse and then threw it into the ditch where all the refuse was thrown.

TEXT 37

*sei kholā, āñṭhi, cokalā cūṣe kālidāsa
cūṣite cūṣite haya premete ullāsa*

sei—that; *kholā*—bark of the banana tree; *āñṭhi*—seeds of the mango; *cokalā*—skin of the mango; *cūṣe*—licks up; *kālidāsa*—Kālidāsa; *cūṣite cūṣite*—while licking up; *haya*—there was; *premete ullāsa*—great jubilation in ecstatic love.

Kālidāsa licked the banana bark and the mango seeds and skins, and while licking them he was overwhelmed with jubilation in ecstatic love.

TEXT 38

*ei-mata yata vaiṣṇava vaise gauḍa-deśe
kālidāsa aiche sabāra nilā avaśeṣe*

ei-mata—in this way; *yata*—as many as; *vaiṣṇava*—Vaiṣṇavas; *vaise*—reside; *gauḍa-deśe*—in Bengal; *kālidāsa*—Kālidāsa; *aiche*—in that way; *sabāra*—of all of them; *nilā*—took; *avaśeṣe*—the remnants.

In this way Kālidāsa ate the remnants of food left by all the Vaiṣṇavas residing in Bengal.

TEXT 39

*sei kālidāsa yabe nīlācale āilā
mahārabhu tāñra upara mahā-kṛpā kailā*

sei kālidāsa—that Kālidāsa; *yabe*—when; *nīlācale āilā*—came to Jagannātha Purī; *mahārabhu*—Śrī Caitanya Mahārabhu; *tāñra upara*—upon him; *mahā-kṛpā*—great mercy; *kailā*—bestowed.

When Kālidāsa visited Jagannātha Purī, Nīlācala, Śrī Caitanya Mahārabhu bestowed great mercy upon him.

TEXT 40

*prati-dina prabhu yadi yā'na daraśane
jala-karaṅga lañā govinda yāya prabhu-sane*

prati-dina—every day; *prabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *yā'na*—goes; *daraśane*—to see Lord Jagannātha; *jala-karaṅga*—a waterpot; *lañā*—taking; *govinda*—the personal servant of the Lord (Govinda); *yāya*—goes; *prabhu-sane*—with Śrī Caitanya Mahāprabhu.

Śrī Caitanya Mahāprabhu would regularly visit the temple of Jagannātha every day, and at that time Govinda, His personal servant, used to carry His waterpot and go with Him.

TEXT 41

*simha-dvārera utara-dike kapāṭera āḍe
bāiśa 'pāhāca'-tale āche eka nimna gāḍe*

simha-dvārera—of the Simha-dvāra; *uttara-dike*—on the northern side; *kapāṭera āḍe*—behind the door; *bāiśa pāhāca*—of the twenty-two steps; *tale*—at the bottom; *āche*—there is; *eka*—one; *nimna*—low; *gāḍe*—ditch.

On the northern side of the Simha-dvāra, behind the door, there are twenty-two steps leading to the temple, and at the bottom of those steps is a ditch.

TEXT 42

*sei gāḍe karena prabhu pāda-prakṣālane
tabe karibāre yāya īśvara-daraśane*

sei gāḍe—in that ditch; *karena*—does; *prabhu*—Śrī Caitanya Mahāprabhu; *pāda-prakṣālane*—washing the feet; *tabe*—thereafter; *karibāre*—to do; *yāya*—He goes; *īśvara-daraśane*—to visit Lord Jagannātha.

Śrī Caitanya Mahāprabhu would wash His feet in this ditch, and then He would enter the temple to see Lord Jagannātha.

TEXT 43

*govindere mahāprabhu kairāche niyama
'mora pāda-jala yena nā laya kona jana'*

govindere—unto Govinda; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kairāche*—has given; *niyama*—a regulative principle; *mora*—My; *pāda-jala*—water from washing the feet; *yena*—that; *nā laya*—does not take; *kona jana*—anyone.

Śrī Caitanya Mahāprabhu ordered His personal servant Govinda that no one should take the water that had washed His feet.

TEXT 44

*prāṇi-mātra la-ite nā pāya sei jala
antaraṅga bhakta laya kari' kona chala*

prāṇi-mātra—all living beings; *la-ite*—to take; *nā pāya*—do not get; *sei jala*—that water; *antaraṅga*—very intimate; *bhakta*—devotees; *laya*—take; *kari'*—doing; *kona chala*—some trick.

Because of the Lord's strict order, no living being could take the water. Some of His intimate devotees, however, would take it by some trick.

TEXT 45

*eka-dina prabhu tāñhā pāda prakṣālite
kālidāsa āsi' tāhān pātilena hāte*

eka-dina—one day; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñhā*—there; *pāda prakṣālite*—washing His feet; *kālidāsa*—Kālidāsa; *āsi'*—coming; *tāhān*—there; *pātilena*—spread; *hāte*—his palm.

One day as Śrī Caitanya Mahāprabhu was washing His feet in that place, Kālidāsa came and extended his palm to take the water.

TEXT 46

*eka añjali, dui añjali, tina añjali pilā
tabe mahāprabhu tāñre niṣedha karilā*

eka añjali—one palmful; *dui añjali*—two palmfuls; *tina añjali*—three palmfuls; *pilā*—he drank; *tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—him; *niṣedha karilā*—forbade.

Kālidāsa drank one palmful and then a second and a third. Then Śrī Caitanya Mahāprabhu forbade him to drink more.

TEXT 47

*“ataḥpara āra nā kariha punar-bāra
etāvata vāñchā-pūraṇa kariluṅ tomāra”*

ataḥpara—hereafter; *āra*—any more; *nā kariha*—do not do; *punaḥ-bāra*—again; *etāvata*—so far; *vāñchā-pūraṇa*—fulfilling the desire; *kariluṅ*—I have done; *tomāra*—of you.

“Do not act in this way any more. I have fulfilled your desire as far as possible.”

TEXT 48

*sarvajña-śiromaṇi caitanya īśvara
vaiṣṇave tāñhāra viśvāsa, jānena antara*

sarva-jña—omniscient; *śiromaṇi*—topmost; *caitanya*—Lord Śrī Caitanya Mahāprabhu; *īśvara*—the Supreme Personality of Godhead; *vaiṣṇave*—in the Vaiṣṇavas; *tāñhāra viśvāsa*—his faith; *jānena*—He knows; *antara*—the heart.

Śrī Caitanya Mahāprabhu is the most exalted, omniscient Supreme Personality of Godhead, and therefore He knew that Kālidāsa, in the core of his heart, had full faith in Vaiṣṇavas.

TEXT 49

*sei-guṇa lañā prabhu tāñre tuṣṭa ha-ilā
anyera durlabha prasāda tāñhāre karilā*

sei-guṇa—that quality; *lañā*—accepting; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—him; *tuṣṭa ha-ilā*—satisfied; *anyera*—for others; *durlabha*—not attainable; *prasāda*—mercy; *tāñhāre*—unto him; *karilā*—showed.

Because of this quality, Śrī Caitanya Mahāprabhu satisfied him with mercy not attainable by anyone else.

TEXT 50

*bāiśa 'pāhāca'-pāche upara dakṣiṇa-dike
eka ṅṣimha-mūrti āchena uṭhite vāma-bhāge*

bāiśa pāhāca—of the twenty-two steps; *pāche*—toward the back; *upara*—above; *dakṣiṇa-dike*—on the southern side; *eka*—one; *ṅṣimha-mūrti*—Deity of Lord Nṛsimha; *āchena*—there is; *uṭhite*—while stepping upward; *vāma-bhāge*—on the left side.

On the southern side, behind and above the twenty-two steps, is a Deity of Lord Nṛsimhadeva. It is on the left as one goes up the steps toward the temple.

TEXT 51

*prati-dina tāñre prabhu karena namaskāra
namaskari' ei śloka paḍe bāra-bāra*

prati-dina—every day; *tāñre*—unto the Deity of Lord Nṛsimhadeva; *prabhu*—Śrī Caitanya Mahāprabhu; *karena*—does; *namaskāra*—obeisances; *namaskari'*—offering obeisances; *ei śloka*—these verses; *paḍe*—recites; *bāra-bāra*—again and again.

Śrī Caitanya Mahāprabhu, His left side toward the Deity, offered obeisances to Lord Nṛsimha as He proceeded toward the temple. He recited the following verses again and again while offering obeisances.

TEXT 52

*namas te nara-simhāya
prahlādāhlāda-dāyine
hiraṇyakaśīpor vakṣaḥ-
śilā-ṭaṅka-nakhālaye*

namaḥ—I offer my respectful obeisances; *te*—unto You; *nara-simhāya*—Lord Nṛsimhadeva; *prahlāda*—to Mahārāja Prahlāda; *āhlāda*—of pleasure; *dāyine*—giver; *hiraṇyakaśīpoḥ*—of Hiraṇyakaśipu; *vakṣaḥ*—chest; *śilā*—like stone; *ṭaṅka*—like the chisel; *nakha-ālaye*—whose fingernails.

“I offer my respectful obeisances unto You, Lord Nṛsimhadeva. You are the giver of pleasure to Mahārāja Prahlāda, and Your nails cut the chest of Hiraṇyakaśipu like a chisel cutting stone.

This and the following verse are quoted from the *Nṛsimha Purāṇa*.

TEXT 53

*ito nṛsimhaḥ parato nṛsimho
yato yato yāmi tato nṛsimhaḥ
bahir nṛsimho hṛdaye nṛsimho
nṛsimham ādim śaraṇam prapadye*

itaḥ—here; *nṛsimhaḥ*—Lord Nṛsimha; *parataḥ*—on the opposite side; *nṛsimhaḥ*—Lord Nṛsimha; *yataḥ yataḥ*—wherever; *yāmi*—I go; *tataḥ*—there; *nṛsimhaḥ*—Lord Nṛsimha; *bahir*—outside; *nṛsimhaḥ*—Lord Nṛsimha; *hṛdaye*—in my heart; *nṛsimhaḥ*—Lord Nṛsimha; *nṛsimham*—Lord Nṛsimha; *ādim*—the original Supreme Personality; *śaraṇam prapadye*—I take shelter of.

“Lord Nṛsimhadeva is here, and He is also there on the opposite side. Wherever I go, there I see Lord Nṛsimhadeva. He is outside and within my

heart. Therefore I take shelter of Lord Nṛsimhadeva, the original Supreme Personality of Godhead.”

TEXT 54

*tabe prabhu karilā jagannātha daraśana
ghare āsi' madhyāhna kari' karila bhojana*

tabe—after this; *prabhu*—Śrī Caitanya Mahāprabhu; *karilā*—did; *jagannātha daraśana*—visiting Lord Jagannātha; *ghare āsi'*—after returning home; *madhyāhna kari'*—after performing His noon activities; *karila bhojana*—took lunch.

Having offered obeisances to Lord Nṛsimhadeva, Śrī Caitanya Mahāprabhu visited the temple of Lord Jagannātha. Then He returned to His residence, finished His noon duties and took His lunch.

TEXT 55

*bahir-dvāre āche kālidāsa pratyāśā kariyā
govindere ṭhāre prabhu kahena jāniyā*

bahiḥ-dvāre—outside the door; *āche*—there was; *kālidāsa*—Kālidāsa; *pratyāśā kariyā*—expecting; *govindere*—unto Govinda; *ṭhāre*—by indications; *prabhu*—Śrī Caitanya Mahāprabhu; *kahena*—speaks; *jāniyā*—knowing.

Kālidāsa was standing outside the door, expecting the remnants of food from Śrī Caitanya Mahāprabhu. Knowing this, Mahāprabhu gave an indication to Govinda.

TEXT 56

*mahāprabhura iṅgita govinda saba jāne
kālidāsere dila prabhura śeṣa-pātra-dāne*



I offer my respectful obeisances unto You, Lord Nṛsiṃhadeva. You are the giver of pleasure to Mahārāja Prahlaḍa, and Your nails cut the chest of Hiraṇyakaśipu like a chisel cutting stone.

mahāprabhura—of Śrī Caitanya Mahāprabhu; *ingita*—indications; *govinda*—His personal servant; *saba*—all; *jāne*—knows; *kālidāsere*—unto Kālidāsa; *dila*—delivered; *prabhura*—of Śrī Caitanya Mahāprabhu; *śeṣa-pātra*—the remnants of food; *dāne*—presentation.

Govinda understood all the indications of Śrī Caitanya Mahāprabhu. Therefore he immediately delivered the remnants of Śrī Caitanya Mahāprabhu’s food to Kālidāsa.

TEXT 57

*vaiṣṇavera śeṣa-bhakṣaṇera eteka mahimā
kālidāse pāoyāila prabhura kṛpā-sīmā*

vaiṣṇavera—of Vaiṣṇavas; *śeṣa-bhakṣaṇera*—of eating the remnants of food; *eteka mahimā*—so much value; *kālidāse*—Kālidāsa; *pāoyāila*—caused to get; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā-sīmā*—the supreme mercy.

Taking the remnants of the food of Vaiṣṇavas is so valuable that it induced Śrī Caitanya Mahāprabhu to offer Kālidāsa His supreme mercy.

TEXT 58

*tāte ‘vaiṣṇavera jhuṭā’ khāo chāḍi’ ghrṇā-lāja
yāhā haite pāibā nija vāñchita saba kāja*

tāte—therefore; *vaiṣṇavera jhuṭā*—remnants of the food of Vaiṣṇavas; *khāo*—eat; *chāḍi’*—giving up; *ghrṇā-lāja*—hate and hesitation; *yāhā haite*—by which; *pāibā*—you will get; *nija*—your own; *vāñchita*—desired; *saba*—all; *kāja*—success.

Therefore, giving up hatred and hesitation, try to eat the remnants of the food of Vaiṣṇavas, for you will thus be able to achieve your desired goal of life.

TEXT 59

*kṛṣṇera ucchiṣṭa haya 'mahā-prasāda' nāma
'bhakta-śeṣa' haile 'mahā-mahā-prasādākhyāna'*

kṛṣṇera ucchiṣṭa—remnants of the food of Kṛṣṇa; *haya*—are; *mahā-prasāda nāma*—called *mahā-prasādam*; *bhakta-śeṣa*—the remnants of a devotee; *haile*—when it becomes; *mahā-mahā-prasāda*—great *mahā-prasādam*; *ākhyāna*—named.

The remnants of food offered to Lord Kṛṣṇa are called *mahā-prasādam*. After this same *mahā-prasādam* has been taken by a devotee, the remnants are elevated to *mahā-mahā-prasādam*.

TEXT 60

*bhakta-pada-dhūli āra bhakta-pada-jala
bhakta-bhukta-avaśeṣa,—tina mahā-bala*

bhakta-pada-dhūli—the dust of the lotus feet of a devotee; *āra*—and; *bhakta-pada-jala*—the water that washed the feet of a devotee; *bhakta-bhukta-avaśeṣa*—and the remnants of food eaten by a devotee; *tina*—three; *mahā-bala*—very powerful.

The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances.

TEXT 61

*ei tina-sevā haite kṛṣṇa-premā haya
punaḥ punaḥ sarva-śāstre phukāriyā kaya*

ei tina-sevā—rendering service to these three; *haite*—from; *kṛṣṇa-premā*—ecstatic love for Kṛṣṇa; *haya*—there is; *punaḥ punaḥ*—again and again; *sarva-śāstre*—all the revealed scriptures; *phu-kāriyā kaya*—declare loudly.

By rendering service to these three, one attains the supreme goal of ecstatic love for Kṛṣṇa. In all the revealed scriptures this is loudly declared again and again.

TEXT 62

*tāte bāra bāra kahi,—śuna bhakta-gaṇa
viśvāsa kariyā kara e-tina sevana*

tāte—therefore; *bāra bāra*—again and again; *kahi*—I say; *śuna*—hear; *bhakta-gaṇa*—devotees; *viśvāsa kariyā*—keeping faith; *kara*—do; *e-tina sevana*—rendering service to these three.

Therefore, my dear devotees, please hear from me, for I insist again and again: please keep faith in these three and render service to them without hesitation.

TEXT 63

*tina haite kṛṣṇa-nāma-premera ullāsa
kṛṣṇera prasāda, tāte 'sākṣī' kālīdāsa*

tina haite—from these three; *kṛṣṇa-nāma*—of the holy name of Lord Kṛṣṇa; *premera ullāsa*—awakening of ecstatic love; *kṛṣṇera prasāda*—the mercy of Lord Kṛṣṇa; *tāte*—in that; *sākṣī*—evidence; *kālīdāsa*—Kālīdāsa.

From these three one achieves the highest goal of life—ecstatic love of Kṛṣṇa. This is the greatest mercy of Lord Kṛṣṇa. The evidence is Kālīdāsa himself.

TEXT 64

*nīlācale mahāprabhu rahe ei-mate
kālīdāse mahā-kṛpā kailā alakṣite*

nīlācale—at Jagannātha Purī; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *rahe*—remains; *ei-mate*—in this way; *kālīdāse*—unto Kālīdāsa; *mahā-kṛpā*—great favor; *kailā*—bestowed; *alakṣite*—invisibly.

In this way Śrī Caitanya Mahārabhu remained at Jagannātha Purī, Nīlācala, and He invisibly bestowed great mercy upon Kālidāsa.

TEXT 65

*se vatsara śivānanda patnī lañā āilā
'purī-dāsa'-choṭa-putre saṅgete ānilā*

se vatsara—that year; *śivānanda*—Śivānanda Sena; *patnī*—the wife; *lañā*—bringing; *āilā*—came; *purī-dāsa*—Purī dāsa; *choṭa-putre*—the youngest son; *saṅgete ānilā*—he brought with him.

That year, Śivānanda Sena brought with him his wife and youngest son, Purī dāsa.

TEXT 66

*putra saṅge lañā teṅho āilā prabhu-sthāne
putrere karāilā prabhura caraṇa vandane*

putra—the son; *saṅge*—along; *lañā*—taking; *teṅho*—he; *āilā*—came; *prabhu-sthāne*—to the place of Śrī Caitanya Mahārabhu; *putrere*—his son; *karāilā*—made to do; *prabhura*—of Śrī Caitanya Mahārabhu; *caraṇa vandane*—worshiping the lotus feet.

Taking his son, Śivānanda Sena went to see Śrī Caitanya Mahārabhu at His residence. He made his son offer respectful obeisances at the lotus feet of the Lord.

TEXT 67

*'kṛṣṇa kaha' bali' prabhu balena bāra bāra
tabu kṛṣṇa-nāma bālaka nā kare uccāra*

kṛṣṇa kaha—say Kṛṣṇa; *bali'*—saying; *prabhu*—Śrī Caitanya Mahārabhu; *balena*—said; *bāra bāra*—again and again; *tabu*—still; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *bālaka*—the boy; *nā kare uccāra*—did not utter.

Again and again Śrī Caitanya Mahāprabhu asked the boy to chant the name of Kṛṣṇa, but the boy would not utter the holy name.

TEXT 68

*śivānanda bālakere bahu yatna karilā
tabu sei bālaka kṛṣṇa-nāma nā kahilā*

śivānanda—Śivānanda Sena; *bālakere*—unto the boy; *bahu*—much; *yatna*—endeavor; *karilā*—did; *tabu*—still; *sei bālaka*—that boy; *kṛṣṇa-nāma*—the name of Kṛṣṇa; *nā kahilā*—did not utter.

Although Śivānanda Sena tried with much endeavor to get his boy to speak Kṛṣṇa’s holy name, the boy would not utter it.

TEXT 69

*prabhu kahe,—“āmi nāma jagate laoyāiluṅ
sthāvare paryanta kṛṣṇa-nāma kahāiluṅ*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *āmi*—I; *nāma*—the holy name; *jagate*—throughout the whole world; *laoyāiluṅ*—induced to take; *sthāvare*—the unmovable; *paryanta*—up to; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *kahāiluṅ*—I induced to chant.

Śrī Caitanya Mahāprabhu said, “I have induced the whole world to take to the holy name of Kṛṣṇa. I have induced even the trees and immovable plants to chant the holy name.

TEXT 70

*ihāre nāriluṅ kṛṣṇa-nāma kahāite!”
śuniyā svarūpa-gosāñi lāgilā kahite*

ihāre—this boy; *nāriluṅ*—I could not; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *kahāite*—cause to speak; *śuniyā*—hearing; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosāñi; *lāgilā*—began; *kahite*—to say.

“But I could not induce this boy to chant the holy name of Kṛṣṇa.” Hearing this, Svarūpa Dāmodara Gosvāmī began to speak.

TEXT 71

*tumi kṛṣṇa-nāma-mantra kailā upadeśe
mantra pāñā kā'ra āge nā kare prakāśe*

tumi—You; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *mantra*—this hymn; *kailā upadeśe*—have instructed; *mantra pāñā*—getting the hymn; *kā'ra āge*—in front of everyone; *nā kare prakāśe*—he does not express.

“My Lord,” he said, **“You have given him initiation into the name of Kṛṣṇa, but after receiving the mantra he will not express it in front of everyone.”**

TEXT 72

*mane mane jape, mukhe nā kare ākhyāna
ei ihāra manaḥ-kathā—kari anumāna*

mane mane—within the mind; *jape*—chants; *mukhe*—in the mouth; *nā kare ākhyāna*—does not express; *ei*—this; *ihāra*—his; *manaḥ-kathā*—intention; *kari anumāna*—I guess.

“This boy chants the mantra within his mind but does not say it aloud. That is his intention, as far as I can guess.”

TEXT 73

*āra dina kahena prabhu,—‘paḍa, purī-dāsa’
ei śloka kari’ teṅho karilā prakāśa*

āra dina—another day; *kahena prabhu*—Śrī Caitanya Mahāprabhu said; *paḍa*—recite; *purī-dāsa*—Purī dāsa; *ei*—this; *śloka*—verse; *kari’*—making; *teṅho*—he; *karilā prakāśa*—manifested.

Another day, when Śrī Caitanya Mahārabhu said to the boy, “Recite, My dear Purī dāsa,” the boy composed the following verse and expressed it before everyone.

TEXT 74

*śravasoḥ kuvalayam akṣṇor añjanam
uraso mahendra-maṇi-dāma
vṛndāvana-ramaṇīnām maṇḍanam
akhilam harir jayati*

śravasoḥ—of the two ears; *kuvalayam*—blue lotus flowers; *akṣṇoḥ*—of the two eyes; *añjanam*—ointment; *uraso*—of the chest; *mahendra-maṇi-dāma*—a necklace of *indranīla* gems; *vṛndāvana-ramaṇīnām*—of the damsels of Vṛndāvana; *maṇḍanam*—ornaments; *akhilam*—all; *hariḥ jayati*—all glories to Lord Śrī Kṛṣṇa.

“Lord Śrī Kṛṣṇa is just like a bluish lotus flower for the ears; He is ointment for the eyes, a necklace of *indranīla* gems for the chest, and universal ornaments for the *gopī* damsels of Vṛndāvana. Let that Lord Śrī Hari, Kṛṣṇa, be glorified.”

TEXT 75

*sāta vatsarera śiṣu, nāhi adhyayana
aiche śloka kare,—lokerā camatkāra mana*

sāta vatsarera—seven years old; *śiṣu*—the boy; *nāhi adhyayana*—without education; *aiche*—such; *śloka*—verse; *kare*—composes; *lokerā*—of all the people; *camatkāra*—struck with wonder; *mana*—mind.

Although the boy was only seven years old and still had no education, he composed such a nice verse. Everyone was struck with wonder.

TEXT 76

*caitanya-prabhura ei kṛpāra mahimā
brahmādi deva yāra nāhi pāya sīmā*

caitanya-prabhura—of Lord Śrī Caitanya Mahāprabhu; *ei*—this; *kṛpāra mahimā*—the glory of the mercy; *brahmā-ādi*—headed by Lord Brahmā; *deva*—the demigods; *yāra*—of which; *nāhi pāya*—do not reach; *sīmā*—the limit.

This is the glory of Śrī Caitanya Mahāprabhu’s causeless mercy, which even the demigods, headed by Lord Brahmā, cannot estimate.

TEXT 77

*bhakta-gaṇa prabhu-saṅge rahe cāri-māse
prabhu ājñā dilā sabe gelā gauḍa-deśe*

bhakta-gaṇa—all the devotees; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *rahe*—remained; *cāri-māse*—for four months; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *ājñā dilā*—gave the order; *sabe*—unto everyone; *gelā*—returned; *gauḍa-deśe*—to Bengal.

All the devotees remained with Śrī Caitanya Mahāprabhu continuously for four months. Then the Lord ordered them back to Bengal, and therefore they returned.

TEXT 78

*tān-sabāra saṅge prabhura chila bāhya-jñāna
tānrā gele punaḥ hailā unumāda pradhāna*

tān-sabāra—all of them; *saṅge*—with; *prabhura*—of Śrī Caitanya Mahāprabhu; *chila*—there was; *bāhya-jñāna*—external consciousness; *tānrā gele*—when they departed; *punaḥ*—again; *hailā*—there was; *unumāda*—madness; *pradhāna*—the chief business.

As long as the devotees were in Nīlācala, Jagannātha Purī, Śrī Caitanya Mahāprabhu maintained His external consciousness, but after their departure His chief engagement was again the madness of ecstatic love for Kṛṣṇa.

TEXT 79

*rātri-dine sphure kṛṣṇera rūpa-gandha-rasa
sākṣād-anubhave,—yena kṛṣṇa-uṣasparśa*

rātri-dine—night and day; *sphure*—appears; *kṛṣṇera*—of Lord Kṛṣṇa; *rūpa*—the beauty; *gandha*—fragrance; *rasa*—taste; *sākṣāt-anubhave*—directly experienced; *yena*—as if; *kṛṣṇa-uṣasparśa*—touching Kṛṣṇa.

Throughout the entire day and night, Śrī Caitanya Mahāprabhu directly relished Kṛṣṇa’s beauty, fragrance and taste as if He were touching Kṛṣṇa hand to hand.

TEXT 80

*eka-dina prabhu gelā jagannātha-daraśane
simha-dvāre dala-i āsi’ karila vandane*

eka-dina—one day; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *jagannātha-daraśane*—to see Lord Jagannātha; *simha-dvāre*—at the gate known as Simha-dvāra; *dala-i*—the gatekeeper; *āsi’*—coming; *karila vandane*—offered respectful obeisances.

One day, when Śrī Caitanya Mahāprabhu went to visit the temple of Lord Jagannātha, the gatekeeper at the Simha-dvāra approached Him and offered respectful obeisances.

TEXT 81

*tāre bale,—‘kothā kṛṣṇa, mora prāṇa-nātha?
more kṛṣṇa dekhāo’ bali’ dhare tāra hāta*

tāre—to him; *bale*—said; *kothā kṛṣṇa*—where is Kṛṣṇa; *mora*—My; *prāṇa-nātha*—Lord of life; *more*—to Me; *kṛṣṇa dekhāo*—please show Kṛṣṇa; *bali'*—saying; *dhare*—catches; *tāra*—his; *hāta*—hand.

The Lord asked him, “Where is Kṛṣṇa, My life and soul? Please show Me Kṛṣṇa.” Saying this, He caught the doorkeeper’s hand.

TEXT 82

seha kahe,—‘*inhā haya vrajendra-nandana*
āisa tumi mora saṅge, karāṇa daraśana’

seha kahe—he said; *inhā*—here; *haya*—is; *vrajendra-nandana*—the son of Nanda Mahārāja; *āisa*—come; *tumi*—You; *mora saṅge*—with me; *karāṇa daraśana*—I shall show.

The doorkeeper replied, “The son of Mahārāja Nanda is here; please come along with me, and I shall show You.”

TEXT 83

'tumi mora sakhā, dekhāha—kāhāṅ prāṇa-nātha?
eta bali' jagamohana gelā dhari' tāra hāta

tumi—you; *mora sakhā*—My friend; *dekhāha*—please show; *kāhāṅ*—where; *prāṇa-nātha*—the Lord of My heart; *eta bali'*—saying this; *jagamohana*—to the Jagamohana; *gelā*—went; *dhari'*—catching; *tāra*—his; *hāta*—hand.

Lord Caitanya said to the doorman, “You are My friend. Please show Me where the Lord of My heart is.” After the Lord said this, they both went to the place known as Jagamohana, where everyone views Lord Jagannātha.

TEXT 84

seha bale,—‘*ei dekha śrī-puruṣottama*
netra bhariyā tumi karaha daraśana’

seha bale—he also said; *ei*—this; *dekha*—just see; *śrī-puruṣa-uttama*—Lord Kṛṣṇa, the best of all Personalities of Godhead; *netra bhariyā*—to the full satisfaction of Your eyes; *tumi*—You; *karaha daraśana*—see.

“Just see!” the doorkeeper said. “Here is the best of the Personalities of Godhead. From here You may see the Lord to the full satisfaction of Your eyes.”

TEXT 85

garuḍera pāche rahi' karena daraśana
dekkena,—jagannātha haya muralī-vadana

garuḍera pāche—behind the Garuḍa column; *rahi'*—staying; *karena daraśana*—He was seeing; *dekkena*—He saw; *jagannātha*—Lord Jagannātha; *haya*—was; *muralī-vadana*—Lord Kṛṣṇa with His flute to the mouth.

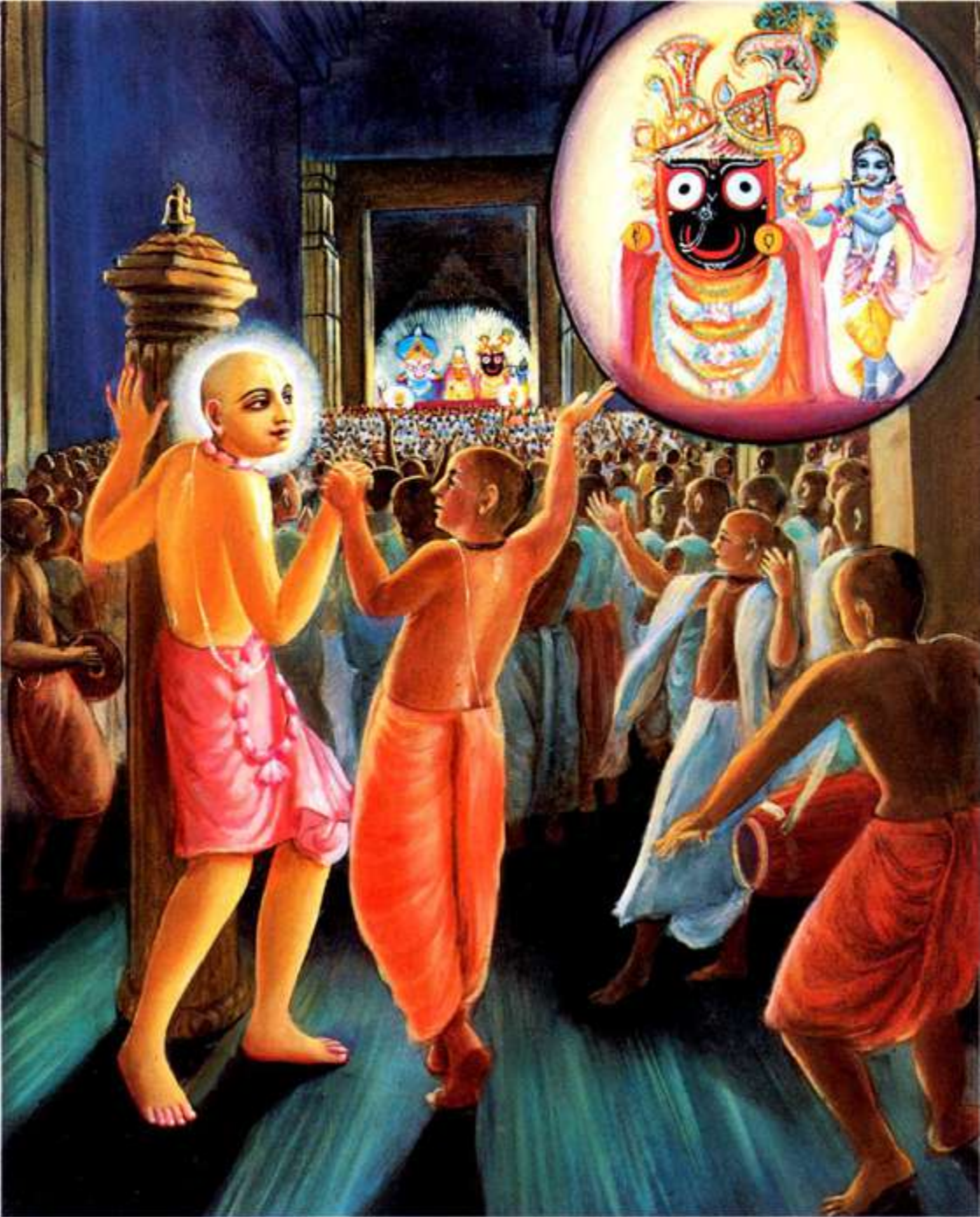
Śrī Caitanya Mahāprabhu stayed behind the huge column called the Garuḍa-stambha and looked upon Lord Jagannātha, but as He looked He saw that Lord Jagannātha had become Lord Kṛṣṇa, with His flute to His mouth.

TEXT 86

ei līlā nija-granthe raghunātha-dāsa
'gaurāṅga-stava-kalpavṛkṣe' kariyāchena prakāśa

ei līlā—this pastime; *nija-granthe*—in his own book; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *gaurāṅga-stava-kalpa-vṛkṣe*—Gaurāṅga-stava-kalpavṛkṣa; *kariyāchena prakāśa*—has described.

In his book known as Gaurāṅga-stava-kalpavṛkṣa, Raghunātha dāsa Gosvāmī has described this incident very nicely.



Śrī Caitanya Mahāprabhu stayed behind the huge column called the Garuḍa-stambha and looked upon Lord Jagannātha, but as He looked He saw that Lord Jagannātha had become Lord Kṛṣṇa, with His flute to His mouth.

TEXT 87

*kva me kāntaḥ kṛṣṇas tvaritam iha taṁ lokaya sakhe
tvam eveti dvārādhipam abhivadann unmada iva
drutaṁ gaccha draṣṭuṁ priyam iti tad-uktena dhṛta-tad-
bhujāntar gaurāṅgo hṛdaya udayan mām madayati*

kva—where; *me*—My; *kāntaḥ*—beloved; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tvaritam*—quickly; *iha*—here; *taṁ*—Him; *lokaya*—show; *sakhe*—O friend; *tvam*—you; *eva*—certainly; *iti*—thus; *dvāra-adhipam*—the doorkeeper; *abhivadan*—requesting; *unmadaḥ*—a madman; *iva*—like; *drutam*—very quickly; *gaccha*—come; *draṣṭuṁ*—to see; *priyam*—beloved; *iti*—thus; *tad*—of him; *uktena*—with the words; *dhṛta*—caught; *tad*—His; *bhujāntaḥ*—end of the arm; *gaurāṅgaḥ*—Lord Śrī Caitanya Mahāprabhu; *hṛdaye*—in my heart; *udayan*—rising; *mām*—me; *madayati*—maddens.

“My dear friend the doorkeeper, where is Kṛṣṇa, the Lord of My heart? Kindly show Him to Me quickly.’ With these words, Lord Śrī Caitanya Mahāprabhu addressed the doorkeeper like a madman. The doorkeeper grasped His hand and replied very hastily, ‘Come, see Your beloved!’ May that Lord Śrī Caitanya Mahāprabhu rise within my heart and thus make me mad also.”

TEXT 88

*hena-kāle ‘gopāla-vallabha’-bhoga lāgāila
śaṅkha-ghaṅṭā-ādi saha ārati bājila*

hena-kāle—at this time; *gopāla-vallabha-bhoga*—the food offered early in the morning; *lāgāila*—was offered; *śaṅkha*—conch; *ghaṅṭā-ādi*—bells and so on; *saha*—with; *ārati*—ārati; *bājila*—sounded.

The offering of food known as *gopāla-vallabha-bhoga* was then given to Lord Jagannātha, and *ārati* was performed with the sound of the conch and the ringing of bells.

TEXT 89

*bhoga sarile jagannāthera sevaka-gaṇa
prasāda lañā prabhu-ṭhāñi kaila āgamana*

bhoga sarile—when the food was taken away; *jagannāthera*—of Lord Jagannātha; *sevaka-gaṇa*—the servants; *prasāda lañā*—taking the *prasādam*; *prabhu-ṭhāñi*—unto Lord Śrī Caitanya Mahāprabhu; *kaila āgamana*—came.

When the āratī finished, the prasādam was taken out, and the servants of Lord Jagannātha came to offer some to Śrī Caitanya Mahāprabhu.

TEXT 90

*mālā parāñā prasāda dila prabhura hāte
āsvāda dūre rahu, yāra gandhe mana māte*

mālā parāñā—after garlanding; *prasāda*—the remnants of Lord Jagannātha’s food; *dila*—delivered; *prabhura hāte*—in the hand of Śrī Caitanya Mahāprabhu; *āsvāda*—tasting; *dūre rahu*—what to speak of; *yāra*—of which; *gandhe*—by the aroma; *mana*—mind; *māte*—becomes maddened.

The servants of Lord Jagannātha first garlanded Śrī Caitanya Mahāprabhu and then offered Him Lord Jagannātha’s prasādam. The prasādam was so nice that its aroma alone, to say nothing of its taste, would drive the mind mad.

TEXT 91

*bahu-mūlya prasāda sei vastu sarvottama
tāra alpa khāoyāite sevaka karila yatana*

bahu-mūlya—very valuable; *prasāda*—remnants of food; *sei*—that; *vastu*—ingredients; *sarva-uttama*—first class; *tāra*—of that; *alpa*—very little; *khāoyāite*—to feed; *sevaka*—the servant; *karila yatana*—made some endeavor.

The prasādam was made of very valuable ingredients. Therefore the servant wanted to feed Śrī Caitanya Mahāprabhu a portion of it.

TEXT 92

*tāra alpa lañā prabhu jihvāte yadi dilā
āra saba govindera āñcale bāndhilā*

tāra—of that; *alpa*—very little; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *jihvāte*—on the tongue; *yadi*—when; *dilā*—put; *āra saba*—all the balance; *govindera*—of Govinda; *āñcale*—at the end of the wrapper; *bāndhilā*—bound.

Śrī Caitanya Mahāprabhu tasted a portion of the prasādam. Govinda took the rest and bound it in the end of his wrapper.

TEXT 93

*koṭi-amṛta-svāda pāñā prabhura camatkāra
sarvāñge pulaka, netre vahe aśru-dhāra*

koṭi—millions upon millions; *amṛta*—nectar; *svāda*—taste; *pāñā*—getting; *prabhura*—of Śrī Caitanya Mahāprabhu; *camatkāra*—great satisfaction; *sarva-ñge*—all over the body; *pulaka*—standing of the hair; *netre*—from the eyes; *vahe*—flows; *aśru-dhāra*—a stream of tears.

To Śrī Caitanya Mahāprabhu the prasādam tasted millions upon millions of times better than nectar, and thus He was fully satisfied. The hair all over His body stood on end, and incessant tears flowed from His eyes.

TEXT 94

*'ei dravye eta svāda kāhāñ haite āila?
kṛṣṇera adharāmṛta ithe sañcārila'*

ei dravye—in these ingredients; *eta*—so much; *svāda*—taste; *kāhāñ*—where; *haite*—from; *āila*—has come; *kṛṣṇera*—of Lord Kṛṣṇa; *adhara-amṛta*—nectar from the lips; *ithe*—in this; *sañcārila*—has spread.

Śrī Caitanya Mahāprabhu considered, “Where has such a taste in this prasādam come from? Certainly it is due to its having been touched by the nectar of Kṛṣṇa’s lips.”

TEXT 95

*ei buddhye mahāprabhura premāveśa haila
jagannāthera sevaka dekhi’ samvaraṇa kaila*

ei buddhye—by this understanding; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *prema-āveśa*—ecstatic emotion; *haila*—there was; *jagannāthera*—of Lord Jagannātha; *sevaka*—servants; *dekhi’*—seeing; *samvaraṇa kaila*—restrained Himself.

Understanding this, Śrī Caitanya Mahāprabhu felt an emotion of ecstatic love for Kṛṣṇa, but upon seeing the servants of Lord Jagannātha, He restrained Himself.

TEXT 96

*’sukṛti-labhya phelā-lava’—balena bāra-bāra
īśvara-sevaka puche,—‘ki artha ihāra’?*

sukṛti—by great fortune; *labhya*—obtainable; *phelā-lava*—a particle of the remnants; *balena*—says; *bāra-bāra*—again and again; *īśvara-sevaka*—the servants of Jagannātha; *puche*—inquire; *ki*—what; *artha*—the meaning; *ihāra*—of this.

The Lord said again and again, “Only by great fortune may one come by a particle of the remnants of food offered to the Lord.”

The servants of the Jagannātha temple inquired, “What is the meaning of this?”

The remnants of Kṛṣṇa’s food are mixed with His saliva. In the *Mahābhārata* and the *Skanda Purāṇa* it is stated:

*mahā-prasāde govinde nāma-brahmaṇi vaiṣṇave
sv-alpa-ṭuṇyavatām rājan viśvāso naiva jāyate*

“Persons who are not very highly elevated in pious activities cannot believe in the remnants of food [*prasādam*] of the Supreme Personality of Godhead, nor in Govinda, the holy name of the Lord, nor in the Vaiṣṇavas.”

TEXT 97

*prabhu kahe,—“ei ye dilā kṛṣṇādharāmṛta
brahmādi-durlabha ei nindaye ‘amṛta’*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ei*—this; *ye*—which; *dilā*—you have given; *kṛṣṇa*—of Lord Kṛṣṇa; *adhara-amṛta*—nectar from the lips; *brahmā-ādi*—by the demigods, headed by Lord Brahmā; *durlabha*—difficult to obtain; *ei*—this; *nindaye*—defeats; *amṛta*—nectar.

Śrī Caitanya Mahāprabhu replied, “These are remnants of food that Kṛṣṇa has eaten and thus turned to nectar with His lips. It surpasses heavenly nectar, and even such demigods as Lord Brahmā find it difficult to obtain.

TEXT 98

*kṛṣṇera ye bhukta-śeṣa, tāra ‘phelā’-nāma
tāra eka ‘lava’ ye pāya, sei bhāgyavān*

kṛṣṇera—of Lord Kṛṣṇa; *ye*—whatever; *bhukta-śeṣa*—remnants of food; *tāra*—of that; *phelā-nāma*—the name is *phelā*; *tāra*—of that; *eka*—one; *lava*—fragment; *ye*—one who; *pāya*—gets; *sei*—he; *bhāgyavān*—fortunate.

“Remnants left by Kṛṣṇa are called *phelā*. Anyone who obtains even a small portion must be considered very fortunate.

TEXT 99

*sāmānya bhāgya haite tāra prāpti nāhi haya
kṛṣṇera yānte pūrṇa-kṛpā, sei tāhā pāya*

sāmānya—ordinary; *bhāgya*—fortune; *haite*—from; *tāra*—of that; *prāpti*—attainment; *nāhi*—not; *haya*—there is; *kṛṣṇera*—of Lord Kṛṣṇa; *yānte*—unto whom; *pūrṇa-kṛpā*—full mercy; *sei*—he; *tāhā*—that; *pāya*—can get.

“One who is only ordinarily fortunate cannot obtain such mercy. Only persons who have the full mercy of Kṛṣṇa can receive such remnants.

TEXT 100

*’sukṛti’-śabde kahe ‘kṛṣṇa-kṛpā-hetu puṇya’
sei yāñra haya, ‘phelā’ pāya sei dhanya“*

sukṛti—*sukṛti* (pious activities); *śabde*—the word; *kahe*—is to be understood; *kṛṣṇa-kṛpā*—the mercy of Kṛṣṇa; *hetu*—because of; *puṇya*—pious activities; *sei*—he; *yāñra*—of whom; *haya*—there is; *phelā*—the remnants of food; *pāya*—gets; *sei*—he; *dhanya*—very glorious.

“The word ‘sukṛti’ refers to pious activities performed by the mercy of Kṛṣṇa. One who is fortunate enough to obtain such mercy receives the remnants of the Lord’s food and thus becomes glorious.”

TEXT 101

*eta bali’ prabhu tā-sabāre vidāya dilā
upala-bhoga dekhiyā prabhu nija-vāsā āilā*

eta bali’—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *tā-sabāre*—unto all of them; *vidāya dilā*—bade farewell; *upala-bhoga*—the next offering of food; *dekhiyā*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *nija-vāsā*—to His place; *āilā*—returned.

After saying this, Śrī Caitanya Mahāprabhu bade farewell to all the servants. After seeing the next offering of food to Lord Jagannātha, a function known as upala-bhoga, He returned to His own quarters.

TEXT 102

madhyāhna kariyā kailā bhikṣā nirvāhaṇa
kṛṣṇādharāmṛta sadā antare smaraṇa

madhyāhna kariyā—after finishing His noon duties; *kailā bhikṣā nirvāhaṇa*—completed His lunch; *kṛṣṇa-adhara-amṛta*—the nectar from the lips of Kṛṣṇa; *sadā*—always; *antare*—within Himself; *smaraṇa*—remembering.

After finishing His noon duties, Śrī Caitanya Mahāprabhu ate His lunch, but He constantly remembered the remnants of Kṛṣṇa’s food.

TEXT 103

bāhya-kṛtya karena, preme garagara mana
kaṣṭe samvaraṇa karena, āveśa saghana

bāhya-kṛtya—external activities; *karena*—performs; *preme*—in ecstatic love; *garagara*—filled; *mana*—mind; *kaṣṭe*—with great difficulty; *samvaraṇa karena*—restricts; *āveśa*—ecstasy; *saghana*—very deep.

Śrī Caitanya Mahāprabhu performed His external activities, but His mind was filled with ecstatic love. With great difficulty He tried to restrain His mind, but it would always be overwhelmed by very deep ecstasy.

TEXT 104

sandhyā-kṛtya kari’ punaḥ nija-gaṇa-saṅge
nibhṛte vasilā nānā-kṛṣṇa-kathā-raṅge

sandhyā-kṛtya—the evening duties; *kari’*—after performing; *punaḥ*—again; *nija-gaṇa-saṅge*—along with His personal associates; *nibhṛte*—in

a solitary place; *vasilā*—sat down; *nānā*—various; *kṛṣṇa-kathā*—of topics of Kṛṣṇa; *raṅge*—in the jubilation.

After finishing His evening duties, Śrī Caitanya Mahāprabhu sat down with His personal associates in a secluded place and discussed the pastimes of Kṛṣṇa in great jubilation.

TEXT 105

*prabhura iṅgite govinda prasāda ānilā
purī-bhāratīre prabhu kichu pāṭhāilā*

prabhura iṅgite—by the indication of Śrī Caitanya Mahāprabhu; *govinda*—Govinda; *prasāda ānilā*—brought the remnants of the food of Lord Jagannātha; *purī*—to Paramānanda Purī; *bhāratīre*—to Brahmānanda Bhāratī; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kichu*—some; *pāṭhāilā*—sent.

Following the indications of Śrī Caitanya Mahāprabhu, Govinda brought the prasādam of Lord Jagannātha. The Lord sent some to Paramānanda Purī and Brahmānanda Bhāratī.

TEXT 106

*rāmānanda-sārvabhauma-svarūpādi-gaṇe
sabāre prasāda dila kariyā vaṅṭane*

rāmānanda—Rāmānanda Rāya; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *ādi*—headed by; *gaṇe*—unto them; *sabāre*—unto all of them; *prasāda*—the remnants of the food of Lord Jagannātha; *dila*—delivered; *kariyā vaṅṭane*—making shares.

Śrī Caitanya Mahāprabhu then gave shares of the prasādam to Rāmānanda Rāya, Sārvabhauma Bhaṭṭācārya, Svarūpa Dāmodara Gosvāmī and all the other devotees.

TEXT 107

*prasādera saurabhya-mādhurya kari' āsvādana
alaukika āsvāde sabāra vismita haila mana*

prasādera—of the *prasādam*; *saurabhya-mādhurya*—the sweetness and fragrance; *kari' āsvādana*—tasting; *alaukika*—uncommon; *āsvāde*—by the taste; *sabāra*—of everyone; *vismita*—struck with wonder; *haila*—became; *mana*—the mind.

As they tasted the uncommon sweetness and fragrance of the prasādam, everyone's mind was struck with wonder.

TEXTS 108–109

*prabhu kahe,—“ei saba haya 'prākṛta' dravya
aikṣava, karṣūra, marica, elāica, lavaṅga, gavya
rasavāsa, guḍatvaka-ādi yata saba
'prākṛta' vastura svāda sabāra anubhava*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ei*—these; *saba*—all; *haya*—are; *prākṛta*—material; *dravya*—ingredients; *aikṣava*—sugar; *karṣūra*—camphor; *marica*—black pepper; *elāica*—cardamom; *lavaṅga*—cloves; *gavya*—butter; *rasavāsa*—spices; *guḍatvaka*—licorice; *ādi*—and so on; *yata saba*—each and every one of them; *prākṛta*—material; *vastura*—of ingredients; *svāda*—taste; *sabāra*—everyone's; *anubhava*—experience.

Śrī Caitanya Mahāprabhu said, “These ingredients, such as sugar, camphor, black pepper, cardamom, cloves, butter, spices and licorice, are all material. Everyone has tasted these material substances before.

The word *prākṛta* refers to things tasted for the sense gratification of the conditioned soul. Such things are limited by the material laws. Śrī Caitanya Mahāprabhu wanted to make the point that material things have already been experienced by materially absorbed persons who are interested only in sense gratification.

TEXT 110

*sei dravye eta āsvāda, gandha lokātīta
āsvāda kariyā dekha,—sabāra pratīta*

sei dravye—in such material things; *eta*—so much; *āsvāda*—pleasing taste; *gandha*—fragrance; *loka-atīta*—never experienced by any common man; *āsvāda kariyā*—tasting; *dekha*—see; *sabāra*—of everyone; *pratīta*—experience.

“However,” the Lord continued, “in these ingredients there are extraordinary tastes and uncommon fragrances. Just taste them and see the difference in the experience.

TEXT 111

*āsvāda dūre rahu, yāra gandhe māte mana
āpanā vinā anya mādhyura karāya vismaraṇa*

āsvāda—the taste; *dūre rahu*—leave aside; *yāra*—of which; *gandhe*—by the fragrance; *māte*—becomes pleased; *mana*—the mind; *āpanā vinā*—besides itself; *anya*—different; *mādhyura*—sweetness; *karāya vismaraṇa*—causes to forget.

“Apart from the taste, even the fragrance pleases the mind and makes one forget any other sweetness besides its own.

TEXT 112

*tāte ei dravye kṛṣṇādhara-sparśa haila
adharera guṇa saba ihāte sañcārila*

tāte—therefore; *ei dravye*—in these ingredients; *kṛṣṇa-adhara*—of the lips of Kṛṣṇa; *sparśa*—touch; *haila*—there was; *adharera*—of the lips; *guṇa*—attributes; *saba*—all; *ihāte*—in these ingredients; *sañcārila*—have become transferred.

“Therefore, it is to be understood that the spiritual nectar of Kṛṣṇa’s lips has touched these ordinary ingredients and transferred to them all their spiritual qualities.

Since everyone had previously tasted these ingredients, why had they become extraordinary and spiritually delicious? This was proof that food, *prasādam*, becomes uncommonly flavorful and delicious by touching Kṛṣṇa’s lips.

TEXT 113

*alaukika-gandha-svāda, anya-vismāraṇa
mahā-mādaka haya ei kṛṣṇādharera guṇa*

alaukika—uncommon; *gandha*—fragrance; *svāda*—taste; *anya-vismāraṇa*—making one forget all others; *mahā-mādaka*—highly enchanting; *haya*—are; *ei*—these; *kṛṣṇa-adharera*—of the lips of Kṛṣṇa; *guṇa*—attributes.

“A fragrance and taste that are uncommon and greatly enchanting and that make one forget all other experiences are attributes of Kṛṣṇa’s lips.

TEXT 114

*aneka ‘sukṛte’ ihā hañāche samprāpti
sabe ei āsvāda kara kari’ mahā-bhakti’*

aneka—many; *sukṛte*—by pious activities; *ihā*—this; *hañāche samprāpti*—has become available; *sabe*—all of you; *ei*—this *prasādam*; *āsvāda kara*—taste; *kari’ mahā-bhakti*—with great devotion.

“This *prasādam* has been made available only as a result of many pious activities. Now taste it with great faith and devotion.”

TEXT 115

*hari-dhvani kari’ sabe kailā āsvādana
āsvādite preme matta ha-ila sabāra mana*

hari-dhvani kari’—loudly resounding the holy name of Hari; *sabe*—all of them; *kailā āsvādana*—tasted; *āsvādite*—as soon as they tasted; *preme*—in ecstatic love; *matta*—maddened; *ha-ila*—became; *sabāra mana*—the minds of all.

Loudly chanting the holy name of Hari, all of them tasted the prasādam. As they tasted it, their minds became mad in the ecstasy of love.

TEXT 116

*premāveśe mahāprabhu yabe ājñā dilā
rāmānanda-rāya śloka ṣḍite lāgilā*

prema-āveśe—in ecstatic love; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *yabe*—when; *ājñā dilā*—ordered; *rāmānanda-rāya*—Rāmānanda Rāya; *śloka*—verses; *ṣḍite lāgilā*—began to recite.

In ecstatic love, Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya to recite some verses. Thus Rāmānanda Rāya spoke as follows.

TEXT 117

*surata-varadhanam śoka-nāśanam
svarita-veṇunā suṣṭhu-cumbitam
itara-rāga-vismāraṇam nṛṇām
vitara vīra nas te ‘dharāmṛtam*

surata-varadhanam—which increases the lusty desire for enjoyment; *śoka-nāśanam*—which vanquishes all lamentation; *svārita-veṇunā*—by the vibrating flute; *suṣṭhu*—nicely; *cumbitam*—touched; *itara-rāga-vismāraṇam*—which causes forgetfulness of all other attachment; *nṛṇām*—of the human beings; *vitara*—please deliver; *vīra*—O hero of charity; *naḥ*—unto us; *te*—Your; *adhara-amṛtam*—the nectar of the lips.

“O hero of charity, please deliver unto us the nectar of Your lips. That nectar increases lusty desires for enjoyment and diminishes lamentation in the material world. Kindly give us the nectar of Your lips, which are

touched by Your transcendently vibrating flute, for that nectar makes all human beings forget all other attachments.”

This is a quotation from *Śrīmad-Bhāgavatam* (10.31.14).

TEXT 118

*śloka śuni’ mahāprabhu mahā-tuṣṭa hailā
rādhāra utkaṅṭhā-śloka paḍite lāgilā*

śloka śuni’—hearing the verse; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mahā-tuṣṭa*—very satisfied; *hailā*—became; *rādhāra*—of Śrīmatī Rādhārāṇī; *utkaṅṭhā-śloka*—a verse pertaining to the anxiety; *paḍite lāgilā*—began to recite.

Upon hearing Rāmānanda Rāya quote this verse, Śrī Caitanya Mahāprabhu was very satisfied. Then He recited the following verse, which had been spoken by Śrīmatī Rādhārāṇī in great anxiety.

TEXT 119

*vrajātula-kulāṅganetara-rasāli-tṛṣṇā-hara-
pradīvyad-adharāmrtaḥ sukṛti-labhya-phelā-lavaḥ
sudhā-jid-ahivallikā-sudala-vīṭikā-carvitaḥ
sa me madana-mohanaḥ sakhi tanoti jihvā-sṛhām*

vraja—of Vṛndāvana; *atula*—incomparable; *kula-aṅganā*—of the *gopīs*; *itara*—other; *rasa-āli*—for tastes or mellows; *tṛṣṇā*—desire; *hara*—vanquishing; *pradīvyat*—all-surpassing; *adhara-amṛtaḥ*—the nectar emanating from whose lips; *sukṛti*—after many pious activities; *labhya*—obtainable; *phelā*—of the nectar of whose lips; *lavaḥ*—a small portion; *sudhā-jit*—conquering the nectar; *ahi-vallikā*—of the betel plant; *sudala*—made from selected leaves; *vīṭikā*—pan; *carvitaḥ*—chewing; *saḥ*—He; *me*—My; *madana-mohanaḥ*—Madana-mohana; *sakhi*—My dear friend; *tanoti*—increases; *jihvā*—of the tongue; *sṛhām*—desire.

“My dear friend, the all-surpassing nectar from the lips of the Supreme Personality of Godhead, Kṛṣṇa, can be obtained only after many, many pious

activities. For the beautiful gopīs of Vṛndāvana, that nectar vanquishes the desire for all other tastes. Madana-mohana always chews pan that surpasses the nectar of heaven. He is certainly increasing the desires of My tongue.”

This verse is found in the *Govinda-līlāmṛta* (8.8).

TEXT 120

*eta kahi' gaura-prabhu bhāvāviṣṭa hañā
dui ślokera artha kare pralāpa kariyā*

eta kahi'—saying this; *gaura-prabhu*—Śrī Caitanya Mahāprabhu; *bhāva-āviṣṭa*—overwhelmed by ecstatic loving emotions; *hañā*—becoming; *dui ślokera*—of the two verses; *artha*—meaning; *kare*—makes; *pralāpa kariyā*—talking like a madman.

After saying this, Śrī Caitanya Mahāprabhu was overwhelmed by ecstatic loving emotions. Talking like a madman, He began to explain the meaning of the two verses.

TEXTS 121–122

*tanu-mana karāya kṣobha, bādāya surata-lobha,
harṣa-śokādi-bhāra vināśaya*

*pāsarāya anya rasa, jagat kare ātma-vaśa,
lajjā, dharma, dhairya kare kṣaya*

*nāgara, śuna tomāra adhara-carita
mātāya nārīra mana, jihvā kare ākarṣaṇa,
vicārite saba viparīta*

tanu—body; *mana*—mind; *karāya*—cause; *kṣobha*—agitation; *bādāya*—increase; *surata-lobha*—lusty desires for enjoyment; *harṣa*—of jubilation; *śoka*—lamentation; *ādi*—and so on; *bhāra*—burden; *vināśaya*—destroy; *pāsarāya*—cause to forget; *anya rasa*—other tastes; *jagat*—the whole world; *kare*—make; *ātma-vaśa*—under their control; *lajjā*—shame; *dharma*—religion; *dhairya*—patience; *kare kṣaya*—vanquish; *nāgara*—O lover;

śuna—hear; *tomāra*—Your; *adhara*—of lips; *carita*—the characteristics; *mātāya*—madden; *nārīra*—of women; *mana*—mind; *jihvā*—tongue; *kare ākarṣaṇa*—attract; *vicārite*—considering; *saba*—all; *viparīta*—opposite.

“My dear lover,” Lord Caitanya said in the mood of Śrīmatī Rādhārāṇī, “let Me describe some of the characteristics of Your transcendental lips. They agitate the mind and body of everyone, they increase lusty desires for enjoyment, they destroy the burden of material happiness and lamentation, and they make one forget all material tastes. The whole world falls under their control. They vanquish shame, religion and patience, especially in women. Indeed, they inspire madness in the minds of all women. Your lips increase the greed of the tongue and thus attract it. Considering all this, We see that the activities of Your transcendental lips are always paradoxical.

TEXT 123

āchuka nārīra kāya, kahite vāsiye lāja,
tomāra adhara baḍa dhṛṣṭa-rāya
puruṣe kare ākarṣaṇa, āpanā piyāite mana,
anya-rasa saba pāsarāya

āchuka—let it be; *nārīra*—of women; *kāya*—the bodies; *kahite*—to speak; *vāsiye*—I feel; *lāja*—shame; *tomāra*—Your; *adhara*—lips; *baḍa*—very; *dhṛṣṭa-rāya*—impudent; *puruṣe*—the male; *kare ākarṣaṇa*—they attract; *āpanā*—themselves; *piyāite*—causing to drink; *mana*—mind; *anya-rasa*—other tastes; *saba*—all; *pāsarāya*—cause to forget.

“My dear Kṛṣṇa, since You are a male, it is not very extraordinary that the attraction of Your lips can disturb the minds of women. But I am ashamed to say that Your impudent lips sometimes attract even Your flute, which is also considered a male. It likes to drink the nectar of Your lips, and thus it also forgets all other tastes.

TEXT 124

sacetana rahu dūre, acetana sacetana kare,
tomāra adhara—baḍa vājīkara

*tomāra veṇu śuṣkendhana, tāra janmāya indriya-mana,
tāre āpanā piyāya nirantara*

sa-cetana—conscious living beings; *rahu dūre*—leave aside; *acetana*—unconscious; *sa-cetana*—conscious; *kare*—make; *tomāra*—Your; *adhara*—lips; *baḍa*—very great; *vājikara*—magicians; *tomāra*—Your; *veṇu*—flute; *śuṣka-in-dhana*—dry wood; *tāra*—of that; *janmāya*—creates; *indriya-mana*—the senses and mind; *tāre*—the flute; *āpanā*—themselves; *piyāya*—cause to drink; *nirantara*—constantly.

“Aside from conscious living beings, even unconscious matter is sometimes made conscious by Your lips. Therefore, Your lips are great magicians. Paradoxically, although Your flute is nothing but dry wood, Your lips constantly make it drink their nectar. They create a mind and senses in the dry wooden flute and give it transcendental bliss.

TEXT 125

*veṇu dhṛṣṭa-puruṣa hañā, puruṣādhara piyā piyā,
gopī-gaṇe jānāya nija-pāna
aho śuna, gopī-gaṇa, bale piṇo tomāra dhana,
tomāra yadi thāke abhimāna*

veṇu—the flute; *dhṛṣṭa-puruṣa*—a cunning male; *hañā*—being; *puruṣa-adhara*—the lips of the male; *piyā piyā*—drinking and drinking; *gopī-gaṇe*—unto the *gopīs*; *jānāya*—informs; *nija-pāna*—own drinking; *aho*—oh; *śuna*—hear; *gopī-gaṇa*—*gopīs*; *bale*—says; *piṇo*—drink; *tomāra*—your; *dhana*—property; *tomāra*—your; *yadi*—if; *thāke*—there is; *abhimāna*—pride.

“That flute is a very cunning male who drinks again and again the taste of another male’s lips. It advertises its qualities and says to the *gopīs*, ‘O *gopīs*, if you are so proud of being women, come forward and enjoy your property—the nectar of the lips of the Supreme Personality of Godhead.’

TEXT 126

*tabe more krodha kari’, lajjā bhaya, dharma, chāḍi’,
chāḍi’ dimu, kara āsi’ pāna
nahe pimu nirantara, tomāya mora nāhika ḍara,
anye dekhoṅ ṭṛṇera samāna*

tabe—thereupon; *more*—at Me; *krodha kari’*—becoming angry; *lajjā*—shame; *bhaya*—fear; *dharma*—religion; *chāḍi’*—giving up; *chāḍi’*—giving up; *dimu*—I shall give; *kara āsi’ pāna*—come drink; *nahe*—not; *pimu*—I shall drink; *nirantara*—continuously; *tomāya*—of You; *mora*—my; *nāhika*—there is not; *ḍara*—fear; *anye*—others; *dekhoṅ*—I see; *ṭṛṇera samāna*—equal to straw.

“Thereupon, the flute said angrily to Me, ‘Give up Your shame, fear and religion and come drink the lips of Kṛṣṇa. On that condition, I shall give up my attachment for them. If You do not give up Your shame and fear, however, I shall continuously drink the nectar of Kṛṣṇa’s lips. I am slightly fearful because You also have the right to drink that nectar, but as for the others, I consider them like straw.’

TEXT 127

*adharāmṛta nija-svare, sañcāriyā sei bale,
ākarṣaya trijagat-jana
āmarā dharma-bhaya kari’, rahi’ yadi dhairya dhari’,
tabe āmāya kare viḍambana*

adhara-amṛta—the nectar of the lips; *nija-svare*—with the vibration of the flute; *sañcāriyā*—combining; *sei*—that; *bale*—by strength; *ākarṣaya*—attract; *tri-jagat-jana*—the people of the three worlds; *āmarā*—we; *dharma*—religion; *bhaya*—fear; *kari’*—because of; *rahi’*—remaining; *yadi*—if; *dhairya dhari’*—keeping patient; *tabe*—then; *āmāya*—us; *kare viḍambana*—criticizes.

“The nectar of Kṛṣṇa’s lips, combined with the vibration of His flute, attracts all the people of the three worlds. But if we gopīs remain patient out of respect for religious principles, the flute then criticizes us.

TEXT 128

*nīvi khasāya guru-āge, lajjā-dharma karāya tyāge,
keśe dhari' yena lañā yāya
āni' karāya tomāra dāsī, śuni' loka kare hāsi',
ei-mata nārīre nācāya*

nīvi—the belts; *khasāya*—cause to loosen; *guru-āge*—before superiors; *lajjā-dharma*—shame and religion; *karāya*—induce; *tyāge*—to give up; *keśe dhari'*—catching by the hair; *yena*—as if; *lañā yāya*—takes us away; *āni'*—bringing; *karāya*—induce to become; *tomāra*—Your; *dāsī*—maidservants; *śuni'*—hearing; *loka*—people; *kare hāsi'*—laugh; *ei-mata*—in this way; *nārīre*—women; *nācāya*—cause to dance.

“The nectar of Your lips and the vibration of Your flute join together to loosen our belts and induce us to give up shame and religion, even before our superiors. As if catching us by our hair, they forcibly take us away and deliver us unto You to become Your maidservants. Hearing of these incidents, people laugh at us. We have thus become completely subordinate to the flute.

TEXT 129

*śuṣka bāñśera lāṭhikhāna, eta kare apamāna,
ei daśā karila, gosāñi
nā sahi' ki karite pāri, tāhe rahi mauna dhari',
corāra māke ḍāki' kāndite nāi*

śuṣka—dry; *bāñśera*—of bamboo; *lāṭhi-khāna*—a stick; *eta*—this; *kare apamāna*—insults; *ei*—this; *daśā*—condition; *karila*—made; *gosāñi*—the master; *nā sahi'*—not tolerating; *ki*—what; *karite pāri*—can we do; *tāhe*—at that time; *rahi*—we remain; *mauna dhari'*—keeping silent; *corāra*—of a thief; *māke*—for the mother; *ḍāki'*—calling; *kāndite*—to cry; *nāi*—is not possible.

“This flute is nothing but a dry stick of bamboo, but it becomes our master and insults us in so many ways that it forces us into a predicament. What can we do but tolerate it? The mother of a thief cannot cry loudly for justice when the thief is punished. Therefore we simply remain silent.

TEXT 130

*adharera ei rīti, āra śuna kunīti,
se adhara-sane yāra melā
sei bhakṣya-bhojya-pāna, haya amṛta-samāna,
nāma tāra haya 'kṛṣṇa-phelā'*

adharera—of the lips; *ei*—this; *rīti*—policy; *āra*—other; *śuna*—hear; *kunīti*—injustices; *se*—those; *adhara*—lips; *sane*—with; *yāra*—of which; *melā*—meeting; *sei*—those; *bhakṣya*—eatables; *bhojya*—foods; *pāna*—drink or betel; *haya*—become; *amṛta-samāna*—like nectar; *nāma*—the name; *tāra*—of those; *haya*—becomes; *kṛṣṇa-phelā*—the remnants of Kṛṣṇa.

“Such is the policy of these lips. Just consider some other injustices. Everything that touches those lips—including food, drink or betel—becomes just like nectar. It is then called *kṛṣṇa-phelā*, or remnants left by Kṛṣṇa.

TEXT 131

*se phelāra eka lava, nā pāya devatā saba,
e dambhe kebā pātiyāya?
bahu-janma puṇya kare, tabe 'sukṛti' nāma dhare,
se 'sukṛte' tāra lava pāya*

se phelāra—of those remnants; *eka*—one; *lava*—small particle; *nā pāya*—do not get; *devatā*—the demigods; *saba*—all; *e dambhe*—this pride; *kebā*—who; *pātiyāya*—can believe; *bahu-janma*—for many births; *puṇya kare*—acts piously; *tabe*—then; *sukṛti*—one who performs pious activities; *nāma*—the name; *dhare*—bears; *se*—those; *sukṛte*—by pious activities; *tāra*—of that; *lava*—a fraction; *pāya*—one can get.

“Even after much prayer, the demigods themselves cannot obtain even a small portion of the remnants of such food. Just imagine the pride of those remnants! Only a person who has acted piously for many, many births and has thus become a devotee can obtain the remnants of such food.

TEXT 132

*kṛṣṇa ye khāya tāmbūla, kahe tāra nāhi mūla,
tāhe āra dambha-paripāṭī
tāra yebā udgāra, tāre kaya 'amṛta-sāra',
goṇīra mukha kare 'ālabāṭī'*

kṛṣṇa—Lord Kṛṣṇa; *ye*—what; *khāya*—chews; *tāmbūla*—the betel; *kahe*—it is said; *tāra*—of it; *nāhi*—there is not; *mūla*—price; *tāhe*—over and above that; *āra*—also; *dambha-paripāṭī*—complete pride; *tāra*—of that; *yebā*—whatever; *udgāra*—coming out; *tāre*—that; *kaya*—is called; *amṛta-sāra*—the essence of the nectar; *goṇīra*—of the *goṇīs*; *mukha*—the mouth; *kare*—makes; *ālabāṭī*—spittoon.

“The betel chewed by Kṛṣṇa is priceless, and the remnants of such chewed betel from His mouth are said to be the essence of nectar. When the *goṇīs* accept these remnants, their mouths become His spittoons.

TEXT 133

*e-saba—tomāra kuṭināṭi, chāḍa ei paripāṭi,
veṇu-dvāre kāñhe hara' prāṇa
āpanāra hāsi lāgi', naha nārīra vadha-bhāgī,
deha' nijādharāmṛta-dāna*“

e-saba—all these; *tomāra*—Your; *kuṭināṭi*—tricks; *chāḍa*—give up; *ei*—these; *paripāṭi*—very expert activities; *veṇu-dvāre*—by the flute; *kāñhe*—why; *hara*—You take away; *prāṇa*—life; *āpanāra*—Your own; *hāsi*—laughing; *lāgi'*—for the matter of; *naha*—do not be; *nārīra*—of women; *vadha-bhāgī*—responsible for killing; *deha'*—kindly give; *nija-adhara-amṛta*—the nectar of Your lips; *dāna*—charity.

“Therefore, My dear Kṛṣṇa, please give up all the tricks You have set up so expertly. Do not try to kill the life of the *goṇīs* with the vibration of Your flute. Because of Your joking and laughing, You are becoming responsible for the killing of women. It would be better for You to satisfy us by giving us the charity of the nectar of Your lips.”

TEXT 134

kaḥite kaḥite praḥhura mana phiri' gela
krodha-amśa śānta haila, utkaṅṭhā bāḍila

kaḥite kaḥite—talking and talking; *praḥhura*—of Śrī Caitanya Mahāprabhu; *mana*—mind; *phiri' gela*—became changed; *krodha-amśa*—the part of anger; *śānta haila*—became pacified; *utkaṅṭhā*—agitation of the mind; *bāḍila*—increased.

While Śrī Caitanya Mahāprabhu was talking like this, His mind changed. His anger subsided, but His mental agitation increased.

TEXT 135

parama durlabha ei kṛṣṇādharāmṛta
tāhā yei pāya, tāra sa-phala jīvita

parama—supremely; *durlabha*—difficult to obtain; *ei*—this; *kṛṣṇa*—of Kṛṣṇa; *adhara-amṛta*—the nectar from the lips; *tāhā*—that; *yei*—one who; *pāya*—gets; *tāra*—his; *sa-phala*—successful; *jīvita*—life.

Śrī Caitanya Mahāprabhu continued, “This nectar from Kṛṣṇa’s lips is supremely difficult to obtain, but if one gets some, his life becomes successful.

TEXT 136

yogya hañā keha karite nā pāya pāna
tathāpi se nirlajja, vṛthā dhare prāṇa

yogya—competent; *hañā*—being; *keha*—anyone; *karite*—to do; *nā pāya*—does not get; *pāna*—drinking; *tathāpi*—still; *se*—that person; *nirlajja*—shameless; *vṛthā*—uselessly; *dhare prāṇa*—continues life.

“When a person competent to drink that nectar does not do so, that shameless person continues his life uselessly.

TEXT 137

*ayogyā hañā tāhā keha sadā pāna kare
yogyā jana nāhi pāya, lobhe mātra mare*

ayogyā—unfit; *hañā*—being; *tāhā*—that; *keha*—someone; *sadā*—always; *pāna kare*—drinks; *yogyā jana*—the competent person; *nāhi pāya*—does not get; *lobhe*—out of greed; *mātra*—simply; *mare*—dies.

“There are persons who are unfit to drink that nectar but who nevertheless drink it continuously, whereas some who are suitable never get it and thus die of greed.

TEXT 138

*tāte jāni,—kona tapasyāra āche bala
ayogyere deoyāya kṛṣṇādharāmṛta-phala*

tāte—therefore; *jāni*—I can understand; *kona*—some; *tapasyāra*—of austerity; *āche*—there is; *bala*—strength; *ayogyere*—unto the unfit; *deoyāya*—delivers; *kṛṣṇa-adhara-amṛta*—the nectar of Kṛṣṇa’s lips; *phala*—the result.

“It is therefore to be understood that such an unfit person must have obtained the nectar of Kṛṣṇa’s lips on the strength of some austerity.”

TEXT 139

*’kaha rāma-rāya, kichu śunite haya mana’
bhāva jāni’ paḍe rāya goṇīra vacana*

kaha—speak; *rāma-rāya*—Rāmānanda Rāya; *kichu*—something; *śunite*—to hear; *haya mana*—I wish; *bhāva*—the situation; *jāni’*—understanding; *paḍe rāya*—Rāmānanda Rāya recites; *goṇīra vacana*—the words of the *gopīs*.

Again Śrī Caitanya Mahārabhu said to Rāmānanda Rāya, “Please say something. I want to hear.” Understanding the situation, Rāmānanda Rāya recited the following words of the *gopīs*.

TEXT 140

*gopyaḥ kim ācarad ayam kuśalam sma veṇur
dāmodarādhara-sudhām api gopikānām
bhuṅkte svayam yad avaśiṣṭa-rasam hradinyo
hṛṣyat-tvaco 'śru mumucus taravo yathāryāḥ*

gopyaḥ—O *gopīs*; *kim*—what; *ācarat*—performed; *ayam*—this; *kuśalam*—auspicious activities; *sma*—certainly; *veṇuḥ*—flute; *dāmodara*—of Kṛṣṇa; *adhara-sudhām*—the nectar of the lips; *api*—even; *gopikānām*—which is owed to the *gopīs*; *bhuṅkte*—enjoys; *svayam*—independently; *yat*—from which; *avaśiṣṭa*—remaining; *rasam*—the taste only; *hradinyāḥ*—the rivers; *hṛṣyat*—feeling jubilant; *tvacaḥ*—whose bodies; *aśru*—tears; *mumucuḥ*—shed; *taravaḥ*—the trees; *yathā*—exactly like; *āryāḥ*—old forefathers.

“My dear *gopīs*, what auspicious activities must the flute have performed to enjoy the nectar of Kṛṣṇa’s lips independently and leave only a taste for us *gopīs*, for whom that nectar is actually meant. The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body.”

This verse, quoted from *Śrīmad-Bhāgavatam* (10.21.9), is part of a discussion the *gopīs* had among themselves. As the autumn season began in Vṛndāvana, Lord Kṛṣṇa was tending the cows and blowing on His flute. The *gopīs* then began to praise Kṛṣṇa and discuss the fortunate position of His flute.

TEXT 141

*ei śloka śuni’ prabhu bhāvāviṣṭa hañā
utkaṅṭhāte artha kare pralāpa kariyā*

ei śloka—this verse; *śuni’*—hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *bhāva-āviṣṭa*—absorbed in ecstatic love; *hañā*—becoming; *utkaṅṭhāte*—in agitation of the mind; *artha kare*—makes the meaning; *pralāpa kariyā*—talking like a madman.

Upon hearing the recitation of this verse, Śrī Caitanya Mahāprabhu became absorbed in ecstatic love, and with a greatly agitated mind He began to explain its meaning like a madman.

TEXT 142

*eho vrajendra-nandana, vrajera kona kanyā-gaṇa,
avaśya kariba pariṇaya
se-sambandhe goṇī-gaṇa, yāre māne nija-dhana,
se sudhā anyera labhya naya*

eho—this; *vrajendra-nandana*—the son of Nanda Mahārāja; *vrajera*—of Vṛndāvana; *kona*—any; *kanyā-gaṇa*—gopīs; *avaśya*—certainly; *kariba pariṇaya*—will marry; *se-sambandhe*—in that connection; *goṇī-gaṇa*—the gopīs; *yāre*—which; *māne*—consider; *nija-dhana*—the personal property; *se sudhā*—that nectar; *anyera*—by others; *labhya naya*—is not obtainable.

“Some gopīs said to other gopīs, ‘Just see the astonishing pastimes of Kṛṣṇa, the son of Vrajendra! He will certainly marry all the gopīs of Vṛndāvana. Therefore, the gopīs know for certain that the nectar of Kṛṣṇa’s lips is their own property and cannot be enjoyed by anyone else.

TEXT 143

*goṇī-gaṇa, kaha saba kariyā vicāre
kon tīrtha, kon tapa, kon siddha-mantra-japa,
ei veṇu kaila janmāntare?*

goṇī-gaṇa—O gopīs; *kaha*—say; *saba*—all; *kariyā vicāre*—after full consideration; *kon*—what; *tīrtha*—holy places; *kon*—what; *tapa*—austerities; *kon*—what; *siddha-mantra-japa*—chanting of a perfect mantra; *ei*—this; *veṇu*—flute; *kaila*—did; *janma-antare*—in his past life.

“My dear gopīs, fully consider how many pious activities this flute performed in his past life. We do not know what places of pilgrimage he visited, what austerities he performed, or what perfect mantra he chanted.

TEXT 144

*hena kṛṣṇādhara-sudhā, ye kaila amṛta mudhā,
yāra āśāya gopī dhare prāṇa
ei veṇu ayogyā ati, sthāvara ‘puruṣa-jāti’,
sei sudhā sadā kare pāna*

hena—such; *kṛṣṇa-adhara*—of Kṛṣṇa’s lips; *sudhā*—nectar; *ye*—which; *kaila*—made; *amṛta*—nectar; *mudhā*—surpassed; *yāra āśāya*—by hoping for which; *gopī*—the *gopīs*; *dhare prāṇa*—continue to live; *ei veṇu*—this flute; *ayogyā*—unfit; *ati*—completely; *sthāvara*—dead; *puruṣa-jāti*—belonging to the male class; *sei sudhā*—that nectar; *sadā*—always; *kare pāna*—drinks.

“This flute is utterly unfit because it is merely a dead bamboo stick. Moreover, it belongs to the male sex. Yet this flute is always drinking the nectar of Kṛṣṇa’s lips, which surpasses nectarean sweetness of every description. Only by hoping for that nectar do the *gopīs* continue to live.

TEXT 145

*yāra dhana, nā kahe tāre, pāna kare balātkāre,
pite tāre ḍākiyā jānāya
tāra tapasyāra phala, dekha ihāra bhāgya-bala,
ihāra ucchiṣṭa mahā-jane khāya*

yāra—of whom; *dhana*—the property; *nā kahe*—does not speak; *tāre*—to them; *pāna kare*—drinks; *balātkāre*—by force; *pite*—while drinking; *tāre*—unto them; *ḍākiyā*—calling loudly; *jānāya*—informs; *tāra*—its; *tapasyāra*—of austerities; *phala*—result; *dekha*—see; *ihāra*—its; *bhāgya-bala*—strength of fortune; *ihāra*—its; *ucchiṣṭa*—remnants; *mahā-jane*—great personalities; *khāya*—drink.

“Although the nectar of Kṛṣṇa’s lips is the absolute property of the *gopīs*, the flute, which is just an insignificant stick, is forcibly drinking that nectar and loudly inviting the *gopīs* to come drink it also. Just imagine the strength of the flute’s austerities and good fortune! Even great devotees drink the nectar of Kṛṣṇa’s lips after the flute has done so.

TEXT 146

*mānasa-gaṅgā, kālindī, bhuvana-pāvanī nadī,
kṛṣṇa yadi tāte kare snāna
veṅura jhuṭādhara-rasa, hañā lobhe paravaśa,
sei kāle harṣe kare pāna*

mānasa-gaṅgā—the Ganges of the celestial world; *kālindī*—the Yamunā; *bhuvana*—the world; *pāvanī*—purifying; *nadī*—rivers; *kṛṣṇa*—Lord Kṛṣṇa; *yadi*—if; *tāte*—in those; *kare snāna*—takes a bath; *veṅura*—of the flute; *jhuṭa-adhara-rasa*—remnants of the juice of the lips; *hañā*—being; *lobhe*—by greed; *paravaśa*—controlled; *sei kāle*—at that time; *harṣe*—in jubilation; *kare pāna*—drink.

“When Kṛṣṇa takes His bath in universally purifying rivers like the Yamunā and the Ganges of the celestial world, the great personalities of those rivers greedily and jubilantly drink the remnants of the nectarean juice from His lips.

TEXT 147

*e-ta nārī rahu dūre, vṛkṣa saba tāra tīre,
tapa kare para-upakārī
nadīra śeṣa-rasa pāñā, mūla-dvāre ākarṣiyā,
kene piye, bujhite nā pāri*

e-ta nārī—these women; *rahu dūre*—leaving aside; *vṛkṣa*—the trees; *saba*—all; *tāra tīre*—on their banks; *tapa kare*—perform austerities; *para-upakārī*—benefactors of all other living entities; *nadīra*—of the rivers; *śeṣa-rasa*—the remnants of the nectarean juice; *pāñā*—getting; *mūla-dvāre*—by the roots; *ākarṣiyā*—drawing; *kene*—why; *piye*—drink; *bujhite nā pāri*—we cannot understand.

“Aside from the rivers, the trees standing on the banks like great ascetics and engaging in welfare activities for all living entities drink the nectar of Kṛṣṇa’s lips by drawing water from the river with their roots. We cannot understand why they drink like that.

TEXT 148

*nijāṅkure pulakita, puṣpe hāsya vikasita,
madhu-miṣe vahe aśru-dhāra
veṇure māni' nija-jāti, āryera yena putra-nāti,
'vaiṣṇava' haile ānanda-vikāra*

nija-aṅkure—by their buds; *pulakita*—jubilant; *puṣpe*—by flowers; *hāsya*—smiling; *vikasita*—exhibited; *madhu-miṣe*—by the oozing of honey; *vahe*—flows; *aśru-dhāra*—showers of tears; *veṇure*—the flute; *māni'*—accepting; *nija-jāti*—as belonging to the same family; *āryera*—of forefathers; *yena*—as if; *putra-nāti*—son or grandson; *vaiṣṇava*—a Vaiṣṇava; *haile*—when becomes; *ānanda-vikāra*—transformation of transcendental bliss.

“The trees on the bank of the Yamunā and Ganges are always jubilant. They appear to be smiling with their flowers and shedding tears in the form of flowing honey. Just as the forefathers of a Vaiṣṇava son or grandson feel transcendental bliss, the trees feel blissful because the flute is a member of their family.’

TEXT 149

*veṇura tapa jāni yabe, sei tapa kari tabe,
e—ayogyā, āmarā—yogyā nārī
yā nā pāñā duḥkhe mari, ayogyā piye sahite nārī,
tāhā lāgi' tapasyā vicāri*

veṇura—of the flute; *tapa*—austerities; *jāni*—knowing; *yabe*—when; *sei*—those; *tapa*—austerities; *kari*—we perform; *tabe*—at that time; *e*—this (flute); *ayogyā*—unfit; *āmarā*—we; *yogyā nārī*—fit women; *yā*—which; *nā pāñā*—not getting; *duḥkhe*—in unhappiness; *mari*—we die; *ayogyā*—the most unfit; *piye*—drinks; *sahite nārī*—we cannot tolerate; *tāhā lāgi'*—for that reason; *tapasyā*—austerities; *vicāri*—we are considering.

“The gopīs considered, ‘The flute is completely unfit for his position. We want to know what kind of austerities the flute executed, so that we may also perform the same austerities. Although the flute is unfit, he is drinking the nectar of Kṛṣṇa’s lips. Seeing this, we qualified gopīs

are dying of unhappiness. Therefore, we must consider the austerities the flute underwent in his past life.’”

TEXT 150

*eteka pralāpa kari’, premāveśe gaurahari,
saṅge lañā svarūpa-rāma-rāya
kabhu nāce, kabhu gāya, bhāvāveśe mūrccā yāya,
ei-rūpe rātri-dina yāya*

eteka—so much; *pralāpa kari’*—talking like a crazy man; *prema-āveśe*—in ecstatic love; *gaurahari*—Śrī Caitanya Mahāprabhu; *saṅge lañā*—taking with Him; *svarūpa-rāma-rāya*—Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; *kabhu nāce*—sometimes dances; *kabhu gāya*—sometimes sings; *bhāva-āveśe*—in ecstatic love; *mūrccā yāya*—becomes unconscious; *ei-rūpe*—in this way; *rātri-dina*—the whole night and day; *yāya*—passes.

While thus speaking like a madman, Śrī Caitanya Mahāprabhu became full of ecstatic emotion. In the company of His two friends, Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, He sometimes danced, sometimes sang and sometimes became unconscious in ecstatic love. Śrī Caitanya Mahāprabhu passed His days and nights in this way.

TEXT 151

*svarūpa, rūpa, sanātana, raghunāthera śrī-caraṇa,
śire dhari’ kari yāra āśa
Caitanya-caritāmṛta, amṛta haite parāmṛta,
gāya dīna-hīna kṛṣṇadāsa*

svarūpa—Svarūpa Dāmodara Gosvāmī; *rūpa*—Śrīla Rūpa Gosvāmī; *sanātana*—Sanātana Gosvāmī; *raghunāthera*—of Raghunātha dāsa Gosvāmī; *śrī-caraṇa*—the lotus feet; *śire*—on the head; *dhari’*—taking; *kari yāra āśa*—hoping for their mercy; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *amṛta haite*—than nectar; *para-amṛta*—more nectarean; *gāya*—chants; *dīna-hīna*—the most wretched; *kṛṣṇadāsa*—Kṛṣṇadāsa Kavirāja Gosvāmī.

Expecting the mercy of Svarūpa, Rūpa, Sanātana and Raghunātha dāsa, and taking their lotus feet on my head, I, the most fallen Kṛṣṇadāsa, continue chanting the epic Śrī Caitanya-caritāmṛta, which is sweeter than the nectar of transcendental bliss.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Sixteenth Chapter, describing the nectar flowing from Śrī Kṛṣṇa's lotus lips.

CHAPTER SEVENTEEN

The Bodily Transformation of Lord Śrī Caitanya Mahārabhu

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Seventeenth Chapter in his *Amṛta-pravāha-bhāṣya*. Absorbed in transcendental ecstasy, Śrī Caitanya Mahārabhu went out one night without opening the doors to His room. After crossing over three walls, He fell down among some cows belonging to the district of Tailaṅga. There He remained unconscious, assuming the aspect of a tortoise.

TEXT 1

*likhyate śrīla-gaurendor
aty-adbhutam alaukikam
yair dṛṣṭam tan-mukhāc chrutvā
divyonmāda-viceṣṭitam*

likhyate—they are being written; *śrīla*—most opulent; *gaura*—of Śrī Caitanya Mahārabhu; *indoḥ*—moonlike; *ati*—very; *adbhutam*—wonderful; *alaukikam*—uncommon; *yaiḥ*—by whom; *dṛṣṭam*—personally seen; *tan-mukhāt*—from their mouths; *śrutvā*—after hearing; *divya-unmāda*—in transcendental madness; *viceṣṭitam*—activities.

I am simply trying to write about Lord Gauracandra's transcendental activities and spiritual madness, which are very wonderful and uncommon. I dare to write of them only because I have heard from the mouths of those who have personally seen the Lord's activities.

TEXT 2

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya*—all glories; *advaitacandra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Śrī Caitanya Mahāprabhu.

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of the Lord!

TEXT 3

*ei-mata mahāprabhu rātri-divase
unmādera ceṣṭā, pralāpa kare premāveśe*

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *rātri-divase*—night and day; *unmādera*—of a madman; *ceṣṭā*—activities; *pralāpa kare*—talks insanely; *prema-āveśe*—in ecstatic love.

Absorbed in ecstasy, Śrī Caitanya Mahāprabhu acted and talked like a madman day and night.

TEXT 4

*eka-dina prabhu svarūpa-rāmānanda-saṅge
ardha-rātri goñāilā kṛṣṇa-kathā-raṅge*

eka-dina—one day; *prabhu*—Śrī Caitanya Mahāprabhu; *svarūpa-rāmānanda-saṅge*—with Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; *ardha-rātri*—half the night; *goñāilā*—passed; *kṛṣṇa-kathā*—of discussing Kṛṣṇa’s pastimes; *raṅge*—in the matter.

In the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, Śrī Caitanya Mahāprabhu once passed half the night talking about the pastimes of Lord Kṛṣṇa.

TEXT 5

*yabe yei bhāva prabhura karaye udaya
bhāvānurūpa gīta gāya svarūpa-mahāśaya*

yabe—whenever; *yei*—whatever; *bhāva*—ecstasy; *prabhura*—of Śrī Caitanya Mahāprabhu; *karaye udaya*—rises; *bhāva-anurūpa*—befitting the emotion; *gīta*—song; *gāya*—sings; *svarūpa*—Svarūpa Dāmodara; *mahāśaya*—the great personality.

As they talked of Kṛṣṇa, Svarūpa Dāmodara Gosvāmī would sing songs exactly suitable for Śrī Caitanya Mahāprabhu’s transcendental emotions.

TEXT 6

*vidyāpati, caṇḍīdāsa, śrī-gīta-govinda
bhāvānurūpa śloka paḍena rāya-rāmānanda*

vidyāpati—the author Vidyāpati; *caṇḍīdāsa*—the author Caṇḍīdāsa; *śrī-gīta-govinda*—the famous book by Jayadeva Gosvāmī; *bhāva-anurūpa*—according to the ecstatic emotion; *śloka*—verses; *paḍena*—recites; *rāya-rāmānanda*—Rāmānanda Rāya.

To complement the ecstasy of Śrī Caitanya Mahāprabhu, Rāmānanda Rāya would quote verses from the books of Vidyāpati and Caṇḍīdāsa, and especially from the Gīta-govinda, by Jayadeva Gosvāmī.

TEXT 7

*madhye madhye āpane prabhu śloka paḍiyā
ślokera artha karena prabhu vilāpa kariyā*

madhye madhye—at intervals; *āpane*—personally; *prabhu*—Śrī Caitanya Mahāprabhu; *śloka*—a verse; *paḍiyā*—reciting; *ślokera*—of the verse; *artha*—meaning; *karena*—gives; *prabhu*—Śrī Caitanya Mahāprabhu; *vilāpa kariyā*—lamenting.

At intervals, Śrī Caitanya Mahāprabhu would also recite a verse. Then, in great lamentation, He would explain it.

TEXT 8

*ei-mate nānā-bhāve ardha-rātri haila
gosāñire śayana karāi' duñhe ghare gela*

ei-mate—in this way; *nānā-bhāve*—in varieties of emotions; *ardha-rātri*—half the night; *haila*—passed; *gosāñire*—Śrī Caitanya Mahāprabhu; *śayana karāi'*—making Him lie down; *duñhe*—both; *ghare gela*—went home.

In this way Śrī Caitanya Mahāprabhu passed half the night experiencing varieties of emotions. Finally, after making the Lord lie down on His bed, Svarūpa Dāmodara and Rāmānanda Rāya returned to their homes.

TEXT 9

*gambhīrāra dvāre govinda karilā śayana
saba-rātri prabhu karena ucca-saṅkīrtana*

gambhīrāra—of Śrī Caitanya Mahāprabhu's room; *dvāre*—at the door; *govinda*—His personal servant; *karilā śayana*—lay down; *saba-rātri*—all night; *prabhu*—Śrī Caitanya Mahāprabhu; *karena*—performs; *ucca-saṅkīrtana*—loud chanting.

Śrī Caitanya Mahāprabhu's personal servant, Govinda, lay down at the door of His room, and the Lord very loudly chanted the Hare Kṛṣṇa mahā-mantra all night.

TEXT 10

*ācambite śunena prabhu kṛṣṇa-veṇu-gāna
bhāvāveśe prabhu tāhān karilā prayāṇa*

ācambite—suddenly; *śunena*—hears; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛṣṇa-veṇu*—of Kṛṣṇa's flute; *gāna*—the vibration; *bhāva-āveśe*—in

ecstatic emotion; *prabhu*—Śrī Caitanya Mahāprabhu; *tāhān*—there; *karilā prayāṇa*—departed.

Suddenly, Śrī Caitanya Mahāprabhu heard the vibration of Kṛṣṇa’s flute. Then, in ecstasy, He began to depart to see Lord Kṛṣṇa.

TEXT 11

*tina-dvāre kapāṭa aiche āche ta’ lāgiyā
bhāvāveśe prabhu gelā bāhira hañā*

tina-dvāre—in three doorways; *kapāṭa*—the doors; *aiche*—as previously; *āche*—are; *ta’ lāgiyā*—being closed; *bhāva-āveśe*—in ecstatic emotion; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *bāhira*—out; *hañā*—being.

All three doors were fastened as usual, but Śrī Caitanya Mahāprabhu, in great ecstasy, nevertheless got out of the room and left the house.

TEXT 12

*simha-dvāra-dakṣiṇe āche tailaṅgī-gābhī-gaṇa
tāhān yāi’ paḍilā prabhu hañā acetana*

simha-dvāra—of the gate named Simha-dvāra; *dakṣiṇe*—on the southern side; *āche*—there are; *tailaṅgī-gābhī-gaṇa*—cows belonging to the Tailaṅga district; *tāhān*—there; *yāi’*—going; *paḍilā*—fell down; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *hañā acetana*—becoming unconscious.

He went to a cow shed on the southern side of the Simha-dvāra. There the Lord fell down unconscious among cows from the district of Tailaṅga.

TEXT 13

*ethā govinda mahāprabhura śabda nā pāñā
svarūpere bolāila kapāṭa khuliyā*

ethā—here; *govinda*—Govinda; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *śabda*—sound; *nā pāñā*—not getting; *svarūpere*—Svarūpa Dāmodara Gosvāmī; *bolāila*—called for; *kapāṭa*—the doors; *khuliyā*—opening.

Meanwhile, not hearing any sounds from Śrī Caitanya Mahāprabhu, Govinda immediately sent for Svarūpa Dāmodara and opened the doors.

TEXT 14

*tabe svarūpa-gosāñi saṅge lañā bhakta-gaṇa
deuṭi jvāliyā karena prabhura anveṣaṇa*

tabe—thereafter; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *saṅge*—with him; *lañā*—taking; *bhakta-gaṇa*—the devotees; *deuṭi*—lamp; *jvāliyā*—burning; *karena*—does; *prabhura*—for Śrī Caitanya Mahāprabhu; *anveṣaṇa*—searching.

Then Svarūpa Dāmodara Gosvāmī lit a torch and went out with all the devotees to search for Śrī Caitanya Mahāprabhu.

TEXT 15

*iti-uti anveṣiyā simha-dvāre gelā
gābhī-gaṇa-madhye yāi' prabhure pāilā*

iti-uti—here and there; *anveṣiyā*—searching; *simha-dvāre*—to the gate named Simha-dvāra; *gelā*—went; *gābhī-gaṇa-madhye*—among the cows; *yāi'*—going; *prabhure pāilā*—found Śrī Caitanya Mahāprabhu.

After searching here and there, they finally came to the cow shed near the Simha-dvāra. There they saw Śrī Caitanya Mahāprabhu lying unconscious among the cows.

TEXT 16

*peṭera bhitara hasta-pada—kūrmera ākāra
mukhe phena, pulakāṅga, netre aśru-dhāra*

peṭera—the abdomen; *bhitara*—within; *hasta-pada*—the arms and legs; *kūrmera ākāra*—just like a tortoise; *mukhe*—in the mouth; *phena*—foam; *pulaka-aṅga*—eruptions on the body; *netre*—in the eyes; *aśru-dhāra*—a flow of tears.

His arms and legs had entered the trunk of His body, exactly like those of a tortoise. His mouth was foaming, there were eruptions on His body, and tears flowed from His eyes.

TEXT 17

*acetana paḍiyāchena,—yena kuṣmāṅḍa-phala
bāhire jaḍimā, antare ānanda-vihvala*

acetana—unconscious; *paḍiyāchena*—was lying down; *yena*—as if; *kuṣmāṅḍa-phala*—a pumpkin; *bāhire*—externally; *jaḍimā*—complete inertia; *antare*—within; *ānanda-vihvala*—overwhelmed with transcendental bliss.

As the Lord lay there unconscious, His body resembled a large pumpkin. Externally He was completely inert, but within He felt overwhelming transcendental bliss.

TEXT 18

*gābhī saba caudike śuñke prabhura śrī-aṅga
dūra kaile nāhi chāḍe prabhura śrī-aṅga-saṅga*

gābhī—cows; *saba*—all; *cau-dike*—around; *śuñke*—sniff; *prabhura*—of Śrī Caitanya Mahāprabhu; *śrī-aṅga*—the transcendental body; *dūra kaile*—if they are taken away; *nāhi chāḍe*—they do not give up; *prabhura*—of Śrī Caitanya Mahāprabhu; *śrī-aṅga-saṅga*—association with the transcendental body.

All the cows around the Lord were sniffing His transcendental body. When the devotees tried to check them, they refused to give up their association with the transcendental body of Śrī Caitanya Mahāprabhu.

TEXT 19

*aneka karilā yatna, nā haya cetana
prabhure uṭhāñā ghare ānilā bhakta-gaṇa*

aneka—many; *karilā*—made; *yatna*—endeavors; *nā haya*—there was not; *cetana*—consciousness; *prabhure*—Śrī Caitanya Mahāprabhu; *uṭhāñā*—lifting; *ghare*—home; *ānilā*—brought; *bhakta-gaṇa*—the devotees.

The devotees tried to rouse the Lord by various means, but His consciousness did not return. Therefore they all lifted Him and brought Him back home.

TEXT 20

*ucca kari' śravaṇe kare nāma-saṅkīrtana
aneka-kṣaṇe mahāprabhu pāilā cetana*

ucca kari'—very loudly; *śravaṇe*—in the ears; *kare*—perform; *nāma-saṅkīrtana*—chanting of the holy name; *aneka-kṣaṇe*—after a considerable time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *pāilā cetana*—returned to consciousness.

All the devotees began to chant the Hare Kṛṣṇa mantra very loudly in the Lord's ears, and after a considerable time Śrī Caitanya Mahāprabhu regained consciousness.

TEXT 21

*cetana ha-ile hasta-pāda bāhire āila
pūrvavat yathā-yogyā śarīra ha-ila*

cetana ha-ile—when there was consciousness; *hasta-pāda*—the arms and legs; *bāhire*—outside; *āila*—came; *pūrvavat*—as before; *yathā-yogyā*—in complete order; *śarīra*—the body; *ha-ila*—was.

When He regained consciousness, His arms and legs came out of His body, and His whole body returned to normal.

TEXT 22

*uṭhiyā vasilena prabhu, cāhena iti-uti
svarūpe kahena,—“tumi āmā ānilā kati?”*

uṭhiyā—getting up; *vasilena*—sat down; *prabhu*—Śrī Caitanya Mahāprabhu; *cāhena*—looks; *iti-uti*—here and there; *svārūpe*—to Svarūpa Dāmodara; *kahena*—says; *tumi*—you; *āmā*—Me; *ānilā*—have brought; *kati*—where.

Śrī Caitanya Mahāprabhu stood up and then sat down again. Looking here and there, He inquired from Svarūpa Dāmodara, “Where have you brought Me?”

TEXT 23

*veṇu-śabda śuni’ āmi gelāṇa vṛndāvana
dekhi,—goṣṭhe veṇu bājāya vrajendra-nandana*

veṇu-śabda—the vibration of the flute; *śuni’*—after hearing; *āmi*—I; *gelāṇa*—went; *vṛndāvana*—to Vṛndāvana; *dekhi*—I saw; *goṣṭhe*—in the pasturing field; *veṇu*—the flute; *bājāya*—played; *vrajendra-nandana*—Kṛṣṇa, the son of Nanda Mahārāja.

“After hearing the vibration of a flute, I went to Vṛndāvana, and there I saw that Kṛṣṇa, the son of Mahārāja Nanda, was playing on His flute in the pasturing grounds.

TEXT 24

*saṅketa-veṇu-nāde rādhā āni’ kuñja-ghare
kuñjere calilā kṛṣṇa krīḍā karibāre*



After hearing the vibration of a flute, I went to Vṛndāvana, and there I saw that Kṛṣṇa, the son of Mahārāja Nanda, was playing on His flute in the pasturing grounds. He brought Śrīmatī Rādhārāṇī to a bower by signaling with His flute. Then He entered within that bower to perform pastimes with Her.

saṅketa-veṇu-nāde—by the signal of the vibration of the flute; *rādhā*—Śrīmatī Rādhārāṇī; *āni*’—bringing; *kuñja-ghare*—to a bower; *kuñjere*—within the bower; *calilā*—went; *kṛṣṇa*—Lord Kṛṣṇa; *krīḍā karibāre*—to perform pastimes.

“He brought Śrīmatī Rādhārāṇī to a bower by signaling with His flute. Then He entered within that bower to perform pastimes with Her.

TEXT 25

tānra pāche pāche āmi karinu gamana
tānra bhūṣā-dhvanite āmāra harila śravaṇa

tānra pāche pāche—just behind Him; *āmi*—I; *karinu gamana*—went; *tānra*—His; *bhūṣā-dhvanite*—by the sound of ornaments; *āmāra*—My; *harila*—became captivated; *śravaṇa*—ears.

“I entered the bower just behind Kṛṣṇa, My ears captivated by the sound of His ornaments.

TEXT 26

gopī-gaṇa-saha vihāra, hāsa, parihāsa
kaṅṭha-dhvani-ukti śuni’ mora karṇollāsa

gopī-gaṇa-saha—with the *gopīs*; *vihāra*—pastimes; *hāsa*—laughing; *parihāsa*—joking; *kaṅṭha-dhvani-ukti*—vocal expressions; *śuni*’—hearing; *mora*—My; *karṇa-ullāsa*—jubilation of the ears.

“I saw Kṛṣṇa and the *gopīs* enjoying all kinds of pastimes while laughing and joking together. Hearing their vocal expressions enhanced the joy of My ears.

TEXT 27

hena-kāle tumi-saba kolāhala kari
āmā inhā lañā ailā balātkāra kari

hena-kāle—at this time; *tumi-saba*—all of you; *kolāhala kari'*—making a tumultuous sound; *āmā*—Me; *inhā*—here; *lañā āilā*—brought back; *balātkāra kari'*—by force.

“Just then, all of you made a tumultuous sound and brought Me back here by force.

TEXT 28

śunite nā pāinu sei amṛta-sama vāñī
śunite nā pāinu bhūṣaṇa-muralīra dhvani'

śunite nā pāinu—I could not hear; *sei*—those; *amṛta-sama*—exactly like nectar; *vāñī*—voices; *śunite nā pāinu*—I could not hear; *bhūṣaṇa*—of ornaments; *muralīra*—of the flute; *dhvani*—vibration.

“Because you brought Me back here, I could no longer hear the nectarean voices of Kṛṣṇa and the gopīs, nor could I hear the sounds of their ornaments or the flute.”

TEXT 29

bhāvāveśe svarūpe kahena gadgada-vāñī
'karṇa tṛṣṇāya mare, paḍa rasāyana, śuni'

bhāva-āveśe—in great ecstasy; *svarūpe*—to Svarūpa Dāmodara; *kahena*—says; *gadgada-vāñī*—in a faltering voice; *karṇa*—the ears; *tṛṣṇāya*—because of thirst; *mare*—dies; *paḍa*—recite; *rasa-āyana*—something relishable; *śuni*—let Me hear.

In great ecstasy, Śrī Caitanya Mahārabhu said to Svarūpa Dāmodara in a faltering voice, “My ears are dying of thirst. Please recite something to quench this thirst. Let Me hear it.”

TEXT 30

*svarūpa-gosāñi prabhura bhāva jāniyā
bhāgavatera śloka paḍe madhura kariyā*

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhāva*—the emotion; *jāniyā*—understanding; *bhāgavatera*—of Śrīmad-Bhāgavatam; *śloka*—a verse; *paḍe*—recites; *madhura kariyā*—in a sweet voice.

Understanding the ecstatic emotions of Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara, in a sweet voice, recited the following verse from Śrīmad-Bhāgavatam.

TEXT 31

*kā sṛy aṅga te kala-padāmṛta-veṇu-gīta-
sammohitārya-caritān na calet tri-lokyām
trailokya-saubhagam idam ca nirikṣya rūpaṁ
yad go-dvija-druma-mṛgāḥ pulakāny abibhran*

kā—what; *strī*—woman; *aṅga*—O Kṛṣṇa; *te*—of You; *kala-pada*—by the rhythms; *amṛta-veṇu-gīta*—of the sweet songs of the flute; *sammohitā*—being captivated; *ārya-caritāt*—from the path of chastity according to Vedic civilization; *na*—not; *calet*—would wander; *tri-lokyām*—in the three worlds; *trai-lokya-saubhagam*—which is the fortune of the three worlds; *idam*—this; *ca*—and; *nirikṣya*—by observing; *rūpaṁ*—beauty; *yat*—which; *go*—the cows; *dvija*—birds; *druma*—trees; *mṛgāḥ*—forest animals like the deer; *pulakāni*—transcendental jubilation; *abibhran*—manifested.

“[The gopīs said:] ‘My dear Lord Kṛṣṇa, where is that woman within the three worlds who would not be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who would not fall down from the path of chastity in this way? Your beauty is the most sublime within the three worlds. Upon seeing Your beauty, even cows, birds, animals and trees in the forest are stunned in jubilation.’”

This verse is from Śrīmad-Bhāgavatam (10.29.40).

TEXT 32

*śuni' prabhu goṇī-bhāve āviṣṭa ha-ilā
bhāgavatera ślokerā artha karite lāgilā*

śuni'—hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *goṇī-bhāve*—in the emotion of the *goṇīs*; *āviṣṭa ha-ilā*—became overwhelmed; *bhāgavatera*—of *Śrīmad-Bhāgavatam*; *ślokerā*—of the verse; *artha*—the meaning; *karite lāgilā*—began to explain.

Upon hearing this verse, Śrī Caitanya Mahāprabhu, overwhelmed with the ecstasy of the *goṇīs*, began to explain it.

TEXT 33

*haila goṇī-bhāvāveśa, kaila rāse paraveśa,
kṛṣṇera śuni' upekṣā-vacana
kṛṣṇera mukha-hāsyā-vāṇī, tyāge tāhā satya māni',
roṣe kṛṣṇe dena olāhana*

haila—there was; *goṇī*—of the *goṇīs*; *bhāva-āveśa*—ecstatic emotion; *kaila*—did; *rāse*—in the *rāsa* dance; *paraveśa*—entrance; *kṛṣṇera*—of Lord Kṛṣṇa; *śuni'*—hearing; *upekṣā-vacana*—the words of negligence; *kṛṣṇera*—of Lord Kṛṣṇa; *mukha*—face; *hāsyā*—smiling; *vāṇī*—talking; *tyāge*—renounce; *tāhā*—that; *satya māni'*—taking as a fact; *roṣe*—in anger; *kṛṣṇe*—to Lord Kṛṣṇa; *dena*—give; *olāhana*—chastisement.

Śrī Caitanya Mahāprabhu said, “The *goṇīs* entered the arena of the *rāsa* dance in ecstasy, but after hearing Kṛṣṇa’s words of negligence and detachment, they understood that He was going to renounce them. Thus they began to chastise Him in anger.

TEXT 34

*“nāgara, kaha, tumi kariyā niścaya
ei trijagat bhari’, āche yata yogyā nāri,
tomāra veṇu kāhāñ nā ākarṣaya?*

nāgara—O lover; *kaha*—say; *tumi*—You; *kariyā*—making; *niścaya*—certain; *ei*—these; *tri-jagat*—three worlds; *bhari'*—filling; *āche*—there are; *yata*—as many; *yogyā*—suitable; *nārī*—women; *tomāra*—Your; *veṇu*—flute; *kāhāṇ*—where; *nā*—not; *ākarṣaya*—attracts.

“O dear lover,’ they said, ‘please answer just one question. Who among all the youthful women within this universe is not attracted by the sound of Your flute?’

TEXT 35

kailā jagate veṇu-dhvani, siddha-mantrā yoginī
dūtī hañā mohe nārī-mana
mahotkaṅṭhā bādāñā, ārya-ṣaṭha chādāñā,
āni' tomāya kare samarṣaṇa

kailā—You have made; *jagate*—in the world; *veṇu-dhvani*—the vibration of the flute; *siddha-mantrā*—perfected in chanting mantras; *yoginī*—a female mystic; *dūtī*—a messenger; *hañā*—being; *mohe*—enchants; *nārī-mana*—the minds of women; *mahā-utkaṅṭhā*—great anxiety; *bādāñā*—increasing; *ārya-ṣaṭha*—the regulative principles; *chādāñā*—inducing to give up; *āni'*—bringing; *tomāya*—to You; *kare samarṣaṇa*—delivers.

“When You play Your flute, the vibration acts like a messenger in the form of a yoginī perfect in the art of chanting mantras. This messenger enchants all the women in the universe and attracts them to You. Then she increases their great anxiety and induces them to give up the regulative principle of obeying superiors. Finally, she forcibly brings them to You to surrender in amorous love.

TEXT 36

dharma chādāya veṇu-dvāre, hāne kaṭākṣa-kāma-śare,
lajjā, bhaya, sakala chādāya
ebe āmāya kari' roṣa, kahi' pati-tyāge 'doṣa',
dhārmika hañā dharma śikhāya!

dharma—religious principles; *chāḍāya*—induces to reject; *veṇu-dvāre*—through the flute; *hāne*—pierces; *kaṭākṣa*—glancing; *kāma-śare*—by the arrows of lust; *lajjā*—shame; *bhaya*—fear; *sakala*—all; *chāḍāya*—induces to give up; *ebe*—now; *āmāya*—at us; *kari' roṣa*—becoming angry; *kahi'*—saying; *pati-tyāge*—to give up one's husband; *doṣa*—fault; *dhārmika*—very religious; *hañā*—becoming; *dharma*—religious principles; *śikhāya*—You teach.

“The vibration of Your flute, accompanied by Your glance, which pierces us forcibly with the arrows of lust, induces us to ignore the regulative principles of religious life. Thus we become excited by lusty desires and come to You, giving up all shame and fear. But now You are angry with us. You are finding fault with our violating religious principles and leaving our homes and husbands. And as You instruct us about religious principles, we become helpless.

TEXT 37

anya-kathā, anya-mana, bāhire anya ācaraṇa,
ei saba śaṭha-paripāṭī
tumi jāna pariḥāsa, haya nārīra sarva-nāśa,
chāḍa ei saba kuṭināṭī

anya—different; *kathā*—words; *anya*—different; *mana*—mind; *bāhire*—externally; *anya*—different; *ācaraṇa*—behavior; *ei*—these; *saba*—all; *śaṭha-paripāṭī*—well-planned cheating behavior; *tumi*—You; *jāna*—know; *pariḥāsa*—joking; *haya*—there is; *nārīra*—of women; *sarva-nāśa*—total annihilation; *chāḍa*—please give up; *ei*—these; *saba*—all; *kuṭināṭī*—clever tricks.

“We know that this is all a well-planned trick. You know how to make jokes that cause the complete annihilation of women, but we can understand that Your real mind, words and behavior are different. Therefore please give up all these clever tricks.

TEXT 38

*veṇu-nāda amṛta-ghole, amṛta-samāna miṭhā bole,
amṛta-samāna bhūṣaṇa-siñjita
tina amṛte hare kāṇa, hare mana, hare prāṇa,
kemane nārī dharibeka cita?"*

veṇu-nāda—the vibration of the flute; *amṛta-ghole*—like nectarean buttermilk; *amṛta-samāna*—equal to nectar; *miṭhā bole*—sweet talking; *amṛta-samāna*—exactly like nectar; *bhūṣaṇa-siñjita*—the vibration of ornaments; *tina*—three; *amṛte*—nectars; *hare*—attract; *kāṇa*—the ear; *hare*—attract; *mana*—the mind; *hare*—attract; *prāṇa*—the life; *kemane*—how; *nārī*—women; *dharibeka*—will keep; *cita*—patience or consciousness.

“The nectarean buttermilk of Your flute’s vibration, the nectar of Your sweet words and the nectarean sound of Your ornaments mix together to attract our ears, minds and lives. In this way You are killing us.”

TEXT 39

*eta kahi' krodhāveśe, bhāvera taraṅge bhāse,
utkaṅṭhā-sāgare ḍube mana
rādhāra utkaṅṭhā-vāṇī, paḍi' āpane vākhāni,
kṛṣṇa-mādhurya kare āsvādana*

eta kahi'—saying this; *krodha-āveśe*—in the mood of anger; *bhāvera taraṅge*—in the waves of ecstatic love; *bhāse*—floats; *utkaṅṭhā*—of anxieties; *sāgare*—in the ocean; *ḍube mana*—merges the mind; *rādhāra*—of Śrīmatī Rādhārāṇī; *utkaṅṭhā-vāṇī*—words of anxiety; *paḍi'*—reciting; *āpane*—personally; *vākhāni*—explaining; *kṛṣṇa-mādhurya*—the sweetness of Kṛṣṇa; *kare āsvādana*—tastes.

Śrī Caitanya Mahāprabhu spoke these words in a mood of anger as He floated on waves of ecstatic love. Merged in an ocean of anxiety, He recited a verse spoken by Śrīmatī Rādhārāṇī expressing the same emotion. Then He personally explained the verse and thus tasted the sweetness of Kṛṣṇa.

TEXT 40

*nadaj-jalada-nisvanaḥ śravaṇa-karṣi-sac-chiñjitaḥ
sanarma-rasa-sūcakākṣara-padārtha-bhaṅgy-uktikaḥ
ramādika-varāṅganā-hṛdaya-hāri-vamśī-kalaḥ
sa me madana-mohanaḥ sakhi tanoti karṇa-sṛḥām*

nadat—resounding; *jalada*—the cloud; *nisvanaḥ*—whose voice; *śravaṇa*—the ears; *karṣi*—attracting; *sat-śiñjitaḥ*—the tinkling of whose ornaments; *sa-narma*—with deep meaning; *rasa-sūcaka*—joking; *akṣara*—letters; *pada-artha*—meanings; *bhaṅgi*—indications; *uktikaḥ*—whose talk; *ramā-ādika*—beginning with the goddess of fortune; *vara-aṅganā*—of beautiful women; *hṛdaya-hāri*—attracting the hearts; *vamśī-kalaḥ*—the sound of whose flute; *saḥ*—that; *me*—My; *madana-mohanaḥ*—Madana-mohana; *sakhi*—My dear friend; *tanoti*—expands; *karṇa-sṛḥām*—the desire of the ears.

Śrī Caitanya Mahāprabhu continued, “My dear friend, the Supreme Personality of Godhead, Kṛṣṇa, has a voice as deep as a cloud resounding in the sky. With the tinkling of His ornaments He attracts the ears of the gopīs, and with the sound of His flute He attracts even the goddess of fortune and other beautiful women. That Personality of Godhead, known as Madana-mohana, whose joking words carry many indications and deep meanings, is increasing the lusty desires of My ears.’

This verse is found in the *Govinda-līlāmṛta* (8.5).

TEXT 41

*“kaṇṭhera gambhīra dhvani, navaghana-dhvani jini’,
yāra guṇe kokila lājāya
tāra eka śruti-kaṇe, ḍubāya jagatera kāṇe,
punaḥ kāṇa bāhuḍi’ nā āya*

kaṇṭhera—of the throat; *gambhīra*—deep; *dhvani*—sound; *nava-ghana*—of new clouds; *dhvani*—the resounding; *jini’*—conquering; *yāra*—of which; *guṇe*—the attributes; *kokila*—the cuckoo; *lājāya*—put to shame; *tāra*—of that; *eka*—one; *śruti-kaṇe*—particle of sound; *ḍubāya*—

inundates; jagatera—of the whole world; kāṇe—the ear; punaḥ—again; kāṇa—the ear; bāhuḍi’—getting out; nā āya—cannot come.

“Kṛṣṇa’s deep voice is more resonant than newly arrived clouds, and His sweet song defeats even the sweet voice of the cuckoo. Indeed, His song is so sweet that even one particle of its sound can inundate the entire world. If such a particle enters one’s ear, one is immediately bereft of all other types of hearing.

TEXT 42

*kaha, sakhi, ki kari upāya?
kṛṣṇera se śabda-guṇe, harile āmāra kāṇe,
ebe nā pāya, tṛṣṇāya mari’ yāya*

kaha—please say; *sakhi*—My dear friend; *ki*—what; *kari*—can I do; *upāya*—means; *kṛṣṇera*—of Kṛṣṇa; *se*—that; *śabda*—of the sound; *guṇe*—the qualities; *harile*—having attracted; *āmāra*—My; *kāṇe*—ears; *ebe*—now; *nā pāya*—do not get; *tṛṣṇāya*—from thirst; *mari’ yāya*—I am dying.

“My dear friend, please tell Me what to do. My ears have been plundered by the qualities of Kṛṣṇa’s sound. Now, however, I cannot hear His transcendental sound, and I am almost dead for want of it.

TEXT 43

*nūpura-kiṅkiṇī-dhvani, haṁsa-sārasa jini’,
kaṅkaṇa-dhvani caṭake lājāya
eka-bāra yei śune, vyāpi rahe’ tāra kāṇe,
anya śabda se-kāṇe nā yāya*

nūpura—of the ankle bells; *kiṅkiṇī*—tinkling; *dhvani*—the sound; *haṁsa*—swans; *sārasa*—cranes; *jini’*—conquering; *kaṅkaṇa-dhvani*—the sound of bangles; *caṭake*—the *caṭaka* bird; *lājāya*—puts to shame; *eka-bāra*—once; *yei*—one who; *śune*—hears; *vyāpi*—expanding; *rahe’*—

remains; *tāra kāṇe*—in his ear; *anya*—other; *śabda*—sound; *se-kāṇe*—in that ear; *nā yāya*—does not go.

“The tinkling of Kṛṣṇa’s ankle bells surpasses the songs of even the swan and crane, and the sound of His bangles puts the singing of the caṭaka bird to shame. Having allowed these sounds to enter the ears even once, one cannot tolerate hearing anything else.

TEXT 44

se śrī-mukha-bhāṣita, amṛta haite parāmṛta,
smita-karpūra tāhāte miśrita
śabda, artha,—dui-śakti, nānā-rasa kare vyakti,
pratyakṣara—narma-vibhūṣita

se—that; *śrī*—beautiful; *mukha*—by the mouth; *bhāṣita*—spoken; *amṛta*—nectar; *haite*—than; *para-amṛta*—more nectarean; *smita*—smiling; *karpūra*—camphor; *tāhāte*—in that; *miśrita*—mixed; *śabda*—sound; *artha*—meaning; *dui-śakti*—two energies; *nānā*—various; *rasa*—mellows; *kare vyakti*—express; *prati-akṣara*—every word; *narma-vibhūṣita*—full of meaning.

“Kṛṣṇa’s speech is far sweeter than nectar. Each of His jubilant words is full of meaning, and when His speech mixes with His smile, which is like camphor, the resultant sound and the deep meaning of Kṛṣṇa’s words create various transcendental mellows.

TEXT 45

se amṛtera eka-kaṇa, karṇa-cakora-jīvana,
karṇa-cakora jīye sei āśe
bhāgya-vaśe kabhu pāya, abhāgye kabhu nā pāya,
nā pāile maraye piyāse

se amṛtera—of that nectar; *eka-kaṇa*—one particle; *karṇa-cakora*—of the ear, which is like a *cakora* bird; *jīvana*—the life; *karṇa*—the ear; *cakora*—the *cakora* bird; *jīye*—lives; *sei āśe*—with that hope; *bhāgya-vaśe*—by

good fortune; *kabhu*—sometimes; *pāya*—gets; *abhāgye*—by misfortune; *kabhu*—sometimes; *nā pāya*—does not get; *nā pāile*—if does not get; *maraye*—dies; *piyāse*—from thirst.

“One particle of that transcendental, blissful nectar is the life and soul of the ear, which is like a cakora bird that lives in hope of tasting that nectar. Sometimes, by good fortune, the bird can taste it, but at other times he unfortunately cannot and therefore almost dies of thirst.

TEXT 46

yebā veṇu-kala-dhvani, eka-bāra tāhā śuni’,
jagan-nārī-citta āulāya
nīvi-bandha paḍe khasi’, vinā-mūle haya dāsī,
bāulī hañā kṛṣṇa-pāśe dhāya

yebā—whoever; *veṇu*—of the flute; *kala-dhvani*—the sweet vibration; *eka-bāra*—once; *tāhā*—that; *śuni’*—hearing; *jagat*—of the universe; *nārī*—of the women; *citta*—hearts; *āulāya*—become disturbed; *nīvi-bandha*—the fastened belts; *paḍe*—fall; *khasi’*—becoming loosened; *vinā-mūle*—without a price; *haya*—they become; *dāsī*—maidservants; *bāulī*—mad; *hañā*—becoming; *kṛṣṇa-pāśe*—after Kṛṣṇa; *dhāya*—run.

“The transcendental vibration of Kṛṣṇa’s flute disturbs the hearts of women all over the world, even if they hear it only once. Thus their fastened belts become loose, and these women become the unpaid maidservants of Kṛṣṇa. Indeed, they run toward Kṛṣṇa exactly like madwomen.

TEXT 47

yebā lakṣmī-ṭhākurāṇī, teṅho ye kākālī śuni’,
kṛṣṇa-pāśa āise pratyāśāya
nā pāya kṛṣṇera saṅga, bāde tṛṣṇā-taraṅga,
tapa kare, tabu nāhi pāya

yebā—even; *lakṣmī-ṭhākurāṇī*—the goddess of fortune; *teṅho*—she; *ye*—which; *kākālī*—vibration of the flute; *śuni’*—hearing; *kṛṣṇa-pāśa*—to

Lord Kṛṣṇa; *āise*—comes; *pratyāśāya*—with great hope; *nā pāya*—does not get; *kṛṣṇera saṅga*—association with Kṛṣṇa; *bāḍe*—increase; *tṛṣṇā*—of thirst; *taraṅga*—the waves; *taṭa kare*—undergoes austerity; *tabu*—still; *nāhi pāya*—does not get.

“When she hears the vibration of Kṛṣṇa’s flute, even the goddess of fortune comes to Him, greatly hoping for His association, but nevertheless she does not get it. When the waves of thirst for His association increase, she performs austerities, but still she cannot meet Him.

TEXT 48

ei śabdāmṛta cāri, yāra haya bhāgya bhāri,
sei karṇe ihā kare pāna
ihā yei nāhi śune, se kāṇa janmila kene,
kāṇākāḍi-sama sei kāṇa“

ei—these; *śabda-amṛta*—nectarean sound vibrations; *cāri*—four; *yāra*—of whom; *haya*—there is; *bhāgya bhāri*—great fortune; *sei*—such a person; *karṇe*—by the ears; *ihā*—these sounds; *kare pāna*—drinks; *ihā*—these sounds; *yei*—anyone who; *nāhi śune*—does not hear; *se*—those; *kāṇa*—ears; *janmila*—took birth; *kene*—why; *kāṇākāḍi*—a hole in a small conchshell; *sama*—just like; *sei kāṇa*—those ears.

“Only the most fortunate can hear these four nectarean sounds—Kṛṣṇa’s words, the tinkling of His ankle bells and bangles, His voice and the vibration of His flute. If one does not hear these sounds, his ears are as useless as small conchshells with holes.”

TEXT 49

karite aiche vilāpa, uṭhila udvega, bhāva,
mane kāho nāhi ālambana
udvega, viśāda, mati, autsukya, trāsa, dhṛti, smṛti,
nānā-bhāvera ha-ila milana

karite—doing; *aiche*—such; *vilāpa*—lamentation; *uṭhila*—there arose; *udvega*—agitation; *bhāva*—ecstasy; *mane*—in the mind; *kāho*—anywhere; *nāhi*—there is not; *ālambana*—shelter; *udvega*—anxiety; *viṣāda*—lamentation; *mati*—attention; *autsukya*—eagerness; *trāsa*—fear; *dhṛti*—determination; *smṛti*—remembrance; *nānā-bhāvera*—of various ecstasies; *ha-ila*—there was; *milana*—combining.

While Śrī Caitanya Mahāprabhu lamented in this way, agitation and ecstasy awoke in His mind, and He became very restless. Many transcendental ecstasies combined in Him, including anxiety, lamentation, attention, eagerness, fear, determination and remembrance.

TEXT 50

bhāva-sābalye rādhāra ukṭi, līlā-śuke haila sphūrṭi,
sei bhāve paḍe eka śloka
unmādera sāmārthyē, sei ślokerā kare arthe,
yei artha nāhi jāne loka

bhāva-sābalye—in the aggregate of all ecstasies; *rādhāra*—of Śrīmatī Rādhārāṇī; *ukṭi*—statement; *līlā-śuke*—in Bilvamaṅgala Ṭhākura; *haila*—there was; *sphūrṭi*—awakening; *sei bhāve*—in that ecstasy; *paḍe*—recites; *eka*—one; *śloka*—verse; *unmādera*—of madness; *sāmārthyē*—in the capacity; *sei ślokerā*—of that verse; *kare arthe*—describes the meaning; *yei artha*—which meaning; *nāhi*—do not; *jāne*—know; *loka*—people.

The aggregate of all these ecstasies once awoke a statement by Śrīmatī Rādhārāṇī in the mind of Bilvamaṅgala Ṭhākura [Līlā-śuka]. In the same ecstatic mood, Śrī Caitanya Mahāprabhu now recited that verse, and on the strength of madness He described its meaning, which is unknown to people in general.

TEXT 51

kim iha kṛṇumaḥ kasya brūmaḥ kṛtaṁ kṛtaṁ āśayā
kathayata kathāṁ anyāṁ dhanyāṁ aho hṛdaye śayaḥ

*madhura-madhura-smerākāre mano-nayanotsave
kṛpaṇa-kṛpaṇā kṛṣṇe tṛṣṇā ciram bata lambate*

kim—what; *iha*—here; *kṛṇumaḥ*—shall I do; *kasya*—to whom; *brūmaḥ*—shall I speak; *kṛtam*—what is done; *kṛtam*—done; *āśayā*—in the hope; *kathayata*—please speak; *kathām*—words; *anyām*—other; *dhanyām*—auspicious; *aho*—alas; *hṛdaye*—within My heart; *śayaḥ*—lying; *madhura-madhura*—sweeter than sweetness; *smera*—smiling; *ākāre*—whose form; *manaḥ-nayana*—to the mind and eyes; *utsave*—who gives pleasure; *kṛpaṇa-kṛpaṇā*—the best of misers; *kṛṣṇe*—for Kṛṣṇa; *tṛṣṇā*—thirst; *ciram*—at every moment; *bata*—alas; *lambate*—is increasing.

Śrī Caitanya Mahāprabhu said, “Alas, what shall I do? To whom shall I speak? Let whatever I have done in hopes of meeting Kṛṣṇa be finished now. Please say something auspicious, but do not speak about Kṛṣṇa. Alas, Kṛṣṇa is lying within My heart like Cupid; therefore how can I possibly give up talking of Him? I cannot forget Kṛṣṇa, whose smile is sweeter than sweetness itself and who gives pleasure to My mind and eyes. Alas, My great thirst for Kṛṣṇa is increasing moment by moment!”

This statement by Śrīmatī Rādhārāṇī is quoted from the *Kṛṣṇa-karṇāmṛta* (42).

TEXT 52

*“ei kṛṣṇera virahe, udvege mana sthira nahe,
prāpty-upāya-cintana nā yāya
yebā tumi sakhī-gaṇa, viṣāde bāula mana,
kāre puchoṅ, ke kahe upāya?”*

ei—this; *kṛṣṇera*—of Kṛṣṇa; *virahe*—in separation; *udvege*—in anxiety; *mana*—mind; *sthira*—patient; *nahe*—is not; *prāpty-upāya*—the means for obtaining; *cintana nā yāya*—I cannot think of; *yebā*—all; *tumi*—you; *sakhī-gaṇa*—friends; *viṣāde*—in lamentation; *bāula*—maddened; *mana*—minds; *kāre*—whom; *puchoṅ*—shall I ask; *ke*—who; *kahe*—will speak; *upāya*—the means.

“The anxiety caused by separation from Kṛṣṇa has made Me impatient, and I can think of no way to meet Him. O My friends, you are also deranged by lamentation. Who, therefore, will tell Me how to find Him?”

TEXT 53

*hā hā sakhi, ki kari upāya!
kāñhā karoṅ, kāhāñ yāña, kāhāñ gele kṛṣṇa pāña,
kṛṣṇa vinā prāṇa mora yāya“*

hā hā—O; *sakhi*—friends; *ki*—what; *kari*—shall I do; *upāya*—means; *kāñhā karoṅ*—what shall I do; *kāhāñ yāña*—where shall I go; *kāhāñ gele*—where going; *kṛṣṇa pāña*—I can get Kṛṣṇa; *kṛṣṇa vinā*—without Kṛṣṇa; *prāṇa*—life; *mora*—My; *yāya*—is leaving.

“O My dear friends, how shall I find Kṛṣṇa? What shall I do? Where shall I go? Where can I meet Him? Because I cannot find Kṛṣṇa, My life is leaving Me.”

TEXT 54

*kṣaṇe mana sthira haya, tabe mane vicāraya,
balite ha-ila bhāvodgama
piṅgalāra vacana-smṛti, karāila bhāva-mati,
tāte kare artha-nirdhāraṇa*

kṣaṇe—in a moment; *mana*—the mind; *sthira haya*—becomes patient; *tabe*—at that time; *mane*—within the mind; *vicāraya*—He considers; *balite*—to speak; *ha-ila*—there was; *bhāva-udgama*—awakening of ecstasy; *piṅgalāra*—of Piṅgalā; *vacana-smṛti*—remembering the words; *karāila*—caused; *bhāva-mati*—ecstatic mind; *tāte*—in that; *kare*—does; *artha-nirdhāraṇa*—ascertaining the meaning.

Suddenly, Śrī Caitanya Mahāprabhu became calm and considered His state of mind. He remembered the words of Piṅgalā, and this aroused an ecstasy that moved Him to speak. Thus He explained the meaning of the verse.

Piṅgalā was a prostitute who said, “To hope against hope produces only misery. Utter hopelessness is the greatest happiness.” Remembering this statement, Śrī Caitanya Mahāprabhu became ecstatic. The story of Piṅgalā is found in *Śrīmad-Bhāgavatam*, Eleventh Canto, Eighth Chapter, verses 22–44, as well as in the *Mahābhārata*, *Śānti-parva*, Chapter 174.

TEXT 55

“dekhi ei upāye, kṛṣṇa-āśā chāḍi’ diye,
 āśā chāḍile sukhi haya mana
 chāḍa’ kṛṣṇa-kathā adhanya, kaha anya-kathā dhanya,
 yāte haya kṛṣṇa-vismaraṇa”

dekhi—I see; *ei upāye*—this means; *kṛṣṇa-āśā*—hope for Kṛṣṇa; *chāḍi’ diye*—I give up; *āśā*—hope; *chāḍile*—if I give up; *sukhi*—happy; *haya*—becomes; *mana*—the mind; *chāḍa’*—give up; *kṛṣṇa-kathā*—talks of Kṛṣṇa; *adhanya*—most inglorious; *kaha*—speak; *anya-kathā*—other topics; *dhanya*—glorious; *yāte*—by which; *haya*—there is; *kṛṣṇa-vismaraṇa*—forgetfulness of Kṛṣṇa.

Śrī Caitanya Mahāprabhu said, “If I give up hope of meeting Kṛṣṇa, I shall then be happy. Therefore, let us stop this most inglorious discussion of Kṛṣṇa. It would be better for us to talk of glorious topics and forget Him.”

TEXT 56

kahitei ha-ila smṛti, citte haila kṛṣṇa-sphūrṭi,
sakhīre kahe hañā vismite
 “yāre cāhi chāḍite, sei śuñā āche citte,
 kona rīte nā pāri chāḍite”

kahitei—while speaking; *ha-ila*—there was; *smṛti*—remembrance; *citte*—in the heart; *haila*—there was; *kṛṣṇa-sphūrṭi*—the appearance of Kṛṣṇa; *sakhīre*—to the friends; *kahe*—said; *hañā vismite*—being very much astonished; *yāre*—He whom; *cāhi chāḍite*—I want to give up; *sei*—that person; *śuñā āche*—is lying; *citte*—in the heart; *kona rīte*—by any process; *nā pāri*—I am not able; *chāḍite*—to give up.

While speaking in this way, Śrīmatī Rādhārāṇī suddenly remembered Kṛṣṇa. Indeed, He appeared within Her heart. Greatly astonished, She told Her friends, “The person I want to forget is lying in My heart.”

TEXT 57

rādhā-bhāvera svabhāva āna, kṛṣṇe karāya 'kāma'-jñāna,
kāma-jñāne trāsa haila citte
kahe—“ye jagat māre, se paśila antare,
ei vairī nā deya pāsarite“

rādhā-bhāvera—of the ecstasy of Śrīmatī Rādhārāṇī; *svabhāva*—characteristic; *āna*—another; *kṛṣṇe*—to Kṛṣṇa; *karāya*—causes Her to do; *kāma-jñāna*—understanding as Cupid; *kāma*—as Cupid; *jñāne*—in the understanding; *trāsa*—fear; *haila*—was; *citte*—in the mind; *kahe*—She says; *ye*—the person who; *jagat*—the whole world; *māre*—conquers; *se*—that person; *paśila*—entered; *antare*—within My heart; *ei vairī*—this enemy; *nā deya*—does not allow; *pāsarite*—to forget.

Śrīmatī Rādhārāṇī’s ecstasy also made Her think of Kṛṣṇa as Cupid, and this understanding frightened Her. She said, “This Cupid, who has conquered the whole world and entered My heart, is My greatest enemy, for He does not allow Me to forget Him.”

TEXT 58

autsukyera prāvīṇye, jiti' anya bhāva-sainye,
udaya haila nija-rājya-mane
mane ha-ila lālasa, nā haya āpana-vaśa,
duḥkhe mane karena bhartsane

autsukyera—of eagerness; *prāvīṇye*—because of high development; *jiti'*—conquering; *anya*—other; *bhāva-sainye*—soldiers of ecstasy; *udaya*—arising; *haila*—there was; *nija-rājya-mane*—within the kingdom of Her own mind; *mane*—within the mind; *ha-ila*—there was; *lālasa*—greed; *nā*—not; *haya*—becomes; *āpana-vaśa*—within Her own control; *duḥkhe*—in unhappiness; *mane*—to the mind; *karena*—does; *bhartsane*—chastisement.

Then great eagerness conquered all the other soldiers of ecstasy, and an uncontrollable desire arose in the kingdom of Śrīmatī Rādhārāṇī's mind. Greatly unhappy, She then chastised Her own mind.

TEXT 59

“*mana mora vāma-dīna, jala vinā yena mīna,*
kṛṣṇa vinā kṣaṇe mari' yāya
madhura-hāsyā-vadane, mana-netra-rasāyane,
kṛṣṇa-trṣṇā dviguṇa bādāya

mana mora—My mind; *vāma-dīna*—unagreeably poor; *jala*—water; *vinā*—without; *yena*—as if; *mīna*—a fish; *kṛṣṇa*—Lord Kṛṣṇa; *vinā*—without; *kṣaṇe*—in a moment; *mari' yāya*—dies; *madhura*—sweet; *hāsyā*—smiling; *vadane*—face; *mana*—the mind; *netra*—the eyes; *rasāyane*—very pleasing to; *kṛṣṇa-trṣṇā*—the thirst for Kṛṣṇa; *dvi-guṇa*—twice as much; *bādāya*—increases.

“If I do not think of Kṛṣṇa, My impoverished mind will die within a moment like a fish out of water. But when I see Kṛṣṇa's sweetly smiling face, My mind and eyes are so pleased that My desire for Him redoubles.

TEXT 60

hā hā kṛṣṇa prāṇa-dhana, hā hā padma-locana,
hā hā divya sat-guṇa-sāgara!
hā hā śyāma-sundara, hā hā pītāmbara-dhara,
hā hā rāsa-vilāsa nāgara

hā hā—alas; *kṛṣṇa*—O Kṛṣṇa; *prāṇa-dhana*—the treasure of My life; *hā hā*—alas; *padma-locana*—the lotus-eyed one; *hā hā*—alas; *divya*—divine; *sat-guṇa-sāgara*—ocean of transcendental attributes; *hā hā*—alas; *śyāma-sundara*—the beautiful blackish youth; *hā hā*—alas; *pīta-ambara-dhara*—one who wears yellow garments; *hā hā*—alas; *rāsa-vilāsa*—of the *rāsa* dance; *nāgara*—the hero.

“Alas! Where is Kṛṣṇa, the treasure of My life? Where is the lotus-eyed one? Alas! Where is the divine ocean of all transcendental qualities? Alas! Where is the beautiful blackish youth dressed in yellow garments? Alas! Where is the hero of the rāsa dance?”

TEXT 61

*kāhāṅ gele tomā pāi, tumi kaha,—tāhāṅ yāi’
eta kahi’ calilā dhāñā
svarūpa uṭhi’ kole kari’, prabhure ānila dhari’,
nija-sthāne vasāilā laiñā*

kāhāṅ—where; *gele*—going; *tomā*—You; *pāi*—I can get; *tumi*—You; *kaha*—please tell; *tāhāṅ*—there; *yāi*—I shall go; *eta kahi’*—saying this; *calilā dhāñā*—began to run; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *uṭhi’*—getting up; *kole kari’*—taking on his lap; *prabhure*—Śrī Caitanya Mahāprabhu; *ānila*—brought back; *dhari’*—catching; *nija-sthāne*—in His own place; *vasāilā*—sat down; *laiñā*—taking.

“Where shall I go? Where can I find You? Please tell Me. I shall go there.” Speaking in this way, Śrī Caitanya Mahāprabhu began running. But Svarūpa Dāmodara Gosvāmī stood up, caught Him and took Him on his lap. Then Svarūpa Dāmodara brought Him back to His place and made Him sit down.

TEXT 62

*kṣaṇeke prabhura bāhya haila, svarūpere ājñā dila,
“svarūpa, kichu kara madhura gāna”
svarūpa gāya vidyāpati, gīta-govinda-gīti,
śuni’ prabhura juḍāila kāṇa*

kṣaṇeke—within a moment; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāhya*—external consciousness; *haila*—there was; *svarūpere ājñā dila*—He ordered Svarūpa Dāmodara Gosvāmī; *svarūpa*—My dear Svarūpa; *kichu*—some; *kara*—make; *madhura*—sweet; *gāna*—songs; *svarūpa*—Svarūpa Dāmodara; *gāya*—sings; *vidyāpati*—songs by Vidyāpati; *gīta-*

govinda-gīti—songs from the *Gīta-govinda*; *śuni'*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *juḍāila*—became satisfied; *kāṇa*—ears.

Suddenly Śrī Caitanya Mahāprabhu returned to external consciousness and said to Svarūpa Dāmodara Gosvāmī, “My dear Svarūpa, please sing some sweet songs.” The Lord’s ears were satisfied when He heard Svarūpa Dāmodara sing songs from the *Gīta-govinda* and those by the poet Vidyapati.

TEXT 63

ei-mata mahāprabhu prati-rātri-dine
unmāda ceṣṭita haya pralāpa-vacane

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *prati-rātri-dine*—every night and day; *unmāda*—mad; *ceṣṭita*—activities; *haya*—are; *pralāpa-vacane*—talking like a madman.

Each day and night, Śrī Caitanya Mahāprabhu would become deranged in this way and talk like a madman.

TEXT 64

eka-dine yata haya bhāvera vikāra
sahasra-mukhe varṇe yadi, nāhi pāya pāra

eka-dine—in one day; *yata haya*—as many as there are; *bhāvera*—of ecstasy; *vikāra*—transformations; *sahasra-mukhe*—Anantadeva, who possesses thousands of mouths; *varṇe yadi*—if describes; *nāhi pāya*—cannot reach; *pāra*—the limit.

Even Anantadeva, who possesses thousands of mouths, cannot fully describe the ecstatic transformations that Śrī Caitanya Mahāprabhu experienced in a single day.

TEXT 65

*jīva dīna ki karibe tāhāra varṇana?
śākhā-candra-nyāya kari' dig-daraśana*

jīva—a living entity; *dīna*—very poor; *ki*—what; *karibe*—will do; *tāhāra*—of that; *varṇana*—description; *śākhā-candra-nyāya*—the logic of showing the moon through the branches of a tree; *kari'*—I make; *dik-daraśana*—seeing the direction.

What can a poor creature like me describe of those transformations? I can give only a hint of them, as if showing the moon through the branches of a tree.

TEXT 66

*ihā yei śune, tāra juḍāya mana-kāṇa
alaukika gūḍha-prema-ceṣṭā haya jñāna*

ihā—this; *yei śune*—anyone who hears; *tāra*—his; *juḍāya*—become satisfied; *mana-kāṇa*—mind and ears; *alaukika*—uncommon; *gūḍha-prema*—of deep ecstatic love for Kṛṣṇa; *ceṣṭā*—activities; *haya jñāna*—he can understand.

This description, however, will satisfy the mind and ears of anyone who hears it, and he will be able to understand these uncommon activities of deep ecstatic love for Kṛṣṇa.

TEXT 67

*adbhuta nigūḍha premera mādhyura-mahimā
āpani āsvādi' prabhu dekhāilā sīmā*

adbhuta—wonderful; *nigūḍha*—deep; *premera*—of ecstatic love for Kṛṣṇa; *mādhyura-mahimā*—the glories of the sweetness; *āpani*—personally; *āsvādi'*—tasting; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhāilā*—showed; *sīmā*—the extreme limit.

Ecstatic love for Kṛṣṇa is wonderfully deep. By personally tasting the glorious sweetness of that love, Śrī Caitanya Mahāprabhu showed us its extreme limit.

TEXT 68

*adbhuta-dayālu caitanya—adbhuta-vadānya!
aiche dayālu dātā loke nāhi śuni anya*

adbhuta—wonderfully; *dayālu*—merciful; *caitanya*—Śrī Caitanya Mahāprabhu; *adbhuta-vadānya*—wonderfully magnanimous; *aiche*—such; *dayālu*—merciful; *dātā*—charitable person; *loke*—within this world; *nāhi*—not; *śuni*—we have heard of; *anya*—other.

Śrī Caitanya Mahāprabhu is wonderfully merciful and wonderfully magnanimous. We have heard of no one else within this world so merciful and charitable.

TEXT 69

*sarva-bhāve bhaja, loka, caitanya-caraṇa
yāhā haite pāibā kṛṣṇa-premāmṛta-dhana*

sarva-bhāve—in all respects; *bhaja*—worship; *loka*—O entire world; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu; *yāhā haite*—by which; *pāibā*—you will get; *kṛṣṇa-prema*—of love of Kṛṣṇa; *amṛta*—of the nectar; *dhana*—the treasure.

O people of the world, worship the lotus feet of Śrī Caitanya Mahāprabhu in all respects. Only in this way will you achieve the nectarean treasure of ecstatic love for Kṛṣṇa.

TEXT 70

*ei ta' kahilun 'kūrmākṛti'-anubhāva
unmāda-ceṣṭita tāte unmāda-pralāpa*

ei ta' kahiluṅ—thus I have described; *kūrma-ākṛti*—of becoming like a tortoise; *anubhāva*—the ecstatic symptom; *unmāda-ceṣṭita*—enacted in madness; *tāte*—in that; *unmāda-pralāpa*—talking like a madman.

Thus I have described Śrī Caitanya Mahāprabhu's ecstatic transformation of becoming like a tortoise. In that ecstasy, He talked and acted like a madman.

TEXT 71

*ei līlā sva-granthe raghunātha-dāsa
gaurāṅga-stava-kalṣavṛkṣe kairāchena prakāśa*

ei līlā—this pastime; *sva-granthe*—in his book; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *gaurāṅga-stava-kalṣa-vṛkṣe*—named *Gaurāṅga-stava-kalṣavṛkṣa*; *kairāchena prakāśa*—has fully described.

Śrīla Raghunātha dāsa Gosvāmī has fully described this pastime in his book *Gaurāṅga-stava-kalṣavṛkṣa*.

TEXT 72

*anudghāṭya dvāra-trayam uru ca bhitti-trayam aho
vilāṅghyocaiḥ kāliṅgika-surabhi-madhye nipatitaḥ
tanūdyat-saṅkocāt kamaṭha iva kṛṣṇoru-virahād
virājan gaurāṅgo hṛdaya udayan mām madayati*

anudghāṭya—without opening; *dvāra-trayam*—the three doors; *uru*—strong; *ca*—and; *bhitti-trayam*—three walls; *aho*—how wonderful; *vilāṅghya*—crossing over; *uccaiḥ*—very high; *kāliṅgika*—of Kāliṅga-deśa, which is in the district of Tailaṅga; *surabhi-madhye*—among the cows; *nipatitaḥ*—fallen down; *tanu-udyat-saṅkocāt*—by contracting within the body; *kamaṭhaḥ*—a tortoise; *iva*—like; *kṛṣṇa-uru-virahāt*—because of strong feelings of separation from Kṛṣṇa; *virājan*—appearing; *gaurāṅgaḥ*—Lord Śrī Caitanya Mahāprabhu; *hṛdaye*—in my heart; *udayan*—rising; *mām*—me; *madayati*—maddens.

“How wonderful it is! Śrī Caitanya Mahāprabhu left His residence without opening the three strongly bolted doors. Then He crossed over three high walls, and later, because of strong feelings of separation from Kṛṣṇa, He fell down amidst the cows of the Tailaṅga district and retracted all the limbs of His body like a tortoise. Śrī Caitanya Mahāprabhu, who appeared in that way, rises in my heart and maddens me.”

TEXT 73

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

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.

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 Śrī Caitanya-caritāmṛta, Antya-līlā, Seventeenth Chapter, describing Śrī Caitanya Mahāprabhu’s pastime of retracting His limbs like a tortoise.

CHAPTER EIGHTEEN

Rescuing the Lord from the Sea

A summary of the Eighteenth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. On an autumn evening when the moon was full, Śrī Caitanya Mahāprabhu walked along the seashore near the Āiṭoṭā temple. Mistaking the sea for the Yamunā River, He jumped into it, hoping to see the water pastimes Kṛṣṇa enjoyed with Śrīmatī Rādhārāṇī and the other *gopīs*. As He floated in the sea, however, He was washed away to the Koṅārka temple, where a fisherman, thinking that the Lord's body was a big fish, caught Him in his net and brought Him ashore. Śrī Caitanya Mahāprabhu was unconscious, and His body had become unusually transformed. As soon as the fisherman touched the Lord's body, he became mad in ecstatic love of Kṛṣṇa. His own madness frightened him, however, because he thought that he was being haunted by a ghost. As he was about to seek a ghost charmer, he met Svarūpa Dāmodara Gosvāmī and the other devotees on the beach, who had been looking everywhere for the Lord. After some inquiries, Svarūpa Dāmodara could understand that the fisherman had caught Lord Śrī Caitanya Mahāprabhu in his net. Since the fisherman was afraid of being haunted by a ghost, Svarūpa Dāmodara gave him a slap and chanted Hare Kṛṣṇa, which immediately pacified him. Thereafter, when the devotees chanted the Hare Kṛṣṇa *mahā-mantra* loudly, Śrī Caitanya Mahāprabhu came to His external consciousness. Then they brought Him back to His own residence.

TEXT 1

*śaraj-jyotsnā-sindhora avakalanayā jāta-yamunā-
bhramād dhāvan yo 'smin hari-viraha-tāpārṇava iva
nimagno mūrccālah payasi nivasan rātrim akhilām
prabhāte prāptaḥ svair avatu sa śacī-sūnur iha naḥ*

śarat-jyotsnā—in the moonlight of autumn; *sindhora*—of the sea; *avakalanayā*—by sight; *jāta*—appeared; *yamunā*—the river Yamunā; *bhramāt*—by mistake; *dhāvan*—running; *yaḥ*—He who; *asmin*—in this;

hari-viraha—due to separation from Hari; *tāpa*—of suffering; *aṅgave*—in the ocean; *iva*—as if; *nimagnaḥ*—dove; *mūrcchālaḥ*—unconscious; *payasi*—in the water; *nivasan*—staying; *rātrim*—the night; *akhilām*—whole; *prabhāte*—in the morning; *prāptaḥ*—was gotten; *svaiḥ*—by His personal associates; *avatu*—may protect; *saḥ*—He; *śacī-sūnuḥ*—the son of mother Śacī; *iha*—here; *naḥ*—us.

In the brilliant autumn moonlight, Śrī Caitanya Mahāprabhu mistook the sea for the river Yamunā. Greatly afflicted by separation from Kṛṣṇa, He ran and dove into the sea and remained unconscious in the water the entire night. In the morning, He was found by His personal devotees. May that Śrī Caitanya Mahāprabhu, the son of mother Śacī, protect us by His transcendental pastimes.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Śrī Caitanya Mahāprabhu.

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

ei-mate mahāprabhu nīlācale vaise
rātri-dīne kṛṣṇa-vicchedārṅgave bhāse

ei-mate—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nīlācale*—at Jagannātha Purī; *vaise*—resides; *rātri-dīne*—night and day; *kṛṣṇa-viccheda*—of separation from Kṛṣṇa; *aṅgave*—in the ocean; *bhāse*—floats.

While thus living at Jagannātha Purī, Śrī Caitanya Mahāprabhu floated all day and night in an ocean of separation from Kṛṣṇa.

TEXT 4

*śarat-kālera rātri, saba candrikā-ujjala
prabhu nija-gaṇa lañā beḍāna rātri-sakala*

śarat-kālera—of autumn; *rātri*—night; *saba*—all; *candrikā-ujjala*—brightened by the moonlight; *prabhu*—Śrī Caitanya Mahāprabhu; *nija-gaṇa*—His own associates; *lañā*—taking; *beḍāna*—walks; *rātri-sakala*—the whole night.

During a night of the autumn season when a full moon brightened everything, Śrī Caitanya Mahāprabhu wandered all night long with His devotees.

TEXT 5

*udyāne udyāne bhramena kautuka dekhite
rāsa-līlāra gīta-śloka paḍite śunite*

udyāne udyāne—from garden to garden; *bhramena*—He walks; *kautuka dekhite*—seeing the fun; *rāsa-līlāra*—of the *rāsa* dance; *gīta-śloka*—songs and verses; *paḍite śunite*—reciting and hearing.

He walked from garden to garden, seeing the pastimes of Lord Kṛṣṇa and hearing and reciting songs and verses concerning the *rāsa-līlā*.

TEXT 6

*prabhu premāveśe kareṇa gāna, nartana
kabhu bhāvāveśe rāsa-līlānukaraṇa*

prabhu—Śrī Caitanya Mahāprabhu; *prema-āveśe*—in ecstatic love; *kareṇa*—does; *gāna*—singing; *nartana*—dancing; *kabhu*—sometimes; *bhāva-āveśe*—in ecstatic emotion; *rāsa-līlā*—the *rāsa-līlā* dance; *anukaraṇa*—imitating.

He sang and danced in ecstatic love and sometimes imitated the rāsa dance in emotional ecstasy.

TEXT 7

*kabhu bhāvonmāde prabhu iti-uti dhāya
bhūme paḍi' kabhu mūrcchā, kabhu gaḍi' yāya*

kabhu—sometimes; *bhāva-unmāde*—in the madness of ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *iti-uti*—here and there; *dhāya*—runs; *bhūme paḍi'*—falling on the ground; *kabhu mūrcchā*—sometimes unconscious; *kabhu*—sometimes; *gaḍi' yāya*—rolls on the ground.

He sometimes ran here and there in the madness of ecstasy and sometimes fell and rolled on the ground. Sometimes He became completely unconscious.

TEXT 8

*rāsa-līlāra eka śloka yabe paḍe, śune
pūrvavat tabe artha karena āpane*

rāsa-līlāra—of the *rāsa-līlā*; *eka*—one; *śloka*—verse; *yabe*—when; *paḍe*—recites; *śune*—hears; *pūrvavat*—as previously; *tabe*—then; *artha karena*—explains; *āpane*—personally.

When He heard Svarūpa Dāmodara recite a verse concerning the rāsa-līlā or He Himself recited one, He would personally explain it, as He had previously done.

TEXT 9

*ei-mata rāsa-līlāya haya yata śloka
sabāra artha kare, pāya kabhu harṣa-śoka*

ei-mata—in this way; *rāsa-līlāya*—in the pastimes of the *rāsa-līlā*; *haya*—there are; *yata śloka*—as many verses; *sabāra*—of all of them; *artha kare*—

He explains the meaning; *pāya*—gets; *kabhu*—sometimes; *harṣa-śoka*—happiness and lamentation.

In this way, He explained the meaning of all the verses concerning the *rāsa-līlā*. Sometimes He would be very sad and sometimes very happy.

TEXT 10

se saba ślokera artha, se saba 'vikāra'
se saba varṇite grantha haya ati-vistāra

se saba—all those; *ślokera*—of verses; *artha*—meanings; *se*—those; *saba*—all; *vikāra*—transformations; *se saba*—all of them; *varṇite*—to describe; *grantha haya*—the book becomes; *ati-vistāra*—very, very large.

To explain fully all those verses and all the transformations that took place in the Lord's body would require a very large volume.

TEXT 11

dvādaśa vatsare ye ye līlā kṣaṇe-kṣaṇe
ati-bāhulya-bhaye grantha nā kailuṅ likhane

dvādaśa vatsare—in twelve years; *ye ye*—whatever; *līlā*—pastimes; *kṣaṇe-kṣaṇe*—moment after moment; *ati-bāhulya*—too abundant; *bhaye*—being afraid of; *grantha*—book; *nā*—not; *kailuṅ likhane*—I have written.

So as not to increase the size of this book, I have not written about all the Lord's pastimes, for He performed them every moment of every day for twelve years.

TEXT 12

pūrve yei dekhāñāchi dig-daraśana
taiche jāniha 'vikāra' 'pralāpa' varṇana

pūrve—previously; *yei*—as; *dekhāñāchi*—I have shown; *dik-daraśana*—only an indication; *taiche*—similarly; *jāniha*—you may know; *vikāra*—transformations; *pralāpa*—crazy talks; *varṇana*—description.

As I have previously indicated, I am describing the mad speeches and bodily transformations of the Lord only in brief.

TEXT 13

sahasra-vadane yabe kahaye 'ananta'
eka-dinera līlāra tabu nāhi pāya anta

sahasra-vadane—in thousands of mouths; *yabe*—when; *kahaye*—says; *ananta*—Lord Ananta; *eka-dinera*—of one day; *līlāra*—of pastimes; *tabu*—still; *nāhi*—does not; *pāya*—reach; *anta*—the limit.

If Ananta, with His one thousand hoods, tried to describe even one day's pastimes of Śrī Caitanya Mahāprabhu, He would find them impossible to describe fully.

TEXT 14

koṭi-yuga paryanta yadi likhaye gaṇeśa
eka-dinera līlāra tabu nāhi pāya śeṣa

koṭi-yuga—millions of millenniums; *paryanta*—to the extent of; *yadi*—if; *likhaye*—writes; *gaṇeśa*—the demigod Gaṇeśa (son of Lord Śiva); *eka-dinera*—of one day; *līlāra*—of pastimes; *tabu*—still; *nāhi pāya*—can not reach; *śeṣa*—the limit.

If Gaṇeśa, Lord Śiva's son and the expert scribe of the demigods, tried for millions of millenniums to fully describe one day of the Lord's pastimes, he would be unable to find their limit.

TEXT 15

*bhaktera prema-vikāra dekhi' kṛṣṇera camatkāra!
kṛṣṇa yāra nā pāya anta, kebā chāra āra?*

bhaktera—of a devotee; *prema-vikāra*—transformations of ecstatic emotion; *dekhi'*—seeing; *kṛṣṇera*—of Lord Kṛṣṇa; *camatkāra*—wonder; *kṛṣṇa*—Lord Kṛṣṇa; *yāra*—of which; *nā pāya*—cannot get; *anta*—the limit; *kebā*—who; *chāra*—insignificant; *āra*—others.

Even Lord Kṛṣṇa is struck with wonder at seeing the transformations of ecstasy in His devotees. If Kṛṣṇa Himself cannot estimate the limits of such emotions, how could others?

TEXTS 16–17

*bhakta-premāra yata daśā, ye gati prakāra
yata duḥkha, yata sukha, yateka vikāra
kṛṣṇa tāhā samyak nā pāre jānīte
bhakta-bhāva aṅgikare tāhā āsvādīte*

bhakta-premāra—of the ecstatic emotion of the devotee; *yata*—all; *daśā*—conditions; *ye*—which; *gati prakāra*—mode of progress; *yata*—all; *duḥkha*—unhappiness; *yata*—all; *sukha*—happiness; *yateka*—all; *vikāra*—transformation; *kṛṣṇa*—Lord Kṛṣṇa; *tāhā*—that; *samyak*—fully; *nā pāre jānīte*—cannot understand; *bhakta-bhāva*—the mood of a devotee; *aṅgikare*—He accepts; *tāhā*—that; *āsvādīte*—to taste.

Kṛṣṇa Himself cannot fully understand the conditions, the mode of progress, the happiness and unhappiness, and the moods of ecstatic love of His devotees. He therefore accepts the role of a devotee to taste these emotions fully.

TEXT 18

*kṛṣṇere nācāya premā, bhaktere nācāya
āpane nācaye,—tīne nāce eka-ṭhāñī*

kṛṣṇere—Kṛṣṇa; *nācāya*—causes to dance; *premā*—love of Kṛṣṇa; *bhaktere*—the devotee; *nācāya*—causes to dance; *āpane*—personally; *nācaye*—dances; *tine*—all three; *nāce*—dance; *eka-ṭhāñi*—in one place.

Ecstatic love of Kṛṣṇa makes Kṛṣṇa and His devotees dance, and it also dances personally. In this way, all three dance together in one place.

TEXT 19

*premāra vikāra varṇite cāhe yei jana
cānda dharite cāhe, yena hañā 'vāmana'*

premāra—of ecstatic love of Kṛṣṇa; *vikāra*—transformations; *varṇite*—to describe; *cāhe*—wants; *yei jana*—which person; *cānda dharite*—to catch the moon; *cāhe*—he wants; *yena*—as if; *hañā*—being; *vāmana*—a dwarf.

One who wants to describe the transformations of ecstatic love of Kṛṣṇa is like a dwarf trying to catch the moon in the sky.

TEXT 20

*vāyu yaiche sindhu-jalera hare eka 'kaṇa'
kṛṣṇa-prema-kaṇa taiche jīvera sparśana*

vāyu—the wind; *yaiche*—as; *sindhu-jalera*—of the water of the ocean; *hare*—takes away; *eka kaṇa*—one particle; *kṛṣṇa-prema-kaṇa*—one particle of love of Kṛṣṇa; *taiche*—similarly; *jīvera sparśana*—a living entity can touch.

As the wind can carry away but a drop of the water in the ocean, a living entity can touch only a particle of the ocean of love of Kṛṣṇa.

TEXT 21

*kṣaṇe kṣaṇe uṭhe premāra taraṅga ananta
jīva chāra kāhāñ tāra pāibeka anta?*

kṣaṇe kṣaṇe—moment after moment; *uṭhe*—rise; *premāra*—of love of Kṛṣṇa; *taraṅga*—waves; *ananta*—unlimited; *jīva*—a living entity; *chāra*—insignificant; *kāhān*—where; *tāra*—of that; *pāibeka*—will get; *anta*—the limit.

Endless waves arise moment after moment in that ocean of love. How could an insignificant living entity estimate their limits?

TEXT 22

*śrī-kṛṣṇa-caitanya yāhā karena āsvādana
sabe eka jāne tāhā svarūpādi 'gaṇa'*

śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; *yāhā*—whatever; *karena*—does; *āsvādana*—tasting; *sabe*—fully; *eka*—one; *jāne*—knows; *tāhā*—that; *svarūpa-ādi gaṇa*—devotees like Svarūpa Dāmodara Gosvāmī.

Only a person on the level of Svarūpa Dāmodara Gosvāmī can fully know what Lord Śrī Caitanya Mahāprabhu tastes in His love for Kṛṣṇa.

TEXT 23

*jīva hañā kare yei tāhāra varṇana
āpanā śodhite tāra choṇye eka 'kaṇa'*

jīva hañā—being an ordinary living entity; *kare*—makes; *yei*—whoever; *tāhāra*—of that; *varṇana*—description; *āpanā*—himself; *śodhite*—to purify; *tāra*—of that; *choṇye*—touches; *eka kaṇa*—one particle.

When an ordinary living entity describes the pastimes of Śrī Caitanya Mahāprabhu, he purifies himself by touching one drop of that great ocean.

TEXT 24

*ei-mata rāsera śloka-sakala-i paḍilā
śeṣe jala-kelira śloka paḍite lāgilā*

ei-mata—in this way; *rāsera*—of the *rāsa* dance; *śloka*—verses; *sakala-i*—all; *paḍilā*—recited; *śeṣe*—at the end; *jala-kelira*—of pastimes in the water; *śloka*—verse; *paḍite lāgilā*—began to recite.

Thus all the verses about the *rāsa-līlā* dance were recited. Then finally the verse concerning the pastimes in the water was recited.

TEXT 25

*tābhir yutaḥ śramam apohitum aṅga-saṅga-
ghṛṣṭa-srajaḥ sa kuca-kuṅkuma-rañjitāyāḥ
gandharva-pālibhir anudruta āviśad vāḥ
śrānto gajibhir ibha-rāḍ iva bhinna-setuḥ*

tābhiḥ—by them (the *gopīs*); *yutaḥ*—accompanied; *śramam*—fatigue; *apohitum*—to remove; *aṅga-saṅga*—by touching of the bodies; *ghṛṣṭa*—crushed; *srajaḥ*—from the flower garland; *saḥ*—He; *kuca-kuṅkuma*—by *kuṅkuma* on the breasts; *rañjitāyāḥ*—colored; *gandharva-ḥ*—like celestial beings of Gandharvaloka; *alibhiḥ*—by bees; *anudrutaḥ*—followed; *āviśat*—entered; *vāḥ*—the water; *śrāntaḥ*—being fatigued; *gajibhiḥ*—by she-elephants; *ibha*—of elephants; *rāḍ*—the king; *iva*—like; *bhinna-setuḥ*—beyond the Vedic principles of morality.

“As an independent leader among elephants enters the water with its female elephants, Kṛṣṇa, who is transcendental to the Vedic principles of morality, entered the water of the Yamunā with the *gopīs*. His chest had brushed against their breasts, crushing His flower garland and coloring it with red *kuṅkuma* powder. Attracted by the fragrance of that garland, humming bumblebees followed Kṛṣṇa like celestial beings of Gandharvaloka. In this way, Lord Kṛṣṇa mitigated the fatigue of the *rāsa* dance.”

This verse is from *Śrīmad-Bhāgavatam* (10.33.22).

TEXT 26

*ei-mata mahāprabhu bhramite bhramite
āiṭoṭā haite samudra dekhena ācambite*

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhramite bhramite*—while wandering; *āiṭoṭā haite*—from the temple of Āiṭoṭā; *samudra*—the sea; *dekkena*—sees; *ācambite*—suddenly.

While thus wandering near the temple of Āiṭoṭā, Śrī Caitanya Mahāprabhu suddenly saw the sea.

TEXT 27

*candra-kāntyē uchalita taraṅga ujjala
jhalamala kare,—yena ‘yamunāra jala’*

candra-kāntyē—by the shining of the moon; *uchalita*—swollen high; *taraṅga*—waves; *ujjala*—very bright; *jhalamala kare*—glitter; *yena*—as if; *yamunāra jala*—the water of the river Yamunā.

Brightened by the shining light of the moon, the high waves of the sea glittered like the waters of the river Yamunā.

TEXT 28

*yamunāra bhrame prabhu dhāñā calilā
alakṣite yāi’ sindhu-jale jhāṅpa dilā*

yamunāra bhrame—by mistaking for the Yamunā; *prabhu*—Śrī Caitanya Mahāprabhu; *dhāñā calilā*—began to run very swiftly; *alakṣite*—without being seen; *yāi’*—going; *sindhu-jale*—into the water of the sea; *jhāṅpa dilā*—He jumped.

Mistaking the sea for the Yamunā, the Lord ran swiftly and jumped into the water, unseen by the others.

TEXT 29

*paḍitei haila mūrccā, kichui nā jāne
kabhu ḍubāya, kabhu bhāsāya taraṅgera gaṇe*

paḍitei—falling down; *haila mūrcchā*—He became unconscious; *kichui*—anything; *nā jāne*—did not understand; *kabhu*—sometimes; *ḍubāya*—cause to sink; *kabhu*—sometimes; *bhāsāya*—float; *taraṅgera gaṇe*—in the waves.

Falling into the sea, He lost consciousness and could not understand where He was. Sometimes He sank beneath the waves, and sometimes He floated above them.

TEXT 30

taraṅge vahiyā phire,—yena śuṣka kāṣṭha
ke bujhite pāre ei caitanyera nāṭa?

taraṅge—the waves; *vahiyā phire*—carry here and there; *yena*—like; *śuṣka kāṣṭha*—a piece of dry wood; *ke*—who; *bujhite pāre*—can understand; *ei*—this; *caitanyera nāṭa*—dramatic performance of Lord Śrī Caitanya Mahāprabhu.

The waves carried Him here and there like a piece of dry wood. Who can understand this dramatic performance by Śrī Caitanya Mahāprabhu?

TEXT 31

koṅārkerā dike prabhure taraṅge lañā yāya
kabhu ḍubāñā rākhe, kabhu bhāsāñā lañā yāya

koṅārkerā dike—toward the Koṅārka temple; *prabhure*—Śrī Caitanya Mahāprabhu; *taraṅge*—the waves; *lañā yāya*—take away; *kabhu*—sometimes; *ḍubāñā*—causing to sink; *rākhe*—keep; *kabhu*—sometimes; *bhāsāñā*—floating; *lañā yāya*—take away.

Keeping the Lord sometimes submerged and sometimes afloat, the waves carried Him toward the Koṅārka temple.

Koṅārka, generally known as Arka-tīrtha, is a temple of Lord Sūrya, the sun-god. It is situated on the seashore, nineteen miles north of Jagannātha Purī. It was constructed of black stone in the beginning of

the thirteenth century of the Śāka Era, and it shows expert craftsmanship and architecture.

TEXT 32

*yamunāte jala-keli gopī-gaṇa-saṅge
kṛṣṇa kareṇa—mahāprabhu magna sei raṅge*

yamunāte—in the river Yamunā; *jala-keli*—pastimes in the water; *gopī-gaṇa-saṅge*—with the *gopīs*; *kṛṣṇa kareṇa*—Kṛṣṇa performs; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *magna*—fully merged; *sei raṅge*—in those pastimes.

Śrī Caitanya Mahāprabhu fully merged in the pastimes Lord Kṛṣṇa performed with the *gopīs* in the waters of the Yamunā.

TEXT 33

*ihāṅ svarūpādi-gaṇa prabhu nā dekhiyā
'kāhāṅ gelā prabhu?' kahe camakita hañā*

ihāṅ—here; *svarūpa-ādi-gaṇa*—the devotees headed by Svarūpa Dāmodara; *prabhu*—Śrī Caitanya Mahāprabhu; *nā dekhiyā*—not seeing; *kāhāṅ*—where; *gelā*—has gone; *prabhu*—Śrī Caitanya Mahāprabhu; *kahe*—say; *camakita hañā*—being astonished.

Meanwhile, all the devotees, headed by Svarūpa Dāmodara, lost sight of Śrī Caitanya Mahāprabhu. Astonished, they began searching for Him, asking, “Where has the Lord gone?”

TEXT 34

*mano-vege gelā prabhu, dekhite nārilā
prabhure nā dekhiyā saṁśaya karite lāgilā*

manaḥ-vege—at the speed of mind; *gelā*—went; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhite nārilā*—no one could see; *prabhure*—the Lord; *nā dekhiyā*—not seeing; *saṁśaya*—doubts; *karite lāgilā*—began to feel.

Śrī Caitanya Mahāprabhu had run off at the speed of the mind. No one could see Him. Thus everyone was puzzled as to His whereabouts.

TEXT 35

*'jagannātha dekhite kibā devālaye gelā?
anya udyāne kibā unmāde paḍilā?*

jagannātha—Lord Jagannātha; *dekhite*—to see; *kibā*—whether; *devālaye*—to the temple; *gelā*—went; *anya*—other; *udyāne*—in a garden; *kibā*—or; *unmāde*—in madness; *paḍilā*—fell down.

“Has the Lord gone to the temple of Jagannātha, or has He fallen down in madness in some garden?”

TEXT 36

*guṇḍicā-mandire gelā, kibā narendrere?
caṭaka-parvate gelā, kibā koṇārkere?*

guṇḍicā-mandire—to the Guṇḍicā temple; *gelā*—has gone; *kibā*—or; *narendrere*—to the Narendra Lake; *caṭaka-parvate*—to Caṭaka-parvata; *gelā*—has gone; *kibā*—or; *koṇārkere*—to the Koṇārka temple.

“Perhaps He went to the Guṇḍicā temple, or to Lake Narendra, or to the Caṭaka-parvata. Maybe He went to the temple at Koṇārka.”

TEXT 37

*eta bali' sabe phire prabhure cāhiyā
samudrera tīre āilā kata jana lañā*

eta bali'—saying this; *sabe*—all of them; *phire*—wander; *prabhure cāhiyā*—looking for Śrī Caitanya Mahāprabhu; *samudrera tīre*—on the seashore; *āilā*—arrived; *kata*—many; *jana*—people; *lañā*—accompanied by.

Talking like this, the devotees wandered here and there looking for the Lord. Finally they came to the shore, accompanied by many others.

TEXT 38

cāhiye beḍāite aiche rātri-śeṣa haila
'antardhāna ha-ilā prabhu',—*niścaya karila*

cāhiye—looking; *beḍāite*—wandering; *aiche*—in this way; *rātri-śeṣa haila*—the night ended; *antardhāna ha-ilā*—has disappeared; *prabhu*—the Lord; *niścaya karila*—they decided.

While they were searching for the Lord, the night ended, and thus they all decided, “Lord Śrī Caitanya Mahāprabhu has now disappeared.”

TEXT 39

prabhura vicchede kāra dehe nāhi prāṇa
aniṣṭā-śaṅkā vinā kāra mane nāhi āna

prabhura—from the Lord; *vicchede*—due to separation; *kāra*—of all of them; *dehe*—in the body; *nāhi prāṇa*—there was practically no life; *aniṣṭā-śaṅkā*—doubts of some mishap; *vinā*—besides; *kāra*—of all of them; *mane*—in the mind; *nāhe āna*—there is nothing else.

In separation from the Lord, everyone felt as though he had lost his very life. The devotees concluded that there must have been some mishap. They could not think of anything else.

TEXT 40

“*aniṣṭa-śaṅkāni bandhu-hṛdayāni bhavanti hi*”

aniṣṭa—of some mishap; *śaṅkāni*—possessing doubts; *bandhu*—of friends or relatives; *hṛdayāni*—hearts; *bhavanti*—become; *hi*—certainly.

“A relative or intimate friend is always fearful of some injury to his beloved.”

This is a quotation from the *Abhijñāna-śakuntalā-nāṭaka*.

TEXT 41

*samudrera tīre āsi' yukati karilā
cirāyu-ṣarvata-dike kata-jana gelā*

samudrera tīre—on the seashore; *āsi'*—coming; *yukati karilā*—they consulted among themselves; *cirāyu-ṣarvata*—of Caṭaka-parvata; *dike*—in the direction; *kata-jana*—some of them; *gelā*—went.

When they arrived at the seashore, they conferred among themselves. Then some of them sought out Śrī Caitanya Mahāprabhu at Caṭaka-parvata.

TEXT 42

*pūrva-diśāya cale svarūpa lañā kata jana
sindhu-tīre-nīre karena prabhura anveṣaṇa*

pūrva-diśāya—in the eastern direction; *cale*—goes; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *lañā*—taking; *kata jana*—some persons; *sindhu-tīre*—on the seashore; *nīre*—in the water; *karena*—does; *prabhura*—of Śrī Caitanya Mahāprabhu; *anveṣaṇa*—searching.

Svarūpa Dāmodara proceeded east with others, looking for the Lord on the beach or in the water.

TEXT 43

*viṣāde vihvala sabe, nāhika 'cetana'
tabu preme bule kari' prabhura anveṣaṇa*

viṣāde—in great moroseness; *vihvala*—overwhelmed; *sabe*—in everyone; *nāhika*—there was not; *cetana*—consciousness; *tabu*—still; *preme*—in love; *bule*—wander; *kari'*—doing; *prabhura*—Śrī Caitanya Mahāprabhu; *anveṣaṇa*—searching for.

Everyone was overwhelmed with moroseness and almost unconscious, but out of ecstatic love they continued to wander here and there, searching for the Lord.

TEXT 44

*dekhena—eka jāliyā āise kāndhe jāla kari’
hāse, kānde, nāce, gāya, bale ‘hari’ ‘hari’*

dekhena—they see; *eka jāliyā*—a fisherman; *āise*—comes; *kāndhe*—on the shoulder; *jāla kari’*—carrying a net; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *gāya*—sings; *bale*—says; *hari hari*—Hari, Hari.

Passing along the beach, they saw a fisherman approaching with his net over his shoulder. Laughing, crying, dancing and singing, he kept repeating the holy name “Hari, Hari.”

TEXT 45

*jāliyāra ceṣṭā dekhi’ sabāra camatkāra
svarūpa-gosāñi tāre puchena samācāra*

jāliyāra—of the fisherman; *ceṣṭā*—activity; *dekhi’*—seeing; *sabāra*—of everyone; *camatkāra*—astonishment; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosāñi; *tāre*—unto him; *puchena*—inquires; *samācāra*—news.

Seeing the activities of the fisherman, everyone was astonished. Svarūpa Dāmodara Gosvāmī, therefore, asked him for information.

TEXT 46

*“kaha, jāliyā, ei dike dekhilā eka-jana?
tomāra ei daśā kene,—kahata’ kāraṇa?”*

kaha—please say; *jāliyā*—O fisherman; *ei dike*—in this direction; *dekhilā*—did you see; *eka-jana*—someone; *tomāra*—your; *ei*—this; *daśā*—condition; *kene*—why; *kahata’*—kindly speak; *kāraṇa*—the cause.

“My dear fisherman,” he said, “why are you behaving like this? Have you seen someone hereabouts? What is the cause of your behavior? Please tell us.”

TEXT 47

*jāliyā kahe,—“ihāñ eka manuṣya nā dekhila
jāla vāhite eka mṛtaka mora jāle āila*

jāliyā kahe—the fisherman said; *ihāñ*—here; *eka*—one; *manuṣya*—man; *nā dekhila*—I did not see; *jāla vāhite*—while I was working with the net; *eka*—one; *mṛtaka*—dead body; *mora jāle*—in my net; *āila*—came.

The fisherman replied, “I have not seen a single person here, but while casting my net in the water, I captured a dead body.

TEXT 48

*baḍa matsya bali’ āmi uṭhāiluñ yatane
mṛtaka dekhite mora bhaya haila mane*

baḍa—great; *matsya*—fish; *bali’*—thinking to be; *āmi*—I; *uṭhāiluñ*—lifted; *yatane*—with care; *mṛtaka*—the dead body; *dekhite*—seeing; *mora*—my; *bhaya*—fear; *haila*—there was; *mane*—in the mind.

“I lifted it with great care, thinking it a big fish, but as soon as I saw that it was a corpse, great fear arose in my mind.

TEXT 49

*jāla khasāite tāra aṅga-sparśa ha-ila
sparśa-mātre sei bhūta hṛdaye paśila*

jāla—the net; *khasāite*—releasing; *tāra*—His; *aṅga-sparśa*—touch of the body; *ha-ila*—there was; *sparśa-mātre*—as soon as I touched it; *sei*—that; *bhūta*—ghost; *hṛdaye*—in my heart; *paśila*—entered.

“As I tried to release the net, I touched the body, and as soon as I touched it, a ghost entered my heart.

TEXT 50

*bhaye kampa haila, mora netre vahe jala
gadgada vāṇī, roma uṭhila sakala*

bhaye—out of fear; *kampa*—shivering; *haila*—there was; *mora*—my; *netre*—in the eyes; *vahe*—flow; *jala*—tears; *gadgada*—faltering; *vāṇī*—voice; *roma*—body hair; *uṭhila*—stood up; *sakala*—all.

“I shivered in fear and shed tears. My voice faltered, and all the hairs on my body stood up.

TEXT 51

*kibā brahma-daitya, kibā bhūta, kahane nā yāya
darśana-mātre manuṣyera paiśe sei kāya*

kibā—whether; *brahma-daitya*—a *brāhmaṇa* ghost; *kibā*—or; *bhūta*—an ordinary ghost; *kahane nā yāya*—I cannot say; *darśana-mātre*—as soon as one sees; *manuṣyera*—of a man; *paiśe*—enters; *sei kāya*—that body.

“I do not know whether the corpse I found was the ghost of a dead *brāhmaṇa* or an ordinary man, but as soon as one looks upon it, the ghost enters his body.

TEXT 52

*śarīra dīghala tāra—hāta pāñca-sāta
ekeka-hasta-pada tāra, tina tina hāta*

śarīra—body; *dīghala*—long; *tāra*—His; *hāta*—cubits (one cubit approximately equals a foot and a half); *pāñca-sāta*—five to seven; *ekeka*—each and every; *hasta-pada*—arm and leg; *tāra*—of that; *tina*—three; *tina*—three; *hāta*—cubits.

“The body of this ghost is very long, five to seven cubits. Each of its arms and legs is as much as three cubits long.

TEXT 53

*asthi-sandhi chuṭile carma kare naḍa-baḍe
tāhā dekhi’ prāṇa kā’ra nāhi rahe dhaḍe*

asthi-sandhi—the joints of the bones; *chuṭile*—being separated; *carma*—the skin; *kare*—does; *naḍa-baḍe*—hanging; *tāhā*—that; *dekhi’*—seeing; *prāṇa*—life; *kā’ra*—whose; *nāhi*—does not; *rahe*—remain; *dhaḍe*—in the body.

“Its joints are all separated beneath the skin, which is completely slack. No one could see it and remain alive in his body.

TEXT 54

*maḍā-rūpa dhari’ rahe uttāna-nayana
kabhu goṅ-goṅ kare, kabhu rahe acetana*

maḍā—of a dead body; *rūpa*—the form; *dhari’*—accepting; *rahe*—remains; *uttāna-nayana*—with open eyes; *kabhu*—sometimes; *goṅ-goṅ*—the sound *goṅ-goṅ*; *kare*—makes; *kabhu*—sometimes; *rahe*—remains; *acetana*—unconscious.

“That ghost has taken the form of a corpse, but He keeps his eyes open. Sometimes He utters the sounds ‘goṅ-goṅ,’ and sometimes He remains unconscious.

TEXT 55

*sākṣāt dekhechoṅ,—more pāila sei bhūta
mui maile mora kaiche jīve strī-put*

sākṣāt—directly; *dekhechoṅ*—I have seen; *more*—me; *pāila*—has entered; *sei*—that; *bhūta*—ghost; *mui maile*—if I die; *mora*—my; *kaiche*—how; *jīve*—will live; *strī-put*—wife and children.

“I have seen that ghost directly, and He is haunting me. But if I die, who will take care of my wife and children?”

TEXT 56

*sei ta' bhūtera kathā kahana nā yāya
ojhā-ṭhāñi yāichoṇ,—yadi se bhūta chāḍāya*

sei—that; *ta'*—certainly; *bhūtera*—of the ghost; *kathā*—topics; *kahana*—to speak; *nā yāya*—is not possible; *ojhā-ṭhāñi*—to an exorcist; *yāichoṇ*—I am going; *yadi*—if; *se*—that; *bhūta*—the ghost; *chāḍāya*—he can cause to leave.

“The ghost is certainly very difficult to talk about, but I am going to find an exorcist and ask him if he can release me from it.”

TEXT 57

*ekā rātrye buli' matsya māriye nirjane
bhūta-pretā āmāra nā lāge 'nṛsimha'-smaraṇe*

ekā—alone; *rātrye*—at night; *buli'*—wandering; *matsya*—fish; *māriye*—I kill; *nirjane*—in solitary places; *bhūta-pretā*—ghosts; *āmāra*—me; *nā lāge*—cannot touch; *nṛsimha-smaraṇe*—by remembering Nṛsimha.

“I wander alone at night killing fish in solitary places, but because I remember the hymn to Lord Nṛsimha, ghosts do not touch me.”

TEXT 58

*ei bhūta nṛsimha-nāme cāpaye dviguṇe
tāhāra ākāra dekhite bhaya lāge mane*

ei bhūta—this ghost; *nṛsimha-nāme*—by the holy name of Lord Nṛsimha; *cāpaye*—comes over me; *dvi-guṇe*—with doubled strength; *tāhāra*—his; *ākāra*—form; *dekhite*—seeing; *bhaya*—fear; *lāge mane*—arises in the mind.

“This ghost, however, overcomes me with redoubled strength when I chant the Nṛsimha mantra. When I even see the form of this ghost, great fear arises in my mind.

TEXT 59

*othā nā yāiha, āmi niṣedhi tomāre
tāhāñ gele sei bhūta lāgibe sabāre*“

othā—there; *nā yāiha*—do not go; *āmi*—I; *niṣedhi*—forbid; *tomāre*—you; *tāhāñ*—there; *gele*—if you go; *sei bhūta*—that ghost; *lāgibe*—will catch; *sabāre*—all of you.

“Do not go near there. I forbid you. If you go, that ghost will catch you all.”

TEXT 60

*eta śuni’ svarūpa-gosāñi saba tattva jāni’
jāliyāre kichu kaya sumadhura vāñi*

eta śuni’—hearing this; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *saba*—all; *tattva*—truth; *jāni’*—understanding; *jāliyāre*—unto the fisherman; *kichu*—some; *kaya*—said; *su-madhura*—sweet; *vāñi*—words.

Hearing this, Svarūpa Dāmodara could understand the full truth of the matter. He spoke sweetly to the fisherman.

TEXT 61

*’āmi—baḍa ojhā jāni bhūta chāḍāite’
mantra paḍi’ śrī-hasta dilā tāhāra māthāte*

āmi—I; *baḍa*—big; *ojhā*—exorcist; *jāni*—I know; *bhūta*—ghost; *chāḍāite*—how to exorcise; *mantra paḍi’*—chanting hymns; *śrī-hasta*—his hand; *dilā*—placed; *tāhāra māthāte*—on his head.

“I am a famous exorcist,” he said, “and I know how to rid you of this ghost.” He then chanted some mantras and placed his hand on top of the fisherman’s head.

TEXT 62

*tina cāpaḍa māri’ kahe,—‘bhūta palāila
bhaya nā pāiha’—bali’ susthira karila*

tina cāpaḍa māri’—slapping three times; *kahe*—says; *bhūta*—the ghost; *palāila*—has gone away; *bhaya nā pāiha*—do not be afraid; *bali’*—saying; *su-sthira karila*—pacified him.

He slapped the fisherman three times and said, “Now the ghost has gone away. Do not be afraid.” By saying this, he pacified the fisherman.

TEXT 63

*eke prema, āre bhaya,—dvi-guṇa asthira
bhaya-amśa gela,—se haila kichu dhīra*

eke—on one hand; *prema*—ecstatic love; *āre*—on the other hand; *bhaya*—fear; *dvi-guṇa*—doubly; *asthira*—agitated; *bhaya-amśa*—the fear part; *gela*—disappeared; *se*—he; *haila*—became; *kichu*—somewhat; *dhīra*—sober.

The fisherman was affected by ecstatic love, but he was also fearful. He had thus become doubly agitated. Now that his fear had subsided, however, he had become somewhat normal.

TEXT 64

*svarūpa kahe,—“yāñre tumi kara ‘bhūta’-jñāna
bhūta nahe—teñho kṛṣṇa-caitanya bhagavān*

svarūpa kahe—Svarūpa Dāmodara Gosvāmī said; *yāñre*—the person whom; *tumi*—you; *kara bhūta-jñāna*—consider a ghost; *bhūta nahe*—is

not a ghost; *tenho*—He; *kṛṣṇa-caitanya*—Lord Śrī Caitanya Mahāprabhu; *bhagavān*—the Supreme Personality of Godhead.

Svarūpa Dāmodara said to the fisherman, “My dear sir, the person you are thinking is a ghost is not actually a ghost but is the Supreme Personality of Godhead, Śrī Kṛṣṇa Caitanya Mahāprabhu.

TEXT 65

premāveśe paḍilā tenho samudrera jale
tānre tumi uṭhāilā āpanāra jāle

prema-āveśe—out of ecstatic emotion; *paḍilā*—fell down; *tenho*—He; *samudrera jale*—in the water of the sea; *tānre*—Him; *tumi*—you; *uṭhāilā*—brought out; *āpanāra jāle*—in your net.

“Because of ecstatic love, the Lord fell into the sea, and you have caught Him in your net and rescued Him.

TEXT 66

tānra sparśe ha-ila tomāra kṛṣṇa-premodaya
bhūta-preta-jñāne tomāra haila mahā-bhaya

tānra sparśe—by His touch; *ha-ila*—there was; *tomāra*—your; *kṛṣṇa-prema-udaya*—awakening of ecstatic love for Kṛṣṇa; *bhūta-preta-jñāne*—by thinking to be a ghost; *tomāra*—your; *haila*—there was; *mahā-bhaya*—great fear.

“Simply touching Him has awakened your dormant love of Kṛṣṇa, but because you thought Him a ghost, you were very much afraid of Him.

TEXT 67

ebe bhaya gela, tomāra mana haila sshire
kāhān tānre uṭhāñācha, dekhāha āmāre“



“My dear sir, the person you are thinking is a ghost is not actually a ghost but is the Supreme Personality of Godhead, Śrī Kṛṣṇa Caitanya Mahāprabhu. Because of ecstatic love, the Lord fell into the sea, and you have caught Him in your net and rescued Him.”

ebe—now; *bhaya*—fear; *gela*—has gone; *tomāra*—your; *mana*—mind; *haila*—has become; *sthire*—pacified; *kāhāñ*—where; *tāñre*—Him; *uṭhāñācha*—have you lifted; *dekhāha*—please show; *āmāre*—me.

“Now that your fear has gone and your mind is peaceful, please show me where He is.”

TEXT 68

jāliyā kahe,—“*prabhure dekhyāchoñ bāra-bāra*
teñho nahena, ei ati-vikṛta ākāra“

jāliyā kahe—the fisherman said; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *dekhyāchoñ*—I have seen; *bāra-bāra*—many times; *teñho*—He; *nahena*—it is not; *ei*—this; *ati-vikṛta*—very much deformed; *ākāra*—body.

The fisherman replied, “I have seen the Lord many times, but this is not He. This body is very much deformed.”

TEXT 69

svarūpa kahe,—“*tāñra haya premera vikāra*
asthi-sandhi chāḍe, haya ati dīrghākāra“

svarūpa kahe—Svarūpa Dāmodara said; *tāñra*—of Him; *haya*—there are; *premera*—of love of Godhead; *vikāra*—transformations of the body; *asthi-sandhi*—the joints of the bones; *chāḍe*—become separated; *haya*—there is; *ati*—very much; *dīrgha-ākāra*—elongated body.

Svarūpa Dāmodara said, “The Lord’s body becomes transformed in His love for God. Sometimes the joints of His bones separate, and His body becomes very much elongated.”

TEXT 70

*śuni, sei jāliyā ānandita ha-ila
sabā lañā gela, mahāprabhure dekhāila*

śuni'—hearing; *sei*—that; *jāliyā*—fisherman; *ānandita ha-ila*—became very happy; *sabā lañā*—taking everyone; *gela*—went; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *dekhāila*—showed.

Hearing this, the fisherman became very happy. He brought all the devotees with him and showed them Śrī Caitanya Mahāprabhu.

TEXT 71

*bhūmite paḍi' āche prabhu dīrgha saba kāya
jale śveta-tanu, vālu lāgiyāche gāya*

bhūmite—on the ground; *paḍi'*—lying; *āche*—was; *prabhu*—Śrī Caitanya Mahāprabhu; *dīrgha*—elongated; *saba kāya*—the whole body; *jale*—by the water; *śveta-tanu*—white body; *vālu*—sand; *lāgiyāche gāya*—was smeared over the body.

The Lord was lying on the ground, His body elongated and bleached white by the water. He was covered from head to foot with sand.

TEXT 72

*ati-dīrgha śithila tanu-carma naṭkāya
dūra patha uṭhāñā ghare ānāna nā yāya*

ati-dīrgha—very much elongated; *śithila*—slackened; *tanu*—body; *carma*—skin; *naṭkāya*—hanging; *dūra patha*—long distance; *uṭhāñā*—lifting; *ghare*—home; *ānāna*—bringing; *nā yāya*—was not possible.

The Lord's body was stretched, and His skin was slack and hanging loose. To lift Him and take Him the long distance home would have been impossible.

TEXT 73

*ārdra kauṣṭhīna dūra kari' śuṣka parāñā
bahirvāse śoyāilā vālukā chādāñā*

ārdra—wet; *kauṣṭhīna*—underwear; *dūra kari'*—removing; *śuṣka*—dry; *parāñā*—putting on; *bahirvāse*—on a covering cloth; *śoyāilā*—put down; *vālukā*—sand; *chādāñā*—removing.

The devotees removed His wet undergarment and replaced it with a dry one. Then, laying the Lord on an outer cloth, they cleaned the sand from His body.

TEXT 74

*sabe meli' ucca kari' karena saṅkīrtane
ucca kari' kṛṣṇa-nāma kahena prabhura kāṇe*

sabe meli'—all together; *ucca kari'*—very loudly; *karena*—performed; *saṅkīrtane*—chanting of the holy name; *ucca kari'*—loudly; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *kahena*—said; *prabhura kāṇe*—in the ear of Śrī Caitanya Mahāprabhu.

They all performed saṅkīrtana, loudly chanting the holy name of Kṛṣṇa into the Lord's ear.

TEXT 75

*kata-kṣaṇe prabhura kāṇe śabda paraśila
huṅkāra kariyā prabhu tabahi uṭhila*

kata-kṣaṇe—after some time; *prabhura*—of Śrī Caitanya Mahāprabhu; *kāṇe*—within the ear; *śabda*—the sound; *paraśila*—entered; *huṅkāra kariyā*—making a loud sound; *prabhu*—Śrī Caitanya Mahāprabhu; *tabahi*—immediately; *uṭhila*—got up.

After some time the sound of the holy name entered the ear of the Lord, who immediately got up, making a great noise.

TEXT 76

*uṭhitei asthi saba lāgila nija-sthāne
'ardha-bāhye' iti-uti karena daraśane*

uṭhitei—as soon as He got up; *asthi*—bones; *saba*—all; *lāgila*—contracted; *nija-sthāne*—in their own places; *ardha-bāhye*—in half-external consciousness; *iti-uti*—here and there; *karena daraśane*—looks.

As soon as He got up, His bones assumed their proper places. With half-external consciousness, the Lord looked here and there.

TEXT 77

*tina-daśāya mahāprabhu rahena sarva-kāla
'antar-daśā', 'bāhya-daśā', 'ardha-bāhya' āra*

tina-daśāya—in three conditions; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *rahena*—remains; *sarva-kāla*—at all times; *antaḥ-daśā*—internal condition; *bāhya-daśā*—external condition; *ardha-bāhya*—half-external consciousness; *āra*—and.

The Lord remained in one of three different states of consciousness at all times: internal, external and half-external.

TEXT 78

*antar-daśāra kichu ghora, kichu bāhya-jñāna
sei daśā kahe bhakta 'ardha-bāhya'-nāma*

antaḥ-daśāra—of the internal condition; *kichu*—some; *ghora*—deep state; *kichu*—some; *bāhya-jñāna*—external consciousness; *sei daśā*—that condition; *kahe*—say; *bhakta*—devotees; *ardha-bāhya*—half-external consciousness; *nāma*—name.

When the Lord was deeply absorbed in internal consciousness but He nevertheless exhibited some external consciousness, devotees called His condition *ardha-bāhya*, or half-external consciousness.

TEXT 79

*'ardha-bāhye' kahena prabhu pralāpa-vacane
ākāṣe kahena prabhu, śunena bhakta-gaṇe*

ardha-bāhye—in half-external consciousness; *kahena*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *pralāpa-vacane*—crazy words; *ākāṣe*—to the sky; *kahena*—speaks; *prabhu*—Śrī Caitanya Mahāprabhu; *śunena*—hear; *bhakta-gaṇe*—the devotees.

In this half-external consciousness, Śrī Caitanya Mahāprabhu talked like a madman. The devotees could distinctly hear Him speaking to the sky.

TEXT 80

*"kālindī dekhiyā āmi gelāṇa vṛndāvana
dekhi,—jala-krīḍā karena vrajendra-nandana*

kālindī—the river Yamunā; *dekhiyā*—seeing; *āmi*—I; *gelāṇa*—went; *vṛndāvana*—to Vṛndāvana; *dekhi*—I see; *jala-krīḍā*—pastimes in the water; *karena*—performs; *vrajendra-nandana*—Kṛṣṇa, the son of Nanda Mahārāja.

“Seeing the river Yamunā,” He said, “I went to Vṛndāvana. There I saw the son of Nanda Mahārāja performing His sporting pastimes in the water.

TEXT 81

*rādhikādi goṣī-gaṇa-saṅge ekatra meli'
yamunāra jale mahā-raṅge karena keli*

rādhikā-ādi—headed by Śrīmatī Rādhārāṇī; *goṣī-gaṇa-saṅge*—with the gopīs; *ekatra meli'*—meeting together; *yamunāra*—of the river Yamunā; *jale*—in the water; *mahā-raṅge*—in a great sporting attitude; *karena keli*—performs pastimes.

“Lord Kṛṣṇa was in the water of the Yamunā in the company of the gopīs, headed by Śrīmatī Rādhārāṇī. They were performing pastimes in a great sporting manner.

TEXT 82

*tīre rahi' dekhi āmi sakhī-gaṇa-saṅge
eka-sakhī sakhī-gaṇe dekhāya sei raṅge*

tīre—on the bank; *rahi'*—standing; *dekhi*—see; *āmi*—I; *sakhī-gaṇa-saṅge*—with the *gopīs*; *eka-sakhī*—one *gopī*; *sakhī-gaṇe*—to other *gopīs*; *dekhāya*—shows; *sei raṅge*—that pastime.

“I saw this pastime as I stood on the bank of the Yamunā in the company of the *gopīs*. One *gopī* was showing some other *gopīs* the pastimes of Rādhā and Kṛṣṇa in the water.

TEXT 83

*paṭṭa-vastra, alaṅkāre, samarpiyā sakhī-kare,
sūkṣma-śukla-vastra-ṣaridhāna
kṛṣṇa lañā kāntā-gaṇa, kailā jalāvagāhana,
jala-keli racilā suṭhāma*

paṭṭa-vastra—silk garments; *alaṅkāre*—ornaments; *samarpiyā*—entrusting; *sakhī-kare*—in the hands of their *gopī* friends; *sūkṣma*—very fine; *śukla-vastra*—white cloth; *ṣaridhāna*—putting on; *kṛṣṇa*—Lord Kṛṣṇa; *lañā*—taking; *kāntā-gaṇa*—the beloved *gopīs*; *kailā*—performed; *jala-avagāhana*—bathing in the water; *jala-keli*—pastimes in the water; *racilā*—planned; *su-ṭhāma*—very nice.

“All the *gopīs* entrusted their silken garments and ornaments to the care of their friends and then put on fine white cloth. Lord Kṛṣṇa, taking His beloved *gopīs* with Him, bathed and performed very nice pastimes in the water of the Yamunā.

TEXT 84

*sakhi he, dekha kṛṣṇera jala-keli-raṅge
kṛṣṇa matta kari-vara, cañcala kara-ṣuṣkara,
gopī-gaṇa kariṇīra saṅge*

sakhi he—O My dear friends; *dekha*—just see; *kṛṣṇera*—of Lord Kṛṣṇa; *jala-keli*—of the pastimes in the water; *raṅge*—the sporting mood; *kṛṣṇa*—Lord Kṛṣṇa; *matta*—maddened; *kari-vara*—chief elephant; *cañcala*—restless; *kara-puṣkara*—lotus palms; *gopī-gaṇa*—the *gopīs*; *kariṇīra*—of the she-elephants; *saṅge*—in the company.

“My dear friends, just see Lord Kṛṣṇa’s sporting pastimes in the water! Kṛṣṇa’s restless palms resemble lotus flowers. He is just like the chief of mad elephants, and the *gopīs* who accompany Him are like she-elephants.

TEXT 85

ārambhilā jala-keli, anyo’nye jala phelāpheli,
huḍāhuḍi, varṣe jala-dhāra
sabe jaya-paraṅjaya, nāhi kichu niścaya,
jala-yuddha bādila apāra

ārambhilā—began; *jala-keli*—pastimes in the water; *anyo’nye*—at one another; *jala*—water; *phelāpheli*—throwing back and forth; *huḍāhuḍi*—tumultuous activities; *varṣe*—in rains; *jala-dhāra*—showers of water; *sabe*—all of them; *jaya-paraṅjaya*—victory and defeat; *nāhi*—not; *kichu*—any; *niścaya*—certainty; *jala-yuddha*—the fight in the water; *bādila*—increased; *apāra*—unlimitedly.

“The sporting pastimes in the water began, and everyone started splashing water back and forth. In the tumultuous showers of water, no one could be certain which party was winning and which was losing. This sporting water fight increased unlimitedly.

TEXT 86

varṣe sthira taḍid-gaṇa, siñce śyāma nava-ghana,
ghana varṣe taḍit-upare
sakhī-gaṇera nayana, tṛṣita cātaka-gaṇa,
sei amṛta sukhe pāna kare



Lord Kṛṣṇa, taking His beloved gopīs with Him, bathed and performed very nice pastimes in the water of the Yamunā. My dear friends, just see Lord Kṛṣṇa's sporting pastimes in the water! Kṛṣṇa's restless palms resemble lotus flowers. He is just like the chief of mad elephants, and the gopīs who accompany Him are like she-elephants.

varṣe—in that shower; *sthira*—fixed; *taḍit-gaṇa*—streaks of lightning; *siñce*—sprinkle; *śyāma*—blackish; *nava-ghana*—new cloud; *ghana*—the cloud; *varṣe*—rains; *taḍit-upare*—upon the streaks of lightning; *sakhī-gaṇera*—of the *gopīs*; *nayana*—the eyes; *trṣita*—thirsty; *cātaka-gaṇa*—*cātaka* birds; *sei amṛta*—that nectar; *sukhe*—in happiness; *pāna kare*—drink.

“The *gopīs* were like steady streaks of lightning, and Kṛṣṇa resembled a blackish cloud. The lightning began sprinkling water upon the cloud, and the cloud upon the lightning. Like thirsty *cātaka* birds, the eyes of the *gopīs* joyously drank the nectarean water from the cloud.

TEXT 87

prathame yuddha 'jalājali', tabe yuddha 'karākari',
tāra pāche yuddha 'mukhāmukhi'
tabe yuddha 'hṛdāhṛdi', tabe haila 'radāradi',
tabe haila yuddha 'nakhānakhi'

prathame—in the beginning; *yuddha*—the fight; *jalājali*—throwing water upon one another; *tabe*—thereafter; *yuddha*—the fight; *karākari*—hand to hand; *tāra pāche*—after that; *yuddha*—the fight; *mukhāmukhi*—face to face; *tabe*—thereafter; *yuddha*—the fight; *hṛdāhṛdi*—chest to chest; *tabe*—thereafter; *haila*—was; *radāradi*—teeth to teeth; *tabe*—thereafter; *haila*—there was; *yuddha*—the fight; *nakhānakhi*—nail to nail.

“As the fight began, they splashed water on one another. Then they fought hand to hand, then face to face, then chest to chest, teeth to teeth and finally nail to nail.

TEXT 88

sahasra-kare jala seke, sahasra netre goṇī dekhe,
sahasra-pade nikāṭa gamane
sahasra-mukha-cumbane, sahasra-vapu-saṅgame,
goṇī-narma śune sahasra-kāṇe

sahasra—thousands; *kare*—with hands; *jala*—water; *seke*—throw; *sahasra*—thousands; *netre*—with eyes; *gopī*—the *gopīs*; *dekhe*—see; *sahasra*—thousands; *pade*—with legs; *nikaṭa*—near; *gamane*—in going; *sahasra*—thousands; *mukha*—faces; *cumbane*—kissing; *sahasra*—thousands; *vaṇu*—bodies; *saṅgame*—in embracing; *gopī*—the *gopīs*; *narma*—joking; *śune*—hear; *sahasra*—thousands; *kāṇe*—in the ears.

“Thousands of hands splashed water, and the *gopīs* saw Kṛṣṇa with thousands of eyes. With thousands of legs they came near Him, and they kissed Him with thousands of faces. Thousands of bodies embraced Him. The *gopīs* heard His joking words with thousands of ears.

TEXT 89

kṛṣṇa rādhā lañā bale, gelā kaṅṭha-daghna jale,
chāḍilā tāhān, yāhān agādha pānī
teñho kṛṣṇa-kaṅṭha dhari’, bhāse jalera upari,
gajotkhāte yaiche kamalinī

kṛṣṇa—Lord Kṛṣṇa; *rādhā*—Śrīmatī Rādhārāṇī; *lañā*—taking; *bale*—forcibly; *gelā*—went; *kaṅṭha-daghna*—up to the neck; *jale*—in water; *chāḍilā*—let go; *tāhān*—there; *yāhān*—where; *agādha*—very deep; *pānī*—water; *teñho*—She; *kṛṣṇa-kaṅṭha*—the neck of Kṛṣṇa; *dhari’*—capturing; *bhāse*—floats; *jalera upari*—on the water; *gaja-utkhāte*—plucked by an elephant; *yaiche*—like; *kamalinī*—a lotus flower.

“Kṛṣṇa forcibly swept Rādhārāṇī away and took Her into water up to Her neck. Then He released Her where the water was very deep. She grasped Kṛṣṇa’s neck, however, and floated on the water like a lotus flower plucked by the trunk of an elephant.

TEXT 90

yata gopa-sundarī, kṛṣṇa tata rūpa dhari’,
sabāra vastra karilā haraṇe
yamunā-jala nirmala, aṅga kare jhalamala,
sukhe kṛṣṇa kare daraśane

yata—as many; *gopa-sundarī*—beautiful *gopīs*; *kṛṣṇa*—Lord Kṛṣṇa; *tata*—that many; *rūpa*—forms; *dhari*—accepting; *sabāra*—of all; *vastra*—covering cloths; *karilā haraṇe*—took away; *yamunā-jala*—the water of the Yamunā; *nirmala*—very clear; *aṅga*—bodies; *kare jhalamala*—glitter; *sukhe*—happily; *kṛṣṇa*—Lord Kṛṣṇa; *kare daraśane*—sees.

“Kṛṣṇa expanded Himself into as many forms as there were *gopīs* and then took away all the garments that covered them. The water of the river Yamunā was crystal clear, and Kṛṣṇa saw the glittering bodies of the *gopīs* in great happiness.

TEXT 91

padminī-latā—*sakhī-caya*, *kaila kāro sahāya*,
taraṅga-haste patra samarpila
keha mukta-keśa-pāśa, *āge kaila adhovāsa*,
haste keha kañculi dharila

padminī-latā—the stems of lotus flowers; *sakhī-caya*—friends of the *gopīs*; *kaila*—gave; *kāro*—to some of the *gopīs*; *sahāya*—help; *taraṅga-haste*—by the waves of the Yamunā, which are compared to hands; *patra*—the lotus leaves; *samarpila*—supplied; *keha*—someone; *mukta*—released; *keśa-pāśa*—the bunches of hair; *āge*—in front; *kaila*—made; *adhovāsa*—a lower dress; *haste*—the hands; *keha*—some; *kañculi*—as a top dress; *dharila*—held.

“The lotus stems were friends of the *gopīs* and therefore helped them by offering them lotus leaves. The lotuses pushed their large, round leaves over the surface of the water with their hands, the waves of the Yamunā, to cover the *gopīs*’ bodies. Some *gopīs* undid their hair and kept it in front of them as dresses to cover the lower portions of their bodies and used their hands as bodices to cover their breasts.

TEXT 92

kṛṣṇera kalaha rādhā-sane, *gopī-gaṇa sei-kṣaṇe*,
hemābja-vane gelā lukāite

*ākaṅṭha-vapu jale paiṣe, mukha-mātra jale bhāse,
padme-mukhe nā pāri cinite*

kṛṣṇera—of Kṛṣṇa; *kalaha*—quarrel; *rādhā-sane*—with Rādhā; *gopī-gaṇa*—the gopīs; *sei-kṣaṇe*—at that moment; *hema-abja*—of white lotus flowers; *vane*—in the forest; *gelā*—went; *lukāite*—to hide; *ākaṅṭha*—up to the neck; *vapu*—body; *jale*—into the water; *paiṣe*—enter; *mukha-mātra*—only the lotus flowers and the faces; *jale*—in the water; *bhāse*—float; *padme-mukhe*—between the lotus flowers and the faces; *nā pāri*—not able; *cinite*—to discern.

“Then Kṛṣṇa quarreled with Rādhārāṇī, and all the gopīs hid themselves in a cluster of white lotus flowers. They submerged their bodies up to their necks in the water. Only their faces floated above the surface, and the faces were indistinguishable from the lotuses.

TEXT 93

*ethā kṛṣṇa rādhā-sane, kailā ye āchila mane,
gopī-gaṇa anveṣite gelā
tabe rādhā sūkṣma-mati, jāniyā sakhīra sthiti,
sakhī-madhye āsiyā mililā*

ethā—here; *kṛṣṇa*—Lord Kṛṣṇa; *rādhā-sane*—with Śrīmatī Rādhārāṇī; *kailā*—performed; *ye*—what; *āchila*—was; *mane*—in the mind; *gopī-gaṇa*—all the gopīs; *anveṣite*—to search out; *gelā*—went; *tabe*—at that time; *rādhā*—Śrīmatī Rādhārāṇī; *sūkṣma-mati*—very finely intelligent; *jāniyā*—knowing; *sakhīra*—of the gopīs; *sthiti*—situation; *sakhī-madhye*—among the friends; *āsiyā*—coming; *mililā*—mixed.

“In the absence of the other gopīs, Lord Kṛṣṇa behaved with Śrīmatī Rādhārāṇī as freely as He desired. When the gopīs began searching for Kṛṣṇa, Śrīmatī Rādhārāṇī, being of very fine intelligence and thus knowing the situation of Her friends, immediately mingled in their midst.

TEXT 94

*yata hemābja jale bhāse, tata nīlābja tāra pāṣe,
āsi' āsi' karaye milana
nīlābje hemābje ṭheke, yuddha haya pratyeke,
kautuke dekhe tīre sakhī-gaṇa*

yata—as many as there were; *hema-abja*—white lotus flowers; *jale*—on the water; *bhāse*—float; *tata*—that many; *nīla-abja*—bluish lotus flowers; *tāra pāṣe*—by their side; *āsi' āsi'*—coming closer; *karaye milana*—they meet; *nīla-abje*—the bluish lotus flowers; *hema-abje*—with the white lotus flowers; *ṭheke*—collide; *yuddha*—a fight; *haya*—there is; *prati-eke*—with one another; *kautuke*—in great fun; *dekhe*—see; *tīre*—on the bank; *sakhī-gaṇa*—the gopīs.

“Many white lotus flowers were floating in the water, and as many bluish lotus flowers came nearby. As they came close together, the white and blue lotuses collided and began fighting with one another. The gopīs on the bank of the Yamunā watched with great amusement.

TEXT 95

*cakravāka-maṇḍala, pṛthak pṛthak yugala,
jala haite karila udgama
uṭhila padma-maṇḍala, pṛthak pṛthak yugala,
cakravāke kaila ācchādana*

cakravāka-maṇḍala—the globes of *cakravāka* birds; *pṛthak pṛthak*—separate; *yugala*—couples; *jala haite*—from the water; *karila*—made; *udgama*—appearance; *uṭhila*—arose; *padma-maṇḍala*—the circle of lotus flowers; *pṛthak pṛthak*—separate; *yugala*—couples; *cakravāke*—the *cakravāka* birds; *kaila*—did; *ācchādana*—covering.

“When the raised breasts of the gopīs, which resembled the globelike bodies of *cakravāka* birds, emerged from the water in separate couples, the bluish lotuses of Kṛṣṇa’s hands rose to cover them.

TEXT 96

*uṭhila bahu raktotṭpala, pṛthak pṛthak yugala,
padma-gaṇera kaila nivāraṇa
'padma' cāhe luṭi' nite, 'utpala' cāhe rākhite',
'cakravāka' lāgi' duñhāra raṇa*

uṭhila—arose; *bahu*—many; *rakta-utpala*—red lotus flowers; *pṛthak pṛthak*—separate; *yugala*—couples; *padma-gaṇera*—of the bluish lotus flowers; *kaila*—did; *nivāraṇa*—obstruction; *padma*—the blue lotus flowers; *cāhe*—want; *luṭi'*—stealing; *nite*—to take; *utpala*—the red lotus flowers; *cāhe rākhite'*—wanted to protect; *cakravāka lāgi'*—for the *cakravāka* birds; *duñhāra*—between the two, (the red and blue lotus flowers); *raṇa*—fight.

“The hands of the gopīs, which resembled red lotus flowers, arose from the water in pairs to obstruct the bluish flowers. The blue lotuses tried to plunder the white *cakravāka* birds, and the red lotuses tried to protect them. Thus there was a fight between the two.

TEXT 97

*padmotṭpala—acetana, cakravāka—sacetana,
cakravāke padma āsvādaya
ihāñ duñhāra ulṭā sthiti, dharma haila viparīti,
kṛṣṇera rājye aiche nyāya haya*

padma-utpala—the blue and red lotus flowers; *acetana*—unconscious; *cakravāka*—the *cakravāka* birds; *sa-cetana*—conscious; *cakravāke*—the *cakravāka* birds; *padma*—the blue lotus flowers; *āsvādaya*—taste; *ihāñ*—here; *duñhāra*—of both of them; *ulṭā sthiti*—the reverse situation; *dharma*—characteristic nature; *haila*—became; *viparīti*—reversed; *kṛṣṇera*—of Lord Kṛṣṇa; *rājye*—in the kingdom; *aiche*—such; *nyāya*—principle; *haya*—there is.

“Blue and red lotus flowers are unconscious objects, whereas *cakravākas* are conscious and alive. Nevertheless, in ecstatic love, the blue lotuses began to taste the *cakravākas*. This is a reversal of their natural behavior, but in Lord Kṛṣṇa’s kingdom such reversals are a principle of His pastimes.

Generally the *cakravāka* bird tastes the lotus flower, but in Kṛṣṇa’s pastimes the lotus, which is usually lifeless, tastes the *cakravāka* bird.

TEXT 98

*mitrera mitra saha-vāsī, cakravāke luṭe āsi’,
kṛṣṇera rājye aiche vyavahāra
aparicita śatrura mitra, rākhe utpala,—e baḍa citra,
ei baḍa ‘virodha-alānkāra’*

mitrera—of the sun-god; *mitra*—the friend; *saha-vāsī*—living together with the *cakravāka* birds; *cakravāke*—the *cakravāka* birds; *luṭe*—plunder; *āsi’*—coming; *kṛṣṇera rājye*—in the kingdom of Kṛṣṇa; *aiche*—such; *vyavahāra*—behavior; *aparicita*—unacquainted; *śatrura mitra*—the friend of the enemy; *rākhe*—protects; *utpala*—the red lotus flower; *e*—this; *baḍa citra*—very wonderful; *ei*—this; *baḍa*—great; *virodha-alānkāra*—metaphor of contradiction.

“The blue lotuses are friends of the sun-god, and though they all live together, the blue lotuses plunder the *cakravākas*. The red lotuses, however, blossom at night and are therefore strangers or enemies to the *cakravākas*. Yet in Kṛṣṇa’s pastimes the red lotuses, which are the hands of the *gopīs*, protect their *cakravāka* breasts. This is a metaphor of contradiction.”

Because the blue lotus flower blossoms with the rising of the sun, the sun is the friend of the blue lotus. The *cakravāka* birds also appear when the sun rises, and therefore the *cakravākas* and blue lotuses meet. Although the blue lotus is a friend of the sun, in Kṛṣṇa’s pastimes it nevertheless plunders their mutual friend the *cakravāka*. Normally, *cakravākas* move about whereas lotuses stand still, but herein Kṛṣṇa’s hands, which are compared to blue lotuses, attack the breasts of the *gopīs*, which are compared to *cakravākas*. This is called a reverse analogy. At night the red lotus blossoms, whereas in sunlight it closes. Therefore the red lotus is an enemy of the sun and is unknown to the sun’s friend the *cakravāka*. The *gopīs*’ breasts, however, are compared to *cakravākas* and their hands to red lotuses protecting them. This is a wonderful instance of reverse analogy.

TEXT 99

atiśayokti, virodhābhāsa, dui alaṅkāra prakāśa,
 kari' kṛṣṇa prakāṣa dekhāila
 yāhā kari' āsvādana, ānandita mora mana,
 netra-karṇa-yugma juḍāila

atiśaya-ukti—exaggerated language; *virodha-ābhāsa*—incongruent analogy; *dui alaṅkāra*—two metaphors; *prakāśa*—manifestations; *kari'*—making; *kṛṣṇa*—Lord Kṛṣṇa; *prakāṣa*—exhibited; *dekhāila*—showed; *yāhā*—which; *kari' āsvādana*—tasting; *ānandita*—pleased; *mora mana*—My mind; *netra-karṇa*—of eyes and ears; *yugma*—the couples; *juḍāila*—became satisfied.

Śrī Caitanya Mahāprabhu continued, “In His pastimes, Kṛṣṇa displayed the two ornaments of hyperbole and reverse analogy. Tasting them brought gladness to My mind and fully satisfied My ears and eyes.

TEXT 100

aiche vicitra kṛīḍā kari', tīre āilā śrī-hari,
 saṅge lañā saba kāntā-gaṇa
 gandha-taila-mardana, āmalakī-udvartana,
 sevā kare tīre sakhī-gaṇa

aiche—such; *vicitra*—wonderful; *kṛīḍā*—pastimes; *kari'*—performing; *tīre*—on the bank; *āilā*—arrived; *śrī-hari*—Lord Śrī Kṛṣṇa; *saṅge*—with Him; *lañā*—taking; *saba kāntā-gaṇa*—all the beloved *gopīs*; *gandha*—scented; *taila*—oil; *mardana*—massaging; *āmalakī*—of the *āmalakī* fruit; *udvartana*—anointing with paste; *sevā kare*—render service; *tīre*—on the bank of the Yamunā; *sakhī-gaṇa*—all the *gopīs*.

“After performing such wonderful pastimes, Lord Śrī Kṛṣṇa went up on the shore of the Yamunā River, taking with Him all His beloved *gopīs*. Then the *gopīs* on the riverbank rendered service by massaging Kṛṣṇa and the other *gopīs* with scented oil and smearing paste of *āmalakī* fruit on their bodies.

TEXT 101

*punarapi kaila snāna, śuṣka-vastra paridhāna,
ratna-mandire kailā āgamana
vṛndā-kṛta sambhāra, gandha-puṣpa-alaṅkāra,
vanya-veśa karila racana*

punarapi—again; *kaila*—took; *snāna*—bath; *śuṣka-vastra*—dry cloth; *paridhāna*—putting on; *ratna-mandire*—in a small house of jewels; *kailā*—did; *āgamana*—arrival; *vṛndā-kṛta*—arranged by the *gopī* Vṛndā; *sambhāra*—all kinds of articles; *gandha-puṣpa-alaṅkāra*—scented flowers and ornaments; *vanya-veśa*—forest dress; *karila*—did; *racana*—arrangement.

“Then they all bathed again, and after putting on dry clothing, they went to a small jeweled house, where the *gopī* Vṛndā arranged to dress them in forest clothing by decorating them with fragrant flowers, green leaves and all kinds of other ornaments.

TEXT 102

*vṛndāvane taru-latā, adbhuta tāhāra kathā,
bāra-māsa dhare phula-phala
vṛndāvane devī-gaṇa, kuñja-dāsī yata jana,
phala pāḍi’ āniyā sakala*

vṛndāvane—at Vṛndāvana; *taru-latā*—trees and creepers; *adbhuta*—wonderful; *tāhāra kathā*—their story; *bāra-māsa*—twelve months; *dhare*—produce; *phula-phala*—fruits and flowers; *vṛndāvane*—at Vṛndāvana; *devī-gaṇa*—all the *gopīs*; *kuñja-dāsī*—maidservants in the bowers; *yata jana*—as many persons as there are; *phala pāḍi’*—picking fruits; *āniyā*—bringing; *sakala*—all varieties.

“In Vṛndāvana, the trees and creepers are wonderful because throughout the entire year they produce all kinds of fruits and flowers. The *gopīs* and maidservants in the bowers of Vṛndāvana picked these fruits and flowers and brought them before Rādhā and Kṛṣṇa.

TEXT 103

*uttama saṁskāra kari', baḍa baḍa thālī bhari',
ratna-mandire piṅḍāra upare
bhakṣaṇera krama kari', dhariyāche sāri sāri,
āge āsana vasibāra tare*

uttama—topmost; *saṁskāra*—cleaning; *kari'*—doing; *baḍa baḍa*—big; *thālī*—plates; *bhari'*—filling up; *ratna-mandire*—in the house of jewels; *piṅḍāra upare*—on the platform; *bhakṣaṇera krama kari'*—making arrangements for eating; *dhariyāche*—have kept; *sāri sāri*—one after another; *āge*—in front; *āsana*—sitting place; *vasibāra tare*—to sit down.

“The gopīs peeled all the fruits and placed them together on large plates on a platform in the jeweled cottage. They arranged the fruit in orderly rows for eating, and in front of it they made a place to sit.

TEXT 104

*eka nārikela nānā-jāti, eka āmra nānā bhāti,
kalā, koli—vividha-prakāra
panasa, kharjura, kamalā, nāraṅga, jāma, santarā,
drākṣā, bādāma, meoyā yata āra*

eka—one item; *nārikela*—coconut; *nānā-jāti*—of many varieties; *eka*—one; *āmra*—mango; *nānā bhāti*—of many different kinds; *kalā*—banana; *koli*—berries; *vividha-prakāra*—of different varieties; *panasa*—jackfruit; *kharjura*—dates; *kamalā*—tangerines; *nāraṅga*—oranges; *jāma*—blackberries; *santarā*—another type of tangerine; *drākṣā*—grapes; *bādāma*—almonds; *meoyā*—dried fruits; *yata*—as many as there are; *āra*—and.

“Among the fruits were many varieties of coconuts and mangoes, bananas, berries, jackfruits, dates, tangerines, oranges, blackberries, santarās, grapes, almonds and all kinds of dried fruit.



In Vṛndāvana, the trees and creepers are wonderful because throughout the entire year they produce all kinds of fruits and flowers. The gopīs and maidservants in the bowers of Vṛndāvana picked these fruits and flowers and brought them before Rādhā and Kṛṣṇa.

TEXT 105

kharamujā, kṣīrikā, tāla, keśura, pānī-phala, mṛṇāla,
bilva, pīlu, dāḍimbādi yata
kona deśe kāra khyāti, vṛndāvane saba-prāpti,
sahasra-jāti, lekhā yāya kata?

kharamujā—cantaloupe; *kṣīrikā*—*kṣīrikā* fruit; *tāla*—palm or palmyra fruit; *keśura*—*keśura* fruit; *pānī-phala*—a fruit produced in the water of rivers; *mṛṇāla*—a fruit from lotus flowers; *bilva*—bel fruit; *pīlu*—a special fruit in Vṛndāvana; *dāḍimba-ādi*—the pomegranate and other, similar fruits; *yata*—as many as there are; *kona deśe*—in some country; *kāra*—of which; *khyāti*—of fame; *vṛndāvane*—in Vṛndāvana; *saba-prāpti*—availability of all; *sahasra-jāti*—thousands of varieties; *lekhā yāya*—one is able to write; *kata*—how much.

“There were cantaloupes, *kṣīrikās*, palm fruits, *keśuras*, water fruits, lotus fruits, bel, *pīlus*, pomegranates and many others. Some of them are variously known in different places, but in Vṛndāvana all of them are always available in so many thousands of varieties that no one can fully describe them.

TEXT 106

gaṅgājala, amṛtakeli, pīyūṣagranthi, karpūrakeli,
saraṇpūrī, amṛti, padmacini
khaṇḍa-kṣīrisāra-vṛkṣa, ghare kari' nānā bhakṣya,
rādhā yāhā kṛṣṇa lāgi' āni

gaṅgā-jala—the sweetmeat *gaṅgājala*; *amṛta-keli*—a sweetmeat made of milk; *pīyūṣa-granthi*—*pīyūṣagranthi*; *karpūra-keli*—*karpūrakeli*; *saraṇpūrī*—a sweet made from milk; *amṛti*—a sweet prepared from rice flour; *padma-cini*—a sweet preparation made from lotus flowers; *khaṇḍa-kṣīrisāra-vṛkṣa*—sugar sweets made in the shape of trees; *ghare*—at home; *kari'*—making; *nānā bhakṣya*—varieties of eatables; *rādhā*—Śrīmatī Rādhārāṇī; *yāhā*—which; *kṛṣṇa lāgi'*—for Kṛṣṇa; *āni*—brought.

“At home Śrīmatī Rādhārāṇī had made various types of sweetmeats from milk and sugar, such as gaṅgājala, amṛtakeli, pīyūṣagrathi, karpūrakeli, sarapūrī, amṛti, padmacini and khaṇḍa-kṣīrisāra-vṛkṣa. She had then brought them all for Kṛṣṇa.

TEXT 107

*bhakṣyera pariṇāṭī dekhi’, kṛṣṇa hailā mahā-sukhī,
vasi’ kaila vanya bhojana
saṅge lañā sakhī-gaṇa, rādhā kailā bhojana,
duñhe kailā mandire śayana*

bhakṣyera—of eatables; *pariṇāṭī*—the arrangements; *dekhi’*—seeing; *kṛṣṇa*—Lord Kṛṣṇa; *hailā*—became; *mahā-sukhī*—very happy; *vasi’*—sitting down; *kaila*—performed; *vanya bhojana*—a picnic in the forest; *saṅge*—in association; *lañā*—taking; *sakhī-gaṇa*—all the *gopīs*; *rādhā*—Śrīmatī Rādhārāṇī; *kailā bhojana*—took the remnants; *duñhe*—both of them; *kailā*—did; *mandire*—in the jeweled house; *śayana*—lying down.

“When Kṛṣṇa saw the very nice arrangement of food, He happily sat down and had a forest picnic. Then, after Śrīmatī Rādhārāṇī and Her *gopī* friends partook of the remnants, Rādhā and Kṛṣṇa lay down together in the jeweled house.

TEXT 108

*keha kare vijana, keha pāda-samvāhana,
keha karāya tāmbūla bhakṣaṇa
rādhā-kṛṣṇa nidrā gelā, sakhī-gaṇa śayana kailā,
dekhi’ āmāra sukhī haila mana*

keha—someone; *kare*—does; *vijana*—fanning; *keha*—someone; *pāda-samvāhana*—massaging of the feet; *keha*—someone; *karāya*—made them do; *tāmbūla bhakṣaṇa*—eating a preparation of betel leaves; *rādhā-kṛṣṇa*—Rādhā and Kṛṣṇa; *nidrā gelā*—went to sleep; *sakhī-gaṇa*—all the *gopīs*; *śayana kailā*—lay down; *dekhi’*—seeing; *āmāra*—My; *sukhī*—happy; *haila*—became; *mana*—mind.

“Some of the gopīs fanned Rādhā and Kṛṣṇa, others massaged Their feet, and some fed Them betel leaves to chew. When Rādhā and Kṛṣṇa fell asleep, all the gopīs also lay down. When I saw this, My mind was very happy.

TEXT 109

*hena-kāle more dhari, mahā-kolāhala kari’,
tumi-saba ihāñ lañā āilā
kāñhā yamunā, vṛndāvana, kāñhā kṛṣṇa, gopī-gaṇa,
sei sukha bhaṅga karāilā!”*

hena-kāle—at that time; *more dhari’*—picking Me up; *mahā-kolāhala kari’*—and making a great tumult; *tumi-saba*—all of you; *ihāñ*—here; *lañā āilā*—brought; *kāñhā*—where; *yamunā*—the Yamunā River; *vṛndāvana*—Vṛndāvana; *kāñhā*—where; *kṛṣṇa*—Kṛṣṇa; *gopī-gaṇa*—the gopīs; *sei sukha*—that happiness; *bhaṅga karāilā*—you have broken.

“Suddenly, all of you created a great tumult and picked Me up and brought Me back here. Where now is the river Yamunā? Where is Vṛndāvana? Where are Kṛṣṇa and the gopīs? You have broken My happy dream!”

TEXT 110

*eteka kahite prabhura kevala ‘bāhya’ haila
svarūpa-gosāñire dekhi’ tāñhāre puchila*

eteka—this; *kahite*—while speaking; *prabhura*—of Śrī Caitanya Mahāprabhu; *kevala*—only; *bāhya*—external consciousness; *haila*—there was; *svarūpa-gosāñire*—Svarūpa Gosāñi; *dekhi’*—seeing; *tāñhāre puchila*—He asked him.

Speaking in this way, Śrī Caitanya Mahāprabhu fully returned to external consciousness. Seeing Svarūpa Dāmodara Gosvāmī, the Lord questioned him.

TEXT 111

*'ihāñ kene tomarā āmāre lañā āilā?'
svarūpa-gosāñi tabe kahite lāgilā*

ihāñ—here; *kene*—why; *tomarā*—you; *āmāre*—Me; *lañā āilā*—have brought; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosāñi; *tabe*—at that time; *kahite lāgilā*—began to speak.

“Why have you brought Me here?” He asked. Then Svarūpa Dāmodara answered Him.

TEXT 112

*“yamunāra bhrame tumi samudre paḍilā
samudrera taraṅge āsi, eta dūra āilā!*

yamunāra bhrame—in mistaking for the Yamunā; *tumi*—You; *samudre*—in the sea; *paḍilā*—fell; *samudrera taraṅge*—by the waves of the sea; *āsi*—coming; *eta*—this; *dūra*—far; *āilā*—You have come.

“You mistook the sea for the Yamunā River,” he said, “and You jumped into it. You have been carried this far by the waves of the sea.

TEXT 113

*ei jāliyā jāle kari' tomā uṭhāila
tomāra paraśe ei preme matta ha-ila*

ei jāliyā—this fisherman; *jāle*—in the net; *kari'*—catching; *tomā*—You; *uṭhāila*—rescued from the water; *tomāra paraśe*—by Your touch; *ei*—this man; *preme*—in ecstatic love; *matta ha-ila*—became maddened.

“This fisherman caught You in his net and rescued You from the water. Because of Your touch, he is now mad with ecstatic love for Kṛṣṇa.

TEXT 114

*saba rātri sabe beḍāi tomāre anveṣiyā
jāliyāra mukhe śuni’ pāinu āsiyā*

saba rātri—the whole night; *sabe*—all of us; *beḍāi*—walked; *tomāre*—You; *anveṣiyā*—searching for; *jāliyāra mukhe*—from the mouth of this fisherman; *śuni’*—hearing; *pāinu*—we found; *āsiyā*—coming.

“Throughout the night, we all walked about in search of You. After hearing from this fisherman, we came here and found You.

TEXT 115

*tumi mūrccā-chale vṛndāvane dekha krīḍā
tomāra mūrccā dekhi’ sabe mane pāi pīḍā*

tumi—You; *mūrccā-chale*—pretending to be unconscious; *vṛndāvane*—at Vṛndāvana; *dekha*—see; *krīḍā*—the pastimes; *tomāra mūrccā dekhi’*—seeing Your unconsciousness; *sabe*—all of us; *mane*—in the mind; *pāi*—get; *pīḍā*—agony.

“While apparently unconscious, You witnessed the pastimes in Vṛndāvana, but when we saw You unconscious, we suffered great agony in our minds.

TEXT 116

*kṛṣṇa-nāma la-ite tomāra ‘ardha-bāhya’ ha-ila
tāte ye pralāpa kailā, tāhā ye śunila“*

kṛṣṇa-nāma la-ite—chanting the holy name of Kṛṣṇa; *tomāra*—Your; *ardha-bāhya*—half-consciousness; *ha-ila*—there was; *tāte*—thereafter; *ye*—whatever; *pralāpa*—crazy talks; *kailā*—You did; *tāhā*—that; *ye*—which; *śunila*—have heard.

“When we chanted the holy name of Kṛṣṇa, however, You came to semiconsciousness, and we have all been hearing You speak like a madman.”

TEXT 117

*prabhu kahe,—“svaṇne dekhi’ gelāṇa vṛndāvane
dekhi,—kṛṣṇa rāsa karena gopīgaṇa-sane*

prabhu kahe—Śrī Caitanya Mahāprabhu said; svaṇne dekhi’—dreaming; gelāṇa vṛndāvane—I went to Vṛndāvana; dekhi—I see; kṛṣṇa—Lord Kṛṣṇa; rāsa karena—performs the rāsa dance; gopī-gaṇa-sane—with the gopīs.

Śrī Caitanya Mahāprabhu said, “In My dream I went to Vṛndāvana, where I saw Lord Kṛṣṇa perform the rāsa dance with all the gopīs.

TEXT 118

*jala-krīḍā kari’ kailā vanya-bhojane
dekhi’ āmi pralāpa kailuṅ—hena laya mane“*

jala-krīḍā—sports in the water; kari’—performing; kailā—had; vanya-bhojane—a picnic; dekhi’—seeing; āmi—I; pralāpa kailuṅ—talked crazily; hena—such; laya—takes; mane—in My mind.

“After sporting in the water, Kṛṣṇa enjoyed a picnic. I can understand that after seeing this I must certainly have talked like a madman.”

TEXT 119

*tabe svarūpa-gosāñi taṅre snāna karāñā
prabhure lañā ghara āilā ānandita hañā*

tabe—thereafter; svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; taṅre—Him; snāna karāñā—causing to bathe; prabhure—Śrī Caitanya Mahāprabhu; lañā—taking; ghara āilā—came back to His house; ānandita hañā—being very happy.

Thereafter, Svarūpa Dāmodara Gosvāmī had Lord Śrī Caitanya Mahāprabhu bathe in the sea, and then he very happily brought Him back home.

TEXT 120

*ei ta' kahiluṅ prabhura samudra-pātana
ihā yei śune, pāya caitanya-caraṇa*

ei ta'—thus; *kahiluṅ*—I have described; *prabhura*—of Śrī Caitanya Mahāprabhu; *samudra-pātana*—the falling into the sea; *ihā*—this story; *yei śune*—anyone who hears; *pāya*—obtains; *caitanya-caraṇa*—shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

Thus I have described the incident of Lord Śrī Caitanya Mahāprabhu's falling into the ocean. Anyone who listens to this pastime will certainly attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 121

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

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.

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 Śrī Caitanya-caritāmṛta, Antya-līlā, Eighteenth Chapter, describing Lord Śrī Caitanya Mahāprabhu's falling into the sea.

CHAPTER NINETEEN

The Inconceivable Behaviour of Lord Śrī Caitanya Mahāprabhu

The following summary of Chapter Nineteen is given by Śrīla Bhaktivinoda Ṭhākura in his *Aṁṛta-pravāha-bhāṣya*. Every year, Śrī Caitanya Mahāprabhu asked Jagadānanda Paṇḍita to visit His mother in Navadvīpa with gifts of cloth and *prasādam*. After one such visit, Jagadānanda Paṇḍita returned to Purī with a sonnet that Advaita Ācārya had written. When Śrī Caitanya Mahāprabhu read it, His ecstasy was so great that all the devotees feared that the Lord would very soon pass away. The Lord's condition was so serious that at night He would bruise and bloody His face by rubbing it against the walls. To stop this, Svarūpa Dāmodara asked Śaṅkara Paṇḍita to stay at night in the same room with the Lord.

This chapter further describes how Lord Śrī Caitanya Mahāprabhu entered the Jagannātha-vallabha garden during the full-moon night of Vaiśākha (April-May) and experienced various transcendental ecstasies. Overwhelmed with ecstatic love at suddenly seeing Lord Śrī Kṛṣṇa beneath an *aśoka* tree, He exhibited various symptoms of spiritual madness.

TEXT 1

*vande taṁ kṛṣṇa-caitanyam
māṭṛ-bhakta-śiromaṇim
pralāpya mukha-saṅgharṣī
madhūdyāne lalāsa yaḥ*

vande—I offer my respectful obeisances; *taṁ*—unto Him; *kṛṣṇa-caitanyam*—Lord Śrī Caitanya Mahāprabhu; *māṭṛ-bhakta*—of great devotees of mothers; *śiro-maṇim*—the crown jewel; *pralāpya*—talking like a madman; *mukha-saṅgharṣī*—who used to rub His face; *madhu-udyāne*—in the garden known as Jagannātha-vallabha; *lalāsa*—enjoyed; *yaḥ*—who.

Lord Śrī Caitanya Mahāprabhu, the most exalted of all devotees of mothers, spoke like a madman and rubbed His face against the walls. Overwhelmed by emotions of ecstatic love, He would sometimes enter the Jagannāthavallabha garden to perform His pastimes. I offer my respectful obeisances unto Him.

TEXT 2

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Gaurāṅga.

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of Lord Caitanya Mahāprabhu!

TEXT 3

*ei-mate mahāprabhu kṛṣṇa-premāveśe
unmāda-pralāpa kare rātri-divase*

ei-mate—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kṛṣṇa-premā-āveśe*—in ecstatic emotional love of Kṛṣṇa; *unmāda*—madness; *pralāpa*—and crazy talk; *kare*—performs; *rātri-divase*—throughout the entire day and night.

In the ecstasy of love of Kṛṣṇa, Śrī Caitanya Mahāprabhu thus behaved like a madman, talking insanelly all day and night.

TEXT 4

*prabhura atyanta priya paṇḍita-jagadānanda
yāhāra caritre prabhu pāyena ānanda*

prabhura—of Śrī Caitanya Mahāprabhu; *atyanta*—very; *priya*—affectionate; *paṇḍita-jagadānanda*—Jagadānanda Paṇḍita; *yāhāra caritre*—in whose activities; *prabhu*—Śrī Caitanya Mahāprabhu; *pāyena*—gets; *ānanda*—great pleasure.

Jagadānanda Paṇḍita was a very dear devotee of Śrī Caitanya Mahāprabhu. The Lord derived great pleasure from his activities.

TEXT 5

prati-vatsara prabhu tāṅre pāṭhāna nadīyāte
viccheda-duḥkhitā jāni 'jananī āśvāsīte

prati-vatsara—every year; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *pāṭhāna*—sends; *nadīyāte*—to Navadvīpa; *viccheda-duḥkhitā jāni*—knowing her affliction due to separation; *jananī*—His mother; *āśvāsīte*—to console.

Knowing His mother to be greatly afflicted by separation from Him, the Lord would send Jagadānanda Paṇḍita to Navadvīpa every year to console her.

TEXT 6

“nadīyā calaha, mātāre kahiha namaskāra
āmāra nāme pāda-padma dhariha tāṅhāra

nadīyā calaha—start for Nadia; *mātāre*—unto My mother; *kahiha*—tell; *namaskāra*—My obeisances; *āmāra nāme*—in My name; *pāda-padma*—the lotus feet; *dhariha*—catch; *tāṅhāra*—her.

Śrī Caitanya Mahāprabhu told Jagadānanda Paṇḍita, “Go to Nadia and offer My obeisances to My mother. Touch her lotus feet in My name.

TEXT 7

*kahiha tāñhāre—‘tumi karaha smaraṇa
nitya āsi’ āmi tomāra vandiye caraṇa*

kahiha tāñhāre—inform her; tumi karaha smaraṇa—please remember; nitya āsi’—coming daily; āmi—I; tomāra—your; vandiye caraṇa—offer respect to the lotus feet.

“Tell her for Me, ‘Please remember that I come here every day and offer My respects to your lotus feet.

TEXT 8

*ye-dine tomāra icchā karāite bhojana
se-dine āsi’ avaśya kariye bhakṣaṇa*

ye-dine—any day; tomāra—your; icchā—desire; karāite bhojana—to feed Me; se-dine—on that day; āsi’—coming; avaśya—certainly; kariye bhakṣaṇa—I eat.

“Any day you desire to feed Me, I certainly come and accept what you offer.

TEXT 9

*tomāra sevā chāḍi’ āmi kariluṅ sannyāsa
’bāula’ hañā āmi kailuṅ dharma-nāśa*

tomāra sevā chāḍi’—giving up your service; āmi—I; kariluṅ—accepted; sannyāsa—the renounced order of life; bāula hañā—becoming mad; āmi—I; kailuṅ—did; dharma-nāśa—destruction of religion.

“I have given up service to you and have accepted the vow of sannyāsa. I have thus become mad and have destroyed the principles of religion.

TEXT 10

*ei aparādha tumi nā la-ihā āmāra
tomāra adhīna āmi—putra se tomāra*

ei aparādha—this offense; *tumi*—you; *nā*—do not; *la-ihā*—take; *āmāra*—of Me; *tomāra*—your; *adhīna*—dependent; *āmi*—I; *putra*—son; *se*—that; *tomāra*—of you.

“Mother, please do not take this as an offense, for I, your son, am completely dependent upon you.

TEXT 11

*nīlācale āchi āmi tomāra ājñāte
yāvat jība, tāvat āmi nāriḥa chāḍite”*

nīlācale—Jagannātha Purī, Nīlācala; *āchi āmi*—I am; *tomāra ājñāte*—on the basis of your order; *yāvat jība*—as long as I live; *tāvat*—so long; *āmi*—I; *nāriḥa*—shall not be able; *chāḍite*—to leave.

“I am staying here at Nīlācala, Jagannātha Purī, according to your order. As long as I live, I shall not leave this place.”

TEXT 12

*gopa-līlāya pāilā yei prasāda-vasane
mātāre pāṭhāna tāhā purīra vacane*

gopa-līlāya—in His pastimes as a cowherd boy; *pāilā*—got; *yei*—whatever; *prasāda*—remnant; *vasane*—clothing; *mātāre*—unto His mother; *pāṭhāna*—sent; *tāhā*—that; *purīra vacane*—on the order of Paramānanda Purī.

Following the order of Paramānanda Purī, Śrī Caitanya Mahāprabhu sent His mother the prasāda clothing left by Lord Jagannātha after His pastimes as a cowherd boy.

TEXT 13

*jagannāthera uttama prasāda āniyā yatane
mātāre pṛthak pāṭhāna, āra bhakta-gaṇe*

jagannāthera—of Lord Jagannātha; *uttama*—first class; *prasāda*—remnants of food; *āniyā yatane*—bringing very carefully; *mātāre*—unto His mother; *pṛthak*—separately; *pāṭhāna*—sends; *āra bhakta-gaṇe*—and to the other devotees.

Śrī Caitanya Mahāprabhu very carefully brought first-class prasādam from Lord Jagannātha and sent it in separate packages to His mother and the devotees at Nadia.

TEXT 14

*māṭṛ-bhakta-gaṇera prabhu hana śiromaṇi
sannyāsa kariyā sadā sevena janani*

māṭṛ-bhakta-gaṇera—of the devotees of mothers; *prabhu*—Śrī Caitanya Mahāprabhu; *hana*—is; *śiromaṇi*—the topmost jewel; *sannyāsa kariyā*—even after taking the *sannyāsa* order; *sadā*—always; *sevena*—renders service; *janani*—to His mother.

Śrī Caitanya Mahāprabhu is the topmost gem of all devotees of mothers. He rendered service to His mother even after He had accepted the vow of *sannyāsa*.

TEXT 15

*jagadānanda nadīyā giyā mātāre mililā
prabhura yata nivedana, sakala kahilā*

jagadānanda—Jagadānanda; *nadīyā*—to Navadvīpa; *giyā*—going; *mātāre*—mother Śacī; *mililā*—met; *prabhura*—of Śrī Caitanya Mahāprabhu; *yata nivedana*—all kinds of salutations; *sakala*—everything; *kahilā*—he told.

Jagadānanda Paṇḍita thus went to Nadia, and when he met Śacīmātā, he conveyed to her all the Lord's salutations.

TEXT 16

*ācāryādi bhakta-gaṇe mililā prasāda diyā
mātā-ṭhāñi ājñā la-ilā māseka rahiya*

ācārya-ādi—beginning with Advaita Ācārya; *bhakta-gaṇe*—all the devotees; *mililā*—he met; *prasāda diyā*—delivering the *prasādam* of Lord Jagannātha; *mātā-ṭhāñi*—from mother Śacī; *ājñā la-ilā*—took permission to leave; *māseka rahiya*—remaining for one month.

He then met all the other devotees, headed by Advaita Ācārya, and gave them the *prasādam* of Jagannātha. After staying for one month, he took permission from mother Śacī to leave.

TEXT 17

*ācāryera ṭhāñi giyā ājñā māgilā
ācārya-gosāñi prabhure sandeśa kahilā*

ācāryera ṭhāñi—to Advaita Ācārya; *giyā*—going; *ājñā māgilā*—begged for permission to leave; *ācārya-gosāñi*—Advaita Ācārya; *prabhure*—unto Śrī Caitanya Mahāprabhu; *sandeśa kahilā*—sent a message.

When he went to Advaita Ācārya and also asked His permission to return, Advaita Prabhu gave him a message to deliver to Śrī Caitanya Mahāprabhu.

TEXT 18

*tarajā-prahelī ācārya kahena ṭhāre-ṭhore
prabhu mātra bujhena, keha bujhite nā pāre*

tarajā-prahelī—a sonnet in equivocal language; *ācārya*—Advaita Ācārya; *kahena*—spoke; *ṭhāre-ṭhore*—making some indications; *prabhu*—Śrī Caitanya Mahāprabhu; *mātra*—only; *bujhena*—could understand; *keha bujhite nā pāre*—others could not understand.

Advaita Ācārya had written a sonnet in equivocal language with an import that Śrī Caitanya Mahāprabhu could understand but others could not.

TEXT 19

*“prabhure kahiha āmāra koṭi namaskāra
ei nivedana tāñra caraṇe āmāra*

prabhure kahiha—just inform Lord Caitanya; *āmāra*—My; *koṭi namaskāra*—hundreds and thousands of obeisances; *ei nivedana*—this is the submission; *tāñra*—His; *caraṇe*—unto the lotus feet; *āmāra*—My.

In His sonnet, Advaita Prabhu first offered His obeisances hundreds and thousands of times unto the lotus feet of Lord Śrī Caitanya Mahāprabhu. He then submitted the following statement at His lotus feet.

TEXT 20

*bāulake kahiha,—loka ha-ila bāula
bāulake kahiha,—hāṭe nā vikāya cāula*

bāulake kahiha—please inform Śrī Caitanya Mahāprabhu, who is playing the part of a madman in ecstatic love; *loka*—the people in general; *ha-ila*—have become; *bāula*—also mad in ecstatic love; *bāulake kahiha*—again inform Lord Śrī Caitanya Mahāprabhu, the *bāula*; *hāṭe*—in the market; *nā*—not; *vikāya*—sells; *cāula*—rice.

“Please inform Śrī Caitanya Mahāprabhu, who is acting like a madman, that everyone here has become mad like Him. Inform Him also that in the marketplace rice is no longer in demand.

TEXT 21

*bāulake kahiha,—kāye nāhika āula
bāulake kahiha,—ihā kahiyāche bāula“*

bāulake kahiha—again inform the *bāula*, Śrī Caitanya Mahāprabhu; *kāye*—in business; *nāhika*—there is not; *āula*—persons who have become mad in ecstatic love; *bāulake kahiha*—again inform the *bāula*, Śrī Caitanya Mahāprabhu; *ihā*—this; *kahiyāche*—has spoken; *bāula*—another madman, Śrī Advaita Prabhu Himself.

“Further tell Him that those now mad in ecstatic love are no longer interested in the material world. Also tell Śrī Caitanya Mahāprabhu that one who has also become a madman in ecstatic love [Advaita Prabhu] has spoken these words.”

TEXT 22

eta śuni' jagadānanda hāsīte lāgilā
nīlācale āsi' tabe prabhure kahilā

eta śuni'—hearing this; *jagadānanda*—Jagadānanda Paṇḍita; *hāsīte lāgilā*—began to laugh; *nīlācale*—to Jagannātha Purī; *āsi'*—returning; *tabe*—then; *prabhure kahilā*—he told all this to Śrī Caitanya Mahāprabhu.

When he heard Advaita Ācārya's statement, Jagadānanda Paṇḍita began to laugh, and when he returned to Jagannātha Purī, Nīlācala, he informed Caitanya Mahāprabhu of everything.

TEXT 23

tarajā śuni' mahāprabhu iṣat hāsīlā
tānra yei ājñā'—bali' mauna dharilā

tarajā śuni'—hearing the sonnet; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *iṣat hāsīlā*—quietly smiled; *tānra yei ājñā*—that is His order; *bali'*—saying; *mauna dharilā*—became silent.

After hearing the equivocal sonnet by Advaita Ācārya, Śrī Caitanya Mahāprabhu quietly smiled. “That is His order,” He said. Then He fell silent.

TEXT 24

jāniyāo svarūpa gosāñi prabhure puchila
'ei tarajāra artha bujhite nārila'

jāniyāo—although knowing; *svarūpa gosāñi*—Svarūpa Dāmodara Gosvāmī; *prabhure puchila*—inquired from Śrī Caitanya Mahāprabhu; *ei tarajāra artha*—the meaning of this sonnet; *bujhite*—to understand; *nārila*—I was not able.

Although he knew the secret, Svarūpa Dāmodara Gosvāmī inquired from the Lord, “What is the meaning of this sonnet? I could not understand it.”

TEXT 25

prabhu kahena,—'ācārya haya pūjaka prabala
āgama-śāstrera vidhi-vidhāne kuśala

prabhu kahena—Śrī Caitanya Mahāprabhu said; *ācārya haya pūjaka prabala*—Advaita Ācārya is a great worshiper; *āgama-śāstrera*—of the Vedic literature; *vidhi-vidhāne kuśala*—very expert in the regulative principles.

Śrī Caitanya Mahāprabhu replied, “Advaita Ācārya is a great worshiper of the Lord and is very expert in the regulative principles enjoined in the Vedic literatures.

TEXT 26

upāsanā lāgi' devera karena āvāhana
pūjā lāgi' kata kāla karena nirodhana

upāsanā lāgi'—for worshiping the Deity; *devera*—of the Lord; *karena āvāhana*—invites to come; *pūjā lāgi'*—to perform the worship; *kata kāla*—for some time; *karena nirodhana*—He keeps the Deity.

“Advaita Ācārya invites the Lord to come and be worshiped, and to perform the worship He keeps the Deity for some time.

TEXT 27

*pūjā-nirvāhaṇa haile pāche karena visarjana
tarajāra nā jāni artha, kibā tāñra mana*

pūjā-nirvāhaṇa—finishing of the worship; *haile*—when there is; *pāche*—at last; *karena visarjana*—sends back the Deity; *tarajāra*—of the sonnet; *nā jāni*—I do not know; *artha*—the meaning; *kibā tāñra mana*—what is in His mind.

“After the worship is completed, He sends the Deity somewhere else. I do not know the meaning of this sonnet, nor do I know what is in Advaita Prabhu’s mind.

TEXT 28

*mahā-yogeśvara ācārya—tarajāte samartha
āmiha bujhite nāri tarajāra artha’*

mahā-yogeśvara—the greatest mystic; *ācārya*—Advaita Ācārya; *tarajāte samartha*—very expert in writing sonnets; *āmiha*—and yet I; *bujhite*—to understand; *nāri*—am not able; *tarajāra*—of the sonnet; *artha*—the meaning.

“Advaita Ācārya is a great mystic. No one can understand Him. He is expert in writing sonnets that even I Myself cannot understand.”

TEXT 29

*śuniyā vismita ha-ilā saba bhakta-gaṇa
svarūpa-gosāñi kichu ha-ilā vimana*

śuniyā—hearing; *vismita*—astonished; *ha-ilā*—became; *saba*—all; *bhakta-gaṇa*—the devotees; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *kichu*—somewhat; *ha-ilā*—became; *vimana*—morose.

Hearing this, all the devotees were astonished, especially Svarūpa Dāmodara, who became somewhat morose.

TEXT 30

*sei dina haite prabhura āra daśā ha-ila
kṛṣṇera viccheda-daśā dviguṇa bāḍila*

sei dine haite—from that day on; *prabhura*—of Śrī Caitanya Mahāprabhu; *āra*—another; *daśā*—condition; *ha-ila*—there was; *kṛṣṇera*—from Lord Kṛṣṇa; *viccheda-daśā*—the condition of separation; *dvi-guṇa*—twice; *bāḍila*—increased.

From that day on, Śrī Caitanya Mahāprabhu’s emotional state changed markedly; His feelings of separation from Kṛṣṇa doubled in intensity.

TEXT 31

*unmāda-pralāpa-ceṣṭā kare rātri-dine
rādhā-bhāvāveśe viraha bāḍe anukṣaṇe*

unmāda—madness; *pralāpa*—craziness; *ceṣṭā*—activities; *kare rātri-dine*—He performed day and night; *rādhā-bhāva-āveśe*—in the ecstatic emotion of Śrīmatī Rādhārāṇī; *viraha*—separation; *bāḍe*—increases; *anukṣaṇe*—every moment.

As His feelings of separation in the ecstasy of Śrīmatī Rādhārāṇī increased at every moment, the Lord’s activities, both day and night, were now wild, insane performances.

TEXT 32

*ācambite sphure kṛṣṇera mathurā-gamana
udghūrṇā-daśā haila unmāda-lakṣaṇa*

ācambite—suddenly; *sphure*—there awoke; *kṛṣṇera*—of Lord Kṛṣṇa; *mathurā-gamana*—the departure for Mathurā; *udghūrṇā-daśā*—the ecstatic condition known as *udghūrṇā*; *haila*—there was; *unmāda-lakṣaṇa*—the symptom of madness.

Suddenly there awoke within Śrī Caitanya Mahāprabhu the scene of Lord Kṛṣṇa's departure to Mathurā, and He began exhibiting the symptom of ecstatic madness known as udghūrṇā.

TEXT 33

*rāmānandera galā dhari' karena pralāpana
svarūpe puchena māni' nija-sakhī-gaṇa*

rāmānandera—of Rāmānanda Rāya; *galā dhari'*—holding the neck; *karena pralāpana*—begins talking like a crazy man; *svarūpe puchena*—inquired from Svarūpa Dāmodara; *māni'*—accepting; *nija-sakhī-gaṇa*—as a *gopī* friend.

Śrī Caitanya Mahāprabhu spoke like a madman, holding Rāmānanda Rāya by the neck, and He questioned Svarūpa Dāmodara, thinking him to be His *gopī* friend.

TEXT 34

*pūrve yena viśākhāre rādhikā puchilā
sei śloka paḍi' pralāpa karite lāgilā*

pūrve—formerly; *yena*—as; *viśākhāre*—unto Viśākhā; *rādhikā*—Śrīmatī Rādhārāṇī; *puchilā*—inquired; *sei śloka*—that verse; *paḍi'*—reciting; *pralāpa*—talking like a crazy man; *karite lāgilā*—began to do.

Just as Śrīmatī Rādhārāṇī inquired from Her personal friend Viśākhā, Śrī Caitanya Mahāprabhu, reciting that very verse, began speaking like a madman.

TEXT 35

*kva nanda-kula-candramāḥ kva śikhi-candrakālankṛtiḥ
kva mandra-muralī-ravaḥ kva nu surendra-nīla-dyutiḥ
kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣausadhir
nidhir mama suhṛt-tamaḥ kva bata hanta hā dhig vidhim*



Śrī Caitanya Mahāprabhu spoke like a madman, holding Rāmānanda Rāya by the neck, and He questioned Svarūpa Dāmodara, thinking him to be His gopī friend.

kva—where; *nanda-kula-candramāḥ*—Kṛṣṇa, who has arisen like the moon in the ocean of the dynasty of Nanda Mahārāja; *kva*—where; *śikhī-candraka-alan̄kṛtiḥ*—Kṛṣṇa, whose head is decorated with a peacock feather; *kva*—where; *mandra-muralī-ravaḥ*—Kṛṣṇa, whose flute produces a deep sound; *kva*—where; *nu*—certainly; *surendra-nīla-dyutiḥ*—Kṛṣṇa, whose bodily luster is like the jewel called *indranīla*; *kva*—where; *rāsa-rasa-tāṇḍavī*—Kṛṣṇa, who is expert in dancing in the *rāsa* dance; *kva*—where; *sakhi*—O My dear friend; *jīva-rakṣā-auṣadhiḥ*—Kṛṣṇa, who is the medicine that can save one’s life; *nidhiḥ*—treasure; *mama*—My; *suhṛt-tamaḥ*—best of friends; *kva*—where; *bata*—I am so sorry; *hanta*—alas; *hā*—oh; *dhik vidhim*—condemnation to Vidhi, the maker of my destiny.

“My dear friend, where is Kṛṣṇa, who is like the moon rising from the ocean of Mahārāja Nanda’s dynasty? Where is Kṛṣṇa, His head decorated with a peacock feather? Where is He? Where is Kṛṣṇa, whose flute produces such a deep sound? Oh, where is Kṛṣṇa, whose bodily luster is like the luster of the blue *indranīla* jewel? Where is Kṛṣṇa, who is so expert in *rāsa* dancing? Oh, where is He, who can save My life? Kindly tell Me where to find Kṛṣṇa, the treasure of My life and best of My friends. Feeling separation from Him, I hereby condemn Providence, the shaper of My destiny.’

This verse is found in the *Lalita-mādhava* (3.25) of Śrīlā Rūpa Gosvāmī.

TEXT 36

“*vrajendra-kula—dugdha-sindhu, kṛṣṇa tāhe pūrṇa indu,*
janmi’ kailā jagat ujora
kānty-amṛta yebā piye, nirantara piyā jiye,
vraja-janera nayana-cakora

vrajendra-kula—the dynasty of Mahārāja Nanda in Vrajabhūmi; *dugdha-sindhu*—like the ocean of milk; *kṛṣṇa*—Lord Kṛṣṇa; *tāhe*—in that; *pūrṇa*—full; *indu*—moon; *janmi’*—arising; *kailā*—has made; *jagat*—the whole world; *ujora*—illuminated; *kānti-amṛta*—the nectar of His bodily luster; *yebā piye*—anyone who drinks; *nirantara*—always; *piyā*—drinking; *jiye*—sustains life; *vraja-janera*—of the inhabitants of Vṛndāvana; *nayana-cakora*—eyes that are like *cakora* birds.

“The family of Mahārāja Nanda is just like an ocean of milk, wherein Lord Kṛṣṇa has arisen like the full moon to illuminate the entire universe. The eyes of the residents of Vraja are like cakora birds that continuously drink the nectar of His bodily luster and thus live peacefully.

TEXT 37

*sakhi he, kothā kṛṣṇa, karāha daraśana
kṣaṇeke yāhāra mukha, nā dekhile phāṭe buka,
śighra dekhāha, nā rahe jīvana*

sakhi he—O My dear friend; *kothā kṛṣṇa*—where is Lord Kṛṣṇa; *karāha daraśana*—please let Me see Him; *kṣaṇeke*—within a moment; *yāhāra*—whose; *mukha*—face; *nā dekhile*—if not seeing; *phāṭe buka*—My heart is breaking; *śighra*—quickly; *dekhāha*—show; *nā rahe jīvana*—My life is expiring.

“My dear friend, where is Kṛṣṇa? Kindly let Me see Him. My heart breaks at not seeing His face even for a moment. Kindly show Him to Me immediately; otherwise I cannot live.

TEXT 38

*ei vrajera ramaṇī, kāmārka-tapta-kumudinī,
nija-karāmṛta diyā dāna
praphullita kare yei, kāhān mora candra sei,
dekhāha, sakhi, rākha mora prāṇa*

ei—these; *vrajera ramaṇī*—women of Vṛndāvana; *kāma-arka-tapta-kumudinī*—exactly like lilies becoming very hot in the sun of lusty desire; *nija*—own; *kara-amṛta*—nectar of the hands; *diyā*—giving; *dāna*—charity; *praphullita*—jubilant; *kare*—makes; *yei*—one who; *kāhān*—where; *mora*—My; *candra*—moon; *sei*—that; *dekhāha*—please show; *sakhi*—O My dear friend; *rākha*—please save; *mora prāṇa*—My life.

“The women of Vṛndāvana are just like lilies growing hot in the sun of lusty desires. But moonlike Kṛṣṇa makes them all jubilant by bestowing

upon them the nectar of His hands. O My dear friend, where is My moon now? Save My life by showing Him to Me!

TEXT 39

*kāhāṅ se cūḍāra ṭhāma, śikhi-piñchera uḍāna,
nava-meghe yena indra-dhanu
pītāmbara—taḍid-dyuti, muktā-mālā—baka-pāṅti,
navāmbuda jini’ śyāma-tanu*

kāhāṅ—where; *se*—that; *cūḍāra ṭhāma*—beauty of the helmet; *śikhi-piñchera uḍāna*—upon which there is a peacock feather; *nava-meghe*—in a new cloud; *yena*—just like; *indra-dhanu*—the rainbow; *pīta-ambara*—yellow garments; *taḍit-dyuti*—like the illumination of lightning; *muktā-mālā*—pearl necklace; *baka-pāṅti*—like rows of ducks; *nava-ambuda*—a new rain cloud; *jini’*—conquering; *śyāma-tanu*—the blackish body.

“My dear friend, where is that beautiful helmet with a peacock feather upon it like a rainbow upon a new cloud? Where are those yellow garments, shining like lightning? And where is that necklace of pearls that resemble flocks of ducks flying in the sky? The blackish body of Kṛṣṇa triumphs over the new blackish rain cloud.

TEXT 40

*eka-bāra yāra nayane lāge, sadā tāra hṛdaye jāge,
kṛṣṇa-tanu—yena āmra-āṭhā
nārī-mane paiśe hāya, yatne nāhi bāhirāya,
tanu nahe,—seyā-kulera kāñṭā*

eka-bāra—once; *yāra*—whose; *nayane*—eyes; *lāge*—capture; *sadā*—always; *tāra*—his; *hṛdaye*—in the heart; *jāge*—remains prominent; *kṛṣṇa-tanu*—the body of Kṛṣṇa; *yena*—like; *āmra-āṭhā*—the sap of the mango tree; *nārī-mane*—in the minds of women; *paiśe*—enters; *hāya*—alas; *yatne*—even with great endeavor; *nāhi*—does not; *bāhirāya*—come out; *tanu nahe*—is not an ordinary body; *seyā-kulera kāñṭā*—it is like the thorn of the *seyā* berry tree.

“If a person’s eyes even once capture that beautiful body of Kṛṣṇa, it remains always prominent within his heart. Kṛṣṇa’s body resembles the sap of the mango tree, for when it enters the minds of women, it will not come out, despite great endeavor. Thus Kṛṣṇa’s extraordinary body is like a thorn of the seyā berry tree.

TEXT 41

*jiniyā tamāla-dyuti, indranīla-sama kānti,
se kāntite jagat mātāya
śṛṅgāra-rasa-sāra chāni’, tāte candra-jyotsnā sāni’,
jāni vidhi niramilā tāya*

jiniyā—being victorious over; *tamāla-dyuti*—the luster of the *tamāla* tree; *indra-nīla*—the gem known as *indranīla*; *sama kānti*—the luster like; *se kāntite*—by that luster; *jagat mātāya*—the whole world becomes maddened; *śṛṅgāra-rasa*—of the mellow of conjugal love; *sāra*—essence; *chāni’*—filtering; *tāte*—in that; *candra-jyotsnā*—the illumination of the full moon; *sāni’*—mixing; *jāni*—I know; *vidhi*—Providence; *niramilā*—made very clear; *tāya*—that.

“Kṛṣṇa’s bodily luster shines like the *indranīla* gem and surpasses the luster of the *tamāla* tree. The luster of His body drives the entire world mad because Providence has made it transparent by refining the essence of the mellow of conjugal love and mixing it with moonshine.

TEXT 42

*kāhāṅ se muralī-dhvani, navābhra-garjita jini’,
jagat ākarṣe śravaṇe yāhāra
uṭhi’ dhāya vraja-jana, tṛṣita cātaka-gaṇa,
āsi’ piye kānty-amṛta-dhāra*

kāhāṅ—where; *se*—that; *muralī-dhvani*—the vibration of the flute; *navābhra-garjita jini’*—conquering the vibrations of new clouds; *jagat*—the whole world; *ākarṣe*—attracts; *śravaṇe*—the hearing; *yāhāra*—whose; *uṭhi’*—standing up; *dhāya*—run; *vraja-jana*—the inhabitants of

Vrajabhūmi; *ṛṣita cātaka-gaṇa*—like lusty *cātaka* birds; *āsi'*—coming; *piye*—drink; *kānti-amṛta-dhāra*—the showers of the nectar of Kṛṣṇa's bodily luster.

“The deep vibration of Kṛṣṇa's flute surpasses the thundering of new clouds and attracts the aural reception of the entire world. Thus the inhabitants of Vṛndāvana rise and pursue that sound, drinking the showering nectar of Kṛṣṇa's bodily luster like thirsty *cātaka* birds.

TEXT 43

mora sei kalā-nidhi, prāṇa-rakṣā-mahauṣadhi,
sakhi, mora teṅho suhṛttama
deha jīye tāñhā vine, dhik ei jīvane,
vidhi kare eta viḍambana!”

mora—of Me; *sei*—that; *kalā-nidhi*—reservoir of art and culture; *prāṇa-rakṣā*—*mahā-auṣaudhi*—the panacea for saving My life; *sakhi*—O My dear friend; *mora*—My; *teṅho*—He; *suhṛt-tama*—the best of friends; *deha jīye*—My body lives; *tāñhā vine*—without Him; *dhik*—condemnation; *ei jīvane*—to this life; *vidhi*—Providence; *kare*—does; *eta viḍambana*—so much cheating.

“Kṛṣṇa is the reservoir of art and culture, and He is the panacea that saves My life. O My dear friend, since I live without Him, who is the best among My friends, I condemn the duration of My life. I think that Providence has cheated Me in many ways.

TEXT 44

'ye-jana jīte nāhi cāya, tāre kene jīyāya',
vidhi-prati uthe krodha-śoka
vidhire kare bhartsana, kṛṣṇe dena olāhana,
paḍi' bhāgavatera eka śloka

ye-jana—that person who; *jīte*—to live; *nāhi cāya*—does not want; *tāre*—him; *kene*—why; *jīyāya*—he makes life continue; *vidhi-prati*—towards

Providence; *uṭhe*—awakens; *krodha-śoka*—anger and lamentation; *vidhire*—unto Providence; *kare*—does; *bhartsana*—chastisement; *kṛṣṇe*—unto Lord Kṛṣṇa; *dena*—gives; *olāhana*—accusation; *paḍi*—reciting; *bhāgavatera*—of Śrīmad-Bhāgavatam; *eka śloka*—a verse.

“Why does Providence continue the life of one who does not wish to live?” This thought aroused anger and lamentation in Śrī Caitanya Mahāprabhu, who then recited a verse from Śrīmad-Bhāgavatam that chastises Providence and makes an accusation against Kṛṣṇa.

TEXT 45

*aho vidhātas tava na kvacid dayā
saṁyojya maitryā praṇayena dehinaḥ
tānś cākṛtārthān viyunaṅkṣy apārthakam
viceṣṭitam te 'rbhaka-ceṣṭitam yathā*

aho—alas; *vidhātaḥ*—O Providence; *tava*—your; *na*—not; *kvacit*—at any time; *dayā*—mercy; *saṁyojya*—making connections; *maitryā*—by friendship; *praṇayena*—and by affection; *dehinaḥ*—of the embodied souls; *tān*—them; *ca*—and; *akṛta-arthān*—without achievement; *viyunaṅkṣi*—you cause to happen; *apārthakam*—separation; *viceṣṭitam*—activities; *te*—your; *arbhaka*—of a boy; *ceṣṭitam*—the childish play; *yathā*—like.

“O Providence, you have no mercy! You bring embodied souls together through friendship and affection, but before their desires are fulfilled, you separate them. Your activities are like the foolish pranks of children.”

This verse, quoted from Śrīmad-Bhāgavatam (10.39.19), was chanted by the damsels of Vraja when Kṛṣṇa left Vṛndāvana for Mathurā with Akrūra and Balarāma. The *gopīs* lamented that Providence had made it possible for them to meet Kṛṣṇa and Balarāma in affection and love and had then separated them.

TEXT 46

*“nā jānis prema-marma, vyartha karis pariśrama,
tora ceṣṭā—bālaka-samāna*

*tora yadi lāg pāiye, tabe tore śikṣā diye,
emana yena nā karis vidhāna*

nā jānis—you do not know; *prema-marma*—the purport of loving affairs; *vyartha karis*—you baffle; *parisrama*—all labor; *tora ceṣṭā*—your activities; *bālaka-samāna*—like the childish activities of a boy; *tora yadi lāg pāiye*—if I get the opportunity to meet you; *tabe*—then; *tore*—unto you; *śikṣā diye*—I shall give some lessons; *emana*—like this; *yena*—so that; *nā karis vidhāna*—will not make arrangements.

“Providence, you do not know the purport of loving affairs, and therefore you baffle all Our endeavors. This is very childish of you. If We could catch you, We would give you such a lesson that you would never again make such arrangements.

TEXT 47

*are vidhi, tui baḍa-i niṭhura
anyo'nya durlabha jana, preme karāñā sammilana,
'akṛtārthān' kene karis dūra?*

are—oh; *vidhi*—Providence; *tui*—you; *baḍa-i*—very; *niṭhura*—cruel; *anyāḥ anya*—for one another; *durlabha jana*—persons rarely obtained; *preme*—in love; *karāñā sammilana*—causing to meet together; *akṛtārthān*—unsuccessful; *kene*—why; *karis*—you do; *dūra*—far apart.

“Oh, cruel Providence! You are very unkind, for you bring together in love people who are rarely in touch with each other. Then, after you have made Them meet but before They are fulfilled, you again spread Them far apart.

TEXT 48

*are vidhi akaruṇa, dekhāñā kṛṣṇānana,
netra-mana lobhāilā mora
kṣaṇeke karite pāna, kāḍi' nilā anya sthāna,
pāpa kaili 'datta-apahāra'*

are—oh; *vidhi*—Providence; *akaruṇa*—most unkind; *dekhāñā*—showing; *kṛṣṇa-ānana*—the beautiful face of Kṛṣṇa; *netra-mana*—mind and eyes; *lobhāilā*—have made greedy; *mora*—My; *kṣaṇeke karite pāna*—drinking only for a moment; *kāḍi’ nilā*—took it away; *anya sthāna*—to another place; *pāpa kaili*—have performed a most sinful act; *datta-apahāra*—taking back things given in charity.

“O Providence, you are so unkind! You reveal the beautiful face of Kṛṣṇa and make the mind and eyes greedy, but after they have drunk that nectar for only a moment, you whisk Kṛṣṇa away to another place. This is a great sin because you thus take away what you have given as charity.

TEXT 49

*’akrūra kare tomāra doṣa, āmāya kene kara roṣa’,
ihā yadi kaha ‘durācāra’
tui akrūra-mūrti dhari’, kṛṣṇa nili curi kari’,
anyera nahe aiche vyavahāra*

akrūra—Akrūra; *kare*—does; *tomāra doṣa*—fault to You; *āmāya*—unto me; *kene*—why; *kara*—You do; *roṣa*—anger; *ihā*—this; *yadi*—if; *kaha*—you say; *durācāra*—O misbehaved (Providence); *tui*—you; *akrūra-mūrti dhari’*—taking the form of Akrūra; *kṛṣṇa*—Lord Kṛṣṇa; *nili*—you have taken; *curi kari’*—stealing; *anyera*—of others; *nahe*—there is not; *aiche*—this type of; *vyavahāra*—behavior.

“O misbehaved Providence! If you reply to Us, ‘Akrūra is actually at fault; why are You angry with me?’ then I say to you, ‘Providence, you have taken the form of Akrūra and have stolen Kṛṣṇa away. No one else would behave like this.’

TEXT 50

*āpanāra karma-doṣa, tore kibā kari roṣa,
toya-moya sambandha vidūra
ye āmāra prāṇa-nātha, ekatra rahi yāñra sātha,
sei kṛṣṇa ha-ilā niṭhura!*

āpanāra karma-doṣa—it is the result of My own fate; *tore*—unto you; *kibā*—what; *kari roṣa*—I give accusations; *toya-moya*—between you and Me; *sambandha*—the relationship; *vidūra*—very far; *ye*—the one who is; *āmāra*—My; *prāṇa-nātha*—life and soul; *ekatra*—together; *rahi*—We remain; *yānra sātha*—with whom; *sei kṛṣṇa*—that Kṛṣṇa; *ha-ilā niṭhura*—has become so cruel.

“But this is the fault of My own destiny. Why should I needlessly accuse you? There is no intimate relationship between you and Me. Kṛṣṇa, however, is My life and soul. It is We who live together, and it is He who has become so cruel.

TEXT 51

saba tyaji’ bhaji yānre, sei āpana-hāte māre,
nārī-vadhe kṛṣṇera nāhi bhaya
tānra lāgi’ āmi mari, ulaṭi’ nā cāhe hari,
kṣaṇa-mātre bhāṅgila praṇaya

saba tyaji’—leaving everything aside; *bhaji yānre*—the person whom I worship; *sei*—that person; *āpana-hāte*—by His own hand; *māre*—kills; *nārī-vadhe*—in killing one woman; *kṛṣṇera*—of Kṛṣṇa; *nāhi bhaya*—there is no fear; *tānra lāgi’*—for Him; *āmi mari*—I die; *ulaṭi’*—turning back; *nā cāhe hari*—Kṛṣṇa does not look; *kṣaṇa-mātre*—within a moment; *bhāṅgila*—has broken; *praṇaya*—all loving affairs.

“He for whom I have left everything is personally killing Me with His own hands. Kṛṣṇa has no fear of killing women. Indeed, I am dying for Him, but He doesn’t even turn back to look at Me. Within a moment, He has broken off Our loving affairs.

TEXT 52

kṛṣṇe kene kari roṣa, āpana durdaiva-doṣa,
pākila mora ei pāpa-phala
ye kṛṣṇa—mora premādhīna, tāre kaila udāsīna,
ei mora abhāgya prabala“

kṛṣṇe—unto Kṛṣṇa; *kene*—why; *kari roṣa*—I am angry; *āpana*—of My own; *durdaiva*—of misfortune; *doṣa*—fault; *pākila*—has ripened; *mora*—My; *ei*—this; *pāpa-phala*—sinful reaction; *ye*—that; *kṛṣṇa*—Kṛṣṇa; *mora*—My; *prema-adhīna*—dependent on love; *tāre*—Him; *kaila*—has made; *udāsīna*—indifferent; *ei mora*—this is My; *abhāgya*—misfortune; *prabala*—very strong.

“Yet why should I be angry with Kṛṣṇa? It is the fault of My own misfortune. The fruit of My sinful activities has ripened, and therefore Kṛṣṇa, who has always been dependent on My love, is now indifferent. This means that My misfortune is very strong.”

TEXT 53

ei-mata gaura-rāya, viṣāde kare hāya hāya,
'hā hā kṛṣṇa, tumi gelā kati?'
gopī-bhāva hṛdaye, tāra vākye vilāpaye,
'govinda dāmodara mādhaveti'

ei-mata—in this way; *gaura-rāya*—Lord Śrī Caitanya Mahāprabhu; *viṣāde*—in lamentation due to separation; *kare hāya hāya*—always says “alas, alas”; *hā hā kṛṣṇa*—oh, oh, Kṛṣṇa; *tumi gelā kati*—where have You gone; *gopī-bhāva hṛdaye*—with the ecstatic love of the *gopīs* in His heart; *tāra vākye*—in their words; *vilāpaye*—He laments; *govinda dāmodara mādhaba*—O Govinda, O Dāmodara, O Mādhava; *iti*—thus.

In this way, Śrī Caitanya Mahāprabhu lamented in the mood of separation, “Alas, alas! O Kṛṣṇa, where have You gone?” Feeling in His heart the ecstatic emotions of the *gopīs*, Śrī Caitanya Mahāprabhu agonized in their words, saying, “O Govinda! O Dāmodara! O Mādhava!”

TEXT 54

tabe svarūpa-rāma-rāya, kari' nānā upāya,
mahāprabhura kare āśvāsana
gāyena saṅgama-gīta, prabhura phirāilā cita,
prabhura kichu sthira haila mana

tabe—thereafter; *svarūpa-rāma-rāya*—Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; *kari' nānā upāya*—devising many means; *mahāprabhura*—Śrī Caitanya Mahāprabhu; *kare āśvāsana*—pacify; *gāyena*—they sang; *saṅgama-gīta*—meeting songs; *prabhura*—of Śrī Caitanya Mahāprabhu; *phirāilā cita*—transformed the heart; *prabhura*—of Śrī Caitanya Mahāprabhu; *kichu*—somewhat; *sthira*—peaceful; *haila*—became; *mana*—the mind.

Svarūpa Dāmodara and Rāmānanda Rāya then devised various means to pacify the Lord. They sang songs of meeting that transformed His heart and made His mind peaceful.

TEXT 55

*ei-mata vilapite ardha-rātri gela
gambhīrāte svarūpa-gosāñi prabhure śoyāila*

ei-mata—in this way; *vilapite*—speaking in lamentation; *ardha-rātri gela*—half the night passed; *gambhīrāte*—in the room known as the Gambhīrā; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *prabhure śoyāila*—made the Lord lie down.

As Śrī Caitanya Mahāprabhu lamented in this way, half the night passed. Then Svarūpa Dāmodara made the Lord lie down in the room known as the Gambhīrā.

TEXT 56

*prabhure śoyāñā rāmānanda gelā ghare
svarūpa, govinda śuilā gambhīrāra dvāre*

prabhure—Lord Śrī Caitanya Mahāprabhu; *śoyāñā*—making lie down; *rāmānanda*—Rāmānanda Rāya; *gelā ghare*—returned to his home; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *govinda*—Govinda; *śuilā*—lay down; *gambhīrāra dvāre*—at the door of the Gambhīrā.

After the Lord was made to lie down, Rāmānanda Rāya returned home, and Svarūpa Dāmodara and Govinda lay down at the door of the Gambhīrā.

TEXT 57

*premāveśe mahāprabhura gara-gara mana
nāma-saṅkīrtana kari' karena jāgaraṇa*

prema-āveśe—in greatly ecstatic emotion; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *gara-gara mana*—the mind was fully overwhelmed; *nāma-saṅkīrtana kari'*—chanting the Hare Kṛṣṇa mantra; *karena*—does; *jāgaraṇa*—wakefulness.

Śrī Caitanya Mahāprabhu stayed awake all night, chanting the Hare Kṛṣṇa mahā-mantra, His mind overwhelmed by spiritual ecstasy.

TEXT 58

*virahe vyākula prabhu udvege uṭhīlā
gambhīrāra bhittye mukha ghaṣite lāgilā*

virahe—in the lamentation of separation; *vyākula*—very much agitated; *prabhu*—Śrī Caitanya Mahāprabhu; *udvege*—in great anxiety; *uṭhīlā*—stood up; *gambhīrāra*—of the Gambhīrā; *bhittye*—on the walls; *mukha*—face; *ghaṣite*—to rub; *lāgilā*—began.

Feeling separation from Kṛṣṇa, Śrī Caitanya Mahāprabhu was so distraught that in great anxiety He stood up and began rubbing His face against the walls of the Gambhīrā.

TEXT 59

*mukhe, gaṇḍe, nāke kṣata ha-ila apāra
bhāvāveśe nā jānena prabhu, paḍe rakta-dhāra*

mukhe—on the mouth; *gaṇḍe*—on the cheeks; *nāke*—on the nose; *kṣata*—injuries; *ha-ila*—there were; *apāra*—many; *bhāva-āveśe*—in ecstatic

emotion; *nā jānena*—could not understand; *prabhu*—Śrī Caitanya Mahāprabhu; *paḍe*—oozes out; *rakta-dhāra*—a flow of blood.

Blood oozed from the many injuries on His mouth, nose and cheeks, but due to His ecstatic emotions, the Lord did not know it.

TEXT 60

*sarva-rātri kareṇa bhāve mukha saṅgharṣaṇa
goṅ-goṅ-śabda kareṇa,—svarūpa śunilā takhana*

sarva-rātri—the whole night; *kareṇa*—does; *bhāve*—in emotion; *mukha saṅgharṣaṇa*—rubbing of the face; *goṅ-goṅ-śabda kareṇa*—makes a peculiar sound, *goṅ-goṅ*; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *śunilā*—heard; *takhana*—then.

In ecstasy, Śrī Caitanya Mahāprabhu rubbed His face against the walls all night long, making a peculiar sound, “goṅ-goṅ,” which Svarūpa Dāmodara could hear through the door.

TEXT 61

*dīpa jvālī’ ghare gelā, dekhi’ prabhura mukha
svarūpa, govinda duṅhāra haila baḍa duḥkha*

dīpa jvālī’—lighting the lamp; *ghare*—in the room; *gelā*—went; *dekhi’*—seeing; *prabhura mukha*—the face of the Lord; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *govinda*—and Govinda; *duṅhāra*—of both of them; *haila baḍa duḥkha*—there was great unhappiness.

Lighting a lamp, Svarūpa Dāmodara and Govinda entered the room. When they saw the Lord’s face, they were filled with sorrow.

TEXT 62

*prabhure śayyāte āni’ susthira karāilā
'kāñhe kailā ei tumi?’—svarūpa puchilā*

prabhure—Śrī Caitanya Mahāprabhu; *śayyāte*—to the bed; *āni*—bringing; *su-sthira karāilā*—made Him pacified; *kāñhe*—why; *kailā*—have done; *ei*—this; *tumi*—You; *svarūpa puchilā*—Svarūpa Dāmodara Gosvāmī inquired.

They brought the Lord to His bed, calmed Him and then asked, “Why have You done this to Yourself?”

TEXT 63

prabhu kahena,—“*udvege ghare nā pāri rahite dvāra cāhi’ buli’ śighra bāhira ha-ite*

prabhu kahena—Śrī Caitanya Mahāprabhu replied; *udvege*—out of great agitation; *ghare*—within the room; *nā pāri*—I was not able; *rahite*—to stay; *dvāra cāhi’*—looking for the door; *buli’*—wandering; *śighra*—quickly; *bāhira ha-ite*—to get out.

Śrī Caitanya Mahāprabhu replied, “I was in such anxiety that I could not stay in the room. I wanted to go out, and therefore I wandered about the room, looking for the door.

TEXT 64

dvāra nāhi’ pāñā mukha lāge cāri-bhite kṣata haya, rakta paḍe, nā pāi yāite“

dvāra nāhi’ pāñā—not finding the door; *mukha lāge*—My face strikes; *cāri-bhite*—on the four walls; *kṣata haya*—there was injury; *rakta paḍe*—blood came out; *nā pāi yāite*—still I could not get out.

“Unable to find the door, I kept hitting the four walls with My face. My face was injured, and it bled, but I still could not get out.”

TEXT 65

*unmāda-daśāya prabhura sthira nahe mana
yei kare, yei bole saba,—unmāda-lakṣaṇa*

unmāda-daśāya—in such a state of madness; *prabhura*—of Śrī Caitanya Mahāprabhu; *sthira nahe mana*—the mind is not steady; *yei kare*—whatever He does; *yei bole*—whatever He says; *saba*—all; *unmāda-lakṣaṇa*—simply symptoms of madness.

In this state of madness, Śrī Caitanya Mahāprabhu’s mind was unsteady. Whatever He said or did was all symptomatic of madness.

TEXT 66

*svarūpa-gosāñi tabe cintā pāilā mane
bhakta-gaṇa lañā vicāra kailā āra dine*

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *tabe*—thereafter; *cintā*—an anxiety or thought; *pāilā mane*—got in his mind; *bhakta-gaṇa lañā*—among all the devotees; *vicāra kailā*—considered; *āra dine*—the next day.

Svarūpa Dāmodara was very anxious, but then he had an idea. The following day, he and the other devotees considered it together.

TEXT 67

*saba bhakta meli’ tabe prabhure sādḥila
śaṅkara-pañḍite prabhura saṅge śoyāila*

saba bhakta meli’—all the devotees, meeting together; *tabe*—thereupon; *prabhure sādḥila*—entreated Śrī Caitanya Mahāprabhu; *śaṅkara-pañḍite*—Śaṅkara Paṇḍita; *prabhura*—Śrī Caitanya Mahāprabhu; *saṅge*—with; *śoyāila*—made to lie down.

After consulting with one another, they entreated Śrī Caitanya Mahāprabhu to allow Śaṅkara Paṇḍita to lie down in the same room with Him.

TEXT 68

*prabhu-pāda-tale śaṅkara kareṇa śayana
prabhu tāṅra upara kareṇa pāda-prasāraṇa*

prabhu-pāda-tale—at the lotus feet of Śrī Caitanya Mahāprabhu; *śaṅkara*—Śaṅkara; *kareṇa śayana*—lies down; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅra*—of him; *upara*—on the body; *kareṇa*—does; *pāda-prasāraṇa*—extending His legs.

Thus Śaṅkara Paṇḍita lay at the feet of Śrī Caitanya Mahāprabhu, and the Lord placed His legs upon Śaṅkara’s body.

TEXT 69

*’prabhu-pādapādhāna’ bali’ tāṅra nāma ha-ila
pūrve vidure yena śrī-śuka varṇila*

prabhu-pāda-upādhāna—the pillow of Śrī Caitanya Mahāprabhu’s legs; *bali’*—calling as such; *tāṅra nāma*—his name; *ha-ila*—became; *pūrve*—formerly; *vidure*—Vidura; *yena*—as; *śrī-śuka varṇila*—Śrī Śukadeva Gosvāmī described.

Śaṅkara became celebrated by the name Prabhu-pādapādhāna [“the pillow of Śrī Caitanya Mahāprabhu”]. He was like Vidura, as Śukadeva Gosvāmī previously described him.

TEXT 70

*iti bruvāṇam viduram vinītam
sahasra-śiṣṇaś caraṇopadhānam
prahṛṣṭa-romā bhagavat-kathāyām
praṇīyamāno munir abhyacaṣṭa*

iti—thus; *bruvāṇam*—speaking; *viduram*—to Vidura; *vinītam*—submissive; *sahasra-śiṣṇaḥ*—of Lord Kṛṣṇa; *caraṇa-upadhānam*—the resting pillow for the legs; *prahṛṣṭa-romā*—whose hairs on the body were standing; *bhagavat-kathāyām*—in topics of the Supreme Personality

of Godhead; *praṇīyamānaḥ*—being induced; *muniḥ*—the great sage Maitreya; *abhyacaṣṭa*—began to speak.

“When submissive Vidura, the resting place of the legs of Lord Kṛṣṇa, had thus spoken to Maitreya, Maitreya began speaking, his hair standing on end due to the transcendental pleasure of discussing topics concerning Lord Kṛṣṇa.”

This is a quotation from *Śrīmad-Bhāgavatam* (3.13.5).

TEXT 71

*śaṅkara karena prabhura pāda-samvāhana
ghumāñā paḍena, taiche karena śayana*

śaṅkara—Śaṅkara; *karena*—does; *prabhura*—of Śrī Caitanya Mahāprabhu; *pāda-samvāhana*—massaging the legs; *ghumāñā paḍena*—he falls asleep; *taiche*—in that way; *karena śayana*—he lies down.

Śaṅkara massaged the legs of Śrī Caitanya Mahāprabhu, but while massaging he would fall asleep and thus lie down.

TEXT 72

*ughāḍa-aṅge paḍiyā śaṅkara nidrā yāya
prabhu uṭhi' āpana-kānthā tāhāre jaḍāya*

ughāḍa-aṅge—without a covering over the body; *paḍiyā*—lying down; *śaṅkara*—Śaṅkara; *nidrā yāya*—goes to sleep; *prabhu*—Śrī Caitanya Mahāprabhu; *uṭhi'*—getting up; *āpana-kānthā*—His own quilt; *tāhāre jaḍāya*—wraps him with.

He would lie asleep without a covering on his body, and Śrī Caitanya Mahāprabhu would get up and wrap him with His own quilt.

TEXT 73

*nirantara ghumāya śaṅkara śīghra-cetana
vasi' pāda cāpi' kare rātri-jāgaraṇa*

nirantara—incessantly; *ghumāya*—sleeps; *śaṅkara*—Śaṅkara; *śīghra*—very quickly; *cetana*—waking up; *vasi'*—sitting; *pāda cāpi'*—massaging the legs; *kare*—does; *rātri-jāgaraṇa*—keeps awake at night.

Śaṅkara Paṇḍita would always fall asleep, but he would quickly awaken, sit up and again begin massaging the legs of Śrī Caitanya Mahāprabhu. In this way he would stay awake the entire night.

TEXT 74

*tānra bhaye nārena prabhu bāhire yāite
tānra bhaye nārena bhittye mukhābja ghaṣite*

tānra bhaye—because of fear of him; *nārena*—was not able; *prabhu*—Śrī Caitanya Mahāprabhu; *bāhire yāite*—to go out; *tānra bhaye*—because of fear of him; *nārena*—was not able; *bhittye*—on the walls; *mukha-abja ghaṣite*—to rub His lotuslike face.

Out of fear of Śaṅkara, Śrī Caitanya Mahāprabhu could neither leave His room nor rub His lotuslike face against the walls.

TEXT 75

*ei līlā mahāprabhura raghunātha-dāsa
gaurāṅga-stava-kalpavṛkṣe kariyāche prakāśa*

ei līlā—this pastime; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *gaurāṅga-stava-kalpavṛkṣe*—in his book known as *Gaurāṅga-stava-kalpavṛkṣa*; *kariyāche prakāśa*—has described very nicely.

This pastime of Śrī Caitanya Mahāprabhu's has been described very nicely by Raghunātha dāsa Gosvāmī in his book known as *Gaurāṅga-stava-kalpavṛkṣa*.

TEXT 76

*svakīyasya prāṇārbuda-sadṛśa-goṣṭhasya virahāt
pralāpān unmadāt satatam ati kurvan vikala-dhīḥ
dadhat bhittau śaśvad vadana-vidhu-gharṣeṇa rudhiram
kṣatottam gaurāṅgo hṛdaya udayan mām madayati*

svakīyasya—His own; *prāṇa-arbuda*—uncountable breaths of life; *sadṛśa*—like; *goṣṭhasya*—of Vṛndāvana; *virahāt*—because of separation; *pralāpān*—crazy talks; *unmadāt*—because of madness; *satatam*—always; *ati*—very much; *kurvan*—doing; *vikala-dhīḥ*—whose intelligence was disturbed; *dadhat*—oozing forth; *bhittau*—on the walls; *śaśvat*—always; *vadana-vidhu*—of His moonlike face; *gharṣeṇa*—by rubbing; *rudhiram*—blood; *kṣata-uttham*—coming forth from injuries; *gaurāṅgaḥ*—Lord Śrī Caitanya Mahāprabhu; *hṛdaye*—in my heart; *udayan*—rising; *mām*—me; *madayati*—maddens.

“Because of separation from His many friends in Vṛndāvana, who were like His own life, Śrī Caitanya Mahāprabhu spoke like a madman. His intelligence was transformed. Day and night He rubbed His moonlike face against the walls, and blood flowed from the injuries. May that Śrī Caitanya Mahāprabhu rise in my heart and make me mad with love.”

TEXT 77

*ei-mata mahāprabhu rātri-divase
prema-sindhu-magna rahe, kabhu ḍube, bhāse*

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *rātri-divase*—day and night; *prema-sindhu-magna rahe*—remains merged in the ocean of love of Kṛṣṇa; *kabhu ḍube*—sometimes drowns; *bhāse*—floats.

In this way Śrī Caitanya Mahāprabhu stayed immersed day and night in an ocean of ecstatic love for Kṛṣṇa. Sometimes He was submerged, and sometimes He floated.

TEXT 78

*eka-kāle vaiśākhera paurṇamāsī-dine
rātri-kāle mahāprabhu calilā udyāne*

eka-kāle—once; *vaiśākhera*—of the month of Vaiśākha (April-May); *paurṇamāsī-dine*—on the full-moon night; *rātri-kāle*—at night; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *calilā*—went; *udyāne*—to a garden.

One full-moon night in the month of Vaiśākha [April-May], Śrī Caitanya Mahāprabhu went to a garden.

TEXT 79

*'jagannātha-vallabha' nāma udyāna-pradhāne
praveśa karilā prabhu lañā bhakta-gaṇe*

jagannātha-vallabha—Jagannātha-vallabha; *nāma*—named; *udyāna-pradhāne*—one of the best gardens; *praveśa karilā*—entered; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *bhakta-gaṇe*—the devotees.

The Lord, along with His devotees, entered one of the nicest gardens, called Jagannātha-vallabha.

TEXT 80

*praphullita vṛkṣa-vallī,—yena vṛndāvana
śuka, śārī, pika, bhṛṅga kare ālāpana*

praphullita—fully blossomed; *vṛkṣa-vallī*—trees and creepers; *yena vṛndāvana*—exactly resembling Vṛndāvana; *śuka*—the śuka birds; *śārī*—the śārī birds; *pika*—the pika birds; *bhṛṅga*—the bumblebees; *kare*—do; *ālāpana*—talking with one another.

In the garden were fully blossomed trees and creepers exactly like those in Vṛndāvana. Bumblebees and birds like the śuka, śārī and pika talked with one another.

TEXT 81

puṣpa-gandha lañā vahe malaya-ṣavana
'guru' hañā taru-latāya śikhāya nācana

puṣpa-gandha—the fragrance of the flowers; *lañā*—taking; *vahe*—blows; *malaya-ṣavana*—the mild breeze; *guru hañā*—becoming the spiritual master; *taru-latāya*—to the trees and creepers; *śikhāya*—instructs; *nācana*—dancing.

A mild breeze was blowing, carrying the fragrance of aromatic flowers. The breeze had become a guru and was teaching all the trees and creepers how to dance.

TEXT 82

pūrṇa-candra-candrikāya parama ujjvala
taru-latādi jyotsnāya kare jhalamala

pūrṇa-candra—of the full moon; *candrikāya*—by the shine; *parama*—very; *ujjvala*—bright; *taru-latā-ādi*—the creepers, trees and so on; *jyotsnāya*—in the illumination of the moonshine; *kare*—do; *jhalamala*—glittering.

Brightly illuminated by the full moon, the trees and creepers glittered in the light.

TEXT 83

chaya ṛtu-gaṇa yāhān vasanta pradhāna
dekhi' ānandita hailā gaura bhagavān

chaya—six; *ṛtu-gaṇa*—seasons; *yāhān*—where; *vasanta pradhāna*—the spring season was chief; *dekhi'*—seeing; *ānandita*—very pleased; *hailā*—became; *gaura*—Śrī Caitanya Mahāprabhu; *bhagavān*—the Supreme Personality of Godhead.

The six seasons, especially spring, seemed present there. Seeing the garden, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, was very happy.

TEXT 84

“*lalita-lavaṅga-latā*” *pada gāoyāñā*
nṛtya kari’ bulena prabhu nija-gaṇa lañā

lalita-lavaṅga-latā—beginning with the words *lalita-lavaṅga-latā*; *pada*—the verse; *gāoyāñā*—making sing; *nṛtya kari’*—dancing; *bulena*—wanders; *prabhu*—Śrī Caitanya Mahāprabhu; *nija-gaṇa lañā*—accompanied by His personal associates.

In this atmosphere, the Lord had His associates sing the verse from the Gīta-govinda beginning with the words “*lalita-lavaṅga-latā*” as He danced and wandered about with them.

TEXT 85

prati-vṛkṣa-vallī aiche bhramite bhramite
aśokera tale kṛṣṇe dekhena ācambite

prati-vṛkṣa-vallī—around each and every tree and creeper; *aiche*—in that way; *bhramite bhramite*—wandering; *aśokera tale*—underneath an *aśoka* tree; *kṛṣṇe*—Lord Kṛṣṇa; *dekhena*—He sees; *ācambite*—suddenly.

As He thus wandered around every tree and creeper, He came beneath an *aśoka* tree and suddenly saw Lord Kṛṣṇa.

TEXT 86

kṛṣṇa dekhi’ mahāprabhu dhāñā calilā
āge dekhi’ hāsi’ kṛṣṇa antardhāna ha-ilā

kṛṣṇa dekhi’—seeing Kṛṣṇa; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dhāñā calilā*—began to run very swiftly; *āge*—ahead; *dekhi’*—seeing; *hāsi’*—smiling; *kṛṣṇa*—Lord Kṛṣṇa; *antardhāna ha-ilā*—disappeared.

When He saw Kṛṣṇa, Śrī Caitanya Mahāprabhu began running very swiftly, but Kṛṣṇa smiled and disappeared.

TEXT 87

*āge pāilā kṛṣṇe, tāñre punaḥ hārāñā
bhūmete paḍilā prabhu mūrccita hañā*

āge—in the beginning; *pāilā*—got; *kṛṣṇe*—Lord Kṛṣṇa; *tāñre*—Him; *punaḥ*—again; *hārāñā*—losing; *bhūmete*—on the ground; *paḍilā*—fell down; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *mūrccita*—unconscious; *hañā*—becoming.

Having gotten Kṛṣṇa and then lost Him, Śrī Caitanya Mahāprabhu fell to the ground unconscious.

TEXT 88

*kṛṣṇera śrī-aṅga-gandhe bhariche udyāne
sei gandha pāñā prabhu hailā acetane*

kṛṣṇera—of Lord Kṛṣṇa; *śrī-aṅga-gandhe*—the aroma of the transcendental body; *bhariche*—filled; *udyāne*—in the garden; *sei gandha pāñā*—getting that aroma; *prabhu*—Śrī Caitanya Mahāprabhu; *hailā*—became; *acetane*—unconscious.

The entire garden was filled with the scent of Lord Śrī Kṛṣṇa’s transcendental body. When Śrī Caitanya Mahāprabhu smelled it, He fell unconscious at once.

TEXT 89

*nirantara nāsāya paśe kṛṣṇa-parimala
gandha āsvādite prabhu ha-ilā pāgala*

nirantara—incessantly; *nāsāya*—in the nostrils; *paśe*—enters; *kṛṣṇa-parimala*—the scent of Kṛṣṇa’s body; *gandha āsvādite*—to relish the fragrance; *prabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā pāgala*—became mad.



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As Lord Caitanya thus wandered around every tree and creeper, He came beneath an aśoka tree and suddenly saw Lord Kṛṣṇa. He began running very swiftly, but Kṛṣṇa smiled and disappeared.

But the scent of Kṛṣṇa’s body incessantly entered His nostrils, and the Lord became mad to relish it.

TEXT 90

*kṛṣṇa-gandha-lubdhā rādhā sakhire ye kahilā
sei śloka paḍi’ prabhu artha karilā*

kṛṣṇa-gandha—the scent of the body of Kṛṣṇa; *lubdhā*—hankering after; *rādhā*—Śrīmatī Rādhārāṇī; *sakhire*—to Her *gopī* friends; *ye kahilā*—whatever She said; *sei*—that; *śloka*—verse; *paḍi’*—reciting; *prabhu*—Śrī Caitanya Mahāprabhu; *artha karilā*—explained its meaning.

Śrīmatī Rādhārāṇī once spoke a verse to Her *gopī* friends describing how She hankers for the transcendental scent of Kṛṣṇa’s body. Śrī Caitanya Mahāprabhu recited that same verse and made its meaning clear.

TEXT 91

*kuraṅga-mada-jid-vapuḥ-parimalormi-kṛṣṭāṅganaḥ
svakāṅga-nalināṣṭake śaśi-yutābja-gandha-prathaḥ
madenduvara-candanāguru-sugandhi-carcārcitaḥ
sa me madana-mohanaḥ sakhi tanoti nāsā-sṛhām*

kuraṅga-mada-jit—conquering the aromatic smell of musk; *vapuḥ*—of His transcendental body; *parimala-ūrmi*—with waves of scent; *kṛṣṭa-aṅganaḥ*—attracting the *gopīs* of Vṛndāvana; *svaka-aṅga-nalina-aṣṭake*—on all eight lotuslike parts of the body (face, navel, eyes, palms and feet); *śaśi-yuta-abja-gandha-prathaḥ*—who distributes the scent of the lotus mixed with camphor; *mada-induvara-candana-aguru-sugandhi-carcārcitaḥ*—smeared with the unguents of musk, camphor, white sandalwood and *aguru*; *saḥ*—He; *me*—My; *madana-mohanaḥ*—Lord Kṛṣṇa, who enchants even Cupid; *sakhi*—O My dear friends; *tanoti*—increases; *nāsā-sṛhām*—the desire of My nostrils.

“The scent of Kṛṣṇa’s transcendental body surpasses the aroma of musk and attracts the minds of all women. The eight lotuslike parts of His body

distribute the fragrance of lotuses mixed with that of camphor. His body is anointed with aromatic substances like musk, camphor, sandalwood and aguru. O My dear friend, that Personality of Godhead, also known as the enchanter of Cupid, always increases the desire of My nostrils.’

This verse is found in the *Govinda-līlāmṛta* (8.6).

TEXT 92

*kastūrikā-nīlotpala, tāra yei parimala,
tāhā jini’ kṛṣṇa-aṅga-gandha
vyāpe caudda-bhuvane, kare sarva ākarṣaṇe,
nārī-gaṇera āṅkhi kare andha*

kastūrikā—musk; *nīlotpala*—combined with the bluish lotus flower; *tāra*—its; *yei*—whatever; *parimala*—scent; *tāhā*—that; *jini’*—conquering; *kṛṣṇa-aṅga*—of the transcendental body of Kṛṣṇa; *gandha*—the scent; *vyāpe*—spreads; *caudda-bhuvane*—throughout the fourteen worlds; *kare*—does; *sarva ākarṣaṇe*—attracting everyone; *nārī-gaṇera*—of the women; *āṅkhi*—the eyes; *kare*—makes; *andha*—blind.

“The scent of Kṛṣṇa’s body surpasses the fragrances of musk and the bluish lotus flower. Spreading throughout the fourteen worlds, it attracts everyone and makes the eyes of all women blind.

TEXT 93

*sakhi he, kṛṣṇa-gandha jagat mātāya
nārīra nāsāte paśe, sarva-kāla tāhāñ vaise,
kṛṣṇa-pāśa dhari’ lañā yāya*

sakhi he—O My dear friend; *kṛṣṇa-gandha*—the fragrance of the body of Kṛṣṇa; *jagat mātāya*—enchants the whole world; *nārīra*—of women; *nāsāte*—in the nostrils; *paśe*—enters; *sarva-kāla*—always; *tāhāñ*—there; *vaise*—remains; *kṛṣṇa-pāśa*—to the side of Lord Kṛṣṇa; *dhari’*—catching; *lañā yāya*—takes one.

“My dear friend, the scent of Kṛṣṇa’s body enchants the entire world. It especially enters the nostrils of women and remains seated there. Thus it captures them and forcibly brings them to Kṛṣṇa.

TEXT 94

*netra-nābhi, vadana, kara-yuga caraṇa,
ei aṣṭa-padma kṛṣṇa-aṅge
karpūra-lipta kamala, tāra yaiche parimala,
sei gandha aṣṭa-padma-saṅge*

netra—the eyes; *nābhi*—the navel; *vadana*—the face; *kara-yuga*—the palms; *caraṇa*—the feet; *ei*—these; *aṣṭa*—eight; *padma*—lotus flowers; *kṛṣṇa-aṅge*—in the body of Kṛṣṇa; *karpūra*—with camphor; *lipta*—smeared; *kamala*—the lotus flower; *tāra*—of that; *yaiche*—like; *parimala*—the fragrance; *sei gandha*—that fragrance; *aṣṭa-padma-saṅge*—is associated with the eight lotus flowers.

“Kṛṣṇa’s eyes, navel and face, hands and feet are like eight lotus flowers on His body. From those eight lotuses emanates a fragrance like a mixture of camphor and lotus. That is the scent associated with His body.

TEXT 95

*hema-kīlita candana, tāhā kari’ gharṣaṇa,
tāhe aguru, kuṅkuma, kastūrī
karpūra-sane carcā aṅge, pūrva aṅgera gandha saṅge,
mili’ tāre yena kaila curi*

hema—with gold; *kīlita*—bedecked; *candana*—white sandalwood; *tāhā*—that; *kari’*—doing; *gharṣaṇa*—rubbing; *tāhe*—in that; *aguru*—the *aguru* fragrance; *kuṅkuma*—*kuṅkuma*; *kastūrī*—and musk; *karpūra*—camphor; *sane*—with; *carcā*—smearing; *aṅge*—on the body; *pūrva*—previous; *aṅgera*—of the body; *gandha*—scent; *saṅge*—with; *mili’*—combining; *tāre*—that; *yena*—as if; *kaila*—did; *curi*—stealing or covering.

“When sandalwood pulp is mixed with aguru, kuṅkuma, musk and camphor and spread on Kṛṣṇa’s body, it combines with Kṛṣṇa’s own original bodily perfume and seems to cover it.

In another version, the last line of this verse reads *kāmadevera mana kaila curi*. This means “the scent of all these substances mixes with the previous scent of Kṛṣṇa’s body and steals away the mind of Cupid.”

TEXT 96

*hare nārīra tanu-mana, nāsā kare ghūrṇana,
khasāya nīvi, chuṭāya keśa-bandha
kariyā āge bāurī, nācāya jagat-nārī,
hena ḍākātiyā kṛṣṇāṅga-gandha*

hare—enchants; *nārīra*—of women; *tanu-mana*—the minds and bodies; *nāsā*—the nostrils; *kare ghūrṇana*—bewilders; *khasāya*—slackens; *nīvi*—the belt; *chuṭāya*—loosens; *keśa-bandha*—the bunch of hair; *kariyā*—acting; *āge*—in front; *bāurī*—like madwomen; *nācāya*—causes to dance; *jagat-nārī*—all the women of the world; *hena*—such; *ḍākātiyā*—a plunderer; *kṛṣṇa-āṅga-gandha*—the scent of Kṛṣṇa’s body.

“The scent of Kṛṣṇa’s transcendental body is so attractive that it enchants the bodies and minds of all women. It bewilders their nostrils, loosens their belts and hair, and makes them madwomen. All the women of the world come under its influence, and therefore the scent of Kṛṣṇa’s body is like a plunderer.

TEXT 97

*sei gandha-vaśa nāsā, sadā kare gandhera āśā,
kabhu pāya, kabhu nāhi pāya
pāile piyā peṭa bhare, piṅa piṅa tabu kare,
nā pāile trṣṇāya mari’ yāya*

sei—that; *gandha-vaśa*—under the control of the fragrance; *nāsā*—the nostrils; *sadā*—always; *kare*—make; *gandhera*—for the fragrance; *āśā*—hope; *kabhu pāya*—sometimes they obtain; *kabhu nāhi pāya*—sometimes

do not obtain; *pāile*—if obtaining; *piyā*—drinking; *peṭa*—the belly; *bhare*—fills; *piṇa*—let me drink; *piṇa*—let me drink; *tabu*—still; *kare*—they hanker; *nā pāile*—if they do not get; *tr̥ṣṇāya*—out of thirst; *mari' yāya*—they die.

“Falling completely under its influence, the nostrils yearn for it continuously, although sometimes they obtain it and sometimes not. When they do they drink their fill, though they still want more and more, but if they don’t, out of thirst they die.

TEXT 98

madana-mohana-nāṭa, pasāri gandhera hāṭa,
jagan-nārī-grāhake lobhāya
vinā-mūlye deya gandha, gandha diyā kare andha,
ghara yāite patha nāhi pāya“

madana-mohana-nāṭa—the dramatic player Madana-mohana; *pasāri*—a dealer; *gandhera hāṭa*—in a market of scents; *jagan-nārī*—of the women of the whole world; *grāhake*—to the customers; *lobhāya*—attracts; *vinā-mūlye*—without a price; *deya*—distributes; *gandha*—the scent; *gandha diyā*—delivering the scent; *kare andha*—makes the customers blind; *ghara yāite*—to return home; *patha*—the path; *nāhi pāya*—do not find.

“The dramatic actor Madana-mohana has opened a shop of scents that attract the women of the world to be His customers. He delivers the scents freely, but they make the women all so blind they cannot find the path returning home.”

TEXT 99

ei-mata gaurahari, gandhe kaila mana curi,
bhṛṅga-prāya iti-uti dhāya
yāya vṛkṣa-latā-pāṣe, kṛṣṇa sphure—sei āṣe,
kṛṣṇa nā pāya, gandha-mātra pāya

ei-mata—in this way; *gaurahari*—Śrī Caitanya Mahāprabhu; *gandhe*—by the scent; *kaila*—did; *mana curi*—stealing of the mind; *bhṛṅga-prāya*—just like a bumblebee; *iti-uti dhāya*—wanders here and there; *yāya*—goes; *vṛkṣa-latā-pāśe*—by the side of the trees and creepers; *kṛṣṇa sphure*—Lord Kṛṣṇa will appear; *sei āśe*—by that hope; *kṛṣṇa nā pāya*—does not obtain Kṛṣṇa; *gandha-mātra pāya*—gets only the scent.

Śrī Caitanya Mahāprabhu, His mind thus stolen by the scent of Kṛṣṇa's body, ran here and there like a bumblebee. He ran to the trees and plants, hoping that Lord Kṛṣṇa would appear, but instead He found only that scent.

TEXT 100

svarūpa-rāmānanda gāya, prabhu nāce, sukha pāya,
ei-mate prātaḥ-kāla haila
svarūpa-rāmānanda-rāya, kari nānā upāya,
mahāprabhura bāhya-sphūrṭi kaila

svarūpa-rāmānanda gāya—Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya sing; *prabhu nāce*—Lord Śrī Caitanya Mahāprabhu dances; *sukha pāya*—enjoys happiness; *ei-mate*—in this way; *prātaḥ-kāla haila*—morning arrived; *svarūpa-rāmānanda-rāya*—both Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; *kari*—devising; *nānā*—various; *upāya*—means; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *bāhya-sphūrṭi kaila*—awakened the external consciousness.

Both Svarūpa Dāmodara and Rāmānanda Rāya sang to the Lord, who danced and enjoyed happiness until the morning arrived. Then the Lord's two associates devised a plan to bring Him to external consciousness.

TEXT 101

mātr-bhakti, pralāpana, bhittye mukha-gharṣaṇa,
kṛṣṇa-gandha-sphūrṭye divya-nṛtya
ei cāri-līlā-bhede, gāila ei paricchede,
kṛṣṇadāsa rūpa-gosāñi-bhṛtya

māṭṭṛ-bhakti—devotion to His mother; *pralāpana*—words of madness; *bhittye*—on the walls; *mukha-gharṣaṇa*—rubbing His face; *kṛṣṇa-gandha*—of Lord Kṛṣṇa’s fragrance; *sphūrtye*—on the appearance; *divya-nṛtya*—transcendental dancing; *ei*—these; *cāri*—four; *līlā*—pastimes; *bhede*—different; *gāila*—has sung; *ei paricchede*—in this chapter; *kṛṣṇadāsa*—Kṛṣṇadāsa Kavirāja; *rūpa-gosāñi-bhṛtya*—servant of Śrīla Rūpa Gosvāmī.

Thus, I, Kṛṣṇadāsa, the servant of Śrīla Rūpa Gosvāmī, have sung of four divisions of the Lord’s pastimes in this chapter: the Lord’s devotion to His mother, His words of madness, His rubbing His face against the walls at night, and His dancing at the appearance of Lord Kṛṣṇa’s fragrance.

Kṛṣṇadāsa Kavirāja Gosvāmī says that he has been able to describe these four pastimes of Śrī Caitanya Mahāprabhu by the blessings of Śrīla Rūpa Gosvāmī. Kṛṣṇadāsa Kavirāja Gosvāmī was not actually a direct disciple of Śrīla Rūpa Gosvāmī, but he followed the instructions given by Śrīla Rūpa Gosvāmī in the *Bhakti-rasāmṛta-sindhu*. He therefore acted according to the directions of Rūpa Gosvāmī and prayed in every chapter for his mercy.

TEXT 102

*ei-mata mahāprabhu pāñā cetana
snāna kari’ kaila jagannātha-daraśana*

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *pāñā cetana*—becoming conscious; *snāna kari’*—after bathing; *kaila jagannātha-daraśana*—saw Lord Jagannātha.

Śrī Caitanya Mahāprabhu thus returned to external consciousness. He then bathed and went to see Lord Jagannātha.

TEXT 103

*alaukika kṛṣṇa-līlā, divya-śakti tāra
tarkera gocara nahe caritra yāhāra*

alaukika—uncommon; *kṛṣṇa-līlā*—pastimes of Lord Kṛṣṇa; *divya-śakti*—transcendental potency; *tāra*—of that; *tarkera*—of argument; *gocara*—

within the purview; *nahe*—is not; *caritra*—the characteristics; *yāhāra*—of which.

The pastimes of Lord Kṛṣṇa are uncommonly full of transcendental potency. It is a characteristic of such pastimes that they do not fall within the jurisdiction of experimental logic and arguments.

TEXT 104

*ei prema sadā jāge yāhāra antare
paṇḍiteha tāra ceṣṭā bujhite nā pāre*

ei—this; *prema*—love of Godhead; *sadā*—always; *jāge*—awakens; *yāhāra*—of whom; *antare*—within the heart; *paṇḍiteha*—even a learned scholar; *tāra*—his; *ceṣṭā*—activities; *bujhite*—to understand; *nā pāre*—cannot.

When transcendental love of Kṛṣṇa awakens in someone’s heart, even a learned scholar cannot comprehend his activities.

TEXT 105

*dhanyasyāyam navaḥ premā
yasyonmīlati cetasi
antar-vāñibhir apy asya
mudrā suṣṭhu su-durgamā*

dhanyasya—of a most fortunate person; *ayam*—this; *navaḥ*—new; *premā*—love of Godhead; *yasya*—of whom; *unmīlati*—manifests; *cetasi*—in the heart; *antaḥ-vāñibhiḥ*—by persons well versed in the *sāstras*; *api*—even; *asya*—of him; *mudrā*—the symptoms; *suṣṭhu*—exceedingly; *su-durgamā*—difficult to understand.

“The activities and symptoms of that exalted personality in whose heart love of Godhead has awakened cannot be understood even by the most learned scholar.”

This verse is quoted from the *Bhakti-rasāmṛta-sindhu* (1.4.17).

TEXT 106

*alaukika prabhura ‘ceṣṭā’, ‘pralāpa’ śuniyā
tarka nā kariha, śuna viśvāsa kariyā*

alaukika—uncommon; *prabhura*—of Śrī Caitanya Mahāprabhu; *ceṣṭā*—the activities; *pralāpa*—talking in madness; *śuniyā*—hearing; *tarka*—unnecessary arguments; *nā kariha*—do not make; *śuna*—simply hear; *viśvāsa kariyā*—having full faith.

The activities of Śrī Caitanya Mahāprabhu are undoubtedly uncommon, especially His talking like a madman. Therefore, one who hears of these pastimes should not put forward mundane arguments. He should simply hear the pastimes with full faith.

TEXT 107

*ihāra satyatve pramāṇa śrī-bhāgavate
śrī-rādhāra prema-pralāpa ‘bhramara-gītā’te*

ihāra—of these talks; *satyatve*—in the truthfulness; *pramāṇa*—the evidence; *śrī-bhāgavate*—in Śrīmad-Bhāgavatam; *śrī-rādhāra*—of Śrīmatī Rādhārāṇī; *prema-pralāpa*—talking crazily in ecstatic love; *bhramara-gītāte*—in the section known as the *Bhramara-gīta*.

The evidence of the truth of these talks is found in Śrīmad-Bhāgavatam. There, in the section of the Tenth Canto known as the *Bhramara-gīta*, “The Song to the Bumblebee,” Śrīmatī Rādhārāṇī speaks insanely in ecstatic love for Kṛṣṇa.

When Uddhava arrived from Mathurā carrying a message for the *gopīs*, the *gopīs* began talking about Kṛṣṇa and crying. Then Śrīmatī Rādhārāṇī saw a bumblebee and began speaking to it like someone mad, thinking that the bee was a messenger of Uddhava’s or was someone very dear to him and Kṛṣṇa. The verses are as follows (SB 10.47.12–21):

*madhuṣa kitava-bandho mā spṛśāṅghriṁ sapatnyāḥ
kuca-vilulita-mālā-kuṅkuma-śmaśrubhir naḥ*

*vahatu madhu-ṭatis tan-māninīnām prasādam
yadu-sadasi viḍambyam yasya dūtas tvam īdṛk*

“My dear bumblebee, you are a very cunning friend of Uddhava and Kṛṣṇa. You are very expert in touching people’s feet, but I am not going to be misled by this. You appear to have sat on the breasts of one of Kṛṣṇa’s friends, for I see that you have *kunkuma* dust on your mustache. Kṛṣṇa is now engaged in flattering all His young girlfriends in Mathurā. Therefore, now that He can be called a friend of the residents of Mathurā, He does not need the help of the residents of Vṛndāvana. He has no reason to satisfy us *gopīs*. Since you are the messenger of such a person as He, what is the use of your presence here? Certainly Kṛṣṇa would be ashamed of your presence in this assembly.”

How has Kṛṣṇa offended the *gopīs* so that they want to reject Him from their minds? The answer is given as follows:

*sakṛd adhara-sudhām svām mohinīm pāyayitvā
sumanasa iva sadyas tatyaje ‘smān bhavadṛk
paricarati katham tat-pāda-padmaṁ tu padmā
hy api bata hr̥ta-cetā uttama-śloka-jalpaiḥ*

“Kṛṣṇa no longer gives us the enchanting nectar of His lips; instead, He now gives that nectar to the women of Mathurā. Kṛṣṇa directly attracts our minds, yet He resembles a bumblebee like you because He gives up the association of a beautiful flower and goes to a flower that is inferior. That is the way Kṛṣṇa has treated us. I do not know why the goddess of fortune continues to serve His lotus feet instead of leaving them aside. Apparently she believes in Kṛṣṇa’s false words. We *gopīs*, however, are not unintelligent like Lakṣmī.”

After hearing the bumblebee’s sweet songs and recognizing that the bee was singing about Kṛṣṇa for Her satisfaction, the *gopī* replied:

*kim iha bahu ṣaḍ-aṅghre gāyasi tvam yadūnām
adhīpatim agr̥hāṇām agrato naḥ purāṇam
vijaya-sakha-sakhīnām gīyatām tat-prasaṅgaḥ
kṣapita-kuca-rujas te kalpayantiṣṭam iṣṭāḥ*

“Dear bumblebee, Lord Kṛṣṇa has no residence here, but we know Him as Yadupati [the King of the Yadu dynasty]. We know Him very well, and therefore we are not interested in hearing any more songs about Him. It would be better for you to go sing to those who are now very dear to Kṛṣṇa. Those women of Mathurā have now achieved the opportunity of being embraced by Him. They are His beloveds now, and therefore He has relieved the burning in their breasts. If you go there and sing your songs to those fortunate women, they will be very pleased, and they will honor you.”

*divi bhuvi ca rasāyām kāḥ striyas tad-durāpāḥ
kapāṭa-rucira-hāsa-bhrū-vijṛmbhasya yāḥ syuḥ
caraṇa-raja upāste yasya bhūtir vayaṁ kā
api ca kṛpaṇa-ṭakṣe hy uttamaḥ-śloka-śabdaḥ*

“O collector of honey, Kṛṣṇa must be very sorry not to see us *gopīs*. Surely He is afflicted by memories of our pastimes. Therefore He has sent you as a messenger to satisfy us. Do not speak to us! All the women in the three worlds where death is inevitable—the heavenly, middle and lower planets—are very easily available to Kṛṣṇa because His curved eyebrows are so attractive. Moreover, He is always served very faithfully by the goddess of fortune. In comparison with her, we are most insignificant. Indeed, we are nothing. Yet although He is very cunning, Kṛṣṇa is also very charitable. You may inform Him that He is praised for His kindness to unfortunate persons and that He is therefore known as Uttamaśloka, one who is praised by chosen words and verses.”

*visṛja śirasi pādam vedmy aham cātu-kārair
anunaya-viduṣas te 'bhyetya dautyair mukundāt
sva-kṛta iha visṛṣṭāpatya-ṭaty-anya-lokā
vyasṛjad akṛta-cetāḥ kim nu sandheyam asmin*

“You are buzzing at My feet just to be forgiven for your past offenses. Kindly go away from My feet! I know that Mukunda has taught you to speak very sweet, flattering words like this and to act as His messenger. These are certainly clever tricks, My dear bumblebee, but I can understand them. This is Kṛṣṇa’s offense. Do not tell Kṛṣṇa what I have said, although I know that you are very envious. We *gopīs* have given up our husbands, our

sons and all the religious principles that promise better births, and now we have no business other than serving Kṛṣṇa. Yet Kṛṣṇa, by controlling His mind, has easily forgotten us. Therefore, don't speak of Him any more. Let us forget our relationship.”

*mṛgayur iva kaṇḍīnam vivyadhe lubdha-dharmā
striyam akṛta-virūpām strī-jitaḥ kāma-yānām
balim api balim attvāveṣṭayad dhvāṅkṣa-vad yas
tad alam asita-sakhyair dustyajas tat-kathārthaḥ*

“When we remember the past births of Kṛṣṇa, My dear bumblebee, we are very much afraid of Him. In His incarnation as Lord Rāmacandra, He acted just like a hunter and unjustly killed His friend Vāli. Lusty Śūrpaṅkhā came to satisfy Rāmacandra's desires, but He was so attached to Sītādevī that He cut off Śūrpaṅkhā's nose. In His incarnation as Vāmanadeva, He plundered Bali Mahārāja and took all his possessions, cheating him on the pretext of accepting worship from him. Vāmanadeva caught Bali Mahārāja exactly as one catches a crow. My dear bumblebee, it is not very good to make friends with such a person. I know that once one begins to talk about Kṛṣṇa, it is very difficult to stop, and I admit that I have insufficient strength to give up talking about Him.”

*yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-
sakṛd-adana-vidhūta-dvandva-dharmā vinaṣṭāḥ
sapadi gr̥ha-kuṭumbaṁ dīnam utsṛjya dīnā
bahava iha vihaṅgā bhikṣu-caryām caranti*

“Topics about Kṛṣṇa are so powerful that they destroy the four religious principles—religion, economic development, sense gratification and liberation. Anyone who drinks even a small drop of *kṛṣṇa-kathā* through aural reception is freed from all material attachment and envy. Like a bird with no means of subsistence, such a person becomes a mendicant and lives by begging. Ordinary household affairs become miserable for him, and without attachment he suddenly gives up everything. Although such renunciation is quite suitable, because I am a woman I am unable to adopt it.”

*vayam ṛtam iva jihma-vyāhṛtaṁ śraddadhānāḥ
kulika-rutam ivājñāḥ kṛṣṇa-vadhvo hiraṇyāḥ
dadṛśur asakṛd etat tan-nakha-sparśa-tivra-
smara-ruja upamantrin bhaṇyatām anya-vārtā*

“O My dear messenger, I am just like a foolish bird that hears the sweet songs of a hunter, believes in them due to simplicity, and is then pierced in the heart and made to suffer all kinds of miseries. Because we believed in Kṛṣṇa’s words, we have suffered great pain. Indeed, the touch of Kṛṣṇa’s nails has injured our faces. He has caused us so much pain! Therefore, you should give up topics concerning Him and talk about something else.”

After hearing all these statements from Śrīmatī Rādhikā, the bumblebee left and then returned. After some thought, the *gopī* said:

*priya-sakha punar āgāḥ preyasā preṣitaḥ kim
varaya kim anurundhe mānanīyo ‘si me ‘ṅga
nayasi katham ihāsmān dustyaja-dvandra-pārśvaṁ
satatam urasi saumya śrīr vadhūḥ sākam āste*

“You are Kṛṣṇa’s very dear friend, and by His order you have come here again. Therefore you are worshipable for Me. O best of messengers, tell Me now, what is your request? What do you want? Kṛṣṇa cannot give up conjugal love, and therefore I understand that you have come here to take us to Him. But how will you do that? We know that many goddesses of fortune now reside at Kṛṣṇa’s chest, and they constantly serve Kṛṣṇa better than we can.”

Praising the bumblebee for its sobriety, She began to speak in great jubilation.

*āpi bata madhu-puryām ārya-putro ‘dhunāste
smarati sa piṭṛ-gehān saumya bandhūṁś ca goṇān
kvacid āpi sa kathā naḥ kiṅkarīṇām grṇīte
bhujam aguru-sugandhaṁ mūrdhny adhāsyat kadā nu*

“Kṛṣṇa is now living like a gentleman at the *gurukula* in Mathurā, forgetting all the *gopīs* of Vṛndāvana. But does He not remember the sweet house of His father, Nanda Mahārāja? We are all naturally His maidservants. Does He not remember us? Does He ever speak about us, or has He forgotten us

completely? Will He ever forgive us and once again touch us with those hands fragrant with the scent of *aguru*?”

TEXT 108

*mahiṣīra gīta yena 'daśame'ra śeṣe
paṇḍite nā bujhe tāra artha-viśeṣe*

mahiṣīra—of the queens; *gīta*—the songs; *yena*—just as; *daśamera*—of the Tenth Canto; *śeṣe*—at the end; *paṇḍite*—very learned scholars; *nā*—not; *bujhe*—understand; *tāra*—its; *artha-viśeṣe*—particular meaning.

The songs of the queens at Dvārakā, which are mentioned at the end of the Tenth Canto of Śrīmad-Bhāgavatam, have a very special meaning. They are not understood even by the most learned scholars.

These songs of *Śrīmad-Bhāgavatam* are verses 15–24 of the Ninetieth Chapter of the Tenth Canto.

*kurari vilāpasi tvaṁ vīta-nidrā na śeṣe
svāpiti jagati rātryām īśvaro gupta-bodhaḥ
vayam iva sakhi kaccid gāḍha-nirbhinna-cetā
nalina-nayana-hāsodāra-līlekṣitena*

All the queens incessantly thought of Kṛṣṇa. After their pastimes in the water, the queens said, “Our dear friend the osprey, Kṛṣṇa is now asleep, but we stay awake at night because of Him. You laugh at us when you see us awake at night, but why are you not sleeping? You seem absorbed in thoughts of Kṛṣṇa. Have you also been pierced by Kṛṣṇa’s smile? His smile is very sweet. One who is pierced by such an arrow is very fortunate.”

*netre nimālayasi naktam adṛṣṭa-bandhus
tvaṁ roraviṣi karuṇaṁ bata cakravāki
dāsyam gatā vayam ivācyuta-pāda-juṣṭām
kiṁ vā srajam sprhayase kavareṇa voḍhum*

“O *cakravāki*, you keep your eyes wide open at night because you cannot see your friend. Indeed, you are suffering very much. Is it because of compassion that you are crying, or are you trying to capture Kṛṣṇa by

remembering Him? Having been touched by the lotus feet of Kṛṣṇa, all the queens are very happy. Are you crying to wear Kṛṣṇa's garland on your head? Please answer these questions clearly, O *cakravāki*, so that we can understand."

*bho bhoḥ sadā niṣṭanase udanvann
alabdha-nidro 'dhigata-prajāgaraḥ
kiṁ vā mukundāpahṛtātma-lāñchanaḥ
prāptām daśām tvam ca gato duratyayām*

"O ocean, you have no opportunity to sleep quietly at night. Instead, you are always awake and crying. You have received this benediction, and your heart is broken just like ours. Mukunda's business with us is simply to smear our marks of *kuṅkuma*. O ocean, you suffer as much as we."

*tvam yakṣmaṇā balavatāsi gṛhīta indo
kṣiṇas tamo na nija-dīdhitibhiḥ kṣiṇoṣi
kaccin mukunda-gaditāni yathā vayaṁ tvam
vismṛtya bhoḥ sthagita-gīr upalakṣyase naḥ*

"O moon, you appear to be suffering from a severe fever, perhaps tuberculosis. Indeed, your effulgence does not have the strength to destroy the darkness. Have you become mad after hearing the songs of Kṛṣṇa? Is that why you are silent? Seeing your suffering, we feel that you are one of us."

*kiṁ nv ācaritam asmābhir
malayānila te 'priyam
govindāpāṅga-nirbhinne
hṛdīrayasi naḥ smaran*

"O Malayan breeze, kindly tell us what wrong we have done to you. Why do you fan the flames of desire in our hearts? We have been pierced by the arrow of Govinda's glance, for He is perfect in the art of awakening the influence of Cupid."

*megha śrīmaṁs tvam asi dayito yādavendrasya nūnam
śrīvatsāṅkaṁ vayam iva bhavān dhyāyati prema-baddhaḥ*

*aty-utkaṅṭhaḥ śavala-hṛdayo 'smad-vidho bāṣpa-dhārāḥ
smṛtvā smṛtvā visṛjasi muhur duḥkha-das tat-prasaṅgaḥ*

“Dear cloud, O friend of Kṛṣṇa’s, are you thinking of the Śrīvatsa symbol on Kṛṣṇa’s chest like us queens engaged in loving affairs with Him? You are absorbed in meditation, remembering the association of Kṛṣṇa, and thus you shed tears of misery.”

*priya-rāva-padāni bhāṣase
mṛta-sañjīvikayānayā girā
karavāṇi kim adya te priyaṁ
vada me valgita-kaṅṭha kokila*

“Dear cuckoo, you possess a very sweet voice, and you are very expert in imitating others. You could excite even a dead body with your voice. Therefore, tell the queens that good behavior is their proper duty.”

*na calasi na vadasy udāra-buddhe
kṣīti-dhara cintayase mahāntam artham
api bata vasudeva-nandanāṅghriṁ
vayam iva kāmāyase stanair vidhartum*

“O magnanimous mountain, you are very grave and sober, absorbed in thoughts of doing something very great. Like us, you have vowed to keep within your heart the lotus feet of Kṛṣṇa, the son of Vasudeva.”

*śuṣyad-dhradāḥ karaśītā bata sindhu-patnyāḥ
sampraty apāsta-kamala-śriya iṣṭa-bhartuḥ
yadvad vayaṁ madhu-pateḥ praṇayāvalokam
aprāpya muṣṭa-hṛdayāḥ puru-karśītāḥ sma*

“O rivers, wives of the ocean, we see that the ocean does not give you happiness. Thus you have almost dried up, and you no longer bear beautiful lotuses. The lotuses have become skinny, and even in the sunshine they are devoid of all pleasure. Similarly, the hearts of us poor queens are all dried up, and our bodies are skinny because we are now devoid of loving affairs with Madhupati. Are you, like us, dry and without beauty because you are devoid of Kṛṣṇa’s loving glance?”

*haṁsa svāgatam āsyatām piba payo brūhy aṅga śaureḥ kathām
dūtām tvām nu vidāma kaccid ajitaḥ svasty āsta uktaṁ purā
kiṁ vā naś cala-sauhṛdaḥ smarati taṁ kasmād bhajāmo vayaṁ
kṣaudrālāpaya kāma-daṁ śriyam ṛte saivaika-niṣṭhā striyām*

“O swan, you have come here so happily! Let us welcome you. We understand that you are always Kṛṣṇa’s messenger. Now while you drink this milk, tell us what His message is. Has Kṛṣṇa said something about us to you? May we inquire from you whether Kṛṣṇa is happy? We want to know. Does He remember us? We know that the goddess of fortune is serving Him alone. We are simply maidservants. How can we worship Him, who speaks sweet words but never fulfills our desires?”

TEXT 109

*mahāprabhu-nityānanda, doṅhāra dāsera dāsa
yāre kṛpā karena, tāra haya ithe viśvāsa*

mahāprabhu—Śrī Caitanya Mahāprabhu; *nityānanda*—Lord Nityānanda; *doṅhāra dāsera dāsa*—I am a servant of the servant of the servants of these two personalities; *yāre kṛpā karena*—if anyone is favored by Them; *tāra haya*—he certainly maintains; *ithe viśvāsa*—faith in all these affairs.

If one becomes a servant of the servants of Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu and is favored by Them, he can believe in all these discourses.

TEXT 110

*śraddhā kari, śuna ihā, śunite mahā-sukha
khaṇḍibe ādhyātmikādi kutarkādi-duḥkha*

śraddhā kari—with great faith; *śuna*—hear; *ihā*—all these topics; *śunite*—even to hear; *mahā-sukha*—great pleasure; *khaṇḍibe*—it will destroy; *ādhyātmika-ādi*—all distresses due to the body, mind and so on; *kutarka-ādi-duḥkha*—and the miserable conditions arising from the use of false arguments.

Just try to hear these topics with faith, for there is great pleasure even in hearing them. That hearing will destroy all miseries pertaining to the body, mind and other living entities, and the unhappiness of false arguments as well.

TEXT 111

*Caitanya-caritāmṛta—nitya-nūtana
śunite śunite juḍāya hṛdaya-śravaṇa*

Caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; nitya-nūtana—always fresh; śunite śunite—by hearing and hearing; juḍāya—becomes pacified; hṛdaya-śravaṇa—the ear and heart.

Śrī Caitanya-caritāmṛta is ever-increasingly fresh. For one who hears it again and again, the heart and ear become pacified.

TEXT 112

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

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.

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 Śrī Caitanya-caritāmṛta, Antya-līlā, Nineteenth Chapter, describing the Lord's devotion to His mother, His mad speeches in separation from Kṛṣṇa, His rubbing His face against the walls of the Gambhīrā, and His dancing in the Jagannātha-vallabha garden.

CHAPTER TWENTY

The Śikṣāṣṭaka Prayers

The following summary of the Twentieth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. Śrī Caitanya Mahāprabhu passed His nights tasting the meaning of the *Śikṣāṣṭaka* prayers in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya. Sometimes He recited verses from Jayadeva Gosvāmī's *Gīta-govinda*, from *Śrīmad-Bhāgavatam*, from Śrī Rāmānanda Rāya's *Jagannāthavallabha-nāṭaka* or from Śrī Bilvamaṅgala Ṭhākura's *Kṛṣṇa-karṇāmṛta*. In this way, He became absorbed in ecstatic emotions. For the twelve years Śrī Caitanya Mahāprabhu lived at Jagannātha Purī, He relished the taste of reciting such transcendental verses. Altogether the Lord was present in this mortal world for forty-eight years. After hinting about the Lord's disappearance, the author of the *Caitanya-caritāmṛta* gives a short description of the entire *Antya-līlā* and then ends his book.

TEXT 1

premodbhāvita-harṣerṣyod-
vega-dainyārti-miśritam
lapitam gauracandrasya
bhāgyavadbhir niṣevyate

prema-udbhāvita—produced from ecstatic love and emotion; *harṣa*—jubilation; *īrṣyā*—envy; *udvega*—agitation; *dainya*—submissiveness; *ārti*—grief; *miśritam*—mixed with; *lapitam*—talks like those of a crazy man; *gaura-candrasya*—of Śrī Caitanya Mahāprabhu; *bhāgyavadbhiḥ*—by the most fortunate; *niṣevyate*—is enjoyable.

Only the most fortunate will relish the mad words of Śrī Caitanya Mahāprabhu, which were mixed with jubilation, envy, agitation, submissiveness and grief, all produced by ecstatic loving emotions.

TEXT 2

*jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *gauracandra*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Śrī Caitanya Mahāprabhu.

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

*ei-mata mahāprabhu vaise nīlācale
rajanī-divase kṛṣṇa-virahe vihvale*

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *vaise nīlācale*—resided at Nīlācala; *rajanī-divase*—day and night; *kṛṣṇa-virahe*—because of separation from Kṛṣṇa; *vihvale*—overwhelmed.

While Śrī Caitanya Mahāprabhu thus resided at Jagannātha Purī [Nīlācala], He was continuously overwhelmed, night and day, by separation from Kṛṣṇa.

TEXT 4

*svarūpa, rāmānanda,—ei duijana-sane
rātri-dine rasa-gīta-śloka āsvādane*

svarūpa—Svarūpa Dāmodara Gosvāmī; *rāmānanda*—Rāmānanda Rāya; *ei*—these; *dui-jana-sane*—with two persons; *rātri-dine*—night and day; *rasa-gīta-śloka*—verses and songs containing the mellows of transcendental bliss; *āsvādane*—in tasting.

Day and night He tasted transcendental blissful songs and verses with two associates, namely Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

TEXT 5

*nānā-bhāva uṭhe prabhura harṣa, śoka, roṣa
dainyodvega-ārti utkaṅṭhā, santoṣa*

nānā-bhāva—all kinds of emotion; *uṭhe*—awaken; *prabhura*—of Śrī Caitanya Mahāprabhu; *harṣa*—jubilation; *śoka*—lamentation; *roṣa*—anger; *dainya*—humility; *udvega*—anxiety; *ārti*—grief; *utkaṅṭhā*—more eagerness; *santoṣa*—satisfaction.

He relished the symptoms of various transcendental emotions, such as jubilation, lamentation, anger, humility, anxiety, grief, eagerness and satisfaction.

TEXT 6

*sei sei bhāve nija-śloka paḍiyā
ślokerā artha āsvādaye dui-bandhu lañā*

sei sei bhāve—in that particular emotion; *nija-śloka paḍiyā*—reciting His own verses; *ślokerā*—of the verses; *artha*—meaning; *āsvādaye*—tastes; *dui-bandhu lañā*—with two friends.

He would recite His own verses, expressing their meanings and emotions, and thus enjoy tasting them with these two friends.

TEXT 7

*kona dine kona bhāve śloka-ṣaṭhana
sei śloka āsvādite rātri-jāgaraṇa*

kona dine—sometimes; *kona bhāve*—in some emotion; *śloka-ṣaṭhana*—reciting the verses; *sei śloka*—those verses; *āsvādite*—to taste; *rātri-jāgaraṇa*—keeping awake at night.

Sometimes the Lord would be absorbed in a particular emotion and would stay awake all night reciting related verses and relishing their taste.

TEXT 8

*harṣe prabhu kahena,—“śuna svarūpa-rāma-rāya
nāma-saṅkīrtana—kalau parama upāya*

harṣe—in jubilation; *prabhu*—Śrī Caitanya Mahāprabhu; *kahena*—says; *śuna*—please hear; *svarūpa-rāma-rāya*—My dear Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *kalau*—in the Age of Kali; *parama upāya*—the most feasible means for deliverance.

In great jubilation, Śrī Caitanya Mahāprabhu said, “My dear Svarūpa Dāmodara and Rāmānanda Rāya, know from Me that chanting the holy names is the most feasible means of salvation in this Age of Kali.

TEXT 9

*saṅkīrtana-yajñe kalau kṛṣṇa-ārādhana
sei ta' sumedhā pāya kṛṣṇera caraṇa*

saṅkīrtana-yajñe—performing the *yajña* of chanting the Hare Kṛṣṇa mantra; *kalau*—in this Age of Kali; *kṛṣṇa-ārādhana*—the process of worshiping Kṛṣṇa; *sei ta'*—such persons; *su-medhā*—greatly intelligent; *pāya*—get; *kṛṣṇera caraṇa*—shelter at the lotus feet of Kṛṣṇa.

“In this Age of Kali, the process of worshiping Kṛṣṇa is to perform sacrifice by chanting the holy name of the Lord. One who does so is certainly very intelligent, and he attains shelter at the lotus feet of Kṛṣṇa.

For further information, one may refer to *Ādi-līlā*, Chapter Three, texts 77–78

TEXT 10

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ*

kṛṣṇa-varṇam—repeating the syllables *kṛṣ-ṇa*; *tviṣā*—with a luster; *akṛṣṇam*—not black (golden); *sa-aṅga*—with associates; *upāṅga*—servitors; *astra*—weapons; *pārṣadam*—confidential companions; *yajñaiḥ*—by sacrifice; *saṅkīrtana-prāyair*—consisting chiefly of congregational chanting; *yajanti*—they worship; *hi*—certainly; *su-medhasaḥ*—intelligent persons.

“In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.’

This verse is spoken by Saint Karabhājana in *Śrīmad-Bhāgavatam* (11.5.32). For further information, see *Ādi-līlā*, Chapter Three, text 52.

TEXT 11

*nāma-saṅkīrtana haite sarvānārtha-nāśa
sarva-śubhodaya, kṛṣṇa-premera ullāsa*

nāma-saṅkīrtana—chanting of the holy names of the Lord; *haite*—from; *sarva-anārtha-nāśa*—destruction of all undesirable things; *sarva-śubha-udaya*—awakening of all good fortune; *kṛṣṇa-premera ullāsa*—the beginning of the flow of love of Kṛṣṇa.

“Simply by chanting the holy name of Lord Kṛṣṇa, one can be freed from all undesirable habits. This is the means of awakening all good fortune and initiating the flow of waves of love for Kṛṣṇa.

TEXT 12

*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
śreyah-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam
ānandāmbudhi-varḍhanam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam*

cetaḥ—of the heart; *darpaṇa*—the mirror; *mārjanam*—cleansing; *bhava*—of material existence; *mahā-dāva-agni*—the blazing forest fire; *nirvāpaṇam*—extinguishing; *śreyah*—of good fortune; *kairava*—the white lotus; *candrikā*—the moonshine; *vitarāṇam*—spreading; *vidyā*—of all education; *vadhū*—wife; *jīvanam*—the life; *ānanda*—of bliss; *ambudhi*—the ocean; *varḍhanam*—increasing; *prati-padam*—at every step; *pūrṇa-amṛta*—of the full nectar; *āsvādanam*—giving a taste; *sarva*—for everyone; *ātma-snapanam*—bathing of the self; *param*—transcendental; *vijayate*—let there be victory; *śrī-kṛṣṇa-saṅkīrtanam*—for the congregational chanting of the holy name of Kṛṣṇa.

“Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step.’

This is the first verse of Śrī Caitanya Mahāprabhu’s *Śikṣāṣṭaka*. The other seven verses are found in texts 16, 21, 29, 32, 36, 39 and 47.

TEXT 13

*saṅkīrtana haite pāpa-saṁsāra-nāśana
citta-śuddhi, sarva-bhakti-sādhana-udgama*

saṅkīrtana haite—from the process of chanting the holy name; *pāpa-saṁsāra-nāśana*—annihilation of materialistic life resulting from sins; *citta-śuddhi*—cleansing of the heart; *sarva-bhakti*—all kinds of devotional service; *sādhana*—of the performances; *udgama*—awakening.

“By performing congregational chanting of the Hare Kṛṣṇa mantra, one can destroy the sinful condition of material existence, purify the unclean heart and awaken all varieties of devotional service.

TEXT 14

*kṛṣṇa-premodgama, premāmr̥ta-āsvādāna
kṛṣṇa-prāpti, sevāmr̥ta-samudre majjana*

kṛṣṇa-prema-udgama—awakening of love for Kṛṣṇa; *prema-amr̥ta-āsvādāna*—tasting of the transcendental bliss of love for Kṛṣṇa; *kṛṣṇa-prāpti*—attainment of the lotus feet of Kṛṣṇa; *sevā-amr̥ta*—of the nectar of service; *samudre*—in the ocean; *majjana*—immersing.

“The result of chanting is that one awakens his love for Kṛṣṇa and tastes transcendental bliss. Ultimately, one attains the association of Kṛṣṇa and engages in His devotional service, as if immersing himself in a great ocean of love.”

TEXT 15

*uṭhila viṣāda, dainya,—paḍe āpana-śloka
yāhāra artha śuni’ saba yāya duḥkha-śoka*

uṭhila viṣāda—there was awakening of lamentation; *dainya*—humility; *paḍe*—recites; *āpana-śloka*—His own verse; *yāhāra*—of which; *artha śuni’*—hearing the meaning; *saba*—all; *yāya*—go away; *duḥkha-śoka*—unhappiness and lamentation.

Lamentation and humility awoke within Śrī Caitanya Mahāprabhu, and He began reciting another of His own verses. By hearing the meaning of that verse, one can forget all unhappiness and lamentation.

TEXT 16

*nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smarāṇe na kālaḥ*

*etādṛṣī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ*

nāmnām—of the holy names of the Lord; *akāri*—manifested; *bahudhā*—various kinds; *nija-sarva-śaktiḥ*—all kinds of personal potencies; *tatra*—in that; *arpitā*—bestowed; *niyamitaḥ*—restricted; *smaraṇe*—in remembering; *na*—not; *kālah*—consideration of time; *etādṛṣī*—so much; *tava*—Your; *kṛpā*—mercy; *bhagavan*—O Lord; *mama*—My; *api*—although; *durdaivam*—misfortune; *īdṛśam*—such; *iha*—in this (the holy name); *ajani*—was born; *na*—not; *anurāgaḥ*—attachment.

“My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as “Kṛṣṇa” and “Govinda,” by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting.’

TEXT 17

*aneka-lokera vāñchā—aneka-prakāra
kṛpāte karila aneka-nāmera pracāra*

aneka-lokera—of many persons; *vāñchā*—the desires; *aneka-prakāra*—of many varieties; *kṛpāte*—by Your mercy; *karila*—You have done; *aneka*—various; *nāmera*—of the holy names; *pracāra*—broadcasting.

“Because people vary in their desires, You have distributed various holy names by Your mercy.

TEXT 18

*khāite śuite yathā tathā nāma laya
kāla-deśa-niyama nāhi, sarva siddhi haya*

khāite—eating; *śuite*—lying down; *yathā*—as; *tathā*—so; *nāma laya*—one takes the holy name; *kāla*—in time; *deśa*—in place; *niyama*—regulation; *nāhi*—there is not; *sarva siddhi haya*—there is all perfection.

“Regardless of time or place, one who chants the holy name, even while eating or sleeping, attains all perfection.

TEXT 19

“*sarva-śakti nāme dilā kariyā vibhāga*
āmāra durdaiva,—nāme nāhi anurāga!!”

sarva-śakti—all potencies; *nāme*—in the holy name; *dilā*—You have bestowed; *kariyā vibhāga*—making separation; *āmāra durdaiva*—My misfortune; *nāme*—for chanting the holy names; *nāhi*—there is not; *anurāga*—attachment.

“You have invested Your full potencies in each individual holy name, but I am so unfortunate that I have no attachment for chanting Your holy names.”

TEXT 20

ye-rūpe la-ile nāma prema upajaya
tāhāra lakṣaṇa śuna, svarūpa-rāma-rāya

ye-rūpe—by which process; *la-ile*—if chanting; *nāma*—the holy name; *prema upajaya*—dormant love of Kṛṣṇa awakens; *tāhāra lakṣaṇa śuna*—just hear the symptom of that; *svarūpa-rāma-rāya*—O Svarūpa Dāmodara and Rāmānanda Rāya.

Śrī Caitanya Mahāprabhu continued, “O Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, hear from Me the symptoms of how one should chant the Hare Kṛṣṇa mahā-mantra to awaken very easily one’s dormant love for Kṛṣṇa.

TEXT 21

*trṇād api su-nīcena
taror iva sahiṣṇunā
amāninā māna-dena
kīrtanīyaḥ sadā hariḥ*

trṇāt api—than downtrodden grass; *su-nīcena*—being lower; *taror*—than a tree; *iva*—like; *sahiṣṇunā*—with tolerance; *amāninā*—without being puffed up by false pride; *māna-dena*—giving respect to all; *kīrtanīyaḥ*—to be chanted; *sadā*—always; *hariḥ*—the holy name of the Lord.

“One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others can very easily always chant the holy name of the Lord.’

TEXT 22

*uttama hañā āpanāke māne trṇādhama
dui-prakāre sahiṣṇutā kare vṛkṣa-sama*

uttama hañā—although being very much exalted; *āpanāke*—himself; *māne*—thinks; *trṇa-adhama*—lower than a blade of the grass on the ground; *dui-prakāre*—in two ways; *sahiṣṇutā*—tolerance; *kare*—performs; *vṛkṣa-sama*—like the tree.

“These are the symptoms of one who chants the Hare Kṛṣṇa mahā-mantra. Although he is very exalted, he thinks himself lower than the grass on the ground, and like a tree, he tolerates everything in two ways.

TEXT 23

*vṛkṣa yena kāṭileha kichu nā bolaya
śukāñā maileha kāre pānī nā māgaya*

vṛkṣa—a tree; *yena*—as; *kāṭileha*—when it is cut; *kichu nā bolaya*—does not say anything; *śukāñā*—drying up; *maileha*—if dying; *kāre*—anyone; *pāni*—water; *nā māgaya*—does not ask for.

“When a tree is cut down, it does not protest, and even when drying up, it does not ask anyone for water.

TEXT 24

*yei ye māgaye, tāre deya āpana-dhana
gharma-vṛṣṭi sahe, ānera karaye rakṣaṇa*

yei ye māgaye—if anyone asks anything from the tree; *tāre*—unto him; *deya*—gives; *āpana-dhana*—its own wealth; *gharma-vṛṣṭi*—the scorching heat of the sun and torrents of rain; *sahe*—tolerates; *ānera*—to others; *karaye rakṣaṇa*—gives protection.

“The tree delivers its fruits, flowers and whatever else it possesses to anyone and everyone. It tolerates scorching heat and torrents of rain, yet it still gives shelter to others.

TEXT 25

*uttama hañā vaiṣṇava habe nirabhimāna
jīve sammāna dibe jāni’ ‘kṛṣṇa’-adhiṣṭhāna*

uttama hañā—although being very much exalted; *vaiṣṇava*—a devotee; *habe*—should become; *nirabhimāna*—without pride; *jīve*—to all living entities; *sammāna dibe*—should give respect; *jāni’*—knowing; *kṛṣṇa-adhiṣṭhāna*—the resting place of Kṛṣṇa.

“Although a Vaiṣṇava is the most exalted person, he is prideless and gives all respect to everyone, knowing everyone to be the resting place of Kṛṣṇa.

TEXT 26

*ei-mata hañā yei kṛṣṇa-nāma laya
śrī-kṛṣṇa-caraṇe tāñra prema upajaya*

ei-mata—in this way; *hañā*—becoming; *yei*—anyone who; *kṛṣṇa-nāma laya*—chants the holy name of Kṛṣṇa; *śrī-kṛṣṇa-caraṇe*—at the lotus feet of Lord Kṛṣṇa; *tāñra*—his; *prema upajaya*—love of Kṛṣṇa awakens.

“If one chants the holy name of Lord Kṛṣṇa in this manner, he will certainly awaken his dormant love for Kṛṣṇa’s lotus feet.”

TEXT 27

*kahite kahite prabhura dainya bāḍilā
’śuddha-bhakti’ kṛṣṇa-ṭhāñi māgite lāgilā*

kahite kahite—speaking like this; *prabhura*—of Śrī Caitanya Mahāprabhu; *dainya*—humility; *bāḍilā*—increased; *śuddha-bhakti*—pure devotional service; *kṛṣṇa-ṭhāñi*—from Kṛṣṇa; *māgite lāgilā*—began to pray for.

As Lord Caitanya spoke in this way, His humility increased, and He began praying to Kṛṣṇa that He could discharge pure devotional service.

TEXT 28

*premera svabhāva—yāhāñ premera sambandha
sei māne,—‘kṛṣṇe mora nāhi prema-gandha’*

premera svabhāva—the nature of love of Godhead; *yāhāñ*—where; *premera sambandha*—a relationship of love of Godhead; *sei māne*—he recognizes; *kṛṣṇe*—unto Lord Kṛṣṇa; *mora*—my; *nāhi*—there is not; *prema-gandha*—even a scent of love of Godhead.

Wherever there is a relationship of love of Godhead, its natural symptom is that the devotee does not think himself a devotee. Instead, he always thinks that he has not even a drop of love for Kṛṣṇa.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that persons who are actually very poor because they possess not even a drop of love of Godhead or pure devotional service falsely advertise themselves as great devotees, although they cannot at any time relish the transcendental bliss of devotional service. A class of so-called devotees known as *prākṛta-sahajiyās* sometimes display devotional symptoms to exhibit their good fortune. They are pretending, however, because these devotional features are only external. The *prākṛta-sahajiyās* exhibit these symptoms to advertise their so-called advancement in love of Kṛṣṇa, but instead of praising the *prākṛta-sahajiyās* for their symptoms of transcendental ecstasy, pure devotees do not like to associate with them. It is not advisable to equate the *prākṛta-sahajiyās* with pure devotees. When one is actually advanced in ecstatic love of Kṛṣṇa, he does not try to advertise himself. Instead, he endeavors more and more to render service to the Lord.

The *prākṛta-sahajiyās* sometimes criticize pure devotees by calling them philosophers, learned scholars, knowers of the truth, or minute observers, but not devotees. On the other hand, they depict themselves as the most advanced, transcendently blissful devotees, deeply absorbed in devotional service and mad to taste transcendental mellows. They also describe themselves as the most advanced devotees in spontaneous love, as knowers of transcendental mellows, as the topmost devotees in conjugal love of Kṛṣṇa, and so on. Not actually knowing the transcendental nature of love of God, they accept their material emotions to be indicative of advancement. In this way they pollute the process of devotional service. To try to become writers of Vaiṣṇava literature, they introduce their material conceptions of life into pure devotional service. Because of their material conceptions, they advertise themselves as knowers of transcendental mellows, but they do not understand the transcendental nature of devotional service.

TEXT 29

*na dhanam na janam na sundarim
kavitam va jagad-isa kamaye
mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi*

na—not; *dhanam*—riches; *na*—not; *janam*—followers; *na*—not; *sundarīm*—a very beautiful woman; *kavitām*—fruitive activities described in flowery language; *vā*—or; *jagat-īśa*—O Lord of the universe; *kāmaye*—I desire; *mama*—My; *janmani*—in birth; *janmani*—after birth; *īśvare*—unto the Supreme Personality of Godhead; *bhavatāt*—let there be; *bhaktiḥ*—devotional service; *ahaitukī*—with no motives; *tvayi*—unto You.

“O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You.’

TEXT 30

“*dhana, jana nāhi māgoṅ, kavitā sundarī*
’śuddha-bhakti’ deha’ more, kṛṣṇa kṛpā kari’”

dhana—wealth; *jana*—followers; *nāhi*—do not; *māgoṅ*—I want; *kavitā sundarī*—a beautiful wife or fruitive activities; *śuddha-bhakti*—pure devotional service; *deha’*—please award; *more*—unto Me; *kṛṣṇa*—O Lord Kṛṣṇa; *kṛpā kari’*—becoming merciful.

“My dear Lord Kṛṣṇa, I do not want material wealth from You, nor do I want followers, a beautiful wife or the results of fruitive activities. I only pray that by Your causeless mercy You give Me pure devotional service to You, life after life.”

TEXT 31

ati-dainye puṅaḥ māge dāsya-bhakti-dāna
āpanāre kare saṁsārī jīva-abhimāna

ati-dainye—in great humility; *puṅaḥ*—again; *māge*—begs; *dāsya-bhakti-dāna*—the awarding of devotion in servitude; *āpanāre*—to Himself; *kare*—does; *saṁsārī*—materialistic; *jīva-abhimāna*—conception as a conditioned soul.

In great humility, considering Himself a conditioned soul of the material world, Śrī Caitanya Mahāprabhu again expressed His desire to be endowed with service to the Lord.

TEXT 32

*ayi nanda-tanuja kiṅkaram
patitam mām viṣame bhavāmbudhau
kṛpayā tava pāda-pankaja-
sthita-dhūli-sadṛśam vicintaya*

ayi—O My Lord; *nanda-tanuja*—the son of Nanda Mahārāja, Kṛṣṇa; *kiṅkaram*—the servant; *patitam*—fallen; *mām*—Me; *viṣame*—horrible; *bhava-ambudhau*—in the ocean of nescience; *kṛpayā*—by causeless mercy; *tava*—Your; *pāda-pankaja*—lotus feet; *sthita*—situated at; *dhūli-sadṛśam*—like a particle of dust; *vicintaya*—kindly consider.

“O My Lord, O Kṛṣṇa, son of Mahārāja Nanda, I am Your eternal servant, but because of My own fruitive acts I have fallen into this horrible ocean of nescience. Now please be causelessly merciful to Me. Consider Me a particle of dust at Your lotus feet.”

TEXT 33

*tomāra nitya-dāsa mui, tomā pāsariyā
paḍiyāchoṅ bhavārṇave māyā-baddha hañā*

tomāra—Your; *nitya-dāsa*—eternal servant; *mui*—I; *tomā pāsariyā*—forgetting Your Lordship; *paḍiyāchoṅ*—I have fallen; *bhava-arṇave*—in the ocean of nescience; *māyā-baddha hañā*—becoming conditioned by the external energy.

“I am Your eternal servant, but I forgot Your Lordship. Now I have fallen into the ocean of nescience and have been conditioned by the external energy.

TEXT 34

*kṛpā kari' kara more pada-dhūli-sama
tomāra sevaka karoṅ tomāra sevana"*

kṛpā kari'—being merciful; *kara*—make; *more*—Me; *pada-dhūli-sama*—like a particle of dust at Your lotus feet; *tomāra sevaka*—as I am Your eternal servant; *karoṅ*—let Me be engaged; *tomāra sevana*—in Your service.

“Be causelessly merciful to Me by giving Me a place with the particles of dust at Your lotus feet so that I may engage in the service of Your Lordship as Your eternal servant.”

TEXT 35

*punaḥ ati-utkaṅṭhā, dainya ha-ila udgama
kṛṣṇa-ṭhāṅi māge prema-nāma-saṅkīrtana*

punaḥ—again; *ati-utkaṅṭhā*—great eagerness; *dainya*—humility; *ha-ila udgama*—were awakened; *kṛṣṇa-ṭhāṅi*—from Lord Kṛṣṇa; *māge*—prays for; *prema*—in ecstatic love; *nāma-saṅkīrtana*—chanting the *mahā-mantra*.

Natural humility and eagerness then awoke in Lord Śrī Caitanya Mahāprabhu. He prayed to Kṛṣṇa to be able to chant the mahā-mantra in ecstatic love.

TEXT 36

*nayanam galad-aśru-dhārayā
vadanam gadgada-ruddhayā girā
pulkair nicitam vapuḥ kadā
tava nāma-grahaṇe bhaviṣyati*

nayanam—the eyes; *galat-aśru-dhārayā*—by streams of tears running down; *vadanam*—mouth; *gadgada*—faltering; *ruddhayā*—choked up; *girā*—with words; *pulkair*—with erection of the hairs due to

transcendental happiness; *nicitam*—covered; *vaṇiḥ*—the body; *kadā*—when; *tava*—Your; *nāma-grahaṇe*—in chanting the name; *bhaviṣyati*—will be.

“My dear Lord, when will My eyes be beautified by filling with tears that constantly glide down as I chant Your holy name? When will My voice falter and all the hairs on My body stand erect in transcendental happiness as I chant Your holy name?”

TEXT 37

“*prema-dhana vinā vyartha daridra jīvana*
'dāsa' kari' vetana more deha prema-dhana“

prema-dhana—the wealth of ecstatic love; *vinā*—without; *vyartha*—useless; *daridra jīvana*—poor life; *dāsa kari'*—accepting as Your eternal servant; *vetana*—salary; *more*—unto Me; *deha*—give; *prema-dhana*—the treasure of love of Godhead.

“Without love of Godhead, My life is useless. Therefore I pray that You accept Me as Your servant and give Me the salary of ecstatic love of God.”

TEXT 38

rasāntarāveśe ha-ila viyoga-sphuraṇa
udvega, viṣāda, dainye kare pralāṇa

rasa-antara-āveśe—in the ecstatic love characterized by different mellows; *ha-ila*—there was; *viyoga-sphuraṇa*—awakening of separation; *udvega*—distress; *viṣāda*—moroseness; *dainye*—humility; *kare pralāṇa*—speaks like a crazy person.

Separation from Kṛṣṇa awoke various mellows of distress, lamentation and humility. Thus Śrī Caitanya Mahāprabhu spoke like a crazy man.

TEXT 39

yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitaṁ
śūnyāyitaṁ jagat sarvaṁ
govinda-viraheṇa me

yugāyitaṁ—appearing like a great millennium; *nimeṣeṇa*—by a moment; *cakṣuṣā*—from the eyes; *prāvṛṣāyitaṁ*—tears falling like torrents of rain; *śūnyāyitaṁ*—appearing void; *jagat*—the world; *sarvaṁ*—all; *govinda*—from Lord Govinda, Kṛṣṇa; *viraheṇa me*—by My separation.

“My Lord Govinda, because of separation from You, I consider even a moment a great millennium. Tears flow from My eyes like torrents of rain, and I see the entire world as void.”

TEXT 40

udvege divasa nā yāya, 'kṣaṇa' haila 'yuga'-sama
varṣāra megha-prāya aśru variṣe nayana

udvege—by great agitation; *divasa*—day; *nā*—not; *yāya*—passes; *kṣaṇa*—a moment; *haila*—became; *yuga-sama*—like a great millennium; *varṣāra*—of the rainy season; *megha-prāya*—like clouds; *aśru*—tears; *variṣe*—fall down; *nayana*—from the eyes.

“In My agitation, a day never ends, for every moment seems like a millennium. Pouring incessant tears, My eyes are like clouds in the rainy season.”

TEXT 41

govinda-virahe śūnya ha-ila tribhuvana
tuṣānale poḍe,—yena nā yāya jīvana

govinda-virahe—by separation from Govinda; *śūnya*—void; *ha-ila*—became; *tri-bhuvana*—the three worlds; *tuṣa-anale*—in the slow fire; *poḍe*—burns; *yena*—just like; *nā yāya*—does not go; *jīvana*—life.

“The three worlds have become void because of separation from Govinda.
I feel as if I were burning alive in a slow fire.

TEXT 42

*kṛṣṇa udāsīna ha-ilā karite parikṣaṇa
sakhī saba kahe,—‘kṛṣṇe kara upekṣaṇa’*

kṛṣṇa—Lord Kṛṣṇa; *udāsīna*—indifferent; *ha-ilā*—became; *karite*—to make; *parikṣaṇa*—testing; *sakhī saba kahe*—all the friends say; *kṛṣṇe*—unto Kṛṣṇa; *kara*—just do; *upekṣaṇa*—neglecting.

“Lord Kṛṣṇa has become indifferent to Me just to test My love, and My friends say, ‘Better to disregard Him.’”

TEXT 43

*eteka cintite rādhāra nirmala hṛdaya
svābhāvika premāra svabhāva karila udaya*

eteka—thus; *cintite*—thinking; *rādhāra*—of Śrīmatī Rādhārāṇī; *nirmala hṛdaya*—possessing a pure heart; *svābhāvika*—natural; *premāra*—of love of Kṛṣṇa; *svabhāva*—the character; *karila udaya*—awakes.

While Śrīmatī Rādhārāṇī was thinking in this way, the characteristics of natural love became manifest because of Her pure heart.

TEXT 44

*īrṣyā, utkaṅṭhā, dainya, prauḍhi, vinaya
eta bhāva eka-ṭhāṇī karila udaya*

īrṣyā—envy; *utkaṅṭhā*—eagerness; *dainya*—humility; *prauḍhi*—zeal; *vinaya*—solicitation; *eta bhāva*—all these transcendental ecstasies; *eka-ṭhāṇī*—in one place; *karila udaya*—awoke.

The ecstatic symptoms of envy, great eagerness, humility, zeal and supplication all became manifest at once.

TEXT 45

*eta bhāve rādhāra mana asthira ha-ilā
sakhī-gaṇa-āge prauḍhi-śloka ye paḍilā*

eta bhāve—in that mood; *rādhāra*—of Śrīmatī Rādhārāṇī; *mana*—the mind; *asthira ha-ilā*—became agitated; *sakhī-gaṇa-āge*—before the friends, the *gopīs*; *prauḍhi-śloka*—advanced devotional verse; *ye*—which; *paḍilā*—She recited.

In that mood, the mind of Śrīmatī Rādhārāṇī was agitated, and therefore She spoke a verse of advanced devotion to Her *gopī* friends.

TEXT 46

*sei bhāve prabhu sei śloka uccārilā
śloka uccārite tad-rūpa āpane ha-ilā*

sei bhāve—in that ecstatic mood; *prabhu*—Śrī Caitanya Mahāprabhu; *sei*—that; *śloka*—verse; *uccārilā*—recited; *śloka*—the verse; *uccārite*—by reciting; *tad-rūpa*—like Śrīmatī Rādhārāṇī; *āpane*—Himself; *ha-ilā*—became.

In the same spirit of ecstasy, Śrī Caitanya Mahāprabhu recited that verse, and as soon as He did so, He felt like Śrīmatī Rādhārāṇī.

TEXT 47

*āśliṣya vā pāda-ratām pinaṣṭu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lamṭaṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ*

āśliṣya—embracing with great pleasure; *vā*—or; *pāda-ratām*—who have fallen at the lotus feet; *pinaṣtu*—let Him trample; *mām*—Me; *adarśanāt*—by not being visible; *marma-hatām*—brokenhearted; *karotu*—let Him make; *vā*—or; *yathā*—as (He likes); *tathā*—so; *vā*—or; *vidadhātu*—let Him do; *lampāṭaḥ*—a debauchee, who mixes with other women; *mat-prāṇa-nāthaḥ*—the Lord of My life; *tu*—but; *saḥ*—He; *eva*—only; *na aparāḥ*—not anyone else.

“Let Kṛṣṇa tightly embrace this maidservant who has fallen at His lotus feet, or let Him trample Me or break My heart by never being visible to Me. He is a debauchee, after all, and can do whatever He likes, but still He alone, and no one else, is the worshipable Lord of My heart.

TEXT 48

*“āmi—kṛṣṇa-pada-dāsī, teṅho—rasa-sukha-rāśi,
āliṅgiyā kare ātma-sātha
kibā nā deya daraśana, jārena mora tanu-mana,
tabu teṅho—mora prāṇa-nātha*

āmi—I; *kṛṣṇa-pada-dāsī*—a maidservant at the lotus feet of Kṛṣṇa; *teṅho*—He; *rasa-sukha-rāśi*—the reservoir of transcendental mellows; *āliṅgiyā*—by embracing; *kare*—makes; *ātma-sātha*—merged; *kibā*—or; *nā deya*—does not give; *daraśana*—audience; *jārena*—corrodes; *mora*—My; *tanu-mana*—body and mind; *tabu*—still; *teṅho*—He; *mora prāṇa-nātha*—the Lord of My life.

“I am a maidservant at the lotus feet of Kṛṣṇa. He is the embodiment of transcendental happiness and mellows. If He likes He can tightly embrace Me and make Me feel oneness with Him, or by not giving Me His audience, He may corrode My mind and body. Nevertheless, it is He who is the Lord of My life.

TEXT 49

*sakhi he, śuna mora manera niścaya
kibā anurāga kare, kibā duḥkha diyā māre,
mora prāṇeśvara kṛṣṇa—anya naya*

sakhi he—My dear friend; *śuna*—just hear; *mora*—My; *manera*—of the mind; *niścaya*—decision; *kibā*—whether; *anurāga*—affection; *kare*—shows; *kibā*—or; *duḥkha*—unhappiness; *diyā*—bestowing; *māre*—kills; *mora*—My; *prāṇa-īśvara*—the Lord of life; *kṛṣṇa*—Kṛṣṇa; *anya naya*—and no one else.

“My dear friend, just hear the decision of My mind. Kṛṣṇa is the Lord of My life in all conditions, whether He shows Me affection or kills Me by giving Me unhappiness.

TEXT 50

chāḍi' anya nārī-gaṇa, mora vaśa tanu-mana,
mora saubhāgya prakāṣa kariyā
tā-sabāre deya pīḍā, āmā-sane kare krīḍā,
sei nārī-gaṇe dekhāñā

chāḍi'—giving up; *anya*—other; *nārī-gaṇa*—women; *mora*—My; *vaśa*—control; *tanu-mana*—mind and body; *mora*—My; *saubhāgya*—fortune; *prakāṣa kariyā*—manifesting; *tā-sabāre*—unto all of them; *deya pīḍā*—gives distress; *āmā-sane*—with Me; *kare krīḍā*—performs loving activities; *sei nārī-gaṇe*—unto these women; *dekhāñā*—showing.

“Sometimes Kṛṣṇa gives up the company of other gopīs and becomes controlled, mind and body, by Me. Thus He manifests My good fortune and gives others distress by performing His loving affairs with Me.

TEXT 51

kibā teṅho lampāṣa, śaṭha, dhṛṣṭa, sakapaṣa,
anya nārī-gaṇa kari' sātha
more dite manaḥ-pīḍā, mora āge kare krīḍā,
tabu teṅho—mora prāṇa-nātha

kibā—or; *teṅho*—He; *lampāṣa*—debauchee; *śaṭha*—deceitful; *dhṛṣṭa*—obstinate; *sakapaṣa*—with a cheating propensity; *anya*—other; *nārī-gaṇa*—women; *kari'*—accepting; *sātha*—as companions; *more*—unto

Me; *dite*—to give; *manaḥ-pīḍā*—distress in the mind; *mora āge*—in front of Me; *kare krīḍā*—performs loving affairs; *tabu*—still; *teṅho*—He; *mora prāṇa-nātha*—the Lord of My life.

“Or, since after all He is a very cunning, obstinate debauchee with a propensity to cheat, He takes to the company of other women. He then indulges in loving affairs with them in front of Me to give distress to My mind. Nevertheless, He is still the Lord of My life.

TEXT 52

nā gaṇi āpana-duḥkha, sabe vāñchi tāñra sukha,
tāñra sukha—āmāra tātparya
more yadi diyā duḥkha, tāñra haila mahā-sukha,
sei duḥkha—mora sukha-varya

nā—not; *gaṇi*—I count; *āpana-duḥkha*—own personal misery; *sabe*—only; *vāñchi*—I desire; *tāñra sukha*—His happiness; *tāñra sukha*—His happiness; *āmāra tātparya*—the aim of My life; *more*—unto Me; *yadi*—if; *diyā duḥkha*—giving distress; *tāñra*—His; *haila*—there was; *mahā-sukha*—great happiness; *sei duḥkha*—that unhappiness; *mora sukha-varya*—the best of My happiness.

“I do not mind My personal distress. I only wish for the happiness of Kṛṣṇa, for His happiness is the goal of My life. However, if He feels great happiness in giving Me distress, that distress is the best of My happiness.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that a devotee does not care about his own happiness and distress; he is simply interested in seeing that Kṛṣṇa is happy, and for that purpose he engages in various activities. A pure devotee has no way of sensing happiness except by seeing that Kṛṣṇa is happy in every respect. If Kṛṣṇa becomes happy by giving him distress, such a devotee accepts that unhappiness as the greatest of all happiness. Those who are materialistic, however, who are very proud of material wealth and have no spiritual knowledge, like the *prākṛta-sahajiyās*, regard their own happiness as the aim of life. Some of them aspire to enjoy

themselves by sharing the happiness of Kṛṣṇa. This is the mentality of fruitive workers who want to enjoy sense gratification by making a show of service to Kṛṣṇa.

TEXT 53

*ye nārīre vāñche kṛṣṇa, tāra rūpe satṛṣṇa,
tāre nā pāñā haya duḥkhī
mui tāra pāya paḍi’, lañā yāna hāte dhari’,
krīḍā karāñā tānre karoṅ sukhī*

ye nārīre—the woman whom; *vāñche kṛṣṇa*—Kṛṣṇa desires to have in His company; *tāra rūpe satṛṣṇa*—attracted to her beauty; *tāre*—her; *nā pāñā*—not getting; *haya duḥkhī*—becomes unhappy; *mui*—I; *tāra pāya paḍi’*—falling down at her feet; *lañā yāna*—taking, go; *hāte dhari’*—catching the hand; *krīḍā*—pastimes; *karāñā*—bringing about; *tānre*—Lord Kṛṣṇa; *karoṅ sukhī*—I make happy.

“If Kṛṣṇa, attracted by the beauty of some other woman, wants to enjoy with her but is unhappy because He cannot get her, I fall down at her feet, catch her hand and bring her to Kṛṣṇa to engage her for His happiness.

TEXT 54

*kāntā kṛṣṇe kare roṣa, kṛṣṇa pāya santoṣa,
sukha pāya tāḍana-bhartsane
yathā-yogyā kare māna, kṛṣṇa tāte sukha pāna,
chāḍe māna alpa-sādhane*

kāntā—the beloved; *kṛṣṇe*—unto Lord Kṛṣṇa; *kare roṣa*—shows anger; *kṛṣṇa pāya santoṣa*—Kṛṣṇa becomes very happy; *sukha pāya*—obtains happiness; *tāḍana-bhartsane*—by chastisement; *yathā-yogyā*—as it is suitable; *kare māna*—shows pride; *kṛṣṇa*—Lord Kṛṣṇa; *tāte*—in such activities; *sukha pāna*—obtains happiness; *chāḍe māna*—gives up pride; *alpa-sādhane*—by a little endeavor.

“When a beloved gopī shows symptoms of anger toward Kṛṣṇa, Kṛṣṇa is very satisfied. Indeed, He is extremely pleased when chastised by such a

goṇī. She shows her pride suitably, and Kṛṣṇa enjoys that attitude. Then she gives up her pride with a little endeavor.

TEXT 55

*sei nārī jīye kene, kṛṣṇa-marma vyathā jāne,
tabu kṛṣṇe kare gāḍha roṣa
nija-sukhe māne kāja, paḍuka tāra śire vāja,
kṛṣṇera mātra cāhiye santoṣa*

sei nārī—that woman; *jīye*—lives; *kene*—why; *kṛṣṇa-marma*—Kṛṣṇa’s heart; *vyathā*—unhappy; *jāne*—knows; *tabu*—still; *kṛṣṇe*—unto Kṛṣṇa; *kare*—does; *gāḍha roṣa*—deep anger; *nija-sukhe*—in her own happiness; *māne*—considers; *kāja*—the only business; *paḍuka*—let there fall; *tāre*—of her; *śire*—on the head; *vāja*—a thunderbolt; *kṛṣṇera*—of Kṛṣṇa; *mātra*—only; *cāhiye*—we want; *santoṣa*—the happiness.

“Why does a woman continue to live who knows that Kṛṣṇa’s heart is unhappy but who still shows her deep anger toward Him? She is interested in her own happiness. I condemn such a woman to be struck on the head with a thunderbolt, for We simply want the happiness of Kṛṣṇa.

A devotee who is satisfied only with his own sense gratification certainly falls down from the service of Kṛṣṇa. Being attracted by material happiness, he later joins the *prākṛta-sahajiyās*, who are considered to be nondevotees.

TEXT 56

*ye goṇī mora kare dveṣe, kṛṣṇera kare santoṣe,
kṛṣṇa yāre kare abhilāṣa
mui tāra ghare yāñā, tāre sevoṅ dāsī hañā,
tabe mora sukhera ullāsa*

ye goṇī—any goṇī who; *mora*—unto Me; *kare dveṣe*—shows envy; *kṛṣṇera kare santoṣe*—but satisfies Kṛṣṇa; *kṛṣṇa*—unto Lord Kṛṣṇa; *yāre*—unto whom; *kare*—does; *abhilāṣa*—desiring; *mui*—I; *tāra*—her; *ghare yāñā*—going to the house; *tāre sevoṅ*—shall render service unto her; *dāsī hañā*—

becoming a maidservant; *tabe*—then; *mora*—My; *sukhera ullāsa*—awakening of happiness.

“If a gopī envious of Me satisfies Kṛṣṇa and Kṛṣṇa desires her, I shall not hesitate to go to her house and become her maidservant, for then My happiness will be awakened.

TEXT 57

kuṣṭhī-viprera ramaṇī, pativratā-śiromaṇi,
pati lāgi' kailā veśyāra sevā
stambhila sūryera gati, jīyāila mṛta pati,
tuṣṭa kaila mukhya tina-devā

kuṣṭhī-viprera—of a brāhmaṇa who suffered from leprosy; *ramaṇī*—the wife; *pati-vratā-śiromaṇi*—the topmost of chaste women; *pati lāgi'*—for the satisfaction of her husband; *kailā*—performed; *veśyāra sevā*—service to a prostitute; *stambhila*—stopped; *sūryera gati*—the movement of the sun; *jīyāila*—revived; *mṛta pati*—the dead husband; *tuṣṭa kaila*—satisfied; *mukhya*—the principal; *tina-devā*—three deities or demigods.

“The wife of a brāhmaṇa suffering from leprosy manifested herself as the topmost of all chaste women by serving a prostitute to satisfy her husband. She thus stopped the movement of the sun, brought her dead husband back to life and satisfied the three principal demigods [Brahmā, Viṣṇu and Maheśvara].

The *Āditya Purāṇa*, *Mārkaṇḍeya Purāṇa* and *Padma Purāṇa* tell about a brāhmaṇa who was suffering from leprosy but had a very chaste and faithful wife. He desired to enjoy the company of a prostitute, and therefore his wife went to her and became her maidservant, just to draw her attention for his service. When the prostitute agreed to associate with him, the wife brought her the leprous husband. When that leper, the sinful son of a brāhmaṇa, saw the chastity of his wife, he finally abandoned his sinful intentions. While coming home, however, he touched the body of Mārkaṇḍeya Ṛṣi, who thus cursed him to die at sunrise. Because of her chastity, the woman was very powerful. Therefore when she heard about the curse, she vowed to stop the sunrise. Because of her strong determination to serve her

husband, the three deities—namely Brahmā, Viṣṇu and Maheśvara—were very happy, and they gave her the benediction that her husband would be cured and brought back to life. This example is given herein to emphasize that a devotee should engage himself exclusively for the satisfaction of Kṛṣṇa, without personal motives. That will make his life successful.

TEXT 58

*kṛṣṇa—mora jīvana, kṛṣṇa—mora prāṇa-dhana,
kṛṣṇa—mora prāṇera parāṇa
hṛdaya-upare dharoṅ, sevā kari' sukhī karoṅ,
ei mora sadā rahe dhyāna*

kṛṣṇa—Lord Kṛṣṇa; mora jīvana—My life and soul; kṛṣṇa—Lord Kṛṣṇa; mora prāṇa-dhana—the wealth of My life; kṛṣṇa—Lord Kṛṣṇa; mora prāṇera parāṇa—the life of My life; hṛdaya-upare—on My heart; dharoṅ—I hold; sevā kari'—serving; sukhī karoṅ—I make happy; ei—this; mora—My; sadā—always; rahe—remains; dhyāna—meditation.

“Kṛṣṇa is My life and soul. Kṛṣṇa is the treasure of My life. Indeed, Kṛṣṇa is the very life of My life. I therefore keep Him always in My heart and try to please Him by rendering service. That is My constant meditation.

TEXT 59

*mora sukha—sevane, kṛṣṇera sukha—saṅgame,
ataeva deha deṅa dāna
kṛṣṇa more 'kāntā' kari', kahe more 'prāṇeśvari',
mora haya 'dāsī'-abhimāna*

mora sukha—My happiness; sevane—in service; kṛṣṇera sukha—Kṛṣṇa's happiness; saṅgame—by union with Me; ataeva—therefore; deha—My body; deṅa—I offer; dāna—as charity; kṛṣṇa—Lord Kṛṣṇa; more—Me; kāntā kari'—accepting as beloved; kahe—says; more—to Me; prāṇa-īśvari—the most beloved; mora—My; haya—there is; dāsī-abhimāna—considering His maidservant.

“My happiness is in the service of Kṛṣṇa, and Kṛṣṇa’s happiness is in union with Me. For this reason, I give My body in charity to the lotus feet of Kṛṣṇa, who accepts Me as His loved one and calls Me His most beloved. It is then that I consider Myself His maidservant.

TEXT 60

*kānta-sevā-sukha-pūra, saṅgama haite sumadhura,
tāte sākṣī—lakṣmī ṭhākuraṅṅī
nārāyaṇa-hṛdi sthiti, tabu pāda-sevāya mati,
sevā kare ‘dāsī’-abhimānī”*

kānta-sevā-sukha-pūra—the service of the Lord is the home of happiness; *saṅgama haite su-madhura*—sweeter than direct union; *tāte*—in that; *sākṣī*—evidence; *lakṣmī ṭhākuraṅṅī*—the goddess of fortune; *nārāyaṇa-hṛdi*—on the heart of Nārāyaṇa; *sthiti*—situation; *tabu*—still; *pāda-sevāya mati*—her desire is to serve the lotus feet; *sevā kare*—renders service; *dāsī-abhimānī*—considering herself a maidservant.

“Service to My lover is the home of happiness and is more sweet than direct union with Him. The goddess of fortune is evidence of this, for although she constantly lives on the heart of Nārāyaṇa, she wants to render service to His lotus feet. She therefore considers herself a maidservant and serves Him constantly.”

TEXT 61

*ei rādhāra vacana, viśuddha-prema-lakṣaṇa,
āsvādaye śrī-gaura-rāya
bhāve mana nahe sthira, sāttvike vyāpe śarīra,
mana-deha dharaṇa nā yāya*

ei—these; *rādhāra vacana*—the statements of Śrīmatī Rādhārāṅṅī; *viśuddha-prema-lakṣaṇa*—the symptoms of pure love of Kṛṣṇa; *āsvādaye*—tastes; *śrī-gaura-rāya*—Lord Śrī Caitanya Mahāprabhu; *bhāve*—because of this ecstasy; *mana nahe sthira*—the mind is not steady; *sāttvike*—the symptoms of transcendental love; *vyāpe*—spread over; *śarīra*—the body;

mana-deha—mind and body; *dharaṇa*—sustaining; *nā yāya*—is not possible.

These statements by Śrīmatī Rādhārāṇī show the symptoms of pure love for Kṛṣṇa tasted by Śrī Caitanya Mahāprabhu. In that ecstatic love, His mind was unsteady. Transformations of transcendental love spread throughout His entire body, and He could not sustain His body and mind.

TEXT 62

*vrajera viśuddha-prema,— yena jāmbū-nada hema,
ātma-sukhera yāhāṅ nāhi gandha
se prema jānā'te loke, prabhu kailā ei śloke,
pade kailā arthera nirbandha*

vrajera—of Vṛndāvana; *viśuddha-prema*—the pure love of Kṛṣṇa; *yena*—like; *jāmbū-nada hema*—the golden particles found in the Jāmbū River; *ātma-sukhera*—of personal sense gratification; *yāhāṅ*—where; *nāhi gandha*—there is not even a scent; *se prema*—that love of Godhead; *jānā'te loke*—to advertise among the people; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—has written; *ei śloke*—this verse; *pade*—in different steps; *kailā arthera nirbandha*—has clarified the real meaning.

The pure devotional service in Vṛndāvana is like the golden particles in the river Jāmbū. In Vṛndāvana there is not a trace of personal sense gratification. It is to advertise such pure love in this material world that Śrī Caitanya Mahāprabhu has written the previous verse and explained its meaning.

The verse referred to here is text 47, the eighth verse of the Śikṣāṣṭaka.

TEXT 63

*ei-mata mahāprabhu bhāvāviṣṭa hañā
pralāpa karilā tat-tat śloka paḍiyā*

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhāva-āviṣṭa hañā*—being overwhelmed by ecstatic love; *pralāpa karilā*—said crazy words; *tat-tat*—appropriate; *śloka paḍiyā*—by reciting verses.

Thus overwhelmed by ecstatic love, Śrī Caitanya Mahāprabhu spoke like a madman and recited suitable verses.

TEXT 64

pūrve aṣṭa-śloka kari' loke śikṣā dilā
sei aṣṭa-ślokerā artha āpane āsvādilā

pūrve—formerly; *aṣṭa-śloka kari'*—composing eight verses; *loke śikṣā dilā*—gave instruction to the people in general; *sei*—those; *aṣṭa-ślokerā*—of the eight stanzas; *artha*—the meaning; *āpane āsvādilā*—personally tasted.

The Lord had formerly composed these eight verses to teach people in general. Now He personally tasted the meaning of the verses, which are called the Śikṣāṣṭaka.

TEXT 65

prabhura 'śikṣāṣṭaka'-śloka yei paḍe, śune
kṛṣṇe prema-bhakti tāra bāḍe dine-dine

prabhura—of Śrī Caitanya Mahāprabhu; *śikṣā-āṣṭaka*—of the eight instructions; *śloka*—the verses; *yei*—anyone who; *paḍe*—recites; *śune*—or hears; *kṛṣṇe*—unto Lord Kṛṣṇa; *prema-bhakti*—ecstatic love and devotion; *tāra*—his; *bāḍe*—increases; *dine-dine*—day after day.

If anyone recites or hears these eight verses of instruction by Śrī Caitanya Mahāprabhu, his ecstatic love and devotion for Kṛṣṇa increase day by day.

TEXT 66

*yadyapiha prabhu—koṭī-samudra-gambhīra
nānā-bhāva-candrodaye hayena asthira*

yadyapiha—although; *prabhu*—Śrī Caitanya Mahāprabhu; *koṭī-samudra-gambhīra*—as deep as millions of oceans; *nānā*—various; *bhāva*—of ecstatic emotions; *candrodaye*—because of the moonrise; *hayena*—sometimes becomes; *asthira*—restless.

Although Śrī Caitanya Mahāprabhu is as deep and grave as millions of oceans, when the moon of His various emotions rises, He becomes restless.

TEXTS 67–68

*yei yei śloka jayadeva, bhāgavate
rāyera nāṭake, yei āra karṇāmṛte*

*sei sei bhāve śloka kariyā paṭhane
sei sei bhāvāveśe karena āsvādane*

yei yei—whatever; *śloka*—verses; *jayadeva*—Jayadeva Gosvāmī; *bhāgavate*—in Śrīmad-Bhāgavatam; *rāyera nāṭake*—in the drama composed by Rāmānanda Rāya; *yei*—whatever; *āra*—also; *karṇāmṛte*—in the book named *Kṛṣṇa-karṇāmṛta*, written by Bilvamaṅgala Ṭhākura; *sei sei bhāve*—in those ecstatic emotions; *śloka*—verses; *kariyā paṭhane*—reading regularly; *sei sei*—in that particular; *bhāva-āveśe*—ecstatic love; *karena āsvādane*—He tastes.

When Śrī Caitanya Mahāprabhu read the verses of Jayadeva’s *Gīta-govinda*, of Śrīmad-Bhāgavatam, of Rāmānanda Rāya’s drama *Jagannāthavallabha-nāṭaka*, and of Bilvamaṅgala Ṭhākura’s *Kṛṣṇa-karṇāmṛta*, He was overwhelmed by the various ecstatic emotions of those verses. Thus He tasted their purports.

TEXT 69

*dvādaśa vatsara aiche daśā—rātri-dine
kṛṣṇa-rasa āsvādaye dui-bandhu-sane*

dvādaśa vatsara—for twelve years; *aiche daśā*—such a condition; *rātri-dine*—day and night; *kṛṣṇa-rasa*—transcendental bliss and mellows in connection with Kṛṣṇa; *āsvādaye*—He tastes; *dui-bandhu-sane*—with two friends, namely Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī.

For twelve years, Śrī Caitanya Mahāprabhu remained in that state day and night. With His two friends He tasted the meaning of those verses, which consists of nothing but the transcendental bliss and mellows of Kṛṣṇa consciousness.

TEXT 70

*sei saba līlā-rasa āpane ananta
sahasra-vadane varṇi' nāhi pā'na anta*

sei saba—all these; *līlā-rasa*—transcendental mellows of Śrī Caitanya Mahāprabhu's pastimes; *āpane*—personally; *ananta*—the Personality of Godhead Ananta; *sahasra-vadane*—with His thousands of faces; *varṇi'*—describing; *nāhi*—not; *pā'na*—gets; *anta*—the limit.

Even Anantadeva, who has thousands of faces, could not reach the end of describing the transcendental bliss of Śrī Caitanya Mahāprabhu's pastimes.

TEXT 71

*jīva kṣudra-buddhi kon tāhā pāre varṇite?
tāra eka kaṇā sparśi āpanā śodhite*

jīva—living being; *kṣudra-buddhi*—limited intelligence; *kon*—who; *tāhā*—that; *pāre*—is able; *varṇite*—to write; *tāra*—of that; *eka kaṇā*—one particle; *sparśi*—I touch; *āpanā śodhite*—to correct myself.

How, then, could an ordinary living being with very little intelligence describe such pastimes? Nevertheless, I am trying to touch but a particle of them just to rectify myself.

TEXT 72

*yata ceṣṭā, yata pralāpa,—nāhi pārāvāra
sei saba varṇite grantha haya suvistāra*

yata ceṣṭā—all activities; *yata pralāpa*—all crazy talking; *nāhi pārāvāra*—there was no limit; *sei saba*—all of them; *varṇite*—to describe; *grantha*—the book; *haya*—would be; *su-vistāra*—very voluminous.

There is no limit to Śrī Caitanya Mahāprabhu’s activities and His words of madness. Therefore describing them all would greatly increase the size of this book.

TEXT 73

*vṛndāvana-dāsa prathama ye līlā varṇila
sei-saba līlāra āmi sūtra-mātra kaila*

vṛndāvana-dāsa—Vṛndāvana dāsa Ṭhākura; *prathama*—at first; *ye*—whatever; *līlā*—pastimes; *varṇila*—described; *sei-saba*—all of those; *līlāra*—of the pastimes; *āmi*—I; *sūtra-mātra kaila*—prepared only the synopsis.

Whatever pastimes Śrīla Vṛndāvana dāsa Ṭhākura has first described I have merely summarized.

TEXT 74

*tānra tyakta ‘avaśeṣa’ saṅkṣeṣe kahila
līlāra bāhulye grantha tathāpi bāḍila*

tānra—his; *tyakta*—left out; *avaśeṣa*—remainders; *saṅkṣeṣe kahila*—I have described very briefly; *līlāra bāhulye*—because of the numerousness of the pastimes; *grantha*—this book; *tathāpi*—still; *bāḍila*—has increased.

I have only very briefly described the pastimes of Śrī Caitanya Mahāprabhu not described by Vṛndāvana dāsa Ṭhākura. Nevertheless, because those transcendental pastimes are so numerous, the size of this book has increased.

TEXT 75

*ataeva sei-saba līlā nā pāri varṇibāre
samāpti kariluṅ līlāke kari' namaskāre*

ataeva—therefore; *sei-saba*—all those; *līlā*—pastimes; *nā pāri*—I am not able; *varṇibāre*—to narrate; *samāpti kariluṅ*—now I have finished; *līlāke*—to the pastimes; *kari' namaskāre*—offering my respectful obeisances.

It is impossible to describe all the pastimes elaborately. I shall therefore end this description and offer them my respectful obeisances.

TEXT 76

*ye kichu kahiluṅ ei dig-daraśana
ei anusāre habe tāra āsvādana*

ye kichu—whatever; *kahiluṅ*—I have said; *ei*—this; *dik-daraśana*—just to make an indication; *ei anusāre*—in this way; *habe*—there will be; *tāra*—of that; *āsvādana*—tasting.

What I have described gives merely an indication, but by following this indication one may obtain a taste of all the pastimes of Śrī Caitanya Mahāprabhu.

TEXT 77

*prabhura gambhīra-līlā nā pāri bujhite
buddhi-praveśa nāhi tāte, nā pāri varṇite*

prabhura—of Śrī Caitanya Mahāprabhu; *gambhīra*—deep; *līlā*—the pastimes; *nā pāri*—I am not able; *bujhite*—to understand; *buddhi-praveśa*

nāhi—my intelligence cannot penetrate; *tāte*—because of this; *nā pāri*—I am not able; *varṇite*—to describe properly.

I cannot understand the very deep, meaningful pastimes of Śrī Caitanya Mahāprabhu. My intelligence cannot penetrate them, and therefore I could not properly describe them.

TEXT 78

saba śrotā vaiṣṇavera vandiyā caraṇa
caitanya-caritra-varṇana kailuṅ samāpana

saba śrotā—all readers; *vaiṣṇavera*—of the Vaiṣṇavas; *vandiyā caraṇa*—offering respectful obeisances unto the lotus feet; *caitanya-caritra*—of the characteristics of Śrī Caitanya Mahāprabhu; *varṇana*—description; *kailuṅ*—I have done; *samāpana*—finishing.

After offering my respectful obeisances to the lotus feet of all my Vaiṣṇava readers, I shall therefore end this description of the characteristics of Śrī Caitanya Mahāprabhu.

TEXT 79

ākāśa—ananta, tāte yaiche pakṣi-gaṇa
yāra yata śakti, tata kare ārohaṇa

ākāśa—the sky; *ananta*—unlimited; *tāte*—in that sky; *yaiche*—just as; *pakṣi-gaṇa*—all types of birds; *yāra*—of someone; *yata śakti*—whatever power; *tata*—that much; *kare ārohaṇa*—rises up and up.

The sky is unlimited, but many birds fly higher and higher according to their own abilities.

TEXT 80

aiche mahāprabhura līlā—nāhi ora-pāra
'jīva' hañā kebā samyak pāre varṇibāra?

aiche—similarly; *mahāprabhura līlā*—the pastimes of Śrī Caitanya Mahāprabhu; *nāhi ora-pāra*—there is no limit above or below; *jīva hañā*—being an ordinary living entity; *kebā*—who; *samyak*—fully; *pāre*—is able; *varṇibāra*—to describe.

The pastimes of Śrī Caitanya Mahāprabhu are like the unlimited sky. How, then, can an ordinary living being describe them all?

TEXT 81

*yāvat buddhira gati, tateka varṇiluṅ
samudrera madhye yena eka kaṇa chuṅiluṅ*

yāvat—as far; *buddhira gati*—the limit of my intelligence; *tateka*—that far; *varṇiluṅ*—I have described; *samudrera madhye*—in the midst of the great ocean; *yena*—just like; *eka kaṇa*—one particle; *chuṅiluṅ*—I have touched.

I have tried to describe them as far as my intelligence allows, as if trying to touch a drop in the midst of a great ocean.

TEXT 82

*nityānanda-kṛpā-pātra—vṛndāvana-dāsa
caitanya-līlāya teṅho hayena ‘ādi-vyāsa’*

nityānanda—of Lord Nityānanda Prabhu; *kṛpā-pātra*—the favorite devotee; *vṛndāvana-dāsa*—Vṛndāvana dāsa Ṭhākura; *caitanya-līlāya*—in the pastimes of Śrī Caitanya Mahāprabhu; *teṅho*—He; *hayena*—is; *ādi-vyāsa*—the original Vyāsadeva.

Vṛndāvana dāsa Ṭhākura is Lord Nityānanda’s favorite devotee, and therefore he is the original Vyāsadeva in describing the pastimes of Śrī Caitanya Mahāprabhu.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that all writers after Vṛndāvana dāsa Ṭhākura who are pure devotees of Śrī Caitanya Mahāprabhu and who have tried to describe the Lord’s activities are to

be considered like Vyāsa. Śrīla Vṛndāvana dāsa Ṭhākura is the original Vyāsadeva in describing *caitanya-līlā*, and all others who follow in his footsteps by describing Śrī Caitanya Mahāprabhu’s pastimes are also to be called Vyāsadeva. The bona fide spiritual master is called Vyāsa because he is a representative of Vyāsa. Worshiping the birthday of such a spiritual master is called Vyāsa-pūjā.

TEXT 83

*tānra āge yadyapi saba līlāra bhāṇḍāra
tathāpi alpa varṇiyā chāḍilena āra*

tānra āge—before him; *yadyapi*—although; *saba*—all; *līlāra*—of the pastimes; *bhāṇḍāra*—full store; *tathāpi*—still; *alpa*—very little; *varṇiyā*—describing; *chāḍilena*—he left; *āra*—the others.

Although Vṛndāvana dāsa Ṭhākura has within his jurisdiction the full store of Śrī Caitanya Mahāprabhu’s pastimes, he has left aside most of them and described but a small portion.

TEXT 84

*ye kichu varṇiluṅ, seha saṅkṣepa kariyā
likhite nā pārena, tabu rākhīyāchena likhīyā*

ye kichu varṇiluṅ—whatever I have described; *seha*—them; *saṅkṣepa*—briefly; *kariyā*—doing; *likhite nā pārena*—Vṛndāvana dāsa Ṭhākura was not able to describe; *tabu*—still; *rākhīyāchena*—has kept; *likhīyā*—recording in writing.

What I have described was left aside by Vṛndāvana dāsa Ṭhākura, but although he could not describe these pastimes, he gave us a synopsis.

TEXT 85

*caitanya-maṅgale teṅho likhīyāche sthāne-sthāne
sei vacana śuna, sei parama-pramāṇe*

caitanya-maṅgale—in the book named *Caitanya-maṅgala*; *teṅho*—Vṛndāvana dāsa Ṭhākura; *likhiyāche*—has written; *sthāne-sthāne*—in several places; *sei vacana śuna*—please hear those statements; *sei parama-pramāṇe*—that is the foremost proof.

In his book named *Caitanya-maṅgala* [*Caitanya-bhāgavata*], he has described these pastimes in many places. I request my readers to hear that book, for that is the best evidence.

TEXT 86

saṅkṣepe kahiluṅ, vistāra nā yāya kathane
vistāriyā veda-vyāsa kariba varṇane

saṅkṣepe kahiluṅ—I have described very briefly; *vistāra nā yāya kathane*—it is not possible to describe them in full; *vistāriyā*—elaborating; *veda-vyāsa*—a representative of Vyāsadeva; *kariba*—will do; *varṇane*—describing.

I have described the pastimes very briefly, for it is impossible for me to describe them in full. In the future, however, Vedavyāsa will describe them elaborately.

TEXT 87

caitanya-maṅgale ihā likhiyāche sthāne-sthāne
satya kahena,—‘āge vyāsa kariba varṇane’

caitanya-maṅgale—in the book named *Caitanya-maṅgala*, now known as *Caitanya-bhāgavata*; *ihā*—this statement; *likhiyāche*—has written; *sthāne-sthāne*—in many places; *satya*—the truth; *kahena*—he says; *āge*—in the future; *vyāsa kariba varṇane*—Vyāsadeva will describe them more elaborately.

In the *Caitanya-maṅgala*, Śrīla Vṛndāvana dāsa Ṭhākura has stated in many places the factual truth that in the future Vyāsadeva will describe the Lord’s pastimes elaborately.

The statement *āge vyāsa kariba varṇane* is similar to a text in the *Caitanya-bhāgavata* (*Ādi-khaṇḍa*, 1.180) in which Vṛndāvana dāsa Ṭhākura says:

*śeṣa-khaṇḍe caitanyera ananta vilāsa
vistāriyā varṇite āchena veda-vyāsa*

“The unlimited pastimes of Śrī Caitanya Mahāprabhu will be described by Vyāsadeva in the future.” Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that these statements indicate that in the future, other representatives of Vyāsadeva will elaborately describe Lord Caitanya’s pastimes. The purport is that any pure devotee in the disciplic succession who describes the pastimes of Śrī Caitanya Mahāprabhu is confirmed to be a representative of Vyāsadeva.

TEXT 88

*caitanya-līlāmṛta-sindhu—dugdhābdhi-samāna
tṛṣṇānurūpa jhārī bhari’ teṅho kailā pāna*

caitanya-līlā-amṛta-sindhu—the ocean of nectarean pastimes of Śrī Caitanya Mahāprabhu; *dugdha-abdhi-samāna*—exactly like the ocean of milk; *tṛṣṇā-anurūpa*—according to one’s thirst; *jhārī*—the pitcher; *bhari’*—filling; *teṅho*—he; *kailā pāna*—drank.

The ocean of nectarean pastimes of Śrī Caitanya Mahāprabhu is like the ocean of milk. According to his thirst, Vṛndāvana dāsa Ṭhākura filled his pitcher and drank from that ocean.

TEXT 89

*tānra jhārī-śeṣāmṛta kichu more dilā
tateke bharila peṭa, tṛṣṇā mora gelā*

tānra jhārī-śeṣa-amṛta—the remnants of the milk of Vṛndāvana dāsa Ṭhākura’s pitcher; *kichu*—some; *more dilā*—has given to me; *tateke*—by those remnants; *bharila peṭa*—my abdomen is filled; *tṛṣṇā mora gelā*—now my thirst has gone.

Whatever remnants of milk Vṛndāvana dāsa Ṭhākura has given me are sufficient to fill my belly. Now my thirst is completely satiated.

TEXTS 90–91

*ami—ati-kṣudra jīva, pakṣī rāṅgā-ṭuni
se yaiche tṛṣṇāya piye samudrera pānī*

*taiche āmi eka kaṇa chuñiluṅ lilāra
ei dṛṣṭānte jāniha prabhura lilāra vistāra*

āmi—I; *ati-kṣudra jīva*—a very insignificant living being; *pakṣī rāṅgā-ṭuni*—just like a little bird with a red beak; *se*—he; *yaiche*—just as; *tṛṣṇāya*—in thirst; *piye*—drinks; *samudrera pānī*—the water of the sea; *taiche*—in the same way; *āmi*—I; *eka kaṇa*—one small particle; *chuñiluṅ*—touched; *lilāra*—of the pastimes of Śrī Caitanya Mahāprabhu; *ei dṛṣṭānte*—by this example; *jāniha*—all of you know; *prabhura*—of Śrī Caitanya Mahāprabhu; *lilāra vistāra*—expansion of the pastimes.

I am a very insignificant living being, like a small red-beaked bird. Just as such a bird drinks the water of the sea to quench its thirst, so I have touched only a drop of the ocean of Śrī Caitanya Mahāprabhu’s pastimes. From this example, you may all understand how expansive are the pastimes of Śrī Caitanya Mahāprabhu.

TEXT 92

*’āmi likhi’,—eha mithyā kari anumāna
āmāra śarīra kāṣṭha-putalī-samāna*

āmi likhi—I write; *eha mithyā*—this is false; *kari anumāna*—I can infer; *āmāra śarīra*—my body; *kāṣṭha-putalī-samāna*—is exactly like a wooden doll.

I infer that “I have written” is a false understanding, for my body is like a wooden doll.

TEXT 93

*vṛddha jarātura āmi andha, badhira
hasta hāle, mano-buddhi nahe mora sthira*

vṛddha—an old man; *jarā-ātura*—troubled by invalidity; *āmi*—I; *andha*—blind; *badhira*—deaf; *hasta hāle*—my hands tremble; *manaḥ-buddhi*—mind and intelligence; *nahe*—not; *mora*—my; *sthira*—steady.

I am old and troubled by invalidity. I am almost blind and deaf, my hands tremble, and my mind and intelligence are unsteady.

TEXT 94

*nānā-roga-grasta,—calite vasite nā pāri
pañca-roga-pīḍā-vyākula, rātri-dine mari*

nānā-roga-grasta—infected with so many diseases; *calite*—to walk; *vasite*—to sit down; *nā pāri*—I am not properly able; *pañca-roga-pīḍā-vyākula*—always disturbed by five kinds of disease; *rātri-dine*—day or night; *mari*—I can die any time.

I am infected with so many diseases that I can neither properly walk nor properly sit. Indeed, I am always exhausted by five kinds of diseases. I may die at any time of the day or night.

TEXT 95

*pūrve granthe ihā kariyāchi nivedana
tathāpi likhiye, śuna ihāra kāraṇa*

pūrve—previously; *granthe*—in the book; *ihā*—this; *kariyāchi nivedana*—I have submitted to the readers; *tathāpi*—still; *likhiye*—I write; *śuna*—please hear; *ihāra kāraṇa*—the reason for this.

I have previously given an account of my inabilities. Please hear the reason why I nevertheless still write.

TEXTS 96–98

*śrī-govinda, śrī-caitanya, śrī-nityānanda
śrī-advaita, śrī-bhakta, āra śrī-śroṭṛ-vṛnda
śrī-svarūpa, śrī-rūpa, śrī-sanātana*

*śrī-raghunātha-dāsa śrī-guru, śrī-jīva-caraṇa
inhā-sabāra caraṇa-kṛpāya lekhāya āmāre
āra eka haya,—teṅho ati-kṛpā kare*

śrī-govinda—Śrī Govindadeva; *śrī-caitanya*—Śrī Caitanya Mahāprabhu; *śrī-nityānanda*—Lord Nityānanda; *śrī-advaita*—Advaita Ācārya; *śrī-bhakta*—other devotees; *āra*—also; *śrī-śroṭṛ-vṛnda*—the readers of this book; *śrī-svarūpa*—Svarūpa Dāmodara Gosvāmī; *śrī-rūpa*—Śrī Rūpa Gosvāmī; *śrī-sanātana*—Śrī Sanātana Gosvāmī; *śrī-raghunātha-dāsa*—Śrī Raghunātha dāsa Gosvāmī; *śrī-guru*—my spiritual master; *śrī-jīva-caraṇa*—the lotus feet of Śrī Jīva Gosvāmī; *inhā sabāra*—of all of them; *caraṇa-kṛpāya*—by the mercy of the lotus feet; *lekhāya*—causes to write; *āmāre*—me; *āra eka*—another one; *haya*—there is; *teṅho*—He; *ati-kṛpā kare*—shows me very great favor.

I am writing this book by the mercy of the lotus feet of Śrī Govindadeva, Śrī Caitanya Mahāprabhu, Lord Nityānanda, Advaita Ācārya, other devotees and the readers of this book, as well as Svarūpa Dāmodara Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, who is my spiritual master, and Śrī Jīva Gosvāmī. I have also been specifically favored by another Supreme Personality.

TEXT 99

*śrī-madana-gopāla more lekhāya ājñā kari'
kahite nā yuyāya, tabu rahite nā pāri*

śrī-madana-gopāla—the Madana-mohana Deity of Vṛndāvana; *more*—me; *lekhāya*—causes to write; *ājñā kari'*—by giving the order; *kahite*—to say; *nā yuyāya*—is not befitting; *tabu*—still; *rahite*—to remain silent; *nā pāri*—I am not able.

Śrī Madana-mohana Deity of Vṛndāvana has given the order that is making me write. Although this should not be disclosed, I disclose it because I am unable to remain silent.

TEXT 100

*nā kahile haya mora kṛta-ghnatā-doṣa
dambha kari bali' śrotā, nā kariha roṣa*

nā kahile—if I do not say; *haya*—there is; *mora*—my; *kṛta-ghnatā-doṣa*—fault of ingratitude; *dambha kari*—I am proud; *bali'*—taking as; *śrotā*—O readers; *nā kariha roṣa*—do not be angry.

If I did not disclose this fact, I would be guilty of ingratitude to the Lord. Therefore, my dear readers, please do not consider me too proud and be angry at me.

TEXT 101

*tomā-sabāra caraṇa-dhūli karinu vandana
tāte caitanya-lilā haila ye kichu likhana*

tomā-sabāra—of all of you; *caraṇa-dhūli*—the dust of the feet; *karinu vandana*—I have prayed to; *tāte*—for that reason; *caitanya-lilā*—the pastimes of Lord Śrī Caitanya Mahāprabhu; *haila*—there was; *ye*—whatever; *kichu*—some; *likhana*—writing.

It is because I have offered my prayers unto the lotus feet of all of you that whatever I have written about Śrī Caitanya Mahāprabhu has been possible.

TEXT 102

*ebe antya-lilā-gaṇera kari anuvāda
'anuvāda' kaile pāi lilāra 'āsvāda'*

ebe—now; *antya-līlā-gaṇera kari anuvāda*—I beg to repeat all the facts of this *Antya-līlā*; *anuvāda kaile*—if it is repeated; *pāi*—I get; *līlāra*—of the pastime; *āsvāda*—taste.

Now let me repeat all the pastimes of the *Antya-līlā*, for if I do so I shall taste the pastimes again.

TEXT 103

prathama paricchede—*rūpera dvitīya-milana*
tāra madhye dui-nāṭakera vidhāna-śravaṇa

prathama paricchede—in the First Chapter; *rūpera*—of Rūpa Gosvāmī; *dvitīya-milana*—the second meeting with Lord Caitanya; *tāra madhye*—within that chapter; *dui-nāṭakera*—of the two dramas; *vidhāna-śravaṇa*—hearing of the process of writing.

The First Chapter describes how Rūpa Gosvāmī met Śrī Caitanya Mahāprabhu for the second time and how the Lord heard his two dramas [Vidagdha-mādhava and Lalita-mādhava].

TEXT 104

tāra madhye śivānanda-saṅge kukkura āilā
prabhu tāre kṛṣṇa kahāñā mukta karilā

tāra madhye—in that chapter; *śivānanda-saṅge*—with Śivānanda Sena; *kukkura*—the dog; *āilā*—came; *prabhu*—Śrī Caitanya Mahāprabhu; *tāre*—unto him (the dog); *kṛṣṇa kahāñā*—inducing to chant Kṛṣṇa; *mukta karilā*—liberated.

That chapter also describes the incident of Śivānanda Sena's dog, who was induced by Śrī Caitanya Mahāprabhu to chant the holy name of Kṛṣṇa and was thus liberated.

TEXT 105

*dvitīye—choṭa-haridāse karāilā śikṣaṇa
tāra madhye śivānandera āścarya darśana*

dvitīye—in the Second Chapter; *choṭa-haridāse*—Junior Haridāsa; *karāilā śikṣaṇa*—He taught very strictly; *tāra madhye*—within that chapter; *śivānandera*—of Śivānanda Sena; *āścarya darśana*—the wonderful vision.

The Second Chapter tells how the Lord instructively punished Junior Haridāsa. Also in that chapter is a description of the wonderful vision of Śivānanda Sena.

TEXT 106

*ṭṭīye—haridāsera mahimā pracaṇḍa
dāmodara-pañḍita kailā prabhure vākya-daṇḍa*

ṭṭīye—in the Third Chapter; *haridāsera*—of Ṭhākura Haridāsa; *mahimā pracaṇḍa*—very forceful glories; *dāmodara-pañḍita*—Dāmodara Paṇḍita; *kailā*—made; *prabhure*—Śrī Caitanya Mahāprabhu; *vākya-daṇḍa*—impudence of chastising by words.

In the Third Chapter is a description of the forceful glories of Haridāsa Ṭhākura. That chapter also mentions how Dāmodara Paṇḍita spoke words of criticism to Śrī Caitanya Mahāprabhu.

TEXT 107

*prabhu ‘nāma’ diyā kailā brahmāṇḍa-mocana
haridāsa karilā nāmera mahimā-sthāpana*

prabhu—Śrī Caitanya Mahāprabhu; *nāma diyā*—delivering the holy name; *kailā*—did; *brahmāṇḍa-mocana*—the liberation of the universe; *haridāsa*—Haridāsa; *karilā*—did; *nāmera*—of the holy name; *mahimā-sthāpana*—the establishment of the glories.

The Third Chapter also tells how Śrī Caitanya Mahāprabhu delivered everyone by bestowing upon the universe the holy name of the Lord, and it describes how Haridāsa Ṭhākura established the glories of the holy name by his practical example.

TEXT 108

*caturthe—śrī-sanātanera dvitīya-milana
deha-tyāga haite tānra karilā rakṣaṇa*

caturthe—in the Fourth Chapter; *śrī-sanātanera*—of Sanātana Gosvāmī; *dvitīya-milana*—visiting for the second time; *deha-tyāga haite*—from committing suicide; *tānra karilā rakṣaṇa*—Śrī Caitanya Mahāprabhu protected him.

The Fourth Chapter describes Sanātana Gosvāmī’s second visit with Śrī Caitanya Mahāprabhu and how the Lord saved him from committing suicide.

TEXT 109

*jyaiṣṭha-māsera dhūpe tānre kailā parikṣaṇa
śakti sañcāriyā punaḥ pāṭhailā vṛndāvana*

jyaiṣṭha-māsera—of the month of May-June; *dhūpe*—in the sunshine; *tānre*—him; *kailā*—did; *parikṣaṇa*—examining; *śakti*—potency; *sañcāriyā*—giving him; *punaḥ*—again; *pāṭhailā vṛndāvana*—sent back to Vṛndāvana.

The Fourth Chapter also tells how Sanātana Gosvāmī was tested in the sunshine of Jyaiṣṭha [May-June] and was then empowered and sent back to Vṛndāvana.

TEXT 110

*pañcame—pradyumna-miśre prabhu kṛpā karilā
rāya-dvārā kṛṣṇa-kathā tānre śunāilā*

pañcame—in the Fifth Chapter; *pradyumna-miśre*—unto Pradyumna Miśra; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛpā karilā*—showed mercy; *rāya-dvārā*—with the help of Rāmānanda Rāya; *kṛṣṇa-kathā*—topics of Kṛṣṇa; *tānre śunāilā*—made him hear.

The Fifth Chapter tells how the Lord showed His favor to Pradyumna Miśra and made him hear topics of Kṛṣṇa from Rāmānanda Rāya.

TEXT 111

*tāra madhye 'bāṅgāla'-kavira nāṭaka-upekṣaṇa
svarūpa-gosāñi kailā vighrahera mahimā-sthāpana*

tāra madhye—within that chapter; *bāṅgāla-kavira*—of a poet from Bengal; *nāṭaka-upekṣaṇa*—the rejection of the drama; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *kailā*—did; *vighrahera*—of the Deity; *mahimā-sthāpana*—the establishment of the glories.

That chapter also describes how Svarūpa Dāmodara Gosvāmī rejected the drama of a poet from Bengal and established the glories of the Deity.

TEXT 112

*ṣaṣṭhe—raghunātha-dāsa prabhure mililā
nityānanda-ājñāya ciḍā-mahotsava kailā*

ṣaṣṭhe—in the Sixth Chapter; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *prabhure mililā*—met Lord Śrī Caitanya Mahāprabhu; *nityānanda-ājñāya*—by the order of Nityānanda Prabhu; *ciḍā-mahotsava kailā*—performed the festival of chipped rice.

The Sixth Chapter describes how Raghunātha dāsa Gosvāmī met Śrī Caitanya Mahāprabhu and performed the chipped rice festival in accordance with Nityānanda Prabhu's order.

TEXT 113

dāmodara-svarūpa-ṭhāñi tāñre samarpila
'govardhana-sīlā', 'guñjā-mālā' tāñre dila

dāmodara-svarūpa-ṭhāñi—to the care of Svarūpa Dāmodara Gosvāmī; *tāñre samarpila*—the Lord entrusted him; *govardhana-sīlā*—the stone from Govardhana Hill; *guñjā-mālā*—the garland of small conchshells; *tāñre dila*—delivered to him.

That chapter also tells how the Lord entrusted Raghunātha dāsa Gosvāmī to the care of Svarūpa Dāmodara Gosvāmī and gave Raghunātha dāsa the gift of a stone from Govardhana Hill and a garland of small conchshells.

TEXT 114

saptama-paricchede—vallabha bhaṭṭera milana
nānā-mate kailā tāñra garva khaṇḍana

saptama-paricchede—in the Seventh Chapter; *vallabha bhaṭṭera milana*—the meeting of Vallabha Bhaṭṭa with Śrī Caitanya Mahāprabhu; *nānā-mate*—in various ways; *kailā*—did; *tāñra*—his; *garva*—pride; *khaṇḍana*—dismantling.

The Seventh Chapter tells how Śrī Caitanya Mahāprabhu met Vallabha Bhaṭṭa and dismantled his false pride in various ways.

TEXT 115

aṣṭame—rāmacandra-purīra āgamana
tāñra bhaye kailā prabhu bhikṣā saṅkocana

aṣṭame—in the Eighth Chapter; *rāmacandra-purīra āgamana*—the arrival of Rāmacandra Purī; *tāñra bhaye*—because of fear of him; *kailā*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *bhikṣā saṅkocana*—minimizing His eating.

The Eighth Chapter describes the arrival of Rāmacandra Purī and how Śrī Caitanya Mahāprabhu minimized His eating due to fear of him.

TEXT 116

*navame—gopīnātha-ṣaṭṭanāyaka-mocana
trijagatera loka ṣrābhura ṣāila daraśana*

navame—in the Ninth Chapter; *gopīnātha-ṣaṭṭanāyaka-mocana*—the deliverance of Gopīnātha Ṣaṭṭanāyaka, the brother of Rāmānanda Rāya; *tri-jagatera*—of the three worlds; *loka*—the people in general; *ṣrābhura*—of Śrī Caitanya Mahāprabhu; *ṣāila daraśana*—got the audience.

In the Ninth Chapter is a description of how Gopīnātha Ṣaṭṭanāyaka was delivered and how the people of the three worlds were able to see Śrī Caitanya Mahāprabhu.

TEXT 117

*daśame—kahiluṅ bhakta-datta-āsvādana
rāghava-ṣaṇḍitera tāhāṅ jhālira sājana*

daśame—in the Tenth Chapter; *kahiluṅ*—I have described; *bhakta-datta-āsvādana*—the tasting of the food given by the devotees; *rāghava-ṣaṇḍitera*—of Rāghava Ṣaṇḍita; *tāhāṅ*—therein; *jhālira sājana*—the assortment in the bags.

In the Tenth Chapter I have described how Śrī Caitanya Mahāprabhu tasted the food given by His devotees, and I have also described the assortment of prasādam in the bags of Rāghava Ṣaṇḍita.

TEXT 118

*tāra madhye govindera kailā ṣarīkṣaṇa
tāra madhye ṣarimuṇḍā-nṛtyera varṇana*

tāra madhye—within that chapter; *govindera*—of Govinda, His personal assistant; *kailā*—did; *parīkṣaṇa*—testing; *tāra madhye*—in that chapter; *parimuṇḍā-nṛtyera varṇana*—description of Lord Caitanya Mahāprabhu’s dancing in the temple.

Also in that chapter is a description of how the Lord examined Govinda and how He danced in the temple.

TEXT 119

ekādaśe—*haridāsa-ṭhākurera niryāṇa*
bhakta-vātsalya yāhāṅ dekhāilā gaura bhagavān

ekādaśe—in the Eleventh Chapter; *haridāsa-ṭhākurera niryāṇa*—the disappearance of Śrīla Haridāsa Ṭhākura; *bhakta-vātsalya*—affection for the devotees; *yāhāṅ*—wherein; *dekhāilā*—exhibited; *gaura bhagavān*—Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead.

The Eleventh Chapter describes the disappearance of Haridāsa Ṭhākura and how Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, showed His affection for His devotees.

TEXT 120

dvādaśe—*jagadānandera taila-bhañjana*
nityānanda kailā śivānandere tāḍana

dvādaśe—in the Twelfth Chapter; *jagadānandera*—of Jagadānanda Paṇḍita; *taila-bhañjana*—breaking the oil pot; *nityānanda*—Lord Nityānanda; *kailā*—performed; *śivānandere tāḍana*—the chastisement of Śivānanda Sena.

In the Twelfth Chapter are descriptions of how Jagadānanda Paṇḍita broke a pot of oil and how Lord Nityānanda chastised Śivānanda Sena.

TEXT 121

*trayodaśe—jagadānanda mathurā yāi' āilā
mahāprabhu deva-dāsira gīta śunilā*

trayodaśe—in the Thirteenth Chapter; *jagadānanda*—Jagadānanda Paṇḍita; *mathurā yāi'*—going to Mathurā; *āilā*—returned; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *deva-dāsira*—of the *deva-dāsī* dancing girl; *gīta śunilā*—heard the song.

The Thirteenth Chapter tells how Jagadānanda Paṇḍita went to Mathurā and returned and how Śrī Caitanya Mahāprabhu by chance heard a song sung by a *deva-dāsī* dancing girl.

TEXT 122

*raghunātha-bhaṭṭācāryera tāhāni milana
prabhu tāñre kṛpā kari' pāṭhāilā vṛndāvana*

raghunātha-bhaṭṭācāryera—of Raghunātha Bhaṭṭa; *tāhāni*—there; *milana*—meeting; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—to him; *kṛpā kari'*—showing causeless mercy; *pāṭhāilā vṛndāvana*—sent to Vṛndāvana.

Also in the Thirteenth Chapter is an account of how Raghunātha Bhaṭṭa met Śrī Caitanya Mahāprabhu, who by His causeless mercy sent him to Vṛndāvana.

TEXT 123

*caturdaśe—divyonmāda-ārambha varṇana
'śarīra' ethā prabhura, 'mana' gelā vṛndāvana*

caturdaśe—in the Fourteenth Chapter; *divya-unmāda-ārambha*—the beginning of the spiritual trance of Śrī Caitanya Mahāprabhu; *varṇana*—describing; *śarīra*—the body; *ethā*—here; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind; *gelā*—went; *vṛndāvana*—to Vṛndāvana.

The Fourteenth Chapter describes the beginning of the Lord's spiritual trance, in which His body was at Jagannātha Purī but His mind was in Vṛndāvana.

TEXT 124

*tāra madhye prabhura simha-dvāre patana
asthi-sandhi-tyāga, anubhāvera udgama*

tāra madhye—in that chapter; *prabhura*—of Śrī Caitanya Mahāprabhu; *simha-dvāre patana*—falling down by the Simha-dvāra gate; *asthi-sandhi*—of the joints of the bones; *tyāga*—release; *anubhāvera udgama*—the awakening of a trance and emotion.

Also in that chapter is a description of how Śrī Caitanya Mahāprabhu fell down in front of the Simha-dvāra gate of the Jagannātha temple, His bones separated at the joints, and how various transcendental symptoms awakened in Him.

TEXT 125

*caṭaka-parvata dekhi' prabhura dhāvana
tāra madhye prabhura kichu pralāpa-varṇana*

caṭaka-parvata—the hill known as Caṭaka-parvata; *dekhi'*—seeing; *prabhura dhāvana*—the running of Śrī Caitanya Mahāprabhu; *tāra madhye*—in that chapter; *prabhura*—of Śrī Caitanya Mahāprabhu; *kichu*—some; *pralāpa varṇana*—talking like a madman.

Also in that chapter is a description of how Śrī Caitanya Mahāprabhu ran toward Caṭaka-parvata and spoke like a madman.

TEXT 126

*pañcadaśa-paricchede—udyāna-vilāse
vṛndāvana-bhrame yāhāñ karilā praveśe*

pañcadaśa-ṣaricchede—in the Fifteenth Chapter; *udyāna-vilāse*—in His pastimes within the garden; *vṛndāvana-bhrame*—His mistaking the garden for Vṛndāvana; *yāhān*—where; *karilā praveśe*—He entered.

In the Fifteenth Chapter is a description of how Śrī Caitanya Mahāprabhu entered a garden on the seashore and mistook it for Vṛndāvana.

TEXT 127

tāra madhye prabhura pañcendriya-ākaraṣaṇa
tāra madhye karilā rāse kṛṣṇa-anveṣaṇa

tāra madhye—within that; *prabhura*—of Śrī Caitanya Mahāprabhu; *pañca-indriya-ākaraṣaṇa*—the attraction of the five senses; *tāra madhye*—within that chapter; *karilā*—did; *rāse*—in the *rāsa* dance; *kṛṣṇa-anveṣaṇa*—searching for Kṛṣṇa.

Also in that chapter is a description of the attraction of Lord Caitanya’s five senses to Kṛṣṇa and how He searched for Kṛṣṇa in the *rāsa* dance.

TEXT 128

ṣoḍaśe—kālīdāse prabhu kṛpā karilā
vaiṣṇavocchiṣṭa khāibāra phala dekhāilā

ṣoḍaśe—in the Sixteenth Chapter; *kālīdāse*—unto Kālīdāsa; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛpā karilā*—showed favor; *vaiṣṇava-ucchiṣṭa khāibāra*—of eating the remnants of food left by Vaiṣṇavas; *phala dekhāilā*—showed the result.

The Sixteenth Chapter tells how Śrī Caitanya Mahāprabhu showed His mercy to Kālīdāsa and thus demonstrated the result of eating the remnants of the food of Vaiṣṇavas.

TEXT 129

*śivānandera bālake śloka karāilā
simha-dvāre dvārī prabhure kṛṣṇa dekhāilā*

śivānandera—of Śivānanda Sena; *bālake*—the son; *śloka karāilā*—made to compose a verse; *simha-dvāre*—at the Simha-dvāra gate of the Jagannātha temple; *dvārī*—the doorkeeper; *prabhure*—unto Śrī Caitanya Mahāprabhu; *kṛṣṇa dekhāilā*—showed Lord Kṛṣṇa.

It also describes how Śivānanda’s son composed a verse and how the doorkeeper of the Simha-dvāra showed Kṛṣṇa to Śrī Caitanya Mahāprabhu.

TEXT 130

*mahā-prasādera tāhāñ mahimā varṇilā
kṛṣṇādharāmṛtera phala-śloka āsvādilā*

mahā-prasādera—of the remnants of the food of the Lord, *mahā-prasādam*; *tāhāñ*—there; *mahimā*—the glories; *varṇilā*—described; *kṛṣṇa-adhara-amṛtera*—of the nectar from the lips of Kṛṣṇa; *phala-śloka*—the verse mentioning the result; *āsvādilā*—tasted.

Also in that chapter, the glories of mahā-prasādam are explained, and a verse is tasted describing the effect of nectar from the lips of Kṛṣṇa.

TEXT 131

*saptadaśe—gābhī-madhye prabhura patana
kūrmākāra-anubhāvera tāhāñi udgama*

saptadaśe—in the Seventeenth Chapter; *gābhī-madhye*—among the cows; *prabhura patana*—the falling down of Śrī Caitanya Mahāprabhu; *kūrmākāra-anubhāvera*—of ecstatic emotion in the form of a tortoise; *tāhāñi*—there; *udgama*—awakening.

The Seventeenth Chapter recounts how Śrī Caitanya Mahāprabhu fell among the cows and assumed the form of a tortoise as His ecstatic emotions awakened.

TEXT 132

kṛṣṇera śabda-guṇe prabhura mana ākarṣilā
“*kā sṛy aṅga te*” *ślokerā artha āveśe karilā*

kṛṣṇera—of Lord Kṛṣṇa; *śabda-guṇe*—by the qualities of the sound; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind; *ākarṣilā*—was attracted; *kā sṛy aṅga te ślokerā*—of the verse beginning with the words *kā sṛy aṅga te*; *artha*—the meaning; *āveśe*—in ecstasy; *karilā*—described.

That chapter also tells how the attributes of Kṛṣṇa’s sound attracted the mind of Śrī Caitanya Mahāprabhu, who then described in ecstasy the meaning of the “*kā sṛy aṅga te*” verse.

TEXT 133

bhāva-śābalye punaḥ kailā pralapana
karnāmṛta-ślokerā artha kailā vivaraṇa

bhāva-śābalye—from the aggregate of all ecstatic emotions; *punaḥ*—again; *kailā pralapana*—He talked like a madman; *karnāmṛta-ślokerā*—of a verse from *Kṛṣṇa-karnāmṛta*; *artha*—the meaning; *kailā vivaraṇa*—described in detail.

The Seventeenth Chapter also tells how Śrī Caitanya Mahāprabhu, due to the conjunction of various ecstatic emotions, again began speaking like a madman and described in detail the meaning of a verse from the *Kṛṣṇa-karnāmṛta*.

TEXT 134

aṣṭādaśa paricchede—*samudre patana*
kṛṣṇa-gopī-jala-keli tāhān daraśana

aṣṭādaśa paricchede—in the Eighteenth Chapter; *samudre patana*—the Lord’s falling into the ocean; *kṛṣṇa-gopī-jala-keli*—the water pastimes of Kṛṣṇa and the *gopīs*; *tāhāñ daraśana*—seeing there.

In the Eighteenth Chapter is an account of how the Lord fell into the ocean and in ecstasy saw in a dream the pastimes of a water fight between Kṛṣṇa and the *gopīs*.

TEXT 135

*tāhāñi dekhilā kṛṣṇera vanya-bhojana
jāliyā uṭhāila, prabhu āilā sva-bhavana*

tāhāñi—there; *dekhilā*—He saw; *kṛṣṇera*—of Kṛṣṇa; *vanya-bhojana*—a picnic in the forest; *jāliyā*—a fisherman; *uṭhāila*—caught Him; *prabhu*—the Lord; *āilā*—returned; *sva-bhavana*—to His own residence.

In that dream, Śrī Caitanya Mahāprabhu saw Kṛṣṇa’s picnic in the forest. As Lord Caitanya floated in the sea, a fisherman caught Him, and then the Lord returned to His own residence. All this is recounted in the Eighteenth Chapter.

TEXT 136

*ūnavimśe—bhittye prabhura mukha-saṅgharṣaṇa
kṛṣṇera viraha-sphūrṭi-pralāpa-varṇana*

ūnavimśe—in the Nineteenth Chapter; *bhittye*—on the walls; *prabhura mukha-saṅgharṣaṇa*—the rubbing of the face of the Lord; *kṛṣṇera viraha-sphūrṭi*—the awakening of separation from Kṛṣṇa; *pralāpa-varṇana*—and talking like a crazy person.

In the Nineteenth Chapter is a description of how Lord Śrī Caitanya Mahāprabhu rubbed His face against the walls and spoke like a madman because of separation from Kṛṣṇa.

TEXT 137

vasanta-rajanīte puṣṭodyāne viharaṇa
kṛṣṇera saurabhya-ślokera artha-vivaraṇa

vasanta-rajanīte—on a spring night; *puṣṭa-udyāne*—in a flower garden; *viharaṇa*—the wandering; *kṛṣṇera*—of Lord Kṛṣṇa; *saurabhya-ślokera*—of a verse about the bodily fragrance; *artha-vivaraṇa*—describing the meaning.

That chapter also describes Kṛṣṇa’s wandering in a garden on a spring night, and it fully describes the meaning of a verse about the scent of Kṛṣṇa’s body.

TEXT 138

vimśa-paricchede—nija-‘śikṣāṣṭaka’ paḍiyā
tāra artha āsvādilā premāviṣṭa hañā

vimśa-paricchede—in the Twentieth Chapter; *nija-śikṣāṣṭaka paḍiyā*—reciting His own Śikṣāṣṭaka verses; *tāra artha*—their meaning; *āsvādilā*—tasted; *prema-āviṣṭa hañā*—being absorbed in ecstatic love.

The Twentieth Chapter tells how Lord Śrī Caitanya Mahāprabhu recited His own eight stanzas of instruction and tasted their meaning in ecstatic love.

TEXT 139

bhakte śikhāite yei śikṣāṣṭaka kahilā
sei ślokāṣṭakera artha punaḥ āsvādilā

bhakte—the devotees; *śikhāite*—to teach; *yei*—that which; *śikṣā-aṣṭaka*—eight instructions; *kahilā*—described; *sei śloka-aṣṭakera*—of the same eight verses; *artha*—the meaning; *punaḥ āsvādilā*—again He tasted.

Śrī Caitanya Mahāprabhu composed those eight stanzas to instruct the devotees, but He also personally tasted their meaning.

TEXT 140

mukhya-mukhya-līlāra artha kariluṅ kathana
'anuvāda' haite smare grantha-vivaraṇa

mukhya-mukhya-līlāra—of the chief pastimes of Lord Śrī Caitanya Mahāprabhu; *artha*—the meaning; *kariluṅ*—have done; *kathana*—describing; *anuvāda haite*—by repeating; *smare*—one remembers; *grantha-vivaraṇa*—the description in the book.

I have thus repeated the principal pastimes and their meaning, for by such repetition one can remember the descriptions in the book.

TEXT 141

eka eka paricchadera kathā—aneka-prakāra
mukhya-mukhya kahiluṅ, kathā nā yāya vistāra

eka eka paricchadera—of every chapter; *kathā*—description; *aneka-prakāra*—different varieties; *mukhya-mukhya kahiluṅ*—I have repeated only the principal ones; *kathā*—discussions; *nā yāya*—not possible; *vistāra*—expansion.

In every chapter there are various topics, but I have repeated only those that are principal, for not all of them could be described again.

TEXTS 142–143

śrī-rādhā-saha 'śrī-madana-mohana'
śrī-rādhā-saha 'śrī-govinda'-caraṇa

śrī-rādhā-saha śrīla 'śrī-gopīnātha'
ei tina ṭhākura haya 'gaudiyāra nātha'

śrī-rādhā-saha—with Śrīmatī Rādhārāṇī; *śrī-madana-mohana*—the Deity Madana-mohanajī; *śrī-rādhā-saha*—with Śrīmatī Rādhārāṇī; *śrī-govinda-caraṇa*—the lotus feet of Śrī Govindajī; *śrī-rādhā-saha*—with Śrīmatī Rādhārāṇī; *śrīla śrī-gopīnātha*—the all-beautiful and opulent Gopīnāthajī;

ei tina—all these three; *ṭhākura*—Deities; *haya*—are; *gauḍiyāra nātha*—worshipable by all the Gauḍīya Vaiṣṇavas.

The Vṛndāvana Deities of Madana-mohana with Śrīmatī Rādhārāṇī, Govinda with Śrīmatī Rādhārāṇī, and Gopīnātha with Śrīmatī Rādhārāṇī are the life and soul of the Gauḍīya Vaiṣṇavas.

TEXTS 144–146

śrī-kṛṣṇa-caitanya, śrī-yuta nityānanda
śrī-advaita-ācārya, śrī-gaura-bhakta-vṛnda
śrī-svarūpa, śrī-rūpa, śrī-sanātana

śrī-guru śrī-raghunātha, śrī-jīva-caraṇa
nija-śire dhari' ei sabāra caraṇa
yāhā haite haya saba vāñchita-pūraṇa

śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; *śrī-yuta nityānanda*—Lord Nityānanda; *śrī-advaita-ācārya*—Śrī Advaita Prabhu; *śrī-gaura-bhakta-vṛnda*—the devotees of Śrī Caitanya Mahāprabhu; *śrī-svarūpa*—Svarūpa Dāmodara Gosvāmī; *śrī-rūpa*—Śrī Rūpa Gosvāmī; *śrī-sanātana*—Śrīla Sanātana Gosvāmī; *śrī-guru*—the spiritual master; *śrī-raghunātha*—Raghunātha dāsa Gosvāmī; *śrī-jīva-caraṇa*—the lotus feet of Śrīla Jīva Gosvāmī; *nija-śire dhari'*—catching on my head; *ei sabāra caraṇa*—the lotus feet of all of them; *yāhā haite*—by which action; *haya*—there is; *saba*—all; *vāñchita-pūraṇa*—the fulfilling of desires.

So that my desires may be fulfilled, I place the lotus feet of these personalities on my head: Lord Śrī Caitanya Mahāprabhu, with Lord Nityānanda, Advaita Ācārya and Their devotees, as well as Śrī Svarūpa Dāmodara Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, who is my spiritual master, and Śrīla Jīva Gosvāmī.

Śrīla Raghunātha dāsa Gosvāmī was the instructing spiritual master of Kṛṣṇadāsa Kavirāja Gosvāmī and has therefore been described as *śrī-guru*.

TEXT 147

*sabāra caraṇa-kṛpā—‘guru upādhyāyī’
mora vāṇī—śiṣyā, tāre bahuta nācāi*

sabāra—of all of them; *caraṇa-kṛpā*—the mercy of the lotus feet; *guru upādhyāyī*—my teacher of Vedic instruction; *mora vāṇī*—my words; *śiṣyā*—the disciples; *tāre*—them; *bahuta nācāi*—I made dance in various ways.

The mercy of their lotus feet is my spiritual master, and my words are my disciples, whom I have made dance in various ways.

Upādhyāyī, or *upādhyāya*, refers to one who teaches when approached (*upetya adhīyate asmāt*). In the *Manu-saṁhitā* it is said:

*eka-deśam tu vedasya vedāṅgāny api vā punaḥ
yo ‘dhyāpayati vṛtty-artham upādhyāyah sa ucyate*

“One who teaches others a part of the *Vedas* or literatures supplementary to the *Vedas* may be called *upādhyāya*.” *Upādhyāya* also refers to one who teaches art.

TEXT 148

*śiṣyāra śrama dekhi’ guru nācāna rākhilā
‘kṛpā’ nā nācāya, ‘vāṇī’ vasiyā rahilā*

śiṣyāra—of the disciples; *śrama*—the fatigue; *dekhi’*—seeing; *guru*—the spiritual master; *nācāna rākhilā*—stopped causing the dancing; *kṛpā*—mercy; *nā nācāya*—does not make dance; *vāṇī*—the words; *vasiyā*—sitting down; *rahilā*—remain silent.

Seeing the fatigue of the disciples, the spiritual master has stopped making them dance, and because that mercy no longer makes them dance, my words now sit silently.

TEXT 149

*anipuṇā vāṇī āpane nācite nā jāne
yata nācāilā, nāci' karilā viśrāme*

anipuṇā vāṇī—inexperienced words; *āpane*—by themselves; *nācite*—to dance; *nā*—not; *jāne*—know how; *yata*—whatever; *nācāilā*—caused to dance; *nāci'*—after dancing; *karilā viśrāme*—took rest.

My inexperienced words do not know how to dance by themselves. The mercy of the guru made them dance as much as possible, and now, after dancing, they have taken rest.

TEXT 150

*saba śrotā-gaṇera kari caraṇa vandana
yāñ-sabāra caraṇa-kṛpā—śubhera kāraṇa*

saba—all; *śrotā-gaṇera*—of the readers; *kari*—I do; *caraṇa vandana*—worshiping the lotus feet; *yāñ-sabāra*—of all of whom; *caraṇa-kṛpā*—the mercy of the lotus feet; *śubhera kāraṇa*—the cause of all good fortune.

I now worship the lotus feet of all my readers, for by the mercy of their lotus feet there is all good fortune.

TEXT 151

*Caitanya-caritāmṛta yei jana śune
tāñra caraṇa dhuñā karoṇ muñi pāne*

Caitanya-caritāmṛta—the description of Lord Śrī Caitanya's pastimes; *yei jana śune*—anyone who hears; *tāñra caraṇa*—his lotus feet; *dhuñā*—washing; *karoṇ*—do; *muñi*—I; *pāne*—drinking.

If one hears the pastimes of Lord Śrī Caitanya Mahāprabhu as described in Śrī Caitanya-caritāmṛta, I wash his lotus feet and drink the water.

TEXT 152

*śrotāra pada-reṇu karoṇ mastaka-bhūṣaṇa
tomarā e-amṛta pile saphala haila śrama*

śrotāra—of the audience; *pada-reṇu*—the dust of the lotus feet; *karoṇ*—I make; *mastaka-bhūṣaṇa*—a decoration on my head; *tomarā*—all of you; *e-amṛta*—this nectar; *pile*—having drunk; *sa-phala*—successful; *haila*—has become; *śrama*—my labor.

I decorate my head with the dust of the lotus feet of my audience. Now you have all drunk this nectar, and therefore my labor is successful.

TEXT 153

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

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.

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.

TEXT 154

*caritam amṛtam etac chrīla-caitanya-viṣṇoḥ
śubha-dam aśubha-nāśi śraddhayāsvādayed yaḥ
tad-amala-pada-padme bhṛṅgatām etya so 'yaṁ
rasayati rasam uccaiḥ prema-mādhvika-pūram*

caritam—the character and activities; *amṛtam*—nectarean; *etat*—this; *śrīla*—most opulent; *caitanya*—Lord Caitanya Mahāprabhu; *viṣṇoḥ*—of Him who is Lord Viṣṇu Himself, the Supreme Personality of Godhead; *śubha-dam*—giving auspiciousness; *aśubha-nāśi*—destroying all

inauspiciousness; *śraddhayā*—with faith and love; *āsvādayet*—should taste; *yaḥ*—anyone who; *tat-amala-pada-padmē*—at the spotless lotus feet of the Supreme Personality of Godhead; *bhṛṅgatām etya*—becoming like a bumblebee; *saḥ*—that person; *ayam*—this; *rasayati*—tastes; *rasam*—transcendental mellow; *uccaiḥ*—a large quantity; *prema-mādhvīka*—of the wine of ecstatic love; *pūram*—full.

Śrī Caitanya-caritāmṛta is filled with the activities of Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead Himself. It invokes all good fortune and destroys everything inauspicious. If one tastes the nectar of Śrī Caitanya-caritāmṛta with faith and love, I become like a bumblebee tasting the honey of transcendental love from his lotus feet.

TEXT 155

*śrīman-madana-gopāla-
govindadeva -tuṣṭaye
caitanyaṛpitam astv etac
caitanya-caritāmṛtam*

śrīmat—all-beautiful; *madana-gopāla*—of the Madana-mohana Deity; *govinda-deva*—of the Śrī Govindadeva Deity in Vṛndāvana; *tuṣṭaye*—for the satisfaction; *caitanya-arpitam*—offered to Śrī Caitanya Mahāprabhu; *astu*—let it be; *etat*—this book; *caitanya-caritāmṛtam*—containing the nectarean activities of Lord Śrī Caitanya Mahāprabhu.

Since this book, Caitanya-caritāmṛta, is now complete, having been written for the satisfaction of the most opulent Deities Madana-mohanajī and Govindajī, let it be offered at the lotus feet of Śrī Kṛṣṇa Caitanyadeva.

TEXT 156

*parimala-vāsita-bhuvanam
sva-rasonmādita-rasajña-rolambam
gīridhara-caraṇāmbhojam
kaḥ khalu rasikaḥ samīhate hātum*

parimala—with the scent; *vāsita*—perfumed; *bhuvanam*—the whole world; *sva-rasa-unmāḍita*—inspired by their own mellows; *rasa-jñā*—devotees; *rolambam*—like bumblebees; *giridhara-caraṇa-ambhojam*—the lotus feet of Lord Giridhārī; *kaḥ*—who; *khalu*—certainly; *rasikaḥ*—a realized soul; *samihate hātum*—endeavors to give up.

Realized devotees are like bumblebees maddened by their own mellows at Kṛṣṇa’s lotus feet. The scent of those lotus feet perfumes the entire world. Who is the realized soul that could give them up?

TEXT 157

śāke sindhv-agni-vāṇendau
jyaiṣṭhe vṛndāvanāntare
sūryāhe ‘sita-pañcamyām
grantho ‘yam pūrṇatām gataḥ

śāke—in the Śakābda Era; *sindhu-agni-vāṇa-indau*—in 1537; *jyaiṣṭhe*—in the month of Jyaiṣṭha (May-June); *vṛndāvana-antare*—in the forest of Vṛndāvana; *sūrya-ahē*—on the day of the sun (Sunday); *asita-pañcamyām*—on the fifth day of the dark fortnight; *granthaḥ*—book; *ayam*—this (Caitanya-caritāmṛta); *pūrṇatām*—completion; *gataḥ*—achieved.

In Vṛndāvana in the year 1537 Śakābda Era [A.D 1615], in the month of Jyaiṣṭha [May-June], on Sunday, the fifth day of the waning moon, this Caitanya-caritāmṛta has been completed.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Twentieth Chapter, describing the meaning of the Śikṣāṣṭaka and how the Lord tasted it Himself.

END OF THE ANTYA-LĪLĀ

Concluding Words

Today, Sunday, November 10, 1974—corresponding to the 10th of Kārtika, Caitanya Era 488, the eleventh day of the dark fortnight, the Rāma-ekādaśī—we have now finished the English translation of Śrī Kṛṣṇadāsa Kavirāja Gosvāmī's *Śrī Caitanya-caritāmṛta* in accordance with the authorized order of His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Gosvāmī Mahārāja, my beloved eternal spiritual master, guide and friend. Although according to material vision His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda passed away from this material world on the last day of December, 1936, I still consider His Divine Grace to be always present with me by his *vāñī*, his words. There are two ways of association—by *vāñī* and by *vapuḥ*. *Vāñī* means words, and *vapuḥ* means physical presence. Physical presence is sometimes appreciable and sometimes not, but *vāñī* continues to exist eternally. Therefore we must take advantage of the *vāñī*, not the physical presence. The *Bhagavad-gītā*, for example, is the *vāñī* of Lord Kṛṣṇa. Although Kṛṣṇa was personally present five thousand years ago and is no longer physically present from the materialistic point of view, the *Bhagavad-gītā* continues.

In this connection we may call to memory the time when I was fortunate enough to meet His Divine Grace Śrīla Prabhupāda, sometime in the year 1922. Śrīla Prabhupāda had come to Calcutta from Śrīdhāma Māyāpur to start the missionary activities of the Gauḍīya Maṭha. He was sitting in a house at Ulta Danga when through the inducement of an intimate friend, the late Śrīmān Narendranath Mullik, I had the opportunity to meet His Divine Grace for the first time. I do not remember the actual date of the meeting, but at that time I was one of the managers of Dr. Bose's laboratory in Calcutta. I was a newly married young man, addicted to Gandhi's movement and dressed in khadi. Fortunately, even at our first meeting His Divine Grace advised me to preach the cult of Śrī Caitanya Mahāprabhu in English in the Western countries. Because at that time I was a complete nationalist, a follower of Mahatma Gandhi's, I submitted to His Divine Grace that unless our country were freed from foreign subjugation, no one would hear the message of Śrī Caitanya Mahāprabhu seriously. Of course, we had some argument on this subject, but at last I was defeated and convinced that Śrī Caitanya Mahāprabhu's message is the only panacea for suffering humanity. I was also convinced that the message of Śrī Caitanya Mahāprabhu was then in the hands of a very

expert devotee and that surely the message of Śrī Caitanya Mahāprabhu would spread all over the world. I could not, however, immediately take up his instructions to preach, but I took his words very seriously and was always thinking of how to execute his order, although I was quite unfit to do so.

In this way I passed my life as a householder until 1950, when I retired from family life as a *vānaprastha*. With no companion, I loitered here and there until 1958, when I took *sannyāsa*. Then I was completely ready to discharge the order of my spiritual master. Previously, in 1936, just before His Divine Grace passed away at Jagannātha Purī, I wrote him a letter asking what I could do to serve him. In reply, he wrote me a letter, dated 13 December 1936, ordering me, in the same way, to preach in English the cult of Śrī Caitanya Mahāprabhu as I had heard it from him.

After he passed away, I started the fortnightly magazine *Back to Godhead* sometime in 1944 and tried to spread the cult of Śrī Caitanya Mahāprabhu through this magazine. After I took *sannyāsa*, a well-wishing friend suggested that I write books instead of magazines. Magazines, he said, might be thrown away, but books remain perpetually. Then I attempted to write *Śrīmad-Bhāgavatam*. Before that, when I was a householder, I had written on *Śrīmad Bhagavad-gītā* and had completed about eleven hundred pages, but somehow or other the manuscript was stolen. In any case, when I had published *Śrīmad-Bhāgavatam*, First Canto, in three volumes in India, I thought of going to the U.S.A. By the mercy of His Divine Grace, I was able to come to New York on September 17, 1965. Since then, I have translated many books, including *Śrīmad-Bhāgavatam*, the *Bhakti-rasāmṛta-sindhu*, *Teachings of Lord Caitanya* (a summary) and many others.

In the meantime, I was induced to translate *Śrī Caitanya-caritāmṛta* and publish it in an elaborate version. In his leisure time in later life, His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura would simply read *Śrī Caitanya-caritāmṛta*. It was his favorite book. He used to say that there would be a time when foreigners would learn the Bengali language to read the *Caitanya-caritāmṛta*. The work on this translation began about eighteen months ago. Now, by the grace of Śrī Caitanya Mahāprabhu and His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura, it is finished. In this connection I have to thank my American disciples, especially Śrīmān Pradyumna dāsa Adhikārī, Śrīmān Nitāi dāsa Adhikārī, Śrīmān Jayādvaitya

dāsa Brahmācārī and many other boys and girls who are sincerely helping me in writing, editing and publishing all these literatures.

I think that His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura is always seeing my activities and guiding me within my heart by his words. As it is said in *Śrīmad-Bhāgavatam*, *tene brahma hṛdā ya ādi-kavaye* [SB 1.1.1]. Spiritual inspiration comes from within the heart, wherein the Supreme Personality of Godhead, in His Paramātmā feature, is always sitting with all His devotees and associates. It is to be admitted that whatever translation work I have done is through the inspiration of my spiritual master, because personally I am most insignificant and incompetent to do this materially impossible work. I do not think myself a very learned scholar, but I have full faith in the service of my spiritual master, His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. If there is any credit to my activities of translating, it is all due to His Divine Grace. Certainly if His Divine Grace were physically present at this time, it would have been a great occasion for jubilation, but even though he is not physically present, I am confident that he is very much pleased by this work of translation. He was very fond of seeing many books published to spread the Kṛṣṇa consciousness movement. Therefore our society, the International Society for Krishna Consciousness, has been formed to execute the order of Śrī Caitanya Mahāprabhu and His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

It is my wish that devotees of Lord Caitanya all over the world enjoy this translation, and I am glad to express my gratitude to the learned men in the Western countries who are so pleased with my work that they are ordering in advance all my books that will be published in the future. On this occasion, therefore, I request my disciples who are determined to help me in this work to continue their cooperation fully, so that philosophers, scholars, religionists and people in general all over the world will benefit by reading our transcendental literatures, such as *Śrīmad-Bhāgavatam* and *Śrī Caitanya-caritāmṛta*.

Thus end the Bhaktivedānta purports to Śrī Caitanya-caritāmṛta, dated November 10, 1974, at the Bhaktivedānta Book Trust, Hare Krishna Land, Juhu, Bombay.